

THE ASSAM JYOTI

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Heartiest Sharadiya Durga Puja greetings from CM Dr. Himanta Biswa Sarma

With the serene sky of autumn, the fragrance of shewali flowers, and the beat of the dhak, the moment of arrival of Goddess Durga, the embodiment of power, is here once again. May this sacred festival of the destruction of evil forces and the establishment of good bring joy, peace, and prosperity to all our lives. Durga Puja is not merely a religious festival; it is a symbol of our unity, brotherhood, and cultural harmony. This worship inspires us to move forward together, leaving behind



all differences. At this auspicious moment, my prayer to Maa Durga is that she grants good health and longevity to every household in Assam. May the lives of our farmers, workers, students, mothers, and sisters be filled with happiness. May our Assam become even stronger, more developed, and filled with peace. Let us all celebrate this year's Durga Puja with great enthusiasm, peace, order, and tradition. May Maa Durga bless you all. Jai Maa Durga.

Mahalaya and Devi Navratri

■ **Mrinalini Devi**

President

Akhil Bharatiya Sahitya Parishad

With the arrival of autumn every year, Mahalaya arrives and spontaneously creates a spiritual vibration in the heart of every Sanatan follower. Because after this Mahalaya, the Sharadiya Devi Puja, Navratri and the revered Adyashakti in the form of Navadurga, Maa Durgatinashini Durga-Dashabhuj Devi Mahamaya descends upon the earth. So as soon as Mahalaya arrives, everyone's mind and soul automatically becomes joyful. Because after this, Matri Paksha begins and the holy Navratri and the arrival of Mother Adyashakti Mahamaya Devi Dashabhuj - Durgatinashini Durga



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BIREN MAHANTA PATH WARD NO: 10, AMOLAPATTY, NAGAON (ASSAM)

Srimadvagawata, Dasham, Canto
the tenth
Part-51
Sobi (An Assamese metre)

Thinking that I create the world, as
Brahma, feel pride
Regarding Madhava“Became blind.
We are completely ignorant,
Knowing it pardon us
Be benevolent towards us and
Consider us as slave.
When in the womb, a child stretches
its limbs,
Still it's mother doesnot worry,
We, all living and non-living beings
of the universe, reside within You,
knowing this, please forgive our sins.
Particularly, O Lord, please hear,
We are the slaves of Yours
Born first from Your lotus- naval
You are my own Father,
Know it, O the lord of the universe
Please forgive my blame.
O my Lord,I neednot this realm of
Brahma
I want to be creatures or bugs,
Thinking of Your feet,
O Lord, I shall ever remain with Your devotees, as Your slave.
How blessed are these cows and the milk maids
Their births are blessed on earth.
Whose breast you suckled, with full satisfaction,
O Lord, the God of the gods.
O my Master, even today, the supreme yajnas can not satisfy You.
I knew it well that
A devotee born in a lower caste
Is better than the birth of a god.
What a great destiny of the Brajas it is!
What religious moral had they performed
That You,the Supreme Lord, the complete pleasure,
Appeared to be the greatest friend to them.
To be fortunate, I must be here in Brindaban as a grass,
Lest, walking herein to and fro,
I might have the dust of their feet.
O Lord, even today, the Vedas are unable to achieve the dust of Your
lotus feet!
That Supreme Being,
You,became the lives of the Brajas,
Its a great, untold wonder.
Coming in the disguise of a milk maid,and taking You in her lap,
The evil soul Putana gave You her breast feeding,
You gave her salvation along with her friends
With benevolent looking.
What sacred offerings better than that You offered to the violent crea-
ture
You have to the Brajas, Your super devotees?
Knowing that they are indebted to You,
I feel very sad, my Lord!
Human beings, who donot have devotion to Your lotus feet,
Immerse in anger, greed, and theft,
Fascinated in worldly illusion,
They die cruel death on earth.
O the Lord of the world,You are the soul of all,
I dedicated my body at You“Snap my fascination and sin,
I became Your slave from right today,
Be benevolent to me, O the base of the world.
I worship Krishna,the offshoot of the dynasty Vishnu,
The reason of the increase of the gods and Brahmanas,
The Destroyer of the wicked monsters,
I salute Your sacred feet.
Thus,with various prayers, Prajapati(Brahma)is prostrating at Your feet.
Witnessing the fear of Brahma,the benevolent Krishna
Raising him up, comforted with a smile.
Getting rid of fear,
Having walked around Krishna, three times,
Brahma saluted again and bade Him goodbye,
Getting on his Hanshayan,left for his own place.

■ Rita Boruah
99545-94823

Book/Journal Review: ACTA
Journal (Latest Released Edition

■ Dr. Guptaajit Pathak
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The latest released edition of the ACTA Journal, published under the aegis of the Assam College Teachers' Association (ACTA), stands as a landmark contribution to academic research, intellectual discourse and higher educational policy in Northeast India. As the premier representative body of college educators across Assam, ACTA has consistently provided a robust platform for empirical investigation, theoretical critique, and cultural documentation. This current volume deepens that legacy, offering a meticulously curated collection of scholarly works that thoughtfully bridge the gap between regional realities and broader academic frameworks.

A key strength of this volume lies in its comprehensive thematic breadth. Moving beyond a singular disciplinary focus, the collection successfully orchestrates a dialogue across diverse domains, including higher education pedagogy, regional socio-historical, economic, political dynamics, folk traditions, linguistic evolution and historical significance. The inclusion of papers addressing contemporary challenges in curriculum design, educational policy implementation, and institutional governance provides educators and policy planners with actionable insights. Concurrently, the humanistic and historical studies particularly those examining indigenous art forms, manuscript traditions and local socio-religious histories reinforce the journal's commitment to preserving and analyzing Northeast India's rich heritage.

From a methodological standpoint, the contributions exhibit a high standard of academic rigor. The authors employ a balanced mix of qualitative socio-historical critique, archival recovery and quantitative field surveys. Research papers dealing with socio-economic shifts and educational outcomes demonstrate transparent data collection, precise thematic coding, and well-supported conclusions. Under the careful stewardship and editorial leadership of Dr. Saurabh Pran Sharma and Dr. Rumi Khalen, the editorial team has maintained rigorous peer-review standards. Their hands-on coordination ensures that theoretical propositions remain firmly substantiated by empirical evidence and meaningful engagement with existing literature, elevating the journal from a routine institutional bulletin to a respected peer-reviewed serial of substantial academic weight.

Of particular note for researchers focusing on regional studies is the journal's deep engagement with local historiography and cultural identity. By featuring studies that re-examine traditional art traditions, manuscript heritage and socio-political movements in Assam, the journal acts as a vital intellectual archive. It centers micro-histories and indigenous perspectives, contextualizing how regional expressions of art, religion and literature intersect with broader civilizational streams while retaining their distinct local character.

The organizational layout and cover design of the journal reflect professional editorial oversight. The structural flow transitions smoothly from broad educational policy discourse down to specialized historical and literary analyses, creating an engaging and cohesive reading experience. Clear sub-headings and standardized citation formats further enhance its overall readability and utility for researchers.

The concluding two pages also feature the advertisement “The Assam College Teachers' Association Journal: Call for Papers—July Issue 2026,” presenting submission guidelines, important publication information, contact numbers, email addresses and other essential details for prospective contributors. This initiative strengthens the journal's academic outreach by encouraging future submissions and fostering continued engagement among teachers, researchers and scholars across diverse disciplines.

In summary, the latest edition of the ACTA Journal is an indispensable resource for college teachers, university researchers, postgraduate students and policymakers. Through the dedicated editorial vision of Dr. Saurabh Pran Sharma and Dr. Rumi Khalen, the volume not only documents the evolving contours of higher education and regional scholarship in Assam but also pushes the boundaries of multidisciplinary inquiry. By fostering an environment of collaborative intellectual engagement, this volume reaffirms ACTA's pivotal role in shaping the educational and

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Tracing the journey of Durga Puja Through the Ages

■ **Lalit Nath**
Itakhola, Sonitpur

Durga Puja is one of the most prominent festivals in Hinduism, dedicated to the worship of Goddess Durga, the embodiment of divine power or Shakti. Revered as the dispeller of distress, the eternal and all-knowing mother, Durga occupies a central place in the Shakta tradition. From Shukla Sasthi to Dashami in the Hindu month of Ashwin, devotees gather in beautifully decorated pandals and temples to worship the ten-armed Mahishasuramardini amid sacred chants, rituals and a festive atmosphere. A traditional prayer offered to the Goddess says,

Om Aayurdehi Yashodehi Bhaagyam Bhagavathi Dehi Me, Putraan Dehi Dhanam Dehi Sarvaan Kaamaamsha Dehi Me.” Through this prayer, devotees seek longevity, fame, good fortune, children, prosperity and the fulfilment of their wishes. Over the centuries, the worship of Durga has acquired diverse forms and meanings across different regions of India. Its roots are found in ancient traditions of goddess worship, while its present form has evolved through mythology, religious practices, royal patronage, community participation and changing social conditions.

The story of Durga's victory over evil is most vividly narrated in the Devi Mahatmya, a celebrated section of the Markandeya Purana. According to the Devi Mahatmya, the demon king Mahishasura had acquired immense power and defeated the gods, creating fear and disorder across the three worlds. Unable to overcome him individually, the gods led by Brahma, Vishnu and Shiva invoked the supreme divine power. From their combined energy and radiance emerged Goddess Durga, representing the collective Shakti of the gods.

Armed with divine weapons bestowed upon her by the deities, Durga confronted Mahishasura in a fierce battle. After a prolonged struggle, she defeated and killed the demon. This victory established her as Mahishasuramardini, the destroyer of Mahishasura and came to symbolise the triumph of righteousness over arrogance and evil. The spiritual significance of Durga Puja therefore extends beyond ritual worship. The Goddess represents the power re-

quired to confront injustice, ignorance and destructive forces.

The Devi Mahatmya invokes her through the celebrated verse, ““Om Sarva Mangala Mangalye, Shive Sarvaartha Saadhike, Sharanye Tryambake Gauri, Narayani Namostute.” “The prayer venerates the Goddess as the source of auspiciousness, the fulfiller of aspirations and the refuge of those who seek her protection. The Durga Gayatri Mantra similarly invokes her divine grace: “Om Girijayai Vidmahe, Shivapriyayai Dhimahi, Tanno Durga Prachodayat.”

Although traditions of Shakti worship can be traced to ancient India, the Durga Puja that is familiar today developed gradually through different historical periods and regional traditions. Bengal emerged as one of the principal centres of organised Durga worship, particularly from the medieval period onwards.

From the 16th century, royal families and wealthy zamindars played an important role in popularising elaborate Durga Puja celebrations in Bengal. During the colonial period, the festival acquired another dimension. Wealthy merchants and zamindars increasingly used Durga Puja as a means of demonstrating social standing, cultural influence and prosperity. In Kolkata, the festival gradually developed into an important occasion for social interaction and cultural exchange.

By the 19th century, Durga Puja had moved beyond the boundaries of royal households and affluent families. The emergence of Barwari and later Sarbojanin or community pujas transformed the festival into a collective celebration. The first community Durga Puja in Kolkata is generally associated with Bhowanipore in 1910. This marked an important stage in the democratisation of the festival, allowing people from different social backgrounds to participate collectively. The popularity of Durga Puja subsequently spread far beyond Bengal.

In Assam, the history of goddess worship is particularly deep and diverse. The Kamakhya Temple became one of the most important centres of Shakti worship in the region. Durga worship also received royal patronage during the Ahom period. During the reign of King Pratap Singha, Durga Puja with clay images was celebrated with royal splendour. Later, under King

Rudra Singha and Queen Phuleswari, the festival acquired an important place in the religious and cultural life of the Ahom kingdom. “With royal patronage, elaborate rituals, decorations, fairs and markets, Durga Puja gradually became more than a religious ceremony. It developed into an important social and cultural occasion, bringing together people from different sections of society. The transformation continued in the modern era. Temporary pandals began appearing in streets, neighbourhoods and community grounds. The festival became increasingly inclusive, with people participating not only as devotees but also as organisers, artists, performers and volunteers. “The artistic dimension of Durga Puja has also undergone remarkable changes. Today, contemporary artists experiment with a wide range of themes, materials, architectural forms and visual techniques. Modern Durga Puja has also become an important platform for music, dance, theatre, literature, handicrafts and other forms of cultural expression. Social media and digital technology have extended the reach of the festival beyond geographical boundaries.

The recognition of Durga Puja as a major expression of cultural heritage reached an important milestone in 2021, when UNESCO inscribed “Durga Puja in Kolkata” on the Representative List of the Intangible Cultural Heritage of Humanity.

The story of Durga Puja is thus not merely the story of a religious festival. It is a long cultural journey—one that has travelled through mythology, history, royal traditions and popular participation to become a living expression of India's diverse cultural heritage.



manity. The recognition acknowledged not merely a religious festival but a complex cultural tradition involving art, craftsmanship, music, food, community participation and social interaction. “The journey of Durga Puja through the ages therefore reflects the changing face of Indian society itself. From ancient traditions of Shakti worship and the mythological battle between Durga and Mahishasura to royal patronage, community celebrations and contemporary artistic innovation, the festival has continually adapted to changing times without losing its essential spiritual identity.

The story of Durga Puja is thus not merely the story of a religious festival. It is a long cultural journey—one that has travelled through mythology, history, royal traditions and popular participation to become a living expression of India's diverse cultural heritage.

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Book/Journal Review: ACTA Journal (Latest

cultural future of the region, making it a highly recommended addition to academic libraries and personal research archives alike.

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From Khutikatia to Mrs. California Universe

The Inspiring Journey of Anamika Medhi

(A biographical profile of Anamika Medhi, highlighting her educational journey, professional career, family background, personality, international experiences and achievement as Mrs. California Universe.)

The journey of Anamika Medhi, a young Assamese woman from Khutikatia in Nagaon, is a story shaped by education, family values, professional experience, adaptability and an openness to new possibilities. From her childhood in Assam to higher studies in Mumbai, professional experience at the Indian Institute of Technology Bombay and a new chapter of life in the United States, her journey has taken her through different academic, professional and cultural environments. Her achievement as Mrs. California Universe in 2026 has added an international public dimension to a life that had already included several important milestones.

Anamika was crowned Mrs. California Universe on September 11, 2026, following the Mrs. Universe USA Grand Finale. The crown marks an important milestone in her life, but it forms only one part of a much broader journey. Long before she appeared on the Mrs. Universe USA platform, she had already experienced several significant transitions — from school and college education in Assam to higher studies in Mumbai, from academic life to professional responsibilities, from marriage to international relocation, and from building a career to embracing motherhood.

For someone who began life in Khutikatia, Nagaon, the geographical journey has been considerable. She has travelled from her Assamese roots to Mumbai and subsequently to the United States, experiencing different educational systems, professional environments and cultures along the way. Yet distance has not erased the connection with her birthplace. Her upbringing in Assam, her family values and her Assamese identity continue to remain meaningful parts of her story.

Anamika has a pleasant and distinctive personality. She is young, smart and confident, with a natural smile and an amiable manner that makes her approachable. She interacts comfortably with people and carries herself with warmth and ease. Her manner does not create unnecessary distance, and she has an ability to communicate naturally with people from different backgrounds.

Her communication skills are among the qualities that stand out in her personality. She expresses her thoughts clearly and confidently and has a natural ability to put ideas into words. Her manner of speaking is articulate without being unnecessarily complicated. She can discuss differ-

■ Heramba Nath

ent subjects with ease and present her thoughts in an organised and engaging manner. Her confidence in conversation is accompanied by friendliness and respect, qualities that make interaction with her comfortable.

These characteristics can also be understood against the background of her family. Anamika comes from a respectable Assamese family in which education, discipline, responsibility, good conduct and communication with others were valued. Her family environment provided the foundation from which her personality developed.

Her father, originally from Changsari, worked with the Jute Corporation of India. His professional and administrative experience exposed the family to an environment in which responsibility, discipline and interaction with people were important. His communication skills were also a notable influence. The ability to communicate comfortably with people, understand responsibilities and deal with different situations was part of the environment in which Anamika grew up.

Her mother, who is from Raha, has been a homemaker. Her contribution to the family was equally important. She helped create a caring and stable home during Anamika's formative years. The everyday guidance, affection, values and responsibilities associated with family life became part of the foundation upon which Anamika's personality and outlook developed.

Anamika is the youngest of three siblings. She spent her formative years in Nagaon and received her early education at Nagaon English Academy. Her school years in Assam established the initial foundation of an educational journey that would later take her beyond the state and into different academic disciplines.

She subsequently studied Science at ADP College. Her academic direction later changed when she moved to Mumbai for higher studies. There, she completed her bachelor's and master's degrees in Sociology, with Economics as a minor area of study. The movement from Science to Sociology and Economics added variety to her educational background. Sociology introduced her to the study of society, social relationships, institutions, communities and human behaviour, while Economics provided another perspective on resources, development and economic life. Her decision to explore areas beyond her initial Science background reflects an openness to learning and to following new academic interests as they developed.

Her student years also brought her an early experience of a public platform. In

2014, she participated in the Miss India platform, where presentation, communication, confidence and public interaction were important. The experience gave her an opportunity to appear before a wider audience and develop her presentation abilities in a national-level environment. At that stage, however, the pageant experience was only one part of a much larger educational and professional journey that was still unfolding. The skills associated with public presentation would later become relevant again when she entered the Mrs. Universe USA platform, but many other experiences would come between the two stages of her life. Her professional career subsequently took her to the Indian Institute of Technology Bombay, where she worked as project staff. IIT Bombay provided her with experience in a highly academic and professional environment and brought her into contact with people from different academic and professional backgrounds.

Working in such an institution gave her practical exposure to professional responsibilities, teamwork and institutional functioning. It also added a new dimension to her academic background, allowing her to apply her abilities in a professional setting rather than limiting her experience to formal education.

In 2019, Anamika entered another important stage of her personal life when she got married. Marriage brought new responsibilities and a new family environment, while her interest in education and professional development continued.

A further major transition came in 2021, when she moved to the United States with her husband, who went there to pursue his PhD at the University of California, Merced. Moving from India to the United States meant entering an unfamiliar environment with different cultural practices, educational systems, professional expectations and social settings.

International relocation can involve considerable adjustment. Familiar surroundings, routines and social networks are replaced by a new environment in which a person has to learn how things work and establish a new rhythm of life. For Anamika, the move also created an opportunity to encounter people from different cultural backgrounds and broaden her understanding of life beyond India.

During this period, family support remained valuable. Her sister Mousumi Medhi and brother-in-law Saurav Talukdar provided encouragement and support during the family's relocation and adjustment to life in the United States. Such support becomes particularly meaningful during major transitions, when a person is establishing a new life away



Anamika Medhi

from familiar surroundings.

Anamika also continued her own education in the United States and completed a Master's degree in Business Analytics. This represented another significant academic transition. Her earlier studies in Sociology and Economics had given her an understanding of society, people, institutions and economic life, while Business Analytics introduced a more data-oriented and analytical dimension to her education.

Her academic journey therefore crosses several disciplines. She began with Science, later studied Sociology with Economics as a minor area, and subsequently pursued Business Analytics. Rather than following one uninterrupted academic direction, her education developed through different stages and interests.

This combination of academic experiences has also been relevant to her professional development as an intelligence analyst. Her work involves information, analysis, interpretation and attention to complex situations. The analytical skills acquired through her later education therefore form part of her professional development, while her earlier academic background provides a broader understanding of people and society.

Her professional identity has consequently developed through more than one academic discipline and more than one working environment. Her experience at IIT Bombay and her later professional life in the United States represent different institutional settings, responsibilities and forms of professional interaction.

In 2025, Anamika became a mother to a son. Motherhood brought another important responsibility and another dimension to her life. She now combines the roles of professional, wife and mother while continuing to develop herself personally and professionally. **see page 6**

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According to Devi Bhagavat, Brahma-Vaivarta Purana and various religious scriptures, the word "Maha" means souls heading towards heaven, i.e. according to different people, ghosts etc. And the Devi occurs. But a question arises in our mind, what is this Mahalaya? Or what is its importance? But the word 'Mahalaya' is familiar to everyone. Well! Let's discuss what is the real meaning of Mahalaya. word 'Alaya' means

"ashram" i.e. the time when the disembodied, conscious souls of the heavenly - father-mother living in the spirit world come in an invisible form to see their loved ones and take shelter in this mortal world, i.e. in the atmosphere or environment of nature where we live, that time is "Mahalaya".

According to Brahma-Vaivarta Purana, at that moment the Supreme Soul attains Laya, i.e. vibration is created in the mortal world and in Chandra Loka an inner emotional state is created in this last time (this time lasts about 15 days in the mortal world). At exactly that moment, all the souls of the heavenly ancestors come to the environment of the mortal world to check on their own family members and create a Maha Alaya. That is Maha-Alaya or Mahalaya.

So the last day of Pitri Paksha or the beginning of Devi Paksha, the time of connection or Sandhi, the time of attaining full moon, is known as "Mahalaya". Especially the time of about two hours from before sunrise to sunrise is called Brahma Muhurta. When we say "Mahalaya", this time is considered very important. ““But unfortunately, for some years now, during Pitri Paksha's intense Amavasya time, i.e. during Mahalaya, in that Brahma Muhurta, in many places from night onwards, unnecessary noise is created in the name of roaming on the streets and quarrels are made for tasty food, destroying the peaceful environment. These acts are not at all appropriate.

As a result, the conscious souls who have taken shelter in the mortal world, i.e. who have created the Maha Alaya, suffer a lot and become very angry. Even nowadays, due to not knowing the real meaning, many people are seen offering Mahalaya greetings at the moment of Mahalaya. But the Mahalaya festival is not a time for exchanging greetings. It is a time for offering heartfelt respect to the conscious souls of the heavenly ancestors or for seeking merciful sight and blessings for the descendants or for the future generations. So it is seen that the above is a sign

Mahalaya and Devi Navratri

of ignorance.

According to a Sanskrit verse found in Brahma Purana - ““Na santi pitaras-cheti kritwa manasi yo narah,“Na cha yati tan bhaktya dehat tad rupiranchate,“Pibanti sarvanashankcha kurbbantaya pade pade."

Meaning, the son who, with devotion, every year in Pitri Paksha and at the moment of Mahalaya, remains fasting and offers oblation and tarpan to the heavenly fathers through Shraddha, the fathers also help their sons in obtaining nourishment, health, and children. They also help in different ways as needed. But if at that time or moment they do not see true Shraddhanjali, they become very angry and become bloodthirsty.

After performing this respectful duty of Mahalaya, i.e. after the arrival of Mahalaya, the next Paksha, i.e. Matri Paksha, i.e. from Shukla Pratipad, the arrival of Devi Navadurga, the basis of creation, occurs. That is, after the end of Mahalaya, Matri Paksha or Devi Paksha begins. This Devi Paksha ends after the worship of Maa Lakshmi Devi on Shukla Purnima Tithi. In short, in the entire Devi Paksha, the nine forms of the Devi are worshipped and finally with the worship of Maa Lakshmi Devi, the Devi Paksha ends.

So due to not knowing the greatness of this Mahalaya or due to ignorance, many create unnecessary sounds on this subject and create noise in different ways in the early morning and destroy the environment. But creating such an environment is very harmful for one's own family members.

Anyway, after Mahalaya ends, i.e. the next Paksha, Matri Paksha, i.e. from Shukla Pratipad, the Navratri or arrival of Navadurga, the Devi Durga, the basis of creation, occurs. According to scriptures, it is said that this Navratri or Navadurga Puja is best completed in the month of Ahin. Here we need to mention an important astrological matter. Because in Chandra month calculation, although two types of time division, Purnimanta and Amavasyanta are used place-wise, at the time of arrival of Sharadiya Navratri, Purnimanta Ahin month is going on and at this time in Amavasyanta calendar also Ahin month begins. Moreover, at the moment of Mahalaya Sandhikshan and the beginning of Matri Paksha or the arrival of Sharadiya Navratri, Ravi is located in Virgo, which is owned by Mercury, the earth-element, knowledge-giver planet in the zodiac. It never changes. According to Puranic Sanatan Shastra, in

Treta Yuga, Lord Shri Ramachandra, in Dakshinayana Kaal i.e. during the sleeping period of the Gods, for the defeat of the mighty Ravana and to rescue Mother Sita, worshipped Mahamaya-Mahashakti, who exists even beyond deluge, established as Shakti Rupena Sansthita, Maa Durga, through Akal Bodhan. Here many may question what is "Akal Bodhan"? Actually it is Deva Giri i.e. in Sanskrit "Bodhan" means to awaken. During Navratri in the month of Ahin, Dakshinayana i.e. the sleeping period of Gods or divine power continues. So during worship of divine power, Bodhan i.e. awakening is done through certain Vedic rituals and rules. Because in Sanskrit the word "Bodhan" is used. For these reasons, during Navratri that comes in spring, during the Sankalpa of Devi Upasana and Puja Archana, "Devi Bodhan" does not happen, because at this time Ravi's Uttarayan period is going on. That is, this time is considered as the self-awakened time of divine power.

On the other hand, in Treta Yuga, the demon king Ravana was the only Brahmin of the demon clan. Ravana was able to maintain his Brahminhood and existence by chanting Gayatri three times a day. Moreover, he was a devoted devotee of Devi Adyashakti-Mahamaya Devi Durga, without whom it was impossible for anyone to satisfy Devi Durga.

So Shri Ramachandra, not finding a suitable priest for his Sankalpita Devi Puja, i.e. due to lack of a perfect Brahmin priest who chants Gayatri Trisandhya, chose Ravana himself as the priest for Sita Uddhar, for Mahadevi Durga-Dashabhuj and Adyashakti Mahamaya. But Ravana himself was a complete Devi worshipper. So he did not hesitate to choose his own death path. Because knowing everything, seeking Devi's blessing for his own death, he did not hesitate at all to take the responsibility of priest himself in Shri Ramachandra's Akal Bodhan Yagya Upasana and Sankalpita Puja of Devi Mahamaya Durga Durgatinashini Dashabhuj. He spontaneously accepted the request to complete the Puja at the feet of Devi Mahamaya on behalf of Shri Ramachandra as a Brahmin. (Which is impossible for the selfish human of today's Kali Yuga)

Special Notes

1) According to Sanatan tradition, before starting any auspicious ceremony, first for the satisfaction of ancestors and for the peace or satisfaction of all heavenly souls, Shraddha Tarpan etc. is practiced.

This is not just a rule or remembrance, there is much invisible divine power flow hidden in it.

2) According to Brahma-Vaivarta Purana, before satisfying the Gods, the Pitri Purushas should be satisfied. Otherwise, fruit attainment is obstructed.

3) Again mentioned, creating noise in the morning at the moment of Mahalaya is inappropriate.

4) In Matsya Purana it is said - ““Pitrin prinati yo raktyate punah, “Grinayanti tam.“Yachchanti pitarah pushtim swargyarogyam “Prajaphalam."

Meaning, the son who with devotion every year in Pitri Paksha and at the moment of Mahalaya, fasting, offers oblation tarpan with Shraddha Bhakti to the heavenly fathers, the fathers also help the sons in obtaining nourishment, health, child. Moreover, they help in different ways.

But if at that time true Shraddhanjali is not received, they become angry and become bloodthirsty. As a result, due to the wrath of invisible divine power, various family disturbances, unknown diseases and various obstacles are created.

At the time of Mahalaya, all heavenly souls like father-mother-friend etc. are remembered and wished for satisfaction.

5) According to a secret astrology, as per the element and position of each Nakshatra, five types of divine birds related to five organs are - crow, owl, chicken, vulture and peacock. In our society, the entry of these five types of birds into the residence is considered inauspicious. But many are seen failing to analyze its real reason. Especially during Pitri Paksha or Mahalaya, the entry of these five types of birds into the residence is considered extremely inauspicious. In such case, ritual remedy is absolutely necessary. According to facts or Puranas, once a crow stole and ate nectar dedicated to the Gods. That is why this crow bird, i.e. in simple language crow, never has a natural death. That is, it does not attain full life.

6) According to Sanatan astrology, Pitri Dosha and Kala Sarpa Dosha created in the birth chart are considered the most complex dosha and inauspicious effect giver. So according to what is mentioned in Puranas, offering food to this crow bird in Mahalaya and Pitri Paksha can free one from inauspicious divine effects like Pitri Dosha, Kala Sarpa Dosha etc. But according to Sanatan Sanskar, if Shraddha Tarpan etc. of ancestors is not performed ritually, the soul wanders in this illusory world or in the mortal world in the form of ghosts etc. So according to **see page 7**

Continue from page no 4

The Inspiring Journey of Anamika Medhi

Family responsibilities inevitably become an important part of life after motherhood. For Anamika, this stage has added another layer to an already varied journey. Her professional aspirations, family life and responsibilities as a mother now exist alongside one another.

Beyond formal education and professional work, Anamika has also shown an interest in social causes. She has an interest in the education of children with special needs, an area that requires greater awareness, understanding and appropriate opportunities for children who may require additional support.

Women's empowerment is another area that has attracted her attention. She has been associated with an NGO working in this field, reflecting an interest in encouraging women through awareness, participation, support and opportunities. These interests add a social dimension to her profile and connect naturally with her earlier academic exposure to Sociology and social relationships.

Her international experience has further broadened her exposure to different educational, professional and cultural environments. At the same time, her connection with Assam remains an important part of her identity. The memories of Nagaon, her family upbringing and the cultural values with which she grew up continue to accompany her even as she lives and works in an international environment.

Her journey eventually brought her back to a public platform through the Mrs. Universe USA system. On September 11, 2026, she was crowned Mrs. California Universe following the Mrs. Universe USA Grand Finale.

The achievement came after many years of personal and professional development. Between her participation in the Miss India platform in 2014 and her Mrs. California Universe achievement in 2026, her life had undergone considerable change. She had continued her education, gained professional experience, married, moved to another country, completed a further master's degree, developed her career and become a mother.

The Mrs. California Universe title therefore comes within the context of a life that already encompasses education, professional experience, family responsibilities and international exposure. Her earlier experience in public presentation is now joined by the maturity that comes from years of study, work, family life and living in different cultural environments.

Her communication abilities are particularly relevant to a public platform. She is comfortable expressing herself, interacting with people and presenting her thoughts. Her experience of living in both India and the United States has also exposed her to people with different cultural backgrounds and perspectives.

The public platform may also provide her with opportunities to

speak about subjects that are important to her, including women's empowerment and the education of children with special needs. These interests can exist alongside her professional career and family responsibilities, allowing

For Assam, her achievement is a pleasant occasion to recognise the journey of a young woman whose roots lie in the state but whose experiences now extend across international boundaries. A girl who began life in Khutikatia, Nagaon, went on to study in Assam and Mumbai, work at IIT Bombay, move to the United States, pursue further education and establish herself professionally there.

Her academic journey is particularly interesting because it did not follow one fixed direction. Beginning with Science, she later studied Sociology and Economics before moving into Business Analytics. The different stages of her education gave her exposure to different ways of understanding the world — from structured scientific learning to society and human relationships, economic life and, later, data and analytical thinking.

Her professional journey has also crossed different environments. Her work at IIT Bombay gave her experience within a major academic institution, while her subsequent professional life in the United States introduced her to another working environment and the responsibilities associated with her role as an intelligence analyst.

Family has remained a constant presence throughout these changes. Her parents provided the foundation of her upbringing, while her siblings and extended family offered encouragement at different stages. Her father's professional background and communication skills, her mother's contribution as a homemaker and the support of her sister and brother-in-law all form part of the wider family story behind her journey.

Her personality complements these experiences. She is confident while remaining approachable, articulate without being unnecessarily formal, and comfortable interacting with people from different backgrounds. Her natural smile and amiable behaviour contribute to the warmth with which she presents herself.

Her journey contains several significant transitions: from Khutikatia and Nagaon to Mumbai, from Science to Sociology and Economics, from academic life to professional work, from India to the United States, from further education to a professional career, and from private family life to a wider public platform. Each stage brought its own circumstances and responsibilities.

The Mrs. California Universe title now adds another dimension to that journey. It gives her an international public platform at a time when her life already includes professional experience, family respon-

sibilities, motherhood, social interests and international exposure.

For young people in Assam, particularly young women, her journey can be viewed as an example of how educational and professional paths may evolve over time. A person may begin in one academic discipline, discover new interests, move to another city or country, acquire additional qualifications and build a professional career while also taking on family responsibilities.

Her story also highlights the importance of family support during major changes in life. Behind the visible milestones are parents who provided her foundation, siblings and relatives who offered encouragement, and a family environment that helped shape the person she became.

The journey from Nagaon to an international platform has therefore been neither a single step nor the result of one achievement. It has been built through many stages — education, work, marriage, relocation, further study, professional development, motherhood and participation in public platforms.

Looking towards the future, Anamika has several areas of life to continue developing. Her professional career, family responsibilities, motherhood, social interests and public role can all become part of the next chapter of her journey. The Mrs. California Universe title may bring new opportunities for public communication and engagement, while her professional and family responsibilities will remain important parts of her everyday life.

Warm wishes may be extended to her for continued learning, personal growth and fulfilment. May she continue to progress professionally while giving time and care to her family. May her interest in women's empowerment and the education of children with special needs develop into meaningful activities that allow her to contribute to society.

May she and her family enjoy good health, happiness and peace. May her son grow up surrounded by affection, good values, education and encouragement, and may Anamika continue to find fulfilment in both her professional achievements and family life.“ Her connection with Assam may also remain an important part of her identity. Although she now lives in an international environment, the values, memories and relationships associated with her upbringing in Nagaon remain part of her story. The distance between Assam and California may be considerable, but the roots of her journey remain firmly connected to the place where it began.

Anamika's story is also a reminder that a person's journey does not always have to follow a straight line. Education can lead to new interests, professional experiences can open different possibilities, and moving to a new country can introduce new perspectives. Personal re-

sponsibilities can develop alongside professional aspirations, and one stage of life can prepare a person for another without necessarily determining exactly what comes next.

From childhood in Nagaon to higher studies in Mumbai, from IIT Bombay to the United States, and from professional and family life to the Mrs. California Universe platform, Anamika has travelled through a wide range of experiences. Each stage has contributed something different to the story of her life.

The crown she received on September 11, 2026, is an important milestone, but it does not define the whole of her journey. Behind the title are years of education, work, family responsibilities, international relocation, motherhood and experiences across different places and cultures.

What makes her journey distinctive is the combination of these experiences. Her academic background crosses several disciplines, her professional life has included different institutional environments, her personal life has taken her across continents, and her public journey has now brought her to an international platform.

The next chapter will bring new responsibilities and opportunities. Her professional career may continue to develop, her social interests may lead to further engagement, and her public platform may open new avenues for communication and participation. At the same time, family and motherhood will continue to remain important parts of her life.

May the coming years bring Anamika Medhi good health, happiness, family well-being, meaningful work and opportunities to learn and contribute. May she continue to carry herself with confidence and humility, preserve the amiable qualities that make her approachable, and remain connected to the family and Assamese roots that have been part of her journey from the beginning.

From Khutikatia to Mrs. California Universe, Anamika Medhi's journey reflects the influence of education, family support, professional experience, adaptability and openness to new possibilities. The crown marks an important milestone, but it is not the final chapter. Behind the title are years of learning, work, family responsibilities and experiences across different places and cultures. Her journey continues, and the future holds many more experiences and opportunities waiting to become part of the story she began in Nagaon and has carried with her to the international stage. This version keeps the article expanded and biographical, while removing the major repetitions in the original. I have also retained the future-wishes section because it gives the profile a warmer, personal ending rather than ending immediately with the pageant achievement.

Continue from page no 5

Brahma-Vaivarta Purana, before satisfying the Gods, the Pitri Purushas should be satisfied. Otherwise divine fruit attainment is obstructed. Anyway, Pitri Paksha and Mahalaya is very important and everyone needs to follow it.

7) Now we come to the main point. Many may question what is the relation of Mahalaya with Devi Durgatinashini Durga Dashabhuj Mata Mahamaya? The relation is that after the end of Mahalaya, the holy Shukla Pratipad of the month of Ahin begins. That is, from the holy Amavasya night of Ahin month, the day of Mahalaya, to the day of Shukla Dashami Tithi, the puja of nine forms of Devi Adyashakti Mahamaya is celebrated as "Navratri" Puja.

Among these nine Devis, Devi named Shailaputri is the first Maha Shakti Dharini, this Mother Durga. Devi appears on the high peak of Himalaya mountain on the day of Mahalaya on the holy Amavasya Tithi of Ahin month taking the name Shailaputri. So on the first day of "Navratri" Puja, her Puja is done. The glory of this Devi is immense.

This Devi Shailaputri in her previous birth was born as the youngest daughter of Prajapati Daksha and was named "Sati". From her virgin age she did severe penance to get Devadidev Mahadev as husband. Getting boon in penance, she married Mahadev and lived happily on the peak of Kailash mountain. Once

Mahalaya and Devi Navratri

father Daksha Raja invited all Gods and organized a very big Yagya. But in that Yagya, due to a misunderstanding with Mahadev Shiva, he was not invited to that Yagya. But to know why her youngest son-in-law Lord Mahadev Shiva was kept without invitation in that Yagya or why he did not get share of Yagya, Devi Sati, even without invitation, along with Nandi and Bhringi, ignoring husband Shiva's order, set out to go.

Devi Sati went and saw that father Daksha is sitting in the Yagya site with all Gods. Father Daksha, seeing his youngest daughter Sati in the Yagya site, instead of showing love and affection, started abusing and slandering Mahadev with various abuses. Sati could not remain stable hearing such insult or slander of her husband from father Daksha. Unable to bear this slander of father towards her husband, Sati herself sacrificed her own life in front of that Yagya and in the Yagya Kunda.

Hearing all about this sacrifice of Sati, Mahadev Shiva became very angry. Unable to bear the sacrifice of his beloved wife, he destroyed Daksha's Yagya and destroyed Daksha completely. Later, on the pleading of wife Prasuti Devi, he returned Daksha's life. Although not finding his head, he joined a goat's head and gave Daksha rebirth. After that, Shiva started roaming the

world with Sati's lifeless body on his head.

Then Lord Vishnu Dev, for the sake of creation, cut the lifeless body of Sati from Mahadev Shiva's head with Sudarshan Chakra and threw it on the earth and freed Lord Mahadev Shiva. Wherever parts of Sati's body fell, those places remain as famous pilgrimage places even today. On Nilachal hill, it shines as a main Peetha in the name of Maa Kamakhya.

But here we must note where did that conscious soul of Sati go. The answer to this question is that the conscious soul of that lifeless body of Devi Sati is our topic of discussion, the relevance of this Navratri Puja related to Mahalaya, i.e. the soul came out of Devi Sati's body and took shelter on the high peak of Himalaya. Later that soul again took birth in the house of Himalaya King Hemanta as Uma in the womb of his Sati wife Menaka. Again she sits in penance to get Mahadev Shiva as husband. Sitting in penance for five years, she again gets Lord Shiva as her beloved husband.

So she herself is Shailaputri - who appears on the peak of Himalaya on Shukla Pratipad Tithi of Ahin month after the end of "Mahalaya" and as Shailaputri, the first form of Devi among nine Devis, accepting worship, she is receiving Puja Archana on earth.

So we can say that a connection has occurred here between

Mahalaya and Navratri. Because both stories indicate a combined Sadhana of human rebirth and conscious souls. Because Devi Sati's conscious soul has proved that the thread of Maya-Moh of human life's father-son-relative never breaks. Because as Devi again went to Menaka's womb and took birth, similarly in human world also father-son or close relatives... the conscious souls... So we must believe in rebirth. In Mahalaya, the conscious souls descend to the earth.

That is, just as Devi's soul again went to Menaka's womb and took birth, similarly in human world also, not getting separated from son-daughter or close relatives, the previous conscious souls come to meet their previous relatives or sons-daughters every year at the time of Mahalaya and after receiving Shraddha-Pinda Tarpan and Shraddhanjali with respect and devotion, they go away again. That is, this is the world of Maya-Moh. No one wants to leave it. So at least once a year at the time of Mahalaya, they come to receive Pitri Tarpan Shraddha or Shraddhanjali from the hands of previous descendants. Maybe someone may have rebirth too. This is the specialty of Mahalaya and Devi Navratri.

This is just our effort. There may be mistakes. For that we remain apologetic.

"Om Janma-Mrityu-Jara Tasya Jan Vibhranti"Dayinai Namah."Om Sarva Mangalayai Namah."

Dibrugarh University CSPES Team Champions of Late Diganta Dutta Memorial DDSA ‘B’ Division Football League–2026

M Hashim Ali, Dibrugarh : The Late Diganta Dutta Memorial Dibrugarh District Sports Association (DDSA) ‘B’ Division Football League–2026, organized by the Dibrugarh District Sports Association in collaboration with Welcome FC and Tarun Sangha, Dainijan, came to a conclusion today. A total of 28 football teams from the district participated in the tournament, which had been underway since September 20, 2026, at the Bogapara Public Playground and Dainijan Public Playground.

Delivering an outstanding performance in the final stage of the tournament, the Centre for Studies in Physical Education and Sports (CSPES) team of Dibrugarh University emerged as the champions. On the other hand, Bogapara FC bagged the runners-up title.Among the individual and special awards of the tournament:Best Player of the Tournament: Sajan Barlai (Nilachal FC)Best Goalkeeper of the Final Match: Karan Munda (Bogapara FC)Hero of the Match: Nishan Barman (Dibrugarh University

CSPES)Fair Play Team: HMF FC (for demonstrating sportsmanship, discipline, and clean gameplay)The prize distribution ceremony following the final match was attended by:Niranjan Saikia (President, Dibrugarh District Sports Association) “Manas Pratim Dutta (Executive President) “Kamakhya Saikia (General Secretary)Kalyan Hazarika (Joint Secretary)Biraj Chetia, Kshirod Sonowal, and Jitu Bora (Assistant Secretaries)“Jayanta Baruah (Deputy General Manager,

BCPL)“Prashanta Dutta (Brother of the late Diganta Dutta and family representative) Dr. Montu Boro (Director- in-Charge, Centre for Studies in Physical Education and Sports, Dibrugarh University) “Bhupen Gogoi (Assistant Secretary, Assam Olympic Association)Partha Pratim Dutta (Officer-in-Charge, Dibrugarh Gas Grid, Assam Gas Company Limited)Bipul Chutia (Athletics Secretary)Nupur Ranjan Phukan (Volleyball Secretary), along with several other officials of Dibrugarh. The

Dibrugarh District Sports Association extended its heartfelt thanks to all participating teams, players, coaches, team officials, match officials, organizers, sports lovers, and collaborators for their support in making the tournament a grand success.Asim Hazarika, Football Secretary of the Dibrugarh District Sports Association, stated that this tournament will play a vital role in developing football talent in the district as well as fostering sportsmanship, discipline, unity, and brotherhood among young players.

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