

THE ASSAM JYOTI

REGD. NO. 54236\13 : GUWAHATI / NAGAON : FRIDAY, 18 SEPTEMBER, 2026 : RS. 3.00 VOL. NO. XV, ISSUE NO. 23

If BJP wins in Nagaon by-election we will capture all 126 constituencies in the '31 Assembly election : CM Dr. Sarma

Guwahati: The Nagaon Lok Sabha constituency by-election will be a litmus test for the ruling BJP alliance. If the BJP candidate wins this by-election, then in the upcoming Assam Assembly elections, the BJP alliance will be able to capture all 126 seats in the state. This comment was made by the state's Chief Minister Dr. Himanta Biswa Sarma. "At a press conference organized in Jorhat, Chief Minister Dr. Sarma, in response to a question from journalists regarding the Nagaon by-election, said that the current composition of the Nagaon Lok Sabha constituency includes Nagaon Assembly constituency along with Morigaon, Jagiroad and Raha. In the last Assembly elec-

tions, we won each of these constituencies by a margin of about 50,000 votes. But in the Samaguri, Dhing, Rupahi and Laharighat Assembly constituencies under the Lok Sabha constituency, we lost each by about one and a half lakh votes. Because these constituencies are not traditional BJP constituencies. "But for the last one month, a change has been seen in these constituencies. Because even in these constituencies, people have recently been attracted towards BJP. However, I have not been able to go to these constituencies yet for the by-election. There, Ministers Pijush Hazarika, Atul Bora, Keshab Mahanta and Jitu Goswami are working and from their

see page 6



Nagaon Lok Sabha By-election: Difficult but confident BJP

Development is BJP's main 'issue': Candidate Devashish Sharma's past humanitarian work and mass connect will be additional capital



Guwahati : As expected, with the two major political parties of the state, Congress and AIUDF, declaring their candidates, the upcoming by-election for the Nagaon Lok Sabha constituency has gained a new dimension. Based on the demography of the constituency, political analysts have marked it as a difficult constituency for the BJP, but the BJP, which is moving forward with development as the main basis of its campaign, is quite confident about the outcome of the by-election. This was stated by the party's spokesperson Kishore Kumar Bhattacharya in a press statement sent to the media today from the BJP's state headquarters, Atal Bihari Vajpayee Bhawan. "Shri Bhattacharya said that the development works carried out in Nagaon and Morigaon districts, which are covered by the Nagaon Lok Sabha constituency, during the

see page 7

The Beauty of Chief Minister Himanta Biswa Sarma's Dream and Imagined 'Bara Asom'

■ **Lakshinandan Kalita**

The Assam that has written history in the lap of the Brahmaputra, "That same Assam is today advancing towards a new horizon of development. Under the leadership of Dr. Himanta Biswa Sarma, the dream of 'Bara Asom' wants to stand on the roots of heritage and touch the sky of modernity."

Assam' - a single word, but within this word lies the history, heritage, iden-

tity of a nation and the dreams of countless people. This land on the banks of the Brahmaputra has, age after age, built its unique identity through the spiritual consciousness of Sankardev-Madhavdev, the bravery of Lachit Borphukan and the cultural pursuit of Jyotiprasad-Bishnu Rabha. Taking that heritage as its charioteer, the aspiration to build a modern, strong and self-reliant Assam has now taken a new form. This larger dream can be connected with Chief Minister Dr. Himanta

see page 7

Training Programme on Systematic Review and Meta-analysis Held at Gauhati Medical College in Collaboration with AIIMS Guwahati

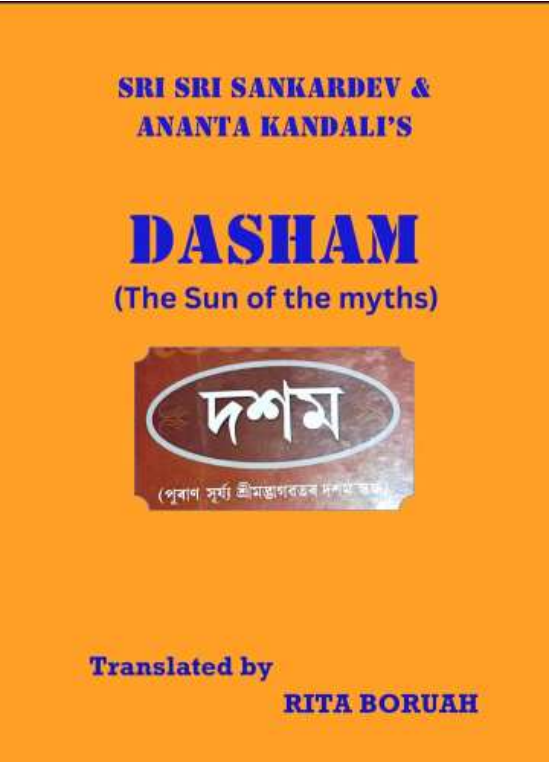


Ramen Bharali, Bongshar : A training programme on "Systematic Review, Meta-analysis and Evidence-Based Guidelines Development using the GRADE Approach" was successfully conducted today at the Cardiothoracic and Neurosciences (CN) Centre of Gauhati Medical College Hospital (GMCH). The programme was organized by the Department of Pharmacology, Gauhati

see page 6

Srimadvagawata, Dasham, Canto the tenth Fascination of Brahma The second half of Part-48

From the head down to
the lotus feet,
the virtuous ones are
offering garlands of
basil.
The lotus-eyes and the
smiling face
Made a sarcastic re-
mark aimed at the sun.
With the hope of ful-
filling the desire of
devotees,
The entire body ex-
posed the light of
crores of moons.
Comprising all the
animate and inani-
mate creation of each
individual universe,
A separate Brahma
holding that,
title.resides in every
cosmos.
They offered many ob-
lations and
Performed many dance and songs around Krishna.
Bowling down to Mahamaya and other divine manifestations, And
praising them,
I prostrate before the absolute forms, surrounded by the eight divine
opulences. (Ashta Aishwarya).
Where the twenty-four cosmic elements, the three cosmic gunas, the
holy Vedas and scriptures,
The personified six schools of logic, the Puranas, and the Mahabharata
All became dim and paled in comparison upon witnessing the divine
glory of Lord Krishna.
It is said that His glory lies far beyond the outermost boundaries, Of
all praises, prayers, and human comprehension.
Now and then exposes Lord Narayanpna,
The super power having no limitation.
By whose light , the entire moving and non-moving world is illumi-
nates.
For Whom the greatest wises too long
Whose power is beyond any touch.
Whose entire form is nothing but the unique essence of absolute bliss;
And the light radiating from whose body is equal to the brilliance of
tens of millions (crores) of suns.
With the same fault,the Creator saw all,
All were in the same amazing appearance.
All were amazed by asking what it was.
As the radiance fell on Brahma
His whole body began began to tremble.
Being fescinated,he lost his conscience,
And fell on the goose by turning eight eyes.
His hands and feet became stiff,
Air left to come and go through his nose.
His state became as if a dead,
His womb swallowed,“having no breath.
As if lying fallen before the village deity,
A dead body with four faces, baring its puppet- like teeth.
The Supreme Lord Bhagavan, who is beyond material nature (Prakriti),
Whom the primary and core sections of the Vedanta reveal.
His own true divine form (Brahma-rupa) is of an intensely hidden,
inner majesty;
With what eyes can even Lord Brahma look upon it?
Flickering weakly, the spark of life (soul) departs,
Seeing that Lord Brahma is about to die.



■ Rita Boruah
99545-94823

Third citizens’ convention held in Nazira over Dikhow floods

Nazira : A third citizens' convention was held in Nazira on Sunday to discuss the devastating floods of July 19 that swept through parts of Sivasagar, Charaideo, and Jorhat districts, leaving thousands of families severely affected. The convention was held at the MC Club auditorium in Nazira under the chairmanship of retired professor Tridip Gogoi. The participants expressed deep concern over the continuing suffering of flood-hit people, many of whom, after witnessing sudden deaths of loved ones and destruction of their lifetime's savings, are reportedly struggling with severe mental trauma and a deep sense of insecurity. A major focus of the convention was the need for a scientific investigation into the alleged role of uncontrolled hill cutting, stone and coal mining, and other human activities in aggravating the disaster.



All Assam Students’ Union Holds Anti-Drug Aware- ness Rally in Nalbari

Nalbari : Responding to a call by the All Assam Students’ Union (AASU), an anti-drug awareness rally was organised in Nalbari on Monday to raise public awareness against the growing menace of drug abuse and demand stronger action against the illegal drug trade. The rally began at Nalbari Shaheed Bhawan and passed through the main roads of Nalbari town before returning to Shaheed Bhawan. AASU activists and members participated in the programme, raising slogans against drug abuse and urging society to unite against the growing threat. Addressing the gathering, AASU vice-president Bhawajit Bezbaruah described drug abuse as a serious social menace that poses a major threat to the younger generation. He stressed the need for the government and administration to take immediate and effective measures to eradicate the problem from society. Bezbaruah also emphasised the importance of creating greater awareness among young people and strengthening collective efforts to prevent the spread of drugs. Meanwhile, AASU Nalbari district president Nirujuddin Ahmed called for strict action against those involved in the illegal drug trade and urged the authorities to focus on identifying and dismantling the networks involved in the supply and distribution of drugs.

Businessman Arrested in Guwahati for Alleged Role in Nalbari Stolen Gold Refining Racket

Nalbari : A suspected nexus between thieves and sections of the jewellery trade in Nalbari has come under the scanner following the arrest of businessman Satish Pawar in connection with the alleged purchase and processing of stolen gold. Pawar was arrested in Guwahati during a joint operation by Basistha Police and Nalbari Police following specific intelligence inputs. The arrest has brought to light allegations that stolen gold from Nalbari was being melted and subsequently sold through an establishment identified as "Maa Baishnavi Refining". According to police sources, the development followed the interrogation of a suspected thief arrested in Guwahati. During questioning, investigators allegedly obtained information about gold stolen during theft incidents in Nalbari and its subsequent disposal. The accused reportedly told investigators that the stolen gold was repeatedly taken to "Maa Baishnavi Refining", where it was melted before being sold.

Education System and the Crisis of Social Values

■ Himangshu Ranjan Bhuyan

The education system of any society is expected to perform a function far deeper than the mere transmission of information or technical skills. At its core, education historically carried the responsibility of shaping moral reasoning, social responsibility, civic consciousness, and ethical behavior. In contemporary times, however, a growing disjunction can be observed between educational expansion and the decline of shared social values. While schools, colleges, and universities have multiplied in number and enrollment has expanded dramatically across the world, there is increasing concern that education has gradually lost its formative role in cultivating social ethics. The result is a paradoxical situation in which societies are becoming more educated in terms of formal qualifications, yet less anchored in principles such as integrity, empathy, accountability, and public responsibility. This tension reflects a structural transformation in the purpose and functioning of education. Over the past few decades, the educational landscape has increasingly aligned itself with economic objectives, particularly the demands of the labor market and technological competitiveness. Institutions now emphasize employability, professional specialization, and measurable performance indicators. While these objectives are not inherently problematic, the overwhelming dominance of utilitarian goals has pushed the cultivation of social values to the margins of educational discourse. Moral education, civic awareness, and ethical reflection are often treated as secondary or optional components rather than as central pillars of the learning process. Consequently, students frequently graduate with technical competence but with limited exposure to discussions about social responsibility, ethical decision-making, or the broader implications of knowledge in society. This imbalance is increasingly visible in contemporary public life, where instances of corruption, intolerance, digital hostility, and erosion of civic norms coexist with rising educational credentials.

One of the major reasons behind this crisis lies in the growing commercialization of education. Education has gradually shifted from being viewed prima-

rily as a public good to being treated as a competitive service industry. Private institutions, coaching centers, and profit-driven educational enterprises have expanded rapidly, often framing education as a pathway to economic mobility rather than as a means of holistic social development. This shift has altered the priorities of both institutions and students. When education becomes heavily linked to financial investment and economic returns, success is measured primarily through examination results, placement statistics, and salary outcomes. Under such conditions, ethical learning or social engagement tends to appear abstract and non-essential. Students are encouraged to compete rather than cooperate, to prioritize individual advancement rather than collective well-being. The widespread coaching culture further intensifies this trend by reducing learning to a mechanical process aimed at clearing examinations or securing professional seats. In this environment, critical thinking about society, moral dilemmas, or civic responsibilities rarely receives adequate attention. Teachers themselves often operate within institutional frameworks that reward performance metrics rather than intellectual mentorship. As a result, the classroom gradually transforms into a site of credential production rather than character formation. The long-term social consequences of this shift are significant. When education fails to internalize ethical reasoning, professional success may coexist with social indifference. Engineers, administrators, corporate managers, or political leaders may possess technical expertise but remain detached from questions of fairness, social justice, or public accountability. The erosion of values within educated segments of society therefore cannot be understood merely as individual moral failure; it reflects systemic distortions within the educational framework itself.

Another important dimension of the crisis emerges from the rapid digital transformation of contemporary life. Modern education operates within an information environment shaped by social media platforms, algorithm-driven communication, and continuous digital connectivity. While these technologies have democratized access to information

and expanded learning opportunities, they have simultaneously altered the social context in which values are formed. Young learners increasingly encounter fragmented streams of information, often devoid of careful verification or ethical reflection. Online environments frequently reward sensationalism, instant reactions, and ideological polarization rather than thoughtful dialogue. Educational institutions struggle to keep pace with these transformations. Traditional curricula rarely address the ethical challenges posed by digital culture, such as misinformation, cyberbullying, online anonymity, or the commercialization of personal data. Consequently, students navigate a complex digital ecosystem without adequate ethical frameworks to interpret or evaluate the information they consume. The result is a widening gap between technological literacy and moral discernment. Individuals may possess advanced digital skills while remaining vulnerable to manipulation, prejudice, or irresponsible communication. This dynamic has profound implications for social values. Respectful public discourse, empathy toward differing viewpoints, and commitment to factual accuracy are increasingly strained within digitally mediated societies. Education systems that fail to address these realities risk producing technologically adept citizens who lack the ethical tools necessary for responsible participation in the public sphere. The challenge therefore is not simply technological integration but ethical integration within the learning process.

The weakening of social values is also linked to the declining emphasis on humanities and social sciences within educational priorities. Across many educational systems, subjects related to philosophy, literature, history, sociology, and civic studies have gradually lost prominence in comparison to fields perceived as directly connected to economic productivity, such as engineering, management, and information technology. This imbalance is not merely academic; it shapes the intellectual orientation of students. Humanities disciplines historically provided spaces for reflecting on human behavior, ethical conflicts, cultural diversity, and historical experience. They encouraged learners to question assumptions, empathize with different social realities, and under-

stand the complexity of human societies. When these disciplines are marginalized, students often lose opportunities to engage with deeper moral and social questions. Education then becomes narrowly instrumental, focused on solving technical problems without considering broader societal implications. The decline of reflective learning can gradually weaken democratic culture itself. Democratic societies rely on citizens who are capable of evaluating arguments, respecting diversity, and participating in reasoned public debate. Without exposure to critical and humanistic perspectives, individuals may become more susceptible to simplistic narratives, ideological manipulation, or social intolerance. The crisis of social values therefore cannot be separated from the intellectual architecture of education. A curriculum that prioritizes technical efficiency while neglecting ethical reflection risks producing graduates who are skilled but socially disconnected.

At the institutional level, the crisis is further intensified by structural pressures within modern educational systems. Large student populations, administrative bureaucratization, and standardized assessment models often limit the possibility of meaningful teacher-student engagement. Teachers frequently operate under heavy workloads, rigid syllabi, and examination-oriented schedules that leave little room for dialogue about ethical or social questions. Yet the transmission of values rarely occurs through formal instruction alone; it emerges through interaction, mentorship, and example. When educational environments become excessively mechanical, the subtle processes through which teachers influence students' moral outlook begin to diminish. Additionally, social values are shaped not only through curriculum but through institutional culture itself. Issues such as academic dishonesty, plagiarism, unfair evaluation practices, or discriminatory behavior within institutions can undermine the very values that education is supposed to promote. If students observe inconsistencies between institutional ideals and institutional practices, they may internalize cynicism rather than ethical commitment. The credibility of the education system therefore depends on the coherence between its stated principles and its operational realities. Institutions that prioritize

see page 7

Echoes of the Enlightened: The Universal Truths of Gautama Buddha and Srimanta Sankaradeva



■ Dr. Guptaajit Pathak

Assistant Professor
Department of History
Geetanagar College
Geetanagar, Guwahati-781021,
Assam, India
Mobile : +91-9085084275

The spiritual landscape of Eastern India has historically been shaped by radical reformers who sought to liberate religion from ritualistic formalism, esoteric exclusivity, and social oppression. Across distinct epochs, Gautama Buddha (c. 6th century BCE) and Mahapurusha Srimanta Sankaradeva (1449–1568 CE) emerged as visionary architects of humanism. Though separated by millennia, their respective missions Buddhism and *Ekasarana Nama Dharma* shared profound structural, ethical, and sociological parallels, echoing a universal truth that prioritized moral rectitude and spiritual equality over caste hierarchies.

Human history has produced spiritual teachers whose significance extends beyond the boundaries of a particular age, region or community. Gautama Buddha (c. 5th century BCE) and Srimanta Sankaradeva (1449–1568 CE) lived in very different historical circumstances and belonged to different religious and intellectual contexts. Yet, when their primary teachings are examined comparatively, certain ethical concerns emerge with remarkable clarity: compassion, restraint, moral conduct, purification of the mind, devotion, social responsibility and the reduction of human suffering. Such a comparison should not erase the important philosophical differences between Buddhism and Sankaradeva's Eka-Sarana Nâma Dharma; rather, it can

illuminate how different traditions addressed enduring questions of human conduct and social life.

Buddha: From the Problem of Suffering to an Ethics of Compassion

The Buddha's teaching developed around a systematic investigation of dukkha, its causes, its cessation and the path leading towards cessation. The Four Noble Truths and the Noble Eightfold Path constitute the central framework of this ethical and philosophical project. The Buddha did not present liberation simply as a matter of external ritual. Instead, ethical conduct, disciplined attention and insight into the nature of experience occupy a central place.

The *Dhammapada*, one of the best-known collections of verses associated with early Buddhist literature, repeatedly places the mind and moral action at the centre of human transformation. Its opening verses establish the importance of mental states in shaping conduct, while verse 183 gives a concise ethical formulation: avoiding evil, cultivating the good and purifying one's own

with further suffering and presents patience and non-violence as higher forms of discipline. The *KaraGîya Mettâ Sutta* goes further by extending loving-kindness towards all beings, describing an attitude of boundless goodwill that transcends hostility and enmity. Thus, Buddhist ethics can be read not merely as an inward spiritual discipline but also as a framework for interpersonal responsibility. Compassion begins with the transformation of the individual mind but acquires social significance through one's relationship with other living beings.

The Householder and the Ethics of Social Responsibility

The Buddha's teaching was not confined to monastic life. The Sigalovada Sutta (Digha Nikaya 31) presents a detailed ethical framework for householders, including responsibilities between parents and children, teachers and students, spouses, friends and employers and workers. Maurice Walshe's English translation places the complete discourse.

This is important because it



A *Kîrtana-Ghocâ* manuscript written on traditional hashipat.

Source: Assam State Museum, Ambari, Guwahati, Assam, India (Manuscript & Epigraphy Gallery).

KaraGîya Mettâ Sutta, the metaphor of a mother protecting her only child is employed to express the intensity and breadth of universal goodwill.

Sankaradeva: Devotion as an Ethical and Cultural Programme

Nearly two millennia after the Buddha, Srimanta Sankaradeva articulated a distinctive devotional tradition in medieval Assam. His Eka-Sarana Nâma Dharma centred religious life upon devotion to Krishna through nâma, *ûravaGa* and *kîrtana*, while the institutions associated with his movement particularly the *namghar* and *satra* became important spaces for collective religious and cultural activity.

The primary literature of the Sankaradeva tradition is particularly important for historical interpretation. His *Kîrtana-Ghocâ*, *Bhakti-Pradîpa*, *Bhakti-Ratnâkara*, *GuGamâlâ*, *Bhâgavata* renderings and dramatic works reveal different dimensions of his religious and literary thought. A critical edition of *Kîrtana-Ghocâ* and *Nâma-Ghocâ* was edited by Maheswar Neog and published by Lawyer's Book Stall; the work is also preserved in manuscript traditions.

In *Kîrtana-Ghocâ*, Sankaradeva repeatedly emphasizes devotion, remembrance of the divine name and the fellowship of devotees. His religious vocabulary is therefore not simply theological; it also created a practical framework for communal participation.

One particularly significant passage invokes people of different communities and social backgrounds and places emphasis upon **see page 5**



Buddhist palm-leaf manuscript tradition the material transmission of Buddhist knowledge across South and Southeast Asia, **Source:** British Library, London (Asian and African Studies Manuscripts).

mind. The ethical emphasis is particularly significant for understanding Buddha's universal appeal. His teaching does not define moral worth simply through social position. Instead, conduct, intention and the transformation of the individual become fundamental concerns.

The *Dhammapada* also associates anger and hostility

demonstrates that Buddhist ethics included a practical social dimension. The ideal person was expected not simply to seek personal spiritual progress but also to cultivate responsible relationships.

The concept of *mettâ*, or loving-kindness, similarly expands moral concern beyond one's immediate circle. In the

Continue from page no 4

devotion rather than inherited status. This aspect has been discussed extensively in scholarship on Sankaradeva’s social philosophy, although the historical extent and precise character of social transformation associated with the movement require careful examination rather than romanticization.

From Individual Transformation to Social Fellowship

A useful comparative point therefore emerges. Buddha’s teaching places considerable emphasis on the transformation of mind, conduct and intention, while Sankaradeva’s religious programme places devotion, remembrance and collective spiritual practice at its centre. Their conceptual languages are different, and their ultimate philosophical frameworks should not be treated as identical. For Buddha, purification of the mind is indispensable to the path. For Sankaradeva, devotion is expected to manifest through disciplined conduct, humility, fellowship and remembrance of God. The *Kîrtana-Ghocâ* gives special importance to *guru*, *deva*, *nâma* and *bhakata* the teacher, the divine, the divine name and the devotee/ community.

This makes the community an important comparative category. Buddhist monastic institutions developed systems of collective discipline, while Sankaradeva’s *satra* and *namghar* became significant institutions of Assamese religious and cultural life. Historical scholarship has consequently examined the Sankaradeva movement not merely as a religious phenomenon but also as an important component of Assam’s cultural history.

Compassion and Universal Welfare

The strongest point of convergence between the two traditions may be found in their ethical concern for the wider human community. The Buddha’s *Mettâ* teaching explicitly directs loving-kindness towards all beings. It asks the practitioner to overcome hatred and cultivate an expansive attitude of goodwill. Sankaradeva’s devotional literature similarly emphasizes the remembrance of God and fellowship among devotees. His *GuGamâlâ*, a remarkably concise poetic

Echoes of the Enlightened: The Universal Truths of Gautama Buddha and Srimanta Sankaradeva

rendering of major themes of the *Bhâgavata PurâGa*, demonstrates his ability to communicate theological ideas through accessible Assamese literary expression. The work’s English translation by Benudhar Rajkhowa was first published in 1923 and has subsequently been digitized by Tezpur University’s Centre for Assamese Studies.

The comparison should nevertheless remain historically responsible. Buddhist compassion (*karuGâ*) and loving-kindness (*mettâ*) should not simply be equated with Sankaradeva’s *bhakti*. They arise from different philosophical and theological structures. The value of comparison lies precisely in identifying resonances without eliminating differences.

Knowledge, Discipline and the Human Being

Another important comparative dimension is their treatment of knowledge. Buddhism repeatedly emphasizes insight into reality and the disciplined examination of experience. Knowledge without ethical transformation is insufficient. The *Dhammapada* accordingly connects wisdom with disciplined living rather than mere verbal knowledge.

Sankaradeva similarly sought to make complex theological ideas accessible through vernacular literary forms. His *Kîrtana-Ghocâ*, *GuGamâlâ*, songs, dramatic compositions and translations helped communicate religious concepts beyond the restricted circle of Sanskritic scholarship. The result was not merely a body of devotional literature but an important cultural process involving language, music, drama and collective performance.

This dimension is crucial to understanding Sankaradeva historically. His contribution cannot be reduced to the category of a religious preacher alone. His literary and performative activities contributed to the development of a distinctive Assamese cultural sphere.

Two Historical Contexts, One Continuing Ethical Question

Buddha and Sankaradeva belonged to fundamentally different historical worlds. The Buddha’s teachings emerged within the intellectual and religious environment of

ancient northern India, while Sankaradeva worked in the social and political landscape of fifteenth- and sixteenth-century Assam, encountering the cultural worlds of the Bhuyans, Ahoms, Kochs and other communities.

Consequently, their teachings should not be presented as if Sankaradeva simply reproduced Buddhist ideas or as if Buddhism directly determined the development of Eka-Sarana Nâma Dharma. Such a claim would require specific historical evidence. A more defensible approach is to examine ethical convergence without assuming direct historical influence.

The historical significance of Gautama Buddha and Srimanta Sankaradeva lies not in claiming that they taught the same philosophy, but in recognizing how two distinct traditions addressed enduring questions of human life. Buddha’s path emphasizes the disciplined transformation of mind, conduct and understanding; Sankaradeva’s path emphasizes devotion, divine remembrance and collective spiritual fellowship.

Their teachings consequently invite a comparative historical reflection on compassion without hatred, ethical conduct without violence, spiritual discipline without empty formalism, and community without exclusion. Their respective traditions demonstrate that religious thought can become historically significant when ideas are translated into ethical practice, literature, institutions and cultural memory.

The enduring “echoes” of these two enlightened traditions are therefore best understood not as an assertion that all religions teach an identical truth, but as a reminder that different intellectual traditions can generate meaningful ethical responses to the universal human problems of suffering, conflict, moral responsibility and the search for a life of deeper significance.

References

1. Buddharakkhita, Acharya (trans.), 1985, *The Dhammapada: The Buddha’s Path of Wisdom*, Buddhist Publication Society, Kandy, pp. 13–25, especially

Dhammapada vv. 1–20.
2. Buddharakkhita, Acharya (trans.), 1985, *The Dhammapada: The Buddha’s Path of Wisdom*, Buddhist Publication Society, Kandy, Dhammapada v. 183.
3. Walshe, Maurice (trans.), 1995, *The Long Discourses of the Buddha: A Translation of the Dîgha Nikâya*, Wisdom Publications, Boston/ Somerville, pp. 461–469, *Sigâlovâda Sutta* (DN 31).
4. Buddharakkhita, Acharya (trans.), 1989, *Metta: The Philosophy and Practice of Universal Love*, Buddhist Publication Society, Kandy, pp. 1; KaraGîya Mettâ Sutta (Khp 9/Sn 1.8).
5. Sankaradeva, Srimanta, 16th century; Neog, Maheswar (ed.), *Sankaradeva and Madhavadeva: Kîrtana and Nâmaghocâ*, Lawyer’s Book Stall, Guwahati. Cite the relevant Kîrtana-Ghocâ verse numbers in addition to page numbers of the edition used.
6. Sankaradeva, Srimanta, 16th century, *Bhakti-Pradîpa*, critically edited by Maheswar Neog, with introduction, variant readings and word-notes. The text is a primary source for Sankaradeva’s theology of *bhakti*, including *æravaGa* and *kîrtana*.
7. Sankaradeva, Srimanta, 16th century; Rajkhowa, Benudhar (trans.), 1923, *Gunamâlâ: The Garland of Praises of Lord Krishna*, Assam Commercial; later New Edition, Bani Mandir, 2003. Cite the GuGamâlâ section/verse together with the page of the particular edition used.
8. Sankaradeva, Srimanta, 16th century, *Bhâgavata* Assamese rendering/adaptation of the *Bhâgavata PurâGa*. For primary-source citation, identify the specific Skandha, chapter and verse rather than relying exclusively on page numbers, since editions vary.
9. Madhavadeva, 16th century, *Nâma-Ghocâ*, especially the verses concerning devotion, the *Bhâgavata*, *nâma* and the Sankaradeva tradition.
10. Sankaradeva, Srimanta, 16th century, *Kîrtana-Ghocâ*, particularly passages concerning *Nâma*, *Deva*, *Guru* and *Bhakata*. A manuscript tradition of the work is documented, including *Kîrtana-Ghocâ* written on *hashipat*.

Foundation stone of Nonoi Chakarigaon Health Sub-Centre laid

Lakhya jyoti Bora : The 59th Bahampur Assembly Constituency MLA Jitu Goswami officially laid the foundation stone of Nonoi Chakarigaon Health Sub-Centre under Kathiatoli Block Primary Health Center in Nagaon district on Friday, 4th September. The meeting was chaired by Sadhan Chandra Bonia, a prominent social activist and retired founding teacher of West Nonoi Middle English School. The purpose of the meeting was explained by Multi Purpose Worker Lakhya Jyoti Bora. Therefore, it is necessary to take measures to ensure that the field boundary of the Chakarigaon Health Sub-Centre is completed. There are many ways to get a job in the UK, but the most important thing is to get a job in the UK The scheme is being implemented under the National Health Mission (NHM) scheme. The scheme is being implemented under the National Health Mission (NHM) scheme Therefore, the residents of the area will benefit greatly in terms of treatment. The MLA also announced that the field boundary will be completed along with the newly constructed health sub-centre. The event was moderated by youth social worker

Rupjyoti Bora. Bharatiya Janata Party Kaliabar District General Secretary Arvind Chowdhury, Bamuni Mondol President Abhishek Chum, Block Programme Manager, Kathiatoli Block Primary Health Center Prandeep Kumar Nath, Medical and Health Officer, Nonoi State Dispensary Dr. Violina Das, Nonoi were present .The victims were identified as Dr. Amdadul Islam , Community Health Officer , Chakarigaon Health Sub - Center , Vigu Kumar Bora, Engineer, NHM Nagaon, Farooq Hussain , Chief Contractor, Prabhat Hazarika , Padma Hazarika, Umesh Bora, Khargeswar Hazarika .Therefore, it is necessary to complete the boundary of the field and the Chakarigaon Health Sub-Centre. Therefore, it is necessary to complete the boundary of the field and the Chakarigaon Health Sub-Centre .There are many ways in which you can improve your self-confidence and your ability to be a successful entrepreneur. There are many ways in which you can improve your self-confidence and your ability to be a successful entrepreneur. Lakhya Jyoti Bora thanked to authority , everyone present for successful implementation of the programme .

Five-day Ganesh Festival draws devotees in Nalbari district of Assam

Nalbari : A five-day Ganesh Janmotsav is being celebrated at Purana Station Road in Nalbari district of Assam, with a mix of religious rituals, cultural programmes and community activities drawing devotees during the festival. Organised by the Shri Ganesh Janmotsav Aayojan Samiti, the celebrations began on September 13 with a procession carrying the idol of Lord Ganesha from the temple to the Marwari Panchayat Dharamshala, where the idol was installed amid devotional activities. The festival schedule includes daily Aarti and special prayers. On September 14, devotees offered 1,008 laddus as prasad, followed by a Maha Aarti. A Bhajan Sandhya featuring guest artist Vikas Parikh of Siliguri was also sched-

uled in the evening. The organisers have also incorporated community-oriented activities into the celebrations. Musical chair and Matki Phod competitions are scheduled for September 15, while a Housie programme has been planned for September 16, alongside the regular religious observances and refreshments. The celebrations will conclude on September 17 with a procession carrying the Ganesha idol from the Dharamshala at around 3.30 pm. The idol will subsequently be immersed in the Pagladia River. The organising committee has appealed to devotees and residents to participate in the programmes with their families and extend cooperation in ensuring the smooth conduct of the festival.

Tirobhav tithi of Sankardeva observed at Saudkuchi Satra in Sivasagar

Nazira : The Tirobhav Tithi of Mahapurush Srimanta Sankardeva was observed with spiritual fervour and traditional religious programmes at Sri Sri Saudkuchi Satra at Bakchu in Sivasagar on September 12. The day-long programme began at 4 a.m. with Prabhati Prasanga, followed by Aai Naam at 9 a.m., Khol Prasanga at 10

a.m. and Naam Prasanga by devotees at 11 a.m. Recitation from the Bhagavata and performances by Gayan-Bayan were also held as part of the observance. The highlight of the celebration was the staging of “Bhojan Bihar,” also known as “Jhumura,” an acclaimed creation of Mahapurush Madhavdeva, by local child artistes in the afternoon.

continue to page 1

If BJP wins in Nagaon by-election we will

organizational work it is clear that at the moment before the by-election, BJP's position is very good. So the election results will make everything clear.““But it is also clear that Nagaon Lok Sabha constituency is not a traditional constituency of BJP and if somehow the BJP candidate wins in the by-election, then in the 2031 Assam Assembly elections we will be able to capture all 126 constituencies of the state. Because in the constituencies where we do not have MLAs, many have now joined BJP. An atmosphere of public support for BJP is growing day by day.““On the other hand, regarding Pradesh Congress President Gaurav Gogoi and AIUDF's Badruddin Ajmal, Chief Minister Dr. Sarma said - We have no benefit in banging our heads over the political debates of the opposition. Especially I do not show interest in these. Because our focus now is BJP-AGP and BPF. So without getting into the opposition's arguments, we will focus on doing good work in the interest of the public.““On the other hand, mentioning that there will be no impact on delimitation with regard to One Nation One Election in 2029, Chief Minister Dr. Sarma said - Only if the law for reservation of seats for women is adopted in the country, will the number of Assembly constituencies in our state increase. And then 63 new constituencies will be added to the 126 constituencies in the state.

Training Programme on Systematic Review and

Medical College, Guwahati, in collaboration with the Technical Resource Centre (TRC), DHR Centre for Evidence-Based Guidelines, AIIMS Guwahati. The programme received funding support from the Department of Health Research (DHR), Ministry of Health and Family Welfare, Government of India. Postgraduate students and researchers from various medical departments participated in the training programme, which aimed at strengthening their understanding and practical skills in evidence synthesis, systematic reviews, meta-analysis and the development of evidence-based guidelines using the internationally recognized GRADE approach. The inaugural session was graced by several distinguished dignitaries, including Prof. (Dr.) Babul Kumar Bezbaruah, Director, CN Centre and Principal-cum-Chief Superintendent, GMCH; Prof.(Dr.) Devajit Choudhury, Superintendent, GMCH; Dr. Joydev Sarma, Vice Principal, Gauhati Medical College; Prof. (Dr.) Pankaj Adhikari, Dean, Faculty of Allopathic Medicine, Srimanta Sankaradeva University of Health Sciences (SSUHS); and Dr. Pran Pratim Saikia, Deputy Director of Medical Education, Government of Assam. Dr. Phulen Sarma and Dr Anusuya Bhattacharyya from AIIMS Guwahati and Dr Mukundam Borah from GMCH acted as the organizing secretaries for the Program.

Gorkha Villages in Jamugurihat Celebrate Teej Festival with Pomp and Grandeur

JAMUGURIHA: Gorkha-dominated villages of the greater Jamugurihat area including Samar Dalani, Gameripal, Panpur, Rangachakuwa, Balijuri, Khakan Basti, Ajarguri, Koroiyani, Dolapani, Gosai Chapari, Gorpai, Bokabil, Charduwar, Lokra, Tupiya, Samdhara, Jaisidhi, Monai, Gutibari, Lakhangarh, Batiaroka, Dipatola, Hakama, Amdara, etc., observed the Teej festival with pomp and grandeur on Monday.

From page 1

The Beauty of Chief Minister Himanta

Biswa Sarma's idea of ‘Bara Asom’. Under his leadership, the Assam government has emphasized moving forward together with infrastructure development, attracting investment, industry, employment, education, women empowerment and social welfare. Through ‘Advantage Assam 2.0’, an effort has been made to establish Assam as a new destination for investment in industry, investment, information technology, tourism, food processing, semiconductors, renewable energy and other sectors. ““One of the most notable aspects of Dr. Sarma's approach is infrastructure construction and expansion of communication systems. Through the development of roads, bridges, rail, air and waterways, the goal has been set to connect Assam more strongly with the Northeast as well as Southeast Asia. This communication system will not only ease transportation, it can open new doors for trade, tourism, industry and employment.

Strengthening young Assam is also one of the foundations of ‘Bara Asom’. So that the youth of Assam do not have to go outside the state only in search of jobs, it is important to create opportunities for skill development, industry and new employment. The steps taken with Japan in the field of skill development and language training are also an example of this larger employment-oriented thinking.

In the field of education and women empowerment too, the government has emphasized through various schemes. The aim of steps like ‘Nijut Moina’, ‘Orunodoi’ and Women Entrepreneurship is to increase opportunities for education, social security and economic participation.

But ‘Bara Asom’ is not just a collection of big projects. A true Bara Asom will be one where the life of the farmer in the village also improves, flood-affected families can stand up again, the living standard of tea garden workers improves, every youth of the hills and plains gets opportunities and the diverse communities of Assam can move forward together while maintaining the dignity of their language, culture and identity.

Therefore, Dr. Himanta Biswa Sarma's dream of ‘Bara Asom’ can be seen not only as a government development plan, but also as a big goal for the overall transformation of Assam. However, to realize this dream, along with government initiatives, transparency, public participation, social harmony, environmental protection and citizen responsibility are equally necessary. ““Bara Asom does not mean only big roads, big bridges and big buildings, Bara Asom means big thinking, strong economy, advanced education, secure society and dignified possibilities in the life of every person.

Like the current of the Brahmaputra, time moves forward. Keeping pace with that current, holding heritage in its heart and moving towards modernity, Assam can be Dr. Himanta Biswa Sarma's imagined ‘Bara Asom’ — where the light of development spreads from the metropolis to the doorstep of the village, from the hills to the plains and to the door of every Assamese's dream.

May Assam's dream move forward like the flow of the Brahmaputra, “May a prosperous ‘Bara Asom’ be built with the resolve of Dr. Himanta Biswa Sarma.
Mobile: 80997-87747

Nagaon Lok Sabha By-election

BJP government have already influenced the people of the two districts to a great extent. The state's one of the largest industries, the Jagiroad Semiconductor project costing about Rs 27,000 crore, and the Batadrava Than Development Project at Batadrava, the birthplace of Gurujona, have already provided considerable satisfaction to the people of the two districts. ““On the other hand, the present government has taken up several other ambitious projects in these two districts. Among them, to reduce travel time between Central and North Assam and to make communication easier, steps have been taken to construct a state-of-the-art four-lane bridge over the Brahmaputra connecting Morigaon and Darrang districts, the Bhuragaon-Buriggaon (Kharupetia) bridge costing about Rs 3,250 crore, development of Kapahera and Kshirod Baruah Stadium and a decision to build a state-of-the-art auditorium costing Rs 20 crore in the name of Ilaram Das Baap, one of the exponents of Satriya culture, development of Balimukh-Shildubi road costing Rs 70 crore, and a grant of Rs 70 crore for the overall development of Morigaon town including the Circuit House, with a total development grant of Rs 292 crore for the district, will give a new momentum to the development of the entire district, the people are sure.

On the other hand, rapid efforts are also continuing to build an international corridor from Jagiroad to Bhutan via Udalguri to establish direct communication and commercial relations between Central Assam and Bhutan.

In addition, development-oriented projects like the Medical College established in Nagaon, the 100 MW solar panel project, modernization of Nurul Amin Stadium, development of Asom Gaurav Path, construction of Shraddhanjali Udyan, modernization of the 138-year-old historic Haibargaon Railway Station at a cost of about Rs 16 crore under the Amrit Bharat Station Scheme, and the Kaziranga Elevated Corridor to be constructed in Kaziranga connecting Nagaon district, have completely changed the development map of the two districts. As a result, naturally its impact will be seen in this by-election.

Continue from page no 3

Education System and the Crisis of Social Values

transparency, fairness, and inclusivity in their functioning contribute significantly to value formation, even beyond the formal classroom.

The crisis of social values within education ultimately reflects a broader societal transformation. Educational institutions do not exist in isolation; they mirror the priorities, anxieties, and contradictions of the societies that sustain them. Contemporary societies are characterized by intense economic competition, rapid technological change, and increasing individualization of social life. Under these conditions, the pressure to succeed economically often overshadows collective ethical concerns. Families, media environments, and political discourse may reinforce similar priorities, emphasizing achievement and status over civic responsibility. Education systems operating within such contexts inevitably absorb these pressures. Nevertheless, education also retains the potential to act as a corrective force. By consciously reintegrating ethical reflection, civic education, and social awareness into curricula and institutional culture, educational systems can help restore the balance between knowledge and values. This does not require abandoning scientific or technological advancement; rather, it requires situating these achievements within a broader ethical framework. Scientific innovation, economic growth, and professional expertise gain deeper meaning when accompanied by a commitment to social responsibility. The task before contemporary education, therefore, is not simply to produce skilled workers but to cultivate thoughtful citizens capable of navigating complex moral landscapes.

In the final analysis, the relationship between education and social values remains fundamental to the stability and progress of modern societies. When education loses its moral dimension, societies risk producing technically competent individuals who are insufficiently equipped to address ethical dilemmas, social inequalities, or democratic responsibilities. The crisis of values visible in contemporary public life is therefore partly a reflection of educational priorities that have become excessively instrumental. Rebalancing these priorities requires a renewed recognition that education is not merely a pathway to employment but a process of shaping human consciousness and social responsibility. Institutions, teachers, policymakers, and communities all share responsibility in this effort. Curricula must encourage critical inquiry into ethical questions, digital literacy must include ethical awareness, and educational environments must embody the values they seek to promote. Only through such a comprehensive approach can education recover its deeper purpose: nurturing individuals who combine intellectual competence with social conscience. In a world facing complex challenges—from technological disruptions to environmental crises and social fragmentation—the restoration of this balance may prove essential for sustaining humane and responsible societies.

(The author is the recipient of the 'Yuba Lekhak Sanman - 2025' from the Government of Assam)

Mobile - 8486400157, 9864539966

Imandar Saikia Secures 35th Rank in CSIR-UGC NET 2026

Demow : Imandar Saikia, son of Karunananda Saikia and Minu Saikia and a resident of Demow Santipur, secured 35th rank at the all-India level in the CSIR-UGC NET 2026 in Mathematics, bringing laurels to Demow as well as Sivasagar district. The result was declared recently. He has qualified for the JRF. In his first attempt, he cleared the CSIR-UGC NET.

32nd Foundation Day of Chandra Nath Bezbaruah College Celebrated

Arindam Bapanash, Bokakhat : The 32nd Foundation Day of Chandra Nath Bezbaruah College, Bokakhat, was celebrated with a two-day programme on September 12 and 13. "On the first day, a district-level quiz competition was organised for students from Classes IX to XII of Golaghat district. The programme, conducted under the supervision of Dr. Bidyut Bikash Saikia, was anchored by him. Vice-Principal Dr. Hari Prasad Nath inaugurated the event by lighting the ceremonial lamp, while Principal Dr. Surajit Dutta formally inaugurated the competition with his welcome address. "A total of 35 teams from different educational institutions across the district participated in the competition. Navjyoti Bharali, director of Click-On Quiz, Sonari, selected six teams for the final round. "At the conclusion of the competition, Kaustavranjan Mahanta and Abhinav Saikia of Golaghat Jatiya Vidyalaya won the first prize, along with the Khageswar Dutta Memorial Award and cash prize. Anik Das and Abhikaksha Gogoi of Deigrong St. Mary's School secured the second prize, along with the Apurba Borthakur Memorial Award and cash prize. Priyanuz Bora and Priyanuz Dutta of Dergaon Indrani Devi Higher Secondary School won the third prize, along with the Bhadreswar Nath Memorial Award and cash prize. "On the second day, the celebrations began with Principal Dr. Surajit Dutta hoisting the college flag. Founder Principal Sarat Chandra Dutta paid tribute to the founders of the institution. Thereafter, the wall magazine 'Tarang', prepared under the guidance of Prahlad Hazarika, was unveiled by noted

litterateur Apurba Bordoloi. "The main meeting was subsequently held with Achyut Sharma Hazarika as the anchor and Principal Dr. Surajit Dutta in the chair. The college anthem was presented by the students, followed by a Borgeet by Shaswati Das, a dance performance by Rishipriya Bora, modern songs by Chiranjita Dutta, Chinmoy Pathak and Jyotiman Bora, and Bhupen Hazarika songs by Atul Bezbaruah. "Dr. Babulal Mor, President of the College Governing Body, founder Sarat Ranjan Sharma, founder Principal Sarat Chandra Dutta, Kalpana Chetia and former student Navjyoti Rajkhowa addressed the gathering as distinguished guests. "During the programme, Dr. Bidyut Bikash Saikia and Dr. Debajit Saikia were felicitated for obtaining their PhD degrees. Dr. Bidyut Barua was also felicitated for receiving an award from the Assam Publication Board for his wall magazine 'Batmoy Prachir'. "Pratiksha Sharma, recipient of the Late Nanimala Hazarika Best Library User Award, was presented with a bundle of books, a certificate and a cash prize of Rs1,000. Shaswati Phukan, adjudged the Best Graduate, received a certificate and Rs5,000, while Ayushmit Raj Kashyap, who secured the highest marks in Higher Secondary, was awarded a certificate and Rs5,000. The prizes were sponsored by Vice-Principal Dr. Hari Prasad Nath. "In the National Service Scheme (NSS) competition of the college, the first, second and third position holders—Paris mitha Das, Ishan Gogoi and Chinmoy Pathak respectively—were also presented with certificates and cash prizes.

GCU students from Assam to join Indian delegation at International Russophile Congress in Moscow



Azara : Two students of Girijananda Chowdhury University (GCU), Guwahati, have been selected as members of the 30-member Indian delegation to the IV Congress of the Interna-

tional Russophile Movement, scheduled to be held in Moscow on September 16 and 17. BPharm students Charlene Mahalia and Prachita Duara left Guwahati on Monday to attend the international gathering, where participants from different countries are expected to discuss issues relating to culture, education, historical heritage, and people-to-people relations. The International Movement of Russophiles brings together public figures, representatives of culture and science, experts, and citizens from different countries interested in the preservation and promotion of Russian historical and cultural heritage.

Dangerous Pothole Raises Safety Concerns at Bezera

Bezera, Kamrup: A large pothole at the very beginning of the road leading towards North Guwahati at Bezera, under Baihata Chariali Police Station in Kamrup district, has become a serious concern for commuters. The damaged portion is located near Bezera Chowk, where a CHC/FRU hospital is situated. The road is frequently used by patients, attendants, pedestrians and motorists, making the pothole particularly hazardous. The pothole poses a serious risk to two-wheeler riders, especially at night and during poor visibility. Vehicles trying to suddenly avoid the damaged portion may also lead to accidents. Local commuters have urged the concerned authorities to inspect the spot and repair the pothole at the earliest. Immediate action is necessary to ensure the safety of commuters and patients and to prevent any untoward incident.

BA Animal Feed Centre

ইয়াত ব্ৰহ্মদেৱ সকলো সামগ্ৰী পোৱা যায়।

যোগাযোগ নম্বৰ
94350-61306, 86381-38348

মুখ্য কাৰ্যালয়
এম বি ৰোড
(মৰ্ণাও চিভিল হাস্পতালৰ পিছফালে)

BA Animal Feed Centre

ইয়াত গৰু, ভাগলী, হাঁহ, কুকুৰাৰ দানাৰ লগতে ব্ৰহ্মদেৱ, হাঁহ, দোণালী, লোকাল পোৱালিৰ অৰ্জাৰ লোৱা হয়।

যোগাযোগ নম্বৰ
94350-61306, 86381-38348

মুখ্য কাৰ্যালয়
এম বি ৰোড
(মৰ্ণাও চিভিল হাস্পতালৰ পিছফালে)

FINE DINE

Taste of Assam

ভাত

মাছ, মাংস, পৰঠা, 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)**