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Art of Giving

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Art of Giving



QUARTERLY MAGAZINE

www.artofgiving.in.net

Celebrating
11th International Day of Art of Giving

Let's AOG





KISS HUMANITARIAN AWARD



MR. BILL GATES, CO-CHAIR OF THE BILL & MELINDA GATES FOUNDATION AND CO-FOUNDER & FORMER CEO OF MICROSOFT RECEIVING THE PRESTIGIOUS KISS HUMANITARIAN AWARD -2023 FROM PROF. A. SAMANTA, FOUNDER, KIIT & KISS ON 28/02/2024.



MR. RATAN NAVAL TATA, CHAIRMAN EMERITUS, TATA SONS RECEIVING THE PRESTIGIOUS KISS HUMANITARIAN AWARD - 2021 FROM PROF. A. SAMANTA, FOUNDER, KIIT & KISS ON 22/04/2024

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Selfless giving can make a radical change, and spreading love among fellow beings leads to true happiness and peace of mind. Countless examples exist of people who have made a difference in thousands of lives through their simplest acts of kindness, altruism, compassion, and generosity.

03

The Art of Giving is a creative process. It requires consideration, reflection, realization, empathy and enactment that are selfless and the end results in a sense of fulfilment. There is no feeling of attachment but only contentment.

04

Under the present system of education, with the decline of practice of ethics, morality and spirituality, the students are now of split personalities. Emotions, instinct and impulses which are neglected both by parents and teachers are rebelling against reason.

07

I believe that I always enjoy the blessings of Lord Jagannath. Whatever I have been doing for my fellow human beings and society, I believe Lord Jagannath has shown me the way and led me on that path.

11

I feel really blessed to join the Art of Giving mission—I believe that giving not only leads to peace of mind but also gives our soul the mystical joy. Money is not the only thing that we can give; we can give our love, we can give time, we can give our expertise, or simply listen to others by giving a smile.

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In fact, Dana Guna is the sine quanon of the interplay of the three Gunas which are supposed to have entered and permeated Indian civilization right from the days of Sankhya philosophy. Dana is linked to Satva, Rajo and tamogunas in multiple ways to delineate an ideal dharmic life or the life of virtue.

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People having altruistic personality are full of empathy and compassion, and are ever ready with a helping attitude to serve people in satisfying their needs for survival, existence and growth. It is interesting to note that people, who are helped, often want to help out others at the time of need.

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The vast number of young students I met during this journey, provided the possibilities and opened the door for giving and giving more in many ways – both tangible and intangible. It is not only teaching but the larger aspect is to mentor them to fine tune their attitude and aspirations and shape their lives.

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Born out of the humane philosophy, 'Art of Giving' has essentially evolved as a charitable rendition of Dr. Samanta. It was founded on 17th May 2013 with the philosophy of 'giving' in order to spread happiness and peace. The idea has now grown into a civic movement & people abide by the set principles.

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Humanity is facing the biggest challenge to its existence in the form of adverse effect of climate change & rising inequality across demographics. We feel that, "Art of Giving", is the perfect panacea to meet the challenges to our very existence by reinforcing handholding, support to live more cohesively & bridging the gap of haves & havenots in an equitable manner.

24

As we reflect on our own journey with AoG, we are filled with a profound sense of gratitude for the transformative impact it has had on our lives. Through acts of compassion and generosity, we have discovered a sense of purpose and fulfilment that transcends our own individual aspirations.

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From mythology to daily life, ultimate peace is found in giving, not receiving. Our rich culture is filled with examples of selfless giving, from Danveer Harishchandra to King Karna.

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This Art of Giving, as perceived and propounded by Dr. Samanta, has been inspiring millions and millions of the people to get themselves initiated with the lofty ideas of human compassion and charity as a result, this brain-child of Dr. Samanta has grown as a philanthropic movement throughout the world.

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In the end, it was not the worldly belongings that were most important, but the relationships they had formed and the sense of solidarity that sustained them through even the most difficult times.



From The Editor's Desk



year, Art of Giving as a civic movement tends to become more inclusive with a universal message.

In 2024, "Art of Giving" is upgraded from a being a verb, an action, to becoming a noun, a part of everyday life. The focus is on Giving beyond any mundane things in the form of quality time, kind word, empathetic action or any form of support. In other words, "Art of Giving" now transcends any worldly things, and purely rests on the humane vibes & spiritual joy that both the giver & receiver enjoy in a symbiotic relationship. Further from being an individual effort, "Art of Giving" moves ahead to become a collective aspiration to usher in a larger impact in the society.

We are bringing forth the June-2024 issue of the Art of Giving Magazine with our heartfelt request to all our well-wishers & volunteers to make the AoG Movement more unified with its transformative power. Let us encourage each other to incorporate Art of Giving into our daily lives integrating into our psyche so that the world around us become more beautiful, compassionate, humane & empowered with the haves & have-nots, elite & marginalized developing a more vibrant relationship.

Do join us in celebrating Art of Giving on 17th June. My heartfelt wishes go out to all our followers & fans worldwide for their dedication to kindness & compassion which is truly inspirational. Let's unite with the same spirit to make the 2024 edition of "Art of Giving" a special & memorable one.

I congratulate each of the contributors for their value addition to this issue of the Art of Giving magazine & wish all our dear readers a HAPPY READING.

(Achyuta Samanta)
Founder, Art of Giving, KIIT & KISS



Everybody knows that my childhood was filled with pain and a life full of struggles. Despite these numerous hardships, Almighty Lord has given me the strength & will power to dedicate myself completely to social work & society. This trait continued through my adolescence & youth. Later on as KIIT & KISS were built brick by brick, I never waived from my avowed principles & strove for peace, happiness & harmony through my Institutions. Further I introduced multifarious outreach programmes to contribute to society to create peace, happiness and harmony. Out of these programmes the most impactful outreach programme that has touched & transformed the lives of millions is the "Art of Giving" (AOG), a philosophy of life aimed at promoting peace, happiness and harmony since 2013.

I am so happy that the noble concept of "Art of Giving", that occurred to me just as a thought process, way back in 2013 & which I chose to propagate worldwide has taken deep roots today amongst my fans & followers. Over the years, AOG has taken the shape of a Trust & grown into a civic movement. The beautiful idea is gaining acceptance by more & more people across geographical boundaries beyond caste, creed, religion & age groups. In fact anybody from the age of -5- to -95- can celebrate AOG. Every year normally we select one specific theme for this programme. This year we are celebrating the 11th anniversary of "International Day of Art of Giving" on 17th June 2024 & we have decided not to have any theme for this year. Rather we have given a call for "LET's AOG", thereby taking the concept of "Art of Giving" from a standalone action to the next level i.e a way of life. This can be interpreted by various ways of action. Over the last few years, AOG themes used to focus on specific actions, with guidelines whom to give & what to give. By opting not to have a specific theme for this

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Founded in 2013
by **Prof. Achyuta Samanta**,
Art of Giving is a humanitarian
movement engaged in
spreading peace and
happiness.



ART OF GIVING (AOG): THE COMPASS OF HUMANITARIANISM

Prof. Saranjit Singh

The act of giving, or selfless service, has been considered one of the noblest virtues throughout history. It has led civilizations to thrive and has been a driving force for ages. The philosophy that "The more you give, the more you receive" holds true, not just in a literal sense, but also in a transformative way, transcending empathy and generosity. Giving can lead to a sense of fulfillment and meaning, emphasizing the importance of giving in a way that aligns with one's values and purpose, creating ripples of love and kindness that humanity thrives on.

The Art of Giving goes beyond material donations and dwells on the exchange of empathy and love in every deed, both for the giver and receiver, with the sole purpose of spreading smiles. Giving can take various forms, such as monetary contributions, kindness, smiles, patient listening, encouraging words, or motivational gestures. It should be cultivated as an art characterized by dignity rather than charity, involving discernment and thoughtful consideration.

Selfless giving can make a radical change, and spreading love among fellow beings leads to true

happiness and peace of mind. Countless examples exist of people who have made a difference in thousands of lives through their simplest acts of kindness, altruism, compassion, and generosity.

One such example is the Kalinga Institute of Social Sciences (KISS), where Prof. Achyuta Samanta, the Honorable Founder (KIIT & KISS), has been providing free education to tens of thousands of impoverished tribal children and youth for the past thirty years. His initiatives of "Kompassion" stand tall as a significant civic movement. The journey of Art of Giving, which began in May 2013, aims to uplift the lives of fellow human beings by contributing to larger human causes like inclusive education, healthcare, gender parity, women empowerment, capacity building, and care for the destitute.

At a time when the world is dealing with climate change, conflicts, and post-COVID recovery efforts, it is crucial to realize the urgency of addressing increasing economic inequalities and their disproportionate impacts across all demographics and democracies. The philosophy of Art of Giving, based on the concept of "Vasudhaiva Kutumbakam" (treating the world as part of our extended family), promotes social equity and peace. It serves as a talisman for a sustainable world, embracing diversity and inclusivity.

Acting generously with empathy and kindness can create a sense of interdependence and cooperation, fostering a ripple effect at the grassroots and making a significant difference in the lives of those suffering

from poverty, hunger, malnutrition, education, healthcare, and basic resources. Ultimately, Art of Giving offers a viable solution in a world where materialistic pursuits govern people's lives, countries grapple with disputes, and relationships falter.

As Mahatma Gandhi said, "The world has enough for everyone's needs but not enough for everyone's greed." Embracing the timeless virtue of giving purely as an act of kindness can transform the world for generations to come, becoming a beacon of hope for making our earth a better place to live in peace, gratitude, and satisfaction.

It begins with introspection and self-belief, empowering individuals to effect change. The philosophy extends to the home, reminding us not to neglect our immediate surroundings while focusing on social work. It radiates outward into society,

reaching out to those in need with dignity and fostering a sense of oneness and social cohesion. The vision to transform lives begins from within, inspiring others to follow the noble cause of embodying values of selfless service for the upliftment of the society as a whole. This shall embolden itself as a cultural ethos of humility and nobility, countering the fast moral decadence in the present times.

I am reminded of the simplicity behind the lines of Lao Tzu: "Kindness in words creates confidence, kindness in thinking creates profoundness, kindness in giving creates love." Let's carry forward the legacy that KISS & KIIT have shown to the world - not just limited to institutional ethics but as a personal endeavor to cherish, "The Art of Giving," as resounding as the mantra, "To live and let live." Thus, LET'S AOG and make it an integral part of our lives.



" I have been profoundly touched during my visits to KISS and I get a feeling that the voice of the tribal community of India is here. Dr. Samanta and his KIIT and KISS are examples of compassion in action." - His Holiness Gyetrul Jigme Rinpoche, Master of Tibetan Buddhism and Spiritual Director of the Ripa International Center



Prof. Amareshwar Galla

The Art of Giving or sharing could depend on the socialization of the individual or the family or the group or the institution. The pathways to giving could be as diverse as one could imagine. But in sharing and caring it can make a difference. It could be individual or collective. For example, in Theravada Buddhism, the accumulation of merit for giving goes to the individual in his search for Nirvana. In Mahayana Buddhism, the accumulation of merit could be for the collective good of the group or society. Hence, each individual or group's intent or purpose and fulfilment could be relative.

I would like to share my own family commitment. On the occasion of my mother's birthday or the day of her departure, my brother sponsors meals in orphanages rather than arranging for large family gatherings. My youngest daughter, a music therapist, works with young people with mental health challenges. She worked right through COVID lockdowns totally selflessly. Over the years I've spent volunteer time working on rebuilding communities, using culture as a tool, in places that were devastated by war in Vietnam, Afghanistan and Cambodia. I similarly donated time and resources in post-apartheid South Africa. These are some of the examples of my family's culture of sharing. We work beyond the binary of giving and receiving and in the traditional belief system of collective good. We are aspirational Karma Yogis as enunciated in the

ART OF GIVING- A BEACON OF HOPE

Bhagvat Gita. Giving with awareness or consciousness or self-enlightenment to make this into a better world varies from person to person. No one act of giving is small or big. Recalling the Doha of Kabir, we must remember that where a needle is needed a sword is not of much use. Each has its own purpose. Similarly, our acts of giving are also dependent upon our capacities and capabilities. In redressing past legacies and current inequities, the idea of cultural justice may very well be underpinned by our ethics of engagement.

The Art of Giving is a creative process. It requires consideration, reflection, realization, empathy and enactment that are selfless and the end results in a sense of fulfilment. There is no feeling of attachment but only contentment. The inclusive cultural leadership of Dr. Achyuta Samanta, eminent educationist & social activist cum humanitarian in paving an exemplary pathway of selfless and focussed dedication is inspirational. His work is appreciated not only in India but around the world.

The model for establishing KISS/KIIT/KIMS is innovative. It is being studied in India and many other countries. As I write this, I know that major Australian universities are looking at it in appreciation and considering new approaches to address 'unfinished business' that of 'bridging the gap' between the Indigenous/Aboriginal Torres Strait Islanders and the rest of Australians.

Indigenous world view is the fifth pillar and key factor as we address SDGs along with social, cultural, economic and environmental sustainability and progress to make this world a better place for all. The KISS/KIIT/KIMS model illustrates the way forward for honouring the soft law international instrument, the 2007 UN Declaration on the Rights of Indigenous People. The beacon of Art of Giving is the essence of this global approach to excellence.



Prof. A P Padhi

My modest background offered me my share of struggle what I have swallowed with a pinch of salt. Although my father was from a decent background, his honesty and self respect insisted him to start his life from the scratch at an unknown place with lot of ups and downs. We have personally witnessed his unique bondage with the Almighty during his religious sojourn. At the peak of his adoration, he was losing all sense of reason and was totally absorbed in the God, causing him to cry out of sheer love and devotion. I have seen all of these when I was a young child. I am spiritual, even though I am not a devout religious person, thanks to my father's relationship with God. Despite numerous obstacles, the Almighty shielded us from harm and my father's wonderful efforts helped shape who I am today.

After completing my higher study, by God's grace, I entered into teaching profession by choice, although I had the option of joining in the administrative service as a Deputy Collector. I tried my best to contribute the most as a teacher. I became a Professor and got elevated to the position of the Vice Chancellor. I was nominated by the Ministry of HRD, Govt. of India, New Delhi as a member to the Indian Council of Social Science Research (ICSSR) and

CONTENTMENT IN GIVING

National Assessment and Accreditation Council (NAAC) Bangalore. I was also nominated as subject expert member to the UGC panel in Political Science and Public Administration besides in National Book Trust. The Union Public Service Commission, New Delhi had also appointed me in seventies as Chief Examiner in IAS Main examinations. I had worked as a member in the Syndicate of Sambalpur University for about 20 years and in Utkal University, State Open University and Central University of Odisha for one term each. Since I was given by God what I should have got, I believe in giving something back to the society in any form. Being a teacher, I didn't have the cushion to contribute materially in large scale. Whatever little possible, I have contributed for the welfare of the deprived what I prefer not to remember. However, I get pleasure from my non-material contribution to the society what I have been doing till today.

As the Vice Chancellor of the Berhampur University, I had introduced innovative measures to institutionalize transparency for good governance. Right to information was introduced (before it was being passed in the Parliament/Assembly) to provide data/information to the public except question papers and recommendation of the selection committee. Social audit comprising of experts in the field of finance, government organizations, law and education was empowered to seek any file except on confidential matters such as cited above and make detailed scrutiny suggesting fixation of responsibility for acts of omissions and commissions. Besides the statutory audit such as AG audit and Local Fund Audit of the government, I also introduced technical audit comprising of experts

from the departments of electricity, PWD and PHD with the power to ensure quality in constructions. Thus, I ensured that acts, statutes, accounts manual and GeM rules were followed both in letter and spirit. Such steps brought trust and confidence of the civil society and other stakeholders of the University. Although I could have led the University the way my predecessors were leading, I took a different route to make the system more democratic and transparent. It is because of my upbringing and spiritual instinct that is guided by giving something in any form. My parents were not only devoted to Almighty God through their spiritual practices but also rendering free services to the community for their welfare. By virtue of his religious and spiritual practices, my father was serving the unserved, particularly the ailing children, through healing touch reaching at their door step. Although my mother was illiterate, she had her training under her father on practice of ayurvedic medicine. She used to provide selected ayurvedic medicines to patients free of cost.

In the ancient Gurukul system, training was given to students as to how they would lead their lives in meaningful and purposeful way. The foundation is most impressionable stage of human individuals, which was made strong and durable under Gurukul system. But this has disappeared since the last more than 300 years. Because of harmonious growth of emotions, thoughts, reasoning powers, and building of strong physical health for each student, a well regulated life with pure air, pure water, good exercise, early rising, and good habits used to make the foundational stage meaningful. As a result of which, there was balanced and all-round development of young minds. But under the present system of education, with the decline of practice of ethics, morality and spirituality, the students are now of split personalities. Emotions, instinct and impulses which are neglected both by parents and teachers are rebelling against reason. Every year, more than 10,000 students are reported to have died of suicides. Even in one place in Kota, 25 students

committed suicide in one year. The response from the govt. (both the center and the states) as well as UGC and educational institutions is superficial and they are only attacking the symptoms and not the diseases. Therefore, there is a great need to tackle the mental health problems of the students right from their school days. Besides regular mentoring of the students by the teachers, there must be provision of special counseling by the experts to the vulnerable students. While teachers need to identify such mentees who need special counseling, professional counselors are to deal with them on one to one basis. In order to reduce academic pressure leading to frustration among such students, the teaching-learning and evaluation system need to be rational and conducive to all. Outcome-Based Teaching and Learning (OBTL) and Learning Management System (LMS) are two important means to fight out academic pressure on students and facilitate scoring more in Teaching-Learning head during assessment and accreditation.

Between childhood and adulthood, adolescence is a crucial time when major physical, psychological, and social changes take place. The changes taking place during this stage come with important new hazards that must be considered, but they are also accompanied by chances to have a good impact on young people's present and future health. Adolescence is a stage of life with unique requirements and rights in terms of growth and health. It's also a time to learn how to manage one's emotions and relationships, build knowledge and skills, and pick up traits and skills that will help one enjoy his/her adolescence and succeed in his/her adult jobs.

Adolescents must be appropriately raised to have an interest in skill development, develop ethical values for a better personal, social, professional life, and build their health by avoiding bad behaviour and thinking. This will help them become future-ready and adaptable. A step has been taken in this regard

by the Sambalpur Public Library initiated by me along with some senior citizens from different walks of life representing different sections of the society to prepare the adolescents for becoming excellent citizens with sound health and owners of the necessary skill sets. The project seeks to explain to adolescents and youth that they do possess all these endowments and that these have to be carefully kept strong, stable and properly used with noble thinking/thoughts (by citing lively examples) so that they can develop their total personalities. Our trainers/resource persons are inspiring them to wake up their dormant potential and make them conscious of their goals. There is a great need now than before to stir their inherent powers. It is expected that our learners will imbibe the qualities and principles in life. They will not only develop positive features and will also become aware of negativity so that they can transform those negatives into positives. All these learning opportunities will enable them to imbibe and nurture life skills to enhance their all round development. Sambalpur Public Library has signed MOUs with the different Universities and Institutions like Veer Surendra Sai Institute of Medical Science and Research, Burla, Gangadhar Meher University, Sambalpur, Veer Surendra Sai University of Technology, Burla, IIM, Sambalpur, Pandit Madan Mohan Malaviya National Mission on Teachers and Training sponsored by the MHRD located at Ramanujan College, New Delhi and

Odisha State Open University to provide training/counseling to students free of cost online through their Institutions both inside Odisha and outside the state as well. In brief, this is what the project seeks to achieve through supplementing and complimenting regular teaching in schools. This is the contribution I consider one of the best that I have made through the team work (of the stakeholders of the Sambalpur Public Library and 40 volunteer resource persons including professors, doctors, administrative officers and social activists) and getting the satisfaction to the fullest.

As a supporter of contentment in giving, I typically align with those who espouse similar beliefs. I had heard of Prof. Achyuta Samanta's initiatives from a variety of sources, but it was via some of my acquaintances who are working with him that I was able to learn about his contributions in-depth. In addition to elevating the stature of the State by founding KIIT University - a world class University, he made an incomparable contribution to the education of tribal kids through KISS University. He is amazing in all he does, whether it's providing food for stray animals, life solutions for the impoverished, or promoting the "Art of Giving" into a way of life. I wish all of his future endeavors bring him success in his mission for ushering in a transformative society & world.



" At KISS, I feel that the Universe wants me here. This is a wonder. Samanta ji, you are an ideal for politicians, social workers and religious leaders. KISS is Karmabhoomi." - Swami Suryaprabha, Minister of Religion, Brahmareshi Mission, UK



Prof. Achyuta Samanta

Founder KIIT & KISS

In the small space of our dilapidated two-room house, we – my mother, siblings, and I – were staring at an uncertain future. The flickering ray of light emanating from the half-lit broken lantern was perhaps a metaphor for our struggle to survive. We knew that the light would not be there for long as the lamp did not have enough kerosene to last the night. Kerosene was a rare commodity for us and we did not have the luxury to choose between darkness and light.

That night was perhaps the darkest, as it had restricted our movements even inside the room. We could hear trees falling to the strong wind and it only added to our sense of fear. All we could do was to submit to our fate. I can't recollect any night worse than that one, when it seemed that the fountains of the Great Deep had burst and the floodgates of heaven had split apart. But we neither had Noah's Ark, nor the basket that saved Moses. All we could do was to cling to each other and pray that uprooted trees did not come crashing down on us. As water kept gushing through a hole in the thatched roof, we

MAJOR EXPERIENCE OF MY LIFE THAT SHAPED THE IDEA OF ART OF GIVING

tried to keep ourselves dry but ended up getting drenched in the end. The cold wind blowing through whatever was left of our home made us shiver in the cold. It seemed like a night for the living dead.

The pangs of hunger robbed us of our sleep, and with little to do our mother kept comforting us in every manner possible. I did not understand then that she was bleeding inside, trying courageously to control her tears. She tried to impress us by waiting for a while till she could get something to eat. All that she could find was some leftover wet rice and cooked wild spinach. But on that cold rain-soaked night, serving us wet rice was out of the question. She then asked us to wait till she made some pancakes with the flour she had bought a few days ago. I was in no mood to eat that either, for I knew she would make it without any oil and I had to eat it without sugar.

I was then too small to realise the pain I had unknowingly caused her that day. One thing we knew was that our mother was not in a position to provide us with even basic luxuries. All my grumbling stopped when she found the oven and the fuel were filled with rainwater. Never to be cowed down, my mother searched for some puffed rice she had kept for me. She searched but could not find it as by then the lantern had run out of oil. My fear, my desperation and my helplessness got transformed into anger against my mother, who never allowed us to buy a matchbox as it was also beyond our reach.

Our next-door neighbour always lit our lamps, but that night it was out of the question. Being virtual prisoners in our own house, I had no option but to sleep. Hunger, fear and the chill in the air denied us of even that. With all odds stacked up against us, she mumbled: "Remember Jagadish is the saviour and he rescues the fallen." In a trembling voice, I wanted to know who Jagadish was. She replied: "He is the Lord of the Universe - Lord Jagannath. You must chant his name and you will feel no hunger nor will any tree fall on our house."

It was the best she could offer us. Before she could finish, there was a loud noise caused by a falling tree. I cried out loud fearing that it would crush us alive. In fear I started to crawl towards my mother in the dark. I just leapt over her, holding her tight to ward off the fear. Without a grain of food in my stomach and eerie things happening around us, I started to chant Lord Jagannath's name. The greater my pangs of hunger, the louder grew my chants. The night slowly gave way to a new dawn and the inclement weather began to ease. We mustered the courage to step out and witness the trail of devastation the gale and heavy rain had caused. It was still raining, but the wind was not as strong. To our surprise, we found that lightning had struck a palm tree only a few inches away from our house. It could have taken our lives, mother said, but I reminded her that it could not have happened as I was chanting Jagannath's name.

I showed her the mayhem in the surrounding area and told her we were better placed with only water pouring down from the roof. We were drenched, but still alive. Our house was damaged, but not destroyed. That might have helped reaffirm my faith in Lord Jagannath. As my eyes turned to the other side of our house, I saw an uprooted banana tree. I hurried to get the bananas. I also wanted to cut the tree and get its soft inner trunk for my mother to

prepare some curry. It was a struggle between my hunger and the prospect of getting rid of it. Before I could decide what to do, my mother opened the front door. It was equally devastating. I could hardly see any roof on what were once houses. What also drew my attention were coconuts lying on the road. Some were still falling from the trees. Mother asked me to collect a few coconuts, but then all were not ours.

In a struggle between what is right and pangs of hunger, the latter had won that day. With great reluctance, we thought of collecting the coconuts. Had it not been such a moment of despair, mother would not have allowed us to touch the coconuts. Motherly instinct to feed her children got the better of her ideals that day. She tried to convince me that no one knew which coconut came from which tree. The conflict between rectitude and reality was still within me, but I succumbed to the fact that without the coconuts we would go hungry for some more days. As I collected the coconuts, I kept chanting the Lord's name to avoid being injured by a falling coconut. My mother was my strength and she reminded me that nothing would happen if God wanted to protect us. It was not coconuts alone; we collected bananas, papayas and even the leaves of the coconut trees that were used to cover the leaking roof. The leaves were also used as fuel.

The exercise left me tired and I felt hungry again. Even in my hunger, I thought of the blessings of Jagannath. Since then, my devotion to Lord Jagannath has grown manifold and I started feeling His presence whenever I faced a difficult situation. Maybe it was my faith or maybe it was His wish to take me where he wanted me to be. Though I collected the raw materials, it was not possible for my mother to cook as the oven was still under water. So, we drank coconut water and ate its tender pulp. Before starting to eat, I called my neighbours to take their share. It was also a way to get rid of my feeling

of guilt.. The darkness of the night had eventually given way to sunshine, but today, when I look back, I remember the famous lines from Fyodor Dostoyevsky's Crime and Punishment: "The deeper the grief, the closer is God!." Indeed, chanting the name of Lord Jagannath helped me sail through all odds. I have no hesitation in admitting that ever since my mother introduced me to Lord Jagannath, I

felt a new energy in me. I believe that I always enjoy the blessings of Lord Jagannath. Whatever I have been doing for my fellow human beings and society, I believe Lord Jagannath has shown me the way and led me on that path. I strongly believe that he will continue to bless me to do more for society as I have completely surrendered myself under His lotus feet.



If you really want to rise in life, pursuing a selfish agenda can only take you so far. But if you expand outward and include others, ensuring that what you do benefits more and more people, then you will rise without limit. Your founder is one example of that. The more we think of others, work for others, and serve others, the more fulfilled and happy we become. I asked Dr. Samanta, "So, the life that you are leading and what you are doing, do you feel you are sacrificing?" He said, "Not at all. I have got more than anything else. I am most happy. I am the happiest person." You see, the more you do for others, the more you think of others, the happier you will be automatically, immediately, and lastingly so. Think about it. Anything that we do for ourselves, we may forget or regret later. But the little that you do for somebody else, you will never regret. You will always be happy. Whatever happens in life, you will at least be able to say that you did something for somebody else without any thought of return. It is deeply satisfying, this ideal of selflessness and Seva. In Sanskrit, we use three words: Shradha (faith in yourself), which means faith in yourself, faith in others, and faith in your culture and religion; second, focus, which means attention, not distraction, and concentration; and third, Seva. These three words converge in Dr. Samanta."

- Swami Sarvapriyananda, Minister & Spiritual Leader, Vedanta Society of New York



Peoples' Contribution. Peoples' Participation.

Art of Giving is a humanitarian movement engaged in service initiative with an aim to promote love, peace, and happiness. The organization founded in 2013 by Prof Achyuta Samanta operates globally in 220 countries, all states of India, and all blocks and Panchayats of Odisha, touching lives of about 30 million followers and practitioners.

World
6 CONTINENTS
220 COUNTRIES
500 LOCATIONS

India
28 STATES
4 UTIS
20,000+ LOCATIONS
200 CITIES & TOWNS

Odisha
30 DISTRICTS
25 MAJOR CITIES & TOWNS
314 BLOCKS
6798 GRAM PANCHAYATS
20,000 LOCATIONS

AOG COMMUNITY 30 Million People

- Well-Wishers
- Staff
- Students
- Alumni
- Sports Associations abroad, in India and Odisha
- Civil Society Organisations
- Youth Clubs
- National Youth Volunteers
- Corporate Organisations
- Schools
- Universities in India
- Universities abroad
- Colleges
- Hotels and Restaurants
- Hospitals and Health Care Centres
- Gyms and Wellness Centres
- Ration Shops and Street Vendors



THE BLESSEDNESS OF THE ART OF GIVING

Dr. Jnyana Ranjan Mohanty

“Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver”.

—Bible

All the wonderful things that we have are actually gifts from God, the Absolute. He wants us to be like Him, for God loves cheerful givers. He does not want us to give just because we are required to — He wants us to be delighted about giving, and to give with a willing heart. 'Giving' is the 'art' of transferring something without the expectation of receiving something in return. It spawns a sense of community, builds trust, strengthens and nourishes relationships as well as helps in addressing social problems. Apart from feeling grateful for being important to someone, the receivers often get inspiration and wish to become givers themselves. Giving is based on the principle of altruism, and creates a sustainable environment.

'Art of Giving' by Dr. Achyuta Samanta (honorable Founder of KIIT and KISS) is a humanitarian initiative which has been spreading happiness, love, and well-being since its inception through the unique KISS model. Kalinga Institute of Social

Sciences is indeed a philanthropic initiative, where education meets empowerment. Dr. Samanta believes, “Giving quality education to a deprived child is like giving sight to the blind”. He wishes to empower the indigenous children of KISS by giving them free education, accommodation, food as well as healthcare.

Through the programme of 'Kanya Kiran', Dr. Samanta provides edupowerment to the girl children and women. Like Mother Teresa, he too believes that “It's not how much we give, but how much love we put into giving”. He opines:

Women empowerment is a gateway to peace and development for a nation or society at macro level and family or organization at micro level. There is progress only when there is gender parity and women are respected and treated as equal with men.

During the lockdown, when the entire globe was affected by COVID-19, Dr Achyuta Samanta travelled to different locations in Odisha to feed stray animals with cooked food and green vegetables. He visited different places in Bhubaneswar daily in order to feed the stray animals so that they are able to cope with unprecedented hardship due to COVID-19 outbreak. Not only animals, he also distributed food packets to the needy and low-income families as well as daily wage labourers. He has also provided free education to the children of Covid 19 deceased in Odisha. Dr Samanta has always reached out to the distressed people at the time of natural calamities in Odisha, starting from the 1999 Super Cyclone to Fani in 2019. He has also given employment to the family members of the deceased of Odisha and free education to their children in the 'Balasore Rail Tragedy' in 2023.

Though the Art of Giving was officially launched by Dr. Samanta on 17 May 2013, the journey had begun much before—his significant journey from school to university and acquiring a job thereafter meandered through many hurdles but he never stopped 'giving'. His mission has expanded its reach to every nook and corner of India and over hundred nations throughout the globe. In 2014, Art of Giving united society, spirituality and humanity for spreading blessedness throughout the globe. The garment bank 'Kompassions' (2015) is a part of Art of Giving initiative where unused/old recyclable clothes are collected from the households and made available for the poor (free of cost) after reprocessing. 'Connecting with the World and Self through Gratitude in 2016, and thereafter the Cyclothon in 2017 spread the word of 'green future' and a message of healthy living as well as inner bliss. Dr. Samanta has been working relentlessly to achieve zero poverty, zero hunger and zero illiteracy. During the 'Pyar Bhara Pack' (or feeding with love) initiative in 2018, he organized mass meals for the underprivileged when sumptuous meals were distributed to almost all orphanages, old age homes and temples (over 20 million meals were

distributed). Through the 2019 'Khusiyon ki Delivery' or 'Bag of Happiness' initiative he tried to achieve the motto of 'Education for All'. In 2020 Dr. Achyuta Samanta requested all to show their gratitude to the Corona warriors worldwide. Dry food items, groceries, sanitizers, soaps, masks and other essentials were given to the needy. 'My Mother, My Hero' 2021 campaign expressed gratitude to all mothers, the incredible moms who shape our lives. Dr. Samanta has authored a book *My Mother, My Hero* (Rupa Publications) where he shares his experiences basing on the story of his beloved mother Smt. Nilimarani Samanta. 'Hope, Happiness & Harmony' in 2022 was organized to create hope for tomorrow (by planting a sapling to protect our planet), make people happy and build harmony by strengthening the bonds of humanity. For AOG Day 2023, the global campaign theme was 'Helping the Help' — recognizing and supporting those who have dedicated their lives by helping and serving others. He shared a personal example saying he has been serving tea to his domestic help at his home every morning, reciprocating his warmth. Through the 11th anniversary of the Art of Giving celebrated on 17 June 2024 on the theme 'Let's AOG', Dr. Samanta tries to convey the message of inclusiveness and universality (participation of one and all without barriers of caste, creed, gender and religion) where he gives a clarion call to make giving a way of life.

My journey with the University started in 1996 when I got a chance to meet my role model Dr. Achyuta Samanta, an epitome of the blessedness of the Art of Giving. I feel really blessed to join the Art of Giving mission—I believe that giving not only leads to peace of mind but also gives our soul the mystical joy. Money is not the only thing that we can give; we can give our love, we can give time, we can give our expertise, or simply listen to others by giving a smile. I have realized that the art of giving is the ultimate form of achieving the love of the Divine. So let us all come together with synergy and celebrate Art of Giving, let us aesthetically try in establishing a better world, a harmonious world— #Let's AOG!



Prof. N . Nagaraju

Many Dimensions of (Gift) Giving

The word art is juxtaposed to several weighty words for better impact and wider reach. Expressions like art of life and art of giving have been in circulation since years; 'giving' or 'gift' too have been in use since ages. What, for better clarity, needs to be deliberated is: is giving an art or attribute? Maybe we can compare it with a few Sanskrit words like guna, dana and audharya to understand its significance. In traditional Indian literature, 'Dana Guna' is used extensively to describe the kings and the ruling elite: Karna in Mahabharat, for example. Kauravas and Pandavas, despite their riches and power, never could match Karna in Dana Guna. Lord Krishna tests them all together in the episode of gold mine and Karna comes out as the most generous. Another word, from another civilization, which is popular and effective in modern times is philanthropy which moved from the coinage of Aeschylus for 'love of humanity' in 5th century BCE to generosity in all forms; 'time, talent and treasure' to help and better the life of people. Somewhere after 15th century the Christian concept of charity too overlapped with philanthropy to add more value to the human capacity to give and share.

In Vedic and puranic literature, there are any number of characters and events described as possessing the attribute of gifting their wealth. They

are contrasted alongside their opposites possibly to signify their civilizational value. In fact, Dana Guna is the sine qua non of the interplay of the three Gunas which are supposed to have entered and permeated Indian civilization right from the days of Sankhya philosophy. Dana is linked to Satva, Rajo and tamogunas in multiple ways to delineate an ideal dharmic life or the life of virtue. Satvika Dana does not expect anything in return. Rajasika Dana expects materialistic or spiritual merits. Tamasika Dana does not follow any dharmic principles; it is given even to harm a person. Further, the best (Sreshta) dana is for liberation of the self or Moksha; the next (Madhyamika) Dana is for the welfare of the family and to avoid misfortune. The least valued (Kanistha) dana is that performed for a motive. Further divisions in the kinds of dana are: Nitya dana, given to the Brahamanas everyday; Naimittikadana given to remove sins; Kamyada, for fulfilment of desire of the children and Nirmal dana to please gods (Sushree, 2023).

Etymologically, the root word is Vidā, which means to give. Dana therefore refers to 'the act of giving, bestowing, granting, yielding and presentation, irrespective of what is being given and when.' There is a Data (Donor), Pratigrahitā (Recipient) and the context is often a religious ritual on particular and

special occasions. Rig Veda, Anusasana Parva and Skanda Purana, the largest of the eighteen puranas, talk about the system of Dana. The earliest reference to Dana, as a 'distinct function in society', is the dana-stuti hymns of the Rig Veda which are in praise of those who make generous and handsome gifts. Historian Ms. Romila Thapar says, 'The dana-stuti hymns are expressions of heroic poetry. The givers of dana are the heroes of the clan, sometimes equated with the larger body, often carrying its name in place of the individual name.' She elaborately discusses the ancient custom of Dana and its changing form, its correlation with historical and economic change. Here is a quote from Ms. Thapar on the threefold purpose of Dana:

Ostensibly it serves a magico-religious function where the gift is symbolic of communion with the supernatural. In effect it also has two other less evident functions: one is that the donor and the recipient confer status on each other, although the source of the respective status may be different in each case, and secondly gift giving acts as a means of exchanging and redistributing economic wealth (Cultural Pasts, p-525).

Wealth, she says further, is always linked to status. What however changes is the nature of wealth and 'the mechanism of display'. Initially gift used to be given after a victory in the battlefield, or successful cattle raid or victory over the enemy. The motivation is not spirit of charity but the belief that whatever was given will be reproductive, that is the donor will receive the same in larger quantity. It also kept goods and people in circulation, apart from being a means of maintaining political relationships and ranking.' (Ibid, p-523). However the gift exchange in early times used to take place between Brahmanas and Rajanyas; the underpinning belief was that there were two kinds of gods, 'the gods and the brahmanas (who were) learned in Vedas', the former had to be propitiated through Yajnas and the later through dana of appropriate kind. Other sections of society came into this system of exchange much later.

The gift list was also socially very suggestive; they included horses, cows, wagons, chariots, maidens,

camels, treasure-chests, garments and robes, measures of gold and, infrequently, cauldrons of metal (p-524). There was preference for 'pasu', cows. They all indicate the nature of society which is pastoral. With change to agrarian mode came the gift of land and villages as well as uncooked food items. Land was immovable and inheritable and not momentary. It is an investment for future and bestows status with steady income. So it had to be recorded so that it would remain with the recipient and his family for generations. So recording the transfer of the gift in the form of copper plates and other forms of charters came. A whole legal system gradually developed with land as gift.

Charity

Charity is an abiding and allied religious practice in Buddhism and Christianity. In fact, it sustains the Sangha and Bhiksu. They live on the charity of the followers or upasakas who think it is their religious duty to donate or give alms. This is probably the reason why charity is made synonymous with the faith and raised to one of the important perfections, the paramitas: charity, morality, long-suffering, earnestness, concentration, wisdom, and prudence (P, 230-231). The story of Vessantara in Jataka Tales elaborates and exemplifies the spirit of charity. Vessantara is supposed to have given all his belongings including his wife and children as dana to achieve Buddhahood. When challenged to prove, he is supposed to have asked the earth to vouchsafe; and earth in return thundered, 'I can bear witness to thy charity.'

In Christianity charity is seen as a virtue (of human spirit) which is divinely infused into human soul and hence 'glorifies and reflects' the nature of God. Since God has given man the ability to act, his action should reflect God's action; charity or its other form, love should be the ideal for that action. The results of charity too are joy, peace and mercy.

In modern times charity has been overshadowed by the rise of philanthropy, large scale donations for a worthy cause. It is not as if it was not there in earlier times. In fact it dates back to the Greek society of Plato. From the limited scope of individual acts of

charity to institutional interventions, the evolution and growth of philanthropy, often debatably claimed, accompanied the evolution of capital, corresponding its size and reach. Billions are given to organizations serving religious, educational, health, and other such causes. The reasons for such large donations range from happier consciences and feelings to brand building of corporations. What however is noteworthy is that these acts have moved from their religious origins to serve secular and social causes. Andrew Carnegie's philanthropy of establishing more than two thousand five hundred

libraries across the world, Ford and other foundations interventions in civic engagement, gender justice and disability inclusion and, now, climate change are worth mentioning. Despite being labelled as covering acts for the corrosive effects of capitalism, they can be seen as instances of human capacity to give and share their wealth with fellow beings. Such acts hopefully will help in creating spaces for more equitable human relations, if not equitable and just society.



My gratitude to Dr. Samanta, who is a remarkable figure of inspiration. I don't think anybody will deny that his story is a story of inspiration, right? I mean, someone who doesn't wear the cloth that I wear but lives by the color of the cloth that I wear, right? Someone who believes in the power of God but does not preach about God, you know, someone who is constantly working to save the lives of others and add value to the lives of others. 80 thousand students at Kalinga Institute of Social Sciences (KISS) and 40,000 at Kalinga Institute of Industrial Technology (KIIT) is a remarkable wonder in 25 years. Guys, you have to give it up for that—an absolutely remarkable wonder. The kind of value that he's added to the lives of these kids who come from tribal backgrounds is absolutely amazing.” - Prabhu Gaur Gopal Das, Life Coach and Monk



Hand that helps others: Will always be filled with blessings

Prof. Namita Mohanty

As a teacher of psychology and a professional counsellor, I have come across myriad of cases revolving around the problems and difficulties that children and adults face in life. Since my childhood, I have been driven by a strong urge to reach out to people and help them in ways possible on my part to do. The desire in me to wipe out tears from the eyes of the people suffering from pain, loneliness, utter poverty and all kinds physical as well as psychological traumas are partly inherent and partly learned. Some of us are genetically predisposed to be altruistic, which we can call as a personality trait. On the other hand, there are people whose life experiences arouse in them a soft feeling, an indomitable spirit to serve people in Psychologically Critical Life Situations(PCLS) and make them bounce back to life and start smiling again. We learn many things through observations. In fact, our family is the first school which teaches us values and virtues. The first five years of life lay the foundation of our personality. Children observe what parents and siblings do, how they react to various situations, how other social institutions are functioning, how community is shouldering the responsibilities of its

members and mitigating their grievances etc.

According to the “Need Hierarchy theory” by Abraham Maslow, the famous American psychologist, the greatest satisfaction we derive by fulfilling the basic needs or the deficient needs of the people like food, water, clothing and a roof over head to sleep. Equally important are the safety and security needs. Thereafter comes the higher needs or the growth needs like need for love, belongingness, self-esteem and self-actualization. People having altruistic personality are full of empathy and compassion, and are ever ready with a helping attitude to serve people in satisfying their needs for survival, existence and growth. It is interesting to note that people, who are helped, often want to help out others at the time of need.

There are two great personalities whom I adore, respect and admire in my life for their unconditional love for the sick, destitute and the disadvantaged children and they are none other than Mother Teresa, the Nobel laureate for peace and Prof. Achyuta Samanta, the philanthropist and

founder of KIIT and KISS universities in Odisha. Prof. Samanta strongly believe in the upliftment of the tribal children through education. KISS DU (Kalinga Institute of Social Sciences) is a school, a college and a university for education, skill development and empowerment of thirty thousand children who are given free food, clothing and accommodation. More so, it is a sacred institution for the protection, preservation and promotion of tribal cultures. We have to see to believe, how thousands of indigenous children are served food, maintain discipline and hygiene, and working hard to earn name and fame for themselves and for the KISS in education, sports, dance and music.

KISS is often called as the eighth wonder, completely dedicated to the welfare of promising indigenous

children to ensure their rights and obtain social justice through equity, equality as well as dignity. It is a human laboratory where teachers, mentors, caretakers and all other stakeholders are working selflessly and with full commitment to shape the future of our indigenous students. As a teacher I help my students in their studies as well as in the development of holistic personality. With the help of the authorities, we have opened a Wellness Center for the students where counseling services are offered to them for promoting their mental health, career planning, confidence building, decision taking, happiness and overall well-being. I strongly feel that there is no exercise better for the heart than reaching down and lifting people up. In true sense, I feel this is "Art of Giving" in action.



" KISS - Kalinga Institute of Social Sciences in the state of Kalinga. Kalinga has historically taught the world the value of yog (meditation) over yudh (war), and Prof. Samanta embodies this spirit. He is an embodiment of Jagannath, guiding KISS's transformative journey symbolically from Jagannath to Jaganhaath. His influence is so profound that it feels as if he has 'bought' rather than simply brought him. I believe in the spirit of India, which is one of faith in a divine plan, and KISS is a manifestation of this plan. KISS is not just an educational campus but an epitome of compassion, akin to the Daya Nadi (River of Compassion), flowing as a river of seva (service). Prof. Samanta is a true role model, focused on selflessness and giving (Baantra) rather than accumulating (batorna)." - His Holiness Pujya Swami Chidananda Saraswati, President and Spiritual Head, Parmarth Niketan Ashram, Rishikesh



Prof. Padmaja Mishra

Art Of Giving : A way of Living

My exposure to the concept of caring, sharing and giving goes back to my childhood. My parents, grandparents and teachers have immensely contributed in building an environment for understanding the act and the art of giving in different forms. Exposure to a positive environment and especially the selfless caring and giving by the primary school teachers of my times, did build a foundation of the passion and the pleasure of sharing and caring. The takeaway was that the Art of Giving can take forms and in any scale – visible and invisible, small and big. It is rather a philosophy of life and a way of living – not actually a sporadic occasional act. I believe that it's a spontaneous love for all living and non living beings. It is empathy as well as empowering the other.

Later on in life, when I consciously dedicated myself to teaching, realizing that teaching and sharing knowledge is an excellent opportunity for giving –and, my journey in the realm of art of such giving developed continuously over time but was never complete . It's a journey that I do travel mindfully and meaningfully. The vast number of young students I met during this journey, provided

the possibilities and opened the door for giving and giving more in many ways – both tangible and intangible. It is not only teaching but the larger aspect is to mentor them to fine tune their attitude and aspirations and shape their lives. It was an eye opener for me when I interacted more and more with the youth, from different backgrounds with different needs. At a later stage of my career, I did have the vast opportunity of interacting with young girls from a wide spectrum of our society. It was a real eye opener. I realized the varied gender specific needs of our girls and how hand holding is so important for many of them at the growing stage of their lives. I learnt more deeply about the Art of Giving – thinking and working for the needy, for the helpless vulnerable and acting at the most deserving situations. I often engaged in financial contributions for the needy. But, later on, realized that it can be much more in many other ways where I can mentor their attitudes and aspirations, remove the hurdles from their path for realizing their true potential and being humane in understanding their ground realities! I did as much as I could towards this goal, both in individual and in official capacity.

And now, my association with the Kalinga Institute of Social Sciences (KISS) and its founder Dr Achyuta Samanta, the great visionary and the humanitarian whom I have ever met, came as a blessing! The institute itself is a magnificent manifestation of the noble act of Art of Giving. I realize that giving can never be sufficient, but at the same time a small act of giving can be significant too! Blessed are those who give and those who receive. We are all blessed in either way!



Dr. Biswajit Das

ART OF GIVING: AN INTEGRAL PART OF MY LIFE

Allegiance to the philosophy of life through art of giving has imbibed in us a spirit of *bosudhebo kutumbokom*. An undaunted spirit to love all and hate none, a profound message preached by the the sheer of Art of Giving.

Prelude to Art of Giving

Basically we homo-sapiens are social animals, and have a tendency to help each other, if not driven by mean motives. In the current times we have countless ways to give and take, in which the giver and the receiver benefit from the innate relationship with any lifeform. Neuroscience trigger a powerful network for the joy of giving which is attributed to good health and happiness. They deeply connect in their elements and super souls even if the gift being small. The giver enjoys with the receiver. Freebees in market places are a marketing eliciting technique which is on the contrary to the act of pure giving.

This spirit inculcated in us has become a way of life and is being observed each day. This is not limited to Pujas or religious festivals but celebrated all 365 days. We feel and treat others as if we can give some things in cash or kind. Giving does not mean money

always, it can be a form kindness or help. It can be a piece of advice, few words of sympathy, appreciation and kindness, knowledge sharing, greeting, compliment, lending a helping hand, some help in difficult time and it could be a smile even. We offer and give with positive vibe, some value with compassion and generosity. This is what we imbibe from the Art of giving and is translating into reality. The truth is that each single act of love, kindness and compassion multiply infinitely and return back to the giver in some way or either. I always cherish the philosophy of Dr. Achyuta Samanta ; quote "give to the world the best you have, the best will come back to you, do not crave for anything but for the nectar of life through giving."Unquote. Let's infuse the ideals to give from the bottomless pit of our heart; without any expectation but for sheer sense of charity. This

only fills our heart and life with endless joy. Devoid of a purpose, giving is sublime and essential. Happiness prevail when intentions become right, the giver and receiver enjoy with cosmic love. Love of giving in life beyond self, breeds the joy of being and becoming.

Professor Achyuta Samanta: A Living Legend: Fountain Head Our beloved Dr. Achyuta Samanta, founder of KIIT & KISS, parliamentarian, spiritual thinker & practitioner, educationist, social activist and the well known philanthropist is the founder of the concept of Art of giving, himself being an example and role model. Everything he has touched is filled with love, piety and penance. The paragon of excellence in two world class universities: KIIT and KISS sculpted an abiding shrine of himself in the horizon of peace and concord. His cause for empathy, compassion, humanity and harmony has been continuously nurturing two lakh beneficiaries including tribal communities, poorest of the poor, deprived and destitute. His universe is an abounding blend of technology, happiness, and socio-cultural ethos, culminating in Art of giving.

KIIT University has students from 68 countries. The students hail from the elite strata of the society. But KISS is home to around 40,000 tribal students from the humblest of the humble and poorest of the poor. They are from the indigenous and endangered tribal communities. KISS University provides fully free education from kindergarten to doctorate, which includes lodging, boarding, healthcare and skill education for empowering their lives. Dr. Achyuta Samanta is the rarest of the rare personalities whose life is dedicated to society having a smile in his face

always.

Art of Giving: A Renaissance

Born out of the humane philosophy, 'Art of Giving' popularly known globally as AOG has essentially evolved as a charitable rendition of Dr. Samanta. It was founded on 17th May 2013 with the philosophy of 'giving' in order to spread happiness and peace. The idea has now grown into a civic movement & people abide by the set principles. Essentially in the natural course when we give we enjoy, and this attitude was encapsulated in letter and spirit. This phenomenal movement revolutionized and has attracted people across the world. It is observed that who so ever imbibed this philosophy has bloomed in his/her quality of life. AOG has become a part of life, and a way of life for expiation and atonement through which we can reach the ultimate happiness in the scale of happiness index. We practice AOG because we believe in caring and sharing. It has planted its place of respect and revolutionized phenomenally in the minds of people and has created a momentum. Dr. Achyuta Samanta, is the renaissance man of the 21st century and an iconic reformer and leader with an aura.

Theme of AOG 2024

On the eve of the 11th anniversary celebration of AOG oin June 17th, I would like to express my greetings and good wishes and invite others to participate and imbibe the spirit of happiness. My reflections of giving to society in cash or kind have been a practice since long. It has become integral part of our life because that is the way to salvation and penance. Through happiness and harmony, we can make our life sublime. People realized this in the difficult days of the pandemic COVID-19. The traumatic memories

have not faded away but diffused through hedonistic pleasures of life. Today we are sharing to disseminate the idea of AOG in every part of the globe. This can spread the milk of happiness as we enjoy every moment of our life. It can happen by spending time with our neighbors, elders, workers, strangers and all. It can enkindle harmony and symphony. We must motivate our people to share the message of Art of Giving particularly to near and dear ones and create a community with humanitarian values and celebrate life.

Love begets love and peace begets happiness. Let us take a vow to imbibe the spirit of Art of giving as an integral part of life through noble acts of generosity, kindness, empathy and compassion. The quintessence of life is happiness which can be found unlocking the Art of giving & try to make our society, community more humble & humane, for that is the true essence of life in today's strife torn world.



“ The most important thing to be developed through education is compassion towards our fellow beings. I heartily applaud Prof. Achyuta Samanta as he has chosen to offer his humanitarian service.” - Sri Mata Amritanandamayi Devi (Amma, Spiritual Leader, Guru and Humanitarian



Dr. Chinmaya Kumar Das

Being an ardent supporter & fan of the concept of “Art of Giving”, it fills my heart with inexplicable happiness as we enter into the 11th Anniversary of “Art of Giving”, the flag ship outreach programme of our great Institution & conceptualized/ promoted by our beloved Founder Prof. Achyuta Samanta, eminent educationist & philanthropist. By making this year the concept, theme free, Art of Giving spreads its universal message of compassion, empathy to make the world around us more homogeneous & symbiotic. In this back drop, I want to recount two mega events that took place.

This year, marked the association of KIIT & KISS with two of the world's greatest iconic personalities, each representing, “Art of Giving” in action.

Firstly, eminent philanthropist Mr. Bill Gates, co-founder of Microsoft & co-chair of the Bill & Melinda Gates Foundation was awarded with the KISS Humanitarian Award 2023 on 28.02.2024 for his life changing work in the fields of global health, education, addressing climate change issues with the use of technology & reducing inequality.

If we analyze Mr. Gates' work, we will really

ART OF GIVING IN ACTION

understand that it is in real sense, “Art of Giving” in action. It was a land mark day for the world when the world's richest corporate tycoon decided to donate his wealth & material resources to create a world where everybody would have a opportunity to lead a productive & healthy life.

In Bill Gates' own words, & I quote, “The challenge when we started out was how to do that in a meaningful and high-impact way. We were drawn to things that sprang from our experience. So we began donating PCs to public libraries across the USA to give everyone a chance to use one. As we read and travelled more, we also became curious about inequalities further from home. One day, we read a newspaper article about millions of children in poor countries who die from diseases, such as diarrhea and pneumonia that were easily treated in wealthier countries. That blew our minds. As new parents it hit us especially hard. If there's anything worse than the death of a child, we said to each other, then surely, it's the preventable death of a child. We sent the article to Bill Sr. with a note: Dad maybe we can do something about this.” Unquote.

As we know the rest is history. Today the Bill &

Melinda Gates Foundation is the world's leading donor in the area of health care, water sanitation & hygiene. Besides this the Foundation is working on diverse fields like agricultural development, family planning, Inclusive Financial systems, polio eradication & women in leadership etc across the globe.

Secondly the other day as I was browsing through the net, I came across news clipping about the Taj Mahal Hotel in Mumbai. The clipping showed that a stray dog is sleeping peacefully at the corner of the entrance of the famous luxury hotel owned by the Tata Group. Obviously the tired canine had found a cozy secured corner for itself after a hectic day. When someone asked the Hotel employees how a stray animal is allowed into the premises of the most prestigious Hotel, they answered that it is as per the policy of the Tata Group's Chairman Emeritus, Sri Ratan Naval Tata ji's express guidelines that no stray animal should be turned away from any Tata premises. Rather these voiceless creatures should be provided with shelter & are to be treated in a humane way. They told that even this is the practice that is followed strictly at Bombay House in Mumbai, the world Head quarters of the Tata conglomerate. It is needless to mention that this is obviously eminent philanthropist & humanitarian Sri Ratan Naval Tataji's unique way of extending compassion & empathy.

The above news clipping stirred my thought process & I realized that practicing empathy thus is in real, "Art of Giving" in action. Really this is amazing. This year we are celebrating "Art of Giving", with the call of LET'S AOG-That is making Art of Giving an integral part of Life. This also vindicates and reinforces the awarding of the prestigious KISS Humanitarian Award- for 2021 to Sri Ratan Naval Tataji, Chairman of Tata Trusts recently by our beloved Founder, KIIT, KISS & Art of Giving, Prof. Achyuta Samanta on 22/04/2024 in recognition of his unwavering commitment to social development and exemplary

leadership.

In the profound words of our beloved Hon'ble Founder Prof. Achyuta Samanta, and I quote "Sri Ratan Naval Tata is revered name in India, and he is truly a good person. Being able to honour him today with this award is privilege for us. His social work and leadership have been an inspiration to me since my childhood." Unquote. Dr. Samanta further elaborated on his lifelong admiration for Sri Tata, as he recalled his father's association with the Tata Group.

Over the years, the Tata Trusts are a respected name worldwide supporting varied causes such as health, nutrition, education water and sanitation, livelihoods, social justice and inclusion, skilling, migration & urbanization, environment, digital literacy, sports, arts, craft and culture, disaster management to name a few.

Today, we the fans & followers of the noble concept of "Art of Giving", aim to make it an integral part of our daily lives practicing empathy, compassion 24*7 in all 365 days. The raison d'être of this is also very important. Humanity is facing the biggest challenge to its existence in the form of adverse effect of climate change & rising inequality across demographics. We feel that, "Art of Giving", is the perfect panacea to meet the challenges to our very existence by reinforcing handholding, support to live more cohesively & bridging the gap of haves & have-nots in an equitable manner.

At end of the day, we can conclude that one need not be rich in terms of material gains to practice the noble act of "Art of Giving", rather what we need is the right kind of attitude to have fellow feeling & camaraderie for other members of the community with the twin divine qualities of empathy & compassion to build a more inclusive society which is the need of the hour.

The Art of Giving: A Pathway to Social Harmony & Empowerment



Dr. Bignya Patnaik

In the relentless pursuit of our own aspirations and material desires, it's all too easy to overlook the profound needs of others in our communities. The disheartening sight of homeless individuals, abandoned children, and the emotionally vulnerable serves as a poignant reminder of the stark disparities that persist in society. Yet, amidst this sea of suffering, there exists a beacon of hope – the philosophy of the Art of Giving (AoG).

At its core, AoG embodies a profound sense of compassion and generosity, transcending mere acts of charity to foster lasting social transformation. Introduced to us during our tenure at KIIT University, AoG ignited within us a fervent desire to contribute meaningfully to the well-being of others. Founded by the visionary Prof. Achyuta Samanta, eminent educationist, social activist & humanitarian, AoG champions the belief that each individual possesses the innate capacity to bring about positive change through acts of selfless giving.



Dr. Pinaki Nandan Pattnaik

The ethos of AoG extends far beyond the realm of material donations; it encompasses a holistic approach to uplifting marginalized communities and nurturing genuine concerns. Through our immersion in AoG initiatives, we have come to realize that the essence of giving lies not in the tangible gifts we bestow, but in the empathy, understanding, and support we offer to those in need.

One of the most profound realizations that AoG has instilled in us is the transformative power of even the smallest gestures of kindness. Whether it's donating used goods to underprivileged families, volunteering time at local shelters, or simply lending a compassionate ear to someone in distress, every act of giving has the potential to create ripple effects of positivity that resonate far beyond the immediate moment. However, the journey of embracing the Art of Giving is not without its challenges. In a world rife

with socio-economic disparities and systemic injustices, it can be all too easy to feel overwhelmed by the magnitude of the task at hand. Questions of why certain segments of society remain entrenched in poverty, why begging persists as the only recourse for some, and why elderly parents are often abandoned in old age homes weigh heavily on our collective conscience. Yet, it is precisely in the face of these daunting challenges that the principles of AoG shine most brightly. Through AoG, we have learned that while we may not have the power to single-handedly eradicate all forms of suffering and inequality, collectively we possess the power to make a meaningful difference in the lives of those around us.

Moreover, AoG serves as a powerful reminder that giving is not limited to material wealth; it encompasses the invaluable currency of compassion, empathy, and human connection. By fostering a culture of generosity and inclusivity, AoG empowers individuals to transcend their own self-interests and forge deeper bonds of solidarity within their communities. One of the most impactful experiences we have had through AoG was participating in initiatives at local old age homes. As we interacted with elderly residents who had been abandoned by their families, we were deeply moved by their resilience, wisdom, and unwavering spirit. Despite facing immense hardships and loneliness, they radiated a sense of grace and dignity that left an indelible impression on our hearts.

Through AoG, we have also had the privilege of witnessing the transformative power of selfless

giving in action. From organizing food drives for homeless shelters to spearheading educational initiatives for underprivileged youth, each endeavour has served as a testament to the profound impact that collective action can have by effecting positive change. Yet, perhaps the most enduring lesson that AoG has imparted to me is the importance of cultivating a mindset of abundance and gratitude. In a world that often seems defined by scarcity and competition, AoG reminds us that true fulfilment lies not in the accumulation of wealth or possessions, but in the joy of giving and the richness of human connection. As we reflect on our own journey with AoG, we are filled with a profound sense of gratitude for the transformative impact it has had on our lives. Through acts of compassion and generosity, we have discovered a sense of purpose and fulfilment that transcends our own individual aspirations.

Looking ahead, we are inspired by the vision of a future where the principles of AoG are embraced by people from all walks of life, fostering a culture of empathy, inclusivity, and mutual support. By harnessing the collective power of giving, we have the opportunity to create a world where every individual feels valued, respected, and empowered to reach his full potential.

In closing, let us respond to the call of AoG and embark on a journey of self-discovery and social transformation. Together, let us strive to build a more compassionate, equitable, and inclusive society where the "Art of giving" is not just a concept, but a way of life.



Prof. Dr. Rojalin Sahu

I am here today due to the sacrifices of my parents, who understood that education is essential for a child's survival. Throughout my journey, I have received help from many people, and I now strive to extend that help to as many others as possible. Life is finite, from womb to tomb, and I want to give back as much as I can. I feel fortunate to be part of a community led by a saintly figure like our Hon'ble Founder, Prof. Achyuta Samanta, who selflessly spreads peace and happiness.

I am always motivated by the words of our esteemed Founder, Prof. Achyuta Samanta, who said, "Education is the ultimate solution to eradicate poverty and bring transformation in society." His vision inspires me to contribute to the betterment of others. One of the many instances where I realized the value of the Art of Giving was during a visit to Kandhamal, a tribal-populated area of Odisha, for a DST-funded research project. There, I witnessed the remarkable transformation in the lives of many tribal people, brought about by our Founder, who also served as the Hon'ble MP. The roads were surprisingly better than those in many cities, the natural beauty was breathtaking, and the people were incredibly kind and innocent at heart.

Our efforts in Kandhamal to help children understand crucial aspects of their daily lives, such as drinking water quality, oral health, and menstrual hygiene, were deeply rewarding. We reached out to thousands of students, engaging with them directly

LET'S MAKE THE ART OF GIVING AN INTEGRAL PART OF DAILY LIFE

and significantly impacting their well-being and awareness. This experience underscored why our Hon'ble Founder always strove to help these innocent people.

Another touching incident occurred at KIIT with one of my mentees, Subham Raj, who is now in his fourth year. When he came for his admission to KIIT, his father was in the ICU at AIIMS, Delhi, and his mother was also there. As per protocol, a guardian needed to be present during admission, so I took on that role. Our bond remains strong to this day and will continue forever. This experience gave me immense pleasure and a sense of fulfilment, similar to that of a mother, although I later taught him Chemistry and EVS.

Many students have earned their Ph.D. degrees under my supervision. One tribal student, Madhuri Hembram from the district of Mayurbhanj, who joined KISS as a student, is now an Assistant Professor at a government college in Odisha. Being part of her journey for seven years at KIIT was remarkable and it also gives me infinite pleasure. She came with nothing and going with everything. Another memorable experience involves my student Snigdha, who completed her master's degree and is now pursuing her Ph.D. at Indiana University, USA. I supported her in various ways during her application process to universities abroad for her higher studies. Receiving her phone call on the morning of Diwali and hearing her express that I am like family to her gave me indescribable pleasure. I have many such instances from my more than decade-long experience at KIIT.

From mythology to daily life, ultimate peace is found in giving, not receiving. Our rich culture is filled with examples of selfless giving, from Danveer Harishchandra to King Karna. Today, our Hon'ble Founder embodies this noble tradition, and I believe he is a manifestation of The heavenly lord.



Prof. Harekrishna Satapathy

Human life is precious. It has been obtained due to the grace and blessings of Almighty and the dedicated penance of our fore-fathers. The purpose of the creator in sending a SOUL as a human being is noble and sublime. The Cosmic Soul, eternally engaged in the welfare of the entire Universe, desires to make a human being, his own divine creation, as the instrument of His will for implementing His own plans and programmes for the development of human society. Very few people understand the divine desire of the Supreme Reality. Needless to mention that Professor Achyuta Samanta, a divine messenger of the Almighty, has completely dedicated his life and energy for accomplishing the mission and vision of his supreme spiritual master by undertaking a number of projects and programmes in the larger interest of the human society and that too without expecting any favour in return. One of such flagship programmes is “Art of Giving” (AOG), envisioned and designed by Prof. Samanta to promote, propagate and practice the philosophy of “Charity” through human compassion. Professor Achyuta Samanta, after having founded two world famous institutes i.e. Kalinga Institute of Industrial Technology (KIIT) and Kalinga Institute of Social Sciences (KISS) to reform and transform the

AOG ; AN EFFECTIVE WAY TO ATTAIN EVER-LASTING PEACE & HAPPINESS

human society in a positive direction through relevant as well as man-making education; decided to propound another eternal divine Institution i.e. “Art of Giving” with a view to arouse the hidden sense of mercy and compassion of millions and millions of the people of the world by giving something substantive with love, affection and respect and that too without expecting anything in return to the animate as well as inanimate beings of the world. A person, with a heart, who has understood the horrible effect of poverty and the dark side of the selfish attitude, Dr. Samanta emerged as an ambassador of an eternal Divine Force to bail out the society from an unbearable bondage of selfish environment by distributing his both material and spiritual possessions among the people.

This Art of Giving, as perceived and propounded by Dr. Samanta, has been inspiring millions and millions of the people to get themselves initiated with the lofty ideas of human compassion and charity as a result, this brain-child of Dr. Samanta has grown as a philanthropic movement throughout the world. A work done with an auspicious resolution is bound to attract the global attention as it is done in the case of AOG in the contemporary world. I feel myself to be honoured to be associated with this great and unique humanitarian scheme.

Vagbhatta, an ancient world famous medical practitioner born in India, while prescribing eight procedures to be followed to keep an individual away from all kinds of physical disorders and mental agonies, has underlined the significance of “Dānam” or charity. He says, a “Dānī” or “Giver” is eternally

happy and always maintains a sound body and stable mind. It provides him some internal satisfaction that gets converted to eternal happiness.

Human life is of two kinds, i.e. life in matter and life in consciousness. Life in matter is possessive by nature. No doubt, these material possessions, may give us some satisfaction; but it is always momentary and transitory. Whereas life in consciousness, that always stands connected with the cosmic consciousness, is endowed with a number of divine properties like grace, compassion and charity. Professor Samanta has got a holistic approach

towards the life. In fact, both life in matter and life in cosmic consciousness are important. “Art of Giving” makes our life complete and compassionate. And once this compassion-based completeness of life is achieved, one gets blessed and attains everlasting peace and happiness through charitable action. Salutations to Dr. Samanta, who has not only propounded this philosophical doctrine of life, but also has been practicing it since his child-hood. Let it be emulated by one and all for the betterment of the human society.



“ Dr. Samanta is a great humanitarian who loves people and deserves to give humanitarian award and I am expressing my gratitude in receiving the 10th KISS Humanitarian Award from him. For me, this prize is no less than the Nobel Prize.” - **His Holiness Dalai Lama, Spiritual Leader of Tibet and Nobel Peace Laureate**



A QUILT OF KINDNESS

Archi Srivastava

In the quiet village of Sirena Bay, nestled snugly between rolling hills and the vast expanse of the ocean, lived a young boy, Jay. Around twenty-two or so, Jay was not rich materially, but he was wealthy in generosity and compassion. He devoted his days to providing whatever little he had to those in need in order to lessen their misery. His warmth and sympathy for his fellow villagers were an overflowing part of his heart. Subsequently, on one fateful day, a terrible tsunami devastated the Sirena Bay coastline, leaving a completely destroyed sight in its wake. The tidal surge of devastation that swept across the formerly tranquil shoreline left many families homeless, houses wrecked, and lives shattered. The ruthless tsunami completely destroyed the peace in Sirena Bay!

After days of havoc, finally the catastrophe was over. The tsunami subsided and the unrelenting waves withdrew. The people of Sirena Bay emerged to inspect the scene of devastation - the ruins of their once-loved homes. A sense of shock and bewilderment permeated the air as they realized the extent of the destruction their neighborhood had suffered. A villager's voice, choked with emotion, rose over the murmur of the audience. "Oh no! Our home is no longer there." Another one echoed the same feeling, their eyes wide with shock as they tried to absorb the abrupt loss of everything they had ever

known. Frozen amidst the rubble, they whispered, "I can't believe this... everything we had...". In the midst of the chaos, a child's crying voice broke the commotion - "Ma...Baba where is everyone? Where is my family! I can't find anyone... Our house... it's gone where is everyone I want my parents!"

The villagers, overwhelmed with sadness, took pity on the child, their hearts aching at the desperation in the young voice. Seeing the distressing scene, Jay sprang into action without hesitation.

Jay: "Everyone, follow me to safety! We need to find shelter."

Villager 1: "But we have nowhere to go. Everything is destroyed!"

Jay: "A higher ground is not far away. There, we'll erect makeshift shelters."

"How will we manage?" asks Villager 2.

Jay: "Any material we can salvage along the way will be gathered. We'll figure things out." Villagers: "Jay, show us the way! We have faith in you."

Jay: "Everyone, stick together. We'll overcome this, don't worry".

When they arrived at their destination, the wreckages were used to create a makeshift shelter. Jay put forth a lot of effort to console and support his fellow villagers, and soon he became a ray of hope for them.

They were determined to make something that will provide a little comfort and warmth to those in need. And so he scoured the wreck, and after days of searching, armed only with shreds of cloth and a weathered needle, Jay set out on a mission to make a quilt of goodwill for his people.

Even as he dealt with his own losses and the uncertainty of the future, his unflinching commitment to assisting others never wavered. Every stitch demonstrated his generosity and resolve to deliver comfort and warmth to those in need, despite the personal challenges he faced. He worked day and night, patching together the fabric of hope one by one. Words of Jay's undertaking circulated fast around the hamlet, and shortly, the survivors came to help him out.

Jay: "Thank you for coming. Your support means everything to me."

Villager 1 says, "Of course, Jay." "We are all together in this hour."

Villager 2: "Tell us what we can do to help." "We are here for you."

Jay: "Thanks to everyone." "Together, we can make a difference."

Jay showed them how to sew and put the fabric together, giving them a sense of purpose and solidarity. As they worked together, a sense of unity began to emerge from the turmoil. Though their homes had been destroyed, they were confident that as long as they had each other, they could weather any storm.

And as they nestled up for the night beneath the improvised shelters they had built with their own hands, they felt a surge of strength sweeping over them. For in the face of hardship, they discovered the true power of their community - a strength derived not from the walls of their homes, but from the bonds of love and compassion that linked them together as one. Further, despite the long and difficult path ahead, they confronted the future with courage and resolve, knowing that if they stood together, they could accomplish anything.

In the end, it was not the worldly belongings that were most important, but the relationships they had formed and the sense of solidarity that sustained them through even the most difficult times. The quilt

increased in size and shape over time. It was gorgeous, colorful, and full of love, serving as a monument to the community's collective spirit. And when it was finally finished, Jay assembled the locals and presented them with their gift of love and compassion.

Jay said, "Today, I present to you all our gift of love and compassion, stitched together with the threads of hope."

Villager 1 says, "Thank you, Jay, with tears." This means more than words can convey."

Villager 2 says, "It's amazing. Thank you for all of your hard work."

Jay said, "It was a team effort." "We are stronger together."

Villager 3 says, "We'll treasure this quilt forever." It is a symbol of our resilience."

Jay: "Yes, it is. Let us continue to assist one another, regardless of the obstacles that arise."

As the villagers enveloped themselves in its warmth, they felt a wave of comfort and reassurance sweep over them, knowing they weren't alone in their problems. They snuggled around, sharing stories and laughter; they realized they could weather any storm as long as they had each other. Because of the unselfish generosity of one humble individual and the villagers' unrelenting will, the community of Sirena Bay emerged from the darkness of despair into the light of hope and resilience. The quilt of kindness became more than a symbol of optimism; it was a concrete statement of the love and compassion that united the Sirena Bay residents and villagers. As they slept in its comfortable embrace, they felt they were safe, surrounded by the warmth of generous and caring hearts. Thus, the hamlet emerged from despair into the light of compassion and community. The patchwork of kindness reminded everyone that, even in the midst of hardship, love, empathy, and the "Art of giving" have the capacity to heal and repair what had been lost.

Thus the story of the Quilt of Kindness spread far and wide. People were touched by the gesture of kindness - the joy and harmony in such selfless "Art of giving"!



ଆନନ୍ଦ ମାର୍ଗ

ରକ୍ଷକ ନାୟକ

ତୁମେ ଆସି ଦେଖିପାର
ଅନୁଭବିପାର, ମୋ ଭିତରେ
ତୁମେ, ତୁମ ଭଳି
ମୁଁ ବି ତୁମ ଭିତରେ
ଅବିକଳ ମୋ ଭଳି ।

ଆମେ କେବଳ ସମାନ ନୁହଁନ୍ତି
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ଗୋଟିଏ ବୀଜରୁ ଉତ୍ପନ୍ନ
ହୁଏତ ଭୃଗୋଳ ଭିନ୍ନ ଭିନ୍ନ
ବେଶଭୂଷା, ଭାଷା, ପେଷା – ଏମିତି
କେତେ କେତେ ଭିଆଣ
କୃତ୍ରିମ ଆବରଣ, ସବୁ ଭିତରେ
ଐକ୍ୟତାନରେ ଜୀବନର
ଶାଶ୍ୱତ ସ୍ୱପ୍ନ ।

ଆକାଶକୁ ଅନାଥ, ପ୍ରେମରେ
ଆଖି ଆକାଶ ହୋଇଯିବ
ନିଜକୁ ଉଜ୍ଜେଇ ଦିଅ ସମୁଦ୍ରରେ, ଭାବରେ
ତୁମେ ସାରା ସମୁଦ୍ର ପାଲଟିଯିବ
ନିଜକୁ ପ୍ରସାରି ଦେଖ
ତୁମେ ଅନନ୍ତ ଅତରାସ ହୋଇଯିବ ।

ଆମର ସର୍ଜନା ଆନନ୍ଦରୁ
ବିସର୍ଜନ ବି ଆନନ୍ଦକୁ
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ଯାହା ବି ଅର୍ଜିତ
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ଆଗରୁ ଏଇଠି ଥିଲା
ସବୁ ଏଇଠି ରହିବ
ହୁଏତ ତୁମ ହାତ ତା'କୁ ଛୁଇଁ ଦେଇଥିଲା ।

ଆସ, ବିସ୍ମରିଯିବା
ଯେମିତି ସୁବାସ ରୂପରେ ଫୁଲ
ଯେମିତି ଲହରୀ ରୂପରେ ସାଗର
ଯେମିତି ଶବ୍ଦ ରୂପରେ ବ୍ରହ୍ମ
ଯେମିତି ଜୀବନ ରୂପରେ ଅନ୍ନ
ସକଳରେ 'ସ୍ୱ'କୁ ଠାବ କରିବା
ଅର୍ପଣ କ୍ରିୟାରେ ଅସଲରେ
ନିଜକୁ ଅର୍ପିବା; କୋଉଠି ଚିକେ
ଆନନ୍ଦ ଦେଇପାରିଲେ
ମହାନନ୍ଦକୁ ମାର୍ଗ ପାଇଯିବା ।



ଦେବାର କଳା (ଆର୍ଟ ଅଫ୍ ଗିଭିଙ୍ଗ୍)

ଧର୍ମପଦ ମହପାତ୍ର

ଚିରସ୍ଥାୟୀ ନୁହେଁ ଧନ ଆଉ ପ୍ରାଣ
ଦେବାର କଳାରେ ହୋଇ ଏକ ମନ,
ଅନୁଭବେ ଆସେ ଦାୟିତ୍ୱ ଜ୍ଞାନ
ଉପହାର, ଆବଶ୍ୟକ ହୁଏ ପୁରଣ । (୧)

ରଖିବାନି ମନେ ମାନ ଅଭିମାନ
ବଡ଼ ସାନ ନାହିଁ ସଭିଏଁ ସମାନ,
ହୃଦ ରେ ରଖିବା ଦୟା, ପ୍ରେମ, ଦାନ
ସଂସାର ଚାଲିବା ଆମେ ପ୍ରତିଦିନ । (୨)

ନିଃସ୍ୱାର୍ଥ ସେବା ପଥେ ପାଦପ ନିକର
ବଦାନ୍ୟତା ଭାଲିଦିଏ ଦିବ୍ୟ ଦିବାକର,
ଶୀତଳତା ମାଖି ଦିଏ ଚନ୍ଦ୍ର ଆଉ ତାରା
ଛାତି ପାତି ଆପଣାଏ ଶଶାଗରା ଧରା । (୩)

ମାଟି ମା ରେ ଜନ ଦୁର୍ଲଭ ମଣିଷ
ଦୟା, ପ୍ରେମ, କ୍ଷମା ତା ଗୁଣ ବିଶେଷ
ଅଭାବୀ ମୁହଁରେ ଫୁଟାଏ ସେ ହସ
ଦେବାର କଳା ତାର ଅନନ୍ୟ ପ୍ରୟାସ । (୪)

ଦେବାର କଳା ହିଁ ବହୁ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ
(ପ୍ରଫେସର) ତ ଅତ୍ୟୁତ ସାମଗ୍ରିକ ମାନସ ସନ୍ତାନ,
ଲୋଡ଼ାନାହିଁ ଏଥିରେ ଜାତି, କୁଳ, ବର୍ଣ୍ଣ
ଦରକାର ପଡ଼େନା ଏଠି ଯୋଗ୍ୟତା ପ୍ରମାଣ । (୫)

ଗପ ସରିଯିବ କାହାର ଅଧାବାଟରେ
କେବେ ସରିଯିବ କିଏ ବା ଜାଣେ,
ହସ ଓ ଖୁସିରେ ବିତାଅ ଜୀବନ
ସୁ ଉପଯୋଗ କର ଦେବାର ଗୁଣେ । (୬)





ଡ. ଅଜୟ କୁମାର ନନ୍ଦ

‘ଆର୍ଟ ଅଫ୍ ଗିଭିଂ’-ଏକ ଅନୁଶୀଳନ

ନଥାଏ। ଉଦାହରଣ ସ୍ୱରୂପ - ମାନବ ସେବାରେ ମଦର ଟେରେସାଙ୍କ ଅବଦାନ ସର୍ବଦା କୁଷ୍ଠ ରୋଗୀଙ୍କ ପାଇଁ ଥିଲା, ବଞ୍ଚେଇବାର ଏକ ଦୃଢ଼ ଆଶ୍ୱାସନା। ସେହିପରି ଦାନ ଦେବାରେ ମହାଦାନୀ କର୍ଣ୍ଣ ଓ ଦାନବୀର ହରିଶ୍ଚନ୍ଦ୍ରଙ୍କ ଭଳି ଉଦାରବାନ ବ୍ୟକ୍ତିତ୍ୱ ମଣିଷ ସମାଜକୁ ଦାନ ଦେବା ସହିତ ଭଲପାଇବାର ଯେଉଁ ଶିକ୍ଷା ଦେଇ ଯାଇଛନ୍ତି ତାହା ସର୍ବଦା ନିରାଶ୍ରୟ, ଅସହାୟ ତଥା ଅବହେଳିତଙ୍କ ପାଇଁ ଏକ ଆଶା, ଆଶ୍ୱାସନା ଦେବାର ଏକ ନିର୍ଭର ପ୍ରତିଶ୍ରୁତି। ଦୟାବାନ ବ୍ୟକ୍ତି ସବୁବେଳେ ଦେବାର କାର୍ଯ୍ୟକୁ ଏକ ମହନୀୟ କର୍ମ ରୂପେ ଆଦରି ନେଇଥାଏ। ‘ଦେବା’ ଏକ ବିଶେଷ ଗୁଣ ଏବଂ ଐଶ୍ୱରୀକ ଭାବନା, ଯାହା ଉଭୟ ଦାତା ଓ ଗ୍ରହୀତାଙ୍କୁ ବେଶ୍ ଆଦୃତ୍ୟ ଦେଇଥାଏ। ଅନ୍ୟପକ୍ଷରେ ‘ଦାନ’ କରିବା ଦେବାର ଏକ କଳା, ଏହା ହୃଦୟର ଏକ ବିଶେଷ ଭାବ ଓ ନିସର୍ଗ ଭାବନା। ବର୍ତ୍ତମାନର ବସ୍ତୁବାଦୀ ଦୁନିଆରେ ଅଧିକାଂଶ ମଣିଷ ଏବେ ଦାନୀ ପରିବର୍ତ୍ତେ ଧନୀ ତାଲିକାରେ ରହିବାକୁ ଅଧିକ ପସନ୍ଦ କରୁଛନ୍ତି, ଯାହା ବ୍ୟସ୍ତ ବିବ୍ରତ ଜୀବନ ବିତାଇବା ଲାଗି ଅଧିକ ଖୋରାକ୍ ଯୋଗାଇଥାଏ। ଏପରି ଭାବନା ମଣିଷକୁ ଅଧିକରୁ ଅଧିକ ସ୍ୱାର୍ଥପର ହେବା ସହ ଧନ ସମ୍ପତ୍ତିରେ ବୁଡ଼ି ରହିବାକୁ ପ୍ରୋତ୍ସାହିତ କରିଥାଏ।

ବର୍ତ୍ତମାନ ସମାଜରେ ମଣିଷ ଏବେ ବିପଥଗାମୀ ହେବା ସହ ଅସଦ୍ ମାର୍ଗ ଆପଣାଇବା, ସାହାଯ୍ୟ ସହାନୁଭୂତି, ଏପରିକି ଦାନ ଧର୍ମରୁ ଆସ୍ତେ ଆସ୍ତେ ବିରତ ହେଉଛନ୍ତି। ଫଳରେ ଲୋକଙ୍କ ଆଚାରବ୍ୟବହାରରେ ଦୟା, ଉଦାରତା ଭଳି ଐଶ୍ୱରୀକ ଭାବନା ଏବେ ଆଦୌ ପ୍ରତିଫଳିତ ହେଉନାହିଁ କହିଲେ ଚଳେ। ମଣିଷ ମନରେ ଛନ୍ଦ, କପଟତା ଆଦି ଦୁର୍ଗୁଣ ବସାବାନ୍ଧୁଛି ଯାହା ଆତ୍ମୀୟତା ବଢ଼ିବାରେ ଅନ୍ତରାୟ ସୃଷ୍ଟି କରୁଛି। ଜୀବନକୁ ସରସ ସୁନ୍ଦର କରିବା ପାଇଁ ମାନସିକ ତଥା ବୌଦ୍ଧିକ ପରିବର୍ତ୍ତନର ଆବଶ୍ୟକତାକୁ ଏଡ଼ାଇ ଦିଆଯାଇନପାରେ। ଏ ସବୁ

ଶ୍ରୀମଦ୍ ଭଗବତ ଗୀତାରେ ଉଲ୍ଲେଖ ଥିବା ପ୍ରତ୍ୟେକ ଶ୍ଳୋକ, ମନୁଷ୍ୟ ଜୀବନଚର୍ଯ୍ୟାର ଏକ ମାର୍ଗଦର୍ଶକ ଯାହା ମଣିଷକୁ ସଠିକ୍ ମାର୍ଗରେ ପରିଚାଳିତ କରିବାରେ ଅନେକ ଖୋରାକ୍ ଯୋଗାଇଥାଏ। ଭଗବତ ଗୀତାରେ ଉଲ୍ଲେଖ ଥିବା ଏକ ଶ୍ଳୋକରେ କୁହାଯାଇଛି “ସେବା କାର୍ଯ୍ୟେ ଦେବା ଫଳେ, କିବା ଅସାଧ୍ୟ ମହିତଳେ” ଅର୍ଥାତ୍ ଏମିତି କୌଣସି ସମସ୍ୟା ନାହିଁ ଯାହା ‘ସେବା ଓ ଦେବା’ ଦ୍ୱାରା ସାଧିତ ହୋଇ ନ ଥାଏ। ଏହା ମଣିଷ ମନରେ ସାହିଜ ଭାବନା ଜାଗ୍ରତ କରିବା ସହିତ କିଛି ଭଲ କରିବାର ପ୍ରେରଣାଦେଇଥାଏ। କୁହାଯାଏ ହିନ୍ଦୁ ଧର୍ମଗ୍ରନ୍ଥରେ ପ୍ରତ୍ୟେକ ଶବ୍ଦ ଓ ତାର ବ୍ୟବହାର ସର୍ବଦା ଜନକଲ୍ୟାଣ ପାଇଁ ଉଦ୍ଦିଷ୍ଟ, ଯାହା କେବଳ ମନରେ ସକାରାତ୍ମକ ଶକ୍ତିକୁ ହିଁ ଜନ୍ମଦେଇଥାଏ।

ଭାରତୀୟ ସଂସ୍କୃତି ଓ ପରମ୍ପରାରେ ‘ସେବା ଓ ଦେବା’ ଭଳି ଦୁଇଟି ଉଲ୍ଲେଖନୀୟ ଶବ୍ଦକୁ ଏକ ଉତ୍ତମ କାର୍ଯ୍ୟ ରୂପେ ବର୍ଣ୍ଣନା କରାଯାଇଛି। ସେବା କରିବା ଏକ ଐଶ୍ୱରୀକ ଭାବନା ଯାହା ଅନ୍ୟର ଉପକାର ପାଇଁ ସର୍ବଦା ଉତ୍ସର୍ଗୀକୃତ ଭାବ। ଅନ୍ୟପକ୍ଷରେ ଦେବା ଅର୍ଥ ‘ଦାନ କରିବା’ ଏହା ସର୍ବଦା ଅନ୍ୟର ଆବଶ୍ୟକତା ପୂରଣ ଲାଗି ଉଦ୍ଦିଷ୍ଟ, ଯେଉଁଥିରେ ପାଇବାର ଆଶା ଆଦୌ

ପ୍ରାସଙ୍ଗିକତାକୁ ଦୃଷ୍ଟିରେ ରଖି, ଅନ୍ୟ ମୁହଁରେ ହସ ଫୁଟାଇବାର ଗୁରୁତ୍ୱ ଉପଲକ୍ଷ୍ୟ କରି, କିର୍ ଓ କିସ୍ ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରତିଷ୍ଠାତା ଡ. ଅତ୍ୟୁତ ସାମନ୍ତ ୨୦୧୩ ମସିହାରେ ମଇ ୧୭ ତାରିଖରେ ଆରମ୍ଭ କରିଥିବା ଏହି ପ୍ରଚେଷ୍ଟା “ଆର୍ଟ ଅଫ୍ ଗିଭିଂ” (ଦେବାର କଳା) ଜରିଆରେ ସମାଜର ସବୁ ବର୍ଗର ଲୋକଙ୍କ ଦୁଃଖ ସୁଖରେ ସାମିଲ ହୋଇ ଅନେକଙ୍କ ପାଇଁ ଏକ ଉଦାହରଣ ପାଲଟିଛନ୍ତି। ତାଙ୍କର ଦୀର୍ଘ ଦିନର ଅଭିଜ୍ଞତା ଓ ଅହରହ ଉଦ୍ୟମ, ବର୍ତ୍ତମାନ ଏକ ସାମାଜିକ ଆନ୍ଦୋଳନରେ ପରିଣତ ହୋଇଛି। ତାଙ୍କ ମତରେ ଦାନ କେବଳ ଆର୍ଥିକ ସାହାଯ୍ୟ ନୁହେଁ, ବରଂ ଆବଶ୍ୟକତା ପୂରଣ କରୁଥିବା ଯେକୌଣସି ପ୍ରକାର ସାହାଯ୍ୟ, ସହାନୁଭୂତି, ଉପହାର,ତାହା ଭଲ ପରାମର୍ଶ, ମିଠା କଥା, ପ୍ରଶଂସା, ଭକ୍ତି, ବିନୟତା ଆଦି ଆମାୟିକ ଶବ୍ଦ ବ୍ୟବହାର କରି ଅନ୍ୟକୁ ଖୁସି ଦେବା ହିଁ “ଆର୍ଟ ଅଫ୍ ଗିଭିଂ”।

ଡ. ସାମନ୍ତ ଦାରିଦ୍ର୍ୟ କଷ୍ଟାଘାତରେ ସାଉଁଟି ଥିବା ଅଭିଜ୍ଞତାକୁ ମୂଳ ପୁଞ୍ଜି କରି ତାହାକୁ ସମାଜ ସେବାରେ ଉତ୍ସର୍ଗ କରିଛନ୍ତି। ଅଭାବୀ ଲୋକର ବେଦନା ହୃଦୟଙ୍ଗମ କରି ଓ ତା ମୁହଁରେ ହସଫୁଟାଇବାର ସଂକଳ୍ପ ଏକକାର କରି ଦୀର୍ଘ ୩୫ ବର୍ଷରୁ ଉର୍ଦ୍ଧ୍ୱ ସମୟ ସମାଜ ସେବାରେ ନିଜକୁ ନିୟୋଜିତ କରି ଡ. ଅତ୍ୟୁତ ସାମନ୍ତ ଏକ ଅନ୍ୟ ବ୍ୟକ୍ତିତ୍ୱର ପରିଚୟ ଦେଇଛନ୍ତି। ଚଳିତ ବର୍ଷ ଏକାଦଶ ବର୍ଷ ପୂର୍ତ୍ତି ଅବସରରେ, ସ୍ୱେଚ୍ଛାକୃତ ଭାବରେ ବିଭିନ୍ନ ବ୍ୟକ୍ତି ବିଶେଷଙ୍କଠାରୁ ଆରମ୍ଭ କରି, ଅନେକ ସ୍ୱେଚ୍ଛାସେବୀ ସଂଗଠନ, ଦେଶ ବିଦେଶର ବିଭିନ୍ନ ସ୍ଥାନରେ ପାଳନ କରୁଛନ୍ତି ଏକାଦଶ ‘ଇଣ୍ଟରନ୍ୟାସନାଲ ଡେ ଅଫ୍ ଆର୍ଟ ଅଫ୍ ଗିଭିଂ’। ସେବା ଓ ଦେବା ବହୁତ ପୁରୁଣା ପରମ୍ପରା ହେଲେ ମଧ୍ୟ ଏହାକୁ ଅଧିକ ବ୍ୟବସ୍ଥିତ ଭଙ୍ଗରେ ଲୋକମାନଙ୍କ ମଧ୍ୟରେ ଆଦୃତ କରାଇ ସମାଜରେ ଉପଯୋଗ କରିବା ପାଇଁ ଏକ ନିଆରା ପ୍ରୟାସ ହେଉଛି “ଆର୍ଟ ଅଫ୍ ଗିଭିଂ”। “ଆର୍ଟ ଅଫ୍ ଗିଭିଂ” ଏକ ଅଭିନବ ପ୍ରଚେଷ୍ଟା। ଏହା ସବୁ ବର୍ଗର ଲୋକଙ୍କ ପାଇଁ ଉତ୍ସର୍ଗୀକୃତ, ଯିଏ ଯେଉଁ ଉପାୟରେ ଆମକୁ ସାହାଯ୍ୟ କରୁଛି ଆମେ ତାକୁ କିଛି ସାହାଯ୍ୟ ଓ ସହଯୋଗ ମଧ୍ୟରେ ଉତ୍ସାହିତ କରି

ତାର ମନୋବଳକୁ ଦୃଢ଼ କରିବା ହିଁ ଏହାର ପ୍ରକୃତ ଉଦ୍ଦେଶ୍ୟ। ଶିକ୍ଷିତ ଲୋକଙ୍କ ଅଶିକ୍ଷିତ ପ୍ରବୃତ୍ତି କ୍ରମଶଃ ସମାଜ ଓ ସାମାଜିକ ପ୍ରଥାକୁ କଳୁଷିତ କଲାଣି, ଯାହା ଆଗାମୀ ପିଢ଼ି ଓ ‘ସାମାଜିକ ସୁରକ୍ଷା’ ପାଇଁ ଏକ ଆହ୍ୱାନ। ଏହାର ପ୍ରାସଙ୍ଗିକତା ବର୍ତ୍ତମାନ ସମୟରେ ଢେର ଅଧିକ। ତେଣୁ ନିଜର ଶକ୍ତି ମୁତାବକ ଯେକୌଣସି ସାହାଯ୍ୟ ଓ ସହଯୋଗ ନିଶ୍ଚିତ ଭାବେ ମନରେ ଆଦୃତ୍ୟ ଦେବ ଏଥିରେ ସନ୍ଦେହ ନାହିଁ। ବର୍ତ୍ତମାନ ଲୋକଙ୍କ ପାଖେ ଧନ ପର୍ଯ୍ୟାପ୍ତ ଥିଲେ ମଧ୍ୟ ଏକ ସମ୍ବେଦନଶୀଳ ମନର ଘୋର ଅଭାବ ପରିଲକ୍ଷିତ ହେଉଛି। ଏଭଳି ପ୍ରୟାସକୁ ଅଧିକ ସଂଗଠିତ କରି ବ୍ୟାପକ ସଚେତନତା ସୃଷ୍ଟି କଲେ ଏହା ଲୋକଙ୍କ ମାନସିକତା ପରିବର୍ତ୍ତନ କରିବାରେ ଅନେକ ସହାୟତା କରିପାରନ୍ତା, ଏଥିରେ ସନ୍ଦେହ ନାହିଁ। ସମାଜରେ ଶାନ୍ତି ଓ ସୁଖରେ ବଞ୍ଚିବା ହିଁ ଜୀବନାନନ୍ଦ। ଦାନ ଦେବା, ଉପହାର ଦେବା, କାହାକୁ ଭଲ ପରାମର୍ଶ ଦେବା ଇତ୍ୟାଦି ସାହାଯ୍ୟ ସହାନୁଭୂତି ଯେକୌଣସି ଲୋକ ଉପରେ ଢେର ପ୍ରଭାବ ପକାଇଥାଏ ଫଳରେ ଅପରିଚିତ ବ୍ୟକ୍ତି ପ୍ରିୟପାତ୍ର ବନିଯାଏ ଏପରିକି ଶତ୍ରୁ ମଧ୍ୟ ମିତ୍ର ହୋଇଯାଏ।

ଅନ୍ୟକୁ ଯେକୌଣସି ପ୍ରକାରରେ ସାହାଯ୍ୟ କରିବା ହୃଦୟର ନିସର୍ଗ ଭାବନା ଦେଇ ଯାହା ଦାତା ଓ ଗ୍ରହୀତାଙ୍କୁ ବେଶ୍ ଆଦୃତ୍ୟ ଦେଇଥାଏ। ଅନ୍ୟ ଏକ ଭାଷାରେ କହିଲେ ଦୟା, ପ୍ରେମ, ଉଦାରତା ଆଦି ମହନୀୟ ଗୁଣ ଅନ୍ୟକୁ କିଛି କରିବାକୁ ପ୍ରବର୍ତ୍ତାଇଥାଏ। ନିଜର ଶକ୍ତି ମୁତାବକ ଯେକୌଣସି ସାହାଯ୍ୟ ଓ ସହଯୋଗ ନିଶ୍ଚିତ ଭାବେ ମନରେ ଆଦୃତ୍ୟ ଦେବ ଏଥିରେ ସନ୍ଦେହ ନାହିଁ। ସମସ୍ତଙ୍କ ମନରେ ଦେବାର ଭାବ ଜାଗ୍ରତ କରିବା ପାଇଁ ଦୃଢ଼ ସଂକଳ୍ପ ନେବା ସହିତ ଅନ୍ୟକୁ ପ୍ରବର୍ତ୍ତାଇ ପରସ୍ପରର ସୁଖ ଦୁଃଖରେ ସାମିଲ ହୋଇ ମାନବବାଦର ପରିଚୟ ସୃଷ୍ଟି କରିବା ସହିତ ଏହି ମହା ଜନ ଆନ୍ଦୋଳନକୁ ସଙ୍ଗଠିତ କରି ସମସ୍ତଙ୍କ ବିଶ୍ୱାସ ଭାଜନ ହେବା ହିଁ ଆଜିର ଦିନର ମୁଖ୍ୟ ପେରଶାଦାୟୀ ବାଉଁ।





ଦେବାର କଳା ହିଁ ଜୀଇଁବାର କଳା

ଡ. ସୁଜାତା ଆଚାର୍ଯ୍ୟ

ଦେବୀ ନେବାର ରୀତିନୀତିରେ ବନ୍ଧା ଏ ସଂସାର; ସେ ବସ୍ତୁ ହେଉ କି ଭାବ ପ୍ରୀତି, ଉପହାର ହେଉ ବା ସୁଖ ଶାନ୍ତି । ଏସବୁ କିଏ କାହାକୁ ଦେଇଚାଲିଥାଏ ତ ଆଉ କେହି କାହାଠାରୁ ଗ୍ରହଣ କରିଚାଲିଥାଏ ତ ମାମୁଁ ଜୀବନ । ଏମିତି ଗଢ଼ିଚାଲେ ସମୟ, ଚାଲିଥାଏ ନିତିଦିନିଆ ସଂସାର, ବଢ଼ି ଚାଲେ ସବୁରି ଭିତରେ ସ୍ନେହ, ଶ୍ରଦ୍ଧା ତଥା ନିବିଡ଼ତା ଏବଂ ସୁଦୃଢ଼ ହୋଇଥାଏ, ମାନବିକତାର ନିଆରା ବନ୍ଧନ । ହସ-ଖୁସି, ଶାନ୍ତି-ମୈତ୍ରୀ ଓ ସହଭାବନା-ସତ୍ତ୍ୱ ଚିନ୍ତନ ସଫଳ ଜୀବନ ଜୀଇଁବାର ପ୍ରମୁଖ ଆଧାର ହୋଇଥିବାରୁ ଏହାର ଭିତ୍ତିଭୂମି ଉପରେ ଏକାକାର ହୁଏ ସମଗ୍ର ମାନବ ଜାତି, ପରିବ୍ୟାପ୍ତ ହୁଏ ସମାଜର ସଂହତି, ସଂପ୍ରୀତିର ମହାନ ବାର୍ତ୍ତା ପ୍ରଚାର ଓ ପ୍ରସାର କରିବାରେ ମାନବ ଜନ୍ମ ସାର୍ଥକ ହେବା ସହ ଜୀବନରେ ଆସିଥାଏ ପରିପୂର୍ଣ୍ଣତା ।

‘ଆର୍ତ୍ତ ଅଫ୍ ଗିର୍ଭି’ ବା ‘ଦେବାର କଳା’ ଆମକୁ ସଫଳ ଓ ଉଦାହରଣୀୟ ଜୀବନର ସୂତ୍ର ଶିକ୍ଷା ଦେବା ସହିତ ବଞ୍ଚିବାର ରାହା ମଧ୍ୟ ଦେଖାଇଥାଏ । ଦେବାର ଏହି ଅନନ୍ୟ କଳାକୁ କରାଯିତ କରିପାରିଲେ ମାନବ ଜନ୍ମ ଧନ୍ୟ ହୋଇଥାଏ । ସେ ସବୁରି ପାଖରେ ପହଞ୍ଚିପାରେ, ନିକଟତର ହୋଇ ପାରିଥାଏ ଓ ଦେବୀ ଭିତରେ ଜୀବନର ଅର୍ଥ ହୃଦୟଙ୍ଗମ କରିଥାଏ ।

ସୁତରାଂ ଅଭାବୀକୁ ସର୍ବନିମ୍ନ ଆବଶ୍ୟକତା, ଉଦାସମନାକୁ ଅତ୍ୟୁତ ଆନନ୍ଦ, ଭୟାତୁରକୁ ଅଦମ୍ୟ ସାହସ, ଅସୁରକ୍ଷିତକୁ ସୁରକ୍ଷା ବଳୟ, ଅସହାୟକୁ ସହାୟତାର ହାତ, ନିରାଶ୍ରୟକୁ ଆଶ୍ରୟ ତଥା ଦୁର୍ବଳମନାକୁ ମନୋବଳ ଦେବାର ମହାନ ବାର୍ତ୍ତାକୁ ସର୍ବତ୍ର ସୁପରିଚିତ କରିବାର ସଂକଳ୍ପରେ ସଂକଳ୍ପବଦ୍ଧ, ‘ଆର୍ତ୍ତ ଅଫ୍ ଗିର୍ଭି’ର ମହାନ ସାଧକ କିଟ୍ ଓ କିସର ପ୍ରତିଷ୍ଠାତା ପ୍ରଫେସର ଡ. ଅତ୍ୟୁତାନନ୍ଦ ସାମନ୍ତ । ‘ଦେବାର କଳା’ର ଲକ୍ଷ୍ୟ, ଉଦ୍ଦେଶ୍ୟ ଓ ଦର୍ଶନକୁ ହୃଦୟଙ୍ଗମ କରିବା ସହ ଏହି ମହାନ କଳାକୁ ଜୀବନର ଅବିଚ୍ଛେଦ୍ୟ ଅଂଶ ତଥା ମହାନ ମନ୍ତ୍ର ଭାବରେ ଗ୍ରହଣ କରି ସେହି ମନ୍ତ୍ରରେ ମନ୍ତ୍ରାୟିତ ହେବା ପାଇଁ ମାର୍ଗଦର୍ଶନ ଦେବୀରେ ପ୍ରମୁଖ ଭୂମିକା ନିଭାଇ ଆସୁଛନ୍ତି ଆମର ପ୍ରିୟ ସାମନ୍ତ ସାର୍ । ସୁତରାଂ ‘ଦେବାର କଳା’କୁ ଜୀବନର ପ୍ରତିଟି ପଦକ୍ଷେପରେ ସ୍ମରଣ କରିବା ଓ ଆପଣେଇବା ସହ ‘ଦେବାର ବ୍ରତ’ ରେ ବ୍ରତୀ ହୋଇ ଦେବାର ସାଧନାରେ ସାଧକଟିଏ ହେବା ଏହି ମହାନ ଓ ପବିତ୍ର ଦିବସ ପାଳନର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ।

ମହାନ ଭାରତୀୟ ପରମ୍ପରା ଆମକୁ “ଦେବାର ମୂଲ୍ୟବୋଧ” ବାବଦରେ ଶିକ୍ଷା ପ୍ରଦାନ କରି ଆସୁଛି । ଯଦ୍ୱାରା ଦେବୀରେ ଆନନ୍ଦ ଓ ଦେବୀରେ ପରିତୃପ୍ତି ଆମେ ପ୍ରତିଟି ମୁହୂର୍ତ୍ତରେ ହୃଦୟଙ୍ଗମ କରିଥାଉ । ସାମାଜିକ ଓ ପାରିବାରିକ ଜୀବନରେ ଆମ

ସଂସ୍କାରକୁ ଆଧାର କରି ଜୀବନର ଯାତ୍ରା ପଥରେ ବାଟ ଚାଲୁ ଚାଲୁ ଅନେକ ମଣିଷକୁ ଭେଟିଥାଉ; ସେମାନଙ୍କ ସହିତ ମିଶିଥାଉ; ହସଖୁସି ବାଣ୍ଟିବା ଭିତରେ ନିବିଡ଼ ହୋଇଥାଉ, ଘନିଷ୍ଠ ହେବା ଭିତରେ ସେମାନଙ୍କ ମଧ୍ୟରେ ଆପଣାପଣ ବାରିଥାଉ ଓ ପରମଆନନ୍ଦ ପ୍ରାପ୍ତ ହୋଇଥାଉ । ଏମିତି ବୃତ୍ତିଗତ ଜୀବନରେ ମୁଁ ଭେଟିଥିଲି କିଛି ନିଆରା ମଣିଷକୁ, ଯେଉଁମାନେ ଆଜି ବେହି ବି ଜୀବିତ ନଥିଲେ ବି ସେମାନଙ୍କର ଅଭୁଲା ସ୍ମୃତି ମୋତେ ଆନମନା କରିଥାଏ ବାରମ୍ବାର, ସେମାନଙ୍କ ସହିତ ଦୀର୍ଘ ସାତବର୍ଷ ଏକାନ୍ତ ଭାବରେ ବିତାଇଥିବାର ମୁହୂର୍ତ୍ତ ମୋତେ ଆଜି ବି ମନେପକାଇଥାଏ, ମାନବିକତାର ମହାନ ବାର୍ତ୍ତା ‘ଆର୍ତ୍ତ ଅଫ୍ ଗିର୍ଭି’ । ଏହି ମହାନ ମୂଲ୍ୟବୋଧ ଆମମାନଙ୍କୁ ଏକତ୍ର ସୂତ୍ରରେ ବାନ୍ଧି ରଖିବାସହ ସମସ୍ତଙ୍କୁ ସେହି ସମାନ ପରିଚୟ ପ୍ରଦାନ କରିଥିଲା ଏବଂ ଆମେ ଥିଲୁ ‘ଶାନ୍ତି ଭବନର ଅନ୍ତେବାସିନୀ’ ।

୨୦୦୪ ମସିହା ନଭେମ୍ବର ମାସ ତିରିଶ ତାରିଖ । ନୂଆଚାକିରିରେ ଯୋଗଦେବା ପାଇଁ ମୁଁ କେରଳ ରାଜ୍ୟର କୋଚିନ୍ ସହରରେ ପହଞ୍ଚିଥିଲି । ବିଳମ୍ବିତ ସଞ୍ଜବେଳେ ଏର୍ଷାକୁଲମ୍ ସେସନରେ ଓହ୍ଲାଇ ପୂର୍ବରୁ ସୂଚନାପ୍ରାପ୍ତ ହୋଇଥିବାରୁ ଆରବ ସାଗର ସଂଲଗ୍ନ ହ୍ରଦ ପାରହୋଇ ପହଞ୍ଚିଗଲି, “ଶାନ୍ତି ଭବନ”ର ପ୍ରବେଶ ପଥରେ, ଏଡ଼ାକୋଚିର ଏକ ସୁଉଚ୍ଚ ଗାର୍ଡ଼ର ପରିସର ଭିତରେ ଅବସ୍ଥାପିତ ଏହି “ଶାନ୍ତି ଭବନ” ବାବଦରେ ମୋର ବିଶେଷ ଧାରଣା ନଥିବାରୁ ଏହା ଏକ ‘ଗେଷ୍ଟହାଉସ’ ବୋଲି ବିଶ୍ୱାସ ଥିଲା । ସେଠାରେ ମତେ ପ୍ରତୀକ୍ଷାରେ ଥିଲେ ପରିଚାଳିକା ସିଷ୍ଟର ମେରୀ ଏବଂ ପାଖାପାଖି ଦଶ ପନ୍ଦର ଜଣ ବୃଦ୍ଧା । ସମସ୍ତଙ୍କ ମୁହଁରେ ପ୍ରସନ୍ନଭାବ, ହାତରେ ଫୁଲତୋଡ଼ା । ସ୍ୱାଗତ ସମ୍ବର୍ଦ୍ଧନାର ପର୍ବ ଭିତରେ ମୁଁ ଜାଣିବାକୁ ପାଇଲି କୋଚି ଡ଼ାଇଓସିସ୍ ଅଦାନରେ ପରିଚାଳିତ ଏଇ କନ୍ଭେଣ୍ଟ, ଗାର୍ଡ଼ୀ, ଅନାଥାଶ୍ରମ ଓ ଜରାଶ୍ରମ । ନିକଟରେ ମୋର କର୍ମସ୍ଥାନ, ଆଭିଳା କଲେଜ୍ ଅଫ୍ ଏଜୁକେସନ୍ । ସମସ୍ତଙ୍କୁ ପ୍ରଣାମ କରିବାପରେ ସିଷ୍ଟରମତେ ରୁମ୍ ନଂ. ୨୨ର ଚାକି ଧରାଇ ଅଧିକାରୀ, ଭିତରେ ଡ଼ାଇନିଂ ହଲକୁ ଆସିବାକୁ କହିଲେ । ଦୁଇଜଣ ବୃଦ୍ଧା ମୋର ଜିନିଷ ନେଇ ରୁମ୍ ଖୋଲି ଦେଲେ ଓ ଠିକ୍ ସମୟରେ ଡ଼ାଇନିଂ ହଲ ଆସିବା ପାଇଁ କହିଲେ ।

ଛତିଶି ଶହ କିଲୋମିଟରର ଅବିଶାନ୍ତ ଯାତ୍ରା । ସମ୍ପୂର୍ଣ୍ଣ ଅପରିଚିତ ସ୍ଥାନ, ସେଥିରେ ଜରାଶ୍ରମରେ ରହିଣି । ମତେ ବହୁତ କାନ୍ଦ ଲାଗୁଥାଏ, ଘରଛାଡ଼ି କାହିଁକି ଏତେ ଦୂରକୁ ଆସୁଥିଲି ଭାବିବା ବେଳକୁ କୋହ ଆସୁଥାଏ । ଭୋକ ଲାଗୁଥିବାରୁ ଶୀଘ୍ର ଧୁଆଁଧୋଇ ହୋଇ ଡ଼ାଇନିଂ ହଲକୁ ଗଲି । ସେଠାରେ ବି ସେମିତି ସେଇ ବୃଦ୍ଧାମାନେ ସହାସ୍ୟ ବଦନରେ ମତେ ପାଛୋଟି ନେଲେ । କେହି କେହି ଚିକେ ଚିକେ ଇଂରାଜୀ କହୁଥାଆନ୍ତି, ନାହିଁ ତ ମାଲାୟାଲମ ଭାଷାରେ ଯାହା ବି କହୁଥାଆନ୍ତି, ତାଙ୍କ ଭାବନାରୁ ମୁଁ ସବୁକିଛି ହୃଦୟଙ୍ଗମ କରିପାରୁଥାଏ । ଖାଦ୍ୟ ଥାଲିରୁ ଉକୁଟି ଆସୁଥିବା ନଡ଼ିଆ ତେଲ ତରକାରୀର ଗନ୍ଧରେ ମୋର ଭୋକ ମରିଗଲା । ସିଷ୍ଟରଙ୍କୁ ଅନୁରୋଧ କରି ଭାତ ଓ ଆଚାର ମଗାଇ ଅଳ୍ପ ଟିକିଏ ଖାଇ ସମସ୍ତଙ୍କୁ “ଶୁଭ ରାତ୍ରି” କହି ରୁମ୍‌କୁ ଫେରିଆସିଲି । ମୋ’ ବୋଉ ଦେଇଥିବା ଜଗନ୍ନାଥ ଫଟୋ କାଢ଼ି ଟେବୁଲ୍ ଉପରେ ରଖି ପୁଣି କାନ୍ଦିବାକୁ ଆରମ୍ଭ କଲି । ଠିକ୍ ସେହି ସମୟରେ କବାଟ ବାଡ଼େଇବା ଶବ୍ଦ ଶୁଣି କବାଟ ଖୋଲି ଦେଖିବା ବେଳକୁ ସିଷ୍ଟର ମେରୀ ଓ ଜଣେ ବୃଦ୍ଧା ଠିଆ ହୋଇଥିବାର ଦେଖିଲି । ବୃଦ୍ଧାଙ୍କ ହାତରେ ଥାଲି ଭର୍ତ୍ତି କେକ, ବିଷ୍ଟୁର୍ ଓ ଫଳ । ମୁଁ ଭଲରେ ଖାଇ ନଥିବା ଦେଖି ସେ ସିଷ୍ଟରଙ୍କର ଅନୁମତି ନେଇ ମତେ ଦେବାକୁ ଆସିଥିଲେ । ଏମିତିରେ ତ ମୋ’ ଆଖିର ଲୁହ ଶୁଖି ନଥାଏ । ତାଙ୍କୁ ଧରି ବହୁତ କାନ୍ଦିଲି, ଇଂରାଜୀ କହିପାରୁ ନ ଥିବାରୁ ସେ ତାଙ୍କ ଭାଷାରେ ମତେ କେତେ କ’ଣ ବୁଝାଇଗଲେ, ଯାହାର ନିଷ୍ପର୍ଣ୍ଣ ଥିଲା, “ଆମେ ସମସ୍ତେ ତୁମକୁ ଦେଖି ବହୁତ ଖୁସି । କିଛି ଅସୁବିଧା ହେଲେ ଆମକୁ ଜଣାଇବ ଓ ନିଜର ଭାବିଲେ ସମସ୍ତଙ୍କୁ ଆମ୍ମା ଡ଼ାକିବାକୁ ବିଶେଷ ଅନୁରୋଧ ।”

ସିଷ୍ଟର ମେରୀ ମତେ ଏସବୁ ବୁଝାଇ ଦେବାବେଳେ କହୁଥିଲେ, “ବିଶ୍ୱାସ୍ ଏବଂ ପ୍ରୀତି (ଆମ କଲେଜର ମ୍ୟାନେଜର୍ ଫାଦର ଫର୍ଣ୍ଣାଣ୍ଡିସ୍)ଙ୍କ ତତ୍ତ୍ୱାବଧାନରେ ପରିଚାଳିତ ଶାନ୍ତିଭବନରେ ବାହାରୁ ଆସୁଥିବା କର୍ମଚାରୀମାନଙ୍କୁ ରଖାଯିବାର ବ୍ୟବସ୍ଥା କରାଯାଇଛି । ଭଲ ନ ଲାଗିଲେ ସପ୍ତାହକ ମଧ୍ୟରେ ଆପଣ ଭଡ଼ାଘର ଦେଖି ଚାଲିଯିବେ । ଏଠି ଯେତେଦିନ ରହିବେ, ଏଇ ଅସହାୟ ବୃଦ୍ଧାମାନଙ୍କୁ ନିଜର କରିପାରିଲେ ବହୁତ ଭଲ ଲାଗିବ । ଏମାନେ ସମସ୍ତେ ବେଶ୍ ଶିକ୍ଷିତ, ଅବସର ପ୍ରାପ୍ତ କର୍ମଚାରୀ କେହି କେହି । ଅବିବାହିତ, ନିଃସନ୍ତାନ, ବିଧବା ଏବଂ ପିଲାମାନେ

ବାହାରକୁ ଯିବା ପରେ ନିଜ ଘରେ ନିଜକୁ ଏକା ଏକା ଅସୁରକ୍ଷିତ ମଣୁଥିବା ମହିଳାମାନଙ୍କ ପାଇଁ ଏହି ଜରାଗ୍ରମରେ ଶାନ୍ତିରେ ରହିବା ପାଇଁ ସମସ୍ତ ପ୍ରକାର ବ୍ୟବସ୍ଥା କରାଯାଇଛି । ଯେଉଁମାନେ ବୟସାଧିକ୍ୟ ବା ରୋଗାକ୍ରାନ୍ତ ସେମାନେ ରୁମ୍ ଭିତରେ ରୁହନ୍ତି, ସେଠାରେ ତାଙ୍କୁ ଖାଦ୍ୟ ପାନୀୟ ଯୋଗାଇ ଦିଆଯାଏ । ତେଣୁ ଅନୁରୋଧ, ସମୟ ପାଇଲେ ସେମାନଙ୍କ ପାଖକୁ ଯିବେ ଓ ସେମାନଙ୍କ ଗହଣରେ କିଛି ସମୟ କାଟିଲେ ସେମାନେ ବହୁତ ଖୁସିହେବେ । ଜୀବନର ସାମ୍ନାହରେ ପ୍ରାୟ ସମସ୍ତେ ଉପନୀତ, ତେଣୁ ସେମାନଙ୍କୁ ସ୍ନେହ, ଶ୍ରଦ୍ଧା, ଆନ୍ତରିକତା ଦେବାରେ ଆପଣ ଅଶେଷ ଆଶୀର୍ବାଦ ପ୍ରାପ୍ତହେବେ । ଆପଣ ଏଠାରେ ରହିବା କଥା ଶୁଣି ସମସ୍ତେ ଖୁସି ଅଛନ୍ତି । ବିଶ୍ୱାସ, ମୋର ଅନୁରୋଧ ରକ୍ଷା କରିବେ । ପ୍ରଭୁ ଯାଶୁ ଆପଣଙ୍କର ମଙ୍ଗଳ କରନ୍ତୁ । ଶୁଭରାତ୍ରି ।”

ସିଷ୍ଟର ମେରୀ ଓ ବୃଦ୍ଧା ଫେରିଗଲେ । ମୁଁ ରୁମ୍‌ଭିତରକୁ ଆସିଲି । ଶ୍ରୀଜଗନ୍ନାଥଙ୍କୁ ହାତ ଯୋଡ଼ି ପ୍ରାର୍ଥନା ଜଣାଇଲି, ଯାହା ବିଧି ନିର୍ଦ୍ଦିଷ୍ଟ ତାହା ଗ୍ରହଣ କଲି, ସ୍ୱାକାର କଲି ଓ ଲକ୍ଷ୍ମୀଙ୍କୁ ଅଶେଷ କୃତଜ୍ଞତା ଜ୍ଞାପନ କରି ଶୋଇଲି । ତହିଁ ପରଦିନ, ତ୍ରିସେମ୍ବର ପହିଲା । ମୋର ଚାକିରିର ଶୁଭାରମ୍ଭ, ରିଡ଼ର ଇନ୍ ଏକ୍ସକ୍ୟୁଟିଭ୍, ଏମ୍. ଇଡ଼ି ଡିପାର୍ଟମେଣ୍ଟ । ଏତେ କମ୍ ବୟସରେ ପି.ଜି. ଡିପାର୍ଟମେଣ୍ଟରେ ରିଡ଼ର ପୋଷ୍ଟ । ପସନ୍ଦର ଚାକିରି, ତେଣୁ ମତେ ବାକିସବୁ ଅସୁବିଧା ସହ ସାଲିସ୍ କରିବାକୁ ପଡ଼ିବ । ସକାଳୁ ଉଠି ସମସ୍ତଙ୍କ ରୁମ୍‌କୁ ଯାଇ “ଆମ୍ମା! ଗୁଡ଼ ମର୍ଣ୍ଣ” କହି ସମସ୍ତ ମାଆମାନଙ୍କୁ ସାକ୍ଷାତ କରି ପ୍ରଣାମ କଲି ଓ ନୂଆ ଚାକିରିର ଶୁଭାରମ୍ଭ ପାଇଁ ଆଶୀର୍ବାଦ କାମନା କରିବା ସହ ଫେରିବା ପରେ ଅଧିକ ସମୟ ଦେବି ବୋଲି କହିଲି । ଚର୍ଚ୍ଚରେ ପ୍ରଣାମ କରି କଲେଜ ବାହାରିବା ବେଳକୁ ଆଲିସ୍ ଆମ୍ମା ଫୁଲ ଡୋଡ଼ାଟିଏ ବଜାଇ “ବେଷ୍ଟ ଡ୍ରେସିଂ, ଜେସସ୍ ବେଗ୍ସ୍ ଯୁ” କହି ମୋ’ ପାଇଁ ପ୍ରାର୍ଥନା କରି ମତେ ଗଳାରେ ଲଗାଇଲେ । ନିଜର ପରିଚୟ ପ୍ରଦାନ କରି ରିଟାୟର୍ଡ଼ ରେଲଓଫ୍ ଅଫିସର ବୋଲି କହିଲେ । ଖୁବ୍ ପ୍ରାଞ୍ଜଳ ଇଂରାଜୀ, ସାହେବାଣୀ ଭଳି ଚେହେରା, ଡ୍ରାକର ଧରି ବିନା ସହାୟତାରେ ଚାଲିବାର ପ୍ରୟାସ କରୁଥିବା ଦେଖି ଖୁବ୍ ଖୁସି ହେଲି ଓ ହାତ ହଲାଇ ତାଙ୍କଠାରୁ ବିଦାୟ ନେଲି ।

କଲେଜରେ ମ୍ୟାନେଜର ଫାଦର ମୋର ସମସ୍ତ ଖବର ତାଙ୍କର ସିଷ୍ଟର ମେରୀଙ୍କ ଠାରୁ ସକାଳେ ବୁଝିନେଇଥିଲେ । ଖାଦ୍ୟପେୟର ଅସୁବିଧା ବାବଦରେ ଅବଗତ ହୋଇଥିବାରୁ ସପ୍ତାହକ ମଧ୍ୟରେ ମୋ’ ପାଇଁ ଭଡ଼ା ଘରଟିଏ ବୁଝିଦେଲେ । ସେହି ସପ୍ତାହ ଭିତରେ ମୁଁ ସମସ୍ତ ଆମ୍ମାଙ୍କର ଘନିଷ୍ଠ ହୋଇଯାଇଥିଲି । ସେମାନଙ୍କ ସହିତ ଟି.ଭି. ଦେଖିବା, ଚର୍ଚ୍ଚା ଯିବା, ବଗିଚା କାମ କରିବା, ଗୁପ୍ତରେ ଗପସପ କରିବା ଓ ଡ଼ାଇନିଂ ହଲରେ ଏକାଠି ଖାଇବା ଭିତରେ ନଡ଼ିଆତେଲର ବାସ୍ନାକୁ ଆଦୌ ବାରି ପାରୁନଥିଲି । ଆଉ ଯେଉଁଦିନ ସେଠୁ ବିଦାୟ ନେଇ ଭଡ଼ାଘରକୁ ଆସିଲି, ସମସ୍ତଙ୍କ ଆଖିରେ ଲୁହ ଓ ମନରେ କୋହ ଦେଖି ମୁଁ ମତେ ସମ୍ଭାଳି ପାରୁନଥିଲି । ନିକଟରେ ରହୁଥିବାରୁ ଦୀର୍ଘ ସାତବର୍ଷ ରହି ମଧ୍ୟରେ ପ୍ରତ୍ୟେକ ମାସର ଦୁଇ - ତିନି ଥର ମୁଁ ନିଷ୍ଠିତ ଭାବରେ “ଶାନ୍ତି ଭବନ” ଯାଇ ଆମ୍ମାମାନଙ୍କ ଗହଣରେ କିଛି ସମୟ ବିତାଉଥିଲି । କେରଳ ଛାଡ଼ିବା ପରେ ସମସ୍ତଙ୍କ ସହିତ ଫୋନ୍‌ରେ ଯୋଗାଯୋଗ ରଖୁଥିଲି । ଶାନ୍ତିଭବନରେ କର୍ମକର୍ତ୍ତାମାନଙ୍କଠାରୁ ସମସ୍ତଙ୍କର ସ୍ୱର୍ଗବାସ ସମ୍ବନ୍ଧରେ ଅବଗତ ହେବା ପରେ ସେହି ଆତ୍ମାମାନଙ୍କର ଶାନ୍ତି ଓ ସହଗତି ପାଇ ପ୍ରଭୁ ଯାଶୁଙ୍କୁ ପ୍ରାର୍ଥନା ଜଣାଇଥିଲି ।

ଜୀବନର ଏହି ଅମୂଲ୍ୟ ଉପଲକ୍ଷି ‘ଆର୍ଟ ଅଫ୍ ଗିଭିଂ’ର ମହାନ ବାଉଁର ପ୍ରତିଫଳନ ବୋଲି ଆଜି ମୋର ହୃଦ୍‌ବୋଧ ହୁଏ । ମୁଁ ଯେତିକି ଭଲପାଇବା, ଶ୍ରଦ୍ଧା ଓ ସମ୍ମାନ ସେଇ ଜରାଗ୍ରମର ଆମ୍ମାମାନଙ୍କୁ ଦେଇଥିଲି, ତା’ଠାରୁ କେତେ ଗୁଣ ଅଧିକ ଆଶୀର୍ବାଦ ପ୍ରାପ୍ତ ହୋଇଛି । ଯେଉଁଥି ପାଇଁ ‘ଆର୍ଟ ଅଫ୍ ଗିଭିଂ’ର ମହାନ ସାଧକ ଆମ ପ୍ରିୟ ସାମନ୍ତ ସାରଙ୍କର ସାନ୍ନିଧ୍ୟ ପାଇଁ ‘ଦେବାର କଳା’ରେ ଉଦ୍‌ବୁଦ୍ଧ ହୋଇଛି ଓ ଏହି ଆନ୍ଦୋଳନର ଅନ୍ୟତମ ସଦସ୍ୟ ଭାବରେ ଏହି ବାଉଁରକୁ ପ୍ରସାର କରିବାରେ ପ୍ରୟାସ ଜାରି ରଖିପାରିଛି ।



Abhipsha Das

सीखा है मैंने कुछ अनोखा,
श्री Achyuta Samanta जी से जीने का एक तरीका,
किसी के गम में हाथ बटायें,
और उसके परेशानियों में शामिल हो जाएँ।

2013 से चला आ रहा ये कारवान,
कभी मददगारों की मदद,
कभी कोरोना से जंग,
कभी खुशियों की पोटली,
कभी मेरी माँ मेरी नायिका की ओर हवा चली।

पहले से जुड़े ओडिशा में ज़िल्ले तीस
भारत में 29 राज्यों ने माना है।
120 देशों ने कहा,
यहाँ भी तुम्हारा ठिकाना है।

पहल हुई एक दशक से पहले,
मंज़िल अभी है कुछ दूर,
साथ जुड़ें जो आप हमारे,
मंज़िल के और करीब पहुंचेंगे ज़रूर।

सीखा है मैंने कुछ अनोखा

जब Samanta जी ने शुरू किया था KISS,
तब पास में धन राशी थी कम,
लेकिन खुद जिन हालातों में बड़े हुए,
उनसे देखा ना जाता किसी का गम।

जब शिक्षा और अन्न का हो प्रदान,
किसी दृष्टिहिन्न को दृष्टि देने जैसा वो महान,
इसी विश्वास से उन्होंने KISS में
40000 आदिवासियों का हाथ है थामा।

जागरूक हुई आर्ट ऑफ गिविंग की समुदाय,
Kritartha, Kompassions, Laughter Yoga,
जैसे पूरे कर रहे khwaab सारे।

इस बार का वादा,
Let's AOG (Art of Giving) का इरादा,
अपने रोज़मर्रा की ज़िन्दगी में
देना है कुछ या ज्यादा।

जब Samanta जी से पूछा किसी ने,
क्या दान करने से कोई महान है बनता,
उन्होंने कहा, "महान बनने की क्यों है आस,
औरों के सुख दुख में हाथ बटायें,
इंसान बन जाएं,
क्या इतना काफ़ी नहीं?"





-अशोक पाण्डेय

महान शिक्षाविद् प्रो. अच्युत सामंत का वास्तविक जीवन-दर्शन 'आर्ट ऑफ गिविंग': एक विश्लेषण:

ओड़िशा प्रदेश की राजधानी भुवनेश्वर स्थित कीट-कीस दो डीम्ड विश्वविद्यालयों के प्राणप्रतिष्ठाता तथा कंधमाल लोकसभा सांसद प्रो. अच्युत सामंत एक महान शिक्षाविद् हैं जिन्होंने अपने वास्तविक जीवन-दर्शन: आर्ट ऑफ गिविंग की शुरुआत १७ मई, १०९१ को शुरू की और आज उसे पूरा विश्व अन्तर्राष्ट्रीय आर्ट ऑफ गिविंग के रूप में स्वेच्छापूर्वक तथा हर्षोल्लास के साथ मनाता है। कहते हैं कि आदमी जन्म से नहीं अपितु अपने कर्म से महान होता है। कर्म का पहला कदम परिवार होता है, उसकी अपनी जन्मभूमि और मातृभूमि होती है जहां वह अपने माता-पिता के सानिध्य और संस्कार में पल-बढ़कर, शिक्षित तथा परिपक्व होकर, आत्मविश्वासी, सत्यनिष्ठ तथा निःस्वार्थ समाजसेवी बनता है। वह कर्तव्यनिष्ठ बनकर सतत समर्पण से जनसेवा और लोकसेवा करता है। उसका जीवन आध्यात्मिक जीवन होता है जिसका अनुसरण सभी करते हैं। वह मन, वचन, कर्म तथा अपने स्वच्छ आचरण से भारतीय संस्कृति का उन्नायक बनता है। उसका परोपकारी विचार ही वास्तव में अध्यात्म दर्शन हो जाता है। वह सभी प्रकार से न केवल युवापीढी का रोलमॉडल बनता है अपितु वह सच्चा कर्मयोगी बनकर मानवता का सृजनकर्ता बन जाता है। महान शिक्षाविद् प्रो. अच्युत सामंत का सरल, सहज, सौम्य और सदा मुस्कराता चेहरा आत्मीयता का एक ऐसा चुंबक है जिसकी ओर सभी स्वतः खींचे चले आते हैं। उनका सादगीभरा पहनावा उनको संतों के भी संत बना दिया है। प्रो. सामंत ओड़िशा की धरती के अमृतपुत्र हैं। वे अपनी विश्व विख्यात आदिवासी आवासीय विद्यालय, कीस के माध्यम से (1992-93 से आरंभ) जो अब विश्व का प्रथम आदिवासी आवासीय डीम्ड विश्वविद्यालय बन चुका है उसके माध्यम से निःशुल्क उत्कृष्ट शिक्षा प्रदानकर आदिवासियों के जीवित मसीहा बन चुके हैं। वे धीर-वीर और गंभीर हैं। वे सदा समय के पाबंद रहते हैं। वे उदार विचारवाले सहृदय और मित्तभाषी हैं। वे अपने व्यक्तिगत तथा सामाजिक दायित्व के प्रति सतत सजग तथा जागरूक हैं। सच कहा जाय तो प्रो. सामंत एक निःस्वार्थ समाजसेवी हैं। वे अपने जीवन के मात्र ४९ वर्ष में जनसेवा, समाजसेवा और लोकसेवा के क्षेत्र में जो कीर्तिमान स्थापित कर चुके हैं वह स्वर्णिम अक्षरों में हमेशा अमर रहेगा। वे सच्चे लोकनायक के रूप में ओड़िशा की सभी कलाओं, ओड़िया भाषा, साहित्य, खेल, सूचना तकनीकी शिक्षा, विज्ञान, फिल्म, मनोरंजन, संस्कृति, चिकित्सा, समाज कल्याण तथा लोककल्याण के क्षेत्र में जिस प्रकार की उल्लेखनीय उपलब्धियां हांसिल की हैं उनके बदौलत वे आज एक सच्चे लोकनायक बन चुके हैं। प्रो. अच्युत सामंत की सरलता, सादगी, सहजता, सेवाभावना, समानता, सहयोग, सहिष्णुता, सकारात्मक

सोच, समन्वय आदि की उनकी संवेदनशील भावनाओं का अनुभव कर हम निःसंकोचभाव से उन्हें सच्चे मानवतावादी, आजीवन गांधीवादी तथा जननायक कह सकते हैं। कहते हैं कि जहां पर अहंकार है, वहां अंधकार हो जाता है। प्रो. अच्युत सामंत के निःस्वार्थ सेवा के सभी कार्यों में अहंकार बिलकुल ही नहीं है। वे तो सादगी और विनम्रता के आलोकपुरुष हैं, दिव्यपुरुष हैं, ओड़िशा की धरती के जीवित देवदूत हैं। उनकी विचारशक्ति की ताकत अप्रतिम है। उनकी रचनात्मकता तथा सादगीपूर्ण जीवन अनुकरणीय और वंदनीय है। वे विश्व की भावी पीढी के जीवित प्रेरणास्त्रोत हैं। महान शिक्षाविद् प्रो. अच्युत सामंत का कहना है कि विद्या बालक को विनय देती है, विनय से बालक के स्वभाव में तथा आचरण में पात्रता आती है। पात्रता से उसे धन प्राप्त होता है और धन से वह अपने जीवन में मन, वचन और कर्म से सुखी होता है। प्रो. अच्युत सामंत उपर्युक्त सभी पवित्र कार्यों में सफल बनाने में लगे हुए हैं।

आर्ट ऑफ गिविंग

महान शिक्षाविद् प्रो. अच्युत सामंत का वास्तविक जीवन दर्शन: आर्ट ऑफ गिविंग - शांति, खुशहाली, सद्भाव और प्रेम को पूरे विश्व में फैलाने, मानवीय संबंधों को मजबूत बनाने और सुमधुर बनाने रखते हुए जरूरतमंदों की मदद करने के लिए आरंभ किया गया है जिसकी शुरुआत वे 17 मई, 2013 से आरंभ किये। प्रो. अच्युत सामंत चाहते हैं कि उनके वास्तविक जीवन दर्शन से सभी लोगों के जीवन में कृतज्ञता और करुणा का सतत संचार हो। सच तो यह है कि प्रो. अच्युत सामंत के उस वास्तविक जीवन दर्शन आर्ट ऑफ गिविंग को विश्व के करीब 130 देश के लोग अन्तर्राष्ट्रीय आर्ट ऑफ गिविंग के रूप में मनाते हैं। इसके अनुपालन में न तो भाषा की दीवार है न ही प्रांतीयता का बंधन, न जातीयता का मोह है न जाति, भाषा, लिंग, धर्म, सम्प्रदाय आदि का कोई भेदभाव। गौरतलब है कि प्रो. अच्युत सामंत जब मात्र चार साल के शिशु थे तभी उनके पिता का एक रेल दुर्घटना में असामयिक मृत्यु हो गई और घोर आर्थिक संकटों में पल-बढ़कर तथा अपनी स्वर्गीया माता नीलिमा रानी सामंत के कठोर अनुशासन तथा आध्यात्मिक सानिध्य में पलकर प्रो. अच्युत सामंत विश्व के महान शिक्षाविद् बने हैं। प्रोफेसर अच्युत सामंत मानते हैं कि जीवन का सबसे बड़ा सत्य है कि गरीबी है जो पाप को जन्म देती है। पापी पेट कुछ भी गलत कर सकता है। लेकिन प्रोफेसर सामंत की बाल्यकाल की घोर गरीबी ने उन्हें सच्चा मानव बना दिया है। वे कीट-कीस के माध्यम से आर्ट ऑफ गिविंग जीवन-दर्शन की ऐतिहासिक पहल दुनिया के सभी जरूरतमंदों के लिए प्यार और मोहब्बत के समर्थन के सार्वभौमिक मूल्यों का शाश्वत पैगाम दे रहे हैं। आर्ट ऑफ गिविंग के प्रत्येक साल के लिए एक विशेष थीम रखा जाता है जिसमें वर्ष 2024 का थीम है- आर्ट ऑफ गिविंग को अपनाकर हम अपने जीवन के तौर-तरीकों को बदलें। पिछले कुछ वर्षों में आर्ट ऑफ गिविंग का थीम शिक्षकों, सहायकों, माताओं-बहनों, बच्चों और समाज के विकास की मुख्य धारा से वंचित लोगों को प्रसन्न रखना रहा है। आर्ट ऑफ गिविंग का मूल संदेश है- देकर खुश रहना। आर्ट ऑफ गिविंग जीवन-दर्शन ने परिभाषित किया है कि किसे देना है और क्या देना है। प्रो. सामंत का यह जीवन-दर्शन भौतिकवाद से ऊपर उठकर आपसी संवेदनात्मक तथा भावनात्मक संबंधों और खुशियों को जन-जन तक पहुंचाना है। यह जीवन दर्शन एक सामाजिक आंदोलन बन चुका है जिसकी शुरुआत सबसे पहले व्यक्ति से शुरू होती है जो सामूहिक प्रयास के माध्यम से सतत बढ़ रहा है। आर्ट ऑफ गिविंग के समीक्षक यह मानते हैं कि एक जीवन दर्शन व्यक्तिगत कार्य से उदारता और दयालुता से आरंभ होकर सामूहिक लहर बन चुकी है। इसलिए आज यह आवश्यक है कि हम सब मिलकर महान शिक्षाविद् प्रो. अच्युत सामंत के आर्ट ऑफ गिविंग जीवन दर्शन को सार्वभौमिक बनायें।





AOG 2024 THEME

LET'S AOG

The theme for the 2024 Art of Giving Day celebration is "Let's AOG." This theme is a call to action for everyone to participate actively in the spirit of giving. It emphasizes the importance of community involvement and collective generosity in making a significant impact. By coming together and giving selflessly, we can create a ripple effect of kindness and compassion that touches lives far and wide. Let's AOG encourages everyone to join hands, contribute in their own unique ways, and help build a more empathetic and connected world. Celebrate with us on 17th June 2024 and be a part of this inspiring movement.