



Jetuka

Volume 4, 2011

Contents



Cover Design:

Sanghamitra Nath (Class-VIII)

This drawing was adjudged the winner of the drawing competition on the theme "Connecting the Two Worlds.....Arabia and India through the stories of Arabian Nights and Panchatantra Tales"

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H. H. Sheikh Sabah Al-Ahmad Al-Jaber Al-Sabah
The Amir of the State of Kuwait



H. H. Sheikh Nasser Al-Mohammed Al-Ahmad Al-Sabah
The Prime Minister of the State of Kuwait



H. H. Sheikh Nawaf Al-Ahmad Al-Jaber Al-Sabah
The Crown Prince of the State of Kuwait



AMBASSADOR OF INDIA
KUWAIT

April 18, 2011

MESSAGE

I am very pleased to learn that “Asom Association, Kuwait”, would be celebrating ‘Rongali Bihu’ on May 13, 2011, and would use the opportunity to showcase the talents of the members of the Assamese community in Kuwait.

“Asom Association, Kuwait” would also be bringing out its useful and informative annual magazine on that occasion.

My warm greetings and good wishes for the New Year as well as for the success of the celebrations on the occasion of ‘Rongali Bihu’, go out to all members of the “Asom Association, Kuwait”, as well as to their families!


(Ajai Malhotra)



Tarun Gogoi



**Chief Minister, Assam
Guwahati**

Dispur
19th April, 2011

MESSAGE

I am happy to know that Assam Association of Kuwait is publishing a magazine 'Jetuka' coinciding with the Rongali Bihu festivity in Kuwait in May, 2011.

I hope the festival will generate bonhomie and camaraderie and help build bridges of understanding between the people of Assam living in Kuwait and the people of Kuwait.

Heartiest Rongali Bihu greetings and best wishes for the New Year.


(TARUN GOGOI)

G. M. Srivastava, IPS (Retd)
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শুভেচ্ছা বাণী

এফালে ঢোলৰ মাত

এফালে পেঁপাৰ মাত

কপৌফুল ফুলিবৰ বতৰ,

কপৌৰে গোল্ল পাই

নাচনীৰ তত নাই

গছকত ভাঙি যায় যতঁৰ।

এইয়া বসন্ত কপৌ, টগৰ, কেতেকী ফুলাৰ বতৰ। প্রকৃতিৰ ন-সাজ আৰু কপৌ, টগৰ, কেতেকীৰ সুবাসে ডেকা গাভৰুৰ লগতে সকলো শ্ৰেণীৰ লোকৰ মনত আনন্দ উল্লাস বিয়পি হিয়া মন ভৰি পৰে। বাপতি সাহোন বঙালী বিহুটিয়ে সুদূৰ কুৱেইট প্ৰবাসী অসমীয়া সকলৰ মনতো আনন্দৰ জোৱাৰ তুলিছে। তেওঁলোকে বিগত বছৰবোৰৰ দৰে এইবাবো বঙালী বিহুটি মহা আয়োজনৰে উদ্‌যাপন কৰাৰ লগতে ইয়াৰ লগত সংগতি ৰাখি “জেতুকা” নামৰ এখন স্মৃতি গ্ৰন্থ প্ৰকাশ কৰিব বুলি জানিব পাৰি মনত নথৈ আনন্দ পাইছে। বিহুৰ আনন্দই প্ৰবাসী অসমীয়া সকলৰ লগতে সমূহ কুৱেইট ৰাসীৰ মনৰ পৰা হিংসা, অসুয়া ভাব দূৰ কৰি সকলোৰে মনত মানৱতাবোধ জগাই পৰস্পৰক চেনেহৰ এনাজৰীৰে কট-কটীয়া কৰি বান্ধিব বুলি আশা কৰিলো।

অসমৰ এই বিহুৰ বতৰৰ আকাশ আৰু এটুকুৰা মাটি আপোনালোকে লগত নি সুদূৰ কুৱেইটত এখনি ক্ষুদ্ৰ অসম গঢ়ি তুলিছে ই সচাকৈ অতি গৌৰৱৰ বিষয়।

শেষত বঙালী বিহু উদ্‌যাপন সমিতিৰ বিষয়বৰীয়া সকলৰ লগতে প্ৰবাসী অসমীয়া সকললৈ বঙালী বিহুৰ শুভেচ্ছা আৰু হিয়া ভৰা ওঁলগ জনালো।



(শ্ৰীযশ্যাম মুৰাৰী শ্ৰীবাস্তৱ)



From The President's Desk

I wish all the members and their families a happy “RONGALI BIHU”.

We are once again celebrating our beloved Rongali Bihu during this month of Bohaag (middle of April), the first month of the Assamese calendar and this also marks the advent of the Assamese New Year. This festival brings happiness and joy to every one of us.

The very mention of the word “Assam” brings to one’s mind the delightful blend of culture, heritage, faiths and beliefs of the innumerable ethnic tribes and sub-tribes residing in this region. All these ethnic tribes have their own distinct pattern of dressing, language, festivals, tradition and heritage. In spite of such variations, the people here live in perfect peace and harmony. Bihu is one of the occasions where we all mix and celebrate to show oneness of our culture and tradition.

Traditionally, Bihu has been celebrated with Bihu dance and Bihu Geets in the village fields and courtyards, with groups of youths going from house to house, singing a Bihu song which is known as Husori. The same practice slowly got transformed to holding community functions mainly in towns and cities where cultural functions are held.

The Assamese community in Kuwait has already started celebrating this festival with a ‘Khel Dhemali’ and get together with snacks and a delicious lunch on 15th April, 2011. Our celebration will be completed by a cultural programme on 13th of May, 2011 with the participation of a renowned artist from Assam, Mrs. Santa Uzir.

To commemorate this occasion, we are publishing our annual magazine “Jetuka” which depicts the literary talents of our community in Kuwait.

I sincerely hope that we will continue to work together to make our association a vibrant and dynamic platform for serving our members and the community as a whole.

Jai Aai Asom

Anup Bora
President
Asom Association, Kuwait



General Secretary's Report

The Asom Association, Kuwait (AAK) has entered the 3rd successful and eventful year now and we are continuously evolving as an organization. Our goal of becoming a socio-cultural organization of repute in this part of the globe has been gaining momentum as we grow older. In the 3rd AGM held on 12th of February 2011, a new Executive Committee was formed to carry on the activities of the association with stronger mettle and a vision to thread in newer horizon.

During the year 2010-11 the Asom association carried out a number of activities all of them were overwhelmingly successful with the active support and participation from members. A brief summary of the activities are highlighted below for the benefit of all.

Manas Robin Nite: AAK organized 'Manas Robin Nite' as part of its 'Rongali Bihu' celebration on 14th of May 2010 at the Royal Ballroom of Asia Asia Restaurant, Al-Watiya, Kuwait. His Excellency Sri Ajai Malhotra, Ambassador of India to Kuwait and Smti Ira Malhotra, graced the occasion as Chief Guest. An exhibition of Axomiya Art & Craft were also organized a part of the celebration. The AAK souvenir "JETUKA" for the year 2010 was released by His Excellency to commemorate the occasion. His Excellency also gave away Trophies & Certificates to winners of Drawing and Essay competitions. In the cultural program a number of items were presented by the members including Bihu Husori, Chorus, and Dances etc. which was appreciated and enjoyed by all. The highlight of the evening was an enthralling performance by the guest artiste Sri Manas Robin, a prominent lyricist, music director and singer from Asom.

Khel-Dhemali 2010: A "Khel-Dhemali" program was organized on 16th of April 2010 at Fintas Park, Mahboula to welcome the Axomiya New Year. Members and children participated in traditional games which was really enjoyable. Prizes were distributed to the winners. Traditional Jalpaan was prepared by the members which was relishes by all. A competition was also organized for these items and winners were presented with gifts.

Autumn Festival 2010: The festival was organized on 29th of October 2010 to welcome the advent of the Autumn. The venue was Ceasars Restaurant, Faheel, where children performed various songs & dances to the liking of the audiences. A quiz competition was also organized which was participated by the children enthusiastically. At the end prizes were distributed to all the winners as well as participants.

Picnic 2010: Magh Bihu the harvesting festival was celebrated in the 2nd week of January. To celebrate the Magh Bihu, a picnic was organized on 15th January 2011 at Fintas Park, Mahboula.

Annual General Body Meeting: The 3rd AGM of AAK was held on 12th of February 2011 at Ceasars Restaurants, Fahaheel. A number of issues were discussed/ resolved in the meeting, the main outcomes are as under:

1. A new Executive Committee was unanimously elected by the house for the year 2011-12.
2. An audited statement of accounts was presented in the meeting which was adopted by the house.
3. Constitution Amendment: Since Rongali Bihu function is the main event of the association, the house decided to make the Rongali Bihu the last event of the financial year. Accordingly, house decided that the financial year of Asom association Kuwait shall be from July to June w.e.f. FY 2012-13. The relevant clauses 14.1, 15.1, 15.2, 16 & 17.1.1 of the constitution were amended accordingly.

With a load of sweet memories, we all are now geared up to carry on the activities of Asom Association, Kuwait with fresh vigor and zeal. Let us all work together to keep our flag flying high and touch new pinnacle of success.

সকলোলৈকে, অসমীয়াৰ অতিকৈ আদৰ্শৰ, অতিকৈ চেনেহৰ, বঙালী বিহুৰ হিঁয়াভৰা ওলগ জনালো |
.....আৰু লগতে অসমীয়া নৱবৰ্ষৰো আন্তৰিক শুভেচ্ছা থাকিল |

"জই আই অসম"

With Best regards,
Bijan Goswami
General Secretary,
Asom Association, Kuwait



Members of Executive Committee, Asom Association, Kuwait (2011-12)



From left to right: Mr. Anup Bora (President); Dr Anupam Das(Vice-President); Mr. Saswata Nath; Mr. Debasish Kakoty; Mrs. Machum Rajkhowa; Mr. Dwaipayan Bora(Treasurer); Mr. Bijan Goswami(General Secretary); Mr. Basab Sarma; Mr. Shyamal Barooah

Members of Bihu Committee, 2011



Standing from left to right: Mr. Ramen Deka (Food Co-ordinator); Mr. Abhijit Sharma (Cultural Secretary); Mr. Alok Das(Editor,Jetuka); Mr. Iqbal Hussain(Publicity Secretary); Mr. Gholam Rabbani(Food Sub-Committee); Mr. Rajib Rajkhowa(Sponsorship Co-ordinator); Mr. Jayanta Saikia(Reception Co-ordinator); Mr. Bibhuti Borgohain (Exhibition Co-ordinator).

Sitting from left to right: Ms. Karabi Sharma(Reception Sub-committee); Ms. Aruna Dutta(Cultural Sub-committee); Ms. Nilakshi Bora(Publicity Sub-committee); Ms. Sharmistha Bhattacharyya, Ms. Ranita Dutta(Reception Sub-Committee); Ms. Mitali Goswami(Exhibition Sub-committee); Ms. Parimita Barooah Bora(Editor,Jetuka); Ms. Pallabi Saikia(Stage Decoration Sub-committee).

Members not in picture: Mr. Abhijit Thakuria(Sports Co-ordinator), Mr. Tanuj Phukan(Sports Sub-committee); Ms. Anjana Deka, Ms. Meera Pradhan(Food Sub-committee); Mr. SP Pradhan(Reception Sub-committee); Mr. Hiren Rajkhowa, Ms. Mouchumi Sharma, Ms. Anulupa Barooah(Cultural Sub-committee); Mr. MN Debchoudhury, Mr. Prakash Rana(Sponsorship Sub-committee); Mr. Siddhartha S. Sharma, Mr. Danish Ahmed, Ms. Mamoni Gogoi, Ms. Anjali Rajkhowa (Publicity Sub-committee); Mr. Arabinda Dutta(Exhibition Sub-committee).

Editorial



For those who have moved out of their homeland for work, relationships and studies; there is a common thread that binds them together. It's the "yearn for the familiar" which makes us come together and form groups and associations to keep us connected to our native land. As a group of expatriate Assamese people, we too aspire to keep our heritage and culture intact. As parents we want to ingrain the same value in our children to keep them connected to where they belong to. And at the same time inspire them to forge ahead in becoming global citizens which will help them to develop a balanced personality. With this noble idea in mind Asom Association, Kuwait was formed in 2009.

In our ancient scriptures man is described as the son of immortal (Amrit purta) meaning that even though the physical body dies the spirit keeps on living through its works and culture passed onto its successors. To carry forward this legacy we have to be alive both culturally and physically anywhere we live in. Thus we are celebrating our dear Rangali Bihu in its true spirit and creating a mini Asom right here in Kuwait. Art, music, stories and language reflect our culture and heritage. To get our dear children involved, we organized art and story-writing competition amongst them. The topic for both the competitions was "Connecting the two worlds - Arabia and India through the stories of Arabian Nights and Panchatantra Tales". Both are renowned and legendary collection of stories which impart life lessons, cultural and moral values and reflect the society. The relationship of literature and society is an ancient and inseparable one. Though Arabia and India is geographically far apart it has surprisingly striking and fascinating similarities; be it genetic, the traditional food, beverages, cloths, method of weaving, furniture specially the wooden rope beds and linguistic. Arabic language has acquired many terms from Sanskrit especially in the subjects of spices, medicines and jewels. The world is getting smaller and becoming more of a global village. To make our children know and learn about such similarities we decided to emphasize on connecting the two worlds...our two homes.

One great Sanskrit verse states as follows:

“সাহিত্য সংগীতকলাবিহীন সাক্ষাৎ পশু পুচ্ছবিষাণহীন

তুং ন খাদান্নপি জীৰমানাং তদ্ ভাগধেয়ং পৰমং পশুনাং”

(The meaning is that a person without cultural, musical and artistic bend of mind is an animal without a tail and horns. That person is lucky enough to live without eating grass). In this context we can boast that our esteemed Assamese people are full of all the above mentioned qualities which qualify them as truly cultured humans. Our magazine "Jetuka" aspires to capture the dormant talents hidden in our people going through their different professional lives in a foreign land. We invited contributions from our esteemed members for publishing this souvenir and we are truly overwhelmed and thankful for plentiful and diverse literary contributions. The very name "Jetuka" is an ornamental as well as a medicinal plant which beautify and heals at the same time. So, we hope that the literary contributions made to it will enrich our language and also make our minds a little healthier.

We condole the untimely demise of Late Biresh Khound.

We want to conclude our editorial by thanking Mr. Dwaipayan Bora and Mrs. Joomi Das for their whole hearted and painstaking participation throughout the process of publishing the souvenir.

**Alok Kumar Das
Parimita Barooah Bora**



A Tribute to Bireshda

Rajib Rajkhowa



People face death in many different ways but he faced his painful reality with such dignity and valor. He knew that he was fighting a formidable enemy and yet he still remained very positive until the very end. He has taught us some great lessons on life.

I am talking about the demise of our very dear friend Biresh Khound who passed

away at the young age of forty six after a heart-wrenching two-year battle with lung cancer.

I met Bireshda slightly over two decades ago in Duliajan when I joined Oil India Limited as a Production Engineer and resided at the same Executive Trainee Hostel No. 4. He was a Drilling Engineer and I used to visit his well site for production related activities very frequently. Since then, my association with Bireshda grew, which led to increased friendship with him. I still vividly remember our delightful days at the hostel as bachelors, when we used to have endless sessions of rummy and 'adda' until the wee hours of the morning. Bireshda would invariably end up losing, in rummy of course, and become the proverbial 'bakra'. There are so many interesting episodes that happened during our association at OIL and as I reminisce those moments now, it brings tears to my eyes.....Chetiada, Anforda, Ranjan, Pankaj, Jayanta, Vikram, Phani, Atanu, Sanjib, Ramanuj, Moni, Jigmie and many more (whose names are not coming to mind at the moment) who were a part of this golden phase will also share the same feelings and always cherish those wonderful memories.

Bireshda was a man of multifaceted talents. Apart from being a wonderful husband and a doting father, he was a good orator, dramatist and a great friend. He has to his credits of being the Best Debator, Best Actor, Best Director on numerous occasions right from his school days up until his stint in OIL. He was renowned for his instant wit and sense of humour. Those who have come in close contact with him will testify how witty and sharp he was.

From among Bireshda's many good character traits and deeds, there are two qualities that stand out in my mind – Bireshda was always happy, upbeat, and humorous, greeted everyone with a smile. He was full of life and his positive attitude was contagious. Bireshda's openness and straightforwardness was another of his special qualities. He could tell everyone what he thought and felt, without having to worry that he might offend them. Because of his loving, non-judgmental attitude, people appreciated his honesty. He was able to touch so many with his honesty, integrity and sincerity; any criticism he offered was accepted as an expression of his unbiased judgment and opinion.

As luck would have it, we met again here in Kuwait after partnering a long innings of 17 years at OIL but fate wouldn't allow him to carry on too long in a distant land and deprive us from his vivacious company. God had some other designs for him. Sometimes it is not how long we live on this earth that matters, but how well we lived and what we did during our sojourn on earth that sets us apart from others. Bireshda was one such person who made his presence felt in every walk of life and his absence in our lives will be greatly felt.

Our greatest tribute to someone very dear who has passed away will be to better our lives by learning from, and emulating their special qualities. And that is the reason why I have tried to pen down my feelings to remember him and honour him. May his soul rest in eternal joy and peace.

Hope against hope

Ever smiling a face with damp eyes
With a pure smile and deep pain inside
That pensive mood Looking through
the open window
black black all around
black thought black weather
A journey where everything is dark and
black.

Willing to carry the hardship With hope
and commitment.
Though there is peace in the other world
Convinced for sure but not ready to
accept
A desire to carry out a life with the dear
and near ones
Not at all ready to say goodbye
forever.....

Hope and hope amidst hopelessness
Looking outside at the dark weather
With the painful eyes and wet cheeks
With countless thoughts
"No more the life is going to reckon"
A hard very hard "goodbye" is
awaiting.
But still living with a "Hope against
Hope"

*Dedicated to Late Biresh Khound
By – Mrs. Sharmistha Bhattachryya*



AIDEU HANDIQUE- THE UNSUNG HEROINE OF FIRST ASSAMESE CINEMA

Sanghamitra Nath - ClassVIII



Actress's dazzle us. The show business is the most glamorous profession and actress's today have lot of name, fame, glitz and respect. But this was not the case in 1933, when Aideo Handique became the first woman to act in the first Assamese film "Joymoti". If we turn back to the 1930's, acting was not a welcome trend. Women working in this field were not given due regard, respect and importance. She was a bold actress who showed courage throughout her life, never lost hope and lived her life own. Aideo Handique, an iconic actress was an epitome of courage and strength. Besides being an illiterate village girl she excelled in acting. She worked in the film with heart and soul and gained laurels for her

performance and the bold step. Her family and the villagers did not entertain her in this effort instead her parents did not let her enter into the house for the fear of the society. So, she spent the rest of her life isolated in a small thatched hut.

She was banished from the village and her family because she addressed the hero of the film as "bongohordeo" or "dear husband". Her family was also boycotted until they apologized for her 'misdeed' to the panchayat. No one had the courage to ask for her hand as she acted in a film which was forbidden for women in those days. So, she remained unmarried for the rest of her life.

It all started when a younker walked up to her and promised her to show her a house that floats on water. She was unaware that it was actually a ship. She said that the ship on which she boarded anchored in a 'foreign' place. There she was coaxed to act in a talkie. Nobody knew that she was compelled to act in a film. The story of the film was of a brave woman who saves her husband from a despot king who is out to wipe out all the eligible princes in the various Ahom clans. She was decked up as a typical Ahom princess. She was taught how to walk, speak, how to look sad and happy by the pioneer of Assamese cinema Jyotiprasad Agarwalla. "Joymoti" has been spectacular but traumatic experience for her.

Back in the village she was hated and neglected. She managed to bring colors to

cinema but in return injustice was meted to her. People did not like to mingle with her. Handique was condemned for life for having acted in a talkie alongside male actors. After "Joymoti", she did not get any other offers nor did she get to see her own film.

In 1985, she was given a pension of Rs.1000 a month and the cassette of her film by the government of Assam. There is also a primary school named after her in her village where she used to be taken perhaps to make her feel respected which she never attained although she deserved. The spark in her eyes always ask-"For whose fault my right to a proper life was lost?" She then towards the end of her struggling life, she was given love and respect by her family and other people. She was carried about on her wheel chair and though invited by her family she never wanted to leave her bamboo, mud thatched cottage. She left on her heavenly abode on 2002.

This is the story of Handique, the first woman to come on the silver screen in Assam. Later on a film was made based on her tragic life "Aideo- Behind the screen" by Arup Manna. It was a tribute to her sacrifice for the cause of cinema. The movie was invited to various film festivals and created a flutter in the film world. Assamese cinema has earned laurels after that.



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Our Vision

Shifa Al Jazeera Medical Center, wish to guide, consider as developing center of medical excellence providing total health care solutions with uncompromising ethics and by optimally leveraging technology & accredited human resources

OUR DOCTORS & THEIR SPECIALITIES

| | | | | | |
|---|---|--|--|--|---|
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GOHONA

Pranami Bhattacharya

Jewellery plays a significant part in a woman's ensemble. This is the item that often finds itself high in the list of a woman's shopping list. While some years back, jewellery was considered as a mere



additive to the entire context of dressing, nowadays, it is considered to be an integrated component of style and fashion for a woman. Keeping this in mind, new age jewellery is increasingly becoming a blend of fashion and comfort.

Jewellery or "Gohona", as is popularly called in Assamese, is a delight for every woman, irrespective of where they belong. Like women world over, Assamese women, too, had the passion for jewellery from time immemorial. Onset of modern Assamese jewellery tradition dates back to the Ahom kingdom. Gold has always constituted the most-used metal for jewellery in Assam, while the use of silver and other metals too have been there for centuries. In the olden days, gold was locally available, flowing down several Himalayan rivers, of which Subansiri is the most important. In fact, a particular tribe of people, the Sonowal Kacharis were engaged only for gold-washing in these rivers. During the rule of the Ahom Kings, gold washing was an organized industry and the state earned handsome revenues. Gold enamelling was a specialized job done by the Mani-kars.

Assamese jewelleries are distinct and unique. The jewellers known as "Sonaris", drew their inspiration from its surroundings, nature, things used in day to day life. The main frame of Assamese jewellery is silver made and finally covered with very thin gold foils called

Paat-Xun. Some designs of traditional Assamese ornaments are directly derived from the elements of tribal culture. These designs and motifs sometimes have found space in these ornaments directly, and sometimes by blending. Black, green and red are mostly used colours in these jewelleries.

Earliest references to traditional Assamese ornaments can be found in the contemporary literatures of Mahabharata times at least. During the seventh century, Bhaskarvarma, the King of Barman dynasty of Kamrupa or ancient Assam, had sent a hands ome quantity of Assamese



ornaments along with other valuable gifts to king Harsavardhana, the great Indian emperor. Bhaskarvarma inherited some of these ornaments from his predecessor Bhagadatta, who participated in the battle of Kurukshetra.

The art of jewellery making is prevalent in three particular places in Assam, namely Nowgoan, Jorhat and Barpeta. Jewelleries from Upper Assam are predominately stone studded whereas people of Lower Assam wore jewellery that had intricate gold design with one or no stones. Jorhat in Upper Assam is the station for traditional Assamese jewellery.

Assamese jewellery include the, jon biri, lokaparo, thuriya, jethi poti, doog doogi bana, gaam kharu, keru, gal pata, and dhol biri. The most interesting piece of Assamese jewellery is an ear ring that looks like an orchid known as kopou phool. The jethi poti is a wide band of cloth which is placed as row of small medallions with a central pendant. A large bangle with a clasp called gaam kharu is prepared in

silver with gold polish. Bana or jonbiri is a crescent-shaped overhanging packed with lac for a cushioned effect. Lokaparo is a very popular ornament which has twin birds placed back to back in gold, mina,



ruby or even sometimes enamel coating. Dhansira is a pair of bangles which means a strand of paddy as it resembles paddy seeds. Dhol biri which is mostly studded with "dalim gutiya bakhor" meaning stones that look like pomegranate seeds.

Costume jewellery has become very popular in the modern world. This jewellery is manufactured to complement a particular fashionable costume or garment. Be it for its less expensive price or for more varieties in design, people opt more for costume jewellery. Assam is also not lacking behind in this craft. The markets are flooded with these type of jewelleries. Red, green and black are no longer the only colour to be found.

Today, different colours and motifs are available to match with one's outfit. They are available in different prices, which are affordable by all classes of people.

So ladies! don't forget to grab a few of these, next time you visit Assam. One good place to try for some unique items is 'Zangfai' near 'Goswami Service Station' in Guwahati.

Gents! Steel grey electronic gadgets are wonders but 'Gohonas' are wonderfull. If you want to delight and surprise your beloved wife, this meaningful memento can be placed in the top of your list.

The Ahom Rule - A golden period of Assam History

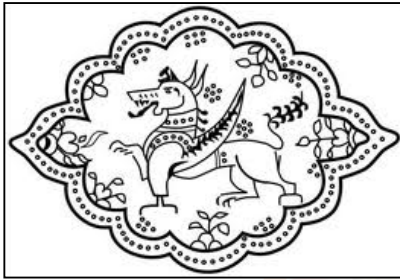
Swareena Rajkhowa - Class VIII



Across the mighty Brahmaputra there's a land where myth meets magic. This land is better known to the world as the North-Eastern region of India that comprises of seven states called the "Seven Sisters". Each state has

its distinct cultures and traditions and is a travellers' paradise, with picturesque hills and green meadows which shelter thousands of species of flora and fauna. Assam is the gateway to the north-east, a state known for its breath taking scenic beauty, rarest flora and fauna, lofty green hills, vast rolling plain, mighty waterways and a land of fairs and festivals. This region dominated by the mighty Brahmaputra, one of the great rivers of the world,

is not only a fertile alluvial plain for growing rice, but is also famous for tea. The early history of Assam is lost in the mists of antiquity, though there are several references of it in two great epics- the Mahabharata and the Ramayan and also in the principal Puranas, and the Tantras. In these sacred scriptures this area was known as Kamrupa. This region has been ruled by many rulers.



The 13th century witnessed the advent of the Ahoms. The Ahoms are a section of the Tai-Chinese people who entered Assam through the mountain passes of the Patkai mountain in eastern Assam under the leadership of Suo-Ka-Pha (1228 A.D. – 1268 A.D.), a prince of Mowlung of Upper Burma, in 1228 A.D. He established a small kingdom in the eastern region of Assam, known as Saumarpitha or Muong-dun-sun-kham, later known as “Ha-Siam” corrupted as “Assam”, with his headquarter at Charaideo by defeating the Naga, Barahi, Moran Kingdoms. The base of the Ahom rule was set up by him before he died in 1268 A.D. At first, the kingdom of the Ahoms extended upto the river Dikhau, from where the entire valley on the south bank of the Brahmaputra up to the entire eastern boundary of Kampura was under the sway of the Kachari, which was later successfully conquered by Suo-Seyn-Pha (1611 A.D. – 1649 A.D.), a successor of Suo-Ka-Pha.

The Ahoms in order to extend their domains had to engage themselves in constant conflicts with the Chutias, the Kacharis, the Bhuyan and the Naga chieftains. The Ahoms vanquished all these petty chiefs one after another and succeeded in establishing a large kingdom in the ruins of old Kampura (from Sadia in the east to the Manaha river in the west) and the credit for all these should be rendered to the Ahom king Suo-hum-muong (1497 A.D. - 1539 A.D.). He also successfully defended his kingdom against the first Mughal invasion under Turbak Khan. The captured soldiers subsequently became the first significant Muslim population of the Ahom Kingdom. They were called Garia as they had arrived from a place called ‘Gaur’ in Uttar Pradesh. King Suo-hum-muong’s reign was considered to be the most memorable period of the Ahom rule and eventually he was entitled with the assumed Hindu name Swarganarayan (literary, king in Heaven). He is also called the Dihingia Raja, because he made Bakata on the Dihing river his capital. The Mughals invaded thrice during his reign but were defeated each and every time. The Ahoms used to rely on traditional methods of warfare like bow, arrows, and swords but due to the invasions they came to know the use of gunpowder. The Mughals who were taken as prisoner of war also were settled down in different areas of Assam. Swarganarayan was killed in 1539 A.D. by his servant as a result of a conspiracy hatched by his son Suo-kleng-

muong. Suo-hum-muong’s reign broke from the early Ahom rule and established a multi-ethnic polity in his kingdom.

Suo-seng-pha (1603 A.D. - 1641 A.D.), also known as Pratap Singha, was the 17th king of the Ahom dynasty. During his reign the Ahom-Mughal conflict reached its peak but he was able to ward successfully them off. He also extended his boundaries of his states and did his level best to keep his people satisfied and make their life comfortable. He created a new post of the Barbaruah for the parts of the kingdom that were not under the three classes of Minister (The Buragohain, The Borgohain and The Borpatra Gohain). Momai Tamuli Barbaruah being the first Barbaruah to hold this post. The King was known as Buddhi Swarganarayan for his capabilities, for his knowledge in politics and for his great wisdom.

Even after their defeat to the Ahoms, the Mughals, after a span of three years, under the command of Mirjumla led an expedition to Assam and proceeded upto Gorgaon. The Ahom king Jayadhwaj Singha (Suo-Tam-mla 1648 A.D. – 1663 A.D.) was compelled to pay tribute to the Mughal king of Delhi.

Suo-pung-muong (1663 A.D. – 1670 A.D.), also known as Chakradhwaj Singha, was an important Ahom king under whom the Ahom kingdom took back Guwahati from the Mughals with the help Lachit Barphukan (son of Momai Tamuli Barbaruah). Before being defeated by Lachit and his forces, the Mughal army under Ram Singh (sent by Aurangzeb) sailed up the Brahmaputra from Dhaka towards Assam advancing to Guwahati. A fierce battle took place on the banks of Brahmaputra and this battle was known as the Battle of Saraighat. Towards the last stage of the Battle of Saraighat, though Lachit was seriously ill, he boarded a boat and with seven boats advanced against the Mughal fleet. He said “If you want to flee, flee. The king has given me a task here and I will do it well. Let the Mughals take me away. You report to the king that his general fought well following his orders”. Lachit Barphukan was victorious and the Mughals were forced to leave Guwahati. Lachit Barphukan died about a year after the victory at Saraighat due to natural causes. As of King Chakradhwaj Singha, he died in April 1670, just one year before the Battle of Saraighat, due to physical and mental disorders that was caused during the long war. He is remembered for



his fierce pride as an Ahom monarch.

Unfortunately the Battle of Saraighat was neither the final battle between the Ahoms and the Mughals, nor did Guwahati remain with the Ahoms. During the reign of Suo-doi-pha (1677 A.D. – 1679 A.D.), Lachit Barphukan’s own brother and successor Borphukan, Laluk Sola, with a malicious design to be the king of Assam surrendered Guwahati to the Mughals. He then proceeded to Kailabor. But king Gadadhar Singha (Suo-paat-pha 1681 A.D. – 1696 A.D.) three years later, after ascending the throne marched against the Mughals with an army and drove them beyond the river Manaha. This was the last expedition of the Mughals and henceforth both the parties accepted the river Manaha as the boundary between them. Since 1682 this boundary continued to exist till the year 1826.

Gadadhar Singha was succeeded by his eldest son Lai, who took the Hindu name Rudra Singha. Rudra Singha (1696 A.D. - 1714 A.D.), or Suo-khrung-pha, was one of the most powerful Ahom King. His reign saw the kingdom in its best, culturally and politically. Under him the kingdom reached its zenith of power and glory. Though he was an illiterate himself, he had an expansive and progressive political vision, just as Akbar had. It is said that he was the first Ahom king to have the Bihu celebrated in the amphitheater, called ‘Rang Ghar’ near the palace and gave royal patronage to Bihu. He died on the eve of his march west from Guwahati.

After the death of Rudra Singha, the Ahom power began to decline as a result of the civil war known as Mowamaria Bidroh which took place during the reign of King Lakshmi Singha (1769 A.D. – 1780 A.D.) and Gaurinath Singha (1780 A.D. – 1795 A.D.). Gradually as the decades passed by, the Ahom Kings began to become weaker. Their mighty kingdom began to totter. The foundation of 600 years of rule by a total of 39 kings that was created by Suo-ka-pha began to shatter. And with the termination of Purandar Singha’s rule in 1838, a new rule with new administrative machinery, imported from the far west, set its foot on this land. The Kingdom was surrendered to the British on 24th Feb in 1826. This period of Ahom rule is called “the golden period” of Assam history that actually built Assam came to an end.





MIRROR IMAGE

Parinita Barooah Bora



They say the world is a small place to live in. With approximately 6.6 billion people living in this world in hundreds of countries with thousands of cultures, customs and traditions, is it not strange to find similarity between cultures that are situated poles apart? My visit to Al Sadu House, the home of traditional weavings of the desert, in Kuwait has reinforced my feeling.

“Al Sadu” is a term used by the Bedouins to mean their weaving process, the woven objects and the ground loom. Bedouins are the nomadic inhabitants of the desert generally referring to the nomads of Arabia (Saudi Arabia), Negev (Israel) and Sinai (Egypt). They are recognized by their nomadic lifestyle, specific dialect, social structure, culture and their weavings. The nomadic Bedouins live in tents that are woven by their women folk. These tents are special in the sense that it has to weather the harsh desert winds of summer and winter with extreme temperature conditions that raise dust storms from time to time. Hence they use a variety of materials for weaving which include

sheep’s wool, goat and camel hair, cotton and manmade fibers. These animals are part of their existence in the harsh desert environment. Wool weaving is one of the oldest crafts practiced by the Bedouins. They mainly use wool from their herds to produce many utilitarian items that suit the Bedu migratory lifestyle. Most important items are their black tent or “Bayt al Shaar”, dividers inside the tent, storage bags, clothes, camel seats, rugs, cushions, decorative piece, animal trappings etc. The goat yarn which is the most difficult to spin is used for weaving tents, because of its oily texture. Their crafts require a high degree of dexterity and skill. Their weaving skill is appreciated within the community and competitions among women are organized to find the best weaver who is given the title “Urfa” meaning victorious.

The Al-Sadu Society was formed in 1979. In addition to reviving the ethnic art of hand weaving, they also contributed a lot to protect the Bedouin community. As a result of the society’s efforts, the Sadu House came up in 1980. In Sadu House, experts work with weavers to better and preserve the craft. The house is beautifully decorated with handicrafts, potteries and weaving looms. There’s also provision to show a short movie to visitors about Bedouin’s craft. One can also purchase Bedouin textiles or wall hangings from Sadu House.

But what struck me when I saw the craft is its similarity with Naga handicrafts of India. Both the communities use similar patterns and geometrical designs. The

Bedouins also uses patterns like camel insignia, desert utensils etc, that reflect the life of the desert. Wool is also extensively used in their weaving to protect them from the biting desert cold of the winter season. Again like the Nagas they also use the combination of red, black, white wool and cotton threads. Isn’t it strange that one community living in the Arabian Deserts and another in remote North Eastern hills of India have similar weaving techniques and patterns?

The globalized nature of their work is also reflected by the resemblance of their work with Rajasthani handicrafts of India. The Bedouin makes extensive use of beads in their weavings which is similar to the handicrafts from Rajasthan. The ‘bisht (men’s cloak) embroidery’ of the Bedouins is similar to the ‘zardozi crafts’ of Uttar Pradesh of India. Just like the ‘karigars’ of zardozi weave gold, silver or base metal threads as silk threads, the ‘al mejaben’ hand embroideries threads of gold, silver or threads coated with gold in bisht’s neckline, front opening, sleeve seams and cuffs. The colored silk thread called ‘brisim’ is also used in the design or as a contrast to the zari. Once completed, the embroidery is hammered with a large iron punch to smooth any rough edges in the metal thread. If properly cared for, its glitter and shimmer will last for a long time.

No wonder, I felt a sense of identity with the Bedouin crafts as I moved around the Al Sadu House.

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My Journey to Axom

Niroshini Senawerathna P.G.Sarma



Ever since I have been in Kuwait, I am known to very few colleagues and to my sister and brother-in-law with whom I used to live with. My beauty parlor hardly gave me time to hang out with friends and family. But my life took a new turn when I met Basab Sarma, my husband on 24th Feb 2004. I was one of his customer in his early insurance carrier and later our friendship developed to love. We got engaged and married on 23rd August 2007 at Indian embassy.

It was time to visit my in-law's place 'ASSAM'. I was little apprehensive, worried, anxious, nervous and fearful as our marriage was against our parents' wishes. It took altogether six months for my husband to convince his parents. Finally the CALL has come for us to visit ASSAM. As my husband is from a Brahmin family it was a very challenging situation for us. We landed in Guwahati on 19th February 2008. It was altogether a

new experience. It was my first experience with Indian or say Assamese dress. I had never worn churidar, saree or mekhla-chadar in my entire life. But whatever I have seen around in Kuwait among Indians is quite similar to our tradition and I felt it will be manageable. It was a warm welcome for us but deep at heart both of us were very nervous thinking what will be the reaction of relatives and friends. I was worried as to how I would communicate with Basab's family, relatives and friends. But thanks to my sister-in-law and father-in-law as they were more than willing to explore their English vocabulary and Tapan mama who was happy to come to our place just to speak to me in English. It hardly took me two days to get adjusted since everybody warmly welcomed me as a family member despite being from Sri Lanka. During my stay in Assam, I had lot of sweet memorable experiences but I should mention about this experience of mine. It was our second day in Assam and lot of relatives and friends came to meet me. I was sitting in the middle of the living room surrounded by ladies and children and they kept saying 'dudu'er (my husband's nick name) koina, srilanka er suwali'. It was an awful situation for me which I never expected that I had to encounter. But later I realized, this is the way they show their love and affection. I was introduced to all the elders of the family and had to take the blessings by touching their feet. I found the custom

similar to my Buddhist tradition. We got married at Mangaldoi Shiv Mandir on 26th February 2007.

My first visit after our wedding was to Kamakhya Temple. The other places I visited were Bashistha and Guwahati Zoo. I have noticed that there are lot of similarity between Assam and Sri Lanka in the living style and food habits. Both the countries staple food is rice and Assamese food is less spicy compared to that of Sri Lanka. The mesmerizing greenery of Assam reminded me of Sri Lanka which is also blessed with lush greenery. The dresses of ladies are of some similarity. The traditional dress of Sri Lankan woman is saree but worn in a different style.

My trip to Assam was a wondrous and marvelous experience. Family, relatives and friends showered me with so much of love, affection and care that I have no words to express my thankfulness. Everything was perfect as planned and all events were well organized as we wanted. After spending 15 days in Assam we left for Srilanka where we had again our traditional marriage formalities as per our Buddhist religion and then we came back to Kuwait. Needless to say, we have got married thrice. Down the line it has been four years now and I have been to Assam three times. We have celebrated our daughter Sweeti's 1st birthday also in Assam. I am enjoying and loving being married to an AXOMIYA.



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A Learning Experience

Dwaipayan Bora



Education the whole essence of which is to develop well-rounded personalities is far emphasized through its way of implementation in the developed societies than ours. The grooming of future generation of citizens essentially requires them to understand first hand the community where they live in. This entails that they understand the basic fabric of the community, its structure, its work and its progress. Education thus requires going beyond the basic confines of the classroom and the campus to corners of the community where it is based. This has brought about a marked change in the way one looks onto the other.

Thus a collaborative approach towards fulfillment of education and contribution towards the society is the hallmark of successful educational systems. I had a short stint of graduate management study in the United States. The insights that I got through management learning have made a deep impact on my mind. The teaching methods were too diverse not to merit discussion. Apart from the basic technique of instruction of class room lecturing, discussions, debates, role-playing, presentations, e-learning we were taken outside to see and feel the real world – by visiting company campuses, having boardroom discussions with top management officials and interactions with the staff of these companies to get insights on their work cultures. We saw company premises with their formal and informal spaces existing in tandem. The company bulletin board posts every good work done by an employee, and to which others make their comments. Customer testimonials for the month are also publicized on the board and serious issue of the non-compliant testimonials is than made. During Fridays an informal atmosphere pervades the office, when the hallway and the conference rooms are converted into miniature golf courses during lunch hour. Elaborate and whimsical putting paths are created, sometimes centered on a theme or location such as a zoo. This essentially brings camaraderie to the workplace. The employees are allowed to style their

workspaces either cabins or rooms in the way they desire. Moving around the offices one comes to know the hobbies and tastes of the individual employees. Bizarre and esoteric items are placed in these rooms and cabins. One might see golf clubs, hats of various shapes, posters, photographs, paintings, music systems, cups and mugs of different designs jostling for space. This showcases their creativity, their likings and hobbies.

Apart from all the interesting insights that you get in making field visits, your elements are not tested till you are thrown into a demanding environment. I had never thought that I would have to work in a farmland under the harshest conditions as part of my management education curriculum. Though I was apprehensive about it in the beginning, I soon realized that this has been one of the most enriching experiences that I ever had.

It was a Saturday, and we 25 students along with a few college staff were taken off in a Roberts Hawaii bus to a traditional Hawaiian village. We had exchanged our business suits or tuxedos with shorts and T-shirts. Our accoutrements included sunglasses, sunscreens and anti mosquito lotions. The Hawaiian Islands are more or less round and the lines dividing districts were cut from seacoast to mountaintop. These large districts were called ahupuaas, and were given to high chiefs. The ahupuaas were parceled out by these chiefs among their followers in small strips or sections called ili. A simple ili was a strip running from sea to mountains. We were visiting the Moanalua ahupuaa in the Oahu Island. This was a 2-hour drive from downtown Honolulu where we were based. In the distant we could see clouds covering the mountaintops. They must be finalizing the precipitation schedule! The drive by the seacoast was romantic.

As we arrived we had some surprises in store for us. The community leaders were waiting to welcome us. They welcomed by garlanding us with lei in the traditional way. They had erected a makeshift canopy, and we were told that we will be treated to a sumptuous lunch here. A few villagers were offloading some items from a truck, to which we extended a helping hand. After a brief introduction, we were divided into groups and were instructed about the work to do during the day. This is an agrarian society promoting community farming. This technique of farming has increased their productivity and has brought better understanding within the community.

The Hawaiians are of Polynesian origin and have been citizens of these beautiful islands in southern United States. They cultivate pineapple, coconut, taro, yam, sweet potato, banana and sugarcane. We were taken to a taro field. Taro or the Elephant's ear is one of the most common perennial herbs that are grown in Hawaii. Its starch content is high and hence makes Apart from all the interesting insights a good staple food. Poi, the national dish of Hawaii, is made from boiled taro that is pounded, and then fermented to form a sticky edible paste. Taro cultivation requires perennial availability of water and hence the fields are filled with water all throughout the year. This water flows down the mountains through manmade channels and gets deposited in the taro fields. As there were a few storms in the preceding days these channels were blocked by heavy silting or by leaves, sprigs and trees. The villagers face much difficulty in clearing off these channels, as it requires a long circuitous stretch to be covered. We were given spades and axes to remove the debris and free the channels. We had to climb the mountains and cover a stretch of about three kilometers of winding channel. Our leader (a villager) guided us through the thick jungle. This was like any other tropical forest complete with creepers and dense trees. We saw big mosquitoes lounging around. We were free from their bites as we had applied anti-mosquito lotions. Luckily we did not come across snakes and leeches. I came to know that the Hawaiian Islands are free from snakes and the state government has strict laws, which bars people from smuggling in these reptiles. Our duties now seemed easier as we had formed into groups and had sub divided our work. This is the beauty of working in a team. One of us went inside the channel and cleared the silt with spade and handed it over to the one standing on top of the channel to throw it to a distance. The other was cutting the branches of trees and shrubs that have made its way over the channel. We swapped duties, and it became fun as we were dripped in mud and sweat. As we cleared the channel the flow increased, and we could see water filling the entire stretch of the Taro field. Should I say that the flowing channel brought music to my ears? We were thrilled. Mission Accomplished! By the time we covered the entire distance, we were very tired and hungry. The leader called us to join others for a bath in the nearby lake. The pristine green water lake woke up from a deep slumber as we splashed its water with the dirt that we had accumulated.

Its now lunchtime! And in this surrounding what's better to satisfy the hunger than by eating a complete ethnic Hawaiian meal. The villagers had taken care to make this visit memorable and food was no exception. Hawaiians do most of the cooking in the imu or underground oven. The first step in making an imu is to dig a hole in the ground. Wood is placed in the hole. The laying of fire is similar to the laying of any open fire. Stones are placed over the wood and the fire is lighted. The stones used are of a certain kind, which the Hawaiians know would hold the heat and which would not burst when hot. After the stones are hot, grass is laid in. On this are placed the taro, the sweet potato and the pig to be cooked. Over the food a layer of leaves, preferably ti leaves is placed and the imu is closed with old mats and kapas. It takes taro from three



to four hours to cook in an imu. While for the dressed pig to be cooked heated stones are placed inside it. It is salted and placed in the imu for about twenty-four hours. Then it's taken from the imu, stones are removed and the meat cut up. Chicken is also cooked in a similar way. The villagers served us their hearts out. This traditional food served with warmth and eaten with traditional sauces is very tasty. After having a full stomach it was time for some

photographs to treasure the memories of a nice experience that we were living with for posterity. Everyone's face wore a tired look. As we rode the air-conditioned bus back to our home we were fast asleep living the exciting experience of the day.

Wasn't this method of learning about business enterprises and the community from first hand experience more stimulating and fun? I wonder!

Note:

The author studied Intercultural Management at Japan America Institute of Management Science, Honolulu, Hawaii, USA. The experiences described here are based on field visits that he made as a part of the curriculum of the program.

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THE FEELINGS OF A MOTHER

Mamoni Gogoi



The decision was instantaneous. I am definitely going to New York to visit Majoni. She has persistently been calling me as we have not seen each other for over a year now. In reality I cannot stay without meeting her for so long, the want to hug her, and hold her tight to my heart's content. The extreme wintry cold is scary but not stronger than my will to go. I have never faced such weather before. The thought of leaving the household in Kuwait in the hands of Juman is another worry. Will he be able to manage everything all at once including Arnie's daily school activities – dropping him and picking him up daily to school, all the after-school activities which are all at odd hours? The desire to be with Majoni overpowered all other thoughts. The sentimental feeling has always been in my mind, and will always remain that during her college days I could not be with her to help her and guide her with her daily needs while she went through her rigorous college life managing everything all alone and completing her studies, burning the late night candle every day. The thought leaves hollowness within me.

Being married to a Marine Engineer, I have travelled with him a lot and have been to many countries, both in the northern and southern hemisphere. Places with differences beyond imagination and rich traditional culture. Once Majoni reached her schooling age, I got used to travelling alone with her to sail with Juman during her school vacations. Flying out and joining the vessel at Dubai, Singapore, New Zealand or Hong Kong became a common practice. But this time it is a new experience, a different feeling, a proud feeling that I am going to visit my daughter, my Majoni at New York. New York in February is not the ideal time to spend a vacation. The Eastern states including New York has just been experiencing a series of snow storms this winter, the last cold wave, the seventh one, is just over. All the airports were closed down for the last one week as they were completely covered with ice and snow and I was sure that my trip would be in jeopardy. This gave me a lot of anxious moments till two days before my travel date I got a call from Majoni that the international flights have started landing. "But Mummy," she said "as far as the temperature goes, minus is minus. Do not ask the number as I do not want to scare you".

Her apartment is in the Financial district, a short walking distance from 'Ground Zero'. It was a walk down memory lane. The place brought back memories of the vivid pictures flashed on the TV screens all over the world during 9/11. One's heart fills up with sorrow thinking about the horrific destruction and the three thousand people who lost their lives and their families that were shattered. As we roamed about the construction site Majoni pointed out the foundations of where the Twin Towers used to stand. She told me that they are building fountains on the foundations. All over the site are displayed pictures of what they hope the memorial would look like. It will be one of the most sustainable, green plazas ever built with hundreds of trees creating a canopy of leaves over the plaza. The surface of the plaza will be made of cobblestones and parts of it will be covered in grass, moss and flowers. This large urban forest will remind the visitors of the natural cycle of life. The Memorial Plaza will convey a spirit of hope and renewal.

After wandering about in the flashy shopping malls of New York for over 10 days we decided to travel to Canada to enjoy the scenic beauty of the countryside. We decided to make the trip by train rather than fly. Of all the wonders of the world, no matter how tall or grand Man tries to make his mark on the planet, he will never be able to surpass the beauty that is Nature. Nature has taken my breath away so many times and when I had thought I had seen it all, she managed to fascinate me with her beauty once more. It was a cold Saturday morning when we made our way to Penn Station to catch our early train to Montreal. It had been a while since the last time I travelled by train on a vacation. The last time I remember it was through the green hills of Europe in the summer. In my mind, there is nothing more beautiful than Nature blossoming with life, much like that of the scenery that we see at our Joy Ai Asom. But I was wrong again. There is as much beauty in the absence on life as there is in its presence. Once we pulled out of the train station and an hour into the journey, we were travelling alongside a river that accompanied us for quite a significant part of our journey. It was fascinating to see how the river changed state from being completely frozen when we first started off till the time it met warmer waters 5 or 6 hours later and the ice abruptly stopped. In the time of our companionship, we snaked our way through big cities and passively flowed through the "countryside". It was interesting to see how the civilization dealt with the river at different points in time. In the cities, bridges were built over it so that the people would avoid dealing with it; somewhere in the middle, I saw icebreakers forcing its way through the ice to allow the daily trade to still function normally but it wasn't until near the end that the river left me breathless. For miles at stretch, there wasn't a soul I could see. I saw the occasional cluster of houses, but there wasn't a single person in the streets. The frozen river, the frozen hills in the

backdrop, the sun peeking through the grey clouds after frequent intervals - the only thing I could relate this to was some imaginary land that you could only find in fairytales! My memories went back to our childhood days, to the numerous stories that we read of the description of where the fairies live. Such peace and quiet is beyond imagination. As I kept looking out the train window, the change in scenery was surreal and it kept changing frame after frame and since I couldn't reach out and grab it and touch it, it was almost like watching a silent motion picture. The voices within the train soon drowned out in my mind and I continued gazing out of the window.

My one week stay in Canada consisted of Ottawa, Montreal and Toronto. As far as cities go, I was impressed by the vibrant life that thrived within Montreal and Toronto, especially downtown Toronto which was really lit up at night and everyone was up and about shopping, meeting up with friends for a movie or for dinner. However I think only one thing made a lasting impression in my mind is the Niagara Falls. Probably one of the most visited locations in the world it is truly a breath taking beauty! During our stay, we had some bad luck with the weather. On top of being -15 C, we managed to get some snow, some rain and sometimes what felt like gale-like winds. However, the day we decided to travel to Niagara Falls, it was absolutely beautiful weather. If you believe in heaven then maybe this was it. I watched the water fall and churn at the bottom forming clouds of mist that seemed like they were at an arm's reach. It was hard to tell where the mist ended and where the ice began. It seemed almost as if there was steam coming from the ice. There was ice on the pool below but you could see through tiny cracks that it was just a thin layer and the water underneath was still in fact alive. To top it off, there was a rainbow. This was a completely different Niagara Falls from the one I have seen in pictures and the one that I have heard people describe.

When you ask an elderly Englishman what he does, he would probably reply, "I grow Roses". This is a simple statement but has a very rooted meaning which has now dawned on me. You plant a rose sapling, water it, nurture it and watch it grow till you see the first bloom of a beautiful Rose. The rose plant also has thorns which are not as beautiful as the flower itself. Today watching my daughter, who is still a little girl to me, grow up from being a toddler to taking on all the hardships of life has really moved me to tears. I still see her as the little baby in my arms. The feeling, the experience of living with her, travelling with her and seeing her in this different perspective is a beauty of a different dimension. Everything that I saw with her had a beauty with an inner feeling. It's a feeling of elation. This is something that I cannot express in words.

A Journey like no Other

Arunav Bora - (Romit)



As the lights dimmed and I stepped in front of the mike for the final time, I could feel my heart pounding in my chest. I am never one to be fazed by the moment but if there was ever a time when I was truly nervous, this was it. With the expectations of the entire block riding on my shoulders, it all came down to this final question. Anything short of a perfect answer would probably mean that the crown of Mr. Kent Ridge Hall would continue to elude D block for another year. With a deep breath and the entire audience waiting with feverish anticipation, I picked out the last remaining question. 'If you could choose any superpower you wanted, what would it be and why?' As I tried to come up with a valid response, my mind started racing through the happenings of the past year.

Standing on stage in front of the whole hall wasn't an easy journey by any stretch of imagination. The preparation for the annual pageant started a year back when each block needs to nominate and vote for their individual representatives. By some divine reason that I am yet to figure out, D block ended up choosing me. From that day onwards, started this red carpet journey which has really been a truly unforgettable experience.

First up in our task to become runway models was a grueling photo shoot. When one looks at magazines and stares at amazement at all the cover page photos, I guess no one quite appreciates what goes on behind the scenes. After spending an entire day with costume stylists, makeup

artists, set designers and most importantly, producers; I can firmly attest to the painstaking hard work all of it entails. Just to put the entirety of the whole process in some context, it is perfectly normal to take hundreds of pictures at the same location with the exact same expressions, until the producer is satisfied. Tough to be the model won't you think so?

After the arduous photo shooting process, in which surprisingly the final posters turned out pretty well, it was now time to learn about the bread and butter chore of every model, the catwalk! We had a former Singapore Miss World come over and share with us her knowledge and experience. It was a highly informative couple of sessions and we learnt how even the simplest of hand gestures and body movements on stage, can make so much difference to the audience. With that we moved on to actually spending hours after hours practicing walking for the big day and my neighbors were pleasantly bewildered to see me cat walking to and fro the toilet every single time.

But that was all a thing of the past. Everything culminated to this one big night. The Kent Ridge 30th Anniversary Gala Dinner! The evening was full of awe-inspiring rock and dance performances but everyone was eagerly awaiting the pageant segment. We stepped out to thunderous applause and such was the support from all the blocks that any jitters or butterflies in our stomachs quickly gave way and all the contestants started savoring the moment.

After the catwalk, was a combined dance performance from all the participants which was very well received by the crowd. To round off the evening, was the final Q&A session and like previous years, this was the main decider in choosing who would walk away with the crown.

And that brings me to my current predicament. 'If you could choose any superpower you wanted, what would it be and why?' For a while I was stunned, as my mind raced through all possible answers. Somehow the enormity of the occasion had left me completely devoid of any logical responses. Superpower... superpower... superpower... There was so much to possibly choose from. I could just choose to be able to fly like Superman, or have superhuman strength like Hulk but all these just didn't seem to make the cut. I asked myself what could be the one superpower that would help me out the most, and after much deliberation, I finally garnered enough courage and picked up the mike.

'If I had to choose a superpower, I would choose the power to teleport. Because the thing that I would like to do the most is to teleport back to Kuwait every single night so I can wish my parents goodnight rather than having to Skype them all the time'

What happened next all seems like a blur now and all I can recall is being engulfed by a horde of friends as I ended up winning the title of Mr. KR. A wonderful experience no doubt and I am really glad I got a chance to relive it by writing this article. Hope you enjoyed taking this small inroad into my Singapore hall life with me.





Weekend

Ranita Dutta

“Weekend” is the favourite part of the week for almost everybody. A mere thought of this word brings a smile. Weekend comes after every five days. Even then we always look forward to the Weekend as if it comes after a long time. Here in Kuwait Friday and Saturday is weekend – like me for many, the feel good fever start from Wednesday onwards. Wednesday means just one more day to the weekend - what a relief! Weekends start and disappear as all good things finish fast and we wonder there are not sufficient days in the Weekend.

In our childhood, we did not know the term “weekend”. As a child we used to wait for Sunday to come. On Saturday we had half day school. So weekend was only one day – Sunday. But those Sundays were quite different from today’s Fridays here. I remember on Sunday also we used to get up not late than 7:00 am. Sunday was for cleaning our room, study table, cupboard etc. Then the entire family (sometimes neighbours were also included) accustomed to sit together and watch Ramayan or Mahabharat on TV. When I was quite young (before TV was introduced in Assam), Radio was the main source of home entertainment. Especially on Sunday, everyone enjoyed radio programs like “Moina Parijat” in the morning to “Kalpataru, Aideour Buloni, Deoboria Natak” in the afternoon till Durgeshwar Barthakur’s ‘Nookooai Bhal’ in the evening. Another attraction of Sunday was lunch (special preparation by Mom) which whole family used to relish



together. Sunday evening was the time for visiting family friends or relatives with parents.

When I grew little older, the afternoon attraction was going for a cinema with cousins and friends. Watching movie in a hall had its own charm. Hundred of ticket seekers jostled and struggled to get limited cinema hall seats. We used to wait for hours in the queue with anticipation of enjoying the movie and at the same time had anxiety of not getting ticket. Sometime we had to face utter despair when the counter would close as we were about to put our hand inside the counter. The thrill and happiness on getting ticket after hours of sweating is something which today’s generation children, who buy movie ticket online, probably cannot realize.

Now weekend means getting up late in the morning and then having brunch. Going for grocery shopping in a super market is a ritual for the weekend which most husbands hate but cannot escape. Throughout the weekend, there is always a heavy traffic jam in the market areas. Most of the popular super markets are in shopping malls that provide ample car parking. Even then getting a parking spot may not be easy as Friday super market

trip is a full day activity for many that include children playing in gaming area and families savoring at food court.

Weekend evening (or should I say night) attraction is a get together at a friend’s house or a party in a restaurant - meeting friends, chatting and laughing, posing for photographs, eating delicious food and so on. Sometimes these parties are so frequent that it is difficult to get a single weekend evening free to do some other work. Many a times, these weekends get together go past 12 O’ Clock midnight so again sleeping late and getting up late next morning continues. In fact party or no party children of this generation just refuse to go to bed early on a Thursday/ Friday night because it is “weekend”.

When the weather is pleasant, another way of enjoying weekend in Kuwait is picnic at sea side or a park. I remember when we were children; we used to go for a picnic only once or twice a year – mostly towards the end of year to celebrate the New Year. But here in Kuwait, except for peak summer, picnic season is throughout the year. Families and friends sitting together, children playing ball, cycling, skating, and adults preparing bar-be-q is a common sight in Kuwait.


Time has changed and with it the way people have fun. But whether by watching Ramayan on TV or by having late night parties, weekends have always been special and we all love weekend. I think I should end my article here – it is quite late at night and I am tired, but never mind tomorrow is weekend.

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Love - A Retrospection

Mitali Goswami

Love is the most beautiful thing that exists in this world. Amid the ruthlessness and mercilessness of this machinised world, it is the only ray of hope for living. The ancient Greeks believed love to be the eternal bond with another person. They believed love is essential for life and love itself was a major part of life. Love is not just I like him, marry him and then live together. The Ancient Greeks broke down love into four types: Eros was the love of affection and obsession. Phileo was the love of friendship. Storage was the love of family and relatives. The last love Agape was the unconditional love that you would do anything for. Without love there is no light, there is no life, and there is no order.

Love is beautiful, love is strong, love has power and love makes success. To love another is supreme sacrifice of the self. We must give freely and completely of ourselves to another, without reservation and pre-condition. In today's context, love has different colours or dimensions in itself. There are love for friends, love between man and woman, mother loving a child, love for family and relatives and above all, the most needed one at this hour is the love for the motherland which is nothing but patriotism.

Aristotle once said, "Friendship is a single soul dwelling in two bodies." The Ancient Greeks did believe in soul mates. Yes, it doesn't seem like it, but we do feel love towards our friends, this is what helps us get along so well, and why we miss them when we don't see our friends for a long time. Sometimes, the bond between friends deepens to the point where a stronger bond of love is made, making them family and thus reinforcing the single soul concept.

The strongest feeling of human nature is the love between man and woman. It is this form of love that has brought together kingdoms into nations in the past, and ended many great wars. It's also for the love of a woman that has started a few of our well-known wars, like the Trojan Wars of ancient times. It had brought together families that have argued for years and years, such as in the Shakespearean play, Romeo and Juliet. Even though the two mentioned killed themselves in the end, it still brought their families together. In

Indian mythology, the love that Radha had for Lord Krishna is the supreme example of sacrifice, whereas the love Meera had for Lord Krishna was nothing but worship and divine. Sexual attraction is only one manifestation of love, but may not always be true love.

Nothing can come close to the love that a mother feels for her children. Most women are inherently excellent mothers. Women carry their young siblings before they are born and then continue to nurture them throughout their childhood and even into adulthood. Mothers make sure that their



children are safe and happy throughout their childhood. A mother's love is unconditional and full of commitments. It is hard to describe the feeling that a mother has towards her children. In fact, most people do not understand unless they become a mother themselves. Raising children comes with its own share of frustrations, from the needy new born baby that requires regular care to the sullen teenager, a mother's job is anything but easy. A famous saying states that "God could not be everywhere and so he invented mothers"; these words are a great inspiration to mothers across the world.

Another level of love, are for our siblings and other family members. Even though we do things to our family members, and sometimes we don't like some of our family, that bond is still there. It's this family bond level of love that brought about the phrase, blood is thicker than water. We will do things for our brothers, sisters, mothers, fathers, and children

before we would even consider doing them for anyone else. This simple family bond can even extend to include our pets, amazingly enough, and that is a good thing.

Last but not the least is the Patriotism- the love for one's motherland. A true patriot is a person who loves his country and is ready to serve and protect it. Charles De Gaulle said "Patriotism is when love of your own people comes first; nationalism, when hate for people other than your own comes first." Patriotism simply means love of the country, it comes from the

Greek and Latin words meaning father. It includes admiration and even love for the fatherland, and for the customs and traditions of the country. It implies a feeling of oneness and membership in the nation. It also means attachment to the land and the people, as well as devotion to the welfare of the nation.

The present atmosphere of distrust and disharmony defies any hope of revival. The goal of global peace continues to be a mirage. Not because of lack of effort, but due to wrong approach by those who matter. Perfect world order can be ensured by establishing a harmonious relationship with divinity. In human, divinity is inherent.

Search of a perfect world order has to begin with an individual. It is not global, but an individualistic approach is needed to attain the goal. Our mind is the breeding ground of all the good and the evil thoughts. Global peace can only be established by self realization and the understanding that the same divine force operates through all. Our real self is above the body and mind consciousness. When there is a true love for self as well as the divine power, then a negatively charged mindset can never occur, which has the potential to sow seeds of discontent, hatred and animosity. Let us make our tomorrow peaceful by knowing and loving ourselves.



LITTLE CARE MAKES MISHAPS RARE

Ranjit Kumar Barooah

Unlike any other hazard, it is impossible to foresee when, where and how the electrical hazard strikes the victim. Very often, the cause of an accident is never suspected and very often it is not realized until after the accident.

Hazards arising from domestic electrical installations and equipment are broadly of two kinds:

- 1) Direct personal injury
- 2) Fire and explosion

Frequently, the reasons for these hazards are due to a technical defect (substandard material, imperfect workmanship, overloading of electrical circuits, improper earthing or the use of pin plug without the pin for earthing, lapse in maintenance or lack of protective features) or a human lapse (lack of awareness, over confidence, ignorance, communication gap, negligence or irresponsibility).

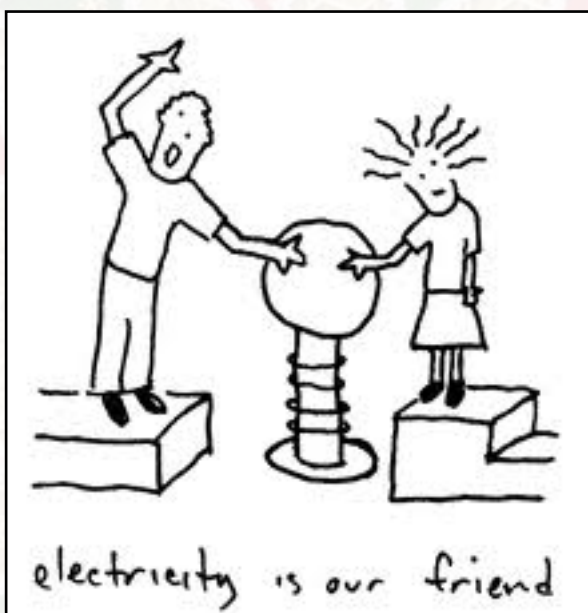
Injury to Persons: Children are naturally curious and don't know how dangerous it is to play with electricity. Even grown up members in the family may receive shocks, unknowingly. For instance, all portable appliances such as heaters, table lamps, table fans, electric iron etc may carry electric current to the earth through the metal body. But we can't see electric leaking, like water leaking from a tap. And if anybody touches the metal body of such an appliance, he or she may get a shock immediately. An electric shock affects the nervous system, the muscles and the organs of the body. How severe the shock depends on the magnitude, path, duration and frequency of the current. There are also other factors such as victim's age, general health, whether the hands are wet or dry etc. A severe electric shock can lead to paralysis, stopping or respiration, damage to brain and often lead to heart attack or end in death. It must be remembered that death from electric shock is rarely instantaneous and life can be saved by rendering First Aid and Artificial Respiration till the doctor attend the dying person.

Fire and Explosion: can be initiated by an arc or flash igniting flammable dusts,

vapors or gases and also by such media contacting a surface heated electrically to a temperature above their flash point. It can also be caused by local overheating of wiring and equipment, radiant heat, hot particles expelled from an arc or spark and so on.

As shock, fire and explosion arising from electricity occur without giving us a warning, one must be CAREFUL to observe scrupulously the safety precautions, a few of which are listed below:

- 1) Do not use wire with poor insulation.



- 2) Do not touch an appliance when the switch is on.

- 3) Do not touch or tamper with any electrical gear or conductor unless you have made sure that it is DEAD AND EARTHED.

- 4) Do not use a lamp in a metal holder fixed to the end of a loose flexible wire as a portable hand lamp.

- 5) Do not disconnect a plug by pulling a flexible cable, when the switch is on.

- 6) Do not work on energized circuits without taking extra precaution such as the use of rubber gloves.

- 7) Do not throw water on live electrical equipments in case of fire. It is dangerous to you.

- 8) Do not use fire extinguisher on electrical equipment unless it is clearly marked for that purpose. Use sand and blanket

instead.

- 9) Do not open or close switch or fuse slowly or hesitatingly, do it quickly and positively.

- 10) Do not touch any electric circuit when your hands are wet or bleeding from cut or an abrasion.

- 11) Do not hang clothes on service lines, conduit pipes and over switch gears.

- 12) Do not test circuit with bare fingers.

- 13) Do not attempt to disengage a person in contact with live apparatus which you cannot switch off immediately. Insulate yourself from earth by standing on rubber mat or dry board, before attempting to get him clear. Do not touch his body. Push him clear with a piece of dry wood.

- 14) Do not discontinue artificial respiration until recovery or death certified by Doctor.

- 15) Do not take unnecessary risk with electricity, as the risk is not always apparent.

The tremendous growth in use of electricity is a potential hazard to safety of people and electrical apparatus unless adequate care is taken for safe operation, minimize risk from shock, fire (caused by short circuits and overloads) and explosion. Modern technology has made it possible to check leakage current by a device called a RCCB (Residual Current Circuit Breaker) which trips and disconnects the current, when the differential (residual) current, exceeds the calibrated current.

(Mr Ranjit Kumar Barooah, currently based in Guwahati, is the father of Parimita Barooah Bora. He retired as the Chief Electrical Inspector-cum-Adviser to the Government of Assam)



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Re-discovering life through the lens

Abhijit Sharma

As we get caught up in the pace of the modern life, small little beautiful things fail to catch our attention. As a matter of fact each fleeting moment of our lives has within them boundless beauty in the form of myriads of beautiful little things.

I re-discovered this very aspect of life in my adulthood, as I drifted into photography. This has opened to me a new horizon to re-discover and capture these fleeting moments. And as I return back to the captured images again and again, not only do I get an opportunity to recall the memories but also, amazingly, reveal to myself new things in those moments which I may not have even noticed earlier! These are some of those precious little things that we fail to notice as the moments had passed by. I won't deny the fact that being hooked to photography, my perspective of the world around me has changed as I constantly look for those special moments and sights that pass by which could be captured in photographs for eternity.

Photography also gives you an opportunity and the freedom to look at the world around you in an entirely different point of view (literally and otherwise!). This is where artists delve into. And there is an artist in everyone one of us! We can create angles of perspective and frames which can give even mundane objects entirely different appearances and therefore an entirely different position in the same world. Here I don't mean that this is done

by manipulating the way things are, but by only „looking' at things in a different way. It is possible to create beautiful visual interpretations of very ordinary things. So whether it's an old rusted door handle or an abandoned car by the roadside or your daily cup of tea, you can create wonderful images out of them by simply using your imagination of a perspective or framing or lighting or whatever! Basically you can discover beauty in the most unexpected things around you. By framing I mean the way the object is placed within the boundaries of the photo - could also be called composition.

Basically one should strive to capture as much detail as possible. Usually one loses a lot of detail to the darkness in the shadows resulting in pure blackness or to extreme brightness in the illuminated parts resulting in pure whiteness. In normal lighting conditions, if you notice, there is never total black or total white in the vision of the human eye. There would only be shadows and illuminations. However, if you go back to your photographs you will see portions on the photos which are total blacks or total whites (except, of course which were really so in appearance!). This is something we should try to overcome and it is quite a challenge. But again, depending on the theme or for purposes of artistic expression, total darks or whites may be used.

Fortunately, with the advent of digital photography and computer based processing, this challenge can be handled quite aptly by you right on your home PC if not even with the most expensive camera in the market! But don't think that such „corrections' are possible only because computers are here today! As a matter of fact, even long before digital photography was even imagined of, such controls were in the hands of those unheralded studio guys who used to develop your negatives and produce the prints. While developing the films the expert hands could „selectively' expose dark areas and underexpose the over-illuminated areas of the pictures you had taken. Basically what we can do on software like „Photoshop' today, those guys in the photo studios used to do in the yesteryears! But of course, most of the renowned photographers used to develop and print their own photos too. Such comprehensive control over digital photographs which emulates the traditional film photography can be achieved more effectively with the RAW mode of capture which is usually available in all digital Single Lens Reflex (SLR) cameras and even some advanced compact cameras.

The main controls in a camera are Shutter Speed, Aperture, White Balance, ISO Settings.

Here is Quick Guide for the reference of the photography enthusiast in you:




| CONTROL | Why? | Disadvantages | Remarks |
|-----------------------------------|---|---|---|
| ISO Settings | CONTROL SENSITIVITY OF SENSOR | | |
| | High ISO: - Easier pictures in low light conditions . - Good for indoor pictures, night photography, etc. - To avoid taking pictures with flash. | higher ISO: 'grainier pictures' | ISO Settings normally range from 100 to 1600 |
| | Low ISO: - Higher resolution/ clarity of pictures - Good for landscapes, daylight pictures, etc. | Lower ISO: less sensitivity - need slower shutter speeds. | |
| Shutter Speed (Symbol: Tv) | CONTROL EXPOSURE TIME | | |
| | High Shutter Speed: - Capture fast moving objects (sports, moving vehicles, etc.) | Difficult in low light conditions, needs more light | Indicated as fraction of seconds or minutes: eg. 1/125", 1/1250", 1/4000", 0.5', 1.0'...etc. |
| | Slow Shutter Speed: - Capture images in low light (dark conditions) . - Capture motion-blur/light-streaks | Chances of camera shake, blur. May require tripod. | |
| Aperture Size (Symbol: Av) | CONTROL AMOUNT OF LIGHT INTO THE SENSOR | | |
| | Small Aperture: - Sharper pictures. - More "Depth of Field" (object, background & Foreground in focus) - Good for landscapes | Difficult in low light conditions, insufficient light | Indicated as reciprocal of focal length, eg. f/2.8, f/3.5, f/5.0...., f/22) |
| | Large Aperture: - Good for low light conditions - Less "Depth of Field" (Object in focus, background & foreground blurred) - Good for Portraits | Background/foreground blurred (called "bokeh") - but can be used artistically | f/2.8=Large Aperture, f/22=Small Aperture. Smaller number: Larger Aperture. |
| White Balance (Symbol: WB) | CORRECT COLOUR HUES DUE TO COLOUR TEMPERATURES | | |
| | Tungsten mode: for pictures with tungsten lamps to overcome 'orangish' hues. | | Pictures have a tendency to become bluish or orangish if the white balance setting is not proper. |
| | Fluorescent Mode: for pictures with fluorescent lamps to overcome 'bluish' hues. | | |
| | Other modes: Flash, Cloudy, Daylight, Shade etc. | | Can be observed in pure white objects in the pictures. The whites will tend to appear bluish or orangish under incorrect white balance. |
| | Custom Mode: You can control the amount of 'Bluish' or 'orangish' hues | | |



Aperture Control (Av)

| | | |
|---|--|---|
|  |  |  |
| Large Aperture: <ul style="list-style-type: none"> - Blurred Back ground (notice the lion) - Good amount of light <i>The above effect is due to shallow 'depth of field'</i> | Small Aperture: <ul style="list-style-type: none"> - Sharp Back ground (notice the lion) - Low amount of light <i>The above effect is due to large 'depth of field'</i> | Small Aperture (corrected): <ul style="list-style-type: none"> - Exposure (light) corrected digitally <i>This can be done while taking the picture also by keeping slower shutter speeds.</i> |

Shutter Speed Control (Tv)

| | | |
|--|---|--|
|  |  |  |
| Slow Shutter Speed: <ul style="list-style-type: none"> - Blurring of fast moving objects - Good amount of light | Fast Shutter Speed: <ul style="list-style-type: none"> - Fast moving objects captured well - Low amount of light | Faster Shutter Speed (corrected): <ul style="list-style-type: none"> - Exposure (light) corrected digitally <i>This can be done while taking the picture also by keeping larger apertures.</i> |

White Balance Control (WB)

| | | | |
|--|---|---|--|
|  |  |  |  |
| White Balance Error: <ul style="list-style-type: none"> - Too 'orangish' in tungsten light | White Balance Corrected: <ul style="list-style-type: none"> - Setting camera to 'Tungsten Light' mode <i>Can be corrected digitally also.</i> | White Balance Error: <ul style="list-style-type: none"> - Too 'Bluish' in shade/evening | White Balance Corrected: <ul style="list-style-type: none"> - Setting camera to 'Shade' mode <i>Can be corrected digitally also.</i> |

All Photos By: Abhijit Sharma



HINDI RE-DISCOVERED

Aghore Bhattacharya



NESTACAFE

Nestaca..a..p..p..p!

The word imploded in my ears as I walked heavily into the hallway of my KOC office building one winter morning on a Sunday. As you all know this is the most unwelcome moment of our service life in Kuwait – the Sunday morning. Instead of being fresh and rejuvenated after the weekend, we are invariably tired, close to brain dead and grumpy. I looked up and saw a beaming ‘Khalid’ waving from a distance. I was not amused, wondered how this guy managed to carve out a smile on his appearance, no matter what was going on inside his body and mind.

Khalid joined KOC a few days earlier to me. He had left a Manager or Deputy Manager’s position back home to join KOC at a lower position, I guess for a little bit of extra money but having to reconcile with the degradation killed him inside. We had to share a taxi to go to office those early days before we got our official cars. He used to demand the front seat although he was the last person to be picked up. It upset us and a continuous friction ensued. Most of the time he would be suited-booted and on Thursdays he turned a cowboy with a big straw hat on. His inclination to western fashion aroused some curiosity in our minds and we thought him to be one of those fans of the west who failed to master spoken English. As time passed by, we saw a softening of his attitude especially towards the Eastern expats and soon he became a dear friend who helped many of us in deciphering Government office codes for various works such as Visa, License etc. We also came to know that because of a pigment (or at least a valid medical reason) he really had trouble exposing his face to direct sunlight and that was the reason why he always wanted the front seat in the car. We regretted our initial enmity towards him.

Khalid’s English was a total mess. He intended to say something but always ended up saying the opposite as he struggled for words. In the process he upset many of us initially. Later on we got

used to him and understood what he was really trying to mean, so the anger gave way to hilarious exchanges. Most of the time he would propose “Let us make break “ meaning let’s change the subject as we entered into some kind of debate and he got lost groping for words.

‘Nestacape’ became more and more frequent although I never understood the meaning, sometimes I wondered if, for some reason, he was meaning Nescafe or Nestle or Nestum but nothing made any sense to me. However, I used to accept and return his greetings with a warm Nestacape back, he was thoroughly pleased. My Indian friends started to ask me what that meant but I had no answer and was planning to ask Khalid someday. Then came a time when Khalid’s printer went out of order and he started using our network printer for which he had to pass by my room. Everytime he would pass by my room he would shout “Nestacape” and I responded back. One day he came up to me and demanded that I correct my pronunciation. He made me write down on a piece of paper the spelling which was NESTACAFE and not Nestacape with a special stress on the ‘F’. I was bemused but acceded to his demand.

The last straw came out when one day I had to see Khalid in his office for some reason. For a change, I found him in a serious mood talking to another person (of his nationality) in low tone. As I entered, I greeted him with a Nestacafe. The other friend started laughing and so did I. Khalid became even more serious and whispered “Bad word ha!”. It was my turn now to get serious and asked back if it was a bad word in Arabic. A surprised Khalid asked how come I did not know the meaning of Nestacafe, being an Indian. I started to smell smoke and said there was no such Indian or Hindi word to my knowledge and all along I was thinking it to be an Arabic word. He then said he overheard a thousand times Chauhan and Ravi (two other Indian colleagues) saying this word to each other as they met in the morning. He also went on to explain how they folded their hands together as they greeted each other with the word. I immediately realized what a fool I have been so long and told Khalid that the word he was hurling at me so often was actually NAMASTE and not Nestacafe. His eyes sparkled, Khalid ecstatically said sorry and agreed he would, henceforth, greet me with the correct pronunciation “ANASTASSIA”. I sensed more trouble now and readily reconciled that “Nestacafe” is, in fact more pure than “Namaste” and we should

rather continue with it. A happy man, Khalid agreed and so Nestacafe continued until he left KOC a few months ago.

So next time around, if you hear someone greeting someone with NESTACAFE, look up for a handsome looking Egyptian guy and don’t hesitate to accost him with his name Khalid, you won’t be mistaken.

An Assamese’s experiment with Hindi

The sunny sunday morning could not wipe out the trails of the storm overnight. Water was overflowing the narrow pitch road every here and there of the locality, the water appeared clean and clear though, unlike these days. A small group of teenagers (me included) gathered at the corner of a road crossing and were enjoying the scene, playing with the water and gossiping. Our play ground was badly wet and we needed to find some way to entertain ourselves. After a while, a group of municipality workers came and started to clear the silts from the roadside ditches to rid the locality of waterlogging. The labourers were all Hindi speaking as local labourers (ethnic Assamese) were nonexistent at that point in time. Mr. Kalita (one of our friend’s father), an opportunist character, had his residence with a sprawling campus located adjacent to the road crossing where we were having fun with water. Mr. Kalita’s business acumen saw an opportunity in the whole state of affairs. But he had one big problem. He spoke English and Hindi that only birds understood. He was after the heap of silts being scooped out of the canals by the labourers. He wanted to use these free gift of nature to burry a swamp in his backyard. After some struggle with his Hindi vocabulary this is how he managed to convey the labourers:

Kalita: Mistiri, Mistiri

One (oldest) labour: Kya ho babu

Kalita: Ye nallah dekha hai na!

Labour: Ha, ha Babu

Kalita: Yahanse Mati khapla khaple kori kati kori nee, hamar mudhar (plinth) uporadi nee, picar me pitoni hai na!

Labour: Ha, ha Babu

Kalita: Ohame dhamah koi girei dau

I am not sure if you understood what he said, but very soon the municipality workers were seen carrying piles of sand across Kalita’s campus. They were all treated with a cup of tea by Kalita and his appalling Hindi left an indelible imprint in my teenaged mind.



AMAZING FACTS

Compiled by: Ananya Kashyap - Class X



A collection some amazing facts. Did you know the following :

1. One out of 20 people have an extra rib
2. Mars is the home of Olympus Mons, the largest known volcano in our solar system
3. Cinderella is known as Rashin Coatie in Scotland, Zezolla in Italy, and Yeh-hsien in China
4. There are six million parts in the Boeing 747-400.
5. The typical lead pencil can draw a line that is thirty five miles long
6. Smokers are twice as likely to develop lower back pain than non-smokers
7. The reason why hair turns gray as we age is because the pigment cells in the hair follicle start to die, which is responsible for producing «melanin» which gives the hair colour
8. A chicken with red earlobes will produce brown eggs, and a chicken with white earlobes will produce white eggs
9. The Koala bear is not really a bear, but is really related to the kangaroo and the wombat.
10. Colgate faced a big obstacle marketing toothpaste in Spanish speaking countries. Colgate translates into the command «go hang yourself.»
11. Dipsomania refers to an insatiable craving for alcoholic beverages
12. Japan has approximately 200 volcanoes and is home to 10% of the active volcanoes in the world
13. The major air-polluting industries are iron, steel and, cement. The Industrial Revolution in Europe first saw the beginning of air pollution, which gradually became a major global problem.
14. The blue whale is the largest animal on earth. The heart of a blue whale is as big as a car, and it's tongue is as long as an elephant.
15. The heaviest fish ever caught was the OCEAN SUNFISH. It weighed 4,928 lbs.
16. «Almost» is the longest word in the English language with all the letters in alphabetical order.
17. "Typewriter" is the longest word that can be written using the letters of only one row of the keyboard.
18. "Skepticisms" is the longest word that alternates hands when typing.
19. India never invaded any country in her last 10000 years of history.
20. Hippopotomonstrosesquippedaliophobia is the fear of long words.
21. It's impossible to sneeze with your eyes open.
22. Right-handed people live, on average, nine years longer than left-handed people do.
23. The skin of the armpits can harbor up to 516,000 bacteria per square inch, while drier areas, such as the forearms, have only about 13,000 bacteria per square inch on them.
24. A crocodile can't move its tongue and cannot chew. Its digestive juices are so strong that it can digest a steel nail.

Tweety the little Coo - Coo bird

Devanshi (Khushi) Dutta - ClassIII

In a forest there was a little Coo Coo bird named Tweety. Tweety was a very talented bird. She used to sing very nicely like Coo – Coo. All the animals of the forest loved her a lot and nobody tried to harm her.

Wherever she sang all the animals use to clap. One day when Tweety was returning home, she suddenly she fell down and hurt her leg. A little girl named Neena saw her and took Tweety to her home. Neena took care of her very well, she taught Tweety

many tricks too. Soon Tweety recovered. Neena set her free. All the animals were happy to see her again. From that day Tweety used to sing Neena Neena Coo – Coo.



THE CLEVER MONKEY AND THE FOOLISH GENIE

Jigyasa Bardalaye - Class: III

Long, long ago, once upon a time, there lived three boys in a village in India. They were Sonu, Golu and Kalu. All of them went to the same Gurukul to study. On their way to the Gurukul, they have to pass through a dense jungle. They liked it very much and often they would go inside it to explore. In the jungle, they became friends with a monkey named Monu. Monu started accompanying them to their Gurukul. Their Guru did not mind a monkey attending his classes with his students as he was very fond of animals. However, Sonu, Golu and Kalu did not have a very high opinion about Monu as he was a monkey.

One very hot day the four of them were returning home from the Gurukul. They decided to go for a swim in the river that flows through the jungle. On reaching the river, all of them dived in and started swimming and playing in the cool waters of the river. Suddenly Golu shouted out "Hey look! There's something shining on the river bank!" "Let it be. Let's enjoy the swim" said Monu. Golu did not like what Monu said. He suggested that they should go to the river bank and find out what it is. Sonu and Kalu also agreed with Golu. The three of them, along with a reluctant Monu, then climbed up the river bank to have a look at the shiny object. There, half buried in the sand, was a strange looking golden coloured lamp. "Let's dig it up", said Kalu. "No! No! Don't touch it! You never know what it may contain!" shouted a frightened Monu. "You are a coward because you are a monkey. Didn't you hear our Guru always telling us to be brave?" retorted Sonu. "But I still don't

think it's a good idea to dig up this strange looking lamp", replied a trembling Monu. "Don't listen to this coward! Let's dig it up", said Kalu.

The three friends then started removing the sand from around the lamp. Finally they were able to dig it up from the ground. Sonu rubbed the lamp with his hands to remove the sand sticking to its surface. Suddenly, a lot of smoke started coming out from the lamp and there before them stood a big Genie. A terrified Monu jumped up to the nearest available tree and sat on its highest branch. "Ah! At last I am free!" said the Genie. "Thank you for setting me free. But I'll have to kill you now." "But why?" shouted the three friends together "You should be grateful to us that we set you free!"

"Well, you see I've been trapped in this lamp for the last four centuries. In the first century, I thought that whoever sets me free, I shall make that person richer than the king of this place. But no one set me free. In the second century, I thought that I shall make him the king of this place and give him the biggest palace in the world. But no one came to free me. In the third century I thought that I shall make him the king of this place, give him the biggest palace in the world and also grant him three wishes every day. But still nobody came. In the fourth century, I became so angry that nobody is setting me free that I promised myself that I shall kill whoever sets me free! Now that you have set me free by rubbing the lamp, I shall have to kill all of you!" explained the Genie. "I don't think that he is a real Genie" shouted Monu from the tree. "Genies live in Arabia. How can it be here in India?"

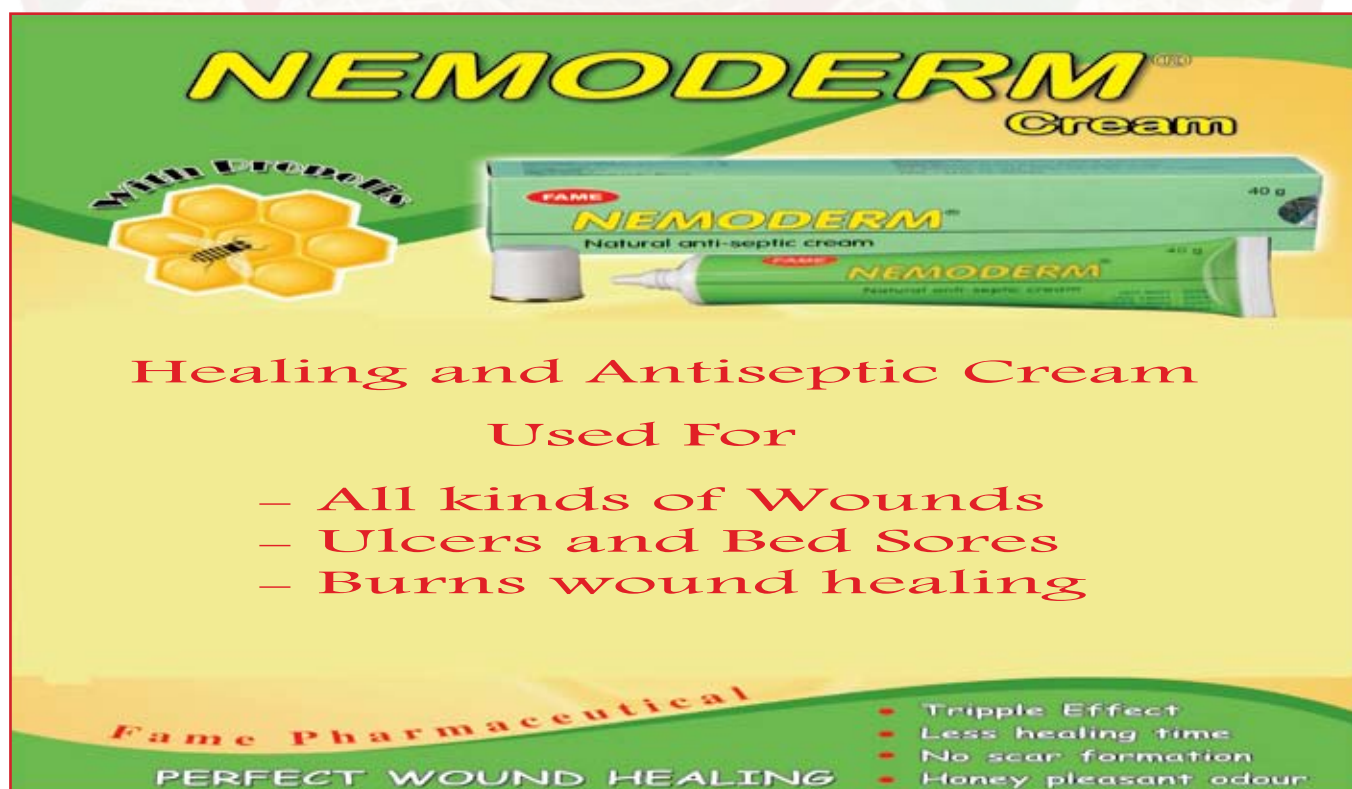
"Well! Well! Well! So we have a doubting monkey here", laughed the Genie. "This lamp belonged to a sea faring merchant from the land of Arabia and I was his servant. He used to come to India frequently for doing business. One day, as his ship was sailing through this river, a terrible storm arose. I was inside the lamp and before the merchant could free me, the ship sank and the lamp got buried in the sand. I have been trapped in this lamp since then", clarified Genie.

"I think he is lying. How can such a big Genie stay inside such a tiny lamp?" shouted Monu from the tree again. "Show us that you can actually get inside the lamp". The Genie was very angry that a small monkey should doubt his capabilities. The Genie turned into smoke and got inside the lamp. "Quick! Pick up the lamp and throw it into the river" Monu shouted from the tree again. Golu picked up the lamp and threw it into the middle of the river with all his strength.

Sonu, Golu and Kalu realized that it was Monu's cleverness that saved their lives. They stood there hanging their heads in shame. Monu climbed down from the tree. He realized what was going through their minds. He walked up to them, hugged them and said "After all, what are friends for?"

Moral of the story: Do not judge a person by his appearance.

(This story was adjusted the winner in the story writing competition, in Group A, on the topic "Connecting the Two Worlds- Arabia and India through the stories of Arabian Nights and Panchatantra Tales")



NEMODERM
Cream

With Propolis

Healing and Antiseptic Cream

Used For

- All kinds of Wounds
- Ulcers and Bed Sores
- Burns wound healing

Fame Pharmaceutical

PERFECT WOUND HEALING

- Tripple Effect
- Less healing time
- No scar formation
- Honey pleasant odour



Clouds

Upasana Mishra - Class - VII

*On the grass, I love to lay
And watch clouds the whole day
I love to watch those white blobs of paint
Some are hard to spot because their colour is
so faint.*

*They appear in many sizes and shapes
Imagine a cloud that looks like a bunch of
grapes
And when the sky is clear and sunny
You may spot a cloud that looks like a bunny.*

*The varied sizes of those clouds
Fill the sky in huge crowds
Some may be big, some may be small
Some may be tiny, some may be tall.*

*I can never draw them in their correct places
Because they go away leaving no traces
Clouds are a pleasure to sit and see
They roam about in the sky, 'cause they are
free.*

Holidays

Shreya Nath - Class II

*Holidays have come,
Fun days have come,
Summer has come,
Vacation has come.*

*I go for travelling,
With Mummy and Daddy,
We see many places,
My mind is filled with joy.*

*When the holidays end,
I feel very sad,
Days of joy have gone,
Days of work have come.*



Bihu

Simran Bhattacharyya - Class - VII

*It is a festival with great joy,
People enjoy with faces of alloy.
Beauty of sharing and caring,
Time to buy some wonderful earrings.*

*Gratitude fills our heart,
With great hope and pleasure,
This is the time to enjoy and leisure.
"Jaapi" is decorated on doors,
Let's have laru and pitha some more.*

*Three Bihus in all,
Let's go and buy something in the mall!
Bihu is the best festival ever you see,
Which we all the Assamese celebrate with lots
of glee!*

Cuckoo clock

Antarip Kashyap - Class IV

One day we brought a cuckoo clock

Cuckoo cuckoo....

Oh dear this is going to be the worst clock ever

Cuckoo cuckoo....

Will this clock ever stop?

Cuckoo cuckoo....

Oh my God ! Will this thing ever stop?

Will anyone bring that bird down,

What an incredible thing,

It never gets tired

Only at night it goes to sleep that

Cuckoo cuckoo....

Next time we will bring a grandfather clock,

I hope there is no cuckoo bird in that.....

“Connecting the Two Worlds.....Arabia and India through the stories of Arabian Nights and Panchatantra Tales”

A drawing competition was organized on the above theme among the children. They were asked to draw a picture that portrays fusion of “Arabian Nights” and “Panchatantra”. The competition was open to children from Classes I to XII. There were two categories, Group A (Class’s I to VI) and Group B (Class’s VII to XII).

The entries received are presented below- Editors

Group A - Class I to VI



Shreya Nath (Class-II) - 1st Prize



Anouska Das (Class-I)



Shubhangi Sharma (Class-III) - 2nd Prize



Shubhankar Sharma (Class-III) - 3rd Prize



Group A - Class I to VI



Rinanchita Barooah (Class-II)



Rudrakshi Goswami (Class-II)



Jigyasa Bardalaye (Class-III)



Shreya Kashyap (Class-V)



Devanshi Dutta (Class-III)

Group B - Class VII to XII



Trishala Goswami (Class-VII) - 2nd Prize



Ankit Dutta (Class-VII)



Arnabjyoti Gogoi (Class-XI)



Swareena Rajkhowa (Class-VIII)
3rd Prize



Debankur Das (Class-VII)



10 Synergy Super Foods

Anulupa Gohain



Ever wondered about some of the traditional food pairings that so often find their way to our plate. For example, why do we always have rice and dal? Why the Greeks are so fond of tomatoes and olives? And why do we relish our black tea with that dash of lemon?

The possible solution, apart from great taste, of course, is a recent concept called FOOD SYNERGY. Many recent studies have evidence that certain components in the food and beverage that we consume (like vitamins, minerals, phytochemicals, fiber and fats) interact with each other to give our bodies extra disease protection and a higher level of health. Together they might compliment each other as a complete food or release more vitamins, minerals and enzymes than when on its own. Here are 10 food combinations that maximize the absorption of the good elements while keeping the bad ones out of our system.

1. Tomatoes and Olive oil

Tomatoes are rich in an antioxidant called lycopene, which has been proven to reduce the risk of cardiovascular disease and certain type of cancers. But lycopene is fat-soluble which means combining it with a healthy, monounsaturated oil like olive oil helps boost absorption even more. Tip: cooking tomatoes with peel on in healthy oil doubles the lycopene absorption.

Infact adding a little good fat like olive oil to our vegetables and salads also helps in absorbing more of the vegetable's phytochemicals like lutein and beta-carotene. A little cheese, nuts or avocados can replace the oils.

2. Green Tea with Lemon

Green tea is truly a liquid miracle. It boosts our metabolism, reduces risk of cancer, cardiovascular disease and rheumatoid arthritis as well as help with high cholesterol and infections. Green tea's power lies in its abundant store of antioxidants like catechin. When drunk with lemon, its benefits are turbocharged as the citric acid and vitamin C allows our body absorbs 13 times as many more antioxidants than when consumed

alone.

3. Garlic with Fish

These two flavours are made for each other. Fish oils contain many cholesterol-reducing compounds like the omega-3 and antioxidants in garlic protects the heart. When these two are combined together then they also act as anti-inflammatory agents.

4. Orange Juice and Oatmeal

This is the real breakfast of champions. The combination of these morning basics has actually been shown to prevent heart attacks and clean arteries twice as effectively as ingesting either one on its own. The organic compounds known as phenols (found in both) stabilize cholesterol levels when consumed together.

5. Tomatoes and Broccoli

The research suggests that when tomatoes and broccoli are eaten together there is a cumulative effect because each food works on a different anti-cancer pathway.

6. Turmeric and Black Pepper

This yellow spice used in curry dishes is rich in a compound called curcumin which is a powerful anticancer and anti-inflammatory agent.

One of the problems with using turmeric to improve our health is that the body does not absorb it very well. The solution is to take turmeric with black pepper and some oil. By doing this, you can increase the curcumin's absorption by up to 1,000 times.

7. Lemon and Spinach

Vitamin C in lemons helps with the absorption of plant-based iron. It actually converts much of the plant-based iron into a form that's similar to what's found in red meats - which is easier for the body to use. Combining a squeeze of lemon or other citrus fruits to spinach helps get the maximum iron punch from it. Other option might be chickpea with tomatoes.

8. Oolong tea with fat-rich meals

Oolong tea is a beverage which has been consumed with meals in Chinese homes for centuries. Studies on the tea have suggested that it helps with digestion in a number of ways. First, the tea alkalizes the digestive tract, which can be helpful for people with problems like acid reflux. It also stimulates metabolism, and it helps the body to break food down more quickly, which is why some people promote it as a weight loss aid. It is especially good at breaking down fat, making it easier for the body to use. In addition, Oolong tea has mild antiseptic properties, and can help kill harmful bacteria in your digestive system.

9. Grapes and Apple

A very healthy combination. Apple contain the flavonoid quercetin, and grapes contain catechin. Studies show that pairing the two compounds may improve cardiovascular health by making blood platelets less sticky so they don't clump together and clog arteries. Instead of apple and/or grapes there are other quercetin-rich foods like raspberries, buckwheat and onion. Catechin is also found in red wines, green and black teas, blueberries and guess what (dark) chocolate. So next you are in the mood of something sweet grab a deliciously red apple with a square of dark chocolate.

10. Rice and Legumes/Pulses

Now to our very own synergy powerpack. All grains apart from being very good sources of complex carbohydrates and many vitamins and minerals, are also fairly good sources of proteins. Among all grains, rice protein is considered one of the highest quality protein. But all cereals are deficient in an essential amino acid called lysine. Amino acids are the basic building blocks of our body, and among them 9 amino acids cannot be synthesized in the body. They have to be provided by food so they are called essential amino acids.

Legumes as we all know are very good sources of proteins, but they have relatively low quantities of another EAA methionine but are abundant in lysine. Cereals contain good quantity of methionine. So, when we combine cereals and pulses together i.e. rice and dL, we get a complete protein package equivalent to that of any non vegetarian source.

So, for good health we should eat a variety of foods especially whole foods, fruits and vegetables and nuts too. A colorful plate: at least three different colours of vegetables accompanied by a small amount of protein, little of complex carbohydrate and a healthy fat, this is what nutritionists suggest





Food Corner

1. GRILLED CHICKEN TERIYAKI WINGS

INGREDIENTS:

1kg chicken wings
3tbs ginger garlic paste
2tsp red chilli flakes
salt to taste

METHOD:

Rinse chicken wings and pat dry with a kitchen paper towel.
Cut off and discard wing tips, also known as winglets.
Mix all the ingredients to form a marinade.
Mix the chicken wings with the marinade and leave for a night.
Pre-heat oven and light oil the grill gate.
Brush the wings with oil or melted butter and grill on each side for 8-10mins or until chicken wings are nicely brown and cooked.
Serve hot with bread rolls.



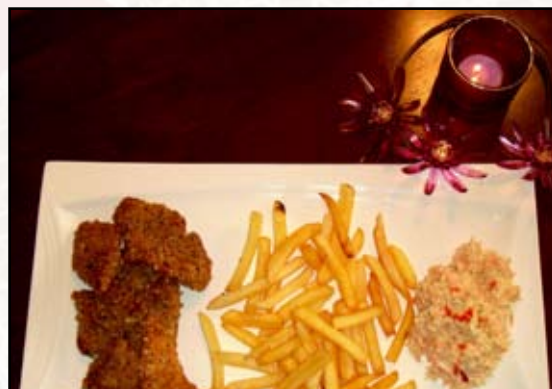
2. OATS CHICKEN FILLET

INGREDIENTS:

200gm boneless chicken fillet
1tsp ginger garlic paste
1/2 tsp red chilli powder
1/2 tsp black pepper
1/2 cup oats
Oil to deep fry

FOR THE COLESLAW:

1cup shredded cabbage
1/2 cup grated carrot
2tbs mayonnaise
2tbs sour cream
1tsp vinegar
1/2 tsp sugar
salt and pepper to taste



Combine all the ingredients except the vegetables to form a creamy dressing. Now mix the vegetables until they are smothered in the dressing. Drizzle a little chilli sauce.

FOR THE CHICKEN PREPARATION:

Marinate the fillets in ginger garlic paste, red chilli powder, black pepper and keep for few hours in refrigerator. Make a batter of corn flour and water. Place the oats on a flat platter.
Dip the fillets in the batter and roll on the oats to coat on all sides of the chicken.
Deep fry them in hot oil. Served best with french fries and coleslaw.



Khel Dhemali 2010



Autumn Festival 2010



Magh Bihu 2011



Manas Robin Nite 2010





Manas Robin Nite 2010





Hughes Christensen

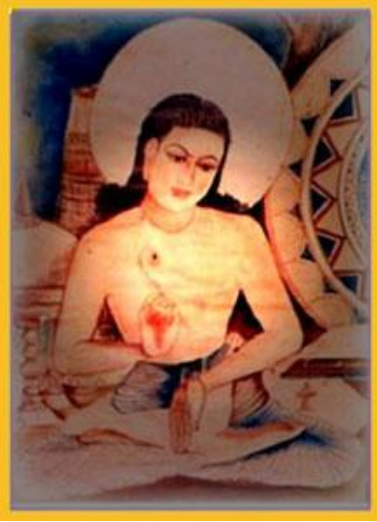
Drill Farther, Faster and More Efficiently
Quantec Force premium PDC drill bits



Vanguard
Premium tricone bit



শ্রীমন্ত শঙ্কৰদেৱ আৰু অসমীয়া সমাজত নামঘৰৰ প্ৰভাৱ শ্রীমতী কুশলতা গগৈ



জয় গুৰু শঙ্কৰ সৰ্বব গুণাকৰ
যাকেৰি নাহিকে উপাম
তোহাৰি চৰনক ৰেণু শত কোটি
বাৰেক কৰোহো প্ৰণাম।

১৪৪৯ শকত জন্ম গ্ৰহণ কৰা, পিতৃ কুসুম্বৰ আৰু মাতৃ সত্যসন্ধাৰ পুত্ৰ শঙ্কৰে নিজ মহিমা মণ্ডিত গুণত শঙ্কৰদেৱ নামে জনাজাত বৈষ্ণৱধৰ্ম প্ৰচাৰক, সৰ্বব গুণাকৰ –সেইজন শঙ্কৰদেৱৰ গুণৰ উপমা জগতত পাবলৈ নাই। প্ৰথম দৃষ্টিত এজন ধৰ্মগুৰু হলেও শঙ্কৰদেৱ একেধাৰে সাহিত্যিক, সমাজ সংস্কাৰক, গায়ক, বাদক, নৃত্য শিল্পী, চিত্ৰ শিল্পী, ভাস্কৰ্য্য শিল্পী, সবাতোকৈ শীৰ্ষত এজন বিশ্ব প্ৰেমিক। প্ৰায় ছশ বছৰ আগতে তেওঁ যিখন সমাজৰ সন্তান হৈ জন্ম গ্ৰহণ কৰিছিল সেইখন সমাজত তেওঁৰ মন আৰু হৃদয়ে ব্যাকুল হৈ বিচৰা পৰম সত্য বস্তুক বিচাৰি নপালে। কাৰণ ৰাজনৈতিক আৰু সামাজিক অস্থিৰতা, মানবীয়তাৰ অবক্ষয়, মূল্যবোধ হীনতাৰে জৰ্জৰিত এখন চিন্তা-ভিন্তি সমাজৰহে সম্মুখীন হবলগীয়া হৈছিল তেওঁ চাৰিওফালে কেবল নিচ্ছিদ্র

অন্ধাকাৰ। মানবতাৰ স্থান অধিকাৰ কৰিছিল আসুৰিক শক্তিয়ে। যাগ-যজ্ঞ, তন্ত্ৰ-মন্ত্ৰ, নানা দেৱদেৱীৰ পূজা-পাতল, ব্যাপক হাৰত পশুবলি, দেৱীৰ সন্তুষ্টিৰ বাবে নৰমাংস আৰু তেজেৰে পূজাদি অভিষ্ঠ সিদ্ধিৰ কামনা কৰা হৈছিল। জড়োপাসক সকলে প্ৰকৃতিৰ নানা বস্তুৰ পূজা কৰিছিল। বৌদ্ধ ধৰ্মৰ ব্ৰজযান নামৰ এক বিকৃত পন্থায়ে ব্যভিচাৰৰ সৃষ্টি কৰিছিল। তন্ত্ৰ-মন্ত্ৰই দেশ ছানি ধৰিছিল। ব্যয় বহুল দেৱ-দেৱীৰ পূজা নকৰিলে অপমৃত্যু, নানা ৰোগ ব্যাধিত নিকাৰ ভুঞ্জাৰ যিৱোৰ ভয়াবহ জীবনৰ মনেসজা কাহিনী প্ৰচাৰিত হৈছিল সেই ৰোৰত সাধাৰণ প্ৰজাই ভীতি গ্ৰস্ত হৈ কিংকৰ্তব্য বিমুঢ় হৈ দিগ্ বিদিগ্ হেৰুৱাইছিল। এক কথাত কৱলে হলে অসম দেশ অন্ধকাৰত আছন হৈছিল।

এনে সঙ্কটময় অৱস্থাৰ পৰা অসমীয়া সমাজ তথা জাতিক উদ্ধাৰ কৰাৰ উপায় বিচাৰি বেদ-বেদান্ত, পুৰাণ, উপনিষদ আদি সমস্ত হিন্দু ধৰ্ম শাস্ত্ৰ অধ্যয়ন কৰিলে আৰু সুদীৰ্ঘ কাল ভাৰতৰ ইমূৰৰ পৰা সিমূৰলৈ সকলো তীৰ্থ ভ্ৰমণ কৰি ভ্ৰমণত লগ পোৱা হিন্দু ধৰ্ম গুৰু সকলৰ লগত আধ্যাত্মিক চৰ্চা, ভাব বিনিময়, ভ্ৰমণৰ যোগেদি পোৱা আনুষঙ্গিক শিক্ষা এই সকলো মিলি মেন শঙ্কৰদেৱক তেওঁ বিচৰা গোপন ৰহস্যৰ সন্ধান দিয়ে সমস্ত হিন্দু-শাস্ত্ৰ, বেদাদিৰো মূল তত্ত্ব, অনন্ত কোটি ব্ৰহ্মাণ্ডৰ স্ৰষ্টা হৈছে পৰম ব্ৰহ্ম, পৰম পুৰুষ, পৰমেশ্বৰ। তেৱেই দেৱ-দেৱীকে আদি কৰি সকলোকে সৃষ্টি কৰি পালন কৰিছে। তেঁৱেই ত্ৰানকৰ্তা, সৰ্ব সিদ্ধিদাতাও। শঙ্কৰ দেৱে এই পৰম পুৰুষ শৰণ লৈ তেওঁৰ যশ-শ্ৰবণ, কীৰ্তন কৰি চিত্ত শুদ্ধি কৰাৰ উপায় দিলে। একান্ত চিত্ত হৈ হৰি-নাম কীৰ্তন কৰাৰ বাহিৰে ভগবানৰ নামত অলেখ টকা-পইছা খৰছ কৰাৰ আবশ্যকতা নাই। ভগবানত ভক্তি-যুক্ত ভাবে শৰণ ললে আধ্যাত্মিক জ্ঞানৰ উদয় হয়। জাগতিক অবস্তুৰ প্ৰতি বাসনাৰ প্ৰাবল্য কমে, মনত শান্তি পায়। নদীয়ে সাগৰক উদ্দেশি বৈ গলেও সময়ত জান

উপনদী উপচাই দি কল্যাণ কৰাৰ দৰে ভক্তৰো কল্যাণ সাধন নোহোৱাকৈ নাথাকে। এজন পৰম পুৰুষত শৰণ লৈ তেওঁৰ নাম, গুণ, যশ, শ্ৰবণ কীৰ্তন কৰাই শঙ্কৰদেৱৰ প্ৰৱৰ্তিত ধৰ্মৰ মূল বস্তু। ইয়াক “এক শৰণ হৰি-নাম ধৰ্ম” বা মহাপুৰুষীয়া ধৰ্ম বোলা হয়। হৰিনাম ধৰ্ম জটিল ধৰ্মতত্ত্বৰ ওপৰত প্ৰতিস্থিত নহয়। বেদ-উপনিষদাদিৰ গভীৰ দাৰ্শনিক তত্ত্ব, গীতাৰ সাংখ্য যোগৰ, কৰ্মযোগৰ জ্ঞান যোগৰ কথা যিবোৰ অৰ্জুনৰ বাবেও দুৰ্বোধ্য আছিল, সহজ সৰল, কম শিক্ষিত, অশিক্ষিত অসমীয়া লোকৰ বাবে সহজ বোধগম্য নহব বোবেই শঙ্কৰদেৱে কাহিনী প্ৰধান মহাভাগবতৰ মূল আদৰ্শ হিচাবে লৈ সহজ সৰল অজটিল দাস্যভাব যুক্ত ভক্তি-ধৰ্ম প্ৰচাৰ কৰিলে। একশৰণ নামধৰ্ম বা মহাপুৰুষীয়া ধৰ্ম নিতান্তে অব্যভিচাৰী আৰু অনন্য ভক্তি প্ৰকাশক। সেই সময়ত ভাৰতৰ অন্যান্য অঞ্চলত বৈষ্ণৱ আন্দোলনে গঢ়লৈ উঠিছিল। সমসাময়িক বৈষ্ণৱ সন্ত সকলৰ দৰে শঙ্কৰদেৱৰ লীলা-অবতাৰী ৰূপৰ লগত আন কোনো শক্তি বা দেবতাৰ অস্তিত্ব তথা বৰ্তমানতা স্বীকাৰ কৰা নাই। তেৰাৰ মত হল “এক দেৱ এক সেৱ, এক বিনে নাই কেৱ।” কিন্তু এই একত্ব তত্ত্বতেই উপাস্য পৰম ঈশ্বৰক সীমাবদ্ধ কৰি তেৰাই ৰখা নাই। পৰম ব্ৰহ্মই “যত জীব জঙ্গম, কীট পতঙ্গম, অগ, নগ, জগ-” সমস্ততে আত্মাৰূপে থাকি জগত প্ৰপঞ্চ ৰচনা কৰিছে আৰু জীৱাত্মাৰ সৈতে ইহকাল পৰকালতো অভেদ ৰূপে থাকি সংসাৰ চক্ৰ পৰিক্ৰমাত সহায় হৈ গতি অব্যাহত ৰাখিছে। এনেবোৰ কাৰণতেই এক শৰণ নাম-ধৰ্মত উচ্ছ-নীচ, ধনী-দুখীয়া, জাত-পাতৰ ভেদাভেদ নাই। গুৰুজনাৰ উদাত্ত বাণী-

“ব্ৰাহ্মণৰ চন্ডালৰ নিবিচাৰি কুল
দাতাত চোৰত যেন দৃষ্টি একতুল”
এই বাণীয়ে অসমৰ ধনী-গৰীব, শিক্ষিত, অশিক্ষিত সকলো লোককে উদ্ধুদ্ধ আৰু উদ্বেলিত কৰিলে। ব্যয় বহুল, সামান্য লাভ পূজা-পাতল, শক্তি উপাসনা বাদ দি সকলো এক শৰণ নাম ধৰ্মত উবুৰি খাই পৰিলহি।



ভেদা-ভেদ পাহৰি একেখন আসনতে বহি পৰমেশ্বৰৰ গুন-নাম শ্ৰবণ কীৰ্তন কৰি অনাবিল আনন্দ প্ৰানত পৰম শান্তি পালে। তেৰাৰ মতে-

“চণ্ডালো লৱে হৰিনাম মাত্ৰ
কৰিবে উচিত যজ্ঞৰ পাত্ৰ”

আকৌ “কুকুৰ শৃগাল গৰ্দভৰো আত্মাৰাম” বুলি কৈছে। আদৰ্শ স্বৰূপ শঙ্কৰ দেৱে নগা, গাৰো, ভোট, কছাৰী, হিন্দু-মুছলিম সকলোকে “এক শৰণ নিষ্কাম ধৰ্মত দীক্ষিত কৰি ভেদা-ভেদ হীন এখন সমন্বয়ৰ সমাজ অসমীয়াক দি গৈছে। আত্মা, জীৱাত্মাৰ অভেদ্যত্বৰ পৰম গুপ্ত জ্ঞানে অসমীয়া সমাজ ব্যৱস্থাত, ৰীতি-নীতি সদাচাৰ, সভ্যতা, সাহিত্য, সংস্কৃতি আদি সমাজৰ সকলো অঙ্গতে যি প্ৰভাৱ পেলালে ফলত সমাজ জীৱনকে মহিমা মণ্ডিত কৰিলে। তেৰাই মহাপুৰুষীয়া ধৰ্ম মতত কৈছে সমস্ত জীৱৰ দেহত নিগুণ আত্মৰূপে পৰমাত্মাই বিৰাজ কৰিছে “সমস্ত জীৱেৰে তুমি আছা হৃদয়ত। তত্ব নাপাই তোমাক বিচাৰে বাহিৰত।” আকৌ- “অগ, নগ, জগ, তেৰি, কায়” বুলি ভগবানৰ। সৃষ্টিৰ চাৰিমুঠি জীৱ “উৰণ, বুৰণ, গমন-ভ্ৰমণ” এৰে এই চৰাচৰ জগত খনেই ঈশ্বৰৰ কায় বুলি ঘোষণা কৰিছে এয়া জানো শঙ্কৰ দেৱৰ বিশ্ব-প্ৰেম চানেকী নহয়? এই আদৰ্শৰে অসমীয়াই এতিয়াও অতিথি পৰায়নতা আৰু সকলোকে আদৰি লোৱাৰ সংস্কৃতি জীয়াই ৰাখিছে।

হৰিনাম কীৰ্তনৰ বাবে এখন সমূহীয়া মঞ্চৰূপে শঙ্কৰদেৱে নাটক সৃষ্টি কৰিলে। আজি অসমৰ চহৰে নগৰে, গাঁৱে চুবুৰীয়ে একোটি নামঘৰ দেখা যায়। ধৰ্মপ্ৰাণ ৰাইজৰ প্ৰাণ-কেন্দ্ৰ, শ্ৰৱণ-কীৰ্তন কৰাৰ পবিত্ৰ স্থান নামঘৰ অসম বাসীলৈ তেৰাৰ অমূল্য অবদান। ৰজাঘৰীয়া প্ৰাচুৰ্য্য গৌৰৱ বহন কৰা, শিল, ইটাৰে তৈয়াৰী মন্দিৰৰ পৰিবৰ্তে নামঘৰ তৈয়াৰ কৰা হল বাঁহ বেত আৰু কাঠেৰে। এইবোৰ সামগ্ৰী অসমত সকলোৰে বাবে সহজলভ্য। নামঘৰ দুচলীয়া, আয়তাকাৰ। এমূৰত মণিকুট। তাত সাতখলপীয়া কাৰুকাৰ্য্য খচিত, চাৰিখুটাত গড়ুৰৰ আকৃতিকটা গুৰু আসন স্থাপন কৰা হল। ভগবানৰ মুৰ্তিৰ সলনি আসনত ৰখা হ’ল শ্ৰীকৃষ্ণৰ অপাৰ

মহিমা প্ৰকাশক মহাভাগৱত। ভাগৱতৰ দ্বাদশ স্কন্ধক ভক্তই ভগবান কৃষ্ণৰ পদযুগলৰ পৰা মস্তকলৈ দহোটা অঙ্গৰে সম্পূৰ্ণ দেহ জ্ঞান কৰে। গীতা ভাগৱতৰ মূল চৰিত্ৰ, সমস্ত, ত্ৰানকৰ্তা, মুক্তিদাতা শ্ৰীকৃষ্ণই শঙ্কৰদেৱৰ ভক্তি ধৰ্মৰ ইষ্ট দেৱতা।

ভক্তই শ্ৰবণ-কীৰ্তন কৰিবৰ বাবে মহাপুৰুষ জনাই ভগবানৰ চতুৰ্বিংশতি অবতাৰেৰে আৰম্ভ কৰি ভাগৱতৰ অনেক কাহিনী লৈ কীৰ্তন পুথি ৰচনা কৰে। ধৰ্ম প্ৰচাৰৰ উদ্দেশ্য আগত ৰাখিও ৰচনা কৰা কীৰ্তন গ্ৰন্থৰ প্ৰধান ৰস ভক্তি ৰস হলেও ইয়াত নবৰসৰো পয়োভৰ ঘটিছে। ভক্তগণে শ্ৰবণ-কীৰ্তন কৰি ভক্তিৰ আখৰা কৰাৰ লগতে কীৰ্তনৰ ৰস পান কৰি সম্পূৰ্ণ আত্মসমৰ্পনেৰে আপোন পাহৰা হয়। ই এখন অনুপম ধৰ্ম গ্ৰন্থ, মহাপুৰুষ শঙ্কৰ দেৱৰ সাহিত্যিক আৰু আধ্যাত্মিক জীৱনৰ কীৰ্তিস্তম্ভ। তেৰাই কীৰ্তনৰ প্ৰতিটো পদৰ শেষত নিজক “দাসৰো-দাস” নাইবা ‘কিঙ্কৰ’ বুলি কৈছে। দাস্য ভক্তি আৰু মুক্তি সাধন ইয়াৰ মূল ভাব। প্ৰায় পদতেই জীৱনৰ আনিত্যতা বুজাইছে- ‘মেঘৰ ছাঁয়া, বিজুলী সঞ্চাৰ পদুম পাতৰ পানীৰ লগত তুলনা কৰি আৰু আনিত্য জীৱনৰ দুখ-ক্লেশ, ভৌতিক বস্তুৰ ভোগ-বাসনাৰ লালসাই দিয়া যন্ত্ৰণা আদিৰ পৰা-পৰিত্ৰান পাবলৈ সম্পূৰ্ণ আত্ম-সমৰ্পনেৰে ভগৱন্তত শৰণ আৰু তেওঁৰ গুণানুকীৰ্তন কৰিবলৈ উপদেশ দিছে প্ৰতিটো পদৰ শেষত।

গীত-মাতৰ যোগেদি ভক্তি-ৰস পিয়াবলৈ শঙ্কৰদেৱে ভক্তি-ৰস প্ৰধান বৰগীত ৰচনা কৰে। খোল-তালৰ সহযোগত প্ৰধানকৈ নামঘৰত বৰগীত গোৱা হৈছিল। গীত সমূহ মন পৰশা সুৰ, তাল, মান যুক্ত, ওখ নৈতিক আৰু আধ্যাত্মিক ভাৱযুক্ত হোৱা বাবে বৰগীত বোলা হয় বুলি বিশিষ্ট পণ্ডিত সকলে মত পোষণ কৰিছে।

ভক্তৰ মনোৰঞ্জনৰ কাৰণে মহাপুৰুষে ভাওনাৰ সৃষ্টি কৰিলে। মহাভাগৱতৰ কাহিনীৰ আধাৰত নাট ৰচনা কৰিছিল। ভক্তি-ৰস প্ৰধান ভগবন্তৰ মহিমা প্ৰকাশক কাহিনীবোৰ জীৱন্ত ৰূপত প্ৰদৰ্শন কৰি তেৰাৰ প্ৰবৰ্তিত ধৰ্মৰ প্ৰতি লোকক

আকৰ্ষণ কৰাৰ উদ্দেশ্যও ইয়াত নিহিত আছিল। চৰিত্ৰ অনুসাৰে ভাৱৰীয়াৰ পোছাক শঙ্কৰদেৱে নিজ হাতে তৈয়াৰ কৰিছিল। খোল আদি বাদ্যও নিজেই সাজি উলিয়াইছিল। খোল তাল বজাই, গীতমতেৰে নিজে সুত্ৰধাৰ হৈ ভাওনা পৰিচালনাও কৰিছিল “চিহুয়াত্ৰা” নামৰ ভাওনাৰ বাবে কাপোৰত বৈকুণ্ঠৰ পট আঁকিছিল। তাৰবাবে বিভিন্ন ৰং তৈয়াৰ কৰি লৈছিল। গুৰু জনাৰ নিপুন হাতৰ পৰশত প্ৰাণ পোৱা চিত্ৰপট আজিও দেখাজনৰ বাবে বিস্ময়কৰ। ভাওনা চাই দৰ্শক ভক্তিত গদগদ হৈছিল ভক্তক ভক্তিৰস পিওৱা আৰু এজন সৰ্বৰময় কৰ্তা পৰমেশ্বৰত শৰণ লবলৈ আহবান জনোৱাৰ কি এক অভিনৱ পন্থা। নামঘৰেই নাটঘৰো আছিল আজিও আছে। উচ্ছ-নীচ নিৰ্ব্বিশেষে ইয়াত গোট খাই ভাওনা উপভোগ কৰে।

একোটা চুবুৰী, খেল বা গাঁৱত একোটাকৈ নামঘৰ ধৰ্মচৰ্চাৰেই কেন্দ্ৰ নহয় সমাজ জীৱনৰ নিয়ামকো সমাজৰ লাগতিয়াল সৰু-বৰ সকলো নীতি নিৰ্দেশনা নামঘৰত ৰাইজৰ দ্বাৰা কৰা হয়। এখন ক্ষুদ্ৰ আদালতৰ দৰে সমাজত ঘটা দোষ-অপৰাধ বিলাক নামঘৰতেই বিচাৰ কৰি দোষীক সামাজিক নিয়ামনুসাৰে শাস্তি প্ৰদান, সমূহীয়া ভাবে অৰ্থ সংগ্ৰহ কৰি সমাজত চলি অহা উৎসব-পৰ্বনাদি পালন কৰাৰ উপৰি গাৱৰ বিয়া-সবাহ শ্ৰাদ্ধ-বিধি বা কাৰোবাৰ কিবা বিপদ-বিঘিনি হলে প্ৰয়োজন সাপেক্ষে নামঘৰত গোট খাই আলাপ আলোচনা কৰে আৰু আৱশ্যক মতে কাৰ্যিক আৰু আৰ্থিক সাহায্য আগবঢ়ায়। এনেকৈ এখন সমাজক সুসংগঠিত কৰি সামাজিক আধ্যাত্মিক, সাংস্কৃতিক আদি সকলো দিশতে দৃষ্টি ৰাখি আন্তৰিক প্ৰীতি-সম্প্ৰীতি আৰু সহযোগীতা বজাই ৰাখা নামঘৰৰ লেখীয়া দৃষ্টান্ত ভাৰতৰ আন কোনো ঠাইত দেখা না যায়। এয়া মহাপুৰুষ শঙ্কৰ দেৱৰ অসমীয়া জাতিলৈ আপুৰুগীয়া অৱদান। আজি ভাৰত চৰকাৰে সমবায় আন্দোলনৰ ওপৰত গুৰুত্ব দিছে। কিন্তু সুদূৰদৰ্শী গুৰু জনাই পোন্ধৰ শতিকাতে সমবায়ৰ সূচনা

কবি থৈ গৈছে। অসমীয়া সমাজত
নামঘৰৰ প্ৰভাব বহুমুখী, অসীম।

সৰ্ব্ব গুণাকৰ শ্ৰীমন্ত শঙ্কৰদেৱে
অসমীয়া জাতিক দি যোৱা নাই কি তাৰ
লেখ পাবলৈ নাই। সেই বাবে কবি যতীন্দ্ৰ
নাথ দুবৰাদেৱ তেওঁৰ শ্ৰীশঙ্কৰদেৱ নামৰ
কবিতাত এইদৰে কৃপ্ততাৰে স্মৰণ কৰিছে

“বোৱালা ভক্তিৰ সোঁত দিলা ধৰ্ম
দিলাজ্ঞান,
দিলা ভাষা অসমক কৰিলা জীৱনদান।
তোমাৰ জীৱনী দেৱ লিখে এনে সাধ্য
কাৰ,

গোটেই অসমভূমি বিস্তৃত জীৱনী যাৰ।
অসমৰ ৰীতি-নীতি, অসমৰ সদাচাৰ,
অসমৰ ধৰ্ম-ভাৱ, অসমৰ ব্যবহাৰ,
সকলোকে তুমিদেৱ সজালা নতুন সাজে,
তোমাৰ গৰিমা গীত হৃদয়ে হৃদয়ে বাজে।”

“বহাগ মাথো এটি ঋতু নহয়”

ভাৰতী শৰ্মা



“চতে গৈয়ে গৈয়ে বহাগে পালেহি
ফুলিলে ভেবেলী লতা,
কৈয়ে থাকো মানে ওৰকে নপৰে,
ৰঙালী বিহুটিৰ কথা ॥

কুৱেইট অসম সাংঘৰ ৰঙালী
বিহুৰ আলোচনীৰ দায়িত্ব পৰী আলোকৰ
হাতত পৰিছে যেতিয়া জুমীয়েই মোক
সোৱৰাই দিছে সিদিনা ফোনত- “বাইদেউ
বিহুৰ আলোচনীৰ কাৰণে কিবা এটা লিখি
পঠিয়াওঁক, আজি এক তাৰিখ- সাত
তাৰিখৰ ভিতৰত পাব লাগিব।” ঠিকেই
দেখোন বিহুটি আহি পালেহিয়েই। ব্যস্ত
জীৱনত সময়বোৰ কেনেকৈ পাৰ হৈ যায়
ততকে ধৰিব নোৱাৰা হওঁ। কুৱেইটৰ পৰা
অসমলৈ যাওঁতে তাৰপৰা বৰাচাউল
কেইটামান লৈ আহিছিলো- বিহুত

বাঙ্গালুৰত পিঠা পুৰিবলৈ ল’ৰা- বোৱাৰীৰ
ঘৰত। এৰা, পিঠাৰ বাবেও যোগাৰ
কৰিবৰ হ’ল। তিল, গুৰ, নাৰিকল
আগতীয়াকৈ আনি যতনাই ললেহে সময়ত
পিঠাকেইটা হ’বগৈ। বাকীখিনি বাৰু
যেনেতেনে হ’ব। তাতে এবছৰীয়া
নাতিটোৰ তালুকী ভালুকীবোৰ চাই তাৰ
পিছে পিছে ঘূৰি ফুৰোতে সময় উলিওৱা
টান হৈ পৰে। তথাপি যিমানেই ব্যস্ত নহওঁ,
যতেই নাথাকোঁ বিহুৰ পিঠা জলপানকণ
এগৰাকী মাতৃ হৈ যোগাৰ নকৰাকৈ
থাকোনো কেনেকৈ? বিহুৱান কেইখনো
গোটাই থবই লাগিব। সেয়েহে অসমলৈ
গ’লেই গোসাঁই গামোচা দুখনমান আৰু
লগতে দুখনমান আন গামোচাও আনি থওঁ
বিহুৱান হিচাপে দিবলৈ।

যি নহওক ৰং-বহুইচৰ বতৰা লৈ
অহা ৰঙালী বিহুটিৰ আগমনে মনবোৰ
উগল- থুগল লগাই যায়। বিহুৰ বহুদিনৰ
আগৰে পৰা অসমৰ আকাশে-বতাহে বিহুৰ
যি আগমনি বতৰা পোৱা যায় বাঙ্গালুৰত
সেয়া নাই যদিও ইয়াতো সেই একে
সময়তে যেতিয়া কুলিৰ মাত বতাহত ভাঁহি
আহে তেতিয়া অসমৰ বিহুটিলৈ মনত পৰি
উৰি যাবলৈ মন যায়।

পিচে কেতিয়াবা আকৌ এনে
সময়তো কিবা এটি বিষাদে ভৰাই তুলি
মনৰ আকাশখনি গোমা কৰি তোলে। কাম
কৰাৰ আগ্ৰহকন বা হেঁপাহকন কিছু হ্ৰাস হৈ
যায়। হেৰাই খোৱা মুখ একো খনিৰ
স্মৃতিয়ে, হেৰাই খোৱা মূৰ্ত্ত কিছু মানৰ
স্মৃতিয়ে বুকুখনি বিষাদেৰে আছন্ন কৰি
তোলে। এটি দুটি স্মৃতি বিস্মৃতিৰ গহবৰলৈ
ঠেলি পঠিওৱাৰ চেষ্টা কৰি থাকোতেই আৰু

এটি বিষাদ জৰ্জৰিত স্মৃতিয়ে মনবোৰ দুৰ্বল
কৰি তোলে।

সেই খনি মুখৰ স্মৃতি, যিখনি মুখৰ
আঁৰালত লুকাই ৰব বহু প্ৰতিভাৰ পোহৰ
প্ৰতিফলিত হৈছিল যোৱাবাৰ পূজা উপলক্ষে
পতা সাংস্কৃতিক সন্ধিয়াত স্নেহাই কৰা
“মোৰ দেশ মানুহৰ দেশ” নামৰ কবিতাৰ
সুন্দৰ আবৃত্তিত। নাজানো স্নেহাৰ সেই
আবৃত্তি সম্পূৰ্ণৰূপে ভিডিঅ’ ৰেকৰ্ডিং কৰা
হৈছিলনে নাই। বীৰেশে প্ৰথমবাৰ
কুৱেইটলৈ আহোঁতেই বুকুত বান্ধি লৈ
আহিছিল কিতাপৰ এটা ডাঙৰ টোপোলা।
উৰিয়ে কৈছিল- “তেওঁ আন একো
নানিলেও কিতাপ খিনি এৰি থৈ নাহে।”
দুলীয়াজানৰ নানা অনুষ্ঠানত কৰা নাটকৰ
চৰিত্ৰৰ পৰা বহু লেখনিৰ মাজৰ পৰা আৰু
হয়তো বহু সাংস্কৃতিক অনুষ্ঠানৰ পৰা
বীৰেশ ওলাই গুচি গ’ল বহু দূৰলৈ।
গুৱাহাটীত তেওঁক শেষ বিদায় দিওঁতে
তেওঁৰ ঢাকি থাৱা মুখখনিতে হাত ফুৰাই
কৈছিলো- “যোৱাগৈ তোমাৰ নিজ স্থানলৈ।
য’তে থাকা সুখেৰে থাকা। থাকি যোৱা
কেই টিলৈ সদায় আশীৰ্বাদ দিবা লগতে
থাকিবা।” উৰি, স্নেহা আৰু আৰ্য্য্যৰ মাজত
বীৰেশ সদায় প্ৰতিফলিত হওঁক। বীৰৰ
দৰে তেওঁ হাঁহি হাঁহিয়েই আনকো হুঁৱাই
আতৰি গল। কুৱেইট অসম সংঘৰ
প্ৰায়বোৰ সাংস্কৃতিক অনুষ্ঠানতে গম গমীয়া
মাতোৰে, ধেমেলীয়া কথাৰে এজন সুদক্ষ
ঘোষক ৰূপে সকলোৰে অন্তৰ স্পৰ্শ
কৰিছিল বীৰেশে দুবছৰৰ আগৰ বিহু
অনুষ্ঠানত তেওঁৰ সেই ছবি সৌ সিদিনাও
আমি কিবা এটি উপলক্ষত প্ৰত্যক্ষ
কৰিছিলো আৰু সি কুৱেইটৰ অসমীয়া
সমাজত জীৱন্ত হৈ ৰৱ। সেইৱাৰ বিহু
অনুষ্ঠানত অতিথি শিল্পী হিচাবে অহা
অসমৰ প্ৰথিতযসা অসমীয়া গায়ক জুবিনক



যি খুহুতীয়া ভাষাৰে, যেনে সুন্দৰ ভাষাৰে আমাৰ মাজত পৰিচয় কৰাই দিছিল সেয়া আমাৰ কানত চিৰদিন অনুৰণিত হৈ ৰব।

তাকেইতো, এয়াই আমাৰ খন্তেকীয়া জীৱন। তথাপিহে আমি সুন্দৰতাৰে জীয়াই থাকিব লাগিব সাহসেৰে প্ৰতিশ্ৰুতিৰে। সম্মুখত আহি উপস্থিত হোৱা প্ৰতিটো দায়িত্ব সুন্দৰভাবে সফলতাৰে সমাধা কৰি যোৱাটোৱেই মানুহৰ কৰ্তব্য। কি আছে, কি নাই, কি পালোঁ, কি নাপালোঁ ভাবি হা-হুমুনিয়াহ কাঢ়ি থাকিলে একো লাভ নহয়। হেৰোৱাখিনি ঘূৰাই নাপাওঁ। হৈ যোৱা খিনিক লৈ বা ভবিষ্যতে কি হ'বলগীয়া আছে তাক চিন্তা কৰি নাথাকি বৰ্তমানটো সুন্দৰ কৈ সজাব জানিলেহে সকলো সুন্দৰ হ'ব সেই কথা সকলোৰে বিদিত।

গতিকে কুৱেইটৰ অসমীয়া সমাজে প্ৰতিবছৰে ভাৰতৰ অসমৰ লগতে প্ৰায় সকলোবোৰ ঠাইতে উদ্‌যাপিত হোৱা সাংস্কৃতিক ঐতিহ্যৰে পৰিপূৰ্ণ সুখ-সমৃদ্ধি আৰু শান্তি সম্প্ৰতীৰ প্ৰতীক এই বসন্ত উৎসৱটি উলহ-মালহেৰে উদ্‌যাপন কৰি আমাৰ নতুন প্ৰজন্মৰ বাবে যি উপকাৰ সাধন কৰিছে সেয়া আমাৰ বাবে অতি আনন্দৰ বিষয়। তেওঁলোকৰ এই প্ৰয়াস সুদূৰ প্ৰসাৰী হওক আৰু বহুতৰ বাবে হৈ উঠক পাথেয়।

মানুহৰ খন্তেকীয়া জীৱন বোৰত সময়ৰ বালিত সোণোৱালী খোজ ৰাখি থৈ যাব পৰাকৈ কিছু কাম আনৰ বাবেও কৰিবলৈ আমাৰ নতুন প্ৰজন্মক প্ৰেৰণা যোগাব লাগিব। আমি তেওঁলোকক শিকাব লাগিব যে আমাৰ জীৱন বোৰ আৰু সুন্দৰ আৰু সুখৰ হ'ব যেতিয়া আমি নিজ স্বাৰ্থ ত্যাগ কৰি হলেও আনৰ বাবেও কিছু কাম কৰিব পাৰিম। তেয়াহে পৃথিৱীখনো সুন্দৰ হ'ব, সুখৰ আলয় হ'ব।

সেই উদ্দেশ্যেই এই খিনিতে কবি আনন্দচন্দ্ৰ আগৰৱালাদেবৰ দ্বাৰা ৰচিত “সুখ” নামৰ সুন্দৰ, বিখ্যাত কবিতাটিৰ দুটামান পংক্তি কনমানিহঁতৰ বাবে আগবঢ়ালো-

সুখ সুখ বুলি মানুহ বলিয়া
নেদেখে সুখৰ মুখ,
সুখ বিচাৰোঁতে পায় সংসাৰত
দুখৰ উপৰি দুখ ॥
দেখিও নেদেখা কিয় দিনকণা
সুখ যে হাততে আছে
যিটে' দিব পাৰে স্বাৰ্থ বলিদান
সুখ ফুৰে পাচে পাচে ॥
অকল নিজৰ নিমিত্তে নহয়।
আমাৰ জীৱন ভাই
পৰৰ কাৰনে খাটিব পাৰিলে
সংসাৰ সুখৰ ঠাই ॥
শক্তি সামৰথ পৰৰ সুখত
বিলাব পাৰিলে ভাই,
পৰৰ কাৰনে কান্দিব পাৰিলে
কান্দোনতো সুখ পায় ॥
সকলো আপোন যত নৰনাৰী
কাকনো বুলিম পৰ?
পৰম পিতাৰ সকলো সন্তান
পৃথিৱী আমাৰ ঘৰ ॥

বৰদৈচিলা দেখিলো

কুৱেইটত

অনুপম ৰাজখোৱা

সৰুতে পঢ়িছিলো “চ’তৰ শেষত
বৰদৈচিলা মাকৰ ঘৰলৈ যায়, হিলদল ভাঙি
ঘৰ বাৰী নিয়ে উৰুৱাই।”

সৰুতে মাৰ লগত আইতাৰ (মামা
হঁতৰ) ঘৰলৈ গৈছিলো। সেই আইতাৰ
ঘৰত থকা দিন কেইটাত বৰ ফুৰ্তি
কৰিছিলো মাৰ লগতে আমিও। অসমত
চ’ত মাহৰ শেষৰ ফালে প্ৰায়ে বছৰত
এজাক ভাঙৰ ধুমুহা বতাহ আহে। সেই
ধুমুহা বতাহ জাকক বৰদৈচিলা বুলি কয়।
সেয়ে সেই সময়ত যেতিয়া এই বৰদৈচিলা
আমাৰ ঠাই বোৰেদি পাৰ হৈ গৈছিল
তেতিয়া ভাবিছিলো বৰদৈচিলাই মাকৰ
ঘৰত গৈ নিশ্চয় বৰ ফুৰ্তি কৰিব। এইবোৰ
অৱশ্যে সৰু কালৰ মনৰ কথা। এতিয়া
আহো কুৱেইটৰ কথা। আমি মাংগাফত
থাকো। আমি থকা ঠাইৰ ওচৰতে সাগৰৰ
পাৰত Fahaeel Sea Club. সেই
Sea Club ৰ ওচৰৰ পৰা আৰম্ভ কৰি
Fahaeel ৰ ফালে সাগৰৰ পাৰে বহুত
দূৰলৈকে এটা Walking track আছে।
Track টোৰ দুয়ো পাৰে খেজুৰ গছৰ
শাৰীৰে শোভাবৰ্দ্ধন কৰি থকা হেতুকে
Kuwait ৰ ভিতৰতে এইটো সুন্দৰ
Walking track বুলিব পাৰি। এই
Track টোতে এখন হোটেলো আছে।
এইখন অৱশ্যে বিশেষকৈ Shesha
(আমাৰ অসমত বয়সস্থ সকলে খোৱা
হোকা সদৃশ) ৰ বাবেহে বিখ্যাত যেন
লাগে। কিয়নো ইয়াত প্ৰায় সকলোকে
(পুৰুষ-মহিলা উভয়ে) ইয়াৰ সোৱাদ লৈ
থকাহে দেখা যায়। আগতেই কৈছো
Shesha আমাৰ তাত হোকা খোৱাৰ
দৰে। সুন্দৰ সুন্দৰ Design ৰ ত বিভিন্ন
স্বাদৰ (যেনে-কল আপেল আদি) যোগেদি

মানুহে Moasel ৰ সোৱাদ লয়। ইয়াত
বহি Shesha উপভোগ কৰা দেখিলে এনে



কটাবলৈ। পৰিয়াল সহ আহে,
ল’ৰাছোৱালীয়ে ফুৰ্তি কৰে, আন আন
খোৱাৰ লগতে

লাগে যেন পৃথিৱীৰ কোনো দুখেই
তেওঁলোকৰ নাই। Shesha ৰ লগত আন
সুন্দৰ সুন্দৰ খাদ্যও লগতে যোগান ধৰে
ইয়াত। তাৰোপৰি Track তোৰ এটা
পাৰে মাজে মাজে সুন্দৰ ঘাঁহনিও আছে।
সাগৰৰ বালিত ল’ৰাছোৱালীৰ বাবে বিভিন্ন
খেলাধুলা Fahaeel Sea Club ৰ পৰা
যোগান ধৰে।

দিনটোৰ অফিচৰ ব্যস্ততাৰ পাছত
আমি সুবিধা হলে এই Track টোত খোজ
কাঢ়িবলৈ যাও। গোটেই বছৰটোত আমাৰ
বাবে ইয়াত খোজ কঢ়া সম্ভব নহয়। গৰম
দিন কেইটাত ইয়াত ৪০-৫০° C উত্তাপ
হয়। অন্যহাতে ঠাণ্ডা দিন কেইটাত
অতিপাত ঠাণ্ডা বতাহৰ বাবে খোজকঢ়াত
অসুবিধা হয়। তাৰোপৰি মাজে মাজে
ধূলিৰ বতাহো থাকে। গতিকে প্ৰকৃতৰ্থত
কেইটামান দিনহে হয়গৈ। ইয়ালৈ বহুত
মানুহৰ সমাগম হয় সাপ্তাহিক বন্ধৰ সময়

Tandoori বনোৱাৰ। মাংসৰ জুতিও
লয়। যিহেতু কুৱেইটত শুকুৰবাৰে সকলো
অফিচ বন্ধ থাকে সেই দিনাৰ ভিৰ
আনদিনাতকে বেছি হয়।

যোবা ২৫ মাৰ্চ শুকুৰবাৰৰ কথা।
অন্যদিনাৰ দৰে মই খোজ কঢ়ো বুলি
ওলাই গলো। এওঁ লগত নাই যোৱা,
বিশেষ এটা কাম থকাৰ বাবে। যথেষ্ট
মানুহ, আগতেই কৈছো শুকুৰবাৰ। মানুহৰ
সমাগমৰ মাজতে খোজ কাঢ়িগৈ Alkout
বজাৰ পালোঁগৈ। হঠাতে আকাশত মন
কৰিলো কলীয়া ডাৱৰ দেখোন, যিটো
কুৱেইটৰ আকাশত বিৰল। ঠিক আমাৰ
তাত ধুমুহা গাজনিৰ লগতে বৰষুণ অহাৰ
আগে আগে যিটো হয়। দেখিলো এই
বিৰল দৃশ্যক মানুহে কেমেৰা, মবাইলত
বন্দীকৰিবলৈ ধৰিছে হঠাতে আবিৰ্ভাব
হোৱা এই দৃশ্যটো। ভাবিলো সাঁচাই ছাগৈ
ধুমুহা বতাহ আহিব। উভতিব ধৰিলো।
কিন্তু ই কি! ডাৱৰ বোৰ দেখোন ক্ষীপ্ৰ



গতিত আগ বাঢ়িছে পশ্চিম দিশৰ পৰা পূৱলৈ। আৰু এটা কথা মন কৰিলো পূজাৰ ভীৰ যেন হৈ থকা Walking track তো চোন প্ৰায় খালি হৈ গ'ল-মানুহ বোৰ চেন নোহোৱা হ'ল। তাৰমানে মানুহে আগন্তুক বিপদৰ সন্ধান পাইছে। খোজ খৰকে দিলো। লাহে লাহে গোটেই আকাশ খন ঘন কলা ডাৱৰে ছাতি ধৰিলে। সাগৰৰ ওপৰত যেন কোনোবাই ক'লা ছাতি এটাহে মেলি ধৰিলে। নেদেখিলে উপলব্ধি কৰা টান। কিন্তু মই ভবাৰ বিপৰীতে (মানে বৰষুণৰ কথা কৈছো) লাহে লাহে অনুভব কৰিলো বতাহৰ লগে লগে ধূলি বালিহে আহিবলৈ ধৰিছে। লাহে লাহে বতাহৰ বেগ বাঢ়িবলৈ ধৰিলে ধূলি বালিৰ লাগত। হঠাতে তাৰ প্ৰকোপ ইমান হ'ল যে, একো নেদেখা অৱস্থা এটাৰ সৃষ্টি হল। আনকি ঘৰৰ পৰাও একো নেদেখা হ'লো। ধূলিৰ ধুমুহাই সকলো ছাতি ধৰিলে। তীব্ৰ গতিত চলা গাড়ী বোৰৰ গতিবেগ হঠাতে কমি গল। কাৰণ একো নেদেখি চাঁৰিও ফালে কেৱল বালিৰ ধুমুহাৰ তান্দব। ভগবানক সুৱৰি কোনোমতে ঘৰ পালোহি। যথেষ্ট চিন্তাত পৰা এওঁ মোক দেখি স্বস্তিৰ নিশ্বাস পেলালে। কিয়নো Mobile ত একো শুনা, কথা পতা সম্ভব নাছিল। এওঁ ক'লে মোৰ গাত বালিৰ এটা চামনি। ঘৰৰ দুৱাৰ খিৰিকিত বতাহৰ প্ৰচন্দ হেচা যথেষ্ট শব্দৰে। ইয়াত শীত তাপ নিয়ন্ত্ৰিত ঘৰবোৰত সাধাৰণতে বাহিৰৰ ধূলি বালি নোসোমায়। কিন্তু সেই দিনা বতাহৰ বেগ ইমানেই তীব্ৰ আছিল যে, ঘৰৰ ভিতৰখন ধূলিৰে ওপচি পৰিল। বতাহৰ তান্দব কেইবা ঘণ্টা জুৰি চলিল। কিন্তু মই ভবাৰ ধৰনে বৰষুণ হলে নাছিল। পাছতেহে গম পাইছিলো, এইবোৰ ডাৱৰ নাছিল, ধূলিৰ তৰপহে আকাশত জমা হৈছিল আৰু বতাহৰ লগত আগ বাঢ়িছিল। এই ধুমুহাৰ কাৰণ আছিল ইৰাক আৰু ইৰানত কমি যোৱা বায়ুচাপৰ বাবে। ধুমুহাটো আৰম্ভ হৈছিল ইৰাকৰ পৰা। ইৰাকৰ পৰা সেই ধুমুহা কুৱেইটকে ধৰি Saudi Arab, UAE Qatar, Bahrain আদি কেইবাখনো দেশত চুই গৈছিল। এই বতাহক “Shamal

Winds” নামেৰে জনা যায় আৰু এই বতাহ সাধাৰণতে Spring আৰু Summer ত হয়। ইয়াত হোৱা ধুমুহা বতাহৰ গতিবেগ আছিল 65UMPH পৰা 95KMPH লৈকে। কিছু কিছু ঠাইত আমাৰ তাত হোৱাৰ দৰে মৰুভূমিত হোৱা গছগছনি উঘালি পেলাইছিল। কুৱেইটৰ পৰা যাব লগীয়া বহুতো বিমান বাতিল কৰা হৈছিল, অন্যহাতে কুৱেইটলৈ অহা বিমান ওচৰৰ দেশলৈ লৈ যোৱা হৈছিল। মুঠতে হঠাতে যেন এটা খেলি মেলিৰ সৃষ্টি হৈ গ'ল।

এই বতাহ বালিৰ ধুমুহাৰ প্ৰধান এটা কাৰণ হৈছে বতৰৰ পৰিবৰ্তন। আগতে তেনেদৰে বৰষুণ নোহোৱা কুৱেইটত আজি কেইবা বছৰো Winter ত কিছু বৰষুণ হৈছে। বৰষুণৰ বাবে মৰুভূমিৰ বালিবোৰ কিছু কোমল হোৱাৰ ফলত বতাহে কঢ়িয়াই লৈ যোৱাত সুবিধা হৈছে। ইয়াৰ এই বালিবোৰ একেবাৰে মিহি আৰু আমাৰ তাৰ ৰঙামাটিৰ দৰে। গোন্ধটো চক মাটিৰ দৰে লাগে। মোৰ লগৰ এজন কুৱেইটি অভিযন্তাই কলে তেওঁৰ জীৱনত এনে ধুমুহা হেনো প্ৰথম বাৰ দেখিছে, যদিও বছৰত ইয়াতকৈ সৰু বালিৰ বতাহ কুৱেইটত মাজে সময়ে হয়।

অতিকৈ চেনেহ ৰঙালী বিহুটি আহি পাবৰে হল। মাজত মাথো কেইটামান দিন। এই মৰু প্ৰান্তৰত আমি সকলো মিলি ৰঙালী বিহু পাতিবলৈ লৈছো। মাজে মাজে অসমত এই সময়ত বসন্তৰ পৰশ পাই নতুনকৈ মেলা কুঁহিপাতৰ মাজে মাজে, কুলি কেতেকীয়ে মাতি থকা কু-উ, কু-উ, মই কেতেকী মাত বোৰলৈ মনত পৰিছে। থোপাথোপে ফুলি থকা কপৌ ফুল বোৰ, গছ গুলনি কৰি বগা হৈ থকা তগৰ ফুলৰ, কাষেদি পাৰ হৈ গ'লে গোন্ধটোৱে গা মন ভাল লগাই যোৱা নাহৰ ফুলৰ আৰু সুন্দৰ সুৱাসে চৌদিশে আমোল মোল কৰা কেতেকী ফুলৰ গোন্ধবোৰ যেন মোৰ নাকত লাগিছেহি। সেয়েই নেকি হঠাতে কুৱেইটক বাৰুকৈয়ে চুই যোৱা এই প্ৰচণ্ড ধুমুহাটো দেখি মোৰ এনে লাগিল। ৰঙালী বিহুৰ আগে আগে এইয়া বাৰু বৰ দৈচিলাই আছিল নেকি !!

সত্যানুসন্ধান

আলোক কুমাৰ দাস



ওপৰে ওপৰে চালে

হে সত্য, তুমি ইমান সহজ!

পানীৰ দৰেই নিভাজ।

তোমাৰ প্ৰেমত আকণ্ঠ নিমজ্জিত

মই অমৃতৰ পুত্ৰ।

কেৱল তোমাক বুজিবৰ বাবেই

মাজে মাজে অকূপনভাবে জোকাৰি দিওঁ

মোৰ বুদ্ধিৰ জোলাঙা

আৰু লাহে লাহে সোমাই পৰো

কুহুঁকিনী মায়াৰ অপাৰ সাগৰত।

একমাত্ৰ তোমাৰ প্ৰেমৰ বাবেই

হে সত্য

মই গতি কৰো দেশৰ পৰা আৰু দেশলৈ

লোকৰ পৰা লোকান্তৰলৈ

জন্মৰ পৰা জন্মান্তৰলৈ।

সময় কি যে তোমাৰ যাদু

অঞ্জলী ৰাজখোৱা

আজি তোমাৰ বোলে সময় নাই,
কালি তোমাৰ বোলে সময় নাই
সময়নো তোমাৰ কাহানি হ'ব
সময়চোন চাওঁতেই পাৰ হৈ যাব।
ঠিক সেইদৰে
সময় পাখি লগা কাঁড়ৰ দৰে
সময়ৰ শৰ মাৰিব নাজানিলে
শৰ পহুৰ মঙহ খোৱা টান
এই কথাবোৰ আমাৰ ঘৰৰ বেৰত

ওলোমাই থোৱা মন্ত Wall Clock টোৱে
কোবা যেন লগা নাইনে? ৰব ৰব গুনি
যাওক, ঘড়ীৰ নাম শুনাব লগে লগে পাঁচ
মিনিটৰ আগতে ক'লা কেৰাহী খনত বহাই
থৈ অহা ভাজি খনলৈ মনত পৰি গল নহয়
জানো? ভাজিখন জ্বলিল নেকি? এৰা
এইটো সময়তে আকৌ নিজৰ মনৰ পছন্দৰ
চিৰিয়েল খন দিয়ে নহয়, সময়ৰ কথা নকব
আৰু, ৰ'বচোন শুনক মইও কৈ যাওঁ, বেছি
দূৰলৈ যাব নালাগে, নিজৰ জীৱনটোৰ
কথাকে ভাবকচোন। ভাবিছে চাগে নিজৰ
কথানো কেনেকৈ ভাবিম, এটা বয়সৰ
পাৰাহে কথাবোৰ মনত আছে। তাকে
ভাবক, বাকীবোৰ মই কৈ যাম নহয়। জন্ম
কেনেকৈ হ'ল গমকে নাপালে। কিন্তু মাৰ
মুখেৰে শুনিছিল নহয় কোনখন
হস্পিতালত, সময় ৰাতিপুৱা নে গধূলী
ইত্যাদি কথাবোৰ, তেতিয়াহলে চাওকচোন
কেনেকৈ Indirectly আপুনি গম
নোপোৱাকৈ সময়ৰ মাজত সোমাই গ'ল।
নিজে সেই সময়ত গম নাপালেও এতিয়া
গম পাইছে নহয়? নিজৰ কেঁচুৱা হোৱাৰ
লগে লগে ইমান খৰ ধৰ লাগিছে, কেঁচুৱাক
সময়মতে গাখীৰ দিয়া, প্ৰথম কথা আহিব
সময়ত Horoscope খন কৰা, কাৰণ
সেইখন সময়ত নহলে নাম থোৱা Birth
Certificate উলিওৱা আদি কামবোৰ

পিছপৰি যাব, সেই নহলে স্কুলত নাম,
লগাবলৈ অসুবিধা হব, আহি গ'ল
আপোনাৰ জীৱনলৈ ঘড়ীৰ কটা চোৱাৰ
সময়, সময় চাই চাই গাখীৰ দিয়া, কি
ঠান্ডা কি গৰম দিন, ৰাতি উঠি উঠি
কেচুৱাৰ কাৰণে ইটো সিটো দিয়া। মাহ



দিন বাগৰাৰ পাচত গোটা আহাৰ দিয়া,
Vaccine দিয়া, সময় দেখোন পাৰ হৈ
গৈছে দাঁত গজা নাই, মাত ফুতা নাই,
কোজ কঢ়া নাই, কত যে কি খোজ কঢ়াৰ
পাছত আহিল স্কুলৰ পৰ্ব। Play
School, Nursery Kg আৰম্ভ হৈ গল।
সময়ৰ ৰুটিন আৰম্ভ হোৱাৰ লগে লগে
সময় আহিল নিজকে আৰু শক্তিশালী কৰি
তোলা, কাৰণ ধৈৰ্য্যৰ যে সীমা থাকিব পাৰে
এতিয়াহে প্ৰমাণ কৰিব পাৰিব, সময় আগ
বঢ়াৰ লগে লগে ধৈৰ্য্যও বাঢ়িব, চিন্তা কৰিব
নালাগে, নিজেই ভাবি চাওকচোন পঢ়ি থকা
দিনৰ কথা আৰু আজিৰ কথা, এই
সকলোবোৰ সময়ৰে প্ৰভাব। মনত পৰি
যোৱা নাই নে বাৰু পঢ়ি থকা দিনবোৰৰ
কথা, সেইদিন বোৰৰ কথা ভাবি
মিছিকীয়াই হাঁহি থাকিলেই নহব, তাকে
সুৱৰি আজিৰ সময়ত লিখি যাওকচোন
ধুনীয়া ধুনীয়া গল্প, কবিতা উপন্যাস
ইত্যাদি বোৰ।

এতিয়া ভাবক সময়ৰ মূল্যও যে
কাৰোবাৰ বাবে নাথাকিব পাৰে, কিয় মনত
পৰা নাই? সৰু সৰু ল'ৰা ছোবালীবোৰৰ
কথা কিছো, নিজেই দেখোন কয়, কেতিয়া
যে ডাঙৰ হব, কেতিয়ায়ে বুজি পাব।
সময়ৰ কথাকে নকয় জানো? কেতিয়াবা

আকৌ Airport অত বহি থাকোতে বা
Flight খন দেৰি হ'লে আমাৰ সময়
নাযায় হে নাযায় যেন লাগে যদিও
সেইবোৰ সময় আন বহুতৰ বাবে মূল্যবান
হৈ পৰে, Airport ৰ কাৰণে পলম হোৱা
মানুহ জনৰ বাদেও আন কিছুমান মানুহ

যিবোৰ আলোচনী, বানিজ্য
ইত্যাদিৰ লগত জড়িত
তেওলোকে বহি বহিয়ে
তাত বহুত কাম কৰি
পেলাব পাৰে। সু
সাহিত্যিক ডঃ ভবেন্দ্ৰনাথ
শইকীয়াই মৃত্যুক আগত
ৰাখি হাতত পোবা দিন
কেইটিৰ মিনিট
চেকেন্দলৈকে হিচাব কৰি
কামত খটুৱাইছিল। আজি

কালিতো আগৰ দৰে

কাগজ পত্ৰ এসোপামান ভাৰ বৈ লৈ ফুৰিব
নালাগে। আগৰ দৰে Bus stand,
Airport, ৰেল ষ্টেশন আদিত টাইম পাছ
কৰিবৰ কাৰণে কাকো বিচাৰিব নালাগে।
সময়ে আপোনাক কানতে আঠা লগা দি
লাগি থাকিবলৈ Mobile টো আৱিষ্কাৰ
কৰি দিছে নহয়। সেইটো থৈ ব্যস্ত হল

Laptop টোত, Laptop বুলি কওঁতে
Computer টোৰ কথা মনত পৰি গল।
কি আৱিষ্কাৰ সময়ৰ। কি নাই এই
যন্ত্ৰটোত। চালছ বেবেজক আধুনিক
Computer ৰ জন্মদাতা বুলি কোবা হয়।
1946 চনত পেনছিলভেনিয়াৰ জন
মাৰ্ডখলি আৰু জে. প্ৰেছপাৰ নামৰ দুজন
ব্যক্তিয়ে প্ৰথমটো উচ্চক্ষমতাসম্পন্ন
স্বয়ংক্ৰিয় কম্পিউটাৰটো উলিয়াইছিল,
তাৰ পাছত আহিল ইণ্টাৰনেট, প্ৰথমতে
1969 চনত ষ্টেনফৰ্ড ৰিচাৰ্ছ ইনষ্টিটিউট
উটা বিশ্ববিদ্যালয় আৰু কেলিফৰ্ণিয়া
বিশ্ববিদ্যালয়ৰ লচ এঞ্জেলছত ব্যৱহাৰ কৰা
কথা কব পাৰি, 1972 ৰাইজে ভালকৈ
তাক জানিছিল, VSNL এ ভাৰতবৰ্ষত
1995 ৰ 15 আগষ্টত আৰু অসমত
1996 ত ইণ্টাৰনেটৰ পাতনি মেলে।



আচৰিত লাগিলেও সঁচা কথা ইণ্টাৰনেটৰ কোনো মালিক নাই। ইণ্টাৰনেটৰ যোগেদি আকৌ যি কি কৰিব নোৱাৰি, ইমেইল, ইউটিউব, অৰকুট, ফেচবুক তাৰ উপৰি বেলেগ বেলেগ Site ব্যবহাৰ কৰিবলৈ বেলেগ বেলেগ শব্দ, সময় আৰু স্থান ৰাহি কৰিবলৈ বেলেগ বেলেগ সংক্ষিপ্ত শব্দ, Email অত Chatting কৰোঁতে শব্দ সংক্ষিপ্তকৈ ব্যৱহাৰ কৰা হয়। যেনে Please don't mind লিখা হয় PDS আৰু see you again cya আকৌ emotion বুজাবলৈ :) Smile :) (ইত্যাদি।

২০০৬ চনত নেটৱৰ্কিং চাইট বোৰে পালে এক নতুন Dimension, যোগ হ'ল টুইটাৰ, টুইটাৰৰ ফৰ্মেট ফেচবুক বা অৰ্কুটতকৈ অলপ বেলেগ, দীঘল মেচেজ বা অনলাইন chatting ৰ সলনি ১৪০ টা শব্দৰ “টুইট” অৰ মাধ্যমেৰে যোগাযোগ ৰখা হয় সকলোৰে লগত, এই ব্যৱস্থাৰ যোগেদি আপুনি কাৰোবাৰ বা আপোনাক কোনোবাই follow কৰিব পাৰে, সাধাৰণতে celebrity সকলৰ মাজত টুইটাৰ বেছি জনপ্ৰিয়।

সময়ৰ আহবান আৰু এটা হ'ল TV যত নেকি আপুনি ঘৰতে বহি বহি পৃথিৱীৰ খবৰবোৰ পাব পাৰে, John Logic Baird নাসৰ এজন স্কটলেণ্ডৰ মানুহে ১৯২৫ চনত TV আৱিষ্কাৰ কৰিছিল। B.B.C য়ে ১৯২৯ চন Baird's System ব্যবহাৰ কৰি তেওলোকৰ লগুনত থকা স্টুডিওৰ পৰা প্ৰথমবাৰৰ বাবে টেলিভিচন সম্প্ৰচাৰণ কৰিছিল, প্ৰথমতে ওলাল Lelack and while T.V বেলেগ Shape আৰু বেলেগ Size অৰ, এসময়ত দূৰদৰ্শনত সীমাবদ্ধ, থকা T.V টোত আজিকালি ৩০০/৪০০ চেনেল। ইমানেই সময়ৰ পৰিবৰ্তন হল লগত নালাগে কেতিয়াবা অকলে বহি চাবলৈও লাজ লাগে।

আপোনালোকে বাৰু আৰু এটা জানেনে কথা ২০০ বছৰৰ আগতে

অসমলৈ আহি তেল আৰু চাহ কোম্পানী খোলা বৃদ্ধি সকলো সময়ৰ মূল্য নুবুজা আমাৰ মানুহৰ বাবে সময়ৰ দুটা ভাগ কৰি দিছিল। Standard আৰু Local time এই Local time টো সদায় ১ ঘণ্টা আগত আছিল। মানে Local time অত ৯'০ Clock হলে Standard time অত ৮'০ Clock হয়। আজিও বোধকৰো চাহ বাগিছা বোৰত এই Time চলে।

সময়ৰ উপহাৰ আন এবিধ হ'ল আজি কালিৰ বহুল ভাবে প্ৰচলিত Day বোৰ, যেনে Valentine day, Mother's day, Women's love, Friendship day আগতে আমি Independence day, Republic day, Teacher's day, Brith day বোৰ হে জানিছিলো ইয়াৰ পাছত আহিল Earth Hour মাৰ্চ মাহৰ শেষৰ শনিবাৰ টোত, April ৰ ২২ তাৰিখে প্ৰথমতে Earth Day হিচাবে পালন কৰিছিল। আজি কালিৰ ল'ৰাছোৱালী আগৰ Day কোষ bore পায়। সময়ৰ পৰিবৰ্তন এইবোৰো নহয় জানো পুৰণা day বোৰ কিমান মানি থাকিব নতুন কিবা এটা তাহাঁতকে লাগে।

এই সময়ে মানুহৰ জীৱনলৈ সুখ-দুখ দুয়োটায়ে কঢ়িয়াই আনে। মহিলা যেতিয়া মহিলাৰ উদাহৰণকে দিব খুজিছো, টিনা আমানী আৰু উষা মিটালৰ কথা নিশ্চয় জানে সকলোৱে মনত পৰিছে নে বাৰু, হয় সেই অভিনেত্ৰী টিনাৰ কথাকে কৈছো, আমানী পৰিয়ালৰ দ্বিতীয় পুত্ৰ অনিল আমানীৰ পত্নী। সেইদৰে উষা মিটাল তীখা সম্ৰাট ৰূপে জনজাত লক্ষ্মী মিটালৰ পত্নী উষাই ১৫ বছৰতকৈয়ো অধিক সময়জুৰি ইণ্ডোনেছিয়াত থকা ইম্পাট কাৰখানা এটা চলাই নিজৰ চিনাকী মজবুত কৰিছে ঠিক সেইদৰে সময়ৰ সোতত বাগৰি অভিনেত্ৰীৰ পৰা টিনাই অনিলৰ ব্যবসায়ত জড়িত হোৱা দেখা গৈছে, যাৰ ফলত ৰিলায়েঞ্চ কমিউনিকেশ্যনৰ অধিক প্ৰসাৰ হোৱা দেখা গৈছে। স্বামীৰ নামেৰে নাম ঠিকনা

কিনা মহিলা নহয়, মানসিক পৰিশ্ৰমৰ বলত নিজস্ব পৰিচয় সৃষ্টি কৰিবলৈ সমৰ্থ হৈছে তেওঁলোক।

সময়ে কঢ়িয়াই অনা দুখ বুলি কলে কৰ্ণাটকৰ অৰুণা চামবগ (Shomblag) নামৰ নাৰ্চ গৰাকীৰ কথা মনত পৰে, ১৯৭৩ চনত Mumbai ৰ Edward Memorial Hospital অত কাম কৰা নাৰ্চ গৰাকীৰ জীৱনলৈ এনে এটা দিন আহিল যাৰ বাবে তাই সুদীৰ্ঘ ৩৭ বছৰ কৰ্মত (Coma) থাকি পাৰ কৰিব লগা হৈছে। অবশেষত অলপতে পিঙ্কি বিৰানী নামৰ এগৰাকী সাংবাদিকে তেওঁক এই অবস্থাৰ পৰা উদ্ধাৰ পাবৰ বাবে উচ্চতম ন্যায়ালয়ৰ কাষচাপে। উচ্চতম ন্যায়ালয়ে সকলো দিশ চাপি জাৰি চোবাৰ পাছত যোৱা মাৰ্চ মাহৰ ৭ তাৰিখে চলিত বছৰ এটা ঐতিহাসিক ৰায়দান কৰে। যিটো ৰায়দানে ভাৰতবৰ্ষত Passive euthanasia প্ৰথম বাৰৰ বাবে সম্মতি প্ৰদান কৰে।

সময়ে মানুহৰ জন্মৰ পৰা মৃত্যুৰ ক্ষণ গনালৈকে এৰি নিদিয়ৈ। U.S.A জৰ্জ বাশ্বিংটন ইউনিভাৰচিটিৰ এজন ডাক্তৰ ডাঃ লক্ষ্মীৰ চাউলাই মৃত্যুৰ আগ মুহূৰ্ত্তৰ ৩০ চেকেণ্ডৰ পৰা ৩ মিনিটৰ ভিতৰত কি হব পাৰে তাৰো ৰিচাৰ্চ কৰিছিল।

মৰিব বুলি নিশ্চিত হোৱা কিছুমান ৰোগীৰ E.E.G. (Electro Encephalo Gram) কৰি সেই সময়ত মগজত কি ধৰণৰ ক্ৰিয়া কৰিব পাৰে তাক জানিবৰ বাবে।

বহুত কলো সময়ৰ কথা। স্বয়ং ভগবান কৃষ্ণই মথুৰাৰ পৰা বৃন্দাবনলৈ গৈছিল কংসই দিয়া সময়টোৰ পৰা নিজকে ৰক্ষা কৰিবলৈ। গতিকে আমি কোন সময় মানি নচলিবলৈ।

সময় সময় বুলি যাতে সময় পাৰ কৰাৰ পাছত ভাবিছো আজিৰ সন্ধিয়াটো মোৰ দেখোন সময়ৰ ওপৰত লিখা কথাখিনিৰ বাবে মেহেৰ ইতৰ ঘৰলৈ যাব লাগিব সন্ধিয়াটো মই মেহেৰৰ কাৰণে সজাই তুলিলো।

প্ৰত্যাশা

পল্লৱী শইকীয়া



TD+ৰ Ground Floor, সন্মিলনভাৱেই চখ থকা মানুহৰ এখন ফুলনিবাৰী আৰু এখন পাচলি বাৰী থাকেই। ৰুগ্মীয়ে তাৰ ব্যতিক্ৰম নাছিল। ৰাতিপুৱা সাত বজাত অল্জন অফিচলৈ যোৱাৰ পাছত বাৰীকেইখনত পাক মাৰি যাদৱক (মানে ৰুগ্মীৰ মালীটোক) ইটো সিটো দিহা পৰামৰ্শ দিয়াটো তাইৰ বহু বছৰৰ অভ্যাস। যদিও তাই বেচকে জানে যে এই ক্ষেত্ৰত যাদৱ তাইতকৈ বহু অভিজ্ঞ। কাৰণ আজি পোন্ধৰ বছৰে সি দুলিয়াজানৰ OIL Colony ৰ বহুতৰ ঘৰতে মালীৰ কাম কৰি আহিছে, তথাপি এইটো তাইৰ নিত্য নৈমিত্তিক কথা।

বাৰীত ইটো সিটো চাই থাকোতে কেইটা বাজিল তাইৰ খবৰেই নাই। তাই ভাবিলে, "আজিচোন গীতাজনী কামলৈ অহাই নাই"। অল্জন আৰু কুহী-পাহীয়ে খাই যোৱা বাচন থিনিও তেনেকৈয়ে পৰি আছে। লৰালৰিকৈ ভিতৰলৈ গৈ তাই Servant Room ৰ calling bell টো কেইবাবাৰো টিপিলে। অলপ পিছতে Servant Room ৰ দৰ্জাখন খোল খালে আৰু গীতাই চিঞৰিলে, "বাইদেউ আহি আছে"। সচাকৈয়ে আহি আছে বুলি কোৱাৰ কেই মূহূৰ্ত মানৰ ভিতৰতে তাই আহি ওলালহি। "ইমান দেৰি কৰিলি কিয়?" অলপ খং কৰিয়েই

ৰুগ্মীয়ে প্ৰশ্ন কৰিলে। "নাই বাইদেউ কালি নতুন TD+ Line ত এটা Birth Day Party আছিল, ৰাতি বহুত হ'ল, ৰাতিপুৱা উঠিব পৰা নাই"। ৰুগ্মীয়ে মনতে ভাবিলে আও তহতৰো Late Night Party ওলোৱা হ'লনে? ৰুগ্মীয়ে গহীন মাতৰে ক'লে, "বাৰু বাৰু হ'ব, কামবিলাক সোনকালে শেষ কৰ, চাৰ আজি দুপৰিয়া সোনকালে আহিব আৰু তোৰ এই ৰাতিপুৱা দেৰিকৈ অহাৰ নাটক খন ঘনাই চলিলে মই কিন্তু ঘৰ খালি কৰাই দিম।" সেই ভাবুকী ৰুগ্মীয়ে গীতাক আজি এঘাৰ বছৰে দি আহিছে, কিন্তু কাৰ্যলৈ আজিলৈকে পৰিণত কৰা নাই। কাৰণ তাই ভালকৈয়ে জানে গীতাজনী এদিন নাহিলেই তাইৰ কি হাহাকাৰ অৱস্থা হয়।

এনেতে ফোনটো ক্ৰিং ক্ৰিং কৈ বাজি উঠিল। গীতাক কামৰ দিহা দি তাই গ'ল ফোনটো উঠাবলৈ। Hello!" ইফালৰ পৰা বন্দিতাৰ মাত, "ঐ, ফোনটো উঠাবলৈ ইমান সময় লাগেনে? কি কৰি আছিলি? পাকঘৰত সোমালিয়েই নেকি? আজি Lunchত কি ৰান্ধিছ?" বন্দিতাৰ উপৰ্যুপৰি প্ৰশ্ন। এনেয়েই তাই বেচ কথকী। বন্দিতা এসময়ৰ ৰুগ্মীৰ সহপাঠী আছিল। দুয়োজনীৰ মাজত বেচ বন্ধুত্ব আছিল। আকৌ বন্দিতাৰ কণ্ঠস্বৰ, "বুজিছ mood টো off হৈ তোলাকে ফোন কৰিলো"। ৰুগ্মীয়ে সুধিলে, "কি হ'লনো তোৰ mood off হবলৈ?" "এ নকবি আৰু এও অফিচলৈ যোৱাৰ পাছত বাৰান্দাত বৈ আছিলো, মোক দেখাপাই neighbour নীহাৰিকা ওলালহি। সেই একেই ওপৰত ওপৰত lecture, যোৱা মাহত সিহঁতক boss ৰ ঘৰত কেইদিন dinnerত মাতিলে, তাই আজি কাক dinner লৈ মাতিছে, সিহঁতৰ কাৰ ঘৰত কেতিয়া dinner ৰ invitation আছে, husband এ তাইক কি surprise gift দিলে। তাইক husband এ বোলে New

Years Day টো ৰাতিপুৱাই surprise gift দি দিয়েই। এইবোৰেই আৰু অন্য কথা একো নাই যেন পাতিবলৈ সংসাৰত। মানে কথাবোৰ শুনিলে মূৰতো গৰম হৈ যায় বুজিছ। কিমান পানীৰ মাছ সেইটোটা জানোৱেই দে চোন"। "হব দে, তাইৰ কথাত মূৰ গৰম কৰি একো লাভ নাই। তাই তেনেকুৱা বুলি চৰেইটো জানে। কথাৰে তোতকৈ ওপৰত থাকিব বিচাৰে আৰু। কি কৰিব, শুনি থাকিব আৰু। উপায়োটো নাই, at least তোৰ neighbour যেতিয়া।" ৰুগ্মীৰ বুজনিত বন্দিতা অলপ ঠাণ্ডা হৈ কথাৰ topic অন্য ফালে সলালে।

এনেতে ৰুগ্মীৰ ঘৰৰ calling bell টো বাজি উঠিল। "এই বন্দিতা কোনোবা আহিছে অ', ফোনতো খণ্ড দে"। বাহিৰলৈ গৈ দেখে মুনু (বৈশালীৰ ঘৰৰ কাম কৰা ছোৱালী) হাতত এটা ডাঙৰ বাতি লৈ বৈ আছে। তাইক দেখি লাজ লাজকৈ ক'লে, "বাইদেউ, আমাৰ বাইদেৱে ছটা কণী খুজিছে। আপোনাক ফোন কৰিছিল, কিন্তু আপুনি বোলে ফোনত কাৰোবাৰ লগত কথা পাতি আছিল, সেই কাৰণে নপালে।" বৈশালী ৰুগ্মীৰ প্ৰতিবেশী। TD+ৰ First Floor ত থাকে। ৰুগ্মীৰ লগত বিশেষ বন্ধুত্ব নাথাকিলেও এনেকুৱা সৰু সুৰা বস্তুৰ আদান প্ৰদান মাজে মাজে চলে। ৰুগ্মীয়ে ফ্ৰিজটো খুলি চালে, দহটা কণী আছে। ছটা কণী উলিয়াই আনি মুনুৰ বাটিটোত ভৰাই দিলে। "বাইদেৱ নো কি বনাব অ' মুনু", ৰুগ্মীয়ে সুধিলে। "জানো cake বনাব নেকি" বুলি কৈ মুনু ওলাই গ'ল। আচলতে ৰুগ্মীয়ে নিজেই আজি এটা cake কৰাৰ কথা ভাবিছিল। কুহী পাহী দুয়োজনীয়ে cake খাই বৰ ভাল পায়। দুয়োজনীয়ে আজি কেইদিন মানৰ পৰা তাইক কৈ আছিল, "মা, cake এটা বনাবাচোন, তুমি বহুতদিন cake বনোৱা নাই। আজি আমি school যোৱাৰ পাছত



এটা বনাবাই কিন্তু। ছটা কণী বৈশালীক দিয়ে দিবলগীয়া হোৱাত তাইৰ পেটে পেটে অলপ খং উঠিল যদিও, পিছ মূহূৰ্ততে তাই আকৌ ভাবিলে ওচৰ চুবুৰীয়া যেতিয়া অলপটো সহায় কৰিবই লাগিব হ'ব আৰু।

চাৰে দহটামান বজাতঅলজন আহিল অফিচৰ পৰা। আহিয়েই সি হৰমুৰকৈ dining table ত বহি ষুগুমীক চিঞৰিলে, "ৰুণ, সোনকালে ভাতটো দিয়া, ভাত কেইটা খায়েই মই কঠালনি well site লৈ দৌৰিব লাগিব, কিবা পাইপ ফাটি গেটেইখন ঝং

লাগিছে, আজি মোৰ ঘূৰি হোতে কিমান দেৰি হয় ঠিক নাই"। "এ হ'ল আৰু তেতিয়াহলে, আজি OIL Market লৈ যাব লাগিছিল বস্তু কেইটামান আনিবলৈ, নহ'ব আৰু তেত্তে"। বিৰক্তিতে ষুগুমীয়ে ক'লে।

বাৰান্দাত বৈ ষুগুমীয়ে অলজন যোৱালৈ চাই থাকিল। গাড়ীখন TD+ৰ কেবুৰীটো ঘূৰি নেদেখা হোৱালৈকে চাই থাকি তাই বাৰান্দাৰ চকী দুখনৰ এখনত বহি পৰিল।

কেতিয়াৰ পৰায়ে অলজনটো তাইৰ ইমান আপোন হৈ গ'ল। তাইৰ মনটো দহ বছৰমান আগলৈ উৰি গ'ল। পঢ়া শুনা, টিউচন, বন্ধু-বান্ধৱী আৰু বহুতো সপোনৰ মাজত ডুব গৈ থাকোতে হঠাতে এদিন মাকে তাইক মাতি ক'লে, "ৰুণ, আমি তোৰ বিয়াৰ কথা ভাবিছো। মানুহ এঘৰ আহিব বিচাৰিছে আমাৰ ঘৰলৈ। ল'ৰাটো আমি বেয়া দেখা নাই। ঘৰ গুৱাহাটীত আৰু Oil India ত চাকৰি কৰে। দাদাই ল'ৰাটোক ভালকৈয়ে জানে। সি ভাল বুলি কোৱাৰ কাৰণেহে আমি আগবাঢ়িব খুজিছো। বাকী তোৰ ওপৰত।

তই ভালকৈ চাই ল। তই যদি ভাল দেখ তেতিয়াহে আমি আগ বাঢ়িম। অন্য একো নাই দেউতাৰ চাকৰিত থাকোতেই বিয়াখন পাতিব পাৰিলে বহুত সুবিধা হয়। তই চিন্তা কৰি চাবি।" মাকৰ কথা শুনি ষুগুমীৰ মূৰটো আচন্দাই কৰা যেন লাগিল। তাইৰ

যেন ভৰিৰ তলৰ পৰা মাটিখন লাহে লাহে নাইকিয়া হৈ গৈছে। তাই লগে লগে কন্দনামুৱা হৈ চিঞৰ মাৰি মাকক কলে, "আৰু মোৰ পঢ়া শুনা কি হ'ব?" লাহে লাহে তাইৰ কান্দোন বাঢ়ি আহে। মাকে তাইক বুজনিৰ সুৰত কয়, "বিয়াৰ পাছত তই কি পঢ়িব নোৱৰিব নেকি? জিনুৱে (ষুগুমীৰ বায়েক) দেখোন বিয়াৰ পাছত ইমান খিনি পঢ়ি শুনি এতিয়া চাকৰিও কৰি আছে।" লাহে লাহে কথাটো কলেজৰ লগৰ বিলাকেও গম পালে। Economics major ৰ তাইৰ লগৰ উম্মী, পূৰ্বী, কমল, দেৱাশীষহতে তাইক "মিচেচ বৰুৱা" বুলি জোকাবলৈ ল'লে। মাজে মাজে অলজনো সিহঁতৰ ঘৰলৈ প্ৰথমতে লগৰ বন্ধু এটাক লৈ আৰু পাছলৈ অকলে আহিবলৈ ললে। ষুগুমীয়েও লাহে লাহে অধীৰ আগহেৰে weekend টোলৈ বাট চাই থকা হ'ল। কোনোবা এটা weekend ত যদি অলজনে কেনেকৈ আহিব নোৱাৰিব বুলি ফোন কৰে তেত্তে তাইৰ একো ভাল নলগা হয়। এনেকৈয়ে এপ্ৰিল মাহৰ এটা দিনত অলজনৰ লগত তাইৰ বিয়াখন হৈ গৈছিল। তেতিয়াৰ পৰা আজি পৰ্যন্ত তাই অলজনৰ মৰমৰ মাজত এনেকৈ ডুব গৈ আছে যে অলজন অবিহনে তাই এক মূহূৰ্তও ভাবিব নোৱাৰে। হঠাতে গেটখন খোলাৰ শব্দত তাই চক্ খাই মূৰ তুলি চালে "বাইদেউ বোৱা মিচিং মেথেলা চাদৰ আনিছো, চাই নেকি? লয় যদি দাম চাম অলপ কম কৰি দিম শেষেই হ'ল তিনিঘোৰ মানহে আছেগৈ আৰু" ষুগুমীয়ে মূৰ জোকাৰি নালাগে বুলি কৈদৰ্জাখন মাৰি ভিতৰলৈ সোমাই আহিল।

যাৱতীয় কাম কাজ অলপমান কৰি তাই বাতৰি কাকতখনত চকু ফুৰালে সেই একেই খবৰ হত্যা, লুণ্ঠন, গণেশগুড়িত বোমা বিচ্ছোৰণ, ছাত্ৰৰ দলে নেতাৰ বাসভৱনত গৈ ঘেৰাও, ছয়

বছৰীয়া নাবালিকাক ষাঠি বছৰীয়া বৃদ্ধৰ দ্বাৰা ধৰ্ষণ, ৰাখীক কোনোবাই চুমা খালে.... ইত্যাদি ইত্যাদি।

তেনেতে বাহিৰত গেট খোলাৰ শব্দ শুনি ষুগুমীয়ে বাতৰি কাকতখন জাপি থৈ এনেয়ে নিজৰ পিন্ধা কাপোৰ কানি খিনি ঠিকে আছেনে নাই এবাৰ আইনাখনত চাই লৈ দৰ্জাখন খুলিবলৈ গ'ল। হাহি হাহি বৈশালী বৈ আছে। হাতত cake ৰ batterটো এটা বাতিত।

সোমায়েই তাই সুধিলে, "এই ষুগুমী তোমাৰ অলপ baking powder হব নেকি?

মোৰ আছিল জানা, কিন্তু একেবাৰে গোটা মাৰি গ'ল, ব্যৱহাৰ কৰিব পৰা অৱস্থাত নাই। আৰু এই মুনুহতে তিতা চামুচ ভৰাই দিয়ে যে বৰ দিগদাৰি"। আছে আহা পাকঘৰলৈ আহা। বৈশালীয়ে জোখমতে টেমাটোৰ পৰা baking powder লৈ চামুচ খনেৰে গোটেইখিনি লৰালে আৰু ষুগুমীককলে, "ষুগুমী তোমাৰ এটা beater আছে নহয়, দিয়ানা এই batter খিনি অলপ মাৰি। সেই কাৰণেই মই গোটেইখিনি উঠাই আনিলো। হাতেৰে কৰাতকৈ beater দি কৰিলে cake টো বহুত soft হয় নহয় জানো, কি কোৱা?" ষুগুমীয়ে ঠিক ঠাক কৰি আনি beater টো মাৰি হাহি হাহি বৈশালীক সুধিলে, "কি হে আজি কিবা আছে যেন পাইছো, cake বনাই মেলি বেলেগ ব্যস্ত দেখোন"। বৈশালীয়ে লাহেকৈ ক'লে, "ও ঠিকেই কৈছা, আজি আমাৰ anniversary"। ষুগুমীয়ে চিঞৰ মাৰি উঠিল, "ইয়ে হয়! মই নাজানোৱেই নহয়, Anyway, Happy Anniversary" বুলি কৈ তাই বৈশালীক সাৱট মাৰি ধৰিলে।" আৰু সুধিলে আজিৰ programme কি?

ঘৰতে নে বাহিৰত কৰবাত যাৱা?" উত্তৰ ত বৈশালীয়ে

ক'লে, "নাই একো programme নাই, ঘৰতেই আৰু দুইটাই মিলি cake



কাটিম, বচ সিমানাই"। বৈশালী
 যোৱাৰ পাছত বুগুমীয়ে ভাবিলে
 আজি তাই cake টো নকৰে কাৰণ
 বৈশালীয়ে নিশ্চয় গধূলী cake
 পঠাবই সিহঁতৰ কাৰণে। অন্য নহলেও
 বৈশালীৰ কেকটোৰ আধাতকৈ বেছি
 contributionটো তাইৰেই। গতিকে
 নপঠোৱাৰ কাৰণেই নাই। সেই
 ভাবিয়েই বুগুমীয়ে কেক কৰাৰ idea
 টো বাদ দিলে আৰু টি.ভি. টো চলাই
 চোফাখনত বহি পৰিল। বাহিৰত বাচৰ
 হৰ্ণৰ শব্দ
 শুনি তাই ঘড়ীটোলৈ চালে, দেৰটা
 বাজিলেই চোন! অ' তাৰমানে কুহী-
 পাহী পালেহিয়েই, তাই লৰালৰিকৈ
 দৰ্জাখন খুলি বাৰান্দালৈ ওলাই গ'ল।
 দুয়োজনী হাঁহি হাঁহি সোমাই আহিল আৰু
 পাহীয়ে আহিয়েই মাকক
 সুধিলে, মা আজি কি বনাইছা?
 Chicken বনাইছানে? আজি cake
 বনালানে?

থোৱা বোৱা শেষ কৰি আজৰি হও
 তেই চাৰিটা বাজিল। অলপ জিৰাই লও বু
 লি বুগুমী বিচনাখনত বাগৰিল। চিলমিলকৈ
 টোপনিটো আহোতেই ফ্ৰিং ফ্ৰিং কৈ
 ফোনটো বাজি উঠিল। বুগুমীয়ে ঘড়ীটোলৈ
 চালে চাৰে পাচটা বাজিবৰ হ'ল। ৬-
 ৩০ৰ পৰা কুহীৰ Maths ৰ
 Tuition আছে। লৰালৰিকৈ ফোনটো
 কাণত লৈ হেল্লো' বুলি কৈ উঠিল। ইফালৰ
 পৰা প্ৰবীৰৰ মাত, বুগুমী আজি ইহঁতক
 টিউচনলৈ মৰ্হেই লৈ যাম দিয়া, ই অন্তৰ্জনে
 well ৰ পৰা মোক ফোন কৰিছিলে,
 তাৰ বোলে দেৱী হ'ব। কুহীক ওলাই
 থাকিবলৈ ক'ব। ফোনটো থৈয়েই তাই
 গীতাক চিঞৰি দুয়োজনীকে দুকাপ গাখীৰ
 দিবলৈ ক'লে। প্ৰবীৰ-মাইনুৰ ছোৱালী
 টিনা কুহীৰ লগত একেলগে পঢ়ে। গতিকে
 টিউচনৰ
 অনা নিয়াটোও সিহঁতে সেইদৰে মিলাই লৈ
 ছে। আজি আচলতে অন্তৰ্জনৰ নিয়াৰ পাল
 আছিল কিন্তু অন্তৰ্জন নাই গতিকে প্ৰবীৰে

নিব লগীয়া হ'ল। এনেকুৱা
 adjustment
 সিহঁত দুঘৰৰ মাজত আজি চাৰিবছৰে
 অকনো আউল নলগাকৈ চলি আহিছে।
 যথা সময়ত প্ৰবীৰ আহি কুহীক
 টিউচনলৈ লৈ গ'ল আৰু পাহীও ওচৰৰ
 ৰিমকীৰ লগত খেলিবলৈ ওলাই গ'ল।
 বুগুমীও ৰাতিৰ ভাতৰ আয়োজনৰ বাবে
 গীতাক দিহা দিবলৈ পাকঘৰত সোমাল।
 গধূলি আঠমান বজাত কুহী
 টিউচনৰ পৰা ঘূৰি আহিল। আহিয়েই তাই
 মাকক সুধিলে,
 " মা আজি বৈশালী আন্টিৰ ঘৰত কিবা
 party আছে নেকি? বহুত হলস্কুল
 শুনিছো। বুমা আৰু আন্টি-
 আংকোলক এটা gift লৈ অহা দেখিছো।
 বুগুমীয়ে একো নামাতিলে। অলপ সময়ৰ
 পাছত এপাকত বাৰান্দালৈ ওলাই গৈ দেখে
 হয় বাহিৰত কেইবাখনো গাড়ী আৰু
 বৈশালীৰ ঘৰত মানুহৰ সমাগম। তাই
 আচৰিত হৈ থৰ লাগি
 অলপ সময় তাতে ৰ'ল। অলপ সময়ৰ
 পাছত তাইৰ সন্নিহিত ঘূৰি আহিল আৰু
 আচল
 কথাটো তেতিয়াহে তাই বুজিলে। তাই লৰা
 লৰিকৈ দৰ্জাখন মাৰি ভিতৰলৈ সোমাই
 আহিল আৰু পাকঘৰত কামত লাগিল।
 তাই যদিও পাকঘৰত সোমাল, তাইৰ কিন্তু
 কোনো
 কামতে মন নবহিল। গীতাক কামৰ
 দিহা দি বেড ৰুমলৈ আহি বিচনাখনত পৰি
 দিলে। বিতৃষ্ণাত তাইৰ মন ভৰি গ'ল,
 ভাবিলে মানুহনো ইমান এনেকুৱা থাকেনে?
 মিছা কথা কোৱাৰোঁটো এটা সীমা
 থাকিব লাগে। এইবোৰ
 ভাবি পৰি থাকোতেই কলিং বেলটো বাজি
 উঠিল। বুগুমীৰ উঠি যাবলৈ মন নগ'ল।
 গীতাক কোন আহিছে চাবলৈ কৈ বিচনাতে
 পৰি থাকিল। অলপসময়ৰ পাছত অন্তৰ্জন
 সোমাই আহিল। সি বুগুমীক ক'লে, "কি
 হ'ল শুই আছে যে? বুগু আজি ভাতটো
 সোনকালে খাই শুই থাকিম দেই, বৰ

ভাগৰ লাগিছে। মই গাটো ধুই লও, তুমি
 পটককৈ মোলৈ চাহ একাপ কৰি আনা।
 চাহকাপ অন্তৰ্জনক দি বুগুমী ভাত
 থোৱাৰ ব্যৱস্থা কৰিবলৈ পাকঘৰলৈ গ'ল।
 ওপৰৰ 1st floor ৰ পৰা Eric
 Clapton ৰ এটা সুন্দৰ ইংৰাজী গানৰ
 কলি তাইৰ কাণত পৰিছিলি "You are
 wonderful tonight"।
 থোৱা বোৱা শেষ কৰি কুহী পাহী শোৱাৰ
 পাছত বুগুমীয়ে ৰাতিপুৱা মুনুৱে কণী
 নিয়াৰ পৰা ৰাতি party টো লৈকে
 সকলো কাহিনী অন্তৰ্জনক ক'লে। অন্তৰ্জনে
 সকলো শুনাৰ পাছত হাঁহি এটা মাৰি
 ক'লে বাদ দিয়ানা,
 কিনো এই সৰু সৰু কথাবোৰ ইমান ভাবি
 থাকা। এনেয়েও সি সকলোবোৰ কথা বৰ
 সাধাৰণ ভাবে লয়। বুগুমীয়ে পিচে কথাটো
 অন্তৰ্জনৰ দৰে ইমান
 সহজে লব নোৱাৰিলে।

তেতিয়া ৰাতি ঘাৰটা বাজিছে।
 অন্তৰ্জন শুবলৈ বুলি বিচনাতে পৰিল। বুগুমী
 কিন্তু শুব নোৱাৰিলে। তাই লাহে লাহে
 ফ্ৰিজটোৰ ওচৰলৈ আগবাঢ়ি গ'ল আৰু
 ফ্ৰিজৰ দৰ্জাখন খুলি কণী চাৰিটা ওলিয়াই
 আনিলে cake এটা কৰিবৰ বাবে ..



উপলব্ধি

কবী শৰ্মা



খপজপকৈ সাৰ পাই ঘড়ীটো চাই

দেখিলো ছয় বাজি পাৰেই হৈ গ'ল। টিফিন বনাবলৈ দেৰি হ'ল বুলি মুখেৰে ভোৰ-ভোৰাই উঠি আহিবলৈ লওঁতেই এখেতে মাত লগালে- “হে'ৰা ক'লৈ উঠি গৈছা, আজি শুক্ৰবাৰ অফিচ নাই।” তেতিয়াহে মোৰ খেয়াল আহিলে যে যোৱাকালিতো বৃহস্পতিবাৰ আছিলে। নিজকে নিজে কোৱাৰ দৰে কবলৈ আৰম্ভ কৰিলো- “ছেঃ এনেয়ে মিছাতে উঠি টোপনিটো ভাঙি দিলো। তাতকৈ অলপ সময় শুৱয়ে পাৰিলো হেতেন। এতিয়াতো আৰু বাগৰি থাকিলেও টোপনি নাহে।”

তাকে শুনি আমাৰ এওঁ আকৌ কবলৈ আৰম্ভ কৰিলে- “উঠিলা যদি উঠিলা আৰু। একো নহয় দিয়া। আমাৰ কাৰনে আজি ‘টেপ্তী কিবাকে’ বনোৱাচোন।”

‘টেপ্তী কিবা’ৰ কথা শুনি বিচনাৰ পৰা উছাট মাৰি উঠি গুছি আহিলো। মোৰ লগত একেলগে পঢ়া সেই শেৱালী, নিয়তিয়ে ‘অৰ্দ্ধাৰ-অৰ্দ্ধাৰ’ বুলি কৈ কটত দিনটো পাৰ কৰিছে। মই একেখন আইনকে পঢ়ি ‘অৰ্দ্ধাৰ-অৰ্দ্ধাৰ’ কৰাটো দূৰতেই হেঁতা কেৰাহীকেই ‘ইয়ৰ অনাৰ’ বুলি দিনটো সাৱটি থাকিব লগা হৈছে।

এওঁলোক দেখোন বিচনাৰ পৰা উঠি অহাই নাই। এই বুলি আগফালৰ ৰুমৰ চোফা খনতেই বাগৰি ললো। কিয়জানো,

হয়তো অকলে ৰুমটোত থকাৰ কাৰনেই নেকি, দেউতাই কোৱা সেই সময়ত মোৰ সাধু সাধু লগা কথা কিছুমান মনলৈ আহিব ধৰিলে। তেতিয়া মই ছাগৈ ক্লাচ ফ'ৰ বা ফাইভত পঢ়ো। দেউতাই বাতৰি কাকত এখন পঢ়ি আছিলে। কাকত খনত থকা আৰিয়ান মানুহ এজনৰ ফটো এখন দেখুৱাই আমাক কৈছিলে- আৰৱত খুউব তেল আছে। আৰু তাত কাম কৰা মানুহ বিলাকে লাখত টকা উপাৰ্জন কৰে, কিবা কিবি ইত্যাদি। তাকে শুনি দেউতাক মই বহুত প্ৰশ্ন কৰিবলৈ আৰম্ভ কৰি দিছিলো। আৰু দেউতাৰ সেই সাধু সাধু লগা উত্তৰ বোৰত এনেকুৱা লাগিছিল মই যেন এতিয়াই উৰি আহি আৰৱত থকা মানুহ বোৰক চাই যামহি! বহুত সময়ত মোৰ বহুত কথাৰ উত্তৰ দেউতাই দিব নোৱাৰি অৱশেষত কৈছিলে- “সেই কাৰণে মই তহঁতক ভালকৈ পঢ়িবলৈ কওঁ, যাতে নিজেই চাকৰি কৰিবলৈ পাৰ’ তাতৈ গৈ।”

কিন্তু সময়ত বিদ্যাৰ ৰথখন মধ্যম গতিত চলিবলৈ আৰম্ভ কৰিলে। সেয়েহে, পঢ়াশালীৰ পৰীক্ষাত বিদ্যাদেৱী ইমান সু-প্ৰসন্ন নহ'ল-নিজেই আৰৱলৈ আহি চাকৰি কৰিব পলাকৈ। সেয়েহে, স্বামীয়ে চলোৱা ৰথখনতেই আৰামকৈ বহি আৰৱ পালোহি ভাগ্যৰ পাকচক্ৰত।

হঠাৎ, ক্ৰিং ক্ৰিং ফ'নৰ শব্দ পাই ভাবি থকা কথা বিলাকৰ পৰা নিজকে মুকলি কৰি ফ'নটো ধৰিবলৈ উঠি গ'লো। কাহঁ এটা মাৰি মাতটো যিমান পাৰি কোমল কৰি লৈ হেল্ল'ৰে আৰম্ভ কৰি কথা পাতি শেষ কৰিলো।

বিল্ডিঙৰে বৰুৱানী বাইদেউ আছিলে। ল'ৰাটোৰ জন্মদিন। সেয়েহে দেওবাৰলৈ ‘ভজন’ এফাঁকি ৰাখিবলৈ বিচাৰছে বিল্ডিঙৰ মহিলা কেই গৰাকীৰ মাজতেই।

বিল্ডিঙত আমি ‘ভজন’ গাবলৈ মাত্ৰ পাঁচ জনীহে আছে। সেই কাৰণে পাৰিলেও নোবাৰিলেও প্ৰত্যেকেই একো একোটাকে গাবলৈ লাগে। সেয়ে ভজন এটা শিকি থওঁ বুলি কম্পিউটাৰটো অন কৰি ভজন এটা বিছাৰি ললো। নিজে এবাৰ পাৰো নে নাই চেষ্টা কৰি চাওঁ বুলি গাবলৈ আৰম্ভ

কৰিলো... “কৃষ্ণ জয়, কৃষ্ণ জয়.....।” দুঘাৰি গাবলৈ লৈ শেষ হবলৈ নাপালেই। এওঁ মাত লগালেই নহয় “হে'ৰা চাহ একাপ দিয়া। তোমাৰ এই ভজন ফাঁকি বৰ শুৱলা হৈছে বুজিছা, একদম মাতটো কুলি কেতেকীৰ নিচিনা নহয়। তুমি পিচে এটা কাম কৰা আজি আৰু গাবলৈ নাপালে। দেওবাৰে আমাক অফিচ স্কুল পঠিয়াই লগে লগে তুমি তোমাৰ ভজন প্ৰেক্ষিচ আৰম্ভ কৰি দিবা। পাচে ল'ৰাটোৰ কানত কপাহ অলপমান সুমুৱাই দিব নাপাহৰিবা। সি বেছেৰা দুবছৰীয়া ল'ৰা- তোমাক মনে মনে থাকিবলৈকো কব নাজানিব।

এওঁৰ কথা শুনি খঙতে আকৌ ভোৰ ভোৰাবলৈ আৰম্ভ কৰিলো- “এহ গান এটাও গাব নোৱাৰা হ'লো। ঠাট্টা মক্ষৰা আৰম্ভ কৰি দিয়েই।”

দিনটোৰ চাহ নাস্তা, ভাত পানী হোৱাৰ পাচত আমি আটাইকেইটা ফুৰিবলৈ বুলি ওলাই গ'লো। বতৰটো ভাল কৰা কাৰণে সাগৰৰ পাৰতেই অলপ সময় কটাওঁ বুলি ল'ৰা ছোৱালী কেইটাক খেলিবলৈ তাতেই এৰি দি আমি দুয়ো শিল এচটাতৈ বহি দিলো। সেইদৰে বহি থাকোতে দেউতাই কোৱা সেই আৰৱৰ সাধু সাধু লগা কথা বোৰে মোক আকৌ বাকৰুদ্ধ কৰি পেলালে। এসময়ত খুউব চাবলৈ হেঁপাহ কৰা সেই ঠাই খনতেই আজি সময়ৰ লগত খোঁজ পেলাই আহি পালোহি। তাৰ সুবিধাতেই বহু নেদেখা দেখিলো, নোপোৱা পালো। কিন্তু নিজৰ দেশৰ মাটিৰ নিচিনা নিজত্ববোধ ক'তো নাপালো। সেয়ে, সময়ে সময়ে নিজৰ বুলি অসমীয়া কেইজনকেই বিচাৰি লৈ কাষ চাপিলো। বাপতি সাহোন বিহুটোক সদায় অসমীয়া কেইজনৰ মাজত জীয়াই ৰাখিবলৈ চেষ্টা কৰিলো।

বহু সময়ত বহু ঠাই ফুৰিবলৈ সক্ষম হ'লো। কিন্তু ঘৰৰ কাষৰ সেই ৰঙাকৈ ফুলি থকা শিমলু জোপা, সেই মদাৰ জোপা নাহৰ-তগৰৰ সেই বহাগৰ সুবাস, তলসৰি পৰি থকা বকুল- শেৱালী জোপা, ফল ভৰি ভৰি থকা আম বেগলছ কেই জোপা ক'তো নেদেখিলো।

এইবোৰ ভাব উপলব্ধি কৰি
থাকোতে কেতিয়ানো মুখৰ পৰা ভাঁহি
আহিলে গমেই নাপালো সৰুতে পঢ়া
কবিতা এ ফাঁকি

“গুৱনি আমাৰ গাওঁখন অতি
গুৱনি গছেৰে ভৰা,
ডাল ভৰি ভৰি ফল-ফুল লাগে
কত’ পাওঁ তলসৰা।”

আকাশ চুব খুজিছে ছোৱালীবোৰে

দেবাহুতি দাস

অসমীয়া সাপ্তাহিক সাদিনৰ প্ৰতিবেদন।
Matric, Higher Secondary সবতে
Topper ছোৱালী, আনকি I.A.S আৰু
I.I.T Entrance তো। আজি ২০
বছৰমানৰ পৰাই ছোৱালী বোৰ ল’ৰাতকৈ
(কাচিং হে ল’ৰা দেখা যায়!) আগবাঢ়ি
আছে- আনকি Passing Percentage
ৰ ক্ষেত্ৰতো। সচাকৈ মন প্ৰাণ উৎফুল্লিত
কৰি তোলা খৱৰ। আৰু কিমান গুনিম
Eve teasing ৰ ঘটনা, যৌতুক আৰু
বোৱাৰী হত্যাৰ ঘটনা। প্ৰখ্যাত বঙালী
সাহিত্যিক শঙ্কৰে লিখিছিল- “জীৱনৰ যাত্ৰা
য’ৰ পৰা আৰম্ভ, সেই উৎসমূলতেইতো
হৈছে নাৰীৰ নিদাৰ্ণ দেহ যন্ত্ৰনা।
তাৰপিছত বিৰহ, বৈধব্য, শোক আদি বাদ
দিও কত কিমান ভীষণ বেদনা সংসাৰ
পথৰ অলিয়ে গলিয়ে নিৰীহ নাৰীৰ কাৰণে
অপেক্ষা কৰিছে। অসহনীয় দুখক সহনীয়
কৰি তোলাৰ নীৰৱ সাধনাৰ ক্ষেত্ৰত
প্ৰতিখন দেশৰ মাতৃ, পত্নী, ভগ্নী আৰু
কন্যা সকল পুৰুষতকৈ অনেকগুণে
আগুৱাই আছে।” কিন্তু আৰু কিমান দিন!
মনুষ্য দিনৰে পৰা নাৰী জাতিক অবলা-
দুৰ্বলা কৰি সদায় ঘৰৰ চাৰিবেৰৰ মাজতে
আবদ্ধ কৰি আহিছে। লাউ সদায় পাতৰ
তল, নাপায়, নকৰে আদি এহেজাৰ এটা
নিয়মেৰে ছোৱালীবোৰক দমাই থৈ অহা
হৈছে। কিন্তু সময় সদায় একে নাথাকে।

আজিৰ নাৰী আগবাঢ়িছে আৰ্থিক
স্বাৱলম্বীতাৰ দিশে। অৰ্থনৈতিক
স্বাধীনতাই হৈছে সকলো প্ৰকাৰ স্বাধীনতাৰ
দূৱাৰদলি। Now the time is ours।
মোৰ অন্যতম প্ৰিয় সাহিত্যিক প্ৰয়াত
শীলভদ্ৰাই “সাতসৰী” ৰ কোনোবা এটা
সংখ্যাত লিখিছিল যে-আজি পঞ্চাশ বছৰ
মান আগৰ পৰা অৰ্থাৎ ৫০ ৰ দশকৰ
পৰাহে ছোৱালী বোৰে মুকলিকৈ পঢ়িব
পাৰিছে আৰু এই পঞ্চাশ বছৰৰ ভিতৰতে
সকলো দিশতে তেওলোকে ইমান বেছিকৈ
আগুৱাই গৈছে যে ২০৫০ চন মানত
সামাজিক ক্ষেত্ৰত এক বৈপ্লৱিক পৰিবৰ্তন
হোৱাতো একো আচৰিত কথা নহব। উস্
সচানে! উস্ সচাকৈয়ে আমি স্বচক্ষে দেখা



পাম নে সেই যুগান্তকাৰী পৰিবৰ্তন? এয়া
কি, মোৰ ভিতৰৰ “মই” টোৰ যেন পাখি
গজিবলৈ ধৰিলে! মই লাহে লাহে সপোনৰ
ৰাজ্যখনলৈ আগুৱাই গলো--- Time
Machine ত উঠি!!

এটা সুদৃশ্য ঘৰত আলোক আৰু মই বহি
আছো। আমাৰ দেহত বয়সৰ চাপ। আমাৰ
ছোৱালী হিয়া অফিচৰ পৰা আহি আমাৰ
লগতে বহিছে। তাইৰ ভাৱঅৱয়বত
আত্মবিশ্বাসৰ প্ৰাচুৰ্য্য। জোঁৱায়ে মুখত হাঁহি
ফুটাই আমাক চাহ কফি যতনাইছে। কফি

কাপত চুমুক দি হিয়াই কৈ উঠিল- ইমান
বকৰাজ কফি বনাইছা যে, দিনতো কি কৰি
থাকা ঘৰত?--- আৰে এই কথাষাৰ ইমান
শুনা শুনা লাগিছে!!!--- ওঁ, মনত পৰিছে,
বিয়াৰ ১০ বছৰ মানলৈ এই বাক্যষাৰি
আলোকে মোৰ ওপৰতে প্ৰয়োগ কৰিছিল।
আত্মতৃপ্তিৰ হাঁহি এটা মোৰ মুখত খেলাই
গ’ল।

এইবাৰ আমি আকৌ বেলেগ এটা ঘৰত।
Bedroom ৰ পৰা চোন কৰ্শ বাক্যবাণ
উফৰি আহিছে। কিনো হ’ল চাবলৈ উঠি গৈ
দেখিলো বোৱাৰীৰ বাক্যবাণত জৰ্জৰিত
মোৰ পুত্ৰ জয় বিমৰ্ষবদনে এচুকত থিয় হৈ
আছে। দোষ- দাষ্টিং কৰোতে হেনো
বোৱাৰীৰ অফিচৰ কাগজ পত্ৰ ইফাল

সিফাল
কৰিলে।
মোৰ বুকুখন
হাহাকাৰ
কৰি উঠিল।
হে ভগৱান,
এয়া মই কি
দেখিছো!!!
পুত্ৰ ব্যথাত
মই ধৰফৰাই
উঠিলো।
মা... মা...
মই Home
Work
কৰিম...
Two
Lines
Down

And Join A Bridge
Gives The Letter H

H for huh huh huh---H for
hen, hat, horse জয়ৰ চিঞৰত মই
সম্বিং ঘুৰাই পলো। উঃ ৰক্ষা, মোৰ ল’ৰা
মোৰ লগতে আছে। মই তাৰ Home
Work Copy উলিয়াই ল’লো।



সেয়ে মোৰ কোনো খেদ নাই

শ্ৰীমতী হিৰণ্য দত্ত

ঢোল পেঁপা গগনাৰ মাত শুনা নাই
সুৰদী কেতেকী কুলি ক'তবা হেৰায়
আই অ লাৱনী সেউজী মোৰ অসমী
কেঁচা মাটিৰ গোক দেখো মই পোৱা নাই
ক'ত আছে ক'ত পাম কপৌ তগৰ নাহৰ
ক'ত পাম সুশীতল লুইতৰ বা
বসন্তৰ ৰূপ ৰস শ্যামল সৌৰভ
নৈয়ে জানে প্ৰাণহৰা ৰূপ অপৰূপা
অসমৰ পথাৰত ঢুলীয়াৰ চেৰে চেৰে
ককাল ভাঙি নাচি থকা নাচনীহঁতৰ ছবিখন
ঘনে ঘনে আহিছে মনলৈ
মৰমৰ দীঘ দি চেনেহৰ বানী বৈ
হেপাহৰ আচুৰে বোলোৱা প্ৰাণৰে কিছুমান
খনি
পাম জানো আজি বিচাৰিলে
দেউতাৰ পদূলিত গোন্ধাইছে মধুৰী বুলি
শুনা নাই হুচৰিৰ সুমঙ্গল ধ্বনি
তথাপিও মোৰ দেখো দুঃখ লগা নাই
হে মোৰ শ্যামলী অসমী জননী
কিয়নো বহুদূৰ সুদূৰৰ এইখন কুৱেইট
ভূমিত
এমুঠি সন্তানে তোমাক মাতে ৰিঙিয়াই
বেশে ভূষাই মিলি জুলি মৌ মাত মুখে আনি
চেনেহৰ ৰঙালী বিহুটি পাতিছে সবাই
পাইছো ইয়াতো মই মোকোহ হিয়াই হিয়াই
ইয়াতো যে অসমৰ গোক পোৱা যায়।
সেয়ে মোৰ কোনো খেদ নাই!

(উত্তৰ লক্ষ্মীমপুৰত স্থিত বিশিষ্টা লেখিকা
শ্ৰীমতী হিৰণ্য দত্ত ১৯৯৯ চনত কুৱেইটলৈ
আহোতে ৰঙালী বিহুৰ সময়ত ওপৰোক্ত
কবিতাটো লিখিছিল।)



মাথো অলপ অৱসাদৰ ক্লান্তি

মৌচুমী শৰ্মা

তোমাৰ মুখত বোলে আছিল এমোকোৰা
হাঁহি, নাজানিলে কোনেও
সেয়া যে বিদায়ৰ প্ৰাকমূহূৰ্ত্তত,
তোমাৰ অৱসাদৰ আঁৰত লুকা ভাকু খেলা
বিষাদ আৰু আচ্ছন্নতাৰ সতে খুঁজা
জীৱন ৰনৰ অস্তি ধেমালি।
তুমি লুকাই গলা কিন্তু তুমি নুনুমালা
চোৱা, সেই ধকধকীয়া বগা কাপোৰখনে
তোমাক আৰু জ্বলাই তুলিলে ॥
সেয়েহে
যেতিয়াই হাতত কলম তুলি ল'লো
তুলিকাত নিগৰি আছিল তোমাৰেই কবিতা
আহিছিলো এবুৰু আশাৰ চৌপোল বান্ধি
জীৱন নাটৰ এই নতুন মঞ্চলৈ,
তুমি হাঁহিছিলো,
তুমি কথাত ৰসৰ সাগৰ বোৱাইছিলো,
কৃষ্টিত সৃষ্টিৰ তুমি ৰং সানিছিলো পিছে
এৰি গলা অভিনয় আধাতেই এৰি
স্মৃতিয়ে আজিও আছে তোমাৰ কথাকে কৈ॥
তুমি নাই
এইবাৰ বসন্তই আমাক আকৌ সোঁৱৰাব,
কিন্তু হৃদয়ৰ কোনোবা কোনত থকা
তোমাৰ স্মৃতিবোৰে জীপাল হৈ যেন আমাৰ
কাপত চিঞৰি চিঞৰি কব
“চোৱা মই আছো
এই মৰুৰ দেশত লালিত পালিত অসমী
আইৰ কোমল কোলাত
তোমাৰ লগতেই আছো,
মাথো অলপ অৱসাদৰ ক্লান্তি ॥”

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