

THE ASSAM JYOTI

REGD. NO. 54236\13 : GUWAHATI / NAGAON : FRIDAY, 25 SEPTEMBER, 2026 : RS. 3.00 VOL. NO. XV, ISSUE NO. 24

Chief Minister Dr. Himanta Biswa Sarma participates in the 'Blessing Candle' event to celebrate the auspicious birthday of the Prime Minister Modi



Ramen Bharali, Bansor : On the auspicious occasion of the birthday of the visionary of New India, world leader, and Prime Minister of India, Shri

Narendra Modi, Assam's Honorable Chief Minister Dr. Himanta Biswa Sarma extended his heartfelt wishes and respectful greetings to him on

behalf of the entire people of Assam on September 17. For the past twenty-five years, he has steadfastly dedicated himself to public service, from Gujarat to the entire country, guided by the ideals of Antyodaya and the resolve to build a strong India, leading the nation forward with renewed confidence. By fulfilling the hopes and aspirations of 1.4 billion Indians, he has ushered in a new era of development and self-reliance. The Honorable Prime Minister's special affection and commitment towards Assam and the entire North-Eastern region have always been a source of inspiration for us. At a time when this region was considered to be far removed from the mainstream of the country,

he has propelled it forward as one of the driving forces of India's development, in the form of 'Ashtalakshmi'. From the unprecedented development of communication systems, the industrial revolution, and showcasing the bravery of Lachit Borphukan on the global stage to securing UNESCO World Heritage status for the Charaideo Maidam – he has upheld Assam's pride and self-respect before the world by harmonizing 'development' and 'heritage'. During every challenge faced by Assam, the Prime Minister's sincerity, His sincerity, cooperation, and guidance have given the state the courage and strength to move forward with greater determination in the *see page 6*

Dima Hasao journalists meet CM Himanta Biswa Sarma, seek welfare measures



Haflong : Members of the Dima Hasao Press Club on Tuesday met Assam Chief Minister Dr Himanta Biswa Sarma in Diphu and submitted a memorandum seeking improved welfare support and developmental facilities for working journalists in the district. The delegation highlighted the challenges faced by media professionals operating in the remote hill district. They stressed that journalists play a vital role in upholding democratic values by reporting accurately, raising public concerns, and acting as a bridge between the government and the people. Despite their dedicated service, many continue to work without adequate infrastructure or welfare backing. During the meeting, the press club representatives urged the State Government to introduce suitable welfare schemes and basic facilities for accredited journalists.

Zubeen Divas' Observed in Dibrugarh 'Greater Dibrugarh Press Club- Youth Society and Sahitya Sabha

M Hashim Ali, Dibrugarh : With the objective of keeping alive the memory of beloved artist Zubeen Garg, the Greater Dibrugarh Press Club, Dibrugarh Youth Society and Dibrugarh Sahitya Sabha jointly organised 'Zubeen Divas' at Thana Chariali in Dibrugarh, featuring various programmes from evening until night. Thana Chariali came alive with songs, music, dance and memories of the beloved artist. A large number of people from Dibrugarh participated in the programme and paid tribute to the

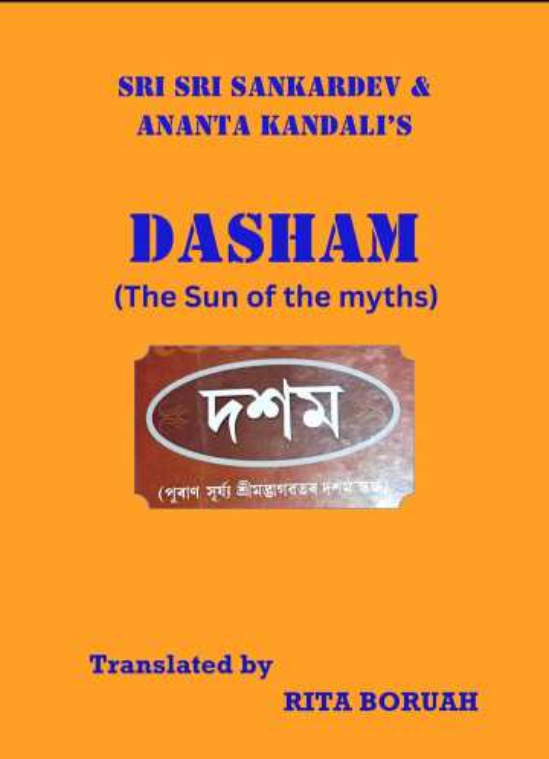


renowned artist. At the beginning of the programme, musician Chanto Kakati, who had performed on stage with Zubeen Garg at several events, lit a ceremonial lamp before Zubeen Garg's portrait. After the lamp-lighting ceremony, recalling his association

with Zubeen and memories of their musical journey, Chanto Kakati performed the tune of Zubeen's popular song 'Mayabini' on the saxophone. His performance created an emotional atmosphere among the gathering. The stage for the *see page 2*

Srimadvagawata, Dasham, Canto the tenth The last half of Part-48

Somehow life re-
mained within his
body,
but he lacked all
consciousness;
Seeing Brahma in
this helpless state,
Narayana smiled.
Seeing the Creator
(Brahma) in such a
state, compassion
arose in Him,
Withdrew His divine
cosmic illusion.
Concealed His
overwhelming
cosmic form,
Rescued Lord
Brahma from an
ocean of delusion and
confusion.
In mercy of
Krishna,Brahma
barely got his con-
science,
Began to wink again little by little.
Bracing his hands with great effort, he who was nearly dead,
Gradually raised himself and sat up, groaning in pain.
Then, having steadied and composed himself after some time,
With immense pain, managed to open his eight eyes wide from
time to time.
Looked around with eyes wondered,
Then “in front he saw the beautiful Brindaban.
The trees were full of flowers and fruits, Having seen all this,
affection emerges in the subjects.
Lion's,tigers,goats,cows move together
Under the influence of Krishna, no one harms anyone.
They live like friends,as if very wise
Having no hunger, thirst nor any fascination or anger.
In such Brindaban, the Creator“Found that Krishna was com-
pletely alone.
Placing the horn and a cane stick at His waist, and a flute tucked
into His waistband,
Holding rice in His left hand, and a morsel of food in the other
hand.
Moves alone by looking cows along with the calves,
And enacted a play under the guise of Nanda's child.
Seeing this again Brahma trembled,
Jumping quickly from the gander he fell down.
In front of Krishna he prostrated on the ground,
looking just like solid staffs of pure gold.
Bowing down deeply with absolute humility, He offered his
prostrations, touching His divine feet with the very tips of his
crowns.
Tears of profound ecstatic joy streaming down from his eyes,
Drenched both the lotus feet of Lord Govinda.
Rising up repeatedly, recollecting that divine power,
Lord Brahma falls flat at His feet forever.
Tears choked his throat, no word spelled from his mouth
Rising again and again, he fell down the ground.
For a long time, he remained there, holding onto Krishna's feet ,
Then step by step, Lord Brahma rose to his feet.
He wiped his eight eyes with four hands,
When saw Lord Govinda infront of him, bowed his head.
Trembling with awe and reverence, Lord Brahma folded his hands,
Began to pray with his four mouths.
In the fear, unable to know the power of Krishna ,
Brahma began to explain as the cowherd boy.



■ Rita Boruah
99545-94823

Zubeen Garg’s Portrait Unveiled at Malibari on Zubeen Divas

Malibari : A portrait of legendary Assamese artiste Zubeen Garg was unveiled at Malibari Pub-Kamrup High School Chowk under the Kamalpur constituency of Kamrup district on September 19 on the occasion of Zubeen Divas. The portrait was unveiled by noted social worker Dulu Ahmed. The programme featured musical performances by invited singers Akhil Bhoirab and Dimpal Jyoti Maram, who performed some of Zubeen Garg’s popular songs and enthralled the gathering. Local singer and one of the organisers, Hirak Thakuria, also performed several songs popularised by the beloved artiste. Comedian and YouTuber Deepjyoti Deka, popularly known as ‘Khitei Kai’ and hailing from Darrang district, inaugurated the evening programme by lighting a ceremonial lamp in memory of Zubeen Garg. A large number of Zubeen Garg’s admirers from the surrounding areas attended the programme and lit ceremonial lamps in his memory, creating a solemn yet celebratory atmosphere. It may be mentioned that Parswa Jyoti Saharia (Mrinmoy), Lalit Nath, Inkit Ali, Abdul Ali and Himangshu Nath, all from the greater Malibari area, extended their support in making the portrait structure permanent and installing tiles around it. Himangshu Nath also provided four iron posts and nine iron chains to install a protective enclosure in front of the portrait. The newly unveiled portrait is expected to serve as a lasting symbol of Zubeen Garg’s memory and his enduring contribution to Assamese music and culture in the locality.

Continue from page no 1

Zubeen Divas’ Observed in Dibrugarh 'Greater Dibrugarh

programme was inaugurated by Riturparna Barua, Chairman of the Assam Tourism Development Corporation. In his inaugural address, he recalled Zubeen Garg’s contributions to Assam’s music and cultural sphere and also spoke about the need for appropriate justice in connection with the circumstances surrounding the artist’s death. Dibrugarh District Cultural Development Officer Sudarshan Bora also addressed the gathering. Among those present were senior journalist Ran Duwara, Dibrugarh Sahitya Sabha president Jyoti Borgohain, Greater Dibrugarh Press Club working president Bibhas Duwara, Dibrugarh Youth Society president Khagen Dutta, secretary Thomas Burhagohain, Dibrugarh AASU adviser Papu Saikia, and other distinguished personalities.Under the direction of folk- instrument artist Jiten Das, a Dihannam group from Dibru Folk Cultural Centre performed devotional songs. Students of Murchana Music School, under the direction of Bhuwan Gogoi, presented a chorus titled ‘Kaliya Dawore Dhakise Rupohi Jonore Mukhkhoni’. Students of Nrityangan Kala Kendra, under the direction of Ruby Gogoi Sandikai, performed a dance to the song ‘Keu Fale Gujari-Gumori Ahile Ban’. Child artist Ansh Pratim Burhagohain won the hearts of the audience with his rendition of the song ‘Jodi Jibonor Rongbor’.Students of Murchana Music School performed songs including ‘Mukuta Mukuta’ and ‘Diya Ghurai Diya’, accompanying themselves on the keyboard and recreating the melodies of Zubeen’s songs. Another important segment of the programme was conducted by Ratool Burhagohain, secretary of the Greater Dibrugarh Press Club, while its president Manjit Bora delivered an address.For his contribution to society, social worker Jyoti Prasad Kanai was felicitated on behalf of the Greater Dibrugarh Press Club with a traditional phulam gamocha, seleng, a citation and a traditional decorative japi.Students of the Dibru Folk Cultural Centre also performed various dances. Parents of students of Murchana Music School and members of the Sahitya Sabha, with the participation of several artists, presented a chorus titled ‘Pranor Madhuri Butoli Butoli’.A dance performance by students of Nrityangan Kala Kendra to Zubeen’s popular song ‘Andha Akash Ruddho Botah’ further enhanced the beauty of the programme.“In addition, the song performed by child artist Trishadashi Gogoi, the tune of ‘Mayabini’ played on the flute by students of Dibru Folk Cultural Centre, and performances by popular singer Jupitara Kakati, who had performed songs with Zubeen Garg, made the atmosphere of the programme even more emotional. As a special attraction, popular singer Pompei Purabi presented a selection of songs. Child artist Jenifa Ahmed, who had performed Zubeen Garg’s songs on Indian Idol, also gave a musical performance that enlivened the atmosphere.

Dr. Sangeeta Kalita: Restoring vision, serving humanity



Dr. Sangeeta Kalita

Dr Sangeeta Kalita is a senior consultant ophthalmologist specialising in cornea, cataract and refractive surgery at Sri Sankaradeva Nethralaya, Guwahati. Over more than nine years as an ophthalmologist, she has built a career that brings together advanced eye surgery, academic medicine, research, teaching, community service and a deep commitment to restoring not merely eyesight but also confidence, independence and hope in the lives of her patients.

Born on October 9, 1986, at 9.45 am in Guwahati on the eve of Sosthi during Durga Puja, Dr Kalita was brought up in Jonakinagar, No. 2 Mathgharia, Noonmati, in a close-knit family with her parents and two siblings. Her father, Tarini Charan Kalita, MA, BT, was a retired Associate Professor and Head of the Department of Hindi at Guwahati College. Her mother, Himani Kalita, a homemaker and a graduate of Handique College, played an equally important role in shaping her personality, values and outlook towards life. Her younger sister, Dr Ranjeeta Kalita, is a dental surgeon, while her brother, Hridayjit Kalita, holds a Master's degree in Engineering and is a gold medallist.

The values instilled in her during childhood have remained a guiding force throughout her life. She distinctly remembers her father telling her that "service to mankind is service to God" and that "character is more important than money in life". Her mother taught her to remain humble, strong and steadfast in maintaining a high-valued character irrespective of circumstances. These lessons eventually became much more than childhood teachings; they became principles that influenced the way she approached medicine, patients, professional responsibilities and life itself.

Her father was also the person who inspired and encouraged her to become a doctor. In many ways,

becoming a doctor was an unfulfilled dream that he wished his daughter to pursue. Dr Kalita credits him with constantly encouraging and motivating her towards medicine, while acknowledging that both her parents have remained a source of strength and support throughout her life. Their influence was not limited to her education; they helped shape the values with which she would later approach her profession.

Her father once told her when she was a little girl, "Now you are known by my name; one day I want to be known as your father." Those words remained deeply embedded in her memory as she grew older. Looking back, she feels that, in some way, she has been able to fulfil that wish. The thought has also shaped the way she looks at her own role as a mother. She hopes that one day her daughters, Aaghnya and Aadya Kalita, will achieve their own dreams and that she will have the privilege of being known with pride as their mother. For Dr Kalita, such recognition is not about fame or professional status; it is about the lasting bond between generations and the quiet satisfaction of seeing one's children grow into capable, compassionate and responsible human beings.

Her educational journey began at Glacier English School, Noonmati, where she studied from nursery to Class V. She then joined St Mary's Convent, Guwahati, for Classes VI to X. In the HSLC examination conducted by SEBA in 2002, she secured distinction with 84 per cent marks and achieved the state-highest marks in Advanced Mathematics. She completed her Higher Secondary education under AHSEC in 2004, securing a Star mark with 77 per cent.

Her academic achievements were supported by scholarships at different stages of her education. After her Class X and Class XII examinations, she received scholarships from Noonmati Refinery. During her MBBS studies, she received a scholarship from the North Eastern Council (NEC). These scholarships provided encouragement at important stages of her academic journey and recognised her consistent performance as a student.

Several teachers also played important roles in shaping her personality and academic development. Her primary-school teacher, Jharna Madam, introduced her to the meaning of having an "aim in

life". In high school, Mr Balwant Singh encouraged her to remain focused and pursue excellence, eventually helping her achieve the state-highest marks in Mathematics in the Class X SEBA examination. During Classes XI and XII at Cotton College, her Physics professor, Santanu Baishya, helped her understand difficult concepts and cleared her doubts without charging tuition fees. At that time, private tuition had been banned for several years, making his willingness to devote additional time to her particularly meaningful.

She entered Gauhati Medical College in 2004 and completed her MBBS in 2009. Her internship followed from 2009 to 2010. She began her professional journey as an intern at Gauhati Medical College, receiving a stipend of Rs 7,000. She subsequently completed one year of compulsory rural service as a Medical Officer at Lengtisinga MPHC in Bongaigaon district. The period of rural service provided her with valuable exposure to the realities of healthcare beyond a major urban medical institution. Working directly with patients in a rural setting gave her an opportunity to understand the importance of accessibility, communication and personal attention in healthcare. It also exposed her to the different social and economic circumstances in which patients seek medical treatment.

Her professional journey thereafter took her through several important institutions and responsibilities. She worked as a Junior Resident at NEIGRIHMS and subsequently served as a Registrar at Jorhat Medical College. She later worked as a consultant phaco surgeon at Susrut Eye Hospital and Research Institute, Kolkata, and pursued fellowship training at Sankara Nethralaya, Chennai. Each institution added another dimension to her professional development and helped her acquire specialised skills in ophthalmic surgery.

Her interest in ophthalmology had a personal beginning. She herself had suffered from myopia and had been wearing spectacles since Class IX. During her MBBS years, she became increasingly fascinated by ophthalmology. She was particularly attracted to the speciality because it was rapidly evolving and offered opportunities to learn, innovate and explore new techniques. The possibility of combining delicate microsurgery with the ability

to restore a person's vision made the speciality especially meaningful to her.

She pursued her postgraduate training at the Regional Institute of Ophthalmology, Gauhati Medical College, under Srimanta Sankaradeva University of Health Sciences, from 2013 to 2016. During her postgraduate years, Dr Jyoti Bhuyan, her MS Ophthalmology professor, became an important mentor and guided her through her first cataract surgery. That first experience marked an important milestone in her development as an ophthalmic surgeon and laid the foundation for her subsequent interest in surgical ophthalmology.

Her professional development continued through specialised training in cataract and corneal surgery. Dr Ratish Paul, Secretary of Susrut Eye Foundation and Research Institute, Kolkata, became her mentor in phaco surgery. Dr Harsha Bhattacharjee inspired her to pursue corneal surgery and gave her opportunities to explore and extend her service to mankind. At Sankara Nethralaya, Chennai, Dr Bhaskar Srinivasan became an important mentor in corneal surgery. The guidance of these experienced ophthalmologists helped her develop the technical skills and confidence required for increasingly complex procedures.

Today, Dr Kalita serves as Senior Consultant in the Cornea, Cataract and Refractive Department of Sri Sankaradeva Nethralaya, Guwahati. Her areas of expertise include corneal surgeries, cataract surgery and refractive procedures such as LASIK. She also performs advanced procedures, including femtosecond laser-assisted cataract surgery. Her work encompasses both commonly performed eye procedures and technically demanding surgeries for patients with complex corneal and visual conditions.

One of the defining achievements of her surgical career came on May 29, 2024, when she and her team at Sri Sankaradeva Nethralaya performed the first Boston Keratoprosthesis Type II surgery in North-East India. The Boston Keratoprosthesis Type II, an artificial cornea procedure, represents an advanced surgical option for selected patients suffering from severe corneal blindness. The operation marked an important milestone in her professional journey and in the availability of advanced corneal surgical care in the region.

Another significant achievement came earlier, in 2018, when Dr Kalita introduced *see page 4*

Continue from page no 3

Dr. Sangeeta Kalita: Restoring vision, serving

the first iris-claw intraocular lens procedure at her institute. Her work in advanced ophthalmic surgery has therefore extended from cataract and refractive procedures to complex corneal interventions. Such developments reflect her continuing interest in adopting and applying newer surgical techniques for patients who may have limited treatment options.

Her surgical experience has been accompanied by an extensive clinical workload. She sees approximately 10,000 patients in the outpatient department every year and performs around 1,000 surgeries annually. With more than nine years of service as an ophthalmologist, she estimates that she has been involved in approximately 10,000 eye surgeries and has seen around one lakh patients in Assam.

Yet, for Dr Kalita, numbers alone do not define the meaning of medical practice. She measures professional satisfaction through the improvement she sees in her patients. She recalls the special feeling when a patient who arrived at the hospital in a wheelchair because of blindness is able to walk independently the day after surgery. For her, such a moment brings a sense of happiness and fulfilment that cannot be measured in statistics.

Some of the most rewarding experiences have involved young patients who had become corneally blind. After surgery, some regained their sight and later returned to tell her that they had secured employment. Their achievements brought her immense satisfaction because the restoration of vision had enabled them to regain confidence and participate more independently in life.

She also recalls a young girl who had been blind in both eyes because of corneal disease. Following corneal transplantation, the girl regained her vision, returned to school and completed her board examinations with flying colours. Dr Kalita says that the transformation was not only visual; the girl's confidence, personality and grooming also changed remarkably. For her, such experiences demonstrate that restoring vision can influence education, employment, social interaction and a person's perception of his or her own future.

Her relationship with some patients has continued well beyond their treatment. Two patients, one woman and one man, who regained their vision after corneal transplantation later invited Dr Kalita to their weddings. In another case, a married woman who was reportedly on the verge of divorce because of her corneal blindness regained her vision following surgery. Her marriage was restored, and she continues to attend regular six-monthly follow-ups. The patient often brings local vegetables from her home for Dr Kalita, a gesture that has become a touching symbol of their continuing relationship.

For Dr Kalita, such gestures represent a dimension of medicine that cannot be captured in medical records. A successful surgery may restore the physical function of an

eye, but the gratitude and continuing relationship between a patient and doctor can create a much deeper human connection. These experiences have reinforced her belief that the responsibility of a doctor extends beyond treating a physical condition.

In her view, the doctor-patient relationship in contemporary society has sometimes become strained, partly because of time constraints and the pressures of modern healthcare. She believes it is important to rebuild that relationship because doctors sometimes become counsellors and confidants for their patients. Patients may share with doctors thoughts, fears and personal experiences that they do not always share even with their closest family members. Listening, therefore, becomes an important part of healing.

For Dr Kalita, healing does not always mean physical treatment of the eyes or the body. It can also mean helping a person change an attitude from negativity to positivity. Particularly in the post-pandemic period, when communication between people has reduced in many ways, she believes that maintaining a positive outlook, exercising and maintaining a healthy work-life balance can contribute significantly to overall well-being.

One of the most difficult lessons in her early professional life came during her internship at Gauhati Medical College. During one night duty, she had to declare four deaths to the families of the deceased. All four patients were terminally ill and their family members were already aware of their conditions, but for a young intern, handling four death declarations in one night was an emotionally overwhelming experience. She was simultaneously responsible for paperwork, emergencies and the emotions of the bereaved family members.

After declaring the fourth death, she remembers feeling emotionally numb, almost like a lifeless soul. The experience taught her how uncertain life can be and how doctors are often required to move from one emotional situation to another within seconds, without having sufficient time to recover from one tragedy before confronting the next.

She believes that experience helped her become more emotionally stable in later years. Every new patient, she realised, comes with a different personality, family background and emotional life, and doctors have to understand that individual human story while providing medical care. The experience also taught her that medicine requires not only knowledge and technical competence but also emotional sensitivity and the ability to remain composed during difficult circumstances.

Her work has also extended considerably into academics and research. Dr Kalita has published approximately 30 research papers in national and international journals. She has been a thesis guide for five postgraduate students and has served as an NBEMS faculty member for

the last five years. She is also the author of a chapter in the ophthalmology book Recent Updates by Nema.

Her academic engagement has taken her to meetings and conferences of the All India Ophthalmological Society, the Ophthalmological Society of Assam, the Cornea Society of India and the Asia Pacific Ophthalmology Association. She has participated as a speaker, panellist and moderator at professional meetings. She has also served as an appraiser for NEET-PG 2026, carrying out the responsibility on August 30, 2026. This year, she was invited as a speaker at an international microbiology conference in Prague.

Her connection with teaching has remained particularly important to her because of the teachers who shaped her own career. Recently, she returned to her alma mater, the Regional Institute of Ophthalmology, Gauhati Medical College, as a guest faculty member to speak about corneal transplantation on the occasion of Eye Donation Fortnight. For someone who had once learned her first cataract surgery under the guidance of a professor at the same institution, returning as a faculty speaker represented another meaningful stage in her professional journey.

The moment also symbolised the continuity of medical education. A student who once stood on the receiving end of instruction had now returned to share her own experience and knowledge with the next generation. For Dr Kalita, teaching is not merely an academic responsibility; it is also a way of giving back to the institution and profession that helped shape her career.

Public awareness has been another important part of her work. Over the years, she has participated in interviews and awareness programmes on eye donation with Doordarshan, Prag News, News Live, NK Bharat and News18 as an expert in the field. She has also contributed twice to The Times of India on dry-eye awareness.

Her concern about corneal blindness is rooted in what she sees every day in clinical practice. While cataract blindness has increasingly been addressed through free eye surgeries, eye camps and programmes under the National Programme for Control of Blindness and Visual Impairment, she believes that corneal blindness remains a major challenge. In the context of her professional work, corneal blindness remains a significant cause of blindness in India, while the availability of donated corneas remains far below the demand. A substantial proportion of patients continue to wait for suitable donor tissue before they can undergo transplantation, while the backlog continues to pose a serious challenge.

For this reason, Dr Kalita has made eye-donation awareness an important part of her social and professional commitment. Every year around Eye Donation Fortnight, she and her colleagues go into the community to create awareness about eye

donation. They also felicitate donor families and recognise NGOs that help spread awareness. Her work reflects her belief that increasing the number of eye donors is essential to addressing the continuing burden of corneal blindness.

Eye donation, in her view, represents a remarkable form of service in which one person's death can help restore sight and hope to another person. Greater public understanding of the process, the importance of timely donation and the role of authorised institutions can help address misconceptions and encourage more families to consider eye donation. "Community outreach has been another major dimension of her service. She participates in free eye camps and free eye surgeries through her institute's community outreach programme. She has also been involved in free school screening programmes around Guwahati, where approximately 35 schools have been covered. The programmes focused on identifying refractive errors, amblyopia and congenital eye problems among students. Children requiring spectacles were prescribed glasses, while those with amblyopia or congenital eye conditions were referred to the institute for further evaluation and treatment.

The school programme also involved training teachers to recognise eye problems. Dr Kalita believes this is particularly valuable because visual problems in children are sometimes overlooked by parents, whereas teachers may notice changes in a child's classroom behaviour, reading ability or visual performance much earlier. Early identification can help children receive appropriate intervention before an untreated visual problem begins to affect their education and development.

Her commitment to service has therefore extended beyond the operating theatre. From community camps and school screening programmes to eye-donation awareness and public education, she has sought to make ophthalmic knowledge more accessible to people outside the hospital environment.

Her professional philosophy has been shaped by the values she inherited from her family and strengthened through years of clinical experience. "Service to mankind is service to God" remains one of the principles she remembers from her father. She also believes that humility, honour and virtue should remain central to a person's character.

At the same time, Dr Kalita's understanding of herself extends beyond her professional identity. She expresses this simply: "I would like to be known as a good human being first, then a doctor and eye surgeon, and then a mother." The statement reflects the order of values that she has carried through her personal and professional journey. For her, professional achievement acquires greater meaning when it remains grounded in humanity, compassion and responsibility towards others.

see page 6

Knowledge Systems in the Age of Gautama Buddha and Srimanta Sankaradeva

A Historical Study of Ethical Knowledge, Spiritual Praxis, Social Learning and Cultural Transmission



Dr. Guptajit Pathak
Assistant Professor
Department of History
Geetanagar, Guwahati-781021,
Mobile : +91-9085084275

01. Introduction

The history of Indian knowledge traditions cannot be understood solely through the history of formal philosophical schools or written scriptures; it must also be examined through the ways in which knowledge was experienced, transmitted, interpreted and integrated into everyday life. This article comparatively examines the knowledge systems associated with Gautama Buddha and Srimanta Sankaradeva, two historical personalities separated by nearly two millennia but connected, at the level of intellectual history, by their emphasis on ethical transformation, disciplined conduct, accessible teaching and the relationship between knowledge and human life. The research does not propose a direct historical influence of Buddhism on Sankaradeva or a simple equivalence between their philosophies. Instead, it places their respective intellectual traditions within their own historical contexts and analyses primary textual materials as evidence of different modes of knowing. In the Buddhist corpus, the *Dhammacakkappavattana Sutta*, *Dhammapada*, *Sīgālovāda Sutta*, *KaraGīyamettā Sutta* and *Mahāparinibbāna Sutta* reveal a knowledge system centred on experiential insight, ethical discipline, mindfulness, social responsibility and liberation. In Sankaradeva's Assamese *VaicGava* corpus, the *Kīrtana-ghocā*, *Bhakti-pradīpa*, *GuGamālā*, his Assamese rendering of portions of the *Bhāgavata Purāṇa*, and selected *Borgeet*. The surviving textual tradition indicates that the *Kīrtana-ghocā* consists of devotional compositions intended particularly for congregational recitation, while different portions were composed at different times and later brought together as a corpus.

information but as a transformative process connecting cognition, conduct, community and the pursuit of a meaningful life. Knowledge in the Indian historical experience has often been conceived as something more comprehensive than the accumulation of intellectual information. It could involve disciplined practice, ethical conduct, self-cultivation, memory, oral transmission, social interaction, artistic expression and the pursuit of liberation. From this perspective, the histories of Gautama Buddha and Srimanta Sankaradeva provide two important historical examples of knowledge being transformed into lived practice. The Buddha's teachings emerged in the intellectual and religious environment of ancient India, while Sankaradeva worked in fifteenth- and sixteenth-century Assam within a complex regional society of diverse communities, political formations and religious traditions. The early Buddhist textual tradition presents knowledge through terms such as *paññā* (wisdom), *ñāGa* (knowledge), *sati* (mindfulness) and *dhamma*, while Sankaradeva's works place strong emphasis on *bhakti*, *āraṇyaGa*, *kīrtana*, *nāma*, *satsaEga* and accessible religious instruction. The *Dhammacakkappavattana Sutta*, for example, describes the Middle Way as producing "vision" and "knowledge" and connects it with the Noble Eightfold Path.¹ In Sankaradeva's *Bhakti-pradīpa*, devotional knowledge is similarly connected with disciplined religious practice, particularly hearing and chanting the divine name. The principal Buddhist sources used here are the *Dhammacakkappavattana Sutta* (SN 56.11), *Dhammapada*, *Sīgālovāda Sutta* (DN 31), *KaraGīyamettā Sutta* (Sn 1.8/Kp 9), and *Mahāparinibbāna Sutta* (DN 16). Early Buddhist texts are preserved across multiple textual traditions, and modern digital repositories such as SuttaCentral provide the Pāli texts alongside parallels and translations. For Sankaradeva, the study uses the *Kīrtana-ghocā*, *Bhakti-pradīpa*, *GuGamālā*, his Assamese rendering of portions of the *Bhāgavata Purāṇa*, and selected *Borgeet*. The surviving textual tradition indicates that the *Kīrtana-ghocā* consists of devotional compositions intended particularly for congregational recitation, while different portions were composed at different times and later brought together as a corpus.

02. The Buddha and the Knowledge System of Experiential Insight

The Buddhist knowledge system begins with a distinctive question: How can human beings understand

the causes of suffering and transform their lives? Knowledge is therefore not merely theoretical. It must become insight capable of changing perception and conduct. The *Dhammacak kappavattana Sutta* presents the Buddha's Middle Way as a path that produces vision and knowledge and leads towards peace, higher understanding, awakening and Nibbāna. It identifies the Noble Eightfold Path right view, intention, speech, action, livelihood, effort, mindfulness and concentration as the practical structure of that path. This is historically significant because it connects epistemology with praxis. Knowing suffering is not sufficient; suffering must be understood, its origin recognised, its cessation realised and the path cultivated. Knowledge therefore becomes a process of investigation, disciplined observation and transformation. The *Dhammapada* reinforces this relationship between mental cultivation and conduct. Its opening teachings place the mind at the centre of speech and action, while another well-known formulation summarises Buddhist practice through avoiding evil, cultivating good and purifying the mind.² The resulting model may therefore be described as: experience '!' observation '!' insight '!' ethical discipline '!' transformation.

03. Ethical Knowledge and the Education of Conduct

A major characteristic of the Buddhist knowledge system is that ethical knowledge is inseparable from everyday behaviour. The *Sīgālovāda Sutta* is particularly important in this regard because it discusses relationships between parents and children, teachers and pupils, employers and workers, friends and householders, and other

social relationships. The text therefore extends ethical learning beyond monastic life into the social world.³ The *KaraGīyamettā Sutta* similarly presents loving-kindness as a cultivated disposition rather than merely an abstract belief. The text is preserved as Sn 1.8 and Kp 9 in the Pāli tradition.⁴ This reveals an important feature of Buddhist pedagogy: the learner is expected to become different through knowledge. Ethical understanding is demonstrated through conduct. The *Mahāparinibbāna Sutta* further illustrates the importance of memory, communal preservation and transmission. The text records the Buddha's final journey and teachings and became an important component of the early Buddhist textual heritage.⁵ At the same time, its different surviving versions demonstrate that textual traditions develop through processes of transmission and preservation.

04. Sankaradeva and the Vernacularisation of Knowledge

Nearly two thousand years later, Srimanta Sankaradeva developed a distinctive religious-cultural knowledge system in Assam. His contribution cannot be reduced simply to religious reform. His intellectual activity encompassed literature, music, drama, performance, manuscript culture, painting, community organisation and religious education. His major achievement was to make complex scriptural and philosophical ideas accessible through literary and performative forms. The *Kīrtana-ghocā*, for example, transformed narratives derived largely from the *Bhāgavata Purāṇa* into compositions suitable for collective recitation and devotional participation.⁶ The text is described as an anthology of numerous narrative and devotional compositions rather than simply a conventional literary work.

05. The Kīrtana-ghocā: Knowledge through Collective Learning

The *Kīrtana-ghocā* demonstrates how Sankaradeva transformed the act of learning into a collective cultural experience. Its compositions were designed for congregational prayer, with a leader initiating the recitation and the assembly participating through repeated refrains and verses. Consequently, the *Kīrtana-ghocā* represents an important example of oral, musical and participatory pedagogy in the history of Assam.

06. Bhakti-pradīpa: Knowledge through Devotional Praxis

Sankaradeva's *Bhakti-pradīpa* provides a more explicitly philosophical dimension to this knowledge system. *see page 7*



Seated Buddha in
Dharmachakra Pravartana Mudra
(Teaching Gesture), Sarnath
School, Gupta Period (5th–6th
century CE; Chunar sandstone)
Source: The British Museum,
London, Museum Number:
1880,07 (transferred from the India
Museum; field collection by
Markham Kittoe).

Continue from page no 4

Dr. Sangeeta Kalita: Restoring vision, serving

Motherhood has added another dimension to her understanding of life. As the mother of two daughters, Aaghnya and Aadya Kalita, she hopes to inspire them not merely through her professional achievements but through the values by which she lives. The words of her father about one day wanting to be known as his daughter's father have remained particularly meaningful to her. She hopes that, when her daughters grow older and establish their own identities, they too will be proud to be known as her daughters and that she will have the privilege of being known as their mother.

She also hopes that her journey will motivate and inspire young girls and boys. Her own life, she believes, demonstrates that dreams require patience, discipline, continuous learning and perseverance. Life, in her view, is not a bed of roses, but maintaining positivity and remaining eager to acquire knowledge can make its challenges more manageable. For her, learning is not confined to classrooms or formal qualifications; it is a lifelong process that continues through professional experience, interaction with patients, teachers, colleagues and society.

Outside the hospital, Dr Kalita maintains several interests. She practises yoga, enjoys dancing, reads story books and newspapers, and plays badminton. These activities help her maintain a balance between the demands of professional life and personal well-being. For someone whose professional responsibilities involve long hours, complex surgeries and emotionally demanding interactions with patients, she considers personal balance essential.

She is equally conscious of the need to maintain a clear boundary between her professional and family responsibilities. At the hospital, she is an eye specialist and a doctor; at home, she is a mother, wife and daughter, embracing all the roles that family life brings. She consciously tries not to carry the pressures of hospital work into her home and, likewise, does not allow family burdens to interfere with her professional responsibilities. She believes that life should not consist of work alone and that different priorities have to be compartmentalised to achieve fulfilment.

Her husband, Dr Angshuman Kalita, a psychiatrist by profession and her friend and classmate from MBBS, has been one of her strongest sources of support. She describes him as someone who encourages her to “fly high and high” and repeatedly reminds her that she is a fighter who can achieve anything in life. Her parents have remained her constant support, while her parents-in-law, Amulya Kalita and Ritamoni Dutta Kalita, have also contributed to the family's support system. Ritamoni Dutta Kalita is a retired demonstra-

tor of Dhekiak Higher Secondary School.“ The support of her family has enabled Dr Kalita to continue developing professionally while remaining closely connected with her responsibilities as a mother and wife. Her parents and mother-in-law have helped her with her children, allowing her to pursue her professional responsibilities while maintaining her family life. She regards this support as an important part of the foundation upon which her professional journey has been built.

Her father continues to occupy a special place in her life. His words from her childhood, and the values he instilled in her, have continued to influence her long after she entered the medical profession. Her husband has likewise encouraged her to continue reaching higher. Together, these relationships have provided her with emotional strength during difficult periods of her career and have encouraged her to continue pursuing her professional aspirations.

Dr Kalita has not written a complete book of her own, but she has contributed a chapter to an ophthalmology book. Her two publications in The Times of India on dry-eye awareness have also enabled her to contribute to public understanding of common eye problems. Her academic writing and public communication complement her clinical and teaching responsibilities.

Looking back on her journey, Dr Kalita does not describe success merely in terms of surgical numbers, academic publications or professional recognition. Her understanding of medicine is rooted in the human being behind every patient. A patient who regains independence after surgery, a child who returns to school after recovering vision, a young person who finds employment after corneal transplantation, or a family that experiences the joy of restored sight represents, for her, the real meaning of medical service.

Her professional journey has also been shaped by an understanding that medicine requires both technical expertise and emotional sensitivity. Advanced surgical skills can restore vision, but compassion, communication and trust can help restore a patient's confidence and attitude towards life. A successful doctor, in her philosophy, must therefore remain both a skilled professional and a compassionate human being.

Her motto, “Simple living and high thinking”, reflects the philosophy by which she seeks to live. Along with humility, honour and virtue, she believes that people should know their dreams, work for them, remain focused and do good to others. She also encourages young people to remain positive and continuously seek knowledge. The philosophy is simple in words but demanding in

practice: to remain ambitious without losing humility, to pursue professional excellence without compromising values, and to use one's abilities for the benefit of others.“ From a young girl in Noonmati who was encouraged by her parents and teachers to dream, to a medical student fascinated by ophthalmology; from a rural Medical Officer to a postgraduate ophthalmologist; from a young surgeon learning phaco and corneal procedures under experienced mentors to a senior consultant performing advanced corneal and cataract surgeries, Dr Sangeeta Kalita's journey has been one of continuous learning and service.

Her journey also illustrates how education, mentorship, family support and professional dedication can come together to shape a meaningful medical career. The teachers who encouraged her during childhood, the professors who guided her during medical training, the surgeons who mentored her in specialised procedures and the family members who supported her personal responsibilities have all contributed to the person and professional she has become.

Her story is therefore not only about the restoration of sight. It is about the restoration of possibility. Through surgery, teaching, research, eye-donation awareness, community outreach and personal compassion, she continues to pursue a simple principle learned from her father early in life: to serve humanity with knowledge, humility and character.

The significance of her work can perhaps be understood most clearly through the lives of the patients she has treated. For someone who has lived with blindness, the ability to see again can mean far more than recognising faces or objects. It can mean walking without assistance, returning to school, seeking employment, becoming independent, participating in family life and regaining confidence. In this sense, restoring vision can open

doors that blindness had closed.

Her commitment to inspiring younger generations gives another dimension to her journey. Having benefited from the guidance of teachers, mentors and family members throughout her own life, she hopes to pass that encouragement forward. Her message to young people is rooted in perseverance rather than shortcuts: life may not always be easy, but a positive outlook, a willingness to learn and the courage to continue moving forward can help a person face difficulties with greater confidence.

As Dr Sangeeta Kalita continues her journey of healing, learning and service, her dedication to restoring vision and improving the lives of others remains a defining feature of her professional life. Her work in ophthalmic surgery, academic medicine, research, teaching, eye-donation awareness and community service reflects a deep sense of responsibility towards society.

Her journey from Noonmati to advanced ophthalmic practice also demonstrates the importance of remaining a lifelong learner. Medicine changes continuously, surgical technologies evolve and new challenges emerge. Her continued involvement in specialised procedures, research, academic conferences, teaching and public awareness reflects her commitment to keeping pace with those changes while retaining the human values that first drew her towards medicine. Through her professional expertise, dedication and compassionate approach to patient care, Dr Sangeeta Kalita continues to make a meaningful contribution to the field of ophthalmology. Her commitment to restoring vision and improving the quality of life of her patients reflects the true spirit of medical service. As she continues her professional journey, her knowledge, experience and humane approach will serve many more patients and contribute to the advancement of eye care.

Continue from page no 1

Chief Minister Dr. Himanta Biswa Sarma participates in the 'Blessing Candle' event to cel

service of the people. On this auspicious occasion of his birthday, I pray at the feet of Maa Kamakhya and Mahapurush Srimanta Sankardeva - May the Prime Minister be blessed with good health, unwavering willpower, and a long life so that he may always remain dedicated to the service of Mother India. With this intention, on September 17, Assam Chief Minister Dr. Himanta Biswa Sarma participated in the program titled 'Ashirbadar Banti' (Candle of Blessings) in North Guwahati, Jalukbari Constituency, to celebrate the birthday of the Honorable Prime Minister of India, Shri Narendra Modi, and sought blessings by lighting a candle, as he stated. Present at the event were Ranjit Kumar Bhattacharya, the Assam State General Secretary of the Bharatiya Janata Party's Kisan Morcha, and Hemanta Chowdhury, the Officer on Special Duty to the Chief Minister of Assam, Dr. Himanta Biswa Sarma.

Continue from page no 3

Knowledge Systems in the Age of Gautama

The text examines the nature and practice of devotion and emphasises *æravaGa* and *kîrtana* hearing and chanting as important means of cultivating devotion.⁷ A scholarly study published through the Indira Gandhi National Centre for the Arts notes that *Bhakti-pradîpa* analyses the elements of *bhakti* and connects its content particularly with material found in the Eleventh Book of the *Bhâgavata*.

07. GuGamâlâ and the Compression of Knowledge

The *GuGamâlâ* provides perhaps one of the clearest examples of Sankaradeva’s method of making an extensive textual tradition accessible in condensed form. The work is described as a concise rendering of major *Bhâgavata* themes in a memorable poetic structure.⁸ Its importance for the history of knowledge lies in compression without complete loss of meaning.

Large bodies of religious narrative could be transformed into memorable verses that could be learned, recited and transmitted orally. This illustrates a sophisticated pedagogical principle: knowledge becomes socially durable when it can be remembered and reproduced by communities.

The historical significance of this process becomes clearer when considered alongside manuscript culture. Assam’s illustrated manuscript tradition and the later preservation and publication of illustrated *Kîrtana-ghocâ*, *Bhâgavata* and related texts demonstrate that textual, visual and performative knowledge could operate together. The Srimanta Sankaradeva Kalakshetra’s publication programme, for example, includes illustrated editions of the *Kîrtana-ghocâ* and *Bhakti Ratnâvalî* and illustrated sections of the *Ûrîmad-Bhâgavata*.

08. Borgeet, Music and Aesthetic Knowledge

Sankaradeva’s knowledge system cannot be fully understood without considering music. The *Borgeet* created a musical environment in which philosophical and devotional ideas were communicated through melody, rhythm, language and emotional experience.⁹

Recent scholarship has also examined the *Borgeet* as a medium through which Sankaradeva’s social and philosophical ideas were expressed. This is important from the perspective of knowledge history because it challenges the assumption that knowledge is transmitted only through prose or philosophical argument.

09. From Individual Transformation to Community Formation

The Buddha’s teaching created a community of practitioners the *SaEgha* within which learning, discipline and preservation of teachings could continue. Sankaradeva’s movement similarly generated institutional and communal spaces associated with *satra* and *namghar* traditions.

The Buddhist *SaEgha* developed within the monastic framework of ancient Buddhism, while

Sankaradeva’s *satra* and *namghar* emerged within the socio-religious conditions of medieval Assam. Their historical functions and institutional structures differed considerably. Knowledge survives more effectively when it becomes embodied in institutions and communities. The knowledge system is therefore not simply located in a text. It exists in people, practices, institutions, memories and repeated acts of transmission.

10. Knowledge, Social Ethics and Human Relationships

The comparison becomes especially significant in the field of social ethics.

The *Sîgâlovâda Sutta* provides a systematic discussion of reciprocal duties in social relationships. Sankaradeva’s devotional literature, meanwhile, repeatedly presents devotion as a means of cultivating humility, surrender, compassion and collective participation. This does not mean that the two traditions prescribe identical social philosophies. Their theological and philosophical foundations are substantially different.

The Buddha’s teaching is oriented towards understanding suffering, impermanence, non-self, ethical conduct and liberation. Sankaradeva’s system is centred on devotion to Krishna, *Eka-æaraGa*, *nâma*, *bhakti* and the communal practice of VaicGava religion. The historical comparison therefore lies not in doctrinal identity but in their shared recognition that knowledge acquires value when it influences human conduct.

11. Two Different Models of Experiential Knowledge

A particularly useful distinction emerges when comparing their epistemological orientations.

Buddhist Model

The Buddhist texts emphasise seeing, understanding, mindfulness, disciplined cultivation and direct insight.

The *Dhammacakkappavattana Sutta* explicitly associates the Middle Way with the arising of vision and knowledge.

Sankaradeva Model

Sankaradeva’s knowledge system gives greater prominence to hearing, remembering, singing, reciting, devotional participation and scriptural interpretation. His *Kîrtana-ghocâ* was explicitly structured for congregational performance.

12. Knowledge as a Holistic Process

The most important conclusion of this comparison is that both traditions challenge a narrow definition of knowledge. For the Buddha, knowledge without ethical transformation is incomplete. The *Dhammapada* repeatedly connects mental discipline and conduct, while the *Dhammacakkappavattana Sutta* presents knowledge within a practical path of cultivation.

For Sankaradeva, knowledge likewise had to become culturally communicable and socially participatory. The *Kîrtana-ghocâ*, *Bhakti-pradîpa*, *GuGamâlâ*,

Bhâgavata translations and *Borgeet* collectively demonstrate a method of communicating sophisticated religious ideas through forms that could be heard, remembered, sung and performed. In both cases, therefore, knowledge can be studied through four interconnected dimensions:



Traditional artistic representation of Srimanta Sankaradeva

Source: Widely preserved across *Satras*, cultural repositories and educational literature.

Knowing ’! Practising ’!
Transforming ’! Transmitting

This framework is particularly useful for contemporary research on Indian Knowledge Systems because it avoids reducing *knowledge system* to a collection of ancient texts. It instead investigates the complete historical ecology through which knowledge was created, embodied and transmitted.

13. Historical Perspective

A comparative study must also avoid romanticising either tradition. The Buddhist and Sankaradevan traditions developed within particular historical societies, and their textual traditions passed through processes of oral transmission, compilation, interpretation and institutionalisation.

For Buddhism, the existence of multiple textual parallels and differences between surviving versions demonstrates the importance of textual criticism. *SuttaCentral* explicitly notes that early Buddhist texts survive across different traditions and languages. Similarly, the *Kîrtana-ghocâ* has a complex textual history: its constituent compositions were associated with different periods and were later compiled and copied as a collection.

The knowledge systems associated with Gautama Buddha and Srimanta Sankaradeva emerged in markedly different historical circumstances and should not be presented as identical or as products of a simple line of influence. Yet a comparative historical examination reveals a significant intellectual parallel: both traditions understood knowledge as something that should transform human life rather than remain confined to intellectual speculation.

The Buddha’s knowledge system centers on insight into suffering, ethical conduct, mindfulness, disciplined practice and liberation. Its pedagogical strength lay in connecting understanding with

experience and conduct. Sankaradeva’s system, emerging in medieval Assam, transformed scriptural and philosophical knowledge through vernacular literature, *kîrtana*, *Borgeet*, drama, manuscript culture and communal institutions. It created a powerful mechanism through which knowledge could move from specialised textual traditions into collective cultural practice.

The comparison therefore suggests a broader historical conception of Indian knowledge: knowledge was simultaneously intellectual, ethical, practical, social, aesthetic and spiritual. Its durability depended not merely on writing but on memory, performance, community and lived practice.

The significance of this historical insight extends beyond the study of Buddhism or Neo-VaicGavism. It contributes to contemporary scholarship on Indian Knowledge Systems by demonstrating that knowledge traditions should be studied not simply as repositories of old ideas but as living historical processes of knowing, practising, transmitting and transforming human experience.

14. References

1. The Buddha, *Dhammacakkappavattana Sutta*, SaCyutta Nikâya 56.11 — primary evidence for the Middle Way, Four Noble Truths and Eightfold Path.
2. The Buddha, *Dhammapada* — primary evidence for mental discipline, ethical conduct, wisdom and self-cultivation.
3. The Buddha, *Sîgâlovâda Sutta*, Dîgha Nikâya 31 — primary evidence for household ethics, social relationships and reciprocal responsibilities.
4. The Buddha, *KaraGiyamettâ Sutta*, Sutta Nipâta 1.8 / Khuddakapâmhâ 9 — primary evidence for loving-kindness, ethical cultivation and universal benevolence.
5. The Buddha, *Mahâparinibbâna Sutta*, Dîgha Nikâya 16 — primary evidence for the Buddha’s final teachings, community, impermanence and transmission of the Dhamma.
6. ÇaEkardeva, *Kîrtana-ghocâ* — primary source for congregational *kîrtana*, devotional knowledge, ethical narratives and accessible religious instruction.
7. ÇaEkardeva, *Bhakti-pradîpa* — primary source for the philosophical and practical dimensions of *bhakti*, including *æravaGa* and *kîrtana*.
8. ÇaEkardeva, *GuGamâlâ* — primary source demonstrating the condensation and poetic transmission of *Bhâgavata* knowledge.
9. ÇaEkardeva, *Borgeet* corpus — primary source for the musical, aesthetic and affective transmission of devotional knowledge; the corpus is also listed alongside his other works in the textual tradition.

Pothrongee Celebrates a Decade of Street Music and Tributes in Guwahati



Guwahati : Pothrongee, an informal association of music lovers and artists, marked 10 years of its musical journey on Sunday with a jam session near ODC, Uzanbazar, celebrating the 83rd birth anniversary of late Assamese musician Jayanta Hazarika. Pothrongee began its journey on September 20, 2017, on Hazarika's 73rd birth anniversary, drawing inspiration from his concept of "Sur Bahini". The forum has since organised street-side musical per-

formances on socially and culturally significant occasions and musical tributes to prominent musicians. On September 19, Pothrongee organised a street jam near Guwahati Commerce College to mark Zubeen Divas and pay tribute to late musician Zubeen Garg. His former associates Papu Gogoi, Pranab Jyoti Rajkhowar, Dony Hazarika, Dadul Saikia and Shabin Kumar Das (Rabu) attended the programme. More than 30 Pothrongee members, along with spectators and music lovers, participated in the tribute. Performers aged between nine and over 50 joined the programme through singing and instrumental performances. Over the past decade, Pothrongee has used public spaces as open platforms for music, remembrance and social interaction, bringing together singers, instrumentalists, artists and music lovers.

Anti-Drug movement gains momentum in the state of Assam

Governor leads 'Nasha Mukh Bharat Sankalp Padayatra' in Tinsukia, Assam

Pankaj Nath : Continuing his state-wide awareness campaign against drug abuse, Assam Governor Lakshman Prasad Acharya, led the 'Nasha Mukh Bharat Sankalp Padayatra' in Tinsukia, Assam on Tuesday, thus turning the campaign into a powerful, community-driven movement across the state of Assam. This anti-drug march in Tinsukia marks the latest leg of the Governor's ongoing regional outreach against substance abuse. His padayatra campaign has been sweeping across Assam, starting from Cachar, progressing through Sribhumi, reaching Upper Assam now with the Padyatra reaching Dibrugarh and Tinsukia. Addressing a massive gathering at Tinsukia College, Governor Lakshman Prasad hailed Tinsukia terming the district as a shining symbol of Assam's heritage, identity, and industrial strength. He highlighted the contributions of legendary figures like Jyoti Prasad Agarwala, Laxminath Bezbaruah and Bharat Ratna Dr. Bhupen Hazarika, urging today's youth to draw strength from their rich legacy instead of falling prey to substance abuse. Inspired by the vision of Prime Minister Shri Narendra Modi, we are turning the 'Nasha Mukh Bharat Sankalp' into truly a people's movement," adding the Governor said "Self-discipline, restraint, and moral conduct are deeply rooted in our civilisational heritage. While enforcement is vital, a drug-free

society cannot be built through policing alone, it requires collective action from families, schools, civil society, and local administrations." The Governor commended Govt. of Assam for its firm zero-tolerance policy against narcotics. He also praised welfare initiatives like Nijut Moina and Nijut Babu for empowering the youth to lead purposeful lives. Following the public address, Governor Lakshman Prasad flagged off and led the Nasha Mukh Bharat Sankalp Padayatra, walking alongside hundreds of citizens, students, and local leaders from Tinsukia College to Mahatma Gandhi Park. Upon arriving at the park, the Governor paid solemn tributes at the statue of Mahatma Gandhi, underscoring the ideals of truth, self-control, and community responsibility in the battle against addiction. Earlier, Tinsukia District Commissioner Sumit Sattawan administered the Nasha Mukh Bharat Sankalp pledge to the participants. The public meeting and padayatra were attended by Guardian Minister of Tinsukia District Rameswar Teli, MLAs Sanjay Kishan, Pulok Gohain, District Commissioner Sumit Sattawan, Superintendent of Police Mayank Kumar, Chairman of Tinsukia Municipal Board Pulak Chetia, alongside senior civil and police officers, heads of educational institutions, social workers, and a large turnout of local residents including youths.

578th Abirbhav Tithi of Srimanta Sankardev observed in Demow

Demow : The 578th Abirbhav Tithi (birth anniversary) of Mahapurush Srimanta Sankardev was observed in Demow Kendriya Naam Ghar with a day-long programme on Monday. In the programme, Naam Prasanga, reading of Kirtan Puthi, and performance of Borgeet and Diha Naam were organised. The occasion was also observed in the other Naam Ghars of the area.



BA Animal Feed Centre	
ইয়াত ব্ৰহ্মাৰ সকলো সামগ্ৰী পোৱা যায়। যোগাযোগ নম্বৰ 94350-61306, 86381-38348 মুখ্য কাৰ্যালয় এম বি ৰোড (নগাঁও চিভিল হাস্পাতালৰ পিছফালে)	ইয়াত গৰু, ছাগলী, হাঁহ, কুকুৰাৰ দানাব লগতে ব্ৰহ্মাৰ, হাঁহ, সোণালী, লোকেল পোৱালিৰ অৰ্জাৰ লোৱা হয়। যোগাযোগ নম্বৰ 94350-61306, 86381-38348 মুখ্য কাৰ্যালয় এম বি ৰোড (নগাঁও চিভিল হাস্পাতালৰ 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)