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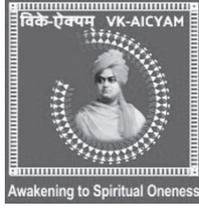


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ସୂଚୀପତ୍ର

01.	Margadarshan for VK-AICYAM by Mananeeya Dr. MOHAN BHAGWAT Ji	01
02.	Interaction of Shri S. GURUMURTHY Ji with the Members of VK-AICYAM: An Abstract	04
03.	ADIVASIS of AKHAND BHARAT: The Custodians of Indian Ethos Prof. Nirmal Chandra Dash	08
04.	Culture, Development and the Tribal Situation: A Conceptual Discourse Prof. Jagannath Dash	12
05.	Shri DAMBARU DHAR MANDAL, An Inspirational Personality from SABAR Community & A Role Model: A Memorable Interaction Smt. Kumudini Samal & Smt. Puspita Mahapatra	15
06.	Tribal Empowerment and Swami Vivekananda's Vision of Social Reforms in India Dr. Niranjana Sabar	10
୦୭.	ଓଡ଼ିଶାର ସାଂସ୍କୃତିକ ପ୍ରେକ୍ଷାପଟ୍ଟରେ ବାଧୁଡ଼ି ଜନଜାତି ଡଃ ରାଜା କୁମାର ନାଏକ	୨୫
୦୮.	ସାଉଁଟା ଅନୁଭୂତିରୁ ଚେନାଏ ଶ୍ରୀ ମକରଧ୍ୱଜ ନାଏକ	୩୪
୦୯.	ନାମସାଇ, ଅରୁଣାଚଳ ପ୍ରଦେଶ ଯାତ୍ରା ଶ୍ରୀ ତମ୍ବରୁଧର ମଣ୍ଡଳ	୩୯
10.	Management Conference at VK-AICYAM on the 15th January, 2023 A SYNOPSIS AND KEY TAKEAWAYS Compiled by Shri Girish Chandra Samal	42
11.	Independent Study by MBA Students of School of Management, Birla Global University, on Social Impact of 'SANSKARA VARGA' & 'ANANDALAYA' Projects Shri Anup Kumar Mahapatra & Shri Girish Chandra Samal	53

12. Empowering Underprivileged Women & Girls: Opening of Mukta Kaushal Kendra at VK-AICYAM	63
Prof. (Dr.) Biswajit Mohapatra (Retd.)	
13. Wisdom - Inspired Leadership: Insights from Bhagavad Gita	65
Prof. (Dr.) Fakir Mohan Sahoo	
14. YOGA: A Practical Psychology through the Lens of Sri AUROBINDO	69
Shri Diganta Biswa Sarma	
15. Deconstructing Asana: A Theoretical Analysis in Yogasastra	73
Dr. Prafulla Kumar Tripathy	
16. Yogic Solutions to Yoga Obstacles	79
Manaswini Nayak	
17. Yogic elements in Bhagwat Puran and Bhagwat Gita	86
Shri Shankar Lal Agrawal	
୧୮. ମାନବ ଜାତିପାଇଁ ଯୋଗ ଏକ ମହୋଷ୍ଠି	୮୯
ଶ୍ରୀ ଅକ୍ଷୟ କୁମାର ସ୍ୱାଇଁ	
19. Synopsis of VIMARSH An Interactive Intellectual Discourse Event	91
Compiled by Prof. (Dr.) Biswajit Mohapatra (Retd.)	
20. Swami Vivekananda and his vision for India's Role in 21st Century	94
Shri Anup Kumar Mahapatra	

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

Margadarshan for VK-AICYAM

by

Mananeeya Dr. MOHAN BHAGWAT Ji

(Sarsanghachalak, Rashtriya Swayamsevak Sangh)

A one-week long all-India special training programme (Vishesh Prashikshan Shibir) was held at VK-AICYAM from the 31st July 2023 till the 6th August, 2023 for all Pranta Adhikaris of Vivekenanda Kendra, Kanyakumari. Param Poojaneeya Mohan Rao Bhagwat ji, Sarsanghachalak of the Rashtriya Swayamsevak Sangh was one of the key resource persons along with Mananeeya Shri A. Balakrishnanji, All-India President, Mananeeya Kum Nivedita Raghunath Bhide, All-India Vice President, Mananeeya Shri M. Hanumantha Rao, All-India Vice President and all other All-India Adhikaries of Vivekananda Kendra, Kanyakumari.

On the 4th August, 2023 in the afternoon, all functionaries of VK-AICYAM, Bhubaneswar, had the privilege of interacting with Sri Mohan Bhagwat ji in an hour-long lively meeting and were blessed by his vision and "Margadarshan" on how to rearticulate the pathways to accomplish various objectives of VK-AICYAM. Before his interaction and address, seeking his guidance, a presentation was made to him highlighting the key objectives of VK-AICYAM and the various activities undertaken by it in the fields of Indian Culture, Yoga and Management in Odisha and Eastern states of India. It may be stated here that the major objectives of VK-AICYAM are:

- To undertake various research activities to enrich, promote and strengthen the cultural traditions and art forms of different Janajati communities of Eastern India as well as to bring forth the key elements and nurture 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 undertake studies on the management principles highlighted in various Indian scriptures and their relevance to the contemporary management, and
- To undertake various other activities that is aligned to the stated objectives and the twin objectives of Vivekananda Kendra – "Man Making and Nation Building."

The Margadarshan:

At the outset, he acknowledged and appreciated the voluntary engagement of number of eminent personalities of the society, possessing rich work experiences, with VK-AICYAM and stated that with their rich contribution, VK-AICYAM will show the way forward to the society.

The salient points of his guidance, mostly directed towards enrichment and empowerment of Janajati communities and the young generation, are as under:

1. Guidance in respect of Janajati Communities:

- He informed that RSS has done a lot of work in the field of Janajati communities, and possesses rich data. He stressed that VK-AICYAM should focus on two areas - to fix the gaps in their studies and if possible, to continue with the works already done by RSS. States like Jharkhand, Odisha, Chhattisgarh, Andhra and Telengana can be covered in these activities.
- As RSS has a rich source of data on various Janajati communities, teams from AICYAM can go there to peruse the said data and can enrich the same by supplementing with the data collected through direct observation/survey/field studies in Odisha and in other adjoining states.
- During the direct discourse/interactions, it has to be kept in mind that Janajati people belong to distinct societies, irrespective of their religion and customs. They may not be Hindus. On the intellectual front, change needs to be brought in their ecosystem. Research has to be well-documented with proper training in the field of methodologies and skill.
- In general Janajati people prefer to remain in their areas, hence focus and thrust need to be given on enriching their local ecosystem. For example, malnutrition can be addressed by local, seasonal but nutritious food. A market can be developed for their handicrafts. And so on...With these sincere efforts, they will stick to their rich ecosystem and preserve the same. Each State can try working on this and develop rich socio-economic community-based models.
- Life rests on relationship. If the Janajatis feel that society is behind them, they can come back to the mainstream ecosystem. Enlightenment and empowerment are the need of the hour.

2. Guidance on Team Building and Leadership Development:

He stated that the young generation must learn to stand up and speak with fearlessness, the key leadership skills. Development of Second and third rank of leadership is the responsibility of the present leadership, and should be a continuous process, which will strengthen the organization, society and the nation towards its

long-term sustainability. Incorporating this approach and principle should constitute an integral part of the organization and team building process. This will provide a direction to the team.

We have to focus on our work and begin with people of least resistance and build relations with them. We may take help of some good NGOs and collaborate with them for slow assimilation of Janajatis to our objectives.

Acknowledgement:

VK-AICYAM expresses its sincere gratitude and thanks to Param Pujaneeya Shri Mohan Bhagwat ji for carving out time out of his busy schedule and giving his valuable thoughts and strategic guidance.



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.

Interaction of Shri S. GURUMURTHY Ji with the Members of VK-AICYAM

AN ABSTRACT

The core committee of members of VK-AICYAM were privileged and honoured to listen to the enriching deliberations of Sri Swaminathan Gurumurthy ji on the 01st August, 2023 in the evening hours at its premises and were blessed by his vision and guidance. Prior to his interaction, a presentation was made to him highlighting the key objectives of VK-AICYAM and various activities undertaken by it in the fields of Indian Culture (specifically in the areas of Janajati Culture), Yoga and Management in Odisha and Eastern states of India.

At the outset, Shri Gurumurthy ji acknowledged that he would not be in a position to give any concrete suggestion so far as VK-AICYAM is concerned as he is having very little acquaintance with Odisha.

However, he preferred to share his rich experiences, based on his long association with Vivekananda Kendra since 1990s' and more specifically with Vivekananda Kendra International Foundation (VIF), New Delhi. His long visit to various branches, activity centres and schools of Vivekananda Kendra in the remote areas of Arunachal Pradesh in the early 1990s', the rich experiences gained by him from such exposures and also the experiences gained by him from the Swadeshi Jagaran Manch Campaign, have left an indelible mark on his thoughts on Indian Civilisation. He had narrated vividly the richness of Indian civilisation in the earlier years, the prevailing rich education system and its subsequent destruction, the strength of relationship based Indian society vs individualism, the Janajati communities as repository of vast knowledge and so on.

Highlights of some of his deliberations and powerful thoughts:

1. He quoted Henry Maine, a British Historian, who, post his visit to India in the 1860s' to study the Indian social fabrics, defined 'MORDERNITY, BASED ON EQUALITY (CONSIDERED TO BE BASED ON CONTRACT) AND NOT ON RELATIONSHIPS' AND ALSO CONSIDERED 'TRADITIONAL SOCIETY AS BARBARIC, INDIGENOUS AND NON-EXISTENT', in his book 'Ancient Law". In various Swadeshi Jagaran Manch campaigns, he strongly

criticized the above western philosophies by highlighting that the concept of "Relationship" is an integral part of Indian culture and also the reason for the Indian Society and Indian civilisation to thrive for thousands of years. Based on his village background in the earlier years of his life and post Arunachal Pradesh exposure, he has strongly internalised that the views of Henry Maine in respect of traditional societies were absolutely irrelevant. He quoted about witnessing strong bonding and family relationships in various communities of Arunachal Pradesh, generating significant amount of Social Capital, which is lacking to a large extent in the so-called modern western countries.

2. He emphasised that the "Inferiority Complex" is not only prevalent amongst the Janajatis but also amongst most of us till date vs **the so-called modern society people and the westerners**. Such "Inferiority Complex" is basically psychological in nature and are our own creations. He narrated one of his experiences during his visit to London as a consultant. He was asked by the immigration officer about his date of return. After showing his return ticket for next day, the immigration officer sarcastically said that "whatever you all say, actually you all stay for months". Considering this unwarranted comment, he protested and asked for a written apology from the immigration officer and failing so, he threatened to return back to India immediately from the airport. This had created a furore and ultimately, he received an oral apology. He says that we are no more slaves and we should be assertive.

3. **Ancient Indian Education System and its conscious destruction** - He quoted the finding of the noted Gandhian, Shri Dharampal, who mentioned in his book, "Beautiful Tree" that 5 lakh village schools were existing in the 18th century, prior to the British Rule, providing strong technical and skill-based education. Vedic Schools, run by brahmins in the plains, were teaching Vedas and undertaking various research activities. He mentioned about the deliberate destruction of this strong educational system during the British era by replacing the same with the western based education system.

4. **Modern Anthropology, its limitations in Indian context** - He criticised the observations Shri Bhagawati, who backed westernised concept stating that "No Documentation is No History". He viewed that "Extremism in north-east is a bye-product of modern Anthropology teaching". He specifically mentioned that the British rule had deliberately created the division between hill and forest areas vs plains, prescribed guidelines on distribution of raw materials, forest mineral resources, hunting rights etc., restricted the entry and the integration of the tribals to the mainstream, at the cost of prevailing harmony and peace amongst all sections of society.

He emphasised on the following aspects and challenged the prevailing wrong notions:

- a. Questioned how hill people can be termed backward when 70% of the kings in India, prior to the British era, were tribal or hill region kings.
- b. Quoted from the Indian epics like, Ramayana and Mahabharata, where there was harmony between plains and hill people.
- c. Stated that major source of intellectual knowledge is in the hills and forests. Example- the story of Aranyaka.
- d. Questioned to find out how such great Janajati population survives for thousands of years as an integral part of the nature? It is because such communities and societies are having "Relationship based foundation", sustained through preservation of their culture, values and traditions.
- e. Hence, strongly challenged the wrong notion of 'considering hill people as backward', citing the abovementioned facts.

5. Relationship based strong and sustainable society vs individualism and the failure of Globalisation - Relationships provide strong social security, where cultural development becomes paramount and people remain responsive and responsible to each other and unburden the state from social security expenditure. Indian societies demonstrate this unique nature to the world. In contrast, social security expenditure is a huge burden in USA and other developed economies, mainly because of rising individualism at the cost of relationship. This is one of the major reasons why Globalisation has failed.

His Suggestions for VK-AICYAM:

- i. Taking a cue from the activities undertaken by VKIC (Vivekananda Kendra Institute of Culture), Guwahati and based on his conviction post Arunachal Pradesh exposure, he is of the view that Odisha will be the right place to do research on various Janajati communities.
- ii. VK-AICYAM can collaborate with Vivekananda Kendra International Foundation (VIF), New Delhi to strengthen the study on various Janajati Communities in order to establish that hill region people are still rooted to their culture, as again the wrong notion of westerners.
- iii. To tie up with as many govt institutions and corporates as possible with working relationship with project specific approach
- iv. To prepare a comprehensive concept note, the common thread of which would be relationship psychology and to create a think tank accordingly. The initial aim is to

create a India centric think tank where every member should have convergence to the thought, aligned to Kendra's philosophy. In the next few years, convert this to nationalist philosophy.

- v. Policies and strategies and programmes need to be aligned and strategies to be developed through various stages.
- vi. Leadership should emerge from each of the three verticals of VK-AICYAM, based on their contribution.

Acknowledgement:

VK-AICYAM expresses its sincere gratitude and thanks to Shri S. Gurumurthy ji for carving out time out of his busy schedule and giving his valuable thoughts and strategic guidance.



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.

ADIVASIS of AKHAND BHARAT: The Custodians of Indian Ethos

Prof. Nirmal Chandra Dash
Professor Emeritus,
KISS DU, Bhubaneswar

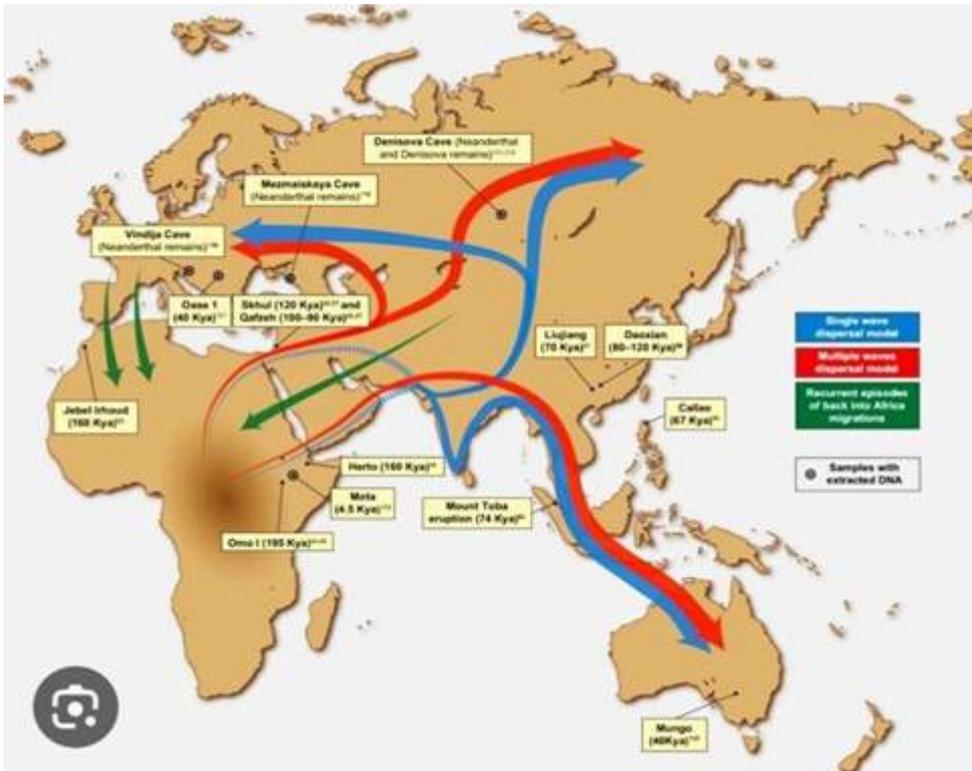
Many latest studies reveal that the ADIVASI communities are the original settlers of Akhad Bharat. Different scholars in India and abroad are still trying to justify the "Out of Africa Model" regarding the early Homo sapiens migration. This theory describes that nearly 50 thousand years back one group of people entered Bharat Bhukhand (the Indian peninsula) through West and they are the original settlers of Akhand Bhart. Another group gradually entered the Central Asia and later migrated to Europe and East Asia. The group which entered Bharat tried to settle in southern Region. Due to population growth and shortage of food they have spread and occupied the entire forest belt of the Southern and Central Bharat. By 8000 B.C (10,000 years back), human settlements have developed in South coast of the river Indus & Ganges. Then around 6000 B.C a second group of people entered from South West Asia through Khyber pass of Hindukush Ranges and settled in Northwest of India and gradually spread over towards the North coast of the rivers, Sindhu and Ganga. After which there was a great fight between the earlier settlers who were already in the South Coast of the river. The fight continued for a long time and finally there was a pan-mixing of the population and consequently there was cultural amalgamation of the groups.

Thus by early 3500 B.C., the Sindhu Civilization evolved, which is known as the Indus valley Civilization today. This early civilization had put a strong foundation for a later advanced civilization during Vedic Period, 1500 to 500 BC.

Many Mesolithic and Neolithic findings across India have authenticated this hypothesis. Indus valley Civilization was the evidence of our early civilization. Now it is established by genetic and culture findings that Bharat (India) had the earliest civilization even older than the Egyptian and Mesopotamian civilization.

The population who did not move to the plains and the river banks occupied the entire hill and forest belts of Bharat. We now call them the Indian aboriginals. They are named differently such as the "Adivasi", the "Girijan", the AdimJaati", the "JanJaati", the autochthons people etc. These Adivasi people were termed as "Tribes" or "Tribals" by the British during the British Rule in Bharat, to bring a divide between the Plain dwellers

and Forest dwellers. This helped the British Administration to enforce a policy of "Divide and Rule". There were several Tribes (now 705 as per the Ministry of Tribal Affairs) across Akhand Bharat including the Andaman Islands. These Adivasi people had their deep rooted cultural traditions which are noticed even today. We know The "Nisadas", The "Sabars", The "Kiratas", The "Pulindas" Communities of the Vedic period and their dominance in the Forest and Hill ranges of Bharat, ancient India.



Although these Adivasi people had a forest based livelihood still they were considered as the saviours of the forest and forest ecosystem. In later periods (Pre Independence) some other tribes came to the limelight, such as the Mundas, the Santhals, the "Bhils, the Kissans, the Kandhas, The Kolhas, The Todas, The Khasis, The Nagas, The Andamanese, The Nicoberese and others. All these tribes had their distinct deep rooted cultural traditions, very close to the Vedic culture. Nature worship (Naturism) is being practiced even today. The Adivasi Chiefs and their people were very protective of their rich cultural traditions. In a way, we can emphatically say that the Adivasis are the custodians of the forest resources, the hidden treasures of the forest ranges and of course of the rich Traditional Knowledge, besides having a strong bond with their defined territories.

With that spirit of patriotism they did not accept 'the divide and rule policy of the British administration' for which they revolted many a times against the British rule. British administrators had to apply force against such tribal rebellions or movement. However, the Adivasis did not surrender to the British forces. The British bullets could not defeat the Adivasi arrows and Spears. British soldiers could not withstand the guerilla attacks of the Adivasi people. Consequently, the British rulers had to accept the various demands of these communities. However, some Adivasi people had lost their valuable lives in the process. Some Important Adivasi movements are mentioned below for the ready reference of the readers.

- 1776 - Chuar rebellion of Midnapore against the collection of land revenue.
- 1778 - Pahariya rebellion of Raj Mahal against the British land expansion.
- 1818 - Bhil rebellion of the Western Ghats against the British Rule to form a separate Bhil Rajya.
- 1820 - Ho and Munda rebellion in Singhbhum and Chhotnagpur against the new farming policy.
- 1828- Ahom agitation of Assam against the Britishers to leave their territory.
- 1829 - Koli rebellion of Gujurat and Maharastra against the British oppression.
- 1830 - Khasi Revolt (Trinath Singh as the leader) against the occupation of Jaintia and Garo Hills.
- 1832 - Kol (Kolha) rebellion of Chhotnagpur against the moneylenders of British Rule (Buddha Bhagat was a leader).
- 1837 - Kandhs of Central and Peninsular India revolted against the British taxation policy and for the protection of their traditional culture.
- 1855 - Santhal rebellion of Bihar against the moneylenders and Jamindars of British period. (Sidhu & Kanhu were the leaders)
- 1867 - Bhuyans and Juangas of Kendujar fought against the land revenue. (Dharindhar was the leader)
- 1870 - Kharwar rebellion of Bihar against the land revenue. (Bhagirathi Majhi was the leader)
- 1879 - Koya rebellion of Andhra Pradesh against the police oppression and moneylenders. (Tona Sora was a leader)
- 1899 - Munda rebellion of Chhotnagpur against the outsiders called as 'Dikus'. (Birsa Munda was the leader)
- 1905 - Naga Movement of Manipur to form a separate Nagaland. (Jado Nag was the leader)

- 1910 - Santhal rebellion of Bastar region against the forest levies of the British.
 1914 - Tana Bhagat Movement of Chotnagpur against the outsiders. (Balaram Bhagat was the leader)
 1917 - Kuki revolt against the policy of recruiting labourers from outside.
 1930 - Rebellion of the Adivasis of Koraput against the oppression and repulsive treatment of the British officials of that region. (Laxman Nayak was the leader)

In the view of above discussion, it can safely be said that the Adivasi people of Bharat with their deep rooted cultural traditions, indestructible attachment with their forest territories and strong emotional intra tribal bond, they have been protecting the cultural and territorial unity of Bharat. In spite of their cultural, linguistic and geographical diversities, they proudly stand for the unity of the country. In sort, we can emphatically say that the Adivasis have a great role in defending the deep rooted cultural traditions of Bharat. They still uphold the ethos of the Hindustan and stand united under the Tri Colour.



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.

Culture, Development and the Tribal Situation: A Conceptual Discourse

Prof. Jagannath Dash

Whenever we raise the matter of culture and development we come across a four-dimensional picture with reference to (i) interface between culture and development, (ii) development of culture, (iii) cultural dimension to development, and (iv) development dimension to culture. In a different vision, one can also discuss the matter emphasizing both the concepts in an integrated manner. It may be (i) development of cultures, (ii) cultures of development. However, it is not possible to decipher them as individual concepts or ideas isolated from each other. If someone says - culture and development as concepts move in two different directions or they are all the time remain away from each other, in reality, it is impossible. Both the concepts are born integrated. Simply we have to find out different contexts for their manifestations.

First of all, one needs to explain both the concepts individually which will greatly contribute to their integration in the context of tribal development. A very popular definition comes from UNO which says that "the ultimate purpose of development is to provide increasing opportunities to all people for a better life" (1975). This may be further simplified as creating conditions for wholesome living of the members of a community. Very briefly social scientists explain it as the rise in the standard of living. The development specialist, Flammang, (1979) has equated 'growth' with development. One can analyse that all developments may be 'growths' but all growths are not development. Development may be applicable to individual and society both. When we are discussing about the interface of culture and development, we are bound to bring the social or group oriented development situations. Most often development is understood as economic development. This may be a priority area which is also well applicable to rest other aspects of society and culture of man. But the famous scholar E. F. Schumacher, an economist, has defined development in a very scientific manner where economic dimension has never been emphasized. To him, "Development does not start with material goods, it starts with the people, their education, organization and discipline" (1971). Perhaps this is the most befitting definition for development. However, anthropologically speaking, development may be a progressive change in a desired or required direction of the people.

Culture, on the other hand, is the way of life of a social group. With holistic nature, it pervades into all aspects of social life controlling the people through various prescriptions and proscriptions as well as maintaining the customs and traditions for the future. Culture embodies all the major social institutions like economic, social, political and religious organizations. Therefore, culture is always the master variable, which creates the ground for all types of activities related to maintenance as well as promotion or development.

Under such circumstances, it is obvious that culture always experiences direct interface and interaction with development. Though development is understood as economic development, it is also to be casted in terms of non-economic development in the context of culture. However, both the dimensions always keep in view a total improvement or development in all spheres of social life. At the national level, development planning in India is mostly governed by an economic ethic which is productive and surplus oriented to facilitate capital accumulation. In this context, development has two major dimensions. It is either externally induced through technology and development programmes, or internally desired, indigenously and endogenously designed. But for the sake of cultural development, we have to go beyond economic realms. If cultural development refers to all round development in all aspects of a society's life, it is impossible mainly because culture cannot be sustained apart from an adequate economic base. Therefore, cultural development cannot ignore economic dimension and vice versa.

But in view of the development of simple or backward communities or especially the development of tribal communities, we have to examine culture-development interface in a different way. Most often it happens that -

- (i) Culture, with its traditional values, becomes an obstacle to development.
- (ii) Culture of simple society becomes a victim of development.

Due to the impact of modern technology and modern cultures, the culture gradually loses its core values and structures leading to the ultimate collapse of cultures. Sometimes due to acculturation and other aspects of change, along with the way of life, the language or mother tongue of a tribal community also changes. If language, the carrier of culture, changes, the culture is drastically affected. It also happens with religious, social and other traditions of the society which ultimately result in the structural changes of the tribal society. As a result, the tribal cultures develop reactions against development or modernization and most often they are expressed as barriers. The anthropologists who study the development process in so called primitive or economically backward tribal communities, they always intend to - (i) preserve the tribal culture and maintain their ethnic identity and (ii) protect the customs, traditions, values, beliefs, etc. of a tribal community. Therefore, anthropologists vividly study development both as an obstacle as well as promoter of cultural values and traditions. Such obstacles within the culture are

taken as barriers and promotive factors as stimulants. Anthropologists also classify them universally as -psychological, social and cultural barriers as well as stimulants to change or development.

At the end, it is needless to state that the above-mentioned conceptual discourse on the culture and development are the realities of socio-cultural traditions of tribals all over the world. In most cases by accepting the values of modern society, the tribals lose their own values and traditions and in some cases they also accept and encounter a complete change of their tribal identity. However, the process of change turns back and the so called tribals after losing their traditional values internally develop a desire to revive their traditional culture. Through revivalistic attitude or sometimes revitalization movements the culture reappears and survives even though the modern values in the field of economic transactions exist simultaneously adding to the quality or standard of life at par with modern society.

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Shri DAMBARU DHAR MANDAL, An Inspirational Personality from SABAR Community & A Role Model A Memorable Interaction

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It has been a great privilege on the part of both of us to accompany our spouses (Karyakartas of VK-AICYAM) and Shri Laxmi Narayan Panigrahy (Secretary, VK-AICYAM and Project Head, Odisha Seva Prakalpa of Vivekananda Kendra) during the five days' long visit to various rural areas of Ganjam, Gajapati, Rayagada, Koraput and Jeypore districts of Odisha from 13.09.23 to 18.09.23. As we understood, the broad objectives of this visit were - (i) to take stock of the progress of numerous social welfare activities undertaken by Vivekananda Kendra, VK-AICYAM (Vivekananda Kendra Academy for Indian Culture, Yoga AND Management) and Odisha Seva Prakalpa in these areas, (ii) to interact and strengthen the relationship with number of eminent personalities of the society having strong social orientation and hunger to serve for the welfare of the society in these areas and (iii) to explore the possibilities for expanding such social welfare activities of Kendra in newer locations of these districts.



We had the privilege to interact with Shri Dambaru Dhar Mandal and his family members in his house in the forenoon hours on 14th September'23 for more than one and half hours. We prefer to pen down in brief our findings and the takeaways from such interaction with this great personality of Sabar Community. He is not only a 'Role Model and Inspiration for many but also an Unsung Hero', who contributed to the phenomenal transformation in the upliftment of the Sabar Community through his relentless and selfless service for the past 32 years.

Shri Dambaru Dhar Mandal - a brief background

Shri Dambaru Dhar Mandal has taken birth on 02.05.1967 in the village, Khemundi Khola of Dist.- Ganjam, Odisha. His father's name is Sri Musha Mandal. He cleared 9th standard. He got married to the sister of his Guru, Shri Pradhani Gamanga, in the year 1990.

Shri Pradhani Gamanga, the Guru and Inspiration of Shri Mandal

Shri Pradhani Gamanga, the earlier Chairman of Nuagarh Block (of erstwhile undivided Ganjam district and now Gajapati district) in 1971, left his political lineage during 1981 to undertake number of organisational activities for empowerment and upliftment of Sabar Community like, - (i) spreading various Satsang Works to preserve 'Dharma, Culture and Traditions' of community, (ii) to generate awareness on 'Cleanliness, Savings Habit etc., iii) to conserve and protect nature and ecosystem' amongst the Sabar community people and many other initiatives. **He founded the "Sabar Samaj Kalyan Samiti" to drive these activities.**

Shri Dambaru Dhar Mandal joined the movement of Shri Pradhani Gamanga at a pretty young age of 20 years, being inspired by the numerous selfless social activities, undertaken by Shri Gamanga, for the overall upliftment of Sabar Community. Shri Mandal devoted all his youthful energy and enthusiasm and spearheaded a number of these activities with commitment, dedication and devotion. He established himself as the most reliable and trusted accomplice of Shri Gamanga in a very short time and earned the confidence of the entire Sabar community.

Shri Mandal took over the charge of the "Sabar Samaj Kalyan Samiti"

Shri Gamanga expired during the year 1991, at a young age of only 41 years. Post his sudden demise, the Sabar Community entrusted the responsibility on Shri Mandal to take over the charge of "Sabar Samaj Kalyan Samiti" to spearhead the activities. Being a young man of only 24 years old and being highly immature at that point of time, Shri Mandal recollects those days being highly stressful, nervous and anxious to run this organisation. He acknowledges that with the Grace of Almighty, Blessings of his Guru, the unstinted family support and the strong cooperation and bondage of his community members, he could spearhead the activities of the Samiti for the past 32 years with great satisfaction and accomplishment.

Shri Mandal, a brief about his personality and what he says

1. A disciplined personality with morning Yoga, Meditation and Prayers - Shri Mandal is a strict disciplinarian, who rises at 04.00 am every day. He practices Yoga, Meditation and Prayers every day. He is an apolitical, pious and God fearing personality.

2. A strict vegetarian - from a strict non-vegetarian - Shri Mandal says that through a very painful transition process over 20 years, he became a strict vegetarian at the age of 40 years from the erstwhile food habit of a 'strict non-vegetarian', having tested the meat of number of animals, captured during hunting. This transition was possible after his association with his Guru and his commitment to fulfil his Guru's dream, '**to conserve, preserve and protect the nature and ecosystem**'. He acknowledges that this shift in his food habit has made him pious, taught him to respect the nature, enhanced his conviction and his practice of self-restraint.

3. Published the written constitution of Sabar Community - During 1988, Shri Mandal arranged to print the booklet, "Pabitra Marga Darshan", written by Shri Gamanga, as the first written constitution of Sabar Community. During 1996 and onwards, he has written number of books, namely, Satsanga, books on 'Nirbandha - Engagement of would-be new couple', 'Birth & Death', 'Festivals of the Community" etc. He says that as number of activities, traditions, cultures of Sabar Community are still followed on the basis of "SRUTI", he is relentlessly working along with his intellectual committee members to convert the same to written form. He says that all these books, containing guidelines, have brought discipline in the community, prevented superstitions and exploitations.

4. Efforts to curb Maoism, Conversion and superstition - He is of the opinion that the major contributing factors for Maoism, Conversion to other religions and Superstition in Sabar Community were the prevailing low level of education, poverty, diseases, poor nutrition, lack of cleanliness etc. Knowing these root causes, the Samiti worked relentlessly over the past four decades to address these shortcomings and succeeded largely in curbing the same. We have witnessed phenomenal transformation of his village ecosystem with concrete roads, drainage facility, tap water at each house, community hall, RCC roof houses etc.. The surroundings hills are full of greenery and fruit plants. The limited valley place, behind each house, is having cultivation of variety of vegetables. Overall, it creates a feeling of "SWARGA - the Heaven".

5. Complete stop to Podu Cultivation and increase in family income level - Sri Mandal says that the Podu cultivation has completely been stopped since last 15-20 years. Various income earning fruit plants have been planted by each member of the society in the entire hill ecosystem, thereby preventing landslides and conserving the biodiversity. The earnings from selling fruits and vegetables have increased the income level of each family.

6. Lord Jagannath, the main deity for worshipping - Shri Mandal says that it was a strenuous and persistent effort on his part and his accomplices over many years to create and establish the Jagannath cult in his community. Today Lord Jagannath is being worshipped by the entire community members, as the Deity of Sabar Community.

7. Management Lessons learnt - We learnt that the 50000 plus strong Sabar community in Gajapati, Rayagada, Ganjam, Kandhamal and Khordha districts, under the leadership of Shri Mandal, has - (i) well-structured community and organisational structures right upto the village level with appropriate delegation of responsibilities, entrusted in alignment with the framework of their constitution, (ii) robust governance structures in the form of periodical meetings (be it, the yearly strategy meeting, monthly and yearly review meetings etc.), (iii) budgeting and review of progress. Shri Mandal says that the organisation is getting strong day by day and the second and third layer of leadership are being groomed through this process. The established governance structure starts from "Core Committee at the top, to the level of five Jillas (District), to seven Mandals (each Mandal consists of 5-6 Kendras), and to 300+ Kendras at village level.

8. Economic Progress - Shri Mandal has narrated about a number of parameters of economic progression of members of the Sabar Community like, - (i) 70%+ families having bank passbooks with higher level of thrift habit, (ii) significant reduction of exploitation of money lenders, (iii) exposure of community children to higher education in Berhampore, Bhubaneswar and other places, (iv) direct sale of village products (fruits, vegetables, forest products etc.) by village youth in the adjoining markets, (v) creation of a 'Village Panthi/Fund' where each family contributes a specified percentage of their annual income, (vi) significant reduction of consumption of liquor and (vii) few more parameters. He said that the corpus created by 'Village Fund' is being utilised partly for meeting expenses of festivals, rituals, village developmental works etc. In short, he says that there has been a good economic progress in his community.

9. Translation of Gita to Sabar Community script - Shri Mandal says that his works on translating Gita to the Sabar Community script is nearing completion and is undergoing final level of scrutiny and editing. It may be published in the next few months.

10.AICYAM SAMMAN - We learnt that VK-AICYAM, during its celebration of Third Foundation Day on 12th January'23, had felicitated Shri Mandal, a deserving personality, with "AICYAM SAMMAN" award for his outstanding contribution to the Sabar Community.

Our Heartfelt Gratitude - We express our heartfelt gratitude to Shri Mandal for sparing his valuable time to interact with us in a simple and pious manner and with a sense of accomplishment. He is highly committed to bring continuous progress to his community for ensuring integration to the mainstream society and to preserve and enrich their rich traditions, cultures, arts, craft, festivals and rituals. We wish him all the best in all his selfless and sacrificial endeavours and pray Almighty for his long, healthy, peaceful and accomplished life.



Tribal Empowerment and Swami Vivekananda's Vision of Social Reforms in India

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Abstract:

Swami Vivekananda, a prominent spiritual leader and social reformer of the 19th century, articulated a comprehensive vision for societal transformation in India. Central to his philosophy was the upliftment and empowerment of marginalized communities, including tribal populations. This research paper aims to delve into Vivekananda's ideas on tribal empowerment, exploring his strategies, advocacy, and proposed social reforms aimed at integrating tribal communities into the mainstream while preserving their unique cultural identities.

Introduction:

Swami Vivekananda's visionary ideas encompassed a wide array of social issues, prominently including the plight of tribal communities in India. His travels and interactions with diverse cultural groups heightened his awareness of the challenges faced by tribal populations and inspired his vision for their empowerment within the broader framework of societal reforms.

Swami Vivekananda's said on preserving cultural heritage while integrating into society:

"Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy-by one, or more, or all of these-and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."

Key Words - Cultural preservation, Indigenous traditions, Education empowerment, Cultural exchange, Tribal representation, Indigenous knowledge, Cultural pride etc.

Swami Vivekananda's Perception of Tribal Communities:

1. Swami Vivekananda, a key figure in the revival of Hinduism and the introduction of Indian philosophies to the Western world, made several observations and interpretations regarding the social, economic, and cultural conditions prevalent among tribal communities in India. His interactions with various sections of society, including tribal groups, shaped his understanding of their circumstances. Here's an analysis of his observations and interpretations:

i. Recognition of Tribal Culture: Vivekananda recognized the rich cultural heritage of tribal communities. He believed that these indigenous groups possessed a distinct way of life, unique traditions, and a deep spiritual connection with nature. He emphasized the importance of preserving and respecting their cultural identity.

ii. Economic Conditions: He acknowledged the economic hardships faced by many tribal communities. Vivekananda highlighted the need for socio-economic reforms to uplift these marginalized groups. He believed that empowering them economically would lead to their overall betterment.

iii. Social Structure: Vivekananda observed the social structure within tribal communities and often spoke about the egalitarian nature of their societies. He appreciated their communal living and the sense of unity among tribe members. He advocated for preserving their social cohesion while also emphasizing the need for education and social reforms.

iv. Education and Empowerment: Vivekananda stressed the importance of education as a means to empower tribal communities. He believed that education would not only uplift individuals but also the entire community. He advocated for practical education that would enable them to integrate with the mainstream society without losing their cultural roots.

v. Spiritual Values: Swami Vivekananda emphasized the spiritual essence present in tribal cultures. He saw a resonance between their reverence for nature and his own philosophical views. He often highlighted the spiritual potential within these communities and their ability to contribute to the broader spiritual discourse.

vi. Social Justice and Dignity: Vivekananda was a strong advocate for social justice and human dignity. He spoke against the exploitation and discrimination faced by tribal communities. He believed in the inherent worth and potential of every individual, regardless of their social background.

vii. Empowerment through Self-reliance: Swami Vivekananda stressed the importance of self-reliance among tribal communities. He encouraged them to take charge of their own development, fostering a sense of self-respect and self-sufficiency.

2. Swami Vivekananda acknowledged and celebrated the unique strengths, values, and contributions of tribal societies to the diverse Indian cultural mosaic. His recognition stemmed from his extensive interactions with various sections of society, including tribal communities, which led him to appreciate their distinct qualities. Here's an exploration of Vivekananda's acknowledgment of the strengths, values, and contributions of tribal societies:

i. Cultural Richness and Diversity: Vivekananda deeply admired the cultural richness and diversity of Indian society, including its tribal communities. He believed that each group, including tribes, contributed to the vibrant tapestry of Indian culture with its unique customs, traditions, art forms, and spiritual practices. Swami Vivekananda's notable quotes on cultural preservation and integration is: "We must not only tolerate other religions, but positively embrace them, as truth is the basis of all religions."

ii. Spiritual Connection with Nature: He highlighted the deep spiritual connection that tribal societies had with nature. Vivekananda appreciated their reverence for the environment, considering it an invaluable quality that contributed to the broader spiritual ethos of India. Their eco-centric worldview and harmonious relationship with the natural world were aspects he admired.

iii. Communal Harmony and Social Cohesion: Swami Vivekananda praised the strong sense of communal harmony and social cohesion prevalent within tribal societies. Their collective living, mutual support systems, and emphasis on community well-being were values he considered vital for societal harmony.

iv. Artistic and Cultural Contributions: Vivekananda acknowledged the artistic and cultural contributions of tribal communities to the Indian cultural landscape. He admired their unique art forms, folk music, dances, crafts, and oral traditions, recognizing their significance in preserving India's cultural heritage.

v. Traditional Knowledge and Wisdom: He valued the traditional knowledge and wisdom passed down through generations in tribal communities. Vivekananda believed that their indigenous wisdom held insights valuable for humanity, especially in understanding holistic approaches to life, healing, and sustainable living.

vi. Resilience and Adaptability: Swami Vivekananda admired the resilience and adaptability of tribal societies in the face of various challenges. Their ability to maintain their cultural distinctiveness while adapting to changing circumstances was something he found commendable.

vii. Inherent Spirituality and Ethics: Vivekananda recognized the inherent spirituality and ethical values present within tribal cultures. He saw parallels between their ethical principles and the core teachings of Vedanta, emphasizing the universal spiritual essence that transcends cultural boundaries.

Conclusion:

Vivekananda advocated for respecting and preserving the unique traditions, languages, and art forms of tribal communities. He emphasized the need for education that amalgamated modern knowledge with indigenous wisdom. His belief in empowering these communities through skill development, entrepreneurship, and self-reliance aimed to uplift their socio-economic status without diluting their cultural distinctiveness.

Vivekananda's approach aimed at fostering a society where diversity was celebrated, cultural identities were respected, and communities, including tribal ones, were empowered to thrive within the broader societal framework. His teachings provide valuable insights for addressing contemporary challenges of cultural preservation and integration while paving the way for a harmonious and inclusive society.

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The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

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ରେଭେନ୍ସା ବିଶ୍ୱବିଦ୍ୟାଳୟ, କଟକ

ଆଦିବାସୀର ଆଦିଭୂମି ଭାରତ । ଭାରତ ଏକ ଆଦିବାସୀ ବହୁଳ ଦେଶ । ମୁଖ୍ୟମାନେ ହେଉଛନ୍ତି ଭାରତର ଆଦିମ ଅଧିବାସୀ । ଭାରତର ରାଜ୍ୟମାନଙ୍କ ମଧ୍ୟରେ ଆଦିବାସୀ ଜନସଂଖ୍ୟା ଅନୁଯାୟୀ ଓଡ଼ିଶାର ସ୍ଥାନ ଦ୍ୱିତୀୟ । ଓଡ଼ିଶାର ପ୍ରାୟ ଏକ ଚତୁର୍ଥାଂଶ ଲୋକ ଆଦିବାସୀ । ଓଡ଼ିଶାରେ ବାଷ୍ପି ପ୍ରକାରର ଆଦିବାସୀ ସଂପ୍ରଦାୟ ଲୋକ ବସବାସ କରନ୍ତି । ସମଗ୍ର ଓଡ଼ିଶାର ଲୋକସଂଖ୍ୟା ତୁଳନାରେ ଏମାନଙ୍କ ସଂଖ୍ୟା ଶତକଡ଼ା ୨୨ ଭାଗ । ‘ଆଦିବାସୀ’ ବା ‘ଉପଜାତିର ଜନସମାଜ’ କହିଲେ ଆମେ ସାଧାରଣତଃ ଯେଉଁମାନଙ୍କୁ ଜାଣୁ ସେମାନେ ଭାରତରେ ଦ୍ରାବିଡ଼ ଓ ଆର୍ଯ୍ୟମାନଙ୍କର ଆଗମନର ହଜାର ହଜାର ବର୍ଷ ପୂର୍ବରୁ ବିଭିନ୍ନ ଅଞ୍ଚଳରେ ବସତି ସ୍ଥାପନ କରି ରହିଥିଲେ, ତା’ର କୌଣସି ସମୟ ସୀମା ଏ ପର୍ଯ୍ୟନ୍ତ ନିର୍ଦ୍ଧାରଣ କରାଯାଇ ନାହିଁ । ଠିକ୍ ସେହିପରି ଆମ ରାଜ୍ୟ ଓଡ଼ିଶାରେ ମଧ୍ୟ କେଉଁ ଆବହମାନ କାଳରୁ ରହି ଆସୁଛନ୍ତି, ତାହା ମଧ୍ୟ କହିବା କଷ୍ଟକର । ଭାଷାବିତମାନେ ଏହି ଆଦିମ ଅଧିବାସୀଙ୍କୁ ଅଷ୍ଟ୍ରିକ, ମୁଣ୍ଡା ବା କୋହ୍ଲ ଗୋଷ୍ଠୀ ବୋଲି କହିଥାନ୍ତି । ଏବେ ମଧ୍ୟ ଏହିଗୋଷ୍ଠୀର ନରନାରୀ ସଭ୍ୟଜଗତରୁ ବିଭିନ୍ନ ଏବଂ ପୃଥକ ହୋଇ ଏକ ଭିନ୍ନ ପୃଥିବୀର ବାସିନ୍ଦା ଭାବରେ ଘନ ଅରଣ୍ୟ ଏବଂ ଦୁର୍ଗମ ପାହାଡ଼ ପର୍ବତ ଖୋଲରେ ବାସବାସ କରନ୍ତି । ସେମାନେ ପ୍ରକୃତିର ସନ୍ତାନ । ନିଜର ଐତିହ୍ୟପୂର୍ଣ୍ଣ ରୀତିନୀତି, ଚାଳିଚଳଣି, ସଂସ୍କାର, ଧର୍ମବିଶ୍ୱାସ ଧରି ସେମାନେ ପ୍ରକୃତି କୋଳରେ ଜନ୍ମ ହୋଇ ତାରି କୋଳରେ ହସନ୍ତି, କାନ୍ଦନ୍ତି, ଜୀବନ ବିତାନ୍ତି ଏବଂ ଶୁଙ୍ଖଳିତ, ସୁନ୍ଦର ସମାଜରେ ନିଜର ସ୍ୱକାୟ ଭାଷା, ସଂସ୍କୃତି ଓ ପରଂପରାକୁ ଧରିରଖି ଏମାନେ ବଞ୍ଚି ରହିଛନ୍ତି ।

ଓଡ଼ିଶାରେ ବସବାସ କରୁଥିବା ୬୨ ପ୍ରକାର ଆଦିବାସୀମାନଙ୍କ ମଧ୍ୟରୁ ବାଧୁଡ଼ି ହେଉଛନ୍ତି ଅନ୍ୟତମ ବୃହତ୍ତମ ସଂପ୍ରଦାୟ । ୨୦୧୧ ଜନଗଣନା ହିସାବରେ ବାଧୁଡ଼ିମାନଙ୍କର ସଂଖ୍ୟା ହେଉଛି ପ୍ରାୟ ଦୁଇ ଲକ୍ଷ ସତୁରୀ ହଜାର । ଏମାନେ ମୁଖ୍ୟତଃ ମୟୂରଭଞ୍ଜ, କେନ୍ଦୁଝର ଓ ବାଲେଶ୍ୱର ଜିଲ୍ଲାର ନାଲଗିରି ଅଞ୍ଚଳରେ ବାସ କରନ୍ତି । ତିନୋଟି ଜିଲ୍ଲାରେ ଏହି ସଂପ୍ରଦାୟ ବାସ କରୁଥିଲେ ହେଁ ମୟୂରଭଞ୍ଜ ଓ କେନ୍ଦୁଝର ଜିଲ୍ଲାରେ ବହୁଳ ପରିମାଣରେ ବସତି ସ୍ଥାପନ କରିରହିଛନ୍ତି । ଭୌଗଳିକ ଅବସ୍ଥିତି ଦୃଷ୍ଟିରୁ ମୟୂରଭଞ୍ଜ ଓ କେନ୍ଦୁଝରର ରାଜନୈତିକ ଓ ସାଂସ୍କୃତିକ ଗୁରୁତ୍ୱ ବିଶେଷ ରହିଛି । ନଦନଦୀ, ଉପତ୍ୟକା, ଗିରି, ପର୍ବତ ଓ ନିଘଞ୍ଚ ଅରଣ୍ୟାନୀ ଘେନି ମୟୂରଭଞ୍ଜ ଓ କେନ୍ଦୁଝର ଗଠିତ । ଏହି ବଣଜଙ୍ଗଲ ଘେରା ଅଞ୍ଚଳରେ ଛୋଟ ଛୋଟ ଗ୍ରାମ ସ୍ଥାପନ କରି ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକମାନେ ବସତି ସ୍ଥାପନ କରିଛନ୍ତି । ବାଧୁଡ଼ି ସଂପ୍ରଦାୟ ହିଁ ମୟୂରଭଞ୍ଜ ଓ କେନ୍ଦୁଝର ଜନ ସମାଜର ମୁଖ୍ୟ ଧାରା ।

ସଂସ୍କୃତି କ’ଣ ? ଯେଉଁଥିରେ ଗୋଟିଏ ସମାଜର ନୀତି, ନିୟମ, ପରଂପରା, ନୈତିକତା, ଧର୍ମ, ବିଶ୍ୱାସ, କଳା ଆଦି ସମସ୍ତ ବିଷୟ ଅଙ୍ଗୀଭୂତ ହୋଇଥାଏ ତାହା ସଂସ୍କୃତି । ଯଦି ଆମେ ସଂସ୍କୃତି କଥା କହିବା, ଭାଷା ଓ ସଂସ୍କୃତି ଅଙ୍ଗୀଅଙ୍ଗୀ

ଭାବେ ଜଡ଼ିତ । ସତେ ଯେମିତି ଗୋଟିଏ ମୁଦ୍ରାର ଦୁଇଟି ପାର୍ଶ୍ୱ । ସବୁଠାରୁ ପୁରାତନ ବା ଆଦିମ ସଂସ୍କୃତି ହେଉଛି ଅଷ୍ଟିକ ସଂସ୍କୃତି ବା ଆଦିବାସୀ ସଂସ୍କୃତି । ସଂସ୍କୃତି କଥା ବିଚାର କଲାବେଳେ ଭାଷାର ସ୍ୱତନ୍ତ୍ର ସ୍ଥାନ କଥା ମଧ୍ୟ ବିଚାରଯୋଗ୍ୟ । “ଭାଷା ସଂସ୍କୃତିର ଅଙ୍ଗ, ପୁଣି ସଂସ୍କୃତିର ବାହକ । ସଂସ୍କୃତିର ବିଭିନ୍ନ ବିଭବ ପରି ଭାଷା ମଧ୍ୟ ପରମ୍ପରାରେ ଗୋଟିଏ ପୁରୁଷରୁ ଅନ୍ୟ ପୁରୁଷକୁ ଆସେ । ସଂସ୍କୃତିର ବିଭିନ୍ନ ବିଭବ ଭାଷା ମାଧ୍ୟମରେ ହିଁ ଗୋଟିଏ ପୁରୁଷରୁ ଅନ୍ୟ ପୁରୁଷକୁ ଆସେ । ଏହି ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ ଭାଷା ଓ ସଂସ୍କୃତି କେହି କାହା ଠାରୁ ଅଲଗା ନୁହେଁ ।” (୧) ଯେଉଁଲି ବିନା ଅଗ୍ନିରେ ଶୁଷ୍କକାଠ ପ୍ରଜ୍ଜ୍ୱଳିତ ହୋଇପାରେ ନାହିଁ, ଠିକ ସେଭଳି ଭାଷା ବିନା ସଂସ୍କୃତି ଆଗକୁ ବଢ଼ି ପାରିବ ନାହିଁ । ଭାଷା ଓ ସଂସ୍କୃତି ସତେ ଯେମିତି ଗୋଟିଏ ସମାନ୍ତରାଳରେ ଗତି କରନ୍ତି । ଯେପରି ଦ୍ରାବିଡ଼ ସଂସ୍କୃତି, ଭାରତୀୟ ସଂସ୍କୃତି, ଓଡ଼ିଆ ସଂସ୍କୃତି, ଆଦିବାସୀ ସଂସ୍କୃତି ପ୍ରସଙ୍ଗରେ ସଂସ୍କୃତି ଶବ୍ଦ ପ୍ରୟୋଗ ହେଉଛି, ସେହିପରି ପୃଥିବୀର ଭାଷା, ଭାରତୀୟ ଭାଷା, ଓଡ଼ିଆ ଭାଷା, ଆଦିବାସୀ ଭାଷା ପ୍ରସଙ୍ଗରେ ଭାଷା ଶବ୍ଦର ପ୍ରୟୋଗ ଘଟିଛି । ତେଣୁ ସଂସ୍କୃତି ଓ ଭାଷା କିମ୍ବା ସଂସ୍କୃତିରେ ଭାଷା ଯେ କୌଣସି ବିଚାର ପ୍ରସଙ୍ଗରେ ଉଭୟର ଅନ୍ତରଙ୍ଗ ସଂପର୍କକୁ ବାଦ ଦିଆଯାଇପାରିବ ନାହିଁ । ଏହାକୁ ଆଗେଇ ନେବାର ସାହାଯ୍ୟ କରିଥାଏ ଆମ ସମାଜ । ମନୁଷ୍ୟର ଶ୍ରେଷ୍ଠ ସାଧନା ତା’ର ନିଜ ସମାଜ ପାଇଁ । ଓଡ଼ିଆ ସମାଜ ହିଁ ଓଡ଼ିଆର ଶ୍ରେଷ୍ଠ ସାଧନା ।

ବାଧୁଡ଼ି ଜାତିର ଜନ୍ମ

ବାଧୁଡ଼ି ଜନଜାତି ହୋଇଥିବା ଯୋଗୁଁ ଏହି ଜନଜାତି ନାମରେ ବହୁ ଲୋକକଥା ଓ କିମ୍ବଦନ୍ତୀ ଶୁଣିବାକୁ ମିଳିଥାଏ । ସଂସାରର ଯାବତୀୟ ଅନ୍ୟାୟ ଅନୀତିକୁ ଦେଖି ଅନନ୍ତନାଗ (ବାସୁକୀ) ତାଙ୍କ ବାହୁରୁ ଏକ ପୁତ୍ର ଜାତ କଲେ ଏବଂ ତାହାର ନାମକରଣ କଲେ ବାହୁବଳି । କୁହାଯାଏ ବାହୁବଳି ବିଷ୍ଣୁ ଭକ୍ତ ଥିଲେ । ବିଷ୍ଣୁ ତାଙ୍କ ଭକ୍ତିରେ ସନ୍ତୁଷ୍ଟ ହୋଇ ତାଙ୍କୁ ପାର୍ବତୀଙ୍କ ପାଖକୁ ପଠାଇଲେ । ବାହୁବଳି ପାର୍ବତୀଙ୍କ ପାଖକୁ ଯିବାରୁ ପାର୍ବତୀ ତାଙ୍କ ଥୋଡ଼ (ଅଧହନୁ)ରୁ ଏକ କନ୍ୟା ଜାତକରି ବାହୁବଳିଙ୍କୁ ଉପହାର ଦେଲେ, ତାହାର ନାମ ହେଲା ଉଧୁଡ଼ି । ବାହୁବଳି ଉଧୁଡ଼ିକୁ ନେଇ ସୁଖରେ ସଂସାର କଲେ । କିଛିକାଳ ପରେ ଉଧୁଡ଼ି ଗର୍ଭରୁ ଏକ ପୁତ୍ରସନ୍ତାନ ଜାତହେଲା । ପିତାମାତାଙ୍କ ନାମକୁ ମିଶାଇ ତା ନାମ ରଖାଗଲା ବାଧୁଡ଼ି ।

ଏ ଜାତିର ସୃଷ୍ଟିସମ୍ପର୍କରେ ‘ଆଦ୍ୟଶୂନ୍ୟ ଗୁପ୍ତପୁରାଣ’ ଓ ‘ବତାମ ପୁରାଣ’ରେ ମଧ୍ୟ ଏ ଜାତିର ସୃଷ୍ଟି ରହସ୍ୟ କଥା ବର୍ଣ୍ଣିତ ହୋଇଛି । ଆଦ୍ୟଶୂନ୍ୟ ଗୁପ୍ତପୁରାଣର ରଚୟିତା ହେଉଛନ୍ତି ବିପ୍ର ତ୍ରିଲୋଚନ । ଆଦ୍ୟଶୂନ୍ୟ ଗୁପ୍ତପୁରାଣ ପୋଥିଟି ତିନିଶହ ବର୍ଷରୁ ଉର୍ଦ୍ଧ୍ୱକାଳ ହେବ କେନ୍ଦୁଝର ଜିଲ୍ଲାର ସାହାରପଡ଼ା ବ୍ଲକ ଅନ୍ତର୍ଗତ ହଳଦୀବତା ଗ୍ରାମରେ ସ୍ୱର୍ଗତ ଗୋକୁଳଚନ୍ଦ୍ର ଦଳେଇଙ୍କ ଗୃହରେ ପୂଜାପାଇ ଆସୁଅଛି । ତାହାକୁ ଆଧାର କରି ବାଧୁଡ଼ି ଜନଜାତିର ଗବେଷକ ତତ୍କୃର ରାଜକିଶୋର ନାୟକ ତାଙ୍କ ‘ବାଧୁଡ଼ି ଜାତିର ସୃଷ୍ଟିତତ୍ତ୍ୱ – ଏକ ଅନୁଶୀଳନ’ ପ୍ରବନ୍ଧରେ ଲେଖିଛନ୍ତି –

“ଜୀବ ଜଗତ ସୃଷ୍ଟି ପୂର୍ବରୁ ସମଗ୍ର ବ୍ରହ୍ମାଣ୍ଡ ମହାଶୂନ୍ୟ ଓ ଅନ୍ଧକାର ଭିତରେ ବୁଡ଼ି ରହିଥିଲା । ପ୍ରଭୁ ନିରାକାର ସବୁଆଡ଼େ ପରିବ୍ୟାପ୍ତ ହୋଇରହିଥିଲେ । ସମଗ୍ର ବ୍ରହ୍ମାଣ୍ଡ ଜଳରେ ବୁଡ଼ିରହିଥିଲା । ଅନନ୍ତକାଳ ପରେ ନିରାକାର ପୁରୁଷ ବଡ଼ ବୃଷ୍ଟିଏ ସୃଷ୍ଟି କରି ଭାସମାନ ବଟପତ୍ରରେ ଭାସମାନ ଅବସ୍ଥାରେ ଶୋଇ ରହିଥିଲେ । କିଛିକାଳ ପରେ ସେ ଆଦିମାତାଙ୍କୁ ସୃଷ୍ଟିକଲେ । ଏହା ପରଠାରୁ ଆଦିମାତା ନିରାକାରଙ୍କ ପଦସେବାରେ ବ୍ୟସ୍ତରହିଲେ । ଏହି ସମୟରେ ପ୍ରଭୁ ନିରାକାରଙ୍କ କର୍ଣ୍ଣ କୁଣ୍ଡଳହେବାରୁ

ଆଜୁଠି ପୁରାଇ କୁଣ୍ଡାଇଲେ । ତତ୍ସହିତ ନିରାକାରଙ୍କ ଆଜୁଳିରେ ଯେଉଁ ମଇଳା ଲାଗିଲା, ତାକୁ ସେ ପାଦରେ ଲେପିଦେଲେ । ଉକ୍ତମଇଳା ଆଦିମାତାଙ୍କ ହାତରେ ଲାଗିବାରୁ ତାକୁ ଦ୍ଵିଭାଗ କରି ପ୍ରଲୟଜଳକୁ ଫିଙ୍ଗିଦେଲେ । ସେଥିରୁ ମଧୁ ଓ କୈଟଭ ନାମରେ ଦୁଇରାକ୍ଷାସ ଜନ୍ମ ନେଇଥିଲେ । ସେମାନେ କ୍ଷୁଧାର୍ତ୍ତ ଥିବାରୁ ଆଦିମାତାଙ୍କୁ ଭୋଜନ ମାଗିଥିଲେ । ଆଦିମାତା ପ୍ରଲୟଜଳ ପାନ କରି କ୍ଷୁଧା ମେଣ୍ଟାଇବାକୁ କହିଥିଲେ । ରାକ୍ଷସ ଦ୍ଵୟ ନିଜର କ୍ଷୁଧା ମେଣ୍ଟାଇବାକୁ ଯାଇ ଅଦୈର୍ଘ୍ୟ ଜଳ ପାନ କରିଦେଲେ । କ୍ରମେ ସେମାନେ ବଳୀୟାନ ହୋଇ ଆଦିମାତାଙ୍କୁ ସ୍ଵାରୂପେ ପାଇବାକୁ ଇଚ୍ଛା ପ୍ରକଟକଲେ । ଆଦିମାତା ରାକ୍ଷସ ଦ୍ଵୟଙ୍କୁ କହିଲେ, ତୁମେ ଦୁହେଁ ନିରାକାରଙ୍କୁ ହତ୍ୟା କଲେ ମୁଁ ତୁମର ସ୍ତ୍ରୀ ହୋଇ ରହିବି । ଏହାକହି ଆଦିମାତା ନିରାକାରଙ୍କ ନାଭିମଣ୍ଡଳରେ ଆତ୍ମଗୋପନ କଲେ । ରାକ୍ଷସ ଦ୍ଵୟ ନିରାକାରଙ୍କୁ ନିଦରୁ ଉଠାଇବାରେ ବିଫଳ ହେବାରୁବିଧା ଗୋଇଠା ମାରିଲେ । ଶେଷରେ ନିରାକାରଙ୍କ ନିଦ୍ରା ଭଙ୍ଗହେବାରୁ ମଧୁ କୈଟଭଙ୍କୁ ଚକ୍ର ଦ୍ଵାରା ଛେଦନ କଲେଏବଂ ସେମାନଙ୍କ ଅସ୍ଥି ଓ ମେଦକୁ ସାତଭାଗ କରି ଚାରିଆଡ଼େ ଫିଙ୍ଗିଦେଲେ । ତହିଁରୁ ସାତଟି ଦ୍ଵୀପ ସୃଷ୍ଟିହେଲା । ଯାହା ଆଜି ସାତ ଟି ମହାଦେଶ ହୋଇଛି । ଉଦ୍‌ବୃତ୍ତ ମେଦରେ ଦୁଇଟି ପୁରୁଷ ଓ ନାରୀମୂର୍ତ୍ତୀ ଗଢ଼ିଥିଲେ ଏବଂ ଉକ୍ତ ମୂର୍ତ୍ତି ଦୁଇଟିକୁ ଜୀବନ୍ୟାସ ଦେବାରୁ ବାସୁକୀ ଓ ବସୁମାତା ନାମରେ ଆବିର୍ଭାବ ହେଲେ । ଏ ଦୁହେଁ ହେଲେ ବାସୁଡ଼ି ଜାତିର ଆଦିମାତା ଓ ଆଦିପିତା । ତେଣୁ ବାସୁଡ଼ି ଜାତିର ପ୍ରତ୍ୟେକ ପୂଜାରେ ବାସୁକୀ ଓ ବାସୁମାତାଙ୍କୁ ସ୍ମରଣ କରି ପ୍ରଥମେ ସିନ୍ଦୂରଟିପା ଦେଇଥାନ୍ତି ।”

ପୂଜାପଦ୍ଧତି ଓ ପର୍ବପର୍ବାଣି

ଆମ ଓଡ଼ିଶାରେ ବାରମାସରେ ତେର ପର୍ବ ପାଳନ କରାଯାଏ । ବାସୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକମାନେ ମଧ୍ୟ ଏହା ପାଳନ କରିଥାନ୍ତି । ଏହି ପର୍ବପର୍ବାଣିରେ ଭିନ୍ନ ଭିନ୍ନ ଦେବାଦେବୀଙ୍କୁ ପୂଜା ଅର୍ଚ୍ଚନା କରିଥାନ୍ତି । ଏତତ୍ ବ୍ୟତୀତ ଗ୍ରାମରେ ଅନ୍ୟାନ୍ୟ ପୂଜା ପଦ୍ଧତି ଯଥା - ଆୟ ନୂଆଖୁଆ, ଧାନ ନୂଆଖୁଆ, ବର୍ଷକିଆ ପୂଜା, ଦଶନ୍ଧିପୂଜା ଇତ୍ୟାଦି । ବାସୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକଙ୍କ ପାଖରେ ଗଭୀର ଭାବେ ଦେବା ଦେବୀ ବିଶ୍ଵାସ ରହିଛି । ବାସୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକମାନେ ‘ବଡ଼ାମ’ ଠାକୁର, ଗ୍ରାମଦେବତା, ବାସୁକିମାତା, ରାମରଜା, ସାହାଡ଼ାସୁନ୍ଦରୀ ଇତ୍ୟାଦି ଦେବାଦେବୀଙ୍କୁ ପୂଜା ଅର୍ଚ୍ଚନା କରନ୍ତି । ପ୍ରତ୍ୟେକ ପର୍ବରେ ଗ୍ରାମର ଦେହୁରୀ (ପୂଜକ) ସ୍ଥାପନ ହୋଇଥିବା ଦେବାଦେବୀ ଶାଳରେ ପୂଜା ଅର୍ଚ୍ଚନା କରିଥାନ୍ତି । ଗ୍ରାମରେ (ଛତୁକିଆ) ପିଲାଜନ୍ମର ୯ ଦିନ ବା ଯେ ପର୍ଯ୍ୟନ୍ତ ନାଭି ପଡ଼ିନଥାଏ ଓ (ମୂର୍ତ୍ତିକିଆ) ଜଣେ ବ୍ୟକ୍ତିର ମୃତ୍ୟୁର ୧୦ ଦିନ ପର୍ଯ୍ୟନ୍ତ ପୂଜା ପାଠକରାଯାଏ ନାହିଁ । ଏ ବିଶ୍ଵାସଏବେ ପର୍ଯ୍ୟନ୍ତ ବାସୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକଙ୍କ ପାଖରେ ରହିଆସିଅଛି ।

ବାସୁଡ଼ି ସଂପ୍ରଦାୟର ଇଷ୍ଟଦେବତା ହେଉଛନ୍ତି ‘ବଡ଼ାମ’ ଠାକୁର । ପ୍ରତ୍ୟେକ ଶନିବାର ବଡ଼ାମଶାଳରେ ପୂଜା ସମୟରେ ବାସୁଡ଼ି ସଂପ୍ରଦାୟର ପୁରୁଷମାନେ ଧଳା ଧୋତି, ଧଳା ଗଞ୍ଜି ଓ ନାରୀମାନେ ଧଳା ଶାଢ଼ୀ ବ୍ୟବହାର କରି ପୂଜା ଅର୍ଚ୍ଚନା କରିଥାନ୍ତି । ଏହି ରଙ୍ଗର ବସ୍ତ୍ର ପରିଧାନକରି ଇଷ୍ଟଦେବତା ‘ବଡ଼ାମ’ ଠାକୁରଙ୍କୁ ପୂଜାପାଠ କଲେ ସୁଖ ଶାନ୍ତିରେ ଜୀବନ ଅତିବାହିତ କରିବାର ବିଶ୍ଵାସ ରହିଛି । ଏତତ୍ ବ୍ୟତୀତ ଚାଷକାର୍ଯ୍ୟରେ ବ୍ୟବହୃତ ଜୁଆଳି ଓ ଡାବି ପ୍ରଥମେ ବଡ଼ାମଠାକୁର ଡିଆରି କରିଥିବାର ବିଶ୍ଵାସବୋଧ ଲୋକଙ୍କ ପାଖରେ ରହିଛି । ତେଣୁ ଚାଷ କାର୍ଯ୍ୟ ସମୟରେ ବ୍ୟବହୃତ ଜୁଆଳି କିମ୍ବା ଡାବି ଭାଙ୍ଗିଗଲେ ତାହା ଏଣେ ତେଣେ ନ ପକାଇ ବଡ଼ାମଶାଳରେ ରଖି ପୂଜା କରିଥାନ୍ତି ।

ଶିମିଳିପାଳରେ ଅବସ୍ଥିତ ଅଠରଦେଉଳ ବାସୁଡ଼ି ଜାତିର ପବିତ୍ର ସ୍ଥାନ । ସେହି ବିସ୍ତୃତ ଅଞ୍ଚଳରେ ବିଭିନ୍ନ ଦେବାଦେବୀ

ଅଠରଟି ସ୍ଥାନରେ ପୂଜା ପାଉଛନ୍ତି ବୋଲି ସେ ଅଞ୍ଚଳ ଅଠରଦେଉଳ ନାମରେ ପରିଚିତ । ସେହି ପବିତ୍ର ପୀଠଗୁଡ଼ିକ ହେଉଛି - ମାନବ ଦେଉଳ, ଦୁଆରଶୁଣୀ, ବରେହିପାଣି, ବିଶିପୁର, ଲକ୍ଷ୍ମୀଭଣ୍ଡାର, ବାରଖଣ୍ଡା, ରାମରଜା, ସାହାଡ଼ାସୁନ୍ଦରୀ, ଜଣ୍ଡରଦେଉଳ, ବିଷ୍ଣୁମନ୍ଦିର, ମହାବୀରଦଣ୍ଡା, ଠାକୁରଗଡ଼ା, ଜୋରନ୍ଦା, ବୁଡ଼ିପାଟ, ବିରାଟପାଟ, ଗଡ଼ୁମାଟି, ଚମ୍ପାଘାଟି, ସମାବୃକ୍ଷ । ବାଧୁଡ଼ିମାନଙ୍କ ବିଶ୍ୱାସ ସେ ଅନ୍ୟ କେହି ନୁହନ୍ତି, ସେ ହିଁ ନୀଳମାଧବ, ସେ ହିଁ ଜଗତର ନାଥ ଶ୍ରୀଜଗନ୍ନାଥ । ଜଗତର ନାଥ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ଯେଉଁଲି ଆଷାଢ଼ ମାସରେ ରଥଯାତ୍ରା ହୁଏ ଠିକ୍ ସେହିପରି ଚୈତ୍ରମାସର ଅଠର ଦିନରେ ଶିମିଳିପାଳ ଘଞ୍ଚ ଜଙ୍ଗଲ ମଧ୍ୟରେ କେଉଁ ଆବହମାନ କାଳରୁ ଅବସ୍ଥିତ ଥିବା ଅଠର ଦେଉଳରେ ସାତ ଦିନ ଧରି ଜାତିର ଆରାଧ୍ୟ ଦେବାଦେବୀ ବତାମ ବତାମଣୀକୁ କେବଳ ବାଧୁଡ଼ି ସମ୍ପ୍ରଦାୟର ଲୋକମାନେ ସେଠାରେ ରହି ପୂଜା ଅର୍ଚ୍ଚନା କରିଥାନ୍ତି ।

ଆଉ ଗୋଟିଏ କଥା ସୂଚନା ଦେବାକୁ ଚାହେଁ ଶ୍ରୀମନ୍ଦିରକୁ ପ୍ରବେଶ କରିବା ପାଇଁ ଚାରିଗୋଟି ଦ୍ୱାର ରହିଛି । ଅଠର ଦେଉଳକୁ ପ୍ରବେଶ କରିବା ପାଇଁ ମଧ୍ୟ ଚାରିଟି ଦ୍ୱାର ରହିଛି (ପୂର୍ବ ଦ୍ୱାରକୁ ଦ୍ୱାରସୁଣୀ, ପଶ୍ଚିମରେ ବାଉଳୀ ଠାକୁରାଣୀ, ଉତ୍ତରରେ ଶଙ୍ଖେଇଶୁଣୀ, ଦକ୍ଷିଣରେ ଅମୁହିଁଦେଉଳ/ବନଦୁର୍ଗା) । ଏସବୁ ବିଚାରକୁ ନେଲେ ଦେଖାଯିବ ଶ୍ରୀମନ୍ଦିର ସହିତ ସମନ୍ୱୟ ରହିଛି ।

ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ପାଳନ କରାଯାଉଥିବା ବିଭିନ୍ନ ପର୍ବ ପର୍ବାଣି ମଧ୍ୟରୁ ରଜ ପର୍ବ ହେଉଛି ଅନ୍ୟତମ । ଏହି ପର୍ବରେ ବାସୁକୀ ବସୁମତୀକୁ ପୂଜାଅର୍ଚ୍ଚନା କରାଯାଏ । ରଜ ପର୍ବ ସାଧାରଣତଃ ତିନିଦିନ ଧରି ପାଳନ କରାଯାଇଥାଏ । ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ରଜ ପର୍ବରେ ବୋଲାଯାଉଥିବା ରଜ ଦୋଳି ଗୀତ ମୁଖ୍ୟ ଆକର୍ଷଣ ହେଉଛନ୍ତି ତାଙ୍କୁଆ ତାଙ୍କୁଲି ।

ଦୋଳି ତଳେ ଦୁବ ଘାସ,
ମାରୁଛ ସଙ୍ଗାତ ମୁରୁକି ହସ
ଚିହ୍ନା ଚିହ୍ନା ପରି ଦିଶ (ତାଙ୍କୁଲି)

ପ୍ରତିଉତ୍ତରରେ -

ଗାଡ଼ିଆର ନାଲି କଇଁ,
ବାର ବରଷର ଏ ଚରା ଭୂଇଁ
ବତାମ ପୂଜଇ ମୁହିଁ (ତାଙ୍କୁଲି)

ବିବାହ

ଭାରତୀୟ ସଂସ୍କୃତିରେ ଷୋଡ଼ଶ ସଂସ୍କାର ମଧ୍ୟରୁ ବିବାହ ଅନ୍ୟତମ । ବିବାହ ଏକ ସାମାଜିକ ପ୍ରଥା । ବିବାହ ମଣିଷ ଜୀବନର ଏକ ଆବଶ୍ୟକୀୟ ଘଟଣା ହୋଇଥିଲେ ମଧ୍ୟ ବିଭିନ୍ନ ସଂପ୍ରଦାୟରେ ଭିନ୍ନ ଭିନ୍ନ ରୀତି ନୀତି ଅନୁଯାୟୀ ଅନୁଷ୍ଠିତ ହୋଇଥାଏ । ବାଧୁଡ଼ି ସଂପ୍ରଦାୟରେ ପୁଅ ଝିଅ ବିବାହଯୋଗ୍ୟ ହେଲେ ବିବାହ କରାଇ ଦିଆ ଯାଏ । ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ବିବାହର ପ୍ରଥମ ସୋପାନ ହେଉଛି କନିଆଁ ଦେଖା ବା ଝିଅ ଦେଖା । ପୁଅ ନିଜର ସାଙ୍ଗସାଥୀକୁ ଧରି ଅନ୍ୟ ଗ୍ରାମକୁ ଝିଅ ଦେଖିବାକୁ ଯାଏ । ପୁଅର ଝିଅ ପସନ୍ଦ ଯୋଗ୍ୟ ହେଲେ, ପୁଅର ପିତା ତାଣ୍ଡିଆ (ମଧୁସ୍ଥି) ଧରି ଝିଅ ଘରକୁ

ଯାଆନ୍ତି । ଉଭୟ ପକ୍ଷ ବିବାହରେ ସହମତି ପ୍ରଦାନ କଲେ କଥା ଆଗକୁ ବଢ଼ିଥାଏ । ବିବାହ ସ୍ଥିର ହେବା ପରେ ପୁଅ ପକ୍ଷ ଲୋକ ଝିଅ ଘରକୁ ଯାଇଥାନ୍ତି, ସେହି ଦିନ ବିବାହ ପାଇଁ ନିର୍ଦ୍ଦିଷ୍ଟ ଦିନ ଧାର୍ଯ୍ୟ କରାଯାଇଥାଏ । ଏହାକୁ ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ଗୁଆଭଙ୍ଗା ବୋଲି କୁହାଯାଏ । ଏହି ଦିନ ବର ପକ୍ଷ ନିଜର ସାମର୍ଥ୍ୟ ଅନୁସାରେ ଝିଅ ଘରକୁ କେତୋଟି ଶାଢ଼ୀ, କେତୋଟି ଛେଳି ବୋଦା ଦେବେ ତାହା ସ୍ଥିର ହୋଇଥାଏ । ବିବାହ ସ୍ଥିର ହେବା ପରେ ପୁଅ ପକ୍ଷ ନିଜ ସାମର୍ଥ୍ୟ ଅନୁସାରେ ମୁଦି କିମ୍ବା ହାର ଝିଅକୁ ଦେଇଥାନ୍ତି । ଏହାକୁ ନିର୍ବନ୍ଧ ବା ପିନ୍ଧାଣି (ବାଧୁଡ଼ି ସଂପ୍ରଦାୟ) କୁହାଯାଏ । ବିବାହ ପୂର୍ବଦିନ ଗୁଆଭଙ୍ଗାରେ ବର ପକ୍ଷ ଯାହା ମଙ୍ଗିଥାନ୍ତି ତାହା ଧରି କନ୍ୟା ଘରେ ଉପସ୍ଥିତ ହୁଅନ୍ତି । ତାପରେ କନିଆ ମଗାହୁଏ । ରାତ୍ରିରେ ବର ଆସିବା ପୂର୍ବରୁ ସଂଧ୍ୟା ସମୟରେ କନିଆ ମାଗି ଆସିଥିବା ଯୁବକମାନେ ନିକଟସ୍ଥ ଜଙ୍ଗଲରୁ ଚାରିଗୋଟି ଜାମୁ ଡାଳ ଆଣି ବେଦି ବାନ୍ଧିଥାନ୍ତି । ତତପରେ ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ରୀତିନୀତି ଅନୁସାରେ ଗନ୍ଧା ଦିଆଯାଏ । କନ୍ୟାର ସଂପର୍କାୟମାନେ ଗନ୍ଧା ଦେବା ସମୟରେ ଝିଅମାନେ ଗୀତ ଗାଇଥାନ୍ତି -

ନାଠି ତ ନାଠି ବୋଲଇଁ ବନଶୀ ନାଠି ନାଠି

କନିଆର ମାଆ ଗନ୍ଧାଦେଉଛି ପତର ଚାଟି ଚାଟି

ଯା ରସ ଯାଆ ଚାଲି ଯାଆରେ

କାକା ବା ଦାଦା ପ୍ରତି

ଝରକାତ ତ ଖରକା ଗୋ, ବାହାର ଖରକା

କନିଆଁର କକା ଗନ୍ଧା ଦେଉଛି, କନିଆଁର କକା ଗନ୍ଧା ଦେଉଛି ଗୋ

ଗଡ଼ଗା ଫେରିକା, ଗଡ଼ଗା ଫେରେକା

ଗନ୍ଧା ଦେବା ସମାପ୍ତ ହେଲାପରେ କନ୍ୟାକୁ ଗାଧୋଇ ଦିଆ ଯାଏ । ଏହାକୁ କୋଇଲିବୁଡ଼ କୁହାଯାଏ । ରାତ୍ରିରେ ବର ଆସିଲେ ବରକୁ ବନ୍ଦାପନା କରି ନିଆଯାଏ ଏବଂ ବୈଦିକ ରୀତି ଅନୁସାରେ ବିବାହ ଅନୁଷ୍ଠିତ ହୋଇଥାଏ ।

ଚାଙ୍ଗୁଗୀତ

ଓଡ଼ିଶାର ଆଦିବାସୀ ନୃତ୍ୟ ପରଂପରାରେ ଚାଙ୍ଗୁନାଚର ସ୍ଥାନ ମଧ୍ୟ ନିଆରା । ଓଡ଼ିଶାର ବିଭିନ୍ନ ପ୍ରାନ୍ତରେ ବସ ବାସ କରୁଥିବା ବାଧୁଡ଼ି, ଭୂୟାଁ, ସାଉନ୍ତି, ଖଡ଼ିଆ, ଶବର, ଜୁଆଙ୍ଗ ଓ ଲୋଧା ସଂପ୍ରଦାୟର ଏହା ଏକ ପ୍ରମୁଖ ନୃତ୍ୟ । ଚାଙ୍ଗୁ ନାଚ ବା ଚାଙ୍ଗୁ ଗୀତର ମୁଖ୍ୟ ଉପାଦାନ ହେଉଛି ଚାଙ୍ଗୁ । ଚାଙ୍ଗୁ ସୃଷ୍ଟି ସଂପର୍କରେ ବହୁ କଥା ଦେଖିବାକୁ ମିଳେ । ବଡ଼ାମ ପୁରାଣରେ ଉଲ୍ଲେଖ ଅଛି ଚାଙ୍ଗୁ ସୃଷ୍ଟି ପୂର୍ବରୁ ବାଧୁଡ଼ି ଜନଜାତି ଜଙ୍ଗ ଓ ଛାତିରେ ଚାପୁଡ଼ା ମାରି ନାଚି କୁଦି ଜୀବନକୁ ଉପଭୋଗ କରୁଥିଲା । ସେଇ ଚାପୁଡ଼ାରୁ ଚାଙ୍ଗୁର ସୃଷ୍ଟି । ବଡ଼ାମ ପୁରାଣରେ କୁହାଯାଇଛି -

“ଚାପୁଡ଼ା ମାରି ଅଙ୍ଗରୁ ବାଦ୍ୟ କଲା ଜାତ

ତେଣୁ କରି ବାଦ୍ୟ ନାମ ଚାଙ୍ଗୁ ହେଲା ଖ୍ୟାତ ।

ଚାପୁଡ଼ା ମାରିଣ ସେହୁ ଜାତ ହେଲା ଅଙ୍ଗୁ

ତେଣୁ ପ୍ରବାର ହୋଇଲା ନାମ ତାର ଚାଙ୍ଗୁ।
 ଚାଙ୍ଗୁ ବାଦ୍ୟ ବାଇବାଇ ଗାଇଲା ସେ ନାମ
 ଜୟ ମା ସାହାଣ ଦେଇ ଜୟ ହେ ବତାମ।”

ଲୋକ କଥାରେ ରହିଛି ବତାମ ବାର ବର୍ଷ ବନରେ ରହି ମଧ୍ୟ ଲଙ୍ଘନ ତିଆରି କରିନଥିଲେ। ୧୨ ବର୍ଷ ପରେ ବତାମଣୀ ଖୋଜି ଖୋଜି ବତାମଙ୍କ ନିକଟରେ ଯାଇ ପହଞ୍ଚିଲେ। ବତାମକୁ ପଚାରିଲେ ଏତେ ବର୍ଷ ତମେ କ’ଣ ଖାଇ ଜୀବନ ବିତାଉ ଥିଲ। ବତାମ କହିଲେ ବଣରେ ମିଳୁଥିବା ଆଳୁ ଖାଇଜୀବନ ନିର୍ବାହ କରୁଥିଲି। ବତାମଣୀ ଅଭିଶାପ ଦେବାରୁ ମିଠା ଆଳୁ ପିତା ହେବା କଥା ମଧ୍ୟ ଶୁଣିବାକୁ ମିଳେ। ବତାମଣୀଙ୍କ ପରାମର୍ଶ ନେଇ ବତାମ ଲଙ୍ଘନ ତିଆରି କଲେ। ଏକଥା ମଧ୍ୟ ଚାଙ୍ଗୁ ଗୀତରେ ଦେଖିବାକୁ ମିଳେ।

‘ଲଙ୍ଘନ କାଟିବ ତୁମେ ବତାଇ ଦେଉଅଛି
 ବଙ୍କେଇ ହୋଇଣ ମୁହିଁ ଆଡ଼ରେ ଶୋଇଛି
 ଦେଖୁ କରି ଲଙ୍ଘନ କାଟିବ ହେ ନିଝାରୀ।
 ବଙ୍କେଇ ହୋଇଣ ବତାମଣୀ ଯେ ଶୋଇଲେ
 ଦେଖୁ ତା ନିଝାରୀ ତହିଁ ଲଙ୍ଘନ କାଟିଲେ।’

ବତାମ ଜଙ୍ଘଳ ମଧ୍ୟରେ ଲଙ୍ଘନ କାଟି ସାରିଲା ପରେ ବତାମଣୀ ଈଷ ଓ ଜୁଆଳି କାଟିବା ପାଇଁ ପ୍ରେରଣା ଦେଲେ। ତାହାର ଚିତ୍ର ମଧ୍ୟ ଚାଙ୍ଗୁ ଗୀତରେ ଦେଖିବାକୁ ମିଳେ।

“ଭଦୁ କାଠକୁ କାଟି ଜୁଆଳି ଚାଞ୍ଚିଲେ
 ସିସୁପା ବୃକ୍ଷକୁ କାଟି ଈଷକୁ ଚାଞ୍ଚିଲେ
 ହରଷ ମନେ ଗୃହେ ଚାଲ ଯିବା ବାହୁଡ଼ିଣ।”

ଚାଙ୍ଗୁ ଗୀତରେ ଯେ କେବଳ ଦେବା ଦେବୀ କଥା ରହିଛି ତାହା ନୁହେଁ। ଚାଙ୍ଗୁ ଗୀତରେ ମଧ୍ୟ ଭରି ରହିଛି ପ୍ରେମ, ପ୍ରଣୟ ଓ ସାମାଜିକ ଚିତ୍ର। ଝିଅ ବୋହୁ ହୋଇ ଶାଶୁ ଘରକୁ ଗଲେ ଶାଶୁ, ଶ୍ଵଶୁରଙ୍କୁ କିପରି ବ୍ୟବହାର କରିବ ତାହାର ଚିତ୍ର ମଧ୍ୟ ଦେଖିବାକୁ ମିଳେ।

“ପିତା ସମାନ ତୋ ମଣିବୁ ଶ୍ଵଶୁରଙ୍କୁ ତୋହର
 ଶାଶୁଙ୍କୁ ମଣିବୁ ଜନନୀ ଝିଅ ରଖ ମନରେ
 କେହି ନ ଉଠୁଣୁ ଉଠିବୁ ବାସି ଶେଯକୁ ଛାଡ଼ି
 ଶେଯ ଉଠାଇଣ ଖରକି ଦେବୁ କହୁଛି ଫେଡ଼ି”

ଏତଦ୍‌ବ୍ୟତୀତ ଝିଅ ଶାଶୁ ଘରେ ଗୁରୁଜନ, ସ୍ଵାମୀ, ନଣନ୍ଦ, ଦିଅରଙ୍କୁ ନେଇ କିପରି ଚଳିବ ତାର ଚିତ୍ର ଦେଖିବାକୁ ମିଳେ।

“କଳି ଶୁଣିବାର ପାଇଁକି ଠିଆ ନ ହେବୁ ଦାଣ୍ଡେ
 ଗୁରୁଜନ ସଙ୍ଗେ ଝିଅଲୋ ଲୁଗା ରଖୁବୁ ମୁଣ୍ଡେ
 X X X
 ନଶୟ ଭର୍ତ୍ସନା ସହିବୁ ଯାହା କହିବେ ଯେତେ
 ଗାଳିମନ୍ଦ ତାକୁ ନ ଦେବୁ ଝିଅ କହୁଛି ତୋତେ
 X X X
 ଦିନ ପରେ ରାତି ଲାଗିଛି ଏହି କଳି ସଂସାରେ
 ଛୋଟ ଭାଇ ପରି ମଣିବୁ ଥିଲେ ଦିଅର ଘରେ।”

ଲୋକବିଶ୍ୱାସ

ଝିଅ ପ୍ରଥମ ରଜବତୀ ଅମାବାସ୍ୟାରେ ହେଲେ ଭଲ ଲକ୍ଷଣ ନୁହଁ ବୋଲି ବାଧୁଡ଼ି ସଂପ୍ରଦାୟ ଲୋକଙ୍କ ଧାରଣା ରହିଛି । ଏହି ରିଷ୍ଟକୁ ଖଣ୍ଡନ କରିବା ପାଇଁ ବ୍ରାହ୍ମଣ ତାକି ପୂଜା ପାଠ କରିଥାନ୍ତି । ଏହା ବ୍ୟତୀତ ଗ୍ରାମର ରାଉଳିଆକୁ ତାକି ରାତ୍ରିର ପ୍ରଥମ ପ୍ରହର ବା ରାତ୍ରିର ଶେଷ ପ୍ରହରରେ ନିର୍ଜନ ସ୍ଥାନରେ ପୂଜା ପାଠ କରିବା ସହିତ ରାଉଳିଆ କେନ୍ଦୁବାଡ଼ି ଦିଫାଳ କରି ତା ମଧ୍ୟରେ ସାତଥର ଯିବା ଆସିବା ପାଇଁ ଝିଅକୁ ପ୍ରବର୍ତ୍ତାଇଥାଏ । ଫଳରେ ଝିଅର ସବୁ ଦୋଷ କ୍ଷୟପ୍ରାପ୍ତ ହେବାର ବିଶ୍ୱାସ ରହିଛି । ବାଧୁଡ଼ି ସଂପ୍ରଦାୟ ଲୋକଙ୍କ ମଧ୍ୟରେ ଏବେ ବି ବିଶ୍ୱାସ ରହିଛି ଯଦି ହାତରେ କେନ୍ଦୁବାଡ଼ି ଥିବ କୌଣସି ଭୂତ ପ୍ରେତ, ଡାହାଣୀ, ଚିରୁଗୁଣି ସ୍ୱର୍ଣ୍ଣ କରିପାରିବେ ନାହିଁ । ଏତଦ୍ ବ୍ୟତିତ ରଜବତୀ ସ୍ତ୍ରୀ ଲୋକ ଭିତର ଘର ବା ନିଶାଣ (ଯେଉଁ ଘରେ ପୂଜା ପାଠ କରାଯାଏ)କୁ ଯାଆନ୍ତି ନାହିଁ, ରୋଷେଇ କରନ୍ତି ନାହିଁ, ସିନ୍ଦୂର ଲଗାନ୍ତି ନାହିଁ, ଘରେ ସାଇତି ରଖାଯାଇଥିବା ବିହନକୁ ସ୍ୱର୍ଣ୍ଣ କରନ୍ତି ନାହିଁ କାରଣ ସ୍ୱର୍ଣ୍ଣକଲେ ପୋକ ଲାଗିଯିବାର ବିଶ୍ୱାସ ରହିଛି । ଔଷଧୀୟ ବୃକ୍ଷକୁ ମଧ୍ୟ ସ୍ୱର୍ଣ୍ଣ କରନ୍ତି ନାହିଁ, ସ୍ୱର୍ଣ୍ଣକଲେ ଔଷଧୀୟ ଗୁଣ ନଷ୍ଟ ହୋଇଯାଏ ବୋଲି ବିଶ୍ୱାସ ରହିଛି ।

ବାଧୁଡ଼ି ସଂପ୍ରଦାୟ ବିବାହ ପାଇଁ ପୁଅପକ୍ଷ ପ୍ରଥମେ ଝିଅ ଦେଖି ଓ କନ୍ୟାପକ୍ଷ ପ୍ରଥମେ ପୁଅଘରକୁ ଆସିଲେ ଶୁଭ ଅଶୁଭ ବିଚାର କରିଥାନ୍ତି । ଘରୁ ବାହାରିବା ସମୟରେ ଗାଈ ରଡ଼ିଛାଡ଼ିବା, କାଉ ରାବିବା, ପେଟା ରାବିବା ଭଲ ଲକ୍ଷଣ ନୁହଁ ବୋଲି ବିଶ୍ୱାସ ରହିଛି । ଏଭଳି ଘଟଣା ଘଟିଲେ ଉଭୟପକ୍ଷ ମଧ୍ୟରେ ହେବାକୁ ଥିବା ବନ୍ଧୁତ୍ୱକୁ ସବୁ ଦିନ ପାଇଁ ସ୍ମୃତିତ ରଖାଯାଏ । ବିବାହ ସମୟରେ ମଧ୍ୟ ଏହି ସଂପ୍ରଦାୟର ଲୋକବିଶ୍ୱାସ ଚିତ୍ର ଦେଖିବାକୁ ମିଳେ । ବିବାହ ସମୟରେ ଯେଉଁ ବେଦୀବନ୍ଧା (ତିଆର) ଯାଇଥାଏ ସେଥିରେ ଚାରି କୋଣରେ ଚାରୋଟି ତାଳ ପୋତାଯାଇଥାଏ, ଦୁଇଟି ଜାମୁଡାଳ ଓ ଦୁଇଟି ଶାଳଡାଳ । ବେଦୀ ଉପରେ ତାଳ ପୋତିବା ପରଂପରା ବହୁକାଳରୁ ପ୍ରଚଳିତ ହୋଇଆସୁଛି, ଏବେ ମଧ୍ୟ ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ବିବାହ ବେଦୀରେ ଉଭୟ ବରପକ୍ଷ ଓ କନ୍ୟାପକ୍ଷ ଚାରୋଟି ତାଳ ପୋତିଥାନ୍ତି । ଲୋକଙ୍କ ବିଶ୍ୱାସ ରହିଛି ଏହି ତାଳ ହେଉଛି ଶୁଭର ପ୍ରତୀକ ।

ବାଧୁଡ଼ିମାନଙ୍କର ବିଶ୍ୱାସ ଯେ ପିଲାଟି ପ୍ରଥମ ଦାନ୍ତ ସାତମାସ ଓ ନଅ ମାସରେ ଉଠିଲେ ଶୁଭ । ଆଠ ମାସରେ ପିଲାଟି ଉପର ମାଡ଼ିରେ ଦାନ୍ତ ଉଠିଲେ ଅଶୁଭ । ତେଣି ତାକୁ ଛେଳି ବନ୍ଧା ଯାଉଥିବା ଦଉଡ଼ି (ପଘା)ରେ ଗୋଡ଼ରେ ବାଣି ଘୋଷାଡ଼ି ଦେଲେ ସମସ୍ତ ରିଷ୍ଟ ଖଣ୍ଡନ ହେବାର ବିଶ୍ୱାସ ରହି ଆସିଅଛି ।

ପ୍ରବାଦପ୍ରବଚନ

ପ୍ରବାଦ, ପ୍ରବଚନ, ରଚି ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକମାନେ ପ୍ରଚଳିତ ପ୍ରବାଦ, ପ୍ରବଚନ ଓ ରଚି ମଧ୍ୟରେ କିଛି ମାତ୍ରାରେ ଭିନ୍ନତା ପରିଲକ୍ଷିତ ହୋଇଥାଏ। ଯଥା -

- ଛେଳି ଗୁଡୁରିଆ, ପାଣିକୁ ଦେଖୁ ହୁଏ ଛାନିଆ - (ଭୟାଳୁ)
- ତେମେଣା ଉଣ୍ଡିଛି - (ଘରେ ଖାଇବାକୁ ନଥାଇ ଉପାସ ରହିବା)
- ଘର ଅଛି ଦ୍ଵାର ନାହିଁ, ଘରଣୀ ଥିଲେ ଗୁଣ୍ଡାଇ ନାହିଁ - (ଟସର)
- ଖଣ୍ଡିଏ ଧାନରେ ଉଣେଇଶି ପାଇ ଅଗାଳି - (ତାହା ମିଛୁଆ)
- ରେଞ୍ଜାଳିଆ ଗଙ୍ଗେଇ, ପେଟ ବାଟେ ଛୁଆ ଧରି, ପିଠି ବାଟେ ରଙ୍ଗେଇ - (ତଙ୍ଗା)
- ଚିପି ନଗା କୁଳି ଆଣିବ ଯେବେ, ଆମର ମନକୁ ମହିବ ତେବେ - (କେନ୍ଦୁ)
- ପିଢ଼ାକୁ ଢାଳଲା ନାଉ, ପୁଅ ଝିଅ କଥା ଯେଣିକି ଯାଉ, ତୁମ୍ଭର ଆରେ ହେଉ - (ସ୍ଵାର୍ଥପର)

ଭାଷା

ଓଡ଼ିଶାରେ ଆର୍ଯ୍ୟ ସଂସ୍କୃତି ପ୍ରତିଷ୍ଠା ଅର୍ଜନ କରିବା ପୂର୍ବରୁ ଓଡ଼ିଶାର ଦୈନନ୍ଦିନ ଜୀବନ, ସାମାଜିକ ଚଳଣି, ଭାଷା ଓ ଭାବ ବିନିମୟ କ୍ଷେତ୍ରରେ ଆଦିବାସୀ ସଭ୍ୟତା, ସଂସ୍କୃତି ଓ ଭାଷାର ପ୍ରବାହ ପ୍ରତିଫଳିତ ହୋଇଥିଲା । ଏହା କପୋଳକଣ୍ଠିତ ଉଦ୍‌ଭଟ କଥା ନୁହେଁ, ବରଂ ନିଜ୍ଜଳ ସତ୍ୟ। ସେଥିପାଇଁ ଓଡ଼ିଆ ଭାଷା ଉପରେ ଆଦିବାସୀ ଭାଷାଗୁଡ଼ିକର ସଂପର୍କ ଓତଃପ୍ରୋତ ଭାବରେ ଜଡ଼ିତ ।

୧. ଓଡ଼ିଆ ଭାଷା ଓ ବାଧୁଡ଼ି ଭାଷା ବଚନ କଥା ବିଚାରକୁ ନେଲା ବେଳେ ଓଡ଼ିଆ ଭାଷାରେ ଆମେ ଏକବଚନ ଓ ବହୁବଚନର ବ୍ୟବହାର କରିଥାଉ । ଏକବଚନର ଚିହ୍ନ ହିସାବରେ ଆମେ ଟି, ଟାକୁ ଓ ବହୁବଚନର ଚିହ୍ନ ହିସାବରେ ଗୁଡ଼ିକ, ଗୁଡ଼ାକ, ମାନ, ମାନେ, ଯାକ ବ୍ୟବହାର କରିଥାଉ ଠିକ୍ ସେହିପରି ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକମାନେ ଏକ ବଚନର ଚିହ୍ନ ହିସାବରେ କେବଳ ଟାକୁ ଓ ବହୁବଚନର ଚିହ୍ନ ହିସାବରେ ଗା, ଘୁଲା ଓ ଘରିକାକୁ ବ୍ୟବହାର କରିଥାନ୍ତି ।

ଓଡ଼ିଆ ବ୍ୟବହାର	ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ବ୍ୟବହାର	ଓଡ଼ିଆ	ବାଧୁଡ଼ି
ଲୋକଟା ଆସୁଛି	ନୁକଟା ଆସୁଛି (ଏକ ବଚନରେ)	ଲ	> ନ
ଲୋକେ ଆସୁଛନ୍ତି	ନୁକଗା/ଗୁଲା ଆସୁଛନ୍ତି (ବହୁ ବଚନରେ)	ଏ	> ଥା
ଗାଈଟି ଚରୁଛି	ଗାଈଟା ଚରୁଛି (ଏକ ବଚନରେ)	ଇ	> ଥା
ଗାଈଗୁଡ଼ିକ ଚରୁଛନ୍ତି	ଗାଈଗା/ଗୁଲା ଚରୁଛନ୍ତି (ବହୁ ବଚନରେ)		

ବାପା ହେରିକା ଆସୁଛନ୍ତି ବାପା ଘରିକା ଆସୁଛନ୍ତି (ପିତୃସ୍ଥାନୀୟା ଯେତେ)

ସବୁଠାରୁ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ କଥା ହେଉଛି ଓଡ଼ିଆରେ ଗୁଡ଼ିକ, ଗୁଡ଼ାକ ବହୁବଚନର ଚିହ୍ନ ଲୋକ ସ୍ଥାନରେ ବ୍ୟବହାର କରାଯାଏ ନାହିଁ । ଲୋକ ସ୍ଥାନରେ ମାନେ ବହୁବଚନର ଚିହ୍ନ ବ୍ୟବହାର ହୋଇଥାଏ, ମାତ୍ର ବାଧୁଡ଼ି ଭାଷା ଲୋକ ଶବ୍ଦରେ ମଧ୍ୟ ଗା ଏବଂ ଗୁଲା ବହୁବଚନର ଚିହ୍ନ ବ୍ୟବହାର କରିଥାନ୍ତି ।

ଠିକ୍ ସେହିପରି ଅଧିକ ବା ସଂଖ୍ୟାବାଚକ ବିଶେଷଣାତ୍ମକ ଶବ୍ଦ ବିଶେଷ୍ୟର ପୂର୍ବରେ ବା ପରେ ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକେ ପ୍ରୟୋଗ କରି ବହୁବଚନର ପ୍ରକାଶ କରନ୍ତି ।

/ଗୁଲେ/ ବହୁବଚନର ଚିହ୍ନ ବିଶେଷ୍ୟର ପୂର୍ବରେ ବା ପରେ ବ୍ୟବହାର ହୋଇପାରେ ।

ଓଡ଼ିଆ ବ୍ୟବହାର	ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ବ୍ୟବହାର
ବହୁତ ଲୋକ ଆସିଥିଲେ	ଗୁଲେ ନୁକ ଆଇଥିନେଇ
ଅଧିକ ଲୋକ ଆସିଥିଲେ	ନୁକ ଗୁଲେ ଆଇଥିନେଇ

/ହୁଦେ/ ଓ /ଜବର/ ବହୁବଚନର ଚିହ୍ନ ଅଧିକ ନିର୍ଦ୍ଦେଶ ବିଶେଷ୍ୟର ପୂର୍ବରେ ବ୍ୟବହୃତ ହୋଇ ବହୁବଚନ ପ୍ରକାଶ କରିଥାଏ ।

ଓଡ଼ିଆ ବ୍ୟବହାର	ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ବ୍ୟବହାର
ବହୁତ ଗାଈ	ହୁଦେ ଗାଈ
ବହୁତ ଠେକୁଆ	ହୁଦେ ଖେଲିଆ
ବହୁତ ଲୋକ	ଜବର ଲୋକ
ବହୁତ ମାଡ଼	ଜବର ମାଡ଼

୨. ଓଡ଼ିଆ ଶବ୍ଦର ଗଠନ ରୀତି ଅନୁସାରେ ଓଡ଼ିଆର ଦୁଇଟି ମୂର୍ଦ୍ଧନ୍ୟ ଧ୍ୱନି ପରକୁ ପର (ପାଖକୁ ପାଖ) ବ୍ୟବହୃତ ହୁଏ ନାହିଁ । ଗୋଟିଏ ଦନ୍ତ ଧ୍ୱନି ହେଲେ ଅନ୍ୟଟି ମୂର୍ଦ୍ଧନ୍ୟ ଧ୍ୱନି ହୁଏ, ମାତ୍ର ବାଧୁଡ଼ି ସଂପ୍ରଦାୟରେ ଦୁଇଟିଯାକ ଧ୍ୱନି ମୂର୍ଦ୍ଧନ୍ୟ ଧ୍ୱନି ହୋଇଥାଏ ।

ଓଡ଼ିଆ	ବାଧୁଡ଼ି	
ତୋଟା	ଟଟା	ତ > ଟ
ତୁଣ୍ଡ	ଟୁଣ୍ଡ	ତ > ଟ
ତଣ୍ଡି	ଟଣ୍ଡି	ତ > ଟ

୩. ବାଧୁଡ଼ି ସଂପ୍ରଦାୟର ଲୋକମାନେ ଶବ୍ଦର ଆଦ୍ୟରେ ‘ଲ’ ଥିଲେ, ‘ଲ’ ପରିବର୍ତ୍ତେ ନାସିକ୍ୟ ଧ୍ୱନି ‘ନ’ ଆଦ୍ୟରେ ରଖି ଶବ୍ଦ ଉଚ୍ଚାରଣ କରିଥାନ୍ତି ।

ଓଡ଼ିଆ ଶବ୍ଦ	ବାଧୁଡ଼ି ଉଚ୍ଚାରଣ	
ଲେଖିବା	ନେଖିବା	ଲ > ନ
ଲୁଗା	ନୁଗା	ଲ > ନ
ଲୁଣ	ନୁଣ	ଲ > ନ
ଲୋକ	ନୁକ	ଲ > ନ

ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ (ସଂ)	ଓଡ଼ିଆ ସାହିତ୍ୟ ଓ ଆଦିବାସୀ ସାହିତ୍ୟ ଭୁବନେଶ୍ୱର ଦ୍ୱିତୀୟ ସଂସ୍କରଣ, ୨୦୦୪
ନାୟକ ଶରତ ଚନ୍ଦ୍ର	ମୟୂରଭଞ୍ଜ ସଂସ୍କୃତିରେ ବାଧୁଡ଼ି ଜନଜାତି ମେଘାସନୀ ପ୍ରକାଶନୀ
ପସାୟତ ଚିତ୍ରସେନ	ଆଦିବାସୀ ମୌଖିକ ସାହିତ୍ୟ ପରଂପରା, (ସଂ) ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ, ଭୁବନେଶ୍ୱର ଦ୍ୱିତୀୟ ସଂସ୍କରଣ, ୨୦୧୬
ମହାନ୍ତି ବିଜୟଲକ୍ଷ୍ମୀ	ଭାଷା ଭାବନା (ସଂ) ବିଦ୍ୟା ପ୍ରକାଶନୀ, ଭୁବନେଶ୍ୱର ପ୍ରଥମ ସଂସ୍କରଣ, ୨୦୦୮
ମହାପାତ୍ର ନଗେନ୍ଦ୍ର ନାଥ	ଉତ୍ତରପୂର୍ବ ଉପାନ୍ତ ଓଡ଼ିଶାର ଭାଷଣ ସାହିତ୍ୟ ଓ ସଂସ୍କୃତି ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ, ଭୁବନେଶ୍ୱର, ପ୍ରଥମ ସଂସ୍କରଣ, ୧୯୯୭
ମିଶ୍ର ନୃସିଂହ ପ୍ରସାଦ, ସାହୁ ଶୁକଦେବ	ଆଦିବାସୀ ସମାଜ ଓ ସଂସ୍କୃତି, ମନୋରମା ପବ୍ଲିସର୍ସ କଟକ, ଦ୍ୱିତୀୟ ସଂସ୍କରଣ, ୨୦୧୬
ରାଜକିଶୋର ନାୟକ, ଶରତ ଚନ୍ଦ୍ର ନାଏକ	ବାଧୁଡ଼ି ଜାତିର ଅଜ୍ଞାତ ଅଧ୍ୟାୟ, ପ୍ରକାଶକ, ବାଧୁଡ଼ି ସାଂସ୍କୃତିକ ସମାଜ, କେନ୍ଦୁଝର



ସାର୍ଭଟା ଅନୁଭୂତିରୁ ଚେନାଏ

ଶ୍ରୀ ମକରଧ୍ୱଜ ନାଏକ

“ଜଣେ କେବଳ ଧନଶାଳୀ ହେବା ଯଥେଷ୍ଟ ନୁହେଁ। ଜଣେ ସଂସ୍କୃତି ସମ୍ପନ୍ନ ଅଭିଜାତ ଓ ସମାଜର ମାନ୍ୟ ଗଣ୍ୟ ହେବାକୁ ହେଲେ କେବଳ ନିଜ ପାଇଁ ଓ ପରିବାର ପାଇଁ ଭୋଗ୍ୟ ନୁହେଁ, ତା’କୁ ଏକ ତ୍ୟାଗୀ ସମାଜସେବୀର ପ୍ରତିବିମ୍ବ ସୃଷ୍ଟି କରିବାକୁ ହେବ - ଏ କଥା ଶିଖାଇଛି ଐକ୍ୟମ୍। ଐକ୍ୟମ୍ - ମଣିଷ ନିର୍ମାଣର ଏକ ପାଠଶାଳା।”

ହଠାତ୍ ଦିନେ ଲକ୍ଷ୍ମୀ ଭାଇଙ୍କ ଠାରୁ ବାଉଁ ଆସିଲା ଆପଣ ଅରୁଣାଚଳ ପ୍ରଦେଶ ଯିବା ପାଇଁ ପ୍ରସ୍ତୁତ ହୁଅନ୍ତୁ G20 ବୈଠକ ପାଇଁ। ବାସ୍ ଏତିକି ପାଦ ତଳେ ପଡ଼ୁ ନ ଥାଏ। କେତେ ଖୁସି।

G20/C20 କ’ଣ ? ପରସ୍ପର ମଧ୍ୟରେ ଆତ୍ମିୟତା ବନ୍ଧନରେ ବାନ୍ଧିହେବା, ସୁଖ ଦୁଃଖରେ ଭାଗୀଦାରୀ ସେବା, ନିଜ ଅଧିକାରକୁ ଗୌଣ୍ୟ ମନେ କରି କର୍ତ୍ତବ୍ୟ ପାଳନ କରିବା ହେଉଛି ପାରିବାରିକ ଭାବନା। ଏପରି ଭାବନାରେ ହିଁସା ଓ ସ୍ୱାର୍ଥପରତା ନ ଥାଏ। ଥାଏ କେବଳ ପ୍ରେମ, ଦୟା, ସହଯୋଗ ଓ ସହନଶୀଳତା। ବୃହତ୍ତର ଭାବନାର ପ୍ରୟୋଗ ବିଶ୍ୱ ପରିବାରର ପ୍ରତୀକ। ବିଶ୍ୱ ପରିବାର ବା “ବସୁଧୈବ କୁଟୁମ୍ବକମ୍” ଭାବନା ଭାରତୀୟ ସଂସ୍କୃତି ଓ ଆଧ୍ୟାତ୍ମିକ ଚେତନାର ଆଧାର। ଏହା ସମ୍ପାଦନ ଧର୍ମର ମୂଳ ସଂସ୍କାର ଓ ବିଚାରଧାରା। ଏହାକୁ ଧ୍ୟାନରେ ରଖି ଭାରତୀୟ ମୁନି ରଷି ମାନେ ହଜାର ହଜାର ବର୍ଷ ପୂର୍ବରୁ ଏ ମନ୍ତ୍ର ରଚନା କରିଥିଲେ। ତାହା ତାଙ୍କର କାୟ ମନୋବାକ୍ୟରେ ପ୍ରତିଫଳିତ ହେଉଥିଲା। ମାତ୍ର ଆଜିର ବିଶ୍ୱ ମାତ୍ରାଧିକ ବ୍ୟକ୍ତି ଓ ସ୍ୱାର୍ଥକୈନ୍ଦ୍ରିକ। ଅନେକଙ୍କ ମନରେ ଭୌତିକ ଉପଭୋଗ ଓ ସାମାଜିକ ପ୍ରତିଷ୍ଠାର ମୋହ। ତେଣୁ ଶାନ୍ତି ଓ ସନ୍ତୋଷ ପରାହତ। ବିଶ୍ୱ ପରିବାରର ଭାବନା (ବସୁଧୈବ କୁଟୁମ୍ବକମ୍) ହିଁ ଏଥିରୁ ମୁକୁଳିବାର ଏକମାତ୍ର ବାଟ। ତେଣୁ ଭାରତ ବିଶ୍ୱ ଗୁରୁ ଭାବେ ବିଶ୍ୱକୁ ଏ ବାଉଁ ‘ଏକ ପୃଥିବୀ, ଏକ ପରିବାର, ଏକ ଭବିଷ୍ୟତ’ ଭାବନାକୁ ପରସୁଛି। ୨୦ଗୋଟି ଦେଶ ଏଥିରେ ସାମିଲ ଅଛନ୍ତି।

ଲକ୍ଷ୍ୟ - ସମଗ୍ର ବିଶ୍ୱରେ ନିରନ୍ତର ବିକାଶ। ବିଶ୍ୱରୁ ଅନାହାର, ଗରିବୀ ଦୂର କରିବା ସହିତ ସମସ୍ତଙ୍କ ପାଇଁ ଶିକ୍ଷା, ସ୍ୱାସ୍ଥ୍ୟ, ରୋଜଗାର, ପରିବେଶର ସୁରକ୍ଷା, ଜଳବାୟୁ ପରିବର୍ତ୍ତନକୁ ରୋକିବା ପାଇଁ ପଦକ୍ଷେପ, ମହିଳାଙ୍କ ପ୍ରଗତି ତଥା ଲିଙ୍ଗଗତ ଭେଦଭାବକୁ ଦୂର କରିବା। ମାନବ ସମାଜକୁ ବଞ୍ଚିବାକୁ ହେଲେ ସମଗ୍ର ପୃଥିବୀକୁ ସୁରକ୍ଷିତ ରଖିବାକୁ ପଡ଼ିବ। ବିଶ୍ୱ କହିଲେ ଜଳ, ସ୍ଥଳ, ବାୟୁ, ସବୁଜିମା ସମସ୍ତ ଜୀବ ଜନ୍ତୁଙ୍କୁ ବୁଝାଏ। ସବୁ ରାଷ୍ଟ୍ରର ଜନନାୟକମାନେ ବୁଝାମଣାରେ ସହମତ ହୋଇ ଗୋଟିଏ ଲକ୍ଷ୍ୟରେ ପହଞ୍ଚି ବିଶ୍ୱର ଚିରସ୍ଥାୟୀ ବିକାଶ ନିମନ୍ତେ ଚିନ୍ତା କରିବା ଦରକାର। ଆମେ ଶାନ୍ତି, ମୈତ୍ରୀ, ପ୍ରଗତିରେ ବିଶ୍ୱାସ କରୁ, ମହାତ୍ମାଗାନ୍ଧୀଙ୍କ ନେତୃତ୍ୱରେ ଅହିଂସା ବଳରେ ସ୍ୱାଧୀନତାର ମୂଲ୍ୟ ବୁଝୁ। ଶହ ଶହ ବର୍ଷର ସଭ୍ୟତା, ସଂସ୍କୃତି, ପରିବେଶ, ନଦନଦୀ, ପାହାଡ଼, ପର୍ବତ ଏବଂ ଜଙ୍ଗଲ ଆଜିଯାଏ ସୁରକ୍ଷିତ ଭାରତବର୍ଷରେ। ଆଦିମ ଯୁଗର ଜ୍ଞାନ, ଗୁଣ, ଲିପି, ଭାଷା ତଥା ପ୍ରକୃତିର ପୂଜକ ଆମ ଜନଜାତିଙ୍କ ନିମନ୍ତେ ଆମେ ଗର୍ବିତ।

ଯାତ୍ରା ଆରମ୍ଭ - ଜୁନ ୯ ତାରିଖରେ ଭୁବନେଶ୍ୱରରୁ ବିମାନ ଯୋଗେ କଲିକତା ଓ ସେଠାରୁ ଆସାମର ଦିବ୍ରୁଗଡ଼ରେ ପହଞ୍ଚିଲୁ। ସରକାରୀ ବସ ସହିତ ରାଜ୍ୟ ସରକାରଙ୍କ ସୁରକ୍ଷା ବାହିନୀ ଆମ ଅପେକ୍ଷାରେ ଥିଲେ। ଜଳଯୋଗ

ସାରି ଅରୁଣାଚଳ ପ୍ରଦେଶ ଅଭିମୁଖେ ଯାତ୍ରା ଆରମ୍ଭ କଲୁ । ବାଟରେ କେତେ ସୁନ୍ଦର ସବୁଜ ଚା ବାଗାନ ହଜାର ହଜାର ହେକ୍ଟର ଜମିରେ ହୋଇଥାଏ । ମନେ ପଡ଼ିଯାଉଥାଏ ଗାଁ କଥା । ଇଂରେଜ ଅମଳରେ କଳାପାଣି ବନ୍ଦୀ ଯାହା ଆସାମ ଚା ବାଗାନ ସେଇୟା । ଯେ ଥରେ ଯାଏ ଆଉ ଫେରେନା । ସମାଜର ପୁଞ୍ଜିପତି ବେପାରୀଙ୍କ ଦ୍ଵାରା ହିଁ ଆଦିବାସୀ ଶୋଷିତ । ଆସାମର ସାମାନ୍ତ ଅଞ୍ଚଳରୁ ଅରୁଣାଚଳ ପ୍ରଦେଶର ଅୟମାରମ୍ଭ । ଆଦିବାସୀ ଜନଜାତିର ଲୋକ, ମା, ପିଲା, ଝିଅ ମାନେ ପାରମ୍ପରିକ ବେଶଭୂଷାରେ ସଜ୍ଜିତ ହୋଇ ବାଦ୍ୟଯନ୍ତ୍ର ନାଚଗୀତ ସହ ଆମକୁ ସ୍ଵାଗତ କଲେ । ଧନ୍ୟ ଆଦିବାସୀଙ୍କର ଆତିଥେୟତା, ତାଙ୍କର ପରମ୍ପରା ଓ ଐତିହ୍ୟ । ମୁଁ ତାଙ୍କ ସହ ମିଶି ସଲାମି ଜଣାଇଲି । ଅରୁଣାଚଳ ପ୍ରଦେଶର ଜିଲ୍ଲା ସଦର ମହକୁମା ନାମସାଇରେ ପହଞ୍ଚିଲୁ ଭବ୍ୟ ସମ୍ବର୍ଦ୍ଧନା ସହ । ଏକ ଆଡ଼ମ୍ବରପୂର୍ଣ୍ଣ ହୋଟେଲ KTS ରେ ମୋର ବନ୍ଧୁ ଶ୍ରୀ ଅଭିମନ୍ୟୁ ଜୁଆଙ୍କ ସହିତ ରହିଲି । ହୋଟେଲ ଚାରି ପାଖରେ ସୁରକ୍ଷା ଗାର୍ଡ୍ । ଅତିଥିଚର୍ଚ୍ଚାରେ ଥାଆନ୍ତି ଜିଲ୍ଲା ପଦାଧିକାରୀ । ସେଠାକାର ଜଙ୍ଗଲ ପରିବେଶ ଅତି ମଧୁର, ମାତ୍ର ପାହାଡ଼ ପର୍ବତ ଦେଖିବା ସ୍ଵପ୍ନ । ତା’ପର ଦିନ ୧୦/୦୬/୨୦୨୩ ସକାଳୁ ପ୍ରସ୍ତୁତି । ଜଳଯୋଗ ସାରି ବୈଠକ ମଣ୍ଡପ ଜିଲ୍ଲା ସଂସ୍କୃତି ଭବନକୁ ଯିବା ନିମନ୍ତେ ପ୍ରସ୍ତୁତ ହେଲୁ । ସରକାରୀ ବସ ସହିତ ସୁରକ୍ଷା ବାହିନୀ ଅପେକ୍ଷାରତ । ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ସ୍କୁଲର ପିଲାଙ୍କ ଦ୍ଵାରା ତୃତୀ ଭେରା ବାଦ୍ୟରେ ପ୍ରକମ୍ପିତ ହେଉଥାଏ ସେ ସ୍ଥାନ ଆମକୁ ସ୍ଵାଗତ କରିବା ନିମନ୍ତେ । ନାମ ପଞ୍ଜିକରଣ, ଆସନଗ୍ରହଣ, ଉତ୍ତରୀୟ ଉପତୈକନ ଦେବା ପରେ ଜାତୀୟ ସଙ୍ଗୀତ ଗାନ କରାଯାଇଥିଲା । ତା’ ପରେ ଅତିଥି ଆଗମନ, ଆସନ ଗ୍ରହଣ ଓ କାର୍ଯ୍ୟ ବିଷୟବସ୍ତୁ ଆରମ୍ଭ ହେଲା । ମାନ୍ୟବର ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀଯୁକ୍ତ ପେମା ଖାଣ୍ଡୁଜୀ ସଭାକୁ ଆସିଥିଲେ । ସ୍ଵାଗତ ସଙ୍ଗୀତ ପରେ ମାନ୍ୟବର ମୁଖ୍ୟମନ୍ତ୍ରୀ ତାଙ୍କ ଭାଷାରେ ସ୍ଵାଗତ ଭାଷଣ ଦେଲେ ।

ବିଭିନ୍ନ ରାଷ୍ଟ୍ର ଯଥା ଭେଦେନୁଆଲା, ଉଜବେକିସ୍ଥାନ, ସାଉଥ କୋରିଆ, କାଜାକିସ୍ଥାନ, ଜାପାନ, କୋଷ୍ଟାରିକା, ଜାମାଇକା, କଲମ୍ବିଆ, ଥାଇଲାଣ୍ଡ ଓ ନାଗାସାକି ଯୁନିଭର୍ସିଟି, ଜବାହରଲାଲ ନେହେରୁ ଯୁନିଭର୍ସିଟି, ରାଜୀବ ଗାନ୍ଧି ଯୁନିଭର୍ସିଟି, ହିମାଚଳ ପ୍ରଦେଶ ଯୁନିଭର୍ସିଟି ଏବଂ High Commission ଦସ୍ତରର ସମସ୍ତ ଉଚ୍ଚପଦାଧିକାରୀ ଅତ୍ୟନ୍ତ ଜ୍ଞାନୀ, ଗୁଣୀ ଓ ବିଦ୍ଵାନ ଥିଲେ । ଏତଦ୍‌ଭିନ୍ନ ଭାରତବର୍ଷର ବିଭିନ୍ନ ରାଜ୍ୟରୁ ମଧ୍ୟ G20/C20ର ବାର୍ତ୍ତାବହ, ସାମାଜିକ କର୍ମୀ, ଜନଜାତିର ହିତୈଷୀ ଓ ସଙ୍ଗଠକ ଏବଂ କନ୍ୟାକୁମାରୀ (ସ୍ଵାମୀ ବିବେକାନନ୍ଦଙ୍କ ପବିତ୍ର ଭୂମି) ରୁ ଗୁଣଗ୍ରାହୀ ତତ୍ତ୍ଵ ଓ ତଥ୍ୟ ଦର୍ଶୀ ସଭ୍ୟ ବୃନ୍ଦ ମଧ୍ୟ ଆସିଥିଲେ ।

ସଭାରେ ଆଲୋଚିତ ବିଷୟ -

୧. Environment - ପରିବେଶ ୨. Indian Culture - ଭାରତୀୟ ସଂସ୍କୃତି ୩. Tradition - ପରମ୍ପରା ୪. Custom - ପ୍ରଥା ୫. Globalisation - ଜଗତିକରଣ ୬. Knowledge - ଜ୍ଞାନ ୭. Civilisation - ସଭ୍ୟତା ୮. Revitalisation - ପୁନଃଜୀବିତକରଣ, ୯. Diversion - ଲକ୍ଷ୍ୟରୁ ବିଚ୍ୟୁତି ୧୦. Vision - ଲକ୍ଷ୍ୟ, ୧୧. Application - ପ୍ରୟୋଗ ବା ବ୍ୟବହାର ୧୨. Definition - ସଂଜ୍ଞା । ଏହା ଅତ୍ୟନ୍ତ ହୃଦୟସ୍ପର୍ଶୀ ଓ ବାସ୍ତବତାଭିତ୍ତିକ ଥିଲା । କେତେକ ବକ୍ତା one life, one family, one love, one future, one community ଉପରେ ଗୁରୁତ୍ଵ ପ୍ରଦାନ କରିଥିଲେ । ଏହା ଅତ୍ୟନ୍ତ ହୃଦୟସ୍ପର୍ଶୀ ଓ ମର୍ମସ୍ପର୍ଶୀ ଏ ଅଭିଭାଷଣ । ଧର୍ମ ଗୋଟିଏ, ଯାହା ଶିକ୍ଷା ଦିଏ ।

ମୁଁ ବାର୍ତ୍ତାବହ ଭାବେ ସେଠାରୁ ହୃଦୟଙ୍ଗମ କରି ଆଣିଥିବା ନିରନ୍ତର ବିକାଶ ଲକ୍ଷ୍ୟର ମୂଳମନ୍ତ୍ର ନିମ୍ନରେ ବର୍ଣ୍ଣନା କରୁଛି -

୧. ପରିବେଶ - ଜନଜାତିଙ୍କ ବିଶ୍ୱାସ ମଣିଷ ହେଉଛି ସ୍ୱାକ୍ଷର ଅନେକ ସୃଷ୍ଟି ମଧ୍ୟରୁ ଏକ। ଅନ୍ୟମାନଙ୍କ ପରି ମଣିଷ, ପଶୁପକ୍ଷୀ, ବୃକ୍ଷଲତା, ପାହାଡ଼, ପର୍ବତ, ନଦୀ, ଝରଣା, ସମୁଦ୍ର ସବୁ ସମାନ। ସ୍ୱାକ୍ଷର କାହାକୁ ପାତର ଅନ୍ତର କରି ନାହାନ୍ତି। ପ୍ରତିଟି ସୃଷ୍ଟି ଆମ ନିଜ ପରିବାରର ସଦସ୍ୟ। ଜନଜାତିଙ୍କର ଏହି ସଂସ୍କୃତିପ୍ରେମୀ ଜୀବନଦର୍ଶନକୁ ହୃଦୟଙ୍ଗମ କଲେ ଆମ ପୃଥିବୀ ଜଙ୍ଗଲ-କ୍ଷୟ ବିକାଶରୁ ରକ୍ଷା ପାଇ ଚିରସ୍ଥାୟୀ ହେବ।

୨. ଭାରତୀୟ ସଂସ୍କୃତି - ଆମର ଜନଜାତିଙ୍କର ମୁଖ୍ୟ ସଂସ୍କୃତି ପ୍ରକୃତିର ପୂଜା ଆରାଧନା। ନିଜ ନିଜ ପର୍ବପର୍ବାଣି ମଧ୍ୟରେ ପ୍ରକୃତି ଯଥା ଜଳ, ପବନ, ବୃକ୍ଷ, ପାହାଡ଼, ପର୍ବତ, ବାସୁକି ମାତା ଜତ୍ୟାଦିର ସୁରକ୍ଷା କରିବା। ସଂସ୍କୃତିର ସୂତ୍ରଧର ଆମ ସମାଜରେ ଥିବା ଗୁରୁଜନ ନୂତନ ପିଢ଼ିକୁ ଶିକ୍ଷା ଏବଂ ସଂସ୍କାର ପ୍ରଦାନ କରିଥାନ୍ତି। ସେଠାରେ ମଧ୍ୟ ଏ ନିତି ରହି ଆସିଛି।

୩. ପରମ୍ପରା - ପରମ୍ପରାରେ ନିଜସ୍ୱ ବିଚାର, କାରୁ କାର୍ଯ୍ୟ ହସ୍ତକଳା ସଂସ୍କୃତି ପ୍ରତି ଥାଏ ଦୃଢ଼ ବିଶ୍ୱାସ। ସେଠାକାର ଲୋକଙ୍କ ବାହାଘର, ଅନ୍ୟାନ୍ୟ ଶୁଭ କାର୍ଯ୍ୟ ବୁଦ୍ଧ ମନ୍ଦିରରେ ଅନୁଷ୍ଠିତ ହୁଏ। ପ୍ରତ୍ୟହ ଶିବ ମନ୍ଦିର ପରି ବୁଦ୍ଧ ମନ୍ଦିରରେ ଦୀପ ଜାଳି ପ୍ରାର୍ଥନା କରାଯାଏ। ଅତିଥି ଅଭ୍ୟାଗତ ମାନଙ୍କୁ ସେଠାରେ ସମ୍ବର୍ଦ୍ଧିତ କରାଯାଏ। ନବଜାତ ଶିଶୁଙ୍କର ସଂସ୍କାର କାର୍ଯ୍ୟ ସେଠାରେ ବୌଦ୍ଧ ଭିକ୍ଷୁଙ୍କ ଦ୍ୱାରା କରାଯାଏ।

୪. ପ୍ରଥା - ପ୍ରକୃତିକୁ ପ୍ରଣାମ ଓ ମା' କୁ ସମ୍ମାନ ମୁଖ୍ୟ ପ୍ରଥା। ପ୍ରକୃତି ମା' ଓ ନିଜର ମା' କୁ ଦୁଇ ଭଉଣୀ ଭାବେ ଦେଖନ୍ତି। ସମସ୍ତଙ୍କୁ ଆଦର ଓ ସମ୍ମାନ ଦେବା, ଅନ୍ୟ ଘରର ଅତିଥିଙ୍କୁ ନିଜର ଭାବି ଖାଇବାକୁ ଦେବା ପ୍ରଥା ସବୁ ଜନଜାତିଙ୍କର ଅଛି।

୫. ଜଗତିକରଣ - ସମଗ୍ର ବିଶ୍ୱ ଗୋଟିଏ ପରିବାର। ସ୍ୱାକ୍ଷର ସୃଷ୍ଟି ବିଶ୍ୱର ପ୍ରତ୍ୟେକ ମାନବ ଆତ୍ମର କୁରୁମ୍ଭ। ସମଗ୍ର ବିଶ୍ୱକୁ ଅର୍ଥନୈତିକ ଦୃଷ୍ଟିକୋଣରୁ ଏକ କରିବା ଆବଶ୍ୟକ। ଯିଏ ଯେଉଁଠି ଅଛି ସେଠି ଥାଉ। ତାହାର କଳା କୌଶଳ ଯେମିତି ଅଛି ସେଠାରେ ହିଁ ବିକଶିତ ହେଉ। ଦୃଷ୍ଟିକୋଣ ପରିବର୍ତ୍ତନ ନ ହେଉ। ଜଗତ ଯାକର ସମସ୍ତ ବ୍ୟବହାର ଉପଯୋଗୀ ଜିନିଷ ର କ୍ରୟ ବିକ୍ରୟ ସୁବିଧାରେ ହେଉ। ଯେପରି କଂସା ପିତଳ ଯାଗାରେ ସିଲଭର ଓ ଷ୍ଟିଲ ବ୍ୟବହାର ବଢ଼ିବା ଯୋଗୁଁ କଂସା ଆସ୍ତେ ଆସ୍ତେ ବନ୍ଦ ହୋଇଯାଉଛି। ଅଭାବୀ ବିକ୍ରି ହେବା ଯୋଗୁଁ ମୂଲ୍ୟ ଅଧିକ ରହୁଛି। ଯଦି ସମସ୍ତେ ଆଗପରି କରନ୍ତେ ତେବେ ଅଭାବ ରୁହନ୍ତା ନାହିଁ ଏବଂ ଉଚିତ ମୂଲ୍ୟ ପାଇ ପାରନ୍ତେ।

୬. ଜ୍ଞାନ - ଜନଜାତି ମାନେ ଅନେକ ବିରଳ ଜ୍ଞାନର ଗନ୍ତାଘର। ସେମାନଙ୍କର ପୁରାତନ ଉପଯୋଗୀ କୃଷି ପଦ୍ଧତି, ପଶୁ ପାଳନ ପଦ୍ଧତି, ଜଳ ସଂରକ୍ଷଣ ପଦ୍ଧତି ଆଦି ଲୋକ ଲୋଚନକୁ ଆସୁଅଛି। ସେଠାକାର ଲୋକଙ୍କର ଯଥା, ମାଣ୍ଡିଆ ଚାଷ ବିଶ୍ୱ ଦରବାରରେ ଆଦୃତ ହୋଇଛି।

୭. ପୁନଃ ଜୀବିତ - ଆମ ଜୀବନ ଦର୍ଶନ ଏବଂ ବିଶ୍ୱାସରେ ରହିଛି ସମସ୍ତ ବିଶ୍ୱର ପ୍ରଗତି ନିମନ୍ତେ ଗୁଡ଼ ରହସ୍ୟ। ଆମେ ଏକା ନୁହଁ ଅନ୍ୟମାନଙ୍କ ସହ ବଞ୍ଚିବା। ଏହି ମହାନ ଜୀବନ ଦର୍ଶନକୁ ପୁନଃ ଜୀବିତ କରିବା ସମସ୍ତ ଭାରତବାସୀଙ୍କ ମୁଖ୍ୟ ଲକ୍ଷ୍ୟ ହେବା ଆବଶ୍ୟକ।

୯. ଲକ୍ଷ୍ୟ - ମାଟି ଆମ ପାଇଁ ମା' । ପ୍ରକୃତିର ଦାୟାଦ ହିସାବରେ ତା'ର ପୂଜା ଏବଂ ସୁରକ୍ଷା ଆମ ଜୀବନ ଦର୍ଶନ । ଏହାକୁ ସମସ୍ତଙ୍କ ପାଖରେ ପହଞ୍ଚାଇ ଭାଇଚାରା ସୃଷ୍ଟି କରିବା ।

ତାଙ୍କର ଜୀବନ ଦର୍ଶନ ନିଆରା । ଯେଉଁମାନେ ଜନଜାତି ସେମାନେ ହାତବୁଣା ଲୁଗା, ମୁଣ୍ଡରେ ଚୋପି, କୌଣସି ପକ୍ଷୀର ପର ଦ୍ଵାରା ଆଚ୍ଛାଦିତ ଚୋପି, ଯେ କୌଣସି ଧାତୁରେ ହାତ ତିଆରି ମାଳି ଇତ୍ୟାଦି ବ୍ୟବହାର କରନ୍ତି । ଏହା ଲୋକମାନେ ଜଙ୍ଗଲର ବିଭିନ୍ନ ଫଳର ମଞ୍ଜି ଗଳାରେ ଧାରଣ କରନ୍ତି । ସେମାନେ ବହୁ ଭଦ୍ର ଅମାୟିକ । ଦେଖିବାକୁ ବହୁତ ସୁନ୍ଦର । ଶରୀର ଗଠନ ସମସ୍ତଙ୍କର ପ୍ରାୟ ସମାନ ଥାଏ । ରଙ୍ଗ ମଧ୍ୟ ସମାନ । ସେଥିପାଇଁ ଭାରତୀୟ ସମ୍ପ୍ରଦାୟର ଷଷ୍ଠ ଅନୁଲେଖଦରେ (6th Scheduled State) ଉତ୍ତର-ପୂର୍ବ ରାଜ୍ୟ ସମୂହକୁ ସାତ ଭଉଣୀ (7 sisters) କୁହାଯାଇଛି । North East ସମସ୍ତ ରାଜ୍ୟ ଯଥା ୧- ଅରୁଣାଞ୍ଚଳ ପ୍ରଦେଶ, ୨- ନାଗାଲାଣ୍ଡ, ୩- ମିଜୋରାମ୍, ୪- ତ୍ରିପୁରା, ୫- ଆସାମ, ୬- ମଣିପୁର, ୭- ମେଘାଳୟ ପରସ୍ପର ଉପରେ ନିର୍ଭରଶୀଳ ।

ବୈଠକ ମଧ୍ୟରେ ତା' ଓ ଜଳଯୋଗର ବ୍ୟବସ୍ଥା ଥାଏ । ଖାଦ୍ୟ ପେୟର ବ୍ୟବସ୍ଥା ଅତି ଉତ୍କୃଷ୍ଟ ଧରଣର ଓ ସେଠାକାର ଲୋକଙ୍କର ଆଦରର ଥିବା ଖାଦ୍ୟ ମାଣ୍ଡିଆରେ ତିଆରି ପିଠା କାକରା, ମକା, ମାଛ, ମାଂସ, ପନୀର, ଖିରା, ଇତ୍ୟାଦି । ସେ ଭିତରେ ସ୍ଥାନୀୟ ଲୋକଙ୍କ ସହିତ ଅଲୋଚନା, ପରିଚୟ ଓ ଫଟୋ ଉଠାଇବା ବହୁତ ଖୁସି ଲାଗୁଥାଏ । ଜଙ୍ଗଲର ପକ୍ଷୀଙ୍କ ମୁଣ୍ଡ ବାଉଁଶ ତିଆରି ଚୋପିରେ ଆଚ୍ଛାଦିତ କରି ଜନଜାତିମାନେ ପିନ୍ଧନ୍ତି । ସମସ୍ତଙ୍କର ହାତ ବୁଣା ଲୁଗା ପିନ୍ଧିବା ଅଭ୍ୟାସ । ଆମପରି ନ୍ୟାୟର ପ୍ୟାଣ୍ଟ, ଧୋତି କାମିଜର ବ୍ୟବହାର ନାହିଁ । ରାତ୍ରି ଭୋଜନ ରାଜ୍ୟ ସରକାରଙ୍କ ତେପୁଟି ଚିଫ୍‌ମିନିଷ୍ଟରଙ୍କ ତତ୍ତ୍ଵାବଧାନରେ ହୋଟେଲ କିନାରାରେ ହୋଇଥିଲା । ସାଂସ୍କୃତିକ ମଣ୍ଡପରେ ଆଧୁନିକ ନୁହଁ ପାରମ୍ପରିକ ନାଚ ଯଥା ମୟୂର ନାଚ, କୁକୁଡ଼ା ନାଚ, ବିଭିନ୍ନ ପଶୁପକ୍ଷୀଙ୍କ ଦ୍ଵାରା ଆଚ୍ଛାଦିତ ହୋଇ ନାଚିବା ଦର୍ଶକଙ୍କୁ ଘଣ୍ଟା ଘଣ୍ଟା ଧରି ବାନ୍ଧି ରଖିଥିଲା । ତାଙ୍କର ଏହି ପାରମ୍ପରିକ ନାଚ ଅଦ୍ୟାବଧି ଜୀବିତ । ସଂସ୍କୃତି ବିଲୁପ୍ତ ହୋଇନାହିଁ । ସେ ଜାତି ବଞ୍ଚିଛି, ସଂସ୍କୃତି ବଞ୍ଚିଛି । ସେ ମଧ୍ୟ ବଞ୍ଚିଛି । ଆଉ ବଞ୍ଚିବ ମଧ୍ୟ ।

ଜନଜାତି - ସେ ପ୍ରଦେଶରେ ସାଧାରଣତଃ ୨୬ ପ୍ରକାର ଜନଜାତି ବାସ କରନ୍ତି । ସେଥି ମଧ୍ୟରୁ ଅରୁଣାଚଳରେ ନିମ୍ନୋକ୍ତ ଆଦିବାସୀ ଜାତି ବେଶି ଦେଖାଯାଆନ୍ତି । ଯଥା ମିଶିଙ୍ଗ, ଖାମ୍ପି, ଶିଙ୍ଗଫୋ, ନକ୍‌ଚେ, ଆଡ଼ି । ଏମାନଙ୍କ ଶାରିରୀକ ଗଠନ ପ୍ରାୟ ସମାନ, ସମସ୍ତେ ଗୋରା । ତାଙ୍କ ସହିତ ମିଶିଲା ପରେ ଜାଣିଲି ମଣିଷର ତିନୋଟି ମୁଖ୍ୟ ଆବଶ୍ୟକତା - ଖାଦ୍ୟ, ବସ୍ତ୍ର, ବାସଗୃହର ପ୍ରକୃତ ଅର୍ଥ ବଣ ଜଙ୍ଗଲରେ ଥିବା ଏହି ଆଦିବାସୀମାନେ ରୁଝନ୍ତି । ସାମାନ୍ୟ ବସ୍ତ୍ର, ବାସଗୃହରେ ହିଁ ନିଜର ଜୀବନକୁ ଉପଭୋଗ କରନ୍ତି । ସହରରେ ବାସ କରୁଥିବା ସଭ୍ୟ ମଣିଷଙ୍କ ଭଳି ଆଗକୁ ବଢ଼ିବାରେ ପ୍ରତିଯୋଗିତା ତାଙ୍କର ନ ଥାଏ । କାହା ମୁଣ୍ଡରେ ଚଢ଼ି ଉପରକୁ ବଢ଼ିବାର ଲାଳସା ନ ଥାଏ । ସରଳ ଓ ନିଷ୍ପପଟ ପୁଅ ଓ ଝିଅମାନେ ଖୁସିରେ ଆମ ସହିତ ଫଟୋ ଉଠାଇଲେ ।

୧୨/୦୬/୨୦୨୩ - ବୈଠକ ସରିବା ପରେ ଏକ ଶୁଭ ମୁହୂର୍ତ୍ତ । ଅଧିକାରୀଙ୍କ ଦ୍ଵାରା ବ୍ୟବସ୍ଥା ହୋଇଥିଲା ଗୋଲଡେନ ପାଗୋଡ଼ା ଓ ଆଦର୍ଶ ଗ୍ରାମ ଇମ୍ପ୍ରୋଭ୍ କୁ ବୁଲି ଯିବାପାଇଁ । ମୋ ଭାଗ୍ୟରେ କୁଟିଲା ଆଦିବାସୀ ଆଦର୍ଶ ଗ୍ରାମ ଯେଉଁଠାରେ ଅଛି ଗ୍ରାମ୍ୟ ଜୀବନର କଳା, ସଂସ୍କୃତି, ପରମ୍ପରା ଆଉ ସରଳ ଜୀବନଶୈଳୀ । ଝିପ ଝିପ ବର୍ଷା ସତ୍ତ୍ଵେ ସହଯୋଗିମାନେ ଛତା ଧରି ଆମକୁ ପାଛୋଟି ନେଲେ । କି ସମ୍ବର୍ଦ୍ଧନା ! ଗ୍ରାମର ମୁଖୁଆଙ୍କ ସହିତ ଆବାଳ ବୃଦ୍ଧ ବନିତା

ଜାତୀୟ ସଙ୍ଗୀତ ବୋଲି ବୁଝି ମନ୍ଦିର ପାଖକୁ ପାଛୋଟି ନେବା ସମୟରେ ଝିଅମାନେ ନୀର ଗୀତ ସହିତ ଆମ ଉପରକୁ ଫୁଲ ପକାଇ ରାସ୍ତାକୁ ମଧ୍ୟ ଫୁଲରେ ଆଚ୍ଛାଦିତ କରି ଦେଇଥିଲେ । ସମସ୍ତେ ଅନ୍ୟକୁ ଖୁସି କରାଇ ନିଜେ ଖୁସି ହେଉଥାନ୍ତି । ସେଠାରେ ଭେଦଭାବ ନାହିଁ । ସମସ୍ତେ ଏକ ମନ୍ତ୍ର- ‘ଅତିଥି ଦେବୋ ଭବଃ’ରେ ଦିକ୍ଷିତ, ଯାହା ଆଜି ଏ ଗ୍ରାମରେ ଦେଖିବାକୁ ମିଳିଲା । ଗ୍ରାମ ମୁଖୁଆଙ୍କ ସ୍ଵାଗତ ଅଭିଭାଷଣ ପରେ ଆମକୁ ମନ୍ଦିରକୁ ନେଲେ । ସେଠାରେ ଦୀପ ଜାଳି ବୌଦ୍ଧ ଭିକ୍ଷୁ ‘ବୁଦ୍ଧଂ ଶରଣଂ ଗଚ୍ଛାମି’ ମନ୍ତ୍ରରେ ଆମକୁ ମନ୍ତ୍ରୀତ କରିବା ପରେ ସାମୁହିକ ପ୍ରାର୍ଥନା ବୋଲାଗଲା । ତା’ପରେ ଆଦିବାସୀଙ୍କ କାଠରେ ତିଆରି ମଞ୍ଚସଦୃଶ ବିଶ୍ରାମ ସ୍ଥଳୀରେ ଆତିଥେୟତା ପ୍ରଦାନ କରାଗଲା । ଆମକୁ ବିଛଣା ଦେଲେ ବସିବା ପାଇଁ । ମନେ ପଡୁଥାଏ ମୋର ରାମାୟଣ କଥା । ରାମ ବନବାସ ସମୟରେ ଗୁହକ ଶବରର କୁଡ଼ିଆରେ ଅତିଥି ହୋଇ ପତ୍ର ବିଛଣାରେ ଆସାନ ହୋଇଥିଲେ । ସେପରି ଭାବି ଖୁସି ଲାଗୁଥାଏ । ଥଣ୍ଡା ପାଇଁ ଗରମ ଚା’, କଫି ବିସ୍କୁଟ ସହିତ ଏକ ନିଆରା ଖାଦ୍ୟ - ବାଉଁଶ ଭିତରେ ମାଛକୁ ଚୁକୁରା ଚୁକୁରା କରି ନିଆଁରେ ସେକି ଖାଇବାକୁ ଦେଉଥିଲେ । ଏ ଖାଦ୍ୟ ତାଙ୍କର ପରମ୍ପରା ଏବଂ ଅତିଥି ଚର୍ଚ୍ଚା । ଚିରସ୍ରୋତା ନଦୀର ସ୍ରୋତରେ ଫ୍ୟାନ ଆକୃତିର ଏକ ଚକ ସୁଅର ପ୍ରଭାବରେ ବୁଲୁଥିଲା ଏବଂ ତା ସହିତ ଏକ ଢିଙ୍କିର ସଂଯୋଗ କରାଯାଇ ଧାନ କୁଟା ଯାଉଥିଲା । ଜଣେ ମା’ କୁଲାରେ ପାଛୁଡୁ ଥାଏ । ଏ ଦୃଶ୍ୟ ମୁଁ ଜୀବନରେ ଦେଖି ନ ଥିଲି । ମୁଁ ଜାଣିଲି ସ୍ଵାର୍ଥହୀନ ଭଲ ପାଇବା ଏବଂ ପରସ୍ପର ପ୍ରତି ଉତ୍ସର୍ଗାକୃତ ମନୋଭାବ ହିଁ ପ୍ରେମ । ଏହା ସମ୍ପୂର୍ଣ୍ଣ ବ୍ୟକ୍ତିଗତ ଉପଲବ୍ଧିର କଥା । ଏହା କେବଳ ଥାଏ ଜନଜାତି ସମାଜରେ । ନିଜକୁ କେବେ ଛୋଟ ମନେ କରନ୍ତି ନାହିଁ କିମ୍ବା ସମାଜର ତଳ ଶ୍ରେଣୀର ବ୍ୟକ୍ତିଙ୍କୁ ମଧ୍ୟ । ମନେ ରଖିବା ଉଚିତ ପାଦ ତଳର ଦୂର ଘାସ ପୂଜାରେ ଲାଗେ ମାତ୍ର ମୁଣ୍ଡ ଉପରେ ଥିବା ବିଶାଳ ତାଳ ଗଛ ନୁହଁ । ସମସ୍ତେ ମହାନ ରାଷ୍ଟ୍ର ନିର୍ମାଣରେ ଅଂଶୀଦାର ହେବା । ଏହା ହିଁ ଧ୍ୟେୟ ହେଉ । ତା’ହେଲେ ‘ବସୁଧୈବ କୁଟୁମ୍ବକମ୍’ ସ୍ଵପ୍ନ ସାକାର ହେବ ।



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ଶ୍ରୀ ତମ୍ବରୁଧର ମଣ୍ଡଳ

ମାନନୀୟ ଲକ୍ଷ୍ମୀ ଭାଇ ମାଷେ ପୂର୍ବରୁ ଘରକୁ ଆସି କହିଲେ ଜୁନ ୬ ତାରିଖରୁ ୧୪ ତାରିଖ ପର୍ଯ୍ୟନ୍ତ କୌଣସି କାର୍ଯ୍ୟକ୍ରମ ରଖିବ ନାହିଁ । କାରଣ ଜୁନ ୧୦-୧୧ ଅରୁଣାଚଳ ପ୍ରଦେଶରେ କାର୍ଯ୍ୟକ୍ରମ ଅଛି । ତୁମେ ଯିବ ବୋଲି ମୁଁ ଭାବୁଛି । ମୁଁ ହଁ ମାରିଲି । ମଝିରେ ମଝିରେ ସେ ଯୋଗାଯୋଗ ରଖୁଥାନ୍ତି । ହଠାତ ଲକ୍ଷ୍ମୀ ଭାଇଙ୍କ ନମ୍ବରରୁ ଏକ ହ୍ୱାଟ୍ସଆପ୍ ବାର୍ତ୍ତା ଆସିଲା । ଇଂରାଜୀରେ ଲେଖା ଥିଲା । କିଛି ବୁଝି ପାରିଲି ନାହିଁ । ଝିଅ ପାଖକୁ ପଠାଇଦେଲି । ଝିଅ ଫୋନ କରି ମୋତେ କହିଲା ଇଏ ଫ୍ଲାଇଟ୍ ଟିକେଟ୍ ବାବା । ସବୁ ବିଷୟରେ ବୁଝାଇଦେଲା । ୦୯.୦୬.୨୦୨୩ ସକାଳ ୬.୨୦ରେ ଫ୍ଲାଇଟ୍ ଚଢ଼ିବି । ମୋତେ ଖୁସି ଲାଗୁଥାଏ ଯେତିକି ତର ଲାଗୁଥାଏ ସେତିକି । ଯିବା ଦିନ ଯେତେ ପାଖେଇ ଆସୁଥାଏ ସେତିକି ତର ବଢ଼ି ଚାଲିଥାଏ । ଆକାଶରେ ଉଡ଼ିବି, ସେଥିପାଇଁ ଜୀବନ ଛାଡ଼ିଗଲା ପରି ଲାଗୁଥାଏ । ୮.୬.୨୦୨୩ ସକାଳେ ମୋ ପୁଅ ମୋତେ ପୋଡ଼ାମାରି ଛାଡ଼ି ଆସିଲା । ଭୁବନେଶ୍ୱର ବସରେ ବସି ଭାବୁଥାଏ କାଲି ସକାଳେ ଆକାଶରେ ଉଡ଼ିବି । ହାତ ଗୋଡ଼ ଥରୁଥାଏ । ଅପରାହ୍ନ ୪ଟାରେ ଖଣ୍ଡଗିରି ପାଖରେ ଓହ୍ଲାଇଲି । ସମୟ ଥିବାରୁ ମନ ଶାନ୍ତ କରିବାକୁ ଖଣ୍ଡଗିରି ଉଦୟଗିରି ବୁଲି ଗଲି । ତାପରେ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ରକୁ ଚାଲି ଚାଲି ଗଲି । ମନରେ ଖାଲି ଗୋଟିଏ ଭାବନା - କାଲି ସକାଳେ ଆକାଶରେ ଉଡ଼ିବି । ବଞ୍ଚିବି ନା ମରିବି ? କିଛି ଦୂର ଗଲା ପରେ ଜଣକୁ ପଚାରିଲି - ଭାଇ ପଞ୍ଜାବ ନାସନାଲ ବ୍ୟାଙ୍କ କେତେ ଦୂର ଅଛି ? ଲୋକଟି କହିଲା ତମେ ବହୁତ ଦୂର ଚାଲି ଆସିଲ । ପୁଣି ଫେରିଲି । ଆକାଶରେ ଉଡ଼ିବା କଥା ଭାବି ଭାବି ଚାଲିଥାଏ । ହଠାତ୍ ଦେଖିଲି ଖଣ୍ଡଗିରି ରୋଡ଼ । ଚାଲି ଚାଲି ଅଧିଗଲି । ଅଟୋରେ ଆସି ପଞ୍ଜାବ ନାସନାଲ ବ୍ୟାଙ୍କ ପାଖରେ ଓହ୍ଲାଇଲି । କିଛି ସମୟ ଠିଆ ହୋଇ ରହିଲି । ମକରଧୂଳ ଭାଇ ସାମନାପଟୁ ତମ୍ବରୁ ଭାଇ ତାଙ୍କ ଦେଇ ଆସି କୁଣ୍ଡାଇ ନେଲେ । ଦୁଇ ଜଣ ଜଳଖିଆ ଖାଇ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଭିତରକୁ ଗଲୁ । ମାନନୀୟ ଲକ୍ଷ୍ମୀ ଭାଇଙ୍କୁ ଦେଖା ହେଲା । ସମ୍ମାନ ଜଣାଇ ଭଲମନ୍ଦ କଥା ହେଲି । ଭଗବାନଙ୍କୁ ଦେଖା ହେଲା ଭଲ ମୋତ ଲାଗିଲା । ତର ଭୟ କିଛି ଦୂର ହେଲା । ରାତ୍ରିରେ ଖାଇଲା ସମୟରେ ଲକ୍ଷ୍ମୀ ଭାଇ କହିଲେ କାଲି ଭୋର ୪ଟାରେ ପ୍ରସ୍ତୁତ ହୋଇ ବାହାରିବେ । ୯.୬.୨୦୨୩ ସକାଳ ୪ଟାରେ ପ୍ରସ୍ତୁତ ହୋଇ ବାହାରିଲୁ । ୫ଟାରେ ଏୟାରପୋର୍ଟରେ ପହଞ୍ଚିଲୁ । ୬ ଟାରେ ଫ୍ଲାଇଟ୍ରେ ପାଦ ଦେଲି । କାନ୍ଦଣା କାନ୍ଦଣା ଲାଗିଲା । ଆଖିରୁ ଲୁହ ବାହାରିଲା । ଲକ୍ଷ୍ମୀ ଭାଇ କହିଲେ ସାଇଡ୍ ସିଟ୍ ତୁମର । ବସି ପଡ଼ିଲି - ତର ଲାଗୁଥାଏ । ଫ୍ଲାଇଟ୍ କେମିତି ଉଡ଼ିବ ମୁଁ ଜଣା କରିବି - ଭାବନାର ସୀମା ନାହିଁ । ୬.୧୦ ମି ରେ ଫ୍ଲାଇଟ୍ ଘୁଞ୍ଚିଲା । ସିଟ୍ ଭିଡ଼ି ଧରିଲି । ବେଲୁ ବାନ୍ଧିବାକୁ କହିଲେ ବେଲୁ ବାନ୍ଧିଲି । ୬.୧୭ ମି ରେ ଉଡ଼ାଣ ଆରମ୍ଭ ହେଲା । ମୁଁ ଆଖି ବୁଜିଦେଲି । କିଛି ସମୟ ପରେ ଆଖି ଖୋଲିଲି । ମୋତେ ଆଉ କିଛି ଲାଗିଲା ନାହିଁ । ଆନନ୍ଦର ସୀମା ରହିଲା ନାହିଁ । ମନେ ମନେ ଲକ୍ଷ୍ମୀ ଭାଇଙ୍କୁ ଧନ୍ୟବାଦ ଦେଲି । ମୋବାଇଲ ଫ୍ଲାଇଟ୍ ମୋଡ଼ ରେ ଥାଏ ଏବଂ ବ୍ୟବହାର ମନା ଥିଲା । ମୁଁ ସାଇଡ୍ ସିଟ୍ରେ ବସିଥିବାରୁ ଲୁଚି ଛପି ଆକାଶ ମାର୍ଗର ଯାତ୍ରା ଚିତ୍ର ଉଭୋଳନ କରି ମୋ ଝିଅ ଗୁପ୍ତେଶ୍ୱରୀ, ପୁଅ ଯୋଗେଶ୍ୱର ଏବଂ ଶବର ସମାଜ ଗୃପକୁ ପଠାଇଲି । ତାହା ଦେଖି କିଏ କିଏ ଧନ୍ୟବାଦ, ଶୁଭକାମନା, ଯାତ୍ରା ମଙ୍ଗଳମୟ ହେଉ ବୋଲି ଆଉ କିଏ God Bless You ବୋଲି Whatsapp କରିଥାନ୍ତି ।

ଫୁଲଟ୍ ଭିତରେ ଜଳଖିଆ, ଫଳ ରସ ପାଣି ସେବନ କଲୁ । ସତର୍କ ବାଣୀ ଶୁଣାଇ ଦିଆଗଲା - ଆଉ କିଛି ସମୟ ପରେ ଫୁଲଟ୍ ଅବତରଣ କରିବ । ବେଳୁ ଭିଡ଼ିଲୁ । ସକାଳ ୭.୨୦ରେ କାଳକାଟା ନେତାଜୀ ସୁବାଷଚନ୍ଦ୍ର ବୋଷ ଏୟାରପୋର୍ଟରେ ଫୁଲଟ୍ ଅବତରଣ କଲା । ସେଠାରେ କିଛି ସମୟ ରହିଲୁ । ତାପରେ ୮.୧୫ରେ ଅନ୍ୟ ଏକ ଫୁଲଟ୍ ଭିତରକୁ ଗଲୁ । ୮.୪୦ରେ ଫୁଲଟ୍ ଉଡ଼ାଣ ଆରମ୍ଭ କଲା । ସେତେବେଳେ ମୋତେ କିଛି ଲାଗିଲା ନାହିଁ - ଭାରି ଖୁସି ଲାଗିଲା । ୧୦.୨୫ରେ ଆସାମ ଦିବ୍ରୁଗଡ଼ ଏୟାରପୋର୍ଟରେ ଫ୍ଲେନ ଅବତରଣ କଲା । ଆମକୁ ନେବା ପାଇଁ ବାହାରେ ସେବକ ବନ୍ଧୁମାନେ ଅପେକ୍ଷାରେ ଥିଲେ । ସଙ୍ଗେ ସଙ୍ଗେ ବସରେ ବସାଇ ଆଗରେ ପଛରେ ପୋଲିସ ସୁରକ୍ଷାବଳ ଦ୍ଵାରା ନେଉଥାନ୍ତି । ଆସାମରୁ ଅରୁଣାଚଳ ପ୍ରଦେଶ ସୀମାରେ ପହଞ୍ଚିଲୁ । ସେଠାରେ ଅରୁଣାଚଳ ପ୍ରଦେଶର ସଂସ୍କୃତି, ପରମ୍ପରାରେ ଆମକୁ ସ୍ଵାଗତ ସମ୍ବର୍ଦ୍ଧନା କରାଗଲା । ମୁଁ ଆମ୍ ବିଭୋର ହୋଇ ଗଲି । ଯାତ୍ରାର ପ୍ରତିଟି ମୁହୂର୍ତ୍ତର ଆନନ୍ଦ ଅନୁଭବ ଚିତ୍ର ଉତ୍ତୋଳନ କରି ଘରେ ଓ ଶବର ସମାଜ ଗୃପରେ ଛାଡ଼ିଥାଏ । ଏହି ଆନନ୍ଦ ୧୮୫ ଲୋକ ଅନୁଭବ କରିଥାନ୍ତି । ହାଟ୍‌ସଆପ୍ କରି ସମସ୍ତେ ମୋତେ ଶୁଭେଚ୍ଛା, ଅଭିନନ୍ଦନ ଜଣାଉଥାନ୍ତି । ନାମସାଇ ପହଞ୍ଚିଲା । ବସରୁ ଓହ୍ଲାଇବାର କିଛି ସମୟ ପୂର୍ବରୁ ଜଣେ ବନ୍ଧୁ ବସ ଭିତରେ ଆସି କହିଲେ - ନାମସାଇରେ କାର୍ଯ୍ୟକ୍ରମ ଅଛି । କିଏ କେଉଁ ଯାଗାରେ କାହା ସାଥରେ ଦୁଇ ଦୁଇ ଜଣ ହୋଇ ରହିବେ ନାମ ଘୋଷଣା କଲେ । ମୋ ସହିତ ଶ୍ରୀ ଅନୁପ କୁମାର ମହାପାତ୍ରଙ୍କ ନାମ କୁହାଗଲା । ମୁଁ ଦୁଃଖିତ ହେଲି । ମୁଁ ଇଂରାଜୀ ଜାଣିନି, ହିନ୍ଦି ଭଲଭାବେ କହି ପାରୁନି । ଏହି ଲୋକଟି କିଏ ଯିଏ ମୋ ସାଥରେ ରହିବେ ? ଏହି ପ୍ରକାର ଭାବି ଭାବି ବହୁତ କଷ୍ଟ ଲାଗିଲା । ଲକ୍ଷ୍ମୀ ଭାଇଙ୍କ ପାଖକୁ ଯାଇ ଧିରେ କହିଲି ଏହି ଲୋକଟି କିଏ ଯିଏ କି ମୋ ସାଥରେ ରହିବେ ? ଲକ୍ଷ୍ମୀ ଭାଇ କହିଲେ ତାଙ୍କେ ବ୍ୟାଙ୍କ ଲାଇନରେ ଜଣେ ଉଚ୍ଚପଦସ୍ଥ ଅଧିକାରୀ ଥିଲେ । ଅତି ଉଚ୍ଚକୋଟିର ଲୋକ । ବହୁତ ଜାଣିଛନ୍ତି । ଅବଶ୍ୟ ଏୟାରପୋର୍ଟରେ ଆମମାନଙ୍କର ପରିଚୟ ଲକ୍ଷ୍ମୀ ଭାଇ ଅଳ୍ପ ବହୁତ ଦେଇଥିଲେ । କିନ୍ତୁ ଅଧିକ ପରିଚୟ ପାଇଲା ପରେ ମୋତେ ଡର ଲାଗିଲା । ମୁଁ ତ ଆଦିବାସୀ ଶବର, ଅଶିକ୍ଷିତ, ମୋର ସ୍ଵଭାବ ତାଙ୍କର ସ୍ଵଭାବ ନିଶ୍ଚିତ ଅଲଗା ରହିବ । କେମିତି ତିନି ଦିନ ଏହାଙ୍କ ସାଥରେ ରହିବି କାନ୍ଦଣା କାନ୍ଦଣା ଲାଗିଲା । ବସରୁ ଓହ୍ଲାଇଲୁ । ତାଙ୍କ ପଛେ ପଛେ ଯାଉଥାଏ । ରୁମ୍ ମିଳିଲା ତାଙ୍କ ପାଇଁ ଓ ମୋ ପାଇଁ ଖଟ । ବେଗପତ୍ର ରଖି ନୀରବରେ ବସିଲି । ଡର ଡର ଲାଗୁଥାଏ । ତାଙ୍କର ମୁହଁକୁ ବି ଚାହିଁବାକୁ ଡର ଲାଗିଥାଏ । ଖଟରେ ଇଂରାଜୀ ଲେଖା ଥିବା କାଗଜ ଦେଖିଲି । କିଛି ବୁଝା ପଡ଼ିଲା ନାହିଁ । ତା ପରେ ଡରି ଡରି ଅନୁପ ଆଜ୍ଞାକୁ ପଚାରିଲି ଆଜ୍ଞା ଏହି ପତ୍ରଟି କଣ ? ସେହି କାଗଜ ସମ୍ପର୍କରେ ବିସ୍ତୃତ ଭାବରେ ମଧୁର କଣ୍ଠରେ ସରଳ ଭାବରେ ପ୍ରେମ ଭରା ଭାଷାରେ ଏବଂ ମୋ ଭାଷାରେ ମୋତେ ବୁଝାଇବାକୁ ଲାଗିଲେ । ସେତେବେଳେ ମୋର ଡର ଭୟ ଉଭେଇ ଗଲା । ତାଙ୍କୁ ଅତି ଆପଣାର ଲାଗିଲା । ଆନନ୍ଦରେ ଗଦ ଗଦ ହେଲି । ଏହି ପ୍ରକାର ଲୋକ ପାଇ ନିଜକୁ ବହୁତ ଧନ୍ୟ, ପୂଣ୍ୟ, ଭାଗ୍ୟବାନ ମନେ କଲି । ଗୋଟିଏ ଘରେ ରହି ଶୋଇବା, ବସିବା, ଖାଇବା, କଥାବାର୍ତ୍ତା କରିବା ପାଇଁ ମୋର ଭାରି ଇଚ୍ଛା ହେଲା । ତଥାପି ଭାବିଲି - ଯେତେହେଲେ ବି ତାଙ୍କେ ବ୍ରାହ୍ମଣ । ମୁଁ ଆଦିବାସୀ ଶବର ଲୋକ । ଏହି ଭାବନାକୁ ଧରି ଚଳିଲି ।

ସବୁ କାର୍ଯ୍ୟକ୍ରମର ସବୁ ବିଷୟବସ୍ତୁ ତାଙ୍କ ପାଖରୁ ବୁଝି ନେଇଥାଏ । ସରଳ ଭାବରେ ମୋତେ ବୁଝାଇ ଦେଇ ଥାନ୍ତି । ସେ ମୋ ପାଇଁ କଣ ଆବଶ୍ୟକ, ମୋର କର୍ମ, ଆଚରଣ, ସ୍ଵଭାବ, ଖାଇବା, ଶୋଇବା, ଉଠିବା, ବୁଝିବା, ବୁଲିବା ଇତ୍ୟାଦି ଉପରେ ସବୁବେଳେ ନଜର ରଖୁଥାନ୍ତି । ୯.୬.୨୦୨୩ ଶୁକ୍ରବାର ରାତ୍ର ୮.୩୦ରେ ଖାଇ ବିଶ୍ରାମ ନେଲୁ ।

୧୦.୬.୨୦୨୩ ଶନିବାର ସକାଳ ୪ଟାରେ ଉଠିଲି ଦେଖିଲି ପୁରା ଉଜ୍ଜ୍ୱଳ ହୋଇଛି । ମୁଁ ଅବାକ୍ ହୋଇଗଲି । ଆମ ଗ୍ରାମରେ ୫.୩୦ରେ ରାତି ପାହୁଛି । ସ୍ନାନାଦି ସାରି ନିତ୍ୟକର୍ମ ସାରିଲି ୭ଟାରେ । ଜଳଖିଆ କରି ୮ଟାରେ ବସରେ ଚଢ଼ି ବୈଠକ ସ୍ଥାନକୁ ଗଲୁ । ପଞ୍ଜିକରଣ କରି ୯.୩୦ରେ ସଭା ଉଦ୍ଘାଟନ ସତ୍ର ଆରମ୍ଭ ହେଲା । ଆମେ ସବୁ ପ୍ରଥମ ଧାଡ଼ିରେ ବସିଲୁ । ସବୁ କାର୍ଯ୍ୟକ୍ରମ ଇଂରାଜୀରେ ହେଉଥାଏ । ମୋତେ କେତେଟା ବୁଝା ପଡ଼ୁ ନ ଥାଏ । ତଥାପି ଅନୁଭବ ଆଧାରରେ ବୁଝିବାକୁ ଚେଷ୍ଟା କରୁଥିଲି । ଯାହା ସମ୍ଭବ ଥିଲା ପରେ ଅନୁପ୍ର ଆଜ୍ଞାକୁ ପଚାରି ବୁଝି ନେଉଥିଲି । ୧୧.୩୦ରେ ବୈଠକ ଉଦ୍ଘାଟନ କଲେ ଅରୁଣାଚଳ ପ୍ରଦେଶ ମାନ୍ୟବର ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ପ୍ରେମା ଖାଣ୍ଡୁଜୀ । ଉଦ୍ଘାଟନ ହଲରେ ପ୍ରଦର୍ଶନ ସ୍ଥାନରେ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ଆଗ ପଛ ହେଉଥାଏ । ମଝିରେ ତାଙ୍କ ହାତ ଧରି ମୁଁ ଓଡ଼ିଶାରୁ ଆସିଛି ବୋଲି କହିବାରୁ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଅଛା ଠିକ୍ ହେ ବୋଲି କହିଲେ । ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ସହ ଠିଆ ହୋଇଥିବା ସମୟରେ ମୋର ମୋବାଇଲ ଅନ୍ୟ ଜଣକୁ ଦେଇ ଫଟୋ ଉଠାଇବାକୁ କହିଲି । ହେଲେ ଫୋନ ଫୁଲ ହୋଇଯାଇଥିଲା । ଭାରି ଦୁଃଖ ଲାଗିଲା । ନିବାସକୁ ଆସିଲା ପରେ ଅନୁପ୍ର ସାରଙ୍କୁ କହିଲି ମେମୋରି ଗୋଟିଏ କିଣିବାକୁ । ହେଲେ ବହୁତ ଚେଷ୍ଟା ସତ୍ତ୍ୱେ କିଣା ହୋଇ ପାରିଲା ନାହିଁ । କିଛି ଫଟୋ ଡିଲିଟ କରି କିଛି କିଛି ଫଟୋ ପରେ ଉଠାଇଲି । ୧୧.୩୦ରେ ପ୍ରଥମ ସାଧାରଣ ଅଧିବେଶନ ଆରମ୍ଭ ହେଲା । ଏଥିରେ ବିବିଧତା ଅନ୍ତର୍ଭୁକ୍ତ ପାରମ୍ପରିକ ସମ୍ମାନ ଉପରେ ଆଲୋଚନା ହେଲା । ଅପରାହ୍ନ ଦୁଇଟାରେ ଦ୍ୱିତୀୟ ଅଧିବେଶନରେ ଭିନ୍ନକ୍ଷମ ଓ ଲିଙ୍ଗଗତ ପ୍ରସଙ୍ଗରେ ଆଲୋଚନା ହେଲା । ଅପରାହ୍ନ ଚାରିଟାରେ ତୃତୀୟ ଅଧିବେଶନ - ଆଦିବାସୀ ସମ୍ପ୍ରଦାୟ ସଂସ୍କୃତି ଏବଂ ବିଶ୍ୱାସ ଉପରେ ଆଲୋଚନା ହେଲା । ୧୧.୦୬.୨୦୨୩ ସକାଳ ୯.୩୦ରେ ଚତୁର୍ଥ ଅଧିବେଶନ - ସୁସଙ୍ଗତି, ବିଶ୍ୱ ଶୁଖିଲା, ବିବିଧତା ପ୍ରସଙ୍ଗ, ପ୍ରାଚୀନ ସଂସ୍କୃତି ପୁନର୍ଜୀବନ ଉପରେ ଆଲୋଚନା ହେଲା । ଅପରାହ୍ନ ୨ ରୁ ୫ ଗ୍ରାମ ପରିଦର୍ଶନ କରି ଆଦିବାସୀ ସଂସ୍କୃତି, ପରମ୍ପରା, ଜୀବିକା ବିଷୟରେ ଜାଣିବାକୁ ମିଳିଲା । ବିଭିନ୍ନ ମନ୍ଦିର ଏବଂ ବିଭିନ୍ନ ଦର୍ଶନୀୟ ସ୍ଥାନ ପରିଦର୍ଶନ କଲୁ । ୧୨.୦୬.୨୦୨୩ ସକାଳ ୬ଟାରେ ବସ ଯୋଗେ ନାମସାଇରୁ ଦିଗୁଗଡ଼ ଆସିଲୁ । ୯.୫୫ରେ ଫୁଲଟ୍ ଚଢ଼ି ଦିଲୁ ଇନ୍ଦିରା ଗାନ୍ଧି ଆନ୍ତର୍ଜାତୀୟ ଏୟାରପୋର୍ଟରେ ଅପରାହ୍ନ ୧.୧୦ରେ ପହଞ୍ଚିଲୁ । ସେଠାରୁ ପୁଣି ୪.୨୦ରେ ଫୁଲଟ୍ ଚଢ଼ି ଭୁବନେଶ୍ୱର ବିଜୁ ପଟ୍ଟନାୟକ ଏୟାରପୋର୍ଟରେ ସନ୍ଧ୍ୟା ୬.୩୫ରେ ପହଞ୍ଚିଲୁ । ସେଠାରେ ସମସ୍ତଙ୍କୁ ସମ୍ମାନ ଜଣାଇ ମୁଁ, ମକର ଭାଇ ଏବଂ ଅଭିମନ୍ୟୁ ଭାଇ ବରମୁଣ୍ଡା ବସ ଷ୍ଟାଣ୍ଡକୁ ଆସିଲୁ । ସେଠାରୁ ରାତ୍ର ୮ଟାରେ ବସ ଛାଡ଼ିଲା । ଘରକୁ ରାତି ୧ ଘଣ୍ଟାରେ ପହଞ୍ଚିଲି । ମୋ ପତ୍ନୀ ନ ଶୋଇ ମୋତେ ଜଗି ରହିଥିଲେ । ମୁଁ ପହଞ୍ଚିଲା ପରେ ମୋତେ ଘରକୁ ପାଛୋଟି ନେଲେ ।



Management Conference at VK-AICYAM on the 15th January, 2023

A SYNOPSIS AND KEY TAKEAWAYS

THEME- ADDRESSING LEADERSHIP CHALLENGES IN CONTEMPORARY MANAGEMENT BASED ON INDIAN SCRIPTURES

"It is already becoming clear that a chapter which had a western beginning in business management will have to have an Indian ending, when the world adopts the rich thoughts of Indian ethos and wisdom, if it is not, to end in the self-destruction of the human race. At this supremely dangerous moment in human history, the only way of salvation is the ancient Hindu way. Here we have the attitude and spirit that can make it possible for the human race to grow together into a single family."

- Arnold Toynbee (Historian)

1. THE THEME

The dynamics in the business environment and more specifically in the corporate world across the globe are ever changing, more prominently in the past decade, where leaders are being constantly subjected to newer and newer challenges. Some of the major challenges faced by today's leaders are "Global uncertainty and its consequential impact on the business environment", "Disruptive Technology accelerating the pace of change", "the Quick-Win approach, especially that amongst the young generation", "Issues of Mental Health of Employees, "the concept of Work-Life Balance", "the much talked concepts of Work From Home and the Hybrid Work Environment in the post-pandemic era", "Agility and Adaptability of Millennials", "Talent Retention", and so on.

The management world has discovered that today's leaders need to follow not only a Business Compass but also a Moral Compass to steer the enterprises they happen to head. Improving one's Spiritual Quotient has now become a sheer professional necessity and shall be more so in the decades to come. We are aware that the wellbeing and actions of a single human being can influence the outcome for the entire organization. It is also well known that Indian scriptures are a vast treasure of knowledge in the realms of Science, Spirituality, Psychology and Management.

Keeping these thoughts in mind, a one-day conference on Management topics was held at Vivekananda Kendra - Academy for Indian Culture, Yoga and Management (VK-AICYAM) on the 15th January, 2023. VK-AICYAM is a project of Vivekananda Kendra

Kanyakumari to undertake multifarious activities in the fields of Indian Culture, Yoga and Management in the Eastern region of India, with special focus on related research activities to study the richness of our traditional knowledge, practices and systems and discover the key elements that bind the communities in Eastern India.

The theme of the conference was "**Addressing Leadership Challenges in Contemporary Management based on Indian Scriptures**" to give impetus to learnings from Indian scriptures, which find ready applications in the realm of contemporary management practices. Accordingly, the day's programme was conducted through multiple sessions to dwell upon important leadership challenges and to explore possible solutions from various Indian scriptures.

The speakers and panellists were persons of eminence. The participants were invited from a broad spectrum, i.e., students and faculty members of various Business Management Schools of Bhubaneswar and executives from corporates, industries, and banks etc. The invitees consisted of young thought leaders and the academia on one side, as well as leaders from the real field, on the other. The program aimed at connecting everyone to his/ her higher self, helping them to delve deeper in ancient wisdom and develop useful insights from Indian scriptures for managing self and the organization they work in. Session wise key takeaways are furnished under.

2. KEY TAKEAWAYS FROM EACH SESSION OF THE CONFERENCE:

The lively discussions, vibrant deliberations, and interactive participation of one and all had many takeaway lessons which are briefly delineated below:

2.1 Session I - Talk on "Leadership lessons from Indian scriptures to address challenges in Contemporary Management"

a. Team approach vs individualistic approach: When people come together, they develop a product and contribute to the society. Such contribution can be by an individual or by a team of individuals. Team-based contribution has always been more significant than individualistic contribution. Long-lasting sustainable continuity of the contribution is achieved only through team-based and organised institutional system as in case of Tata Sons Company.

It is also worthwhile to note that the leadership qualities of Dasarath and Ramachandra reflect management principles relating to team-based contribution, based on spiritual awareness, (as contrasted to Ravana, a dictatorial leader, who took decisions single-handedly). Being guided by such scripture-based lessons, every employee should be made to feel as part of decision making and part of contributing to the purpose that is happening. That feeling of oneness in the purpose and the goal and becoming part of the vision of the organisation is an important dimension in management.

b. Vision, Mission, Strategy and Values, and SUCCESS: An excellent example from Valmiki Ramayana on leadership lesson, goal and success is the highlight of four attributes/qualities, known as *Dhruti*, *Drishti*, *Mati* and *Dakshyam*. (***Dhriti drishtiramtirdakshyam sa karmasu na sidati*** - (धृतिदृष्टिरमतिर्दाक्ष्यंसांकर्मसुनसीदति). *Dhriti* is the strong foundation or the MISSION to accomplish the goal, characterised by firmness in purpose, firmness in task management and firmness in decision. The leader must navigate and manoeuvre through all differences and obstacles to reach the goal. Such navigating and manoeuvring will come out of what is called *Drishti* (VISION). *Mati* means mind to take decisions (STRATEGY) and *Dakshyam* is skill and capacity (VALUES). Valmiki says to Lord Hanuman that as you possess all these four qualities, you are going to succeed definitely.

c. Peace, Harmony and Sacrifice - *San gacchadhvam sam vadadhvam sam vo manamsi janatam; Deva bhagam yatha purve sanjanana upasate.* (संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् देवा भागं यथा पूर्वे सज्जानाना उपासते)(Meaning: May we move in harmony, speak in one voice; let our minds be in agreement; just as our ancestors and gods, who remained in peace and harmony, with sacrifice at core - a powerful message for growth of self and that of society)

2.2 Session -II - Talk on "Ethical Conflict Management, a Leader's dilemma"

Conflict is an integral part of society, even during *Satya Yuga*. Wherever Man is there, he faces problems and finds solutions that are influenced by his thoughts, his education, his surroundings, and social traditions. With advancement in human life, values have deteriorated as we move from *Satya Yuga* to *Kali yuga* through the *Tretaya Yuga* and *Dwapara Yuga*. But Man has faced conflicts always.

What is conflict? Conflict is "*Right versus Wrong*", be it in family, society, or the kingdom. Conflict of idea, thoughts or our thinking process is behind all progress or downfall. **Our decisions arise out of conflicts only.** Lord Sri Ram faced conflicts whether to go on exile or rule the kingdom. Maa Sita also decided, out of conflict, to follow Sri Ram. Laxman accompanied his brother Sri Ram, but his wife Urmila stayed home. Bharat ethically decided to rule the kingdom as a representative of Sri Ram during his exile period. All these decisions displayed love, sacrifice, ethics, and duties towards everybody.

In *Laxmi Purana*, it is seen that Lord Jagannath, in a situation of conflict, obeyed orders of his elder brother Lord Balabhadra and drove out his wife, Maa Laxmi. Maa Laxmi did not oppose but gladly went out and accepted hospitality of Sriya Chandalini, a lower caste woman, **to show that all are equal before her - the supreme mother of all creations.**

Everywhere, ethics comes into resolution of conflicts. We operate within the boundaries of laws and regulations of our scriptures - be it *Veda*, *Upanishad*, *Quran* or the *Bible*.

The Bhagavad Gita is a universal spiritual scripture, which contains numerous examples on ethics. **Each chapter dwells on Right v/s Wrong with Ethics prevailing everywhere.** All scriptures and all Puranas say one thing - be a good human being, follow the principles of life, maintain ethical character and do not do wrong things. Hindu Puranas have highlighted the example to the whole world about how to become a good human being and an ethical person of character, who lives his life following the principles prescribed by the scriptures in order to make the life beautiful and the society peaceful and simultaneously, enriching the individual and the society.

2.3 Session-III - Panel discussion on the topic, "Integrating Spiritual Learnings for 'Agility and Adaptability' of Millennials in organisations"

Spiritual learning is a higher order of learning about creating awareness and meaningfulness of life, as learnt from the scriptures. The 26th Sloka of the 18th Chapter of Bhagavat Gita defines a performer/leader and narrates the principles of value-added performance that is still relevant in today's modern age.

"मुक्तसङ्गोऽनहंवादीधृत्युत्साहसमन्वितः सिद्धसिद्धयोर्निर्विकारः कर्तासात्त्विकउच्यते ॥

(mukta-saṅgo 'nahaṁ-vādīdhr ity-utsāha-samanvitah | siddhy-asiddhyor nirvikārah kartā sāttvika uchyate ||)

Meaning: The performer is said to be in the mode of goodness, when he is free from worldly attachment, free from ego, endowed with strong resolve and zeal and is equi-posed in success and failure. Such performer works with noble motives and his mental attitude results in the least dissipation of energies while working and thus, is able to work tirelessly.

Indian scriptures are often referred as 'Sanatana Dharma' meaning eternal ways of life and expounded as Vedas, Vedanta, and Puranas. The Vedas are the body of Knowledge. The Vedanta contains abstractions, summarizations, critical analysis, questions and answers and points-of-view. The puranas are in the form of storytelling, dramatization, and characterization.

Agility and Adaptability constitute a part of several core leadership competencies. Agility and adaptability are very basic ingredients to have critical thinking, necessary to manage changes. Agility, in respect of an individual, refers to his willingness and ability to experience something new and apply those experiences to manage different challenging situations in his life swiftly and easily. **Adaptability** is related to his ability to cope up with the changes by embracing and managing such changes very well. Spiritual learnings help in strengthening these two core leadership competencies. The Pandemic situation taught us how to make our home and workplace spiritual and how to make us more agile, more resilient, how to cope up with changes and simultaneously, how to be transformational.

Types of skills for **Adaptability** are resourcefulness, ability to learn new things independently, communication skills, teamwork skill, organisational skill, and curiosity. The three **Cs** of **Agility** are communication, commitment, and collaboration.

In any organisation, understanding the team comes from understanding individual personalities. You should know who is what, understand their capabilities and fill up the gap to achieve organisational objectives. In doing so, Pandavas were individual leaders but may not be considered as the Supreme leader. Supreme leader is only one - Lord Krishna. Vidura can also be called a supreme leader.

We have rich inheritance of a very rich and powerful culture. Apart from the education we receive, it is worthwhile to read Indian scriptures, reflect and relate. It provides understanding and methodical and detailed solutions to our everyday problems and achieve excellence in all we do.

All ancient texts, the Ramayana, the Mahabharata, the Veda, and Upanishads talk of one thing that is **karma** which is nothing but focus on work in the management parlance. One needs to know one's job responsibilities and focus on what to do. Arjuna in Mahabharat chose Lord Krishna as his Sarathi or mentor to win the Mahabharat war. On the contrary, Duryodhan who chose 10 lakhs Narayani Sena over Krishna and lost the war. One needs to choose whether to work in start-ups or the big giants. Start-ups provide job satisfaction and constant learning opportunities. A lot of learning happens through reading the Indian scriptures. The Pandavas during their exile, moved from place to place and mixed with people to enrich their learning, whereas the Kauravas remained stagnant in their learning. Learning is constant and continuous without ending. In Ramayana, Lord Rama had an army of novices and yet could defeat Ravana. Team was nurtured with available people.

Learning all management concepts can be drawn from our scriptures. We know very little about our scriptures. More we know, more to know. A takeaway to carry home would be **KNA syndrome** (Knowledge, Nature and Action). Knowledge is self-knowledge (intra-personal), emotional intelligence, purpose and can be inter-personal in order know others and the surrounding. Nature refers to mind, good, pure, control mind, ethics, behaviour, conduct etc. Action is cyclical with learning. Every action provides a learning platform.

The Millennials are technology-savvy, connected, transparent and they believe in straight-forward management and recognition. They desire diverse work and collaboration. They are attracted to positions that offer work-life balance, flexibility, and career advancement. The millennials need to be spiritual and ethical leaders for societal transformation. They need to study Indian scriptures in general and the Bhagavat Gita in particular. Spirituality is being available to life processes in its fullest possibilities both physically and mentally. It includes self-awareness skill and professional mastery skill. Agility

is the emotional intelligence that allows us to respond to our changing realities with strength, speed and stability. Adaptability is the quality of being able to adjust to the new situations. While from *Human Resource perspective*, spirituality enhances employee well-being and quality of life, from *Philosophical perspective*, it provides a sense of purpose and meaning at work and from *Inter-personal perspective*, it provides a sense of interconnectedness and community feeling.

2.4 Session-IV - Panel discussion on the topic, "Building 'Mental Health' in Yogic way"

Mental health is not the absence of inabilities and diseases but is a kind of comprehensive presence of the functional, psychological, physical, and social manners. Concepts from Aristotle say that we cannot be happy and good without having a moral and ethical life. Ethical connotations were put into the system and psychology included meaningfulness and values in the mental health concept.

Balancing positive and negative thoughts to attain equilibrium is possible with Clarity, Concentration, and Control. Never try to control the negative factors. If you control the positive factors with happy thoughts, negative factors will be automatically eliminated or reduced.

One need not be disheartened at the time of adversities. Maintain equanimity. Negotiate depending upon situation. When in trouble, focus on duty and maintain equanimity. ***Samatvam yoga uchyate*** (such equanimity is called yoga). And ***Yogah Karmasu Kaushalam*** - Yoga is excellence at work. Negotiate depending upon situation. Make your mind alert. Fight with resilience.

Yoga is needed in workplace to have a calm, quiet, possessed mind with clarity of thought and concentration or focus on work. One must be fit physically and mentally.

If one gives or donates something say blood, he gets a great sense of joy and fulfilment. The donor feels calmness in mind and peace. A great social change is achieved through the act of giving *gyana* (knowledge), *anna* (food) and *artha* (wealth). The only way that we can enjoy life, be joyful and be meaningful is by giving something. This gives the same or even better result of anti-depressant, which suppresses negative emotions.

To enhance mental health, build up positive emotions, as we cannot fight negative emotions. Every action has equal and opposite reaction. To be happy, **bend your body** (Yogasana and exercises), **bend your mind** (mindful meditation, concentration, visualisation, control etc) and **end your ego** that makes one self-centric, often leading to suicide.

2.5 Session-V - Talk on "Infusion of Spiritual Values in Organisations"

Spirituality is best described in Bhagabat Gita Chapter 8.3 which says that my nature

depends on my own self - *svabhāvo'dhyātmam uchyate* (स्वभावोऽध्यात्ममुच्यते). Feeling of Swa (=oneness) defines my state or level of spirituality. If 'I' represents my body and mind, then spirituality is limited to me. If 'I' broadens to include Samaj/Rastra, *vikas* (development) is there. If it expands to Nature/world, I feel connected and spiritually advanced. This vision or concept of oneness and the conviction that we are all interrelated or interconnected, and the fact or the truth of existence is spirituality. Spirituality is not confined to outward religious activities, *puja patha* (worship rituals) etc., in which case one may not be spiritual.

From these convictions and realisations, come certain values that can be applied in organisations. These values are:

Compassion - Decision in an organisation is taken based on understanding the needs of the organisation, society, environment, and the person/issues with whom decision is taken. But the point is whether compassion is considered or not.

In Ramayana, on being driven out by Ravana, Vibhishana, when reached Rama's camp with four of his trusted associates, was identified to be a spy who could not be trusted. However, Sri Ram patiently listened everyone and decided to accept Vibhishana and his associates with a rider that Hanuman would be always with them to oversee their spying activities, if any. The decision was compassionate and wise, as all war secrets were with Vibhishana. Without compassion, we are impractical in organisations. Compassion is not to be confused with pity for labour unrest etc. Compassion means a calculated decision, at times, with a calculated risk a leader must take.

Sacrifice - What is important is that "I live for others and I do some good work for others". 'I' is not limited to body, mind, and intellect. Some sacrifice must be there, as we are all connected with colleagues in organisation, society, environment. The principle that drives the nation in India is Dharma. Individual must sacrifice lifelong cherished dreams in the interest of bigger goals, because 'I' is not limited to 'I' but extends beyond it.

In Mahabharat, the Kauravas, endowed with three invincible people, Vishma (with *iccha mrityu*), Dronacharya (as long as weapons are in hand, he will not die) and Karna (with *Kavacha* and *Kundala*) and with 11 akshauhinis of warriors and all wealth of Hastinapur, lost to the Pandavas with 7 akshauhinis of warriors and Lord Krishna. **Yato Dharmastato Jayah**. (Where there is *Dharma*, there will be Victory.) *Dharma* is practice of spiritual values and sacrificing oneself for the good of the many.

Bheeshma would not kill the Pandavas and the grandsons out of passionate affection

for them and also would not fight with a woman as a matter of principle. Dronacharya lived only for his son and dropped his weapons on hearing the news of his son's death announced by Yudhisthira. Karna gave his Kavaccha and Kundala to Indra despite warning by Sun, as he was not ready to sacrifice his name - the greatest giver (*Dani*). He also chooses not to fight in the war during the captaincy of Vishma out of humiliation. Everyone was paying more attention and focus to his own pet desires, own hurts, and humiliations. Everyone is operated by his hurts, attachments, humiliations, dreams and aspirations - "I should be proved as the biggest fighter on the Kaurav side". In organisations, where spiritual values are there, we cannot operate from 'I am hurt', 'I am humiliated', and 'this is my dream, I cannot do like that' etc.

On the contrary, on the Pandava's side, everyone sacrificed their dreams. Yudhisthira, who never told a lie and had built up his name and character, uttered "Aswatthama hatah" to Drona who dropped his weapons in the war. Yudhisthira sacrifices the values of his whole-life sadhana of always speaking the truth for the sake of victory of the Panadavas. Sometimes, we must sacrifice our own name for the betterment of the organisation. Arjuna had a big dream to be proven as the greatest archer in the world. But he did not fight with Karna to uphold war principles, as the latter's chariot was stuck in the ground. But Krishna reminded Arjuna about how his son Abhimanyu was fighting with broken weapons and chariot and how he was gheraoed and killed from behind by Karna. While the practice of Dharma is dynamic, its application must be in the right sense. When that was reminded to Arjun by Krishna, he gave up his dream of proving that he was the biggest archer and killed Karna from an advantageous position against war principles, i.e., Dharma. Spirituality does not mean being impractical. Spirituality does not mean losing ourselves. Bhima hit Duryodhana below the waist during club fight violating norms of fight knowing that it would invite wrath of his Guru Balarama. He also gave up that principle and killed Duryodhana. The Pandavas won the war.

With real spiritual values, organizations are built on the sacrifice of the constituents. All great organisations are built on the suffering, sacrifice, and tears of its constituents. Unless, we are ready for suffering, great organisations cannot come up. This is selflessness sacrifice.

Good of all - Try to draw a bigger line specially in society, because in society, people are having different opinions. Even in organisations, there are different departments. If we draw a bigger line, can we take the higher objective and make all of us oriented towards it? That is the way for people to give up their petty-mindedness. When different departments in organisations are fighting amongst them, there is a lot of small-minded

pettiness. In such cases, can our objective be oriented towards the larger objectives of the organisations?

Take the good of all. That manager is good who operates from the level of SQ (spiritual quotient), and not only from the levels of IQ or EQ (Emotional quotient). Take decision in the interest of all and implement the decision. The best Manager operates from the level of SQ.

Start with myself - Spirituality means to start with myself, because everything is only one. If a relationship is not good, I must make the first attempt to improve myself and change the situation. This is the most challenging situation when we want to operate with spiritual values. I must bring change in myself. If someone is not able to understand me, I must bring change in my communications. Never criticise people who are not in my favour. Improve my own intrinsic worth like gold. Young people must weigh and enrich themselves and try to study as many new things possible to increase capacity and knowledge. Prove oneself without crying about the situation and blaming the people around. So, start with myself.

Power of Karma - Highly spiritual persons like Shankaracharya and Swami Vivekananda went around the country and did voluminous work in a very short period. The more we work, with conviction that the whole existence is interconnected, interrelated and interdependent, more changes take place. Situations change, and everything becomes favourable and congenial to us. This is the secret of Karma. But our action - our karma - should be to the maximum. We should not lack in our application as there are no shortcuts to hard work. So, whatever we do, we must do it with thoroughness. In Karma, we express ourselves - our inner being. This is what is spiritual value. In any organisation, commercial, Government or non-Government and service organisations like Vivekananda Kendra, all these values must be practised. Vision is expressed and the oneness is expressed through practice of values.

2.6 - Presentation by students - A group of 3 students from BIITM presented their views on the topic, "Integrating Spiritual Learnings for 'Agility and Adaptability' of Millennials in organisations - A view from Young Thought Leaders". The presentation was of very high order and was well appreciated by the audience.

(Compiled by Shri Girish Chandra Samal, Ex-Deputy General Manager, State Bank of India, and Chairman, Financial Committee, VK-AICYAM)

NAMES OF SPEAKERS AND PANELISTS:

Our Acknowledgement - VK-AICYAM is extremely grateful to the following eminent speakers, panellists and anchor who had spared their valuable time to participate in the conference and contributed immensely on a purely selfless and voluntary basis.

NAME	SPECIALISATION
1 Prof. Dr Fakir Mohan Sahoo,	Research Professor, XIM University, Bhubaneswar Doctorate from Queen’s University, Canada (Canadian Commonwealth Fellowship) Advanced Study in Psychology and social sciences including literature. Intensive and extensive research work. Authored many books in Psychology with 105 research papers and 38 doctorate theses supervised.
2 Sri Sisir Chandra Rath	M.Sc.(Geology) from IIT Kharagpur Retd. Director General of Geological Survey of India Expertise - Geological mapping and mineral explorations A number of national and international publications to his credit. An excellent orator.
3 Captain Nrusingha Prasad Patnaik	Awarded Commendation by the Chief of the Naval Staff twice & once by the VCNS for devotion & dedication to duty. Associated with Vivekananda Kendra, Delhi & Bhubaneswar since 2009.
4 Sri Swaraj Mishra	M.A. (English) Secretary, Aama Odisha and Secretary to Chairman, Eastern Media Limited Writer and orator Associated with Children's Film Society of India (CFSI). Wrote and produced film ‘Rasagola’. Written 5 books for children
5 Prof. Dr Parameswar Nayak	Dean, Birla School of Management, Birla Global University, Bhubaneswar Ph.D. in Personnel Management & Industrial Relations. Professor in HR, academic administrator, corporate trainer, management consultant, and professional social worker.
6 Prof. (Dr.) Kumar Mohanty	B.Tech, MBA Director, KIIT, Bhubaneswar Long experience in leadership positions An active Rotarian

- | | | |
|----|------------------------------------|--|
| 7 | Sri Dhruva Prasad Panda | M.Sc. (Math)
Banker, Mountain trekker, Traveler, Reader
Intensive research in Indian scriptures especially Veda and Upanishads
Authored many books including three books on Upanishad |
| 8 | Dr. Debiprasad Swain | PhD in the application of AI techniques in Electrical measurements
Master in Electronics and Telecommunications.
Enterprise Architect and Global Head of Jile and TCS MasterCraft DevPlus at TCS,
Pedagogy on mythology and ancient practices |
| 9 | Prof. Dr Ashok Kumar Mahapatra | MMBS, Gold medalist in Pharmacology, eminent Neuro surgeon.
Research in Indian scriptures |
| 10 | Ms Atisha Bibhutiray | Management Student |
| 11 | Ms Agnijyoti Sahoo | Management Student |
| 12 | Ms Shagufta Shireen | Management Student |
| 13 | Mananeeya Sri Hanumanth Rao | All-India Vice President, Vivekananda Kendra, Kanyakumari |
| 14 | Mananeeya Smt. Nivedita R. Bhide | All-India Vice President, Vivekananda Kendra, Kanyakumari, Padmashree Awardee |
| 15 | Prof. (Dr.) Pravat Sarangi, Anchor | Retd. Prof. of College of Agriculture, OUAT |



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."

Independent Study on Social Impact of 'SANSKARA VARGA' & 'ANANDALAYA' Projects

**A Unique Engagement between School of Management,
BIRLA GLOBAL UNIVERSITY and VK-AICYAM**

*Shri Anup Kumar Mahapatra
& Shri Girish Chandra Samal*

VK-AICYAM - its objectives in the areas of "Management Principles"

One of the three key wings behind establishment of VK-AICYAM (Vivekananda Kendra Academy of Indian Culture, Yoga And Management), Bhubaneswar, *as a specialised project of Vivekananda Kendra, Kanyakumari*, is to focus on the doctrines and ideas from various ancient Indian Scriptures, relevant to global mindset development, with specific reference to organisational leadership and management. The endeavor of VK-AICYAM is to attempt to connect these concepts and ideologies with contemporary management principles and practices for efficient management of organisations and simultaneously, to focus on the personal effectiveness of human resources of these organisations.

One of the broad objectives of VK-AICYAM in the areas of 'Management Principles' is "to bring ethics and social harmony into business management". In alignment to this objective and to fulfill the dream of Swami Vivekananda of "Man Making and Nation Building", it is envisaged to engage the students of various B-Schools in a number of socially impactful projects of Vivekananda Kendra so that the students can get to know the grassroot problems and accordingly, shape their future holistically as a true human being.

VK-AICYAM's Initiative to establish contacts with various B-Schools:

In alignment with the abovementioned objective, various B-Schools at Bhubaneswar were contacted at different points of time in the past several months to explore the possibilities of organizing seminars, workshops, students' engagement programmes in various socially impactful projects of 'Vivekananda Kendra' etc. Receiving a favourable response from a number of B-Schools, a full-day seminar was organised at VK-AICYAM on 15th Jan 2023 with the theme "*Addressing leadership challenges in contemporary management, based on Indian scriptures*". The full day conclave had three eminent speakers,

two panel discussions and a unique presentation by three MBA students of BIITM, Bhubaneswar. The seminar evoked very good response with the participation of few faculties and students of 10 reputed B-Schools of Bhubaneswar as well as executives from various corporate and government establishments. Dr Parameswar Nayak, Dean School of Management, BGU (Birla Global University), had moderated one of the panel discussions on the topic "*Integrating spiritual learnings for agility and adaptability of millennials in organisations - learnings from Indian scriptures*".

Interest shown by 14 MBA students of School of Management, BGU for studying two socially impactful projects of Vivekananda Kendra:

Subsequent to the seminar, discussions were made with Dr. Nayak for exploring the possibilities of engagement with various socially immersive activities of Vivekananda Kendra and its various projects in Odisha in the areas of child, youth, women empowerment etc..

Dr. Nayak has started a unique initiative at his institute wherein the first year MBA students would undertake a study on different types of socially immersive projects. As per the request of Dr. Nayak, Shri Anup Kumar Mahapatra and Sri Girish Chandra Samal of VK-AICYAM had addressed the 1st year MBA students, through a special lecture, on the topic, "*Scope for immersive engagement of MBA students in socially impactful projects of VK-AICYAM, a Brand Institution*" on 7th September' 2023 at 12.30 pm at BGU auditorium to inspire and attract the young students to undertake these unique studies. Fourteen 1st year MBA students expressed their interest to engage themselves in two socially impactful projects of Kendra. A report of BGU on the special lecture along with the photographs is attached as Annexure.

Present Engagement:

Fourteen 1st year MBA students (6 boys and 8 girls) have undertaken their study, **as a part of their first semester project, "Social Immersion Project: Responsible Management & Corporate Citizenship, 2023"** in two separate groups, to study the social impacts of 'Sanskara Varga' project and the 'Anandalaya' project of Vivekananda Kendra . Each group worked for 30 hours, which includes orientation session, field visits and report writing.

Orientation Session - A full-day Orientation Session for all the participating students was conducted at VK-AICYAM on 05th October'23, wherein the details of these two projects, their importance and the research methodologies to be adopted by the MBA students were discussed. Shri Anup Kumar Mahapatra, Sri Partha Pratim Bora, Sri Ashutosh Das and Sri Ashish Majhi discussed on the "Sanskara Varga" project. Dr. Santosh Kumar Mohanty made a detailed presentation on Anadalayas and a video film was also shown to them to give them a first-hand impression about the functioning of Anadalayas. Sri Laxmi Narayan

Panigrahi and Sri Girish Chandra Samal contributed and enriched both the sessions. The students also participated in various interactive games, with focus on mental alertness and coordination between listening and executing various steps of games, normally being played in Sanskara Vargas and Anandalayas. A broad questionnaire was designed and discussed, in alignment with the objectives of each of these two projects, as a reference for adoption in the study and field visits.

Considering this unique and first-time engagement, the Acharyas, Supervisors and related Karyakartas of Kendra were also given a detailed briefing and orientation on how to coordinate with the students to complete their field visits of Sanskara Vargas and Anandalayas with ease.

Field Visits - The group of seven students, engaged to study "Sanskara Varga" project, had made visits to three Sanskara Varga locations at Bhubaneswar on three days (08.10.23, 15.10.23 and 05.11.23). Similarly, another group of seven students, engaged to study "Anandalaya" project, along with two faculties of BGU, had made visits to three Anandalayas in three villages of Ghatagaon Block in Keonjhar district on three days from 10.11.23 to 12.11.23.

Project "Sanskara Varga" - A brief of the project and its objectives:

- At present, Sanskara Vargas are running in 19 locations in different parts of Odisha including 6 locations in Bhubaneswar, purely on a voluntary basis, with the philanthropic support of individuals, corporates, business houses etc.
- On an average, 25-35 children participate in each Sanskara Varga location during the morning hours of Sundays.
- Children within the age group between 10 years to 16 years are exposed to various activities, such as yoga practice, prayer, reading the Gita, Surya Namaskar, activities relating to patriotism, sports, songs, stories, group discussions, etc. for ensuring their holistic five-pronged developmental process (physical, mental, intellectual, emotional & spiritual).
- Values are instilled in children through multiple methodologies in order to develop qualities of their curiosity and collectivism.
- Children, exposed to the well-established practices and methodologies, adopted in the Samskara Varga Sessions, leave with deep and lasting positive impressions in their minds, with simplicity remaining as the core value.
- Through these value system, a child's entire life becomes beautiful and bright with noble thoughts and ideals.
- Through these activities, children's bodies and minds become strong, energetic, active and are intellectually prosperous.

- Through this empowerment, the child becomes determined to work for self, the family, society, and for national welfare.
- The exposure of children to Sanskara Vargas not only fosters their external development but also instills discipline, obedience, authenticity, self-reliance, humility, participation, cooperation, dedication, courage, enthusiasm, patience, and resilience in their lives, making them capable of facing life's challenges with ease.

Project "Anandalaya" - A brief of the Project and its Objectives:

'Anandalaya' project, launched in 2007, is a progressive, reformative and education supportive project, dedicated to the all-round development of children, leading to developing a progressive and ethical society and the nation at large. In Anandalaya, a group of maximum 35 children between the age group of 3 years to 10 years are trained in two sessions of one and half hours to two hours each in the morning and afternoon hours in a community place, identified by the village committee. The Acharyas, trained by the Vivekananda Kendra, take classes. They not only impart formal teaching but also make them aware about their health, ethics, self-belief and so on. They also encourage the children to go to the schools regularly and guide them throughout to complete their school education. Anandalaya project has a well-defined Learning Pedagogy. At present, Odisha Seva Prakalpa runs 38 Anandalayas in 38 tribal villages of Keonjhar, Sambalpur and Gajapati districts, purely on a voluntary basis, with the philanthropic support of individuals, trusts etc. In alignment with the call of Swami Vivekananda of "Man Making and Nation Building", the 'Anandalaya' project has the following broad objectives:

- To provide holistic education to the children covering the four pillars - **Shiksha, Sanskara, Swasthya, and Swabhiman,**
- 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 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 the villagers conscious about clean and hygienic environment,
- To develop self-respect among the children and villagers, and
- To work for all round development of the village.

Key findings of the independent study of both the projects by the group of students of BGU - An edited short version

I. Project "Sanskara Varga" - Students' key findings and impacts on various stakeholders:

The survey results underscore that Sanskara Varga has a manifold positive impact on students, encompassing physical health, mental well-being, academic performance, and fostering a sense of duty and responsibility towards family and society. The project not only imparts specific skills but also instils values, ethics and integrity and cultivates a positive mindset among participants. Such positive impacts are visible on students in many areas like:

1. Improvement in overall physical well-being, physical fitness, flexibility through regular exercises, Asana, Yoga and number of playful activities
2. Improvement in the overall health with increased awareness on health and hygiene
3. Significant enhancement in the self confidence level, public speaking capabilities, capability to teach others etc.
4. Increased sense of duties and responsibilities towards family, society and nation
5. Assisting parents with household works
6. Greater awareness and focus on environmental protection
7. Improvement in punctuality and time management
8. Improvement in the skill of chanting Slokas in Sanskrit

II. Project "Anandalaya" - Students' Key findings and impacts on various stakeholders:

A. Impact on Children, exposed to Anandalaya curriculum of Education: Being an education supportive system, Anandalaya has created lasting impacts on the children on many fronts, like:

1. Structured Timetable and the Health Awareness curriculum of Anandalaya develop habits amongst the students to remain physically strong and safe, where they engage themselves in regular yoga and exercises, and are encouraged for their personal safety and healthy lifestyle.
2. The Anandalaya curriculum incorporates activities that stimulate and sharpen the senses, enhancing students' observation skills and sensitivity to their surroundings.
3. Anandalaya puts emphasis on Emotional Intelligence, empowering students to understand and manage their emotions effectively. Through mindfulness practices, students develop sincere efforts to manage their emotions & remain positive and emotionally resilient.
4. The play-way learning approach of Anandalaya fosters a positive attitude towards learning and productive work, making the educational experience enjoyable for students.

5. Respect for the natural environment around them: Sustainable Living Education of Anandalaya instills a deep respect for the natural environment among students.
6. The Anandalaya curriculum encourages students to enhance their critical thinking skills through observation and logical thinking, enhancing their Problem-Solving skills.
7. Anandalaya integrates mathematical concepts into everyday activities in a playful manner, making learning practical and engaging and thereby, reducing fear for mathematics.
8. Students develop effective communication skills for day-to-day interactions in more than one language and have a better understanding about their cultures.
9. Anandalaya is effective in nurturing confidence building, cultivating habits of regular learnings, creativity and self-expression amongst students through creative art works, performing arts, etc.

B. Impact on Acharyas, engaged with Anandalayas: The interaction sessions with number of Acharyas of different Anandalayas, held at all the three Anandalayas visited and at the Odisha Seva Sadan, Deobandh, provided a fascinating glimpse into their unique journey, who, interestingly, were once students themselves. Their narratives echoed a transformative experience within the Anandalaya system. As former students, they shared tales of rigorous learning, hard work, and academic excellence, all of which served as the foundation for the diverse skill set they cultivated during their student years. Notably, the Acharyas emphasized the development of essential life skills such as effective communication and leadership, which played pivotal roles in their journey to becoming Acharyas. Through their academic endeavors and active involvement in various activities, they not only excelled in their studies but also honed their abilities to guide and lead effectively. Becoming an Acharya marked a significant turning point for these individuals, as it not only symbolized their personal growth but also showcased the confidence instilled by Anandalaya's holistic approach. The Acharyas spoke passionately about the invaluable lessons in teamwork they imbibed in their new roles. Learning how to navigate the dynamics of a team of small children of different age groups and act as an effective leader became integral aspects of their Acharya responsibilities. This transition not only enhanced their interpersonal skills but also fortified their understanding of collaborative efforts in achieving shared goals. Moreover, the Acharyas highlighted the crucial support they received from Vivekananda Kendra, which played a pivotal role in their educational journeys. The steadfast encouragement and assistance from Vivekananda Kendra underscored the organization's commitment to nurturing not only their academic but also their personal and professional growth. In essence, the interaction sessions illuminated a profound narrative of growth, resilience, and leadership within the Anandalaya community.

The Acharyas' journeys from students to leaders exemplify the transformative impact of Anandalaya, not only in shaping academic prowess but also in instilling qualities of leadership, teamwork, and confidence that extend far beyond the classroom.

C. Interaction Session with Parents: Engaging in insightful sessions with parents provided a vivid panorama of the multifaceted transformations that Anandalaya has catalyzed in the lives of their children. One of the most palpable changes lies in the enhancement of students' health, a testament to the program's holistic approach. Through the incorporation of yoga, exercises, and health awareness activities into their daily routines, students have not only witnessed physical well-being but have also developed flexibility, contributing to their overall fitness. The emphasis on discipline within Anandalaya's framework has further translated into students adopting a more organized and structured lifestyle, fostering a sense of responsibility and self-control. Beyond these tangible shifts, the students have exhibited a remarkable intellectual and attitudinal evolution. Their heightened willingness to study and contribute to their families underscores the profound impact of Anandalaya in instilling a passion for education and a sense of civic responsibility. A notable reflection of the assimilation of Anandalaya's teachings into students' lives is the observable punctuality that has become a defining trait. This commitment to time management speaks to the cultivation of a strong work ethic and a respect for structured learning. What is particularly striking is the students' implementation of Anandalaya's practices in their homes, demonstrating a seamless integration of the program's values into their familial and personal spheres. The act of praying before meals and bedtime, learned within the Anandalaya setting, has become a ritual at home, symbolizing not just a learned behavior but a heartfelt embrace of the program's ethos.

In essence, the interaction sessions with some of the parents of the students unveiled a tapestry of positive changes that Anandalaya has woven into the lives of its students. The program's success lies not only in academic enrichment but also in the comprehensive development of students who exhibit resilience, discipline, intellectual curiosity, and a profound sense of duty towards their families and society. Anandalaya has not just become an educational supportive service institution; it has evolved into a transformative force shaping the character, values, and aspirations of the students, it nurtures.

Conclusion with takeaways:

Vivekananda Kendra, Bhubaneswar and Odisha Seva Prakalpa are running the project "Sanskara Varga" and the project "Anandalaya" respectively for more than a decade, generating a lasting impact not only in the minds of the children but also in the minds of their parents, families and society at large as well as in the minds of the 'Acharyas'. Both the projects have inspired a number of youths to passionately engage themselves as

'Acharyas', 'Supervisors etc. and have shaped their life with a holistic personality growth, thereby contributing significantly not only to their personal wellbeing but also to the wellbeing of the society. Both the projects have generated significant 'SOCIAL CAPITAL'.

Key Takeaways:

1. The independent study of both these projects by the MBA students of BGU has substantiated the above conclusion, especially the significant impact on the children, their family and society as well as on the Acharyas, thereby generating significant Social Capital.
2. The exposure to both these projects is an enriching experience for the participating MBA students of BGU, who are of the opinion that such grass-rooted exposure will help build their future more holistically. It appears from our interaction with the students that such engagement has created a lasting impact on them.
3. The Social impacts, created by both the projects, are well acknowledged, appreciated and documented in the reports of the students of BGU, a reputed B-School of Bhubaneswar.

ANNEXURE

Report

Special Lecture on " Scope for Immersive Engagement of MBA Students in Socially Impactful Projects of VK-AICYAM, a Brand Institution"

Birla School of Management (BGU), hosted a special lecture and interactive session with Shri Anup Kumar Mahapatra, convener of Vivekananda Kendra Academy for Indian Culture, Yoga and Management (VK-AICYAM) on the topic "Scope for Immersive Engagement of MBA Students in Socially Impactful Projects of VK-AICYAM, a Brand Institution" held on 7th September 2023. The lecture was a part of the course titled "Social Immersion Project: Responsible Management and Corporate Citizenship 2023," being offered to MBA students.

The talk was insightful and focused on the quality education of the Sustainable Development Goal - SDG 4 of the United Nations. The emphasis was on sensitizing the students about their responsibility and accountability in creating social capital and the need for social immersion as a part of their regular academic curriculum. Insights were given

Memories of engagement of MBA Students of Birla Global University for independent study of “Samskar Varga” and “Aanandalaya” projects



Empowering Underprivileged Women & Girls: Opening of Mukta Kaushal Kendra at VK-AICYAM under tie-up with NIOS

Prof. (Dr.) Biswajit Mohapatra (Retd.)

Member, VK-AICYAM, Bhubaneswar

Vivekananda Kendra Academy for Indian Culture, Yoga, and Management (VK-AICYAM) at Gandamunda, Bhubaneswar, Odisha, a project of Vivekananda Rock Memorial and Vivekananda Kendra, Kanyakumari has ushered an unique endeavour for 'Empowering Underprivileged Women & Girls' through vocational training in collaboration with National Institute of Open Schooling (NIOS), an autonomous institution under department of SE&L, Ministry of Education (MoE), Government of India, for attaining the mandate of 'Man Making and Nation Building' of the legendary visionary spiritual leader, Swami Vivekananda.

In accordance with Government of India's New Education Policy (NEP), 2020 for training at least 50% of learners in school & colleges through vocational training programmes by 2025, NIOS is targeting to provide certified vocational & skill-based trainings to underprivileged Women & Girls through Skill Development Centres, *Mukta Kaushal Kendras* (MKKs¹) etc. nationwide for enriching their lives & enabling them for better livelihoods. The target group is Women & Girls, belonging to weaker sections wishing to pursue skill training for economic independence, self-employment, and to become entrepreneurs. VK-AICYAM, driven by the deeply rooted ideology of Renunciation and Service preached and practiced by Swami Vivekananda, had taken initiative during first quarter of 2022 in contacting the Regional office of NIOS in Bhubaneswar, for conducting certified vocational course modules of NIOS to underprivileged and disadvantaged sections of society free of cost using its infrastructural facilities with support of resource persons to conduct courses in Odisha.

Looking at the common objectives and interest of VK-AICYAM and NIOS, the Kendra representatives had a meeting with the NIOS Chairperson (Prof. Saroj Sharma), Secretary (Sri Pradeep Kumar Mohanty) along with the Directors and other officers at NIOS headquarters at Noida and it was decided that Vivekananda Kendra & NIOS would collaborate and co-opt for more effective use of resources of both the institutions on all India basis.

In taking forward the common Vision and Mission of both the institutions, an MOU has been signed between Vivekananda Kendra, Kanyakumari & NIOS on 5th September 2022, primarily for promoting the education and training in different vocations, mainly for the underprivileged, marginal and disadvantaged sections of society with focus on raising academic standards, knowledge and skill development, vocational training, especially emphasizing inculcation of Indian culture and higher values in life, character building and personality development to become socially responsible global citizens.

The Executive Board of NIOS Society, in its 83rd meeting, decided to offer skill training, free of cost, to underprivileged downtrodden women and girls by opening eight MKKS' in different regions of the country. The first MKK has been planned to be established in Bhubaneswar in collaboration with VK-AICYAM, Bhubaneswar, as the center has all necessary facilities for running various vocational courses and the Kendra intended to extend its facilities at VK-AICYAM for the purpose, as agreed in the MOU. Accordingly, the first All India level MKK has been inaugurated on the auspicious day of *Netaji Jayanti*, 23rd January, 2023 by Padmashri Nivedita Raghunath Bhide, All India Vice President, Vivekananda Kendra, Kanyakumari in the presence of Prof. Saroj Sharma, Hon'ble Chairperson, NIOS, Sri Pradeep Kumar Mohanty, Secretary, NIOS and other senior executives of NIOS.

After going through all necessary formalities and grant of accreditation from NIOS for running the vocational courses, the maiden '6-month certificate courses' commenced from 9th September, 2023 in 'Basic Computing' and in 'Basic Yoga' with 25 participants in each course. These courses will be conducted twice in a year (batch size limited to 25 each), free of cost, for the underprivileged Women & Girls for enriching their lives & enabling them for better livelihoods. Certificates on successful completion, post examination, will be awarded by NIOS, which will make the students eligible for various jobs including Government sector. The courses are slated to be covered in 40 sittings (Four hours a day in Saturday & Sunday) for each course comprising of theory & practical. The dedicated infrastructural facilities provided for the purpose at VK-AICYAM include two fully equipped class rooms for conducting theory sessions in ground floor and yoga hall for yoga practical in second floor of the building.

VK-AICYAM is looking forward to build a strong relationship with NIOS for enduring collaborative training courses in other themes & areas for enhancing the lives & livelihoods of weaker and marginalized sections of society. It has been a win-win scenario for both VK-AICYAM & NIOS in terms of outcome in this mutual engagement. NIOS is planning to get associated with other branches of Vivekananda Kendras in other states to accomplish the huge mandate of NEP, 2020. The stepping stone tie up with NIOS has opened new opportunities for VK-AICYAM to venture into collaborative training programmes and research with other institutions and universities in the key areas of Indian Culture, Yoga, and Management.



Wisdom - Inspired Leadership: Insights from Bhagavad Gita

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Insights from Indian classical literature have provided a profound source of inspiration for shaping management models. More specifically, the Bhagavad Gita offers ideas and concepts that can solve paradigm crisis and evolve paradigm shift. One such construct is the concept of *Sthitapranja*, enunciated in the second chapter of Bhagavad Gita. It entails the controlled mind - the mind empowered to attenuate the negatives and promote the positives. It is asserted and defended that such a mind-set, possessed by the leader and promoted by him for the followers, would bring health and happiness in all organizations.

The Construct of *Sthitapranja*

Sthitapranja is the excellent fruit of the tree - *Mahabharata*. According to this epic, at the end of Kurukshetra - the battle between *Pandavas* and *Kauravas* - and after the completion of funeral rites for the departed heroes, Lord Krishna took Yudhisthira to Bheeshma, who was lying on the bed of arrows, and requested him to teach Yudhisthira the 'art of ruling' the kingdom well. This is the importance attached to leadership.

Being immensely pleased with the humility and eagerness of Yudhisthira for knowing righteous conduct of a king, Bheeshma smiled at him and offered him a number of valuable lessons. One important lesson pertains to the *quality of mind*. Bheeshma asserted that all accomplishments find home in a king. His behaviour should be above reproach. Self-restraint, humility and righteousness are qualities, which the king has to look for, if he has to be successful. He should have his passions under perfect control. In brief, the king should possess a *meditative mind*; he should be a *Sthitapranja*. It is needless to add here that the cardinal principles stressed by Bheeshma for the kingship are equally important for today's corporate leaders.

As Warren Bennis observed, leadership is like 'Beauty', which is hard to define, but you know when you see it. Bennis said becoming the leader is much the same as becoming an "integrated person" - which is synonymous with becoming yourself. The bottom line of it all is "*mind-management*". Now the question is what constitutes the essentials of *mind-management*.

Both the ancient scriptures as well as the contemporary psychological and neuroscience literatures epitomize the total concept as *sthitapranja* (or the *meditative mind*).

John P. Kotter, Professor at Harvard University, said "it is hard to either study or to teach leadership as a science. It is an art, forming a complex set of behaviours that do not easily reduce themselves to something that can be studied with scientific methods or taught in the same way as one can teach management. Similar thoughts were aired by Warren Bennis in his book "On Being a Leader". The only thing that matters in art is that it cannot be explained, which holds good for leadership also. But like art, leadership can be demonstrated.

All ancient Indian literatures, *Vedas*, *Upanishads*, *Ramayana*, and *Mahabharata*, demonstrate leadership at its best. The importance of mind-management in leadership process is clearly illustrated in the Bhagavad Gita. In Verse 54 of Chapter 2 of Bhagavad Gita, the curious Arjun asks features and communication style of the *Sthitapranja*. In reply, Sri Krishna elaborates the mental functioning and communication styles of such a leader. It is asserted that such a mind represents a meditative mind. Such a person empowers his mind by intelligence, as a result, such a mind is not adversely affected by gains and losses; the success and failure do not produce any mental disturbance. Since selfish desires generate problems, the *Sthitapranja* maintains total equanimity of mind by way of sublimating his or her desires into selfless service. Love all and serve all - becomes the cardinal principle of leadership role.

It is important to recognize that the valuable lessons learned from our ancient scriptures are also greatly supported by contemporary research. More specifically, recent investigations pertaining to emotional intelligence and spiritual intelligence attest to such assertion.

Emotional Intelligence

The evolution of the construct of *emotional intelligence* and *spiritual intelligence* is of late entry. Since the beginning of twentieth century, the concept of *rational intelligence* dominated the intellectual scenarios. It is commonsense knowledge that rational intelligence is denoted by reasoning skill, forward and backward digit span, memory spatial-visual skill and a few other skills. For almost a century, rational intelligence became an all-explanatory concept. However, its greatest strength was its predictive power, it was a strong and stable predictor of school and college success. It was also a good predictor of job performance and success.

During the last part of the twentieth century and beginning of the twenty-first century, a number of limitations of rational intelligence were identified. The cultural relativists pointed out cultural limitations of the 'measures of intelligence'. Creativity researchers demonstrated the low predictive powers of rational intelligence with respect to products of creativity. The concept of *multiple intelligence* suggested the multi-faceted (such as mathematical and musical) expressions of intelligence.

However, the strongest blow came from the works of neuroscientists. The neuroscientists clearly demonstrated that *brain is structurally one, but functionally two*. When organisms were evolving and they were at reptile stage, certain ring-like structures began to form near the brain-stem where spinal cord is ending and brain is starting. Since *limbus* is the Greek word for the ring, specialists called it *limbic system*. These ring-like structures called limbic system, took care of emotion of organisms. Later, brain was formed and the main brain or *cortex* took care of thinking process. The crux of the matter is that the *brain has two segments -- a feeling brain and a thinking brain; more importantly the feeling is older than the thinking brain*.

Further developments in neuroscience inform us that brain has two hemispheres: left and right. The left hemisphere is linked with rational intelligence (IQ) whereas right hemisphere is associated with emotional intelligence (EQ). Roger Sperry received Noble Prize for his split-brain research.

More and more contemporary research is bringing out the importance of emotional intelligence. Goleman's (1990) book on emotional intelligence is a classical work on the topic. Manager and leaders are curious to know the behavioural correlates of emotional intelligence. Briefly stated emotional intelligence has five components: self-knowledge, self-skill, social awareness, social skills, and self-motivation. Some experts add to this list two more elements, positive mood and optimism.

A great deal of research has shown that effective leaders possess self-knowledge. They have self-awareness, they know their strengths and limitations. They also have self-skills in terms of tolerance, self-restraint and self-monitoring. Their social awareness is reflected in their inter-personal sensitivities. On the skill front, they display empathy and sympathy. Their self-motivation helps them to maintain intrinsic motivation. Finally, their positive mood and optimism help them to maintain smiles on their faces.

Spiritual Intelligence

Further developments in the areas of psychology and neuroscience of leadership have explicated the positive roles of mind-management. While Goleman and a few others

have provided evidence regarding the import of EQ-driven leaders, more recent work on brain-science has shown the role of spiritual intelligence. Spiritual Intelligence refers to the search for meaning and values. Neuroscientifically 'Spiritual Intelligence' entails the coordination of the left brain and right brain, while the left is linked with IQ and the right is linked with EQ. Furthermore, V. Ramachandran, a prominent expert on cognition and neuroscience, has identified a specific centre in temporal lobe of the brain, which he calls it "God-spot". However, the existence of God-Spot does not prove the existence of God; it simply denotes that the evolution has provided a neural mechanism to deal with things spiritual.

While the research on spiritual intelligence is of late entry into the field of leadership, the empirical and lab research on SQ (Spiritual Intelligence) and insights from the *Bhagavad Gita* with respect to *Sthitapranja* jointly strengthen our New Look into the mechanism of effective leadership.



YOGA: A Practical Psychology through the Lens of Sri AUROBINDO

Shri Diganta Biswa Sarma

India's Psycho-Physiology of Yoga is fast losing its proper and deeper significance in the consciousness of the modern mind at large despite tremendously unprecedented growth in the practice and the popularity of Asana and Pranayama across the globe. They are mostly being regarded, nowadays, as a discipline of therapeutic science and a panacea in respect of certain lifestyle physical disorders. They are also being practiced and pursued and have indeed become very popular amongst many as an effective means of physical exercise for body and health. They are being practiced and pursued and even embraced by many as a discipline for acquiring mental peace and happiness too.

It is indeed true that the right and just practice of Asana and Pranayama can surely cure many diseases. It is also true that their practice can bring and keep human body in good order. It is undoubtedly true that the mental peace and happiness too could be achieved at least to a certain degree through their practices.

At the same time, it's an undeniable fact that all these achievements and benefits derived from the practice and the pursuance of Asana and Pranayama are of considerable value to life itself. *Yet, such 'practice and pursuance', keeping these objects in mind, alone does not constitute Yogic practice at all.* But it might seem to be bizarre to many of us to conceive such a proposition and accordingly, it would be indeed difficult for many of us to admit those practices as not being Yogic practice because of our preconceived and deep rooted fixed mental ideas and notions about the Yoga itself. In reality, it is a fact that mere practice of Asana and Pranayama does not constitute the whole of Yoga.

What then are the true and the deeper meaning and the significance of Yoga in its proper perspective? What are its true objects? Does it have any universal message or value for the entire humanity? Are Asana and Pranayama the only means available to us for doing Yogic practice? Can the practice of Yoga solve those problems which have still been vexing humanity? Does Yoga has anything to do with the fulfilment of life itself? Can Yogic practices lead us towards the higher and deeper realms and planes of life?

We, therefore, like to plunge into and explore the very meaning and significance of the India's Psycho-Physiology of Yoga in its truest perspective in the backdrop of tremendously unprecedented growth in the practice and the popularity of Asana and Pranayama across the globe.

The great sadhaka-scholar and an ardent devotee of the Mother and Sri Aurobindo, late Professor Kireet Joshi wrote: "Yoga is often identified exclusively with Hathayoga and thus its true psychological nature remains quite veiled."

We all know that Sri Krishna in the Gita urged upon Arjuna to become a Yogin, for he is greater than the doers of askesis (tapasya), greater even than the man of knowledge, greater also than the man of works. In view of such position being taken by the Gita vis-a-vis Yoga and Yogin, - which is itself a massive teaching of a synthetic Yoga, - evidently, neither it is a mere therapeutic science nor a discipline systematised and practiced for improving and keeping human health. It must be held as something that is at the core of and is associated intrinsically with life towards its fulfilment.

Yoga is therefore regarded in ancient India as the very heart of spirituality. For, the other spiritual ways are but only approaches and preparations and aids to purification and progress, while the way of Yoga is the rapidly effective revolutionary and royal means of spiritual realisation.

Sri Aurobindo says that "Pranayama and Asanas, concentration, worship, ceremonies, religious practice are not themselves Yoga but only a means towards Yoga." Actually, the Yogic process in some forms of Yoga is precluded by the practice of certain physical postures and breathing exercises. But they are not always considered necessary to the central object of Yoga. For example, Sri Aurobindo's Integral Yoga starts straight with the consciousness and it has put before itself a double aim: *the transcendence of the present mode of consciousness and the transformation of human nature into its divine destiny*. Sri Aurobindo perhaps, therefore, held that "Yoga is nothing but practical psychology and went on to affirm that it is to make the yoga the ideal of human life that India rises today; by the yoga she will get the strength to realise her freedom, unity and greatness, by the yoga she will keep the strength to preserve it. It is a spiritual revolution we foresee and the material is only its shadow and reflex." For, he categorically declared that "only India can discover the harmony, because it is only by a change--- not mere readjustment--of man's present nature that it can be developed, and such a change is not possible except by yoga. The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart and action and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation" and the "method is to be found through the ancient psychological discipline and practice of Yoga." Sri Aurobindo emphatically asserted that "the whole method of Yoga is psychological; it might almost be termed as the consummate practice of a perfect psychological knowledge."

What is an ideal society? Sri Aurobindo says that it is actually a vehicle of the indwelling Godhead of a human aggregate. It is the chariot for the journey of Jagannath. Unity, Freedom, Knowledge and Power are its four wheels. But the question remains as to how they could be manifested in order that we may build an ideal society as envisaged by Sri Aurobindo, the one of the greatest Rishis ever born in India.

That is why he means, Yoga as "a methodised effort towards self-perfection by the expression of the secret potentialities, latent in the being and-highest condition of victory in that effort-a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the Cosmos."

On the other hand, he affirms that a great culture must aim at leading man to knowledge, for he starts from an unfathomable ignorance. It has to teach him to live by his reason, to live by the law of good and beauty and harmony, for he ordinarily lives more by unreason and his life is full of a repulsive muddle of ugliness and jarring barbarism. At present man is, he says, egoistic, material, unspiritual and engrossed by the needs and desires of his physical being. A great culture must, therefore, aim at teaching him to live by some high law of his spirit.

He asserts that the whole nature of man is to become more than the animal man. He shall be more than the thinker, craftsman and the seeker of the beauty, for he has to become the seer of knowledge, the creator and the master of his creation and he shall enjoy all beauty and all delight.

Therefore, he holds that affirming himself in the universe is man's only first business. He is there in the universe also to evolve and finally to exceed himself. The Upanishads too teach us that life has to be a journey from the non-being to being, from the darkness to the light, from death to immortality.

And man, according to Sri Aurobindo, is the greatest of living beings, he alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal, for the animal is satisfied with a modicum of necessity; the gods are content with their splendours.

But the question remains as to how does this transformation of life take place. The answer is, by Yoga man attempts at transforming his life. Defining Yoga, Sri Aurobindo writes: "Essentially, Yoga is a generic name for the processes and the result of processes by which we transcend or shed off our present modes of being and rise to a new, a higher, a wider mode of consciousness which is not that of the ordinary animal and intellectual man. Yoga is the exchange of an egoistic for a universal or cosmic consciousness, lifted towards or informed by the supra-cosmic, transcendent Unnamable who is the source and support of all things. Yoga is the passage of the human thinking animal towards the God-consciousness from which he has descended."

There are three essential objects to be attained by the seeker in all Yoga according to Sri Aurobindo. They are a union or abiding contact with the Divine, liberation of the soul or the self, the spirit and a certain change of consciousness, the spiritual change. Amongst these three he holds this change of consciousness is indispensable for reaching the other two objects. Let us read straight from his writing what he is to speak about this change of consciousness. He writes: "It is this change, which is necessary for reaching the other two objects, necessary at least to a certain degree, that is the cause of most of the struggles and difficulties; for it is not easy to accomplish it; a change of the mind, a change of the heart, a change of the habits of the will is called for and is obstinately resisted by our ignorant nature."

He says that a change of consciousness is equivalent to a new birth into a higher sphere of existence that will make possible the manifestation of a higher Force, a pure Light, a more total Truth upon earth and therefore, this change of consciousness is the whole meaning of the process of Yoga.

This new birth is nothing but what is called a transcendence and a transformation of the present mode of being. Sri Aurobindo, therefore, asserts that all Yoga is in its nature a new birth and says that "it is a birth out of the ordinary, the mentalised material life of man into a higher spiritual consciousness and a greater and diviner being. No Yoga can be successfully undertaken and followed unless there is a strong awakening to the necessity of that larger spiritual existence."

Sri Aurobindo boldly affirms that Yoga is not a discipline pursued to escape from life. On the contrary, it is a methodised effort and a means for transcendence and transformation of life into a new and a higher and a diviner one and therefore Yoga is nothing but a practical psychology. "In the right view", as he unequivocally asserts, "both of life and of Yoga all life is either consciously or subconsciously a Yoga."



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.

Deconstructing Asana: A Theoretical Analysis in Yogasastra

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1. Introduction

Recently, we hear about the different asana being propagated from many people's mouths or televised. The word asana in its general sense means something on which we sit: it can be made of cloth, grass, wool or animal skin (especially deer). Vedas, Puranic scriptures also talk about yoga and asana. Although this method of asana has been going on since ancient times, it did not come to public attention at large. It used to be limited to the sages, saints and ascetics doing penance in the dense forest or to small monasteries and ashrams.

Many yoga practitioners in the Indian tradition include Raman Maharshi, Acharya Shankar, Ramakrishna Paramhansa, Maharshi Dayanand Saraswati, Sri Shyama Charan Lahidi, Paramhansa Yogananda, Swami Nigmananda, Swami Sivananda Saraswati, Swami Satyananda Saraswati, Swami Rama, Yogendra Kublyananda, Maharshi Mahesh Yogi, Anandamayi Maa, BKS Iyengar, Pandit Sri Ram Sharma Acharya, Swami Vivekananda, Swami Ramdev, Sri Sri Ravishankar etc. have played a major role in bringing the yoga scriptures to the masses.

2 Explanations of Asana

2.1 Patanjali Yoga sutra

In his Yoga Sutras, Patanjali Maharshi describes the postures in Astanga Yoga: Yama, Niyam, Asana, Pranayama, Pratyahar, Dharana, Dhyana and Samadhi. Of these, dhyana and the asana required for the completion of Samadhi; a seat which is favorable for stability and happiness is understood as yoga.

Sthira-sukham-asanam. (Sadhanapad: 2/46)

A steady and comfortable Posture is Asana, i.e. the state in which the body is blissfully still (free from motion) is called asana.

Here the Maharshi emphasizes two words in describing the definition of Asana (Meditative posture):

- **Sthir:** Steady, motionless
- **Sukham:** comfortable

The body will not move, there will be no pain, there will be no agitation in the mind (chitta), thus sitting in happiness is termed as asana.

2.2 Ways to Achieve Stability - An explanation by Patanjali

Let us discuss then what is the way to achieve this stability and happiness, Patanjali said:

Prayatn-shethilyananta-samapativyam. (Sadhanapada: 47)

(Asana) is perfected by the relaxation of the effort and the inner end.

(By relaxation of effort and meditation on the Infinite (Brahman) the posture is mastered)

Two things are mentioned here.

- **Prayatna shaithilya** (relaxation of natural effort, loosening of tension)
- **Anata sampatii** (attention to merge with the infinite - meditation on Ananta)

With all physical exertion, the asana is perfected in attaining perfection; perfection in the presence of the celestial or omnipresent Supreme Being. In this sutra two methods are prescribed for the steady and blissful attainment of the asana.

- Relaxation of stress in the body (i.e. by relaxing the physical outer chest) and
- With the eternal, infinite, all-pervading Supreme Being, siddhi comes as the end.

Again, it is said what happens as a result of the asana being completed? Sage Patanjali said :

Tato dvandvanabhighatah. (Sadhanapada: 48)

From that, there is cessation of disturbance from pairs of opposites, i.e. after attaining siddhi in the asana , one does not suffer from cold-warm, hunger-sucking, hot-cold, etc. It means that it cannot disturb the Yogasiddhi. Asana is possible (Vedanta Darshan 4.1.5).

The practice of sitting first causes stiffness in the body, pain in the muscles and joints, and restlessness in the mind. Therefore the tool requires more effort and takes more time.

This is what the Yoga scriptures say:

- A sadhaka practices any asana. On this asana, first of all, the external efforts of the body will be relaxed, i.e. stopped. Do not use the senses in any way during Sadhana, i.e. opening and closing the eyes, taking in smells, listening to external sounds in

the ears, listening to sounds or music.

- The second most important way is eternal cessation, which means the complete form of meditation, the asana is achieved in relaxation.
- Withdrawal, retention. , the maturity of the seat is necessary for the success of meditation and Samadhi.

The important point here is that after the asana is conquered, the external body, like cold and heat, does not help to break the concentration of the yogi's mind. The physical capacity is so advanced that no excess or heat, such as appetite, is afflicted in any moderate degree, and the senses are able to endure in mild form according to the capacity of the body. In this way the sadhaka is able to smoothly concentrate his mind by going both ways.

2.3 Bhagabat Gita

If asana is considered as a physical position, in this sense Sri Krishna says in Bhagavad Gita (6:13):

Samam kaya-siro-givam dharayann acalam sthirah

Sampreksya nasikagram svam disas canavalokayan

Sit firmly with your body, head and neck straight and without looking in any direction, just looking at the tip of the nose. Here (after sitting asana) the middle part of the body from the waist to the throat is called 'Kaya'. Body, head and neck - all three should be in a straight line. No asanas are specifically mentioned here. It means to sit with the body, head, and neck in a straight line.

When all these are in a straight line, the mind quickly becomes calm and steady. This means that the head and neck of the body are rigidly straight and steady, and with the attention of the two eyes, the asana denotes not looking in every direction. In this sitting position, the yogi practices agyan chakra and sahsrar chakra. Jogeswar Srikrushana says in Gita (11-12) :

Sucau dese pratisthapy sthiram asanam atmanah

Naty-ucchritam nati-cicam cailajina-kusottaram

Tatraikagram manah krtva yata-cittendriya-kriyah

Upavisyasane yunjyad yogam atma-visuddhaye

To practice yoga, one should choose a secluded place for the asana which is not wet at all, not uneven and not too high or too low, where one can sit comfortably. The place should be free from insects, animals and others, which may disturb the habit. A comfortable cushion or a blanket is the seat, so linen should be spread over it to keep it warm. And it is the perfect asana for meditation.

2.4 Maharshi Dayanand Saraswati

In the definition of Maharshi Dayananda Saraswati:

In which the body and soul are happily settled, it is called Asana, which means to sit according to one's taste.

Dialectically: Such as Padmasana, Virasana, Bhadrasana, Svastik Asana, Dandasana, Paryanak (is that in which the knees are extended and the arms are used to lie upon), Sopasraya (Sitting with tiger's skin or the deer's skin or some cloth is used to sit upon), Kaushyasana (Sitting like a cow bird), Haytinishadam (Sitting like an elephant), Ustranishadam (Sitting like a camel). All these seats are seats of constant happiness. Sussukham: Means one should practice the seat in which one can sit comfortably. Sthirasukha is whatever posture may secure steadiness and ease.

2.5 Bhojabrutti

According to Bhojabrutti: That which creates the sitting position is called asana. Such as Padmasana, Dandasana, Svastikasana. Steady, quivering (calm and blissful form), no disturbance, no suffering, then attains yoga siddhi in that asana.

In order to prevent Chittavariti, the Sadhaka must practice asana. The Sadhaka should practice sitting in such a way that one can sit still for long periods of time without any difficulty; Pain in the limbs does not come, which means that in order to stabilize the mind, the sadhaka needs to stabilize the gross body. For this, Maharshi Patanjali has prescribed Asana as a third limb in Ashtanga Yoga. Maharshi Vyas said for this that Padmasana, Virasana, Bhadrasana will definitely bring stability in the sitting practice.

2.6 Maharshi Vyasa & The Yoga Bhashya

Arguably the most important commentary on the yoga sutra is a text called the Yoga Bhashya (Discussion on Yoga). In the words of Maharshi Vyasa, if the body is suffering from some kind of disease and the sadhaka is in the habit of sitting, then it is convenient to sit with a Wall (Pacheri (wall) or any prop.). A practitioner practicing yoga practices padmasana, Virasana, Bhadrasana, Svastikasana, Dandasana, Sopasraya, Paryanka, Krauncha nisadana, Hastinisadana, Ustra-nisadana, and Samasamsthana. (Yoga Bhashya 1.46) Some of the names may be familiar to modern yoga systems and are still in popular use today. However the naming of asana was somewhat different from today so there may be some variance in their application. Some practitioners practice shavasana for body ailments but it is not very helpful because of sleepiness. If the sadhaka gains victory over sleep, there is no problem.

3. Prescriptions of Asanas in different Yogashastra

- Tejobindu Upanishad: A position in which one can pause on the breath and think comfortably is called asana. Nothing or any other asana that destroys comfort.

- Trisikhi Brahman Upanishad: In all things the attitude of indifference is the best asana.
- Goraksha Paddhati says: Yoga destroys diseases through asana. Yoga Chudamani Upanishad also says the same thing.
- Hatha Yoga Pradeepika says: to achieve stability, firmness and lightness of the limbs, one should sit.
- The Narada Purana says that by observing any posture, the devotee can gain complete control over his breath.
- Goraksha method says that there are as many seats in the world as there are animals.
- Dhyabindu Upanishad also says the same thing.
- Gherand Samhita gives importance to eighty four seats out of eight lakh asanas. It even calls 32 of them particularly useful. Shiva Samhita and Hatha Yoga Pradipika also agree with this. But the Goraksha Samhita mentions only Siddha and Padma seats.

4. Types of Asana as per Different Scriptures

Asanani Samastani Jabanto Jibajantabah

Chatursheeti lakshyanee shiben kathitaani cha (Gherand Samhita: 12.1)

There are as many asanas as there are living beings in the world. In ancient times, Lord Shiva spoke about eighty-four lakh asana. Out of them 84 asana, 32 asana are said to be particularly useful for the human race. The Hatha Yoga Pradevika emphasizes 4 of the 84 postures (Siddhasana, Padmasana, Bhadrasana, and Sinhasana). These asanas are based on different types of animals (Markatasan, Singhasana), birds (Mayurasana, Bakasana), animals (Sarpasana, Bhujangasana), movements of animals (Sarapasana, Kurmasana, Mandukasana), instruments and equipments (Halasan, Dhanurasana, Noukasan), flora and fauna (Tadana, Brukhyasan), Body Parts (Sarbangasana, Akarnadhanurasana, Kandharasana), Shakti Poses (Virasana, Virbhadrasana), Muni-rushi (Vasisthasan, Vishwamitrasana, Astabkrasana), Taking Sanskrit words (Adhomukha Shavasana, Baddha konasan, Uthita Janushirasana) etc.

5. General Classification of Asana

Asana can be classified depending on its application:

- **Dhyanatmaka Asana:** Padmasana, Siddhasana, Swastik asana etc.
- **Standing Asana:** Trikonasana, Ardhashandrasan, birabhadrasana etc.
- **Sitting Asana:** Dandasana, Kamarchakrasana, Janushirasana, Bakrasana, Yogamudarasana.

- **Prone position:** Shithilasan, Sarpasan, Bhujangasan, Shalvasana etc.
- **Supine position:** Markatasan, Pawanmuktasan, Halasan etc.
- **Relaxation Asana:** Shalvasana, Makarasana, Shithilasan etc.

6. Conclusion

Studying the asana of Yoga Shastra is a matter of research. It is only an introduction to different perspectives. In the context of Yoga Shastra and tradition, asana means to be established in a certain position. The Atharva Veda and the Yoga Sutras of Patanjali generally refer to Asana as a favorable approach to spiritual development. Indian mythology frequently mentions the Padma and Swastika asana. Some Puranas such as the Vishnu Purana and the Brahma Purana describe the meditative asana. Shlipshastra refers to the position of the different idols as asana. There is also the use of asana in Natyasastra. Astrology also gives importance to asana. It is understood from Yoga Shastra that various movements practiced in exercise today cannot be called asanas where rapid movement is involved. There is no stability in it; there is no relief in the situation. In fact the focus is on doing more action in a shorter period of time and stretching the body to its maximum limit without rest. Although these exercises have beneficial effects on the body, they cannot be called yogasanas according to yoga scriptures.



Yogic Solutions to Yoga Obstacles

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1. Yoga

Yoga is the journey of the Self, through the Self, to the Self. The true path of Yoga is a transformative process. Yoga comprises of physical, mental, and spiritual practices and promotes self-healing. It unites the mind, body, and soul. It is obvious that with any path of this nature, we can expect there will be challenges and obstacles during the process. We need to understand that these challenges are part of the bigger picture, and we should not question the validity of our practice when we do not get the desired results. These challenges and obstacles that come in front of us do have their own purpose to serve. They are actually the catalyst for our transformation. We need to overcome these challenges and obstacles to take us closer to the ultimate goal of spiritual liberation.

2. Obstacles

The path of Yoga is very long and difficult. There are many obstacles in Yoga filled with hazards and diversions. However, the Yogis who have already travelled on this path of Yoga have stated all possible hindrances on its path.

Maharishi Patanjali the author of *Yoga Sutras* describes the nine possible obstacles that the Yoga practitioners may encounter on their Yogic path. These obstacles can scatter the controlled mind and prevent its inward movement along with several consequences that grow out of them. While these can be a challenge, but they are a natural, predictable part of the process. This can help to maintain the faith and conviction on this journey.

The nine kinds of obstacles encountered naturally on this path are as follows.

***“Vyādhi styāna saṁśaya pramāda ālasya avirati bhrāntidarśana
alabdhabhūmikatva anavasthitatvāni citta vikṣepāḥ te antarāyāḥ.”***

- Patanjali Yoga Sutra (1.30)

2.1 VYĀDHI (Disease):

Vyādhi may be due to improper function of our body parts, disequilibrium in our tridosh i.e., bata, pita and kapha, mental imbalance, increase in tamas gunas, etc. It becomes difficult to do Yoga if we are physically sick, tired, or exhausted. Hence, it is

important to lead a healthy lifestyle by doing regular exercise, having proper diet, sound sleep, keeping positive attitude towards life.

2.2 STYĀNA (Dullness):

Styāna is the lack of interest in doing anything and is an effective blockage for our progress in the spiritual path. Beginner students may choose to stay in bed and sleep rather than rise early and practice. If we motivate them to practice even a few times in a week, they will start to realize that it refreshes and infuses the body and mind with vigour. Hopefully, this will inspire them and encourage to continue on their Yogic path. We need to be thoughtful and have positive focus.

2.3 SAMŚAYA (Doubt):

If we have any type of doubt about our path, then we lose our mental energy towards that path. In spiritual life doubtfulness is a great hindrance. These are the tricks that the subconscious mind plays to deviate us from our path. It is important to overcome any doubt and have confidence in ourself, the practice, and our guru if we want to reach the goal of Yoga.

2.4 PRAMĀDA (Carelessness):

Carelessness or Negligence omits or errors the practice of Yoga. It sabotages the efficiency of our work. Lack of patience and the inability to see things clearly results in suffering for ourselves and often of those around us too. We need to prioritize our activities and always find time for our practice. We should not put it off thinking to catch it up the next day, which never happens. We need to dedicate time daily for our spiritual growth and practice with lot of determination.

2.5 ĀLASYA (Laziness):

Feeling sleepy and tired during meditation creates a problem in the practice of Yoga as it requires discipline, willpower, and sincere efforts. This is a state of physical inactivity and prevents us from living the vibrant lives we want to live. It prevents us from attaining our highest potential. We can overcome this psychological condition by continuous discipline in our practice.

2.6 AVIRATI (Sensuality):

Over attachment or overindulgence and not being able to come out of any of the pleasures of the senses can be an obstacle in Yoga practice or spiritual path. We should remember that we are not defined by our thoughts, experiences, feelings, or desires and that all these cravings eventually subside. If we understand the temporary happiness attached to the worldly objects like wealth, name etc. then we will lose all our attraction for them and give up their pursuit.

2.7 BHRĀNTIDARŚANA (False Perception):

This is getting stuck in an imaginative narrative of the mind. This illusion causes us to grab onto some idea that makes us feel good, causing us to have a narrow-minded perspective. This often misleads the person and is a great barrier in Yoga practice. We can determine if the experience is a spiritual one that is oriented towards growth if it makes one a better human being - less self-centered, less egotistic, more open, serene, friendly.

2.8 ALABDHABHŪMIKATVA (Not Obtaining Stage):

Factors such as a lack of patience or perseverance may paralyze our progress and distract us from goals which require energy, effort, and persistence. This failure leads to irritation and anger with oneself. Patanjali says, **“Perfection in practice comes when one continues to practice with sincerity and respect for a long period of time without any interruption”** - and without attachment to results. So, the key is to continue with our practice, come what may.

2.9 ANAVASTHITATVĀNI (Instability):

An inability to maintain the state of tranquillity or equanimity that was attained through the practices is another obstacle. Not getting there is one, and then failing to stay is another!

For all of the progress that we’ve made with our practice, it’s not that useful if we can’t maintain it. We can fall prey to instability, which may feel like a regression in our results. This is where faith comes in and willpower. Hence, continuing our practice can help us create clarity, space, and stability needed to overcome this obstacle.

From these nine obstacles, there are four other consequences that also arise, and these are:

“duḥkha-daurmansyāṅgam-ejayatva-śvāsa-prāśvāsā vikṣepa saha-bhavaḥ.”

- Patanjali Yoga Sutra (1.31)

2.10 DUḤKHA (Grief):

Sorrow and sadness. The distractions always accompany with the pain of the body as well as the mind. We all have to go through tough times. Death, betrayal, failure and much more. This leads to frustration and one cannot get rid of these natural emotions. But we should also know how to move on from these emotions. Maybe it is our job, our toxic relationship, our family, friends, our own insecurities that are making us miserable all the time. It is a sign something is terribly wrong and, most of the times, there is something that we can do; we need to start looking for possibilities of change.

2.11 DAURMANSYA (Mental Distress):

Bitterness in the heart and mind. People do things that hurt, that destroy and that cause immense pain and agony. One can physically move away from them, if possible,

but removing them from mind takes forgiveness. What they did was their choice but allowing them to still destroy us while they are not there is ours. We need to forgive people and God for our sake. Focusing on the positive things in life, expressing gratitude, standing up for ourselves and being a responsible human being goes a long, long way in keeping the bitterness away. If we can understand that depression is a window of opportunity for growth, then we will succeed in our life.

2.12 ĀṄGAM-EJAYATVA (Unsteadiness):

Our body does not listen to us. We experience restlessness in our body or a lack of coordination between our body and our mind. It is because of our internal emotional and mental imbalance. Fear, anxiety, jealousy and other undesirable emotions have a physiological effect. The breath becomes shallow, the heart speeds up, the immune system becomes weak, the blood pressure fluctuates, the eyes fail to focus, the legs stumble over each other, and the hands are unable to grasp anything. The body fails to listen to us. Treat ourselves like our own child, take care of it unconditionally with the highest priority.

2.13 ŚVĀSA-PRAŚVĀSĀ (Irregular Breathing):

Irregular, shaky, uncomfortable breathing. Our breathing is shallow, irregular, and contracted. We might even feel like we're constantly holding our breath and are unable to breathe out fully. Mental and emotional disturbances cause irregularity and instability of respiration. Ancient Yogis realized that by stabilizing the breath, they could conversely produce a stability of emotions and mind. This knowledge is used even today in the practice of pranayama as a means of altering the higher (the mind) through the lower (the body).

When the practice has been misdirected, or not enough controlled, these disturbances come. The chanting of Aum will make us centered. Our breathing will become rhythmic. Our tremors in the body will disappear; we will not be nervous. Sadness will be replaced by a happy feeling, a joy, a subtle blissfulness on our face, for no reason at all. Concentration will bring perfect repose to the mind and body every time it is practiced.

3. Solutions

These are all about the obstacles on the path of Yoga. With a consistent, focused, and regular practice one can indeed develop his mental skills to overcome the above obstacles.

The following are some of the methods to get rid of these obstacles.

3.1 Persevering with one essential principle or practice (“tat-pratiṣedha-artham-ekatattva-abhyāsaḥ”)

- Patanjali Yoga Sutra (1.32)

Sticking to a single practice, method, and instructor without distraction is an ideal proposal for those who are unstable or in doubt. The choice of a single principle must be a good one and one should proceed methodically. This could be our yoga practice, a meditation practice, a daily pranayama practice, our daily walk, etc. Focusing on a single, simple and effective commitment or priority is much more achievable and sustainable than trying to focus on many. As one practice cannot suit everyone, various methods will be advanced, and everyone by actual experience will find out that which helps him most.

3.2 The mind becomes purified by practicing friendship over wellness, kindness over suffering, pleasure over virtuosity and indifference over immorality. (“*maitrī karuṇā mudito-pekṣāṇāṁ-sukha-duḥkha puṇya-apuṇya-viṣayāṇāṁ bhāvanātaḥ citta-prasādanam*”)

- Patanjali Yoga Sutra (1.33)

We must have friendship for all; we must be merciful towards those that are in misery; when people are happy we ought to be happy, and to the wicked, we must be indifferent. In order to cultivate these noble qualities, we may need to take time out to reflect, question or meditate on our actions and we may find that the first step to embracing these qualities is to detach from activities or patterns of thinking that get in the way. If we can be pleased with others who are happier than ourselves, compassionate towards those who are unhappy, joyful with those doing praiseworthy things and remain undisturbed by the errors of others, our mind will be very tranquil.

3.3 Gradual nasal expiration and control of breath (“*pracchardana-vidhāraṇaābhyāṁ vā prāṇasya*”)

- Patanjali Yoga Sutra (1.34)

Consciously regulating the breath by developing the exhalation and the pause after the exhalation helps to quieten the mind. Pranayama practice is one of the principal yoga techniques which can directly help us to maintain composure and clarity when the mind feels agitated or busy. Regular pranayama practice can increase the concentration of vital energy (prana) in the system and reduce stress on the body and the mind.

3.4 The cognition of a single object leads to the stability of the mind (“*viṣayavatī vā pravṛ -rutpannā manasaḥ sthiti nibandhinī*”)

- Patanjali Yoga Sutra (1.35)

The mind becomes more focused and less distracted when we fine tune the senses. The more aware we are of what we are seeing, hearing, feeling and experiencing, the clearer we become. If a man whose mind is disturbed wants to take up some of the practices of Yoga, yet doubts the truth of them, he will have his doubts set at rest, when, after a little practice, these things come to him, and he will persevere.

3.5 Stability of the mind is attained by the undistressed and radiant state of the mind (“*viśokā vā jyotiṣmatī*”)

- Patanjali Yoga Sutra (1.36)

Stability is achieved by focusing on 'that which is sorrowless and full of light or luminosity'. One could literally focus on the light within – in sanskrit Purusa – the source of light, clarity, consciousness and stability.

3.6 Meditation devoid of attachment to the sensory objects (“*vītarāga viṣayam vā cittam*”)

- Patanjali Yoga Sutra (1.37)

When we are confronted with problems, the counsel of someone who has mastered similar problems can be of great help. Meditate on one who has gone beyond desires. Meditate on our Master, on our guru, who has gone beyond desires. It helps because when we meditate on someone who has gone beyond desires, he becomes a magnetic force in us. We allow him to enter within us; he pulls us out of ourself. This becomes our availability to him. He becomes a catalyst without doing anything if we allow him; he drops into our heart and his very presence crystallizes us.

3.7 Wisdom gained during the dream and sleep (“*svapna-nidrā jñāna-ālabhanam vā*”)

Patanjali Yoga Sutra (1.38)

We can use the wisdom that arises out of sleep, dreams and experiences around those states to bring what is unconscious into the conscious. Tranquillity of the mind is also attained by the meditation upon the experience gained during the dream and sleep. The dream is a tremendous activity, more powerful than our thinking, more meaningful also because it belongs to the deeper part of our being than our thinking.

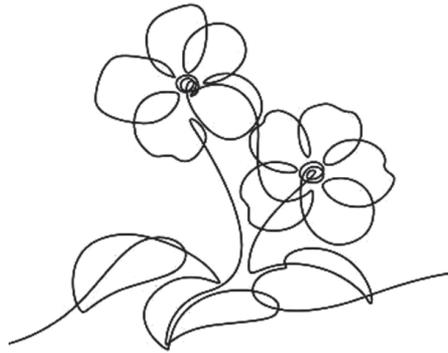
3.8 Meditating upon the object that pleases to one (“*yathā-abhimata-dhyānād- vā*”)

- Patanjali Yoga Sutra (1.39)

A simple and logical solution when meditating or choosing something positive to focus on is to direct the mind towards something which holds our attention – anything enjoyable and of deep interest which will give the mind direction and reduce distraction, doubt, heaviness or negativity. Whenever we feel something is distracting, that simply shows that we are naturally attracted towards that, nothing else. So why create conflict, move into the same direction, make it an object of meditation. Be natural, don't be suppressive and don't create conflict, and we will attain.

4Conclusion

These are all about the obstacles to spiritual path and some of the remedies to overcome these obstacles. The obstacles of attaining one's spiritual goal are the results of distractions of the mind caused by the disease, dullness, doubt, negligence, sloth, over-indulgence, imaginary ideation, inability to reach the milestone and instability. A Yogi should avoid these obstacles and should be disease free, enthusiastic, confident of achieving the goals, careful and conscientious, passionless, active, having the right knowledge, able to progress through different stages and consistent in his efforts. One should adopt positive attitude (1.33), have single-minded concentration on the prana (1.34), the sensory experiences (1.35), the inner light (1.36), a detached attitude (1.37), deepen one's knowledge through an understanding of the dream (1.38) and meditative states (1.39). All the above suggestions and solutions around managing the Antarayas (the obstacles) are ways in which we can actively refocus the mind in a healthy direction and prevent obstacles occurring and taking hold. All these remedies will pave the path for attaining one's spiritual goal.



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.

Yogic elements in Bhagwat Puran and Bhagwat Gita

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Yoga is an eternal science specified by Brahma, a way of austerity. It liberates a person from all kinds of veils and deflections forever so that his integral relationship with God is automatically established with such a pure conscience. Mythological literature presents this purpose of yoga in front of mankind in a very simple way as propounded by sages. While the Shrimad Bhagwat Maha Purana attracts the individuals towards devotion to God through stories on one side, it evaluates the diverse dimensions of yoga while presenting the deepest secrets of yoga on another hand. In the Bhagavata, the description of Krishna element is obtained through knowledge, devotion, karma yoga and ashtanga yoga. Under the Shrimad Bhagwat Jnana Yoga, the Nirguna Brahman element has been discussed beyond all the human instincts. A feature of Srimad Bhagwat is that it describes devotional knowledge. Under Karmayoga, karma is considered to be fruitful. Although the doer is only Lord Krishna, due to ignorance, the creatures assumed themselves to be the doer. That is why it is preached to dedicate all our deeds with devotion to Lord Krishna. The Ashtanga Yoga mentioned in the Srimad Bhagavata represents the Ashtanga Yoga of the Upanishads and the Patanjali Yoga Sutra. The Ashtanga Yoga mentioned in it is also the source of devotion. In this way it presents a unique coordination of Raja Yoga and Bhakti Yoga. The purpose of the presented paper is to bring awareness about the various streams of yoga described in the Shrimad Bhagwat Maha Purana and to inspire life towards this tranquil path.

Bhagavadgita is termed traditionally as *Brahmavidyā*, knowledge of Brahman, and also *Yogaśāstra*, the scripture of Yoga. The former indicates the *goal* of the Gita, that is, the Knowledge of Atman or Brahman, while the latter in general points out the *method* to be adopted to reach the goal as taught in the Gita, that is, yoga. In traditional language, *Brahmavidyā* is *sādhyā*, which is to be attained, and the yoga is *sādhana*, the mode to be adopted.

However, in the Gita, the word *Yoga* is used to represent both the *means* and the *end* of spiritual pursuit. And either one of these ideas is reflected in every chapter. Hence, it is not hyperbolic to say that each chapter of the Gita is a yoga itself.

The Interpretation of Yoga in the Gita

We find three definitions of yoga in the Gita:

1. '**Samatvaṁ yoga ucyate** - equanimity (of mind) is called yoga' (2.48),
2. '**Yogaḥ karmasu kauśhalam** - yoga is skillfulness in action' (2.50),
3. '**Tam vidyād duḥkha-saṁyoga-viyogaṁ yogasañjñitam** - one should know the severance of contact with sorrow to be what is called yoga' (6.23).

In the first and last definitions, yoga is presented as *sādhyā*, that which is to be attained. In the second definition, the *sādhana* or the method to be followed is made clear.

Yoga as Jñeya, to be Known

In the Gita, yoga is considered to be *jñāna*, the knowledge, as well as *jñeya*, that which is known through knowledge. *Jñāna* is the *sādhana* or means, and the *jñeya* is *sādhyā*, the goal of spiritual endeavour. We find various accounts of *jñeya* in the Gita:

1. **Atman:** In the *Sāṅkhya Yoga*, the second chapter of the Gita, the characteristics of Atman or the spiritual Reality are described in detail.
2. **Dhyeya, the Object of Meditation:** In the seventh chapter called *Jñāna Vijñāna Yoga*, the object of meditation is enumerated. Sri Krishna teaches in this context in the last verse of the 6th chapter (6.47) that '*Madgatena antarātmanā; (among all the yogis) he who adores Me with his mind fixed on Me (is considered by Me to be the best of all the yogis)*'. Here, Sri Shankaracharya comments that the term 'fixed on Me' means 'concentrated on Me, who am Vāsudeva' (commentary to 6.47). The cosmic principle called Vāsudeva is extolled here as the object of meditation.
3. **Vibhūti, the all-pervading nature:** Vāsudeva, the supreme principle, pervades everything. His *Aishwari Shakti*, the Cosmic Power, and *Vibhūti*, the majesty of immanence, are enumerated in the *Rājavidyā Rājaguhya Yoga* (the 9th chapter), *Vibhuti Yoga* (the 10th chapter), and *Vishwarūpa Darshana Yoga* (the 11th chapter).
4. **Khetrajña, the indwelling spirit:** In the *Kshetra-Kshetrajña Yoga*, the 13th chapter, the *parā prakriti* or the superior nature of the Lord is termed as *Kshetrajña*, the spiritual entity in all the beings, and the *aparā prakriti* or the inferior nature of the Lord is pronounced as *kshetra*, the combination of body, senses, and the mind.

Yoga as Jñāna, the Means of Attaining the Goal

We find elaborate instruction in the Gita of the yoga as *jñāna*, which is the mode of attaining the *jñeya* or spiritual goal indicated in the previous section.

In the second chapter of the Gita, Sri Krishna teaches *sāṅkhya buddhi*, the yoga of knowledge, and *yoga buddhi*, the yoga of action, in a general manner, which he enumerates in detail in the succeeding chapters. The third chapter appropriately called 'Karma Yoga' teaches the ideas of *nirāsakti*, detachment, and *yajña*, the outlook of

sacrifice, which are the essential elements of selfless action or Karma Yoga. ‘Jnana Yoga’, the fourth chapter, speaks of *Brahma Karma*, in which one sees all ingredients of one’s action to be the manifestations of Brahman, the Supreme Principle. Numerous characteristics of a jnana yogi are spelt out in this chapter and also in the next chapter. In the fifth chapter called ‘Sannyāsa Yoga’, characters of detachment and tranquillity are emphasised to be the true signs of renunciation.

The external aspect of yoga is Karma Yoga, while the internal aspect of yoga is meditation, which is the theme of the 6th chapter called ‘Dhyāna Yoga’. The importance of *abhyāsa* or incessant practice of Karma Yoga combined with meditation is underscored in the ‘Abhyāsa Yoga’, the 7th chapter, which also highlights the importance of the practice of the presence of God everywhere. The Dhyana Yoga or the path of meditation, as well as Karma Yoga or the path of selfless action, require emotional attachment to the Supreme Lord. God is not only the object of meditation but also the One to whom an aspirant should surrender one’s fruits of action. ‘Bhakti Yoga’, the 12th chapter, demonstrates the way to develop *bhakti*, the loving devotion to the Supreme Lord, which is essential to sustain and strengthen the practice of both meditation and Karma Yoga.

Characteristics of One Proficient in Yoga

Every aspirant needs an ideal personality to emulate and follow, so as to reach the higher realms of spiritual eminence. The detailed enumeration of *Sthitaprajñā* or the person of steady wisdom in the 2nd chapter gains importance in this context. The description of the excellent qualities of a *bhakta* or devotee, found in the 12th chapter; of a *jñāni* or the knower of Brahman described in the 13th chapter; and of *triguṇātīta* or the one who transcends the three qualities of sattva, rajas, and tamas that form *Prakṛiti* or Nature as enunciated in the 14th chapter—they all describe in glowing terms the state of highest spiritual realisation in various ways.

The Gita also teaches the necessary *sahakāri sādhanas* or the accessory ethical disciplines for achieving proficiency in the supreme knowledge. They are enumerated in detail in the *Daivāsura Sampad Vibhāga Yoga* (16th chapter) and *Shraddhā Traya Vibhāga Yoga* (17th chapter).

Unified Structure of the Gita

We have so far discussed in brief how every teaching of the Gita is centred on yoga, either as a *means* or as the *end* of the spiritual journey of a human being. It is corresponding to each spike of the bicycle wheel pointing towards a central hub.



ମାନବ ଜାତିପାଇଁ ଯୋଗ ଏକ ମହୌଷୟ

ଶ୍ରୀ ଅକ୍ଷୟ କୁମାର ସ୍ୱାଇଁ

ସ୍ୱାସ୍ଥ୍ୟବାନ ବ୍ୟକ୍ତି ଦେଶ ଓ ଜାତିର ଉଜ୍ଜ୍ୱଳ କରିଥାନ୍ତି । ସ୍ୱାସ୍ଥ୍ୟ ହେଉଛି ଅମୂଲ୍ୟ ସମ୍ପଦ । ତାର ସୁରକ୍ଷା ଆମର ସର୍ବ ପ୍ରଥମ କର୍ତ୍ତବ୍ୟ । ଅର୍ଥ ଓ ଅଜ୍ଞାନିତା ମନୁଷ୍ୟକୁ ଶାନ୍ତି ଦେଇ ପାରି ନ ଥାଏ, ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ ମନୁଷ୍ୟକୁ ଶାନ୍ତି ପ୍ରଦାନ କରିଥାଏ । ସ୍ୱାସ୍ଥ୍ୟ ବିନା ଜୀବନ ଦୃଷ୍ଟାନ୍ତ ହେବା ସଙ୍ଗେ ସଙ୍ଗେ ସମସ୍ତ ବସ୍ତୁ ଅସାର ଓ ତୁଚ୍ଛ ମନେହୁଏ । ଜୀବନର ସୁଖ, ଶାନ୍ତି ଓ ସମୃଦ୍ଧି ଲାଭ କରିବାକୁ ହେଲେ ସ୍ୱାସ୍ଥ୍ୟର ଉପଯୁକ୍ତ ଯତ୍ନ ନେବା ପ୍ରତ୍ୟେକ ବ୍ୟକ୍ତିଙ୍କର କର୍ତ୍ତବ୍ୟ । ସ୍ୱାସ୍ଥ୍ୟ ଯଦି ଅଛି ସବୁ କିଛି ଅଛି । ସ୍ୱାସ୍ଥ୍ୟ ଭଳି ଐଶ୍ୱର୍ଯ୍ୟ ଲାଭ କଲେ ମର୍ତ୍ତ୍ୟରେ ମଧ୍ୟ ସ୍ୱର୍ଗ ସୁଖ ଲାଭ ହୋଇଥାଏ । ସେଥିପାଇଁ ପଣ୍ଡିତ ବାସୁଦେବ ନାୟକ - ଶ୍ରୀମଦଭଗବତ୍ ଗୀତାର ଏକାଦଶ ଅଧ୍ୟାୟରେ ବିଶ୍ୱରୂପ ଦର୍ଶନରେ ଓଡ଼ିଆ ଅନୁବାଦ କରି ପ୍ରଭୁ ଭଗବାନଙ୍କ ଉକ୍ତିକୁ ଅତି ସୁନ୍ଦର ଭାବେ ଉପସ୍ଥାପନ କରିଛନ୍ତି ।

ତେଣୁ ହେଉଛି ଦିବ୍ୟ ଚକ୍ଷୁ
 ଦେଖ ମୋ ବିରାଟ ରୂପକୁ
 ଯୋଗ ଐଶ୍ୱର୍ଯ୍ୟର ଭଣ୍ଡାର
 ଦେଖିଲେ ଜ୍ଞାନ ହେବ ତୋର ।

ଜଣେ ବ୍ୟକ୍ତି ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ ହାସଲ କରିବା ପାଇଁ ଯୋଗ ମହୌଷୟ ଅଟେ । ସ୍ନାନ, ଭୋଜନ, ଶୟନ ଓ ଶଯ୍ୟାତ୍ୟାଗର ନିୟମାନୁବର୍ତ୍ତୀ ହୋଇ ଯୋଗାଭ୍ୟାସକୁ ଜୀବନର ଏକ ଅପରିହାର୍ଯ୍ୟ ଅଂଶ ଭାବେ ଗ୍ରହଣ କଲେ ଜଣେ ବ୍ୟକ୍ତି ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ ହାସଲ କରିପାରେ । ଯାହାକି ବିଜ୍ଞାନ ଏହା ପ୍ରମାଣ କରିସାରିଛି । ଯୋଗ ଏକ ସମ୍ପୂର୍ଣ୍ଣ ବିଜ୍ଞାନ । ଏହା ଜୀବନ ଦର୍ଶନ ଓ ଆତ୍ମାନୁଶାସନ ଅଟେ ଓ ଜୀବନକୁ ଚଳାଇବାକୁ ଏକ ପଦ୍ଧତି ମଧ୍ୟ । ଯୋଗ କୌଣସି କାଳ୍ପନିକ ଚିକିତ୍ସା ପଦ୍ଧତି ନୁହେଁ ବରଂ ଏହା ବୈଜ୍ଞାନିକ ପ୍ରମାଣ ସହିତ ଏଭଳି ସ୍ଥାନ ହାସଲ କରିଛି ତାହା ଅନୁଭବରେ ହିଁ ବିଶ୍ୱାସ କରିହେବ ।

ଯୋଗ କ୍ରିୟାରେ ପ୍ରତ୍ୟକ୍ଷ ଓ ପରୋକ୍ଷ ରୂପରେ ବହୁତ ବ୍ୟକ୍ତିଙ୍କ ଉପରେ ପ୍ରୟୋଗ କରି ଯେଉଁ ପରିଣାମ ଆମେ ପାଇଛୁ ସେହି ପ୍ରମାଣ ଚିକିତ୍ସା କ୍ଷେତ୍ରରେ ଏକ ନୂଆ ଖବରକୁ ଜନ୍ମ ଦେଇଛି । ଯୋଗ କରିବା ପରେ ଓ ଯୋଗ କରିବା ପୂର୍ବର ଅବସ୍ଥା ଆଜି କେତେକ ହୃଦୟଜୀମ କଲେଣି । ମଣିଷ ଶରୀରରେ ଯେ କୌଣସି ରୋଗକୁ ନିରୂପଣ କରି ତାକୁ ମୂଳୋତ୍ପାଦନ କରିବାର କାର୍ଯ୍ୟ ଯୋଗ ଦ୍ୱାରା ହିଁ ହୋଇଥାଏ, ଫଳରେ କୌଣସି ବିପଦପୂର୍ଣ୍ଣ ରୋଗ ମନୁଷ୍ୟ ଶରୀରରେ ପ୍ରଥମ ଅବସ୍ଥାରେ ବିଲୁପ୍ତ ହୋଇଥାଏ । ଶରୀରର ପ୍ରତ୍ୟେକ ସୂକ୍ଷ୍ମ ଓ ବାହ୍ୟ ଅଙ୍ଗକୁ ସକ୍ରିୟ କରି ଯୋଗ ଏକ ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟବାନ ବ୍ୟକ୍ତି ଏ ସମାଜକୁ ପ୍ରଦାନ କରିଥାଏ ।

କରୋନା ମହାମାରୀ ସମୟରେ ‘ଯୋଗ’ ମହତ୍ତ୍ୱକୁ ସମସ୍ତେ ଅନୁଭବ କରିଛନ୍ତି । ଚିକିତ୍ସକଙ୍କ ଠାରୁ ଆରମ୍ଭ କରି ସାଧାରଣ ବ୍ୟକ୍ତି ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତେ ଯୋଗକୁ ଭଲଭାବରେ ବୁଝିଛନ୍ତି । କରୋନା ଜୀବାଣୁ ମଣିଷର ପୁସ୍ତୁସୁକୁ ଆକ୍ରାନ୍ତ କରିଥାଏ । ଏଠାରେ ଉଦାହରଣ ଦିଆଯାଇପାରେ ଆମ ପୁସ୍ତୁସୁରେ ୭ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷ ଅଛି ବୋଲି ଏକ

ଆକଳନ କରାଯାଇଛି । ଜଣେ ବ୍ୟକ୍ତି ଚଳିବା ପାଇଁ ବା ଜୀବନ ଧାରଣ କରିବାପାଇଁ ଆମ ଫୁସ୍‌ଫୁସ୍‌ରେ ୨ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷ ଖୋଲା ଥାଏ ଓ ଏହି ବାୟୁକୋଷରେ ଦିନ ରାତି ୨୪ ଘଣ୍ଟା ୩୦୦୦ ଲିଟର ଅମ୍ଳଜାନ ଧାରଣ କରିବାରେ ଅଛି । ଅବଶିଷ୍ଟ ୫ କୋଟି ବାୟୁକୋଷ ବିଭିନ୍ନ ଖରାପ ଆବର୍ଜନାରେ ପୂର୍ଣ୍ଣ ଥାଏ ଯାହାକି ଅମ୍ଳଜାନ ଧାରଣ କରିବାର କ୍ଷମତା ନଥାଏ । ‘ଯୋଗ’ କରିବା ଦ୍ଵାରା ଆମ ଫୁସ୍‌ଫୁସ୍‌ର ପ୍ରସାରଣ ଓ ସଂକୋଚନ ହୋଇଥାଏ ଓ ପ୍ରାଣାୟାମ କରିବା ଫଳରେ ସମସ୍ତ ବାୟୁକୋଷରେ ଶୁଦ୍ଧ ଅମ୍ଳଜାନର ପ୍ରବେଶ କରି ଫୁସ୍‌ଫୁସ୍‌ରେ ଥିବା ସମୁଦାୟ ଆକଳନ କରାଯାଇଥିବା ୭ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷ ଖୋଲାଯାଇ ଥାଏ ଓ ଆମର ଫୁସ୍‌ଫୁସ୍‌ ସୁସ୍ଥ ରହିବା ସହିତ ଅମ୍ଳଜାନ ଅଧିକ ଧାରଣ କରିବାର କ୍ଷମତା ରହିଥାଏ । କରୋନା ଜୀବାଣୁ ଯଦି ୨ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷକୁ ପ୍ରଭାବିତ କରିଥାଏ ତେବେ ମନୁଷ୍ୟ ମୃତ୍ୟୁମୁଖରୋ ପଡ଼ିଥାଏ । କିନ୍ତୁ ପ୍ରାଣାୟାମ ଅଭ୍ୟାସ ବା ଯୋଗାଭ୍ୟାସ ବ୍ୟକ୍ତିର ୭ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷ ଖୋଲା ଥିବାରୁ ୨ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷକୁ ଜୀବାଣୁ ପ୍ରଭାବିତ କଲେ ମଧ୍ୟ ଆହୁରି ୫ କୋଟି ବାୟୁକୋଷ ଖୋଲାଥାଏ । ବଞ୍ଚିବା ପାଇଁ ତ କେବଳ ୨ କୋଟି ୩୦ ଲକ୍ଷ ବାୟୁକୋଷର ଆବଶ୍ୟକତା ଅଛି ତେଣୁ ଯୋଗାଭ୍ୟାସ ବ୍ୟକ୍ତିର ଫୁସ୍‌ଫୁସ୍‌ କରୋନାରେ ଆକ୍ରାନ୍ତ ହେଲେ ମଧ୍ୟ ରୋଗୀ ଚିକିତ୍ସାରେ ରହି ଡାକ୍ତରଙ୍କ ପରାମର୍ଶରେ ଔଷଧ ସେବନ କଲେ ସେ ବିପଦମୁକ୍ତ ରହିଥାଏ । ଭୟଙ୍କର ବିପଦରୁ ମଣିଷକୁ ରକ୍ଷା କରିବା ପାଇଁ ଭଗବାନ ଯୋଗ ରୂପକ କବଚକୁ ମାନବ ସମାଜକୁ ପ୍ରଦାନ କରିଛନ୍ତି । କରୋନା ଭଳି ବିଭିନ୍ନ ରୋଗକୁ ପ୍ରତିରୋଧ କରିବା ଭଳି ଶକ୍ତି ଯୋଗରେ ରହିଛି ।

ମହର୍ଷି ପତଞ୍ଜଳି ମାନବ ସମାଜର କଲ୍ୟାଣ ପାଇଁ ଅଷ୍ଟାଙ୍ଗ ଯୋଗର ପ୍ରଣୟନ କରିଛନ୍ତି । ସେଥିରେ ଯମ, ନିୟମ ଏବଂ ଆସନକୁ ବହିରଙ୍ଗ ଯୋଗର ଅନ୍ତର୍ଭୁକ୍ତି ଅଟେ ଯାହାକି ଶରୀର ଏବଂ ମନକୁ ଶୁଦ୍ଧ କରିବାକୁ ସହାୟକ ହୋଇଥାଏ । ଧାରଣା, ଧ୍ୟାନ ଏବଂ ସମାଧି ଅନ୍ତରଙ୍ଗ ଯୋଗର ଅନ୍ତର୍ଗତ ଅଟେ । ଯାହାକି ପରମ ଆନନ୍ଦ ପ୍ରାପ୍ତିର ସାଧନ ଅଟେ । ପ୍ରାଣାୟାମ ଅନ୍ତରଙ୍ଗ ଓ ବହିରଙ୍ଗ ଯୋଗ ମଧ୍ୟରେ ଏକ ସେତୁର କାର୍ଯ୍ୟ ସମ୍ପାଦନ କରିଥାଏ । ଶରୀରକୁ ସୁସ୍ଥ ଏବଂ ରୋଗମୁକ୍ତ ଓ ମନକୁ ପବିତ୍ର ବା ଆତ୍ମାକୁ ନିର୍ମଳ କରିବାକୁ ହେଲେ ପ୍ରାଣାୟାମ ଅଭ୍ୟାସରେ ତା’ର ସୁଫଳ ମିଳିଥାଏ । ପ୍ରାଣାୟାମ ଦ୍ଵାରା ବୃତ୍ତି ନିରୋଧ କରି ଓ ଆତ୍ମସ୍ଥ ହୋଇ ସାଧକ ମୋକ୍ଷ ପ୍ରାପ୍ତି କରିପାରିଥାଏ ।

ଯୋଗ କୌଶଳି ଲକ୍ଷଣଯୁକ୍ତ ଚିକିତ୍ସା ନୁହେଁ । ଯୋଗାଭ୍ୟାସ କଲେ ଶରୀରରେ ଥିବା ରୋଗର ମୂଳ କାରଣଗୁଡ଼ିକ ଦୂର ହୋଇଥାଏ ଓ ମଣିଷକ ଯୋଗ ଅନ୍ତର୍ନିହିତ ସୁସ୍ଥତା ପ୍ରାପ୍ତ କରାଇଥାଏ । ଯୋଗ କୌଶଳି ପୂଜା ପଢ଼ି ନୁହେଁ ବା ବ୍ୟାୟାମ ନୁହେଁ । ଅଜ୍ଞାନ ଓ ଅହଂକାରରୁ ଦୂରକୁ ଉଠି ଯୋଗକୁ ଏକ ପୂର୍ଣ୍ଣ ବିଜ୍ଞାନ ଭାବେ ବିବେଚନା କରିବା ଉଚିତ୍ । ପ୍ରତ୍ୟେକ ଯୋଗାଭ୍ୟାସ ବା ଅଷ୍ଟାଙ୍ଗ ଯୋଗ ଅଭ୍ୟାସରେ ପରିଣତ କଲେ ଆମ ଶରୀରର ରୋଗ ଦୂରୀଭୂତ ହୋଇଥାଏ ଓ ରୋଗ ପ୍ରତିରୋଧ ଶକ୍ତି ଉତ୍ତମ ହୋଇ ସୁସ୍ଥତା ପ୍ରଦାନ କରିଥାଏ । ସୁସ୍ଥ ଜୀବନ ଜିଇଁଲେ ମଣିଷର ବ୍ୟକ୍ତିତ୍ଵ ଓ ସାମାଜିକ ପ୍ରତିଷ୍ଠା ବୃଦ୍ଧି ପାଏ ଏକ ସଫଳ ବ୍ୟକ୍ତି ହିସାବରେ ସମାଜ ଓ ଦେଶପାଇଁ ସୁନାମ ଆଣିଥାଏ ।



Synopsis of VIMARSH

An Interactive Intellectual Discourse Event

THEME: DOES PRESENT TECHNOLOGICAL REVOLUTION HAS ITS ROOTS FROM RICH INDIAN CULTURAL TRADITIONS?

Speaker: Dr. Debiprasad Swain, TCS

Vivekananda Kendra Academy for Indian Culture, Yoga And Management (VK-AICYAM), Bhubaneswar has launched an unique initiative, *Vimarsh*, an interactive intellectual discourse in the similar connotation of Tarka Sabha of the olden Indian cultural traditions to ignite the minds of intellectuals to rethink, reorient, and rediscover rich and potential Indian cultural heritage of the past in order to reshape the present & future and to accomplish the mandate of **Man Making and Nation Building** of the legendary visionary spiritual leader **Swami Vivekananda**.

The maiden discourse, *Vimarsh*, with the theme "**Does present technological revolution has its roots from rich Indian cultural traditions?**" has been initiated by the invited Speaker, Dr. Debiprasad Swain of TCS, who presented most empathetically, logically, and convincingly through a well-researched, neat, precise, and rational presentation by tracing the conceptual roots of top technological innovations of 20th century and India's contributions to 'modern day science and technology'. He has also briefly narrated the linkages of 10 top technological trends of 21st century to the rich Indian cultural backdrop with few illustrations.

Dr. Swain has drawn a close analogy between 'top innovations of 20th Century & 10 top technological trends of 21st Century' and 'Indian culture, traditions, heritage, and scriptures' and has been able to establish strong conceptual linkages. These are: Modern day Radio with the linkage to "*Sunyabani to Kansa*" (that the eighth child of *Debaki*, i.e. Lord Sri Krishna, will kill him); Internet (World Wide Web) with the link to recent G-20 slogan of 'One Earth, One Family, & One Future', drawn from the age old believe & practice of '*Vasudhaiva Kutumbakam*' (seeing divinity in each living and non-living being); Doordarshan (Satellite based audio-visual communication) linked to *Door-se-Darshan presentation of happenings at Kurukshetra* by *Sanjaya* (the charioteer of *Dhritarashtra*, the born blind King of *Hastinapur*) through the blessings of Lord Sri Krishna; Correlation of development of Antimicrobials from plant extracts in 21st Century to overcome the pitfalls of Antibiotics to destroy living cells, with *Bhesaja* (medicines/drugs developed from plant resources)

to develop resistance to foreign attacks; correlation of Modern Submarines and *Matsya Purana* & stories of *Badabanala*; Rocketry technology (Modern Space Missions) and Story of *Trishanku* (Projected from Earth to reach to Heaven powered by *Vishwamitra*, the famous *Rajarshi* & anti-powered by *Indra* to push him back to Earth and finally becoming stationary in outer space); Horse powered chariots and modern days' Automobiles with specification of Horse Power; Airplanes/Airships and *Vimanas* of Gods & Goddesses and *Puspak Vimana* of demon king *Ravana*; Personal Computer (PC) and ancient touch screen monitor used by aristocratic people; Missiles & Nuclear Energy/Weaponry to *Sastras* used in olden days war fare as *Indrashtra*, *Bajrashtra*, *Nagashtra*, *Bramhashtra*, etc.; System of Encoding and Encryption, Morse Code, Cypher Text to Encoded *Ka-ta-pa-ya-adi* (*gopi bhagya madhubrata.... sloka* decoded by a set of five digit numbers to the value of pi(?), Decoding of all encoded *slokas of Bhagawat Geeta* to add value into life, and essence of *Guru Mantra* given to the *shisyas* at the end of completion of the learning to decode the received knowledge and use them to derive material & spiritual benefits to overcome worldly challenges.

Dr. Swain has also elaborated on Indian contributions to modern day science & technology such as Town Planning (*Harappan Civilization*), Harnessing Natural Energy (*Gharat*), Water Pumping (*Noria & Saquia*), Pottery, Weights & Measures, Study of Atoms (*Vaisesika*), Number System (Zero & Large Numbers), *Rasa Sala* (Chemical Laboratory), Metallurgy, Zinc Smelting, Legendary Indian Wootz Steel, Rule of Triads (Ratios & Proportions), Pi & Square Roots, Pythagoras Theorem (*Sulba Sutra*), Coin Making, *Brahma's Disk*, *Ram Yantra*, *Samrat Yantra*, Sun Dials, *Arya-Sidhanta* and many more.

Further, Dr. Swain has drawn parlance between evolving top technologies trends of 21st Century with rich cultural heritage of India such as Electric/Hydrogen Powered Vehicles, Robotics, Automation, Anti-Gravity, Cloning of Humans, Nano technology, Artificial Intelligence, Generative AI, Free Energy, Supersonic Transportation, Genetic Engineering, etc. with Gartner hype Cycle for Emerging Technologies 2010 graph and two specific illustrations of Electrical/Hydrogen Powered Vehicles with *Yajur Veda* 23.7, *Rig Veda* (1.11.1-8, 1.16.1-5, 1.20.1-5, 1.22.1-5), & *Atharva Veda* (20.26.5, 20.41.21, 20.69.10); and Cloning with *Raktabeeja* - Self Cloning *Asura*.

He has also infused the following two inquisitive queries for the intellectuals, participated in the discourse, to ponder and come up with pragmatic responses:

a. Have our lives been disrupted in loosing linkages to the eternal roots of our rich culture due to large scale cultural invasions of the Moguls' era initially and subsequently by the "Industrial evolution-driven development of the British Raj'?

b. and What next? i.e. What we should do now for revival?

The intellectuals present unanimously accepted the fact of losing the trail of our culture due to successive forceful cultural invasions. Finally, the assembly emerged with a consensus of educating the future generations on our glorious cultural heritage and trailing the roots of modern days' inventions & discoveries to our rich cultural heritage through profound research. Our cultural heritage needs to be introduced in educational system to create a 'complete person', rather than a 'man only to satisfy materialistic needs', in realizing the rousing call of Swami Vivekananda, "Man Making and Nation Building".

A brief about Speaker: Dr. Swain is an Enterprise Architect. He is positioned as Global Head of Jile and TCS MasterCraft DevPlus at TCS, Bhubaneswar and is steering TCS IP development and promotion. He holds PhD in application of AI techniques and holds 6 Patents to his credit.

(Compiled by Prof. (Dr.) Biswajit Mohapatra (Retd.), Member VK-AICYAM, Bhubaneswar)



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

Swami Vivekananda and his vision for India's Role in 21st Century

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Introduction:

The world has seen phenomenal progress since 1760 with the onset of Industrial Age, which contributed to increase in economic growth and employment opportunities, increase in groundbreaking innovations, rapid progress in all types of Infrastructure including Banks and Stock Exchanges, Automation of Processes, Internet and Communication Network, Digital Technology, Nuclear Power, Renewable Energy, Artificial Intelligence, Robotics, a real-time interconnected universe and so on. In short, the Industrial Revolution, in a span of 250+ years, has a transformative economic, social and cultural impact, and played an integral role in laying the foundations of Modern Society. **Today, we are in the age of Industry 4.0.**

While the contribution of Industrial Revolutions are many, it is also associated with numerous adverse consequences like conversion of an agrarian economy to manufacturing economy, increased capitalism leading to inequalities of distribution of wealth, rapid urbanisation, poor living and working conditions, unhindered exploitation of nature for economic progression, increased pollution and related global warming, rapid deterioration of ecological imbalance, destruction of communities and related cultures and human value system, societal degeneration with migration from joint families to nucleus families, social unrest, cyber security, warfare and so on.

The positives and negatives of Industrial Revolution, being highly complex, need serious introspection with thrust on minimising the negative consequences. It is in this context, an attempt is being made through this article to revisit the vision of Swami Vivekananda for India's role in 21st Century wherein India is being projected to play the role of "Vishwaguru", prophesising the concept of "Vasudhaiva Kutumbakam", and laying special emphasis and thrust in the areas of preventing societal degeneration, preserving and respecting diversified cultures and traditions, bringing harmony and peace in the world order etc.

Swami Vivekananda - a multi-faceted personality - his vision and thoughts:

To begin with, let me bow my head and express my reverence at the lotus feet of Swami Vivekananda. Words would be insufficient to define this great personality. He was a multi-faceted and influential personality, an educationist, a great social reformer, a progressive modern thinker, a scholar, a mystic, a devotee, a worker and a yogi, a worthy disciple and a compassionate master, a poet and an orator, a nation-maker and a world-builder, a patriot and an internationalist, a divine dreamer and a man of action, an advocate of the spiritual legacy for the modern India, a champion of nationalism who awakened the national consciousness and aroused enthusiasm and inspiration among the masses and more specifically amongst the youth AND he who reminded us of the Indian national ideals of renunciation and service.

The thoughts and teaching philosophies of Swami Vivekananda, oriented towards human life's achievement of the goal of "Oneness with the Creator", still influences our educational foundation and our lives. *His Twin Ideals are: Do good to the world with a spirit of worship and thus pave the path for one's own salvation.* He has also professed that idealism is meaningless where millions remain starved. He was a staunch advocator of the rich Indian way of life which he preached to the affluent west.

His Vision for India - He has visualised and hoped that India shall combine "Her best Spiritual Tradition" with the "latest advancements in Science and Technology and Administration and the good organizing capability, and Management practices of the West". He did not visualise any cleavage between Science and Religion, the East and the West, secular and spiritual, work and worship.

He emphasised that one should not focus more on the problems, rather should devote his energy and spirit how to tackle the problems and to find solutions and has given thrust on the concepts of *love for independence, the spirit of self-reliance, the bond of unity of purpose, and the thirst for self-improvement.*

His message to youth - "Have faith in yourself and faith in God. Through relentless hard work, determination, persistence and positive thinking, build your own character and simultaneously, be physically, mentally and emotionally strong so that you can contribute to the well beings of others".

His Rousing Call to the nation, "Man making and Nation Building" - During his more than 3 years of visit (1890 to 1892) across the length and breadth of India, he had witnessed the abject poverty, mass oppression, suffering of women, casteism, massive degradation of education, wrongful interpretation and implementation of the concept of "Dharma" and many other social challenges and evils **and realised that these social issues had destroyed the richness of thousands years of cultural heritage of India.**

Being disturbed, witnessing this degradation, he sat on meditation for 3 days (25th to 27th December 1892) on the divine rock at Kanyakumari and advocated the two concepts of **"Man making and Nation Building"**, being the only solution for establishing a better world order with India playing the pivotal role. Hence, he talked more about social problems rather than about the ideological philosophies.

Being a severe critic of Indian Society at the material point of time, he made numerous prescriptions on bringing progressive social changes for making India a great global power. **Attributing India as the Punyabhumi, he felt that India contributed immensely to the intellectual development of human civilisation in the past and has also a great role to contribute significantly to the present world.**

Vivekananda's call to organise India as a nation led to the Indian National Movement, a significant contribution to India's independence. **Unfortunately, his dream of a united India still is not a reality** with diversity in the name of caste, creed, religion, political ideologies etc. prevailing strongly and dividing India. His rousing call of "Man making and Nation Building", education for all, youth and women empowerment are still miles to go, though there has been significant improvement in these areas, in the post-independence era. India has made significant material progress but yet to accomplish the much-desired social progress. His emphasis was more on social progress over materialistic progress. **His philosophies hybridises the best of ancient India, the best of modern World and as such are highly progressive and relevant not only in today's environment but also for centuries to come.**

Swamiji's vision of how India should progress as an integrated society and as a rich civilisation: *Swamiji viewed that there are two integral components of "a culturally developed society having long term existence", one based on religion as backbone (i.e. backed by a strong spiritual foundation) and the other based on various compulsive social necessities like to protect each other against possible danger, hatred or love etc. (i.e. backed by a materialistic foundation, the traits mostly observed amongst animals).* He states that "A close knit, strong, harmonious and peaceful society" has a strong spiritual foundation outweighing the materialistic foundation, while both these components co-exist. Unfortunately, the reverse is visible in most of the today's societies and civilisations world over, leading to the faster degeneration of the same, where *"Individualism prevails over the well-established societal governance, individual greed predominates, and there are strong advocacy of narratives like Human Rights, Liberalism, Freedom of Speech etc at the cost of breaking-down 'the well-established family and society structure backed by time tested robust rules and governance mechanism'".* We observed this societal degeneration in almost all the lost civilisations and are also observing this degeneration in most of the developed countries at a fast speed.

Perception, its contribution either towards progress or destruction: Prof. Jiddu Krishnamurti, the great Indian philosopher, observed that every individual has perceptions, based on his upbringing, environment to which he is exposed and his experience over the years. He viewed that with the everchanging dynamics, the perceptions should also undergo dynamic change with continuous validations and should not be rigid at any point of time. **He says that anybody who develops and sticks to his own rigid perceptions and is opiated accordingly is dead at that moment.** This philosophy is also equally applicable to family, society, nation and civilisations.

On close examination and analysis, we may observe that a number of lost civilisations (18 out of 23 known civilisations till date), had developed such types of rigid perceptions at one point of time, be it in respect of their cultures, traditions, faith, religion, language, economic models, governance architecture etc. and had thought that their civilisations were immortal. Even now also we are observing the same trend in some of the present civilisations, contributing to the deterioration in their foundation. Perhaps, the above philosophy of Prof. Krishnamurti on perceptions may be the cause of destruction of such civilisations. On further analysis, we may observe that the core fabrics of any society/civilisations like Values, Ethics, Integrity, sacrificial bent of mind of the individual for the betterment of society at large, stronger spiritual foundation etc. had significantly been deteriorated prior to destruction of these civilisations.

Over the centuries, we have also witnessed the failure of multiple powerful movements like Colonisation, Communism, Cold War and the present Globalisation, mostly because of these types of rigid perceptions. **It is because, these movements and civilisations are not relationship centric, the core concept of life, rather are having individualistic orientation, where the individuals have been treated as commodities.** In contrast, Indian civilisation still persists with reasonable degree of richness and originality, even after 900+ years of the invasion era, because of its societal fabrics being relationship based where mutual respect, respect for diversity etc. are strengths and collective virtues.

We have witnessed and realised that the concept of Globalisation, the foundation of which was only materialistic economic progression at the cost of destruction of very rich social and cultural fabrics and exploitation of nature, was adopted by UN through a resolution in 50's. This has miserably failed. In contrast, India's concept of social security and rich cultural fabrics, where people are responsive and responsible to each other and unburden the state from social security expenses, is an well-established sustainable governance mechanism. The UN, having realised their mistake changed their resolution only in 2005, after inflicting serious damage to the world over more than five decades in the name of economic progression.

Relationships can be sustained through preservation of culture, values and traditions, which are rapidly degrading world-wide and fast catching up in India. Societal governance is the backbone of a sustainable civilisation, which was consciously destroyed by British rule, subsequent educational policy and adoption of western approach of material progression. Over the 900 + years of foreign rule, we have developed a psychological inferiority complex and always look to others, denigrating and disrespecting ourselves in our own eyes. We are going through this psychological and mental war continuously, even today. These damaging scenarios are quite visible in number of young western and European civilisations, especially, in USA, where depression is fast catching up in younger generation, citizens revolted against the quarantine measures announced during covid times even at the cost of inviting death, frequent mass shootings by eccentric youths, significant destruction of family and societal fabrics, lower level of EQ and so on. "Procreation and child rearing" is being considered as a huge burden, leading to rapidly aging population and resultant financial burden on the government to meet the ever-increasing social security expenses.

Mr. Arnold Toynbee and his visionary statements: In this connection, let us deep dive into some of the Visionary statements of Mr. Arnold Toynbee, the renowned Historian, who professed -

1. It is already becoming clear that a chapter which had a western beginning in business management will have to have an Indian ending, when the world adopts the rich thoughts of Indian ethos and wisdom, if it is not, to end in the self-destruction of the human race

2. He identified civilisations based on richness in cultural heritage rather than based on nationalistic criteria. He observed that militarism is the commonest cause of the destruction of civilisations

3. Civilisations in decline are consistently characterised by a tendency towards standardisation and uniformity

Reasons why Indian Civilisation persists even after 900+ years of the invasion era:

Indian civilisation is rich in numerous time-tested concepts like, "The concept of Oneness", "Vashudhaiva Kutumbakam", "the Hindu philosophy of Chetana, characterised by Sanatan Dharma (having 4 legs, Satya, Karuna, Pabitrata and Tapasya)", "Respect for each Religion and Humanity", "Tolerance" etc. The Hindu philosophy of Chetana is the only philosophy that exist in India and nowhere in any other country. This Dharma is in our genes, though probably in a sleeping mode now and hence, needs to be reignited with renewed vigour and rejuvenation. For India to become the Viswaguru, we must not only demonstrate our un-flinched faith and conviction on Sanatan Dharma to the outside world but also prevent it from destruction. This is the biggest boon to us, the rejuvenation

of which is possible through a bit of sacrifice by servicing mankind, preserving the nature etc. Hence, we must be fit, physically, mentally, emotionally, intellectually and spiritually to accomplish this noble goal. A true Hindu is one who does his Karma religiously and passionately to achieve Siddhi, and continuously takes efforts to purify his Chetana. *This is what is the call of Swami Vivekananda and the rousing call of Man Making and Nation Building and the specific call to youths to fully use their energy for accomplishing these objectives.*

Perhaps, we realise by now that the richness of Indian culture, the core concepts of Sanatan Dharma, the strong social fabrics, the strength of relationship based society, very high order of social security from "family, community, society" and their sacrificial roles and responsibility for human mankind and nature, the intellectual, emotional and spiritual strengths (the IQ, EQ and SQ) etc are the founding pillars, preserving our society for thousands of years.

Being divine souls,

1. Can we not reenergise ourselves to rebuild our society, diverting our focus from individualistic materialistic progression to nationalistic and spiritualistic based economic progression?
2. Can we not impart these thoughts to our children, youths and others?
3. Can we not fulfil the dream of Swamiji, of India becoming the "Viswaguru"?

India's Growth Story, post independence:

We are now in the 21st century and India, post-independence, in a very short span of 76 years demonstrated to the world about its prowess in multiple fronts, which has been acknowledged all across globally. Remarkable accomplishments are visible in many fronts like, rapid economic progression (at present, India is the fifth largest economy and moving fast to become the third largest economy by 2027), a major exporter of foodgrains from an importer during independence, a staggering \$450 billion manufacturing output from zero through rapid industrialisation with thrust on domestic production, a technological and software superpower, a space superpower, a pioneer in Artificial Intelligence and Start-up ecosystem, a digital superpower, rapid expansion of all types of Infrastructure and Alternate Energy sources, significant growth in FDI and Forex Reserves, phenomenal enhancement of India's reputation and stature in the global scenario and many such notable accomplishments. Many landmark milestones have already been achieved like successful launch of Chandrayan-3, Covid vaccine production, massive penetration of banking/electricity/water/internet/mobile deep into the remote rural areas etc. Many more milestones are in the pipeline. These are not mean achievements. **Swami Vivekananda, a century ago, had visualised India becoming a "great power" in the years to come and we are seeing the glimpse of his vision now.**

Coupled with rich demographic dividend with around 65% of the population of India under the age of 35 years (mostly youth with abundant energy, a strong and powerful driving force not only for India but also for the entire world), India is expected to leapfrog in all fronts at a much faster rate in the years to come provided the energy and skill of this vibrant group would be properly channelised and well directed through proper planning, skilling and encouragement. Most of the developed world economies and China are facing now the "RAPIDLY GROWING AGING POPULATION", a major bottleneck expected for their future growth momentum, and a section of this well skilled and energetic youth population of India can be assets and integral part for their future growth story. THIS WILL PROPEL INDIA TO ACCOMPLISH THE VISION OF GOVERNMENT OF INDIA TO BECOME THE VISWAGURU BY 2047. *VISUALISING INDIA'S GROWTH STORY MORE THAN A CENTURY AGO, SWAMIJI HAS ADVOCATED AND GIVEN THRUST FOR YOUTH EMPOWERMENT.*

These successes are possible because of relentless efforts and stressful and passionate work of many for years together with dedication, devotion and sacrifice to rebuild India from the massive destruction made during the colonial era, and also can be attributed largely to sticking to our well-structured and time-tested social fabrics, learnings from our rich Indian cultures and traditions and above all our un-flinched faith on Almighty. The fruits of success and credit goes to the entire nation. This is the example of Incredible India growth story in 21st century.

As highlighted above, India, post-independence, has progressed phenomenally in all economic fronts and has become an example to the whole world. India's stature in the global sphere has been all time high. India, having the presidency of the G20-2023, conceptualised the theme of "Vasudhaiva Kutumbakam (One Earth-One Family-One Future)". Can any other country, other than India, imagine this theme? The answer perhaps is "NO". Being the real practitioner of this philosophy, India showcased the same to the whole world with renewed direction.

In contrast, civilisation, in the western world, means controlling the **NATURE** and hence, we have seen significant destruction of nature in the past century in the name of civilisation. **Swamiji says that the society can progress only if there is both accumulation and distribution and that can be possible through right education of all.**

To destroy the rich social fabrics and robust legal system prevailing in India during the pre-British rule, Henry Maine, a British historian, under deputation to India during the 1860's to study and recommend changes to such robust system, backed by a significant hidden political agenda, observed in his findings:

1. *that modernity is based on equality and not on relationships.* In his view, the then Indian society was not modern, and Indians were referred as "ancient world individuals".

2. *he considered the traditional societies as barbaric, indigenous and non-existent. In contrast, our Janajatis are actually the reservoir of vast knowledge and huge social capital today.*

3. *"the ancient world individuals" were tightly bound by STATUS (being a part of the group) as against "individuals in the modern society" who are being viewed as autonomous agents and are free to make CONTRACTS and form associations with whomsoever they choose.*

4. *he differentiated between PROGRESSIVE Society (Contract based where individualism predominates) and STATIC Society (where group-based status predominates) and defined that the then India was a STATIC Society.*

5. *Accordingly, recommended for migration of Indian society from "STATUS BASED" to "CONTRACT BASED". This led to replacement of the old Gurukul based schools with rich and robust education system by adopting western based schooling system.*

Swamiji's vision on right education: Swamiji says that India and its people will not die as long as spirituality prevails in them and they do not give up the same. He stressed repeatedly on the National Unity and advocated for having one mind, as the secret of a strong society. It is with this vision, he had dreamt of national rejuvenation, emphasising on Education, with focus on Man-Making and by preaching the youth about the richness of Indian scriptures for spreading across the nation. He had great faith on the bountiful energy of the youth and if they can be guided, they can be the flag bearers of India's spiritual and economic progression. In this context, he severely criticised the colonial educational system, being a negative education, not oriented towards "Man-Making". He had even gone to the level of saying that this colonial system of education creates parrots of our boys and ruins their minds by cramming too many subjects into their minds, so that they can be fit for clerks as they would lack creativity and innovation. That is why he advocated that the students should be provided with freedom to learn and experiment. The Education System must have life building, man making, character building assimilation of ideas with spiritualism and secularism embedded to it. He also emphasised that the education system should be holistic and should have adequate thrust on physical education, music, arts, education in mother tongue, education specifically imparted for empowering women and for livelihood. **Today, in the National Education Policy, we have observed assimilation some of these visions of Swamiji.**

Mr. Dharampal, the noted Gandhian, had studied about the pre-colonial Indian Education system and had highlighted about the cultural, scientific and technological advancements of India prior the era of East India Company. He had mentioned in his book that there were 5 lakhs schools (in the nature of Gurukul) prior to this era, imparting multiple skill based technical education in India as well as number of Vedic schools doing re-

search on our ancient scriptures. But this strong educational foundation system got demolished in a well-planned manner during British rule, replacing the same with the western based education system and we all aware of the huge negative consequences of the same today.

Conclusion:

As highlighted, Swamiji had visualised India's growth story to become a global power more than a century ago and suggested number of measures to accomplish this goal like Youth Empowerment, Right Education to All, Rejuvenation of Rich Social Fabrics of India and Rebuilding our Society, accomplishment of his rousing call to the nation, "Man making and Nation Building", adhering to the principles of Sanatan Dharma and taking sincere efforts to spread the same across the globe and after all focussing on "Self Discovery and Self Awareness".

I am sure with small endeavours by each one of us, the much desired national movement will resurface and India will move steadily to become the Viswaguru in the years to come. Let us feel blessed having taken birth in this great country and take oath to respect ourselves and rise over the inferiority complex, empower ourselves to counter various fake narratives being created by various divisive forces (both overseas and within the country), create our positive narratives with all sincerity and honesty, and take all possible small steps to preserve and protect the cultural and societal unity and integrity by mutually respecting the diversities and every fellow citizen.

Vivekananda Kendra, a voluntary organisation, is working relentlessly and selflessly in a spiritually oriented service mission mode through its 1200+ branches and activity centres, spread across the length and breadth of India, undertaking multiple developmental activities to fulfil the dream of Swamiji, "Man Making and Nation Building". We wholeheartedly appeal to all the individuals to join hands with Vivekananda Kendra and its various projects to drive these service-oriented activities for the greater national cause.



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

Vivekananda Kendra Academy for Indian Culture, Yoga And Management
Bhubaneswar

ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍, ଭୁବନେଶ୍ୱର

ଐକ୍ୟମ୍ ସମ୍ମାନ

(ସର୍ଗାୟ ରତ୍ନନାଥ ଲକ୍ଷ୍ମଣ କୁଲକାର୍ଣ୍ଣଙ୍କ ସ୍ମୃତିରେ)



ଶ୍ରୀଯୁକ୍ତ ମକରଧ୍ୱଜ ନାଏକ
ଦାରି ଗାଁ, କେନ୍ଦୁଝର
ସେଛାସେବୀ, ଦାଧୁଡ଼ି ଜନଜାତି ସମ୍ପ୍ରଦାୟ

ମାନନୀୟେଷୁ,

ସପ୍ତେମ ପ୍ରଣାମ । ଦସ୍ତବାଦର ଚାକଚକ୍ୟରେ ପ୍ରତିଷ୍ଠା ଓ ସାକ୍ଷୁତି ଲୋଭା ମଣିଷ ଯେତେବେଳେ ନିଜ ନିଆରା ସମ୍ବୃତିର ଡୋରିକୁ କାଟିଦେବାକୁ ଅଗ୍ରସର, ସେପରି ପ୍ରତିକୂଳତା ଭିତରେ ଦାଧୁଡ଼ି ଜନଜାତି ସମ୍ପ୍ରଦାୟର ପୁନରୁତ୍ଥାନ ନିମନ୍ତେ ଆପଣଙ୍କର ନିଷ୍ଠା ଅଜ୍ଞାକାରବଦ୍ଧତା ଏବଂ ନିରନ୍ତର ପ୍ରୟାସ ଆଜିର ସମାଜ ପାଇଁ ଏକ ଆଶ୍ୱସନାର ଦିଷ୍ଟୟ । ଦାହ୍ୟ ଔଲ୍ଲ୍ୟରେ ଅନ୍ଧ ନ ହୋଇ ଭାରତୀୟ ଦର୍ଶନର ଅସୀମ ସମ୍ଭାବନା ପ୍ରତି ଆପଣଙ୍କର ଦୁନିର୍ଦ୍ଦାର ଆକର୍ଷଣ ଆତ୍ମମାନଙ୍କୁ ଆନ୍ଦୋଳିତ ଓ ଉଦ୍ଦୀପିତ କରିଅଛି । ନିଜର କୌଳିକ ବୃତ୍ତି, ଜୀବନ ପଦ୍ଧତି, ପୂଜା, ଉପାସନା, ବିଶ୍ୱାସ ତଥା ପରମ୍ପରା ପ୍ରତି ସତେତନ ରହି ଜୀବନର ସାର୍ଥକତା ପ୍ରତିପାଦିତ କରିବାରେ ଆପଣ ସିଦ୍ଧହସ୍ତ ।

ହେ ମହାନୁଭବ, ଆପଣଙ୍କର କୃତି ଓ କାର୍ଯ୍ୟକୁ ଯଥା ସମ୍ମାନ ପୂର୍ବକ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍, ଭୁବନେଶ୍ୱର, ତାର ଦ୍ୱିତୀୟ ସାମ୍ବର୍କିକ ମହୋତ୍ସବରେ ଆପଣଙ୍କୁ ସମ୍ମର୍ଜିତ କରି ଗୌରବାନ୍ୱିତ ମନେ କରୁଅଛି । ଆପଣଙ୍କର ଜୀବନର ଚଲ୍ଲାପଥରେ ସଦା ପୁଷ୍ଟବୃକ୍ଷି ହେଉ, ଏହା ହିଁ ପରମେଶ୍ୱରଙ୍କ ପାଖରେ ପ୍ରାର୍ଥନା ।

(Prof. Basudev Chhatoi)
Convenor, VK-AICYAM

ଆପଣଙ୍କ ଗୁଣଗ୍ରାହୀ
ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍
ଭୁବନେଶ୍ୱର



Vivekananda Kendra Academy for Indian Culture, Yoga And Management
Bhubaneswar

ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍, ଭୁବନେଶ୍ୱର

ଐକ୍ୟମ୍ ସମ୍ମାନ



ଶ୍ରୀଯୁକ୍ତ ଡ଼ମରୁଧର ମଣ୍ଡଳ
ଖେମୁଣ୍ଡି ଖୋଲ, ଗଞ୍ଜାମ

ବିଶିଷ୍ଟ ସେଚ୍ଛାସେବୀ ଓ ସଂସ୍କାରକ, ଶବ୍ଦର ଜନଜାତି ସମ୍ପ୍ରଦାୟ



ମାନନୀୟେଷୁ,

ସପ୍ତମ ପ୍ରାଣୀ । ବସୁବାଦର ଚାକଚକ୍ୟରେ ପ୍ରତିଷ୍ଠା ଓ ସ୍ୱୀକୃତି ଲୋଭୀ ମଣିଷ ଯେତେବେଳେ ନିଜ ନିଆରା ସଂସ୍କୃତିର ଡୋରିକୁ କାଟିଦେବାକୁ ଅଗ୍ରସର, ସେପରି ପ୍ରତିକୂଳତା ଭିତରେ ଶବ୍ଦର ଜନଜାତି ସଂସ୍ପଦାୟର ପୁନରୁତ୍ଥାନ ନିମନ୍ତେ ଆପଣଙ୍କର ନିଷ୍ଠା, ଅଜ୍ଞାନୀକାରବଦ୍ଧତା ଏବଂ ନିରନ୍ତର ପ୍ରାୟାସ ଆଜିର ସମାଜ ପାଇଁ ଏକ ଆଶ୍ୱସନାର ବିଷୟ । ବାହ୍ୟ ଔଜ୍ଞଲ୍ୟରେ ଅନ୍ଧ ନ ହୋଇ ଭାରତୀୟ ଦର୍ଶନର ଅସୀମ ସମ୍ଭାବନା ପ୍ରତି ଆପଣଙ୍କର ଦୁର୍ନିର୍ବାର ଆକର୍ଷଣ ଆମ୍ଭମାନଙ୍କୁ ଆନ୍ଦୋଳିତ ଓ ଉଦ୍‌ଘାପିତ କରିଅଛି । ନିଜର କୌଳିକ ବୃତ୍ତି, ଜୀବନ ପଦ୍ଧତି, ପୂଜା, ଉପାସନା, ବିଶ୍ୱାସ ତଥା ପରମ୍ପରା ପ୍ରତି ସଚେତନ ରହି ଜୀବନର ସାର୍ଥକତା ପ୍ରତିପାଦିତ କରିବାରେ ଆପଣ ସିଦ୍ଧହସ୍ତ । ଜଣେ ସଫଳ ସଙ୍ଗଠକ, ଅଗ୍ରଣୀ ସଂସ୍କାରକସୃଷ୍ଟିର ସଫଳ ପ୍ରମ୍ଥା ହିସାବରେ ସୁପରିଚିତ ଏକ ବିରାଟ ପ୍ରତିଭା ଆପଣ ।

ହେ ମହାନୁଭବ, ଆପଣଙ୍କର କୃତି ଓ କାର୍ଯ୍ୟକୁ ଯଥା ସମ୍ମାନ ପୂର୍ବକ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍, ଭୁବନେଶ୍ୱର, ତାର ତୃତୀୟ ସାମ୍ବତ୍ରିକ ମହୋତ୍ସବରେ ଆପଣଙ୍କୁ ସମ୍ବର୍ଦ୍ଧିତ କରି ଗୌରବାନ୍ୱିତ ମନେ କରୁଅଛି । ଆପଣଙ୍କର ଜୀବନର ଚଳାପଥରେ ସଦା ପୁଷ୍ପବୃଷ୍ଟି ହେଉ, ଏହା ହିଁ ପରମେଶ୍ୱରଙ୍କ ପାଖରେ ପ୍ରାର୍ଥନା ।

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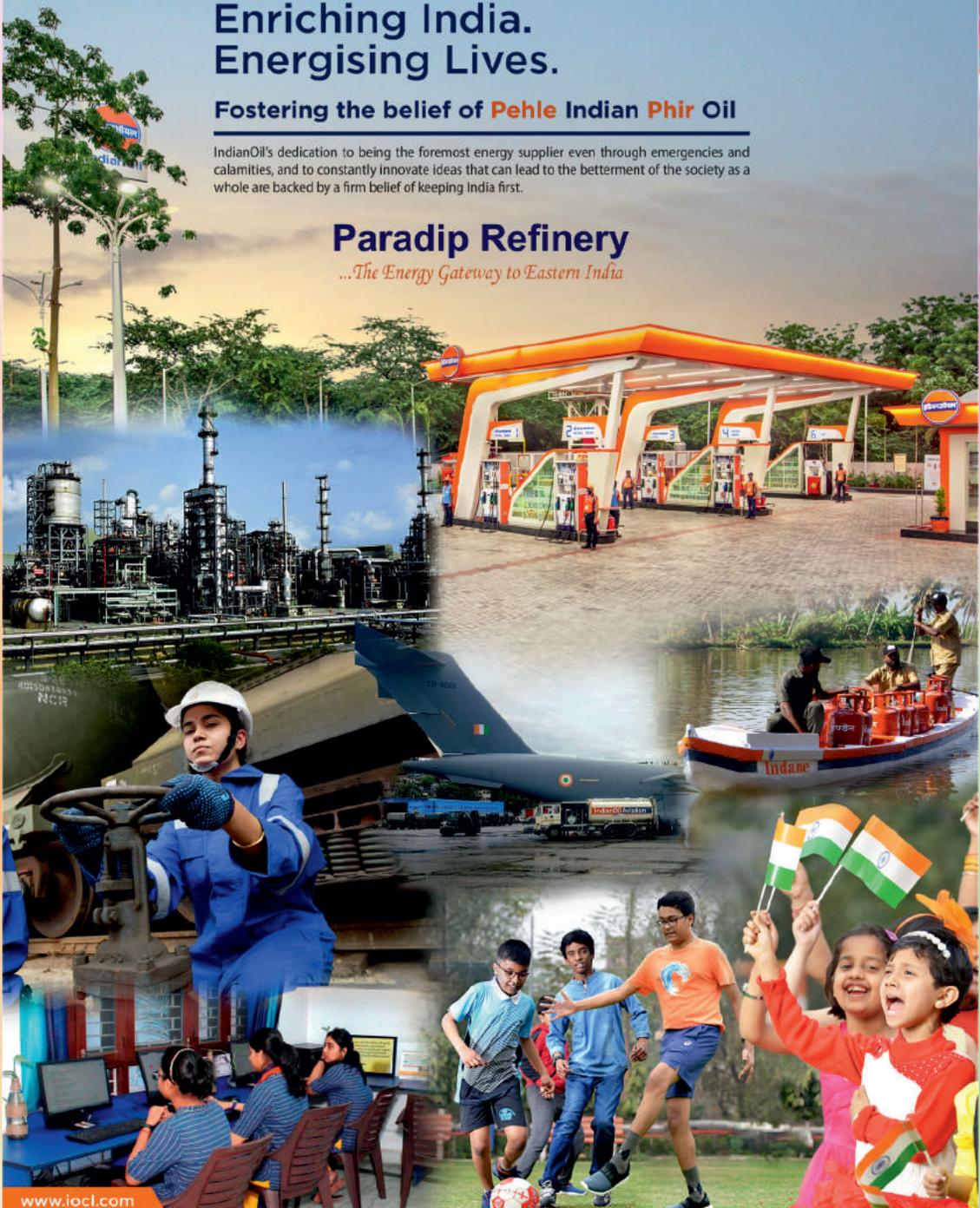
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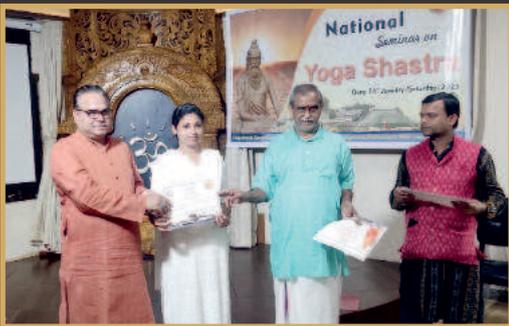
Ma. S. Gurumurthy Ji's Address, 01th Aug '23



C20 Workshop, 22nd Jan '23



Janajati Workshop, 11th & 12th Jan '23



National Seminar on Yoga Shastra, 14th Jan '23



Management Seminar, 15th January 2023



Mukta Kausala Kendra, 23rd Jan '23



Workshop on Cyclic Meditation, 09 - 11Jan' 23