

Souvenir

On 3rd foundation day

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VK AICYAM

Vivekananda Kendra Academy For Indian Culture, Yoga And Management
Bhubaneswar

ସ୍ମୃତିଚାରଣ...



Bhumi Poojan By Mnaneeya
A.Balakrishnan Jee Vice President VRM&VK



Soura Workshop 2015 1st Activity By AICYAM



3 Day Conf Indian Ethos In
Contemporary Management 2016



Juanga Workshop 2017



Inauguration Union Minister Dharmendra pradhan,
Paramhansa Prajnanananda & Sw. Atmaprabhananada



AICYAM SANMAN 2022 Presented by
Shri Bishweswar Tudu MOS To Makaradhvaj Naik

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VK-AICYAM (Vivekananda Kendra Academy for Indian Culture, Yoga And Management)

Inspiration: *“It is the one great life-giving idea which the world wants from us today, and which the mute masses of India want for their uplifting, for none can regenerate this land of ours without the practical application and effective operation of this **ideal of ONENESS of things.**”* - Swami Vivekananda

VK-AICYAM, Bhubaneswar, is being planned to act as a regional research, resource and training centre, for studies and activities in the fields of Culture, Yoga, Management and Leadership development in general and Janajati life and culture in particular, with a focus on the large Janajati/Tribal population of Eastern India - Odisha, Chhattisgarh, Jharkhand, West Bengal, Telangana and Andhra Pradesh, the thrust of which is raising the Tribal and deprived communities of Odisha and Eastern India, with Pan-Indian scope.

During Mananeeya Eknathji’s Janma Shati Parva in 2014, the Kendra planned this ambitious project – VK Academy for Indian Culture, Yoga and Management or in short VK AICYAM, at Bhubaneswar, the temple city of India, a centre of religious and economic importance in this region. Accordingly, the Kendra constructed a building (Stilt + 4 four floors), with a floor plan of approximately 9000 sq. feet on each floor making provision for: One Auditorium (250 capacity), One Seminar Hall, one hall for conducting workshops and practice of Yoga and meditation, Research library and work station for scholars, Dormitory facility for 150 (75 for men and 75 for women) along with latest communication facilities and was inaugurated on 12th January 2020 to start its intended service activities. The inaugural function was presided by Mananeeya A Balkrishnanji, Vice President, Vivekananda Rock Memorial & Vivekananda Kendra, Kanyakumari. Sri Dharmendra Pradhan, Hon’ble Union Minister, Petroleum & Natural Gas and Minister of Steel was the Chief Guest. Other inaugurators were Param Pujya Paramhansa Prajnananandaji, President Prajnana Mission and Param Pujya Swami Atmaprabhanandaji, President, Ramakrishna Math, Bhubaneswar.

Long-term Vision:

- To enrich, strengthen, and promote the cultural traditions and art forms of different Janajati communities of Eastern India, bring forth their unique attributes, and nourish the commonalities.
- To expand the awareness and benefits of YOGA and its application for holistic living and bringing harmony in the changing social dynamics. To develop and spread Yoga modules for different sectors for self-development and healthier living.

· To study the latest management techniques and its unification with Indian culture as per the scriptures. Organize courses for administrators, professionals and youths in holistic management based on relevant essence from Indian scriptures like Vedanta, Bhagavata Gita and Arthasastra etc.

Indian Culture at VK-AICYAM:

“All differences in this world are of degree, and not of kind, because oneness is the secret of everything.” - Swami Vivekananda

A significant number of tribal communities in India live in the Eastern region. The diversity of the tribal communities of Eastern India is evident from their myths, legends, tales, proverbs, songs, dances, beliefs, rituals, ceremonies, and arts & crafts. Primarily residing in the mountainous terrains, they have been striving to uphold their indigenous traditions and customs from any outside influence.

But, of late, the rich socio-cultural heritage of the tribal and other indigenous people of the region is getting eroded and lost forever, mainly through factors and forces of exogenous change. Spread of consumerism and western values, destruction of lands and livelihoods with widespread industrialization in the region are rapidly intruding into the lives of these communities with drastic effect on their way of life. The forces of modernization are a constant threat to the community bond and cultural web of life of these communities. It is in this context the work of Vivekananda Kendra Academy for Indian Culture, Yoga and Management (VK AICYAM), Bhubaneswar has been envisaged and planned to extend the activities of VKIC in the states of Eastern region viz- Odisha, West Bengal, Jharkhand and Chhattisgarh as well as in Andhra Pradesh and Telangana.

Through multifarious activities at VK AICYAM, Bhubaneswar, efforts will be made to preserve and protect our rich cultural heritage and to bring it closer to the lives of the people.

Yoga at VK AICYAM –

“Yoga is a science which teaches how to awake our latent powers and hasten the process of human evolution.” - Swami Vivekananda

Yoga being the core of Vivekananda Kendra activities, at VK AICYAM, Bhubaneswar, worthwhile efforts will be made to propagate Yoga and its application for holistic living and bringing harmony in the changing social dynamics through various activities.

Management at VK AICYAM, Bhubaneswar:

“...the ethical considerations should play an important role during economic decisions.” - Swami Vivekananda

Western models of man and management are bound to prove inadequate in addressing the problems of modern society as it is based on individualism and consumerism and it lacks consciousness and spirituality. *The answer lies in building a sound value system as preached by Indian tradition of holistic living based on the vision of oneness. Western management scholars are turning to our Vedas, Upanishads and the Bhagavat Gita for answers to the angst pervading their civilization which their management practices are unable to resolve.*

The Kendra, at VK AICYAM, Bhubaneswar, will focus on the doctrines and ideas from these ancient Indian scriptures which are relevant to global mindset development with specific reference to business leadership and management and will attempt to connect these concepts and ideologies with contemporary management principles and practices for efficiently managing their organizations and also focusing on their personal effectiveness.

Proposed Activities:

I - Study of the communities and Documentation:

1. To bring forth the unique attributes and traits of the different communities living in the states of Odisha, West Bengal, Jharkhand, Chhattisgarh, Andhra Pradesh and Telangana and nourish the commonalities.
2. To enrich, strengthen, and promote the cultural traditions and art forms and bring out the underlying unity of their diverse traditions and heritage.
3. To locate and do research on the smaller communities on the verge of extinction.
4. To establish the reason of gradual decay and analyse the present system of external cultural impact.
5. Documentation of Traditional oral history, folks and legends; Written and verbal communication system during the older period, social organization, system of governance, and principle of power distribution; Legal practices for maintaining law and order, etc.
6. To understand and identify not only their different problems but the integrative forces in their life bringing out the vital linkages in their cultural fabric.
7. To formulate development plans with a view to harmonize tribal needs with regional and national interests.
8. Establishing an ecosystem which would facilitate the government and other agencies working for betterment and upliftment of tribes.
9. To instil a sense of pride in their origin, culture and historical data about their social building.
10. To organize Seminars on "Change & Continuity" – to understand own core cultural principles and do necessary changes.

II – Yoga; the vision of Oneness:

- To study and research on the efficacy of Yoga as a factor for bringing harmony not only between one's body and mind but also between Man and Nature, between Self and Society.
- To study the application of Yogic concepts and techniques for advancement of Education, Health and Social integration with modern scientific approach.
- To research and develop various Yoga modules for the benefit of different category and for people of various segments of our society including management professionals.
- Developing Yoga curriculum for School, College and other Institutions
- To undertake various activities for wider dissemination of information about benefits of practicing Yoga.
- To propagate Yoga and its application for holistic living and bringing harmony in the changing social dynamics.

III - Management and its development as per Indigenous ethos:

- To study the latest management techniques and its unification with Indian cultural practices.
- Learning management practices through the Indian epics and establish the relevance in today's life.
- To prepare short-term courses on managerial effectiveness for development of holistic work culture.
- To bring ethics of social harmony in to business management.
- To organize seminars and symposiums on the important managerial ideas, concepts and doctrines enshrined in our ancient scriptures.
- Organize and conduct courses for professionals, youths in Holistic management system.
- To develop VK AICYAM as a knowledge centre.

Ongoing Activities:

- Seminars, conferences and workshops.
- Research, Documentation and Publications.
- Chairs and Fellowships, Students and Scholarships, Awards and Lectures.
- Residential and nonresidential programmes for application of Yogic concepts and techniques

VK AICYAM Making a Difference:

The multisectoral service activities to be conducted at VK AICYAM, using the planned infrastructure (Auditorium, Conference Hall, Yoga & mediation cum Workshop Hall, Library and Research facilities, etc.) will definitely help thousands of people every year by addressing the economic and human rights dimensions and providing solutions to complex development issues of the weaker, deprived and marginalized sections of our society.

Summary of the impact:

- Greater awareness of our culture.
- Recognition and celebration of the identity, culture and tradition of the rural and tribal communities
- Significant increase in interest to research and study our scriptures
- Youths coming forward to take up the social and socio-economic work after rigorous training
- Influencing future direction of academic research
- Developing public awareness and garnering public interest
- Ushering in concept of Development through Culture
- Building an awakened society ready to withstand any challenges

Beneficiaries of our future planned activities:

- More than 250 tribal communities living in eastern Indian states will be benefited over a period of time.
- More than 500 youths belonging to poor tribal communities will be trained in soft skills every year and thereby making them ready for employment or self-employment.
- More than 1500 artists will get opportunities to demonstrate folk dance and folk song every year.
- Participation of 1000 youths every year on conferences and workshops covering topics of national importance
- 20 batches of Yoga training covering at least 600 persons with focus on stress management
- 10 batches of training with focus on personality development covering at least 300 students
- The annual conferences on culture, yoga and management will be participated by a large number of academicians, experts, industry leaders and scholars and would benefit 1000 persons every year

Some Activities in the Last two years:

Webinars:

1. 'Yoga in Pandemic Situation' – June 19th 2021 (Speakers: 1. Dr. Subash Ch Dash, Associate Prof.; Dept of Sanskrit, Utkal University, 2. Prof. R N Pati & 3. Dr. Sanjib Patra, Prof & Head, Dept of Yoga, Central Univ. of Rajasthan)
2. 'Yoga a path towards Man-Making' - June 20th 2021 (Speaker: Ma. Hanumantha Raoji, All India Vice President, VRM&VK)
3. Indian ethos in contemporary management – July 25th 2021
Speakers: 1. Prof. Ananya Dash, Dept of Sociology, JNU on "Buddhistic concepts for Industrial Management"; 2. Prof. Bhagaban Dash, Ex. Prof. of Business Administration, F M Univ. on "Management lessons from Bhagavat Gita"
4. 'Folklore Studies in India' – 27th August 2021 (Speaker Dr. R.N.Sharma; Asso. Prof. in Folk studies; Jharkhand Central University)
5. 'Ramayana in Modern Management' – 16th January 2022; (Speaker: Ma. Hanumantha Raoji, All India Vice President, VRM&VK)
6. 'Management lessons from Bhagavad Gita' – 28th January 2022; Speaker: Prof. Debiprasad Mishra

Seminars & Workshops:

1. One day Seminar on "**Yoga Tradition in India**" in association with Utkal University of Culture on 4th March 2022
Papers presented - 28
Chief Guest – Prof. Byomakesh Tripathy, Vice-Chancellor, Utkal Univ. of Culture, Bhubaneswar
Chief Speaker – Sri Dasarathi Satapathy (IAS), Secretary, Odisha Legislative Assembly
2. Two-day Workshop on "**Traditional Practices of Janajatis: Change & Continuity**" on 11th & 12th January 2022. (68 Participant from 8 Janajatis participated)
Chief Guests – Sri Bishweswar Tudu, Hon' Minister for Irrigation and Tribal Development, Govt. Of India.
Speaker – Man. Bhanudasji, Gen. Secy.; Vivekananda Kendra, Kanyakumari
3. One day Workshop on "**Indian Ethos in HR Management**" on 16th March 2022
Chief Guest – Sri Radha Shyam Mahapatra, Director (HR), NALCO
Chief Speaker – Ma. Nivedita Bhide, All India Vice president, VRM&VK
4. One day Workshop on "**Traditional Practices of Janajatis: Change & Continuity**" on 22nd March 2022. (64 Participant from 9 Janajatis participated)
Resource Persons: 1. Ma. Nivedita Didi, All India Vice President, VRM&VK and 2. Prof. Nirmal Chandra Dash, Ex-Prof. of Anthropology, F M University.

Special Lectures organized:

1. Topic: 'Swami Vivekananda on Sanskrit & Indian Culture', Speaker: Ma. Hanumantha Rao Ji, All India Vice president, VRM&VK; Date: 29th October 2021 at Sanskrit Dept. Utkal University
2. Topic: Bharateeya Sanskruti, Speaker: Ma. Nivedita Bhide, All India Vice president, VRM&VK; Date: 21st March 2022 at Utkal University of Culture

Other activities:

- ▶ Documentation on puja padhati's of Janjati
- ▶ **Meetings with Janajati groups for AICYAM introduction:** meetings were held regularly with group of Janajati leaders for introducing VK-AICYAM. During the last year seven such meetings were held with 10 different groups of Janajatis.
- ▶ **AICYAM Sanmaan instituted in memory of late Raghunath Laxman Kulkarni**
 - **1st AICYAM Sanmaan:** Sri Makaradhwaaja Nayak of Barigaon village of Kendujhar District, belonging to BATHUDI Janajati was selected for the 1st "AICYAM Sanmaan" for his relentless efforts to preserve and disseminate the Traditional practices related to the BADAM PUJA of Bathudi community.
 - The award was given to Sri Makardhwaja Nayak by Sri Bishweswar Tudu, Hon'ble Minister of state for Tribal Affairs and Irrigation, Govt. Of India, in presence of Mananeeya Bhanudas Ji, General Secy. Of VRM & VK, at a public meeting during the 2nd foundation Day celebration on 12th January 2022
- ▶ The '**Career Counselling and Guidance Center**', trained the poor and disadvantaged youths and students and equipped them with various life skills & soft skills at AICYAM on 16th March 2022 in the presence of **Chief Guest** – Sri Radha Shyam Mahapatra, Director (HR), NALCO, Guest of Honor – Sri A K Bhagawati, CGM (HR), IOCL and Ma. Nivedita Bhide, All India Vice president, VRM&VK.



Arise, awake, sleep no more; within each of you there is the power to remove all wants and all miseries. Believe this, and that power will be manifested.

CENTER FOR CAREER GUIDANCE & COUNSELLING (CCG&C)

AN UNIQUE INITIATIVE OF VK-AICYAM

- **Anup Kumar Mahapatra**
Ex-Deputy Managing Director
State Bank of India

1. INTRODUCTION

A. VIVEKANANDA ROCK MEMORIAL & VIVEKANANDA KENDRA

Vivekananda Rock memorial & Vivekananda Kendra has come into existence in two phases with headquarters at Kanyakumari. The Vivekananda Rock Memorial, commissioned in the first phase during 1970, is a unique symbol of unity and purity. The driving force behind the construction of this memorial was **Mananeeya Eknathji Ramkrishna Ranade**, a social activist and spiritual reformer, who campaigned to get 3 million people across the country to donate towards this noble cause. Eknathji used to say *“To put up a Cement and Concrete structure is not the work for which I am born, I am to erect a living and dynamic monument which will be worthy of Swami Vivekananda and which will be capable of bringing into fruition his grand vision of future India.”*

Vivekananda Kendra, under the exclusive guidance of Mananeeya Eknathji, has come into existence in the second phase during 1972 with a Spiritually Oriented Service Mission. Vivekananda Kendra is centered around the noble thought **“Service to Man is Worship of God”** - and is guided by the national ideals **“RENUNCIATION and SERVICE”**. **Service with spiritual orientation results in man-making which is invariably and inseparably connected with nation building. Thus the “MAN MAKING AND NATION BUILDING”, the call given by Swami Vivekananda, forms the twin objectives of the Kendra.**

For actualising the vision of Swami Vivekananda, Vivekananda Kendra, through its 1200+ branches and activity centres spread across the length and breadth of India, works for all strata of the society to rebuild the nation by undertaking various service activities oriented towards Rural Development, Education, Protection and Development of Natural Resources, Empowerment of Youth and Women, Child Development, Health Care etc. with a focus in geo-politically remote and sensitive regions through multifarious activities like Yoga, Swadhyay Varga (Study Circle), Samskar Varga, Research on Indian Culture,

Publications (based on the life and message of Swami Vivekananda, Indian Culture, Vedic studies) etc.

Vivekananda Kendra, Odisha Pranta undertakes all these activities across the length and breadth of Odisha, a glimpse of which is documented in “*Vivekananda Kendra Odisha – A Narrative*”.

B. VK-AICYAM (VIVEKANANDA KENDRA ACADEMY FOR INDIAN CULTURE, YOGA AND MANAGEMENT), BHUBANESWAR

After witnessing the success of “Vivekananda Kendra Institute of Culture (VKIC)” in Guwahati (established in 1993) in fulfilling its stated objectives in the North-Eastern states, it was decided by Vivekananda Kendra to establish a similar type of institute in Eastern Region of India to undertake related activities. Hence, VK-AICYAM has come into existence in Bhubaneswar in the year 2020, the birth centenary year of Mananeya Eknathji Ranade, **as a project of Vivekananda Kendra- Kanyakumari** to undertake multifarious activities in the fields of Indian Culture, Yoga and Management in Odisha and other contiguous states in the Eastern region of India, with special focus on related research activities.

The major objectives of VK-AICYAM are:

- to undertake various research activities on how to enrich, promote and strengthen the cultural traditions, art forms etc. of different Janajati communities of Odisha and other contiguous states in the Eastern region of India as well as to bring forth their unique attributes and nourish the commonalities
- to undertake research on other unique cultural traditions of Eastern region of India
- to expand the awareness and benefits of YOGA and its application for holistic living and for bringing harmony in the everchanging social dynamics/ecosystem
- to undertake studies on the robustness of various management principles, highlighted in various Indian scriptures and their convergence as well as divergence with the modern management principles
- to undertake other activities in alignment with the twin objectives of Vivekananda Kendra – “MAN MAKING AND NATION BUILDING” as well as activities related to the above objectives.

VK-AICYAM has come up with a state-of-the art infrastructure at Gandamunda (Pokhariput- Jagamara Road), Bhubaneswar to fulfil the above objectives.

2. CENTRE FOR CAREER GUIDANCE AND COUNSELLING (CCG&C) AT VK-AICYAM

Swami Vivekananda had said, *“Take up one idea. Make that one idea your life – think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success.”*

Being inspired by the above message, the Centre for Career Guidance and Counselling (CCG&C) at VK-AICYAM has come up as a unique initiative, in alignment with the broad objectives of VK-AICYAM and Vivekananda Rock Memorial & Vivekananda Kendra.

A. VISION AND MISSION OF CCG&C

Vision of CCG&C

To provide career guidance and counselling to the 10th/12th/Graduates pass-out students in a holistic manner, with special focus on under-privileged youths, in order to enable them to establish themselves in the society as a true human being, as dreamt by Swami Vivekananda, imbibing the principles of the rich Indian ethos and simultaneously, remaining aware and updated with the ever changing dynamics of the ecosystem.

Mission of CCG&C

- Target group - 10th/12th/Graduates pass-out students, with special focus on under-privileged students
- Overall Objective – To accomplish holistic personality development of the target group by upskilling themselves for betterment of their livelihood and simultaneously remaining *HUMANE* in their attitude and approach
- Focus areas for accomplishing holistic personality development of an individual:

How to

- ▶ strengthen his Physical, Mental and Emotional Fitness,
- ▶ empower him acquiring Soft Skills,
- ▶ boost his Self Confidence,
- ▶ enable him to have hands-on knowledge on Computer Skills,
- ▶ strengthen his Digital Literacy and Financial Literacy Skills,
- ▶ imbibe the principles of the rich Indian Ethos in shaping his character and attitude,

- ▶ broaden his level of awareness about the happenings in the Ecosystem and his roles and responsibilities for protecting, preserving & bringing vibrancy in the Ecosystem while simultaneously remaining updated with the ever- changing dynamics of the Ecosystem
- ▶ To enhance his Employability Competency and/or his Entrepreneurial Skills

B. COURSE CURRICULUM OF CCG&C

Design of the Course Curriculum – Keeping in mind the above objectives, separate Course Curriculum has been (Or would be) designed with different durations for different types of target groups (10th/12th/Graduates pass-out students, Residential/Non-residential basis, Under-privileged / Normal students, Original/Booster Course etc.)

Integral Components of a Holistic Course Curriculum (**on residential basis**) –

- Yoga and Meditation
- Community Service
- Sports, Prayer and Cultural Activities
- Structured class room sessions on Soft Skills, Computer Skills, Digital Literacy, Financial Literacy, Entrepreneurship skill, Protection of Environment etc.
- Group Discussions, Group Activities, Presentations etc.
- Talks by motivational speakers
- Assessment Mechanism
- Feedback mechanism

C. LAUNCH OF PILOT COURSES AT CCG&C

Highlights of Pilot Courses offered to Under-Privileged Students:

- The following two types of Course Curriculum have been designed on a **fully residential basis**:
 - ▶ 7 days residential course curriculum for 10th pass-out students
 - ▶ 14 days residential course curriculum for 12th and Graduates pass-out students
- Two batches constituting 45 under-privileged youth, mostly from Janajati Communities, attended and successfully completed the course curriculum **free of**

cost during June-July'22. **This could be possible because of selfless donations and contributions by number of individuals.**

- Robust Feedback & Assessment Mechanism, an integral part of the course curriculum – The Feedback & Assessment Mechanism includes Entry Feedback, Exit Feedback, Self Assessment Test on Personal Values and on Emotional Intelligence, Mentor's Independent Assessment etc.
- The Assessments and Feedbacks have been scientifically documented and analysed.
- Eminent Personalities of the Society with strong sense of social orientation had taken structured classes during the Day Time purely on a voluntary basis.
- Number of Eminent Personalities have inspired and motivated the participants during the evening time "Motivational Sessions".
- Certificates have been issued to participants for successful completion of the programme.

D. KEY FINDINGS FROM PILOT COURSES

- **Key Findings from Data Analysis** – The information provided by the participants in the Entry Feedback Format, Exit Feedback format, Self-Assessment Test on various Personal values and Emotional Intelligence, Group Discussions, presentations etc. were taken into consideration for analysing the same in order to assess the impact of the course on the participants. Participant wise various data points, collected through above data sources, have been consolidated in a centralised database (in computer) to ascertain their Strong and Weak Attributes and each participant has been guided accordingly.

- **Key Findings from analysis of Exit Feedbacks vs Entry Feedbacks** – Overall, there has been a perceptible positive impact of the courses amongst the participants. The positive impact, visible in the following areas, is worth highlighting:

- ▶ Significant boost in Self Confidence level
- ▶ Elimination of Fear for presenting and speaking before a large audience
- ▶ Realisation of the value of Team Work vs Individual Efforts
- ▶ Realisation of effectiveness of Time Management in enhancing Productivity
- ▶ Upskilling themselves with various Soft Skills, like Communication Skills, Team Work, Problem-Solving Skills, Leadership Skills and Adherence to Ethics

- ▶ Realisation of their roles and responsibilities towards protection of Environment and Society
- ▶ Articulation of their Goals and Career Choices and formulation of plans to accomplish the same
- **Key Findings from the Self-Assessment Tests on Personal values and Emotional Intelligence –**
 - ▶ 56.4% of the participants assessed themselves with higher “SOCIAL ATTRIBUTES”, which is in line with the social fabrics of the Janajati communities.
 - ▶ 23% of the participants assessed themselves with higher “POLITICAL ATTRIBUTES”, a visible trend amongst the Janajati youth in present situations.
 - ▶ Only 7.70% have self-assessed themselves with higher “AESTHETIC ATTRIBUTES”. This may be an indicator of the deterioration of the tribal culture, arts and crafts, as is observed in the present day scenario.
 - ▶ In general, the overall EQ (Emotional Quotient) of the group is relatively on a higher side, which is in alignment with the higher score under “Social Skills”. As the Social Fabrics of the Janajati communities are still better with strong family bondage, team work, empathy, service orientation, adaptability etc., the self-assessment of higher score under both “Social Skills” and “EQ” appears to be in alignment.
- **Key Findings from the Group Discussions, Group Activities, Case Studies, Presentations, Write-ups etc –**

The degree of participation and contributions of the participants have been keenly observed and documented with the objective to assess the impact of the course on their personality, self-confidence etc. Perceptible change has been observed in the participants in the following areas at the time of completion of course:

- ▶ From “*Very high degree of Fear and Reluctance to Speak and Write in the beginning*” to “**Speaking to a large Audience with Confidence and Writing relatively larger scripts with better clarity**”
- ▶ From “*The state of Confusion in setting their Goals and Career Choices*” to “**Setting their Goals and Career Choices with relative degree of Clarity and Confidence**”

- ▶ Enhancement of their “Critical Thinking Skills”
- ▶ Participants could Connect to their Grass Root Issues/Problems and could visualise Solutions.
- ▶ Participants could Sense Opportunities in their Ecosystem.
- ▶ Participants could broaden their awareness about the protection of Environment and became serious about how to protect their own environment, especially forests, air and water pollution.

E. FUTURE ENDEAVOURS BASED ON THE LEARNINGS FROM THE PROGRAMME

- As highlighted above, both the pilot projects have generated an impressive outcome. Witnessing this success, VK-AICYAM has decided to continue these programmes on a regular basis both for the under-privileged youth (**free of cost**) and for others with fee.
- To undertake stage wise consistent and scientific documentation and scientific storage of various documents (both in physical and digital mode) to undertake research-based analysis on the impact of the programmes on the participants on a continuous basis.
- To assess the need for supplementary exposure to the participants on a periodical basis and to design suitable Course Curriculum accordingly.
- To explore tie-ups with NIOS (National Institute of Open Schooling) or similar institutions for certification of the courses

F. MAJOR CHALLENGES AND CONSTRAINTS TO ENSURE SUSTAINABILITY AND EFFECTIVENESS OF THE PROGRAMME

- Funding of the Programmes through both Individual Donation and Sponsorship
- Selection Criteria of Youths from different geographies for future Programmes

G. CONCLUSION

CCG&C, though a small initiative of VK-AICYAM, is unique well designed holistic course curriculum generating strong and positive outcome, as observed from its successful pilot programmes. Even-though, this is the first endeavour of VK-AICYAM, the objectives and aspirations of CCG&C have been largely accomplished. As such, VK-AICYAM is encouraged to carry out similar programmes on a regular basis. This gives an immense

satisfaction to all those who have volunteered themselves to be involved in the project and devoted significant amount of their Time, Energy and Resources besides donating money for this noble cause. VK-AICYAM is sincerely grateful to them.

For details, please visit the website, <https://vkaicyam.org>

AN APPEAL

Vivekananda Kendra and its various projects including VK-AICYAM undertake number of activities on a “*spiritually oriented service mission mode*” and on a continuous basis for the past 50+ years. The expenses of these activities are being met by raising donations from generous public, business/trade houses, corporates etc.

To carry out this noble activity of CCG&C on a sustainable basis for the benefit of the under-privileged youth, **VK-AICYAM makes an earnest appeal to all to donate freely, in the form of Money-Time-Energy-Resources or all, if possible.** Your generous contribution will go a long way in shaping the future of number of under-privileged youth and will fulfil the dreams of Swami Vivekananda - “**MAN MAKING AND NATION BUILDING**”.

Please come and join us for this noble cause.



Our ancestors were great. We must first recall that. We must learn the elements of our being, the blood that courses in our veins; we must have faith in that blood and what it did in the past; and out of that faith and consciousness of past greatness, we must build an India yet greater than what she has been.

ANANDALAYA :

The flagship Odisha Service Project

● **Dr. Shakti Prasad Mohanty**

Chairman, Steering Committee

Anandalaya Project

Vivekananda Kendra Bhubaneswar

Anandalaya is a flagship Odisha service project under Vivekananda Kendra, Bhubaneswar. Anandalaya project in Odisha was started to deliver the clarion call given by Swami Vivekananda for "Man Making - Nation Building".

Vivekananda Kendra - Odisha Seva Prakalpa:

The purpose of Vivekananda Kendra is to spread the message of Swami Vivekananda of selfless service, love to motherland and pride in our rich cultural heritage among the different strata of the society. In 2006, there was a meeting in Kanyakumari to deliberate in bringing further focus to the developmental works in the rural areas of Odisha. That led to creation of Odisha Seva Prakalpa with a focus to work for Odisha janjati, rural, and under-privileged sections. The project was launched on 11th Sept of 2006 and over the last 16 years, the following service activities were planned for execution: Anandalaya; Samskara varga; Personality development camps; Cultural examinations; Training for Anandalaya Acharyas and Karyakartas; Organizational leadership; Village interaction activities such as meetings, Vivekananda Jayanti celebration, and Health Camps; Support for under-privileged youths for pursuing higher education; Mobile Library- cum-Audio Visual van. The objectives were to achieve the followings:

- Prevention of large-scale dropouts among the poor children in rural and tribal areas.
- Increase in enrolment of children in primary and middle schools.
- Development of reading habit to raise the level of education of the rural and tribal children with the aid of audio-visual educational kits, such as motion pictures and computers.
- Increase in the female literacy rate of the disadvantaged communities.
- Bridge the gap between literacy rates of SC/STs and that of the general population and also between the rural and urban population.
- Increase in the female literacy level in the village areas and eradication of illiteracy

among the adult population.

- Education on values of national integration, conservation of environment, social equality to the rural and tribal people through functional education.
- Exposing the budding and young minds to the lives of our national saints, patriots and heroes.
- Exposing the general masses to the great cultural heritage of our country.
- Raising the living standards of the rural and tribal people by raising the social indicators like education and health.
- Empowerment of women, children and socially disadvantaged people.

Odisha Seva Prakalpa - Anandalaya:

Education being the most important and effective instrument for socio-economic empowerment and development of the human capital, Anandalaya is an 'education supportive service' of Vivekananda Kendra to improve the educational status of the tribal and the socially disadvantaged children in the age group of 3 to 9 years with the following objectives:

- To increase enrolment of children in primary and middle school level
- To retain children in the school as they move through each academic year
- To provide holistic education to the children covering the four pillars - Shiksha, Samskara, Swasthya, and Swabhiman
- To consistently develop patriotic feelings among the children
- To create education supportive atmosphere in the village
- To create health awareness among the children and the village community
- To make the children and villagers conscious about clean and hygienic environment
- To develop self-respect among the children and villagers
- To work for all round development of the village

In Anandalaya, a group of maximum 35 children are trained in two sessions of two hours each in the early morning and afternoon in a place designated by the village committee. The classes are taken by the Acharyas who are trained by the Vivekananda Kendra.

Learning Pedagogy in Anandalaya:

- Learn while Plays
- Learn Samskaras
- Learn through Nature and Environment
- Develop good Physique, Mind and Intellect

- Develop creativity and self-expression
- Prepare to go to School
- Understand the Society
- Feel proud of our ancestral Culture

A Day in Anandalaya:

- Prayers and sloka chanting
- Exercises
- Story Telling
- Action Songs/ Rhymes
- Patriotic Song
- Games
- Activity for creativity

Benefits of Anandalaya:

- Regular attendance of children in school and participate in school activities
- Steady improvement in learning graphs of the children leading to good results in the examinations
- Higher retention level of the children in the school and thereby reducing the dropout rate
- Demonstration of good character and conduct of the children as they grow
- Positive change in the attitude of the parents towards the education of their children
- Development of all round personality by the rural youths through Anandalaya Acharya Training

Initially, Anandalaya project has started in the village Adakata, Ghatagaon Block, Kendujhar District on 12th January, 2007 and now 29 Anandalayas are established in two districts; Kendujhar and Sambalpur. The following is a summary of achievements over last 15 years.

- There are 10,000 students benefited through Anandalayas and many of the students who were studying in the Anandalayas during early years have now successfully established themselves in the society with employment or self-employment.
- Anandalaya practices community-based cultural development and deeply collaborates with the village communities on the choice of location, children counseling,

parents counseling, and other enabling Prevention of large-scale dropouts among the poor children in these villages

- Increase in enrolment of children in primary and middle school
- Attitudinal changes among the village communities towards education, health, agriculture, development, culture and approach for a peaceful community life.
- Anandalaya actively supports in organizing and delivering Vivekananda Kendra activities and celebrations.

Recently, the Government of India, in its National Curriculum Framework(NCF) for Foundation Stage, envisages an integrated approach to Early Childhood Care and Education (ECCE); for children between ages 3-8, thereby laying the foundation for lifelong well-being, and overall growth and development across all dimensions - physical, cognitive, and socio-emotional. The transformative nature of this phase of education is expected to qualitatively improve the contents and outcomes of education, thereby, impacting the lives of our children towards a better future. There are 13 Curriculum Goals cutting across following five domains for NCF foundational stage:

- Physical Development
- Socio-Emotional and Ethical Development
- Cognitive Development
- Language and Literacy Development
- Aesthetic and Cultural Development

Most of the curricular goals stated under the five domains in NCF are practiced to a reasonable extent through the regular day-to-day Anandalaya activities.

The success of Anandalaya Programme in the society during last 15 years towards a better tomorrow and its purpose level alignment with NCF 2022 for Foundational Stage, have given deep rooted encouragement and confidence to the Karyakartas to expand the presence of Anandalaya into each district of Odisha and deliver societal goods by emulating the current template of success at Ghatgaon block of Kendujhar district and Jujumara block of Sambalpur district. It is planned to open at least 250 Anandalayas in the next three years covering each district of Odisha with the following expected outcomes.

For Children:

- 100% enrolment of Anandalaya children into standard - I in the villages that run Anandalayas
- 100% continuity of the Anandalaya children into standard - VIII in the villages that run Anandalayas

- Positive progress they have made in learning and practicing discipline, character, conduct, and other competencies stated under curriculum goals (CGs) of NCF Foundation Stage
- Development of reading and writing habit to raise the level of education

For Parents:

- Positive improvement on their own learning curve as a result of regular interaction with Anandalaya Acharyas and observing their children both at home and in Anandalayas
- Positive impact on the community development
- Positive impact on the development of hygienic environment

For Society:

- Increase in standard of living
- Increase the sense of belongingness
- A peaceful community life

Human capital is the fundamental to all developments, including reducing poverty and inequalities. Vivekananda Kendra envisions a social transform that will help in national regeneration. Anandalaya activities in Odisha are directed to the most effective intervention in Human Capital, i.e., educating the children, especially the neglected and marginalized.

The success of any initiative depends on the pro-active and focused support of surrounding ecosystem. In this noble endeavor of nation building, the thrust of which is raising the children of marginalized, tribal and deprived communities of Odisha, we seek gracious help from all corners of the society for establishing and running the Anandalayas. Any contribution in any form will directly help in raising the human values and education standards of children in the state of Odisha.



Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is the really great man whose character is great always, the same wherever he be.

Role of Vivekananda in the Freedom Movement of India

• Prof. Sudarshan Pujari

Rtd. Principal

'Freedom' connotes both physical and metaphysical or spiritual aspect of life. At the physical/material level it refers to freedom from worldly sufferings and at the spiritual or metaphysical level it deals with the emancipation/nirvana/moksha/kaivalya of the individual. Vivekananda is a pioneer to cause spiritual upliftment of man, no less a saviour of wordly destitutes. But in this article, we would confine ourselves to his role in the independence of India without which no physio- psychological development is possible.

Currently we are celebrating "Azadi ka Amrit Mahotsava". But why Amrit Mahotsava? In the bygone days we celebrated silver jubilee, golden jubilee, diamond jubilee, then instead of celebrating platinum jubilee why do we go for Amrit Mahotsava? Possibly during these days, we were still under the spell of colonial attitude. Time has, it seems, taken a turn when we realise that no man is a 'sinner' as described in some of the religions, but we are 'Amritasya Putrah' as invoked by Svetaswataropanisad. As Amritasya putrah shedding away all narrow and inferior feelings we are celebrating the 75th year of our Independence with much enthusiasm and spirit paying tributes to our freedom fighters for whose dedication and devotion today we are, so to say, in a commanding position. But a question arises - who are those freedom fighters? Are they all those who laid their life in the oppressor's lathi, guns, gallows ...? Are they all those who were jailed, tortured, banished and punished severely for their participation in the movement? Are they the only ones whose names are recorded in the pages of history or occur in the government record books? What about those mothers/wives/sisters who sent their loving ones wilfully to join the movement without paying any heed to their family problems? What about those who inspired the people through their writings/speeches/door to door campaign to contribute in person or financially or giving shelter to escaped workers or distribute pamphlets? Sri Aurobindo stands special in the list. He was an extremist as a freedom fighter both in pen and field for about ten years till thrown behind the bar. There he could foresee/visualise that the country is going to be free even without his participation and he has some other task to undertake - to lead the people in a spiritual path and show them the way to ascend from man to Superman. Here was a man called Rabindranath Tagore whose concept of 'nationalism' was different from the nationalism envisaged by the common patriots of the time. But Tagore, nevertheless, was a lover of the country as

much as, if not more than, any patriot of his time. Swami Vivekanand is a respectable entry in this list.

Swamiji lived in a time when an organised freedom movement (with the setting up of Indian National Congress in 1885) had just started to take momentum. Lal- Bal-Pal had already come to the forefront to snatch Swaraj from the British gun point. But as the conventional meaning of freedom-fighter goes Vivekananda was not anywhere in the list. So, question arises as to whether he had any contribution for the freedom movement or not. It needs analysis and interpretation and understanding from a broader perspective.

It is said (by none other than Karl Marx in his book "On Religion") that every philosopher/thinking mind/social scientist is a product of his time and his country. In that sense both Naren and Vivekananda lived in a country called India where the time was ripe for a freedom struggle. But neither Naren as a conscious youth nor Vivekananda, the Swamy of a shackled India directly delved into the movement. Does it go to conclude that Vivekananda was unconcerned with the freedom of India?

Vivekananda was not only an academically well-educated Sanyasi but also deeply studied brilliant scholar well-versed with all the religious scriptures of India and abroad with the history of freedom movements of other countries and recent scientific and technological developments. With all such knowledges in him, he was advised by Guru Ramakrishna Paramhansa to dedicate oneself for the cause of the people in general. In this context we may remind, Narendra was desirous enough to attain Nirvikalpa Samadhi. But he was repudiated with, "Shame on you! I thought you would grow, like a huge banyan, sheltering thousands from the scorching misery of the world. But now I see you seek your liberation." These words made him to forget about his own interests of liberation and to tend for the liberation of a larger community. This he had also learnt from the life story of Buddha. To serve the people in a better way he desired to know India by himself, but not through books or newspapers or here says. So, like a Buddha and Shankara he travelled all over India - from east to west and north to south; its hills and mountains, rivers and streams, deserts and forests, plains and uplands, cities and villages. He met all types of people - literate and illiterate, rural and urban, tribals of the hills and forests. He could realise the extent of poverty people were passing through, density of darkness of ignorance in them, limitless negligence towards the women folk. So, he decided that for a "nation building" "man-making" is essential.

During this sojourn, in the Victoria Terminus, Bombay he was made to enter into a carriage where Bal Gangadhar Tilak was sitting to be back to Poona, Swamiji's destina-

tion of that journey. At that point of time both of them were unknown to each other. But the people who had come to see Swamiji off had known Tilak and requested him to be the host of Swamiji. Tilak, though didn't have much interest for such traveling monks, true to his nature couldn't decline the offer. Swamiji was unaware of the personality of Tilak. So, their interaction was cool, formal and casual. Though Tilak was no less spiritual in outlook he didn't discuss such matters with Swamiji. He was busy enough in his socio-political programs. They were meeting only in the dinner table and exchanging a few words of courtesy. One day Swamiji happened to accompany Tilak to attend a function in the Deccan club. There, an officer talked wrong of Indian culture and scripture. Swamiji got up and corrected the matter in such english and eloquence that Tilak was taken aback. He could realise that this man could not be an ordinary roving monk. He wanted to utilise the wit and wisdom, eloquence and proficiency of the sanyasi for the freedom movement. He urged him to join the movement citing the example of sanyasi-biplab that had happened in the last part of the eighteenth century to influence people like Bankim Chandra to write Anand math.

They had long discussion on the topic. The views expressed there tell a volume on the mind, heart and intention of Swamiji on Nationalism, freedom movement and "need of the time".

Swamiji tells Tilak that, it was not the case that his heart didn't throb for the people of India. He narrated how miserable was the living conditions of the people, how people die for a loaf of bread, they hide themselves behind the doors in want of a piece of cloth! And freedom could not be a solution for such problems. People need to be self-dependent, confident and strong in mind.

In right earnest no patient can be cured unless the cause of the disease is diagnosed properly, and the patient is made potent enough to resist the disease. Similarly, according to Swamiji, care should be taken to know the causes of "loss of freedom". He had studied the history of India to arrive at a conclusion that the selfishness, hunger for power, hedonistic attitude towards life of the Kings and emperors was the main cause of our downfall. People at the helms of affairs lacked patriotic feelings, nationalistic approach, sense of unity and integrity. Some were bribed to remain silent, some were allured with future prospects and some others were frightened and all these people enjoyed while brave hearts were fighting tooth and nail against the oppressors. Because of such selfishness, Britishers could easily divide us and rule the country. Further, people are not only poverty-stricken but also demoralised and hopeless. Under such circumstances unless the nation is rebuilt educating people in right prospect it is impossible to win Swaraj and even if won difficult to preserve.

It is the law of the nature that only weak people are ruled. If someone is bold and strong with self-respect armed with confidence, he can't be subjugated. So, the responsibility lies ahead, on the part of patriots, to make people strong and able. Further Swamiji believed, " The solution for all human problems is in man's becoming MAN in all his dimensions, by manifesting his divinity."

Thus, Swamiji aimed at " Man Making" - a wider horizon wherein freedom is a sure bi-product.

Swami Vivekananda did not surface as a political leader. He did not issue political statement, nor he used rhetoric found in political platforms. But it does not mean that he was blind to the oppression of the British and the sufferings of the suppressed mass. In the language of Swami Tapasyananda, "... the national sentiment and patriotic urge that he generated made many political thinkers and activists believe that Swami Vivekananda's aim was India's political freedom, and that his religious role was a smoke-screen to hide his real aim from the British government. The revolutionaries quoted him in their secret propaganda and many groups of people, especially in Bengal, were eagerly awaiting the launching of his subtly conceived plan for Indian independence." ('Vivekananda: His Life and Legacy', Sri Ramkrushna Math, Mylapore, Chennai 600004, P. 162)

In right earnest it is hard to believe that, "His religious role was a smoke-screen to hide his real aim from the British government", for he was one who had conquered fear and shed away hypocrisy. He was rich with moral courage, spiritual strength and frankness of highest order. His role reminds us of the contribution of Voltaire (1694-1778), a French Enlightenment writer, historian and philosopher who was not a part of French revolution in person but was the brain behind it; out of the trio- other two being Montesqueau and Rousseau. Though both Vivekananda and Voltaire differed (may be due to difference in the circumstances they grew and differences in their national culture and spirit) in many ways they resemble in arousing their people from their inferiority complex and encouraging them to stand to occasion. If Voltaire expressed his views to impress upon his people through essays, plays and poems Vivekananda encouraged mostly by reaching to people and making public speeches. He questions with astonishment, "Wouldst thou attain by means of thy disgraceful cowardice, that freedom deserved only by the brave and the heroic?" Further, he encourages them addressing, "O India! Forget not- that the ideal of thy womanhood is Sita, Savitri, Damayanti; Forget not- that the God thou worshippest is the great ascetic of ascetics, the all renouncing Shankara, the Lord of Uma; Forget not- that thy marriage, thy wealth, thy life are not for sense-pleasures, are not for thy individual happiness; Forget not- that thou art born as a sacrifice to the Mother's altar; forget not- that thy social order is but the reflex of the Infinite Universal Mother-

hood; forget not- that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood; thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian- and proudly proclaim: I am an Indian, poor and destitute Indian, the Brahmin Indian, the Pariha Indian is my brother."

Vivekananda did not see this world as a mere inorganic geographical entity. He has all the time addressed her as Bharat Mata. In that sense Swamiji seems to be a forerunner of Sri Aurobindo who in a letter to his wife Mrunalini Devi on the 30th August 1905 writes, "... whereas others regard the country as an inert object, and know it as the plains, the fields, the forests, the mountains and rivers, I look upon my country as the mother, I worship her and adore her as the mother." He is shocked and shaken with the suffering of the Mother India and her children. So he has given a call to the people, "O! My people forget your 30 koti Deva Devi & just worship the Bharat Mata for only 50 years and you will be independent then." It is remarkable that the call was given in 1897 and the country was free exactly after 50 years as he had said. His call was not only for general public but to his own followers, ascetic disciples. He advised them to go through Vedas and Upanishads in the next birth but to spend this life in the services of the Motherland and her suffering destitutes.

Swamiji's wishes, words and works have produced great heads who grabbed freedom of India from the British Raj. Gandhi on the 6th February 1921 wrote in clear term in the visitor's book of Belur math, "I have gone through his works thoroughly, and after having gone through them, the love that I had for my country became a thousand-fold ". In the view of Sri Aurobindo, "The going forth of Swami Vivekananda was the first visible sign to the world that India was awake not only to survive but to conquer. Vivekananda was the soul of puissance, a very lion among men. We perceive his influence still working gigantically, something leonine, grand, intuitive, upheaving that has entered into the soul of India and we say, "Behold! Vivekananda still lives in the soul of his motherland and the soul of her children."

Sri Aurobindo is influenced and ignited by Swami Vivekananda to such an extent that he has spiritual experiences with him in Alipore jail in 1908. "Behold! Vivekananda still lives...in the soul of her children" is not a fanciful statement but based on his experiences. He writes, "It is a fact that I was hearing constantly the voice of Vivekananda speaking to me for two weeks in the jail in my solitary meditation and felt his presence." (Nabajata, Sri Aurobindo, National Book Trust, India, 1972, P.45)

Subhas Chandra Bose has devoted pages after pages in his autobiography describing the influence of both Vivekananda and Ramakrishna Paramhansa in making him a pa-

triot. He writes, " Though the Swami never gave any political message, anyone who came into contact with him or his writings developed a spirit of patriotism and a political mentality. So far at least as Bengal is concerned Swami Vivekananda may be regarded as the Spiritual father of the modern nationalist movement. ××××× The foundation of the present freedom movement owes its origin to Swamiji's message."

Jawaharlal Nehru, the first prime minister of India, says very high of Swamiji's contribution to the freedom movement. He says, " He was no politician in the ordinary sense of the word and yet he was. I think one of the great founders - if you like you may use any other word - of the national modern movement of India, and a great number of people who took more or less an active part in the movement in a later date drew their inspirations from Swami Vivekananda. Directly or indirectly he has powerfully influenced the India of today. "

Jatindranath Das (1879-1915) popularly known as Bagha Jatin was in direct contact with Swamiji to be influenced and dedicate himself for the cause of the nation. He joined with Sri Aurobindo and was influenced to form a team called 'Yugantara' and fight in the national freedom movement. His pet slogan was, "Amra morbo, Jagat jagbo" (We shall die, the nation would rise).

There is no end to this list. People like C. Rajgopalachari, K.M. Munshi, R. R. Diwakar etc, who happen to be the front-line freedom fighters, are deeply influenced and motivated by Swamiji who steered the movement successfully.

To conclude we may again invite Voltaire to our frame who saw a blood-shed revolution and give rise to a war- monger Napoleon Bonaparte in the long run whereas the Bharat of Vivekananda has held her head high achieving freedom by peaceful means and run a democratic government. And it is mostly because, for the true followers of Vivekananda 'freedom' was not an end (whereas it was for Voltaire) but a groundwork for building a new nation - the Nation we are proud to have.



We shall have to work, giving up altogether all desire for results. People will call us both good and bad. But we shall have to work like lions, keeping the ideal before us, without caring whether "the wise ones praise or blame us."

Service Oriented Leadership in a Digital Age

- **Dr. Santosh Mohanty**
Trustee, NPS Trust

Abstract:

We are living in a world that is becoming digitally native with a wide range of digital divisions. There are increasing concerns on the trust, transparency and tolerance in the surrounding, extended, and digital ecosystem we live in. This article provides a window view of leadership traits in the digital era; how to revisit, review and re-evaluate the intrinsic relationship of emotion and empathy with the leadership traits; and a set of suggestive action points to groom and mentor leaders for a better tomorrow with near digital equality.

Introduction:

The new wave of technologies such as artificial intelligence, big data analytics, blockchain technology, Internet-of-Things, machine learning, and digital social media are transforming the way we work and live. In the digital age, a new generation of people who are competent with technologies emerge. These bring new expectations to the workplace and transverse across generations. They are differentiated not by their age, but by their digital competencies. They are tech-savvy with an inherent understanding of digital technologies. They include both digital natives and digital immigrants - those who readily adopt digital technologies. They incorporate analytics and insights into their thought process more so than others. In the digital age, we need qualities such as curiosity, adaptability, agility, anticipative, and empathy from the people - leaders, managers, collaborators, and team members. The widespread use of technologies and the focus on character building while not neglecting cognitive skills, represent a paradigm shift in the way businesses and organisations are managed towards sustainable development and sustainability.

Sustainability:

It is increasingly recognised that many of the practices and lifestyles of contemporary society cannot be sustained indefinitely. Sustainable development is the process of moving human activities to a pattern that can be maintained in perpetuity. The approach is to identify issues related to environment, development and service that seek to reconcile

human needs with the capacity of the planet to cope with the consequences of human activities. The sustainability focus areas can be broadly categorised as techno-economic, *eco-centric*, and *socio-centric*:

- **Techno-economic:** It encompasses techno-economic systems, represents human skills and ingenuity - the skills that we must continue to deploy, and the economic system within which we deploy them.
- **Eco-centric:** It represents the ability of the planet to sustain us - both by providing material and energy resources, and by accommodating us, and our emissions and wastes.
- **Socio-centric:** It represents human expectations and aspirations - the needs of a 'Human Being' to become 'Being Human' (to live worthwhile lives) - a better quality of life for everyone, now and in the future (One World - One Family - One Future).

Sustainability can be thought of as the key direction where all three sets of focus areas are satisfied, while sustainable development is the process of addressing the needs in each of the focus areas to enable them to move in the direction of sustainability. To achieve sustainability goals with resilience, speed, and consistency, we need to take advantage of technology knowhow in accelerating the conduct of activities, build rational and emotional intelligence to be uniquely responsive to users with a service-oriented mindset, and manage changes with effectiveness, context driven analysis, and empathy.

Leadership:

Success depends upon preparation before starting any activity and practicing the activity with righteous and context-driven principles. Leaders should value righteousness and ethical principles above profits. Their behaviours should be governed by high moral and ethical principles. Organisations have to be sufficiently prepared to face the challenges in the global environment. Leaders have to constantly conduct scenario planning exercises to ensure that they are adequately prepared for any possible challenges that may come on the way. The sustainability of success comes when there is proactive and systematic investment on learning and grooming of the people associated with an organisation. The rate of success gets further accelerated when the leadership style is 'participative', organisation's openness and practices in implementing actions based on 360-degree feedback, and the members of the organisation experiencing autonomy with a balanced governance.

Leaders have to earn the support and respect of their team if they wish to achieve greater goals. This can be achieved if the teams see the following three characters with their leaders:

- Servant-leadership (commitment to the organisational activities, nurturing of the associated ecosystem, knowledgeable on the topics of the discussion, and loyal to organisation's vision and goals)
- Being human (spiritual in belief, ethical in action, and empathy for ecosystem).
- Being benevolent (known for practicing integrity, caring attitude at work, a Role Model for the team)

We call a leader as '**service-oriented leader**' if the person possesses and practices the above three characteristics. **Service-oriented leaders** are able to nurture the talents of their team and the ecosystem participants. They act as change agents for their organisations. They balance the spiritual (SQ), emotional (EQ), and rational (IQ) intelligence to successfully navigate through the complexities of contextual scenarios. These leaders act with wisdom and compassion while maintaining both inner and outer peace. They collaborate with ecosystem in delivering organisational goals and to cope with the disruptive changes in the surroundings. They lead the organisations systematically and with speed towards the ideal situation - a culture of high ethics, teams that are highly engaged and committed, a work place (either physical, virtual, or hybrid) that respects diversity and inclusivity. They build empathy and loyalty with stakeholders and are perceived by others as being aware of their own values and moral perspectives. They acknowledge their mistakes and are willing to commit to doing things right. They are able to inspire their team and followers to offer their full commitment and create a cycle of ever-improving morale within the organisation. The golden rule is to treat others the way we want others to treat us.

Diversity and Inclusion:

Diversity and inclusion are important as it improves the morale and performance of the organisation. The diverse skills and experiences among the team members enables them to learn from each other. Effective leaders create and maintain a positive work environment where diversity is valued so that the team members can maximise their potential and contribute to the organisation's goals. This approach is an important philosophy as it recognizes the importance of social needs of the individual and motivates the team beyond tangible and economic output. It places the dignity and credibility of the individual over profit to make the business of the organisation more sustainable.

The **service-oriented leaders** drive the organisation culture towards diversity, inclusion and ethical practices. They take the human perspective with technology intervention as a force-multiplier to drive effective customer experience and team motivation. The deciding factor for an organisation's success in the digital age will be its ability to adapt

and evolve its culture to not only take advantage of emerging technologies but also to embrace the principle of humanism in the workplace.

Learning from Indian Scriptures:

The Bhagavad Gita is a Sanskrit scripture in Hinduism and forms part of the larger scriptural epic known as Mahabharata. It details Lord Krishna's advice to the warrior, Arjuna. It is a quintessential manual of Self-awareness and Self-knowledge. The significance of Bhagavad Gita is reflected in its status as a *Shruti* (revealed) text of divine provenance. It teaches *karma yoga* (path of selfless action), *bhakti yoga* (path of devotion) and *jnana yoga* (path of self-knowledge). Many leadership lessons are embedded within Bhagavad Gita such as:

- Leaders must be aware of self and the environment
- Leaders should embrace challenges rather than avoiding them
- Leaders who exercise compassion and selfless service will earn the respect of followers
- Good character is essential for effective leadership

Bhagavad Gita recommends meditation to understand our true self. *Jivanmukti* (realising our true self) is essential for maintaining balance of the self, mind and body through the three *gunas* (virtues, attributes) - *sattva* (goodness, harmonious), *rajas* (passion, active), and *tamas* (darkness, destruction). The three *gunas* are present in every human being but in different proportions and practiced with a varied degree in different contexts. The balance of *gunas* can change in response to changes in internal and external influences. A **service-oriented leader** is able to control his mind effectively, and not let the mind be controlled by the senses. In addition, the Bhagavad Gita noted that three specific disciplines are required for effective leadership: discipline of learning, discipline of proper communication, and discipline of equanimity. The discipline of equanimity calls for composure and not lose balance of the mind in times of crisis. A **service-oriented leader** neither rejoices upon achieving something pleasant or laments upon something unpleasant.

The eighteenth chapter of the Bhagavad Gita covers leadership renunciation. A **service-oriented leader** renounces selfish desire, arrogance, and inequality. The concept of leadership of *vairagya* (renunciation) is similar to 'servant leadership'. Leaders who act without selfish interest will be able to rally his followers. Those who expound the values and virtues of Bhagavad Gita will have a greater chance of motivating their followers spiritually instead of controlling them. **Service-oriented leaders** are expected to main-

tain *dharma* in accordance with the order of nature that makes life and universe possible. They value and practice integrity in both articulation and action. Leaders with high moral character can influence team's innovative and disciplined work behaviour and delivery performance.

Centuries before Six Sigma, Vedanta prescribed a six points path to success in Gita, 3:30. It consists of two aspects - creating energy and plugging dissipation of energy.

Energy is generated by three methods. The intellects direct all thoughts to chosen goal. All energies - light, wind, and water - gain power when unidirectional. Thoughts meandering in different directions lose power. The mind surrenders to the goal, is devoted to the ideal. And the body acts dynamically. The more you act, the more energy you generate.

This energy gets dissipated in three ways - worry over the past, anxiety for the future, and frenzy in the present. The intellect focuses the mind on the present action and does not allow the mind to meander into wasteful avenues of the past and future.

Gautam Buddha on his discourse to Sigala (Sigalovada Sutta) enumerates five ways an employer should treat his employees:

- Assigning work according to their strengths - The work assigned should be according to their mental and physical strengths. Bosses should not take advantage of their employees.
- Giving them food and wages - Pay them accordingly to their efforts
- Supporting them in sickness - Grant them medical leave when they are unwell
- Sharing with them unusual delicacies - Reward them with material means
- Granting leave at suitable times - Grant them time off for their personal matters

Teamwork is an important concept in Buddhism. Personal sacrifice for the benefit of the team helps the organization to pull through the challenging times.

Model based Approach to Develop Service-oriented Leaders in an Organisation:

Every organisation must develop a perpetual program to develop **service-oriented leaders**. Based on the narratives of a **service-oriented leader**, the organisation must plan regular assessment, perpetual learning, and on-the-job experience for its people to build a strong and sustainable pipeline of **service-oriented leaders**. The assessment of the people should be based on the four themes either with a generic market view at a given level or specific to an organisational role:

1. Listening, Understanding, and Acting upon Criticism and Feedback
2. Staying Calm and Focused under Pressure and Persuading Others the Same
3. Staying Positive and Helping Others to Stay Positive
4. Nurturing Ecosystem

The interventions in terms of learning and providing appropriate on-the-job opportunity gradually influence on how a person is responding to the following questionnaire at a granular level and its impact on the intrinsic relationship structure of these questions.

Theme & Questionnaire: Listening, Understanding, and Acting upon Criticism and Feedback

- I attentively listen or read criticism and feedback on me
- I understand the criticism and feedback on me and proactively take appropriate steps
- I am quite open in accepting my mistakes
- My openness to accept criticism and feedback helps me in maturing as a person
- I attentively listen or read criticism and feedback on my team
- I understand the criticism and feedback on my team and proactively communicate the same to the team to the best of my ability based on my role and responsibility within the team
- My team is quite open in accepting the mistake as a team

Theme & Questionnaire: Staying Calm and Focused under Pressure and Persuading Others the Same

- I can stay calm under pressure and keep focusing on my work
- I usually do much better in a pressure situation
- I can successfully persuade others to stay calm under pressure and keep focusing on work
- I set audacious and aspiring goals for me
- I put best efforts to achieve my goals
- I enjoy to work with a team that has audacious and aspiring goals
- I focus on right path to achieve the goal rather than achieving the goal by any mean

Theme & Questionnaire: Staying Positive and Helping Others to Stay Positive

- I remain positive in challenging scenarios

- I manage anxiety, stress, anger, frustration, and fear reasonably well
- I handle setbacks effectively and put best efforts to recover
- I maintain a sense of belongingness in what I do
- I support others to stay positive while facing challenging scenarios
- I put best effort to build a sense of belongingness in my team
- I believe in putting and practicing right processes to achieve the goal

Theme & Questionnaire: Nurturing Ecosystem

- I look at things from others' perspective
- I analyse my behaviour and actions in what way they affect others
- I communicate my concerns to others keeping a view of the collective sentiment
- I am proactive in supporting others in resolving their challenges
- My effectiveness in working with a team is mostly same whether the team is together or remotely distributed
- My effectiveness in addressing team level challenges is mostly same whether the team is together or remotely distributed
- The quality of my interaction with my supervisor remains same irrespective of whether we are co-located or we are virtually connected

Hypothesis and Rules:

The basic premises of this framework is based on the hypothesis that the self-assessment of a person having a relatively stable and consistent emotion will have a potential minimum and maximum value to each of the theme-based attribute. The subjective description of at least one recently occurred scenario based on one of the themes provides an associative conjugal relationship. In addition, there exists relationship among different attributes where the assigned value to an attribute may be delimited by the assigned value of a related attribute. Each attribute is associated with one or more 'Emotional Subjective Characteristics' with a unique 'Primary Association'. The Subjective Characteristics are Self-Belief, Self-Practices, Community Belief, Community Practices, and Leadership Character.

Assessment and Rationalization as per the hypothesis and Rules:

A person has to perform the self-assessment by choosing one of the following options for each question based on person's characteristic and practicing frequency against that question?

- I do not possess this character

- I practice this characteristic a few times
- I practice this characteristic quite often
- I practice this characteristic most of the times
- I consistently demonstrated this characteristic

As a part of self-assessment, the person is also expected to write a subjective expression on one of the themes citing a recently occurred scenario.

The model performs the first level rationalisation through re-balancing the objective assessment with the min-max value at theme level, allocating the graded bonus score based on the closeness to the 'naturally balanced score range' as per the hypothesis, and assessment of the subjective description. Further the treatment of the second level rationalisation is performed by mapping to the expected partial order of some of the attributes within and across the themes, de-allocating the graded debt based on the number of deviations. Finally, the Subjective Characteristics Self-Belief, Self-Practices, Community Belief, Community Practices, and Leadership Character are computed based on certain relationship principles. These scores, the attributes, and the theme level rationalised scores provide insights to spiritual, emotional and rational intelligence of the person. These insights provide guidance for interventions at learning and practice level for the person towards perpetual improvements and **service-oriented leadership**.

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Management revisited in Vivekananda Style

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Vivekananda had more often talked of leadership not management. His spiritual greatness is obvious. A couplet written by Alexander Dumas describes the greatness of Isaac Newton:

"Nature and nature's laws lay hid in night
God said, let Newton be! And all was light."

A similar couplet can be remade about Vivekananda's spiritual height:

"India and India's spiritual glory lay hid in colonization
God said let Vivekananda be, the World saw the civilization."

The world has plenty of management ideas in his simple and witty writings laced with intelligent humour. Vivekananda's work on JnanaYoga has an essay "Realization". His humour while conveying higher realm of knowledge can be discerned from a passage in this essay. Suppose a cow were philosophical and had religion, it would have a cow universe, and a cow solution of the problem, and it would not be possible that it should see human concept of God. Suppose cats became philosophers, they would see a cat universe and have a cat solution of the problem and a cat ruling it. So, we see from this that our explanation of the universe is not the whole "We only know the universe from the point of view of beings with five senses. Suppose we obtain another sense; the whole universe must change for us. If it is a magnetic sense, we might find millions and millions of forces in existence which we do not know, and for which we have no present sense or feeling." of the solution."

Sister Christine was one Western disciple of Swami Vivekananda. She wrote in her reminiscences, "Our love for India came to birth, I think, when we first heard him (Swami Vivekananda) say the word, "India", in that marvelous voice of his. It seems incredible that there was love, passion, pride, longing, adoration, tragedy, chivalry, homesickness but again love.

Vivekananda often said, "all knowledge must stand on perception of certain facts, and upon that we have to build our reasoning. Many say Data, Information, Knowledge and

Wisdom (DIKW) pyramid is an obvious management chain. Swami Vivekananda as a dreamer, dreamt day and night and it does not need a lot of scholarship to decipher simplicity of his style and logic of his themes.

Following Swamiji's style of delivery, let a story be woven around refinement of DIKW pyramid. A father had two daughters, we call the five-year-old elder Tuni and younger Nini. Tuni had started learning a-for apple, b-for bat, c-for cat, g-for glass or w-for water. The child learns things known or assumed as facts, making the basis of reasoning, which is essentially data. This is the base of DIKW management pyramid.

The father returns from office and asks Tuni to bring w-for water in g-for glass, so that he can drink. Ever obedient Tuni goes to kitchen but returns empty handed. She reports to her father, who looks askance that all g-for glass are used by mother and so no w-for water. Father had given information to associate g-for glass to w-for water. Data has graduated to information, that is conveyed or represented by a particular arrangement. When father heard Tuni's response, he asked her to see if a b-bowl is available. She can as well bring w-for water in b-for bowl as next alternative. Tuni did so and father was satisfied. This is where Tuni elevated her data to information and then to knowledge. Knowledge is awareness or familiarity gained by experience of a fact or situation. Knowledge has three values, pleasure value for self, transfer value for those who learn from the original experience and contribution value for the civilization as a mass of knowledge develops.

Let the story progress. Next day when father returns from work, Tuni has already kept a glass of water on the stool for him. On enquiry by father how she got one unused glass that day, Tuni's reply was interesting. She had hidden a glass from being used by the mother. She felt, though her father could take water in alternative arrangement, he preferred to drink water in a glass, reason why she hid a glass to give more pleasure to her father. This is arousal of insight in the child. Insight is the capacity to gain an accurate and deep understanding of someone or something.

The father was very happy but one thing concerned him. Tuni is getting flabby not chubby. He asked Tuni to go to physical training instructor where all children get trained to exercise. Tuni readily agreed. But timing of the physical instructor coincided with father's return from work. On return home, father found a glass of water on the stool. Instead of being happy, he fumed that Tuni did not go to do her exercise. The mother came forward and told the father that Tuni has trained Nini, the younger one to offer a glass of water to her father the way she used to do. The father would be happy and Nini was glad to get this delegation. This is Tuni's arousal of foresight and exhibition of transfer value of knowledge. Foresight is the ability to predict what will happen or be needed in the future.

Insight is about analyzing current trends in order to find a deeper meaning, whereas

Foresight uses scenarios and critical thinking to consider what is coming next. Insight and foresight become rich in an individual by some congenital elements like intuition and commonsense as also acquired elements like perseverance and perspiration. Wisdom dawns when insight and foresight converge into a holistic human trait. This completes DIKW pyramid. But the pyramid is stuffed with a core called hindsight. Those who cannot remember the past are doomed to repeat it. This statement is repeated often enough in many styles so that it may sound clichéd, but this is also true. The lessons of the past, or hindsight, are invariably one of our most used and valuable tools in management of any hue.

In the words of Swami Vivekananda, the management principle can be kept as "look forward, and move with infinite energy, infinite enthusiasm, infinite courage, and infinite patience, then alone can great deeds be accomplished." Anything to spring forward must have a launching pad. Experience imbibed from own self and others together forms the spring board of hindsight. Hindsight must be filtered not to become a hindrance due to legacy load. Eliminate the de-motivating factors. By accomplishing this, one neutralizes negative people around.

Dissatisfaction is caused by the factors in the job atmosphere that do not necessarily and directly contribute to the work itself. The positive handling of these factors has a short-time effect on motivation; whereas dissatisfaction with the job can be one of the outcomes if these factors are handled badly. These are termed as "hygiene" factors. Once the human resource is in a neutral state, one must then gaze to insert the areas of happiness to develop motivation and satisfaction. Such things include accomplishment, acknowledgment, work-role, responsibility, advancement, and individual complete growth. Modern Human Resource Principles can arouse the hindsight and find the basis in this analysis. Swami Vivekananda lived a life, which looked intuitively vibrant, inspirational and charismatic. This is a perfect recipe for success in management or leadership, reason why he is an eternal role model.

Shri Ashutosh Maharaj, Founder & Head, Divya Jyoti Jagrati Sansthan has some apt opinion about Vivekananda's management ideas. Saints vis-a-vis modern-day management appears to be an oxymoron! Modern day management can derive fantastic sutras from the words of the saint, which are amalgamated with immense wisdom. Any amount of theoretical knowledge one may have but unless one does the thing actually, nothing is learnt. If a man's interest in a thing is not roused, he will not work whole-heartedly. **Vivekananda had enumerated six management principles** in his characteristic style, which have potential to dwarf any other conceptualization:

Effort effectiveness: "Take risk in your life, if you succeed, you can lead but if you fail you can guide."

Intrapersonal intelligence: "Arise, awaken and stop not till the goal is achieved."

Feeling over logic: "In a conflict between your heart and brain, listen to your heart."

Self-esteem: "Talk to yourself at least once in a day, otherwise you miss a meeting an excellent person in this world."

Empathy in understanding: "The reason behind misunderstanding is, we see the people as we are but not as they are."

Servant leadership: "Be the servant while leading; be unselfish; have infinite patience, and success is yours"

Both Hanuman and Lakshman were powerful leaders in their own right but they were proverbial servant leaders with Shri Rama as their unquestioned Lord. If Managers learn to be servant leaders much of their path becomes smooth except for tasks on the way.

According to Vivekananda "education is the manifestation of perfection already in man and that what a man 'learns' is really what he 'discovers' by taking the cover off his own soul, which is a mine of infinite knowledge." Education, education, education alone can regenerate the development of a nation by management of the undermanaged sectors. According to him, a nation is advanced in proportion as education is spread among the masses. He advocated a man-making character-building education, which alone can sustain strategic growth and development by ethical management.

The discourse may end offering a limerick for Swami Vivekananda in conclusion.

Limerick on Swami Vivekananda:

*"No saint has done what Vivekananda could
He taught the world universal brotherhood
As he spoke in the World Parliament of Religions
He roared the tenets of Hinduism like a lion
Whole audience stood to clap as they understood."*



No great work has been done in the world without sacrifice.

Impersonal Service with the Right Attitude is the only true form of Service

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"Impersonal aid accompanying the right stance is the only true form beneficial", different forms are valid are but subordinate. Perfect humankind provides plentiful excuse for each and each individual in organization to fulfill welcome aim of history. All organizations were progressed in the past for this only, but in the enactment momentary our works have happened upset and in sure cases also crooked. The Varnashrama order is aforementioned an organization. The form has existed so much depraved and disfigured that it has altered further acknowledgment and it is unbelievable that it dressed ultimate essential purpose of the humankind in the past. It is an ideal organization even today for the transformed periods, cause in spite of the performance and manifestation concede possibility change, still the principles wait unchanged. It is accordingly we say that our country with its own government necessary restoring.

Do your charge accompanying the unshaken conviction that you are an implement in the hands of God. His production is perfect and anything alterations are necessary according to opportunities are created by Him. We have neither the right nor the capacity to correct His production. If we are merely a help-familiarize arrangement, we will should glorify God to create twisters, floods, famines and accidents to specify us hope influential. Service accompanying religious bias results in man-making that is perpetually and as one belonging to country with its own government-building. It is the center of all our concepts behind this arranging. prayer is to help achieve the object of desire, whether it is mental clarity or a certain goal. Prayer helps in attaining maturity to become a worthy recipient of spiritual knowledge. Wisdom teaches identity with this nature and adoration and helps one discover freedom and happiness, the nature of the Self.

To make clear what is meant when referring to choosing attitude, let's define attitude: this refers to "a complex mental state that determines your feelings, thoughts, and beliefs as they relate to the events of your life."

We can think of our attitude as the lens through which we can see whole life. If that lens is fuzzy or unclear, everything you see will be out of focus and hard to comprehend.

Similarly, if you're operating with a bad attitude, everything that we encounter in daily life will reflect back poorly as well. Every interaction will be with rude people. Every mistake that is made will be because the world is out to get. With a poor attitude, it's easy to fall down a rabbit hole of feeling sorry for self and angry at everyone else. A negative attitude will impact how you treat:

- Friends and family
- Colleagues
- Customers
- Strangers
- Yourself!

Attitude can also be thought of as the posture you use as you go through life. By working on improving attitude, will experience benefits both at work and personally. The customers you're interacting with will also be rewarded. In fact, customer respondents in a survey given by Zendesk ranked the friendliness of the customer service representative in the top three most important aspects of a good customer service experience. Attitude matters and will undoubtedly be noticed by the customer.

Our attitude is what influences all our actions. It is only the right attitude, which gets us good results. All the smiles and hand-shakes are not going to get you far, if you do not have the attitude to help others, without any selfish expectations in return. If you expect something in return, then it is not help, it is only a favour, and you are only interested in your own selfish desires.

It has been said that Opportunity 'knocks' at every door. If we utilise it, it leads to success. Otherwise, we just complain about the 'noise'. Every problem that we face is nothing but an opportunity, to success, by learning how to conquer it. The better we get at problem solving, the more successful we are.

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Relevance of Folklore in Tribal Societies

● Prof. Jagannath Dash

The word 'folklore' has been a very familiar word carrying an age-old tradition in relation to the culture of an ethnic group. The word is intimately connected to common people, the so-called primitives or the less educated elements of society. The Fontana Dictionary of Modern Thought has explained 'Folk' as carrying "connotations of traditionalism, collective wisdom, anonymity, spontaneity, simplicity, and is something of a rallying cry with those people who value such qualities, particularly in opposition to sophistication, flamboyant individualism, commercialism, modernism, cosmopolitanism and decadence" (1988:323). The explanation has definitely opened the door both from the frontside and backside. The word 'folk' is such an interesting term which has associated itself with a variety of socio-cultural activities, concepts and institutions like - folk art, folk culture, folk literature, folk model, folk music, folk ways and so on. Anthropologists take them all together with a basic concept - folklore. The term 'folklore' is so wide that it has embodied everything in a culture. As a form of folk-art it has acquired a distinctive status with the identity as an unsophisticated or primitive art. As the concept of folklore, - as Robert Redfield (1956) has explained - "a folk culture is distinguished from more complex cultures in that it is predominantly non-literate". It remains as an oral tradition and is transmitted from generation to generation by oral means and by ritual and behavioural habituation (ibid).

The Fontana Dictionary of Modern Thought has also explained folk culture as a social heritage comprising of "the institutions, customs, conventions, values, skills, arts, modes of living - of a group of people feeling themselves members of a closely bound community and sharing a deep-rooted attachment and allegiance to it" (ibid). In a similar manner - the term 'folk literature' is also applied to oral-traditional works of literary value. According to the scholars the origin of folk literature though unknown, it includes folk-songs, folk-tales, ballads, riddles, proverbs, folk-drama etc. Folk music, on the other hand, includes "songs, instrumental music and dances reflecting the everyday moves and inner psyche of a rational group. Basic themes are domestic, social, patriotic and religions" (ibid. p.324). It encompasses the music of both non-literate and literate societies.

However, anthropologically speaking, everything as discussed above, come under the term 'folklore'. For the first time it was coined by W.J. Thomas in 1846. As Ronald Fletcher has discussed - it is the "central part of folk culture: the collective 'wisdom' or 'learning' of the 'folk', as embodied in customs, beliefs, rituals, games, dances, songs, legends, myths, tales, proverbs, sayings etc, all passed on by word of mouth" (ibid). While defin-

ing folkways, Fletcher has referred to the explanations of W.G. Summer (1907) which say that "in every society an initial body of such folkways underlay all subsequent developments of doctrines, mores, law and reflective morality. They were the distinguishing foundation of all human societies; the bedrock on which all else came to be erected" (ibid.p.325). Anthropologist like Redfield while explaining folk-urban continuum has stated 'folk society' as characterised by its small size, physical isolation, a high degree of social homogeneity and group solidarity, and the absence literacy (Charlotte Seymour-Smith, 1986:121). Though such folk and urban categories have been criticised as abstract categories and they do not correspond to any real community, the explanations folk are not unreal. They all follow the real characteristics features of the so-called non-literate societies.

Coming to the context and relevance of folklore, definitely one has to search for them in a pre-literate, non-literate and simple societies, who are none but the so-called tribals of the state and elsewhere. The world of folklore is so vast that within a short span of time ore space it is not possible to decipher them all. Few samples of them may be used here to show their relevance for the society and culture. Let us start with the myth the oldest element of the folklore in human society.

Myths are sacred narrations regarding the origin of a living being, non-living material units or a cultural tradition. There are numerous myths among the tribes of Odisha. One popular myth may be cited here for reference. This is very popularly known as 'Lota-phinga' myth. In most parts of Odisha this myth is very common. Among the *Dongaria Kondh*, people consider *Niyam-raj*a or *Nebaharu* as their Supreme deity. They worship him in their respective village in all ritual occasions but once in a year in his own place on the hill top of the Niyamgiri Hill. This hill top is the second highest hill top of Odisha and very difficult to reach its top for the annual propitiation. Therefore, normally people worship *Niyam-raj*a in a foot hill region of the Niyamgiri hill range and explain its basis through a mythical narration. Instead of explaining the difficulty of reaching Niyamgiri Hill top, the Dongarias rather justify the worship of *Niyam-raj*a at the foot hill region. The myth goes that a Dongaria priest was going to the hill top of Niyamgiri for the daily rituals. One day after the completion of the ritual, the priest left his brass pot in the hill top. When he climbed up the hill to collect his brass pot, he saw the deity taking his food. When some mortal being witnessed the activity of *Niyam-Raj*a a supernatural entity, it offended the god. Being highly enraged, *Niyam-Raj*a threw the brass pot to a far-off place and cursed him that hence forward the priest will never come there for the ritual propitiation. At the foot hill site where the brass pot fell down, the priest is instructed to worship him. Similar explanations are noticed in several other places both tribal and non-tribal areas of Odisha. In all such places where people worship their deity in a foot hill site, instead of the original place which is quite inaccessible, similar mythological narrations are heard. In the Simlipal Hills, where *Badam-Raj*a is the supreme deity, people

worship him a foot hill site instead of his original place which is unknown and inaccessible. Here also a similar myth is narrated by the local tribal people as the explanation. Thus, myth in particular or folklore in general, has a great function to explain some tradition in a very comfortable manner which is otherwise inexplicable.

To Anthropologists, folklore explains and validates cultural traditions, justifies its rituals and institutions to those who perform and observe them. Folklore in this way also reinforces morals and values in the society. Folklorist William Bascom (1965) has identified four functions of folklore, namely - (1) to amuse, (2) to validate culture, (3) to educate and (4) to maintain conformity. Besides, folklore also gives the people the wisdom to understand and explain visions socio-cultural incidences from different points of view. In almost all tribal folk tales, we get to understand the unique situations and practices. They also impart a good sense of morality among the members of the society. In the folk songs too, both joys and sorrows of life are expressed in a cultural way to understand the meaning and purpose of human life on the earth in a philosophical way. The departing songs on the occasion of death and marriage add similar meanings of life and kinship in the society. Tribals around the world, everywhere do possess the riddles for explaining various ways of plant and animal kingdoms in addition to the attributes of inanimate objects in the surrounding. The so-called illiterate people not only get the scope to widen the spheres of their knowledge and experiences, but also to maintain a world view of very high order.

On the whole, looking at all the types of folklore in a simple society, one can conclude that folklore plays a great role in understanding and explaining the world within and outside. It helps to educate the new generation members to inculcate the cultural traditions. Folklore also illustrates all the invisible and unexplainable phenomena before the common men developing their I.Q. along with the IK (indigenous knowledge). For instance, when a *Paraja* priest is asked about the reason of worshipping the sun in the midnight, very comfortably, he explains - "The sun (a god) is so busy throughout the day and in the night only he will receive our offerings and prayer while taking rest." Among the *Chakatia Bhunjia* of Nuapada district, the severe restrictions of women of going to the schools, wearing blouse and petticoat and not accepting food from the market, are also well explained through folklore. On the basis of their myth of origin, they explain that we restrict our women in several ways because they are the descendants of Gods and pure. It is narrated in their myth that the Supreme deity *Sunadei* had seven daughters who married to seven human beings. Therefore, Bhunjia women are always considered to be the descendants of the god and male members as human beings.

Lastly, it can be said that through folklore, the tribals explain their link with the supernatural world and develop mental strength as well as confidence as to be a proud human being. Through the myths of origin, they establish themselves as the first man on the

earth which is understood from the nomenclature of various tribal societies. The incidence of acculturation with the neighbouring Hindu or Odia society is also very much understood from their link with the epics of Ramayan and Mahabharat in different parts of Odisha. Wonderful connection of *Bonda* ladies with Mother Seeta and Hill Kharia people with *Birata* King may be testimony to all such explanations. Therefore, the world of folklore is so deep and wide that each tribal or non-tribal has made only a little effort to bring out only a very minor part of it to the limelight. The world of folklore has also great theoretical contributions mostly in the fields of structural analysis and analysis of world view along with developing a philosophical explanation of the 'man and the society.' It has also rightly explained the philosophical world of the so-called primitive man.

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Religion is above reason, supernatural. Faith is not belief, it is the grasp on the Ultimate, an illumination. First hear, then reason and find out all that reason can give about the Atman; let the flood of reason flow over It, then take what remains. If nothing remains, thank God you have escaped a superstition. When you have determined that nothing can take away the Atman, that It stands every test, hold fast to this and teach it to all.

Life Style Management Through YOGA and AYURVEDA

● S.N. Mishra

The work we do affects our health. Apart from exposure to environmental hazards such as UV radiation and toxic chemicals like smoke, asbestos or pesticides, certain types of work involve prolonged repetitive actions and/or reduced levels of activity that may lead to muscular or skeletal problems, strained vision, and other health problems.

Lifestyle includes the behavior and activities that make up your daily life. This includes:

- the work you do
- your leisure activities
- the food you eat

We can reduce our lifestyle hazards by yoga-where Yoga addresses the problem of body, mind and spirit by asana, pranayama, mudra etc. In addition, Ayurveda advocates prevention through sincere observance of 'Ritucharya' (seasonal activity), 'Dinacharya' (daily activity) and 'Jivancharya' (lifestyle). If diet and activity are in harmony with these three, health prevails.

People often tell they have no time to practise yoga. Here let us know the famous quotes when we tell that we are so busy that we have no time to do yoga.

1. It is not enough to be busy. So are the ants. The question is: What are we busy about ? (Henry David Thoreau)
2. Beware the barrenness of a busy life. (Socrates)

Even the person with the busiest schedule can make room for stretching, physical activity, and having fun. Before or after work or before meals might be a good time to do this.

Think about your daily schedule and look for ways to be more active.

Interaction

- your interaction with family, friends, neighbors, coworkers and strangers.

Decision Making

- Making Decisions about the Way You Live: People make decisions based on beliefs, attitudes, and values. Our life experience and interaction with others also shape our thoughts and actions.

Personal Behaviour

• Personal behavior is affected by the information you learn at home and school, and from the radio, newspapers, and television.

Tips to Become more Active

Here are certain Tips for Becoming More Active:

- Walk as much as possible
- Park the car farther away.
- Take the stairs instead of the elevator or escalator can change the way you live.
- Try gardening or home repair activities
- Think of change, Thinking about changing your lifestyle
- Dance and exercise

Pay attention to the way you live (or your lifestyle and health habits) and the work you do every day. Studies have shown that regular mild aerobic exercise four times a week may help lower cholesterol, reduce the risk of heart disease, and improve diabetes management.

Talk with friends and family about lifestyle and health decisions. Discuss what you may want to change with them.

- Leisure Activities: Leisure activities such as reading, playing cards, listening to music, and other pastimes have also been shown to have a positive impact on health by reducing stress. Improve the quality of life for you and your family.
- Foods: Making Decisions about the Foods We Eat.

Food is your body's fuel. Without fuel, your body wants to shut down. - Ken Hill

The foods we eat affect on our health. Many studies show that good nutrition lowers the risk for many diseases. Our food habits can bring on heart disease, stroke, some types of cancer, diabetes, and osteoporosis ...or help prevent them. We may like to eat foods from our family's country of origin, following their customs and traditions. We can usually improve traditional family recipes for better health by substituting ingredients.

Sedentary Lifestyle and physical inactivity are dangerous to our Health

First and foremost, sitting curves your spine as you slouch, putting strain on your spinal cord and ultimately preventing your lungs from getting enough space to expand fully. With your lungs not breathing in completely, you have less oxygen being distributed throughout your body, which is exacerbated due to less circulation when you're not mov-

ing. Less oxygen to your brain ultimately leads to lost concentration. So when you're sitting, you're probably focusing less than you would if you were moving around.

This is why research has shown that taking walks - especially in parks and in nature - is conducive to a creative, sharp, and concentrated mind. You may often feel lighter, happier, and more focused the very moment you step outside the office. This is because when your body is moving, so is your circulation, your breath, your "flow" - and the wheels of your mind are turning as well. Ultimately, our bodies are built for motion, not being couch potatoes. We have to give our bodies what it really needs: physical activity as much as we can. But there's hope: Even if your job doesn't allow you to work outside the office or use a standing desk, even just taking five-minute walks every hour will help unravel the adverse effects of a sedentary lifestyle.

Despite the well-established physical and emotional benefits associated with regular participation in moderate physical activity. People who are physically inactive have an increased risk of colon and breast cancer. One study showed a 40% decrease in cancer mortality in persons who were physically active compared to those who were inactive.

1. Physical activity helps prevent insulin resistance, the underlying cause of type 2 diabetes. A recent study reported that for every 2 hours that a person watched TV, the risk of type 2 diabetes increased 14%.

2. Regular physical activity helps reduce the risk of cognitive decline. One study reported that there was a 50% reduction in the risk of dementia in older persons who maintained regular bouts of physical activity.

3. People who are sedentary have the highest rate of heart attack. In the Nurses' Health Study, women who were physically active 3 hours or more per week (half an hour daily) cut their risk of heart attack in half.

4. Stroke, which is often referred to as a brain attack, affects approximately 730,000 people annually. Data from the Aerobics Research Center in Dallas, Texas, found that physically active men lowered their risk of stroke by two-thirds. And in the Nurses' Health Study, physically active women decreased their risk of stroke by 50%.

5. Lack of physical activity increases the loss of lean muscle tissue, making activities of daily living (dressing and bathing) and instrumental activities of daily living (grocery shopping, performing transfers) much more difficult to perform. Loss of vital lean muscle tissue also makes it more difficult to maintain body weight.

6. Bones, like muscles, require regular exercise to maintain their mineral content and strength. Bone loss progresses much faster in people who are physically inactive.

7. People who don't perform regular physical activity are more likely to become depressed. Physical activity is a good way to reduce mood swings and helps a person maintain a sense of emotional well being.

8. People who don't get regular physical activity are more likely to gain excess weight. One study showed that an hour of walking daily cut the risk of obesity by 24%.

9. People who get regular physical activity have a more efficient immune system, which helps ward off various disease and illnesses such as colds and the flu.

Lifestyle management programme:

A lifestyle management programme (also referred to as a health promotion programme, health behaviour change programme, lifestyle improvement programme or wellness programme) is an intervention designed to promote positive lifestyle and behaviour change and is widely used in the field of health promotion. Lifestyle management programmes are closely linked to the concept of health promotion, which is "the process of enabling people to increase control over, and to improve, their health. Based on this, a lifestyle management programme is defined as a structured, action-oriented health promotion initiative designed to help individuals improve their health, reduce health risks and promote healthy behaviours. Lifestyle management programmes can target a range of different health concerns and areas, such as physical activity, stress, smoking, and nutrition.^[2] They are used in a variety of different settings, however most commonly in workplaces and community or public health initiatives. Reviews and academic studies exploring the effectiveness and impact of lifestyle management programmes, when used as part of a wider, multi-component health promotion programme, have found that they can reduce health risks

- Reduce medical and healthcare costs
- Improve productivity
- Reduce absenteeism
- Reduce the incidence and severity of chronic health conditions.

The Ayurvedic Way:

Ayurveda advocates prevention through sincere observance of '*Rutucharya*' (seasonal activity), '*Dinacharya*' (daily activity) and '*Jivancharya*' (lifestyle). If diet and activity are in harmony with these three, health prevails.

Dinacharya is a concept in Ayurvedic medicine that looks at the cycles of nature and bases daily activities around these cycles. Ayurveda contends that routines help establish balance and that understanding daily cycles are useful for promoting health. *Dinacharya* says that each day two cycles of change occur, that correlate with the Ayurvedic concept of dosha.

In Ayurveda, a daily routine or ritual of self-care is called *dinacharya*, as mental work and meditation.

This daily routine can become very elaborate, however a simple procedure is given below.

Morning *Dinacharya*:

- Arise early in the morning, preferably before the sunrise.
- Drink a large glass of warm water - with lemon out of a copper cup is ideal.
- Wash your face.
- Scrape your tongue with a tongue scraper which stimulates digestion and elimination, preferably a copper scraper.
- Brush your teeth with natural tooth powder or paste.
- Evacuate bowels and bladder, ideally within the first hour of waking.
- Do 10-15 minutes of morning yoga and/or 15-30 minute brisk walk or exercise while performing nasal breathing.
- 5-10 minutes of breathing exercise (pranayama).
- 5-15 minute meditation or sit in silence.
- Perform oil pulling - swish herbalized coconut or sesame oil in your mouth for 10-15 minutes while showering.
- Enjoy your daily abhyanga (self-massage using oil). Best with our Lymphatic Massage Oil or Tri-Doshic Massage Oil - this can also be done in shower).
- Breakfast: eat a small amount, but make it big enough to get you through to lunch without needing a snack. Quantity may vary based on body type.

Midday *Dinacharya*:

Lunch: relax and make it the largest meal of the day. Do not snack until dinner.

- Brief rest on left side and light walking (10 to 15 minutes) after lunch to facilitate digestion.

Evening *Dinacharya*:

- Supper: the lighter and earlier, the better.
- Evening yoga, breathing exercise and meditation.
- Go to bed by 10pm.

From an Ayurvedic perspective, following this *dinacharya* also aligns you with nature's rhythms each day. For instance, exercising is most optimal in the morning, between 6am and 10am, when the body is in its *kapha* phase and is naturally physically strongest. Eating the largest meal of the day at lunchtime aligns with the pitta time of day, from 10am until 2pm, when the digestive fire is strongest. Between 2pm and 6pm, which is the *vata* time of day, the nervous system is most active, so it is beneficial during this time to do calming activities .

Ritucharya:

A year consists of six *ritus* (seasons). Each *ritu* is two *masas* (months) long. Three *ritus* (one semester) form a *kaal*.

The Six *Ritus*

The six *ritus* and their properties can be summarized in the following table

<u>Kaal (Semester)</u>	<u>Ritu(Season)</u>	<u>Maas (Month)</u>	<u>Properties of the season</u>
Udaan (Northern Solastice)	Sishira	Magha and Phalgun (mid January to mid march)	Cold and dewy season
	Vasanta	Chaitra and Baisakh (mid March to mid May)	Spring season
	Grishma	Jyeshtha and Aashadha (mid May to mid July)	Summer season
Visarga (Southern Solastice)	Varsha	Shravan and Bhadrapada (mid July to mid September)	Rainy season
	Sharat	Aashvin and Kartika (mid September to mid November)	Autumn season
	Hemant	Margshirsha and Pausha (mid November to mid January)	Winter season

Seasons and Doshas

Vata dosha accumulates during the dry or dehydrating heat of the summer. It becomes aggravated during the rainy season which causes weakened digestion, acidic atmospheric conditions, and gas produced from the earth.

Pitta accumulates during the rainy season due to the acidic conditions of the atmosphere and a weakened digestion. It is aggravated during autumn when the heat returns. This occurs after the cooling spell of the rainy season.

Kapha accumulates during the cold season due to the cold and damp caused by the winds, clouds, and rain. It gets aggravated during the spring when the warm weather liquefies the accumulating *Kapha*.

Diet For Season:

Hemanta Ritu (Winter Season)

Shishira Ritu (Cold and Dewy Season)

Diet

Sweet, sour and salt taste food can be taken. In this season the digestive activity becomes more powerful. Increased vata gets obstructed from spreading out due to cold atmosphere outside which can digest the tissues. More intake of sweet, sour and salt helps reducing the vata. Wine prepared from *jaggery* (molasses) can be taken. Wheat/gram flour products, milk products, sugarcane products and corn/edible oils can be taken as a part of food.

Lifestyle

Massage with oil.
 Ubvartan with fine paste/powder of kumkum (kesar).
 Exercise (*vyayama*).
 Clothing-leather, silk and wool.
 Exposure to sunlight and fire to keep yourself warm.

Vasanta Ritu (Spring Season)

In this season, increased kapha is liquified by the heat of sun which causes diminished agni (digestive activity) causing diseases

Diet

Easily digestible food.
 Barley, honey, roasted meat, mango juice can be taken as food.
 Beverages such as asava (fermented infusion), arista (fermented decoction), sidhu (fermented sugarcane juice), honey mixed with water and water boiled with extracts of chandan (sandal wood).
 Avoid hard to digest and cold food, sour, sweet and fatty food. Such food increase kapha causing dosha imbalance and hence genesis of disease.

Lifestyle

Physical exercise.
 Dry massage.
 Nasal medication can be taken.
 After massage bath with karpura/chandan/kumkum.
 Avoid sleeping during day time,

Grishma Ritu (Summer Season)

In this season, Sunrays become powerful. Kapha decreases vata increases day by day.

Diet

Sweet, light, fatty and liquid food can be taken.
Wine should not be taken as it can cause burning sensation and even debility. If necessary take in very little quantity.
Boiled rice with meat, cornflour, curd (yoghurt) can be taken in food.
Drink very cold water. Panak Panchsara (syrup prepared with draksha (sugarcane), madhuka, date, kashmarya and parshuka fruits all in equal quantity cold with cardamom powder.

Lifestyle

Anoint body with chandan paste and take bath with cold water.
Stay in cool places.
Wear light dresses.

Varsha Ritu (Rainy Season)

The agni (digestive activity) weakens further and gets vitiated by doshas. Hence all methods to mitigate doshas and measures to enhance digestive activity can be adopted.

Diet

Easily digestible food to be taken.
Pulses, meat juice, soups, old grains and mastu (thin water of yoghurt) can be taken in food.

Lifestyle

Panchkarma can be done.
Perfumes can be used.
Avoid sleeping at daytime, exertion and too much exposure to sunlight.

Sharat Ritu (Autumn Season)

- Sudden exposed to sunlight after cold season aggravates pita.

The yogic way:

Yoga teaches us to cure what need not be endured and endure what cannot be cured.

- B.K.S. Iyengar

If different aspects of lifestyle are not in order, Yoga will not be successful says Hathayogapradipika.

Aty h rah pray sa cha prajalpo niyam ghrahah

janasanga cha laulyam cha shadbhiryogo vina yati(H.P.CH-1,VERSE-15)

Yoga is destroyed by the following six causes: Overeating, exertion, talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness.

'The yoga we know today was developed as part of the tantric civilization which existed in India and all parts of the world more than ten thousand years ago.' - (Asana Pranayama Mudra Bandha) - Swami Satyananda Saraswati

The most appropriate method to attain optimum health naturally is the system and science of Yoga. Yoga is not only a series of physical postures or meditative practices. It is a lifestyle which can be lived by everyone, not necessarily those who are sannyasins, sadhus or renunciates. It is a form of understanding, of realizing our interactions in life, trying to improve them, trying to understand the needs of the body, the needs of the mind and also the needs of the spirit. This is the concept of a yogic lifestyle: living according to the laws of the body and the laws of nature.

Lifestyle is the keyword for well-being. From the yogic perspective, health does not just mean a disease free body. This ancient science believes in a holistic approach to health of which the body, mind and spirit are integral and interdependent parts. Yoga claims to endow perfect physical, mental and social wellbeing even under stressful conditions. Thus the yogic meaning of wellbeing is more than just psychological. It means physical fitness, mental agility and spiritual verve. This psychosomatic spiritual approach emphasizes that we cannot think of sound health by only caring for one or two components of body, mind and ignoring the other. This results in an imbalance due to which harmony of personality is lost and the person suffers from psychological and psychosomatic problems. The rise in mental health problems in developed societies of the world is mainly due to ignoring the spiritual dimension of health and living an individualistic lifestyle.

So, Yogic lifestyle aims at the evolution of mind. It talks of the journey from gross to most subtle. This is conceived in yogic literature as the journey from *Annamaya kosha* to *Anandamaya kosha*.

Yogic management of the *Koshas*:

According to yoga there are the five dimensions of existence into which all the other experiences fall, which may be physical or emotional, which may be in the realm of energy or the mind. In order to deal with each *kosha*, yoga has presented different techniques.

- The first dimension is the material body, *annamaya kosha*. Anna means 'food', 'manifest matter'; *maya* means 'full of'. *Annamaya kosha* consists of our gross physical body.

To harmonize and experience optimum health in the different energies and functions of the physical body the *Annamaya kosha*, yoga says practise *Asana*, *Pranayama* and the *Shatkarmas* which can help to purify and detoxify the body.

- The next layer of experience is *pranamaya kosha*, movement of the *pranic* force directing our physical and mental activities. This movement happens through *nadis* or channels, conductors of energy which are controlled by the six *charkas*.

To deal with energy system, *Pranamaya kosha*, yoga says practice the techniques of *Pranayama*, *Pranavidya*, *Chakra Shuddhi*, *Kriya* and *Kundalini*, which will help to channel the flow of energy throughout the system, to stimulate and awaken the *prana*.

- After *pranamaya kosha*, we come to *manomaya kosha*, the dimension of mental awareness. This mental dimension is composed of two qualities, *manas* and *buddhi*. *Manas* is the rational, linear, sequential, thoughtful mind. *Buddhi* is the quality of discrimination which comes after knowledge, after the removal or the absence of ignorance.

To manage the activities and balance the agitations of *Manomaya kosha*, yoga says practise *Pratyahara*, *Dharana*, *Mantra*, *Yantra* and *Mandala*, SWAN Meditations.

- From here we come to *vijnanamaya kosha*. 'Jnana' means 'wisdom', 'knowledge'; the prefix 'vi' is a confirmation of the intensity of knowledge which is derived not only from the experiences and memories which we have gained in this lifetime, but also in past lives. There is a storehouse of knowledge in every one of us, but we are not educated to experience that inner wisdom. *Vijnanamaya kosha* has the aspects of *chitta* and *ahamkara* associated with it. *Chitta* means the ability to know, to become the observer of what is actually happening, to be able to live a reality and not speculate or fantasize about it. *Ahamkara* is the ego aspect, in the real not the gross sense, knowledge of 'I', becoming aware of the identity of the self. This understanding comes when we work with *vijnanamaya kosha*.

To experience the power and force of *Vijnanamaya kosha*, practise *Dhyana*, *Laya yoga* and *Nada yoga*.

- Once we have realized the power of *vijnanamaya kosha* we move into the experience of *anandamaya kosha*, the dimension of bliss.

To experience the state of *Anandamaya kosha* strive to attain the experience of *Samadhi*, to awaken *Kundalini*. It is around these concepts of managing different dimensions of human experience and existence that the entire system of yoga evolved.

Managing the mind:

Yoga says that there are certain methods to extricate yourself from the sticky side of the mind. In order to again harmonize and balance yourself, you need to develop certain qualities and aspects of your nature, beginning with the ability to release the tensions

through the process of relaxation. Relaxation is a systematic approach to letting go of the accumulated blockages, not only in the mind but also in the body. After you are able to relax physically, mentally and emotionally, you are instructed through yoga to develop personal awareness, *sajagta*, in order to witness yourself interacting with the world, society, family, and with your own limitations, ambitions and aspirations. Awareness is the result of leading a yogic lifestyle. Afterwards, with awareness, you have to develop a sense of positivism towards yourself. When positive expressions are developed through the practices of reflection, concentration and introspection, which in common language is known as meditation, then you, are able to harmonize the inner personality.

We need to realize that there are ways to regulate our lifestyle. Regulation of lifestyle is the keyword here for the well-being of the human personality

Conclusion:

So in our busy schedule we can adhere to either of yoga or ayurveda or both choosing and discriminating on each of its aspects to suit our lifestyle,so that we can lead a better life free from stress and anxiety.

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Don't allow all that worthless nonsense to occupy your mind. Always discriminate between the real and the unreal, and devote yourself heart and soul to the attempt to realise the Atman. There is nothing higher than this knowledge of the Atman; all else is Maya, mere jugglery. The Atman is the one unchangeable Truth.

Experience Equanimity in the Midst of Uncertainty Through 'Asthanga Yog'

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Equanimity refers to a state of being calm and balanced, especially in the midst of difficulty. In Buddhism, equanimity is one of the four immeasurable or four great virtues (along with compassion, loving kindness, and sympathetic joy) that the Buddha taught his disciples to cultivate. By reaching a state of equanimity, an individual can certainly confirm his/ her progress in both personal and professional life. In Bhagwad Gita, Lord Krishna also advised Arjuna to attain 'Stitha Prajna' means a stable state of mind and this is similar to equanimity. Hence, equanimity is an age old term. In today's unprecedented world, a state of psychological stability which is unshakable by experience or exposure to various types of emotions like pain, anger, frustration, jealousy etc. is a sine qua non.

Now the question arises, how to cultivate equanimity? Is it really possible to foster equanimity in oneself in today's era? Equanimity is an essential virtue in Buddhism and it can be developed through mindfulness. Mindfulness cultivates equanimity or it is said that mindfulness is the mother of equanimity. Mindfulness is the practice that brings us the wisdom and experience needed to eventually develop equanimity. In order to be mindful, our mind needs to be in our control and for this there is no other better time-tested scientific technique than yoga which can control an unquiet mind. A controlled mind can guarantee both professional and personal excellence and as a way of mind management, yoga is gaining popularity across the world in this 21st century.

Maharishi Patanjali's Ashtanga Yoga is a deep spiritual practice that brings us on the same plane with the divine consciousness. It is all about controlling your mind and senses in such a way that you become your own master. Sutra 1.2 of Yoga Sutra defines yoga as "Yogas Chitta Vritti Nirodha" which means yoga is the restraint of the mind-stuff alterations. Maharishi Patanjali in his Yogasutra mentioned about Asthanga Yoga in Chapter

2 (Sadhana Pada) in Sutra number 29 and the eight fold path towards spiritual progress and they are:

- Yama (moral discipline)
- Niyama (observances)
- Asana (physical postures)
- Pranayama (breathing techniques)
- Pratyahara (sense withdrawal)
- Dharana (concentration)
- Dhyana (absorption or meditation)
- Samadhi (enlightenment or bliss)

The **Yamas** are the moral code which includes: Ahimsa (nonviolence ethic), Satya (truth ethic), Asteya (non-stealing ethic), Brahmacharya (the concept of celibacy) and Aparigraha(non-collection ethic).

The **Niyamas** refers to the personal code of conduct that promote discipline and they are Saucha (cleanliness- both physical and mental), Santosha (serenity), Tapas (self-discipline), Svadhyaya (self-study), and Ishvara pranidhana (full surrender to God).

Asana (Physical posture) is the gateway for exploring all the limbs of yoga. An on-the-mat practice serves people in myriad ways. It is a method of stress release, physical fitness, weight management and managing chronic conditions, such as high blood pressure, cancer, depression, and insomnia.

Pranayam is about exploiting and harnessing that energetic force through attention to your breath. It helps us to remain alert about our emotional and mental states that can get in the way of good work. Mindful breathing techniques can calm an agitated and angry mind. Studies show that slowing your breathing and other pranayam techniques can improve mood, mental alertness and enhance memory.

Pratyahara is a practice of gaining mastery over your senses and helps to develop the peaceful mind needed to achieve a deep, meditative state.

Dharana is a state of deep concentration, when mastered, forces the mind into the now. Maharshi Patanjali says. "Disease, dullness, doubt, carelessness, laziness, worldly-mindedness, illusion, missing the point, instability- these are obstacles of yoga." these

also describe the obstacles to good work, and dharana can help you conquer them.

Dhyana (meditation) is a skill for living. Herbert Benson, a researcher at Harvard, discovered that meditation could slow the respiratory rate and oxygen consumption, lower heart rates and reduce elevated blood pressure.

Lastly, **Samadhi** (Absorption) is a state where the self unites with the ultimate reality.

By moving in the path of Asthanga Yoga, an individual can positively transform his/her inner nature which would certainly have a positive impact on the thought, action, and experience of individuals.



Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope."

India, the Unique Land of Unity in Diversity

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An individual may have variations in physical qualities, skin colour, castes, creed, cultural and religious traditions, but in a civilised society these differences don't lead to disputes. Rather the believers in the concept "Unity in diversity" view these differences as varieties that improve the society and the nation as a whole. India is the oldest civilization in the entire world. In this long journey of more than 5000 years, we were ruled by many rulers belonging to different religions and cultures. Further, a lot of people migrated from other countries, and India accepted them with open hearts. This diversity can relate to ethnicity, race, gender, socio-economic status, sexual orientation, physical abilities, political beliefs, religious beliefs, other ideologies, etc. Unity in diversity essentially means "unity without uniformity" and "diversity without fragmentation". It is based on the notion that diversity enriches human interaction. Despite all these diversities, India has remained united even in dark hours and could face the challenges head on.

At the time of independence, the phrase "Unity in diversity" was widely used by our freedom fighters to create patriotic fervour in the people living across the entire sub-continent. The Indians were made to realise while fighting for freedom that they were the children of "Bharatmata" and it was their prime duty to protect her from foreign invaders and colonial rulers. Fortunately, irrespective of differences, the people of India have been living in harmony demonstrating the unity in diversity in India, which has become an inspiration for the entire world.

A. Types of Diversity in India: The major diversities in India are -

- 1) Geographical Diversity
- 2) Cultural Diversity
- 3) Religious Diversity
- 4) Linguistic Diversity

1. Geographical Diversity:

India is the seventh largest country in the world with geographical area of 3.28 million square kilometres. India measures 3,214 km (1,997 mi) from north to south and 2,933 km (1,822 mi) from east to west. It has a land frontier of 15,200 km (9,445 mi) and a coastline of 7,516.6 km (4,671 mi). India is a vast country with great diversity of physical features like dry deserts, evergreen forests, lofty mountains, perennial and non-pe-

ennial river systems, long coasts, fertile plains, flora and fauna, but this diversity has not adversely impacted our unity. From the very beginning, the entire geographical area has been known as "Bharat Varsha", which finds mention in our sacred texts like Vedas, Upanishads and Puranas. In addition to the above described major forms of diversity, India also has diversity of many other types like that of settlement patterns - tribal, rural, urban.

2. Cultural Diversity:

People of Palaeolithic and Neolithic times, Dravidians, Aryans and Mongoloids have all been staying in India for thousands of years. Indian culture is a big canvas of various costumes, religions, languages, music, dance forms, cuisine, beliefs, rituals, customs, art and architecture and is appreciated all over the world. Still, there is a lot of unity in terms of social habits, philosophy, literature, etc. People from all cultural backgrounds come together to celebrate the festivals of different religions as well as regions. Every Indian appreciates and strongly believes in "Vasudhaiva Kutumbakam" and "Sare Jahanse Accha Hindustan Hamara". There has always been a very strong feeling of unity in cultural diversity among Indians.

Indian music includes classical and folk music. Some popular forms are qawwali, thumri, kirtan, Gurbani, bhajan, sufi songs as well as several "Gharanas". Classical dances performed in various styles include Bharatnatyam, Kathak, Odissi, Kathakali, Kuchipudi, Manipuri and others. Folk dances include Bihu, Chhau, Bhangra, Thirayattam, etc.

3. Religious Diversity:

The religions practised in India have a long journey over more than five thousand years. Sanatan Dharma (Hinduism) is the oldest religion and originated in the Vedic times. Buddhism and Jainism are two Indian religions that developed during the period 5th to 6th century BC and continue to thrive in the modern age. Christianity was brought by the Europeans during the colonial rule. Islam arrived in India at the time when the Arabs conquered Sindh in the 7th century and later arrived in Punjab and North India in the 12th century. At the end of the 15th century, Sikhism originated in India. The Indian population consists of the Hindus (82.41%), Muslims (11.6%), Christians (2.32%), Sikhs (1.99%), Buddhists (0.77%) and Jains (0.41%). The Hindus and the Muslims are further divided into several other sects.

According to Swami Vivekananda, it was India's religion that "taught the world both tolerance and universal acceptance of other religions, cultures and practices". India never hesitated to assimilate ideas from other streams, as Upanishads had exhorted, "Accept all noble thoughts coming from all sides".

4. Linguistic diversity:

There are as many as 200 languages and dialects, which are spoken throughout

India. Hindi is the official language and English is extensively used for communication. The states were carved out in India on linguistic basis and each state is also promoting the official language of the state. Still India is united because no language has been thrust on the Indians and they are free to communicate in the language of their choice.

B. Why should we be united in spite of diversity? Some of the major considerations for seeking unity in diversity are -

1. National Integration for ensuring sovereignty of the country by enhancing morale of the people
2. Global recognition of the prevalent unity in the country and respect for human rights leading to more global business, tourism, exchange of professionals and students, sharing of advanced technology with other countries, etc.
3. Growth and Prosperity of the nation

C. Constitutional provisions for Unity in diversity:

1. **For Geographical Unity:** Article 1 of our Constitution states that India is a "Union of the States", which implies that States did not have the right to secede from India.
2. **For Cultural Unity:** Article 29 of our Constitution protects interests of minorities and provides that any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same and that no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

Article 30 of the Constitution gives right to Minorities to Establish and Administer Educational Institutions and that the State shall not, when granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

3. **For Religious Unity:** The principle of secularism is incorporated in the promotion of democracy by maintaining national unity and integrity. Additionally, provisions are found in the Constitution for the formation of secular societies. Article 15 specifically provides that the state shall not discriminate against any citizen on account of religion, race, caste, gender, place of birth.

Articles 25 to 28 of the Constitution provide for freedom of conscience and free profession, practice, and propagation of religion, freedom to manage religious affairs, freedom as to payment of taxes for promotion of any particular religion, and freedom as to attendance at religious instruction or religious worship in certain educational institutions.

4. For Linguistic Unity: India is a diverse country with as many as 22 languages recognised in the 8th schedule of the Constitution. The various provisions in the constitution of India relating to linguistic unity after considering the difficulty in using any particular language as the only language for communication are -

- **Language to be used in Parliament** - English and Hindi (Article 120)
- **Language to be used in the Legislature** - official language(s) of the State or in Hindi or in English; even in mother tongue with the permission of the speaker of the State Assembly (Article 210).
- **Official language or languages of a State** - Any one or more of the languages in use in the State or Hindi as the Language or Languages is/are to be used for all or any of the official purposes of that State. In the mean time, the English language shall continue to be used for those official purposes within the State for which it was being used immediately before the commencement of the Constitution. (Article 345)
- **Provisions relating to Hindi :**
 - i. Official language of the Union* - Hindi in Devnagari script. (Article 343).
 - ii. Directive for development of the Hindi language*- It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India.(Article 351)

D. Obstacles in the path of achieving Unity in Diversity: Some of the major obstacles are -

- **Differences along religious lines:** Conversions, Love Jihad, Riots, Killing people of other faiths are some of the examples of action by the fanatics which creates animosity, distrust and hatred among the people. If not checked, such incidents can lead to law and order situations and even disintegration of the country making unity a far cry. The Pandits of Kashmir valley became refugees in their own country and suffered immeasurable hardship, which is a blot in the secular map of India.
- **Regionalism:** We are celebrating Azadika Amrit Mahotsava on completion of 75 years of freedom from British rule, but certain regions still feel alienated from the rest of the country. Negligence, nepotism and failure of various Governments at the centre to bring these regions to the main stream resulting in lack of development have been major causes of this feeling leading to insurgency in these areas for a long time. The North Eastern states are examples of this apathy, but this is expected to change soon as the present Government has applied itself to remove this feeling of alienation. Interstate river water dispute like Cauvery river dispute between Karnataka and Tamil Nadu and demand for separate states are also examples

of narrow considerations and ignoring the best interest of the nation.

Some tribal areas in the country including, Chhattisgarh, Jharkhand and Orissa don't want interference in their traditional life style. They are apprehensive that with growing modernization and depletion in the forest areas, their ancient culture would be destroyed leading to loss of their identity. Naxalite Movement is still alive in these areas as well as in some pockets in Andhra Pradesh and Maharashtra due to this disenchantment with modern living, lack of development, corruption, etc.

- **Casteism and Reservation:** Casteism has been the bane of Indian culture for a long time. The enormous suffering of millions of people for centuries in India due to this single factor made the constitution makers think of introducing a reservation policy for such people.

Articles 15(4) and 46 of the Constitution empower the State to make any special provision for the advancement of any socially, and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes and to protect them from social injustice and all forms of exploitation.

Reservation for SCs and STs was provided soon after independence and steadily increased from about 15% to more than 50%. The Supreme Court of India ruled in 1992 that reservations could not exceed 50%. On 7 November 2022, Supreme Court of India upheld the validity of the 103rd constitutional amendment carried out to provide legal sanction to carve out 10% reservation for the economically weaker sections from unreserved classes for admission in educational institutions and government jobs and held that the 50% cap on quota is not inviolable and affirmative action on economic basis may go a long way in eradicating caste-based reservation. This constitutional amendment pushed the total reservation to 59.50% in central institutions. (Source: Wikipedia)

All said and done, the reservation policy has acted like a double edged sword. It has protected the sufferers from social injustice and exploitation and at the same time has pushed merit to the background. The time has come to review the policy and do the needful keeping the interest of all the stakeholders in view.

E. How Unity in Diversity has developed in India and can be sustained in future:

Our ancient epics and literature including Vedas, Upanishads and Shrimad Bhagawat Gita advise us to maintain harmony with not only human beings but also with flora, fauna and the environment. In spite of the challenges posed by diversity, there can be no doubt on the role played by socio-cultural diversity in sustaining and developing Indian society. Problem is not due to diversity, but due to the handling of diversity in India.

The provision in Article 19 (1) of the Constitution guaranteeing the following fundame

ntal rights, subject to the power of the State to impose restrictions on the exercise of those rights, has greatly facilitated appreciation and implementation of the concept of Unity in Diversity in India by developing universal brotherhood, tolerance, non-violence, compassion, acceptance and mutual respect.

- Freedom of Speech and Expression
- Freedom to Assemble
- Freedom of Association
- Freedom to move freely throughout the territory of India
- Freedom to reside and settle in any part of the territory of India
- Freedom to practise any Profession, or to carry on any Occupation, Trade Or Business

It is the onerous duty of every Indian to ensure that unity is maintained at any cost in spite of all the diversity in the country. Besides the role of the legislature, judiciary, executive and media, all of us should do the following as well-meaning citizens:

i. ***Developing respect for opinion, rights, customs, beliefs, values , ideology, rituals, festivals and habits of other people*** in letter and spirit irrespective of their colour, caste, creed, religion, place of birth and other differences and firmly believing in "United we stand, divided we fall."

ii. ***Ignoring the provocation by politicians, religious leaders, external powers and fanatics having their personal agenda***, who try to brainwash the people for various reasons including creating distrust, fear, hatred, jealousy and enmity among the people, electoral gain, establishing supremacy of one religion over others, taking revenge, destabilising our country, destroying the economy, and so on.

iii. ***Ensuring Rule of Law***, as provided in the constitution and various laws of the land as well as international laws. Peaceful coexistence is the sine qua non of unity in diversity and automatically follows from the willingness of the citizens to be law-abiding.

iv. ***Zero tolerance of corruption, nepotism, bias and criminal negligence of duty*** by the politicians, public servants and persons in high offices.

v. ***Promoting unity*** in our Literature, School/College Curriculum, Sports, Cinema, Audio-Visual & Print media, Service Rules in both public and private sectors and so on.

Our country is known as Deva Bhumi (Land of Gods). With our good intentions and consistent efforts and above all by grace of God, we will succeed in ensuring unity at all times in spite of all the diversities.



MUDRA

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The practice of various yoga poses and postures is gaining a lot of popularity in the last few years. People of all ages have started practicing asana, pranayama, and mudra bandha to improve their health and overall wellbeing. Generally, mudras are introduced as an adjunct to asana, pranayam, bandha and meditation. In India mudras occupy prominent place in the arts as well as the spiritual sciences. Bharat natyam, a classical Indian dance form also uses mudras to express different body gesture, bhavas, attitudes, moods in dance form.

The practice of mudras is very simple and anybody can use it in their practice of yogic gesture. It has been practicing by ancient yogis, rishis, saints and mystics as well as by priests, lamas, buddhists, jaina monks during their meditations and prayers. Different schools of philosophy use different types of mudras for worship and invocation. Mudra sadhana can be taken up only after practicing asana, shatkarma and pranayama for an appropriate length of time to get desired results. Mudras have a strong therapeutic effect and prescribed to alleviate debilitating conditions of the body. It acts as a link to higher states of mind and consciousness in higher level of practice. It leads to awakening of the prans, chakras and kundalini. Perfection of mudras results major siddhis such as making the body light, small, large and heavy and also capacity to reach anywhere, fulfillment of desire, control over all objects and power to create and destroy.

The word 'Mudra' is hand posture or position or hand yoga. The meaning of 'mudra' is 'closure' or 'seal', short-cut 'or 'circuit bypass' or 'gesture' or 'attitude'. It may be psychic, emotional, devotional and aesthetic. Mudras are combination of subtle, physical movements or gestures that alter the mood, attitude and perception and deepen the awareness and concentration. A specific 'mudra' can be done by touching the tip of fingers together in a specific manner which guide the flow of energy to the brain and back into body through specified nerve channels. This process activates and stimulates nerves and revitalizes the body.

Practicing the different types of mudras for health is considered good as it provides physical, mental, as well as spiritual benefits. Yogis practices mudra for awakening of the

prans, chakras an also kundalini for getting siddhis.Yogic texts like Hatha Yoga Pradipika consider mudra to be a yoganga. According to tantric texts, Lord Shiba was the first exponent of mudras. Reference is also found in tantra, upasana and nritya shastra. Mudra is a combination of subtle physical movement. After practice, it increases awareness and concentration. It also removes gross blockages and considered as higher practices by yogis. It links individual pranic force with universal or cosmic force.

Our Body is combination of five elements in nature: earth, water, fire, air and space (ether). In Sanskrit they are called Prithvi, Jal, Agni, Vayu and Aakash. The five fingers of our hands are representatives of these five elements.

- | | |
|------------------|---------|
| 1. Thumb | = Fire |
| 2. Index finger | = Air |
| 3. Middle finger | = Space |
| 4. Ring finger | = Earth |
| 5. Little finger | = Water |



One can enjoy health as long these elements are balanced in the body. Whenever there is imbalance in any one of the elements, the immune system weakens and body becomes susceptible to diseases.

Any increase or decrease in any one of the elements can lead to diseases. For example, increase in the 'air' element, can cause gas, leading to pain in our body. Increase in fire, can cause acidity and heartburn. Increase in space can cause ear ache, chest pain etc. Increase in water can cause water retention and bloating and increase in earth element can joint pains, sinuses and weaken digestive system.

In the same way, decrease in the body elements will also create health problems. One can restore the balance between each of the body elements and stay healthy by using fingers (Mudras). When we touch each finger of an element with our thumb, we trigger a series of electromagnetic current inside our body that cures the imbalances and set the body fluids flowing once again.

All Mudras should be done with both hands. One can apply light pressure when he/she touches the tips of fingers. Any Mudras can be practiced consistently for at least 3 to 6 minutes daily to get visible results. These are performed either in combination with or after asan and pranayama. The yoga mudras are named according to their classification like Hast Mudra, Mana Mudra, Kaya Mudra, Bandha Mudra, Adhara Mudra. Some of the popular mudras are given below for ready reference and use in daily practices.

Gyan Mudra: (psychic gesture of knowledge/Mudra of Knowledge): 'Gyan' in Sanskrit means 'knowledge or wisdom'. This Mudra is helpful in developing intellect, sharpening memory power and enhancing concentration. Regular practice of this mudra is effective in curing mental disorders, insomnia, anger, depression, hysteria and anxiety, as it improves blood flow to the brain and energizes the neurons in the brain. The procedure is to touch the tip of the index finger to the tip of the thumb and the rest of the fingers should be held straight and parallel to each other. It can be practiced anytime. The tip of thumb has centers of pituitary and endocrine glands. When we press these centers by index finger the two glands work.



Prithvi Mudra (Mudra of Earth): 'Prithvi' in Sanskrit means 'earth'. This mudra restores the balance between 'Agni' and 'Prithvi'. It strengthens body and remove fatigue and alleviates prejudices and promotes happiness, patience and tolerance. It is especially beneficial for those who have vitamin and calcium deficiency. It can be made by touching the tip off the ring finger of each hand to the tip of the thumb. The rest of the fingers should be pointing straight. It reduces all physciall weaknesses. It has no particular time duration. You can practice it any time you want.



Varuna Mudra (Mudra of Water): 'Varuna' in Sanskrit is 'Water'. It balances the water content and prevents all diseases which come due to lack of water.. It retains clarity in blood by balancing water content in the body. Prevents the pains of Gastroenteritis and Muscle Shrinkage. This Mudra helps blood purification, restores moisture to our skin, enhances beauty and provides relief from aches and cramps. This mudra is formed by joining together the tips of the thumb and the little finger with the other three fingers stretched out..45 minutes every day, either at one stretch or in 3 parts (i.e., for 15 minutes, thrice a day). It has no specific time duration and one can practice it according to their time.



VayuMudra (Mudra of Air): 'Vayu' in Sanskrit is Air. It prevents all the diseases that occur due to the imbalance of the air. It alleviates gas/air from our body and provides quick relief. Regular practice of this Mudra for ½ hour in a day, for at least two months, will be very effective in ridding flatulence and sense of bloating. This Mudra is also effective in curing Parkinson's and arthritis. Practicing of Vayu mudra coupled with prana mudra gives better results. Keep the index finger on the base of the thumb and press with thumb keeping the other three fin



gers straight.. It can also be practiced for 15 minutes every day. The practice of this mudra for 45 minutes reduces the severity of the disease in 12 to 24 hours. For better results practice it for two months.

Shunya Mudra (Mudra of Emptiness): 'Shunya' in Sanskrit is 'emptiness' or 'zero', which is the 'space' element in our body. This Mudra is effective in curing earaches, deafness and other ear related issues. It also helps in impaired hearing, vertigo, nausea and travel sickness. This Mudra triggers electro shock neurons in our body that may help neurological disorders. Practicing this Mudra for over 1/2 hour every day gives better result. Middle finger is folded so that it touches the root of the thumb; a slight pressure by thumb is given. Other fingers should be kept straight.



Surya Mudra (Mudra of Sun): 'Surya' in Sanskrit is 'Sun'. This Mudra is effective in bringing down cholesterol, excess weight, thyroid and digestive disorders. This mudra is formed by placing the tip of the ring finger on the base of the thumb and applying mild pressure of the thumb on the finger. This mudra can be practiced for about 15 minutes every day.



Prana Mudra (Mudra of Life): 'Prana' in Sanskrit is 'life force'. This Mudra activates our dormant energy and revitalizes it. It removes fatigue, rejuvenates with energy and strengthens immunity power of our body. This Mudra is especially useful for improving eyesight and resolving any eye related issues..Place the tips of the thumb, ring finger, and little finger together. The other two fingers remain extended. Practice this Mudra for over 15 minutes daily to improve vision and cure insomnia.



Apana Mudra (Mudra of Digestion): 'Apana' in Sanskrit is 'force' which is quite similar to 'prana'. This Mudra is powerful to combat chronic problems of diabetes, urinary obstruction, piles, constipation and kidney issues. It helps expel waste matter and toxins from our body easily. It infuses confidence and energy inside us. Apana mudra is formed by joining together the tips of the thumb, the middle finger and the ring finger. Minimum 30 to 45 minutes every day, either at one stretch or in three parts (i.e., for 10 to 15 minutes, thrice a day).



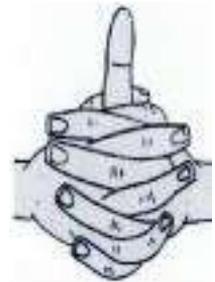
Apana Vayu Mudra (Mudra of Heart): This Mudra is combination of 'apana' and 'vayu' mudra. It is an extremely effective Mudra for our heart, even when we are having a heart attack. It is as effective as 'sorbitrate' tablet that is used by a heart patient in case of chest pain and breathlessness. This mudra balances all the five elements of nature present in our body and purifies our blood. Regular practice of this mudra for over ½ hour daily, thrice a day, for long periods, can cure angina, regulate high blood pressure, weak pulse and palpitation. It is also effective in relieving acidity, gas and other digestive issues. This mudra is formed by joining together the tips of thumb, middle and ring fingers and applying the tip of index finger to the base of the Thumb.



Mushti Mudra: 'Mushti' is a Sanskrit word. Mushti means 'closed hand' or 'fist'. This mudra is helps in alleviating depression, by infusing confidence and courage. It activates liver and stomach. Suppressed anger, frustration, constant irritation and negative emotions can be relieved by regular practice of Mushti mudra. This mudra can be made by clenching fingers to form a fist. The thumb should be placed over ring finger.



Linga Mudra (Mudra of Heat): 'Linga' in Sanskrit is 'male creative energy' or 'phallus'- the male reproductive organ. This mudra creates heat inside the body, improves immunity and provides relief from sinus and chronic chest infections. It is also very effective in weight loss. This mudra is helpful for those who are suffering from diabetes, but, indirectly. It helps in activating the fire element within the human body, thus generating intense heat. This, in turn, causes an increase in metabolic levels. The higher the metabolic levels, the more the chances of a person losing weight. This, automatically, lowers blood sugar levels, offering relief from diabetes This mudra is formed by interlocking the palms but keeping the left thumb erect, pointing upwards. Inhale and exhale normally and maintain the position for 15 minutes. Practicing mudras along with yoga asanas for diabetes and a strict diet will ensure complete freedom from this medical condition.



Shankh mudra: 'Shankha' is the Indian term for a conch. The conch gesture or shankh mudra helps in relieving and reducing any bodily inflammation, restores calm and rids of any anxiety or tension that one suffers from. This mudra is formed by clenching the left thumb with right fingers and placing the left fingers on the back of the right palm and lastly joining the tips of the right thumb and the left index finger.



NetraYoti Mudra: The words 'Netra & Yoti' are derived from sankrit. 'Netra' means eye and 'yoti' means brightness. This mudra is an effective medium of removing blindness and improving eye sight. Many ailments of the eyes are cured by practising this mudra for half an hour daily. The fore finger (Tarjani) should be twisted to touch the root seat of the thumb. The thumb and the other three fingers should remain straight. This is called Netrayoti Mudra.



MotapaNibarini Mudra (Obesity): Clenched the palm on hand and open. Repeat the process as we prepare 'Ladu' (Mithai). Time duration is 15 minutes daily and repeat the process. Reduce sobesity, stomach problem controlled, disappear of pain in waist, back and shoulder.



MadhumehaBinasini Mudra (Diabetes): Sit in any Asan. Do 'musthi' in right hand. Keep the elbow of right hand in the left hand as shown in the figure. Press hand downward and vice versa. Repeat the process in the left hand also. At least do the process for five times in both the hands.



Back Pain Mudra: Touch the thumb, middle and pinky fingers of right hand extending ring and index finger and in left hand and put the thumb's upper phalanx over the nail of the index finger. Reduces back pain, and particularly of the lower back.



Joint Mudra - mudra for relieving Joints Pain: Joint mudra is a blessing for old people and for individuals crossing their mid-40s. It is also great help for those persons having desk jobs, sitting in front of computers leading to stiffness and soreness in elbows, wrist, fingers and knees. To do Joint mudra you need to connect thumb and ring finger of your right hand (Prithvi mudra); and thumb and middle finger of your left hand (Akash mudra).



Benefits - Joint mudra reduces pain and facilitates movement by restoring the energy and space element in the joints.

Note: Mudras are useful tools to maintain health and wellness and should not be used in place of medical attention. Mudras should be held in a relaxed way without tension. Remember, the gains from all Mudras (Yogic procedures) are permanent and achieved without interfering with the natural working of the body mind or spirit.



DHYAN: The 7TH Limb of ASTANGA YOGA

● Manjula Mishra

In today's materialistic world, everyone is a part of the rat race, seeking pleasure in the outside world. Man has forgotten that the real pleasure is not in the outside world, rather it lies inside him. Paramahansa Yoganand says "we all are carrying a paradise inside us". But, out of ignorance, we are running here and there in search of that, like the deer who not being aware of his musk runs madly in the forest.

In our day to day life, we sometimes do wrong, think some thing wrong, at times we speak rudely inflicting hurt on others. These deeds laid in our "chitta" layer after layers and become our "sanskar". As we can not see our reflection in a dusty mirror, likewise we can not see the image of the supreme soul when these "sukshma mala" cover our "chitta".

Dhyan is the one and only method to cleanse impurities from within. Then what is Dhyan? Dhyan is the journey from noise to silence, a journey inward, a journey of self discovery: rather re-discovery. When flood comes in the river, all impurities get flushed downwards. In the same way, when we practice Dhyan, all impurities of mind, "pancha klesh I.e., Avidya, Ashimta, Raga, Dwesha, Avinivesha" flow away giving way to pure spiritual thought leading the human to its ultimate goal, the union with the supreme consciousness.

Maharshi Patanjali, in his yoga darshan (1:2) says "Yogah chitta britti nirodhah" restraining mind from taking its various forms. This can only be accomplished in Dhyan and thus, the very essence of Yoga can be attained.

In Asthanga Yoga, the eight-fold path, Dhyan is the seventh step. Before Dhyan comes, Yama, Niyam, Asan, Pranayam, Pratyahar and Dharana. In Dharana, we concentrate in one point. When this Dharana becomes still, undisturbed, it takes the form of Dyan. Then Samadhi can not remain far from the Sadhaka. Dhyan is the only way to achieve the higher state of consciousness. Maharshi Patanjali defines Dhyan as "Dhyan nirbishayam manah".

It is not that easy to make the mind "nirbishaya" for the common people. Because ours is a monkey mind. In Shreemad Bagavat Gita (Chapter 6:34) Arjun asked Lord Krishna "chanchalam hi manah Krishna pramathi balabadrudham, tasyaham nigrham manye bayoriba su-duskuram". in reply, Lord said (Chapter 6:35) "asansaya mahabaho mano durnigraham chalam, abhyasen to Kounteya bairagyen cha gruhyate". That means, mind is very fickle, no doubt, but it can be controlled by regular practice and non-attachment. Maharshi Patanjali states (Sutra 1:12) "abhyas bairagyavam tannirodha". So it is not impossible, though not easy.

Stating the importance of Dhyana, Lord Shiva says to Maa Parvati in Guru Gita: "nasti Dhyana sama gyanam, nasti Dhyana sama tirtham"

Easiest way yet a powerful tool for Dhyana is chanting a "mantra". This chanting helps the mind to be in a meditative state quickly, the the mind does not wander away. The most powerful mantra to chant is OMM, the "Pranab Dhwani". Maharshi Patanjali in his Yoga Darshan 1:27, has given emphasis on OMM (tasya bachak pranabah). According to him, there is a "nitya sambandha" between OMM and ISHWAR- relation of "bachya and bachaka".

Every religion gives importance to Dhyana. In Buddhism, "vipasana" is the popular form of meditation. In Jainism, "kayatsarg" (preksha dhyana) is one of the commonest form. In Hinduism, we adopt "Mantra Japa". All roads lead to one destination, that has been stated in Sutra 1:3 (tada drastu swaroope abasthanam). When mind becomes still the effortless moments of "aatma sakshatkar" comes. This gives the Sadhaka utmost pleasure which is beyond all material happiness. That is the state where "Dhyana", "Dhyata" and "Dheya" become inseparable, hence here, no space is left for "I", not for "Body", not for "Mind". Everything mingle in the supreme soul. Then the inner voice comes "aham brahmasmi" which is the highest attainment in Dhyana.

It is very useful for a beginner to start with "mindfulness". Be mindful of whatever is going on around you without being judgemental. Remain focused in whatever work you do like eating, talking, listening etc. Mindful breathing is also a very powerful technique that can lead one to a deep meditative state.



"OMKARA" in MANDUKYA UPANISHAD

• Manaswini Nayak

ॐकारं बिन्दुसंयुक्तं
नित्यं ध्यायन्ति योगिनः
कामदं मोक्षदं चैव
ॐकाराय नमो नमः

(Salutations to Him) Who resides in the spiritual heart center as Omkara, On whom the yogis constantly meditate, Who grants all desires and also liberation to his devotees. Salutations to that Shiva, who is represented by syllable "Om", The first syllable of the Sadakshara matra "Om-Na-Ma- Shi-Va-Ya".

Abstract: *The four aspects of Atman are Waking, Dreaming, Sleeping and Turiya. The Mandukya Upanishad is all about OMKARA (AUM) and only 12 verses are explained in this. It explains the four states of consciousness which the Atman undergoes. i.e. Vaishvanara, Taijasa, Prajna and Turiya in relation to AUM mantra. When we understand the similarity of the three states of consciousness and the three letters of AUM, we will be adored by all beings in this universe. When a devotee meditates on A, attains Vaishvanara, meditates on U, attains Taijasa and meditates on M, attains Prajna. There is no attainment when we meditate on the "soundless". Once we have understood OMKARA, we should not think of anything else. Our mind should always be concentrated on OMKARA and this is our path for self-realization.*

Article:

The Upanishads are the most recent of the Vedas, the oldest scriptures of Hinduism, and deal with meditation. Philosophy and consciousness whereas earlier parts of the Vedas deal with mantras, blessings, rituals, ceremonies and sacrifices. The Upanishads are commonly referred to as Vedanta. The aim of all Upanishads is to investigate the nature of Atman (self) and directing the enquirer toward it. Around 108 Upanishads are known, among them 9 are major Upanishads and Mandukya Upanishad is considered as the smallest one. It has only 12 Mantras or Sections and in many of the sections (1,8-12)

it gives more emphasis on OMKARA.

The noblest 'OMKARA' is the root of all Mantras in the Universe. It is also known as *Pranava Dhwani* which is considered as the representation of 'GOD'. So, there is no difference between GOD and OMKARA. If we understand the essence of OMKARA, we get to know the meaning of Breath, Life and Everything that exists in the Universe.

The following Verses in Mandukya Upanishad explains the significance of OMKARA.

VERSE-1:

Om-ity-etad-aksharam-idam sarvam, tasyopavyakhyanam bhutam bhavad bhavishyaditi sarvam-omkara eva. Yaccanyat trikalatitam tadapy omkara eva.

OMKARA is a universal sound which is eternal. The OMKARA syllable is the explanation of entire Universe. The Past, Present and Future everything is OMKARA. All else beyond the Universe is also OMKARA.

The first verse of Mandukya Upanishad signifies the objectives of OMKARA. OMKARA is the name of GOD. All other names of GOD are derived from OMKARA. There is no difference between GOD and OMKARA. The living beings in the Universe are all disciples of GOD and the non-living elements are his property. The disciples and its property convey the significance of GOD. Our Soul is gross, but GOD is subtle. As there is no difference between OMKARA and GOD, OMKARA is universal. Whatever we see in the Universe, it reflects the qualities of GOD, but GOD himself is invisible. It explains in the above Verse that the Past, Present, Future and beyond that everything is OMKARA. All living beings are part of the Universe, but GOD is beyond all of these. Since, GOD is timeless, his representative OMKARA is also timeless.

VERSE-8:

So'yam-atma adhyaksharam-omkaro dhimatram pada matra matrasca pada akara ukaro makara iti

The three sounds A-U-M (ah, ou, mm) and the three letters A, U, M identical with the three states of waking, dreaming and sleeping and these three state are identical with the three sounds and letters. These letters are OMKARA.

We can explain GOD using letters and these letters are OMKARA. There are three letters A, U and M. The three consciousness (*Vaishvanara, Taijasa & Prajna*) of GOD and the three letters (A, U and M) of OMKARA are the same. These three letters A, U and M of OMKARA are comparable to the three states of nature i.e. waking, dreaming and sleeping. In this Verse it beautifully explains the relationship between GOD and OMKARA.

VERSE-9:

Jagarita-Sthano vaishvanaro 'karah prathama matra' apteradimatvad-vapnoti ha

vai sarvam kamanadisca bhavati ya evam veda.

Vaishvanara is the consciousness experienced during the waking state and is A, the first letter of OMKARA. That simple of A is first and fills all other sounds. One who is aware of this first level of reality has fulfillment of all longings and is successful.

OMKARA and GOD are inseparable. It explains the similarity between the three letters of OMKARA and the consciousness experienced in the three states of GOD. *Vaishvanara* is the consciousness experienced during the waking state and is A, the first letter of OMKARA. The first letter in our Alphabet is A. The first letter that comes out of our mouth and we pronounce is A. Hence, A is the representative of the waking state. This letter A initiates the universe of sound. With the pronunciation of A, sound is generated. When any devotee understands the reality that *Vaishvanara* consciousness experienced during the waking state and A, the first letter of OMKARA is the same, has fulfillment of all longings and is successful.

VERSE-10:

Svapna-stahnas taijasa ukaro dvitiya matrotkarshadu-ubhayatvad-votkarsati ha vai jnana- santatim samanasca bhavati nasyabrahmavit kule bhavati ya evam veda.

Taijasa is the consciousness experienced during the dreaming state and is U, the second letter of OMKARA. This intermediate state operates between the waking and sleeping states, reflecting some qualities of the other two. One who knows this subtler state is superior to others. For one who knows this, knowers of Brahman, the Absolute Reality, will be born into his family.

Taijasa is experienced during the dreaming state which is the second state of consciousness. This is represented by the U, the second letter of OMKARA. The letter U signifies two things - to rise and maintain balance between two sides. This is a superior state compared to *Vaishvanara*. *Taijasa* is the middle state between *Vaishvanara* and *Prajna* which is same as the letter U being in the middle of A and M. When a devotee worships the second state of consciousness *Taijasa* and recites the second letter U of OMKARA, realizes the equality between the two and gets to rise in life and maintain the balance between the two.

VERSE-11:

Sushupta-sthna prajno makras tritiya mtr miterapiter va minoti ha va idam sarvam- apitiska bhavati ya evam veda.

Prajna is the consciousness experienced during the state of dreamless, deep sleep and is M, the third letter of OMKARA. It contains the other two and is that from which the other two emerge and into they recede or merge. A knower to this more subtle state can understand all within himself.

Prajna is experience during the sleeping state which is the third state of consciousness. This is represented by the M, the third letter of OMKARA. The letter M signifies two things - devotee understands the entire universe and at last merges oneself into GOD or feels the presence of GOD within oneself. When we pronounce the letter A, we open our mouth and at the time of M, we close our mouth. In this we understand the similarity between the third state of consciousness and the third letter M of OMKARA. One who understands this and mediates, can understand all within himself. This goes beyond the physical state and leads to the self-realization.

VERSE-12:

Amatras-caturtho 'vyavaharyah prapancopasamah sivo' dvaita evamomkara atmaiva samvisaty-atman-atmanam ya evam veda.

The fourth aspect is the soundless aspect of OMKARA. It is not utterable and is not comprehended through the senses or by the mind. With the cessation of all phenomena, even of bliss, this soundless aspect becomes known. It is a state of non-dual (*advaita*) reality - one without a second. This fourth state, *Turiya*, is the real Self or true Self. One with direct experience of this expands to Universal Consciousness.

In OMKARA, there is nothing beyond A, U and M. But, in Mandukya Upanishad there is one state which can't be explained. This is mentioned as pure consciousness, the state of liberation called *Turiya*. When any devotee experiences the *Turiya* stage of self-consciousness, they have reached the pure awareness of their own non-dual Self as one with everyone and everything, for them the knowledge, the knower, the known becomes one, they are the Jivanmukta.

'OMKARA' Mantra is always new and eternal. It is the sound that reverberates in the entire cosmos and in every cell of our body. Now a days, it has become a powerful meditation tool and acts as a cleansing agent that removes all negativity and toxicity from our body and mind. It is the simplest and most effective technique to reach the goal of Samadhi. There is no difference between GOD (Ishwar) and of 'OMKARA'. By knowing 'OMKARA' we can know everything. By the proper chanting of 'OMKARA', we can get peace, tranquility, meditation, bliss, nirvana, eternal realization, purity of soul, mental stability, concentration, sound health, longevity. 'OMKARA' is a very large and powerful sound, but in essence it expresses gratitude which is why it is always at the beginning and end of Sanskrit Mantras.



Pranayama

● Sanghamitra Sarangi

Introduction:

Pranayama is a process by which the mind is controlled by voluntary regulation of breathing.

Pranayam is generally defined as breath control. For our understanding "prana" signifies subtle life force, which provides energy to our different organs and it even controls many of our important life processes, whereas "ayama" signifies the effort made by us to control and direct this prana.

"Prana" is simply "breath" and "ayama" is the control over it. Just like we have speed-breakers on the road to control the flow of traffic, we bring a pause in our breathing . Thus Pranayama means a voluntary and temporary pause in the movement of our breath.

One can control the rhythms of pranic energy with pranayam and achieve a healthy body and mind.

Pranayama According to some Yogic Text:

Pranayama occupies second place in Hatha Yoga while in Pantanjali's yoga sutra it is discussed as fourth limbs of yoga.

तस्मिन्नसति श्वासप्रश्वासयोगीतिबिच्छेदः प्राणायामः

P.Y.S- 2(49)

Sage patanjali explained that:

After having practiced Yama, Niyama and Asana, the sadhaka takes up pranayama. It is the cessation of inhalation and exhalation. There is neither rechaka nor puraka, there is only kumbhaka. Stopping the breath either inside or outside is the meaning of pranayama. The ayama - the distance or length of prana is increased but the number of respirations per minute is decreased. Thus if we breathe normally 14 times per minute,

But when a sadhaka practices pranayama he/she breathes only once or twice per minute.

चले वाते चलं चितं निश्चले निश्चलं भवेत् ।
योगि स्थानुत्वमाप्नोति ततो वयुं निरोधयेत् ॥

H.Y.P II(2)

Swami Swatmarama says: "Prana and mind are connected with each other, fluctuation of one means fluctuation of other. When prana becomes blanced the mind is also balanced"

Hatha Yoga says: "Control the Prana and the Mind is automatically controlled. Therefore one should learn to control the breath"

The breathing process is directly connected to the brain and central nervous system and it is one of the most vital processes in the body system.

Pranayama and the spiritual aspirants?

Pranayama practices establish a healthy body by removing blockages in the *pranamaya kosha*. Once the mind has been stilled and Prana flows freely in the *Nadis* and *chakras*, the doorway to the evolution of consciousness opens leading the sadhaka into higher dimensions of spiritual experience.

Benefits of Pranayama:

The regular practice of Pranayama offers many physical, emotional and mental health benefits. According to Hatha Yoga pradiipika there are 8 types of Pranayamas (kumbhakas).

Each Pranayam has different different benefits few benefits are:

1. Helps improve hypertension
2. Helps improve digestive system functions
3. Boosts the immune system
4. Strengthens the respiratory system
5. Helps relieve symptoms of chronic stress and mood imbalances
6. Helps improve sleep quality and reduce insomnia.

Conclusion:

By regulating the breath, one can calm their mind instantly, prevent negative thoughts and enjoy positivity.



Great men are those who build highways for others with their heart's blood

Basic Rituals of Tantrik Sadhana

● Sasmita Parida

The word Tantra is made up Sanskrit word 'Tanoti' which means expansion. It literally means the expansion of consciousness and release of energy from its total form. It is a practice to expand the mind and release the dormant energy.

Tantra meaning can also be described as a systematic quest for salvation or spiritual excellence.

The Tantra is in some of its aspects a secret doctrine. It is a *gupta vidya*. You cannot learn it from the study of books. You will have to get the knowledge and practice from the practical tantriks or guru.

Tantra is a technique which has become easy to approach god.

It is a pure method. Mantra also comes from the Tantra. Both Tantra and Mantra are also used in our puja. Jagannath temple is also tantra based.

Origin History of Tantra

The rather obscure origins clear somewhat during the early Indus Valley periods 3500 B.C., where at Harappa and Mahenjodaro the excavations have revealed images seated in traditional yoga postures. It is a sign of a well developed yoga philosophy. It also indicate that the worship of male principle (the linga) and the female principle 'yoni'.

The first written tantras were of Buddhist origin, coming from the Vajrayan shools of Mahayan doctrine.

These written tantra described practices which made use of Mantra (sound formula), Yantra (diagrams), chakra, mandal, asana (ritual posture), mudra (gesture), sadhana (worship).

The early Tantric writing refer to four "holy places" or "holy centres" as being the original 'seats' of tantra. There were referred to as 'Pittha'.

Udayagiri, Ratnagiri and Lalitagiri in Odisha from where archeological evidence of very early tantric activity has recently come to light.

64-Yogini Pittha in Odisha is an ancient tradition of tantric development.

Tantric Sadhana

Tantric sadhanas are generally referred to as being one of two types.

1. Right Handed (Dakhina)
2. Left Handed (Vama)

Generally Right handed means that the ingredients (Pancha Makar) are not actually used in the sadhana.

Left Handed Tantras advocate the actual partaking of Wine, Fish, Meat, Mudra, Maithuna such items normally forbidden to the yogi.

Left handed rites are practiced either at midnight or at any time.

Right handed rites have specific times for practice.

Pancha Makara Sadhana

Sadhak are three types , viz - Pasu, Veera, Divya.

It is only the Pasu Sadhakas who practise the Pancha Makaras.

When Practised by unqualified persons, it has led to certain abuses. There are many misconceptions about it.

To understand the source of these misconceptions, it is important to examine the 5 Makaras.

The First Makaras (M) Known as 'Madya' has two meaning.

First is Wine, Shiva instructed to continue drinking wine to those who were dominated by physical instincts. 'Madya' has another meaning for those at higher level of development. It is not wine but divine nectar. The Pineal gland near the crown centre secretes a fluid called 'Amrita'. A yogi with pure mind can taste and experience the effect of fluid on his being described as state of Bliss.

The second of five makara is 'Mansa', which means meat for non-vegetarians. For the subtle practitioners 'Mansa' refers to the tongue and spiritual practise of controlling ones speech.

The third Makaras is 'Matsya', meaning Fish. For the subtle tantra, the fish refers to two subtle nerves which run up the body from the base of the spine called *Ida* and *Pingala*.

The Fourth Makara 'Mudra' which does not have any physical and crude practice associate with it. 'Mudra' is for maintaining contact with such people who helps us to make spiritual practice.

The Fifth Makara is 'Maithuna' which means Union, it is not a sexual union. For the advanced practitioners 'Maithuna' is for the union of the Individual consciousness with the Supreme consciousness.

Thus the Five "M" of Tantra should be interpreted from the subtle and spiritual angles.

Tantric Kundalini Yoga

The Chakras are the extractors and distributors of the pranas (vitalities). The ancient tantric yoga tradition gives the Four Primary centers as - Head, Throat, Heart, and Navel.

HEAD - Sahasrara chakra

Has 1000 petals, which are turned downwards

Cosmic color is White

The form is Flame - like

Bija sound- OMM

Gland - Pitutary, Pineal gland

THROAT - Visuddhi chakra

Has 16 petals, which are turned upwards

Cosmic color - light blue

Element - space

Bija mantra - Ham

Gland - Thyroid

HEART - Anahat chakra

Has 12 petals, which are turned downwards

Cosmic color - Green

Bija Mantra - Yam

Element - air

Gland - Thymus gland

NAVEL - Manipura chakra

Has 10 petals, which are turned upwards

Cosmic color - yellow

Element - Fire

Bija Mantra - Ram

Gland - Pancreas

This is the "Cycle of activation" of the most ancient method of the Tantric Kundalini Yoga .

Mudras include hand gestures and an intense fusion of asana, pranayama, and bandha. Shatkarma (often referred to as kriya) are esoteric exercises and techniques to purify the body and cleanse the energy pathways.

The devotional practices of mantra, yantra, and puja are used to develop the spiritual body. Mantras are sacred Sanskrit sounds that are manifestations of the divine power. Yantras are sacred geometric forms used for concentration and visualization in Tantric rituals. Puja is the active devotional worship of a chosen deity through offerings of food, incense, light, water, and gems.

Tantra enables the practitioner to directly experience the Divine and to taste the oneness of the cosmos. Tantra offers a smorgasbord of yogic techniques to bring one into the state of ecstasy representing a vast synthesis of spiritual knowledge.



Yogah Karmasu Kaushalam

● Lucky Prajna Pratisthita Mohanty

Today everyone knows what yoga is but their understanding is mostly limited to physical postures, known as Asanas. But does yoga means physical poses ? To find the answer we need to understand the definitions of yoga in the ancient texts. These ancient texts are giving a powerful message of yoga which is much deeper than what we understand.

Yoga is a word from Sanskrit language which means join, 2 or more things are needed to join. And when 2 or more objects are joined, then it becomes one object. There is connection and harmony between 2 objects which have become one. So yoga is all about oneness, experience of oneness, feeling of harmony.

The Yoga Sutras of Patanjali is one of the foundation texts of yoga as we know it. Its teachings are written in the form of 196 sutras: short messages about life and consciousness and how to live well, which, when woven together, are the threads that make up the holistic practice of yoga.

"**Yoga Chitta Vritti Nirodha**" is one of the beginning sutras from Patanjali's Yoga Sutra.

It tells us, what the true essence of Yoga is. Every single practice in yoga whether it's Asana, Pranayama, meditation or some spiritual karma has the ultimate aim of 'self-realization'. Patanjali knew the "truer sense of self (self-realization)" can be realized only when the *Chitta* is released from the burden of *vrittis*.

Vritti is the fluctuations (of chattering mind) that affect our perception of experiencing the reality. Usually, *vritti* is the result of our attachments, desires & fear of the external world.

When you practice yoga regularly, you embark on this path of self-realization. Many people come to yoga for the physical benefits initially, and then gradually realize that they're getting a lot more from the experience than they expected. The transformative effects of enhanced awareness and self-knowledge begin to translate into life beyond the yoga mat.

To practice yoga is to *yoke*. It's a lifelong journey towards yourself, and towards everything. A practice of connection and openness which will travel with you through the ups and downs of life, and enable you to handle whatever is thrown your way. Yoga improves physical, mental and emotional wellness by giving you the space and the tools to learn about yourself. Over time, you can strip away layer upon layer of the impressions your

environment has left on you, until you can feel who you really are.

You're becoming more closely connected to your inner state of ananda, or bliss.

Yogah karmasu kaushalam योगः कर्मसु कौशलम् is a great verse of Bhagavad Gita, which implies as 'Yoga is the art of working skillfully'.

***"buddhi-yukto jahatiha ubhe sukrita-dushkrite
tasmad yogaya yujyasva yogah karmasu kaushalam"***

With this mental poise, you will free yourself from good deeds and ill deeds. Devote yourself to this yoga; it is the secret of success in work.

This mental poise is buddhi. This buddhi or 'intelligent will' as Sri Aurobindo calls it, is not affected by good work or bad work or with their result. Buddhi is indifferent to results. Here, there is no desire of fruits or desire for power. **Buddhi is samabuddhi - looking at everyone and everything with the same eye.** That is Yoga and that is the technique that is to be adopted for doing work. Buddhi guides one to be united with the higher self. And therefore, this buddhi is yoga and yoga is the skill of performing, remaining united with yoga. Meaning of yoga is made clear by Krishna in verse 48. The samatva-buddhi or stability is yoga.

Yoga is traditionally implied as to the union of one's consciousness with the Supreme Consciousness or the Ultimate Truth.

The Bhagavad Gita is considered one of the holiest scriptures in the world.

There are millions of people on this earth whose life got transformed by this timeless teaching of the Bhagavad Gita.

yogah karmasu kaushalam meaning

Yogah which is a Sanskrit term, as we know, denotes the union of "the self" to the "supreme consciousness".

The term karmasu implies working or action; however, the kaushalam literally means being skillful or excellent in action.

Arjun's personal example also illustrates the point that giving up attachment to the fruits does not adversely affect performance. Before hearing the Bhagavad Gita, he intended to engage in war with the desire of winning a kingdom. After hearing the Bhagavad Gita from Shree Krishna, he was fighting because it was his duty to God, and Shree Krishna would be pleased by it. He was still a warrior; however, his internal motivation had changed. The fact that he did his duty without attachment did not make him any less competent than before. In fact, he fought with greater inspiration because his work was directly in service of God.



Yogic Diet for Good Health

● Nilima Dash

Yogic diet stresses on consumption of natural food that promote spiritual, mental, physical health and aligns with yogic philosophy. The yogic diet increases energy and create balance in the mind and body. The yogic diet, an ancient approach of eating that emphasises natural foods, mindful eating, and bodily nourishment.

It is based primarily on Yogic principle of *Ahinsa*, *Sattva*, *Saucha*.

Ahinsa is non-violence, that means not to harm living things. The most obvious way to not cause harm is to reduce or eliminate the consumption of meat and dairy product.

Sattva is diet that is abundant in sattvic food will promote a cool, calm and clear mind. Sattvic food are generally fresh vegetables, green leafy vegetables, whole grains, millets, legumes, beans, some Indian spices, all fruits and vegetables. The yogic diet is based on the belief that our bodies are directly connected to our minds. Consider it the literal version of "you are what you eat" - so if you eat sattvic foods, both your mind and body will be pure

Saucha is the practice of purity and cleanliness. The simplest way to promote saucha is to remove impurity from the body by eating seasonal and regional organic food that are free from all types of adulterant like physical and chemical adulterants.

Rajasic and Tamasic foods are limited or eliminated whenever possible, as their low vibration or life force and inherent toxins reduce the vitality of the person eating them.

Yogis advocate a vegetarian/vegan diet, as one of the basic principles of yoga is not to harm any living creature. This is a pure diet that, with careful planning, leads to optimum health and a peaceful mind in control of a fit body.

Yogic diet will reduce the risk of chronic disease. Multiple studies have indicated that vegetarians are up to 22% less likely to develop coronary heart disease than meat eaters. Vegetarians have a decreased risk of diabetes, cancer, and other chronic health diseases due to their high intake of plant-based, antioxidant-rich diets, according to studies. Such diet will boost the metabolism. Improved energy and digestion will occur from optimising metabolism. Plant-eaters have a greater resting metabolic rate than meat-eaters, which implies they burn more calories throughout the day, even while they are sleeping.

Tips to be followed for good health

- **Maintain a regularity in your routine**

Regularity in maintaining a routine presents certain advantages in determining regular sleeping habits, elimination habits and at least two proper meals patterns. The ones who do not follow routine suffers from constipation and sleeplessness.

- **Eat at regular intervals and give yourself enough time between meals**

Except for the first meal of the day, you should wait at least five hours between meals.

This helps your body to thoroughly digest your last meal. Meals will taste better and you will be less inclined to overeat if you eat at regular intervals. It would be great if you just ate when you were actually hungry, rather than when you were stressed or bored.

- **Conscious Eating habits**

Mindfulness is a crucial skill not just in your yoga practise, but also at mealtimes. Your dietary selections should be tailored to your needs; crucial basic elements to consider are lifestyle, health, and age. Your diet should be the result of a deliberate, self-reflective examination of how your eating habits influence your body, mind, and soul. When you eat mindfully, you rapidly become aware of how your decisions influence you. These effects might be felt immediately following a meal and even the next day. Consider indigestion, bloating, weariness, constipation, and other symptoms.

- **Eat seasonal and regional**

Central to the yogic diet is eating organic seasonal produce. Seasonal produce is locally grown fruit and vegetables that are ripe and ready in a particular season. When the weather changes, they will no longer be available. You can find seasonal produce at your local farmers market, in an allotment or, if you're particularly green fingered, even in your own back garden. By eating seasonally, your produce is more likely to be locally sourced, contributing to your local economy as well as cutting down on the miles that your food has to travel before reaching your plate.

- **Healing herbs**

Adding herbs and spices with healing properties, such as ginger, fennel, cumin, turmeric, basil, mint, cardamom, coriander, and more, can help your digestion and promote your body to heal and cleanse. An easy way to incorporate these into your diet is to add them to your main meals or invest in high quality herbal teas.

- **Switch to vegan or vegetarian diet**

Consuming food that does not damage animals or the environment is essential to the yogic diet, according to the ahimsa concept. Fortunately, thanks to the increasing climate movement and pressure on supermarkets to carry attractive plant-based alternatives, it's now easier than ever to convert to a meat- and dairy-free diet. If this sounds like a daunting task, begin by gradually lowering your intake or challenge yourself to a particular number of meat/dairy free days.

- **Cut off drinks available in market**

The yogic diet has guidelines for drinks, too. Cut out (or cut back on) alcohol and caffeine, which over-stimulate your body, and drink more water.

- **Avoid processed food**

Cut off the processed food from your daily life. Add homemade food to your diet which will improve your healthy habits.



ବାର୍ଦ୍ଧକ୍ୟ: ଏକ ତାତ୍ତ୍ୱିକ ଅନୁଚିନ୍ତନ

● ନିର୍ମଳ ଚନ୍ଦ୍ର ଦାଶ

ଅବସରପ୍ରାପ୍ତ ପ୍ରାଧ୍ୟାପକ, ଫକୀରମୋହନ ବିଶ୍ୱବିଦ୍ୟାଳୟ

ଆଜିକାଲି ମହିଳା ଓ ଶିଶୁ ବିଜ୍ଞାନ ନାମରେ କୋଟି କୋଟି ଅର୍ଥ ବରାଦ ତଥା ଖର୍ଚ୍ଚ ହେଉଛି । ଏହା ଏକ ସ୍ୱାଗତଯୋଗ୍ୟ ପଦକ୍ଷେପ । ପ୍ରତ୍ୟେକ ଗ୍ରାମ ତଥା ସହରରେ ସରକାରୀ ଓ ବେସରକାରୀ ସଂସ୍ଥାମାନେ ଶିଶୁ ଓ ମହିଳାମାନଙ୍କର ସ୍ୱାସ୍ଥ୍ୟ, ଶିକ୍ଷା ତଥା ସେମାନଙ୍କର ସର୍ବାଙ୍ଗୀନ ବିକାଶ ଲାଗି ବହୁ ଚର୍ଚ୍ଚା ପର୍ଯ୍ୟନ୍ତ ଗର୍ଭବତୀ ମହିଳା ଓ ଶିଶୁ ମୃତ୍ୟୁହାରକୁ କମାଇବା ପାଇଁ ବିଭିନ୍ନ ନୂଆ ଯୋଜନା କାର୍ଯ୍ୟକାରୀ କରିବା ଅତ୍ୟନ୍ତ ଖୁସିର ବିଷୟ । କିନ୍ତୁ ଦେଖିବାକୁ ଗଲେ ବୃଦ୍ଧମାନଙ୍କ ପାଇଁ ଏ ପର୍ଯ୍ୟନ୍ତ ସେପରି କିଛି ବିଶେଷ ପଦକ୍ଷେପ ନିଆଯାଇ ନାହିଁ । କାଁ, ଭାଁ କିଛି ଭୂତା, ଟିକସ ସୁବିଧା, ରେଳଯାତ୍ରା ପାଇଁ ରିହାତି ଇତ୍ୟାଦି ମିଳୁଛି । ଏହା କିନ୍ତୁ ସମୁଦ୍ରକୁ ଶଂଖେ ପରି ଲାଗୁଛି ।

ଜନସଂଖ୍ୟା ବିଶାରଦମାନଙ୍କ ବୈଜ୍ଞାନିକ ଅଧ୍ୟୟନରୁ ଜଣାଯାଏ ଯେ ପାଶ୍ଚାତ୍ୟ ତଥା ବିକାଶଶୀଳ ରାଜ୍ୟ ଓ ଦେଶମାନଙ୍କରେ ବାର୍ଦ୍ଧକ୍ୟଜନିତ ସମସ୍ୟା ଅସମ୍ଭବ ହୋଇ ପଡ଼ିଲାଣି । ସେଠାରେ ବାର୍ଦ୍ଧକ୍ୟ ସମସ୍ୟାର ସମାଧାନ ପାଇଁ ବହୁବିଧ ପଦ୍ଧତି ତଥା କାର୍ଯ୍ୟକ୍ରମ ସରକାର ଏବଂ ବଡ଼ ବଡ଼ ବେସରକାରୀ ସଂସ୍ଥାମାନେ ହାତକୁ ନେଲେଣି । ଅବଶ୍ୟ ଆମରାଜ୍ୟ ତଥା ଭାରତର ବାର୍ଦ୍ଧକ୍ୟଜନିତ ସମସ୍ୟା ବିଶେଷ ଭାବରେ ଲୋକଲୋଚନକୁ ଆସିନାହିଁ । ୨୦୧୧ ଜନଗଣନା ଅନୁସାରେ ଭାରତରେ ପ୍ରାୟ ୧୦ ପ୍ରତିଶତ ଲୋକ ୬୦ ବର୍ଷ ଉପରେ ଅଛନ୍ତି । ଏହି ହାର ପାଶ୍ଚାତ୍ୟ ଦେଶମାନଙ୍କରେ ପ୍ରାୟ ୨୦ ପ୍ରତିଶତ ପହଞ୍ଚିଲାଣି । ଏକ କଳନା ଅନୁଯାୟୀ ୨୦୫୦ ମସିହା ବେଳକୁ ଆମ ଦେଶରେ ବୃଦ୍ଧମାନଙ୍କର ହାର ବୃଦ୍ଧି ପାଇଥିବ । ପୃଥିବୀର ବିଭିନ୍ନ ଅଞ୍ଚଳର ବୃଦ୍ଧମାନଙ୍କର ବର୍ତ୍ତମାନ ତଥା ଭବିଷ୍ୟତର ସ୍ଥିତି ୧ ନମ୍ବର ସାରିଣୀରେ ଦର୍ଶାଯାଇଛି ।

ସାରିଣୀ - ୧

ବିଭିନ୍ନ ଦେଶମାନଙ୍କରେ ବୃଦ୍ଧମାନଙ୍କର ସ୍ଥିତି

(ଅତୀତ, ବର୍ତ୍ତମାନ ଓ ଭବିଷ୍ୟତ)

	୧୯୭୫	୨୦୦୦	୨୦୧୦	୨୦୨୫	୨୦୫୦
ଆଫ୍ରିକୀୟ ଦେଶ	୫	୫	୫.୫	୬	୧୨
ଏସୀୟ ଦେଶ	୬	୯	୯.୫	୧୫	୨୪
ଇଉରୋପୀୟ ଦେଶ	୧୫	୨୦	୨୩.୫	୨୮	୩୫
ଉ.ଆମେରିକୀୟ	୧୪	୧୬	୧୮.୫	୨୪	୨୮
ଦ. ଆମେରିକୀୟ	୬	୮	୧୧.୫	୧୪	୨୨
ଅଷ୍ଟ୍ରେଲୀୟ ଦେଶ	୧୧	୧୩	୧୫.୫	୨୦	୨୫

ଏହି ବୃଦ୍ଧ ସଂଖ୍ୟା ବୃଦ୍ଧିର ଏକମାତ୍ର କାରଣ ହେଲା ସ୍ଵାସ୍ଥ୍ୟ ସେବାରେ ଉନ୍ନତି ଏବଂ ଏହି ସେବାକୁ ଶିକ୍ଷା ମାଧ୍ୟମରେ ଲୋକମାନଙ୍କ ନିକଟକୁ ପହଞ୍ଚାଇବାରେ ସକ୍ଷମ ପ୍ରୟାସ । ଏହା ବଳରେ ବଞ୍ଚିବାର ହାରାହାରି ବୟସ ମଧ୍ୟ ବୃଦ୍ଧି ପାଇବାରେ ଲାଗିଛି । ନିମ୍ନରେ କିଛି ବଛା ବଛା ଦେଶମାନଙ୍କର ହାରାହାରି ବୟସର ସୀମା ଲିପିବଦ୍ଧ ହୋଇଛି ।

୨ୟ ସାରଣୀକୁ ଅଧ୍ୟୟନ କଲେ ଜଣାଯାଏ ଯେ ଉନ୍ନତ ରାଷ୍ଟ୍ରମାନଙ୍କରେ ବାର୍ଦ୍ଧକ୍ୟର କୌଣସି ବୟସ ସୀମା ନଥାଏ । ଏହି ହାରାହାରି ବୟସସୀମା ଅନୁସାରେ ଭାରତ ପ୍ରାୟ ମଝି ସ୍ଥାନରେ ରହିଛି । ଏହାକୁ ବିଚାର କଲେ ବାର୍ଦ୍ଧକ୍ୟ ଏକ ଶାରୀରିକ ଅବସ୍ଥାକୁ ବୁଝାଇଥାଏ । ସାଧାରଣତଃ ୪୦ ବର୍ଷ ପରଠାରୁ ଶରୀର କ୍ଷୟ ଆରମ୍ଭ ହୋଇଥାଏ । ବିଭିନ୍ନ କାରଣରୁ ଜନସଂଖ୍ୟା ବିଶାରଦ ତଥା ମାନବ ବିଜ୍ଞାନୀମାନେ ମନୁଷ୍ୟର ଅବସ୍ଥାକୁ ସ୍ଥୂଳତଃ ତିନିଭାଗରେ ବିଭକ୍ତ କରିଛନ୍ତି ।

୦-୧୪ ବର୍ଷ = ବାଳକ ବୟସ

୧୫-୫୯ = କାର୍ଯ୍ୟକ୍ଷମ ବୟସ

୬୦ରୁ ଉର୍ଦ୍ଧ୍ୱ ବର୍ଷ = ବୃଦ୍ଧ ବୟସ

ସାରଣୀ - ୨

କେତେଗୁଡ଼ିଏ ଦେଶର ହାରାହାରି ବୟସ ସୀମା (୨୦୧୦)

ଦେଶ	ବୟସ	ଦେଶ	ବୟସ
୧. ଆଙ୍ଗୋଲା	୩୯	୧୧. ରଷିଆ	୬୯
୨. ଜିମ୍ବାୱେ	୪୦	୧୨. ଇଣ୍ଡୋନେସିଆ	୭୦
୩. ରାଓଣ୍ଡା	୪୧	୧୩. ଇଜିପ୍ଟ	୭୨
୪. ଦ.ଆଫ୍ରିକା	୪୬	୧୪. ଚାଇନା	୭୩
୫. ଆଫଗାନିସ୍ତାନ	୪୯	୧୫. ଶ୍ରୀଲଙ୍କା	୭୩
୬. ଭୁଟାନ	୫୭	୧୬. ଆମେରିକା	୭୮
୭. ନେପାଳ	୬୧	୧୭. ଇଂଲଣ୍ଡ	୭୯
୮. ବଙ୍ଗଳାଦେଶ	୬୩	୧୮. ଅଷ୍ଟ୍ରେଲିଆ	୮୧
୯. ପାକିସ୍ତାନ	୬୪	୧୯. ସୁଇଡେନ୍	୮୨
୧୦. ଭାରତ	୬୫	୨୦. ଜାପାନ	୮୨

ପୂର୍ବ ବର୍ଷନା ଅନୁସାରେ ସ୍ଵାସ୍ଥ୍ୟସେବା ଉନ୍ନତି ଯୋଗୁ ମନୁଷ୍ୟର ବୟସ ସୀମା ଦିନକୁ ଦିନ ବଢ଼ିବାରେ ଲାଗିଛି । ଏହି କାରଣରୁ ବିଭିନ୍ନ ଦେଶମାନଙ୍କରେ ବୃଦ୍ଧମାନଙ୍କର ସଂଖ୍ୟା ମଧ୍ୟ ବଢ଼ିବା ସ୍ଵାଭାବିକ । ଏହି ହାର କ୍ରମାଗତ ଭାବରେ ବଢ଼ିଚାଲିବା ଭବିଷ୍ୟତରେ ବୃଦ୍ଧ ବ୍ୟକ୍ତିଙ୍କ ସଂଖ୍ୟା ଯୁବକମାନଙ୍କ ଅପେକ୍ଷା ଅଧିକ ହୋଇଯିବା ଅବଶ୍ୟ ଆମଦେଶ ଓ ରାଜ୍ୟରେ ଏହି ପରିସ୍ଥିତି ଚିକେ ବିଳମ୍ବରେ ପହଞ୍ଚିବ । କିନ୍ତୁ ବାର୍ଦ୍ଧକ୍ୟଜନିତ ସମସ୍ୟା ପୃଥିବୀର ବିଭିନ୍ନ ସହର, ରାଜ୍ୟ ତଥା ଦେଶମାନଙ୍କରେ ପରିଲକ୍ଷିତ ହେଲାଣି । ଅନେକ ଗବେଷଣା ତଥା ଜନସଂଖ୍ୟା ସର୍ଭେକୁ ଭିତ୍ତି କରି ବୃଦ୍ଧମାନଙ୍କର ବିଭିନ୍ନ ସମସ୍ୟା ଉପରେ ଆଲୋଚନା କରାଯାଇ ଆବଶ୍ୟକତା ମଧ୍ୟ ରହିଛି ।

ଶାରୀରିକ

ସାଧାରଣରେ ବୃଦ୍ଧାବସ୍ଥାରେ ଆଖିକୁ ଭଲ ଦିଶେ ନାହିଁ, କାନକୁ ଭଲ ଶୁଭେ ନାହିଁ, ସ୍ମରଣ ଶକ୍ତି କମିଯାଏ । ହାଡ଼ର ଘନତ୍ୱ କମିଯାଏ, ଆଖୁଗଣ୍ଠିର ସମସ୍ୟା ଦେଖାଯାଏ । ଏପରି ପରିସ୍ଥିତିରେ ବୃଦ୍ଧମାନେ ଅନେକ ଅସୁବିଧାର ସମ୍ମୁଖୀନ ହୋଇଥାନ୍ତି । ଏହି ଅବସ୍ଥାରେ ସେମାନେ ଅନ୍ୟର ସାହାଯ୍ୟ ଓ ଆଶ୍ରା ଲୋଡ଼ନ୍ତି ।

ମାନସିକ

ଶାରୀରିକ ପରିବର୍ତ୍ତନ ଫଳରେ ବୃଦ୍ଧମାନଙ୍କ ମନରେ ଆଶଙ୍କା, ଭୟ, ବିରକ୍ତିଭାବ, ଅବିଶ୍ୱାସ, ନିର୍ଦ୍ଦିଷ୍ଟ କର୍ମ ବା ବ୍ୟକ୍ତିକୁ ପସନ୍ଦ ବା ନାପସନ୍ଦ କରିବା ଇତ୍ୟାଦି ମାନସିକ ପରିବର୍ତ୍ତନ ଦେଖା ଯାଇଥାଏ । ଏହି ମାନସିକ ପରିବର୍ତ୍ତନ ଫଳରେ ସେମାନଙ୍କୁ ଅନେକ ଭୁଲ ବୁଝିଥାଆନ୍ତି । ପରିବାରରେ ଏପରି ଭୁଲ ବୁଝାମଣା ହେତୁ ଅନେକ ଅସୁବିଧାର ସମ୍ମୁଖୀନ ଏହି ବୃଦ୍ଧମାନେ ହିଁ ହୁଅନ୍ତି ।

ଅର୍ଥନୈତିକ

ବୟସ ବଢ଼ିବା ସହିତ ମଣିଷ କାର୍ଯ୍ୟକ୍ଷମତା ହ୍ରାସପାଏ । କୌଣସି କାର୍ଯ୍ୟ ନ କରିବା ଫଳରେ ସେମାନଙ୍କ ଅର୍ଥନୈତିକ ପରିସ୍ଥିତି ମଧ୍ୟ କମିଯାଏ । ଅନେକ ସମୟରେ ନିଜର ଦୁଇ ଓଳା ଖାଦ୍ୟ ପାଇଁ ସେମାନେ ଅନେକ ଅସୁବିଧାର ସମ୍ମୁଖୀନ ହୋଇଥାଆନ୍ତି । ଏପରି ଆର୍ଥିକ ସ୍ଥିତିରେ ସ୍ୱାସ୍ଥ୍ୟ ପାଇଁ ଔଷଧ କିଣିବା ଏକ ଦୁରୁହ ବ୍ୟାପାର । ଅନେକ ବୃଦ୍ଧବ୍ୟକ୍ତି ଉଚିତ ଖାଦ୍ୟ ଓ ସ୍ୱାସ୍ଥ୍ୟସେବା ନ ପାଇ ମୃତ୍ୟୁବରଣ କରିଥାଆନ୍ତି । ଯେଉଁମାନଙ୍କ ପ୍ରଚୁର ଧନସମ୍ପତ୍ତି ଥାଏ ସେମାନଙ୍କର ପରିସ୍ଥିତି ଭିନ୍ନ ରକମର । ଅନେକ ଅସାଧୁ ବ୍ୟକ୍ତି କେବଳ ଧନଲୋଭରେ ବୃଦ୍ଧମାନଙ୍କର ନିକଟତର ହୁଅନ୍ତି ଏବଂ ବିଭିନ୍ନ ଛଳନା କରି ସେମାନଙ୍କର ଧନ ସମ୍ପତ୍ତି ହତ୍ୟା କରନ୍ତି । ଅନେକ ସମୟରେ ଧନଲୋଭରେ ବୃଦ୍ଧବ୍ୟକ୍ତିମାନଙ୍କୁ ମଧ୍ୟ ହତ୍ୟା କରାଯାଇଛି । ତେଣୁ ବୃଦ୍ଧ ଅବସ୍ଥା ଆସିଲେ ସମ୍ପତ୍ତି ଥିଲେ ବି ସମସ୍ୟା, ନ ଥିଲେ ବି ସମସ୍ୟା ।

ପାରିବାରିକ

ଆମ ସଭ୍ୟତାରେ ପାରିବାରିକ ସମ୍ପର୍କ ଓ ଆକର୍ଷଣ ଥିବା ଯୋଗୁ ବୃଦ୍ଧବ୍ୟକ୍ତିମାନେ ବହୁତ ଅସୁବିଧା ଭୋଗ କରିନଥାନ୍ତି । କିନ୍ତୁ ସମୟର ପରିବର୍ତ୍ତନ ଫଳରେ ପରିବାରର ଅନ୍ୟ ସଭ୍ୟମାନଙ୍କ ମଧ୍ୟରେ ଏହି ଆକର୍ଷଣ ଧୀରେ ଧୀରେ କମିବାରେ ଲାଗିଛି । ଗ୍ରାମାଞ୍ଚଳ ଅପେକ୍ଷା ସହରାଞ୍ଚଳରେ ଏହି ପରିବର୍ତ୍ତନ ବହୁଳ ଭାବରେ ଦେଖାଦେଇଥାଏ । ପାରମ୍ପରିକ ଯୌଥ ପରିବାର କ୍ରମେ ମୌଳିକ ପରିବାରରେ ପରିବର୍ତ୍ତିତ ହେଉଛି । ଯାହା ଫଳରେ କି ଦୁଇ ପିଢ଼ି ମଧ୍ୟରେ ଫାଟ (ଏରଭ-ରକ୍ଷବସ୍ତ୍ରସକ୍ତ ଶବ୍ଦକୁ) ସୃଷ୍ଟି ହେଉଛି । ମାନସିକ ଭାରସାମ୍ୟ ହ୍ରାସପାଏ ଫଳରେ ବୃଦ୍ଧ ବ୍ୟକ୍ତିମାନଙ୍କୁ ପରିବାରରେ ଆଡ଼କ୍ଷ କରିବା ମଧ୍ୟ କଷ୍ଟକର ହୋଇପଡ଼ୁଛି । ଯାହା ଫଳରେ ଅନ୍ୟମାନେ ଅନେକ ସମୟରେ ସେମାନଙ୍କୁ ଭୁଲ ବୁଝନ୍ତି । ଏଥିପାଇଁ ବହୁ ସମୟରେ ଅନେକ ଅପ୍ରୀତିକର ପରିସ୍ଥିତି ସୃଷ୍ଟି ହୋଇଥାଏ ।

ସାମାଜିକ

ବୟସର ପ୍ରକୋପ ଫଳରେ ବହୁ କାର୍ଯ୍ୟକ୍ଷମ ବ୍ୟକ୍ତି ଅଚଳ ମହାମେରୁ ପରି ପଡ଼ିଯାଆନ୍ତି । ଏହାଫଳରେ ସେମାନଙ୍କର ସାମାଜିକ ପ୍ରତିଷ୍ଠା ମଧ୍ୟ କ୍ଷୁଣ୍ଣ ହୋଇଥାଏ । ଅନେକ ସାମାଜିକ କାର୍ଯ୍ୟକ୍ରମରେ ଭାଗନେବା ମଧ୍ୟ କଷ୍ଟକର ହୋଇପଡ଼େ । ତେଣୁ ସେମାନେ ନିଜକୁ ଅବହେଳିତ ମନେ କରନ୍ତି ।

ଅନୁଚିନ୍ତନ

ଏହି ପରିପ୍ରେକ୍ଷାରେ ବୃଦ୍ଧମାନଙ୍କର ସମସ୍ୟାର ସମାଧାନ ପାଇଁ ଆଜିଠାରୁ ଚିନ୍ତା ନ କଲେ ପରବର୍ତ୍ତୀ କାଳରେ ଆମ ସାମାଜିକ ଜୀବନ, ବାର୍ଦ୍ଧକ୍ୟଜନିତ ସମସ୍ୟା ପାଇଁ ବହୁ କଷ୍ଟ ସ୍ୱୀକାର କରିବାକୁ ପଡ଼ିବ । ତେଣୁ ସରକାର ତଥା ବେସରକାରୀ ସଂସ୍ଥାମାନେ ଆଗକୁ ଆସୁଥିବା ଏହି ନିର୍ଦ୍ଦିଷ୍ଟ ସମସ୍ୟାର ଆଶୁ ପ୍ରତିକାର ପାଇଁ ଆଉ ବିଳମ୍ବ କରିବା ଉଚିତ୍ ନୁହେଁ । ନିମ୍ନଲିଖିତ ପଦକ୍ଷେପମାନ ଆଜିଠାରୁ ଗ୍ରହଣ କରାଗଲେ ଭବିଷ୍ୟତରେ ଅନେକ ସାମାଜିକ ସୁଫଳ ମଧ୍ୟ ମିଳିବ ।

- ପ୍ରତ୍ୟେକ ପ୍ରଞ୍ଚାୟତରେ ଅତି କମରେ ଗୋଟାଏ ଲେଖାଏଁ ଏବଂ ପ୍ରତ୍ୟେକ ସହରରେ ପ୍ରତି ୫ ହଜାର ଜନସଂଖ୍ୟାରେ ଗୋଟିଏ ଲେଖାଏଁ ବାର୍ଦ୍ଧକ୍ୟ ନିବାସ (ଜରାନିବାସ) ଗଠନ କରିବା ଉଚିତ୍ ।
- ଏ ସବୁ ଜରାନିବାସଗୁଡ଼ିକର ସୁପରିଚାଳନା ପାଇଁ ଜିଲ୍ଲା ତଥା ରାଜ୍ୟ ସ୍ତରରେ ଆନୁଷ୍ଠାନିକ ଭାବରେ କାର୍ଯ୍ୟାଳୟ ଖୋଲାଯିବା ଆବଶ୍ୟକ ।
- ପେନ୍ସନ୍ ସମ୍ବନ୍ଧରେ ବିଭାଗର ମନ୍ତ୍ରୀଙ୍କୁ ଏହି ଜରା ବିଭାଗର ଦାୟିତ୍ୱ ନ୍ୟସ୍ତ କରିବା ଉଚିତ୍ ।
- ପ୍ରତ୍ୟେକ ଜରାନିବାସରେ ୫୦ରୁ ୧୦୦ ପର୍ଯ୍ୟନ୍ତ ବୃଦ୍ଧବ୍ୟକ୍ତିଙ୍କ ପାଇଁ କୁଟୀର ଆବଶ୍ୟକ ।
- ମଧ୍ୟମ ତଥା ଉଚ୍ଚବର୍ଗମାନଙ୍କ ପାଇଁ ଯଥାବିଧି ମୂଲ୍ୟନେଇ ଉପଯୁକ୍ତ ଜରାନିବାସ ଯୋଗାଇଦେବା ଉଚିତ୍ ।
- ଜାତି, ଧର୍ମ, ବର୍ଣ୍ଣ ନିର୍ବିଶେଷରେ ସମସ୍ତ ବୃଦ୍ଧମାନଙ୍କ ଚାହିଦାକୁ ଚାହିଁ ଜରାନିବାସ ନିର୍ମାଣ ହେବା ଆବଶ୍ୟକ ।
- ପାଠାଗାର, ବ୍ୟାୟାମଶାଳା, ସ୍ୱାସ୍ଥ୍ୟସେବା, ଚଳାପଥ ଏବଂ ସେମାନଙ୍କ ଅଭିଜ୍ଞତା ଅନୁଯାୟୀ ଯେକୌଣସି ଅର୍ଥକାରୀ କାର୍ଯ୍ୟକ୍ରମ ପ୍ରତ୍ୟେକ ଜରାନିବାସରେ ରହିବା ଉଚିତ୍ ।
- ପ୍ରତି ଜରାନିବାସରେ ଗୋଟିଏ ଲେଖାଏଁ ଜେନେରାଲ ଷ୍ଟୋର (ସବୁ ଆବଶ୍ୟକ ଜିନିଷ ଥାଇ) ରହିବା ଆବଶ୍ୟକ ।
- କେତୋଟି ଜରାନିବାସ ଦାୟିତ୍ୱରେ ଜଣେ ଜଣେ ବିଶେଷ ତାଲିମପ୍ରାପ୍ତ ଡାକ୍ତରଙ୍କୁ (gerontologist) ନିଯୁକ୍ତି ଦେବା ଆବଶ୍ୟକ ।

ବୃଦ୍ଧମାନଙ୍କ ପାଇଁ ଏ ସମସ୍ତ ସାମାଜିକ ବ୍ୟବସ୍ଥା ସୂଚାରୁରୂପେ କରାଗଲେ ଅଧିକାଂଶ ବୃଦ୍ଧବ୍ୟକ୍ତି କୌଣସି ପିଲା ବା ସଂପର୍କୀୟ ପାଖରେ ନ ରହି ଜରାନିବାସରେ ଆନନ୍ଦରେ ରହି ପାରିବେ । ଏହାଫଳରେ ବୃଦ୍ଧବ୍ୟକ୍ତିମାନଙ୍କର ଶାରିରୀକ, ମାନସିକ, ତଥା ସାମାଜିକ ସୁରକ୍ଷା ସୁବିଧାରେ ହୋଇପାରିବ । ପିଲାମାନଙ୍କ ଉପରେ ନିର୍ଭରଶୀଳ ନ ହୋଇ ସେମାନେ ଏକ ସ୍ୱତନ୍ତ୍ର ଏବଂ ସ୍ୱାଧୀନ ଜୀବନଯାପନ କରିପାରିବେ । ବୃଦ୍ଧବ୍ୟକ୍ତିମାନଙ୍କୁ ସମ୍ମାନର ସହିତ ସାମାଜିକ ସୁରକ୍ଷା ପ୍ରଦାନ କରିବା ପାଇଁ ସରକାର ତଥା ବେସରକାରୀ ସଂସ୍ଥାମାନେ ଦୃଢ଼ ପଦକ୍ଷେପ ନେବା ଉଚିତ୍ । ଏହାର ସୁପ୍ରଭାବ ଜନ୍ମହାରକ୍ରମିକ ଜନସଂଖ୍ୟା ନିୟନ୍ତ୍ରଣ କରିବାରେ ମଧ୍ୟ ବହୁତ ସହାୟ ହେବ ।



ଦିବ୍ୟାନନ୍ଦ ଓ ସୁଖର ସଂଧାନରେ

- ପ୍ରମୋଦ କୁମାର ପରିଡ଼ା

ଆମେ ସମସ୍ତେ ‘ମାୟା’ ଶବ୍ଦକୁ ଶୁଣିଛେ, ଜାଣିଛେ ବି । ସାଧାରଣତଃ ଏହା ଭ୍ରାନ୍ତି, ବୃଥା ଆଶା, ଇନ୍ଦ୍ରିୟ, ବିଚ୍ୟୁତ ଇତ୍ୟାଦି ଅର୍ଥରେ ବ୍ୟବହୃତ ହୁଏ । ମାତ୍ର ତତ୍ତ୍ୱ ଦୃଷ୍ଟିରୁ ‘ମାୟା’ ହେଉଛି ଗୋଟିଏ ସ୍ତମ୍ଭ ଯାହା ଉପରେ ‘ବେଦାନ୍ତ’ ସଂସ୍ଥାପିତ । ତେଣୁ ଏହାକୁ ଠିକ୍ ଭାବରେ ଜାଣିବା ଆବଶ୍ୟକ ।

ବୈଦିକ ସାହିତ୍ୟରେ ‘ମାୟା’ର ବ୍ୟବହାର ‘ଭ୍ରାନ୍ତି’ ଭାବରେ ହୋଇଥିବାର ଦେଖାଯାଏ । କେତେକ କ୍ଷେତ୍ରରେ ଆମେ ପଢ଼ିଥାଉ ଯେ ଇନ୍ଦ୍ରିୟ ମାୟାବଳରେ ବିଭିନ୍ନ ରୂପ ଧାରଣ କରିଥିଲେ । ଏହି ବ୍ୟବହାର ଇନ୍ଦ୍ରିୟ ଭାବରେ ଘଟିଥିବାର ଦେଖାଯାଏ । ପରବର୍ତ୍ତୀ ପର୍ଯ୍ୟାୟରେ ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ପ୍ରଶ୍ନ ଆସିଲା ‘ଏ ସତରାତର ବିଶ୍ୱର ଗୋପନୀୟ ତତ୍ତ୍ୱ କାହିଁକି ଆମେ ଜାଣି ପାରିବା ନାହିଁ? ଏବଂ ଏହାର ଉତ୍ତର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ତାହା ହେଲା:- କାରଣ ଆମେ ଅନାବଶ୍ୟକ କଥା କହୁ, କାରଣ ଆମେ ଇନ୍ଦ୍ରିୟଗ୍ରାହ୍ୟ ବସ୍ତୁର ଉପସ୍ଥିତିରେ ସନ୍ତୁଷ୍ଟ ହେଉ, ଏବଂ କାରଣ ଆମେ ଆମର କାମନାର ପଛରେ ଧାବିତ ହୋଇଥାଉ । ଫଳରେ କୁହେଲି ଘେରରେ ଆମେ ବସ୍ତୁର ପ୍ରକୃତ ସ୍ୱରୂପକୁ ଆହ୍ୱାନିତ କରିଥାଉ ।’ ଏ କ୍ଷେତ୍ରରେ ‘ମାୟା’ ଶବ୍ଦର ବ୍ୟବହାର ଆଦୌ ଘଟି ନାହିଁ । କିନ୍ତୁ ଆମେ ଅନୁଭବ କରୁଛୁ ଯେ ଆମ ଅଜ୍ଞାନତାର ହେତୁ ହେଉଛି କୁହେଲିକା ଯାହା ବାସ୍ତବିକତା ଓ ଆମ ଭିତରେ ଆସି ଛିଡ଼ା ହୁଏ ।

ଏହାର ଅନେକ କାଳପରେ ଶ୍ୱେତାଶ୍ୱେତର ଉପନିଷଦରେ ମାୟା ସମ୍ପର୍କରେ ଏକ ବିଶେଷ ସଂଜ୍ଞା ପ୍ରଦାନ କରାଯାଇଥିବାର ଦେଖାଯାଏ । ତାହାହେଲା ପ୍ରକୃତିକୁ ମାୟା ବୋଲି ଜାଣ, ଏବଂ ଏହି ମାୟାର ନିୟନ୍ତ୍ରକ ହେଉଛନ୍ତି ବିଧାତା ନିଜେ । ପରବର୍ତ୍ତୀ କାଳରେ ଏହାର ବିଭିନ୍ନ ପ୍ରକାର ପ୍ରୟୋଗ ହୋଇଥିଲେ ମଧ୍ୟ ଜଗଦ୍‌ଗୁରୁ ଶଙ୍କରାଚାର୍ଯ୍ୟଙ୍କ ଦ୍ୱାରା ଏହାର ଏକ ସ୍ଥାୟୀ ଓ ବୋଧଗମ୍ୟ ପରିଭାଷା ପ୍ରଦତ୍ତ ହୋଇଥିଲା । ବୌଦ୍ଧଗୁରୁମାନଙ୍କ ଦ୍ୱାରା ଏହାକୁ ‘ଆଦର୍ଶବାଦ’ ଅର୍ଥରେ ବ୍ୟବହାର କରାଯାଇଥିଲା ଏବଂ ତାହା କେତେକ ମାତ୍ରାରେ ସମୀଚୀନ ବୋଲି ଲାଗିଥାଏ । ଯେତେବେଳେ ହିନ୍ଦୁମାନେ କହନ୍ତି ଯେ ଏ ପୃଥିବୀ ଏକ ମାୟା- ସେତେବେଳେ ଏହା ବୁଝାଯାଏ ଯେ ଏ ପୃଥିବୀ ଏକ ଇନ୍ଦ୍ରିୟ ସଦୃଶ । ଏହି ପ୍ରୟୋଗର ସମାନ୍ୟ ଯୁକ୍ତିଯୁକ୍ତତା ଦେଖିବାକୁ ମିଳେ, କାରଣ ଗୋଟିଏ ଗୋଷ୍ଠୀର ଦାର୍ଶନିକମାନେ ମନେକରନ୍ତି ଯେ, ପୃଥିବୀର ବାହ୍ୟରୂପ ହିଁ ନାହିଁ । କିନ୍ତୁ ‘ବେଦାନ୍ତ’ର ଶେଷ ସିଦ୍ଧାନ୍ତ ଅନୁସାରେ ମାୟା କେବଳ ଆଦର୍ଶବାଦ ନୁହେଁ କି ବାସ୍ତବବାଦ ନୁହେଁ; କିମ୍ବା ଏହା ତତ୍ତ୍ୱ ମଧ୍ୟ ନୁହେଁ- ଏହା କେବଳ ଆମେ ଯାହା ଅଟେ ଏବଂ ଆମ ସମ୍ପର୍କ ମଧ୍ୟରେ ଯାହା ନିତ୍ୟ ଦେଖୁଥାଉ- ସେଇ ସବୁ ଘଟଣାବଳୀର ବିବରଣୀ ମାତ୍ର ।

କୌଣସି ବ୍ୟକ୍ତି ନିଜ ଭିତରୁ କେବେ ବାହାରିପଡ଼େ ନାହିଁ । ତେଣୁ ସମୟ ଓ ସ୍ଥାନ ନିୟମର ସାମାଜିକତା କରିବା ଅତ୍ୟନ୍ତ ଅସମ୍ଭବ । କାର୍ଯ୍ୟକାରଣର ହେତୁ, ସମୟ ଓ ସ୍ଥାନର ନିୟମ ସବୁକୁ ସମାଧାନ କରିବାର ପ୍ରୟାସ ଅସଫଳ ହେବ, କାରଣ ଏହି ତିନିଟି ସତ୍ୟର ଉପସ୍ଥିତିକୁ ବିଚାରକୁ ନେଲେ ହିଁ ଏହାପାଇଁ ପ୍ରୟାସ କରାଯାଇପାରେ ।

ଏ ପୃଥିବୀର ଅସ୍ତିତ୍ୱ ନାହିଁ କହିବା ଅର୍ଥ ଏହାର ନିରକ୍ଷୁଣ ଅସ୍ତିତ୍ୱ ନାହିଁ । ଏହା କେବଳ ମୋ ମାନସିକ ସଂପର୍କ, ତୁମର

ମାନସିକ ସମ୍ପର୍କ ଓ ଅନ୍ୟମାନଙ୍କ ମାନସିକ ସଂପର୍କରେ ହିଁ ରହିଥାଏ । ଆମେ ଆମ ପଞ୍ଚଜନ୍ମିୟ ଦ୍ଵାରା ଏ ପୃଥିବୀକୁ ଦେଖୁ । ହେଲେ ଚିନ୍ତା କରନ୍ତୁ- ଯଦି ଆମର ଆଉ ଗୋଟିଏ ଜନ୍ମିୟ ଥା'ନ୍ତା- ଏ ପୃଥିବୀର ରୂପ ଆଉ କିଛି ତ ହୋଇପାରିଥାନ୍ତା । ତେଣୁ ଏହାର ବାସ୍ତବ ଅସ୍ତିତ୍ଵ ନାହିଁ । ବାସ୍ତବରେ ଏହାର ଅପରିବର୍ତ୍ତନୀୟ, ଅଚଳ ଏବଂ ଅପରିସୀମ ଅସ୍ତିତ୍ଵ ନାହିଁ । କିମ୍ପା ଏହାକୁ ଅସ୍ତିତ୍ଵହୀନ ବୋଲି କହିହେବ ନାହିଁ । ବାସ୍ତବର ଏହା ଅସ୍ତିତ୍ଵ ଓ ଅସ୍ତିତ୍ଵହୀନତାର ଏକ ମିଶ୍ରଣ ।

ଶୈଶବ ମଣିଷକୁ ଆଶାବାଦୀ କରେ । କୈଶୋରରେ ସେ ଉଚ୍ଛଳପ୍ରାଣ ହୁଏ । ଯୌବନରେ ତା'ର ସ୍ଵପ୍ନରେ ପକ୍ଷ ଲମ୍ଫେ । ସେ ନୈରାଶ୍ୟ, ପରାଜୟ, ମୃତ୍ୟୁ ଇତ୍ୟାଦିକୁ ଭ୍ରୁକ୍ଷେପ କରେନାହିଁ । ଆସେ ବାର୍ଦ୍ଧକ୍ୟ, ଜୀବନର ଆଶା, ଗର୍ବ, ଉଦାତ୍ତତା ସବୁ ହଜିଯାଏ ଶୂନ୍ୟରେ । ନିରାଶ ହୃଦୟରେ ସେ ମୃତ୍ୟୁର ଭୟାବହତାକୁ ଅପେକ୍ଷାକରେ । ତା' ଜୀବନର ଏ ଯାତ୍ରା ଗୋଟିଏ ଆଲୋକିତ ବିନ୍ଦୁରୁ ଅନ୍ୟ ଏକ ଅନିଶ୍ଚିତତା ମଧ୍ୟକୁ- ପ୍ରକୃତିର ଏକ ଅସମାହିତ ଯାତ୍ରା ।

ଏବଂ ଆସେ ମୃତ୍ୟୁ । ସମସ୍ତ ପୃଥିବୀଟା ହିଁ ମୃତ୍ୟୁର ଅଧୀନ । ଆମର ବିକାଶ, ପରିବର୍ତ୍ତନ, ବିଳାସବ୍ୟସନ, ଜ୍ଞାନ, ମାନ, ଧନସମ୍ପତ୍ତି ସବୁ ହଜି ଆସନ୍ତି- ଅପସରି ଯା'ନ୍ତି ଗୋଟିଏ ବିନ୍ଦୁକୁ । ସତ୍ୟତା ଆସିଛି, ଯାଇଛି । ରାଜ୍ୟର ଅଭ୍ୟୁଦୟ ଘଟିଛି ପୁଣି ବିଲୟ ବି । ତେଣୁ ମୃତ୍ୟୁ ବା ବିନାଶ ହିଁ ଜୀବନର ଅନ୍ତ । ସୌନ୍ଦର୍ଯ୍ୟ, ଅର୍ଥ, ସାମର୍ଯ୍ୟ, ପୁଣ୍ୟ ସବୁ ଏହାରି ଠାରେ ହିଁ ଅବଲୁପ୍ତ । ପୁଣ୍ୟାତ୍ମା ମୃତ୍ୟୁବରଣ କରେ- ପାପାତ୍ମା ବି; ରାଜାଧିରାଜଙ୍କର ମୃତ୍ୟୁ ହୁଏ ପୁଣି ଦରିଦ୍ରର । ତଥାପି ଜୀବନପ୍ରତି ମୋହର ଅନ୍ତ କେବେ ହଟେ ନାହିଁ । ଜୀବନ ପ୍ରତି ଆମର ଏ ସତର୍କ ଦୁର୍ବଳତାର ହେତୁ ଆମକୁ ଅଜଣା । ଯାହାଠାରୁ ଆମର ମୁକ୍ତି ନାହିଁ, ତାହାହିଁ ମାୟା ।

ଜନନୀ ଜଠରରୁ ଶିଶୁ ପ୍ରତି ମାତୃମମତ୍ଵ, ତା'ର ଜୀବନ, ତା'ର ଆତ୍ମା ହୋଇଯାଏ । ଭଲପାଇବାର, ସବଳ ଆଶା, ଆକାଞ୍ଚ୍ଛାର କେନ୍ଦ୍ରବିନ୍ଦୁ ହୋଇଯାଏ । କିନ୍ତୁ ବଡ଼ ହେଲେ ଏ ରଣ ସେ ଶୁଝାଏ ନାହିଁ, ବରଂ ନିଜର ଅଳିଅର୍ଦ୍ଧଳି, ରାଗରୁଷା ସବୁକୁ ଲଦିଦିଏ ମା' ଉପରେ । ବେଳେବେଳେ ଅସନ୍ତୋଷର ଶିକାର ହେଲେବି ମା'ଟିଏ ନିଜର ପଣତକାନିରେ ଘୋଡ଼େଇ ରଖିଥାଏ ତା'ର ସନ୍ତାନକୁ- କେବେ ସାମାନ୍ୟ କ୍ଷତିର କଥା ଭାବିପାରେ ନାହିଁ । ଯେତେ ଅଭାବ, ଦୈନ୍ୟ, ଅସୁବିଧାରେ ଥିଲେ ବି ମା'ଟିର ସନ୍ତାନ ହିଁ ହେଉଛି ପ୍ରାଣ, ଆତ୍ମା, ଜୀବନ, ସବୁକିଛି । ଏହାହିଁ ହେଉଛି ମାୟା । ସମ୍ପର୍କର ସର୍ବୋତ୍ତମ ସୁବର୍ଣ୍ଣ ରତ୍ନ ବି 'ମାୟା' ।

କୌଶଳରେ ସଂପତ୍ତି ଆହରଣ କରିବାର ଲକ୍ଷ୍ୟରେ ଜୀବନରେ ଅନେକ ଉପାୟ ଅବଲମ୍ବନ କରେ ମଣିଷ । ସେ ଜାଣେ, ଅନୁଭବ କରେ ଏହା ତା'ପାଇଁ ଅନେକ ପରିମାଣରେ ଅସମ୍ଭବ । ତଥାପି ସେ ନିରନ୍ତର ଚେଷ୍ଟାରେ ଥାଏ । ଏହା ହିଁ ମାୟା ।

ଆମେ ଜାଣିଛେ ଦିବାରାତ୍ର ମୃତ୍ୟୁ ହିଁ ଏ ପୃଥିବୀର ସକଳ ଜୀବର ଏକମାତ୍ର ଅନ୍ତିମ ପରିଣତି । ତଥାପି ଆମେ ଚିରଂଜୀବୀ ହେବାର ସ୍ଵପ୍ନ ଦେଖୁ । ଯୁଧିଷ୍ଠିର ଓ ଯକ୍ଷ ସମ୍ପାଦରେ ଯୁଧିଷ୍ଠିର ଏହାକୁ ହିଁ ଚମତ୍କାରୀ ସ୍ଵରୂପ ଭାବରେ ଅଭିହିତ କରିଛନ୍ତି । ଏହା ହିଁ ମାୟା ।

ଏହିପରି ଆମ ଜୀବନରେ ପ୍ରତିକ୍ଷେତ୍ରରେ ପ୍ରଚୁର ବିରୋଧାଭାସ ହିଁ ମିଳିଥାଏ । ଯୁଗେ ଯୁଗେ ଜ୍ଞାନୀ, ସଂସ୍କାରକ, ସମାଜସେବୀମାନେ କହିଛନ୍ତି ଯେ, ଜ୍ଞାନ, ସଂପତ୍ତି, ସଂସ୍କୃତି ଇତ୍ୟାଦି କେବଳ ମୁଷ୍ଟିମେୟ ଲୋକଙ୍କର ଅଧିକାରରେ ନରହି ସମସ୍ତଙ୍କ ଭାଗ୍ୟରେ ଜୁଟେ । ମାତ୍ର ତାହା ଘଟେ ନାହିଁ । ଏ ସବୁ କିଛି ଲୋକଙ୍କୁ ଆନନ୍ଦ ଦେଇପାରେ ମାତ୍ର ସୁଖର ମାତ୍ରା କମିକମି ଯାଏ । ଆନନ୍ଦର ଜ୍ଞାନ ଅନେକ କ୍ଷେତ୍ରରେ ନିରାନନ୍ଦକୁ ଜନ୍ମଦିଏ । ଯେତିକି ପରିମାଣରେ ବସ୍ତୁବାଦୀ ଆନନ୍ଦ ଆମେ ଉପଭୋଗ କରୁ- ସେତିକି ପରିମାଣରେ ନିରାନନ୍ଦ ଅନ୍ୟତ୍ର ଅନୁଭୂତ ହୁଏ । ଏହି ବିରୋଧାଭାସର ଉପସ୍ଥିତି

ଯୁବପ୍ରାଣରେ ଉପଲବ୍ଧ ଭିତରେ ନଥାଇପାରେ ମାତ୍ର ତାହାହିଁ ସତ୍ୟ । ଏବଂ ଏହାହିଁ ମାୟା ।

ଏଇ ସବୁ ସମସ୍ୟାରେ ବୁଢ଼ି ରହିଥିବା ମଣିଷ ନିକଟରେ ମାୟା ତେଣୁ ଏ ଜଗତ ସଂପର୍କରେ ଏକ ତାତ୍ତ୍ୱିକ ବ୍ୟାଖ୍ୟାନ ନୁହେଁ । ତେଣୁ ଏ ବିଶ୍ୱର ଘଟଣାବଳୀର ଏକ ବିବରଣ ମାତ୍ର । ଏ କଥା କୁହାଗଲା ବେଳେ ଲୋକେ ଅସ୍ୱାଭାବିକତା ଉପଲବ୍ଧ କରିଥାନ୍ତି । କିନ୍ତୁ ତାହାହିଁ ସତ୍ୟ । ଘଟଣା ଲୁଚେଇବାରେ ସମସ୍ୟାର ସମାଧାନ ହୋଇନଥାଏ । ସଚରାଚର ଦେଖାଯାଏ ଶାକାହାରୀ ପଶୁମାନେ ବଂଚିବାପାଇଁ ବୃକ୍ଷଲତା ଉପରେ ନିର୍ଭର କରନ୍ତି । ମଣିଷ ତା'ର ଜୀବନ ଓ ଜୀବିକା ପାଇଁ ପଶୁ ଉପରେ ନିର୍ଭର କରେ- ଏହିପରି ଦୁର୍ବଳ ଉପରେ ସବଳର ଅତ୍ୟାଚାର ବା ନିର୍ଭରଶୀଳତା ଏ ପୃଥିବୀର ଏକ ଚିରାଚରିତ ବିବରଣ- ଏହାହିଁ ମାୟା ।

ପୁନଶ୍ଚ ପରିଲକ୍ଷିତ ହୁଏ ଯେ, ଆମେ ସୁଖୀ ହେବା ପାଇଁ ଯେତିକି ଶକ୍ତି ବୃଦ୍ଧି କରୁଥାଉ, ଆମର ଯନ୍ତ୍ରଣା ଭୋଗିବାକୁ ମଧ୍ୟ ସେତିକି ଶକ୍ତି ବୃଦ୍ଧି ହୁଏ । ବିକାଶ ପାଇଁ, ପରିବର୍ଦ୍ଧନ ପାଇଁ ଆମର ଆକାଂକ୍ଷା ଆମକୁ ସନ୍ତୋଷ ଦେବା ପରିବର୍ତ୍ତେ ଅଧିକ କଷ୍ଟ ହିଁ ଦେଇଥାଏ । ଏବଂ ଜାଣିଶୁଣି ଆମେ ତାହାହିଁ କରିଥାଉ । ଏହାହିଁ ମାୟା ।

ଆଜି ଯାହା ଉପଯୋଗୀ ମନେ ହେଉଛି- କାଳିକି ତାହା ହାନୀକାରକ ହୋଇପାରେ । ଜଣକ ପାଇଁ ଯାହା ଦୁଃଖଦାୟକ ହୋଇଥାଏ, ତାହା ଅନ୍ୟଜଣଙ୍କ ପାଇଁ ସୁଖ ପ୍ରଦାୟକ ହୋଇପାରେ । ଅଗ୍ନିର ଦାହିକାଶକ୍ତି ଯେମିତି ଅଛି ପାଚିକା ଶକ୍ତି ବି ସେମିତି ଅଛି । ଯେଉଁ ସ୍ନାୟୁତନ୍ତ୍ରୀ ଦୁଃଖ ଓ ଯନ୍ତ୍ରଣାର ଭାବନାରେ ବାହକ ହୋଇଥାଏ, ତାହା ପୁଣି ଆନନ୍ଦ ଓ ଉଲ୍ଲାସର ବି ବାହକ ହୋଇଥାଏ । ତେଣୁ ମୃତ୍ୟୁକୁ ନିଷେଧ କରିବା ପାଇଁ ହେଲେ ଜୀବନକୁ ବି ବିରୋଧ କରିବା ପାଇଁ ହେବ । ମୃତ୍ୟୁ ବିନା ଜୀବନ, ପୁଣି ଅବସାଦ ବିନା ହର୍ଷ ବିରୋଧାଭାସକୁ ହିଁ ସୂଚାଏ । କେହି ଏକା ଏକା ଆସନ୍ତି ନାହିଁ । କାରଣ ଏମାନେ ସବୁ ଗୋଟିଏ ବସ୍ତୁର ବିଭିନ୍ନ ଅବସ୍ଥା ।

ତେଣୁ କୁହାଯାଇଛି ବେଦାନ୍ତୀୟ ଭାବନା କେତେବେଳେ ଆସ୍ଥା ବା ନିରାଶ ସୂଚକ ନୁହେଁ । ଏ ବିଶ୍ୱ ପାପମୟ କି ପୁଣ୍ୟମୟ ବୋଲି ସେ କହେ ନାହିଁ । ଭଲ ଓ ମନ୍ଦର ଏକତ୍ରବାସରେ ଏ ଜୀବନ ଧନ୍ୟ ହୁଏ । ଏହାହିଁ ଜଗତ । ଏହାକୁ ଉପଲକ୍ଷିକରି କାର୍ଯ୍ୟକରି ଯିବା ଉଚିତ ।

ସର୍ବତ୍ର ମାୟାର ହିଁ ବିସ୍ତାର । ଏହା ଅତ୍ୟନ୍ତ ଭୟଙ୍କର । ମଣିଷ ସମାଜର ସଂପର୍କର କାହାଣୀ ଏଇ ଜଗତରେ ଲିପିବଦ୍ଧ । ଜାଗତିକ ସଂପର୍କ ଆଖିକୁ ଦେଖାଯାଉଛି । ସବୁ ମଣିଷ ଭିତରେ ଏକ ଆନ୍ତରିକ ସଂଘର୍ଷ ନିତ୍ୟ ଚାଲୁଅଛି । ଏ ସଂପର୍କ ଭଲଭାବନା ଓ ମନ୍ଦଭାବନାର । ଆଲୋକ ଓ ଅନ୍ଧାରର, ଅହଂକାର ଓ ସମର୍ପଣର ।

ଏ ସଂବଧରେ ଉଚ୍ଛିଟିଏ ଉଦ୍ଧାରକରି କଥାଟି ଶେଷ କରାଯାଇପାରେ ।

ଥରେ ନାରଦ ତାଙ୍କର ଆରାଧ୍ୟ ନାରାୟଣଙ୍କୁ ଅନୁରୋଧ କଲେ- ‘ମୋତେ ମାୟା କ’ଣ ଦେଖାଇ ଦିଅନ୍ତୁ ।’ କୃଷ୍ଣ ନାରାୟଣ ନାରଦଙ୍କୁ ତାଙ୍କ ସହିତ ଭ୍ରମଣରେ ବାହାରିବାକୁ କହିଲେ । ଦୁହେଁ ଯାଉଯାଉ ଏକ ମରୁଭୂମି ଭିତରେ କିଛିବାଟ ଚାଲିଲେ ଏବଂ ହଠାତ୍ କୃଷ୍ଣ କହିଲେ- ‘ନାରଦ ମୁଁ ଅତ୍ୟନ୍ତ ତୃଷ୍ଣିତ । ମୋ ପାଇଁ କିଛି ପାନୀୟ ଜଳର ବନ୍ଦୋବସ୍ଥ କର ।’ ବ୍ୟତିବ୍ୟସ୍ତ ନାରଦ ଶୀଘ୍ର ଜଳ ଆଣିବାର ଆଶ୍ୱାସନା ଦେଇ ସେ ଜାଗାରୁ ନିସ୍ତାନ୍ତ ହେଲେ ।

ଜଳ ଅନୁସନ୍ଧାନରେ ନିକଟସ୍ଥ ଏକ ଗ୍ରାମରେ ପହଞ୍ଚି ନାରଦ ଗୋଟିଏ ସୁଦୃଶ୍ୟ ଘର ଦେଖି ସେ ଘର ଦରଜାରେ କରାଘାତ କଲେ, ଏବଂ ଅତ୍ୟନ୍ତ ମନୋହାରୀ ସୁନ୍ଦରୀ ଯୁବତୀକୁ କବାଟ ଖୋଲିବାର ଦେଖି ଜଳ କଥା ଭୁଲିଗଲେ । କଥୋପକଥନ ଛଳରେ ତା ପ୍ରତି ଆକୃଷ୍ଟ ହେଲେ, ଯୁବତୀଙ୍କର ପିତାଙ୍କ ଅନୁମତି ନେଇ ଯୁବତୀ ସହ ସଂସାର କଲେ, ପିତା ହେଲେ, ସେ ସମ୍ପତ୍ତିର ମାଲିକ ହୋଇ ବାରବର୍ଷ କାଳ ସେଠି କଟେଇଦେଲେ ।

ଦିନେ ହଠାତ୍ ସେ ଅଞ୍ଚଳ ବନ୍ୟା ପ୍ଳାବିତ ହେଲା । ଚାହୁଁ ଚାହୁଁ ନାରଦଙ୍କର ଜୀବନରେ ଯାହା ସବୁ ପ୍ରାପ୍ତ ହୋଇଥିଲା କୁମ୍ଭୀର ଗୋଟିକ ପରେ ଗୋଟିଏ ଅନ୍ତର୍ହିତ ହେଲେ । ଶେଷକୁ ବନ୍ୟାର ପ୍ରକୋପରୁ ପତ୍ନୀକୁ ରକ୍ଷା କରିବାକୁ ଚେଷ୍ଟାକରି ଦେଖିଲେ ବନ୍ୟାଜଳ ପତ୍ନୀକୁ ନେଇଯାଇଛି ଏବଂ ନାରଦ ସ୍ଥଳଭାଗରେ କଟାଡ଼ି ହୋଇ ପଡ଼ିଛନ୍ତି ।

ଏହି ସମୟରେ ଅତି କୋମଳ କଣ୍ଠରୁ ସେ ଶୁଣିଛନ୍ତି- ନାରଦ; ମୋ ତୃଷ୍ଣା ପାଇଁ ଜଳ ? ମୁଁ ପରା ଏଠି ପ୍ରାୟ ଅଧଘଣ୍ଟା ଧରି ତୁମକୁ ଅପେକ୍ଷା କରିଛି ! ଅଧଘଣ୍ଟା ? ନାରଦ ଭାବିଲେ- ଏ ଭିତରେ ମୋ ମନ ଭିତରେ ବାରବର୍ଷର ଅବଧି ଅତିକ୍ରାନ୍ତ ହେଲାଣି- ଅଥଚ ବାସ୍ତବରେ ମାତ୍ର ଅଧଘଣ୍ଟା ଲାଗୁଛି ? ଏହାହିଁ ମାୟା ।

ବେଦାନ୍ତ ଉଦ୍‌ଘୋଷଣା କରେ- ମୁଁ ସ୍ୱୟଂସମ୍ପୂର୍ଣ୍ଣ ଓ ଦୋଷରହିତ । ଏବଂ ମୁଁ କେବେ ଆବନ୍ଧ ନଥାଲି । ଯଦି କେହି ଭାବେ ସେ ଆବନ୍ଧ, ସେ ସବୁବେଳେ ବନ୍ଧନ ଯୁକ୍ତ ହୋଇ ରହିବେ । ଯେବେ ନିଜକୁ ମୁକ୍ତ ବୋଲି ଭାବ ତେବେ ନିଜେ ହିଁ ବନ୍ଧନହୀନ ହୋଇପାରିବ । ତେଣୁ ଦର୍ଶନ ଶାସ୍ତ୍ରର ସର୍ବଶେଷ ସିଦ୍ଧାନ୍ତ ହେଉଛି- ଆତ୍ମକୁ ଜଣାଇଦେବା ଯେ, ଆତ୍ମେ ମୁକ୍ତ ଏବଂ ସର୍ବଦା ବନ୍ଧନମୁକ୍ତ ହୋଇ ହିଁ ରହିବ । ଆତ୍ମର କେବେ ପରିବର୍ତ୍ତନ ନାହିଁ, ମୃତ୍ୟୁ ନାହିଁ, ଏବଂ ଜନ୍ମ ହିଁ ନାହିଁ । ଜଗତ ଏକ ଆପାତଃ ଜଗତ; ଯାହା, ସମୟ, ସ୍ଥାନ ଏବଂ କାର୍ଯ୍ୟକାରଣ ହେତୁ ଦ୍ୱାରା ଅନୁବନ୍ଧିତ । ଏହାକୁ ବେଦାନ୍ତରେ ବିବର୍ଣ୍ଣ ବାଦ କୁହାଯାଏ- ନିରଞ୍ଜଣତା ଉପରେ କୁହୁକ ନାମ ଓ ଆଜ୍ଞିକର ଆରୋପ ।

ଗୋଟିଏ ଉଦାହରଣରୁ ଏହା ସ୍ପଷ୍ଟ ହେବ । ଆତ୍ମ ଆଗରେ ଗୋଟିଏ ବଡ଼ ପର୍ଦା ଅଛି ଓ ପର୍ଦା ପଛପଟରେ ପ୍ରାକୃତିକ ଶୋଭା ସମ୍ଭାର ଯାହା ଆଦୌ ଦୃଶ୍ୟ ନୁହେଁ । ସେହି ପର୍ଦାରେ ଏକ କ୍ଷୁଦ୍ର ଛିଦ୍ର କରାଗଲେ ସେହି ଛିଦ୍ରଦେଇ ବାହ୍ୟରୂପ ସାମାନ୍ୟ ଦେଖାଦେବ । ଛିଦ୍ର ଯେତେ ବଡ଼ିବଡ଼ି ଯିବ ବାହାରର ଦୃଶ୍ୟ ସେତେ ଅଧିକ ଦେଖାଯିବ । ଏବଂ ସେହି ପର୍ଦାକୁ ଅପସାରିତ କରାଗଲେ ସମୁଦାୟ ଦୃଶ୍ୟ ଦୃଶ୍ୟମାନ ହେବ । ବାହାରର ଦୃଶ୍ୟ ହିଁ ହେଉଛି ଆତ୍ମା ଏବଂ ଆତ୍ମ ଭିତରେ ଥିବା ପର୍ଦା ଏବଂ ଦୃଶ୍ୟାନ୍ତର ହେଉଛି ମାୟା- କାଳ, ସ୍ଥାନ ଏବଂ କାର୍ଯ୍ୟ କାରଣର ହେତୁ । ତେଣୁ ଏ ବିଶ୍ୱ ନିରଞ୍ଜଣ ନୁହେଁ । ଏ ସବୁ ପ୍ରକୃତରେ ଘଟେ ।

ତେଣୁ କାହାରିକୁ ଦୋଷ ଦିଅ ନାହିଁ । ଯଦି ଅପ୍ରୀତିକର କିଛି ଘଟୁଛି ତେବେ ଭାବିନିଅ ଈଶ୍ୱର ତୁମ ସହିତ ଖେଳୁଛନ୍ତି । ସୁଖାନୁଭୂତି ପରେପରେ ଦୁଃଖ ଆସିପାରେ । ଶୀଘ୍ର ହେଉ ବା ବିଳମ୍ବରେ । ମାତ୍ର ଆତ୍ମେ ଦୁହିଁଙ୍କ ଭିତରୁ କାହାକୁ ଚାହୁନା । କାରଣ ଉଭୟେ ଆତ୍ମକୁ ଆତ୍ମର ପ୍ରକୃତ ଗୁଣବତ୍ତା ଠାରୁ ଦୂରେଇ ଦିଅନ୍ତି । ସୁଖ, ଦୁଃଖ, ଆନନ୍ଦ, ନିରାନନ୍ଦ, ଏ ସବୁ ଏକ ଏକ ଅବସ୍ଥା । ଆତ୍ମ ଭିତରେ ହିଁ ଆନନ୍ଦର ସତ୍ତା ବିଦ୍ୟମାନ ଯାହା କୌଣସି ଅବସ୍ଥା ଉପରେ ନିର୍ଭରଶୀଳ ନୁହେଁ । ଏହା ସତତ ବନ୍ଧନହୀନ ।

ଭାବିବା ଆସନ୍ତୁ- ଏ ବିଶ୍ୱବ୍ରହ୍ମାଣ୍ଡ ହିଁ ଆତ୍ମ ପାଇଁ- ମାତ୍ର ଆତ୍ମେ ଏ ବିଶ୍ୱ ପାଇଁ ନୁହଁ । ଭଲ ଏବଂ ମନ୍ଦ ସବୁ ଆତ୍ମର ପରିଚାର, ଆତ୍ମେ ସେମାନଙ୍କର ନୋହୁଁ, ହୃଦୟକୁ ସମୁଦ୍ର ଭଳି ବିଶାଳ କରି ସଂସାରର ସମସ୍ତ ଭେଦରେ ଶାନ୍ତ ସମାହିତ ରହିବା । ଦୁଃଖରେ କି ଆନନ୍ଦରେ ବିଭୋର ହେବା । ଏ ସଂସାରକୁ ଏକ ଛବି ତୁଲ୍ୟ ବିଚାର କରି ଏହାର ଶୋଭାରେ ନିମଜ୍ଜିତ ହେବା । ଭଲ ଓ ମନ୍ଦକୁ ଏକ ଭଳି ଦେଖିବା- ଏଗୁଡ଼ିକ ଈଶ୍ୱରଙ୍କର ଅତି ନଗଣ୍ୟ କ୍ରିଡ଼ା ଉପକରଣ । ଆସନ୍ତୁ ସବୁକୁ ଉପଭୋଗ କରିବା ।



ଆଜିର ଯୁବମାନସ ଓ ସ୍ଵାମୀ ବିବେକାନନ୍ଦ

● ଡ. ନିଶାମଣି ସ୍ଵାଇ

“ଜାଗ, ଚେଇଁ ଉଠ, ନିଜର ଲକ୍ଷ୍ୟ ହାସଲ ନ ହେବା ଯାଏ ବିରତ ହୁଅ ନାହିଁ । ଆସ, ମଣିଷ ହୁଅ, ତୁମେ ସଂକୀର୍ଣ୍ଣ ଗର୍ଭରୁ ବାହାରି ଆସ ଏବଂ ଆଗକୁ ଚାହୁଁ ।” ସେ ଦିନର ଏହି ଆକୃତି ଯାହା ଥିଲା ସମସ୍ତ ଯୁବସମାଜ ଉଦ୍ଦେଶ୍ୟରେ ମହାନ ସାଧକ ସ୍ଵାମୀ ବିବେକାନନ୍ଦଙ୍କର ଯାହା ଏବେ ବି ସମସ୍ତ ଭାରତବର୍ଷର ଗଗନ ପବନରେ ତା’ର ପ୍ରତିଧ୍ଵନି ଡୋଳୁଛି । ଅତୀତ ପ୍ରତି ଦୃଷ୍ଟିପାତ କଲେ ଜଣାଯାଏ ଯେ, ପ୍ରତ୍ୟେକ ମହାପୁରୁଷ ସଦାସର୍ବଦା ଯୁବକମାନଙ୍କ ଉପରେ ହିଁ ଗୁରୁତ୍ଵ ପ୍ରଦାନ କରିଆସିଛନ୍ତି । କାରଣ ପ୍ରତ୍ୟେକ ମଣିଷର ଯୁବକ ଅବସ୍ଥା ହେଉଛି କିଛି ଗୋଟିଏ ବିଶେଷ କର୍ମ ସାଧନ କରିବାର ପ୍ରକୃଷ୍ଟ ସମୟ । ଅମାପ ଶକ୍ତି, ପ୍ରଭୃତ ଉତ୍ସାହ ଓ ଉଦ୍ଘାପନା, ଦୃଢ଼ ଇଚ୍ଛାଶକ୍ତି ଓ କର୍ତ୍ତବ୍ୟ ନିଷ୍ଠାର ଉତ୍ସ ହେଉଛି ଯୁବାବସ୍ଥା । ଆବଶ୍ୟକ ହେଲେ, ପ୍ରଜ୍ଞଳିତ ଅଗ୍ନିଶିଖା ମଧ୍ୟକୁ ଲପ୍ରଦାନ କରିବାକୁ, ଦିଗନ୍ତ ବିସ୍ଫାରା ଉତ୍ତଳ ସାଗର ବକ୍ଷରେ ଝାସ ଦେବାକୁ ସେ କୁଣ୍ଡା ପ୍ରକାଶ କରି ନ ଥାଏ । କିଛି ଗୋଟାଏ ନୂତନ ସୃଷ୍ଟି କରିବାର ସଂକଳ୍ପ ଗ୍ରହଣ କରି ସେ ଆଗକୁ ମାଡ଼ି ଚାଲି ଯାଇଥାଏ, ସମସ୍ତ ବାଧା, ପ୍ରତିବନ୍ଧକକୁ ଅତିକ୍ରମ କରି କିଛି ଗୋଟାଏ ଅପୂର୍ବ ସୃଷ୍ଟିର ଦୁର୍ବାର ପ୍ରତ୍ୟାଶା ନେଇ । ସ୍ଵାମୀଜୀ ଯୁବାବସ୍ଥାର ପ୍ରକୃତ ମହତ୍ଵକୁ ଉପଲବ୍ଧି କରିଥିଲେ । ସେହି ଯୁବାବସ୍ଥାରେ ହିଁ ତାଙ୍କର ମହାପ୍ରୟାଣ ଘଟିଥିଲା । ଉପରୋକ୍ତ ଆହ୍ଵାନକୁ ଅନୁଧ୍ୟାନ କଲେ ଜଣାଯାଏ ଯେ, ସ୍ଵାମୀଜୀଙ୍କର ଚିନ୍ତା ଓ ଚେତନା ଭିତରେ ଚାହୁଁଥିବା ପରିବର୍ତ୍ତନ କେବଳ ଯୁବକମାନେ ହିଁ କରିପାରିବେ ଓ ସେମାନଙ୍କ ନେତୃତ୍ଵ ବିନା ଏହା ଅସମ୍ଭବ । ପ୍ରକୃତ ପକ୍ଷେ ଦେଖିବାକୁ ଗଲେ ଯେ କୌଣସି ଦେଶର ପ୍ରଗତି ଓ ଉନ୍ନତି ଯୁବ ସମାଜର ନେତୃତ୍ଵ ଉପରେ ନିର୍ଭର କରେ । ଭାରତର ଜନସଂଖ୍ୟା ଉପରେ ଦୃଷ୍ଟିପାତ କଲେ ଜଣାଯାଏ ଯେ, ସମଗ୍ର ବିଶ୍ଵର ସର୍ବାଧିକ ଯୁବବର୍ଗ ଆମଦେଶରେ ଅଛନ୍ତି । ତେଣୁ ଭାରତ ବର୍ଷକୁ ସମଗ୍ର ବିଶ୍ଵରେ ଏକ ଉନ୍ନତ ଓ ମହତ୍ଵପୂର୍ଣ୍ଣ ରାଷ୍ଟ୍ର ଭାବେ ଗଢ଼ି ତୋଳିବାକୁ ହେଲେ ଆମଦେଶର ଯୁବ ପିଢ଼ାକୁ ହିଁ ଜାଗ୍ରତ ହେବାକୁ ହେବ । ସ୍ଵାମୀଜୀ ସ୍ଵ ବିଦେଶ ଭ୍ରମଣ ସମୟରେ ବହୁ ସ୍ଥଳରେ ଭାରତୀୟ ଯୁବବର୍ଗଙ୍କ ଉଦାହରଣ ପ୍ରଦାନ କରୁଥିଲେ । ଏଥିରୁ ମନେହୁଏ ସେତେବେଳେ ସତେ ଯେପରି ସମଗ୍ର ଭାରତ ବର୍ଷର ଯୁବକମାନଙ୍କର ପ୍ରତିନିଧିତ୍ଵ ସେ ହିଁ ବିଦେଶ ମାଟିରେ କରୁଥିଲେ ।

୧୮୮୧ ମସିହା ନଭେମ୍ବର ମାସରେ ଦକ୍ଷିଣେଶ୍ଵରରେ ପ୍ରତିଷ୍ଠିତ ମା’କାଳୀଙ୍କ ପୂଜକ, ପରମ ସାଧକ, ଆଧ୍ୟାତ୍ମିକ ଚିନ୍ତା ଓ ଚେତନାର ପ୍ରତୀକ ଗୁରୁ ଶ୍ରୀରାମକୃଷ୍ଣ ପରମହଂସଙ୍କ ସାନିଧ୍ୟ ଲାଭ କରିବାର ସୁଯୋଗ ପାଇଲେ । ସେତେବେଳେ ତାଙ୍କର ବୟସ ମାତ୍ର ଅଠର ବର୍ଷ । ଏଭଳି ବୟସରେ ତାଙ୍କ ଆଧ୍ୟାତ୍ମିକ ଚିନ୍ତା ଓ ଚେତନାରେ ଉଦ୍‌ବୁଦ୍ଧ ନବ ତରୁଣ ଜଣଙ୍କ ସମ୍ମୁଖରେ ସିଦ୍ଧିର ମାର୍ଗ ଉନ୍ମୋଚନ ହେବା ଏକ ଚମତ୍କାର କଥା ନିଶ୍ଚୟ । ୧୮୮୪ ମସିହାରେ ହଠାତ୍ ପିତା ବିଶ୍ଵନାଥ ଦତ୍ତଙ୍କ ସ୍ଵର୍ଗାରୋହଣ ଏବଂ ୧୮୮୬ ମସିହାରେ ଗୁରୁ ଶ୍ରୀରାମକୃଷ୍ଣ ପରମହଂସଙ୍କ ମହାପ୍ରୟାଣ ତାଙ୍କୁ ଗଭୀର ଆତ୍ମାତ ପ୍ରଦାନ କରିଥିଲା । ତଥାପି ସେ ଧୈର୍ଯ୍ୟହରା ହୋଇ ନ ଥିଲେ । ୧୮୮୭ ମସିହାରେ ନିଜର ପତ୍ନୀ ଜଣ ଯୁବ ଅନୁଗାମୀଙ୍କ ସହ ସନ୍ଧ୍ୟାସ ଗ୍ରହଣ ଏବଂ ୧୮୮୮ ମସିହାରେ ସେହି ଅନୁଗାମୀଙ୍କ ସହ ତୀର୍ଥାଟନ ଆରମ୍ଭ କଲେ । ଗୁରୁଦେବ ରାମକୃଷ୍ଣଙ୍କ ପୂର୍ବ ନିର୍ଦ୍ଦେଶ ଅନୁଯାୟୀ ସମୟକ୍ରମେ ୧୮୯୦ ମସିହାରେ ମା’ ଶାରଦା ଦେବୀଙ୍କୁ ସାକ୍ଷାତ୍ କରି

ତାଙ୍କର ଆଶୀର୍ବାଦ ଲାଭପୂର୍ବକ ଆଗକୁ ଅଗ୍ରସର ହେଲେ । ବନାରସ, ଅଯୋଧ୍ୟା, ଲକ୍ଷ୍ମଣ, ଆଗ୍ରା, ବୃନ୍ଦାବନ, ରାଜପୁତାନାର କିଛି ସହର ଓ ହିମାଳୟ ଭ୍ରମଣ ପରେ ବସେ ଓ ଓ ଦକ୍ଷିଣ ଭାରତର ରାଜା, ମହାରାଜାମାନଙ୍କୁ ସ୍ଵାୟତ୍ତ ଜ୍ଞାନ ବଳରେ ଆକୃଷ୍ଟ କଲେ । କ୍ଷେତ୍ରର ମହାରାଜାଙ୍କ ଅନୁରୋଧରେ ସେ ନିଜକୁ ନରେନ୍ଦ୍ରନାଥରୁ ସ୍ଵାମୀ ବିବେକାନନ୍ଦରେ ରୂପାନ୍ତରିତ କରିଥିଲେ । ୧୮୯୨ ମସିହାରେ ସେ ଭାରତବର୍ଷର ଦକ୍ଷିଣରେ ସର୍ବଶେଷ ଭୂଭାଗ କନ୍ୟାକୁମାରୀରେ ପହଞ୍ଚିଲେ । ଯୁବକ ବିବେକାନନ୍ଦଙ୍କ ସାମ୍ନାରେ ଆରବ ସାଗର, ବଙ୍ଗୋପସାଗର ଓ ଭାରତ ମହାସାଗର ଏଭଳି ତିନି ସିନ୍ଧୁ ମିଳନ ସ୍ଥଳ । ଦୃଷ୍ଟିପଥାରୁତ୍ ହେଲା, ଉତ୍ତଳ ସାଗରର ଜଳରାଶି ଭେଦକରି ଦକ୍ଷିଣାମାନ କନ୍ୟାକୁମାରୀ ଶିଳା, ଯାହା ଉପରେ ଉପବେଶନ କରି କେଉଁ ସୁଦୂର ଅତୀତରେ ମା'କନ୍ୟାକୁମାରୀ ଶିବ ଲାଭ ନିମିତ୍ତ କଠୋର ତପସ୍ୟା କରିଥିଲେ ଏବଂ ଏବେ ବି ତା'ର ନିର୍ଦ୍ଦେଶ ସ୍ଵରୂପ ମାତାଙ୍କ ପଦ ଯୁଗଳର ଚିହ୍ନ ଶିଳାରେ ବିଦ୍ୟମାନ । ସେହି ବର୍ଷ ଅର୍ଥାତ୍ ୧୯୯୨ ମସିହା ଡିସେମ୍ବର ୨୫ ତାରିଖରେ କପର୍ଦ୍ଦକ ଶୂନ୍ୟ ବିବେକାନନ୍ଦ ସମୁଦ୍ରକୁ ଲ ପ୍ରଦାନ କରି ସନ୍ତରଣ ପୂର୍ବକ ସେହି ଶିଳାରେ ପଦାର୍ପଣ କରିବା ଓ ୨୫, ୨୬ ଓ ୨୭ ତାରିଖ ତିନିଦିନ ଧରି ଗଭୀର ଧ୍ୟାନମଗ୍ନ ହେବା ଓ ସିଦ୍ଧିଲାଭ କରିବା ଏକ ଉଲ୍ଲେଖ ଯୋଗ୍ୟ ବିଷୟ ନୁହେଁ କି ? ସେ ଅନୁଭବ କରିଥିଲେ ଧର୍ମ ଯୋଗୁଁ ନୁହେଁ, ଆମର ଅଜ୍ଞତା ଯୋଗୁଁ ହିଁ ଆମର ଅଧୋଗତି ଘଟିଛି । ଏହି ଅଧୋଗତିରୁ ଉଦ୍ଧାର ପାଇବାକୁ ହେଲେ ଯୁବଶକ୍ତିର ଜାଗରଣ ଏକାନ୍ତ କାମ୍ୟ । ସେଥିଲାଗି ଭାରତବର୍ଷର ସମସ୍ତ ଯୁବବର୍ଗଙ୍କୁ ସୁପ୍ରାବସ୍ଥା ତ୍ୟାଗକରି ଜାଗି ଉଠିବା ଲାଗି ଆହ୍ଵାନ ଜଣାଇଲେ । ବସ୍ତୁତଃ ସେ ଅନୁଭବ କରିଥିଲେ ଯେ, ତତ୍କାଳୀନ ଭାରତୀୟ ପ୍ରେକ୍ଷାପଟରେ କେବଳ ଯୁବ ନେତୃତ୍ଵ ହିଁ ଏ ପ୍ରଗତିହତ ଦେଶକୁ ଆଗକୁ ନେଇପାରିବ । ସେଥିଲାଗି ସେ ଯୁବକମାନଙ୍କୁ ଆହ୍ଵାନ ଦେଇ କହୁଥିଲେ, ଯଦି ତୁମେ ଭାରତର ସେବା କରିବାକୁ ଚାହୁଁ, ତେବେ ତିନିଗୋଟି ବିନ୍ଦୁ ଉପରେ ମନକୁ କେନ୍ଦ୍ରୀଭୂତ କରିବାକୁ ହେବ । ପ୍ରଥମ ବିନ୍ଦୁଟି ହେଉଛି, ଦେଶ ପାଇଁ ହୃଦୟରେ ଭାବ ସୃଷ୍ଟି କରିବାକୁ ହେବ ଏବଂ ଯେଉଁମାନେ ଭୋକିଲା ଓ ତତ୍ ସହିତ ଅଜ୍ଞ ଅଛନ୍ତି ସେମାନଙ୍କୁ ଭଲ ପାଇବାକୁ ହେବ । ଦ୍ଵିତୀୟତଃ ସେମାନଙ୍କୁ ଏଥିରୁ ମୁକ୍ତି ଦେବାକୁ ଓ ସାହାଯ୍ୟ କରିବାକୁ ବ୍ୟାବହାରିକ ଉପାୟ ବାହାର କରିବାକୁ ପଡିବ । ତୃତୀୟତଃ ଏସବୁକୁ କାର୍ଯ୍ୟରେ ପରିଣତ କରିବାକୁ ଦୃଢ଼ ଇଚ୍ଛାଶକ୍ତିର ଆବଶ୍ୟକତାକୁ ପୂରଣ କରିବାକୁ ପଡିବ । ପୁନଶ୍ଚ ତାଙ୍କର ଯୁବବର୍ଗଙ୍କୁ ପ୍ରତ୍ୟକ୍ଷ ଆହ୍ଵାନ ଥିଲା, “ଉଠ ଯେତେବେଳ ଯାଏ ତୁମେ ଜିଇଁଛ, ସେ ପର୍ଯ୍ୟନ୍ତ ତକରେ ତୁମ ଝାନ୍ସକୁ ଯୋଖ । ତୁମେ ଏହି ପୃଥିବୀକୁ ଆସିଛ ମାନେ କିଛି ଗୋଟେ ପଦଚିହ୍ନ ଛାଡି ଦେଇ ଯାଅ । ଅନ୍ୟଥା ତୁମର ଏବଂ ଜତ ବସ୍ତୁ ଭିତରେ କି ଭିନ୍ନତା ରହିଲା । ସେମାନେ ଆସିଲେ, ରହିଲେ ଓ ପରେ କ୍ଷୟ ହୋଇ ଚାଲି ଯାଉଛନ୍ତି ।”

ସ୍ଵାମୀଜୀଙ୍କ ହୃଦୟରେ ସ୍ଵ ଜନ୍ମଭୂମି ପୁରାଣ ପ୍ରସିଦ୍ଧ ପବିତ୍ର ଭାରତ ଭୂମି ଓ ଏହାର ଜନସାଧାରଣଙ୍କ ପ୍ରତି ଅତୁଳନୀୟ ମମତା ସୃଷ୍ଟି ହୋଇଥିଲା । ତାଙ୍କର ପୂର୍ଣ୍ଣ ବିଶ୍ଵାସ ଥିଲା ଯେ, ଭାରତବର୍ଷର ସମସ୍ତ ଜନତାଙ୍କର ଉନ୍ନତି ଓ ଅଗ୍ରଗତି ଲାଗି ପାଶ୍ଚାତ୍ୟର ଭୌତିକତା ଅପେକ୍ଷା ଭାରତର ଆଧ୍ୟାତ୍ମିକ ସମ୍ପଦର ଅଧିକ ଆବଶ୍ୟକତା ରହିଛି । ତେଣୁ ଦେବଭୂମି ଓ ବେଦଭୂମି ଭାରତ ବର୍ଷକୁ ସମଗ୍ର ବିଶ୍ଵରେ ମହାନ କରି ଗଢି ତୋଳିବାକୁ ସେ ଶତତ ଚେଷ୍ଟାରତ ଥିଲେ । ବାହ୍ୟ ଆଡ଼ମ୍ବର ଓ ଋକତକ୍ୟ ପୂର୍ଣ୍ଣ ପାଶ୍ଚାତ୍ୟ ବସ୍ତୁବାଦୀ ସଭ୍ୟତା ଅପେକ୍ଷା ପ୍ରାଚ୍ୟଦେଶ ବସ୍ତୁତଃ ଭାରତ ବର୍ଷର ଆଧ୍ୟାତ୍ମିକ ଭାବପୂର୍ଣ୍ଣ ପବିତ୍ର ସଂସ୍କୃତି ଓ ସଭ୍ୟତାକୁ ବିଶ୍ଵ ଦରବାରରେ ପ୍ରଚ୍ଛନ୍ଦିତ ଓ ପ୍ରସାରିତ କରିବାର ସ୍ଵପ୍ନ ସେ ଦେଖିଥିଲେ । ତାଙ୍କ ଉଚ୍ଚାରିତ ‘ଭାରତ’ ଶବ୍ଦଟି ଭିତରେ ଯେଉଁ ଆତ୍ମୀୟତା, ଯେଉଁ ସ୍ଵାଭିମାନ, ଯେଉଁ ଆବେଗ, ବେଦନା ଓ ଶୌର୍ଯ୍ୟ ନିହିତ ଥିଲା, ତାହା ଯେ କେହି ଶ୍ରୋତା ଶ୍ରବଣ କଲେ ଅନୁଭବ କରି ପାରିବେ । ୧୮୯୩ ମସିହା ମେ’ ମାସ ୩୧ ତାରିଖ ଦିନ କ୍ଷେତ୍ରର

ମହାରାଜା ଓ ମାତ୍ରାସି ଶିକ୍ଷାମାନଙ୍କର ଆର୍ଥିକ ସହାୟତାରେ ଜଳ ଜାହାଜରେ ସେ ଆମେରିକା ଯାତ୍ରା କରନ୍ତି ଓ ଜୁଲାଇ ମାସ ଶେଷବେଳକୁ ଆମେରିକାର ବୋଷନ୍ ନଗରରେ ପ୍ରବେଶ କରନ୍ତି । ୧୮୯୩ ମସିହା ସେପ୍ଟେମ୍ବର ୧୧ ତାରିଖ ସୋମବାର ଚିକାଗୋ ନଗରୀର କଲମ୍ବୋ ପ୍ରାସାଦଠାରେ ଅନୁଷ୍ଠିତ ହେବାକୁ ଥିବା “ବିଶ୍ୱ ସର୍ବଧର୍ମ ସମ୍ମିଳନୀ” ରେ ଯୋଗଦେବାକୁ ପ୍ରୟାସ କରନ୍ତି । ବିଶ୍ୱ ସର୍ବଧର୍ମ ସମ୍ମିଳନୀରେ ଯୋଗଦାନ ଅନାହୁତ ବିବେକାନନ୍ଦଙ୍କ ପକ୍ଷରେ ଅତ୍ୟନ୍ତ କଷ୍ଟସାଧ୍ୟ ଥିଲା । କିନ୍ତୁ ବିଧିର ବିଧାନ ନିକଟରେ ସବୁକିଛି ହାର ମାନି ଥାଏ, ଏହା ଏକ ଶାଶ୍ୱତ ସତ୍ୟ । ଘଟଣାକ୍ରମରେ ମାସାରୁପ୍ସର ଜଣେ ଭଦ୍ର ମହିଳାଙ୍କ ସାହଚର୍ଯ୍ୟରୁ ହାତୀର୍ତ୍ତ ବିଶ୍ୱ ବିଦ୍ୟାଳୟର ଜଣେ ଗ୍ରୀକ୍ ବିଦ୍ୟା ବିଭାଗର ପ୍ରଫେସର ଜେ. ଏଚ୍. ରାଇଟ୍‌ଙ୍କ ସୁପାରିଶରେ ବିଶ୍ୱଧର୍ମ ସମ୍ମିଳନୀର ପ୍ରତିନିଧି ଚୟନ ଦାୟିତ୍ୱରେ ଥିବା ଡଃ ବାରୋସ୍ ତାଙ୍କୁ ସମ୍ମିଳନୀରେ ଯୋଗଦେବାକୁ ଅନୁମତି ପ୍ରଦାନ କରନ୍ତି । ପ୍ରାଚ୍ୟ ଦେଶର ଅନ୍ୟ ଧର୍ମଗୁରୁମାନଙ୍କ ସହିତ ତାଙ୍କୁ ଆସନ ପ୍ରଦାନ କରାଯାଇଥିଲା ଓ ଅଧିବେଶନର ସର୍ବ ଶେଷରେ ତାଙ୍କୁ କହିବା ପାଇଁ ସୁଯୋଗ ଦିଆଯାଇଥିଲା । ତେବେ ଅପରାହ୍ଣ ଅଧିବେଶନର ସର୍ବଶେଷ ପର୍ଯ୍ୟାୟରେ ଚୈତିକବସ୍ତ୍ର ପରିହିତ ସେହି ତେଜୋଦୀପ୍ତ ସନ୍ୟାସୀଙ୍କ ଗୁରୁ ଗମ୍ଭୀର ସ୍ୱର ଓ ଆମେରିକାବାସୀଙ୍କୁ ଆତ୍ମୀୟତା ପୂର୍ଣ୍ଣ ସମ୍ବୋଧନ କରିବାର ଶୈଳୀ କିପରି ସମସ୍ତଙ୍କୁ ଚମକୃତ କରିଦେଇଥିଲା ଏ ବିଷୟ ବିଶ୍ୱବାସୀ ଜାଣନ୍ତି । ଭାରତବର୍ଷର ସର୍ବପୁରାତନ ହିନ୍ଦୁଧର୍ମ ସଂପର୍କରେ ଯେଉଁ ପ୍ରଭାବଶାଳୀ ବକ୍ତବ୍ୟ ସେ ଦିନ ଉପସ୍ଥିତ ସମସ୍ତ ଧର୍ମଗୁରୁ ଓ ସ୍ରୋତାଙ୍କ ଚକ୍ଷୁ ଖୋଲି ଦେଇଥିଲା । ପ୍ରାଚ୍ୟ ସନାତନ ଧର୍ମ ସଂପର୍କରେ ପ୍ରଦତ୍ତ ଅଭିଭାଷଣ ଯେଉଁକି ସମଗ୍ର ବିଶ୍ୱବାସୀଙ୍କୁ ଚମକୃତ କରି ଦେଇଥିଲା ତାହା ପୁନର୍ବାର ଏଠାରେ ଉପସ୍ଥାପନ କରିବା ଅତିଶୟୋକ୍ତି ହେବ । ସ୍ୱାମୀଜୀ ଭାରତବର୍ଷ ସଂପର୍କରେ ଯାହା ଉପସ୍ଥାପନ କରିଥିଲେ ତାହା ଥିଲା, “ଏହି ପୃଥିବୀ ପୃଷ୍ଠରେ ଯଦି ଏପରି କୌଣସି ଭୃକ୍ଷଣ ଥାଏ, ଯାହା ମହିମାମୟୀ ପୁଣ୍ୟଭୂମିର ଗୌରବ ଦାବା କରିପାରେ, ଏପରି କୌଣସି ଦେଶ ଯେଉଁଠାକୁ ପାର୍ଥିବ ସମସ୍ତ ପ୍ରାଣୀଙ୍କୁ ନିଜ କର୍ମର ହିସାବ ଦେବାକୁ ଆସିବାକୁ ପଡିଥାଏ ଏବଂ ଈଶ୍ୱରାଭିମୁଖୀ ପ୍ରତ୍ୟେକ ଆତ୍ମାକୁ ପରମ ଧର୍ମ ପ୍ରାପ୍ତି ପାଇଁ ଅତିମ ଜନ୍ମ ନେବାକୁ ଅପରିହାର୍ଯ୍ୟ ହୋଇଥାଏ, ତାହା ହିଁ ଭାରତବର୍ଷ ।” ଏପରି ଦେଶ ଯେଉଁଠାରେ ମାନବର ବିନମ୍ରତା, ଉଦାରତା, ଶୁଦ୍ଧତା ଓ ଶାନ୍ତିଲାଭ ଦିଗରେ ମାନବତା ସର୍ବୋଚ୍ଚ ଶିଖରରେ ଉପନୀତ ଏବଂ ସର୍ବୋପରି ଯାହା ଅନ୍ତଃଦୃଷ୍ଟି ଓ ଆଧ୍ୟାତ୍ମିକତାର ଆବାସସ୍ଥଳ, ତାହା ହେଉଛି ଭାରତବର୍ଷ । ଏଭଳି ବକ୍ତବ୍ୟ ସେ ଦିନ ସମସ୍ତ ବିଶ୍ୱବାସୀଙ୍କୁ ମନ୍ତ୍ରବତ୍ ବିମୋହିତ କରିଥିଲା ଆଉ ସୁପ୍ତ ପ୍ରାୟ ଭାରତର ପୁତ୍ର କନ୍ୟାମାନଙ୍କ କର୍ଣ୍ଣରେ ଜାଗୃତିର ମନ୍ତ୍ର ପୂଜି ଥିଲା । ହିମାଚଳଠାରୁ କୁମାରୀକା ପର୍ଯ୍ୟନ୍ତ ବିଶାଳ ଭୃକ୍ଷଣର ଅଧିବାସୀମାନଙ୍କ ରକ୍ତରେ ତଡିତ ତରଙ୍ଗ ଖେଳାଇ ଦେଇଥିଲା । ସୁପ୍ତ କେଶରୀ ହଠାତ୍ ଜାଗି ଉଠିବା ଭଳି ଭାରତର ଯୁବଶକ୍ତି ନବ ଉନ୍ମାଦନରେ ଜାଗି ଉଠି ତା’ର କର୍ମ ସାଧନ ସଂପର୍କରେଭାବିବାକୁ ଆରମ୍ଭ କରିଦେଇଥିଲା । ସ୍ୱାମୀଜୀଙ୍କର ମୁଖ୍ୟତଃ ଯୁବଶକ୍ତି ପ୍ରତି ଆହ୍ୱାନ ଥିଲା, ଉଦ୍ଦିଷ୍ଟତ, ଜାଗ୍ରତ - ପ୍ରାପ୍ୟବରାଦ୍ଧିବୋଧତ ।

ଉପରୋକ୍ତ ଆହ୍ୱାନଟି ସାଂପ୍ରତିକ ଯୁବମାନସରେ କି ପ୍ରଭାବ ଓ ପ୍ରତିକ୍ରିୟା ସୃଷ୍ଟି କରୁଛି ସେ ସଂପର୍କରେ ଆଲୋଚନା କରିବାର ଅବକାଶ ଉପସ୍ଥିତ । ଆଜିର ଯୁବମାନସ ବହୁଧା ବିଭକ୍ତ ପରି ମନେହୁଏ । ଜ୍ଞାନ ବିଜ୍ଞାନର ବ୍ୟାପକ ପ୍ରଗତି ଭିତରେ, ଆଧୁନିକ ସଭ୍ୟତାର ତୀବ୍ର ପ୍ରତିଯୋଗୀତା ମଧ୍ୟରେ, ବସ୍ତୁବାଦୀ ସଭ୍ୟତାର ବିପ୍ଳବ ପ୍ରଲୋଭନ ଭିତରେ ତଥାପି ତା ହୃଦୟ କନ୍ଦରରେ ମିଞ୍ଜି ମିଞ୍ଜି ହୋଇ ଜଳୁଥିବା କ୍ଷୀଣ ଆଧ୍ୟାତ୍ମିକ ଆଲୋକ ଶିଖା ଟିକକ ସତେ ଯେପରି ଆତ୍ମ ପ୍ରକାଶ ଲାଗି, ତା’ର ବ୍ୟାପକ ବିକାଶ ଲାଗି ପଥ ସନ୍ଧାନ କରୁଛି ବୋଲି ଯଦି ଅନୁଭବ କରାଯାଏ ତେବେ ଏହାର ପ୍ରକାଶ ଓ ବିକାଶ ନିମିତ୍ତ ପ୍ରକୃଷ୍ଟ ସାଧନ ଆବଶ୍ୟକ ବୋଲି କୁହାଯିବ, ପ୍ରଦତ୍ତ ଆହ୍ୱାନ ଆଜି ଏକବିଂଶ ଶତକର ଆଦ୍ୟ ଭାଗରେ

ତା'ର ଆବେଦନ ଯେ ପୂର୍ଣ୍ଣତଃ ହରାଇ ବସିଛି ଏହା କୁହାଯାଇ ପାରିବ ନାହିଁ । ଏବେ ବି ଭାରତବର୍ଷର କତିପୟ ଯୁବ ହୃଦୟରେ ସେହି ମହାନବାଣୀ ବାରମ୍ବାର ପ୍ରତିଧ୍ବନିତ ହୋଇ ସେମାନଙ୍କୁ ଯେଉଁଭଳି ଉଦ୍‌ବୁଦ୍ଧ କରୁଛି ତାହା ଆଗାମୀ ଭବିଷ୍ୟତର ଶୁଭ ସୁଚନା ପ୍ରଦାନ କରୁଛି, ଏହା କୁହାଯାଇପାରିବ । କିନ୍ତୁ ସ୍ଵାମୀଜୀଙ୍କ ଲକ୍ଷ୍ୟ, ତାଙ୍କର ଉଦ୍ଦେଶ୍ୟ ଏତିକିରେ ପୂରଣ ହୋଇ ପାରିବ କି ? ଯେଉଁ ମହାନ ଶକ୍ତିବଳରେ ସ୍ଵାମୀଜୀ ସେ ଦିନ ସମସ୍ତ ଭାରତବର୍ଷର ଯୁବଶକ୍ତିକୁ ଜାଗ୍ରତ ହୋଇ ଅଗ୍ରସର ହେବାକୁ ଆହ୍ୱାନ ପ୍ରଦାନ କରିଥିଲେ ତାହା ଏବେ ବି ପୂରଣ ହୋଇପାରି ନାହିଁ ଏହା ସତ୍ୟ । ମନ୍ଦ ଉଦ୍ଦେଶ୍ୟ ପ୍ରଶୋଦିତ କିଛି ଖଳ ବ୍ୟକ୍ତିତ୍ଵ ଏମାନଙ୍କୁ ପଥଭ୍ରଷ୍ଟ କରିବାକୁ ଶତତ ଚେଷ୍ଟିତ । କଳୁଷିତ ରାଜନୀତି, ଦୁଷ୍ଟନୀତି, ଶଠନୀତି, ଅସଦ୍ ଉପାୟରେ ଅର୍ଥ ଉପାର୍ଜନ ନ କରିବାର ପିପାସା ଆଜିର ଯୁବସମାଜକୁ କବଳିତ କରି ସେମାନଙ୍କୁ ପଥଭ୍ରଷ୍ଟ କରିଥିବା ବେଳେ ଅସଦ୍ ମାର୍ଗରୁ ସର୍ବମାଗକୁ ଫେରାଇ ଆଣିବାକୁ ସେହିଭଳି ଶକ୍ତିଶାଳୀ ପ୍ରଚେଷ୍ଟା ଆବଶ୍ୟକ । ସର୍ବଧର୍ମର ସମନ୍ୱୟ ସ୍ଥଳୀ, ପବିତ୍ର ଭାରତ ଭୂମିରେ ଆଜିବି ଧର୍ମ ନାମରେ ରକ୍ତର ଛିଟା ସୃଷ୍ଟି ହେଉଛି । ବିଶ୍ଵ ଶାନ୍ତି ଓ ସଂହତିର କେନ୍ଦ୍ରସ୍ଥଳୀ ଏହି ଭୂମିରେ ଶାନ୍ତିପ୍ରିୟ ନରନାରୀ ଧର୍ମ ନାମରେ ନିର୍ଯ୍ୟାତିତ ହେଉଛନ୍ତି । ଭାରତର ଯୁବମାନସ ଆଜି ବେଶ୍ ଆଲୋକିତ ଓ ପ୍ରଗତିଶୀଳ । କିନ୍ତୁ ଯେଉଁ ଆଲୋକ ସେ ଦିନ ସମଗ୍ର ବିଶ୍ଵବାସୀଙ୍କୁ ଚମତ୍କୃତ କରିଥିଲା, ସେହି ଆଧ୍ୟାତ୍ମିକତାର ଆଲୋକ ଆଜି ଯୁବମାନସର ଧ୍ୟେୟ ହେବା ଆବଶ୍ୟକ, ଯାହା ପ୍ରାଣରେ ଅପୁରତ ଶାନ୍ତି ସୃଷ୍ଟିକରି ଜୀବନକୁ ମଧୁମୟ କରିବ । ସାମୟିକ ପ୍ରଲୋଭନର ଶିକାର ନ ହୋଇ ନିଜର ଈଶ୍ଵର ପ୍ରଦତ ଶକ୍ତିବଳରେ ସତ୍ ଅସତ୍ ନିରୂପଣ ପୂର୍ବକ ଯାହା ସତ୍ୟ ଓ ଚିରନ୍ତନ ତାକୁ ଗ୍ରହଣ କରିବାକୁ ଯୁବମାନସ ଅଗ୍ରସର ହେବା ଆବଶ୍ୟକ । 'ସୁ' ଓ 'କୁ' ର ସୀମାରେଖା ନର୍ଦ୍ଧାରଣ ପୂର୍ବକ 'ସୁ' ମାର୍ଗରେ ଗତି କରି ଯାହା ଧୁବ, ଯାହା ସତ୍ୟ, ଯାହା ମାନବ ସମାଜ ଲାଗି ହିତକର ତାକୁ ଗ୍ରହଣ କରିବା ଆବଶ୍ୟକ । ଯେଉଁମାନେ ପାତିତ, ଯେଉଁମାନେ ଅବହେଳିତ ସେମାନଙ୍କୁ ସାହାଯ୍ୟ ପ୍ରଦାନ କରି ଯୁବବର୍ଗ ଆଦର୍ଶ ସୃଷ୍ଟି କରିବା ଦରକାର । କ୍ଷଣିକ ସୁଖ, ଅଳିକ ଲୋଭ, ମୋହ, ମାୟାକୁ ପରିତ୍ୟାଗ ପୂର୍ବକ ସ୍ଵ କର୍ତ୍ତବ୍ୟ ପଥରେ ଅଗ୍ରସର ହୋଇ ସତ୍ ସାଧନାକୁ ଗୁରୁତ୍ଵ ପ୍ରଦାନ କରିବା ଆବଶ୍ୟକ । ବିକ୍ଷିପ୍ତ ଚିନ୍ତାଧାରା, ବିଶ୍ଵଖଳିତ ଆଚରଣ, ମନ୍ଦ ଉଦ୍ଦେଶ୍ୟ ପ୍ରଶୋଦିତ କାର୍ଯ୍ୟ, ଆତ୍ମ ସ୍ଵାର୍ଥକୁ ଚରିତାର୍ଥ କରିବାର ସଂକଳ୍ପ ଗ୍ରହଣ କରିବା ଉଚିତ । ପ୍ରତ୍ୟେକ ଯୁବକ ଯୁବତୀ ଆତ୍ମ ସମାକ୍ଷା, ଆତ୍ମ ଅନୁଶୀଳନ କରିବା ଆବଶ୍ୟକ । ଏପରି କରିବା ଦ୍ଵାରା ସ୍ଵ ଚେତନାଶକ୍ତିର ଜାଗରଣ ଘଟିଥାଏ ଯାହା ଅକ୍ଷୟ ପଥକୁ ଆଲୋକିତ କରି ଆଗକୁ ଯିବାର ପଥ ପରିସ୍କାର କରିଥାଏ । ଆଜିର ଯୁବମାନସ କେତେକାଂଶରେ ହତାଶା ଓ ବ୍ୟର୍ଥତା ପାତିତ ଯାହାର ପରିସମାପ୍ତି ଏକାନ୍ତ ଜରୁରୀ ବୋଲି ମନେହୁଏ । ଏ ସବୁଥିରୁ ନିଷ୍ଠୁତି ପାଇବାକୁ ହେଲେ, ଏକମାତ୍ର ଶକ୍ତି ଆଧ୍ୟାତ୍ମିକ ଶକ୍ତିର ଆଶ୍ରୟ ନେବା ଉଚିତ । ଯେଉଁ ଶକ୍ତି ମଣିଷକୁ ପରମ ଶକ୍ତି ପ୍ରଦାନ କରେ, ଯେଉଁ ଶକ୍ତି ବଳରେ ଅନ୍ତର ଶକ୍ତିର ଜାଗରଣ ଘଟେ, ଯାହା ମାନବକୁ ବିଷୟ ରହିତ କରି ମୁକ୍ତିକାମୀ କରାଏ, ପାତିତର ସେବା କାର୍ଯ୍ୟରେ ନିୟୋଜିତ କରାଏ, ଅବ୍ୟବସ୍ଥିତ ଚିତକୁ ସୁବ୍ୟବସ୍ଥିତ କରାଏ, ତାହା ହିଁ ଆଧ୍ୟାତ୍ମିକ ଶକ୍ତି । ଯାହା ବାସ୍ତବ ସତ୍ୟ ତାକୁ ଯୁବବର୍ଗଙ୍କୁ ଗ୍ରହଣ କରିବାକୁ ପଡିବ । ମହାନ ଯୋଗୀ ଶ୍ରେଷ୍ଠ ସନ୍ନ୍ୟାସୀ, ପରମ ପୂଜନୀୟ ସ୍ଵାମୀ ବିବେକାନନ୍ଦଙ୍କ ବାଣୀ ପାଠକରି ଯୁବ ସମାଜକୁ ଉଦ୍‌ବୁଦ୍ଧ ହେବାକୁ ପଡିବ । ପ୍ରତ୍ୟେକ ବର୍ଷ ଜାନୁୟାରୀ ୧୨ ତାରିଖ ସ୍ଵାମୀଜୀଙ୍କ ଜନ୍ମ ଦିବସକୁ ସାରା ରାଷ୍ଟ୍ର ଜାତୀୟ ଯୁବ ଦିବସ ଭାବେ ପାଳନ କରୁଛି । ଉକ୍ତ ଦିବସର ମହତ୍ଵକୁ ହୃଦୟଙ୍ଗମ କରି ପ୍ରତ୍ୟେକ ଯୁବକ ଯୁବତୀ ସ୍ଵାମୀଜୀଙ୍କ ଆଦର୍ଶରେ ଅନୁପ୍ରାଣୀତ ହୋଇ ଏକ ସୁନ୍ଦର, ସୁଷ୍ଟ, ଆଦର୍ଶ ଓ ନିରାମୟ ଜୀବନ ଯାପନ କରିବା ସହିତ ସେହି ଆଦର୍ଶ ସନ୍ନ୍ୟାସୀଙ୍କ ନିର୍ଦ୍ଦେଶିତ ପଥରେ ଆଗକୁ ବଢିବାର ବକ୍ତ୍ର ଶପଥ ନେବା ଓ ଦେଶ ଗଠନରେ ସହାୟକ ହେବା ଆବଶ୍ୟକ । ପ୍ରାତଃ ସ୍ମରଣୀୟ ସ୍ଵାମୀଜୀଙ୍କ ଆଦର୍ଶ ଓ ପ୍ରେରଣା ଆଜି ସମସ୍ତ ଯୁବ ସମାଜର ଧ୍ୟେୟ ହେଉ ଏହି ହିଁ କାମନା ।

ଶୃଙ୍ଖଳିତ ଆଚରଣ

- ପ୍ରତ୍ୟୁତ୍ପନ୍ନ ପଟ୍ଟନାୟକ

ଜନସମୂହ ଏକ ସାର୍ବଭୌମ ରାଷ୍ଟ୍ରର ଅନ୍ୟତମ ଅପରିହାର୍ଯ୍ୟ ଉପାଦାନ । ଗୋଟିଏ ରାଷ୍ଟ୍ର କିମ୍ବା ଜାତିର ଚରିତ୍ର ଅନେକାଂଶରେ ତା'ର ନାଗରିକମାନଙ୍କ ଚରିତ୍ର ଉପରେ ନିର୍ଭର କରିଥାଏ । ଜାପାନୀମାନେ କର୍ମଷୁ, ଶିଖ୍ ସଂପ୍ରଦାୟର ଲୋକମାନେ ସାହସୀ, ଏପରି କହିବାର ତାତ୍ପର୍ଯ୍ୟ ଏହି ଯେ ଜାପାନର ଜନସାଧାରଣଙ୍କର କର୍ମ ପ୍ରତି ନିଷ୍ଠା ତଥା ଶିଖ୍ମାନଙ୍କଠାରେ ସାହସିକତା ଅଧିକ ମାତ୍ରାରେ ପରିଲକ୍ଷିତ ହୋଇଥାଏ । ସେହିପରି ଗୋଟିଏ ଦେଶ କେତେ ପରିମାଣରେ ଶୃଙ୍ଖଳିତ ନିର୍ଭର କରେ ସେଠାରେ ବସବାସ କରୁଥିବା ବ୍ୟକ୍ତି ସମୂହଙ୍କ ଶୃଙ୍ଖଳିତ ଆଚରଣ ଉପରେ । ବ୍ୟକ୍ତିବିଶେଷଙ୍କ ଦୈନନ୍ଦିନ କାର୍ଯ୍ୟରେ ପ୍ରତିଫଳିତ ହୋଇଥାଏ ସେମାନଙ୍କ ଚାରିତ୍ରିକ ବିଶେଷତ୍ଵ ।

ଯେବେ ଶୃଙ୍ଖଳା ପ୍ରଶ୍ନ ମନକୁ ଆସେ ତେବେ ତା' ସହ ସ୍ଵତଃ ଯୋଡ଼ି ହୋଇଥାଏ ପ୍ରଚଳିତ ରୀତିନୀତି, ଅନୁସୂଚିତ ପ୍ରଥା ପରମ୍ପରା ଏବଂ ନିର୍ଦ୍ଧାରିତ ନିୟମ କାନୁନ । ଏସବୁ ସାଧାରଣ ଜୀବନ ଯାପନ ପ୍ରଣାଳୀକୁ ଅନେକ ମାତ୍ରାରେ ପ୍ରଭାବିତ କରିଥାଏ । ଆବହମାନ କାଳରୁ ରୀତିନୀତି, ପ୍ରଥା ପରମ୍ପରା ବ୍ୟକ୍ତିଗତ, ଗାହ୍ୟସ୍ଥ ଏବଂ ସାମାଜିକ ଜୀବନକୁ ନିୟନ୍ତ୍ରିତ ତଥା ଶୃଙ୍ଖଳିତ କରିବାକୁ ନିର୍ଦ୍ଧାରିତ ହୋଇଅଛି । ସମୟାନୁକ୍ରମେ ସଭ୍ୟତାର କ୍ରମ ବିକାଶ ଫଳରେ ଜୀବନ ଧାରାରେ ଯୋଡ଼ି ହୋଇଛି ଅନେକ ନିୟମ କାନୁନ । ଏ ସମସ୍ତ ନୀତି ନିୟମ ମାନବିକ ବ୍ୟବହାରକୁ ସଂଯତ ଏବଂ ମାର୍ଜିତ କରିବା ସହ ଉତ୍ତମ ରୂପେ ପରିଚାଳିତ କରିବା ନିମନ୍ତ ଉଦ୍ଦିଷ୍ଟ । ଶାନ୍ତିପୂର୍ଣ୍ଣ ସାମାଜିକ ସହାବସ୍ଥାନ ଏବଂ ରାଷ୍ଟ୍ରର ବିକାଶ ନିମିତ୍ତ ବ୍ୟକ୍ତିଗତ ଶୃଙ୍ଖଳିତ ଆଚରଣ ଅନିବାର୍ଯ୍ୟ ।

ମହାତ୍ମା ଗାନ୍ଧୀଙ୍କ ବିଚାର ଦର୍ଶନ ଅନୁଯାୟୀ- “There will have to be rigid and iron discipline before we achieve anything great and enduring and that discipline will not come by means of academic argument and appeal to reasoned logic. Discipline is learnt in the school of adversity. All the four stages in a man’s life are devised by the seers in Hinduism for imposing discipline and self restraint”

ସଂପୂର୍ଣ୍ଣ ଭାବେ ଆଲୋଚନା କରିବାକୁ ଗଲେ ରୀତିନୀତି ବହୁ ଦିନ ଧରି ଚଳି ଆସିଥିବା ଅଭ୍ୟାସ, ଜୀବନ ଜୀବିକା ପାଇଁ ବ୍ୟବହୃତ କାର୍ଯ୍ୟ ଶୈଳୀ ଏବଂ ଆଧ୍ୟାତ୍ମିକ ଚେତନା ନିମନ୍ତେ ଗୃହୀତ ନିର୍ଦ୍ଦିଷ୍ଟ ବିଶ୍ୱାସ ଉପରେ ପର୍ଯ୍ୟବସିତ । ସେ ସବୁ ଐତିହାସିକ କାରଣ, ଭୌଗଳିକ ବୈଶିଷ୍ଟ୍ୟ ଏବଂ ମହାପୁରୁଷଙ୍କ ଅନୁଶୀଳନ ଭିତ୍ତିକ ନିଷ୍ପତ୍ତିର ପ୍ରଚାର ପ୍ରସାର ପ୍ରବଚନ ଉପରେ ନିର୍ଭର କରିଥାଏ । ଖାଦ୍ୟ ଅନୁସନ୍ଧାନରେ ଅନୁପ୍ରବେଶ, ଆନ୍ତର୍ଜାତିକ ବ୍ୟବସାୟ ଏବଂ ରାଜ୍ୟ ବିସ୍ତାର ଲାଗି ଆକ୍ରମଣ ଆଦି ଐତିହାସିକ କାରଣ ବ୍ୟବହାରକୁ ପ୍ରଭାବିତ କରିଥିବା ବେଳେ ପରିବେଶ ପାଣିପାଗ ଆଦି ଭୌଗୋଳିକ ଉପାଦାନ ଖାଦ୍ୟପେୟ, ପରିଧାନ, ପୂଜାପର୍ବକୁ ନିୟନ୍ତ୍ରଣ କରିଥାଏ । ଆଧ୍ୟାତ୍ମିକ ମାନସିକତା ଏବଂ ବୌଦ୍ଧିକ ବିଚାର ଧର୍ମ ପ୍ରବର୍ତ୍ତକ, ମହାପୁରୁଷ, ଜ୍ଞାନୀ ଗୁଣୀ ସଜନମାନଙ୍କ ଜୀବନ ଦର୍ଶନର ପର୍ଯ୍ୟାଲୋଚନା ଏବଂ ମାର୍ଗ ଦର୍ଶନ ଦ୍ଵାରା ପ୍ରଭାବିତ ହୋଇଆସୁଅଛି । ଏ ସବୁର କ୍ରମବର୍ଦ୍ଧିଷ୍ଣୁ ପ୍ରତିଫଳନ ପ୍ରଚଳିତ ରୀତିନୀତିର ରୂପ ନେଇଥିବା ଅନୁପେୟ ।

ସେ ଧର୍ମାନୁଲମ୍ବନ ହେଉ ଅଥବା ସାଧାରଣ ଦିନଚର୍ଯ୍ୟା, ଯୁଗ ଯୁଗ ଧରି ଅନୁସୂଚିତ ରୀତିନୀତି କ୍ରମଶଃ ପ୍ରଥା ପରମ୍ପରାରେ ପରିଣତ ହୋଇଯାଇଛି । ପିଢି ପରେ ପିଢି ସେ ସବୁକୁ ଅଲଂଘ୍ୟ ସତ୍ୟ ଭାବେ ଗ୍ରହଣ କରାଯାଉଛି । ଏହିଠାରେ

ଉଲ୍ଲେଖଯୋଗ୍ୟ ଯେ ସମସ୍ତ ପ୍ରଥା ପରମ୍ପରାକୁ ତୁଟିଶୂନ୍ୟ ଅନୁକରଣୀୟ କହିବା ସମୀଚୀନ ହେବନାହିଁ । କାରଣ କେବଳ ଜନସାଧାରଣଙ୍କ ବ୍ୟକ୍ତିଗତ କିମ୍ବା ସାମୂହିକ ହିତ ଉଦ୍ଦେଶ୍ୟରେ ସୃଷ୍ଟି ହୋଇଥିବା ରୀତିନୀତି କିଛି ନ୍ୟସ୍ତସ୍ୱାର୍ଥ ଗୋଷ୍ଠୀଙ୍କ ଦ୍ୱାରା କବଳିତ ହୋଇ କେତେକ କୁସଂସ୍କାରକୁ ଜନ୍ମ ଦେଇଛି । ଫଳରେ ଉତ୍ତମ ଆଚରଣ ସହ କିଛି ଅନ୍ଧବିଶ୍ୱାସ ମଧ୍ୟ ବିଭିନ୍ନ ସମାଜରେ ଏ ଯାଏଁ ପରିଲକ୍ଷିତ ହେଉଅଛି । ସେ ସବୁ ଦୈନନ୍ଦିନ ବ୍ୟବହାରରେ ପରିଣତ ହୋଇଯାଇଥିଲେ ବି ତାକୁ କେବେ ବିଜ୍ଞାନ ସମ୍ମତ କିମ୍ବା ସଂଯତ କୁହାଯାଇ ନ ପାରେ । ଶିକ୍ଷା, ସଭ୍ୟତା ଏବଂ ବିଜ୍ଞାନର ପରିପ୍ରକାଶ ସ୍ୱରୂପ ସେପରି ଅନ୍ଧବିଶ୍ୱାସକୁ ପ୍ରଚଳିତ ରୀତିନୀତିରୁ ବିଚ୍ଛିନ୍ନ କରିବା ସର୍ବଦୌ ପ୍ରୟୋଜନ । ଅନୁସ୍ତୁତ ପ୍ରଥା ପରମ୍ପରା ଗୁଡ଼ିକୁ ବୈଜ୍ଞାନିକ ଦୃଷ୍ଟିରୁ ବିଚାର କରି ଅଧୌକ୍ତିକ, ଅସଙ୍ଗ, ଅବାଚ୍ଚର ଅଭ୍ୟାସ ମୁକ୍ତ କରିବା ଆବଶ୍ୟକ ।

କୌଣସି ଏକ ଶାସନ ବ୍ୟବସ୍ଥା ଦ୍ୱାରା ପ୍ରଜାନ୍ତୁପାଳନ ନିମିତ୍ତ ପ୍ରସ୍ତୁତ ଆଇନକୁ ସ୍ୱୀକୃତି ପ୍ରାପ୍ତ ନିୟମକାନୁନ ପର୍ଯ୍ୟାୟଭୁକ୍ତ କରାଯାଇପାରେ । ଭାରତ ଭୃଂଶ୍ଚ ରାଜତନ୍ତ୍ରରୁ ଔପନିବେଶିକ ପଥ ଦେଇ ପ୍ରଜାତନ୍ତ୍ର ଶାସନ ବ୍ୟବସ୍ଥାକୁ ଆପଣେଇ ନେବା ପରେ ଶାସକ ବା ସରକାରଙ୍କ ଦ୍ୱାରା ଅନେକ ନୀତି ନିୟମ ପ୍ରଣୟନ କରାଯାଇଅଛି । ସେ ସବୁ ସର୍ବାଙ୍ଗକରଣରେ ଜନକଲ୍ୟାଣ ଲାଗି ଉଦ୍ଦିଷ୍ଟ ହୋଇଥିଲେ ବି ବିଭିନ୍ନ ସରକାରଙ୍କ ସମୟରେ ଭିନ୍ନ ଭିନ୍ନ ଆଦର୍ଶ ଦ୍ୱାରା ପ୍ରରୋଚିତ । ମାତ୍ର ସେପରି ଆଇନ ଗୁଡ଼ିକର ପ୍ରଣୟନରେ ତୁଟି, ବିରୂପିତ, ଅନିୟମିତତା ବଶତଃ ନିର୍ଦ୍ଧାରିତ ଲକ୍ଷ ସାଧିତ ହୋଇପାରି ନ ଥାଏ । କେବେ କେବେ କିଛି ନିୟମକାନୁନ ହିତସାଧନ ପରିବର୍ତ୍ତେ ଜନ ଉପାତନର ରୂପ ନେଇଥାଏ । ଏକ ଜନକଲ୍ୟାଣ ରାଷ୍ଟ୍ରରେ ପ୍ରଣିତ ସମସ୍ତ ନିୟମକାନୁନ ବ୍ୟକ୍ତିର ବିକାଶ, ସମାଜର ହିତ ଏବଂ ରାଷ୍ଟ୍ରର ପ୍ରଗତି ନିମିତ୍ତ ଉଦ୍ଦିଷ୍ଟ ହେବା ଉଚିତ ।

ଶୃଙ୍ଖଳିତ ଆଚରଣକୁ ମୁଖ୍ୟତଃ ତିନି ଭାଗରେ ବିଭକ୍ତ କରାଯାଇପାରେ ଯଥା-ବ୍ୟକ୍ତିଗତ, ସାମାଜିକ ଏବଂ ଆନୁଷ୍ଠାନିକ । ବ୍ୟକ୍ତିଗତ ଆଚରଣ ବ୍ୟକ୍ତି ବିଶେଷଙ୍କ ଶିକ୍ଷାଦାୟୀ, ଚାଳିଚଳନ ଏବଂ ଆଚାର ବ୍ୟବହାର ଉପରେ ନିର୍ଭର କରିଥାଏ । ଜଣେ ବ୍ୟକ୍ତିର ଆଚରଣ ଉଚ୍ଚାରଣ ନିଜର ହିତ କିମ୍ବା ଅହିତର କାରଣ ହୋଇଥିବା ସ୍ଥଳେ କେତେକ ବ୍ୟବହାର ପ୍ରତ୍ୟକ୍ଷ କିମ୍ବା ପରୋକ୍ଷ ଭାବେ ଅନ୍ୟକୁ ପ୍ରଭାବିତ କରିଥାଏ । ସୁବାସିତ ପୁଷ୍ଟ, ସ୍ୱାଦିଷ୍ଟ ଫଳ ଭଳି ସୁଆଚରଣ ଦ୍ୱାରା ସାମାଜିକ କଲ୍ୟାଣ ସାଧିତ ହେବା ସହ ବିକଶିତ ରାଷ୍ଟ୍ର ଗଠନରେ ସହାୟକ ହୋଇଥାଏ । ଜଣେ ନିରବଚ୍ଛିନ୍ନ ସାଧକ, କର୍ମଠ କୃଷକ, ଦେଶପ୍ରେମୀ ସୈନିକ ଏପରି ଉଦାହରଣ ଯିଏ କେବଳ ବ୍ୟକ୍ତିଗତ ସ୍ତରରେ ଶୃଙ୍ଖଳିତ ନୁହେଁ ରାଷ୍ଟ୍ର ନିର୍ମାଣର ପ୍ରତୀକ ମଧ୍ୟ ।

ବ୍ୟକ୍ତିଗତ ଶୃଙ୍ଖଳା ମୁଖ୍ୟତଃ ବାଚନିକ ଏବଂ ବ୍ୟବହାରିକ ପର୍ଯ୍ୟାୟଭୁକ୍ତ ହୋଇପାରେ । ବାଚନିକ ଶୃଙ୍ଖଳାକୁ ସରଳ ଅର୍ଥରେ କହିଲେ ବୁଝାଏ “ସର୍ବଦା ମଧୁର ବଚନ, କହି ତୋଷିବ ଜନ ମନ” । ବ୍ୟକ୍ତିର ଅନ୍ୟ ବ୍ୟକ୍ତି ପ୍ରତି ସମ୍ପାଷଣ, ପ୍ରୟୋଗ କରୁଥିବା ଭାଷା ସମ୍ମାନଜନକ ଏବଂ ମଧୁର ହେବା ଆବଶ୍ୟକ । କଚୁଭାଷା ଡାକ୍ଷଣ ଅସ୍ତ୍ର ସଦୃଶ ଅନ୍ୟକୁ ଆଘାତ କରିଥାଏ । ଅନ୍ୟକୁ ଦୁଃଖ ଦେଇଥାଏ । ଅଯଥା କଳହ ସୃଷ୍ଟି କରିଥାଏ । ସେହିପରି ବ୍ୟଙ୍ଗ ବିଦ୍ରୁପ ମାଧ୍ୟମରେ ଅନ୍ୟର ସମାଲୋଚନା କରିବା, ତାହାଲ୍ୟ କରି ଅନ୍ୟକୁ ନୀଚ ପ୍ରତିପାଦିତ କରିବା ଉତ୍ତମ ବ୍ୟକ୍ତିର ଲକ୍ଷଣ ନୁହେଁ । ତେଣୁ ବାକ୍ୟରେ, ଉଚ୍ଚାରଣରେ ସଂଯମତା ରକ୍ଷାକରିବା, ଶାଳୀନତା ପ୍ରଦର୍ଶନ କରିବା ଏକ ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ଶୃଙ୍ଖଳିତ ଆଚରଣ ଅଟେ । ବ୍ୟବହାରିକ ଶୃଙ୍ଖଳା ପ୍ରସଙ୍ଗରେ ଆଲୋଚନାକୁ ଆସେ ସମୟାନୁବର୍ତ୍ତିତା, ସ୍ପଷ୍ଟତା, ସତ୍ୟନିଷ୍ଠତା, ଉଦାରତା, ଆଧ୍ୟାତ୍ମିକତା ଉତ୍ୟାଦି । ସମସ୍ତ କାର୍ଯ୍ୟ ନିୟମିତ ନିର୍ଦ୍ଧାରିତ ସମୟରେ କିମ୍ବା ତା ପୂର୍ବରୁ ସମାପନ କରିବା ସମୟାନୁବର୍ତ୍ତିତାର ଲକ୍ଷଣ । ଏତଦ୍ୱାରା କାର୍ଯ୍ୟ କ୍ଷମତା ବୃଦ୍ଧି ପାଇବା ସହ ଅଯଥା ମାନସିକ ଉଦ୍ଦେଜନାରୁ ମୁକ୍ତି ମିଳିଥାଏ । ନିଜର ତଥା ନିଜ ପରିବେଶର ସ୍ପଷ୍ଟତା ରକ୍ଷା କରିବା ବ୍ୟକ୍ତିତ୍ୱର ଏକ ବିଶେଷ ଦିଗ ହେବା ଆବଶ୍ୟକ । ତା’ ଦ୍ୱାରା ନିଜେ ସୁସ୍ଥ ନିରାମୟ ରହିବା ସହ ପରିବେଶ ସୁରକ୍ଷିତ ରହିଥାଏ । ଏତଦ୍ ବ୍ୟତୀତ ବିଶ୍ୱ ପରିବେଶ ପ୍ରତି ଧ୍ୟାନ ଦେବା ସମଗ୍ର ମାନବଜାତିର କଲ୍ୟାଣ ନିମନ୍ତେ

ଆବଶ୍ୟକ । ସତ୍ୟାନୁସରଣ ସବୁ ସମୟରେ ସମସ୍ତଙ୍କର ଧ୍ୟେୟ ହେବା ବିଧ୍ୟେୟ । ସତ୍ୟରେ ଯେଉଁ ସାଞ୍ଜିକ ଶାନ୍ତି ମିଳିଥାଏ ସେ ସନ୍ତୋଷ କେବେ ମିଥ୍ୟା ପ୍ରଫଟରେ ନ ଥାଏ । ଗୋଟିଏ ମିଥ୍ୟା ଅନେକ ମିଥ୍ୟାକୁ ପ୍ରଶ୍ନ ଦେଇଥାଏ । ଅନ୍ୟ ପକ୍ଷରେ ସତ୍ୟ କେବଳ ସତ୍ୟ ହିଁ ହୋଇଥାଏ । ସତ୍ୟ ପଥ ଅନୁସରଣ କରିବା ନିମନ୍ତେ ସଂକଳ୍ପବଦ୍ଧ ହେବା ସମସ୍ତଙ୍କର ଚାରିତ୍ରିକ ବୈଶିଷ୍ଟ୍ୟ ହେବା ଉଚିତ । ଆଚରଣରେ ଉଦାରତା ବ୍ୟକ୍ତିର ଅଳଙ୍କାର ସଦୃଶ୍ୟ । ସ୍ନେହ ଶ୍ରଦ୍ଧା ସହାନୁଭୂତି ମନୁଷ୍ୟର ଭୂଷଣ । ଜଣେ ସ୍ନେହୀ ଶ୍ରଦ୍ଧାଶୀଳ ବ୍ୟକ୍ତି ସୁଗନ୍ଧିତ କୁସୁମ ସଦୃଶ ନିଜର ସୌରଭ ବିତରଣ କରି ସାରା ସମାଜକୁ ମୋହିତ କରିଥାଏ । ଆଧ୍ୟାତ୍ମିକ ଚେତନା ମନୁଷ୍ୟ ଜୀବନକୁ ଉର୍ଦ୍ଧ୍ୱମୁଖୀ କରାଇଥାଏ । ଐଶ୍ୱରୀୟ ସତ୍ତ୍ୱ ପ୍ରତି ଅନୁରକ୍ତି ଏବଂ ବିଶ୍ୱନିୟତାଙ୍କ ପ୍ରତି କୃତଜ୍ଞତା ବ୍ୟକ୍ତିକୁ ମହନୀୟ କରିଥାଏ । ସ୍ୱାମୀ ବିବେକାନନ୍ଦଙ୍କ ଉକ୍ତି ଅନୁସାରେ – know this also to be one of the spiritual practices, a discipline for God realization. Its aim also is Self Realisation. ସ୍ୱୟଂ ଶୃଙ୍ଖଳିତ ହେବା ଜୀବନରେ ଏକ ମହାଶିକ୍ଷା । ତା’ ଦ୍ୱାରା ଅନ୍ତର୍ନିହିତ ଶକ୍ତି ବୃଦ୍ଧି ହେବା ସହ ଚାରିତ୍ରିକ ଦୁର୍ବଳତା ଦୂର ହୋଇଥାଏ । ସମସ୍ତ ପ୍ରଲୋଭନରୁ ମୁକ୍ତି ମିଳିଥାଏ । କାର୍ଯ୍ୟରେ ସଫଳ ହେବାର ସମ୍ଭାବନା ବୃଦ୍ଧି ପାଇଥାଏ । ପାରମ୍ପରିକ ସମ୍ପନ୍ନ ବୃଦ୍ଧି ପାଇବା ସହ ଅପମାନିତ ହେବା କଠିନ ହୋଇଥାଏ । ସାମଗ୍ରିକ ଭାବେ ଆତ୍ମ ଶୃଙ୍ଖଳା ସୁମାର୍ଗରେ ପରିଚ୍ଛଳିତ ହେବାରେ ସହାୟକ ହୋଇଥାଏ ।

ଦ୍ୱିତୀୟଟି ହେଲା ସାମାଜିକ ଶୃଙ୍ଖଳା । ଏଥିରେ ପ୍ରଚଳିତ ସାମାଜିକ ନିୟମ ପାଳନ ସହ ସହଯୋଗିତା, ପରୋପକାର, ସମ୍ବେଦନଶୀଳତା ଆଦି ମହନୀୟ ଗୁଣ ବିଚ୍ଛରଣ ଆସିଥାଏ । ମନୁଷ୍ୟ ଏକ ସାମାଜିକ ପ୍ରାଣୀ । ଜଣେ ବ୍ୟକ୍ତିର ଜୀବନ କାଳ ମଧ୍ୟରେ ସେ ସମାଜ ଉପରେ ଯେତିକି ନିର୍ଭରଶୀଳ, ସମାଜ ପ୍ରତି ତା’ର କର୍ତ୍ତବ୍ୟ ବି ସେତିକି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ଜଣେ ବ୍ୟକ୍ତି ତା’ର ଜ୍ଞାତ ଓ ଅଜ୍ଞାତରେ ସମାଜ ଠାରୁ ଯେତିକି ସାହାଯ୍ୟ ସହାନୁଭୂତି ଲାଭ କରିଥାଏ ତା’ଠୁ ଅଧିକ ସମାଜକୁ କୌଣସି ନା କୌଣସି ରୂପରେ ଫେରାଇବା ଆବଶ୍ୟକ । ଫଳରେ ସାମାଜିକ ସନ୍ତୁଳନ ରକ୍ଷା ହୋଇଥାଏ । ପାରମ୍ପରିକ ସୌହାର୍ଦ୍ଦ୍ୟ ବୃଦ୍ଧି ପାଇଥାଏ । ଅନ୍ୟ ପ୍ରତି ସହାନୁଭୂତି ପ୍ରଦର୍ଶନ କରିବା, ଅନ୍ୟର ସୁଖ ଦୁଃଖରେ ସହଭାଗୀ ହେବା ମାନବୀୟ ପ୍ରବୃତ୍ତି । ମନୁଷ୍ୟର ଦାନ, ସେବା, ପରୋପକାର ଆଦି ଗୁଣ ସାମାଜିକ ଜୀବନକୁ ସନ୍ତୁଳିତ, ସମୃଦ୍ଧ ଏବଂ ସୁଖମୟ କରିଥାଏ । ଛୋଟରୁ ବଡ଼ ଯାଏ ଅନେକ ଆଚରଣ ରହିଛି ଯଦି ସେ ସବୁ ଶୃଙ୍ଖଳିତ ନ ହୁଏ ସମାଜରେ ବିଭ୍ରାଟ ସୃଷ୍ଟି ହେବା ସହ ବ୍ୟଭିଚାର ବୃଦ୍ଧି ପାଇଥାଏ । ହିଂସା, ଦ୍ୱେଷ, ପରଶ୍ରୀକାତରତା ଆଦି ନକାରାତ୍ମକ ଆଚରଣ ଦ୍ୱାରା ସମାଜରେ ବିଶୃଙ୍ଖଳା ବଢ଼ିଥାଏ । ରୋଗୀ ତକାୟତି ଶଠତା ଦ୍ୱାରା ସାର୍ବଜନୀନ ଶାନ୍ତି ସୁରକ୍ଷାରେ ବ୍ୟାଘାତ ଘଟିଥାଏ । ନିଜର ପାଳି ପଡ଼ିବା ଆଗରୁ ଅସାଧୁ ଉପାୟ ଅବଲମ୍ବନ କରି ଆଗକୁ ବଢ଼ିଯିବା, ପ୍ରବଞ୍ଚନା କରି ଅନ୍ୟର ହକ୍ ଛତାଇ ନେବା ଶୃଙ୍ଖଳିତ ଆଚରଣର ପରିପନ୍ଥା । ପ୍ରତିଷ୍ଠିତ ନୀତି ନିୟମର ପାଳନ ହିଁ ସୁସ୍ଥ ସମାଜର ଆଧାର । ସମାଜ ସୁସ୍ଥ, ସମୃଦ୍ଧ ଶାନ୍ତିପୂର୍ଣ୍ଣ ରହିଲେ ରାଷ୍ଟ୍ର ଗଠନରେ ସହାୟକ ହୋଇଥାଏ ।

ତୃତୀୟରେ ଆନୁଷ୍ଠାନିକ ଶୃଙ୍ଖଳା । ଆଧ୍ୟାତ୍ମିକ, ସାମାଜିକ, ରାଜନୈତିକ ବା ପ୍ରଶାସନିକ ଯେ କୌଣସି ଅନୁଷ୍ଠାନ ହେଉନା କାହିଁକି ସେ ସବୁ କେତେକ ନୀତି ନିୟମ ଉପରେ ପର୍ଯ୍ୟବସିତ ହୋଇଥାନ୍ତି । ନିର୍ଦ୍ଦିଷ୍ଟ ଆଦର୍ଶରେ ଅନୁପ୍ରାଣିତ ହୋଇ ଲକ୍ଷ୍ୟ ସାଧନ ନିମନ୍ତେ କାର୍ଯ୍ୟ କରିଥାଆନ୍ତି । ବିଭିନ୍ନ ଅନୁଷ୍ଠାନର ସଫଳତା ଉପରେ ନିର୍ଭର କରିଥାଏ ରାଷ୍ଟ୍ରର ବିକାଶ ଏବଂ ସର୍ବ ସାଧାରଣଙ୍କ ଜୀବନ ଯାପନର ମାନ । କୌଣସି ଏକ ଦେଶର ରାଜନୈତିକ, ଅର୍ଥନୈତିକ ଏବଂ ପ୍ରଶାସନିକ ଭିତ୍ତିଭୂମି ଯେତିକି ସୁଦୃଢ଼ ସେ ଦେଶ ସେତିକି ପ୍ରଗତିଶୀଳ । ଆନୁଷ୍ଠାନିକ ବିକାଶ ନିମିତ୍ତ ସେଥି ସହିତ ସଂପୂର୍ଣ୍ଣ ବ୍ୟକ୍ତି ବିଶେଷଙ୍କ କେତୋଟି ଆଚରଣ ଶୃଙ୍ଖଳିତ ହେବା ଆବଶ୍ୟକ । ଯଥା – କର୍ତ୍ତବ୍ୟବୋଧ, ଆନୁଗତ୍ୟ, ସାଧୁତା, ସହଯୋଗିତା ଇତ୍ୟାଦି ।

କୌଣସି ଅନୁଷ୍ଠାନ ସଫଳ ରୂପେ କାର୍ଯ୍ୟ କରିବାକୁ ହେଲେ ସେଥିରେ ନିଯୁକ୍ତ ଥିବା ସମସ୍ତ ବ୍ୟକ୍ତିଙ୍କ ଠାରେ ଉଚ୍ଚ ମାନର କର୍ତ୍ତବ୍ୟ ବୋଧ ରହିବା ଆବଶ୍ୟକ । ଅନୁଷ୍ଠାନ ପ୍ରତି ଆନୁଗତ୍ୟ ସମସ୍ତ ଆନୁଷ୍ଠାନିକ କାର୍ଯ୍ୟ ପ୍ରତି ଶ୍ରଦ୍ଧା ଏବଂ ପ୍ରତିବନ୍ଧିତ ସୁନିଶ୍ଚିତ କରାଇଥାଏ । ଗୋଟିଏ ପରିବାରର ବିଭିନ୍ନ ସଦସ୍ୟ ଭଳି ଗୋଟିଏ ଅନୁଷ୍ଠାନର ବିଭିନ୍ନ ପଦ ପଦବୀରେ ଅନେକ ବ୍ୟକ୍ତି କାର୍ଯ୍ୟ କରିଥାଆନ୍ତି । ସେମାନେ ସମ୍ପୂର୍ଣ୍ଣ ଭାବେ ଅନେକ ବିଭାଗରେ କାର୍ଯ୍ୟ କରୁଥିବା ପରିଲକ୍ଷିତ ହୁଏ । ଅନୁଷ୍ଠାନର କାର୍ଯ୍ୟଦକ୍ଷତା ଏବଂ ଲକ୍ଷ୍ୟ ପ୍ରାପ୍ତିର ସମ୍ଭାବନା ବିଭିନ୍ନ ବିଭାଗର ସଫଳତା ଉପରେ ନିର୍ଭର କରିଥାଏ । ବିଭିନ୍ନ ବିଭାଗ ମଧ୍ୟରେ ଉତ୍ତମ ସମନ୍ୱୟ ନିର୍ଭର କରେ ତୃଣମୂଳ ସ୍ତରରୁ ଉପର ଯାଏ କାର୍ଯ୍ୟ କରୁଥିବା ବ୍ୟକ୍ତିମାନଙ୍କ ମଧ୍ୟରେ ସହଯୋଗିତା ଏବଂ ସହଭାଗୀତା ଉପରେ । ଏଥି ନିମନ୍ତେ ଆବଶ୍ୟକ ବ୍ୟକ୍ତିଗତ ଶୁଦ୍ଧି ଆଚରଣ । ମନରେ ସହକର୍ମୀଙ୍କ ପ୍ରତି ଈର୍ଷା, ଦ୍ୱେଷ କିମ୍ବା ଅସହିଷ୍ଣୁ ଭାବ ନ ରଖି ସବୁ ସମୟରେ ସହଯୋଗ କରିବାକୁ ପ୍ରସ୍ତୁତ ରହିବା ଉତ୍ତମ କର୍ମୀର ଲକ୍ଷଣ । କୌଣସି କାର୍ଯ୍ୟ ଏକକ ପ୍ରଚେଷ୍ଟା ଦ୍ୱାରା ଯେତିକି ଫଳପ୍ରସ୍ତ ହୋଇଥାଏ ସେ କାର୍ଯ୍ୟକୁ ବିଭାଜନ କରି ସହଭାଗୀତା ମାଧ୍ୟମରେ ସମ୍ପାଦନ କଲେ ଅଧିକ ଲାଭଦାୟକ ହୋଇଥାଏ । ସେହିଭଳି କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ ସାଧୁତା ଆନୁଷ୍ଠାନିକ ଶୁଦ୍ଧିଲାଭ ଅନ୍ୟତମ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଦିଗ । ନିଷ୍ଠାପର ଭାବେ କର୍ତ୍ତବ୍ୟ ସମ୍ପାଦନ ଏବଂ କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ ସାଧୁତା ଅବଲମ୍ବନ ଦ୍ୱାରା କାର୍ଯ୍ୟ ନିପୁଣତା ବୃଦ୍ଧି ପାଇଥାଏ । ଉନ୍ନତମାନ ସହ ଅଧିକ ଉତ୍ସାହ ନିପୁଣତାର ନିଦର୍ଶନ । ସମ୍ପୂର୍ଣ୍ଣ ଭାବେ ଏହି ସମସ୍ତ ଶୁଦ୍ଧି ଆଚରଣ ଅବଲମ୍ବନ କରିବା ଦ୍ୱାରା ସର୍ବସାଧାରଣଙ୍କ ହିତ ସାଧିତ ହେବା ସହ ଆନୁଷ୍ଠାନିକ ଲକ୍ଷ୍ୟ ପୂର୍ଣ୍ଣ ହେବା ଆବଶ୍ୟକ ।

ଉପରୋକ୍ତ ପାରା ଗୁଡ଼ିକରେ କେତେଗୁଡ଼ିଏ ଶୁଦ୍ଧି ଆଚରଣ ବିଷୟରେ ଆଲୋଚନା କରାଗଲା । ସେ ସବୁର ଅଭାବରେ ସାଂପ୍ରତିକ ସ୍ଥିତି କେତେ ଚିନ୍ତାଜନକ ସହଜରେ ଅନୁମେୟ । ପରିଣତି ସମ୍ମୁଖରେ ପରିତୃଷ୍ଣା ଏବେ କେତେକାଂଶରେ ବ୍ୟକ୍ତିଗତ ଚରିତ୍ରର ବହୁବିଧ ସ୍ଵଳନ ଦେଖିବାକୁ ମିଳୁଛି । ତେଣୁ ସାମାଜିକ ଶାନ୍ତି ଶୁଦ୍ଧି ଯତ୍ନପ୍ରାପ୍ତ ହେବା ସହ ଆଶାନ୍ୱରୁପ ଆନୁଷ୍ଠାନିକ ସଫଳତା ଉପଲବ୍ଧ ହେଉ ନାହିଁ । ଏହି ପରିପ୍ରେକ୍ଷାରେ ସ୍ୱାମୀ ବିବେକାନନ୍ଦଙ୍କ ଉକ୍ତିକୁ ଉଚ୍ଚିତ ନ କଲେ ଆଲୋଚନା ଅସମ୍ପୂର୍ଣ୍ଣ ରହିଯିବ ।

ତାଙ୍କ କହିବା ଅନୁଯାୟୀ - “All these disciplines are for the purification of the heart and as soon as it is pure, all truths flash upon it, in a minute all truth in the universe will manifest in your heart if you are sufficiently pure”.

ଉପସଂହାରରେ କୁହାଯାଇପାରେ ଯେ ମନୁଷ୍ୟ ଜୀବନର ପ୍ରତ୍ୟେକ ସ୍ତରରେ ଶୁଦ୍ଧି ଏବଂ ଶୁଦ୍ଧି ଆଚରଣର ଭୂମିକା ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ତା’ ଦ୍ୱାରା ଅନେକ କାର୍ଯ୍ୟ ଅନାୟାସରେ ସମ୍ପାଦିତ ହେବା ସହ ବ୍ୟକ୍ତିର ମହନୀୟତା ପ୍ରତିପାଦିତ ହୋଇଥାଏ । ଅନୁଷ୍ଠାନ ଗୁଡ଼ିକ ସୁପରିଚ୍ଛଳିତ ଏବଂ ସମୃଦ୍ଧ ହୋଇଥାନ୍ତି । ସାମଗ୍ରିକ ଭାବେ ବ୍ୟକ୍ତିଗତ ଉନ୍ନତି, ସାମାଜିକ କଲ୍ୟାଣ ସହ ଆନୁଷ୍ଠାନିକ ପ୍ରଗତି ମାଧ୍ୟମରେ ଦେଶ ତଥା ରାଷ୍ଟ୍ରର ବିକାଶ ସମ୍ଭବ ହୋଇଥାଏ । ଅତଏବ ସମସ୍ତ ବ୍ୟକ୍ତି ବିଶେଷକରି ଛାତ୍ର ସମାଜ ଏବଂ ଯୁବସମାଜ ଶୁଦ୍ଧିକୁ ନିଜ ଉଚ୍ଚିତ ବିଶିଷ୍ଟ ରୂପେ ଦୈନନ୍ଦିନ ବ୍ୟବହାରରେ ପ୍ରଦର୍ଶନ କରିବା ସର୍ବାଦୌ ପ୍ରୟୋଜନ ।



ଆସନ

- ପ୍ରଣତି ସ୍ଵାଇଁ

ସ୍ଥିରଂ ସୁଖଂ ଆସନଂ ।

ମହର୍ଷି ପାତଞ୍ଜଳୀ ଯୋଗସୂତ୍ର ଅନୁସାରେ ଅଷ୍ଟାଙ୍ଗ ଯୋଗ ମଧ୍ୟରେ ରହିଛି ଯମ, ନିୟମ, ଆସନ, ପ୍ରାଣାୟାମ, ପ୍ରତ୍ୟାହାର, ଧାରଣା, ଧ୍ୟାନ ଏବଂ ସମାଧି । ଯମ ନିୟମ, ଆସନ ଶରୀରପାଇଁ ଆବଶ୍ୟକ ପ୍ରାଣାୟାମ, ପ୍ରତ୍ୟାହାର, ଧାରଣା ମନ ପାଇଁ ଆବଶ୍ୟକ । ଧ୍ୟାନ ଏବଂ ସମାଧି ଜୈବ । ଯୋଗସୂତ୍ରର ତୃତୀୟ ଅଙ୍ଗ ଆସନ ଅଭ୍ୟାସ କରିବା ପାଇଁ କେତେ ଗୁଡ଼ିଏ ନିୟମ ପାଳନ କରାଯାଇଥାଏ । ଆସନ ହେଉଛି ସ୍ଥିରତା ତଥା ସୁଖର ଅନୁଭୂତି । ସ୍ଥିରତା ଶରୀର ସମ୍ବନ୍ଧିତ, ଯାହାକି ହାତ, ମଂସ ପେଶୀ ରକ୍ତବାହିନୀ ନାଡ଼ି, ନାଡ଼ି ସଂସ୍ଥାନ ଗ୍ରନ୍ଥି ଏବଂ ନିରନ୍ତର କାର୍ଯ୍ୟ କରୁଥିବା ଅଙ୍ଗ ଏଥିରେ ଜଡ଼ିତ ଥାଆନ୍ତି । ଏହା ସହିତ ପାଚନ କ୍ରିୟା, ଶ୍ୱାସ କ୍ରିୟା ଏବଂ ନିସ୍କାସନ ଅଙ୍ଗ ମଧ୍ୟ ଜଡ଼ିତ ଏହି ସବୁ କ୍ରିୟାର ନିୟନ୍ତ୍ରଣ ଏକା ପ୍ରକାର ହୋଇ ଶ୍ରିର ଶରୀର ମହତ୍ତ୍ୱକୁ ଦର୍ଶାଇଥାଏ । ଏହି ଶ୍ରିର ଶରୀର ପାଞ୍ଚୋଟି ତତ୍ତ୍ୱ ଯଥା ପୃଥିବୀ , ଜଳ, ଅଗ୍ନି, ବାୟୁ ଏବଂ ଆକାଶ ତତ୍ତ୍ୱ ମଧ୍ୟ ରହିଥାଏ ।

ଆମ ଶରୀର ହେଉଛି ଏକ ତଳତ୍ ପାତ୍ର, ଯଦି ଆମେ ଏହାକୁ ସ୍ଥିର ରଖିପାରିବା ତାହାହେଲେ ଜଳରୂପକ ସମସ୍ତ ସୁସ୍ଥ ତତ୍ତ୍ୱ ଏଥିରେ ସ୍ଥିର ରହିପାରିବ । ଆସନ କରିବା ପୂର୍ବରୁ ଆମକୁ କିଛିଟା କଥା ଧ୍ୟାନ ରଖିବାକୁ ପଡ଼ିବ -

- ଯୋଗାସନ କରିବା ପୂର୍ବରୁ ସ୍ନାନ ଶୈତାଦି ସମାପନ କରିବା ।
- ସମତଳ ଭୂମିରେ ଆସନ ବିଛାଇ ଏବଂ ସ୍ଵଚ୍ଛ ଭିଲ୍ଲା ବସ୍ତ୍ର ପିନ୍ଧି ଆସନ କରିବା ଉଚିତ୍ ।
- ସବୁବେଳେ ଗୋଟିଏ ସ୍ଥାନରେ ଆସନ ଅଭ୍ୟାସ କଲେ ମନ ସ୍ଥିର ରହେ ।
- ଆସନ ଖୋଲା ଏବଂ ପବନ ଆତ ଯାତ କରୁଥିବା ସ୍ଥାନରେ କରିବା ଉଚିତ୍ ।
- ନିୟମିତ ଅଭ୍ୟାସ କରିବା ଦ୍ୱାରା ଶରୀର ନମନୀୟ ହୋଇଥାଏ ।
- ମାସିକ ଧର୍ମ, ଗର୍ଭାବସ୍ଥା ଜ୍ୱର, ଏବଂ ଅସୁସ୍ଥରେ ଯୋଗାସନ ନକରି ଶବାସନ କରନ୍ତୁ ।
- ଖାଦ୍ୟ ଖାଇବା ପୂର୍ବରୁ ଅଥବା ଖାଲି ପେଟରେ ଆସନ ଅତ୍ୟନ୍ତ ଲାଭଦାୟକ ନତୁବା ଖାଇବାର ୪ଘଣ୍ଟା ପରେ ଆସନ କରିପାରିବେ ।
- କେବଳ ବକ୍ରାସନ ଖାଇବା ପରେ କାରାଯାଇପାରେ ଏହି ଆସନ ହଜମ ଶକ୍ତି ବୃଦ୍ଧି କରେ ।

ଆସନର ପ୍ରକାରଭେଦ:

ଆସନ ଅନେକ ପ୍ରକାର ହୋଇଥାଏ ଯଥା ବସିକି, ଛିଡାହୋଇ । ବକ୍ରାସନରେ ପେଟ ଉପରେ ଏବଂ ପିଠି ଉପରେ ଶୋଇ । ତେଣୁ ଶରୀରପାଇଁ କେଉଁ ଆସନ ଦରକାର ଅଭିଜ୍ଞ ଯୋଗଗୁରୁଙ୍କ ପରାମର୍ଶରେ କରିବା ଉଚିତ୍ । ଯେପରି ଯେଉଁମାନଙ୍କର ହାଲ ବୃଦ୍ଧ ପ୍ରେସର, ଆଜମା, ଅଣ୍ଡା ଦୋଷ, ପେଟର ଅପରେସନ୍ ହୋଇଥାଏ ସେମାନଙ୍କୁ କେତେଗୁଡ଼ିଏ ଆସନ ନିଷେଧ କରାଯାଇଥାଏ ।

ସେଥିମଧ୍ୟରୁ ଅଣ୍ଡାଦୋଷ ଥିବା ଲୋକକୁ ଆଗକୁ ଝୁଙ୍କିବା ପାଇଁ, ଆଜମା ରୋଗୀକୁ କୁମ୍ଭକ ଲଗାଇବାର. ହାଲବୃଦ୍ଧ ପ୍ରେସର ରୋଗୀଙ୍କୁ କୁମ୍ଭକ ଲଗାଇବାକୁ ନିଷେଧ କରାଯାଇଥାଏ । ପେଟର ଅପରେସନ୍ ହୋଇଥିବା ରୋଗୀଙ୍କୁ ପେଟ ଉପରେ ଥିବା ଆସନ ଗୁଡ଼ିକୁ ନିଷେଧ କରାଯାଇଥାଏ । ଯଦି ଆମେ ଉପଯୁକ୍ତ ଗୁରୁଙ୍କ ତଦାରଖରେ ନକରିବା ତାହା ହେଲେ ଉପକାର ବଦଳରେ ଅପକାର ମିଳିବ ।

ଆସନ୍ତୁ କେତେଗୁଡ଼ିଏ ଆସନ ବିଷୟରେ ଜାଣିବା ଯଥା:

ସୁସ୍ଥ କ୍ରିୟା, ତତ୍ପର, ସୂର୍ଯ୍ୟନମସ୍କାର, ତ୍ରିକୋଣାସନ, ନବାସନ, ବଜ୍ରାସନ, ମଣ୍ଡକାସନ, ଶଶିକାସନ, ଭୃଞ୍ଜକାସନ, ଧନୁରାସନ, ପର୍ଶିମୋଡାନାସନ, ହସ୍ତୋପଦାଡାନାସନ ଇତ୍ୟାଦି ।

ଆସନର ଉପକାରୀତା:

ଆସନ କଲେ କ’ଣ ଲାଭ ମିଳେ—

ଆମର ମୁନି ରକ୍ଷିମାନେ ଏପରି ଏକ ପ୍ରଣାଳୀ ବିକାଶ କରିଛନ୍ତି ଯେଉଁଥିରେ କି ଆମେ ନିଜ ଶରୀର ଏବଂ ମନରେ ସମନ୍ୱୟ ସ୍ଥାପନ କରିବା ସହିତ ନିଜ ଅନ୍ତରରେ ମଧ୍ୟ ଦିବ୍ୟ ଚୈତନ୍ୟ ସୃଷ୍ଟି କରିପାରିବା ତାହା ହେଉଛି ଆସନ । ବର୍ତ୍ତମାନ ସମୟରେ ଯୋଗାସନ ଆମ ଜୀବନକୁ ପ୍ରତ୍ୟକ୍ଷ ଭାବରେ ପ୍ରଭାବିତ କରୁଛି ।

ଆସନ କରିବା ଦ୍ୱାରା ସାଧକର ମଳିନତା, ଲୋଭ, ମୋହ, ଇଚ୍ଛା, ଆଳସ୍ୟ, ବ୍ୟଭିଚାର, ଚୋରୀ, ମିଥ୍ୟା ଅଜ୍ଞାନ ରୂପକ ଅନ୍ଧକାର ଦୂରେଇଯାଇଥାଏ । ଆସନ ହେଉଛି ଆମ ଶରୀର ପାଇଁ ଖତ ଏବଂ ପ୍ରାଣାୟମ ହେଉଛି ଜଳ । ତେଣୁ ଆମେ ଉପଯୁକ୍ତ ଆସନ ଏବଂ ପ୍ରାଣାୟମ ଦ୍ୱାରା ଆମ ଶରୀରକୁ ଉର୍ଜାବାନ୍ କରିବା ଏବଂ ସ୍ଥିର ରଖିବା ।

- ଆସନ କରିବା ଦ୍ୱାରା ଶରୀର ନମନୀୟ ଓ ଶୁଦ୍ଧି ହୋଇଥାଏ ।
- ସମସ୍ତ ଗ୍ରନ୍ଥିରୁ ରକ୍ତ ସ୍ରାବ ହୋଇଥାଏ ।
- ରକ୍ତବାହୀନୀ ଶିରା ଦ୍ୱାରା ସମସ୍ତ ବିଜାତୀୟ ଦ୍ରବ୍ୟ ଆମ ଶରୀରରୁ ନିଷ୍କାସିତ ହୋଇଥାଏ ।
- ଶ୍ୱାସ କ୍ରିୟା ନିୟନ୍ତ୍ରଣ ହେବାରୁ ଶାରୀରିକ ଏବଂ ମାନସିକ ସ୍ଥିରତା ଆସେ ।
- ଇନ୍ଦ୍ରିୟ ଅର୍ତ୍ତମୁଖୀହେବା ଦ୍ୱାରା ନିୟନ୍ତ୍ରଣ କ୍ରିୟା ଆରମ୍ଭ ହୋଇଥାଏ ।
- ଆସନଦ୍ୱାରା ପିଲାମାନଙ୍କର ସର୍ବାଙ୍ଗୀନ ଉନ୍ନତି ହୋଇଥାଏ । ଯୌବନକୁ ଅକ୍ଷୁର୍ଣ୍ଣ ରଖାଯାଇପାରେ ।
- ବୃଦ୍ଧାବସ୍ଥାରେ ମଧ୍ୟ ଆଗ୍ରହ ଏବଂ ଉତ୍ସାହ ବଜାୟ ରହେ ।
- ବାଳିକା ଏବଂ ମହିଳାମାନଙ୍କ ପାଇଁ ଯୋଗାସନ ଅତ୍ୟନ୍ତ ଲାଭଦାୟକ ।
- ଶରୀରର ସର୍ବାଙ୍ଗୀନ ବିକାଶ ସୁନିୟୋଜିତ ଜଙ୍ଗରେ ହୋଇଥାଏ ।
- ମୁଖ ମଣ୍ଡଳରେ କାନ୍ଥ ବିରାଜମାନ ହୋଇଥାଏ । ମନ ପ୍ରଫୁଲ୍ଲ ରହିଥାଏ ।
- ଆସନ, ପ୍ରାଣାୟମ, ଧ୍ୟାନ କରିବା ଦ୍ୱାରା ଆମକୁ ଏକ ବ୍ୟବସ୍ଥିତ ଜୀବନଶୈଳୀ ମିଳିଥାଏ ।

ଅପରିପକ୍ୱ ଆସନର ପ୍ରଭାବ:

ଯଦି ଆମେ କୌଣସି ଆସନ ଶରୀର ଅନୁକୂଳ ଅନୁସାରେ ନ କରୁଛେ ବା କିଛି ଭୁଲ କରୁଛେ ତାହେଲେ ଆମେ ଏହାର ଓଲଟା ଫଳ ପାଇବା । ତେଣୁ ଆମେ ସବୁବେଳେ ଭାରତୀୟ ଯୋଗ ସଂସ୍ଥାନ ଅଥବା ଅଭିଜ୍ଞ ଶିକ୍ଷକମାନଙ୍କ ଅନୁସାରେ ଆସନ କଲେ ଶରୀର ସୁସ୍ଥ ହେବା ସହିତ ଆମ ସହିତ ଥିବା ଲୋକମାନଙ୍କୁ ଯୋଗସହିତ ଜଡ଼ିତ କରି ଏକ ସୁସ୍ଥ ସମାଜ ଗଠନରେ ସହାୟକ ହେବ ।

ଜଣେ ସାଧାରଣ ମଣିଷ ଏବଂ ଯୋଗକରୁଥିବା ବ୍ୟକ୍ତି ଭିତରେ ପାର୍ଥକ୍ୟ ସହଜରେ ଜଣା ପଡ଼ିଯାଏ । ଖାଦ୍ୟ ପେୟ, ବସ୍ତ୍ର, ଚାଲିଚଳନ, ଆଚାର, ବ୍ୟବହାର ସବୁ ବ୍ୟବସ୍ଥିତ ହୋଇଥାଏ । ଆଦରଣୀୟ ଦେଶରାଜଙ୍କ ବାଣୀ ଅନୁସାରେ ଆସନ ଦ୍ୱାରା ଆମେ ବ୍ରାହ୍ମ ମୁହୁର୍ତ୍ତରୁ, ଶଯ୍ୟାତ୍ୟାଗ, ଆଦର୍ଶଗୃହସ୍ଥ ଜୀବନ ଗଠନ, ସଂଘଶକ୍ତିର ପ୍ରତିଷ୍ଠା ଏବଂ ଭାବ ବିନିମୟ ବା ଅନୁଭୂତି ସେୟାର କରି ପାରୁଛେ । ଏହା ଏକ ବ୍ୟବସ୍ଥିତ ଜୀବନଶୈଳୀ ବା ସୁସ୍ଥ ଜୀବନ ଯାପନ । ଏହା କରିବାଦ୍ୱାରା ଆମେ ଏହି ପ୍ରତିଯୋଗିତା ପୂର୍ଣ୍ଣ ସମାଜରେ ନିଜକୁ ସ୍ଥିର ରଖି ସମାଜର ଉନ୍ନତିପାଇଁ ବା ସୁସ୍ଥ ସମାଜ ଗଠନପାଇଁ ଶତଚେଷ୍ଟିତ ହେବ ।



ଶାସ୍ତ୍ରାନୁମୋଦିତ ଦିନଚର୍ଯ୍ୟା

- ଅକ୍ଷୟ କୁମାର ସ୍ୱାଇଁ

ସୁସ୍ଥ ବ୍ୟକ୍ତିର ସ୍ୱାସ୍ଥ୍ୟରକ୍ଷା ଓ ରୋଗମୁକ୍ତ ଜୀବନ ଧାରଣ ପାଇଁ ବିଭିନ୍ନ ଶାସ୍ତ୍ର ଉପନିଷଦରେ ବିଧି ବିଧାନ ବ୍ୟବସ୍ଥା ବହୁ କାଳରୁ ଲିପିବଦ୍ଧ ଅଛି, ଯାହାକୁ ଆଜି ବିଜ୍ଞାନ ନିଃଶଙ୍କୋଚରେ ଗ୍ରହଣ କରେ। ଯାହାକୁ ଦିନଚର୍ଯ୍ୟା ବୋଲି ଆମେ କହିଥାଉ। ମହର୍ଷି ପତଞ୍ଜଳୀଙ୍କ ଯୋଗ ଦର୍ଶନର ସମାଧି ପାଦ ପ୍ରଥମ ସୂତ୍ର :

ଅଥଯୋଗାଅନୁଶାସନମ୍ :

ଜୀବନର ପ୍ରତ୍ୟେକ ସ୍ତରରେ ଆମେ ନିଜକୁ ଅନୁଶାସିତ କରିପାରିବା ପାଇଁ ‘ଯୋଗ’ ଆମକୁ ମାର୍ଗ ଦେଖାଏ। ଦିନ ଆରମ୍ଭ ହୋଇ ଶୋଇକି ଉଠିବାରେ, ଶୋଇବାରେ, ଉଠିବାରେ, ବସିବାରେ, ଚାଲିବାରେ, କଥା କହିବାରେ, ଗାଧୋଇବାରେ ଏବଂ ଭୋଜନ ଇତ୍ୟାଦିରେ ଆମକୁ ଅନୁଶାସିତ କରିପାରିଲେ ଆମେ ସୁସ୍ଥ ଏବଂ ରୋଗମୁକ୍ତ ଜୀବନ ଧାରଣ କରିପାରିବା। ଦିନଚର୍ଯ୍ୟାର ଅର୍ଥ - ଦିନ ସାରା କ’ଣ କ’ଣ କରିବା ଉଚିତ୍ ଓ କିପରି କରିବା ଦରକାର ।

ବ୍ରାହ୍ମେ ମୁହୂର୍ତ୍ତେ ଭୂଷେତ୍ ସ୍ୱପ୍ନୋ ରକ୍ଷାର୍ଥମାୟୁଷଃ ଶରୀରଚିନ୍ତାଂ ନିର୍ବତ୍ୟ କୃତଶୈତବିଧିସ୍ତତଃ ॥

ଅଷ୍ଟାଙ୍ଗ ହୃଦୟମ୍ (ପ୍ରଥମ ଭାଗ)

ପାଖା ପାଖି ପ୍ରାତଃ ୪ ଘଟିକା ସମୟକୁ ବ୍ରାହ୍ମ ମୁହୂର୍ତ୍ତ କୁହାଯାଏ। ଏହି ସମୟରେ ବାୟୁ ସମ୍ପୂର୍ଣ୍ଣ ଶୁଦ୍ଧ ଓ ସ୍ୱଚ୍ଛ ହୋଇଥାଏ। ଏଣୁ ଏହି ସମୟରେ ନିଦରୁ ଉଠିବା ଉତ୍ତମ ଅଟେ ଓ ଭଗବାନଙ୍କୁ ଶୈଚାଦି କ୍ରିୟାପରେ ସ୍ମରଣ କରିବା ଉକୃଷ୍ଣ ଅଟେ ଓ ଶରୀର ପାଇଁ ହିତକାରକ ହୋଇଥାଏ।

ଶଯ୍ୟା ତ୍ୟାଗ କଲାପରେ ଡାହାଣ ହାତ ବୁଢ଼ା ଆଙ୍ଗୁଠିର ନିମ୍ନଭାଗ ଦ୍ୱାରା କପାଳକୁ ପାଞ୍ଚଥର ଘଷିବ ଏବଂ ବିଷି ଆଙ୍ଗୁଠି ଦ୍ୱାରା ଦୁଇ କାନ ଭିତର ଘଷିବ। ଯୋଗ ଅନୁସାରେ ଏହି କ୍ରିୟାକୁ କପାଳଭାତି ଓ କର୍ଣ୍ଣପାତି କୁହନ୍ତି। ବିଛଣାରୁ ଉଠି ଶଶ୍ୱରଙ୍କୁ ପ୍ରଣାମ କରି ଦୁଇ ହାତ ପାପୁଲିକୁ ଦେଖି ନିମ୍ନୋକ୍ତ ଶ୍ଳୋକ ଉଚ୍ଚାରଣ କରିବା ବିଧେୟ

କରାଗ୍ରେ ବସତେ ଲକ୍ଷ୍ମୀଃ କର ମଧ୍ୟେ ସରସ୍ୱତୀ।

କରମୂଳେ ତୁ ଗୋବିନ୍ଦଃ ପ୍ରଭାତେ କର ଦର୍ଶନମ୍

ହାତର ଅଗ୍ର ଭାଗରେ ଲକ୍ଷ୍ମୀ, ମଧ୍ୟଭାଗରେ ମା’ ସରସ୍ୱତୀ ଓ କରମୂଳରେ ଭଗବାନ ଗୋବିନ୍ଦ ଅବସ୍ଥାନ କରନ୍ତି। ଏଣୁ ସକାଳେ କର ଦର୍ଶନ କରିବା ଉଚିତ୍।

ସମୁଦ୍ର ବସନେ ଦେବୀ ପର୍ବତ ସ୍ତନମଣ୍ଡଳେ

ବିଷ୍ଣୁପତ୍ନୀ ନମଃସ୍ତୁଭ୍ୟଂ ପାଦଶ୍ୱର୍ଣ୍ଣ ଶ୍ଯମସ୍ୱମେ

ଅର୍ଥ : ହେ ବିଷ୍ଣୁପତ୍ନୀ ପୃଥିବୀ ମାତା ମୁଁ ଆପଣଙ୍କୁ ପ୍ରଣାମ କରୁଛି। ଆପଣଙ୍କ ଉପରେ ମୋର ପାଦ ପଡୁଥିବାରୁ ମୋତେ କ୍ଷମା କରିଦିଅନ୍ତୁ। ପ୍ରତ୍ୟୁଷରେ ମଳ ମୂତ୍ରାଦି ବିଷର୍ଜନ ଦ୍ୱାରା ଆୟୁ ବୃଦ୍ଧି ହୁଏ। ନିଦ୍ରାରୁ ଉଠିବା ପରେ ଉଷାପାନ ଧିରେ ଧିରେ କରିବା ଉଚିତ୍। ପିତ୍ତ ପ୍ରକୋପ ବ୍ୟକ୍ତି ଥଣ୍ଡା ପାଣି, ବାୟୁ ପ୍ରକୋପିତ ବ୍ୟକ୍ତି ଉଷ୍ଣ ପାଣି ଓ କଫ ପ୍ରକୋପିତ ବ୍ୟକ୍ତି ପାଣିକୁ ଗରମ କରି ତାକୁ ଥଣ୍ଡା କରିବା ପରେ ପିଇବା ଉଚିତ୍।

ପୂର୍ବମୁଖ ହୋଇ ଶାନ୍ତ ପୂର୍ବକ ବସି ପ୍ରତିଦିନ ୨ ସମୟ, ପ୍ରାତଃ ଜାଗରଣ ଉପରାନ୍ତ ଓ ରାତ୍ରିର ଶୋଇବା ପୂର୍ବ ଦନ୍ତ

ଧାବନ ଆବଶ୍ୟକ । ବ୍ୟକ୍ତିକୁ ନିତ୍ୟ ଅଭ୍ୟାସ (ତେଲ ମାଲିସ) କଲେ ଥକ୍କା, ବାତ ବିକାର ଦୂର ହୁଏ ଓ ଡକ୍ଟରଙ୍କ କାଠି ବଢ଼ିବା ସହ ନେତ୍ର ଦୃଷ୍ଟି ଉତ୍ତମ ହୋଇଥାଏ ।

ମୂଳମୂତ୍ର ତ୍ୟାଗ: ଡାହାଣ ନାକ ପୁଡ଼ାରେ ନିଶ୍ୱାସ ଯିବା ସମୟରେ ମୂଳ ତ୍ୟାଗ ଓ ବାମ ନାକ ପୁଡ଼ାରେ ଯିବାବେଳେ ମୂତ୍ର ତ୍ୟାଗ କରିବା ଉଚିତ୍ ।

ମୁଖ ପ୍ରଖ୍ୟାଳନ: ସକାଳୁ ଉଠି ପରିଷ୍କାର ପାଣି ପାଟିରେ ଭର୍ତ୍ତି କରି ଧିରେ ଧିରେ ୨ ୧ଥର ପାଣି ଛାଟିବ । ଭୋଜନ ପରେ ବି ମୁହଁ ଧୋଇବା ସମୟରେ ପାଟିରେ ପାଣି ରଖି ଆଖିକୁ ପାଣି ଛାଟି ଧୋଇବ ଓ କପାଳକୁ ବି ଧୋଇବ ।

ନବ୍ୟ କର୍ମ: ତିନିରୁ ପାଞ୍ଚ ବିନ୍ଦୁ ତିଳ ତୈଳ (ରାଶିତେଲ) କିମ୍ବା ଘୃତ ପ୍ରତିଦିନ ନାସାଗ୍ରେ ପ୍ରୟୋଗ କରିବା ଉଚିତ୍ । ଦୃଷ୍ଟି ଶକ୍ତି ଓ ଦାନ୍ତର ଶକ୍ତି ବୃଦ୍ଧି ସହିତ ଆଖି, କାନ, ନାକ, ମୁଣ୍ଡବଦଂ କାନ୍ଧ ସୁସ୍ଥ ରହେ ।

ସ୍ନାନ ନିୟମ:

ପ୍ରାତଃ ୪ ଘଟିକା ଠାରୁ ୫ ଘଟିକା - ମୂଳୀ ସ୍ନାନ - ସୁଖ, ଶାନ୍ତି, ସମୃଦ୍ଧି, ଶିକ୍ଷା, ଶକ୍ତି, ସ୍ୱାସ୍ଥ୍ୟ ଓ ଚେତନା ମିଳେ

ପ୍ରାତଃ ୫ ଘଟିକା ଠାରୁ ୬ ଘଟିକା - ଦେବ ସ୍ନାନ - ଖ୍ୟାତି, ଧନ, ମହିମା, ସୁଖ ଶାନ୍ତି ଓ ତୃପ୍ତି ।

ପ୍ରାତଃ ୬ ଘଟିକା ଠାରୁ ୮ ଘଟିକା - ମାନବ ସ୍ନାନ ବା ସ୍ୱଭାବିକ ସ୍ନାନ- କାର୍ଯ୍ୟରେ ସଫଳତା, ସୌଭାଗ୍ୟ, ଭଲ କାର୍ଯ୍ୟ, ପରିବାରରେ ଏକତା ଓ ଶୁଭ ଫଳ

ପ୍ରାତଃ ୮ ଘଟିକା ପରେ - ଦାନବ ସ୍ନାନ - ଦାରିଦ୍ର୍ୟ, କ୍ଷତି, ଦୁଃଖ, ଅର୍ଥ ହାନି ଓ ଅସୁବିଧା ହୋଇଥାଏ ।

ପ୍ରାତଃ କାଳରେ ଆସନ, ପ୍ରାଣାୟାମ ଓ ଧ୍ୟାନ ଦିନଚର୍ଯ୍ୟାରେ ଅନ୍ତର୍ଭୁକ୍ତ କଲେ ଜୀବନ ସୁଖମୟ ହୋଇଥାଏ ।

ଭୋଜନ:

ବଞ୍ଚିବା ପାଇଁ କିଛି ଖାଇବା ଦରକାର ନହେଲେ ଜୀବନ ଜିଇବା ଅସମ୍ଭବ ଏହି ଖାଇବାକୁ ଭୋଜନ କୁହାଯାଏ । ଜନ୍ମଠାରୁ ଆଜି ପର୍ଯ୍ୟନ୍ତ ପ୍ରତିଦିନ ଆମେ ଭୋଜନ କରୁଛୁ । କିନ୍ତୁ ଭୋଜନ ବିଷୟରେ ଆମର କିଛି ଜାଣିବା ନିହାତି ଦରକାର ଯାହା ଆମ ଜୀବନକୁ ସରସ ସୁନ୍ଦର କରିପାରିବ ।

ସେଦିନ ଗାଁ ଗହଳିରେ ଜେଜେ ମାଆ ମାନେ ନାତି ନାତୁଣୀଙ୍କୁ ସନ୍ଧ୍ୟା ସମୟରେ ଲୋକ ଗୀତ ଶୁଣାଉଥିଲେ -

ଖାଇ ସାଙ୍ଗେ ସାଙ୍ଗେ ପିଇଲେ ପାଣି
 ବାପକୁ ପଠାଅ ବଇଦ ଆଣି
 ଖାଇ ଶୋଇଲେ ବଡ଼ଇ ଆୟୁ
 ଖାଇ ଧାଇଁଲେ ବଡ଼ଇ ବାୟୁ
 ଖାଇ ବସିଲେ ବଡ଼ଇ ପେଟ
 ଖାଇ ଖାଇଲେ ଯମର ଭେଟ
 ମୁଣ୍ଡରେ ପଗଡ଼ି ପାଦରେ ତେଲ
 ବଇଦ ସାଙ୍ଗରେ କରିବ ଗେଲ

ଆଜି ଠିକ୍ ସେ ସବୁ କଥା ବଡ଼ ବଡ଼ ଚିକିତ୍ସକମାନେ ରୋଗୀମାନଙ୍କୁ ପରାମର୍ଶ ଦେଉଛନ୍ତି । ଭୋଜନର ସମୟ, ଗୁଣବତ୍ତା ଓ ପରିମାଣ ଉପରେ ଏହାର ଉକ୍ତଷ୍ଟତା ନିର୍ଭର କରିଥାଏ ।

ସମୟ:

ପ୍ରାତଃ ଭୋଜନ: ୭ ଘଟିକାରୁ ୭.୩୦

ମଧ୍ୟାହ୍ନ ଭୋଜନ: ୧୧ଟାରୁ ୧୨ ଘଟିକା ଉକ୍ତୁଷ୍ଣ ଭୋଜନ

୧୨ଟାରୁ ୧ ଘଟିକା – ଉତ୍ତମ ଭୋଜନ

୧ ଘଟିକା ୦ାରୁ ୨ ଘଟିକା – ମଧ୍ୟମ ଭୋଜନ

୨ଟା ପରେ – ନିକୃଷ୍ଣ ଭୋଜନ

ରାତ୍ର ଭୋଜନ:

ସୂର୍ଯ୍ୟାସ୍ତ ପୂର୍ବରୁ ଅତି ଉତ୍ତମ ଓ ଅତି ଅଧିକ ସମୟ ହେଲେ ରାତ୍ର ୯ ଘଟିକା ପରେ ଖାଦ୍ୟ ଗ୍ରହଣ ଶରୀର ପାଇଁ ଉପାଦେୟ ନୁହେଁ। ରାତ୍ର ଭୋଜନର ଦୁଇ ଘଣ୍ଟାପରେ ଶୋଇବା ବିଧେୟ। ସନ୍ଧ୍ୟା କାଳରେ ଆହାର, ମୈଥୁନ, ନିଦ୍ରା, ଅଧ୍ୟୟନ ଓ ଅଧିଗମନ ଏହି ପାଞ୍ଚଟି କର୍ମକୁ ତ୍ୟାଗ କରିବାକୁ କୁହାଯାଇଛି।

ଏତାନି ପଞ୍ଚ କର୍ମାଣି ସନ୍ଧ୍ୟାୟାଂ ବର୍ଜୟେତ୍ ବୁଧଃ
ଆହାରଂ ମୈଥୁନଂ ନିଦ୍ରାଂ ସଂପାଠଂ ଗତିମ୍ ଧ୍ୱନି
ଚିନ୍ତୟେତ୍ ପରମାତ୍ମାନଂ ଚରାଚର ପତିଂ ବିଭୁଂ

ଭୋଜନର ଅଧ ଘଣ୍ଟା ପୂର୍ବରୁ ଓ ଅଧଘଣ୍ଟା ପରେ ପାଣି ପିଇବା ବିଧେୟ

ରକ୍ଷି ବାଗ୍ଭଟଙ୍କ ଅଷ୍ଟାଙ୍ଗ ହୃଦୟମରେ ଅଛି –

“ଭୋଜନାନ୍ତେ ବିଷମବାରି”

ଭୋଜନର ସଙ୍ଗେ ସଙ୍ଗେ ପାଣି ପିଇବା ମନା ଶ୍ରୀମଦ୍ ଭଗବତ୍ ଗୀତାର ଅନୁବାଦକ ସଂଶୋଧକ ଶ୍ରୀ ବାସୁଦେବ ନାୟକ, ପଣ୍ଡିତ ବିପିନ୍ ବିହାରୀ ଦାଶ ଗୋସ୍ୱାମୀ ଓ ପଣ୍ଡିତ ଦୈତାରୀ ମହାପାତ୍ର ଅତି ସୁନ୍ଦର ଭାବରେ ଭୋଜନ ଉପରେ ୪ର୍ଥ ଅଧ୍ୟାୟ ଓ ଷଷ୍ଠ ଅଧ୍ୟାୟରେ ଓଡ଼ିଆରେ ଅନୁବାଦ କରିଛନ୍ତି।

୪ର୍ଥ ଅଧ୍ୟାୟ -

ଅର୍ଚ୍ଚି ଭୋଜନ ଅନ୍ନ କର
ଏକାଂଶ ଜଳେ ପୂର୍ଣ୍ଣ କର
ଏକାଂଶ ଶୂନ୍ୟ ରଖିଥାଇ
ମିତ ଆହାରି ସେ ବୋଲାଉ

୬ଷ୍ଠ ଅଧ୍ୟାୟ -

ଉପବାସ ବେଶି ଭୋଜନ
ଅଧିକ ନିଦ୍ରା ଜାଗରଣ
ଯେ କରେ ଯୋଗ ସିଦ୍ଧି ନୋହି
ଏହା ଅର୍ଜୁନ ଜାଣି ତୁହି

ଭୋକ ଲାଗିଲେ ଖାଦ୍ୟ ଗ୍ରହଣ କରନ୍ତୁ । ପାକସ୍ଥଳୀକୁ ଅଧା ଖାଦ୍ୟରେ, ଏକ ଚତୁର୍ଥାଂଶ ପାଣି ଓ ଏକ ଚତୁର୍ଥାଂଶ ନିଶ୍ୱାସ ପ୍ରଶ୍ୱାସ ସୁବିଧା ପାଇଁ ଛାଡ଼ିବା ଆବଶ୍ୟକ । ଦିନରେ ଭୋଜନ ପରେ କିଛି ସମୟ ବିଶ୍ରାମ କରିବା ହିତକର । ୮ ଶ୍ୱାସ, ଶବାସନ, ତାହଣ କଡ଼ରେ ୩୨ ଶ୍ୱାସ ଓ ବାମ କଡ଼ରେ ୬୪ ଶ୍ୱାସ ନେଲେ ଖାଇ ଶୋଇବାର ବିଧି ପୂର୍ଣ୍ଣ ହୋଇଥାଏ ଓ ଆୟୁ ବୃଦ୍ଧି ହୁଏ । ବଜ୍ରାସନ ଭୋଜନ ପରେ କଲେ ଅତି ଲାଭ ଦାୟକ ହୋଇଥାଏ । ରାତ୍ର ୧୦ ଘଟିକା ଠାରୁ ୪ ଘଟିକା ପର୍ଯ୍ୟନ୍ତ ନିଦ୍ରା ଗଲେ ତାହା ଶରୀର ପାଇଁ ଅତି ଉପାଦେୟ ହୋଇଥାଏ ।

ଶ୍ରୀମଦ୍ ଭଗବତ୍ ଗୀତା ୬.୧୭ -

ଯୁକ୍ତାହାର ବିହାରସ୍ୟ, ଯୁକ୍ତଚେଷ୍ଟସ୍ୟ କର୍ମସୁ
ଯୁକ୍ତସ୍ୱପ୍ନାବବୋଧସ୍ୟ, ଯୋଗୋ ଭବତି ଦୁଃଖା ।

ଯେଉଁ ଲୋକର ନିୟମିତ ଆହାର ଓ ନିଦ୍ରା ଠିକ୍ ଥାଏ ସେ ଯୋଗସିଦ୍ଧ ହୁଏ । ସେ ସଂସାର ଦୁଃଖରୁ ମୋକ୍ଷ ପାଏ ।

ଶ୍ରୀମଦ୍ ଭଗବତ୍ ଗୀତା ୩.୧୪ -

ଅନାଭବତି ଭୃତାନି
ପର୍ଜନ୍ୟା ଦନ୍ନସମ୍ଭବଃ
ଯଜ୍ଞାଦ୍ଭବତି ପର୍ଜନ୍ୟୋ
ଯଜ୍ଞ କର୍ମସମ୍ଭବଃ

ଯେଉଁମାନେ ରୋଷେଇ ଶେଷରେ ଦେବତାଙ୍କୁ ନୈବେଦ୍ୟ ଅର୍ପଣ କରି ଭୋଜନ କରନ୍ତି, ସେମାନେ ସର୍ବ ପାପରୁ ମୁକ୍ତ ହୋଇଥାନ୍ତି ।

ଶ୍ରୀମଦ୍ ଭଗବତ୍ ଗୀତା ୧୭.୮ -

ଆୟୁସତ୍ତ୍ୱ ବଳାରୋଗ୍ୟ ସୁଖପ୍ରୀତି ବିବର୍ଦ୍ଧନଃ
ରସ୍ୟାଃ ସ୍ୱିଚ୍ଛା ସ୍ଥିରା ହୃଦ୍ୟା ଆହାରାଃ ସାତ୍ତ୍ୱିକପ୍ରିୟାଃ

ସାତ୍ତ୍ୱିକ ବ୍ୟକ୍ତି ନିରାମିଷ, ପୁଷ୍ଟି ଓ ଗୁଣକରକ ସୁମିଷ୍ଟ ରସୁଆଳ ଖାଦ୍ୟ ଖାଇଥାଏ

ଶ୍ରୀମଦ୍ ଭଗବତ୍ ଗୀତା ୧୭.୯ -

କର୍ମମ୍ଭଲବଣାତ୍ମ୍ୟସ୍ତ ତୀକ୍ଷ୍ଣରୁକ୍ଷବିଦାହିନଃ
ଆହାରା ରାଜସସେୟଃ ଦୁଃଖ ଶୋକାମୟପ୍ରଦାଃ

ଲୁଣିଆ, ଉଷ୍ଣ, କଟୁ, ଅମ୍ଳ, ରୁକ୍ଷ ଓ ପ୍ରଦାହକ ଦ୍ରବ୍ୟ ସବୁ ରଜୋ ଗୁଣି ହୋଇଥାନ୍ତି

ଶ୍ରୀମଦ୍ ଭଗବତ୍ ଗୀତା ୧୦.୧୦ -

ଯାତନ୍ୟାମ୍ ଗତରସଂ, ପୃତି ପର୍ଯ୍ୟେଷିତଂ ଚଯତ୍
ଉଚ୍ଛିଷ୍ଟମ୍ପିଚାମେଧଂ ଭୋଜନଂ ତାମସପ୍ରିୟଂ

ବାସି, ପଚା ଦ୍ରବ୍ୟ, ଶୁଖିଲା ମହ୍ୟ, ବିଷାସ୍ତରେ ପଶୁ ନାଶ ମାଂସ, ଖୁବ୍ ଥଣ୍ଡା ପଦାର୍ଥ ଉଚ୍ଛିଷ୍ଟ, ଅମେଧ ଓ ଅଖାଦ୍ୟ କୁ ତମଗୁଣିମାନେ ଖାଇବାକୁ ରୁଚି ରଖୁଥାନ୍ତି । ସାତ୍ତ୍ୱିକ ପୁରୁଷ ଦିବ୍ୟ ଜୀବନ ଧାରଣ କରେ, ରାଜସିକ ପୁରୁଷ କର୍ମମୟ

ଜୀବନ ଓ ତାମସିକ ପୁରୁଷ ବିଳାସମୟ ଜୀବନକୁ ଆଦର୍ଶ ବୋଲି ଧରି ନେଇଥାଏ । ସଭୁଗୁଣ ସୁଖରେ ଲଗାଏ, ରଜୋଗୁଣ କର୍ମରେ ଲଗାଏ ଓ ତମ ଗୁଣ ପ୍ରମାଦ ଲଗାଏ ।

ଶୟନ:

ଶୋଇବା ବେଳେ ପୂର୍ବ ଓ ଦକ୍ଷିଣ ଦିଗକୁ ମୁଣ୍ଡ କରି ବାମ ନାଶିକାରେ ନିଶ୍ୱାସ ଯାଉଥିବା ବେଳେ ଶୋଇବ । ଶୋଇବା ସମୟରେ ବାମ ପାର୍ଶ୍ୱରେ ଶୟନ କରିବା ପରେ କିଛି ସମୟ ଚିତ୍ ହୋଇ ଶୟନ କରିବେ ଏବଂ ଶେଷରେ କିଛି ସମୟ ଦକ୍ଷିଣ ପାର୍ଶ୍ୱରେ ଶୟନ କରି ପୁନରାୟ ବାମ ପାର୍ଶ୍ୱରେ ଶୟନ କରି ପୁନରାୟ ବାମ ପାର୍ଶ୍ୱରେ ନିଦ୍ରା ଯିବ ଏବଂ ମନରେ ପଦ୍ମନାଭମ୍ ସ୍ମରଣ କରିବ ।

ଯୌଗିକ ଦିନଚର୍ଯ୍ୟା:

ଆହାର, ବିହାର, ଆଚାର, ବିଚାର ଓ ସଦ୍‌ବୃତ୍ତି ।

ଆହାର:

ଯୋଗ ସାତ୍ତ୍ୱିକ ଆହାରର ପରିକଳ୍ପନା କରେ । ସ୍ୱେଦ ଶୃଙ୍ଖାରେ ସନ୍ତୁଳନ ଖାଦ୍ୟ ଖାଇଲେ ସମ୍ପୂର୍ଣ୍ଣ ସ୍ୱାସ୍ଥ୍ୟ ରକ୍ଷା ହୋଇଥାଏ । ରତ୍ନ ଅନୁଯାୟୀ ଖାଦ୍ୟର ବ୍ୟବସ୍ଥା ହେବା ଉଚିତ୍ ।

ବିହାର:

ଯମ, ନିୟମ (ଅଷ୍ଟାଙ୍ଗ ଯୋଗ)କୁ ଆଧାର କରି ଆସନ, ପ୍ରାଣାୟମ ଓ ଧ୍ୟାନର ଅଭ୍ୟାସରେ ନିଜକୁ ଚଳାଇବା ବିଧେୟ ।

ଆଚାର:

ବ୍ୟବହାରରେ ସଂଯତ, ସମାୟନୁବର୍ତ୍ତିତା ଓ ଶୃଙ୍ଖଳାକୁ ମାନିଲେ ଜୀବନ ଯାପନ ପ୍ରଣାଳୀ ଉନ୍ନତ ହୋଇଥାଏ ।

ବିଚାର:

ସତ୍ ଚିନ୍ତା, ପବିତ୍ର ମନରେ ନକରାତ୍ମକ ଚିନ୍ତାକୁ ଦୂର କଲେ ବ୍ୟକ୍ତି ଜୀବନରେ ସକରାତ୍ମକ ପ୍ରଭାବ ପଡ଼ିଥାଏ ।

ସଦ୍‌ବୃତ୍ତି:

ସଦ୍‌ବୃତ୍ତିମାନେ ଉତ୍ତମ ଆଚରଣ । ସଦାଚାର ହିଁ ଧର୍ମ । ସଦାଚାରୀ ସମାଜର ଅମୂଲ୍ୟ ସଂପଦ ।



Your work is to serve the poor and miserable, without any distinction of caste or colour, and you have no need to think about the results.

सौन्दर्यलहरीग्रन्थे उपदिष्टस्य श्रीयन्त्रस्य अङ्कनं, अस्य महत्वोपपादनम् च ॥

सुरेन्द्रचन्द्रत्रिपाठीः

१. उपक्रमम् -

एकनिष्ठाद्वैतवादिजगद्गुर्वादिशङ्कराचार्यविरचित सौन्दर्यलहरीग्रन्थस्य बाह्यपरिपाटी द्वैतवादमङ्गीकरोतीति प्रतीयते यतः तत्र उभयोः शिवशक्तयोः वर्णनमूलभ्यते । वस्तुतः तत्र अभेद्यः कल्प्यते - शिवं चित्छक्तेः पार्वतीमानन्दशक्तेः च परिप्रकाशं मत्वा । शिवोपासकाः यथा निर्विकारब्रह्मोपासनया मोक्षं प्राप्नुवन्ति तथैव कौलपरम्परया शाक्तोपासकाः अमृतत्वं लभन्ते; परन्तु शाक्तमार्गः आसुफलप्रदः । मन्त्रयन्त्रतन्त्राणामुपयोगेन साधकाः आत्मज्ञानं लब्ध्वा दुःखत्रयात् प्रमुच्यन्ते जन्ममरणचक्रात् निष्क्रम्यन्ते च । महर्षिपतञ्जलिना निर्दिष्ट अष्टाङ्गयोगाध्वानः प्रायतः सर्वैरेव अनुसृत्यते, अस्य मार्गस्य सहजोपलब्धित्वात् अपि च अस्यमार्गस्य शरीरस्थैर्यसाधनकारणात् । योगाङ्गे कियत्परिमाणपट्टताप्राप्तेः परं समधिकोन्नतिकल्पे तन्त्रसाधनस्य आवश्यकता वर्तते । अष्टाङ्गयोगस्य उत्तराङ्गे संयमं प्राप्नुं तन्त्रसाधनारताः सिद्धयोगिनः अनतिकाले पराशक्तिसन्निविष्टाः सन् निर्वाणमधिगच्छन्ति । तन्त्रसाधनाय वा संयमाय वा यन्त्रस्य उपयोगं सिद्धम् । अभीप्सितार्थसिद्ध्यर्थं बहूनि यन्त्राणि सन्ति, ते यथा - श्रीयन्त्रम्, गायत्रीयन्त्रम्, सरस्वतीयन्त्रम्, गीतायन्त्रम्, गणेशयन्त्रम्, इत्यादिनि । एतेषु श्रीयन्त्रस्य महत्वं सर्वैः अनस्वीक्रीयते । अस्य यन्त्रस्य निर्माणं, अस्योपरि ध्यानं गुरुरङ्घ्रिपद्मे उपविश्य कुर्यादिति पण्डिताः मन्यन्ते । सन्दर्भेऽस्मिन् सौन्दर्यलहरीग्रन्थानुक्रम्य अस्य यन्त्रस्य निर्माणविधिः प्रदत्तः ।

२. ग्रन्थावलोकनम् -

शतश्लोकसन्निविष्टः बह्विधालङ्कारैः सुशोभितः शिखरिणिछन्दमनुसृत्य सौन्दर्यलहरीति ग्रन्थः शङ्कराचार्येण तस्य अन्तः समये विरचितः । एकचत्वारिंशच्छ्लोकविशिष्टः प्रथमभागः आनन्दलहरी नाम्ना ज्ञायते, अवशिष्टः द्वितीयभागः च सौन्दर्यलहरीति प्रसिद्धः । प्रथमभागः ध्यानार्थमपरभागं तु प्रार्थनार्थं व्यवह्रियते । प्रथमभागे एकादश श्लोकः श्रीयन्त्रस्य वर्णनं करोति । सः यथा -

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि प्रभिन्नाभिः शम्भोर्नवभिरपि मूलप्रकृतिभिः ।

चतुश्चत्वारिंशद्बसुदलकलाश्रित्रिवलय- त्रिरेखाभिः सार्धं तव शरणकोणाः परिणताः ॥११॥

श्लोकानुसारं यदा पश्यामः, श्रीयन्त्रस्य अवयवाः निम्नप्रकारेण भिन्नं कर्तुं शक्नुमः -

(१) चतुर्भिः श्रीकण्ठैः अर्थात् चत्वारि शिवत्रिभुजानि, (२) शिवयुवतिभिः पञ्चभिः अर्थात् पञ्च शक्तित्रिभुजानि,

(३) नवचक्राणि, (४) मूलप्रकृति, (५) चतुश्चत्वारिंशत् कोणानि, (६) वसुदलम् (अष्टपद्मदलानि), (७) कला

(षोडशपद्मदलानि),(८) त्रिरेखाः, (९) त्रिवलयाः इति ।

३. अङ्कनविधिः

अङ्कनार्थं क्रमं भवति -

(१) त्रिरेखाः, (२) त्रिवलयाः, (३) कला, (४) वसुदलम्, (५) शिव-शक्तयोः त्रिभुजानि, (६) वर्णप्रयोगम् ।

३.१ त्रिरेखाङ्कनविधिः (चित्रं द्रष्टव्यम्)

३.१.१ (वृत्ताङ्कनम्)

कर्गदस्य आकारानुसारं वृहद्वृत्तस्य अङ्कनं करोत् । अस्य केन्द्रविन्दुः “C”, व्यासार्धः ‘r’, भूसमान्तर व्यासः AB, भूलम्ब व्यासः CD भवेयुः । समकोणीयदूरेण अस्मिन् वृत्तमध्ये अष्ट व्यासाः कम्पास्-इति यन्त्रे अङ्कनं कुर्यात् । तेषां नामानि AB, CD, EF, GH, IJ, KL, MN, OP भवेयुः ।

३.१.२ (वृत्तमध्ये वर्गक्षेत्राङ्कनम्)

अस्य वृत्तस्य मध्ये त्रिणि अन्तःस्थ वर्गक्षेत्राणि अङ्कनं करोत् । ते भवन्तु EKFL, GMHN, IOJP इति । AB, CD व्यासेन सह वृत्तस्य मिलनानि यत्र सन्ति, तानि विन्दुनि वर्गक्षेत्राङ्कनार्थं न उपयोजनीयानि ।

३.१.३ (द्वारमूखाङ्कनम्)

वर्गक्षेत्राणां बाहूद्वयं यत्र परस्परं स्पृश्येते, एतादृशाम् अष्टविन्दूनां चिह्नं कुर्यात् । ते “Q, R, S, T, U, V, W, X” भवेयुः । ‘E-P’, ‘L-J’, ‘H-O’ तथा ‘I-K’ विन्दुयुग्मानां संयोजनं कुरु ।

३.१.४ (द्वारमूखानां विस्तारम्)

QV, RU, XS, WT इति विन्दुयुग्मानां मापिकादण्डेन एकैकया सरलरेखया संस्थापनं कृत्वा QQ’, RR’, SS’, TT’, UU’, VV’, WW’, XX’ विन्दुयुग्मानां संयोजनं कुरु (चित्रं द्रष्टव्यम्) । तथैव EE’, PP’, LL’, JJ’, FF’, OO’, KK’, II’ रेखाखण्डानां अङ्कनं कुरु । एतत्पश्चात् Q’-E’, R’-P’, L’-S’, J’-T’, U’-F’, O’-V’, W’-K’, X’-I’ इति विन्दुयुग्मानां संयोजनं कुरु ।

३.१.५ (मूलचित्रस्य समापनम्)

GQ, GX, MV, MW, NR, NS, HU, HT इति विन्दुयुग्मानां संयोजनं कुरु ।

३.१.६ (त्रिरेखाङ्कनम् - चित्रं द्रष्टव्यम्)

अङ्कनीचिह्नानां पीतवर्णलेखनीं व्यवहृत्य स्थायीं कुरु । सदयाङ्कितायाः रेखायाः उपरि नीलवर्णलेखन्या अपि च रक्तवर्णलेखन्या किञ्चित् अन्तरेण पुनः समान्तरालरेखाचित्रणद्वयं कुरु । इति त्रिरेखाङ्कनम् ।

३.२ त्रिवलयाङ्कनम् (चित्रं द्रष्टव्यम्)

कम्पास्-यन्त्रेण “C’Q” मापनविशिष्टं व्यासार्धं गृहीत्वा रक्तवर्णं वृत्ताङ्कनं कुरु । व्यासार्धं एक मि.मि. न्यूनं कृत्वा तस्य मध्ये भिन्नमेकं नीलवर्णं वृत्ताङ्कनं कुरु, पुनः व्यासार्धं एक मि.मि. न्यूनं कृत्वा तस्य मध्ये तृतीयं पीतवर्णं वृत्ताङ्कनं कुरु । अधुना व्यासार्धं अर्धं से.मि. न्यूनं कृत्वा तस्य मध्ये चतुर्थं सवृजवर्णवृत्ताङ्कनं कुरु अपि च पुनः व्यासार्धं अर्धं से.मि. न्यूनं कृत्वा तस्य मध्ये पञ्चमं रक्तवर्णवृत्ताङ्कनं कुरु । पीतवर्ण-हरिद्वर्ण-वृत्तयोः मध्यवर्ती स्थानं षोडशपद्मदलाङ्कनाय

उद्दिष्टम् । अस्य वृत्तस्य नाम C1 भवतु । हरिद्वर्ण-रक्तवर्ण-वृत्तयोः मध्यवर्ती स्थानं अष्टपद्मदलाङ्कनाय उद्दिष्टम् । अस्य वृत्तस्य नाम C2 भवतु ।

3.3 कला

C1-नाम वृत्तं पूर्वाङ्कितेभिः अष्टव्यासेभिः अस्ति । तन्मध्ये उतः अष्टव्यासाः अङ्कितव्याः । एतादृशस्य वृत्तस्य मध्ये षोडशपद्मदलानां अङ्कनं मुक्तहस्तेन कुरु ।

3.4 वसुदलम्

C2-नाम वृत्तं पूर्वाङ्कितेभिः अष्टव्यासेभिः अस्ति । एतादृशस्य वृत्तस्य मध्ये अष्टपद्मदलानां अङ्कनं मुक्तहस्तेन कुरु ।

अद्य वयं त्रिकोणाङ्कनाय प्रस्तुताः ।

3.5 शिव-शक्तयोः त्रिभुजानि

भूसमान्तरं अपि च भूलम्बं व्यासं त्यक्त्वा अन्यानां व्यासानां, बाह्यवृत्तस्य, कोऽपि रेखायाः चिह्नस्य वा लुम्पनं कुरु । अन्तःस्थ रक्तवर्णवृत्तस्य व्यासार्धः R इति मन्ये । अस्य भूसमान्तरव्यासः X1X2 अपि च भूलम्बव्यासः Y1Y11 भवेत् । Y1 इत्यतः R-मापनं व्यासार्धं गृहीत्वा वृत्तं उभयतः चापाङ्कनं कुरु, छेदनविन्दु C1, C2 भवेत् । तथैव Y11 इत्यतः वृत्तं उभयतः C3, C4 छेदनविन्दु कुरु । C1, C2 विन्दुभ्यां सह Y11 विन्दुस्य, अपि च, X1, X2 विन्दुभ्यां सह Y1 विन्दुस्य संयोजनं कुरु । X1V1 रेखया सह C1Y11 रेखयाः छेदनविन्दु P', पुनः X2Y1 रेखया सह C2Y11 रेखयाः छेदनविन्दु P'' भवेत् । P', P'' विन्दु संयोज्य उभयतः परिवर्द्धयेत् यतः सा रेखा वृत्तं 1D1, 1D2 विन्दुवोः स्पृशति । 1D1-1D2-Y11 इति त्रिभुजं भवति प्रथमं शक्तित्रिभुजं । Y1-Y11, 1D1-1D2 रेख्योः स्पर्शविन्दुः Y4 भवेत् ।

C3, C4 विन्दुभ्यां सह Y4 इत्यस्य संयोजनं कुरु । C3-Y4 1D1-Y11 रेखाद्वयं Q1 विन्दौ, C4-Y4 1D2-Y11 रेखाद्वयं Q4 विन्दौ छेदनं कुर्यात् । Q1, Q4 संयोज्य उभयतः परिवर्द्धयेत् यतः सा रेखा वृत्तं 1S1, 1S2 विन्दुवोः स्पृशति । 1S1-1S2-Y1 इति त्रिभुजं भवति प्रथमं शिवत्रिभुजम् । P1, P4, Q8 विन्दुत्रयं चिह्नितं कुरु यौ भवतः 1D1-1D2 रेखया सह 1S1-Y1 रेखायाः, 1D1-1D2 रेखया सह 1S2-Y1 रेखायाः अपि च 1S1-1S2 रेखया सह Y1-Y11 रेखायाः छेदनविन्दवः ।

1S1, 1S2, 1D1, 1D2 विन्दुभ्यः R मापकं व्यासार्धं गृहीत्वा C5, C6, C7, C8 विन्दुनां आनयनं कुरु । C5-C6 रेखा Y1-Y11 रेखां Y2-इति स्थाने, C7-C8 रेखा Y1-Y11 रेखां Y10-इति स्थाने स्पृशति । Y2-Q1, Y2-Q4, Y10-P1, Y10-P4 योजयित्वा किञ्चित् अग्रे सरत् । Q2, Q3, P2, P3 इति विन्दवः द्रष्टव्याः ये भवन्ति Y10-P1 इत्येन सह 1S1-1S2 इत्यस्य Y10-P4 रेखया सह 1S1-1S2 रेखायाः Y2-Q1 रेखया सह 1D1-1D2 रेखायाः Y2-Q4 रेखया सह 1D1-1D2 रेखायाः छेदनविन्दवः ।

Y4-Q2, Y4-Q3 रेखे अग्रेसरतः, ते रेखे C7-C8 रेखां 3S1, 3S2 विन्दुवोः स्पृशतः । 3S1-3S2-Y4 भवति तृतीयशिवत्रिभुजम् । 1D1-Y11, Y4-3S1 रेखायोः छेदनविन्दुः Q5 पुनः 1D2-Y11, Y4-3S2 रेखायोः छेदनविन्दुः Q8 भवतः । Q5, Q8 विन्दुद्वयं योजयित्वा उभयतः वर्द्धयतु । सा रेखा Y2-

Q1 अपि च Y2-Q4 रेखे 2S1, 2S2 इति विन्द्वोः स्पृशतु । 2S1-2S2-Y2 भवति द्वितीयशिवत्रिभुजम् ।

2S1-2S2 रेखा Y1-Y11 रेखां Y9-इति स्थाने स्पृशति । 2S1-Y2 रेखा 1D1-1D2 रेखां P2 विन्दौ, 2S2-Y2 रेखा 1D1-1D2 रेखां P3 विन्दौ स्पृशति । P2-Q4 अपि च P3-Q1 योजयत् । ते Y10-P1 रेखां 4S1 विन्दौ, अपि च Y10-P4 रेखां 4S2 विन्दौ स्पृशतः । 4S-4S2 योजयत् । सा रेखा Y1-Y11 रेखां Y7 इति विन्दौ स्पृशति । Y7-P2, Y7-P3 योजयित्वा अग्रे सरत् । ते रेखे C5-C6 रेखां 3D1, 3D2 विन्द्वोः स्पृशतः । 3D1-3D2-Y7 भवति तृतीयं शक्तित्रिभुजम् । 1S1-Y1 रेखा 3D1-Y7 रेखां P5 विन्दौ, 1S2-Y1 रेखा 3D2-Y7 रेखां P6 विन्दौ स्पृशतः । P5-P6 उभयतः वर्द्धयत् । सा रेखा Y10-P1 अपि च Y10-P4 रेखे 2D1, 2D2 इति विन्द्वोः स्पृशत् । 2D1-2D2-Y10 भवति द्वितीयं शक्तित्रिभुजम् । P5-P6 रेखा Y1-Y11 रेखां Y3 इति विन्दौ स्पृशति । 4S1-4S2-Y3 भवति चतुर्थं शिवत्रिभुजम् ।

Y7-3D1 रेखया सह Y3-4S1 रेखायाः छेदनविन्दुः P7, Y7-3D2 रेखया सह Y3-4S2 रेखायाः छेदनविन्दुः P8 भवेत् । P7-P8 योजयित्वा उभयतः अग्रेसरत् । सा रेखा Y2-2S1, Y2-2S2 रेखे 4D1, 4D2 विन्द्वोः स्पृशत् । 4D1-4D2-Y9 भवति चतुर्थं शक्तित्रिभुजम् ।

Y7-3D1 रेखया सह Y4-3S1 रेखायाः छेदनविन्दुः P9, Y7-3D2 रेखया सह Y4-3S2 रेखायाः छेदनविन्दुः P10 भवेत् । P9-P10 योजयित्वा उभयतः अग्रेसरत् । सा रेखा Y3-4S1, Y3-4S2 रेखे 5D1, 5D2 विन्द्वोः स्पृशत् । 5D1-5D2-Y8 भवति पञ्चमं शक्तित्रिभुजम् ।

४. ध्यानार्थं श्रीयन्त्रस्य उपयोजनम्

यथा सौन्दर्यलहर्या निर्दिष्टम्-

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।

अतस्त्वामाराध्यां हरि-हर-विरिन्चादिभिरपि प्रणन्तुं स्तोतुं वा कथमक्रतपुण्यः प्रभवति ॥१॥

अर्थात् - शिवः यदि शक्त्या युक्तो भवति (तदा सः) प्रभवितुं शक्तः (भवति), न चेत् एवं देवो स्पन्दितुमपि न कुशलः खलु । अतः हरि-हर-विरिन्चादिभिः अपि आराध्यां त्वाम् प्रणन्तुं स्तोतुं वा अकृतपुण्यः कथम् प्रभवति ? न प्रभवति इत्यर्थः । अतः शक्त्याराधना एव सर्वश्रेष्ठा इति प्रतिपादिता ।

४.१ (यन्त्रसाधनविधिः)

प्रत्यहं अन्यूनमेकवारं श्रीयन्त्रस्य निर्माणं स्वहस्ते करोतु ।

४.२ (उन्मीलितनयनेन श्रीयन्त्रध्यानविधिः)

उन्मीलितनयनः भूत्वा उपवेशनं कुरु । ध्यानार्थं श्रीयन्त्रं स्वशरीरे उपस्थापयेत् । एतदर्थं श्रीयन्त्रं सम्मुखीकृत्वा प्राणायामाभ्यासानन्तरं नवचक्रस्य धारणा कुर्यात् । ते यथा - (१) रेखात्रयम् - पादम् (२) षोडशदलाविशिष्टा जङ्घा (३) अष्टदलम् मूलाधारम् (४) त्रिभुजचतुर्दशम् स्वाधिष्ठानम् (५) त्रिभुजदशम् मणिपूरकम् (६) त्रिभुजदशम् अनाहतम् (७) त्रिभुजाष्टम् विशुद्धिम् (८) त्रिभुजैकम् आज्ञाचक्रम् (९) विन्दु-सहस्रारम् च । शरीरं निश्चलं कृत्वा विन्दुमेव ध्यायेत् ।

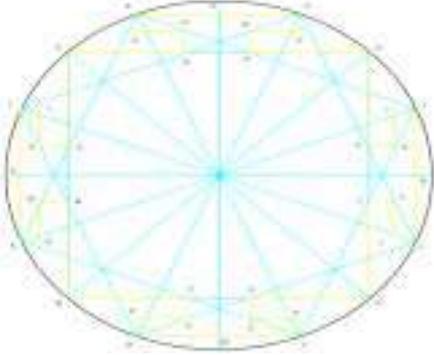
४.३ (निमीलितनयनेन श्रीयन्त्रध्यानविधिः)

निमीलितनयनः भूत्वा श्रीयन्त्रस्य ध्यानं कुरु । ध्यानार्थं श्लोकम् -
 महीं मूलाधारे कमपि मणिपूरे हृतवहं स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
 मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं सहस्रारे पद्मे सह रहसि पत्या विहरसे ॥ ९॥

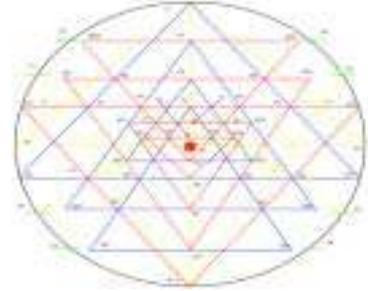
५. उपसंहारः

कौलपरम्परायां मन्त्रयन्त्रतन्त्राणामुपयोजनं भवति । अतीव सूक्ष्मरूपेण अस्योपायस्य साधनं
 कुर्यात् । भक्तियुक्तः सन् साधकः अचिरेण परमं पदमाप्नोति, यथा तथैव -
 तटिल्लेखातन्वीं तपनशशिवैश्वानरमयीं निषण्णां षण्णामप्युपरि कमलानां तव कलाम् ।
 महापद्माटव्यां मृदितमलमायेन मनसा महान्तः पश्यन्तो दधति परमाह्लादलहरीम् ॥ २१॥

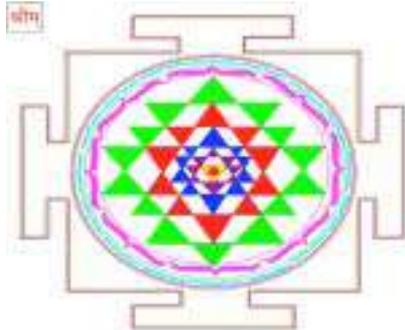
ॐ श्रीम्



चित्रसंख्या-१ (त्रिरेखा)



त्रसंख्या-२ (नवत्रिभुजानि)



एक सी सामर्थ्य

जयन्ती कर्ण

उस समय मैं नौवीं कक्षा में थी। एक दिन हमारे शिक्षक बोले की भगवान ने हम सबको एक सी सामर्थ्य के साथ इस धरती में भेजा है। हम जितना ज्यादा पढ़ेंगे हमारे मस्तिष्क के अंदर का परत उतना ज्यादा बढेगा और हम जीवन में बहुत कुछ कर पाएंगे। उस समय मैं इस बात को समझ नहीं पाई थी कि मस्तिष्क के परत क्या होते हैं जिसके बढने से हमारे ज्ञान बढते हैं। हमारे शिक्षक को मानकर मैंने खुब पढी। लेकिन जब भी उनके उस वाणी को याद करती जो की जहन बैठ गई थी मेरे मनमे कई सवाल खडे होते। मैं देखती हूँ कि हमारे चारो ओर बहुत ज्यादा भेदभाव है, जिसमे सामिल हे ऊँच - निच, धनी - दरिद्र, पढ - अनपढ, आदी। मैं सोचने लगती जब सभी मनुष्य समान शक्ति व सामर्थ्य के साथ जन्म लिए तो ये भेदभाव कहां से आए ?

मैं एक बार स्वामी विवेकानन्द जी के वाणी को पढ रही थी। स्वामी विवेकानन्द एक महान ऋषि तथा दार्शनिक थे जो हमारे भारत भूमि में जन्मे ओर सारे विश्व में अपना पहचान बनाए हैं। स्वामिजी बोलते हैं "ब्रम्हाण्ड की सारी शक्तियाँ पहले से ही हमारे भीतर मौजूद हैं। हम ही मूर्खता पूर्ण आचरण करते हैं, जो अपने हाथों से अपनी आँखों को ढंक लेते हैं..... और फिर चिल्लाते हैं कि चारों तरफ अँधेरा है, कुछ नजर नहीं आ रहा है"। उन्होंने ओर कहा हैं की किसी भी बात को आंख बन्द करके ग्रहण नहीं करना चाहिए। पहले उस बात या सोच को परखना चाहिए। उसके बाद यदि हमको लगे वह कथन सही हे तो उसको धारण कर लेना चाहिए। इसलिए मैंने भी हमारे शिक्षक तथा स्वामिजी के बातोंको वैज्ञानिक और मानसिक स्तर पर परखने की कोशिश की।

जीव विज्ञान व चिकित्सा विज्ञान की दृष्टि से देखे तो जन्म के समय मनुष्य मस्तिष्क में कोषो (Neurons) के पुर्ण विकाश होता है। जो की जीवन भर के लिए रहते हैं। यद्यपि कुपोषण तथा चोट के कारण कुछ खामिया होने की सम्भावना हे। उसके बाद तीन साल तक मस्तिष्क कोषो के बिच की पंक्तियाँ (Synapses) के विकास होते हैं। और वही पंक्तियाँ आगे चलकर हमारे स्मरण व चिंतन शक्ती को बढाते हैं। यह देखा गया हे अगर वह पंक्तियाँ काम में न आए तथा मनुष्य विभिन्न मस्तिष्क व मानसिक रोग जैसे चाप आदि से पिडित हो तो टुटने लगते हैं, जो की हमारी मस्तिष्क को कमजोर कर सकता है। आधुनिक विज्ञान यह भी कहता हे कि सही प्रोत्साहन, भोजन, व्यायाम और मानसिक कार्य से नए मस्तिष्क कोष तथा पंक्तियाँ के विकास संभव हैं।

अब सूचना विज्ञान की दृष्टि से देखेंगे हमारे ज्ञान का विकाश कैसे होता है। हमारे सामने उपस्थित कोई भी चीज जैसे कुछ लेख, कोड वस्तु, चित्र, संगीत आदी को डेटा (Data) कहते हैं। और अगर वह चीज को पढके, देखके, सुनके या दुसरे माध्यम से हमारा मस्तिष्क जानता हे तो उसको सूचना (Information) कहा जाता है। आगे चलकर वही सूचना के उपर मस्तिष्क में चिंतन व मन्थन और आवृत्ति होने से वह हमारा ज्ञान (Knowledge) बन जाता है।

मानसिक स्तर से सोचे तो कोई विचार व उसके साथ जुड़े प्रक्रियाँ को कई वार दोहराने से हमारे दिमाग मे एक असर व छाप छोड जाते हैं । जिसको हमारे भारतीय संस्कृति में 'संस्कार' कहा गया है । वह संस्कार अच्छे और बुरे हो सकते हैं । यह देखा गया है अच्छे अनुभवों को दोहराने से अच्छे संस्कार बनते हैं और दिमाग के सकारात्मक विकास होता है । जब की बुरे अनुभवों को दोहराने से बुरे संस्कार बनते हैं तथा दिमाग का नकारमत्तक विकास होता है।

यह विश्लेषण व शोध से यह पता चलता हे कि हम अपने मस्तिष्क व दिमाग को जितना ज्यादा कार्य में लगाएंगे उसका उत्तना ही ज्यादा विकाश होगा । मैं अभी यह कह सकती हुं कि हमारे शिक्षक जो बाते शिखाए थे वह संपुर्ण रूप से सही थे । इसलिए सही ध्येय व प्रोत्साहन, सही भोजन, दैनिक व्यायाम व खेल और सही पढाई व मानसिक कार्य छात्र जीवन में अनिर्वाय हैं ।

स्वामी विवेकानन्द कि एक वाणी को याद करते हुए..... "उठो, जागो और तब तक नहीं रुको जब तक लक्ष्य ना प्राप्त हो जाये "।

(अगर शिक्षा चरित्र का निर्माण नहीं करती है और लोगों को शारीरिक और मानसिक रूप से मजबूत नहीं बनाती है, तो वह शिक्षा अधूरी है ।)



Remove the veils of ignorance by purity, then we manifest ourselves as we really are and know that we were never in bondage.



ଶିକ୍ଷିତ ଯୁବକମାନଙ୍କୁ ନେଇ କାମ ଆରମ୍ଭ କର, ସେମାନଙ୍କୁ ଏକତ୍ର କର ଏବଂ ସଙ୍ଗଠିତ କର । କେବଳ ମହାନ ତ୍ୟାଗ ଫଳରେହିଁ ମହାନ କାର୍ଯ୍ୟ ସାଧିତ ହୋଇଥାଏ ।କାମ କରିଯାଅ, ମୋର ଆଦର୍ଶ ଓ ଯୋଦନାକୁ କାର୍ଯ୍ୟରେ ପରିଣତ କର ; ହେ ମୋର ବୀର, ସାଧୁ ଏବଂ ଉତ୍ତମ ବନ୍ଧୁଗଣ ନିଜ କାନ୍ଧକୁ କାର୍ଯ୍ୟତଳରେ ଲଗାଅ । ନାମ, ଯଶ କିମ୍ବା ଏପରି ଅନ୍ୟ କୌଣସି ନିରର୍ଥକ କାମନା ଚରିତାର୍ଥ ଉଦ୍ଦେଶ୍ୟରେ ପଛକୁ ଚାହିଁବା ପାଇଁ ଅଟକି ଯାଅନାହିଁ । ନିଜର ବ୍ୟକ୍ତିଗତ ପ୍ରଶ୍ନକୁ ଗୋଟିଏ ପଟେ ଆଡ଼େଇଦିଅ ଓ କାମ କରି ତାଲ । ସ୍ମରଣ ରଖ, ଦୃଶ ଯେତେବେଳେ ଏକତ୍ର ଯୁକ୍ତ ହୋଇ ଏକ ରଞ୍ଜୁରେ ପରିଣତ ହୁଏ ତାହା ଏକ ଉନ୍ନତ ଦୃଷ୍ଟୀକୁ ମଧ୍ୟ ବାନ୍ଧି ରଖିପାରେ ।



ANANDALAYA

project of

VivekanandaKendra, Kanyakumari

for the under-privileged rural and tribal areas of Odisha
(Gandamunda, Pokhariput - Jagamara Road, Bhubaneswar -751030)



Establishing Anandalaya: The Success Template

Positioning: Education being the most important and effective instrument for socio-economic empowerment and development of the human capital, Anandalaya is an education supportive service of Vivekananda Kendra to improve the educational status of SCs, STs and the socially disadvantaged primary and upper primary school students with a focus to increase enrolment of children in primary and middle schools level and also retention over successive classes by acting as a deterrent to parents from pre-mature withdrawal of the children from schools.

Objectives:

- To create education supportive atmosphere in interior villages
- To reduce the rate of drop outs & thus improve the status of the education
- To give 'man making' value-based education & thus improve the quality of the education
- To increase patriotic feeling among the children
- To create health awareness among the children & among the villagers through them
- To develop self-respect among the villagers
- To work for all round development of the village

Learning Pedagogy in Anandalaya:

- Learn while Plays
- Learn Samskaras
- Learn through Nature and Environment
- Develop good Physique, Mind and Intellect
- Develop creativity and self-expression
- Prepare to go to School
- Understand the Society
- Feel proud of our ancestral Culture

A Day in Anandalaya:

- Prayers and sloka chanting
- Exercises
- Story Telling
- Action Songs/ Rhymes
- Patriotic Song
- Games
- Activity for creativity
- Teaching & Lesson planning
- Feel proud of our ancestral Culture

Appeal:

In this noble endeavor of nation building, the thrust of which is raising the children of marginalized, tribal and deprived communities of Odisha, we seek gracious help from you for establishing and running the **Anandalayas**. Your contribution will directly helping raising the human values and education standards of children.

Bank Details:

Vivekananda Rockmemorial
and VivekanandaKendra
Punjab National Bank
ACNO-22261132000486
IFSC-PUNB0222610
JagamaraBranch

Contact Details:

Email-odishasevaprakalpa
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50 % of Voluntary Contribution to Vivekananda Kendra is eligible for deduction under Sec 80G (5) (vi) vide URN: AAATV0153DF20217 valid till 31.03.2026, subject to other conditions mentioned under section 80G of the Income tax Act