

ऐक्यम् AICYAM

Awakening to Spiritual Oneness



कर्मयोगकनिष्ठा:
Vivekananda Kendra
प्रशिक्षण कौशल्यम्



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

विवेकानन्द केन्द्र ऐक्यम्

"All differences in this world are of degree, and not of kind, because oneness is the secret of everything."

- Swami Vivekananda

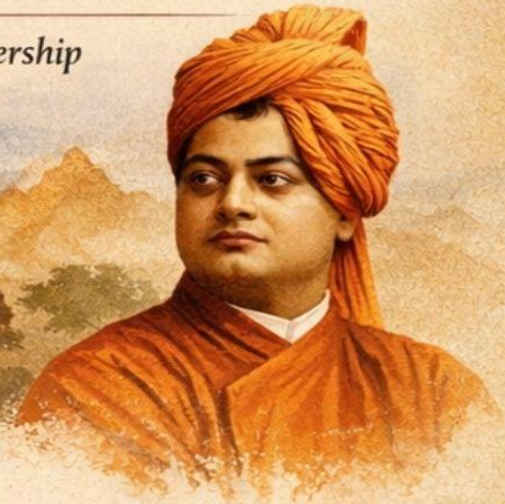
THEME

Researching, Documenting & Promoting Indian Knowledge Systems (IKS)

Foundation Day Publication
12th January, 2026

YOGA • CULTURE • MANAGEMENT

An Indian Vision for Inner Excellence and Social Leadership



Yoga – The Art of Self-Management

Yoga builds focus and inner strength.

“Yoga is the science which teaches us how to get control over the mind.” — Swami Vivekananda



Culture – The Foundation of Values

Culture nurtures character and harmony.

*“Culture is the manifestation of perfection already in man.”
— Swami Vivekananda*



Management – Purposeful Action

Management drives focused and ethical action.

*“The secret of work is concentration.”
— Swami Vivekananda*



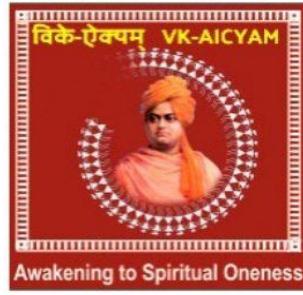
Message to Youth

Arise, awake, and stop not till the goal is reached!

— Swami Vivekananda



*Inspired by the teachings of Swami Vivekananda
Dedicated to Youth, Leadership, and Cultural Renaissance*



ସ୍ଥାପନା ଦିବସ ପ୍ରକାଶନ
୧୭.୦୧.୨୦୨୭

ମୁଖ୍ୟ ପ୍ରସଙ୍ଗ

ଭାରତୀୟ ଜ୍ଞାନ ପ୍ରଣାଳୀ (IKS) ଉପରେ ଗବେଷଣା,
ପ୍ରଲେଖନ ଓ ପ୍ରସାର

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ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର - ଐକ୍ୟମ୍
ଭୁବନେଶ୍ୱର
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ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍, ଭୁବନେଶ୍ୱର



ଐକ୍ୟମ୍ ସମ୍ମାନ - ୨୦୨୪

ଶ୍ରୀଯୁକ୍ତ ହରି ପ୍ରସାଦ ପାଣି ମାନନୀୟେଷୁ,

ପୁରୁଷାନୁକ୍ରମେ ଆପଣ ସାଧାରଣ ଜନତାର ସ୍ୱାସ୍ଥ୍ୟସେବା କ୍ଷେତ୍ରରେ ଯେଉଁ ପ୍ରତିବଦ୍ଧତା ପ୍ରଦର୍ଶନ କରିଛନ୍ତି ତାହା ଆଧୁନିକ ମଣିଷ ପାଇଁ ଆପଣଙ୍କର ବିଶିଷ୍ଟ ଅବଦାନ ।

ଆଧୁନିକ ବୈଜ୍ଞାନିକ ପରୀକ୍ଷା ନିରୀକ୍ଷାର ପ୍ରତିଯୋଗିତାର ଉର୍ଦ୍ଧ୍ୱରେ ଆପଣ ଅଧୁନା ଲୁପ୍ତପ୍ରାୟ ଔଷଧୀୟ ବୃକ୍ଷ ମଧ୍ୟରୁ ପ୍ରାୟ ୫୦୦ ପ୍ରକାରିର ଔଷଧୀୟ ବୃକ୍ଷର ସଂରକ୍ଷଣ ଯେଉଁ ଆତ୍ମଦୋଷିତ ଦାୟ ବହନ କରିଛନ୍ତି ତାହା ଯୁଗାନ୍ତକାରୀ ପଦକ୍ଷେପ ।

ଆପଣ ଏହି ପ୍ରୟୋଗର ଉଦାହରଣ ଭାବରେ ବର୍ତ୍ତମାନ ସୁଦ୍ଧା ୪୨୦ଟି ଔଷଧୀୟ ବୃକ୍ଷର ସଂରକ୍ଷଣ ଓ ପ୍ରବର୍ଦ୍ଧନ ବ୍ୟାଙ୍କ କରି ସେଗୁଡ଼ିକର ରକ୍ଷଣାବେକ୍ଷଣ ମାଧ୍ୟମରେ ଏକ ବିଶିଷ୍ଟ କାର୍ଯ୍ୟ ସମ୍ପାଦନ କରୁଛନ୍ତି ।

ଆପଣ ଏହି କ୍ରମରେ ୧୧୭ଟି ରୋଗର ଉପଶମନ ନିମିତ୍ତ ୧୦୫ଟି ବୃକ୍ଷର ଉପଯୋଗ କରି ପାରମ୍ପରିକ ଚିକିତ୍ସା କ୍ଷେତ୍ରରେ ଏକ ସମ୍ମାନଜନକ କୃତିତ୍ୱର ଅଧିକାରୀ ହୋଇପାରିଛନ୍ତି ।

ଆନୁଷ୍ଠାନିକ ଶିକ୍ଷାରେ ପ୍ରବୀଣ ନହୋଇ ମଧ୍ୟ ଔଷଧୀୟ ବୃକ୍ଷର ଚିହ୍ନଟ ଓ ସଂରକ୍ଷଣ ଦିଗରେ ଆପଣଙ୍କର ଉତ୍ସାହ, ପାରମ୍ପରିକ ଚିକିତ୍ସା ବିଜ୍ଞାନର ପ୍ରୟୋଗ କ୍ଷେତ୍ରରେ ଆପଣଙ୍କର ପ୍ରତିବଦ୍ଧତା ଯୋଗୁଁ ଆଜିର ସଙ୍କଟମୟ କାଳରେ ଆପଣଙ୍କ ଉତ୍ସର୍ଗାକୃତ ସେବା ମନୋବୃତ୍ତି ଓ ପ୍ରତିବଦ୍ଧତା ପାଇଁ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍, ଭୁବନେଶ୍ୱର ଆପଣଙ୍କୁ ୨୦୨୪ ବର୍ଷର ଐକ୍ୟମ୍ ସମ୍ମାନରେ ସମ୍ମାନିତ କରି ଗର୍ବ ଅନୁଭବ କରୁଛି ।

ମାନବସେବାରେ ଆପଣଙ୍କର ଏ ବ୍ରତର ସଫଳତା ପାଇଁ ଶ୍ରୀ ଜଗନ୍ନାଥ ଆପଣଙ୍କୁ ସହାୟ ହୁଅନ୍ତୁ ।

ଆବାହକ

ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍
ଭୁବନେଶ୍ୱର

ସମ୍ପାଦକ

ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଐକ୍ୟମ୍
ଭୁବନେଶ୍ୱର

VK-AICYAM Advisors



Mananeeya Kum Nivedita Raghunath Bhide

All-India VP, Vivekananda Kendra, Kanyakumari

- A *Jeevanvrati* since 1977, Ma. Nivedita has written over 15 Books, presented papers in National and International seminars, and given lectures in IITs and Universities, including Kansas University in the USA.
- Awarded Padmashree by Govt. of India (2017), Lifetime Achievement Award by IIT Kharagpur (2024) besides several other national and international accolades.



Prof. (Dr.) Sampadananda Mishra

Director, Centre for Human Sciences, Rishihood University (Sonipat)

- Dr. Mishra is a renowned Sanskrit Scholar from Odisha and an advocate of Sanskrit language and Indian Knowledge Systems (IKS) – Indian culture, Yoga, spirituality, and education.
- He is also an Adjunct Professor at Centre for Indian Knowledge Systems, IIT, Guwahati.
- He has received several awards from Govt. of India and many institutions.



Prof. (Dr.) Nirmal Chandra Dash

Professor Emeritus, Kalinga Institute of Social Sciences (Bhubaneswar)

- Dr Dash is a PhD in Anthropology with a distinguished academic career spanning over 50 years.
- Retired as Professor in the Department of Population Studies, FM University, Baleshwar.
- Renowned for extensive contributions to research and teaching in anthropology and population studies.



Dr. Madan Mohan Padhi

Former Deputy Director General, CCRAS, Ministry of AYUSH, Govt. of India

- Dr. Padhi is an MD and PhD in Ayurveda.
- He is known for treating chronic and critical diseases and published many case studies as leads to clinical studies.
- He has nearly 200 publications in the area of conservation and cultivation of herbal plants and the associated influencing factors.
- He is currently a Consultant at Zandu Ayurveda Chikitsalaya, Bhubaneswar.



Dr. Geetarani Padhi

Vice Chairman, Magnum Group of Industries

- Dr Padhi has a Ph.D. in Nuclear Chemistry and expertise in industrial projects, market research, and product development.
- Recognized as Best Lady Entrepreneur of Odisha in 1992, she has scaled ventures in cosmetics, polymers, and HDPE pipes.
- She founded MDB Foundation in 2015 to empower children and communities; she has been honoured for impactful community service and leadership.



Dr. Mahendra Singh

Former Managing Director, Shiva Cements Ltd.

- Dr. Singh has B.E. in Electrical Engineering, M.A. in Jainology, Master of Business Statistics, and M.A. in Science of Living.
- He is a Veteran professional with 50 years of leadership across 18 industrial units, including 35 years as chief executive.
- He is a spiritual scholar and author of multiple works on success and Vedantic philosophy.
- Through the initiative “Ghar-Ghar Gita”, he is spreading the message of the Gita.



Prof. Premananda Panda

Former Director, SCSTRTI, Govt. of Odisha

- Prof. Panda is a Ph.D. in Anthropology, 30+ years of academic experience wherein he published 8 books and 60+ papers.
- He is an internationally engaged researcher, consultant, and genome project collaborator.
- He is a Former Director SCSTRTI and Head of Anthropology, Sambalpur University; NGO leader with expertise in HRD, displacement and sustainable development.



Prof. Shakti Prasad Mohanty

Former Principal, CET

- Prof. Mohanty is Professor of Mathematics.
- He is a Former Director of Curriculum Biju Patnaik University of Technology (BPUT).
- He is also former Principal of College of Engineering and Technology (CET), Bhubaneswar.
- He is known for his oratorical skills and has published many articles

VK-AICYAM advisors provide mentoring, strategic guidance, subject specific insights, and impartial advice to strengthen VK-AICYAM’s strategy, planning, operation, and governance.

VK-AICYAM Executive Committee

The Executive Committee ensures effective governance, coordination, and implementation of programmes.



Shri Ajaya Ku. Sahoo

- Holds advanced qualifications in Yoga Education, Yoga Psychology, Applied Psychology, and Naturopathy; UGC-NET qualified in Yoga.
- 16 years of PG teaching experience at Utkal University and affiliated colleges; 6 years as an international Yoga professional in Cairo and Kuala Lumpur.
- Author of Yoga for Holistic Health, published by University of Malaya and released by Hon'ble Prime Minister of India.
- Currently Visiting Faculty at multiple institutions, Evaluator & Counsellor for IGNOU, Centre Coordinator for NIOS, and Yoga Coordinator at VK-AICYAM, Bhubaneswar.

- Senior banker with 35+ years at SBI, specializing in Rural Credit, MSME, Retail & Agri Business, Stressed Assets, and Audit & Compliance.
- Held senior leadership roles across multiple states, driving Circle-level operations and governance.
- Associated with Vivekananda Kendra since 2002 and with AICYAM since 2022–23, contributing to organizational initiatives



Shri Ambika Prasad Mishra



Shri Anup Mohapatra

- Development Consultant specializing in value-based program design and capacity building.
- Focus areas include education, management, and cultural development.
- Actively contributes to strengthening institutions through impactful, values-driven initiatives.

- Professor of Commerce, with an academic career spanning over three decades (1979–2013).
- Served as Principal of Dharanidhar College, Kendujhar and then as Chairman, CHSE (Odisha) from 2013–2017.
- Dedicated Karyakarta of Vivekananda Kendra since 2001, actively engaged in Man Making and Nation Building initiatives.



Prof. (Dr.) Basudev Chhatoi

न पक्षपातो न सौहृदं, न लोभो न च वैरिता।
न्यायेनैव प्रजाः पश्येत्, राजा धर्मेण संयुतः॥

(Manusmṛiti 7.20 - Free from favouritism, affection, greed, or enmity, the king must judge his subjects only by justice, rooted in dharma)



Shri Bibhuti Pattnayak

- Served over three decades in Indian Railways, retiring as Chief Office Superintendent in 2024.
- M. Com and a distinguished leader at Fakir Mohan College during student days.
- Continues dedicated social service through VK-AICYAM, reinforcing his lifelong commitment to community development.

- B. Tech from NIT Rourkela, PG in Management from IIM Kozhikode, and Certificate in Public Policy from the London School of Economics, blending technical and managerial expertise.
- Management consultant focusing on strengthening public institutions, designing long-term vision plans, and delivering complex development and infrastructure projects.
- Engaged with State Governments, Govt. of India, PSUs, and private sector organizations on policy design and execution.
- Associated with VK-AICYAM for last two years.



Shri Biranchi Narayan Panigrahi



Shri Girish Chandra Samal

- Veteran banker with 37+ years at SBI, spanning Rural, Corporate, International Banking, Treasury, and HR functions.
- Retired as Deputy General Manager (Senior Faculty) from State Bank Academy, Gurugram, Haryana.
- Associated with VK-AICYAM since 2022, contributing expertise in training and institutional development.

- Graduate Engineer in Electrical Engineering; PG in Business Management from XIM Bhubaneswar.
- Early career at Telco (Tata Motors) and Dunlop India; later 29 years with Tata Consultancy Services until superannuation.
- Established TCS's Bhubaneswar Development Centre; delivered global IT solutions and key projects for Odisha Government.
- Led Odisha Secretariat Workflow Automation System (OSWAS) and first ERP implementation at Odisha Mining Corporation (OMC), driving governance and process transformation.



Shri Kishore Kumar Swain



**Shri Kishori Mohan
Mishra**

- Civil Engineering professional from the Indian Railway Service of Engineers (IRSE).
- Rendered 37 years of distinguished service in Indian Railways and its PSU, Rail Vikas Nigam Limited (RVNL).
- Recognized for leadership and expertise in large-scale infrastructure and railway development projects.

- Graduate of Khalikote College, Brahmapur who transitioned from banking to full-time service with Vivekananda Kendra in 1994.
- Experienced project coordinator and organizational leader, with assignments across Assam, Bihar, Bengal, and Odisha.
- Currently, serves as Secretary of VK-AICYAM, Prakalpa Sangathak for Odisha Seva Prakalpa, and is a member of VKPR Hospital committee at Paradip.



**Shri Laxminarayan
Panigrahy**



Prof. Minaketan Mahanti

- Retired Professor of Mathematics from OUAT with 30+ years of academic and leadership service.
- Held roles as Assistant Professor (12 years), Associate Professor & Head (8 years), and Professor & Head (17 years).
- Contributed significantly to OUAT and BPUT through teaching, departmental leadership, and academic development.

- M.A. (Education, Yoga), Ph.D; academic contributor, author of PG-level Yoga textbooks for Utkal University of Culture.
- Chief Advisor, Dayanand Group of Institutions, Sambalpur; Trustee/Advisor, Centre for Education, Research and Training (CERT Trust), Sambalpur; associated with TRISA, Bhubaneswar.
- Secretary, All India Yoga Association (Odisha Chapter); Zilla Pradhan, Biju Patnaik Yoga Zilla (Bharatiya Yoga Sansthan); Executive Member, Vivekananda Yoga Therapy Research Institute, Bhubaneswar.
- Recognized public speaker and scriptwriter with national broadcasts on All India Radio; organizer of seminars, workshops, and large-scale Yoga initiatives across Odisha.



**Dr. Prafulla Kumar
Tripathy**



**Shri Ram Kishore
Sharma**

- Retired Head of Institute, National Career Service Center for Differently Abled and SCs-STs, Ministry of Labour & Employment, Government of India.
- Authored 8 books and 100+ articles; published by Govt of India, Odisha, UNDP, ActionAid, and Indian Red Cross.
- Honored with two National Awards from the President and Prime Minister of India, plus multiple state and regional recognitions.
- Trainer, motivational speaker, rehabilitation professional, career counsellor, and TV panelist.
- Conducted training for PSUs, Odisha Govt, corporates and academic institutions continuing to contribute to inclusive development and workforce empowerment.

- Retired banker from UCO Bank with extensive experience in financial and operational management.
- Serves as Vyavastha Pramukha at VK-AICYAM, overseeing organizational administration and coordination.
- Leads the Working Group on Operations Management, contributing expertise in systems, governance, and efficiency.



Shri Samarendra Nayak



**Dr. Santosh Kumar
Mohanty**

- Director of VK-AICYAM, Bhubaneswar; Fellow and Board Expert at Institute of Directors, advancing IKS-driven social value creation in education, healthcare, and culture.
- Served 25 years at TCS leading global roles in R&D, technology excellence, IP management, and product engineering.
- ICT Industry Strategy Officer at World Economic Forum (2015-20).
- Distinguished IT architect and IP strategist with 10 granted patents and 100+ publications; award-winning contributor to innovation, governance, and industry leadership.

- Holds a Master's in Physics, PG Diploma in Computer Science, and MBA from XIM.
- Professional journey includes faculty role at OUAT, Scientific Officer at NIC (Govt. of India), and managerial IT leadership at NALCO.
- Post-retirement, actively contributes to social institutions with a focus on societal development and youth empowerment.



Shri Sudhakar Sahoo

Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves.

- **Swami Vivekananda**

Letter from the Director

Dear Valued Readers,

Namaskar.

Mananeeya Eknathji used to say “*Apparently there is diversity. The beauty of this diversity is that there is an underlying unity. So long as we preserve this unity, this diversity is a beauty. If we misuse this diversity then there would be only misery.*”

Since its inception, it has been the mission of Vivekananda Kendra to appreciate the uniqueness of the various communities, while simultaneously nurturing the threads of harmony and unity.

The eastern region of India is known for rich cultural heritage, nature-friendly way of life, enduring social institutions, and traditional knowhows. These have been shaped and nurtured by many tribal and non-tribal social formations inhabiting different parts of the region. The rich socio-cultural heritage of the tribal and other indigenous people of the region is getting eroded through factors and forces of exogenous changes leading to its effect on their lifestyle and livelihood.

It is in this context, the ‘Vivekananda Kendra – Academy for Indian Culture, Yoga and Management’ (VK-AICYAM), Bhubaneswar, a project of Vivekananda Kendra, Kanyakumari, was established in January 2020 to undertake activities in the fields of Indian Culture, Yoga and Management to cater to the aspirations of people in the Eastern region (Odisha, West Bengal, Jharkhand, Chhattisgarh, Andhra Pradesh, and Telangana).

VK-AICYAM is stepping into its seventh year of operation. From its inception, the academy is shaped and nurtured by its Secretary Shri Laxminarayan Panigrahy, a Jeevan Vrati of Vivekananda Kendra. The secretary was ably supported by convenor, executive committee, and academy members in establishing both field level connects and institutional relationship. During the year 2025, we revisited and revamped the structure to help the academy in both deepening and scaling its activities and actions. The article on ‘VK-AICYAM Organisational Framework’ provides a view to our strategy, planning, and priorities.

VK-AICYAM counts on your kind consideration and perpetual support to sustain its ‘Man Making, Nation Building’ activities with IKS (Indian Knowledge System) as the foundation. I am confident that our collective and collaborative efforts shall bring a sense of deep satisfaction among the VK-AICYAM patrons, members, donors, and evangelists as their contributions lead to creation of social, cultural, and economic wealth.

Articles published in this Foundation Day publication are thoughtfully crafted by the authors with a belief that the readers will find the content informative, insightful, and align to VK-AICYAM’s purpose. Happy reading and be a member of the VK-AICYAM family.

Yours sincerely,

Dr. Santosh Kumar Mohanty

Director, VK-AICYAM

Secretary's Desk

‘ऐक्यम्’ - A Journey of Purpose and प्रेरणा

Namaste and Heartfelt Greetings to all.

As we celebrate our Foundation Day on January 12th, coinciding with **the birth anniversary of Swami Vivekananda and National Youth Day**, we reflect on a year of focussed growth and purposeful action with renewed commitment. **Vivekananda Kendra Academy for Indian Culture, Yoga and Management (VK-AICYAM)**, Bhubaneswar, stands as a blossoming branch of the vast "banyan tree" that is Vivekananda Kendra, Kanyakumari.

A Vision of Vivekananda Kendra, Kanyakumari, for Eastern India:

The Kendra initiated this project, VK-AICYAM, in the year 2020 to serve as a regional research, resource, and training centre for Eastern India, including Odisha, Chhattisgarh, Jharkhand, Bengal, Telangana, and Andhra Pradesh. Our mission is built upon three transformative pillars:

- **Indian Culture & Janajati Traditions:** We are dedicated to nurturing the underlying unity within our country's vast diversity. A core focus of VK-AICYAM is to strengthen and promote the unique cultural traditions and art forms of the Janajati (Tribal) communities of this region.
- **Yoga for Holistic Living:** Beyond physical exercise, we promote Yoga as a tool for social harmony and mental equilibrium, developing modules that help individuals in various sectors lead healthier, stress-free lives.
- **Management & Leadership:** We plan to bridge the gap between ancient wisdom and modern necessity by organizing courses for professionals and youth based on the eternal truths found in our scriptures like the Bhagavad Gita, Vedanta, Arthashastra, etc.

2025: The Year of Institutional Strength and New Initiatives:

Building upon our foundational pillars of Indian Culture, Yoga, and Management, the year 2025 has been one of significant expansion. Besides launching two ambitious, long-term initiatives that embody our commitment to grassroots engagement and the preservation of indigenous knowledge, a crucial development this year is our major institutional transition from an ad-hoc structure to a full-fledged Managing Committee. This committee has been meticulously structured to ensure effective leadership and efficient decision-making across all areas of VK-AICYAM's mandated activities. We are honoured to be guided by **Dr. Santosh Mohanty**, who assumes the role of the **1st Director of VK-AICYAM**. Dr. Mohanty's leadership is founded on a vast experience in leading teams in diverse areas, notably his tenure as Vice-President at Tata Consultancy Services (TCS). This proposed structure and composition, combining institutional stability with experienced leadership, is set to significantly enhance our operational performance and accountability.

The two major initiatives that affirm our commitment to our vision are:

- I) **The Samaj Prabodhak Project:** A long-term endeavour focused on identifying, training, and empowering community youth as Samaj Prabodhaks—future local leaders, cultural promoters and preservationists of value inculcating traditional practices. Their vital work involves

documenting unique indigenous practices, oral traditions, and traditional knowledge from the elders of our Janajati communities, ensuring the wisdom of the village is not lost. This year we trained 12 youths from seven Janajati communities, out of which 6 youths from four Janajati communities are presently working in the field.

- II) National Conference on Traditional Healers:** Recognizing that our traditional healing systems (Loka Chikitsa) practiced by our Janajati (tribal) communities are priceless assets, we hosted a national conference bringing together traditional healers and scientific experts. The National Conference in association with CARI, Bhubaneswar on November 2nd & 3rd 2025 was attended by 197 persons out of which 121 were traditional healers from Odisha, Andhra and Jharkhand and 23 persons were from scientific community and policy makers. This initiative was crucial for the documentation, scientific validation, and preservation of medicinal plant knowledge, ensuring this life-giving wisdom is not lost to time.

Introducing 'ऐक्यम्' (AICYAM): Our Flagship Publication

With immense pride, we announce a new chapter in our publication history. What began in 2020 as our yearly 'Souvenir' is now being elevated and renamed '**ऐक्यम्**'. This publication is more than a record of events; it is the physical manifestation of our research ambition.

This year, the inaugural edition of '**ऐक्यम्**' is themed: "**Researching, Documenting and Promoting the Indian Knowledge System (IKS)**". A special highlight of this edition is the inclusion of insightful articles contributed for the very first time by our newly trained Samaj Prabodhaks.

The Annual Day Celebration 2026: A Three-Day Confluence of Minds (Jan 10–12, 2026)

Our annual celebration, scheduled from **January 10th to 12th, 2026**, serves as a powerful testament to our collective journey. Over three days, VK-AICYAM will become a hub for intellectual exchange, celebrating the Indian Knowledge System (IKS) through three core **National Seminars, viz Indian Culture, Yoga and Management**.

The celebrations will culminate with the presentation of the prestigious **AICYAM Samman Award**, and honouring individuals who have made exemplary contributions from Janajati communities.

I invite you to delve into the pages of '**ऐक्यम्**', to be inspired by the vision and dedication of our Karyakartas, and to join us in this mission of societal transformation. We are committed to developing VK-AICYAM into a premier research and resource centre for Eastern India, where every activity contributes to "**Man-making and Nation-building**" the twin objectives of Vivekananda Kendra.

A Note of Gratitude

This journey would not be possible without the unwavering support of our donors, the dedication of our Karyakartas, and the spiritual guidance from our parent organization in Kanyakumari.

May the blessings of the Almighty and the inspiration of Swami Vivekananda continue to guide us in our service to the nation.

Let us remind ourselves of the ultimate ideal of service; in the words of Swami Vivekananda:

“In this world always take the position of the giver. Give everything and look for no returns. Give love, give help, give service, give any little thing you can, but keep out barter... The best way to find yourself is to lose yourself in the service of others.”

An appeal to be a Partner with Vivekananda Kendra: A Legacy of Nation-Building

We invite organizations/ Institutions to join us in our mission of "**man-making and nation-building**" through impactful CSR collaborations. With over five decades of service, Vivekananda Kendra offers a unique platform where corporate resources meet deep-rooted social transformation.

I am putting an excerpt of VRMVK Annual Report 2024-25 that appeals organisations to choose Vivekananda Kendra as a partner for CSR activities with the following as unique value proposition:

- Proven Track Record: 53 years of nation-wide community engagement
- Grassroots Presence: Deep penetration in tribal, rural, and border regions
- Transparent Operations: Regular reporting, documentation, and audits
- Scalable Projects: Opportunities ranging from piloting new initiatives to scaling existing programs through functional enhancements and geographical expansions
- Cultural Alignment: Promotes ethical, sustainable, and nationalistic development

The Vivekananda Kendra can work with the corporate under various Partnership Models such as:

- Direct CSR funding for ongoing projects
- Co-branded initiatives aligned with Corporate's CSR themes
- Volunteering opportunities for corporate employees
- Long-term partnerships to deliver transformational impact with shared responsibilities
- Customized project design to match regional or thematic focus

A Call to Action

We invite those who wish to contribute their time, expertise, and resources to join us in regenerating our Motherland. Together, we can empower communities and secure livelihoods in India's most remote interiors.

In the Service of the Motherland

Shri Laxminarayan Panigrahy

Secretary, VK-AICYAM

VK-AICYAM Foundation Day Publication, 12th Jan. 2026

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Article 01

VK-AICYAM Activities in 2025 – A Reflection

VK-AICYAM Editorial Team

The year 2025 was an eventful year for VK-AICYAM in terms of shaping the organisational structure to address the need of regional spread, initiation of new initiatives, and strengthening of functional and operational activities. The following is an excerpt of key events and activities in the year 2025.

2025 Foundation Day Celebration

The year starts with the 2025 Foundation Day Celebration that hosted a Yoga Seminar and a Workshop for Janajati Communities.

The One-day Yoga Shastra seminar was organised on Jan 11th 2025 with the theme "Astanga Yoga for Enhanced Social Wellbeing". There were 38 participants and 20 participants presented their research paper. The active participation and networking created a collaborative atmosphere – highlighting workshop's success in fostering intellectual exchange, diverse perspectives, and innovative ideas that led to strengthening organizational goals. The Chief Guest Dr. Krupa Sindhu Mishra emphasized the importance of **free thinking** and **awareness**. He stated that societal development is only possible when individuals cultivate a mindset that seeks truth through observation and implementation. The key takeaways from his address:

- Yoga is a practical and philosophical tool for personal and societal development.
- The activation of chakras and control over breath leads to physical and mental strength.
- Materialistic desires must be overcome to experience true happiness and freedom.
- Scholars have to research, realize, and share the essence of yoga for the betterment of society.

The key takeaways from the research paper presented:

- Life is a constant learning process. Every moment presents us with an opportunity to grow. A society is not built overnight. It is shaped by the actions of individuals. Even the slightest positive change in a single person has the power to ripple outward and impact the entire community.
- A person who practices something regularly develops an aura of power and serenity. Their mere presence becomes transformative in their field of work. This is why regularity and discipline in yoga and life are so important.
- Ashtanga Yoga is made of **parts**, not **steps**. Steps are sequential, requiring one to be completed before the next. But parts must function together in harmony, like the body, mind, and soul working as one cohesive unit.
- Some people make the best use of their 24 hours, and that is how they achieve greatness. By following the principles of Ashtanga Yoga, life becomes more balanced, productive, and meaningful. This is why we emphasize "24 hours of yoga a day." It is not just about physical practices; it is about integrating the principles of yoga into every aspect of life.

- A fit body enables us to accomplish more, which, in turn, contributes to the betterment of society. When individuals thrive, the entire community prospers.

The seminar was concluded with a promise – To take inspiration from the teachings of yoga and committed ourselves to personal growth, harmony, and societal progress. As a team, through discipline and commitment, we can inspire change and create a world full of positivity, peace, and progress.



Address by The Chief Guest Dr. Krupa Sindhu Mishra, Yoga Seminar, Jan 11th 2025

The two-day workshop on Jan 11-12 2025 for Janajati communities were attended by 132 participants from 15 Janajati communities coming from various districts of Odisha such as KEONJHAR, GANJAM, GAJAPATI, SAMBALPUR, RAIGADA, NAVRANGPUR, and MAYURBHAR. Many research scholars from different institutions such as KISS University, participated in the workshop.

The theme of the workshop was "Harmony with the nature in living of Janajati Communities". The following two topics were discussed during the workshop.

- Ethnic Medicine & Sustainable life
- Significance of Folklore and Folksong in Janajati Living

The Chief Guest Dr. Bal Krishna Panda discussed the deep respect Janajati communities have for nature, treating elements like air, water, and fire as sacred. He emphasized that sustainable living practices originated from tribal wisdom, such as taking only what is needed and avoiding over exploitation. He highlighted historical references such as Biswabasu's worship of Lord Jagannath, contributions of tribal healers in preventive care and illness treatment, and tribal warriors from the era of Ramayana.

Insights from the Session “Ethnic Medicine & Sustainable Life”

- Forests are not merely resources but integral to the identity and survival of Janajati communities.
- Medicinal plants have a sacred status, and traditional knowledge is often unwritten but passed through generations.
- Tribal practitioners to share knowledge and foster mutual learning.

Shri Hari Pangi was the keynote speaker and he presented his work on bridging the gap between traditional healing practices and modern challenges, providing a pathway toward sustainable living.

Insights from the Session “Significance of Folklore and Folksongs in Janajati Living with Nature in Harmony”

- Tribal traditions, folklore, and medicine are treasures that need preservation and propagation.
- Forests are central to the identity and survival of Janajati communities. Empowering them to manage forests would foster sustainability.
- Folk songs and dances serve as living records of cultural values, roles, and history, essential for societal cohesion.
- The wisdom of Janajati communities, rooted in nature and minimalism, offers solutions to modern challenges like climate change and health crises.
- Institutions like VK-AICYAM play a vital role in bridging the gap between modern society and indigenous knowledge.

Shri Dambaru Mandala delivered the keynote during the session and emphasized on:

- The deep connection between Janajati communities and nature, highlighting how their way of life is inherently sustainable and in harmony with the environment. He stressed that forests are the foundation of tribal existence, providing medicine, food, and livelihood, and asserted that without forests, their survival is at risk.
- He warned against the loss of tribal culture due to external influences, stating that modernization should not come at the cost of indigenous wisdom. Every tree and natural resource carry energy and it must be recognized, cultivated, and preserved for tribal welfare and national development.
- Drawing from historical references, he cited the Ramayana, explaining how Lakshman’s life was saved by medicinal herbs, proving that tribal knowledge holds solutions beyond modern medicine. He urged greater recognition and promotion of tribal wisdom, calling for more workshops, discussions, and initiatives to safeguard and integrate this knowledge into India's development.
- He expressed gratitude to Vivekananda Kendra for acknowledging the practical knowledge of Janajati communities and encouraged everyone to discover and utilize their inner potential for the betterment of society and the nation.

The workshop participants gained deep insights into the cultural and ecological contributions of Janajati communities through these scholarly discussions. The participants recommended to include Janajati traditions in academic curricula and sustained initiative to promote awareness among the youth.

The **Felicitation Ceremony** honoured all scholars, researchers, and participants actively contributed to the success of the workshop. Their participation in discussions, presentations, and knowledge-sharing

sessions helped create an enriching environment that strengthened the bridge between indigenous traditions and modern applications.



Felicitation Ceremony – Honouring All Contributors

The **AICYAM Samman 2025** was awarded to Shri **Hari Pangi** of Kuikandha Community for his exceptional dedication to preserving and promoting tribal wisdom, particularly in the fields of traditional medicine, sustainable agriculture, and ecological conservation. The award was presented in the presence of esteemed dignitaries, recognizing his invaluable contributions to the community.

The **Souvenir 2025** was released representing a comprehensive publication documenting events, research, and discussions conducted by VK-AICYAM throughout 2024.

Participation and Contribution in ABAB 2025

The VK-AICYAM team (Shri Laxminarayan Panigrahy, Dr. Basudev Chhattoi, and Dr. Sanosh Mohanty) participated in ABAB 2025 (Akhila Bhartiya Adhikari Baithak).

Dr. Santosh Mohanty presented the consolidated view of Anandalaya Program across Indian states in a general session. The following is an abstract view of Anandalaya Program across states:

- **450** Anandalayas across **08** states covering **41** districts with **13119** students.
- **525** Acharyas and **40** Supervisors engaged to manage the day-to-day learning and operational activities
- Regular training programs (Fresher, Refresher, and Practice) for Acharyas and Supervisors

Dr. Santosh Mohanty presented the following three topics in the management team sessions.

- Developing the Prant Level website and Content Management principles in alignment with VRMVK website
- Thought sharing on further digitisation and digitalisation of VRMVK ecosystem
- Thought sharing on Redesigning the VRMVK Annual Report

Dr. Santosh Mohanty was made a member of editorial team to design and develop the VRMVK Annual Report 2024-25.

Partnering in ‘Village Elders’ Conference

During the first week of March 2025, VK-AICYAM team (Shri Laxminarayan Panigrahy, Shri Ravi Naidu, and Shri C. V. Sadashiv Rao) attended a 'Village Elders' Conference of Yanadi Janajati Communities held at Narravada, situated in Dattallur mandal of Nellore District of Andhra Pradesh. The conference was participated by 140 people including 15 'Village Elders' from 5 'Yanadi' Colonies.

FY 2024-25 Annual Review Meeting

The FY 2024-25 annual review meeting of VK-AICYAM was held on April 03rd 2025 at the VK-AICYAM premises in the presence of Ma. Bhanudas ji, General Secretary, VRMVK Kanyakumari. The following is the key Minutes of Meeting.

- Dr. Basudev Chhatoi presented the activities conducted and progress made during FY 2024-25 with supplementary information from other members.
- Dr. Santosh Mohanty presented the revised VK-AICYAM concept note and governance structure and the queries from members were addressed.
- Ma. Bhanudas ji on his address thanked all the participants for their presence and shared the context on which the VK-AICYAM was established in Jan 2020. He appreciated the progress made in last five years with the drive from the secretary, the convenors, and the executive team.
- Ma. Bhanudas ji provided guidance on VK-AICYAM's progress on culture (Value of Life), yoga (Vision of Life), and management (Practices of Life) and announced Dr. Santosh Mohanty as the 'Director, VK-AICYAM' as per the governance structure presented during the meeting. All members welcomed the announcement and Dr. Santosh Mohanty humbly accepted the role.
- Dr. Santosh Mohanty presented the design and coverage of one month internship program for student interns, focus for Q1 of FY 25-26, and clarified the queries related RACI matrix in the governance structure (Responsibility, Accountability, Consulted, and Informed).

Launch of VK-AICYAM Website (New Version)

VK-AICYAM website was revamped and aligned to VRMVK website. The new version was launched during the last week of May 2025 (www.vkaicyam.org).

VK-AICYAM Student Internship Learning Module

VK-AICYAM team has developed a student internship learning module with a purpose to provide practical experience and field exposure to interns along with the development of professional skills as well as promoting their moral, mental, and physical wellbeing. The core objectives are:

- To develop life skills and social interaction capabilities
- To gain practical experience through learning and field exposure on social system
- To document understanding of field learning on social interactions
- To list a set of key action points for consideration

The internship is planned for one month with 200 hours of intervention covering areas:

Professional Skill Development

- Community development - working with groups of marginalized and designing intervention.
- Livelihood and skill development - empowering the weaker and marginalised community.
- Policy implementation and advocacy - to understand and influence social policies.
- Mental Health and Counselling - Providing guidance for groups of special needs.
- Participation Research and Document – Survey, Study, Analyse, and Write report.

Ethical Development

- Developing moral decision-making - Case study on moral dilemmas in social work.
- Value-based leadership training - Building responsibility, integrity and sympathy.
- Community association/engagement with reflection - Understanding prejudices, privileges, diverse approaches, and perspectives.

Mental and Emotional Well-being and Flexibility

- Mindfulness and Stress Management - Techniques for managing stress and work overload
- Self-care and compassion fatigue - Balance awareness-individual and business demands.
- Emotional intelligence and Conflict resolution - Enhancing interpersonal skills.

Physical welfare (well-being) and self-care

- Yoga and fitness activities - regular physical activity to maintain stamina and physical fitness.
- Awareness on Health and Nutrition - Enable and encourage for suitable habits/ lifestyle for healthy survival.
- Field Safety Training - Equip students with skills to handle challenging environment.

The internship is expected to deliver the following to the student interns.

- Acquiring and documenting a structured list of key social skills, including communication, teamwork, problem-solving, and adaptability that are essential for effective engagement in social systems.
- Active participation in real-world community interactions that leads to hands-on experience in analysing and understanding social structures, challenges, and interventions.
- Preparing comprehensive reports summarizing key learnings, challenges faced, and insights gained from fieldwork.
- Formulating a set of actionable recommendations based on field observations to enhance social engagement strategies and improve intervention effectiveness.

Anandalaya Acharya Prashikshan Shibir (APS)

VK-AICYAM conducted two batches of Anandalaya APS during May 16 – 30 (one week training for each batch) at the VK-AICYAM premises. The APS was attended by 180 Acharyas. Significant learning objects were digitized during the APS. These learning objects were processed and catalogued for imparting learning to Anandalaya students. The following chart is the summary of the feedback given by the participating Acharyas:

ନିକାଶ ସ୍ତର ପ୍ରତିକ୍ରିୟା (ଶିକ୍ଷଣ ଦିଗ)												Exit Level Feedback (on Learning Aspects)												
FB01	ଏକନାଥଜୀ, ବିବେକାନନ୍ଦ ଶାଳା ସ୍ମାରକ ଓ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ବିଷୟରେ ଜାଣିବା											Knowing about Eknathji, VRM, VK												
FB02	ଶିକ୍ଷା, ସଂସ୍କାର, ସ୍ୱାସ୍ଥ୍ୟ ଏବଂ ସ୍ୱାଭିମାନ ନୀତି ସମ୍ପର୍କରେ ଜାଣିବା											Knowing the four principles - Sikshya, Samskara, Swasthya and Swabhiman												
FB03	NCF ଅନୁସାରେ ଲକ୍ଷ୍ୟ ବିଷୟରେ ଧାରଣା ପାଇବା											Getting idea of goals under NCF												
FB04	ଆନନ୍ଦାଳୟରେ ଅନୁସରଣ କରୁଥିବା ଶିକ୍ଷଣ ବସ୍ତୁ ଏବଂ ପଦ୍ଧତିଗୁଡ଼ିକୁ ବୁଝିବା											Understanding the learning objects and methodologies followed in Anandalaya												
FB05	ବିଭିନ୍ନ ଶାରୀରିକ ବ୍ୟାୟାମ ଏବଂ ଯୋଗ ଜାଣିବା											Knowing various physical exercises and Yoga												
FB06	ବିଭିନ୍ନ ପ୍ରାର୍ଥନା ଏବଂ ଶ୍ଳୋକ ଶିଖିବା											Learning various prayers and slokas												
FB07	ଯୋଗାଯୋଗ ଏବଂ କାହାଣୀ କହିବାର କଳା ଶିଖିବା											Learning the art of communication & story telling												
FB08	ଆନନ୍ଦାଳୟ ଶିଶୁ - ବିକାଶ ତଦାରଖ ଏବଂ ଉନ୍ନତି											Anandalaya Children: Development Monitoring and Improvement												
FB09	ଉଦ୍ଦେଶ୍ୟପୂର୍ଣ୍ଣ ଜୀବନ											Purposeful life												
FB10	ଆଚାର୍ଯ୍ୟ ଭାବରେ କାର୍ଯ୍ୟ କରିବାକୁ ସକ୍ଷମ ହୋଇ ପାରିବା											Being capable of functioning as Acharya												
#3 - ଆଶାଠାରୁ ଅଧିକ #2 - ଆଶା ଅନୁଯାୟୀ #1 - ଆଶା ଠାରୁ କମ୍												#3 - Exceeds Expectation; #2 - As per Expectation; #1: Below Expectation												
Prashikshan as per Expectation?					Batch – I										Batch – II									
	FB01	FB02	FB03	FB04	FB05	FB06	FB07	FB08	FB09	FB10	Average	FB01	FB02	FB03	FB04	FB05	FB06	FB07	FB08	FB09	FB10	Average		
	Exceeds	44	49	29	44	35	34	42	41	46	46	41	Exceeds	74	77	64	68	79	75	76	65	71	76	72.5
	Same	6	1	19	5	13	14	6	7	4	3	7.8	Same	18	17	27	26	15	17	18	28	22	18	20.6
	Below	0	0	2	1	2	2	2	2	0	1	1.2	Below	2	0	3	0	0	2	0	1	1	0	0.9
Total	50	50	50	50	50	50	50	50	50	50		Total	94	94	94	94	94	94	94	94	94	94		

Samaj Prabodhak Prashikshan Shibir (SPPS)

The Samaj Prabodhak Prashikshan Shibir (SPPS) was held on May 16-25 2025, VK-AICYAM Premises. This is the second SPPS and the program was redesigned based on the learning of first SPPS and the field interaction. The Prashikshan was planned at three levels with the following focus:

- Phase I: Introductory learning to prepare team for the field activities (10 Days)
- Phase II: Regulated field exposure after introductory training (04 Weeks)
- Phase III: Reflection on field work and preparation for 12 months project (05 Days)

The broad categories and sub-categories were agreed upon for field interaction, data collection, and report preparation. The categories and sub-categories are:

- Lifestyle** (rituals at different phases of life from pre-birth to after-death) – rituals related to birth; adulthood; marriage; food and dietary practice; wellness and treatments to address different health related issues
- Yearly festivals/celebrations** – puja rituals; community arrangements; community interaction; family based financial support; community based financial support; cultural practices (folk song, folk music, folk dance, and other forms of cultural expressions); festivals (associated rituals, community arrangement, and cultural arrangements)
- Traditional Social Principles and Administration** – communication conducts; community-led decision-making principles; conflict and resolution; family setup and managing family needs; role and responsibility of men and women; community and family level conduct; community-based administration; traditions associated with family and succession planning; society leadership and succession planning

International Yoga Day 2025

VK-AICYAM in collaboration with VK Odisha Prant hosted International Yoga Day Program on Sunday, June 29th 2025 with a one-day national seminar on the theme “One Earth, One Health”. The seminar

explored the interconnection between human well-being and ecological balance through the lens of yogic philosophy and practice. There were 60 participants and 20 research articles were presented. All participants received certificates for attending this national seminar. Prof. Pravakar Mishra (former Principal, KCG Sanskrit College) was the keynote speaker.

Maha Yuva Prerana Shibir

VK-AICYAM collaborated with the Odisha Prant team in designing the Utthistha Jāgrata Yuva Mahāshibir 2025. It was organized during the last week of Sept 2025 in the SOA university campus, Bhubaneswar. It was a flagship initiative to empower the youth of Odisha with inner strength, cultural grounding, leadership skills, and to develop the spirit of service. The Mahashibir was attended by 503 youths coming from various districts of Odisha, representing the aspirations of young India, under the theme “Sambhav Kare Asambhav Ko Bhi”. The participation includes 393 college students and 110 karyakartas with 53% girls and 47% boys.

The Mahashibir was a platform for intellectual learning and a living experience of discipline, cultural values, service orientation, and collective action. The routine of the Mahashibir was designed to awaken the leadership potential of the participating youths. The following is a list of output:

- 3000 Samuhik Suryanamskars (500 Participants and each performing 60 times)
- Experiencing Integrated Development — physical, intellectual, mental, and spiritual
- Inspiration and motivation for the youths to contribute towards the National resurgence
- Learning discipline and teamwork through collective activities
- 182 youths volunteered to join in the Rural outreach program ‘Chalo Gaon ki Oar’ for a seven-days Seva Program in villages
- Building and strengthening of knowledge on Indian Cultural
- Developing leadership mindset by interacting with national heroes and innovators.
- Young karyakartas realized their leadership potentials with a boost to their confidence with the successful management of the Mahashibir

The Utthistha, Jāgrata Yuva Mahāshibir 2025 was not merely an event but a movement — a movement of young minds awakening to their higher purpose.

Vimarsh on Sanskrit Language and Indian Culture

VK-AICYAM organised one-hour Vimarsh on ‘Sanskrit Language and Indian Culture’ on Oct 29th 2025 at the VK-AICYAM premises. The Speaker was Dr. Sampadananda Mishra, Dean of Cultural Studies and Director of Centre for Human Sciences, Rishihood University, Haryana. It was a deep discussion that was simple to understand and enlightened the thinking. Dr. Mishra’s analysis and explanation on the healing effect of Sanskrit language words and their pronunciation was thought provoking. This has the potential to disrupt the speech language pathology if we focus on building applied knowledge with sustained innovation.

Traditional Healing Conference

VK-AICYAM in collaboration with CARI (Central Ayurvedic Research Institute) Bhubaneswar hosted National Conference on “cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers” on November 02-03 2025 at the VK-AICYAM premises. The following was the program coverage.

Sunday, Nov 02 2025
Inaugural Ceremony and Keynote Address (ଉଦଘାଟନୀ ସମାରୋହ ଏବଂ ବିଶେଷଜ୍ଞଙ୍କ ଅଭିଭାଷଣ) Dr. Debasish Panda, Joint Advisor (Ayurveda), Ministry of Ayush, GOI Shri Hanumantha Rao – Vice President, Vivekananda Kendra Kanyakumari Dr. Madan Mohan Padhi, Former Deputy DG, CCRAS and Conference Chair Shri V Karthick, IFS – Chief Executive, SMPB Odisha
Subject Keynote: Recognising and Integrating Traditional Health Practices (ପାରମ୍ପରିକ ସ୍ୱାସ୍ଥ୍ୟରକ୍ଷା ଅଭ୍ୟାସଗୁଡ଼ିକୁ ଜାଣିବା ଏବଂ ସମନ୍ୱିତ ଉପଯୋଗ କରିବା) Dr. Brahmananda Mahapatra, Former Chairman of the Ayurveda Chair at the University of Latvia, Riga (Represented by the Ministry of AYUSH, Government of India)
Session – I: Preventive Healthcare Values of Medicinal Plant (ଔଷଧୀୟ ଉଦ୍ଭିଦର ସ୍ୱାସ୍ଥ୍ୟରକ୍ଷାରେ ପ୍ରତିଷେଧକ ଗୁଣବତ୍ତା) Moderator: Prof. (Dr.) Basudev Chhatoi, VK-AICYAM Member and Former Chairman, Council of Higher Secondary Education, Odisha Panellist: Dr. Chinmay Rath, Scientist, NMPB; Padmashri Patayata Sahu, Traditional Healer; Shri Tularam Chalan, Traditional Healer; Dr. Viswajanani Sattigeri, Scientist – H and Head, TKDL
Session – II: Herbal Cure with focus on Guts and Ortho related health issues (ଅନ୍ତଃନଳୀ ଏବଂ ଅସ୍ଥି ସମ୍ବନ୍ଧୀୟ ସ୍ୱାସ୍ଥ୍ୟ ସମସ୍ୟାର ଔଷଧୀୟ ଉପଚାର) Moderator: Dr. Susmita Otta, Research Officer (Ayurveda), CARI, Bhubaneswar Panellist: Shri Harekrushna Mahanta, Traditional Healer; Shri Hari Pangi, Traditional Healer; Shri Jasketan Guru, Traditional Healer; Shri Nehru Pradhan, Traditional Healer
Session – III: Local Health Traditions by Janajati (ଜନଜାତିକ ସ୍ୱାସ୍ଥ୍ୟ ସମ୍ବନ୍ଧୀୟ ପରମ୍ପରା) Moderator: Prof. (Dr.) Nirmal Ch. Dash, Professor of Emeritus, KISS University Presenter: Shri Baikuntha Mahanta, Traditional Healer; Shri Dukhishyam Hansda, Traditional Healer; Shri Jagannatha Naik, Traditional Healer; Shri Natabar Dandsena, Traditional Healer; Shri Pabitra Behera, Traditional Healer; Shri Padmalochan Behera, Traditional Healer; Shri Sarathi Bhuyan, Traditional Healer; Shri Sukdev Bhadra, Traditional Healer
Monday, Nov 03, 2025
Subject Keynote: Local Health Traditions – Prospects & Future (ସ୍ଥାନୀୟ ସ୍ୱାସ୍ଥ୍ୟ ପରମ୍ପରା - ସମ୍ଭାବନା ଏବଂ ଭବିଷ୍ୟତ) Prof. (Dr.) Nirmal Ch. Dash, Professor of Emeritus, KISS DU
Session – IV: Sustainable Usage of Medicinal Plants – Conservation, Cultivation, Utilization, and Value Addition (ଔଷଧୀୟ ଉଦ୍ଭିଦର ନିରନ୍ତର ବ୍ୟବହାର - ସଂରକ୍ଷଣ, ଚାଷ, ଉପଯୋଗ ଏବଂ ଗୁଣବତ୍ତା) Moderator: Shri Bibhuti Bhushan Mund, Traditional Healer

Panellist: Shri Gangadhar Sahu, Traditional Healer; Shri Gauranga Rout, Traditional Healer; Shri Harischandra Behera, Traditional Healer; Shri Jatindra Kar, Traditional Healer; Dr. Vimal Pandey, Associate Professor, Department of Botany, KISS University

Session – V: Policy Level Understanding & Intervention – Medicinal Plant, Traditional Healing, and Integrated Healthcare System (ଔଷଧୀୟ ଉଦ୍ଭିଦ, ପାରମ୍ପରିକ ଚିକିତ୍ସା ଏବଂ ସମନ୍ୱିତ ସ୍ୱାସ୍ଥ୍ୟସେବା ବ୍ୟବସ୍ଥାର ନୀତି ସମ୍ବନ୍ଧୀୟ ବିମର୍ଶ)

Moderator: Dr. Santosh Kumar Mohanty, Director, VK-AICYAM and Trustee, NPS Trust

Panellist: Shri Devpriyo Kampo, DY. C. F., SMPB Odisha; Shri Gagan Sahoo, Consultant, SMPB Odisha; Shri Sukhlal Pansari, Traditional Healer

Session – VI: Priority Areas for Future Research, Innovation, Propagation, and Commercialization (ଭବିଷ୍ୟତ ଗବେଷଣା, ନୂତନତା, ପ୍ରଚାର ଏବଂ ବାଣିଜ୍ୟକରଣ ପାଇଁ ପ୍ରାଥମିକତା କ୍ଷେତ୍ର)

Moderator: Dr. Sudhanshu Meher, Research Officer (Ayurveda), CARI, Bhubaneswar

Panellist: Shri Kishore Swain, Advisor, OCAC and Former Business Head at TCS; Prof. (Dr.) Premananda Panda, Former Director, SCSTRTI; Dr. Subash Chandra Swain, OUAT, Bhubaneswar

Felicitation of Traditional Healers and Subject Experts and Closing Ceremony (ପାରମ୍ପରିକ ଚିକିତ୍ସକ ଏବଂ ବିଷୟ ବିଶେଷଜ୍ଞଙ୍କ ସମ୍ବର୍ଦ୍ଧନା ଏବଂ ସମାପନୀ ଉତ୍ସବ)

Anchor: Prof. (Dr.) Biswajit Mohapatra, Former Faculty at WALMI, Odisha

Closing Address: Shri Hanumantha Rao, Vice President, Vivekananda Kendra Kanyakumari; Shri Laxminarayan Panigrahy, Secretary, VK-AICYAM & Odisha Seva Prakalpa; Dr. Madan Mohan Padhi, Former Deputy DG, CCRAS and Conference Chair

There were 197 participants for the conference with 121 of the participants are traditional healers, coming from 15 districts of Odisha, Andhra Pradesh, and Jharkhand. The conference was also participated by 23 practitioners, researchers, and policy makers representing the following organisations:

- Ministry of Ayush, Delhi
- NMPB (National Medicinal Plant Board), Delhi
- CSIR-TKDL (Traditional Knowledge Digital Library)
- SMPB (State Medicinal Plant Board), Bhubaneswar
- CARI (Central Ayurvedic Research Institute), Bhubaneswar
- SCSTRTI (SC and ST Research and Training Institute), Bhubaneswar
- OUAT (Odisha University of Agriculture and Technology)
- KISS University, Bhubaneswar

Additional 53 participations are from VK-AICYAM, Vivekananda Kendra, and other organisations.

VK-AICYAM Members' Meeting

An important in-person meeting of VK-AICYAM members was called on November 15th 2025 at the VK-AICYAM premises with the following agenda points:

1. Formation of VK-AICYAM Advisory (Upadesta) Team
2. Formation of VK-AICYAM Working Groups and Program Theme Teams
3. Formation of VK-AICYAM Executive Committee
4. Discussion on Jan 11-12 VK-AICYAM Foundation Day Event Planning
5. Discussion on Dr. Subash Swain's Proposal on Mentor's Development Program (MDP)

6. Presentation of Books to VK-AICYAM Library by two authors (VK-AICYAM Members)

The meeting was attended by 24 VK-AICYAM members. The details on Advisory Team, Executive Committee, Working Group Leads, and Program Theme Leads can be referred under the topic VK-AICYAM organisational framework. The activities of Program Theme Team will be facilitated through Working Group on Program (WGP). VK-AICYAM members are assigned to focus on one or more areas based on their interest and time commitment.

Presentation of Books to VK-AICYAM Library

The members congratulated two of our VK-AICYAM members' (Dr. Mahendra Singh and Dr. Prafulla K. Tripathy) for their recent book publications and their gesture to provide the print copy to VK-AICYAM library. The books are:

1. WAY To SUCCESS (English and Hindi Editions) - by Dr. Mahendra Singh
2. Diet and Nutrition (An Academic Guide for UG, PG Students and Healthcare Practitioners) - by Dr. Prafulla Kumar Tripathy, Bibudhendu Nanda, and Rajeswari Nanda
3. Ayurveda and Panchakarma (For Students and Practitioners of Yoga, Ayurveda, and Naturopathy across Various Universities) – by Dr. Madan Mohan Padhi, Dr. Prajna Priyadarshini, and Dr. Prafulla Kumar Tripathy

Planning of Foundation Day Jan 12th 2026

Shri Girish Chandra Samal, Head of WGP has taken the responsibility to interact with members and plan for the Foundation Day program. There was discussion on the VK-AICYAM annual publication. There is a collective agreement to change the publication title from 'Souvenir' to 'ऐक्यम्'. All members were requested to submit an article for this annual publication keeping in mind that the final edited and consolidated content to be ready by the last week of December 2025 for printing.

VK-AICYAM is planning its **Foundation Day event on Jan 10 – 12, 2026** with three National Workshop/Seminar/Conference.

- Day 01 (Jan 10th): **National Workshop on Management**
 - Theme: IKS (Indian Knowledge System) focused IP (Intellectual Property) driven Entrepreneurship and Innovation
- Day 02 (Jan 11th): **National Seminar on Yoga**
 - Theme: Meditation in Classical Yogic Literature – Theory and Practice
- Day 02 and Day 03 (Jan 11-12): **National Conference on Indian Culture**
 - Theme: Traditional Knowledge among Janajati Communities in Eastern India: Study, Documentation, and Promotion

VK-AICYAM is working with institutions to be a knowledge partner for the Foundation Day event and has received confirmation from NRDC (National Research Development Corporation) and CTUAP (Central Tribal University, Andhra Pradesh).

The Foundation Day 2026 Publication ऐक्यम् is planned for release on Jan 10th 2026.

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Article 02

VK-AICYAM Organisational Framework

VK-AICYAM Editorial Team

Indian culture is human culture based on the principle of righteousness or Dharma, which seeks unity in diversity – spiritual unity with behavioural diversity. The expression of unity in various forms have remained the central theme of Indian culture irrespective of the innumerable regional, social, and linguistic diversities of the country.

Indian Tribal Culture resonates and amplifies the behavioural diversity with more than seven hundred ethnic tribal groups and each group having distinctly different languages, traditions, customs, and practices. Their rich cultural and human value system are under-stated and less-recognized.

Since its inception, it has been the mission of Vivekananda Kendra to appreciate the uniqueness of the various communities, while simultaneously nurturing the threads of harmony and unity. With an objective to bring out the underlying unity of our diverse cultural traditions and to foster better understanding and exchange of our cultural heritage, Mananeeya Eknathji envisaged the formation of **VKIC (Vivekananda Kendra Institute of Culture)** at Guwahati in the year 1993, for North East Region where the diversity is visibly manifested and pronounced.

The eastern region of India is home for rich cultural heritage, nature-friendly way of life, enduring social institutions, and traditional knowhows. These have been shaped and nurtured by many tribal and non-tribal social formations inhabiting different parts of the region. Of the vast section of Indian tribes, a significant number of tribal communities live in the Eastern region of India. The diversity of the tribal communities of East India is evident from their myths, legends, tales, proverbs, songs, dances, beliefs, rituals, ceremonies, arts, and crafts which determines their course of lives. Residing basically in the mountainous terrains, they have been striving to uphold their indigenous traditions and customs from any foreign influences. However, the rich socio-cultural heritage of the tribal and other indigenous people of the region is getting eroded through factors and forces of exogenous changes. Spread of consumerism and widespread industrialization in the region are rapidly intruding into the lives of these communities with drastic effect on their lifestyle and livelihood. The forces of modernization are a constant threat to the cultural bond of these communities.

It is in this context, the Vivekananda Kendra Academy for Indian Culture, Yoga and Management (VK-AICYAM), Bhubaneswar was established in the year 2020 to extend and expand the activities of VKIC in the states of Eastern region. It operates as a research, resource, and training centre for studies and activities in the field of culture, yoga, and management. It aims to become a think tank in Eastern India (Odisha, West Bengal, Jharkhand, Chhattisgarh, Andhra Pradesh, and Telangana) with regular seminars, conferences, workshops, and publications (<https://vkaicyam.org/>).

A comprehensive infrastructure with latest communication facilities was established for the smooth functioning of the academy. The academy is led by people with integrity, leadership capability, functional expertise, and analytical competency.

VK-AICYAM Objectives, Goals, and Key Activities

The following table provides a summary of VK-AICYAM Objectives, Articulations, and Goals mapped to Indian Culture, Yoga, and Management.

Indian Culture	Yoga	Management
Objective: To preserve and strengthen the rich heritage of Indian Culture in the stated Indian regions.	Objective: To undertake study and field activities leading to adoption and strengthening of Yoga practices.	Objective: To study and disseminate the management principles and its applicability on day-to-day life.
Articulation: <i>‘Culture – The Value of Life’</i>	Articulation: <i>‘Yoga – The Vision of Life’</i>	Articulation: <i>‘Management – The Life Practices’</i>
Goals: To study the unique attributes and traits of the different tribal and traditional communities. To understand challenges, issues, and the integrative forces in their life and how it affects cultural, social, and healthcare practices. To formulate development plans to address tribal needs with regional and national interests. To enrich, strengthen, and promote the cultural traditions and art forms and highlights the underlying unity of their diverse traditions and heritage. To build awareness on the value of traditional culture such as healing practices and cultural expressions through recognition, publications, and training.	Goals: To study and research on the efficacy of Yoga for bringing harmony to one’s body and mind. To study the application of Yogic concepts and techniques in social, education, and healthcare setups with modern scientific approach. To research and prepare different Yoga modules for the benefit of different segment of our society. To propagate Yoga and its application for holistic living and bringing harmony in the context of perpetually changing social dynamics and family priorities. To partner with institutions at state/national/international level for recognition of courses offered by VK-AICYAM and establishing Yoga as a ‘Way of Life’.	Goals: To study management practices and establish relevance, if any, based on Indian scriptures. To study the management techniques and the affinity analysis with respect to Indian cultural and ethical practices. To bring ethics and social harmony into the contemporary business management. To organise seminar, symposium, and conference on doctrines, ideas, and concepts enshrined in Indian scriptures and enrich the modern management practices. To establish VK-AICYAM as a Centre of Excellence (COE) by conducting certified courses for professionals and youths on Holistic Lifestyle Management.

The core functional activities are:

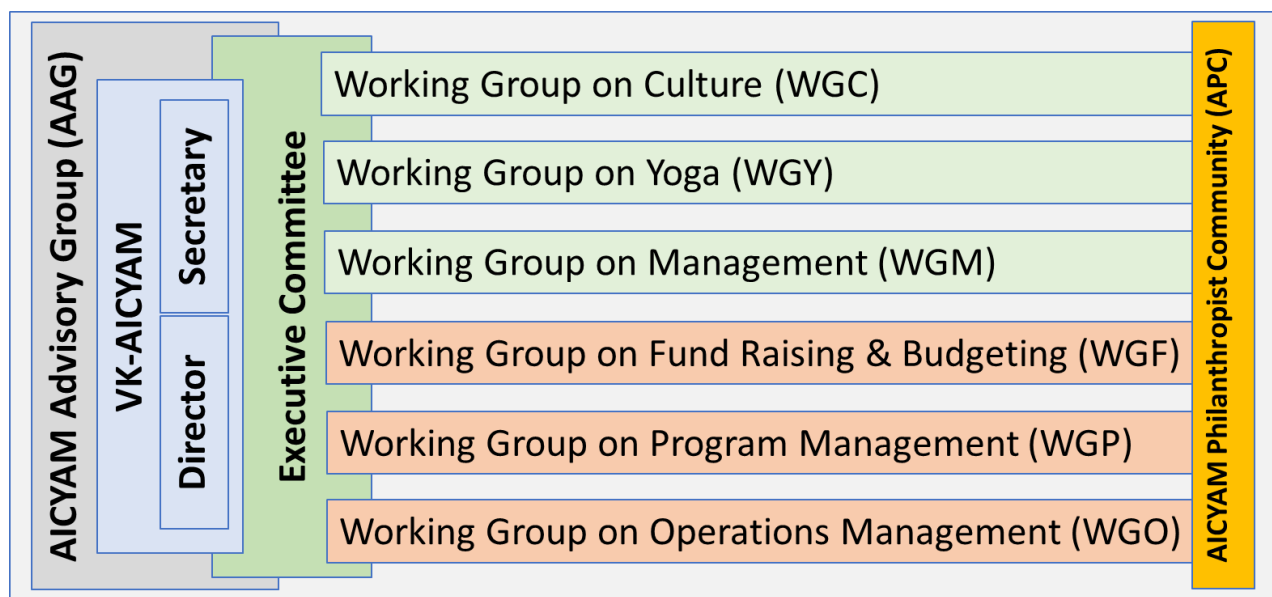
- Seminars, Workshops, Trainings, Events, and Guest Lectures (online participation)
- Student Internship
- Study by Research Scholars
- Collaboration with institutions to foster common objectives through field study and research

- Recognition of Communities, Researchers, and Key Contributors (Awards/Rewards)
- Documentation, Print Publications, Digital Publications, and Website Content Publications

The key support activities include Management of Fund Raising, Budgeting, Program and Operations.

VK-AICYAM Organisational Structure (Rachana)

The following governance structure is designed to realise the objectives, goals, and the effective implementation of activities with a set of roles with responsibilities and the collaboration principles.



Secretary

This position shall be nominated by the VK HQ. VK HQ may select one of the Jeeven Vrati Karyakarta - either Prant Prakalpa Sangathak or Prant Sangathak or any one deputed from VK HQ. The Secretary will be the overall in-charge of VK-AICYAM.

Director

The position shall be held by a person of eminence, preferably with strong academic background with leadership and administrative experience. The person should be willing to spare his/her time on a regular basis for spearheading multiple activities of VK-AICYAM in coordination with Secretary and other willing members. The person should also be a patron of VK Kanyakumari as well as VK-AICYAM.

Executive Committee (EC)

The Secretary and the Director will be ably supported by an Executive Committee. The Executive Committee should have a composition of 10 – 25 members covering representation from Eastern Regions (Odisha, West Bengal, Jharkhand, Chhattisgarh, Andhra Pradesh, and Telangana). As the basic nature of AICYAM is that of an applied research organisation to undertake research in the fields of Tribal Culture, Yoga and Management, the members of the committee should be persons of eminence in one or more of the multifarious fields such as academics, tribal culture, yoga, Indian scriptures, organisational leadership,

management professionals, and subject area experts. The Executive Committee has to setup **Working Groups (WGs)** depicted in the chart to effectively develop, manage, and govern AICYAM capabilities.

Each member of the Executive Committee needs to be a self-driven and willing member to contribute voluntarily some of his/her quality time consistently for VK-AICYAM to plan and execute the assigned roles and responsibilities in coordination with other group members and achieve a meaningful progress from time to time in a systematic manner.

The Secretary and the Director shall be the ex-officio members of the Executive Committee and can be a part of one or more Working Groups depending upon their willingness and interest. Additionally, one of the Life workers (Jeevan Vrati) in-charge of Vivekananda Kendra, Odisha Prant (Prant Sangathak/Sah-Prant Sangathak) and/or the Prant Pramukh shall be a permanent invitee. Presence of such a member in the meetings is desirable to ensure the right communication and execution of some of the action points through various branches and activity centres of VK Odisha Prant.

VK-AICYAM Philanthropist Community (APC)

A community can be formed among the philanthropists of VK-AICYAM. The philanthropist can be of the following categories:

- Donors, who are donating a minimum amount at monthly/annual frequency on a regular basis to AICYAM but are unable to devote quality time for AICYAM due to their other commitments. The minimum donation amount would be decided by the Executive Committee time-to-time.
- Persons, who were engaged/associated with AICYAM in the previous years but are unable to engage themselves with AICYAM now because of either old age or ill-health or other pertinent reasons and are interested to know about ongoing activities so that at times, they can contribute something positively to AICYAM.
- Some eminent personalities, who are open to support AICYAM to fulfil its objectives.

The Secretary and the Director, in discussion with VK HQ may onboard some eminent personalities as ‘**Upadesta**’ (**AICYAM Advisory Group – AAG**) to advise and guide the VK-AICYAM Executive Committee towards the realisation of its strategic intent.

VK-AICYAM – Results to Deliver

VK-AICYAM in collaboration with OSP (Odisha Seva Prakalpa), Eastern Region Prants, and VK Kanyakumari strategizes and plans to progressively deliver the following results in three years beginning the financial year 2025-26.

- 1. Deeper and Trusted Interaction with the traditional communities and field works in the Eastern Region (Odisha, West Bengal, Jharkhand, Chhattisgarh, Andhra Pradesh, and Telangana)**
 - a. Interaction with 40 communities (at least 10 communities outside of Odisha)
 - b. Appointment of 60 Samaj Prabodhaks (SP) to serve their communities (1-3 per community)
 - c. Running 100 Anandalayas in the villages where one of the selected communities has majority
 - d. Appointment of 190-200 Acharyas to serve the children coming to Anandalayas
 - e. Appointment of 10-12 Anandalaya Supervisors to guide Anandalaya Acharyas

- f. Analysing the learning performance of 2000 Anandalaya children
- g. Piloting the implementation of ‘Anand Gram’ concept in 10 villages (championed by ‘Gram Mitra’)
- h. Interaction with a selective set of 100 traditional healers from the stated communities
- i. Facilitating the field interaction of 100 trained student interns
- j. Providing career counselling and guidance to 250 youths (Acharya/Supervisor/SP)

2. Skills Development and Upgradation through Training

- a. Yearly Shibir for Samaj Prabodhak Prashikshan
- b. Online Refresher Learning Program for Samaj Prabodhaks
- c. Yearly Shibir for Anandalaya Supervisor Prashikshan
- d. Online Refresher Learning Program for Anandalaya Supervisors
- e. Yearly Shibir for Anandalaya Acharya Prashikshan
- f. Online Refresher Learning Program for Anandalaya Acharyas
- g. In-person Learning upgradation of Anandalaya Acharyas (at least once in a month)
- h. Online Learning Program for Traditional Healers (on Culture, Yoga, and Management)
- i. Student Internship (including field visits)
- j. Career Counselling and Guidance to Youths

3. Knowledge Dissemination through Documentation and Outreach Programs

- a. Up-to-date digital learning materials for Samaj Prabodhak Prashikshan
- b. Up-to-date digital learning materials for Anandalaya Supervisor Prashikshan
- c. Up-to-date digital learning materials for Anandalaya Acharya Prashikshan
- d. Up-to-date digital learning materials for Traditional Healers
- e. Bi-Yearly Yoga Workshops (International Day of Yoga and Swami Vivekananda Jayanti)
- f. Quarterly Management Seminars
- g. Quarterly Indian Culture Seminars
- h. Annual VK-AICYAM conference (during the week of Swami Vivekananda Jayanti)
- i. Annual Traditional Healing conference (during the month of November)
- j. Availability of all VK-AICYAM publications in the VK-AICYAM website (related to research, training, events, outreach, and operational governance) – either public or restricted access.

4. Outreach to establish, listen, and grow VK-AICYAM Support Base – VK-AICYAM Patrons, VK-AICYAM Members, and VK-AICYAM Donors (Individual and Institutional)

- a. At least 100 VK-AICYAM Patrons (Yearly contribution of Rs. 25,000/- and above)
- b. At least 200 VK-AICYAM Members (one time membership fees of Rs. 6000/- and monthly commitment of minimum 25 hours to contribute to one or more VK-AICYAM activities based on their interest and the need at VK-AICYAM)
- c. Regular multi-channels reach out to individuals and institutions by the patrons and members
 - ✓ Appraise them about the VK-AICYAM focus and VK-AICYAM progress

- ✓ Seek their financial support and assist them to become a VK-AICYAM donor for sustaining and scaling AICYAM activities
- ✓ Generate interest to become VK-AICYAM Patron or/and VK-AICYAM Members

5. Proactive Support Team that operates with agility and efficiency

- a. Planning and executing Fund Raising for smooth conduct of VK-AICYAM activities with a review of cashflow in every quarter.
- b. Quarterly Budget Allocation using ABC (Activity Based Costing) principles and Expense Review (Allocation vs. Spend, Rollover Justification, and Spend Efficiency Improvement)
- c. Program Management Team
 - ✓ Assign each member of Executive Committee different geo-clusters under Eastern Region and support them towards the integral growth of their clusters (sustained and trusted community interaction leading to effective management of Anandalaya, Anand Gram, Samaj Prabodhak work, healer community work, and opportunity to create/promote GI marks)
 - ✓ Guide and facilitate field data collection and analysis of field data towards continuous improvement of field performance and operation
 - ✓ Responsibility for website hosting and content management (collection, development, editing, and posting of text, image, audio, and video content)
 - ✓ Develop and manage portal for visitors, members, and patrons based on access privileges
 - ✓ Plan and execute Social Media strategy (people positioning, content preparation, content publication, and feedback analysis)
 - ✓ Event Planning (Preparation, Event execution, and completion of Post Event commitments)
 - ✓ Review Meeting Planning (Preparation, Reach out, Timely conduct of Meeting, Preparation and publication of Minutes-of-Meeting)
- d. Operations Management Team
 - ✓ Managing the VK-AICYAM administration – Day-to-Day office Management, Event Logistic Management, and Visitor Management
 - ✓ Managing the VK-AICYAM accounts – Monthly cashflow (collections, expenses, and balance), Yearly balance sheet, and Responsive communication to donors/patrons
 - ✓ Managing VK-AICYAM Building Infrastructure – Day-to-Day cleaning, Utility Readiness (Electricity, Water, UPS, Audio System, Digital System, and Kitchen setup)
 - A 5-story building (Basement + 4) with built-up area of approximately 45000 sq. ft.
 - One auditorium having a capacity of 250 seats
 - One hall for Yoga, Prayer, and Meditation
 - Three seminar halls with 15-20 seating capacity, Library, and Research desks
 - Residential facilities (Dormitory) for accommodating 120 persons at a time
 - Dining facilities for 200 persons
 - Guest rooms
 - ✓ Proactive Operations Management Planning (Housekeeping List) and its Execution

Expected Social Impact on VK-AICYAM Activities

- Shaping the character, conduct, and career of Anandalaya children
- Building community leadership attitude and aptitude among the village youths and village community – Acharyas, Supervisors, Samaj Prabodhaks, Gram Mitras, and Traditional Healers
- Developing a trusted platform to expose traditional healers to the enabling ecosystem for the benefits of healers and healing community
- Community driven inclusive rural development (cultural, social, and economic) leading to ‘Vikashit Gram’ (Anand Gram)
- Development of quality learning and program management artefacts that help in delivering efficient, responsive, and timely results (output).
- Bringing a sense of deep satisfaction among the VK-AICYAM patrons, members, donors, and evangelists as their contributions lead to creation of social, cultural, and economic wealth.

VK-AICYAM – Team Collaboration Principles

The VK-AICYAM members deliberated and agreed on collaboration principles across different organisational role play. The following matrix provides a chart on activity level accountability and responsibility across role plays (RACI – Responsible, Accountable, Consulted, and Informed)

VK-AICYAM Activities and RACI Matrix	Responsible			Accountable			Role Play			Consulted		Informed	
Activity List	SE	DR	EC	WGC	WGY	WGM	WGF	WGP	WGO	APC	AAG		
Convening the Executive Committee Meeting	R	A	R	I	I	I	I	R	I	I	I		
Convening the Annual Meeting	R	A	R	I	I	I	I	R	I	I	C		
Convening the Working Group Meeting	C	C	R	A	A	A	A	A	R	I			
Website and Social Media Communication	C	C	R	I	I	I	I	A	R	I			
Annual Souvenir Plan and Publication	C	C	R	I	I	I	I	A	R	I			
Annual Report Plan and Publication	R	A	R	I	I	I	I	R	I	I	C		
Event Planning & Execution - Culture Stream	C	C	R	A	I	I	I	R	R	I			
Event Planning & Execution - Yoga Stream	C	C	R	I	A	I	I	R	R	I			
Event Planning & Execution - Management Stream	C	C	R	I	I	A	I	R	R	I			
Event Planning and Execution - Cross Stream	A	R	R	I	I	I	I	R	R	I	C		
Minutes of Meeting Preparation (EC Meeting)	R	A	R	I	I	I	I	R	I	I	I		
Minutes of Meeting Circulation (EC Meeting)	R	A	R	I	I	I	I	R	I	I	I		
Minutes of Meeting Preparation (WG Meeting)	I	I	R	A	A	A	A	A	A	I			
Minutes of Meeting Circulation (WG Meeting)	I	I	R	A	A	A	A	A	A	I			
Circulation of Periodic Updates	R	R	R	I	I	I	I	A	R	I	I		
Financial Prudence (Collection, Expenses, Advisory)	C	C	R	I	I	I	A	I	R	C	I		
Member Acquisition	A	R	R	R	R	R	I	R	I	C			
Member Promotion	R	A	R	R	R	R	I	R	I	C			
Fund Raising - Individual Donors	A	R	R	I	I	I	I	R	I	C			
Fund Raising - Institutional Donors	R	A	R	I	I	I	I	R	I	C	C		
Proposal - Scouting, Writing, Submission, and Q&A	R	A	R	R	R	R	I	R	I	I	C		
Website and Multi-Media Management	I	I	R	I	I	I	I	A	R	I			
Institutional Relationship Building	R	A	R	I	I	I	I	I	I	C	C		
Operations Management	R	R	R	I	I	I	I	I	A	I			
Formal Visit (Donor/Potential Donor) Facilitation	A	R	R	R	R	R	I	R	R	I			
<i>The meetings and consultations are either in-person or online. The information sharing is primarily through emails/messages.</i>													

The chart presented is the assigned responsibilities within the **VK-AICYAM** structure. **VK-AICYAM** team collaborates with **OSP (Odisha Seva Prakalpa)**, Eastern Region Prants, and VK Kanyakumari in conducting activities to deliver the results.

VK-AICYAM Executive Committee (EC)

The following are in the Executive Committee (EC) of VK-AICYAM.

Sl. No.	NAME	VK-AICYAM Role
1	Dr. SANTOSH KUMAR MOHANTY	Director
2	Shri LAXMINARAYANA PANIGRAHY	Secretary
3	Shri AJAYA KUMAR SAHU	Lead - WGY (Working Group on Yoga)
4	Shri AMBIKA PRASAD MISHRA	Lead - WGF (Working Group on Fund Raising and Budgeting)
5	Shri ANUP MOHAPATRA	Lead - WGC (Working Group on Culture)
6	Dr. BASUDEV CHHATOI	Lead - Field Development Program Bhanja Vibhag, AP, and Telangana
7	Shri BIRANCHI NARAYAN PANIGRAHI	Lead - Program Theme: Healthcare (Traditional Healings & Healers)
8	Shri BIBHUTI PATTNAYAK	Lead - Field Development Program Vani Vibhag, WB, and Jharkhand
9	Shri GIRISH CHANDRA SAMAL	Lead - WGP (Working Group on Program Management)
10	Shri KISHORE KUMAR SWAIN	Lead - WGM (Working Group on Management)
11	Shri KISHORI MOHAN MISHRA	Lead - Program Theme: Audit (Program and Ops Performance)
12	Shri MINAKETAN MAHANTI	Lead - Program Theme: Education (School Supportive Education)
13	Dr. PRAFULLA KUMAR TRIPATHY	Lead - Field Development Program Jyoti Vibhag and Chhattisgarh
14	Shri RAM KISHORE SHARMA	Lead - Program Theme: Youth (Career Counselling and Guidance)
15	Shri SAMARENDRA NAYAK	Lead - WGO (Working Group on Operations Management)
16	Shri SUDHAKAR SAHOO	Lead - Program Theme: Digital (IT, Digital & Content Management)

VK-AICYAM has the provision to have 20-25 members for the Executive Committee. To have the expansion with further diversified representation, the current EC is reaching out for nominations from different region and communities for consideration. Secretary is the convenor of the Executive Committee meetings.

VK-AICYAM Advisors (Upadeshta)

The academy is currently guided by eight advisors.

1. Ma. Nivedita Bhide, Vice President, VRMVK
2. Dr. Sampadananda Mishra, Director, Centre for Human Sciences, Rishihood University
3. Dr. Madan Mohan Padhi, Retd. Deputy DG, CCRAS (Central Council for Research in Ayurvedic Sciences)
4. Dr. Geeta Rani Padhi, VK-AICYAM Member
5. Dr. Mahendra Singh, VK-AICYAM Member
6. Prof. Nirmal Ch. Dash, VK-AICYAM Member
7. Prof. Premananda Panda, VK-AICYAM Member
8. Prof. Shakti Prasad Mohanty, VK-AICYAM Member

In addition to guiding and mentoring the VK-AICYAM strategy and operational effectiveness, the advisors are requested by the VK-AICYAM Members to conduct at least one ‘Vimarsh’ in a calendar year on a topic that has relevance to VK-AICYAM objectives.

VK-AICYAM – Contacts

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Secretary – Shri Laxminarayan Panigrahy (laxminarayan@vkendra.org; 9937730414)

Director – Dr. Santosh Kumar Mohanty (director.vkaicyam@vkendra.org; 9223586912)

The readers are requested to regularly visit VK-AICYAM website (www.vkaicyam.org) to read webpage writeups, access key artifacts, get information on events, and raise queries.

References:

- a. VK-AICYAM Concept Note
- b. VK-AICYAM Governance Structure
- c. VK-AICYAM Operational Plan
- d. Minutes of Meeting, VK-AICYAM Members’ Meeting, November 15th 2025

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Article 03

Treaties of Kautilya and Modern Management

Prof. (Dr.) Basudev Chhatoi

Kautilya, the king maker who was instrumental in the establishment of Maurya Empire, one of the India's greatest empires through Chandragupta, his disciple, overthrowing the Nanda dynasty, is also known as Chanakya or Vishnugupta. He was an Indian Philosopher, Economist, Jurist and Royal adviser. He is best Known for his 'Arthashastra', one of the earliest treaties on statecraft, economics and governance in the world

This paper intends to explore the relevance of the principle laid down by Kautilya in and around 4th century BCE to the modern management or in other words how Kautilya align with or anticipate modern management theories.

Management as we see it today traces its origin back to industrial revolution of 18th century CE. As there was a shift in commercial activities from small workshops to large factories a need to manage work and people(worker) became essential and it resulted in a surge of management thinkers. If we delve deep in to the genesis of present-day management, we find that the earliest proponents (classical management theorists) were Frederick Winslow Taylor, the father of scientific managements (1911); Henri Fayol, the proponent of administrative management (1916); and Max Weber, the proponent of rational organization, hierarchy, specialization and authority types (19th century and earliest 20th century). Then came Human Relation Movement. A thought prevailed that individuals are not just cogs; they have feelings, aspirations and attitudes that affect work. Key to this shift were the Hawthorne Experiments led by Elton Mayo (Neo-classical theory of management 1930s-1960s), which highlighted that social factors, morale and attention from supervisor significantly boost productivity more than mere physical conditions. Then came the modern approaches. Modern concept of management views organization as adaptive systems, integrating technology and human behaviour to achieve goals in a dynamic environment moving beyond simple efficiency to emphasize both effectiveness (achieving goals) and efficiency (optimal resource use), thus giving rise to Systems approach, Contingency approach, Quantitative approach, Strategic management etc. in 1950s.

Now let us analyse the relevance of Treaties of Kautilya to modern management.

1. Leadership and Ethics

Kautilya emphasized that the leader (king) must be disciplined, ethical, and devoted to the welfare of the people. He stated that "In the happiness of his subjects lies the king's happiness." Leadership for him was an obligation, not a privilege.

Modern management frameworks such as transformational leadership and ethical leadership stress integrity, empathy, and social responsibility. Today's CEOs are expected to serve stakeholders, uphold corporate governance, and create value for society-echoing Kautilya's moral governance model.

2. Strategic Planning and Decision-Making

The Arthashastra lays out well-structured strategic models, including:

- Saptanga Theory (Seven Elements of State): King, Ministers, Territory, Fort, Treasury, Army, and Allies.
- Mandala Theory: A geopolitical framework for external relations and diplomacy.
- SWOT-like Analysis: Understanding strengths, vulnerabilities, opportunities, and threats before action.

Similarly modern strategic management uses:

- SWOT analysis
- PEST analysis
- Five-Forces analysis
- Scenario planning

Kautilya's systematic approach resembles the practices of today's business strategists who analyse internal capabilities and external environments to form strategies.

3. Human Resource Management

Kautilya stressed the importance of hiring the right people based on merit, loyalty, and capability. He also proposed:

- Proper job roles and divisions
- Performance monitoring
- Rewards and punishments
- Training to improve skills

These ideas mirror modern HR practices:

- Recruitment and selection based on competency
- Performance appraisal systems
- Incentive-based compensation
- Training and development

Kautilya's emphasis on placing the "right person in the right job" is central to contemporary HRM.

4. Organizational Governance and Administration

Kautilya recommended a clear administrative hierarchy, delegation of authority, and accountability mechanisms. Record-keeping, auditing, and transparency were essential to prevent corruption.

Today's corporate governance principles-audits, checks and balances, compliance frameworks, and transparency-closely align with Kautilya's administrative practices. His approach is similar to modern management control systems used to ensure efficiency and integrity.

5. Economic Policies and Financial Management

The Arthashastra contains guidelines for taxation, budgeting, financial audits, and risk management. Kautilya emphasized balanced budgets and revenue generation through efficient administration.

Corporate finance follows similar principles:

- Strategic alignment
- Performance measurement
- Planning and Control
- Resource optimization
- Risk mitigation

Kautilya's nuanced understanding of economics resembles today's managerial economics taught in business schools.

6. Diplomacy, Negotiation, and Conflict Management

Kautilya developed the famous Upayas (strategic approaches):

- Sama (conciliation)
- Dana (concession/gifts)
- Bheda (divide)
- Danda (force/punishment)

These were tools for negotiation, influence, and conflict resolution.

Contemporary negotiation models also use interest-based negotiation, incentives, persuasion, and power dynamics. Corporate diplomacy, crisis management, and stakeholder negotiation mirror Kautilya's principles.

7. Risk Management and Intelligence Systems

Kautilya emphasized gathering intelligence through networks (spies), analysing risks, and preparing multiple contingency plans. Today's organizations rely on:

- Market research
- Competitive intelligence
- Risk analysis
- Predictive analytics

The focus on data driven decision making and proactive risk mitigation aligns closely with Kautilya's approach.

Conclusion

Kautilya's Arthashastra is not merely a political treatise but a comprehensive manual on management. His insights into leadership, strategy, HR, finance, governance, and negotiations demonstrate advanced thinking far ahead of his time. Modern management theories, often credited to 20th-century scholars, find a strong conceptual foundation in Kautilya's works.

As organizations navigate increasingly complex environments, Kautilya's wisdom provides timeless guidance on effective and ethical management.

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Article 04

The Bhagavad Gita: A Timeless Blueprint for Impactful Presentation

Dr. Debi Prasad Swain

The **Srimad Bhagavad Gita**, a spiritual and philosophical classic; from its innumerable teachings, it is also a masterclass in structured communication. Its 18 chapters unfold like a well-designed presentation – beginning with context, moving through analysis and demonstration, and concluding with actionable insights. This article explores Bhagavad Gita’s architecture as a structure for an effective presentation.

1. Context Setting: Chapter 1 – The Battlefield of Kurukshetra

Every great presentation starts by framing the problem. Chapter 1, Arjuna Vishada Yoga, sets the stage: the battlefield, the stakeholders, and the dilemma. Arjuna’s despondency mirrors the audience’s initial uncertainty. Krishna, the presenter, listens empathetically, allowing the problem to surface fully before offering solutions.

Sloka (1.30):

Na cha shreyo 'nupashyami hatva svajanam ahave

(I do not see any good in killing my own kinsmen in battle.)

This is the “**Why are we here?**” moment—clarifying the stakes and evoking curiosity.

2. Synopsis and Provocation: Chapter 2 – Sankhya Yoga

A good presentation offers a **high-level overview early on**. Chapter 2 is Krishna’s executive summary: the immortality of the soul, the futility of grief, and the call to duty. It answers the immediate question—What is the essence of life and action?—while provoking deeper inquiry.

Commentary by Adi Shankaracharya:

“The Self is eternal, untouched by birth or death; hence, action should be guided by dharma, not attachment.”

This chapter is akin to a **slide deck’s agenda and key takeaways**, preparing the audience for details.

3. Deep Dive: Chapters 3–10 – Karma, Bhakti, and Jnana

After the synopsis, a presentation must **expand each theme with clarity and logic**. Krishna does this masterfully:

- **Chapter 3 (Karma Yoga):** Explains action without attachment—the operational principle.
- **Chapter 6 (Dhyana Yoga):** Introduces meditation—the technique for focus.
- **Chapter 9 (Raja Vidya):** Reveals devotion as the supreme path—the emotional anchor.

Each chapter builds upon the previous, using stories, analogies, and reasoning—hallmarks of persuasive communication.

4. Demonstration: Chapter 11 – The Vishvarupa Darshan

No great presentation is complete without a **powerful demonstration**. Chapter 11 is Krishna’s showstopper—the cosmic form (Vishvarupa). It transforms abstract philosophy into a visceral experience, reinforcing credibility and inspiring awe.

Sloka (11.10):

Aneka-vaktra-nayanam anekadbhuta-darshanam
(With innumerable mouths and eyes, displaying countless wonders.)

This is the “**proof of concept**” moment—where vision meets reality.

5. Reinforcement and Objection Handling: Chapters 12–17

Krishna anticipates questions: Is devotion superior to knowledge? What about austerity? These chapters address doubts, summarize virtues, and clarify misconceptions—just as a skilled presenter handles Q&A and reinforces key messages.

6. Summary and Next Steps: Chapter 18 – Moksha Sannyasa Yoga

Every effective presentation ends with a **clear summary and actionable guidance**. Chapter 18 distills the essence: surrender to the Divine, act without ego, and embrace dharma. Krishna concludes with a decisive call to action:

Sloka (18.66):

Sarva-dharman parityajya mam ekam sharanam vraja
(Abandon all duties and surrender unto Me alone.)

This is the “**closing slide**”—a crisp directive that leaves no ambiguity.

Why This Structure Works

The Gita’s architecture mirrors modern presentation principles:

- **Context → Curiosity → Clarity → Conviction → Call to Action**
- Emotional engagement (Arjuna’s despair) precedes intellectual persuasion.
- Progressive layering of ideas ensures retention and resonance.
- A dramatic climax (Chapter 11) sustains attention and inspires belief.

Lessons for Presenter

- **Start with empathy:** Understand the audience’s dilemma before prescribing solutions.
- **Provide a roadmap early:** Like Chapter 2, outline the big picture upfront.
- **Build logically:** Move from principles to practices, addressing doubts along the way.
- **Demonstrate impact:** Use visuals, stories, or prototypes to make ideas tangible.
- **End with clarity:** Summarize and give actionable next steps.

Conclusion

The **Bhagavad Gita** is not just a spiritual guide—it is a timeless manual for impactful communication. Its clarity and completeness exemplify how ideas should be conveyed to transform thought into action.

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Article 05

The Sovereign Executive: Transitioning from the Rat Race to the Nectar of Samasti

Shri Laxminarayan Panigrahy

This article synthesizes the wisdom of Rishi Ashtavakra with the practical realities of modern-day leadership. It explores the transition from a stress-driven "Doer" to an empowered "Witness," offering a remedy for the burnout of the corporate rat race.

In today's high-velocity world, success is frequently defined by the **"Samrajya"** (empire) one builds. We measure our worth by the position we hold, the power we exercise, and the wealth we accumulate. However, this pursuit has turned life into a cut-throat "rat race" where identity is tied strictly to the senses and the ego. We have accepted this as the only truth, yet the results are clear: a hectic life resulting in chronic stress, tension, physical disease, and a profoundly peaceless mind.

The Epicentre of Sorrow: The "Me & Mine" Trap

The modern executive often operates from a foundation of two words: **"Me and Mine."**

- *"This is my territory and I know the best."*
- *"I am the Karta (the Doer) and Bhokta (the Enjoyer)."*

When we believe we are the sole epicentre of our professional universe, we become enslaved to the results of our actions. Success brings a fleeting, arrogant joy, but even a minor failure breaks us completely. We feel lonely and small because our ego cannot handle a threat to its "area of domination." The sorrow we face is not caused by the problems themselves, but by our attachment to being the "Doer" and the "Enjoyer."

The Wisdom of Ashtavakra: Identifying the Poison and the Nectar

Centuries ago, Rishi Ashtavakra diagnosed this exact spiritual malaise in his dialogue with King Janaka:

मुक्तिमिच्छसि चेत्तात्, विषयान विषवत्त्यज ।

क्षमार्जवदयातोष सत्यं पीयूषवद्भज ॥

Muktim-ic-chasi cet tāta, viṣayān viṣavat tyaja |

Kṣam-ārjava-dayā-toṣa-satyam pīyūṣavad-bhaja ||

Meaning: "My dear one, if you desire liberation, shun the objects of the senses as if they were poison. Instead, seek and cultivate forgiveness, sincerity, compassion, contentment, and truth as if they were nectar." In a corporate context, "poison" is not just money, power or physical indulgence; it is the **Vasana** (obsessive desires) for external validation and the illusion that our identity is our job title. To find freedom from the "rat race," we must undergo an attitudinal shift – moving from the poison of the ego to the nectar

of virtues. For a corporate executive, this verse from the *Ashtavakra Gita* acts as a mirror, forcing a distinction between **external acquisition** and **internal authority**.

The Technique: *Sakshi Bhava* (The Witness)

How does an executive handle immense responsibility without the crushing weight of the ego? The answer lies in **Sakshi Bhava** – the practice of being a witness rather than just a doer.

Instead of being lost in the chaos, we learn to observe three distinct layers of our experience:

1. **Vichara (Thought Process):** Observing the strategy and logic without being consumed by mental noise.
2. **Bhavana (Emotions):** Recognizing the rise of fear or pride without letting them dictate our reactions.
3. **Physical Activities:** Being present in our actions while remaining internally detached from the frantic energy.

By becoming a *Sakshi*, we realize that while the body and mind are performing tasks, the "Self" remains a calm observer. This detachment is not "apathy"; it is **sovereignty**, the quality of leading from a place of internal alignment.

Solving the Responsibility Paradox

A common concern is: *"If I am not the 'Karta' (Doer), how can I manage my Samrajya (Responsibility)?"* The wisdom of Ashtavakra suggests that responsibility is most effective when it is not burdened by the ego sense. When you see yourself as an **instrument** of a larger cause (**Samasti**), you perform better. You make decisions based on truth and collective benefit rather than fear of failure or greed for success. You hold the responsibility, but the "weight" of it vanishes because you no longer think you are the sole engine of the universe.

The Remedy: The Five Nectars for a Meaningful Life

Ashtavakra advises replacing ego-driven drives with five "nectars" that transform a hectic career into a meaningful life:

The Nectar	Leadership Application
Kshama (Forgiveness)	Releasing grudges and past failures to move forward with a light heart.
Arjava (Simplicity/Sincerity)	Cutting through corporate politics with transparent, honest communication.
Daya (Kindness)	Seeing employees not as "resources," but as vital parts of the Samasti.
Santosha (Contentment)	Finding a "peace centre" that isn't dependent on the next promotion or quarterly report.
Satya (Truth)	Aligning your inner values with your outer actions, creating unshakable integrity

Conclusion: Contributing to *Samasti*

The ultimate goal of this attitudinal shift is to move from "Individual Success" to **Samasti**—the wellbeing of the collective whole. When an executive renounces the "poison" of the ego and drinks the "nectar" of these virtues, the "rat race" ends.

You no longer work to "be someone"; you work to "do what is needed." In this state, failure cannot break you, and success cannot make you arrogant. You become a leader who is both powerful and peaceful—a true master of the *Samrajya* because you have first mastered yourself, as Swami Vivekananda proclaimed. "Conquer yourself and the whole world is conquered"

"Leadership Reflection Guide"

This reflection guide is designed to help you transition from the exhausting role of the "Struggling Doer" to the empowered state of the "Sovereign Witness." Use these prompts and exercises during your morning ritual, a commute, or in the moments between high-pressure meetings.

The Sovereign Leader's Reflection Guide Based on the Wisdom of Rishi Ashtavakra

Phase 1: The Sakshi (Witness) Assessment

Goal: To separate your eternal "Self" from the "Executive Persona" that experiences stress and tension.

The "Three-Gate" Exercise: Take three minutes before a major meeting. Sit comfortably and observe the following without judgment:

1. **Vichara (Thoughts):** What is the narrative currently running? Is it a story of "I must win" or "I am afraid to fail"? Simply watch the thought as if it were a ticker tape on a news broadcast.
2. **Bhavana (Emotions):** Scan your chest and gut. Is there a knot of anxiety or a spark of anger? Acknowledge it: "*There is anxiety present,*" rather than "*I am anxious.*"
3. **Physical State:** Are your shoulders hunched? Is your jaw clenched? Breathe into those areas. Recognize that the tension is in the body, but **You** are the one observing the body.

Phase 2: Dismantling "Me & Mine"

Goal: To shift the epicentre of your world from your ego to the cause of **Samasti** (The Whole).

Reflective Questions:

- **The Ownership Audit:** When I say "My department" or "My project," does it feel like a heavy burden or a joyful service?
- **The Epicentre Shift:** If I were to vanish from this role tomorrow, the sun would still rise and the company would still exist. How does this realization of my "smallness" offer me freedom and relief?
- **Defining Success:** Am I seeking success to feed my arrogance, or am I seeking excellence to contribute to the collective whole?

Phase 3: The Five Nectars Checklist

Goal: To replace the "poison" of external validation with the "nectar" of inner character.

The Nectar	Reflective Prompt
Kshama (Forgiveness)	Did I release a grudge against a colleague or myself for a mistake today?
Arjava (Simplicity/Sincerity)	Was I direct and sincere in my communication, or did I hide behind corporate jargon?
Daya (Kindness)	Did I treat my team as human beings today, or merely as "resources" to reach a goal?
Santosha (Contentment)	Did I find a moment of peace today that was not dependent on a "win"?
Satya (Truth)	Did my actions today align with my deepest personal values?

Phase 4: Responsibility Without the "Karta" bhava

Goal: To perform at the highest level without the "Doer" stress.

The "Instrument" Visualization:

Before you begin a difficult task, repeat this internal mantra:

"I am the medium, not the source. I will give my 100% effort to the action, but I renounce the ego-claim over the result."

Ask yourself:

- If I am not the "Doer" but an instrument of the **Samasti**, how does that change the way I handle this specific challenge?
- Does this perspective allow me to make decisions with more clarity and less fear?

Integration: The End-of-Day Review

Before going to bed:

1. **Detach from the Samrajya:** Mentally hand over your "empire" at the feet of the Lord.
2. **Release the Fruits:** Whatever happened today—success or failure—belongs to the past.
3. **Return to Peace:** Remind yourself: *"I am the Witness. I am unaffected by the gains and losses of the day."*

ABOUT THE BOOK: *Aṣṭāvakra-gītā* also known as *Aṣṭāvakra Saṁhitā* is a short treatise on Advaita Vedānta in the style followed in Upaniṣads meaning in the form of a dialogue between Aṣṭāvakra, the Guru and his disciple, the King-seer Janaka. This fascinating legend is vividly described in the epic, *Mahābhārata* where Maharṣi Lomaśa narrates it to Dharmaputra Yudhiṣṭhira, the eldest of Pāṇḍava princes.

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Article 06

When the Forest was a Pharmacy and Every Home a Dispensary

Dr. Maguni Charan Behera

A National Conference on “Harvesting and Sustainable Utilisation of Medicinal Plants for Farmers and Traditional Healers” was held on 2nd and 3rd November 2025 in Bhubaneswar, organised by the Central Ayurvedic Research Institute in collaboration with Vivekananda Kendra AICYAM, Bhubaneswar. Many traditional practitioners and scientists of national repute participated in the event.

The panel discussion focused on the preventive aspects of health. Traditional practitioners highlighted the threats posed by deforestation, which endanger the availability of medicinal plants, and spoke about their efforts to cultivate and preserve these plants for the future. The scientists, on the other hand, discussed the activities and future plans of their formal research institutions. However, none of the speakers directly addressed the main theme of the session.

During the question–answer session, a lady scientist candidly admitted the limitations of current institutional approaches but insightfully remarked that true prevention begins with our food habits—an area where we have become slaves to the market, moving away from traditional dietary wisdom.

And perhaps, one may ask—isn’t that true?

There is an old saying in Odia. Aahaara ru roga. Meaning: Disease/illness/sickness from diet. This is based on Ayurvedic principle that the proper diet is fundamental to disease free living and improper diet leads to disease. It is a common experience that heavy diet causes allergy and skin problem, stomach disorder and other abdominal problems which when chronic leads to diabetes, high blood pressure, etc.

Neither we heed to the principles of dietary intake nor to other sayings for our wellbeing.

We are told on different occasions that “Prevention is better than cure.” But today’s world seems to have flipped it on its head. We spend in thousands curing what we could have prevented by a handful of green leaves growing wild beside our homes. In school, children are taught to memorise the periodic table and the life cycle of a frog, but not the leaf that could soothe a fever, or the root that heals a cut. They learn the formula of glucose, not the plant that keeps it in balance.

The Vanishing Knowledge

In villages once upon a time, the backyard was not just a place to dry clothes; it was an herbal garden. Tulsi near the doorstep, neem behind the cowshed, turmeric drying under the sun, and aloe vera waiting quietly in a corner. Even the roadside weeds had meaning. Guduchi or Giloy for dengue and immune boosting, Gaish for skin ailments, Bhuin Anla for respiratory issues, Apamarong for dysentery, Dantun (neem twig, etc.) for teeth, Bhringaraj for hair, arjun bark for the heart, Patharchatta or Amarpoti (kalanchoe pinnata) for kidney stones, leaves of Sadabahar (Madagascar periwinkle) for diabetes; every shrub was a teacher.

Common health problems in everyday life include cold and cough, headache, skin diseases, stomach pain, arthritis, jaundice, dysentery, diarrhoea, piles, snake or dog bites, malaria, typhoid, diabetes, blood pressure–related disorders, indigestion, ear pain, toothache, and fevers of different kinds. Traditionally, many of these ailments are managed through locally available fruits, vegetables, and spices. Fruits and vegetables such as elephant apple, Thekkera (*Garcinia pedunculata*), lemon, cucumber, green jackfruit, and Dimiri (*Ficus glomerata* Roxb.); common spices like turmeric, ginger, garlic, onion, and cumin seeds; and leafy vegetables such as Nefafu (*Clerodendrum colebrookianum* Walp.), Dhekia (fiddlehead fern), and Poi (Malabar spinach) help in preventing and managing these conditions.

Leafy vegetables that grow wild (though sometimes cultivated near ponds or water sources) significantly boost health. Leafy vegetables such as Puruni (hogweed) and Madaranga saag (*Amaranthus viridis* / *A. spinosus*) support heart health, vision, digestion, and immunity. Similarly, Sunsunia saag (*Marsilea quadrifolia*) is known to promote sound sleep and is beneficial for neurological health, liver function, blood pressure and cholesterol regulation, as well as respiratory health. Thalkudi (*Centella asiatica* Linn.) improves brain function and aids to digestion.

Plantain, papaya, drumstick, and neem are prescribed for different ailments and are also essential components of the traditional food basket. Nature, across diverse climatic conditions, provides different shrubs, plants, and fruits; yet many of them share similar medicinal properties that help combat common diseases. For instance, thekkera, dhekia, and nefafu are commonly found in the North-Eastern states of India. Likewise, Sangri (the pods of the khejri tree, often called desert beans), which grow in the Thar Desert, help improve digestion and heart health, regulate blood sugar levels, and boost immunity. Sangri also acts as a body-warming food that helps counter the winter chill.

Younger generations learned not by textbooks but by imitation of elders. They watched their mothers mixing neem leaves with turmeric paste for wounds, grandmothers boiling tulsi with black pepper for cough, and elders advising what not to eat in a particular season. That was indigenous health education, the home remedy for many ailments: continuous, oral, and practical.

Now, what is taught in school? Chapters on chlorophyll and photosynthesis, but no mention of how chlorophyll helps cleanse blood; names of medicinal plants appear only in a paragraph under “Biodiversity Conservation”. There’s no connection between what grows under one’s nose and what keeps one healthy. And home as a traditional pharmacy and dispensary all combined together has lost its curriculum!

From Mothers to Machines

Knowledge that once flowed through mothers, grandmothers, and midwives has dried up in the nuclear family well. The joint family, for all its quarrels and nosy elders, had one priceless function — it transmitted wisdom. The young bride learned recipes not just for food but for wellness: when to drink jeera water, how to balance the body in monsoon, what leaf cools the stomach, what paste relieves pain. The home-knowledge has shifted to market!

Now, the modern kitchen is a showroom of stainless steel and instant mixes. The mother knows how to Google symptoms, not how to recognise the bitter leaf of Chiraita that prevents them. When illness comes, she rushes to the clinic, pays for a scan, and buys a tablet made from synthetic compounds what the forest or weeds once freely gave, and waiting for their service even today by the road side.

The older generation's role has become decorative. Grandmothers, who once stored herbs in earthen pots, now store memories of them. Their hands no longer crush leaves on a stone grinder; instead, they scroll on a phone screen.

The Irony of Glorification

Ironically, the same society that dismisses indigenous wisdom glorifies it in festivals, documentaries, and tourism. A new elite vocabulary has appeared: “organic,” “eco-friendly,” “Ayurvedic.” Urban people buy “herbal” soaps at triple price while ignoring the neem tree outside their flat. Yoga mats made of imported cork cost more than the entire health system of a village.

This is how the proverb “Prevention is better than cure” becomes satire. We praise prevention but invest in cure. We celebrate turmeric latte in cafés but forget Haldi doodh at home. We promote “Herbal India” in advertisements, but our children cannot identify ten common medicinal plants growing in the courtyard!

Science and Its Discontents

It is not that laboratory science is wrong; it is that it forgot its roots. Indigenous knowledge is accused of being “unscientific,” yet many modern drugs have come from those very folk knowledge—quinine from bark, aspirin from willow, antibiotics from soil fungi. The village grandmother's bitter decoction may not pass double-blind trials, but it passed something more enduring — generations of survival.

But yes, traditional knowledge also has limits. It often lacks dosage precision, can be misused, and sometimes harms when misunderstood. The tragedy is not that it was imperfect, all knowledge systems are but that it was abandoned rather than refined. Instead of integrating the lab and the leaf, we built walls between them.

The Forgotten Seasonal Rhythm for Health

Traditional India knew that the body and the seasons were twins. The body was never seen as separate from nature; instead, it was believed to move in rhythm with climate, food availability, and daily practices. Each season carried its own demands, and nature provided the necessary resources to maintain balance.

During summer, intense heat caused dehydration and exhaustion. To counter this, people consumed naturally cooling foods such as watermelon, cucumber, bael sherbet, buttermilk, and tender coconut water. These foods helped regulate body temperature, prevent heatstroke, and replenish lost fluids. Seasonal fruits acted as natural medicines without the need for external intervention.

In winter, the body required warmth and stronger digestion. Heating spices like ginger, black pepper, garlic, and long pepper were added to daily meals. Mustard oil was commonly used for cooking and body

massage to stimulate blood circulation and protect the skin. Cold weather often leads to dry and rough skin due to reduced vitamin absorption, especially Vitamin C. No doubt, citrus fruits and green vegetables rich in Vitamin C, such as oranges, amla, lemon, guava, cabbage, and spinach naturally grow in winter, offering protection against skin problems, infections, and seasonal illnesses.

The monsoon season posed different challenges. Water contamination, digestive disorders, and infections were common during this period. Traditional practices therefore emphasised light diets, fasting, avoidance of leafy vegetables, and increased attention to cleanliness. Fermented foods, herbal decoctions, and warm water were preferred to strengthen immunity and digestion. During this season, jamun, kendu are available which fight the ailments.

Modern life, with its uniform diets and climate-controlled environments, has weakened this wisdom. Now, supermarkets have made every fruit “seasonless.” Tomatoes in summer, oranges in monsoon, strawberries in March and the body loses its dialogue with the soil! As the proverb warns us, when we ignore prevention, cure becomes the master. The cost of our ignorance appears in lifestyle diseases: diabetes, hypertension, obesity, all preventable, all cured too late. Nature grows fruits and vegetables that boost our immune, - but pizza, burger make us fatty without immune boosting which was recognised during COVID 19!

Relearning seasonal eating and living can help restore bodily balance and reduce lifestyle-related diseases.

The Wild Classroom

If we truly believed in prevention, every school would have a green classroom: a patch of soil where students plant and study native herbs, record their uses, observe their seasonal cycles, and learn that the earth itself teaches biology. Let children crush tulsi and smell it, taste giloy juice and note its bitterness, draw diagrams of neem not just as a leaf but as a pharmacy.

This would be science — living, local, sustainable. It would also restore dignity to the traditional healers who were once the barefoot doctors of India. But in a world that chases grades and gadgets, prevention remains a moral slogan, not an educational vision. So, “who needs prevention when pills promise salvation”?

The hospital is the new temple, and the doctor the new priest. We go not for blessings, but for prescriptions. Our faith has shifted from plants to pills, from balance to chemical correction. The modern mind worships the cure: fast, branded, convenient.

Cure Has a Market; Prevention Has a Memory

The problem is economic as much as cultural. Prevention doesn’t sell; cure does. There’s no profit in telling people to walk, breathe, and eat seasonal fruit. There’s a fortune, however, in treating what the wrong lifestyle causes.

So, advertising tells us to “Live life king-size”: eat junk, skip sleep, chase success, and then depend on health insurance, hospitals, and multivitamins. Pharmacies grow bigger while the wild herbs wither unseen. The neem leaf gets replaced by imported green tea.

The satire is complete: the same person who refuses to eat bitter neem in childhood now pays for detox drinks made of kale and spinach. The plant didn’t change; our attention did.

The Disappearing Healer

Traditional practitioners such as Vaidya, Hakim, Ojha, Dai once stood at the centre of community health. They knew the land, the patient, the season, the temperament, and the plant. But their knowledge remained oral and unrecorded. The state did not institutionalise it, the market did not respect it, and the new generation did not inherit it.

The question at the beginning i. e. “Is it true?” compels us to pause and reflect, to confront the uncomfortable reality that we have indeed drifted away from our roots and become captives of the market.

In all traditional medical systems such as Ayurveda, Siddha, Unani, and various indigenous folk practices, food was regarded as the first medicine (*āhāra hi aushadha*). Health was never seen as an outcome of external treatment alone but as a daily discipline rooted in diet, environment, and moral balance. Seasonal eating, local crops, and plant-based recipes sustained not only physical health but also ecological and cultural harmony. The modern consumerist order, driven by market logic, has replaced this diversity with uniformity, convenience, and profit. The result is the rise of lifestyle diseases, loss of native crop varieties, and the erosion of self-reliant village economies.

In truth, we have moved away from the soil to the market, and now wander directionless, caught in the glittering web of consumer illusion, a *māyā* that entangles even formal knowledge. The market has become our new faith, while we have grown distant from the reality of our indigenous systems, which were once our source of pride, wisdom, and identity. The crisis is not of knowledge alone, but of disconnection between human and nature, body and spirit, tradition and science.

This is not a moment for one way of knowing to dominate another, but a time to move forward together. The ancient and the contemporary, the intuitive and the analytical, the indigenous and the institutional must come into dialogue and form an integrated ecology of wellbeing. Only through such a synthesis can we heal both human bodies and damaged ecosystems, and recover the harmony between knowledge and life that once defined our civilisation. Let healing arise not from the market alone, but from our forests, our traditional food practices, and the homes that have long sustained us.

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Article 07

National Education Policy: The Way Forward

Dr. Naba Kishore Pradhan

NEP-2020 emphasises the importance of India's native knowledge traditions and inspiring "Indian-ness" in people. Various Indian Knowledge Systems (IKS) initiatives have been undertaken to guide research and propagation on indigenous knowledge.

Vivekananda Kendra – Academy for Indian Culture, Yoga, and Management (VK-AICYAM) aim to study, document, and promote Indian Knowledge System (IKS) in the field of Culture, Yoga, and Management. A deep stick understanding of NEP-2020 by the members of VK-AICYAM will help the academy in designing and developing certain curriculums for the intended participants.

National Education Policy 2020 (NEP-2020) is India's ambitious and comprehensive roadmap to transform its education system, replacing 1986 policy, focusing on holistic, flexible, learner-centric education, and aligning with the "2030 Agenda for Sustainable Development Goals (SDGs)" adopted by all United Nations member countries, in 2015. The motto of India's NEP-2020 is "Educate, Encourage, and Enlighten". This theme aims to create a high quality, equitable education system that contributes to India becoming a global knowledge super power. NEP-2020 is based on five pillars and these are: Access, Equity, Quality, Affordability, and Accountability. The key features of NEP-2020:

Curriculum and Pedagogy for School Education

It replaces 10+2 structure with a 5+3+3+4 framework, organising learning into four stages, called as four quadrants of NEP-2020 covering

- 5 years (Foundational stage: ages 3-8, ECCE + Grades 1 -2)
- 3 years (Preparatory stage: ages 8-11, Grade 3 to 5)
- 3 years (middle stage: ages 11-14, Grade 6-8)
- 4 years (Secondary stage: ages 14-18, Grade 9-12)

The framework brings more flexibility in subjects, focusing on play-based learning, foundational literacy, numeracy, multidisciplinary studies, vocational skills, and critical thinking, bringing pre-school under the formal system. This 5-3-3-4 structure aims for a child-centric, holistic, and flexible system aligning education with developmental stages for better outcomes.

The system incorporates early childhood care and education (ECCE) in first five years, establishing a strong foundation in literacy and numeracy (FLN). The focus on holistic growth emphasizes the social, emotional, and physical development of students alongside academics. The skills such as vocational training, coding and arts are integrated from middle school (Grade 6 onwards) providing practical life skills and increasing employability. The framework provides flexibility and choice with softening of stream concepts. The traditional separation of arts, commerce and science is removed, allowing students to choose subjects across disciplines based on their interests. Students can follow their passions, such as studying mathematics and music together, leading to a more meaningful and less stressful educational

experience. The flexibility helps students make better informed decisions about higher education and future careers, leading to more fulfilling paths.

The system reduces the burden of exams, with formative assessments at grades 3, 5, and 8 to gauge learning outcomes rather than high-stakes testing. The focus is shifted from memorization to understanding and applying knowledge with emphasis on creativity, critical thinking, and learning pedagogy that is project, inquiry, and activity oriented.

The framework provides flexibility on medium of instruction with preference towards mother tongue/home language/regional language till the Grade 5 to help in building a strong foundation in early years. The NEP recommends, three language formula at least two native languages with quality multilingual materials and with interactive language learning. The language policy in NEP is a broad guideline and advisory in nature, it is up to state institutions and schools to decide on the implementation as Education in India a concurrent list subject.

Teachers are encouraged to impart 21st century skills in the class room, utilizing available digital learning resources, encouraging online assessments, and establishing virtual labs for hands-on learning through virtual simulations.

National Assessment Centre (NAC), State School Standards Authority (SSSA), and PARAKH (Performance Assessment, Review, and Analysis of Knowledge for Holistic development) to assess and encourage quality education. NEP-2020 recognises the importance of training teachers to effectively integrate technology in education through NISHTHA (National Initiative for School Heads' and Teachers' Holistic Advancement). NISHTHA takes Initiative on capacity building, integrated training, focuses on competency and higher order thinking skills, provides awareness drive for teachers on centrally sponsored initiatives, provides monitoring and support on activity-based training modules. Central Institute of Educational Technology (CIET), under NCERT, also organises online training on DIKSHA (Digital Infrastructure for Knowledge Sharing).

NEP-2020 proposes equitable and inclusive education for Socially and Economically Disadvantaged Groups (SEDG), focuses on

- Special Education zones in Disadvantaged Region
- Creation of Gender Inclusion Fund by GOI
- Equitable quality education for all girls and transgender students
- Counselling on Socio-emotional and academic issues.
- Mentoring and assistance to the students in need
- Equal opportunities to Children with Special Needs (CWSN) or Divyang (differently abled children)

In addition to Mid-Day Meal (MDM), schools should make provisions for breakfast. The schools must have counsellors and social workers to assess and guide students' physical and mental health.

It recommends additional recruitment of teachers to ensure a pupil-teacher ratio (PTR) of 30:1, with a preference for 25:1 in socio-economically disadvantaged areas. Additionally, it proposes the establishment of a National Digital Repository (NDR) of high-quality resources, development of

“enjoyable and inspirational” books for students at all levels in all local languages, and ensuring easy availability of resources for both teachers and students.

Board examinations are to be held for classes 10 and 12 but with certain redesign. Standards for this will be established by PARAKH. For convenience and flexibility, these examinations shall be conducted twice a year and students will have two attempts to clear the examination. Progress Card will be holistic with a multi-dimensional report that reflects the uniqueness in various domains of each learner.

The aim is to achieve 100% Gross Enrolment Ratio (GER) by 2030 in the age group of 03 to 18.

Curriculum and Pedagogy for Higher Education

NEP-2020 seeks to boost the enhancement of Gross Enrolment Ratio (GER) from 26.3% to 50% by 2035, focusing on support to disadvantaged students.

NEP-2020 proposes a four-year multidisciplinary Bachelors’ degree in an undergraduate program with multiple entry / exit options:

- Means Certificate after completion of 1 year
- Diploma Certificate after completion of 2 years
- Degree Certificate after completion of 3 years
- Bachelor’s Degree Certificate (4th year) with rigorous research work.

The Doctor of Philosophy (Ph.D.) has a minimum requirement of a Master’s degree or a 4-year Bachelor’s degree with rigorous research in a chosen major area of study.

NEP-2020 proposes the system of Academic Bank of Credits (ABC) - a digital house that contains information of the credits. It facilitates the secure storage, accumulations transfer, and redemption of academic credits earned by students from the recognised institutions during his/her study.

NEP-2020 policy proposes to transform the regulatory landscape in higher education by ensuring that the four tasks of regulation, accreditation, funding, and academic standard setting are each performed by “distinct, independent and empowered bodies” and within one umbrella institution viz - The to-be-established Higher Education Commission of India (HECI). It cites the need to “create checks-and-balances in the system, minimise conflicts and interests (COI), and eliminates concentration of power (COP) as the reasons behind the delegation of tasks to independent bodies. The proposed four verticals of HECI:

- **National Higher Education Regulatory Council (NHERC):** To regulate higher education including teacher education, while excluding medical and legal education.
- **National Accreditation Council (NAC):** To supervise the work of accrediting institutions and specify “phased benchmarks for all HEIs to achieve the targeted levels of quality, self-governance and autonomy”
- **Higher Education Grants Council (HEGC):** To finance university and colleges based on transparent criteria
- **General Education Council (GEC):** To create the National Higher Education Qualification Framework (NHEQF) that covers standardisation, levels, learning outcomes, flexibility, NEP-2020 alignment, and benefits.

The National Council for Teachers' Education (NCTE) will come under the GEC, as a Professional Standard Setting Body (PSSB). PSSB will include professional councils such as Veterinary Council of India (VCI), Council of Architecture (COA), Indian Council of Agricultural Research (ICAR) and National Council for Vocational Education and Training (NCVET).

The National Testing Agency (NTA) will be given the additional responsibility of conducting entrance examination for admission to universities across the country, in addition to JEE Main and NEET.

It proposes to **Internationalise Education** in India by allowing selected foreign universities to set up campuses in India, making the country an attractive destination for foreign students in search of quality education at an affordable cost, and promoting research collaborations and student exchanges between India and global institutions of repute. It also proposes to give permission for IITs to set up campuses overseas. This policy sets a grand goal of utilising international education to re-establish India as a Vishwa Guru.

NEP-2020 puts forward many policy changes regarding teachers and teacher education. To become a teacher, a four-year Bachelor of Education will be minimum requirement needed by 2030. The teacher recruitment process will also be strengthened and made transparent.

Under NEP-2020, Ed Tech companies and startups are provided with necessary guidelines and impetus to develop learning management system. National Educational Technology Forum (NETF) an autonomous body is also created to facilitate exchange of ideas on technology usage to improve learning.

Progress up to 2025 and beyond

In 2025, India's education system is actively undergoing a significant transformation, driven by the NEP-2020, focusing a shift towards experimental, skill based, and technology-integrated education. Consequent upon the declaration of NEP-2020, many initiatives and schemes have been taken by Government of India to translate the vision document into action. The followings are a set of citations:

NCF 2023: National curriculum framework for school Education 2023, which serves as the implementation roadmap for NEP-2020, this comprehensive framework, released by the NCERT, addresses the education of Children aged 3 to 18 across all schools in India.

NIPUN Bharat Mission: National Initiative for Proficiency in Reading with Understanding and Numeracy, most commonly refers to India's NIPUN Bharat Mission, a government initiative, aiming to ensure foundational literacy and numeracy for all kids up to Grade 3 by 2026-2027. It highlights crucial early learning using programs like Nipun Lakshay for Joyful learning.

NMM: The National Mission for Mentoring (NMM) is an Indian Government initiative under NEP-2020 led by the National Council for Teacher Education (NCTE), Launched in a pilot mode in 2022, the objective is to build a vast network of professional mentors for school teachers, fostering continuous development, better teaching practices, and improved student outcomes through online/offline guidance and skill sharing.

NPST: The National Professional Standards for Teachers (NPST) is a framework that is structured around three core standards: Core values and ethics, Professional knowledge and Practice, and Professional growth. It is a framework developed by NCTE to define what constitutes quality teaching in India. It sets

out expectations for teacher performance and professional development across different career stages to ensure all students are taught by highly qualified and motivated educators, aligning with the NEP-2020. The NPST aims to guide teachers' career management, including professional development, salary, and promotions.

ULLAS: The New India Literacy Programme (NILP) or ULLAS (Understanding of Lifelong Learning for All in Society), was launched in 2022 for FY 2022-27, replacing the Adult Education program, to provide foundational literacy, numeracy, and critical life skills to non-literates aged 15+ in alignment with NEP 2020 objective 'Jan Jan Sakshar', aiming for a literate India through volunteerism and adoption of digital tools for reach out and ease of learning.

Vidyanjali Scheme: This initiative is launched by Ministry of Education in 2021 that links schools with Community Volunteers and the Private Sector (CSR) to strengthen education, allowing people to contribute services (like teaching skills, sports, languages) or assets (materials, equipment) to government or government aided schools via a dedicated portal. Its main aim is to create a vibrant learning environment for capacity building, supporting students, teachers, fostering a culture of selfless contributions by leveraging volunteerism.

PM SHRI Schools: The program PM SHRI (Prime Minister's Schools for Rising India) was launched by the Government of India in 2022 to improve the quality of education and infrastructure in Schools. PM SHRI schools are exemplar schools that showcase the implementation of NEP-2020. The initiative is intended to develop more than 14500 PM SHRI Schools managed by Central / State / UT Government including KVS and NVS in which every student feels welcomed and cared for where a safe and stimulating learning environment exists, with all type of academic and infrastructural facilities.

Foreign Universities in India / Indian Institutions with Overseas Campus:

Internationalization of higher education is crucial for enhancing academic quality, fostering global citizenship, boosting competitiveness, promoting cross-cultural understanding, attracting talent, preparing students with skills for an interconnected world through students and faculty exchange, globalised curriculum, and international partnership. As per NEP-2020, the Government of India has allowed University of Liverpool (UK) and University Southampton (UK) to establish campuses at Alembic City (Whitefield, Bengaluru) and Gurugram (Haryana), respectively. The Government of India has also allowed IIT Delhi to open a campus at Abu Dhabi and IIM Ahmedabad at Dubai.

India is all set to introduce 'The Viksit Bharat Shiksha Adhishthan Bill, 2025' – a proposed major education reform that seeks to create a single, unified regulatory body for higher education in India.

NEP-2020 marks a paradigm shift from an examination centric to a more flexible, inclusive and learner focus model of education. It is going to herald a new era of nation building and propelling the country to a new level of "CITADEL OF LEARNING" in future years. As an academy, VK-AICYAM has plan and will continue to develop new thinking to contribute to the effort of nation building.

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Article 08

Ethnomedicine: A Case Study

Prof. (Dr.) Nirmal Chandra Dash

Ethno-medicine is a subfield of medical anthropology which deals with the study of traditional medicine, particularly those whose knowledge and practices have been orally transmitted over generations since time immemorial. In other words, ethno-medicine has evolved since the millennia of human existence. Human beings must have learnt and experimented the use of different plants for curing various ailments from the pets and other wild animals by keen observation, Ford 1978.

Overview

In the present world even with the advancement of modern medicine, the primitive tribal inhabiting dense forests still practice their own traditional system of curing several diseases. In such societies the traditional medicine men (the tribal healers) enjoy a social status and position. Such healers use to enchant mantras; offer sacrifices (animals and birds) and practice certain magical rites for curing different illness. These supernatural systems of curing the diseases combined with the traditional treatment are noticed in many parts of the globe, Jain 1987.

Present Case Study

The present paper is based on an empirical observation of a traditional treatment by a tribal healer of South Orissa. This was experienced while collecting data for a Ph. D. work on ethno-botany among the Kondh tribe of Orissa. Kondhs are one of the major tribes of the 64 Scheduled Tribes of Orissa. Kandhamal District is the homeland of the Kondh Tribe. However, the distribution of Kondhs in Ganjam district (adjacent to Kandhamal district) is the second highest in Orissa, Dash et al. 1997. The present case of the traditional healing was found-in a village called 'Ambakhulia' nearly 55 kilometres south west of Berhampur, the main city of Ganjam District.

- Ailment treated: swollen knee.
- Materials used for the treatment: A new blade, castor oil (10 ml) body soap, horns of sacrificed goats, wax of gundi (smallest) bees and a piece of clean cotton cloth.
- Procedure of treatment: The patient was asked to clean the affected knee and the adjoining area. He was then seated by stretching the leg on a mat. After complete dried up the affected area was properly massaged by the oil for a few minutes till it was absorbed. After which the healer made five-incisions (four initially and another after judging the situation) on the affected area by means of the new blade. The healer placed the horns (one after the other) on every incision by slightly soaking and immediately applying the bee wax near the narrow end of each horn. The horns were vertically fixed. After five to six minutes all the horns were-automatically detached from the body with blood clots filled in each horn. The affected area was then cleaned up by a clean piece of

cloth. The, healer then examined the area by applying his fore fingers. The patient was then asked to stand up and walk. After a few slow steps the person felt comfortable and thanked the healer.

Observation

We (myself & my scholar) were surprised to see that the patient was carried by two of his fellow villagers covering nearly 15 kilometres and was perfectly alright after such a treatment. All of us were indeed baffled. The tribal healer was then given thirty rupees for the entire treatment. We stayed there for at least two hours and asked a few questions to the tribal healer, the patients and some other villagers. It was revealed that such kind of patients use to come to this tribal healer covering almost 50-kilometre distance. The name of the healer is Sri Gopi Naik and he was nearly 50 years of age. On an average he was treating three to four hundred patients every year. He has been practicing this for over twenty years. As per his statement he never asks any money for the treatment. However, he accepts whatever amount is given. He collects all the money and performs a puja near Goddess 'Kalua' (a famous temple near Berhampur) by sacrificing at least one goat every year. After the puja is over, he offers a feast to his villagers where some of his patients also join. The tribal healer says that without the grace of the Goddess his healing would be incomplete. Although this event was observed long back, such cases will be happening even today.

Conclusion

The importance of describing such an event is to show that how such semi-literate tribal healers are successfully carrying out their practices where many doctors fail to understand. The ethno-botanical study among the Kondhs reveal over 100 plant species used for different medicinal purposes by several tribal healers, Dash & Dash 2009. Many such tribal healers be identified and be given some sort of modern training so that they could renovate their practices with a scientific touch. I feel some more comprehensive empirical studies be carried out to analyse such ethno-medicinal knowledge. By patronizing such indigenous knowledge system, we can properly utilize and conserve these traditional practices before they are completely lost with the process of rapid globalization.

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Article 09

Service to Humanity is Service to God

Shri Pravakar Panda

A selfless service with dedication sanctifies a blessing to the human society as a whole. Service with a spiritual sense, will equally give a fruitful and benevolent result.

Tradition and philosophy both have a combined effort to reinforce the necessity of service. Idealism and realism are having a supportive view in the rational way. Of course, vedantic theism has shown that cosmic manifestation is a spontaneous self-embodiment of God, is one and a universal indwelling spirit with manifested forms, which reaches to the ultimate and the supreme stage with faith, discipline and selfless devotion to duty and there is nothing worthwhile that you cannot achieve.

We see in Buddhist philosophy that they have recognised compassion and love as if it provides the dynamism for self-effacing service. Jainism which has led exclusive emphasis on ethical discipline. They have regarded service to all living creatures as a condition, favouring the discipline. Indeed, philosophies and faiths taught through ages and no one denied the need for service, whatever their conception of God and its reality. Goodness is the only investment that never fails. Even the modern pure materialistic approaches have not ruled out the importance of mutual help and social solidarity in any form of action.

Under the material condition and social structure for secular aims and purposes, have supported this thought.

In a broader sense, society is a natural development at the human level, with its roots laid deep in the instincts of human beings but its meaning and fulfilment lie hidden in the intense aspirations. In the purest society the urge for social participation and relationships are implicit in the very nature of the human beings and its constitution. It is in the form of considerations of reciprocity theorem and blossoms forth finally into the spontaneity of self-giving in service by breathing the pure fragrance of love and devotions.

In the spiritual traditions of our country the essential unity of humanity provides a metaphysical basis for a universal and humanistic ethics, with a religious mystic sense, that rises above all creeds and affiliations.

Our Sanatan faith bears an intimate relevance to man and his life. Our philosopher saints have emphasized upon the participation in the affairs of everyday life. There are some vivid examples of their role as direct and dynamic participation in the temporal order.

We may refer to Swami Vivekananda. It would be inadequate to describe him as just a saint, just a philosopher, or just a man of action. He was indeed all these in full measure, but he was more than that.

To him, work was worship. Giving, helping others, making others happy, removing or softening others' pain with all modes of such work. He championed the ideal of the workmanship of human beings, in unambiguous terms.

In his version: "You must give your body, mind and speech to the welfare of the world. This is the gist of all worships, to be performed, as pure deed and good to others."

He said, "Go and work without sorrow, without misery." He further added, "See the lives in the slums. Work to lift these people, is practical Vedanta."

Swamiji gave a new lead to those who do prayers for him. This is the first and foremost act of service, not a mere lip service, with a mantra uttered by just a word of mouth, but real substantial work that brought relief to one who needed it. He again advised that doing good to others is, at all times, "the only work worth living for."

He saw nothing extraordinary, if one did good, for that was the most natural way for humans to live. Giving alone is one work in Kaliyuga. Saving of life and food to the hungry came lower in the order of the sage's assessment. When the soul is nourished with spiritual wisdom, the proper fulfilment of the needs of the mind and body naturally follows.

Another advice he revealed was that, "The substance of true 'Dana' is in the transmission of wisdom through grace, purifying mind and heart. That means cleansing and strengthening the instruments of understanding and action. This is the kind of 'Dana' that confers the maximum benefit of man. Other gifts are liable to be exhausted or misused. Material wealth, longevity and health fail to satisfy, as these things do not, by themselves, secure contentment, which is the seat of enduring happiness.

Swamiji's conception of service is shaped especially to meet his real, essential need of human nature, which arises in and belongs to the very centre of humanity. This also reflects the summit of his aspiration, when the highest is realised.

There is nothing left to be sought after. It is a consummation which marks life's fulfilment to the very roots. Other gifts are good, though those are only auxiliaries. The services are there for the best purposes, when they get the energy from The Supreme End. The hungry need food, the sick has a claim to be nursed back to health and the ignorant must be educated. According to the great saint, it is a mockery to offer a religion to a starving man.

"India does not need a false religion of pomp and show, on which permitted exploitation and selfish aggrandizement. It needs a vision of religion that could demonize man and society and put a fresh life into their minds and hearts."

In the context of the present-day world, the first thing could be the healing service to the downtrodden and suffering people, to the best of our abilities and strength.

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Article 10

Emulating Identity of Janajatis in Bharat: An obligatory view

Prof. (Dr.) Premananda Panda

Abstract

The identities of Janajatis are some kind of relational phenomena. They are observed to retain endonym which is integral to the nature within their cultural ambience or / and exonym- the conditional identity attributed to janajatis by outsider interest groups. Traditional texts carry many ineradicable testimonies of Janajatis amalgamated to our great traditions. Unlike the Varna system, the cultural traditions of Janajatis, however, nose-dived to make their presence felt due to huge superseding of extraterrestrial power structure. Tracing down the evidences from archaeological period down to non-eulogized historical facts, when examined identity of Janajatis diachronically, we tacitly get to know the contribution they made to enrich Indian civilization. The paper is a mild attempt to scan the Janajati identity that emulated in text and contexts. Janajati identity can be observed from the their cultural manifestations, cultural taxonomy, distinct worldview, knowledge and skill, diverse material and non-material cultural heritages historically grown from within, territorial consciousness marked by natural barriers and long surviving plants and shrines, resilience and resistance to assimilative and external forces such as Mughal and British, coping strategies to retain traditional cultural essence in form of ritual practices, uniqueness expressed in form of oral history, folk tales, dress, songs and dances, legal recognition and government development interventions. As of today, constitutionally under Article 342, they have a legal identity as "Scheduled Tribes," and under the Eighth Schedule, they possess a linguistic identity. The provisions in the Fifth and Sixth Schedules ensure self-rule in designated areas, and through the legal support of FRA and PESA, community ownership in the management of resources and culture is recognized. The Janajatis thus hold an image of a supra-identity at the national level; however, there is still no close correspondence between their necessities and their freedoms.

Introduction

The concept of identity is perhaps the most misused and controversial concepts in contemporary times (Karostelina 2007). It is conveniently used without often being aware of its nuances and implications. It is all about perception as to how a group perceives itself and others in relation to oneself and others. The identity is formed through intergroup interactions for an understanding of identity discourse has three levels such as; first, identity is relational, identity at stress where structural changes in terms of socioeconomic organization, religious organization, technological revolution, ethnic diversity contest in gender roles contribute in reshaping identity and the third the change of identity due to impact of globalization market intervention and migration for reasons of survival and/ or extension of business where surplus is extracted.

The land of integrated Bharat was known to have a cultural geography far greater than the territorially demarcated and politically defined India. Academically, Janajati identity has been defined by unique cultures, dialects / languages, traditions, and historical connections to specific geographical territories as

their habitats, often spread over a large area comprising forests / hills and water streams / rivers / water spots around which their way of life hangs on. They are believed to be the autochthonous but not unconnected to the greater communities and their culture. Defining who the Janajatis are, otherwise referred to as scheduled tribes, involves respective State recommendations, the national commissions vetted by the president of India. In the background of cultural mosaics of the then Bharat, the term janajati has assumed an appropriate nomenclature. This is because the Sanskrit term Janah refers to people inseparable from nature.

Janajati identity through prehistoric and historical lens

Our ancient scriptures like the Vedas, the Upanisadas, the Smritis, the Puranas and other great epics provide profound insights into the social realities of janajatis as integral part of Bharat wherein the patterns of man- nature, man – supernatural, and man–man relationships have been explained in greater detail. They are never poor, in the process of history they have been alienated from their resources. Traditionally the resources were owned by the community as a whole and it was a cultural norm to protect and manage the surrounding through propitiation of ancestors and other super natural entities. They, never suffer from mental poverty.

Prehistoric evidences subscribe the contributions of janajatis in nation building and the cultural connectivity between the janajatis and the greater society of Hindus religion. It has been ascertained by archaeologists that Indus valley civilisation alias Harappa civilisation was an independently evolved civilisation and not an imitative of any other civilisations. It was referring to a harmonic human habitat to a specific environment evidenced by the excavated material cultural traits like house pattern, seals depicting animals and the objects akin to phallic symbols representing Lord Siva (Childe, 4th edition 1952 quoted by Gurumurthi 2020) Vedanta emanated from the Aranyaka (Upanisadas) - the source of higher learning and knowledge of supra human origin leading to enlighten of ancient intellectuals.

Their habitats in forests, hills and deserts with relatively isolated ecology, economic transactions, social institutions, religious belief, cultural values, and century long interactions with the greater religious society made them slowly diffused. The study of tribal custom and traditions, have been one of the oldest monopolies of ethnographical and of anthropological concerns. In fact, in India the genesis of anthropology can be traced to colonial era. The European colonists, travellers, explorers, administrators, and missionaries understood and described the native people in their perspectives about the communities of hills and forest in terms of ‘other culture.’ The colonial administrators were vociferous in denying the existence of Indian nationalism (Strachey 1888).

Evolutionary and historical outlook

The unilateral evolutionary theory of C. Darwin stated that man is the most evolved creature whose defence organ is his mental power. Mutation theory of Hugo De Vries believed that evolution was a jerky process driven by significant mutations, not just small, gradual, a contrast to Darwin's gradualism. Both stated the biological man is the supreme creature evolved so far. Contrary to this, with regards to origin and development of biological man, exponents of Vedanta theory go beyond the organic paradigm and indicates that the Karma theory is one that gave importance to knowledge and not the pleasure. It

continues in its development spirit to reach as supra-consciousness and realisation of true knowledge. Vivekananda during his lectures on Vedanta theory in 1889-90 stated that pleasure and pain experienced of mankind are the great teachers in the path of acquisition of knowledge. It is also stated that the texts propounded by Rishis who renounced the world and lived in forest in the habitat of Janajatis successfully unmasked the secrets of Yajna. The continuation of mental evolution in man generates the purity by constant endeavour of maintaining discipline of life activities. The metaphysical explanations offered by the ancient Rishis/ Gurus indicate that no knowledge comes from outside; it is all inside. The ideal of Karma Yoga has been the denial of own self-interest. This theme propounded by Vivekananda while discussing the Karma Yoga said that we are all debtors to the world and the world does not owe us anything in helping the world we really help ourselves. Once Charles H Townes- the American noble prize winner said that the meaning of life in the Indian spiritual culture and scientific knowledge is found inseparable. They exist deep in Hindu religious culture (Quoted from Gurumurthy's paper on civilizational approach to study people of India, 2023). In understanding the communities of hills and forests and their relationship with plains, the scholars using colonial lens levelled them as savages, barbaric and primitive. The European colonists, travellers, explorers, administrators, and missionaries through colonial lens identified communities of hills and forests in terms of 'other culture.' On the contrary, the eastern ideological scholars and philosophers opined that the people of hills and forests have strong and shared worldview, history, culture, and trust with the plain settlers. The people of plains were known as consumers of this great enlightenment emanating from forest (ibid 2023). Thus, the exchange of ideas, knowledge, skills, and wisdom between communities of forests and plains laid the foundation of metaphysical understanding and man in totality.

Myths and legends of Janajati in Jagannath culture

We may opine that Jagannath cult is a unique cultural fusion of people of hills and forests and the plain people. One of the myths reveals the love story of Lalita and Vidyapati symbolising a synthesis and spirit of religious tolerance. And a few scholars opined that the feudal co-opted the deities of Janajatis to expand their control over the resources and people. There are many myths in Jagannath culture where in the famous myths related to Souras and Gonds. Souras worship Jagannath and is popularly known as Sabara Srikhetra in Koraput. Gonds worship Lord Jagannath as Linga. The myth states that there was a tussle between Soara and the Gonds who got floating Darubrahma – the Lord Jagannath from river and pulled the image that gave way to form two pieces the lower portion from waist down to feet remain in the hands of Gonds while the upper portion remain in the hands of Souras. Even today in Gond habitat of Sundargarh district, we observe the Linga puja as a community festival. The Souras worship the upper portion of the image in shrine as Nila Madhava, who later got worshipped as Jagannath in wider area. In the context of Jagannath culture, Lalita is a pivotal figure in the origin of Lord Jagannath where she appeared as wife of the Brahman Vidyapati and the daughter of the Janajati king Viswabasu. Viswapati identified the secret place of worship of King Viswavas by persuading his wife Lalita to sew mustard seeds into her father's cloth, which had a small hole, so that the seeds would fall along the path she travelled. Later, the plants that grew from those seeds marked the way to the abode of Darubrahma.

The wings of great epics like m Ramayana and Mahabharat depict the trustful transactions between Janajatis- the inhabitants of forests and hills and the plains. A few citations from the narratives on Sabari woman offering food to *maryada purusha* Rama, support extended by Sugriba, Hanuman and the monkey population to fight against evil, fundamentally. Bharatiya Sanskruti / culture of cooperation, empathy, moral values etc. thus the Janajatis and the people of plains structurally and functionally interdependent and interrelated and thus, they are co-partners in growth of healthy Indian civilisation. The diversity of human population due to ecological adaptations and genesis of cultural traits and complexes were in harmony tuned with the bio-cultural ambience. The word 'Janah' in Sanskrit refers to community of non-monarchical type and of common cultural practices (Chaudhury 1977). In 1891 census, the people of forest and hills were called primitive tribes. In 1935, they were referred to by the exonym "backward tribes." Koyas call themselves in their dialect Kuitor which means people, Sema Nagas call them Semi, Rengma as Mezama, etc. The words like Naga, Kuki, Abor, Lusai, Garo, Oraon, Koya and Kond are the terms given by neighbouring communities like Hindus (Pathy 1987). Thus, these are exonyms. The Binjhals of Bargarh district, Odisha in their own dialect identify themselves as inseparable to nature (Panda 2005). They say; like cat, tiger, air, plant, light, water and fire we are human living proximal to natural environment honouring our community value. The non-Binjhal land holders living in the same territory employ the Binjhals as agriculture labourers in their land identify the Binjhals as people who do not sweat even, they toil hard under hot sun in land-making and clearing forest (For them bin refers to no and jhal refers to sweat). This means they perceive the Binjhal Janajati as commodity whose labour has an exchange value. Unlike others the Brahman of the same locality, who do not have direct interaction with land and cultivation process, perceive them as immigrants who migrated from Bindya hills and settled a few centuries ago in west Odisha and east Chhattisgarh. Thus, the identity is relational concept derived from the reasons of interaction between communities.

Prior to the advent of British, the then Bharat was ruled by 562 feudal states preoccupied by bitter fights among themselves to expand their empire and political hegemony (Pathy 1987). This did not have much impact on Janajatis and their cultural territory due to their habitat in difficult terrains. So also, were the regional regimes characterised by common language and self-sufficient socio-political structure and economy. However, the pilgrim centres and religious texts like Vedas, epic like Mahabharata and Ramayana had supra regional identity. Jogesh Atal (1981) opined that Sanskrit as a language of sacred elite embodied in Varna theory and the philosophy sponsored by feudal kingdoms could uphold the identity beyond the regional tenets. The Sanskrit scholars / Pandits were invited across the kingdoms and encouraged to have periodic debates on socio-legal, societal morals, Darbar administration and management of resources and political issues. The local community members were escorting these scholars and ensured safety of those elite/ Pandits. Often the Janajati members accompany them when they had to pass through the forest and hilly routes. Thus, the cultural transmission between great traditional elements (like Brahmanic traditions) and local traditions like Janajati traditions) were minimal due to reasons like differential concept of ownership of knowledge and property, concept of reincarnation, language, and the social hierarchical structure among the Varnas and jatis. Often the term 'Jati' is used as a suffix to their ethnic name. As time rolled on, a few rare localized examples have revealed that a janajatis have been functionally coopted into Hindu fold but have never assumed a structural position.

There are references to say that during kingship new Jatis were created and certain position within the jati hierarchy was thrust upon them and legitimatised by the feudal power-the Rajas (Mahapatra 2010).

Janajati Identity during Colonial Era

The British coined different terminologies to denote the tribal communities of India in different census reports like animist in 1901, and 1911, hill and forest tribes in 1921, primitive tribes in 1931, in government India Act 1935 as backward tribes. Even those who tried to protect their resources and maintain their ethnic identity were levelled as criminal tribes in 1871. The Criminal Tribes Act (CTA) of 1871 was a repressive British colonial law in India that labelled entire nomadic and pastoralist communities as "hereditary criminals," subjecting them to forced registration, surveillance, movement restrictions (forced settlement in notified areas), and social estrangement, fundamentally disrupting their traditional livelihoods and rights under the guise of controlling crime, but primarily serving colonial control and social division. The Janajatis and the lower rank of the jati structure have been the labour supplying groups for the rich who for obvious reasons exploit them and their resources. Vivekananda warned to the exploiters when the masses will wake up, they will come to understand the oppressions on them and by a puff of their mouth you will be entirely blown off. It is they who have introduced civilisation amongst you and it is they who will then pull it down (quoted Vivekananda by Mumukshnanda, 1947) It is better not to discuss the genocide and elimination of so-called "savages" in Western nations; the small section that survived is now referred to as indigenous communities. The same situation did not happen in India yet our scholars indiscriminately use the term indigenous as a close synonym to our Scheduled Tribe brothers. Since world have recognised the multiple sources of modernity, Indian modernity is unique with rising civilizational consciousness. The gaps emerged due to superimposition of janajati oral traditions on available the historical and archaeological evidences need a deeper probe to unmask the reality of understanding the pride of Janajati. Traditionally, all societies have had strong cultural connections with nature and natural resources. This bond still remains vital for many Janajatis, forming an integral part of their lifeline (Ramakrishnan, 2001).

The tribal people were subjected to multi-dimensional exploitation by contractors, money lenders, mahajans, traders, and other unscrupulous persons including government officials and police personnel who were frequently engaged in a conspiracy to alienate tribal land by manipulating the law and their custodians (Sarkar 1993). Janajatis were trying to protect them and their age old economic and cultural resources and fought for their community rights. The collective consciousness of the community grew sharper as they were evicted from their habitat. Thus, the sub-nationality concept among many Janajatis raised head that culminated into rebellions. The colonial administrators were vociferous in denying the existence of Indian nationalism (Strachey 1888). History witnessed a series of Janajati rebellions during early days of British rule in 18th and 19th century. Sardar Larai 1885 and Birsa movement 1895-1900 among Mundas, Kol rebellion in 1832, Santal rebellion 1857-58 and Ghumsara uprising and uprisings led by Surendra Sai in west Odisha, Laxman Nayak in south Odisha, during second half of 19th century, many others. Following the Janajati movements there were many reform movements emulated the cultural pattern of higher Hindu jatis like Bhagat movement among Oraons, Kherwa movement among Santals, Vaishnavite movement among the Bhumij during the same period. Sporadic violent political movements

in tribal belt linked with general problems of agrarian unrest emerged e.g. Girijan rebellion in Srikakulam during 1968-69, Birsa Dal movement in Ranchi 1968-69 and the like. Prof. N. K. Bose stated that sub-nationalism was typically generated in economically backward communities of an emerging nation. In contrast Roy Burman (1969) stated that in the phase of expansion from primitive stage of 'tribalism' towards 'nationalism' a kind of infra-nationalism emerged where one observes agglomeration of tribes in search of their identity at the higher level of integration. Therefore, the changing identity of Janajati across time and space are the product of historical conditions.

As regards the theory of Aryan invasion, propounded by a few historians who claimed that the Janajatis were enslaved or driven from their territory, it does not hold much credibility. Several reasons can be cited: the low population density provided no pressure to displace communities from their ancestral lands; hunters and food gatherers possessed superior skills to fight enemies due to their expertise in hunting techniques, compared to pastoralists and agriculturalists; and agriculturalists cultivating riverbanks had little need to invade Janajatis, who had lived for centuries in proximity to nature. The culture of Janajatis is deeply woven around natural elements hence the theory of Aryan invasion seems to be a historical speculation, conjectures, and concussion.

Janajati identity after independence

Soon after independence and the formation of constitutions they have been treated as discriminated category to have resource entitlements and avail opportunities meant for their development. So long they remain ignorant about their constitutional status they address themselves as Adivasi or Janajati. Later the awareness of their constitutional status made them to identify as Scheduled Tribe or Anusuchit Janajati. With the advent of independence, they were named as Adivasis in 1950 and assumed the name of an administrative category called Scheduled Tribes. Social scientist accepted the term uncritically. Generally, the Janajati history of our nation is better referred to as the trajectory of historical menace of theirs for last several centuries by 'outsiders' especially more severe during British colonial administration. Keeping in mind distinct cultural aspects such as language, customs, religious beliefs, arts, and crafts the occupation, worldviews, tangible, and intangible heritages of people of hills and forests, Jaipal Singh Munda in the constituent assembly debate had preferred to use a term Adivasi, was not acceptable to B. R. Ambedkar- the chairman of drafting committee of our constitution, for legal de jure connotation and thus the Scheduled Tribe as a term came into being. (Verma 1990). Of late, Government of India has recognized the sufferings of Janajatis who were subjected to historical injustice have been endorsed as exploited mass in our recent "The Scheduled Tribe and Other Traditional Forest Dwellers Act" popularly known as Forest Right Act (FRA), 2006. Thus, nation extended special treatment for their protection and promotions because through centuries the janajatis lost their own resources, subjected to deprivation due to outsiders' intervention and political compulsions, endangered due to religious conversions, and imperilled to cultural genocide and marginalized in almost all frontiers of life and living. Their resources and cultural bases have been interrupted by external agencies due to enactment of colonial laws and Acts that imposed lot of restrictions. They were not only alienated from their livelihood resources and were reduced to slave status but also their customary practices were toughened. For the last few centuries their livelihood resources have been encroached and made them enslaved. The

corporate world especially uncontrolled mining sectors and other development activities like railway, highway construction and the like have eaten away the natural forest and as a part of corporate social responsibility they go for plantation that hardly useful to the people concerned. The plantation can create a green patch but not a forest. Historical evidences revealed their age-old identity and rights were disrupted. The 'tribe' bears the authentication of the British hegemony to what uncritically may use the same term to refer to janajatis- the upright section of our Indian society. They tolerated till their collective consciousness made them realize their position in relation to the external forces that in many places culminated in form of movements / uprisings against feudal force, missionaries, and colonial administration second half of colonial era.

The linguistic identity refers to how the individual and groups use language that includes words, accents, intonation, dialect, and style to express who they maintain a linguistic boundary. The expression of self in using their dialect and asserting their social standing is distinct from one to another. Their language indicates their group affiliation meaningfully in the socio-spatial context. It is a powerful tool for group unity as evidenced from their movements against exploiters what Santals in their dialect call as diku. There is a type of shared dialect like Sadri in west Odisha and or Desia in south Odisha developed among the different janajatis inhabiting the same area for easy communication. When the language dies the culture dies. Thus, language and culture are deeply intertwined. In our constitution under schedule VIII the Janajati language has been given national status at par with other languages. There are many ethnic markers as identity the distinctiveness of the janajatis. The dress design, pattern of their use, ornaments, food, and tattoo marks as tangible cultural traits also contribute to make their identity unique. To make the Janajatis avail modern education facilities, attempts have been made to give the educational inputs through their own language initially before they get into other languages. This is because mother tongue is more effective in understanding the educational contents than the other tongue.

A brief sum-up

The identity itself is a relational concept. While many western scholars on Indian tribes/ Janajatis projected them as savages uniquely different from non-tribal, a few Indian scholars tried to see them to have shared commonality between theirs and the greater traditions. Thus, medium of expression, form, style, intonations, and expression used by the Janajatis could not assimilate into the dominant language the way it was expected by the constitution makers as envisaged under Art 351. Internal identity such as clan identity and clan cluster identity as social divisions among many Janajatis are observed even today. They have their own political and religious heads often hereditary in nature. They have their own concept of property that includes intangible and tangible substances. Their perception and worldview treat deities and spirits as their custodians for safety and management of life bovines and livelihood resources. Their traditional political and religious leaders and healers are the care takers and insignia of the community identity. The traditional knowledge system they have gathered across generation of their interactions with the cultural environment is integral to nature in their structural and functional frontiers of life and living. Thus, identity is complex in nature and influenced by many sets of external and internal conditionality. The core values of Janajati identity are relatively stable that are shaped around tangible and intangible

relationships and interactions. It is feasible so long they have a close correspondence between their freedom and necessities.

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Swami Vivekananda's emphasis on social equality

Swami Vivekananda's core philosophy emphasized the inherent divinity and potential of all individuals, regardless of their social standing, and he was a strong advocate for their education and upliftment.

Vivekananda's teachings were rooted in the Advaita Vedanta philosophy, which posits that the same Supreme Lord (Brahman) dwells in all beings. He taught that caste distinctions are social customs and "opposed to the religion of Vedanta". He was severely critical of the social evils and the "stench" of the caste system as it existed in his time.

Swami ji strongly advocated for providing more opportunities and resources to the most disadvantaged. He believed that education was the primary tool for the salvation of the masses. He famously said, "*If the poor cannot come to education, education must reach them, at the plough, in the factory, everywhere*".

Vivekananda Kendra, inspired by the work of Swami ji, conduct social and educational work in "Janajati" areas to preserve their culture and heritage and promote their welfare.

Article 11

Constitutional Provisions, Safeguards, and Development Schemes for SCs & STs

Shri Ram Kishor Sharma

VK-AICYAM has the focus to study, document, and promote Indian Knowledge System (IKS) in the field of Culture, Yoga, and Management. Provisions for SC/ST to learn and contribute to the Indian Knowledge Systems (IKS) stem from the National Education Policy (NEP) 2020, integrating IKS into school education curricula, supported by the Article 46 for weaker sections, with schemes like PM SHRI and Samagra Shiksha creating inclusive learning environments that bridge language gaps, cultural barrier, and promote experiential learning, ensuring all students, including SC/ST, access and contribute to this rich heritage.

In our country, Schedule Castes (SCs) and Schedule Tribe (STs) constitutes significance proportion of population. As per the census 2011, at the national level, the distribution of SC and ST is 16.6% and 8.6% respectively. For the state of Odisha, this distribution is 17.3% and 22.85% respectively.

Constitutional Provisions for SCs and STs

India's Constitution, adopted in 1950, reflects the nation's commitment to social justice, equality, and the upliftment of historically marginalized communities. To address these inequalities, the Constitution enshrined a range of provisions aimed at ensuring social, economic, and political empowerment for these groups. From a sociological perspective, these provisions are not merely legal safeguards but are instrumental in reshaping the social fabric of India, which has been historically stratified by caste and tribal identities. Post-independence, India's leaders recognized the need for transformative measures to dismantle these entrenched hierarchies and ensure social justice.

1. Affirmative Action

- **Article 16:** Ensures equality of opportunity in public employment and permits reservations for SCs and STs in Government of India jobs and educational institutions (SCs: 15%, STs: 7.5%). Similarly, State Government also provides reservation according to population ratio.
- **Article 330 and 332:** Mandate reservation of seats in the Lok Sabha (House of the People) and State Legislative Assemblies for SCs and STs.
- **Article 243D and 243T:** Mandate reservations for SCs and STs in Panchayati Raj institutions (local self-governance bodies).

2. Protective Action

- **Article 15:** Prohibits discrimination on grounds of religion, race, caste, sex, or place of birth. It also allows the state to make special provisions for the advancement of SCs, STs, and OBCs.
- **Article 17:** Abolishes untouchability and forbids its practice in any form. The Protection of Civil Rights Act, 1955, and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, were enacted to enforce this provision.

- Article 23: Prohibits forced labour, a practice historically associated with the exploitation of lower castes and tribal communities.
- The National Commission for Scheduled Castes and Schedule Tribes under article 338 A, 3388 B, focuses on the empowering STs and SCs.
- The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 aims to prevent atrocities against SC/ST individuals.

3. Developmental Measures

- **Article 46:** Directs the state to promote the educational and economic interests of SCs, STs, and other weaker sections.
- **Article 335:** Recognizes the claims of SCs and STs in public employment while maintaining administrative efficiency.
- **Fifth and Sixth Schedules:** Provide for special governance mechanisms in tribal-majority areas to protect tribal rights and culture

Educational Empowerment Initiatives

The Government of India has implemented several scholarship schemes, including the Pre-Matric and Post-Matric Scholarship Schemes (PMMS) for SC/ST students, which cover tuition fees, maintenance allowances, and book grants. National Overseas Scholarship Scheme (NOSS), provides financial support to SC/ST students pursuing M.Phil. and Ph.D. degrees. Premium institutions like the Indian Institutes of Management (IIMs) and Indian Institutes of Technology (IITs) have coaching and mentoring programmes specifically for SC/ST students to help them succeed in competitive environments.

Economic Empowerment of SCs & STs

With 15% reservation for SCs and 7.5% for STs in Government of India jobs, this policy has enabled lakhs of individuals from these communities to secure stable employment and improve their socio-economic status.

The Government has launched numerous schemes specifically designed to improve the economic conditions of SCs and STs. The Stand-Up India scheme provides bank loans between ₹10 lakh and ₹1 crore to SC/ST and women entrepreneurs to start greenfield enterprises. The National Scheduled Castes Finance and Development Corporation (NSFDC) and National Scheduled Tribes Finance and Development Corporation (NSTFDC) provide concessional finance for income-generating activities. The Pradhan Mantri MUDRA Yojana, has significantly benefited SC/ST entrepreneurs. Under this scheme, a tribal artisan in a state can obtain a loan of up to ₹10 lakh at subsidized rates to expand their handicraft business, something that would have been nearly impossible through traditional banking channels. The other schemes like PMEG, NRLM, NULM, etc., provide 15% and 7.5% reservation to SCs and STs respectively.

The **Venture Capital Fund for SCs** represents an innovative approach to promoting entrepreneurship among these communities. Established with a corpus of ₹500 crores, the fund provides risk capital to SC entrepreneurs for setting up new ventures or expanding existing ones. The fund operates through various intermediaries including banks, financial institutions, and venture capital companies.

National Career Service Centres For SC/STs, Bhubaneswar

25 National Career Service Centres for SC/STs functioning in the country one each located at Aizawl, Bengaluru, Bhubaneswar, Chennai, Delhi, Kolkata, Guwahati, Hisar, Hyderabad, Imphal, Jaipur, Jammu, Jabalpur, Jalandhar, Jowai, Kanpur, Kohima, Nagpur, Naharlagun (Arunachal Pradesh), Puducherry, Ranchi, Surat, Thiruvananthapuram, Una (erstwhile Mandi) & Vishakhapatnam. These centres implement various programmes – Vocational Guidance and Career Counselling Services, Special Coaching Scheme for SC/STs, Computer Training through Outsourcing, Stipend through DBT, etc.

For the state of Odisha, SC/ST youth may contact to Sub-Regional Employment Officer, National Career Service Centre for SC/STs, Room No. 9,13,14 & 15, First Floor, NCSC for DA Building, Plot no. 1,2,5 & 6 Gandamunda, Bhubaneswar –751030, Odisha. Mob. 6263761825 and Email: sreo.bbsr@gov.in

The Odisha SC & ST development finance co-operative corporation Ltd.

The OSFDC was established in the year 1979-80. Its objective is to implement / take up various economic programmes for the benefit of the poor SC/ST (DTDP) and Scavengers of the State.

The OSFDC implements a variety of income generating schemes and skill development programmes for which funds are received mainly from four sources. The Special Central Assistance (SCA) to Scheduled Caste Component Plan (SCCP) received from the Ministry of Social Justice and Empowerment is administered through the OSFDC primarily for family-oriented income generating scheme in respect of SC families below the poverty line and related / relatable infrastructure. The income generating schemes are implemented involving Blocks, urban Local Bodies and District / Assistant District Management of OSFDC. Beneficiaries are given bank loan under viable schemes with 50% subsidy of the project cost. SC / ST candidate may contact with District Welfare officer, District Manager SSFDC, Welfare Extension officer of their respective district.

Conclusion and the way forward

Despite challenges, there have been notable successes. The literacy rate among SCs has increased from 10% in 1961 to over 66% today. Many people from these communities have achieved prominent positions, who served as President, and numerous SC/ST individuals who have become IAS, IPS, IFS officers, Doctors, Engineers, and Entrepreneurs. The representation of these communities in higher education has improved significantly. In IITs, the percentage of SC/ST students has increased from less than 5% in the 1970s to over 20% today. This represents not just numbers but transformed lives and communities. Effective empowerment requires a multi-sectorial collaboration which goes beyond reservations & relaxations. It includes the improvement on the quality of education and coaching for joint entrance and recruitment examinations, ensuring better implementation of existing schemes, digital literacy, and skill development programmes. Digital India initiatives provide opportunities for these communities to leapfrog traditional barriers and access new economic opportunities through technology. Success requires not just government policies but also changing social attitudes and ensuring that the benefits of development reach the most marginalised sections of these communities.

For details refer www.osfdc.gov

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Article 12

Traditional Healing Conference at VK-AICYAM – A Brief

Dr. Santosh Kumar Mohanty

India's healthcare heritage is deeply enriched by diverse systems of knowledge, including Ayurveda, Siddha, Unani, and countless local traditions. In the Eastern region of India — particularly Odisha, Jharkhand, and Chhattisgarh — tribal and indigenous communities have preserved healing practices over generations. These practices are rooted in local biodiversity, cultural traditions, and experiential wisdom, and remain a crucial source of healthcare in rural and remote areas. Globally, there is renewed attention to traditional medicine. The World Health Organization (WHO) has emphasised mainstreaming traditional healing into national healthcare strategies. In India, the Ministry of AYUSH has made strides in this direction, yet large sections of community knowledge remain undocumented and disconnected from formal health systems.

Despite their value, traditional healing practices face several challenges such as erosion of knowledge; oral traditions risk extinction due to generational change; variations across communities and lack of scientific validation reduce credibility; practitioners not effectively leveraging the available official healthcare frameworks; limited opportunities for collaboration with modern healthcare providers; and untapped commercial pathways for herbal remedies and local products.

VK-AICYAM in collaboration with CARI (Central Ayurvedic Research Institute, Bhubaneswar) hosted a conference to create a multi-stakeholder dialogue platform where practitioners, researchers, policymakers, and industry players jointly addressed issues of recognition, integration, and innovation.

Conference Design

The conference was designed in partnership with CARI, Bhubaneswar.

Particulars	Details
Conference Title	National Conference on cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers
Conference Scope	<ul style="list-style-type: none">• Identification and availability of valuable medicinal plant used by the traditional healers• Strategies for propagation and cultivation of medicinal plants• Sustainable utilization of medicinal plants parts collected from forest• Value addition of the plant materials to meet market need• Healing Practices of Traditional/Janajati (Tribal)/Indigenous Communities in India (with focus on Eastern Region)• Preservation/documentation of local health traditions• Preparation of database of the Traditional Healers/ Local Vaidyas
Schedule	2 nd and 3 rd November 2025 (Sunday and Monday)

Particulars	Details
Venue	VK-AICYAM Premises, Bhubaneswar
Host	VK-AICYAM Bhubaneswar and CARI Bhubaneswar

Conference – Key Narratives

Inaugural Ceremony and Keynote Address

Inaugural Ceremony started with the lighting of a lamp and traditional ritual. **Dr. Madan Mohan Padhi** chaired the inaugural session and addressed the objectives of the seminar that was jointly organised by Central Ayurveda Research Institute Bhubaneswar and Vivekananda Kendra, Bhubaneswar. The key points covered by Dr. Padhi:

1. Emphasis on cultivation of medicinal herbs on large scale as herbs are becoming endangered.
2. Request to SMPB for creation district level medical garden to support Vaidyas/ traditional healers.
3. Acceptance of Varmam therapy from the Siddha system of medicine that involves stimulating vital energy points on the body.
4. Support from CCRAS towards verification and codification of new approach to treatments (either process or ingredients or both) by traditional healers

Shri Hanumantha Rao expressed his happiness on the chosen topic ‘Cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers’ for the National Conference. He explained about Naturopathy, which are medical systems based on the belief that the body can cure itself, but they have different approaches. Naturopathy uses natural methods like diet, lifestyle changes, herbs, and other therapies to support the body's self-healing capacity. He mentioned that people should give time to the body to heal automatically. He advised participants to take food as per climate, season and the state of the mind. He explained about the Siddha treatment - an ancient Indian system of medicine that uses a holistic approach to health by balancing the body's elements, i.e., earth, water, fire, and air. He advised to have trust on traditional Indian treatment methods.

Shri V Karthick reiterated the importance of herbal medicines by citing the medicinal usage of ‘haldi’ - treating skin conditions, wound healing, aiding in digestion, and addressing respiratory issues. He mentioned about the scientific research validating the natural antiseptic, antibacterial, and anti-inflammatory properties of ‘haldi.’ He highlighted the programs and schemes of State Medicinal Plants Board (SMPB) that promote medicinal plant sector covering both in-situ and ex-situ activities (in-situ conservation protects species in their natural habitats, while ex-situ conservation preserves species outside of them in man-made environments) and cited the assistance of National Medicinal Plants Board (NMPB).

He mentioned the launch of "Kalinga Herbs", the new flagship herbal brand to market medicinal plant products from the state, and a long-range plan to strengthen the conservation, cultivation, and commercialization of medicinal plants. He highlighted the MoU with FRLHT (Foundation for Revitalisation of Local Health Traditions, Bengaluru), IRMA (Institute for Rural Management, Anand), and MSSRF (M. S. Swaminathan Research Foundation, Chennai) to collaborate and strengthen the body of knowledge and application.

He articulated SMPB's plan to setup "Herbal Garden" at each district to promote medicinal plants. These gardens shall be a part of larger initiative – to conserve biodiversity, educate the public, and create economic opportunities through the cultivation and use of medicinal herbs.

He also emphasized the importance and the need to identify and recognize the Local Traditional Healers and their long-standing healing practices.

Dr. Debasish Panda highlighted a reliable survey conducted in 2022 where it was observed that 95% of Indian population were aware of traditional or home remedies with Ayurveda being the most used treatment. With this as a point of reference, he emphasized the following aspects during his keynote:

1. To promote, develop, and propagate the traditional and indigenous systems of medicine, including Ayurveda, Yoga, Naturopathy, Unani, Siddha, and Homoeopathy.
2. To focus on Research and Development (R&D) and ensure the preparation of high-quality product from the medicinal plants and its safe usage. The assurance of safety and efficacy requires standardization of manufacturing processes and a need for high-quality clinical trials at scale.
3. Most of the present-day antibiotic medicines are becoming body resistant if used for a longer period, whereas Ayurveda, the ancient Indian system of medicine, sustains its effectiveness.
4. The scarcity and high cost of Ayurvedic medicines are driven by a combination of factors related to over-exploitation, habitat loss, increasing demand, and challenges in cultivation.
5. To treat the patient with “daya bhaba” (kindness) and “Sadhya bhaba” (confidence to cure).

He spoke the importance of dietary balance and cites ‘Viruddha Ahara’ as a concept in Ayurveda referring to incompatible food combinations or improper diet that can disrupt the body's balance, leading to disease. The incompatible food combination is believed to impair digestive fire (Agni), create toxins (Ama), and aggravate the body's doshas (Vata, Pitta, and Kapha). He cited a few examples such as eating foods inappropriate for the time of the day or the prevailing climatic conditions.

Subject Keynote: Recognising and Integrating Traditional Health Practices

Dr. Brahmananda Mahapatra, in his keynote reiterated that human life is intrinsically linked with nature. People are entirely dependent on their natural surroundings for survival and sustenance, leading to health and lifestyles that fostered a deep connection and respect for the environment. Traditional health practices from stone age were based on plant, animal, spiritual therapies, and exercises. It was often holistic, emphasizing the balance of mind, body, and spirit, and today, many communities in rural areas continue to rely on the same principles as their primary source of healthcare. They live on traditions left by their previous generations.

Time has come to recognize these old traditions of health. **Ayurveda, Unani, and Siddha** are formalized, codified, and government-recognized systems of traditional medicine in India (under the Ministry of AYUSH). In contrast, **folk, local, and Janajati medicine** refer to uncoded traditional healing practices that are specific to a particular region / indigenous group and passed down through oral traditions.

He mentioned that recognition of traditional healers and efforts to integrate their practices into formal healthcare systems is a growing movement. This involves establishing regulatory frameworks, R&D to validate the knowhow, guidelines for practitioner's certification, awareness creation, and user training. Once their practices are integrated into modern systems, their knowhows are validated, and usage principles (efficacy, quality,

and safety) are documented, the traditional healers can be compensated for their knowhows and services (such as royalty payment for knowhows).

Session - I: Preventive Healthcare Values of Medicinal Plant

Prof. Basudev Chhatoi initiated the discussion with a message that ‘Nature provides all medicines’ and we must imbibe the principle of ‘Prevention is better than Cure.’ He advised participants to focus on conserving and cultivating medicinal plants and adoption of prevention principles to stay healthy and minimize the possibility of illness.

Shri Tularam Chalan explained about cultivation of medicinal plants in 100 acres of land in his village and cited a few examples of preventive care. He opined that some form of support and assistance from relevant institutions would help him in his works.

Padmashri Patayata Sahu cited the preventive care capabilities of medicinal plants and pointed out that the natural medicinal plants are becoming fewer in number due to factors like over exploitation, deforestation, climate change, illegal cutting of plants, and unsustainable harvesting practices. Adulteration of natural medicines should be stopped and the licenses of involved companies should be reviewed for appropriate actions. He suggested to have an overarching forestation plan based on climatic conditions of a location to ensure the right plantation and better harvest.

Dr. Viswajanani Sattigeri briefed the participants about Traditional Knowledge Digital Library (TKDL) that is engaged in **preventing the misappropriation and erroneous patenting of traditional knowledge** by making it accessible to patent examiners worldwide in a standardized format. TKDL database helps in preventing bio-piracy and ensure that patents are not granted for inventions that lack novelty. She concluded by telling ‘Food is medicine.’ Traditional healers in villages are treating people and curing illness. Their knowledge is the Intellectual Property. This must be codified and patented to protect the associated intellectual rights, which leads to innovations and enabling healers’ right.

Dr. Chinmay Rath explained the role of National Medicinal Plants Board (NMPB) – to promote conservation, cultivation, and sustainable management of medicinal plants. NMPB gives thrust on financial assistance and training to farmers and quality assurance of plantation. NMPB coordinates among the government bodies to support the medicinal plants sector. The board works towards assuring quality medicinal plants and improve the livelihoods of those who cultivate and collect them. He emphasized that stakeholders (such as farmers, policy holders, industry, supply chain and government entities) have responsibility towards the conservation, cultivation and use of medicinal plants. He mentioned that there are seven NMPB Regional-cum-Facilitation Centres (RCFCs) across different regions of the country.

Session – II: Herbal Cure with focus on Guts and Ortho related health issues

Dr. Susmita Ota articulated the opportunity for traditional healers to strengthen the promotion of traditional healing by going through the validation process as per clinical research protocol. She introduced the Panellists and invited them to present their treatment areas and treatment methods.

Shri Nehru Pradhan explained and advised to opt for traditional food materials like Kadi Patta, Dahi and Haldi etc. to keep oneself fit and internally strong.

Shri Harekrushna Mahanta mentioned that he developed Herbal Plant nursery in his own land that include 1 lakh old plants of different varieties and 6 lakhs of new varieties (developed recently). He travels throughout Odisha to interact with Vaidyas and organize them to promote discussion and sharing of knowledge among them. He is engaged in treating Blood Pressure and Cardiac issues since long. He emphasized on revival of traditional healing practices, support to traditional healers and conveyed his gratitude to SMBP for the support.

Shri Hari Pangi mentioned about his nursery of medicinal plants that adopts sustainability by pursuing the local farmers to grow herbal gardens and collecting the produces on payments. The quality is maintained through right input (seeds) and periodic supervision and guidance with the support of expert. Over the years, he has conducted training and orientation camps with support from different institutions across India. He acknowledged the support from NMPB and the technical support from CCRAS Ahmedabad. His focus and efforts include the development of Seed bank of medicinal plants that preserves more than 500 varieties. He is relentlessly working with people, forest dwellers and various institutions to identify, cultivate, protect, and improve cultivation of medicinal plants and seeds to ensure wellness and good health staying to all.

Shri Jashaketan Guru mentioned that he treated more than 2500 patients in last 20 years in his expertise area and he continuously fine-tuned his knowledge through patients' interaction and analysis of treatment effects.

Session III: Local Health Traditions by Janajati

Dr. Nirmal Chandra Dash gave a brief introduction of his research findings based on field level interaction over last four decades. He then introduced the Panellists to share their experience.

Shri Baikuntha Mahanta shared his long experience on treating medical issues related to Spinal Cord Injury, Knee and Joint pain, and Joint dislocation.

Shri Dukhishyam Hansda shared his experience in the field of Cardiac issues and Epilepsy.

Shri Jagannatha Naik opined that if a person takes juice of Amla, Matha Shaag, and Safed Gengura (White Gengura) mixed with one spoon of milk and a glass of water once in a day for one month, then it significantly minimizes the risk of any type of fever.

Shri Pabitra Behera explained how he has used Shabda Vigyan – the art of creating sound from a bowl with full of water. The sound created by touching the beam of the bowl in rotating manner, leads to a vibration that orchestrates the brain of a person. He claims its effectiveness in treating brain haemorrhage. He provided some tips on treating urine infection and kidney issues using Pippali (Long pepper) and Corn Silk (Macca Hair).

Shri Sarathi Bhuyan mentioned his expertise on treating different types of fever (especially, Malaria and Typhoid). Over a period, he is analysing many plants and associated medicinal effects that led to certain formulations in treating cardiac issues and cancer.

Shri Sukdev Badra shared his expertise in treating people with snake, dog and scorpion bites.

Shri Natabar Dandsena elaborated the herbs and the procedures to treat Malaria, Brain Malaria and Typhoid.

Shri Padmalochan Behera shared his expertise in treating Piles, Diabetes, Kidney and Cancer.

Subject Keynote: Local Health Traditions – Prospects & Future

Dr. Nirmal Chandra Dash on his keynote emphasized the existence of the traditional system of treatment and its persistent usage is saving life – especially, the tribals and traditional dwellers in different parts of our country. By now, even though modern system of treatment has emerged – still that has not been able to set aside the traditional system of treatment and the reasons are obvious – the traditional system of treatment is closely associated with materials and assets from the Nature. He highlighted several customary practices, rooted with the culture and healthy survival of people, even though regarded as blind belief and dogmas, yet the scientific reasons, values and richness of underlying facts are well known and hence, cannot be turned down outright.

He observed that over the years a track of accepting and adopting the Indian system of Medicinal Treatment has initiated the traditional practices and provided scope for many research and innovation. The formation and operation of Ministry of AYUSH provided the right impetus.

Dr. Madan Mohan Padhi complemented the discussion on Local Health Traditions by providing several facts that are directly related to the Traditional Health System. He illustrated the use of different Medicinal Plants and the impact on wellness and socio-economic returns. He said that it is inspiring to know traditional healers are showing interest to understand the Anatomy of Herbal Plants and their medicinal impacts. He presented a list of medicinal plants and their usage for various treatments, home remedies, cosmetics, and supplements.

Session – IV: Sustainable Usage of Medicinal Plants – Conservation, Cultivation, Utilization, and Value Addition

Shri Bibhuti Bhushan Mund started the session in explaining each of the four key aspects of sustainable usage – conservation, cultivation, utilization, and value-added interventions.

Shri Gauranga Rout emphasized on promotion of traditional healing practices through documentation and commercialization of traditional herbs and medicinal practices. He proposed:

1. Control Forest Fire
2. Protecting forest with the motto to protect the medicinal plants therein
3. Plantation type must be known and proper management must be done
4. Awareness on the botanical and local names must be promoted
5. Input support, plant cultivation and marketing of medicinal plants must be addressed
6. Promoting herbals gardens in tribal schools
7. Urbanization should not be a hinderance to medicinal plantation

Shri Harischandra Behera cited his long experience in plant management including medicinal plant. He emphasized on cultivation of medicinal plants in homestead land with focus on being self-reliant, ensuring the availability of quality materials for growing plants, and produce the requisite quantum of herbal products in affordable manner.

Shri Jatindra Kar cited his experience and expertise in gynaecology treatment and other common ailments that disturbs normal health when becomes chronic. He emphasized the importance of each phase – Identification, Cultivation, Collection, Conservation and Marketing of medicinal herbs and produces. Further he invited attention towards fixing minimum support price for produces so that farmers can get

minimum value without loss. Vaidyas should be included as members in Forest Protection Committee formed by the Forest Department.

Dr. Vimal Pandey emphasized on developing Plant Data base and Drug Discovery. He mentioned his team's focus on consolidating information on traditional healers and medicinal plant database. He shared that they already created database of 183 species of medicinal plants with QR Code to provide detailed information on that species including the origin, the medicinal value, etc.

Shri Gangadhar Sahu emphasized on protection of forest and environment. He provided a brief on flora and fauna of Gandhamardan mountain and informed the presence of 225 varieties of medicinal plants.

Session - V: Policy Level Understanding & Intervention – Medicinal Plant, Traditional Healing, and Integrated Healthcare System

This session was based on the thoughts that the Indian system of medicine is embedded in the beliefs of a wide section of the public and continues to be an integral and important part of their lives and for some, it is also a way of life. The intent of this session was to gauge the awareness and understanding of the enabling policies governing the conservation and cultivation of medicinal plants, which is the core of the Indian System of medicine, and seeking suggestions that may lead to policy level interventions. The key reference is the National Policy on Indian Systems of Medicine & Homoeopathy-2002 (ISM&H) that listed eight objectives:

- To promote good health and expand the outreach of health care to our people, particularly those not provided health cover, through preventive, promotive, mitigating, and curative intervention through ISM&H.
- To improve the quality of teachers and clinicians by revising curricula to contemporary relevance and researchers by creating model institutions and Centres of Excellence and extending assistance for creating infrastructural facilities.
- To ensure affordable ISM&H services & drugs which are safe and efficacious.
- To facilitate availability of raw drugs, which are authentic and contain essential components as per pharmacopeial standards to help improve quality of drugs, for domestic consumption and export.
- Integrate ISM&H in health care delivery system and National Programmes and ensure optimal use of the vast infrastructure of hospitals, dispensaries, and physicians.
- Re-orient and prioritize research in ISM&H to gradually validate therapy and drugs to address the chronic and new life style related emerging diseases.
- Create awareness about the strengths of these systems in India and abroad and sensitize other stakeholders and providers of health.
- To provide full opportunity for the growth and development of these systems and utilization of the potentiality, strength, and revival of their glory.

The policy emphasized strategy development and implementation plan with the thrust on Education and Research on Medicinal Plants; Application of Intellectual Property Rights & Patents; Integration of Indian System of Medicines to National Healthcare Program and Healthcare Delivery System; Drug Standardization and Quality Control; Building ISM as an Industry Sector and Industrialization of Product

development; Revitalization of Local Health Traditions and Designing Home Remedy Kits; Use of ISM in Reproductive & Child Health (RPH); Development of Veterinary Medicines; Administration, Accounting, and Financing of ISM; Development of Special Areas such as Medical Tourism; Inter-Sectoral Cooperation and Collaboration; and ISM awareness training for all, especially, both Indian and Global students

Shri Devpriyo Kampo highlighted SMPB Odisha's focus covering both In-Situ and Ex-Situ. The key focus under In-Situ:

- A five years Vision Plan with emphasis on cultivation, value addition and marketing.
- Planning the process and development of Traditional and Complementary medicinal system
- Identifying, developing awareness, and eliminating unsustainable and destructive collection of plant produces
- Prepare, Update, and Promote Biodiversity Register
- Capacity building, awareness generation and public campaign
- GI tagging and certification
- Planning and encouraging PPP (Public-Private Partnership).
- Theme driven International Symposiums

The key focus under Ex-Situ:

- Setting up Herbal Garden in all the thirty districts of Odisha over the next five years to drive conservation, cultivation, and commercialization
- Target to identify and include 40% of medicinal plants under NTFP (Non-Timber Forest Product) afforestation policy to support forest conservation, restoration of degraded land, and improvement of the livelihoods of local communities

Shri Gagan Sahoo emphasized on the following aspects:

- Development of stricter Conservation Policy for Medicinal Plant
- Immediate attention to revive the cultivation of extinct or critically extinct medicinal plants
- Adherence to bi-annual survey of medicinal conservation areas as per AYUSH guideline
- Establishing process and responsibilities to survey market demands and estimate profitability
- Establishing mechanism for crop insurance and subsidy associated with medicinal plants

Shri Sukhlal Pansari mentioned about his focus on promoting traditional healing practices across many Indian states, in collaboration with NGOs and other institutions. While sharing his experience, he summarised what the traditional healers are looking for:

- Awards, Rewards, and Recognition of traditional healers based on merits and norms
- Economic self-reliance of traditional healers
- Involvement of traditional healers while planning conservation, cultivation, and utilization medicinal plants

Session – VI: Priority Areas for Future Research, Innovation, Propagation, and Commercialization

Dr. Sudhanshu Meher opened the discussion and shared his thoughts towards current and future research focus, the need of innovative thinking to address the open challenges, and the strengthening of ecosystem for reach out to deepen the awareness and scaling the effective treatment.

Prof. Premananda Panda indicated the depth of knowledge possessed by the tribal community about preventive care and on treatments related to health issues, in coordination with their community and the nature. He mentioned that while treating patient, a traditional healer finds out symptoms of the illness, reaction of the patient, tri-dhatu of the patient, and the availability of materials used in the treatment. He appealed all participants to cooperate with the tribal community and help them retain their knowledge for the greater interest of human well bring.

At the end, he emphasized on 4Ps – Processing, Production, Packaging, and Pricing the healing capability.

Dr. Subash Chandra Swain emphasized on management of man, material and money for better outcome.

- Herbal technique should properly be understood
- Cultivate with proper care – following the principle of right method of cultivation
- Should not collect from market – rather opt for cultivation of own
- He asserted the importance of medicinal plant cultivation and his concerns on varieties of medicinal plant species getting extinct. He advised that before opting for cultivation of medicinal plant, the following factors must be understood and reviewed by the farmers:
- Nature of soil – a living system composed of water, air, organic matter, and mineral particles. This needs to be checked in regular interval as the soil composition is dynamic – influenced by short-term and long-term weather conditions and the decomposition of organic materials over a period.
- Genetic factor related to both soil (genetic properties of the soil and genetic materials within the soil) and plant for cultivation (the instructions encoded in DNA that determines traits such as size, colour, ability to withstand certain environmental stress).
- Alkaline content in different parts of the plant (The distribution of alkalinity is driven by the plant's mechanisms for managing ion balance, nutrient uptake, and environmental stress resistance).
- Quality test to ensure value addition
- Right timeframe for cultivation and harvesting
- Planning for commercialization – marketing, sales, distribution, supply chain, and warehouse

He opined that the state of Odisha with its range of forests and mountains, provides excellent scope for entrepreneurs to venture into plantation of medicinal plants and marketing of medicinal plants products.

Shri Kishore Swain articulated his viewpoints as user of herbal treatment. He opined that the promotion of medicinal plants as a key direction of healthcare and the promotion should be innovation and at scale. He cited the example of Green Revolution (to increase agricultural yield significantly) and White Revolution (for significant increment of milk and milk products) in India and encouraged participants to plan big while thinking of cultivation, positioning, and utilization of medicinal plants. He emphasized on the deep socialization to enable

farmers' interest and the community will focus more on creating benchmark of quality for their produces, strive for recognition ('Khyati'), and worried less about the potential monetary loss ('Khyati').

Session: Felicitation of Traditional Healers & Subject Experts and Closing Ceremony

Prof. (Dr.) Biswajit Mohapatra anchored the proceeding of this session and appreciated the systematic planning and its execution by the organising committee for the successful conduct of the two-days national conference. He thanked all the participants deeply appreciated all the speakers for their acceptance to come and sharing their experience both on and off the dais.

Shri Laxminarayan Panigrahy highlighted the objectives of VK-AICYAM and cited that conservation of traditional knowledge and cultural expression is one of the key objectives of VK-AICYAM. He reiterated that the effort of VK-AICYAM is to involve people from all stream of society to holistically address the challenges and open issues. He appealed all participants to remain linked and attached irrespective of the constraints – for the larger goal of creating social value and serving the society. He acknowledged that the two-days national conference has created impact on evolving thoughts in this subject.

Dr. Madan Mohan Padhi and **Shri Hanumantha Rao** boosted the moral and enthusiasm of all participants by acknowledging their disciplined participation and patience hearing. They cited the values enshrined in Vedas and inspired Vaidyas to be thorough in their profession through a simple life with proper and thorough knowledge on the values and virtues explained and contained in Charak Sanhita and Vedas. While addressing the traditional healers, they emphasized that the community to be conscious and cautious in their attempt to respect and retain our Parampara so that we can conduct further development (in terms of study, treatment, documentation, and successful piloting before scaled adoption) and integrate it to human well-being.

The conference participants received the certificate for participation.



Conference Organising Team; **Reference:** *Traditional Healing Conference Proceedings*, www.vkaicyam.org

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Article 13

YOGA Philosophy: A Holistic Vision of Life and Consciousness

Dr. Satyanarayan Mishra

Introduction

Yoga philosophy stands as one of the most refined and enduring expressions of Indian spiritual wisdom. Rooted in the ancient Vedic tradition and systematically presented in the *Yoga Sūtras* of Maharshi Patanjali, yoga represents not merely a physical discipline but a complete philosophy of life. It offers a profound understanding of human existence, consciousness, and the ultimate purpose of life. Yoga seeks to harmonize body, mind, and soul, guiding individuals toward inner peace, ethical living, and spiritual realization.

The word *yoga* is derived from the Sanskrit root *yuj*, meaning “to unite” or “to join.” This union signifies the integration of individual consciousness with universal reality. Yoga is therefore not a religious doctrine but a practical spiritual science aimed at self-transformation. In an age marked by stress, confusion, and material excess, the relevance of yoga philosophy has increased tremendously, offering humanity a path toward balance, clarity, and inner freedom.

Philosophical Foundations of Yoga

Yoga philosophy is deeply grounded in the metaphysical worldview of Indian thought, particularly the Sāṃkhya system. According to this philosophy, reality consists of two fundamental principles—**Purusha** and **Prakriti**. Purusha represents pure consciousness, eternal, changeless, and self-luminous. Prakriti, on the other hand, is the material principle composed of three *gunas*—sattva (purity), rajas (activity), and tamas (inertia).

Human suffering arises when Purusha falsely identifies itself with Prakriti, particularly with the body, senses, and mind. This misidentification leads to ignorance, attachment, desire, and ultimately suffering. Yoga seeks to remove this ignorance by cultivating discriminative knowledge, allowing the individual to realize the true nature of the self.

The philosophical depth of yoga lies in its practical approach to metaphysics. Rather than engaging in abstract speculation, yoga provides a systematic method for experiencing truth directly. It teaches that liberation is not achieved through belief alone but through disciplined practice, self-awareness, and inner transformation.

Concept of Mind and Consciousness in Yoga

One of the most significant contributions of yoga philosophy is its profound understanding of the human mind. Patanjali defines yoga as “*Chitta vritti nirodhah*”, meaning the cessation of the modifications of the mind. The mind is constantly fluctuating due to thoughts, emotions, memories, desires, and perceptions. These fluctuations obscure true knowledge and prevent inner peace.

According to yoga philosophy, the mind functions through various *vrittis* such as right knowledge, wrong knowledge, imagination, sleep, and memory. These mental activities bind the individual to suffering when they are uncontrolled. Yoga aims to discipline the mind through practice (*abhyāsa*) and detachment (*vairāgya*), enabling the practitioner to experience clarity and stability.

This psychological insight is remarkably advanced and aligns closely with modern understandings of mental health. Yoga recognizes that most human suffering originates not from external circumstances but from internal reactions. By mastering the mind, one gains freedom from anxiety, fear, and emotional disturbances.

The Eightfold Path of Yoga

The practical framework of yoga is presented through the eightfold path, known as *Ashtanga Yoga*. This path represents a gradual process of self-purification and spiritual development.

The first two limbs, *Yama* and *Niyama*, deal with ethical and personal discipline. *Yama* emphasizes non-violence, truthfulness, non-stealing, self-restraint, and non-possessiveness, promoting harmony in social life. *Niyama* includes purity, contentment, discipline, self-study, and surrender to the divine, fostering inner growth.

Asana, or posture, prepares the body for meditation by developing strength, flexibility, and stability. Contrary to modern misconceptions, asanas are meant primarily to support spiritual practice rather than physical fitness alone.

Pranayama, the regulation of breath, controls vital energy and calms the nervous system. Breath and mind are intimately connected; therefore, control of breath leads to control of thought.

Pratyahara marks the withdrawal of the senses from external objects, allowing awareness to turn inward. This leads to *Dharana* (concentration), *Dhyana* (meditation), and finally *Samadhi*, the state of complete absorption in which the distinction between subject and object disappears.

Samadhi represents the highest goal of yoga, where the individual experiences unity with universal consciousness and freedom from all forms of suffering.

Ethical and Psychological Dimensions of Yoga

Yoga philosophy presents a deeply ethical vision of life. It teaches that moral discipline is essential for inner peace and spiritual progress. Values such as compassion, honesty, self-restraint, and contentment are not merely moral ideals but practical necessities for mental harmony.

The principle of *ahimsa* (non-violence) occupies a central place in yogic ethics. It extends beyond physical actions to include thoughts, speech, and intentions. Similarly, truthfulness, moderation, and simplicity cultivate emotional stability and self-control.

Yoga also emphasizes self-study (*svadhyaya*), encouraging individuals to observe their thoughts, habits, and emotions. Through introspection, one becomes aware of destructive patterns and gradually transforms

them. This process develops emotional intelligence and resilience, enabling individuals to face life's challenges with calmness and clarity.

Yoga as a Way of Life

Yoga is not confined to meditation or physical practice; it is a comprehensive way of life. It teaches balance between material responsibilities and spiritual aspirations. Yoga does not advocate renunciation of the world but encourages mindful engagement with life.

Through selfless action, discipline, and awareness, individuals can attain spiritual growth while fulfilling social and professional duties. This integrated approach makes yoga universally applicable, transcending cultural, religious, and social boundaries.

Yoga also fosters a sense of unity and interconnectedness. It teaches that all beings are expressions of the same universal consciousness, encouraging compassion, tolerance, and respect for all forms of life.

Relevance of Yoga in the Modern World

In the contemporary world, characterized by stress, competition, and emotional instability, yoga has gained global recognition for its therapeutic benefits. Scientific research confirms its effect in reducing anxiety, improving concentration, enhancing emotional well-being, and promoting overall health.

However, yoga's greatest contribution lies beyond physical or psychological benefits. Its philosophical teachings offer solutions to modern existential crises, such as loneliness, dissatisfaction, and loss of meaning. Yoga teaches individuals to look inward for fulfilment rather than seeking happiness in external achievements.

The growing global acceptance of yoga reflects humanity's search for balance in an increasingly chaotic world. Its universal principles make it relevant across cultures and generations.

Conclusion

Yoga philosophy presents a timeless and holistic vision of life. It harmonizes body, mind, and spirit, offering a path toward self-realization, ethical living, and inner peace. Rooted in ancient wisdom yet profoundly relevant today, yoga addresses the fundamental questions of human existence and provides practical tools for personal transformation.

By cultivating awareness, discipline, and compassion, yoga enables individuals to transcend suffering and realize their true nature. In an age marked by uncertainty and restlessness, yoga continues to serve as a guiding light, leading humanity toward harmony, wisdom, and lasting fulfilment.

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Article 14

Contribution of Women in Ancient Indian Cultural Values as Portrayed in the Ramayana

Prof. (Dr.) Shakti Prasad Mohanty

We live and cherish our cultural values which was set by our ancient Gurus, Rishies in different point of time. The standard and core of our culture have been scripted in different epics and Purans. The Ramayana, one of India's most revered epics, is an exploration of dharma, social ideals, family responsibilities, and moral frameworks that have shaped Indian cultural values. Among its most influential contributions is its portrayal of women whose virtues, wisdom, strength, and sacrifices have strongly influenced ancient Indian cultural values and continue to impact Indian thought today. Its central female characters Sita, Kaushalya, Sumitra, Kaikeyi, Mandodari, Shabari, Tara, Urmila and others symbolize remarkable dimensions of sacrifice, morality, devotion, and leadership. Their contributions illuminate how ancient Indian society perceived the moral power of women and their indispensable role in sustaining family society.

This article explores how their actions, decisions, suffering, and wisdom shaped ethical ideals deriving from the epic. It highlights the multidimensional roles of these women—as queens, wives, mothers, ascetics, warriors, advisors and demonstrates how their lives influenced the cultural expectations and moral codes of ancient India.

1. Sita: The Embodiment of Dharma, Devotion, and Moral Strength

Sita is the centre of the moral axis of the epic. Her character synthesizes several virtues like courage, purity, self-discipline, compassion, and loyalty forming a core model of womanhood in ancient Indian culture.

Sita's choice to follow Rama into exile symbolizes a unique contribution to Indian cultural values: the idea that a wife's devotion can be an active expression of intervention rather than passive submission. Sita's decision is not under pressure; she claims her right to stand by Rama. She chooses hardship over comfort to stand by her husband through all adversaries.

While in Lanka, Sita refuses Ravana's proposal of marrying with stanch determination. This contributes to cultural ideals of inner purity. It also reflects a woman's unshakeable willpower in the face of pressure. Her mental strength in adversity became a symbolic foundation for teachings on ethical resistance.

Sita's trial by fire highlights an important cultural value: the idea that women hold moral courage capable of influencing societal order. This act also reveals the immense expectations placed upon women in ancient society so far as purity and loyalty are concerned.

After exile from Ajodhya, Sita raises her two sons Lava and Kusha independently. She becomes a single mother teaching her sons dharma, governance, martial skills, and ethics showing a powerful model of female capability outside the palace and male protection.

2. Shanta: Epitome of sacrifice for the Nation

Shanta was the biological daughter of King Dasharatha and Queen Kausalya. However, Dasharatha gave her in adoption to his friend King Romapada of Angadesh, whose kingdom was suffering from a severe drought. By leaving Ayodhya, Shanta sacrificed her position as the first-born princess of a powerful empire to help a childless king and a suffering kingdom.

To end the drought in Angadesh, a pure sage named Rishyasringa had to be brought to the kingdom. Shanta took on the task of winning the heart of the sage, who had lived in complete isolation and had never seen a woman. She gave up her royal luxuries to live a simple, ascetic life with him in the forest. Her presence and devotion were the catalysts that brought rain and prosperity back to Angadesh.

Shanta's most significant "sacrifice" for her biological family was facilitating the Putra Kameshthi Yagna which led to the birth of Rama, Bharata, Lakshmana, and Shatrughna.

The sacrifice of Shanta refers to her selfless actions, specifically her role in ensuring the continuation of the Raghukul lineage through her marriage and spiritual dedication. By denouncing all royal luxury and comfort, she acted for the cause of future generation and the people of her motherland.

3. Queens of Ayodhya: Influence Kings Through Wisdom and Determination

While Sita represents the role of wife, Santa represents the dharma of daughter. The three queens of Ayodhya—Kaushalya, Sumitra, and Kaikeyi—represent the political and family influence of royal women in ancient culture.

Kaushalya: As Rama's mother and the senior queen, Kaushalya's dignity, maturity, and grace strengthen ideals of motherly wisdom. Her acceptance of Rama's exile reflects self-sacrifice and the belief that mothers play a critical role in sustaining dharma above personal emotional desire.

Sumitra: Sumitra quietly but powerfully shapes cultural values through her advice to Lakshmana as he accompanies Rama into exile. Her words encouraged Lakshmana to support Rama as though he were serving God Himself which demonstrate women's spiritual insight and ability to guide their sons toward moral action.

Kaikeyi: Kaikeyi offers a more complex portrayal. Her demand for Rama's exile is often seen negatively, yet it reveals an important cultural truth: ancient Indian women, particularly queens, possessed real political influence. Her use of boons reflects female agency in royal decision-making. She was a great warrior; fought many battles alongside her husband Dasharatha, showing the true form of "Sahadharmini".

4. Urmila: Symbol of unparallel devotion

Urmila is Sita's younger sister, and wife of Lakshmana. She embodies unparalleled devotion, famously sleeping for all fourteen years of exile of Rama, so Lakshmana could guard Rama and Sita, a legendary sacrifice known as "Urmila Nidra". The cultural values embodied by Urmila is exceptional self-sacrifice, upholding "Pativrata Dharma", dutifulness towards her family and in-laws and remarkable inner strength despite self-suffering.

5. Shabari: Devotion Beyond Caste and Age

Shabari is a tribal ascetic woman whose devotion to Rama breaks cultural barriers of caste, class, and gender. Her story contributes significantly to Indian cultural values by demonstrating; the democratization of spirituality; the value of unconditional love and service; recognition of women from marginalized communities.

Her offering of berries, meticulously tasted for sweetness, symbolizes pure bhakti—a theme that became a pillar of later devotional traditions like the Bhakti Movement.

6. Tara: The Strategist of Kishkindha

Tara, the wife of Vali and later Sugriva, is one of the most intellectually powerful women in the Ramayana. She advises both husbands with detailed political reasoning, showing: acute political insight; emotional intelligence; the ability to control kingdoms in crisis.

Her foresight regarding alliances with Rama who killed her husband, advising her son Angada to serve Rama, highlight the respect accorded to intelligent women in ancient Indian culture. She is one of the “Panchsatis” for her exceptional moral qualities, purity of heart and spiritual strength; whose name is ritually recited to dispel sin.

7. Mandodari: Wisdom amid Destruction

Mandodari, Ravana’s queen, is a symbol of righteousness even within a morally corrupt king. Her repeated counsel urging Ravana to return Sita emphasizes: the importance of wise female advice; the role of women as protectors of ethical order; the tragic consequences of ignoring women's wisdom.

Mandodari enriches the Ramayana with the idea that a woman’s moral voice can represent the conscience of a kingdom. Like Tara, Mandodari is also considered as one of the “Panchasatis” for her righteousness in presence of all evils, loyalty to her husband and wisdom amid destruction.

8. Conclusion

The portrayal of women in the Ramayana reflects a rich embroidery of ancient Indian cultural values—devotion, duty, courage, political intelligence, moral strength, and spiritual insight. They act as custodian of Dharma and family values. Their decisions influence kingdoms, their wisdom guides leaders, and their virtues establish cultural ideals that have lasted till date. Their portrayal shows Indian views on womanhood, spirituality, family, and ethical governance. The epic highlights that women; across caste, class, and circumstance; play essential roles in sustaining dharma and shaping civilization. Their legacy continues to inspire, challenge, and elevate modern interpretations of Indian culture, gender, and moral philosophy. We worship them as Goddesses for our spiritual and cultural attainment.

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Article 15

Tribals of Telangana: A Few Glimpses

Smt. Smita Mohanty

I. Scheduled Tribes as per Constitution of India

The term “Scheduled Tribes” is defined in Article 366 (25) of the Constitution as “such tribes or tribal communities or parts of, or groups within such tribes, or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution”. Under Clause (1) of Article 342, the President of India is empowered to notify tribes or tribal communities or parts of these as Scheduled Tribes, which confers on them a Constitutional status invoking the safeguards provided for in the Constitution, in their respective States/UTs. The criteria followed for specification of a community as a Scheduled Tribe, though not spelt out in the Constitution but well established and accepted are:

- Indications of primitive traits
- Distinctive culture
- Geographical isolation
- Shyness of contact with the community at large
- Backwardness

II. Profile of Scheduled Tribes (STs)

As per Ministry of Tribal Affairs, Govt. of India:

- There are over 700 Scheduled Tribes (STs) notified under Article 342 of the Constitution, spread over different States and Union Territories of the country, with many tribes being present in more than one State. The largest number of communities listed as Scheduled Tribes are in Odisha, i.e. 64.
- Further, based on the criteria such as pre-agriculture level of technology, stagnant or declining population, low literacy, and subsistence level of economy, around 75 tribal groups are classified as Particularly Vulnerable Tribal Groups (PVTGs) with the aim for improving their living standards on a priority basis. PVTGs reside in 18 states and one union territory.
- As per Census 2011:
 - Population of STs in the country at 10.45 crore was around 8.6% of the total population.
 - Sex ratio in respect of STs was 990, which was higher than national average of 943.
 - Literacy rate among the STs at 59% was lower than the national average of 73%.
 - Lakshadweep (94.8%), Mizoram (94.4%), Nagaland (86.5%), Meghalaya (86.1%) and Ladakh (79.5%) are the top 5 states/UTs in terms of proportion of tribal population to total population.
 - Punjab, Haryana, Chandigarh, and Delhi have no Notified Scheduled Tribe (NST).

III. Profile of STs in Telangana

Telangana, the youngest state in India was formed on 2nd June 2014. It is ranked 12th in the country in terms of population and 11th in terms of area. Initially consisting of 10 districts, the state has now been

reorganised into 33 districts. Sharing its border with Maharashtra to the north and west, Chhattisgarh to the northeast, Karnataka to the west and Andhra Pradesh to the south and east, the state is fully landlocked. The landscape of Telangana is diverse, ranging from the fertile plains of the eastern Deccan Plateau to the hills and forests of the Western Ghats in the north, with mighty rivers Godavari (north) and Krishna (south) shaping valleys and supporting agriculture. Forests have been the home to many tribal communities, who live mostly in hilly areas and forest tracts, depending largely on hunting, gathering and rudimentary agriculture.

- As per Census 2011: ST population of around 32.87 lakh constituted 9.3% of the state population. Share of Telangana in the overall ST population of the country was 3.1%. Literacy rate among the STs was 49.5% as against the 66.5% for total population of the state.
- As per Agriculture Census 2011-12, average size of land holding operated by STs was 0.90 ha. as against state average of 0.89 ha.
- Though there are 32 Scheduled Tribes in Telangana, the major 11 tribes are Andh, Lambadis, Chenchu, Yerukulas, Gond, Naikpod, Kondareddi, Kolam/Kolawar, Koya, Pradhan and Thoti.
- Four tribes viz. Kolam/Kolawar, Chenchu, Kondareddi and Thoti are categorised as PVTGs.

IV. Snapshot of Tribes

- 1. Gonds:** Erstwhile Adilabad district (now bifurcated into four districts viz. Adilabad, Nirmal, Kumaram Bheem Aseefabad and Mancherial) has been the traditional habitation of Gonds. The legendary Gond leaders viz. Ramji Gond and Kumram Bheem had fought against Nizam Rule in 1930s. Kumaram Bheem Aseefabad district has been named after the great fighter. Relatively agriculturally progressive among the tribes, the Gonds grow jowar, red gram, black gram, green gram and commercial crops like cotton, soya and chilli. In addition to worshipping their clan deities, they worship Shambhu Mahavdev, Nagoba (Shesh Nag) and Goddesses like Jangubai and Avaal Pen. They wear ornate Gussadis and perform robust dances during the 21 days Dandari festival celebrated in month of October. Metal mould craft called Oja/Dokra, practiced by Oja Gonds are very popular.
- 2. Pradhan:** Pardashans are traditional bards and priests for the larger Gond community, known for preserving myths through songs. Though their mother tongue is Marathi, they sing the mythologies of Gonds in Gondi language. They are found in areas where Gonds live, particularly in erstwhile Adilabad. They worship Gods like Persapen, Shambhu, Prabhu Guru and their religious pantheon is similar to that of Gonds.
- 3. Andhs:** Residing mostly in Adilabad, parts of Nirmal and Asifabad, Andhs are believed to be the descendants of the Andhra dynasty or Satvahana dynasty that ruled between third century BC to second century AD. They primarily subsist on agriculture and related activities. Khandoba, Jigeri, Aayi, Siral, Bhavani, Mahadev, Seethala are their chief deities. Siral is the major fair celebrated by them for better progeny.
- 4. Thotis:** They call themselves as 'Birdu Gonds' and recite the Gond mythologies and eulogies during their auspicious rites and rituals. Their mother tongue is Gondi and their economic condition is linked with their Gond patrons. They play Keekri, a string instrument during Gond rituals and recite the

Pandava Kathas. Thoti Women are experts in tattooing which are used both for medicinal healing and as well as body art.

5. **Lambadis:** Also known as Gorbali, Banjara and Sugali, the Lambadis are dispersed throughout the State and live in exclusive settlements called 'Thandas'. Traditionally, a salt and spice carrier community, they are expert cattle breeders and largely subsist on milk and milk products. Lambadis worship Vishnu, Rama, Vekateshwara and Seva bhaya. Goddess Merama is believed to protect women and children and preserve the fertility of land. They also invoke Seethla and Sathbhavani (seven deities). They are well versed in dancing to the tunes of Dapda, Nangara, Rabab, Sarangi, Chidtha and Kola. The Lambadi needle craft embroidery is vibrant in colour and design.



The attire of a traditional Lambadi woman includes a multicoloured ghaghra or skirt and a choli or blouse.

The outfit is embellished with rich embroidery and glitter mirrors. Most of the stitches follow geometric patterns - squares, circles, triangles, rectangles, diagonal, & lines.

When the lines of different stitches are put together, it becomes a vibrant array of colours and designs.

It is an essential part of bridal trousseau.

6. **Naikpods:** Naikpods claim their ancestry to the Padmanayaka kings who ruled Telangana in 14th and 15th Century AD and hence call themselves as Padmanayakulu or Nayakapolu. They are found mostly in the area between Nizamabad and Bhadrachalam districts. They are basically an agrarian community with social structure being like that of Telugu speaking people. Gandhari Maisamma jatara is the biggest fair by the Naikpods celebrated in the month of February near Mancherial.
7. **Kolams:** Kolams (literally meaning 'Bamboo'), living mostly in forests and foothills of hill ranges in erstwhile Adilabad, are experts in making wattles, baskets and winnowing fans out of bamboo. They believe themselves to be progeny of the legendary Pandava brother Bheema, who married their kins girl Hidimbi (Idumala Devi) and treat Bheema as their brother-in-law as well as supreme deity. Their culture is similar to that of Gonds owing to their close kinship.
8. **Kondareddis:** Living in the deep valleys and forests of lower Godavari basin in eastern part of Bhadrachalam district, Kondareddis are experts in bamboo basket making and bamboo crafts. Their main occupation is podu agriculture, apart from the collection and sale of non-timber forest produce. They worship Mutyalamma for protection from evil spirits, Bhumidevi for procreation and fertility, Gangamma Devi for abundant rains. They are conversant in dancing to the beat of long cylindrical drum and bamboo flutes and in performing Kolatam (stick dance).
9. **Yerukalas:** Also known as 'Kurrus', since their women are experts in fortune telling (yerukachepputa), Yerukalas are spread across the state and speak their own dialect called 'Yerukalabasha or 'Kurrubasha' which includes the words from Telugu, Tamil, and Kannada. They worship Venkateshwara, Lakshmi Narasimha Swamy, Narayana Swamy, and Rama apart from invoking Goddesses Nancharamma, Ellamma, Sunkulamma. Poleramma, Kollapuramma and Ankamma. They celebrate almost all hindu traditional festivals.

- 10. Chenchus:** Chenchus inhabit the hills of Nallamala range on the north of the river Krishna, spanning over Andhra Pradesh and Telangana. They are one of India's oldest aboriginal tribes. Chenchus live in settlements called 'pentas', inside the forests. Each penta is home to up to 30 households and separated from other by over 20 km. They are mostly engaged in collection of varieties of roots, tubers, wild fruits, edible leaves, etc., apart from hunting animals. They are expert collectors of honey and minor forest produce. It is said that a Chenchu walks about 20 km a day inside the forest for collecting forest produce and hunting animals. The chief deity of Chenchus is Mallanna or Lingamiah, the famous Mallikarjuna Swamy of Srisailam, one of the 12 Jyothirlingas of India. Though efforts have been made to relocate the Chenchus to brick-and-mortar houses constructed outside forest areas, mainstreaming them still continues to be a challenge.
- 11. Koyas:** Koya Tribe is the one of the largest tribes in Telangana, spread across erstwhile districts of Khammam and Warangal. The tribe is also found in Andhra Pradesh, Odisha and Chhattisgarh as well. They speak Koya language (Koya basha), a Dravidian language. They are mostly settled cultivators and artisans, having expertise in making bamboo furniture. They grow Jowar, Ragi, Bajra and other millets.



Each Koya clan has specific deities called Velpulu and celebrate various festivals. Bhumipanduga is celebrated before sowing of seeds; Kottalapanduga before reaping of crop; Peddamma or Shakthipanduga and Polanrajulu for appeasing Goddess of jungle to prevent attacks on cattle by wild animals; Muthyalamma or Vanapotharaju panduga for placating the deities to prevent spread of epidemics like cholera or smallpox.

V. Medaram Jathara: The largest Tribal Festival

Sammakka Saralamma Jatara, also known as Medaram Jatara, held biennially at Medaram in Tadvai mandal of Mulugu district (carved out of erstwhile Warangal district) is the largest tribal fair in Asia and termed as the Maha Kumbha Mela of South. It is estimated to have drawn a crowd of more than one crore in the year 2024. Sammakka and Saralama, the mother and daughter duo from Koya community are worshipped during the festival. It is celebrated in the month of 'Magha', normally February, on the full moon day. The jathara has gained wider appeal over the years and has built up a heritage of customs, traditions, beliefs and folklore.

As per folklore, Sammakka was born to Rayi Bandani Raju who lived in forests to the south of river Godavari. A marriage alliance was fixed between Samakka and Pagididda Raju, son of his brother-in-law and chieftain of Kotapalli of Bijapur-Bastar region of Chhattisgarh. Sammakka had not seen her would be suitor. But her younger sister Nagulamma had seen and was attracted to Pagididda Raju. Nagulamma dissuaded Sammakka from marrying him by telling lies about his ugly looks. The marriage was called off and Pagididda Raju was all set to marry Nagulamma. Sammakka understood the treachery of Nagulamma when she saw the handsome groom at the time of marriage and there was a huge fight between the two sisters. To maintain peace, Pagididda Raju married both the sisters.

Though Pagididda Raju held sway over some areas of the Koyas, he was not able to pay off tributes to king Prataparudra of Kakatiya dynasty who was ruling the erstwhile Warangal. Hence, war broke out between the Koyas and Kakatiya army led by Yugandhara, in which Pagididda Raju lost his life. Thereafter, Sammakka joined the battle and brought the body of her husband to a place near Medaram. Her daughter, Saralamma also fought in the battle. Sammakka gathered the Koyas before disappearing into the forest, with the promise that she would protect them if they celebrate Jathara in every three years. Since then, the tradition has continued. Presently, the Jathara is being celebrated biennially.

Saralamma who was an accomplished warrior chose to remain unmarried and hence was called Kanni (unmarried girl) and her abode was known as Kannepalli. As part of jathara, her insignia (Aderalu and Bandari) is brought by traditional Koya priests on the Wednesday before the Magha Purnami on to her platform (Gadde) in Medaram from Kannepalli amidst traditional musical beats and dances of Koyas and prostration of pilgrims seeking boon for their children. The flag of Hanuman, considered to be her maternal uncle precedes the Goddess. Similarly, the insignia of Pagididda Raju and deity of Govindaraju, brother-in-law of Sammakka and Nagalumma are brought to Medaram by the same evening.

In the meanwhile, the vaddes (priests) spend the night worshipping Goddess Sammakka in the Kanka Vanam (bamboo forest) and proceed towards Medaram in the early morning of Thursday bringing the uprooted kanka tree alongwith them. During the procession, thousands of devotees prostrate in wet clothes to touch Kanka Vanam. By evening, Goddess Sammakka reaches her Gadde (platform) and devotees have darshan for three days i.e upto Saturday.

The devotees take holy dip in the stream 'Jampanna Vaggu', believed to be named after son of Sammakka. They also visit Gadde of Sammakka and Saralamma and offer Bangaram (Gold i.e. mostly Jaggery), money, etc. Some devotees make animal sacrifice also. During the evening hours of Saturday, Sammakka is brought to the sacred place of Pagididda Raju in front of her Gadde, after which she retires (Vana Pravesham) to the forests of Chilakala Gutta. Other deities also retire to their native places and the traditional Jathara comes to an end.



Sammakka and Saralamma Gadde in Medaram Jathara



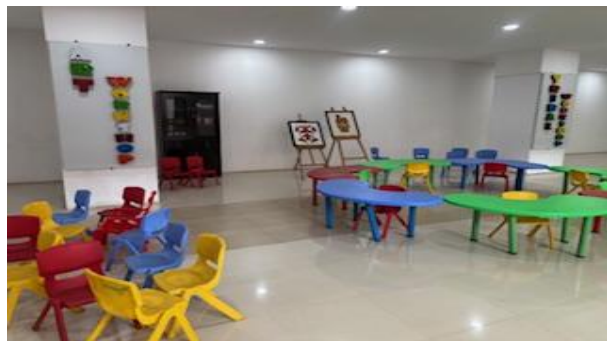
Devotees carrying offering of jaggery

VI. Preservation of Tribal Culture

Tribal traditions and culture are unique. Mainstreaming the tribals is necessary for their upliftment, especially in terms of improved health care, education and overall standard of living. At the same time, drive towards modernization may lead to loss of vast indigenous knowledge, extinction of art and craft,

disturb their social fabric and ultimately lead to a feeling of isolation. Several initiatives are being taken by the Govt. as well as non-Govt. organisations to preserve and protect the tribal heritage.

Tribal Cultural Research and Training Institute functioning under the Tribal Welfare Department, Govt. of Telangana has been at the forefront in promoting the tribal art and culture. The Nehru Centenary Tribal Museum in Hyderabad showcases various aspects of art, music, dances and social life of the tribal communities.



In order to promote the traditional painting practices of tribal communities, especially Gonds, Koyas and Naikpods, the Tribal Welfare Department conducts workshops for tribal youth under the guidance of well-known artists, subject experts and community elders. This has revived interest of youth in traditional art and craft. In addition, the Department also arranges marketing tie up for the products.

Tribal art and craft is displayed in stalls at Shilparamam, the craft village in Hyderabad which attracts heavy footfalls throughout the year. Artisans, dancers and musicians are sent to various exhibitions and events. Several CSR Foundations and NGOs have come forward to bring about holistic development of tribals, with special focus on health, education and livelihoods. Utilizing digital media for extensive documentation of tribal values and culture through documentaries and online platforms can help reach a wider audience and ensure preservation for posterity.

The Tribal Tourism Circuit covering Mulugu, Laknavaram, Medaram, Tadvai, Damaravi, Mallur, and the Bogatha Waterfall, planned by the State Govt. will rekindle the interest of the people in tribal landscape.

Government of India designated November 15th as Janjatiya Gaurav Divas in 2021 to commemorate the birth anniversary of the renowned tribal freedom fighter Birsa Munda. Apart from acknowledging the legacy of tribal communities in the cultural, spiritual, and social life of the country, this step was taken to honour and celebrate the contributions made by tribal heroes during India's freedom struggle. Since then, the Janjatiya Gaurav Divas has turned into a celebration of cultural diversity of India's tribal people.

Going Forward

Purusula Pedda Lingama, a Chenchu woman was elected as Sarpanch of Ramagiri village in Nagarkurnool district of Telangana in the recently held Panchayat election. Once a bonded labour and belonging to a tribal community which still shies away from modernity, she has emerged as the symbol of empowerment of tribal women as well as a key voice for putting forth their socio-economic issues. The entry of more such people in the leadership position is expected to benefit community at large.

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Article 16

Integrating Indian Knowledge Systems (IKS) into Contemporary Health Education: A Suggestive Model for Holistic Learning

Dr. Subash Chandra Sarangi

Abstract:

Resurgence of Indian Knowledge Systems (IKS) in modern education offers a transformative pathway for cultivating well-being, ethical conduct, and integrated development of learners. This paper explores a suggestive model for weaving Yoga, Ayurveda, Naturopathy, Universal Human Values (UHV), Neuroscience, and classical Indian philosophical frameworks into a coherent academic structure that addresses the physical, psychological, social and spiritual dimensions of human life. Drawing upon Swami Vivekananda's vision of "man-making and nation-building," the approach emphasises experiential learning, life-orientation and conscious living over purely information-centric pedagogy.

The proposed framework highlights three pillars:

1. Embodied Learning through yoga sadhana, lifestyle refinement and nature-centric practices.
2. Ethical and Value-Based Orientation grounded in UHV, Yogic psychology and Indic philosophical insights.
3. Scientific Integration through neuroscience, anatomy, physiology and evidence-supported holistic health sciences. The convergence of these streams aims to create a learner who is physically vital, mentally balanced, socially responsible and spiritually awakened.

By presenting a structured curricular model relevant for higher education institutions, this paper can be adopted by an institution for integrative health education rooted in Indian civilizational wisdom, aligned with contemporary scientific understanding and capable of nurturing the youth as conscious, compassionate, and competent contributors to society.

Introduction: Re-Envisioning Health Education through Indian Knowledge Systems (IKS)

Indian Knowledge Systems (IKS) represent one of the world's most sophisticated civilizational frameworks for understanding human life, human potential, social responsibility and the interconnectedness of existence. For millennia, India has nurtured a multidimensional view of health that blends Sharir (body), Manas (mind), Prana (vital force), Buddhi (intellect), Chitta (consciousness) and Atma (inner self). Modern academic institutions - particularly those focused on Yoga, Naturopathy and Holistic Health - are increasingly recognizing that contemporary health sciences must engage deeply with these indigenous frameworks to remain relevant, meaningful and future-ready.

This **model** proposes systematic integration of Yoga, Ayurveda, Naturopathy, Universal Human Values (UHV), Neuroscience, and Indian philosophical thought into a unified, contemporary health education framework.

Rationale: Why Integrate IKS into Modern Health Curriculum?

Need for a Paradigm Shift

Today's health challenges - lifestyle disorders, chronic stress, metabolic dysfunction, emotional imbalance, and social alienation - demand approaches that exceed biomedical models limited to physical parameters.

Modern health professionals increasingly seek:

- Mind–body integration
- Preventive and promotive health strategies
- Value-oriented living
- Sustainable lifestyle adoption
- Psychospiritual resilience
- Community-centric health practices

IKS offers precisely these dimensions.

Limitations of Conventional Health Education

Some of the gaps in current curricula include:

1. **Overemphasis on disease rather than health.** Contemporary health education often focuses on pathology, ignoring life-orientation and self-governance.
2. **Fragmented knowledge systems.** Anatomy, psychology, philosophy, ethics and lifestyle sciences are studied in silos.
3. **Lack of experiential comprehension.** Students gain theoretical knowledge without inner transformation or practical integration.
4. **Neglect of values and character.** Ethical grounding, compassion, empathy and service orientation are often peripheral in modern training.
5. **Disconnect from cultural and civilizational wisdom.** India's indigenous sciences are either marginalized or taught superficially.

Integrated IKS-based education addresses all these gaps effectively.

Components of the Integrated Health Education Model

Yoga: Science of Holistic Evolution

Yoga contributes:

- **Physical health:** Asana, kriya, pranayama.
- **Mental clarity:** Meditation, Dharana, relaxation.
- **Emotional balance:** Yogic psychology, pratyahara.
- **Spiritual grounding:** Self-awareness, self-regulation.
- **Community harmony:** Karma yoga, yama–niyama, seva.

Yoga becomes the **experiential backbone** of the curriculum.

Ayurveda: Science of Life and Constitution

Ayurveda adds:

- Personalized health through Prakruti–Vikruti analysis
- Understanding of digestion, metabolism, immunity
- Natural therapeutics and dietary sciences
- Preventive regimens (Dinacharya, Ritucharya)
- Mind–body–spirit integration (Sattva–Rajas–Tamas)

Ayurveda helps students recognize health as a dynamic equilibrium.

Naturopathy: Nature-Aligned Living

Naturopathy offers:

- Drugless therapies and nature-based interventions.
- Food-as-medicine approach.
- Hydrotherapy, mud therapy, fasting, sunlight therapy.
- Lifestyle correction and behavioural realignment.
- Emphasis on self-healing and vitality restoration.

It forms the **practical application layer** of IKS-based health education.

Universal Human Values (UHV): Ethical Core

UHV introduces:

- Right understanding of self and relationships.
- Humanistic living and mutual fulfilment.
- Awareness of individual–family–society–nature harmony.
- Avoidance of exploitation, consumerism, and disharmony.
- Cultivation of inner responsibility and peaceful coexistence.

This aligns students with the **ethical and humane orientation** of health practice.

Neuroscience: Bridge to Modern Scientific Inquiry

Neuroscience enriches IKS integration by explaining:

- Neuroplasticity and yogic mental training.
- Autonomic balance through breath and posture.
- Stress response and relaxation physiology.
- Mindfulness-based neural transformations.
- Psychophysiological effects of meditation.

Neuroscience validates and modernizes traditional practices.

Indian Philosophical Frameworks: The Human Being in Totality

Philosophical insights contribute:

- Concept of Panchakosha (5 sheaths).
- Trivarga–Purushartha framework (Dharma, Artha, Kama, Moksha).
- Concept of Svastha (being established in oneself).

- Unity of existence as emphasized in Vedanta.
- Yogic view of consciousness and liberation.

These frameworks form the **ontological and epistemological foundation** of integrated education.

The Proposed Model of Integrated Health Education

The integration occurs through **five structured layers**:

Layer 1: Foundational Human Education

This includes:

- The Human Being as Coexistence of Body and Consciousness
- Harmony in Individual, Family, Society, Nature, and Existence
- Basic Yogic Practices for daily grounding
- Self-awareness, emotional literacy, and value-based orientation

This layer builds the student's *inner scaffolding*.

Layer 2: Core Health Disciplines

A combined curriculum covering:

- Yoga science and therapy.
- Ayurvedic physiology and health determinants.
- Naturopathy fundamentals.
- Anatomy, physiology, pathology.
- Public health and community wellness.
- Psychology and counselling.

Each discipline is taught without silo boundaries.

Layer 3: Applied Integration Labs

These are experiential modules:

- **Yoga–Neuroscience Lab**
 - HRV (Heart Rate Variability) measurement.
 - Breath regulation studies.
 - Mindfulness experiments.
- **Ayurveda–Naturopathy Lifestyle Lab**
 - Diet experiments.
 - Detoxification routines.
 - Sleep hygiene practices.
- **UHV–Ethics & Emotional Well-Being Lab**
 - Relationship harmony practices.
 - Conflict resolution workshops.
 - Value-inculcation sessions.
- **Philosophy–Contemplation Lab**

- Guided introspection.
- Study circles and discussion forums.
- Daily reflection habit formation.

Layer 4: Field Immersion & Social Service

Reflecting Vivekananda's "*service to man is service to God*", students integrate learning through:

- Rural health camps.
- School health education programs.
- Community yoga sessions.
- Lifestyle modification interventions.
- Service to elderly, differently abled and marginalized groups.

This cultivates empathy, responsibility and leadership.

Layer 5: Research, Innovation and Knowledge Creation

It focused on:

- Evidence-based research in Yoga and Naturopathy.
- Comparative studies between IKS and modern science.
- Innovations in sustainable living and health technologies.
- Publishing peer-reviewed research papers.
- Collaborations with universities and research councils.

The institution taking accountability to adopt this model can be a **knowledge hub** for IKS-integrated health science.

Outcomes Expected by adopting this Model

Development of Holistic Health Professionals

Graduates will demonstrate:

- Physical fitness and vitality.
- Emotional resilience.
- Ethical maturity.
- Cognitive depth.
- Spiritual awareness.
- Social compassion.
- Scientific temperament.
- Cultural rootedness.

Enhanced Competence and Employability

Students become capable of:

- Yoga therapy, naturopathy, lifestyle coaching.
- Community health facilitation.
- Holistic counselling.
- Academic research.

- Wellness entrepreneurship.
- Mind-body medicine collaborations.
- Integrative healthcare leadership.

Contribution to National Development

This model supports India's goals:

- **NEP 2020:** Multidisciplinary, skill-integrated, experiential learning
- Fit India and Yoga Promotion.
- Traditional Knowledge Systems revival.
- Sustainable living and environmental consciousness.
- Youth empowerment and nation-building.

Conclusion: A Path Toward Conscious, Compassionate, Competent Youth

Integrating IKS into modern health education is not merely an academic exercise - it is a civilizational necessity. As India stands at the threshold of a global leadership role, it must articulate models of education that create individuals who are:

- Physically healthy.
- Emotionally balanced.
- Socially responsible.
- Culturally rooted.
- Scientifically inclined.
- Spiritually awakened.

This integrative framework demonstrates how Yoga, Ayurveda, Naturopathy, UHV, Neuroscience and Indian philosophical thought can coexist, enrich one another, and together create a **transformative health education ecosystem**.

In essence, this model aspires to fulfil Swami Vivekananda's immortal message: **"Education which does not help the common mass of people to equip themselves for life is not true education."**

By shaping youth who embody wellness, wisdom and work-ethic, this model contributes not only to personal transformation but also to societal harmony and national resurgence.

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The sign of vigour, the sign of life, the sign of hope, the sign of health, the sign of everything that is good, is strength. As long as the body lives, there must be strength in the body, strength in the mind, and strength in the hand.

– Swami Vivekananda

Article 17

A Reflection on Indian Cultural Challenge and A Way Out

Shri Sudhakar Sahoo

“A nation lives in its culture. When culture weakens, the nation loses its soul.” -*Swami Vivekananda*

Context

From the colonial age till today, modern India has given birth to many great thinkers. Among them, **Swami Vivekananda** stands out as a visionary who analysed India’s ancient spiritual heritage with a modern scientific temper. He advocated an **evidence-based spirituality**, integrating science with Vedanta, and emphasized education for character-building and self-reliance to uplift India and the world. Vivekananda’s re-presentation of **Vedanta and Yoga** as scientific disciplines was revolutionary. Vedanta represents philosophy, while Yoga is its practical application to achieve self-realization – two sides of the same coin.

During the colonial period, Indian Knowledge Systems (IKS) were systematically dismissed through the imposition of Western education, devaluation of indigenous wisdom such as Ayurveda and philosophy, and the creation of intellectual dependency via English-medium schooling. This resulted in cultural alienation and loss of confidence in native systems.

Swami Vivekananda did not reject modern science; rather, he saw it as a natural extension of humanity’s search for truth. In his view, science and spirituality are complementary dimensions of the same quest.

1. Vivekananda Kendra and VK-AICYAM

As a living memorial to Swami Vivekananda’s vision, **Vivekananda Kendra** was founded in 1972 near the Vivekananda Rock Memorial, Kanyakumari, by Sri Eknath Ranade. The organization works with the twin objectives of Man-Making and Nation-Building.

Man-Making focuses on holistic development—physical, mental, emotional, intellectual, and spiritual. **Nation-Building** aims to create individuals committed to national reconstruction, harmony, and peace.

The **Vivekananda Kendra Academy for Indian Culture, Yoga and Management (VK-AICYAM)**, Bhubaneswar, established in 2020, is a project of Vivekananda Kendra, Kanyakumari. It envisages activities in Indian culture, yoga, and management to address the aspirations of Eastern India and aims to evolve as a think tank through seminars, conferences, workshops, and publications.

2. Understanding Culture: The Indian Perspective

Indian culture (Bharatiya Sanskriti) is deeply rooted in spirituality – **Dharma and Karma**, and ancient wisdom embodied in the **Vedas**. Dharma emphasizes duty and righteousness, while Karma reflects the scientific law of cause and effect.

Spirituality in Indian thought is the journey of inner consciousness and self-realization – connecting the individual with the universal (Brahman). Life itself becomes spiritual practice (Sadhana).

Indian culture reflects unity in diversity, blending multiple languages, religions, and traditions into a living continuity. It is characterized by ethical values, strong family systems, tolerance, vibrant festivals, rich art forms, and a profound spiritual core.

Culture expresses itself through family and community life, which act as the bedrock of society, transmitting values, traditions, festivals, and mutual support. Above all, culture is the **living memory of society**, constituted by Dharma, Samskara, and Parampara.

3. Causes of the Decline of Cultural Systems

In the rapidly changing modern world, preserving and transmitting cultural systems has become increasingly difficult due to several factors.

Impact of Globalization, Consumerism, Modernization, and Westernization: Globalization has enhanced connectivity, communication, and trade. However, the spread of global brands and consumer lifestyles has led many to imitate Western habits in clothing, food, and entertainment, often at the cost of indigenous traditions. Modernization involves adopting technology and institutions to improve living standards while retaining cultural identity. Westernization, however, implies imitation of Western values and lifestyles, frequently resulting in erosion of indigenous values.

Erosion of Traditional Social Structures: Western notions of individualism and nuclear families are replacing joint family systems. This weakens intergenerational bonds, reduces respect for elders, hampers traditional knowledge transfer, and increases social isolation and materialism.

Displacement of Indigenous Knowledge: Traditional systems in medicine, agriculture, and ecology struggle against standardized global curricula and patented knowledge frameworks, leading to loss of sustainable, localized practices.

Economic Pressures and Land Loss: Profit-driven globalization often displaces indigenous communities from ancestral lands for mining and development projects, disrupting traditional livelihoods and cultural continuity.

Migration, Urbanization, and Changing Lifestyles: Urban migration distances individuals from traditional life. Village communities foster shared festivals, folk arts, and collective customs, while urban life is fast-paced, individualistic, and time-constrained.

Education Detached from Culture and Values: The erosion of moral education—empathy, integrity, and social responsibility—results in ethical decline, corruption, and weakening social cohesion. Neglect of cultural roots leads to alienation and identity crises.

Decline of Spiritual Values and Rise of Materialism: Swami Vivekananda regarded spirituality as the soul of Indian culture, grounded in Dharma, selflessness, compassion, tolerance, and service. When materialism dominates, culture loses its essence.

Decline of Local Languages: Swami Vivekananda emphasized the importance of the mother tongue, stating that a nation's character is written in its language. The erosion of language inevitably leads to cultural erosion.

4. Way Out: Path of Cultural Renewal

Swami Vivekananda foresaw many of these challenges and offered enduring solutions.

Value-Based Education: Value-based education integrates **Indian Knowledge Systems** with modern learning, emphasizing ethics, yoga, service, and discipline. India's **National Education Policy (NEP) 2020** reflects this vision by promoting holistic, multidisciplinary education rooted in Indian values, aiming to build culturally grounded and responsible citizens.

Reviving Family and Community Bonds: Strengthening family life through quality time, shared experiences, and respect for elders is essential. Community participation must be revived to restore collective harmony.

Seva and Leadership through Character: Swami Vivekananda emphasized **seva (selfless service)**, character-based leadership, and self-discipline—particularly for youth—combining cultural confidence with positive modern sensibilities.

Grassroots Work and the Philosophy of Service: The principle that “service to man is worship of God” guides grassroots initiatives in rural development, healthcare, natural resource management, vocational training, and value-based education for underserved communities.

5. VK-AICYAM Initiatives in Cultural Integration

VK-AICYAM has undertaken several initiatives, including:

- **Samaj Prabodhak Training** for tribal youth covering sustainable development, Dharma, Sanskriti and Belief Systems of Janajatis, Indigenous Knowledge Systems and Traditional Practices, Oral Traditions, Folk Arts, Folktales, Basic Computer Training, Communication, Leadership and Event Facilitation, Tools for Community Engagement, Field Level Planning etc.
- **National Conference** on cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers. The seminar emphasizes on medicinal plants for cultivators, traditional & tribal practitioners. It was jointly organised by Central Ayurveda Research Institute Bhubaneswar and Vivekananda Kendra, Bhubaneswar. Among other participants were State Medicinal Plants Board, Ministry of AYUSH, NMPB, OUAT, Researchers from KIIS, Traditional Knowledge Digital Library (TKDL), Traditional healers & Vaidya from various Janajatis of Odisha and Eastern states.
- **Structured Programs (Karyapaddhati)** such as:
 - Yoga Varga – promoting physical and mental well-being
 - Samskar Varga – inculcating values and ethics in children
 - Swadhyaya Varga – study circles for reflection on spiritual and cultural texts

Conclusion

Culture is not merely what we inherit; it is also what we **consciously preserve and practice**. By harmonizing tradition with innovation, societies can ensure cultural continuity. The way forward lies in **conscious preservation, creative adaptation, and collective responsibility**, guided by the timeless vision of Swami Vivekananda.

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Article 18

Culture, Identity, and the Art of Being

Swayam Shree

- An essay inspired by the teachings of Swami Vivekananda

Living in the United States as an Indian often brings with it a quiet, unspoken question: What happens to who I am when I am so far from where I come from? It is not always asked aloud, nor does it arise from any dramatic moment. More often, it surfaces subtly—in everyday interactions, in unfamiliar social norms, in the small adjustments one makes to participate and be understood. For many Indians living abroad, this question carries an underlying anxiety: that integration into a new society may come at the cost of cultural erasure.

There is a common assumption that assimilation requires dilution—that to participate fully in a foreign culture, one must gradually let go of one's own. This assumption is rarely stated explicitly, yet it quietly shapes how people navigate their lives: how much of themselves they reveal, how much they hold back, and how they negotiate the space between pride and acceptance. The fear, at its core, is not of change itself, but of losing something essential in the process. When I first began living in the United States, I encountered this tension in ways both visible and invisible. America is undeniably diverse, yet diversity alone does not automatically resolve questions of identity. One still must decide how to stand within that diversity—defensively, cautiously, or with confidence. Over time, I came to realize that the challenge was not external but internal. The question was never whether American society would accept me; it was whether I understood myself well enough to meet it without fear.

The answer, surprisingly, did not come from studying American culture more closely, but from revisiting ideas deeply rooted in my Indian upbringing. Long before I encountered multiculturalism as a social concept, I had encountered it as a philosophical one—through teachings that emphasized universality without denying individuality. These ideas did not ask me to choose between being Indian and being global. Instead, they suggested that the two were never in conflict to begin with. Seen through this lens, my experience of living in America began to shift—from one of careful adjustment to one of quiet clarity.

The ideas that helped me navigate life in a new country were not newly acquired. They were familiar—almost dormant—waiting to be recognized in a modern context. At the centre of these ideas stands Swami Vivekanand, whose vision of universal brotherhood remains profoundly relevant in an increasingly interconnected world. His teachings do not merely advocate tolerance; they call for a deeper recognition of shared humanity, one that transcends geography, culture, and external identity.

Swami Vivekanand's conception of universality was never about sameness. On the contrary, he emphasized that diversity is not an obstacle to unity, but its very expression. When he declared that “the whole world is my family,” he was not dissolving distinctions, but situating them within a larger moral and spiritual framework. An individual and a culture retain uniqueness while participating in a greater cause. This balance—between rootedness and openness—is central to understanding his thought.

Equally powerful is his assertion that “each soul is potentially divine.” Radical in its simplicity, this idea places inherent dignity at the core of human existence. It suggests that worth is not derived from nationality, language, or social belonging, but from a shared inner essence. Seen through this lens, the fear of being an outsider loses much of its force. Difference becomes an attribute, not a barrier.

What makes Swami Vivekanand’s teachings especially compelling is their practicality. They are not confined to spiritual introspection but extend naturally into everyday life. Universal brotherhood, as he envisioned it, is not an abstract ideal reserved for monasteries or lectures. It is lived in the way one approaches others—with confidence rather than insecurity, with curiosity rather than suspicion. It demands neither assimilation through imitation nor isolation through withdrawal.

For someone living outside India, these ideas offer an unexpected strength. They make it possible to engage with a new society without the anxiety of self-negation. One does not need to shrink one’s identity to fit in, nor assert it defensively to stand apart. Instead, one carries it with quiet assurance, recognizing that true belonging arises not from external validation, but from an inner clarity about who one is.

In this sense, Swami Vivekanand’s universalism is not a call to abandon identity, but an invitation to inhabit it fully—while remaining open to the richness of the world beyond it. Seen through the lens of universal brotherhood, the United States appears not merely as a destination, but as an ongoing experiment in cultural coexistence. What distinguishes America is not the absence of difference, but the way difference is woven into its social fabric. The country remains perpetually in the process of becoming, shaped continuously by those who choose to participate in it. For someone arriving from India, this openness feels both unfamiliar and, at a deeper level, strangely recognizable.

India, too, has long lived with diversity—not as an exception, but as a condition of existence. Across languages, religions, philosophies, and ways of life, Indian culture has historically absorbed difference rather than resisted it. America and India approach multiculturalism differently: one through immigration and civic participation, the other through centuries of coexistence within a shared civilizational space. Yet the underlying impulse is remarkably similar—a willingness to live with plurality without insisting on uniformity.

This parallel becomes clearer when viewed through the ideas of Swami Vivekanand. His declaration that “the whole world is my family” was not a call for sameness, but an affirmation that unity can exist without erasing difference. Elsewhere, he warned against narrowness of identity, reminding us that strength lies not in exclusion, but in openness grounded in self-knowledge. These ideas resonate strongly in societies that invite engagement rather than conformity.

America’s openness, however, places a particular responsibility on the individual. A culture that invites participation expects confidence, not retreat. Belonging is not inherited; it is practiced daily through mutual respect and active engagement. Here again, Swami Vivekanand’s teachings offer guidance. When one approaches others as fellow human beings rather than as representatives of competing identities, the anxiety of difference gives way to dialogue. Cultural exchange becomes enrichment, not negotiation.

Seen this way, American multiculturalism does not stand in contrast to Indian cultural experience, but alongside it—different in form, similar in spirit. Both rest on the recognition that diversity need not

threaten unity when approached with openness and self-assurance. Understanding this parallel helped dissolve the false opposition between assimilation and authenticity for me. I did not have to become something else to participate. Instead, I learned that participation grows naturally when one brings one's whole self—rooted, confident, and open—into a shared space. As Swami Vivekanand once said:

“In the moment when I realize that God is sitting in the temple of every human body, that moment I stand in reverence before every human being and see God in him — that moment I am free from bondage.”

Approached from this perspective, cultural engagement is no longer an exercise in adjustment, but an expression of recognition—of oneself in others, and of others in oneself. One of the most persistent misunderstandings about life in a new country is the belief that assimilation requires imitation. This assumption—that belonging demands the gradual shedding of one's inherited ways of thinking and being—stands in sharp contrast to the philosophy articulated by Swami Vivekanand more than a century ago. He consistently emphasized that harmony arises not from conformity, but from strength rooted in self-knowledge. To be open to others, he argued, one must first be firmly grounded in oneself.

Central to Swami Vivekanand's teaching was the conviction that fear lies at the root of division. When one is uncertain of one's own identity, difference appears threatening. But when identity is grounded in clarity and self-respect, difference becomes an invitation rather than an obstacle. His call for universal brotherhood was never a call to flatten cultures into uniformity. It was an affirmation that unity becomes possible when individuals meet one another without fear—secure in who they are, and therefore open to others.

Living in the United States brought this insight into sharp focus for me. In a society shaped by migration, cultural encounters are unavoidable. Yet these encounters need not be navigated defensively. Swami Vivekanand's assertion that “each soul is potentially divine” reframes social interaction entirely. It shifts attention away from external labels—nationality, accent, custom—and toward an intrinsic human dignity that precedes them. Approached from this perspective, the question of fitting in loses its urgency. What matters instead is how one relates.

Swami Vivekanand also reminded us that “truth can be stated in a thousand different ways, yet each one can be true.” Applied to modern life, this insight offers a powerful alternative to anxious assimilation. One can adapt without surrendering, learn without erasing, and participate without performing. Integration becomes a process of dialogue rather than self-negation. Over time, I found that this approach dissolved the false opposition between being Indian and being at home in America. The more firmly I stood in my values, the more easily I connected with others. This was not because I asserted difference, but because I no longer feared it. Swami Vivekanand's vision made it possible to see identity not as something fragile to be protected, but as something robust enough to be shared.

In a globalized world, where cultures intersect daily, this lesson is invaluable. Assimilation, when guided by confidence rather than anxiety, becomes not an erasure of self, but an expansion of understanding—precisely the kind of engagement Swami Vivekanand envisioned for a truly universal society.

In an era defined by mobility, migration, and constant cultural contact, questions of identity have become increasingly complex. People move across countries for education, work, and opportunity, often carrying

with them multiple affiliations and loyalties. In this landscape, the teachings of Swami Vivekanand offer more than philosophical reassurance; they provide a practical framework for navigating modern life with clarity and confidence.

At the heart of Swami Vivekanand's message is a simple yet demanding idea: universality begins with self-knowledge. His insistence on inner strength was never an appeal to ego or isolation, but to self-respect grounded in awareness. Without such grounding, engagement with the wider world becomes fragile, easily unsettled by difference or misunderstanding. With it, however, openness becomes natural. As he observed, "the more we come out and do good to others, the more our hearts will be purified, and God will be in them." Openness, in this sense, flows not from uncertainty, but from inner stability.

Swami Vivekanand's emphasis on universal brotherhood speaks directly to the realities of plural societies today. It asks individuals to look beyond surface distinctions and recognize a shared moral and spiritual core. This recognition does not eliminate disagreement or difference, but it humanizes them. In workplaces, classrooms, and communities where people of diverse backgrounds interact daily, this perspective encourages dialogue over defensiveness and curiosity over suspicion.

Equally relevant is his belief that service is the highest expression of knowledge. To participate meaningfully in any society—whether one's own or another's—is to contribute to its collective good. This idea resonates strongly in environments like the United States, where civic life depends not on uniformity, but on active engagement. One does not need to abandon cultural identity to serve a broader community; on the contrary, one's unique experiences often become a source of insight and contribution.

For those navigating identities across borders, Swami Vivekanand's teachings offer reassurance without complacency. They affirm that it is possible to be deeply rooted and broadly connected, confident without being exclusionary, open without being unanchored. His message does not ask individuals to choose between the local and the universal; it insists that the two are inseparable. In this way, Swami Vivekanand continues to speak not only to Indians living abroad, but to anyone seeking a way to live with purpose and dignity in a diverse and interconnected world. Looking back, the question that once lingered quietly—what happens to who I am when I live far from where I come from?—no longer feels unsettled. The answer did not arrive through grand realizations, but through a gradual understanding that identity is not something to be defended, nor something that dissolves through contact. It is something that deepens when lived with awareness.

My experience in the United States revealed the beauty of a society that not only accepts difference, but is continually enriched by it. America's openness is sustained by the willingness of people from many backgrounds to participate fully, bringing their histories, values, and perspectives into a shared civic space. This invitation does not demand erasure; it rewards sincerity and engagement. At the same time, living abroad sharpened my appreciation of India—not as an abstract idea, but as a lived inheritance shaped by centuries of coexistence. Distance clarified what familiarity often conceals, allowing me to see more clearly the depth of cultural confidence and pluralism I carried with me. When approached with confidence rather than anxiety, belonging emerges naturally. The clarity to recognize this did not feel newly acquired. In many ways, it felt remembered. Swami Vivekanand's teachings articulated something I seemed to have known intuitively but had not yet named—a way of meeting the world without fear,

rooted in self-understanding rather than self-assertion. His vision of universal brotherhood does not ask us to abandon who we are, but to understand ourselves deeply enough to encounter others openly. In a world often tempted by division, this insight remains quietly radical.

There is, for me, a personal resonance here that still feels both incidental and quietly astonishing. Long before I encountered these ideas consciously, my late grandfather had wanted to name me after Swami Vivekanand himself. The name I carry—Vivek—has remained with me as I have moved through places, cultures, and stages of life. For a long time, it was simply a name. Only later did it begin to feel like an inheritance of meaning rather than intention, revealing itself slowly, almost playfully, over time.

Today, I carry India with me not as a boundary, but as a foundation. It shapes how I see, how I listen, and how I connect. Living abroad has not diminished that inheritance; it has refined it. Through openness grounded in self-knowledge, it is possible to belong in many places without being lost in any.

In this balance—rooted yet open, distinct yet connected—I have found a form of clarity that feels both personal and universal. It is a clarity that Swami Vivekanand envisioned long ago, and one that continues to offer guidance in ways that are sometimes deliberate, sometimes unexpected, and often revealed only in retrospect. Perhaps this, too, is part of the art of being.

This, in essence, is what the journey across cultures has come to mean for me. *“Each soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal.”*

– Swami Vivekananda

Author’s Note: The views expressed in this essay reflect the author’s personal experience, inspired by the universal teachings of Swami Vivekananda.

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The ideal of all education, all training, should be this man-making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside?

The end and aim of all training are to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

– Swami Vivekananda

Article 19

ଜନଜାତି ଜୀବନଶୈଳୀ ରେ ପ୍ରକୃତି ସହିତ ସମନ୍ୱୟ

ଡଃ ବାଳକୃଷ୍ଣ ପଣ୍ଡା

୧୧ ଜାନୁଆରୀ, ୨୦୨୪ ରେ ଭିଜେ-ଏକ୍ସପ୍ରେସ୍, ଭୁବନେଶ୍ୱରରେ ଆୟୋଜିତ ଏକ କର୍ମଶାଳାରେ ଡାକ୍ତର ପଣ୍ଡାଙ୍କ ମୁଖ୍ୟ ଅଭିଭାଷଣ

ଭୁବନେଶ୍ୱର ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ଯାହା ଆମ ସଂସ୍କୃତି, ଯୋଗ ଏବଂ ପ୍ରବନ୍ଧନ ଉପରେ କେନ୍ଦ୍ରିତ, ଆଦି ଜନଜାତିଙ୍କ ଜୀବନଶୈଳୀ ରେ ପ୍ରକୃତି ସହିତ ସମନ୍ୱୟ ବିଷୟରେ ବିଶେଷ ଚର୍ଚ୍ଚାର ଆୟୋଜନ କରିଛନ୍ତି । ଏହି ଆଲୋଚନା ଚକ୍ରରେ ମୋତେ ସୁଯୋଗ ଦେଇଥିବାରୁ ମୁଁ କେନ୍ଦ୍ର ମୁଖ୍ୟ ଶ୍ରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ପାଣିଗ୍ରାହୀ ଓ ତାଙ୍କ ସହଯୋଗୀ ମାନଙ୍କୁ ଅଶେଷ ଧନ୍ୟବାଦ ଦେବି ।

ମଣିଷ ଓ ପ୍ରକୃତି:

ଆମେ ପ୍ରଥମେ ବିଚାର କରିବା, ପ୍ରଥମେ ପ୍ରକୃତି ନା ପ୍ରଥମେ ମନୁଷ୍ୟ, ଏଥିରେ କୌଣସି ଦ୍ୱିମତ ନାହିଁ ଯେ ପ୍ରକୃତି ପ୍ରଥମେ । ସେ ବୈଜ୍ଞାନିକ ଡାରୱିନ୍ ଥିଉରୀ ଯାହା ହେଉ, ଆମ ସମାଜନ ଶାସ୍ତ୍ର ଅନୁସାରେ ପଞ୍ଚତତ୍ତ୍ୱରୁ ପ୍ରକୃତିର ସୃଷ୍ଟି ହୋଇଛି । ବ୍ରହ୍ମା, ବିଷ୍ଣୁ ଓ ମହେଶ୍ୱର ଏହାର ସୃଷ୍ଟି ଏବଂ ପରିଚାଳନା କରୁଛନ୍ତି, ଏହା ଆମର ବିଶ୍ୱାସ ।

ଜଳ, ଅଗ୍ନି, ବାୟୁ, ପୃଥିବୀ ଓ ଆକାଶ, ଏହି ପଞ୍ଚତତ୍ତ୍ୱରୁ ମାନବର ସୃଷ୍ଟି । ଏଣୁ ଏହାର ସମ୍ମାନ କରିବା, ଯତ୍ନ ସରଂକ୍ଷଣ କରିବା ଓ ଉପଯୁକ୍ତ ମାତ୍ରାରେ ବ୍ୟବହାର କରିବା ଆମର କର୍ତ୍ତବ୍ୟ । ୪୦୦୦ ହଜାର ବର୍ଷ ପୂର୍ବେ, ଏପରିକି Ice Age ପୂର୍ବରୁ ମଣିଷ ସୂର୍ଯ୍ୟକୁ ପୂଜା କରୁଥିବା ଭୌଗୋଳିକ ଏବଂ ମନୁଷ୍ୟଜାତିର ବିଜ୍ଞାନ କହୁଛି ।

ଉତ୍ତରପୂର୍ବ ଆଫ୍ରିକା ଅଂତଳରୁ ମାନବ ସମାଜର ଆବିର୍ଭାବ ହୋଇଥିଲା । ସେଠାରୁ ବିଭିନ୍ନ ଅଂତଳକୁ ମଣିଷ ଖାଦ୍ୟ ଅନ୍ୱେଷଣରେ ଯାଇ ବସବାସ କରିବା ଆରମ୍ଭ କଲା । ଏହି କ୍ରମରେ ଭାରତବର୍ଷକୁ ଆଦିମାନବର ଆଗମନ ହେଲା । ପରକାଳରେ ବିଭିନ୍ନ ସମୟରେ ଦଫାକୁ ଦଫା ମାନବ ସମାଜର ଆଗମନ ହେଲା । ମଣିଷ ବଣର ଫଳ ମୂଳ ଖାଇ ବଞ୍ଚିବା କଷ୍ଟ ହେବାରୁ ବଣଜନ୍ତୁ ଶିକାର କରିବା ଆରମ୍ଭ କଲା । ବର୍ଷକ୍ରମେ ଚାଷ କରିବା ଶିଖିଲା । କୋରାପୁଟର ଧାନଚାଷ ପୃଥିବୀରେ ପ୍ରଥମ । ପରେ ପରେ ସେମାନେ ନଦୀକୂଳେ ବସବାସ କଲେ, କାରଣ ସେଇଠି ଜଳସେଚନ ହୋଇପାରିବ । ଧାନ ଓ ଅନ୍ୟାନ୍ୟ ଫସଲ ହୋଇ ପାରିବ । ଶିକାର ପରି କଷ୍ଟ କାମ କରିବାକୁ ପଡିବ ନାହିଁ । କିନ୍ତୁ ଆମ ମାନବ ସମାଜର କିଛି ବର୍ଗ ସେହି ପୁରାତନ ଫଳମୂଳ ଖାଇବା ଓ ଶିକାର ଉପରେ ନିର୍ଭର କରି ଜଙ୍ଗଲ ପରିବେଶରେ ରହିଗଲେ । ଯଦିଓ କୃଷି ଶିଖିଲେ, ମୁଖ୍ୟତଃ ଏକ ସନ୍ତୁଳିତ ଜୀବନଯାପନ କରିବା ଆରମ୍ଭ କଲେ ଓ ତାକୁ ନିରନ୍ତର ସଂରକ୍ଷିତ କଲେ । ସେମାନେ ହେଲେ ଆମ ଜନଜାତି ।

ଜଗନ୍ନାଥ ସଂସ୍କୃତିରେ ଜନଜାତି ପରିବେଶ:

ଆମ ଜଗନ୍ନାଥ ସଂସ୍କୃତିରେ ବିଶ୍ୱାସସ୍ଥୁକୁ କେମିତି ଭୁଲିପାରିବା ଯିଏ ଜଗନ୍ନାଥଙ୍କୁ କାଠ ପ୍ରତିମାରେ ପୂଜା କରୁଥିଲେ । ଏହା ପ୍ରକୃତି ପୂଜାର ଦୃଷ୍ଟାନ୍ତ ଯେ ନିମବୃକ୍ଷର ଅଂଶକୁ ଭଗବାନ ସ୍ୱରୂପ ପୂଜା କରୁଥିଲେ । ରାଜା ଇନ୍ଦ୍ରଦ୍ୟୁମ୍ନ ବିଶ୍ୱାସସ୍ଥୁଙ୍କ ସେବା କରୁଥିବା ଜଗନ୍ନାଥଙ୍କୁ ସମଗ୍ର ଜନସାଧାରଣ ପାଖକୁ ଆଣିଲେ ଓ ବିଶ୍ୱାସସ୍ଥୁ ଓ ତାଙ୍କ ବଂଶଧର ଦକ୍ଷତାପତିଙ୍କୁ ପୂଜା କରିବାର ସମାନ ଅଧିକାର ଦେଲେ । ବିଦ୍ୟାପତି, ଜଣେ ବ୍ରାହ୍ମଣ, ବିଶ୍ୱାସସ୍ଥୁଙ୍କ କନ୍ୟା ଲଳିତା ସହିତ ବିବାହ ମଧ୍ୟ ଜନଜାତି ଓ ବୈଦିକ ସଭ୍ୟତାର ସମିଶ୍ରଣର ଏକ ପ୍ରତୀକ । ସୁଦୂର କନ୍ୟୋଡିଆ ରେ କଳିଙ୍ଗର କୌଣ୍ଡିନ୍ୟ ବ୍ରାହ୍ମଣ ଜଣେ, ସେଠାକାର ଜନଜାତି ରାଜାଝିଅ ସୋମା ସହିତ ପ୍ରଣୟ ରଚନା କରିଥିଲେ; ଓ ସେଠାରେ ଦୁହେଁ ରାଜା ରାଣୀ ହୋଇ ରହିଲେ । କଳିଙ୍ଗର କୃଷି ପ୍ରଣାଳୀ ସେଠାରେ ଅବଲମ୍ବନ କରି କନ୍ୟୋଡିଆ ସହ ଆଖ ପାଖ ଅନ୍ୟ ଦେଶର ଉନ୍ନତି କରିଥିଲେ ।

ରାମାୟଣରେ ଜନଜାତି ଓ ପରିବେଶ:

ରାମାୟଣରେ ଆମ ଜନଜାତି ଜଙ୍ଗଲ ଓ ପରିବେଶକୁ କିପରି ସମ୍ମାନ ଦେଇ ସାଇତି ରଖୁଥିଲେ, ୧୪ ବର୍ଷର ରାମକଥାରୁ ଜାଣିପାରୁଛେ । ଗୁହଙ୍କ ଶବ୍ଦର, ଯିଏକି ନିସାଦ ଜନଜାତି ରାଜା,ଗଜା ଓ ଜଳ ସମ୍ପଦର ସଂରକ୍ଷଣ ଭଲଭାବେ କରୁଥିଲେ ।

ଜଟାୟୁ, ଗୁଧ୍ରରାଜ, ଜଙ୍ଗଲରେ ଭାରସାମ୍ୟ ରକ୍ଷା କରୁଥିଲେ, ସେ ନିଜର ଜୀବନ ଉତ୍ସର୍ଗ କରି ସୀତା ମାତା କୁ ରାବଣ ହାତରୁ ମୁକୁଳାଇବା ପାଇଁ ଚେଷ୍ଟା କରିଥିଲେ । ଜଙ୍ଗଲରେ ମଧ୍ୟ ନିୟମ ପାଳନରେ ଏହା ଏକ ଦୃଷ୍ଟାନ୍ତ ।

ମାତଙ୍ଗ ରକ୍ଷିଙ୍କ ଆଶ୍ରମରେ ଶବରୀ ରାମଚନ୍ଦ୍ରଙ୍କୁ ଅଙ୍କୁର କୋଳି ଖୁଆଇଥିଲା। ଶବରୀ ଆଶ୍ରମରେ ସବୁ ସୁସ୍ବାଦୁ ଫଳ କୋଳି ର ଗଛ ସଂରକ୍ଷଣ କରୁଥିଲେ । କିଷ୍କିନ୍ଧ୍ୟାରେ ବାନର ସେନା, ହନୁମାନ,ବାଳି,ସୁଗ୍ରୀବ,ଅଙ୍ଗଦ ଓ ଭୀଷ୍ମ ଜାମୁବାନ ପରି ଜୀବ ଜଙ୍ଗଲର ରକ୍ଷା କରୁଥିଲେ । ଲକ୍ଷ୍ମଣଙ୍କୁ ଶକ୍ତିଭେଦ ହେଲା, ସେ ଅତେତ ହୋଇ ପଡିଲେ । ରାମଚନ୍ଦ୍ର କହିଲେ ସଂଜୀବନୀ ଗୁଳ୍ମ ତାଙ୍କୁ ବଞ୍ଚାଇ ପାରିବ । ସୁସେନା, ଯିଏ କି ଏକ ଜନଜାତିର, କହିପାରିଲେ ଯେ ସଂଜୀବନୀ ଗନ୍ଧମାର୍ଦ୍ଦନ ପର୍ବତର ଦ୍ରୋଣ ପାହାଡ଼ରେ ପାଇବେ। ହନୁମାନ ଗନ୍ଧମାର୍ଦ୍ଦନ ଯାଇ ସଂଜୀବନୀ ଗୁଳ୍ମକୁ ଚିହ୍ନି ନ ପାରି ସମଗ୍ର ଦ୍ରୋଣ ପାହାଡ଼କୁ ଉଠାଇ ଆଣିଲେ । ଏଥିରୁ ଜଣାଯାଏ ଯେ ଜନଜାତି ଓ ଜଙ୍ଗଲରେ ରହୁଥିବା ପ୍ରାଣୀଙ୍କ ବନଔଷଧି ବିଷୟରେ ଜ୍ଞାନ କେବଳ ନଥିଲା, ତାର ସୁରକ୍ଷିତ ଓ ସଂରକ୍ଷଣ ମଧ୍ୟ କରୁଥିଲେ । ନଳ ଓ ନୀଳଙ୍କ, ଲଙ୍କାକୁ ସେତୁ ବନ୍ଧନ ବିଷୟ ଜ୍ଞାନ କୌଶଳ ଥିଲା । କେଉଁ ପଥର ପାଣିରେ ଭାସମାନ ହେବ ସେ ଜାଣିଥିଲେ । ଆଗ୍ନେୟ ଶିଳା ପୁ୍ୟମିକ୍ ଷ୍ଟୋନ୍ ଭାସମାନ ହୁଏ । ଅର୍ଥାତ ପ୍ରକୃତିର ଓ ପରିବେଶକୁ ଭଲଭାବେ ଜାଣିବା ଓ ତା'ର ରକ୍ଷଣାବେକ୍ଷଣ କରିବା ତଥା ସଦୁପଯୋଗ କରିବା ଜାଣିଥିଲେ ।

ଜନଜାତି ଓ ପର୍ବପର୍ବାଣି ଓ ସଂସ୍କୃତି:

ଆମ ସଂସ୍କୃତି ପ୍ରକୃତି ପ୍ରେମୀ ଓ ପ୍ରକୃତିର ରକ୍ଷା କରି ଆସୁଛି, ଯାହାକି ଆମ ଜନଜାତିଙ୍କର ଦୈନନ୍ଦିନ ଅନୁଚରଣରେ ପରିଲକ୍ଷିତ ହେଉଛି । ବଣରେ ପ୍ରକୃତିକୁ ଯଥେଷ୍ଟ ସମ୍ମାନପୂର୍ବକ ଭଗବାନର ରୂପ ଦେଇ ତା'ର କିପରି ସଂରକ୍ଷଣ ହେବ, ନିଜ ପର୍ବ, ପର୍ବାଣି, ଗୀତ ଓ ନାଚ ମାଧ୍ୟମରେ ପାଢ଼ିପରେ ପଢ଼ିକୁ ଦିଆଯାଇଛି,ଯାହା ଅଦ୍ୟାବଧି ଦେଖିବାକୁ ମିଳିଛି । କିଛି ନାଚ ଉଲେଖ ଯୋଗ୍ୟ, ଯଥା:

ଭେମସା - କନ୍ଧ, ବଣ୍ଡା ଓ ଗଡ଼ବା ସମ୍ପ୍ରଦାୟ ଜନଜାତି ମାଟି ମାଁ, ପୃଥିବୀକୁ ଏହାର ମହାନତା ପାଇଁ ପୂଜା କରନ୍ତି ।

ଗୁମୁରା - କଳାହାଣ୍ଡିର ଜନଜାତି ପତ୍ର ଫୁଲ ପିନ୍ଧି ଜଙ୍ଗଲ ଓ ପରିବେଶର ସରଂକ୍ଷଣ ଉପରେ ଆଧାରିତ ।

ସାରଦୁଲ - ଶାଳ ଗଛରେ ଫୁଲ ପ୍ରସ୍ତୁତିତ ହେଲେ ।

ପାଇକ ଓ ରଣପା - ପ୍ରକୃତି ଓ ବଣ ସରଂକ୍ଷଣ ପାଇଁ ସାମରିକ ନାଚ ।

ଡାଲଖାଇ - ଫସଲ ଅମଳ ପରେ ଆନନ୍ଦ ଉଲ୍ଲାସର ପର୍ବ ।

ବନ୍ଦନା - ସାତାଇ ଓ ହୋ ଜନଜାତିଙ୍କ ମା କାଳୀଙ୍କ ଠାରୁ ଗୋଧନ ଏ ଫସଲ ଆରମ୍ଭ କରିବା ନାଚ ଓ ଗୀତ ।

ପୌଷ ପରବ - ଜମିର ଉର୍ବରତା ଓ ଫସଲ ଅମଳର କ୍ଷମତା ବୃଦ୍ଧି ପାଇଁ ।

ଏପରି ଅନେକ ପର୍ବ ପର୍ବାଣି ପ୍ରକୃତିକୁ ସମ୍ମାନ ପୂର୍ବକ ରକ୍ଷାକରିବା ପାଇଁ ପାଳନ କରାଯାଏ ।

ଆମ ଜନଜାତି ଭାଇ ଭଉଣୀମାନେ ବିଭିନ୍ନ ବୃକ୍ଷ ଓ ଜୀବକୁ ଭଗବାନଙ୍କ ରୂପ ବା ନିଜ ବଂଶଗୁରୁ ବା ନିଜେ ସେ ବୃକ୍ଷର ବଂଶଧର ବୋଲି ମନେକରନ୍ତି ଓ ତାହାର ରକ୍ଷଣା ବେକ୍ଷଣ କରି ଆସୁଛନ୍ତି ।

ଯେମିତି ଆମ୍ଭଗଛରେ ବିଦ୍ୟାଧର ପ୍ରଭୁ ବାସ କରନ୍ତି, ଅର୍ଜୁନ ଗଛରେ ବ୍ରହ୍ମା, ବିଜାପୁରାରେ ବୃହସ୍ପତି, ବେଲରେ ଶିବ, ନିମରେ ସର୍ପ, ଅଗଣ୍ଡିରେ ନାରାୟଣ , କରବିର ଗଛରେ ଗଣେଷ, ନୀଳ ପତ୍ରରେ ଅମ୍ବିକା ଓ ଶ୍ଵେତ ପତ୍ରରେ ଶିବ ବାସ କରନ୍ତି, ସେହିପରି ମୟୂର କୁ ବରୁଣ ଦେବତା,

ସର୍ପକୁ ଶିବ, କଇଁଛକୁ ଲକ୍ଷ୍ମୀ ରୂପେ ବିଶ୍ୱାସ କରନ୍ତି । ଆମ ଦେବ ଦେବୀଙ୍କ ବାହନ ପଶୁ ବା ପକ୍ଷୀ ଅଟନ୍ତି । ଅର୍ଥାତ ପରିବେଶର ଭିନ୍ନ ଭିନ୍ନ ପ୍ରାଣୀ ଉପରେ ବସି ଆଗମନ କରନ୍ତି ଓ ବୃକ୍ଷ, ମେଘ ପରିବେଶରେ ବସବାସ କରନ୍ତି, ଏହା ଆମର ଜନଜାତି ଭାଇ ଭଉଣୀ ମାନେ ଭଲଭାବେ ଜାଣନ୍ତି ଓ ନାଚ ଗୀତ ଓ ପର୍ବ ପର୍ବାଣି ମାଧ୍ୟମରେ ପୁରୁଷାନ୍ତକ୍ରମେ ଯୁବପିଢ଼ିକୁ ଜଣାଇ ଆସିଛନ୍ତି । ଶିବ,ପାର୍ବତୀ, ଗଣେଶ ଓ କାର୍ତ୍ତିକେୟ ,ଏକ ପରିବାର ବାହନ ଗୁଡିକ ସାପ, ମୟୂର, ମୂଷା, ବାଘ ବା ସିଂହ, ବୃକ୍ଷଭ, ଯାହାକି ପରିବେଶ ଭାରସାମ୍ୟର ଏକ ନିପୁଣ ପ୍ରଦର୍ଶନ ।

ପରିବେଶ ରକ୍ଷା - ଭାରତର ଦାୟିତ୍ୱ:

ଭାରତ ବର୍ଷରେ ପ୍ରାୟ ୧୦ କୋଟି ଜନଜାତିର ଲୋକେ ବସବାସ କରନ୍ତି, ଯାହାକି ସମଗ୍ର ଲୋକସଂଖ୍ୟାର ୮.୬ ପ୍ରତିଶତ । ପ୍ରାୟ ୭୦୦ ଶହରୁ ଊର୍ଦ୍ଧ୍ୱ ଜନଜାତି ସମୂହ ଅଛନ୍ତି , ସେଥିରୁ ୬୪୫ ଟି ସମ୍ବିଧାନରେ ପଞ୍ଜିକୃତ ହୋଇଛି । ଓଡ଼ିଶାରେ ୬୪ଟି ଜନଜାତି ସମ୍ପ୍ରଦାୟ ଅଛନ୍ତି ଏବଂ ସେଥିରୁ ୪୨ ପ୍ରକାର/ସମ୍ପ୍ରଦାୟ ଜନଜାତି କୁ ରାଜ୍ୟ ସେତୁଲ୍ୟ ଭୁକ୍ତ କରାଯାଇଛି । ୧୩ଟି ସମ୍ପ୍ରଦାୟ ଅତି ଅସୁରକ୍ଷିତ ଅବସ୍ଥାରେ ଅଛନ୍ତି । ପୃଥିବୀର ପ୍ରାୟ ୧୭.୫ ପ୍ରତିଶତ ଲୋକେ ଭାରତରେ ବସବାସ କରୁଛନ୍ତି,ସ୍ୱିଡୀୟ ସ୍ଥାନରେ ଅଛନ୍ତି । ପୃଥିବୀର ୫୦% ବାଘ, ୫୦% ଫୁଲ, ୧୦% ବାଉଁଶ, ୧୮% ଗୋରୁଗାଈ ଛେଳି ଭାରତରେ ଅଛନ୍ତି । ଭୌଗଳିକ ଦୃଷ୍ଟିରୁ ସମଗ୍ର ଭୂପୃଷ୍ଠରେ ଭାରତର ସ୍ଥାନ ସପ୍ତମ, ଜୀବଜଗତ ରେ ଦଶମ ଓ କୃଷିଜାତୀୟ ବୃକ୍ଷରେ ସପ୍ତମ ସ୍ଥାନ ଅଛି । ଏଥିରୁ ଅନୁମାନ କରାଯାଇପାରେ ଯେ, ଭାରତରେ ପରିବେଶର ସୁରକ୍ଷା କେତେ ଅନୁପାତରେ ବାଞ୍ଛନୀୟ । “ବସୁଧା ଏକ କୁଟୁମ୍ବ - ବସୁଧୈବ କୁଟୁମ୍ବକମ୍” । ଏଣୁ ସାରା ବିଶ୍ୱକୁ ଆମେ ସହାୟତା କରିପାରିବା । ଆମେରିକାରେ ବ୍ୟବହାର ହେଉଥିବା ଔଷଧର ୮୦ ପ୍ରତିଶତ ବୃକ୍ଷ, ଲତା, ଗୁଳ୍ମ ଓ ଜୀବ ଠାରୁ ତିଆରି । ଏଣୁ ଜୀବ ଜଗତର ଏବଂ ପରିବେଶର ରକ୍ଷା ସାରା ବିଶ୍ୱକୁ ପ୍ରଳୟରୁ ରକ୍ଷା କରି ପାରିବ ।

ପ୍ରକୃତି ସଂରକ୍ଷଣ ବାଧକତା:

ଆଜି ସହରୀକରଣ, ଉଦ୍ୟୋଗୀକରଣ ଓ ଜନସଂଖ୍ୟାର ବୃଦ୍ଧି ସଂରକ୍ଷଣର ବାଧକ ସାଜିଛନ୍ତି । ଅତିରିକ୍ତ ଶିକାର, ବନକ୍ଷୟ ଇତ୍ୟାଦି ଜନଜାତିଙ୍କ ଭରଣ ପୋଷଣ ପାଇଁ କଷ୍ଟ ହୋଇ ପଡିଛି । ପୂର୍ବେ ହଳଦୀ, କେନ୍ଦୁ, କେନ୍ଦୁପତ୍ର, ଜାଲେଣି କାଠ, ଖଲିପତ୍ର, ବାଉଁଶ ଆଦି ତାଙ୍କ ଜୀବିକାରେ ସହାୟତା କରୁଥିଲା । ତା'ର ଚାହିଦା କମିଯାଇଛି । ପୁଣି ଦରଦାମ ବୃଦ୍ଧି, ସହରୀ ସଂସ୍କୃତି ସହ ସମ୍ପର୍କ ଦ୍ୱାରା ଖର୍ଚ୍ଚ ଓ କୃତ୍ରିମ ଚାହିଦା ବଢିଚାଲିଛି । ଉପରେ ଯୁବ ପିଢ଼ିଙ୍କୁ ନିଜ ଅଂତରରେ କର୍ମନିୟୁକ୍ତିର ଅଭାବ । ଫଳରେ ଦିନକୁ ଦିନ ଜଙ୍ଗଲ ଅବକ୍ଷୟ ହେଉଛି; ଯୁବ ପିଢ଼ି ଆଉ ପାରମ୍ପରିକ କଥାଠାରୁ ଦୂରେଇ ଯାଉଛନ୍ତି ।

ତା' ହେଲେ କଣ କରିବା ?

ଜଙ୍ଗଲ ଜମିରେ ଏବଂ ଜଙ୍ଗଲଜାତ ଦ୍ରବ୍ୟ ଉପରେ ଜନଜାତିଙ୍କ ଅଧିକାରକୁ ଲାଗୁକରିବା, ଜନଜାତିଙ୍କ ଜୀବନଶୈଳୀ ରେ ଯେଉଁସବୁ ମହତ୍ୱ ଗୁଣ ଅଛି ତା'କୁ ଲେଖି ରଖିବା, ଆଉ ଏ ସବୁ ସମଗ୍ର ସଭ୍ୟତାର ଲୋକଲୋଚନକୁ ଆଣି ଜନଜାତିକୁ ଏହାର ରକ୍ଷାଣ ବେକ୍ଷଣ କରିବା ପାଇଁ କୃତଜ୍ଞତା ଜ୍ଞାପନ କରିବା । ଫୁଲ, ଫଳ ଗଛ ଓ ଔଷଧ ଗଛ ରୋପଣ କରିବା, ଶିକ୍ଷା ନୀତିର ପରିବର୍ତ୍ତନ ଆଣିବା । ପ୍ରକୃତିର ସମ୍ମାନ ନେଇ ରକ୍ଷାକରୁଥିବା ଉଦାହରଣ ଗୁଡିକୁ ପାଠ୍ୟ ପୁସ୍ତକରେ ସମ୍ମିଳିତ କରିବା । ବ୍ଲୁ ବେରି , ଷ୍ଟ୍ରୁ ବେରି, କପି, ଡ୍ରାଗନ ଫଳ ଆଦି ଚାଷ କରିବା ଦରକାର ଯାହା ବିଦେଶକୁ ରପ୍ତାନି ହେବ । ଗ୍ଲୋବାଲ୍ ଖାର୍ମିଜ - ଜଳବାୟୁ ପରିବର୍ତ୍ତନ ପାଇଁ ସଜାଗ ହେବା । ଜନଜାତିର ଏ ଗାଥାକୁ ଲେଖି ରଖିବା ଓ ତାକୁ ପ୍ରୋତ୍ସାହନ ଦେବା, ଶିକ୍ଷା କୌଶଳକୁ ଲିପିବଦ୍ଧ କରିବା ନିତାନ୍ତ ଆବଶ୍ୟକ ।

ଏକାଧାର୍ ଏ ଦିଗରେ ଏକ ପାଦ ଆଗକୁ ଆସିଥିବାରୁ ମୁଁ ସାଧୁବାଦ ଜଣାଉଛି ।

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Article 20

ବାଥୁଡ଼ି ସଂପ୍ରଦାୟର ନ୍ୟାୟ ପ୍ରଣାଳୀ ନିର୍ମାଣରେ ଲୋକଗୀତ ଏବଂ ଲୋକକଥାର ଭୂମିକା

ଶ୍ରୀ ଅନୁପ କୁମାର ମହାପାତ୍ର

ଓଡ଼ିଶାର ବାଥୁଡ଼ି ଜନଜାତି ସମାଜରେ ନ୍ୟାୟ ପ୍ରଣାଳୀ କେବଳ ଶାସନ ବା ଦଣ୍ଡ ଉପରେ ଭିତ୍ତି କରି ନଥାଏ । ଏହା ସର୍ବଦା ସନ୍ତୁଳନ, ସାମାଜିକ ଏବଂ ସଠିକ୍ ପଥ ପ୍ରଦର୍ଶନ କରିବାର ଏକ ସ୍ୱୟଂ ସଞ୍ଚାଳିତ ପ୍ରଣାଳୀ । ଏହି ନ୍ୟାୟ ପ୍ରଣାଳୀକୁ ଗଢ଼ି ତୋଳିବାରେ ଲୋକକଥା (ଜନଶୃତି କଥା) ଓ ଲୋକଗୀତ (ଜନଗୀତ) ର ଏକ ନିରବ କିନ୍ତୁ ଶକ୍ତିଶାଳୀ ଭୂମିକା ରହିଛି । ବାଥୁଡ଼ି ସମ୍ପ୍ରଦାୟର ବୟୋଜ୍ୟେଷ୍ଠ ଏବଂ ପୁରୁଖାମାନେ ବିଶ୍ୱାସ କରନ୍ତି ଯେ ମଣିଷ ଭୟରୁ ନୁହେଁ, ବରଂ ସାମୁହିକ ସ୍ମୃତି ଓ ସାଧାରଣ ମୂଲ୍ୟବୋଧରୁ ଠିକ୍ ଓ ଭୁଲ୍ ଶିଖେ । ଏହି ମୂଲ୍ୟବୋଧକୁ ଦୈନନ୍ଦିନ ଜୀବନ, ପର୍ବ, ରୀତିନୀତି ଓ ସମ୍ପ୍ରଦାୟ ସଭାରେ ଲୋକଙ୍କ ସଂମୁଖରେ ଗୀତ ଓ କଥା ମାଧ୍ୟମରେ ଗାଇକରି ବା ଶୁଣାଇ - ଏ ଯାବତ ଗୋଟିଏ ପିଢ଼ିରୁ ଅନ୍ୟ ପିଢ଼ିକୁ ଏ ସଂସ୍କାର ପହଞ୍ଚାଇବାର ପ୍ରଥା ଜାରି ରହିଛି ।

ନୀତିର ଦିଗଦର୍ଶକ ଭାବେ ଲୋକକଥା

ବାଥୁଡ଼ି ଲୋକକଥାରେ ସତ୍ୟ, ବିଶ୍ୱାସଯାତ୍ର, ଲୋଭ, ଏକତା ଓ କର୍ମର ଫଳ ଇତ୍ୟାଦି ବିଷୟରେ ଅନେକ କଥା ରହିଛି । ଏହି କଥାମାନ ସରଳ ଭାଷାରେ କହାଯାଏ । ଏହି କଥା ମାଧ୍ୟମରେ ବାଥୁଡ଼ି ସମ୍ପ୍ରଦାୟ ଜଣାଇଥାଏ - କେଉଁ ଆଚରଣ ଠିକ୍ ଓ କେଉଁଟି ଭୁଲ୍ । କେହି ଯଦି ସମ୍ପ୍ରଦାୟ ନୀତିକୁ ଭଙ୍ଗ କରେ, ବୟୋଜ୍ୟେଷ୍ଠ ଏବଂ ପୁରୁଖାମାନେ ତାଙ୍କୁ ଅପମାନ ନୁହେଁ, ବରଂ ଜନକଥା ମାଧ୍ୟମରେ “ଭୁଲ୍ ବା ଠିକ୍ କଣ” ସ୍ମରଣ କରାଇ ଦେଇଥାନ୍ତି । ଏହିପରି ଭାବରେ ଲୋକକଥା ପାରମ୍ପରିକ “ଆଧାର” ଭଳି କାମ କରେ ଏବଂ ଗତ ଅନୁଭୂତି ଓ ଅନୁଭବ ଆଜିର ନିଷ୍ପତ୍ତିରେ ସାହାଯ୍ୟ କରେ ।

ସାମାଜିକ ନିୟନ୍ତ୍ରକ ଭାବେ ଲୋକଗୀତ

ବାଥୁଡ଼ି ସମାଜରେ ଚାଷକାମ, ବିବାହ, ଜନ୍ମ ସଂସ୍କାର, ପର୍ବପର୍ବାଣୀ ଓ ସାମୁହିକ ଶ୍ରମ ସମୟରେ ଲୋକଗୀତ ଗାଇ ଶୁଣାଇବାର ପ୍ରଥା ରହିଛି । କିଛି ଗୀତ ସହଯୋଗ, ବଞ୍ଚନ ଓ ବୃଦ୍ଧମାନଙ୍କ ପ୍ରତି ସମ୍ମାନକୁ ପ୍ରଶଂସା କରେ ଏବଂ ଆଉ କିଛିଗୀତ ପ୍ରଚ୍ଛନ୍ନ ବା ପ୍ରକାଶ୍ୟ ଭାବରେ ଲୋଭ, ହିଂସା ଓ ଅସତ୍ୟକୁ ନିନ୍ଦା କରେ । ଏହି ସାଧାରଣ କିନ୍ତୁ ସୁମଧୁର ସଂଶୋଧନ ପଦ୍ଧତି ଶତ୍ରୁତା ସୃଷ୍ଟି ନ କରି ଭୁଲ୍ ଆଚରଣକୁ ରୋକି ଥାଏ । ଫଳରେ - ସମାଜରେ ବ୍ୟକ୍ତି ଏବଂ ଗୋଷ୍ଠୀଗତ କନ୍ଦଳ ବା ବିବାଦକୁ ସରଳ ରୂପରେ ନିୟନ୍ତ୍ରିତ କରାଯିବା ସମ୍ଭବ ହୋଇପାରେ ।

ଭୟ ନୁହେଁ, ସାମୁହିକ ଅଂଶଗ୍ରହଣ ମାଧ୍ୟମରେ ନ୍ୟାୟ

ବାଥୁଡ଼ି ସମାଜର ନ୍ୟାୟପ୍ରଣାଳୀ ଏକ ସାମୁହିକ ପ୍ରକ୍ରିୟା ଯାହା ଔପଚାରିକ ଆଇନ ପ୍ରଣାଳୀଠାରୁ ଭିନ୍ନ । କଥାଣି ଏବଂ ଗୀତ ସମସ୍ତଙ୍କୁ [ଶିଶୁ, ଯୁବକ, ନାରୀ ଓ ବୃଦ୍ଧ] ସାମୁହିକ ଭାବରେ ନ୍ୟାୟ ପ୍ରଣାଳୀକୁ ବୁଝିବା ଓ ପାଳନ କରିବାକୁ ସାହାଯ୍ୟ କରେ ।

ନାରୀମାନେ ଘରକାମ ସମୟରେ ଓ ପର୍ବରେ ଗାଉଥିବା ଗୀତ ମାଧ୍ୟମରେ ଶିଶୁମାନଙ୍କ ମନରେ ଛୋଟବେଳୁ ମୂଲ୍ୟବୋଧ ଗଢ଼ି ତୋଳନ୍ତି ।

ବାଥୁଡ଼ି ସମୁଦାୟ: ଗୀତ / କଥା → ନୀତି → ସାମାଜିକ ନ୍ୟାୟ

ଅବସର / ପ୍ରସଙ୍ଗ	ଲୋକଗୀତ / ଲୋକକଥା	ମୂଳ ନୀତି / ଶିକ୍ଷା	ନ୍ୟାୟର କାର୍ଯ୍ୟ
ବିଜରୋପଣ ସମୟ	ଚାଷ ଗୀତ (ସମୂହ ଶ୍ରମର ସ୍ତୁତି)	ସହଯୋଗ, ସମାନ ବଞ୍ଚନ	ଶ୍ରମରେ ଅଂଶ ନେବାକୁ ପ୍ରେରଣା
ଫସଲ କଟା	ଆନନ୍ଦ ଗୀତ	ଲୋଭ ନୁହେଁ, ଭାଗିଦାରି	ସାମୁହିକ ସମାନ ବଞ୍ଚନ ନିଶ୍ଚିତ
ବିବାହ	ବିବାହ ଗୀତ	ସମ୍ମାନ, ଦାୟିତ୍ୱ	ପାରିବାରିକ ସମନ୍ୱୟ
ପର୍ବ / ତୁଳୁ ନାଚ	ନାଚ-ଗୀତ	ଏକତା, ଶାନ୍ତି	ସାମୁଦାୟିକ ଏକତା
ଭୁଲ ଆଚରଣ	ନୀତି କଥା	ଭୁଲର ପରିଣାମ	ନୈତିକ ଆଚରଣ ଏବଂ ସଂଶୋଧନ
ବିବାଦ	ପୁରୁଣା କଥା ସ୍ମରଣ	ପୂର୍ବ ନଜିର	ସମ୍ମତି ଆଧାରିତ ନିଷ୍ପତ୍ତି
ତଥ୍ୟ ପ୍ରଦାନକାରୀ - ସମାଜ ପ୍ରବୋଧକ ଉଦୟ ନାଏକ ଏବଂ କୃଷ୍ଣଚନ୍ଦ୍ର ନାଏକ			

ଉଦୟ ନାଏକ – ବାଥୁଡ଼ି ଯୁବକ (ସମାଜ ପ୍ରବୋଧକ)

" ଲୋକ କଥା (କଥାଣି) ଆମକୁ ଶିଖାଏ କଣ ଠିକ୍ ଏବଂ କଣ ଭୁଲ । ଲୋକ ଗୀତ (ଗୀତ) ଆମକୁ ସ୍ମରଣ କରି ଦିଏ ଯେ ଆମେ ସମସ୍ତେ ଏକ ସଂଗେ ଚାଲିବା - ଏକୃତିଆ ନୁହେଁ । କଥାଣିମାନ ଆମକୁ ଶିଖାଇଲେ ଧୈର୍ଯ୍ୟ - ଗୀତମାନ ଆମକୁ ଶିଖାଇଲେ ଲଜ୍ୟା, କ୍ଷମା ଏବଂ ସତ୍ତ୍ୱଳନ । କୌଣସି ବ୍ୟକ୍ତି ଭୁଲ କଲେ - ଆମର ସମୁଦାୟ ତାକୁ ସଂଶୋଧନ କରିଥାଏ - ଦମନ ନୁହେଁ । ଗୋଟିଏ ଗୀତ - ଯୋଡ଼ ଏବଂ କ୍ରୋଧକୁ ଦମନ କରିପାରେ ବା ଯନ୍ତ୍ରଣା କମାଇ ପରେ - ଏକ କଥାଣି ନ୍ୟାୟ ରକ୍ଷାପାଇଁ ଆହୁତ କରିବା ଅପେକ୍ଷା ସତର୍କ କରାଇଥାଏ"

କୃଷ୍ଣ ନାଏକ – ବାଥୁଡ଼ି ଯୁବକ (ସମାଜ ପ୍ରବୋଧକ)

ନ୍ୟାୟ ପାଇଁ ସବୁବେଳେ କୋର୍ଟରୁମ ଆବଶ୍ୟକ ନୁହେଁ। କେବେ କେବେ, ଏହାକୁ କେବଳ ଭଲଭାବେ କଥା (କଥାଣି) କୁହାଯିବା ଏବଂ ସତ୍ୟର ଜୟ ଗାଉଥିବା ଗୀତ ମାଧ୍ୟମରେ କରାଯିବା ଉଚିତ। ଜନ ଜାତିର ଯୁବକ ହିସାବରେ, ଆମେ ଏହି ସ୍ତର ଓ କଥାକୁ ଶୁଣିବା, ରେକର୍ଡ କରିବା, ଏବଂ ଆଗକୁ ବଢାଇବା ଦରକାର। କାରଣ ଏ ଯାଏଁ ଏସବୁ ଆମ ସମୁଦାୟକୁ ଶକ୍ତିଶାଳୀ ରହିବାରେ ଏବଂ ଆପୋଷ ବୁଝାମଣା ଓ ସମନ୍ୱୟକୁ ଜୀବିତ ରଖେ।

କେତୋଟି ମନଛୁଆଁ କଥା (ସମାଜ ପ୍ରବୋଧକ ଉଦୟ ନାଏକଙ୍କ ସହ ଆଲୋଚନାରୁ ଉଦ୍ୱୃତ)

- ବାଥୁଡ଼ି ସମାଜରେ ନ୍ୟାୟ ଦୃଷ୍ଟରେ ନୁହେଁ, ତୁଣ୍ଡରୁ ଆସେ ମନରେ ବସେ।
- ଏଠାରେ ଲୋକେ ଭୟରେ ନୁହେଁ, କଥା ଓ ଗୀତରେ ଶିଖନ୍ତି।
- ବୃଦ୍ଧମାନେ କହନ୍ତି - “କଥା ମନକୁ ଛୁଏ, ଗୀତ ଆତ୍ମାକୁ ଶିଖାଏ।

- କେହି ଭୁଲ କଲେ ଗାଳି ନୁହେଁ, କଥା କୁହାଯାଏ ।
- କେହି ଲୋଭ କଲେ ନାମ ନେଇ ନୁହେଁ, ଗୀତରେ ଇଙ୍ଗିତ ମିଳେ ।
- ଏଭଳି ଭାବରେ ନ୍ୟାୟ ଶତୃତା ବଢ଼ାଏ ନାହିଁ, ସମ୍ପର୍କ ବଞ୍ଚାଏ ।
- ନାରୀମାନେ ଘରେ ଗୀତ ଗାଇ ଶିଶୁଙ୍କୁ ନୀତି ଶିଖାନ୍ତି ।
- ପିଲା ଛୋଟବେଳୁ ଶୁଣି ଶୁଣି ଠିକ୍ ଭୁଲ ଜାଣିଯାଏ ।

ଏହାହିଁ ବାଧୁଡ଼ି ନ୍ୟାୟର ଅସଲ ଶକ୍ତି । ବାଧୁଡ଼ି କଥାଣି ଏବଂ ଗୀତ - ଜୀବନର ପ୍ରତ୍ୟେକ ଧାରା ସହ ଯୋଡ଼ି ହୋଇ ଭଲ ମନ୍ଦ, ଠିକ୍ ଭୁଲକୁ ସହଜରେ ବୁଝାଇବା ସହ ପରସ୍ପର ସହଯୋଗ ବୃଦ୍ଧି ଏବଂ ସରଳ ଜୀବନ ଯାପନରେ ସହାୟକ ହୋଇଥାଏ ।

ବର୍ତ୍ତମାନ ସମୟରେ ପ୍ରାସଙ୍ଗିକତା

ଆଜି ଔପଚାରିକ ଆଇନ ଓ ସଂସ୍ଥାଗତ ବ୍ୟବସ୍ଥା ବାଧୁଡ଼ି ଜୀବନରେ ପ୍ରବେଶ କରୁଛି, କିନ୍ତୁ ଲୋକକଥା ଓ ଲୋକଗୀତ ଏଯାବତ୍ ଗ୍ରାମୀଣ ସ୍ତରରେ ଆଚରଣକୁ ନିୟନ୍ତ୍ରଣ କରୁଛି । ଏହା ଛୋଟ ଛୋଟ ବିବାଦ ସମାଧାନ, ହୁସ୍ତ ରୋକିବା ଓ ମର୍ଯ୍ୟାଦା ସୁରକ୍ଷାରେ ଯଥେଷ୍ଟ ସହାୟକ ହେଉଛି । ତଥାପି ପ୍ରବାସ, ଆଧୁନିକ ମାଧ୍ୟମ ଓ ପିଢ଼ିମଧ୍ୟର କ୍ରମଶଃ କ୍ଷୟ ପାଇଯାଉଥିବା ସମ୍ପର୍କ ଯୋଗୁଁ ଏହି ମୌଖିକ ପରମ୍ପରା ଧୀରେଧୀରେ ମଳିନ ପଡ଼ିଯାଉଛି । ବାଧୁଡ଼ି ଲୋକକଥା ଓ ଲୋକଗୀତ (କଥାଣି ଏବଂ ଗୀତ)ର ଲେଖାଜୋଖା କେବଳ ସାଂସ୍କୃତିକ ସୁରକ୍ଷା ନୁହେଁ - ଏହା ନ୍ୟାୟର ସୁରକ୍ଷା । ଏହି ମୌଖିକ ପରମ୍ପରାରେ ସମତା, ସହାନୁଭୂତି ଓ ସାମୁହିକ ଦାୟିତ୍ବର ଶିକ୍ଷା ଅଛି, ଯାହାର ଅଭାବ ଆଧୁନିକ ନ୍ୟାୟପ୍ରଣାଳୀରେ ଅନେକ ସମୟରେ ଦେଖାଯାଇଥାଏ ।

ବାଧୁଡ଼ି ସମାଜ ନିଜ ମୂଲ୍ୟବୋଧକୁ ଗୀତରେ ଗାଏ ଓ କଥାରେ ଆଇନ କୁହେ - ତେଣୁ ନ୍ୟାୟ ସଦାବେଳେ ଲୋକଙ୍କ ନିକଟରେ ରହେ । ଏହାହିଁ ବାଧୁଡ଼ି ନ୍ୟାୟ ପ୍ରଣାଳୀରେ ଗୀତ ଏବଂ କଥାଣିର ଉପସ୍ଥିତି ଏବଂ ଯଥାର୍ଥରେ ବାଧୁଡ଼ି ପଞ୍ଜିର ଶକ୍ତି ।

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ଭଗବଦ୍ ଗୀତା 3.21.

ୟଦ୍ୟଦାଚରତି ଶ୍ରେଷ୍ଠସ୍ତତ୍ତଦେବେତରୋ ଜନଃ ।

ସ ଯସ୍ତୁ ମାଣଂ କୁରୁତେ ଲୋକସ୍ତଦନୁବର୍ତ୍ତତେ ॥

ସମାଜର ନେତୃତ୍ବ ନେଉଥିବା ବ୍ୟକ୍ତି, ଜ୍ଞାନୀ, ଗୁରୁଜନ ବା ପଦାଧିକାରୀମାନେ ଯାହା ଆଚରଣ କରନ୍ତି ସାଧାରଣ ଲୋକମାନେ ତାହା ହିଁ କରନ୍ତି । ଶ୍ରେଷ୍ଠ ବ୍ୟକ୍ତି ଯାହାକୁ ଆଦର୍ଶ ରୂପେ ସ୍ଥାପିତ କରନ୍ତି ବା ଯେଉଁ ମାନଦଣ୍ଡ ସ୍ଥିର କରନ୍ତି, ଜନ ସାଧାରଣ ତାହାକୁ ହିଁ ଅନୁସରଣ କରନ୍ତି । ତେଣୁ ପ୍ରଭାବଶାଳୀ ବ୍ୟକ୍ତିମାନଙ୍କର ଦାୟିତ୍ବ ଅଧିକ । ସେମାନେ ସର୍ବଦା ଉପଯୁକ୍ତ ଆଚରଣ କରିବା ସହ ନିଜ କର୍ତ୍ତବ୍ୟ ପାଳନ କରିବା ଆବଶ୍ୟକ ଯାହା ଦ୍ବାରା ସମାଜରେ ସୁସ୍ଥ ପରମ୍ପରା ସ୍ଥାପିତ ହେବ ଓ ଅନ୍ୟମାନେ ସଠିକ୍ ପଥରେ ପରିଚାଳିତ ହେବେ ।

Article 21

ବାଥୁତି ଜନଜାତି ସମ୍ପ୍ରଦାୟର ବିବାହବିଧି ଓ ବ୍ୟବସ୍ଥା

ଶ୍ରୀ କୃଷ୍ଣ ଚନ୍ଦ୍ର ନାଏକ

ବାଥୁତି ସମାଜର ନିଅମ ଅନୁସାରେ ମନୁଷ୍ୟ ଜୀବନରେ ଉପଯୁକ୍ତ ବୟସ ଆସିଲେ ଯୁବକ ଯୁବତୀ ମାନଙ୍କୁ ବାପାମାମାନେ ବିବାହ ବନ୍ଧନରେ ଛଦିଦିଅନ୍ତି। ସମାଜର ପୂର୍ବ ଅନୁଶାସନ ଅନୁସାରେ ବିବାହ ପାଇଁ ପୁଅକୁ ୨୧ବର୍ଷ ବୟସ ଓ ଝିଅକୁ ୧୮ବର୍ଷ ବୟସରୁ ଉର୍ଦ୍ଧ୍ୱ ହେଇଥିବା ଆବଶ୍ୟକ। ସମାଜରେ ସାଧାରଣତଃ କୌଣସି ଯାନିଯାତ୍ରା କିମ୍ବା କୁଣିଆ ମୈତ୍ର ଅବା ମେଳାରେ ଝିଅକୁ ଯେ କେହି ଦେଖିବା ପରେ ମନୋନୟନ ହୋଇଥାଏ। କିମ୍ବା ଘର ଲୋକ ଦେଖି ପସନ୍ଦ କରିଥାନ୍ତି।

ଏହାପରେ ଦାଣ୍ଡିଆ(ମଧୁସ୍ଥି) ଦ୍ୱାରା ପୁଅଘରୁ ପ୍ରସ୍ତାବ ଯାଇଥାଏ ଝିଅଘରକୁ। ଅତିବେଶୀରେ ଦୁଇରୁ ତିନିଥର ଦାଣ୍ଡିଆମାନେ ବାଣି କରି ପ୍ରସ୍ତାବ ରଖାଯାଏ। ବରଘର ପକ୍ଷରୁ ପ୍ରଥମେ ଝିଅ ଦେଖିବା ପାଇଁ ଯାଇଥାନ୍ତି। ଇତି ମଧ୍ୟରେ କନିଆ ଘରଲୋକ ତାଙ୍କ ସମ୍ପର୍କୀୟ ଏବଂ ପଡ଼ିଶା ଘରୁ ସେଇ ପରିବାର ବାବଦରେ ତଥ୍ୟ ସଂଗ୍ରହ କରି ନେଇଥାନ୍ତି। ଏହାପରେ ବରର ବାପା ଏବଂ ମୁରବିମାନେ ଆସି ଦେଖିଯାନ୍ତି। ସେମାନେ ଗଲାପରେ କନିଆଘର ଲୋକ ବରଘରକୁ ଯାଆନ୍ତି। ଏମିତି ଯିବାଆସିବା, ଖୁଆପିଆ, ଲୁଗାପଟା, ଦିଆନିଆ ହୋଇ କଥା ଧୀରେଧୀରେ ପକ୍ଷାବାକୁ ଲାଗେ ଏବଂ ପିଠାବାଟନେଇ ପିନ୍ଧାନୀ କରିବା ପାଇଁ ସ୍ଥିରହୁଏ।

ପିଠାଭାଡ଼ିଆ ବା ପିନ୍ଧାଣି (ନିର୍ବନ୍ଧ)

ବରଘରୁ କନିଆଘରକୁ ଭାରଯାଏ। ବିଭିନ୍ନ ପ୍ରକାରର ପିଠା, ଫଳମୂଳ,ଚାଉଳ, ଖାସୀ ଇତ୍ୟାଦି। ବର୍ତ୍ତମାନ ବିଭିନ୍ନ ପ୍ରକାର ମିଠା କଦଳୀ କନିଆ ସଜବାଜ ବାନ୍ଧି ଯାଏ। ବାଥୁତି ସମାଜରେ ଗୋଡ଼ଧୂଆଣୀ ସ୍ୱତନ୍ତ୍ର ପର୍ବ ପରି ଲାଗେ। ନିର୍ବନ୍ଧ ଭାର ପହଞ୍ଚିବା ମାତ୍ରେ କନିଆ ଘରଲୋକ ସଜବାଜ ହୋଇଥାନ୍ତି। ବିଶେଷ କରି ମା ଭଉଣୀମାନେ ହଳଦୀପାଣି, ଅଳତା, ସିନ୍ଦୂର, କଜ୍ଜଳ ଇତ୍ୟାଦି ସଜେଇ କାଠପଟା ପକେଇ ଅଥବା କଂସାଥାଳି ରଖି ଆସିଥିବା ବନ୍ଧୁମାନଙ୍କୁ ଠିଆ କରାଇ, ଗୋଡ଼ ଧୋଇଦେଇ ଶେଷରେ ଶୁଖିଲା କପଡ଼ାରେ ଗୋଡ଼ ପୋଛିଦିଅନ୍ତି। କିଏ ଅଳତା କିଏ ସିନ୍ଦୂର ଟୀକା ଆଉ କିଏ କଜ୍ଜଳ ଲଗାଇ ଦେଇ ଘିଅଦୀପ ସଳିତା ଅରୁଆ ଚାଉଳଦେଇ ବନ୍ଦାପନା କରି ପଛୁଟି ନିଅନ୍ତି। କନିଆ ଘରଦୁଆରେ ନାଲିଗୁଣ୍ଡାକରି ଝୋଟି ପକାଇଥାନ୍ତି।

ବରପକ୍ଷରୁ ନେଇଥିବା ଜିନିଷକୁ ସେହିଠାରେ ରଖାଯାଏ, ଗ୍ରାମଦେହୁରୀ ଆସି ପୂଜାପାଠ କରି ସବୁଜିନିଷ ଘରକୁ ନିଆଯାଏ ଏବଂ ଆଣିଥିବା ଝିଅର ସଜବାଜ ଜିନିଷ ନେଇ କନିଆକୁ ସଜାନ୍ତି। ଆଖପାଖରେ ଥିବା ପାଞ୍ଜିକାରକୁ ଡାକି ଭଲ ଦିନ ବାର ତିଥି ଦେଖି ସମସ୍ତଙ୍କ ସହମତିରେ ବାହାଘରର ଦିନ ଧାର୍ଯ୍ୟ କରାଯାଏ। ଦେହୁରୀଙ୍କ ପୂଜାଅର୍ଚ୍ଚନା ଶେଷରେ ଦୁଇବନ୍ଧୁ (ଝିଅର ବାପ ଓ ପୁଅର ବାପ) ଖାଲି ସାତଟି କରି ଗୁଆ ଗୋଟିଏ, ଖଣ୍ଡହଳଦୀ ଅରୁଆ ସହିତ ଖାଲି ପତ୍ରରେ ଗୁଡ଼ାଇ ଶିଳପୁଆରେ ଦୁହେଁ ମିଶି ସାତଥରରେ ଗୁଆଟିକୁ ଭାଙ୍ଗନ୍ତି। ଏହିଦିନଟିକୁ ଲୋକେ ଆଜି ଗୁଆଭଙ୍ଗା ଦିନ ବୋଲି ମଧ୍ୟ କୁହନ୍ତି। ସମସ୍ତଙ୍କ ଉପସ୍ଥିତିରେ ଏହି ଗୁଆଟି ଭଂଗାଯାଏ। ଏହି ଗୁଆରୁ ଦୁଇ ବନ୍ଧୁ ଫାଳେ ଲେଖାଏଁ ନିଅନ୍ତି ଏବଂ ଏହି ଗୁଆଖଣ୍ଡ ବନ୍ଧୁବାନ୍ଧବମାନଙ୍କୁ ଧରାଇ ବାହାଘର ପାଇଁ ନିମନ୍ତ୍ରଣ କରନ୍ତି।

ଏବେ ସମସ୍ତେ ନିମନ୍ତ୍ରଣ କାଡ଼ି ଛପାଇ ନିମନ୍ତ୍ରଣ କରୁଛନ୍ତି। କନିଆ ସଜବାଜ ହୋଇ ସାଙ୍ଗମାନଙ୍କ ସହିତ ଆସି ସମସ୍ତଙ୍କୁ ପାଦଛୁଇଁ ବୁହାରୁ ହୁଅନ୍ତି। ସମସ୍ତେ ଆଶୀର୍ବାଦକରିବା ସହିତ ପାଉଣା ମଧ୍ୟ ଦେଇଥାନ୍ତି ଏବଂ ମା'ମାନଙ୍କୁ ମଧ୍ୟ ଗୋଡ଼ଧୂଆଁଣି ପାଉଣା, ଝିଅର ସାଙ୍ଗମାନଙ୍କୁ

ସାଙ୍ଗଛାଡ଼ ପାଉଣା ବରପକ୍ଷ ଦେଇଥାନ୍ତି । ନିକଟସ୍ଥ କେନ୍ଦୁଝର ଏବଂ ଏହାର ଆଖପାଖ ଅଞ୍ଚଳରେ ରହୁଥିବା ଗଣ୍ଡ, ମୁଣ୍ଡା, ଭୂୟାଁ ଏବଂ ଛୁଆଙ୍ଗ ଜନ ଜାତିଗୁଡ଼ିକ ମଧ୍ୟରେ କିନ୍ତୁ ଏ ସବୁ ବ୍ୟବସ୍ଥାରେ କିଛି କିଛି ତପାତ ରହୁଛି । ଭୂୟାଁ ସଂପ୍ରଦାୟରେ ଏ ସବୁ ବ୍ୟବସ୍ଥା ରହିଛି । ମୁଣ୍ଡା ଏବଂ ଗଣ୍ଡ ଜନଜାତିରେ ଗୋଡ଼ଧୁଆଣି ହୁଏ ମାତ୍ର ସେମାନଙ୍କର ପାଉଣା ବ୍ୟବସ୍ଥା ନାହିଁ । ସାଙ୍ଗଛଡ଼ା ବ୍ୟବସ୍ଥା ଏହି ଦୁଇ ଜନଜାତିରେ ନାହିଁ । ଛୁଆଙ୍ଗ ଜନଜାତିରେ ଗୋଡ଼ଧୁଆଣି ହୁଏ ମାତ୍ର ସେମାନଙ୍କର ମଧ୍ୟ ପାଉଣା ବ୍ୟବସ୍ଥା ନାହିଁ, ହେଲେ ସେମାନଙ୍କର ବ୍ୟବସ୍ଥା ଅଲଗା । ବାହାଘର ପରେ ଝିଅ ଯେବେ ବାପ ଘରକୁ ପ୍ରଥମ ଥର ଆସେ - ସେତେବେଳେ ଝିଅର ସାଙ୍ଗମାନେ ସାଙ୍ଗଛଡ଼ା ପାଉଣା ଦାବି କରିଥାନ୍ତି । ଝିଅର ବାପମା ସେମାନଙ୍କର ସୁବିଧା ଅନୁସାରେ କିଛି ପାଉଣା (ଟଙ୍କା) ଦେଇଥାନ୍ତି ।

“ଦେମଙ୍ଗଳା” ଓ “ବର” ବରଣି

ବିଧି ଅନୁସାରେ ଲଗ୍ନ ସମୟରେ ରୀତିନୀତି ସାରିବା ପରେ ଦେମଙ୍ଗଳେଇ ହୁଏ । କେହି କେହି ଗ୍ରାମଶାଳକୁ ଯାଆନ୍ତି ଏବଂ ବରବରଣୀ କରାଯାଏ । ବାରଘରୁ ସୁସଜ୍ଜିତ ମାଟିହାଣ୍ଡି ବା ମଙ୍ଗଳହାଣ୍ଡି ଛେଳିବୁଦା ଚାଉଳ ଫଳ ଇତ୍ୟାଦି କନିଆ ଘରକୁ ବରର ସାନଭାଇମାନେ ନେଇକି ଯାଆନ୍ତି । ସେମାନେ କନ୍ୟାଘରେ ଗ୍ରାମଦେହୁରୀ ଆସି ବେଦିପାଖରେ ପୂଜାର୍ଚ୍ଚନା କରନ୍ତି । ବରର ସାନଭାଇମାନେ କନିଆକୁ ଆଣି ପାଖରେ ବସାଇ ଯେକୌଣସି ଅଳଙ୍କାର ପିନ୍ଧାନ୍ତି । ଏହି ବିଧିକୁ “କନିଆ ମଗା” ବୋଲି କୁହନ୍ତି ।

ଗନ୍ଧାଦିଆ

ବର ଆସିବା ପୂର୍ବରୁ କନିଆଁକୁ ରୀତି ଅନୁସାରେ ଗନ୍ଧା ଦେଇଥାନ୍ତି । ବରକୁ ମଧ୍ୟ ମାଟି ଖଡ଼େଇ ସାରି ଗନ୍ଧା ଦିଆଯାଏ । ଗାଁ ଚାରିପଟ ବୁଲି ୭ ଜାଗାରୁ ମାଟିଆଣି ବେଦିଶାଳରେ ରଖି କଉଡ଼ି ଲୁଟାଯାଏ । ରୀତି ଅନୁସାରେ ପୂଜାହୁଏ ଓ ବରକୁ ଗନ୍ଧା ଦିଆଯାଏ ।

ଏଇଠି ସୁତେଇ ଦିଆ ଯାଉଛି ଯେ – “ଗନ୍ଧା” ଏକ ଘାସଜାତୀୟ ଔଷଧୀୟ ବୃକ୍ଷ । ଏହାର ପତ୍ର ମୂଳ ସମୂହକୁ ବାଟି, ହଳଦୀ ମିଶାଇ ଗନ୍ଧା ଦିଅନ୍ତି । ଏହାର ବାମ୍ବାରେ ଆଖପାଖ ପବନରେ ଥିବା ଜୀବାଣୁ, କୀଟାଣୁ, ଭୂତାଣୁ ଦୂରେଇ ଯାଇଥାନ୍ତି । ଏହି ଗନ୍ଧା ବର ଓ କନିଆଁ ଦେହରେ ଲଗାଇଲା ବେଳେ ଲଗାଉ ଥିବା ଲୋକ ଇଚ୍ଛିତରେ କନିଆଁ ସାଙ୍ଗରେ ଥିବା ଝିଅମାନେ ଗୀତ ଗାଇଥାନ୍ତି ।

“ରାଣି ତ ରାଣି ଲୋ ତେଜା ରାଣିରାଣି – ଆଣିଛି ବଡ଼ ଖାସି ।

ଶ୍ରୀରାମ ହରି---- ପଡ଼ିଯାଲୋ ଜୟ ହୁଳହୁଳି ।”

ଗନ୍ଧା ଦିଆସରିବା ପରେ ବର ଅବା କନିଆଁ ବସିଥିବା ସ୍ଥାନରୁ ଉଠିବାପାଇଁ ଝିଅମାନଙ୍କର ଗୀତ—

“ହଳଦୀ ବାଟିଲି ଶିଳ ଡେରିଡେରି --- ଉଠ ଉଠ ବଡ଼ଘର ପୁଅ ।”

ବରକୁ ଗନ୍ଧା ସାରି ଉଠାଇ ଦାଣ୍ଡ ଦୁଆରେ ଛଣ ବିଡା ଉପରେ ଠିଆ କରାଇ ଗାଧାଏ । ଏହି ଗାଧେଇବା ପାଣି ଝିଅମାନେ ଯାଇ ସାତଘରୁ ମାରିକି ଆଣନ୍ତି । ପାଣି ମାରିବା ଆଳରେ ଝିଅମାନେ ଗୀତଗାନ୍ତି ।

“ଗେଲମାଲଗୁଲୁ ଧେଇରି ପଣିନା..... ସ୍ନାହାନ ସାରି ବେଦିରେ ବସିବନା ।”

ବର ମାଟି ଖଡ଼େଇ ଗଲାବେଳେ ଝିଅ ଓ ବହୁମାନଙ୍କର ଗୀତ

“କତା ତୋକତା ନଡ଼ିଆ କତା..... କିଏ ଧରିତା ଛତା ।”

ରୀତିନୀତି ଅନୁସାରେ ବର ଯେତେବେଳେ ବାହାରେ - ଗ୍ରାମ ଦେବାଦେବୀ ସମସ୍ତଙ୍କୁ ମୁଣ୍ଡିଆ ମାରି ବରଯାତ୍ରୀ ସହ ବାଦ୍ୟ ବଡକାଠ, ଟମକ, ନିଶାଣୀ, ତୁରୀ ଶବଦରେ ଗାଁଦଣ୍ଡ ଉତ୍ସବମୁଖର କରି କନିଆର ଭାଇମାନେ ବର ଘରେ ବରକୁ କୌଣସି ଏକ ଅଳଙ୍କାରଦେଇ ବର ଧରିଥାନ୍ତି ।

କନିଆନେଇ ଛତା

କନିଆପକ୍ଷରୁ ନିତ୍ୟ ବ୍ୟବହାର ଜିନିଷ ଯୌତୁକ ଦିଅନ୍ତି । ପୂର୍ବେ ଚାଲିଚାଲି ବର କନିଆକୁ ନେଇ ଛାଡୁଥିଲେ ଏବଂ ଏହି ଜିନିଷକୁ କନିଆ ଡରଫରୁ ଭାରକରି ନେଉଥିଲେ, ଏହାକୁ “କନିଆଁଭାର”କୁହନ୍ତି । ବରପକ୍ଷ ଭାରୁଆକୁ ପାରିଶ୍ରମିକ ଦେଇଥାନ୍ତି, କିନ୍ତୁ ବର୍ତ୍ତମାନ ଗାଡ଼ିମଟରରେ ପଠାଇ ଦିଆଯାଉଛି । ବରକନିଆ ଗାଁମୁଣ୍ଡ ବନ୍ଦାଶାଳେ ପହଞ୍ଚନ୍ତି । ମା’ଭଉଣୀ ଗ୍ରାମଲୋକ ଆସି ବନ୍ଦାଶକାଟି ଘରକୁ ପହଞ୍ଚି ନିଅନ୍ତି । ବରଘର ବେଦିଶାଳରେ ବରକନିଆର କଉଡ଼ି ଖେଳନ୍ତୁ ଏବଂ ବନ୍ଦାଶ କରାନ୍ତୁ । ପରେ ପରେ ବରକନିଆ ସହିତ ହଳଦୀବଟା, ଗାଧୁଆ, କାଣ୍ଡବିନ୍ଧିବା (ତୀର ମରା) ଇତ୍ୟାଦି ଖେଳନ୍ତୁ । କନିଆର ଭାଇ ବରକନିଆକୁ ବାଟ ଉଗାଳେ । “ବାଟଘାଟମୂଳ” ଦେଇ ବରକନିଆ ଗୃହପ୍ରବେଶ କରନ୍ତି । ଏହି ସମୟରେ କନିଆଁ ମୁଣ୍ଡରେ ପାଣିକଳସ ଥାଏ । ଆବଦ୍ଧ ବେଦିଶାଳ ଭିତରେ ପ୍ରବେଶ କରି ବରକନିଆ ଚାରିକୋଣକୁ ଲୁହାତରୁ ମାରି ଧାନଦିଅନ୍ତି ଏବଂ ଧାନଉପରେ ପାଣି ଢାଳନ୍ତି ।

ଘରଭିତରକୁ ପ୍ରବେଶ କରିବାକୁ ଯାଆନ୍ତେ ନଳନ୍ଦ(ନଶନ୍ଦ) ତା ସାଙ୍ଗମାନଙ୍କ ସହିତ ଭିତର ପଟେ ଥାଇ କବାଟ ବନ୍ଦକରିଦିଏ । ଗୀତଛଳରେ ନୂଆ ଭାଉଜଙ୍କୁ ନଶନ୍ଦେଇପେଲି (ନଶନ୍ଦ ପେଡ଼ି) ପାଇଁ ଅଡ଼ି ବସନ୍ତି ।

“ଛେଲି ତୋ ଛେଲି ଚିତର କାବର ଛେଲି..... ଦିଅ ନଳନ୍ଦେଇ ପେଲି ।

କଲି ତୋ କଲି ବାଟବରକଲି..... ବାଟରେ ପଡ଼ିଲା ଗଲି ।”

ନଳନ୍ଦେଇପେଲି ଦେଇ ଗୃହପ୍ରବେଶ କରନ୍ତି । ଏହାପରେ ବରକନିଆ ସାଥୀରେ ସମସ୍ତେ ଖୁଆପିଆ କରନ୍ତି । ଖାଇସାରି ବରକନିଆ ସମସ୍ତଙ୍କୁ ଏକାଠି କରିକନିଆ କୁଳିଆ ବୁଝାନ୍ତି ଏବଂ ବରକନିଆକୁ ପାତଳେ (ସାଷ୍ଟାଙ୍ଗେ ଦଣ୍ଡବତ) ପକେଇ କନିଆ ଗଡେଇବା ଗୀତଗାନ୍ତି । କନିଆକୁଳିଆଙ୍କଗୀତ—

“ଗୁହାଳକୁ ସାଇପ ଦେଲି.....ମାଟି ମୁଠେ ପକେଇଲେ ଧାନ ହେଇଯିବ ।”

ହୁଳହୁଳି ହରିବଲ ଧ୍ବନିରେ ପ୍ରଂକ୍ଷିତ ହୋଇଉଠେ । ବରକନିଆକୁ ଆଶୀର୍ବାଦ ଦେଇ ଉଠାଇ ଦେଇଥାନ୍ତି । ବରକନିଆ ଘରକୁ ପ୍ରବେଶ କରନ୍ତି, କନିଆ କୁଳିଆ ନିଜ ଗାଁକୁ ଫେରିଆସନ୍ତି ।

~***~

ଭଗବଦ୍ ଗୀତା 4.20.

ତ୍ୟକ୍ତ୍ୱା କର୍ମଫଳାସକ୍ତଂ ନିତ୍ୟତୃପ୍ତୋ ନିରାଶ୍ରୟଃ ।

କର୍ମଣ୍ୟଭିପ୍ରବୃତ୍ତୋଽପି ନୈବ କିଞ୍ଚିକୁରୋତି ସଃ ॥

ଯେଉଁ ବ୍ୟକ୍ତି କର୍ମର ଫଳା ଫଳ ସମ୍ବନ୍ଧରେ ବିଚଳିତ ହୁଅନ୍ତି ନାହିଁ ଏବଂ ଏହା ପ୍ରତି ମୋହ ସମ୍ପୂର୍ଣ୍ଣ ରୂପେ ପରିତ୍ୟାଗ କରିଛନ୍ତି, ଯିଏ ସର୍ବଦା ନିଜସ୍ବ ପରିସରରେ ସନ୍ତୁଷ୍ଟ ରହିଥାଆନ୍ତି ଏବଂ ନିଜର ସୁଖ ପାଇଁ କୌଣସି ବାହ୍ୟ ବସ୍ତୁ ବା ଅନ୍ୟ ବ୍ୟକ୍ତିଙ୍କ ଉପରେ ନିର୍ଭର କରନ୍ତି ନାହିଁ ବା ଆଶା ରଖନ୍ତି ନାହିଁ, ଏହିପରି ମାନସିକ ସ୍ଥିତିରେ ଥିବା ବ୍ୟକ୍ତି ଆନ୍ତରିକ ଶାନ୍ତି ଏବଂ ମୁକ୍ତି ଲାଭ କରନ୍ତି, କାରଣ ସେମାନେ ନିଜକୁ କୌଣସି କାର୍ଯ୍ୟ ର କର୍ତ୍ତା ବୋଲି ଭାବନ୍ତି ନାହିଁ । ସେମାନେ ଜାଣନ୍ତି ଯେ ସମସ୍ତ କାର୍ଯ୍ୟ ଭଗବାନଙ୍କ ଇଚ୍ଛାରେ ହିଁ ସମ୍ପନ୍ନ ହୁଏ ଏବଂ କର୍ମର ଫଳ ଯୋଗୁଁ ସେମାନଙ୍କୁ ବିଚଳିତ ବା ଦୁଃଖିତ ହେବା ଆବଶ୍ୟକ ନାହିଁ ।

Article 22

ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟରେ ଗଣ୍ଡାପର୍ବ

ଶ୍ରୀ ପ୍ରଭାକର ଜୁଆଙ୍ଗ

ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟରେ ୨ ପ୍ରକାର ଗଣ୍ଡା ପର୍ବ ପାଳନ କରନ୍ତି

୧:-ରାଜ ଗଣ୍ଡା ୨:-ଦେଶ ଗଣ୍ଡା

ରାଜ ଗଣ୍ଡା - କ୍ୟାଲେଣ୍ଡର ଅନୁସାରେ ଶ୍ରାବଣ /ଭାଦ୍ରବରେ ଯେଉଁ ଶ୍ରାବଣ ପୂର୍ଣ୍ଣିମା /ରକ୍ଷାବନ୍ଧନ ପଡେ ତାକୁ ସର୍ବତ୍ର ଏବଂ ସମସ୍ତ ଜାତିର ଲୋକମାନେ ପାଳନ କରନ୍ତି ବୋଲି ତାକୁ ରାଜ ଗଣ୍ଡା କହନ୍ତି ।

ଦେଶ ଗଣ୍ଡା - ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟର ଏହି ଗଣ୍ଡା ପର୍ବକୁ ଗୋଟିଏ ଦିନରେ ସମସ୍ତେ ପାଳନ କରନ୍ତି ନାହିଁ । ଯେଉଁ ଗ୍ରାମରେ ରୁଆ ପୋତାଚାଷ କାମ ଆଗଶେଷ କରନ୍ତି ସେହି ଗ୍ରାମର ଲୋକମାନେ ପ୍ରଥମେ ପାଳନ କରନ୍ତି, ଗୋଟିଏ ଗ୍ରାମରେ ଦେଶ ଗଣ୍ଡା ପର୍ବ ପାଳନ କରୁଛନ୍ତି ବୋଲି ଅନ୍ୟ ଗ୍ରାମର ଲୋକମାନେ ଜାଣିଲେ ବା ପାଳନ କରିବାର ଦେଖିଲେ ତାପରେ ସେହିପାଖ ଗ୍ରାମର ଲୋକମାନେ ପାଳନ କରନ୍ତି । ଏହିପର୍ବ ହରିଚନ୍ଦନପୁର ବୁକର କିଛି ଅଂଶ ଯଥା ପିଠାଗୋଳା ପଞ୍ଚାୟତ ର କାଦୁଆ ଗ୍ରାମ, ଖର୍ବା, ମରାଗୋଳା ଗ୍ରାମ, ତେଲକୋଇ ବୁକର ରଙ୍ଗମାଟିଆ ଏପରି କେତେକ ଗ୍ରାମରେ ଦେଶ ଗଣ୍ଡା ପାଳନ କରନ୍ତି ।

ପାଳନର ବିଧି

ଯେଉଁ ଗ୍ରାମର ଲୋକମାନେ ଦେଶ ଗଣ୍ଡା ପାଳନ କରନ୍ତି, ସେହି ଗ୍ରାମର ଲୋକମାନେ ଗ୍ରାମର ସମସ୍ତ ବୟସ୍କ ବ୍ୟକ୍ତି ଏବଂ ବୃଦ୍ଧ ଲୋକମାନେ ମଣ୍ଡପ ଘର (ମଜାଙ୍ଗ)ଠାରେ ମିଟିଂ କରନ୍ତି, ତାଙ୍କ ବିଚାରରେ ଗ୍ରାମର ସମସ୍ତ ବିଲଧାନ ରୁଆପୋତାକାମ ଶେଷ ହେଲାପରେ ଗଣ୍ଡା ପର୍ବ ପାଳନ କରିବାକୁ ପ୍ରସ୍ତୁତ କରନ୍ତି । ମଣ୍ଡପ ଠାରେ ମିଟିଂ କରି ଚାନ୍ଦା ଠୁଳାଇ ପର୍ବ ପାଇଁ ଘୁଷୁରୀ, ଛେଳି କିଣନ୍ତି । ଗ୍ରାମର ସମସ୍ତ ପରିବାର ନିଜନିଜ ଘର ଲିପାପୋଛାକରି ସଫାସୁତୁରା କରନ୍ତି, ମଣ୍ଡପ (ମଜାଙ୍ଗ)ଘରଟି ଅବିବାହିତ ଝିଅମାନେ ଲିପାପୋଛା କରି ସଫାସୁତୁରା କରିଥାନ୍ତି । ସମସ୍ତେ ନୂଆବସ୍ତ୍ର ପରିଧାନ କରନ୍ତି ବିଶେଷ କରି ନିଜନିଜର ସନ୍ତାନ ସନ୍ତତି ମାନଙ୍କୁ ନୂଆପୋଷାକ କିଣି ପିନ୍ଧାଇଥାନ୍ତି । ଘରେ ପିଠାପଣା କରି ସମସ୍ତପରିବାର ମନଖୁସିରେ ପର୍ବ ପାଳନ କରିଥାନ୍ତି ।

ଗୋଟିଏ ଗ୍ରାମର ଲୋକମାନେ ଏ ପର୍ବ ପାଳନ କଲେ ଅନ୍ୟ ଏକ ପାଖ ଗାଁ ଲୋକ ଜାଣିଲେ ବା ଦେଖିଲେ ସେହି ପାଖ ଗାଁ ଲୋକ ମଧ୍ୟ ଦେଶ ଗଣ୍ଡା ପାଳନ କରିବାକୁ ପ୍ରସ୍ତୁତ ହୋଇ ମିଟିଂ କରି ଚାନ୍ଦା କରି ସେହି ଢଙ୍ଗରେ ପାଳନ କରିଥାନ୍ତି । ଯେଉଁ ଗ୍ରାମର ଲୋକମାନେ ଆଗେ ପର୍ବ ପାଳନ କରିସାରିଥାନ୍ତି, ସେମାନେ ଅନ୍ୟ ପାଖ ଗାଁ ଲୋକ ଗଣ୍ଡାପର୍ବ ପାଳନକଲେ ତାଙ୍କ ଗାଁକୁ ଯାଇ ସମସ୍ତେ ଖୁସିରେ ମିଶି ପର୍ବ ପାଳନ କରିଥାନ୍ତି ।

ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟବସ୍ତିର ୨ ପ୍ରକାର ବିଭାଗୀକରଣ କରାଯାଇଛି ।

ଯେଉଁମାନେ ପାହାଡିଆ ଅଞ୍ଚଳରେ ରହନ୍ତି ତାଙ୍କୁ “ଜାଳକୁଣ୍ଡିଆକି” ବୋଲି କହନ୍ତି । ଏଥିରେ ହରିଚନ୍ଦନପୁର ବୁକର କିଛି ଅଂଶ ଏବଂ ବାଣପାଳ ବୁକରଗୋନାସିକା ଅଂଚଳରେ ରହନ୍ତି ।

ଯେଉଁମାନେ ସମତଳରେ ରହନ୍ତି ତାଙ୍କୁ “ଡୁଲିକୁଣ୍ଡିଆକି” ବୋଲି କହନ୍ତି । ଏହା ସାଧାରଣତଃ ଘଟଗାଁ ବ୍ଲକ୍ ଓ ହରିଚନ୍ଦନପୁର ବ୍ଲକ୍‌ର ରେବଣା ପାଖଆପାଖି ଅଂଚଳ ଏବଂ ଜଂଘିରା ପାଖଅଞ୍ଚଳର ବସ୍ତିବାସିନ୍ଦାଙ୍କୁ ବୁଝାଏ ।

ବର୍ତ୍ତମାନ ପିଢ଼ିର ଲୋକମାନେ ଦେଶ ଗଛା ପାଳନକରୁନାହାନ୍ତି । ସମସ୍ତେ ରାଜ ଗଛା ପାଳନ କରୁଛନ୍ତି । ଏହି ପର୍ବରେ ରଜ ପୂର୍ବରୁ ଯେଉଁ ଚାଷ ହୋଇଥାଏ ଯଥା:-ମକା, କାକୁଡ଼ି, ରୋମାଛୁଇଁ, ବୋଇତାକୁ ଫଳ, ପତ୍ର ଏହିଦିନ ସମସ୍ତେ ଘରେଘରେ ନିଜର ପୂର୍ବପୁରୁଷ ପିତୃମାତା ଏବଂ ବାସୁକିମାତା, ଧର୍ମଦେବତାଙ୍କୁ ଅର୍ପଣକରି ଖାଇଥାନ୍ତି ବା ଖାଇବାର ଅନୁକୂଳ କରିଥାନ୍ତି ।

ଗଛା ପୂର୍ବରୁ ଯୁଆଙ୍ଗଲୋକମାନେ କୌଣସି ଚାଷ ଜିନିଷ ଧାନ ବ୍ୟତୀତ ମକା, ବୋଇତାକୁ ଫଳ, ବୋଇତାକୁ ପତ୍ର ଖାଇ ନ ଥାନ୍ତି କିମ୍ବା କାହାରିକୁ ମାଗଣାରେ ଦିଅନ୍ତିନାହିଁ । ଯେଉଁମାନେ ଏହି ଫଳ ଫୁଲ ଗଛାରେ ଖାଇନଥାନ୍ତି ସେମାନେ ଧାନ ନୁଆଖୁଆରେ ଖାଇଥାନ୍ତି । ଗଛା ପର୍ବ ଦିନ ଧାନ ବିଲରେଗଛା ବିଛିଦିଅନ୍ତି ଅର୍ଥାତ ପ୍ରତ୍ୟେକ ଧାନ କିଆରୀରେ ଗୋଟିଏ ଲେଖାଏଁ କେନ୍ଦୁଡ଼ାଳ ଠିଆ କରି ପୋତି ଦିଅନ୍ତି ।

ଗଛା ପର୍ବଦିନ ସକାଳୁସକାଳୁ ଗୋରୁଗାଈଙ୍କୁ କିଛି ଲୋକ ଲୁଣ ଖାଇବାକୁ ଦିଅନ୍ତି ଓ କିଛିଲୋକ ଶାଳପତ୍ରରେ ଲୁଣ ଦେଇ ଗୋରୁଗାଈଙ୍କୁ ଖୁଆଇଦିଅନ୍ତି । ଗୋରୁଗାଈଙ୍କୁ ଲୁଣ ଦେବାର ଅର୍ଥ - ଗୋରୁଗାଈଙ୍କ ଦେହ ଭଲ ରହିବ, ମଣିଷ ଜନ୍ମର ରଣବୋଝ ଯଦି କିଛି ଥାଏ ତେବେ ଗୋରୁଗାଈ ହରଣ କରନ୍ତି ବୋଲି ବିଶ୍ୱାସ କରାଯାଏ । କିଛିଲୋକ ଗୋରୁଗାଈଙ୍କୁ ଶ୍ରୀକୃଷ୍ଣ ଭଗବାନଙ୍କ ଗାଈ ଗୋରୁ କହି ବନ୍ଦାପନା କରନ୍ତି ।

ଦେହୁରୀ ବା ନାଗମ ଗାଧୋଇସାରି ଧୋତି ପିନ୍ଧି ଶାଳ (ପୂଜା ସ୍ଥାନରେ)ପଣା ଦିଅନ୍ତି । ସେଥିରେ ଧୂପ, ସିନ୍ଦୂର, କଦଳୀ, ଗୁଡ଼, ଅରୁଆତାଉଳ, ହଳଦୀ ଗୁଣ୍ଡ, ଫୁଲ ଇତ୍ୟାଦି ଦେଇ ପଣା ଦିଅନ୍ତି ବା ପୂଜା କରନ୍ତି ।

ପୂଜାପାଉଥିବା ଦେବାଦେବୀ - ଯଥା ଗ୍ରାମଦେବତୀ(ଧାନପତି), ବାସୁକିମାତା, ଧର୍ମଦେବତା ଙ୍କ ନାମରେ ପଣା ଦିଅନ୍ତି । ପଣାଦେବାର ଉଦ୍ଦେଶ୍ୟ ଯେ ଗାଁ ଓ ଗ୍ରାମର ଲୋକମାନେ ଭଲରେ ରହିବେ, ଚାଷବାସ ଭଲ ହେବ, ଗ୍ରାମର ଗୋରୁଗାଈ ଇତ୍ୟାଦି ଭଲରେ ରହିବେ । ତାପରେ ଗ୍ରାମର ସମସ୍ତ ପରିବାର ନିଜନିଜ ଘରେ ପିଠାପଣା କରି ଖାଆନ୍ତି ଓ ଗଛା ପର୍ବର ଆନନ୍ଦ ନିଅନ୍ତି । କିନ୍ତୁ ବର୍ତ୍ତମାନ ଏହି ଦେଶଗଛା ପର୍ବ ପାଳନ କରାଯାଉନାହିଁ । ଏହିଦିନ ଶାଳରେ (ଗ୍ରାମଦେବତୀ ପୀଠରେ)କୌଣସି ଛେଳି, କୁକୁଡ଼ା ବଳି ପଡେ ନାହିଁ । ଏହି ପର୍ବ ଜୁଆଙ୍ଗମାନଙ୍କର ବଡ଼ ପର୍ବ ।

ସଂକ୍ଷ୍ୟା ହେଲେ ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟର ଲୋକମାନେ ନିଜନିଜ ସନ୍ତାନମାନଙ୍କୁ ହଳଦି ଗୁଣ୍ଡ, ଅରୁଆ ତାଉଳ 7 ଗୋଟି ହଳଦୀ ସହିତ ମିଶାଇ ଏକ ଶାଳପତ୍ରରେ ରଖି ବନ୍ଦାଇଥାନ୍ତି । ତାପରେ ଘରଘର ବୁଲି ବୟୋଜ୍ୟେଷ୍ଠ ଲୋକମାନେ ଛୋଟ ବୟସର ଯେଉଁମାନେଥାନ୍ତି ତାଙ୍କୁ ବନ୍ଦାପନା କରିଥାନ୍ତି ।

ବନ୍ଦାପନା କରିବାର ଉଦ୍ଦେଶ୍ୟ - ଛୋଟ ବୟସର ଯେଉଁମାନେଥାନ୍ତି ତାଙ୍କୁ ଆଶୀର୍ବାଦ କରିଥାନ୍ତି । ସେହି ହଳଦୀ ଗୁଣ୍ଡ ଅରୁଆ ତାଉଳ 7ଟି ମିଶାଇ ସାନ ବୟସର ବ୍ୟକ୍ତି ଙ୍କୁ ଆଗ ମଥାରେ ହଳଦୀ ଗୁଣ୍ଡ ଲଗାନ୍ତି, ତାପରେ ତାହାଣ କାନ୍ଧପରେ ବାମ କାନ୍ଧ, ବେଳେବେଳେ 2 ଆଣ୍ଟରେ ଲଗାଇ ତୁମା ଦିଅନ୍ତି । ଯେଉଁମାନେ ବନ୍ଦାଣ କରନ୍ତି ସେମାନେ ସମସ୍ତ ସ୍ଥାନରେ ହଳଦୀ ତାଉଳ ଲଗାଇ ନିଜର ତୁମା ଦିଅନ୍ତି, ନିଜ ହାତକୁ ‘ଚ’ ବୋଲି କହି ଆଶୀର୍ବାଦ କରନ୍ତି । ଯେଉଁବ୍ୟକ୍ତି ବନ୍ଦାନ୍ତି ତାଙ୍କୁ ଜୁହାର କରନ୍ତି ।

ଆଶୀର୍ବାଦ - ବହୁତ ଦିନ ବଞ୍ଚିବୁ, ଶହେ ବରଷ ବଞ୍ଚିବୁ, ବୁଢ଼ାଯାକେ ବଞ୍ଚିବୁ, ତୁଟି ଧଳା ହେବାଯାକେ ବଞ୍ଚିବୁ, ଭଲରେ ରହିବୁ, ଛୁଆପିଲା ଭଲରେ ରହିବେ, ପୁଅ ପିଲାମାନଙ୍କୁ କହନ୍ତି ତୋ କାନ୍ଧରେ ମୋର ଶବ ଯିବ ।

ବର୍ତ୍ତମାନ କ୍ୟାଲେଣ୍ଡର ବା ପାଞ୍ଜି ଅନୁସାରେ ସମସ୍ତଜାତି ପାଳନ କରୁଥିବା ରକ୍ଷାବନ୍ଧନ ବା ଗଛା ପର୍ବ, ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟ ମଧ୍ୟ ସେହି ପର୍ବ ପାଳନ କରୁଛନ୍ତି । ସାମ୍ପ୍ରଦାୟିକ ଗୋଷ୍ଠୀ ହିସାବରେ ଯେଉଁଠି “ଦେଶଗଛାପର୍ବ” ପାଳନ କରାଯାଉଥିଲା ତାହା ଏବେ ଦେଖିବାକୁ ମିଳୁନାହିଁ । ଏହି ପର୍ବଟି ଜୁଆଙ୍ଗ ସମ୍ପ୍ରଦାୟର ନିଆରା ପର୍ବ । ଏହି ପର୍ବ ବହୁବର୍ଷ ପୂର୍ବରୁ ଚାଲିଆସିଛି ପ୍ରାୟତଃ 40/50 ଦଶନ୍ଧି ହେବ ।

ବର୍ତ୍ତମାନ ଏହି ପରମ୍ପରା ପ୍ରତି ଏବେକାର ପିଢ଼ି ଏତେ ଆଗ୍ରହ ଦେଖାଉ ନାହିଁ । ଏବେକାର ଯୁବକଯୁବତୀ ମାନେ ଆଧୁନିକ ସମାଜରେ ବଢ଼ିଲେଣି ଏବଂ ଆଧୁନିକତା ନାମରେ ସେମାନେ ପାରମ୍ପରିକ ବ୍ୟବସ୍ଥା ଓ ଚାଳିଚଳନ ଠାରୁ ଦୂରେଇ ଯାଉଛନ୍ତି । ଏଥିପାଇଁ ଅନେକ କାରଣ ରହିଛି ମାତ୍ର ଦୁଃଖର ବିଷୟ ସେମାନଙ୍କର (ଯୁବ ଗୋଷ୍ଠୀଙ୍କର) ଆଗ୍ରହ ଓ ଆଦର ଅଭାବରୁ ସମାଜର ନୀତିନିୟମ, ପ୍ରଥା, ପରମ୍ପରା ନଷ୍ଟ ହେବାରେ ଲାଗିଛି । ବର୍ତ୍ତମାନ ଆମେ ସମାଜ ପ୍ରବୋଧକମାନେ ସମସ୍ତ ଗାଁକୁଗାଁ ବୁଲି ଲୋକଙ୍କୁ ସମାଜର ନୀତିନିୟମ, ପରମ୍ପରା ବଜାୟରଖିବାକୁ ବୁଝାଉଛୁ । ଆମେ ଚେଷ୍ଟା ଜାରି ରଖୁଛୁ ।

ଜୁଆଙ୍ଗ ସମାଜ ଭିତରେ ମାମୁଁ ବଡ଼, ପର୍ବ ଭିତରେ ଗଛା ପର୍ବ ବଡ଼ ।

ଏହି ପର୍ବ ବିଷୟରେ ବୁଝିବାପାଇଁ - ହରିଚନ୍ଦନପୁର ବ୍ଲକ୍ କାଦୁଆଗ୍ରାମର ଗୌରାଙ୍ଗ ଜୁଆଙ୍ଗ, ବାଇଗ ଜୁଆଙ୍ଗ, ଗୁମରଜୁଆଙ୍ଗ, ନୁଲ ଗ୍ରାମର ମାୟୁ ଓ ବାଂଶପାଳ ବ୍ଲକ୍ କଦଳିବାଡ଼ି ଗ୍ରାମର ଚନ୍ଦ୍ର ଜୁଆଙ୍ଗଠାରୁ କଥାହୋଇ ବୁଝି ଥିଲୁ ।

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ଭଗବତ୍ ଗୀତା 3.25.

ସକ୍ତାଃ କର୍ମଣ୍ୟବିତ୍ତାଂସୋ ଯଥା କୁର୍ବନ୍ତି ଭାରତ ।

କୁର୍ମାନ୍ତିତ୍ତାଂସ୍ତଥାସକ୍ତଶ୍ଚିକୀର୍ଣ୍ଣଲୋକସଂଗ୍ରହମ ॥

ସଂସାରିକ ସୁଖରେ ଲିପ୍ତ ଥାଇ ଭଗବତ ପ୍ରାପ୍ତି ରୂପୀ ଚରମ ଲକ୍ଷ୍ୟ ସମ୍ବନ୍ଧରେ କୌଣସି ଧାରଣା ନଥିବା ବ୍ୟକ୍ତିଙ୍କୁ ଅଜ୍ଞାନୀ କୁହାଯାଏ । ଅଜ୍ଞାନିମାନେ ମନରେ କାମନା ବା ଫଳଲାଭର ଆଶା ରଖି ନିଜର ହିତ ପାଇଁ କାମ କରନ୍ତି । ମାତ୍ର ବିଦ୍ବାନ ବା ଜ୍ଞାନୀ ବ୍ୟକ୍ତିମାନେ ଅନାସକ୍ତ ଭାବରେ ଫଳଲାଭର ଆଶା ନରଖି କେବଳ ଜଗତର ଜୀବଗଣଙ୍କର ମଙ୍ଗଳ ପାଇଁ ଏବଂ ସଂସାର ସମ୍ମୁଖରେ ଏକ ଉଦାହରଣ ପ୍ରସ୍ତୁତ କରିବା ନିମନ୍ତେ ନିଷ୍କାମ ସହିତ କର୍ମ କରିବା ଉଚିତ ।

ଭଗବତ୍ ଗୀତା 3.30.

ମୟି ସର୍ବାଣି କର୍ମାଣି ସଂନ୍ୟସ୍ୟାଧ୍ୟାତ୍ମତେତସା ।

ନିରାଶୀର୍ଜନମୋ ଭୁଢ଼ା ଯୁଧିଷ୍ଠି ବିଗତକ୍ରୋଧଃ ॥

ଜଣେ ବ୍ୟକ୍ତି ନିଜ କର୍ତ୍ତବ୍ୟ କରିବା ସମୟରେ କାର୍ଯ୍ୟଟିକୁ “ମୁଁ କରୁଛି” ବୋଲି ନଭାବି କାର୍ଯ୍ୟଟିକୁ ଭଗବାନ କରୁଛନ୍ତି ଓ ମୋ ମାଧ୍ୟମରେ କରୁଛନ୍ତି ବୋଲି ଭାବିବା ଉଚିତ୍ । ତେଣୁ ଫଳାଫଳ ବିଷୟରେ ଚିନ୍ତା ନକରି, ମନରୁ ସମସ୍ତ ଚିନ୍ତା ଓ ଭୟ ଦୂରକରି, ଭଗବାନଙ୍କ ପ୍ରତି ନିଜକୁ ସମର୍ପଣ କରି କାର୍ଯ୍ୟଟିକୁ ସମ୍ପାଦନା କରିବା ଆବଶ୍ୟକ ।

Article 23

ଯୋଗ: ଜୀବନଶୈଳୀର ଜୀବନ୍ତ କ୍ରିୟା

ଇଂ ନରେଶ କୁମାର ଦାସ

ସୃଷ୍ଟିର ନିୟମାନୁସାରେ ସକଳ ଜୀବନ ଜଗତ ମଧ୍ୟରେ ମନୁଷ୍ୟ ହିଁ ଶ୍ରେଷ୍ଠତମ । ଜ୍ଞାନ, ବୁଦ୍ଧି ଓ ସାଧନା ଦ୍ଵାରା ପରମାତ୍ମାଙ୍କ ସହିତ ସଂଶ୍ଳିଷ୍ଟ ହେବାପରେ ମାନବରୁ ଅତି ମାନବ, ତତ୍ପରେ ଦିବ୍ୟ ମାନବ ରୂପେ ପ୍ରତିଷ୍ଠା ଲାଭ କରେ । ଜୀବନଶୈଳୀକୁ ସୁମଧୁର, ସାବଲୀଳ, ସୁସ୍ଥ, ନିରୋଗ ଓ ଆନନ୍ଦମୟ କରିବାହିଁ ଯୋଗ ହେଉଛି ଅବିଚ୍ଛେଦ୍ୟ ପ୍ରକ୍ରିୟା । ଯେହେତୁ ଆରୋଗ୍ୟ ରହିବା ଆମର ଜନ୍ମସିଦ୍ଧ ଅଧିକାର, ତେଣୁ ଯୋଗ ଓ ପ୍ରାଣାୟାମ ବଳରେ ସମସ୍ତ ରୋଗଗୁଡ଼ିକ ନିରାକରଣ ସମ୍ଭବ ବୋଲି ଯୋଗ ଶାସ୍ତ୍ର ଦର୍ଶାଇଥାଏ । ଏଲୋପ୍ୟାଥକ, ହୋମିଓପାଥକ ଓ ଆୟୁର୍ବେଦ ଡାକ୍ତରୀ ଚିକିତ୍ସା ରୋଗ ନିରାକରଣରେ ପ୍ରଭୁତ ବିସ୍ତାର କରିଥିଲେ ବି ଶାରୀରିକ, ମାନସିକ ସ୍ତରରେ ଶରୀରକୁ ସୁସ୍ଥ ଓ ମନକୁ ଶାନ୍ତ ରଖିବା ନିମନ୍ତେ ଯୋଗାସନ ଓ ପ୍ରାଣାୟାମକୁ ଅଗ୍ରାଧିକାର ଦିଆଯାଇଛି ।

ଦେବ ଦେବ ମହାଦେବ ହିଁ ଆଦିଯୋଗୀ ତଥା ଆଦି ଗୁରୁରୂପେ ବିବେଚନା କରାଯାଏ । ଯୋଗର ସୃଷ୍ଟି ୨୬୦୦ ବର୍ଷ ପୂର୍ବରୁ ଉତ୍ତରଭାରତର ପାର୍ବତ୍ୟାଞ୍ଚଳରେ ଥିବା ଯୋଗୀ, ମୁନିରାଷି ମାନଙ୍କ ଦ୍ଵାରା ପ୍ରାରମ୍ଭ କରିଥିବାର ଜଣାଯାଏ । ଆତ୍ମଜ୍ଞାନ ଓ ଆତ୍ମାନୁଭୂତିର ସାଧନ ପ୍ରକ୍ରିୟାକୁ 'ଯୋଗ' ବୋଲି ବ୍ୟକ୍ତ ଥିଲା । ପୂର୍ବରୁ ଯୋଗ ଏକ ଅଦ୍ଭୁତ ସାଧନା ବୋଲି ଭୁଲ ଧାରଣା ସୃଷ୍ଟି କରି ସାଧାରଣ ଲୋକଙ୍କ ପକ୍ଷେ କଷ୍ଟକର ବୋଲାଯାଉଥିଲା । ଆତ୍ରେୟ ରଷିଙ୍କ ଔରସ ଓ ଗୌଣୀକାଙ୍କ ଗର୍ଭରୁ ଜନ୍ମିତ ମହର୍ଷି ପାତାଞ୍ଜଳୀଙ୍କୁ ଯୋଗର ଜନକ ରୂପେ ଅଭିହିତ କରାଯାଏ । ରାଜଯୋଗକୁ ମଧ୍ୟ ଜପ, ନିୟମ, ଆସନ, ପ୍ରାଣାୟାମ, ପ୍ରତ୍ୟାହାର, ଧାରଣା, ଧ୍ୟାନ ଓ ସମାଧି ଭାବେ ବିଭକ୍ତ କରାଯାଇଛି । ଯମକୁ ମଧ୍ୟ ଅହିଂସା, ସତ୍ୟ, ଆସ୍ତେୟ, ବ୍ରହ୍ମଚର୍ଯ୍ୟ ଓ ଅପରିଗ୍ରହ ଭାବେ ବିଭକ୍ତ କରାଯାଇଛି । ସେହିପରି ନିୟମକୁ ଶୌଚ, ସନ୍ତୋଷ, ତପଃ, ସ୍ଵାଧ୍ୟାୟ ଓ ଇଶ୍ଵରର ପ୍ରଣିଧାନ ଭାବେ ପରିଗଣିତ କରାଯାଏ । ଆସନକୁ ୮୪ ପ୍ରକାର ଓ ଅନେକ ପ୍ରାଣାୟାମ ଭାବେ ଲିପିବଦ୍ଧ କରାଯାଇଛି ।

ଭାରତର ପ୍ରାଚୀନ ପାତାଞ୍ଜଳୀ ଯୋଗକୁ ଜନ ସମାଜରେ ପ୍ରଚାର ଓ ପ୍ରସାରିତ କରିଥିବା ଯୋଗଜନ୍ମା ଓ କ୍ରାନ୍ତିକାରୀ ଯୋଗ ପୁରୁଷ ସ୍ଵାମୀ ବିବେକାନନ୍ଦ, କିଛି ପଲାଜ, କୃଷ୍ଣମାଚାର୍ଯ୍ୟ, ବାବାରାମଦେବ, ଶ୍ରୀ ଶ୍ରୀ ରବିଶଙ୍କର, ସଦଗୁରୁ (ଜାଗୀ ବାସୁଦେବ) ଆଦି ସାଧନା ଦ୍ଵାରା ମନୁଷ୍ୟ ହିଁ ଯୋଗ ମାଧ୍ୟମରେ ପରମାତ୍ମାଙ୍କ ସହ ମିଳନ ସମ୍ଭବ ହୋଇପାରେ ବୋଲି ମତପୋଷଣ କରିଛନ୍ତି ।

ସ୍ଵାମୀ ବିବେକାନନ୍ଦଙ୍କ ପଟଶିଷ୍ୟ ମାନନୀୟ ଏକନାଥଜୀ ରାଣାଡ଼େ ଆଧ୍ୟାତ୍ମିକ ପ୍ରେରିତ ସେବାସଂଗଠନ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର ୧୯୭୨ ମସିହାରେ ପ୍ରତିଷ୍ଠାକରି ମନୁଷ୍ୟ ନିର୍ମାଣ ଓ ରାଷ୍ଟ୍ରର ପୁନଃରୁଥାନର ଲକ୍ଷ୍ୟକୁ ପ୍ରତେକ ବ୍ୟକ୍ତିକୁ ପରିବାର ସହିତ, ପରିବାରକୁ ସମାଜ ସହିତ ଓ ସମାଜକୁ ରାଷ୍ଟ୍ର ସହିତ ସଂଯୋଗ କରି ଅନ୍ତଃନିହିତ ସମ୍ଭାବ୍ୟ ଦିବ୍ୟତ୍ଵକୁ ଜାଗ୍ରତ କରିଛନ୍ତି ।

ଭଗବତଗୀତାରେ ମଧ୍ୟ ଶ୍ରୀକୃଷ୍ଣ ଅର୍ଜୁନଙ୍କୁ ଉପଦେଶ ମାଧ୍ୟମରେ ଯୋଗର ମହତ୍ଵ ପ୍ରତିପାଦନ କରିଛନ୍ତି ।

ସଂ ବିଦୟାଦ ଦୁଃଖ ସଂଯୋଗ ନିଯୋଗାଂ ଯୋଗସଂଜ୍ଞିତମ୍ ।

ସ ନିଶ୍ଚୟେନ ଯୋକ୍ତବ୍ୟୋ ଯୋଗୋଽନିର୍ବିଶ୍ଵଚେତସା ॥ (ଅଧ୍ୟାୟ ୬ ଶ୍ଳୋକ ୨୩)

ଦୁଃଖ ସହିତ ସଂଯୋଗରୁ ନିଯୋଗକୁ ଯୋଗ କୁହାଯାଏ । ସ୍ଥିର ଓ ଅଶାୟୀତା ମନ ନେଇ, ଦୃଢ଼ତାର ସହିତ ଯୋଗାଭ୍ୟାସ କରିବା ଉଚିତ । ଅଗ୍ନିର ଉଦ୍ଭାପ ଶରୀର ପ୍ରତି ଅସହ୍ୟ ହେଲେ ଶୀତଳ ସ୍ଥାନକୁ ଯିବା ପରି, ପରିଚ୍ଛିନ୍ନ ବସ୍ତୁରୁ ମିଳୁଥିବା ସୁଖଜୀବନ ଦୁଃଖଦାୟକ ହେଲେବି ମୁକ୍ତିନିମିତ୍ତ ଅନ୍ୟକିଛି ଚିନ୍ତନ ନ କରି ଆନନ୍ଦସ୍ଵରୂପ ଆତ୍ମାରେ ପ୍ରବେଶ କରି ପରମାନନ୍ଦ ଲାଭ କରାଯାଏ ।

ଅଥ ଚିତ୍ରଂ ସମାଧାତୁଂ ନ ଶକ୍ନୋଷି ମୟି ସ୍ଥିରମ୍ ।

ଅଭ୍ୟାସଯୋଗେନ ତତୋ ମାନିଚ୍ଛାସ୍ତୁ ଧନଞ୍ଜୟ (ଅଧ୍ୟାୟ ୧୨ ଶ୍ଳୋକ ୯)।

ଯଦି ଚିତ୍ର (ମନ) କୁ ମୋଠାରେ ଅବିଚଳିତ ଭାବେ ସ୍ଥିର କରିବାରେ ଅସମର୍ଥ, ତେବେ ଅଭ୍ୟାସଯୋଗ ଦ୍ଵାରା ଅସଂଯତ ବହୁମୁଖୀ ମନକୁ ସଂଜମକ କରି ବୁଦ୍ଧି, ବିଚାର ଶକ୍ତିକୁ ଯୋଗ ମାଧ୍ୟମରେ ପରମାତ୍ମାଙ୍କୁ ସାକ୍ଷାତର ସାମର୍ଥ୍ୟ ଲାଭ କରିଥାଏ ।

ଏପରିକି ପ୍ରାଣ ଓ ପ୍ରାଣକୋଷକୁ ଶୁଦ୍ଧ କରିବା ପାଇଁ ଶରୀରକୁ ସୁକ୍ଷ୍ମ ଓ ସବଳ ରଖିବା ପାଇଁ ପ୍ରାଣ ବାୟୁକୁ ନିର୍ଦ୍ଧାରିତ ନିଶ୍ଵାସ ପ୍ରଣାସ ପ୍ରକ୍ରିୟାକୁ ପ୍ରାଣାୟାମ ଦ୍ଵାରା ସଠିକ ଭାବେ ରୂପାନ୍ତରିତ କରିଥାଏ । ପ୍ରାଣାୟାମ ହିଁ ପ୍ରାଣର ସଂଜୀବନୀ ହୋଇ ସତବୁଦ୍ଧି, ସତକର୍ମ, ସତଜ୍ଞାନ, ସତଚିନ୍ତା ର ବ୍ରତୀ ହୋଇ ଔଷଧମୁକ୍ତ ଓ ରୋଗମୁକ୍ତ ସମାଜ ସୃଷ୍ଟି କରିପାରିବ । କିଛି ଉପଯୋଗୀ ଆସନ ଓ ପ୍ରାଣାୟାମ ସମ୍ବନ୍ଧରେ ଜଣାଇ ଦିଆ ଯାଉଛି ।

- ସିଦ୍ଧାସନ, ପଦ୍ମାସନ: ମନ ସ୍ଥିର, ଏକାଗ୍ରତା ଓ ସୂଚି ଶକ୍ତିର ବୃଦ୍ଧି
- ବଜ୍ରାସନ, ସୁପ୍ତ ବଜ୍ରାସନ: ଆଶ୍ଵିନାଶି ବ୍ୟଥା, ଗୋଡ ପାଦର କ୍ଳାନ୍ତି
- ସେତୁବନ୍ଧସାନ, ଶବ୍ଦାସନ: ଶରୀର, ହୃଦୟ ବା ମସ୍ତିଷ୍କର ସୁସ୍ଥତା
- ଗୋମୁଖାକୁସନ, ଗରୁଡାସନ: ପିଠି, ଅଣ୍ଟା ବ୍ୟଥା
- ଧନୁରାସନ, ସୁଜଙ୍ଗାସନ: ପେଟର ଚର୍ବି ହ୍ରାସ, ଯୌନଶକ୍ତିର ବୃଦ୍ଧି
- ଉଷ୍ଣାସନ, ଶଉରାସନ: ଅମ୍ଳ ଦୋଷ, ଅର୍ଶ, ପାଦପୁଲ୍ଲୀ
- ମହ୍ୟାସନ, ସର୍ବାଙ୍ଗାସନ: ଶ୍ଵାସ ରୋଗ, ବହୁମୁତ୍ର
- ତ୍ରିକୋଣାସନ, ପାଦ ହସ୍ତାସନ, ଚକ୍ରାସନ, ହଳାସନ, ପବନସୁନ୍ଦାସନ, ବୃଷସନ, ଉଭାନ ପାଦାସନ: ପିଠି, ଅଣ୍ଟା, କାନ୍ଧବିନ୍ଧା
- କପାଳଭାତି, ଉସ କା, ଅଗ୍ନିସର, ଅନୁଲୋମ - ବିଲୋମ, ନାଡ଼ୀସୁଦ୍ଧି, ଭ୍ରମରୀ ପ୍ରାଣାୟାମ: ଅମ୍ଳ, ମଧୁମେହ, ମୁଣ୍ଡ ବ୍ୟଥା, ଉଚ୍ଚ ରକ୍ତଚାପ, ମସ୍ତିକ ଜନିତ ରୋଗ

ଭୁବନେଶ୍ଵରରେ ପ୍ରତିଷ୍ଠିତ VK-AICYAM ଓଡ଼ିଶାର ଆଦିବାସୀ ବହୁଳ ଜିଲ୍ଲାଗୁଡ଼ିକରେ ଆନନ୍ଦାଳୟ ସୃଷ୍ଟି କରି ବାଲ୍ୟ କାଳରୁ (୫ ବର୍ଷରୁ) ସଂସ୍କାରବର୍ଗ, ସ୍ଵଧାୟ ବର୍ଗ ଓ କେନ୍ଦ୍ର ବର୍ଗରେ ସାମିଲ କର ଯାଉଛି । ପୂର୍ବ ସଂସ୍କୃତିକୁ ବଜାୟ ରଖି ଯୋଗସୂତ୍ରଦ୍ଵାରା ସ୍ଫୁଲ୍ଲ, କଲେଜର ଛାତ୍ରଛାତ୍ରୀଙ୍କୁ ଶାରୀରିକ, ମାନସିକ, ବୌଦ୍ଧିକ ଓ ଆଧ୍ୟାତ୍ମିକ ସ୍ତରରେ ପ୍ରଶିକ୍ଷଣ କରାଯାଉଛି । ଯୋଗ ମାଧ୍ୟମରେ ସେବା ଓ ସାଧନା ହିଁ ମାନବ ଜୀବନଶୈଳୀର ଲକ୍ଷ୍ୟ ବୋଲି ବିଶ୍ଵସ୍ତରରେ ପ୍ରତିପାଦିତ କରାଯାଉଛି ।

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ଭଗବଦ୍ ଗୀତା 3.15.

କର୍ମ ବ୍ରହ୍ମୋଭବଂ ବିଦି ବ୍ରହ୍ମାକ୍ଷରସମୁଭବମ ।

ତସ୍ମାସ୍ତର୍ବଗତଂ ବ୍ରହ୍ମ ନିତ୍ୟଂ ଯଜ୍ଞେ ପ୍ରତିଷ୍ଠିତମ ॥

ମନୁଷ୍ୟ ନିମନ୍ତେ ଆବଶ୍ୟକ କର୍ତ୍ତବ୍ୟ ଗୁଡ଼ିକ ବେଦରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ବେଦ ସ୍ଵୟଂ ଭଗବାନଙ୍କ ଦ୍ଵାରା ରଚିତ । ତେଣୁ କର୍ତ୍ତବ୍ୟ ସମ୍ପାଦନା କରିବା ଭଗବାନଙ୍କୁ ଉପାସନା କରିବା ସହ ସମାନ । ଭଗବାନଙ୍କୁ ସନ୍ତୋଷ କରିବା ନିମନ୍ତେ ନିଜର ଉଦ୍ଦିଷ୍ଟ କର୍ମ ମାନଙ୍କୁ ନୈବେଦ୍ୟ ଭାବରେ ଭଗବାନଙ୍କ ଚରଣରେ ଅର୍ପଣ କରିବା ଉଚିତ୍ । କର୍ମ ମାଧ୍ୟମରେ ହିଁ ସର୍ବବ୍ୟାପୀ ପରମାତ୍ମାଙ୍କୁ ଉପଲକ୍ଷି କରିହୁଏ ।

Article 24

ଅଧ୍ୟାୟର ପ୍ରଥମ ସୋପାନ କର୍ମଯୋଗ

ଶ୍ରୀମତୀ ନିର୍ଦ୍ଦେଶିକା ଦାସ

ପ୍ରତ୍ୟେକ ବ୍ୟକ୍ତି ଜୀବନରେ ଶାନ୍ତି, ସନ୍ତୋଷ ଓ ଆନନ୍ଦ ଖୋଜିବାରେ ବ୍ୟସ୍ତ । ଯାହାର ହାଲୁକା ଝଲକ ତାକୁ ସର୍ବପ୍ରଥମେ ଇନ୍ଦ୍ରିୟ ସୁଖ ରୂପେ ମିଳିଥାଏ । କିନ୍ତୁ ଏହି ତୃପ୍ତିର ପ୍ରତ୍ୟେକ ପ୍ରୟାସ ତାକୁ ଆହୁରି ଗଭୀର ଭୋଗ ଆଡ଼କୁ ନେଇଯାଏ । ମାତ୍ର କିଛି ବ୍ୟକ୍ତି ବିଶେଷ ଇନ୍ଦ୍ରିୟ ସୁଖ ଗୁଡ଼ିକ ଠାରୁ ଉର୍ଦ୍ଧ୍ବକୁ ଯାଇ ମାନସିକ ଓ ବୌଦ୍ଧିକ ଆୟାମରେ ସୁଖର ଅନ୍ୱେଷଣ କରିଥାନ୍ତି । କିଛି ସୌଭାଗ୍ୟଶାଳୀ ବ୍ୟକ୍ତି ହିଁ କୌଣସି ସମର୍ଥ ଗୁରୁଙ୍କ ଶରଣରେ ପହଞ୍ଚି ଜୀବନ ଧାରଣର ଶୈଳୀ ଓ ଶାସ୍ତ୍ର ଗୁଡ଼ିକ ର ସାରତତ୍ତ୍ୱକୁ ମଧ୍ୟ ସହଜରେ ପାଇଥାଆନ୍ତି । ଏହାର ଅତିରିକ୍ତ ଚାନ୍ଦିକ, ମାନ୍ଦିକ, ଅଘୋରୀବାବା ମାନଙ୍କ ପାଇଁ ନିଜସ୍ବ ପଥ ରହିଛି, କିନ୍ତୁ ସର୍ବସାଧାରଣଙ୍କ ପାଇଁ ମୌଳିକ ରୂପେ ଆସନ, ପ୍ରାଣାୟାମ ଇତ୍ୟାଦି ସହଜ ପ୍ରକ୍ରିୟାକୁ ଯୋଗ ବୋଲି କୁହାଯାଉଛି ।

ଆମର ଭାରତୀୟ ଦର୍ଶନଶାସ୍ତ୍ର ଅନୁସାରେ ଯୋଗର ବହୁତ ବିଭାଗୀକରଣ ରହିଛି । ଯୋଗର ପ୍ରକ୍ରିୟା ଭେଦ, ରାଜଯୋଗ, ହାଂଯୋଗ, କୁଣ୍ଡଳିନୀ ଯୋଗ ସର୍ବ ସାଧାରଣରେ ବିଦିତ ।

କିୟଦଂଶ ଭଗବତ ଗୀତାରେ ଭଗବାନ ବ୍ୟାସଦେବ ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ବାଣୀମାଧ୍ୟମରେ ସମାଜକୁ ଯୋଗର ବାର୍ତ୍ତା ପ୍ରେରଣ କରିଛନ୍ତି । ଶ୍ରୀମଦଭଗବତ ଗୀତାର ପ୍ରଥମ ଅଧ୍ୟାୟରୁ ନେଇ ଅଷ୍ଟତମ ଅଧ୍ୟାୟ ପର୍ଯ୍ୟନ୍ତ କ୍ରମାନ୍ୱୟରେ : ୧ ସୈନ୍ୟ ଦର୍ଶନଯୋଗ, ୨ ସାଂଖ୍ୟଯୋଗ, ୩ କର୍ମଯୋଗ, ୪ ଜ୍ଞାନଯୋଗ, ୫ ସନ୍ନ୍ୟାସଯୋଗ, ୬ ଧ୍ୟାନଯୋଗ, ୭ ବିଜ୍ଞାନ ଯୋଗ, ୮ ତାରକ ବ୍ରହ୍ମଯୋଗ, ୯ ରାଜଗୁହ୍ୟଯୋଗ, ୧୦ ବିଭୂତିଯୋଗ, ୧୧ ବିଶ୍ବରୂପଦର୍ଶନଯୋଗ ୧୨ ଭକ୍ତିଯୋଗ, ୧୩ ପ୍ରକୃତି ପୁରୁଷ ବିଭାଗଯୋଗ, ୧୪ ଗୁଣତ୍ରୟ ବିଭାଗ ଯୋଗ, ୧୫ ପୁରୁଷୋତ୍ତମ ଯୋଗ, ୧୬ ଦୈବାସୁର ସମ୍ପଦ ବିଭାଗ ଯୋଗ, ୧୭ ଶ୍ରଦ୍ଧାତ୍ରୟ ବିଭାଗ ଯୋଗ, ୧୮ ମୋକ୍ଷ ଯୋଗ ।

କିପରି ଆସନରେ ବସି ଯୋଗ ସାଧନା କରାଯାଏ, ତାହା ମଧ୍ୟ ଶ୍ରୀମଦ ଭଗବତ ଗୀତାରେ ସୁଚାରୁ ରୂପେ ବର୍ଣ୍ଣନା କରାଯାଇଛି (ଅଧ୍ୟାୟ ୬-ଶ୍ଳୋକ ନଂ ୧୩)

"ସମଂ କାୟଶ୍ଚିରୋଗ୍ରୀବଂ ଧାରୟନ୍ନଚଳଂ ସ୍ଥିରଃ ।

ସମ୍ପ୍ରେକ୍ଷ୍ୟ ନାସିକାଗ୍ରଂ ସ୍ବଂ ଦିଶଶ୍ଚାନବଲୋକୟନ୍" ॥

ଭାରତୀୟ ପରମ୍ପରାରେ ଯୋଗଶାସ୍ତ୍ର ସମ୍ବନ୍ଧିତ ବହୁଯୋଗୀ ମାନଙ୍କ ବିଷୟରେ ବର୍ଣ୍ଣିତ ଅଛି । ରମଣ ମହର୍ଷି, ଆଚାର୍ଯ୍ୟ ଶଙ୍କର ରାମକୃଷ୍ଣ ପରମହଂସ, ମହର୍ଷି ଦୟାନନ୍ଦ ସରସ୍ୱତୀ, ସ୍ବାମୀ ଶିବାନନ୍ଦ ସରସ୍ୱତୀ, ଯୋଗେନ୍ଦ୍ର କୁବଳୟାନନ୍ଦ, ମହର୍ଷି ମହେଶ ଯୋଗୀ, ଆନନ୍ଦମୟୀ ମାତା, ପଣ୍ଡିତ ଶ୍ରୀରାମ ଶର୍ମା ଆଚାର୍ଯ୍ୟ, ସ୍ବାମୀ ବିବେକାନନ୍ଦ, ସ୍ବାମୀ ରାମଦେବ, ଶ୍ରୀ ଶ୍ରୀ ରବିଶଙ୍କର ଇତ୍ୟାଦି ଇତ୍ୟାଦି ଯୋଗାଚାର୍ଯ୍ୟ ମାନେ ଯୋଗଶାସ୍ତ୍ରର ଶୀର୍ଷସ୍ଥାନରେ ଅବସ୍ଥିତ ।

ମହର୍ଷି ପାତଞ୍ଜଳିଙ୍କ ଯୋଗସୂତ୍ର ମାଧ୍ୟମ ଯୋଗ- ଅଷ୍ଟାଙ୍ଗ ଯୋଗ, ଯମ ନିୟମ, ପ୍ରାଣାୟାମ, ପ୍ରତ୍ୟାହାର, ଧ୍ୟାନ ଧାରଣା ଏବଂ ସମାଧି ବିଷୟରେ ବର୍ଣ୍ଣିତ ।

ଉପରୋକ୍ତ, ଯାହା ଆଲୋଚନା ହେଲା ତାହା ଶାରୀରିକ ଓ ମାନସିକ ଶାନ୍ତି ଉପରେ ଆଧାରିତ । ସାଧାରଣତଃ ସାଂସାରିକ ଜୀବନଯାପନ କରୁଥିବା, ସଦାଗୃହସ୍ଥ ଧର୍ମ ଅଧ୍ୟାୟର କେଉଁପଥ ଅନୁସରଣ କରିବେ, ବିଚାରଣୀୟ ହୋଇଥାଏ କାରଣ ଯେ ପର୍ଯ୍ୟନ୍ତ ମନରେ ରଜୋଗୁଣ, ତମୋଗୁଣ ପ୍ରବଳ ଥିବ ସେ ପର୍ଯ୍ୟନ୍ତ ଧ୍ୟାନ କେବଳ ହିଁ ସମୟ ବିତାଇବାର ଉପକ୍ରମ ହୋଇଥାଏ । ଏହା ସତ୍ୟ, ସର୍ବସାଧାରଣ କି ପାଇଁ କର୍ମ ଯୋଗର ମାର୍ଗ ହିଁ ବରଣୀୟ । ଯେଉଁଥିରେ ନିଜର କର୍ତ୍ତବ୍ୟ ଗୁଡିକ ପୂର୍ଣ୍ଣ କରି ନିଜର ଦାୟିତ୍ୱ ଗୁଡିକ ନିଭାଇ ବ୍ୟକ୍ତି ଆନ୍ତରିକ ପରିଷ୍କାର ମାର୍ଗରେ ଅଗ୍ରସର ହୋଇଥାଏ । କ୍ରମିକ ରୂପେ ଯେତେବେଳେ ଚିତ୍ତର ଶୋଧନ ହୋଇଥାଏ , ତମୋଗୁଣ ରଜୋଗୁଣରେ ଏବଂ ରଜୋଗୁଣ, ସତ୍ତ୍ୱଗୁଣରେ ରୂପାନ୍ତରିତ ହୋଇଥାଏ , ତଥା ଏହି କ୍ରମରେ ନିର୍ମଳ ଭକ୍ତି ଜ୍ଞାନର ପ୍ରବାହ ସ୍ୱାଭାବିକ ରୂପେ ସମୟ ସହିତ ଅନ୍ତଃକରଣର ଗଭୀରତା ଉତ୍ପନ୍ନ ହୋଇଥାଏ ।

ଏହି ସ୍ଥିତିରେ ଧ୍ୟାନ ପାଇଁ କଠିନ ପରିଶ୍ରମ କରିବାକୁ ପଡେନାହିଁ । ଧ୍ୟାନ ସହଜ ରୂପେ ଘଟିତ ହେବାରେ ଲାଗେ " ଧର୍ମ ଅଧ୍ୟାୟର ପଥ " କର୍ମ ଯୋଗ, ଭକ୍ତି ଯୋଗ, ଜ୍ଞାନଯୋଗ ଏବଂ ଧ୍ୟାନ ଯୋଗର ସୋପାନ ଗୁଡିକ ସହଜ ଆନନ୍ଦର ଅବସ୍ଥା ଦିଗରେ ଅଗ୍ରସର ହୋଇଥାଏ । ଯେଉଁଠି ଶାନ୍ତି, ସନ୍ତୋଷ, ପରମ ସୁଖର ଅନ୍ୱେଷଣ ସତ୍ୟରେ ପରିପୂର୍ଣ୍ଣ ହୋଇଥାଏ ।

ଓଁ ଶାନ୍ତିଃ, ଓଁ ଶାନ୍ତିଃ, ଓଁ ଶାନ୍ତିଃ ।

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ଭଗବଦ୍ ଗୀତା 6.5.

ଉଦ୍ଧରେବାମ୍ଭାନାୟାନଂ ନାୟାନମବସାଦୟେତ ।

ଆର୍ତ୍ତେବ ହ୍ୟାୟନୋ ବନ୍ଧୁରାର୍ତ୍ତେବ ରିପୁରାୟନଃ ॥

ଜଣେ ବ୍ୟକ୍ତି ନିଜର ଉନ୍ନତି ନିମନ୍ତେ ଆତ୍ମ ନିର୍ଭର ହେବା ଆବଶ୍ୟକ ଓ ନିଜେ ପ୍ରୟତ୍ନ କରିବା ଆବଶ୍ୟକ। ଅନ୍ୟ କେହି ତା ପାଇଁ ଏ କାମ କରିପାରିବେ ନାହିଁ ।

ଯଦି ମନୁଷ୍ୟ ନିଜ ମନକୁ ଶୃଙ୍ଖଳିତ କରେ ଏବଂ ଉଚ୍ଚ ମାର୍ଗରେ ପରିଚାଳିତ କରେ, ତେବେ ସେ ନିଜେ ନିଜର ପ୍ରିୟ ବନ୍ଧୁ ପରି ହୋଇଥାଏ ଯେଉଁ ବନ୍ଧୁ ମନୁଷ୍ୟକୁ ଉନ୍ନତି ପଥରେ ଅଗ୍ରସର ନିମନ୍ତେ ସହାୟକ ହୋଇଥାଏ ।

କିନ୍ତୁ ଯଦି ବ୍ୟକ୍ତିର ମନ ଅନିୟନ୍ତ୍ରିତ ହୋଇ ବିଷୟ ବାସନାରେ ଲିପ୍ତ ରୁହେ, ତେବେ ବ୍ୟକ୍ତି ଜଣକ ନିଜେ ନିଜର ଶତ୍ରୁ ହୋଇଯାଏ, ଯେଉଁ ଶତ୍ରୁ ତାକୁ ଅଧୋଃପତନ ମାର୍ଗରେ ପରିଚାଳିତ କରେ ।

ତେଣୁ ମନୁଷ୍ୟ ନିଜେ ନିଜର ଭାଗ୍ୟର ନିର୍ମାତା ।

Article 25

ସ୍ବଚିନ୍ତନ ଯୋଗ - ବିବେକାନନ୍ଦ କେନ୍ଦ୍ର

ଶ୍ରୀମତୀ ସବିତା ଚୌଧୁରୀ

ଗୋଟିଏ ଦିନର କଥା ମୁଁ ପାର୍କରେ ପ୍ରାତଃଭ୍ରମଣ କରୁଥାଏ । ହଠାତ ମୋ ମନରେ ବିଚାର ଆସିଲା, ମୁଁ ଟିକିଏ ଯୋଗ ଶିଖିଲେ ଭଲ ହୋଇଥାନ୍ତା । କାହିଁକି ସେ ସମୟରେ କରୋନା ଚାଲିଥାଏ । କେତେବେଳେ ପାର୍କ ବନ୍ଦ ହୋଇଯିବ , ଯୋଗ ଶିଖିଲେ ଘରେ ରହି କରିପାରିବି । ମୋ ମନ କଥାକୁ ଭଗବାନ ବୋଧେ ଶୁଣି ପାରିଥିଲେ । ତାହାର ଦୁଇ ତିନି ଦିନ ପରେ ଜଣେ ସାଙ୍ଗ ମୋତେ ଜଣାଇଥିଲେ ଯୋଗ ସତ୍ର ଆରମ୍ଭ ହେବ ତୁମେ ଯିବ ? ମୁଁ ପଚାରିଲି କେଉଁଠାରେ ? ସେ ମୋତେ ସ୍ଥାନଟି ଜଣାଇଦେଲେ । ମୁଁ ଭାବିଲି , ମୁଁ କଣ ସବୁବେଳେ ଆସିପାରିବି? ସେ ଯାହାହେଉ ମୁଁ କିନ୍ତୁ ବିବେକାନନ୍ଦକେନ୍ଦ୍ର ଉପରେ ସମ୍ପୂର୍ଣ୍ଣ ଆଜ୍ଞା ଥିଲି । ଉସାହ ସହିତ ନିୟମିତ ୧୧ ଦିନର ଶିକ୍ଷା ଗ୍ରହଣ କଲି । ସେ ମଧ୍ୟରେ ' ଓଁ କାରଂ ' ଧ୍ବନି ମୋ ମଧ୍ୟରେ ଦେବାଳୟର ସ୍ଥାନ ପାଇଥିଲା । ୧୯୯୯ ମସିହା ସେହିସମୟରେ ଓଡ଼ିଶାରେ ବନ୍ୟା ବାତ୍ୟା ଚାଲିଥାଏ, କନ୍ୟାକୁମାରୀ ର ରକ୍ ମେମୋରିଆଲ୍ ରେ ଉପସ୍ଥିତ ସମୟରେ ମୁଁ ସେହି ସଂବାଦ ପାଇଥିଲି । ଆମେ ଯେହେତୁ ଭ୍ରମଣରେ ଯାଇଥିଲୁ ଆମ ସହିତ RSS ର ଜଣେ କର୍ମୀ ପେଷାରେ ଜଣେ ଶିକ୍ଷକ ଯାଇଥାନ୍ତି । ତାଙ୍କର କନ୍ୟାକୁମାରୀ ର ସ୍ବାମୀ ବିବେକାନନ୍ଦଙ୍କ ରକ୍ ମେମୋରିଆଲ୍ ଏବଂ ତାହାର ଚତୁଃପାର୍ଶ୍ବରେ ଥିବା ସମସ୍ତ ସ୍ଥାନ ଉପରେ ପ୍ରଗାଢ଼ ଜ୍ଞାନଥାଏ । ସେଦିନ ରକ୍ ମେମୋରିଆଲ୍ କୌଣସି କାର୍ଯ୍ୟକ୍ରମ ପାଇଁ ବନ୍ଦ ଥାଏ । ତେଣୁ ଆମେ ଟ୍ରେନ ଟିକଟ କ୍ୟାନସଲ କରି ତା ପରଦିନ ସେ ସବୁ ଦେଖିବାର ସୁଯୋଗ ନେଲୁ । ବର୍ତ୍ତମାନ ମୁଁ 'ଯୋଗ' ସେହି ଅନୁଷ୍ଠାନ ମାଧ୍ୟମରେ କରିବାକୁ ସୁଯୋଗ ପାଇଥିବାରୁ ଅଧିକ ଧନ୍ୟ ମନେ କଲି । ଘରେ ଯେହେତୁ ପ୍ରତ୍ୟେକଦିନ ସନ୍ଧ୍ୟାସମୟରେ ଭାଗବତ ପଢ଼ା ହୁଏ, ପିଲାବେଳୁ ମୁଁ ଭାଗବତ ପଢ଼ିବା ପାଇଁ ସୁଯୋଗ ପଇଥାଏ । ମୋର ଜେଜେବାପା ଜଣେ ସ୍ବାଧୀନତା ସଂଗ୍ରାମୀ , ବାପା ଜଳବିଭାଗ ଯନ୍ତ୍ରୀ ଏବଂ ସ୍ବାମୀ ରସାୟନ ବିଭାଗରେ ଅଧ୍ୟାପକ ହୋଇଥିବାରୁ ସେମାନଙ୍କ ପ୍ରେରଣାରେ ମୁଁ ମୋର ପ୍ରତ୍ୟେକ କାର୍ଯ୍ୟକୁ ଜନହିତକର କାର୍ଯ୍ୟ ଏବଂ ସେବାମନୋବୃତ୍ତି ନେଇ କରିଥାଏ ।

ସ୍ବାମୀ ବିବେକାନନ୍ଦଙ୍କ ଜ୍ଞାନ ସମ୍ପର୍କରେ ଛୋଟରୁ ଶୁଣିଆସିଥିଲି ଏବଂ ତାଙ୍କ ବିଷୟରେ ଅଧିକ ଜାଣିବା ପାଇଁ ସୁଯୋଗ ପାଇଲି । କେନ୍ଦ୍ରକୁ ଆସିବାର ଏକ ମାସ ବିତିଗଲାଣି । ହଠାତ କରୋନାର ଲହରୀ ମାଡିଆସିଲା ବିବେକାନନ୍ଦକେନ୍ଦ୍ର ମଧ୍ୟ ବନ୍ଦ ହୋଇଗଲା । ବହୁତ ଦୁଃଖ ଲାଗିଲା । କିନ୍ତୁ ଏ ଆଧୁନିକ ଯୁଗର କୌଶଳ ମାଧ୍ୟମରେ ଅନଲାଇନ ଯୋଗକ୍ଲାସ ଚାଲୁ ରହିଲା । ମୁଁ ଭଗବାନକୁ ମନେ ମନେ ବହୁତ ଧନ୍ୟବାଦ ଦେଲି । ସାରା ଓଡ଼ିଶାର କନ୍ୟାକୁମାରୀ ଶାଖାର ଭାଇ ଭଉଣୀ ମାନେ ଯୋଡି ହୋଇଥାନ୍ତି । ବହୁତ ସୁନ୍ଦର ଭାବରେ ପ୍ରତ୍ୟେକ କାର୍ଯ୍ୟକ୍ରମ ଶୀଥିଳିକରଣ ବା ସୂର୍ଯ୍ୟନମସ୍କାର, ଆସନ, ପ୍ରାଣାୟାମ ସଠିକ୍ ଜଙ୍ଗରେ, ସଠିକ୍ ସମୟରେ କରାଯାଇଥାଏ । ନିୟମିତ ଅଭ୍ୟାସ ଫଳରେ କିଛି ଦିନ ପରେ ପ୍ରତ୍ୟେକ କାର୍ଯ୍ୟକ୍ରମକୁ କରିବାକୁ ସମର୍ଥ ହୋଇପାରିଲି । ମଝିରେ ମଝିରେ ରବି ଭାଇ ଭିଡିଓ ଅନ କରି ଯୋଗ କରିବାକୁ ପ୍ରୋତ୍ସାହନ ଦିଅନ୍ତି ଏବଂ ତୁଟିକୁ ସଂଶୋଧନ କରନ୍ତି । ପରିବାର ବିଷୟରେ ପଚାରନ୍ତି । ଗୀତା ପଢ଼ିବା କଥା ପଚାରନ୍ତି । ମୁଁ କହିଲି ମୁଁ ଗୀତା ପଢ଼େ କିନ୍ତୁ ବୁଝି ପାରେନା । " ରତ୍ନ ନ ରତ୍ନ ଖା ପିତା ବୁଝୁ ନ ବୁଝୁ ପଢ଼ ଗୀତା " ସେ ହିସାବରେ ପଢ଼େ । ସେହି ବର୍ଷ ଗୀତା ଜୟନ୍ତୀ ପାଖେଇ ଆସିଲା । ପ୍ରକାଶ ଭାଇଙ୍କ ତତ୍ତ୍ବାବଧାନରେ କର୍ମଯୋଗ ଶ୍ଳୋକ ସଂଗ୍ରହର ୨୭ ଟି ଶ୍ଳୋକକୁ ବହୁତ ସୁନ୍ଦର ଭାବରେ ବୁଝାଇଦେଲେ । ତା ପରେ ଅମୃତ ପରିବାରର ସଂକଳ୍ପ ନେଲି । ଦାୟିତ୍ବ ମଧ୍ୟ ଗ୍ରହଣ କଲି । ଯୋଗକେନ୍ଦ୍ରରେ ଯୋଡି ହେବାର ଚାରିବର୍ଷ ବିତିଗଲାଣି ନିୟମିତ

ଯୋଗାଭ୍ୟାସ କରେ । ପ୍ରତ୍ୟେକଦିନ ବୌଦ୍ଧିକ ଚର୍ଚ୍ଚା ସ୍ୱଧୀୟ କାର୍ଯ୍ୟକ୍ରମ କରାଯାଏ । ଲିଲିମା ଦିଦି ବାଣୀ ଓ ରଚନା ବହିର (ସ୍ୱାମୀ ବିବେକାନନ୍ଦଙ୍କ) କିଛି ଅଂଶ ସରଳୀକୃତ କରି ବୁଝାଇ ଦିଅନ୍ତି । ପାଠ ଅଗାଧ ସମୁଦ୍ର ମୃତ୍ୟୁ ପର୍ଯ୍ୟନ୍ତ ପଢ଼ାଯାଇ ପାରିବ ।

(ଜୀବନେ ଯାବଦା ଦାନଂ) କେନ୍ଦ୍ର ପାର୍ଥନାର ଅର୍ଥକୁ ବୁଝିଲୁ । ଯାହା ଆମେ ପ୍ରକୃତିରୁ ପାଇବା ତାହାକୁ ଶହେଗୁଣ କରି ପ୍ରକୃତିକୁ ଫେରେଇବା । ନର ଦେହରେ ନାରାୟଣଙ୍କୁ ଦର୍ଶନ କରିବା , ସ୍ୱାମୀ ବିବେକାନନ୍ଦ କେନ୍ଦ୍ରର ମୂଳ ଲକ୍ଷ୍ୟ " ମନୁଷ୍ୟ ନିର୍ମାଣ ଓ ଦେଶ ପୂର୍ଣ୍ଣଗଠନ" ତାହାର ମହତ୍ତ୍ୱକୁ ବୁଝିପାରିଲୁ । ସବୁଠାରୁ ବହୁତ ଖୁସି ଲାଗେ ସଂସ୍କାରବର୍ଗ , ଯୋଗବର୍ଗ, କେନ୍ଦ୍ରବର୍ଗ , ଅମୃତ ପରିବାର ମିଳନ , ଭଜନ ସନ୍ଧ୍ୟା , ଭାରତମାତା ପୂଜନ , ଯୋଗଦିବସ ମାଧ୍ୟମରେ ନୂଆ ନୂଆ ଲୋକଙ୍କ ସହିତ ସମ୍ପର୍କ । ପ୍ରତ୍ୟେକ ପର୍ବକୁ ଅଲଗା ଅଲଗା ଢଙ୍ଗରେ , ଖେଳ ମାଧ୍ୟମରେ ପାଳନ କରାଯାଇଥାଏ ।

"ସୁନ୍ଦର ତୃପ୍ତିର ଅବସାନ ନାହିଁ ଯେତେ ଦେଖୁଥିଲେ ନୂଆ ଦିଶୁଥାଏ" । ସେହି ଭଳି ଯେତେ ପର୍ବ ଆସୁନାକାହିଁକି ସବୁବେଳେ ନୂଆଲାଗେ । ପ୍ରତ୍ୟେକ ପର୍ବର ମହତ୍ତ୍ୱକୁ ପ୍ରକୃତି ସହିତ ଯୋଡ଼ି ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ଚର୍ଚ୍ଚା କରାଯାଇଥାଏ । କେନ୍ଦ୍ରର ମୂଳ ଲକ୍ଷ୍ୟ ହେଲା ନିଜର ପରିବାରର ଦାୟିତ୍ୱକୁ ସୁଚାରୁରୂପେ ତୁଲାଇ, ଅବଶିଷ୍ଟ ସମୟକୁ ନିଜର ସାମର୍ଥ୍ୟ ଅନୁଯାୟୀ ଦାୟିତ୍ୱ ଗ୍ରହଣ କରି ନିଜର ଉନ୍ନତି ସହ ଅନ୍ୟର ଉନ୍ନତି କରିପାରିବା ତଦ୍ୱାରା ଦେଶର ଉନ୍ନତି ହୋଇପାରିବ । ଈଶ୍ୱରୀୟ କାର୍ଯ୍ୟକୁ ଅନୁଭବ କରି ପାରିବ ।

ଯୋଗ ମାଧ୍ୟମରେ ଶାରୀରିକ ଉନ୍ନତି, ଆଧ୍ୟାତ୍ମିକ ଉନ୍ନତି ଏବଂ ବୌଦ୍ଧିକ ଉନ୍ନତି କରିପାରିବ । ଯୋଗକେନ୍ଦ୍ର ହେଉଛି ଏକ ବିଜ୍ଞାନଗାର । ପ୍ରତ୍ୟେକ କାର୍ଯ୍ୟକ୍ରମକୁ ଅନୁଭବର ସହିତ କରିବା । VK-AICYAM ଭୁବନେଶ୍ୱର ଗଣ୍ଡମୁଣ୍ଡାକ୍ଷିତ ପୋଖରୀପୁର ଅଂଚଳରେ ଅବସ୍ଥିତ , କନ୍ୟାକୁମାରୀର ଓଡ଼ିଶା ପ୍ରାନ୍ତର ମୁଖ୍ୟ କାର୍ଯ୍ୟାଳୟ ଅଟେ । ସବୁଠାରୁ ମଜାକଥା ଏଠାରେ NIOS ତରଫରୁ ମହିଳାମାନଙ୍କ ପାଇଁ ନିଃଶୁଳ୍କ କମ୍ପ୍ୟୁଟର ଓ ଯୋଗ ଶିକ୍ଷାର ବ୍ୟବସ୍ଥା ରହିଛି । ଏହାର ସୁଯୋଗ ପ୍ରତ୍ୟେକ ଜିଲ୍ଲାର ମହିଳାମାନେ ନେଇଥାନ୍ତି । ତଦ୍ୱାରା ମହିଳାମାନେ ସ୍ୱାବଲମ୍ବୀ ହୋଇ ବିବେକାନନ୍ଦକେନ୍ଦ୍ର କାର୍ଯ୍ୟକ୍ରମର ସୁଦୂର ପ୍ରସାରରେ ନିୟୋଜିତ ହୋଇ ପାରିବେ ।

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ଭଗବଦ୍ ଗୀତା 18.14.

ଅଧ୍ୟୁଷାନ୍ ତଥା କର୍ତ୍ତା କରଣଂ ଚ ପୃଥଗ୍ବିଧମ୍ ।

ବିବିଧାଶ୍ଚ ପୃଥକ୍ୱେଷା ଦୈବଂ ଚୈବାତ୍ମ ପଞ୍ଚମମ୍ ॥

କୌଣସି କାର୍ଯ୍ୟ ସମ୍ପାଦନା କେବଳ ଇଚ୍ଛା ପ୍ରକାଶ କଲେ ହୁଏନାହିଁ । ଏଥି ପାଇଁ ପାଞ୍ଚୋଟି ଉପାଦାନ ଅପରିହାର୍ଯ୍ୟ । ଏହି ଗୁଡ଼ିକ ହେଲେ:

- ଯେଉଁଠାରେ କର୍ମ କରାଯାଏ ବା ଯାହା ଆଧାରରେ କର୍ମ ସମ୍ଭବ ହୁଏ
- କାର୍ଯ୍ୟ କରିବା ପାଇଁ ପ୍ରେରଣା ଦେଉଥିବା ଚେତନା
- ବିଭିନ୍ନ ଜ୍ଞାନେନ୍ଦ୍ରିୟ ଓ କର୍ମେନ୍ଦ୍ରିୟ ଯାହା କାର୍ଯ୍ୟରେ ସହାୟକ ହୁଏ (ଯଥା ହାତ, ଗୋଡ଼, ଆଖି, କାନ, ମନ ଆଦି)
- କର୍ମ କରିବା ପାଇଁ ଆବଶ୍ୟକ ଶକ୍ତି ବା ଚେଷ୍ଟା
- ଭାଗ୍ୟ ବା ଦେବତାଙ୍କ କୃପା

Article 26

ଭଗବଦ୍ ଗୀତାର ଏକ ବ୍ୟବହାରିକ ଦିଗ ଓଁ

ଶ୍ରୀ ପ୍ରତାପ ପ୍ରଧାନ

ଯୋଗ ସମଗ୍ର ଜଗତକୁ ଭାରତର ଅନନ୍ୟ ଅବଦାନ । ଏହା ଏକ ଆଦର୍ଶ ଜୀବନ ପଦ୍ଧତି । ଯୋଗ ବିଶିଷ୍ଟ ପତଞ୍ଜଳି ଯୋଗସୂତ୍ର, ଘେରଣ୍ଡା ସଂହିତା, ହଠଯୋଗ ପ୍ରଦୀପିକା ଆଦି ଗ୍ରନ୍ଥରୁ ଆମେ ଯୋଗ ବିଷୟରେ ଜାଣିବାକୁ ପାଆନ୍ତି । କିନ୍ତୁ ସବୁ ଯୋଗଶାସ୍ତ୍ର ମଧ୍ୟରେ ଭଗବଦ୍ ଗୀତାର ସ୍ଥାନ ଅନନ୍ୟ । କାରଣ ଏହାର ବାର୍ତ୍ତା ସାର୍ବଜନୀନ । ସୁସ୍ଥ ସମ୍ପନ୍ନ ସମାଜ ଗଠନ ପାଇଁ ଆବଶ୍ୟକ ଆଦର୍ଶ ମନୁଷ୍ୟ, ଉତ୍ତମ ନାଗରିକ ହେବାର ମାର୍ଗ ତଥା ସମଗ୍ର ଜଗତର ସନ୍ତୁଳନ, ସୁରକ୍ଷା ଓ ସରଂକ୍ଷଣ ର ପାଠ ଏଥିରେ ପ୍ରଦର୍ଶିତ ହୋଇଛି । ମନୁଷ୍ୟର ଶାଶ୍ୱତ ଆଧ୍ୟାତ୍ମିକ ବାସ୍ତବିକତା ଓ ଆମ ସମ୍ବିଧାନରେ ଥିବା ମାନବତାବାଦୀ ଉଦ୍ଦେଶ୍ୟ ଏବଂ ଆଧୁନିକ ମନୁଷ୍ୟ ସୁଖ ସ୍ୱାସ୍ଥ୍ୟରେ ରହିବା ପାଇଁ ଚାହୁଁଥିବା ଇଚ୍ଛିତ ବସ୍ତୁ - ଏ ସବୁ ଲାଭ କରିବା ପାଇଁ ଭଗବଦ୍ ଗୀତା ସହାୟକ । ସେଥିପାଇଁ ଏହାର ବାର୍ତ୍ତା ଅନେକ ଦେଶରେ ଜନପ୍ରିୟ ହୋଇଛି ।

ପୂର୍ବେ ଲୋକମାନେ ଗୀତା ପଢ଼ିବା ଏକ ଧାର୍ମିକ କାର୍ଯ୍ୟ ବୋଲି ବିବେଚନା କରୁଥିଲେ । ଗୀତା ପଢ଼ିଲେ ମାନସିକ ଶାନ୍ତି ମିଳେ ବୋଲି କହୁଥିଲେ । କିନ୍ତୁ ଗୀତା ର ବ୍ୟବହାରିକ ଦିଗ ପ୍ରତି ସେମାନେ ଧ୍ୟାନ ଦେଲେନାହିଁ । ଗୀତାର ତତ୍ତ୍ୱକୁ ଜୀବନରେ ପ୍ରୟୋଗ କଲେନାହିଁ । ପରିଣାମ ସ୍ୱରୂପ ଆମକୁ ହଜାର ହଜାର ବର୍ଷ ଧରି ବିଦେଶୀ କବଳରେ ପୀଡ଼ିତ, ଶୋଷିତ ଓ ନିର୍ଯ୍ୟାତିତ ହେବାକୁ ପଡ଼ିଲା । ଏବେ ମଧ୍ୟ ଜାତି,ଧର୍ମ,ବର୍ଣ୍ଣର ଅନ୍ତର୍ବିବାଦରୁ ଆମେ ମୁକ୍ତ ହୋଇନାହୁଁ । ଅନ୍ୟାୟ ,ଅନୀତି,ଅନୈତିକତା ଆଦର୍ଶଗତ ଦାରିଦ୍ର୍ୟ ବଢ଼ିବାରେ ଲାଗିଛି । ମନୁଷ୍ୟର ସମ୍ମାନ , ସ୍ୱତନ୍ତ୍ରତା ଓ ସମାନତା ଆଧାରରେ ଏକ ଆଦର୍ଶ ସମାଜ ଗଠନ କରିବା ପାଇଁ ଆମର ଏକ 'ଦର୍ଶନ' ଆବଶ୍ୟକ । ଭଗବଦ୍ ଗୀତା ହିଁ ସେହି 'ଦର୍ଶନ' ଯାହା ମନୁଷ୍ୟର ମନ ଓ ହୃଦୟକୁ ପ୍ରେରଣା , ପ୍ରୋତ୍ସାହନ ଓ ପ୍ରଶିକ୍ଷଣ ଦେଇ ଏ ଲକ୍ଷ୍ୟ ହାସଲ କରିବାରେ ମାର୍ଗଦର୍ଶନ କରି ପାରିବ । କଥିତ ଅଛି ଯେ ବେଦ, ଉପନିଷଦ ଆଦି ଗୋମାତା ସ୍ୱରୂପ, ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣ ହେଉଛନ୍ତି ଗୋପାଳ ଯିଏ କ୍ଷୀର ଦୋହନ କରୁଛନ୍ତି ଏବଂ ଗୀତା ହେଉଛି ଦୁଗ୍ଧସ୍ୱରୂପ । କିନ୍ତୁ ଆମେ ଶହ ଶହ ବର୍ଷ ଧରି ଏହି କ୍ଷୀର ପିଇବା ପରିବର୍ତ୍ତେ ପ୍ରାର୍ଥନା କ୍ଷେତ୍ରରେ ରଖି ପୂଜା ଓ ପ୍ରଣାମ କରିଆସୁଛୁ । ଏବେ ସମୟ ଆସିଛି ଏହି କ୍ଷୀର ପାନ କରି ଅନ୍ତରାଳ ଓ ଆତ୍ମସ୍ଥ କରିବା । ଏହାଦ୍ୱାରା ଆମର ଶକ୍ତି ଓ କାର୍ଯ୍ୟଦକ୍ଷତା ବୃଦ୍ଧି ହେବ । ଆମର ରାଷ୍ଟ୍ରୀୟ ଆଦର୍ଶ 'ସେବା ଓ ତ୍ୟାଗ' ଭାବର ବିକାଶ କରି ଆମେ ଏକ ବିକଶିତ ଓ ଆଦର୍ଶ ରାଷ୍ଟ୍ର ଗଠନ କରିପାରିବା ।

ଗୀତା ହେଉଛି ମାନବୀୟ ସମ୍ଭାବନର ବିଜ୍ଞାନ । ଅର୍ଥାତ୍ ମନୁଷ୍ୟର ଆନ୍ତରିକ, ଅନନ୍ତ ଉର୍ଜାର ପ୍ରକଟିକରଣ କରିବା ବା ମନୁଷ୍ୟ ମଧ୍ୟରେ ଥିବା ଅନନ୍ତ ସମ୍ଭାବନକୁ ବାସ୍ତବରୂପ ଦେବା ଓ କାର୍ଯ୍ୟାଦ୍ୱିତ କରିବା । ମାନବୀୟ ସମସ୍ୟାକୁ ମାନବିକ ଉପାୟରେ ସମାଧାନ କରିବା । ଏହାହିଁ ଗୀତାର ଶିକ୍ଷା । ଗୀତାରେ ଯଜ୍ଞ, ଦାନ ଓ ତପକୁ ସବୁଠାରୁ ଅଧିକ ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ବୋଲି ବିଚାର କରା ଯାଇଛି । 'ତପ' ଅର୍ଥ କଠିନ ପରିଶ୍ରମ କରିବା । ଅର୍ଥାତ ଲକ୍ଷ୍ମର ଆମକୁ ଯେଉଁ ସୁସ୍ଥ ଶରୀର,ସମୟ(ଆୟୁ) ଓ ଶାରୀରିକ,ମାନସିକ, ବୌଦ୍ଧିକ ଓ ଆଧ୍ୟାତ୍ମିକ ଶକ୍ତି ଦେଇଛନ୍ତି ,ସେ ସବୁର ପୂର୍ଣ୍ଣ ବିନିଯୋଗ କରିବା । ଏହାଦ୍ୱାରା ଆମେ ଆମର ଆବଶ୍ୟକତା ଓ ଆକାଂକ୍ଷା ପୂର୍ଣ୍ଣ କରିପାରିବା । ଦାନର ଅର୍ଥ ହେଉଛି , ତପ ଦ୍ୱାରା ଉପାର୍ଜିତ ଜ୍ଞାନ ଓ ଧନରେ ନିଜର ଓ ନିଜ ପରିବାରର ମୌଳିକ ଆବଶ୍ୟକତା ପୂର୍ଣ୍ଣ କରି ଅବଶିଷ୍ଟ ଜନହିତକର କାର୍ଯ୍ୟରେ ବିନିଯୋଗ କରିବା । ଏହାଦ୍ୱାରା ଉଚ୍ଚ ନୀତି ଭେଦଭାବ କମ୍ ହେବ । ଆର୍ଥିକ ସନ୍ତୁଳନ ରକ୍ଷା ହେବ ,ଏକାମ୍ର ଭାବ ଜାଗ୍ରତ ହେବ । ଯଜ୍ଞର ଅର୍ଥ ବହୁତ ବ୍ୟାପକ । ସରଳ ଭାବେ କହିବାକୁ ଗଲେ ଏହାର ଅର୍ଥ ତ୍ୟାଗ ବା ସମର୍ପଣ । ଆମେ ଯାହା ଅର୍ପଣ କରନ୍ତି, ଏ ଜଗତ ,ଏ ପ୍ରକୃତି ଆମକୁ ପ୍ରତ୍ୟାପର୍ଣ କରିଛି । ତେଣୁ ଆମେ ଯାହା ପାଆନ୍ତି ତାହା ଦାନ କରିବା ଉଚିତ । ଏହାହିଁ ଯଜ୍ଞ ଯାହା ନିତ୍ୟ, ନିରନ୍ତର ଚାଲିଛି । ଏ ଜଗତ ଯଜ୍ଞରୁ ସୃଷ୍ଟି ହୋଇଛି, ଯଜ୍ଞଦ୍ୱାରା ଏହାର ପୁଷ୍ଟିସାଧନ ହେଉଛି ଏବଂ ଦିନେ ଏହା ଯଜ୍ଞରେ ବିଲୀନ ହେବ । ଏହି ଯଜ୍ଞକ୍ରିୟା ସର୍ବଦା ,ସର୍ବତ୍ର ,ସର୍ବଥା ଅନୁଷ୍ଠିତ ହେଉଛି । ଉଦ୍ଭିଦ ଜଗତ ଓ ଜୀବ ଜଗତ ପରସ୍ପର ସମ୍ବନ୍ଧିତ ଓ ନିର୍ଭରଶୀଳ । ପ୍ରାଣୀମାନଙ୍କ ଶ୍ୱାସକ୍ରିୟାରୁ ଉତ୍ପନ୍ନ ଅଙ୍ଗାରକାମ୍ଳ ଦ୍ୱାରା ଉଦ୍ଭିଦମାନଙ୍କର ଏବଂ ଉଦ୍ଭିଦମାନଙ୍କ ଶ୍ୱସନକ୍ରିୟାରୁ ସୃଷ୍ଟ ଅମ୍ଳଜାନ ଦ୍ୱାରା ପ୍ରାଣୀମାନଙ୍କ ଜୀବନଧାରଣ ସମ୍ଭବ ହୁଏ , ଏହା ଯଜ୍ଞର ଉଦାହରଣ । ଭଗବଦ୍

ଗୀତାରେ ଯଜ୍ଞ ବିଷୟ ଅନେକ ଶ୍ଳୋକରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ସେଥିରୁ ତୃତୀୟ ଅଧ୍ୟାୟର ୧୪ ଓ ୧୫ନମ୍ବର ଶ୍ଳୋକରେ ଥିବା ଯଜ୍ଞ ବିଷୟରେ ଆଲୋଚନା କରିବା ।

ଅନ୍ନାଦ୍ଭବନ୍ତି ଭୂତାନି ପର୍ଜନ୍ୟାଦନ୍ନସମ୍ଭବଃ । ଯଜ୍ଞାଦ୍ଭବନ୍ତି ପର୍ଜନ୍ୟୋ ଯଜ୍ଞଃ କର୍ମସମୁଭବଃ ॥

କର୍ମ ବ୍ରହ୍ମୋଭବଂ ବିଦି ବ୍ରହ୍ମାକ୍ଷରସମୁଭବମ୍ । ତସ୍ମାଦ୍ଭବର୍ବରତଂ ବ୍ରହ୍ମ ନିତ୍ୟଂ ଯଜ୍ଞେ ପ୍ରତିଷ୍ଠିତମ୍ ॥

ଅନ୍ନରୁ ପ୍ରାଣୀମାନଙ୍କର ଉତ୍ପତ୍ତି ହୁଏ । ଅନ୍ନ ମେଘରୁ ସୃଷ୍ଟି ହୁଏ, ମେଘ ଯଜ୍ଞରୁ ଉତ୍ପନ୍ନ ହୁଏ, ଯଜ୍ଞ କର୍ମରୁ ସୃଷ୍ଟି ହୁଏ, କର୍ମ ବେଦରୁ ସୃଷ୍ଟି ଏବଂ ବେଦ ଅବିନାଶୀ ଇଶ୍ବରଙ୍କଠାରୁ ସୃଷ୍ଟି ହୋଇଛି । ଅର୍ଥାତ୍ ସର୍ବବ୍ୟାପୀ ଇଶ୍ବର ସଦା ଯଜ୍ଞରେ ପ୍ରତିଷ୍ଠିତ । ଏହା ସୃଷ୍ଟି ଚକ୍ର, ଏହା ସୃଷ୍ଟିର ନିୟମ ।

ମନୁଷ୍ୟ ଇଶ୍ବରଙ୍କ ସର୍ବଶ୍ରେଷ୍ଠ କୃତି । କାରଣ ତା ଭୂତରେ ସୁପ୍ତ ଦିବ୍ୟତ୍ବକୁ ପ୍ରକଟ କରିବାର ଶକ୍ତି ଓ ସାମର୍ଥ୍ୟ ରହିଛି । ତା ପାଖରେ ବିବେକ-ବୁଦ୍ଧି ଓ ଚେତନା ଶକ୍ତି ରହିଛି । ଯାହାକୁ ଯେତେ ଅଧିକ ଜ୍ଞାନ, ବୁଦ୍ଧି ଓ ସାମର୍ଥ୍ୟ ଦିଆଯାଇଛି, ଏ ସୃଷ୍ଟିର ସଜ୍ଜନ, ସମୃଦ୍ଧି ଓ ସଂରକ୍ଷଣର ଦାୟିତ୍ବ ଓ କର୍ତ୍ତବ୍ୟ ମଧ୍ୟ ତା'ର ସେତିକି ଅଧିକ । ଯଦି ମନୁଷ୍ୟ ତା'ର ଦାୟିତ୍ବ ନିର୍ବାହ ନକରେ, ତା'ର କର୍ତ୍ତବ୍ୟ ସମ୍ପାଦନ ନକରେ ତାହେଲେ ସେ ନିୟତି ହାରା ଅଧିକ ଦଣ୍ଡିତ ହେବ ଏବଂ ପ୍ରକୃତି ହାରା ଅଧିକ ପୀଡ଼ିତ ହେବ । ଉପରୋକ୍ତ ଶ୍ଳୋକରେ କଥିତ ଯଜ୍ଞର ଭାବନାକୁ ଯଦି ପରିବେଶ ସଜ୍ଜନ ପରିପ୍ରେକ୍ଷୀରେ ପ୍ରୟୋଗ କରାଯାଏ, ତାହେଲେ ଠିକ୍ ସମୟରେ ଆବଶ୍ୟକତା ଅନୁଯାୟୀ ବର୍ଷା ହେବ । ନଚେତ୍ ପରିବେଶ ପ୍ରଦୂଷଣ ହାରା ବୃଷ୍ଟିପାତ ପ୍ରକ୍ରିୟା ଅବ୍ୟବସ୍ଥିତ ହେବ । ଯଦି ଯଜ୍ଞ ଭାବନାରେ କର୍ମ କରା ନ ଯାଏ, ଏହାର ଦୁଷ୍ପରିଣାମ ସମସ୍ତଙ୍କୁ ଭୋଗିବାକୁ ହେବ ।

ମନୁଷ୍ୟର ଅନିୟନ୍ତ୍ରିତ ଓ ଅତୃପ୍ତ ଭୋଗଲାଳସା ଯୋଗୁଁ ଆଜି ତା'ର ଜୀବନ ସଙ୍କଟାପନ୍ନ । ଉଦାହରଣାର୍ଥ ଯାତାୟାତର ସୁବିଧା, ଶୀତତାପ ନିୟନ୍ତ୍ରିତ ଗୃହରେ ଆରାମରେ ରହିବା ଇତ୍ୟାଦି ପାଇଁ ଅନିୟନ୍ତ୍ରିତ ଭାବରେ ଖଣିଜତୈଳ ଓ ଖଣିଜ ପଦାର୍ଥର ବ୍ୟବହାର, କଳ କାରଖାନାରୁ ନିର୍ଗତ ବିଷାକ୍ତ ଗ୍ୟାସ ଓ ବର୍ଜ୍ୟବସ୍ତୁ ବାୟୁ ପ୍ରଦୂଷଣ ମୁଖ୍ୟ କାରଣ ହୋଇଛି । ଫଳରେ ଅନିୟମିତ ବୃଷ୍ଟିପାତ ସାଙ୍ଗକୁ ଅମ୍ଳବୃଷ୍ଟି ଖାଦ୍ୟଶସ୍ୟ ଉତ୍ପାଦନ ହ୍ରାସ କରିଛି । ଉତ୍ପାଦନ ବଢାଇବାପାଇଁ ଅତ୍ୟଧିକ ରାସାୟନିକ ସାର ଓ କୀଟନାଶକ ଔଷଧ ପ୍ରୟୋଗ ଖାଦ୍ୟଶସ୍ୟ ଓ ଭୂତଳ ଜଳକୁ ବିଷାକ୍ତ କରୁଛି । ଏସବୁ ଖାଦ୍ୟ ପାନୀୟ ଗ୍ରହଣ କରି ମନୁଷ୍ୟ ବିଭିନ୍ନ ଦୁରାରୋଗ୍ୟ ବ୍ୟାଧିରେ ଶିକାର ହେଉଛି । ବାୟୁ ପ୍ରଦୂଷଣ ଯୋଗୁ ଓଜନସ୍ତର ହ୍ରାସ ହେଉଥିବାରୁ ସୂର୍ଯ୍ୟଙ୍କର ଅତିବାଇଗଣୀ ରଶ୍ମି ପୃଥିବୀ ପୃଷ୍ଠରେ ପହଞ୍ଚି କର୍କଟରୋଗ ବୃଦ୍ଧିର କାରଣ ହୋଇଛି । ବୈଶ୍ବିକ ତାପମାତ୍ରା ବୃଦ୍ଧି ଫଳରେ ମେରୁ ଅଞ୍ଚଳର ବରଫ ତରଳି ସମୁଦ୍ରର ଜଳସ୍ତର ବୃଦ୍ଧି ପାଇଛି । ଭବିଷ୍ୟତରେ ସମୁଦ୍ର ତଟବର୍ତ୍ତୀ ଅନେକ ସହର ଜଳମଗ୍ନ ହେବାର ଆଶଙ୍କା ଦେଖାଦେଇଛି । ତାପମାତ୍ରା ବୃଦ୍ଧି ଯୋଗୁଁ ସାମୁଦ୍ରିକ ଉଷ୍ମ ସ୍ରୋତ ଓ ଶୀତଳ ସ୍ରୋତ ପ୍ରବାହ ବ୍ୟାହତ ହୋଇଛି ଏବଂ ଏହାର ଦିଗ ପରିବର୍ତ୍ତିତ ହେଉଛି । ଏହା ଫଳରେ ମୌସୁମୀ ପ୍ରବାହରେ ବ୍ୟାଘାତ ସହିତ ଘୂର୍ଣ୍ଣିବାତ୍ୟାର ପ୍ରକୋପ ମଧ୍ୟ ବୃଦ୍ଧି ପାଇଛି ।

ମୃତ୍ତିକ ପ୍ରଦୂଷଣ ଫଳରେ ମାଟିରେ ଥିବା ଅଶୁସାର ଓ ଅଶୁଜୀବ ନଷ୍ଟ ହେଉଛି । ତେଣୁ ଖାଦ୍ୟରେ ପୋଷାକ ତତ୍ତ୍ବର ଅଭାବ ଦେଖା ଦେଇଛି । ଗୋମହିଷାଦି ପ୍ରାଣୀମାନଙ୍କଠାରୁ ଅଧିକ କ୍ଷୀର ପାଇବାପାଇଁ ସେମାନଙ୍କୁ ଏକ ହରମୋନ (Diclofenac group / Aceclofenac group) ଦିଆଯାଉଥିଲା । ଏହି ପ୍ରାଣୀମାନଙ୍କ ମାଂସ ଭକ୍ଷଣ କରିବା ଫଳରେ ଶାରୁଣା ଶ୍ରେଣୀର ପକ୍ଷୀ ମାନଙ୍କ ବୃଦ୍ଧି ନଷ୍ଟ ହେଲା । ଏହି ପ୍ରଜାତିର ପକ୍ଷୀ ଆଜି ବିଲୁପ୍ତ ପ୍ରାୟ । ଏସବୁ ପ୍ରାଣୀର କ୍ଷୀର ପିଇ ମନୁଷ୍ୟ କେତେ ମାତ୍ରାରେ ସୁରକ୍ଷିତ, ଏହା ଏକ ଆଲୋଚ୍ୟ ବିଷୟ ।

ଭୋଗବାଦୀ ମନୁଷ୍ୟ ପ୍ରକୃତିକୁ ଶୋଷଣ କରେ । କିନ୍ତୁ ଯଜ୍ଞବାଦୀ ମନୁଷ୍ୟ ପ୍ରକୃତିର ଦୋହନ କରେ, ଅର୍ଥାତ୍ ପ୍ରକୃତିରୁ ଯେତିକି ନିଏ ତା'ଠାରୁ ଅଧିକ ଦେବାକୁ ଚେଷ୍ଟାକରେ ।

ଜୀବନେ ଯାବଦାଦାନଂ ସ୍ୟାତ୍ ପ୍ରଦାନଂ ତତୋଧିକମ୍ । କେନ୍ଦ୍ର ପାର୍ଥନା ତେଣୁ ପ୍ରକୃତିରେ ଚାଲୁଥିବା ଏହି ଅସଂଖ୍ୟ ଯଜ୍ଞଚକ୍ର, ଜଳଚକ୍ର, ଅମ୍ଳଜାନ ଚକ୍ର, ଯବକ୍ଷାରଯାନ ଚକ୍ର ଓ ସର୍ବୋପରି ଜୀବନ ଚକ୍ରକୁ ପ୍ରଦୂଷିତ ନକରି ଏସବୁର ସଜ୍ଜନ ରକ୍ଷା କରିବାପାଇଁ ଆମେ ଯଜ୍ଞଭାବନାରେ କାର୍ଯ୍ୟକଲେ ସମସ୍ତେ ସୁଖଶାନ୍ତିରେ ଜୀବନଯାପନ କରିପାରିବେ । ଏହା ହିଁ ଏ ଶ୍ଳୋକର ଶିକ୍ଷା ଓ ବାର୍ତ୍ତା ।

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Article 27

ଜନଜାତି ସମୁଦାୟରେ ଶିକ୍ଷା ଏବଂ ସଂସ୍କୃତି: ଏକ ଗବେଷଣା ମୂଳକ ଅଧ୍ୟୟନ

ଡଃ ସୁଜାତା ମହାନ୍ତି

ସାରାଂଶ: (Abstract)

ଜନଜାତି ସମୁଦାୟ ସାରା ଭାରତର ସାମାଜିକ ଏବଂ ସଂସ୍କୃତିର ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅଂଶ । ସେମାନଙ୍କ ଉନ୍ନତି ପାଇଁ ଶିକ୍ଷା ଏବଂ ସଂସ୍କୃତି ଦୁଇଟି ପରିପୁରକ ଅଟେ । ସେମାନଙ୍କ ସଂଖ୍ୟା ଓଡ଼ିଶାରେ ବିଶେଷ ଭାବରେ ଅଧିକ ଏବଂ ପ୍ରତ୍ୟେକ ଜନଜାତିର ନିଜସ୍ୱ ସଂସ୍କୃତି, ଭାଷା , ପରମ୍ପରା , ଜ୍ଞାନପ୍ରଣାଳୀ ଓ ଜୀବନଦର୍ଶନ ଏକ ଅଲଗା ପରିଚୟ ନିର୍ମାଣ କରେ । ଏଠାରେ ଜନଜାତି ଶିକ୍ଷାର ଆହ୍ୱାନ ଏବଂ ସଂସ୍କୃତିର ବହୁମୁଖୀ ରୂପ ଏବଂ ଦୁଇଟି କିପରି ପରସ୍ପର ସହ ଜଡ଼ିତ ତାହା ଉପରେ ବିଶ୍ଳେଷଣ କରା ଯାଇଛି ।

ଏହାର ସାରାଂଶ ହେଉଛି – ଭାଷା ଆଧାରିତ , ସଂସ୍କୃତିକୁ ସମ୍ମାନ କରୁଥିବା ଏବଂ ପରିବେଶନୁକୂଳ ଶିକ୍ଷା ହେଉଛି ଜନଜାତି ସମୁଦାୟର ତଥାକଥିତ ସର୍ବୋତ୍ତମ ଉନ୍ନତିର ପଥ ।

୧. ପରିଚୟ: (Introduction)

ଭାରତର ଜନଜାତିର ଇତିହାସ ଅତ୍ୟନ୍ତ ପ୍ରାଚୀନ ଏବଂ ସମୃଦ୍ଧ । ଭାରତର ଜନଜାତି ସମୁଦାୟ ପାରମ୍ପରିକ ଜ୍ଞାନ , ପ୍ରକୃତିକେନ୍ଦ୍ରିକ ଜିବି-ପ୍ରଣାଳୀ , ସ୍ଥାନୀୟ କୃଷି ପ୍ରଣାଳୀ , ଲୋକବିଶ୍ୱାସ ଓ ଆଦିବାସୀ ଚିକିତ୍ସା ସମୃଦ୍ଧ ଐତିହ୍ୟର ବିଶାଳ ଉତ୍ସାର । ତଥାପି, ଶିକ୍ଷାର ଅଭାବ , ସାମାଜିକ ଚଳଣି, ଭୌଗୋଳିକ ବିଚ୍ଛିନ୍ନତା ଓ ଅର୍ଥନୈତିକ ଅଭାବ ଦ୍ୱାରା ଏହି ସମୁଦାୟ ଦୀର୍ଘଦିନ ଧରି ମୂଳଧାରାରୁ ବଞ୍ଚିତ । ଜନଜାତି ଲୋକଙ୍କ ପାଇଁ ଶିକ୍ଷା ଓ ସଂସ୍କୃତିର ପରିପୁରକ ଭୂମିକାକୁ ଗଭୀର ଭାବେ ଅନୁଧ୍ୟାନ କରାଯିବା ଏହି ପ୍ରବନ୍ଧର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ।

୨. ଜନଜାତି ଶିକ୍ଷାର ଅବସ୍ଥା: (Status of Tribal Education)

୨.୧. ଅସମାନତା ଓ ପ୍ରବେଶାଧିକାରର ଆହ୍ୱାନ

ଜନଜାତି ପ୍ରଧାନ ଅଞ୍ଚଳଗୁଡ଼ିକରେ ଶିକ୍ଷାର ପ୍ରବେଶ ଅନ୍ୟାନ୍ୟ ଅଞ୍ଚଳ ତୁଳନାରେ ଦୁର୍ବଳ । ମୁଖ୍ୟ କାରଣ -

- ଅପର୍ଯ୍ୟାପ୍ତ ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟ - ଅନେକ ଗ୍ରାମରେ ବିଦ୍ୟାଳୟ ବହୁତ ଦୂରରେ, ପର୍ବତୀୟ ଅଞ୍ଚଳରେ ଯିବା ଆସିବା ଅସୁବିଧା ।
- ମାତୃ ଭାଷା ର ଅସାମଞ୍ଜସ୍ୟ (Mother tongue mismatch) ଶିଶୁ ଘରେ ସାଜ୍ଜାଳି, ମୁଣ୍ଡା, ବାଥୁଟି ଇତ୍ୟାଦି ଭାଷା କହୁଥିଲାବେଳେ , ବିଦ୍ୟାଳୟରେ ଓଡ଼ିଆ/ ହିନ୍ଦୀ/ଇଂରାଜୀ ।
- ଶିକ୍ଷକଙ୍କ ଅଭାବ ଓ ସ୍ଥାନୀୟ ଭାଷା ଅଜ୍ଞାନତା - ଅନେକ ସ୍କୁଲରେ ସ୍ଥାନୀୟ ଭାଷା ଜାଣିଥିବା ଶିକ୍ଷକ ନାହାନ୍ତି ।
- ଯାତାୟାତର ଅସୁବିଧା-ନଦୀ, ପର୍ବତ ,ଜଙ୍ଗଲ ଇତ୍ୟାଦି ଅତିକ୍ରମ କରି ବିଦ୍ୟାଳୟକୁ ପହଞ୍ଚିବା ।
- ପରିବାର ଅର୍ଥନୈତିକ ତାପ- ଶିଶୁମାନେ ଫଳ ମୂଳ, ଜାଳେଣି ଇତ୍ୟାଦି ଆଣି ପିତା ମାତାଙ୍କୁ ସାହାଯ୍ୟ ସହଯୋଗ କରନ୍ତି ।

ଏହି କାରଣ ଗୁଡ଼ିକ ଶିକ୍ଷା ପ୍ରତି ଆଗ୍ରହ ସୀମିତ କରେ ।

୨.୨. ପାଠପଢ଼ା ଅଧାରୁ ଛାତ୍ରାଧିକାର କାରଣ

ଅନେକ ଜନଜାତି ଶିଶୁ ତୃତୀୟ ରୁ ପଞ୍ଚମ ଶ୍ରେଣୀ ଭିତରେ ପାଠପଢ଼ା ଛାଡ଼ି ଦେଉଛନ୍ତି । କାରଣ -

- ଅର୍ଥସାହାଯ୍ୟର ଅଭାବ-ପରିବାରରେ ଅର୍ଥ ଉପାର୍ଜନର ଆବଶ୍ୟକତା ।
- ଅଭିଭାବକଙ୍କ ନିରକ୍ଷରତା - ଶିକ୍ଷାର ମୂଳ ଡ଼ାକ୍ଷର ବିଷୟରେ ଅବବୋଧ ।
- ବିଦ୍ୟାଳୟରେ ସଂସ୍କୃତିର ଅସମାନତା- ଶିଶୁ ବିଦ୍ୟାଳୟରେ ଅପରିଚିତ ପରିବେଶରେ ନିଜକୁ ଅସହାୟ ଅନୁଭବ କରେ ।
- ପାରିବାରିକ ଦାୟିତ୍ବ - ଘରେ ଚାଷ କାମ, ପଶୁ ଚାରଣ, ଅନୁଜ୍ଞା ଦେଖାଶୁଣା ।

ଏହା ଶିକ୍ଷା ପ୍ରଣାଳୀ ଏବଂ ସଂସ୍କୃତିର ସମନ୍ବୟ ଅଭାବର ପରିଣାମ ।

୨.୩. ପ୍ରଗତିଶୀଳ ପାଇଁ ଶିକ୍ଷାର ଭୂମିକା

ଶିକ୍ଷା ଜନଜାତି ସମୁଦାୟକୁ ନିମ୍ନୋକ୍ତ କ୍ଷମତା ଦେଉଛି-

- ସଶକ୍ତିକରଣ (Empowerment)
- ନୂତନ ମାର୍ଗ - ନିୟୁତ୍ତି, ସ୍ବୟଂରୋଜଗାର ପ୍ରବୃତ୍ତି
- ନେତୃତ୍ବ କ୍ଷମତା (Leadership Development)
- ଅର୍ଥନୈତିକ ଉନ୍ନତି
- ସାମାଜିକ ମର୍ଯ୍ୟାଦା

ଏହି କାରଣରୁ ଜନଜାତି ଶିକ୍ଷାର ଗୁରୁତ୍ବ ଅସୀମ ।

୩. ସଂସ୍କୃତି ଓ ପରିଚୟ: (Culture & Identity)

୩.୧. ସଂସ୍କୃତିର ମୂଳ ଡ଼ାକ୍ଷର

ଜନଜାତି ସଂସ୍କୃତିର କିଛି ମୂଳ ଆଧାର-

- ଭାଷା- ପରମ୍ପରା , କଥା,ଗୀତ ,ପରିଚୟର ମୂଳ
- ଲୋକବିଶ୍ବାସ -ପ୍ରକୃତି,ନଦୀ,ପର୍ବତ,ବନ୍ୟଜନ୍ତୁ ପ୍ରତି ଶ୍ରଦ୍ଧା
- ଜନଜାତି ଜ୍ଞାନ ପ୍ରଣାଳୀ - ଔଷଧୀୟ ପ୍ରଜାତି, ବନ -ପରିବେଶ, ପାରମ୍ପରିକ ଚାଷ
- ପରମ୍ପରାଗତ ଜୀବନପଦ୍ଧତି-ଶିକ୍ଷା,ଆହାର , ଆବାସ ,ସମ୍ପର୍କ ପ୍ରଣାଳୀ
- କଳା, ନୃତ୍ୟ,ସଂଙ୍ଗୀତ-ସୃଜନଶୀଳ ଓ ସାହିତ୍ୟ- ସାଂସ୍କୃତିକ କଳା ମାଧ୍ୟମଗୁଡ଼ିକ ।

ଏହି ସବୁ ଅଂଶ ମିଶି ଜନଜାତି ପରିଚୟକୁ ଭାରତୀୟ ସଂସ୍କୃତିରେ ଅଲଗା ପରିଚୟ ଦେଇଥାଏ

୩.୨. ସଂସ୍କୃତି-ହ୍ରାସ ପାଇବାର ଆଶଙ୍କା

ଆଧୁନାିକିକରଣ, ବ୍ୟବସାୟକେନ୍ଦ୍ରିକ ଅର୍ଥନୀତି, ମିଡିଆର ପ୍ରଭାବ, ଏବଂ ସହରମୁଖୀ ଜୀବନପଦ୍ଧତି ଯୁବପିଢ଼ୀକୁ ପରମ୍ପରାରୁ ଦୂର କରୁଛି ।
ଫଳସ୍ବରୂପ—

- ସ୍ବ-ପରିଚୟର ହ୍ରାସ

- ପରମ୍ପରାଗତ ଜ୍ଞାନ ଲୁପ୍ତ
- ଭାଷାର ଦୁର୍ବଳତା
- ସାମାଜିକ ଏକତାର ଅଭାବ

ଏହା ଜନଜାତି ସମୁଦାୟର ସମଗ୍ର ଅସ୍ତିତ୍ବକୁ ପ୍ରଭାବିତ କରୁଛି। ଫଳସ୍ବରୂପ—

୪. ଶିକ୍ଷା-ସଂସ୍କୃତିର ଅଭିନ୍ନ ସମ୍ପର୍କ

୪.୧. ସ୍ଥାନୀୟ ଭାଷାମୂଳକ ଶିକ୍ଷା (Mother -Tongue Based Education)

ଗବେଷଣାରେ ପ୍ରମାଣିତ -

ନିଜ ମାତୃଭାଷାରେ ଶିକ୍ଷାଦେଲେ ବୁଝିବା, ଶିଖିବା ଦୁଇଟିଯାକ ଭଲ ହୁଏ ।

ଜନଜାତି ଶିଶୁଙ୍କ ପାଇଁ ପ୍ରଥମ ୫-୬ ବର୍ଷ Mother -Tongue Based Multilingual Education (MT -MLE) ଅତ୍ୟନ୍ତ ପ୍ରଭାବଶାଳୀ ।

ଏହି ପ୍ରଣାଳୀ -

- ଶିକ୍ଷାକୁ ସୁଗମ କରେ
- ଶିଶୁର ଆତ୍ମବିଶ୍ବାସ ବଢ଼ାଏ
- ପାଠପଢ଼ାରେ ରୁଚି ବଢ଼ାଏ
- ସଂସ୍କୃତିର ସୁରକ୍ଷା ହୁଏ

୪.୨. ସାଂସ୍କୃତିକ ସାମଞ୍ଜସ୍ୟ (Culturally Responsive Curriculum)

- ପାଠ୍ୟକ୍ରମରେ ଲୋକକଥା , ଉପଖ୍ୟାନ , ସ୍ଥାନୀୟ ଇତିହାସ
- ପରମ୍ପରାଗତ ଜ୍ଞାନ : ଔଷଧ ଗଛ , ବନ୍ୟଜୀବ , କୃଷି ପ୍ରଣାଳୀ
- ସ୍ଥାନୀୟ ଉପାୟରେ ଗଣିତ -ବିଜ୍ଞାନର ବ୍ୟାଖ୍ୟା- ଜମିମାପ, ବର୍ଷ ମାପ

୪.୩. ସ୍ଥାନୀୟ ସମୁଦାୟ ଆଧାରିତ ଶିକ୍ଷା: (Community-Linked Learning)

ଜନଜାତି ସମୁଦାୟରେ ଶିକ୍ଷାର ସର୍ବୋତ୍ତମ ଧାରା ହେଉଛି—ବିଦ୍ୟାଳୟ ଏବଂ ସମୁଦାୟର ସିଧାସଳଖ ସଂଯୋଗ।

ଏହାର ଲାଭ—

- ବିଦ୍ୟାଳୟକୁ ସମାଜ ନିଜର ଭାବେ ଗ୍ରହଣ କରେ
- ପାରମ୍ପରିକ ଜ୍ଞାନ ପାଠ୍ୟକ୍ରମର ଅଂଶ ହୁଏ
- ପ୍ରତ୍ୟକ୍ଷ ଶିକ୍ଷଣ- ବନ, ପାହାଡ଼, ନଦୀ ଏବଂ ଚାଷ ହେଉଛି ଜୀବନର ଏକ ବଡ଼ ବିଦ୍ୟାଳୟ ।
- ସାଂସ୍କୃତିକ ମୂଲ୍ୟବୋଧ ଶିଶୁଙ୍କ ମଧ୍ୟରେ ସ୍ବାଭାବିକ ଭାବରେ ଆସେ

୫. ନୀତି ନିର୍ମାଣ ପାଇଁ ପରାମର୍ଶ: (Policy Recommendations)

- ମାତୃଭାଷା -ଆଧାରିତ ଶିକ୍ଷା ପଦ୍ଧତିକୁ ଶକ୍ତିଶାଳୀ କରିବା
- ନୈତିକତା ଓ ସାମୁଦାୟିକ ମୂଲ୍ୟ ଆଧାରିତ ଶିକ୍ଷା ପ୍ରଣାଳୀ
- ଜନଜାତି ଶିକ୍ଷକ ପ୍ରସ୍ତୁତି ଓ ନିଯୁକ୍ତି
- ଶିକ୍ଷା ସହାୟତା ପାଇଁ ହଷ୍ଟେଲ ,ବୃତ୍ତି ଏବଂ ଡିଜିଟାଲ ଶିକ୍ଷା ସୁବିଧା ବୃଦ୍ଧି କରିବା
- ସଂସ୍କୃତି ରକ୍ଷାରେ ତଥ୍ୟ ସଂଗ୍ରହ, ସଂଗ୍ରହାଳୟ ପରିଚାଳନା ଓ ଲୋକଜୀବନ ଅନୁସନ୍ଧାନ

୬. ସାରାଂଶ: (Conclusion)

ଜନଜାତି ସମୁଦାୟର ସଶକ୍ତିକରଣ ପାଇଁ ଶିକ୍ଷା ଓ ସଂସ୍କୃତି ଦୁଇଟି ଅତ୍ୟନ୍ତ ସହଯୋଗୀ । ସାଂସ୍କୃତିକ ସମ୍ମାନରେ ଭିତ୍ତି ରଖି,ମାତୃଭାଷା ଓ ପରିବେଶ ସମ୍ବଳିତ ଶିକ୍ଷା ପ୍ରଣାଳୀ ଛାତ୍ର ଛାତ୍ରୀ ମାନଙ୍କର ସାମାଜିକ, ସାଙ୍ଗଠନିକ ଓ ମାନସିକ ବିକାଶରେ ସାହାଯ୍ୟ କରେ । ଶିକ୍ଷା ଭବିଷ୍ୟତର ଦ୍ଵାର ଖୋଲିଥାଏ , ସଂସ୍କୃତିକ ମୂଲ୍ୟକୁ ସୁରକ୍ଷିତ କରେ ଏବଂ ଏହା ଜନଜାତି ସମୁଦାୟକୁ ସମଗ୍ର ଉନ୍ନତି ପଥରେ ନେଇଯାଏ ।

ସଂସ୍କୃତିକୁ ବୁଝିବା, ସମ୍ମାନ କରିବା ଓ ପାଠ୍ୟକ୍ରମରେ ଅନ୍ତର୍ଭୁକ୍ତ କରିବା ଆଜିର ପ୍ରଥମ ଅବଶ୍ୟକତା । ମାତୃଭାଷା ଆଧାରିତ ଶିକ୍ଷା, ସମୁଦାୟ - ନିର୍ଦ୍ଦେଶିତ ଶିକ୍ଷା ଏବଂ ସଂସ୍କୃତିକ ସାମଞ୍ଜସ୍ୟ - ଏହି ତିନିଟି ଜନଜାତି ଉନ୍ନୟନର ମୂଳ ଭିତ୍ତି ।

ଏହି ଅଧ୍ୟୟନର ସାରକଥା -

ଶିକ୍ଷା ଯେତେବେଳେ ସଂସ୍କୃତିକୁ ଗ୍ରହଣ କରିଥାଏ ସେତେବେଳେ ଏକ ସ୍ଥିର, ସମାନ୍ତର ମୂଳକ ଓ ସଶକ୍ତିକରଣମୟ ଜନଜାତି ସମାଜର ସୃଷ୍ଟି ସମ୍ଭବ ।

ସନ୍ଦର୍ଭ ସୂଚୀ (Reference List)

୧. ମହାନ୍ତି ଦେବୀପ୍ରସାଦ (୨୦୧୦) ଜନଜାତି ସଂସ୍କୃତି ଓ ଶିକ୍ଷା , ଭୁବନେଶ୍ୱର : ଗ୍ରନ୍ଥମଣ୍ଡଳ

ଗବେଷଣା ପତ୍ର (Journal Article)

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Article 28

अमृत पर्व

कंचनसोम अग्रवाल

इन पुत्रन के शीश पर, वार दिए सुत चार।
चार हुए तो क्या हुआ, जीवित कई हजार।।

भारत वर्ष जैसा कि उसका नाम है, ज्ञान में रत, वैसी ही उसकी संस्कृति और सभ्यता रही है। हमेशा ही इसने ज्ञान का प्रसार पूरे विश्व में किया है। जैसे सूर्य स्वयं प्रकाशित होकर संपूर्ण ब्रह्माण्ड का तम हर लेता है, उसी प्रकार भारत ने हमेशा विश्व को मार्गदर्शन प्रदान ही नहीं किया बल्कि कालांतर से ही समय समय पर अपने कृतित्व एवं व्यक्तित्व से उन्हें सही दिशा में अग्रसर किया। अनेक आक्रमण, प्रतिकार के बाद भी सम्पूर्ण विश्व का मार्ग प्रशस्त करने वाले अपने उद्देश्य का स्मरण चिर काल से करता रहा, और इसी प्रकार अनंत तक करता रहेगा।

महत्वाकांक्षा के इस संघर्ष में जब सम्पूर्ण विश्व अपना बलपूर्वक अतिक्रमण दूसरी जाती पर करने की होड़ में लगा था, वहीं भारत ज्ञान के उस चरम को प्राप्त कर चुका था, जहां भौतिक जीवन सिर्फ साधन मात्र है, ईश्वरत्व को प्राप्त करना एवं आत्मानुभूति ही परम सत्य है और इसी जीवन पद्धति की रक्षा हेतु या इसी स्व की रक्षा हेतु हमारा हिन्दू समाज अनेक परिस्थिति एवं कालानुसार परिवर्तनशील एवं संघर्षरत रहा। स्वाभिमान, स्वदेश, स्वधर्म, स्वराष्ट्र, स्वाधीनता के नैतिक अस्तित्व की अक्षुण्ण थाती के प्रस्थान हेतु समय समय पर अनेक योद्धाओं, महापुरुषों एवं सम्पूर्ण हिन्दू जाती ने अपना जीवन उत्सर्ग किया। महर्षि दधीचि जिन्होंने धर्म की रक्षा हेतु, मानवता की रक्षा एवं असुरों के संहार के लिए स्वयं का उत्सर्ग करते हुए अपनी हड्डियों का तक दान दे दिया। युगों से चलती आई इस त्याग और सेवा की परंपरा ही हमारी इस अखण्ड और चिरकाल के अस्तित्व का प्रमाण है। जीवन के अनेक स्तर पर चाहे वे पिता, पुत्र, भाई, गुरु, शिष्य, माता, बहन, पत्नी, पुत्री, धर्म के ऐसे आदर्श स्थापित किए जिसके लिए ये संपूर्ण विश्व हिंदू जाती का चिरकाल तक ऋणी रहेगा। इतिहास की इसी स्वर्णिम श्रृंखला में आदर्श व्यक्तित्व ही नहीं बल्कि आदर्श परिवार भी हमें प्रेरणा देते हैं, उन्हीं में से गुरु गोविन्द सिंह, जिन्होंने स्वयं 8 वर्ष की छोटी आयु में कश्मीरी पंडितों के धर्म के संरक्षण हेतु अपने ही पिता को बलिदान देने की प्रेरणा दी, जिनके कारण गुरु तेग बहादुर 24 नवम्बर 1675 ई. में चांदनी चौक पर हिन्दू धर्म की रक्षा के लिए अपना बलिदान देते हैं। बलिदान की ये श्रृंखला यहां रुकी नहीं।

कुछ दिन पूर्व हमने विदेशी गुलामी से प्रेरित होकर देश के अधिकतर भाग में क्रिसमस एवं न्यू ईयर बड़े बड़े पैमाने पर मनाया। पर क्या आप जानते हैं, भारतीय इतिहास में इन दिनों का महत्व। निश्चित ही यह हमारे लिए पूर्व है, पर पर्व है बलिदान, शौर्य, वीरता, स्वाभिमान और त्याग का। ऐसी बलिदानी स्वर्णिम गाथा जो संसार के किसी भी भाग में न तो कही गई, न ही सुनी गई।

अत्याचारी मुगल बादशाह औरंगजेब जो कि अपनी वहशियत के चरम पर था। अपने पिता शाहजहां और भाई दाराशिकोह को जेल की सलाखों के पीछे डालकर दिल्ली के तख्त पर कब्जा करने के बाद पूरे भारत पर राज करने का न पूर्ण होने वाला सपना देखने लगा। अत्याचारों और उसकी वहशियत इतनी अधिक बढ़ गई थी कि वो रोज 40 मन जनेऊ जलाता (1600 किलो) यानी कि या तो इतने हिंदुओं का रोज धर्म परिवर्तन तलवार की नोक पर करवाता,

जो कोई धर्म परिवर्तन नहीं करते, उसके लिए गर्दन धड़ से अलग करने का सीधा आदेश था। ऐसे समय औरंगजेब के मार्ग की महत्वपूर्ण रुकावट थी, सिक्ख पंथ के दसवें एवं अंतिम गुरु, गुरु गोविन्द सिंह।

देखिए कैसा अद्भुत इतिहास है भारत का। जिनके पिता ने किसी दूसरे के धर्म की रक्षा के लिए स्वयं का बलिदान किए। उन्हीं गुरु गोविन्द के चारों पुत्रों ने स्वधर्म, स्वाभिमान के लिए महलों के ऐश्वर्य, राज्यों के वैभव को छोड़ बलिदान का मार्ग क्षण भर भी देरी किए बिना गौरव और गर्व से स्वीकार किया।

अपने पिता के बलिदान को अपने आंखों के समक्ष देखने के पश्चात गुरु गोविन्द सिंह खालसा पंथ की स्थापना करते हैं। इस पंथ को धारण करने वाला समाज का कोई भी हिन्दू किसी भी जाती, संप्रदाय या पंथ का हो सकता है, धर्म के लिए जीवन उत्सर्ग का संकल्प लेते हुए जो भी व्यक्ति अमृत चखेगा, उसे वे पांच चिह्न (कड़ा, किरपाण, केश, कच्चा, कंधा) धारण करने होते। जिससे कोई भी पीड़ित व्यक्ति उनके पास आकर मदद की गुहार लगा सके। चांदनी चौक पर रक्त से सनी तलवार लिए गुरु गोविन्द सिंह आह्वान करते हैं, के आज मां भारती को रक्त की आवश्यकता है, कौन है जो जीवन का बलिदान देते हुए मां की प्यास बुझाएगा। एक एक करके पांच सिंह बलिदान की कामना से गुरु के सामने आते हैं, और आगे जाकर यही पंच प्यारे कहलाते हैं।

समय था चमकौर दुर्ग में होने वाले युद्ध का, महीनों से चल रहे इस युद्ध के कारण किले में धीरे धीरे खाद्य सामग्री खत्म होती जा रही थी। किले के चारों ओर मुगलों का कड़ा पहरा था। धीरे धीरे भूख से परेशान हो कुछ सैनिकों का मनोबल टूटने लगा और वे किला छोड़कर भाग गए।

चमकौर का ये युद्ध भारतीय इतिहास का वो स्वर्णिम पृष्ठ है जो वीरता और शौर्य की अद्भुत अमर गाथा अनन्त तक गाता रहेगा। 40 सिंहों के साथ अब युद्ध था हजारों की मुगल सेना का। युद्ध का शंख नाद हुआ। अब युद्ध था आरपार का। हर दिन पांच पांच की टुकड़ी में हजारों की सेना के समक्ष सिंह गर्जना करते हुए टूट पड़ते। उसकी गर्जना से भयभीत हो अनेक मुगल सैनिक युद्ध क्षेत्र छोड़ भाग खड़े हुए। युद्ध का तृतीय दिवस, अवसर था बलिदान का, गुरु गोविन्द के आह्वान से सभी सिंहों में उन्माद था बलिदान का। सब जोश से भरे हुए बड़ी ही आशावादी दृष्टि से गुरु साहेब की तरफ देख रहे थे, की शायद आज उन्हें वे इस अवसर हेतु चुनेंगे। तभी 18 वर्ष का एक किशोर युवा उनके समझ आकर चमकती हुई आंखों से कहता है, गुरु पिता कृपया इस सौभाग्य के लिए आज मुझे चुने, मेरा पूरा शरीर रोमांच से भर गया है। मैं बलिदान नहीं विजयश्री के लिए युद्ध क्षेत्र में जाना चाहता हूँ। वे कहते हैं, मेरा नाम अजीत है, हारूंगा नहीं, या तो जीत कर आऊंगा, या स्वयं का उत्सर्ग करूंगा। ये दिन था 21 दिसंबर 1705। इस दिन चमकौर के भीषण में युद्ध गुरु साहेब ने अपने ज्येष्ठ पुत्र बाबा अजित सिंह को मात्र भूमि पर बलिदान होने के लिए हंसते हंसते बिदा कर दिया। पिता का आशीर्वाद पाकर युद्ध भूमि में वीर अजीत सिंह दुश्मनों पर बिजली की तरह टूट पड़ता है, सैकड़ों को मौत के घाट उतरने के पश्चात वीर अजीत सिंह वीरगति को प्राप्त करता है। अपने ज्येष्ठ पुत्र के बलिदान से गुरु पिता का हृदय गद गद हो उठा। अजीत सिंह के छोटे भाई बाबा जुझार सिंह युद्ध क्षेत्र में दुश्मन को धूल चटाने के लिए जोश से भर उठे थे, राष्ट्र प्रेम के आंधी मस्तिष्क में दौड़ चुकी थी, अगले ही दिन यानी 22 दिसंबर 1705 को गुरु पिता के पास युद्ध की आज्ञा लेने जाते हैं, आसपास खड़े सभी सिंह उनकी बात सुनकर स्तब्ध रह जाते हैं, पर गुरु साहेब 15 वर्ष के अपने दूसरे पुत्र को भी विजयश्री का आशीर्वाद देकर विदा करते हैं। वीर जुझार सिंह अपने बड़े भाई की तरह ही शौर्य और पराक्रम के लड़ते हुए अनेकों का संहार करते हुए अन्त में वीरगति को प्राप्त होते हैं। आज तो गुरु गोविंदसिंह निहाल थे, ऐसे पुत्रों को प्राप्त कर जिन्होंने अपने राष्ट्र आर धर्म के लिए जीवन को तिनके के समान भी महत्व नहीं दिया। पर यहां बलिदानी श्रृंखला का अंत नहीं बल्कि शुरुवात ही थी। जिन के भाई और पिता ऐसे महान

हो उनके छोटे भाई कैसे होंगे। मुगलों ने गुरु गोविन्द सिंह के दोनों छोटे पुत्र जोरावर सिंह जिसकी उम्र 9 वर्ष और फतह सिंह जिनकी उम्र 7वर्ष थी, उन्हें और उनकी दादीमा को गद्दार गंगू की मदद से पकड़ लिया और महल के बाहर के ठंडे बुर्ज में कैद कर दिया। बिना खाने पीने के कुछ दिन तक कैद रखने के बाद बादशाह ने सोचा ये छोटे छोटे बच्चों को कुछ डराकर और कुछ लालच देकर आसानी से इस्लाम कबूल करवा लेंगे और ऐसा होने पर गुरु गोविन्द सिंह कि अपने आप ही पराजय हो जाएगी। पर “गीदड़ क्या जाने सिंह कि दहाड़” दोनों बच्चों को दरबार में बुलाया जाता है। दोनों वीर बालक दरबार में आते ही गर्दन और छाती चौड़ी कर जोर से जय घोष करते हैं, “वाहे गुरु दा खालसा, वाहे गुरु दी फतह।” उनकी निडरता और स्वाभिमान को देखकर दरबार में अफरातफरी मच गई। मुगल सरदार दोनों बालकों को धर्म परिवर्तन के लिए अनेक प्रकार के प्रलोभन देता है। मोती माणिक, महल, सेवा, सुविधा, पर गुरु के शेर सबको ठुकरा देते है। प्रलोभन से बात न बनने पर दोनों को डरने और धमकाने का प्रयत्न करता है, पर वे तो सिंह के पुत्र थे। दहाड़कर बोलते है, हमे निज धर्म प्यार है, हमे निज देश प्यारा ने, पिता दशमेश प्यार है। अन्त में धर्म परिवर्तन न करने के अपराध में काजी फ़तवा जारी करता है, और उन दो छोटे छोटे बालकों को जिन्दा दीवार में चुनवा दिया जाता है। वीर जोरावर सिंह और फतह सिंह हंसते हंसते 26 दिसंबर 1705 ई. के दिन हंसते हंसते स्वधर्म, स्वराष्ट्र और राष्ट्र के स्वाभिमान की रक्षा के लिए अपने जीवन का उत्सर्ग दे गए। मित्रों यही दिन वास्तविक रूप से हमारे लिए बाल दिवस। और ये समय हमारे लिए राष्ट्र गठन का पर्व। इतिहास में इसी समय 25 दिसंबर से 27 दिसम्बर 1892 में स्वामी विवेकानंद ने भारत के पुनरुत्थान के लिए ध्यान किया। ऐसा ऐतिहासिक ध्यान, जो किसी व्यक्ति विशेष का नहीं बल्कि राष्ट्र हित में किया गया ध्यान था। 31 दिसम्बर एवं 1 जनवरी 1886 की वह ऐतिहासिक मध्य रात्रि जिस दिन ठाकुर श्री रामकृष्ण अपने सभी शिष्यों को एकत्रित करते हुए बताते हैं, कि आज निस्वार्थ भाव से जो कुछ भी ईश्वर के मांगोगे सब प्राप्त होगा। समाज के हित की इच्छा से जो भी प्राप्त करना चाहोगे सब मिलेगा, और शिष्य इसी प्रकार ज्ञान और वैराग्य का वरण करते हैं।

अतः ये स्वर्णिम काल हमारी अनमोल धाती है, 2025 वर्ष 26 दिसम्बर को आ. प्रधान मंत्री जी द्वारा बाल दिवस की घोषणा की गई है। अतः हम भी अपनी गौरव पूर्ण धरोहर का स्मरण करते हुए स्वर्णिम पर्व को मनाए, सामूहिकता एवं राष्ट्र संवर्धन का यह पर्व भारतीय समाज को बल प्रदान करेगा एवं एकता के सूत्र में बंधेगा। तो आइए हम सब मिलकर स्वर्णिम इतिहास को स्वर्णिम वर्तमान एवं भविष्य में परिवर्तित करें।

~***~

Gratitude, Collaboration, and Appeal

Service in its full meaning is being rendered through ages in our country. That is why Swami Vivekananda had said that renunciation and service are our national ideals. Eknath Ranade ji, the founder of Vivekananda Kendra, incorporated these thoughts as the core while establishing Vivekananda Kendra in 1972. The Kendra carries Swami Vivekananda's message of **"Serve Man Serve God"** and **"Man Making and Nation Building"** to the society. The Kendra undertakes service activities across Bharat in the fields of education, rural development, healthcare, natural resource management, and cultural study with a mind-set of **Nation First**. These service projects are effectively and efficiently managed with professional rigor and time bound commitments by the Karyakartas and project teams with a national reach. Rooted in Indian ethos, Vivekananda Kendra blends spiritual values with practical action, making it a **unique organization for sustainable and impact-driven Corporate Social Responsibility (CSR) partnerships**.

VK-AICYAM, a national program of Vivekananda Kendra, was established in 2020 to focus on the study, documentation, and promotion of Indian Knowledge System (IKS). While the members spend time in studying IKS literature, they also make field visits for community interaction to have a better understanding of IKS in practice. The academy builds learning programs to train youths and communities in its areas of focus. In collaboration with other entities of Vivekananda Kendra, it serves the community in the areas of education, traditional healthcare, yoga practice, and youth enablement. It collaborates with other organisations such as KISS University, NRDC (National Research Development Corporation), and CARI (Central Ayurvedic Research Institute, Bhubaneswar) to host national seminars, workshops, and conferences for the benefits of the community.

VK-AICYAM is looking forward to your kind participation (as an institution or as an individual) to support in this noble mission in the following ways:

- Be a Patron: Contribute generously to enhance and maintain physical and technical infrastructure that will directly help in the effectiveness of all other activities.
- Be a Sponsor: Provide financial help to host national seminars, workshops, and conferences. Provide financial help to conduct training, execute projects, and visit project locations to review project progress and community bonding.
- Be a Knowledge Partner: Nominate people for participation in national seminars, workshops, and conferences hosted by VK-AICYAM. As an individual, self-nominate to be a VK-AICYAM member to perform academy's activities based on your interest and skill.
- Be an Individual Donor by contributing some financial amount towards the smooth conduct of project activities, workshops, seminars, and conferences.

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VK-AICYAM

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