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Art of Giving

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Art of Giving

QUARTERLY MAGAZINE

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India Land of Festivals

& Art of Giving



“



All that I am today, is
because of Art of Giving.

”

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“Festivals and Art of Giving resonate with each other in a unique manner, spreading peace, happiness, and bonding in society.”

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“Giving isn’t about grand gestures but about showing someone they’re not alone in their journey.”

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“True happiness lies in giving and seeing others smile because of your kindness.”



From The Editor's Desk

As we bid good bye to the year 2024, it is time to sit back & reflect on the year gone by. I am so happy that the "Art of

Giving "as a civic movement has taken deep roots, gain wide acceptance & popularity amidst the common masses across the globe. It is worthwhile to note that with the recent visit of Dr. Ary S. Graca, President of the International Volleyball Federation (FIVB), to KIIT & KISS & the conferment of KISS Humanitarian Award 2020 on him, KIIT, KISS & our outreach Programmes, especially "Art of Giving" have reached the global stage in true sense with -222- member countries affiliated to FIVB recognizing & appreciating our transformative Programmes. The FIVB Grand Cross awarded to me in Porto, Portugal in the presence of representatives from -222- member countries of FIVB in November 2024 bears testimony to this.

Interestingly, with the receding of south west monsoon, the festival season has set in & the people from all over the country have taken a break & are enjoying with gay abandon. Our Religions find true expression & out let with the celebration of the various Festivals. Festivals are intertwined with our social life & psyche. Be it Ganesh Chaturthi, Dussehera, Diwali, Kartik Poornima, Chat, Id, Ramzan, Christmas, the whole atmosphere, urban & rural alike gets surcharged with enthusiasm & positive energy. It is an occasion for reconnecting, rejoicing & exchanging greetings, good wishes & pleasantries, being happy & making others happy. As I marvel about the efficacy of "Art of Giving" as a platform to generate camaraderie, fellow feeling, compassion & gratitude, slowly but surely I am able to understand & appreciate that Festivals & Art of Giving resonate with each other in a unique manner.

I become nostalgic as my mind drifts back to the days of my childhood & adolescence in my native village at Kalarabanka. I vividly recollect the days of Festivals, especially Dussehera when the whole village join the celebrations. It is also a time when one's near & dear staying in far flung paces return to their home for the annual family get together. Though in those days, as a family we were struggling to make both ends meet, yet we used to try to be happy in our own way, by seeing

others celebrating. As I grew up & started building my Institutions brick by brick with my team, I made it a point to visit my native village during Dussehera without fail every year. I rewind & reconnect with my family members & friends & well wishers & relive the old, sweet memories of by gone years which rejuvenate my soul. Similarly during Dewali & Kali Puja I gift crackers & sweets to the young mass at the two schools in my village & watch them rejoice & being happy. I get immense satisfaction out of these experiences. These practices I am continuing even to this day, as I approach the autumn of my life.

Festivals & Art of Giving are on the same page. Both spread the message of peace, happiness & promote bonding in a society often engulfed with the transient considerations of caste, creed, clash of ego, vulgar display of pelf & what not. During festivals, people transmit love, affection towards their fellow human beings. So also "Art of Giving" as a philosophy professes not about giving wealth, money or material things to someone. It is not limited to something which has value, it can be something as priceless & precious like a few words of motivation for a worrisome heart, a smile or any act of kindness that aims to mitigate the problems & sufferings of others. The symbiotic relationship between Festivals & Art of Giving transcends time & space. Befittingly, we thought of naming the current December-2024 Quarterly issue of the Art of Giving Magazine as "Festival Special".

I reiterate that no theme was declared for the 11th anniversary celebration of "International Year of Art of Giving ". We coined the words, "Let's AOG", so that the message reaches every nook & corner of the society & soothes the lives of fellow beings like the early morning dew of a cool day of winter.

So let us celebrate our festivals in the true spirit of being happy, making others happy & experience the heavenly bliss of "Art of Giving" in our mundane lives. I wish all our well wishers, volunteers of Art of Giving family & dear readers a great time & a joyful Happy New Year 2025.

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

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एक समीक्षा

-अशोक पाण्डेय



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



Debashis Bandyopadhyay

The Psychology of Giving

The infant was born out of wedlock. So his mother threw the newborn into a river in order to save herself from the social stigma of being an unwed mother. This is how the Mahabharata depicts the story of Kunti and Karna, the foundling who grew up to be the invincible warrior of the Kaurava faction in the War of Kurukshetra. The divine talisman that he carried upon his neck protected him from enemies and secured him from death.

But, what of it? In Hindu mythology, he is known as the legendary donor. When anybody asked him for anything, he quietly gave it away. After crossing many a hurdle and trudging through the vicissitudes of life he came across his long-lost mother, the one who relinquished her child to save her renown. Now Kunti chose to take away the invaluable talisman from her son. And as

generous as he was, Karna could not refuse the gift his mother asked for. Without a second thought he gave away his necklace, the priceless protector of his life. Can there be a more illustrious example of the art of giving, a man parting with his life because someone asked for it? No wonder, the invincible Karna fell to his death after putting up a gallant fight with the Pandavas.

Such are the stories of magnanimity that are woven into the epics and puranas of the Hindus. Even personages that by hearsay were considered belonging to the *dawitya* (demon) clan emerged as epitomes of generosity. One such person was King Bali. Also known as Mahabali, he was the grandson of Prahlada and was a minion of Lord Vishnu, who granted him immortality for his selfless sacrifice. The festivities of Onam in Kerala and the celebrations of Balipratipada in Maharashtra, Karnataka, Gujarat, Telengana and Andhra Pradesh commemorate the stupendous feats of sacrifice by this mythical hero. The popularity of these stories among the Indian masses has a curious psycho-social affect

in the sense that they signify an essentially “oceanic” state of being in which the selfhoods finally fuse.

The word “oceanic” is taken directly from Sigmund Freud’s work *Civilization and its Discontents*. At the outset he refers to his earlier treatise *The Future of an Illusion* (1927), which he had sent to the French philosopher Romain Rolland for his comments. Romain was in India at that time, immersed in the study of Sri Ramakrishna and Swami Vivekananda. He alludes to the feeling called oceanic to explain how the transcendental experiences of immersion in the philosophies of Swamiji and his master Sri Ramakrishna conjured in him the sense of being as a speck submerged in the infinite sea of creation.

In *Civilization*, Freud explained Romain’s account of the mystical feeling from a psychoanalytic perspective. Circumstances might create epiphanic moments in adult minds, when the dormant pre-egoic state is revived for a short while before lapsing into the mundane once more. In the pre-egoic state, the new-born continues to live submerged in the oceanic state like that of its mother’s womb. It cannot make a difference between itself and the rest of the universe; the notion of individual selfhood is yet to be born. This is a pre-acquisitive state when the diffused being is ready to part with anything. In fact, he does not know anything to be his because desire is not yet born in the

infant. Once the child is weaned and gradually separates from the mother the sense of desire culminates in the child. According to Jacques Lacan, the child enters the “mirror stage”, the ego is formed, and he starts making a difference between the self and the other. Ego is the unconscious differentiator and the ace falsifier that scales the essence from us, the sense of the undivided “Real” (à la Lacan) remains hidden too.

But it remains hidden only and not completely scotched. So revival of the pre-egoic state of mind is possible. Like Romain we can call it the intuitive immersion in the “brahman” (the holistic totality of being) or as Freud would have it, a recursive subagency in the topicality of the pre-egoic. Be what it may, the recovery of the hallowed state is certain. In some people the trace of this state remains proactive and becomes an integral part of his/her character. In some, circumstances energize such benign and benevolent states to action. For Harshavardhana, the seventh century king of Kannauj, for example, the benevolent trace was integral to his character. He used to give away one fourth of the state’s revenue to the common people as gift every year. Annual congresses of wise people took place in Kannauj. And Harsha presented munificent gifts and generous prizes to the delegates who came from different parts of the world. In spite of being a prince, Gautama Buddha renounced his royal privileges to

realize his essential connection with the universe.

Examples of such selfless givers are good in number. But they are far outnumbered by people whose finer sensibilities lie hidden beneath the coarse sheath of egotistic drives and selfish desires. When someone gives something selflessly to the world the difference between the self and the other melts away. Giving is an art through which you connect with the essential universe, the metaphysical world as opposed to the quotidian life we go through in our daily existence. The gruesome circumstances of the Kalinga war turned King Ashoka from a

ruthless invader into a benevolent giver.

The sad misfortunes of life have created a permanent imprint in the mind of our benevolent founder Dr Achyuta Samanta. The loss of the father at an early age has been one of the factors that strengthened Achyuta's oceanic bond with his mother. The pre-egoic trace remained so entrenched and solidified by this maternal connection and early suffering in life that the self-other dichotomy in him did not find much nurture. He became always already prepared to lend himself to the benevolence of the world. And Lord Jagannath was pleased to put a word for him. A thing of beauty called the Art of Giving was born.



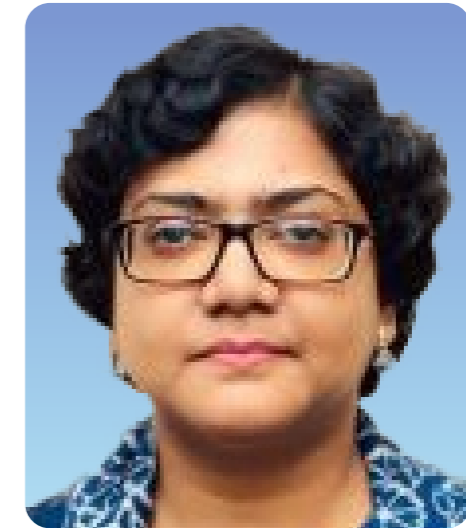
BE THE CHANGE YOU WANT TO SEE IN THE WORLD



Subarna Bhattacharya

Dr. Ary S. Graça, President of FIVB, Receives Honorary Doctor of Letters from KIIT and KISS Humanitarian Award, from Prof. Achyuta Samanta, Honorable Founder of KIIT and KISS

Dr. Ary S. Graça, President of the Fédération Internationale de Volleyball (FIVB), was recently conferred an Honorary Doctor of Letters degree by the Kalinga Institute of Industrial Technology (KIIT). In his speech, he expressed his deep gratitude for the honor and emphasized the transformative power of volleyball. Dr. Graça shared that, "Volleyball is more than just a sport; it's my passion, my life, and my driving force." He promised to continue delivering innovation and opportunities for the global volleyball



Sudeshna Dutta Choudhury

community, reflecting his lifelong commitment and love for the sport.

At the KISS Volleyball Foundation Festival, Dr. Graça highlighted the profound social impact that volleyball can have on society. He drew upon the words of Mahatma Gandhi, stating, "Be the change you want to see in the world." He explained that volleyball is a force for peace, not for fights, war, or violence, and stressed that "Education is the solution for the whole world."

Along with receiving the Honorary Doctorate degree from KIIT, Dr. Graça was also presented with the prestigious KISS Humanitarian Award-2020 in recognition of his contributions to empowering communities through volleyball. In his

acceptance speech, he spoke passionately about the value of education, saying, "Education shapes the world. Volleyball can change lives, foster inclusivity, and help overcome differences. I promise to continue championing empowerment, teamwork, and opportunities."

Dr. Graça also paid tribute to Prof. Achyuta Samanta, the Hon'ble Founder of KIIT, KISS, and KIMS, praising his immense humanitarian work and visionary leadership. He expressed his admiration for Prof. Samanta, noting, "Prof. Samanta is a great example to inspire the world. He wants only to give, not to receive. His philosophy is remarkable. You have the hands of God in your hands, and a mission delivered by God." Dr. Graça was deeply moved by the extraordinary work of KISS and its far-reaching impact on education and social development.

Dr. Graça believes that sports, particularly volleyball, can be powerful tools for driving social change and promoting peace. The United Nations recognizes the positive impact of sports on development and peace, using it as a vehicle for promoting social inclusion, education, and empowerment. Sports like volleyball can unite people across cultures, foster understanding, and promote the peaceful resolution of conflicts. Volleyball, in particular, has been used globally to bring people together and promote social cohesion.

Education is a key driver of global development, and sports can play a significant role in improving educational outcomes. Sports, especially volleyball, empower individuals, particularly women and girls, by teaching teamwork, self-reliance, and resilience. Research has shown that volleyball programs help increase leadership skills and confidence among young women, further demonstrating how sports can drive positive social change.

Dr. Graça's leadership in promoting volleyball as a tool for social development has earned him worldwide recognition. As President of the Alpha VB, he has made a strong commitment to delivering innovation and opportunities for the global volleyball family. He proudly declared that he has fulfilled this promise. Earlier this year, he announced the launch of the Alpha VB Volleyball Foundation, a project designed to extend opportunities to even more individuals around the world. He pointed to the recent KISS Volleyball Foundation Festival, where 40,000 children participated in volleyball activities, with 5,000 of them actively playing across 60 courts, setting an impressive Guinness Book record.

Dr. Graça shared that the joy and excitement in the faces of the children was truly inspiring. He noted that their eyes reflected happiness and a deep appreciation for the incredible work of Prof. Samanta. Dr. Graça emphasized that anyone who witnessed this joy should be thankful to KISS and KIIT for believing in the

foundation's mission. He left the audience with an inspiring message: "Believe in the power of sports to transform lives. Dream big, stay true to your promises, and you will see your dreams come true."

Dr. Graça believes strongly in the power of sports and its importance for a nation's well-being. He echoed Prof. Samanta's belief that education is the solution for the world. In his remarks, Dr. Graça noted that KISS embodies this solution, and he is confident that India will soon become one of the most significant countries in the world, thanks to the teachers and students at KISS. He affirmed his belief that volleyball, as a social sport, can contribute to education and community development. He emphasized that no one can succeed alone and that sports, particularly volleyball, provide essential opportunities for social interaction and collaboration.

Dr. Graça stressed that the true goal of development is not just growth but reaching out to people—especially those who are underprivileged and in need of opportunities to succeed. He shared that his time with Prof. Samanta at KISS has given him a profound sense of pride and inspiration.

During his speech at the Guinness World Record Volleyball Festival at the Kalinga Institute of Social Sciences, Dr. Graça once again quoted Mahatma Gandhi: "Be the change you want to see in the world." He expressed his deep belief in these words and reaffirmed the Volleyball Foundation's vision

of a better world shaped by volleyball. Dr. Graça underscored that this vision would be realized through the foundation's mission to connect, serve, and inspire the global community, improving society through sport. He also noted that KISS Volleyball Foundation shares this mission and feels honored to partner with such a remarkable organization.

Dr. Graça described Prof. Samanta not only as a leader but as a genius sent by God, entrusted with a mission to transform the world through his vision and actions. He expressed his admiration for Prof. Samanta's incredible accomplishments and emphasized that he would share KISS's story with the rest of the world. He declared that he had never seen anything like the work being done at KISS and wished Dr. Samanta continued good health, as the children of KISS, and the world, need him more than ever.

Dr. Graça reaffirmed his belief in the power of volleyball and sports to promote peace and unity. As Dr. Samanta himself has said, volleyball is a sport for peace, not for war or violence. Through initiatives like the KISS Volleyball Foundation, Dr. Graça is confident that the world can be transformed, one game at a time.

Dr. Graça shared his excitement about finally visiting a state and city he had heard so much about, describing how much of what he knew had come from books until recently. He expressed immense pride in being

present with everyone, stating that the country was truly beautiful, and he was now experiencing it firsthand, meeting wonderful people who represented the heart of the place.

He reflected on the recognition he had received from a respected global organization committed to empowering communities through education and social development, noting how much it meant to him. Education, he emphasized, is the key to a better world. This sentiment was not only directed at his own country, but also at the impactful work being done in the city. Dr. Graça spoke of his 12 years as vice president and his entire volleyball career, during which his mission had been to demonstrate the immense power of sport, particularly volleyball, in creating positive change.

Dr. Graça highlighted how, through the Volleyball Foundation, he had leveraged volleyball's global reach to support communities and projects worldwide, making a tangible difference in people's lives. The Foundation's mission, he explained, had always been to offer opportunities and give people hope. Reflecting on his run for the presidency of the FIVB, Dr. Graça proudly noted that he had delivered on his promise to bring innovation to the rich and opportunities to the poor. Today, every African nation—54 in total—was playing volleyball, breaking down barriers and offering hope to communities in need.

Hope, Dr. Graça emphasized, was a powerful and essential word. Without opportunities and hope, they explained, people would feel stagnant and unhappy, unable to grow, progress, or succeed.

Having witnessed firsthand the transformative power of volleyball, Dr. Graça spoke about how the sport brings people together, fosters inclusivity, and helps bridge the divisions caused by conflict. He pointed out that volleyball is now played in 222 countries worldwide, and noted that this global expansion was not achieved through violence or force, but through joy, the health benefits of sport, and the chance to build better lives.

Dr. Graça clarified that his mission was not one of war or conflict, but of peace. Volleyball, he said, brings peace. They expressed gratitude to the Kalinga Institute of Social Sciences for its commitment to spreading this message through the power of sport.

Looking to the future, Dr. Graça expressed excitement about continuing his partnership with the KISS for many years to come. He shared that receiving the award strengthened his passion and determination to continue his work. Alongside his friends in the global volleyball community, he promised to keep championing values such as empowerment, teamwork, and opportunity.

Dr. Graça concluded by reaffirming his commitment to serving both the volleyball community and the world through the sport, and he thanked Prof. Samanta and the KISS again for the incredible honour.

Dr. Graça praised Prof. Samanta as an outstanding example of what it means to serve others, acknowledging the remarkable work he had done through the KISS. He shared that he had heard that Prof. Samanta started with only US \$100 and two rented apartments, yet had built something extraordinary like the KIIT and the KISS. Dr. Graça expressed deep admiration, stating that while they were honoured to receive the award, Prof. Samanta's work was on an entirely different level.

He recognized Prof. Samanta's divine

mission, believing that God had given him the strength and vision to carry it out. Dr. Graça highlighted the profound impact of Prof. Samanta's dedication to helping the poor and caring for children, calling it a tremendous gift to society. In a moment of profound respect, Dr. Graça stated that he would share Prof. Samanta's story with his friends and around the world, so that others could learn from such an example of true humanitarian service.

With great honour, Dr. Graça then presented Prof. Samanta with the highest recognition available from the FIVB—the Grand Cross of the Order of the Alphabet. He concluded by thanking Prof. Samanta for creating a better world through sport and for using volleyball as a tool to promote collaboration, teamwork, and inclusivity.





Divyashree Das

A Journey of Joy & Boundless Benevolence: ART OF GIVING

Dr. Achyuta Samanta is an Indian social entrepreneur, educationist, and philanthropist, best known for founding KIIT (Kalinga Institute of Industrial Technology) and KISS (Kalinga Institute of Social Sciences) in Bhubaneswar, Odisha. Raised in poverty, Dr. Samanta was driven by a commitment to uplift the underprivileged, especially indigenous communities in India. His vision for quality education and social upliftment led him to establish KIIT in 1992, which has since become a prominent multidisciplinary university, and KISS, one of the world's largest residential institutions for indigenous children. Through KISS, Dr. Samanta has provided free education, housing, and healthcare to thousands of marginalized children, promoting sustainable development and empowerment. His life work and philosophy are deeply rooted in the Art of Giving, a

concept he has championed as a way to foster compassion, empathy, and community upliftment.

The Art of Giving movement, which was launched on 17 May 2013, encourages individuals and organizations to contribute selflessly to society. Human beings, as social creatures, have a natural inclination to share and connect with one another. While much of modern giving and taking is shaped by demands and practical exchanges, the deeper joy lies in giving for the sake of uplifting others. By sharing even small acts of kindness, whether advice, words of sympathy, appreciation, knowledge, or simply listening, we create a network filled with positive energy and mutual support. The philosophy of Art of Giving builds upon this intrinsic human desire to connect meaningfully. This approach transforms

giving into a profound practice, one that goes beyond material exchange to foster happiness, compassion, and communal bonds. This humanitarian movement, engaged in spreading peace and happiness, is embodied in KIIT and KISS, where he creates endless opportunities for marginalized communities, showing that each act of giving radiates outward, creating ripples of compassion that benefit everyone.

As Dalai Lama once said, "The most compassionate form of giving is done with no thought or expectation of reward, and grounded in genuine concern for others;" for Dr. Samanta, giving without the expectation of anything in return, an act of pure love, kindness, and empathy, is the essence of joy.

I extend heartfelt congratulations, greetings, and love to everyone joining in this noble cause of spreading happiness. The essence of giving has become, for me, an inseparable part of life, a way to create joy by sharing with others. My commitment to the principles of happiness and harmony only deepened during the challenging times of COVID-19, as I witnessed how much joy could be

generated by simply spending time with elders, supporting workers, and reaching out to those who felt alone.

Art of Giving serves as a bridge between those in need and those willing to share, offering a reliable way for generous individuals to make meaningful contributions. The name reflects the mission: to foster a spirit of thoughtful giving and to inspire generosity as a fulfilling way of life. As studies have also shown, the act of giving brings a sense of joy and contentment, enriching both the giver and the receiver. Art of Giving has since grown into a community bonded by universal values, united by a purpose to spread kindness and positivity in everyday life. Each act of giving, no matter how small, unlocks a wealth of love and inner fulfillment. Love, indeed, is the most profound gift we can offer; it is through giving that we connect with the divine message of unity and compassion, creating a powerful, unbreakable bond among all people. May we all continue to share the spirit of the Art of Giving and find happiness in this beautiful journey of giving and receiving.





Prof. Achyuta Samanta
 Founder, Art of Giving

ART OF GIVING- THE SINE QUA NON OF ALL RELIGIONS ACROSS THE GLOBE

The Art of Giving embodies selflessness, joy, and compassion. It transcends material generosity, urging individuals to cultivate a spirit of kindness and empathy. Rooted in the teachings of various religions, nurturing harmony, uplifts communities, and fosters happiness. Across traditions, generosity is celebrated as a spiritual practice that transforms both the giver and the receiver, emphasizing simplicity and inclusivity.

Teachings across Religions

Hinduism: Hinduism reveres '**daan**' (charity) as a spiritual and social duty, deeply rooted in its scriptures and mythology. Stories like **Karna's supreme generosity** in the Mahabharata highlight the virtue of giving selflessly, even at personal cost. The

Bhagavad Gita encourages philanthropy as a path to purity and moral development. The Vayu Purana lists foundational virtues such as '**bhutadaya**' (kindness to living beings) and '**anukrosa**' (compassion), underscoring giving as essential to '**dharma**'.

Hindu traditions extend the concept of giving to include '**anna dana**' (food donation), where feeding the hungry is seen as offering to the divine. Temples like Tirupati and Siddhivinayak practice large-scale food distribution, exemplifying the enduring relevance of **compassionate giving** in modern India.

Sikhism : In Sikhism, the principle of '**seva**' (selfless service) is central. Guru Nanak taught that serving humanity is equivalent to serving God. The tradition of '**langar**',

providing free meals to all regardless of background, illustrates this ethos of equality and compassion. Sikh Gurus exemplified this through initiatives like Guru Amar Das's langar and Guru Hargobind's hospitals for the sick and needy.

Sikhs worldwide continue this legacy. During the COVID-19 pandemic, gurdwaras provided free meals and medical aid, embodying the spirit of '**sarbat da bhala**' (welfare of all). The practice of '**taan**' (physical service), '**maan**' (emotional support), and '**dhan**' (material aid) highlights the multifaceted approach to giving in Sikhism.

Christianity : Christianity views giving as an act of embodying Christ's love. Biblical teachings, such as Ephesians 4:32 emphasize kindness, forgiveness, and generosity. Parables like the **Good Samaritan** showcase compassion and selflessness, while Jesus' acts of healing and forgiveness set the ultimate example of giving.

Key principles include:

- ⦿ Random Acts of Kindness: Giving without expectation, reflecting God's unconditional love.
- ⦿ Forgiveness: Restoring relationships through grace and humility.
- ⦿ Charitable Giving: Supporting the marginalized as an extension of faith. The

Bible highlights joy in giving: "It is more blessed to give than to receive" (Acts 20:35). This philosophy underpins charitable missions, emphasizing that giving transforms lives and strengthens faith.

Islam : Islam mandates generosity through principles like '**zakah**' (obligatory alms giving) and '**sadaqah**' (voluntary charity). The Quran frequently stresses the importance of helping the needy, reflecting a commitment to social justice. 'Waqf', an endowment for charitable purposes, demonstrates Islam's systemic approach to welfare. Prophet Muhammad (PBUH) epitomized giving, often donating all he had to help others. During Ramadan, 'fidya' (monetary donations) and 'sadaqah' gain special significance, symbolizing spiritual and communal unity. Charity is seen as both an individual duty and a collective responsibility, fostering balance and equity in society.

Judaism : In Judaism, '**tzedakah**' blends charity with social justice. Rooted in the Hebrew Bible, it extends beyond material aid to include compassion and empathy. Maimonides' Eight Levels of Giving highlight the highest form of charity: enabling self-sufficiency. Historically, practices like leaving harvest remnants for the poor (Leviticus 19:9-10) and pushkes (charity boxes) demonstrate the integration of giving into daily life. The concept of '**tikkun olam**'

(repairing the world) reinforces giving as a moral duty to build a just and compassionate society.

Buddhism : Buddhism views 'dana' (generosity) as a foundational virtue, essential for spiritual growth. Acts of giving, such as sharing wealth or offering food, cultivate non-attachment and loving-kindness. The Buddha emphasized the intention behind giving, valuing a small, heartfelt gift over a grand but insincere one. Generosity supports the sangha (community), alleviates suffering, and nurtures inner peace. Historical figures like Anathapindika, a benefactor of the Buddha, exemplify this practice. 'Dana' serves as a gateway to enlightenment, fostering joy and reducing greed.

Confucianism : In Confucianism, giving aligns with 'ren' (benevolence) and 'yi' (righteousness). Compassionate actions, like helping the elderly and the orphaned, reflect the ethical ideals of empathy and reciprocity. The Confucian "Silver Rule"—"Do not do unto others what you do not wish to be done to yourself"—guides generosity. Education, considered the highest form of giving, enables self-reliance and virtue. Confucianism also emphasizes respect in giving, ensuring dignity for recipients and fostering harmonious relationships.

The examination of the Art of Giving across various religious traditions reveals a profound convergence on the values of compassion, altruism and social responsibility. In Christianity, Islam, Judaism, Buddhism and Confucianism, giving is not merely an act of charity but a deeply rooted ethical imperative that enhances both individual and communal well-being.

Each tradition offers unique insights and theoretical frameworks that enrich our understanding of why and how we give. Across these diverse traditions, the act of giving transcends mere charity, becoming a powerful tool for personal transformation and societal improvement. By exploring these theoretical perspectives, we can appreciate the universal importance of generosity and its role in fostering a more compassionate, just, and interconnected world. Each tradition, with its unique teachings and practices, contributes to a richer, more nuanced understanding of the Art of Giving, encouraging us to integrate these values into our daily lives and communities.



Selfless Service: Nishwarth Bhavana se Seva

"कर्मण्यकर्मयः पश्येदकर्मणिचकर्मयः।
सबुद्धिमान्मनुष्येषुसयुक्तः कृत्स्नकर्मकृत्॥"

"One who sees inaction in action, and action in inaction, is intelligent among men."

Priyanshi Tiwari

This teaching is perfectly aligned with Dr. Achyuta Samanta's Art of giving. As an NSS (National Service Scheme) volunteer, I had the incredible opportunity to learn, serve, and grow alongside my peers as we engaged in projects that resonated deeply with the "Art of Giving." This journey of giving has left an indelible impact on me, teaching me that service extends beyond mere acts—it's an attitude, a mindset, and a way of life. Our activities spanned from orphanage visits and organizing voter awareness camps to engaging in ploughing drives, each reinforcing the values of empathy, community, and responsibility.

One of the most impactful experiences we had as NSS volunteers was our visit to an orphanage. The Art of Giving, at its core, encourages us to share our time,

compassion, and resources with those in need. We spent the day connecting with the children, organizing activities, and offering emotional support. What struck me most was how our small gestures—sharing stories, playing games, distributing books and snacks—brought genuine smiles to their faces. These children, despite their circumstances, displayed remarkable resilience and joy, teaching us lessons in gratitude and simplicity. Our time there highlighted that giving is as much about the giver as it is about the recipient; it's an experience that enriches both sides.

The "Art of Giving" isn't just about material contributions; it also involves the promotion of awareness and the fostering of civic responsibility. In line with this philosophy, we organized a camp to raise awareness about

the importance of voting. The turnout and engagement were inspiring, with people from various backgrounds participating in the camp. Through pamphlets, posters, and discussions, we emphasized the value of each vote in shaping a democratic society. Our sessions covered essential aspects like the voting process, the rights of citizens, and the impact that informed voting can have on society. For many people in the community, voting was a distant concept; yet by the end of the camp, many pledged to participate actively in the next election. This initiative taught me that giving back can mean empowering others to exercise their rights, and that change often begins with simple, actionable steps.

Our ploughing drive was yet another example of how giving can extend to environmental stewardship. In an age where environmental degradation poses a serious threat, we, as NSS volunteers, took up the responsibility of contributing towards a greener future. Armed with tools and guidance from local farmers, we engaged in ploughing and seed-planting drives. Working with the earth was a humbling experience, reminding us of our role as caretakers of the environment. By the end of the drive, we felt a sense of accomplishment

knowing that our efforts were a step towards sustaining the land for future generations.

Throughout these activities, I realized that the Art of Giving is about creating ripples of positivity that extend far beyond ourselves. As NSS volunteers, we discovered that acts of service help build stronger communities, foster empathy, and create lasting change. This journey has also shown us that giving isn't about the magnitude of resources we share, but the sincerity with which we do so. Even the smallest gesture, when done with a genuine heart, can brighten someone's day or inspire someone to make a difference.

In essence, the Art of Giving has instilled in us a lifelong commitment to service, reminding us that the rewards of giving are manifold. Whether it's spending time with children, motivating people to vote, or supporting environmental efforts, each act has deepened our understanding of what it means to be a responsible and compassionate citizen. This experience as an NSS volunteer has reaffirmed my belief that giving, in its truest form, is one of the most powerful ways to connect with others and leave a lasting impact.



THE ART OF GIVING: A SYMPHONY OF GROWTH AND CONNECTION

Bishnu Prasad Sahu

The Art of Giving is not merely a philosophy—it is a luminous thread that weaves through the fabric of life, imparting meaning, purpose, and joy. I did not stumble upon this art in one grand moment of revelation; rather, it seeped into my life gradually, through a series of seemingly unremarkable choices that would come to define my outlook on giving and receiving.

My journey was profoundly influenced by the message of Prof. Achyuta Samanta, whose life exemplifies the transformative power of generosity. Born into poverty in rural Odisha, he rose above adversity to establish KIIT and KISS, institutions that have touched countless lives through education and empowerment. His belief that “true happiness lies in giving” deeply resonated with me. Inspired by his message, I began integrating the Art of Giving into my

everyday life. The idea of creating a sustainable abundance of love and support motivated me to seek ways to contribute meaningfully to my community.

As a cabinet member of Infinity Melody, our University's cherished music ensemble, I have had the privilege of helping fellow students discover and nurture their musical talents. Our team works tirelessly to create opportunities for students to participate in college events and activities, whether it's a cultural festival or a small open mic session. I have watched students, hesitant and unsure, step onto the stage for the first time, their melodies trembling but resolute. I have seen them step down transformed, radiant with newfound confidence. These moments are symphonies of joy, harmonizing effort with opportunity, and they have taught me that giving is not about charity—it is about unlocking potential, about creating spaces

where people can discover their own light.

My journey with the Art of Giving crescendo during my 5th semester when my team and I embarked on an ambitious project: building an AI chat-bot powered by Retrieval-Augmented Generation (RAG). The complexity of the task loomed over us like an unscalable peak, and my teammates, Akanksha Gupta and Prashant Verma, voiced their apprehensions. The doubt was palpable, but so was the possibility.

I drew upon what I had learned from my precious experiences—the transformative power of support and belief. We divided the labyrinthine task into manageable steps, each of us becoming a pillar of strength for the others. Slowly but surely, we turned confusion into clarity, challenges into stepping stones, and doubt into triumph. Our final creation was more than just an AI chat-bot; it was a testament to the alchemy of collaboration, a shining example of how giving one's best to a team can yield extraordinary results.

This philosophy, I have realized, is akin to a gentle rain that nourishes all it touches. Its gifts are not material but deeply humane: trust, encouragement, and the courage to try. In giving, I have found a profound sense of peace, as if each act of generosity dissolves the boundaries between self and

other. And as I gave, time, effort, care—opportunities began to flow into my own life like a river finding its course. A project referral from a senior, the gratitude of a junior seeking guidance, the camaraderie of teammates—it seemed the universe was mirroring back the kindness I had offered.

Prof. Samanta's life serves as a constant reminder of the power of giving. His unwavering commitment to societal upliftment has taught me that no act of kindness, however small, is ever wasted. The Art of Giving has transformed me, not by demanding grand sacrifices but by inspiring simple, consistent acts of love and support. It has taught me that every word of encouragement, every moment of mentorship, and every gesture of belief creates ripples of positivity that reach farther than we can imagine.

In a world often overshadowed by competition and self-interest, the Art of Giving offers a path illuminated by connection and abundance. It is a quiet revolution, a melody that resonates in every act of kindness. I am but a humble practitioner, yet I know its symphony will echo in my life forever. Let us all learn to play our part in this beautiful composition, creating a world where the music of giving never fades.



ART OF GIVING – A PRICE LESS JEWEL FOR HUMANITY

Ishan Mukherjee

Professor Dr. Achyuta Samanta is full of humanity and purpose, and his philosophy, which he has christened as The Art of Giving, is just a reflection of that very same thing. He believes that real happiness resides in humble acts of gifting and presents giving as a way of life rather than an exhibition of luxury. Through AOG, Dr. Samanta's dream has become a clarion call to raise others, and his efforts effectively bridged the distances of individuals who were living different lives while also bringing people together through compassion.

One evening I was walking through a busy neighborhood very near a local school when I noticed the great difference that Dr. Samanta's Philosophy was making. A young boy sat down under the streetlight; with his fair face illuminated, he applied himself to the torn notebook with the sense of focused diligence that even strict scrutiny could not disagree with. I stopped for a moment in awe of the way he made up his mind to continue

studying over various obstacles on his path. His clothes were torn, and his book seems to have been used by many; however, his attention was not disturbed. Recalling the words of Dr. Samanta, the need to acknowledge the suffering of another and seek ways and means to help him further, I approached the boy. He spoke very few words with great clarity: that he wanted to do well at school so that he could help his family in every way possible. His simplicity, coupled with the very resolute determination in his voice, moved me profoundly. So I decided to return the following day with a minimal stock of school stuff, which I had just bought: new notebooks, pencils, and a reading light.

There was gratitude that was impossible to put into words, and at that moment, I understood why giving isn't about grand gestures; it's about showing someone that they're not alone on this journey on this planet. This experience inspired me to establish a greater connection with a local



orphanage. Many of these kids here had stories that weighed upon their young hearts; however, they welcomed me with open arms and overflowing enthusiasm. I began to spend my weekends here, organizing little reading sessions and creative activities while watching them ooze with excitement and imagination. Their laughter, coupled with eagerness to share stories beside true inquiry, warmed me up and rejuvenated the sense of purpose within me.

In such scenarios, I learned that the best thing we could give to another is the gift of our time and attention. I moved to that town's poor neighborhoods where families have hard lives and hold onto believing in resilience and hope. It was there that I learned, with immense emotional impact, something about community ties: neighbors help each other in little but significant ways. All this motivated me to take on a small project, with friends and colleagues from work that helped the local community. We collected clothing, blankets, and food supplies together. Every gift imbued moments of delight and dignity back into the lives of everyone we met, irrespective of how minute it may seem. This program opened my eyes to understanding that giving is much greater than just handing someone material things; it involves being present, listening actively, and understanding what another person really needs.

Through all of that, the philosophy that Dr. Samanta preached about the Art of Giving was dug even deeper into my heart. I was

beginning to understand that every experience could be utilized to heighten another human being. All of this done out of benevolence entered into a second nature to be --incitement to this young mind in an orphanage perhaps an attentive listening ear to a worried mother barely making ends meet or a meal shared with those in need and each benevolence bred waves reminiscent of an inspirational trickledown effect and similarly inspired others In retrospect I realized my whole view of life had changed. Every good deed started weaving an even larger tapestry of compassion and community, woven from the specific struggles of each person. A level of completion that I never knew was possible seeped into me, and I realized that Dr. Samanta's dream had indeed breathed wisdom into tempering my actions and relieving my ability to become more empathetic. The Art of Giving is beyond a mere philosophy; it forms an instrument for building a more compassionate world. This message by Dr. Samanta reiterates that every individual has the power to bring change in their lives, their loved ones, or even others through acts of kindness, by giving comfort, or just being around for someone. I thank him for giving me the opportunity to carry forward his vision. I understand very well that we have a chance to bring up a society where kindness is a common language and wealth is a way of life with each small deed of kindness. Beyond all these dreams, by association with AOG, I realized that true bliss results from lifting others one moment of kindness at a time.



ART OF GIVING - A WAY OF LIFE

Trideb Dhar

Prof. Dr. Achyuta Samanta, a man of remarkable vision and an indomitable spirit, is celebrated for his selfless contributions to society. Born into humble beginnings, he rose to become a beacon of hope for countless people, especially through his philanthropic ventures. Art of Giving (AOG), a philosophy of life, embodies the spirit of compassion, teaching us that generosity transcends wealth and resides in simple acts of kindness. The idea is simple yet powerful: true happiness lies in giving, in seeing others smile because of something you've done.

The philosophy of Art of Giving came as an epiphany to Prof. Achyuta Samanta way back in 2013. As he reflected, he found that since childhood, his whole life is a testament of Art of Giving when he had nothing, yet loved to share his little things with the needy. I vividly remember the first time I felt truly connected to the values of Art of Giving. It was an ordinary evening. I was walking home, lost in

thought, contemplating the importance of kindness that Dr. Samanta advocates so strongly. The streets were bustling, the sidewalks filled with commuters rushing to their destinations, absorbed in their own worlds. And then, I saw her.

She was a woman, perhaps in her fifties, sitting near the corner of a busy intersection. Her clothes were torn, her hair disheveled, and in her arms, she held a small child, very likely to be her grandson. The little boy's eyes were big and round, mirroring an innocence untainted by the struggles around him. His grandmother, however, wore a different look—one of exhaustion and worry. I stopped a few feet away, unsure of what to do. A strange voice within reminded me of Dr. Samanta's words on how compassion is an act of courage, that it begins with acknowledging another's suffering. Gathering my thoughts, I approached them and knelt beside her. "Are you okay? Do you need any help?" I asked, unsure if I was



intruding. She looked up, a little startled, but then her face softened. She explained that she had come to the city to find work but had met with misfortune after misfortune. They had no home, no food, and had been sleeping on the street for days. As she spoke, I could feel a knot forming in my chest. I couldn't turn away, not after everything I had learned about Art of Giving. Dr. Samanta's vision wasn't about grand gestures but small, meaningful ones that could brighten someone's darkest days.

In that moment, I felt compelled to do something. I offered to buy them a warm meal from a nearby café. It wasn't much, but the woman's eyes filled with gratitude, and the boy broke into a shy smile as I handed him a sandwich. I could feel the weight of their struggle easing, if only for a moment. As we sat together on the pavement, sharing simple conversation, I realized that I had received something priceless in return—a sense of connection, of fulfillment. The next day, I returned with a few more essentials—some clothing, a blanket, and a small toy for the little boy. As I handed them over, warmth spread through me, one that I could only describe as pure joy. This wasn't about material aid; it was about showing them that someone cared, that they were not invisible, that even a stranger could share in their pain.

In the days that followed, I felt a shift within myself. I started noticing people in need, those whom society often overlooked—the frail man selling flowers by the bus stop, the elderly woman carrying heavy bags alone, the young girl with a cardboard sign by the supermarket. I reached out, even if just to exchange a few words or a smile. And every time, I could sense the ripples of kindness

extending beyond the immediate moment, binding us together in the quiet strength of humanity.

My journey didn't end there. Inspired by Art of Giving, I joined local initiatives aimed at helping the underprivileged, especially children and elderly people. Volunteering on weekends and participating in donation drives became my new routine. I found myself reflecting on Dr. Samanta's words again and again, understanding more deeply how acts of kindness, however small, contribute to building a compassionate society. I began to see the world through a different lens. Every face I encountered had a story; every person carried a hidden struggle. And through my own acts of giving, I found myself feeling lighter, more fulfilled, and undeniably happier. It was as if a piece of Dr. Samanta's vision had taken root within me, guiding me towards a life filled with purpose and empathy.

As time passed, I realized that Art of Giving isn't just philosophy; it's a way of life. It's a reminder that each one of us holds the power to make a difference, to uplift, to comfort, and to love unconditionally. I am eternally grateful to Prof. Dr. Achyuta Samanta, whose teachings have shown me that giving is not just about wealth—it's about sharing a part of yourself, offering kindness, and, in turn, receiving heavenly joy that is unmatched.

And so, as I continue my journey, I carry with me a heart filled with gratitude and a determination to spread the message of Art of Giving. Dr. Samanta has taught us that true happiness lies in the impact we leave on others, and I am proud to be a part of this journey, one act of kindness at a time.



Sukanta Chandra Swain

International AoG Day Celebration: A Personal Journey into Compassion and Care

I was not aware of the "Art of Giving (AoG)" movement until I started working at KIIT eight years ago, despite the fact that it was started on May 17, 2013, by renowned educationist, philanthropist, and social entrepreneur Prof. Achyuta Samanta Sir. My modest upbringing and bashful personality prevent me from giving someone material possessions. Despite the fact that I am a kind person who consults with and helps those in need in my circle by giving of my time and labor, I was not very open to help people outside of my circle. It is not that I was not willing to help others; rather, I was constrained by things like my circumstances and characteristics, even though I have been helpful to others who have asked for it. The ability to help others, especially those outside of my social circle, was beyond my capabilities. But as soon as I joined KIIT, I was able to go above that personality flaw and began lending a helpful hand to others outside of my social group. I am grateful to Professor Achyuta Samanta Sir for instilling that quality in me.

Celebration of my first international day of

AoG was a surprise for me. As the Associate Dean of the School then, I had to coordinate with the faculty and staff members of the School and do the AoG on 17th May. Thanks to my senior colleagues in the School who could make all the arrangements. We finalized to visit an orphanage in the nearby area. Our team made packets containing daily essential items and treats for all the inmates and some uttarayas for the caretakers of the orphanage. That day, we went to the orphanage with our University Bus and reached there at around 10 am. Despite the small distance from our university, we managed to make the brief trip unforgettable by engaging in fruitful conversation on AoG. Every conversation was a take for me because I was so fresh to AoG. We met with the caretakers when we arrived at the orphanage and requested them to make the kids assemble in a common area so we could talk to them, even though our team had already discussed this with the caretakers beforehand. Before we began talking with each of the kids and caretakers, we welcomed them by giving flower and fruit juice. Two of our faculty members, who are well known for their sense of humor and ability



to lighten up difficult situations, began making kids laugh with their typical interactions as a way to start the conversation. We then made the kids showcase whatever talent they had. Despite their initial reluctance, the two faculty members encouraged the kids to step forward and begin performing to the best of their abilities. We conducted some fun-based competitions and rewarded the winners. We could find that all of the inmates were enjoying our stay there. We stayed there till 4:00 pm, and during that time, our team organized a lunch for everyone in coordination with the caretakers. Eventually, about 4:00 pm, we gave the packets to everyone and departed. For all of us, it was an unforgettable experience, and for me, it was an extraordinary emotion. I could sense how happy the kids were when we were there, and I enjoyed spending time with them. Even though it was difficult for me to plan and execute at first, the joy that we all derived from that activity was immeasurable. I have been keenly waiting for the International Day of AoG ever since. We visit an orphanage or an elderly home with greater zeal and purpose every year on May 17 to celebrate the International Day of AoG. As Associate Dean and then Dean of the School, I unite my colleagues around a shared vision and add a unique element to each of our celebrations. After being postponed for a month because of our nation's general election, we celebrated the most recent International Day of AoG on June 17, 2024, in an old age home in Bhubaneswar.

The joy I experienced from the old-age home or orphanage during the celebrations of the International Day of AoG was otherwise denied to me. I owe Prof. Achyuta Samanta Sir my appreciation for bringing me happiness

that I had never experienced before. This is his greatest 'Giving' to me. In between, my position and place of work in KIIT has been changed from the Dean of the School of Humanities to Dean Research of the School of Economics & Commerce. I am still excited and eager to celebrate the upcoming International Day of AoG, whether it is with my old team, a new one, or by myself. It does not matter who we celebrate with; what matters is how we celebrate. It is not that I am just waiting until 17th May to give something back to the society; rather, it has now become a natural part of my existence, and I take advantage of every opportunity to contribute in any manner and any volume I can. The Founder of the AoG, Prof. Achyuta Samanta Sir deserves the credit for this transformation in my personality.

Even though the event of International Day of AoG only takes place on one day, May 17, thanks to the invisible Influencer, the Givers have been persuaded to practice consistently throughout the year. All of the Givers of the day are spiritually impacted by the founder's compassionate heart, which tears for every impoverished person. Because of this, the Art of Giving has 10 million members and more than 20 million followers, allowing it to reach a global audience. It has coordinators in 200 nations, including every Block and Panchayat in Odisha and every State in India. I salute our beloved Prof. Achyuta Samanta Sir for his out of the box thinking, be it in creating AoG or giving catchy taglines for each of the International Day of AoG. I take pride in getting associated with him and becoming a follower of AoG. He will always be revered for his one-of-a-kind and unmatched creations, whether they are AoG, KISS, KIIT, KIMS, or Kanya Kiran.



ଦେବାର କଳାର ଉପାଦେୟତାରେ ମୁଁ ସଦାନନ୍ଦ

ସଦାନନ୍ଦ ବାରିକ

ସୁଦୂର ବରଗଡ଼ ଜିଲ୍ଲାର ମନାପଡ଼ା ଗ୍ରାମର ଛୋଟିଆ ଗରିବ ପରିବାରରେ ମୋର ଜନ୍ମ । ବାଲ୍ୟକ ବାରିକ ଓ ଜ୍ୟୋତ୍ସ୍ନା ବାରିକଙ୍କ କନିଷ୍ଠ ସନ୍ତାନ ମୁଁ । ସବୁବେଳେ ଆନନ୍ଦରେ ରହିବି ବୋଲି ବାପା ମା' ନାଁ ମୋର ଦେଇଥିଲେ ସଦାନନ୍ଦ । ନାଆଁଟି ସିନା ମୋର ସଦାନନ୍ଦ, କିନ୍ତୁ ଦାରିଦ୍ର୍ୟତାର ସ୍ଵର୍ଣ୍ଣ ଓ ଭୋକିଲା ପେଟରେ ଆନନ୍ଦକୁ ମୁଁ ଅନୁଭବ କରିପାରି ନଥିଲି । ଯେତେବେଳେ ମାନବ ସମାଜ ସକାଳର ସୁନେଲି କିରଣରେ ଆଲୋକିତ ହୋଇ ସୁଖ ଓ ସୌହାର୍ଦ୍ଦ୍ୟପୂର୍ଣ୍ଣ ଜୀବନ ଅତିବାହିତ କରେ । ଛୋଟ ଝାଟି ମାଟିର ଦଦରା କୁଡ଼ିଆ ଘରେ ମିଞ୍ଜି ମିଞ୍ଜି ଡିବିରି ଆଲୁଅରେ ଗୋଟିଏ ଛୋଟିଆ ବାଳକ ସ୍ଵପ୍ନର ଆଶା ବୁଣେ । ଭୋକରେ ଉବୁରୁବୁ ହୋଇ ନିତି ହଜାଇ ଦିଏ ନିଜକୁ ଆଶା ଓ ବିଶ୍ଵାସର ଏକ ନୂତନ ଦୁନିଆଁରେ । ବହି ବସ୍ତାନି ସହିତ ବନ୍ଧୁତ୍ଵ ସମ୍ପର୍କରେ ବାନ୍ଧିହୋଇ ବାହାରି ପଡ଼େ ପ୍ରତ୍ୟେକ ଦିନ ସଫଳତାର ଅନୁକୂଳରେ । ମନରେ ଦୃଢ଼ ସାହସ ଓ ଭରସା ରଖି କେତେ ଝଡ଼ଝଞା ଘାତ ପ୍ରତିଘାତକୁ ସହି ଆଗେଇ ଚାଲେ ନିଜ କର୍ତ୍ତବ୍ୟ ପଥରେ । ଅକ୍ତିଯାଏ ସିନା, ପ୍ରୟାସ ଆଗରେ କିନ୍ତୁ କେବେ ହାର୍ ମାନେନାହିଁ । ନିଜ କୋହକୁ ଜାବୁଡ଼ି ଧରି ନିଜ ଭିତରେ କାହା ଆଗରେ ପରିପ୍ରକାଶ କରେନାହିଁ । ଯେତେବେଳେ କ୍ଳାନ୍ତ ଅନୁଭବ କରେ, ମନେପକାଏ କ୍ଷୁଧା ଜର୍ଜରିତ ଦୁଃଖରେ ପରିବାର ପ୍ରତିପୋଷଣ କରି ଦିନ କାଟୁଥିବା ନିଜ ବାପା ଓ ମାଆଙ୍କ ଅକ୍ଳାନ୍ତ ପରିଶ୍ରମକୁ ।

ଆମ ପରିବାରରେ ବାପା, ମାଆ, ଜେଜେ ବାପା, ଜେଜେ ମାଆ, ବଡ଼ ଭଉଣୀ, ବଡ଼ ଭାଇ ଓ ମୋତେ ମିଶି ସାତ ପ୍ରାଣୀ ଗୋଟିଏ ଛୋଟ ଚାଳଘରେ ଜୀବନ ଅତିବାହିତ କରୁଥିଲୁ । ଇତି ମଧ୍ୟରେ ଜେଜେ ବାପା, ଜେଜେ ମାଆ, ବଡ଼ ଭଉଣୀ ସ୍ଵର୍ଗବାସ କରି ସାରିଲେଣି । ଲୋକଙ୍କ ଦିନମଜୁରୀ କରି ବାପା, ମାଆ ଯାହା ରୋଜଗାର କରିଥାନ୍ତି ସେଥିରେ ଆମର ତୁଲି ଜଳିଥାଏ । କେତେବେଳେ ପୁଣି ପେଟକୁ ଦି'ମୁଠା ଦାନା ମିଳେନାହିଁ ତ ଆଉ କେତେବେଳେ ଶରୀର ଢାଙ୍କିବାପାଇଁ ଦେହକୁ କନା ମିଳେନାହିଁ । ଏମିତି ଅନେକ ଦୁଃଖ ଓ ଯନ୍ତ୍ରଣା ଭିତରେ ଆମ ପରିବାରର ଭରଣ ପୋଷଣ ହୋଇଥାଏ । ସମୟର ତାଳରେ ତାଳ ମିଶାଇ ଚାଲିବାକୁ ହୁଏ ଜୀବନର ଅଜାବକା ରାସ୍ତାରେ ।



ଏବେ ବି ମୋର ମନେଅଛି ଆମକୁ ପାଠ ପଢ଼ାଇବା ପାଇଁ ମାଆ କେତେ ଲୋକଙ୍କ ଆଗରେ ହାତ ପଡ଼ାଇଥିଲେ । ସମାଜର ଚିରସ୍କାରକୁ ଗ୍ରହଣ କରି ଆଖିର ଲୁହକୁ ପିଇଦେଇ ଆମକୁ ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ ଆଗକୁ ବଢ଼ିବା ପାଇଁ ପ୍ରେରଣା ଯୋଗାଇଥିଲେ । ଭୁଲିନାହିଁ ବାପା ନିଜର ଭିତାମାଟିକୁ ଛାଡ଼ି ଅର୍ଥ ଉପାର୍ଜନ କରିବାପାଇଁ ଦାଦନ ଖଟିବାକୁ ଯାଇଥିଲେ ଓ ଦଲାଲ ମାନଙ୍କ ପାଖରୁ ଅସହ୍ୟ ନିର୍ଯ୍ୟାତନା ପାଇଥିଲେ । କିନ୍ତୁ ଆମ ଜନ୍ମଦାତ୍ରୀ ମାଆ କେବେ ଏଥିରେ ବ୍ୟଥିତ ଓ ଶୋକାକୁଳ ନହୋଇ, ଲୋକଙ୍କ ପାଖରେ ଦିନ ମଜୁରୀ ଲାଗି ଆମକୁ ସ୍ବାବଲମ୍ବୀ କରାଇବା ପାଇଁ ସଦାବେଳେ ପ୍ରୟାସ ଜାରି ରଖୁଥିଲେ । ଏଇ ସବୁ ଅଭୁଲ ମୁହୂର୍ତ୍ତକୁ ମନେପକାଇଲେ ମୋ ଦେହ ନିସ୍ତେଜ ଓ ମଳିନ ପଡ଼ିଯାଏ । ଏମିତି ମନେହୁଏ ଦଇବର ଏହି ଶକ୍ତ ପ୍ରହାରରେ ମୋର ପାଠ ପଢ଼ିବାର ସ୍ୱପ୍ନ ତୁନା ତୁନା ହୋଇଯିବ ନାହିଁ ତ? ଦାରିଦ୍ର୍ୟତାର ଚାପ ଓ ବୋଧ ତଳେ ମୁଁ ନିଜର ଅସ୍ତିତ୍ୱକୁ ଗାଆଁ ଭିତରେ ହଜେଇ ଦେବିନାହିଁ ତ? ଏମିତି ଅନେକ ପ୍ରଶ୍ନ ବାଣରେ ମୁଁ ନିଜକୁ ଛନ୍ଦିଦିଏ । ପ୍ରତ୍ୟେକ ଦିନ ସନ୍ଧ୍ୟାର ଆଗମନ ରାତ୍ରୀ ଗଭୀରତାର ସୂଚନା ଦେଉଥିବାବେଳେ ମୁଁ କିନ୍ତୁ କାଳେ ଭବିଷ୍ୟତର ଅନ୍ଧାରରେ ହଜିଯିବି ସେଇ ଭୟ ମୋ ମନକୁ ବ୍ୟଥିତ କରିଦିଏ । ବିଛଣାରେ ଲୁହଭିଜା ଡକିଆକୁ କୁଣ୍ଡେଇ ଧରି ଶୋଇଯାଏ ଆଉ ଏକ ନୂତନ ସକାଳର ଆଶାରେ ।

ବୋଧେ ବିଧିର ବିଧାନ ଥିଲା ମୋ ପାଇଁ ଅଲଗା । ମୁଁ ଭାବେ ପରମେଶ୍ୱର ମୋର ଯୈଯ୍ୟ ଓ ସହନଶୀଳତାର ଅଗ୍ନି ପରୀକ୍ଷା ନେଉଥିଲେ । ଦଶମ ଶ୍ରେଣୀ ପରୀକ୍ଷାରେ କୃତକାର୍ଯ୍ୟ ହେଲାପରେ ଆରମ୍ଭ ହେଲା ମୋ ଜୀବନର ସ୍ୱର୍ଣ୍ଣମ ଅଧ୍ୟାୟ । ହଠାତ୍ ଦିନେ ପାଖ ଗାଁର ଜଣେ ସହୃଦୟ ସମ୍ପର୍କୀୟ ବ୍ୟକ୍ତିଙ୍କ ସହାୟତାରେ ସେଇ ନୀରିହ ବାଳକ ସଦାନନ୍ଦ ବାରିକ ପବିତ୍ର "କିସ୍" ଅନୁଷ୍ଠାନର ଛତ୍ରଛାୟା ତଳେ ନିଜକୁ ଆଶ୍ରିତ ପାଏ । ମନରେ ଭରିଭରଠେ ତାର ପାଠ ପଢ଼ିବାର ଅଦମ୍ୟ ଲକ୍ଷ୍ମୀ ଓ ଅପାର ଆନନ୍ଦ । ଏବେ ଚିକିତ୍ସା ସେ ଆଶ୍ଚର୍ଯ୍ୟ ଅନୁଭବ କରେ । ତାକୁ କିସ୍ ଓ କିସ୍ ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରତିଷ୍ଠାତା ଡକ୍ଟର ଅରୁଣ ସାମନ୍ତ ସାର୍ ଓ କିସ୍ ପରିବାର ହାତ ଧରି କୋଳେଇ ଆପଣେଇ ନେଇଛନ୍ତି ଜାଣି ଖୁସି ଦ୍ୱିଗୁଣିତ ହୋଇଯାଏ । କିସ୍ ପରିବାର ସହିତ ମୋର ଶିକ୍ଷାର ଯାତ୍ରା ଥିଲା ମୋ ପାଇଁ ଜୀବନର ସାଧନା ଓ ଲକ୍ଷ୍ୟ । ଯେଉଁ ମାଟି ଦିନେ ଗାଆଁର କେଉଁ କୋଣରେ ପଡ଼ିରହି ଅଲୋଡ଼ା ହୋଇଯାଇଥାନ୍ତା ତାକୁ ଶିକ୍ଷିତ ବ୍ୟକ୍ତିରୂପେ ଗଢ଼ି ଏକ ନୂତନ ରୂପ ଓ ପରିଚୟ ପ୍ରଦାନ କରି ସମାଜର ମୁଖ୍ୟ ସ୍ରୋତରେ ସାମିଲ କରିଦେଲେ ସାମନ୍ତ ସାର୍ । ମାଗଣା ଶିକ୍ଷା, ସ୍ୱାସ୍ଥ୍ୟ, ଖାଦ୍ୟ, ବସ୍ତ୍ର ପ୍ରଦାନ କରି ସଜାଡ଼ି ଦେଇ କୋମଳ ଶିଶୁକୁ ଜୀବନସାଥୀ ପ୍ରଦାନ କଲା କିସ୍ । ଯେଉଁ ଗରିବ ଆଦିବାସୀ ପିଲା ଦିନେ ଖାଇବାକୁ ପାଉନଥିଲା ପାଠ ପଢ଼ିବାପାଇଁ ସୁଯୋଗ ପାଏ କିସ୍ ଓ କିସ୍ ପରି ବିଶ୍ୱବିଦ୍ୟାଳୟ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ।

ଏ ମାନବ ସମାଜ ଯେତେବେଳେ ବିଳାସପୂର୍ଣ୍ଣ ଜୀବନ ଯାପନରେ ଲିପ୍ତ ରୁହେ, ମହାଦାନୀ ରାଜା କର୍ଣ୍ଣ ଓ ହରିଶ୍ଚନ୍ଦ୍ରଙ୍କ ପରି ଦୁଃଖଜନକ କଲ୍ୟାଣ ପାଇଁ ସାହାଯ୍ୟର ହାତ ବଢ଼ାଇ ଆଗେଇ ଆସନ୍ତି ଆମ ସାମନ୍ତ ସାର୍ । ତାଙ୍କ ମନରେ ପାଇବାର ଆଶାଠାରୁ ଦେବାର ଅଭିଳାଷ ସଞ୍ଚାରିତ ହେଉଥାଏ, ଯାହା ତାଙ୍କୁ ସମସ୍ତଙ୍କ ଠାରୁ ଭିନ୍ନ ବୋଲି ପରିଚିତ କରାଇଥାଏ । ପାଇବାର ଖୁସିଠାରୁ ଦେବାର ଆନନ୍ଦ ମଣିଷକୁ କେତେ ଯେ ଆତ୍ମତୃପ୍ତି ପ୍ରଦାନ କରେ ତାହା କେବଳ ଆମ ପ୍ରିୟ ସାମନ୍ତ ସାର୍ ପରି ମହାନୁଭବୀ ମଣିଷ ଉପଲବ୍ଧି କରି ପାରନ୍ତି । ଜୀବନର ତଲାପଥରେ ମୁଁ କିସ୍ ଅନୁଷ୍ଠାନ ଓ ପ୍ରତିଷ୍ଠାତାଙ୍କ ଠାରୁ ଯାହା ପାଇଛି ହୁଏତ ପ୍ରତି ବଦଳରେ କିଛି ଦେଇପାରିବି ନାହିଁ । କିସ୍ ଅନୁଷ୍ଠାନରୁ ମୁଁ କେବଳ ପାଇଛି ଏବଂ ଅନୁଭବ କରିଛି ସାମନ୍ତ ସାର୍ଙ୍କ "ଦେବାର କଳା" "Art Of Giving" ର ମହାନ୍ ଉଦ୍ଦେଶ୍ୟକୁ । ତାଙ୍କରି ଏହି ଦର୍ଶନର ଅମୃତ ପାନକରି ଆଜି ମୁଁ ହୁଏତ ପୁଷ୍ପ ହୋଇ ସମାଜର ମୁଖ୍ୟ ସ୍ରୋତରେ ସାମିଲ ହୋଇ ପାରିଛି ।

ମୁଁ ଭାବେ କିସ୍ ଅନୁଷ୍ଠାନ ଓ ସାମନ୍ତ ସାର୍ ଯଦି ମୋତେ ଓ ମୋ ପରି ଓଡ଼ିଶାର ହଜାର ହଜାର ଅସମୃଦ୍ଧ ଆଦିବାସୀ ସଂପ୍ରଦାୟର ପିଲାମାନଙ୍କୁ ଆପଣେଇ ନଥାନ୍ତେ କଣ ଯେ ହୋଇଥାନ୍ତା ! ସେମାନେ ନିଜ ମାଆ ବାପାଙ୍କ ପରି ଦାଦନ ଖଟି ଓ ଲୋକଙ୍କ ଦିନମଜୁରୀ କରି ଜୀବନ ଅତିବାହିତ କରିଥାନ୍ତେ । ଅଶିକ୍ଷିତ ହୋଇ ସମାଜରେ ପାଲଟି ଯାଇଥାନ୍ତେ ବେକାରୀ ଓ କଥାକୁହା କଣ୍ଠେଇ । କେତେ ବଣ ମଲ୍ଲି ବଣରେ ଫୁଟି ମଉଳି ଯାଇଥାନ୍ତେ ନିତି ସନ୍ଧ୍ୟାର ଆଗମନରେ । ମୁଁ ଅନୁଭବ କରେ କେଉଁ ଜନ୍ମରେ ନିହାତି କିଛି ପୁଣ୍ୟ କର୍ମ କରିଥିଲି ସେଥିପାଇଁ "କିସ୍" ଅନୁଷ୍ଠାନର ପବିତ୍ର ମାଟିରେ ଘଷି ମାଜିହୋଇ ନିଜକୁ ଭଲମଣିଷ ଭାବରେ ଗଢ଼ି ପାରିଲି । "କିସ୍" ଅନୁଷ୍ଠାନ ମୋତେ ଶିକ୍ଷାଦାନ ଦେବା ସହିତ ଚାକିରୀ ଦେଇ ମୋର ଆଦିବାସୀ ସମାଜର ଭାଇଭଉଣୀମାନଙ୍କ ସେବା କରିବାପାଇଁ ସୁଯୋଗ ଦେଇଥିବାରୁ ମୁଁ ନିଜକୁ ଗର୍ବିତ ଅନୁଭବ କରୁଛି । ଆଜି ମୁଁ ଯେଉଁ ସ୍ୱତନ୍ତ୍ର ପରିଚୟ ପାଇଛି ତାହା କେବଳ ସମ୍ଭବ ହୋଇପାରିଛି ମୋର ସର୍ବଦା ପୂଜନୀୟ କିସ୍ ଓ କିସ୍ ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରତିଷ୍ଠାତା ଡକ୍ଟର ଅରୁଣ ସାମନ୍ତ ସାର୍ଙ୍କ ଯୋଗୁଁ । ପ୍ରତିଷ୍ଠାତା ମହୋଦୟ ଓ କିସ୍ ପରିବାର ମୋ ପାଇଁ ଚିର ନମସ୍କାର ଓ ବନ୍ଦନୀୟ । ମୋ ଜୀବନରେ ତାଙ୍କରି ଅବଦାନକୁ ମୁଁ ଶବ୍ଦରେ ଆକଳନ ଓ ରୂପ ଦେଇପାରିବି ନାହିଁ ।

"କିସ୍" କେବଳ ମୋତେ ମାଗଣା ଶିକ୍ଷା, ସ୍ୱାସ୍ଥ୍ୟ, ଖାଦ୍ୟ, ବସ୍ତ୍ର ପ୍ରଦାନ କରିନାହିଁ ମାର୍ଜିତ ଜ୍ଞାନ, ଉତ୍ତମ ସଂସ୍କାର ଓ ଜୀବନ ବଞ୍ଚିବାର ଉତ୍କୃଷ୍ଟ କଳା ମଧ୍ୟ ଶିଖାଇଛି । ଶିକ୍ଷାର ଆଲୋକରେ ପ୍ରଜ୍ୱଳିତ କରି ମୋରି ଭିତରେ ଥିବା ଅଜ୍ଞାନ ତିମିରକୁ ଦୂରକରିଛି କିସ୍ । ଯାହା ମୋ ଜୀବନର ପ୍ରତ୍ୟେକ ତଲା ପଥରେ ଆଗକୁ ବଢ଼ିବାପାଇଁ ଯଥେଷ୍ଟ ବୋଲି ମୁଁ ମର୍ମେମର୍ମେ ଅନୁଭବ କରେ । ସାମନ୍ତ ସାର୍ ମୋ ଜୀବନର ଲକ୍ଷ୍ୟକୁ ସାକାର କରିବାପାଇଁ ମୋ ସ୍ୱପ୍ନରେ ସଫଳତାର ତେଣା ଯୋଡ଼ିଦେଇଛନ୍ତି । ମୋର ଚରିତ୍ର ନିର୍ମାଣ କରିବା ସହିତ ମୋ ଭିତରେ ବୌଦ୍ଧିକ ବିକାଶରେ ମଧ୍ୟ ତାଙ୍କରି ଆଶୀର୍ବାଦ ରହିଛି । ମୋତେ ଜନ୍ମ ଦେଇଥିବା ବାପା ଓ ମାଆଙ୍କ ପରେ ଏକମାତ୍ର ବ୍ୟକ୍ତି ହେଉଛନ୍ତି ପ୍ରିୟ ସାମନ୍ତ ସାର୍ ଯିଏ ମୋ ଭିତରେ ଥିବା ପ୍ରତିଭାକୁ ଚିହ୍ନି ପୂର୍ଣ୍ଣମାତ୍ରାରେ ସହଯୋଗ କରିଥିଲେ । ମୋତେ ଲାଳନ ପାଳନ କରି ସ୍ୱାଭିମାନର ସହିତ ବଞ୍ଚିବା ଶିଖାଇଲେ । ଯାହାର ଦର୍ଶନାଭିଳାଷୀ ସାରା ପୃଥିବୀବାସୀ ମୋ ପରି ନୀରିହ ନିଷ୍ପପତ ୪୦ହଜାର ଆଦିବାସୀ ପିଲାମାନେ ତାଙ୍କରି ସାନ୍ନିଧ୍ୟ ପ୍ରତ୍ୟେକ ଦିନ ଲାଭ କରନ୍ତି । ସତରେ କେଡ଼େ ଭାଗ୍ୟବାନ ଆମେ କିସିଆନ୍ ।

ମୋର ସମସ୍ତ ସଫଳତାର ଶ୍ରେୟ ମୁଁ "କିସ୍" ଅନୁଷ୍ଠାନ ଓ ପ୍ରତିଷ୍ଠାତା ସାମନ୍ତ ସାର୍ଙ୍କୁ ଦେବି । ଆଜି ମୁଁ କଲମ ଧରି ଲେଖିବା ଶିଖିଛି, ବହି ଧରି ପଢ଼ିବା ଶିଖିଛି ଏସବୁ ହେଉଛି କେବଳ ତାଙ୍କରି ତ୍ୟାଗ ଓ ଅକ୍ଳାନ୍ତ ପରିଶ୍ରମର ଫଳ । ଆମ ଆଦିବାସୀ ସମ୍ପ୍ରଦାୟର ଉନ୍ନତି ଓ ବିକାଶ ପାଇଁ ସାମନ୍ତ ସାର୍ଙ୍କ ମହାନ ଉଦ୍ୟମ, ପ୍ରଚେଷ୍ଟା, ନିଷ୍ଠା, ତ୍ୟାଗ, ଅକ୍ଳାନ୍ତ ପରିଶ୍ରମ, ନିଃସ୍ୱାର୍ଥପର ସେବା ଓ ସମର୍ପଣକୁ ମୁଁ ସାଧୁବାଦ ଜଣାଇବା ସହିତ ସାଷ୍ଟାଙ୍ଗ ପ୍ରଣାମ ଓ କୃତଜ୍ଞତା ଜଣାଉଛି । ତାଙ୍କରି ସ୍ନେହ, ଶ୍ରଦ୍ଧା, ମାର୍ଗଦର୍ଶନ ଓ ସମର୍ଥନ ଆଗରେ ମୁଁ ଚିରରଣୀ; ହୁଏତ ମୁଁ ମୋର ଜୀବନକାଳ ଭିତରେ କିସ୍ ଅନୁଷ୍ଠାନ ଓ ପ୍ରତିଷ୍ଠାତାଙ୍କୁ ପ୍ରତିଦାନ ସ୍ୱରୂପ କିଛି ଦେଇପାରିବି ନାହିଁ । କିନ୍ତୁ ମୁଁ ପ୍ରତିଶ୍ରୁତିବଦ୍ଧ ଶେଷ ନିଃଶ୍ୱାସ ଥିବା ପର୍ଯ୍ୟନ୍ତ କିସ୍ ଅନୁଷ୍ଠାନର ଉତ୍ତରୋତ୍ତର ଉନ୍ନତି କାମନା କରିବା ସହିତ ସଦା ସମର୍ପିତ ରହିବି । ସର୍ବଦା ଯତ୍ନବାନ ହୋଇ ଚେଷ୍ଟାକରିବି "କିସ୍"ର ସୁନାମକୁ ଅକ୍ଷୁଣ୍ଣ ରଖିବା ପାଇଁ । ପରିଶେଷରେ ଏତିକି କହିବି ପ୍ରିୟ ସାମନ୍ତ ସାର୍ ଏମିତି ନିରନ୍ତର ନିଜର କର୍ତ୍ତବ୍ୟ ପଥରେ ଆଗେଇ ଚାଲନ୍ତୁ । ମୁଁ ଓ ମୋର ଆଦିବାସୀ ସମାଜର ସହଯୋଗ, ସମର୍ଥନ ଓ ଶୁଭେଚ୍ଛା ସାମନ୍ତ ସାର୍ଙ୍କ ଉପରେ ଅଛି ଓ ଚିରକାଳ ପାଇଁ ରହିଥିବ ।





ଜୀବନର ଲକ୍ଷ୍ୟ ପଥରେ ଚଞ୍ଚଳା

ଚଞ୍ଚଳା ଖରା

ଚଳ ଚଞ୍ଚଳ ସମୟ ସହ ପାଦ ମିଳାଇ ଜୀବନ ରାସ୍ତାରେ ଆଗେଇ ଚାଲିଛି ମୁଁ ଚଞ୍ଚଳା, ଚଞ୍ଚଳା ଖରା । କୁଞ୍ଚୁ କୁଞ୍ଚିଆ ଘଞ୍ଚ ପାହାଡ଼ଘେରା କୋରାପୁଟ ଜିଲ୍ଲାର ସେମିଲିଗୁଡ଼ା ବ୍ଲକ ଅନ୍ତର୍ଗତ ମାଳି ମରୁଆ ଗାଁ ରେ ମୋର ଘର । ବାପା ମଦନ ଖରା, ମା' କୌଶଲ୍ୟା ଖରା ଓ ଦୁଇ ଭାଇ ଭଉଣୀଙ୍କୁ ନେଇ ନାହିଁ ନାହିଁର ଶବ୍ଦ ଭିତରେ ଧନି ହେଉଥିବା ଅଭାବୀ ପରିବାର ମୋର । ସକାଳ ସୁରୁଜ ପାହାଡ଼ କୋଳରେ ମୁଣ୍ଡ ଚେକିବା ଠୁଁ, ସଞ୍ଜରେ ପାହାଡ଼ ପଛରେ ଲୁଚିବା ପର୍ଯ୍ୟନ୍ତ ଦୁଃଖ ଧନ୍ଦାରେ ଲାଗିଥାନ୍ତି ପରିବାର ଲୋକେ । ତେବେବି ପେଟପୁରା ଆହାର ସବୁବେଳେ ସମ୍ଭବ ହୁଏନାହିଁ । ହେଲେ ଆଖିରେ ଆଖି ସ୍ୱପ୍ନ ମୁଁ ପାଠ ପଢ଼ିବି ବାପା ମା'ର ସାହା ଭରସା ହେବି । ବାପା ବି ଚାହୁଁଥିଲେ ମୁଁ ପାଠପଢ଼ି ସ୍ୱାବଲମ୍ବୀ ହୁଏ । କିନ୍ତୁ ଅଭାବର ଅଥଳ ସାଗର ଭିତରେ କୂଳ କିନାରା ପାଉ ନଥିଲେ ସିଏ । ଗାଁର ଅଙ୍ଗନଝାଡ଼ି ଦିଦିଙ୍କ ଠାରୁ ଭୁବନେଶ୍ୱରର "କିସ୍" ଅନୁଷ୍ଠାନ ବିଷୟରେ ଶୁଣିବା ପରେ ଆଶାର କ୍ଷୀଣ ଆଲୋକଟିଏ ଉଙ୍କି ମାରିଥିଲା ତାଙ୍କ ମନରେ । ମାଗଣାରେ ରହିବା, ଖାଇବା, ପାଠପଢ଼ା ସବୁକିଛି ସୁବିଧା ମିଳୁଛି ଜାଣିବା ପରେ ନିଶ୍ଚିତ ନେଇଥିଲେ ସେ ମୋତେ କିସକୁ ଛାଡ଼ିବା ପାଇଁ । ୨୦୧୦ରେ କିସରେ ୩ୟ ଶ୍ରେଣୀରେ ନାମ ଲେଖାଗଲା ମୋର । କୁଳୁ କୁଳୁ ଝରଣାର ତାଳେ ତାଳେ ଘନ ଜଙ୍ଗଲରେ ଛପି ବୁଲୁଥିବା ହରିଣ ଛୁଆ ପରି ମୁକ୍ତ ମନଟି ମୋର କିନ୍ତୁ କିସର ଉଚ୍ଚତମ ଅଜ୍ଞାନିକା ଭିତରେ ହଠାତ୍ ବାନ୍ଧି ହୋଇ ପାରୁନଥାଏ । ଏକେତ ଛୁଆ ମନ, ପୁଣି ତହିଁରେ ଓଡ଼ିଆ ଭାଷା ବି ଭଲରେ ବୁଝି ପାରୁନଥାଏ । ଏମିତିରେ ସ୍ନେହ ସରାଗର କଅଁଳ ହାତଟିଏ ମୋ ମୁଣ୍ଡ ଉପରେ ଥାପି ମୋତେ କୋଳକୁ ଆଉଜାଇ ନେଲେ କିସରେ କାର୍ଯ୍ୟରତା ସୁନ୍ଦରଗଡ଼ ଜିଲ୍ଲାର ନୀତିମା ମୁଣ୍ଡା ଦିଦି । ମୁଁ ତାଙ୍କ ମୁହଁକୁ ଦେଖିଲେ ସେ ଠିକ୍ ମୋ ପରି ଦେଖାଯାଉ ଥିଲେ । ଆପଣାର ପଣ ଆବୋରି ଗଲା ମୋତେ । ସାଙ୍ଗ ସାଥୁଙ୍କ ଗହଳ ଚହଳରେ ହଜିଗଲି ମୁଁ । ଆଉ ମନେ ପଡ଼ିଲାନି ଗାଁ ଦାଣ୍ଡର ଧୂଳିଖେଳ, ନାଚ ଗୀତ କି ପଖାଳ କଂସା । ନୂଆ ପରିବାରଟିଏ ପାଇଲି, ମୁଁ ମୋ କିସ ପରିବାର । ସୌଭାଗ୍ୟବଶତଃ ୩ୟ ଶ୍ରେଣୀରେ ପଢୁଥିବା ବେଳେ ହିଁ ମୋ କିସ ପରିବାରର ମୁଖ୍ୟ ଆମ ସବୁରିପ୍ରିୟ କିସ ଅନୁଷ୍ଠାନର ପ୍ରତିଷ୍ଠାତା ସାମନ୍ତ ସାରଙ୍କ ସହ ମୋର ସାକ୍ଷାତ ହୋଇଥିଲା । ମୁଣ୍ଡରେ ହାତରଖି ଆଶୀର୍ବାଦ ଦେଇ ସ୍ନେହବୋଳା ଯେଉଁ ଦୁଇ ପଦ କଥା ସେ କହିଥିଲେ ମୋ ପିଲାମନରେ ଅଲିଭାଗାର ହୋଇ ରହିଯାଇଥିଲା ।

ପାଠ ପଢ଼ାରେ ଗୋଟିଏ ପରେ ଗୋଟିଏ ଶ୍ରେଣୀ ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇ ମୁଁ ଏବେ ସ୍ନାତକୋତ୍ତର ୨ୟ ବର୍ଷ ଓଡ଼ିଆ ବିଭାଗର ଛାତ୍ରୀ । ପାଠ ପଢ଼ିବା ସହ କିସରେ ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କୁ ପ୍ରଦାନ କରାଯାଉଥିବା ଧନ୍ଦାମୂଳକ ତାଲିମରେ ସାମିଲ ହୋଇ ମୁଁ ଚାନ୍ଥୁଆ ତିଆରି ମଧ୍ୟ ଶିକ୍ଷାକରିଛି । ମୋ ପରି ଅନେକ ଆଦିବାସୀ ଭାଇ ଭଉଣୀ ଏଠାରେ ପାଠ ପଢ଼ି ଖେଳ କ୍ରୀଡ଼ା ନାଚଗୀତ, ପ୍ରଶାସନିକ ସେବା, ପୋଲିସ୍, ଆର୍ମି ଆଦି ଅନେକ କ୍ଷେତ୍ରରେ ନିଜକୁ ପ୍ରତିଷ୍ଠିତ କରିଛନ୍ତି । ଆମପରି ବଣଫୁଲମାନେ ବଣରେ ମଉଳି ନଯାଇ ସତେ ଯେପରି ଦେଶ ବିଦେଶରେ ସୁବାସ ଖେଳାଉଛୁ । ଏହାକୁ ଦେଖିଲେ ଅନୁଭବ ହୁଏ କିସ୍ ଏକ ଅନୁଷ୍ଠାନ ନୁହେଁ ବରଂ ବିଶ୍ୱର ଅନ୍ୟତମ ଆଶ୍ଚର୍ଯ୍ୟ । ଯାହାକୁ ଦେଖିବା ପାଇଁ ବିଶ୍ୱର ପ୍ରତ୍ୟେକ କୋଣ ଅନୁକୋଣରୁ ଅନେକ ଅତିଥି ଛୁଟି ଆସନ୍ତି । ଏହାର ପ୍ରତିଷ୍ଠାତା ଜଣେ ଦେବୋପମ ଦେବଦୂତ । ଯିଏ ମୋ ପରି ଅଗଣିତ ଅବହେଳିତ ଅନୁନତମାନଙ୍କର ସାଜିଛନ୍ତି ଭାଗ୍ୟ ବିଧାତା । ଜୀବନର ସର୍ବସ୍ୱ ତ୍ୟାଗକରି ଯିଏ କେବଳ ଦେବାରେ ବିଶ୍ୱାସ କରିଛନ୍ତି । କୃତଜ୍ଞତାର ଯଥାର୍ଥ ଅର୍ଥକୁ ବୁଝାଇ, ଜୀବନର ଗତିପଥକୁ 'ଥିଲି କଣ, ହେଲି କଣ, ହେବି କଣ'ର ମାପକାଠିରେ ତଉଲି ଆଗକୁ ବଢ଼ିବା ପାଇଁ ସେ ସବୁବେଳେ ପରାମର୍ଶ ଦିଅନ୍ତି । ତାଙ୍କର ଏହି ତ୍ୟାଗପୂର୍ବ ଜୀବନ ଶୈଳୀ କେବଳ ଯେ ଆମମାନଙ୍କ ଜୀବନକୁ ସଜାଡ଼ୁଛି ତା ନୁହେଁ ଏହା ଏକ ସାମାଜିକ ପରିବର୍ତ୍ତନର ସୂତ୍ରଧର ହୋଇପାରିଛି । ତାଙ୍କର ନିଷ୍ଠାପର ବ୍ୟକ୍ତିତ୍ୱ ମୋର ଆଦର୍ଶ । ସେଇ ଆଦର୍ଶରେ ଅନୁପ୍ରାଣିତ ହୋଇ ମୁଁ ନିଶ୍ଚିତ ଭଲ ମଣିଷଟିଏ ହେବି ।





ଦାନ ଦେବାର କଳା

କ୍ଷୀରୋଦ ପରିଡ଼ା

ଦେବା ବା ଦାନ ଏକଇ ପ୍ରକାର କ୍ରିୟା ହେଲେ ବି ଏଥିରେ ମନନ ,ଚିନ୍ତନ, ଆଚରଣ, ଉପସ୍ଥାପନ ଓ ଅନ୍ୟ କେତେକ କ୍ରିୟାକର୍ମରେ ଭେଦ ରହିଛି। ଦାନର ପ୍ରତିଦାନ ନ ଥାଏ କିନ୍ତୁ ଦେବାରେ ଫେରାଉନେବା ବା ପରିଶୋଧ ପରି କଥା ରହିପାରେ। ତେଣୁ " ଦାନ"କୁ ଆମ ଭାରତୀୟ ପରମ୍ପରାରେ " ଦେବା"ଠାରୁ ଆହୁରି ଉଚ୍ଚରେ ସ୍ଥାନିତ କରାଯାଇଛି।

ମହାତ୍ମାଗାନ୍ଧୀ ତାଙ୍କ ପିଲାଦିନ ଦାନବୀର ହରିଶ୍ଚନ୍ଦ୍ର ନାଟକ ଦେଖିବା ପରେ ତାଙ୍କ ମନରେ ଖୁବ୍ ଭାବାନ୍ତର ସୃଷ୍ଟି ହୋଇଥିବା କଥା କୁହାଯାଇଛି। ସେହିପରି ଆମ ମହାତ୍ମା ମହାଭାରତରେ ଅଙ୍ଗରାଜ କର୍ଣ୍ଣ କୁ ମଧ୍ୟ ଦାନବୀର କୁହାଯାଇଛି। ଦାନ ପ୍ରସଙ୍ଗରେ କଥା ଉଠିଲେ ଆମକୁ ଏହି ଦୁଇ ରାଜାଙ୍କ ଦୃଷ୍ଟାନ୍ତ ଦିଆଯାଇ ତାଙ୍କୁ ଦାନବୀର ବୋଲି କୁହାଯାଇଥାଏ। ସୁତରାଂ ବୀରମାନେ ରାଜା ହେଉଥିଲେ ବା ରାଜାମାନେ ସଦାବେଳେ ବୀର ହିଁ ଥିଲେ। ଅର୍ଥାତ୍ କୁହାଯାଇପାରେ ଯେ ଶାରୀରିକ ଦକ୍ଷତା ବୀରତ୍ୱ ଦେଖାଇପାରେ, ତେଣିକି ସେ ରାଜା ହୋଇପାରେ ବା ରାଜାର ପ୍ରତିପକ୍ଷ ଯୋଦ୍ଧା ହୋଇପାରେ। ରାଜତନ୍ତ୍ରରେ ଦୀର୍ଘକାଳ ଧରି ଏହି ପ୍ରତିପକ୍ଷ ହୋଇରହିବା ବି କ୍ଷୀଣସ୍ଥାୟୀ । କାରଣ ବୀରତ୍ୱ ଅପ୍ରତ୍ୟାଶିତ ଭାବେ ସଂଘାତ ଡାକିଆଣି ଥାଏ।

ତେବେ ମନକୁ ଆସେ, ରାଜାମାନେ ଖୁବ୍ ଧନୀ । ଆଉ ଧନୀ ହେଲେ ସେମାନଙ୍କର ଦାନ କରିବାର ସାମର୍ଥ୍ୟ ବି ରହିବା ସ୍ୱାଭାବିକ। କିନ୍ତୁ ଦାନ କରିବାର ସାମର୍ଥ୍ୟ ଠାରୁ ମନୋଭାବର ଭୂମିକା ବେଶୀ ଥାଏ। ତେଣୁ ସବୁ ରାଜାମାନେ ଦାନୀ ହୋଇ ନଥାନ୍ତି ବା ହୋଇପାରନ୍ତି ନାହିଁ। ଏତଏବ କୁହାଯାଇପାରେ ଯେ ଧନରୁ ପ୍ରାର୍ଥ୍ୟ କେବଳ ବସ୍ତୁବାଦୀ ଦାନ ସହିତ ସଂଯୁକ୍ତ ହୋଇପାରେ, ମାତ୍ର ତାହାର ନିର୍ମଳ ଚେତନାଗତ ଭାବି ସହିତ ଆଦୌ ସମ୍ପର୍କ ନଥାଏ। ଯାହା ଥାଏ, ତାହାକୁ କେବଳ ଛଳନାପୂର୍ଣ୍ଣ ସାମାଜିକ କର୍ମ ବୋଲି କୁହାଯାଇ ପାରେ ।

ଆମେ ଯେତେବେଳେ ଦାନ କରୁଥିବା ବିଶିଷ୍ଟ ବ୍ୟକ୍ତିଙ୍କୁ " ଦାନାବୀର" ବୋଲି କାହିଁକି କହିଥାଉ। ସେମାନେ ତ ରଜା, ମହାରାଜା, ଜମିଦାର ବା ଧନୀକ ବର୍ଗର ବ୍ୟକ୍ତି ବିଶେଷ ! ତେବେ ଦାନ ସହିତ ବୀରତ୍ୱର ସମ୍ପର୍କ କଣ ? ଶାରୀରିକ କ୍ଷମତାଧାରୀ ବୀରର ଦାମ୍ଭିକତା, ଔଦ୍ଭତ୍ୟ ଓ ଅହଙ୍କାର ଥାଇପାରେ କିନ୍ତୁ ଦାନ ଦେଉଥିବା ବ୍ୟକ୍ତିର ଏସବୁ ନଥାଏ ବା ଥାଏ ବୋଲି ସାଧାରଣତଃ ବିଶ୍ୱାସ କରାଯାଏ ନାହିଁ। ତାହାଲେ ଆମକୁ ଧରି ନେବାକୁ ପଡ଼ିବ ଯେ ଦାନଦେବା କର୍ମ କେବଳ କ୍ଷମତାଧାରୀ ବା ବିଭୀଷଣୀ ବ୍ୟକ୍ତି କରି ନ ଥାନ୍ତି ବା କରୁଥିଲେ ସେମାନଙ୍କୁ ତାଙ୍କର ପଦବୀ ଅନୁସାରେ କେହି ନାମିତ କରନ୍ତି ନାହିଁ। ବିଶାଳ ହୃଦୟବାନ ଓ ମରମୀ ତ୍ୟାଗପୁତ୍ର ବ୍ୟକ୍ତି ଦାନ କରୁଥିଲେ ତାଙ୍କୁ ଦାନବୀର ବୋଲି ଆଖ୍ୟା ଦିଆ ଯାଇଥାଏ, ନୁହେଁ କି ? ଆମ ପୁରାଣରେ ବା ନୀତିଶିକ୍ଷା ପୁସ୍ତକରେ ଦାନ ଦେଉଥିବା ବ୍ୟକ୍ତିଙ୍କୁ ସଦାବେଳେ ସନ୍ଦେହପୂର୍ଣ୍ଣ ଦୃଷ୍ଟିରେ ଦେଖାଯାଏ କାହିଁକି ? ସେଇଠି କେହି ଦାନାଶାୟୀ ଶରଣାପନ୍ନ ହେବେ, ଦାନ ପୁରଣର ସର୍ତ୍ତ ରଖିବେ ଓ ପରେ ଦାନ ନେଇ ଚାଲିଯିବେ। ତାପରେ ଦାନ କରିଥିବା ବ୍ୟକ୍ତି ନିଜର ସର୍ତ୍ତ ପୁରଣ କରିବାକୁ ଯାଇ ନିଜର ସବୁ କିଛି ହରାଇ ବସିଥିବେ ? ସେମିତି ଘଟି ନାହିଁକି ରାଜା ହରିଶ୍ଚନ୍ଦ୍ର ଓ ରାଜା ବଳିଙ୍କ କ୍ଷେତ୍ରରେ ? ସେମିତି ଘଟିନାହିଁ କି ଦାନବୀର କର୍ଣ୍ଣଙ୍କ କ୍ଷେତ୍ରରେ ? ଇନ୍ଦ୍ର ଦରିଦ୍ର ବ୍ରାହ୍ମଣ ବେଶରେ ଆସିଲେ, ଦାନ ଚାହିଁଲେ ଓ ସର୍ତ୍ତ ରଖିଲେ। କର୍ଣ୍ଣଙ୍କ ସରଳ ପ୍ରତିଜ୍ଞାରେ ଛଦ୍ମବେଶୀ ଦେବରାଜ ଇନ୍ଦ୍ର ନିଜ ପୁତ୍ର ଅର୍ଜୁନଙ୍କ ସ୍ୱାର୍ଥ ସକାଶେ କର୍ଣ୍ଣଙ୍କ କବଚ କୁଣ୍ଡଳ କରାଯିତ କରିନେଲେ ? ଫେରିବା ବାଟରେ ଦାନଗ୍ରହୀତା ଇନ୍ଦ୍ରଙ୍କ ରଥ ଭାଙ୍ଗି ଯାଉଛି ଓ ତାଙ୍କରି ଛଳନାପୂର୍ଣ୍ଣ ଲକ୍ଷ ହାସଲ ବିଷୟରେ ସୂଚାଇ ଦିଆଯାଉଛି ! ଇନ୍ଦ୍ର ଆଉ କବଚ କୁଣ୍ଡଳ ଫେରାଇପାରିବେ କି ? ନିଜ ଛଦ୍ମବେଶ ଧାରଣ ବିଷୟ ଖୋଲି କହି ପାରିବେ କି ? ନା, ବରଂ ଇନ୍ଦ୍ର କର୍ଣ୍ଣଙ୍କୁ ଦେଇଯାଉଛନ୍ତି ଏକ ବ୍ରହ୍ମାସ୍ତ୍ର ! ଇଏ କଣ ପ୍ରତିଦାନ ? ନା, ଏଇଠି ନାହିଁ କୌଣସି ଛଦ୍ମବେଶ।

କର୍ଣ୍ଣଙ୍କ କ୍ଷେତ୍ରରେ ଏହା ଜୀବନ ଦାନ ସଦୃଶ୍ୟ ଦାନ ନଥିଲା କି ? ବିଶାଳ ନିର୍ମଳ ହୃଦୟବାନ ବ୍ୟକ୍ତି ନହେଲେ କଣ କେହି " ଦାନବୀର" ହୋଇ ଏପରି ଦାନ ଦେବା ସମ୍ଭବ ? ଇଏ ତ ଗଲା ଜୀବନ ଦାନ ପରି ଏକ କରୁର କଠିନ ଦାନ ! ଏବେ ଆରେକ ପ୍ରସଙ୍ଗ ଯେଉଁଠି ବସ୍ତୁ ନୁହେଁ ମନ , ହୃଦୟ ଓ ଆବେଗକୁ ଦାନ କରାଯିବାର ଦୃଷ୍ଟାନ୍ତ ଆମ ପୁରାଣରେ ରହିଛି। ଏଇଠି ଦାନ ଆଶାୟୀ ଧନ ରତ୍ନ ଚାହୁଁ ନାହିଁ , ଚାହୁଁଛି ଦାନ ଭାବେ ଜଣଙ୍କର ଯୌବନ ! ଏଇ ଉଦ୍ଦେଶ୍ୟକୁ ଗୋପନ ରଖି ବା ଅଭିଳାଷ ବ୍ୟକ୍ତି କରିବା ପୂର୍ବରୁ ସର୍ତ୍ତ ଓ ପ୍ରତିଜ୍ଞା ଆଦାୟ କରିନିଆଯାଉଛି। ପ୍ରତ୍ୟାଶୀ ବୃଦ୍ଧ ଜଣଙ୍କ ଦାନବୀର କର୍ଣ୍ଣଙ୍କୁ ଦାନ ସ୍ୱରୂପ ତାଙ୍କର ଯୌବନ ମାଗୁଛି। କର୍ଣ୍ଣଙ୍କ ଯୌବନ ଉପରେ କେବଳ ତାଙ୍କର ଅଧିକାର ନାହିଁ, ତେଣୁ ପତ୍ନୀଙ୍କ ଅନୁମତି ଚାହୁଁଛନ୍ତି । ପ୍ରତ୍ୟୁତ୍ତରରେ ପତ୍ନୀ କହୁଛନ୍ତି , ଜୀବନ ତମର, ଦେହ ତମର, ଯୌବନ ତାହାର କ୍ଷଣିକ ଅଂଶ ବିଶେଷ ମାତ୍ର। ବୀର ତ ତାହାରି ଜୀବନକୁ ବାଜି ଲଗାଇବାକୁ ଶିଖୁଛି, ଆଉ ଏଇ ଯୌବନ ତ ଅଂଶଟିଏ !

ବୀରର ଜୀବନ ତା ନିଜର ଯାହା ଉତ୍ସର୍ଗ ପାଇଁ ଉଦ୍ଦିଷ୍ଟ। ବ୍ରାହ୍ମଣବେଶୀ ବିଷ୍ଣୁଙ୍କୁ କର୍ଣ୍ଣ ଯୌବନ ଦାନ କରିଦେଲେ । ସେ ଦାନର ବୀର ଦୁହଳି କି ? ତେଣୁ ଆମେ ଦାନବୀର ବୋଲି କହି ଆସିଛୁ। ଏବେ ଆମେ ବସ୍ତୁ ଓ ଅବସ୍ତୁ ଦାନର ଉଦାହରଣ ପାଇଲେ। ଜାଣିଲେ ଛନ୍ଦବେଶ, ଗୋପନୀୟ ସର୍ତ୍ତ ଓ ପ୍ରତିଜ୍ଞାବଦ୍ଧ କରାଇ ନେବାର କଳାମୂଳକ କଥା କେତୋଟି। ଦାନ ଦେବାର ଧର୍ମୀୟ ଓ ମାନବୀୟ କର୍ମ ବିଷୟରେ ଯାହା ରହିଛି ,ସେସବୁ ଆମ ଚେତନା କେନ୍ଦ୍ରିକ। କିନ୍ତୁ ଯୁଗ ବଦଳି ଗଲାଣି, ଶିକ୍ଷାଦୀକ୍ଷା ବଢ଼ିଲାଣି, ରାଜନୀତି ଓ କୃତନୀତି ଦିନକୁ ଦିନ ଆମ ପାଖରେ ପ୍ରାଞ୍ଜଳତର ହୋଇ ଯାଉଛି। ଛଳନା ଓ ଶଠତାପୂର୍ଣ୍ଣ ଅଭିଳାଷୀକୁ ପୂର୍ବରୁ ପରଖି ନେବାର କୃତ୍ରିମ କଳା ବିଷୟରେ ଆମ ଜଗତ ବେଶ୍ ସକ୍ରିୟ ଓ ଅଭିଜ୍ଞ ହୋଇଗଲାଣି । ସେତିକି ବେଳେ ଦାନ ଦେବାର କଳା ବା ଆର୍ତ୍ତ ଅଫ ଗିଭିଂ ନେଇ ଆମେ କେତେ ସଚେତନ ତାହା ଦେଖିବା।

କଳା ବା ଆର୍ତ୍ତ ଏକ ନାନ୍ଦନିକ ବିଷୟ। ନନ୍ଦନ ତତ୍ତ୍ୱ ଅନୁସାରେ ଯାହା ସୁନ୍ଦର, ଶୁଭ, ଚିତ୍ତହାରିଣୀ ହେବା ସହିତ ନନ୍ଦନତୃପ୍ତି ଦେଇଥାଏ। ଦାନ ଦେବା ଓ ନେବା ବେଳରେ ଦୁଇ ଚରିତ୍ର ଅର୍ଥାତ୍ ଦାତା ଓ ଗ୍ରହୀତାଙ୍କ ମନୋବୈଜ୍ଞାନିକ ସ୍ଥିତି ଯାହା ରହୁଥିଲା ଏବେ ଏଇ ଅତ୍ୟଧୁନିକ କାଳରେ ସେପରି ଆଉ ରହୁନାହିଁ। ଦାନୀର ଦୃଷ୍ଟି ରହୁଥିଲା ଦାନଗ୍ରହୀତାର ଆଖି ଦୁଇଟି ଉପରେ- ଯହିଁରେ ଭରି ରହୁଥିଲା କୃତଜ୍ଞତା, ପରିତୃପ୍ତି ଓ ସଫଳତା ପ୍ରାପ୍ତିର ଝଲକ। ଆଉ ଦାନଗ୍ରହୀତାର ଦୃଷ୍ଟି ନିବଦ୍ଧ ହୋଇଯାଉଥିଲା ଦାନୀର କାରୁଣିକ ଆଙ୍ଗୁଳି ଗୁଡ଼ିକ, ଦାନ ଓ ଦାନପାତ୍ର ଉପରେ!

ଏଇ ମୁଦ୍ରାଚିତ୍ରରେ ଗୋଟିଏ ହାତ ତଳକୁ ପ୍ରକାଶିତ ହେଲା ବେଳେ ଆରେକର ହାତ ଉର୍ଦ୍ଧ୍ୱମୁଖୀ ହୋଇ ରହେ ବା ରହୁଥିଲା। ସମକାଳର ବିଶ୍ୱ ପରିପ୍ରେକ୍ଷୀରେ ଏ ଦୃଶ୍ୟର ପରିବର୍ତ୍ତନ ହୋଇ ସାରିଛି। ଏହି ଦାନ ଦେବା ପ୍ରକ୍ରିୟାରେ ସ୍ଥାନ କାଳ ଓ ପାତ୍ରର ବିଚାରବୋଧରେ ବ୍ୟାପକ ପରିବର୍ତ୍ତନ ହୋଇସାରିଛି। ଗୋଟିଏପଟେ ଦୟା ,କରୁଣା ଓ ସହାନୁଭୂତି ଓ ଅନ୍ୟପଟେ ଆବେଦନ, ଆତୁରତା ଓ କୃତଜ୍ଞତା ପ୍ରକଟ କରିବା ଦିଗରେ ମଧ୍ୟ ପରିବର୍ତ୍ତନ ହୋଇ ଯାଇଛି। ଏହି ପରିବର୍ତ୍ତନରେ ରହିଛି ଏକ କଳା ବା ଆର୍ତ୍ତ ଯାହା ନାନ୍ଦନିକ ଢଙ୍ଗରେ ଏହାକୁ ଅଧିକ ମାର୍ଜିତ ଓ ଯୁଗୋପଯୋଗୀ କରି ଚାଲିଛି। ଦୁଇ ହୃଦୟର ନିଃଶବ୍ଦ ଧ୍ୱନି , ଅନ୍ତରାତ୍ମାରେ ପ୍ରତିଧ୍ୱନି ହେବାର ଦୃଶ୍ୟ କଳା ଖୋଜି ପାଇବାରେ ସମର୍ଥ ହୋଇଛି। ମଣିଷ ଜୀବନରେ ସହାନୁଭୂତିର ଏଇ ମହତ ଐଶ୍ୱରିକ ଦାୟିତ୍ୱ ନିର୍ବାହ ଯେମିତି ବି କଳାଗତ ବାଟରେ ହେଉନା କାହିଁକି ତାହା ମଣିଷର ଆବେଗ ଓ ବିବେକ ଏକ କୋମଳ ସ୍ପର୍ଶକୁ ଅପେକ୍ଷା କରିଥିବ।



ଦେବାର କଳାରେ କାରୁକାର୍ଯ୍ୟମୟ ଆମ ପର୍ବପର୍ବାଣୀ

ବେଦମତୀ ପଟ୍ଟନାୟକ

ଆମ ପର୍ବପର୍ବାଣୀ ଓ ପରମ୍ପରା ଆମର ଗରିମାମୟ ପ୍ରାରୁର୍ଯ୍ୟ ଏବଂ ସାଂସ୍କୃତିକ ବୈଶିଷ୍ଟ୍ୟ ଅଟେ। ଏହା ଆମ ଅବେଗ ସହିତ ଏକାକାର ଏବଂ ଅନୁଭବ ସହିତ ଓତଃପ୍ରୋତଃ ଭାବେ ଜଡ଼ିତ । କାହିଁ କେଉଁ କାଳରୁ ଏହି ପର୍ବପର୍ବାଣୀ ପାଳିତ ହୋଇଆସୁଅଛି । ଏହା କେତେ ପ୍ରକାରର ଓ କେତେ ରୂପର ଅଟେ । ଏହାକୁ ପାଳନ କରିବା ପାଇଁ ଆମର ଭିନ୍ନ ଭିନ୍ନ ପ୍ରକାର ନୀତି ନିୟମ ବିଧି ଇତ୍ୟାଦି ରହିଛି । ପ୍ରତ୍ୟେକ ପର୍ବର ତାର ବୈଶିଷ୍ଟ୍ୟ ଓ ସ୍ୱତନ୍ତ୍ର ପଦ୍ଧତି ରହିଛି । ବର୍ତ୍ତମାନ ଆମର ମାର୍ଗଶୀର ମାସ ଗୁରୁବାର ପର୍ବ ଚାଲିଛି । ମାସଯାକ ପ୍ରତ୍ୟେକ ଗୁରୁବାର ଦିନ ଅତି ନିଷ୍ଠାର ସହିତ ଐଶ୍ୱର୍ଯ୍ୟ ଓ ପ୍ରାରୁର୍ଯ୍ୟର ଦେବୀ ମା ଲକ୍ଷ୍ମୀଙ୍କୁ ପୂଜା କରାଯାଏ । ଏହି ପର୍ବ ପାଳନ ବିଧିରେ ଏକ ବିଶେଷ କଥା ଅଛି । ଏହା ହେଉଛି ଚାଉଳକୁ ବାଟି ବିଭିନ୍ନ ରେଖାଚିତ୍ର କଳାତ୍ମକ ଶୈଳୀରେ ଅଙ୍କନ କରିଝୋଟି ଆଙ୍କିବା । ଏହା ପଛରେ ରହିଛି “ଦେବା”ର ଅଭ୍ୟାସ । ଏହାଦ୍ୱାରା ଆମେ କୀଟ ପତଙ୍ଗକୁ ଖାଦ୍ୟ ଦେଇଥାଉ ।

ଏହା ମଧ୍ୟ କୁହାଯାଏ ଯେ ଏହାଦ୍ୱାରା ପିମ୍ପୁଡ଼ି ଓ କୀଟ ପତଙ୍ଗମାନେ ଖାଦ୍ୟ ପାଇ ଆମର ଅମଳ ହୋଇଥିବା ଖାଦ୍ୟ ଶସ୍ୟକୁ ନଷ୍ଟ କରିବେ ନାହିଁ । କାରଣ ଏହି ସମୟରେ ଆମର ସାଧାରଣତଃ ଧାନ, ମୁଗ, ବିରି ଅମଳ କରାଯାଏ । ଆଉ ମଧ୍ୟ ଏହି ପରମ୍ପରା ରହିଛି ବିଭିନ୍ନ ପ୍ରକାର ପିଠା (ମଣ୍ଡା, ଆରିସା, କାକରା, ବରା ଓ ପୋଡ଼ପିଠା) ପ୍ରସ୍ତୁତି କରି ପଡ଼ୋଶୀ, ଗାଁ, ସମ୍ପର୍କୀୟ ବନ୍ଧୁବାନ୍ଧବଙ୍କୁ ବାଣ୍ଟିବା । ଏହାଦ୍ୱାରା ରନ୍ଧନ କଳାର ପ୍ରଦର୍ଶନ ସହିତ ଆମେ ଅନ୍ୟମାନଙ୍କୁ ସ୍ନେହ ଶ୍ରଦ୍ଧାପୂର୍ଣ୍ଣ ଖାଦ୍ୟ ପଦାର୍ଥ ଦେଇଥାଉ ।

ମୋର ପିଲାଦିନ କଥା ମନେ ପଡ଼େ । ଅନେକ ଗାଁର ଲୋକମାନେ (ବାରିକ, ଧୋବା, କେଉଟ ଆଦି ସେବା ଯୋଗାଉଥିବା) ଆମ ଘରକୁ ପିଠା ମାଗିବା ପାଇଁ ଆସିଥାନ୍ତି । ସେ କି ଅପୂର୍ବ ପରମ୍ପରା, ଦେବା ଆଉ ନେବାର । ସେ ମାଗିବାରେ ନଥାଏ ହୀନମାନ୍ୟତା ବା ଦେବୀରେ ନଥାଏ ଅହଂଭାବ । ଉଭୟ ଦେବା ଆଉ ନେବାର କଳାରେ କାର୍ତ୍ତାମାନ ଆଉ ଆନନ୍ଦପୂର୍ଣ୍ଣ । ସ୍ନେହ ଶ୍ରଦ୍ଧାର ଆଦାନ ପ୍ରଦାନ । କାର୍ତ୍ତିକ ବ୍ରତ ଆଉ ଏକ ପର୍ବ ଏହି ପର୍ବରେ ବ୍ରାହ୍ମଣଙ୍କୁ ଭୋଜନ, ଶୀତବସ୍ତ୍ର ଆଉ ଦକ୍ଷିଣା ଦେଇ ବ୍ରତ କରିଥିବା ଆମର ଆଇ ଓ ଜେଜେମା ମାନେ ଅତ୍ୟକ୍ତ ଆତ୍ମ ସନ୍ତୋଷ ଲାଭ କରିଥାନ୍ତି । ସେହିପରି ପଶାଫଂକାନ୍ତି ଗ୍ରୀଷ୍ମଋତୁର ଏକ ବଡ଼ ପର୍ବ । ଏହା ବିଷୁବ ଫଂକାନ୍ତି ଓ ଓଡ଼ିଆମାନଙ୍କ ନବବର୍ଷ ରୂପେ ପାଳନ କରାଯାଏ ।



ଏହି ପର୍ବରେ ପରମ୍ପରା ରହିଛି ନିଜ ଇଷ୍ଟଦେବାଦେବୀଙ୍କ ପାଖରେ ପଣା ଅର୍ପଣ କରିସାରି ସମସ୍ତଙ୍କୁ ପାନୀୟ ଦେବ । ବିଭିନ୍ନ ସ୍ଥାନରେ ଜଳଦାନ, ଦହିପଣାଦାନ ଇତ୍ୟାଦି ଦେବାର ଆଉ ଏକ କଳା । ଆଲୋକର ପର୍ବ ଦୀପାବଳୀରେ ପିତୃପୁରୁଷଙ୍କୁ ଦୀପଦାନ କରାଯାଏ । ସେମାନଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ଦୀପ ଦେଇଥାଉ । ଯାହାକି, ଜ୍ଞାନ, ଜ୍ୟୋତି, ଶକ୍ତିର ପ୍ରତୀକ ରୂପେ ଆମ ଅନ୍ଧକାରର ପ୍ରତୀକ୍ଷାକୁ ଦୂର କରିଦେବ ।

ପରିଦେବାର କଳାକୁ ଆପଣେଇ ଆମେ ଯେଉଁ ଅନୁଭବ ଆନନ୍ଦ ପାଉ ତାହା ଆମକୁ ଶକ୍ତି ପ୍ରଦାନ କରିଥାଏ । ସେହିପରି କୁମାର ପୂର୍ଣ୍ଣିମାକୁ କୁମାରୀ କନ୍ୟାମାନଙ୍କର ପର୍ବ ରୂପେ ପାଳନ କରାଯାଏ । ଏହି ପର୍ବର ମୁଖ୍ୟ ଆକର୍ଷଣ ଚାନ୍ଦ ଚଳଣ । ଏହା ଖଲ ଚାନ୍ଦ ଆକୃତିରେ ସଜାଇ ଚନ୍ଦ୍ରଦେବତାଙ୍କୁ ଅର୍ପଣ କରାଯାଏ । ପରେ କୁମାରୀ କନ୍ୟାମାନେ ଏହି ପ୍ରସାଦରୁ ଅଳ୍ପ କିଛି ଗ୍ରହଣ କରି ପ୍ରତ୍ୟେକ ନିଜ ନିଜ ଭାଗରୁ ଘରର ଛାତ ବା ଚାଳ ବା ଗଛ ଉପରକୁ ପକାଇଥାନ୍ତି । ଏହା ପରୋକ୍ଷରେ ଜୀବଜନ୍ତୁ, କୀଡ଼ ଏବଂ ପକ୍ଷୀ ମାନଙ୍କୁ ଖାଦ୍ୟ ଦେବା । ଏତଦ୍‌ବ୍ୟତୀତ ପ୍ରତ୍ୟେକ ଦିନ ସ୍ନାନ ସାରି ତୁଳସୀ ଗଛରେ ଜଳ ଦେବାର ଅଭ୍ୟାସ । ଗଛୁ ପୂର୍ଣ୍ଣିମାରେ ଗାଈମାନଙ୍କୁ ପିଠା ଖାଇବାକୁ ଦେବା, ବିଲରେ କ୍ଷୀରି କରିପୋତବି , କାଞ୍ଜିଅଁଳା ପର୍ବରେ ବିଲୁଆମାନଙ୍କ ପାଇଁ ଖାଦ୍ୟ ରଖିବା ଏହିପରି ଅନେକ ଦେବୀରେ କଳାରେ ରଙ୍ଗାୟିତ ଆମ ପର୍ବ ପର୍ବାଣୀ ଆଉ ପରମ୍ପରା । ଏହାର ଉଦ୍ଦେଶ୍ୟ ମଣିଷ ରୂପକ ଶ୍ରେଷ୍ଠ, ବିଚାରଶୀଳ, ବୁଦ୍ଧିମାନ ପ୍ରାଣୀ ଭାବରେ ପରିପାଶ୍ଚି ଓ ପରିବେଶକୁ ଦେଇ ଏକ ସୁନ୍ଦର ପୃଥିବୀର ସର୍ଜନା କରିବା । ତେଣୁ ଏହି ସବୁ ପର୍ବପର୍ବାଣୀ ଆଉ ପରମ୍ପରାକୁ ଗଭୀରଭାବେ ଅନୁଧ୍ୟାନ କଲେ ଆମେ ଅନୁଭବ କରିପାରିବା, ଏହା କେବଳ ଆମ ଭିତରେ ଦେବାର କଳାର ଅଭ୍ୟାସ ପାଇଁ ଭିନ୍ନ ଭିନ୍ନ ପଦ୍ଧତି । ସମସ୍ତ ପଦ୍ଧତିରେ କେବଳ ଦେବା ପାଇଁ ହିଁ ଆମେ ଏସବୁ ପାଳନ କରିଥାଉ । ଏହା ବଦଳରେ ପ୍ରକୃତି, ଲକ୍ଷ୍ମୀ, ସୁଖ ଆମକୁ ଦିଅନ୍ତି ଆନନ୍ଦ, ଆତ୍ମସନ୍ତୋଷ, ଆତ୍ମବିଶ୍ୱାସ ଇତ୍ୟାଦି ।

ଯଦିଓ ଆଜିର ଏହି ମୋବାଇଲ୍, ଇଣ୍ଟରନେଟ୍ ଯୁଗରେ ଆମେମାନେ ପର୍ବପର୍ବାଣୀକୁ ସେହିପରି ନିଷ୍ଠା ଓ ଆଗ୍ରହ ସହକାରେ ପାଳନ କରିବାକୁ ଲଜ୍ଜା କରୁନାହିଁ । ଆମ ପରମ୍ପରାରେ ଏହି ପର୍ବପର୍ବାଣୀ ଦେବାର ବିଭିନ୍ନ କଳାକୁ ଶିଖାଇଥାଏ । ଉଦାହରଣ ସ୍ୱରୂପ, ବିଶ୍ୱାସ ଅଛି ଯେ, ଘରବାଡ଼ିରେ ଲଗାଇଥିବା ଗଛର ପ୍ରଥମ ଫଳଟିକୁ ସମସ୍ତଙ୍କୁ ବାଣ୍ଟିଦେଲେ ଗଛରେ ଅଧିକ ଫଳ ଆସେ । ଶିଶୁଟି ଜନ୍ମ ସମୟରେ ପରିବାରକୁ ଯେଉଁ ଆନନ୍ଦ ଦେଇଥାଏ ପରିବାରର ଲୋକମାନେ ବାପା, ମା ଏବଂ ଅନ୍ୟମାନେ ଶିଶୁର ହାତ ସ୍ପର୍ଶ କରାଇ ଅନେକ ବସ୍ତୁ, ମିଠା, ବସ୍ତ୍ର, ଖାଦ୍ୟ ଅନ୍ୟମାନଙ୍କୁ ଦେଇଥାନ୍ତି । ବିଶ୍ୱାସ ଅଛି ଏଭଳି ଦେଲେ ଶିଶୁକୁ ଦୀର୍ଘାୟୁ ଓ ସୁସ୍ଥ ନିରାମୟ ଜୀବନ ମିଳିଥାଏ । ମୃତ୍ୟୁ ସହିତ ମଧ୍ୟ ଆମର ଅନେକ ପରମ୍ପରା ଯୋଡ଼ି ହୋଇ ରହିଛି । ମୃତବ୍ୟକ୍ତିର ଆତ୍ମାର ଶାନ୍ତି ପାଇଁ ପରିବାରର ସଦସ୍ୟମାନେ ଅନ୍ୟମାନଙ୍କୁ ନୃତନ ବସ୍ତ୍ର, ଖାଦ୍ୟ ଓ ଅର୍ଥ ଦେଇଥାନ୍ତି ।

ଏଠାରେ ପ୍ରଶ୍ନ ଆସେ ଦେବାର କାର୍ଯ୍ୟକୁ ଆମେ କଳା ବୋଲି କାହିଁକି କହୁଛେ ? କାରଣ କଳା ହେଉଛି ଆନନ୍ଦର ପରିପ୍ରକାଶ । କଳା ହେଉଛି ସର୍ଜନଶୀଳତାର ଉଜ୍ଜ୍ୱାଳ । କଳା ହେଉଛି କମନୀୟତା, କାରୁଣ୍ୟତାର ପ୍ରତୀକ । କଳା ଆମକୁ ସନ୍ତୋଷ ଏବଂ ପରିପୂର୍ଣ୍ଣତାର ଅନୁଭବ ଦେଇଥାଏ । ଆନନ୍ଦ ସହିତ ଦେବା ବା ଦାନ କଦାପି ଦେବାର କଳା ଅକ୍ଷୁଣ୍ଣ ହୋଇପାରେନା । ଏହାର ଅର୍ଥ ଦେବା ସମୟରେ ଆମେ ଅହଂଭାବ, ହାନିମନ୍ୟତା, ତୁଳନାତ୍ମକ ପ୍ରଭେଦ, ଦୟା ଅନୁକମ୍ପାର ଭାବନାଠାରୁ ସମ୍ପୂର୍ଣ୍ଣ ମୁକ୍ତ ହିଁବା ଆବଶ୍ୟକ । ଆମେ ଯାହାକୁ ଦେଉଛେ ତାଙ୍କ ପ୍ରତି ଆମ ମନରେ ଯଥେଷ୍ଟ ସମ୍ମାନ ଓ ଯତ୍ନଭାବ ରହିବା ଆବଶ୍ୟକ । ତାପରେ କଳା ଯେପରି ଅନେକ ପ୍ରକାର, ସେହିପରି ଅନେକ ପ୍ରକାରରେ ଆମେ ଦେଇପାରିବା । ସମସ୍ତ ଦେବୀରେ ଅର୍ଥବ୍ୟୟ, ସମୟ ସାପେକ୍ଷ, ପରିଶ୍ରମ ଅଥବା ବିଶେଷ ତ୍ୟାଗର ଆବଶ୍ୟକତା ପଡ଼େ ନାହିଁ । କେବଳ ଦେବାର ଅନୁଭବ ଆଉ ଆନନ୍ଦକୁ ଆକ୍ରମିକତାର ସହିତ ଗ୍ରହଣ କରିବା ଆବଶ୍ୟକ । ଯେପରିକି ଅଧର୍ବ ବେଦରେ କୁହାଯାଇଅଛି ‘ଶତହସ୍ତ ସମାହାର ସହସ୍ର ହସ୍ତ ସମକ୍ରିୟା’ ଅର୍ଥାତ୍ ଶତ ହସ୍ତରେ ଉପାର୍ଜନ କରିବା ସମୟରେ ସହସ୍ର ହସ୍ତରେ ଦାନ କର ।

ସ୍ୱାମୀ ବିବେକାନନ୍ଦଙ୍କ ଭାଷାରେ ଆମେ ସଂସାର ପାଖରେ ରଣା । ସଂସାର ବା ପୃଥିବୀ ଅନେକ କିଛି ଦେଇଛି । ଏହା ବଦଳରେ ସେ ଆମକୁ କିଛି ମାଗେ ନାହିଁ ବା ଆମେ ଏହାକୁ ପୁନର୍ବାର କିଛି ଫେରାଇ ପାରିବା ନାହିଁ । ତେଣୁ ଆମେ ଯେତେବେଳେ ଅନ୍ୟକୁ କିଛି ଦେଉଛୁ ତାହା ଆମ ପାଇଁ ଏକ ସୁଯୋଗ ଏହି ରଣ ସୁଝାଇବା ପାଇଁ । ପ୍ରକାରକ୍ରମେ ଆମେ ନିଜକୁ ସାହାଯ୍ୟ କରୁଛୁ । ଭଗବାନ ବୁଦ୍ଧଙ୍କ ଭାଷାରେ ଦେବାର ସୁଯୋଗ ହେଉଛି ଆମ ପାଇଁ ଏକ ମହାନ ଉପହାର । ଏହା ଆମ ଜୀବନକୁ ସକ୍ରିୟତା, ସୁସ୍ଥତା ଏବଂ ସନ୍ତୋଷ ପ୍ରଦାନ କରିଥାଏ । କଳା ଯେପରି ଅନେକ ରଙ୍ଗରେ ଅନେକ ଭଙ୍ଗୀରେ କାରୁକାର୍ଯ୍ୟ ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ସେହିପରି ଦେବୀପାଇଁ ଅନେକ ପ୍ରକ୍ରିୟା ରହିଛି । ଯେପରିକି ପ୍ରାକୃତ ପ୍ରଥମ ଦରମା, ଗଛର ପ୍ରଥମ ଫଳ ଆମ କାମର ପ୍ରଥମ ଉପାଦାନ ଆମେ ଅନ୍ୟକୁ ଦେଇ ତୃପ୍ତିଲାଭ କରିପାରିବା । ଏହା ସହିତ ଶିକ୍ଷାଦାନ, ବାଳ୍ୟଦାନ, ସେବାଦାନ, ଧନ୍ୟବାଦ ପ୍ରଦାନ, ଉପହାର ପ୍ରଦାନ, ଶପଥ ଗ୍ରହଣ ଇତ୍ୟାଦିଦେବା କଳାର ଭିନ୍ନ ଭିନ୍ନ ରୂପ । ଏହା ସହିତ ନଥିବା ବା ଆବଶ୍ୟକ କରୁଥିବା ବ୍ୟକ୍ତିଙ୍କୁ ନିୟମିତ ଦେବାର ଅଭ୍ୟାସ ଏକ ଉତ୍ତମ କଳାକୃତି ଅଟେ ।

ଇସଲାମ୍ ଧର୍ମ କୋରାନରେ କୁହାଯାଇଅଛି ଯେ ଯେଉଁ ପୁରୁଷ କିମ୍ବା ସ୍ତ୍ରୀ ଅନ୍ୟକୁ କିଛି ଦେବା ମାଧ୍ୟମରେ ସେମାନେ ଆଲ୍ଲାଙ୍କୁ ରଣ ଦିଅନ୍ତି । ଏବଂ ଆଲ୍ଲା ସୁଧ ସହିତ ଏହାକୁ ଆଶୀର୍ବାଦ ରୂପେ ଫେରାଇଥାନ୍ତି । ଏଣୁ ସର୍ବଧର୍ମ ମିଳନର ପ୍ରତୀକ ଆମର ରାଷ୍ଟ୍ର ଭାରତ ଅନୈକ୍ୟ ମଧ୍ୟରେ ଐକ୍ୟ, ବୈଷମ୍ୟ ମଧ୍ୟରେ ସାମ୍ୟର ଉଜ୍ଜ୍ୱାଳକୁ ବହନ କରୁଥିବା ଦେଶରେ ସମସ୍ତ ଧର୍ମ ପ୍ରଥା ପରମ୍ପରା ଦେବାର କଳାରେ ମହିମାନ୍ୱିତ । ଯାହାକି ଏକବିଂଶ ଶତାବ୍ଦୀରେ ଶ୍ଯୟୁକ୍ତ ଅରୁପ ସାମକ୍ତ “ଆର୍ଚ୍ ଅଫ୍ ଗିଡ଼ି” ନାମରେ ଆମକୁ ମନେ ପକାଇ ଦେଇଛନ୍ତି ଏବଂ ଏହି ଦାନର କଳାକୁ ଅଭ୍ୟାସରେ ପରିଣତ କରିବାର ସୁଯୋଗ ଦେଇଛନ୍ତି । ଭାରତର ପରମ୍ପରାକୁ ସମଗ୍ର ବିଶ୍ୱରେ ପ୍ରଚାର ପ୍ରସାର କରିବା ପାଇଁ ନେତୃତ୍ୱ ନେଇଛନ୍ତି । ଆମେମାନେ ସେହି ମାଧ୍ୟମରେ ନିଜକୁ ସାମିଲ କରି ନିଜକୁ ଗୌରବାନ୍ୱିତ ମନେ କରିବା ।





“ଆର୍ଟ ଅଫ୍ ଗିଓ”-ଭାରତୀୟ ସଂସ୍କୃତି ଓ ପରମ୍ପରା ର ଏକ ଅନନ୍ୟ ପରିପ୍ରକାଶ

(“ଆର୍ଟ ଅଫ୍ ଗିଓ” ହେଉଛି ଦେବା ଓ ଉତ୍ସର୍ଗାକୃତ ମନୋଭାବ ର ଏକ ପରିଭାଷା ଯାହା ଯୁଗ ପ୍ରସାରୀ ତଥା ଦୀର୍ଘକାଳୀନ ଆତ୍ମ ସନ୍ତୋଷ ଲଭିବା ର ଏକ ଅନନ୍ୟ ପ୍ରୟାସ । ଆସନ୍ତୁ ଏହି ମହା ପ୍ରୟାସ ରେ ସାମିଲ ହୋଇ ମାନବବାଦ ର ପରିଚୟ ଦେବା।)

ଡକ୍ଟର ଅଜୟ କୁମାର ନନ୍ଦ

ଭାରତୀୟ କଳା, ସଂସ୍କୃତି, ଐତିହ୍ୟ, ପରମ୍ପରା, ଆଧ୍ୟାତ୍ମିକ ସରଞ୍ଚନା ସର୍ବପରି ସର୍ବେ ଭବନ୍ତୁ ସୁଖୀନଃ ଭଳି ଐଶ୍ଵରିକ ଭାବନା ପାଇଁ ଆମେ ସର୍ବଦା ବିଶ୍ଵ ଦରବାରରେ ଅଭିନନ୍ଦନୀୟ । ସଂସାର ରେ ସବୁଠୁ ବ୍ୟସ୍ତବହୁଳ ମଣିଷ ର ଜୀବନଶୈଳୀକୁ ଅଧିକ ସୁଗମ ଓ ବ୍ୟବସ୍ଥାପକ କରିବା ସହିତ ମନରେ ଆଧ୍ୟାତ୍ମିକ ଚେତନା ଜାଗ୍ରତ କରିବା ପାଇଁ ପୂର୍ବକାଳରେ ମୁନି-ରଷି ମାନେ ସଂସ୍କୃତି ଓ ପରମ୍ପରା କୁ ଦୈନନ୍ଦିନ ଜୀବନରେ ସାମିଲ କରିଥିଲେ । ସେଥିପାଇଁ ଆମେ ପାଳିଥାଉ ବାର ମାସରେ ତେର ପର୍ବ, ଯାହା ମାନସିକ ସନ୍ତୁଳନ ବଜାୟ ରଖିବା ସହିତ ଆଧ୍ୟାତ୍ମିକ ଭାବନା ଜାଗ୍ରତ କରିବାର ଏକ ପ୍ରମୁଖ ମାର୍ଗ । ସର୍ବଧର୍ମ ସମନ୍ୱୟ ସମ୍ପନ୍ନ ପରମ୍ପରା କୁ ଆଦରେଇଥିବା ବିଶ୍ଵର ଅନନ୍ୟ ରାଷ୍ଟ୍ର ଭାରତବର୍ଷ ରେ ବିଭିନ୍ନଧର୍ମାବଲମ୍ବୀ ଅଧିବାସୀ ସେମାନଙ୍କ ଧର୍ମାନୁସାରେ ବିଭିନ୍ନ ସମୟରେ ବର୍ଷ ତମାମ ଭିନ୍ନ ଭିନ୍ନ ପର୍ବ ପର୍ବାଣୀ ଓ ସାମାଜିକ ଉତ୍ସବ ପାଳନ କରିଥାନ୍ତି । ବିଶେଷ କରି ହିନ୍ଦୁ ମାନେ ପାଳନ କରୁଥିବା ପର୍ବ ମଧ୍ୟରେ ମହା ବିଷୁବ ସଂକ୍ରାନ୍ତି, ରଜ, ଦୋଳପୂର୍ଣ୍ଣମୀ, ଦଶହରା ସମେତ ଗଣପର୍ବ ନୂଆଖାଇ, ହୋଲି, ଦୀପାବଳି, ମକରମେଳା, ଆଦି ପର୍ବପର୍ବାଣୀ ରେ ପୂଜା ପାର୍ବଣ ସହିତ ଘରେ ଘରେ ପିଠା ପଣା ସାଜକୁ ସ୍ଵାଦିଷ୍ଟ ଭୋଜନ ରେ ପରିଚିତ ବା ସମ୍ପର୍କୀୟ ମାନଙ୍କୁ ଆପ୍ୟାୟିତ କରିଥାନ୍ତି । ତା’ଛଡ଼ା ଆମ ସାମାଜିକ ପରମ୍ପରା ଅନୁଯାୟୀ ଆମେ ପାଳୁଥିବା ଅନେକ ପର୍ବ ଯଥା ବିବାହ, ବ୍ରତ, ଜନ୍ମ ଦିନ ଆଦି ଶୁଭ କାର୍ଯ୍ୟ ରେ ନିମନ୍ତ୍ରିତ ଅତିଥିମାନେ ନିଜ ନିଜ ପସନ୍ଦ ମୁତାବକ କିଛି ଉପହାର ଦେଇ ସାମାଜିକ ସମ୍ପର୍କ କୁ ଅଧିକ ମଜବୁତ କରିଥାନ୍ତି । ଦେଖାଯାଏ ଓଡ଼ିଆ ନବବର୍ଷ ବା “ମହା ବିଷୁବ ସଂକ୍ରାନ୍ତି” ଠାରୁ ଗ୍ରୀଷ୍ମ ର ରୌଦ୍ରତାପ ଜନିତ ତୃଷ୍ଣା ନିବାରଣ ପାଇଁ ବିଭିନ୍ନ ବ୍ୟକ୍ତିବିଶେଷ, ମଠ, ମନ୍ଦିର, ଓ ଅନ୍ୟାନ୍ୟ ଅନୁଷ୍ଠାନଙ୍କ ଉଦ୍ୟମରେ ଗାଁ ଗହଳି ଠାରୁ ଆରମ୍ଭ କରି ସହର ବଜାର ରେ ପୂଜାମାନଙ୍କ ପାଇଁ ରାସ୍ତା ଘାଟ ରେ ଜଳ ଛତ୍ର ର ବ୍ୟବସ୍ଥା କରାଯାଇଥାଏ । ସେହିପରି ଜାଗରଯାତ୍ରା, ରଥଯାତ୍ରା, ହନୁମାନ ଜୟନ୍ତୀ, କାର୍ତ୍ତିକ ପୂର୍ଣ୍ଣମୀ, ମାଘ ସପ୍ତମୀ ଆଦି ପର୍ବପର୍ବାଣୀ ଓ ଅନ୍ୟାନ୍ୟ ଦିନ ମାନଙ୍କରେ ବିଭିନ୍ନ ଧାର୍ମିକ ସଂସ୍ଥା ଯଥା ମଠ ମନ୍ଦିର ତରଫରୁ ଅନେକ ଜାଗାରେ ମାଗଣାରେ ସାଧାରଣ ଲୋକଙ୍କ ପାଇଁ ମଧ୍ୟାହ୍ନ ବା ରାତ୍ର ଭୋଜନ ଆୟୋଜନ କରିଥାନ୍ତି, ଯେଉଁଥିରେ ଲୋକମାନେ ଭୋଜନ ପ୍ରାପ୍ତି ସହ ଭଗବତ ପ୍ରେମ ବେଶ୍ ଉପଲବ୍ଧି କରିଥାନ୍ତି । ସେହିପରି ମୁସଲମାନ ସମ୍ପ୍ରଦାୟ ର ଲୋକମାନେ, ସେମାନଙ୍କ ଧର୍ମାନୁସାରେ ପାଳନ କରୁଥିବା ଇଦ୍ ଭଲ ଫିତର, ଇଦ୍, ମହରମ, ଆଦି ପର୍ବ ପର୍ବାଣୀ ରେ ମସଜିଦ୍ ରେ ନମାଜ୍ ପଢ଼ିବା ସହିତ ସାଙ୍ଗ ବନ୍ଧୁମାନଙ୍କୁ ନିମନ୍ତ୍ରିତ କରି ସୁସ୍ଵାଦୁ ଖାଦ୍ୟପେୟ ରେ ଆପ୍ୟାୟିତ କରିବା ସହିତ ବିଭିନ୍ନ ରକମର ଉପହାର ଦେଇ ବେଶ୍ ଖୁସି ବ୍ୟକ୍ତ କରିଥାନ୍ତି । ଜୈନ ଓ ବୌଦ୍ଧ ଧର୍ମାବଲମ୍ବୀ ମାନେ ଗୁରୁ ପୂର୍ଣ୍ଣମୀ କୁ ମହା ଆଡମ୍ବର ସହକାରେ ପାଳନ କରିବା ସହିତ ପରସ୍ପର ମଧ୍ୟରେ ଖୁସି ବ୍ୟକ୍ତ କରୁଥିବାବେଳେ, ଖ୍ରୀଷ୍ଟିୟାନ୍ ସମ୍ପ୍ରଦାୟର ଲୋକମାନେ ‘ଗୁଡ଼ପ୍ରାଇଡ଼େ ଓ ବଡ଼ଦିନ’ ରେ ଚର୍ଚ୍ଚ ରେ ବାଜବେଲ ପାଠ ସହିତ ପରସ୍ପର କୁ ଉପହାର ଦେବା ସହିତ ମହାଆଡମ୍ବର ରେ ଉତ୍ସବ ପାଳନ କରନ୍ତି । ଅନ୍ୟପକ୍ଷରେ ଭକ୍ତକାନ୍ଦ ପରମ୍ପରା ପାଳିତ ହେଉଥିବା ଅନେକ ପର୍ବପର୍ବାଣୀ ମଧ୍ୟରେ ରଜ, ସାବିତ୍ରୀ, ଦଶହରା, କୁମାର ପୂର୍ଣ୍ଣମୀ, ରଣେଶ ପୂଜା, ସରସ୍ଵତୀ ପୂଜା, ଦୋଳ ପୂର୍ଣ୍ଣମୀ, ହୋଲି, ପଣ୍ଡିତ ଓଡ଼ିଶା ର ଗଣପର୍ବ ନୂଆଖାଇ, ଏବଂ ଦାକ୍ଷିଣ ଓଡ଼ିଶା ରେ ପାଳନ ହେଉଥିବା

ଠାକୁରାଣୀ ଯାତ୍ରା ଆଦି ଉତ୍ସବ ପୁରପଲ୍ଲୀରେ ଲୋକମାନେ ପୂଜାଅର୍ଚ୍ଚନା କରିବା ସହ ନୂଆ ପୋଷାକ ପରିଧାନ କରି ପିଠାପଣା ସହ ସୁସ୍ଵାଦୁ ବ୍ୟଞ୍ଜନ ଖାଇ ମହା ଆନନ୍ଦ ରେ ସମୟ ଅତିବାହିତ କରନ୍ତି । ଏସବୁ ନିରେଖି ଦେଖିଲେ ଗୋଟିଏ କଥା ମନକୁ ସ୍ଵତଃ ଆସେ ଆମ ସଂସ୍କୃତି ଏବଂ ପରମ୍ପରା ସହିତ “ଦେବା ଓ ଉତ୍ସର୍ଗ” ର ପ୍ରକ୍ରିୟା ନିବିଡ଼ ଭାବରେ ଜଡ଼ିତ, ଯାହା ସାମାଜିକ ବନ୍ଧନ ସୁଦୃଢ଼ କରିବା ସହିତ ଭାଇତାରା ବଜାୟ ରଖିବାର ଏକ ସ୍ଵତନ୍ତ୍ର ବ୍ୟବସ୍ଥା । ଏଥିରେ ଜଣେ ନିଃସ୍ଵାର୍ଥପର ଭାବେ ଅନ୍ୟ ଜଣଙ୍କୁ ଉତ୍ସର୍ଗ କରିଥାଏ, ସେଇତା ଖାଦ୍ୟ ପଦାର୍ଥ ହେଉ କୌଣସି ଉପହାର ହେଉ ନତୁବା ଆଶା ଭରସା ର ପ୍ରତିଶ୍ରୁତି ଯାହା ଅନ୍ୟର ଖୁସି ଓ ଆବଶ୍ୟକତା ମେଣ୍ଟିବା ପାଇଁ ଏକ ଉତ୍କୃଷ୍ଟ ମାଧ୍ୟମ । “ଦେବା” ହେଉଛି ମଣିଷ ର ବିଶେଷ ଗୁଣ ଏବଂ ଏକ ନିଃସ୍ଵାର୍ଥପର ଭାବନା, ଯେଉଁଥିରେ ସେ ପାଇବା ର ଆଶା ଆଦୌ ରଖୁନଥାଏ । କୁହାଯାଏ “ମଣିଷ ର ଆତାର ବ୍ୟବହାରରେ ତିନୋଟି ଗୁଣ ପ୍ରକଟିତ ହୋଇଥାଏ ଯଥା ପ୍ରକୃତି, ବିକୃତି ଓ ସଂସ୍କୃତି । ମଣିଷ ସଦ୍ ମାର୍ଗ ଅବଲମ୍ବନ କରି ରୋଜଗାରକ୍ଷମ ହୋଇ ନିଜ ସହିତ ପରିବାର ପ୍ରତିପୋଷଣ କରିବା ହେଉଛି ‘ପ୍ରକୃତି’ । ଅପରପକ୍ଷେ, ମଣିଷ ନିଜେ ବଞ୍ଚିବା ପାଇଁ ଯଦି ଅସଦ୍ ମାର୍ଗ ବା ଅନ୍ୟର କ୍ଷତି ପହଞ୍ଚାଇବା ଭଳି ଉଦ୍ୟମ କରେ ତାହାକୁ ‘ବିକୃତି’ ବୋଲି ଧରିନିଆଯାଏ । ସେହିପରି ଜଣେ କ୍ଷମତା ମୁତାବକ ବା ନିଜର ସ୍ଵଭାବ ସୁଲଭ ଗୁଣ ଉପଯୋଗ କରି ଅନ୍ୟକୁ ନିଃସ୍ଵାର୍ଥପର ଭାବରେ ସାହାଯ୍ୟ କରିବା ହିଁ ‘ସଂସ୍କୃତି’, ଯାହା ଆଜିକାଲି ବେଶ୍ ମହାଙ୍ଗା ସାବ୍ୟସ୍ତ ହେଉଛି । ଦେଖା ଯାଉଛି, ଆଧୁନିକ ମଣିଷ ଦାନ ଧର୍ମ କରିବା ପରିବର୍ତ୍ତେ ଅଧର୍ମ ମାର୍ଗ ରେ ରୋଜଗାର କରିବାକୁ କୁ ଅଧିକ ଶ୍ରେୟ ମଣୁଛନ୍ତି । ପରନ୍ତୁ ବିକୃତ ମାନସିକତା ରେ ବଶବର୍ତ୍ତୀ ହୋଇ ଲୋକମାନେ ଚୋରି, ଲୁଣ୍ଠନ, ଧର୍ଷଣ ଆଦି ବିଭିନ୍ନ ଅପରାଧକୁ କର୍ମ କରି ସମାଜର ଅନେକ କ୍ଷତି ସାଧନ କରୁଛନ୍ତି, ଯାହା ସତ୍ୟ ସମାଜ ପାଇଁ ଏକ କଳଙ୍କ । ଏଥିରେ ପରିବର୍ତ୍ତନ ନ ଆସିଲେ, ଆଗାମୀ ପିଢ଼ି ମାନେ ସଂସ୍କୃତି ପରିବର୍ତ୍ତେ ଅପସଂସ୍କୃତି ଭିତ୍ତିକ କାର୍ଯ୍ୟକଳାପ ରେ ସାମିଲ ହେବାପାଇଁ ବାଧ୍ୟ ହେବା ସହିତ ସାମାଜିକ ବନ୍ଧନରୁ ଆପେ ଦୂରେଇ କୁସଂସ୍କାର ଜନିତ ମାନସିକତା ଜାଲ ରେ ଛସି ହୋଇଯିବେ ଯାହା ପରବର୍ତ୍ତୀ ସମୟ ପାଇଁ ଏକ ଆହ୍ଵାନ ହେବ । ଏସବୁକୁ ଦୃଷ୍ଟିରେ ରଖି, ସମାଜ ପାଇଁ କିଛି କରିବା ଓ ବିଗୁଡ଼ୁଥିବା ବ୍ୟବସ୍ଥାରେ ସଂସ୍କାର ଆଣିବାର ପ୍ରୟାସ ସ୍ଵରୂପ, ସମାଜରେ ଅବହେଳିତ, ଦୁସ୍ଥ, ଅସହାୟ, ନିରାଶ୍ରୟ, ଲୋକଙ୍କୁ ସାହାଯ୍ୟ ଓ ସହାୟତା ର ହାତ ବଢ଼ାନ୍ତି କିଓ କିଓ ବିଶ୍ଵ ବିଦ୍ୟାଳୟ ର ପ୍ରତିଷ୍ଠାତା ପ୍ରଫେସର ଅତ୍ୟୁତାନନ୍ଦ ସାମନ୍ତ । ତାଙ୍କ ଜୀବନ ରେ ସାମ୍ରା କରିଥିବା ଉତ୍କଟ ଦାରିଦ୍ର୍ୟ ଓ ବାଲ୍ୟ ସମୟରେ ଭୋଗିଥିବା ଅନେକ ଦୁଃଖ ଦୁର୍ଦ୍ଦଶା ରୁ ସାଉଁଟି ଥିବା ଅଭିଜ୍ଞତା କୁ ଉପଯୋଗ କରି ସମାଜ ରେ ଅବହେଳିତ, ଦୁସ୍ଥ ଓ ନିରାଶ୍ରୟ ବର୍ଗ କୁ ମୁହଁରେ ହସ ପୁଟାଇବା ର ପ୍ରୟାସ, ତାଙ୍କୁ ଏକ ନୂଆ ପରିଚୟ ଦେଇଛି । ଗୋଟିଏ କଥାରେ ସେ ଦୃଢ଼ ମତପୋଷଣ କରନ୍ତି “ମୁଁ କେତେ ଖୁସିରେ ରହିବି ଯେତେ ବଡ଼ କଥା ନୁହେଁ, ମୋ ପାଇଁ କେତେ ଲୋକ ଖୁସିରେ ରହିବେ ସେଇତା ସବୁଠୁ ବଡ଼ କଥା” । ଏଥିପାଇଁ ‘ସାମାଜ ସେବାକୁ’ ନିଜ ଜୀବନର ସାଧନା ରୂପେ ଗ୍ରହଣ କରିବା ସହିତ ଏ ଦିଗରେ ବିଗତ ପଚାଶରୁବର୍ଷ ହେଲା ନିରବଚ୍ଛିନ୍ନ ଉଦ୍ୟମ ଜାରି ରଖିଛନ୍ତି । ତାଙ୍କ ମତରେ ମାନସିକତା ର ନିଆରା ବନ୍ଧନ ଭିତରେ ଥାଏ ସ୍ନେହ, ଶ୍ରଦ୍ଧା, ଓ ଭଲପାଇବା ଯେଉଁଥିରେ ସମ୍ପାଦନ ହୋଇଥାଏ “ଦେବା ଓ ଉତ୍ସର୍ଗାକୃତ” ମନୋଭାବ ଭଳି ଏକ ମହାନ କାର୍ଯ୍ୟ । ‘ଦେବା ବା ଦାନ’ ହେଉଛି ମାନବବାଦ ର ଏକ ମହାନ ତଥା କଠିନ କାର୍ଯ୍ୟ, ଏହାକୁ କରାଯିବ କରିପାରିଲେ ହିଁ ଜୀବନ ର ପ୍ରକୃତ ଅର୍ଥ ଅନୁଭବ ହୋଇଥାଏ । ଏହି ମହତ୍ କାର୍ଯ୍ୟ ରେ ଦୁଇଟି ଲୋକ ସାମିଲ ହୋଇଥାନ୍ତି ଜଣେ ଦାତା ଓ ଅନ୍ୟ ଜଣେ ଗ୍ରହଣକାରୀ, ଏଥିରେ ଉଭୟ ଦାତା ଓ ଗ୍ରହଣକାରୀ ବେଶ୍ ଆତ୍ମ ତୃପ୍ତି ପାଇଥାନ୍ତି । ସୁତରାଂ ‘ଦେବା ଏବଂ ସମର୍ପିତ ଭାବ’ ବହୁତ ପୁରୁଣା ସଂସ୍କାର ହେଲେ ମଧ୍ୟ ଏହାକୁ ଅଧିକ ବ୍ୟବସ୍ଥିତ ଜଙ୍ଗରେ ଲୋକଙ୍କ ମଧ୍ୟରେ ଆଦୃତ କରି, ସମାଜରେ ଉପଯୋଗ ପାଇଁ ଏକ ଉତ୍ତମ ପ୍ରୟାସ ର ବିସ୍ତାର ରୂପ ହେଉଛି “ଆର୍ଟ ଅଫ୍ ଗିଓ” । ସଚେତନତା ମାଧ୍ୟମରେ ସମସ୍ତଙ୍କ ହୃଦୟ ରେ ଦେବା ର ଭାବନା ଜାଗ୍ରତ କରିବା ପାଇଁ ଏକ ନିଆରା ପ୍ରୟାସ ଚି ହେଉଛି “ଆର୍ଟ ଅଫ୍ ଗିଓ” ଯାହାର ଭିତ୍ତିପ୍ରସ୍ତର ସ୍ଥାପିତ ହୋଇଥିଲା ୨୦୧୩ ମସିହା ମଇ ୧୭ ତାରିଖ । ବର୍ତ୍ତମାନ ଏହା ଆମ ଦେଶ ସମେତ ବିଭିନ୍ନ ଦେଶର ଲୋକଙ୍କ ମଧ୍ୟରେ ଆଦୃତ ଲାଭ କରି ଏକ ବିରାଟ ସାମାଜିକ ଆନ୍ଦୋଳନ ପରିବର୍ତ୍ତିତ ହୋଇଛି । ଏହି କାର୍ଯ୍ୟକ୍ରମରେ ଦେଶ ବିଦେଶରେ ଅନେକ ଲୋକ ସ୍ଵତଃ ସାମିଲ ହୋଇ ସାମାଜିକ ସଂସ୍କାର ରେ ଏକ ବୈପ୍ଳବିକ ପରିବର୍ତ୍ତନ ଆଣିବା ପାଇଁ ଆଗେଇ ଆସିଛନ୍ତି । ଅପରପକ୍ଷେ ଦେବା ଏକ ପୁରୁଣା ବ୍ୟବସ୍ଥା, ଏହାକୁ ଅଧିକ ସଜାଡ଼ିତ କରିବା କୁ ହେଲେ ସାହାଯ୍ୟ, ସହଯୋଗ, ଆଦର, ସ୍ନେହ ମାଧ୍ୟମରେ ଲୋକଙ୍କ ପ୍ରିୟଭାଜନ ହେଲେ ଏହା ଅଧିକ ବ୍ୟାପକ ହେବ ଏଥିରେ ତିଳେ ମାତ୍ର ସନ୍ଦେହ ନାହିଁ । ସୁତରାଂ “ଆର୍ଟ ଅଫ୍ ଗିଓ” ହେଉଛି “ଦେବା ଓ ଉତ୍ସର୍ଗାକୃତ” ମନୋଭାବ ର ଏକ ପରିଭାଷା ଯାହା ଯୁଗ ପ୍ରସାରୀ ତଥା ଦୀର୍ଘକାଳୀନ ଆତ୍ମ ସନ୍ତୋଷ ଲଭିବା ର ଏକ ଅନନ୍ୟ ପ୍ରୟାସ । ଆସନ୍ତୁ ଏହି ମହା ପ୍ରୟାସ ରେ ସାମିଲ ହୋଇ ମାନବବାଦ ର ପରିଚୟ ଦେବା ।





ଦେବାର କଳା (ଆର୍ଟ ଅଫ୍ ଗିଭିଙ୍ଗ୍)

ଧର୍ମପଦ ମହପାତ୍ର

ସଂସାରେ ଦୁର୍ଲଭ ମଣିଷ ଜୀବନ
ସେ ତ ପ୍ରଭୁଙ୍କ ର ଦାନ,
ସତ୍ୟ, ଶାନ୍ତି, ଦୟା ବିଚାର କରେ ସେ
କହି ବିନୟ ବଚନ । (୧)

ସହିବା ଲୋକଟି ମହତ ଅଟଇ
ନୀରବତା(କୁ) ମଣେ ଧନ,
ବିବେକୀ, ସୁଜ୍ଞାନୀ, ବହୁ ଭାବି ଚିନ୍ତି
ଦେଇଥାନ୍ତି ମତଦାନ । (୨)

ଆପଣାର ଭାବେ ଅନେକ ଗୁଣକୁ
ଶ୍ରେୟ ଦିଏ ଦେବା ଗୁଣ,
ଦେବା ଓ ନେବାରେ ମିଳେ ହିଁ ଆନନ୍ଦ
ଜାଣେ ଅନୁଭବି ମନ । (୩)

ଯିବାନି ମଉଳି କୁହୁଲି କୁହୁଲି
ହାରିବାନି ଏ ଜୀବନ,
ଆଲୋକ ପଥରେ ବାଟ ଦେଖାଇବା
ଜଳି ଜଳି ପ୍ରତି କ୍ଷଣ । (୪)

ଦେବୀରେ ସେବାରେ କୃପଣ ହେବାନି
(ଆଣେ) ସାତ୍ତ୍ୱିକତାର ଆହ୍ୱାନ,
ଥୁଲି କ'ଣ, ହେଲି କ'ଣ, ହେବି କ'ଣ
ସଦା କରିବା ମନନ । (୫)

କୁଷ୍ଠ ରୋଗୀଙ୍କ ର ଥୁଲା ତ ବିଶ୍ୱାସ
ଚେରେସାଙ୍କ ସେବା ଦାନ,
ଦାନ ସେବା କ୍ଷେତ୍ରେ ହରିଶ୍ଚନ୍ଦ୍ର, କର୍ଣ୍ଣ
ଥୁଲେ ଉଦାର ମହାନ । (୬)

ପ୍ରଷ୍ଠାଙ୍କ ଦୁନିଆଁ ଅଟେ ରଙ୍ଗମଂଚ
ସଭାଙ୍କ ଭୂମିକା ଭିନ୍ନ,
ଅନ୍ୟର ମନ କୁ ଯେ ଚିହ୍ନି ପାରିଲା
ସବୁଠାରୁ ସେହି ଧନ୍ୟ । (୭)

ସଂଯମ ରଖିବା ଇନ୍ଦ୍ରିୟ ଲାଳସା
ବାଣୀ ପ୍ରତି ସାବଧାନ,
ପ୍ରଭୁ କୃପା ପ୍ରତି ବିଶ୍ୱାସ ଯେ ରଖେ
ଜଗତେ ସେ ମହାମାନ୍ୟ ॥ (୮)



ଦେने की कला

डॉ रंजिता जेना

“देना सबसे बड़ा धर्म है, और सबसे बड़ा पुण्य”-भगवान महावीर

मानव ईश्वर की अदिद्वितीय सृष्टि है जिसका हृदय दया, करुणा, सहानुभूति, प्रेम आदि सद्गुणों से विभूषित है। मानव समाज में आपसी प्रेम, सद्भाव, संवेदनशीलता को बढ़ावा देने के लिए विभिन्न शास्त्रों, धार्मिक ग्रंथों, धार्मिक परंपराओं में अनेक उपदेश दिए गए हैं जिसमें 'दान' को सबसे महत्वपूर्ण माना गया है। 'देने की कला' आर्ट ऑफ गिविंग हर धर्म के महत्वपूर्ण सिद्धांत है। यह मानव में उदारता, दानशीलता, परोपकारिता, आत्मसंतुष्टि, आध्यात्मिकता जैसे उच्चतर भावनाओं को बढ़ाने में मदद करता है। देने की कला मानवता की परस्पर जुड़े हुए एकता को पहचानने और एक ऐसी दुनिया को बढ़ावा देने के बारे में है जहाँ हर किसी के पास प्रगति करने का अवसर हो। यह व्यक्तिगत और सामूहिक दोनों के लिए लाभकारी अभ्यास है।

प्राचीन युग से लेकर प्रचलित युग तक अनेक दानवीरों का महत्वपूर्ण योगदान समाज के लिए कालजयी उदाहरण रहे हैं। दैत्यराज बलि, महादानी कर्ण, राजा हरिश्चंद्र, महर्षि दधिचि से लेकर मदर टेरेसा, महात्मा गांधी, जमशेदजी टाटा, अजीम प्रेमजी और रतन टाटा आदि सभी मानव के लिए सदा प्रेरणा स्रोत बने रहेंगे। हमारी परंपरा में दान को कर्तव्य और धर्म माना गया है।

भगवान बुद्ध ने कहा है- “दान करना सबसे बड़ा सुख है”।

देने की कला एक जीवन दर्शन है, जिसका उद्देश्य समाज में भाईचारा, निस्वार्थता, कृतज्ञता, प्रसन्नता आदि मानवीय मूल्योंबोधों को बढ़ावा देना है। भारतीय संस्कृति में दान का महत्व सर्वोपरी है। ऋग्वेद में दान को 'दक्षिणा' कहा गया है, महाभारत में 'दानम्', भागवत गीता में 'यज्ञ' और रामायण में दान को 'धर्म' कहा गया है। भगवान श्रीकृष्ण ने गीता में तीन प्रकार के दान का उल्लेख किया है-

- i) सात्विकदान ii) राजसिक दान iii) तामसिक दान

“दातव्यमिति यघानं दीयतेऽनुपकारीणी

देशकाले च पात्रे च तद्दान सात्विक स्मृतम् ।” (श्लोक -21)

अर्थात् जो दान कर्तव्य की भावना से, बिना किसी अपेक्षा के और सही स्थान, सही समय पर उचित व्यक्ति को ही दिया जाता है, उसे सात्विक दान कहा जाता है। यह दान की सबसे उच्चतम अवस्था है जहाँ दान करने वाला स्वार्थ और अभिमान रहित होता है। राजसिक दान और तामसिक दान के मूल में स्वार्थ, आत्माबडिमा, प्रतिष्ठा का अहं होता है जिससे आत्म-संतुष्टि नहीं मिलती अपितु अहंकार बढ़ता है। इसलिए सात्विक दान को ही उत्तम दान माना जाता है। सात्विक दान के कई प्रकार हैं-

- i. धन दान
- ii. विद्या दान
- iii. अन्न दान
- iv. वस्त्र दान
- v. आरोग्य दान
- vi. कौशल दान
- vii. समय दान आदि

देने की कला एक आध्यात्मिक अभ्यास है जिसका संबंध प्रचलित त्योहारों से हैं। त्योहार हमारी संस्कृति और परंपरा का महत्वपूर्ण हिस्सा है। प्राचीन समय से इन त्योहारों में दान परंपरा का विशेष महत्व है। इसके पीछे धार्मिक भावना, कर्तव्य-पालन, पुण्य कमाना, सामाजिक संबंधों का निर्वाह और समाज सेवा आदि कई कारण निहित हैं। भारत त्योहारों का देश है, यहाँ मनाई जानेवाली भिन्न-भिन्न त्योहारों का महत्व और मान्यताएं भिन्न-भिन्न हैं और दान की परंपरा भी। प्रमुख भारतीय त्योहारों में दिवाली, होली, दशहरा, नवरात्र, ईद, क्रिसमस आदि हैं। जहाँ दिवाली में अन्न, वस्त्र, धन दान को महत्व दिया जाता है, वहाँ होली में रंग, गुझिया, मिठाइयां, वस्त्र, ईद में जकात (धन), किन्ना (अन्न), सद्का (वस्त्र), क्रिसमस में मिठाइयां, खिलौने, कपड़ों का दान, नवरात्रि में देवी के लिए भेंट, अन्न और वस्त्रों का दान सर्वोपरि माना जाता है। त्योहारों के अलावा भी हमारे यहाँ दान का महत्व जन्म और मृत्यु जैसे अवसरों पर देखा जा सकता है। माता-पिता अपने बच्चों के जन्मदिन के अवसर पर अनायालय, मंदिर, गुरुद्वारा में दान तथा जरूरतमंद लोगों में भोजन, वस्त्र तथा अन्य आजीविका उपकरणों का दान देकर बदले में उनके लिए आशीर्वाद लेते हैं। पितृपक्ष के श्राद्धों में तो दरिद्र-नारायण भोजन के साथ-साथ पुरोहितों को भोजन, वस्त्र दान प्रथा सर्वोपरि है। ऐसा माना जाता है कि इन अवसरों पर दान करने से जीवन की समस्याएं दूर होती हैं, पुण्य कर्मों में वृद्धि होती है और धार्मिक संतुष्टि मिलती है।

भारत देश गांव में बसता है। ग्रामीण संस्कृति में त्योहार मनाने की आत्मीयतापूर्ण निष्ठा और तत्परता देखते बनता है। दशहरा के अवसर पर गांव में अपने सगे-संबंधियों, पास-पड़ोस के साथ-साथ धोबी, नाई तथा खेतों में काम करनेवाले दूसरे जातियों के लोगों के लिए परंपरागत व्यंजन और मिठाइयां बनायी जाती है। यह परंपरा सामाजिक एकता की स्थापना के साथ-साथ गरीब और असहाय के प्रति संवेदनशीलता का भाव बढ़ाती है। पारस्परिक सहयोग और सौहार्द की परंपरा से आनंद और उल्लास का माहौल बनता है जो

सांप्रदायिकता, पारस्परिक विद्वेष को पनपने नहीं देता। देने की कला एक परोपकारी अभ्यास है जो शांति, करुणा, मानवीयता निस्वार्थता आदि उच्चतर गुणों से भरा है।

“देने की कला में हमें अपने जीवन को दूसरों के लिए समर्पित करना होता है” - मदर टेरेसा

देने की कला एक ऐसी कला है जो हमें दूसरों के जीवन को आनंद से भरने का अवसर देती है। यह कला हमें दूसरों के बारे में सोचने और दूसरों के लिए जीने की प्रेरणा देती है। जरूरतमंदों की सहायता कर समाज में समानता और संतुलन बनाने की प्रयास करती है। समाज के बृहत्तर स्वार्थ की साधना के इसी महत्त उद्देश्य लिए डॉ. अच्युत सामंत ने आर्ट ऑफ़ गिविंग (देने की कला) ट्रस्ट की स्थापना की है। 17 मई 2013 में आर्ट ऑफ़ गिविंग ट्रस्ट (एओजी) की शुभारम्भ हुआ था। डॉ. सामंत एक प्रसिद्ध सामाजिक कार्यकर्ता, शिक्षाविद् और लेखक हैं। आर्ट ऑफ़ गिविंग (देने की कला) ट्रस्ट का उद्देश्य समाज में दया और सेवा भाव को बढ़ावा देना, सामाजिक विसंगतियों को दूर करना, लड़कियों की शिक्षा को महत्व देना और समाज में सकारात्मक परिवर्तन लाना है। एक समाजसेवी के रूप में उन्होंने देने की कला के माध्यम से लोगों को दान और सेवा के महत्व के बारे में जागरूक करने के लिए तथा समाज में खुशी, शांति और सामाजिक एकता को स्थापित करने का यह प्रयास शुरू किया था जो आज पूर्णतया सफल हुआ है। हर साल इस दिवस के दौरान आर्ट ऑफ़ गिविंग के स्वयंसेवक विभिन्न प्रकार के दान और सेवा कार्यक्रम का आयोजन करते हैं जिसमें अन्न दान, वस्त्र दान, रक्त दान, आरोग्य दान तथा अन्य सामाजिक सेवा कार्यक्रम शामिल हैं। सिर्फ भारत में ही नहीं आज विश्व के 120 से भी अधिक देशों में इसी महत्तर उद्देश्य के साथ इस दिवस को पालन किया जा रहा है। अब यह एक वैश्विक आंदोलन का रूप धारण कर लिया है जो लोगों को दान और सेवा के महत्व के बारे में जागरूक करने और सामाजिक विसंगतियों को दूर करके समाज में शांति, सद्भाव और एकता की स्थापना के उद्देश्य लिए काम करता है। आर्ट ऑफ़ गिविंग की वैश्विक उपस्थिति इस प्रकार है- एशिया के 80 से अधिक देश, यूरोप के 30 से अधिक देश, अमेरिका के 20 से अधिक देश, उत्तरी अमेरिका के 10 से अधिक देश और दक्षिण अमेरिका के 10 से अधिक देशों में आर्ट ऑफ़ गिविंग दिवस (एओजी) का पालन किया जा रहा है।

“जो देता है, वह पाता है।” संत कबीर

आइए हम भी देने की कला को अपना कर दूसरों को मदद का हाथ बढ़ाएं। एक समृद्ध और समावेशी समाज का निर्माण में अपना सहायता और सहयोग दें जहाँ हर व्यक्ति को जीने का सम्मानजनक और समान अवसर मिल सके। दूसरों के जीवन में खुशी और संतुष्टि लाकर अपने जीवन को अर्थपूर्ण और सफल बनाने के प्रयास करें।

“देने की कला ही जीवन की सबसे बड़ी कला है”। देने की कला ही जीवन की सबसे बड़ी सिद्धि है”।- महात्मा गांधी



**महान् शिक्षाविद्
प्रो. अच्युत सामंत का वास्तविक
जीवन- दर्शन:
अन्तर्राष्ट्रीय ऑर्ट ऑफ गिविंग:
एक समीक्षा
-अशोक पाण्डेय**

अपने-अपने जीवन को सफल बनाने की लालसा संग उपदेश प्राप्ति हेतु एकबार देव, मानव और दानव एकसाथ ब्रह्मा जी के पास गये। तीनों को ब्रह्मा जी ने "द" का उपदेश दिया। तीनों उपदेश प्राप्त कर अपने-अपने लोकों में वापस लौट आए। देवताओं ने "द" का उपयोग दमन के रूप में आरंभ कर दिया अर्थात् इंद्रियों के दमन के रूप में। मनुष्य ने "द" का प्रयोग दान के रूप में आरंभ कर दिया और दानवों ने "द" का प्रयोग दया के रूप में आरंभ कर दिया। गौरतलब है कि तभी से देने का संदेश इस सृष्टि में आरंभ हुआ जो आज भी चल रहा है और भविष्य में भी चलेगा। इस सृष्टि की सबसे विचित्र बात यह है कि यहां पर सभी लेना चाहते हैं, कोई देना नहीं चाहता।

सबसे उल्लेखनीय बात यह है कि भारतवर्ष के ओडिशा प्रदेश की स्मार्ट सिटी राजधानी भुवनेश्वर स्थित दो विश्व विख्यात डीम्ड विश्वविद्यालयों, कीट-कीस के प्राणप्रतिष्ठाता हैं प्रो. अच्युत सामंत जो पूर्व में राज्यसभा के सांसद भी थे तथा ओडिशा प्रदेश के आदिवासी बाहुल्य कंधमाल संसदीय क्षेत्र के पूर्व लोकसभा सांसद भी थे। महान् शिक्षाविद् प्रो. अच्युत सामंत का वास्तविक जीवन-दर्शन ऑर्ट ऑफ गिविंग की शुरुआत 2013 की 17 मई से उनके द्वारा बेंगलुरु से आरंभ होकर आज एक सामाजिक आंदोलन का रूप लेकर पूरे विश्व में व्याप्त हो चुका है। इस सामाजिक आंदोलन को स्वेच्छापूर्वक, प्रेमपूर्वक तथा हर्षोल्लासपूर्वक सभी मनाते हैं।

ऑर्ट ऑफ गिविंग जीवन दर्शन में देनेवाला देने में स्वयं में खुशी की अनुभूति करता है, अपने आप में आनंद का अहसास करता है। यह अनोखा जीवन-दर्शन गांधीवाद की तरह जन-जन के लिए प्रेम, मैत्री, सद्भाव, परोपकार, सहयोग और आत्मीयता का यथार्थ पर्याय बन चुका है। इस जीवन दर्शन के मूल में है महान् शिक्षाविद् प्रो. अच्युत सामंत का विदेह जीवन जो उनके निम्न व्यक्तिगत विलक्षण गुणों जैसे: सदा उनके चेहरे पर मुस्कान रहती है, वे सदा दाहिने हाथ से दान देते हैं, उनकी मधुर वाणी में सत्यता और मधुरता रहती है, वे सदैव जगन्नाथ भगवान तथा हनुमान जी पूजा करते हैं और उनके हृदय में मानव सेवा और मानवता की अटूट सेवा की ललक रहती है। वे हमेशा सद्गुणों, सद्गुरुओं और शाश्वत जीवन मूल्यों का आदर-सम्मान करते हैं। वे पूरी स्तयनिष्ठा के साथ कलम, तलवार और सूई के अलग-अलग महत्त्वों को जानते, समझते और उनको अपने व्यक्तिगत जीवन में अक्षरशः अपनाते भी हैं जिनके बदौलत उन्हें अबतक भारत समेत पूरे विश्व के अनेक नामचीन विश्वविद्यालयों से कुल 61 मानद डॉक्टरेट की डिग्री भी मिल चुकी है जो भारत के किसी भी महान शिक्षाविद् के लिए एक राष्ट्रीय कीर्तिमान है। आज भारतवर्ष को विकासशील से विकसित बनाने के लिए महान् शिक्षाविद् प्रो. अच्युत सामंत के वास्तविक जीवन-दर्शन: ऑर्ट ऑफ गिविंग को अपनाने की सख्त आवश्यकता है।



Pearls from Prof. Achyuta Samanta



- Giving quality education to a deprived child is like giving sight to the blind.
- Be obliged, not ungrateful.
- Given opportunity, the weak too can excel
- Educating a girl child is equal to educating generations thereafter
- Positivity is the best way to sustainable success
- Practice kindness. It may be a little painstaking, but it doesn't cost a fortune.