

THE ASSAM JYOTI

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Assam must become a unique state in the country in terms of women's safety: Chief Minister

Chief Minister participates in the Assam Police passing-out ceremony held at the Lachit Borphukan Police Academy in Dergaon

Dispur: Chief Minister Dr. Himanta Biswa Sarma participated in the passing-out ceremony of 32 Deputy Superintendents of Police and 371 constables of the communications wing of Assam Police held at the Lachit Barphukan Police Academy in Dergaon. In his speech delivered on the occasion, Chief Minister Dr. Sarma remarked that for every person associated with a uniformed service, a passing-out ceremony

is a very memorable moment in their life. Those who wear the uniform until the last day of their lives remember the glorious moment of such a ceremony. Mentioning that a total of 403 newly trained officers and personnel participated in the passing-out ceremony, the Chief Minister said that the Deputy Superintendents of Police had successfully completed 52 weeks of basic training. During this training *see page 7*



Devastating Fire in Bokakhat: Property Worth Several Crores Gutted



Arindam Bapanash, Bokakhat : A devastating fire broke out in Bokakhat on Sunday morning, gutting several shops and destroying goods and prop-

erty estimated to be worth several crores of rupees. According to reports, the fire broke out at around 10 a.m. at "Charika Store," a reputed wholesale establishment located in Ward No. 4 under Bokakhat Municipal Board, adjacent to the Assam State Transport Corporation (ASTC) bus station. The flames quickly spread to neighbouring establishments, completely destroying four shops and severely damaging several others. Among the establishments affected were Shyam Store and Neelkanth, both of which were completely gutted, while Prerona suffered partial damage. Although an electrical short circuit is suspected to have triggered *see page 7*

Jibon Prerana and CM FLIGHT Schemes to Support Excellence and Innovation Among Youth: Dr. Devajit Mahanta

Guwahati : The Government of Assam has introduced the Chief Minister's Jibon Prerana Scheme to support graduate youth of Assam in preparing for employment opportunities and competitive examinations. Implemented under the initiative of the Department of Skill, Employment and Entrepreneurship, Government of Assam, the scheme provides eligible graduates with financial assistance of Rs 2,500 per month for one year, amounting to a *see page 7*

Beki Paria Branch Sahitya Sabha formed at Manas

Shyamal Pal as President, Iyarful Islam given responsibility as General Secretary



Khairul Islam, Salbari : With the noble objective of preservation, propagation and development of Assamese language, literature and *see page 7*

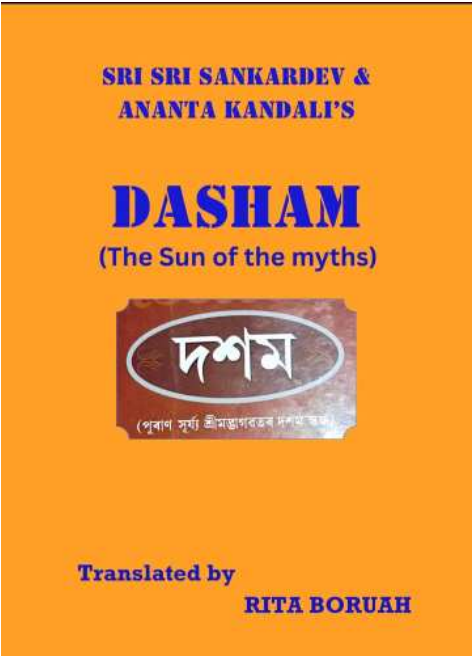
Assam Census faces resistance in border Garo villages

Middlemen accused of fuelling Meghalaya support, Garo Development Council seeks probe

Abhijit Kalita, Guwahati: Allegations have surfaced that a section of middlemen is attempting to portray Garo-dominated Assamese villages along the Assam-Meghalaya inter-State border in South Kamrup as strong supporters of Meghalaya. According to reports, some residents of Garo-dominated villages in the Ukiam area have opposed the ongoing census exercise in *see page 2*



Srimadvagawata, Dasham, Canto
the tenth
Pada, (an Assamese metre)
Part-47



Fascination of Bolo bhadra:
O Monsieur Parikshita, hear Krishna's stories,
There were the year's remaining five or six days.
One day,when cowerding, Narayanan entered Brindavan with Rama,
At that time, the Cowherds were cowerding on the top of the Gobardhana.
When witnessed from afar the calf
Forgetting herself, the cow lost her conscience and began to run
With pleasure,she forgot herself
And jumping from the mountain, she fell.
Milk dropped from her under, still ran
Seeing it, the cowboy forbade her with a stick in hand
Jumping even over the cowboy
She ran raising her tail in joy.
Mooing continuosly,to the calf she ran
Her motion made everybody strange.
In a speed like air,she met her calf,
And fed it with much pleasure..
With affection, she began to lick the calf
When arose the feeling of love.
Mind immersed in the sea of pleasure
And hear, what happened with the cowherds.
As the Cowherds couldnot stop the cow
They began to clench teeth in shame and anger.
All of them suffered much on the impassable path,
Their lips trembled in anger and made faces.
Raising the stick up ,ran after her
"Where will you go today?
We will beat you upto death and send away.
By this way,when they ran after her,
Found their own children with the calves there.
Seeing their sons,the Cowherds were happy
They immersed in the sea of pleasure.
Having met their sons,their anger and sorrows had gone
In the heart, blossomed a profound affection.
They threw away their sticks
Spreading arms, they embraced their offsprings.
With enormous pleasure,they smelled their heads,
That gifted joy and made their bodies cold.
With body shivering in ecstasy, tears poured from their eyes.
Drenched the bodies of sons with tears.
They achieved Super pleasure, Bolobhadra watched,
Unable to guess it's reason ,he was astonished.
Seeing all this,Rama thought,
The affection between cows and cowboys was untold.
What happened with all this cows?
Avoiding new born calves, fed the grown ones.
In pleasure, they licked their limbs
The elder Cowherds embraced their offshoots.

Their bodies shivered in ecstasy
They achieved Super pleasure, what a fantasy!
Krishna is the heart of the world
All have great affection that they had withhold.
Likewise,their affection grew for their offsprings,
It seems, today,they are in untold pleasures.
"Why my kindness grows towards them
Is it a magic hold by demons or gods instant?"
By this way Rama thought
"I know, all these are the works of my Master Krishna."
Thus the son of Rohini thought
How can I be amused by others' wrought?
After Rama watched all with eyes of wisdom
All are Four armed Banamali in Divine Attire.
It is neither Cowherds nor calves
But everyone is Krishna Himself, that made Bolo amazed.
Coming closer to Krishn,Bolo asked
What are the cows and calves today I watched?
I know that all cowherd boys are parts of gods,
And all calves are descendants of the sages.
I see You in everything
O Lord,tell me right now,
My mind is not in rest in the least.
Hearing it,Hari laughed and said
O Brother,you know nothing about all this.
To test our power,
Brahma stole all cows and Cowherds.
Practising an illusion, kept all in his place
Hence I appeared in the forms of cows and Cowherds myself.
Haladhar,thus knew all from Krishna
O please hear what happened there after.

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Continue from page no 1
Assam Census faces resistance in
border Garo villages

Assam and have allegedly decided not to cooperate with the census authorities. Residents of Ukiam and Borghuli have reportedly refused to provide family details to census personnel, causing difficulties for officials engaged in the enumeration process. The matter has reportedly been brought to the notice of the revenue circle authorities by the census workers. The border belt has several Garo-dominated Assamese villages including Ukiam, Borghuli, Natun Gaon, Noonmati, Umthuli, Gambal Chiring, Biorangding, Dalimara, Maudangap, Umkamdal, Warigar, Dighalbil Garopara and Daledonga. While a section of residents in these villages has allegedly been extending support to Meghalaya for some time, the issue has now become more visible amid the ongoing census exercise. Expressing concern over the development, Jawahar R Marak, a general member of the Assam Government's Garo Development Council, said he was deeply concerned over the alleged refusal of some residents of Ukiam and Borghuli to cooperate with Assam's census personnel. Marak said that Ukiam and the other Garo villages along the border were part of Assam when Meghalaya was carved out as a separate State in 1972. He said the water divide of the Sri river at Ukiam had traditionally marked the boundary between the two States. He pointed out that Ukiam, the only revenue village located closest to the inter-State boundary, falls under Bongaon Mouza of Chhaygaon Revenue Circle. "If Ukiam is an Assamese village, how and since when did the Garo villages situated several kilometres inside Assam become part of Meghalaya?" he questioned. Marak claimed that around 95 per cent of the residents of the villages continue to support Assam, but alleged that a small section was attempting to influence the majority in favour of Meghalaya. He urged the Assam Government to take the matter seriously and conduct an investigation into the allegations, including the alleged role of middlemen. Allegations have also been raised against a few persons from Umthuli, located around eight kilometres from Ukiam, who have allegedly been facilitating communication with Meghalaya for several years. During a visit to the border area, this correspondent gathered such allegations from local residents. According to the allegations, some persons appointed as sardars by the Meghalaya Government in Garo villages have formed groups comprising a few supporters in their respective villages. These groups allegedly attempt to discourage residents from supporting Assam and, at times, resort to intimidation.

UPI's 10-Year Journey and India's Digital Revolution

■ **Lalit Nath**
Itakhola, Sonitpur

In the modern world, the rapid advancement of technology has made human life easier and faster. Among all sectors, the most profound transformation has occurred in financial transactions. Just a few years ago, people had to stand in long queues to withdraw money from a bank or transfer funds to someone else's account. Today, without even leaving our homes—or while lying in bed—we can execute transactions worth thousands of rupees in seconds. The technology that provided India with this unprecedented convenience and speed is 'UPI' (Unified Payments Interface). Recently, this system successfully completed 10 years. Spanning from 2016 to 2026, this decade-long journey represents far more than the success of a single technology; it is an epochal revolution that has transformed Indian society and its economy.

The full form of UPI is 'Unified Payments Interface.' In simple terms, it is a digital platform developed by the National Payments Corporation of India (NPCI) under the Government of India, through which money can be transferred instantly between two bank accounts. Its biggest feature is that it converts your mobile phone into a portable bank. For this, you can use any UPI app—such as Google Pay, PhonePe, Paytm, or BHIM. In the earlier net banking system, sending money required details like account numbers and IFSC codes and adding a beneficiary took time. However, UPI turned this entire complex process into a task that takes just a single second.

The rules for using and transacting through UPI are extremely simple and secure. It operates primarily on the basis of a 'Virtual Payment Address' or UPI ID. This ID looks similar to an email address (such as abc@okaxis) and is directly linked to your bank account. As a result, money can be received simply by providing this ID, without sharing your confidential bank account number.

Currently, the most popular medium for transactions is the 'QR Code.' Scanning it with a mobile camera instantly displays the receiver's name and necessary information on the screen. After

that, once the customer enters their secret 'UPI PIN,' money is deducted from their account and deposited into the recipient's account. Now the question is, how are our banks connected to this system? In reality, UPI acts as a common digital bridge connecting all banks with one another. When you download a UPI app on your mobile, the app finds your account using the mobile number registered with your bank.

Following this, using 'Immediate Payment Service' (IMPS) technology, your bank account and the receiver's bank account become directly linked to each other. There is no need to store money in a third-party digital wallet; the money moves directly from one bank account to be deposited into another.

Almost all small and large public, private and rural banks in the country are included in this system. From major public sector banks like State Bank of India and Punjab National Bank to leading private banks like HDFC, ICICI, Axis Bank and Federal Bank, all are connected. Even customers of local banks like Assam Gramin Vikash Bank, various cooperative banks and India Post Payments Bank can use UPI with great ease. In short, any individual with an account and a debit or ATM card at any RBI-recognized bank can take advantage of UPI.

When this system was launched in August 2016 in collaboration with the Reserve Bank of India, cash was supreme in the country. Many economists then assumed that in a country where rural areas lacked adequate electricity, education and income, this digital transaction system would fail. However, everyone's assumptions were proven wrong. Although people were initially hesitant due to the fear of money being deducted from their accounts, its simple operation and zero transaction fees won the trust of ordinary people in a very short time. In the 2016–17 financial year, a system that recorded just 1.78 crore transactions has grown by 2026 to process over 24,162 crore annual transactions through UPI, with a total financial value of nearly 314 lakh crore.

The greatest success of UPI is its ubiquity. It is not confined to big cities alone. Today, whether having a Rs. 5 betel nut at a tea

stall in a remote village of Assam or buying Rs. 10 worth of mustard greens from a roadside vegetable vendor, customers do not need to pull out a wallet—they simply take out their mobile and scan. With a pleasant chime, the money enters the merchant's account instantly.

In a country where, until a few years ago, disputes or arguments between buyers and sellers over a lack of small change were common, UPI eliminated the shortage of change forever. It has successfully integrated micro-merchants at the lowest levels of society into the mainstream banking system.

Not only within our country, but India's technology has also created a stir on the global stage. The International Monetary Fund (IMF) and the World Bank have acknowledged that India is a global leader in digital transactions today. Nearly 49 percent of all digital transactions worldwide take place in our country alone. Furthermore, more than 11 countries, including France, the UAE, Singapore, Nepal, Sri Lanka and Qatar, have officially adopted the Indian UPI system. For an Indian traveling abroad to be able to make payments using their own mobile is a major testament to the self-reliance of modern India.

However, like any major revolution, UPI also faces certain challenges. With the rise in digital transactions, the instances of cybercrime and online fraud are also increasing daily. Fraudulent networks have become active in draining accounts by tricking unsuspecting people into clicking fake links or stealing OTPs and UPI PINs through temptations. In this regard, banks and the government need to make security measures even tighter and it is equally critical for consumers to remain vigilant. It should be remembered that your UPI PIN is never required to receive money from someone—this small piece of awareness can protect you from major risks.

A small initiative started ten years ago has taken India far along the path toward a cashless economy today. It has not only made transactions easier but has also made the country's economy more transparent and dynamic. Currently, new technologies like offline payments without the internet and 'voice-based payments' are being added to it. If this trend continues, UPI is sure to usher in a new chapter in the history of the Indian economy in the days ahead.

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Locals raise alarm over ailing wild elephant 'Kanfata' seen with calf in Golaghat



Bokakhat : Locals and nature lovers have expressed concern after an ailing female elephant was spotted among a large herd of wild elephants roaming in areas

such as Daigraong, Murphulani, Rangajan, and Rangbong in greater Morangi. A large lump has been observed beneath the abdomen of the elephant, locally known as 'Kanfata.' The elephant was spotted in an ailing condition along with other elephants in front of the Daigraong Tea Estate hospital on Monday morning. Notably, a calf estimated to be around five to six months old was also seen accompanying the ailing elephant. The matter has already been brought to the attention of the Golaghat Forest Range Officer as well as the authorities of the Wildlife Rescue Centre (WRC) at Bokakhat.

Dr. Dayananda Pathak : His Multidimensionality

■ Paresh Baishya



Dr. Dayananda Pathak

Educator, litterateur, critic, and a devotee of Sankari literature, Dr. Dayananda Pathak is a wellknown name in the intellectual society of Assam. Among the Assamese individuals who enriched the national life of Assam in the latter half of the twentieth century and the first part of the twenty-first century, Dr. Dayananda Pathak is undoubtedly noteworthy. For nearly four decades, he has been providing guidance, especially for the elevation of higher education in Assam. Despite being primarily a student of English literature, he has made unprecedented contributions to the world of Assamese language and literature. Apart from conducting research on the literary works of Mahapurush Srimanta Sankardeva and Madhavdeva, he has performed a noble deed by translating the life philosophy and plays of the two Gurus into English, introducing them to the world. He has even translated several plays of Jyoti Prasad Agarwala into English. Having kept his life continually engaged in intellectual pursuits, Dr. Pathak has always provided strong guidance and courage to the Assamese nation during its times of national crisis and in solving national problems. "Dr. Pathak, who believes in change, is not inspired by any particular political ideology; he is a believer in relativism. His political philosophy is guided by praising the philanthropic services of any political ideology or party and opposing anti-people actions. Therefore, he does not maintain an unyielding stance toward any political party as an enemy or an ally. He believes that what is acceptable today may be discarded tomorrow. He is a humble and amiable individual.

"Although his father, Sarbananda Pathak, hailed from Barpeta, he lived in Amingaon due to his employment in the Railway Department. Dr. Dayananda Pathak was born on February 1, 1951, in Amingaon. His mother, Parvatipriya Pathak, was from Sualkuchi. Dayananda Pathak received his primary education at No. 62 Amingaon Primary School. He also studied at the then Saraighat Middle English School in Amingaon. Later, he passed the Matriculation examination from Gopinath Bordoloi High School in Barpetaroad. He completed his Pre-University education at Madhab Choudhury College, Barpeta. Subsequently, he graduated with a B.A. with Honors in English from Cotton College. In 1972, he obtained his Post-Graduate degree in English from Gauhati University. Initially, he studied for his Ph.D. degree at Allahabad University, but due to problems with his guide, he ultimately obtained his Ph.D. degree from Gauhati University in 1983. The topic of his research was: The Religious Ideas of George Bernard Shaw. He also earned a Graduate degree in Law (LL.B.) from Gauhati University in 1993.

Dr. Dayananda Pathak also worked for a few years as a Civil Service officer under the Government of Assam. Later, he resigned from that job and joined Suren Das College, Hajo, as its Principal. From 1983 to 2001, he graced the post of Principal at the said college for about 18 years. In 2001, he left his job as Principal at Suren Das College and joined Pragjyotish College, Guwahati, as its Principal. After working there as Principal, he retired from service in 2011. Regrettably, at the time of his departure, neither college gave him a formal farewell. He has mentioned this fact in his book *A Heap of Broken Images*. After retirement, he registered as an advocate in the Gauhati High Court. Following his retirement, he served as the first Professor of Sankardeva Studies at Mahapurush Srimanta Sankardeva Viswavidyalaya. He also served as a Professor of English at the University of Science and Technology, Meghalaya (USTM). Most

recently, he has been serving as a Visiting Professor for the Sankardeva Studies Chair at Panjab University, Chandigarh. During his service career and even after retirement, he has continued to fulfill his responsibilities as a research scholar. Under his supervision, nearly twenty students have successfully obtained Ph.D. and M.Phil degrees. Although Dr. Pathak is a student of English literature, he is also closely associated with the Assam Linguistic Society. He has contributed to creating an environment for the cultivation of the Assamese language by gracing the positions of Secretary and President of the Assam Linguistic Society. He also successfully handled the responsibility of Editor for the *Asam Sahitya Sabha Patrika* (the journal of the Assam Sahitya Sabha) for two terms—1992–93 and 1993–94—editing a total of eight issues. During his tenure as the journal's editor, the presidential chair of the Asam Sahitya Sabha was adorned by Dr. Bhupen Hazarika and Lakshyadhar Choudhury.

Dr. Pathak is also a journalist. He is the Chief Editor of the weekly *Asomiya Bartaaman*. He is the Editorial Advisor for the satellite channel named *The News Plus*. Apart from this, he is associated with the editorial boards of several other newspapers and magazines. He has been offering his services as a panelist/discussant on almost all the leading news channels of Assam. In 1983, while serving as the Principal of Suren Das College in Hajo, he tied the knot with Lakshmi Das. He is the father of a daughter and a son. Dr. Pathak has enriched the treasury of Assamese language and literature by authoring books in both Assamese and English. The English books written by him include: 'George Bernard Shaw: His Religion and Values', 'Jyoti Prasad Agarwala: Man and Mission', 'Profile of a Saint: Sri Sri Madhabdeva', 'Srimanta Sankardev: The Great Master', 'All for Assamese Language: Lives and Studies', 'Two Eminent Linguists (Prof G.C. Goswami & Prof U.N. Goswami)', 'Beautiful Mind of Srimanta Sankardeva,'

Playwright Preacher Sankardeva: His Plays', 'Madhabdeva and His Plays', 'Apostles of Assam Vaisnavism: The Atapurushas', 'A Heap of Broken Images', 'Patterns of Thoughts', 'Poet-Playwright Sankardeva: Life and Legacy', 'Destination Hajo', 'Barpeta: A Bird's Eye View', 'Hajo: A Heritage,' and 'A Short History of Assamese Literature'*. Taking the rise of ULFA as his subject, he wrote an English novel titled 'Tale of a Dying River'. He has edited several English books, which include: 'Creative Vision: Essays on Sankardeva and Neo Vaisnava Movement in Assam (coeditor)', 'Bhakti Movement and Srimanta Sankardeva (chief editor)', and 'Pickings from Cottonian (coeditor)'. To date, he has published five collections of poetry written in English: 'Coral Island', 'The Golden Deer', 'Between Fire and Snow', 'The Pedestrian Looks Back,' and 'Magic Edifice.' Dr. Pathak's English poems have received highly appreciative reviews in several international research journals. Dr. Pathak has also enriched Assamese literature by writing several valuable books in the Assamese language. These include: 'Prachya Aru Paschatya Sahityat Ebhumuki,' 'Adhunik Ingrazi Natya Sahityar Ruprekha', 'Asomiya Natak Aru Paschatya Prasanga', 'Sahitya Parikrama', 'Sahitya Samanwa', 'Sahitya: Prachya Aru Paschatya', 'Tragedy: Udbhab Aru Bibartan', 'Samanway Tirtha: Hajo', and 'Sainik Silpi Bishnu Prasad Rabha', among others. He has written three books for children: 'Iswar Sandhanat Saru Sowalijoni', 'Mukta Desar Katha', and 'Gopinath Bordoloi' are his children-friendly books.

Dr. Pathak has made an unparalleled contribution to translation literature as well. He has translated six plays of Mahapurush Srimanta Sankardeva and nine plays of Madhavdeva into English, thereby taking the creations of the two Gurus to the global stage. For this, the Assamese nation should remain grateful to him. He has also done noble work by translating Jyoti Prasad Agarwala's plays 'Karengar Ligiri', 'Lobhita', and 'Rupalim' into English. As a student of English literature, he has translated and published six plays of see page 7

Ethics, Compassion and Human Well-Being

A Comparative Historical Study of Buddhist and Neo-Vaishnavite Thought in the Teachings of Gautama Buddha and Srimanta Sankaradeva



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01. Introduction

Ethical thought has occupied a central position in the intellectual and religious history of South Asia, where questions of human conduct, compassion, social responsibility and spiritual transformation were closely connected with the problem of human well-being. This article presents a comparative historical study of the ethical teachings associated with Gautama Buddha and Srimanta Sankaradeva, drawing exclusively upon selected primary textual sources. On the Buddhist side, the study examines the Dhammapada, Sigâlovâda Sutta and KaraGîya Mettâ Sutta, while on the Neo-Vaishnavite side it focuses on Sankaradeva's Kîrtana-Ghocâ, Bhakti-Pradîpa and GuGamâlâ. It does not assume a direct historical influence of Buddhism upon Sankaradeva. Rather, it investigates the two traditions as historically distinct ethical formations and identifies areas of convergence and divergence in their understanding of moral discipline, compassion, devotion, social responsibility and human well-being.

Buddhist teachings locate ethical transformation primarily in the regulation of thought, speech and action, the overcoming of greed, hatred and delusion, and the cultivation of loving-kindness and wisdom. Sankaradeva's teaching, by contrast, places devotion to Krishna, remembrance and recitation of the divine name, moral conduct and fellowship with devotees at the centre of religious and social life. The comparison demonstrates that both traditions connect individual ethical transformation with wider human relationships, although they employ different theological and soteriological frameworks. The article therefore argues that their historical significance lies not in their anticipation of modern development theories, but in the distinctive ways through which they conceptualised ethical living, compassion, social responsibility and human flourishing within their respective historical

contexts. The history of South Asian intellectual traditions demonstrates that ethical questions were rarely separated from religious and philosophical reflections on the nature of human existence. Questions concerning how an individual should live, how suffering should be reduced, how relationships should be regulated and how spiritual discipline should transform human behaviour repeatedly appeared in different historical and cultural contexts. Two important ethical traditions within this wider history are represented by the teachings attributed to Gautama Buddha and the teachings of Srimanta Sankaradeva of medieval Assam. Gautama Buddha's teachings emerged in the intellectual environment of ancient northern India and developed a distinctive path centred upon the overcoming of suffering through ethical discipline, mental cultivation and insight. Sankaradeva, who lived in fifteenth- and sixteenth-century Assam, articulated an Assamese form of Vaishnavite devotion generally associated with "Eka-SaraGa-Nâma-Dharma". His religious thought emphasised devotion to Krishna, the remembrance and recitation of the divine name, moral conduct and collective devotional practice.

The historical distance between these two traditions is considerable. Therefore, a comparison should not presume direct intellectual transmission or historical dependence. The purpose of comparison is instead to examine how two historically distinct traditions constructed ethical ideals around the questions of human conduct, compassion, responsibility and spiritual transformation. **02. Historical and Methodological Framework** The principal Buddhist sources are the Dhammapada, Sigâlovâda Sutta of the Dîgha Nikâya, and KaraGîya Mettâ Sutta. The Sigâlovâda Sutta is particularly important for the study of social ethics because it presents reciprocal responsibilities within family, educational, occupational and friendship relationships. The KaraGîya Mettâ Sutta provides an important ethical formulation of universal loving-kindness. It connects moral conduct with the cultivation of goodwill towards all living beings, including those who are distant, unseen, weak or strong. For Sankaradeva, the principal sources are Kîrtana-Ghocâ, Bhakti-Pradîpa and GuGamâlâ. Manuscript and textual catalogues identify GuGamâlâ and Bhakti-Pradîpa among Sankaradeva's works, while Kîrtana-Ghocâ survives as one of his major devotional compositions.

03. Ethical Transformation in the

Teachings of Gautama Buddha

The Buddhist ethical vision begins with the transformation of the individual. In the Dhammapada, moral life is closely associated with the disciplined mind. The text repeatedly presents the mind as fundamental to human action and experience. Ethical conduct therefore cannot be reduced merely to external regulation; it requires the cultivation and control of consciousness.

The Dhammapada emphasises the importance of overcoming hatred, anger and destructive tendencies. Its famous ethical formulation that hatred does not cease through hatred but through non-hatred presents an important principle of moral transformation.¹ This principle is significant because it moves ethics beyond retaliation. The morally disciplined person does not reproduce violence in response to violence but seeks to overcome the psychological conditions that perpetuate conflict.

The Buddhist ethical path consequently combines self-restraint, mental discipline and wisdom. Ethical conduct is not presented simply as obedience to an external authority. It is connected with the transformation of desire, anger and ignorance. The individual becomes ethically responsible through awareness of the consequences of actions.

The Dhammapada further connects ethical discipline with the purification of conduct. The moral person is one who controls body, speech and mind and develops a consciousness capable of distinguishing wholesome from unwholesome behavior.² Human well-being in this framework therefore begins with the transformation of the individual.

04. Compassion and Universal Loving-Kindness

One of the most important dimensions of Buddhist ethical thought is the cultivation of mettâ, or loving-kindness. The KaraGîya Mettâ Sutta presents an ethical ideal in which the practitioner cultivates goodwill towards all beings without distinction. The text describes beings as weak and strong, large and small, seen and unseen, near and far and urges the practitioner to wish for their happiness and security.³

The text also establishes a connection between moral restraint and loving-kindness. The practitioner is instructed not to deceive, despise or wish harm upon another.⁴ Thus, compassion is not merely an emotion; it becomes a disciplined mode of conduct.

The metaphor of the mother protecting her only child with her life provides an especially powerful image for the cultivation of universal loving-kindness.⁵ The comparison indicates that the highest ethical disposition requires the extension of

protective concern beyond narrow personal interests.

05. Social Responsibility in the Sigâlovâda Sutta

The Sigâlovâda Sutta provides an important dimension of Buddhist social ethics. Rather than concentrating exclusively upon monastic discipline, it addresses the conduct of a householder and explains ethical responsibilities through reciprocal relationships.

The Buddha's teaching to Sigâlaka transforms the ritual practice of worshipping the six directions into a moral framework of social responsibility. The directions become associated with relationships such as parents and children, teachers and pupils, spouses, friends, employers and workers and religious teachers and householders.⁶

The significance of this teaching lies in its emphasis on reciprocity. Parents have responsibilities towards children, while children have corresponding obligations towards parents. Teachers and pupils are connected by mutual responsibilities and friendship is similarly governed by loyalty, protection and assistance.

The relationship between employer and worker is also described through reciprocal duties. An employer is expected to treat workers properly, while workers are expected to perform their responsibilities faithfully.⁷

This ethical structure demonstrates that Buddhist thought did not conceptualise well-being exclusively as an individual spiritual achievement. Social harmony required responsible conduct within everyday relationships.

The Sigâlovâda Sutta therefore provides a valuable historical example of how Buddhist ethics could operate within household and social life. The ethical person was expected to contribute to a network of relationships based upon responsibility, gratitude, trust and reciprocity.

06. Ethical Foundations of Sankaradeva's Neo-Vaishnavite Thought

Sankaradeva's ethical thought developed within the religious and socio-cultural environment of medieval Assam. His primary writings reveal an ethical system in which devotion, remembrance of God, moral discipline and association with devotees are closely connected.

In Kîrtana-Ghocâ, devotion to Krishna is presented not simply as ritual worship but as a comprehensive orientation of human life. The Haramohana section, for example, emphasises the divine presence in the world and presents animals, birds, trees and grass within a theological vision of divine immanence.⁸

This is particularly significant for the present **see page 6**

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Ethics, Compassion and Human Well-Being

study because Sankaradeva’s devotional worldview establishes a relationship between spiritual consciousness and the perception of other forms of life. The recognition of the divine presence within creation provides a theological basis for humility and reverence.

The ethical orientation is further expressed through the devotee’s rejection of excessive worldly attachment and his desire to remain engaged in devotion, remembrance and the company of virtuous persons.⁹

Thus, the ethical transformation of the individual in Sankaradeva’s thought occurs through bhakti. Devotion becomes a means through which the individual’s desires, priorities and social relationships are reorganised.

07. Devotion, Moral Discipline and Human Conduct

Bhakti-Pradīpa provides another important primary source for understanding Sankaradeva’s religious and ethical thought. The text emphasises devotion to Vishnu/Krishna and the importance of exclusive religious commitment. In Sankaradeva’s theological framework, devotion is not independent of ethical conduct; rather, genuine devotion requires disciplined living.

The devotee is expected to cultivate humility, faith, restraint and devotion while avoiding practices considered incompatible with the path of Eka-SaraGa. The ethical individual is therefore shaped through a combination of spiritual remembrance and moral discipline.

Sankaradeva’s approach differs fundamentally from the Buddhist framework because its ultimate orientation is explicitly devotional and theistic. The Buddhist ethical path does not depend upon devotion to a creator deity, whereas Sankaradeva’s religious system places Krishna at the centre of spiritual life.

08. The Ethical Significance of GuGamālā

GuGamālā is another important primary source for understanding Sankaradeva’s devotional imagination. The work presents a concise poetic representation of Krishna and emphasises divine qualities, protection, devotion and the relationship between the devotee and the divine. The surviving textual tradition identifies GuGamālā as one of Sankaradeva’s principal works.

The ethical significance of such devotional representation lies in the construction of an ideal relationship between the individual and the divine. The devotee’s moral identity is shaped through remembrance of Krishna’s qualities and through the cultivation of devotion.

The work therefore illustrates an important feature of Sankaradeva’s ethical thought: ethical transformation is embedded within devotional consciousness. Unlike the Buddhist emphasis on the elimination of craving and ignorance through insight, Sankaradeva directs the emotional and spiritual energies of the devotee

towards Krishna. The ethical self is consequently formed through devotion, surrender and participation in a community of religious practice.

09. Compassion, Social Relationship and Human Well-Being: A Comparative Perspective

The comparison between Buddha and Sankaradeva reveals several important areas of convergence.

First, both traditions place ethical transformation of the individual at the centre of religious life. Buddhist texts emphasise control of mind, speech and action, while Sankaradeva’s writings emphasise devotion, humility, remembrance and disciplined conduct.

Second, both traditions reject the idea that religious life should remain confined to ritual activity. The Sigālovāda Sutta converts religious practice into social responsibility, while Sankaradeva’s devotional system transforms religious participation into a collective mode of life.

Third, both traditions provide ethical frameworks that seek to reduce destructive human tendencies. Buddhism explicitly identifies hatred, greed and delusion as obstacles to liberation, while Sankaradeva’s devotional teaching directs the individual away from excessive worldly attachment towards devotion to Krishna.

Fourth, compassion or benevolence occupies an important place in both traditions, although its conceptual foundations differ. In Buddhism, loving-kindness is cultivated as a universal mental and ethical disposition. In Sankaradeva’s tradition, compassion and moral responsibility are situated within a devotional and theological framework.

10. Ethics and Human Well-Being in Historical Perspective

The concept of “human well-being” can be analytically applied to both traditions, provided that it is not projected backward as a modern development concept.

In Buddhist thought, well-being emerges through the reduction of suffering, ethical conduct, mental discipline, loving-kindness and harmonious relationships. The Sigālovāda Sutta demonstrates how ethical relationships contribute to household and social stability.

In Sankaradeva’s thought, well-being is connected with devotion, moral discipline, community, spiritual fellowship and freedom from destructive forms of attachment. The devotional community provides a social environment in which religious identity and ethical conduct are cultivated collectively.

The two traditions therefore provide historically distinct models of ethical flourishing. Buddhist ethics emphasises liberating insight

and disciplined consciousness, while Sankaradeva’s Neo-Vaishnavite ethics emphasises devotional transformation and spiritual community.

11. Conclusion

The comparative historical study of Gautama Buddha and Srimanta Sankaradeva demonstrates that ethical thought occupied a central position in two historically distinct South Asian religious traditions. The Buddhist primary texts examined in this study present ethical life through mental discipline, moral restraint, loving-kindness, reciprocal social responsibility and the overcoming of destructive tendencies. Sankaradeva’s primary writings, by contrast, construct ethical life around devotion to Krishna, remembrance of the divine name, moral discipline, humility and participation in a devotional community.

The comparison reveals meaningful ethical convergences without reducing the two traditions to a common philosophical system. Both recognise that human well-being cannot be achieved solely through material or external conditions; it requires transformation of human attitudes and conduct. Buddhism emphasises the disciplined cultivation of mind and insight as part of liberation from suffering, whereas Sankaradeva’s Neo-Vaishnavite framework places devotion and surrender to Krishna at the centre of spiritual transformation.¹⁰

The historical value of bringing these traditions into dialogue therefore lies not in claiming direct influence or anticipating modern development theories, but in demonstrating the richness of South Asian ethical thought. Their respective teachings show how questions of compassion, responsibility, moral discipline and human flourishing were addressed through different philosophical and religious frameworks. A historically responsible comparative study can thus illuminate the continuing intellectual significance of these traditions while preserving the distinct historical identities of both Buddhism and Sankaradeva’s Neo-Vaishnavism.

12. References

1. Gautama Buddha, *Dhammapada*, trans. Narada Thera, Kandy: Buddhist Publication Society, 1959, pp. 5–6, especially verses 1–5. The exact page may vary by edition; the verse numbers should be retained as the primary textual locator.
2. Gautama Buddha, *Dhammapada*, trans. Narada Thera, Kandy: Buddhist Publication Society, 1959, pp. 57–60, particularly the sections dealing with the disciplined person and control of mind and conduct. Verse numbering should be used for verification against the edition consulted.

3. Gautama Buddha, *KaraḠīya Mettā Sutta (Khuddakapāṃha 9 / Sutta Nipāta 1.8)*, trans. Piyadassi Thera, *The Book of Protection*, Kandy: Buddhist Publication Society, 1999, pp. 43–45. The discourse specifically presents loving-kindness towards all living beings.

4. Gautama Buddha, *KaraḠīya Mettā Sutta*, trans. Nāgamoli Thera, in *The Practice of Loving-Kindness (Mettā)*, Kandy: Buddhist Publication Society, 1987, pp. 3–5, especially verses 3–6. The text explicitly connects loving-kindness with refraining from deception, contempt and ill-will.

5. Gautama Buddha, *KaraḠīya Mettā Sutta, Khuddakapāṃha 9 / Sutta Nipāta 1.8*, trans. Piyadassi Thera, Kandy: Buddhist Publication Society, 1999, pp. 44–45, especially the passage comparing universal loving-kindness with a mother’s protection of her only child.

6. Gautama Buddha, *Sigālovāda Sutta (Dīgha Nikāya 31)*, trans. Narada Thera, in *Everyman’s Ethics: Four Discourses by the Buddha*, Kandy: Buddhist Publication Society, 1985, pp. 34–39. The discourse transforms the “six directions” into a system of reciprocal social responsibilities. The PTS textual reference is *Dīgha Nikāya* III, 180 ff.

7. Gautama Buddha, *Sigālovāda Sutta (Dīgha Nikāya 31)*, trans. Narada Thera, *Everyman’s Ethics*, Kandy: Buddhist Publication Society, 1985, pp. 40–43, concerning reciprocal duties between employers and workers and among friends.

8. Srimanta Sankaradeva, *Kīrtana-Ghocā*, “Haramohana,” verses 9–13, in the traditional Assamese text. The passage describes the divine presence in animals, birds, trees and grass and associates devotional consciousness with recognition of the divine reality. The textual version is preserved in the *Kīrtana-Ghocā* tradition.

9. Srimanta Sankaradeva, *Kīrtana-Ghocā*, “Haramohana,” verses 12–13, Assamese text. The passage emphasises devotion, remembrance of the divine name and association with virtuous persons. Because pagination differs between Assamese editions, the section and verse numbers should be used to verify the page number in the edition selected for publication.

10. Srimanta Sankaradeva, *GuGamālā*, Parts I–II, Assamese original, with English translation by Benudhar Rajkhowa, 1923, pp. 1–18 of the available translated text. The work presents Krishna’s divine qualities, protection, devotion and the relationship between the devotee and the divine. The surviving textual tradition identifies *GuGamālā* among Sankaradeva’s principal works.

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Assam must become a unique state in the country in terms of women’s safety: Chief Minister

period, the Deputy Superintendents of Police also underwent two weeks of orientation at the Lachit Barphukan Police Academy and two months of training at NEPA in Meghalaya. The Chief Minister said that during the training period they acquired knowledge in important subjects such as the Bharatiya Nyaya Sanhita, Bharatiya Nagarik Suraksha Sanhita, Bharatiya Sakshya Adhiniyam, POCSO Act, Arms Act, NDPS, cybercrime, forensic science and child protection. He further mentioned that they had also received various training, including the use of digital platforms such as Assam Police Seva Setu, as well as weapons handling and horse riding. He also said that the constables of the communications wing had successfully undergone 20 weeks of basic training at the Second Assam Police Battalion in Howly and the 28th Assam Police Battalion, during which they received special training in police communication systems, modern digital communication equipment and cyber security. The Chief Minister said, ‘I am confident that the extensive training received at the Lachit Barphukan Police Academy and at various locations has transformed the police officers and personnel into modern, technologically well-equipped, professionally competent and people-oriented police personnel, which will help them successfully deal with all the challenges to internal security.

Devastating Fire in Bokakhat: Property Worth Several Crores Gutted

the fire, the exact cause has not yet been established. As Charika Store was a wholesale dealer of firecrackers, the fire reportedly spread rapidly after the crackers stocked in its warehouse caught fire. A large quantity of firecrackers and fire-works had allegedly been stored in the establishment ahead of the upcoming Diwali season. A particularly alarming situation developed when the fire spread to a warehouse located behind the establishment where a large number of domestic LPG cylinders had reportedly been stored. More than 30 LPG cylinders exploded, with some reportedly being thrown into nearby areas, creating panic among residents. The sound of exploding firecrackers and LPG cylinders sent shockwaves through Bokakhat town. Soon after the fire broke out, fire-fighting teams from Bokakhat, Golaghat, Kaliabor, Numaligarh Refinery, Dergaon and other locations arrived at the spot. At least 10 fire tenders were pressed into service to control the blaze. Despite sustained efforts, the massive fire continued for more than four hours, creating a tense and frightening situation across the town. As the site of the fire was located alongside National Highway 37, which passes through the heart of Bokakhat town, the administration immediately closed the highway as a precautionary measure. The closure resulted in long queues of trucks, buses, private vehicles and local transport, causing severe traffic congestion. With the cooperation of the administration, police and local residents, vehicles travelling along the highway were diverted through alternative interior roads.

Jibon Prerana and CM FLIGHT Schemes to Support Excellence and

maximum of Rs 30,000 annually. In a statement issued from the State Office, Assam Pradesh BJP spokesperson Dr. Devajit Mahanta stated that the Jibon Prerana Scheme is a result of the thoughtful vision and foresight of Hon’ble Chief Minister Dr. Himanta Biswa Sarma. Through the press release, Dr. Mahanta appealed to the younger generation to make use of the scheme and prepare for competitive examinations such as UPSC and APSC, as well as government jobs. The Chief Minister’s Jibon Prerana Scheme provides graduate youth with a means of utilising their time and resources towards building their careers. On 26 February 2026, at the Jyoti-Bishnu International Art Gallery Auditorium, Chief Minister Dr. Himanta Biswa Sarma had provided the benefits of the Jibon Prerana Scheme through Direct Benefit Transfer (DBT) to 48,319 graduates who had completed their graduation in 2025 and were either seeking employment or preparing for competitive examinations during his first tenure. With the objective of enabling young people to contribute more significantly to the development of a progressive Assam through employment, Chief Minister Dr. Himanta Biswa Sarma, upon assuming office for his second term, relaunched the Chief Minister’s Jibon Prerana Scheme and, on 31 August 2026, extended its benefits to 48,366 graduate youth. Allocating Rs 118.58 crore for the Jibon Prerana Scheme, the Chief Minister stated: “I can understand how challenging this period can be for young graduates who have just completed their studies. During this phase, they need the support of their loved ones as they pursue further studies or search for employment opportunities. As the well-wishers of our young generation, we too want to stand by them during this period and extend our support. Jibon Prerana is a reflection of that commitment.”

Beki Paria Branch Sahitya Sabha formed

culture, the Beki Paria Branch Sahitya Sabha was formed at a general meeting held at the Smiling Tusker Elephant Camp, Manas under the Asam Sahitya Sabha, presided over by Shyamal Pal. This new committee was formed with the aim of developing language and literature and connecting the new generation more closely with Assamese language and literature. ““The newly formed 21-member Beki Paria Branch Sahitya Sabha was formed with Shyamal Pal as President, Ziaur Rahman as Vice President, Iyarful Islam as Secretary, Himangshu Adhikari as Assistant Secretary, Najrul Ali as Organizing Secretary, Zahidul Islam as Magazine Secretary, Zahidul Islam as Book Administrator and Surhab Ali as Treasurer. It is hoped that this committee, formed with the cooperation of local language lovers, literary journalists, teachers and conscious individuals, will make the practice of Assamese language and literature more dynamic in the region. The main objective of forming the committee is proper use and propagation of the Assamese language, creating a conducive environment for literary practice, inculcating reading habits among the new generation and enriching the literary and cultural field of the region. It has also been informed that plans will be taken to involve people from different strata of society with literature through various literary events, discussion circles, poetry recitations, story-poem reading, book discussions and cultural programs. Especially, literary lovers have expressed the opinion that it is very necessary to increase the interest of the new generation towards the mother tongue in the present time. It is expected that the branch Sahitya Sabha will play an important role in the correct use of the Assamese language in the digital age, creating interest in literature and preserving the heritage of its own language and culture. ““Under the leadership of newly appointed President Shyamal Pal and General Secretary Iyarful Islam, the branch Sahitya Sabha has resolved to move forward by uniting everyone for the development of language and literature. It is also expected that the committee will take special steps to encourage students and youth of various schools and colleges in the region towards literary practice.

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Dr. Dayananda Pathak : His Multidimensionality

Shakespeare into the Assamese language: ‘Romeo and Juliet’, ‘Julius Caesar’, ‘King Lear’, ‘Hamlet’, and ‘Measure for Measure’.”He has edited several Assamese books, among which ‘Sankardeva Aru Madhavdevar Borgeet’, ‘Natya Prasanga’, the first and second volumes of Paresch Baishya Rachanavali, Banikanta Kakatir Pratibha, ‘Satish Chandra Kakati Abhinandan Granth’, and Principal Paresch Baishya are noteworthy.”In recognition of his distinguished contributions to the national life of Assam, various social organizations have already expressed their gratitude by honoring him with numerous awards and distinctions. These include the ‘Shikshacharya’ honor from the Paresch Baishya Foundation, the ‘Titkuchi Award’, the ‘Dr. Banikanta Kakati Award’, the ‘Birina Sahitya Award’, the ‘Sankardeva Study Award’ from the Paresch Baishya Foundation, the ‘Sahitya Ratna’ honor, and lifetime achievement awards from several other national organizations. He also received the Literary Pension from the Government of Assam in 2018. A couple of books namely ‘Panjab University Lectrures on Sankardeva’, and ‘Patterns of Thoughts: Book Two’ are getting published soon.

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