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Articles Published in Books

1. Dr. Mamoni Mahanta

Gandhi's views on religion with special reference to his daily life- A study.

Gandhi : The Essence of Truth and Non-Violence : *A book containing a compilation of selected research papers contributed by various scholars on the topic of Gandhian philosophy edited by Dr. Bijoy Sarmah and published by Gandhian study centre, JDSG College, Bokakhat*

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Gandhis views on religion with special reference to his daily life : A Study

Dr. Mamoni Mahanta

*Assistant Professor
Department of History
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Introduction:

"Religion is a matter of the heart. No physical inconvenience can warrant abandonment of one's own religion". M.K. Gandhi.

Religion embraces the totality of men's activities and personality. He believed that a society in an exclusively religious life without human concerns would not be worth living. Mahatma Gandhi was the most outstanding figure of the twentieth century. He occupies a unique place as a leader of the people of our country.

GANDHI : The Essence of Truth and Non-Violence

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He also occupies an important place as a religious thinker. Gandhi had a very broad view regarding religion. According to him, "you must watch my life, how I eat, sit, talk and behave in general. The sum total of all these in me is my religion". By religion Gandhi did not mean only believe in God. His view on religion was very secular in nature. He wanted to apply his philosophical and religious principles in his day to day life. He advocated the principles of equality

A Firm believer in God :

Gandhi was a firm believer in God. He claimed to have a living faith in the abiding presence of God for him. God is an unseen power. In his own words, "To me God is truth and love; God is ethics and morality; God is fearlessness. God is source of love. God is source of light. God is consciousness." From these expressions we can understand his indomitable faith in the living God who provides everything in the universe.

Religion has a great impact on human society. Faith is the foundation of every religion. Gandhi says, "Faith is nothing but a living, wide awake consciousness of God within." In his views true religion consists of having faith in God living in presence of God. It means faith in future life, in truth and ahimsa. For him living faith in God means acceptance of brotherhood of mankind. Gandhi supported two different notions of reality that helped in correctly judging the faiths of various religions. He believed in twin doctrine of satya (truth) and ahimsa (non-violence). These

two principles helped Gandhi in evolving comprehensive views of religion. Gandhi sought truth and found it identical with love, non-injury or non-violence. Thus, for Gandhi, there is no religion other than truth. Truth is absolute. Gandhi refused to make any compromise with truth on the grounds of reasons of politics or state. He regarded truth to be higher category than even swaraj.¹

Religious Influence on Gandhi :

Gandhi imbibed his religious outlook from the very early life. The saintliness of his mother greatly impressed him. His mother Putlibai, a lady of most devout temperament, influenced his religious thoughts. "The outstanding impression" says Gandhi, my mother has left on my memory is that of saintliness". She was deeply religious. She would not think of taking her meals without daily progress. In his childhood, his father, though a Vaishnava, was frequently visited by Jain monks, Musalman and Parsi friends with whom he discussed their respective faiths, always listening to them with respect and interest. Gandhi learnt Ramayana from his family background. The recitation of Ramanam, the listening to the reading of Tulsidas's Ramayana and the Bhagavat Gita and the stories of shravana and Harichandra, inculcated in him a deep conviction in the supremacy of truth as the essence of all morality.²

Sanatani Hindu :

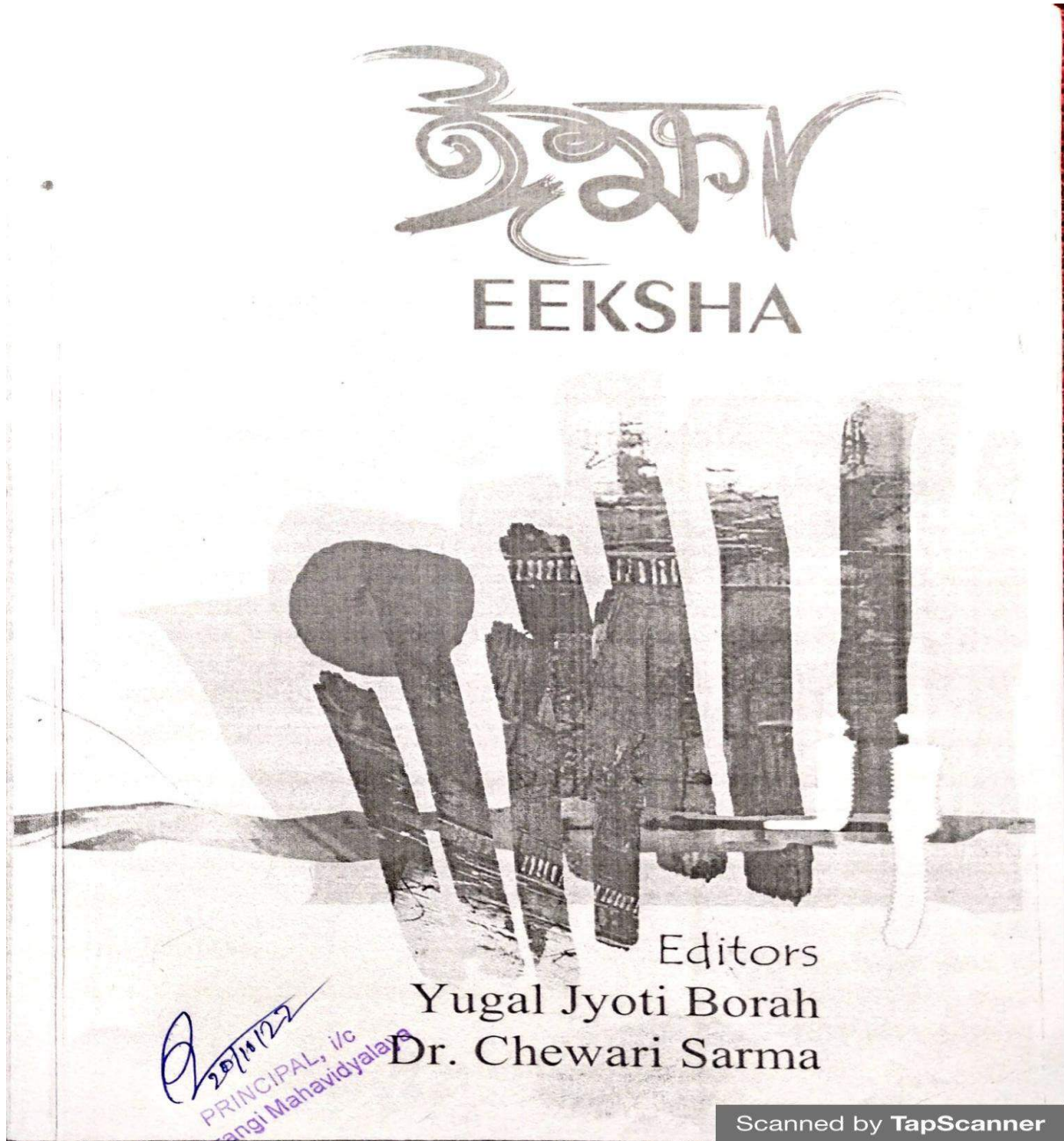
Mahatma Gandhi initially called himself a Sanatani Hindu. Hinduism according to him is the most tolerant and liberal religion.

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2. Dr. Mamoni Mahanta

Political Condition of Kamrupa at the time of Advent of Sui-Ka-Pha



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Political Condition of Kamarupa at the Time of the Advent of Sui-Ka-Pha

Dr. Mamoni Mahanta

The whole Brahmaputra valley was disintegrated at the time of the advent of Sui-Ka-Pha to this region. After the decline of Pala dynasty in the middle of the 12th century A.D. the glory of the ancient Kamarupa was declined and a new kingdom named Kamata was established. The political history of Kamarupa at the time of advent of Sui-Ka-Pha e.g. in the beginning of 13th century was a disintegrated one due to repeated invasion of the Muhammedans from west and Tais from the east. Bornodi was the western boundary of Kamarupa at that time which is known from a stone inscription named Kanai Borosi Bwoa found near North Guwahati where it is mentioned that the Muhammedan expedition under Muhammed Bin Bukhtiyar was completely devastated in Assam in 1206 A.D. The second Muhammedan expedition under Ghiyasuddin Iwaz Khalji was also ended in failure (1227 A.D.) But in the third expedition under Nassiruddin in 1228 A.D. the king of Kamarupa (Prithu) was defeated and killed. In his place one successor was appointed on the condition of paying an annual tribute. But as soon as Nassiruddin left Assam the king of Kamarupa declared himself independent. Even before the coming of

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the Shans there were the ancient kingdoms of Kamarupa, the kingdoms of Morans, Borahis, Chutias, Tripura, Manipur, Kachari, Hirimba¹ and the independent chiefs or landlords called as Bhuyans. Dr. Padmeswar Gogoi in his book, "The Tai and the Tai Kingdoms", gives us a description of the then political or territorial divisions of Assam from an authentic transcript copy of an old Assamese manuscript named Borgohain Vansavali.²

The Kingdoms of Brahmaputra Valley:

The Chutia Kingdom:

As a result of frequent Muhammdan invasions the king of Kamarupa lost his control over eastern part of the kingdom where in the Sadiya region Chutiyas became powerful during the reign of their most powerful king Dharmadhaj Pal who was said to have ruled from 1210-1250 A.D. Ney Elias in his book "History of Shans" and in the "Chutia Jatir Buranji" it is mentioned that when Sui-Ka-Pha entered the Brahmaputra valley Kossi was the king of the Chutias.⁴ Kossi belonged to the ancient Chutia dynasty, whose founder was Asmavinna, the descendants of whom ruled in the western side of Udaigiri hill with Sri Luhit (across the Brahmaputra) as its capital.⁵ The Chutia kingdom of Sadiya was bounded on the west by the river Sisi, a tributary of Subansiri, on the west by the Brahmaputra, on the north by the hills and on the south by river Buridihing.⁶ After the death of Dhirmarayan alies Dharmadhaj Pal, the Chutiya kingdom was annexed to the Ahom kingdom in 1523 A.D.

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Paryatan byobosthaponat dakshata Bikash

ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ স্নাতক মহলাত নতুনকৈ প্ৰবৰ্তন হোৱা পছন্দভিত্তিক
মান ব্যৱস্থা (CBCS) SEC-II ৰ চতুৰ্থ অথবা ষষ্ঠ বাৰ্ষিকিকৰ দক্ষতা
নিৰ্ণায়ক (Skill based) পাঠ্যক্রম অনুসৰি যুগত কৰা পাঠ্যপুথি

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Internal Assessment Mark as per rules of the Dibrugarh University.		Marks 10

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আগকথা

ডিব্ৰুগড় বিশ্ববিদ্যালয়ে ২০১৯ বৰ্ষৰ পৰা কাৰ্যকৰী হোৱাকৈ স্নাতক মহলাত CBCS পাঠ্যক্রম প্ৰবৰ্তন কৰিছে। সেই অনুসৰি কলা, বিজ্ঞান, বাণিজ্য এই তিনিওটা শাখাৰ ছাত্ৰ-ছাত্ৰী সকলৰ উপযোগী হোৱাকৈ চতুৰ্থ যাদ্ৰাসিক আৰু ষষ্ঠ যাদ্ৰাসিকৰ সন্মান আৰু সাধাৰণ বিষয়ৰ সকলো ছাত্ৰ-ছাত্ৰীৰ উপযোগী হোৱাকৈ Skill Enhancement Course (SEC) ৰ অধীনত “পৰ্যটন বাৰস্থাপনাত দক্ষতাৰ বিকাশ” (Skill Development for Tourism Management) নামৰ এখন কাকত প্ৰস্তুত কৰি উলিয়াইছে। বৰ্তমান সময়ত পৰ্যটনৰ বাঢ়ি অহা ক্ষেত্ৰখনৰ প্ৰতি লক্ষ্য ৰাখি ডিব্ৰুগড় বিশ্ববিদ্যালয়ে এই পাঠ্যক্রম প্ৰস্তুত কৰিছে। এই নতুন পাঠ্যক্রমৰ লগত চিনাকি হ'ব পৰাকৈ ছাত্ৰ-ছাত্ৰীসকলৰ কাৰণে পাঠ্যপুথিৰ অভাৱ। সেয়েহে চতুৰ্থ যাদ্ৰাসিকৰ সন্মান পাঠ্যক্রমৰ আৰু ষষ্ঠ যাদ্ৰাসিকৰ সাধাৰণ পাঠ্যক্রমৰ ছাত্ৰ-ছাত্ৰীসকলৰ বাবে কাকতখন সামৰি এই পাঠ্যপুথিখন প্ৰণয়ন কৰা হৈছে। পাঠ্যক্রমখনে যোগাযোগৰ কেইবাটাও গুৰুত্বপূৰ্ণ দিশ সামৰি লৈছে। যোগাযোগ প্ৰক্ৰিয়া, লিখিত যোগাযোগ, মৌখিক যোগাযোগ আদি বিষয় সমূহৰ জৰিয়তে ছাত্ৰ-ছাত্ৰীসকলৰ জ্ঞান বৃদ্ধি কৰিব বুলি আশা কৰিব পাৰি। আমিও পাঠ্যক্রমখনৰ আটাইকেইটা গোট সামৰি ছাত্ৰ-ছাত্ৰীসকল উপকৃত হ'ব পৰাকৈ গ্ৰন্থখন প্ৰস্তুত কৰিবলৈ চেষ্টা কৰিছোঁ। পাঠ্যপুথিখন কোনো গৱেষণাধৰ্মী গ্ৰন্থ নহয়। মাত্ৰ হাততে পোৱা কিছু গ্ৰন্থ, আলোচনী, বাতৰি কাকত আৰু ইণ্টাৰনেটৰ সহায় লোৱা হৈছে। কোনো কোনো লেখক-লেখিকা আৰু আমাৰ বন্ধু-বান্ধৱৰ পৰা পোনপটীয়া সহায় লোৱা হৈছে। তেখেতসকলে আমি কৃতজ্ঞতা আৰু আন্তৰিক শ্ৰদ্ধা নিবেদন কৰিলোঁ।

অনিচ্ছাসহেও পাঠ্যপুথিখন লিখি উলিয়াওঁতে বৈ যোৱা অনাকাঙ্ক্ষিত ভুল ভ্ৰুটিবোৰ শিক্ষক-শিক্ষয়িত্ৰী, ছাত্ৰ-ছাত্ৰী আৰু পঢ়ুৱৈ সমাজে আঙুলিয়াই দিলে আমি সেইবোৰ পৰৱৰ্তী সংস্কৰণত সংশোধনৰ ব্যৱস্থা কৰিম।

গ্ৰন্থখন লিখিবলৈ আমাক তাগিদা দিয়া মহাবীৰ প্ৰকাশনৰ স্বত্বাধিকাৰ আৰু প্ৰতিষ্ঠানটিৰ কৰ্মচাৰীসকলৰ কৃতজ্ঞতা আৰু ধন্যবাদ জ্ঞাপন কৰিছোঁ।


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ড° মামণি মহন্ত
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