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14 New Revenue Circle Officer Offices to be set up in the State

Guwahati: Marking a historic chapter in Assam's administrative history, the State Government has launched another major initiative. Following the recent delimitation process, the government has taken an important decision to bring the geographical boundaries of Revenue Circles and Assembly Constituencies across the entire state within the same

limits, in order to remove the long-standing administrative confusion. On the 7th day of the Assembly Budget Session, Chief Minister Dr. Himanta Biswa Sarma made a historic announcement in the House saying that now each Assembly Constituency will have one Revenue Circle. 14 new Circle Officer offices will be set up in the state very soon." As informed by the Chief

Minister, the newly created Revenue Circle Officer offices are: Barpeta district- Paka-Betbari and Senga, Bongaigaon district - Srijangram, Cachar district - Borkhola and Dholai, Dhubri district - Birsingh Jarua, Dibrugarh district - Khoiwang, Goalpara district - Jaleswar, Kamrup district - Central Guwahati, Lakhimpur district - Naoboicha, Tinsukia district



- Makum and Digboi, Sonitpur and Biswanath districts - *see page 2*

Himanta Biswa Sarma Unveils Major Healthcare, Infrastructure and Employment Plans in Assam Assembly

Guwahati: The Chief Minister Himanta Biswa Sarma announced a series of major initiatives in healthcare, infrastructure, power and employment while replying to the discussion on the State Budget during the eighth day of the Assam Legislative Assembly. The Chief Minister announced that a medical college will be established in Mankachar within the next five years, with the aim of strengthening healthcare infrastructure in western Assam and improving access to quality medical education and healthcare services. He also said the government plans to generate employment opportunities for

around one lakh youths through the development of satellite cities, which are expected to emerge as new hubs of economic growth, investment and urban expansion. Highlighting the state's energy ambitions, Sarma said Assam has set a target of generating 8,457 MW of electricity, a substantial increase from the earlier generation capacity of 450 MW. He noted that the enhanced power generation capacity would support industrial development and meet the state's growing energy requirements. The Chief Minister further *see page 2*

Honoring Merit, Commitment to Education — BTC Chief Hagrama Mohilary's Commendable Initiative



Khairul Islam : Setting a shining example of honoring merit in education and ensuring that financial difficulties do not become a barrier to any student's dreams, BTC Chief Hagrama Mohilary has once again demonstrated humane leadership by standing by a poor yet meritorious student who sought help for higher education through the media. Nizam Brahma, a meritorious student from Palsiguri in Salbari, Baksa district, secured success in a national-level competitive examination and got the opportunity to study at IIT Madras. However, due to financial constraints, uncertainty loomed over his path to higher education. As soon as the matter was reported in the media, Hagrama Mohilary took it seriously and immediately arranged for assistance. On his instructions, BTC EM Begum Akhtara Ahmed visited the student's home, met with the family, and provided a one-time financial assistance of Rs. 5.5 lakh to remove all obstacles to the student's higher education. On this occasion, EM Begum Akhtara Ahmed said, "No meritorious student's dream will be allowed to break due to lack of education or *see page 2*

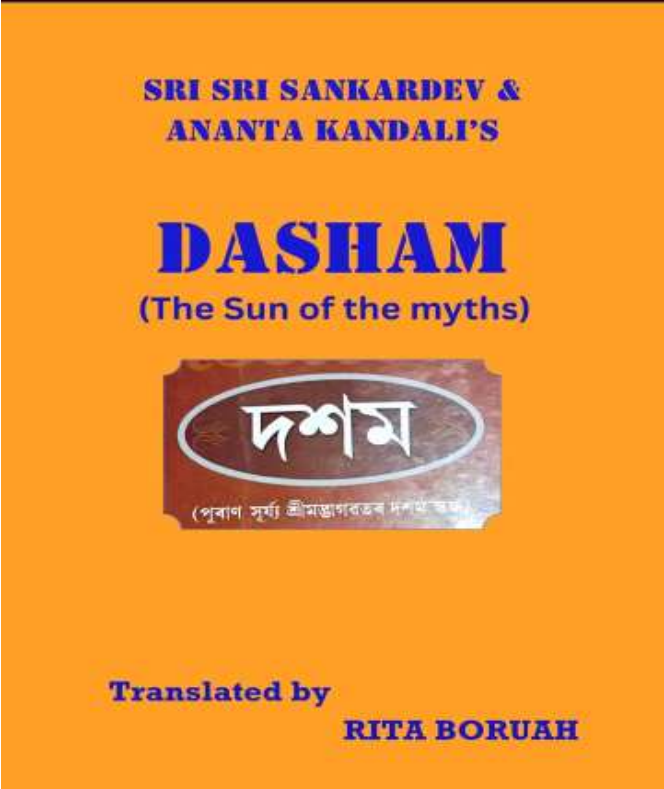
Golaghat Shines in State-Level "Abritti Maharan" Recitation Competition



Arindam Bapanash, Bokakhat: On 12 July 2026, the Assam Abritti and Sanskriti Parishad organized the state-level recitation competition "Abritti Maharan" with cash awards to com-

memorate the birth centenary of Bharat Ratna Dr. Bhupen Hazarika and to pay tribute to the legendary cultural icon. More than 600 contestants from across Assam participated in *see page 2*

Srimadvagawata, Dasham,
Canto the tenth.
Part -41



Krishna's Gait to Picnic
The sage Shuka said to the king Parikshita
Pay attention to the features of Krishna I am going to tell.
With the intention of enjoying in jungle
Hari got up early and called the others by playing His flute.
Guessing the gesture, the children of the milk men
Taking milk and rice in their pitchers,
Each of them went by taking their calves
Ran by taking their wind instruments and flutes.
Distributing Krishna's immense calves
Making them graze, also played themselves.
They wear gunja (a small seed used as a measure by goldsmiths),
young shoots and feathers of peacocks,
And play by surrounding Krishna in Brindabana.
Someone stole someone's pitchers
and threw it away,
Again someone repeated it in the same way.
Again they laughed and brought it back
When Krishna observed the calves from a distance.
With a swear, they marched
Towards Krishna to have a touch.
Playing flute, some? wandered in joy
Some wandered after nature's shadow.
Some mimiced the voice of a cuckoo as kuhu kuhu,
Some ran after the carpenter bee, by humming the buzz.
Some wandered after the geese
Some sat with herons stealthily.
Some played with peacocks in pleasure,
Jumping upon them, caught the tails of monkeys afar.
Some climbed up a tree and mimiced the monkeys,
Bothered them by scowling and making teeth.
Some played with frogs
Some laughed aloud by mimicing the shadows.
It's the greatest fortunes of the super devotees
That the yogies donot get in meditations.
Whose eyes could see such Brahma
It's difficult to explain the luck of the the Brajas.
The children had performed some religious moral
Every moment they play with Krishna.

■ Rita Boruah
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Continue from page no 1

Honoring Merit, Commitment to Education — BTC Chief Hagrama Mohilary's

financial crisis. Deserving and meritorious students will continue to receive all possible support in the coming days as well." Hagrama Mohilary's initiative clearly shows that development is not limited only to roads, bridges, or infrastructure; investing in education is the most powerful way to build the future of a society. This decision to come forward to realize the dream of a meritorious student has become a source of inspiration for many young boys and girls. Conscious citizens of the area and various social organizations have welcomed this step. Many have expressed the view that a true public leader is one who stands by the common people in times of need and prioritizes education to build a better society. The conscious section believes that Hagrama Mohilary's humane and visionary step will increase faith in education in the BTC region and will provide new hope and confidence to countless meritorious students.

14 New Revenue Circle Officer
Offices to be set up in the State

Rangapara and Behali respectively. [Metro] The Chief Minister further stated in the House that due to the present administrative structure, the common people and public representatives have been facing extreme difficulties. Even after delimitation, the Panchayat boundaries changed but the Revenue Circles remained the same. This led to several major confusions, such as - villages under one Assembly Constituency were included under the Revenue Circle of another Constituency or even of another district.

Himanta Biswa Sarma Unveils Major
Healthcare, Infrastructure and

announced that the government intends to invest nearly Rs 2 lakh crore over the next five years to strengthen Assam's transport infrastructure. The proposed investment will focus on expanding railway networks, improving road connectivity and developing aviation infrastructure to boost economic growth and enhance connectivity across the state.

Golaghat Shines in State-Level "Abritti
Maharan" Recitation Competition

the prestigious competition under six categories—Gajali, Kishalay, Jonaki, Ramdhenu, Mukoli, Trainer, and Senior. A panel of 21 eminent recitation judges from different parts of the state conducted the evaluation with great professionalism and declared a total of 35 winners. Golaghat district brought laurels to the region through outstanding performances. Arohi Kalita secured Fourth Place in the Gajali category, while Namita Gogoi won Third Place in the Trainer category. The Golaghat district team was led by District President Dr. Dipali Gogoi, Administrative Vice-President Apurba Ranjan Dutta, and Secretary Dipika Phukan. Notably, Dr. Dipali Gogoi also served as the Inaugurator of the Gajali category, while Secretary Dipika Phukan performed the responsibility of Group Captain in the same category during the state-level competition. The remarkable achievements of the Golaghat participants have brought pride and recognition to the district in this prestigious state-level recitation event.

10th Grade Student Rahul Ahmed goes
missing after bathing in Palla River

Khairul Islam, Salbari : A 10th grade student Rahul Amin from Satbhanirtup village, Barpetaroad, has gone missing after coming to bathe in the Palla River at Rajdhakmal, Baksa district. According to reports, a group of youths from Satbhanirtup village had come to bathe in the Palla River. At that time, Rahul Amin went into the river with his friends and was

swept away by the current. Immediately after the incident, a search operation was launched with the help of local people, his companions, and a rescue team. However, till the time of filing this report, there was no trace of Rahul Amin. The incident has cast a pall of deep grief over the entire area and has caused great distress in the family. Local residents have urged people to take



special precautions while bathing or swimming in rivers and streams.

Manik Paul: A Life Dedicated to Education, Literature, and Social Reform



■ Heramba Nath

society. This conviction has become the guiding principle of both his educational mission and his literary pursuits, making his life an inspiring example of how teaching and writing can together contribute to social progress.

Born in the peaceful village of Simlitola in the Goalpara district of Assam, Manik Paul was raised in an environment where simplicity, honesty, discipline, and respect for others formed the foundation of everyday life. He is the son of Late Gurudas Paul and Bhanurani Paul, whose guidance and values profoundly influenced his personality from an early age. Their emphasis on hard work, moral conduct, and education instilled in him a deep appreciation for learning and a strong sense of social responsibility that would later shape both his professional career and literary outlook.

Like many children growing up in rural Assam, Manik Paul spent his formative years surrounded by nature, community life, and the cultural traditions that continue to enrich Assamese society. These early experiences nurtured within him an enduring appreciation for simplicity, humanity, and the importance of preserving cultural values. They also developed his sensitivity towards the educational challenges faced by rural communities, an awareness that would later strengthen his commitment to teaching and educational reform.

His formal education commenced at Deshbandhu Primary School, where he completed his primary schooling. Even during these early years, he displayed an eagerness to learn and a sincere interest in reading. His teachers recognised his disciplined approach towards education and encouraged his growing curiosity. These formative experiences laid the foundation for a lifelong relationship with books and learning.

He subsequently continued his education at Simlitola High School, where his intellectual interests expanded considerably. During this period, he developed a keen fascination with Assamese literature, history, biographies of eminent personalities, and moral philosophy. Reading gradually evolved from an academic requirement into a lifelong passion. Through literature, he discovered new perspectives on society, human nature, leadership, and ethical living. Books became not merely sources of information but trusted companions that broadened his understanding of the world and inspired him to think critically about the role of education in shaping society.

After successfully completing his secondary education, Manik Paul pursued higher secondary studies at

Simlitola Ancholik Junior College. These years further strengthened his academic foundation and deepened his interest in literature, education, and social issues. Determined to continue his pursuit of knowledge, he enrolled at Bimala Prashad Chaliha College, where he continued his higher education with dedication and perseverance.

His academic journey did not conclude with graduation. Believing firmly that education is a lifelong process, he continued his studies and earned a Master of Arts (M.A.) degree from Krishna Kanta Handiqui State Open University (KKHSOU). His decision to pursue higher education while embracing the responsibilities of professional life demonstrates his enduring commitment to intellectual growth. It also reflects his conviction that genuine learning continues throughout life and that every individual should strive for continuous self-improvement regardless of age or occupation.

The academic journey of Manik Paul exemplifies perseverance and dedication. Rather than considering education as a destination, he has always viewed it as a continuous journey of discovery, reflection, and personal development. This belief has remained central to both his educational philosophy and his literary work.

Following the completion of his education, Manik Paul entered the teaching profession, regarding it not simply as a means of employment but as a noble vocation dedicated to nation-building. For him, teaching represented an opportunity to shape young minds, nurture responsible citizens, and contribute meaningfully to society through the transformative power of education.

Over the years, he has served with sincerity, commitment, and professional integrity, eventually assuming the responsibilities of a Head Teacher. In this leadership role, he has successfully combined academic guidance with administrative responsibility, striving to create a school environment where discipline, creativity, mutual respect, and intellectual curiosity flourish together. He believes that a school should not merely impart textbook knowledge but should also become a centre for character formation, social awareness, and moral development.

As an educational leader, Manik Paul encourages students to cultivate independent thinking, curiosity, self-confidence, and ethical conduct. He believes that every child possesses unique abilities and that the responsibility of a teacher is to identify, nurture, and develop those abilities with patience and compassion. Rather than limiting education to examinations and academic performance, he advocates a holistic approach that emphasises intellectual

growth alongside emotional maturity and moral responsibility.

His colleagues and students alike appreciate his calm leadership, balanced judgement, and approachable personality. He is known for maintaining a harmonious educational environment where students feel encouraged to express themselves freely while learning the importance of discipline, responsibility, and mutual respect. His administrative style reflects fairness, patience, and a genuine concern for the welfare of both students and fellow educators. Those who know Manik Paul personally often describe him as a humble, courteous, and compassionate individual. Despite his academic achievements and growing literary recognition, he has remained remarkably modest in his personal life. He believes that humility is among the greatest virtues of an educated person and that genuine knowledge should inspire kindness rather than arrogance. This principle is evident not only in his interactions with colleagues and students but also in his writings, which consistently promote empathy, tolerance, and ethical living.

One of the most admirable aspects of his personality is his gentle disposition. Soft-spoken and thoughtful, he communicates with clarity, patience, and respect for differing opinions. He prefers meaningful action to unnecessary publicity, allowing his work and conduct to speak on his behalf. His calm demeanour, pleasant smile, expressive eyes, and dignified presence naturally inspire confidence among those around him, creating an atmosphere of trust and mutual understanding.

His temperament reflects emotional balance and maturity. Rather than reacting impulsively to difficulties, he approaches challenges with patience and thoughtful deliberation. He believes that mutual respect, understanding, and peaceful dialogue are essential for resolving differences and building stronger human relationships. These qualities have contributed significantly to his effectiveness both as an educator and as a respected member of his community. Among his students, Manik Paul is recognised not only as a knowledgeable teacher but also as an encouraging mentor who sincerely cares for their overall development. He seeks to inspire confidence, curiosity, discipline, and a love of learning rather than merely preparing students for examinations. His classroom philosophy encourages students to ask questions, think independently, develop moral courage, and become responsible citizens capable of contributing positively to society.

Outside his professional responsibilities, reading continues to occupy a central place *see page 7*

Historical Consciousness, Bhakti Ideology and the Ramayanic Literary Tradition in the Works of Mahapurush Srimanta Sankaradeva



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Mahapurush Srimanta Sankaradeva occupies a significant position in the cultural, literary and religious history of Assam. His literary creations not only established the foundation of Neo-Vaishnavism in Assam but also reshaped the socio-cultural consciousness of medieval Assamese society. Through his devotional compositions, dramatic literature, Borgeets and philosophical interpretations, Sankaradeva transformed the Ramayanic tradition into a dynamic spiritual and cultural force. His literary works reflect a deep historical consciousness rooted in the ethical teachings of the Ramayana, Bhakti ideology and Assamese social realities. The reinterpretation of Ram-katha in his literary vision was not merely a religious exercise but also a cultural movement aimed at social harmony, spiritual awakening and moral regeneration (Neog, 1980).

The Ramayanic elements in Sankaradeva's literature reveal a synthesis of devotion, aesthetics and historical consciousness. In the devotional poem "Karatal Kamal," Sankaradeva presents Lord Rama through symbolic imagery and Vaishnavite devotional aesthetics. The poem demonstrates how Ramayanic ideals were transformed into instruments of spiritual contemplation and emotional devotion. The symbolic use of lotus imagery, divine beauty and

spiritual surrender reflects the influence of Bhakti philosophy upon Assamese literary traditions. The poetic structure combines lyrical simplicity with philosophical depth, thereby making devotional literature accessible to common people (Sarma, 1999). Through "Karatal Kamal," Sankaradeva elevated Ram-bhakti into a form of cultural consciousness that connected spirituality with everyday human experience.

The historical significance of Ramayanic symbolism in Assamese literature can also be observed in Sankaradeva's Borgeets. These devotional songs represent one of the finest examples of spiritual lyricism in Indian devotional literature. The narrative and lyrical presentation of Lord Rama in the Borgeets reflects not only religious devotion but also philosophical introspection. Sankaradeva employed music as a medium for disseminating Bhakti ideology among the masses irrespective of caste, class or social divisions (Barua, 1964). The Borgeets emphasize the ideals of compassion, surrender and moral purity associated with Ram-katha traditions. Through spiritual music, Sankaradeva transformed devotional practices into collective cultural experiences that strengthened Assamese identity and social unity.

The spiritual consciousness reflected in the Borgeets also contributed to the democratization of religious practices in medieval Assam. Bhakti was presented as a path accessible to all sections of society. The emotional intensity of the songs, combined with their philosophical messages, enabled common people to connect with the ethical teachings of the Ramayana (Goswami, 2005). Thus, Sankaradeva's devotional music became a significant cultural instrument for moral education and religious reform.

The dramatic literature of Sankaradeva, particularly the play "Ram Vijay," represents another important dimension of his Ramayanic literary tradition.

In "Ram Vijay," Lord Rama is portrayed as an embodiment of ideal kingship, moral righteousness and spiritual heroism. The play reflects the ethical principles of Bhakti ideology while simultaneously addressing socio-cultural issues of medieval Assamese society. Through dramatic representation, Sankaradeva transformed the Ramayana into a living cultural performance tradition (Mahanta, 1985).

The importance of "Ram Vijay" lies not only in its literary merit but also in its contribution to Assamese theatrical culture. The play became an integral component of Ankiya Naat traditions and Bhaona performances. These dramatic forms played a crucial role in spreading Neo-Vaishnavite philosophy among rural communities. Sankaradeva used theatre as an educational and spiritual medium through which ethical teachings and historical consciousness could be communicated to society (Bhuyan, 1964). The dramatic representation of Rama as an ideal ruler reflected the aspiration for moral governance and social harmony during a period marked by political instability and social fragmentation.

Historical consciousness in Sankaradeva's literature is closely connected with the philosophical principles of Neo-Vaishnavism. His reinterpretation of Ramayanic narratives was deeply influenced by the doctrine of Eka-Sarana-Nama-Dharma. This philosophy emphasized devotion to one supreme deity through prayer, music and ethical living. Sankaradeva integrated Ram-bhakti with Assamese cultural traditions in order to establish a spiritually unified society (Neog, 1965). His literary works reveal the concepts of dharma, devotion and morality not merely as religious doctrines but as social ideals essential for collective harmony and ethical discipline. The ideological foundation of this spiritual mission may be understood through the

celebrated verse of the Bhagavad Gita

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Source: Bhagavad Gita,
Chapter 4, Verse 8

Meaning: For the protection of the righteous, for the destruction of evil-doers and for the establishment of dharma, I manifest myself age after age. This verse reflects the core philosophical essence of Neo-Vaishnavism and resonates strongly with Sankaradeva's vision of spiritual reform, moral regeneration and social harmony in medieval Assamese society.

The philosophical reinterpretation of the Ramayana in Assamese Neo-Vaishnavism also demonstrates Sankaradeva's awareness of historical transformation. He adapted Ramayanic ideals according to the socio-cultural realities of Assam. Indigenous folk traditions, regional linguistic expressions and local cultural symbols were incorporated into his literary works (Baruah, 1993). As a result, the Ramayana became localized within Assamese society without losing its universal spiritual significance. This cultural adaptation strengthened Assamese literary identity and contributed to the development of regional historical consciousness.

Sankaradeva's characterization of Rama and other Ramayanic figures further reflects his literary and philosophical vision. Rama appears as an embodiment of justice, morality and ideal kingship. Sita symbolizes purity, devotion and resilience, while Hanuman represents loyalty and spiritual dedication. These characters are presented not only as mythological figures but also as ethical models for society (Nath, 2008). Through such characterization, Sankaradeva transformed Ramayanic narratives into instruments of moral instruction and social reform.

The humanistic dimensions of these characters also reveal the influence of Bhakti ideology upon Assamese **see page 6**

Continue from page no 4

literary traditions. Sankaradeva emphasized compassion, humility and spiritual equality as essential virtues for social life. His literary portrayal of Ramayanic figures encouraged people to transcend social divisions and cultivate ethical consciousness. The influence of these ideals extended beyond literature into Assamese music, dance, theatre and cultural practices.

The contribution of Sankaradeva’s Ramayanic literature to Assamese society remains historically significant. His works influenced the development of Sattriya culture, Bhaona performances and devotional music traditions. The integration of Ram-katha with regional cultural practices created a distinctive literary and spiritual heritage that continues to shape the cultural identity of Assam (Sharma, 2011). The impact of his literary vision can still be observed in contemporary Assamese society where Bhakti traditions continue to inspire moral consciousness, social unity and spiritual reflection. The ethical and humanitarian ideals underlying this devotional tradition may be understood through the following celebrated verse from the Sri Ramcharitmanas:

परहित सरिस धरम नहि भाई ।
परपीड़ा सम नहि अधमाई ॥

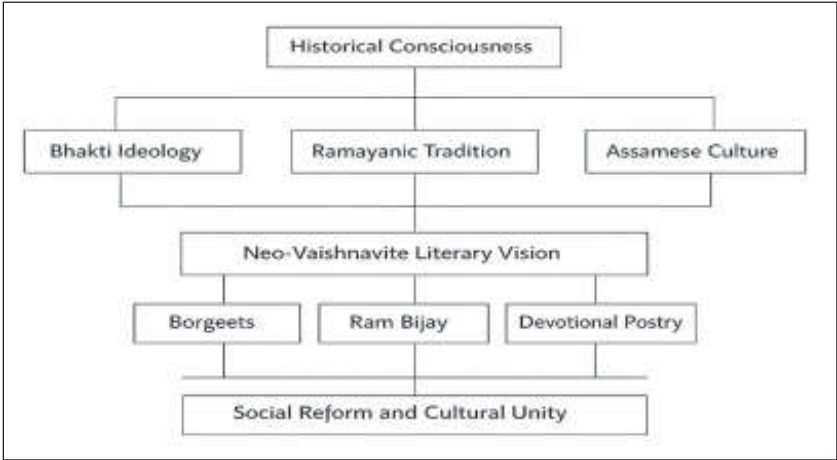
Source :Original Text:
Sri Ramcharitmanas
Author: Goswami Tulsidas
Kanda (Section):
Uttarakahanda
Doha Number: Doha 41
Original Language: Awadhi

Meaning: There is no religion greater than the welfare of others, and no sin worse than causing suffering to others.

In the modern context, Sankaradeva’s Ramayanic teachings remain highly relevant. The ethical values of devotion, social harmony and humanism reflected in his works provide important lessons for contemporary society. In an age characterized by social conflict, cultural fragmentation and moral uncertainty, Sankaradeva’s philosophy emphasizes unity, compassion and spiritual consciousness. His reinterpretation of the Ramayana demonstrates how literature can function as a medium for cultural preservation, historical awareness and ethical transformation.

Therefore, the Ramayanic

Historical Consciousness, Bhakti Ideology and the



Conceptual Framework of Sankaradeva’s Ramayanic Literary Tradition

literary tradition in the works of Mahapurush Srimanta Sankaradeva represents far more than devotional literature. It embodies a historical and cultural movement that reshaped Assamese society through Bhakti ideology, ethical consciousness and literary innovation. His literary creations established a unique synthesis of spirituality, regional culture and historical identity. The enduring relevance of his works confirms his position as one of the greatest cultural reformers and literary visionaries in the history of Assam.

The Ramayanic literary tradition in the works of Sankaradeva represents a remarkable synthesis of historical consciousness, Bhakti ideology and cultural identity of Assam. His literary and philosophical contributions not only transformed the spiritual life of medieval Assam but also established a new socio-cultural order based on devotion, equality and ethical consciousness. By adopting the essence of Sanskrit Vaishnavite philosophy and presenting it through the vernacular language, Sankaradeva successfully made religious and literary knowledge accessible to the common masses. His contribution in this regard may justifiably be compared with the reformative role of Martin Luther in Europe, as both emphasized spiritual democratization and religious reform through accessible language and cultural engagement.

Through devotional poetry, Borgeets, Ankiya Naat and Ramayanic narratives, Sankaradeva reinterpreted the ideals of the Ramayana according to the socio-cultural realities of Assam. His portrayal of Lord Rama as an embodiment of morality, justice

and spiritual heroism reflects not merely religious devotion but also a deep historical awareness connected with social harmony and ethical governance. The literary representation of Ram-katha in works such as “Karatal Kamal,” “Ram Vijay” and the Assamese adaptation of the “Uttarakanda” demonstrates his extraordinary literary genius and philosophical insight.

Sankaradeva’s reinterpretation of the Ramayana was not a literal imitation of classical Sanskrit traditions; rather, it was a creative and culturally localized transformation that integrated indigenous Assamese elements with Neo-Vaishnavite spirituality. By excluding unnecessary elaborations from the original “Uttarakanda,” he revealed a refined literary style marked by simplicity, devotion and philosophical clarity. His Ramayanic literary vision thus emerged as an instrument of moral education, spiritual awakening and cultural integration.

From a historical and research perspective, the study of Sankaradeva’s Ramayanic literature reveals how Bhakti ideology functioned as a

powerful force of social reform and cultural unification in Assam. His literary works continue to influence Assamese religion, music, theatre, dance and collective consciousness even in the contemporary period. Therefore, the enduring relevance of Sankaradeva’s Ramayanic tradition confirms his position as one of the greatest literary visionaries, cultural reformers and spiritual philosophers in the history of Assam and Indian devotional literature.

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Four-Year-Old Child Dies After Allegedly Being Thrown into Pond in Nagaon

Guwahati : A four-year-old child allegedly died after being thrown into a pond in Nagaon district, causing police to launch an investigation into the incident. A woman identified as Mashakin Khatun allegedly threw the child into a nearby pond under circumstances that are yet to be established. The child was recovered from the pond in an unconscious state and was later declared dead. After the incident, villagers allegedly confined the accused woman inside her house and immediately alerted the police. A team from Juria Police Station rushed to the spot, took the woman into custody and sent the child's body to Nagaon for a post-mortem examination. Police have registered a case and launched an investigation to ascertain the exact sequence of events and the circumstances that led to the child's death.

Continue from page no 4

Manik Paul: A Life Dedicated to Education, Literature

in his life. His enduring love for books has expanded his intellectual horizons and enriched both his teaching and literary pursuits. He firmly believes that reading broadens human understanding, strengthens moral character, and cultivates wisdom by exposing readers to diverse cultures, ideas, and experiences. This lifelong habit of study has enabled him to remain intellectually active while continually refining his educational philosophy.

Among the personalities who have most profoundly influenced Manik Paul's literary outlook is the eminent Assamese writer, novelist, journalist, columnist, and literary icon Homen Borgohain. Borgohain's fearless intellectual independence, literary brilliance, profound humanism, and unwavering commitment to truth have served as enduring sources of inspiration for him. Through the writings of this distinguished literary figure, Manik Paul came to appreciate that literature possesses responsibilities extending far beyond entertainment. He believes that good literature should enlighten society, encourage critical thinking, preserve moral values, strengthen cultural identity, and inspire constructive social change.

These ideals have become integral to his own understanding of literature and education. Throughout his life, he has remained committed to the belief that knowledge should be shared generously, learning should never cease, and education should always serve the larger interests of humanity. These principles would eventually find their fullest expression in his literary journey, through which he sought to extend the educational mission of the classroom to readers across society.

The life of Manik Paul represents a remarkable synthesis of education and literature. While his professional career has been devoted to nurturing young minds within the classroom, his literary journey has enabled him to extend the same educational mission far beyond the boundaries of the school. For him, writing is not a separate pursuit but a natural continuation of teaching. If the classroom shapes students directly, literature reaches countless readers across generations, inspiring them to pursue knowledge, cultivate moral values, and contribute positively to society.

His emergence as an author was not motivated by the desire for literary recognition or personal acclaim. Rather, it evolved from his conviction that knowledge acquires its greatest value only when it is shared with others. Years of experience as an educator convinced him that many students, parents, and ordinary readers seek guidance that extends beyond textbooks and examinations. They require books that inspire confidence, develop character, encourage disciplined living, and offer practical wisdom for everyday life. This realisation gradually transformed the teacher into an author whose writings reflect the same educational ideals that have guided his professional

career.

Manik Paul firmly believes that education is a lifelong journey rather than a destination. Learning should not cease upon the completion of school or university; instead, it should continue throughout one's life, enriching both the intellect and the character. This philosophy has profoundly influenced his literary outlook. Consequently, his writings extend across diverse fields, including educational guidance, biographies, moral education, personality development, children's literature, motivational writing, and translation. Although varied in subject matter, all his works share a common objective—to educate, enlighten, and inspire.“ One of the defining characteristics of his literary philosophy is his belief that literature should serve humanity. In his view, books are not merely collections of facts or stories but instruments capable of transforming lives. Literature has the power to awaken conscience, strengthen ethical values, preserve cultural heritage, broaden intellectual horizons, and inspire constructive action. A meaningful book should not simply entertain its readers; it should leave them wiser, more thoughtful, and more compassionate than before. This conviction is reflected consistently throughout his published works.

Another distinguishing feature of Manik Paul's writing is its remarkable clarity and simplicity. Rather than relying upon complicated vocabulary or abstract literary expression, he writes in a lucid and accessible style that enables readers from different educational backgrounds to understand complex ideas with ease. His long experience as a teacher has taught him that genuine scholarship is measured not by the complexity of language but by the ability to communicate ideas effectively. This educational approach has become one of the greatest strengths of his literary work.

The subjects selected by Manik Paul reveal the breadth of his intellectual interests. His books explore education, moral philosophy, history, biography, self-improvement, children's development, and social awareness. Some publications seek to strengthen study habits and academic performance, while others introduce readers to the inspiring lives of extraordinary personalities whose courage, determination, and vision transformed history. He has also written motivational works encouraging discipline, perseverance, confidence, and positive thinking. Collectively, these writings seek to guide readers towards intellectual growth as well as ethical living.

Throughout his literary career, Manik Paul has remained deeply committed to promoting value-based education. He believes that the true measure of education lies not merely in academic qualifications but in the cultivation of honesty, humility, compassion, discipline, and responsible citizenship. His books consistently encourage readers to develop these

qualities alongside intellectual excellence, reflecting his belief that education and character are inseparable.

An important milestone in his literary journey is his contribution as a translator. Recognising that language should never become an obstacle to learning, he has worked to make internationally respected educational literature accessible to Assamese readers. Among his notable translation works is *Students' Tough Questions and Wise People's Simple Answers* by Gemma Elwin Harris, which introduces readers to thought-provoking questions answered by distinguished personalities from diverse fields. Through this translation, he has successfully opened a valuable window to global knowledge for Assamese readers, particularly students and young learners who might otherwise remain beyond the reach of such educational resources.

His translation work demonstrates a broader literary vision. Rather than limiting Assamese readers to locally available literature, he seeks to enrich the intellectual landscape by introducing internationally acclaimed works in their own language. This effort reflects his conviction that knowledge belongs to humanity as a whole and that translation serves as a bridge connecting cultures, ideas, and civilisations.“ Manik Paul has also translated *The Lost World* by Michael Crichton, introducing Assamese readers to one of the celebrated adventure novels of modern literature. By undertaking such translations, he has contributed to expanding the scope of Assamese reading materials and encouraging readers to engage with globally recognised literary works. His translation efforts illustrate both linguistic competence and a sincere desire to make quality literature accessible to a wider audience.

Another important addition to his translation portfolio is *Think and Grow Rich*, the internationally acclaimed motivational classic by Napoleon Hill. Recognised across the world as one of the most influential books on personal success, leadership, and positive thinking, its Assamese translation enables local readers to explore timeless principles of self-confidence, determination, goal-setting, and achievement in their mother tongue. Through this work, Manik Paul has further strengthened the availability of motivational literature in Assamese.

Among his other translation projects is *Nijor Bhorit Nije Kuthar Namarib*, based on the writings of Dr Daniel G. Amen. This publication reflects his interest in promoting psychological well-being, responsible decision-making, and personal development through accessible educational literature. By translating such works, he has demonstrated that literature can contribute not only to intellectual growth but also to emotional and psychological awareness.

Collectively, these translations reveal an important dimension of Manik Paul's literary mission. He views translation not merely as lin-

guistic conversion but as an educational service that enables readers to benefit from the wisdom, knowledge, and experiences of people across different cultures and nations.“ Alongside his educational and translation works, Manik Paul has also demonstrated his creative abilities through original writing. His story collection, *Ekuri Shikshamulak Galpa*, occupies a distinctive place among his publications. The book contains a series of value-based stories designed especially for children and young readers. Each story combines engaging narration with meaningful moral lessons, encouraging qualities such as honesty, kindness, discipline, compassion, perseverance, respect for elders, social responsibility, and ethical conduct.

His children's stories reveal a profound understanding of the formative influence of literature during childhood. He believes that stories possess a unique ability to shape imagination, cultivate empathy, and strengthen moral values. Through simple yet meaningful narratives, he seeks to nurture responsible citizens by encouraging young readers to appreciate truthfulness, hard work, and humanity from an early age.

Beyond books, Manik Paul has made valuable contributions through numerous articles published in reputed Assamese newspapers and literary journals. These writings address a wide range of themes, including education, literature, culture, ethics, social awareness, personality development, and contemporary issues affecting society. His articles combine thoughtful analysis with accessible language, enabling readers from different backgrounds to engage meaningfully with important social and educational questions.

In these articles, he consistently advocates educational reform, moral discipline, lifelong learning, and constructive citizenship. Rather than merely criticising social problems, he seeks practical solutions rooted in education, ethical responsibility, and human compassion. His balanced and optimistic approach encourages readers to believe that positive social change begins with individual transformation.

Another notable feature of his literary work is its optimistic outlook. Even while addressing contemporary social challenges, his writings avoid despair or pessimism. Instead, they encourage readers to recognise the possibilities of self-improvement through discipline, perseverance, education, and moral commitment. He repeatedly reminds readers that lasting social progress is built upon the character and integrity of individual citizens.

His literary contributions also reflect a deep respect for India's rich cultural and intellectual heritage. At the same time, he encourages readers to appreciate the achievements of distinguished personalities from around the world. Through biography, educational writing, and translation, he has sought to build meaningful bridges

see page 8

Continue from page no 7

between Assamese readers and global knowledge, thereby enriching Assamese literature with broader perspectives while preserving its own cultural identity.

The significance of Manik Paul's literary achievements lies not merely in the number of books he has written or translated but in the ideals they consistently promote. Every publication reflects his enduring belief that literature should cultivate knowledge, strengthen character, encourage critical thinking, and inspire responsible citizenship. His writings reveal an unwavering commitment to using literature as a constructive force capable of promoting intellectual development, ethical awareness, and social harmony. Through his books, translations, articles, and educational writings, Manik Paul has steadily established himself as a literary personality whose work extends beyond entertainment to serve the larger cause of education and social enlightenment. His growing body of work demonstrates that literature, when guided by wisdom and moral purpose, can become a powerful instrument for individual transformation and national progress.

The steady growth of Manik Paul's literary career has been accompanied by encouraging recognition from respected literary organisations. Although he has never regarded awards as the ultimate purpose of writing, the honours bestowed upon him reflect the appreciation of the literary community for his sincere efforts to combine education, literature, and social awareness. These recognitions acknowledge not only his achievements as an author but also his commitment to using literature as a means of promoting knowledge, ethical values, and responsible citizenship.

Among the honours that have marked his literary journey is the Gyan Sankar Kakhlari Sahitya Award, conferred by the Goalpara Sahitya Sabha in recognition of his contribution to Assamese literature. The award acknowledges his dedication to producing educational and value-based writings that enrich the literary landscape of Assam while encouraging readers to pursue intellectual growth and moral excellence. Another significant milestone in his career came with the conferment of the Yuva Lekhak Sanman 2025 by the Assam Prakashan Parishad. This honour recognised him as one of the promising contemporary voices in Assamese literature and appreciated his growing body of work devoted to education, translation, children's literature, biography, and social awareness. Such recognition has further encouraged him to continue writing with sincerity, responsibility, and an unwavering commitment to the betterment of society.

Manik Paul: A Life Dedicated to Education, Literature

For Manik Paul, however, the greatest reward lies not in medals or certificates but in the positive influence his books have upon readers. The appreciation expressed by students, teachers, parents, and readers who find inspiration and practical guidance in his writings remains the most meaningful recognition of his work. He believes that the true success of an author is measured not merely by the number of publications or honours received but by the lasting impact that literature creates in the lives of ordinary people. Beyond his professional responsibilities and literary achievements, Manik Paul leads a life characterised by simplicity, discipline, and humility. These qualities are not merely personal virtues but guiding principles that shape his everyday conduct. He believes that genuine success should never distance an individual from society but should instead strengthen one's commitment to serving others with sincerity and compassion. This philosophy has enabled him to maintain a balanced life despite the demands of teaching, administration, and literary activity.

Reading has remained one of the defining passions of his life. Books continue to serve as his constant companions, broadening his intellectual horizons and deepening his understanding of humanity. Through continuous study, he keeps himself informed about developments in education, literature, history, philosophy, and contemporary social issues. This lifelong habit of learning has enriched both his classroom teaching and his literary expression, reinforcing his belief that education is an ongoing process that continues throughout life.

Among the literary personalities who have left a lasting impression upon his intellectual development, Homen Borgohain occupies a special place. The distinguished Assamese novelist, columnist, journalist, and thinker inspired generations of readers through his fearless pursuit of truth, profound humanism, and literary excellence. Manik Paul deeply admires Borgohain's ability to address complex social realities with honesty, intellectual courage, and compassion. This admiration has influenced his own conviction that literature should illuminate society, encourage thoughtful reflection, and promote constructive social change.

Spiritually, Manik Paul draws inspiration from Lord Krishna, whose teachings continue to guide his understanding of duty, righteousness, humility, and selfless service. Among the sacred texts that have shaped his philosophical outlook, the Bhagavad Gita occupies a place of special significance. He regards the Gita as an inexhaustible source of wisdom that offers practical guidance for overcoming life's challenges while

remaining steadfast in moral responsibility and inner discipline. Its teachings on selfless action, perseverance, and spiritual balance have profoundly influenced both his personal life and professional outlook.

His appreciation for beauty extends beyond literature into the natural world. The majestic Himalayas inspire him through their grandeur, serenity, and timelessness, symbolising endurance, strength, and spiritual elevation. Among flowers, the Rose remains his favourite, representing beauty, purity, and resilience. His affection for the mighty Brahmaputra reflects a deep emotional connection with Assam's cultural identity and natural heritage. For him, the river symbolises continuity, civilisation, and the enduring spirit of the Assamese people.

A resident of the Dudhnoi Legislative Assembly Constituency, Manik Paul belongs to a close-knit family of five members. Throughout his life, he has remained deeply attached to his roots and to the cultural traditions of Assam. He follows a simple and disciplined lifestyle and is a non-vegetarian by dietary preference. His life reflects moderation, gratitude, and contentment rather than material ambition. Despite his growing literary reputation, he continues to value humility and believes that genuine fulfilment lies in meaningful work, lifelong learning, and selfless service to society.

Assam occupies a special place in his heart. Its rich literary heritage, vibrant cultural traditions, diverse communities, and extraordinary natural beauty continue to inspire both his personal life and his writings. He believes that preserving and promoting the Assamese language and literature is not merely the responsibility of writers but of every citizen who values the cultural identity of the state. Through his educational and literary work, he has sought to contribute modestly to this larger cultural mission.

One of the most remarkable aspects of Manik Paul's life is the harmony between his profession and his literary vocation. As a teacher, he has devoted himself to guiding young minds within the classroom, encouraging students to pursue knowledge with discipline, humility, and confidence. As a writer, he has extended the same educational mission beyond the school by producing books and articles that continue to educate, inspire, and encourage readers across different sections of society. These two dimensions of his life complement one another naturally, demonstrating that education and literature are powerful partners in the service of humanity.

His life's journey illustrates that

meaningful social contribution does not always require public prominence or positions of power. Lasting influence often emerges quietly through consistent dedication, sincere service, and unwavering commitment to noble ideals. Every classroom he has led, every student he has guided, every article he has written, and every book he has published reflects his enduring belief in the transformative power of knowledge and moral education.

In an age marked by rapid technological advancement, changing social values, and increasing intellectual challenges, the example set by Manik Paul remains especially relevant. His work reminds us that education must continue to cultivate wisdom alongside knowledge, compassion alongside competence, and integrity alongside achievement. His writings encourage readers to recognise that personal success acquires its fullest meaning only when it contributes to the welfare of others and to the advancement of society.

The legacy of Manik Paul is therefore rooted not merely in the books he has authored, the translations he has completed, or the awards he has received. Its true significance lies in the values he consistently promotes—education, integrity, humility, compassion, lifelong learning, ethical leadership, and responsible citizenship. These ideals continue to inspire his students, readers, and fellow educators, ensuring that his influence extends far beyond the classroom and the printed page.

As he continues his journey as an educator and author, Manik Paul remains steadfast in the mission that has guided him throughout his life: to spread knowledge, strengthen moral values, encourage critical thinking, and contribute to the intellectual and cultural advancement of society. His dedication to teaching, literature, and social enlightenment stands as a testament to the enduring power of education to transform lives and build a more humane, enlightened, and progressive world.

The story of Manik Paul is ultimately the story of a man who chose service over self-interest, knowledge over ignorance, and humility over recognition. Through unwavering dedication to education and literature, he has demonstrated that one individual, guided by conviction and perseverance, can make a lasting contribution to society. His life continues to inspire students, educators, writers, and readers alike, reminding us that the noblest legacy is not measured by fame or material success but by the positive influence one leaves upon the lives of others. In this enduring mission, Manik Paul remains a worthy representative of the timeless ideals of education, literature, and humanity.

Manas Press Club delegation meets Baksa DC and DIPRO, submits formal letter

Prasanna Nath, Barpetaroad : A delegation of the newly formed Manas Press Club today paid a courtesy visit to the Baksa District Commissioner and the District Information & Public Relations Officer. During the meeting, the Manas Press Club team informed them about the organization's identity, objectives, and upcoming activities, and also submitted a formal letter. It may be mentioned that during the meeting, the delegation of Manas Press Club assured that they will maintain good coordination with the district administration and carry forward responsible and fact-based journalism. They also discussed strengthening the role of the media in accurately conveying public



issues, developmental activities, and information about government schemes to the people. The Baksa District Commissioner and the District Information & Public Relations Officer wished success for the new journey of Manas Press Club and expressed hope that positive cooperation between the media and the district administration will continue. The newly formed Manas Press Club stated that it will move

forward with the goal of highlighting various problems, possibilities, and developmental aspects of the region through responsible, impartial, and public-interest journalism. The delegation included Manas Press Club Working President Amir Ali, General Secretary Shakil Ahmed, Assistant General Secretary Nazrul Ali, Publicity Secretary Prasanna Nath, and Executive Member Uddhab Daimary.

World Population Day celebrated at Nagaon 'New initiative kits' given to newlyweds



Pankaj Nath, Assam : On the occasion of World Population Day (WPD), a district-level inauguration ceremony was held at the Shingimari Block Primary Health Centre (Tara Bari M.P.H.C.) in Nagaon district of Assam on Monday as part of the programs running from July 11-18. The programme was attended by the Joint Health Director of the district Dr. Pancham Kumar Bora, District Nodal Officer (MDSR) Dr Krishna K Borah, SDM&HO Shingimari BPHC Dr LP Sharma, District Manager

Anirvan Borthakur, District News Specialist Parismita Buragohai, District Community Mobilizer Rakhi Saikia, Senior Coordinator (IPAS) Shekhar Jyoti Hazarika, media representatives, BPMU aggregate officers, ASHA workers, eligible couples and other officials. The importance of family planning was highlighted during the ceremony and the emphasis was on raising awareness in the local community. As a part of the programme, "Nayi Pehel Kit" was distributed

to four newlyweds to motivate them to adopt responsible and informed family planning. Three outstanding ASHA workers from the Shingimari Block Primary Health Centre – Minara Khatun, Marjina Khatun and Hasnara Khatun – were felicitated for their remarkable contribution in various aspects of family planning. In addition, a quiz competition was also organized to enhance the knowledge of ASHA workers and further strengthen their understanding of family planning, in which prizes were given to the best three teams. The organisers said that such events play an important role in developing a positive attitude towards family planning, healthcare and population management at the local level.

Prominent Social Worker Anwar Hussain Demise

Khairul Islam, Baksa : Prominent social worker of Jakholibil Pathar area in Baksa, Anwar Hussain, passed away yesterday at around 1 PM at Barpeta Medical College. He was about 60 years old at the time of his death. According to reports, the social worker had been suffering from a serious illness for the past one month. Yesterday, as his health deteriorated further, he was immediately admitted to Barpeta Medical College, but he breathed his last while undergoing treatment. Deeply involved in various social activities in the area, Anwar Hussain's death has cast a pall of deep grief over the entire Jakholibil Pathar area. As soon as news of his demise was received, representatives of various organizations and groups visited his residence and conveyed their heartfelt condolences to the bereaved family. At the time of his death, he leaves behind four sons, three daughters, grandchildren and many other relatives. Conscious citizens have expressed that the region has suffered an irreparable loss with the passing of such an active and public-spirited individual.



BA Animal Feed Centre

ইয়াত বাক, ছাগলী, হাঁহ, কুকুৰাৰ বাবে লগতে ব্ৰইলাৰ, হাঁহ, সেদালাী, লোকেচাল পোৱালিৰ অৰ্জাৰ লোৱা হয়।

সেৱাৰ নম্বৰ: 94350-61306, 86381-38348

সুখা কামলতা
এম বি ৰোড
মেই ও ডিবিএল হাস্পতালৰ সন্মুখত।

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FINE DINE

Taste of Assam

ভাত

মাছ, মাংস, পৰ্ভা, পুৰি, ৰুটি

- ☞ Chowmin
- ☞ Burger
- ☞ Chicken Item
- ☞ Maggi
- ☞ Biryani
- ☞ Pasta
- ☞ Fried Rice
- ☞ Roll
- ☞ Mutton Item
- ☞ Paneer
- ☞ Pakora
- ☞ Coffee
- ☞ Tea

**A.T. Road, Near Morigaon Bus Stand
Nagaon (Assam)**