



**26TH ALL ORISSA CONFERENCE OF
SRI AUROBINDO ENGINEERING AND TECHNICAL GROUP**

**18TH ANNUAL STATE LEVEL SCIENCE FAIR OF
SRI AUROBINDO BIGYANA PARISADA**

14th & 15th October 2023

MATRUBHABAN, CUTTACK



<https://www.youtube.com/c/MothersOrissa>



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ALL ORISSA SRI AUROBINDO STUDY CIRCLE COMMITTEE

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ALL ORISSA SRI AUROBINDO STUDY CIRCLE COMMITTEE

Sri Aurobindo Engineering and Technical Group

Sweet Mother,

Pranams at Thy Lotus Feet.

The Sri Aurobindo Engineering and Technical Group (SAETG) is going to organise its **26th All Orissa Annual Conference & 18th Annual State Level Science Fair of Sri Aurobindo Bigyana Parishada** (a unit of SAETG) on the **14th & 15th October 2023**. The theme of this year's conference is **"Crisis Management"**. We plan to publish a souvenir during the conference. Unlike virtual programs we did in the last few years, this year's conference and science fair will be organized at Matrubhaban, Cuttack.

Sweet Mother, grant us Sincerity, Dedication and Harmony in our thoughts, feelings, and actions to serve Thee. Make of us the Hero Warriors we aspire to become. We pray for Thy Presence, Blessings, Guidance and Protection in the Conference and Science Fair.

Victory to our Sweet Mother.



With deepest gratitude at Thy Feet,
Thy Children of
**Sri Aurobindo Engineering
& Technical Group**
Orissa



Message from Sri Aurobindo Ashram Trust

Your prayer to the Mother regarding the 26th All Orissa Conference of Sri Aurobindo Engineering and Technical Group and the 18th Annual State Level Conference of Sri Aurobindo Bigyan Parishada to be held at Matrubhaban on 14th and 15th October, 2023, has been placed in Mother's Room for Her Blessings and Guidance for the programmes.

We understand that a Souvenir will be published for the occasion. We have no objection to your including extracts from the Works of the Mother and Sri Aurobindo in it. Proper reference notes must be given for the extracts printed. You may also include a few photographs of Sri Aurobindo and the Mother - kindly ensure that they are not printed on the cover but inside the souvenir. Due acknowledgement must be made to the Sri Aurobindo Ashram Trust for the above permission granted.

We convey our best wishes for the success of both the conferences.

In Her Love,
Manoj Das Gupta
Managing Trustee,
Sri Aurobindo Ashram

We are grateful to the Sri Aurobindo Ashram Trust for the permission to include photographs of Sri Aurobindo & The Mother as well as extracts from Their writings in the Souvenir.

THE WORD

Sri Aurobindo

As when the mantra sinks in Yoga's ear,
Its message enters stirring the blind brain
And keeps in the dim ignorant cells its sound;
The hearer understands a form of words
And, musing on the index thought it holds,
He strives to read it with the labouring mind,
But finds bright hints, not the embodied truth:
Then, falling silent in himself to know
He meets the deeper listening of his soul:
The Word repeats itself in rhythmic strains:
Thought, vision, feeling, sense, the body's self
Are seized unutterably and he endures
An ecstasy and an immortal change;
He feels a Wideness and becomes a Power,
All knowledge rushes on him like a sea:

(Savitri/ 375)

□□□

THE HOUR OF GOD

Sri Aurobindo

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction. In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected ...

(CWSA-12/ 146-147)



I AM WITH YOU

The Mother

“I am with you.” What does it mean exactly?

When we pray or struggle with a problem within ourselves, are we really heard, always, in spite of our clumsiness and imperfection, in spite even of our badwill and our error? And who hears? You who are with us?

And is it you in your supreme consciousness, an impersonal divine force, the force of Yoga, or you, Mother in a body, with your physical consciousness? A personal presence that really knows each thought and each act and not some anonymous force? Can you tell us how, in what way you are present with us?

Sri Aurobindo and you, it is said, form one and the same consciousness, but is there a personal presence of Sri Aurobindo and your personal presence, two things distinct, each playing its own particular role?

I am with you because I am you or you are me.

I am with you, that signifies a world of things, because I am with you on all levels, on all planes, from the supreme consciousness down to my most physical consciousness. Here, in Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical, and extends to the Lake, ten kilometres from here. Farther, my consciousness can be felt in the material vital, then on the mental plane and the other higher planes, everywhere. When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially at a distance of ten miles, ten nautical miles, not kilometres. It was very sudden, very concrete, an atmosphere pure, luminous, light, light that lifts you up.

It is now long since Sri Aurobindo has put up everywhere in the Ashram this reminder that you all know: “Always behave as if the Mother was looking at you, because she is, indeed, always present.”

This is not a mere phrase, not simply words, it is a fact. I am with you in a very concrete manner and they who have a subtle vision can see me.

In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations and defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.

But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself,—and, it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or in Pondicherry, this tie is always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

With those whom I have accepted as disciples, to whom I have said Yes, there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but not all are recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded on a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played, and when I need to know with my physical consciousness, I make contact with this subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.

And if for some reason you write to me asking for my help and I answer “I am with you”, it means that the communication with you becomes active, you come into my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut. There are people who have long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.

In truth, I hold myself responsible for everyone, even for those whom I have met only for one second in my life.

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.

And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details.

You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, — I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

(CWM - 12/ 72-76)

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It is by a constant inner growth that one can find a constant newness and unfailing interest in life. There is no other satisfying way.

(29/276)

-Sri Aurobindo

GOD PROTECTS

Sri Nalinikanta Gupta

The protection that man naturally needs and asks for is that of life and property. It is, in the ordinary course of things, the duty of the State and society to give this protection. But sometimes the State or society is unable to do its duty as it should. 'In revolutionary epochs, when storm and turmoil are almost a natural occurrence, the individual has to turn upon himself, and it is then that many turn to God – they have been called *ārtabhakta*, those who become devotees through affliction. Now the first question that comes up is why on earth should God care for the life and property of any individual. Life and death, loss and gain are dualities that form the warp and woof of human existence: God is not more partial to one limb of the pair than to the other. From God's standpoint, so also from the standpoint of a God-lover, the soul is immortal, as indeed the Gita says, and even if the body dies, the soul remains for ever, the body can be killed but not the soul – *na hanyate hanyamāne Sarire*. And as regards property, it is the ignorant who are attached to it; the man of God has no need of it, not only so, it is an obstacle in his way to meet God. Did not the Christ declare that a camel could pass through the eye of a needle, never a rich man enter the kingdom of Heaven. And Nachiketas too, a heroic boy that he was, flung back into the face of Yama himself all the riches offered to him by the Lord of Death.

Have life and property then no value in the eye of God? To the divine consciousness are these things mere *māyā*, transient objects of ignorance, ties that bind the soul to earth and have to be cut away and thrown behind? We at least do not hold that opinion. We hold that life and property are valuable, they are significant: they become so in reference to the individual who has them. The life that is dedicated

to the Divine, the life that is in some way connected with the higher consciousness, through which something of the world of light and delight comes down into our mortality acquires a special worth and naturally calls for divine protection. Likewise the property placed at the service of the Divine, which is used as an instrument for the Divine's own work upon earth, the Divine will surely protect, for it is then part of his grandeur and glory, *aiśwarya*. Life and property become indeed sacred and inviolable when they are put at the disposal of the Divine for his use in the fulfilment of the cosmic design. As we know, life and property under present conditions upon earth are possessions of the undivine forces, they are weapons through which God's enemies hold sway over earth. Therefore life and property that seek to be on God's side run a great risk, they are in the domain of the hostiles and therefore need special protection. The Divine extends that protection, but under conditions – for his rule in the material field is not yet absolute. The Asura too extends his protection to his agents, and his protection appears sometimes, if not often, more effective; for the present world is under his domination and all forces and beings obey him; God and the godly have to admit his terms and work out their design on that basis.

The conditions under which the Divine's protection can come are simple enough, but difficult to fulfil completely and thoroughly. The ideal conditions that ensure absolute safety are an absolute trust and reliance on the Divine Force, a tranquillity and fearlessness that nothing shakes, whatever the appearances at the moment, the spirit and attitude of an unreserved self-giving that whatever one is and one has is God's. Between that perfect state at the peak of consciousness and the doubting and hesitant and timid mind at the lower end - that of St. Peter, for example, at his weakest moment – there are various gradations of the conditions fulfilled and the protection given is variable accordingly. Not that the Divine Grace acts or has to act according to any such hard and fast rule of mechanics, there is no such mathematical Law of Protection in the scheme of Providence. And yet on the whole and generally speaking Providence, Divine

Intervention, acts more or less successfully according to the degree of the soul's wakefulness on the plane that needs and possesses the protection.

And yet there is another aspect of the thing that is to be taken into consideration. For in the supreme and ultimate view the world or creation is not divided between God and Asura: the Asura cannot be outside God's infinity, he is there because permitted by him, indeed forms part of him and serves the divine purpose. Asura represents the hard dark passage through which the ignorant human soul cuts out its forward march: it is the crucible in which the growing consciousness is purified of its dross in order to regain the fullness of its divine quality and nature.

Finally, it must also be understood that because the divine protection is there upon whosoever belongs to the Divine, this protection should not be taken to mean exclusively the preservation of the individual's physical life and its accessories. Divine protection, in its true and real sense, means the soul's welfare so that nothing can bring harm to it or be an obstacle to its happy growth and divine fulfilment. Protection gives the maximum of this welfare, the soul's self-increase and passage into perfect union with the Divine. And if death and privation – the giving up of a particular body and deprivation of life's possession – are necessary sometime or other for that growth and well-being – the contingency is not ruled out – well, that destiny too has to be accepted as part of the divine purpose, as protection itself. For after all life and life's powers have no intrinsic' or absolute value of their own, their value depends upon the soul's need of them for its divine well-being.

(Collected Works)



JAPA

Sri M. P. Pandit

It was during those days in our Ashram when the Mother was giving Blessings daily in the mornings to all the inmates and the visitors present. The number was about a thousand and all used to go in a queue and receive Her Blessings individually, the whole function taking nearly an hour. One day a young girl who had taken to the Japa of the Mother's Name as part of her sadhana, found the Mantra MOTHER, MOTHER, MOTHER, repeating itself spontaneously in her heart while she was standing in the queue. There were at least twenty persons ahead of her. Imagine her surprise when she beheld the Mother taking off Her eyes from those in front and looking straight at her who was standing at such a distance ! The Call of the Mantra had obviously reached the Mother and She had instantly responded even physically.

Here was a confirmation, if one were needed, of the effectivity of *Nāma Japa*, Japa of the Holy Name. The tradition of Japa in India dates back to the ancient times of the Rishis of the Veda. 'Knowing, speak His name,' enjoins Dirghatamas (Rv. I.156.3). 'Of all the Yajnas I am the Japa Yajna,' declares Lord Sri Krishna to Arjuna (B. Gita X.2). 'Japa yields the fruit of all other Yajnas' states the *Tantrasāra*.

What is Japa? What is its rationale? What is its process? Japa is the repetition of a Mantra, a potent syllable or syllables, a word or a combination of words, done with the object of realising the truth embodied in the Mantra. The object may be mundane like the achievement of certain states of affluence, health, power ; or it may be spiritual, say, the attainment of God in any or many of His aspects. In either case the Mantra which is chosen for Japa has the necessary power within it and by constant repetition under proper conditions

the power can be evoked into operation to effectuate the purpose. The vibrations set up each time the Mantra is repeated go to create, in the subtler atmosphere, the conditions that induce the fulfilment of the object in view. The Divine Name, for instance, has the potency to stamp and mould the consciousness which repeats it into the nature of the Divinity for which the Name stands and prepare it for the reception of the gathering Revelation of the Godhead.

At the basis of the Science of Japa is the ancient perception of sages all over the world that Creation proceeds from Sound. The universe has issued out of *Nāda Brahman*, Brahman as Sound. Each sound has a form, a subtle form which may not be visible to the physical eye. Equally each form in the creation has its own sound-equivalent, the sound which preceded its formation on the subtler planes of existence. When this particular sound is reproduced - even in its transcription on the human level in terms of our speech, - *vaikharī* as it is called - it sets in current the very vibrations which brought and therefore can bring that entity into being. Thus the Rishis perceived the sound-bodies of the Devatas, Deities, in their spiritual vision and audience and they instituted them as Mantras, as terms of Call to the respective Deities. When a Mantra is uttered effectively it sets in motion vibrations that evoke the corresponding Deity into the atmosphere where it is uttered. This in brief is the principle underlying the Mantra and Japa Yoga. That sound has form is a truth which is being confirmed today by Science starting from the opposite end. Swami Shivananda, in his book on Japa Yoga,* gives interesting information on the subject. He writes:

“Hindu books on music tell us that the various musical tunes, Ragas and Raginis have each a particular shape, which these books graphically describe. For instance, the Megha Raga is said to be a majestic figure seated on an elephant. The Vasanta Raga is described as a beautiful youth decked with flowers. All this means that a particular Raga or Ragini, when accurately sung, produces serial etheric vibrations which create the particular shape, said to

**Pub: Yoga Vedanta Forest Academy, Rishikesh*

be characteristic of it. This view has recently corroborations from the experiments carried on by Mrs. Watts Hughes, the gifted author of 'Voice Figures' ... (She) sings into a simple instrument called Eido phone which consists of a tube, a receiver and a flexible membrane, and she finds that each note assumes a definite and constant shape, as revealed through a sensitive and mobile medium. At the outset ... she placed tiny seeds upon the flexible membrane and the air vibrations set up by the notes she sounded danced them into definite geometric patterns. Afterwards she used dusts of various kinds, copodium dust being found particularly suitable. A reporter describing the shape of the notes, speaks of them as remarkable revelations of geometry, perspective and shading; 'Stars, spirals, snakes, and imaginations rioting in a wealth of captivating methodical design.' Such were what were first shown. Once when Mrs. Hughes was singing a note, a daisy appeared and disappeared ... She knows the precise inflections of the particular note that is a daisy, and it is made constant and definite by a strange method of coaxing an alteration of crescendo and diminuendo. After the audience had gazed enraptured at a series of daisies, some with succeeding rows of petals, delicately viewed, they were shown other notes and these were daisies of great beauty ... exquisite form succeeded exquisite forms on the screen. The flowers were followed by sea-monsters, serpentine forms of swelling rotundity, full of light and shade and details, feeding in miles of perspective ...

"While in France, Mme. Finlang's singing of a hymn to Virgin Mary 'O Eve Marium' brought out the form of Mary with child Jesus on her lap and again the singing of a hymn to Bhairava by a Bengali student of Banaras studying in France, gave rise to the formation of the figure of Bhairava with his vehicle, the dog."

Now this perception of the inherent power of sound, *śabda*, was applied with remarkable success by Indian adepts in Yoga who have reduced their knowledge and experience to an exact Science. The tradition continues to this day and is kept alive by its votaries, especially in South India where their number is still considerable.

(Japa/ 1-8)



HIS ETERNAL PRESENCE AT THE SAMADHI

The Mother

If ever something torments you or you are in difficulty and you do not know what to do, quieten yourself at once and go inwards. That means, you enter within, and sincerely ask your inner being, the psychic being, and you will get the answer, — clear and precise, like this. It will tell you what is to be done. It will guide you invariably....

And there is also another means which is very effective and you will succeed each time you ask. If you are in difficulty or you want an answer, it could be anything, or if you are not feeling quite at ease or something is tormenting you or you have made a mistake which makes you feel uneasy, — supposing you become angry and are discontented, which may be very insignificant, quite ordinary and without any value, even for things of which you do not know the cause, if something is not all right, not as it should be, — at that time, if you want to get rid of this somewhat unhappy state, come directly to the Samadhi, and bow down your head at the Samadhi and speak frankly to Sri Aurobindo all that you have to say, without hesitation, without doubt, as you come to tell me — and you have seen so many times that your difficulties have disappeared at once, vanished completely the moment you spoke to me. You got rid of them because I chased them out of you. And you felt yourself free from these negative or even harmful formations and you felt light because I had removed from you this burden and you went back happy. Do you remember? So many times you have told me that.

Yes, Mother, many times.

In the same manner, you should tell Him (*Sri Aurobindo*); like this, you should keep your head on the Samadhi (*the Mother bows Her head*) and you tell Him to get rid of your difficulties. Or you send

a prayer like this, (*the Mother makes a movement with the hand from the region of the heart upwards*) but very sincerely, and you bring the concentration at the very depth of your being. I am sure that He will hear you and He will give you your answer. Without doubt, you can now communicate easily with Him. There are many who put themselves in contact with Him and find their answers. He has become more accessible to us and He is much more active. You see then, in this way you don't have to wait — first to inform me and then I would have to choose a convenient date, a precise time, and also see if I have the time or not so that I could listen to what you have to tell me, and then I would answer. A whole process to be followed before you get the answer. It is long, it takes a lot of time and above all, you have to have the patience to wait... But this method is convenient and more direct and more accessible. At any time you can ask. You just come to the Samadhi to have your answer.

If something is not all right and you would like to know the cause, or you want to get rid of a weakness, or get cured, or be cleansed, to have a difficulty removed in order to be purified, — for any answer, come and ask Sri Aurobindo at the Samadhi and you will have the answer. Not only His answer but also His blessings, His compassion, His peace and His illumination. You will be engulfed and seized by His love that is all-powerful. Once you abandon yourself to Him, you will be protected against all mishaps. It is like this — His influence. He reveals Himself to all those who are simple, sincere and humble. He is there, perfectly conscious, and He directs all the activities of the world. When I want to know something, I ask Him, and at once He answers me.

This does not mean that I forbid you to come to me and ask something. You can always come to see me on any day. I shall be free to listen to you and give you my advice.

You know, earlier, when He was in His body, people used to say that He was very far, remote and inaccessible to men and that He was not concerned about the affairs of the sadhaks here. It is not quite correct, for indeed He used to spend night after night replying to a

heap of letters instead of doing His work of uplifting the world and preparing it for the advent of the Supramental world. He used to take pains to follow their progress and occupy Himself with matters concerning the sadhaks. And yet He had arranged things in such a way that the sadhaks could communicate directly with me and receive my blessings and my help practically on the physical plane as well as inwardly for the sadhana. It was through me that they could realise the heights of consciousness towards the Supramental or surmount any difficulty. At that time, He was preoccupied to gain control, not only to conquer but to subjugate and master the different worlds, the diverse powers and the innumerable states of consciousness that were opposing and standing like an obstacle to our work — the quest towards the Supramental. And the mundane affairs were left to me to resolve and also all this organisation of the Ashram as well as the progress of the individuals and the effort towards the collective yoga. During that period He had hardly any time to occupy Himself with the people or hear their complaints. But now He has universalised Himself, become vast, very intimate and close. There is a bond with everyone, through a nearness and a direct influence so that everyone can have access to Him.

It is formidable. His presence vibrates, concrete, all around the Samadhi. And His influence penetrates and touches the central being and awakens the consciousness to the spiritual life. Even the agnostics, the unbelievers, people of bad-will who come out of curiosity to visit the Samadhi, return amazed by a mysterious alchemy and find an inner peace, because there He showers His peace and His compassion constantly. It is this that bathes them when they pass before Him. It is an unbelievable surcharged activity of His force and His presence.

When I look at the Samadhi and see what is happening there, I am astonished to find this column of dazzling light vibrating with an energy and a transforming force. It rises like this — (*Mother makes an upward movement with the hands*) with a splendour and a brilliance like an effusion of light from the length and breadth of the Samadhi. It is the New Light materialising....

At night, when everything is quiet, there are some entities who clean up this place of all that the people have left behind — all the formations of falsehood, desires, impatient supplications, all sorts of complaints, bad-will and maladies, as well as the hostile forces — and make this place peaceful and pleasant. They purify the whole surrounding with so much love so that His presence is felt.

It is a sanctified place for meditation and not for gossip. Never to speak — one disturbs the atmosphere. He is there with His glorified body sustaining the entire world in a subtle movement, manifesting gradually His consciousness, partially veiled for the Divine descent.

He is the living assurance of our divine possibility, the promise of the Divinity radiating with the divine Light and divine Power — the progressive march towards the Divine Manifestation. That is why the whole atmosphere is charged with a divine and sublime Peace, you understand? It is He who is there — in the divine body — Himself divinised, the representative of the whole humanity, He who, by His own effort, by His tapasya and by the sadhana that He has done in His body, has made His body glorious. The realisations and the experiences He has had, what He has accumulated in His body by this yogic effort, has charged His body with a transforming power. It is charged — charged dynamically with a force and a light that overflows; it is this that envelops the whole atmosphere. All around, it is His presence. It endures because it is the Supramental force and shows no sign of diminishing. It cannot.

It is this that the people absorb when they pass around the Samadhi. Without knowing it, they are bathed by His love and they do not even realise as to why they are mystified when they approach the Samadhi. It is amazing! They are bewildered when they touch the Samadhi because the force that is working all around demolishes their so-called religious sentiments, shatters the emotions clamouring towards the heavens and puts them before a Reality that they do not understand. They are astounded by this extraordinary phenomenon of the Truth that manifests there. Those who are open are touched, and they return to recharge themselves and to imbibe in their being,

this Peace that is in the atmosphere. His presence is so concrete and so living — like a conscious Immensity that dominates and charges this atmosphere. I see how it seems to float in evanescent lights and colours, a beauty of unseizable delight, a spirit of purity and an elusive presence, though unsubstantial yet nearly material, carrying a sweetness unknown to the world. It seems to me that a heart that is one-pointed, aspiring ardently for the Divine, if it stands before the Samadhi and desires nothing but His beatitude, will be transported into a region of delight much better and higher than the ecstasy experienced by the all powerful heavens or that the earth has ever known.

His devotees and those who aspire — truly aspire to unite their consciousness with Sri Aurobindo who dominates this place with His formidable presence — find the grandeur of His majestic presence, as concrete as you see me now. And those who wish to communicate with Him find His invariable answer. He is there — all-puissant with all His power and He presides over the New Creation from behind the veil with a sustained insistence and an unbelievable patience, but determined, as is His mode of action, gaining victories one after another, first to change the consciousness of humanity and then to transform it in all its dimensions, knowing well that these resistances and these momentary falls prepare humanity to overcome the obstacles before it, and guiding its mode of action and its attitude by a global movement in the peace of His light. And, above all, this is based on spirituality and not on those so called pseudo-religious movements whose essence is fanaticism, war and unnecessary quarrels. You see the results.... The world is tired of the cruelties of men, — blood flows and violence predominates, we have never seen such terrible devastations. Men have become beasts, even worse than beasts!

... So long as man does not try to change his consciousness ... it is an unsurmountable impasse. No one, neither man, nor individuals endowed with extraordinary faculties can do anything or bridge the chasm between the Divine and the adverse forces. It is ignorance which has pushed man into this state.

But do not worry. One who has been given the charge, One who is responsible, works to bring man towards the frontiers of a New World; He uproots the difficulties and the obstacles incessantly, guiding man towards a luminous future. He alone can cure this malady, because he is the Master of our existence. Have confidence and all will be all right. This is perhaps the lowest point that man has reached in the spiral of evolution, in the vicissitudes of his terrestrial existence. But soon, we shall see the light — the hope of a great change — the certitude of His presence which alone can bring down and establish the kingdom of the Divine upon earth. ...

(Blessings of the Grace/ 119-125)

□□□

The changes we see in the world today are intellectual, moral, physical in their ideal and intention: the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes the sense of the others cannot be understood and till then all interpretation of present happening and forecast of man's future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity.

— Sri Aurobindo

ବାବାଜୀ ମହାରାଜଙ୍କ ରଚନାରୁ

ଶ୍ରୀ ରାମକୃଷ୍ଣ ଦାସ

ବଡ଼ ଆନନ୍ଦର କଥା ଆପଣମାନେ ବାର୍ଷିକ ଉତ୍ସବ ପାଳନ କରୁଅଛନ୍ତି । ଏହି କାର୍ଯ୍ୟ ଅତ୍ୟନ୍ତ ଉତ୍ତମ । ଏଥିରେ ନିଜର ପରିବାରର ତଥା ଗ୍ରାମ ଏବଂ ଦେଶର କଲ୍ୟାଣ । ବର୍ତ୍ତମାନ ଯୁଗ ପରିବର୍ତ୍ତନ ସମୟରେ ଏହି କାର୍ଯ୍ୟହିଁ ଭବିଷ୍ୟତ ସତ୍ୟଯୁଗରେ ପ୍ରବେଶର ଚାବି । ଏହି କାର୍ଯ୍ୟ ଯେତେ ଆନ୍ତରିକତା ସହ ମା'ଙ୍କ ସେବା ଭାବରେ କରିବେ ତେତେ ସ୍ତୁଷ୍ଟ ମା'ଙ୍କ ଉପସ୍ଥିତି ଅନୁଭବ କରିପାରିବେ ।

ସାମୂହିକ ପାଠକକୁ ବନ୍ଦ କରନ୍ତୁ ନାହିଁ । ବ୍ୟବସ୍ଥିତ କରନ୍ତୁ । ଯେଉଁ ସମୟ ରଖା ହୋଇଥିବ ସେହି ସମୟରେ ସମସ୍ତେ ପଢ଼ନ୍ତୁ । 'ମା' ବହି, ଅଥବା 'ଶ୍ରେତଗୋଲାପ', ଅଥବା ଲୋକ-ସାହିତ୍ୟ କିମ୍ବା ନବପ୍ରକାଶର କୌଣସି ଚିତ୍ରାକର୍ଷକ ଏବଂ ସାଧନା ବିଷୟ ବାଣୀ ପଢ଼ିବେ । ପଢ଼ିବା ବ୍ୟକ୍ତି ଯଦି ସେ ବିଷୟ ଉତ୍ତମ ରୂପେ ବୁଝିଥିବେ ତେବେ ତାକୁ ବୁଝାଇଦେବେ । ପଢ଼ା ଶେଷ ହେବା ପରେ ଯେଉଁ ଯେଉଁ ପାଠକଙ୍କୁରେ ଯାହା ଅସୁବିଧା ଥିବ ତାହା କହିବେ ଏବଂ ତା'ର ସଂଶୋଧନର ବିଚାର କରିବେ । କୌଣସି ଗୁରୁତର ପ୍ରଶ୍ନ ଥିଲେ ଲେଖିବେ ।

ପାଠକଙ୍କର ସତ୍ୟ ଅଥବା ସମ୍ପାଦକଙ୍କର କିଛି ସାଧନା ମନୋଭାବ ରହିବା ଉଚିତ୍ । ସେମାନେ ଆଶ୍ରମର ଜଣେ ସାଧକ ବୋଲି ମନେ କରିବେ । ସିଗାରେଟ୍ ବା କୌଣସି ପ୍ରକାର ନିଶା ଦ୍ରବ୍ୟ ସେବନ କରୁଥିଲେ ଛାଡ଼ିବାକୁ ଚେଷ୍ଟା କରିବେ । ସିଗାରେଟ୍, ବିଡି, ଧୂମପାନ ଏବଂ ଗଞ୍ଜେଇ ଅଫିମ ମଦ୍ୟାଦି ମାଦକ ଦ୍ରବ୍ୟ ସ୍ୱାସ୍ଥ୍ୟ ପକ୍ଷେ ଯେପରି ହାନିକାରକ ତା'ଠାରୁ ଅଧିକ ହାନିକାରକ ଅଧ୍ୟାତ୍ମ ସତ୍ୟ ଉପଲବ୍ଧିରେ । କୌଣସି ବିଷୟ ଛାଡ଼ିବା ସକାଶେ ଆଶ୍ରମ ତରଫରୁ କାହାକୁ ଜୋର୍ ଦିଆ ହୁଏ ନାହିଁ । କିନ୍ତୁ ଏହିସବୁ ବସ୍ତୁ ହାନିକାରକ ହୋଇଥିବାରୁ ଏହାକୁ ଛାଡ଼ିବାକୁ ପ୍ରସ୍ତୁତଶାଳ ହେବା ଉଚିତ୍ । ପାଠକଙ୍କୁରେ କିମ୍ବା ସାମୂହିକ ପାଠକଙ୍କୁରେ ଅନ୍ୟ ବିଷୟ ଆଲୋଚନା ହେବା ଆଦୌ ଉଚିତ ନୁହେଁ । ପାଠକଙ୍କୁରେ ମୌନତା ଅବଲମ୍ବନ କରିବା ଉଚିତ । ପଢ଼ା ଏବଂ ଆଲୋଚନା ହୋଇ ସାରିବା ପରେ ଯାହାର ଯାହା ପ୍ରଶ୍ନ ଥିବ କରିପାରିବେ ।

ପାଠକକୁ ଘରେ ଏବଂ ପାଠକକୁ ସମୟରେ କୌଣସି ବ୍ୟକ୍ତି ଧୂମପାନ କଦାପି କରିବେ ନାହିଁ। ଯଦି ମା'ଙ୍କ ପାଖକୁ, ପାଠକକୁରେ ମା'ଙ୍କ ଉପସ୍ଥିତିର ସମ୍ମାନ ନ ଦିଆ ହୁଏ, ତାଙ୍କ ସାମ୍ନାରେ ସିଗାରେଟ ଖାଇବା ହୁଏ ତେବେ ଏପରି ଅବସ୍ଥାରେ ପାଠକକୁ ନ କରିବା ଭଲ। ପାଠକକୁକୁ ଆଶ୍ରମର ଶାଖା ମାନିବାକୁ ହେବ। ଯଥାର୍ଥରେ ପାଠକକୁ ଆଶ୍ରମର ଶାଖା।

ପାଠକକୁ ସକାଶେ ଯେଉଁ ସମୟ ନିର୍ଦ୍ଧାରିତ କରା ହୋଇଥାଏ ଯଦି ଏକେବାରେ ଅନିବାର୍ଯ୍ୟ ନ ହୁଏ ତେବେ ଠିକ୍ ସମୟରେ ଉପସ୍ଥିତ ହେବା ଉଚିତ। ଅତିଧୂମାନ୍ତକୁ ନିଜ ସହୃଦୟ ବନ୍ଧୁ, ମିତ୍ର, ଅନ୍ତରଙ୍ଗ ସ୍ନେହୀ ସଦୃଶ ସ୍ନେହ ସଦ୍ଭାବ, ସମ୍ମାନ ଦେବା ଉଚିତ।

ମିଳିତ ପାଠକକୁର ଯେଉଁ ପ୍ରଭାବ ତାହା ଚେତନାର ଉନ୍ନତ ଅବସ୍ଥା ନ ହେଲେ ଆମେ ବୁଝିପାରିବା ନାହିଁ। ତା'ର ପ୍ରଭାବ ସମ୍ବନ୍ଧେ ଆମେ ସଚେତ ନ ଥାଉ। ଯେପରି କଲେରା ବା ବସନ୍ତ ବାଜାଶୁର ସ୍ପର୍ଶ ପାଇଲେ ଆମେ ସେହି କ୍ଷତି ବୁଝି ପାରୁ ନାହିଁ। ଯେତେବେଳେ ରୋଗ ପ୍ରକାଶ ହୁଏ ସେତେବେଳେ ଜାଣିପାରୁ। ସେହିପରି ସାମୂହିକ ପାଠକକୁ ଦ୍ଵାରା ସେ ସ୍ଥାନ ଆଧ୍ୟାତ୍ମିକ ବାତାବରଣରେ ଶୁଦ୍ଧ ହୁଏ, ମା'ଙ୍କ ଉପସ୍ଥିତିର ସ୍ପର୍ଶ ମିଳେ। କିନ୍ତୁ ଆମ ଚେତନା ଏତେ ଅବନତ ଅବସ୍ଥାରେ ଥାଏ ଯେ ଆମେ ବୁଝିପାରୁ ନାହିଁ।

ସାମୂହିକ ପାଠକକୁରେ ଯିଏ ଆସେ ସେ ମା'ଙ୍କର ଉପସ୍ଥିତିର ତଥା ଆଧ୍ୟାତ୍ମିକ ବାତାବରଣର ସ୍ପର୍ଶ ପାଏ। ସେ ସ୍ଥାନ ବହୁତ ମାତ୍ରାରେ ଶୁଦ୍ଧ ହୁଏ। ଏହି କାରଣରୁ ପାଠକକୁ ତଥା ମିଳିତ ପାଠକକୁକୁ ଅଧିକ ଗୁରୁତ୍ଵ ଦିଆଯାଏ।

... କର୍ମ ହିଁ ଭଗବତ ଉଦ୍ଦେଶ୍ୟରେ ହେଲେ ଲକ୍ଷ୍ୟପ୍ରାପ୍ତିର ଉପାୟ ବା ସାଧନା ହୁଏ। ଏହି କର୍ମ କ୍ରମଶଃ ବ୍ୟାପକ ହେବ, ଅନ୍ୟର ଆଦର୍ଶ ହେବ, ଏହାରି ଦ୍ଵାରା ଶ୍ରୀମାତ୍ରୀଅରବିନ୍ଦଙ୍କ ଆଦର୍ଶ ପ୍ରସାର ସଙ୍ଗେ ସଙ୍ଗେ ଯଥାର୍ଥରେ ଜନସେବା, ଦେଶସେବା ହେବ। ଏହିପରି କର୍ମ ଦ୍ଵାରା ବ୍ୟକ୍ତି, ଦେଶ, ଜଗତର ଉନ୍ନତି ହେବ; ଅନ୍ୟାୟ, ଅସତ୍ୟ, ମିଥ୍ୟାଚାର ଦୂର ହେବ। ସେବା ମନୋଭାବରେ କଲେ ଯଥାର୍ଥରେ ଏହି କାର୍ଯ୍ୟ ଭାଗବତ କର୍ମ। ଏହି କର୍ମକୁ ଆତ୍ମେମାନେ ଆନ୍ତରିକତା ସହ ସ୍ଵାଗତ କରୁଛୁ, ସମର୍ଥନ କରୁଛୁ ଏବଂ ଏହାର ଅଭିବୃଦ୍ଧି ପ୍ରସାର ଚାହୁଁ।

ଏହି ଯୁଗ ପରିବର୍ତ୍ତନର ସମୟରେ ବ୍ୟକ୍ତିଗତ, ପାରିବାରିକ, ସାମାଜିକ ଜୀବନରେ ସୁଖଶାନ୍ତି ପାଇବାର ଅନ୍ୟ କୌଣସି ପନ୍ଥା ନାହିଁ। ଏକମାତ୍ର ପନ୍ଥା ହେଉଛି ଆଗମନୀ ନୂତନ ଯୁଗର ଅତିମାନସ ସତ୍ୟର ଆଶ୍ରୟ। ବର୍ତ୍ତମାନ ଯୁଗ ପରିବର୍ତ୍ତନର ସନ୍ଧିକ୍ଷଣ। ପୁରାତନ ବିଧିବିଧାନ ଭାଙ୍ଗି ଯାଇଅଛି, ନୂତନ ଅତିମାନସ ସତ୍ୟ ସାମୂହିକ ରୂପେ ବ୍ୟକ୍ତି ଚେତନାରେ ପ୍ରତିଷ୍ଠା ହୋଇନାହିଁ। ଏହି ପରିବର୍ତ୍ତନ ଯୋଗୁଁ ସଂସାରରେ ବିଶ୍ୱଖ୍ୟା, ଅନ୍ୟାୟ, ଅସତ୍ୟ, ହିଂସା, ସ୍ୱାର୍ଥ ଚରମ ସୀମାକୁ ପହଞ୍ଚିଅଛି। ଗୋଟିଏ ଦିଗରେ ଅସତ୍ୟ ଯେପରି ବୃଦ୍ଧି ହେଉଅଛି, ଅନ୍ୟ ଦିଗରେ ଯେଉଁ କେତେକ ବ୍ୟକ୍ତି ସତ୍ୟ ପ୍ରତି ଉନ୍ମୁକ୍ତ ଅଛନ୍ତି ସେମାନେ ସତ୍ୟ ସମ୍ବନ୍ଧେ ଜାଣିବାକୁ ଚାହୁଁଛନ୍ତି, ଗ୍ରହଣ କରୁଛନ୍ତି ଏବଂ ଆଚରଣ କରିବାକୁ ଚେଷ୍ଟା କରୁଅଛନ୍ତି। ଏହି ସତ୍ୟକୁ ଯେତେ ଅଧିକ ସଂଖ୍ୟାରେ ବ୍ୟକ୍ତି ଜାଣିବେ, ଗ୍ରହଣ କରିବେ, ଆଚରଣ କରିବେ ସେତେ ଶୀଘ୍ର ସଂସାରରୁ ଦୁଃଖକଷ୍ଟ, ଅଭାବ, ଅନାଟନ, ଅସତ୍ୟ ଦୂର ହେବ। ସୁଖଶାନ୍ତି, ସାମାଜିକ ସୁଧାରରେ ପ୍ରତିଷ୍ଠା ହେବ। ଏହା ହୋଇପାରିବ ଶ୍ରୀଅରବିନ୍ଦ ପାଠକ୍ର ଏବଂ ଶ୍ରୀଅରବିନ୍ଦ ଛାତ୍ରସମାଜ ପ୍ରତିଷ୍ଠା ତଥା ପ୍ରସାର ହେବାରେ। ଏହି କାର୍ଯ୍ୟରେ ଯେଉଁମାନେ ଉତ୍ସାହୀ, ଯେଉଁମାନେ ତତ୍ପର ସେହିମାନେ ଯଥାର୍ଥରେ ଭଗବାନଙ୍କ ସେବା କରୁଅଛନ୍ତି। ଭଗବାନ ଏହାହିଁ ଚାହାନ୍ତି। ଭଗବାନଙ୍କ ସଙ୍କଳ୍ପ ଛଡା ଯୁଗ ପରିବର୍ତ୍ତନ କଦାପି ସମ୍ଭବ ନୁହେଁ। ଯେବେଯେବେ ଭଗବାନଙ୍କ ସଙ୍କଳ୍ପ ପୃଥିବୀରେ କାର୍ଯ୍ୟକାରୀ ହୁଏ ସେ ସମୟରେ ଯେଉଁମାନଙ୍କ ଅନ୍ତର ଉନ୍ମୁକ୍ତ ଥାଏ ସେମାନଙ୍କ ଜ୍ଞାତରେ ବା ଅଜ୍ଞାତରେ ସେମାନେ ଭଗବାନଙ୍କ ସଙ୍କଳ୍ପ ଅନୁସାରେ କାର୍ଯ୍ୟ କରନ୍ତି। ସେହିମାନେ ହୁଅନ୍ତି ନୂତନ ଯୁଗର ଅଗ୍ରଦୂତ। ଏପରି ସମୟ ସବୁ ସମୟରେ ଆସେ ନାହିଁ। ବର୍ତ୍ତମାନ ସେହି ସୁବର୍ଣ୍ଣ ସୁଯୋଗ ଆତ୍ମମାନଙ୍କ ସମ୍ମୁଖରେ ଉପସ୍ଥିତ ହୋଇଅଛି। ଶ୍ରୀମାତାଶ୍ରୀଅରବିନ୍ଦ ନିଜ ତପସ୍ୟାରେ ଅତିମାନସ ଶକ୍ତିକୁ ଏହି ପୃଥିବୀରେ ପ୍ରତିଷ୍ଠା କରିଅଛନ୍ତି। ଶ୍ରୀମାତା ରୂପାନ୍ତର କାର୍ଯ୍ୟ କରାଉଅଛନ୍ତି। ଆମେ କେବଳ ଶ୍ରୀମାତାଙ୍କ ପ୍ରତି ହୃଦୟ ଉନ୍ମୁକ୍ତ କଲେ ମାତ୍ର ଆମର ସମସ୍ତ ଦୀର୍ଘିତ୍ୱ ଗ୍ରହଣ କରି ଆତ୍ମମାନଙ୍କୁ ଜୀବନର ଲକ୍ଷ୍ୟ ଦିଗରେ ନେଇଯିବେ। ଏହି ସୁବର୍ଣ୍ଣ ସୁଯୋଗର ମହତ୍ତ୍ୱ ବର୍ତ୍ତମାନ ଆତ୍ମମାନେ ବୁଝି ପାରୁ ନାହିଁ କିନ୍ତୁ ଉଚ୍ଚତର ଚେତନା ପ୍ରାପ୍ତ ହେଲେ ବୁଝିପାରିବ। ଉଚ୍ଚତର ଚେତନା ପ୍ରାପ୍ତ ହେବା ପୂର୍ବରୁ ଦୁଃଖ କଷ୍ଟ ଅଭାବରୁ ବହୁ ଅଂଶରେ ମୁକ୍ତ ହେବାର ଉପାୟ ହେଲା ଆତ୍ମ ନିଜ ଜୀବନର ଲକ୍ଷ୍ୟ ଜାଣିବା ଏବଂ ଗ୍ରହଣ କରିବା।

ଆବାଳବୃଦ୍ଧବନିତା ସମସ୍ତ ଶ୍ରେଣୀର ସମସ୍ତ ବ୍ୟକ୍ତିର ଲକ୍ଷ୍ୟ ଦୁଃଖବିହୀନ ପରମ ସୁଖ। ଜ୍ଞାତରେ ତଥା ଅଜ୍ଞାତରେ ସମସ୍ତ ବ୍ୟକ୍ତି ପରମ ସୁଖ ଚାହାନ୍ତି। କୌଣସି ଗୋଟିଏ ବ୍ୟକ୍ତି ଦୁଃଖ ଚାହେଁ ନାହିଁ। କିନ୍ତୁ ଏହି ପରମ ସୁଖ ସମସ୍ତ ବ୍ୟକ୍ତିଙ୍କ ଚେତନାରେ ସ୍ପଷ୍ଟ ନ ଥାଏ। ଲକ୍ଷ୍ୟ ସ୍ପଷ୍ଟ ନ ଥିବାରୁ ତା'ର ପ୍ରାପ୍ତିର ମାର୍ଗ ଭୁଲ ହୁଏ। ଜୀବନର ଏହି ପରମ ସୁଖ ‘ଲକ୍ଷ୍ୟ’ ଜ୍ଞାନ ନ ହେବା ହେଲା ଭ୍ରମ। ଏହି ଭ୍ରମ ଯୋଗୁଁ ସଂସାରରେ ଦୁଃଖଦୃଢ୍ଵ ବୃଦ୍ଧି ହେଉଅଛି। ଏହି ଲକ୍ଷ୍ୟ ଜ୍ଞାନର ସମୟ ବି ଆସି ନ ଥିଲା। ବର୍ତ୍ତମାନ ସମୟ ଆସିଛି। ଏହି ଲକ୍ଷ୍ୟଜ୍ଞାନ ତଥା ଲକ୍ଷ୍ୟପ୍ରାପ୍ତି କରାଇବା ସକାଶେ ଶ୍ରୀମାତାଶ୍ରୀଅରବିନ୍ଦ ଏହି ପୃଥିବୀକୁ ଆସି ସ୍ଵୟଂ ଆଚରଣ କରି ଆମ୍ଭ ସମ୍ମୁଖରେ ଆଦର୍ଶ ରଖୁଅଛନ୍ତି। କେବଳ ଆଦର୍ଶ ରଖି ନାହାନ୍ତି, ମା’ ସ୍ଵୟଂ ରୂପାନ୍ତର କରାଉଅଛନ୍ତି। ଆମେ କେବଳ ନିଜକୁ ତାଙ୍କ ଚରଣରେ ସମର୍ପଣ କରିପାରିଲେ ଆମ ମଧ୍ୟରେ ତାଙ୍କ ଅତିମାନସ ଶକ୍ତି କାର୍ଯ୍ୟ କରିବ ଏବଂ ଲକ୍ଷ୍ୟରେ ପହଞ୍ଚାଇ ଦେବ। ସମର୍ପଣର ସହଜ ମାର୍ଗ ହେଲା, ଘରେ ଶ୍ରୀମାତାଶ୍ରୀଅରବିନ୍ଦଙ୍କର ଫଟୋ ରଖନ୍ତୁ, ତାଙ୍କୁ ଘରର ମାଲିକ ମାନନ୍ତୁ, ସମସ୍ତ କର୍ମ ତାଙ୍କ ସେବା ଭାବରେ କରି ତାଙ୍କୁ ସମର୍ପଣ କରନ୍ତୁ। ପ୍ରତ୍ୟେକ ଗ୍ରାମରେ ପ୍ରତ୍ୟେକ ସ୍କୁଲ କଲେଜରେ ଶ୍ରୀଅରବିନ୍ଦ ଛାତ୍ରସମାଜ ପ୍ରତିଷ୍ଠା କରନ୍ତୁ। ଏହା ଦ୍ଵାରା ଗୋଟିଏ ଅଧ୍ୟାତ୍ମ ବାତାବରଣ ସୃଷ୍ଟି ହେବ। ତାହାରି ପ୍ରଭାବରେ ନିଜେ, ନିଜର ପରିବାର, ଗ୍ରାମ, ଦେଶ, ତଥା ସଂସାରରେ ଉତ୍ତମ ପ୍ରଭାବ ପଡ଼ିବ। ଏହି ବାତାବରଣ ପ୍ରଭାବରେ ବହୁ ବ୍ୟକ୍ତି ସତ୍ୟ ଆଚରଣ କରିବେ। ପରିବାରରେ କଳହ ହେବନାହିଁ। ଏହିପରି ଲକ୍ଷ୍ୟ ଗ୍ରହଣ କରିଥିବା ଓ ଲକ୍ଷ୍ୟପ୍ରାପ୍ତିର ଉପାୟ ଆଚରଣ କରୁଥିବା ବ୍ୟକ୍ତି ଶିକ୍ଷା, ବ୍ୟବସାୟ, ରାଜନୀତିରେ କାର୍ଯ୍ୟ କରିବେ। ଏହିପରି ବ୍ୟକ୍ତିଙ୍କ ସଂଖ୍ୟା ବୃଦ୍ଧି ହେଲେ କ୍ରମଶଃ ସଂସାରରୁ ସ୍ଵାର୍ଥ, ହିଂସା, ଲୋଭ, ଦରିଦ୍ରତା ଦୂର ହେବ, ସଂସାର ସ୍ଵର୍ଗରେ ପରିଣତ ହେବ। ଯେଉଁମାନେ ଏହି ବିଷୟ ଯୁକ୍ତି, ବୁଦ୍ଧି ତଥା ଶାସ୍ତ୍ର ପ୍ରଣାଳୀରେ ବୁଝିବାକୁ ଚାହାନ୍ତି ସେମାନେ ଲୋକସାହିତ୍ୟ, ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗସାଧନା ବହି ତଥା ଶ୍ରୀମାତା ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଲିଖିତ ଗ୍ରନ୍ଥ ପଢ଼ିପାରିବେ।



ପ୍ରସ୍ତୁତି ଆବଶ୍ୟକ ଶା ପ୍ରପତ୍ତି

ପୃଥିବୀର ଯେଉଁ ମୁହୂର୍ତ୍ତରେ ଆମ୍ଭେମାନେ ବାସ କରୁଛୁ, ତାହା ଯେତେ ପରିମାଣରେ ଅଶୁଭଙ୍କର, ତାହା ଅପେକ୍ଷା ବେଶୀ ପରିମାଣରେ ଶୁଭଙ୍କର, ମଙ୍ଗଳମୟ ଓ ପ୍ରକାଶୋନ୍ମୁଖ ସତ୍ୟର ଅଭିବ୍ୟକ୍ତିର ପୂର୍ବ ମୁହୂର୍ତ୍ତ । ଏହାକୁ ଶ୍ରୀଅରବିନ୍ଦ କହିଛନ୍ତି ‘ଦେବ ମୁହୂର୍ତ୍ତ’ – ଏହି ‘ମୁହୂର୍ତ୍ତ’ରେ ମନୁଷ୍ୟ ମଧ୍ୟରେ ଭଗବାନଙ୍କ ସମ୍ପର୍କରେ ବିଚରଣ କରନ୍ତି, ତାଙ୍କର ଅମୀୟ ଜ୍ୟୋତିର ଶାଶ୍ୱତ ଧାରା ଜନସମାଜକୁ ପ୍ଲାବିତ କରି ଉର୍ଦ୍ଧ୍ୱାଭିମୁଖୀ କରି ରୂପାନ୍ତରିତ କରିବାକୁ ଚେଷ୍ଟା କରେ । ଏହି ସମ୍ବନ୍ଧରେ ମା’ ଗୋଟିଏ ବାଣୀ ଦେଇ ଅନ୍ତର୍ଦିନ ତଳେ କହିଛନ୍ତି : “The Light of Truth broods over the world to permeate and mould its future.” “(ଆଜି) ସତ୍ୟର ଜ୍ୟୋତି ପୃଥିବୀକୁ ଆଚ୍ଛନ୍ନ କରି ରଖୁଛି । ଏହାହିଁ ପୃଥିବୀକୁ ପରିପ୍ଲାବିତ କରିବ ଏବଂ ତାହାର ଭବିଷ୍ୟତକୁ ଗଢ଼ିତୋଳିବ ।” ଏହି ସତ୍ୟର ବହିଃପ୍ରକାଶ ଏବଂ ପ୍ରତିଷ୍ଠା ଏତେ ଆସନ୍ନ ଯେ ପୁରାତନ ସବୁକିଛି ଖଣ୍ଡ ଖଣ୍ଡ ହୋଇ ଭାଙ୍ଗି ରୁରି ଯାଇ ତାହାର ସ୍ଥାନରେ ଗୋଟିଏ ଶୂନ୍ୟତା ସୃଷ୍ଟି ହେଲା ପରି ମନେ ହେଉଛି । କିନ୍ତୁ ଯେଉଁମାନେ ଏ ବିଷୟରେ ଅବଗତ, ଦୃଢ଼ ବିଶ୍ୱାସ ଓ ଶ୍ରଦ୍ଧା ସହ ଏହି ସତ୍ୟକୁ ସେମାନେ ନିଜ ଜୀବନରେ ରୂପାନ୍ତରିତ କରି ସାଂସାରିକ ଜୀବନରେ ଏହାକୁ ପ୍ରତିଷ୍ଠା କରିବା ନିମିତ୍ତ ଉଦ୍ୟମଶୀଳ, ଯତ୍ନବାନ ଓ ସକ୍ରିୟ ହୁଅନ୍ତୁ । ଏଥିପାଇଁ ମା’ ପଚାରୁଛନ୍ତି, ‘Are you ready ?’ - ‘ତୁମେ କ’ଣ ପ୍ରସ୍ତୁତ ?’

ତେବେ ଏହି ପ୍ରସ୍ତୁତିର ଅର୍ଥ କ’ଣ ? ଏ ବିଷୟରେ ବିଶେଷ କିଛି ନ ଲେଖି ସାମାନ୍ୟ କେତୋଟି ବିଷୟର ଉଲ୍ଲେଖ କରୁଛୁ । ଭଗବତ୍ କୃପା ଲାଭ ନିମିତ୍ତ କୌଣସି ପ୍ରସ୍ତୁତି ବି ବଡ଼ ନୁହେଁ, କୌଣସି ଉଦ୍ୟମ ବି ପର୍ଯ୍ୟାପ୍ତ ନୁହେଁ । କିନ୍ତୁ ମନୁଷ୍ୟର ସେହି ଉଦ୍ୟମ, ସଙ୍କଳ୍ପ ଓ ଅଭୀପ୍ସା ମାଧ୍ୟମରେ ଭଗବତ୍ କୃପା ଅବତରଣ କରେ ଏବଂ ବ୍ୟକ୍ତିଗତ ଜୀବନରେ ଏବଂ ସାଂସାରିକ ଜୀବନରେ ନିଜକୁ ପ୍ରତିଷ୍ଠା କରିବାକୁ ସମର୍ଥ ହୁଏ । ଯେତେବେଳେ ଉର୍ଦ୍ଧ୍ୱଲୋକରୁ ଜ୍ୟୋତି, ଜ୍ଞାନ, ଶକ୍ତି ଓ ଆନନ୍ଦ ଅବତରଣ କରେ

ଯଦି ବ୍ୟକ୍ତି ସେଥିପ୍ରତି ସଜାଗ ନଥାଏ, ଯଦି ତାହା ଆଧାର ମଧ୍ୟରେ ପ୍ରତିଷ୍ଠିତ ହେବା ନିମିତ୍ତ ଉପଯୁକ୍ତ ସୁଯୋଗ ନ ପାଏ, ତେବେ ତାହା ଫେରିଯାଏ। ସତ୍ୟ ଓ ଜ୍ୟୋତି ଅବତରଣ କରେ ତାହାର ନିଜସ୍ୱ ଧାରାରେ ଏବଂ ସେହିପରି ତାହାର ନିଜସ୍ୱ ସର୍ତ୍ତ ବା ନିୟମାବଳୀ ଯଦି ପୂର୍ଣ୍ଣ କରା ନ ଯାଏ, ତେବେ ତାହା ପୁନଶ୍ଚ ଫେରିଯାଏ। ସତ୍ୟର ଧାରାରେହିଁ ସତ୍ୟ ପ୍ରତିଷ୍ଠିତ ହୁଏ – ନିମ୍ନତର, ଅନ୍ଧକାରମୟ, ଅଶୁଦ୍ଧ ଓ କର୍ତ୍ତମାତ୍ର ପ୍ରକୃତି ମଧ୍ୟରେ ସତ୍ୟ ପ୍ରତିଷ୍ଠିତ ହୋଇପାରେ ନାହିଁ। ସେଥିପାଇଁ ବାରମ୍ବାର ବ୍ୟକ୍ତିଗତ ଉଦ୍ୟମ, ପ୍ରୟାସ ଓ ପ୍ରୟତ୍ନ ଉପରେ ଜୋର ଦିଆଯାଇଛି, ଯାହା ଫଳରେ ଆଧାରର ପ୍ରସ୍ତୁତି ଘଟିପାରେ।

ଯେଉଁମାନେ ଯଥାର୍ଥରେ ଏହି ସତ୍ୟର ଆଲୋକ ଓ ଶକ୍ତି ଦ୍ୱାରା ସମ୍ପାଦିତ ହୋଇ ନିଜ ଜୀବନକୁ ନିର୍ଭୟ ଓ ଆନନ୍ଦମୟ କରିବାକୁ ଚାହାନ୍ତି ସେମାନେ ପ୍ରତ୍ୟହ କିଛି ନା କିଛି କରିବା ଆବଶ୍ୟକ। ମୁଖରେ ନିଜକୁ ଭକ୍ତ ଓ ଅନୁଗତ ବୋଲି କହିବା ଏବଂ ଯଥାର୍ଥରେ ଏକ ଶୁଦ୍ଧ, ଶୁଭ୍ର, ଅଗ୍ନିମୟ ଅଭୀଷ୍ଟାଦ୍ୱାରା ନିଜକୁ ଆଗେଇ ନେବା ନିମିତ୍ତ ଚେଷ୍ଟା କରିବା ଦୁଇଟି ଭିନ୍ନ କଥା। ସାଧନା ପଥରେ ସର୍ବଦା ଅଭୀଷ୍ଟା, ସମର୍ପଣ ଓ ପ୍ରତ୍ୟାଖ୍ୟାନ ତିନୋଟି ମହାନ ସୂତ୍ର ରୂପେ କାର୍ଯ୍ୟକାରୀ ହେବା ଆବଶ୍ୟକ। ଏହିସବୁର ବିସ୍ତୃତ ବ୍ୟାଖ୍ୟା “ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗ ଓ ସାଧନା” – ପ୍ରଥମ ଖଣ୍ଡରେ ବର୍ଣ୍ଣିତ ହୋଇଛି ଏବଂ ‘ଶ୍ରୀଅରବିନ୍ଦ ଲୋକସାହିତ୍ୟ’ ରେ ମଧ୍ୟ ଆଲୋଚିତ ହୋଇଛି। ଦୈନନ୍ଦିନ ଜୀବନରେ ନିଶ୍ଚିତଭାବେ କେତେକ ବିଷୟ ଆନୁଷ୍ଠାନିକରୂପେ କରିବାକୁ ସବୁମତେ ସଙ୍କଳ୍ପ କରିବା ସାଧକର ନିତାନ୍ତ ଆବଶ୍ୟକ।

ପ୍ରଥମତଃ, ପ୍ରତ୍ୟହ କିଛି ସମୟ ଅନ୍ତତଃ କୋଡ଼ିଏ ମିନିଟ୍‌ରୁ ଅଧଘଣ୍ଟାଏ ଧ୍ୟାନ କରିବା ଆବଶ୍ୟକ। ‘ଅଭୀଷ୍ଟା’, ‘ସମର୍ପଣ’ ଓ ‘ତ୍ୟାଗ’ ସଙ୍ଗେ ସଙ୍ଗେ ଧ୍ୟାନ ସାଧନାରେ ବିଶେଷ ସହାୟକ ହୁଏ। ଧ୍ୟାନ ଦ୍ୱାରା ଚଞ୍ଚଳ, ବିଚ୍ଛିନ୍ନତା, ଅଶାନ୍ତ, ବିଚଳିତ ମନ କିଛି ସମୟ ପାଇଁ ସ୍ଥିର ହୁଏ, ଏକାଗ୍ର ହୁଏ। ଆବଶ୍ୟକ କେହି କେହି କୁହନ୍ତି ଧ୍ୟାନରେ ବସିବା ମାତ୍ରେ ସେମାନଙ୍କର ମନ ବେଶୀ ଚଞ୍ଚଳ ଓ ଅସ୍ଥିର ହୁଏ। ଧ୍ୟାନର ପ୍ରାଥମିକ ଅବସ୍ଥାରେ ବହୁ ଚିନ୍ତା-ସ୍ରୋତ ମନକୁ ଚଞ୍ଚଳ କରିପାରେ, ମାତ୍ର ଦୃଢ଼ ସଙ୍କଳ୍ପ ଓ ଭଗବତ୍ କୃପାକୁ ଆବାହନ ଦ୍ୱାରା ଧ୍ୟାନ ଗଭୀର ଓ ନୀରବ ହୁଏ ଏବଂ ସଭାର ବିଭିନ୍ନ ଅଙ୍ଗରେ ଭଗବତ୍ ଶକ୍ତିର କ୍ରିୟା ଅନୁଭୂତ ହୋଇପାରେ। ଏଥିପାଇଁ କଠୋର ସଙ୍କଳ୍ପ, ଅଭ୍ୟାସ, ଅପ୍ରତିହତ ଚେଷ୍ଟା ଆବଶ୍ୟକ। ପ୍ରତ୍ୟେକ ସାଧକ ପକ୍ଷରେ ଏତକ କରିବା ସର୍ବାଦୌ ଆବଶ୍ୟକ।

ଧ୍ୟାନର ସହଜ ଉପାୟ କ’ଣ ଏବଂ କିପରି ଭାବେ ଧ୍ୟାନ କରିବାକୁ ହୁଏ ତାହା “ଶ୍ରୀଅରବିନ୍ଦ ପାଠଚକ୍ରର ସଭ୍ୟମାନଙ୍କ ପ୍ରତି” ପୁସ୍ତକାରେ ପ୍ରାଞ୍ଜଳ ଭାବରେ ବର୍ଣ୍ଣିତ ହୋଇଛି ।

ଦ୍ଵିତୀୟତଃ, ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ସାଧନା ଓ ଯୋଗ ସମ୍ବନ୍ଧରେ ଶ୍ରୀମା ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ପୁସ୍ତକାବଳୀ ପାଠ କରିବା ନିତାନ୍ତ ଆବଶ୍ୟକ । ଏହିଗୁଡ଼ିକ ଶ୍ରୀମା ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଅନବଦ୍ୟ ଅଭୂତପୂର୍ବ ଦିବ୍ୟଜ୍ଞାନପୂର୍ଣ୍ଣ ଅଧ୍ୟାୟ ରଚନା । ଏହି ପୁସ୍ତକବହୁଳ ଓ ପ୍ରଚାର ଯୁଗରେ ଏଗୁଡ଼ିକ କେବଳ ପୁସ୍ତକ ବା ଯୋଗ-ସାହିତ୍ୟ ନୁହେଁ ବରଂ ଏଥିରେ ନିହିତ ଅଛି ଗୋଟାଏ ଅଧ୍ୟାୟ ଶକ୍ତି, ଅଧ୍ୟାୟ-ସତ୍ୟ, ଅଧ୍ୟାୟ-ଆଲୋକ ଏବଂ ଅଧ୍ୟାୟ ଦୃଷ୍ଟି । ପ୍ରତ୍ୟେକ ସାଧକ ଏହି ‘ଶାସ୍ତ୍ର’ ଅଧ୍ୟୟନଦ୍ଵାରା ନିଜ ଜୀବନକୁ କ୍ରମଶଃ ପୂର୍ଣ୍ଣରୂପେ ଗଢ଼ିତୋଳିବାକୁ ଏକ ମହାନ ସହାୟତା ଲାଭ କରିବେ । ସମାଜର ବୁଦ୍ଧିଜୀବୀ, ଲେଖକ, କବି, ସାହିତ୍ୟିକ ଓ ସାଧାରଣ ଶିକ୍ଷିତ ବ୍ୟକ୍ତି, ଛାତ୍ର ଓ ଶିକ୍ଷକଗଣ ଏହି ପୁସ୍ତକ ଓ ରଚନାବଳୀ ପାଠ କଲେ ବହୁଭାବେ ଉପକୃତ ହେବେ । ଯେଉଁମାନେ ପୂର୍ଣ୍ଣଯୋଗର ସୂର୍ଯ୍ୟବାସ୍ତୁ ପଥର ଅନୁଗାମୀ ସେମାନେ ନିୟମିତରୂପେ ପ୍ରତ୍ୟହ ଅତି କମ୍ରେ ଅଧ୍ୟୟନ ଏହି ଶାସ୍ତ୍ର ଅଧ୍ୟୟନ କରିବା ଉଚିତ ।

ତୃତୀୟତଃ, ସମର୍ପଣର ଭାବ ସହ ଜୀବନର ପ୍ରତ୍ୟେକ କର୍ମ ଉଦ୍‌ଯାପନ କରିବେ । ସମର୍ପଣ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗର ସର୍ବପ୍ରଧାନ ସୂତ୍ର, କାରଣ ଏହାରି ମାଧ୍ୟମରେହିଁ ଭାଗବତୀ ଶକ୍ତି ବ୍ୟକ୍ତି ଆଧାରରେ ଅବତରଣ କରି ସାଧକର ଭାର ଗ୍ରହଣ କରି ତାହାର ଜୀବନକୁ ରୂପାନ୍ତରିତ କରନ୍ତି । ନାନା ପ୍ରକାର ମନ୍ତ୍ର, ଯନ୍ତ୍ର, ଯମ, ନିୟମ, ପ୍ରାଣାୟାମ ଓ ସିଦ୍ଧିଦ୍ଵାରା ଯାହା ନ ହୋଇପାରେ ସମର୍ପଣଦ୍ଵାରା ତାହା ଅନାୟାସରେ ହୋଇଥାଏ । ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗରେ ସମର୍ପଣ ବ୍ୟତୀତ ସାଧନାର କୌଣସି ଅର୍ଥ ନାହିଁ । ନିଜକୁ ଓ ନିଜର ଯାହାକିଛି ଅଛି, ତାହାକୁ ଭଗବତ୍ ଚରଣରେ ନିଃଶେଷରେ ନିବେଦନ କରିବାକୁ ହେବ । ଯେତେଯେତେ ଏହି ସମର୍ପଣ ବଢ଼ିବ, ସେତେ ବେଶୀ ସାଧକ ଦିବ୍ୟ-ସାନ୍ନିଧ୍ୟ ଓ ଉପସ୍ଥିତି ଅନୁଭବ କରିପାରିବେ । ‘ସମର୍ପଣ’ର ବିସ୍ତୃତ ଓ ସଂକ୍ଷିପ୍ତ ବର୍ଣ୍ଣନା ‘ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗସାଧନା’ ଓ ‘ଶ୍ରୀଅରବିନ୍ଦ ପାଠଚକ୍ରର ସଭ୍ୟମାନଙ୍କ ପ୍ରତି’ ପୁସ୍ତକରେ ରହିଛି ।

ଚତୁର୍ଥତଃ ସଂସାର ମାର୍ଗରେ ଭଗବତ୍ କୃପା ଲାଭର ଏକ ପ୍ରଧାନ ଉପାୟ ହେଉଛି ସତ୍‌ସଙ୍ଗ । ସତ୍‌ସଙ୍ଗ ବ୍ୟତିରେକେ ସାଧନା ଦୂରାନ୍ୱିତ ଏବଂ ଦୃଢ଼ ହୁଏ ନାହିଁ ।

ବିଭିନ୍ନ ସ୍ଥାନରେ ଯେଉଁ ପାଠକଗୁଡ଼ିକ ରହିଛି ତାହା ପ୍ରକୃତରେ ଗୋଟିଏ ଗୋଟିଏ ସତ୍ତ୍ୱଜ୍ଞ ଗୋଷ୍ଠୀ । “ସତ୍ତ୍ୱଜ୍ଞ କିପରି ସାଧନାର ପ୍ରାଣ” ଏହି ବିଷୟରେ ଗତସଂଖ୍ୟା ନବଜ୍ୟୋତିରେ ବିସ୍ତୃତ ଭାବେ ଆଲୋଚିତ ହୋଇଛି ।

ଏହି ସବୁ ସର୍ତ୍ତଗୁଡ଼ିକ ପ୍ରତି ଧ୍ୟାନଦେବା ସଙ୍ଗେ ସଙ୍ଗେ ପ୍ରତ୍ୟେକ ସାଧକ ନିଜର ଅଭାସ୍ତା, ଆନ୍ତର ନିଷ୍ଠା ଏବଂ ବୌଦ୍ଧିକ ଭାବଦ୍ୱାରା ମା’ଙ୍କ ସଙ୍ଗରେ ଗୋଟାଏ ସମ୍ବନ୍ଧ ସ୍ଥାପନ କରିବାକୁ ସକ୍ଷମ ହୁଏ । ଯଦି ଆତ୍ମେମାନେ ମୁଖରେ କହିବୁ ଯେ ଆତ୍ମେମାନେ ମା’ଙ୍କର ସନ୍ତାନ ଏବଂ ମା’ ଆତ୍ମମାନଙ୍କୁ ସକଳ ଦୁଃଖରୁ ଉଦ୍ଧାର କରନ୍ତୁ, ତେବେ ଏହା କେବଳ ଗୋଟାଏ ନିରର୍ଥକ ଓ ନିଷ୍ଫଳ ଦାବୀ ହୋଇଉଠେ । ମା’ଙ୍କର ସନ୍ତାନରୂପେ ମା’ଙ୍କ ନିମିତ୍ତ ନିର୍ଦ୍ଦିଷ୍ଟଭାବେ କିଛି କରିବା ଉଚିତ । ସେହି ଭାବ ଏକ ମୌଖିକ, ଗୌଣ ଓ ଖୁଆଳ ନ ହୋଇ ଅନ୍ତଃସତ୍ତ୍ୱକୁ ସ୍ପର୍ଶ କରିବା ଉଚିତ । ଯେତେବେଳେ ମା’ଙ୍କର ସନ୍ତାନରୂପେ ଆତ୍ମେମାନେ ଉଦ୍‌ବୁଦ୍ଧ ହେବୁ, ସେତେବେଳେ ଦେଖୁରୁ ଯେ ଯେଉଁ କାର୍ଯ୍ୟ ନିମିତ୍ତ ଆତ୍ମେମାନେ ଉଦ୍‌ଗ୍ରୀବ ଥିଲୁ ତାହା ଯଥାର୍ଥରେ ସମ୍ପାଦିତ ହୋଇଛି । ବ୍ୟକ୍ତି ଓ ଭଗବାନଙ୍କ ମଧ୍ୟରେ ଭଗବାନଙ୍କୁ ପ୍ରଥମେ ବ୍ୟକ୍ତି ଆଡ଼କୁ ଅଗ୍ରସର ହୁଅନ୍ତି, ତାକୁ ବରଣ କରନ୍ତି; ବ୍ୟକ୍ତି ନୁହେଁ, କାରଣ ସେ ଅଜ୍ଞାନ ଓ ମୂର୍ଖ । “He who chooses the Infinite has been chosen by the Infinite.” “ଯେ ଅନନ୍ତଙ୍କୁ ଚାହେଁ, ଅନନ୍ତ ତାକୁ ଆଗରୁ ବାଛି ନେଇ ଥାଆନ୍ତି ।



ଭାଗବତ ସିଦ୍ଧି ସର୍ବଦାହିଁ ଆତ୍ମମାନଙ୍କ ଉର୍ଦ୍ଧ୍ୱରେ ବିଦ୍ୟମାନ । କିନ୍ତୁ ଆଧ୍ୟାତ୍ମିକତାର ଅର୍ଥ ଏହି ଯେ ମନୁଷ୍ୟ ନିଜ ଚେତନା ଓ କର୍ମରେ ଦିବ୍ୟତା ପ୍ରାପ୍ତ ହେବ, ଅନ୍ତରରେ ଓ ବାହାରରେ ଦିବ୍ୟଜୀବନ ଯାପନ କରିବ, ଏହାଠାରୁ ନ୍ୟୁନତର ଯେତେ ଅର୍ଥ ଏହି ଶବ୍ଦର କରାଯାଏ, ତାହା ହୁଏତ ଅପୂର୍ଣ୍ଣ ଅକ୍ଷ-ଅନୁସରଣ ଅଥବା ମିଥ୍ୟାରୁ ।

-ଶ୍ରୀଅରବିନ୍ଦ

ଉଗ୍ରବାଦୀର ମନୋଭାବ

ଶ୍ରୀ ବିଶ୍ଵମ୍ଭର ସାମନ୍ତ

ଭାରତବର୍ଷ ସମେତ ସାରା ପୃଥିବୀରେ ବର୍ତ୍ତମାନ ଉଗ୍ରବାଦୀମାନଙ୍କ କାର୍ଯ୍ୟକଳାପ ଏକ ଭୟଙ୍କର ବିପଜନକ ରୂପ ଧାରଣ କରିଛି । କୌଣସି ବାଛବିଚାର ନରଖି ବିଭିନ୍ନ ହତ୍ୟା, ହିଂସା, ଧ୍ଵଂସ, ଲୁଚ୍ଚରାଜ ଆଦି ନାନା ପ୍ରକାର ଆତଙ୍କବାଦୀ କ୍ରିୟାକଳାପ ଚାରିଆଡ଼େ ବ୍ୟାପିବାରେ ଲାଗିଛି । ଏହିସବୁ କାଣ୍ଡ ଘଟାଉଥିବା ଉଗ୍ରବାଦୀମାନେ ଯେପରି ସେମାନଙ୍କର ସମସ୍ତ ମାନବିକତା ବୋଧ ହରାଇ ଏକ ପ୍ରକାର ପୈଶାଚିକ ପ୍ରେରଣାରେ ଉନ୍ମତ ହୋଇଉଠିଛନ୍ତି । ତା' ନହେଲେ ଘରେ ଶୋଇଥିବା ନିରାହ ନାରୀ ଓ ତା' କୋଳର ଶିଶୁକୁ ହତ୍ୟା କରିବା, ନିରାହ ବସ୍ତ୍ରାତ୍ମୀମାନଙ୍କୁ ଗାଡ଼ିରୁ ଓହ୍ଲାଇ ଗୁଳିକରି ଗଣହତ୍ୟା କରିବାଠାରୁ ଆରମ୍ଭ କରି ସ୍କୁଲ, ଡାକ୍ତରଖାନା ଯାତ୍ରୀବାହୀ ଯାନବାହନ ଓ ଏପରିକି ବିବାହ ଉତ୍ସବ ଆଦିରେ ଟାଇମ୍ ବମ୍ ବିସ୍ଫୋରଣ କରି ଅସଂଖ୍ୟ ଲୋକଙ୍କ ପ୍ରାଣହାନୀ କରିବା ଭଳି ବିଭୀଷିକା କିପରି ସମ୍ଭବ ହୁଅନ୍ତା ?

ସବୁଠୁ କ୍ଷୋଭର କଥା ଏସବୁ କାମ ହେଉଛି ଆଦର୍ଶବାଦ ଓ ମହତ୍ ଲକ୍ଷ୍ୟର ନାମ ନେଇ ଓ କେତେକ କ୍ଷେତ୍ରରେ ଏମାନଙ୍କ ପଛରେ କେତେକ ଦେଶର ସରକାର ଓ ସଙ୍ଗଠିତ ରାଷ୍ଟ୍ରଶକ୍ତିର ପ୍ରଚ୍ଛନ୍ନ ସମର୍ଥନ, ପ୍ରରୋଚନା ଓ ସାହାଯ୍ୟ ମଧ୍ୟ ରହିଛି । ଏଇ ଧରଣର ଉଗ୍ରବାଦ ଓ ଆତଙ୍କବାଦ ଯେ ସମଗ୍ର ମାନବ ଜାତିର ଶତ୍ରୁ ଓ ଏହାର ପ୍ରସାର ସମଗ୍ର ମାନବ ସଭ୍ୟତା ପାଇଁ ବିପଦ ଏବଂ ଆଜି ଅନ୍ୟ ଦେଶ ଅନ୍ୟ ଅଞ୍ଚଳରେ ଯାହା ଘଟୁଛି କାଲି ତୁମ ଦେଶ, ତୁମ ଅଞ୍ଚଳରେ ସେଇଆ ବା ତା'ଠାରୁ ଅଧିକ ଭୟାବହ ଆତଙ୍କବାଦ ମୁଣ୍ଡ ଟେକିପାରେ - ଏହି ସାଧାରଣ ଜ୍ଞାନ ଓ ବିଚାରକୁ ଲୋକମାନେ ଭୁଲିଯାଉଛନ୍ତି ପାରସ୍ପରିକ ଶତ୍ରୁତା ଓ ପ୍ରତିଦ୍ଵନ୍ଦ୍ଵିତାର ଭାବ ନେଇ । ଏହା ଏକ ସାମୁହିକ ବିପଦ ଓ ସମସ୍ତ ଦାୟିତ୍ଵ ସମ୍ପନ୍ନ ବ୍ୟକ୍ତି, ଦଳ ଓ ରାଷ୍ଟ୍ର ପାରସ୍ପରିକ ସହଯୋଗ ରଖି ସାମୁହିକ ଭାବରେ ଏହାର ସମ୍ମୁଖୀନ ହେବା ଉଚିତ୍ । ତାହା ତାମିଲ୍ ଇଲମ୍ ଦାବାକରି ଶ୍ରୀଲଙ୍କାର ଆତଙ୍କବାଦ ହେଉ, ବା ଖଲିସ୍ତାନ ଦାବା କରି ପଞ୍ଜାବର ଆତଙ୍କବାଦ ହେଉ, ତାହା ପଶ୍ଚିମ ଏସିଆର ହେଉ ବା ମଧ୍ୟ-ଆମେରିକାର ହେଉ ସମସ୍ତ ଆତଙ୍କବାଦର ଉପାଦାନ ଓ ପରିଣତି ସମାନ ବିଭୀଷିକାରେ ପୂର୍ଣ୍ଣ ଏବଂ ମାନବ ସଭ୍ୟତାର ସ୍ଵାର୍ଥ ଦୃଷ୍ଟିରୁ ସବୁଗୁଡ଼ିକର ମୂଲୋପାଚନ ବାଞ୍ଛନୀୟ ।

ସେ ଯାହାହେଉ ଆମେ ଏଠାରେ ସମସ୍ୟାଟିର ବିଶଦ୍ ଆଲୋଚନା କରିବାକୁ ଯାଉନାହୁଁ। ଯେଉଁ ଦିଗଟି ଉପରେ ଯତ୍ନିଷ୍ଠତା ସୂଚନା ଦେବା ଆମର ଉଦ୍ଦେଶ୍ୟ ତାହା ହେଲା ଏହି ଉଗ୍ରବାଦୀମାନଙ୍କର ମନୋଭାବ କିପରି ଏଇ ଧରଣର କାଣ୍ଡଜ୍ଞାନହୀନ ଜନ୍ମନ୍ୟ ନିଷ୍ଠୁରତା ଓ କୁରତାର ରୂପ ନେଉଛି । ଏକଦା ଏଇ ଉଗ୍ରବାଦୀମାନେ ତ ନିଜ ନିଜ ଦେଶର ସୁସ୍ଥ ମନ ଓ ସୁସ୍ଥ ପ୍ରାଣ ନେଇ ସାଧାରଣ ନାଗରିକ ଭାବେ ସ୍ଵାଭାବିକ ଜୀବନ କଟାଉଥିଲେ । ଏମାନଙ୍କ ଭିତରେ ତ ଅନେକ ଶିକ୍ଷିତ ଲୋକ ଅଛନ୍ତି । ଏମାନଙ୍କ ସାଧାରଣ ବିଚାର ବୁଦ୍ଧିର ମାନ ତ ଅତ୍ୟନ୍ତ ନିମ୍ନସ୍ତରର ନୁହେଁ । ବରଂ ଏମାନଙ୍କର ଅନେକ ନେତା ତ ଅତ୍ୟନ୍ତ ତୀକ୍ଷ୍ଣ ବୁଦ୍ଧି ସମ୍ପନ୍ନ । ଯେତେ ଭୁଲ୍ ପଥରେ ପରିଚାଳିତ ହେଲେ ମଧ୍ୟ ଏକ ଲକ୍ଷ୍ୟ ହାସଲ ପାଇଁ ଜୀବନ ଦେଇଦେବାର ଉତ୍ସର୍ଗୀଳୁତ ମନୋଭାବ ତ ଏମାନଙ୍କ ଭିତରେ ଅଛି । ତା’ହେଲେ କାହିଁକି ଏମାନେ ନିଜ କର୍ମ ଓ ଆଚରଣର ବିଭିନ୍ନତାର ଦିଗଟି ପ୍ରତି ଆଖି ବୁଜି ଦେଉଛନ୍ତି ? ଏକ ସୁନ୍ଦର ସୁସ୍ଥ ସାମାଜିକ ଜୀବନ ଗଢ଼ିବାକୁ ଚାହୁଁଥିବା ଲୋକମାନେ ଏହି ପ୍ରଶ୍ନଗୁଡ଼ିକୁ ଏତାଇ ନଦେଇ ଗଭୀର ଭାବରେ ବିଚାର କରିବା ଉଚିତ ।

ଆମେ ଦେଖୁ ଏମାନଙ୍କ ଆଗରେ ରଖାଯାଇଥିବା ଲକ୍ଷ୍ୟ ଯାହା ବି ହେଉନା କାହିଁକି, ତାହା ବାମପନ୍ଥୀ ବୈପ୍ଳବିକ ଲକ୍ଷ୍ୟ ହେଉ ବା ଦକ୍ଷିଣପନ୍ଥୀ ପ୍ରତିକ୍ରିୟାଶୀଳ ଲକ୍ଷ୍ୟ ହେଉ ବା ଜାତି, ଧର୍ମ, ଭାଷା ବା ସମ୍ପ୍ରଦାୟ ଭିତ୍ତିରେ ନିଜର ଅଧିକାର ଓ ଦାବୀ ହାସଲ କରିବା ଲକ୍ଷ୍ୟ ହେଉ, ସମସ୍ତ ଉଗ୍ରବାଦୀମାନଙ୍କ ମନୋଭାବ ଓ ଆଚରଣ ସମାନ ଏପରିକି ପରସ୍ପର ବିରୋଧୀ ଲକ୍ଷ୍ୟର ଅନୁଗତମାନେ ମଧ୍ୟ ସମାନ ମନୋଭାବ ଓ ଆଚରଣ ନେଇ ଅନ୍ଧ ଭାବରେ ଆତଙ୍କବାଦୀ ବିଭାଷିକା ସୃଷ୍ଟି କରି ଚାଲିଥାଆନ୍ତି । ତେଣୁ ଆଦର୍ଶର ବିଭିନ୍ନତା ଅପେକ୍ଷା ସେମାନଙ୍କ ଆଚରଣ ଓ ମନୋଭାବରେ ପ୍ରକାଶ ପାଇଥିବା ସମାନ ଓ ସାଧାରଣ ଦିଗଟି ବିଚାର କରିବା ଅଧିକ ଯୁକ୍ତିଯୁକ୍ତ ।

ଏହି ଉଗ୍ରବାଦୀମାନେ ନିଜ ଆଗରେ ଯେତେବଡ଼ ଲକ୍ଷ୍ୟ ରଖୁଥିବା କଥା କୁହନ୍ତୁ ନା କାହିଁକି ପ୍ରକୃତରେ ଅନେକ କ୍ଷେତ୍ରରେ ଏମାନଙ୍କର ନିଜର କୌଣସି ଆଦର୍ଶ ନଥାଏ । ପ୍ରାୟ ୮୦ ବର୍ଷ ତଳେ ଶ୍ରୀଅରବିନ୍ଦ ଯଥାର୍ଥ ଆଦର୍ଶବାଦୀଠାରୁ ଏମାନଙ୍କ ପାର୍ଥକ୍ୟ ଦେଖାଇ ଲେଖିଥିଲେ,

“There is a difference however between the fanatic of an idea and the true idealist; the former is simply the materialist executive man possessed by the idea of another, not himself the

possessor of it; he is haunted in his will and driven by the force of idea, not really illuminated by its light.”

“କୌଣସି ଏକ ଧାରଣାକୁ ଧରି ଚାଲିଥିବା ମତାକ୍ଷ ଉଗ୍ରବାଦୀ ଓ ଯଥାର୍ଥ ଆଦର୍ଶବାଦୀ ଭିତରେ ଅବଶ୍ୟ ପାର୍ଥକ୍ୟ ରହିଛି । ପ୍ରଥମଟି ହେଉଛି କେବଳ ଏକ କାର୍ଯ୍ୟ ନିର୍ବାହକ ଯାନ୍ତ୍ରିକ ଜଡ଼ଧର୍ମୀ ବ୍ୟକ୍ତି ଯାହାକୁ ଅନ୍ୟ ଜଣକର ବିଚାର ଦଖଲ କରିଥାଏ । ତାହା ତା’ର ନିଜସ୍ୱ ବିଚାର ନୁହେଁ, ନିଜର ଇଚ୍ଛା ଶକ୍ତି ଉପରେ ମାଡ଼ି ବସିଥାଏ ଅନ୍ୟର ବିଚାରର ଭୂତ ଏବଂ ତାହାର ପ୍ରବେଗହିଁ ତାକୁ ଚାଲିତ କରୁଥାଏ, ସେହି ବିଚାରର କୌଣସି ଆଲୋକ ତାକୁ ସ୍ପର୍ଶ କରି ନଥାଏ ।”

ଆମେ ଆଜି ବି ଦେଖୁ ବିଭିନ୍ନ ଦେଶର ଉଗ୍ର ଆତଙ୍କବାଦୀମାନଙ୍କର ଆଚରଣ ପଛରେ ନିଜସ୍ୱ କୌଣସି ବିଚାରର ଆଲୋକ ନାହିଁ । ଏମାନେ ଅକ୍ଷୟରେ ନିଜକୁ ଛାଡ଼ି ଦେଇଥାଆନ୍ତି ଧୂର୍ତ୍ତ, ଉଚ୍ଚାଭିଳାଷୀ, କ୍ଷମତାଲିପ୍ତ, କୁଚକ୍ରୀ ନେତାମାନଙ୍କ ହାତରେ କ୍ରୀଡ଼ା ପୁରଲିକା ହେବା ପାଇଁ । ବାସ୍ତବତାକୁ ଦେଖିଲାଭଳି ସାମାନ୍ୟତମ ସାଧାରଣ ଜ୍ଞାନକୁ ମଧ୍ୟ ଏମାନେ ପ୍ରଶ୍ନ ଦିଅନ୍ତି ନାହିଁ । ଏକ ଅକ୍ଷ, ଯାନ୍ତ୍ରିକ ଆନୁଗତ୍ୟହିଁ ହୋଇଥାଏ ଏମାନଙ୍କ ଆଚରଣର ନିୟମ ।

ଉଗ୍ରବାଦୀ ବା ଆତଙ୍କବାଦୀମାନଙ୍କର ଏଇ ଧରଣର ମନୋଭାବ ଗଠିତ ହେବା ଦିଗରେ କେଉଁ ବିଷୟଗୁଡ଼ିକ ସାହାଯ୍ୟ କରିଥାଏ ସଂକ୍ଷେପରେ ତାହାର ଏକ ସୂଚନା ଦିଆଯାଇପାରେ । ଯେଉଁ ବିଷୟଟି ସାଧାରଣ ଭାବରେ ଅଧିକାଂଶ ଉଗ୍ରବାଦୀଙ୍କ ଭିତରେ ଦେଖାଯାଇଥାଏ ତାହା ହେଲା ନିଜ ଜୀବନ ଓ ପାରିପାର୍ଶ୍ୱିକ ସାମାଜିକ ଜୀବନ ଓ ପରିସ୍ଥିତି ସମ୍ପର୍କରେ ଏକ ତୀବ୍ର ହତାଶା ଓ ତିକ୍ତ ବିତୃଷ୍ଣାର ଭାବ । ସେମାନଙ୍କ ଭିତରେ ଏପରି ଏକ ଧାରଣାକୁ ଦୃଢ଼ ମୂଳ କରି ଦିଆଯାଏ ଯେ ଦେଶ ଓ ସମାଜର ପ୍ରଚଳିତ ବ୍ୟବସ୍ଥା ଯେ ପର୍ଯ୍ୟନ୍ତ ବଳବତ୍ତର ରହିଥିବ ସେମାନଙ୍କୁ ଏକ ସୁସ୍ଥ ଜୀବନଯାପନ କରିବା ପାଇଁ ବା ଜୀବନର ଆଶା ଆକାଂକ୍ଷା ପୂରଣ କରିବା ପାଇଁ କେବେହେଲେ କୌଣସି ସୁଯୋଗ ମିଳିବ ନାହିଁ । ଉଗ୍ରବାଦୀମାନଙ୍କ ଭିତରେ ଅଧିକ ସଂଖ୍ୟକ ଲୋକ ଯୁବ ସମ୍ପ୍ରଦାୟର ହୋଇଥିବାରୁ ସେମାନଙ୍କ ଭିତରେ ଜୀବନ ତଥା ତା’ର ଭୋଗ ଉପଭୋଗ ସମ୍ପର୍କରେ, ସେଥିପାଇଁ ସେମାନଙ୍କର ସାମର୍ଥ୍ୟ ସମ୍ପର୍କରେ ନାନା ପ୍ରକାର ରଙ୍ଗୀନ ଉଚ୍ଚାଭିଳାଷ ଥାଏ । କିନ୍ତୁ ସେଗୁଡ଼ିକୁ ବାସ୍ତବତାର ରୂପ ଦେବାର ଲକ୍ଷ୍ୟ ନେଇ ଜୀବନ ସଂଗ୍ରାମରେ ଧୀର ମନୁର ଗତିରେ ଆଗେଇବା ପାଇଁ ଯେଉଁ ଧୈର୍ଯ୍ୟ ଓ ସହିଷ୍ଣୁତା ଦରକାର

ତା' ନଥାଏ । ନିଜର ଜାଗତିକ ତଥା ଅନ୍ୟାନ୍ୟ ଉନ୍ନତି ଓ ବିକାଶ ପାଇଁ ଅଧ୍ୟବସାୟ କରି ତା'ର ଫଳ ପାଇବା ଲାଗି ଦୀର୍ଘକାଳ ଧରି ଅପେକ୍ଷା କରିବାର ପ୍ରବୃତ୍ତି ଏମାନଙ୍କର ନଥାଏ ।

କୃତ୍ରିମ ପାଇଁ ନିଜର ସାମର୍ଥ୍ୟ ପ୍ରମାଣ କରିବାର ଏକମାତ୍ର ସୁଯୋଗ ହେଉଛି ନିଜର ବାହୁବଳରେ ଏପରି ଏକ ସମାଜ, ଜୀବନ ଓ ପରିବେଶ ସୃଷ୍ଟି କରିବା ଯେଉଁଠି ସେମାନେ ଅବାଧରେ ନିଜର ଇପ୍ସିତ ଜୀବନ ଲାଭ କରିପାରିବେ । ତେଣୁ ତା' ଆଗରେ ଏକ କଳ୍ପିତ ସ୍ୱର୍ଗରାଜ୍ୟର ଚିତ୍ର ରଖାଯାଏ । କଳ୍ପିତ ସ୍ୱର୍ଗରାଜ୍ୟର ଏହି ଭବିଷ୍ୟତ ଚିତ୍ରଟି ଅଜ୍ଞାଯାଏ କେତେକଙ୍କ ପାଇଁ ଅର୍ଥନୈତିକ ରଙ୍ଗ ଦେଇ ସମାଜବାଦୀ ସର୍ବହାରା ରାଷ୍ଟ୍ର ରୂପରେ, କେତେକଙ୍କ ପାଇଁ ଧର୍ମର ରଙ୍ଗ ଦେଇ ହିନ୍ଦୁରାଜ୍ୟ ବା ମୁସଲମାନ, କ୍ୟାଥଲିକ୍ ବା ଇହୁଦୀ ରାଷ୍ଟ୍ର ସ୍ଥାପନ ଆକାରରେ, ଆଉ କେତେକଙ୍କ ପାଇଁ ଜାତିଗତ, ପ୍ରାଦେଶିକ, ଆଞ୍ଚଳିକ ରଙ୍ଗ ଦେଇ ଖଲିସ୍ତାନ, ତାମିଲ ଇଲମ୍ ବା ପାଲେଷ୍ଟାଇନ୍ ଦେଶ ଆଦିର ରୂପ ଦେଇ । ଏହି ଇପ୍ସିତ ସ୍ୱର୍ଗରାଜ୍ୟ ଗଠିତ ହେଲେ ହିଁ ସେମାନଙ୍କ ଜୀବନର ସମସ୍ତ ସମସ୍ୟା ଦୂର ହୋଇଯିବ ଏହି ପ୍ରକାରର ଏକ ଅକ୍ଷ ବିଶ୍ୱାସକୁ ବାରମ୍ବାର ପ୍ରଚାର ଦ୍ୱାରା ଦୃଢ଼ୀଭୂତ କରାଯାଏ । ଏକ ସମର୍ଥ ଆର୍ଯ୍ୟ ଜର୍ମାନ ଜାତି ନିଜ ବାହୁ ବଳରେ ପୃଥିବୀ ଜୟ କରିବା ଦ୍ୱାରାହିଁ ସମସ୍ତ ସମସ୍ୟାର ସମାଧାନ ହୋଇଯିବ ଏହି ଧାରଣା ପ୍ରଚାର କରିହିଁ ହିଟ୍ଲର୍ ଅସଂଖ୍ୟ ଜର୍ମାନ ଯୁବକଙ୍କଠାରୁ ଆନୁଗତ୍ୟ ଓ ଏହି ଲକ୍ଷ୍ୟ ହାସଲ ପାଇଁ ପ୍ରାଣବଳି ଦେବାର ଉତ୍ସର୍ଗୀକୃତ ମନୋଭାବ ଆଦାୟ କରି ପାରିଥିଲେ ।

ତା'ପରେ ଯେଉଁ ବିଚାରଚି ଉଗ୍ରବାଦୀ ମନରେ ଧରାଇ ଦିଆଯାଏ ତାହାହେଲା ଏହି କଳ୍ପିତ ସ୍ୱର୍ଗରାଜ୍ୟ ବାସ୍ତବତାରେ ପରିଣତ ହେବାରେ ବାଧାଟି କେଉଁଠୁ ଆସୁଛି ? ସହଜ ଯୁକ୍ତି ଦେଖାଇ ବୁଝାଇ ଦିଆଯାଏ ଯେ ପ୍ରଚଳିତ ରାଷ୍ଟ୍ର, ସମାଜ, ସମ୍ବିଧାନ, ସରକାର, ଆଇନ କାନୁନ୍, ପୋଲିସ ଆଦି ବା ଅନ୍ୟ କ୍ଷେତ୍ରରେ ଅମୁକ ଧର୍ମର ଆଧିପତ୍ୟ ବା ଅମୁକ ଜାତିର ଆଧିପତ୍ୟ ବା ଅମୁକ ପ୍ରଦେଶଗୁଡ଼ିକ ଉପରେ କେନ୍ଦ୍ର ସରକାରର କର୍ତ୍ତୃତ୍ୱ ଇତ୍ୟାଦିହିଁ ଏହି ବାଧାର ପ୍ରଧାନ ଉତ୍ସ । ଏହିଗୁଡ଼ିକହିଁ ଆମକୁ ଆମର ଇପ୍ସିତ ଲକ୍ଷ୍ୟଠାରୁ ଦୂରରେ ରଖୁଛନ୍ତି, ଲକ୍ଷ୍ୟ ଓ ଆମ ଭିତରେ ବାଧାର ପ୍ରାଚୀର ଛିଡ଼ା କରୁଛନ୍ତି । ତେଣୁ ଏହିଗୁଡ଼ିକହିଁ ହେଲେ ଘୃଣାର ପାତ୍ର, ଆକ୍ରମଣର ଶରବ୍ୟା । ପ୍ରଚଳିତ ସମାଜ, ସରକାର, ଆଇନକାନୁନ୍ ସଂସ୍କାରଗୁଡ଼ିକୁ ଭାଙ୍ଗି ତୁରମାର କରିଦେବା, ଏହାକୁ ପ୍ରତିନିଧିତ୍ୱ ଓ ସମର୍ଥନ କରୁଥିବା ଲୋକମାନଙ୍କୁ ହତ୍ୟା କରିବାହିଁ ହେଉଛି ଏକ ପବିତ୍ର କର୍ତ୍ତବ୍ୟ ।

ଏପରିକି ଏହି ବ୍ୟବସ୍ଥାକୁ ସକ୍ରିୟ ଭାବେ ବିରୋଧ ନକରି ନିଷ୍ପ୍ରୟଭାବେ ସହ୍ୟ କରିବାହିଁ ଏକ ଅପରାଧ। ତେଣୁ ଜନସଂଖ୍ୟାର ବ୍ୟାପକ ଅଂଶ ଏହି ଦୋଷରେ ଅପରାଧୀ ହୋଇ ଉଗ୍ରବାଦୀର ଆକ୍ରମଣର ପରିଧି ଭିତରକୁ ଆସିଯାଆନ୍ତି।

ଏହା ସହିତ ଏମାନଙ୍କ ମନରେ ଆଶୁ ସାଫଲ୍ୟର ଏକ ଚିତ୍ର ମଧ୍ୟ ଦିଆଯାଏ। ଜୀବନପଣ କରି ଦୃଢ଼ ସଂକଳ୍ପର ସହ କେଇ ଜଣ ଯଦି କାର୍ଯ୍ୟ ସିଦ୍ଧି ପାଇଁ ଆଗେଇ ଯିବେ, ଯେତେ ଦୁଃଖ ବିପଦ ଆସିଲେ ବି ଯଦି ଖାତିର କରିବେ ନାହିଁ, ଯେତେ ନିର୍ମମ ଓ ନୃଶଂସ ହେଲେ ମଧ୍ୟ ସେ ଧରଣର କାମ ପାଇଁ ଯଦି କୁଣ୍ଠା ରଖିବେ ନାହିଁ ତେବେ ସାଫଲ୍ୟ ପ୍ରାୟ ହସ୍ତଗତ ହୋଇ ରହିଛି। ଏ ଧାରଣାକୁ ବାରମ୍ବାର ପୁଷ୍ଟ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଶତ୍ରୁପକ୍ଷର ଦୁର୍ବଳତା ଓ ମନୋବଳର ଅଭାବ ଆଦି ସମ୍ପର୍କରେ ମଧ୍ୟ ଏକ ଅତିରଞ୍ଜିତ ଚିତ୍ର ଦିଆଯାଏ। ଚିକିତ୍ସା କଷ୍ଟକରି ଲାଗିପଡ଼ିଲେ ନୂଆ ନୂଆ କୃତ୍ରିମ ଓ ସାଫଲ୍ୟରେ ଭରା ନୂତନ ଜୀବନ ଖୁବ୍ ଶୀଘ୍ର ତା' ହାତମୁଠା ଭିତରକୁ ଆସିଯିବ ଏଇ ଧରଣର ଅନ୍ଧବିଶ୍ୱାସକୁ ବରାବର ଜିଆଇ ରଖାଯାଏ।

ତା'ପରେ ଗୋଟିଏ ଲକ୍ଷ ପାଇଁ ଜୀବନ ଉତ୍ସର୍ଗ କରିବାର, ଅସ୍ତ୍ର ଧରି ଲଢ଼ାଇ କରିବାର, ମନରୁ ସବୁପ୍ରକାର ସାମାଜିକ ଓ ନୈତିକ ଦାୟିତ୍ୱବୋଧ ଓ ସଂଯମକୁ ବିଦା କରି ଦେଇ ଇଙ୍ଗିତମାତ୍ରକେ ମନ ଇଚ୍ଛା ଧ୍ୱଂସ ଓ ହତ୍ୟା ଆଦି ଘଟାଇବାରେ ମାତି ଯିବାର ଏକ ପ୍ରକାର ନୂଆ ନିଶା ଓ ମଦମତ୍ତ ଉନ୍ମାଦନା ଅଛି ଯାହାକି ସାଧାରଣ ନିତିଦିନିଆ ଜୀବନରେ ମିଳେ ନାହିଁ। ଜଣେ ଆତଙ୍କବାଦୀ ଯଦି ତା'ର ପୂର୍ବର ନିତିଦିନିଆ ଜୀବନକୁ ଫେରି ଚାହେଁ ତେବେ ସେ ଦେଖିବ ତାହା ନାନା ନୈରାଶ୍ୟରେ ଜର୍ଜରିତ, ସେହି ସମାଜରେ ତା'ର ମାନସମ୍ମାନ, ପ୍ରଭାବ ପ୍ରତିପ୍ରଭି ତ ଦୂରର କଥା ତା' ପାଇଁ କୌଣସି ସାଧାରଣ ସ୍ୱୀକୃତି ବି ନାହିଁ। ଧନ ସମ୍ପଦ ବା ଶିକ୍ଷା ଆଦି ଦୃଷ୍ଟିରୁ ସେ ନିତାନ୍ତ ନଗଣ୍ୟ। ପୂର୍ବର ସେହି ଜୀବନରେ ହୁଏତ ଅଭାବ, ଅନଚନ, ବେକାରୀ ଓ ଅନ୍ୟମାନଙ୍କର ତାହଲ୍ୟ ଓ ଅବହେଳାର ପାତ୍ର ହେବାର ଭାଗ୍ୟ ପ୍ରତି ଛତ୍ରରେ ତା' ପାଇଁ ଅପେକ୍ଷା କରି ରହିଛି। ତାକୁ ଲାଗେ ଆତଙ୍କବାଦ ଓ ଉଗ୍ରବାଦର ଏହି ନୂଆ ଜୀବନ ତା' ପାଇଁ ସ୍ୱୀକୃତିର ନୂଆ ସମ୍ଭାବନା ଖୋଲି ଦେଇଛି। ସମାଜର ଅନ୍ୟମାନେ ତାକୁ ସମ୍ମାନ ନ କରନ୍ତୁ, ଭୟ ତ କରିବେ। ତା'ର ଉପସ୍ଥିତିରେ ସେମାନେ ପ୍ରମାଦ ଗଣିବେ। ଲୋକମାନଙ୍କ ମନରେ ନିଜ ପ୍ରତି ଭୟ ସମ୍ଭାର କରିବାରେ ମଧ୍ୟ ଆତ୍ମପ୍ରତିଷ୍ଠାରେ ଏକ ବିକୃତ ସ୍ୱାଦ ରହିଛି। ଉଗ୍ରବାଦୀ ହେଲାପରେ ସେ ମନେକରେ ସେ ଆଉ ନଗଣ୍ୟ ହୋଇ ରହିଲା ନାହିଁ।

ରେଡ଼ିଓ, ସମ୍ବାଦପତ୍ର ଓ ଟେଲିଭିଜନ ଆଦି ତା'ରି କଥାରେ ଭର୍ତ୍ତି। ଅତୀତର ସାଧାରଣ ଜୀବନ ସଂଗ୍ରାମରେ ଆଗେଇବାର ବାଟ ପାଉନଥିବା, ବହୁ ନୈରାଶ୍ୟ ଓ ବିଫଳତା ଭୋଗ କରିଥିବା ଏହି ଉଗ୍ରବାଦୀ ଆତଙ୍କବାଦୀମାନେ ଯେପରି ହଠାତ୍ ପାଇଯାଆନ୍ତି ଲଢ଼େଇରେ ନିଜର ସାମର୍ଥ୍ୟ ଓ କୃତିତ୍ୱ ଦେଖାଇବାର ସୁବର୍ଣ୍ଣ ସୁଯୋଗ। ଜୀବନ ଯୁଦ୍ଧରେ କେଉଁ ପକ୍ଷରେ ପଡ଼ିଥିବା ଅବହେଳିତ ଅନାମଧେୟ ସୈନିକ ହୋଇ ନରହି ସେମାନେ ଏହି କୃତ୍ରିମ ସଂଗ୍ରାମରେ ନିଜକୁ ଯେପରି ଆବିଷ୍କାର କରନ୍ତି ବିଚକ୍ଷଣ, ସାହସୀ ଯୋଦ୍ଧା ଓ ଉପରସ୍ତରର ସାମରିକ ଲୋକ ବୋଲି। ଯେତେବେଳେ ତା' ହାତର ବନ୍ଧୁକରୁ ଗୁଳି ଛୁଟିବାରେ ମୁହୂର୍ତ୍ତକରେ ଟଳି ପଡ଼ନ୍ତି ପୁରୁଣା ସମାଜର ଗଣ୍ୟମାନ୍ୟ ପ୍ରତିଷ୍ଠିତ ବିଖ୍ୟାତ ଲୋକସବୁ, ନେତା, ମନ୍ତ୍ରୀ, ସେନାପତି, ପଦସ୍ଥକର୍ମକର୍ତ୍ତାସବୁ ସେତେବେଳେ ସେ ହତ୍ୟା କରୁଥିବା ସେହି ଲୋକମାନଙ୍କ ସମକକ୍ଷ ଓ ସମାନ ଆସନର ବୋଲି ନିଜକୁ ଭାବେ। ନିଜର ଅହଂ, ଅଭିମାନ ଓ ଦର୍ପ ଆଦିର ତୁଷ୍ଟି ବିଧାନ କରିବାର ଏହି ଅବସ୍ଥାରେ ଉଡ଼ଫୁଲ୍ଲ ହୋଇ ସେ ଯେ କୌଣସି କାଣ୍ଡଜ୍ଞାନହୀନ ଦୁଃସାହସିକ କର୍ମ ପାଇଁ ପଛାଇବ କାହିଁକି ?

ଏହିପରି ଭାବରେ ହିଁ ଜଣେ ଆତଙ୍କବାଦୀର ମନୋଭାବ ଗଠିତ ହୋଇଥାଏ। ତା'ର ସେହି ମନୋଭାବର ଦୋଷତୁଟି କଥା କହିଲା ବେଳେ ଆମ ପ୍ରଚଳିତ ସମାଜ ଅବସ୍ଥାର ଯେଉଁ ସବୁ ଦୋଷତୁଟି ରହିଛି ତାହାକୁ ମଧ୍ୟ ଉଣା କରି ଦେଖିଲେ ଚଳିବ ନାହିଁ। ନାନା ମିଥ୍ୟାଚାର, ବୈଷମ୍ୟ, ଅନ୍ୟାୟ, ଦୁର୍ନୀତି, ଦାରିଦ୍ର୍ୟ ଆଦିରେ ଭରା ଏହି ସମାଜରେ ପ୍ରକୃତ କୌଣସି ମହତ୍ ସ୍ୱପ୍ନ ଓ ଅଭାପ୍ତ୍ୟାକୁ ବାସ୍ତବତାରେ ପରିଣତ କରିବା ସୁଦୂର ପରାହତ ବୋଲି ମନେହୁଏ। କେତେ ଉସାହୀ, ଶିକ୍ଷିତ, ସମର୍ଥ ଯୁବକଙ୍କର ନୂତନ ଜୀବନ ପାଇଁ ସୁନାର ସ୍ୱପ୍ନ ଭାଙ୍ଗି ଧୂଳିସାତ୍ ହୋଇ ନ ଯାଉଛି ଅଭାବ, ଅନାଟନ, ବେକାରୀ ଓ ଦାରିଦ୍ର୍ୟର କଷାଘାତରେ। ସମାଜର କର୍ଣ୍ଣଧାର ହୋଇବସିଥିବା ଲୋକମାନଙ୍କର ଭିତରୁ ଅନେକେ କେତେ ସ୍ୱାର୍ଥଦୈଷ୍ଟୀ ହୋଇ ନ ପଡ଼ୁଛନ୍ତି, ବ୍ୟକ୍ତିଗତ ସ୍ୱାର୍ଥ ସାଙ୍ଗକୁ ସର୍ବୋର୍ଥ ଦଳଗତ ସ୍ୱାର୍ଥ, ଜାତି, ଧର୍ମ ସମ୍ପ୍ରଦାୟଗତ ପକ୍ଷପାତ ନେଇ କେତେ ଅନ୍ୟାୟ ଅନୀତି କରୁନାହାନ୍ତି ?

ବର୍ତ୍ତମାନର ଏହି ପ୍ରଚଳିତ ସମାଜ ବ୍ୟବସ୍ଥାରେ କୌଣସି ମହତ୍ ଆଦର୍ଶ ଓ ଲକ୍ଷ୍ୟକୁ ବାସ୍ତବରେ ରୂପ ଦେଇ କାର୍ଯ୍ୟକାରୀ କରିବାର ସୁଯୋଗ ପ୍ରକୃତରେ ନିତାନ୍ତ ସୀମିତ ନୁହେଁ କି ? ଆମ ସମାଜ ଜୀବନର ଅବସ୍ଥା ଏପରି ହୋଇଛି ଯେ ସେଇ ମରୁଭୂମିରେ କୌଣସି ମହତ୍ ଆଦର୍ଶର ବୀଜ ତା'ର ଅଙ୍କୁରୋଦ୍‌ଗମ ଅବସ୍ଥାରେ ହିଁ ଶୁଖିଯାଉଛି। ଏପରି ଅବସ୍ଥାରେ କୌଣସି ଉଚ୍ଚତର ଲକ୍ଷ୍ୟ ଓ ଆଦର୍ଶ ପାଇଁ ଜୀବନ

ଉତ୍ସର୍ଗ କରିବାର ଯେଉଁ ପ୍ରବେଗ ମଣିଷ ଭିତରେ ରହିଛି ତାହା ଯଦି ଭୁଲ ବାଟରେ ପରିଚାଳିତ ହୋଇ ଉଗ୍ରବାଦ, ଆତଙ୍କବାଦର ରୂପ ନେଲା, ତେବେ ସେଥିପାଇଁ ଆମ ସମାଜର ବର୍ତ୍ତମାନ ଦୁରାବସ୍ଥା ଦାୟୀ ନୁହେଁ କି ?

କାରଣ ଏହା ନିଃସନ୍ଦେହ ଯେତେ ମୁଷ୍ଟିମେଘ ହେଲେ ବି ଉଗ୍ରବାଦୀମାନଙ୍କ ଭିତରେ ଏପରି ବ୍ୟକ୍ତିମାନେ ମଧ୍ୟ ଅଛନ୍ତି ଯେଉଁମାନେ ପ୍ରକୃତରେ ଏକ ସତ୍ୟ ପାଇଁ, ଏକ ଆଦର୍ଶ ପାଇଁ ନିଷ୍ଠାପର ଭାବରେ କାମ କରିବାକୁ ଓ ଦରକାର ପଡିଲେ ଜୀବନ ଉତ୍ସର୍ଗ କରିବାକୁ ପ୍ରସ୍ତୁତ। କିନ୍ତୁ ସେମାନଙ୍କର ଏହି ନିଷ୍ଠା, ଦୃଢ଼ ସଂକଳ୍ପ ଓ ତ୍ୟାଗ ମନୋଭାବ ଭୁଲ ବାଟରେ ପରିଚାଳିତ। ବେଳେ ବେଳେ ଏହା ମଧ୍ୟ କେବଳ ତ୍ୟାଗ ପାଇଁ ତ୍ୟାଗ କରିବା ଓ ନାନା କଷ୍ଟ ଓ ଦୁର୍ଭୋଗ ସହି ନିଜର ସେହି ତ୍ୟାଗ କରିବାକୁ ଉପଭୋଗ କରିବାର ଏକ ଉତ୍ତର ଆନନ୍ଦ ଏମାନେ ପାଆନ୍ତି। ଅନ୍ୟମାନଙ୍କ ପାଇଁ ଅଧିକ ସୁଖ ଓ ଆନନ୍ଦ ଆଣିଦେବା ଅପେକ୍ଷା ଏମାନେ ନିଜର ତ୍ୟାଗର ଆନନ୍ଦକୁ ହିଁ ଅଧିକ ସ୍ଥାନ ଦିଅନ୍ତି। ଶ୍ରୀମା ଏଇ ଧରଣର ମନୋଭାବ ସଂପର୍କରେ କହିଥିଲେ, -

“Thus consciously or not, instead of sacrificing yourself for the good of others, you sacrifice yourself for the pleasure of it, which is perfectly absurd and of no benefit to any one.

No action should be deemed good, no action should be undertaken until we know its immediate and if possible its distant consequences, and until it appears that they must in the end add however little, to earthly happiness.”

“ଜାଣତରେ ହେଉ ବା ନହେଉ ଅନ୍ୟମାନଙ୍କ ମଙ୍ଗଳ ପାଇଁ ନିଜକୁ ଉତ୍ସର୍ଗ କରିବା ପରିବର୍ତ୍ତେ ତୁମେ କେବଳ ତୁମ ନିଜର ତ୍ୟାଗର ଆନନ୍ଦ ପାଇଁ ନିଜକୁ ଉତ୍ସର୍ଗ କର, ଯାହା ପୁରାପୁରି ନିରର୍ଥକ ଉତ୍ତର ଓ ତାହା କାହାର କୌଣସି ଉପକାର କରେ ନାହିଁ।

ଏପରି କର୍ମକୁ ଉତ୍ତର ବୋଲି କୁହାଯିବ ନାହିଁ, ଏପରି କୌଣସି କର୍ମରେ ଭାଗନେବା ଉଚିତ ନୁହେଁ, ଯଦି ଆମେ ତା’ର ଆଶୁ ଓ ସମ୍ଭବ ହେଲେ ସୁଦୂର ପରିଣତି କ’ଣ ତାହା ନଜାଣୁ, ଯଦି ଆମେ ନଜାଣୁ ଯେ ଶେଷରେ ଯେତେ ନଗଣ୍ୟ ହେଲେ ବି ସେହି କର୍ମର ପରିଣତି ପୃଥିବୀର ଆନନ୍ଦକୁ କିଛି ପରିମାଣରେ ଆହୁରି ବଢ଼ାଇ ନଦେବ।”

(ନବଜ୍ୟୋତି, ୧୯୮୭, ନଭେମ୍ବର)



ଆଜିର ସଙ୍ଗଟ: କୁମ ବିକାଶରେ ଅନିବାର୍ଯ୍ୟ ? ଶ୍ରୀ ମନୋଜ ଦାସ

ଶହେ ବର୍ଷରୁ ଆଉ କିଛି ଅଧିକ କାଳ ତଳର କଥା । ଥିଲେ ଜଣେ ପ୍ରବୀଣ ଜ୍ଞାନପିପାସୁ ଅଧ୍ୟାପକ । ଦର୍ଶନ ଚତୁର ନାନାଦି ସମସ୍ୟା ଉପରେ ସେ ଅଧ୍ୟୟନ କରୁଥା'ନ୍ତି । ସେସବୁର ସମାଧାନ ଲିପିବଦ୍ଧ କରୁଥା'ନ୍ତି ତାଙ୍କ ଗବେଷଣାରତ ଛାତ୍ରମାନଙ୍କ ପାଇଁ । ଅଧ୍ୟାପକ ମହୋଦୟ ଗୋଟାଏ ସମସ୍ୟା ଉପରେ ଅଟକି ଯାଇଥିଲେ; ତା'ର ମାମାସା କରିପାରୁ ନଥିଲେ । ପ୍ରଶ୍ନଟି ହେଲା, ଭଗବାନ୍ ଏକ ନା ବହୁ ?

ସ୍ୱରୂପ ଏବଂ ରୂପ

ବଙ୍ଗଦେଶର ବୀରଭୂମ ଜିଲ୍ଲା ଅନ୍ତର୍ଭୁକ୍ତ ତାରାପୀଠରେ ଥିଲା ଏକ ବିଶାଳ ଶ୍ମଶାନ ଭୂମି । ତା'ର ଏକ ପ୍ରାନ୍ତରେ ଥିଲା ବହୁ ପ୍ରାଚୀନ କାଳରୁ ଦେବୀ ତାରାଙ୍କ ଆସ୍ଥାନ । ମନ୍ଦିର ଏବଂ ଶ୍ମଶାନ ଭିତରେ ବିଚରଣ କରୁଥା'ନ୍ତି ଜଣେ ଅଭୂତ ତାରାଭକ୍ତ । ମାଆ ବାପା ତାଙ୍କ ନାମ ଦେଇଥିଲେ ବାମାଚରଣ; କିନ୍ତୁ ସେ ପାଗଳ ଭଳି ଆଚରଣ କରୁଥିବା ହେତୁ ଜନସାଧାରଣରେ ବାମାକ୍ଷେପା ବୋଲି ପରିଚିତ ଥିଲେ (କ୍ଷେପା : ଉନ୍ମାଦ) । କିନ୍ତୁ ଯେଉଁମାନେ ତାଙ୍କ ସାନ୍ନିଧ୍ୟ ଲାଭର ସୁଯୋଗ ପାଇଥିଲେ ସେମାନେ ଜାଣିଥିଲେ ସେ ଜଣେ ଯୋଗୀ ତଥା ତନ୍ତ୍ର-ସିଦ୍ଧ ପୁରୁଷ । ସେ ରହୁଥିଲେ ପ୍ରାୟ ବିବସ୍ତ; ତାଙ୍କ ସହ ଏକତ୍ର ଭୋଜନ କରୁଥା'ନ୍ତ ଦଳେ କୁକୁର ।

ଅଧ୍ୟାପକ ମହୋଦୟ ଦିନେ ତାରାପୀଠ ଯାଇ ବାମାକ୍ଷେପାଙ୍କୁ ପ୍ରଶ୍ନ କଲେ, “ଭଗବାନ୍ ଏକ ନା ବହୁ ?” ବାମାକ୍ଷେପା ଦେଲେ ଉତ୍ତର, “ଏଥିରେ ଧର୍ମି ହେବାର ଅଛି କ'ଣ ବାବା ? ଭଗବାନ୍ ତାଙ୍କ ସ୍ୱରୂପରେ ଏକ; ରୂପରେ ବହୁ ।”

ଅଧ୍ୟାପକଙ୍କ ଚିନ୍ତାକାଶରେ ସେଦିନ ହୋଇଥିଲା ଏକ ନୂତନ ସୂର୍ଯ୍ୟୋଦୟ ।

ଅଧ୍ୟାପକ ମହୋଦୟ ଥିଲେ ଜ୍ଞାନୀ; କିନ୍ତୁ ବାମାକ୍ଷେପା ଥିଲେ ପ୍ରଜ୍ଞାବାନ୍ । ପ୍ରଜ୍ଞା, ଜ୍ଞାନ, ଧୀ, ବୁଦ୍ଧି, ଚାତୁର୍ଯ୍ୟ, ଏସବୁ ଭିତରେ ଅନେକେ ପାର୍ଥକ୍ୟ ଦେଖନ୍ତି ନାହିଁ । ବିଶେଷତଃ ପ୍ରଜ୍ଞା (wisdom) ଏବଂ ଜ୍ଞାନ (knowledge)କୁ ବହୁ ସମୟରେ ଆମେ ସମାନାର୍ଥରେ

ବ୍ୟବହାର କରୁ । ମୋଟାମାଟି କୁହାଯାଇପାରେ ପ୍ରଜ୍ଞା ସାଧନାରୁ ବା ଦିବ୍ୟ-କରୁଣାରୁ ଆସିଥାଏ । ଜ୍ଞାନ ଜଣେ ଅନୁଶୀଳନ ମାଧ୍ୟମରେ ପାଇପାରେ । ବୁଦ୍ଧି (intelligence), ଧୀ (intellect) ଏବଂ ଚାତୁର୍ଯ୍ୟ (cleverness) ଆମ ମନର ଏକ ଏକ ଗୁଣ । କିନ୍ତୁ ବୁଦ୍ଧି, ଧୀ ବା ଚାତୁର୍ଯ୍ୟ, ଏସବୁ ଆମକୁ ବିବେକୀ କରି ପାରିବେ ନାହିଁ କିଂବା ଜୀବନରେ ଯେଉଁ ଶାନ୍ତି ଓ ସନ୍ତୋଷ ଆମର ସର୍ବଦା କାମ୍ୟ, ଆମ ପାଇଁ ସେସବୁ ଆଣିଦେଇ ପାରିବେ ନାହିଁ । ଏପରିକି ଜଣେ ପଣ୍ଡିତ ବା ଜ୍ଞାନୀ ହେଲେ ମଧ୍ୟ ପ୍ରବୁଦ୍ଧ ହୋଇପାରିବ, ଶାନ୍ତି ଓ ସନ୍ତୋଷ ଆୟତ୍ତ କରିପାରିବ ସେଭଳି ପ୍ରତିଶ୍ରୁତି କେହି ଦେଇପାରିବେ ନାହିଁ । ଅବଶ୍ୟ ଜ୍ଞାନ ପଛରେ ଯଦି ପ୍ରଜ୍ଞା ଅବ, ତାହା ଭିନ୍ନ କଥା । କିନ୍ତୁ ପୃଥିବୀରେ ହାରାହାରି ଜନସାଧାରଣଙ୍କୁ ପରିଚାଳିତ କରେ ବୁଦ୍ଧି । ପ୍ରଖ୍ୟାତ ବୈଜ୍ଞାନିକ ଆଲବର୍ଟ ଆଇନ୍‌ଷ୍ଟାଇନ୍ ତାଙ୍କ ଜୀବନର ଶେଷ ବହି ‘Out of My Later Years’ ରେ ଦେଇଛନ୍ତି ଏହି ଚେତାବନୀ : ‘ନିଜର ବୁଦ୍ଧି ବା ଧୀ ଉପରେ ବିଶ୍ୱାସ ରଖ ନାହିଁ । ତା’ର ବଳ ଅଛି; କିନ୍ତୁ ବିବେକ ନାହିଁ” ।

ଏ ମନ୍ତବ୍ୟର ବ୍ୟାଖ୍ୟା ନିଷ୍ପ୍ରୟୋଜନ । ବିଜ୍ଞାନ, ପ୍ରଯୁକ୍ତିବିଦ୍ୟା, ରାଜନୀତି, ବ୍ୟବସାୟ, ଦୁର୍ନୀତି – ସବୁଥିରେ ବୁଦ୍ଧିର ପ୍ରାରୁର୍ଯ୍ୟ ଜାକ୍ତୁଲ୍ୟମାନ । ମଣିଷକୁ ଏହା ଅଧିକ ସୁଖୀ କରିଛି ନା ଅଧିକ ଉଦ୍‌ବିଗ୍ନ ଓ ଆତଙ୍କିତ କରିଛି, ତାହା ସଭିଙ୍କ ଅନୁଭବର ବିଷୟ ।

ତେବେ କ୍ରମବିକାଶ ବା ବିବର୍ତ୍ତନର ଯେଉଁ ସ୍ତରରେ ଆମେ ରହିଛୁ, ତାହା ବୁଦ୍ଧି-ନିର୍ଭର ସ୍ତର । ନୂଆ ପିଢ଼ିର ପିଲାଏଁ ଅଧିକରୁ ଅଧିକ ବୁଦ୍ଧିମାନ, ଏ ତଥ୍ୟ ଉପରେ ପୁରୁଣା ପିଢ଼ିର ନରନାରୀଙ୍କ ବିସ୍ମୟ ତଥା ଗର୍ବର ଅନ୍ତ ନାହିଁ । ଅର୍ଥାତ୍, ମଣିଷ-ଜାତିର ବୁଦ୍ଧି ଅଧିକରୁ ଅଧିକ ପ୍ରଖର ହେଉଛି ବୋଲି ଆମର ଧାରଣା ।

କିନ୍ତୁ ଏ ସ୍ଥିତି ବିଶ୍ୱାସକୁ ଦୋହଲାଇ ଦେଉଛି ସ୍ୱାନ୍‌ଫୋର୍ଡ଼ ବିଶ୍ୱବିଦ୍ୟାଳୟର ଏକ ଗବେଷଣା । ଡ: ଜେରାଲଡ୍ କ୍ରାବଟ୍ରିଙ୍କ ଦିଗଦର୍ଶନରେ ପରିଚାଳିତ ଗବେଷଣାର ବିବରଣୀ ପ୍ରକାଶ ପାଇଛି “Trends in Genetics” ପତ୍ରିକାରେ । ଗବେଷଣାର ସିଦ୍ଧାନ୍ତ: ସାମୂହିକ ସ୍ତରରେ ମଣିଷର ବୁଦ୍ଧି ତଥା ଆବେଗର ମାତ୍ରା କ୍ରମେ ନିମ୍ନଗାମୀ ହେବାକୁ ଆରମ୍ଭ କରିଛି । Genetics Mutations ଇତ୍ୟାଦିର ଧାରା ଅନୁସରଣ କରି ସେ ଗବେଷକମାନେ ଏ ସିଦ୍ଧାନ୍ତରେ ପହଞ୍ଚିଛନ୍ତି । ଏହାର ମନସ୍ତାତ୍ତ୍ୱିକ ଓ ସାମାଜିକ ପରିଣତିର ବିଚାରଭାର ସେମାନେ ଆପଣମାନଙ୍କ ଭଳି ବୁଦ୍ଧିମାନ ଓ ଧାମାନୁବର୍ଗଙ୍କ ଉପରେ ନ୍ୟସ୍ତ କରିଛନ୍ତି ।

ବୁଦ୍ଧି ଏକ ନୀତି-ନିରପେକ୍ଷ ଶକ୍ତି

ମନ ଏବଂ ତା'ର ଅସ୍ତ୍ର ବୁଦ୍ଧିର କୌଣସି ନୈତିକ ଚରିତ୍ର ନାହିଁ। ତାହାକୁ ବ୍ୟବହାର କରିବ ଆମ ଚେତନା। ଆଣବିକ ଶକ୍ତି ବୁଦ୍ଧିର ଆବିଷ୍କାର। କିନ୍ତୁ ତା'ର ଦୁରୁପଯୋଗ ବା ସୁଉପଯୋଗ ନିର୍ଭର କରିବ ବ୍ୟବହାରକାରୀର ଚେତନାର ଗୁଣ ଉପରେ। ସେ ଯାହାହେଉ, ମନ ଯେ ଜଣେ ସାଧାରଣ ମଣିଷର ସର୍ବନିମ୍ନ କାମ୍ୟ ସୁଖ, ଶାନ୍ତି ଓ ସନ୍ତୋଷ ସକାଶେ ନିର୍ଭରଯୋଗ୍ୟ ମାଧ୍ୟମ ନୁହେଁ, ଏ କଥା ବେଶ୍ କିଛି ବର୍ଷ ହେଲା ସ୍ୱାସ୍ଥ୍ୟ ଏବଂ ମାନସିକ ଚିକିତ୍ସା ବିଜ୍ଞାନର ଗବେଷକମାନେ ଉପଲବ୍ଧ କଲେଣି। ଧରନ୍ତୁ ଦୁଇଜଣ ଯୁବକ ଏକାପ୍ରକାର ମାନସିକ ବୈକଲ୍ୟ ଭୋଗୁଛନ୍ତି। ଦୁହେଁଙ୍କ ବୟସ, ସ୍ୱାସ୍ଥ୍ୟ, ସାମାଜିକ ଓ ସାଂସ୍କୃତିକ ପଟଭୂମି ସମାନ; ଶିକ୍ଷାଦୀକ୍ଷା ମଧ୍ୟ ସମାନ। ଉଭୟଙ୍କୁ ଏକହିଁ ଆରୋଗ୍ୟ ନିକେତନରେ ଚିକିତ୍ସା କରାଯାଉଛି। ସେମାନଙ୍କ ଦେହ, ଆବେଗ ଏବଂ ମନ ଉପରେ ଚିକିତ୍ସାର ପ୍ରଭାବ ନିୟମିତ ଅନୁଧ୍ୟାନ କରାଯାଉଛି ଏବଂ ପ୍ରଭାବ ଉଭୟ କ୍ଷେତ୍ରରେ ସମାନ ବୋଲି ଦେଖାଯାଉଛି। ହଠାତ୍ କିନ୍ତୁ ଦୁହେଁଙ୍କ ଭିତରୁ ଜଣେ ପୂରା ଆରୋଗ୍ୟ ହୋଇଗଲେ। ସ୍କୁଲ ଅନୁଧ୍ୟାନରୁ ତା'ର କୌଣସି ହେତୁ ବୁଝା ପଡ଼ିଲା ନାହିଁ। ଏମନ୍ତ ଅନେକ ଅନୁଧ୍ୟାନରୁ ଏହି ପ୍ରଶ୍ନ ଆସିଲା: ଦେହ, ଆବେଗ ଓ ମନର ପ୍ରତିକ୍ରିୟା ଉଭୟ କ୍ଷେତ୍ରରେ ସମାନ ହେବା ସତ୍ତ୍ୱେ ଜଣେ ଆରୋଗ୍ୟ ଲାଭ କଲା, ଅନ୍ୟ ଜଣକ କଲା ନାହିଁ। ଏଥିରୁ କ'ଣ ବୁଝାଯିବ ଯେ ପ୍ରଥମ କ୍ଷେତ୍ରରେ ଦେହ, ଆବେଗ ଏବଂ ମନକୁ ଭିନ୍ନ ଅନ୍ୟ କୌଣସି ସତ୍ତା ଚିକିତ୍ସା ପ୍ରତି ହେଉ ବା ପରିବେଶରେ ଥିବା ଅନ୍ୟ କୌଣସି ପ୍ରଭାବ ପ୍ରତି ହେଉ ସମ୍ବେଦନଶୀଳ ହୋଇ ବୈକଲ୍ୟରୁ ଉଦ୍ଧାରଣ ହୋଇଗଲା ? କ'ଣ ତେବେ ସେହି ଅଜଣା ସତ୍ତା ପରିଚୟ ?

ବିଶ୍ୱସ୍ୱାସ୍ଥ୍ୟ ସଂଗଠନ (WHO) ବେଶ୍ କେତେ ବର୍ଷ ଏହି ପ୍ରଶ୍ନ ଉପରେ ଆଲୋଚନା କରିବା ଅନ୍ତେ ୧୯୮୩ ମସିହା ବିଶ୍ୱ ସମ୍ମିଳନୀରେ ଯେଉଁ ପ୍ରସ୍ତାବ ଗ୍ରହଣ କଲେ, ତା'ର ମର୍ମ ହେଲା ଖାଲି ଦେହ, ମନ, ଆବେଗ-ପ୍ରବେଗ ଓ ପରିବେଶ ନୁହେଁ, ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟର ସଂଜ୍ଞା ଭିତରେ ଜଣକର ଆଧ୍ୟାତ୍ମିକ ସତ୍ତା, ସେ ଦିଗରେ ତା'ର ବିଶ୍ୱାସ ଏବଂ ସେ ବିଶ୍ୱାସର ଭୂମିକା ମଧ୍ୟ ବିଚାର୍ଯ୍ୟ।

ଆତ୍ମାର ଛଦ୍ମନାମ !

WHOର ଅନୁରୋଧ କ୍ରମେ ଭାରତ ସରକାରଙ୍କ ତତ୍କାଳୀନ ସ୍ୱାସ୍ଥ୍ୟ ନିର୍ଦ୍ଦେଶକ ଡଃ. ଦେଶବନ୍ଧୁ ବିଷ୍ଣୁ ଏବଂ ବାଙ୍ଗାଲୋରସ୍ଥିତ ମାନସିକ ଏବଂ ସ୍ନାୟୁଗତ ଗବେଷଣା ଓ

ଚିକିତ୍ସା ଦିଗରେ ମୁଖ୍ୟ ପ୍ରତିଷ୍ଠାନର ନିର୍ଦ୍ଦେଶକ ଡଃ. ଜି.ଏନ୍. ରେଞ୍ଜାଙ୍କ ଆବାହନରେ ୧୯୮୫ ଫେବୃଆରୀରେ ଗୋଟିଏ ବିଶେଷ ଏବଂ ବିରଳ ଧରଣର ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହେଲା । ୪୦ ଜଣ ସରିକି ଭାରତର ପ୍ରଖ୍ୟାତ ଚିକିତ୍ସକ, ମନୋବୈଜ୍ଞାନିକ, ଆଇନ ବିଶାରଦ, ସମାଜତତ୍ତ୍ୱବିତ୍ ଏବଂ ଦୁଇ, ତିନିଜଣ ଆଧ୍ୟାତ୍ମିକତାର ଛାତ୍ର ଏଥିରେ ଅଂଶ ଗ୍ରହଣ କରିଥିଲେ । (ଶେଷୋକ୍ତ ଶ୍ରେଣୀର ଆଲୋଚକଙ୍କ ଅନ୍ତର୍ଭୁକ୍ତ ଥିଲେ ଏହି ଲେଖକ ।)

ଏ ଆଲୋଚନାଚକ୍ରକୁ ପ୍ରଚାରିତ କରାଯାଇ ନଥିଲା; କିନ୍ତୁ ଆଲୋଚନାର ମାନ ଥିଲା ଖୁବ୍ ଉଚ୍ଚ, ନିଷ୍ପାପର ତଥା ଖୁବ୍ ଆନ୍ତରିକ । ସର୍ବସମ୍ମତ ସିଦ୍ଧାନ୍ତର ସାରାଂଶ : ସମୟ ଆସିଛି ଯେତେବେଳେ ମଣିଷର ସ୍ୱାସ୍ଥ୍ୟ ଓ ସ୍ୱାଭାବିକତା ନିରୂପଣ କରିବାର ମାପକାଠିରେ ତା’ ଚେତନାର ଗଭୀରରେ ଥିବା କୌଣସି ସତ୍ତାର ଭୂମିକା ସ୍ୱୀକାର କରାଯିବା ଆବଶ୍ୟକ । ମଣିଷର ମନ ଭିତରେ ବହୁ ଦୃଶ୍ୟ ଥାଏ, ପୁଣି ମନ ଏବଂ ପ୍ରାଣ ଭିତରେ (ଅର୍ଥାତ୍ ବୁଦ୍ଧି ସହ ପ୍ରାଣଗତ ଆବେଗ ପ୍ରବେଗର) କଳହ ଲାଗି ରହିଥାଏ । ଏସବୁ ସତ୍ତ୍ୱେ ମଣିଷ ଯେ ଧୂସ୍ରବିଧୂସ୍ର ହୋଇଯାଏ ନାହିଁ, ତା’ର ହେତୁ ତା’ର ସମଗ୍ର ଚେତନାକୁ ଧାରଣ କରୁଥିବା କୌଣସି ଶକ୍ତି ବା ସତ୍ତା ସ୍ଥିର ରହିଥାଏ । ଭାରତର ବିପୁଳ ଆଧ୍ୟାତ୍ମିକ ପରମ୍ପରା ତାହାକୁ ଆତ୍ମା ବୋଲି ଅଭିହିତ କରିଥାଏ । କିନ୍ତୁ ଦେଶ ବିଦେଶର ହେତୁବାଦୀ, ବିଜ୍ଞାନମୁଖୀ ସୁଧାସମାଜ ପାଇଁ ହୁଏତ ସେ ଶବ୍ଦ ପ୍ରହେଳିକା ସୃଷ୍ଟି କରିବ, ସେଥିପାଇଁ ତାକୁ କୁହାଗଲା Factor X ।

ମନ ଓ ବୁଦ୍ଧିର ଶକ୍ତି ସ୍ତମ୍ଭିତ ହୋଇ ଆସୁଛି – ଏହାର ତାତ୍ପର୍ଯ୍ୟ କ’ଣ ? କ୍ରମବିକାଶରେ ମନ ତା’ର ବିପୁଳ ଭୂମିକା ତୁଲାଇ ସାରିଛି । ମନଠାରୁ ମହତ୍ତର ଏକ ଶକ୍ତି ହୁଏତ ଆଜି ଆମ ଚେତନାର ଗଭୀରରୁ ଉପରକୁ ଆସିବାକୁ ଉଦ୍ୟତ । ମନ ହୁଏତ ତାକୁ ସେ ସୁଯୋଗ ଦେଉ ନାହିଁ । କିଏ କହିବ ଆଜି ବହୁଧରଣର ମାନସିକ ବୈକଲ୍ୟ ଏହି ଦୃଶ୍ୟ-ଭିତ୍ତିକ ନୁହେଁ !

ସତ୍ୟ ଓ ସ୍ୱାସ୍ଥ୍ୟ

ଇତିମଧ୍ୟରେ ନୋତ୍ର ଦାମ୍ (Notre Dame) ବିଶ୍ୱ-ବିଦ୍ୟାଳୟର ମନସ୍ତତ୍ତ୍ୱ ଅଧ୍ୟାପକ ଅନିତା କେଲି ଏବଂ ଲିଜୁଆନ୍ ଯଙ୍ଗ୍‌ଙ୍କର ଅନ୍ୟ ଏକ ତାତ୍ପର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଗବେଷଣାର ବିବରଣୀ ପ୍ରକାଶ ପାଇଛି । ସିଦ୍ଧାନ୍ତ ହେଲା, ଯେଉଁମାନେ ମିଛ କହନ୍ତି ନାହିଁ, ସେମାନଙ୍କ ସ୍ୱାସ୍ଥ୍ୟ ଅପେକ୍ଷାକୃତ ନିରାପଦ ରହେ । ଅନେକ ସମୟରେ ଆମେ ଅଭ୍ୟାସବଶତଃ ଅନାବଶ୍ୟକ ମିଛ କହିଥାଉଁ । ଅତିରଞ୍ଜନ ମଧ୍ୟ ଏହି ମିଥ୍ୟାକଥନର ଅନ୍ତର୍ଭୁକ୍ତ । ପରାକ୍ଷା

କରି ଦେଖାଗଲା ଯେଉଁମାନେ ସଚେତନ ଭାବରେ କିଛିଦିନ ସକାଶେ ମିଛ କହିବାରୁ ସମ୍ପୂର୍ଣ୍ଣ ବିରତ ରହିଲେ, ଅନେକଗୁଡ଼ିଏ ସ୍ଵାସ୍ଥ୍ୟଗତ ଅସୁସ୍ଥ ବଳେ ବଳେ ସେମାନଙ୍କଠାରୁ ବିଦାୟ ନେଲେ ।

ଏହା କୌଣସି ବିଦ୍ୟାଳୟର ନୈତିକ ପାଠ ନୁହେଁ । ଏହା ଏକ ସାଧାରଣ ସତ୍ୟ । ଆମେ ଜାଣୁ ଯେ ଆମେ ମିଛ କହିବାବେଳେ ଆମ ଚେତନାର ଗୋଟିଏ ସୂକ୍ଷ୍ମ ଅଂଶ ବିଦ୍ରୋହ କରେ । ପୋଲିଗ୍ରାଫ୍ (Polygraph) ବା ଆମ ବିବୃତ୍ତିର ସତ୍ୟ-ମିଥ୍ୟା ତଉଲିବା ଯନ୍ତ୍ର ତାହା ଦେଖାଇଦିଏ । ଯଦି ଆମ ସ୍ଵାୟତ୍ତ ଆମ ଚେତନାର ସେ ଅସଂହତିକୁ ଗ୍ରହଣ କରୁ ନାହିଁ, ତେବେ କ୍ରମାଗତ ମିଥ୍ୟାଭ୍ୟାସ ଯେ ସ୍ଵାୟତ୍ତକୁ ନିପାଡ଼ିତ କରିବହିଁ କରିବ, ଏଥିରେ ଆଶ୍ଚର୍ଯ୍ୟ ହେବାର କିଛି ନାହିଁ । କଥା ହେଲା ଆମ ଚେତନାର ସ୍ଵାଭାବିକ ଧର୍ମ ହିଁ ସତ୍ୟ, ସୌନ୍ଦର୍ଯ୍ୟ, ସାଧୁତା ଓ ସାହସ ଇତ୍ୟାଦିର ଉପାସନା । ସେଥିପାଇଁ ଆମେ ଅଚେତନ ଭାବରେ ବି କୌଣସି ଭଲ ମଣିଷ ସମ୍ପର୍କରେ କହି ପକାଉଁ — “ବାସ୍ତବିକ କେତେ ମହତ୍ଵ ସାଧୁ ଲୋକଟାଏ !” ବା “କେତେ ସାହସୀଟିଏ” ଆମେ କେବେ ବି ଭାବବିଗଳିତ ହୋଇ କହୁଁନା, “ଆହା ! କେତେ ମହତ୍ଵ ଅସାଧୁଟିଏ !” “ବାଃ, କେତେ ପ୍ରଶଂସନୀୟ ଭୀରୁଟାଏ !”

ଆମ ଭିତରେ ଥିବା ଏହି ସ୍ଵତଃସିଦ୍ଧ-ସତ୍ୟ ବିବର୍ତ୍ତନରେ ଆତ୍ମପ୍ରକାଶ କରିବାକୁ ଉନ୍ମୁଖ । ତାକୁ ଚାପିରଖିବା ନିମନ୍ତେ ବିବର୍ତ୍ତନୀ ଶକ୍ତିର ଅନ୍ଧ ଶତ୍ରୁମାନେ ଆଜି ପୃଥିବୀରେ ମଣିଷକୁ ଅଧିକ ଦୁର୍ନୀତିପରାୟଣ ଏବଂ ହିଂସା-ପ୍ରମତ୍ତ କରିଛନ୍ତି ବୋଲି ଧାରଣା ହୁଏ ।

ବିବର୍ତ୍ତନର ନବଦିଗନ୍ତ

ଶ୍ରୀଅରବିନ୍ଦ କ୍ଷଷ୍ଟ ଭାବରେ କହିଛନ୍ତି, “ବର୍ତ୍ତମାନ ମାନବଜାତି ଏକ ବିବର୍ତ୍ତନଗତ ସଙ୍କଟ ଭିତର ଦେଇ ଯାଉଛି ଯହିଁ ଭିତରେ ଲୁଚି ରହିଛି ତା’ର ଭବିତବ୍ୟ ନିର୍ଦ୍ଦାରଣ; କାରଣ ସେ ପହଞ୍ଚିଛି ଏମିତି ଏକ ପର୍ଯ୍ୟାୟରେ ଯେତେବେଳେ କେତୋଟି ଦିଗରେ ମଣିଷର ମନ ପ୍ରଚଣ୍ଡ ବିକାଶ ସାଧନ କରିଛି — କିନ୍ତୁ ଅନ୍ୟ ଦିଗମାନଙ୍କରେ ତାହା ରହିଛି ସ୍ଥାଣୁ, କିଂକର୍ତ୍ତବ୍ୟବିମୂଢ଼ ତଥା ଦିଗଭ୍ରାନ୍ତ ।”

ଶ୍ରୀଅରବିନ୍ଦ ଅବଶ୍ୟ ସଙ୍ଗେ ସଙ୍ଗେ ଏହା ମଧ୍ୟ କହିଛନ୍ତି ଯେ ମଣିଷର ଚେତନା ଭିତରେ ଲୁଚି ରହିଥିବା ଦିବ୍ୟତା ଆପଣାକୁ ବିକଶିତ କରିବ ଏବଂ ମଣିଷ ଯଦି ଯଥାର୍ଥ ଆତ୍ମହା ପୋଷଣ କରେ, ତେବେ ମନ ତୁଳନାରେ ବହୁ ଗୁଣ ଗରାୟାନ୍ ଏବଂ ମହତ୍ଵ

ଏକ ଚେତନା ତାକୁ ଏକ ରୂପାନ୍ତରିତ ଜାତିରେ ପରିଣତ କରିଦେବ ।

ଥରେ ଜଣେ ବିବର୍ତ୍ତନ-ବିଶେଷଜ୍ଞ ଅଧ୍ୟାପକ ସଭ୍ୟତା ଓ କ୍ରମବିକାଶ ସମ୍ପର୍କରେ ଭାଷଣ ଦେଇ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଏହି ଆଶା ଓ ଆସ୍ଥାଧର୍ମୀ ଭବିଷ୍ୟତ୍ ବାଣୀର ଉଲ୍ଲେଖ କରନ୍ତେ କେହି କେହି ଶ୍ରୋତା ସଭା ପରେ ତାଙ୍କୁ ବଧେଇ ଜଣାଇବା ସଙ୍ଗେ ସଙ୍ଗେ କହିଲେ, “ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ବାଣୀ ହେଲେ ସଫଳ ହୁଅନ୍ତା ! କିନ୍ତୁ ଆଜିର କଳ୍ପକ୍ଷିତ, କର୍ତ୍ତମାତ୍ର ମଣିଷର ମନ ବିଷୟରେ ଚିନ୍ତା କଲେ ସନ୍ଦେହ ହୁଏ, ଏ ମନ ଭିତରୁ ପୁଣି ବିକଶିତ ହେବ ଦିବ୍ୟ-ଚେତନା ?”

ଜଣେ ଅବସର ପ୍ରାପ୍ତ ଗ୍ରାମ୍ୟ ପ୍ରାଥମିକ ଶିକ୍ଷକଦେଇ ଥିଲେ ତାଙ୍କ ମୃଦୁ ମନ୍ତବ୍ୟ: “ଯେତେବେଳେ ମୁଁ ଦେଖେ ସୂର୍ଯ୍ୟକିରଣର ଆଶୀର୍ବାଦ ଫଳରେ କର୍ତ୍ତମ ଭିତରୁ ବିକାଶ ଲଭୁଛି ପଦ୍ମ, ସେତେବେଳେ ମୋ ଭିତରେ ଫୁଟିଉଠେ ଏହି ବିଶ୍ୱାସ : ମଣିଷର କର୍ତ୍ତମାତ୍ର ମନ ଭିତରୁ କିଆଁ ବିକଶିତ ନହେବ ଅତିମାନସ – ଦିବ୍ୟଶକ୍ତିର ଆଶୀର୍ବାଦ ଯୋଗେ ?”



ଆଜି ପୃଥିବୀରେ ଆମେ ଯେଉଁ ସବୁ ପରିବର୍ତ୍ତନ ଦେଖୁଛୁ, ଆଦର୍ଶ ଓ ଉଦ୍ଦେଶ୍ୟ ଦିଗରୁ ସେଗୁଡ଼ିକ ହେଲା ବୁଦ୍ଧିଗତ, ନୈତିକ ଓ ସ୍ଥୂଳ ଭୌତିକ । ଆଧ୍ୟାତ୍ମିକ ବିପ୍ଳବ ତାର ସମୟ ପାଇଁ ଅପେକ୍ଷା କରୁଛି ଏବଂ ସେପର୍ଯ୍ୟନ୍ତ ଏଠାରେ ସେଠାରେ ନିଜର ତରଙ୍ଗ ନିକ୍ଷେପ କରୁଛି । ଯେପର୍ଯ୍ୟନ୍ତ ଏହା ନିଜେ ଆସି ଉପସ୍ଥିତ ନ ହୋଇଛି, ସେପର୍ଯ୍ୟନ୍ତ ଅନ୍ୟଗୁଡ଼ିକର ମର୍ମ ବୁଝି ହେବ ନାହିଁ ଏବଂ ସେପର୍ଯ୍ୟନ୍ତ ବର୍ତ୍ତମାନର ଘଟଣାବଳୀ ସମ୍ପର୍କରେ ସମସ୍ତ ବ୍ୟାଖ୍ୟା-ବିରୁଦ୍ଧ ଓ ମନୁଷ୍ୟର ଭବିଷ୍ୟତ୍ ସମ୍ପର୍କରେ ସମସ୍ତ କଳ୍ପନା-ଜଳ୍ପନା ସମ୍ପୂର୍ଣ୍ଣ ନିରର୍ଥକ । କାରଣ ଏହି ଆଧ୍ୟାତ୍ମିକ ବିପ୍ଳବର ସ୍ୱଭାବ, ଶକ୍ତି ଓ କ୍ରିୟାବଳୀ ହିଁ ମାନବଜାତିର ଆଗାମୀ ଯୁଗତତ୍ତ୍ୱକୁ ନିର୍ଦ୍ଧାରଣ କରିବ ।

—ଶ୍ରୀଅରବିନ୍ଦ

Crisis Management

ଶ୍ରୀ ପ୍ରସାଦ ତ୍ରିପାଠୀ

Crisis Crisis ପଡ଼ିଲା ହୁରା,
 ବିଜ୍ଞାନ ପରିଷଦ କରିଲା ହୁରି
 କଅଣ କରାଯିବ
 ଉଦ୍ଧାର ପାଇହେବ
 ସମସ୍ତଙ୍କ ବୁଦ୍ଧି ଅବା ଗଲା କି ଘୁରି,
 Crisis Crisis ପଡ଼ିଲା ହୁରା ।
 ବିଦ୍ୟାରେ Crisis
 ସ୍ଵାସ୍ଥ୍ୟରେ Crisis
 ବେପାରରେ Crisis
 ପରିବାରରେ Crisis
 ରାଜନୀତି Crisis
 ଅର୍ଥନୀତି Crisis
 ଏପରିକି ଚେତନାରେ ମଧ୍ୟ ଗଲା
 Crisis ଭରି,
 Crisis Crisis ପଡ଼ିଲା ହୁରା ।

କରିବାକୁ ହେବ Management,
 ହେଲା ସବୁ ଏବେ arrangement,
 କେଉଁଠାରୁ ହେବ କେଉଁ ଯାଏ
 ଆକାଶଠାରୁ ପୃଥିବୀକୁ
 ପୃଥିବୀଠାରୁ ବାରିଦକୁ
 ବାରିଦଠାରୁ ଆଲୋକକୁ
 ଆଲୋକକୁ ବନସ୍ତତିକୁ
 ସବୁରି ନିକଟରେ ଅଛି Crisis
 କରିବାକୁ ହେବ Management
 ଆଉ ଡେରି ନାହିଁ କେବେ ଡେରି କର ନାହିଁ
 ଆଉ କର ନାହିଁ Resentment
 Crisis ହେବ Manage
 ଭେଟିବା ସବୁ Challenge
 ତେବେ ହେବା ଆମେ Mother’s child
 ଆସ ସର୍ବେ ଆମେ ଆଣିବା Pride.



ସଙ୍କଟରୁ ସଙ୍କତି ପର୍ଯ୍ୟନ୍ତ

ଡ. ଇତିଶ୍ରୀ ନାୟକ

ଆମେ ଦେଖୁଛୁ ଯେ, ଅଧୁନା ସାଧାରଣ ମନୁଷ୍ୟର ଲକ୍ଷ୍ୟ ଗୋଟିଏ ଉତ୍କୃଷ୍ଟ ଓ ସ୍ୱଚ୍ଛନ୍ଦମୟ ଜୀବନଯାପନ ଶୈଳୀ ଉପରେ କେନ୍ଦ୍ରୀଭୂତ । ବୈଜ୍ଞାନିକ ଏବଂ ବୈଷୟିକ ସଂସ୍ଥାମାନଙ୍କର ମଧ୍ୟ ଏ ଦିଗରେ ପ୍ରୟାସର ଅନ୍ତ ନାହିଁ । ଯେପରିକି, ରିମୋଟ୍ କଣ୍ଟ୍ରୋଲର ବ୍ୟବହାର ଏବେ ପୁରୁଣା ହେଇଗଲାଣି । ଏବେ ଖାଲି ପାଟିକରି କହିଲେ ଆଲୋକ୍ଷା ଫର୍ମାସୀ ଅନୁସାରେ ଗୀତ ବଜେଇ ଦେଉଛି । ସ୍ପାର୍ଟ ଫୋନ୍ ଆଲୁମିନିୟମ ଜିନି ଭଳି ବଜାର ସଉଦାଠାରୁ ଟଙ୍କା କାରବାର ପର୍ଯ୍ୟନ୍ତ ସବୁ କରିଦେଉଛି । ଏଇଠି ଥାଇ ଆମେ ମାଗଣାରେ ବିଦେଶରେ ଥିବା ନାତିନାତୁଣୀଙ୍କୁ ମୁହଁ ଦେଖି କଥାହେଇପାରୁଛୁ । ଖାଲି ସେତିକି ନୁହେଁ, ନିଃସଙ୍ଗ ଜୀବନରେ ସାଙ୍ଗର ଅଭାବ ଏ.ଆଇ. ନାମଧାରୀ ବ୍ୟକ୍ତିଟି ପୂରଣ କଲାଣି । ମଣିଷ ଅନେକ ସୁବିଧା ପାଇଲାଣି । ତେବେ ସେ ସୁଖୀ ଟି ?

ଯୋଉ ପରିମାଣରେ ସଭ୍ୟତାର ବିକାଶ ଘଟିଯାଉଛି ଏବଂ ବୈଷୟିକ ଜ୍ଞାନ ଜରିଆରେ ଆମକୁ ସୁବିଧାମାନ ପରଷିଦିଆ ଯାଉଛି, ସେଇ ଅନୁପାତରେ ନୂଆ ନୂଆ ସମସ୍ୟା ମଧ୍ୟ ଆମ ଆଗରେ ଆସି ଛିଡା ହେଉଛନ୍ତି । ବେଳେବେଳେ ଏଇ ସମସ୍ୟାଗୁଡ଼ିକ ଅତ୍ୟନ୍ତ କଷ୍ଟକର ବା ବିପଦପୂର୍ଣ୍ଣ ପରିସ୍ଥିତିର ରୂପ ନେଉଛି । ଆମେ ତାକୁ କ୍ରାଇସିସ୍ ବା ସଙ୍କଟ ଭାବରେ ଅଭିହିତ କରୁଛୁ ।

ଆମେ ଜାଣୁ ଯେ, ବର୍ତ୍ତମାନ ପୃଥିବୀ ଅନେକଗୁଡ଼ିଏ ସଙ୍କଟର ସମ୍ମୁଖୀନ ହେଉଛି । ବିଭିନ୍ନ ସ୍ଥାନରେ ବନ୍ୟା, ମରୁଡ଼ି, ଭୂସ୍ଫଳନ, ଖାଦ୍ୟାଭାବ, ପିଇବା ପାଣିର ଅଭାବ, ପ୍ରଦୂଷଣ, ଅତ୍ୟଧିକ ଉତ୍ତାପ ଓ ଅଣ୍ଡା, ନିତ୍ୟ ନୂତନ ରୋଗ ଏବଂ ସାମ୍ବୁଖ୍ୟ ଓ ଶୀତଳ ଯୁଦ୍ଧ ମଣିଷକୁ ବିଚଳିତ କରିଦେଉଛି ।

ମଣିଷ ଦିନେ ଟିବି, ପୋଲିଓ, ବସନ୍ତ ଭଳି ମାରାତ୍ମକ ରୋଗ ସହିତ ସଂଗ୍ରାମ କରୁଥିଲା । ଚିକିତ୍ସା ବିଜ୍ଞାନ ସେ ରୋଗମାନଙ୍କ ଉପରେ ନିୟନ୍ତ୍ରଣ ଆଣିଲା । କିନ୍ତୁ ପୃଥିବୀ ରୋଗମୁକ୍ତ ହେଲା ନାହିଁ । କ୍ୟାନ୍ସର ଓ ଏଡ୍ସ ଭଳି ରୋଗ ପୃଥିବୀକୁ କବଳିତ କଲେ । ପାଖାପାଖି ଦଶ ବର୍ଷ ତଳେ, ସ୍ୱାଇନ୍‌ଫ୍ଲୁ ବୋଲି ରୋଗଟିଏ ବହୁତ ଆଶଙ୍କାର କାରଣ

ହୋଇଥିଲା । ଏବେ ଦେଖନ୍ତୁ କୋଉଠି କି ପରିସ୍ଥିତି ସୃଷ୍ଟି ନ କଲା । ଆମେ ମନେକରୁଛୁ ସାମୂହିକ ଚୀକାକରଣ ଦ୍ଵାରା ସଙ୍କଟ ଦୂରୀଭୂତ ହୋଇଛି । କିନ୍ତୁ ଏହା ଏକ ସାମୟିକ ବିରତି ମାତ୍ର । ଆଗକୁ କି ନୂତନ ରୋଗ ଆସିବ ଆମେ ତା' ଜାଣୁନା ।

ସଙ୍କଟ କବଳରୁ ଉଦ୍ଧାର ପାଇବାକୁ ଆମେ ନିରନ୍ତର ପ୍ରୟାସ ଚଳାଇଛୁ । ପ୍ରକୃତି କିନ୍ତୁ ଆମକୁ ନିତ୍ୟ ନୂତନ ସଙ୍କଟଗୁଡ଼ିଏ ଭେଟି ଦେଉଛି । ମରୁଭୂମିରେ ବନ୍ୟା ହେଉଛି, ବୃଷ୍ଟିପ୍ରବଣ ଅଞ୍ଚଳରେ ଜଳକଷ୍ଟ ଦେଖା ଦେଉଛି । କେଉଁଠି ବା ରାସ୍ତାଘାଟ କୋଠାବାଡ଼ି ଦବି ଯାଉଛି । ଲୋକମାନେ ରାତାରାତି ଶରଣାର୍ଥୀ ପାଲଟି ଯାଉଛନ୍ତି । ଖବର କାଗଜ ଧରିଲେ ଆମକୁ ପଢ଼ିବାକୁ ପଡ଼େ କୋଉଠି ବ୍ରିଜ ଭୁଗୁଡ଼ିଲା, କୋଉଠି ସାମାନ୍ୟ ବର୍ଷାରେ ବଡ଼ ବଡ଼ ସହର ପାଣିରେ ଡବୁରୁରୁ ହେଇଗଲା । ଗାଡ଼ି ଦୁର୍ଘଟଣା ତ ଯେମିତି ଗୋଟିଏ ସାଧାରଣ ଘଟଣା । ମଣିଷ ଦିନେ ନିଜ ଆବିଷ୍କୃତ ଟେକ୍ନୋଲୋଜି ପାଇଁ ଗର୍ବିତ ଥିଲା । ସେଇ ଟେକ୍ନୋଲୋଜି ପୁଣି ମଣିଷ ପାଇଁ ଅନେକ ବିପଦର କାରଣ ହେଲାଣି । ସାଇବର ଠକେଇ ବୋଲି ଗୋଟିଏ ନୂଆ ଶବ୍ଦ ଆମେ ପ୍ରାୟ ଶୁଣିବାକୁ ପାଉଛୁ ।

ତେବେ ଏଥିପାଇଁ ଦାୟୀ କିଏ ? ଆଜି ଆମେ ଯେଉଁ ସଙ୍କଟ ସବୁକୁ ସାମନା କରୁଛୁ, ତାର ଉତ୍ତର ବାହ୍ୟ ଏବଂ ଆନ୍ତର କାରଣ ରହିଛି । ବାହ୍ୟ କାରଣ ହେଲା, ମଣିଷ ପ୍ରକୃତି ଉପରେ ବିଭିନ୍ନ ଉପାୟରେ ଅତ୍ୟାଚାର କରି ଚାଲିଛି । ସମୁଦ୍ର ଭିତର ଆଜି ପ୍ଲାଷ୍ଟିକ ଆବର୍ଜନାରେ ଭର୍ତ୍ତି, ଜଳଚର ଜୀବମାନେ ଆର୍ତ୍ତନାଦ କଲେଣି । ମନୁଷ୍ୟର ବିଭିନ୍ନ ଆବଶ୍ୟକତା ନିମନ୍ତେ ଜଙ୍ଗଲ ବଳି ପଡ଼ୁଛି । ଅବଶିଷ୍ଟ ଜଙ୍ଗଲକୁ ପ୍ରକୃତି ଯେମିତି ଅଭିମାନରେ ଜାଳି ଦେଉଛି । ଏପଟେ ଉତ୍ତାପ ବୃଦ୍ଧି ଯୋଗୁଁ ମେରୁ ଅଞ୍ଚଳର ବରଫ ଉଠେଇଯାଉଛି, ସମୁଦ୍ର କୁଳ ଲଘୁଛି । ମଣିଷ ନିଜ ଘରକୁ ସୁନ୍ଦର ରଖି ଅଳିଆତକ ପଛକୁ ଫିଙ୍ଗିଦେବାକୁ, ତ୍ରେନ୍ ପାଣି ରାସ୍ତା ଉପରକୁ ଛାଡ଼ି ଦେବାକୁ ଦ୍ଵିଧା କରୁନାହିଁ । ସେଇ ଅଳିଆରୁ ମଶାପଲ ଜନ୍ମ ହୋଇ ତେଜୁ ରୋଗକୁ ମହାମାରୀରେ ପରିଣତ କଲେଣି । ଏହା ଛଡ଼ା, ଆମର ଉତ୍ପୁଞ୍ଜଳ ଆଚରଣ ମଧ୍ୟ ପ୍ରକୃତିର କ୍ରୋଧର କାରଣ ହୋଇପାରେ । ଯେଉଁ ସ୍ଥାନଗୁଡ଼ିକରେ ଦିନେ ଉଚ୍ଚତର ସଭାମାନେ ନିବାସ କରୁଥିଲେ, ତାହା ଏବେ ପର୍ଯ୍ୟଟକମାନଙ୍କ ବିଳାସଭୂମି ପାଲଟିଛି । ଶ୍ରୀଯୁକ୍ତ ମନୋଜ ଦାସ ଏକଦା ନବପ୍ରକାଶରେ ଉଲ୍ଲେଖ କରିଥିଲେ, କେଦାରନାଥରେ ଭୟାବହ ବନ୍ୟାବିପ୍ଳାବର ଅଳ୍ପଦିନ ପୂର୍ବେ ମନ୍ଦିର ନିକଟବର୍ତ୍ତୀ ଅଞ୍ଚଳରେ କିଛି ଲୋକ ଦେବଭୂମିର ମର୍ଯ୍ୟାଦା ଉଲ୍ଲଙ୍ଘନ କଲାଭଳି କାର୍ଯ୍ୟ କରିଥିଲେ ।

ଏହି ବାହ୍ୟକାରଣ ଗୁଡ଼ିକର ନିରାକରଣ ଆମ ହାତରେ ଅଛି । ତେଣୁ କଲେ ଏଗୁଡ଼ିକ ଅନେକାଂଶରେ ଦୂର କରିପାରିବା । ଆମେ ସଚେତନ ହେଲେ ପ୍ରକୃତି ମଧ୍ୟ ଦୟାଶୀଳ ହେବ ।

ତେବେ, ଏଇ ସଙ୍କଟ ସବୁ ଆମର ଆନ୍ତର ଚେତନା ସହିତ ମଧ୍ୟ ଜଡ଼ିତ । ବର୍ତ୍ତମାନ ଅନେକ ବ୍ୟକ୍ତି, ପୃଥିବୀ ଓ ପୃଥିବୀବାସୀଙ୍କ ମଙ୍ଗଳ ନିମନ୍ତେ କାର୍ଯ୍ୟ କରୁଥିଲେ ହେଁ ସଙ୍କଟର ସ୍ଥାୟୀ ସମାଧାନ ହେଉନାହିଁ । ଏହାର କାରଣ ଆମର ଚେତନା ଏବେବି ଅଜ୍ଞାନତାରେ ନିମଜ୍ଜିତ ହୋଇ ରହିଛି । ଆମେ ଏବେ ସୁଦ୍ଧା ଆନ୍ତରିକ, ପବିତ୍ର, ସମର୍ପିତ ହୋଇପାରିନାହିଁ । ମା କହିଛନ୍ତି, ଏକମାତ୍ର ଚେତନାର ପରିବର୍ତ୍ତନ ଦ୍ୱାରା ହିଁ ଆମେ ଆମ ବାହ୍ୟ ପରିସ୍ଥିତିରେ ପରିବର୍ତ୍ତନ ଆଣି ପାରିବା । ଆମେ ନିଜ ଚେତନାର ରୂପାନ୍ତର ସକାଶେ ମାଙ୍କୁ ପ୍ରାର୍ଥନା କରିବା । ପ୍ରତ୍ୟେକଙ୍କୁ ସାଧନାର ନିଜସ୍ୱ ସୋପାନ ଆରୋହଣ କରିବାକୁ ହେବ । ଯେଉଁ ପର୍ଯ୍ୟନ୍ତ ଆମର ପ୍ରତ୍ୟେକ କୋଷାଣୁ ବିଶୁଦ୍ଧ ସୁବର୍ଣ୍ଣ ନହୋଇପାରିଛି, ଆମ ପଥରେ ନିରନ୍ତର ସଙ୍କଟର ମୁହୂର୍ତ୍ତ ଆସିବ । ମା ପୁଣି କହିଛନ୍ତି - All difficulties are there to test the endurance of the faith । ତେଣୁ ବାହ୍ୟ ବାଧାବିଘ୍ନ ଓ ସଙ୍କଟ ସମୂହକୁ ଆମେ ଆମର ଆଧ୍ୟାତ୍ମିକ ପ୍ରଗତି ନିମନ୍ତେ ବ୍ୟବହାର କରି ପାରିବା । ଶ୍ରୀମା ଆମକୁ ଆଶ୍ୱାସନା ଦେଇଛନ୍ତି ଯେ, ପ୍ରଭୁଙ୍କ ସାହାଯ୍ୟ ଏବଂ କୃପା ଆମ ସହିତ ବରାବର ରହିଛି । କିନ୍ତୁ ଆମ ମଧ୍ୟରେ କୃପାକୁ କାର୍ଯ୍ୟ କରିବାକୁ ଦେବା ନିମନ୍ତେ ଆମକୁ ନିଷ୍ଠାପର ହେବାକୁ ହେବ । ପରିଶେଷରେ ସଙ୍କଟର ରାତ୍ରି ସ୍ୱର୍ଗୀୟ ଉଦ୍ଧାର ଆଲୋକରେ ପରିଣତ ହେବ । ଅତିମାନସ ଦେବଶିଶୁଙ୍କ ଆଗମନ ଘଟିବ । ତାଙ୍କର ଦ୍ୱ୍ୟତିରେ ସବୁକିଛି ପ୍ରକାଶମୟ ହେବ । ଅଭିଧାନରେ ଆଉ ସଙ୍କଟ ଶବ୍ଦଟି ରହିବ ନାହିଁ । ପୃଥିବୀରେ ପ୍ରତିଷ୍ଠିତ ହେବ ଆମର ଇସ୍ମିତ ସଙ୍ଗତି ।

All can be done if the God-touch is there.



GREY WATER RISK POTENTIAL AND ITS MANAGEMENT

Er. Binod Kumar Sahu

Introduction

What is Grey Water?

Grey water is the category of wastewater generated in households or office buildings from streams without faecal contamination i.e. all streams except the wastewater from toilets. This broad category includes post use water from the domestic purposes like bathing, washing utensils, laundry, etc. As the grey water contains fewer pathogens than black water, it is generally safer to handle and easier to treat. Grey water may have some pathogen content from the laundering of soiled clothes or cleaning of the anal area in the shower or bath and also due to intermixing of septic tank effluent with grey water in some cases.

The organic content in grey water is much lower as compared to black water or sewage. Therefore, separate treatment of grey water is always desirable. A matrix on the characteristics of grey water in reference to the other type of wastewater is presented in Table 1 below.

Table 1: Characteristics of different types of wastewater

#	Parameters	Value			
		Grey Water	Black Water	Mixture of septic tank effluent & grey water	Sewage
1.	BOD (mg/l)	100-300	500- 10000	150-400	250-400
2.	COD (mg/l)	200-500	1500 - 25000	300-600	500-800
3.	TSS (mg/l)	100-300	800-1200	150-350	600-1000
4.	Faecal Coliforms (MPN/100 ml)	10 ² -10 ³	10 ⁶ -10 ⁷	10 ⁴ -10 ⁵	10 ⁵ -10 ⁷
5.	Total Coliforms (MPN/100 ml)	10 ² -10 ³	10 ⁶ -10 ⁷	10 ⁵ -10 ⁶	10 ⁵ -10 ⁷

Source: Manual on Grey Water management by Ministry of Jal Shakti, GOI

Grey Water Risk Potential

Grey water can contain (i) Disease causing organisms (bacteria, viruses, protozoa) from nappies and other soiled clothing; (ii) Chemicals from soaps, shampoos, dyes, mouthwash, toothpaste, detergents, bleaches, disinfectants and other products (such as boron, phosphorus, sodium, ammonia and other nitrogen based compounds); (iii) Dirt, lint, food, hair, body cells and fats, and traces of faeces, urine, and blood.

Hence improper management of Grey Water can (i) negatively impact health of the people; (ii) result in unaesthetic conditions in the society and (iii) deteriorate the living environment due to the pollution of surface water sources. Therefore, proper management of grey water is required to improve the health and hygiene of the society and ultimately the livability of the cities.

Grey Water Management Situation in Odisha

Odisha is one of the front runner State in the field of Sanitation and WASH across India. The State has adopted the strategy of used water management both by centralized and decentralized treatment method. In six ULBs of the State, 13 STPs have been commissioned/ under construction with total treatment capacity of 370.50 MLD, out of which 135 MLD is being treated at present. The functioning STPs are treating both black water and grey water discharged from the individual households. For rest 109 ULBs, the State has adopted decentralized non sewer approach for treating black water and grey water separately. The approach has been divided into two phases. First phase is focused on achieving complete black water treatment through FSSM. The next phase is focusing on treatment of grey water by completing pilot interventions in two ULBs at Jatni and Dhenkanal. SOPs and toolkit have been formulated basing on the learning/ findings from the pilot projects and scale up template has been prepared for implementing citywide Grey Water Management in all 109 ULBs. A Strategy document has been prepared which will become a guiding document for State and Urban Local Bodies to transform Cities / Towns to achieve safe sanitation and healthy environment by managing the grey water at various levels of intervention.

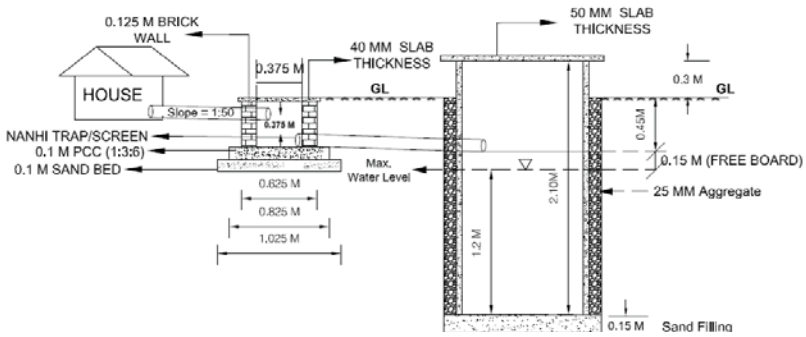


Figure 1: Strategy for Wastewater treatment in Odisha

Greywater Management Planning in Odisha

The management of grey water is four-pronged decentralised approach, wherein interventions are to be provided at four different levels as mentioned below:

1. **Household level** - Magic Soak pits can be provided at household level
2. **Lane level** - Hybrid leach pits with absorption trenches can be provided in lanes
3. **Community level** - Constructed Wetland can be provided at community level wherever space is available
4. **Outfall level** - For the left-over water which is received at outfall points of the drains due to non-availability of space at household, lane and community level, technologies such as Waste stabilisation pond and maturation pond, Constructed Wetland or Facultative aerated lagoons can be adopted depending on the situation. CPHEEO manual can also be referred for adopting other nature-based technologies at the outfall point.

Grey water management structures are mainly planned at four different levels: (i) household level (ii) lane level (iii) community level and (iv) at final outfall points. Based on the household level survey and drain and lane survey, types and number of interventions is to be

planned. Focus should be to maximize lane level interventions to the maximum extent possible. Household level interventions are focused more where lane level intervention is not feasible. Community level intervention is planned where community level space is available. Intervention at outfall point is planned after implementation of solutions at three different levels and for quantum of grey water received at the outfall point.

Household level interventions

Magic Soak pit is proposed at Household level. The central part of the magic soak pit is a holding tank with holes in the side walls and surrounded with filter media around it which helps in seepage of grey water to the surrounding soil and biodegradation of organic matter as biofilms grow in the filter media. The holding tank is designed such that it holds at least one day wastewater generated from the household. To avoid entry of solid particles which may clog the filter media, a grit chamber is provided connecting to the magic Soak pit. A 100 mm PVC pipe connects the grit chamber to the magic soak pit. A jally is provided at the inlet of the PVC pipe in the grit chamber.

The absorption area of the magic soak pit is the effective side wall area, effective depth being measured from 150 mm below invert level of inlet pipe to the bottom of the magic soak pit, as per Manual of Grey water Management, Ministry of Jal Shakti, GoI, July 2021. Household level structures will work efficiently when ground water level is more than 5 m below ground level. Standard percolation rate (t) in minutes needs to be obtained from the percolation test carried out in accordance with IS 2470 part-II to determine the soil absorption capacity. Household level magic soak pit is not recommended when percolation capacity exceeds 25 minutes. The category of magic soak pit suitable for the household level will be determined on the basis of the percolation test and the number of occupants. The number of family members and the percolation test of soil will determine the size of the Magic soak pit. Three Magic soak pit sizes are shown in the figures (Figure 2 to Figure 4) for different family size and percolation capacity of soil.

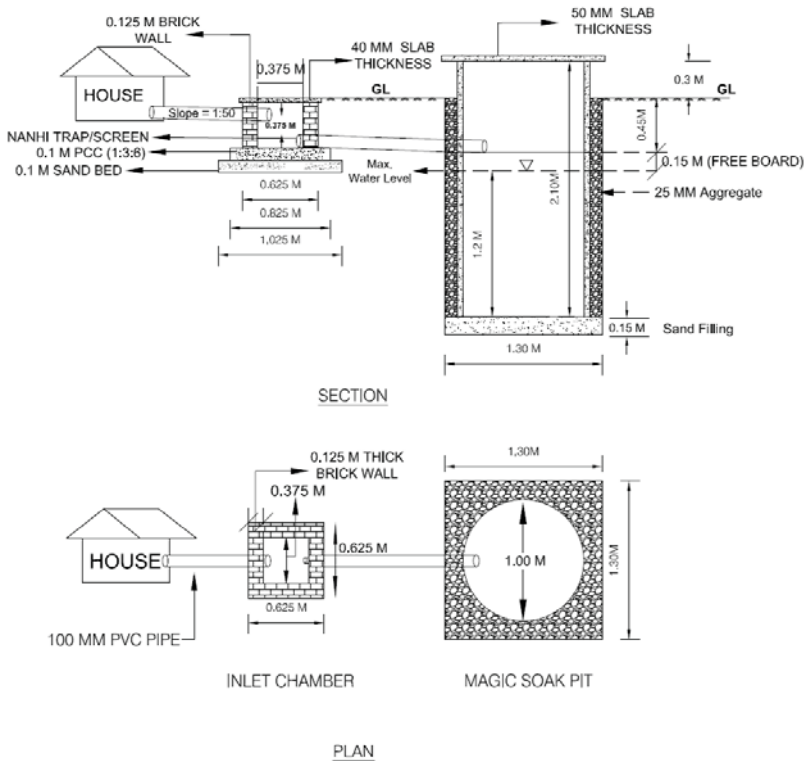


Figure 2: Magic soak pit category - 1

Lane level interventions

The grey water flowing in the drain can be managed in an absorption trench constructed along the road or below the foot path. Absorption trenches are filled with stone aggregates of various sizes. Grey water while flowing into the trench is held in the voids of the aggregates inside the trench and slowly percolate to the soil matrix. Over a period of time, microbial biofilms shall develop on the surface of the aggregates and assist degradation of biodegradable organic pollutants in grey water. Grey water treatment takes place in the trench and the surrounding soil matrix during percolation.

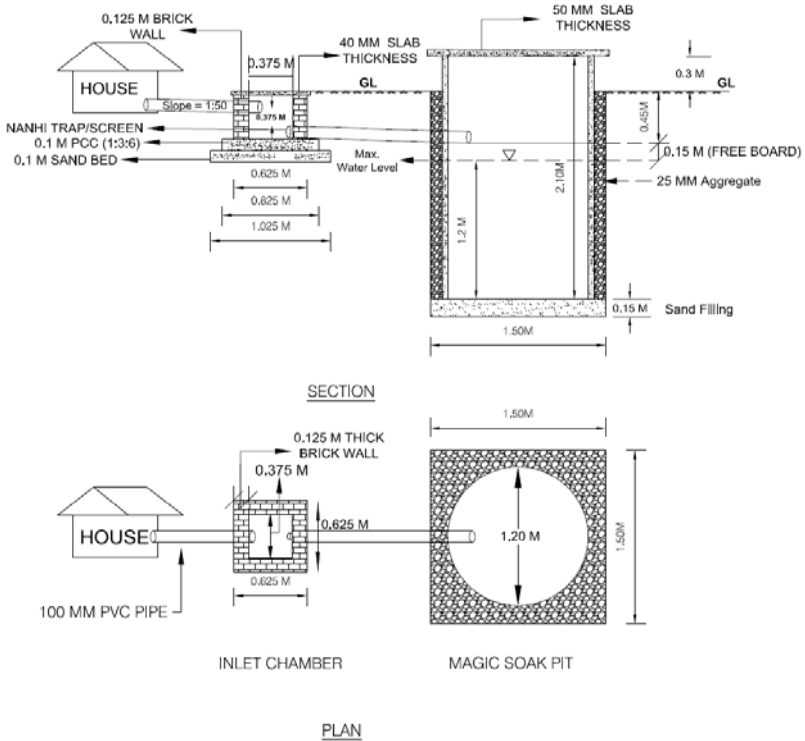


Figure 3: Magic soak pit category - 2

Treatment mechanisms such as physical (straining in soil pores, filtration etc), chemical (ion exchange) and biological (aerobic, anoxic and anaerobic decomposition) activities take place during soil infiltration before recharging the groundwater.

Direct connection of drain to the absorption trench can clog the filler aggregates in trench within a short span. As a first line of defence, a leach pit is provided in between the drain and the trench connection. Drain water enters the leach pit where grit, silt and other heavy particles settle in sedimentation process. Settled grey water from the Leach pit flows to the absorption trench. The leach pit is constructed by 1.0 m diameter RCC rings. The depth of leach pit is

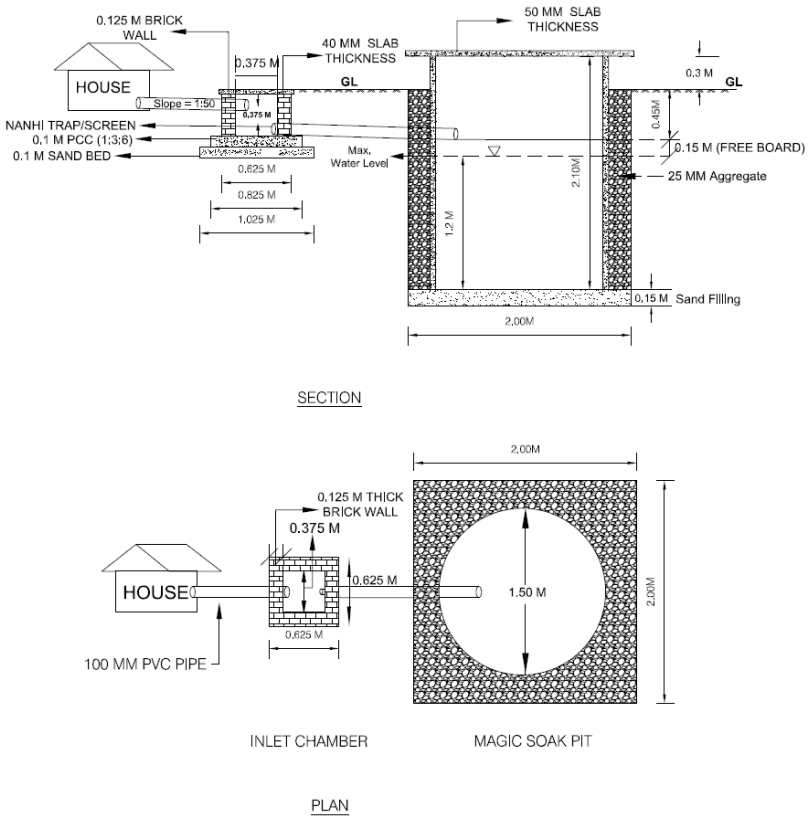


Figure 4: Magic soak pit category - 3

about 1.8 m from ground level. The top of the leach pit is covered with a circular RCC slab with a manhole cover strong enough to sustain the vehicle load in the street. The width of the trench is uniform from top to bottom and is kept as 1.5 m. If the road or footpath is narrow, the trench width can be 1.0 m. For exceptional cases, the width of trench may be 2.0 m. In all cases, depth of the trench is 1.5 m. The bottom surface area of the trench is taken as the effective area for absorption in trench as per Manual of Grey water Management, Ministry of Jal Shakti, GoI, July 2021. Accordingly, the length of the absorption trench required will depend upon the width of the trench,

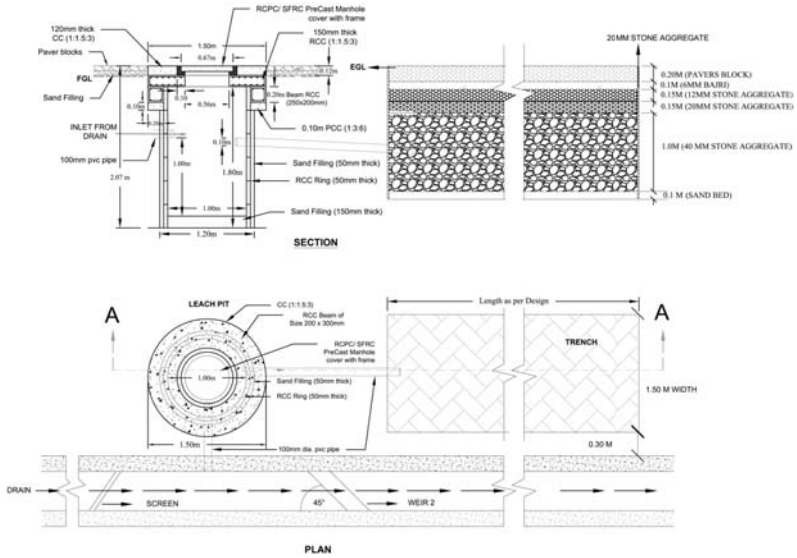


Figure 5: Hybrid leach pit with absorption trench

percolation capacity of soil and quantum of grey water which needs to be managed. Model design of hybrid leach pit and absorption trench is shown in the Figure 5 above.

Community level interventions

Constructed wetland for treatment of grey water is provided at community level where space is available for such construction. Since constructed wetland is a treatment structure, treated water from constructed wetland can be discharged into storm water drains. Design of the wetland and treated water quality will entirely depend on available space at community level. Model design of Constructed wetland is shown in figure below. At the inlet to the wetland, a settling chamber is provided for settling of grit, silt and sand flowing along with grey water. The settling solids are removed through cesspool vehicles and discharged at the faecal sludge treatment plant. The hydraulic and process design follows the “Manual on Sewerage and Sewage Treatment 2013” and also in “Ready Reckoner on Used Water

Management for Small and Medium towns, 2022”, published by CPHEEO, Ministry of Housing and Urban Affairs, Govt of India.

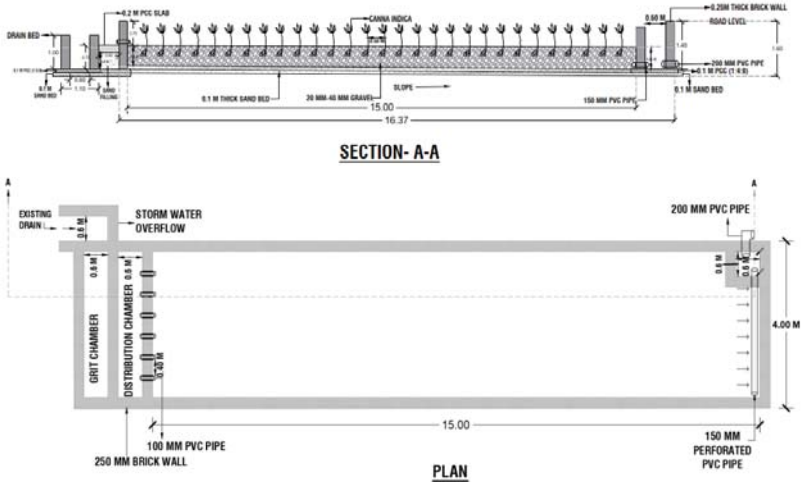


Figure 6: Constructed Wetland at community level

Planning and Designing of Grey Water Management Structures

The entire planning and designing of grey water management structures at household and lane level depends on availability of space, percolation capacity of soil, condition of ground water level and quantum of grey water to be managed. These absorption-based structures at household and lane level are recommended when ground water level is more than 5m below ground level.

Grey Water Management Benefit

Proper management of grey water will yield significant benefits as follows:

1. **Health benefits** – Mismanaged grey water provides suitable conditions for the growth of mosquitoes which in turn is responsible for spread of diseases like malaria, filariasis and dengue etc. Effective grey water management can significantly reduce water borne diseases and improve public health.

2. **Water conservation** - Every household which consumes fresh water invariably generates grey water and the quantity of grey water generated is directly proportional to the quantity of fresh water consumed. It is a known fact that grey water can be reused for toilet flushing, landscaping and crop irrigation after treatment. Also it can be used to recharge ground water using simple techniques, thus leading to saving of freshwater requirement. Use of treated water from outfall interventions and community level interventions of grey water will reduce dependency on fresh water sources (ground and surface water). Grey water management can thus, substantially promote water conservation.
3. **Overall improvement of aesthetics view of ULB lanes** - The decentralized implementation of grey water management will result in improvement of quality of roads, footpaths and drains in the ULBs and increase in ROW of roads. This will enhance the beautification and aesthetics view of the lanes thereby contributing to overall health and hygiene of the surroundings and ultimately the livability of the cities.

Conclusion

Till now we have given all our attention for safe disposal of black water coming from toilet in view of its potential to pollute our environment and cause serious health issues. However to maintain a clean and hygienic environment, effective disposal of grey water should be ensured both at household level and community level. Following success of pilot studies in Dhenkanal and Jatani towns, Govt. of Odisha have decided to implement grey water management in other towns of the State. Orissa Water Supply and Sewerage Board(OWSSB) has developed various grey water intervention structures at household level, lane level and community level and is assisting the ULBs to manage the grey water in the towns. Upon successful implementation of grey water management interventions in different towns, the living environment of people will take a big leap for better.

ACCIDENT AND DISASTER MANAGEMENT

Dr. Ramesh Kumar Behera

Introduction

An accident is an undesired and unplanned event that results in physical injury or damage to property. When the event is of such magnitude that it is beyond the coping capacity of the community it is said to be a disaster. Disasters could be natural like flood, earthquake and Tsunami or manmade such as chemical, industrial, transportation related. With growing industrialization, urbanization and increasing traffic, accidents have become frequent and routine affairs in the modern-day society. According to the ILO data every seven seconds someone is involved in an accident somewhere in the world and every 15 second one person loses life. Global estimates of occupational accidents reported by researchers show occupational fatalities rates of 28.3, 18.3 and 27.0 per 100,000 workers for Cambodia, Malaysia and Vietnam respectively, compared with much lower rates in countries such as the UK and Malta (0.8 per 100,000 workers), France (3.0 per 100,000 workers), Australia (3.2 per 100,000 workers), Japan (3.2 per 100,000 workers), and Germany (3.2 per 100,000 workers). In India work related accidents stand at about 11 per 100000 persons. On an average around 1,50,000 persons die every year due to road accidents in India and four times of it sustain serious bodily injuries. The cost of accident is huge. Accident and disaster management is a critical field. It plays crucial role in safeguarding communities and minimizing the impact of unforeseen calamities. The management of accident and disaster involves systematic planning, coordination, and execution of measures to mitigate, respond to and recover from unexpected events and protecting lives, properties and the environment.

Why Do Accident Happen:

Accidents occur as a result of weaknesses in the control systems in place within an organization. These controls include procedures, physical measures and employee behaviour. Study shows that 88% of accidents are not caused due to human errors, 10% due to unsafe working conditions and rest 2 % due to act of God. Some of the important factors responsible for accidents can be summarized as given below:

Human Error	Mistakes in judgment by individuals, omissions and commissions
Mechanical Failures	Malfunions or breakdowns in machinery, vehicles, or equipment
Environmental Factors	Adverse weather conditions, poor visibility, or slippery surfaces etc.
Negligence	Failing to follow safety procedures and precautions
Distractions	Being distracted while operating machinery or vehicles
Poor maintenance	Neglecting the maintenance of plant, machinery, or infrastructure
Poor Communication	Lack of clear communication among individuals or teams.
Inadequate supervision and non-use of PPEs	Lack of supervision or oversight in workplaces, non-use of protective gears.

Accident Models:

Accident models are conceptual frameworks or theories that aim to explain the causes and processes behind accidents. These models help identify the contributing factors and underlying mechanisms that lead to accidents. Some of the accident models are enumerated below:

- **Swiss Cheese Model:** Proposed by James Reason, this model advocates that there are several layers of protection in a system

similar to multiple layers of Swiss cheese. Accidents happen when the holes (errors or failures) in these layers align together simultaneously, allowing an accident to occur. It emphasizes on the importance of multiple factors responsible for accident causation.

- **Barrier Models:** It focuses on identifying and strengthening safety barriers within organizations. Barriers are safeguards or measures designed to prevent or mitigate accidents.
- **Systems Theory Model:** According to this model accidents are viewed as the result of interactions of equipment, people, procedures, and the environment interact in complex systems.
- **Bowtie Model:** This model is based on the relationships between hazards, preventive measures, and consequences. It uses a bowtie-shaped diagram to illustrate how controls and barriers prevent accidents or mitigate their impact.
- **Human Factors Models:** Human Factors Analysis and Classification System (HFACS) focus on human-related factors in accidents, such as errors, violations, and organizational influences.

Preventing Accidents:

In one of the studies by Frank Bird, he introduced a concept that says if fatal accidents are to be prevented then management has to work continuously and look at the hazards and risk, near miss cases in the lower part of the triangle popularly known as the Bird's triangle. It says that for roughly 300 medical cases there are 30 loss time injury cases and one fatal accident. But if we look critically the way people work then there are instances of huge number of at-risk behaviour and near miss cases as shown in the triangle that needs to be fixed. Preventing accidents requires a proactive approach and a combination of strategies aimed at addressing various factors that contribute to accidents. Identifying potential hazards and assessing risks in the work place is the first step in preventing accidents.

Risk = Probability x Severity x Exposure.



By reducing the chances of occurrence, or with engineering control or barriers if exposure can be minimised then impact of the accident can be reduced and even possibility of incident can also be eliminated. Few steps suggested to improve work place safety are:

- Promote safe behaviour
- Reduce frequency of unsafe acts
- Increase transparency in reporting
- Build trust and team spirit
- Emphasise on Safety Education and Training
- Ensure use of Personal Protective Equipment (PPE)
- Follow Safety Procedures and Policies
- Learn from mistakes and stay prepared for emergencies
- Strengthen supervision and monitoring
- Emphasise on Continuous Improvement

Disaster:

Disaster is defined as a serious disruption of the functioning of a society, causing widespread human, material, or environmental losses which exceed the ability of the affected society to cope using

its own resources. According to the Disaster Management Act, 2005 disaster is a catastrophe, mishap, calamity or grave occurrence in any area, arising from natural or man-made causes or by accident or negligence which results in substantial loss of life or human suffering or damage to, and destruction of, property, or damage to, or degradation of, environment and is of such a nature or magnitude as to be beyond the coping capacity of the community of the affected area. Some of the disasters in human history which changed the whole perception of the world towards disaster management are the atomic bombing of Hiroshima & Nagasaki, Japan in August (6 & 9) 1945, the Flixborough, UK fire incident (19 Nov 1974); Mexico LPG fire (Nov 1984); Bhopal tragedy, India (December 3, 1984), Chernobyl Nuclear meltdown, Russia (April 26, 1986), the Super Cyclone in Odisha in 1999, Katrina Hurricane in US in 2005, Texas city refinery accident (March 23, 2005); Deep water Horizon Oil spill in Gulf of Mexico (April 10, 2010), Fukushima meltdown of Japan (March 11, 2011).

Disaster Management is a continuous process of planning and implementing measures needed to minimise the adverse consequences of anticipated disasters by sustained efforts for identification of hazard, consequence assessment, reduction and transfer of risk, capacity building, identifying personnel and assigning responsibility for quick response and mitigation of hazard, carry out pre-disaster and post-disaster activities, evacuation, rescue, relief, rehabilitation and reconstruction measures. The Disaster management cycle involves processes like prevention, preparedness, mitigation, response, relief and rehabilitation to reduce the impact of disasters; react during and immediately following a disaster, and take steps to recover after a disaster with appropriate measures for reconstruction. The activities that are commonly associated with disaster preparedness include developing planning processes to ensure readiness; formulating disaster plans; stockpiling resources necessary for effective response; and developing skills and competencies to ensure effective performance of disaster-related tasks. Disaster management therefore includes all activities and programs which

can be taken up before, during and after a disaster with the purpose of avoiding, reducing the impact. Good disaster management needs to address risk management, loss management, control of events, resource management and impact reduction.

Conclusion:

Ever-growing urbanisation and industrialization have led to setting up many large factories both in public and private sectors. This has helped in creating wealth and addressing the unemployment problem to certain extent. Some of the modern mega plants have complex processes dependent on high order technology to optimize resources and increase scale of production. The Micro, Small & Medium Enterprises (MSMEs) which constitute more than 90 percent of the total manufacturing sector have a problem of another dimension. The majority of MSME business is modeled on cost-cutting and, hence, occupational safety gets the first bite. As a result of productivity and safety trade off, accidents at workplace take place at periodic intervals. Small accidents grow to major accidents and at times manifest as disaster unless mitigated in time. Human life is precious and all out effort should be made to save life with emphasis on culture of prevention.



No human will can finally prevail against the Divine's Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.

(CWM -15/ 1955)

– The Mother

CRISES MANAGEMENT IN URBAN AREAS

Ar. Maitreyee Mishra

Introduction

Cities/Towns /urban areas are growth engines of any country. Currently, 56% of the world's total population lives in urban areas, and it's expected that this percentage will rise to about 70% by 2050. In India, the urban population amounts to 461 million people. This number is growing by 2.3 per cent each year. By 2031, 75 per cent of India's national income is estimated to come from cities.

Cities are of more attraction to people as they provide better living condition with the provision of employment opportunities, infrastructure facilities along with education, health care, transportation, communication, recreation etc. The majority of people move to cities and towns because they view rural areas as places with hardship and backward/primitive lifestyles. More and more people have the tendency to move closer to towns and cities to acquire "privileged" social and economic services as well as benefits and most importantly for comfort.

So, urbanization as a process will go on. Urbanization has several positive effects on our society, but too much of it is detrimental. With all the positive impact of urbanization, there are several issues in urban areas which are getting critical each passing day and affecting all aspects of life, society and environment.

Urban areas comprise of different land uses. Planned cities/towns follow certain norms and standards and have provisions to accommodate changes that are required. But cities keep on adding more and more activities, more people for more requirements and the spaces required for all these, lands get exploited, services are

shared beyond capacities, infrastructures come under pressure and there is degradation in physical, social and environmental aspects. The results are disastrous.

“At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way” (Sri Aurobindo 2005: 1090). Written by Sri Aurobindo between 1914 and 1919 and today everyone is realising the Truth of these words.

Crisis is a situation of great confusion, disagreement, danger or suffering and urban areas are in crisis and so also other walks of human life.

Urban crises are from water supply & sanitation to public health, from inadequate housing to slum, from unemployment to poverty, from social imbalance to crime, from environmental degradation to climate change to disasters and many such.

Crises in Urban Areas

Water Supply and Sanitation

Out of 1.3 billion people in India, 91 million people (6% of the population) lack access to safe water, and 746 million people (54%) lack access to safely managed household sanitation facilities. In urban areas, 96% have access to an improved water source and 54% to improved sanitation. Current challenges include extreme water stress, contaminated surface water and lack of access to piped water supply. The effects from climate change like droughts and rising sea levels also affect access to safe water and sanitation for families in India.

Currently as per Central Public Health and Environmental Engineering Organisation (CPHEEO), an average water supply in urban local bodies is 70LPCD as against the standard of 135LPCD. This indicates that there is a vast gap between the demand and supply of water in urban areas of India.

There is a lack of wastewater treatment facilities to treat the wastewater of a growing population. There is a need to reuse treated wastewater in order to meet the current and future demands for water.

More than 100 million people in urban areas exposed to poor water quality because of water pollution both at surface and ground level.

By 2050, at least 30 Indian cities will face a grave water risk, according to the WWF (World Wildlife Fund). The problems range from poor management of water sources, contaminated supplies, leaky distribution networks and vast volumes of untreated wastewater being poured into India's rivers.

Sanitation and sewerage networks in urban areas are also critical. According to census data, 13% (10 million) households' resort to open defecation, and another 3% (1.8 million) households have "unimproved" sanitation (unimproved pit latrines, removal of night soil by humans, animals or direct flow into drainage). Around 31% of urban households depend on shared/community/public toilets, out of which households with shared toilets account for 24%.

In urban areas, certain parts are under very high built density and there it is practically impossible to follow certain criteria and conditions for safe system, at the household level pertaining to the design and construction of on-site systems such as maintaining a minimum distance in the case of pit latrines from sources of drinking water to avoid the possibility of water contamination or in the case of septic tanks, there must be soakaways/drain fields for not letting untreated excreta out into the environment.

Only one-third of the urban households are connected to a sewerage system. 300-odd cities in India are estimated to have a sewerage network in place. Even in existing sewerage networks, there are frequent problems of blockages, siltation, missing manhole covers, and gully pits, thus indicating poor maintenance of the same and inviting crises such as overflow of grey water leading to water logging and ineffective sewerage leading to public health issues.

Environmental Degradation

Both the built and natural environment has been affected by uncontrolled urbanization. Degradation in air and water quality, increase noise, dust and heat, shortage in housing and increment in slum, problems of solid waste and hazardous waste disposal, loss of open spaces and wet lands, urban flooding, societal imbalances are some of the major consequences of rapid urbanization.

Change in Land Use and Land Cover

A study conducted to understand the larger picture of urbanization patterns in India by studying the urban land use patterns over 1991-2017 for 47 Indian cities covering climatic zones and size-classes levels-

The urban built spaces have increased from an average 25.4 % to 48%.

The agricultural land has reduced from an average 32% to 18.5% over 1991-2017.

On an average, the green spaces have reduced from 16% to 12% and that of open spaces from 13% to 9%.

The construction in low-lying areas is growing.

Urban Flooding

Urban water bodies have been a victim of unplanned urbanisation in India, Nearly 30% of the natural wetlands in India have been lost in the last three decades mainly to illegal construction, unsustainable urbanisation, agricultural expansion and pollution, according to estimates by Wetlands International South Asia.

“Ideally, natural drains should have been widened to accommodate the higher flows of stormwater.

But, on the contrary, there have been large scale encroachments on the natural drains and the river flood plains. Consequently, the capacity of natural drains has decreased, resulting in flooding,” said the NDMA report.

Several big cities in India have lost wet lands and are in news either for water scarcity or urban flooding. Cities like Chennai lost 90% of its wetlands to unplanned urbanisation, Vadodara lost 30.5% of its wetlands between 2005 and 2018, Hyderabad lost 55% , Mumbai lost 71% , Ahmedabad 57% , Bengaluru 56% t, Pune 37% and Delhi-National Capital Region lost 38% wetlands mainly to construction and eutrophication from pollution.

Regularly we all are hearing urban flooding and its havoc for number of cities and gradually this number is increasing.

Climate Change

Another visible crisis is the heat wave and increase in land surface temperature owing to the adverse effect of urbanization, human life style and activities. Climate change is a global phenomenon and everyone is facing the consequence. Natural disasters like drought, flood, Tsunami, cyclone, earthquake etc. are triggered by climate change.

Air Pollution

Quality of air in urban areas are deteriorating day by day. Air pollution is a global problem and is responsible for number of non-communicable and chronic diseases. According to WHO air pollution attributes 7million premature deaths every year, 800 people every hour or 13 every minute. 10 out of the 20 most populated cities in the world are in India. - WHO (2016) and India is the 5th most polluted country (concentrations of PM2.5 emissions), 6 cities of Odisha are among the 102 most polluted cities in India. University of Chicago's Air Quality Life Index suggests that residents in Cuttack and Bhubaneswar could live 2.7 years longer if the government meets the WHO air quality standards.

Air pollution in cities is attributed to vehicular emissions, construction activities, industrial smoke, waste burning, diesel generators, brick kilns along with natural sources of dust and suspended particles. Cities are failed to fight back air pollution due to loss of green areas, encroachment of wet lands, violation of rules etc.

Noise Pollution

As cities continue to grow at a rate that has never been seen before, traffic noise, vehicles honking, road workers drilling, loud speakers, electrical generators and other types of noise pollution are getting worse, which poses serious health risks.

In a survey carried out by Earth5R in January 2023, in 15 Indian cities investigated noise pollution in silent and residential areas and found that the noise levels were nearly 50 percent higher than the permissible limit of 50dB. While Tier 1, 2 cities have noise level around 78 dB, for Tier 3, 4 cities it is 80dB.

Societal Crises

By 2012, housing deficit in India was reported to be 18.78 million with 11 million vacant units (GoI, 2011) making housing inequalities related to housing condition and property wealth one of the most significant challenges faced by the country.

Problem of inadequate housing and development of slums in urban areas is a pressing problem inviting more of all the crises discussed above. Along with these problems, poverty, unemployment, access to basic services have generated social imbalance. With the increase in urbanization, this problem is getting aggravated. Many poor people who migrate to cities, for better opportunities, often indulge in crime to meet their daily needs. Metropolitan cities like Delhi, Mumbai, and Bengaluru have accounted for 16.2%, 9.5%, and 8.1% respectively of the total crime reported from 35 megacities of India.

Most of the problem discussed above are consequence of human attitude. Some of them are becoming acute enough and are already life threatening.

Crises Management

Urban planning always aims for health, convenience and beauty in a planned city. But most of the cities are not planned, even planned cities after a period of growth are expanding uncontrollably.

Lack of administrative control, public participation in planning, awareness are some of the key reasons for urban crises. Most of the cities are vulnerable to some natural disaster or the other. Growing concentrations of people and built and economic assets in cities is increasing their propensity to disaster risk. Indian cities are some of the more vulnerable and high-risk cities in the world (IFRC, 2010). Developing country like India with limited resources available, investing on planning and resilient building is becoming difficult and thus focus on rehabilitation and rescue after the event. In India shortage of data, limited access to technology and lack of technical and institutional capacities makes it difficult to inform and direct action to be taken. These challenges and poor management make cities the locus of large- and small-scale disasters.

Government of India has taken certain programmes for combating the above discussed urban crises.

AMRUT (Atal Mission of Rejuvenation and Urban Transformation)

500 cities have been identified for improvement under AMRUT with a focus on the following: improving water supply, sewerage and septate management, storm water drains to reduce flooding, pedestrian and non-motorised transport facilities and green spaces by reforms management and capacity building.

Changing climate and correspondingly increasing disaster risk, has not been recognised in the mission statement and guidelines for action.

Smart Cities Scheme

100 cities are identified under this scheme 'to promote cities that provide core infrastructure and give a decent quality life to its citizens, a clean and sustainable environment and application of 'Smart' Solutions and then for them to act as examples for other cities.'

'Sustainability' is understood only in the context of the environment or financial continuity of the proposal, but not as overall urban sustainability of socio-economic conditions that are inclusive and that which offer inter-generational equity. 'Resilience' is also

understood only in the context of extreme disaster events and not everyday risks.

SBM-U (Swachh Bharat Mission-Urban)

This Mission aims to eliminate open defecation, eradicate manual scavenging, incorporate scientific solid waste management techniques, effect behavioural change and improve awareness of public health issues regarding sanitation.

Many of these actions could have vulnerability reduction outcomes by reducing many everyday risks to people's health and the environment, yet long-term sustainability of these interventions must be considered.

Appropriate policy directions and programmatic approaches in line with the recent international commitments to reduce vulnerabilities and improve capacities could help India achieve risk reduction and sustainable development.

NDMA (National Disaster Mitigation Authority) has given certain guidelines for in this context as follows:

- The basis for urban development and decisions should be based on updated data on hazard vulnerabilities and risk assessments. City's resilience plan needs to be informed, discussed and made readily available for public.
- Investment on certain critical infrastructure (such as water supply, drainage, sewerage, communication system etc) along with its maintenance for reduction of risk and to cope with hazards due to climate change (whenever required) is the need of the hour.
- Enforcement of realistic, risk-compliant building regulations and land use planning principles for safety and liveability. Identification of safe land for low-income citizens. Development and upgradation of informal settlements wherever feasible.
- Education programmes and training on disaster risk reduction in schools and local communities are to be ensured.

- Protection of ecosystems and natural buffers to mitigate floods, storm surges and other hazards to which cities may be vulnerable. Adaption to climate change by building on good risk reduction practices (such as risk and impact assessments, monitoring, communication, public participation, strong risk management policies etc.)
- Adaptation of Sustainable development practices (environmentally responsible, energy efficient and cost-effective developments).
- Revitalisation of deteriorating practices (such as use of local material and techniques for climate response, preserving the wet lands, observing rituals for preservation of trees and old monuments etc)
- Introduction/updating regulations for faults, slopes, wetlands and other disaster-prone areas. Prohibition of dense settlements and infrastructure development in hazard-prone areas and replacement of the same with urban agriculture and/or recreation areas.

At individual level every city dweller must be conscious enough of utilisation of resources for day to day living. Emphasis should be given on use of bio-degradable and recyclable materials as much as practicable. Reduction of wants and wastages, reuse of things for reduction of consumption of energy (for production), should be aimed at. Public must adhere to rules and regulations for larger interest of cities and avoid violations of the same for own vested interests. Adaptation of best practices at house hold level such as rain water harvesting, gardening, waste segregation, reduction of energy usage and wastage must be strived for. Wherever possible utilisation of renewable sources of energy should be adopted.

Crises management in urban areas dependant on all the stakeholders of a city including politician, administrator, planner, technocrats and all the city dwellers.

Conclusion

Any crisis is a consequence of certain actions cumulatively done for a period of time fulfilling selfish interests without being bothered about the problems faced by others. Crises in urban areas similarly are reactions to the actions done. Starting from cutting of trees for development to use of motorised vehicles for convenience, from wastage of water to abundant utilisation of appliances for comfort, excessive energy consumption to surplus waste generation, from exploitation of land to violations of laws and many more of such actions have triggered the urban areas vulnerable to crises.

Urban planning has a larger role in crises management in urban areas. It should be more integrated by understanding, organizing and structuring the built environment in relation to and the context of social, cultural, political, geographical and historical issues, among many other spheres. Cities should be seen as a larger perspective which can influence human sensibility for all beings around and thereby contributing in development of human consciousness.

Spirituality can bring into the process, relationality, connectedness, and interdependence with regard to people, place, space and thereby built and natural environment.



Let us serve the Truth



AI-TECHNOLOGY ADVANCES: THE EMERGING CRISIS AND MITIGATION STRATEGIES

Er. Manoranjan Nayak

Lack of AI Transparency and Explainability

- Difficult to understand - the models, the data and AI framework as part of a solution
- Hence it's a challenge to know "how and why" AI led to this conclusion

This had led to "Explainability in AI" – but still its not a standard practice for Transparent AI System.

Job Losses Due to Automation

- Marketing, Healthcare, Manufacturing, Medicine, Law and Accounting – Industries adopting AI fast.
- Around 30% of effort in US for these industries estimated to be automated – impacting certain races incl low-age service profiles
- AI robots getting more intelligent can impact low-end – new jobs demanding new-skills warrant fast upskilling can impact in higher ends.
- New jobs would demand upskilling, training, newer skills around human ingenuity (like creativity) – this may lead to a gap in demand and supply readiness

Social Manipulation

We can not afford,

- Social media platforms (like Tiktok..) deeply based and AI-driven now - manipulates specific groups with harmful and inaccurate content
- Online news and media platforms – AI-generated videos,

images, AI voice changers, deepfakes – control social and political channels

This, makes it difficult to believe one's own eyes and ears – whats real and whats NOT. We, then doubt what is *historically known based on best possible sources* and this creates avoidable chaos.

Social Surveillance with AI

How much is “apt and acceptable”?

- Use of AI can impact privacy and security – quite adversely
- China govt uses facial recognition in school, office and other places – can track his/her relationships, activities, political demeanor and views
- US police department using predictive-analytics to forecast crime locations – mostly based on historical arrest data – this can target specific race/ community (black)

Overall, how much AI do we allow authoritarian regimes in the name of

- better governance, at the cost of
- over-policing, invasion of privacy and democracy?

Your Data Privacy is at RISK!!!

- Using a chatbot or AI-based application?
 - Then your data is being collected – no idea where its going, stored, used
 - If its free – for sure its not secure from other users seeing yours
- In countries like US – some laws present to protect personal information, but no explicit federal law even in US to protect the citizen from data-privacy harm caused by AI

But outside US – data-privacy and data-security domain protecting the user is in formative stage comparatively

The Biases – Gender, Race and Beyond

- Bias is much beyond race, gender, community..
- There are reasons many AI apps do not appreciate certain accents, dialects, specific contexts and scenarios

Because,

- AI is built by human – a human is “inherently” biased
- AI designers/creators are – mostly males, specific demographics, high on socioeconomics, fewer disabilities – homogeneous population; hence the challenge to think broadly on world-patterns and issues

Socio-economic Inequality

We already find this getting augmented due to AI in the world

- Low-end jobs is a low-hanging fruit for a business’ AI strategy
- This clearly impacts specific layers in the society
- Blue-collar jobs in low-end can be impacted higher due to salary-reduction and job-loss
- New White-collar job creation – gap in demand and supply-creation due to skill and competency gap
- White collar job – getting higher salary due to newly acquired skill – this further expands the economic divide

One view is that AI/automation will benefit one layer at the cost of others. This needs to be carefully observed and managed with apt regulation and implementation.

Ethics and Goodwill Threatened

- Because of socioeconomic pitfalls – technologists, political leaders and also spiritual leaders are recommending “no technology at cost of common good” – use oversight and restraint carefully
- Most understand risks and pitfalls of AI – but proceeding with “If there is money to be made – lets go – see what happens and deal with it”
- Some countries (like China) and handful organizations (the hyperscalers and specific niche-players) are using the moment to seize control, and power..

The Autonomous Weapons Feeding Global Arms Race

- If a military establishment starts AI-autonomous weapon development – it will just lead to global AI-arms race
- Major threat to humanity – most dangerous if autonomous weapon is in sight of malicious actor (just like hackers have mastered cyber-attacks?)
- Time for humanity to take a decision – do we start global AI-arms race or prevent it from starting?
- Political maturity is call of the hour to prevent “AI being used for destruction instead of its true potential for the *new world*”

AI Algorithms > Financial Crisis

- AI algorithms are great for informed and smarter finance/trading decisions
- But – algorithmic trading(like triggering thousands of trades for small profit) without understanding market interconnectedness, context, socio-political situation, investor’s emotions/ fear/ trust – can lead to crashes and market volatility

Hence

- Important for Financial enterprise to understand AI algorithms well
- And Introduce AI for good instead of stoking uncertainty and fear for investors and financial markets

Loss of the HUMAN TOUCH

- Depending on Generative AI instead of human in creative pursuits, could diminish human-creativity and emotional expression
- AI in healthcare could impact the empathy and reasoning

Overall,

- Over-dependence on AI could lead to reduced social exchange and peer-communication

- It would diminish need for human intelligence, and abilities for the society and life per se

Self-Awareness of Machines on The RISE

- AI can progress to be sentient and beyond human-control
- It can control human and act on its own – for unacceptable actions
- From AI to AG (General) I to AS (super) I – which is quite scary.

Hence there are multiple fronts forcing this to be stopped.

Probable Mitigation Strategies

- Develop Legal Regulations
- Create Organizational AI Standards
- AI made part of Org-culture and Discussions
- Embed “Human-centered thinking” onto core of Tech-innovation..

Legal Regulations, AI Standards

- Develop Legal Regulations
 - Legal Regulations are being framed *fast* at country-level
 - Clear-cut measures in progress to manage research and adoption of AI
 - Certain AI technologies could be banned – though exploration may be allowed
- Create Organizational AI Standards
 - Allow exploration and experimentation – as it creates level-playing field to innovate and keep pace with other advanced nations
 - But DECIDE at country, org and other levels – where to use and where NOT, where it is acceptable and where it is NOT

Responsible/ Ethical AI

- AI made part of Org-culture and Discussions
 - Part of Responsible/Ethical AI
 - Enterprise can devise framework(monitor algorithms, filter results before publishing, human in the loop, explain the findings)
 - Define process to make AI part of company culture, and clear standard to decide on acceptable AI-technology

Embed Human-Centered Thinking

- Tech should embrace diverse perspectives of the humanities
- Ethnicities, genders, cultures and socio-economic groups, as well as those from other fields, such as economics, law, medicine, philosophy, history, sociology, communications, human-computer-interaction, psychology, and Science and Technology Studies
- Balancing high-tech innovation with human-centered thinking is an ideal method for producing *responsible AI* technology and ensuring the *future of AI* remains hopeful for the next generation.

Overall, We need to continuously talk and mitigate these risks as these are REAL. However, AI is also a great tool to leverage and solve some of the biggest challenges we face

□□□

There is a Supreme Divinity, witness of all our actions and the day of consequence will come soon.

(14/215)

- The Mother

THE DARK SIDE OF TECHNOLOGY

STAY INFORMED. STAY SAFE.

Er. Basanta Kumar Barik

Global Cyber Crime Outlook

- Nearly **1 billion emails** were exposed in a single year, affecting 1 in 5 internet users in 2022
- Data breaches cost businesses an average of **\$4.35 million** in 2022
- Around **236.1 million ransomware attacks** occurred globally in the first half of 2022
- In 2020, **malware attacks increased by 358%** compared to 2019
- The most common cyber threat facing businesses and individuals is **phishing**
- Between May 2020-2021, cyber crime in the Asia-Pacific

Cyberattacks are on the rise, and market indicators reflect a fear of further increases.

Future outlook of cybersecurity market



\$101.5

billion in projected spending on service providers' by 2025



15%

annual increase of costs related to cybercrime; will reach **\$10.5 trillion** a year in 2025



85%

of small and midsize enterprises intend to increase IT security spending until 2023



3.5

million cybersecurity positions now open worldwide²



+21%

forecast of compound annual growth for direct cyber insurance premiums until 2025

¹Service providers include consultants, hardware support, implementation, and outsourcing.

²Steve Morgan, "Cybersecurity jobs report: 3.5 million openings in 2025," Cybersecurity Ventures, November 9, 2021.

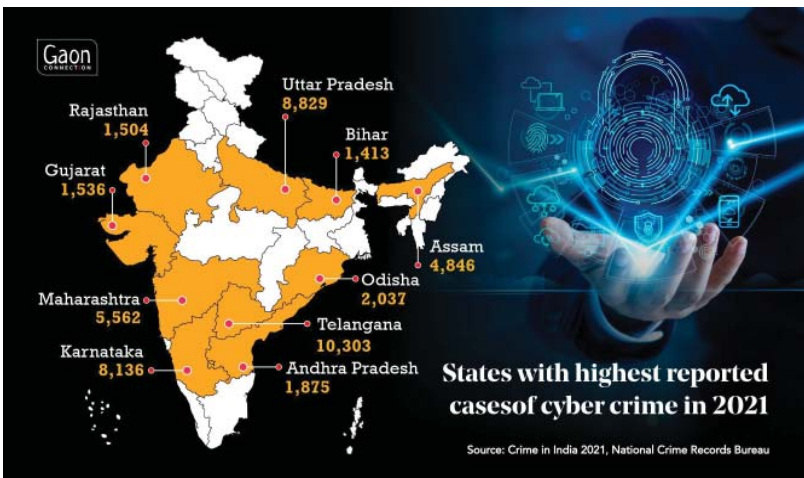
Source: Center for Strategic & International Studies; IBM; Identity Theft Resource Center; Kaspersky Lab; National Cyber Security Centre; press; PurpleSec data survey; Statista; McKinsey Cyber Market Map

region increased by 168%. **Japan experienced a 40% increase in cyber attacks** in May 2021 compared to previous months that year.

- The global annual cost of cybercrime is predicted to reach \$8 trillion annually in 2023.
- Ransomware will cost its victims around \$265 billion (USD) annually by 2031. – Cybersecurity Ventures
- Cybersecurity Ventures predicts crypto crime will cost the world \$30 billion annually by 2025

Cyber Crime in India

- 1:50 - Conversion rate of registered cyber crime events to FIR
- 2.7% - Cyber crime conviction rate in India in 2021
- 26% - Cyber crimes are frauds and involve banks/ financial institutions, 12% - sexual offences
- > 200 crore fraud in UPI payment per month in 2021
- 37% - increase in cyber crime cases, but no conviction yet, in Odisha since 2019.
- In the first 2 months of 2022 alone, there were a reported 212,485 cyber crimes, more than the entirety of 2018.



Types of Cyber Crimes



Common Cyber Crimes

Malware (Ransomware, Virus, Worm, Trojan)	Romance scams
Impersonation/ Identity theft	Advance Fee scams
Data breach	Gift scams
Phishing emails and websites	Online Job frauds
Fake tech support calls	ATM/ Credit/ Debit card frauds
SIM swap scams	Investment and financial frauds
Online shopping scams	UPI payment frauds
Refund scams	OTP frauds
Army scams	Artificial Intelligence frauds

Red-flags and Warning Signs

- Unsolicited requests for personal or financial information
- Deals or offers that seem too good to be true
- Unexpected tech support calls
- Requests for money or gift cards
- Pressure to make hasty decisions

3 Ps of Protecting Yourself

- **Patches**
 - Apply latest security patches.
 - Always have Anti-virus software on your computer.
 - Don't install software from unknown sources.
- **Password**
 - Use strong, unique passwords/ passphrase for online accounts.
 - Enable two-factor authentication (2FA) wherever possible.
 - Enable Remote Lock / Data wipe-out settings on your phone.
- **Phishing**
 - Be cautious about sharing personal information online.
 - Verify the legitimacy of websites, emails, and phone calls.
 - Be cautious of unsolicited video calls/messages on phone.
 - Don't accept friend request from any random person.

Some Good Practices

- Set stringent privacy settings in your social media account.
- If your email is hacked, contact your friends immediately and let them know not to open the mail / attachment.
- Don't connect to free Wi-Fi networks in public places. Additionally, change passwords of sites after connecting to Internet in such cases.
- Avoid charging your phones using USB cable in public places.
- Don't save cookies by default.

Reporting Technology Frauds

- Local Police
- Cyber Crime Cell
- National Cyber Crime Reporting Portal (<https://www.cybercrime.gov.in/>), helpline-1930
- Reserve Bank of India
- Telecom Regulatory Authority of India (TRAI)
- Internet Service Providers (ISPs) (BSNL, JIO, Airtel)
- Consumer Forums

NATURAL DISASTER AND ITS MANAGEMENT

Er. Snehal Nanda

What is Crisis?

Crisis may be defined as any event or period that leads to an unstable and dangerous situation affecting an individual, group or a whole society. It is also a negative change in human or environment that happens suddenly with very less or no warning.

Crisis Management is the process of dealing with sudden and unexpected harmful events.

Lebinger categorised different types of Crisis. They are:

- Natural Disaster
- Technological Crisis
- Confrontation
- Malevolence
- Terrorist Attacks
- Evolutionary Crisis
- Crisis in Education
- Social Crisis

Natural Disaster

Natural disaster is defined as an event or a group of events that causes many harms to the society like life loss, wealth loss, moral loss etc. It affects the economy of a country in a vast manner. If we consider our country India, disaster management is one of the most crucial points of discussion and also a good challenge due to highly diversified Climate. Indian subcontinent is frequently evident of natural disasters. So, to mitigate these problems, a properly oriented plan along with management system is highly required.

Disaster Management

When we hear the word management, we often refer to a process of managing something. But, here the meaning slightly differs as there is lack of time in his management. Here, we have to adapt quick response plans to face the challenges caused by the disaster.

Disaster management is the process by which we “prepare for, respond to and learn from the effects of big failures”. It is how we cope with the human, material, economic, or environmental impacts of a given disaster. This entails carefully organising resources to mitigate the damage caused by calamities. It also entails a systematic strategy for handling disaster, readiness, response, and recovery duties.

Categories of Natural Disaster

Earthquake: A rapid, intense shaking of the ground that results from the movement of the earth’s crust and causes significant destruction.

Flood: Flooding is when there is an unusually deep presence of water on land that interferes with daily activity. Our state Odisha is most vulnerable to floods as it has witnessed many in the recent past.

Drought: It is a prolonged dry period in the natural climate cycle that can occur anywhere in the world. It can last for days, months or even years also. In 1866, Odisha witnessed one of the most devastating famines known as Na Anka famine where one third of the total population was killed.

Volcanic Eruptions: Volcanic disasters are caused by lava flows, volcanic mudflows generally caused due to volcanic eruptions. Sometimes Earthquake also leads to volcanic eruptions.

Tsunami: A tsunami is a series of waves in a water body caused by the displacement of large volume of water generally in an ocean. Earthquakes, Volcanic Eruptions and other underwater explosions can generate a tsunami.

Tornado: A tornado is a violently rotating column of air that is in contact with both the surface of the Earth and a cumulonimbus

cloud. It is often referred to as a twister, whirlwind, or cyclone. It may come in any size or shape.

Hurricane: A hurricane is a rapidly rotating storm system characterized by a low-pressure system, strong winds and thunderstorms. Depending on its location and strength, it is named as typhoon, tropical storm, cyclonic storm.

Nuclear Disaster: A nuclear and radiation accident is defined as “an event that has led to significant consequences to people, the environment, or the facility. The prime examples are Chernobyl disaster in 1986 and Fukushima nuclear disaster in 2011.

Disaster Management Cycle

Organisations and people often use disaster management cycle, which consists of a sequence of processes, to plan for, contain and mitigate unforeseen disasters. It helps in minimizing the effects of disaster and in recovering as much resources as possible. It also aids affected persons by assisting in their reconstruction, regrouping and recovery. Below is the diagram to understand the cycle in a better way.



Objectives of Disaster Management Project

- Lessen the effects of Disaster
- Identifying potential risks and hazards
- Creating plans to reduce the risks and hazards
- Preparing people for disaster response
- Putting in place a structure to manage relief operations

Disaster Management Agencies in India

Some commonly known Disaster Management Agencies in India are as follow:

- NDMA: National Disaster Management Authority
- NEC: National Executive Committee
- SDMA: State Disaster Management Authority
- DDMA: District Disaster Management Authority
- Local Authorities

Views of The Mother and Sri Aurobindo on Disaster

After a natural disaster, religiously inclined personalities tend to attribute the disaster to Divine retribution. In 1934, when an earthquake hit the state of Bihar in India, Mahatma Gandhi called it God's punishment for the sin of untouchability in India.

The prime reasons behind this type of thinking are men's belief that God is some kind of magnified Man who punishes and rewards the people for their works.

Secondly, our mind becomes overwhelmed by the losses in the disaster.

The third reason lies in our thinking about the morality and ethics.

But, Sri Aurobindo points out the fact that natural disasters have occurred before man was on Earth and it would continue to occur even if man disappear from Earth. It is not moral laws but natural laws that govern the Earth.

The Mother also points out that there are a number of independent occult entities which exist apart from the human beings in this Universe. These entities exert their influence behind the forces of nature. But, their actions are never determined by man's moral sins.

Possible Projects

Here are some of the possible project ideas that may help in building some real life projects for students and teachers.

- Health care facilities during Disaster
- Emergency Preparedness
- Climate Tragedy and adaption to the Climate changes
- Impact of Natural Disaster on systems at various levels
- Developing more effective models
- Plotting Earthquake epicenters
- Forecasting Earthquakes
- Building a Seismometer
- The Earthquake Machine
- Safety Measures during Earthquakes
- Floating House
- Flood Control Methods
- Remedy for Drought
- Reasons for Volcanic Eruptions
- Management Plans for Disasters

Conclusion

In order to create an effective project, the first step should be about gathering all the possible information on that matter. Then arranging the information and presenting them in a meaningful order. At last, through models or presentations, express it in best possible manner.



ବର୍ତ୍ତମାନର ସ୍ୱାସ୍ଥ୍ୟ ସଙ୍କଟାପନ୍ନ (Crisis Management of Health Issue) ସୁଗଳ କିଶୋର ସାହୁ

ମନୁଷ୍ୟ ଜୀବନ ହେଉଛି ଭଗବାନଙ୍କର ସର୍ବଶ୍ରେଷ୍ଠ ଦାନ । ମଣିଷ ନିଜର ପରିଚୟକୁ ସୁଦୃଢ଼ କରିବାପାଇଁ ଯାହା ଯାହା ଆବଶ୍ୟକ କରେ ସେସବୁ ମଧ୍ୟରେ ସ୍ୱାସ୍ଥ୍ୟ ହେଉଛି ଅନ୍ୟତମ । ତେଣୁ କଥାରେ ଅଛି- ସ୍ୱାସ୍ଥ୍ୟ ହିଁ ସମ୍ପଦ । ପ୍ରକୃତରେ ମଣିଷ ତା'ର ଜୀବନର ସବୁକିଛି ସଫଳତା ଦୃଢ଼ କର୍ମନିଷ୍ଠତା ଯୋଗୁଁ ହିଁ ହାସଲ କରିଥାଏ । କର୍ମ କରିବାର ପ୍ରେରଣା ଏହି ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟରୁ ହିଁ ଆସିଥାଏ । ଜଣେ ଅସୁସ୍ଥ ହେଲେ ତା'ର ପ୍ରତିଟି ମୁହୂର୍ତ୍ତ ଅଶାନ୍ତି ଓ ଦୁଃଖରେ କଟିଥାଏ । ତେଣୁ ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ ସମ୍ପଦ ସମସ୍ତଙ୍କର କାମ୍ୟ ।

ଆଜି ଆମେ ସେହି ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ କିପରି ସଙ୍କଟାପନ୍ନ ହୋଇପଡ଼ିଛି, ସେ ବିଷୟରେ ଆଲୋଚନା କରିବା । ଆଜିର ସଙ୍କଟାପନ୍ନ ସ୍ୱାସ୍ଥ୍ୟର କାରଣ ଓ ନିରାକରଣକୁ ଆଧାର କରି ଆମେ ବିଜ୍ଞାନ କ୍ଷେତ୍ରରେ ଅନେକ Project (ପ୍ରକଳ୍ପ) ତିଆରି କରିପାରିବା । ଯାହା ଫଳରେ ଲୋକମାନେ ସ୍ୱାସ୍ଥ୍ୟପ୍ରତି ସଚେତନ ହେବେ ଏବଂ ଏଥିପ୍ରତି ସତର୍କତା ମଧ୍ୟ ଅବଲମ୍ବନ କରିପାରିବେ ।

ଆଜିର ସମୟରେ ସ୍ୱାସ୍ଥ୍ୟ ସଙ୍କଟାପନ୍ନ ହେବାର ମୁଖ୍ୟ କାରଣ ହେଉଛି, ଆମେ ଆମର ପୂର୍ବର ପ୍ରାଚୀନ ଇତିହାସକୁ ଭୁଲିଯାଇ ପାଶ୍ଚାତ୍ୟକରଣ ହେବାରେ ଲାଗିଛୁ, ଅର୍ଥାତ୍ ଜୀଲଣ୍ଡ, ଆମେରିକା ଭଳି ଦେଶମାନଙ୍କରେ ଯେମିତି ଖାଦ୍ୟ ଗ୍ରହଣ ପଦ୍ଧତି ଭିନ୍ନ ଆମେ ମଧ୍ୟ ତାଙ୍କୁ ଅନୁକରଣ କରି ଫାଷ୍ଟଫୁଡ଼ ଖାଇ ନିଜର ସ୍ୱାସ୍ଥ୍ୟର ଅବନତି କରି ଚାଲିଛୁ । ଭାରତରେ ବର୍ତ୍ତମାନ ବଡ଼ ସମସ୍ୟା ହେଉଛି ମେଦବହୁଳତା । ଛୋଟରୁ ବଡ଼ ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତେ ମେଦବହୁଳତାର ଶିକାର ହୋଇଛନ୍ତି । ଯାହା ଫଳରେ ବିଭିନ୍ନ ପ୍ରକାରର ରୋଗ ଯଥା- Blood Pressure, Heart Attack ଭଳି ଗୁରୁତର ଅସୁବିଧାର ସମ୍ମୁଖୀନ ହେବାରେ ଲାଗିଛନ୍ତି । କିନ୍ତୁ ଆମେ ଯଦି ସେଇ ଆମର ପୁରୁଣା ପରମ୍ପରାକୁ ଫେରିଯିବା ତେବେ ଜାଣିପାରିବା ଯେ ତା'ର ମୂଳ ରହସ୍ୟ କ'ଣ ? ଆଗକାଳରେ ଆମ ଭାରତରେ ଖାଦ୍ୟ ତିଆରି ହେବାର ୨/୩ ଘଣ୍ଟା ମଧ୍ୟରେ ଖାଉଥିଲେ । ଯାହା ଫଳରେ ଖାଦ୍ୟର ଉପାଦେୟତା ବା Vitamin ପ୍ରଭୃତ ପରିମାଣରେ ମିଳୁଥିଲା । ଆଗକାଳରେ ପ୍ରାୟ ମାଟି

ପାତ୍ରରେ ବା କଂସା ପିତ୍ତଳ ବାସନରେ ଖାଦ୍ୟ ପ୍ରସ୍ତୁତ କରୁଥିଲେ । ସେଥିପାଇଁ ସେମାନଙ୍କର ସ୍ୱାସ୍ଥ୍ୟ ଭଲ ରହୁଥିଲା ।

ଆଜିର ମଣିଷ ଆରାମଦାୟକ ପରିବେଶ ସୃଷ୍ଟକରି ନିଜର ଶରୀରକୁ ଆଳସ୍ୟଆତକୁ ଠେଲି ହେଉଛି । ଯାହା ଫଳରେ ସେ ବ୍ୟାୟାମ, ଯୋଗ, ପ୍ରାଣାୟମ୍ ଆଦି ନ କରି ନିଜର ଶରୀରର ସ୍ୱାସ୍ଥ୍ୟ ପ୍ରତି ଅବହେଳା କରୁଛି । ବାରମ୍ବାର ମୋବାଇଲ୍ ଫୋନ ବ୍ୟବହାର ମଧ୍ୟ ଏହାର ଏକ ମୁଖ୍ୟ କାରଣ ଅଟେ ।

ବର୍ତ୍ତମାନର ମଣିଷ ସମାଜ ବିଭିନ୍ନ ମାଦକ ଦ୍ରବ୍ୟ ଯଥା- ମଦ, ସିଗାରେଟ୍ ଆଦିର ବଶବର୍ତ୍ତୀ ହୋଇନିଜର ମଣିଷତ୍ୱ ହରାଉଛି । ଏହାଦ୍ୱାରା ମଣିଷ ଶରୀରର କିଡ଼ନୀ, ଲିଭର ଆଦି ଅଙ୍ଗମାନ ବିଭିନ୍ନ ରୋଗରେ ଆକ୍ରାନ୍ତ ହୋଇ ମଣିଷକୁ ମୃତ୍ୟୁ ମୁଖକୁ ଠେଲି ଦେଉଛି, ଯାହା ମଣିଷର ସ୍ୱାସ୍ଥ୍ୟ ପ୍ରତି ବିପଦ । ଏଥିରୁ ନିରାକରଣ ପାଇଁ ମଣିଷ ଚେଷ୍ଟା କରିବା ଆବଶ୍ୟକ । ଯାହା ଫଳରେ ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟବାନ୍ ମଣିଷ ହୋଇ ପାରିବ ।

ଆମେ ପୁରୁଣା ବୈଦିକ ଯୁଗର କଥା ବିଚାର କଲେ ଜାଣି ପାରିବା ମଣିଷ ଶରୀର ପାଞ୍ଚଟି ତତ୍ତ୍ୱକୁ ନେଇ ଗଠିତ ସେଗୁଡ଼ିକ ହେଲା - କ୍ଷିତ୍, ଆପ୍, ତେଜ୍, ମରୁତ୍, ବ୍ୟୋମ୍ । ସେହି ଅନୁସାରେ ଆମେ ଆମର ଖାଦ୍ୟ ପେୟକୁ ମଧ୍ୟ ପାଞ୍ଚଟି ତତ୍ତ୍ୱରେ ବିଭାଗ କରି ଦେଇ ପାରିବା ।

୧) କ୍ଷିତ୍ (ପୃଥିବୀ) Earth -

ପୃଥିବୀ ତତ୍ତ୍ୱ ଯାହା ପୃଥିବୀର ନିକଟତର ଅର୍ଥାତ ମାଟିରୁ ସୃଷ୍ଟି ଯେମିତି ଭାତ ପାଇଁ ଧାନ ବା ଗୁଉଳ, ରୁଟି ପାଇଁ ଗହମ । ଯାହାକୁ କି ପୃଥିବୀତତ୍ତ୍ୱ ସହିତ ସମ୍ମିଳିତ କରାଯାଇଛି । କିନ୍ତୁ ଆମକୁ ବୁଝିବାକୁ ହେବ ଯେ ଆମେ ଏହି ଦ୍ରବ୍ୟ ଯଥା - ଭାତ, ରୁଟି, ଆଳୁ ମାଟିରୁ ଉତ୍ପାଦିତ ହେଉଥିବା ଖାଦ୍ୟକୁ ଅଧିକ ପରିମାଣରେ ବ୍ୟବହାର କରୁ । ତେଣୁ ଆମର ମେଦ ବହୁଳତା ଦେଖାଦିଏ ଓ ଶରୀରରେ ଚର୍ବିର ପରିମାଣ ବଢ଼ିଥାଏ ।

୨) ଜଳ (ଆପ୍) Water -

ମଣିଷ ଶରୀରରେ ଜଳର ପରିମାଣ ଶତକଡା ୭୦ ଭାଗ । ତେଣୁ ଜଳ ଆମକୁ ମାତ୍ରାଧିକ ଗ୍ରହଣ କରିବାକୁ ପଡ଼ିବ । ଅର୍ଥାତ୍ ଦିନକୁ ଅନୁ୍ୟନ ୪/୫ ଲିଟର ପାଣି ପିଇବା ଉଚିତ । ଏହାଦ୍ୱାରା ମଣିଷ ବିଭିନ୍ନ ରୋଗରୁ ରକ୍ଷାପାଇ ପାରିବ ।

୩) ତେଜ (ଅଗ୍ନି) Fire -

ଅଗ୍ନିତତ୍ତ୍ୱ ଯାହା ପ୍ରାୟତଃ ଆମେ ସୂର୍ଯ୍ୟାଲୋକରୁ ପାଇଥାଉ । ତେଣୁ ସମସ୍ତ ଫୁଲ ଓ ଫଳକୁ ପୁନିରକ୍ଷିମାନେ ଅଗ୍ନିତତ୍ତ୍ୱ ହିସାବରେ ଗ୍ରହଣ କରିଛନ୍ତି । ସକାଳ ସମୟରେ ସୂର୍ଯ୍ୟକିରଣ ଫଳମାନଙ୍କର ପତ୍ତି ତା'ର Vitamin ପ୍ରସ୍ତୁତ କରିଥାଏ ।

୪) ମରୁତ (ବାୟୁ) Air -

ଏବେ ପ୍ରଶ୍ନ ଉଠେ ବାୟୁକୁ ମଣିଷ କିଭଳି ଖାଦ୍ୟ ରୂପେ ଗ୍ରହଣ କରିବ । ଆମ ଭାରତୀୟ ସଭ୍ୟତାର ଦାନ ହେଉଛି ଆମର ଯୋଗ, ବ୍ୟାୟାମ, ପ୍ରାଣାୟାମ । ଅର୍ଥାତ୍ ବାୟୁ ହେଉଛି ପ୍ରାଣ । ଏହାକୁ ଆମେ ଖାଦ୍ୟ ରୂପେ ଆମର ପ୍ରଶ୍ନାସରେ ଗ୍ରହଣ କରିଥାଉଁ । ଏହାଦ୍ୱାରା ଆମର ମାନସିକ ସ୍ୱାସ୍ଥ୍ୟ ଭଲ ରହିଥାଏ ।

୫) ବ୍ୟୋମ (ଆକାଶ) Sky -

ପୁରାଣ ଯୁଗରେ ମଣିଷମାନେ ଉପବାସ ରଖୁଥିଲେ, ଆଜି ବି ରଖୁଛନ୍ତି । ଏହାର ମହତ୍ତ୍ୱ ଆମ ଶରୀର ପାଇଁ ବହୁତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ଯଦି ଆମେ ଗୋଟିଏ ଦିନ ଉପବାସ ରହୁ, ତେବେ ଶରୀରକୁ ବହୁ ସମୟ ମିଳିଥାଏ ଏବଂ ନିଜର ସ୍ୱାସ୍ଥ୍ୟକୁ ସୁରୁରୁପେ କାର୍ଯ୍ୟ କରିବା ପାଇଁ ଶକ୍ତି ମିଳେ । ଆମ ଶରୀରର କ୍ଷମତାଠାର ଯଦି କିଛି କମ୍ ଖାଦ୍ୟ ଗ୍ରହଣ କରୁ ବା କିଛି ସ୍ଥାନ ଶୂନ୍ୟ (ଫାଙ୍କ) ରଖୁ ତାହାହେଲେ ହଜମ କରିବା ଶକ୍ତି ବୃଦ୍ଧି ପାଏ ଏବଂ ଶରୀର ମଧ୍ୟ କାର୍ଯ୍ୟକ୍ଷମ ହୁଏ ।

ଉପରୋକ୍ତ ସମସ୍ତ ବିଷୟକୁ ଆଲୋଚନା କଲେ ଜଣାପଡ଼େ; ମଣିଷ ହାତରେ ହିଁ ତା'ର ସ୍ୱାସ୍ଥ୍ୟର ଉନ୍ନତି ଓ ଅବନତି ରହିଛି । ଏଥି ନିମନ୍ତେ ଛାତ୍ରାବସ୍ଥାରୁ ହିଁ ସଚେତନ ହେବା ଆବଶ୍ୟକ । ବିଭିନ୍ନ ପ୍ରକଳ୍ପ ଯଥା- ପୃଥିବୀ ତତ୍ତ୍ୱ, ଜଳ ତତ୍ତ୍ୱ, ଅଗ୍ନି ତତ୍ତ୍ୱ, ବାୟୁ ତତ୍ତ୍ୱ ତଥା ଆକାଶ ତତ୍ତ୍ୱକୁ ନେଇ ନୂତନ ଭାବେ ତିଆରି କରାଯାଇ ପାରିବ । ଫାଷ୍ଟୁଡ଼ ଆଦିକୁ ବିରୋଧ କରି ସାମାଜିକ ସଚେତନତା ଧର୍ମୀ ବାର୍ତ୍ତା ତଥା ପଥ ପ୍ରାକ୍ତ ନାଟକ ମଧ୍ୟ ପରିବେଷଣ କରାଯାଇପାରିବ । ମଣିଷର ଖାଦ୍ୟ ଗ୍ରହଣ ପ୍ରକ୍ରିୟା ହେଉଛି ସ୍ୱାସ୍ଥ୍ୟର ମୂଳତତ୍ତ୍ୱ ତେଣୁ ଏଥିପ୍ରତି ସମସ୍ତେ ସଚେତନ ହେବା ଅତ୍ୟନ୍ତ ଜରୁରୀ ।

ମାତୃପୁରୀ, ଅତୀବିରା



REPORT OF ACTIVITIES

2022-23

State Level Events:

25th All Orissa Conference of SAETG:

Last year's conference was special as it was the *25th Conference of the Sri Aurobindo Engineering and Technical Group*. Since we have had the conferences of 2020 and 2021 in virtual mode due to COVID, there was some interest to organise the 25th edition physically. But finally, it was decided to be held digitally as we thought it will help reach more people across the state. It was held on **9 October 2022** via YouTube. The theme for last year's conference was "**Management by Consciousness**".

The conference started with a concentration with The Mother's music. Er. Ananda Subudhi welcomed the delegates and Er. Biraja Kinkara Sinha presented the report of last year. Last year, we had a special program to hear from some of the SAETG members, study circle organisers and teachers about their views regarding how the group should organise itself and serve The Mother's work better in the state effectively. In this context we heard from Er. Tarini Ch. Pati, Er. Ambika Prasad Mohanty, Er. Santosh Kumar Panigrahi, Er. Aditya Acharya, Sri Samarendra Kumar Lenka and Sri Nisith Ranjan Rout.

The events and themes of discussions happening in recent times seem to put a lot of emphasis on the point that, while we contribute to Her work outside through centers & schools, events & activities, there is an urgent and earnest need to go and work within & on ourselves and take a Conscious approach towards these services to

The Mother outside. For many of us, life seems to be split between the work for The Mother (in Centers, Schools, Study circles etc.) and work for self, family, job, business etc. Whatever & wherever we may work, if we look closely, in every sphere of our life, we find ourselves managing different dimensions – planning things out, managing our money and resources, managing self and people around us, time and what not. And if we are able to have a Conscious approach towards management of these dimensions, it will not just help us grow within & individually by eliminating the line that splits our effort as personal work and The Mother’s work, but it will also help the environment outside to grow collectively. We felt “Management by Consciousness” as the theme of 25th special conference would be very helpful towards the objective of the Group.

In the **Technical Symposium**, we had presentation on some of the key subtopics of the theme “*Management by Consciousness*”. An introduction to the theme was given by Er. Ramesh Kumar Behera. Er. Mohit Bansal gave a very insightful presentation referring to the four aspects of The Mother, on how to approach Strategy and Planning consciously. Er. Manoranjan Nayak spoke about conscious approach to manage People. Sri Subhranshu Tripathy spoke on managing Money and Commerce consciously based on his vast experience in managing business. Er. Padmalochana Pothal gave a beautiful talk on conscious approach to manage materials based on The Mother and Sri Aurobindo’s words on matter and material consciousness. Sri Prasad Tripathy concluded the session with his reminiscences on managing different aspects during his long journey in The Mother’s work in Orissa and shared gratitude on behalf of the group.

In the evening, we had a discussion on the topic “*Conscious Approach to Management*”. Sri Samarendra Rout gave introduction to the topic while Dr. Alok Pandey spoke as a chief speaker of the session. Sri Gadadhar Mishra gave the concluding remarks. Er. Aditya

Acharya expressed gratitude on behalf of the group. The program ended with a concentration with The Mother's music.

17th Annual State Level Science Fair

The *17th Annual State Level Science Fair* of Sri Aurobindo Bigyana Parishada was also organised in digital medium (via YouTube) on **29 Oct 2022** and **30 Oct 2022**. The theme of the science fair was "**Consciousness in Plants**". The Science fair started on the evening of 29 October with a concentration with The Mother's music. Ms. Neeta Sarkar, welcomed everyone to the event. A very insightful inaugural address was given by Dr. Nityananda Swain who spoke on the subject in his inimitable style. Like previous years, the topic of the Science Fair was shared with students and guides a year back and we had collected questions from them for this fair. Dr. Alok Pandey, with deep interest, responded to all the queries raised by students and seekers. Sri Gadadhar Mishra gave the concluding remarks and session concluded with concentration with The Mother's music.

Exhibition of science projects by students of Sri Aurobindo Integral Education Centers of Orissa was organised online on 30 October 2022. It started with a concentration with The Mother's music. Sri Prasad Tripathy gave an introduction to the theme of the exhibition. Sri Satyajit Acharya, an alumnus of Sri Aurobindo Institute of Higher Studies & Research, Matrubhaban, Cuttack, and an active member of Sri Aurobindo Bigyana Parishada here, moderated the exhibition session and shared gratitude on behalf of the group. Last year, total 51 projects were presented virtually by 85 students of 29 schools across 16 districts of Orissa.

Other Activities

Apart from these two state level events, there were district and zonal level meets of SAETG during last one year in which technical topics were discussed and in some, science exhibitions were organised as well.

We had also organized webinars by the teachers and alumni of Integral Schools on several sub-topics of this year's theme of Science Fair. All these webinars can also be accessed through the "Climbing Knowledge" YouTube channel anytime.

Date	Webinar Topic	Presenter
29-Apr-23	Theme Introduction "Crisis Management"	Jashaswini Roy, Cuttack
16-Jul-23	Crisis Management	Harekrishna Moharana, Koraput
16-Jul-23	Health Issues	Jugal Kishore Sahoo, Baragad
23-Jul-23	Energy Crisis	Bikash Ranjan Parida, Cuttack
06-Aug-23	Learning and Education	Pabitra Mohan Baral, Cuttack
13-Aug-23	Natural Disaster	Snehal Nanda, Koraput
03-Sep-23	Bio-Diversity	Bismita Pradhan, Subarnapur
17-Sep-23	Understanding our forest with advancement of technology	Jr Scientist Debabrat Behera, SABP member, Matrubhaban

SAETG, Cuttack also managed the development of new website for The Mother's work in Orissa and have launched a portal to enable registration of all devotees and study circles. Transformation of main site is under development. Once completed it will greatly help tracking the various activities and events across the state. we would urge everyone to register themselves as users and also register the study circles they are coordinating at home, areas, centers or schools.

Our deepest gratitude at Her Feet to have chosen us for Her work. Let us remain sincere to the objective and faithful to Her. Surely, She will guide our footsteps on the path.

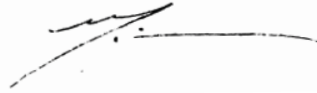


Truth is supreme harmony
and supreme delight.

All disorder, all suffering
is a falsehood.

This world of misery and confusion
is a world of Falsehood.

Only a change of consciousness
and the conquest over falsehood
can change the conditions
of this world.



Truth is Supreme harmony and Supreme delight.

All disorder, all suffering is a falsehood.

This world of misery and confusion is a world of falsehood.

Only a change of consciousness and the conquest

over falsehood can change the conditions of this world.

1 NOVEMBER

-The Mother

Sri Aurobindo Engineering and Technical Group

DISTRICT CONVENORS

ADDRESS

ANUGUL

BHASKAR CH MOHANTA
QR NO-TC 03
PO- NALCO NAGAR
DIST- ANUGUL

SUDHANSU SEKHAR NAYAK
SRI AUROBINDO KARMI SANGHA
PO- NALCO NAGAR
DIST- ANUGUL

PRADEEP KUMAR SAHU
SRI AUROBINDO KARMI SANGHA
PO-NALCO NAGAR
DIST- ANUGUL

ANTARJAMI SETHI
SRI AUROBINDO KARMI SANGHA
PO- NALCO NAGAR
DIST- ANUGUL

BALANGIR

PRIYA RANJAN KHUNTIA
PALACE LINE
AT/ PO/ DIST- BALANGIR

BALESHWAR

ASWINI KUMAR MATAGAJ
SRI AUROBINDO PURNANGA
SIKSHYA KENDRA

ISWARPUR
PO- BAHANANGA
VIA- NILAGIRI
DIST- BALESWAR

SUBRAT MOHANTY
AT-MOHANTY PADA
PO- BADAPAL
VIA- REMUNA
DIST- BALESWAR-756019

BARAGAD

DILIP KUMAR RANA
AT/PO- LARAMBHA
DIST- BARAGAD-768102

SARAT CHANDRA BISWAL

AT- LUHURACHATI
PO- PANDAKIPALI
VIA- SOHELA
DIST- BARGAD-768033

BHADRAK

JITENDRA PRASAD BAI
AT/PO- SOHADA
VIA- DHAMNAGAR
DIST- BHADRAK

BOUDH

TRILOCHANA BHOKTA
AT- ASWINBIR
PO- BILASPUR
VIA- MANAMUNDA
DIST- BOUDH-762016

CUTTACK

SATYAJIT MISHRA
AT-ANANDADHAM
IPC PLOT, KAJIDIHA, MADHUPATANA
CUTTACK-753010

NILAMANI PANI
KALYANI NAGAR
CUTTACK-753013

NISITH RANJAN ROUT
AT- MATRUBHABAN
SRI AUROBINDO MARGA
DIST- CUTTACK- 753013

DEBAGADA

HARINARAYAN PANIGRAHI
AT- SASHANA SAHI
DIST- DEBAGADA

DHENKANAL

PARSURAM NAYAK
AT/PO- KANDABINDHA
DIST- DHENKANAL
PIN- 759025

KALIKINKARA BHANJA
C/22, BHAGIRATHI VIHAR
DHENKANAL-759001

ER. BINAYAK KUMAR MAJHI
AT/PO- PARJANG
DHENKANAL- 759120

GAJAPATI

SRI PRABHUDEV BEHERA
RANIPADMABATI STREET
PARALAKHEMUNDI
DIST- GAJAPATI-761200

GANJAM

RAGHUNATH PANDA
AT- TRAILOKYA BHABAN
DHANANJAYA NAGAR
PO- LANDEI SAHI, BHANJANAGAR
DIST- GANJAM-761126

BISWA MOHAN BEHERA
AT/PO- SABULIA
VIA- RAMBHA
DIST-GANJAM-761028

JAGATSINGHPUR

GOBINDA CHANDRA CHAND
AT/PO- ALANAHAT
DIST- JAGATSINGHPUR- 754107

AMULYA KUMAR SAMAL
SRI AUROBINDO NIBASA
AT/PO- JAGATSINGHPUR
JAGATSINGHPUR-754103

JAJPUR

RAMESH CH. ROUT
SRI AUROBINDO YOGA NIKETAN
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DIST- JAJPUR-755043

PRAKASH CHANDRA ROUT
AT- SANKHARIDIHA
PO-DHARMASALA
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AT-MATRUNILAYAM
PO- CHHATIA
DIST- JAJPUR-754023

JHARSUGUDA

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AT- MATRUJJYOTI
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DIST- KENDRAPADA

GANGADHAR PATRA
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PO- KAPALESWAR
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BARAMUNDA
BHUBANESWAR

KORAPUT

HAREKRUSHNA MAHARANA
SRI JAGANATH TEMPLE
KORAPUT

TARINI CHARAN PATI
 BRAMHANSUKU
 PODAGADA
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PRADYUMNA KU PARIDA
 SATSANG VIHAR
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 DNK KORAPUT
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MANJUSHREE MAHALI
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MAYURBHANJA

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 JE/ RWSS
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TRILOCHANA SETHY
 AT- KUDUMA
 PO- RASUNTALA
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CHANDRAKANTA BHOI
 RAYAGADA
 DIST- RAYAGADA
SAGARIKA SETHI
 RAYAGADA
 DIST- RAYAGADA
GOURI SANKAR BEHERA
 AT-RAYAGADA
 DIST-RAYAGADA
AKASH GOUDA
 AT - CHANDIPUR GATE
 PO - ANTAMADA
 PS - CHANDULI
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VIA- JAMANKIRA
DIST- SAMBALPUR

KSHAMASILA PATEL
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DIST- SAMBALPUR-768222

DILESWAR BHAI
AT/PO- REDHAKHOL
DIST- SAMBALPUR

SUNDARGAD

ARUP KUMAR SUBUDHI
AT/PO- JAGDA
NEAR SARANA CHOWK
ROURKELA
DIST- SUNDERGAD

□□□

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Anugul	Antarjami Sethi	9437122245
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Baleswar	Subrat Mohanty	8144727318
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Baragad	Dilip Ku Rana	9668124356
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Boudh	Trilochana Bhokta	9937727939
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Cuttack	Nilamani Pani	9437095677
Cuttack	Nisith Ranjan Rout	9439551774

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Dhenkanal	Er. Binayak Kumar Majhi	9438591653
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Ganjam	Biswa Mohan Behera	8897412245, 7978067889
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Jagatsinghpur	Amulya Kumar Samal	9439779277
Jajpur	Prakash Chandra Rout	9437245766
Jajpur	Ramesh Ch. Rout	9437147060
Jajpur	Sanak Kumar Mishra	9437365406
Jajpur	Dillip Ku Mohnaty	9348010414, 9658722573
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Kendrapada	Harihar Jena	8249240560
Kendrapada	Gangadhar Patra	9178786627
Kendujhar	Ranjan Sahoo	9692424862
Kendujhar	Dolagobinda Maharana	9437200666
Khordha	Sashikanta Moharana	8280161059
Koraput	Tarini Charan Pati	9437095509, 7008573489
Koraput	Harekrushna Maharana	8763639834
Koraput	Pradyumna Ku Parida	9337115564
Koraput	Snehal Nanda	7978200148
Malkangiri	Mamita Satapathy	
Malkangiri	Manjushree Mahali	9438268645

District	Name	Phone
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Mayurbhanja	Trilochan Sethy	9861259933
Nabarangpur	Santosh Kumar Gahana	9776942603
Nabarangpur	Ajaya Kumar Sahu	9437197739
Nabarangpur	Er. Abhimanyu Behera	9777219765
Nayagada	Chakrapani Sahu	9437306452
Nayagada	Dhruba Charan Behera	9658678585
Nayagada	Sashank Sekhar Mishra	7008411501
Nuapada	Mukesh Yadav	7608974894
Puri	Er. Ramesha Ch. Satapathy	9437281927
Puri	Radhakanta Jena	9776299644, 9861446018
Rayagada	L. N. Panigrahi	9437846014
Rayagada	Chandrakanta Bhoi	9439475578
Rayagada	Sagarika Sethi	7377633682
Rayagada	Gouri Sankar Behera	6371322515
Rayagada	Akash Gouda	9692049948
Rayagada	Tushar Pradhan	7008548320
Rayagada	Bidyadhar Maharana	8144684251
Rayagada	Taruna Tandi	7978004799
Rayagada	Krushna Chandra Bhukta	9439319717
Sambalpur	Ramesh Ch Patel	9668692003
Sambalpur	Kshamasila Patel	9437104678
Subarnapur	Ajaya Ku Mahakud	9438203258
Sundargarad	Arup Kumar Subudhi	8895503074

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PROGRAMME

Theme: "Crisis Management"

14TH OCTOBER 2023, SATURDAY

09:00 AM	<i>Registration</i>
10:00 AM – 10:50 AM	INAUGURAL SESSION
<i>Concentration with The Mother's Music</i>	
<i>Chair person</i>	<i>Sri Prasad Tripathy</i>
Welcome Address	Er. Ananda Subudhi
Report of Activities	Er. Biraja Kinkar Sinha
Context Setting	Er. Satyajit Mishra
Opening of Souvenir	
Inaugural Address	Dr. Alok Pandey
10:50 AM – 01:30 PM	TECHNICAL SYMPOSIUM
<i>Theme</i>	"Crisis Management"
Introduction & Moderation	Dr. Itishree Nayak
<i>Cyber Frauds, Identity Theft & Data Privacy</i>	Er. Basant Kumar Barik
<i>Accident & Disaster Management</i>	
Dr. Ramesh Kumar Behera	
<i>Waste Management</i>	Mr Raju Agrawal
<i>City/ Urban Planning Issues</i>	Ar. Maitrayee Mishra
<i>Technological Progress and Emerging Crisis</i>	Er. Manoranjan Nayak
Concluding Remarks	Er. Binod Kumar Sahu
Gratitude	Er. Arup Kumar Subudhi
02:30 PM – 04:30 PM	INAUGURAL SESSION OF SCIENCE FAIR
<i>Chairperson</i>	<i>Er. Ambika Prasad Mohanty</i>
Context Setting	Ms. Jasaswini Roy
Program by students	Students of Integral Schools
<i>Coordinators</i>	<i>Sri Nisithranjan Rout,</i> <i>Sri Padmalochana Pothal</i>
Guest Speaker	Dr. Nityananda Swain
Gratitude	Er. Snehal Nanda

04:30PM – 05:30PM

ORGANIZATION MEETING

Coordinators: Er. Tarini Ch. Pati, Er. Satyajit Mishra, Sri Samarendra Rout, Sri Nisithranjan Rout

06:30PM

EVENING SESSION

Topic: “The Advent of the Unexpected”

Chairperson

Er. Santosh Kumar Panigrahi

Concentration with The Mother’s Music

Introduction

Sri Samarendra Rout

Speaker

Dr. Alok Pandey

Concluding Remarks

Sri Gadadhar Mishra

Gratitude

Er. Aditya Acharya

Concentration & Closure

15TH OCTOBER 2023, SUNDAY

09:30AM – 01:30PM

SCIENCE EXHIBITION

01:30 PM

Closure

*07:00 AM – 08:00 AM: Breakfast | 01:30 PM – 02:30 PM: Lunch |
05:30 PM – 06:00 PM: Tea & Snacks | 08:30 PM: Dinner*

Contact: 9438436620, 9437277208, 9439551774, 9439818641

*“The Spirit shall look out through Matter’s gaze
And Matter shall reveal the Spirit’s face”*