



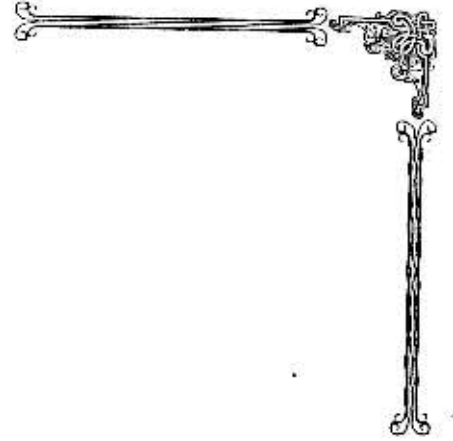
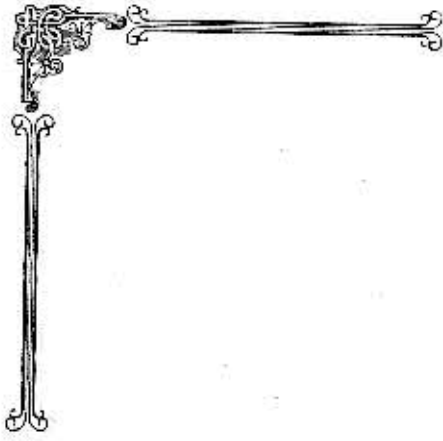
Utkal Gauraba

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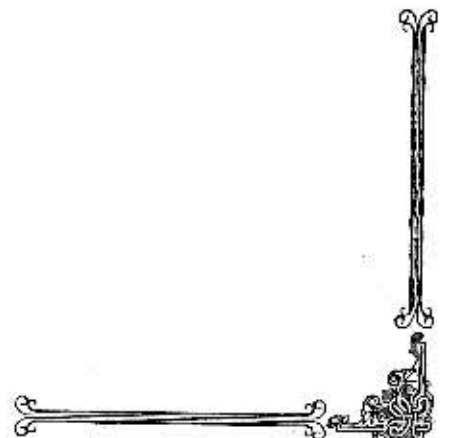
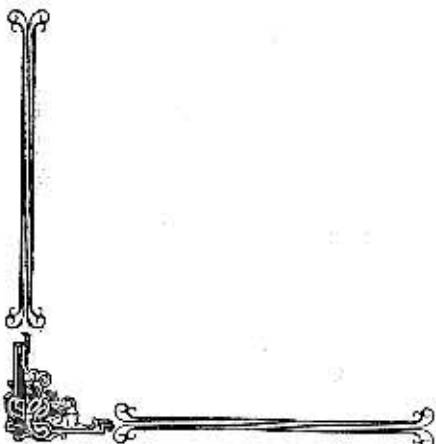


*Dedicated to the
Great Son of Orissa*

Utkal Gauraba Madhusudan Das

ଉତ୍କଳ ଗୌରବ ମଧୁସୂଦନ ଦାସ

ଦ୍ଵାରା ଉତ୍କଳ ଗୌରବ ମଧୁସୂଦନ ଦାସ





चन्द्र शेखर साहू
CHANDRA SEKHAR SAHU



श्रम एवं रोजगार
राज्य मंत्री
भारत सरकार
नई दिल्ली-110001
MINISTER OF STATE
FOR LABOUR AND EMPLOYMENT
GOVT. OF INDIA
NEW DELHI-110001

August, 2006

MESSAGE

It is heartening to note that Oriya Cultural & Welfare Association, New Delhi has been observing Lord Vinayak's Puja in the month of Bhadrap every year since 1992. It is learnt that the Association has been successful in getting itself registered under the Societies Registration Act in the year 2005. This year, there would be special celebration of Ganesh Chaturthi to mark the occasion on account of its first ever registration with great pomp and show and with rightful dignity.

I convey my best wishes to the members of Puja Committee whose initiation and pursuance has been fruitful for registration of the Committee and I hope the Committee to continue the puja celebration for all times to come.

May Lord Vinayaka bless all of us.


(CHANDRA SEKHAR SAHU)



BRAHMANANDA PANDA
Member of Parliament
(Lok Sabha)

Member :

- Rules Committee
- Standing Committee, Science Technology, Environment and Forests
- Consultative Committee, Shipping, Road Transport and National Highways

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ଭାରତ ବର୍ଷର ରାଜନୈତିକ ଓ ଐତିହାସିକ ରାଜଧାନୀ ନୂଆ ଦିଲ୍ଲୀଠାରେ ଜ୍ଞାନ, କାର୍ଯ୍ୟ ଓ ଯଶର ପ୍ରତୀକ, ଶ୍ରୀ ଶ୍ରୀ ଗଣନାଥଙ୍କର ପୂଜାଉତ୍ସବ ମହା ଆଡମ୍ବରରେ ପାଳିତ ହୋଇଥିବାରୁ ମୁଁ ବିଶେଷ ଆନନ୍ଦିତ। ଦିଲ୍ଲୀର ଓଡ଼ିଆ ଭାଇମାନେ ଏଭଳି ଏକ ମନୋଜ୍ଞ ଉତ୍ସବର ଆୟୋଜନ କରି ବିଶ୍ୱରାଜକର ପୂଜାର୍ଚ୍ଚନା କରି ଆସିଥିବାରୁ ସେମାନେ ସମସ୍ତ ଯଶର ନିଶ୍ଚୟ ଅଧିକାରୀ ହେବେ ଏ ବିଶ୍ୱାସ ମୋର ରହିଛି। ଉତ୍ସବ ହେଉଛି ଆନନ୍ଦ, ମିଳନ ଓ ସଂପ୍ରତିର ବାର୍ତ୍ତା ବହନ କରି ସ୍ୱେଚ୍ଛା ଓ ମମତା ଭିତରେ ସମସ୍ତଙ୍କୁ ବାନ୍ଧି ଦେଇଥାଏ। ଏଭଳି ଉତ୍ସବର ମୁଁ ସମସ୍ତ ସଫଳତା କାମନା କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଉତ୍ସବ ଜରିଆରେ ଓଡ଼ିଆ ଭାଇମାନଙ୍କୁ ଏକତ୍ରିତ କରିବାର ଯେଉଁ ସଂପଦ ପ୍ରୟାସ ଜାରି ରଖୁଛନ୍ତି ତାହା ସ୍ୱାଗତ ଯୋଗ୍ୟ। ଓଡ଼ିଆ ଜାତିର ଆରାଧ୍ୟ ଦେବତା ଶ୍ରୀ ଶ୍ରୀ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁ ହେଉଛନ୍ତି ମମତା ଓ ମିଳନର କେନ୍ଦ୍ରବିନ୍ଦୁ, ଥାଏକୁ ଆମେ ସମସ୍ତେ ମିଳିମିଶି ଏହି ଉତ୍ସବ ଅବସରରେ ସେହି ମିଳନର ଡୋରିକୁ ଅଧିକ ମଜବୁତ କରିବା।

ଜୟ ଜଗନ୍ନାଥ
ବନ୍ଦେ ଉତ୍କଳ ଜନନୀ

ବ୍ରହ୍ମାନନ୍ଦ ପଣ୍ଡା
ତା: ୦୭.୦୮.୨୦୦୭



Objective of the Association

The root cause of the ailing state of the world today is the crisis of faith, people's ignorance of the powers of the inner self, and the lack of righteous attitude that have evaporated the oceans of joy from people's life and polluted it with ever increasing insecurities, infirmities and complexities. Our ancient culture realizes us the hidden power of thoughts, quite relevant in the present era of intellectual evolution, It pioneer the Mission of Thought Transformation, Dissemination of Scientific Spirituality, Social and Cultural Reformation and Elevation with collective participation of awakened individuals in the society. "Oriya Cultural & Welfare Association" was propounded to accomplish this noble goal with collective participation of altruistic talents and duty-bound people from all walks of life.

Oriya Cultural & Welfare Association is devoted to cultural, ethical, moral and spiritual awakening of the masses. Development of divinity in mankind is its foremost goal and avowed objective. To accomplish this goal it is working on the following programs:

- ✓ Awakening divinity with in every individual by organizing cultural programs Ganesh Puja, Saraswati Puja and etc.
- ✓ Up-liftment of education focusing on both Shikshaa and Vidya, i.e., ideal blending of moral refinement and intellectual development.
- ✓ Health awareness- Health Mela, Yogs Camp, Blood Donation Camp etc.
- ✓ Women Awakening & Development- Nari Jagran Abhiyan
- ✓ Environmental protection & Awareness programs.
- ✓ Eradication of Evil customs & De-addiction from evil habits





Preface

Dear friends and respected elders,

Delhi is a multi-cultural and a land of cosmopolitan culture. People find it very tough to get out of one's day to day personal routine activities and rarely meet for a common cause and social activities. So in the year 1992, we a group of boys who basically hailed from Orissa, decided to take time for ourselves at least once in a year. What best occasion it would have been other than 'Ganesh Puja'.

Lord Ganesh is a replica of the 'Good-start' for anything good. So we formed a small group and started performing the Pujan inviting few known only. Slowly and steadily our dream materialized and took the shape of an association. We got ourselves registered in the name of '**ORIYA CULTURAL & WELFARE ASSOCIATION**' under the Societies Registration Act, Delhi in the year 2005.

Our main source of raising funds were membership collection and collections from few oriya people. These funds were not sufficient to meet the expenses for puja and cultural activities, but somehow we were managing the function successfully. This year we have received corporate donations and created a reserve fund for welfare activities. We will be highly obliged if somebody donates generously for this purpose.

I would take this opportunity with immense pleasure to say few words about our state Orissa.

Orissa is a land of holiness, beauty and rich cultural heritage. It undoubtedly rich in art, architecture, sculpture, handloom and handicrafts, dance and music and folk plays. The beautiful beaches, lakes, waterfalls, wildlife and magnificent temples make it an ideal tourist destination.

The major areas of tourist attractions are the beaches in Puri Chandrabhaga and Gopalpur. The exclusive architectural splendour of Lord Jagannath Temple at Puri, the Sun temple at Konark, Lingraj temple and Mukteswar temple in Bhubaneswar speaks volumes of the glorious past of the State. The other attractions are the ancient caves of Khandagiri and Udaygiri, Samaleswari temple at Sambalpur.

The wildlife sanctuaries at Nandankanan, Tikarpada, Gahiramatha and Similipal gives tourists and unique opportunity to come in close contact with nature. The biggest inland lake in the country the 'Chilika' surrounded by hills and dotted by small islands is absolutely breathtaking. The lake is home to thousands of migratory birds from far off land Siberia who flock to Chilika in the winter months.

Apart from the natural beauty, Orissa offers both Fine art and Performing Art to attract tourists having interest in art and culture. Orissa is home to various handicrafts such as Filigree, Applique works, Bell metal, stone sculpture, wood carving, terracotta, horn work, golden grass items etc.

Orissa unfolds a panorama of refined forms of arts, crafts, music and dance. The figures or dances musicians carved on ancient temple walls speak of Orissa's rich musical heritage. Odissi music has a distinct recognition in the field of culture. The greatest exponent of Odissi



music is Jayadeva who composed Gitagobinda, an unmatched composition of all times. The unique dance forms like Odissi and Chhau are world famous with several internationally exponents. Now Odissi has a noticeable presence in many parts of the globe.

Lord Jagannath literally meaning Lord of the World is central to cultural heritage of Orissa and way of life of people of Orissa. Large number of Fairs and Festivals are a celebration of life itself in all its infinite variety. It is one of the ancient cultures of India and truly shows the cultural uniqueness of India. That's why we can describe Orissa as the Soul of India.

It is a common acceptance amongst the oriya people that they are not much united for social activities, which is entirely not true. Though among multi-successes in the history of Orissa, there is one strata where it lacks and which is in the economical growth part. Further to it, politically speaking, Orissa has produced few among many good political leaders who unfortunately have never got national exposure.

Orissa is gifted with abundant mineral wealth, rich forest reserves, untapped energy potential and a vast work force, with the utilization of which, Orissa can be on the top of the list of 'Progressive States'.

Before I conclude, I must express my thanks and gratitude to all the members, office bearers, well-wishers and the advertisers for the successful publication of this souvenir.

May lord Vighnesha bless all of us.

Bijaya K. Mohanty
President
25543274/9811997441

ଭଜ ହେବାପାଇଁ କର ଯେବେ ଆଶା,
ଭଜ କର ଆମ ନିଜ ମାତୃଭାଷା ।

- ଉତ୍କଳଗୌରବ ମଧୁସୂଦନ ଦାସ

ମାତୃଭୂମି ମାତୃଭାଷା ପ୍ରତି ଯା'ହୁଦୟେ ଶରଧା କରମି ନାହିଁ,
ତା'କୁ ଯଦି ଜ୍ଞାନୀ ଗଣରେ ଗଣିବ ଅଜ୍ଞାନୀ ରହିବେ କାହିଁ ।

- ସ୍ୱଭାବ କବି ଗଙ୍ଗାଧର ମେହେର



From General Secretary's Desk

Dear Friends and respected elders,

What started as past time for a group of people who loved and enjoyed organizing Ganesh Pooja in the year 1992 near "J Block" of Gale Market area became such a success that the group started having get-togethers, so as to give an opportunity to all friends and their friends for merry making. However this also started having a large number of people and it was then decided to get the association registered, specially keeping in view for realization of there not being a common meeting ground for the like minded people and accordingly in the year 2005 "The Oriya Cultural & Welfare Association" was registered.

Though it was registered in 2005 the activities of the association continued ever since 1992. These included activities like get-togethers, picnics and Sri Ganesh Puja every year.

As a part of the association it was decided to have a General Body Meeting every three month as it was felt that GBM (General Body Meeting) will be a good opportunity for every one to give their free and frank opinion on the activities of the association as well as give bright new ideas for the future implementation for the successful running of the association.

The small gatherings organizing the Ganesh Pooja have today become big (gigantic) gatherings and continue to hold the Ganesh Pooja as before but of course on a bigger and grand scale in line with the mood of the participants. The association also encourages in corporation of some sports activities and screening of exclusive good films for the members in the near future. From this year we have decided to include welfare activities like distribution of text books, medicine etc. to the needy and poor out of our surplus funds.

Needless to mention there is every intention to make the association a huge success, which would not be possible without the active contribution monetary and otherwise of the member. It is hoped that the members will also rise to the occasion and do their utmost in meeting the goals and objectives of the association.

Sandipta Roul
General Secretary
9313536043

ସଂଗୀତ ସାହିତ୍ୟ ଜଳବିହାରମ୍ ।
ସାକ୍ଷାତ ପଶୁ ପୁଞ୍ଜ ବିଶାଶହୀନମ୍ ॥

ଦର୍ଶନୀଂ ଭାରତଃ ଶ୍ରେଷ୍ଠ ଦେଶାଜାତୁଲ୍ଲ ଶୁଭ
ଭବୁକ୍ତସ୍ୟ ସମୋ ଦେଶ ଦିଶୋନାସ୍ତି ଧରାତଳେ ।



Founder Members

Suwendu Das
Bibekananda Pattanaik
Bijay K. Mohanty
Saroj Das
Sanjit Das
Debashis Mohanty
Debashis Kaliprasanna Mohanty
Jagdish Patra
Suwendu Sahu

Jiten Mohanlal
Pradeepta Bhuyan
Ajay Mohanty
Ravilal Thapa
Ajay Mohanty(Mitu)
Bijay Pradhan
Sisir Rout
Shibashis Mohanty

Office Bearers 2006-07

Bijay K. Mohanty
Anama Charan Sahoo
Sandipta Rout
Pradeepta Bhuyan
Prakash Chandra Prusty
Pradeep Parija
Ranjan Biswal

President
Vice President
General Secretary
Joint Secretary
Treasurer
Executive Member
Executive Member

Soumendra Das
Ajay Mohanty

Auditor
Co-ordinator

Advisors

Major(Retd.) Umesh Chandra Nayak(Scientist)
Dr.P.K.Mishra (RML Hospital)
Mr.Sushant Kr. Kar

Puja Committee 2006-07

Dr.Sanat K. Sahoo
Jagdish Patra
Ravi Lal Thapa
Bhabagrahi Pradhan
Pravin Panda
Bimalendu Sahoo

—VENUE—

J Block Ground, Opp. Talkatora Indoor Stadium, Park Street, New Delhi 110001



List of Members

Abhay Kumar Sankha
Abhinash Tripathy
Achutanand Sahoo
Ajay Mohanty
Alok Das (Munu)
Amitav Subhashankar Nayak
Anam Charan Sahoo
Anil Parida
Antaryami Patra
Anup Kr. Samal
Arvind Sharma
Ashok Das
Bhabagrahi Pradhan
Bhaskar Ch. Behera
Bibekanand Pattnaik (Sanu)
Bijay K. Mohanty
Bijay Pradhan
Bimalendu Sahu
Debashis K. Mohanty(Bulu)
Debashis Mohanty (Kalubhai)
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M K Nayak
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Prabin Panda
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Ravi Purohit
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Samish Mohanty
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Suresh Swain
Suvendu Das (Bapu)
Suvendu Sahu
Tapan Kumar Lenka
Tapan Kumar Patra
Tapan Malik
Yashwant Sharma



ପ୍ରଥମ ଗଣେଷ ପୂଜା ଏକ ସ୍ମୃତି

ବିବେକାନନ୍ଦ ପଟ୍ଟନାୟକ (ସାନ୍ତ)

ହଠାତ୍ ତିଲ୍ଲୀରୁ ବିଜୁ ପାଖରୁ ଫୋନ୍ ପାଇଲି । ଦିଲ୍ଲୀରେ J ବ୍ଲକ୍ରେ ହେଉଥିବା ଗଣେଷ ପୂଜା ପାଇଁ ଗୋଟିଏ ସଂସ୍ଥା ରିଜିଷ୍ଟ୍ରେସନ୍ କରାଯାଇଛି “ଓଡ଼ିଆ କଲଚୁରାଲ୍ ଏଣ୍ଡ ୱେଲ୍‌ଫେୟାର୍ ଏସୋସିଏସନ୍”, ଶୁଣି ବହୁତ ଖୁସି ଲାଗିଲା । ବିଜୁ କହିଲା ପୂଜା ଉପଲକ୍ଷେ ଗୋଟିଏ ସୋଭେନିୟର୍ ଛପାଯିବ । କଥାଟା ଶୁଣିବା ପରେ ତିଲ୍ଲୀ ରହଣି ସମୟର ବହୁ ପୁରୁଣା ଜଥା ମନକୁ ଆସିଲା । ପ୍ରଥମ ଗଣେଷ ପୂଜାର କିଛି ସ୍ମୃତି ସମସ୍ତଙ୍କର ଅବଗତ ନିମନ୍ତେ ଲେଖିବାକୁ ମନକୁ ଆସିଲା ।

ଆମେ ସେତେବେଳେ J-815 ଡକ ମହଲରେ ରହୁଥିଲୁ ଯଥା, ସାନ୍ତ, ବାପୁ, ପ୍ରସନ୍ନ, ସାନବିଜୁ, କରୁଣାକର ଏବଂ ବିଜୁ, ବୁଲୁ, ପିନୁ କାଲୁ, ଥାପା, ଅନୁ ଉପର ମହଲରେ J-837 ରେ ରହୁଥିଲେ । ଆମ କ୍ୱାଟରରେ ଗୋଟେ ଛୋଟ କଳାଧଳା ଚିରି ଥିଲା ଯେଉଁଥିରେ ସମସ୍ତେ ମହାଭାରତ, କ୍ରିକେଟ ଖେଳ, ପିନେମା ଇତ୍ୟାଦି ଦେଖୁଥିଲେ । କାହା ସହିତ ସେଠି ଗୋଟେ ଟେଲିଫୋନ୍ ମଧ୍ୟ ଥିଲା, ତେଣୁ J ବ୍ଲକ୍ରେ ରହୁଥିବା ସବୁ ଓଡ଼ିଆ ପିଲାଙ୍କ ଖତି ଥିଲା । ଆମ କ୍ୱାଟରରେ ବିଜୁ, ମୁଁ, ବାପୁ, ବୁଲୁ, ପିନୁ, ରାଜା, ବୁନା, ପ୍ରଶନ୍ନ ଆମେ ସବୁ ପିଲାଙ୍କ ବଡ଼ଭାଇ ଥିଲୁ । କିଏ ମୂଆଁ ଆସିଛି ତାପାଇଁ ସର ଖୋଜିଦେବା, କାହାର କାହାର ଝଗଡ଼ା ହୋଇଛି ତାକୁ ସମାଧାନ କରିବା, କାହାର ପଇସା ପହଞ୍ଚି ନାହିଁ ତା ପାଇଁ ପଇସା ଯୋଗାଡ଼ କରିବା ନହେଲେ ପାଖରେ ମିଲ ଖୁଆଇବା । କାହାର କିଏ ଚିହ୍ନା ପରିଚୟ ଲୋକ ତିଲ୍ଲୀ ଆସିଛି ତାକୁ ମାର୍ଗେଟ ବୁଲାଇବା ପାଇଁ ଦକ୍ଷ ପିଲାଟିଏ ସାଙ୍ଗରେ ଦେବା । କାହାର ଦେହ ଖରାପ ହୋଇଛି ତାକୁ ରାମ ମନୋହର ଲୋଡ଼ିଆରେ ନେଇ ଦେଖାଇବା । କୌଣସି ହୋଟେଲରେ ଖାଉଥିଲେ ଧାର ପାଇଁ ଟ୍ୟାକ୍ସେଣ୍ଡର ହେବା । ତାଲକତୋରା ଇନଡ଼ୋର ଷ୍ଟ୍ରିଟ୍‌ସ୍‌ରେ କିଛି କାର୍ଯ୍ୟକ୍ରମ ଚାଲିଥିଲେ କିଏ କିଏ କାହା ସାଙ୍ଗରେ ଯାଇ ଭିତରକୁ ଯିବେ କାକୁ ପ୍ରାନ୍ କରିବା । ଶିଶିର, ଜଗା, ମିନୁ ପ୍ରାୟ ସବୁବେଳେ ଆମ କ୍ୱାଟରରେ ଖତି କରୁଥିଲେ । ଏଭଳି ଏକ ଖତିରୁ ଗଣେଷ ପୂଜା କରିବାର ଚିନ୍ତା ମନକୁ ଆସିଲା । ସଙ୍ଗେ ସଙ୍ଗେ ଗୋଟିଏ ବୈଠକ ଚଳାଇବା ସବୁ ପିଲାଙ୍କ ଏବଂ ସମସ୍ତେ ଏକମତ ହେଲେ । କିନ୍ତୁ ସବୁଠୁ ସମସ୍ୟା ହେଲା ମୂର୍ଖୀ ମିଳିବା । ତା ପାଇଁ ଗୋଟେ ଦଳ ତିଆରି ହେଲା ସେମାନେ ବହୁ କଠ୍ଠରେ ଯମୁନାଠାରରେ ଗୋଟିଏ ଜାଗାରେ ମୂର୍ଖୀର ସମ୍ମାନ କଲେ ପୂଜାର ଆଗଦିନ ଏବଂ ସଙ୍ଗେ ସଙ୍ଗେ ପଇସା ଦେଇ ମୂର୍ଖୀ ନେଇ ଆସିଲେ । ସମସ୍ତଙ୍କ ଆର୍ଥିକ ଅବସ୍ଥାକୁ ଆଖି ଆଗରେ ରଖି କେବଳ ବୁଦ୍ଧିଆ ଭୋଗ କରିବାର ନିଷ୍ଠୁରି ନିଆଗଲା ସେଥିପାଇଁ ଆବଶ୍ୟକୀୟ ଚିନି ଏବଂ ଦେସନ ଜିଣା ହୋଇ ଆସିଲା । ରାତି ସୁଦ୍ଧା ସମସ୍ତେ ପହଞ୍ଚି ଗଲେ ପୂଜା ତେକୋରେସନ୍ ଏବଂ ବୁଦ୍ଧିଆ ଛଣା ହେବ । ଦଳେ ପିଲା ତେକୋରେସନ୍‌ରେ ଲାଗିଲେ ଏବଂ ଦଳେ ବାପୁର ନେତୃତ୍ୱରେ ବୁଦ୍ଧିଆ ଛଣା ବାମରେ । କଠ୍ଠ ମଞ୍ଚେ ପିରାଟା ତିଆରି ହୋଇଗଲା କିନ୍ତୁ ବୁଦ୍ଧିଆ ବିଷୟରେ କାହାର ଧାରଣା ନଥିଲା । ତେଲ ଗରମ କରି ଦିଆଗଲା ଏବଂ ଦେସନ ଗୋଲେଇ ପକାଇଲା ବେଳକୁ ସେଗୁଡ଼ିକ ବଡ଼ ବଡ଼ ହୋଇ ପକୁଡ଼ି ହୋଇଗଲା । ସେତେବେଳକୁ ରାତି ଅଧ ହେଲାଣି ସମସ୍ତଙ୍କ ମନ ବହୁତ କଠ୍ଠ । ହଠାତ୍ କରୁଣାକର ଶୋଇଥିଲା ସିଏ ଉଠିପଡ଼ି କହିଲା ଅମ୍ଭର ତବାର ଡାକ୍ତରୀରେ କଣ୍ଠଦେଇ କଣା କରିଦିଅ ବୁଦ୍ଧିଆ ଛାଙ୍କୁଣୀ ହୋଇଯିବ, ବାପୁ ସେତିକିରେ ବାମ ଆଗେଇଲା ଏବଂ ରାତିସାରା ବୁଦ୍ଧିଆ ଛଣା ହୋଇଗଲା । ପୂଜା ପାଇଁ ନମା ଖୋଜିବାକୁ ବିଶେଷ କଠ୍ଠ ହେଲାନ୍ତି କରୁଣାକର ବ୍ରାହ୍ମଣ ପିଲା ସିଏ ପୂଜା କାମ ତୁଲେଇବ ବୋଲି କହିଲା ଏବଂ ଭଲରେ ଭଲରେ ପୂଜା ମଧ୍ୟ ହୋଇଗଲା । କିନ୍ତୁ ପୂଜା ମଧ୍ୟରେ ସବୁ ଦେବତା ମାନଙ୍କୁ ଆହ୍ୱାନ କରିବା ସମୟରେ ଓଁ ବିରଲାୟ ନମଃ ଦେଶ ହାସ୍ୟରୋକ ସୁଖି କରୁଥିଲା । କରୁଣାକର କିନ୍ତୁ ବୁଦ୍ଧି ପାରିନଥିଲା ତିଲ୍ଲୀର ଲୋକାଲ ଠାକୁର ବିରଳା ମନ୍ଦିରକୁ ଆଖି ଆଗରେ ରଖି ସିଏ ଏହା କରୁଥିଲା ବୋଲି ଯୁକ୍ତି କରୁଥିଲା । ଅନେକ ଦିନ ଯାଏ ତାକୁ ସମସ୍ତେ ଓଁ ବିରଲାୟ ନମଃ କହି ଥିବା କରୁଥିଲେ । ବୁଦ୍ଧିଆ ଭୋଗ ପାଖାପାଖି ସବୁ ଫୁାଟ୍‌ର ଲୋକମାନଙ୍କୁ ବିଆଯାଇଥିଲା ଏବଂ କିଛି ଲୋକ ମଧ୍ୟ ପୂଜା ପାଖକୁ ଆସି ଦର୍ଶନ କରିଯାଇଥିଲେ ।



ସମସ୍ତଙ୍କୁ ଏହା ବହୁତ ପ୍ରେରଣା ଦେଇଥିଲା ଏବଂ ଆରବର୍ଷ ପୂଜା ପାଖ ପଡ଼ିଆରେ କରିବା ପାଇଁ ନିଶ୍ଚିତ୍ତି ନିଆଗଲା । ତା ଆରବର୍ଷ ପୂଜା ପଡ଼ିଆରେ କରାଗଲା ପୂର୍ବରୁ ବଡ଼ ମୂର୍ତ୍ତୀର ଅର୍ଚ୍ଚର ବିଆଯାଇଥିଲା, ସମସ୍ତଙ୍କଠାରୁ ତାହା ମଧ୍ୟ ଆଦାୟ କରାଯାଇଥିଲା । ତ୍ୟାଗରାଜ ନଗର ଜଗନ୍ନାଥମନ୍ଦିରରୁ ନନା ଆସିଲେ । ବିରାଟ ଟେଣ୍ଡ ଲାଗି ପୂଜା କରାଗଲା । ଭୋକି ମଧ୍ୟ ହୋଇଥିଲା କିନ୍ତୁ ଉପର ଓଳି ଯେତେବେଳେ ଖାଇପିଇ ପାରି ହିସାବ କଲାବେଳକୁ ଜଣା ପଡ଼ିଲା ତାହା ପଇସା ଠାରୁ ମଧ୍ୟେକ ଅଧିକ ଖର୍ଚ୍ଚ ହୋଇ ସାରିଲାଣି । ରାତ୍ରୀ ଅନିଦ୍ରା ଥିବା ଅନେକ ପିଲା ଶୋଇ ପଡ଼ିଲେଣି । ଆମ ମାନଙ୍କ ଭିତରେ ଭାଲେଣୀ ପଡ଼ିଲା ଠାକୁରଙ୍କୁ ରାତିସାରା ଜଗିବ କିଏ ? ଏବଂ କାଲି ସକାଳୁ ଠାକୁରଙ୍କୁ ବିସର୍ଜନ ଖର୍ଚ୍ଚ ଆସିବ କୁଆଡ଼ୁ । ଆମେ ସମସ୍ତେ ଖର୍ଚ୍ଚ କରି କରି ଅବସ୍ଥାରେ ନଥାଉ । ଏ ସମୟରେ ମୋ ମୁଣ୍ଡକୁ ଗୋଟେ ବୁଦ୍ଧି ଯୁଟିଲା, ଜଣେ ଆସି କହିଲା ଆଖ ପାଖରୁ ଲୋକ ପୂଜା ଦେଖିବାକୁ ଆସୁଛନ୍ତି ମୁଁ ତାକୁ କହିଲି ଗୋଟେ ଝିଲ୍ ଥାଳୀ ଆଣ ଏବଂ ଆମ ସମସ୍ତଙ୍କ ପାଖରେ ଯାହା ପାଞ୍ଚ ଟଙ୍କିଆ, ୧୦ଟଙ୍କିଆ ଏବଂ କଏନ୍ ପବୁଥିଲା ତାକୁ କିଏ କେତେ ଦେଇଛି ହିସାବ ରଖି ଥାଳୀରେ ପକାଇ ଦେଲି ଏବଂ ତାକୁ କହିଲି ତୁରନ୍ତ ନେଇ ଥାଳୀକୁ ଠାକୁରଙ୍କ ଆଗରେ ରଖିବା ପାଇଁ । ତାପରେ ଯିଏ ଆସିଲା ପଇସା ଭର୍ତ୍ତୀ ଥାଳୀ ଦେଖି କିଛି କିଛି ପଇସା ପକାଇଲେ । କିନ୍ତୁ ରାତ୍ରୀ ଜଗିବା ସମୟରେ ସମାଧାନ ହୋଇ ନଥାଏ । ଆମେ ସମସ୍ତେ ପୂଜା ମଣ୍ଡପରେ ବସିଥାଉ ଏହି ସମୟରେ ସେ ପାଖରେ ଜଣେ ଆଣ୍ଟି ରହୁଥାନ୍ତି ସିଏ ଆସି କହିଲେ ଆମେ ଏଠି କାଗ୍ରଣ କରିବୁ ରାତିସାରା, ଆପଣମାନଙ୍କ କିଛି ଅସୁବିଧା ଅଛିକି ? ଆମେ ତ ସେଇଆ ଖୋଲୁଥିଲୁ ସାଙ୍ଗେ ସାଙ୍ଗେ ହୁଁ ମାରିଦେଲୁ । ଆଖ ପାଖର ପ୍ରୀ ଲୋକ, ଝିଅମାନେ ସବୁ ଢୋଲ ବାଜା ନେଇଆସି ଗୀତ ଗାଇଲେ । ଆମ ପିଲାମାନେ ବି ଫୁର୍ତ୍ତି ହୋଇଗଲେ ରାତିସାରା ଯୁଦ୍ଧରୁ ବାହା ତ ବାଦରୁ କଫି ଆସିଲା ରାତିସାରା ଜାଗରଣ କାର୍ଯ୍ୟକ୍ରମ ଚାଲିଲା । ସକାଳୁ ଝିଲ୍ ଥାଳୀରୁ ସମସ୍ତଙ୍କ ପଇସା ଫେରାଇ ସାରିବା ପରେ ୯୭ଟଙ୍କା ମିଳିଥିଲା ଏବଂ ସଙ୍ଗେ ସଙ୍ଗେ ମିନିଷ୍ଟ୍ର ବାଲାକୁ ଢାକି ସମସ୍ତେ ମୂର୍ତ୍ତୀକୁ ନେଇ ସମୁଦା ଅଭିମୁଖେ ବିସର୍ଜନ କରିବାକୁ ବାହାରିଗଲୁ

ଗତଥର ଦିଲ୍ଲୀ ଗଲାବେଳେ ପ୍ରାୟ ଦିନୁ ପାଖରୁ ସମସ୍ତଙ୍କ ଖବର ନିଏ । ଠାକୁରଙ୍କ ଦୟାରୁ ସମସ୍ତେ ଭଲରେ ଅଛନ୍ତି ଏବଂ ଆଗାମୀ ଦିନରେ ସମସ୍ତେ ଭଲରେ ରହନ୍ତୁ ଏ ଆଶା ନେଇ ମୋର ବସ୍ତବ୍ୟ ଶେଷ କରୁଛି ।

ମାତ୍ କାର୍ଯ୍ୟକ୍ରମ,
 ବାର୍ଡ ନଂ-୧୦, ବାରିପଦା - ୭୫୭ ୦୦୧
 ମୟୂରଭଞ୍ଜ, ଓଡ଼ିଶା ।

ଉଠରେ ଉଠରେ ଭକ୍ତଳ ସଗାନ
 ଭଠିରୁ ତୁ କେତେ ଦିନେ ।
 ପୁରୁବ ଗୌରବ ପୁରୁବ ମହିମା
 ପତୁ ନାହିଁ କିରେ ତୋର ମନେ ॥
 ତୋ ପୁର୍ବ ପୁରୁଷ ଜୟ କରିଥିଲେ
 ଗଂଗା ଠାରୁ ଗୋଦାବରୀ ।
 ତାଙ୍କର ଔରସେ ଜନ୍ମ ହୋଇ ତୁହି
 କେଉଁ ଗୁଣେ ତାଙ୍କୁ ସରି ।।

ଭକ୍ତଜଗୌରବ ମଧୁସୂଦନ ଦାସ





ଅତିହୀ ଶବ୍ଦ ସମ୍ପର୍କରେ

ଶ୍ରୀଯୁକ୍ତ ଭଗବାନ ଚନ୍ଦ୍ର ରାଉତ

ଆଜି କାଲି ଏ ବାହାଦିଆ ଯୁଗରେ ସତ୍ୟବାଦୀ ବାବୁଙ୍କ ପରି ଜଣେ ସତ୍ୟନିଷ୍ଠ ସାମ୍ବାଦିକ ଖୁବକମ୍ ଦେଖିବାକୁ ମିଳନ୍ତି । ଚିତିଦିନିଆ ସମାଜରେ ଘରୁଥିବା ଛୋଟବଡ଼ ଘଟଣାର ସତ୍ୟାସତ୍ୟ ଅନୁସଂଧାନ କରି ସମ୍ବାଦସଂଗ୍ରହ କରିବାରେ ସତ୍ୟବାଦୀ ବାବୁ ଯେମିତି ସିଦ୍ଧହସ୍ତ, ସେ ଗୁଡ଼ିକୁ ସତ୍ୟ ପ୍ରକାଶନୀ ସମ୍ବାଦପତ୍ରରେ ଦିରପେକ୍ଷ ଭାବରେ ପ୍ରକାଶ କରି ସେତିକି ଲୋକପ୍ରିୟ । ସତ୍ୟ ପ୍ରକାଶନାର କାର୍ତ୍ତି ଉପର ମହଲରେ ଆଦୌ ନଥିବା ବେଳେ ସମାଜର ଚଳଣର ସର୍ବସାଧାରଣରେ ବେଶ୍ ଆଦୃତ । କାରଣ ସତ୍ୟବାଦୀ ବାବୁଙ୍କର ନିଷ୍ଠା ଚର୍ଚ୍ଚିତରେ ନିହିତ ।

ଘଟଣାର ସତ୍ୟତା ସଂଗ୍ରହ କରିବାକୁ ଯାଇ ସତ୍ୟବାଦୀ ବାବୁଙ୍କୁ ଅନେକ ସମୟରେ ଅପ୍ରୀତିକର ପରିସ୍ଥିତିର ସମ୍ମୁଖୀନ ହୋଇଛନ୍ତି । ଉପର ସ୍ତରର ନେତା ମନ୍ତ୍ରୀଙ୍କଠାରୁ ଆରମ୍ଭ କରି ଚଳଣର ଲାଭଖୋର ବ୍ୟବସାୟୀ, କଣ୍ଠାକୂର ଏପରିକି ଶ୍ରମିକ ସଂଗଠନର କୁଳି ନେତାଙ୍କ ଦ୍ଵାରା ଅପମାନିତ ହୋଇ ମାତ ବି ଖାଇଛନ୍ତି । କେତେଥର କଟେରୀ ବରଷା ମାଡ଼ିଛନ୍ତି, ମିସନ ଚଢ଼ିଛନ୍ତି । ଏପରିକି ଜୀବନରୁ ମାରିଦେବାର ଧମକପୂର୍ଣ୍ଣ ଚିଠି ବି ପାଇଛନ୍ତି ।

କେହି ଯଦି ସତ୍ୟବାଦୀ ବାବୁଙ୍କୁ ପଚାରେ, ଆପଣ ଅନେକ କରି ଅପ୍ରୀତିକର ଘଟଣାର ସମ୍ମୁଖୀନ ହୋଇ ମଧ୍ୟ ଏ ନିଶା ବା ପେଶା କାହିଁକି ଛାଡ଼ିନାହାନ୍ତି ? ସେଥିରୁ କ'ଣ ବା ଆପଣଙ୍କୁ ମିଳୁଛି ? ସେତେବେଳେ ସତ୍ୟବାଦୀ ବାବୁ ହସିହସି କୁହନ୍ତି “ତୃତୀୟ ଶ୍ରେଣୀରେ ପଢ଼ୁଥିବା ବେଳେ ସାହିତ୍ୟ ବହିରେ ଥିବା ରାମକୃଷ୍ଣ ନନ୍ଦଙ୍କର ସେଇ କବିତା ଦୁଇପଦ, ସତ କହିବାକୁ କିଆଁ ଡରିବି ସତ କହି ପଛେ ମଲେ ମରିବି ଆଦୌ ଭୁଲିପାରିନଥିବାରୁ ଆଜି ମୋର ଏ ଦୁରବସ୍ଥା” ।

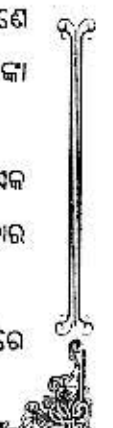
ମାତ୍ର ଆଜିର ଘଟଣା ଅତୀତର ସମସ୍ତ ଅପ୍ରୀତିକର ଘଟଣାକୁ ଚ୍ୟୁତିଗଲା ବୋଧେ ! ନହେଲେ ସଦା ପ୍ରଶାନ୍ତ ସତ୍ୟବାଦୀ ବାବୁ ଆଜିର ଘଟଣାକୁ ନେଇ ଏତେଟା ପ୍ରିୟମାଣ ହୋଇପଡ଼ି ନଥାନ୍ତେ । ଆଜିର ଘଟଣା ପରେପରେ ସେ ଅନୁଭବ କରୁଛନ୍ତି ଏ ସମାଜ ଏକ ଅସତ୍ୟ ସହରରେ ପରିଣତ ହୋଇଛି । ସତ ନକହିବାକୁ ବୋଧେ ସମସ୍ତେ ଶପଥ ନେଇଛନ୍ତି ନହେଲେ ଆଜି ଏତେ ବଡ଼ ଘଟଣାଟା ଘଟିଯିବା ପରେ ବି କାହାରି ତୁଣ୍ଡରୁ ପ୍ରତିବାଦର ଶବ୍ଦଟିଏ ବାହାରିଲା ନାହିଁ । ସମସ୍ତେ ନୀରବ ଦର୍ଶକ ସାଜି ମୁକ୍ତ ଅଭିନୟ କରିଗଲେ ।

ସବୁଦିନ ପରି ଆଜି ବି ସତ୍ୟବାଦୀବାବୁ ସକାଳର ସମସ୍ତ ନିତ୍ୟକର୍ମ ସମାପ୍ତ କରି ସମ୍ବାଦସଂଗ୍ରହ ପାଇଁ ବାହାରି ପଡ଼ିଥିଲେ । ବାହାରିବା ପୂର୍ବରୁ ତାଙ୍କର ଶାନ୍ତିନିକେତନୀ ଖଦଡ଼ ଝୁଲାରେ ରଖିଲେ ଗୋଟିଏ ଚିପାଖାଡା, ଦୁଇଟି ଫେନ୍‌ସିଲ୍ ଏବଂ ଅଟୋମେଟିକ୍ କ୍ୟାମେରା । ତାଙ୍କ ବାପାଙ୍କ ଅମଳର ହରକୁଲେସ ସାଇକେଲରୁ ଧୁଳି ଝାଡ଼ିଦେଇ ଫାଟକ ଖୋଲି ଡେଇଁ ଆସିଲେ ଘରର ଚଉହଦା । କକା ଅହିରାଜ ପରି ରମିଯାଇଥିବା ପିରୁରାଷାରେ ସାଇକେଲଟି ଅକେଲବକେଲ ଗତି ଖୁଲିଲା ଆଗକୁ ଆଗକୁ । ସାଇକେଲରେ ବସି ସତ୍ୟବାଦୀ ବାବୁ ଭାବୁଥିଲେ କେଉଁ ଦିଗକୁ ଗଲେ ବେଶା ତାଙ୍କୁ ଖବର ମିଳିବ । ଯିବେ କି ସେ ସହରର ସବୁଠାରୁ ବଡ଼ ବ୍ୟବସାୟ ପ୍ରତିଷ୍ଠାନ ଲକ୍ଷ୍ମୀ ଟ୍ରେଡରସର ମାଲିକ ରାଧାଶ୍ୟାମ ଅଗ୍ରଝାଲର ମାଲଗୋଦାମକୁ ? ଯେଉଁଠି ଶହଶହ ଅପମିଶ୍ରିତ ସୋରିଷ ତେଲ ଓ ବାଦାମ ତେଲର ଟିଣ ଗଚ୍ଛିତ ଅଛି । ଶାସକ ଦଳର ମନ୍ତ୍ରୀଙ୍କଠାରୁ ଆରମ୍ଭ କରି ବିରୋଧୀ ଦଳର ନେତା ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତେ ଏ ଖବର ଜାଣିଥିଲେ ବି ତା ବିରୁଦ୍ଧରେ ଏ ପର୍ଯ୍ୟନ୍ତ କୌଣସି ସରକାରୀ ବା ବେସରକାରୀ କାର୍ଯ୍ୟାନୁଷ୍ଠାନ ଗ୍ରହଣ କରାଯାଇ ନାହିଁ । ନକରିବାର କାରଣ ବି ଅଛି, ନିର୍ବାଚନ ବେଳେ ରାଧାଶ୍ୟାମ ବାବୁ ସବୁଦଳକୁ ସମାନ ଅଙ୍କର ମୋଟା ଉଦାଦେଇ ସମସ୍ତଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରୁଥିଲେ ।

ଯିବେକି ସୋଗଣ ବିଭାଗର ଦସ୍ତରକୁ ? ଯେଉଁଠାରେ ସୋଗଣ ବିଭାଗର ଅଧିକାର ଓ କର୍ମିଉରାକର ସହାୟତାରେ ସ୍ଵାଗତ୍ୟ ଜଣେ ନେତ୍ରୀଙ୍କ ଦ୍ଵାରା ଶହଶହ କାଲ ରେସନ କାର୍ଡ ଛପାଯାଇ ସହରତଳି ବସ୍ତିରେ ଗରିବ ଲୋକଙ୍କୁ ବିକ୍ରୀ କରାଯାଇ ପ୍ରତିକାର୍ଡ ପିଛା ଏକଶହ ଟଙ୍କା ଆଦାୟ କରାଯାଇଛି ।

ଯିବେକି ପୂର୍ଣ୍ଣବିଭାଗ ଅଧିକରୁ ? ଯେଉଁଠି ଦଶହଜାର ଟଙ୍କାର କାମକୁ ଏକଲକ୍ଷରେ ଠିକା ଦିଆଯାଏ । ବାର କଡେଇ ବାଲିରେ ଏକ କଡେଇ ସିମେଣ୍ଟ ମିଶାଇ ପୋଲ କଲର୍ଡ଼ ଚିଆରି ହୁଏ । ଠିକାଦାର ବିଲ୍ ପାସ୍ ପରେ ପରେ ସେ ଗୁଡ଼ିକ ମନକୁ ମନ ଭୁସୁଡ଼ି ପଡ଼େ । ତାର ମରାମତି ପାଇଁ ପୁଣି ଟେଣ୍ଡର ଦିଆଯାଏ ।

ଯିବେ କି ପଶଦା ପଦା ଖାଁକୁ ? ଯେଉଁଠାରେ ଜଣେ ନାରୀ କେତ୍ରୀ ଯିଏ କି ନାରୀ ନିର୍ଯ୍ୟାତନା ଓ ଯୌତୁକ ବିରୁଦ୍ଧରେ ସଭାସମିତିରେ





ଲମ୍ବା ଲମ୍ବା ଭାଷଣ ଦିଅନ୍ତି, ନାରୀ ପ୍ରଗତି ସପକ୍ଷରେ ବନିଷ୍ଠ ଯୁକ୍ତି ବାଜନ୍ତି । ସେହି ମହିଳା ଜଣକ ନିଜ ନବବିବାହିତା ପୁତ୍ରବଧୂକୁ ଦୁଧରେ ବିଷ ମିଶାଇ ଅତି ନିର୍ମମ ଭାବରେ ହତ୍ୟା କରିଛନ୍ତି । ବୋହୂର ଅପରାଧ, ମୋଟା ଅଳରେ ଦରମା ପାଉଥିବା ତାଙ୍କର ରୋଜଗାରିଆ ପୁଅକୁ ଭଲପାଇ ବିବାହ କରିଥିବାରୁ ଆଖୁବୁଣିଆ ଯୌରୁକ ଆଣିନଥିଲା ।

ଅନେକ ସତ୍ୟ ତଥା ତାଜା ଖବର ତାଙ୍କର କର୍ଷଗୋଚର ହୋଇଥିଲେ ହେଁ ସମୟ ଅଭାବରୁ ସେ ସବୁସ୍ଥାନକୁ ଯାଇପାରିନାହାନ୍ତି । ହେଲେ ସେ ଆଜି କେଉଁ ସ୍ଥାନକୁ ପ୍ରଥମେ ଯିବେ ?

ମନେ ମନେ ସ୍ଥିର କରିନେଲେ ସତ୍ୟବାଦୀ ବାବୁ । ସେ ଆଜି ସମସ୍ତ ପ୍ରୋଗ୍ରାମ ବନ୍ଦ କରି ସହର ତଳି ବସ୍ତି ତୁମ୍ଭୁରଝର ଯିବେ । ଶୁଣିବାକୁ ପାଇଛନ୍ତି ତୁମ୍ଭୁରଝର ବସ୍ତିରେ କେତେଜଣ ଗୁଣ୍ଡାଶ୍ରେଣୀର ଲୋକେ ବୋରାରେ ଚରସ, ଗଞ୍ଜା ବ୍ୟବସାୟ କରୁଛନ୍ତି । ବସ୍ତିର ଅଦୂରରେ ଥିବା ଭଣ୍ଡା ପାହାଡ଼ ଖୋର ତାଙ୍କର ଆତ୍ମ ସ୍ଥଳୀ । କାରଣ ଶାସକ ଦଳର ମାଫିଆ ଗୋଷ୍ଠୀର ନେତାଙ୍କର ନିର୍ଦ୍ଦେଶରେ ସେମାନେ ପରିଚାଳିତ । ଯେମିତି ହେଉ ଆଜି ଏ ସମ୍ଭାବନା ସତ୍ୟତା ଆବିଷ୍କାର କରି ମାଫିଆ ଗୋଷ୍ଠୀର ମୁଖା ଖୋଲିବାକୁ ହେବ । ତା ନହେଲେ ନିରୀହ ଗରିବ ଖଟିଖୁଆ ମଣିଷ ଗୁଡ଼ିକ ଚରସ ଶୋଷି ଶୋଷି ନିଜେ ଶେଷ ହୋଇଯିବେ । ପିଲା କୁଟୁମ୍ଭ ତାଙ୍କର ଭାସିଯିବେ ।

ନିଜ ଭାବନାରେ ନିଜେ ହଜିଯାଇ ସେ ଯେ କେତେବେଳେ ସହରର ଶେଷମୁଣ୍ଡ ଗାନ୍ଧିଜୀଠାରେ ପହଞ୍ଚିଯାଇଥିଲେ ସେ ନିଜେ ଜାଣିପାରିନଥିଲେ । ଯେଉଁ ଛକରେ ସହରର ପିଚୁରାସ୍ତା ଶେଷ ଓ ଆରମ୍ଭ ହୋଇଯାଇଛି ଆବଡ଼ା, ଖାବଡ଼ା ନାଲି ଗୋଡ଼ି ମିଶା ବସ୍ତିରାସ୍ତା ନିର୍ମିତ ଯାଇଛି ତୁମ୍ଭୁରଝର ବସ୍ତିପାଳ ହୋଇ ଆହୁରି ଆଗକୁ । ଏହି ତୁମ୍ଭୁରଝର ବସ୍ତିରେ ରହନ୍ତି ସ୍ୱଳ୍ପ ଆୟକାରୀ ଦିନ ମକୁରିଆ, ଠେଲବାଲା, ଚିକ୍କାବାଲା । ରହନ୍ତି ରାତିକେ ହାତୀ କିଣିବା ଭଳି ଶକ୍ତିଥିବା କୁଆଡ଼ି ଦଳ, ମଦକିକାଳୀ, ଗୁଣ୍ଡାଶ୍ରେଣୀର ହତ୍ୟାକରୀ, ଲୁଣ୍ଠନକାରୀ ଝେରଦଳ, ତଥା ବିଭିନ୍ନ ପ୍ରକାର ବ୍ୟଭିଚାରରେ ଲିପ୍ତଥିବା ଅନେକ ଅସାମାଜିକ ଯୁବକ ଓ ଯୁବତୀ ।

ତୁମ୍ଭୁରଝର ବସ୍ତି ହେଉଛି ପୋଲିସ ବାଲାଙ୍କର ନିତ୍ୟ ରାସପୁଳା । ବସ୍ତିର ଯେକୌଣସି ଘରର ଛପରକୁ ବାଡେଇ ଦେଲେ ଝଣ ଝଣ କରି ଖସିପଡେ ଚଳାର ପୁଲତୋଡ଼ା । ବସ୍ତିର ବାସିନ୍ଦା ହେଲେ ସବୁ ରାଜନେତାଙ୍କ ଭୋଟବାକୁ ହେଲେ ସେ ବସ୍ତିରେ ବିଜୁଳି ଆଲୁଅ ଜଳେ ନାହିଁ । ପିଲବା ପାଣିର ବ୍ୟବସ୍ଥା ନାହିଁ । ଏକମାତ୍ର ପୁରୁଣା ପୋଖରୀରୁ ଦଳ ସଫା ହୁଏ ନାହିଁ । ସ୍ୱାସ୍ଥ୍ୟ ସେବା ତ ଦୂରର କଥା, ଶିକ୍ଷାର ବ୍ୟବସ୍ଥା ପାଇଁ ପ୍ରାଇମେରୀ ସ୍କୁଲଟିଏ ନାହିଁ । ଏହାର କାରଣ ଯଦି ବସ୍ତିବାଲା ଶିକ୍ଷିତ କି ଝଲଝା ହୋଇଯିବେ, ରାଜନୀତିଆଙ୍କର ମାଫିଆ ଗୋଷ୍ଠୀ ସେମାନଙ୍କୁ ଆଉ ଶୋଷଣ କରିପାରିବେନାହିଁ କି ତରାଇ ଚମକାଇ ସେମାନଙ୍କର ଭୋଟ ଗୁଡ଼ିକୁ ଛତାଇ ନେଇପାରିବେ ନାହିଁ ।

ବସ୍ତିର ଭିତରପଟେ ଥିବା ପଡ଼ିଆରେ ଅଳ୍ପତା ଯାଏ ସହରର ସମସ୍ତ ପକ୍ଷ-ସଦା ଅଳିଆ କୁକୁଡ଼ା ତା ଗୋଡ଼ରେ ଅଳିଆ ଆଡେଇ ଖାଦ୍ୟ ସଂଗ୍ରହ କଲାପରି ବସ୍ତିର ଅନେକ ଭୋକିଲା ମଣିଷ ସେଇ ଅଳିଆ ଗଦା ଆଡେଇ ଖୋଜନ୍ତି ଭୋକିଲା ପେଟକୁ ଦାନା ପାଇଁ, ଭଜାକାଚ, ଛିଣ୍ଡା ଚପଲ, ପୁଷିକ୍ ମୁଣାପରି ଅନେକ ଅଦରକାରୀ ଜିନିଷ ।

ସତ୍ୟବାଦୀ ବାବୁ ଆସ୍ତେକରି ପିଚୁରାସ୍ତାରୁ ଗଡ଼ିଆସିଲେ ସେଇ ନାଲି ଗୋଡ଼ିମିଶା ବସ୍ତିରାସ୍ତାକୁ । ତୁମ୍ଭୁରଝର ପହଞ୍ଚିବାକୁ କିଛି ବାଟ ବାଡ଼ି ଅଛି ସେ ଦୂରରୁ ଦେଖିଲେ ରାସ୍ତାକଡ଼ରେ ଯେଉଁଠି ଅଳିଆ ଅଳ୍ପତାଯାଏ ସେଠାରେ ଅନେକ ଲୋକ ଗୁଣ୍ଡ ହୋଇଛନ୍ତି । ଅନୁମାନ କଲେ ହୁଏତ ମ୍ୟୁନିସିପାଲିଟିର ମେହେତର ମାନେ ମଲା ମଇଁଷି କି ଗୋରୁଟିଏ ସେଠାରେ ପକେଇ ଦେଇ ଯାଇଛନ୍ତି । ଏମାନେ ସେହି ମଲା ପଶୁର ଛାଇ ଛତାଇଛନ୍ତି । ଆଉ କିଛି ସମୟ ପରେ ସକା ମାଂସ ପାଇଁ ସେମାନଙ୍କ ମଧ୍ୟରେ ଆରମ୍ଭ ହୋଇଯିବ ପ୍ରତିଯୋଗିତା ।

ମାତ୍ର ନିକଟରେ ପହଞ୍ଚି ସେ ଯାହା ଦେଖିଲେ, ତାଙ୍କର ଅନୁମାନ ସମ୍ପୂର୍ଣ୍ଣ ଭୁଲ, ମଲା ପଶୁ ପରିବର୍ତ୍ତେ ପଡ଼ିଛି ଏକ ଜୀର୍ଣ୍ଣ ଶୀର୍ଷ ସ୍ତ୍ରୀଲୋକର ଭଲଗୁ ଶବ । ସତ୍ୟବାଦୀ ବାବୁଙ୍କର କଣ୍ଠରୁ ବାହାରି ପଡ଼ିଲା “ଇସ୍ କି ବିଭସ୍” । ଶବ ଦେହରେ ଖଣ୍ଡେ ଲୁଗା ନ ତାଙ୍କ ମଲାପରେ ବି ଭଲଗୁଡ଼ାର ଦୃଶ୍ୟ ଉପଭୋଗ କରୁଛନ୍ତି ଏମାନେ ?

ସେଠାରେ ଉପସ୍ଥିତ ଥିବା ଲୋକମାନଙ୍କୁ ସତ୍ୟବାଦୀ ପ୍ରଶ୍ନକଲେ ଏ ଶବ କେବେଠି ଏଠାରେ ଏମିତି ପଡ଼ିଛି ? ଶବ ଦେହରେ ଲୁଗା ଖଣ୍ଡେ ଜାକି ଦେଇ ପାରିଲ ନାହିଁ ? ଅଥଚ ତାର ନଗ୍ନତା ଉପଭୋଗ କରୁଛ ? ପଶୁ ଓ ଦୁର୍ମାନଙ୍କ ମଧ୍ୟରେ ପାର୍ଥକ୍ୟ କେଉଁଠି ରହିଲା ।



ତାଙ୍କର ପ୍ରଶ୍ନ ଶୁଣି ସେଠାରେ ଉପସ୍ଥିତ ଥିବା ସମସ୍ତ ବ୍ୟକ୍ତି ପରସ୍ପରକୁ ଅନାଅନି ହୋଇ ନୀରବ ରହିଗଲେ । ସତ୍ୟବାଦୀ ବାବୁ ପୁଣିଥରେ ସେଇ ପ୍ରଶ୍ନ ଦୋହରାଇବା ବେଳେ ଜଣେ ମୋଟା ସୋଟା ନିଶ୍ଚିନ୍ତା ଲୋକ ନିଜର ନିଶ୍ଚଳ ସାଉଁଳୁ ସାଉଁଳୁ ଓଲଟା ପ୍ରଶ୍ନ କଲା, “ଏପରି ପ୍ରଶ୍ନ ପଚାରିବାକୁ ଆପଣ କିଏ ?” ମୁଁ ଜଣେ ସାମ୍ବାଦିକ ମୋ ନାଁ ସତ୍ୟବାଦୀ ? ନିଶ୍ଚିନ୍ତା ଲୋକଟି କହିଲା ସମ୍ବାଦିକ ମାନଙ୍କର କାମହେଲା ମତ୍ତା ମାନଙ୍କର ସଭାରେ ସମ୍ବାଦ ଓ ଫଟୋ ସଂଗ୍ରହ କରି ସମ୍ବାଦପତ୍ରରେ ପ୍ରକାଶ କରିବା । ବସ୍ତି ବା ରାଷ୍ଟ୍ରାକଢ଼ରେ ଘରୁଥିବା ଘଟଣା ସହ ଆପଣଙ୍କର ସମ୍ପର୍କ କ’ଣ ?

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ ମୁଁ ଭିନ୍ନ ଧରଣର ସାମ୍ବାଦିକ । ସବୁବେଳେ ସତ୍ୟ ସମ୍ବାଦ ହିଁ ସଂଗ୍ରହ କରେ ।

ନିଶ୍ଚିନ୍ତା ଲୋକଟି ସାତ୍ରାଦଳର ଖଳନାୟକ ପରି ଚଟା ଗଳାରେ କହିଲା, “ଆଜି କାଲି ସତ୍ୟ କାହିଁ ସେ ଆପଣ ସଂଗ୍ରହ କରୁଛନ୍ତି । ଯଦି କରୁଛନ୍ତି ବୋଲି ଚାହୁଁଥାନ୍ତି ତେବେ ନିଜେ ନିଜକୁ ଠକିବା ସଂଗେ ସଂଗେ ଅପରକୁ ମଧ୍ୟ ଠକାଇଛନ୍ତି । ଆପଣ କ’ଣ ବିଶ୍ୱାସ କରୁଛନ୍ତି ସେ ଆମେ ଯେତେ ଜଣ ଏଠାରେ ଉପସ୍ଥିତ ଅଛୁ ଆପଣଙ୍କୁ ସତ କହିବୁ ? ଆଜି କାଲି ଯିଏ ସତ କୁହେ ତା ଠାରୁ ବୋକା ମଣିଷ ବୋଧେ ଆଉ କେହି ନାହିଁ” ।

ଆପଣମାନେ ନିଶ୍ଚିତ ସତ କହିବେ ଏ ବିଶ୍ୱାସ ମୋର ଅଛି । ଅନ୍ୟଜଣେ କହିଲା, ଛାତ୍ରଗୁ ଆଜ୍ଞା, ଯୁକ୍ତି କଲେ କଥା ସିନା ବଦେ ହେଲେ ସମସ୍ୟାର ସମାଧାନ ହୁଏ ନାହିଁ । ଏ ଶବ୍ଦ ଏଠାରେ କେବେଠୁ ପଡ଼ିଛି ଆମେ କହିପାରିବୁ ନାହିଁ । ଆମ ବସ୍ତିର ହରିଆ ଯେନା ସକାଳୁ ସକାଳୁ ଚାରି ଧରି ଷ୍ଟେସନରୁ ଫେରୁଥିବା ବେଳେ ଶବ୍ଦକୁ ଦେଖି ଆମକୁ ଖବର ଦେଲା । ଲୁଗା ଜାକିବା କହୁଛନ୍ତି । ଆମମାନଙ୍କର ପିନ୍ଧା ଲୁଗା ଦୁଇଖଣ୍ଡ ଛଡ଼ା ଅଧିକ କାହିଁସେ ଶବ୍ଦ ଦେହରେ ଜାଳି ଦବୁ । ତା ଛଡ଼ା ଫୋଲିସ୍ କୁକୁର ଯଦି ଆସେ ସେ ଶୁଦ୍ଧି ଶୁଦ୍ଧି ଶବ୍ଦକୁ ଛୁଇଁ ଯିଏ ଲୁଗା ଜାକି ଥିବ ତାକୁ ହିଁ ଆମେ କାମୁଡ଼ି ଧରିବ । ଏ ଫୋଲିସ୍ ବାଲା ବୁଝିବେ ଆଲୁ । ବିନା କାରଣରେ ବନ୍ଧାହବୁ । କାହିଁକି ଆଜ୍ଞା ? ଏମିତିତ କେତେ ଶବ୍ଦ ଅଜ୍ଞା ପଡ଼ିଥିବାର ଦେଖୁଛୁ ।

ଫୋଲିସରେ ଖବର ଦେଲଛ ?

ପିଠିରେ ଗଲୁ ମାରିବାକୁ କଣ ଫୋଲିସରେ ଖବର ଦେବୁ ?

କାହିଁକି ?

କାହିଁକି କଣ ? ଯିଏ ଯାଇ ଖବର ଦେବ ଫୋଲିସ୍ ବାଲା ଆମେ ତାକୁ ବାନ୍ଧିବେ । କହିବେ ତୁମ ବସ୍ତି ନିକଟରେ ଲୋକଟା ମରିବି । ତୁମେ ମାନେ ତାକୁ ମାରିବ । ଯଦି ନ ମାରିଛ କିଏ ମାରିଛି ନିଶ୍ଚୟ ଜାଣିଥିବ । ମାରିବା ବାଲାର ନାମ କୁହ । ନ ହେଲେ ଆମକୁ ଘର । ହତ୍ୟାକାରୀ ନ ଧରା ପଡ଼ିବା ଯାଏ ତୁମେ ମାନେ ଆମା ହାତରେ ଅଟକ ରହିବ । କାତୁଅକୁ ଯିବୁ କାହିଁକି ଗୋଡ଼ ଧୋଇବୁ କାହିଁକି ।

ଏ ଶବ୍ଦ କାହାର ବୋଲି ଅନୁମାନ କରୁଛ ? ଏ କଣ ତୁମ ବସ୍ତିର କେଉଁ ସ୍ତ୍ରୀ ଲୋକର ? ଜଣେ କହିଲା ଏ ଶବ୍ଦ କାହାର ଠିକ୍ କରି କହିପାରିବୁ ନାହିଁ । ଅନୁମାନ ଅଧମ କିଶାନର ସ୍ତ୍ରୀ ଚମ୍ପାର ଶବ୍ଦ ପରି ଜଣା ଯାଉଛି । ମଦପିଇ ସବୁଦିନ ରାତିରେ ଅଧମ ଚମ୍ପାକୁ ବାଜାଏ । ମାରୁ ମାରୁ ମରିଯିବାରୁ ଏ ଠାରେ ପକାଇ ଦେଇଛି ବୋଧେ ।

ଜଣେ କହିଲା, ବୁଝକରବେ ବାହାପିଆ ତହରା କେଉଁଠିକାର ଆଜି ସକାଳେ ମୁଁ ଚମ୍ପାକୁ ଦେଖିବି । ସେ ଗୋଟା କରିବା ପାଇଁ ଗୋବର ଚକୁରୁଥିଲା । କହିଲା କଣ ନା ଚମ୍ପାର ?

ଜଣେ କହିଲା ଏଇଟା ସେହି ଜାତିର ଶବ୍ଦ ପରି ଦିଶୁଛି । ଯିଏ ବସ୍ତ୍ରାଣ୍ଡରେ ସମସ୍ତକଠାରୁ ପଇସା ମାଗୁଥାଏ । ବିରରୀ ମାଗି ମାଗି ଅନେକ ପଇସା ଠୁଳ କରିଥିଲା, ଶଳା ମତୁଆ ଚକା ଲୋଭରେ ତାକୁ ମାଗି ଏଠାରେ ପକାଇ ଦେଇଛି । କେହି ଜଣେ କହିଲା ଏ ସ୍ତ୍ରୀ ଲୋକଟି ଆମ ବସ୍ତିର ନୁହେଁ କି ଆଖପାଖ କୌଣସି ଗାଁ ନୁହେଁ । ଏଇଟା ଅନ୍ୟ କେଉଁ ଆଡ଼ର ମାଲକିନିଆ । ବଜାରି ଚୋକାଏ ତାକୁ ଧର୍ଷଣ କରି ପରେ ମାଗି ଏଠାରେ ପକେଇ ଦେଇଛନ୍ତି । ଏମିତି ଘଟଣା ଆଜିକାଲି ଅନେକ ଘଟୁଛି । ଆପଣ କ’ଣ ଜାଣନ୍ତି ନାହିଁ ? ଯାଣୁ ନାହିଁଚିତ କି ସାମ୍ବାଦିକତା କରୁଛନ୍ତି ?

ଜଣେ କହିଲା ନାହିଁ ଆଜ୍ଞା ଏ ସ୍ତ୍ରୀ ଲୋକଟି ଏଇ କେତେଦିନ ହେଲା ଆଖ ପାଖ ବସ୍ତିରେ ବୁଲି ଭିକ ମାଗୁଥିଲା । ତା ଘର କୁଆଡ଼େ କଳାହାଣ୍ଡି କରୁଥିଲା । ଅନେକଦିନ ଧରି ସେ ଅଞ୍ଚଳରେ ବର୍ଷା ନହେବାରୁ ଅକାଳ ପଡ଼ିଛି । ଅଭାବରେ ପଡ଼ି ତା ଗେରସ୍ତ, ହୁଆ ମାଇପ ଛାଡ଼ି କାମ



ପାଇଁ ମଧ୍ୟପ୍ରଦେଶକୁ ଯାଇଥିଲା ଯେ ଆଉ ଫେରିଲା ନାହିଁ । ଲୋକ ଉପାସରେ ବିରୁଦ୍ଧର ଗୋଟେ ଛୁଆ ମରିଗଲା । ଅନ୍ୟ ଜଣେ ପିଲାଟିକୁ ଜଣେ ଚେଲକାଣୀକୁ ବିକି ଟଙ୍କା ଆଣି କିଛିଦିନ ଚଳିଲା । ତାର ମରଣ ହେଲା ନାହିଁ ଯେ ପେଟ ପାଇଁ ଗାଁ ଛାଡ଼ି ତାଙ୍କ ଗାଁର କେତେଜଣଙ୍କ ସହ ଆମ ଅଞ୍ଚଳକୁ ଆସି ଭିକ ମାଗୁଥିଲା । ହେଲ ଦେଖୁନାହାଡ଼ି ସେଠାରେ ଆଲିଚା ପଡ଼ିଛି । ଏହି ଆଳି ଧରି ତା ଘରୁ ଯା ଘରୁ ଉତ୍ତଳ ମାଗୁଥିଲା । ଆହା ବିରୁଦ୍ଧା ଶେଷରେ ଲୋକ ଉପବାସରେ ଖାଦ୍ୟ ବିନା ମରିଗଲା ଆଜ୍ଞା ।

ସତ୍ୟବାଦୀ ବାବୁ ଶବ୍ଦନିକଟକୁ ଯାଇ ନିରାକ୍ଷଣ କଲେ ବାସ୍ତବିକ ଏହା ଧର୍ଷଣ ଜନିତ ହତ୍ୟାନୁହେଁ କି ଅତ୍ୟଧିକ ମଦ୍ୟାପାନ ଯୋଗୁଁ ଅପମୃତ୍ୟୁ ନୁହେଁ କି ଗୁହକଳିରୁ ଆତ୍ମହତ୍ୟା ନୁହେଁ । ଖାଦ୍ୟଭାବ ଯୋଗୁଁ ଏହାର ମୃତ୍ୟୁ ହୋଇଛି । ସେ ତାଙ୍କ ଚିପା ଖାତାରେ କିଛି ଚିପିପକାଇଲେ । କ୍ୟାମେରାରେ ଦୁଇ ଡିନେଟି ଫଟୋବି ଛାଡ଼ାଇନେଲେ । ସମସ୍ତଙ୍କୁ କହିଲେ ଆପଣମାନେ ଏଇଠାରେ ରହିଥାଆନ୍ତୁ । ମୁଁ ଯୋଦ୍ଧାସରେ ଖବର ଦେଇ ଫେରି ଆସୁଛି । ମୁଁ ନ ଫେରିବା ପର୍ଯ୍ୟନ୍ତ କେହି କେଣେ ଯିବେ ନାହିଁ ।

ଠିକ୍ ଏତିକି ବେଳେ ସତ୍ୟବାଦୀ ବାବୁ ଦୂରରୁ ଦେଖିପାରିଲେ ନାଲି ରାସ୍ତାର ଧୂଳି ଉଡ଼ାଇ କେତୋଟି ମଟର ଗାଡ଼ି ତାଙ୍କ ଆଡ଼କୁ ମାଡ଼ି ଆସୁଛି । ଉର୍ଦ୍ଧ୍ୱ ଉର୍ଦ୍ଧ୍ୱ ଗାଡ଼ି ଗୁଡ଼ିକ ଶବ ନିକଟରେ ଅଟକି ଗଲା ପ୍ରଥମେ କିପରୁ ଖସି କରୁ ତେଜ୍ ପଡ଼ିଲେ ଯୋଲିସ୍ ବାଲା । କାରରୁ ବାହାରି ଆସଲେ ନଗର ଉନ୍ମୟନ ମନ୍ତ୍ରୀ ଓ ଉଚ୍ଚକର୍ମୀ ସ୍ତ୍ରୀମାନେ ନେତା । ତାଙ୍କ ଗହଣରେ ଥିଲେ ବରିଷ୍ଠ ସାମ୍ବାଦିକ, ତଥା ସମ୍ବାଦବାହିକାର ସମ୍ପାଦକ ସତ୍ୟବ୍ରତ ପଟ୍ଟନାୟକ ।

ସତ୍ୟବ୍ରତ ବାବୁ, ସତ୍ୟବାଦୀ ବାବୁଙ୍କୁ ଲକ୍ଷ୍ୟ କରିକହିଲେ, ଜହାକୁ ଗୁଡ଼ କଳସାର ସଂଧାନ ମିଳିଲା ପରି ଆପଣଙ୍କୁ ଏ ସବୁର ଖବର ପହିଲେ ମିଳିଯାଏ ନାହିଁ ! ଆପଣ ଏଠାରେ ପ୍ରଥମେ ପହଞ୍ଚୁଥିବାରୁ ଆପଣଙ୍କୁ ଧନ୍ୟବାଦ । ଯଦିବା ଏଠାରେ ଏକ ଅତିହୀ ଶବ ପଡ଼ିଛି ବୋଲି ଖବର ମୋତେ ଅନେକ ଆଗରୁ ମିଳିଥିଲା ହେଲେ ମନ୍ତ୍ରୀ ମହାଶୟ ସକାଳ ଆଠଟାରେ ସାମ୍ବାଦିକ ସମ୍ମିଳନୀ ଡକାଇ ଥିବାରୁ ସମୟ-ମୁତାବକ ମୁଁ ଆସି ପହଞ୍ଚି ପାରି ନଥିଲି । କଣ ଦେଖିଲେ ହତ୍ୟା ନା ଆତ୍ମହତ୍ୟା ? ଧର୍ଷଣ ନା ଉପେକ୍ଷତା ?

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ ହତ୍ୟା ନୁହେଁ କି ଆତ୍ମହତ୍ୟା ନୁହେଁ । ଏହା ଏକ ଖାଦ୍ୟଭାବ ଜନିତ ଯତ୍ନଶୀଳ ଜର୍ଜରିତ ଅପମୃତ୍ୟୁ ।

ହଠାତ୍ ଦୂର ଜଣ ନେତା ସତ୍ୟବାଦୀ ବାବୁଙ୍କ ଆଡ଼କୁ ମାଡ଼ି ଆସି କହିଲେ ମିଛ ମିଛ, ଏହା ଏକାବେଳେ ତାହା ମିଛି । ଏହା ଆପଣଙ୍କର ମନରଜା କାହାଣୀ । ଆମ ସରକାରଙ୍କର ଖାଦ୍ୟ ଭଣ୍ଡାରରେ ଅକଳନ୍ଧି ଖାଦ୍ୟଶସ୍ୟ ମହକୁର୍ ଥିବାବେଳେ ଖାଦ୍ୟଭାବରେ ଜଣେ ମରିଥିବ, ଏହା କଦାପି ସମ୍ଭବ ନୁହେଁ କି ବିଶ୍ୱାସ ଯୋଗ୍ୟ ନୁହେଁ ।

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ ସମ୍ଭବ କି ଅସମ୍ଭବ ଏଠାରେ ଛିଡ଼ା ହୋଇଥିବା ଲୋକମାନଙ୍କୁ ପଞ୍ଜରରୁ ପ୍ରକୃତ ଭଙ୍ଗ ପାଇପାରିବେ ।

ଏଥର ମନ୍ତ୍ରୀ ମହୋଦୟ ଆଗେଇ ଆସି ସହଜ ସୁନ୍ଦର ରଙ୍ଗରେ କହିଲେ, ଭାଇମାନେ ଆମ ସରକାର ପାଖରେ ପର୍ଯ୍ୟାପ୍ତ ପରିମାଣ ଖାଦ୍ୟଶସ୍ୟ ଗଚ୍ଛିତ ଥିବା ବେଳେ ଏ ଲୋକଟି ଖାଦ୍ୟବିନା ମରିଥିବା କହିବା ଏକ ଲଜ୍ଜାର ବିଷୟ । ପାଞ୍ଚ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ କାହାରିକୁ ଖାଦ୍ୟଭାବରେ ମରିବାକୁ ଦେବୁନାହିଁ ବୋଲି ଆମମାନେ ଶପଥ ନେଇଛୁ । ଗଡ଼କାଲି ଏଠାକାର ନଗରପାଳିକା ଏ ସହରର ପରିଶ୍ରମୀ ପୁର୍ଣ୍ଣ ପାଳକ ଅବସରରେ ଏକ ସଭା ଓ ମାଗଣା ଭୋଜନର ଆୟୋଜନ କରିଥିଲେ । ମୁଁ ମଧ୍ୟ ସେ ସଭାରେ ସମ୍ମାନିତ ଅତିଥିଭାବରେ ଯୋଗ ଦେବାକୁ ଆସିଥିଲି ଏ ସ୍ତ୍ରୀ ଲୋକଟି ସେ ମାଗଣା ଭୋଜନ କେନ୍ଦ୍ରରେ ଅତ୍ୟଧିକ ପରିମାଣରେ ଖାଇଥିବାରୁ ଅକାର୍ଯ୍ୟରୋଗରେ ଆକ୍ରାନ୍ତ ହୋଇ ମରିଛି । ଗଡ଼କାଲି ସଭାରେ ମୁଁ ମୋ ଭାଷଣରେ ବାରମ୍ବାର ସତର୍କ କରାଇ ଶୁଣାଇଥିଲି, “ଭାଇମାନେ ଯେତିକି ଆବଶ୍ୟକ ସେତିକି ଖାଅ । ଅଧିକା ଆଦୌ ଖାଅ ନାହିଁ । ମାଂସ ପଲାଇ ପରି ଗୁରୁପାକ ସହଜରେ ହଜମ ହୁଏ ନାହିଁ । ମାତ୍ର ମୋ ଉପଦେଶ କଣ ଏମାନେ ଶୁଣିଲେ ଭୋଇରୁ ମୃତ୍ୟୁ ହେବା ସ୍ୱାଭାବିକ ।”

ସତ୍ୟବାବୁ କହିଲେ ଆପଣଙ୍କର ଭୋକି ସଭାରେ କଣ କଣ ହୋଇଥିଲା ବା କେତେ ଲୋକ ଖାଇଥିଲେ ମୁଁ ଜାଣେ ନାହିଁ । ମାତ୍ର ଏ ସ୍ତ୍ରୀ ଲୋକଟି ସେଠାରେ ଖାଇଥିଲା ବୋଲି କି ପ୍ରମାଣ ଅଛି ? ତା ପେଟକୁ ଲକ୍ଷ୍ୟ କଲେ ତା ପେଟରେ ମାଂସ ପଲାଇ ପରି ଖାଦ୍ୟ ଅଛି ବୋଲିତ କଣ ପଡ଼ୁନାହିଁ ।



ପୋଲିସ୍ ଅଫିସର କହିଲେ ତା ପେଟରେ କି ଖାଦ୍ୟ ଅଛି ତାହା ଶବ୍ଦ ବ୍ୟବହାରରେ ଜଣାପଡ଼ିବ ।

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ “ସତ୍ୟରୂପ ବାବୁଙ୍କ କଥାକୁ ଯାହା ଜଣାପଡ଼ୁଛି ଏଠାରେ ଏକ ଶବ୍ଦ ପଡ଼ିଛି ବୋଲି ଆପଣମାନେ ଅନେକ ଆଗରୁ ଜରିଆଲେ ବି ଏ ପର୍ଯ୍ୟନ୍ତ ଶବ୍ଦ ଜରିବାକୁ କନେକ୍ସକ ଦୁଇଜଣ ପଠାଇ ପାରିଲେ ନାହିଁ । ଏବେ ପୋଷମତମ କଥା କହୁଛନ୍ତି ।

ପୋଲିସ୍ ଅଫିସର କହିଲେ ସତ୍ୟବାଦୀ ବାବୁ ! ଆପଣ ମନେରଖିବା ଭବିଷ୍ୟ ଯେ ଗୋଟେ ସାଧାରଣ ଶବ୍ଦଠାରୁ ମନ୍ତ୍ରୀ ବା ନେତା ମାନଙ୍କର ଜୀବନ ଅଧିକ ମୂଲ୍ୟବାନ । ଆଜିକାଲି ଦେଶରେ ଯେମିତି ସତ୍ୟବାଦୀ, ନକସଲପୁରୀ ପରି ଅନେକ ଚେରଗିଷ୍ଟ ମାଡ଼ିଛନ୍ତି । ସେପରି ସ୍ତ୍ରୀଙ୍କ ମନ୍ତ୍ରୀଙ୍କର ନିରାପତ୍ତା ଯେ ଅଧିକ ପ୍ରୟୋଜନ ଏକଥା ଜଣ ଆପଣ ଜାଣନ୍ତି ନାହିଁ ! ଗତ କାଲି ଠାରୁ ମନ୍ତ୍ରୀଙ୍କର ନିରାପତ୍ତାରେ ବ୍ୟସ୍ତ ଥିବାରୁ ଶବ୍ଦପ୍ରତି ସମୟ ଦେବା ସମ୍ଭବ ନଥିଲା ।

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ ମନ୍ତ୍ରୀମାନେ ହେଲେ ଲୋକ ପ୍ରତିନିଧି । ତାଙ୍କ ପ୍ରତି ଲୋକମାନଙ୍କର ଅସ୍ପାଧିକାରୀ ଭାବେ ଦେଇ ସେମାନଙ୍କୁ ନେତା ରୂପରେ ନିର୍ବାଚିତ କରିଛନ୍ତି । ନିର୍ବାଚିତ ଲୋକ ପ୍ରତିନିଧି ପାଇଁ କିମ୍ପା ନିରାପତ୍ତାର ଆବଶ୍ୟକତା କଣ ? ଆମ ଦେଶର ମନ୍ତ୍ରୀ ଓ ନେତାମାନେ ଯେତେ ପରିମାଣର ନିରାପତ୍ତା ଆବଶ୍ୟକ କରନ୍ତି ଅନ୍ୟ କୌଣସି ସଭ୍ୟ ଦେଶର ନେତାମାନେ ଏତେଟା ଆବଶ୍ୟକ କରନ୍ତି ନାହିଁ ।

ଏଥର ମନ୍ତ୍ରୀ କ୍ରୋଧାନ୍ୱିତ ହୋଇ କହିଲେ, ଆପଣ ଭୁଲି ଯାଆନ୍ତୁ ନାହିଁ ଯେ ଏଇଟା ବିଧାନ ସଭା ନୁହେଁ । ଏହା ଏକ ରାଷ୍ଟ୍ରାକତର ମାମୁଲି ଅଜିଆ ଅଜତା ପଡ଼ିଆ । ଆମ ଦେଶରେ ବର୍ତ୍ତମାନ ମୃତ୍ୟୁହାର ଅପେକ୍ଷା ଜନ୍ମହାର ଅଧିକ ହୋଇଥିବାରୁ ଆମ ସମସ୍ତଙ୍କର ମୁଣ୍ଡବ୍ୟଥାର କାରଣ ହୋଇଛି । କୋଟି କୋଟି ଲୋକଙ୍କ ମଧ୍ୟରୁ କେଉଁଠି ଗୋଟିଏ ମରିଗଲା ବୋଲି ଏତେ ଚିନ୍ତା ? କିଏ କେଉଁଠି ଅଧିକ ଖାଇ ବା ମଦପିଇ ମରିବ ବୋଲି କଣ ସରକାର ଦାୟୀ ? କିଏ କହୁଛି ତାକୁ ଅଧିକ ଖାଇବାକୁ ବା ପିଇବାକୁ ?

ପୋଲିସ୍ ଅଫିସରକୁ ଲକ୍ଷ୍ୟ କରି ମନ୍ତ୍ରୀ କହିଲେ “ଦେଖ ସମୟ ମୋ ପାଇଁ ବହୁତ ମୂଲ୍ୟବାନ” । ଅର୍ଥାତ୍ ସମୟ ନଷ୍ଟ କରିବାକୁ ମୁଁ ଭୟେ ନାହିଁ । ଯାହା ଜଣା ପଡ଼ୁଛି ଲୋକଙ୍କର କେହି ଆତ୍ମୀୟ ସ୍ୱକ୍ଷମ ନାହାନ୍ତି । ଥିଲେ ଶବ୍ଦ ଏଠାରେ ଏତେ ପର୍ଯ୍ୟନ୍ତ ପଢ଼ିନଥାନ୍ତା । ହାତରୁ ସେ ସବୁ ସୂକ୍ଷ୍ମ ମୁଁ ପାଞ୍ଚଶହ ଟଙ୍କା ଦେଇଗଲି । ଶବ୍ଦଦ୍ୱାରା ବ୍ୟବସ୍ଥା କରିଦେବେ ।

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ, ଆପଣମାନେ ଯେତେ ମୁହଁ ଟାଣ କଲେବି ମୁଁ ଉଠାଇଥିବା ପଟୋ ଓ ଟିପି ରଖୁଥିବା ଲୋକମାନଙ୍କର ବିକୃତି ଆପଣମାନଙ୍କ ମୁଖା ଖୋଲିଦେବ ।

ମନ୍ତ୍ରୀ ପୋଲିସ୍ ଅଫିସରଙ୍କୁ ନିର୍ଦ୍ଦେଶ ଦେଇ କହଲେ ଆଜିକାଲି ପେପର ବୋମା, ଲେଟର ବୋମା ଟିଭି ବୋମା ପରି କ୍ୟାମେରା ବୋମା ବାହାରିଲାଣି । ସତ୍ୟବାଦୀ ବାବୁଙ୍କର କ୍ୟାମେରା ସହ ସମସ୍ତ ପେପର ଜବତ କରି ତାଙ୍କ ବିରୋଧରେ ଦେଶ ଦ୍ରୋହ ଅପରାଧରେ ଶୀଘ୍ର ମକଦ୍ଦମା ଦାୟର କର । କୁକୁଡ଼ା ହୁଆକୁ ଚିଲି ଝାମ୍ପିନେଲା ପରି ପୋଲିସବାଲା ସତ୍ୟବାଦୀ ବାବୁଙ୍କ ହାତରୁ କ୍ୟାମେରା ଓ କାନ୍ଥରୁ ଝୁଲି ଟାଣି ନେଲେ । ପୋଲିସ୍ ଜିପ୍ ସହିତ ମନ୍ତ୍ରୀଙ୍କ କାର ଗାଡ଼ି ଉଲିଲା ଆଗକୁ ।

ଏକ ବିଷୟ ବଦନରେ ଅପଲକ ନୟନରେ ସତ୍ୟବାଦୀ ବାବୁ ଅନାଇ ରହିଥିଲେ । ଏତିକି ବେଳେ ବିରୋଧୀଦଳର କେଲକଣ ନେତା ଓ କର୍ମୀ ହାତରେ ଲାଲ ପତାକା ଧରି ସେଠାରେ ପହଞ୍ଚିଲେ । ଉପସ୍ଥିତ ଜନତାଙ୍କୁ ଲକ୍ଷ୍ୟ କରି କହିଲେ ‘ଭାଇମାନେ ସରକାର ନାରୀ ପ୍ରଚ୍ଚତି ସପକ୍ଷରେ ଓ ନିର୍ଯ୍ୟାତନା ବିରୁଦ୍ଧରେ ଲକ୍ଷ୍ୟ ଲମ୍ବା ବିକୃତିମାନ ଦେଉଥିବା ବେଳେ ଧର୍ଷଣ ଜନିତ ହତ୍ୟାକାଣ୍ଡ ଦିନକୁ ଦିନ ବଢ଼ି ଉଠିଛି । ମାତ୍ର ଦଣ୍ଡ ପାଇଛନ୍ତି କେଇ ଜଣ ? ଏହା ଖାଦ୍ୟଭାବ ଜନିତ ଅପମୃତ୍ୟୁ ନୁହେଁ, ଧର୍ଷଣ ଜନିତ ଜଗନ୍ୟ ହତ୍ୟା ।

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ, ଆପଣମାନେ ଶବ୍ଦର ଦେହ ଓ ପେଟକୁ ଲକ୍ଷ୍ୟ କଲେ ଜାଣିପାରିବେ, ଏହା ଅତ୍ୟଧିକ ଆହାର ଯୋଗୁଁ ମୃତ୍ୟୁ ନୁହେଁ କି ଧର୍ଷଣ ଜନିତ ହତ୍ୟା ନୁହେଁ । ବିରୋଧୀବାଲା କହିଲେ ଏହା ଯଦି ଧର୍ଷଣ ନୁହେଁ, ଶବ୍ଦ ଉଲଗ୍ନ ହୋଇ ପଡ଼ିଛି କାହିଁକି ? ସେ କଣ ଲଙ୍ଗଳା ହୋଇ ଭିକ ମାଗୁଥିଲା ।

ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ, ଏଠାରେ ଜମା ହୋଇଥିବା ଅଜିଆ ଗଦା ଖେଳାଇ ଅବରକାରୀ ପଦାର୍ଥ ଖୋଜୁଥିବା ମଣିଷମାନେ ଶବ୍ଦଦେହରେ ଥିବା ଅସନା ଲୁଗା ଖଣ୍ଡକୁ ନିଜର ଦରକାରରେ ଲଗାଇବାକୁ ନେଇଯାଇଛନ୍ତି । ମଣିଷ ପାଇଁ ନିହାତି ଆବଶ୍ୟକ ଖାଦ୍ୟ ଓ ବସ୍ତ୍ର ଅଭାବ ଏ ଦେଶରେ କେତେ ଯେ ଉତ୍ତମ ଆପଣମାନେ ଜାଣିବେ କେମିତି ?



ଅସମ୍ଭବ । ଏହା ଆପଣଙ୍କର ବିକାର ଗ୍ରସ୍ତ ମନର ଏକ ନବୁ ବିଭାଧାରା । ମୁର୍ଦ୍ଦାର ଦେହର ଲୁଗାକୁ କେହି ବ୍ୟବହାର କରେ ? ଆପଣ ଯେତେ ସଫେଇ ଦେଲେ ବି ଆମେମାନେ ମାନିବୁ ନାହିଁ । ଏହା ଏକ ଧର୍ଷଣ କନିଷ୍ଠ ହତ୍ୟାକାଣ୍ଡ ନିଶ୍ଚିତ ।

ସାବଧାନ ! ଶବକୁ ଏଠାରୁ ଇଚ୍ଛେଦନାକୁ ଅପତେଷା କଲେ ନିଆଁଜଳିବ । ବମ୍ବ ପୁଟିବ ଗୁଳି ଝଲିବ । ଏହି ଘଟଣାକୁ ନେଇ ଆଜି ଉପରଠିଳି ଏଠାରେ ସରକାର ବିରୋଧୀ ଜନସଭାର ଆୟୋଜନ କରାଯାଉଛି । ଲାଲ ସଲାମ୍ ଜିଦାବାଦ । ଏ ସରକାର ଗାଦିରୁ ଯାଉ । ନାରୀ ନିର୍ଯ୍ୟାତନା ବନ୍ଦ ହେଉ । ଆମର ଦାବୀ ପୂରଣ ହେଉ, ଧ୍ବନୀ ଦେଇ ଝଲିଗଲେ ନେତାମାନେ ।

ସତ୍ୟବାଦୀ ବାବୁ ପଛକୁ ଚାହିଁ ଦେଖିଲେ, ସେଠାରେ ଜମା ହୋଇଥିବା ଲୋକମାନେ ରୂପଚାପ ଝଲିଯାଉଛନ୍ତି । ସେମାନଙ୍କ ସାମନାରେ ଛିଡା ହୋଇ ସତ୍ୟବାଦୀ ବାବୁ କହିଲେ ଆପଣମାନେ କୁହନ୍ତୁ ଏ ସ୍ତ୍ରୀ ଲୋକ କଣ ଭୋକ ଉପାସରେ ମରିନାହିଁ । ସେମାନେ ସମସ୍ତେ ଅବିଶ୍ୱାସ କଲେ ବୋଲି ଆପଣମାନେ କଣ ସ୍ୱୀକାର କରିବେ ନାହିଁ ।

ନିଶ୍ଚିତା ଲୋକଟି କହିଲା ଆମେ ମାନେ ଏ ବିଷୟରେ କିଛି ମନ୍ତବ୍ୟ ଦେବୁନାହିଁ ବୋଲି ମତ୍ତା ଓ ନେତାମାନେ ଇସାରାରେ କହି ଯାଇଛନ୍ତି । ଶବ ଏଠାରୁ ଉଠିଯାରିବ ନାହିଁ ବୋଲି ବିରୋଧୀଦଳ ଆଦେଶ ଦେଇଗଲେ ।

ଅନ୍ୟଜଣେ କହିଲା ଆପଣ ଆହୁରି ଅନେକ କିଛି ସମ୍ଭାବ୍ୟଗ୍ରହ କରିବା ପାଇଁ ଏଠାରେ ସତ୍ତା ଶେଷ ପରେ ଶବ ଉଠିବା ପର୍ଯ୍ୟନ୍ତ ଜଗିରହନ୍ତୁ । ଆମେ ଆମ ପିଲାଙ୍କ ପାଇଁ ଖାଦ୍ୟ ଯୋଗାଡ କରିବାକୁ ଝଲିଲୁ । ସତ୍ୟବାଦୀ ବାବୁ ଦେଖିଲେ ବସ୍ତ୍ରବାଲା ତାଙ୍କର ଅନୁରୋଧ ରଖିଲେ ନାହିଁ । ପୋଲିସ୍‌ବାଲା ଶବ ସଜ୍ଜାର କରିବାକୁ ଆସିଲେ ନାହିଁ କି ଉପରଠିଳି ବିରୋଧୀଦଳ ସଭାର ଆୟୋଜନ କଲେ ନାହିଁ ।

କିଛି ସମୟପରେ ଦେଖାଗଲା ବୁଲାକୁରୁର ଗୁଡ଼ାକ ଶବ ଦେହର ସତ୍ତା ମାଂସ ଖଣ୍ଡ ଛିଣ୍ଡାଇ ଖାଇବାକୁ ଆରମ୍ଭ କରିଦେଲେ । ପଞ୍ଜରା ପାଟି ତା ପେଟର ପାକସ୍ତୁଳିକୁ ଓଟାରି ଆଣିବା ବେଳେ ଦେଖାଗଲା ପାକସ୍ତୁଳିରେ ହଜମ ନହୋଇ ରହିଛି ବୁଲମୁଠା କଞ୍ଚା କଅଁଳିଆ ଝକୁଣ୍ଡା ଗଛର ପତ୍ର । ପେଟର ଭୋକ ସମ୍ଭାଳି ନପାରି ଖାଇଥିବା ସ୍ତ୍ରୀ ଲୋକଟିର ମୁହଁର କାରଣ ।

ସତ୍ୟବାଦୀ ବାବୁ କୁକୁରମାନଙ୍କୁ ଶବନିକଟରୁ ନ ଉତ୍ତରାଇ ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର ଶେଷ କରିବାକୁ ଉତ୍ସାହିତ କରୁଥିଲେ । ଠିଆ ହୋଇ ମନେ ମନେ ସେ ଭାବୁଥିଲେ “ବାସ୍ତବିକ ଏ ସ୍ତ୍ରୀ ଲୋକଟି କେତେ ପୁଣ୍ୟବାନ । ବଞ୍ଚୁଥିବା ବେଳେ ନିଜର ଦେହଦାନ କରି ପୁରୁଷ ମନର ସୌନ୍ଦର୍ଯ୍ୟ ମେଢାଇଥିଲା । ମଲାପରେ ବି ନିଜର ମରଣରାତରୁ ଅନ୍ୟମାନଙ୍କର ପେଟର ଝୁଆ ବୃତ୍ତ କରିବା ପାଇଁ ଦାନ କରିଗଲା । ତାଠାରୁ ପୁଣ୍ୟବତୀ ଆଉ କିଏ ଅଛି ?

ତା ପରଦିନ “ସମ୍ଭାବନାହିକା”ର ପ୍ରଥମ ପୃଷ୍ଠା ମଣ୍ଡନ କରି ବଡ଼ ବଡ଼ ଅକ୍ଷରରେ ବାହାରିଲା “ମହାଙ୍କର ବଦାନ୍ୟତା” ମତ୍ତା ନିଜ ପକେଟରୁ ପାଞ୍ଚଶହ ଟଙ୍କା ଦାନ କରି ରାସ୍ତାରେ ପଡ଼ିଥିବା ଏକ ଅତିଥି ଶବର ଦାହ ବ୍ୟବସ୍ଥା କଲେ ।

ତା ତଳକୁ ବାହାରିଲା ପ୍ରବାଣ ସାମ୍ବାଦିକ ସତ୍ୟବାଦୀ ମିଶ୍ରଙ୍କ ଠାରୁ କ୍ୟାମେରା ବମ୍ବ ଓ ଲେଟର ବମ୍ବ ଜବତ । ନକସଲପତ୍ତାଙ୍କ ସହ ତାଙ୍କର ଗୁପ୍ତ ସମ୍ପର୍କ ଥିବା ସନ୍ଦେହ । ଶେଷ ପୃଷ୍ଠାରେ ବାହାରିଥିଲା, ନାରୀ ନିର୍ଯ୍ୟାତନା ଓ ଧର୍ଷଣ ବନ୍ଦ ପାଇଁ ଏକ ଜନସଭାରେ ବିରୋଧୀଦଳ ନେତା ମାନଙ୍କର ସରକାରଙ୍କଠାରେ ଦୃଢ଼ଦାବୀ ।

ବାଲୁଙ୍ଗାପୁର୍ଣ୍ଣ କିଆରୀରେ ଧାନଗଛ ଅନୁସନ୍ଧାନ କରିବା ସେମିତି ଅସମ୍ଭବ ଆଜିର ଆବର୍ଜନା ପୂର୍ଣ୍ଣ ସମାଜରେ ସତ୍ୟାସତ୍ୟ ନିରୂପଣ କରିବା ସେମିତି ନିରର୍ଥକ । । ଏହା ପରେ ପରେ ସତ୍ୟବାଦୀ ବାବୁ ନିଜର ସାମ୍ବାଦିକତା ଓ “ସତ୍ୟପ୍ରକାଶନୀ” ସମ୍ବାଦପତ୍ରର ପ୍ରକାଶନ ସବୁଦିନ ପାଇଁ ବନ୍ଦ କରିଦେଲେ ।

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ନୀତିଶିକ୍ଷା

ମଣିଷ ଜୀବନ ନୁହଁଇ କେବଳ ବର୍ଷ ମାସ ଦିନ ଦଣ୍ଡ,
କର୍ମେ କିଏ ନର କର୍ମ ଏକା ତା'ର ଜୀବନର ମାନଦଣ୍ଡ ।

ପ୍ରାଣୀଙ୍କ ଆରତ ଦୁଃଖ ଅସ୍ତମିତ ଦେଖୁ ଦେଖୁ କେବା ସଦୁ,
ମୋ ଜୀବନ ପଛେ ନକେଁ ପଡ଼ିଥାଉ ଜଗତ ଭଙ୍ଗାର ହେଉ ।

ଥିଲେ ଥାଉ ପଛେ ଗୁଣ ଦୁଜାର,
ଚରିତ୍ର ନଥିଲେ ସବୁ ଅସାର ।

ମହତେ ଯାହା ଆଚରିବେ, ଇତରେ ତାହାହିଁ କରାବେ ।
ସେ ଯାହା ପ୍ରମାଣ କରିବେ, ଲୋକେ ସେ ପଥେପ୍ରବର୍ତ୍ତିବେ ॥

ଆମ ନିଜ କଥା ନିଜେ ନଭାବିଲେ
ପର ଆମ ପାଇଁ ଭାବିବେ ନାହିଁ,
ଆମ ଯୋଗ୍ୟପଣ ଦେଖିଲେ ସଂସାରେ
ସମସ୍ତେ ଭାବିବେ ଆସହେ ଭାଇ ।

ଭଜ ଭାବ ମନୁଷ୍ୟର ଦୁଏ ବିକଶିତ,
ଭଦ୍ରତ ଆଦର୍ଶ ଯେବେ କରେ ସେ ଆଶ୍ରୟ ।

ପରେ ପ୍ରସାଦିତ ହେଲେ ହେଁ ମହତ
ଭାବ ସଦା ଅକର୍ମଣ
ନହେଲେ କି ଇଷ୍ଟ ନିଷ୍ଠେଷିତ ହୋଇ
ଦିଅନ୍ତା ମଧୁର ରସ ।

ଜଗତ କଲ୍ୟାଣେ ସାଧିବାକୁ ସିନା, ଲଭିଛି ମୁଁ ଏ ଜୀବନ ।
ଦ୍ଵିଭୁବନ ଯେବେ ବିଭୟ ଭଜିବ, ଦକ୍ଷିଣା ମୋ ଅକାରଣ ।

ସତ୍ୟରେ କହିବ ସତ୍ୟରେ ରହିବ, ସତ୍ୟରେ ଯିବ ଆସିବ ।
ସତ୍ୟ କର୍ମର ଯେତେ କାର୍ତ୍ତିମାନ, ସୁଖେ ସୁଖେ ରହିଥିବ ॥

ସବୁ ଭେଦା ଭେଦ ସବୁ ବାଦ ଛେଦ
ଆମ ସମାଜରୁ ଦେବା ତଡ଼ି,
ଗୋଟିଏ ନୀତିରେ ଗୋଟିଏ ଭିତ୍ତିରେ
ଆମେ ଦୁନିଆକୁ ଦେବା ଗଢ଼ି ॥

ସାଧିକ ହେଉ ଶୁଦ୍ଧ ଜୀବନ, ବିଶ୍ଵ ଜୀବନେ ଲାଗି ।
ଆନନ୍ଦ ହେଉ ଏତିକି, ସହସ୍ର ସୁଖେ ଭାଗୀ ॥

ହେଲେ ସାନ ନାହିଁ ଲାଗେ ଅପମାନ,
ଯତି ମୁଁ ପାରିବି ବଡ଼ି ।
ଫୁଟିଲା ଫୁଲ କି ଫୁଟେ ଆଉଥରେ,
ଫୁଟେ ପରା ଫୁଲ କଡ଼ି ॥
ପର ଭପକାର ଯେହୁଁ ସାପିକ୍ତି ଶତତ,

- ଭଦ୍ରକମଣୀ ଗୋପବନ୍ଧୁ ଦାସ

- ସହ କବି ଭୀମ ଭୋଇ

- ଗଙ୍ଗାଧର ମେହେର

- ଅତିବଡ଼ି ଜଗନ୍ନାଥଦାସ

- ଜାତୀୟ କବି ବୀରକିଶୋର ଦାଶ

- ପଣ୍ଡିତ ନୀଳକଣ୍ଠ ଦାସ

- ସ୍ଵଭାବ କବି ଗଙ୍ଗାଧର ମେହେର

- ଗୋଦାବରୀଶ ମିଶ୍ର

- ସହ କବି ଭୀମ ଭୋଇ

- ଜାତୀୟ କବି ବୀରକିଶୋର ଦାଶ

- ଡଃ. ମାୟାଧର ମାନସିଂ

- ଭୁବନା କୁମାରୀ ସାବତ



ତା'ର ଉପକାରେ ପଦା ଜଗତ ନିରତ ।
 ଦାନ କଲେ ସିନା ମିଳେ ବହୁ ଧନମାନ,
 ଚୈକ ଦାନେ ଦ୍ଵୀପ ଯଥା କରେ ଜ୍ୟୋତି ଦାନ ॥

ସ୍ଵାଧୀନତା ମାନବର ଜନ୍ମ ଅଧିକାର,
 ସ୍ଵାଧୀନ ଭାଷଣ ଆଉ ସ୍ଵାଧୀନ ବିହାର ।
 ସ୍ଵାଧୀନ ଜୀବନ ପୁଣି ସ୍ଵାଧୀନ ସମିତି,
 ତାରି ସ୍ଵମ୍ଭେ ମାନବର ପମାଳ ସଂସ୍ଥିତି ॥

ଧନ୍ୟ ସେ ମାନବ କୂଳେ ଯାହା ଯଶ ରାଜି,
 ଲୋକ ହିତ ବ୍ରତେ ଥାଏ ଜଗତେ ବିରାଜି ।
 ମଲେ ଯାହା ନାମ ଥାଏ ଜଗତ ମଧ୍ୟରେ,
 ଅମର ଦେବତା ସେହି ମାନବ କୂଳରେ ॥

ଇଚ୍ଛି ବିଶ୍ଵେ ଭଜ ଧର୍ମ କରେ ମୁଁ ନିଜର,
 ତେଣୁ ପୁଲେ କାଠ ବିଅଁ ଅର୍ଥଲ ପଥର ।
 ନାସ୍ତିକ ମୁଁ ବଡ଼ ପାଶେ ସାନର ଭକତି,
 ମାଗେ ନାହିଁ ଧନମାନ ପଦ ବା ମହତ୍ଵ ॥

ଓହକେ ବୁଝାଇ ମୂର୍ଖ, ତା'ଠାରୁ ବୁଝାଇ ପଣ୍ଡିତ ।
 ଭାତ୍ର ସେ ବୁଝାଇ ନାହିଁ, ଅଲଜ୍ଞାନେ ଯା'ର ମତି ବିଚଳିତ ॥
 ମିଶ୍ର ମୋର ଦେହ ଏ ଦେଶ ମାଟିରେ
 ଦେଶ ବାସୀ ଗୁଳି ଯାଆନ୍ତୁ ପିଠିରେ ।
 ଦେଶର ସ୍ଵରାଜ୍ୟ ପଥେ ଯେତେ ଗାତ
 ପୁରୁ ତହିଁ ପତି ମୋର ମାଂସ ହାତ ॥

କାପୁରୁଷ ପରି ମରିବା ଜଗତେ ନୁହେଁ ନର ପତରୁଷ ।
 ପରହିତ ସାଧୁ ମରେ ଯେ ମହୀରେ ସେଇ ଏକା ସୁପୁରୁଷ ॥

ଏହି ସମ୍ମିଳନୀ ଜାତି ପ୍ରାଣସିନ୍ଧୁ
 କୋଟି ପ୍ରାଣ ବିହୁ ଧରେ ।
 ତୋର ପ୍ରାଣ ବିହୁ ମିଶାଲଦେଭାଲ
 ତେଜ୍ଞ ପତି ସିନ୍ଧୁନୀରେ ॥
 କୋଟିଏ ସନ୍ତାନ ଗୋଟିଏ ସ୍ଵରରେ
 'ଜନନୀ' 'ଜନନୀ' ଡାକ ।
 ତୃଷ୍ଣାରେ କାତର ଗଗନକୁ ଝହିଁ
 ଯେସନେ ତାକେ ଋତକ ॥

ଭାରତେ ଉତ୍କଳେ ଦେଶେ ଭୁସୁର୍ଗେ ପୁରୁଷୋତ୍ତମେ ।
 ଦାରୁରୂପା ଜଗନ୍ନାଥ ଭକ୍ତନାମଭୟ ପ୍ରଦ ॥
 ପିତାମାତା ପରି ଆଉ କେ ଅଛି ସଂସାରେ,
 ଧନ୍ୟ ସେ ଯେ ଦିଏ ପ୍ରାଣ ତାଙ୍କରି ସେବାରେ ।
 ତାଙ୍କ ସ୍ଵେଦ ଜପକାର ଅତୁଲ୍ୟ ଜଗତେ,
 ଭକ୍ତିଭରେ ଶିଶୁଗଣେ ସୁମର ସନ୍ତତେ ॥
 ବୈକୁଣ୍ଠ ସମାନ ଆହା ଅଟେ ସେହି ପରେ
 ପରସ୍ପର ସ୍ଵେଦ ଯହିଁ ଥାଏ ନିରତର ॥

- ଗୋଦାବରୀଶ ମହାପାତ୍ର

- ଉତ୍କଳମଣି ଗୋପବନ୍ଧୁ ଦାସ

- ବ୍ୟାସକବି ଫକୀର ମୋହନ ସେନାପତି

- ଗୋଦାବରୀଶ ମିଶ୍ର

- ଭର୍ତୃହରି ମହତାବ

- ଉତ୍କଳମଣି ପଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଦାସ

- ଉତ୍କଳମଣି ପଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଦାସ

- କୁଳବୃଦ୍ଧ ମଧୁସୂଦନ

- ଉତ୍କଳଗୌରବ ମଧୁସୂଦନ ଦାସ

- ଶ୍ରୀ ଜଗନ୍ନାଥଅଷ୍ଟକମ୍

- ଉତ୍କଳଗୌରବ ମଧୁସୂଦନ ଦାସ

- ଉତ୍କଳଗୌରବ ମଧୁସୂଦନ ଦାସ



ଇତ୍ତିମାଲଲ କବିତା

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

ତୁମେ ଯଦି ଅନ୍ଧ ହୋଇଥାନ୍ତି
 ତେବେଯିନା ଦଳି ତୁମ ଅଶ୍ରୁକାନ୍ତି,
 ଦୁନିଆଁକୁ ଆକ୍ରାନ୍ତି ଦେଖାନ୍ତି,
 କହିଥାଆନ୍ତି -
 ନାହିଁ ଶୋ ମୋପରି ଯତା କେହିତା।
 "ମୁଁ ପରା ବାଣିଛି ପଦ୍ମଲୋଚନକୁ
 ବନ୍ଧବାକୁ କରି ପ୍ରତାର୍ଦିତ"।

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

ତୁମେ ଯଦି ଗୁରୁଣି ବୁଲନ୍ତି
 କୁଣ୍ଡ ଚ୍ୟାପି ଅଶ୍ରୁ ନେଇ
 ଦେବେଯିନା ସେବନ୍ତି ମୁଁ
 ଅନୁସୂୟା ହୃଦ ଦେଇ ।
 "ମୁଁପରା ବାଣିଛି ଖଣ୍ଡା ନାଶା ତୁମ,
 ଦ୍ୟାଶ୍ରୟମର ସାକ୍ଷୀ ତୁମେତ"।

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

ତୁମେ ଯଦି ଦୁଃଖ ବନବାଦୀ
 ତେବେଯିନା ଯାଇ ତୁମ ପାଥେ
 ରାଜରାତ୍ରାରେ ତେରୁରା ପିଚନ୍ତି
 କହିଥାଆନ୍ତି -
 ମୋସମ ନଥିଲା ସତା ସାରା ତା।
 "ମୁଁ ପରା ବାଣିଛି ଅଲିଅଳ ସୁକୁମାରଦିଏ
 ନାହିଁ ଯହିଁ କୈକେୟାର କୁଟ"।

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

ତୁମେ ଯଦି ନିର୍ଧନ ଦୁଃଖ
 ତେବେ ଯିନା ଖଟି ତୁମ ପାଥେ
 ଚିନରାଟି କରି ଥାନ୍ତି ଏକ।
 "ମୁଁପରା ଦେଖିଛି ଭକ ଅଜାଲିକା ତୁମ
 ନାହିଁ ଯହିଁ ଅଭାବର ସ୍ୱାଦ"।

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

ମୋତେ ଯଦି ରାବଣ ତୋରାତ୍ରା-
 ପିଅନ୍ତିନି କେବେ ମୁଁ ଅଶ୍ରୁ ସରାଣା
 ରାବଣକୁ କରି ଦୁଷ୍ଟ,
 ଫେରିଥାନ୍ତି ଅଗିରେ ମୁହିତା।

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

ତୁମେ ଯଦି ସନ୍ଦେହ କରନ୍ତି
 ତେବେ ଯିନା ପିଅନ୍ତି ପରାଣା,
 ମୋ ଆଉ ପ୍ରେମିକକୁ କରି ଚତଟାଘାଟ
 କହୁ ଥାଆନ୍ତି-

ପ୍ରାୟ ପ୍ରାଣେଶ୍ୱର,

"ନୁଁଗୁରୁରା ନାଲନମାରି ଅଜି ସାଇ
 ଭଦ୍ରାଭକ୍ତି ମିଥ୍ୟା ଅସବାଦ"।

ଯଦିବା ନୁସତ, ତଥାପି କହୁଛି
 ତାପାଇବି ପ୍ରସ୍ତୁତ୍ୟ
 ଏହି ଏକ "ଇତ୍ତିମାଲଲ କବିତା"।

ଅଭିଯୋଗୀ ସରସ୍ୱତୀ
 ଉତ୍କଳ ଗାଳଗାଳାଲକର୍ଣ୍ଣ ଲିଖ
 ୨୩୨, ସହିଦ ନଗର, ଭୁବନେଶ୍ୱର



ପ୍ରତିଷ୍ଠା

ତୁମେ ଲେଖି ଥିଲ
.....

ଶିଳ୍ପୀ ଗୋ ତୁମେ ଶ୍ରାବଣୀ ଆଖିରେ.....

ସତରେ ଶ୍ରାବଣୀ ମନେ ପଡ଼ ତୁମେ

ତୁମରପେ ଭିଜା ଭିଜା ଆଖି

ମନଜା ପାଗଳ ଅଛଇଲ ବ୍ୟଥା ।

ଆଉ ମୁଁ
.....

ନିଜ ନୟନର ଲୁହ ତୁଇ ଚୋପା

କେବଳ ଅସ୍ଥାୟୀ

ମୁହୂର୍ତ୍ତକର ସାଥୀ ।

କେବେପେ ଖସିଲି,

ନିଜେବି ଡାଣେନା ।

ଓପି ଗଲି ଯେବେ ନ ପାରିଲି ପାଇ

ସୁଖିଗଲି ତୁମ ଗଣ୍ଠ ଦେଶେ ।

ଶ୍ରାବଣୀ ଗୋ.....
.....

କେବଳ ଅପେକ୍ଷା,

କେବେଗୋ ବନିବି ତୁମ ଆଖି ଲୁହ

ବଦ୍ଧ ମୁହୂର୍ତ୍ତକର ସାଥୀ

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Incredible Orissa

Samarendra Das

Orissa is the legend state of India and also melting pot of art, tradition and religion. It is the home to most of the sacred temples in the country i.e Jagannath Temple, Lingaraj Temple and Sun Temple of Konark form the 'golden triangle', which is the major portion of spiritual enigma. Puri is one of the four *dhams* and important hindu religion centre. Orissa is also rich in dance, music and festivals. As we know Odissi dance form is popular the world over, made famous by notable exponent dancer late Guru Kelucharan Mohapatra and also equally famous for the handicrafts of once-specially for silver filigree work at Cuttack, appliqué work from Pipili (near Puri) and also bell metals used by the most of the tribals and so on. ... Orissa not only hold appeal for pilgrims but also beaches of sea once popular holiday destinations for both national and international tourists to spend idyllic evenings by the sea. In Chandipur the sea water reaches about five to six kilometers from the shore-line twice in a single day. Another beach of the state is Gopalpur on sea, Chandrabhaga and Puri is also popular for the avid swimmers.

At Sun Temple, Konark, twenty four wheels of the chariot of the sun temple carries the sun god surya across heaven for daily celestial journey and nine spokes which represents the nine planets of the universe. Sun temple was built in 13th Century AD. Its seven horses signifying the seven days of the week and 12 pairs of wheels signifying the twelve months of the year and entrance hall is 39 meters height next to the dancing hall. Every aspect of life is carving in the sun temple such as human love, scene from court, civic life and war etc. it is now on world's heritage lists. Temple interim was filled up in 1903 AD by the left Governor of Bengal to protect from the deterioration. Jagannath Temple is one of the sacred *dham* of hindu religion and dedicated to the Lord of Universe. It was build in 12th Century AD and is one of the tallest temple in India i.e. 65 meters height. Temple connects of *Jagmohan* (hall) and *Deula* i.e main shrine is in front. The *nata mandir* and *bhog mandira* is built in 14th and 15th century AD respectively. Other than this *Gundicha Ghar* (Gundicha Temple) i.e home of lord's aunt Gundicha where Lord stays for 9 days during the famous rath yatra (Chariot festival of Puri), also *indradyumna* tank which is famous for religion importance for Lord Krishna and dedicated to the king Indradyumna of Orissa.

At Bhubaneswar Lingaraj temple is the same important for Lord Shiva referred to as Lord Linagraj and also many temples like Parameshwar temple. It is a 7th century Shiva Temple, the oldest temple of Bhubaneswar, situated in the Bhubaneswar-Puri Road and cluster with 20 other smaller temples around it. Rajarani temple is known for love temple covered with erotic carving of women and couples. It is the 11th century temple from and this temple is not for worship and aesthetically appealing with gardens and sanctuaries. Mukteswar Temple, Sidheshwar Temple and Kedar Gowri are the temple of Bhubaneswar of the 10th Century AD. Mukteswar Temple has fine Ganesha figure (Lambodara Murti). Sidheswar and Kedar Gowri Temple are also same attraction for the whole temple city. Other than above there are lot of God and Goddesses of Orissa that influence all the living styles of the rural and urban people, such as Maa Tarini from Keonjhar, Tara Tarini, Sakhi Gopala, Samaleswari Temple, Maa Chandī from Cuttack, Baba Gorakhnath (snake God), Maa Sarala, Akhadalamani, Biraja Temple, Maa Diga Barrunai Temple (known as Goddess of eye)...

On hills of spiritual sentiment Khandagiri and Udaigiri are the twin hills reveal the sculptural art of 2nd century BC. Studies on 19 caves of Khandagiri and 44 caves of Udaigiri make the interesting life of Jain aesthetics. Udaigiri caves are on area of Budhist pilgrims. Also Dhaulagiri near river Daya, emperor Ashok spent time, in reflection. It is the oldest rock sculpture in India (about 3rd century B.C.). Hill stands with white peace pagoda (Shanti Stupa). Also another ancient hill of Budhist trail like Lalitgiri and Ratnagiri serve as important Budhist centre. Other Budhist trails include Padmapur,



Banapur (near Chilika) and Karuma (near Konark). Buddhism was brought to Orissa by emperor Ashoka in 260 BC, now it is widely followed by all budhist of those centers.

Orissa is rich in flora and fauna. And it is a nature lover's dream destination. Many wildlife sanctuaries and botanical gardens are here. The scenic and popular is Bhitarkanika, the second largest compact mangrove ecosystem in India (first Sundarban from west Bengal). It is the place of great diversity of Orissa. This nature park is extended to 600sq. km. And 60 varieties of mangrove plants also home to variety and endangered species such as birds and snakes, white crocodiles. Similipal is another dense important natural park covering 2750 sq. km.. This is specially chosen by the project tiger and to conserve the depicting tiger populations. The reserve is now 95 royal Bengal tigers other than leopards, crocodile, elephants, different types of reptiles and identifying approximately 250 species of birds. Other than this Nandankanan, near Bhubaneswar, Tikarpara near Talcher are the two important places for white tiger and crocodile reserve centres respectively.

Moreover Chilka, eleven hundred sq. km area, the largest lagoon in the east coast of India. It has a unique eco system a combination of marine, blackish and fresh water with estuarine characters. It is noted as bird sanctuary under the wildlife protection act. It is rich in fishery resources, more than 1, 50,000 fisherman live in and around the lagoon, from Puri, Ganjam and Khurda. Eventually, it is merged in Bay of Bengal. During the peak season birds like flamingo, teal, bar headed goose and shoveller, white bellied sea eagle are found to sea near Nalabari Island. Also playful Dolphin spotted in the mouth of Chilika. Ultimately it is the home to large variety of birds and plants. Now Ministry of Environment and Forest, Government of India identified the lagoon as a priority site for conservations and management.

At Chandrabhaga beach, near Konark Sun Temple, sun going down and birds flying home, the fisherman return at dusk, it made a perfect frame. Puri beach, near the Jagannath temple as popular with pilgrims who come here to take holy dip and it is popular for lounging spot for locals. Puri's white sand beach is characterized by its simplicity and serenity. Other beaches like Gopalpur on sea and Balighar near Puri, Pati Sunapar near Berhampur and Chandipur near Balasore are famous for exploring the visitors. Other than those sea beaches there are two important ports cum beach in Orissa famous for the export and import of iron and bauxites i.e. Paradeep and Gopalpur. Also Orissa coast line is dotted with beautiful unspoiled beaches and beach resources offer adventures and their water sports. At Gopalpur on sea, India's prettiest beach resorts preferred for para sailing, water skiing, rowing and surfing. But exciting is yachting, which is not common in other part of beach of India.

From the Orissa state museum and handicraft museum, we get the rich collection of different types of sculpture, stone work and inscription and armors rare palm leaf manuscript bronze age stock, geological objects, painting, anthropological specimen, traditional folk and musical instruments, different types of ancient coins, copper plate etc. Orissa offers great variety of handicraft from the silver filigree, jewellery work, wooden carving, bamboo and other woven and fire items, Handloom textiles such as tussor silk and cotton also the applique works are popular.

Among the festivals of Orissa, Kaling Mahotsav and Rajarani Music Festivals, Konark dance festivals, Puri Beach festivals, Chandrabhaga Mela, Maha Shivratri, Dola Yatra, Danda Yatra, Patua Yatra, chandan yatra, makara Yatra, Dhanu Yatra and Bali Yatra are famous. And whenever we think about the music and dance, orissa is the beat performer and creator of own dance i.e. odissi dance with its own rhythmic music and song. World famous odissi music is more than 2,500 yr. Old has been and it has been systematically developed in the world famous Jaggannath temple premises in different occasions. The eminent poet and lyricist like Sri Jayadeva, Kavisamrat Upendrabhanja,



Kavisurya Baladev Rath, Gopalakrushna, banamali, Dinakrushna and so... on, have given the emphasize on main text of the song(Prabhandha) with full of raga and taalās (rhythms) . World famous another odissi dance is the classical dance form that originated in the ambience of the temples, It is the lyrical form of dance .The odissi poetry and music is aesthetic combination of its dance style is built. Odissi dance is originated from in between 8th to 11th century where the King talks the great pride excelling at the arts of dance and music, called *Devdas*. They played important part of the temple rituals and were required to dance from the early evening to the bedtime of Lord Jagannath.

The exponent Lt.PadmaVibhusana Kelucharana Mahapatra founded an odissi dance institute named *Srjan*. *Srjan* is the non profit making charitable trust. Another institute is the *Kasturi Kalapitha* is also for teaches and practices the odissi dance and music, founded by *Bhubaneswari Mishra* Other than the odissi dance there are lots of Folk dances are in orissa such as *Chhau* dance, *Naga* dance, *Santala* dance and etc.

You will never know till you experience it yourself...., the rich and vibrant festival, called life in Orissa. When Orissa celebrates even the Gods join in. This is the celebration of divinity, full of art, music and dance, where the spirit soars high on the beauty all around. Leaving it up with ancient handicrafts, breath taking performance and musical extravaganzas ... sets against the backdrop of legendary moments. There is a something for everyone the experience of a life time, a celebration that never ends. Remember Orissa is a scenic, serene and sublime state.

"Where the mind is without fear
And where is the land without fear
There is full of near and dear i.e. my native land ORISSA
And we are ORIYA"





A 20-point Programme For Better Living

1. Start the day with a smile, be cheerful, a gloomy face makes others also unhappy.
2. Put up patiently with all minor troubles, inconveniences and unfavourable situations you are often called upon to face in life everyday such as, a little loss of money, comfort, honour, slight illhealth or denial of some of your legitimate rights and privileges. These pinpricks are common to all humanity.
3. Lend a helping hand to the suffering poor. This is the only way to thank God.
4. Be pleasing in your speech, even the truth you speak should be soft and pleasing and such that it does not hurt or cause pain to others.
5. Never neglect your health. Proper attention must be paid to the upkeep of your physical body.
6. Exert yourself daily to minimize your desires, wants, needs, possessions, engagements, appointments and commitments, as much of your time and energy is spent in attending to these, never think of adding to these, as any addition can cause more stress, worry and tension.
7. Cultivate the habit of viewing everything as belonging to the Creator along, and that there is nothing in this world which you can really call your own. You may possess but don't have a feeling of possession.
8. When you see people better placed than yourself, let not feelings of envy and jealousy enter your mind. On the other hand ponder over the lot of millions less fortunate than yourself.
9. Have the courage to admit your faults, mistakes, lapses, weaknesses and shortcomings. You will rise in the esteem of others by thus confessing your guilt and admitting your blunders.
10. Get rid of finding fault of others for their wrongs and errors. Placed in similar circumstances you are likely to commit the same mistakes.
11. It is unwise to expect others to be like you and follow your ideals.
12. Make it a point not to entertain inimical feelings towards anybody. You should behave towards your enemies (those who are inimical towards you) in such a way that one day they may become your friends.
13. Show due respect and regard to your parents, teachers, elders and superiors, love your equals and be considerate towards your subordinates.
14. Try to mend yourself before attempting to correct the world.
15. You may engage yourself in doing social service provided you have the capacity and willingness to undertake such work; even if you are not able to do any good, you must refrain from doing any disservice.
16. You must conduct your life in such a way that you give unto others and the society more than what you take from them.
17. It is essential that you must practice daily to control your senses. Know that one who has his senses under his control has virtually conquered the world.
18. In all your dealings with others follow the golden rule: "Do unto others what you would like to be done unto yourself and its negative form, Do not do unto others what you would not wish to be done to you."
19. Devote at least a few minutes in prayer everyday in remembering the Creator and expressing your gratitude for all His mercies shown to you.
20. Before retiring to bed, pray to God to grant you a better and happier tomorrow.



Personal Brain Storming

Everyone has problems and challenges that need solving; they're an inevitable part of living. What many people don't realize, however, is that most of them can be overcome using a simple, focused program of personal brainstorming. Here are some practical tips to help you increase the effectiveness of your personal problem-solving skills:

Step 1: State Your Problem Clearly

Before you start, firmly plant in your mind the idea that your problem can and will be solved. Your job is to find that solution, using personal brainstorming.

State your problem clearly and concisely in one sentence at the top of a blank sheet of paper. Then write down everything you know about your current problem or challenge. Try to isolate and write down specific factors or trends that have contributed to it. Keep in mind that a problem, clearly defined, is already half solved.

By gathering all of the information that you know about your challenge and laying it out in front of you in tangible form, you enable your most powerful problem-solving tool -- your brain -- to see connections, interrelationships and implications in the information you've collected, which would not be obvious if you just kept all of this information in your head.

Think about people who have faced problems or challenges similar to the one you are facing. What strategies or solutions did they use? Then determine if any elements of their solutions can be adapted to your current situation.

Step 2: Overcome Worry

Break The Habit: The worry habit develops over a long time, but a habit that causes worry can be broken. The first step is resolving to break it.

Aim to Breathe and Think Free: Worry cuts off your natural energy and effectiveness. Do not strangle yourself with worry thoughts; make your mind free of negative thoughts.

Put it in Perspective: It has been computed that 40 percent of your worries concern the past, 50 percent is related to the future and 10 percent deals with the present. Ninety-two percent of worries never happen. Hence why to worry.

Forget it: An effective way to stop worrying about past mistakes is to become skilled in forgetting.

Overlook It: "The essence of genius is to know what to overlook," said the great psychologist-philosopher William James. When the worrier learns to overlook, tension disintegrates.

See a Bright Future: Instead of looking for tomorrow's dark spots, look for a future full of light, one in which God watches over you. Don't worry about what may happen; create good happenings through faith.

Stay Calm: You will not be a worrier when you cultivate the attitude of imperturbability. Regardless of your anxiety or stress, say and believe, "God is keeping me calm and peaceful."

Dump the Trash: If you have filled your mind with worry thoughts, you can empty them out. One-way to do this is to declare with authority: "I am now emptying my mind of all worry, anxiety, fear and insecurity."

Think Positive: The mind is so constituted that it will not long remain empty. It must be filled with something positive, or the negative-worry thought pattern would return. So each day, deliberately practice filling the mind with strong, healthy thoughts. Say aloud, "God is filling my mind with courage, strength, peace and assurance."

Feel God: One of the greatest techniques for courageous living is to feel God's presence. Learn to know that God is with you every minute, day and night. Affirm daily, "God is with me now and always. God will never leave me. I am never alone. His presence protects me."



Step 3: Evaluate Your Attitude

Decide How To React: It is not what happens to you that counts. It is how you react to what happens to you, especially when you have unexpected problems of any kind.

Here are four things you can do to assure that your attitude is the very best it can be, under all circumstances.

Focus on the Future : First, whatever challenges you face, focus on the future rather than on the past. Instead of worrying about who did what and who is to blame, focus on where you want to be and what you want to do. Get a clear mental image of your ideal successful future, and then take whatever action you can to begin moving in that direction. Get your mind, your thoughts, and your mental images on the future.

Think about the Solution : Second, whenever you're faced with a difficulty, focus on the solution rather than on the problem. Think and talk about the ideal solution to the obstacle or setback, rather than wasting time rehashing and reflecting on the problem. Solutions are inherently positive, whereas problems are inherently negative. The instant that you begin thinking in terms of solutions, you become a positive and constructive human being.

Look for the Good : Third, assume that something good is hidden within each difficulty or challenge. Dr. Norman Vincent Peale, a major proponent of positive thinking, once said, "Whenever God wants to give us a gift, he wraps it up in a problem." The bigger the gift you have coming, the bigger the problem you will receive. But the wonderful thing is that if you look for the gift, you will always find it.

Seek the Valuable Lesson : Fourth, assume that whatever situation you are facing at the moment is exactly the right situation you need to ultimately be successful. This situation has been sent to you to help you learn something, to help you become better, to help you expand and grow.

Decide to be Positive : A Positive Mental Attitude is indispensable to your success. You can be as positive as you want to be if you will simply think about the future, focus on the solution and look for the good. If you do what other successful people do, if you use your mind to exert mental control over the situation, you will be positive and cheerful most of the time. And you will reap the benefits enjoyed by all successful people.

Action Exercises : Here are three steps you can take immediately to put these ideas into action:

First, become solution-oriented with every difficulty you face. Make a habit of looking for the answers to your questions, the solutions to your problems.

Second, seek for the valuable lesson in every adversity. Make a list of every idea or insight you can gain from every setback or difficulty.

Third, think on paper. Take some time to write out every detail of the problem, and then take the most logical next step to solve it.

Step 4- Visualize The Success

Most people want to be successful in life. There are goals set and then the hard work begins to reach those goals. The question is what is success? Actually, success can mean different things to different people.

In addition, success does not always have to involve money. Success could be getting a good grade in a difficult class or lesson how to bake the perfect chocolate cake.

Success comes in all different shapes and sizes with one common denominator. Success is important and it takes work to reach.

Regardless of what your specific success is, there are ways to surpass your goal. We have put together 7 tips that can be used for any success you desire. These are ways to better yourself as a person, proven methods you can apply to reach success.

Realize Your Potential : In order to succeed at anything, you need to see that you have the potential to



reach your goals. For example, if you want to be a recording artist but have no singing ability, having success in this field is not likely. However, if you love working on cars and have a real talent for fixing engines and transmissions, and to you, success would mean working for NASCAR, you have potential to learn and achieve that success.

Don't Look Back : Everyone has failures or mistakes from the past, just think of it this way, you are one less failure closer to success. To have success, you need to learn from your past and value those difficult lessons but do not ever dwell on the past. The past has passed and the exciting future lay's ahead. Simply move forward and make better, more educated decisions from the lessons learned.

Dare to Dream : To succeed, you need to have dreams and aspirations. Be honest with yourself as to what you want out of life and what you want to give of your life. Allow your mind to dream and think big.

Future Plans : Create a plan as your very first step if you are planning to achieve anything. Whether you will be searching for investors or not, this plan will be the blueprint to your success. For example, if you plan to build business, the Business Plan will consist of marketing trends, financial planning, competitive analysis, exit strategies, marketing and promotional options, everything about your goal. This is by far the most important document of all. If your success were something personal, you would not need to create a business plan although a project plan would be a good option to allow you to keep track of everything involving your goal.

Don't Give up : To reach success, you have to persevere. Even Thomas Edison had to learn this. When he was creating the incandescent light bulb, it took him more than 10,000 times to get it right, Keep striving even when it becomes challenging.

Desire - Have An Unstoppable Attitude : Gaining Spirituality, Working for a mission or desiring riches with a state of mind that becomes an obsession, and then planning definite ways and means to acquire them. With the full faith and knowledge your plans you will succeed, with testing, certainly, and backing those plans with persistence, which does not recognize failure, will bring success.

Goal Setting & Affirmations : You must set detailed goals on what you want to achieve, and the way you want your life to look in the future. It's like creating a plan, but it's your life plan, 90% of people don't set goals. Ten percent of the world's population has the majority of the world's wealth; only very few emerge as leaders, do you think they set goals? Once you have set your goals you need to create affirmations.

Affirmations are statements we think or say to ourselves or other people. An example of an affirmation you may of heard is 'Day by day, in every way, I am getting better and better'. This may sound quaint and old fashioned, which is not surprising, as it was written by Dr Emile Coue, who ran a clinic in France in the early 20th century. The major part of his method to successfully treat thousands of patients, with many different afflictions, was to repeat this affirmation 20 times, twice a day.

He said he never cured anyone, but taught people to cure themselves. However, these cures certainly did occur and are well documented.

Affirmations themselves can be either positive or negative. Saying 'This always happens to me' when something goes wrong is an example of a negative affirmation.

Affirmations can be an excellent way to replace negative thoughts and feelings with empowering self-beliefs and character traits. There is no better gratification than being successful. Accept that you are in for some hard work but the results will be incredible. Take action and succeed!

Step 5: Brainstorm Solutions

As you review your problem statement and supporting information, write down any ideas that occur to you. Don't censor yourself at this point; there will be plenty of time to evaluate your ideas later. Write down every idea, no matter how far-fetched. Your goal at this stage of the personal ideation process



is to generate a large quantity of ideas.

Ask yourself: How would a person who is an expert in this area solve this problem? You might want to try this exercise using famous people from history, creative thinkers such as Albert Einstein, or other leaders and innovators that you respect. Your goal for this exercise is to perform a bit of "slight of head" -- to whack your thinking into a different frame of reference to generate fresh ideas and insights.

Divide your problem into its component pieces and write each of them down -- perhaps in a mind map or outline that shows the relationships between each element. Then, try brainstorming ideas for each one. This "slice and dice" technique often works well when you're faced with complex or multi-dimensional challenges.

Envision an ideal future goal or outcome. Then work backwards to the present, writing down the steps you would need to take now to move toward that objective.

If you find yourself running out of ideas too quickly, don't give up. Keep working at it until you have written down at least 20 possible ideas or solutions. Many times, the first 5 to 10 ideas you write down are top-of-mind solutions; often the best ideas take more concentrated and prolonged brainstorming to emerge.

Conclusion

Your subconscious mind likes closure. When faced with an incomplete picture, it works to complete the mental image by inferring the missing information. Your mind works the same way on an unsolved problem or challenge; it loves to dive right in and get the job done.

In closing, remember that you can solve your problems and capitalize on new opportunities using personal ideation. All you need is a pencil, a pad of paper and a quiet "thinking spot" to tap into your creative muse.

Some other ideas to improve Creativity

Understanding what defines creative behavior can release energy that is trapped, buried, or limited. It's simple: creativity is the act of bringing something new and different into the world. The good news is that creativity is simple it doesn't have to be a master painting or a nuclear theory. The choices to engage, to take a risk, to be open to change, and to "go with the flow" make it possible.

At home: Change the way you wear your hair, or another part of your daily routine. By starting with small, inconsequential things, you'll build your courage and may consider taking more risks.

At home: Allow yourself to be playful and silly. Take a dance or exercise class, or play a game with your child or significant other.

At home: Make time, even if it is one hour a week, to pursue a passion: gardening, walking, cooking, volunteering, writing, singing, knitting the possibilities are endless.

At work: Listen to learn and learn to listen. Negative judgments stop us from really listening to others. Criticism retards sharing, diminishes the self-value of others, and halts the free exchange of ideas. Make your work area open to new ideas.

At work: Ask yourself and others open-ended questions. By exploring seemingly unrelated ideas, you can obtain new solutions to problems.

At work: Allow yourself to read materials about other fields. This will stimulate your thinking and reshape your perspectives.

At home and work: Allow your mind to make new connections and associations. Seek out individuals who will support your effort to broaden your creative thinking.



Seven Deadly Sins

Mahatma Gandhi said that seven things will destroy us. Notice that all of them have to do with social and political conditions. Note also that the antidote of each of these "deadly sins" is an explicit external standard or something that is based on natural principles and laws, not on social values.

Wealth without work

This refers to the practice of getting something for nothing manipulating markets and assets so you don't have to work or produce added value, just manipulate people and things. Today there are professions built around making wealth without working, making much money without paying taxes, benefiting from free government programmes without carrying a fair share of the financial burdens and enjoying all the perks of citizenship of country and membership of corporation without assuming any of the risk or responsibility.

Justice and judgement are inevitably inseparable, suggesting that to the degree you move away from the laws of nature, your judgement will be adversely affected. You get distorted notions. You start telling rational lies to explain why things work or why they don't. You move away from the law of 'the farm' into social/political environment.

Pleasure without conscience

The chief query of the immature, greedy, selfish and sensuous has always been "what in it for me? Will this please me? Will it ease me? Lately many people seem to want these pleasures without conscience or sense of responsibility, even abandoning or utterly neglecting spouses and children in the name of doing their thing. But independence is not the most mature state of being, it is only a middle position on the way to interdependence, the most advanced and mature state. To learn to give and take, to live selflessly, to be sensitive, to be considerate is your challenge. Otherwise there is no sense of social responsibility or accountability in our pleasurable activities.

The ultimate costs of pleasure without conscience are high as measured in terms of time and money, in terms of reputation and in terms of wounding the heart and minds of other people who are adversely affected by those who just want to indulge and gratify themselves in the short term. It is dangerous to be pulled or lulled away from natural law without conscience. Conscience is essentially the respiratory of timeless truths and principles—the internal monitor of natural law.

Knowledge without character

As dangerous as a little knowledge is, even more dangerous is much knowledge without a strong, principled character. Purely intellectual development without commensurate internal character development makes as much sense as putting a high-powered sports car in the hands of a teenager who is high on drugs. Yet all too often in the academic world, that's exactly what we do by not focusing on the character development of young people.

Commerce(business) without morality (ethics)

In his book *Moral Sentiments*, which preceded *Wealth of Nations*, Adam Smith explained how foundational to the success of our systems is the moral foundation? how we treat each other, the spirit of benevolence, of services, of contribution? If we ignore the moral foundation and allow economic systems to operate without moral foundation and without continued education, we will soon create an amoral, if not immoral, society and business. Economic and political systems are ultimately based on a moral foundation.

To Adam Smith, every business transaction is a moral challenge to see that both parties come out fairly. Fairness and benevolence in business are the underpinnings of the free enterprises system called capitalism. Our economic system comes out of a constitutional democracy where minority rights are to be attended to as well. The spirit of the Golden Rule or of win-win is a spirit of morality, of mutual benefit, of fairness for all concerned. Paraphrasing one of the mottos of the Rotary Club, "Is it fair and does it serve the interests of all the stakeholders?" That's just a moral sense of stewardship toward all of the stakeholders.



Science without humanity

If science becomes all technique and technology, it quickly degenerates into man against humanity. Technologies come from the paradigms of science. And if there's very little understanding of the higher human purposes that the technology is striving to serve, we become victims of our own technocracy. We see otherwise highly educated people climbing the scientific ladder of success, even though it's often missing the rung called humanity and leaning against the wrong wall.

The majority of the scientists who ever lived are living today, and they have brought about a scientific and technological explosion in the world. But if all they do is superimpose technology on the same old problems, nothing basic changes. We may see an evolution, an occasional "revolution" in science, but without humanity we see precious little real human advancement. All the old inequities and injustices are still with us.

About the only thing that hasn't evolved are these natural laws and principles-the true north on the compass. Science and technology have changed the face of most everything else. But the fundamental things still apply, as time goes by.

Religion without sacrifice

Without sacrifice we may become active in a temple but remain inactive in its gospel. In other words, we go for the social façade of religion and the piety of religious practices. There is no real walking with people or going the second mile or trying to deal with our social problems that may eventually undo our economic system. It takes sacrifice to serve the needs of other people-the sacrifice of our own pride and prejudice, among other things.

If a temple or religion is seen as just another hierarchical system, its members won't have a sense of service or inner worship. Instead they will be into outward observances and all the visible accoutrements of religion. But they are neither God-centered nor principle-centered.

Politics without principle

If there is no principle, there is no true north, nothing you can depend upon. The focus on the personality ethic is the instant creation of an image that sells well in the social and economic marketplace.

You see politicians spending millions of rupees to create an image, even though it's superficial, lacking substance, in order to get votes and gain office. And when it works, it leads to a political system operating independently of the natural laws that should govern-that are built into the Declaration of Independence: "We hold these Truths to be self-evident, that all the Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness..."

In other words, they are describing self-evident, external observable, natural, unarguable, self-evident law: "We hold these Truths to be self-evident." The key to a healthy society is to get the social will, the value system aligned with correct principles. You then have the compass needle pointing to true north-true north representing the external or the natural law-and the indicator says that is what we are building our value system on: they are aligned.

But if you get sick social will behind the political will that is independent of principle, you could have a very sick organization or society with distorted values. For instance, the professed mission and shared values of criminals who rape, rob and plunder might sound very much like many corporate mission statements, using such words as "teamwork," "cooperation," "loyalty," "profitability," "innovation," and "creativity." The problem is that their value system is not based on a natural law.

In the movie *The Ten Commandments*, Moses says to the pharaoh, "We are to be governed by God's law, not by you." In effect he's saying, "we will not be governed by a person unless that person embodies the law." In the best societies and organizations, natural laws and principles govern-that's the Constitution- and even the top people must bow to the principle. No one is above it.





Worthiness Rewards

"Wisdom, power and devotion is sanctioned by God only to the worthy", said saint Gyaneshwar. Hearing this, a lady reacted sharply, "Then where is the greatness of God? He should scatter His grace equally on everyone!" The saint kept quiet and the discussion came to an end. The next morning, the saint called a stupid person and asked him to go to the lady's home and request her to lend all her ornaments to him. He did the same. The lady scolded him and immediately turned him away. After some time, saint Gyaneshwar himself went to the lady and politely requested her to lend her ornaments for a day. Without asking a single question the lady opened her safe and happily gave all her ornaments. Now, returning the ornaments, the saint asked, "In the morning another person had come to you with the same request, why did you turn him away?" "How could I give my valuable ornaments to an unreliable person?" the lady retorted. Saint Gyaneshwar smiled and said, "Dear sister, when you can't entrust your ornaments to a person without considering his worthiness, then how can God bestow His priceless divine blessings upon unworthy people? He repeatedly assesses our worthiness to receive His divine grace."





good spirits, not in a spirit of vindication and anger. Also describe your feeling-when and how the offense took person. This preserves the dignity and self-respect of the other person, who then can respond and learn without feeling threatened. Our feelings, opinions, and perceptions are not facts. To act on that awareness takes thought control and fosters humility.

14. **Admit your mistakes, apologize, and ask for forgiveness.** When we are party to seriously strained relations, we may need to admit that we are at least partly to blame. When one is deeply hurt, he draws back, closes up, and puts us behind prison bars in his own mind. Improving our behavior alone won't release us from this prison. Often the only way out is to admit our mistakes, apologize, and ask forgiveness, making no excuses, explanations, or defenses.
15. **Let arguments fly out open windows.** Give no answer to contentious arguments or irresponsible accusations. Let such things "fly out open window" until they spend themselves. If you try to answer or reason back, you merely gratify and ignite pent-up hostility and anger. When you go quietly about your business, the other has to struggle with the natural consequences of irresponsible expression. Don't be drawn into any poisonous, contentious orbit, or you'll find yourself bitten and afflicted similarly. Then the other person's weakness will become your own, and all this will sow a seed bed of future misunderstandings, accusations, and wrangling. The power flows out of an inward peace that frees you from the compulsive need to answer and justify. The source of this peace is living responsibly, obediently to conscience.
16. **Go one on one.** An executive might be very involved and dedicated to his or her work, to church and community projects, and to many people's lives, yet not have a deep, meaningful relationship with his or her own spouse. It takes more nobility of character, more humility, and more patience, to develop such a relationship with one's spouse than it would take to give continued dedicated service to the many. We often justify neglecting the one to take care of the many because we receive many expressions of esteem and gratitude. Yet we know that we need to set aside time and give ourselves completely to one special person. With our children, we may need to schedule one-on-one visits-at time when we can give them our full attention and listen to them without censoring, lecturing, or comparing.
17. **Renew your commitment to things you have in common.** Continually renew your basic commitment to the things that unite you with your friends, family, and fellow workers. Their deepest loyalties and strongest feelings attach to these things rather than to the problems or issue around which differences often emerge. Differences are not ignored; they are subordinated. The issue or one's point is never as important as the relationship.
18. **Be influenced by them first.** We have influence with others to the degree they feel they have influence with us. As the saying goes, "I don't care how much you know until I know how much you care." When another feels you genuinely care about him and that you understand his unique problems and feelings, he also feels he has influenced you. He will then become amazingly open. We take the prescription because it is based on the diagnosis.
19. **Accept the person and the situation.** The first step in changing or improving another is to accept him as he is. Nothing reinforces defensive behavior more than judgment, comparison, or rejection. A feeling of acceptance and worth frees a person from the need to defend and helps release the natural growth tendency to improve. Acceptance is not condoning a weakness or agreeing with an opinion. Rather, it is affirming the intrinsic worth of another by acknowledging that he does feel or think a particular way.
20. **Prepare your mind and heart before you prepare your speech.** What we say may be less important than how we say it. So, before you children return from school full of their own needs,



habits of doing and thinking. Indirect control problems require us to change the things we can control; we expand our circle of influence. Direct control problems are solved by changing our habits of doing the thinking. Indirect control problems require us to change our methods of influence. For instance, we complain from time to time that "if only the boss could understand my program or my problem..." But few of us take the time to prepare the kind of presentation that the boss would listen to and respect, in his language, with his problems in mind. With no control problems, we can control our reactions to problems, deciding within ourselves how anything or anybody will affect us. As William James said: "We can change our circumstance by a mere change of our attitude."

8. **Live the law of love.** We encourage obedience to the laws of life when we live the laws of love. People are extremely tender inside, particularly those who act as if they are tough and self-sufficient. And if we'll listen to them with the third ear, the heart, they'll tell us so. We can gain even greater influence with them by showing love particularly unconditional love, as this gives people a sense of intrinsic worth and security unrelated to conforming behaviors or comparisons with others. Many borrow their security and strength from external appearances, status symbols, positions, achievements, and associations. But borrowing strength inevitably builds weakness. We all distrust superficial human relations techniques and manipulative success formulas that are separated from sincere love.
9. **Assume the best of others.** Assuming good faith produces good fruit. By acting on the assumption others want and mean to do the best as they see it, you can exert a powerful influence and bring out the best in them. Our efforts to classify and categorize, judge, and measure often emerge from our own insecurities and frustration in dealing with complex, changing realities. Each person has many dimensions and potentials, some in evidence, most dormant. And they tend to respond to how we treat them and what we believe about them. Some may let us down or take advantage of our trust, considering us naïve or gullible. But most will come through, simply because we believe in them. Don't bottleneck the many for fear of a few! Whenever we assume good faith, born of good motives and inner security, we appeal to the good in others.
10. **Seek first to understand.** Seek first to understand, then to be understood. When we are communicating with another, we need to give full attention, to be completely present. Then we need to empathize-to-see from the other's point of view, to "walk in his moccasins" for a while. This takes courage, and patience, and inner sources of security. But until people feel that you understand them they will not be open to your influence.
11. **Reward open honest expressions or questions.** Too often we punish honest, open expressions or questions. We upbraid, judge, belittle, embarrass. Others learn to cover up, to protect themselves, to not ask. The greatest single barrier to rich, honest communication is the tendency to criticize and judge.
12. **Give an understanding response.** Using the understanding response (reflecting back feeling), three good things happen: 1) you gain increased understanding and clarity of feelings and problems; 2) you gain new courage and growth in responsible independence; and 3) you build real confidence in the relationship. This response has its greatest value when a person wants to talk about a situation laden with emotions and feelings. But this response is more attitude than technique. It will fail if you try to manipulate; it will work if you deeply want to understand.
13. **If offended, take the initiative.** If someone offends you unknowingly and continues to do so, take the initiative to clear it up. Consider two tragic consequences of not taking the initiative: first, the offended one often broods about the offense until the situation is blown out of proportion; second the offended one then behaves defensively to avoid further hurt. When taking the initiative, do it in



stop and get control. Plumb your resources. Set your mind and heart. Choose pleasantness and cheerfulness. Choose to give full attention to their needs. Or sit a moment in the car before coming in from work and do the same. Ask yourself, "How can I bless my wife (or husband) and children tonight? Plumb your resources. Choosing to be your best self will arrest fatigue and renew your best resolves.

- 21. Avoid fight or flight-talk through differences.** Many people either fight or flee when they disagree. Fighting takes many forms, ranging from violence and open expressions of anger and hate to subtle sarcasm, sharp answers, clever comebacks, belittling humor, judgments, and reactions. Fleeing also takes various forms. One is simply to withdraw, feeling sorry for oneself. Such sulking often feeds the fires of revenge and future retaliation. People also flee by growing cold and indifferent, by escaping involvement and responsibility.
- 22. Recognize and take time to teach.** With differences comes supreme teaching moments. But there's a time to teach and a time not to teach. It's time to teach when 1) people are threatened will only increase resentment, so wait for or create a new situation in which the person feels more secure and receptive); 2) you're not angry or frustrated, when you have feelings of affection, respect, and inward security; and 3) when the other person needs help and support (to rush in with success formulas when someone is emotionally low or fatigued or under a lot of pressure is comparable to trying to teach a drowning man to swim). Remember: we are teaching one thing or another all of the time, because we are constantly radiating what we are.
- 23. Agree on the limits, rules expectation, and consequences.** These must be clearly established, agreed upon, understood, and enforced. Personal security is largely born of sense of justice-knowing what is expected, what the limits, rules, and consequences are. Life can be thrown out of kilter with uncertain expectations, shifting limits, or arbitrary rules: one day this, the next day that. No wonder many grow up learning to depend only on their own ability to manipulate people and live. When life becomes a game to be manipulated, the only sin is getting caught.
- 24. Don't give up, and don't give in.** It is unkind to shield people from the consequences of their own behavior. In doing so, we teach them they are inadequate and weak. When we give in to irresponsible behavior by excusing it or sympathizing with it, we condone and foster spoiled, law-unto-self behavior. And if we give up-by ignoring people or tearing into them-we undermine their motivation to try. The discipline of don't give up, and don't give in, tempered with love, comes from responsible, disciplined living. Otherwise we take the course of least resistance-giving in when we care or giving up when we don't.
- 25. Be there at the crossroads.** None of us want the people we care most about to make decisions that have important long-range consequences on the basis of short-range emotional perspectives and moods, personal insecurity and self-doubt. How can we influence them? First, think before you react. Don't be controlled by your own short-range emotional moods and does something that injures what ever relationship and influence you now have. Second, understand that people tend to act in terms of how they fee instead of what they know. Motivation is more a function of the heart than the head. When we sense that our reason and logic aren't communicating with their sentiment and emotion, we should try to understand their language as we would a foreign tongue, without condemning it or rejecting them. This effort communicates respect and acceptance, lower defenses, diminishes the need to flight, and restores the desire to do what is right.
- 26. Speak the languages of logic and emotion.** The language of logic and the language of emotion are as different as English and French. When we realize we don't have a common language, we may need to communicate is one of four other way : 1) Give time, for when we cheerfully give time, we transfer its worth to another; 2) Be patient, as patience also communicates worth and says "I'll



go at your speed; I'm happy to wait for you; you're worth it", 3) Seek to understand, because an honest effort to understand eliminates the need to fight and to defend; and 4) Openly express our feelings and be congruent with our nonverbal expressions.

27. **Delegate effectively.** Effective delegation takes emotional courage as we allow, to one degree or another others to make mistakes on our time, money, and good name. This courage consists of patience, self-control, faith in the potential of others, and respect for individual differences. Effective delegation must be two-way: responsibility given, responsibility received. There are three phases. First, the initial agreement. People have a clear understanding of what is expected and what the resources, authority, latitude, and guidelines are. Second, sustaining the delegates. The supervisor becomes a source of help, the advocate, not the feared adversary. He provides resources, removes obstacles, sustains actions and decisions, gives vision, provides training, and shares feedback. Third, the accountability process. This is largely one of self-evaluation, since delegates are supervised by results, by actual performance.
28. **Involve people in meaningful projects.** Meaningful projects have a healing influence on people. However, what is meaningful to a manager may be meaningless to a subordinate. Projects take on meaning when people are involved in the planning and thinking process. We all need to be engaged in good cause. Without such projects, life loses its meaning; in fact, the life span is short for people who retire, looking for a tensionless state. Life is sustained by tension between where we are now and where we want to be some goal worth struggling for.
29. **Train them in the law of the harvest.** We teach the "agricultural principles" of preparing the soil, seeding, cultivating, watering, weeding, and harvesting. We focus on natural processes. We align the systems, especially compensation, to reflect and reinforce the idea that the reap what we sow.
30. **Let natural consequences teach responsible behavior.** One of the kindest things we can do is to let the natural or logical consequences of people's actions teach them responsible behavior. They may not like it or us, but popularity is fickle standard by which to measure character development. Insisting on justice demands more true love, not less. We care enough for their growth and security to suffer their displeasure.

Overcoming Three Big Mistakes

In our attempts to influence others, we commonly make three mistakes; all related either to ignoring or short-cutting these three categories of influence.

Mistake # 1: Advice before understand. Before we try to tell others what to do, we need to establish an understanding relationship. The key to your influence with me is your understanding of me. Unless you understand me and my unique situation and feelings, you won't know how to advise or counsel me. Unless you're influenced by my Uniqueness, I'm going to be influenced by your advice. Cure Empathy- seek first to understand, then to be understood.

Mistake # 2: Attempt to build/rebuild relationships without changing conduct or attitude. We try to build or rebuild a relationship without making any fundamental change in our conduct or attitude. If our example is pockmarked with inconsistency and insincerity, no amount of "win friends" technique will work. As Emerson so aptly put it. "What you are shouts so loudly in my ears I can't hear what you say." Cure: Show consistency and sincerity.

Mistake # 3. Assume that good example and relationship are sufficient. We assume that a good example and a good relationship are sufficient, that we don't need to teach people explicitly. Just as vision without love contains no motivation, so also love without vision contains no goals, no guidelines, no standard, and no lifting power. Cure: Teach and talk about vision, mission, roles, goals, guidelines, and standard.

In the last analysis, what we are communicates for more eloquently and persuasively than what we say or even what we do.



Ganesh Puja - Year 1994



Puja Mandap - Year 1994



Ganesh Puja - Year 1995



Prasad Distribution - Year 1995



Organisers of Ganesh Puja - Year 1996



Puja Mandap - Year 1998



Ganesh Puja - Year 2000



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