

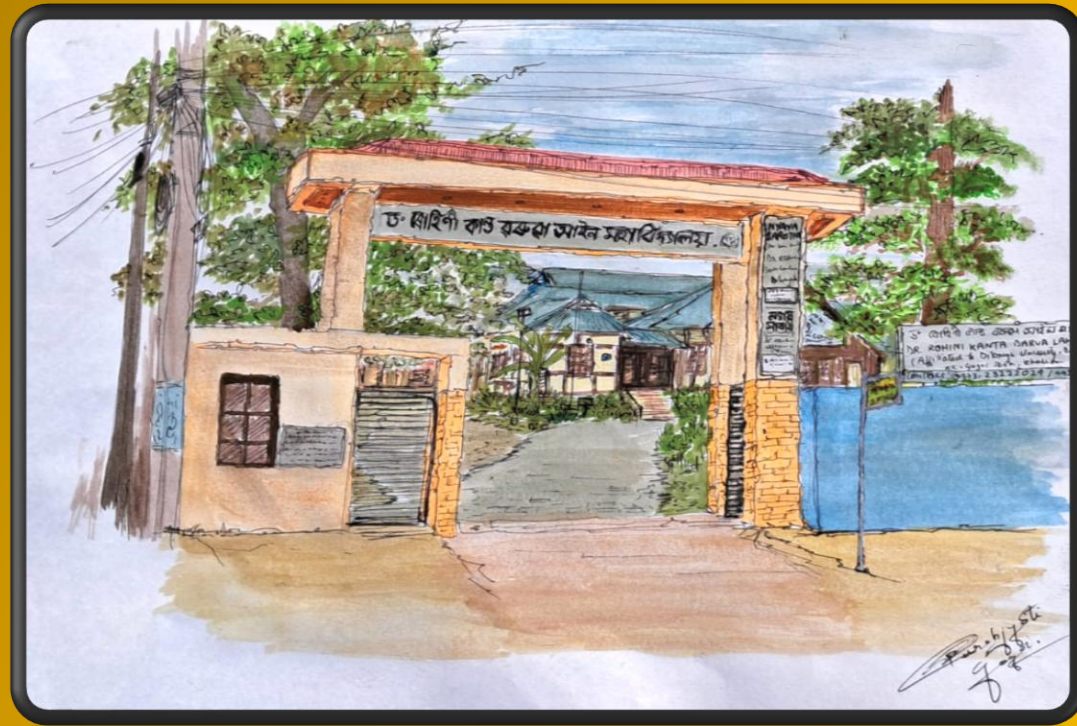


FORTIORI REFLECTO

Volume 2 (2025)



Published by
Dr. R.K.B. Law College, Dibrugarh, Assam



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Volume 2 (2025)

Dr. R.K.B. Law College

Fortiori Reflecto

Celebrating the glorious journey of 50 years.....



PORTIORI REPLECTO

Volume 2 (2025)

Published by
Dr. R.K.B. Law College, Dibrugarh, Assam

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Dedicated to:

*All those who have contributed to the glorious 50 years
of the Prestigious Dr. Rohini Kanta Barua Law College,
Dibrugarh, Assam*

Acknowledgment

We express our heartfelt gratitude to the esteemed individuals who have contributed to the success of this college magazine.

We are deeply indebted to Padma Shri Srimati Hemaprabha Chutia and international gold medallist in yoga, Mr. Jogdish Bharali, for their inspiring presence in our publication.

We extend our sincere thanks to Dr. Gautomi Dutta Borah, Principal, and Mr. Rajkumar Agarwalla, Vice Principal, for their guidance and support.

We appreciate the technical expertise of Dr. Jayanta Boruah, Assistant Professor, Central University of Karnataka and former faculty of Dr. R.K.B. Law College, who took charge of setting the page layout.

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Special thanks is extended to Mr. Purabjyoti Gogoi for designing the captivating front page.

Last but not the least, we appreciate the creativity and hard work of our student, editors and artists who have enriched this magazine with their talents. Thank you for making this publication a success.



**Office of the Principal
Dr. R.K.B Law College
Dibrugarh, Assam - 786001**



From the Principal's Desk

Beginning of the 50 years of glorious journey:

Each entity of this universe, whether legal or natural, is acknowledged and awarded according to its Karma. Karma reflects the Dharma that an entity has performed. History reveals that entities whose karmas are guided by Dharma have always left some societal footprints. The Dharma of an educational institution signifies not only ethical and moral principles that guide the institute's operation, but also the responsibility towards generating an intellectual society of socially conscious people by incorporating values like integrity, and compassion in the overall learning environment. It signifies the performance of one's duty to society through education.

Since its establishment in 1976, Dr. Rohini Kanta Barua Law College has been contributing to society by imparting legal education tirelessly in the area. We are at the verge of 50 years of dedicated service to legal education in Assam. This 50 years of legacy of Dr Rohini Kanta Barua Law College is a reminder of our past decisions that shaped our present, and our current choices which will mould our future. This legacy is the lens through which we can view the inter connectedness of our actions and their outcomes. This momentous occasion is all about recognizing our forefathers' dharma and thus shaping our journey for sowing the seeds for a better future and also to influence the lives around us.

The college has decided to celebrate the legacy of 50 years through a yearlong celebration from 19th March 2025 to 19th March 2026 featuring a series of events covering sports, cultural, and intellectual activities. We believe that with the help of active participation, support, and guidance of each stakeholder of the college, well-wishers, and alumni members, we will be able to make our golden jubilee celebration a resonating one.

Thanking all of you,

Regards
Dr. Gautomi Dutta



Office of the Vice Principal
Dr. R.K.B Law College
Dibrugarh, Assam - 786001



From the Vice Principal's Desk

It gives me immense pleasure, with the people of Dibrugarh, to witness the recent developments in our city. After enjoying the status of the city, Dibrugarh has been made the second capital of Assam. As a consequence, we may be able to visualize various developmental activities in and around the city.

Dr. Rohini Kanta Barua Law College, a pioneer law institution has been imparting legal education to the students of Upper Assam and the neighboring states adjacent to it, producing law graduates who are rendering services in various fields such as, advocates in Bar Associations, as a part of Judiciary, teaching professionals and services in corporate houses. When I see our students with successful careers, I rejoice at the highest level and feel something special. Active participation by our Alumni in college development makes all of us feel good and proud. In recent days the inauguration of the beautiful college gate with immense contribution by the Alumni was a historic moment that made all of us happy and thus 22nd Feb, 2025 has been recorded in golden letters in college history. I offer my heartfelt gratitude to all concerned. With the dynamic leadership of our Principal Dr. Gautomi Dutta Borah, with the adequate decisions and guidance of the Governing Body, and with the united efforts of the College family members, our college is always touching newer heights and advancing tirelessly.

Our college is also going to celebrate its Golden Jubilee this year with a yearlong program from 19th March, 2025 to 19th March 2026. The Golden Jubilee celebration will be an opportunity for all of us to come together, to celebrate like a festival, learn a lot, to promote brotherhood, to feel proud, and to pay back to the institution that enables us to stand where we are. I earnestly appeal to every member of the College family to participate actively to make the whole festival a grand success.

Let's feel the truth that we are original, we have unique calibre & talent, we have to lead & set examples and keep our College ahead of all. With these words, I appeal to all to join hands to strengthen and implement the resolutions.

Thanking You,

Regards
Mr. Rajkumar Agarwalla

Editorial

Need for Inclusive Education: Breaking Down Barriers

*“Learning gives
creativity, Creativity
leads to thinking,
and thinking
provides
knowledge, and
knowledge makes
you great.”*

**Dr. APJ Abdul
Kalam**

Education is the path to enlightenment. As we navigate the complexities of the 21st century, it has become imperative that our education system adapts to the evolving needs of our students. Inclusive education, which caters to diverse learning styles and abilities, is crucial for unlocking the golden door to freedom and empowerment. Additionally, integrating skill development programmes and earning-by-learning initiatives can equip students with practical skills, entrepreneurial spirit, and financial literacy, enabling them to gain ground in an increasingly competitive world.

Legal education is a professional education that enables students to stand independently with their expertise in all the laws of the nation. As Rabindra Nath Tagore views, *“The widest road leading to the solution of all our problems is education.”* and legal education should aim to educate on that line. Dr. R.K.B. Law College, Dibrugarh has been relentlessly endeavoring to contribute towards legal education of our region for the past fifty years. As we proudly commemorate the Golden Jubilee of our esteemed institution, it is a privilege to witness this momentous occasion. We are thrilled to document this journey of our college stepping towards academic excellence in the Second edition of our magazine *“Fortiori Reflecto”*. Through the pages of our magazine, we have endeavored to capture the essence of our college’s augustness showcasing the literacy and creative talents and achievements of our students, faculty, alumni and several eminent personalities’ employing inclusion of myriads of subject matters ranging from science and technology, Artificial Intelligence to spirituality and yoga.

A college magazine is more than just a collection of writings. It is in fact, the mirror of the students’ creative thoughts and experiences woven together like a vibrant and intricate tapestry. It serves as a platform to express themselves and display their literacy talents and an opportunity to leave their mark on the chronicle of the college. Although our college is dedicated to the pursuit of legal education, our magazine *“Fortiori Reflecto”* transcends the boundaries of legal discourse. We have strived to create a holistic publication that reflects the diverse interests of the students and their commitment to practical activities that contribute to the betterment of society. Another significant feature of this issue is its commitment to inclusivity and accessibility. We are proud to present a bilingual publication this year, featuring content in both English and Assamese languages. Furthermore, this edition aims to incorporate creative contents from our own students with a majority of the contributions coming directly from their pens. We earnestly believe in empowering student voices and showcasing their creativity and this edition of our magazine provides a platform for them to shine.

As we celebrate our college’s golden jubilee this year, we honour the past, cherish the present and embark on the bright future. May the pages of this edition of our magazine inspire us to strive for excellence, foster a sense of positivity and bonding and ignite a passion for learning.

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PORTAL REPORT

Volume 2 (2025)

Research Article

Fetters or Fears over Federalism? Analyzing Symmetric Federalism and the Impact of Abrogation of Article 370 upon Federalism

“Article 7 of the Instrument stated that the instrument did not bind the ruler to accept any future Constitution of India.”

Mr. Jatin Awasthi
BA.LL.B. 7th Semester
Lloyd Law College

Abstract

The basic structure of the Constitution is unamenable and cannot be touched upon. This is the guiding light for the amendments to the constitution of India and the acts of the legislature. The Supreme Court, the high sentinel of justice and the watchful protector of the fundamental rights of the people of this country guards this basic structure from being disrupted. One such feature is Federalism, and it has been reiterated as part of the basic structure in numerous judgments. The Supreme Court recently decided upon the Article 370 abrogation and the powers under Article 368. Apprehensions of the misuse of such power and its eventual build-up of being detrimental to the federal nature of the nation are voiced. The accepted position in the Indian legal landscape and the constitutional jurisprudence remains that the country is quasi-federal. However, the idea of federal character remains connected to the core of the Constitution. This article aims to analyze whether there exists a real threat to the federal character or whether these fears are misplaced. The article aims to highlight certain areas where grey still exists and the resolution of the same is warranted by the Apex Court.

Keywords:

Article 370, Federalism, Federal Scheme, Constitution of India, Special status of Jammu and Kashmir

Background of Article 370

On October 26, 1947, Maharaja Hari Singh, the ruler of Jammu and Kashmir, signed the instrument of accession acceding to India according to provisions.¹ The Dominion legislature was empowered to enact legislation for the state of Jammu and Kashmir on matters of defense, external affairs, and communication under Article 3² of the Instrument of Accession. Article 8 gave the powers to the ruler over subjects that were not acceded to India, whereas Article 7 of the Instrument stated that the instrument did not bind

the ruler to accept any future Constitution of India.³ The Instrument of Accession letter that was addressed to Lord Mountbatten was later accepted by him on the date 27th of October 1947 on behalf of the Dominion of India.⁴ By March 1948, an interim government was established by the Maharaja and in June Maharaja Hari Singh, via proclamation devolved all his powers to Yuvraj Karan Singh.⁵

Meanwhile, the constituent assembly of India had drafted the constitution of India and the same was adopted on January 26, 1949. Special provisions

¹ Team Frontline, ‘1947: Maharaja Hari Singh signs instrument of accession’, *Frontline*, 22 Aug 2022: <https://frontline.thehindu.com/the-nation/india-at-75-epochal-moments-1947-maharaja-hari-singh-signs-instrument-of-accession-jammu-kashmir/article65727536.ece> accessed 18 December 2023

² Instrument of Accession of Jammu and Kashmir, Article 3

³ Instrument of Accession of Jammu and Kashmir, Article 8

⁴ cf Frontline (n 1)

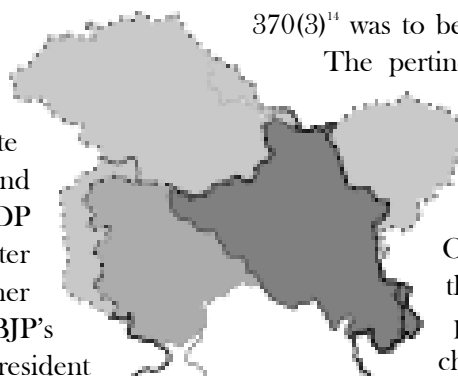
⁵ ibid

for the State of Jammu and Kashmir were envisaged in the Constitution of India, where the state's relation to India was one of being an integral part of the constitution but, with certain special status. Shri Gopala Swami Ayyangar while explaining the logic behind Article 370, said that - the changes will be given effect by the Constituent Assembly, however, the condition precedent for the president to act would be the recommendation of the constituent assembly of the state of the J&K.⁶

The Yuvraj had also acceded to the Constitution of India via the proclamation that was given by him in November 1949⁷. The special status of the state of Jammu and Kashmir was now concerning Article 370⁸ of the constitution of India. The marginal note explicitly states that the said provision was a temporary and transient provision of the Constitution of India, that is to say, that the same was removable. The power of the parliament was limited in making laws. The application of the concurrent and the union list was made in concurrence with the Government of the State.

The Amendments in 2019

The People's Democratic Party and the Bhartiya Janata Party forged an agreement in 2015 to establish the state administration in Jammu and Kashmir. On June 19, 2018⁹, PDP member and state Chief Minister Mehbooba Mufti tendered her resignation following the BJP's withdrawal of support. The President approved the Governor's rule that was implemented in the state under Section 53(2)¹⁰ of the Jammu and Kashmir Constitution. The Governor dissolved the Legislative Assembly of the state on November 21, 2018. On November 28th, 2018, upon the submission of the report by the governor of Jammu and Kashmir, Article 356¹¹ of the Constitution of India was invoked to issue a



proclamation of President's rule in the state and the report was to be submitted by the governor of Jammu and Kashmir. The proclamation was further approved by the Lok Sabha and the Rajya Sabha. Similarly, the President issued an order that the functions of the government of the State of Jammu and Kashmir could be exercisable by the governor, given that the governor was subject to the control and direction of the President. This requirement essentially meant that the Governor was under the control of the President, and the President was further subject to the control of the Council of Ministers. Hence, consolidating the control of the central government upon the state of Jammu and Kashmir.

The President issued the Constitutional Order 2019 on the 5th of August 2019¹² under the powers given to the president via Article 370(1)¹³ were exercised. The effect of the exercise of these powers was twofold; firstly, the provisions of the constitution of India superseded all the previous constitutional orders and the Constitution of Jammu and Kashmir and secondly, the term 'Constituent Assembly', as mentioned in Article 370(3)¹⁴ was to be read as 'Legislative Assembly'.

The pertinent thing to notice is that the Constituent Assembly of the erstwhile state of Jammu and Kashmir was not in function. Hence, via the Constitutional Order of 2019, without amending the constitution the Legislature proceeded with a substantial change in one of the articles of the Constitution of India. As contended later, during arguments counsels termed this act as the circumvention of the procedure established by law that being the process of Amendment under Article 368.

The Jammu and Kashmir Reorganization Bill of 2019¹⁵ was presented before the Lok Sabha and

⁶ Ibid

⁷ Constitution of India, Article 370

⁸ Jammu and Kashmir Constitution, Section 53(2)

⁹ India Today, 'BJP ends alliance with PDP in Jammu and Kashmir' (*India Today*, 19 June 2018) <https://www.indiatoday.in/india/story/bjp-ends-alliance-with-pdp-in-jammu-and-kashmir-says-moving-forward-was-untenable-1264014-2018-06-19> accessed 18 December 2023

¹⁰ Ibid

¹¹ Constitution of India, Article 356

¹² Constitutional (Application to Jammu and Kashmir) Order 2019 G.S.R. 551(E)

¹³ Constitution of India, Article 370(1)

¹⁴ Constitution of India, Article 370(3)

¹⁵ The Jammu and Kashmir Reorganization Bill, 2019

later, to the Rajya Sabha. The requirements under the proviso of Article 3 of the Constitution of India which mandated reference to the state assembly of Jammu and Kashmir for its views were considered deemed to have been given as the state was under the president's rule. The Jammu Kashmir Reorganization Bill of 2019 was passed in both houses of Parliament. The result was the dissolution of the state of Jammu and Kashmir into two new union territories, the first being the Union Territory of Jammu and Kashmir and the second, the Union Territory of Ladakh. The Union territory of Jammu and Kashmir was to be of the nature of Delhi and Pondicherry that is to say, having a legislative assembly whereas the Union territory of Ladakh was not to have a legislative assembly.

Federalism and Asymmetric Federalism

Before venturing into the issues that surround the concept of federalism it is pertinent to look at the concept of asymmetric federalism. Federalism in the simplest terms means the character of a country being made from small individual units and coming together to form a larger union. It is uncontested that democracy and federalism are the basic features of the Constitution of India. The term federalism has been used and various judgments of the Honorable Supreme Court of India. The nature of federalism in India, though accepted to be quasi-federal in no way was intended to create a sense of inferiority among the states of the independent India.¹⁶ The powers of the states are not contingent upon those of the Union Government. The powers are independent, and their exercise is also independent and not preconditioned upon any sanction from the Union or central government. Moreover, the states do not have absolute autonomy concerning their sovereign character. Unlike the American situation, the states in India are not allowed to create separate constitutions and the concept of dual citizenship is not recognized. While the Constituent Assembly was still in function the

debate on federalism and the nature of the states in independent India was being discussed by the father of the Indian constitution, Dr BR Ambedkar. He had observed that the states and the union were not in competition, but they were 'co-equals'¹⁷, and the states were not the 'administrative units' of the Centre.¹⁸

The Supreme Court, in the case of the Government of NCT of Delhi vs the Union of India¹⁹, has pointed out asymmetric federalism is built into the Constitution of India. Asymmetric federalism refers to the situation where a society's conditions are heterogeneous and other aspects are visible like the federal structure. In a diverse country, the differences social, cultural, and political are difficult to be accommodated in a harmonized manner. To overcome such situations, certain states have been given certain additional powers concerning certain subjects or certain concessions have been given to other states about other specific things. One such example was Article 370 of the Constitution of India which gave a temporary, but special provision for the people of Jammu and Kashmir in the country. The government of such a diverse country finds it often problematic to accommodate the views of diverse populations. Hence, a very good counter to this problem becomes the concept of asymmetric federalism that accepts that there might be diversity within the country and that differential treatment to these states does not amount to the violation of the principle of federalism, on the contrary, strengthens it. Prof Tierney in his book, *The Federal Contract* has laid down examples of such nations²⁰. India is one of them where multiple forms of languages, and cultures exist, and accommodation becomes difficult. Hence asymmetric federation becomes one of the most important methods of answering the needs of such a diverse population. He calls this a "*variegated social map*"²¹ which recognizes the differences among different territories of the same state. According to him, this is a case of "*inter-societal*

¹⁶ Mahendra Pal Singh, 'The Federal Scheme', in Madhav Khosla and Sujit Chaudhary (eds), *The Oxford Handbook of The Indian Constitution* (OUP 2016)

¹⁷ Constituent Assembly Debates, Volume 7, 4 November 1949

¹⁸ Ibid

¹⁹ *Government of NCT of Delhi vs the Union of India*, (2018) 8 SCC 501

²⁰ Stephen Tierney, *The Federal Contract* (OUP 2022), 129.

²¹ Ibid

*diversity*²². Looking at such a unique problem would require a solution that would harmonize the cultural, linguistic, and other aspects of a society with the political rights of the people. The concept of asymmetric federalism also gives impetus to national stability and further, the cause of justice that is both political and societal.²³

To borrow the concept of asymmetric federalism in India would require us to see how this concept works in the context of Jammu and Kashmir. As seen the concept requires that a differential treatment concerning polity and society needs to be given to certain states to ensure the cause of national integration forms the essence of asymmetric federalism. The autonomy that was given to the people of Jammu and Kashmir via Article 370 of the Constitution of India meant that they were subject to Article 1 of the Constitution and autonomous concerning the drafting of their Constitution. They also were autonomous concerning choosing what provisions of the Constitution of India were to be applied to them. N Gopalswamy Ayyangar, in the constitutional debate, had taken a view of the Kashmiri government regarding these provisions²⁴ and no intention was seen on their part to bind themselves with the other provisions of the Constitution of India, apart from Article 1. Hence, it can be safely concluded that what was precluded from the state of Jammu and Kashmir was its voice and the participation of the people of the state of Jammu and Kashmir. The Amendment procedure under Article 368 of the Constitution of India was not followed resulting in the erroneous removal of the Article 370 of the Constitution of India.

Perceived threats to Federalism post Article 370 Judgement

According to the eminent lawyer and constitutional law expert senior advocate Fali S. Nariman, the problem was in the circumvention of Article 3 of the Constitution of India and especially the first proviso to the said article.²⁵ The proviso and the article itself were suspended by the Constitutional

order in 2019; hence it was the argument of the Government of India the action was fully sanctioned. The first proviso to Article 3 of the constitution requires that when there is a proposal that affects the area, boundaries, or name of any state the President must refer the bill to the Legislature of the state for expressing their views. The president referred these bills to the Lok Sabha and the Rajya Sabha, rather than the State Legislature, as the State Legislature did not exist at that time. This means that when an express provision of the Constitution of India required substantial compliance with the proviso, the parliament substituted its views for the views of the people, the state of Jammu and Kashmir, taking away their autonomy and the special place that they had in the Constitution of India. The Supreme Court, in its judgement referred to *Babulal Parate vs the State of Bombay* where it was held that the views of the state are non-binding. However, it does not take away the necessary nature of such views. If a state assembly was not in force, such an action was not warranted.

It is here when the Supreme Court and its judgement make the jump to the conclusion that, as the views of the state Legislature are non-binding; non-observance of the proviso does not make any difference. The problem, however, arises when we analyse the given situation. The views of the Legislature of the state are the views of the people of that state.

The views even of a nonbinding nature force because the given opportunity to the people or the Legislature of that State to give their opinions about a major change that is going to happen in their state and maybe the parliament would have altered its course. Holding that views were not necessarily to be taken, the action becomes contrary to the provisions of the Constitution. The proviso in effect would have voiced down the democratic will of the people of the state. Proviso 3 was suspended and a link directly to the objective of the Centre was

²² Ibid

²³ Tierney, (n 20) 146.

²⁴ Constitutional Assembly Debates, 17 October 1949

²⁵ Fali S Nariman, 'Where the Supreme Court went wrong on Article 370' (*Indian Express*, 18 December 2023)

<https://indianexpress.com/article/opinion/editorials/supreme-court-verdict-on-article-370-fali-s-nariman-abbrogation-of-article-370-jammu-and-kashmir-9072109/> accessed 19 December 2023

sought to be achieved by imposing the President's rule under article 356 of the constitution.

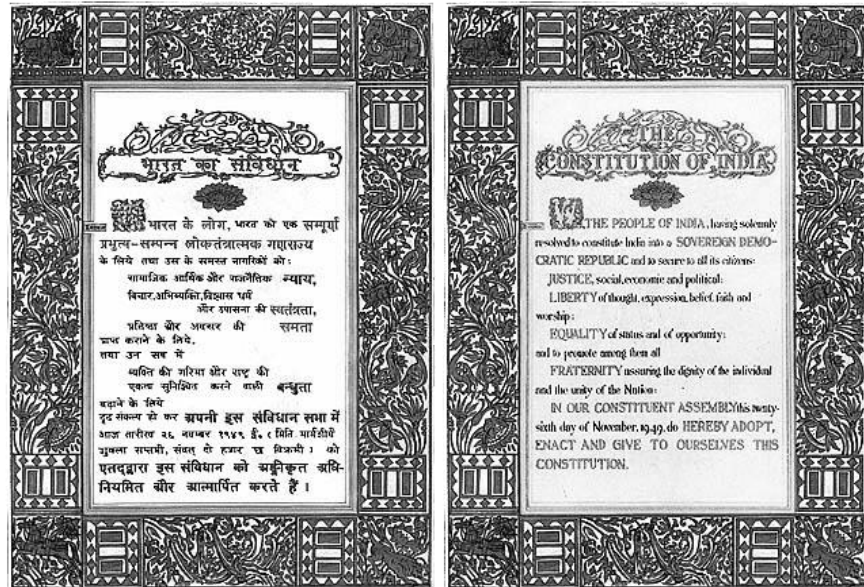
Justice Sanjeev Khanna and his concurring judgement have added that the conversion of a state from its status as a State to that of a Union Territory has certain dire consequences. He states that in a state which has been enjoying the powers of a legislative assembly; the people being used to believing in a democratic rule and enjoying the right to vote; have been now suddenly dislodged from that status. The elected governments could be removed in such a manner that would have a serious effect upon the basic feature of the constitution that is federalism.²⁶ This act

also diminishes the representative character of the democracy of Jammu and Kashmir. The union via the Solicitor General could only give assurance as to the restoration of the statehood of the state of Jammu and Kashmir shortly.

The most serious question that was required to be answered has not been dealt with categorically is whether the circumvention of a process under Article 368 of the Constitution of India was correct or not. If Article 370(3) were to be amended via Article 368 of the Constitution of India thereby removing the term constituent assembly and substituting it with legislative assembly, which would require a two-thirds majority in both houses of the parliament was not dealt with by the court. According to the court, this challenge did not survive after the splitting of the erstwhile state of Kashmir.²⁷

The alternative method that could be adopted by the government was to consider the consent of the

governor that was transferred to the president of India to be the consent of the state Legislative Assembly of the state of Kashmir. While they use this recommendation of the president as a recommendation of the Legislative Assembly while dealing with Article 370, they do not use the same



reasoning with Article 3 of the Constitution. The problem that arises is that a mandatory condition under Article 3 of the Constitution of India is now unfulfilled. Due to this challenge becomes easier to the validity of the amendment and the process followed. Ex-Justice Madan Lokur²⁸ has also, in his interview, stated that this was an error that was on the part of the government and the Supreme Court in not settling this issue once and for all.²⁹

Justice Lokur has further pointed out that relying upon the statement of the Solicitor General of India about the restoration of statehood in the state of Jammu and Kashmir was erroneous. He believes that it is a theoretical possibility that such actions can be repeated in the future, where the state imposes the President's rule and divides the state into two different Union territories, with an assurance from the Attorney General or the Solicitor General of restoration into statehood at a later point of time. Such assurances according to

²⁶ *In Re: Article 370 of the Constitution*, WP (C) No. 1099 of 2019

²⁷ Alok Prassana Kumar, 'With Article 370, Supreme Court has led down Federalism' (*The Indian Express*, 13 December 2023) accessed 18 December 2023

²⁸ Karan Thapar, 'SC Erred o Article 370, Should Review its verdict' (*The Wire*, 15 December 2023) <https://thewire.in/video/watch-sc-erred-on-article-370-should-review-its-verdict-justice-madan-lokur> accessed 17 December 2023

²⁹ *ibid*

him are not to be taken at face value and are liable to be rejected.³⁰ Supreme Court has not decided on the question of whether a state can be dissolved unilaterally by the actions of the union. This leaves Pandora's box open which is liable to be settled whenever an appropriate case comes before the court. Any such judgement would imply that the powers of the union are unfettered when it comes to the reduction of a state or union territory into multiple parts whenever necessary. This attacks the basic feature of the Constitution of India, that is federalism in its letter and its spirit.

Conclusion

Over the multiple years, the Supreme Court has been the guardian of the fundamental rights of the people of the country. Numerous occasions have arisen where the Supreme Court has not had to deal with an attack on the basic structure of the Constitution. The Supreme Court has always been proactive in its conduct to protect the federal nature of this country. A nine-judge bench judgement of the Honorable Supreme Court in the case of *SR Bommai vs Union of India* stands as a testament to the intent of the court what many scholars have pointed out as a low point in this federal character is the recent 370 judgement. The judgement yields to dealing with certain key issues which were apparent on the face of the record, however, had not been dealt with much clarity. The fear of being taken over by the Centre of numerous states seems farfetched. However, its theoretical possibility within the constitutional framework is apparent. The Supreme Court is now faced with an uphill task to find an appropriate case where this matter can be settled the court in this year has strength in the federal character of the country, only towards the end. However, with much respect to the court, the judgement is not all erroneous. Certain arguments that were put forward have been dealt with brilliantly by the court and plausible remedies have also been affected by the court. The court has asked for an expedited restoration of

statehood. On Jammu and Kashmir. Though a timeline has not been provided by the court for the Centre to comply with the orders of the court nonetheless, a remark has been made in asserting of its happening. It must be seen at what value the assurance of the Solicitor General holds about this problem.

The Hon'ble Supreme Court in *S.R. Bommai vs Union of India*³¹ had expressed its unwavering thought on the nature of the Indian federal state by holding that the Indian state is one with a unitary tilt. The Union of India is indestructible. However, it cautioned against the use of the President's rule under Article 356. The court believed that Article 356 should remain the dead letter of the constitution. The dissolution of states without temporary character is something that is not going to happen anytime soon. Justice Lokur has also suggested that it is a phase of uncertainty, with theoretical possibility only. The reply to this observation of Justice Lokur has come from the side of Mr. Fali Nariman as being one of disagreement, while still considering the judgement upon the issue as being incorrect. Mr. Nariman has termed such oversimplifications to be 'disastrous', given the unique status of the state of Jammu and Kashmir. The issue of Kashmir was dealt with as being of a temporary and transient nature.³²

These gaps are to be filled via the proper reasoning of the court. It also begs the broader question of whether political acceptance and welcoming of the order surpasses the constitutional challenge. The judgement, despite going well with many of the sections of society, instils fear in the minds of certain legal experts who see this as a problematic and erroneous decision. However, the court seems to have taken a balancing stance on certain key issues, like the question of the element of sovereignty and its residue in Jammu and Kashmir. The future of federalism is held by a fine thread in the hands of the Supreme Court.

³⁰ ibid

³¹ *S.R. Bommai vs Union of India*, AIR 1994 SC 1918

³² Anmol Kaur Bawa, 'Article 370 Judgement Constitutionally flawed, bad in law: Fali S Nariman' (*Live Law*, 20 December

2023) <https://www.livelaw.in/top-stories/article-370-judgment-constitutionally-flawed-bad-in-law-fali-s-nariman-244941> accessed 20 December 2023

Incorporation of International Law into Indian Legal Systems: A Constitutional Analysis

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Abstract

With the dynamic world in action, countries have moved on from a system of self-reliance to a system of global interdependence. This increases the dependence of nations on international law, making it more of a compulsion rather a choice for emerging economies like India to adopt them into its constitutional background. In this regard we can observe heavy contributions and incorporations of Indian and foreign laws into the legal ecosystem which in return helps regulate human settings. For example, In the early years of 1946, the Security Council faced the issue of constant enmity between its member states and resolved to step in and resolve the issue. One example is the setting up of the *United Nations Military Observer Group* in India and Pakistan to help resolve the Kashmir dispute in January 1949, since both countries were part of the United Nations peacekeeping operations. Law should be read as a science for the explanation of the nature of its legal concepts, the same can be said about international law too. This paper seeks to find the answer the if Indian constitutional ideals are a product of a single cultural history or if strains can be found from the customary international law which might have played a role in shaping the modern legal document, we proudly call the Indian constitution. In this paper we also take a look at the use of foreign judgments in the making of domestic amendments, some of which have been proven to be contentious. we also dive deeper into the problem of domestic incorporation of international laws and the procedure to do so. In sum, the piece talks about the constitutional framework in the form of dualism, which may not entirely be a bad thing, but needs great judicial and legislative activity to manage international and Indian laws.

Keywords:

Constitution of India, Incorporation, International Law

How Domestic Laws are Affected by International Laws?

India's constitutional law can be traced back to her legal ancestor, i.e. the British Empire. This although might cause some overlap between international law and domestic law in certain aspects which on one hand might be convenient to the United Kingdom and on the other against India. One of the issues faced with the implication of international law into domestic law in modern times is the lack of provisions in the domestic system which makes it hard for the inter-penetration of the two provisions, which may seem to be paradoxical. Within the confines of the constitutional texts of India lies a small but significant problem of accommodating the international legal order. This order has been changed in modern time with constant modifications to constitutions themselves through amendments to the executives, legislative and

judicial processes. One more added bonus to incorporating international law into the domestic systems is the heightened affirmation of a nation's sovereignty by giving nations the power and ability to choose the kind of laws they wish to enter the domestic legal systems thus creating another problem of accountability on nations on the international forums. The additional tension of power struggle between federal parties exists, this is because of the uneven power struggle between central and regional authorities of a state. The domestic effect of international law in India depends on the constitutional model of parliamentary system of the state which can be divided into the hybrid or dualist policies.

It is important to understand as to what can be considered as law and the basic types of foreign laws. There are three types of international citations, they are; foreign law, international law and foreign opinion. Decisions passed by domestic

courts and legislative bodies of other nation states are referred to as foreign laws. Treaties, general principles, customs, common to civilised nations and the orders of the courts over the regions they have jurisdiction are called as international laws¹. Foreign opinions refer to the views of any non-United States or European actor, for example, the amicus curiae brief from Mary Robinson- UN High Com. For Human Rights.²

Application of the 'Foreign Source Doctrine'

The term *foreign source doctrine* plays an important role in this aspect. Which is applied only in two particular circumstances- one, to *unusual or extreme punishments* and two, to cases regarding the question of *due process of law*. This is because of the fact of the open-ended nature of these concepts and the depth one can reach while discovering the same. We can take the example of capital punishment to answer this. The application of law does not remain the same when the question of morality comes in, this can be attributed to our emotional factor that differentiates humans from animals. Now the question of theft in the case where a person stealing bread to feed his starving family can be questioned on multiple levels. The naturalists may argue that the sense of morality must be in the minds of the judges while passing such laws, while the positivists argue otherwise. It is also seen that there exist multiple contrary opinions on the same which ultimately differentiates nations from one another. Communist states such as Russia and China prefer the growth of its society together while capitalistic states like the US may say that society gets richer as an individual gets richer, even if the outcome of these ideologies are the complete opposite.

Regarding the topic of incorporation of international laws into domestic systems, another major issue lies with the fact of the language of the legal texts. No constitution in the world has perfect interpretations, which means to say that there always is a scope for the causes of loopholes. The constitutions consist of open-ended language whose understandings cannot be understood with

their words alone. This example can be seen in the paradox of the understanding of the phrase “unusual and extreme punishments” which might serve as a certain criterion for the penal system on one hand but goes against the constitutional values of the Indian legal system. The term “cruel punishments” can itself form as an example of the open-ended nature of our constitution. This just opens up a plethora of understandings, while on the other hand laws like “the right of every citizen of India to cast his/her vote cannot be denied on the basis of caste, sex, gender, race, place of birth etc³.” the roles of courts and legal persons kick in here, to interpret open-ended texts and this is done by inviting the understanding of broader scopes like the foreign sources. The Magna Carta is said to be the source of all law, and is referred to as the first formal set of rules and laws.

The development of laws from the simple texts of the Magna Carta into almost every constitution of the modern world can be seen as an example of the drawing of inspiration from previously enlightened systems. The creation of foreign made laws can be credited to one, the open-ended feature of the universal constitutions, two- ambiguous judge-made laws, and three- the factual past linking the constitutional backings and the customary traditions. It would be logical to question the authority of the foreign laws in India keeping in mind the Indian legal heritage keeping in mind the laws of the land, keeping such international provisions only to a persuasive value until it is adopted into by the legislature. The foreign source rule gives the law makers the opportunity to interpret arbitrary and ambiguous laws. This can also mean to say that if a foreign law is explaining and confirming the already existing affirmation between the domestic populations then the international law wouldn't only be ornamental but also authoritative.

With the help of such theories and likewise theories, the Supreme Court can use foreign sources to help understand and illustrate the contributions mentioned earlier. These theories

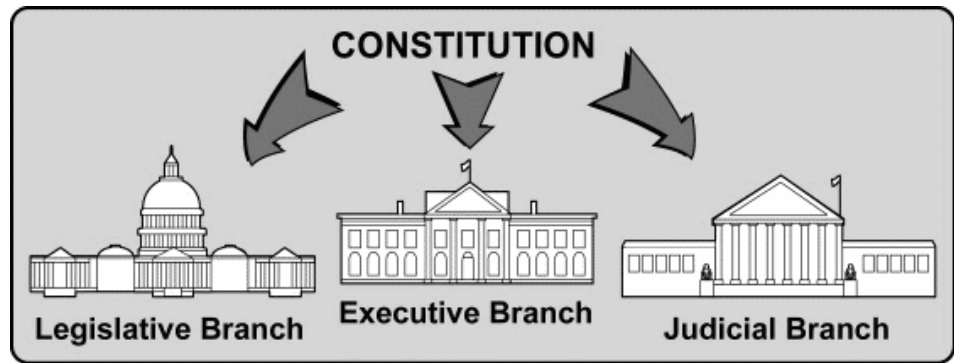
¹Statute of the International Court of Justice, Art. 38, 59 Stat. 1055 (1945),

²: Opeskin, B. R. (2001). Constitutional modeling: The domestic effect of international law in commonwealth countries[†]. Commonwealth Law Bulletin, 27(2), 1242-1278.

³Indian CONST. Art 326

pose as a mode of decades of knowledge passed by civil societies, and their applications help analyze matters in broad positions that run a risk of invalidation or public unrest.

Role of Foreign Precedents in Indias Legal System



In reality, there lies no standing law that stops courts from taking foreign judgments into judicial consideration and differentiating the similarities and the differences while discussing the constitutional schema in India and other countries across the world. The role foreign precedents play is extremely important to internal and external relationships, especially in the backdrop of cross-border business dealings and international family disputes. This is based on the idea that human psychology across the world remains constant and the laws governing the ties between humans must remain the same everywhere. Excluding the fact, courts are also obliged to look into the interpretations of international courts to the same but also keeping in mind the precedence set by multiple judges and jurists in the past showing their displeasure and opposition on the dependence on foreign law especially when it comes to interpreting the constitutional values of a nation. Many of Indian constitutional values have been taken as inspiration from the legislations of other countries- “judicial review”, “fundamental duties”, “equal protection before law”. Therefore, it wouldn’t be wrong to state that the natural course of constitutional action would be the interdependence of legal ideas across borders as seen in the example of India and other commonwealth countries. Since the fall of the USSR regime, there has been a constant prompt for a new idea of constitutionalism, with several nations taking into the job of keeping a written constitution that has the basic civil provisions.

Anne-Marie Slaughter, an eminent American

jurist, was one of the few to use the expression- “trans-judicial communication” to describe the growth of common law system being the main catalyst behind the comparative constitutional law. Further introspection of the term helps us notice the importance she lays on institutions as a key player in granting legitimacy to structured law, needless to say the concept of comparative constitutional analysis has much oppositions like its counterparts. This can be seen in the American example of the United States Supreme Court case of *Roper v. Simmons* [2005]³ which ruled against the constitutionality of ordering death penalty to juvenile offenders. This case overruled the previous landmark judgement of *Stanford v Kentucky* [1989]⁴. The debate over citation of overseas precedents persisted between liberal judges such as Breyer, J and conservative counterparts like Scalia, J, in *Stanford* Scalia, J passed the dissenting judgment against the majority in favor of rejecting the arguments for abolishing the penalties in the Western European countries. The US Supreme Court has seen a tilt towards conservatism, this goes back to the concept of the appointment of judges which is entirely different from that in India. There multiple objections to the concept of foreign precedents in constitutional cases;

Objection 1: The problem with the doctrine of ‘Separation of Powers’

This argument is based off on the fact that judges are not democratically elected agencies, which

³M. Tushnet, The Possibilities of Comparative Constitutional Law, 108 YALE L. J. 1225 (1999); S. Chaudhary, Globalisation in Search of Justification: Toward a Theory of

Comparative Constitutional Interpretation, 74 IND. L. J. 819 (1999)

⁴*Roper v. Simmons*, 543 U.S. 551 (2005).

⁵*Stanford v. Kentucky*, 492 U.S. 361 (1989)

makes them not accountable to the actions taken by them. The same doctrine dictates that the incorporation of foreign laws such as treaties and Acts must be ratified using the powers of the legislature whose actual duty is to make laws and has the liberty to also borrow and rely on foreign laws in India. This further keeps a check by the way of legislative validation. Since this “unelected” body takes the role of incorporating foreign laws into the domestic system it is considered to be as unconstitutional in nature. This rationale was also reiterated by Scalia, J in his dissenting opinion in the landmark case of juvenile capital punishment invoking the concept of “originalist” into the constitutional interpretations by keeping in mind the reasoning and the rationale behind the coming together of laws by their framers.

Some arguments also suggest that the incorporation of foreign laws into domestic systems is a precedent of “judicial elitism” giving a hint of a country's incapacity to make laws on the subject matter and the situation to which a nation must borrow laws from another nation to balance out the matters at hand. This can be seen in India in the case of *Vishaka*⁷ where the Supreme Court of India had to take the help and guidance of international statutes for the creation of guidelines to fill the gap in the legal system in the area of protection of sexual harassment against women in the workplace. The use of such provisions nevertheless helps us give an estimate as to how laws have been interpreted and applied in other judicial states.

Objection 2: The problem with the expansion of judicial discretion

This objection was formulated after careful consideration and is based on the human psychology that if judges are given the free pass to cite foreign precedents and make them into law, this would give them the ability to choose the case laws favorable to their ideology and personal views. In such a world, judges would hand-pick cases favorable to their cause and justify their decision rather than address the grief of the parties in court. Such practices make the dependence of the court

less reliable by the common user of justice. Foreign case laws should be used to make sure the integrity of the legal process is intact assigning appropriate weightage to the values of these laws.

It is fascinating to observe the disproportionality of the use of foreign precedents between the friendly states. For example, India and the United States, the legal members of both these communities have produced excellent outcomes and have affected their respective societies greatly. The American constitution has been a source of law for multiple countries. Courts in India often cite cases of the US courts and there lies an apparent trend in the reliance of Indian courts to the academic writings of the American Universities⁸. A domestic court using the citations of a foreign court can often mean in the difference in the facts of both the cases and the difference in outcomes. Socioeconomic outcomes many times face themselves as a challenge to the legal issues that arise but it must be the duty and the responsibilities of the courts to take up issues of social concerns and discuss among themselves and come up with amicable utilitarian solutions.

The System of Monism and Dualism in India

The relationship between international and domestic law have been governed by two systems known as dualism and monism. Dualism suggests that international and national laws are two separate legal systems. international law on one hand deals with the relations between nation states while domestic laws deal with the day-to-day lives of the people⁹. Therefore, dualism dictates that the state has the supreme authority within its own borders, international treaties and equivalents can become the law of the land after its incorporation by the legislation. On the other hand, monism states that international law is naturally part of the domestic legal systems as a part of the national ideology. This can be seen in the example of states like Switzerland, where the international treaties are part of the domestic systems as soon as it signed by the state. There is a strict opposition of the division of laws by this school for the reason that it

⁷ *Vishaka & Ors. v State of Rajasthan & Ors.* (1997) 6 SCC 241

⁸ V. Jackson, *Constitutions as 'Living Trees': Comparative Constitutional Law and Interpretive Metaphors*, 75 *FORDHAM L. R.* 921 (2006)

⁹ Brownlie, Ian. (2012). *Brownlie's principles of Public International Law* (7th ed.). Oxford: Oxford University Press.

does not need to go through the transformation by the domestic nation for it to become law. Apart from such theories we also have the newly emerging theory of ‘populism’ which attacks international law as a “foreign law” and something that doesn’t capture the essence of the law to serve the interests of the people¹⁰, and eventually affecting the courts, when they feed into the populism and refer to international law.

In India, the supreme court takes the help of the monist and dualist theories to answer, whenever the problem between international and Indian law arises. This can be seen in the case of *Union of India vs Agricas*¹¹ discussed in the year 2020, dealt with the issue of the relationship between domestic and international law, imposing a concept of quantitative restriction on the imports of grains under Section 3(2) of the Foreign Trade Development and Regulation (FTDR)¹². The purchasers of the pulses challenged the order by the GOI and stated as to how the government has no authority to issue such an order as it goes ultra vires to the constitutional ideals of the state.

The court in this case used the previously used principle of the dualism and said that international treaties can become the law and into the domestic law only after the transformation by the legislations.

The court in this case held that General Agreement on Tariffs and Trade which imposes the quantitative restrictions on states on imports, has not been transformed into law, and hence limits India’s liability on the said treaty and this was despite the knowledge that India was one of the founding members of the GATT and the World Trade Organization.

Indian constitution and the essence of international law

Indian constitution contains four main provisions that relates to international law- Article 51(c), Article 246(1) r/w entry 14 of the union list of the seventh schedule of the constitution of India, and the Article 73(1)(a) and Article 253.

Article 51(c) states that:

“The State shall foster respect for international law and treaty obligations in the dealings of organised peoples with one another; and encourage settlement of international disputes by arbitration.”¹³

This is contained in the part which talks about the ‘directive principles of state policy’ which is also known to be just guidelines states are supposed to keep in mind while making laws and are not binding on any entity to follow. The term international law refers to all forms and sources of international law, this further

“Therefore, dualism dictates that the state has the supreme authority within its own borders, international treaties and equivalents can become the law of the land after its incorporation by the legislation.”

on talks about the ‘foster respect’ for ‘international law’ and indirectly designated power to the Indian parliament to make or create such laws.

Article 246(1) states that:

Notwithstanding anything in clauses (2) and (3), Parliament has exclusive power to make laws for any of the matters enumerated in List I in the Seventh Schedule (in this Constitution referred to as the Union List).

Article 73 states that:

Subject to the provisions of this Constitution, the executive power of the Union shall extend to the matters with respect to which Parliament has power to make laws;

¹⁰ Krieger, Heike. (2019). Populist Governments and International Law. *European Journal of International Law*, 30 (3), 971-996

¹¹ Union of India v AgricasLlp, Transfer Petition (Civil) Nos. 496-509 OF 2020

¹² Section 3(2) of the FTDR Act provides: “The Central Government may also, by Order published in the Official Gazette, make provision for prohibiting, restricting or

otherwise regulating, in all cases or in specified classes of cases and subject to such exceptions, if any, as may be made by or under the Order, the import or export of goods or services or technology”.

¹³Chimni, B.S. (2019). ‘India’; In the *Oxford Handbook of International law in Asia and the Pacific*, ed. Simon Chesterman, Hisashi Owada and Ben Saul, 551-576. New York: Oxford University Press

Article 253 states that:

Notwithstanding anything in the foregoing provisions of this Chapter, the Parliament has the power to make any law for the whole or any part of the territory of India for implementing any treaty, agreement, or convention with any other country or countries or any decision made at any international conference, association or other body.^{14,15}

Article 253 gives the state of India the power to make statutes for the India and the power to implement an international treaty including those which fall within the competence of the nationstate. Therefore, if any foreign enactment has to become a law, this article is essentially the provision to make it happen¹⁶.

Conclusion

The framework of laws given in the Indian constitution governs India's current position on international legal relations. The Supreme Court of India in recent times has been seen to move away from the previously held position of dualism and is moving towards a more monistic concept which takes in international law as a part of domestic law unless it contradicts the native laws. In case a ruffle arises amongst the two the domestic laws would prevail while the courts would do their best to equalise the balance between the two. This

approach of the SCI is on par of the courts around the world following common law systems.

Keeping current facts aside, the India's stance as of 2023 is away from the constitutional ideologies of sovereignty and liberty. This can be seen in the previously discussed case of Union of India vs Agricas which maintains its stance on the dualistic theory while in some other cases such as the *Vishaka judgement*¹⁷ that reiterates the incorporation of international statutes. Multiple reasons can be given for this kind of inconsistency, one maybe personal inclination, another can be the manner in which the advocates argue the matter, and another can be the relationship between the judiciary and the executive when one tries to one-up the other.

Not all basic as it sounds, the power given to the courts by the Indian constitution helps fill the gaps left out by the executive and the legislators, for example, we can the country's enormous failure in enacting a stringent refugee law, which allowed the supreme court, in the case of Mohamad Salimullah¹⁸ incorporating the system in place.

To conclude the provisions of international law incorporation into the domestic systems should be seen on a positive note which also puts an enormous burden on the law makers to handpick the laws that needs to be put into the systems keeping in mind the requirements of the citizens.

Snippets

The Constitution borrows elements from **various countries**:

- **Parliamentary system** - U.K.
- **Fundamental Rights** - U.S.A.
- **Directive Principles of State Policy (DPSP)** - Ireland
- **Emergency Provisions** - Germany
- **Concurrent List** - Australia
- This makes it a **unique blend** of global best practices.

¹⁴Constitution of India, 1950, A. 253

¹⁵Constitution of India, 1950, A. 73.

¹⁶Jolly George Varghese v Bank of Cochin AIR 1980 SC 470

¹⁷Supra, note 7

¹⁸ Mohamad Salimullah v Union of India (2020) Interlocutory Application No. 38048 of 2021



Ideological Odyssey: Tracing Constitutional Metamorphosis in India

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Abstract

The Indian Constitution, a living constitution formed by the innovative minds of its constitutional framers, is a tribute to the nation's devotion to democracy, justice, and inclusivity. The framers of the Indian Constitution framed the constitution of India with some exclusive ideas that is the reflection of today's Indian Constitution. The framers embedded some fundamental values in the Constitution including Secularism, Socialism, and the commitment to a democratic ethos. The constitutional architects envisioned a harmonious coexistence of diverse religious and cultural identities through the principle of Secularism, which forms a linchpin in India's constitutional narrative. Simultaneously Indian Constitution interracially discussed about Socialism with economic policies, welfare programs and the constitutional commitment bridging socioeconomics disparities. Moreover, the challenges and adaptations witnessed by the Constitution during various phases of governance, including periods marked by authoritarian tendencies. Through a critical lens, it evaluates the resilience of democratic institutions and the constitutional safeguards that have played a pivotal role in preserving individual freedoms and the rule of law and the evolving role of the courts in interpreting the Constitution and ensuring its relevance in a rapidly changing society. This study provides a comprehensive exploration of the evolutionary trajectory of the Indian Constitution, tracing its development from its inception to the contemporary landscape. By examining the evolution of these key concepts, it seeks to offer insights into the challenges faced by the Indian Constitution in its pursuit of justice, equality, and a balanced governance structure.

Keywords:

Secularism, Socialism, Authoritarian Governance, Indian Constitution ideological evolution, Democracy.

Introduction

The drafting of a nation's constitution is a watershed moment in the history of its ideology, creating the concepts that guide its journey through time. With the adoption of the constitution in

1950, India entered its post-independence era, and the ideological landscape witnessed a dramatic upheaval. This study digs into the subtle changes in India's ideological fabric from the constitution's drafting to the present day, unraveling the delicate

threads that have weaved the tapestry of the nation's ideas. As we consider the path from the drafting of the Indian constitution to the present, Jawaharlal Nehru's words ring true: "A moment comes, but rarely in history, when we step out from the old to the new, when an age ends. "In India, the evolution of philosophy reflects this sentiment, with a constant dance between tradition and progress. The constitutional underpinnings established decades ago have stood the test of time, with modifications and adaptations reflecting the spirit of a dynamic and diverse nation. As India's ideological growth is an ongoing narrative, intimately linked with its rich history and different aspirations, echoes of the past continue to impact the present, serving as a compass for the future.

Issues Raised

1. How does the Indian Constitution navigate secularism to foster religious tolerance and coexistence in its evolving framework?
2. In addressing socio-economic disparities, how has the Constitution adapted to changing economic landscapes, emphasizing socialist principles for the welfare of all citizens?
3. Amidst challenges posed by authoritarian governance, how does the Indian Constitution safeguard democratic principles and individual freedoms, providing resilience against tendencies of authoritative rule?

1. Secularism

"Because I support Hindu Interests it does not mean that I should temple on what I consider the just rights of another community"-

Dr M.R.Jayakar

Secularism is deeply engraved in Indian culture, and it has become a classic example of beat to diverse cultures across the world for its distinctive laic characteristics. Several significant alternatives in Indian culture include unity in diversity, tolerance with universal acceptance, and mutual respect for the diverse traditions of various

religions. Our country's Constitution makes no specific preference to religion as the official religion. The preamble of our country's constitution ensures equality of status and opportunity, as well as freedom of opinion, expression, belief, and un under Articles 29 to 30, the constitution gives specific protection to minorities, religious or linguistic groups to preserve their language, script, or culture and to choose and manage the institution of their own states that actively oppose religion have enshrined in their constitutions the fundamental right to freedom of religion. Depending on the sociocultural circumstances, and particularly the constitutional philosophies of each nation, this freedom to practice one's religion may manifest itself differently in each one.

Our preamble of the Constitution adopted by India on 26th November 1949 declared India as "Sovereign Democratic Republic". Till the 42nd Amendment in 1976, the Constitution did not contain the word "secular" although the spirit of secularism was evident in the various provisions of the Constitution. However, efforts were made in Constituent Assembly to make a specific provision of the concept of secularism in the Constitution. Secularism is deeply embodied in Indian culture, and it has become an example for other countries for its unique secular dimensions. Some of the unique features of Indian secularism include unity in diversity, universal tolerance and acceptance, and mutual respect for other religions. In this Context *Acharya J. B. Kripalani* stated "We have to respect each other's faith. We have to respect it as having an element of truth."¹

Prior to 1976, the only place where the word 'secular' appeared in the Constitution was in the expression 'secular activity' in Cl. (2)(a) of Article 25² which was by way of an exception to the religious freedom guaranteed by the Cl. (1) of Article 25.³ But the Constitution nowhere stated that the provisions of the Constitution aim at the establishment of the 'secular state'. However, the acts of the constitutional framers throughout the Constituent Assembly discussion always made the

¹ Constitution of India Project, 'Debates on 17 Oct 1949' (Constitution of India,) <https://www.constitutionofindia.net/debates/17-oct-1949/#135534>.

²Constitution of India, art 25(2)(a)

³Constitution of India, art 25(1)

"secular" nature of the Indian constitution evident. For Example, One Day *H.V Kamath* moved an amendment to start the preamble by, starting the talks "In the name of God".⁴ And Next day *Pandit Govind Malaviya* passed same types of amendment by saying "By the Grace of the Supreme Being, Lord of the Universe, called by different names.....". Also, he clarifies his statement by "We will not be referring to 'God' as such or to anybody's particular God because my amendment says, "called by different names by different peoples of the world".⁵ Furthermore *K.M Munshi* proclaimed that: "We are a people with deeply religious moorings. At the same time, we have a living tradition of religious tolerance - the result of the broad outlook of Hinduism that all religions lead to the same god...In view of this situation, our state could not possibly have a state religion, nor could a rigid line be drawn between the state and the church as in the US".⁶ The Preamble's grounds for amendment were given by Smt. Indira Gandhi was the prime minister at the time. According to her, the founding fathers of our nation wanted Indian society to be socialist and secular. We are doing this only now because they ought to be included in the Constitution. The Preamble should serve as a reminder of this fact to the public, the government, the court, and the world at large.⁷

The Constitution of India under Art. 25⁸ unequivocally assures "Freedom of conscience and free profession, practice and propagation of religion." The scope of this article is very wide and meaningful. Apart from so many other things, it declares, "The State or the Government cannot aid one religion or give preference to one religion as against another. Therefore, it is obliged to be absolutely secular in character." A It means that in India no particular religion will receive state patronage.⁹ The right to freely proclaim, practice, and spread religion is guaranteed by the

constitution to every individual. As well as equal freedom of conscience.

Also, Article. 25¹⁰ declares 'freedom of religion'. It guarantees freedom not only to the citizens of India but, also to all persons including aliens. It deals with particularly the individual aspect of religious liberty, which 'consists of his freedom to choose a particular faith he likes, to believe in and to manifest his belief in such overt acts as are prescribed by his religion. This right is further supplemented by the freedom to practice and propagate religion'.¹¹ The words "to profess and practice" and the freedom of conscience were widely accepted in the Constituent Assembly, but some members opposed its inclusion. But the overwhelming majority of members accepted it, while describing 'propagate,' *K.M. Munshi* remarked in the Assembly, "Even if the word were not there, he assured, under the Freedom of speech which the Constitution guarantees it will be open to any religious community to persuade other people to join their faith. So long as religion is religion, conversion by free exercise of the conscience has to be recognized. The Word 'propagate in this clause is nothing very much out of the way as some people think, nor is it fraught with dangerous consequences".¹²

However, the administration has recently shown a lack of commitment to the secularism that the founders of the constitution believed in. The acts of the present Indian government, the BJP, which is in power now, make it more obvious. Both their actions and their intellectual theories are manifestly in odds with the secularist philosophy. In 2019 the parliament passed the Citizenship Amendment Bill 2019, where there was an explicit nature of discrimination for the inclusion of Muslims. One of the provisions of the CAA stated that "For migrants belonging to the Hindu, Sikh, Buddhist,

⁴ Constitution of India Project, 'Debates on 17 Oct 1949' (Constitution of India,) <https://www.constitutionofindia.net/debates/17-oct-1949/#135394>.

⁵ Constitution of India Project, 'Debates on 17 Oct 1949' (Constitution of India,) <https://www.constitutionofindia.net/debates/17-oct-1949/#135469>.

⁶ Constitution of India Project, 'Debates on 27 Dec 1948' (Constitution of India,) <https://www.constitutionofindia.net/debates/27-dec-1948/#135842>.

⁷ Aishwarya Aditi, 'Analysis of Right to Religion and Secularism in India' (2022) <http://gnanaganga.inflibnet.ac.in/bitstream/123456789/534/1/Aishwarya%20Aditi.pdf>.

⁸ Constitution of India, art 25

⁹ Constituent Assembly Debates, VII.

¹⁰ Supra note 1

¹¹ Shefali Jha, 'Secularism in the Constituent Assembly Debates, 1946-1950' (2002) 37(30) Economic and Political Weekly 3175-3180 <http://www.jstor.org/stable/4412419>.

¹² K. M. Munshi, Indian Constitutional Documents, Vol 1 (Bharatiya Vidya Bhavan, 1967) 309

Jain, Parsi, or Christian communities in Afghanistan, Bangladesh, and Pakistan, the CAA reduces their qualifying length of residency in India before being eligible for Indian citizenship from “not less than eleven years” to “not less than five years.”¹³ It is clear discrimination based on religion.

In this aspect the Office of the United Nations High Commissioner for Human Rights called the law “fundamentally discriminatory.” In February 2020, UN Secretary-General Antonio Guterres said he was concerned about the future of religious minorities in India after the enactment of the citizenship amendment law, saying “there is a risk of statelessness.”¹⁴

Despite this, the Indian judiciary consistently strives to uphold the principles of the constitution by providing clarifications. Honorable Supreme Court of India has ruled in *Bal Patil and Anr. v. Union of India*¹⁵ that the State has no religion and the State must treat all religions and religious people equally and with equal respect without in any manner interfering with their rights of religion, faith, and worship. Furthermore, In the *Kesavananda Bharati v. State of Kerala (AIR 1973 SC1461)*¹⁶ the Supreme Court held that secularism was a part of the basic structure of the Constitution. Chief Justice Sikri said that the secular character of the Constitution was the essence of it. Justice M. Shelet and Justice Grover stated that the secular and federal nature of the Constitution was the main



ingredients of the basic structure¹⁷. And this part doesn't come under the ambit of Article 368¹⁸ of the Indian constitution for the amendment. This is how the Indian judiciary upholds the Indian Constitution's secularism doctrine.

The Indian Constitution's guarantee of religious freedom closely aligns with international norms regarding fundamental human rights. The state maintains the right to set reasonable restrictions, thus the laws are not absolute. The Constitution guarantees that the freedom of religion of one individual does not interfere with the rights of others, while also effectively protecting the interests of

minorities. Secularism in Indian contexts is not the same as the Western ones from where it originated. It is nearly impossible to separate religion and state in India. I want to address a quote in the conclusion. of Atal Bihari Vajpayee stating that “If India is not secular, then India is not India at all.”¹⁹

2. Socialism

“Democracy needs to be extended from the political to the economic and social spheres and that, if socialism does not mean that, then it means nothing at all”-*Mr. M.R Masani*²⁰

The political system in India is devoted to socialism. By establishing equality between individuals and guaranteeing political equality for all, it places a strong emphasis on the welfare of the

¹³ PRS India, 'Explainer: Citizenship Amendment Bill 2019' <https://prsindia.org/theprsblog/explainer-citizenship-amendment-bill-2019>.

¹⁴ Human Rights Watch, 'Shoot the Traitors: Discrimination Against Muslims Under India's New Citizenship Policy' (10 April 2020) <https://www.hrw.org/report/2020/04/10/shoot-traitors/discrimination-against-muslims-under-indias-new-citizenship-policy>.

¹⁵ *Bal Patil & Anr vs Union Of India & Ors* [2005] Appeal (civil) 4730 of 1999 (Supreme Court of India)

¹⁶ *Kesavananda Bharati vs State Of Kerala And Anr* [1973] Writ Petition (civil) 135 of 1970 (Supreme Court of India).

¹⁷ Legal Service India, 'Secularism in India: Judicial and Constitutional Perspective' <https://www.legalserviceindia.com/legal/article-6954-secularism-in-india-judicial-and-constitutional-perspective.html>.

¹⁸ Constitution of India, art 368.

¹⁹ [Archive PMO], 'Prime Minister Shri Atal Bihari Vajpayee urges: Speeches' <https://archivepmo.nic.in/abv/speech-details.php?nodeid=9021>

²⁰ Constitution of India Project, 'Debates on 17 Dec 1946' (Constitution of India, accessed [Access Date]) <https://www.constitutionofindia.net/debates/17-dec-1946/#133475>.

people. The preamble and goals of the Indian constitution embody socialism, which is a system of economy that aims to promote economic equality and is driven by the idea of social justice. Socialism's primary goal is to avoid the exploitation of the populace and advance the lofty goal of a welfare state by essentially enabling the state to establish its ownership over the industries. The only way to completely remove and do away with the distinction between the rich and the poor is through socialism. Socialism encourages the idea of nationalization. A political movement known as Indian Socialism was established at the beginning of the 20th century as a part of a larger effort to free India from British domination.

The Indian Constitution presents a detailed perspective on socialism through its articles. It provided a comprehensive understanding of the Fundamental Rights in Part III, which is important for the Equal Justice of all people.²¹ Social and economic justice are the pillars of Socialism that's why the framers of the Constitution inserted Directive Principles of State Policies (DPSP) in the IV parts of the Constitution.²² The word socialism was added to the Preamble of the Indian Constitution by the 42nd Constitutional Amendment Act 1976.²³

The Framers of the Indian Constitution hold the same view about socialism. *K.T Shah* one of the prominent members of the constituent assembly stated that "By the term 'socialist' I may assure my friends here that what is implied or conveyed by this amendment is a state in which equal justice and equal opportunity for everybody is assured, in which everyone is expected to contribute by his labor, by his intelligence, and by his work all that he can to the maximum capacity, and everyone would be assured of getting all that he needs and all that he wants for maintaining a decent civilized standard of existence".²⁴ And along with this while replying to K.T Shah, B.R Ambedkar stated that "If my honorable friend were to read the Articles

contained in Part IV, he will find that both the Legislature as well as the Executive have been placed by this Constitution under certain definite obligations as to the form of their policy. Now, to read only Article 31, which deals with this matter: It says:

"The State shall, in particular, direct its policy towards securing —

- (i) that the citizens, men, and women equally, have the right to an adequate means of livelihood.
- (ii) that the ownership and control of the material resources of the community are so distributed as best to sub-serve the common good.
- (iii) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment;
- (iv) that there is equal pay for equal work for both men and women;....".²⁵

Furthermore, while describing Socialism with democracy Mr. M.R Masani compared Democracy with the French revaluation and mentioned that "We know that French Revaluation was made in the name of the fraternity but, towards the end of that resolution, a cynic remarked—"When I saw what men did in the name of fraternity, I resolved if I had a brother to call him cousin!".²⁶ By saying all of this, he is only trying to make the point that democracy is nothing at all by itself without socialism.

The developing nature of socialism is evident in the various economic policies implemented by various governments over their tenure. Three time periods—before 1991, 1991–2005, and 2014–present—can be used to categorize it.

(Before 1991), the Industrial Policy of 1948 of the Government of India there was no element of socialism in the field of industries. All the industries were categorized into three heads: - (1) Public Sector; (2) Public - Cum-Private; (3) Private.

²¹ Constitution of India, Part III.

²² Constitution of India, Part IV, arts 36–51.

²³ The Constitution (Forty-Second Amendment) Act, 1976 (Act 42 of 1976).

²⁴ Constitution of India Project, 'Debates on 15 Nov 1948' (Constitution of India) <https://www.constitutionofindia.net/debates/15-nov-1948/#101346>.

²⁵ Constitution of India Project, 'Debates on 15 Nov 1948' (Constitution of India) <https://www.constitutionofindia.net/debates/15-nov-1948/#101350>.

²⁶ Constitution of India Project, 'Debates on 17 Dec 1946' (Constitution of India) <https://www.constitutionofindia.net/debates/17-dec-1946/#133475>.

Public Sector industries included the manufacture of arms and ammunition, atomic energy and railways, which had been owned by the State at that time, and the Private Sector would have hardly any 'interest in them.'²⁷ But in the Industrial Policy of 1956 the government amended the previous policy and for the establishment of a socialist form of society, added several things in Public Sectors such as iron and steel, coal, mineral oils, iron ore, and other important minerals like copper, lead, and zinc, etc.²⁸ The State is progressively getting involved in the industrial sector. In the First Plan, investment in the Public Sector was 52.1% whereas it was 47.9% in the Private Sector. Investment in the Public Sector increased to 64.6% and in the Private, it decreased to 35.4% in the third Plan.²⁹

Furthermore, the government abolished the 'Zamindari' by the Zamindari Abolition Act of 1956.³⁰

Mrs. Indira Gandhi's administration witnessed a rise in the role of the State in several areas because of a policy that had a stronger predisposition toward collectivism and resulted in the nationalization of banks and a sizable number of businesses, commerce, and other means of production.³¹ Both the Foreign Exchange Regulation Act and the Monopolies Restrictive Trade Practices Act were passed in 1973.³² The food situation improved as a result of the agricultural sector implementing the Green Revolution. Food security and the reduction of poverty were made possible by the concentrated introduction of the High Yield Variety (HYV) seed, fertilizer, and other input packages.

In the Phase (1991-2005), India faced a massive economic reform and structural adjustment

because of the crises before 1991. These changes increased the role of privatization, liberalized the Indian economy, and allowed foreign investment. Critics of this program noted that it went against the objectives and aims of our Constitution, which were stated in the Preamble and specifically referenced socialism with the 42nd Amendment. In this liberal phase firstly, it abolished the License Raj by removing licensing restrictions for all industries except for 18 that "related to security and strategic concerns, social reasons, problems related to safety and overriding environmental issues."³³ Secondly To incentivize foreign investment, it laid out a plan to pre-approve all investment up to 51% foreign equity participation, allowing foreign companies to bring modern technology and industrial development.³⁴ Thirdly proposed to dismantle public monopolies by floating shares of public sector companies and limiting public sector growth to essential infrastructure, goods and services, mineral exploration, and defense manufacturing.³⁵ These are all against the ideology of constitutional framers.

Right Now, in the Stage of (2014-To present) the Socialist Ideology changed holistically, in 2016 Prime Minister Narendra Modi introduced Startup India boost startup talent in India by providing tax exemptions with the condition. And because of that right now as of 03rd October 2023, India is home to 111 unicorns with a total valuation of \$349.67 Billion.³⁶ The main change brought by Mr. Modi's government is the privatization of different Public Sector Units (PSU). For example, Air India is handed over to Tata Group. Furthermore, the IRCTC-operated Lucknow-to-

²⁷ J. R. De, 'Democratic Socialism in India' (1965) 26(4) The Indian Journal of Political Science 84-90 <http://www.jstor.org/stable/41854091>.

²⁸ 'EVOLUTION OF INDUSTRIAL POLICY' <https://egyankosh.ac.in/bitstream/123456789/64388/2/Unit-11.pdf>.

²⁹ N. A. Sarma, 'Economic Development in India: The First and the Second Five Year Plans' (1958) IMF Staff Papers 1958(001) A002 <https://doi.org/10.5089/9781451949636.024.A002> (accessed 19 Dec 2023)

³⁰ Zamindari Abolition Act 1956

³¹ [Government of India], THE NATIONALISED BANKS (MANAGEMENT AND MISCELLANEOUS PROVISIONS) SCHEME, 1970

<https://thc.nic.in/Central%20Governmental%20Schemes/Nationalised%20Banks%20Scheme%201970.pdf>.

³² Government Of India, 'The Foreign Exchange Regulation Act 1970, https://www.indiacode.nic.in/repealed-act/repealed_act_documents/A1973-46.pdf.

³³ A. N. Verma, 'Statement on Industrial Policy' (India, Ministry of Industry 1991) (New Delhi: Government of India)

³⁴ Rakesh Mohan, India Transformed: Twenty-Five Years of Economic Reforms (2018)

³⁵ Sunil Mani and M. Vijaya Bhaskar, 'A Curmudgeon's Guide to Economic Reforms in India's Manufacturing Sector' (1998) 33(51) Economic and Political Weekly 3257-3272 <http://www.jstor.org/stable/4407495>.

³⁶ Invest India, 'Indian Unicorn Landscape' <https://www.investindia.gov.in/indian-unicorn-landscape>

New Delhi Tejas express train.³⁷ It was an attempt for the privatization of the Lifeline of Indian Peoples. Also, the leading airports of India are rutting through a PPP model. These all things are against of the Socialist nature of Constitution of India.

In the end, we can say that the vision of the Indian Constitution was to establish an egalitarian social order. For that, the Constitution has provided the legal and situational safeguards to secure both formal and substantive socio-economic equality. It has led to an interventionist Indian state to bring about this change. But the challenge lies in the socio-cultural sphere, that is how to establish cultural justice so that the disadvantaged sections enjoy equal status in the socio-cultural sphere after all the steps taken to bring about economic modernization. Secondly, the biggest challenge is to how to move away from a cattiest identity to an Indian Identity.³⁸

3. Authoritarian Government

An authoritarian government is characterized by a powerful central authority that is usually held by one person or a small group and has a disproportionate amount of power. Such a system frequently has a top-down decision-making process, limited civil liberties, and limited political pluralism. Throughout history, authoritarian regimes have taken on diverse forms, ranging from modern dictatorships to absolute monarchies. Provided the meeting is called at shorter notice if the focus is on discipline, oversight, and deference to authority. The political, social, and economic landscapes are shaped by the state, frequently at the price of individual liberties. Maharaja Ganga Singh of Bikaner while returning from the first session of the Imperial War Cabinet in May 1917, the

"The actions of the political parties in power demonstrate the government's authoritarianism."

maharaja resolutely declared: "Self-government is the government of the people; that is democracy, as opposed to autocracy." His argument was simple. "Step after step has been taken and is being taken by the British Government which tends towards the same end."³⁹ My argument, with the benefit of hindsight, is simpler still. Step after step has been and is being taken that tends toward the opposite end: an inevitable authoritarianism interspersed with democracy.⁴⁰ Even the founding figures of Indian democracy could see, given the burdens of history and the challenges of establishing the incipient republic, the necessity of some level of authoritarianism in the constitution (adopted in 1949) that would bring it into being.⁴²

The application of authoritarian pro-visions to circumstances other than national emergencies is specifically and pre-emptively allowed for in the Indian constitution. At least three of these provisions are broad enough to alter the way the constitution balances the authority of those in power in Delhi with the right of citizens to choose whether or not to accept or reject their leaders. The most comprehensive of various authorizations for the central suppression of state self-government is Article 356.⁴⁴ It should be noted that this is completely extra to the emergency power.

The actions of the political parties in power demonstrate the authoritarianism of the government. Throughout Indra Gandhi's presidency, she made many decisions that are blatant examples of autocratic rule. The Shah Commission Report serves as proof of her

³⁷ Times Of India India moving from a mixed economy to a capitalistic? 2023, <https://timesofindia.indiatimes.com/readersblog/maternitybenefitactboonandbaneforthenation/is-india-moving-from-a-mixed-economy-to-a-capitalist-economy-55279/>

³⁸ Shukla, S. (2013). SOCIAL JUSTICE IN INDIA: CONSTITUTIONAL VISION AND THEREAFTER. *The Indian Journal of Political Science*, 74(2), 357-368. <http://www.jstor.org/stable/24701121>

³⁹ Maharaja Ganga Singh to Austin Chamberlain, 15 May 1917 (Copy), Royal Archives, PS/PSO/GV/MAIN/15906

⁴⁰ Tripurdaman Singh, *Sixteen Stormy Days: The Story of the First Amendment to the Constitution of India* (New Delhi: Penguin, 2020; London: Bloomsbury, forthcoming 2024).

⁴¹ Tripurdaman Singh, 'How India's Founding Fathers Built an Eastminster Democracy,' *Times of India*, 22 January 2022

⁴² Singh, "How India's Founding Fathers Built an Eastminster Democracy."

⁴³ Tripurdaman Singh, 'The Authoritarian Roots Of India's Democracy' Title of the Article' <https://journalofdemocracy.org/articles/the-authoritarian-roots-of-Indias-democracy/>

⁴⁴ Constitution of India, art 356

autocratic control.⁴⁵ All uses of the Emergency clauses were demonstrated by Indira Gandhi. One minor use she made of Emergency powers demonstrates how far the potential uses of these clauses are from saving the nation from a grave threat to its security. Mrs. Gandhi successfully advocated for a constitutional amendment to be passed by the restrained Parliament of the Emergency that would have moved the ongoing case against her from the regular courts—at the time, the Supreme Court was hearing her appeal—to a special tribunal that would be selected by the president.⁴⁶ It would seem that the constitution had been made flexible enough to accommodate both a developing political nation and the



transformation of society by government action.⁴⁷ Before the Emergency, however, the nation was made conscious of a remarkable disparity in the Constitution through the judicial review process. In the *I.C Golak Nath V State of Punjab (1967)*⁴⁸, the Honorable Supreme Court of India ruled that the fundamental rights in the constitution, including the right to property, were immutable they are beyond the scope of the amending power of the

Parliament. That line of Court precedents was now overruled in *Kesavananda Bharati V UOI*.⁴⁹ Parliament, in turn, increasingly expanded the scope of its amending power to declare the mutability of the bill of rights, to restrict its provisions, or to remove entire lists of state laws from judicial review. In the meantime, a fiercely divided group of attorneys and Supreme Court justices had resorted to a last line of defence to preserve the rights they believed were in jeopardy. They had taken on the task of outlining the "fundamental characteristics" of the constitution that would fall outside the purview of amending clauses. Undoubtedly, the assignment was more appropriate for a constitutional convention.

Furthermore, In 2014, parliament brought the 99th Constitutional Amendment Act⁵⁰ along with the National Judicial Appointments Commission Act, 2014 (NJAC Act)⁵¹ the replace the prevailing collegium system used for making appointments to the higher judiciary with the National Judicial Appointments

Committee (NJAC). The NJAC was composed of the Union Minister for Law and Justice, two distinguished individuals, the Chief Justice of India, and the next two most senior Supreme Court judges. The Chief Justice of India and a forum consisting of the four most senior Supreme Court justices comprised the collegium that the NJAC intended to replace.⁵² The Honorable Supreme Court declared it unconstitutional.⁵³

⁴⁵ Shah Commission of Inquiry, Interim Report, Vols. 1, 2 (New Delhi: Controller of Publications, 1978), vol. 1, pp. 17-32

⁴⁶ The Constitution (Thirty-Ninth Amendment) Act, 1975, available at <http://india.gov.in/govt/documents/amendment/amend39.htm>

⁴⁷ Austin, Indian Constitution, pp. 255-261, 262-264

⁴⁸ *I. C. Geolators vs State Of Punjab & Anrs.*, [1967] AIR 1643, [1967] SCR (2) 762 (Supreme Court of India).

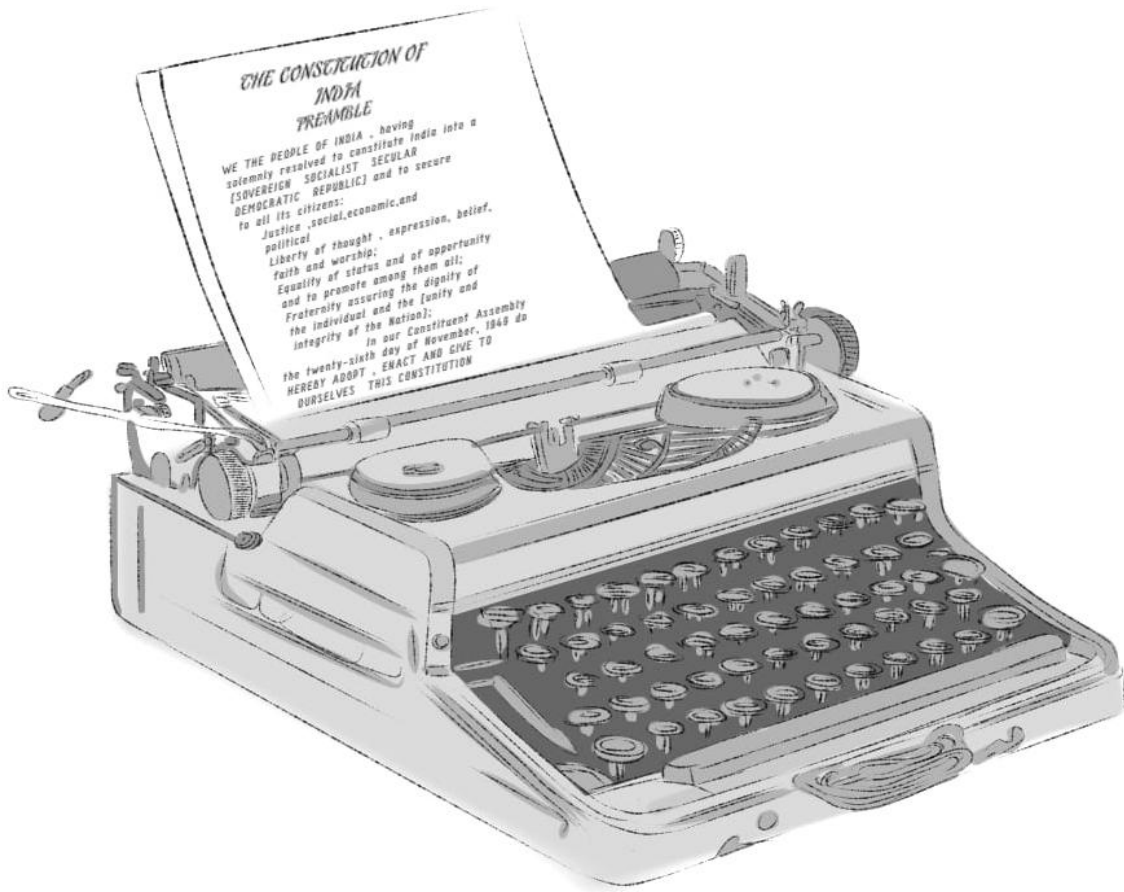
⁴⁹ Supra note 2.

⁵⁰ The Constitution (Ninety-Ninth Amendment) Act, 2014

⁵¹ National Judicial Appointments Commission Act, 2014 (NJAC Act)

⁵² Supreme Court Advocates-on-record Association .vs. Union of India <https://privacylibrary.ccnlud.org/case/supreme-court-advocates-on-record-assn-vs-union-of-india>.

⁵³ National Judicial Appointments Commission (NJAC) Case: The Supreme Court of India. <https://primelegal.in/2022/11/29/national-judicial-appointments-commission-njac-case-the-supreme-court-of-india/>.



This is how the government attempted to violate the fundamental principles of the Constitution for its own gain by enacting laws that were hostile to the judiciary due to its authoritarian tendencies. since the judiciary is the branch that has the power to check authoritarian rule.

Conclusion

In the end, the dynamic growth of the Indian Constitution as viewed through the prisms of socialism, secularism, and reactions against authoritarian rule demonstrates a strong legal system that adapts to the changing needs and aspirations of society. The goal of the framers is made clear as we proceed through the constitutional odyssey: it is a living ag It becomes clear as we work our way through the constitutional

journey that the framers' vision is more than just a legal instrument; it is a living agreement that gives democracy, justice, and equality life. The concepts of socialism and secularism have molded the nation's socio-political landscape, but the constitutional responses to authoritarian administration are evidence of the ongoing commitment to preserving democratic norms. In addition to serving as a roadmap through the maze of governance, the Indian Constitution continues to be a beacon of hope for a day when the ideals of an equitable and inclusive society will flourish. Not only do legal statutes reside inside its pages, but also the collective pulse of a nation, reflecting the hopes and dreams of a people bound together by the unwavering prospect of an even better union.

Popular Article

A Study of the Secessionist Movement by the ULFA in Assam

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Introduction

North-East India, home to several scores of tribal families speaking multitudes of languages is also home to the highest concentration of “recognized” terrorist outfits, unparalleled to any part of the world. It is so complex to understand the nature of North East India’s society and political organization that the Indian administrators found it more suitable to continue the colonial practice of “Inner-Line-Regulations” as a matter of administrative “wisdom” and a “fait accompli”.

Insurgency is “an armed rebellion against a constituted authority when those taking part in the rebellion are not recognized as belligerents”. The nature of insurgencies is filled with ambiguity; not all rebellions are insurgencies. There have been many cases of non-violent rebellions, and civil resistance, including the recent Egyptian Revolution of 2011 which ousted the Egyptian President Hosni Mubarak. Terrorism refers to any strategy of using violence, social threats, or coordinated attacks, in order to generate fear, cause disruption, and ultimately bring about compliance with specified political, religious, or ideological demands.

Lately, the entire discourse on terrorism of North East India has seen a shift in the general vocabulary from “Insurgency” to “Terrorism”- portraying a gradual shift in the strengthening of state formation, democracy and not -so- obvious connotation of immigration of people from outside the North East and their rise to commanding position of local economies. An impression is set that no longer “insurgencies” exist rather only “terrorists” do (Rahman and Islam 2017; Towards a new Approach in Understanding the Nature of Terrorism and Insurgency in North East India).

Since 1947, India’s North East has been facing insurgency problems. Insurgency is a post-independence phenomenon. Most of the insurgencies are ethnocentric in North East India. Insurgency movement of an ethnic group is an extreme form of ethno-political upsurge. The root cause of these insurgencies lies in the nature of nation state formation. The policy makers seemed to be ignorant of the sentiment of the People of North East India. These types of insurgencies give much importance to their own ethnic groups. They believe that they are suffering under Indian hegemony.

The insurgent groups in the North East, viz. NSCN in Nagaland, UNLF, PLA Prepak, PULF etc. in Manipur, ULFA, NDFB in Assam are interfering in the process of democracy and national integration. The killing of innocent people by the extreme form of ethno-political movement is unacceptable. Since the rise of ULFA, the outfit has not allowed the people to participate in the Independence Day and Republic Day celebration of India freely. (Gogoi, 2017).

The ULFA has grown out of mass movements over the illegal migrants from Bangladesh issue starting in 1979. The ULFA has been committing insurgent acts with their avowed objective of seceding a part of India and forming an Independent Assam. The impact of ULFA’s insurgency activities on Assamese society development and politics in the state is deep, wide and complex. Public psyche is deeply counted and twisted. A fear of psychosis and a great sense of insecurity became pervasive due to frequent cases of kidnapping, killing, intimidation and extortion. Frequent violation of human rights takes place at the hands of the insurgents as well as the security force. Insurgency makes a negative impact on the social, economic and political perspective of a state.

Insurgency also contributes to the increasing unemployment problems. Initially, the ULFA succeeded in spreading fear among the masses. At its nascent stage, ULFA had carved a Robin Hood image by concentrating on eradicating social evils like banning liquor, helping villagers construct roads and bridges, etc. In 1986, the ULFA developed its first contact with the Kachin Independence Army (KIA) and NSCN in Myanmar for training its recruits and procuring arms.

Tinsukia is an industrial town. It is situated 480 kilometers (298 mi) northeast of Guwahati and 84 kilometers (52 mi) away from the border with Arunachal Pradesh. Tinsukia is the site of Bengmara, which was originally known as

Changmai Pathar. It was the capital of the Motok kingdom which was founded by Swargadeo Sarbananda Singha. Swargadeo Sarbananda Singha, known as Mezara, was a member of the erstwhile Chutia royal family and rose to become an able administrator. Mezara adopted the name Sarbananda Singha after he became the king. Swargadeo Sarbananda Singha introduced coins in his name and in Saka 1716 and 1717, he inscribed the title Swargadeo in the coins. According to the 2011 census, Tinsukia had a population of 126,389. Males constituted 55% of the population and females 45%. Tinsukia had an average literacy rate of 70.15%, higher than the national average of 64.84%; male literacy was 77.89%, and female literacy was 63.54%. 13.29% of the population was under 6 years of age.

Category of Respondents

Category of Respondents	Number of Respondents
Police Officers	09
Academicians	12
Journalists	13
ULFA	16
Villagers	21
1. Lakhipathar (7)	
2. Saraipung (7)	
3. Laopati (7)	
Total	71

Conclusion

Underdeveloped economy:

Underdeveloped economy left the state underdeveloped in terms of infrastructure, employment, and basic amenities till late nineties. Because of this, a section of the youth saw a ray of hope in the revolutionary acts of ULFA. This led a section of youth to join the organization.

Mass infiltration and resultant alienation: Mass infiltration both from the neighboring Bangladesh and mainland India resulted in the alienation of the



ethnic communities from the rest of India. The encroachment of land and Culture by the immigrant population also posed a threat to the existence of the indigenous people of the state and Section youths took up arms.

Social and monetary benefits:

The Robin Hood image of the cadres of the outfit in the rural areas attracted the local youths to join the organization. Moreover, the money earned by the leaders/cadres of the outfit through extortion from businessmen lured some youths towards easy earnings.

Impact of Unethical Dress of Advocates in the Context of the Advocate's Act, 1961: A Challenge to Professional Ethics

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Introduction

The legal profession is traditionally considered a noble profession, rooted in the values of justice, equality, and integrity. One of the critical aspects that contribute to this nobility is the code of ethics that governs the behavior and conduct of advocates. This code extends beyond mere legal knowledge and practice; it encompasses the demeanor, behavior, and appearance of the advocate.



The dress code, as outlined under the Act, aims to instill professionalism, create uniformity, and emphasize the solemnity of the profession. However, in recent times, there has been a growing concern about the impact of deviations from this dress code and whether such deviations are undermining the ethical standards of advocates.

The Importance of the Advocate's Dress Code and legal framework

The dress code for advocates is not a mere formality but a symbol of the dignity and respect associated with the legal profession. Historically, the black and white attire worn by advocates is a legacy of British colonial rule. Over time, it has evolved into a symbol of neutrality, professionalism, and integrity. The Advocates Act, 1961, and the Bar Council of India Rules clearly prescribe a specific dress code for advocates appearing in court.

According to the Advocate Act, 1961 & Bar Council of India Rules, advocates must wear a "black coat, white shirt, and white bands" when appearing before any court or tribunal.

The rationale behind this uniform is multifaceted.

First, it promotes uniformity among advocates, creating a sense of equality regardless of background or status.

Second, it symbolizes the solemnity and gravity of the legal profession.

The black attire conveys a sense of dignity and neutrality, while the white symbolizes purity and truth. Adhering to this dress code is not only a matter of compliance with the law but also an ethical obligation to uphold the honor and respect of the profession.

Unethical Dress: A Growing Concern

In recent years, the adherence to the prescribed dress code has become increasingly lax among advocates, raising questions about the ethical implications of this trend. Some advocates choose to wear modified versions of the dress code, while others disregard certain elements altogether. There are reports of advocates appearing in court with casual attire under their gowns, improper footwear, or without the prescribed black coat. This trend towards "unethical dressing" reflects a disregard for the traditional values of the profession.

The Impact of Unethical Dress on Professional Ethics

The increasing prevalence of unethical dressing raises several ethical concerns:

1. **Undermining Professionalism:** The prescribed dress code for advocates is a key component of their professional identity. When advocates deviate from this code, they risk undermining the professionalism of their role. Courts are spaces where legal matters are addressed with seriousness and decorum. Casual or improper dress conveys a lack of respect for the court and its processes, diminishing the advocate's professional standing.

2. **Loss of Dignity and Respect:** The legal profession demands respect from the public, the judiciary, and clients. When advocates appear in court without adhering to the dress code, it reflects poorly on their commitment to upholding the values of the profession. Clients may question the competence and seriousness of advocates who do not respect the basic tenets of their profession.

3. **Erosion of Equality and Uniformity:** The dress code for advocates promotes a sense of equality, as all advocates are expected to dress in a uniform manner, irrespective of their social or economic status. This uniformity fosters an environment where advocates are judged based on their knowledge and abilities rather than their appearance.

4. **Lack of Respect for Tradition:** The dress code is a symbol of the rich traditions of the legal profession. By disregarding these traditions, advocates may be seen as undermining the values that have been passed down through generations. While some traditions may need to evolve with time, the manner in which these changes are made should reflect a respect for the history and values of the profession.

5. **Impact on Courtroom Decorum:** The courtroom is a place where legal disputes are resolved with seriousness and solemnity. The attire of advocates contributes to maintaining the decorum of the courtroom. Unethical dressing can disrupt the seriousness of legal proceedings, leading to a more casual and informal atmosphere

that may not be conducive to the dispensation of justice.

Conclusion: Does Unethical Dressing Hamper Professional Ethics?

The question of whether unethical dressing hampers professional ethics is a complex one. On the one hand, the legal profession is evolving, and some may argue that the dress code should evolve with it. However, the dress code is not just a superficial aspect of the profession; it is deeply tied to the values and ethics that advocates are expected to uphold.

In conclusion, the prescribed dress code under the Advocates Act, 1961, remains a vital aspect of the ethical framework governing advocates. Any move towards modernization must be carefully balanced with the need to preserve the ethical values that have long defined the legal profession.

Snippets

About Advocates Act

- **Unified Legal Profession** – The Act established a single category of legal practitioners called "Advocates" in India.
- **Bar Council of India (BCI)** – It created the Bar Council of India (BCI) as the supreme regulatory body for advocates.
- **State Bar Councils** – Each state has its own State Bar Council (SBC) to regulate lawyers at the state level.
- **Right to Practice** – It grants advocates the exclusive right to practice law before courts and tribunals in India.
- **Professional Ethics** – The BCI enforces a Code of Conduct that all advocates must follow to maintain professional ethics.
- **Advocates-on-Record (AOR)** – Only specially qualified advocates can be Advocates-on-Record in the Supreme Court of India.
- **Disciplinary Powers** – The Bar Councils have the authority to suspend or disqualify advocates for misconduct.
- **Legal Education Oversight** – The BCI controls legal education standards and approves law colleges in India.
- **Foreign Lawyers & Firms** – The Act restricts foreign lawyers from practicing in Indian courts unless permitted by the BCI.
- **Amendments for Modernization** – The Act has been amended several times, including to regulate advertising by lawyers and online legal services.

Legal Regime for Protection of Start-ups under IPR Laws

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Principal

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A start-up is a young company funded by one or more entrepreneurs to develop a unique innovative product or service and bring it to market. According to the Department for Promotion of Industry and Internal Trade (DPIIT), an entity can be termed a Start-up if it fulfils the following conditions:

1. The entity is within 10 years since its incorporation.
2. It needs to be incorporated as a Private Limited Company or Partnership Firm or Limited Liability Partnership.
3. Turnover should not exceed Rs.100 crore in any given year.
4. The entity is working toward innovation, development or improvement of products, processes, or services or if it is a scalable business model with high potential of employment generation or wealth creation.

However, an entity formed by splitting up or reconstructing an existing business shall not be considered as ‘Start-up’

Intellectual Property of a Start-up

A Start-up is an entity that works with some innovation, which may be for the development or improvement of some product, process, or service. It is associated with something new that provides a solution to an unsolved problem with the potential for a significant business opportunity. For example “Red Bus” provides us with an online platform for booking Bus tickets. The concept of “Red Bus” was a solution to a problem faced by one of its co-founders Phannindra Sama that came to his mind, when Sama could not find a bus ticket to his hometown for Diwali in 2005.

So, a start-up is connected with some innovation, which is connected with the application of mind, intellectual skill, etc. Such innovation is the “Intellectual Property” of the Start-up. Therefore,

it needs legal protection. Such Intellectual Property should be protected under the IPR laws; otherwise, anyone else may claim ownership over the innovation. IP protection enables Start-ups to preserve and exercise unique and differentiated product or service offerings in the competitive marketplace.

Legal Frameworks for Start-ups

Different IPR Laws on Patents, Trademarks, Copyrights, Trade -Secrets, Design Rights, etc provide protections for protecting the IPs of Startups under such laws. It ensures legal protection from the unauthorized use and reproduction of ideas and inventions.

Patent: Patent is the grant of privilege to the first inventor made by the Govt through an instrument. As per the Patent Act 1970 Patent is granted by the govt. for an invention of a new product or process involving an inventive step and capable of industrial application. Patents protect inventions and technical solutions for a period of 20 years. To acquire such protection, the invention must be novel, non-obvious, and has industrial application. Under the Patent Act 1970, if the subject matter of the patent is a product, the patentee has the exclusive right to prevent third parties from making, using, or offering for sale, selling, or importing those products into India, without his consent; and where it is a process to prevent third parties from using the process, offering for sale or importing for those purposes the product obtained directly by that process in India.

So, patents can protect start-ups in the following ways:

1. The Start-ups by obtaining patents can prevent competitors from copying their inventions and works and thus can secure a unique market position.

2. A patent is a valuable IP. Acquisition of a Patent by a Start-up reflects its commitment to innovation and it attracts prospective investors.
3. Patent provides an additional source of revenue generation to any Start-up by allowing voluntary licensing agreements with other parties.

Trademark: A trademark may be a word, phrase, symbol, or design. Trademark protects the brand identity for a period of ten years and it can be renewed indefinitely on payment of an additional fee. Trademark helps in identifying the source of goods as originating from a single source for all products. It maintains that goods of the same trademark are of equal quality. So registering the Trademark of a Start-up under the Trade Mark Act, 1999 may help in the following ways:

1. Trademark helps in building brand recognition and loyalty to customers.
2. Trade marks can provide legal recourse against the unauthorized use of the brand, protecting the start-up's reputation and market share.
3. Trademarks enable start-ups to differentiate their products or services in the marketplace, making them easily identifiable to consumers.

Copyright: Copyright protects the original work of the authorship, such as software code, literary work, music, and artwork. Copyright laws protect Start-up in the following ways:

1. Copyright safeguards the Start-up creative output from being copied or used without permission.
2. Copyrighted materials can be licensed or sold, providing a potential source of income.
3. Copyrighted content adds value to any start-up portfolio making it more attractive to investors and partners.

Trade Secrets:

Trade secrets are essential for maintaining development and profitability in the market. Trade

Secrets protect the confidential information of any Start-up which give a competitive advantage to any business over other businesses. It includes commercial secrets, manufacturing secrets, formulas or recipes, product designs or patterns, customer lists, marketing strategies, pricing schedules, etc. which are not generally ascertained by other competitors. Though the Govt. of India has not enacted any specific legislation for the protection of these particular IPs, they are protected under the provisions of the Indian Contract Act, BNS, and through various judicial pronouncements. To keep trade secrets secure Start-ups may sign Non-Disclosure Agreements (NDAs) with the employees, contractors, and partners. It ensures that sensitive information is stored securely and limits access to only those who need it.

Conclusion:

Thus, in today's competitive business scenario, Intellectual Property is the lifeline for a startup's success. It secures competitive advantages, attracts investors, and establishes credibility in the market. For that, a Startup must know to identify its assets that might qualify as IP such as:

- Inventions (technological innovations, processes).
- Brand elements (name, logo, tagline).
- Creative assets (website content, software code, product designs).
- Confidential information (customer lists, Business strategy, etc.).

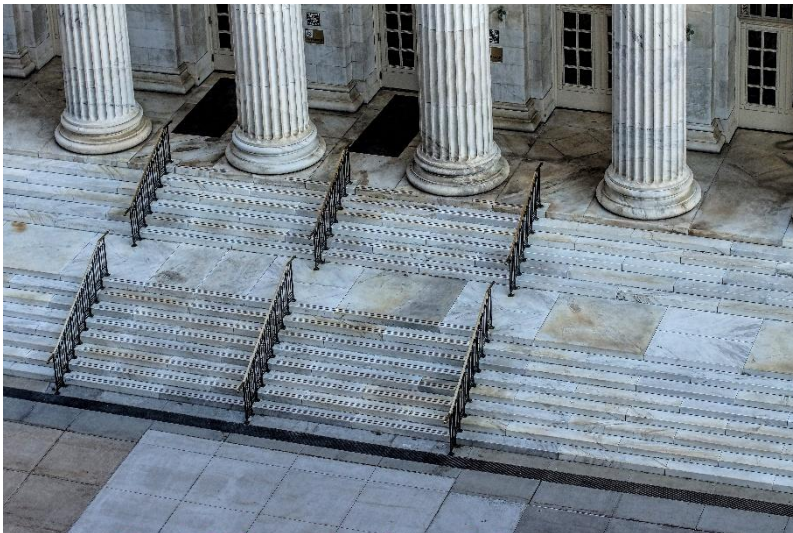
Early submission of applications for patent registration for unique inventions, registering Trademarks, use of copyright to secure original content, software, and design, and protection of trade secrets through confidentiality agreements are the main arena legal protection for a start-up under the IPR Laws.

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A Start-up is an entity that works with some innovation, which may be for the development or improvement of some product, process, or service.

Judicial Activism

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Meaning of Judicial Activism

The Judiciary plays an important role in upholding and presenting the rights of citizens in a country. The active role of the judiciary in protecting the basic rights of the citizens and presenting the constitutional and legal system of the country is known as Judicial Activism. Judicial Activism describes how a judge approaches or is perceived to approach exercising judicial review.

The term “Judicial Activism” has not been defined anywhere in the Constitution of India nor it has been defined in any Indian statute. Some dictionary definitions are available. According to Merriam-Webster’s Dictionary of Law.

“Judicial activism is the protection in the Judiciary of protecting or expanding individual rights through decisions that depart from the established precedent or are independent of or in opposition to supposed constitutional or legislative intent.

Whereas Black’s Law Dictionary defines the term judicial activism in the following words:

“A philosophy of judicial decision-making whereby judges allow their personal views about public policy, among other factors, to guide their decisions, usually with the suggestions that

adherents of the philosophy tend to find constitutional violations and are willing to ignore precedent.”

Judicial activism is where the Courts, after hearing both sides, move from their conventional position of decision making to the position of the Legislature and make new legislation, new rules and new policies. Since exploitation and corruption have been a part of the existing political structure, the masses were

oppressed beyond imagination by the unbridled actions of money power, muscle power and political power. Judicial policy – making can be activity either in support of or in opposition to legislative and executive policy choices. The nature of true judicial activism is the making of judgments according to the needs of time as per the change in hour dynamic society. Judiciary policy activism protects the cause of social change or articulates concepts such as freedom, equality or justice. It’s got to be an arm of the social movement. Activist judges usually trigger the legal system and make it a crucial part of the social economy development.

Thus, Judicial Activism may be defined as the proactive role played by the judiciary in ensuring that the rights and liberties of the people are protected. It may be understood as the role of the Court in stepping out from its normal interpretive role. When the Court moves beyond its normal role of a mere adjudicator of disputes and becomes a player in the system of the country laying down principles and guidelines that the Executive must carry out, the role of the Court may be said to be judicial activism.

The expression “Judicial Activism” signifies the anxiety of Courts to find appropriate remedies to the aggrieved by formulating a new rule to settle the

conflicting questions in the event of lawlessness or uncertain laws.

5. Judicial Activism counters the opinion that the judiciary is a mere spectator.

Significance of Judicial Activism

Some of the main significances of Judicial Activism are as follows-

1. It is an effective tool for upholding citizen's rights and implementing constitutional principles when the Executive and the Legislature fails to do so.
2. Citizens have the Judiciary as the last hope for protecting their rights when all the doors are closed. The Indian Judiciary has been considered as the guardian and protector of the Indian Constitution.
3. There are provisions in the Constitution itself for the Judiciary to adopt a proactive role. Article 13 read with Articles 32 and 226 of the Constitution provides the power of Judicial review to the higher judiciary to declare any executive, legislative or administrative action void if it is in contravention with the Constitution.
4. According to experts, the shift from locus standi to public interest litigation made the judicial process more participatory and democratic.

Conclusion

In a nutshell, it may be concluded that Judicial Activism is very important in the development of different socio-economic fields until it is a tool by the judiciary for the sake of the good of common people by preventing their fundamental rights from being infringed. It can be regarded as an effective weapon in providing justice to the aggrieved ones especially the socially and economically backward classes of the society.

On the other hand, if the Judiciary tries to exceed its power and limit by encroaching and interfering in the functioning of the other organs of the government in the guise of Judicial Activism, it may be dangerous for the people of the society as well as for the nation. Since the Judiciary is the most soft and delicate organ of the Government, it just relies on the faith of the common people which makes it strong, the Judiciary needs to maintain decorum and balance in its functioning to play a more effective role through Judicial Activism for the upliftment of the dynamic society with the needs of time.

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Snippets

1. **Origin in India** - Judicial activism in India gained momentum in the 1970s, especially with Justice V.R. Krishna Iyer and Justice P.N. Bhagwati expanding the scope of Public Interest Litigation (PIL).
2. **PIL Revolution** - The Supreme Court liberalized the concept of locus standi, allowing anyone to file a petition on behalf of marginalized communities.
3. **Basic Structure Doctrine** - In **Kesavananda Bharati v. State of Kerala (1973)**, the Supreme Court ruled that Parliament cannot alter the Constitution's basic structure.
4. **Environmental Protection** - The judiciary has played a crucial role in enforcing environmental laws, such as in **MC Mehta v. Union of India (1986)**, which led to strict pollution control measures.
5. **Human Rights Expansion** - Judicial activism has broadened the interpretation of fundamental rights, including the right to dignity, privacy (**Justice K.S. Puttaswamy v. Union of India, 2017**), and education (**Unni Krishnan v. State of Andhra Pradesh, 1993**).

The Future is Now: Embracing the Era of Artificial Intelligence

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As we stand on the brink of a technological revolution, the future of artificial intelligence (AI) looms large in our collective consciousness. From self-driving cars to sophisticated virtual assistants, AI is transforming our daily lives in ways we once thought was the stuff of science fiction. However, this rapid evolution of technology is not just a passing trend, it represents a paradigm shift that has the potential to reshape industries, redefine jobs, and alter the very fabric of society.

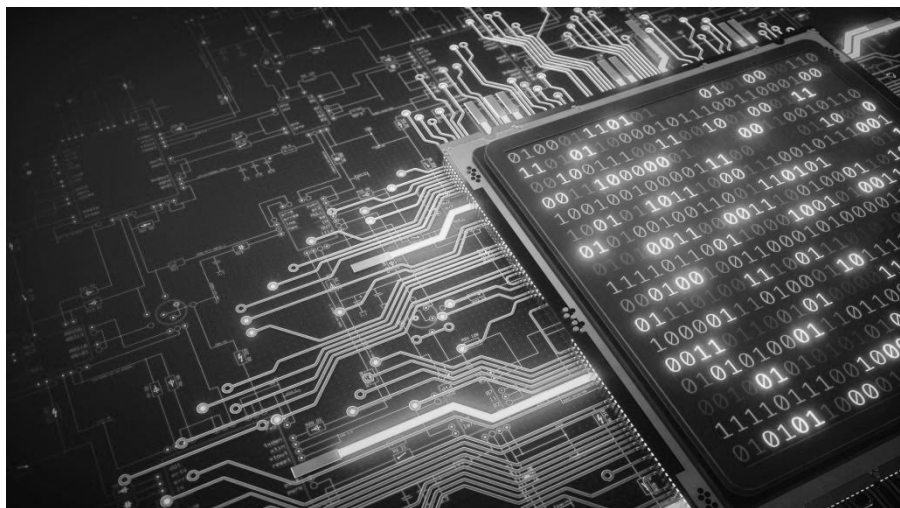
One of the most exciting aspects of AI is its potential to enhance productivity across various sectors. In healthcare, for instance, AI-driven algorithms can analyze vast amounts of data to aid in diagnosing diseases, predicting patient outcomes, and personalizing treatment plans. Imagine a world where doctors have access to real-time insights generated by AI systems that consider a patient's unique genetic makeup and medical history. This capability could lead to earlier diagnoses and more effective treatments, ultimately improving patient care and saving lives.

In the realm of business, AI is poised to revolutionize operations. Companies are increasingly adopting AI technologies to streamline processes, reduce costs, and improve customer experiences. Chatbots, for instance, are becoming commonplace in customer service, providing instant support and information to users. These AI systems can handle multiple inquiries simultaneously, ensuring that customers receive timely assistance without overwhelming

human agents. Furthermore, AI-powered analytics tools enable businesses to make data-driven decisions, optimizing marketing strategies and enhancing overall efficiency.

Yet, as we embrace the benefits of AI, we must also navigate the ethical challenges it presents. One pressing concern is the potential for job displacement. Automation has already started to replace certain jobs, particularly in manufacturing and routine administrative tasks. While AI can increase efficiency, there is a growing fear that millions of workers may find themselves unemployed or underemployed as machines take over their roles. It is crucial for policymakers, businesses, and educational institutions to collaborate in developing strategies that prioritize retraining and upskilling the workforce, ensuring that individuals are equipped for the jobs of the future.

Moreover, the ethical implications of AI decision-making cannot be overlooked. As AI systems become more autonomous, questions arise about accountability and transparency. For instance, if an AI algorithm makes a flawed decision that leads to harm, who is responsible? Is it the developer, the user, or the AI itself? Addressing these questions



requires a robust ethical framework that guides the development and deployment of AI technologies. Society must demand transparency from organizations that implement AI systems, ensuring that the algorithms are fair, unbiased, and accountable.

The intersection of AI and privacy is another critical concern. As AI systems gather and analyse vast amounts of data, the risk of personal information being misused increases. High-profile data breaches have raised alarms about the security of sensitive information, and individuals are becoming increasingly wary of how their data is collected and utilized. Striking a balance between innovation and privacy will be paramount as we move forward. Governments must establish comprehensive regulations that protect individuals' privacy while fostering an environment conducive to technological advancement.

Beyond these challenges, AI also holds immense promise in addressing some of the world's most pressing issues. Climate change, for instance, is a global crisis that demands innovative solutions. AI can play a significant role in this effort by optimizing energy consumption, predicting climate patterns, and enhancing disaster response efforts. Machine learning algorithms can analyse environmental data to identify trends and develop strategies for reducing carbon emissions. Furthermore, AI can contribute to sustainable agriculture by optimizing crop yields and reducing waste, ensuring food security for a growing population.

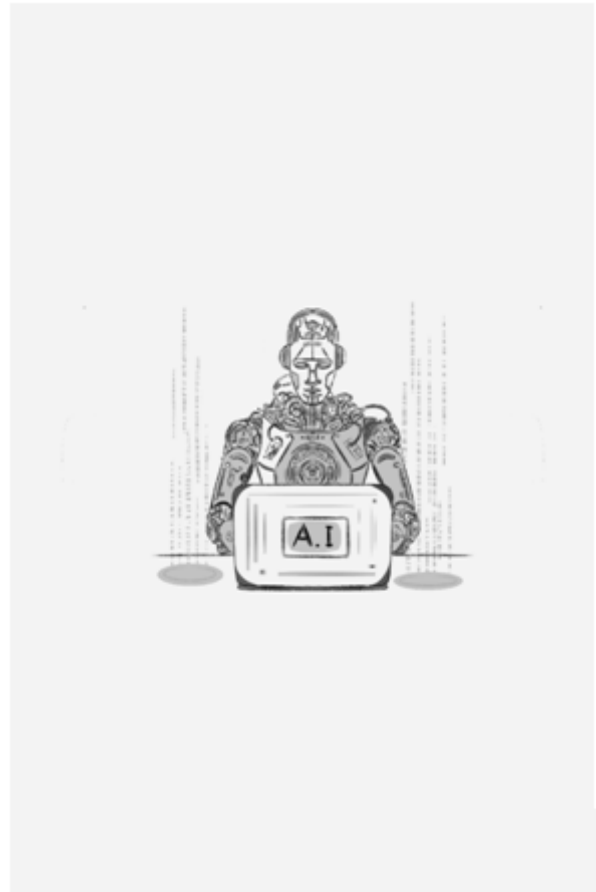
Education is another area where AI has the potential to make a meaningful impact. Personalized learning experiences powered by AI can adapt to individual students' needs, allowing them to progress at their own pace. This approach can help bridge the achievement gap, providing tailored resources to students who may require additional support. AI can also assist educators in identifying struggling students early on, enabling timely interventions and fostering a more inclusive learning environment.

As we contemplate the future of AI, it is essential to foster a culture of collaboration between humans and machines. Rather than viewing AI as a threat,

we should embrace it as a powerful tool that can augment our capabilities. The most successful implementations of AI will likely involve human-AI partnerships, where machines handle repetitive tasks, allowing humans to focus on creativity, critical thinking, and emotional intelligence qualities that set us apart from machines.

In conclusion, the future is undeniably intertwined with artificial intelligence. As we navigate the challenges and opportunities that AI presents, it is crucial to approach this technological revolution with a sense of responsibility and foresight. By prioritizing ethical considerations, investing in education and retraining, and fostering collaboration between humans and machines, we can harness the full potential of AI to create a brighter, more equitable future. The choices we make today will shape the world of tomorrow, and it is our responsibility to ensure that these future benefits all of humanity. With thoughtful planning and a commitment to ethical development, we can embrace a future where AI enhances our lives and helps us address the complex challenges that lie ahead.

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Political Instability in Bangladesh: Threats to the State of Assam, India

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Introduction

Assam, a northeastern state of India, shares a 263-kilometer-long border with Bangladesh, making it highly sensitive to its neighboring country's political, social, and economic developments. Bangladesh, a nation with deep historical and cultural ties to Assam, has been grappling with political instability occasionally and very recently. This instability, marked by frequent protests, authoritarian governance, and economic challenges, poses significant threats to Assam's security, economy, and social fabric. Some potential threats to Assam arising from current political instabilities in Bangladesh have been discussed here.



Figure 1: The celebration of Prime Minister Sheikh Hasina's resignation. (Source: The New Indian Express)

1. Illegal Migration and Demographic Changes

One of the most tenacious concerns for Assam is the potential increase in illegal migration from Bangladesh due to political unrest. Historically, Assam has faced waves of migration from Bangladesh, particularly during periods of political turmoil, such as the 1971 Bangladesh Liberation War. The current political instability in Bangladesh, coupled with economic hardships, could force many Bangladeshi citizens to cross the

porous border into Assam in search of safety and livelihood.

This influx of migrants exacerbates Assam's existing challenges related to illegal immigration, including strain on resources, land encroachment, and cultural tensions. The state has long struggled with the issues of identity and demographic changes, and increased migration could further complicate these issues, leading to social unrest and conflicts between indigenous communities and migrants.



Figure 2: The hidden tunnel discovered by Karimganj Police (Source: Hemanta Nath/India Today)

2. Cross-Border Crime and Insurgency

Political instability in Bangladesh often creates a playground for criminal activities and insurgent movements. Assam, with its proximity to Bangladesh, is vulnerable to cross-border crimes such as smuggling of arms, drugs, and counterfeit currency. The state has historically been a hotspot for insurgent activities, and the porous border with Bangladesh has often been exploited by militant groups seeking refuge or logistical support.

Bangladesh's political unrest could lead to a weakening of law enforcement mechanisms, making it easier for insurgent groups to operate across the border. This could reignite insurgency in Assam, undermining the state's hard-earned peace

and stability. Additionally, the rise of extremist elements in Bangladesh could spill over into Assam, posing a threat to communal harmony and national security.

3. Economic Implications

Bangladesh is one of India's key trading partners, and Assam benefits significantly from cross-border trade and connectivity projects. However, political instability in Bangladesh could disrupt trade relations, leading to economic losses for Assam. The state relies on Bangladesh for the export of goods such as tea, coal, and limestone, and any disruption in trade could adversely affect local industries and livelihoods.

Moreover, the instability could delay or derail crucial infrastructure projects, such as the India-Bangladesh Friendship Pipeline and the expansion of cross-border transportation networks. These projects are vital for Assam's economic growth and regional integration, and their disruption could hinder the state's development prospects.

4. Environmental and Humanitarian Concerns

Political instability in Bangladesh could also lead to environmental and humanitarian challenges for Assam. The state shares several rivers with Bangladesh, including the Brahmaputra, which is crucial for agriculture and livelihoods. Any disruption in water-sharing agreements or environmental mismanagement in Bangladesh could have severe consequences for Assam's water security and ecosystem.

Additionally, a humanitarian crisis in Bangladesh, such as a large-scale displacement of people due to political violence, could put pressure on Assam's resources. The state may face challenges in providing shelter, healthcare, and other essential services to refugees, further straining its already limited infrastructure.



Figure 3: Two apprehended women were handed over to the Border Guard Bangladesh as a goodwill gesture. (Source: India Today)

5. Communal Tensions and Radicalisation

Bangladesh's political landscape is often marked by communal tensions, particularly between religious and ethnic groups. These tensions could spill over into Assam, which has a diverse population comprising various ethnicities and religions. The rise of religious extremism or communal violence in Bangladesh could inspire similar sentiments among certain groups in Assam, leading to social unrest and radicalization.

Assam has witnessed instances of communal violence in the past, and the state's authorities must remain vigilant to prevent external influences from destabilizing its social harmony. The spread of extremist ideologies across the border could pose a long-term threat to Assam's peace and stability.

Conclusion

The political instability in Bangladesh presents multifaceted threats to Assam, ranging from security challenges to economic and social disruptions. While Assam has historically demonstrated resilience in the face of external pressures, the current situation calls for proactive measures to mitigate these risks. Strengthening border security, enhancing intelligence-sharing mechanisms, and fostering diplomatic engagement with Bangladesh are crucial steps to safeguard Assam's interests.

Moreover, addressing the root causes of migration, such as economic disparities and political persecution, through bilateral cooperation can help reduce the strain on Assam. As a state with a rich cultural heritage and strategic importance, Assam's stability is vital not only for its residents but also for the broader region. By addressing these threats with foresight and collaboration, Assam can navigate the challenges posed by Bangladesh's political issues and continue on its path of growth and development.

Snippets

The Nellie Massacre was one of the largest massacres after the Jallianwala Bagh Massacre in India which was due to Bangladeshi Illegal Immigration causing the lives of thousands of people.

Increased Illegal Migration and Instability in Assam

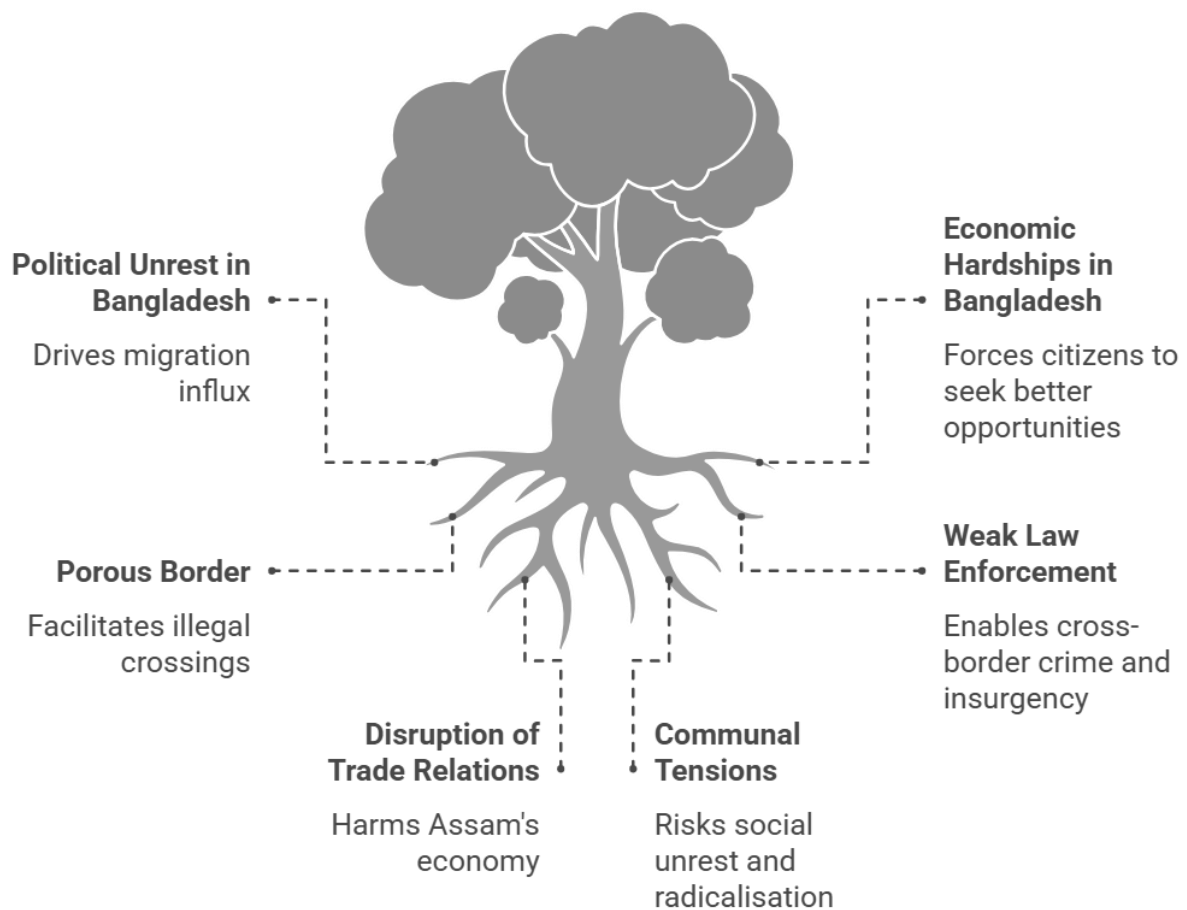


Figure 4: Multifaceted dimensions of Illegal migration

Lacunae of Present Education System: Swipe In & Swipe Out

Jasmin Ahmed

Ex-Student

The Almighty has bestowed this World with beautiful nature and human beings with intelligence and Potential. Because of intelligence humans are distinguished as the best creatures but one thing must be borne in mind proper use of intelligence is only possible in an environment with the opportunity of self-expression and freedom to explore.

Like other natural beings, a man also deserves to live and grow freely. Every Flower blooms in its way and has its distinct fragrance, in the same way every human possesses his/her potential, talents, style of expression, and creativity. Society should be like 'A Garden in which every flower can blossom', so that every individual's potential gets an opportunity to flourish. Prosperity and peace in society cannot be achieved merely by the execution of legal machinery, fanatic preaching, and spurious principles. There is a need for devoted efforts from every person and every section of society, Whether it be a single person, an association or our education system.

The role of the education system is extremely vital. It ensures a better future for society because a child's character is mostly molded through education. The development of character, mental and moral health, as well as intelligence, largely depends on education. But the present scenario of the education system is awfully devastating, which no doubt provides literacy to a large population but is unable to inculcate quality education.

The 'Mug up and vomit' style of education is trending due to the 'Super-Fast High-Speed Curriculum' with the extra burden of exams.

Neither teachers nor students are getting enough opportunities to express themselves. Moreover, the creativity of students is also declining.

Like 'A Mice Running on Wheel' students are running on the wheel of exams. Earlier, there was a close yet dignified bond between teachers and students. Teachers were the next parent to students but now such relationships are rare. Nowadays, the curriculum is so designed that students are not able to think about anything else except examinations. Even they are unable to spend sufficient time for elaborate discussion on their doubts which helps to gain long-lasting Knowledge. Day-by-day examinations are superseding classes.

Earlier, teachers were given enough time and freedom so that they could discuss the problems of students and help not only in studies but also in character building which is very necessary for a healthy society because a person whether be a doctor, an advocate or engineer, without good character jeopardizes the life of others. and when the number of such people increases, society goes astray. At present, excessive pressure is given on acquiring marks rather than knowledge. The highest percentages in mark sheet is given priority in pursuing higher studies, due to which 'Real Gems' Who are full of Potential and talents lag. So, in this marks-oriented education system, students strive to find the easiest way to get the highest percentages in the marksheet which sometimes misleads them. Due to immaturity as well as mental strain, some students are unable to deal with their agony and resort to intoxicants, and alcohol, while others suffer from anxiety and

depression. And the situation worsens when some students put an end to their life. This is what the present curriculum has impacted on students which is undesirable and Unwelcome. Teachers have also witnessed such abnormality of behavior in students and are unable to combat this effectively due to the imperceptible gap between them and students.

Both teachers and students are now helpless because teachers cannot help students like in earlier days as students are not allowed by the 'Super Fast High-Speed Curriculum' to spend Some time and gain the real nectar of knowledge. The gap between the two most important organs of our society is broadening, which needs to be filled up soon. otherwise, misunderstanding, rebellious attitude, intolerance, and mental strain will fill this gap. It must be taken as a 'Red Flag' or else there will be no time left to redeem. If the dream of a better future and prosperous society needs to come true then reform in curriculum is a must.

A possible solution for breaking this deadlock is not to bring certain reforms in the evaluation process. For instance, out of 100 marks 20 marks are already reserved for Internal Assessment and from the remaining 80 marks, 30 marks should be allotted to group works such as quiz, group discussion etc. To encourage team work which is necessary for future career. Thus, there will be 50 marks for theory and 50 marks for practicals.

Creativity must be encouraged among students of every age group. For instance, writing skills must be valued higher than rote memory. Conceptual questions must be given more importance than the 'Scan and Paste' Style of writing. Curriculum Should be so designed which give the opportunities to inculcate humane qualities and imbue

morality in students along with expertise knowledge that comprises both theoretical and practical knowledge Equally. The education system must spread open, not harassment. Parents, teachers, and authorities must all together take the initiative to bring change in the present curriculum not only for the sake of the mental health of students but also for a healthy society. If required, the models of education systems from foreign countries must be followed, some of which are already opted by a few private institutions. For example, the 'Subject-based banding' and 'Freedom of textbook selection' systems of Singapore.

Vocational education imparting methods and individual subject selection system of Germany. Finnish (Finland) teaching style which encourages creativity. In Finland, individual teachers decide how the curriculum is to be taught. Moreover, the burden of homework in Germany and Finland is low.

The Indian education system needs reform and for this, there are a variety of ideas that can be adopted. Most importantly, investment should be made in better infrastructure of educational institutions and teachers' financial condition because a financially sound and socially secure teacher can impart quality education very effectively.

In addition, students must be given the freedom to explore, gather new ideas and choose their own subjects as per their interest and aptitudes. And wherever any students lag behind, vocational training must be there to lead them in life.

The reform in the education system will help immensely in solving the problem of unemployment as well as in reducing crime rate. Only then one can hope for a prosperous society and an educational system with knowledge-oriented outputs.

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Empowering the Future: Necessity of Youth Participation in Politics

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people and address their concerns. However, it is questionable whether the largest democratic country in the world has lived up to the expectations of its socio-culturally diverse people.

The word ‘Politics’ bears in it multiple connotations and layers for different sections of the society. It impacts almost every aspect of our lives, from education to employment, healthcare to security. It undoubtedly plays a pivotal role in shaping the direction of a country, determining its economic growth, social justice, and international relations. Yet, despite its undeniable importance, a concerning apathy towards politics is widespread, particularly among the young generation. In a country like India, which is the world’s largest democracy, this disinterest of the youngsters poses significant risks, especially when nearly 65% of the country’s population comprises youths ranging from 18 to 50 years.

Politics is an integral part of our social system. It governs the structures and functioning of a society. It ensures that laws and policies are in place to maintain order, justice and fairness. A well-functioning political system provides avenues for economic growth, protects human rights and upholds democratic values. Moreover, politics, as a concept, ensures that governments are accountable and transparent since public policy decisions shape the living standards of individuals. In a democracy like India, where the government is supposed to be of the people, by the people, and for the people, policies must reflect the will of the

Despite the centrality of politics in everyday life, there is a growing apathy towards political

engagement, particularly among the common man. While citizens show willingness to fulfill their primary political duty by voting, this engagement is often limited to pressing the EVM machine during the elections. Beyond this, politics is only an interesting and scandalous subject for gossip in the drawing rooms and public gatherings by the armchair politicians. The young political enthusiasts get busy in uploading selfies and reels with their ink-marked fingers, immediately after their vote-casting ‘ceremony’ without even bothering to know the eligibility of the candidates.

This apathy of the common public can be attributed to several factors. First, many people are frustrated with the inefficiency, corruption and lack of accountability within the political system. For many, politics is seen as a profession dominated by power-hungry individuals who prioritize personal gain over the welfare of the people. As a result, parents rarely encourage their children to pursue a career in politics. Secondly, a lack of political awareness and education contributes to disinterest. Without a thorough understanding of how politics directly impact their lives, many feel that political engagement is a futile exercise. Lastly, a sense of hopelessness has settled in, where citizens feel that

no matter how hard they try, the system remains dingy and entrenched.

India, with over 1.4 billion people, holds the title of being the world's largest democracy. The diversity of the country, in terms of culture, religion, language and ethnicity reflects the complexity of its political landscape. In India, democracy is not just a political framework, it is an expression of the nation's pluralistic nature. Since our political system is marked by its vibrant multi-party structure, political competition spans across local, regional and national levels, with parties often representing a wide range of ideologies and interests. However, a large number of political parties also indicate coalition politics, making governance a complicated and at times, inefficient process. Yet this diversity also offers opportunities for change, innovation and fresh leadership, as smaller and regional parties can bring forward alternative ideas and policies.

Another significant feature of Indian politics is the dominance of dynastic politics. Many of India's leading political families have controlled the reign of major political parties for decades. Prominent examples of dynastic politics include the Nehru - Gandhi family, which has been at the helm of the Indian National Congress for several decades. Similarly, the Samajwadi Party led by the Yadav family in Uttar Pradesh and many other regional parties, such as the Shiv Sena, the RJD and the NCP also follow a similar pattern of family-led leadership. While dynastic politics has its own pros like providing stability and continuity, it also stifles democratic representation and hampers the growth of new leadership. Critics argue that it perpetuates the concentration of power within a few families and limits opportunities for young, dynamic individuals from diverse backgrounds to rise to the top.

Another grey shade in Indian politics is that many of its political leaders are veterans and have been active for decades, providing stability but also in some cases, creating an old guard that resists change. Figures like Narendra Modi, Mamata Banerjee, Nitish Kumar, Sonia Gandhi etc are all veterans who shaped the country's political landscape for years. Yet the majority of seasoned

politicians also means that younger and fresh voices are often sidelined. Politics in India has often seen leaders hold on to power for extended periods, leading to lack of innovation and growing disconnect between the government and the changing needs of the people, especially the youth. Thus, the growing disinterest among the young generation towards politics has emerged as the most alarming trend at present times. The young people, who make up a significant number of India's population, seem to be apathetic towards major political issues like religious polarization, atrocities towards disadvantaged groups, human rights violation and so on. This is an ominous sign for the future of Indian democracy.

The youth's disinterest in politics can be mainly attributed to the lack of inspiration and transparency within the system. Many young people feel that politicians do not address their concerns, such as unemployment, education etc. The corrupted world of politics has also led to skepticism about their active involvement in the political process. Moreover, the rise of divisive and polarizing politics has made young people wary of political participation. Without active involvement from the youth, Indian politics risks becoming stagnant and regressive.

Indian politics is at cross-roads. There is an urgent need for reformation such as reducing corruption, enhancing transparency, ensuring political accountability and fostering a political culture that prioritizes the needs of the people. It must move away from dynastic control and veteran domination to allow a path for a new generation of leaders to step forward with fresh ideas and perspectives. The youth of India have the energy, creativity, and vision to shape the country's future. With their active involvement in the political system, the country will gain a new perspective for progress, addressing the challenges of the modern world. There is a pressing need for young leaders to emerge, bringing innovation and commitment to governance and the policy-making process. The youth must recognize their potential and responsibility in shaping the future of their nation by actively engaging in the political process.

Financial Trading Scams in Assam

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Recent headlines in Assam have been dominated by distressing reports of massive online trading scams, with stories like:

- "Rs. 2200 crore online trading scam busted in Assam, 38 arrested"
- "In Assam, a stock market fraudster goes on the run as trading scam dominoes begin to fall"
- "Assam online trading scam: Actor Suni Borah received Rs. 20 crores from the kingpin"
- "From profits to panic: YBY scam rocks Assam; CID probe on"
- "Rs. 7000 crore scams: Guwahati's Laxmi chit fund exposed"

These alarming reports spark a series of critical questions for the educated populace:

- *Do the people of Assam understand what the stock market is?*
- *How does it function?*
- *Where is their money being invested?*
- *What does SEBI registration mean?*
- *What are chit funds?*

Why Are Scams Surging?

The sudden rise in such scams can be attributed to several factors:

1. **Increased Digital Penetration:** The widespread use of smartphones and internet access has brought more people online, making them vulnerable to digital fraud.
2. **Lack of Financial Literacy:** Many individuals, especially in tier-2 and tier-3

cities, lack basic knowledge about financial instruments and their associated risks.

3. **The Allure of Quick Profits:** Promises of high returns with little to no risk attracts people from both rural and urban areas.

Social media platforms and flashy advertisements showcasing the success stories of online traders further exacerbate the issue. The fear of missing out (FOMO) and financial pressures drive people to invest without fully understanding the risks involved. Scammers exploit these vulnerabilities by offering seemingly low-risk, high-reward trading schemes.

The Human Cost of Fraud

Victims often grapple with profound emotional distress after realizing they have been duped. This includes feelings of shame, guilt, and denial, which discourage them from reporting the scams. Many hope to recover their lost money, even when the odds are slim.

Scammers manipulate trust by impersonating influencers, financial experts, or company officials. Those with limited financial knowledge often trust these figures blindly, making them easy targets.

Challenges in Assam

In Assam, where digital literacy and awareness about financial regulations are still developing, fraudsters exploit the emotional and educational gaps of individuals. The lack of stringent regulatory mechanisms further compounds the problem, allowing scams to thrive.

The Silver Lining: Investing Wisely

While scams have tarnished the image of online trading for many, it's crucial to remember that the **Indian stock market remains a robust avenue for wealth creation**. When approached with patience, knowledge, and informed decision-making, it offers:



- **Long-term Growth Potential:** Investments in quality companies can generate significant returns over time.
- **Diversification:** Spreading investments across sectors minimizes risks.
- **Economic Participation:** Investors contribute to and benefit from the nation's economic growth.

Conclusion

Chasing quick money through online trading scams may seem tempting but often leads to devastating losses. True wealth is built through **patience, education, and sound financial strategies**. As a community, there is an urgent need for greater financial literacy, stricter regulations, and awareness campaigns to protect individuals from falling prey to such scams.

"Investing is like planting a seed in fertile soil—it requires care, patience, and time to bear fruit. Let's focus on sustainable wealth creation, not shortcuts."

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Snippets

1. Assam's economy is primarily agrarian, with tea, petroleum, and forestry as key revenue sources.
2. The state's Gross State Domestic Product (GSDP) has shown steady growth, driven by industrial expansion and digital initiatives.
3. Assam's financial inclusion has improved with government schemes like PM Jan Dhan Yojana and microfinance programs.
4. Guwahati, as Assam's financial hub, hosts major banks, fintech startups, and trade centers.
5. Tea plantations contribute significantly to Assam's economy, employing millions and generating export revenue.
6. The oil and natural gas sector remains a major contributor, with Digboi Refinery being Asia's oldest operating refinery.
7. Assam's rural economy thrives on sericulture, handloom, and handicrafts, supporting traditional livelihoods.
8. Floods and climate change pose recurring financial challenges, impacting agriculture and infrastructure.

One Singular Pursuit

Joba Borgohain

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A Vast Universe of Universes, One Chance at Existence, and One Chance at Being

It was a crisp winter afternoon in the pre-COVID days. The second half of the conference was about to begin, and after lunch, my colleagues and I stepped into the giant conference hall. It was a grand ballroom converted into a conference space at a well-known hotel in Bengaluru. It had been a busy day with early morning sessions, meetings and networking, with delegates from around the world, all sharing one common interest: 'SPACE.'

As we settled in the conference room, which was already filling up, one of my colleagues and I welcomed a simple, middle-aged gentleman of medium height, dressed in a modest black suit with a navy blue shirt and tie, wearing a kind smile. We introduced ourselves and had a brief conversation before my colleague left early for his flight.

As we progressed through the afternoon, the next session was about regional implementation of space technology within North East India. My eyes lit up when I saw 'Assam' on the agenda, followed by the word 'flood.' I told my newly befriended colleague that's where I come from, "Assam". His response was: "You must work towards solving it." But how?

Space and Beyond

Why would an international space conference focus on Assam? It may seem irrelevant, but it's not. When we talk about space, we often overlook the technology that makes our daily lives easier. From the internet and Google Maps to WhatsApp and Netflix, all these conveniences are gifts of space technology.

For an outsider, the term 'space' might bring to mind images of rockets, Mars, the moon, UFOs, NASA, and even our very own space celebrity, Elon Musk.. But on the flip side, people might think you are going bonkers when you utter such words, especially if you come from a tier 3 city in India.

When COVID-19 hit, it hit us all. It didn't spread based on our cultural or national identities. Our existence as a species is always at risk, and by hook or by crook, we made it this far.

To summarize, 'Space' does involve fancy sci-fi concepts, but its usage and impact on our daily lives go far beyond science fiction.

Terms like telemedicine and tele-education often rely on space-based technologies, especially satellite communications, although ground-based systems also play a crucial role. The question I often encounter is why a farmer, whose prime concern is a bountiful harvest or someone struggling to make ends meet, should worry about space. Though they may not realize it, their lives are intertwined with it, just as we share countless threads despite our differences, weaving an intricate web of interconnectedness.

When it comes to space technology for farmers, Japanese farmers actively implement precision agriculture. Precision agriculture uses technologies such as GPS (Global Positioning System), sensors, and satellite imagery from Earth observation satellites like Landsat and Sentinel to help farmers make better decisions.

Near real-time data from Earth observation satellites is processed and transmitted through various channels, reaching farmers with actionable insights on whether they will receive a bountiful harvest or need to adopt measures to protect their crops from pests.

By incorporating space technology, it efficiently manages resources like water, fertilizers, and pesticides, saving money and protecting the environment. For instance, like a plague, locusts invade crops, causing destruction. Tracking pests with satellite imagery helps protect crops from damage by monitoring environmental conditions that lead to pest outbreaks.

In layman's terms, satellite images of land and water bodies, such as forests, oceans, cities, and

farmlands help track the movements of pests like locusts. This prevents crop damage and protects food crops, ensuring farmers earn their livelihood and that people have access to food for themselves and their families.

The Third Space Age

Space technology ensures everything runs smoothly. Private space companies are revolutionizing the future of space exploration. SpaceX is working towards making space travel affordable and aiming for Mars colonization, while Blue Origin is working towards supporting sustainable living in space. Companies like iSpace is focusing on lunar exploration, and Astroscale is addressing the growing issue of space debris.

Meanwhile, the Karnataka state government in India has announced plans to invest \$3 billion in the space sector over the next five years. This rise in both public and private sector initiatives, along with start-ups in countries without government space agencies, marks the beginning of the third space age, primarily driven by private companies.

Legal Challenges

As private space companies rise and spacefaring nations aim to become key players in space exploration, new responsibilities, and legal challenges come to the forefront. As such, clear laws are needed to govern space activities, prevent conflicts between nations and space agencies, and protect space resources. For instance, questions about who owns valuable metals discovered in space or land in outer space arise frequently.

An interesting story has been circulating now and then about celebrities allegedly owning land on the moon. But is it authorized? Is it legal? It's certainly a bit controversial. The answer is no.

There is no single, comprehensive "Space Constitution" or "Space Law" that governs all aspects of space activity. However, international

treaties and agreements provide a legal framework for space exploration. The most significant among these is the Outer Space Treaty (OST), which was adopted by the United Nations in 1967. The Outer Space Treaty clearly states that no individual or nation can claim ownership of celestial bodies like the moon. The certificates sold by private entities are just novelty items with no legal standing under space law.

In short, no one can legally own a planet, star, or piece of extra-terrestrial land until international laws are created to govern such claims. So, if someone tries to sell you a piece of the moon or a star, remember: it's simply a marketing gimmick.

The Outer Space Treaty

The Outer Space Treaty (1967) states that outer space and celestial bodies must be used for peaceful purposes, banning weapons of mass destruction. It prevents any country, individual, or organization from claiming ownership of space or celestial bodies, ensuring space exploration benefits all of humanity. Nations are responsible for their space activities, including those of private companies, and must prevent harm to space bodies and Earth's environment. Countries are also liable for damage caused by their space objects. Military activities in space are banned, and international cooperation is encouraged for fair and responsible exploration.

Being Humble Costs Nothing



With my new colleague beside me, the final presentation wrapped up, and it was time to say goodbye to another space enthusiast. We both shared insights about our work and professional experiences, and I had the chance to voice my ideas. We took pictures, exchanged contacts, and parted ways, hoping to cross paths again in the future. As he left, one of the senior conference attendees, likely a businessman, sitting behind me asked, 'Who was the person sitting next to you?' With a big grin that wouldn't fade, I happily replied, 'Oh, him?' He happens to be an astronaut, the first Japanese commander of the International Space Station, a veteran of four NASA Space Shuttle missions, and a Russian Soyuz mission, Mr. Koichi Wakata.

Space and Our Place in the Universe

Like the various colonies of ants scattered across the earthy soil and the beehives nestled in trees, sapiens wander and settle in their perfect three-dimensional colonies of made-up territories. A wee sentient, but still struggling with their purpose of being. As consciousness thrives, so does the

question of their existence. The trial and error of imagination led to many creations; some led to the beings' destruction, while others made life habitable and convenient.

Yet, individuality persists, and the cry for reaching somewhere—like grabbing a ladder and climbing to the top. But what's at the top? If anyone succeeded in reaching the magnum opus of their achievement or dreams, would they be content?

Their persistence in remaining there and preventing anyone from reaching the pinnacle of that top ladder—is it all worth it for a chance of being here, being alive?

This depth of self-interrogation is essential as we, sentient beings, aim to explore beyond this world. For generations, our civilizations have come and gone, yet through the timeline of our existence, our DNA has persisted. We are the first to truly live and experience this era of transition—the ones turning the new leaf on this new chapter of existence: SPACE.

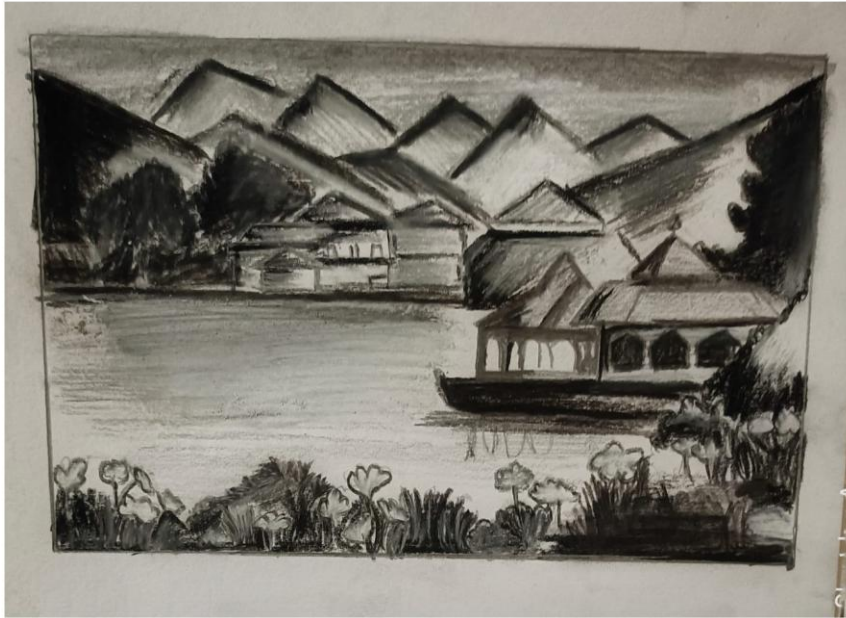
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Snippets

1. **Zoonotic Origin:** COVID-19 is caused by the SARS-CoV-2 virus, which likely originated in bats and may have been transmitted to humans through an intermediate animal host.
2. **Rapid Global Spread:** Within just three months of its emergence in late 2019, COVID-19 spread to nearly every country, leading to a global pandemic declaration by WHO on March 11, 2020.
3. **Asymptomatic Transmission:** Unlike many other respiratory diseases, COVID-19 can be spread by asymptomatic carriers, making containment efforts more challenging.
4. **Mutation and Variants:** The virus has undergone multiple mutations, leading to variants such as Alpha, Delta, and Omicron, some of which significantly altered transmissibility and immune escape.
5. **Economic Disruptions:** COVID-19 caused one of the worst global recessions in history, affecting industries like tourism, aviation, and manufacturing while accelerating digital transformation.
6. **Record-Breaking Vaccine Development:** Vaccines for COVID-19, such as Pfizer-BioNTech and Moderna's mRNA vaccines, were developed in record time, with emergency use approvals granted within a year.
7. **Impact on Mental Health:** The pandemic led to a significant rise in mental health issues, including anxiety, depression, and stress-related disorders due to lockdowns, isolation, and economic uncertainty.
8. **Rise of Remote Work:** COVID-19 permanently changed work culture, making remote work and hybrid work models more common across industries.

Summer in Kashmir

Kuhni Gogoi
LL.B, 1st Semester



Over the summer, we embarked on a life-altering seven-day trip to Kashmir—my first check off the bucket list. It has been my dream since I watched the movie *Laila Majnu*: to stand among the pine trees of the valley and long for an unknown presence.

I mostly remember sitting beside my sister's window seat as we ascended to the mountains, with green valleys filled with ferns, daisies, and warm Kashmiri sunlight. I also took a selfie with a horse. We were asked for some selfies, too. We strolled through some gardens, visited a few cafes, and had the best evening on Dal Lake.

We went on a short hike that seemed impossible; I was out of breath. But it was worth it: we saw the stunning view beyond the valley. Visited a beautiful dargah (Aishmuqam) for the first time. It is accessible by climbing about 272 steps, which seemed impossible at first, but we made it. It was a beautiful sunny day, and the passage was beaming with colours. The path was surrounded by trees and bustling with shops and people.

Kashmir made me fall in love with the mountains. I gradually became accustomed to the early morning rush, the sleepy rides, the laughter, the mountains, the bustling roads, the valleys, the warm Kashmiri hospitality, the aroma of our homestay,

the delicious dal bhaat with lime and green chillies (so tasty), and our impressive guide.

If one were to ask me the best part of the voyage, I would say it's the in-between moments. I enjoyed the time it took to get somewhere with Laila Majnu's album on repeat. I cherish every insignificant moment of this journey.

It's fall now, and I wonder how magical it looks. The chinar trees must be blazing with autumn colours, vivid orange and red littering the ground like a many-hued carpet that crackles and rustles as people hike along. It must look like heaven. It's a dream to witness the magic of this season, and of course, winter as well.

And here I am writing this on a sunny day, gazing up at the gaps of sunlight. I miss it more than anything.

I am eternally grateful for this experience and eagerly anticipating many more adventures in life.

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Swachhta Hi Sewa Campaign, 2024

Swaroop Das
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“Cleanliness is next to Godliness” reflects the idea that maintaining cleanliness in our surroundings is not just about hygiene, but also about respecting ourselves, others, and the world around us. It implies that by keeping our environment clean, we elevate our sense of order and purity, both physically and spiritually. Cleanliness fosters a sense of well-being, promotes health, and shows reverence for the world, which, in many beliefs, is seen as a reflection of the divine. Thus, practicing cleanliness is an act of moral and spiritual responsibility. One of the important aspects of cleaning the environment is waste management.

Waste Management

Waste management is a critical aspect of environmental law, aimed at regulating the generation, treatment, and disposal of waste to protect human health and the environment. Environmental laws governing waste management focus on minimising the adverse impacts of waste on natural ecosystems, reducing pollution, and promoting sustainable practices like recycling and resource recovery.

8. Construction and Demolition (C&D) Waste: The waste from building projects, including

Before management of the wastes, we need to know the different types of wastes. The following are the types of waste:

1. Hazardous Waste: The waste that poses significant risks to human health or the environment due to its toxic, corrosive, flammable, or reactive nature (e.g., chemicals, medical waste).

2. Non-Hazardous Waste: General waste that does not pose immediate risks but still requires proper disposal to avoid environmental damage (e.g.,

household garbage, packaging materials).

3. Municipal Solid Waste (MSW): Commonly known as household waste, this includes everyday items like food scraps, paper, plastics, and discarded consumer goods.

4. Industrial Waste: The waste produced by manufacturing or industrial processes, which can be hazardous or non-hazardous (e.g., chemicals, scrap metal, factory by-products).

5. Agricultural Waste: Organic and non-organic waste generated from farming activities, including manure, crop residues, and pesticides.

6. Biomedical or Medical Waste: The waste generated from hospitals, clinics, and laboratories, often requiring special handling due to its infectious or biohazardous nature (e.g., syringes, bandages, biological samples).

7. Electronic Waste (E-Waste): Discarded electronic devices and components such as computers, phones, and batteries, often containing hazardous materials like heavy metals.

concrete, wood, metals, and debris from construction or demolition activities.

9. Radioactive Waste: Waste that contains radioactive materials, often generated from nuclear

Rules regarding Waste Management

1. Solid Waste Management Rules, 2016:

- Segregation at Source: the waste must be segregated into wet (biodegradable), dry (recyclable), and hazardous waste.
- Duties of Waste Generators: The Citizens, institutions, and commercial entities must hand over segregated waste to authorized collectors.
- Role of Local Authorities: Municipalities are responsible for door-to-door waste collection, transportation, and disposal.
- Waste Processing: Mandates composting of organic waste and recycling of dry waste, reducing landfill use.

2. Plastic Waste Management Rules, 2016



- Disposal Protocols: Requires proper treatment and disposal, including incineration or sterilization.
 - Monitoring and Reporting: Healthcare units must maintain records and comply with monitoring by authorities.
- #### 3. Hazardous and Other Wastes (Management and Transboundary Movement) Rules, 2016
- Hazardous Waste Management: Requires safe storage, treatment, and disposal of hazardous waste.

power plants, medical treatments, or research, requiring strict containment and disposal.

- Ban on Thin Plastic Bags: Prohibits manufacturing and use of plastic carry bags below 50 microns.
- Extended Producer Responsibility (EPR): Producers and importers must establish a system for collecting and managing plastic waste.
- Phasing Out of Single-Use Plastics: Encourages the gradual elimination of single-use plastics.

4. E-Waste Management Rules, 2016

- Extended Producer Responsibility (EPR): Producers of electronic goods are responsible for collecting and ensuring safe disposal of e-waste.
- E-Waste Collection Targets: Manufacturers must meet specific targets for e-waste collection and recycling.
- Duties of Bulk Consumers: Institutions and large-scale users of electronics must hand over e-waste only to authorized recyclers.

5. Bio-Medical Waste Management Rules, 2016

- Segregation of Biomedical Waste: Healthcare facilities must segregate waste into different categories (e.g., infectious, hazardous) using color-coded bags.
- Authorization: Industries must obtain prior authorization for generating, handling, and disposing of hazardous waste.
- Regulation on Imports: Strict regulation of the import and export of hazardous waste, ensuring compliance with international conventions.

6. Construction and Demolition Waste Management Rules, 2016 :

- Segregation and Recycling: Requires segregation of construction and demolition waste, encouraging recycling and reuse.

- **Collection and Disposal:** Local authorities must set up collection centers and ensure the safe disposal of construction debris.

7. Battery Waste Management Rules, 2020 :

- **Safe Disposal:** Batteries must be disposed of at designated collection centers or returned to producers.
- **EPR for Battery Producers:** Battery manufacturers must ensure the collection and recycling of used batteries.
- **Prohibition on Disposal in Landfills:** Improper disposal of batteries in landfills is prohibited.

8. Municipal Solid Wastes (Management and Handling) Rules, 2000 (revised by 2016 Rules)

- **Waste-to-Energy:** Encourages the conversion of non-recyclable waste into energy.
- **Involvement of Private Players:** Promotes the involvement of private companies in waste management and processing.

Swachhta Hi Sewa Campaign



The Swachhata Hi Sewa Campaign is a nationwide initiative in India aimed at promoting cleanliness and hygiene. It is part of the broader Swachh Bharat Mission, which was launched in 2014 by the Indian government to make the country free from open defecation, improve sanitation, and encourage cleanliness across urban and rural areas.

Key aspects of the Swachhata Hi Sewa Campaign include:

1. Cleanliness Drives: These involve mass participation from communities, schools, offices, and local authorities in cleaning public spaces, streets, and localities.

2. Awareness Programs: Various activities like rallies, workshops, and educational campaigns are held to raise awareness about the importance of sanitation and personal hygiene.

3. Waste Management: Focus on proper waste segregation, recycling, and reducing single-use plastics.

4. Public Participation: Citizens are encouraged to volunteer for community cleaning, as well as to maintain cleanliness in their own surroundings.

5. Role of Technology: The campaign utilizes digital platforms like the Swachhata app for citizens to report unclean areas, ensuring accountability and immediate action by local authorities.

It aligns with the larger goal of a Clean India by 2nd October 2019 (the 150th birth anniversary of Mahatma Gandhi), although efforts continue post that period to maintain the momentum for cleanliness and sanitation.

Swachhata Hi Sewa Campaign at Dr. Rohini Kanta Barua Law College, Dibrugarh

As part of the Swachhata Hi Sewa Campaign 2024, our college Dr. Rohini Kanta Barua Law College, Dibrugarh too organized a cleanliness awareness program aimed at educating street vendors on the importance of maintaining cleanliness in their workspaces. The program, conducted on 1st October, 2024, focused on enhancing awareness about hygiene and proper waste disposal among vendors, especially in busy areas like Thanachariali and Mancotta Road of Dibrugarh. The campaign was designed to benefit both vendors and the community by fostering a cleaner environment.

Route and Locations Covered

The program began at our college campus and followed a route through Thanachariali and Mancotta Road of Dibrugarh, two prominent areas with a high concentration of street vendors. These locations were specifically chosen because of their importance as busy market hubs where cleanliness plays a crucial role in both public health and business appeal. After engaging with vendors and distributing cleanliness materials, the program concluded back at the college campus via Police Reserve.

Objective

The primary objective of the cleanliness awareness program was to educate street vendors on the significance of maintaining hygiene and cleanliness in their workspaces. Specifically, the program aimed to:

1. **Raise Awareness about Cleanliness:** To highlight the importance of cleanliness for personal health, public safety, and community well-being, especially in busy market areas.
2. **Promote the Use of Proper Dustbins:** To encourage vendors to use dustbins effectively for waste disposal, ensuring that their surroundings remain clean and free from litter.
3. **Teach Waste Segregation:** To educate vendors on the importance of waste segregation, demonstrating how to separate biodegradable and

non-biodegradable waste to support better waste management and recycling efforts.

Through these objectives, the program sought to empower vendors to take ownership of their work environment, contributing to a cleaner, healthier community.

Execution of the Program

The cleanliness awareness program was executed through one-on-one interactions between the college students and the street vendors. These interactions focused on educating vendors about the following key points:

1. Handling of Dustbins:

Students demonstrated the proper use of dustbins, emphasizing the importance of waste segregation. Vendors were shown how to separate biodegradable waste from non-biodegradable items to ensure effective disposal. Dustbins and biodegradable bags were distributed, encouraging vendors to implement these practices at their stalls immediately.

2. Impact of Cleanliness:

The students explained how maintaining cleanliness in and around their workspaces would positively impact the health of both vendors and their customers. They highlighted that cleaner stalls are likely to attract more customers and create a



healthier, more appealing marketplace. The discussions also touched upon the long-term benefits of cleanliness, such as reducing the spread of diseases and contributing to a cleaner, more sustainable environment.

3. Waste Management Practices:

Demonstrations were given on how to properly dispose of waste, and how vendors can contribute to keeping public spaces litter-free by using eco-friendly practices. Vendors were also informed about their role in supporting local waste management efforts by collaborating with municipal workers.



Through these interactions, students not only raised awareness but also encouraged vendors to adopt cleanliness practices that would benefit both their business and the community.

Key Messages Delivered

Throughout the cleanliness awareness program, the college students focused on delivering the following essential messages to the street vendors:

1. Health and Hygiene:

Vendors were educated on the direct impact of cleanliness on health, especially in food-handling areas. The students emphasized that maintaining a clean workspace reduces the risk of illnesses, protects both vendors and customers, and leads to a healthier environment overall.

2. Waste Management:

Proper waste disposal and segregation were key points of discussion. Vendors were shown how to separate biodegradable and non-biodegradable waste and encouraged to use dustbins consistently.



The importance of waste management in preventing pollution and keeping public spaces clean was highlighted.

3. Environmental Responsibility:

The program stressed the role of street vendors in contributing to a cleaner, sustainable environment. By adopting small changes like using eco-friendly products and ensuring proper waste disposal,

vendors can play an important part in reducing environmental damage and promoting long-term sustainability.

Responses From Vendors

During the one-on-one interactions, vendors provided valuable feedback about the challenges they face in maintaining cleanliness. Key responses included:

1. **Irregular Garbage Collection by the Municipality:**

Several vendors pointed out that the municipality does not collect garbage regularly, leading to the accumulation of waste near their stalls. This hinders their ability to maintain a clean environment and creates health hazards.

2. **Lack of Separate Dustbins for Waste:**

Vendors expressed the need for separate dustbins specifically for biodegradable and non-biodegradable waste. They mentioned that despite being willing to segregate waste, the lack of infrastructure makes it difficult to follow through with proper waste management practices.

3. **Limited Awareness about Waste Management:**

Many vendors admitted that they were unaware of the correct methods of waste segregation and disposal. They appreciated the awareness drive but emphasized the need for continuous education and support to help them adopt these practices effectively.

Despite these challenges, most vendors showed a willingness to cooperate and expressed interest in maintaining cleaner workspaces if provided with the necessary tools and municipal support.



Thus, in conclusion the cleanliness awareness program revealed that while the street vendors are open to cooperating and improving the cleanliness of their surroundings, they lack sufficient awareness and practical knowledge on proper waste management, particularly waste segregation.

One of the major challenges they face is the irregular garbage collection by the municipality, which hampers their efforts to maintain cleanliness. Moreover, the vendors highlighted the absence of separate dustbins for biodegradable and non-biodegradable waste, making it difficult for them to implement waste segregation effectively.

Given these challenges, it is evident that more such awareness programs should be conducted on a larger scale to educate and empower street vendors. Additionally, the government and municipality need to take urgent and consistent measures to support the vendors by ensuring regular waste collection and providing appropriate infrastructure, such as separate dustbins. Collaborative efforts between authorities and the community are crucial to achieving a cleaner, healthier environment.

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Waves

Purabjyoti Gogoi
3rd Semester, LL. B

(1)

"It's been 3 months since we last met!",

"Yes I get it, but I really won't be able to make it this weekend"

"how about the next? will you be available then?"

"Again, I can't assure you, Abhinav, about that."

"Don't be diplomatic Sarang"

"Guys please bear with me, I am really occupied this weekend with my group projects.."

"I wonder what type of group projects are those!" remarked Gunjan.

"Believe me guys, I have a lot to prepare."

"Fine we get it, Sarang!" letting out a sigh, "let's postpone it to next Saturday."

Abhinav, Gunjan and Sarang have been good friends since their college days. Having similar interests it did facilitate them in their bonding. Visiting book cafes, watching movies, travelling, and staying out till late at night during festivals were some of their common interests. After the completion of a three-year degree program, their ways did split.

Gunjan decided to discontinue further higher studies and choose to prepare for the competitive exams for various government jobs. While Abhinav continued with his persuasion of higher studies in Economics. As for Sarang, he got accepted to Management studies. Despite their distinctive career choices, they decided to have frequent meet-ups and continue their usual activities on weekends. Initially, it seemed to



happen as they thought so, but fate had other plans. Frequent meet ups and plans turned into months of uncertainty although they were almost in the same city. They often were occupied with their academics or other matters of such kind which left with no other option but to compromise their plans.

Today is one of such days when they had to reschedule their movie plan.

After the conference call with Abhinav and Sarang was over, Gunjan retired from his chair to the bed. He had high hopes to watch the newly released movie 'Kalki' in the theatre, which had created quite a sensation among movie enthusiasts. But since the plan was rescheduled, he felt a bit upset. He lay down in his bed and began to stretch. A tingling sensation did run through his joints and back. Just as he began to roll and whimper in his bed, his father entered the room with a loud bang. "He Gung..."

One might skip a heartbeat at such but for Gunjan it only made him sit at once on the bed. It was a thing he was accustomed to since the day he got his own room. The door had endured such moments throughout.

“Hey Gung! I need...”, before his father could complete his words, Gunjan spoke “My Hotspot on ..you can access it.”

“No it’s not, I just checked”, his father held out the mobile.

Gunjan got up from his bed and checked his own mobile that was left on the study desk. “It’s on ! I said ..see..”, he held the mobile up facing the screen to his father.

“Then why is it not connected to mine” , Gunjan took the mobile from his father and checked the default. His father had not turned on the Wi-Fi He turned it on and remarked , “You haven’t turned the Wi-Fi on , how it would work”

He handed the mobile back to his father, “No matter how many times I teach, you always forget to turn ...”

“So you were not studying” , his father said, staring at the unorganized desk with closed books and notebooks.

“No!”,

“NO !!”, his father repeated in his pitched voice.

“I mean Yes! I did but now am not” Gunjan gave his defence but in his mind he knew he had already lost.

“It’s only 1pm and you have suspended your studies. That ’s why your results are so appealing” , his father said in his critical tone “Knowing how to turn on Wi-Fi and Hotspot will not bring any job, you will have to study and go through your subjects well...”

“Yes! Yes! I know” , Gunjan shook his head in all directions “Now if you would excuse me Dad , I would continue with my maths practice”

“If you want to do it, then do it properly” , his father remarked and went out of the room. Gunjan settled on the chair and was about to open one of

his notebooks , his father returned back to the room again ,

“So you haven’t started yet” ,

Gunjan looked surprised and felt betrayed “ you just left a moment ago..”

“Keep your excuses” and he walked back and howled “Atlest clean your desk. It looks like a place for spiders and rats.” His father left the room without the door being closed.

Gunjan had no intent to study for the day as he felt quite exhausted. The math problems seemed obscure. For Gunjan maths was his Achilles heel. He turned the pages of the question guide that was provided to him in his coaching classes. One and half years ago when Gunjan had made the choice to appear for competitive exams after his bachelor course he took admitted in Academia Foton, a well known coaching institute in the city for eight months. When the eight months course was over it was all up to him to continue his preparations further. He appeared for a few exams in the course of the following year but couldn't make it to the selection round. These frequent setbacks often made him reconsider his decisions, "Maybe I shouldn't have dropped my higher studies.." is what lingered in his mind.

He began to turn the pages and stopped in the section of geometry. Those in his school days gave him quite a hard nut to crack. A few of those geometry concepts seemed as if they could even summon the devils from the depths of pandemonium. Although he had no intent to study for the day he knew he had to.

It was half past three, Gunjan lost track of time while he solved the problems. He turned the pages to see how much he had covered. Twenty one pages he counted. It looked enough to satisfy himself . He walked out of his room and began to roam in the house to grab something to eat. Sharda didi, the housemaid who was doing the dishes in the basin noticed him and asked, “Baba! Is there anything you want?”

“I was looking for some snacks”

“No snack at the moment, I will get some from market in the evening”



“Did I ? I don’t remember” Abhinav cackled while he drove his scooty with Gunjan on his back.

“The fault’s mine . I shouldn’t have expected you on time”

“it happens sometimes. Remember that day when you made us wait.”

Gunjan remembered it was a Friday, the day Sharda didi goes out to shop vegetables and everything else required in the kitchen until the next week.

She washed her hands, walked to the fridge and opened it. She took out an apple and handed it to Gunjan. “Sahab is having his afternoon nap”, she informed him.

Gunjan with the apple in his hand strolled back to his room. He sat relaxed in his wheelchair and opened his mobile. There were three missed calls by Abhinav. He called back Abhinav,

“What’s up you called thrice ?”

“That’s because you never pick up the first time” replied Abhinav in his snobbish tone.

“Well now I did,” giggled Gunjan.

“Whatever!” Abhinav paused for a while “Listen I was thinking why don’t we go to Sarang’s place. I mean if you are free”

“I am always free” stressed Gunjan “We can actually but he said he had projects to do..”

“Projects never end , you know that”,

“Well I can’t agree less on that.” Gunjan took a glanced at the clock and then said, “Fine if you say so!”, I will be ready within thirty minutes”

“I will pick you up at 4”

“Done!”

(2)

“You said 4pm ! Its 5:10pm now”

“STOP!” Gunjan hit Abhinav on his back “Don’t bring that up to shelter your habit”

Abhinav has always been of the snobbish kind who is critical and conservative of himself against everything that comes across. Due to his personality it was always difficult for him to make companions in a new environment. In his college days with the presence of Sarang and Gunjan by his side it was never difficult for him to remain social. While in the University he has been under conditional terms of relation with his classmates. With the rising scenario of unemployment he had his analysis that having more academic qualifications would aid him later in his quest for a fine job. So, he took admission in sociological studies. But it worked otherwise as the burden increased although he managed both the courses well enough. With his involvement with two subjects at the same time it however limited his time for other activities like making art and crafts in which he once excelled.

His friends who were once graced by his works often tried to ask him to restart.

He would just say,

“Well that won’t feed me!” ,and laugh it off.

Abhinav knew deep down that his muse had left him long ago.

“The sun’s down!” Gunjan said, gazing at the reddish sky.

The clouds shimmered like brushstrokes, casting a warm, tranquil light over the horizon. As twilight

began to descend, birds were on their way back to their nests, their soft calls echoed in the fading light.

As they drove, a huge flock of birds flew across the horizon leaving a sight to marvel. Both the boys were left flabbergasted.

Gunjan commented, "Hey that seems like one of your old paintings"

"Really I don't remember that"

"I am sure you made one like that once on canvas"

"Maybe!"

"You should make one again"

"Hold on tight! The road's bumpy" said Abhinav and drove.

(3)

"Sarang! Sarang! Open the door!"

"Open the door! Show us your group project" howled Abhinav.

"Maybe he's asleep, let me call on his mobile", Gunjan took out his mobile and began to call Sarang while Abhinav sniffed the doors and windows like a cat peeping inside.

"It's ringing! I can hear it", Abhinav said, who had his left ear on the door. He was about to knock when suddenly Sarang opened the door and Abhinav almost seemed to fall inside.

"GUYS!! You should have told me you were coming"

"We brought snacks," Gunjan said, holding up the bags.

"Move! I want to see the group project". Abhinav shoved Sarang aside who was at the entrance.

Sarang's home was in another town. When he got selected to Management Studies he moved into a small room with the rent of five thousand a month. The room had everything a student would require to survive in that phase: a kitchen adjacent to the small square room, a small bathroom where a man could fit himself well enough, a small bed and a table to study. The setup is quite that of a prison cell; The only difference lies in the fact that one

imprisons only the mind while the other does the both. Sarang always disliked the neon green paint on the walls, in the initial days he made his attempts to convince the landlord to make some changes but they were of no avail.

Abhinav raided the room as if some crime had occurred in the place. He scrolled through Sarang's desk to find something of his interest but there was none. Just then the dustbin at the corner of the room caught his attention. It was in fact in the state of demanding attention with overflowing stuff. He howled to Sarang "Atleast clean your dustbin"

"I will! I was about to actually."

"You two should have given me some hint. I would have cleaned my room."

Sarang said as he arranged the bed sheet for them to sit. Gunjan closed the door behind and hopped up into the bed. He occupied a corner and sat with his legs stretched across the bed. While Abhinav sat on the other corner of the bed. Sarang strolled across the room and turned the lights on.

"You have been avoiding our plans since the past three months. What's the deal?" Abhinav enquired.

"And what's this group project thing? I have been hearing about it since the past few weeks"

Both of them began their interrogation while Sarang went through the snacks they bought.

He took one and opened it.

"Don't ask about it! It's really exhausting" he said with chips in his mouth. "Try us!" said Gunjan as he opened a packet and handed it to Abhinav.

"Well, the group I am assigned to for the project, it's quite a headache"

"What trouble do you cause them?"

"Not me! It was them."

"Oh really!!" Abhinav pretended to be surprised.

"Actually it's the group members. There's a lack of coordination among us. Each one has their own thing going on and are not responsible."

“You said you had problems with your previous group projects too,” said Gunjan.

“All my classmates are the same. They always tend to run away from responsibilities and do their individual thing”

“Well similar is the case of mine. Last month I also had to do a group assignment. It was such a tussle to put up with each other. Their way of presentation

was not appealing at all and due to them I too had to suffer...it's such..”

“Our earlier college mates were far better than these.”

“To be honest I feel that frequently these days” agreed Abhinav.

Abhinav and Sarang complained about their academic stress and coordination. Meanwhile Gunjan completed half of the snacks. Him completing a packet over the other caught Sarang's attention.

“I thought those were for me,” said Sarang.

“Don't be greedy! Eat those” Gunjan said in his defence.

Sarang avoided that and picked up a snack. He continued ,

“Those hippies of my class, they could have done the project without causing huge expenditure. But no, they won't listen to me no matter how many times I suggest.”

“I can resonate to that,” said Abhinav.

“I don't have the available budget to spend with



open arms.” Sarang cried.

“Nowadays I feel quite pitiful to ask for money from my father.” Gunjan released a sigh “I know he would give me but I don't feel like asking”

“That's natural to happen. It happens to me too”, Abhinav added.

“I too feel the hesitation. They are already paying the huge amount of fees for my studies”,

“Education's getting quite expensive with time”, Gunjan commented.

“Absolutely! They ask for huge amounts at a time.” Sarang spoke as he calculated the amount in his mind “Mine was eighty thousand, forget the expenses of the books, rent and other essentials..”

“mine is twenty two for each semester” Abhinav gave his numbers.

Gunjan had no such numbers to present. He sometimes felt an outcast to the academic discussions although his friends never regarded as such. Moments like such on occasions made him

question his choice for dropping his further higher studies.

As Gunjan was tangled up in his thoughts, Sarang said

“Just the other day we were twenty one and so carefree and now ...”

“Unemployed, stressed and uncertain and what not?” said Gunjan.

“You will get your job ahead of us, I have that hunch” Abhinav said with his optimistic gesture.

“Last time when you said something with so much optimism, as far as I could remember there was a breakup” Gunjan turned his head to Sarang.

“What?? Don’t give me that look” Sarang looked aside.

“Well consider me as a seer..I speak only what’s bound to happen.”

“Fine! If it happens I will take you two on a trip with my first salary” he laughed it off along with the others.

“Your situation will be better!” Sarang commented for Abhinav “You are going to have two educational degrees”

“Correct! It would be easy to get a job” added Gunjan.

“Keep it to yourself ! These are things to say.” Abhinav sounded annoyed.

“Well we are not wrong”

“That’s for say , there are many PhD scholars and people with qualified academic certificates. The irony is they are still without any jobs.” Said Abhinav.

“That’s true though. The other day when I went for my competitive exam the candidates were so qualified” said Gunjan with concern. “ At times I feel an existential crisis looking at their state. I feel miserable sometimes”

“It’s okay to feel it. Coaching and preparing for competitive exams is hard. Its brings us mental exhaustion” asserted Sarang

“Absolutely! It’s like a long meditation with uncertainty.”

“It might happen or not..” expressed Abhinav.

“I just wish I could get a decent job and provide financial support to my family.”

“So do I”

“This phase of life is really getting on my nerves “

“Really” said Abhinav.

Their discussion dove into the harsh realities of life and the struggles most teenagers of the generation faced. They knew their issues but couldn’t help themselves no matter what they tried.

“Enough with the harsh thoughts , what have you guys been doing recently besides study?” Gunjan tried to change the course of discussion. He turned to Abhinav first, “Did you make any new art piece?”

Abhinav shook his head in denial.

“Why not? It’s been ages though since I last saw any” enquired Sarang.

“No time at all for those. I am entirely caught up between my two subjects”

“Can’t help it ! To be honest I lost my touch and motivation” Abhinav expressed in his thoughtful tone.

“Well it’s never too late to restart. Start posting in social media handles like the old days.” said Gunjan. “Speaking about motivation I too seem to have lost my touch in story writing.”

“I haven’t even played my guitar for a long time”. Sarang said with a thoughtful note. It made him realise he too has lost touch with art.

Their occupancy with curriculum left them with less time to spend and explore their inner self.

They continued their chat and told the things they faced in the past three months. Their relationship status, their academics, and everything that happened so far. They lost track of time due to it.

“What’s the time?” Abhinav asked Gunjan.

"It's 9:20 pm." Gunjan added "Maybe we should get going. It's too late."

"Yes! If I don't get there before 10 pm my parents might disown me for the night." spoke Abhinav as he collected his belongings and got ready to leave. He turned towards Sarang "And you !! Just clean the room or at least empty that dustbin of yours. It stinks!"

"And do well with your group projects. Try to do your part well" Gunjan added.

"It shall pass! Be on your way now guys, it's late!"

(4)

It was almost 10pm when Gunjan looked at his watch before entering the house. He slowly knocked on the door. Sarda didi opened the door "Oh Baba! Come inside"

"Where's Dad?"

"He's sleeping"

"Did he do his dinner?"

"Yes ! Yes ! Baba. You go freshen up, I will set the table."

"Didi I will eat a little later"

Gunjan was about to walk into his father's room and peeped inside. His father was sound asleep. Gunjan backed and strolled towards his room . He came back to the drawing room where Sharda didi was watching television as usual.

"Didi I had something to ask"

"Yes baba"

"It's out of the box actually..."

"Ask ask"

"If someone's caught up in a situation which he can't change in any way possible what must he do? Like the person is trying his best to change the situation but in no way he can."

"It's so simple Baba! Just go with the flow for the moment. Everything changes with time"

"Hmm..", Gunjan nodded,

"The waves roll in, strike us, and then recede back into the ocean...what matters is our approach to them."

"Well you sound quite philosophical. Where did you get such insights ?"

"I watch too many shows like ..."

"Forget it! I am going to study for a bit" , Gunjan said and headed back to his room. He sat on his chair and dropped a message to Abhinav to check if he reached. Abhinav replied "Barely survived!"

Gunjan smiled and kept the mobile aside. He opened his maths notebook ,ready to practice some as he uttered with a deep breath,

"Waves!"

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Snippets

Neural Complexity: The human brain has around 86 billion neurons, with each neuron forming thousands of connections, making it the most complex biological structure known.

Cognitive Flexibility: Unlike AI or animals, human intelligence excels in abstract thinking, problem-solving, and adapting to completely novel situations.

Collective Intelligence: Humans amplify intelligence through collaboration, creating shared knowledge systems like language, science, and technology.

Emotional Intelligence: Unlike traditional IQ, emotional intelligence (EQ) plays a crucial role in decision-making, leadership, and social interactions.

Brain Efficiency: The human brain consumes only about 20 watts of power—less than a light bulb—while performing computations beyond the reach of modern supercomputers.



The 11 PM Call

Sanjana Prajapati
LL. B 3rd Semester

them too." They were my colleagues, my juniors, people I once trusted. But now, I can't fathom what I could have done to deserve such cruelty. Once bright with hope, my eyes suddenly plunged into a deep, suffocating ocean of darkness. The faces around me were hauntingly familiar, yet their actions were unrecognizable. I struggled to breathe, to reconcile the faces I knew with the horrors they inflicted, but my mind refused to accept this cruel reality. As I sank deeper and deeper into despair, my lungs burned, desperate for air, while my heart ached, unable to comprehend the betrayal that surrounded me. With each hand that drew closer to me, my desperate thirst and hunger for freedom seemed to fade. I tried to mutter something, but the words barely escaped, as if even

Hi! I am a woman, and this is my story. Surely, calling my mom at 11 p.m. isn't something unusual, right? I believe we've all done that with our parents. So, I called her and said, 'Hello, Maa! I've just arrived at my workplace and am about to start my rounds. After that, I will probably be home by tomorrow morning. Please ensure Dad takes his medicines on time, and don't worry about me. Have a good night's sleep. Goodnight. Bye!'

With a smile, I proudly donned my white coat, unaware that it would soon be stained with my own blood. As I walked through the corridors, taking rounds on my patients, I couldn't help but feel a deep sense of fulfilment. The act of serving those for whom I had dedicatedly studied for more than seven years filled me with an indescribable emotion. Just as I began to sense the fragile hope within me, it was mercilessly shattered by those who wore human faces but carried the souls of monsters. If only I could call out to my mom, to tell her, "Mom, I know them—them, and them, and

my voice had been silenced by fear. Tears began to flow, racing down my cheeks as the horrifying realization struck—these monsters were forcing my legs apart. Paralyzed by terror, I couldn't scream, beg, or resist. My mind spiralled into a dark abyss as a cold, merciless hand tore away my white coat. I didn't fight back; it was as if some part of me had resigned, expecting this nightmare.

The seminar room, once a place of learning, was now nothing but a void of darkness and a silence so chilling that it still haunted me. No one heard me, Mom. I called out for help, but my cries for mercy were swallowed by the emptiness. I wonder now, where was everyone? Hours later, I awoke on the cold, unforgiving floor—the very floor where I once served with pride. But now, I lay there with broken ribs, my blood seeping into the ground. My vision blurred, and I remembered the spectacles you once said made me look so smart and ambitious. They shattered those too, Mom. They stomped on my face, and the shards pierced my

eye, blinding me. The pain was excruciating, yet my body felt lighter as if it was slowly slipping away from me.

Even as I drifted, the vile touch of those men yanked me back to the cruel reality, pressing me mercilessly into the cold, unyielding tile. I'm sure they heard my bones cry out as they cracked, and I heard the whimper of my stethoscope as it pressed against my face. I was there in that room, surrounded by darkness, my bones breaking, my body growing stiff. But strangely, I felt no pain—was it because I was slipping into unconsciousness? Were my eyes open or closed? I couldn't tell.

Why did this have to happen to me, Mom? Was it because I spoke out against the corruption in the hospital? Was this brutal attack planned from the start? My mind raced with questions, each more agonizing than the last. I didn't rise from that filthy floor—I longed to be under the open sky, gazing at the stars. But the men had other plans. I overheard them—talking about stopping my breath. Were they talking about me? By then, I was too far gone to care. My mind was struggling, grappling with something I couldn't quite grasp, and then, suddenly, it hit me— My throat, ensnared by merciless, cold-blooded hands, constricted painfully as my mind grappled with the horrifying realization that I had only a few breaths left to take. In those excruciating moments, a torrent of thoughts overwhelmed me: all the words I never got to share with my mom, the countless emotions I yearned to express, the dreams I would never see fulfilled, the mornings I would never awaken to, and the smiles I would never again experience. My mind, defiant and stubborn, refused to accept this cruel fate, while my body, already suspended in the air, was subject to each agonizing contraction that signaled the man's overpowering grip on my life. As my consciousness clung to the precious beauty of those fleeting seven seconds, a profound sorrow washed over me. I tried to find solace in the fragments of what I was leaving behind, and with a heart aching from the pain, I surrendered and...

I was a woman and this was my story!

Snippets

- **Home to the Big Five:** Kaziranga National Park is famous for its "Big Five" - the one-horned rhinoceros, tiger, elephant, wild water buffalo, and swamp deer.
- **Highest Rhino Population:** It harbors the world's largest population of the Indian one-horned rhinoceros, with over 2,600 individuals.
- **UNESCO World Heritage Site:** Kaziranga was designated a UNESCO World Heritage Site in 1985 due to its exceptional biodiversity.
- **Tiger Density Hotspot:** Despite being known for rhinos, Kaziranga has one of the highest tiger densities among India's national parks.
- **Flood-Dependent Ecosystem:** Annual floods of the Brahmaputra River play a vital role in maintaining the park's grasslands and biodiversity.
- **Migratory Bird Paradise:** Kaziranga is an Important Bird Area (IBA), attracting migratory birds like the great hornbill, pelicans, and bar-headed geese.
- **Anti-Poaching Success:** Strict conservation measures, including armed forest guards, have significantly curbed poaching in the park.
- **Traditional Jeep and Elephant Safaris:** Visitors can explore the park through jeep and elephant safaris, offering close encounters with its incredible wildlife.

The Crystal of Ashenwood Groove

Kinnari Das
LL.B. 1ST Semester

In a quiet village at the edge of the vast and mysterious forest, Rohan, a young blacksmith, dreamed of a life beyond the clinking of his forge. Though his skills in crafting swords and armor were unmatched, he longed for adventure, a chance to prove himself beyond the anvil. The villagers often shared the tales of ancient relics, forbidden lands and forgotten heroes, but one legend intrigued Rohan the most- the crystal of Ashenwood groove. It was said that the artifact had immense power, hidden in the heart of the forest, capable of bestowing both light and darkness.

One evening, as the sun dipped below the horizon, a hooded stranger arrived in the village. They were cloaked in shadows, their voices low and urgent. "You are Rohan, the blacksmith ?" the stranger asked.

"I am," Rohan replied cautiously, setting down his hammer.

Without hesitation, the stranger pulled a small glowing amulet from his bag and handed it to Rohan. "The Crystal of Ashenwood Groove is in danger. A great evil seeks to claim it. You must protect it - only you can."

Before Rohan could ask more, the stranger vanished into the night, leaving him with the amulet and a map. Conflicted but intrigued, Rohan finally made a decision. By dawn, he had packed his tools, strapped on a sword of his own, and set out for the unknown.

The map led him deep into the forest, a place that seemed alive with whispers and shadows. After several days of travel, Rohan encountered Kael, a sharp tongue rogue who had been tracking the same map. Though Kael's motives were unclear, he offered to guide Rohan through the terrain.

Rohan accepted Kael's offer knowing that he could not face the forest alone. The partnership was uneasy at first. They faced several things in the journey and also attacks from shadow beasts. As they journeyed, Kael revealed his true reason for

seeking the crystal- his sister Aria, had been taken by the shadow beasts and only the crystal could help or save her.

The journey led them to the same forgotten ruins where they found inscriptions about the crystal's origins. They learned that the crystal was a fragment of star, meant to protect the world but if tainted by darkness it could destroy everything.

Guided by the amulet, they finally reached the hidden temple of Ashenwood Groove. The temple was carved into the side of a waterfall surrounded by the obsidian statues. Inside they found the crystal floating above the pool, its light pulsating faintly.

But they were not alone. The Shadow king had already arrived there, the king emerged from the shadows, he sneered, "you've done well to bring me the amulet." A fierce battle ensued between them. The Shadow king wielded dark magic while Rohan fought valiantly with his sword, Kael used his agility. The Shadow king was too powerful and their efforts were in vain.

In a desperate moment, Kael used the amulet to create a barrier of light, protecting Rohan. Remembering the inscriptions Rohan realized that the crystal had to be destroyed. He struck the crystal with his sword shattering it. The explosion was blinding. The light from the explosion consumed the Shadow king, vanishing the darkness forever. The shards of the crystal dissolved into the air.

When the light faded, Rohan and Kael found themselves alone in the temple. Though the crystal was gone its essence remained within them. Rohan felt warmth in his chest- a fragment of light had chosen himself as its guardian. Kael meanwhile found his sister Aria, freed from the Shadow's grasp, alive and well.

The three returned to the village as heroes, though Rohan knew his journey was not over. The amulet continued to glow faintly, a reminder that light must



always be protected. Rohan's name became path and protect the world from the forces of
legend- a blacksmith who dared to forge his own darkness

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A Tort-full Tale of Ned Negligent and the Troublesome Tree

Silchi Shreya Kashyap
LLB 3rd Semester

In a small town called Litigiousville, where lawsuits were as common as morning coffee, lived a man named Ned Negligent. Ned wasn't the sharpest tool in the shed, but he was friendly, and everyone knew him as the guy who could mess up just about anything without even trying.

One day, Ned decided to spruce up his backyard by planting a tree. Not just any tree, but a massive oak he'd bought at a discount from a traveling tree salesman. "This oak is going to be the pride of my yard," Ned declared proudly as he planted the tree right on the edge of his property line, a little too close to his neighbor's house.

Now, Ned's neighbor was Mrs. Prudence Prickly, a woman who kept her garden in perfect order and her legal knowledge sharper than her garden shears. Mrs. Prickly took one look at the towering oak and immediately saw trouble. "Ned," she called over the fence, "that tree is far too close to my property. It's going to cause problems."

"Nonsense!" Ned replied. "Trees are nature's gift! It'll just give you some extra shade."

Mrs. Prickly frowned. "If that tree causes any damage, I'll hold you responsible, Ned!"

Ned just laughed it off, but Mrs. Prickly wasn't joking. She was already mentally drafting a lawsuit in case anything went wrong.

A few months passed, and sure enough, the tree grew at an alarming rate. Its roots began to snake their way under Mrs. Prickly's

perfectly manicured lawn, cracking her pristine driveway. One morning, after a particularly stormy night, Mrs. Prickly woke up to find a giant branch from Ned's oak tree had crashed through her kitchen window, scattering her breakfast and her legal books across the floor.

"This is a TORT!" Mrs. Prickly yelled, shaking her fist at the sky.

She marched straight to Ned's house, where she found him attempting to trim the tree with a pair of children's safety scissors. "Ned! Your tree has trespassed on my property, caused damage, and violated my rights! You're liable for everything under the doctrine of nuisance, negligence, and trespass!"



Ned blinked. “Uh, what’s a tort?”

Mrs. Prickly rolled her eyes. “A tort, Ned, is a civil wrong that causes someone else to suffer loss or harm resulting in legal liability. And boy, are you liable!”

Ned scratched his head. “I thought torts were those little French pies.”

“No, Ned. Tarts are pastries. Torts are what you’ll be paying for when I take you to court!”

Realizing the gravity of the situation, Ned tried to make things right. He offered to pay for the damage, but Mrs. Prickly, being the legal eagle she was, insisted on taking the matter to Small Claims Court to teach him a lesson.

In court, Ned stood nervously in front of the judge, who was already familiar with Mrs. Prickly’s penchant for suing over the smallest infractions.



“Mrs. Prickly,” the judge sighed, “what is it this time?”

Mrs. Prickly launched into a detailed explanation of the damage caused by Ned’s tree, citing cases, precedents, and legal doctrines with the fervor of a law professor. She ended with a dramatic, “I demand compensation for my broken window, ruined driveway, and emotional distress from living in constant fear of falling branches!”

The judge turned to Ned, who was holding a crumpled piece of paper with what he thought was his defense. “Uh, Your Honor, I didn’t mean any harm. I just wanted to plant a nice tree. And, uh, I brought you some homemade torts... I mean, tarts. To, you know, make up for it.”

The judge tried to stifle a laugh. “Ned, do you understand what a tort is?”

Ned grinned sheepishly. “Well, I think I do now. It’s when you accidentally turn your neighbor’s kitchen into a lumber yard, right?”

The judge chuckled. “Close enough. But unfortunately, you are liable for the damage. I’ll award Mrs. Prickly compensation, but let’s not go overboard.”

Mrs. Prickly beamed with satisfaction, and Ned handed over the check. As the court adjourned, the judge called Ned over. “Ned, next time you plant something, maybe consider where it’s going to grow. And keep the tarts coming—they’re excellent.”

Ned nodded enthusiastically. “Will do, Your Honor! I’ve got a great recipe for pecan torts—uh, I mean, tarts—ready for next time.”

And so, Ned learned a valuable lesson about torts, trees, and neighbors with a love for the law. From that day on, he made sure to plant his trees far from anyone’s property line—and his baking skills became the talk of the town. As for Mrs. Prickly, she was content knowing she’d won her case and had a steady supply of delicious tarts to sweeten the deal.

The Unbroken Spirit

Meghal Pasari

B.B.A LL.B 1st Semester

As Kirti walked into the dimly lit library, the weight of her dreams seemed to crush her. Another semester, another mountain of case laws to conquer, another hurdle to overcome. Kirti, a second-year law student, felt the familiar creep of doubt.

“Why am I doing this?” she wondered, staring blankly at her textbooks.

Just then, a frail figure caught her attention. An elderly man, dressed in a worn suit, sat across her, pouring over a thick textbook. His eyes, though tired, shone with determination.

Curious, Kirti approached him, “Sir, what brings you here?”

The man looked up, his face etched with lines

of hardship. “I am preparing for my Bar exam again.”

Kirti’s eyes widened. “Again?”

“Yes, I’ve failed three times already. But I won’t give up. I promised my wife that I would become a lawyer to fight for justice for our community.” He paused, collecting his thoughts. “You see, our community’s land was forcibly acquired by the Government for a mining project. Many families were displaced and their livelihoods were destroyed. The mining company polluted our water sources and our children fell ill. I want to fight for their rights, to ensure they receive fair compensation and rehabilitation.” His voice cracked with emotions. “I remember my wife’s words: ‘Justice is not just a word, it’s a promise we must keep.’ The man said, “I won’t rest until that

promise is fulfilled.” His eyes sparkled with determination. “I’ll fight for our community’s rights, no matter how long it takes.”

Kirti felt a surge of admiration. “You are an inspiration, sir.”

The old man smiled. “I’m just a man who refuses to lose hope. Law is tough but it’s nothing compared to life’s battles. You will face setbacks, but don’t let them break you.”

Kirti listened, entrenched, as he shared his story. A story of struggle, perseverance, of hope.

That chance encounter transformed Kirti’s perspective. She realized that Law school wasn’t just about academics; it was about cultivating resilience, empathy, and courage.

With renewed determination, Kirti dove into

her studies. She joined a project, helping underprivileged women access justice. Every victory, no matter how small, reignited her passion.

Months later, Kirti stood before the same elderly man, now a fellow lawyer, in a packed courtroom. Together, they argued a landmark case, fighting for the rights of backward communities.

As the judge delivered the verdict in their favor, Kirti felt an overwhelming sense of pride. The old man’s words echoed in her mind: “Hope is the spark that ignites the fire of justice.”

Kirti’s journey wasn’t easy, but she learned that hope can

conquer even the darkest doubts.



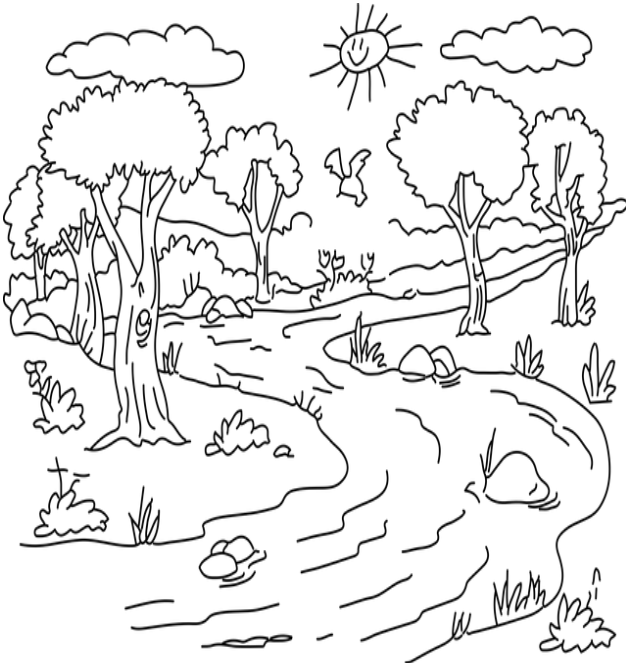
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Poems

Echoes of Fortitude

Adil Imam

L.L.B 1st semester



In the heart of Assam, where the Brahmaputra
flows
Amidst the tea gardens, where resilience grows,
A spirit of strength, in every soul's core.
Echoes of fortitude, forevermore.

Through trials and storms, we stand tall,
With dreams in our hearts, we conquer all,
In classrooms and fields, our passions ignite
Guided by wisdom, we reach for the light.

With every step forward, we pave the
way, Building tomorrow, day by day.
Our voices united in harmony song.
Together we're strong, together we belong.

So here's to the journey, both near and far.
To the dreams we chase, like a shooting star.
In the pages of history, our stories unfold,
In the echoes of fortitude, forever bold.

Skylark of Freedom

Jasmin Ahmed

Ex-Student

Under the gloomy clouds of uncertainty,
Every bird is dreaming to fly high,
But outside there is deep darkness of insecurity;
Going out is very dangerous,
Hunters are awaiting to hunt,
And situation is very outrageous;
My family and friends are awaiting for me,
As I promised to have meal together,
But I don't know when I'll be free;
No one knows mine and flock's dismal tidings,
Yet keeping aside the danger alarming,
I have to go out and keep on fighting;
Now, though it is dark,
I need to fly for a bright morning,
As I am not an ordinary bird but the SKYLARK;
I'll struggle for a better future and freedom,
And send back the hunters to where they come
from.



Picolo the Marionette

-Purabjyoti Gogoi

LL. B 3rd Semester



“Caro Picolo ! Caro Picolo ! Serve thy maestro

Winged men from lake of inferno,

Come to steal thy old maestro...

Caro Picolo ! Caro Picolo ! Bring in the wise medico.”

Cry old ailing maestro to his Marionette.

“Release strings thee hold in thy crooked fingers

Picolo'll fly amidst the clouds of moon in day,

Picolo'll fly amidst the waves of sun

To get thy medico from below the southern sky

Release strings thee hold in thy feeble thumb.”

Poor dummy Picolo know no route

Fool dummy Picolo grew no intelletto.

Old maestro when let go

Strings of Caro Picolo,

Held since dates known only to Diavola

Fie! Fie! Picolo fell side to old maestro

Dreams of Picolo to fly free drop in inferno.

Fury Picolo curse his maestro,

“String thee held since age uncharted

Wrecked intelletto of Picolo

Snatched the wings of thy Picolo

Perish old maestro! Perish thou assassino !”

“Fie Picolo ! Worthless Marionette

Old maestro kept thee dear

Perish in bin of old citta street”

“Selling my art, thee pick pane

Picolo dresses in rugs of old

Fool maestro dresses in feather Cappello

Perish old maestro in lake of inferno!”

Maestro - Picolo deal in curses

Soon winged men from lake of inferno

Packed spirit of old maestro,

Leaving back silent, spirit lost Picolo the Marionette.

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The Journey Within

Md. Aman
LL.B. 1st Semester

In the chaos of life, where dreams collide,
We tread paths unknown, with hope as our guide.
Between the lectures, the books, and the dust,
Lies a journey within, our quiet quest.

A college, they say, is more than its walls,
It's the laughter in halls, the rise after falls.
It's the bonds we form, the lessons we glean,
The bittersweet moments that lie in between.

The world outside whispers, "Success is the key,"
But success isn't always the trophy we see.
It's the courage to try, the strength to believe,
To embrace each failure and choose not to grieve.

In this garden of growth, where seeds are grown,
We learn not just facts but ways to be known.
We find our passions, we fight through our fears,
And carve out a path through laughter and tears.

So here's to the journey, the highs and the lows,
To the friends we have made, the knowledge that grows.

In the tapestry of life, this is but one thread,
Yet it leaves in our hearts the life we have led.

When the chapter ends, and farewells are due,
Remember the lessons, the joy, and the view.
For college is fleeting, but memories stay,
Lighting our souls on the darkest of days.

Fortiori
Reflecto



The Price of Survival

Johnson Gogoi
B.B.A. L.L.B 3rd Sem

The cost of living rises high
As wages stay beneath the sky.
We work and grind from dawn till night.
Yet barely catch the flickering light.
The rent, the bills, they pile up tall
While empty cupboards' echo calls.
of dreams deferred, of futures stalled.
By pockets bare and spirits marked.
The gas, the bread, the basic needs.
Now luxury We Can't afford to feed.
We Count each coin, each choice we make
As heavy hearts and hands must break
But in the cracks, we find a Way
Through neighbors, and friends, who help
each day.
For though the price of life is steep
together, hope is what we keep.



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The Selfless Mother

Abanga Melo
LLB 1st Sem



“A lady with a heart of gold, and hair so free,
Shines like sunshine in the morning sea.
She cares for all, with a loving hand,
But forgets her own need, in a world so grand.
Sometimes I wonder how she can be so
courageous every day.
She is none other than my mother, in every
way.”

“In temples and churches, they search for a
higher power,
But I have found mine in my mother ‘s every
hour.

For me, she is more than a god: she is the light,
That guides me through the darkness, and it fills my life.
I wish to be like her, so brave and kind,
She’s my mother, my peace of mind.

.....

The Weight of Expectation

Riya Kumari

B.B.A L.L.B 3rd Sem.

She loves to fulfill her parents'
expectation,
But soon it became a burden for her,
yet she didn't give up; she replaced her
paintbrush
and colors with heavy books and pens.

At first, she was shining like a star,
each goal achieved, each task completed.
But soon, she grew exhausted,
as the burden heavily weighed on her.

Her motivation drained away,
and slowly, her health began to fail.
A star that once shone so bright
now dims, lost in a world too heavy to sail



Whispers of the Earth

Pahi Konwar

B.B.A. LL. B 3rd Semester

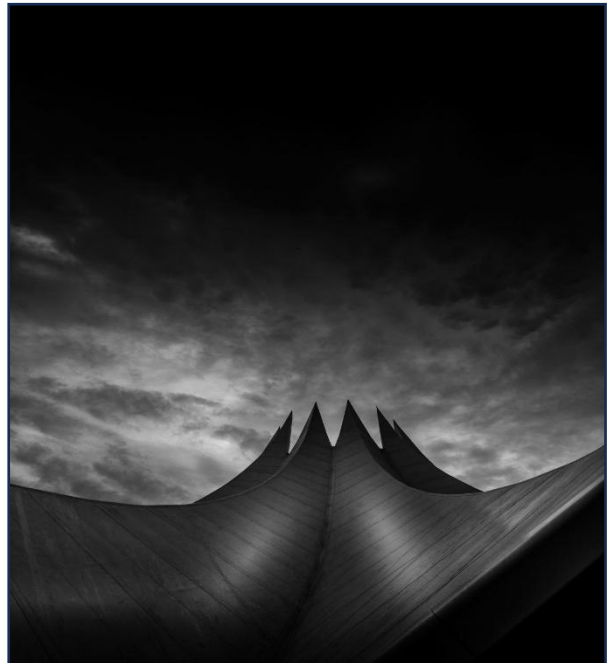
The Earth is crying, can't you hear?
Her rivers are drying, skies unclear.
Forests whisper of the past,
Of days when trees stood tall and vast.

The oceans rise, the icebergs fall,
We're losing balance, after all.
The creatures flee, their homes crowded,
While human hands leave scars misplaced.

The smoke, the smog, the chasing air,
Do we still care, do we still dare?
To change the course, to mind her soul,
Or will we let her pay the toll?

But hope alive lingers in the breeze,
In every seed, in every tree.
The future calls, it's ours to shape,
Before we reach that point too late.

So rise, stand tall, and make it right,
For earth, for all, let's turn right.
To morning lights, to skies to blue,
The earth depends on me and you.



বৰ্তমানৰ যুৱসমাজক শ্ৰীমদ্ভাগবত গীতাৰ আধ্যাত্মিক মার্গদৰ্শনৰ প্ৰয়োজনীয়তা

শ্ৰীমতী মনালিছা মেধি
প্ৰবক্তা

সাম্প্ৰতিক সময়ৰ যুৱ উশৃংখলতাই এক ভয়াবহ মহামাৰী ৰূপ ধাৰণ কৰিছে। কিয়নো বৰ্ধিত ৰূপত নৈতিক স্থলন, নিচাজাতীয় দ্ৰব্যৰ বজাৰ আৰু যৌনগন্ধী গীত-মাত-নৃত্য ভৰা মায়াবী-জগতৰ সহজ লভ্য নীলা ছবিৰ প্ৰচলনে যুৱ প্ৰজন্মক বিপথে পৰিচালিত কৰিছে। স্কুলৰ পাঠদান চলি থকা অবস্থাত ছাত্ৰ-ছাত্ৰীৰ মাজত চুৰিকাঘাত, বন্ধু বান্ধবৰ মাজত মাৰপিট, সামাজিক মাধ্যমৰ অপপ্ৰয়োগ ইত্যাদি ঘটনা আমি সঘনাই কাকতে পত্ৰই পঢ়িব পাওঁ। এই মানসিকতাই আমাৰ সমাজখনক বাৰুকৈ প্ৰভাবান্বিত কৰিছে। সম্যকভাবে বিচাৰ কৰিলে দেখা পোৱা যায় যে, বিদ্যাৰ উত্তম আধ্যাত্মিক বিদ্যাই এই সকলো অবক্ষয় আঁতৰাব পাৰে। যিটো নেকি নতুন শিক্ষানীতিয়েও স্বীকাৰ কৰিছে। সেই সূত্ৰে শিক্ষা ব্যবস্থাত মূল্যবোধৰ শিক্ষা সংযোজন কৰাৰ চিন্তা অব্যাহত ৰাখিছে।

স্মৰ্তব্য যে, দেহ আৰু আত্মাৰ অন্তঃকৰণৰ মহামিলনৰ পৰা উদ্ভৱ হোৱা জ্ঞানেই হ'ল আধ্যাত্মিক জ্ঞান। মানুহক আধ্যাত্মিক জ্ঞানে সন্মাস ল'বলৈ নিশিকায়। শিকায় মাথো আত্ম দৰ্শন আৰু আত্মোপলব্ধি। আধ্যাত্মিক জ্ঞানে মানুহক সুস্থ সবলভাবে ৰাখি সংসাৰ যাত্ৰা কৰিবলৈ অধিক কৰ্মস্পৃহা আৰু উদ্দ্যমৰ জন্ম দিয়ে। ভাৰতীয় সনাতন ধৰ্ম উপলব্ধি চাৰি বেদত, চাৰি বেদৰ সাৰমৰ্ম উপনিষদত পোৱা যায় আৰু সকলো উপনিষদৰ উত্তম হৈছে শ্ৰীমদ্ভাগবত গীতা।

শ্ৰীমদ্ভাগবত গীতা বিশ্বৰ এখন সৰ্বশ্ৰেষ্ঠ বহুসময়ী ধৰ্মগ্ৰন্থ। গীতাৰ উপদেশ কোনো দেশ, কাল, ধৰ্ম, বৰ্ণ বা সম্প্ৰদায়ৰ গণ্ডীত আবদ্ধ নহয় আৰু সেইকাৰণে গীতাশাস্ত্ৰ যুগ যুগ ধৰি সমগ্ৰ বিশ্বত সমাদৃত হৈ

আহিছে। বিভিন্ন ভাৰতীয় ভাষাৰ বাহিৰেও বিদেশী ভাষাতো গীতা অনুদিত হোৱাৰ উপৰিও প্ৰচলিত হৈছে। উল্লেখযোগ্য যে ৰাছিয়া আৰু আমেৰিকাৰ দৰে শক্তিধৰ ৰাষ্ট্ৰৰ ৰাষ্ট্ৰনেতাই শপত গ্ৰহণ অনুষ্ঠানত গীতাৰ শ্লোক আঁওৰাই শপত লোৱা উদাহৰণে গীতাৰ আন্তঃৰাষ্ট্ৰীয় প্ৰভাৱক বাৰুকৈয়ে প্ৰমাণিত কৰিছে। সেয়েহে আমি শ্ৰীমদ্ভাগবত গীতা জীৱনদায়িনী প্ৰেৰণামূলক গ্ৰন্থ হিচাপে ল'ব পাৰো।

জীৱনৰ আলি দোমোজাত উপস্থিত হৈ দিশহাৰা অৰ্জুনৰ মার্গদৰ্শক আছিল গীতা শাস্ত্ৰ। মহাভাৰতৰ যুদ্ধৰ আগত অৰ্জুনে শ্ৰীকৃষ্ণক জীৱন জড়িত বহুতো প্ৰশ্ন কৰিছিল। সেই প্ৰশ্নবোৰ অকল অৰ্জুনৰ নহয়, শংকিত নৱপ্ৰজন্মৰ। এইখন স্বয়ং ভগৱান শ্ৰীকৃষ্ণৰ শ্ৰী মুখনিঃসৃত বহুসময় দিব্যবাণী। ভগৱানে মানুহৰ কল্যাণৰ কাৰণে অৰ্জুনক নিমিত্ত মাত্ৰ কৰি এনে পৰম দিব্য উপদেশ প্ৰদান কৰিছে, যিয়ে সহস্ৰাধিক বছৰ ধৰি ধৰ্মপ্ৰাণ মানুহক অনুপ্ৰাণিত কৰি আহিছে।

শ্ৰীমদ্ভাগবত গীতা জীৱনৰ বিয়লি বেলাৰ পৰিৱৰ্তে জীৱনৰ দোকমোকালিত পথ প্ৰদৰ্শক ৰূপে অনুসৰণ কৰিব লাগে। বহুতে ভাবে, বৃদ্ধ অবস্থাত আধ্যাত্মিক চৰ্চা কৰিম বুলি কিন্তু এইটো সম্পূৰ্ণ ভুল ধাৰণা। দিনটোৰ অকণমান সময় যদি আমি ধ্যান বা প্ৰাৰ্থনাৰ জৰিয়তে আধ্যাত্মিক চৰ্চা কৰো তেন্তে ই আমাৰ শৰীৰত ধনাত্মক শক্তিৰ সৃষ্টি কৰে।

যুবশক্তি হৈছে সমাজৰ ৰাজহাড়, অসীম শক্তি আৰু সম্ভাবনাৰ প্ৰতীক। এখন সমাজৰ শান্তি-শৃংখলা, সুখ-সমৃদ্ধি সুনিশ্চিত কৰিবৰ বাবে যুবক-যুবতীসকলেই ঘাই অবলম্বন। গতিকে আধ্যাত্মিক শিক্ষাৰ জৰিয়তে মনৰ অসং প্ৰবৃত্তি সমূহক নিয়ন্ত্ৰণ কৰিবলৈ সক্ষম হ'ব। সত্য, প্ৰেম, অহিংসা,

পৰোপকাৰ, সহনশীলতা, পাৰস্পৰিক সহযোগিতা, স্বাৰ্থহীনতা আদি সদৃশ গুণবোৰ বিকশিত কৰি তুলি ভাৰতীয় আধ্যাত্মিক ঐতিহ্যৰ সু-যোগ্য উত্তৰাধিকাৰী হ'ব পাৰিব। সেই বাবে শ্রীমদ্ভাগবত গীতাক সাৰথি হিচাপে লৈ আমাৰ যুৱ সমাজ আগ বাঢ়ি গ'লে সমাজ সুন্দৰ আৰু উন্নত হ'ব।

মহাভাৰতৰ সময়ত কৌৰৱ-পাণ্ডৱৰ যি মহাৰণ হৈছিল, তাত অৰ্জুনে বিৰোধী পক্ষত আত্মীয় স্বজনক দেখি তেওঁ যুদ্ধ কৰিবলৈ অসম্মত হৈছিল, ভগবান শ্রীকৃষ্ণই অৰ্জুনেৰ মোহ দেখি নানা উপদেশ দি অৰ্জুনেৰ মোহ ভংগ কৰে। অৰ্জুনে শ্রীকৃষ্ণৰ পৰা উপদেশ পাই ৰণ কৰাটো স্বধৰ্ম বুলি বুজি পায় আৰু ৰণ কৰিবলৈ সন্মত হয়। ৰণৰ সময়ত শ্রীকৃষ্ণই অৰ্জুনক দিয়া উপদেশকেই গীতা শাস্ত্ৰ বুলি কোৱা হয়। ইয়াত শ্রী কৃষ্ণ গুৰু আৰু অৰ্জুনে শিষ্য। কুৰুক্ষেত্ৰৰ যুদ্ধ হৈছে মানুহৰ জীৱনৰ, দেহ, মন আৰু আত্মাৰ সংঘাত। সেই যুদ্ধত ব্যবহৃত ৰথ আৰোহী অৰ্জুনে হৈছে আত্মা, ৰথৰ সাৰথি শ্রীকৃষ্ণ হৈছে বুদ্ধি, ৰণৰ ঘোঁৰা হৈছে ইন্দ্ৰিয়বোধ আৰু ঘোঁৰাৰ লেকাম হৈছে মন। প্রতিজন ব্যক্তিয়ে নিজ জীৱনত মন, দেহ, আৰু আত্মাৰ সংঘাতত অৰ্জুনেৰ দৰে অৰ্জুনদৰে ভূগিব লগীয়া হয়। সেইবাবে শ্রীকৃষ্ণ গীতা হৈছে মন, দেহ আৰু আত্মাৰ ত্ৰিবেণী সংগম।

মানুহৰ মনৰ বিকাৰ হৈছে কাম, ক্ৰোধ, লোভ-মোহ। শ্রীমদ্ভাগৱতৰ ষোড়শ অধ্যায়ত কোৱা হৈছে যে —

“ত্ৰিবিধং নৰকম্যেদং দ্বাৰং নাশন্মত্মনঃ
কামঃ ক্ৰোধস্তমা লোভস্তস্মাদেতশ্ৰয় ত্যজেৎ॥”

কাম, ক্ৰোধ আৰু লোভ এই তিনিখন নৰকৰ দুৱাৰ। আজিৰ যুৱপ্ৰজন্মই এই তিনিটা মনৰ শত্ৰুক দমন কৰিব পাৰিলে উত্তৰ কালত ইন্দ্ৰীয় বিজয়ী হৈ জীৱনৰ বহু সমস্যাৰ পৰা নিজক আঁতৰত ৰাখিব পাৰিব।

দ্বিতীয় অধ্যায়ত উল্লেখ আছে যে —

“কৰ্মণ্যেৱাধিকাৰন্তে মা ফলেষু কদাচন।
মা কৰ্মফলহেতুভূৰ মা তে সংগোহন্তকৰ্মণি।।”

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শ্রীকৃষ্ণই অৰ্জুনেৰ কৰ্মক নিজৰ কৰ্তব্য বুলি তাৰ ফলৰ প্রতি আসক্তি নাৰাখি যুদ্ধ কৰি যাবলৈ উপদেশ দিছিল। নৱপ্ৰজন্মই নিত্যনৈৰ্মিত্তিক কৰ্মক তাৰ বিয়োগাত্মক ফলৰ কথা নাভাৱি কৰ্তব্য হিচাপে কৰি গ'লে এদিন নহয় এদিন জীৱনত কৃতকাৰ্য হ'ব।

অৰ্জুনসখা শ্রীকৃষ্ণই কৈছিল —

“মাত্ৰাস্পৰ্শাস্তু কৌন্তেয় শীতোষ্ণ সুখদুঃখদাঃ,
আগমাপায়িনোহনিত্যন্তাংস্তিতিক্ষস্ব ভাৰত।।”

মানুহৰ জীৱনত থকা খলাবমাবোৰ পাৰ হ'ব পাৰিলেহে জীৱনত সাৰ্থক হ'ব পাৰি। জীৱনৰ অনুভূতি সুখ-দুখবোৰ স্থায়ী নহয়। প্ৰকৃতিৰ ঋতুৰ দৰে খন্তেকীয়া। দুখ কষ্ট সহ্য কৰিব পাৰিলেহে জীৱনত সফল হ'ব পাৰি। এই শ্লোকটোৱে ধৈৰ্য ধৰি যুৱ সমাজক সহনশীল হ'বলৈ উপদেশ দিছে। সমুদ্ৰৰ দৰে স্থিৰ হ'ব লাগে, সাগৰলৈ নদীৰ পানীকপী ঘাত প্ৰতিঘাত আহিলেও সাগৰ কেতিয়াও বিচলিত নহয়। ঠিক সেইদৰে যুৱ সমাজে সন্মুখীন হোৱা প্ৰতিটো সমস্যা অতিক্ৰম থাকিব পাৰিলেহে জীৱনত কৃতকাৰ্য হ'ব পাৰিব।

নৱপ্ৰজন্মই সন্মুখীন হোৱা মানসিক চাপ, উদ্বেগতা, হতাশাৰ দৰে বিভিন্ন মানসিক বিভীষিকাৰ বাবে নীদ্রাহীনতা বা অন্যান্য শাৰীৰিক বিকাৰত ভোগে। সেইবোৰ কেনেকৈ সমাধান কৰিম তাৰ পাৰাপাৰ হেৰুৱাই শ্লিপিং টেবলেটৰ আশ্ৰয় লয়। সেইহেতু প্রতিজন যুৱক-যুৱতীয়ে প্ৰতিদিনে শ্রীমদ্ভাগবত পাঠ কৰি অৰ্জুনেৰ দৰে জীৱন যুজত জয়ী হ'ব পাৰে। শ্ৰৱণ আৰু আত্মোপলব্ধি হৈছে যথার্থ উপায়। যাৰ জৰিয়তে পাৰ্থিৱ শৰীৰৰ ওপৰত আত্ম নিয়ন্ত্ৰণ আনিব পাৰি। সেয়েহে শিক্ষা ব্যৱস্থাত শ্রীমদ্ভাগৱত জড়িত পাঠ্যক্ৰম বাধ্যতামূলক ভাবে সংযোজন কৰিলে অধ্যয়ন কৰিবলৈ বাধ্য হৈ যুৱ মানসিকতাৰ নৈতিক অবক্ষয় কিছু পৰিমাণে হলেও ৰোধ কৰিব পৰা যাব। বৰ্তমান সময়ৰ বৈষয়িক বিষয়বস্তুৰ আসক্তিয়ে নৱ প্ৰজন্মক নৰকমুখী কৰিছে। সেয়েহে গীতা শাস্ত্ৰৰ সাৰবাণী গংগাজল আকাৰে পান কৰিলে শক্তিবান হৈ ইন্দ্ৰিয়জয় কৰিব পাৰিব।

শৈশৱ কালৰ মধুৰ স্মৃতি

ৰাজকুমাৰ আগৰৱালা
উপাধ্যক্ষ

মোৰ জন্ম হৈছিল ডিব্ৰুগড় জিলাৰ খোৱাং মৌজাৰ অন্তৰ্গত ৰাংছালি গাওঁত। দেউতা আছিল এজন কৃষক। পৰিয়ালত সদস্যৰ সংখ্যা অধিক হোৱাৰ বাবে হালুৱা, লিগিৰী আদিক সামৰি প্ৰায় ৩০ জন মানুহৰ বাবে মাঁ হতে ভাত ৰান্ধিব লগীয়া হৈছিল। তেনে স্থলত বুজিবই পৰা যায় যে পৰিয়ালৰ এক বুজন পৰিমাণৰ খৰচ বহন কৰাৰ বাবে অধিক আয়ৰ প্ৰয়োজন আৰু মিতব্যয়ী হোৱাটো স্বাভাৱিক। আমাৰ পৰিয়ালৰ আয়ৰ প্ৰধান উৎস আছিল ধান খেতি আৰু লগতে আন বহু ধৰনৰ শস্যৰ খেতি। ধান খেতি বহুত এবাৰেই কৰা হৈছিল। তেতিয়া ধান খেতিৰ বাবে প্ৰয়োজন আছিল হাল গৰু আৰু লগতে নাঙল-হাল, মৈ, কোদাল আদি বিভিন্ন সামগ্ৰী। আমাৰ গোহালিত সৰু বৰ প্ৰায় ৪০ জনী গৰুৰ ভিতৰত চাৰি যোৱা হাল গৰু আছিল, যিবিলাকক দোকমোকালিতে মাহিলি ব্যৱস্থাত ৰখা চাৰি জন হালুৱাই হাল বাবৰ বাবে পথাৰলৈ লৈ গৈছিল। ইফালে আহাৰ মাহতে ওচৰৰ বাম মাটিত কঠিয়া বোৱা হৈছিল আৰু শাওনত ৰোৱনীক হাজিৰা লগাই ধান ৰোৱা হৈছিল। আমি মাঁ হতে তৈয়াৰ কৰি দিয়া চা-জলপান হালুৱা-ৰোৱনীক খোৱাবলৈ চাইকেলৰে লৈ গৈছিলো। হালুৱাই জলপান খাই মানে আমি অলপ সময়ৰ বাবে হাল বোৱা, মৈ মৰা, ধান ৰোৱা আদি কামৰ আনন্দ লৈছিলো। আমাৰ ঘৰৰ পৰা ধাননি পথাৰ প্ৰায় ২-৩ কিলোমিটাৰ মান আছিল।

আমি আমাৰ শিক্ষা জীৱন আমাৰ বাসস্থানৰ নিচেই কাষতে থকা অসমীয়া মাধ্যমৰ পঢ়াশালি সুৰেন মেমৰিয়েল প্ৰাথমিক বিদ্যালয়ৰ পৰাই আৰম্ভ কৰিছিলো। মধ্যাহ্ন ভোজনৰ বাবে বিৰতিত আমি ভাত খাবলৈ ঘৰলৈ গৈছিলো আৰু ঘণ্টা বজাৰ লগে লগে দৌৰ মাৰি এক মিনিটতে শ্ৰেণীত উপস্থিত হৈছিলো। তৃতীয় মান লৈকে পঢ়া আমাৰ এই পঢ়াশালিত তেতিয়া প্ৰধান শিক্ষক শ্ৰীযুত ঘণশ্যাম তাঁতী চাৰ আৰু সহকাৰী শিক্ষক শ্ৰীযুত নীল

শইকীয়া চাৰ আছিল। দুয়োজন শিক্ষক নিয়মানুবৰ্তীতা প্ৰিয় আছিল আৰু তেখেতলোকৰ কঠোৰতাৰ বাবেই আজি আমি নিয়মানুবৰ্তীতা আৰু সময়ৰ মূল্য বুজিবলৈ সক্ষম হৈছো। তাহানীৰ বহুতো কাহিনী এতিয়াও মন মস্তিস্কত সজীৱ হৈ আছে, পিছলৈ ছেগ পালে লিখিম। চতুৰ্থ শ্ৰেণীৰ পৰা সপ্তম শ্ৰেণীলৈ পঢ়িলো ৰাংছালি বাপুজী মজলীয়া বিদ্যালয়ত আৰু তাৰ পিছত নতুনকৈ সজা বাপুজী হাইস্কুলত পঢ়ি মই প্ৰবেশিকা পৰিক্ষাত উত্তীৰ্ণ হৈছিলো। মাত্ৰ ছয়জন শিক্ষাৰ্থীৰে আৰম্ভ কৰা এই হাইস্কুলৰ আৰু বন্ধু-বান্ধবীৰ লগত জড়িত বহুত কাহিনী আছে, এতিয়া কলে দীঘলীয়া হব।

গাৱঁত ধান খেতি আৰম্ভ হোৱাৰে পৰা ধান দোৱা শেষ হোৱালৈকে গৰু ৰখাৰ (চৰোৱাৰ) নিয়ম, এই সময়ত গৰুৱে শস্য নষ্ট কৰিলে ক্ষতিপূৰণ দিয়াৰ নিয়ম আছিল। আমাৰ স্কুল ছুটি থাকিলে আমি গৰু চৰাবলৈ গৈছিলো। গাওঁৰ ৰাস্তা পদূলি একেবাৰেই বেয়া আছিল। বাৰিষা বোকা-পানীৰে ভৰা, পানী-জোঁকৰ পৰা সাবধান থাকি এআঠু পানীৰে ভৰা গোবাটৰ মাজেদি গৰুৰ জাকক লৈ গৈছিলো হাবি-ঘাইনীৰ মাজলৈ। লগত লৈ গৈছিলো এটা জুইচলাই আৰু আলুগুটি কেইটামান। গৰুৱে ঘাহ চৰি থকা অৱস্থাত আমি মন কৰিব লগীয়া হৈছিল যাতে কাৰো ধাননী পথাৰত বা বাৰীত সোমাই ফছল নষ্ট নকৰে। ইয়াৰ মাজতে আৰম্ভ হয় আমাৰ কেইজন গৰখীয়াৰ খোৱাৰ যো-জা। কচু অনাই খোৱা কচু বিছাৰি আনে। গছৰ শুকান পাত আৰু খৰি জমা কৰি পকেটত থকা জুইশলাইৰে খৰিত জুই জলাই কচু আৰু আলুগুটি পুৰি খাই বৰ আনন্দ খাওঁ। দীঘল পাতল বাহঁৰ দাঙেৰে নতুবা ফংঠি দলিয়াই বনপিঠা পাৰি খাওঁ। কেতিয়াবা চাম কঠালো পাৰি খাইছিলো। কেতিয়াবা এৰা বাৰীৰ কমলা, মধুৰীআম, কুঁহিয়াৰ আদিও আনি খাইছিলো। ধান দোৱা সময়ত গৰুৱে নৰা খাই পেট ভৰে আৰু আমি পথাৰত কেচুৰ খান্দি

খাই বৰ আনন্দ পাইছিলো। মাৰ্বল খেলাৰ উপৰিও আমি ববাব টেঙা কোমলাই লৈ ফুটবল খেলিছিলোঁ।

এনেদৰে ওলহ-মালহৰ মাজেদি দিনটো কটাই বেলি নামি অহাৰ লগে-লগে আমি গৰুজাকক খেদি ঘৰলৈ উভতি আহিছিলো। গৰু বিলাকে নিজৰ নিজৰ খুটিলৈ গৈ থিয় দিছিল, যত থকা পঘাটি গৰুৰ ডিঙিত লগাই দিয়াৰ পিছত হাত ভৰি ধুই ঘৰত সোমাইছিলো।

আমাৰ ঘৰলৈ সোমাই আহোঁতে আন আন মাৰৱাড়ী গোলাৰ দৰে আমাৰ গোলাতো বাওঁফালে গাদী আৰু সোঁফালে মালচাং আছিল। এই মালচাঙত গেলামালৰে পৰা আৰম্ভ কৰি হাৰ্ডবেৰৰ বস্ত্ৰ, কাপোৰ, কিছু প্ৰাথমিক ভাবে দৰকাৰী ঔষধ-পাতি আদি বিভিন্ন সামগ্ৰী বিক্ৰীৰ বাবে উপলব্ধ আছিল।

আমাৰ দোকানত নিজ পথাৰৰ ধান, নিজৰ হলাৰত খুন্দা চাউলৰ উপৰিও অন্যান্য উৎপাদিত শস্য বিক্ৰী কৰা হৈছিল। দোকানত মাল জোখা-দিয়া মানুহ আমিহেই আছিলো আৰু গ্ৰাহক নাথাকিলে গাদিত বাগৰি দি জিৰণী লৈছিলো। সেই সময়ত আমাৰ গাওঁত বিজুলী নাছিল, কেৰাচিন তেলেৰে জলোৱা লেম-চাকি আদিৰ উপৰিও কেতিয়াবা আলহী আহিলে বা উৎসৱ হলে মেনথেল লাইট (পেট্ৰমিক্স) জলোৱা হৈছিল। গাওঁত মানুহ বিলাকে শুনকালেই শুইছিল, আমিও আঠ বজাৰ লগে লগে ভাত-পানী খাই বিচনালৈ শুবলৈ গৈছিলো। এইদৰে পৰিয়ালৰ সকলো সদস্যৰ সহযোগত উপাৰ্জিত সীমিত আয়েৰে মিতব্যয়িতা অৱলম্বন কৰি আমাৰ দেউতাই ঘৰখন ধুনীয়াকৈ পৰিচালনা কৰিছিল।

সংগ্ৰহিত তথ্য

অসমৰ মঞ্চকলা: বিবিধ তথ্য

- অসমত সুচিন্তিত মঞ্চৰ জন্ম দিওঁতা: শংকৰদেৱ।
- প্ৰথম ভাওনা বা অংকীয়া নাট: 'চিহ্ন-যাত্ৰা'।
- অসমীয়া ভাষাত নাট অভিনয় কৰা প্ৰথম নাট্যদল: পাঠশালা থিয়েটাৰ পাৰ্টি। এইটো নাট্যদলেই প্ৰথমবাৰৰ বাবে বাংলা ভাষাৰ পৰা অনুবাদ কৰি অসমীয়াত নাট অভিনয় কৰে। ইয়াৰ পূৰ্বে অসমত বাংলা ভাষাৰ নাটকহে মঞ্চস্থ হৈছিল।
- যাত্ৰাভিনয়ৰ প্ৰথম অসমীয়া নাট: জয়দ্রথ বধ (১৯০৯); নাট্যকাৰ অম্বিকাগিৰী ৰায়চৌধুৰী।
- সহ অভিনয়ৰ পাতনি মেলাতা: ব্ৰজনাথ শৰ্মা। ১৯৩১ চনত ব্ৰজনাথ শৰ্মাই গঠন কৰা 'ইউনিয়ন কোহিনুৰ অপেৰা পাৰ্টি' নামৰ ভ্ৰাম্যমাণ নাট্য দলটিয়ে ১৯৩৩ চনত ডুমডুমাতে সহ অভিনয় আৰম্ভ কৰে। অভিনেত্ৰীসকল আছিল: গোলাপী দাস, সৰ্বেশ্বৰী দাস, ফুলেশ্বৰী দাস, লারণ্য দাস, শৈলবালা দেৱী আৰু বিন্দা গগৈ।
- ঘূৰ্ণীয়মাণ মঞ্চত অভিনীত প্ৰথম অসমীয়া নাটক: মাটিৰ মানুহ। নাট্যকাৰ: জগদীশ ফুকন। ১৯৪৬ চনত এইখন নাটক কলকাতাত মঞ্চস্থ হয়।
- প্ৰথম ভ্ৰাম্যমাণ থিয়েটাৰ: নটৰাজ থিয়েটাৰ (১৯৬৩-৬৪)
- ভ্ৰাম্যমাণ থিয়েটাৰত মঞ্চস্থ হোৱা প্ৰথম নাটক: 'জেৰেঙাৰ সতী', 'ভোগজৰা', 'হাইদৰ আলী', 'ৰনজিৎ সিংহ'। (নটৰাজ থিয়েটাৰ)
- মঞ্চত একেলগে চিনেমা আৰু অভিনয়ৰ সংযোজন: নটৰাজ চিনে থিয়েটাৰ (১৯৬৭-৬৮)।
- ভ্ৰাম্যমাণ থিয়েটাৰত প্ৰথম দুখন মঞ্চ ব্যৱহাৰ কৰা নাট্যদল: মঞ্চৰূপা থিয়েটাৰ। ভ্ৰাম্যমাণ থিয়েটাৰত বৰ্তমানেও দুখন মঞ্চ ব্যৱহাৰ কৰা হয়।
- একেলগে তিনিখন মঞ্চ ব্যৱহাৰ কৰা প্ৰথম নাট্যদল: সুৰদেৱী থিয়েটাৰ (ধৰণী বৰ্মন)।
- ভ্ৰাম্যমাণ থিয়েটাৰৰ নাটকৰ প্ৰথম গীতৰ কেছেট: 'হিটছ অব্ আৱাহন' (আৱাহন থিয়েটাৰ)।
- ভ্ৰাম্যমাণ থিয়েটাৰৰ প্ৰথম মহিলা প্ৰযোজক: অবলা বৰ্মন, মুন থিয়েটাৰ।
- ভ্ৰাম্যমাণ থিয়েটাৰত প্ৰথম দ্বৈত চৰিত্ৰত অভিনয় কৰোতা: মহানন্দ শৰ্মা, নাটক: 'পাহাৰৰ জুই' (কহিনুৰ থিয়েটাৰ)
- ভ্ৰাম্যমাণ থিয়েটাৰত মঞ্চস্থ হোৱা প্ৰথম বিদেশী নাটক: 'ক্লিঅ'পেট্ৰা', নাট্যৰূপ: পদ্ম বৰকটকী (কহিনুৰ থিয়েটাৰ)
- অসমৰ বাহিৰত নাট প্ৰদৰ্শন কৰা প্ৰথমটো নাট্যদল: নটৰাজ থিয়েটাৰ।
- ভ্ৰাম্যমাণ থিয়েটাৰক বিষয়বস্তুৰূপে লৈ নিৰ্মিত চলচ্চিত্ৰ: 'আৱৰ্তন' (১৯৯৩), পৰিচালক: ভবেন্দ্ৰ নাথ শইকীয়া।

গণশিল্পী জ্যোতিপ্ৰসাদ আগৰৱালা

ৰেণু ফুকন, ডিব্ৰুগড়।



জীৱনৰ আগৰছোৱাত গান্ধীবাদৰ প্ৰতি অন্ধ আনুগত্য প্ৰকাশ কৰা যিজন লোকে জীৱনৰ অন্তিম পৰ্য্যায়ত সেই গান্ধীবাদৰ বিৰুদ্ধেই সোচ্চাৰ হৈ উঠিল, সেইজন লোকেই আছিল জ্যোতিপ্ৰসাদ আগৰৱালা। অসমৰ জাতীয় জীৱনত মহাপুৰুষ শংকৰদেৱ, মহাপুৰুষ মাধৱদেৱৰ পিছতেই স্থান আছে জ্যোতিপ্ৰসাদ আগৰৱালা আৰু কলাগুৰু বিষ্ণুপ্ৰসাদ ৰাভাৰ। এই জ্যোতিপ্ৰসাদে গীত, কবিতা, নাটক আদিৰ যোগেদি অসমীয়া জাতিক বিশেষকৈ উত্তৰ পুৰুষক ভৱিষ্যতৰ বাবে উজ্জ্বল নিদৰ্শনা দি গৈছে। তেওঁৰ বাবে সুন্দৰৰ আৰাধনাই আছিল জীৱনৰ মহান ব্ৰত। তেওঁ কলুষিত সমাজক নিকা

কৰিবলৈ সুন্দৰৰ পথেদি আগুৱাই যাবলৈ জনগণক আহ্বান জনাইছে।

ৰাজস্থানৰ পৰা ব্যৱসায় কৰিবলৈ অসমলৈ অহা নৱৰঙ্গৰাম আগৰৱালাই অসমীয়া ভাষা সংস্কৃতিক আকোঁৱালি লৈ হাড়ে হিমজুবে অসমীয়া হৈ পৰিছিল। প্ৰথমে অসমৰ সেই সময়ৰ অন্যতম বাণিজ্যিক কেন্দ্ৰ গোৱালপাৰাত বসতি কৰি বাণিজ্যৰ পাতনি মেলিলেও তাৰ পৰা আহি বিশ্বনাথ চাৰিআলিত বাণিজ্য আৰম্ভ কৰিছিল। এওঁৰ জ্যেষ্ঠ পুত্ৰ হৰিবিলাসৰ পাঁচজন পুত্ৰ আৰু এগৰাকী মাত্ৰ কন্যা আছিল। এই হৰিবিলাসৰ তৃতীয় পুত্ৰ পৰমানন্দ আগৰৱালা আৰু তেওঁ পত্নী কিৰণময়ী আগৰৱালাৰ জ্যেষ্ঠ পুত্ৰ আছিল জ্যোতিপ্ৰসাদ আগৰৱালা। তেওঁৰ চাৰিজন ভাতৃ আৰু দুগৰাকী ভগ্নী আছিল। পৰমানন্দ আগৰৱালা নিজে এজন ভাল সংগীতজ্ঞ আছিল। তেওঁ কেইবাটাও বাদ্য যন্ত্ৰ

সুন্দৰকৈ বজাব জানিছিল। মাতৃ কিৰণময়ীও আই নাম, বিয়া নামত পাৰ্গত আছিল। সৰুকালৰ পৰাই জ্যোতি প্ৰসাদে এক সাংস্কৃতিক পৰিৱেশৰ মাজতেই ডাঙৰ দীঘল হৈছিল।

পৰিয়ালৰ বাগিচা ডিব্ৰুগড়ৰ তামোলবাৰীত ১৯০৩ চনৰ ১৭ জুনত জ্যোতিপ্ৰসাদৰ জন্ম হৈছিল। এইখন বাগিচাত তেওঁ শৈশৱ কাল কটাই তেজপুৰত ককাকে ৰাজস্থান আৰু আহোম যুগৰ আৰ্হিৰে নিৰ্মাণ কৰা প্ৰথম ব্যক্তিগত আধুনিক পকীঘৰ 'পকী'ত থাকি তেজপুৰ উচ্চ মাধ্যমিক বিদ্যালয়ত নামভৰ্তি কৰে। এক সাংস্কৃতিক পৰিৱেশত ডাঙৰ হোৱা জ্যোতিপ্ৰসাদে সপ্তম শ্ৰেণীত থাকোতেই

'শোণিত কুঁৱৰী' নামৰ নাটকখন লিখি উলিয়াছিল। এই কম বয়সতে এখন পূৰ্ণাংগ নাটক লিখি উলিওৱা জ্যোতি প্ৰসাদে দশম শ্ৰেণীত পঢ়ি থাকোতেই লগৰ লগৰীয়াসকলৰ লগত আলোচনা কৰি 'জোনাকী' নামৰ এখন হাতে লিখা আলোচনী উলিয়াইছিল। এই আলোচনীখনতেই এজন বনুৱাৰ কাহিনীৰে 'বনুৱা মৃত্যু' বুলি এটা কবিতা লিখিছিল। পিচলৈ এইজন জ্যোতিপ্ৰসাদ হৈ পৰিছিল একেধাৰে গীতিকাৰ, কবি, গায়ক, সুৰকাৰ, লিখক, সু-সাহিত্যিক, শিশু সাহিত্যিক, স্বাধীনতা সংগ্ৰামী এক সচেতন ব্যক্তি। জ্যোতিপ্ৰসাদেই আছিল প্ৰথম অসমীয়া বোলছবি 'জয়মতী'ৰ নিৰ্মাতা।

১৯২৬ চনত তেওঁ উচ্চ শিক্ষাৰ বাবে স্কটলেণ্ডৰ 'এডিনবৰা' বিশ্ববিদ্যালয়ত নামভৰ্তি কৰে। কিন্তু তেওঁৰ পঢ়াতকৈ সংগীতৰ প্ৰতিহে বেছি ধাউতি আছিল। তেওঁৰ প্ৰথমখন গদ্য ৰচনা 'প্ৰাগজ্যোতিকা' এডিনবৰাত থাকোতেই লিখি উলিয়াইছিল। সুযোগ সুবিধা পালেই তেওঁ ইয়াৰ সংগীতজ্ঞ সকলৰ লগত সংগীতৰ চৰ্চা কৰাৰ লগতে এই বিষয়ে তেওঁলোকৰ পৰা জ্ঞান অৰ্জন কৰিবলৈ চেষ্টা কৰিছিল। ১৯২৯ চনত তেজপুৰত অনুষ্ঠিত অসম ছাত্ৰ সন্মিলনৰ সভাত গাবৰ বাবে বিদেশৰ পৰাই গীত লিখি সুৰ দি স্বৰ লিপিসহ পঠাই দিছিল। গতানুগতিক শিক্ষাত মন নবহা জ্যোতিপ্ৰসাদে লণ্ডনৰ পৰা জাৰ্মানলৈ চিনেমাৰ ওপৰত প্ৰশিক্ষণ ল'বলৈ যায়। সেই সময়ত বাৰ্লিনত The Life of Asia কথাছবি নিৰ্মাণৰ কামত ব্যস্ত থকা 'বোম্বে টকিজ'ৰ প্ৰতিষ্ঠাতা হিমাংশু ৰায়ক লগ পায়। তেওঁৰ সহযোগিতাত জ্যোতিপ্ৰসাদে তাত সাতমাহ কথাছবি নিৰ্মাণৰ প্ৰশিক্ষণ লয়।

১৯৩১ চনত জাৰ্মানীৰ পৰা ঘূৰি আহি আহোতে তুৰস্ক আৰু আৰৱ দেশসমূহ ভ্ৰমণ কৰি এই দেশ সমূহৰ কলা-সংস্কৃতিৰ সম্পৰ্কে অধ্যয়ন কৰিছিল। ইয়াৰ পিছত বিদেশৰ পৰা অসমীয়া ল'ৰা জ্যোতিপ্ৰসাদ সম্পূৰ্ণ অসমীয়া ল'ৰা হৈয়ে ঘূৰি আহিল। তাকে দেখি অসমীয়া ৰাইজ আচৰিত হ'ল।

জ্যোতিপ্ৰসাদ আগৰৱালাই ডেকা অৱস্থাতে তেজপুৰৰ 'পকী'ত জাতিৰ পিতা মহাত্মা গান্ধীক লগ পাইছিল। লগ পাইছিল ড° ৰাজেন্দ্ৰ প্ৰসাদ,

মতিলাল নেহৰু, জৱাহৰলাল নেহৰু, ৰাজ গোপালচাৰী আদি বহুতো প্ৰখ্যাত ব্যক্তিক। জ্যোতিপ্ৰসাদৰ লগত অলপ কথা পাতিয়েই গান্ধীজীয়ে জ্যোতিৰ মনৰ কথা, জাতীয় চেতনাবোধ আৰু দেশ প্ৰেমৰ কথা জানিব পাৰিছিল। জ্যোতিপ্ৰসাদে লিখা 'শোণিত কুঁৱৰী' নাটৰ পাণ্ডুলিপি চাই কৈছিল-'জ্যোতিৰ কৰ্ম বয়সতকৈ আগবঢ়া।' গান্ধীজীয়ে জ্যোতিক কৈছিল- 'স্বাধীনতা সংগ্ৰামত যোগ দিলেও সাহিত্য সৃষ্টিৰ ক্ষমতাক উপেক্ষা কৰিব নোৱাৰিবা।' সেয়ে জ্যোতিপ্ৰসাদ গান্ধীজীৰ চিন্তা আৰু দেশপ্ৰেমৰ আদৰ্শত উদ্ৰুদ্ধ হৈছিল। গান্ধীৰ সান্নিধ্যই তেওঁক গভীৰভাৱে মুগ্ধ কৰাৰ লগতে তেওঁৰ বক্তৃতা জ্যোতিপ্ৰসাদক মোহাচ্ছন্ন কৰি তুলিছিল।

তেওঁ মহাত্মা গান্ধীৰ জীৱনী লিখাৰ লগতে বহুতো দেশপ্ৰেমমূলক কবিতা লিখি খলকনি তুলিছিল। পদ্মা আগৰৱালাই লিখিছিল-'তেওঁ যেন নিজে ফিৰিঙতি হৈ গোটেই দেশত আন্দোলনৰ জুই জ্বলাই পৰাধীনতাৰ নাগপাশৰ পৰা আই ভাৰতীক মোকলাই আনিব।' চিন্তাবিদ গৌৰীশঙ্কৰ ভট্টাচাৰ্য্যই মন্তব্য দিছিল-'জ্যোতি প্ৰসাদৰ জীৱনলৈ দেশাত্মবোধ আৰু দেশপ্ৰেমৰ প্ৰভাৱ হঠাৎ পৰা নাছিল। তেওঁৰ বংশগত পৰম্পৰা, জীৱন ধাৰণাৰ পদ্ধতি, পৰিৱেশ আৰু মহান জনগণ আৰু জননেতা সকলৰ সংস্পৰ্শৰ উপৰি প্ৰথম বিশ্বযুদ্ধ, ইউৰোপীয় সমাজৰ চিন্তা আৰু কৰ্ম অভিজ্ঞতাই জ্যোতিপ্ৰসাদক অসমক নতুন আৰু প্ৰগতিশীল ৰূপত গঢ় দিবলৈ প্ৰচেষ্টা চলোৱাত উদগনি দিছিল। দেশ কালৰ প্ৰভাৱ, সামাজিক পৰিৱেশ, ব্যক্তিগত আৰু পাৰিৱাৰিক জীৱন আৰু গতি প্ৰকৃতি গঢ়ি তোলাত অৱদান যোগায়, জ্যোতিপ্ৰসাদো তাৰ ব্যতিক্ৰম নাছিল।'

১৯৩১ চনত জাৰ্মানীৰ পৰা স্বদেশলৈ ঘূৰি অহাৰ পিছত তেওঁ সক্ৰিয়ভাৱে স্বাধীনতা আন্দোলনত অংশ গ্ৰহণ কৰে। তেওঁ কংগ্ৰেছৰ স্বৈচ্ছাসেবক বাহিনীৰ দলত যোগ দি তেজপুৰ অঞ্চলৰ গাঁৱে গাঁৱে কংগ্ৰেছৰ বাণী প্ৰচাৰ কৰে। ১৯৩১ চনৰ এপ্ৰিল মাহত বিশ্বনাথৰ 'ৰায়ত সভা' অনুষ্ঠিত হৈছিল আৰু সেই সভাৰ বিষয়ে আৰু তাৰ জৰিয়তেই আইন

অমান্য আন্দোলনৰ বিষয়ে ৰাইজ মাজত প্ৰচাৰ কৰিবৰ বাবে এদল স্বেচ্ছাসেবক লগত লৈ তেওঁলোকক 'লুইতৰ পাৰেৰে আমি ডেকা ল'ৰা'ৰ দৰে বিপ্লবী গীতবোৰ শিকাই, গোৱাই, মাৰ্চ কৰাই ছয়দুৱাৰ পৰা বিশ্বনাথ পোৱাইছিল।

১৯৪১ চনত তেওঁ কংগ্ৰেছৰ স্বেচ্ছাসেৱক বাহিনীৰ কামত আত্মনিয়োগ কৰে। পিছত সেই বাহিনী সৰ্বাধিনায়ক পদত অধিষ্ঠিত হয়। স্বৰচিত বিপ্লবী গীতবোৰ গাই গাই ১৯৪২ৰ আন্দোলনত সক্ৰিয় অংশ গ্ৰহণ কৰি জন সাধাৰণক স্বাধীনতা সংগ্ৰামৰ প্ৰতি সচেতন হ'বলৈ উৎসাহিত কৰিছিল। এই সময়তে তেওঁ লিখি উলিয়াইছিল অনেক বিপ্লবী গীত। মানুহৰ মাজত বিপ্লৱৰ ভাব জগাই তোলাৰ বাবে চৰকাৰে তেওঁক গ্ৰেপ্তাৰ কৰিবলৈ উঠি পৰি লগাত তেওঁ কলিকতাত গৈ আত্মগোপন কৰেগৈ আৰু তাৰ পৰাই স্বাধীনতাৰ কাম চলায় যায়। চৰকাৰে তেওঁক পলৰীয়া বুলি ঘোষণা কৰাত মহত্মা গান্ধীৰ নিদেৰ্শত তেওঁ তেজপুৰ আদালতত আত্মসমৰ্পন কৰে।

১৯৩৪ চনত তেওঁ প্ৰথম অসমীয়া বোলছবি জয়মতী চলচ্চিত্ৰৰ খুটিঙৰ কাম আৰম্ভ কৰে আৰু অনেক ঘাত প্ৰতিঘাতৰ মাজেৰে গৈ ১৯৩৫ চনৰ ১০ মাৰ্চত কলিকতাৰ ৰৌনত (ৰাওনাক) হলত আৰু ১৯৩৫ চনৰ ২০ মাৰ্চত গুৱাহাটীৰ উজান বজাৰৰ 'কুমাৰ ভাষ্কৰ' নাট্য মন্দিৰত জয়মতী চলচ্চিত্ৰখনে মুক্তি লাভ কৰে।

অথচ এইজন জ্যোতিপ্ৰসাদেই সকলোৰে বাধা নেওচি যোগ দিছিল গণ নাট্য সংঘত। আনকি কংগ্ৰেছী নেতাসকলৰ বাধাকো নেওচি গণনাট্য সংঘৰ ৰাজ্যিক সভাৰ সভাপতি হৈছিল। তেওঁৰ দৰে অনেক স্বাধীনতা সেনানীয়ে অনুভৱ কৰিবলৈ ধৰিলে যে এই স্বাধীনতা মূল্যহীন। যি দমন নীতিৰে বৃটিছে শাসন চলাইছিল ঠিক সেইদৰে নিজৰ চৰকাৰখনেও একে পন্থাকে অৱলম্বন কৰিবলৈ আগবাঢ়িছে। জ্যোতিপ্ৰসাদে কমিউনিষ্ট নীতি আদৰ্শক প্ৰসংশা কৰিবলৈ ধৰিলে। জ্যোতিপ্ৰসাদে স্বাধীনতাক আখ্যা দিলে 'চৰিত্ৰশ্ৰষ্ট স্বাধীনতা' বুলি।

নিজৰ ভাব বিলাসেৰে বিভিন্ন ৰচনা সৃষ্টি কৰা জ্যোতিপ্ৰসাদে কৈ উঠিল-

আৰুতো নিলিখো পদুম কলিত
কবিতা মই সখী
আৰুতো নেচাওঁ পদুম কলিত
পাহিবোৰ লেখি লেখি
আজি মই গাম বোকাত জুহি যোৱা
মানুহৰ জয় গান- কঁপাই জনৰ প্ৰাণ।

মনৰ ভাববোৰ সলনি হোৱাৰ লগে লগে তেওঁৰ লেখনিৰ সুৰও সলনি হ'ল। তেওঁ বাস্তৱিকতে হৈ পৰিল গণশিল্পী আৰু স্বজ্ঞানেৰে সাৱটি ল'লে ৰাইজে দিয়া নতুন আখ্যা 'গণ শিল্পী'। তেওঁ কৈ উঠিছিল নিজে অনুভৱ কৰা পংক্তি- 'ৰূপান্তৰেহে মাথোন জগত ধুনীয়া কৰে। এয়ে মোৰ গায়ত্ৰী মন্ত্ৰ।' ৰূপকোঁৱৰ ৰূপান্ত হ'ল। কপেটত খোজ দিয়া জ্যোতিপ্ৰসাদ ঘাঁহনিলৈ নামিল। একালৰ সতীৰ্থ অমিয় কুমাৰ দাসক কৈছিল-'আমি কাপেটৰ পৰা ঘাঁহনিলৈ নামিলো, তোমালোক ঘাঁহনিৰ পৰা কাপেটলৈ উঠিলা।' গণনাট্যৰ কৰ্মীসকলৰ মাজত সোমাই জ্যোতিপ্ৰসাদে দুখীয়া কৃষক বনুৱাৰ হৈ কাম কৰাৰ লগতে মাত মাতিবলৈ যেন সুবিধা পালে। এসময়ৰ কংগ্ৰেছ কৰ্মী জ্যোতিপ্ৰসাদে লিখিলে- অহিংস নীতিত দীক্ষিত কংগ্ৰেছে চলোৱা চৰকাৰৰ বিৰুদ্ধবাদীৰ সৈতে সংঘৰ্ষ কৰোতে আগৰ উৎপীড়ক আৰু সাম্ৰাজ্যবাদী বৃটিছ চৰকাৰৰ প্ৰণালীৰ অৱশ্যেই মৌলিক পাৰ্থক্য থাকিব লাগিব। কিন্তু সেই পাৰ্থক্য ক'ত? 'জ্যোতিপ্ৰসাদে আশা কৰা মতে কংগ্ৰেছ চৰকাৰৰ কাম কাজত সন্তুষ্ট হ'ব নোৱাৰিলে। বৃটিছ দমন নীতিক কংগ্ৰেছে অনুসৰণ কৰাত তেওঁ মনত বৰ দুখ পালে।

ভাৰতীয় গণ নাট্য সংঘ যে এটা মাৰ্ক্সবাদী সংগঠন কমিউনিষ্ট ভাবাদৰ্শৰ সংগঠন তাক জানি বুজি লৈহে জ্যোতিপ্ৰসাদে সংঘৰ ৰাজ্যিক সভাপতিৰ দৰে এটা গুৰুত্বপূৰ্ণ পদ গ্ৰহণ কৰিছিল। কমিউনিষ্ট পাৰ্টীৰ মানুহৰ সুৰত সুৰ মিলাই জ্যোতিয়েও সমৰ্থন কৰিলে- 'নাঙল যাৰ মাটি তাৰ।' শ্ল'গানৰ প্ৰতি তেওঁ লিখিলে-

এই মাটি মোৰ অধিকাৰ
মোৰ ভাত মোৰ কাপোৰ
আজি মই নিজে বখাওঁ
কালৰ মূৰ্তি ধৰি
শতৰু মূৰত আকাশৰ সৰগ পেলাওঁ

কোনো খেতিয়কৰ মৰ্মবেদনা উপলব্ধি কৰি
লিখিলে- 'এটা পগলা খেতিয়কৰ উক্তি' এই কবিতাৰ
যোগে বিদ্রোহ ঘোষণা কৰি কৈ উঠিল-

অ'ৰে দুৰাচাৰ দুঃশাসন
শুনবে পাপিষ্ঠ
হামি ভীমসেন জানিবি ঠিক
শুন শুন সামাজিক লোক
সুদৰ্শন ধৰি-ওহি মুৰাৰি
আৱত জাৱত
শুনহ শুনহ ওহি বাঁহী বজোৱাত
ঐ-কংসাতি আৱত আৱত?

তেতিয়া স্বাধীনতা পোৱা নিজৰ চৰকাৰখনেই
জ্যোতিক সন্তাসবাদী সজাই হাৰাশাস্তি কৰিছিল।
অন্যান্য কমিউনিষ্ট সকলৰ ওপৰত চলোৱা
অত্যাচাৰ জ্যোতিপ্ৰসাদৰ ওপৰতো চলিছিল। পুলিচে
ঘৰ ঘেৰাও কৰি খানতলাচ কৰাৰ নামত বয় বস্তু লগু
ভণ্ড কৰিছিল। বাটত তেখেতৰ গাড়ী বখাই তলাচি
চলাইছিল। সোণৰ চামুচ মুখত দি জন্মগ্ৰহণ কৰা
জ্যোতিপ্ৰসাদে গণনাট্য সংঘৰ একাংশ কৰ্মীৰ
মাজত ৰাতিলৈকে ডিব্ৰুগড় আমোলাপট্টি নাট্য
মন্দিৰত নাটকৰ আখৰা চলি থকা সময়ত ৰাতি
পলম হ'লে তেওঁক ঘৰলৈ যোৱাৰ কথা ক'লে তেওঁ
উত্তৰ দিছিল- "তোমালোকক এৰি যাবলৈ মন নাযায়
বুজিছা, দামী কাৰ্পেটত খোজ কাঢ়িলো, টেম্‌চ নদীত
নাও খেলিলো, সেইবোৰ সকলো মিছা। এই মাটিৰ
মানুহেই সঁচা, ঘৰলৈ গ'লে বৰ অকলশৰীয়া লাগে।"
নিজৰ পৰিয়ালৰ মাজতে অকলশৰীয়া অনুভৱ
কৰাটো নিশ্চয় ভাবিবলগীয়া। সেই সময়ত তেওঁ
তামোলবাৰী বাগিচাৰ আবাসিক সঞ্চালক আছিল।

জ্যোতিপ্ৰসাদ চাহ বাগিচাৰ মালিক হৈ বনুৱাসকলৰ
দুখ দুৰ্দশা দেখিছিল। চাহ বনুৱাৰ প্ৰতি তেওঁৰ
আছিল আকৃষ্ট ভালপোৱা। জনা যায় তেওঁ এজনী
বনুৱা ছোৱালীক বিয়া পাতিবলৈও বিচাৰিছিল। কিন্তু

পৰিয়ালৰ সদস্যসকলে এই মিলামিছাৰ বাধা হৈ থিয়
দিলে। জ্যোতিক বলে নোৱাৰি ছোৱালী আৰু
ছোৱালীৰ মাক-দেউতাকক ভাবুকি দিলে। ফলত
ছোৱালীজনী নিজেই আঁতৰি গ'ল। কাৰণ অভিজাত
পৰিয়ালৰ প্ৰচণ্ড বাধা-বিদ্ৰূপ আৰু অভিমানৰ
সকলো আক্ৰমণ জ্যোতিপ্ৰসাদে অকলেই প্ৰতিৰোধ
কৰি গৈছিল। জ্যোতি প্ৰসাদৰ ভৱিষ্যত ধ্বংস হোৱাৰ
ভয়ত ছোৱালীজনীয়ে জ্যোতিপ্ৰসাদলৈ ৰাশি ৰাশি
ৰঙা ফুল থৈ আঁতৰি গ'ল। তেওঁৰ মনৰ প্ৰতিক্ৰিয়া
হয়তো 'কাৰেঙৰ লিগিৰি'ত অলপকৈ হ'লেও
প্ৰতিফলিত হৈছে।

জ্যোতিপ্ৰসাদে বনুৱা ল'ৰা-ছোৱালীৰ কাৰণে
বাগিচাতে এখন স্কুল খুলি দিছিল। সেই স্কুলত নিজৰ
ল'ৰা-ছোৱালীও পঢ়োৱাইছিল। পুত্ৰ চিন্ময়
আগৰৱালাই লিখিছিল- 'নিজে বাগিচাৰ মালিক হৈও
বনুৱাৰ লগত বেচ কথা বতৰা পাতিছিল আৰু ট্ৰেড
ইউনিয়নৰ নেতাসকলৰ লগত সম্বন্ধ ৰাখিছিল।
অকল চাহ বাগিচাৰ বনুৱাৰ লগতেই নহয় কৃষক
জীৱনৰ প্ৰতিও তেওঁৰ একেই মনোভাবই আছিল।
তেওঁৰ এই মনোভাব ফুটি উঠিছে নাটকসমূহত,
কবিতাত, গীতত, ভাষণত।

আকৌ এবাৰ জ্যোতিপ্ৰসাদ ক্ষোভিত হৈ পৰিল।
নিজৰ এই কংগ্ৰেছ চৰকাৰখনৰ প্ৰতি তেওঁ সকলো
বিশ্বাস শেষ হৈ গ'ল। গান্ধীজীৰ অহিংস বাণীত
উদ্ভুদ্ধ হৈ স্বাধীনতা আন্দোলনত জঁপিয়াই পৰা
জ্যোতিপ্ৰসাদে স্বাধীন চৰকাৰখনৰ দমন নীতিক
দেখি ছন্দায়িত গদ্যত তেওঁ প্ৰতিক্ৰিয়া প্ৰকাশ
কৰিলে এইদৰে- 'নিজৰ জীৱনৰ মহান বিকাশৰ
প্ৰকাশৰ সাধু শূনি বিশ্বয় বিমুগ্ধ হৈ মূঢ় কঢ় জনতাৰ
পৰা ৰূপান্তৰিত হৈ প্ৰবুদ্ধ হৈ থিয় হৈছে। জন
সংহতিতেই যে জনমুক্তি তাক উপলব্ধি কৰি আজি
ভাৰতত, এছিয়াত, ইউৰোপত, আমেৰিকাত জনতাৰ
প্ৰাণত মহা জীৱনৰ সঞ্চাৰ জাগিছে।

১৯৪৯ চনত ১৫-১৬ জুলাইত নালিয়াপুলত
আয়োজিত গণনাট্য সংঘৰ এখন সন্মিলন বহিছিল।
সেই সময়ত স্বাধীনতাৰ সুখ ভালকৈ দেখিবলৈ নৌ
পাওঁতেই পুলিচৰ গুলিত সেই সন্মিলনত উপস্থিত
থকা স্বাধীনতাকামী বীণা বৰা আৰু যুড়ক্ষী নাগ

নামৰ দুগৰাকীকৈ নিৰীহ মহিলা মৃত্যুৰ লগতে অনেক পুৰুষ-মহিলা আহত হৈছিল। সম্মিলনখন বিপথে পৰিচালিত কৰিব বিচৰা কিছু গুন্দালোকৰ হাতত এজন নিৰীহ পুলিচ বিষয়া গোবিন্দ দাসৰ মৃত্যু হৈছিল। 'নালিয়াপুলত বিপদ সংকেত' নামৰ এটা প্ৰতিবাদৰ টোকাতে এসময়ৰ গান্ধীবাদী নেতা কংগ্ৰেছ কৰ্মী জ্যোতিপ্ৰসাদে কংগ্ৰেছ চৰকাৰখনক সমালোচনা কৰাৰ লগতে কমিউনিষ্ট দলৰ আদৰ্শ নীতিৰ প্ৰশংসাত মুখৰ হৈ এক প্ৰতিবাদী বিবৃতি অসমৰ প্ৰত্যেক বাতৰি কাগজলৈকে পথাইছিল। কিন্তু আচৰিতভাৱে এই প্ৰতিবাদ টোকা কোনো কাগজত প্ৰকাশ নাপালে।

নিজে চাহ বাগিচাৰ মালিকৰ পৰিয়ালৰ হৈয়ো বনুৱা হৈ মাত মতাৰ বাবে বনুৱাৰ সুখ সুবিধাৰ প্ৰতি চকু দিয়াৰ বাবে পৰিয়ালৰ চকুত তেওঁ হৈ পৰিছিল অপৰাধী। তেওঁক বাগিচাৰ পৰা আঁতৰাবলৈ পৰিয়ালৰ দাদায়েক, ভতিজাকহঁত উঠি পৰি লাগিছিল।

জ্যোতিপ্ৰসাদে যেতিয়া শিল্পীৰ পৃথিৱী লিখি উলিয়াইছিল সেই সময়ত তেওঁ স্বাধীন চৰকাৰখনৰ মই মতালিক আৰু বৃটিছকে অনুসৰণ কৰি চলোৱা দমন নীতিৰ প্ৰতি এক ক্ষোভ মনৰ ভিতৰত জাগি উঠিছিল। সেয়ে তেওঁ 'শিল্পীৰ পৃথিৱীত' মাৰ্ক্সবাদ আৰু লেনিনবাদৰ প্ৰশংসা কৰাৰ লগতে কংগ্ৰেছক সমালোচনা কৰি লিখিলে- "আজীবন কংগ্ৰেছ কৰ্মী, কোনো ত্যাগলৈ ভয় নকৰি কংগ্ৰেছৰ নিৰ্দেশ পালন কৰি অহা শিল্পী মই আৰু আজি মই অন্তৰে অন্তৰে অনুভৱ কৰিছো যে There is something wrong in the state of Denmark আজি ৰাষ্ট্ৰ ক্ষমতাৰ বাৰুনি সুৰাই কংগ্ৰেছৰ মূৰ আচন্দাই কৰিছে নেকি? আজি আমাৰ স্বাধীন শাসনতন্ত্ৰখন হ'ল ১৯৩৫ চনৰ পাৰ্লামেণ্ট শাসন তন্ত্ৰখনৰ আৰু এটা আহল বহল সংস্কৰণ। ইয়াতে স্বাধীন ভাৰতীয় মৌলিকতা প্ৰকাশ পালে নেকি?" এই লেখাটোতে তেওঁ কমিউনিষ্ট সকলক এক জনসংস্কৃতি সপোন দেখোতা, জনতাৰ ভালপোৱা, দেশক ভালপোৱা সংস্কৃতিৰ সেৱক বুলি প্ৰশংসা কৰিছে। তেওঁৰ মনত জনসাধাৰণে যি স্পন্দন তুলিলে সেই জাগৰণে তেওঁৰ মনৰ বহুত বন্ধ দুৱাৰ যেন খুলি দিলে। তেওঁ সমাজৰ উত্তৰণত

জনগণৰ ভূমিকা হাড়ে হিমজুৰে উপলব্ধি কৰিলে। নালিয়াপুলৰ ঘটনাৰ বিষয়ে হেমাংগ বিশ্বাসে লিখা এটা টোকাতে কৈছিল- "এই ঘটনাটোত স্বাধীন চৰকাৰখনে জনতাৰ ওপৰত পুলিচ বাহিনীৰ দ্বাৰা যি নিৰ্যাতন চলাইছিল তাৰ বিপক্ষে অসমৰ কোনো এজন বুদ্ধিজীৱীয়ে মাত মতা নাছিল। কেৱল জ্যোতিপ্ৰসাদ আগৰৱালাইহে ৰাজহুৱাভাৱে প্ৰতিবাদ কৰিবলৈ ওলাইছিল। কিন্তু অসমৰ কোনো কাগজতে তেওঁ লিখা টোকা ছপা কৰা নহ'ল।" এই টোকাটো পিছতো যেতিয়া অসম প্ৰকাশন পৰিষদে জ্যোতিপ্ৰসাদৰ ৰচনাৱলী প্ৰকাশ কৰিলে, তাতো প্ৰকাশ কৰা নাছিল। কিন্তু ড° হীৰেণ গোহাঁইদেৱৰ ব্যক্তিগত তৎপৰতাত পৰিষদৰ অফিচত এখন আঁচ টনা কাগজ উদ্ধাৰ কৰা হ'ল। দুপিঠিত লিখা প্ৰায় চিঞাহী উৱলি গৈ আখৰবোৰ পঢ়িব নোৱাৰ দৰে হৈছিল। পুৰণা কাগজ জৰাজীৰ্ণ হৈ পৰাৰ ফলত পাঠোদ্ধাৰ কৰা টান হৈ পৰিছিল। কষ্টকৈ পঢ়াৰ পিছতহে বুজিব পৰা গ'ল যে সেইটোৱেই আছিল জ্যোতিপ্ৰসাদৰ সেই বিখ্যাত টোকাটো। সেই টোকাটোকে প্ৰকাশন পৰিষদৰ অফিচৰ পৰা ড°হীৰেণ গোহাঁইদেৱে সমগ্ৰ পাঠটো নকল কৰি আনি 'সাম্প্ৰতিক সাময়িকী'ত ছপাই দিলে। (চকুলোৰে সেমেকা জ্যোতিপ্ৰসাদ-শবৎ চন্দ্ৰ নেওগঃ পৃষ্ঠা ৫০)

পিছলৈ দুই এগৰাকী নেতৃস্থানীয় লোকৰ প্ৰবোচনাত গণনাট্য সংঘৰ চকুতো জ্যোতিপ্ৰসাদ হৈ পৰিছিল চাহ বাগিচাৰ মালিক। গতিকে স্বাৰ্থপৰ লোকৰ ষড়যন্ত্ৰৰ বলি হৈছিল জ্যোতিপ্ৰসাদ। ফলস্বৰূপে তেওঁক আঁতৰাই ৰখাৰো প্ৰচেষ্টা চলিল। বুৰ্জোৱা সংস্কৃতিৰ বিৰুদ্ধে ধ্বনি তুলি ৰবীন্দ্ৰ নাথ ঠাকুৰক যেনেকৈ বাতিল কৰা হৈছিল, তেনেকৈ অসমত জ্যোতিপ্ৰসাদকো বাতিল কৰাৰ চেষ্টা চলিল। এই বিষয়ে হেমাঙ্গ বিশ্বাসৰ মন্তব্য আছিল এনেধৰণৰ 'কিন্তু মই অসমৰ এইটো মানি লোৱা নাছিলো, ১৯৪৯ চনৰ নালিয়াপুলত আয়োজিত গণনাট্য আৰু শান্তিৰ সন্মিলনৰ কেইদিনমান আগতে গুৱাহাটীৰ ৰে'লবে কলনিত মই অকস্মাৎ ভীষণ অসুস্থ হৈ পৰিলো। নালিয়াপুললৈ যোৱা নহ'ল। তাত নেতৃত্ব দিছিল নগেন কাকতি আৰু উষা দত্তই। সৰ্বভাৰতীয়

ছেক্রেটেৰী নিৰঞ্জন সেন তাত উপস্থিত আছিল।
উষা দত্তই আগতীয়াতৈ জ্যোতিপ্ৰসাদৰ ঠাইত মোক
সভাপতি পাতিব বুলি জনায়। নৰিয়া পাটিৰ পৰাই
মই এইয়া Slip Suicidal হ'ব বুলি সকীয়াই দি উত্তৰ
দিছিলো। মই জ্যোতিপ্ৰসাদৰ লগত আলোচনা কৰি
তেখেতকেই সভাপতি পাতিবলৈ পৰামৰ্শ দিছিলো।
আমাৰ নতুন নীতিৰ কথা মানি তেওঁ অসুখীয়া
গাৰেই গণনাট্য সম্মিলন উদ্বোধন কৰিছিল। তথাপি
মোকেই সভাপতি নিৰ্বাচিত কৰিলো।" কিন্তু কাৰ্যত
এই সভাত সমিতি গঠনেই নহ'ল বুলি জনা যায়। এই
গোট্টেই বিষয়টোত বিশেষভাৱে সৰ্বভাৰতীয় খ্যাতি
থকা শিল্পী উষা দত্তহে জড়িত আছিল বুলি জনা
যায়। তেওঁ এমাহমান আত্মগোপন কৰি ডিব্ৰুগড়ত
থাকি লৈছিল।

জ্যোতিপ্ৰসাদ ১৯৪৮ চনত অসুস্থতাৰ বাবে
শ্বিলঙলৈ গৈ দুমাহ আছিল। সেই সময়তে তেওঁক
বাগিচাৰ পৰা আঁতৰোৱা এক ষড়যন্ত্ৰ চলিল। শ্বিলঙৰ
পৰা ঘূৰি আহি তেওঁ এক অবাঞ্ছিত পৰিস্থিতিৰ
সন্মুখীন হ'ল। তেওঁৰ বিৰুদ্ধে এটা ৰাজহুৱা
অনুসন্ধান চলাৰ কথা গম পালে। তেওঁলৈ ইংৰাজীত
কাৰণ দৰ্শোৱাৰ জাননী আহিল আৰু জ্যোতিপ্ৰসাদে
সকলোবোৰ উত্তৰ ইংৰাজীতেই দিলে। তাৰে এষাৰি
বাক্য তুলি দিব বিচাৰিছো। যিবোৰৰ পৰা বুজা যায়
তেওঁ কিমান অপমানিত আৰু দুখ পাইছিল।
"...though it fit to institute a public enquiry
against his "Dodai" who is the second senior
most member of the family and a board of
director, a part proprietor of the estate. 'কিন্তু
কতৃপক্ষৰ বাবে জ্যোতিপ্ৰসাদৰ কৈফিয়ৎ আছিল
কেবল এক আইনী অনুষ্ঠানিকতা। এদিনৰ ভিতৰতে
জ্যোতিপ্ৰসাদক সপৰিয়ালে বাগিচা এৰিবলৈ বাধ্য
কৰা হ'ল। সেই সময়ত জ্যোতিপ্ৰসাদৰ লগত পত্নী
দেবযানী, আৰু পুত্ৰ (বাম্পু) অসুস্থ আছিল। এনে
অৱস্থাতো তেওঁ নিৰাশ নহ'ল। তেওঁ লিখিলে-

নৰকত যি জুই জ্বলে
ৰাতিয়ে দিনে জ্বলাই মাৰে
তাৰো আছে গুণ
মোক পুৰি পুৰি কৰি দিয়ে উজ্জ্বল-সুউজ্জ্বল
সোণ

জ্বলা পোৰাই যদি নৰক হয়
সি পাপ কৰে ক্ষয়।

১৯৪৯ চনত পত্নী দেৱযানীৰ মৃত্যু হয়। পিচত তেওঁ
মাক নোহোৱা ল'ৰা-ছোৱালী কেইটাক আগেয়ে
তেজপুৰলৈ পঠাই পিচত অকলেই তামোলবাৰী
বাগিচা এৰি গুচি গ'ল। তেওঁৰ এনেকুৱা অৱস্থা
হৈছিল যে ঔষধ কিনিবলৈও আনৰ ওচৰত ধাৰ
বিচাৰি হাত পাতিবলগীয়া হৈছিল। বহু অভিমান, বহু
ক্ষোভ, বহু দুখ মনত লৈ ১৯৫১ চনৰ ১৭ জানুৱাৰীত
এইজন ৰূপান্তৰৰ শিল্পীয়ে, যাক ৰূপকোঁৱৰ আখ্যা
দিছিল বকুল বনৰ কবি আনন্দ চন্দ্ৰ বৰুৱাদেৱে, যাক
গণনাট্য সংঘৰ সদস্যসকলে দিছিল গণশিল্পী আখ্যা,
যিটো তেওঁ স্বজ্ঞানে আনন্দেৰে গ্ৰহণ কৰিছিল,
সেইজন অসমীয়া গীত আৰু আধুনিকতাৰ বাহক,
প্ৰথম অসমীয়া চলচ্চিত্ৰ নিৰ্মাতা জ্যোতিপ্ৰসাদ
আগৰৱালাই অসমীয়া সমাজক অজস্ৰ সৃষ্টিৰে
চহকী কৰি অকলশৰেই নিয়তিৰ বিধান মানি এই
সুন্দৰ পৃথিৱী এৰি কেতিয়াও ঘূৰি নহাৰ বাটেৰে
আঁতৰি গ'ল।

সংগ্ৰহিত তথ্য

হলীৰাম ডেকা

১৯০১ জন্ম। ১৯৫০ চনত
গুৱাহাটী উচ্চ ন্যায়ালয়ৰ
ন্যায়াধীশ আৰু ১৯৬১ চনত মুখ্য
ন্যায়াধীশৰ পদ গ্ৰহণকৰে। উচ্চ
ন্যায়ালয়ৰ ন্যায়াধীশ হোৱা প্ৰথম
অসমীয়া। হলীৰাম ডেকাৰ
পত্নী-পন্যাস 'অলকালৈ চিঠি'
আৰু 'যৎকিঞ্চিৎ' উল্লেখযোগ্য
গল্প সংকলন। ১৯৬২ চনৰ ২০
ডিচেম্বৰত মৃত্যু।

আইন আৰু ন্যায়

বিপ্লৱ কুমাৰ শৰ্মা

প্রাক্তন ন্যায়মূৰ্তি, গুৱাহাটী উচ্চ ন্যায়ালয়

আইন আৰু ন্যায়ৰ ধাৰণা তথা ইয়াৰ উপলব্ধি মানৱ-সভ্যতাৰ সমানেই পুৰণি। আইন এক লক্ষ্যহে, পৰিণতি নহয়। ন্যায় ইয়াৰ কৰ্ম আৰু বৈধতা। আইনৰ ওপৰত সমাজে যদি আস্থা হেৰুৱায় তেতিয়াহলে সমাজৰ অহিতকৰ বা সমাজৰ প্ৰতিকূলে যাব পৰা অশুভ পৰম্পৰা বা কাৰকসমূহ বৃদ্ধি পাব-যিটো সমাজ উন্নয়নৰ পৰিপন্থী আৰু যিটো সময়ত ৰাজবিদ্রোহৰো সমল হ'বগৈ পাৰে। ন্যায়-পালিকাৰ ধ্বজাবাহকসকলে সংবিধানৰ পবিত্ৰতা আৰু অখণ্ডতাৰ প্ৰতি আনুগত্য স্বীকাৰ কৰি এক নতুন, সৰ্বাঙ্গসুন্দৰ সমাজ গঠনৰ প্ৰক্ৰিয়াত অৰিহণা যোগোৱাৰ সময় আজি আহি পৰিছে।

আইন ন্যায়ৰ অধীনতহে, ইয়াৰ উদ্ভূত নহয়। এইটো অনস্বীকাৰ্য যে ন্যায়ৰ অপেক্ষাত মানুহ আজি ক্লান্ত-অবসন্ন। আইনৰ পোছাক পৰিধান কৰা সকলে আওপুৰণি পৰম্পৰা ত্যাগ কৰি নতুন পৰম্পৰা ৰচি সৰ্বসাধাৰণ ৰাইজক আইনৰ ওচৰ চপোৱাত নতুন প্ৰয়াস হাতত লোৱাৰ সময় হৈছে।

আইনৰ দ্বাৰা শাসিত ভাৰতবৰ্ষ এখন গণতান্ত্ৰিক দেশ। আমাৰ সংবিধানৰ আওতাত ন্যায়পালিকাই সৰ্বসাধাৰণৰ গণতান্ত্ৰিক অধিকাৰসমূহ ৰক্ষণাবেক্ষণ দিয়াৰ ক্ষেত্ৰত অত্যন্ত প্ৰহৰীৰ দৰে কাম কৰে। আইনৰ শাসন (Rule of law) আৰু ন্যায়িক পৰীক্ষা (Judicial review) হৈছে আমাৰ সংবিধানৰ আধাৰশিলা। ন্যায়পালিকাই সাৰ্বভৌমত্ব অবিহনে আইনৰ শাসন আৰু ন্যায়িক পৰীক্ষণ কেতিয়াও সম্ভৱ নহয়। সেইবাবে যথার্থতে ন্যায়পালিকাৰ সদস্যসকল বা বিচাৰকসকল চাকৰিয়াল নহয়। সাধাৰণতে কৰ্মচাৰী বুলিহে আমি যিটো বুজো সেই বিচাৰত বিচাৰকসকলক কৰ্মচাৰী হিচাপে গণ্য কৰিব নোৱাৰি। কিয়নো এজন বিচাৰকে সংবিধানৰ আধাৰত সাৰ্বভৌম ন্যায়িক ক্ষমতা পালন কৰে। তেওঁবিলাকৰ কাম-কাজ

সাধাৰণ কামৰ লেখীয়া মুঠেও নহয়। আইনে যি কাম সততে কৰিব নোখোজে বা নোৱাৰে, অথবা তাৰ পৰা নিষ্কৃতি পাব বিচাৰে সেয়া কাম বিচাৰকসকলে সম্পাদন কৰে। সেয়া হ'ল ৰায়দান।

আজি দেশৰ সৰ্বত্ৰ দুৰ্নীতিৰ বীজ বিয়পি পৰিছে। কোনো কোনো ক্ষেত্ৰত এই দুৰ্নীতি আনকি ন্যায়পালিকালৈকো শিপাইছে। দেশ আৰু সমাজৰ সৰ্বমুখৰ পৰা দুৰ্নীতি সমূল্যে নিৰ্মূল কৰাৰ গধূৰ দায়িত্বও ন্যায়পালিকাৰ ওপৰতে ন্যস্ত। ন্যায়পালিকাত যদি দুৰ্নীতিয়ে পোখা মেলিছে সেয়া আইনজীৱিসকলৰ প্ৰত্যক্ষ বা পৰোক্ষ হাত নথকাকৈ সি সম্ভৱ নহয়। সৰ্বনশীয়া এই দুৰ্নীতিৰ ওপৰত উচ্চ ন্যায়ালয়ৰ লগতে আইনজীৱীসকলৰো সতৰ্ক দৃষ্টি থকাটো অতীব প্ৰয়োজনীয়।

এই সন্দৰ্ভত উচ্চ ন্যায়ালয়ৰ ন্যায়িক বিষয়াসকলকো ৰক্ষণাবেক্ষণ দিয়াৰ প্ৰয়োজনীয়তা আছে যাতে অৰাবত বা বিনাদোষত তেওঁলোক কেতিয়াও অনভিপ্ৰেত অৱস্থাৰ বলি নহয়। এইটো লক্ষণীয় যে প্ৰায়ে এই ন্যায়িক বিষয়াসকলৰ বিৰুদ্ধে বেনামী অভিযোগ অনা হয়। তেনেবোৰ মিছা, মনেসজা বা অতিৰঞ্জিত অভিযোগৰ পৰা ন্যায়িক বিষয়াসকলক ন্যায়পালিকাৰ নিজ সাৰ্বভৌমত্বৰ স্বার্থতেই ৰক্ষণাবেক্ষণ দিয়াৰ প্ৰয়োজন আছে।

ওকালতি কোনো কাৰিকৰী বিদ্যা বা বৃত্তি নহয়। ই হৈছে এক আহ্বান-য'ত কৰ্তব্যপৰায়ণতাই হৈছে একমাত্ৰ মাপকাঠি। কৰ্তব্যৰ প্ৰতি একাগ্ৰতা বা অবিচলতা আৰু দৃঢ়প্ৰতিজ্ঞা চেষ্টা হৈছে দুখন ডেউকা যিয়ে এজন অধিবক্তাক সফলতাৰ শিখৰলৈ লৈ যাব পাৰে। এইবোৰ গুণৰ সমাবেশ ঘটিলে আইন যাৱতীয় গুণৰাশিয়ে স্বভাৱতে তেওঁক অনুধাৱন কৰিব। এইবাবেই ওকালতিৰ বৃত্তিটো এক মহৎ বৃত্তি হিচাপে পৰিগণিত। তেনেক্ষেত্ৰত ইয়াক কোনোপধ্যে নিকৃষ্ট বৃত্তিলৈ পৰ্যবসিত হ'ব দিব নোৱাৰি।

অনমনীয় অখণ্ডতা অর্থাৎ Integrity অবিহনে এজন অধিবক্তা অলপ সময়ৰ বাবে উজ্জ্বলি উঠিব পাৰে, কিন্তু এটা সময়ত সেই ক্ষণিকীয়া পোহৰ বা দীপ্তি নিস্পন্দ হৈ পুনৰ অন্ধকাৰত নিমজ্জিত হোৱাটো খাটাং। প্রতিজন ব্যক্তি স্বকীয় প্রতিভা বা বিশিষ্ট গুণবিশিষ্ট সহায়ৰ অবিহনে সমৃদ্ধিৰ শিখৰত আৰোহণ কৰাটো সম্ভৱপৰ নহয়। প্রত্যেক ব্যক্তিকে সন্মান আৰু যোগ্যতা আহৰণ কৰাৰ বা উপকাৰী হোৱাৰ যোগ্যতা নাথাকে বা সমানে নাথাকে। এজন ডেকা বয়সৰ উকীলৰ ক্ষেত্ৰত ওকালতি বৃত্তিত সোমাই প্ৰলোভিত হোৱাৰ অৱকাশ থাকে যদিহে সেই বৃত্তিয়েই তেওঁৰ একমাত্র জীৱিকা হয়। তেওঁৰ অখণ্ডতা আৰু কঠোৰ নিয়ম পালনেই হৈছে তেওঁৰ ৰক্ষা কৰচ। তেওঁ বৃত্তিৰ আৰম্ভণিৰে পৰা সততা আৰু নিষ্ঠাৰে নিজৰ জীৱন-জীৱিকা পৰিচালিত কৰি গলে সত্যৰ মসৃণ পথৰ পৰা কেতিয়াও বিচ্যুত হ'ব নালাগে। আন কোনো বৃত্তিতে নৈতিক চৰিত্ৰ অক্ষুণ্ণ ৰখাৰ প্ৰতি সমাজে লক্ষ্য নাৰাখে বা তীক্ষ্ণ দৃষ্টি নিক্ষেপ নকৰে।

এই পৃথিৱীত স্বভাৱতে আমি নিজৰ এক সুন্দৰ আৰু নিষ্কলঙ্ক ভৱিষ্যত সম্পৰ্কে সচেতন। আমি সমাজত মৰ্যাদা আৰু প্ৰতিষ্ঠা বিচাৰো। কিন্তু সেয়া পাবলৈ আমি এনে কোনো কাম কৰিব নালাগিব যিয়ে আমাৰ অখণ্ডতাৰ ভাৱমূৰ্তিৰ ওপৰত চেকা পেলাব পাৰে। এজন আইনজীৱিয়ে তেওঁৰ বৃত্তিগত জীৱনৰ পাতনি মেলা ক্ষণটোৰ পৰাই নিষ্ঠা, সততা, সাধুতা আৰু অখণ্ডতা আদি গুণবিশিষ্ট আয়ত্ত কৰিব লাগিব আৰু পূত মন্ত্ৰৰ দৰে সদায় তাক হৃদয়ত ধ্যান কৰিব লাগিব। যি কোনো গোচৰৰ বিষয়বস্তুৰ ওপৰত তেওঁৰ বস্তুনিষ্ঠ জ্ঞান আৰু দখল থাকিব লাগিব। কোনো কাৰ্যৰ প্ৰত্যক্ষ বা পৰোক্ষ বিশ্বাসঘাতকতাই তেওঁক ভুলপথে পৰিচালিত কৰিব আৰু ক্ৰমে অনুক্ৰমে সিয়েই এদিন তেওঁৰ নৈতিক অধঃপতন মাতি অনাটো অনিবাৰ্য।

মহামান্য উচ্চতম ন্যায়ালয়ে টেকচাণ্ডৰ গোচৰত (AIR 1985 SC 28) অধিবক্তাই জালিয়াতিৰেদিয়া মিছা

শপতনামাৰ কথা পোহৰলৈ অহাত উকীলসকলৰ কৰ্তব্যৰ প্ৰতি আঙুলিয়াই কৈছে: বিধি ব্যৱসায় হৈছে একাধিকাৰ চৰিত্ৰৰ আৰু এই অনুষ্ঠানৰ স্বপ্ৰয়োজিত বা নিয়োজিত বিধি নিয়ম উলংঘা হ'লে তাৰ পৰিগান ভয়াবহ হ'ব।

মাননীয় ন্যায়ধীশ শ্ৰীকৃষ্ণ আয়াৰে মহাৰাষ্ট্ৰ বাৰ কাউন্সিলৰ গোচৰত (AIR 975 SC 2092) কৈছিল: "বাৰখন এখন নাপিত, কচাইখানা বা মম নিৰ্মাতাৰ দৰে ব্যক্তিগত সংস্থা নহয়। ই হৈছে ৰাইজক ন্যায় প্ৰদান কৰা এক জনহিতৈষী সংস্থা।"

এজন উকীল বা বিচাৰকৰ বাবে একমাত্র ধৰ্ম হৈছে ন্যায় ধৰ্ম। ন্যায়: মম ধৰ্ম:- নায়েই মোৰ ধৰ্ম। 'যতো ধৰ্মভ্যো জয়ঃ' অৰ্থাৎ সদায় ধৰ্মৰেই জয় (the ultimate victory is always for Dharma)। একমাত্র ধৰ্মহে অৱশেষত বৈ যায়। যেতিয়া আমি এই পৃথিৱী ত্যাগ কৰি অজান মূলুকলৈ গুচি যাওঁগৈ তেতিয়া আমাৰ লগত আমাৰ পিতৃ-মাতৃ, পুত্ৰ-পুত্ৰী অথবা সহধৰ্মিণী কোনোৱে নাযায়। কেৱল আমাৰ জীৱদ্দশাৰ কৰ্মৰাজি আৰু যি মানৱধৰ্ম আমি অনুসৰণ কৰিছিলো কেৱল সেয়াইহে আমাক অনুকৰণ কৰে। এই সংসাৰত মানুহ অকলে জন্মে আৰু অকলে মৃত্যুবৰণো কৰে। তেওঁ অকলেই নিজৰ ভিতৰতে সুবিমল আনন্দও উপভোগ কৰে। ঠিক তেনেদৰে তেওঁ এই সংসাৰতে নিজ কুকৰ্মৰ পৰিণতিও ভোগ কৰে।

এইখিনিতে হেনৰী আৰু ব্লাইথৰ উদ্ভৃতি এটা (AIR 1993 SC 1538 দ্ৰষ্টব্য) মনলৈ আহিছে: 'হে মহান ভগৱান! আজি এনে এক সময় আহি পৰিছে য'ত আইনৰ ক্ষেত্ৰখন ভয়-শঙ্কা আৰু বৰবিহৰ পৰা উন্মুক্ত কৰিব লাগে। আমি সৰ্বভুক অগ্নিক পৰাভূত কৰাৰ দৰে বিধিব্যৱস্থাৰ সৰ্বনাশী বিশ্বাসঘাতক আৰু কৃতঘ্নসকলক আঁতৰাই আমাৰ আইনৰ ক্ষেত্ৰখন নিকা আৰু মুক্ত কৰাৰ সময় আহি পৰিছে। ইয়াৰ পুৰণি সন্মানজনক অৱস্থা যেন পুনৰ ঘূৰি আহে!'

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ৰোগীৰ ত্ৰাণকৰ্তা মহিয়সী নাৰী -- ফ্লোৰেন্স নাইটিংগেল

ৰিছা শইকীয়া

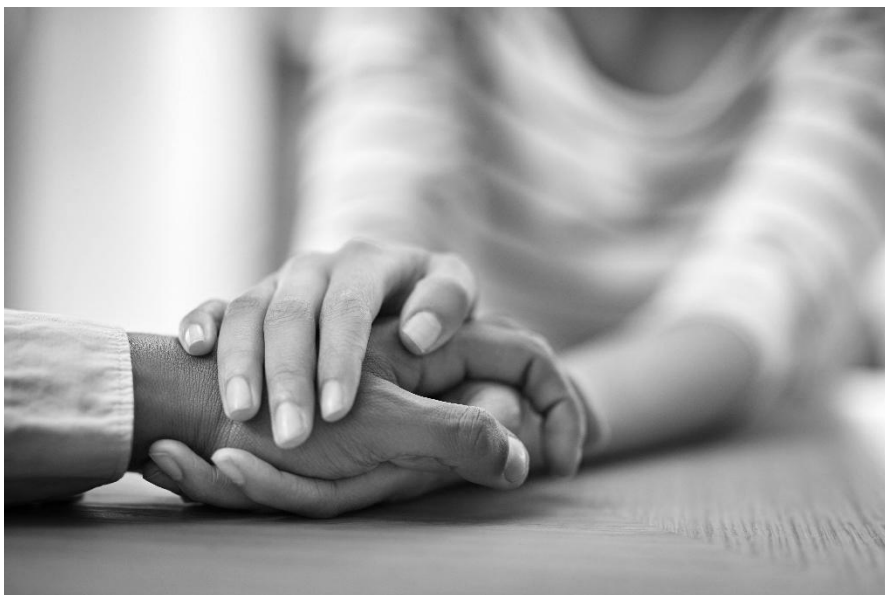
দ্বিতীয় যাত্ৰাসিক, এল এল বি

এই বিশ্ব-সংসাৰত এনেকুৱা কিছুমান ব্যক্তিৰ জন্ম হয়, যিবোৰে অজস্ৰ সম্পত্তিৰ মাজত থাকিও সুখ লভিব নোৱাৰে, যাৰ দুচকুত অনবৰতে ভাহি থাকে দৰিদ্ৰ জনৰ আৰ্তনাদ। যি সকলে নিজৰ জীৱনটোকে আৰ্তজনক উৎসৰ্গা কৰে, আৰু ইয়াৰে এক জলন্ত উদাহৰণ ফ্লোৰেন্স নাইটিংগেল।

নাইটিংগেলৰ জন্ম হৈছিল ১২ মে' দিনা ইটালীত, ১৮২০ চনত, ফ্লোৰেন্স চহৰত। তেওঁৰ পৰিয়াল টো আছিল জমিদাৰী। সেই সময়ৰ আচ্যৱন্ত পৰিয়ালৰ ল'ৰা-ছোৱালীয়ে পাবলগীয়া সকলো ধৰনৰ শিক্ষা দিক্ষা সাং কৰাৰ পাছত, নানা ৰং-ধেমালিৰ মাজেৰে নৃত্য-গীত মাত আদিৰ মাজত তেওঁ সময় বোৰ অতিবাহিত কৰিছিল। তেনেকুৱা এক পৰিবেশ ফ্লোৰেন্সৰ ঘৰতো গঢ়ি উঠিছিল। কিন্তু এইবোৰে তেওঁক মুঠেও আমোদ দিয়া নাছিল।

তেওঁৰ মাথো এটাই চিন্তা সেয়া হ'ব দুখীয়াৰ কাৰণে কিবা এটা কৰা। তেওঁৰ ডায়েৰীত ভাল-বেয়া, ৰং-ধেমালিৰ লগতে দুখীয়া সকলৰ জীৱনৰ ছবি স্পষ্টভাৱে ফুটাই তুলিছিল। ১৮৩৭ চনৰ ৭ ফেব্ৰুৱাৰীৰ দিনা তেওঁ ডায়েৰীত এষাৰ কথা লিখিছিল- ভগৱানে মোক মাতিছিল, আৰু তেওঁৰ কামৰ বাবে মোক, আহ্বান জনাইছিল, একো এটা ভাল কাম কৰিব নোৱাৰা বাবে তেওঁ অংকশাস্ত্ৰ অধ্যয়ন কৰিব ধৰিলে যাতে সকলো কথা পাহৰি থাকে, তেতিয়া ফ্লোৰেন্স আছিল পেহীয়েকৰ ঘৰত। কিন্তু মাকে এই অধ্যয়নত আপত্তি কৰিছিল। ১৮৮৮ চনত, ফ্লোৰেন্সৰ ২৪ বছৰ হৈছিল, তেতিয়াও তেওঁ পৰাধীন জীৱন এটা কটাই

আছিল। কিছুদিন এনে দৰেই পাৰ হ'ল। তেওঁ জমিদাৰী পৰিয়ালত থকা সময়ত ভৰালত থকা খাদ্য মনে মনে গৈ দুখীয়াক খাবলৈ দিছিল। লাহে লাহে ফ্লোৰেন্স ধাত্ৰী হোৱাৰ সপোন দেখিবলৈ ধৰিলে। এই সপোনটি বাস্তৱ কৰিবলৈ তেওঁ আপ্ৰান চেপ্টা চলাইছিল আৰু ইয়াৰ বাবে প্ৰথম প্ৰেৰণা পাইছিল ড° ছেমুৱেলৰ পৰা। শেষত সাহসেৰে তেওঁ মনৰ কথা মাক দেউতাকৰ আগত ব্যক্ত কৰিছিল। এই প্ৰস্তাৱ শুনি ঘৰৰ সকলোৰে মূৰত যেন ব্ৰজপাতহে পৰিছিল। ধাত্ৰী হোৱাৰ বিৰুদ্ধে ঘৰ খনে তীব্ৰ প্ৰতিক্ৰিয়াৰ সৃষ্টি কৰাত ফ্লোৰেন্স কিছুদিন মনে মনে থাকিল। নিজে ভিতৰি ভিতৰি এই আশা এৰাও নাছিল, ধাত্ৰী বিদ্যা সম্পৰ্কে তেওঁ মনে মনে অধ্যয়ন কৰি আছিল। ১৮৪৬ চনত তেওঁৰ বন্ধু এজনৰ পৰা এখন চিঠি আহিছিল। চিঠিত লিখিছিল যে, জাৰ্মানীৰ কাইজাৰ ওৱেথৰ নামৰ চহৰত ভদ্ৰ সন্যাসিনীৰ দৰে মহিলাসকল থাকে আৰু বেমাৰীক শুশ্ৰূষা কৰে। তেওঁ ভাবিছিল এইবাৰ মাক-দেউতাক মান্তি হ'ব, কিন্তু প্ৰথমতে বুকুত সাহ বান্ধিলেও পিছত পুনৰ দুৰ্বল হৈ পৰিছিল। কাৰণ এই কথাটো তেওঁ কাকো কব পৰা নাছিল। নানা ঠাইৰ পৰা তেওঁলে বিয়াৰ



সংগৃহীত তথ্য

অসমৰ মাছ ধৰা সঁজুলি

অসমৰ মানুহে পানীৰ মাছ ধৰিবৰ বাবে বিভিন্ন উপায় উদ্ভাৱন কৰি লৈছিল। অসমত ব্যৱহাৰ হোৱা কেতবোৰ মাছ ধৰা সঁজুলি হ'ল: আদিল, কাপ, খালৈ (মাছ খোৱা বাঁহৰ সঁজুলি), খোকা, গালফুলা, চকলেট, চহৰা, চুকি, চেকে, চেপা, জকাই বা জাকৈ, জাল (খেৱালি, ঘোকোট, টঙনা আৰু লাঙি), জিলিকনি, জুলুকি, ডিঙৰা, ঠুহা, দলঙা, দাৰকি, পল', পাউৰী, পৰং, বৰশী, বানা, শলহা, হুকুমা আদি। মাছ ধৰা সঁজুলিবোৰ সাধাৰণতে বাঁহ বা বেতেৰে তৈয়াৰী। জালসমূহ অৱশ্যে সূতাৰে বোৱা হয়। যাঠি, বৰ্ষাৰে আৰু জোঙেৰে মাছ খুচি মাৰিব পাৰি। এইবোৰ সঁজুলি লোৰে নিৰ্মিত। চাকি, জোঁৰ বা আন পোহৰৰ সহায়ত অসমত ৰাতি মাছ কটাৰো পৰম্পৰা আছে।

উৎস: 'অসমৰ সংস্কৃতি-কোষ', ডঃ নাৰায়ণ দাস (মুখ্য সম্পাদক)

প্ৰস্তাব আহিছিল আৰু মাক-দেউতাকে এজন উপযুক্ত ল'ৰাক ঠিক কৰিছিল। কিন্তু ফ্লোৰেন্সে ১৮৪১ চনতে লগ পোৱা ৰিচাৰ্ড সিংকটন নামৰ এজন যুৱকক ভাল পাইছিল। শেষত তেওঁ বিয়া নোহোৱা তোৱেই সিদ্ধান্ত লৈছিল, তেওঁৰ ডায়েৰীত লিখা আছে, "মোৰ মনটো এজন বুদ্ধিজীৱীৰ দৰে আৰু সেই মনটো ৰিচাৰ্ডৰ সান্নিধ্যত তৃপ্ত হয়। আনহাতে মোৰ মনটো নৈতিকতাবাদী আৰু সক্ৰিয় - কিন্তু তেওঁৰ ওচৰত সেই মনে কেতিয়াও সাৰ্থকতা বিচাৰি নাপাব। তথাপি মই কেতিয়াবা ভাবো যে, সকলো কথা বাদ দি মোৰ প্ৰেম চৰিতাৰ্থ কৰো" এনেদৰে ভাৱিলেও তেওঁ এটা কথা উপলব্ধি উপলব্ধি কৰিছিল যে, বিয়া মানে ঘৰুৱা বন্ধনত সোমাই পৰিব আৰু নিজে মানসিকভাৱে আত্মহত্যা কৰা যেন হ'ব। সেয়ে হয়তো তেওঁ ভাৱনা ত্যাগ কৰিছিল। এনেতে তেওঁ এটা সুবিধা পাইছিল- ইউৰোপৰ সমুদ্ৰ তীৰত তেওঁ মাক আৰু ভনীয়েকৰ সৈতে ফুৰি থাকোতে নজনাকৈ ফ্লোৰেন্স কাইজাৰগেৰেথ পাইছিলগৈ আৰু তাত সন্যাসিনীৰ লগত কেই বছৰমান শুশ্ৰূষাৰ কাম কৰি উভতি অহাৰ পিছত ঘৰৰ পৰা নানান ককৰ্থনা শুনিছিল।

অৱশেষত, ১৮৫৩ চনত লণ্ডনৰ এটা প্ৰতিষ্ঠানত অধীক্ষিকা হিচাপে নিযুক্তি হৈছিল। হম্প্ৰীতেলখনৰ পৰিচালনাত তেওঁ এক বৈপ্লৱিক পৰিৱৰ্তন আনি দিছিল আৰু অতি কম সময়ৰ ভিতৰত তেওঁ হম্প্ৰীতালৰ বিশেষজ্ঞ হৈ পৰিছিল। নানা যুদ্ধত আহত সৈনিকক শুশ্ৰূষা কৰিছিল। এই মহান কৰ্মীৰ ত্যাগৰ কথা শেষ কৰিব নোৱাৰি সঁচাকৈয়ে ফ্লোৰেন্স নাইটিংগেল আছিল এগৰাকী সপোন কঢ়িয়াব জনা ছোৱালী।

১৯০৭ চনত সপ্তম এডৱাৰ্ডে তেওঁক 'তডা'ৰ অৱ মেৰিট সন্মানেৰে বিভূষিত কৰিছিল, এই সন্মানেৰে সন্মানিত এই গৰাকীয়ে আছিল প্ৰথম মহিলা। এনেদৰে নানা সন্মান তেওঁ লাভ কৰিছিল।

১৯১০ চনত ১৩ আগষ্টৰ দিনা নব্বৈ বছৰ বয়সত তেওঁ চিৰকালৰ বাবে এই পৃথিৱী এৰি গুচি গল।।

কলাগুৰু বিষ্ণুপ্ৰসাদ ৰাভা

ড° শেৱালি বৰবৰা

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যোৱাত সহায় কৰা বহুমুখী
প্ৰতিভাসম্পন্ন পুৰুষ
বিষ্ণুপ্ৰসাদ ৰাভাৰ
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হয়। তেওঁৰ দেউতাক
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ইংৰাজৰ অধীনত সশস্ত্ৰ
বাহিনীৰ চুবেদাৰ মেজৰ
আছিল।

বিষ্ণুপ্ৰসাদ এজন মেধাৱী
ছাত্ৰ আছিল। তেওঁ ১৯২৬
চনত দৰং জিলাৰ ভিতৰত
প্ৰথম বিভাগত এণ্টেন্স
পৰীক্ষাত উত্তীৰ্ণ হৈ 'কুইন
এমপ্ৰেছ' বঁটা লাভ
কৰিছিল। এণ্টেন্স পৰীক্ষা
পাছ কৰি তেওঁ কলিকতাৰ
প্ৰেচিডেন্সি কলেজত
সুখ্যাতিৰে প্ৰথম বিভাগত
আই, ছি, এছ পৰীক্ষাত
উত্তীৰ্ণ হোৱাৰ পিছত বি,
এছ, ছি পঢ়িবলৈ না'ম ভৰ্তি
কৰে।

কিন্তু তেওঁ কলিকতা ত্যাগ
কৰি উত্তৰ বংগৰ
কোচবিহাৰ ভিক্টোৰিয়া
কলেজত বি. এ. ত নাম

ভৰ্তি কৰে। অৱশ্যে তেওঁ বি. এ. পৰীক্ষা
নিদিয়াকৈয়ে কলেজীয়া জীৱনৰ সামৰণি মাৰে।



বিষ্ণুপ্ৰসাদ ৰাভা এজন সুদক্ষ খেলুৱৈ আছিল। তেওঁ
টেনিছ, ক্ৰিকেট, ফুটবল, বেডমিণ্টন, কেৰম আদি

সকলো ধৰনৰ খেল দক্ষতাৰে খেলিব পাৰিছিল। বৰপেটাৰ এখন প্ৰতিযোগিতা মূলক ফুটবল খেলত বাবৰি শাকৰ নিচিনা কেৰোঁৰা চুলিৰ বিষ্ণুপ্ৰসাদ ৰাভাই সুদক্ষ খেল প্ৰদৰ্শন কৰাৰ বাবে 'বাবৰীবালা' নাম পাইছিল।

বিষ্ণুপ্ৰসাদ ৰাভা এজন বিপ্লৱী সংগ্ৰামী পুৰুষ আছিল। তেওঁৰ ছাত্ৰৱস্থাত কলিকতাত পঢ়ি থকা সময়ত স্বাধীনতাৰ টোৱে তেওঁকো স্পৰ্শ কৰিছিল আৰু তেওঁৰ পঢ়াৰ প্ৰতি মনোযোগ কমি আহিছিল। কিন্তু পুলিচৰ চোৰাংচোৱা বিভাগ তেওঁৰ বিৰুদ্ধে সক্ৰিয় হৈ পৰাত তেওঁ কলিকতা ত্যাগ কৰি কোঁচবিহাৰত পঢ়িবলৈ আহিছিল। কিন্তু কোঁচবিহাৰলৈ আহি তেওঁৰ স্বাধীনতাৰ আন্দোলনত যোগ দিয়াৰ হেপাঁহ প্ৰবল হবলৈ ধৰে।

তেওঁ স্বাধীনতা বিপ্লৱৰ যোগ দিয়াৰ চিন্তাত পঢ়াৰ প্ৰতিও আওকাণ কৰিলে। কোচবিহাৰৰ সোমাজত থকা প্ৰকাণ্ড আট্টালিকাত ইংৰাজ সকলৰ চৰকাৰী কাৰ্যালয় আছিল আৰু কাৰ্যালয়ৰ মুখচত সদায় বৃটিছৰ পতাকা উৰুৱাই ৰখা হৈছিল। এদিন নিশা ৰাভাই অকলে গৈ সেই পতাকা নমাই ভাৰতৰ জাতীয় কংগ্ৰেছে স্বাধীনতাৰ বাবে গ্ৰহণ কৰা পতাকা খন আঁৰি আহিল আৰু তা, দেৱালত তেওঁ লিখিছিল।

ৰাজ্যে আজি দুটি পাঠা,
 একটি চাদা একটি কালা ॥
 ৰাজ্যেৰ যদি মঙ্গল চাও,
 দুটি পাঠাৰ বলি দাও ॥

তেওঁ যি কাম কৰিছিল সেইয়া ইংৰাজসকলৰ বিৰুদ্ধে বৰ ডাঙৰ অপৰাধ আছিল বৰ ডাঙৰ অপৰাধ আছিল আৰু অপৰাধীক কৰায়ত্ত কৰিবলৈ চৰকাৰৰ পুলিচ আৰু চোৰাংচোৱা পিয়াপি দি ফুৰাত তেওঁ কোচবিহাৰ ত্যাগ কৰে। স্বাধীনতা আন্দোলনত অংশগ্ৰহণ কৰাৰ ফলত বিপ্লৱী ৰাভাৰ কলেজীয়া জীৱন আধৰুৱা হৈ ৰয় ॥

বিষ্ণুপ্ৰসাদ ৰাভা কলাৰ সাধক আছিল। তেওঁ এজন নিপুণ শিল্পী আছিল। তেওঁৰ দেউতাক গোপাল চন্দ্ৰ ৰাভা এজন সংগীত অনুৰাগী লোক আছিল। তেওঁ ঘৰতে ওস্তাদ ৰাখি সংগীত চৰ্চা কৰিছিল আৰু

লৰাইতকো শিকাইছিল। বিষ্ণুপ্ৰসাদ ৰাভাই ছয়বছৰ বয়সতে সংগীতৰ প্ৰাথমিক কথাবোৰ আয়ত্ত কৰিছিল। তেওঁৰ সাত বছৰ বয়সত দেউতাকৰ মৃত্যু হোৱাত তেওঁলোক সপৰিয়ালে 1917 চনত তেজপুৰৰ পুৰণি ঘৰলৈ আহে। ৰাভাৰ দেউতাকে তেওঁলৈ এৰি থৈ গৈছিল 200 বিঘা মাটিৰ মালিকানা। বিধৱা মাকে অৰ্থৰ অভাৱত স্বৰ্গীয় গোপাল চন্দ্ৰ ৰাভাৰ বিশাল সম্পত্তি ত্যাগ কৰিব লগাত পৰিছিল। এইবোৰ বিপৰ্যয়ৰ মাজতো ৰাভাই সংগীত চৰ্চা কৰিছিল।

ৰাভা দেৱ এজন সুনিপুণ চিত্ৰকৰ আছিল। এবাৰ তেওঁ মধুপুৰত লক্ষ্মীকান্ত আতৈ বুঢ়া ভকতৰ ঘৰত তিনি নিশা কটাইছিল। বিদায় লবৰ সময়ত গুৰু গৃহৰ দুৱাৰ মুখত সেৱা জনাই তেওঁৰ জোলোঙাৰ পৰা কলম এডাল ওলিয়াই বুঢ়া ভকতক এখন কাগজ খুজিলে আৰু এখন ছবি আঁকি পেলালে। ছবিখন ইমান সুন্দৰ হৈছিল যে বুঢ়াভকত আচৰিত হৈছিল আৰু কৈছিল, "বিষ্ণু তুমি সচাঁই বিষ্ণু," বৰপেটাত থাকোতে সম্পূৰ্ণ কল্পনাৰ আশ্ৰমত অঁকা শংকৰদেৱৰ ছবিখন সেই সময়ত বৰপেটাৰ ৰাইজৰ মাজত সেৱাৰ বস্তুৰূপে আদৰ লাভ কৰিছিল। তেওঁ শংকৰ-মাধৱ একত্ৰে এখন ছবি, তেওঁৰ পিতাকৰ ছবি, পাহাৰীয়া গাভৰু ছোৱালীৰ প্ৰতিকৃতি, মাধৱদেৱৰ অকলশৰীয়াকৈ থকা ছবি ইত্যাদি বহুতো ছবি অংকন কৰিছিল। ইটালীৰ বিখ্যাত চিত্ৰকৰ মাইকেল এঞ্জেলৰ লগত তেওঁৰ সামঞ্জস্য আছে। এঞ্জেলোৰ যেনেকৈ বহুতো লিখা, বহুতো চিত্ৰ হেৰাই গ'ল সেইদৰে ৰাভা দেৱৰো বহুতো সৃষ্টি হেৰাই গ'ল।

ৰাভাদেৱ এজন সুনিপুণ নৃত্যকৰো আছিল, 1980 চনত কাঁচি হিন্দু বিশ্ববিদ্যালয়ত বিষ্ণুপ্ৰসাদ ৰাভাই 10৮ বিধ নৃত্য দেখুৱাই আৰু তাগুৰ নৃত্য দেখুৱাই ভূয়সী প্ৰশংসা লাভ কৰে, যত উদয়শংকৰে তেওঁক "নৃত্য বিশাৰদ" উপাধি প্ৰদান কৰিছিল। তেওঁৰ নৃত্যত ৰাছিয়াৰ নৃত্য পঢ়িয়সী জন পাওলোক অতিকৈ সন্তুষ্ট হৈছিল ॥

বিষ্ণুপ্ৰসাদ ৰাভা এজন সু-অভিনেতা আছিল। তেওঁৰ অভিনয়ৰ প্ৰতিভা সৰু কালৰে পৰা ফুটি

উঠিছিল। তেওঁ ঢাকাত থাকোতে সাতবছৰ বয়সতে হৰিশ্চন্দ্ৰ নাটকত ৰোহিদাস্বৰ্ণৰ ভাৱত অভিনয় কৰি সকলোৰে মন মুহিছিল। ৰাভাই কেইবাখনো কথাছবিত অভিনয় কৰিছিল। এই ছবি সমূহ হ'ল এৰা বাটৰ সুৰ, চিৰাজ, প্ৰতিধ্বনি আদি। এৰাবাটৰ সুৰত "ভুজলুং কাক" চৰিত্ৰটো অভিনয় কৰি সকলোৰে পৰা উচ্চ প্ৰশংসা লাভ কৰিছিল। চিৰাজ নাটকত "গেঠুৱা", কিয় নাটকত "গেঠু" আদি ভাও লৈ সুন্দৰ অভিনয় কৰিছিল।

ৰাভাদেৱ এজন সুনিপুণ গায়ক আৰু গীতিকাৰ আছিল। ১৯৩৫ চনত জ্যোতিপ্ৰসাদ আগৰৱালাৰ দ্বাৰা বাণীবন্ধ জয়মতী আৰু শোণিত কুঁৱৰী নাটক দুখনত ৰাভাৰ সুৰীয়া কণ্ঠ শুনা যায়। বিষ্ণুৰাভাৰ বেছিভাগ গীততেই বিপ্লৱৰ পূৰ্ণ আভাস বিদ্যমান। ভাৰত বিদেশীৰ শাসনৰ পৰা মুক্ত হৈছিল যদিও দেশৰ দুখীয়া শ্ৰমিক সকলৰ ওপৰত ধনী মালিক আৰু জমিদাৰ সকলৰ উদ্ভঙালি বন্ধ হোৱা নাছিল। এই শোষণ কাৰ্য্যই ৰাভাৰ মনত ধুমুহাৰ সৃষ্টি কৰিছিল। তেওঁ গীতবোৰ ধনী শোষণকাৰী মহাজনৰ বিৰুদ্ধে, উৎপীড়ক জমিদাৰ সকলৰ বিৰুদ্ধে, নিপীড়িত দুখীয়া শ্ৰমিক শ্ৰেণীৰ মাজত বিপ্লৱৰ বীজ চটিয়াবলৈ ৰচিছিল।

অসমৰ ধ্ৰুৱতৰা স্বৰূপ ৰাভা দেৱ এজন সুনিপুণ সাহিত্যিকো আছিল। কিন্তু তেওঁৰ বহুতো লেখা হেৰাই গ'ল। তেওঁ লিখা প্ৰবন্ধ বোৰ হ'ল মানৱ জাতিৰ মানুহ, ডফলা, অতীতৰ অসম, বৰদৈচিলা,

সৰুদৈচিলা, বোৱতী নদী আদি। ৰাভাদেৱৰ দ্বাৰা ৰচিত 'মিচিং কানেং' এখন মনোমোহা উপন্যাস। আন পুথি হ'ল সোনপাহি, জনতা অফুৰন্ত কলাৰ ভঁৰাল আদি, সংগীত কলা বিষয়ৰ ৰাভাৰ ৰচনা সমূহ হ'ল শ্ৰী শ্ৰী শ্ৰীমতী কলাৱতী সংগীতাংগ নাটক আৰু থিয়েটাৰ ভাৰতীয় নাট্যকলা নৃত্যৰ অভিনয়, ওজাপালি, হৰগৌৰী, নৃত্য আদি। ইয়াৰ উপৰিও গেঙনি, ৰেঙনি, মুক্তিদেউল আদি বহুতো পুঠি ৰচনা কৰে।

১৯৪৬ চনত ৰাভা দেৱৰ মনলৈ এক নতুন পৰিৱৰ্তন আহে, তেওঁৰ মন লাহে লাহে ৰাজনীতিৰ ফালে ঢাল খায়। ৰাজনীতিত সক্ৰিয় ভাৱে জড়িত হৈ পৰাত ১৯৫০ চনত আৰু ১৯৬২ চনত দুবাৰ কাৰাবৰণ কৰিব লগাত পৰে। ৰাজনীতিক জীৱনে তেওঁৰ শিল্প সাধনাত আউল লগাই দিয়াৰ ফলত, তেওঁ নতুনকৈ হাতত লোৱা কাম বহুতো অসম্পূৰ্ণ হৈ পৰে। ১৯৬৭ চনত তেওঁ অসম বিধানসভাৰ সদস্য নিৰ্বাচিত হৈ পৰে যদিও তেওঁ বিধানসভাক গাহৰিৰ গড়াল বুলি কৈছিল।

১৯৬৯ চনৰ ২০ জুনৰ দিনা বিষ্ণু প্ৰসাদ ৰাভাই কৰ্কট ৰোগত মৃত্যুবৰণ কৰে। তেওঁ অসমীয়া সাহিত্য আৰু শিল্প কলাত অসমৰ জনসাধাৰণলৈ স্মৰণীয় অৱদান দিয়া হেতুকে তেওঁক কলাগুৰু উপাধিৰে সন্মানিত কৰা হৈছিল। তেওঁ আজীৱন দুখীয়া-নিছলাৰ বাবে সংগ্ৰাম কৰাৰ বাবে তেখেতক 'শিল্পী সৈনিক' আখ্যা দিয়া হয়।

সংগ্ৰহিত তথ্য

পৃথিৱীৰ কোনো বনাঞ্চলতে একেলগে বসবাস কৰা পাঁচটাকৈ বৃহৎ প্ৰাণী পোৱা নাযায়। কিন্তু কাজিৰঙাই এইফালেও এক বিৰল অভিলেখ সৃষ্টি কৰিছে। পাঁচটাকৈ বৃহৎ প্ৰজাতিৰ প্ৰাণীৰ (গঁড়, ম'হ, হাতী, হৰিণা আৰু বাঘ; এইকেইটা একেলগে 'বিগ ফাইভ' (big five) নামে জনাজাত) বাসভূমি কাজিৰঙাই বিশ্ব বনাঞ্চলৰ মান-চিত্ৰত এক অনন্য স্থান দখল কৰি আহিছে।

বড়ো-কছাৰীৰ চমু ইতিবৃত্ত

-নিৰ্মালি বসুমতাৰী

প্ৰাক্তন ছাত্ৰী

খৃষ্টপূৰ্ব দুই হাজাৰ বছৰৰ আগেয়ে ছাইবেৰিয়া আৰু মঙ্গোলিয়া এই দুই দেশৰ মাজত মঙ্গোলীয়ান সকলক ঘূৰি ফুৰা দেখা গৈছিল বুলি পণ্ডিত সকলে ঠাৱৰ কৰিছে। কালক্ৰমত এই জাতীয় লোক সকলে তিনি ভাগ হৈ এভাগ ইউৰোপৰ ফাললৈ গৈ তুৰ্কী আৰু আৰু ইটালীত বাস কৰে। দ্বিতীয় ভাগটো চাইবেৰিয়া হৈ বেৰিং প্ৰণালী পাৰ হৈ উত্তৰ আমেৰিকাৰ বৰ্তমান মেক্সিকোত বাস কৰগৈ। এওঁলোকৰ এটি ঠালে জাপানতো বাস কৰে। বৰ্তমান উত্তৰ জাপান, আইৰিচ, মেক্সিকো আদিৰ মানুহবোৰ মঙ্গোলীয় জাতিৰ মানুহ বুলি ঠাৱৰ কৰা হৈছে। পণ্ডিত সকলৰ মতে এওঁলোকৰ লোক-সংস্কৃতিৰ মঙ্গোলীয় গোষ্ঠীৰ লোক-সংস্কৃতিৰ লগত মিল আছে।

তৃতীয় শাখাটো আহি চীনৰ দক্ষিণ পশ্চিমত থকা হোৱাংহো উপত্যকা আৰু তিব্বত মালভূমিত বাস কৰে। তাতে তেওঁলোকে সমৃদ্ধিশালী সংস্কৃতি গঢ়ি তোলে। তিব্বতৰ পৰা তেওঁলোকৰ এটি ভাগ থাই(Thai) নাম লৈ ব্ৰহ্মদেশ পায়গৈ আৰু আন এটি শাখা ব্ৰহ্মদেশ হৈ উত্তৰ-পূব ভাৰতত প্ৰবেশ কৰে। খৃষ্টপূৰ্ব দুই-হাজাৰ বছৰৰ আগেয়ে ইণ্ডো ইউৰোপীয় গোষ্ঠীৰ আৰ্য্য বুলি পৰিচয় দিয়া নৰ্ডিক জাতিৰ মানুহে চামে চামে উত্তৰ পশ্চিম চুকেৰে ভাৰতত প্ৰবেশ কৰে। ড সুনীত কুমাৰ চেটাৰ্জীৰ মতে নৰ্ডিক জাতিৰ এই শ্ৰেণীৰ লোকসকলে এসময়ত এটি জনজাতি ৰূপে ভাৰতৰ বাহিৰত বাস কৰি দলে দলে ইয়াত প্ৰবেশ কৰিছিল। সাময়িক ভাৱে মঙ্গোলীয় গোষ্ঠীৰ তিব্বত ব্ৰহ্মৰ মানুহবিলাকেও উত্তৰ পূব ভাৰতত প্ৰবেশ কৰে। মঙ্গোলীয়ান গোষ্ঠীৰ এইসকল মানুহে পৰ্বতৰ দাঁতি কাষৰীয়া অঞ্চলত বসবাস কৰা বাবে এওঁলোকক কিৰাট(সীমান্ত বাসী) বুলিছিল। কালিকা পুৰাণৰ মতে কিৰাট সকল প্ৰাগজ্যোতিষপুৰ বাসী আছিল, তেওঁলোকৰ আদি দেৱতা শিৱই(Shiva) কিৰাট সকলক লৈ প্ৰাগজ্যোতিষপুৰত বিৰাজ কৰিছিল।

কালক্ৰমে এই জাতীয় মঙ্গোলীয়, তিব্বত-বৰ্মী মানুহে অসমত তিনিটা ভাগ হৈ অসম-ব্ৰহ্ম, উত্তৰ অসম আৰু তিব্বত হিমালয় নামেৰে গোটাই উত্তৰ পূব ভাৰতত বিয়পি পৰে। অসমত ঘাইকৈ তিব্বত হিমালয় এই শাখাৰ মানুহ গোট, তিব্বত আৰু উত্তৰ অসম শাখাৰ মানুহ বোৰক বৰ্তমান মিৰি, মিচিমি, আৱৰ, ডফলা আদি নামে জনা যায়। অসম ব্ৰহ্ম শাখাৰ, পণ্ডিত সকলৰ মতে, তি-বদ, বদ বা বড় শব্দৰ পৰা 'বড়ো' বা 'বড়ো' নামৰ উৎপত্তি বুলি ভাৱে। 'বড়' শব্দৰ অৰ্থ 'বড়ো-কছাৰী' ভাষাত জ্ঞান বা হুচ। আকৌ কিছুমান পণ্ডিতৰ মতে 638 খৃষ্টাব্দৰ আগতে বড়ো-কছাৰী সকলৰ বহুতে বৌদ্ধ ধৰ্ম গ্ৰহণ কৰি নিজকে বৌদ্ধৰ ফিছা বুদ্ধছা অৰ্থাৎ বুদ্ধৰ সন্তান বুলি পৰিচয় দিছিল। সেই বুদ্ধৰ ফিছা বা বুদ্ধাছাৰ পৰা বডডছা বা বড়ছা আৰু পাছত বড়ো বা বডডছা নাম পোৱা বুলি ভাবে। 638 খৃষ্টাব্দৰ পাছত এওঁলোকে হিন্দু ধৰ্ম গ্ৰহণ কৰা বুলি জনা যায়।

পূব ভাৰতৰ এই বড়ো সকলে আদিতে তিপৰা (ত্ৰিপুৰা) অঞ্চলত থিতাপি লয়হি। সময়ত পাটৰ কাপোৰ বেহা-বেপাৰ ৰ উদ্দেশ্যে বৰ্তমান কাছাৰ(Cachar) জিলাত বসবাস কৰিবলৈ লয়। সংস্কৃত ভাষাত 'কক্ষৰাট' বা কক্ষাট (কচ্ছত) শব্দৰ অৰ্থ নিম্নভূমি; কচ্ছত শব্দৰ পৰাই কাছাৰ হোৱা বুলি ধৰা হয়। কাছাৰত বসবাস কৰা বাবে কাছাৰৰ নাম অনুসৰি বড়ো সকলৰ 'কছাৰী' নামাকৰণ হোৱাটোও ধাৰণা ড: চেটাৰ্জীৰ মতে।

সংস্কৃত পণ্ডিত আৰু সাহিত্যৰ মতে শোণিতপুৰত বান আৰু কুণ্ডিলৰ ৰজা ভীষ্মক কিৰাট বংশীয় বড়ো ৰজা আছিল। দ্বাৰকাৰ ভগৱান শ্ৰীকৃষ্ণই কিৰাট বংশীয় ভীষ্ম-কন্যা ৰুক্মিণীক বিয়া কৰাইছিল। তেওঁৰ নাতিয়েক অনিৰুদ্ধ কোঁৱৰে বান ৰজাৰ কন্যা উষা দেৱীক বিয়া কৰাইছিল। আৰ্য্য বা এৰিয়ান সভ্যতা আৰু মঙ্গোলীয়ান বা কিৰাট সভ্যতা সংস্কৃতিৰ ভিতৰত এক আদান প্ৰদানৰ পূৰ্ণ সমন্ধ

কছাৰী উৎপত্তি সম্পৰ্কে উপেন্দ্ৰ গুহ ডাঙৰীয়াই কয় যে, তেওঁলোকে নিজকে বড়ো বুলি পৰিচয় দিয়ে যদিও এওঁলোকৰ নিজা ভাষা সংস্কৃতি থাকিবলৈ

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ভাৰতৰ পূব প্ৰান্তত অসমৰ জন-জাতীয় বৰ্ণনা যেনেদৰে জটিল তেনেদৰে ভয়ৰ কাৰণো আছে। জাতি আৰু ভাষাৰ ফালৰপৰা গৱেষণা কৰি চালে দেখা যায় যে অসম এখন বৈচিত্ৰময় দেশ। জাতি আৰু ভাষাবিদসকলৰ বাবে ই এখন গৱেষণামূলক সাৰুৱা বহল পথাৰ বুলি কোৱা হয়। অসমৰ প্ৰকৃতিৰ বুকুত যেনেদৰে ৰং-বিৰঙৰ গছ-গছনি, হাবি বননিৰে ভৰা যেনেদৰে প্ৰাকৃতিক সম্পদ বিৰাজমান। তেনেদৰে জনশক্তি বা জনজাতি বা ট্ৰাইব (সংবিধান অনুসৰি) সকলৰ মিলন ভূমি এইখন অসম। বৰ্তমান

পণ্ডিত সকলৰ মতে কোঁচ, ৰাভা, হাজং, গাৰো, চুতীয়া, লালুং আদি জাতিৰ লোকসকল বড়ো জাতিৰে ঠাল বুলি কয়। ডিম্বেশ্বৰ নেওগ ডাঙৰীয়াই তেওঁৰ "অসমীয়া সাহিত্যৰ বুৰঞ্জী"ত অসমৰ জন জাতীয় বা ট্ৰাইবেল বংশাৱলীৰ বৃত্তিত, বিৱৰণ দাঙি ধৰিছে। এই চৰ্চাত মাথোন মঙ্গোলীয় গোষ্ঠীৰ তিব্বত-ব্ৰহ্ম, অসম- ব্ৰহ্ম বা বড়ো ঠালৰ সম্পৰ্কে তলত দাঙি ধৰা হ'ল।

অসমীয়া ভাষা-সংস্কৃতিৰ প্ৰবল সোঁত এনেবোৰ জনশক্তিৰ বৈচিত্ৰ্য আৱদান কিন্তু দুখৰ বিষয়, এই সকল জনজাতীয় ভাষা আৰু বংশাৱলীত অসম তথা ভাৰতৰ স্বাধীনতাৰ পাছতো গৱেষণামূলক তথ্যৰ বহল বা বিস্তৃত ভাৱে দাঙি ধৰিব পাৰা হোৱা নাই। ভাৰতৰ স্বাধীনতাৰ পাছত যদিও সাংবিধানিক ভাৱে গোটেই ভাৰতৰ পিচপৰি থকা সম্প্ৰদায় সমূহৰ উন্নয়ন কল্পে জনজাতি, অনুসূচীত জনজাতি আঁচনিৰ সৃষ্টি কৰিলে, কিন্তু তেনে আঁচনিৰ কোনো তৎপৰ কাৰ্য্যকাৰিতা বিশেষ দেখা নাযায়।।

মাৰাডোনা হোৱাৰ মোৰ হেপাঁহ আছিল

শ্ৰীমন্ত বৰদলৈ
অংশকালীন প্ৰবক্তা

Fortiori
Reflecto

ৰাতিপুৱা তেতিয়া চাৰিমান বাজিছিল। ডিব্ৰুগড়ৰ ব্ৰহ্মপুত্ৰৰ ফেৰীঘাটত তেতিয়াও সূৰ্য্যৰ পোহৰ ওলোৱা নাছিল। নৈৰ পাৰত মই বৈ আছিলো আৰু মোৰ লগত আছিল ৰাজু হাজৰীকা। মোৰ বয়স তেতিয়া তেৰ - চকুত এক স্বপ্ন লৈ মই হাতেৰে কঢ়িয়াই আনিছিলো তুলী, আঁঠুৱা আৰু গাৰুৰে পৰিপূৰ্ণ “হলডল” এটা। মনত আছিল এক উচ্ছাস আৰু মাৰাডোনা হোৱাৰ সপোন। আমি ওলাইছিলো ধেমাজীলৈ বুলি দেউকন শ্বিল্ড ফুটবল খেলিবলৈ। ডিব্ৰুগড় গৰ্ভনমেণ্ট স্কুলৰ হৈ গৈছিলো। সেইয়াই মোৰ জীৱনৰ প্ৰথমবাৰ ঘৰৰ বাহিৰলৈ অকলে ওলোৱাৰ অভিজ্ঞতা। এক অদ্ভুত শিহৰণে মোৰ মনত তোলপাৰ লগাইছিল। গৌৰৱ আৰু উত্তেজনাই মোৰ তেৰ বছৰীয়া মনটোক উদ্ভাৱন কৰি তুলিছিল। যেন পৃথিৱী শিকাৰ বাবে মোৰ এই যাত্ৰা।

আগদিনাখন মোৰ এই যাত্ৰাৰ বাবে মোৰ ককাইদেউৱে দেউতাৰ সন্মুখত বৈ মোক সাহস যোগাইছিল আৰু কৈছিল যে “ভাইটিয়ে যদি ৭০% তকৈ কম নম্বৰ পায় তেতিয়াহ'লে সি কেতিয়াও খেলিবলৈ বাহিৰলৈ নাযায়। তাক যাবলৈ দিয়া”। মই গভীৰ আসহাৰে সৈতে দেউতাৰ মুখলৈ চাই আছিলো। কিন্তু মই অনুভৱ কৰিছিলো যে ককাইদেউৰ সেই প্ৰতিশ্ৰুতিত সোমাই আছে মোৰ বাবে তুমুল প্ৰত্যাহ্বান - পৰীক্ষাত প্ৰতিবাৰে ৭০% ৰ অধিক নম্বৰ পোৱা-নোপোৱাই নিদ্বাৰণ কৰিব মোৰ মাৰাডোনা হোৱাৰ হেপাঁহৰ ভৱিষ্যত। দেউতা মান্তি হৈছিল মোৰ ধেমাজী যাত্ৰাৰ বাবে। ধেমাজী যাত্ৰাৰ সেই অভিজ্ঞতাই মোৰ বাবে মুকলি কৰি দিছিল এখন নতুন পৃথিৱী। আত্মপ্ৰত্যয়েৰে ভৰা পৃথিৱীখনক আৱিষ্কাৰ কৰাৰ মোৰ যাত্ৰাৰ আছিল সেইয়া আৰম্ভণী।

আমাৰ ফেৰী ব্ৰহ্মপুত্ৰৰ বুকুৰে আগবাঢ়ি গৈছিল। সোঁতৰ গতিৰ সতে আগুৱাই যোৱা ফেৰীৰ ওপৰত উঠি ৰাতিপুৱাৰ নৈসৰ্গিকত মোৰ মনটোৱে হেপাঁহ পলুৱাই ব্ৰহ্মপুত্ৰৰ বিশালতাক প্ৰথমবাৰৰ বাবে স্পৰ্শ কৰিছিল। পলস, বালি চাপৰিৰ বাঁও-কঁহুৱা বনৰ হালি-জালি থকা দৃশ্য, নদীৰ বুকুত মানুহৰ জীৱন-জীৱিকাৰ প্ৰয়াস মই প্ৰত্যক্ষ কৰিছিলো। নদীপৰীয়া মিচিং মানুহৰ সতে প্ৰথমবাৰ মোৰ পৰিচয় হৈছিল ব্ৰহ্মপুত্ৰৰ বালি চাপৰিত। মোৰ মাৰাডোনা হোৱাৰ হেপাঁহে এদিন পৰিচয় কৰি দিছিল মোক অসমৰ আৰ্থ সামাজিক দিশৰ এটি নতুন অধ্যায়ৰ স'তে। মোৰ তেৰ বছৰীয়া অপৈনত মনটোক ফুটবলৰ আঁৰে-আঁৰে চিনাকি কৰি দিছিল ব্ৰহ্মপুত্ৰৰ উত্তৰ পাৰৰ কিছুমান চিত্ৰৰ সতে যাক মই আজিও জীৱনৰ পৌঢ়তাত অবতীৰ্ণ হৈয়ো পাহৰিব পৰা নাই। ধেমাজী অভিযুক্তী যাত্ৰাই মোক পৰিচিত কৰিছিল বানৰ সংহাৰী ৰূপৰ সৈতে। আমি নাজানিছিলো যে ধেমাজী তেতিয়া বানৰ সংহাৰী ৰূপৰ আগ্ৰাসনত। হাতত গধুৰ “হলডল” লৈ আগবঢ়া আমি মুখামুখী হৈছিলো বানপানীয়ে উটুৱাই নিয়া গাইনদীৰ দলংৰ। য'ত দলংৰ স্থানত আছিল দুডাল সমান্তৰাল বাঁহেৰে নিৰ্মাণ কৰা অস্থায়ী দলং। আমি অতি সাৱধানে বাঁহত ধৰি ধৰি আগুৱাই গৈছিলো আৰু তলেৰে পাৰ হৈ গৈছিল গাইনদীৰ ফেনেফুটকাৰে ভৰা পানীৰ উত্তাল গতি। মোৰ মনৰ মাজত ভীষণ শংকাৰ সৃষ্টি হৈছিল। অৰ্থনৈতিক অনগ্ৰসৰতাৰ চিত্ৰখনে মোৰ শিশুমনৰ ওপৰত ভীষণ চাপ পেলাইছিল। মানুহৰ অসহায় অৱস্থাই মোৰ মনৰ মাজত সৃষ্টি কৰিছিল বহুতো প্ৰশ্নৰ। আজি প্ৰায় ২৫ বছৰৰ পাছতো বানে ব্ৰহ্মপুত্ৰৰ উত্তৰপাৰে তালুৰ চলাই আহিছে - যেন কোনো পৰিবৰ্তন নাই গাইনদীৰ বুকুত দেখি অহা মোৰ শৈশৱৰ সেই চিত্ৰৰ।

১৯৮৬ চন, মেক্সিকোৰ আজটেক ষ্টেডিয়ামত দৰ্শকৰ সমুদ্ৰৰ মাজেৰে চলিছিল বিশ্বজয়ৰ প্ৰতিযোগীতা। স্বাসৰুদ্ধ ফাইনেল খেলখনত বাৰ্চিস্টা, বৰ্গী, বুকচাণা, ভালদানো, ৰুগেৰীৰে সমৃদ্ধ আৰ্জেণ্টিনাৰ মুখামুখী হৈছিল পশ্চিম জাৰ্মানী। বাৰ্লিনৰ দেৱাল তেতিয়াও ভঙা নাছিল। ভয়েলাৰ, লোথাৰ মেথিউজ, ৰুমেনিগেয়ে আৰ্জেণ্টিনাৰ ৰক্ষনবিভাগ তচনচ কৰি দিছিল। উৎকণ্ঠাৰে ভৰা খেলখনত শেষ হাঁহি মাৰি আৰ্জেণ্টিনা বিশ্বজয়ী হৈছিল। হাতত বিশ্বকাপ লৈ খৰ্বকায় মানুহজনে আঁকি দিছিল বিজয়ৰ চুমা। মোৰ দহবছৰীয়া মনৰ মাজত সেই মানুহজন এক ঐশ্বৰিক পুৰুষ হিচাপে ঠিয় দিছিল। বহুতো খেলুৱৈৰ নাম উচ্চাৰণ কৰিছিলো - ব্ৰাজিলৰ জিকো, চক্ৰেটিছ; ইটালীৰ ৱাল্টাৰ জেংগা, পাউলো ৰুছি; ফ্ৰান্সৰ প্লাটিনি; ইংলেণ্ডৰ লিনেকাৰ; স্পেইনৰ এমিলো বুৱেণ্ডেইনোৰো ভৰা এই দীঘলীয়া শাৰীৰ অন্ত নপৰিছিল। কিন্তু মোৰ উশাহ-নিশাহ কাটি নি উত্তেজনাৰ চৰমবিন্দুত উপনীত কৰিছিল মাথোন এজন খেলুৱৈয়ে - ডিয়েগো আৰমাণ্ডো মাৰাডোনা।

সেই মাৰাডোনা হোৱাৰ স্বপ্ন খেদি এদিন ফুটবলৰ সতে গঢ়ি তুলিছিলো মোৰ আন্তৰিক সম্পৰ্ক। চৌকিডিনী খেলপথাৰ, আউটডৰ খেলপথাৰৰ বুকুত দৌৰিছিলো, ঘমান্ত শৰীৰেৰে নিজকে উজাৰি দিছিলো। সন্ধিয়া পঢ়াৰ মেজত টোপনিৰ স'তে অৱসাদে ভৰা মনটোৰে সংঘৰ্ষ কৰিছিলো। ৰাতিপুৱা চাইকেল চলাই খেলিবলৈ গৈছিলো, তাৰপাছত স্কুল আৰু আকৌ আবেলি উভতি আহি নিজক বিলাই দিছিলো ফুটবলৰ স'তে জড়িত কঠোৰ শ্ৰমত। মোৰ খীণ-মীণ শৰীৰে সহ্য কৰাৰ সীমা কেতিয়াবা চেৰাই গৈছিল অথচ মাৰাডোনা হোৱাৰ হেপাঁহে মোৰ মাজত সৃষ্টি কৰিছিল আত্মপ্ৰত্যয়ৰ।

বহু বন্ধুৰ সৃষ্টি কৰিছিলো খেলপথাৰৰ উত্তেজনাৰ মাজত। অপ্ৰকাশিত শ্ৰেণীসংগ্ৰাম দেখিছিলো, ভোক দেখিছিলো, অভাৱ দেখিছিলো, আত্ম পৰিচয় হেৰাই যোৱাৰ প্ৰৱণতা দেখিছিলো, আনন্দৰ চৰম উত্তেজনা দেখিছিলো, পৰাজয়ৰ গ্লানি দেখিছিলো, ক্ৰীড়াসূলভ মনোভাৱৰ উত্থান-পতন দেখিছিলো।

ফুটবলৰ বহল পথাৰখনত পৃথিৱীখন জীনাৰ প্ৰয়াসৰ যেন আছিল সেইয়া আদিপাঠ।

মোৰ গৰিষ্ঠসংখ্যক ফুটবলৰ সতীৰ্থ আছিল অৰ্থনৈতিকভাবে পিছপৰা পৰিয়ালৰ পৰা অহা। এজন খেলুৱৈৰ বাবে প্ৰয়োজনীয় আহিলাবোৰৰ সদায় অভাৱ আছিল সকলোৰে। আমাৰ প্ৰতিজন খেলুৱৈৰ বুটজোতাৰো মেৰামতি কৰিবলগীয়া হৈছিল মুচীৰ ওচৰত। কাৰণ নতুন এযোৰ বুটজোতা কিনাটো আমাৰ বাবে আছিল ভীষণ প্ৰত্যাহ্বান। সকলোৱে সংঘৰ্ষৰ মাজেৰে ডাঙৰ দীঘল হৈছিল। এজন খেলুৱৈৰ বাবে প্ৰয়োজনীয় সুখম আহাৰ আছিল অলীক স্বপ্ন। কিন্তু তেনে পৰিবেশৰ পৰা অহা সতীৰ্থসকলৰ শৰীৰৰ দুৰন্ত প্ৰয়োগ আৰু নিজক উৎসৰ্গা কৰা দৃশ্যই মোৰ সৰুকালৰ মনটোক অতি অভিভূত কৰিছিল। কৰপৰা আহিছিল সেই শক্তি আৰু দৃঢ়তা মোৰবাবে সেইয়া আছিল এক ভীষণ কৌতুহল।

ফুটবলৰ খেলপথাৰত পাইছিলো বহুজন ব্যক্তিক, যাৰ নিজক উৎসৰ্গা কৰাৰ উদাহৰণ আছিল তেনেই বিৰল। এইক্ষেত্ৰত ডিব্ৰুগড়ৰ মিলনজ্যোতি সংঘৰ্ষ প্ৰয়াত যদু শ্যামদা আছিল অনন্য। সদায় এচাম সৰু লৰাক ফুটবল শিকাই শিকাই নিজক ফুটবল খেলপথাৰত বিলাই দিয়া চিৰকুমাৰ চিৰহাস্যময় মানুহজনক অদৃশ্যজনে লৈ গল এদিন। চৌকিডিনী খেলপথাৰখনে হেৰুৱালে চিৰদিনৰ বাবে ফুটবলক অকৃত্ৰিম ভাবে ভালপোৱা এজন সহজ সৰল মানুহ। শ্যামদা আৰু ডিব্ৰুগড়ৰ ফুটবলৰ সেই সময়ত যেন সম্পৰ্ক আছিল পৰিপূৰক। সময়ৰ সোঁতত হেৰাই গ'ল সেইজন ব্যক্তি।

আগৰেপৰা অসমত ফুটবল খেলুৱৈৰ ভৱিষ্যত আছিল মানুহৰ চকুত অন্ধকাৰ সদৃশ। মই ফুটবলৰ পৃথিৱীৰ অংশীদাৰ হৈ মৰ্মে মৰ্মে অনুভৱ কৰিছিলো - মানুহৰ সচৰাচৰ ধাৰণা আছিল যে একেবাৰে অৰ্থনৈতিকভাবে পিছপৰা আৰু পঢ়াশুনাত কেঁচা লৰাইহে ফুটবল খেলে। ফুটবল খেলুৱৈৰ জীৱিকামুখী স্বপ্ন তেনেই পৰিসীমিত। খুব বেছি অইল ইন্ডিয়া নতুবা ৰেলৱেত চাকৰি কৰাতেই যেন সীমাবদ্ধ এই স্বপ্ন। যদি সেইয়া হৈ নুঠে,

তেতিয়াহ'লে কোনোমতে ঠিকা-ঠুকলি নতুবা তৃতীয় শ্ৰেণীৰ চাকৰিৰে জীৱিকা নিৰ্বাহ কৰে - সেইয়াই ফুটবলাৰ কেণ্ডনীক অসমত সামাজিক দৃষ্টিভঙ্গী। ফুটবলাৰৰ গ্লেমাৰ নাই অসমত কাহানিও - মাথো যেন আমোদৰ অসহায়ী আঁহিলা ৯০ মিনিটৰ। ফুটবলাৰ পৰীক্ষাত সদায় অনুত্তীৰ্ণ হয়, নতুবা চুঁচৰি বাগৰি উত্তীৰ্ণ হয় - এনে বিভিন্ন চিন্তা আৰু দ্বন্দ্বই মোৰ দহ-এঘাৰ বছৰীয়া মনটোক বহুবাৰ বিচলিত কৰিছিল, যেন ফুটবল খেলপথাৰ এৰি তথাকথিত ভাল লৰাৰ দৰে কেৱল পঢ়াশুনা কৰি থাকিম। কিন্তু মাৰাডোনা হোৱাৰ তাড়নাই মোক এনে দ্বন্দ্বৰ পৰা আঁতৰাই ফুটবলক প্ৰত্যাহ্বান হিচাপে ল'বৰ বাবে মোক মানসিকভাবে দৃঢ় কৰি তুলিছিল। মই পৰাভূত কৰিবলৈ সক্ষম হৈছিলো মানুহৰ ফুটবলাৰকেন্দ্ৰীক সামাজিক ধাৰণাৰ আৰু মই মেট্ৰিক পৰীক্ষাত ষ্টাৰ নম্বৰ পাই কটন কলেজ অভিমুখে যাত্ৰা কৰিছিলো - এইয়া অহংকাৰ নতুবা আত্মগাঁথা নহয় বৰঞ্চ এক আত্ম-উপলব্ধি মাথোন। এদিন মই সতীৰ্থ খেলুৱৈ ৰাজু, প্ৰদীপ, লালন, বিজন, আয়ুৰ্জ্য, হীমেণ, জয়ন্ত, অপূৰ্ব আদি সকলোকে ডিব্ৰুগড়ৰ খেলপথাৰত এৰি মাৰাডোনা হোৱাৰ স্বপ্ন খেদি জনসমুদ্ৰত হেৰাই গৈছিলো।

বৰদলৈ ট্ৰফী, স্বাধীনতা দিৱস কাপ, এটিপিএ শ্বিল্ড, ওচমান শ্বিল্ড ইত্যাদি প্ৰতিযোগীতাবোৰৰ প্ৰতিটো বাতৰিকাকতৰ খবৰে আনিছিল উত্তেজনা। অনাঁতাৰত ভাঁহি অহা সুৰেণৰাম ফুকনৰ ফুটবল খেলৰ চলন্ত বিৱৰণী শুনিবলৈ উদ্ভাৱল হৈছিল মন। বাবুল ফুকন, সদা ফুকন, গিলবাৰ্টচন চাংমা, জুৱেল বে ইত্যাদি সেই সময়ৰ প্ৰসিদ্ধ খেলুৱৈৰ নাম আছিল মুখৰ আগত। খেলপথাৰত আছিল দৰ্শকৰ লানি নিছিগা ভীৰ। খেল চাবলৈ টিকট নাপালে গছৰ ওপৰত উঠি খেল চাবলৈ মানুহ পিছপৰি থকা নাছিল।

মোৰ ফুটবলৰ অপেশাদাৰী যাত্ৰাই অসমৰ বহুতো নজনা কথা, নেদেখা ঠাইৰ বিষয়ে অবগত কৰিলে। ডিব্ৰুগড় গৰ্ভনমেন্ট স্কুল, ডিব্ৰুগড় জিলা কনিষ্ঠ (১৪ বছৰ অনুৰ্দ্ধ), মিলনজ্যোতি সংঘ, কটন কলেজ, এইচিৰ ফুটবল খেলুৱৈ বন্ধুসকলৰ স'তে হোৱা একাত্ম আত্মীয়তাই অসমৰ তথা উত্তৰ পূৰ্বাঞ্চলৰ

বহু জনগোষ্ঠীৰ বিষয়ে মোক পৰিচয় কৰালে। কাৰবি, ডিমাচা, বড়ো, ফাকিয়াল, মিছিং, মণিপুৰী, খাচী, নগা তথা মিজো খেলুৱৈ আছিল মোৰ সতীৰ্থ খেলুৱৈ। সকলোৰে সান্নিধ্যৰে মই অনুভৱ কৰিছিলো সম্প্ৰীতিৰ এক শক্তিশালী অৰ্থ।

মোৰ শৈশৱ মাৰাডোনা হোৱাৰ হেপাঁহে এদিন মোক জীৱন সংগ্ৰামত লিপ্ত হ'বলৈ প্ৰয়োজনীয় সাহস যোগালে আৰু আজি উভতি চাই দেখা পোওঁ তাহানিৰ সেই স্বপ্ন খেদা সময়ৰ ভঙ্গুৰ চিত্ৰ। আজি চৌকিডিস্টী খেলপথাৰত ফুটবল খেলুৱৈৰ ভীৰ নাই, দৰ্শক নাই, উকা উকা যেন ফুটবলবিহীন প্ৰতিখন খেলপথাৰ। মাৰাডোনা হোৱাৰ সপোন নেদেখে কোনেও। মোৰ তাহানিৰ খেলুৱৈ সতীৰ্থসকল আজি জীৱনৰ ধামধুমীয়াত পৰি ব্যস্ত জীৱন সংগ্ৰামত। ফুটবল এতিয়া অতীতৰ মাথো উত্তেজনা আৰু পাঁহৰণি পৃথিৱীৰ টুকুৰা খবৰ। আজি অনাঁতাৰৰ চলন্ত বিৱৰণী নাই, ফুটবল খেলুৱৈ হোৱাৰ হেপাঁহ নাই। ফুটবলৰ উত্তেজনা এতিয়া তেনেই নগন্য খবৰ।

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সংগ্ৰহিত তথ্য

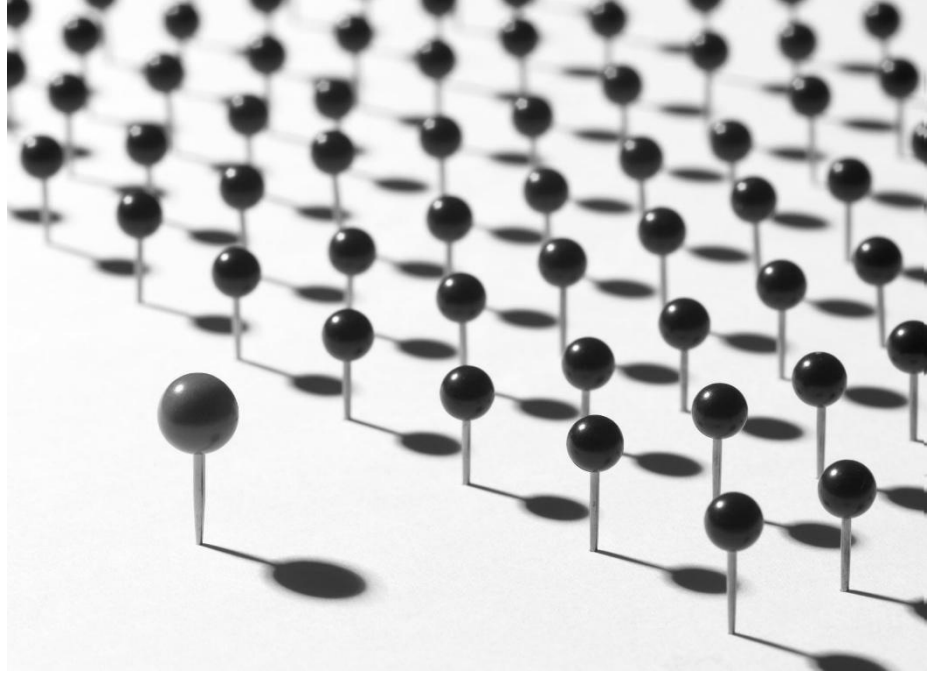
বনগীত

বনগীত হ'ল প্ৰাচীন অসমীয়া
 লোকগীত। স্বাভাৱিক হাঁহি-
 আনন্দ, ধেমালি,
 যৌৱনসুলভচপলতা আৰু প্ৰাণ-
 চাঞ্চল্য এই গীতবোৰৰ ঘাই কথা।
 প্ৰেম আৰু যৌৱনৰ কমনীয়তা
 ফুটি উঠাৰ বাবে গীতবোৰ
 আন্তৰিক আৰু কৃত্ৰিমতা-হীন।
 কোনো নিনাও স্বভাৱ কবিৰ
 হৃদয় নিগৰি অহা সৃষ্টি বাবেই
 বনগীতৰ শব্দ আৰু ভাষা
 কোমল আৰু ইংগিতধৰ্মী।

গ্ৰেচ ভিলা

মূল - ৰবীন শ্ব
অনুবাদ- ড° ভাৰতী দত্ত

চিৰাচৰিতভাৱেই ৰাতি
পুৱাল। আন দিনা দিয়াৰ
দৰে সাবিত্ৰীয়ে চাহ কাপ
যাচিলে। সদায় কৰাৰ দৰে
পুৱা শুই উঠি শ্ৰীমতী
ইভলিন ডেভিছে
চুলিকোছা ফনিয়াবলৈ
আৰম্ভ কৰিলে। ইভলিনৰ
মনলৈ এক আচলুৰা ভাব
আছিল। আইনাত
প্ৰতিবিশ্বিত হোৱা
সেইগৰাকী কোন?
এইয়াতো ইভলিন নহয়!
তেনেহলে? শ্ৰীমতী
ইভলিন ডেভিছে যেন
চিনি পাবলৈ চেষ্টা



কৰিলে। নাই, নাই এইয়া ইভলিন নহয়। তেওঁতো
এগৰাকী সাহসী নাৰী আছিল। 'Brave daughter of
a brave motherland.....' এইদৰেইতো কৈছিল
মিষ্টাৰ ছাইমনে। মিষ্টাৰ ছাইমনে চিৰদিনৰ বাবে
ভাৰত এৰি যাবলৈ ওলাইছিল। মিষ্টাৰ ডেভিছক তেওঁ
বৰ ভাল পাইছিল। যোৱাৰ পূৰ্বে হাতঘড়ীটো
মণিবন্ধৰ পৰা খুলি স্নেহপূৰ্বক তেওঁৰ হাতত পিন্ধাই
দি কৈছিল, 'Davis, no religion is greater than
time'. সময়েই হ'ল সৰ্বোৎকৃষ্ট ধৰ্ম। সময়ক বিশ্বাস
কৰিবা, সময়ৰ প্ৰতি সন্মানজনক মনোভাৱ পোষণ
কৰিবা আৰু সময়ানুসৰি কাম কৰিবা 'if you want
to live, if you want to survive'। তাৰ পাছত
ইভলিনৰ ফালে ঘূৰি চাই কৈছিল, 'Brave daughter
of a brave motherland.....জীৱনৰ অন্তিম
সময়লৈকে সংগ্ৰাম কৰি যাবা'। সংগ্ৰামৰ বাহিৰে
তেওঁ আৰু কৰিছেনো কি? প্ৰথমখন যুদ্ধ কেতিয়া
হৈছিল ভাবিলে ইভলিনে, মনত পৰিছে তেতিয়া
যেতিয়া তেওঁ বিয়াৰ পাছত শহুৰেকৰ ঘৰত পৰ্দাপণ
কৰিছিল। সেইদিনাই মিষ্টাৰ ডেভিছে কৈছিল, 'ইভা',

মই নাজানোঁ তুমি কি টেম্পাৰমেণ্টৰ ছোৱালী, কিন্তু
এই কথাটো মনত ৰাখিবা এই দেশখনে স্বাধীনতা
লাভ কৰিলে যদিও এই কণমানি গ্ৰেচ ভিলা এতিয়াও
গোলাম হৈ আছে। আমি দুয়ো মিলি এই ঘৰক স্বাধীন
কৰিব নোৱাৰিমনে?

সেই নিশা তেওঁ একো বুজিব পৰা নাছিল। পৰৱৰ্তী
সময়ত লাহে লাহে ডেভিছৰ কথা যেন তেওঁ বুজিব
পৰা হৈ আহিল। মিষ্টাৰ ডেভিছৰ দেউতাক ইংৰাজৰ
সেনা-বাহিনীৰ এগৰাকী বিষয়া আছিল। ছুটিত
ঘৰলৈ আহিছিল। ৪২ৰ আন্দোলন চলিছিল।
প্ৰতিদিনে শোভাযাত্ৰা, গ্ৰেপ্তাৰ। কোনো কোনো
আন্দোলনকাৰীয়ে গ্ৰেচ ভিলাৰ সমুখত ৰৈ শ্লোগান
দিছিল, 'ইংৰাজসকল, ভাৰত ত্যাগ কৰাহঁক'।

সেই সময়ত শহুৰেকে নিজৰে চুলি চিঙি খঙত
কৈছিল, 'আমি ইংৰাজৰ নিমখ খাইছোঁ। তহঁতে
চবেই খাইছ- তহঁত চব অকৃতজ্ঞ'। মুখত যি গালি
আহিছিল তাকেই পাৰিছিল।

ছুটি শেষ হোৱাৰ পাছত পুনৰ কৰ্মক্ষেত্ৰলৈ উলটি গৈছিল। তেওঁ এবাৰ যিখন ৰেলত গৈছিল তাত জুই লগাই দিয়া হৈছিল। এজন ইংৰাজ বন্ধুৰ সহায়ত কোনোমতে তেওঁ পলাল। পিছে কোনোবা এপাকত বিদ্রোহী এজনৰ বন্দুকৰ গুলী তেওঁৰ ভৰিত লাগিল। লগৰজনৰ ইতিমধ্যে গুলীত মৃত্যু ঘটিছিল। তেওঁ কোনোমতে প্ৰাণ ৰক্ষা কৰাত সফল হ'ল যদিও ভৰিটো অস্ত্ৰোপচাৰ কৰি কাটি পেলাবলগীয়া হ'ল। তেতিয়াৰে পৰা শয়্যাগত হৈ থাকিবলগীয়া হ'ল। অনবৰতে মুখেৰে গালি বৰ্ষণ হৈ থাকিল। যিমান পাৰে বেয়া বেয়া গালি 'ইণ্ডিয়ান, সালা বাষ্টাৰ্ড..... মই ব্ৰিটিছৰ নিমখ খাইছোঁ। অকৃতজ্ঞ হ'ব নোৱাৰোঁ। তাৰ পাছত সোঁহাতৰ আঙুলিৰে বিজয়ৰ 'V' আখৰটো সাজি চিঞৰি উঠে- পালোঁ, পালোঁ- 'V' for victory'। স্বাধীন দেশৰ এই অগ্নিকুণ্ডলৈ ইভলিন আহিছিল মিছেছ ডেভিছ হৈ। কিমান কি যে সহ্য কৰিবলগীয়া হৈছিল। এদিন শহুৰেকলৈ চাহ লৈ গৈছিল.....

'পাপা চাহ-'

'অ'টি- গুড' - উঠিবলৈ চেষ্টা কৰিছিল। তেওঁ তেতিয়া শহুৰেকক বিছনাত বহিবলৈ সহায় কৰি

দিছিল। হাড়-ছালে লগা মানুহ এজন। তেওঁ ভাবিছিল এইজন মানুহেই সেনা বাহিনীত আছিল নে?

এটা ভৰি বিছনাৰ পৰা ওলোমাই বহি তেওঁ বোৱাৰীয়েকক কৈছিল, 'Now, give me', চাহৰ কাপটো তেওঁ আগবঢ়াই দিছিল। তাৰ পাছত কাষতে চকী এখনত বহি লৈ চাহকাপ শেষ কৰালৈ অপেক্ষা কৰিছিল। সেইসময়তে তেওঁ কৈছিল, 'এতিয়া সেই তাহানিৰ চাহ কাপৰ মজা ক'ত পাবা! মোক এবাৰ ৰবাৰ্টছৰ পত্নীয়ে চাহ বনাই খুৱাইছিল- ব্ৰিটিছৰ হাতৰ চাহ! তুমি জানানে ইভলিন, ইণ্ডিয়ান বিলাকে কেৱল মদ খাবলৈহে জানিছিল। সেই গ্ৰেট ইংলিছ লোকে ঘৰে ঘৰে ফ্ৰি চাহৰ পেকেট দলিয়াই অহাৰ পৰাহে এই গাঁৱলীয়া সোপাই চাহ পিবলৈ শিকিলে।'

'পাপা!' তেওঁ চিঞৰি উঠিছিল।

তুমি চিঞৰি উঠিলা কিয়?

'Sorry পাপা!'

'No sorry, তুমি চিঞৰিলা কি কাৰণে?'

'আপোনাৰ কথাখিনি শুনি বেয়া লাগিল। আমিওতো ভাৰতীয়ই।'

"You Indian Bitch! তোমাৰ মোৰ কথা শুনি বেয়া লাগিল..... মোৰো তুমি দিয়া এই চাহ বেয়া লাগিছে"। আৰু এইদৰে কৈ গৰম চাহ তেওঁৰ মুখলৈ মাৰি পঠিয়াইছিল।

মিছেছ ডেভিছে আইনাত চাই দেখিলে এতিয়াও মুখখনৰ ক'ৰবাত অকণ অকণ পোৰা দাগ ৰৈ গ'ল। সেই নিশা স্বামীক সাবটি তেওঁ কিমান যে কান্দিছিল..... 'মুক্তি লাগে মোক, এই অগ্নিকুণ্ডৰ পৰা মুক্তি। মই আৰু সহ্য কৰিব নোৱাৰা হৈ পৰিছোঁ।'

ইভলিন, মই তোমাক বান্ধি ৰাখিব নিবিচাৰোঁ। পাপাই যি কৰিলে তাৰ বাবে মই লজ্জিত। তুমি যদি যাব বিচাৰিছা, যাব পাৰা। কিন্তু মই সংগ্ৰাম কৰিম। জীৱনৰ অন্তিম সময় পৰ্যন্ত সংগ্ৰাম কৰিম। এই গ্ৰেচ ভিলাক এদিন মুক্ত কৰিমই।' মিষ্টাৰ ডেভিছে কৈছিল।

তাৰ পাছত আৰু তেওঁৰ ক'ত যোৱা হয়! দুয়ো মিলি স্বাধীনতা আনিবলৈ চেষ্টা চলাই গ'ল। তেওঁলোকে অনুভৱ কৰিলে। দেশক স্বাধীন কৰা সহজ কিন্তু সংস্কাৰত আবদ্ধ এখন ঘৰক.....? 'আইতা, বহুত পলম হ'ল। ভাত চেনা হ'ল' মিছেছ ডেভিছে চক খাই উভতি চাই দেখিলে সাবিত্ৰী থিয় হৈ আছে।

'কলেজলৈ নাযায় নেকি?'

'আজিতো যাবই লাগিব।'

'গাটো ভাল লগা নাই যদি নাযাব। ইমান কষ্ট কৰিনো কি লাভ?'

কথাষাৰ কৈ সাবিত্ৰী গুচি গ'ল। মিছেছ ডেভিছে ঘড়ীটো চালে.... ন বাজিল.....। এই ঘড়ীটোতো ডেভিছৰ হাতত আছিল। তেওঁৰ হাতলৈ কেনেকৈ আহিল? উভতি গ'ল অতীতলৈ।

'আজিৰ বাতৰি কাকতখন পঢ়িছানে?

'পঢ়িছিলোঁ'

ছোৱালীবোৰৰ যথেষ্ট অসুবিধা হৈছে। ইয়াত গাৰ্লছ কলেজ মাথোন এখন। বহুতে নামভৰ্তি কৰাৰ সুবিধাৰ পৰাই বঞ্চিত হ'ব লগীয়া হয়।

'তুমি কি ক'বলৈ বিচাৰিছা?'

কাগজখন সামৰি থৈ ডেভিছে কৈছিল, 'তুমিতো এম. এ. পাছ। এই গ্ৰেচ ভিলাত ছোৱালীৰ বাবে কলেজ এখনকে খোলা। ছোৱালীবোৰ শিক্ষিত নহ'লে দেশৰ প্ৰগতি হ'ব নোৱাৰে'।

সেই সময়তে পাণ্ডেজী আহি ওলাইছিলহি। ধেমালিৰ সুৰত কৈছিল- 'দেশৰ উন্নতি তেতিয়াহে হ'ব

যেতিয়া পাণ্ডেক পেটভৰাই খুওৱা হ'ব।'

'আপুনি নো কেতিয়া খাবলৈ নোপোৱাকৈ আছে?'

'সেইবাবেইতো দেশে প্ৰগতি কৰিছে'।

'ক'ত প্ৰগতি কৰিছে? ক'ত বছৰৰ পৰা বাতৰি কাকতত পঢ়ি আহিছোঁ ছোৱালীবোৰে কলেজত নাম ভৰ্তি কৰাৰ সুবিধা পোৱা নাই। তেওঁলোকে পঢ়িবলৈ পোৱা নাই। পাণ্ডেজী, মই ভাবিছো এই ঘৰটোত এখন কলেজ আৰম্ভ কৰোঁ।'

পাণ্ডেজীয়ে অটুহাস্য কৰি উঠিল। 'বলিয়া হোৱা নাইতো? স্কুল খোলা; চলিব। কিন্তু কলেজ.....'। পাছলৈও পাণ্ডেজীৰ দৰেই কলেজ খোলাৰ কথা শুনিয়াই আন আন মানুহেও হাঁহিছিল।

ডেভিছে কৈছিল! মানুহে হাঁহক ইভলিন; তেওঁলোকে এই পৰাধীন ঘৰটোৰ কাহিনী নাজানে নহয়। মই বিচাৰোঁ এই ঘৰটোৰ প্ৰায়শ্চিত্ত হওক। যেতিয়ালৈকে দেউতা আছিল গ্ৰেচ ভিলাই মুক্তি নাপালে। আমি কিমানযে আশা কৰিছিলোঁ। দেউতা জীয়াই থাকোঁতেই এই ঘৰ মুক্ত হওক...'

তেওঁলোক দুয়োৰে চকুৰ আগত ভাহি উঠিছিল সেই নিশাৰ দৃশ্য। দুয়ো দেউতাৰ বিছনাৰ কাষত থিয় হৈ আছিল। সোঁহাতৰ আঙুলিৰে ভি' আকৃতি সাজি তেওঁ সুধিছিল। কি?

তেওঁলোক নিমতে আছিল।

'তুমি কোৱা ইভলিন 'V for?'

কোনোমতে তেওঁ কৈছিল, 'V for Vivekananda' !!

'নহয়, নহয়' খুব জোৰে দেউতাকে চিৎকাৰ কৰি উঠিছিল। 'V' for victory, you Indian Bitch..... understand?' তাৰপাছত তেওঁ চিৰদিনৰ বাবে নিমাত হৈ পৰিছিল।

মৃত্যুক আঁকোৱালি লোৱাৰ আগমুহূৰ্ততো দেউতাই গালি পাৰিলে। ইভলিনে উচুপি উচুপি কান্দিবলৈ ধৰিছিল। ডেভিছে তেওঁৰ কান্ধত হাত থৈ কৈছিল, 'নাকান্দিবা ইভলিন। মোৰ দেউতা ঢুকাইছে। মই কান্দোনত ভাগি পৰিব লাগিছিল। কিন্তু মই এইবাবেই শান্ত হৈ থাকিব বিচাৰিছোঁ যে আজিহে এই ঘৰ স্বাধীন হ'ল। এই ঘৰ স্বাধীন হোৱা দিনটোত কন্দা-কটা কৰিব নালাগে।'

'কি ভাবিছা? ডেভিছে হঠাতে প্ৰশ্ন কৰিছিল?

'হাঁ' চক খাই উঠিছিল তেওঁ। 'তুমি ঠিকেই চিন্তা কৰিছা। এই ঘৰটোততে আমি কলেজ খুলিম। কিন্তু মোৰ চাকৰি.....?'

ডেভিছে কিবা চিন্তা কৰাত লাগিল। তাৰ পাছত ক'লে 'তুমি চাকৰিৰ পৰা পাঁচ বজাত ঘূৰি আহা, আমাৰ কলেজ নিশা চলিব নাইট কলেজ।'

নাইট কলেজ আৰম্ভ হৈ গ'ল। ডেভিছে নিজ হাতে ব'ৰ্ড এখন প্ৰস্তুত কৰি তাত ৰঙ দিলে আৰু লিখিলে 'বিবেকানন্দ গাৰ্লছ কলেজ'।

ইভলিনৰ ভিতৰৰ পৰা কান্দোন এটা ওলাই আহিল, 'V' for victory, you Indian Bitch'- শহুৰেকৰ অন্তিম কথাকেইয়াৰ যেন পুনৰবাৰ কাণত বাজি উঠিল।

আৰম্ভণিতে কিমান যে কষ্টৰ মুখামুখি হৈছিল! চৰকাৰী কলেজত যিবিলাক ছোৱালীৰ নাম ভৰ্তি হোৱা নাছিল তেওঁলোকৰ তালিকা ডেভিছে সংগ্ৰহ কৰিছিল। ঘৰে ঘৰে গৈ সকলোকে বুজাইছিল। অশেষ কষ্ট স্বীকাৰ কৰাৰ পাছত কথমপি সাত-আঠ জনীমান ছাত্ৰী পোৱা গৈছিল।

‘এবছৰ, দুবছৰ, তিনিবছৰ.....বছৰ আগবঢ়াৰ লগে লগে ছাত্ৰীৰ সংখ্যাও বৃদ্ধি পাব ধৰিছিল। ডেস্ক-বেঞ্চৰ প্ৰয়োজন বাঢ়িবলৈ ধৰিলে। ঘৰটোৰ প্ৰতিটো কোঠা-শ্ৰেণীকোঠালৈ পৰিৱৰ্তিত হ’বলৈ আৰম্ভ কৰিলে। ডেভিছে ল’ৰা-ছোৱালীক লৈ গছৰ তলত আশ্ৰয় ল’লে যেতিয়ালৈকে কলেজ ছুটি নহয়। কলেজ ছুটি হোৱাৰ পাছত কোঠাৰ পৰা ডেস্ক-বেঞ্চ উলিওৱা হয় আৰু বিছনা ঠিক কৰা হয়। ইভলিন পাকঘৰত খোৱাৰ যোগাৰত ব্যস্ত হৈ পৰে। ল’ৰা-ছোৱালী দুটিৰ আমনি লাগে। মাকক আপত্তি কৰে। ‘মা সদায় সদায় গছৰ তলত বহি অপেক্ষা কৰিব নোৱাৰোঁ। খোৱা সোনকালে বনোৱা ভোক লাগিছে’।

‘আইতা, খাই লোৱাঁ। ইমান সাজোন-কাচোন এতিয়া কাৰ বাবে...?’ সাবিত্ৰীয়ে মাত দিলেহি।

ইভলিনে নীৰৱে খোৱা টেবুলৰ ওচৰলৈ আহিল। ‘গৰম কৰি আনোঁ। সাবিত্ৰীয়ে দাইলৰ পাত্ৰটো লৈ যায়। সাবিত্ৰীলৈ চাই চাই ইভলিনে ভাবিবলৈ ধৰিলে এই সাবিত্ৰীৰ কান্ধত মূৰ থৈ এসময়ত কিমানযে কান্দিলে। অভিভাৱকসকলে আপত্তি কৰিছে। নিশা জীয়েকহঁতক পঢ়িবলৈ আহিবলৈ নিদিয়ে। চাকৰি এৰিব লগা। হ’ল তেওঁ। দিনত কলেজ আৰম্ভ হোৱাৰ লগে লগে ছাত্ৰীৰ সংখ্যা বৃদ্ধি পালে। ডেভিছে প্ৰভিডেণ্ট ফাণ্ডৰ পৰা লোণ ল’লে। আন আন বহু ঠাইৰ পৰা লোণ ল’বলগীয়া হ’ল।

গ্ৰেচ ভিলা দুমহলীয়া হ’ল। ডেভিছে কিমান যে চিন্তা কৰিছিল। ইটা, চিমেণ্ট, বালি আদি বিচাৰি অ’ত ত’ত কিমান যে দৌৰি ফুৰিছিল মানুহজনে আৰু যেতিয়া সকলো ঠিক হ’ল ডেভিছ শয্যাশায়ী হৈ পৰিল। হাতঘড়ীটো নিজৰ হাতৰ পৰা খুলি ইভলিনক পিন্ধাই দি জেপৰ পৰা শোটেৰ মোটোৰ হোৱা কাগজ এখন উলিয়াই কৈছিল, ‘মই মিষ্টাৰ ছাইমেনে কোৱা কথা কেইম্বাৰ নোট কৰি থৈছোঁ। কথা কেইম্বাৰ এই No Religion is greater than time, Time is the great Dharma, Believe the time, adore the time, and do everything according to time’.

কেতিয়াও ভুল সিদ্ধান্ত নল’বা। যদি তুমি জীয়াই থাকিব বিচৰা আজিৰ পৰাই এই ঘড়ী আৰু কাগজ খিলা তুমি লগত ৰাখিবা’।

ঘড়ীটো আজিও তেওঁৰ লগত আছে। টেবুলৰ গ্লাছখনৰ তলত কাগজৰ টুকুৰাটো সুমুৱাই থৈছে। চকীখনত বহাৰ পাছতেই প্ৰথমেই সেই কাগজত লিখা কথাখিনি পঢ়ি আহিছে ইভলিনে, কিমান বছৰ পাৰ হৈ গ’ল। জীয়েকৰ বিয়া হৈ গ’ল, সৰুটো ল’ৰাই বেলেগ এখন চহৰত চাকৰি কৰি আছে। আৰু মিষ্টাৰ ডেভিছ সেইবাবেইতো সাবিত্ৰীয়ে কৈছে- কাৰ বাবে সাজোন-কাচোন..... ।

‘কি হ’ল আইতা? সদায় খৰধৰ কৰে আজিনো আপোনাৰ কি হ’ল?’ দাইলৰ পাত্ৰটো মেজৰ ওপৰত ৰাখি সাবিত্ৰীয়ে সুধিলে।

‘নাই একো হোৱা নাই’।

‘হাজাৰবাৰ কৈছোঁ। ইমান কষ্ট কৰি কি লাভ? চাহাবৰ সময়ৰ পৰাই দেখি আহিছোঁ। তেওঁ বেচেৰাই কাম কৰিয়েই চিৰদিনৰ বাবে গুচি গ’ল। তুমিও সেই একেই, আমি লিখা-পঢ়া নজনা বুৰ্বক। আমাৰ কথা শুনে কোনে?’ সাবিত্ৰী অসন্তুষ্ট হৈ আঁতৰি গ’ল। মিছেছ ডেভিছ নীৰৱে খোৱাত মনোনিৱেশ কৰিলে।

আগতেতো সকলো ঠিকেই আছিল। খেলিমেলিনো কেতিয়াৰ পৰা হ’ল? কলেজ ভালদৰে চলি থাকোঁতেই সৰু-সুৰা কিবা কিবি চলি আছিল। কিন্তু সেইদিনা ছাত্ৰী এগৰাকীয়ে পৰীক্ষাত নকল কৰিছিল। তাইক তেওঁ বহিষ্কাৰ কৰিছিল পৰীক্ষা হলৰ পৰা। পিছদিনা তাইৰ দেউতাক আহিছিল তেওঁৰ ওচৰলৈ। আহিয়ে তেওঁ ধমকিৰ সুৰত কৈছিল, ‘মই এম. এল. এ. আপুনি ইমান সাহস ক’ত পালে এই কাম কৰিবলৈ? শিক্ষক-শিক্ষয়িত্ৰী, কৰ্মচাৰী সকলোৰে সন্মুখতে মানুহজনে তেওঁক বৰ বেয়াকৈ গালি-গালাজ পাৰিলে। তেওঁ নীৰৱে টেবুলৰ গ্লাছৰ তলত থোৱা কাগজৰ লিখাখনি পঢ়ি আছিল।

সেইযে দমনমূলক কথাৰ আৰম্ভণি হ’ল সেইয়া চলি থাকিল। কোনোবা ছাত্ৰীয়ে কম নম্বৰৰ বাবে এডমিছন পোৱা নাই। মন্ত্ৰীৰ ফোন- ‘চাওক মিছেছ ডেভিছ, সেই ছাত্ৰীগৰাকী মোৰ বন্ধুৰ ছোৱালী’।

‘কিন্তু তেওঁৰ নম্বৰ বহুত কম। আপোনালোকে অন্য কলেজ খোলাৰ ব্যৱস্থা কিয় নকৰে?’

'ভাল আইডিয়া মই মুখ্যমন্ত্ৰীৰ সৈতে এই সম্পৰ্কে কথা পাতিম। সম্প্ৰতি আপুনি ছোৱালীজনীক এডমিছন দি দিয়ক। কাৰণ আপুনি sorry ক'লে চৰকাৰেও grant দিবৰ সময়ত sorry ক'লে কেনে লাগিব'?

সেই নিশা তেওঁ কান্দোনত ভাগি পৰিছিল। ডেভিছলৈ চাই প্ৰশ্ন কৰিছিল।

মই কি কৰোঁ কোৱাচোন, ডেভিছে কোৱা, মই কি কৰোঁ? কোনোবা মিনিষ্টাৰ, কোনোবা এম.এল.এ. আকৌ কোনোবা চহৰৰ গুণ্ডা। এডমিছন তেওঁলোকৰ মতে হ'ব লাগিব। তেওঁলোকৰ সম্পৰ্কীয়ক চাকৰিত মকৰল কৰিব লাগিব। চাপৰাচী পৰ্যন্ত তেওঁলোকৰ মানুহ হ'ব লাগে। মই আৰু কিমান বিৰোধ কৰিম? কিমান যুঁজ দিম? এই গ্ৰেচ ভিলা পুনৰ পৰাধীন হৈ গৈছে? অগ্নিকুণ্ড হ'বলৈ গৈ আছে।



সেইসময়ত এনে অনুভৱ হৈছিল- Brave daughter of a brave mother land - ছাইমনে যেন কাণে কাণে কৈছিল 'অন্তিম উশাহ লোৱা পৰ্যন্ত যুঁজ দি যোৱা।'

তাৰপাছত আকৌ এবাৰ যুদ্ধ আৰম্ভ হৈ গৈছিল। গ্ৰেচ ভিলাক প্ৰথমে ইংৰাজে গোলাম বনাইছিল। আৰু কষ্ট কৰি স্বাধীন কৰাৰ পাছত এতিয়া পুনৰ স্বাধীন দেশৰ স্বাধীন মানুহে গ্ৰেচ ভিলা বনাম বিবেকানন্দ গাৰ্লছ কলেজক পৰাধীনতাৰ শিকলিৰে বান্ধিব বিচৰাত যুঁজিবলগীয়া হৈছে। ফোনৰ ৰিং শুনি সাবিত্ৰীয়ে ৰিছিভাৰ উঠাই বিৰক্তিক সুৰত ক'লে, 'আহিছোঁ আহিছোঁ, শান্তিত খাবলৈ শুবলৈ দিয়াচোন'।

মিছেছ ডেভিছে খোৱাৰ পৰা উঠি বেছিনৰ ওচৰলৈ হাত ধুবলৈ আহিল। আইনাত নিজৰ মুখ চাই ভাবিলে 'এইয়াই নেকি Brave daughter of a brave motherland? হয়

হয়। তেৱেঁইতো হয়। ছাত্ৰীসকলৰ অনুষ্ঠানত শিক্ষামন্ত্ৰীয়ে তেওঁক কাণে কাণে কোৱা কথাষাৰ শুনি তেওঁ স্পষ্ট সুৰত কৈছিল, 'দুঃখিত ছাৰ। আপোনাৰ কন্যাক আমি প্ৰবক্তা হিচাপে নিযুক্তি দিব নোৱাৰিম। থাৰ্ড ডিভিজনৰ মেট্ৰিক আৰু থাৰ্ড ক্লাছ এম. এ. তদুপৰি বেক ডেটত নিযুক্তি দিয়া, মোৰ প্ৰিন্সিপালৰ বাহিৰত। মই অন্যায় কাম কৰিব নোৱাৰোঁ? আৰু নিবিচাৰোঁ যে কোনো কাম নিয়মৰ বাহিৰত হওক'।

স্মিত হাঁহিৰে ইভলিন চিৰিৰে নামি আহিল। গাড়ীত বহিল, আজিকালি তেওঁ ভাড়াঘৰত থাকে

বাসগৃহ সম্পূর্ণ কলেজলৈ ৰূপান্তৰিত হ'ল। মিষ্টাৰ ডেভিছে গ্ৰেচ ভিলা কলেজক দান কৰিবলৈ ইচ্ছা কৰিছিল। কথাবোৰ ভাবি ভাবি তেওঁ আহি কলেজ পালেহি।

অফিচত সোমাই সদায় কৰাৰ দৰে টেবুলৰ মাছৰ তলৰ কাগজখনৰ বাক্য কেই শাৰী পঢ়িলে।

তাৰপাছত ষ্টাফক মাতি ক'লে, 'আপোনালোকে বহুত ত্যাগ স্বীকাৰ কৰিলে। দৰমহা নোপোৱাকৈও মাহজুৰি কাম কৰিছে। মই আপোনালোক সকলোকে ধন্যবাদ জনাইছোঁ। এইয়া কৰ্টৰ কাগজ, মিষ্টাৰ ডেভিছৰ ইচ্ছা পূৰ্ণ কৰিছোঁ। এই গ্ৰেচ ভিলা এতিয়াৰ পৰা বিবেকানন্দ গাৰ্লছ কলেজৰ সম্পত্তি হ'ল'।

ফোন বাজি উঠিল।

ষ্টাফৰ কোনোবা এজনে উঠাব খোজোঁতে তেওঁ বাধা দিলে।

গ্লাছৰ তলৰ কাগজখিলা উলিয়াই আনিলে। ফোনৰ ৰিং বাজি থাকিল। তালৈ গুৰুত্ব নিদি তেওঁ কাগজ খিলাৰ আখৰ কেইটাৰ ওপৰত আঙুলি বুলাই থাকিল। তাৰপাছত হঠাৎ নিৰ্দ্য়ভাবে সেই শাৰী কেইটা কাটি লিখিলে। 'No religion is greater than politics, politics is the greatest Dharma. Believe the politics, adore the politicians and do everything according to the politicians- if you want to live, if you want to survive'.

আকৌ ফোনটো বাজি উঠিল। কাগজখন গ্লাছৰ তলত হেঁচা মাৰি ধৰি মিছেছ ডেভিছে ৰিছিভাৰ দাঙিলে, 'মই মিছেছ ডেভিছ..... এক্স প্ৰিন্সিপাল বিবেকানন্দ কলেজ..... ইস্তাফা দিছোঁ। পোন্ধৰ বছৰ সফলতাৰে মই কলেজখন চলালোঁ। শিক্ষামন্ত্ৰী মহোদয়, মই আইন জানোঁ। অধ্যক্ষ হ'বলৈ হ'লে এফিলিয়েটেদ কলেজত পঢ়োৱাৰ অভিজ্ঞতা থাকিব লাগে। সেই অভিজ্ঞতা মোৰ নাই। কালি নিশাই মই আপোনাক কৈছিলোঁ যে সহানুভূতিৰ ভিত্তিত মই অধ্যক্ষ হৈ থাকিব নিবিচাৰোঁ। অথবা কোনো থাৰ্ড ক্লাছ ডিগ্ৰীধাৰী ব্যক্তিক বেকডেটত প্ৰবক্তা হিচাপে নিযুক্তি দিবও নোৱাৰোঁ।

ৰিছিভাৰ থৈ ইভলিন বাহিৰলৈ ওলাই আহিল। সদায় চোৱাৰ দৰে এবাৰ গ্ৰেচ ভিলালৈ চালে। তাৰ পাছত স্বামীয়ে নিজ হাতেৰে লিখা ছাইনব'ৰ্ড পঢ়িলে-

বিবেকানন্দ গাৰ্লছ কলেজ, হঠাৎ তেওঁ অনুভৱ কৰিলে- আখৰবোৰ যেন অন্তৰ্ধান হৈ পৰিল। এটা বৃহৎ আকাৰৰ 'V' যেন তাত লিখা আছে। শিক্ষামন্ত্ৰীয়ে যেন দেউতাকৰ দৰে চিৎকাৰ কৰিছে। 'V' for victory, you Indian Bitch, understand'?

তেওঁ দৃষ্টি তললৈ নমালে। ঘড়ীটো চকুত পৰিল। তেওঁ মণিবন্ধত বৰ মৰমেৰে ডেভিছে পিন্ধাই দিছিল ঘড়ীটো। ঘড়ীটোলৈ একেথৰে চাই থাকিল ইভলিনে। যেন ডেভিছে কৈ আছে- 'No Religion is greater than time.... সময় সবাতোকৈ ডাঙৰ ধৰ্ম। সময়ক বিশ্বাস কৰিবা আৰু সময়ানুসৰি সকলো কৰিবা। মোৰ ইচ্ছাপত্ৰ অনুসৰি কোনো কাৰণত গ্ৰেচ ভিলাত চলা বিবেকানন্দ গাৰ্লছ কলেজৰ নাম পৰিবৰ্তন কৰিব নোৱাৰিব। অথবা আমাৰ পৰিয়ালৰ কোনো লোক বা কোনো নেতাৰ নাম ইয়াৰ আগত সংযোগ কৰিব নোৱাৰিব। ইভলিন তুমি সময়ানুসৰি সঠিক নিৰ্ণয় লৈছা আপোচ নকৰিলা। Brave daughter of a brave motherland..... I'm proud of you' ইভলিনে ঘড়ীটো আথে-বেথে চকুত লগালে। তাৰপাছত চুপ্ত কৰি বিজয়ৰ হাঁহিৰে ড্ৰাইভাৰক ক'লে গাড়ীখন আগবঢ়াই দিয়া।

সংগ্ৰহিত তথ্য

ব্ৰহ্মদেশৰ পশ্চিম অঞ্চলটোৰ নাম আছিল মাণ্ডলয়। ইয়াৰ প্ৰাচীন নাম আছিল ৰত্নপুৰ। ব্ৰহ্মদেশত ইংৰাজী R-ৰ উচ্চাৰণ Y-ৰ দৰে। সেয়ে আগৰ ৰেংগুন (Ran-goon) চহৰৰ নতুন নাম ইয়াংগোন (Yan-gon)। সেইদৰে ৰত্নপুৰৰ নামৰ আগৰ 'R' 'Y'-লৈ পৰিবৰ্তন হৈ পাছত ৰত্নপুৰ নামৰ অপভ্ৰংশ হৈ হয়গৈ ইয়াণ্ডাবু বা য়াণ্ডাবু।।

শাওঁগৰ উন্মাদনা

আৰ্হি দিহিঙ্গীয়া

বি বি এ, এল এল বি, প্ৰথম যান্মাসিক

শাওঁগৰ চিপ্ চিপ্ বৰষুণ,
 কলাফুল পাওঁ পাওঁ
 বোকামাটিৰ পথাৰখনত
 মূৰত টকৌপতীয়া
 জাপিটো লৈ সি,
 ওঁঠত এটা সন্তুষ্টিয়া হাঁহি
 মূখত এটা পুৰণি গীতৰ কলিৰ গুণগুণনি।
 মাজে মাজে বাটলৈ
 এটি হেঁপাহৰ চাৱনি,
 তাৰ যে তাইজনীৰ হাতৰ
 পইতা-ভাতৰ লালসা।
 সেয়া তাই....
 মূৰত জাপিটো,
 হাতত গামোচাৰে বন্ধা
 ভাতৰ টোপোলা।
 পথাৰৰ সৰু আলিৰে
 পৰো নপৰোকৈ আহি থকা তাইৰ
 লাহি কঁকাল চুপ্তি চুলি কোচাক
 চাৰ্বে গ্ৰা মা প্ৰাৰ তাল ধৰা পছোৱাজাকে
 হেঁপাহৰে নচুৱাইছে,
 তাইৰ ডালিম গুটীয়া দাঁতকেইটিৰে
 সুমথিৰা ৰঙৰ হাঁহি
 উফ ... যেন বৃন্দাবনলৈ
 ৰাধাজনী হৈ ঢপলিয়াইছে।
 কেঁচা সেমেকা মাটিৰ গোল্কত
 সি হাতত এমুঠি লৈ
 পছোৱাজাকৰ মাজত কৃষ্ণ জন হৈ
 তাইৰ সৌন্দৰ্যৰ সংজ্ঞা বিচাৰে,
 আৰু তাই...
 ৰাধাজনী হৈ
 তাৰ বাঁহীৰ সুৰৰ
 অপেক্ষাত বৈ
 আকুলতাৰে।



ভগ্ন হৃদয়

অন্থেষা বৰা

বি বি এ, এল এল বি, প্রথম যান্মাসিক

নিয়তি চৰাই তই শূনিছনে
মোৰ চোঁচা বুকুখনৰ কথা,
মৰমৰ মায়াজালখন
মোৰ বাবে হ'ল মৰণফান্দ।
চকুত চকু খোৱা সপোনবোৰ
নিমিষতে হ'ল চাৰখাৰ,
তাৰ হাতৰ পৰশবোৰ হ'ল
চিকাৰী চৰাইৰ দৰে হাটোৰা..
মিঠা মিঠা কথাৰ পলোভনেৰে
মোক সমাজত কৰিলে নগ্ন,
আই পিতাই আলাসৰ লাডুজনীক



টুকুৰা টুকুৰ কৈ কৰিলে ভগ্ন।
নাৰী জিন্দাবাদ গোৱা
ছোৱালীজনীয়েই
আজি নিষ্পেষিত শোষিত পৰিস্থিতিৰ
দাস..
নিয়তি চৰাই লৈ যা মোক
তোৰ পাখিতে লুকুৱাই,
মুখাপিন্ধা এইবোৰ
মানুহৰ নামত নৰপিশাছ
ধৰ্ষিতা হৈ জীয়াই থকাতকৈ
মুক্তিৰবেদীত হ'ম শুভ্ৰবস্ত্ৰ পৰিহিত আত্মা..

প্ৰতিবাদী কণ্ঠ

নিৰ্মালী বসুমতাৰী

প্ৰাক্তন ছাত্ৰী

সিহঁতৰ আমাৰ নিচিনাই
আছে আঁহ-পাহ
অথচ সিহঁতৰ শৰীৰৰ
গঠন প্ৰখৰ - উজ্জ্বল
হৃদয়ৰ মাটি গুঁঠৰ
জোনাক
সিহঁতে চিনি নাপায়
মৌন হৈয়ে আছে
গুঁঠ কামুৰি সহিছোঁ বিবৰ্ণ
অত্যাচাৰ
দুৱাৰ খিৰিকী জপাই
শুনিছো
হাত-ভৰি ছিগা মানুহৰ
ভয়াৰ্ত চিঞৰ
মৌন হৈয়ে আছে
যদিও বা বাহিৰত প্ৰতিবাদৰ সৰৱ বৰষুণ



ভতৰি ভিতৰি গুজৰি গুমৰি
কামুৰি আছে কলম
খামুচি আছে অনুভৱৰ
স্ফোৰণ
মৌণতা মানেই সকলো
অত্যাচাৰ মানি লোৱা নহয়
মৌনতা মানেই হ'ব পাৰে
প্ৰতিবাদ
ধ্বংসৰ বিৰুদ্ধে সৃষ্টিৰ
হিংসাৰ বিৰুদ্ধে অহিংসাৰ
যুদ্ধৰ বিৰুদ্ধে শান্তিৰ সৰৱ
প্ৰতিবাদ।

কিতাপ: জ্ঞান জ্যোতি

সংগীতা শইকীয়া
গ্রন্থাগাৰিকা

কিতাপৰ পাতত
স্বপ্নবোৰ জীপাল হয়,
আখৰৰ মাজত
জীৱনৰ এটি কথা কয়।
পৃষ্ঠাবোৰ উলটাই
বন্দী হয় অতীত
নৱ আশাৰে
শব্দৰ থৰধাৰ সোঁতত
উফৰি উঠে বুৰঞ্জীৰ স্তম্ভ।
বিচাৰি ভবিষ্যতৰ সপোন
জ্ঞানৰ দেৱালী জ্বলি
সৃষ্টি হৈ স্নিগ্ধ কুঞ্জ
কিতাপ এটি নহয় কেৱল পৃষ্ঠা
আছে তাৰ মাজত
জীৱনৰ শৃঙ্খলা লিখা।
আখৰৰ মাজত সপোন বিলীন
জ্ঞানৰ আকাশত সীমাহীন দীপক
জ্বলে
নতুন সৃষ্টিৰ আশাৰে।।



নিৰৱতা

বন্দনা হাজৰিকা

প্ৰাক্তন ছাত্ৰী

নিৰৱতায়ো কথা কয়;
নিৰৱতা যেন নিজেই এটি ভাষা।

সীমাহীন ভাবানুভূতিৰ এখনি বোঁৱতী নৈ
এই নিৰৱতা।
ধৰণীৰ বিনন্দীয়াৰূপত মোহাছন্ন হৈ
সকলো পৰিধি ভাঙি,
নিজস্বতাৰ এখনি কাৰেঙঘৰ সাজে এই
নিৰৱতাই।

নিৰৱতাৰো যে আছে এক বিশেষ আমোদ!
ইয়াৰ সেউজীয়াখিনিৰে বাককৈ ৰিঙিয়াই!
নিৰৱতাৰ গভীৰ অৰণ্যত এবাৰ প্ৰবেশৰ
পিছত,
যেন উভতনিৰ কোনো বাটেই নাথাকেগৈ
এই নিৰৱতাৰ ওচৰত।

বিৰল প্ৰশান্তিময় এই নিৰৱতাই;
আত্মানুসন্ধানকাৰীৰ বাবে যেন হাতেৰে
টুকি পোৱা
চন্দ্ৰমাটি হৈ দেখা দিয়ে!
বৰষুণৰ টোপাল হৈ,
মৰহি যাবলৈ লোৱা বটবৃক্ষজোপাক
পুনৰ উজ্জীৱিত কৰাৰ অফুৰন্ত হাবিয়াস
এই নিৰৱতা।

সূৰ্য্যোদয়ৰ আলেঙত নিজকে আঁকোৱালি লৈ,
ৰ'দালিৰ ৰঙত বিভোৰ হৈ পৰে এই নিৰৱতাই।
নিৰৱতাৰ সেউজীয়া খিনিৰে,
যেন পুনৰ প্ৰাণ পায় উঠে; আবেলিৰ জিলিকনিত!
নিৰৱতাৰ কোনো আক্ষেপ নাই,
নাই কোনো গৰ্ব কৰাৰ স্থল।

একাত্মতাৰ দোলেৰে আৱদ্ধ হৈ,
সংযমতাৰ ৰাগ জুৰি যাই এই নিৰৱতাই।
যান্ত্ৰিকতাৰ কোলাহলত,



নিজকে কেতিয়াও হেৰাই নেপেলোৱাৰ
আজীৱন প্ৰচেষ্টা চলাই নিয়ে এই নিৰৱতাই,
মানৱ জীৱনৰ চিৰ লগৰী এই নিৰৱতাই,
ক্ষণিকৰ হাঁহিবিলাক সামৰি;
কেতিয়াও নিৰৱ হৈ নোৰোৱাৰ প্ৰতিক্ৰমতিৰে
দূৰণিৰ দিগন্তলৈ,
প্ৰশান্তিৰ খোজ আগবঢ়ায়।

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সাক্ষাৎকাৰ

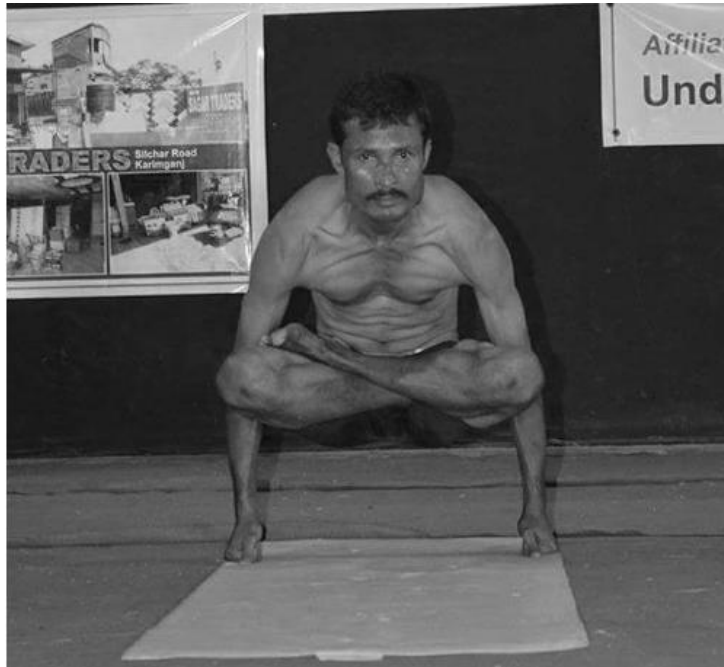
আন্তঃৰাষ্ট্ৰীয় পৰ্য্যায়ত সোণৰ পদক প্ৰাপ্ত যোগ প্ৰশিক্ষক জগদীশ ভৰালীৰ সৈতে সাক্ষাৎকাৰ

সাক্ষাৎ গ্ৰহণ কৰিছে মনালিছা মেধি
ৰীতিমণি শৰ্মা

“যোগঃ কৰ্মসু কৌশলম” ॥

“Yoga is excellence in action”

যোগক কুশল
কৰ্ম পদ্ধতি বুলিব
পাৰি, আত্মা
শুদ্ধিকৰণৰ
বাবেই যোগৰ
প্ৰয়োজন। যোগ
সাধনৰ জৰিয়তে
যোগক খেল
হিচাপে লৈ অকল
জিলা পৰ্য্যায়তে
নহয় আন্তঃৰাষ্ট্ৰীয়
পৰ্য্যায়তো
সুখ্যাতি লাভ
কৰিবলৈ সক্ষম
হৈছে জগদীশ
ভৰালী দেৱে।



উত্তৰ:- স্কুলত পঢ়ি
থকা কালৰ পৰাই
মই যোগ চৰ্চা কৰি
আহিছো। পঞ্চম,
ষষ্ঠ শ্ৰেণীত পঢ়ি
থকাৰ সময়ৰ পৰা
মোৰ যোগাভ্যাস
চলি আছিল,
আনুষ্ঠানিক শিক্ষা
বুলি সেই
সময়ছোৱাত তেনে
একো কথা নাছিল।
মই যোগাসনৰ গুৰু
হিচাপে স্বামী
শিৱানন্দ সৰস্বতীক
মানি লৈ যোগাভ্যাস

১। প্ৰশ্নঃ আপোনাৰ জন্ম ক’ত, কেতিয়া
হৈছিল? আপোনাৰ শিক্ষা জীৱনৰ বিষয়ে
জনাবচোন।

উত্তৰ:- পিতা স্বৰ্গীয় উদয় ভৰালী আৰু মাতৃ স্বৰ্গীয়া
সুমিত্ৰা ভৰালীৰ ঔৰসত মোৰ জন্ম হয় ১৯৭০ চনৰ
১৩ জানুৱাৰী তথা উৰুকাৰ দিনা নলবাৰী জিলাৰ
বিলোৱা গাঁওৰ ভৰালীপৰা চুবুৰিত। মই মোৰ স্কুলীয়া
শিক্ষা গাওঁত আৰম্ভ কৰি নলবাৰী মহাবিদ্যালয়ৰ
পৰা স্নাতক ডিগ্ৰী লাভ কৰো।

২। প্ৰশ্নঃ আপুনি কেতিয়াৰ পৰা যোগাভ্যাস
কৰি আছে? ইয়াৰ আনুষ্ঠানিক শিক্ষা গ্ৰহণ
কৰিছিল নেকি?

চলাই আছে। তেখেতৰ এক অনবদ্য অৱদান
“যোগবলে ৰোগ আৰোগ্য” কিতাপ খনৰ পৰা পোৱা
প্ৰেৰণাই মোৰ বিশ্ব জয় কৰাৰ মানসিকতাৰ জন্ম
দিছিল।

৩। প্ৰশ্নঃ আপুনি পেচাত এগৰাকী সাংবাদিক,
সাংবাদিকতা আৰু যোগাভ্যাস দুয়োটা
সমান্তৰালভাবে চলাই নিয়াত কিবা অসুবিধাৰ
সন্মুখীন হৈছিল নেকি?

উত্তৰ:- হয় মই এগৰাকী সাংবাদিক। কিন্তু
পেছাগত ভাবে নহয় নিচাগত ভাবেহে মই এগৰাকী
সাংবাদিক। আচলতে সাংবাদিকতা বৃত্তি বা ফটো
তোলাৰ যি হাবিয়াস তাৰ বাবেই হয়তো সাংবাদিক

হিচাপে পৰিচয় লাভ কৰিলো। সাংবাদিকতা আৰু যোগ অভ্যাস দুয়োটা সমান্তৰাল ভাৱে চলাই নিয়াত মোৰ একো অসুবিধা হোৱা নাই। সাংবাদিকতা আৰু যোগ অভ্যাস যদিও দুয়োটা বিপৰীত তথাপি মোৰ একো অসুবিধা হোৱা নাই। সাংবাদিকতাৰ নিৰ্দিষ্ট কোনো সময় নাথাকে ঠিক সেইদৰে যোগ সাধনা কৰিবলৈও নিৰ্দিষ্ট কোনো সময় নাথাকে। দিনটোৰ যিকোনো সময় অৰ্থাৎ ৰাতিপুৱা বা গধূলি যিকোনো সময়তে যোগ অভ্যাস কৰিব পাৰি। তথাপি যোগ অভ্যাসৰ বাবে যিখিনি নিয়ম সেইখিনি মানি চলিব লাগিব।

৪। প্ৰশ্ন:- এজন মানুহে কিমান বয়সৰ পৰা যোগাভ্যাস আৰম্ভ কৰিব পাৰে?

উত্তৰ:- এজন মানুহে কিমান বয়সৰ পৰা যোগ অভ্যাস কৰিব পাৰে তাৰ কোনো ধৰাবন্ধা সময় নাই বুলি মই ভাবো। যিকোনো বয়সৰ মানুহে তেখেতৰ বয়স আৰু শাৰীৰিক বাধা বিলাক চাই সেই মতে যোগ অভ্যাস চলাই নিব পাৰে। আজিকালি ছয় বছৰ মানৰ পৰাই এই শিক্ষা ল'ব পাৰে। যোগাসনক বৰ্তমান চৰকাৰে খেলৰ মান্যতা প্ৰদান কৰাৰ পৰাই ইয়াৰ যথেষ্ট গুৰুত্ব বাঢ়িছে। যি সকল ল'ৰা-ছোৱালীয়ে যোগাসনৰ খেল খেলি পদক বা মানপত্ৰ পাইছে। পৰৱৰ্তী পৰ্যায়ত সেই সকল ল'ৰা-ছোৱালীয়ে পঢ়া শুনা বা চাকৰিৰ ক্ষেত্ৰত সুবিধা পাব। চমুকৈ অন্য খেল বিলাকত ল'ৰা-ছোৱালীয়ে যি সুবিধা লাভ কৰে সেই একে সুবিধা যোগাসনৰ খেলুৱৈ সকলেও লাভ কৰিব।

৫। প্ৰশ্ন:- যোগাভ্যাস কৰোঁতে কিবা নীতি নিয়ম মানি চলিব লাগে নেকি?

উত্তৰ:- যোগ অভ্যাস কৰোঁতে কিছু নীতি নিয়ম মানি চলিব লাগিব। যোগ অভ্যাসৰ বাবে ৰাতিপুৱা বা গধূলি সময় খিনি যথেষ্ট ভাল। যোগ অভ্যাস সদায় খালি পেটত কৰিব লাগে। যোগ অভ্যাসৰ প্ৰাক মূহূৰ্তত অলপ কুহুমীয়া গৰম পানী খাই লব লাগে। ইয়াৰ পৰা পেটত হোৱা বিভিন্ন সমস্যাক পৰা পৰিত্ৰাণ পাৰি। ৰাতিপুৱা যোগ অভ্যাস কৰিব পাৰিলে যথেষ্ট ভাল। যদি কিবা কাৰণত ৰাতিপুৱা সেয়া সম্ভৱ নহয় তেতিয়া দুপৰীয়া আহাৰ গ্ৰহণৰ

তিনি-চাৰি ঘণ্টা পাছত যোগ অভ্যাস কৰিলে একো অসুবিধা নহয়।

৬। প্ৰশ্ন:- যোগাভ্যাসৰ ন-শিকাৰু সকলক উদ্দেশ্যি কিবা ক'ব নেকি?

উত্তৰ:- যোগাসনৰ ন-শিকাৰুসকলক উদ্দেশ্যি কওঁ যে, তেঁওলোকে এজন ভাল প্ৰশিক্ষক লৈহে যোগ অভ্যাস কৰিব লাগে। তেনে কৰিলে অসুবিধা হোৱাৰ সম্ভাৱনা কম থাকে। যোগাসনে যিহেতু এতিয়া ক্ৰীড়াৰ মান্যতা পালে গতিকে ছাত্ৰ-ছাত্ৰী সকলে এজন উপযুক্ত প্ৰশিক্ষকৰ সহায় লোৱাটো খুবেই প্ৰয়োজন। কাৰণ এজন বয়োজ্যেষ্ঠ লোক বা মহিলাই যি যোগ অভ্যাস কৰে সেয়া ছাত্ৰ-ছাত্ৰীৰ বাবে সম্পূৰ্ণ বেলেগ। ছাত্ৰ-ছাত্ৰীয়ে যিবিলাক যোগাসন কৰে সেইবোৰ যথেষ্ট টান। যিহেতু মই এজন যোগাসনৰ আন্তঃৰাষ্ট্ৰীয় খেলুৱৈ বা প্ৰশিক্ষক গতিকে এই ব্যৱস্থাটোৰ বিষয়ে মোৰ যথেষ্ট অভিজ্ঞতা আছে।

৭। প্ৰশ্ন:- সকলো লোকেই আটাইবোৰ যোগাস্য কৰিব পাৰে নেকি?

উত্তৰ:- সকলো লোকে সকলো ধৰণৰ যোগাসন কৰিব নোৱাৰে। কাৰণ মই আগতেই কৈছো যে বয়সৰ লগে লগে আসনবোৰ বেলেগ বেলেগ হৈ যায়। ক্ৰীড়াৰ যিবিলাক আসন আছে সেইবোৰ এজন বয়সীয়া লোকৰ বাবে অসম্ভৱ।

৮। প্ৰশ্ন:- ৰোগ নিয়ন্ত্ৰণত যোগাসনৰ ভূমিকা আছে নেকি?

উত্তৰ:- ৰোগ নিয়ন্ত্ৰণত যোগাসনৰ যথেষ্ট ভূমিকা আছে। এনে কিছু ৰোগ দেখা যায় যিবোৰ দৰবেৰে ভাল কৰিব নোৱাৰি কিন্তু যোগাসনৰ জৰিয়তে সহজতে ভাল কৰিব পাৰি। গতিকে মই ভাবো ৰোগ নিয়ন্ত্ৰণত যোগাভ্যাসৰ যথেষ্ট ভূমিকা আছে।

৯। প্ৰশ্ন:- দৈনিক যোগাভ্যাসে মানসিক চাপ মিয়ন্ত্ৰণত কেনে ভূমিকা পালন কৰে?

উত্তৰ:- যিসকল লোকে দৈনিক যোগ অভ্যাস কৰে তেওঁলোক কেতিয়াও মানসিক চাপৰ চিকাৰ হ'বলগীয়া নহয়। যোগাসনৰ লগতে আমি কিছুমান

প্ৰাণায়াম কৰিব লাগে। যাৰ বাবে আমি মানসিক চাপৰ পৰা মুক্ত হৈ থাকিব পাৰো। যান্ত্ৰিকতাৰ যুগত মানুহ যথেষ্ট ব্যস্ত আৰু এই কৰ্ম ব্যস্ততাৰ বাবে মানসিক চাপত ভুগিব লগীয়া হয়। সেই মানসিক চাপৰ পৰা পৰিত্ৰাণ পাব লাগিলে আমি যোগ অভ্যাস আৰু প্ৰাণায়াম কৰিব লাগে। দিনটোৰ ২৪ ঘণ্টাৰ ভিতৰত এক ঘণ্টা নিজৰ স্বাস্থ্যৰ বাবে খৰচ কৰিবলৈ মই সকলোকে আহ্বান জনাইছো।

১০। প্ৰশ্ন:- যুৱ উশৃংখলতা ৰোধ কৰাত যোগাভ্যাসৰ কি ভূমিকা আছে, এই সন্দৰ্ভত ছাত্ৰ সমাজক উদ্দেশ্যি কিবা ক'ব নেকি?

উত্তৰ:- যথেষ্ট গুৰুত্ব পূৰ্ণ প্ৰশ্ন। বৰ্তমান বহু ক্ষেত্ৰত যুৱ উশৃংখলতা দেখা যায়। অৱশ্যে ইয়াৰ কাৰণ বহুত। মই কাৰণবোৰ বিশ্লেষণ নকৰোঁ, কিন্তু যদি আমি এখন সুস্থ আৰু যুৱ উশৃংখল মুক্ত সমাজ বিচাৰো। তেতিয়া হ'লে আমি যোগাসন কৰিব লাগিব। যোগাসনেই এনে এক ব্যৱস্থা য'ত এজন মানুহ শাৰীৰিক, মানসিক আৰু বৌদ্ধিক ভাৱে সুস্থ হৈ থাকিব পাৰে। যদি এজন মানুহ শাৰীৰিক, মানসিক আৰু বৌদ্ধিক ভাৱে সুস্থ হয় তেনেহলে তেওঁ সুস্থ থকাৰ লগতে তেওঁৰ পৰিয়ালো সুস্থ থাকিব। আৰু যদি পৰিয়াল সুস্থ থাকে তেতিয়াহ'লে আমি এখন সুস্থ সমাজ আৰু এখন সুস্থ দেশৰ কথা চিন্তা কৰিব পাৰো। এখন সুস্থ সমাজৰ মেৰুদণ্ড হ'ল যুৱক যুৱতীসকল। গতিকে এই যুৱক বা যুৱতীসকলক যদি যোগাসনৰ জৰিয়তে সুস্থ কৰিব পাৰো তেতিয়া আমাৰ সমাজ আৰু দেশ সুস্থ হ'বই ইয়াত কোনো দ্বিমত নাই বুলি বিবেচনা কৰো।

১১। প্ৰশ্ন:- বৰ্তমানৰ যুৱ প্ৰজন্ম 'জিম'ৰ প্ৰতি বেছি আকৰ্ষিত, 'জিম' আৰু যোগাসনৰ কি পাৰ্থক্য আছে?

উত্তৰ:- বৰ্তমানৰ যুৱ প্ৰজন্ম অৱশ্যেই 'জিম' প্ৰতি আকৰ্ষিত হৈছে। মোৰ দৃষ্টিত যোগৰ লগত জিমৰ কোনো তুলনা নাই। এক নিৰ্দিষ্ট সময়লৈহে জিমত মানুহে স্বাস্থ্যৰ যত্ন লব পাৰে। কিন্তু বয়সৰ নিৰ্দিষ্ট সময় পাৰ হৈ যোৱাৰ লগে লগে জিমৰ জৰিয়তে মানুহে স্বাস্থ্যৰ যত্ন লোৱাতো সম্ভৱ নহয়।

অতীজৰে পৰা খাৰ্ঘি-মুনি সকলে যোগ যোগ সাধনা কৰি ইয়াৰ যি উপকাৰিতা তাক প্ৰমাণিত কৰিছে।

যোগ এক প্ৰাকৃতিক ব্যৱস্থা আৰু জিম হ'ল এক অ-প্ৰাকৃতিক ব্যৱস্থা। জিমৰ কিছু বিয়োগাত্মক দিশ দেখা যায় যিটো যোগৰ ক্ষেত্ৰত দেখা নাযায়। অন্যহাতে জিম এক এনে ব্যৱস্থা যিটো খৰচী কিন্তু যোগ সাধনা কৰিবলৈ কোনো ধৰনৰ খৰচৰ প্ৰয়োজন নাই। যোগ সাধনা কৰিবলৈ কতো যোৱাৰ প্ৰয়োজন নাই। যিকোনো ঠাইতে আপুনি যোগ অভ্যাস কৰি সুস্থ হৈ থাকিব পাৰে। জিম এৰি যোগ সাধনা কৰিবলৈ মোৰ ওচৰলৈ বহু ছাত্ৰ আহে। সেইবাবে সকলোকে মই আৰম্ভণিৰ পৰা যোগ চৰ্চা কৰি সুস্থ হৈ থাকিবলৈ অনুৰোধ জনাম।

১২। প্ৰশ্ন:- বিশ্বদৰবাৰত যোগাসনক আৰু বেছি জনপ্ৰিয় কৰিবৰ বাবে পাৰম্পৰিক যোগাসমূহৰ লগত আধুনিক ধাৰাৰ সংমিশ্ৰণ ঘটোৱাৰ কিবা প্ৰয়োজনীয়তা আছে নেকি?

উত্তৰ:- বিশ্ব দৰবাৰত আমি যোগাসনক প্ৰতিষ্ঠা কৰিব লাগিলে অতীতৰ যোগ ব্যৱস্থাৰ লগত আধুনিক যোগাসন ব্যৱস্থাৰ সংমিশ্ৰণ ঘটাবই লাগিব। পাৰম্পৰিক যোগ ব্যৱস্থাক বাদ দি আধুনিক যোগ ব্যৱস্থা সম্ভৱ নহয়। অৱশ্যে পাৰম্পৰিক যোগ ব্যৱস্থা আৰু বৰ্তমানৰ যোগ ব্যৱস্থা সম্পূৰ্ণ বিপৰীত। যোগ ব্যৱস্থাতো বিশ্বৰ বিভিন্ন প্ৰান্তত জনপ্ৰিয় হৈছে একমাত্ৰ ইয়াৰ যোগাত্মক দিশটোৰ বাবে।

১৩। প্ৰশ্ন:- মহিলা সকলৰ বাবে কিবা বিশেষ যোগাসন আছে নেকি?

উত্তৰ:- মহিলাসকলৰ বাবে তেনে কোনো বিশেষ যোগাসন নাই। সকলো ধৰণৰ আসনেই সকলোৱে কৰিব পাৰে। বয়সৰ ওপৰত গুৰুত্ব দি যোগ অভ্যাস কৰিলে কোনো অসুবিধা নহয়। বৰ্তমান সময়ত দেখা পোৱা যায় যে প্ৰতিযোগিতাবিলাকত পুৰুষতকৈ মহিলাৰ অংশগ্ৰহণ সংখ্যা বহুত। ভাৰতৰ বাহিৰেও বিদেশী ৰাষ্ট্ৰত যোগাসনৰ প্ৰতিযোগিতাত মহিলা সকলে ভাগ লোৱা দেখা যায়।

১৪। প্রশ্ন:- দৈনিক যোগাভ্যাস কাৰী সকলে কিবা বিশেষ খাদ্য তালিকা অনুসৰণ কৰিব লাগে নেকি?

উত্তৰ:- আমি যোগাসন কৰিলেই ভাল ফল পাম বুলি ভবাটো ভুল যদিহে আমি এখন শুদ্ধ খাদ্য তালিকা অনুসৰণ নকৰো। যোগাসনৰ লগতে এখন শুদ্ধ খাদ্য তালিকা অনুসৰণ কৰিলে উপকাৰিতা লাভ কৰিব পাৰি। পৰাপক্ষত আমি অত্যাধিক তেল মছলা যুক্ত খাদ্য খাব নালাগে। আজিকালি পেকেটিং খাদ্য বা ফাষ্ট ফুড উভৈনদী যিটো স্বাস্থ্য সম্মত নহয়। দিনটোত পানীৰ পৰিমাণ বঢ়াই লব লাগে। শৰীৰৰ তাপৰ লগত মিলাই কুহুমীয়া পানী খালে পেটৰ কোনো ধৰণৰ সমস্যা নহয়। কেঁচা ফলমূল, পাচলি সবহ কৈ খাব লাগে। ভাত খোৱাৰ সময়ত একেবাৰে পানী খাব নালাগে যদিহে প্ৰয়োজন নহয়। খোৱাৰ এক ঘণ্টা মানৰ পাছত কুহুমীয়া পানী খাব লাগে। ৰাতিৰ আহাৰ সদায় কমকৈ খাব লাগে আৰু সন্ধিয়া ৭-৮ বজাৰ ভিতৰত শেষ কৰিব পাৰিলে ভাল। ৰাতি খোৱাৰ দুঘণ্টা মানৰ পিছতহে শুব লাগে। তেনে কৰিলে খোৱা বস্তু সহজে হজম হয়।

১৫। প্রশ্ন:- যোগ সাধনা প্ৰতিযোগিতামূলক পৰ্যায়ত প্ৰদৰ্শন কৰাৰ কথা মনলৈ কেনেকৈ আহিল?

উত্তৰ:- যোগাসনৰ যি প্ৰতিযোগিতা সেয়া বহু পিছৰ কথা। মই স্কুলত পঢ়ি থকাৰ পৰাই যোগাসন কৰি আছো যদিও প্ৰতিযোগিতাৰ কথা শুনা নাছিলো। ২০১৬ চনত মই সাংবাদিকতাৰ কামত গৈছিলো সেইদিনা আছিল আন্তঃৰাষ্ট্ৰীয় যোগ দিৱস। আৰু সেই যোগ দিৱসৰ লগতেই সংগতি ৰাখি এখন

যোগাসনৰ প্ৰতিযোগিতা অনুষ্ঠিত কৰিছিল আৰু সেই প্ৰতিযোগিতাত মই ভাগ লৈ মই মোৰ বয়সৰ গ্ৰুপত এক নিচুকনি বটাঁ লাভ কৰো আৰু সেয়াই আছিল মোৰ খেলৰ আৰম্ভণি। তেতিয়াৰ পৰা মই জিলা পৰ্যায়ৰ পৰা আৰম্ভ কৰি ৰাজ্যিক, ৰাষ্ট্ৰীয় পৰ্যায়ত খেলি আহিছো। ৪৭ বছৰৰ যোগ সাধনা বাবেই হয়তো এইদৰে প্ৰতিযোগিতা সমূহত পাৰদৰ্শিতা দেখুৱাবলৈ সক্ষম হৈছো।

১৬। প্রশ্ন:- এতিয়ালৈকে আপুনি লাভ কৰা বঁটা আৰু পুৰস্কাৰ সমূহৰ বিষয়ে জনাবচোন?

উত্তৰ:- এতিয়ালৈকে মই জিলা পৰ্যায়ত ৪ টাকৈ সোণৰ পদক, ৰাজ্যিক পৰ্যায়ত ৪ টাকৈ সোণৰ পদক, ৰাষ্ট্ৰীয় প্ৰতিযোগিতাত সোণৰ পদক, উত্তৰ পূব ভাৰত যোগাসন প্ৰতিযোগিতাত সোণৰ পদক, তিনিখনকৈ বিদেশ ৰাষ্ট্ৰত অনুষ্ঠিত এছিয়ান যোগাসন প্ৰতিযোগিতাত ব্ৰঞ্জ, ৰূপ আৰু সোণৰ পদক লাভ কৰিবলৈ সক্ষম হৈছো। এতিয়ালৈকে মই ৫খন আন্তৰাষ্ট্ৰীয় খেলত ভাগ লৈ ৩ টাকৈ সোণৰ পদক আৰু ২ টাকৈ ৰূপৰ পদক পাবলৈ সক্ষম হৈছো। ইয়াৰোপৰি তিতাবৰত অনুষ্ঠিত ষ্টেট মাষ্টাৰ গেমচত ভাগ লৈ ২ টাকৈ সোণৰ পদক আৰু এটা ৰূপৰ পদক লাভ কৰিছো। আৰু বৰ্তমান হিমাচল প্ৰদেশত হ'বলগীয়া নেছনেল মাষ্টাৰ গেমচত খেলিবলৈ বাছনি হৈছে।

১৭। প্রশ্ন:- ভবিষ্যৎ পৰিকল্পনাৰ বিষয়ে জনাবচোন?

উত্তৰ:- ৪৭ বছৰীয়া এই যোগাসনৰ যাত্ৰাত মোৰ যি জ্ঞান আৰু অভিজ্ঞতা হ'ল সেয়া মই নৱপ্ৰজন্মৰ মাজত বিলাই এখন সুস্থ সবল সমাজ গঢ়াই হৈছে বৰ্তমান মোৰ জীৱনৰ লক্ষ্য।

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পদ্মশ্ৰী হেমপ্ৰভা চুতীয়াৰ সৈতে সাক্ষাৎকাৰ-

সাক্ষাৎকাৰ গ্ৰহণ কৰিছে

মনালিছা মেধি

ৰীতিমণি শৰ্মা

পদ্ম শ্ৰী হেমপ্ৰভা চুতীয়া অসমৰ বয়নশিল্প জগতৰ লগত জড়িত এটি পৰিচিত নাম। তেখেতে তাঁত-শাল ব্যৱহাৰ কৰি শ্ৰী মন্ডাগৰত গীতা সংস্কৃত আৰু ইংৰাজী ভাষাত, শ্ৰীমন্ত শংকৰদেৱ বিৰচিত 'গুণমালা' পুথিখন মুগাৰ সূতা আৰু গুণাৰ আখৰ ক'লা উণ সূতা ব্যৱহাৰ কৰি পথালিকৈ ১৭ ইঞ্চি, প্ৰায় ৮০ ফুট দৈৰ্ঘ্যত বৈ উলিয়াইছিল, মহাপুৰুষ মাধৱদেৱ বিৰচিত 'নামঘোষা' মুগা আৰু এড়ি সূতা, আখৰৰ বাবে ক'লা আৰু ৰঙা উণ সূতা ব্যৱহাৰ কৰি ২০০ ফুট দৈৰ্ঘ্যত বৈ উলিয়াইছিল, শ্ৰীমন্ডাগৰত গীতা সংস্কৃত ভাষাত মুগাৰ সূতা ব্যৱহাৰ কৰি আখৰৰ বাবে সেউজীয়া উণ সূতা পথালিকৈ দুই ফুট আৰু দীঘে প্ৰায় ১৫০ ফুটত বৈ উলিয়াইছিল আৰু ইংৰাজী ভাষাত শ্ৰীমন্ডাগৰত গীতা মুগাৰ সূতা, আখৰ সেউজীয়া উণ সূতা ব্যৱহাৰ কৰি পথালিকৈ ২ ফুট আৰু দীঘে প্ৰায় ২৮০ ফুটত বৈ উলিয়াইছিল। তেখেতে কনকলতা বাঁটা, বকুল বন বাঁটা, অসম গৌৰৱ আৰু পদ্মশ্ৰী বাঁটাৰে সন্মানিত ॥

১) প্ৰশ্ন:- প্ৰাৰম্ভিকতে আপোনাৰ শৈশৱ কালৰ বিষয়ে কিছু কথা জানিব বিচাৰিছো ?

উত্তৰ:- মোৰ জন্ম ফটিকাচোৱা গাওঁৰ নেপালী ৱাৰ্ডত ১৯৫৯ চনত। মই পঢ়া শুনা মেট্ৰিকলৈ কৰিলো, কিন্তু কলেজৰ মুখ নেদেখিলো, মোৰ মা দুগৰাকী আৰু দেউতা প্ৰাথমিক বিদ্যালয়ৰ শিক্ষক



আছিল। আমি ভাই-ভনী সাত গৰাকী আছিলো, আমাৰ ঘৰ খন খেতিয়কৰ ঘৰ, গতিকে খেতিৰ লগত জড়িত সকলোবোৰ কামেই জানিছিলো।

২) প্ৰশ্ন:- আপুনি হস্ততাঁত শিল্পৰ লগত কেতিয়াৰ পৰা জড়িত ?

উত্তৰ:- মই শৈশৱৰ পৰাই হস্ততাঁত শিল্পৰ লগত জড়িত। আমাৰ সময়ত বোৱা-কটা জনাতো

বাধ্যতামূলক আছিল। তাত ববই লাগিব, গতিকে মাক সকলে সকলো ছোৱালীক তাত শিকাইছিল, সেইকাৰণে তাত শাল খন আমাৰ অতিকৈ আপোন ॥

৩) প্ৰশ্ন:- মহাপুৰুষ দুজনৰ অমৰ কৰ্মৰাজিক বস্ত্ৰশিল্পত লিপিবদ্ধ কৰাৰ চিন্তা মনলৈ কেনেকৈ আহিল ?

উত্তৰ:- মোৰ স্বামীৰ ২০০৫ চনত পৰলোক প্ৰাপ্তি ঘটে, তাৰপাছত মই মানসিক ভাৱে ভাগি পৰিছিলো আৰু প্ৰায় তিনিবছৰ কাল বিচিনাত কটাইছিলো। মোৰ লৰা-ছোৱালী তিনিওতাই মোক মানসিক ভাৱে সবল হবলৈ বুজনি দিছিল, কিন্তু মোৰ মনত এটা কথা বাবে বাবে আহি আছিল যে মই যাতে সমাজত অৱহেলিত এগৰাকী বিধৱা নাৰী হিচাপে জীয়াই থাকিব লগা নহয়, সেইকাৰণে ভগৱানেও হয়তো মোৰ প্ৰাৰ্থনা শুনিছিল বুলি ধাৰণা হয়, ২০০৫ চনৰ পৰা সেই একেটা কথাৰে মই বাবে বাবে ভাবিছিলো আৰু ২০১০ চনত হঠাতে এদিন ৰাতি মোৰ মনলৈ আহিল যে তাতশালত মই ধৰ্ম গ্ৰন্থ বব লাগে, এইটো আচৰিত কথা, হঠাতে ৰাতি মোক কোনোবাই কৈছে নে মনলৈ আহিছে সেইকথা মই সঠিককৈ কব নোৱাৰিম, তাৰপাছত দিনে-ৰাতি সেই কথাটোৱেই মনলৈ আহি থাকে যে এই অসাধ্য কামটো মই কেনেকৈ কৰিম। কেতিয়াবা মই নকৰো বুলি ভাবো। কিন্তু এই কথাবোৰে মোৰ মনত অনবৰতে ক্ৰিয়া কৰি থাকে। তাৰপিছত মই এই কামটো বাস্তৱায়িত কৰিবৰ বাবে লৰা-ছোৱালী হঁতৰ সন্মুখত ব্যক্ত কৰিলো আৰু তেওঁলোকে মোক সমৰ্থন কৰিলে। কিন্তু মই জানিছিলো যঃ চানেকী নোহোৱাকৈ ধৰ্মগ্ৰন্থ তাতশালত বৈ উলিওৱাটো সহজ কথা নহয়, তথাপিও মই এবাৰ চেষ্টা কৰি চাম বুলি ভাবিলো, সেই হেতুকে মোৰ ডাঙৰ লৰাই দুই কেজি মুগা সূতা কিনি দিছিল, এনেকৈ মই কামটো আৰম্ভ কৰিলো। কিন্তু প্ৰথম অৱস্থাত চানেকি বিহীন ভাৱে গোটেই দিনটোত এশাৰিহে তুলিব পাৰিছিলো, লাহে লাহে দিনটোত তিনিশাৰী, পাঁচশাৰী, আৰু সৰ্ব শেষত দহশাৰী তুলিবলৈ সক্ষম হ'লো। এইদৰে আশী ফুট দৈৰ্ঘ্যৰ প্ৰথম খন ধৰ্মগ্ৰন্থ 'গুণমালা' সম্পূৰ্ণ কৰোতে নমাহ সময় লাগিল।

৪) প্ৰশ্ন:- এগৰাকী সাধাৰণ গৃহিনীৰ পৰা এগৰাকী সমাদৃত শিল্পীৰূপে স্বীকৃতি পোৱালৈকে এই যাত্ৰাৰ বিষয়ে চমুকৈ জনাব নেকি ?

উত্তৰ:- এগৰাকী সাধাৰণ গৃহিনীৰ পৰা এগৰাকী সমাদৃত শিল্পীৰূপে স্বীকৃতি পোৱালৈকে মোৰ এই যাত্ৰা বহু সংঘাতেৰে ভৰা।

প্ৰথম ধৰ্মগ্ৰন্থ গুণমালা নমাহ সময়ত সম্পূৰ্ণ কৰাৰ পিছত মোৰ অনুভৱ হৈছিল যে মই এই দিশত আৰু আগবাঢ়িব পাৰিম। ইয়াৰ পাছত মই দ্বিতীয়খন ধৰ্মগ্ৰন্থ নামঘোষা তাতশালত তুলিবৰ বাবে মানসিকভাৱে প্ৰস্তুত হলো। কিন্তু আৰ্থিক অনাটনৰ বাবে মুগাৰ পৰিৱৰ্তে এড়ি সূতা ব্যৱহাৰ কৰাৰ কথা ভাবিলো আৰু তাৰ বাবে মই নিজে এড়ি পলু ঘৰতে পুহি টাকুৰীত সূতা কাটি নামঘোষা খন আৰম্ভ কৰিলো। এনেদৰে দুশ ফুট দৈৰ্ঘ্যৰ নামঘোষা খন প্ৰায় দুবছৰত সম্পূৰ্ণ কৰিলো।

নামঘোষাখন সম্পূৰ্ণ কৰাৰ পিছত বিভিন্ন জনে মোক ভাগৱত গীতা খন তাতশালত বৈ উলিওৱাৰ কথা কলে। কিন্তু আৰ্থিক অনাটনৰ বাবে মই পুনৰ থমকি বব লগা হল, তাৰপাছত বিভিন্ন ব্যক্তি আৰু মোৰ ল'ৰাৰ আৰ্থিক সাহায্যত সংস্কৃত আৰু ইংৰাজী ভাষাত ভাগৱত গীতাখন সম্পূৰ্ণ কৰিলো।

ইয়াৰ পিছত গুণমালা পুথিখন ইংৰাজীত উলিওৱাৰ কথা ভাবিলো যদিও আৰ্থিক সমস্যাৰ বাবে প্ৰথম চাৰিটা অধ্যায় সূতাৰ পৰিৱৰ্তে বাঁহৰ কাঠিত কৰিব ললো, কিন্তু বাঁহৰ কাঠি সূতাৰ দৰে মিহিকৈ তৈয়াৰ কৰাটো সহজ নাছিল, সেই হেতুকে বাকী থকা অধ্যায় কেইটা পুনৰ এড়ি সূতাৰে সম্পূৰ্ণ কৰিলো ॥

৫) প্ৰশ্ন:- অসমৰ যুৱ প্ৰজন্মক বয়ন শিল্পৰ প্ৰতি আকৰ্ষিত কৰাৰ কিবা উপায় আছে নেকি?

উত্তৰ:- নিশ্চয় আছে, নতুন নতুন ব্যৱস্থাবে আমি বয়ন শিল্পক আগুৱাই নিব লাগে। অকল মেখেলা চাদৰ, ৰিহা, চেলেং, গামোচাই নহয় তাতশালত সকলো কৰিব পাৰি। অনান্য যাৱতীয় সা- সামগ্ৰী তৈয়াৰ কৰি বজাৰ দখল কৰিব লাগে। গতিকে

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কিছুমান ব্যতিক্রমী চিন্তা যেনে, ঘোষা এফাঁকি, গীতাৰ শ্লোক, জাতীয় সংগীত, ৰাষ্ট্ৰীয় সংগীত ইত্যাদি তান্তশালত বৈ ফটো ফ্রেমত বন্ধোৱাই বা গৃহ সজ্জাৰ সামগ্ৰী তান্তশালত বৈ বাণিজ্যিক ভাৱে প্ৰসাৰ কৰি যুৱ প্ৰজন্মক বয়ন শিল্পৰ প্ৰতি আকৰ্ষিত কৰিব পাৰে আৰু লগতে বয়ন শিল্পৰ লগত জড়িত ক্ষুদ্ৰ উদ্যোগ গঠন কৰি নিবনুৱা সমস্যা সমূহ সমাধান কৰিব পাৰি।

এনেদৰে গাৱঁ-ভূঞা থকা প্ৰকৃত শিপিনী সকলক চৰকাৰে সূতা যোগান ধৰি তেওঁলোকে বোৱা কাপোৰ অসমৰ বাহিৰত ৰপ্তানি কৰিলে অসমৰ বয়ন শিল্প তথা অৰ্থনীতিৰ বিকাশ হ'ব।

৬) প্ৰশ্ন:- আপোনাৰ সৃষ্টিশীল প্ৰতিভা নাৰী সবলীকৰণৰ এক আদৰ্শ, আমাৰ সমাজৰ মহিলাসকলক নাৰী সবলীকৰণত কেনেকৈ অনুপ্ৰাণিত কৰিব?

উত্তৰ:- মোৰ মতে নাৰী মাতৃ জননী, নাৰী জন্মসূত্ৰে শক্তিশালী। গতিকে নাৰী সবলীকৰণৰ কাৰণে অধিকাৰ বিচাৰি মাতৃ মতাটো যুক্তিসংগত নহয়। গতিকে নিজ সন্তানক উপযুক্ত শিক্ষাৰে শিক্ষিত আৰু সু-সংস্কাৰী কৰাটো এগৰাকী নাৰীৰ মুখ্য কৰ্তব্য। এখন সু-সমাজ গঢ়াত এগৰাকী নাৰীৰ যথেষ্ট আৱদান আছে। এগৰাকী নাৰী আৰ্থিক ভাৱে স্বচ্ছল আৰু স্বাৱলম্বী হ'ব পাৰে। বিভিন্ন ধৰণৰ হাতৰ বিদ্যাৰ জড়িয়তে যেনে: পিঠা - পনা, জাম, জেলি, আচাৰ, এম্ব্ৰডায়েৰীৰ পৰা তান্তশাললৈকে। নাৰীয়ে আৰ্থিক ভাৱে পুৰুষৰ ওপৰত নিৰ্ভৰ নহ'লেহে নাৰী সবল হ'ব, গতিকে দেশ এখনৰ বিকাশত নাৰীৰ যথেষ্ট ভূমিকা আছে।

৭) প্ৰশ্ন:- সামাজিক মাধ্যমৰ জড়িয়তে আপোনাৰ কৰ্মৰাজি বিশ্বদৰবাৰত প্ৰচাৰ কৰাৰ কিবা ব্যৱস্থা হাতত লৈছে নেকি?

উত্তৰ:- তেনেকুৱা পদক্ষেপৰ কথা ভবা নাই। অসমৰ বিহু, দিহানাম, বিয়ানাম, বিশ্বদৰবাৰত চৰকাৰে প্ৰতিষ্ঠা কৰিলে, কিন্তু অসমৰ প্ৰকৃত সম্পদ তান্তশালক বিশ্বদৰবাৰত প্ৰতিষ্ঠাৰ ব্যৱস্থা কৰা নাই। সেয়েহে তান্তশাল খনক বিশ্বদৰবাৰত প্ৰতিষ্ঠা

কৰিবৰ বাবে বিহুৰ দৰে কৰ্মশালা বা প্ৰদৰ্শনীমূলক ব্যৱস্থাৰ উদ্যোগ ল'বৰ বাবে চৰকাৰক আহ্বান জনোৱাৰ কথা ভাবিছো।

সামাজিক মাধ্যমৰ সম্যক জ্ঞানৰ বাবে ইয়াৰ সহায় লৈ প্ৰচাৰ কৰাৰ মই বিশেষ আগ্ৰহী নহয়।

৮) প্ৰশ্ন:- আপোনাৰ সৃষ্টিৰাজিক চৰকাৰে সংৰক্ষণৰ কিবা ব্যৱস্থা কৰিছে নেকি?

উত্তৰ:- মোৰ সৃষ্টিৰাজি সংৰক্ষণৰ বাবে চৰকাৰক আৱেদন জনাইছো। মোক ৫০ লাখ টকাৰ অনুদান আগবঢ়াব বুলি মৌখিক ভাৱে জনাইছে। কিন্তু মই এটা বৈজ্ঞানিক পদ্ধতিৰে উন্নত প্ৰযুক্তি বিদ্যাৰ জড়িয়তে আন্তঃ ৰাষ্ট্ৰীয় পৰ্যায়ৰ এটা সংগহালয় নিৰ্মাণৰ বাবে ৮ কোটি টকাৰ আবেদন জনাইছো। অসমৰ এই সম্পদৰাজি চৰকাৰে সংৰক্ষণ কৰিব বুলি মই এতিয়াও আশাবাদী। অসমৰ চুতীয়া উন্নয়ন পৰিষদে মোৰ এই সম্পদৰাজি সংৰক্ষণৰ বাবে ১০ লাখ টকা দিছে, সেই টকাৰে কাৰ্যালয় হিচাপে ব্যৱহাৰ যোগ্য এটা সৰু ঘৰৰ নিৰ্মাণ কাৰ্য সম্পূৰ্ণ হৈছে। তাৰোপৰি অইল ইণ্ডিয়াই পকী চাৰিসীমা তৈয়াৰ কৰিবলৈ ১৫ লাখ টকাৰ অনুদান আগবঢ়াইছে। লগতে অসমৰ এই সম্পদৰাজি সংৰক্ষণৰ বাবে সমূহ অসমীয়া ৰাইজৰ সমৰ্থনৰ প্ৰয়োজন হ'ব আৰু চৰকাৰৰ সহযোগিতাৰ বাবে মই সদায় আশাবাদী।

৯) প্ৰশ্ন:- গীণিজ ৱৰ্ল্ড ৰেকৰ্ডৰ কথা চিন্তা কৰিছে নেকি?

উত্তৰ:- মোক গীণিজ ৱৰ্ল্ড ৰেকৰ্ডৰ কৰ্তৃপক্ষৰ তৰফৰ পৰা যোগাযোগ কৰা নাই আৰু মইও ভবা নাই।

১০) প্ৰশ্ন:- আপোনাৰ ভৱিষ্যত পৰিকল্পনা?

উত্তৰ:- মই নামঘোষা খন হিন্দী ভাষাত বৈ উলিয়াবলৈ আৰ্থিকভাৱে নিজক প্ৰস্তুত কৰি আছো। যিহেতু তান্তশাল বোৱা মোৰ নিচা, গতিকে ভৱিষ্যতেও ইয়াৰ লগত ধৰ্ম গ্ৰন্থ জড়িত কৰ্মই মই কৰি যাম।

Gallery



Students' Union Body Members

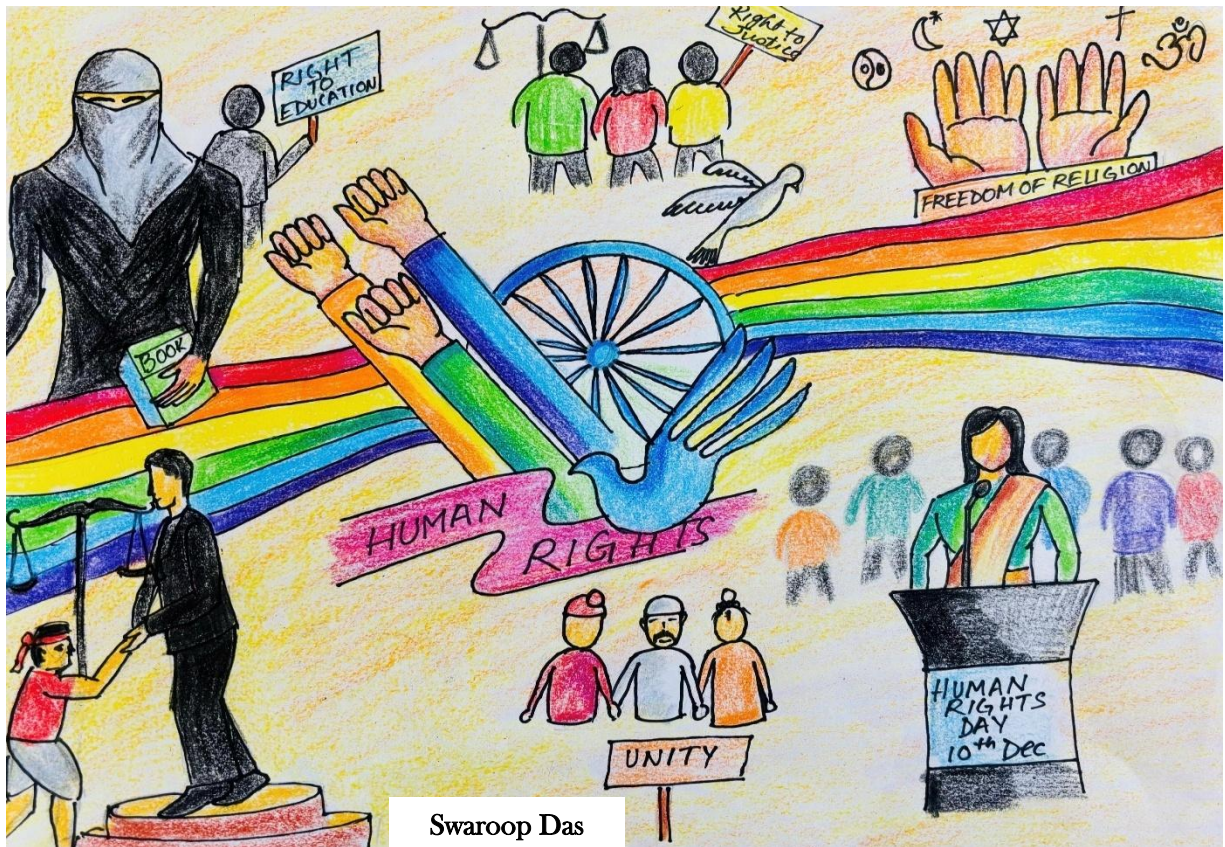
Sitting from left to right -Aleen Konika Gogoi (Joint Cultural Secretary) , Ayushe Dey(Class Representative BBA LLB 3rd Semester), Soni Das(Joint Magazine Secretary), Nargish Khan (Debate Secretary), Khushi Robi Das(Games & Sports Secretary)

1st row standing from left to right-Siddhant Jaiswal (President), Sanowarul Islam (General Secretary), Joy Protim Bhajani (Assistant General Secretary), Adil Imam (Class Representative LLB 1st Semester), Nitish Kr. Sharma (Class Representative BBA LLB 1st Semester), Swaroop Das (Vice-President)

2nd row standing from left to right- Ritishna Chetry (Class Representative LLB 5th Semester), Atlanta Pradhan(Class Representative LLB 3rd Semester), Dimpri Buragohain (Cultural Secretary), Charanjit Kaur (Social Welfare Secretary).



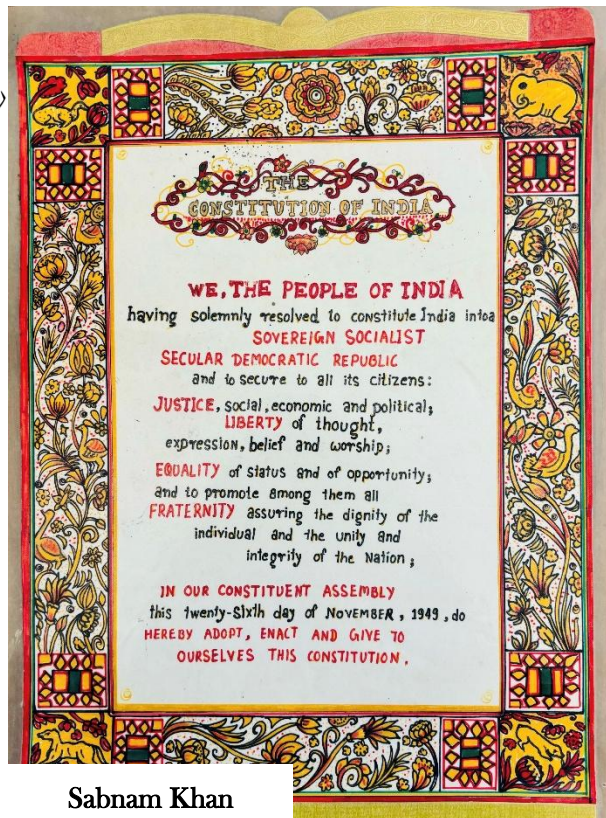
Wall Magazines



Swaroop Das



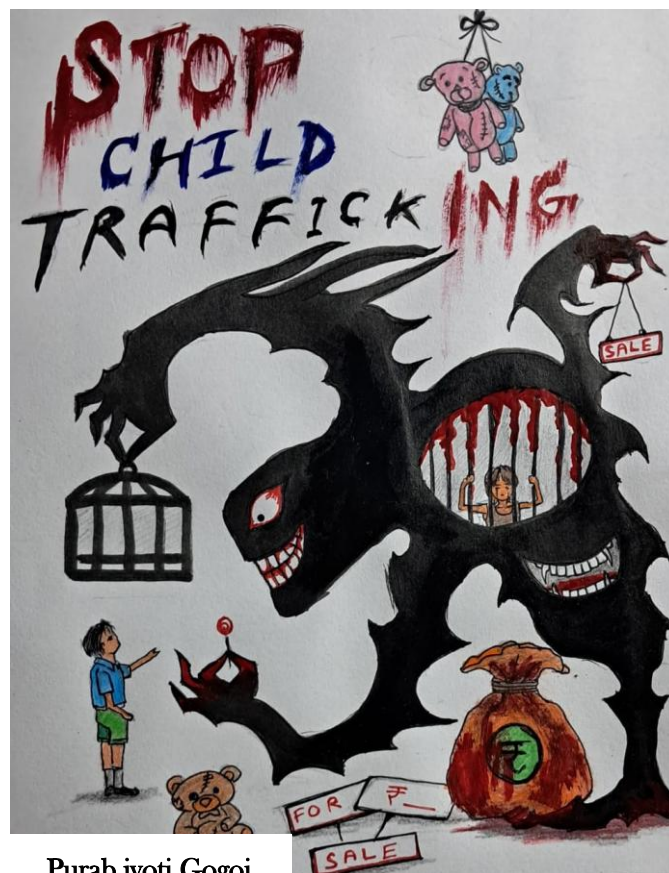
Sanskriti Munka



Sabnam Khan



Anwasha Changmai



Purab jyoti Gogoi

A Glimpse of Glorious 50 Years Journey

Fortiori
Reflecto





