

Om Namō Bhagabate Sri Aurobindayah

**ALL ORISSA
SRI AUROBINDO STUDY CIRCLE COMMITTEE**



**19th All Orissa Conference &
11th Annual State Level Science Fair
of
Sri Aurobindo Engineering and Technical Group**

22nd & 23rd October 2016

**MATRUBHABAN
Cuttack**

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CONTENTS

Subject	Author	Page
Belief shall be not till.....	Sri Aurobindo	5
Western Ideas of Mind...	Sri Aurobindo	6
On Thought	The Mother	11
Man to be Surpassed	Sri Nolini K. Gupta	13
Solar Energy	Udar	17
Manasa Puja-Dhyana...	Sri M. P. Pandit	20
On Her	Sri P. K. Bhattacharya	23
ଶାନ୍ତି ପାଇବାର ଅମୋଘ ଉପାୟ	ଶ୍ରୀ ରାମକୃଷ୍ଣ ଦାସ	26
ଶ୍ରୀଅରବିନ୍ଦ-ସାହିତ୍ୟ	ଶ୍ରୀ ପ୍ରଫୁଲ୍ଲ	30
ଚେତନାର ଉତ୍ତରଣ	ଡା: ନିତ୍ୟାନନ୍ଦ ସ୍ଵାଇଁ	32
ନୂତନ ଚେତନା	ଶ୍ରୀ ପ୍ରସାଦ ତ୍ରିପାଠୀ	36
ଜୈବ ବିବର୍ତ୍ତନ ବନାମ ପ୍ରକୃଷ୍ଟ....	ଶ୍ରୀ ସମରେନ୍ଦ୍ର ରାଉତ	37
Sun, the Ultimate Source...	Er. Aditya Acharya	43
Tradition of Utilizing...	Er. B. P. Mohanty	48
Environment and Sustainable...	Er. A. P. Mohanty	55
Optimizing Water Usage	Er. B. K. Sahoo	62
ଆବଶ୍ୟକତାରୁ ଲାଳସା, ଲାଳସାରୁ....	ଯଶସ୍ଵିନୀ ରାୟ	72
ବିଜ୍ଞାନ ସନ୍ଧାନୀ	ଶ୍ରୀ ନିଶିଥ ରଞ୍ଜନ ରାଉତ	75
Report of Activities ...		80
District Convenors (Contact Details)		86



Pranams at the Lotus Feet of The Divine Mother

Sweet Mother,

Pranams at Thy Lotus Feet.

The **Sri Aurobindo Engineering and Technical Group (SAETG)** is going to organise its **19th All Orissa Annual Conference** on the **22nd & 23rd October 2016** at **Matrubhaban, Cuttack**. The conference will have a technical symposium on ***“Solar Technology and Water Conservation”***. We also plan to organise the **11th Annual State Level Science Fair of Sri Aurobindo Bigyana Parishada** (a unit of SAETG) along with the conference. The theme for this year’s science fair is ***“The Journey of Science : From Need to Greed to Perfection”***. Apart from technical symposium and project exhibition, we plan to have a discussion on science and spirituality, activities for students and organisational meeting of the group.

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

Victory to our Sweet Mother.



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

Message from Sri Aurobindo Ashram Trust

Your mail has been placed in Mother's Room for Her Blessings, Help and Guidance for the Annual State Level Science Fair on 22nd and 23rd October, 2016 organised by Sri Aurobindo Engineering and Technical Group of Orissa, at Matrubhaban, Cuttack.

We have no objection to your including excerpts from the Writings of the Mother and Sri Aurobindo in the souvenir being published for this occasion. You may also print photographs of Sri Aurobindo and the Mother inside the souvenir, not on the cover.

Proper reference notes must be given and due acknowledgement made to the Sri Aurobindo Ashram Trust for the above permission. A copy of the souvenir may be sent to us for our records.

In Her Love,

Manoj Das Gupta
Copyright Department
Sri Aurobindo Ashram

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

Belief shall be not till the work is done

Sri Aurobindo

When darkness deepens strangling the earth's breast
And man's corporeal mind is the only lamp,
As a thief's in the night shall be the covert tread
Of one who steps unseen into his house.
A Voice ill-heard shall speak, the soul obey,
A Power into mind's inner chamber steal,
A charm and sweetness open life's closed doors
And beauty conquer the resisting world,
The Truth-Light capture Nature by surprise,
A stealth of God compel the heart to bliss
And earth grow unexpectedly divine.
In Matter shall be lit the spirit's glow,
In body and body kindled the sacred birth;
Night shall awake to the anthem of the stars,
The days become a happy pilgrim march,
Our will a force of the Eternal's power,
And thought the rays of a spiritual sun.
A few shall see what none yet understands;
God shall grow up while the wise men talk and sleep;
For man shall not know the coming till its hour
And belief shall be not till the work is done.

(Savitri/ 55)



Western Ideas of Mind and Spirit

Sri Aurobindo

St. Augustine was a man of God and a great saint, but great saints are not always — or often — great psychologists or great thinkers. The psychology here [In *St. Augustine's Confessions 8.9.21*] is that of the most superficial schools, if not that of the man in the street; there are as many errors in it as there are psychological statements — and more, for several are not expressed but involved in what he writes. I am aware that these errors are practically universal, for psychological enquiry in Europe (and without enquiry there can be no sound knowledge) is only beginning and has not gone very far, and what has reigned in men's minds up to now is a superficial statement of the superficial appearances of our consciousness as they look to us at first view and nothing more. But knowledge only begins when we get away from the surface phenomena and look behind them for their true operations and causes. To the superficial view of the outer mind and senses the sun is a little fiery ball circling in mid air round the earth and the stars twinkling little things stuck in the sky for our benefit at night.

Scientific enquiry comes and knocks this infantile first view to pieces. The sun is a huge affair (millions of miles away from our air) around which the small earth circles and the stars are huge members of huge systems indescribably distant which have nothing apparently to do with the tiny earth and her creatures.

All science is like that, a contradiction of the sense view or superficial appearances of things and an assertion

of truths which are unguessed by the common sense and the uninstructed reason.

The same process has to be followed in psychology if we are really to know what our consciousness is, how it is built and made and what is the secret of its functionings or the way out of its disorders.

There are several capital and common errors here —

- (1) That mind and spirit are the same thing.
- (2) That all consciousness can be spoken of as “mind”.
- (3) That all consciousness therefore is of a spiritual substance.
- (4) That the body is merely matter, not conscious, therefore something quite different from the spiritual part of the nature.

First, the spirit and the mind are two different things and should not be confused together. The mind is an instrumental entity or instrumental consciousness whose function is to think and perceive — the spirit is an essential entity or consciousness which does not need to think or perceive either in the mental or the sensory way, because whatever knowledge it has is direct or essential knowledge, *svayamprakasa*.

Next, it follows that all consciousness is not necessarily of a spiritual make and it need not be true and is not true that the thing commanding and the thing commanded are the same, are not at all different, are of the same substance and therefore are bound or at least ought to agree together.

Third, it is not even true that it is the mind which is commanding the mind and finds itself disobeyed by itself. First there are many parts of the mind, each a force in itself with its formations, functionings, interests, and they may

not agree. One part of the mind may be spiritually influenced and like to think of the Divine and obey the spiritual impulse, another part may be rational or scientific or literary and prefer to follow the formations, beliefs or doubts, mental preferences and interests which are in conformity with its education and its nature. But quite apart from that, what was commanding in St. Augustine may very well have been the thinking mind or reason while what was commanded was the vital, and mind and vital, whatever anybody may say, are not the same. The thinking mind or buddhi lives, however imperfectly in man, by intelligence and reason, and tries to act or makes the rest act under that law as far as and in the way that it has conceived the law of intelligence and reason. The vital on the other hand is a thing of desires, impulses, force-pushes, emotions, sensations, seekings after life fulfilment, possession and enjoyment; these are its function and its nature; — it is that part of us which seeks after life and its movements for their own sake and it does not want to leave hold of them even if they bring it suffering as well as or more than pleasure; it is even capable of luxuriating in tears and suffering as part of the drama of life. What then is there in common between the thinking intelligence and the vital and why should the latter obey the mind and not follow its own nature? The disobedience is perfectly normal instead of being, as Augustine suggests, unintelligible.

Of course man can establish a mental control over his vital and in so far as he does it he is a man, — because the thinking mind is a nobler and more enlightened entity and consciousness than the vital and ought therefore to rule and, if the mental will is strong, can rule. But this rule is precarious, incomplete and established and held only by much self-discipline. For if the mind is more enlightened,

the vital is nearer to earth, more intense, vehement, more directly able to touch the body. There is too a vital mind which lives by imagination, thoughts of desire, will to act and enjoy from its own impulse and this is able to seize on the reason itself and make it its auxiliary and its justifying counsel and supplier of pleas and excuses. There is also the sheer force of Desire in man which is the vital's principal support and strong enough to sweep off the reason as the Gita says, "like a boat in stormy waters", *navam ivambhasi*.

Finally, the body obeys the mind automatically in those — I things in which it is formed or trained to obey it, but the relation of the body to the mind is not in all things that of an automatic perfect instrument. The body also has a consciousness of its own and, though it is a submental instrument or servant consciousness, it can disobey or fail to obey as well. In many things, in matters of health and illness for instance, in all automatic functionings, the body acts on its own and is not a servant of the mind. If it is fatigued, it can offer a passive resistance to the mind's will. It can cloud the mind with *tamas*, inertia, dullness, fumes of the subconscious so that the mind cannot act. The arm lifts itself no doubt when it gets the suggestion, but at first the legs do not obey when they are asked to walk; they have to learn how to leave the crawling attitude and movement and take up the erect and ambulatory habit. When you first ask the hand to draw a straight line or to play music, it can't do it and won't do it. It has to be schooled, trained, taught, and afterwards it does automatically what is required of it. All this proves that there is a body consciousness different from the mind consciousness which can do things at the mind's order but has to be awakened, trained, made a good and conscious instrument. It can even be so trained that a mental will or

suggestion can cure the illnesses of the body. But all these things, these relations of mind and body, stand on the same footing in essence as the relation of mind to vital and it is not so easy or primary a matter as Augustine would have it.

This puts the problem on another footing with the causes more clear and, if we are prepared to go far enough, it suggests the way out, the way of Yoga.

Letters on Yoga (Vol1)/ 173



When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

14.8.1971

– The Mother

ଲୋକମାନେ ଯେଉଁ ମିଥ୍ୟା ମଧ୍ୟରେ ବାସ କରୁଛନ୍ତି, ସେଥିପ୍ରତି ସେମାନେ ଯେତେବେଳେ ବୀତସ୍ମୃହ ହୋଇଉଠିବେ, ସେତିକିବେଳେହି ଏହି ଜଗତ ପରମ ସତ୍ୟର ରାଜୁତି ନିମିତ୍ତ ପ୍ରସ୍ତୁତ ହୋଇଉଠିବ ।

– ଶ୍ରୀମା

On Thought

The Mother

Question : How can one become master of one's thought?

First condition. To understand the full importance of this mastery by becoming aware, through observation, that our actions are the exact expression of our thoughts and that so long as we do not have perfect control over our mental activity, these thoughts are nothing but reflexes coming from every outside influence (sensations and suggestions). Thus we do not possess ourselves and can in no way be responsible for ourselves so long as we are not the masters of our thought.

Second condition. To will persistently an effective direction of our mental activity.

Third condition. To observe our thoughts in order to become familiar with them, to know their habitual course and become aware of the ones which have a special affinity with our sensorial and emotional nature.

Fourth condition. To seek in ourselves the idea which seems to be the highest, the noblest, the purest and most disinterested and, until the day we find a more beautiful idea to replace it, to make it the pivot around which our mental synthesis will be built up, the regulating idea in whose light all other thoughts can be seen and judged, that is, accepted or rejected.

Fifth condition. To undergo a regular daily mental discipline. To discover among all the teachings that have been given on this subject the method that seems to be most effective and to follow it scrupulously, rigorously, with energy and perseverance.

Some important recommendations:

To know how to take enough mental rest.

Not to demand from ourselves more than we can do.

To take time into account and to know how to wait patiently for the result of our effort.

Lastly, without neglecting anything we can do ourselves, to know how to rely with childlike trust on the Great Supreme Force, the Divine Force that is One in all beings and all things.

11 June 1912

(CWM 2/64)



Lord, deliver us from all care for contingencies, deliver us from the ordinary outlook on things. Grant that we may henceforth see only with Thy eyes and act only by Thy will. Transform us into living torches of Thy divine love.

(14.02.1914)

– The Mother

ହେ ଭଗବାନ, ଦୈନନ୍ଦିନ କ୍ଷୁଦ୍ର ଘଟଣାବଳୀର ଦୁର୍ଭିକ୍ଷାରୁ ଆତ୍ମମାନଙ୍କୁ ମୁକ୍ତ କର, ମୁକ୍ତ କର ସାଧାରଣ ସ୍ତୁଳ ବାହ୍ୟ ଦୃଷ୍ଟିରୁ । କୃପାକର ଯେପରି ଆଜିଠାରୁ ଆତ୍ମେମାନେ ସବୁକିଛି ତୋରି ଚକ୍ଷୁରେ ହିଁ ଦେଖୁ ଓ ତୋରି ଇଚ୍ଛାରେ ଯେପରି କାର୍ଯ୍ୟ କରୁ । ତୋରି ଦିବ୍ୟପ୍ରେମର ଜୀବନ୍ତ ଶିଖାରୁପେ ଆତ୍ମମାନଙ୍କୁ ରୂପାନ୍ତରିତ କର ।

– ଶ୍ରୀମା

Man to be Surpassed

Sri Nolini Kanta Gupta

"MAN is a thing that shall be surpassed". This burning phrase of Nietzsche has unsealed many eyes: it has also scalded and frightened others. It has been hailed by many as the motto, the mantra of the age to come; it has been denounced equally as a false light, a lead of arrogance and egoism.

Erich Kahler (a Czech now become an American citizen) in his book *Man the Measure* seeks to strike a balance, but as the title indicates, evidently leans more to the second, the reactionary, than to the original ideal. He posits that man's humanity is to be preserved and fostered, that is to say, his true humanity, that which distinguishes him from mere animality. The Greek ideal, according to Kahler, was an advance upon the animal man; it brought in the ideal of the rational man. And yet the Greek ideal, in spite of its acceptance of the whole *man - mens sana in corpore sano - embracing* as it did his physical, ethical and æsthetic development, laid on the whole a greater emphasis upon reason, upon rationalising, that is, ordering life according to a rational pattern. And then the Greek ideal was more for the individual; it was for the culture and growth of the individuality in man. Society was considered as composed of such individualised units. The degree of personal choice, of individual liberty, of free understanding that a Greek citizen enjoyed marked the evolution secured by man out of the primitive society. Still the integral man is not the rationalistic man, even as he is not the mere biological man: and he is not predominantly individualistic either.

Yes, man's true humanity, says Kahler, almost echoing Nietzsche, consists precisely in his capacity to surpass himself. The animal is wholly engrossed in its natural nature and activities; but man is capable of standing back, can separate from his biological self, observe, control and direct. For him "existence" truly means (as the Existentialist declares today) *ex+sistere* or *ex+stare*, to stay or stand outside. That is the surpassing enjoyed by him and demanded of him – going beyond one's natural or normal self. But there is a danger here. For there can be a too much surpassing, a going away altogether, as religion or spirituality usually enjoins. Christianity, for example, which is in many senses a movement contrary to the Greek spirit, taught a transcendence that was for luring or driving the human soul away from the world and men towards an extra-terrestrial *summum bonum*.

That is a false light, a wrong lead. Surpassing should not mean going beyond-up and away: it means rather coming out of one's self and going abroad, finding one's kinship and unity with others, with the world around. The individualisation of the self – given by the Greek culture – was the first step; the next step in evolution is the "collectivisation" of the self. It is not in the Nazi or Bolshevich sense that we have to understand the word: it does not equate with totalitarianism. The peril is there, no doubt.

But there was danger in individualism too: and the Greek polity suffered from it. For individualism meant clash of personalities: indeed rivalry, ambition, intolerance, arrogance, all the violent or vulgar movements of egoism occupy a good part of the life story of the old-world peoples trained in the classical culture. On the other hand, modern collectivism tends towards a uniform levelling down of all individual eccentricity. But dangers apart, the truth of either

conception, ingrained in human nature, has to be recognised and accepted. A humanity, composed of developed and formed individuals living in broad commonalty – that is the highest achievement the present author holds before mankind.

Mr. Kahler does not define very clearly the nature and function of this commonalty: but it almost borders on what I may call human humanism, something in the manner of the other modern humanist Albert Schweitzer. Two types of humanism have been distinguished: man-centred humanism and God-centred humanism. Kahler's (and even Schweitzer's) humanism belongs, very much to the first category. He does not seem to believe in any transcendent Spirit or God apart from the universal totality of existence, the unitary life of all, somewhat akin to the *Vie Unanime* of Jules Romains.

The limitation of such a human ideal is for us evident. We demand a total surpassing of man, although that does not mean a rejection of man. Unless human life is built upon foundations quite other than what they are now, we say there can be no permanent or radical remedy to the ills it suffers from. Hence we are for utter transcendence; for, the highest height it is possible for the consciousness to reach and the being to dwell in, even the experience of Brahman or un-mitigated Absolute of the Mayavadin or the Zero, Shunyam of the Buddhist not excluded. Since it is there that the true foundations of creation lie hidden and it is from there that a new world has to be recreated, a new humanity reshaped. The very stuff of human nature has to be changed, not only what is considered as bad in it but what is valued as good also. For beyond good and evil is Nature Divine. Man has to find out this divine nature and dissolve his human nature into that, remould it, reshape it

in that pattern. So long as human consciousness remains too human, it will be always branded with the bar sinister of all earthly things. Man has to grow into the immortal seated within mortality, into the light that shines inviolate on the other side of the darkness we live in. That immortality, that light one has to bring down here on earth and in ourselves, and out of it build a new earth and a new human self and life.



In Thy Light we shall see, in Thy Knowledge we shall know, in Thy Will we shall realise.

(1 / 61)(31.1.1914)

– The Mother

ତବ ଆଲୋକେ ହି ଅସ୍ମାକଂ ଦୃଷ୍ଟିଃ । ତବ ଚେତନାୟାହି ଅସ୍ମାକଂ ଜ୍ଞାନମ୍, ତବ ଇଚ୍ଛାୟାହି ଅସ୍ମାକଂ ସିଦ୍ଧିଃ ।

– ଶ୍ରୀମାତା

ତୁମରି ଆଲୋକରେହିଁ ଆତ୍ମମାନଙ୍କ ଦୃଷ୍ଟି, ତୁମରି ଚେତନାରେହିଁ ଆତ୍ମମାନଙ୍କ ଜ୍ଞାନ, ତୁମରି ଇଚ୍ଛାରେ ହିଁ ଆତ୍ମମାନଙ୍କ ସିଦ୍ଧି ।

– ଶ୍ରୀମା

Solar Energy

Udar

SOLAR ENERGY: The utilisation and the harnessing of energy is essential for any progress - not only material but, through the physical, to other areas in our world, having an impact even on spiritual growth. Actually growth, to be true, must be integral and global. Hence the drive towards more powerful sources of energy is essentially valid but we must have the vision to see in what direction we should move in our investigations. Fossil fuels are also of the darkness but not of much danger and have served us for several centuries. It is in the spiritual ordering of the progressive march that they now become scarce and more and more difficult and expensive to get and use. We are being driven towards other sources.

And we have an unlimited source before us all the time, the energy from the sun. The sun is the spiritual symbol of a very high realisation, seen as such from very ancient times and its beneficence has been sought to be availed of in various ways. But the utilisation has been very, very marginal. There are now growing efforts for a greater and more effective utilisation. This must be encouraged and supported to the fullest by all of us, particularly in India.

The 12th World Energy Congress ended at Delhi on 23rd September 1983 with the participation of 62 nations in the deliberations on the important question of energy.

What interested me most is that this is part of the Mother's vision. Mother had told me very forcefully that the days of the fossil fuels were over and it had to be so. We were living on our past, our dead past as the word fossil

itself indicates. We should now move to our future, our glorious future, to an energy from the sun, the physical symbol of the Supramental. Mother had had a vision in which She saw a very large area covered with some kind of flat panels and from this there was a constant supply of electric power coming.

I must mention the very important and dedicated work in solar energy that is being done here by Dr. Chamanlal Gupta, one of the members of the Ashram, under the aegis of the Tata Energy Research Institute, and his fine collaborator, his wife Shipra. Presently they are setting up, in several places, installation of solar water heating systems and they are manufacturing very efficient solar cookers. They had also set up a solar pond in one of our estates; but it was a small pond for experiment and they were able to collect valuable data. Now for the big pond that we propose to make in Pondicherry it is they who will help prepare the scheme.

Here are some general facts about solar ponds' electric generation: 1 sq. metre will generally produce 3 to 4 watt-hours. The solar pond keeps its heat even during the night, so the power generation is for 24 hours.

"I am an engineer," he used to say, but one could see that he had the attitude of a true scientist. For example, once Mother told him that Nuclear fission is not the way of the future for energy because it has an occult flaw as it profits from division; there might be a good future for Nuclear fusion because it is the opposite. So Udar went and searched and showed the Mother all other possibilities like biomass, hydroelectric etc. including a picture of solar panels for solar electricity. Mother, he claimed, had a vision of large installations of such a kind in desert lands. She said, "Yes, this is the way." - Olivier P.

PHOTOVOLTAICS: I gave Mother the whole explanation about photovoltaics, and She said, "Do whatever you can to push research in that line, this is the way of the future for the world. Because the Sun is the sign of the supramental and the supramental is pouring power on earth, a tiny fraction of it is enough, and this is the way we can have it."

She said that Nuclear power is the power of the Asura, the titan. It comes out of destruction and out of destruction you get power. So the whole character is destructive and even for peaceful purposes it will give no end of troubles.

And She said India should be the one country not to take to nuclear power, but we are using it as much as possible.

... The more important thing to state is something which physical science will not accept and that is that energy has characteristics. They maintain that energy is neutral and can be well used or ill used but the Mother has said very strongly that nuclear energy is evil in its very base. It comes from the destruction of the basis of matter, the nucleus of the atom and so its very characteristic is destructive. Even the so-called peaceful purpose is a blind. It can never be peaceful and, somehow or the other, will cause great damage. On the other hand, the Mother has shown that the true spiritual energy in the physical comes from the sun. It is the physical symbol of the Supramental and it pours down on us enormous quantities of wonderful energy of which we now use only a very, very small fraction. So our whole attention must be concentrated on using solar energy, in all its forms.



Manasa Puja-Dhyana-Kundalini

Sri M. P. Pandit

Q: What is the place for Manasa Puja in Sri Aurobindo's Yoga?

A: The same as in any other Yoga where it is practised. *Manasa-puja*, mental worship, inner adoration, means the evocation before the mind's eye of the form of the object of worship - of a *Devata* as prescribed in the Scripture, of an image or idol, or of the Guru himself and the offering of one's devotion and love to that Form in utter surrender.

This process not only gathers the threads of one's consciousness and centres it round a particular object of contemplation; it awakens the heart's emotions, directs them continually upward and thus purifies them. The activities of the mind too are regulated; their habitual tendency to go outward is arrested by this conscious direction to the centre of adoration and by and by they converge spontaneously on the object of one's worship. Thus Manasa Puja helps the aspirant in the ways of concentration, purification and orientation of his *vrittis*, flowings of mind and heart, Godward.

We may add, however, that this Puja as such is not an indispensable part of this Yoga. It can be practised with good results as indicated. But the same and perhaps fuller benefits could be derived by other means. Besides it is a question of temperament.

Q: How is one to do Saguna Dhyana and Nirguna Dhyana step by step?

A: *Saguna Dhyana*, meditation on Form and *Nirguna Dhyana*, meditation on the Formless, are not two different processes to be adopted successively, one after the other.

Nor are they to be understood as one inferior and the other superior. It is the *svabhava*, nature, temperament of the individual which determines what kind of meditation is more natural and therefore more effective for him. It may also be that for the same person one type of meditation may be spontaneous at one stage and at another the other kind. Whether it is on Form or on the Formless, what matters is that the meditation should be an effortless, natural flow of the consciousness on the object of meditation and a steady but continuous absorption by the consciousness of the nature of what is meditated upon. In these matters one has to follow the predominant trend of the state of one's being.

Q: Is the awakening of the Kundalini a necessary step for progress in the Yoga of Sri Aurobindo?

A: No, it is not necessary to rouse the Kundalini Sakti in this Yoga. In the Kundalini Yoga and other lines of effort where the Kundalini plays the major role, the principle is to rouse this latent Power in the body, unite oneself in consciousness with it and by a prescribed discipline lead it upwards through various centres in the subtle body to its highest centre at the crown of the head where it culminates into an ecstatic Samadhi. The stress is on the individual Sakti within one's body.

In Sri Aurobindo's Yoga, the aim is not to achieve Samadhi. It is to raise the whole of human nature into a divine super-nature; the means is an utter surrender in aspiration to the Supreme Sakti who effects the transformation of the Yoga. Samadhi can only be one of the main steps in this effort and that too can be achieved in other ways. The various centres of consciousness are opened here also but not in the successive order, upwards from the base, of the Kundalini Yoga. They rather open by themselves as a result of the pressure of the Sakti which is invoked in

oneself. Here it is not the Sakti from below, but the Mahasakti from above that carries out the operations of the Yoga. Along with other centres of consciousness, in the course of this working, the energy stored in the Muladhara comes to be released and activated but that is not the same thing as the basic arousal of the Kundalini Sakti in other Yogas.



Be sure that the Mother will be always with you to carry you upon the path. Difficulties come and difficulties go, but, she being with you, the victory is sure.

(25/325)

– Sri Aurobindo

ଏକଥା ନିଶ୍ଚିତରୂପେ ଜାଣି ରଖିବ ଯେ ମା' ତୁମ ସହ ସର୍ବଦା ରହିବେ, ତୁମକୁ ପଥ କଢ଼ାଇ ନେଇ ଚାଲିବେ। ବାଧା ଆସେ – ଚାଲିଯାଏ। କିନ୍ତୁ ଯେହେତୁ ମା' ତୁମ ସହ ଅଛନ୍ତି, ବିଜୟ ସୁନିଶ୍ଚିତ।

– ଶ୍ରୀଅରବିନ୍ଦ

On Her

Sri Pranab Kumar Bhattacharya

I had just arrived in the Ashram and as is usual in the beginning many questions cropped up in my mind. I put these questions before Mother and she replied to them. After some time there were no more questions. I kept silent and so did Mother. I stopped asking her questions except for those concerning my work.

This happened during that early period when I used to ask her questions. During this time Pujalal used to sit quietly in a corner. One day Pujalal told me: "Why don't you write down these answers from Mother, all these valuable words may benefit others when they read them."

So I asked Mother one day: "Mother, should I write down all that you tell me?"

Mother countered: "Why do you wish to write them down?"

I said: "These are valuable words, what if I forget them later?"

Mother said: "All that I tell you, I say to your inner being. Your soul can never forget them. You'll remember them whenever they're needed."

I had just arrived in the Ashram, I was very young then and one day I remember telling Mother: "Mother, you and Sri Aurobindo are good friends, aren't you?" I had meant someone 'close' by 'friend'.

Mother did not answer. What she thought of it she alone knew.

Later in the afternoon at an opportune moment Mother showed me the book *The Mother* by Sri Aurobindo and said: "Do you know this book? It was written by Sri Aurobindo about me. Sri Aurobindo calls me 'Mother'. You must read this book with me."

After that for a number of days she read *The Mother* to me. We used to have our midday meal together and after the meal Mother would read the book to me.

Then later she fully read her *Prayers and Meditations*, *Words of Long Ago* and other books as well. As this reading went on in the afternoons, one by one many came to join us. A good number started coming. Then Mother shifted it to the hall in front of the room where Sri Aurobindo's darshan was held, just above the Meditation Hall, so that there was enough space for all to sit.

There was a lot of pushing and shoving as everyone wanted to sit very close to Mother. So, instructed by Mother, Udar got some paper slips prepared with each one's name and he would keep these slips at the fixed places. Udar used to play a very active role in these sittings which lasted for quite some time. After the reading there was a question-answer session. One day Mother said: "Just as a man has a soul every country has its soul too. That is its true existence and its mission is to express that truth." Tinkori-da (the teacher and not the singer) suddenly came out with a question: "Now that the country has been split into India and Pakistan what has happened to the soul? Has the soul been split too?" Mother looked rather annoyed and said: "No, India's soul cannot be partitioned."

I heard Mother once say that in one of her previous lives she had been the princess of a small kingdom

somewhere in the Himalayas. She was very beautiful but she died very young.

The king announced: "Her body mustn't be destroyed, she should be beautifully dressed and her body kept in a cave filled with ice." This was done.

Mother told me that once she saw in a vision that the princess' body was still lying in that faraway cave.

(I Remember)



*Freedom does not come from outer circumstances
but from inner liberation.*

*Find your soul, unite with it, let it govern your life
and you will be free.*

– The Mother

ବାହ୍ୟ ପରିସ୍ଥିତିରୁ ନୁହେଁ, କିନ୍ତୁ ଆନ୍ତର ମୁକ୍ତି ଦ୍ୱାରାହିଁ ସ୍ୱାଧୀନତା
ଆସିଥାଏ ।

ତୁମର ଆତ୍ମାକୁ ବହିଷ୍କାର କର, ତାହା ସହିତ ଏକାତ୍ମତ ହୁଅ ଏବଂ
ତାହାଦ୍ୱାରା ତୁମର ଜୀବନକୁ ଶାସିତ ହେବାକୁ ଦିଅ, ଏବଂ ତେବେହିଁ
ତୁମେ ଯଥାର୍ଥରେ ସ୍ୱାଧୀନ ହୋଇ ଉଠିବ ।

– ଶ୍ରୀମା

ଶାନ୍ତି ପାଇବାର ଅମୋଘ ଉପାୟ

ଶ୍ରୀ ରାମକୃଷ୍ଣ ବାସ

ଶାନ୍ତି ପାଇବାର ଏକମାତ୍ର ଅମୋଘ ଉପାୟ ‘ମା’ ଏହି ନାମଜପ। ଏହାଛଡ଼ା ଅନ୍ୟ କୌଣସି ଉପାୟ ନାହିଁ। ନାମଜପ ଛଡ଼ା ସଂସାର କୌଣସି କାର୍ଯ୍ୟରେ ବ୍ୟକ୍ତି ସ୍ଥାୟୀ ଶାନ୍ତି ପାଇପାରିବେ ନାହିଁ। କୌଣସି ଘଟଣାରେ ଚିକିଏ ଶାନ୍ତି ମିଳିଲେ ପରକ୍ଷରେ ଅଶାନ୍ତି। କେବଳ ‘ମା’ ଏହି ନାମଜପରେ ସ୍ଥାୟୀ ତଥା ଯଥାର୍ଥ ଶାନ୍ତି ପାଇବ। ଅନ୍ୟ କୌଣସି ପରିସ୍ଥିତିରେ ଶାନ୍ତି ଆଶା ନରଖି କେବଳ ‘ମା’ ଏହି ନାମ ସବୁ ସମୟରେ ଜପ କରିବାକୁ ଚେଷ୍ଟା କରି ନାମଜପ କଲେ ମା’ଙ୍କ ଉପସ୍ଥିତି ସର୍ବଦା ରହିବ ଏବଂ ଯେଉଁ ବାଧାବିପତ୍ତିରୁ ରକ୍ଷା ହେବାକୁ ଚାହିଁବ ସେଥିରୁ ରକ୍ଷା ହୋଇପାରିବ। ଯେ କୌଣସି ପରିସ୍ଥିତିରେ ‘ମା’ ଏହି ନାମ ଶୀଘ୍ର ଶୀଘ୍ର ଜପ କର। ଜପ ସଙ୍ଗେ ସଙ୍ଗେ ସେହି ପ୍ରତିକୂଳ ବିଚାର ଘଟଣାକୁ ମା’ଙ୍କ ଚରଣରେ ସମର୍ପଣ କରୁଥିବା ଧାରଣା ରଖ। ଏପରି କଲେ ବାଧାବିପତ୍ତି ଦୂର ହେବ ଏବଂ ତୁମେ ଶାନ୍ତି ଆନନ୍ଦ ଉପଲବ୍ଧି କରିବ।

ଯେଉଁ ସମୟରେ ବିନା କାରଣରେ ତୁମ ମଧ୍ୟରେ ଅଶାନ୍ତି ଆସୁଛି ସେ ସମୟରେ ବ୍ୟସ୍ତ ନହୋଇ ‘ମା’ ଏହି ନାମଜପ କର ଏବଂ ପ୍ରତିକୂଳ ଘଟଣାକୁ ସମର୍ପଣ କର। ଏହିପରି କଲେ ତାହା ଅଳ୍ପ ସମୟରେ ଦୂର ହେବ। ଧ୍ୟାନ ସମୟରେ ଆଖି ଖୋଲି ମା’ଙ୍କ ଫଟୋ ଦେଖ ଏବଂ ‘ମା’ ଏହି ନାମ ନିରନ୍ତର ସ୍ମରଣ କର। ଶୀଘ୍ର ଶୀଘ୍ର ଜପ କଲେ କୌଣସି ବିଚାର ଆସିବ ନାହିଁ। ଘର କାମ କରିବା ସମୟରେ ଯଦି ଦୃଢ଼ ସଙ୍କଳ୍ପ ସହ ‘ମା’ ଏହି ନାମଜପ କରିପାରିବ ତେବେ ଦେଖିବ କାର୍ଯ୍ୟ କରିବାରେ ବହୁତ ଆନନ୍ଦ ପାଇବ। କର୍ମ କରିବାରେ ଆଗ୍ରହ ହେବ। ସବୁ ପ୍ରକାର ବାଧା ସବୁ ପ୍ରକାର ଚିନ୍ତା, ସବୁ ପ୍ରକାର ଅଶାନ୍ତି, ସବୁ ପ୍ରକାର ମନସ୍ଥାପରୁ ମୁକ୍ତ ହେବ। ଯେତେ ଅଧିକ ମା’ଙ୍କ ନାମଜପ କରିବ ସେତେ ଶାନ୍ତି, ଆନନ୍ଦ, ପ୍ରସନ୍ନତା, କର୍ମ ପ୍ରତି ଆଗ୍ରହ ଉପଲବ୍ଧି କରିବ। ‘ରୂପାନ୍ତର ଯୋଗରେ ନାମଜପ’ ବହି ବାରମ୍ବାର ପଢ଼।

ଜୀବନ ପ୍ରତି ବିତୃଷ୍ଣା ହେଲେ ଜୀବନରେ ଉନ୍ନତି ହୁଏ ନାହିଁ। ମନୁଷ୍ୟ ଜନ୍ମ ସବୁଠାରୁ ଶ୍ରେଷ୍ଠ କୁହାହୋଇଛି। ବର୍ତ୍ତମାନ ଯେଉଁ ପରିସ୍ଥିତି ଜୀବନରେ ବିତୃଷ୍ଣାର କାରଣ ହୋଇଛି ସେହି ପରିସ୍ଥିତିକୁ ଅତିକ୍ରମ ନକଲେ ପର ଜନ୍ମରେ ସେହି ପରିସ୍ଥିତି ଆହୁରି

ଖରାପ ଭାବେ ଆସିବ । ପରିସ୍ଥିତିକୁ ଯେତେ ଅତିକ୍ରମ କରିବାକୁ ଦେବ ତେତେ ଲକ୍ଷ୍ୟର ମାର୍ଗ କମ୍ ହେଉଥିବ ।

୧୦.୯.୮୦

ଆପଣ ବ୍ୟସ୍ତ ହୁଅନ୍ତୁ ନାହିଁ । ସମୟ ଅନୁସାରେ କାର୍ଯ୍ୟ କରନ୍ତୁ । ମା'ଙ୍କ ଉପରେ ଦୃଢ଼ ବିଶ୍ୱାସ ଭରସା ରଖନ୍ତୁ । ଏହି ସମୟରେ କେବଳ ମା'ଙ୍କ ଉପରେ ଭରସା ରଖି ତାଙ୍କରି ନାମ ସ୍ମରଣ କରି ଯେତେ ସମ୍ଭବ ହେବ ଉତ୍ତମ ରୂପେ କାର୍ଯ୍ୟ କରି ମା'ଙ୍କୁ ସମର୍ପଣ କରନ୍ତୁ । ଚାହିଁବା ଅନୁସାରେ କାର୍ଯ୍ୟ ନହେଲେ ବ୍ୟସ୍ତ ହତାଶ ନହୋଇ ଅପେକ୍ଷା କରନ୍ତୁ ।

୧୩.୯.୮୦

ଜୀବନର ସବୁଠାରୁ ଅଧିକ ମୂଲ୍ୟବାନ, ଅଧିକ ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ବିଷୟ ହେଉଛି ଆଧ୍ୟାତ୍ମିକତା । ଅତିମାନସ ଶକ୍ତି ଏହି ପୃଥିବୀ ପୃଷ୍ଠରେ ପ୍ରତିଷ୍ଠା ହୋଇ ସାରିଥିବାରୁ ଆଧ୍ୟାତ୍ମିକ ସତ୍ୟ ଉପଲବ୍ଧି ସକାଶେ ଘର ପରିବାର ଛାଡ଼ିବାକୁ ହେବ ନାହିଁ । ଘରେ ରହି ସମସ୍ତ କର୍ମକରି ସମସ୍ତ କର୍ମରେ ଅଧ୍ୟାତ୍ମ ସତ୍ୟ ଉପଲବ୍ଧି କରିବାକୁ ହେବ । ଆଧ୍ୟାତ୍ମିକ ମାର୍ଗରେ ଯିବାକୁ ଆରମ୍ଭ କରିବା ମାତ୍ରେ ଜୀବନର ସମସ୍ତ କର୍ମ ସରସ ହେବାକୁ ଲାଗିବ । ଦୁଃଖ, ଚିନ୍ତା, ହତାଶା, ନିରାଶା ସବୁ ଆସ୍ତେ ଆସ୍ତେ ଦୂର ହେବ । ପରିବାରରେ କିପରି ଉତ୍ତମ ବ୍ୟବହାର କରିବାକୁ ହେବ, ସମାଜ ତଥା ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ କିପରି ଉତ୍ତମ ବ୍ୟବହାର କରି ସାମଞ୍ଜସ୍ୟ ପ୍ରତିଷ୍ଠା କରିପାରିବ ତାହା ସହଜରେ ଉପଲବ୍ଧି କରିବ । ଭୌତିକ ତଥା ବହୁବର୍ଷ ପଢ଼ି ଯାହା ଉପଲବ୍ଧି କରି ନପାରି ଅଧ୍ୟାତ୍ମିକତାରେ ତା'ଠାରୁ ଅଧିକ ଜ୍ଞାନ ପ୍ରାପ୍ତ କରି ପାରିବ । ଅଭାବ ଦୂର ହେବ । କର୍ମ କରିବାରେ ପ୍ରବୃତ୍ତି ହେବ । କର୍ମରେ ବିଶେଷ ଆନନ୍ଦ ମିଳିବ କାରଣ ମା'ଙ୍କ ଉପରେ ପୂର୍ଣ୍ଣ ଭରସା ଆସିଯିବ ।

ପିଲାମାନଙ୍କ ଚିନ୍ତା, ଘରର ଚିନ୍ତା, ଅନ୍ୟମାନଙ୍କ ଚିନ୍ତା, ଦୁଃଖ ଆସ୍ତେ ଆସ୍ତେ ଦୂର ହେବ । ଯଥାର୍ଥରେ ଜୀବନ ହେବ ଶାନ୍ତି ସୁଖମୟ । 'ମ' ଏହି ମାର୍ଗରେ ଯାତ୍ରା କଲେ ପିତାକୁଳ ତଥା ପତିକୁଳ ଉଭୟ କୁଳକୁ ଉଦ୍ଧାର କରିପାରିବ । ସୁଖଶାନ୍ତିରେ ରହିବାର ଉପାୟ ହେଲା - ସକାଳେ ନିଦ ଭାଙ୍ଗିବା ସଙ୍ଗେ ସଙ୍ଗେ 'ମା' ଏହି ନାମ ଶୀଘ୍ର ଶୀଘ୍ର ମନେ ମନେ ଜପ କର । 'ମା'- 'ମା'- 'ମା' ଶୀଘ୍ର ଶୀଘ୍ର, ଖୁବ୍ ଶୀଘ୍ର । ପ୍ରଥମରେ ଅଧ୍ୟୟନ କିମ୍ବା ପ୍ରତିଦିନ ଏକ ଘଣ୍ଟା ଜପକରିବା ସକାଶେ ଚେଷ୍ଟା କର । ଉଠିବା ସଙ୍ଗେ ସଙ୍ଗେ ନାମଜପ ସହିତ ଧାରଣା କର, “ ମୁଁ ତୁମର, ମୋର ସମସ୍ତ ଇଚ୍ଛା ତୁମ ଚରଣରେ ସମର୍ପଣ କରିପାରେ, ଘର ତୁମର, ପରିବାର ତୁମର, ପିଲାପିଲି ତୁମର, ମୁଁ କେବଳ ତୁମର ଆଶ୍ରିତ । ” ଏହି ଧାରଣା ସହିତ 'ମା'- 'ମା' ଏହି ନାମ ଶୀଘ୍ର ଶୀଘ୍ର ଜପ କର ।

ମୁହଁ ଧୋଇବା, କୁଳି କରିବା, ଘର ଝାଡ଼ି ଦେବା, ଦାନ୍ତ ମାଜିବା, ଝାଡ଼ାଯିବା ସବୁ ସମୟରେ ଏହି ଧାରଣା ସହିତ ଜପ ଚାଲିଥିବ। କୌଣସି ଅସୁବିଧା ହେଲେ, ପିଲାଙ୍କ ଶରୀର ଅସୁସ୍ଥ ହେଲେ - ସେହି ଜପ ସହିତ ମା'ଙ୍କୁ ସମର୍ପଣ କରିବ। କୌଣସି ପ୍ରକାର ଅସୁବିଧା ହେଲେ, ମନରେ ଅଶାନ୍ତି ହେଲେ 'ମା' ଏହି ନାମ ଶୀଘ୍ର ଶୀଘ୍ର ଜପ କର, ତାଙ୍କ ଚରଣରେ ସମର୍ପଣ କର। ଏହିପରି କଲେ ପ୍ରତ୍ୟକ୍ଷ ରୂପେ ଦେଖିବ ପ୍ରତ୍ୟେକ କାର୍ଯ୍ୟରେ ମା'ଙ୍କ ସାହାଯ୍ୟ ପାଇବ। ଜୀବନ ସୁଖମୟ ହେବ। ହତାଶା ନିରାଶା କ୍ରମଶଃ ଦୂର ହେବାକୁ ଲାଗିବ। ପୂର୍ବେ ଏପରି ହେବା ସକାଶେ ବହୁତ କଠିନ ସାଧନା କରିବାକୁ ପଡୁଥିଲା। ବର୍ତ୍ତମାନ ବହୁତ କମ୍ ପରିଶ୍ରମରେ ଏହା ହୋଇପାରିବ। କାରଣ ଅତିମାନସ ଶକ୍ତି କ୍ରିୟାଶୀଳ ହୋଇଅଛି। ଏପରିକି ତୁମେ ନିଜ ଭୁଲ୍ ବୁଝି ପାରିବ, ଏହିପରି କରିବା ଦ୍ଵାରା ତୁମ ବୁଦ୍ଧିରେ, ପ୍ରାଣରେ, ଶରୀରରେ ବି ପ୍ରକାଶ ଆସିବ। ଯେଉଁ ବସ୍ତୁ ବୁଝିପାରୁ ନଥିଲ ସହଜରେ ବୁଝି ପାରିବ। ଯେଉଁ କର୍ମ କଠିନ ଜଣା ପଡୁଥିଲା ତାହା ସହଜରେ କରିପାରିବ। ଏଥିରେ ବହୁତ ସାହାଯ୍ୟ କରିବ ପୂର୍ଣ୍ଣାଙ୍ଗ ଶିକ୍ଷା। ପିଲାଙ୍କୁ ମାରିବାକୁ ହେବ ନାହିଁ। ତା'ର ସ୍ଵଭାବ ଅନୁସାରେ ତା' ସହିତ ବ୍ୟବହାର କରିବାକୁ ହେବ। ଏହି ଜ୍ଞାନ ପ୍ରକାଶ ହେବ ଏହି କାର୍ଯ୍ୟ ମାଧ୍ୟମରେ। ଏହାର ପରିଣାମରେ ପ୍ରତ୍ୟେକ ବ୍ୟକ୍ତିର ସ୍ଵଭାବ ଅନୁସାରେ ତା' ସହିତ ବ୍ୟବହାର କରିପାରିବ। କାହାରି ସହିତ ମନୋମାଳିନ୍ୟ ହେବ ନାହିଁ। ଏହିପରି ପ୍ରତ୍ୟେକ କର୍ମରେ ହେବ।

ଏହିପରି ନାମଜପ ଅଭ୍ୟାସ ସମସ୍ତେ କର। ଏହାରି ଦ୍ଵାରା ଆଳସ୍ୟ ଦୂର ହେବ। ବୁଦ୍ଧିରେ ପ୍ରକାଶ ଆସିଲେ ଜୀବନର ଏହି ଲକ୍ଷ୍ୟକୁ ସବୁଠାରୁ ଶ୍ରେଷ୍ଠସ୍ଥାନ ଦେବ। ସମସ୍ତ କର୍ମ ହେବ ଲକ୍ଷ୍ୟପ୍ରାପ୍ତିର ସାଧନା। ଅର୍ଥାତ୍ ସମସ୍ତ କର୍ମ ମା'ଙ୍କ ସେବା ଭାବରେ କରି ମାଙ୍କୁ ସମର୍ପଣ କରିବ। ଏହି ଲକ୍ଷ୍ୟ ଗ୍ରହଣ କଲେ କର୍ମରେ ଛୋଟ ବଡ଼ ଧାରଣା ରହିବ ନାହିଁ। ସମସ୍ତ ଆବଶ୍ୟକ କର୍ମ ସାଧନା ମନୋଭାବରେ ପ୍ରସନ୍ନତା ସହ କରିପାରିବ। ସଂସାରର ସମସ୍ତ ଐଶ୍ଵର୍ଯ୍ୟ ପାଇଲେ ବି ବ୍ୟକ୍ତି ଆଉ ସୁଖଶାନ୍ତି ଚାହେଁ କିନ୍ତୁ ତାହା ମିଳେ ନାହିଁ। ବ୍ୟକ୍ତି ମା'ଙ୍କୁ ଗ୍ରହଣ କଲେ ଶାନ୍ତି ସୁଖ ସ୍ଵତଃସ୍ଫୁର୍ତ୍ତ ଭାବେ ଆସେ। ଜାଗତିକ ବସ୍ତୁର ଅଭାବ ରହେ ନାହିଁ। ପିଲାମାନଙ୍କର ଉତ୍ତମ ସଂସ୍କାର ହୁଏ।

ରାମକୃଷ୍ଣ ପରମହଂସ କିଛି ପଢ଼ି ନଥିଲେ। କିନ୍ତୁ ସଂସାରର ସମସ୍ତ ଭାର ସମସ୍ତ କାର୍ଯ୍ୟର ଜ୍ଞାନ, ବହୁତ ବିଦ୍ଵାନ ବ୍ୟକ୍ତିଙ୍କ ଠାରୁ ଉତ୍ତମ ଥିଲା। ବଡ଼ ବଡ଼ ଲୟର (ଓକିଲ), ଡାକ୍ତର, ଇଞ୍ଜିନିୟରମାନେ ତାଙ୍କଠାରୁ ପରାମର୍ଶ ନେଉଥିଲେ। ବାଲ୍ମୀକି ପଢ଼ିନଥିଲେ

କିନ୍ତୁ ଥିଲେ ଡକାଉଡ଼। ଅଧ୍ୟାୟ ସତ୍ୟ ଆଶ୍ରୟରେ ସଂସାରର ଏବଂ ଅଧ୍ୟାୟ ବିଦ୍ୟାର ଗୁପ୍ତରୁ ଗୁପ୍ତ ରହସ୍ୟ ପ୍ରକାଶ କରି ପାରି ଅଛନ୍ତି।

ବର୍ତ୍ତମାନ ସଂସାରରେ ଯେଉଁ ଅନ୍ୟାୟ, ଅସତ୍ୟ ବୃଦ୍ଧି ହୋଇଛି, ଏହା କେବଳ ନୂତନ ଯୁଗ ଆସିଥିବାରୁ ପୁରାତନ ଅନ୍ୟାୟ ଅସତ୍ୟ ବାଧା ଦେବା ସକାଶେ ସାମ୍ନାକୁ ଆସିଅଛି। ଏହି ପରିବର୍ତ୍ତନ କିଛି ବର୍ଷ ଚାଲିବ।

ବର୍ତ୍ତମାନ ବହୁତ ଉତ୍ତମ ସମୟ ଆସିଛି। ଅତିମାନସ ସତ୍ୟ ପୃଥିବୀରେ ପ୍ରତିଷ୍ଠା ହୋଇଅଛି। ତୁମ୍ଭେମାନେ ଅଳ୍ପ ପ୍ରୟାସ କଲେ ଅସ୍ତଳ ତଥା ଏହି ପରିବାର ସହଜରେ ଅଧ୍ୟାୟ କାର୍ଯ୍ୟରେ ପ୍ରବେଶ କରିପାରିବ ଏବଂ ସଂସାର କାର୍ଯ୍ୟରେ ସଫଳତା ପାଇବା ସଙ୍ଗେ ସଙ୍ଗେ ସୁଖ, ଶାନ୍ତି, ଆନନ୍ଦ ଅନୁଭବ କରିବ। ଜୀବନ ଭାର ରୂପେ ରହିବ ନାହିଁ। ହେବ କ୍ରମଶଃ ଆନନ୍ଦମୟ। ମୋ ବିଚାରରେ ତୁମ ସକାଶେ ସବୁଠାରୁ ଭଲ ହେବ ପୂର୍ଣ୍ଣାଙ୍ଗ ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ଶିକ୍ଷୟିତ୍ରୀ ହେବା।

(ନାମଜପ ସକାଳୁ ଅଧ୍ୟାୟ ଏବଂ କିମ୍ବା ଏକ ଘଣ୍ଟା, ଏକ ସେକେଣ୍ଡ ବିଳମ୍ବ ନକରି ଶାନ୍ତ ଶାନ୍ତ କରିବ। କିନ୍ତୁ ସବୁ ସମୟରେ ଜପ କରିବ।)



99.୯.୮୦



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ଶ୍ରୀଅରବିନ୍ଦ-ସାହିତ୍ୟ

ଶ୍ରୀ ପ୍ରପତ୍ତି

ଶ୍ରୀଅରବିନ୍ଦ-ସାହିତ୍ୟର ବିଶେଷତ୍ୱ ଏହି ଯେ ଏହା ଏକ ସର୍ବାଙ୍ଗୀନ ଅଧ୍ୟାତ୍ମ-ଚେତନା, ପୂର୍ଣ୍ଣାଙ୍ଗ ଦୃଷ୍ଟିକୋଣ, ଓ ଉର୍ଦ୍ଧ୍ୱତନ ବିଘ୍ନରୁ ଉଦ୍ଧୃତ। ଶ୍ରୀଅରବିନ୍ଦ-ସାହିତ୍ୟ କୌଣସି ମାନସିକ ଗଠନ, ବିଶ୍ଳେଷଣ, ବିଘ୍ନର ଓ ଧାରଣା-ପ୍ରସୂତ ନୁହେଁ। ସ୍ୱାୟତ୍ତ ସାଧନାବଳରେ ଶ୍ରୀଅରବିନ୍ଦ ଯେଉଁ ଅଧ୍ୟାତ୍ମ-ଚେତନା ଓ ଦୃଷ୍ଟି ଲାଭ କରିଥିଲେ ତାହାର ବାହ୍ୟ ପ୍ରକାଶ ହିଁ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ରଚନାବଳୀ। ଯୋଗ, ଦର୍ଶନ, ରାଷ୍ଟ୍ରନୀତି, ସମାଜ-ଦର୍ଶନ, ସାହିତ୍ୟ ଓ କଳାର ସମାଲୋଚନା, ଭବିଷ୍ୟତକାବ୍ୟର ସ୍ୱରୂପ, ଭାରତୀୟ ସଂସ୍କୃତିର ଆଧାର, ବେଦ, ବେଦାନ୍ତ, ଉପନିଷଦ୍, ଗୀତାର ଭାଷ୍ୟ ଏହିପରି ବହୁ ବିଷୟରେ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଅନନ୍ତ ସୃଜନଶୀଳ ପ୍ରତିଭା ଏକ ମହାନ ପ୍ରବାହତୁଲ୍ୟ ଉସାରିତ ହୋଇଛି। ତାଙ୍କର ରଚନାବଳୀ ମଧ୍ୟରେ ଏପରି ଦୃଷ୍ଟି ଓ ସତ୍ୟର ସ୍ପର୍ଶ ମିଳେ ଯାହା ଅନ୍ୟ କୁଦ୍ରାପି ଦୃଷ୍ଟିଗୋଚର ହୁଏ ନାହିଁ। ଯଦି ବେଦକୁ ରକ୍ଷିତଶକ୍ତ ତପୋଲକ୍ଷ୍ୟ ସତ୍ୟର ବାଞ୍ଛନୀୟ ମୂର୍ତ୍ତି ବୋଲି କୁହାଯାଏ, ତେବେ ଶ୍ରୀଅରବିନ୍ଦ-ସାହିତ୍ୟ ହିଁ ତାଙ୍କର ମହାନ ସିଦ୍ଧିର ବାଞ୍ଛନୀୟ ଶରୀର।

ଦ୍ୱିତୀୟତଃ ଶ୍ରୀଅରବିନ୍ଦ-ସାହିତ୍ୟ କେବଳ ଏକ ଅଧ୍ୟାତ୍ମ-ଚେତନାରୁ ସମ୍ପୂର୍ଣ୍ଣ ନୁହେଁ ବରଂ ଏହା ଏକ ଅଧ୍ୟାତ୍ମଶକ୍ତି, ସାମର୍ଥ୍ୟ, ଜ୍ୟୋତି ଓ ଶକ୍ତିରେ ପରିପୂର୍ଣ୍ଣ। ପୂର୍ଣ୍ଣଜ୍ଞାନ ଓ ପୂର୍ଣ୍ଣ ସତ୍ୟ ହିଁ ମନୁଷ୍ୟକୁ ଯଥାର୍ଥ ସୁଖ ଓ ଆନନ୍ଦ ଦେଇପାରେ, ଏବଂ ତାହାର ସଂସାରିକ ଜୀବନକୁ ସୁସଜ୍ଜିତ, ଶାନ୍ତି ଓ ସମନ୍ୱୟରେ ଭୂଷିତ କରିପାରେ। ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗ ଓ ଦର୍ଶନରେ ଜୀବନ, ଜଗତ ଓ ଭଗବାନଙ୍କ ସମ୍ବନ୍ଧରେ ଯେଉଁ ଗଭୀର ଆଲୋଚନା ହୋଇଛି ତାହା ଆଧୁନିକ ବୁଦ୍ଧିବାଦୀ ମନୁଷ୍ୟ ପକ୍ଷରେ ଖୁବ୍ ଗ୍ରହଣୀୟ।

ତୃତୀୟତଃ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ସାହିତ୍ୟରେ ମନୁଷ୍ୟର ଯେଉଁ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱରୂପ ଓ ମୂର୍ତ୍ତି ଦୃଷ୍ଟିଗୋଚର ହୁଏ ତାହା ଅନ୍ୟ କୁଦ୍ରାପି ମିଳେ ନାହିଁ। ମନୁଷ୍ୟର ପ୍ରକୃତିର ରୂପାନ୍ତର ଘଟିଲେ ତାହା ମଧ୍ୟରେ ‘ଅତି-ମାନସ’ ଦିବ୍ୟ ତତ୍ତ୍ୱ ପ୍ରଘଟ ହେଲେ ସେ ଏକ ନୂତନ ଜୀବନ, ନୂତନ ସମାଜ ଓ ନୂତନ ମାନବ-ଜାତିର ସ୍ରଷ୍ଟା ହେବ। ମନୁଷ୍ୟ ପ୍ରକୃତିର ଏହି ଆତ୍ମିକ ରୂପାନ୍ତର ନିମିତ୍ତ ଯେଉଁ ‘ମନ୍ତ୍ର’ର ଆବଶ୍ୟକ ଶ୍ରୀଅରବିନ୍ଦ ତାହା ତାଙ୍କ ସାହିତ୍ୟରେ ଲିପିବଦ୍ଧ କରିଛନ୍ତି।

ବର୍ତ୍ତମାନ ଦେଶରେ ଏହି ନୂତନ ସାହିତ୍ୟ ଚର୍ଚ୍ଚା, ଅଧ୍ୟୟନ ଓ ପ୍ରସାର ହେବା ଖୁବ୍ ଆବଶ୍ୟକ । ପ୍ରାଚୀନ ଜଗତର ଭିତ୍ତି ଏକାବେଳକେ ନଷ୍ଟ ହୋଇଯାଇଛି, ବର୍ତ୍ତମାନ ନୂତନ ଜଗତର ବୀଜ ଉତ୍ପନ୍ନ ହୋଇଅଛି । ଶ୍ରୀଅରବିନ୍ଦ ସାହିତ୍ୟ - ଶ୍ରୀମା ଓ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଗ୍ରନ୍ଥଗୁଡ଼ିକକୁ କିପରି ଭାବରେ ଅଧ୍ୟୟନ କଲେ ବ୍ୟକ୍ତି ବିଶେଷରୂପେ ଉପକୃତ ହେବେ ସେ ବିଷୟରେ ଶ୍ରୀମା'ଙ୍କ ବାଣୀ ନିମ୍ନରେ ଉଦ୍ଧାର କଲି । ଶ୍ରୀମା ସ୍ୱୟଂ କହୁଛନ୍ତି -

“ମୋ ବହିଗୁଡ଼ିକ ଅଧ୍ୟୟନ କରିବା କଷ୍ଟକର ନୁହେଁ, କାରଣ ତାହା ଖୁବ୍ ସରଳ ଭାଷାରେ, ପ୍ରାୟ କଥୁତ ଭାଷାରେ ଲିଖିତ । ତହିଁରୁ ଲାଭ ପାଇବାକୁ ହେଲେ ଏବଂ ତହିଁରେ ଯାହା ଶିକ୍ଷାଦିଆ ହୋଇଅଛି ତାହାକୁ ଗ୍ରହଣ କରି ଜୀବନକୁ ସେହି ଅନୁସାରେ ଗଢ଼ିବାକୁ ପ୍ରୟତ୍ନ କଲେ ସେଗୁଡ଼ିକୁ ଅଭିନିବେଶ ଓ ଏକାଗ୍ରତା ସହ ଅଧ୍ୟୟନ କଲେ ପର୍ଯ୍ୟାପ୍ତ ହେବ ।

କିନ୍ତୁ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଗ୍ରନ୍ଥାବଳୀ ଅଧ୍ୟୟନ କରିବା ଅପେକ୍ଷାକୃତ କଷ୍ଟକର, କାରଣ ତାଙ୍କ ରଚନାର ପ୍ରକାଶଭଙ୍ଗୀ ବୁଦ୍ଧି-ମୂଳକ (ବୌଦ୍ଧିକ), ଭାଷା ସାହିତ୍ୟିକ ଓ ଦାର୍ଶନିକ । ଏହାକୁ ଯଥାର୍ଥଭାବେ ବୁଝିବାକୁ ହେଲେ ମସ୍ତିଷ୍କକୁ ପ୍ରସ୍ତୁତ କରିବାକୁ ହେବ ଏବଂ ଏହି ପ୍ରସ୍ତୁତି ସମୟ ସାପେକ୍ଷ । ଅବଶ୍ୟ ମାନସ-ଶକ୍ତି ଯଦି ଏକ ସହଜାତ ବୋଧଦୃଷ୍ଟି-ସମନ୍ୱିତ ହୋଇଥାଏ, ତେବେ ତାହା ଭିନ୍ନ କଥା ।

ସେ ଯାହା ହେଉ, ମୁଁ ସର୍ବଦା ଉପଦେଶ ଦେଇଥାଏ ଯେ ଥରକେ ଅଳ୍ପ କିଛି ପଢ଼ିବ-ଖୁବ୍ ଶାନ୍ତ ଓ ସମାହିତ ଚିତ୍ତରେ, ବୁଝିବାକୁ କୌଣସି ପ୍ରକାର ଚେଷ୍ଟା ନ କରି, ମସ୍ତିଷ୍କକୁ ଏକାଗ୍ର ନୀରବ କରି ଏବଂ ଅଧିଗତ ପାଠ ମଧ୍ୟସ୍ଥ ଶକ୍ତି ଅନ୍ତରର ଗଭୀରରେ ପ୍ରବେଶ କରିବାକୁ ଦେବ । ଅଚଞ୍ଚଳତା ଓ ନୀରବତା ମଧ୍ୟରେ ଏହି ଶକ୍ତି ପ୍ରାପ୍ତ ହେଲେ ଏହା ଦିବ୍ୟ-ଜ୍ୟୋତିର କାର୍ଯ୍ୟ କରିବ, ଏବଂ ଆବଶ୍ୟକ ହେଲେ ମସ୍ତିଷ୍କ ମଧ୍ୟରେ ପଠିତ ବସ୍ତୁକୁ ବୁଝିବା ନିମିତ୍ତ ଆବଶ୍ୟକୀୟ କୋଷାଣୁଗୁଡ଼ିକ (cells) ତିଆରି କରିବ । ସ୍ମୃତରା କିଛି ମାସ ପରେ ଯେତେବେଳେ ପାଠକ ପୁନର୍ବାର ପୂର୍ବ ପଠିତ ବିଷୟକୁ ପାଠ କରେ, ମନେହୁଏ ସେହି ବିଷୟ ଯେପରି ଅଧିକ, ସୁସ୍ପଷ୍ଟ ସମ୍ପର୍କ ବୋଧ ହେଉଛି, ଏବଂ ଖୁବ୍ ପରିଚିତ ବସ୍ତୁ ବୋଲି ମନେ ହେଉଛି । ନିୟମିତରୂପେ ପ୍ରତ୍ୟହ ଏହି ଗ୍ରନ୍ଥରୁ କିଛି କିଛି ପଢ଼ିବା ଉଚିତ, ଏବଂ ଯଦି ସମ୍ଭବ ହୁଏ ତେବେ ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ସମୟରେ ପାଠ କରିବ ଏବଂ ତାହା ଦ୍ୱାରା ଗ୍ରହଣଶୀଳତା ଅପେକ୍ଷାକୃତ ବଢ଼ିଯାଏ ।” (୨.୧୦.୧୯୫୯)



ଚେତନାର ଉତ୍ତରଣ

ତାଙ୍କର ନିତ୍ୟାନନ୍ଦ ସ୍ଵାଇଁ

“ଇଶ୍ଵର ହିଁ ସମସ୍ତ ଶକ୍ତିର ଉତ୍ସ। କିନ୍ତୁ ଏହି ଶକ୍ତି ଆଧ୍ୟାତ୍ମିକ ଭାବେ ଏବଂ ନ୍ୟାୟସଙ୍ଗତ ଭାବରେ ବିନିଯୋଗ ନ ହୋଇ ପ୍ରାୟତଃ ଅପବ୍ୟବହୃତ ହୋଇରୁଲିଛି।”

- ଶ୍ରୀଅରବିନ୍ଦ

ଆମ ପୃଥିବୀ ଅତି ଅବିଶ୍ଵାସୀ ଭାବରେ ପରିବର୍ତ୍ତିତ ହେବାରେ ଲାଗିଛି । ଯେଉଁଆଡେ ବି ଆଖି ପକେଇଲେ ସେଠାରେ ପରିବର୍ତ୍ତନ ଓ ଅବ୍ୟବସ୍ଥା ଆଖିରେ ପଡୁଛି । ପ୍ରଦୂଷଣ, ବାଉଳା ଜଳବାୟୁ, ହିଂସା, ଅର୍ଥନୈତିକ ବୈଷମ୍ୟ, ପ୍ରାକୃତିକ ବିପର୍ଯ୍ୟୟ ଏବଂ ସ୍ଵାସ୍ଥ୍ୟହାନି ଇତ୍ୟାଦି ସମସ୍ୟା ଅତି ଦ୍ରୁତହାରରେ ଅଜାଡ଼ି ହୋଇପଡ଼ିବାରେ ଲାଗିଛି ଆମ ଉପରେ । ଏହିସବୁ ସମସ୍ୟାର କୌଣସି ସ୍ଥାୟୀ ସମାଧାନ ଆମ ମୁଣ୍ଡକୁ ଢୁକୁନି ।

ସୁତରାଂ ଏଭଳି ଦୁଃସ୍ଥିତି ଆମକୁ ଶକ୍ତିତ ଓ ଅସୁରକ୍ଷିତ କରି ପକେଇବା ସ୍ଵାଭାବିକ । ଏଇଥିପାଇଁ ହୁଏତ ଆମ ଆଚରଣରେ ପ୍ରକାଶ ପାଇରୁଲିଛି ଅସୁୟା, ଅବିଶ୍ଵାସ ଏବଂ ଉଗ୍ରତା । ହେଲେ ଏହାର ପ୍ରତିକାର ? ଆମେ ରୁହୁଁଛେ ଯେ ରାତାରାତି ଆମକୁ ପ୍ରତିକାର ବ୍ୟବସ୍ଥା ମିଳିଯିବ ଏବଂ ସକାଳ ହେବା ବେଳକୁ ସବୁ ସମସ୍ୟା ସଜାଡ଼ି ହୋଇଯାଇଥିବ । ମାତ୍ର ଏଭଳି ବ୍ୟବସ୍ଥା ଆଦୌ ସ୍ଥାୟୀ ପ୍ରତିକାର ନୁହେଁ, ବରଂ ଏହା ହେବ ଏକ ତାଳିପକା କାମ; ରୋଗର ଚିକିତ୍ସା ନ କରି କେବଳ ଲକ୍ଷଣକୁ ରୁହିଁ ଚିକିତ୍ସା କରିବା ଭଳି । ପ୍ରତିକାର ବ୍ୟବସ୍ଥା ଯଦି ଅସ୍ଥାୟୀ, ବିକୃତ ଓ ତ୍ରୁଟିଯୁକ୍ତ, ତାହା ଅବା ଆମକୁ ସମ୍ପୂର୍ଣ୍ଣ ସୁରକ୍ଷିତ ରଖିପାରିବ କିପରି ?

ଏଭଳି ପରିପ୍ରେକ୍ଷାରେ ଉକୃଷ୍ଟ ତଥା ସନ୍ତୋଷଜନକ ସମାଧାନରେ ପହଞ୍ଚିବା ନିମିତ୍ତ ଆମ ପାଇଁ ଉନ୍ନତ ପ୍ରଜ୍ଞା ବା ବିଜ୍ଞତାର ଆବଶ୍ୟକତା ରହିଛି । ଅବଶ୍ୟ ମଣିଷଜାତି ଯେତେବେଳେ ବଡ଼ ଆଶାଶୂନ୍ୟ ପରିସ୍ଥିତିର ସମ୍ମୁଖୀନ ହୋଇପଡ଼େ, ସେତେବେଳେ ତା’ ସମ୍ମୁଖରେ ଉଦ୍‌ଭାସିତ ହୋଇପଡ଼େ ଏକ ନୂତନ ଦିଗନ୍ତ, ଏକ ଉଚ୍ଚତର ଭାବନା କିମ୍ବା ଏକ ଦିବ୍ୟ ହସ୍ତକ୍ଷେପ । ଏହାହିଁ ପୃଥିବୀପୁଷ୍ପରେ ଅପେକ୍ଷାକୃତ ଉତ୍ତମ ଜୀବନଯାପନ ପାଇଁ ପଥ ଉନ୍ମୁକ୍ତ କରିଦିଏ । ସମସ୍ୟାଗୁଡ଼ିକ ଉଦ୍ଭବ ହେବାବେଳେ ଆମେ ଯେଉଁ ଚେତନାରେ ଅବସ୍ଥାନ କରିଆସୁଥିଲେ, ସେହି ଚେତନାରେ ରହି ସମସ୍ୟା ସମାଧାନର

ସନ୍ଧାନ କରୁଥିବା ପର୍ଯ୍ୟନ୍ତ ଆମେ କେବେହେଲେ ବି ଆମ ପ୍ରଚେଷ୍ଟାରେ ସଫଳ ହୋଇପାରିବାନି କି ସମସ୍ୟାମୁକ୍ତ ହୋଇପାରିବାନି । ବାସ୍ତବରେ ଏବେ ଆମେ ଏଭଳିସବୁ ଜଟିଳ ତଥା ଗନ୍ଧୀର ଏବଂ ବିଶାଳ ସମସ୍ୟାଗୁଡ଼ିକର ଆବର୍ତ୍ତରେ ଫସି ରହିଛେ ଯେ ଏହି ଅତୀତ ଭୟଙ୍କର ଆବର୍ତ୍ତରୁ ପରମ ଦୟାଳୁ ଭଗବାନଙ୍କ ବ୍ୟତୀତ ଆମକୁ ଅନ୍ୟ କେହି ରକ୍ଷା କରିପାରିବେନି ।

ସମ୍ପ୍ରତି ପୃଥିବୀ ଏକ ବିରାଟ ଶକ୍ତି ସଙ୍କଟର ସମ୍ମୁଖୀନ । ଏହି ଶକ୍ତି ସଙ୍କଟ ଭୌତିକ ଏବଂ ଆଧ୍ୟାତ୍ମିକ ଉଭୟେ । କହିବାକୁ ଗଲେ ଏହି ଶକ୍ତିଦ୍ୱୟ କ୍ରମେ ନିଃଶେଷ ହେବାରେ ଲାଗିଛି । ଜଡ଼ ପ୍ରଦୂଷିତ, ଆତ୍ମ ମଧ୍ୟ ପ୍ରଦୂଷିତ । ଜଡ଼ ବସ୍ତୁଗୁଡ଼ିକ ପ୍ରଦୂଷିତ ରାସାୟନିକ ବିଷାକ୍ତ ଉପାଦାନଗୁଡ଼ିକର ପ୍ରଭାବରେ ଏବଂ ଆଧ୍ୟାତ୍ମିକତା ପ୍ରଦୂଷିତ ଇନ୍ଦ୍ରିୟାସକ୍ତି, କ୍ରୋଧ, ଅତିଶୟ ଲୋଭ, ଅହଂଭାବ ଓ ଅନୁରକ୍ତିଭଳି ପାପାତ୍ମର ଦ୍ୱାରା । ଅନେକ ବିଶେଷଜ୍ଞ ମତ ପୋଷଣ କରୁଛନ୍ତି ଯେ ପୃଥିବୀରେ ଶକ୍ତିସଙ୍କଟର ସମାଧାନ କରିଦେଇପାରିଲେ ମାନବଜାତିର ଅଧିକାଂଶ ସମସ୍ୟା ସମାହିତ ହୋଇଯିବ । ସେମାନଙ୍କର ଯୁକ୍ତି ହେଲା - ନବୀକରଣ-ଅଯୋଗ୍ୟ ଶକ୍ତି ବଦଳରେ ନବୀକରଣ-ଯୋଗ୍ୟ ଶକ୍ତିର ବ୍ୟବହାର କିମ୍ବା ଉଭୟ ପ୍ରକାର ଶକ୍ତିକୁ ପରିପୂରକ ଭାବରେ ବ୍ୟବହାର କରିପାରିଲେ ପୃଥିବୀକୁ ଶକ୍ତି ସଙ୍କଟରୁ ସୁରକ୍ଷିତ ରଖିହେବ ।

ପ୍ରାଚୀନ ଭାରତୀୟ ଶାସ୍ତ୍ରଗୁଡ଼ିକରେ ଉଲ୍ଲେଖ ଅଛି ଯେ ଯେତେବେଳେ ଧୂସର ସମୟ ଆସେ, ସେତେବେଳେ ମଣିଷର ବିଚାରବୁଦ୍ଧି ବିପଥଗାମୀ ହୋଇଯାଏ । ଏହି ସମୟରେ ମଣିଷ ଯାହା ଯାହା ସବୁ କରେ, ତାହା ଅଧିକ ଜଟିଳତା ସୃଷ୍ଟି କରି ସୁଗମ କରିପକାଏ ଧୂସ ପ୍ରକ୍ରିୟାକୁ ।

ଉପଲକ୍ଷି, ଚିନ୍ତା ସାମର୍ଥ୍ୟ, ଯଥାର୍ଥ ସିଦ୍ଧାନ୍ତ ତଥା ନିଷ୍ପତ୍ତି ଇତ୍ୟାଦି ହୋଇପଡ଼େ ତୁଟିପୂର୍ଣ୍ଣ, ଅସନ୍ତୁଳିତ ଏବଂ ସଙ୍କୀର୍ଣ୍ଣ । ସୁତରାଂ ଏଭଳି ସମୟରେ ମଣିଷ ତାର ଚେତନାର ଉର୍ଦ୍ଧ୍ୱକୁ ଉଠିଯାଇ ଶକ୍ତି ସଙ୍କଟକୁ ଏକ ସୁଦୂର ପ୍ରସାରୀ ଦୃଷ୍ଟିକୋଣ ନେଇ ବିଚାର କରିବା ବାଞ୍ଛନୀୟ ।

ପୃଥିବୀ ହେଉଛି ଇଶ୍ୱରଙ୍କର ଏକ ଅନବଦ୍ୟ ସୃଷ୍ଟି । ତେବେ ପୁରାତନ ପୃଥିବୀକୁ ଏକ ନୂତନ ରୂପ ଦେବା ନିମନ୍ତେ ଇଶ୍ୱରଙ୍କର ରହିଛି ଏକ ଅତି ଉନ୍ମୁଷ୍ଟ ପରିକଳ୍ପନା । ତାହାହେଲା ମଣିଷ ଚେତନାର ପୁନଃଜାଗରଣ, ନବୀକରଣ ତଥା ରୂପାନ୍ତର । ସେ

ଅଶୁଦ୍ଧ ଶକ୍ତିରାଜିର ଧ୍ୱଂସସାଧନ କରାଇ ସୃଷ୍ଟି କରିରୁଲିଛନ୍ତି ଶୁଦ୍ଧ ଶକ୍ତିରାଜି । ଭଗବତ୍ ପ୍ରଜ୍ଞା ଓ ଭଗବତ୍ ଶକ୍ତି ହିଁ ଏହାକୁ ସମ୍ଭବ କରାଇଛି । ସ୍ତ୍ରୀୟା ଶୁଦ୍ଧତା, ସ୍ତ୍ରୀୟା ଶାନ୍ତି ଓ ସ୍ତ୍ରୀୟା ଆନନ୍ଦ ପ୍ରତିଷ୍ଠା କରିବା ହିଁ ତାଙ୍କର ଏକମାତ୍ର ଉଦ୍ଦେଶ୍ୟ । ସୁତରାଂ ସତ୍ୟଯୁଗ ବା ପୃଥିବୀର ସ୍ୱର୍ଗରାଜ୍ୟ ସ୍ଥାପନର ଦେବମୁହୂର୍ତ୍ତ ଉପସ୍ଥିତ । ମଣିଷର ଆତ୍ମାରେ ଅସତ୍ୟ, ଅନ୍ଧକାର, ଅସଙ୍ଗତି, ଅପୂର୍ଣ୍ଣତା ଓ ମିଥ୍ୟାରୁ ଇତ୍ୟାଦିର ସମ୍ପୂର୍ଣ୍ଣ ବିଲୋପ ଘଟି ଆତ୍ମା ହୋଇଯିବ ରୂପାନ୍ତରିତ । ଫଳରେ ପ୍ରତିଷ୍ଠିତ ହୋଇଯିବ ସତ୍ୟ, ଆଲୋକ, ସଙ୍ଗତି ଓ ପୂର୍ଣ୍ଣତା । ଆମର ଚିନ୍ତା, ଆବେଗ ଏବଂ କାର୍ଯ୍ୟ ସବୁକିଛି ରୂପାନ୍ତରିତ ହୋଇ ଆମର କର୍ତ୍ତୃତ୍ୱାଧୀନ ହୋଇଯିବ ।

ଆମେ ଜାଣୁ ଯେ ଚିନ୍ତା ପ୍ରଭାବିତ କରିଥାଏ କାର୍ଯ୍ୟକୁ ଏବଂ କାର୍ଯ୍ୟ ପ୍ରଭାବିତ କରିଥାଏ ପରିଣାମକୁ । ସତ୍‌ଚିନ୍ତା ହିଁ ସତ୍‌କାର୍ଯ୍ୟ ପାଇଁ ପ୍ରେରଣା ଦେଇଥାଏ ଓ ସତ୍‌କାର୍ଯ୍ୟର ପରିଣାମ ସତତ ସତ୍ ତଥା ମଙ୍ଗଳକର ହୋଇଥାଏ । ଏହି ପରିପ୍ରେକ୍ଷାରେ ଦେଖିଲେ, ଚିନ୍ତା ହେଉଛି ଏପରି ଏକ ମୌଳିକ ଶକ୍ତି ଯାହା ପୃଥିବୀରେ ପ୍ରତ୍ୟେକ ପରିବର୍ତ୍ତନର ନିୟାମକ । ନୈତିକତାହୀନ ଚିନ୍ତା ଏକ ନୈତିକତାହୀନ ପୃଥିବୀ ସୃଷ୍ଟି କରୁଥିବାବେଳେ ଶୁଦ୍ଧ ତଥା ପବିତ୍ର ଚିନ୍ତା ସୃଷ୍ଟି କରିଥାଏ ଏକ ପବିତ୍ର ତଥା ଶୁଦ୍ଧ ପୃଥିବୀ । ଈଶ୍ୱର ହେଉଛନ୍ତି ଅନନ୍ତ ଶୁଦ୍ଧ ସତ୍ତା । ସେ ସର୍ବଶକ୍ତିସମ୍ପନ୍ନ । ତାଙ୍କର ଶକ୍ତି ଅନନ୍ତ, ଅସୀମ, ଅବିମିଶ୍ର ଏବଂ ସତତ କ୍ରିୟାଶୀଳ । ମଣିଷ ତା'ର ଦେହ, ପ୍ରାଣ ଓ ମନକୁ ତାଙ୍କଠାରେ ସମ୍ପୂର୍ଣ୍ଣ ସମର୍ପଣ କରିପାରିଲେ ମଣିଷର ଦେହ, ପ୍ରାଣ ଓ ମନ ସମ୍ପୂର୍ଣ୍ଣ ରୂପାନ୍ତରିତ ହୋଇଯିବ । ତା'ଠାରେ ଶୁଭପ୍ରଦାୟୀ ଶକ୍ତିର ଉନ୍ମେଷ ସାଧୁତ ହେବ । ଦିବ୍ୟକୃପାର ପ୍ରଭାବରେ ସମ୍ପୂର୍ଣ୍ଣ ଦୂରାଭୂତ ହୋଇଯିବ ତା'ର ନୈତିକ ଭ୍ରଷ୍ଟତା । ସେ ହୋଇଯିବ କଲୁଷମୁକ୍ତ । ତା'ର ସେହି ପବିତ୍ର ଶକ୍ତି ଜଡ଼ରେ ବି ଭରିଦେବ ଶୁଦ୍ଧତା । ଭଗବତ୍ ଚେତନାରେ ବାସ କଲେ ଦେହ, ପ୍ରାଣ, ମନ, ବୁଦ୍ଧି, ହୃଦୟ ଏବଂ ଏପରିକି ଜଡ଼ବସ୍ତୁ ମଧ୍ୟ ଉଚ୍ଚତମ ଚେତନାରେ କ୍ରିୟାଶୀଳ ହେବେ । ଫଳରେ ପୃଥିବୀରେ ପ୍ରତିଷ୍ଠିତ ହୋଇପାରିବ ସର୍ବୋକୃଷ୍ଣ ସୁସଙ୍ଗତି, ଶାନ୍ତି ଏବଂ ପରମାନନ୍ଦ ଅବସ୍ଥା ।

ପୃଥିବୀରେ ଦେବମୁହୂର୍ତ୍ତ ଆସନ୍ତୁ । ନିରନ୍ତର ଝରିରୁଲିଛି ଦିବ୍ୟକୃପା । ଈଶ୍ୱର ପରମଦୟାଳୁ । ସେ ସର୍ବଶକ୍ତିମାନ ଏବଂ ସର୍ବଜ୍ଞାନସମ୍ପନ୍ନ । ତାଙ୍କର ଶକ୍ତି ଓ ଜ୍ଞାନ କ୍ଷୟ ହୋଇନଥାଏ । ତାଙ୍କ ସୃଷ୍ଟିରେ ସାମାନ୍ୟ ଅଧଃପତନ ପରିଲକ୍ଷିତ ହେଲେ, ସେ ତୁରନ୍ତ ଏହାର ପୁନରୁତ୍ଥାନ ପାଇଁ ପଦକ୍ଷେପ ଗ୍ରହଣ କରିଥାନ୍ତି ।

ପୃଥିବୀର ଏହା ଏକ ମଧ୍ୟବର୍ତ୍ତୀକାଳୀନ ଅବସ୍ଥା । ତଥାକଥିତ କଳିଯୁଗ ଅପସରି ଯାଉଛି, ଆବିର୍ଭାବ ଘଟୁଛି ସତ୍ୟଯୁଗର । ଏହି ମଧ୍ୟବର୍ତ୍ତୀକାଳୀନ ଅବସ୍ଥାରେ, ଏହି କାରଣରୁ, କଳିଯୁଗର ଅବଶେଷ ରୂପେ ଘନେଇ ରୁଲିଛି ଧ୍ୱଂସପ୍ରକ୍ରିୟା ଏବଂ ସମାନ ସମୟରେ ପୁନର୍ଜାଗରିତ ହୋଇରୁଲିଛି ଆଧ୍ୟାତ୍ମିକତା । ଆମକୁ ଏକ ନୂତନ ଯୁଗ ତଥା ନୂତନ ପୃଥିବୀର ବାସିନ୍ଦା କରିବାର ଲକ୍ଷ୍ୟ ରଖି ଧ୍ୱଂସପ୍ରବଣତା ଓ ଆଧ୍ୟାତ୍ମିକତା ଉଭୟେ ହୋଇଉଠିଛନ୍ତି ଦୁତତର । ଏହା ଫଳରେ ମହାନ ରୂପାନ୍ତର ପ୍ରକ୍ରିୟାର ପ୍ରଭାବ ସ୍ପଷ୍ଟଭାବରେ ଅନୁଭୂତ । ଏହାର ପରିଣାମରେ ଅଧିକରୁ ଅଧିକ ବ୍ୟକ୍ତି ରୂପାନ୍ତରୀତ ହୋଇ ଶୁଦ୍ଧତମ ଶକ୍ତି ତଥା ପବିତ୍ରତାର ଅଧିକାରୀ ହୋଇପାରିବେ । ଜନ୍ମ ନେବ ଏକ ନୂତନ ପୃଥିବୀ । ଜଡ଼ ଓ ଆତ୍ମାରେ ପ୍ରକାଶ ପାଇବ ସମ୍ପୂର୍ଣ୍ଣ ଅବିମିଶ୍ର ପବିତ୍ରତା ।

ନୂତନ ଯୁଦ୍ଧବିଗ୍ରହ ଏବଂ ପ୍ରାକୃତିକ ବିପର୍ଯ୍ୟୟ ଆହୁରି ଗୁରୁତର ହୋଇଉଠିବ । କାରଣ କଳିଯୁଗର ଅବସାନ ଏବଂ ସତ୍ୟଯୁଗର ଆଗମନର ଏହା ପୂର୍ବାଭାସ । କଳିଯୁଗର ଏହି ଅବସାନ କାଳରେ ପ୍ରାକୃତିକ ସମ୍ପଦ ଓ ଶକ୍ତି ଉତ୍ସର ଅବକ୍ଷୟ ପରିଲକ୍ଷିତ ହେଲେ ମଧ୍ୟ ଏହି ଅବସ୍ଥା ସ୍ଥାୟୀ ହୋଇ ରହିବନି । ବରଂ ଅତିରେ ସବୁ ସମସ୍ୟାର ଏକ ସକାରାତ୍ମକ ସମାଧାନ ହୋଇ ମଣିଷଜାତି ଉପଭୋଗ କରିରୁଲିବ ପରିଷ୍କୃତ, ଶୁଦ୍ଧ ତଥା ପ୍ରଦୂଷଣମୁକ୍ତ ବାୟୁ, ଜଳ, ଖାଦ୍ୟ, ଧାତବ ଦ୍ରବ୍ୟ ଏବଂ ଶକ୍ତି ଏବଂ ଏଭଳି ଅନୁକୂଳ ଅବସ୍ଥାର ଆଶୁ ଅବସାନ ସମ୍ଭବ ହେବ ନାହିଁ । ହୁଏତ ଏହି ପରିବର୍ତ୍ତନ ହେବ ଚିରନ୍ତନ ଏବଂ ଅପରିବର୍ତ୍ତନୀୟ ।

ମଣିଷ ତା'ର ଚିନ୍ତାଧାରା ଓ ଦୃଷ୍ଟିକୋଣକୁ ଇଶ୍ୱରଙ୍କ ଚିନ୍ତାଧାରା ଓ ଦୃଷ୍ଟିକୋଣ ସ୍ତରକୁ ଉନ୍ନୀତ କରିଦେଇପାରିଲେ ଯାବତୀୟ ପାର୍ଥକ୍ୟ ସମସ୍ୟାର ବିଲୋପନଟି ଦୃଢ଼ ଭାବରେ ପ୍ରତିଷ୍ଠିତ ହୋଇଯିବ ଆଧ୍ୟାତ୍ମିକତାର ପ୍ରଭୁତ୍ୱ । ସୁତରାଂ ଚେତନାର ଉତ୍ତରଣ ପାଇଁ ଆମେ ସମସ୍ତେ ଉଦ୍ୟମୀ ହେବା ବାଞ୍ଛନୀୟ ଓ ଏହାର ଅନ୍ୟ କୌଣସି ବିକଳ୍ପ ମଧ୍ୟ ନାହିଁ ।

‘ଅଭାପ୍ତସା’

ସେକ୍ଟର-୨, ପ୍ଲଟ୍ ନଂ-୧୧୩୧

ଅଭିନବ ବିଦ୍ୟାଳୟ, କଟକ- ୭୫୩୦୧୪



ନୂତନ ଚେତନା

ଶ୍ରୀ ପ୍ରସାଦ ତ୍ରିପାଠୀ

ସେଦିନ ସକାଳ ସୂରୁଜ ଦର୍ଶନ
 ଅଭିନବ ଥିଲା ଅପୂର୍ବ ସ୍ୱପନ
 କହିଦେଲା କିଏ କର୍ଣ୍ଣ କୁହରରେ
 ଆସୁଅଛି ଏକ ସମୟ ନୂତନ ।
 କି ନୂତନ ସିଏ କି ଅବା ଉଦ୍ଦେଶ୍ୟ
 ସୂର୍ଯ୍ୟଙ୍କର ତେଜ ହେବ କିବା ହ୍ରାସ
 ଆଜିଯାଏ ଯାହା ଆସିଥିଲା ଚଳି
 ଏବେ ହେବ ଅବା ନୂତନ ପ୍ରକାଶ ।
 ପୁନଶ୍ଚ କହେ କେ ଧୀରେ ରୂପିରୂପି
 ବାହାର ନୁହେଁ ଏ ଅନ୍ତର ଚେତନା,
 ତାହାରି ମଧ୍ୟରେ ପ୍ରକାଶିତ ହେବେ
 ସମଗ୍ର ସୃଷ୍ଟିରେ ଦିବ୍ୟ ସମ୍ଭାବନା ।
 ହୋଇନାହିଁ ବୋଲି ହେବନାହିଁ କେବେ
 ଏ ଧାରଣା ଏବେ ହୋଇଯିବ ଦୂର
 ହୋଇନାହିଁ ଯେଣୁ ଅବଶ୍ୟ ଘଟିବ
 ଏପରି ଧାରଣା ହୋଇବ ପ୍ରବଳ ।।
 ଏପରି ସମୟ ଅତୀତରେ କେବେ
 କରି ତ ନଥିଲୁ କେବେବି କଳ୍ପନା
 ଆଜି ଏହିକ୍ଷଣେ ହୁଏ ଅନୁଭବ
 ସମଗ୍ର ସୃଷ୍ଟିରେ ନୂତନ ଚେତନା ।



ଜୈବ ବିବର୍ତ୍ତନ ବନାମ ପ୍ରବୃଦ୍ଧ ଯୋଜନା (Intelligent Design) ଓ ଚେତନାର ବିବର୍ତ୍ତନ ଶ୍ରୀ ସମରେନ୍ଦ୍ର ରାଉତ

ବୈଜ୍ଞାନିକ ପରିକ୍ଷଣ ଓ ଧାର୍ମିକ ବିଶ୍ୱାସ ମଧ୍ୟରେ ସବୁ ସମୟରେ ଏକ ନୂତନ ତତ୍ତ୍ୱ, ବିତର୍କର ବିଷୟ। ବୈଜ୍ଞାନିକ ତତ୍ତ୍ୱର ବ୍ୟାଖ୍ୟା ସାଧାରଣ ଭାବେ ଗୁରୋଟି ଉପାୟ ଅବଲମ୍ବନରେ ହୋଇଥାଏ। ଯଥା: ପର୍ଯ୍ୟବେକ୍ଷଣ, ଅନୁମାନ, ପରୀକ୍ଷା ଓ ନିଷ୍ପତ୍ତି। କିନ୍ତୁ ଧାର୍ମିକ ବିଶ୍ୱାସ, ଯାହାକି ବୈଜ୍ଞାନିକ ଉପାୟର ଅବଲମ୍ବନରେ କୃତକାର୍ଯ୍ୟ ନ ହୋଇପାରେ, ତଥାପି ଏହାର ବିଶ୍ୱାସ ପ୍ରତି ଅଜ୍ଞାନକାର, ଯାହା ସ୍ୱୀକାର୍ଯ୍ୟ।

ପୃଥିବୀରେ ଜୀବନର ବିବିଧତାକୁ ବ୍ୟାଖ୍ୟା କରୁଥିବା ଏକମାତ୍ର ବିଜ୍ଞାନ ସମ୍ମତ ତତ୍ତ୍ୱ ତାରତ୍ତ୍ୱଜନକ ‘ବିବର୍ତ୍ତନବାଦ’। ପ୍ରାୟତଃ ୧୫୦ ବର୍ଷ ପରେ ମଧ୍ୟ ତାରତ୍ତ୍ୱଜନକ ପ୍ରାକୃତିକ ଉଦ୍‌ବରତା (Natural Selection) ତତ୍ତ୍ୱ ଏକ ପ୍ରତିଷ୍ଠିତ ପ୍ରସ୍ତାବ। ତାଙ୍କର ନିରନ୍ତର ଅଧ୍ୟୟନ, ଅନୁସନ୍ଧାନ, ଅନୁଶୀଳନ, ଅନୁଭୂତି ଓ ବୈଜ୍ଞାନିକ ଗବେଷଣାକୁ ଆଧାର କରି ନଭେମ୍ବର ୨୪, ୧୮୫୯ ମସିହାରେ ‘ଦ ଓରିଜିନ ଅଫ୍ ସ୍ପେସିସ୍’ ନାମକ ପୁସ୍ତକ ପ୍ରକାଶ କରିଥିଲେ। ଏଥିରେ ଜୈବ ବିବର୍ତ୍ତନ ଉପରେ ତାଙ୍କର ଯୁକ୍ତିମୂଳକ ବ୍ୟାଖ୍ୟା ଧର୍ମ ବିଶ୍ୱାସୀଙ୍କ ଦ୍ୱାରା ପ୍ରତିରୋଧ ହୋଇଥିବା ସତ୍ତ୍ୱେ, ଉନବିଂଶ ଶତାବ୍ଦି ଶେଷ ଭାଗରେ ତାଙ୍କର ତତ୍ତ୍ୱ ବୈଜ୍ଞାନିକମାନଙ୍କର ସମର୍ଥନ ଲାଭ କରିଥିଲା।

ବିଚିତ୍ର ଘଟଣା ସମ୍ବଳିତ ଧର୍ମ ଓ ବିଜ୍ଞାନର ସଂଘର୍ଷର ପଟ୍ଟଭୂମିର ଇତିହାସ। ଆମେରିକାର ‘ଚେନସି’ ଅଞ୍ଚଳରେ ୧୯୨୫ ମସିହାରେ ଏକ ଶିକ୍ଷାୟତନର ଜଣେ ବିଜ୍ଞାନ ଶିକ୍ଷକଙ୍କୁ ତାରତ୍ତ୍ୱଜନ ବିବର୍ତ୍ତନ ତତ୍ତ୍ୱ ପଢ଼ାଇବା, ନିଜ ପାଇଁ ବିପଦ ସୃଷ୍ଟି କରିଥିଲା। ଧର୍ମଗ୍ରନ୍ଥ ବାଇବେଲରେ ବର୍ଣ୍ଣିତ ଜୀବନର ସୃଷ୍ଟିକୁ ଅସ୍ୱୀକାର କରିବା ଅପରାଧରେ ତାଙ୍କୁ ଅଭିଯୁକ୍ତ କରାଯାଇଥିଲା। ଶେଷରେ ଅଭିଯୁକ୍ତ ବିଜ୍ଞାନ ଶିକ୍ଷକ ଦୋଷ ସ୍ୱୀକାର କଲେ ଓ ଅର୍ଥ ବନ୍ଧୁ ପାଇବା ପରେ ସେ ଏହି ମାମଲାରୁ ଖଲାସ ହୋଇଥିଲେ। ଯାହା ‘Money Trail’ ନାମରେ ସେ ସମୟରେ ପ୍ରସିଦ୍ଧ ଲାଭ କରିଥିଲା। କାରଣ ବିଜ୍ଞାନ ସ୍ୱୀକାର କରେ ମଣିଷ ବିବର୍ତ୍ତନରେ ମାଙ୍କତରୁହିଁ ସୃଷ୍ଟି।

କିଛି ବର୍ଷ ପୂର୍ବେ ଉପରୋକ୍ତ ଘଟଣାର ପୁନରାବୃତ୍ତି ଏକ ଭିନ୍ନ ଭଙ୍ଗରେ ଆମେରିକାର ଏକ ଶିକ୍ଷାୟତନ ତାରତ୍ତ୍ୱଜନ ବିବର୍ତ୍ତନବାଦର ଯଥାର୍ଥତା ଓ ପ୍ରାମାଣିକତା

ଉପରେ ପ୍ରଶ୍ନବାଚୀ ସୃଷ୍ଟିକଳା ଓ ଏକ ନୂତନ ତତ୍ତ୍ୱକୁ ସମର୍ଥନ କରି ଅନେକ ବିରୋଧର ସମ୍ମୁଖୀନ ହୋଇଥିଲା । ପ୍ରସିଦ୍ଧ ‘Time’ ପତ୍ରିକାରେ ଅଗଷ୍ଟ ୭ ତାରିଖ ୨୦୦୪ ସଂଖ୍ୟାରେ ‘The Evolution Wars’ ନାମକ ଉଲ୍ଲେଖରେ ଉପରୋକ୍ତ ଶିକ୍ଷାୟତନ ବିଷୟରେ ପ୍ରକାଶ ପାଇଲାପରେ ଏହା ବୈଜ୍ଞାନିକ, ଶିକ୍ଷକ ଓ ସାଧାରଣ ଜନମହଲରେ ଚର୍ଚ୍ଚାର ବିଷୟ ହେଲା ଏବଂ ଏହାର ଅପର ପକ୍ଷରେ ଶିକ୍ଷାୟତନ ସମର୍ଥକ ତତ୍ତ୍ୱ ଯାହା ଜୀବନ ସୃଷ୍ଟିର ଉତ୍ପତ୍ତି ଓ ଏହାର ବିବର୍ତ୍ତନର ରହସ୍ୟର ସତ୍ୟତା ପ୍ରଦାନ କଲା, ତାହା ହେଲା ‘Intelligent Design’ ବା ‘ପ୍ରବୃଦ୍ଧ ଯୋଜନା’ ।

ପ୍ରବୃଦ୍ଧ ଯୋଜନା ପ୍ରବର୍ତ୍ତନକାରୀ ବୈଜ୍ଞାନିକ, ଦାର୍ଶନିକ ଓ ବୁଦ୍ଧିଜୀବି ସମୂହ, ଯେଉଁମାନେ କି ପ୍ରକୃତିର ଯୋଜନା ଏକ ଚେତନ-ବୁଦ୍ଧିର ହସ୍ତକ୍ଷେପ ଯୋଗୁଁ ସୃଷ୍ଟିବୋଲି ସ୍ୱୀକାର କରନ୍ତି । ଏହା କୌଣସି ଅନିର୍ଦ୍ଦିଷ୍ଟ ପ୍ରକୃତିର ଚୟନ ହେତୁ ସୃଷ୍ଟି ନୁହେଁ ବୋଲି ଯୁକ୍ତି କରିଥାଆନ୍ତି । ପର୍ଯ୍ୟବେକ୍ଷଣ, ଅନୁମାନ, ପରୀକ୍ଷା ଓ ନିଷ୍ପତ୍ତି ଭଳି ବୈଜ୍ଞାନିକ ପଦ୍ଧତି ମଧ୍ୟରେ ଗତିକରି ଏହି ତତ୍ତ୍ୱ ପ୍ରାମାଣିକତା ପ୍ରତିପାଦନ କରୁଥିବାରୁ ଏହା ବୈଜ୍ଞାନିକ ତତ୍ତ୍ୱ ବୋଲି ଏହାର ସମର୍ଥକ ସ୍ୱୀକାର କରନ୍ତି ।

କିନ୍ତୁ ଏହି ପ୍ରବୃଦ୍ଧ ଯୋଜନା ସୃଷ୍ଟିବାଦ* (Creationism) - ଅଧିବିଶ୍ୱାସର ପ୍ରବର୍ତ୍ତକ ଓ ତାରଉତ୍ତର ତତ୍ତ୍ୱର ଅଖ୍ୟାତ ପାଇଁ ଏକ ପ୍ରୟାସ ବୋଲି ବାସ୍ତବ-ବୁଦ୍ଧି ସମ୍ପୂର୍ଣ୍ଣ ବୈଜ୍ଞାନିକ ଓ ତାରଉତ୍ତର ତତ୍ତ୍ୱର ସମର୍ଥକ ଘୋଷଣା କରନ୍ତି, ଏବଂ ଏହି ତତ୍ତ୍ୱରେ ଦିଆଯାଇଥିବା ଯୁକ୍ତି, ଅଯୁକ୍ତିକ ଓ ଏହାର ତଥ୍ୟ ଶୋଚନୀୟ ଭାବେ ଅନୁପୋଯୋଗୀ ବୋଲି ମତ ପ୍ରକାଶ କରିଥାଆନ୍ତି ।

ଆମେରିକାର ମାନଚିତ୍ରରେ ହଠାତ୍ ଡୋଭର,ପେନେସିଲ୍‌ଭେନିଆ ଅଞ୍ଚଳର ଏକ ଶିକ୍ଷାୟତନରେ ବିବର୍ତ୍ତନର ଶିକ୍ଷଣ ଏକ ବିତର୍କର କେନ୍ଦ୍ରବିନ୍ଦୁ ରୂପେ ଉଦ୍‌ଭାସିତ ହେଲା । ବିଜ୍ଞାନ ଶିକ୍ଷକ ସ୍କୁଲ ପରିଚାଳକଙ୍କ ଏକ କ୍ଷୁଦ୍ର ବକ୍ତବ୍ୟକୁ ଶ୍ରେଣୀରେ ପଢ଼ିବାକୁ ମନା କରିଦେଇଥିଲେ, ଯାହା ତାରଉତ୍ତରଙ୍କ ବିବର୍ତ୍ତନକୁ ସମାଲୋଚନା ଓ ବିବାଦସ୍ୱଦ ‘ପ୍ରବୃଦ୍ଧ ଯୋଜନା’ ତତ୍ତ୍ୱକୁ ସମର୍ଥନ କରିଥିଲେ । ବିବର୍ତ୍ତନ ଶିକ୍ଷାର ବିକଳ୍ପ ଭାବେ ଏହି କ୍ଷୁଦ୍ର ବକ୍ତବ୍ୟରେ ଯାହା ଲେଖାଥିଲା:

Because Darwin's theory is a theory, it is still being tested as new evidence is discovered. The theory

*ସୃଷ୍ଟିବାଦ-ଏକ ଦିବ୍ୟସୃଷ୍ଟିର କ୍ରିୟା, ଯାହା ପାଇଁ ବିଶ୍ୱ ଓ ଜୀବନ ସୃଷ୍ଟି, ଏହି ଧାର୍ମିକ ବିଶ୍ୱାସ ଉପରେ ଆଧାରିତ ।

is not a fact. Gaps in the theory exist for which there is no evidence ... Intelligent design is an explanation of the origin of life that differs from Darwin's view. The reference book *Of Pandas and People* is available for students to see if they would like to explore this view ... As is true with any theory, students are encouraged to keep an open mind.

The Evolution Wars by *Claudia Wallis* : *Time magazine, August 7, 2005*

ଅର୍ଥାତ୍; ଡାରଭଇନଙ୍କ ତତ୍ତ୍ୱ କେବଳ ଏକ ତତ୍ତ୍ୱ । ଏହି ତତ୍ତ୍ୱରେ ନୂତନ ପ୍ରମାଣମାନ ଆବିଷ୍କୃତ ହେଉଅଛି । ଏହାକୁ ଆଧାରକରି କୁହାଯାଇପରେ, ଏହା ପରୀକ୍ଷଣ ଅବସ୍ଥାରେ । ଏହି ତତ୍ତ୍ୱ ସତ୍ୟ ନୁହେଁ । ଏହି ତତ୍ତ୍ୱରେ ଯେଉଁ ଭେଦ ଅଛି ତାହାର କୌଣସି ପ୍ରମାଣ ନାହିଁ । ପ୍ରବୃତ୍ତ ଯୋଜନା ଜୀବନ ସୃଷ୍ଟିର ଏକ ବାଖ୍ୟା ଯାହା ଡାରଭଇନଙ୍କ ଦୃଷ୍ଟିଠାରୁ ଭିନ୍ନ । ଏହି ନୂତନ ତତ୍ତ୍ୱର ଦୃଷ୍ଟିକୁ ଅନୁକ୍ରମଣ କରିବା ପାଇଁ ଯଦି ଛାତ୍ରଛାତ୍ରୀମାନେ ରହିଛନ୍ତି ତେବେ 'ଅଫ ପାଣ୍ଡା ଆଣ୍ଡ ପିପୁଲ୍' ପୁସ୍ତକ ସେମାନଙ୍କ ପାଇଁ ଉପଲବ୍ଧ ।

ଏହି ଶିକ୍ଷାୟତନରେ କିଛି ଅଭିଭାବକ ସମୂହ ଅନୁଷ୍ଠାନରେ ବିଜ୍ଞାନ ଶ୍ରେଣୀରେ ଜୈବ-ବିବର୍ତ୍ତନ ବିଷୟରେ ଅଧ୍ୟୟନ ନ କରାଯାଇ, ଯେଉଁ ନୂତନ ସିଦ୍ଧାନ୍ତର ଅଧ୍ୟୟନପାଇଁ ଆଗ୍ରହ ସୃଷ୍ଟି କରାଯାଉଛି ତାହା ଅସତ୍ୟ ତଥ୍ୟ କହି ସ୍ୱର ଉତ୍ତଳନ କଲେ । ଏହି ଶିକ୍ଷଣ ବିରୁଦ୍ଧରେ ନ୍ୟାୟାଳୟରେ ଦ୍ୱାରସ୍ଥ ହୋଇ ନୂତନ 'ପ୍ରବୃତ୍ତ ଯୋଜନା' ତତ୍ତ୍ୱ ଅବୈଜ୍ଞାନିକ ଓ ଅସମ୍ଭାବନୀୟ ବୋଲି ପ୍ରମାଣ କରି ପାରିଥିଲେ । ଏବଂ ନୂତନ ତତ୍ତ୍ୱ ଏକ ଧାର୍ମିକ ତତ୍ତ୍ୱ ଯାହା ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ଶିକ୍ଷଣ ଅସମ୍ଭାବନୀୟ ତେଣୁ ତାହା ଶିକ୍ଷଣ ନିଷିଦ୍ଧ ବୋଲି ନ୍ୟାୟାଳୟ ମତ ବ୍ୟକ୍ତ କରିଥିଲେ । ପୃଥିବୀରେ ଜୀବନର ସୃଷ୍ଟିର ବିବିଧତାର କାରଣ ଜୈବ-ବିବର୍ତ୍ତନ, ଏହାର ସୃଷ୍ଟି ଅପ୍ରତ୍ୟାଶିତ, ଆକସ୍ମିକ ଓ ଏକ ପ୍ରକୃତିକ ପ୍ରକ୍ରିୟା ସହ ଆନୁବଂଶିକ ପରିବର୍ତ୍ତନ ଯାହା ପ୍ରାକୃତିକ ଉଦ୍‌ବରଣର ପରିଣତି ।

'ପ୍ରବୃତ୍ତ ଯୋଜନା' - ସୃଷ୍ଟିବାଦ ଅପେକ୍ଷା ଏକ ସୂକ୍ଷ୍ମ ପ୍ରୟାସ ଯାହା ଅନ୍ତରାଳେ ଥିବା ଏକ ସଚେତନ ବୌଦ୍ଧିକ ଅଭିବ୍ୟକ୍ତିକୁ ଜାଣିବା ପାଇଁ ପ୍ରଚେଷ୍ଟା । ଅନେକ ତର୍କ 'ପ୍ରବୃତ୍ତ ଯୋଜନା'ର ସମର୍ଥକ ଏହାର ସପକ୍ଷରେ ପ୍ରଦାନ କରନ୍ତି । ଯାହା ଦୁଇ ପ୍ରକାର ବ୍ୟକ୍ତିମାନଙ୍କୁ ଆକର୍ଷଣ କରନ୍ତି । ପ୍ରଥମତଃ, ଯେଉଁମାନେ ଜୈବ ବିବର୍ତ୍ତନ ସୃଷ୍ଟିର ତତ୍ତ୍ୱକୁ

ଅସ୍ୱୀକାର କରନ୍ତି କୌଣସି ଧାର୍ମିକ ବିଶ୍ୱାସର ବଶବର୍ତ୍ତୀ ହୋଇ ଏବଂ ଦ୍ୱିତୀୟତଃ ଯେଉଁମାନେ ଯଥାର୍ଥରେ କୌଣସି ଘଟଣା ପାଇଁ ଥିବା ସୂକ୍ଷ୍ମ କାରଣକୁ ଜାଣିବାର ଅନିସନ୍ଧିତ ।

ସମସ୍ତ ବାଦ-ବିବାଦ ମଧ୍ୟରେ ସ୍ପଷ୍ଟ, ଚେତନା ଏକ ପରମ ସତ୍ୟ ଦିଗରେ ଅବୀରଣଭାବେ ଆରୋହଣ କରିଚାଲିଛି । ଯାହା ଏକ ସମୟରେ ସତ୍ୟ ପ୍ରତୀକ୍ଷାମାନ ହେଉଥିଲା ତାହା ଅନ୍ୟ ଏକ ମୁହୂର୍ତ୍ତରେ ମିଥ୍ୟାରୂପେ ସ୍ୱୀକାର କରିବାକୁ ପଡୁଛି ।

ପ୍ରାୟ ଏକ ଶତାବ୍ଦୀ ଗତ ଶ୍ରୀଅରବିନ୍ଦ ବିବର୍ତ୍ତନ ସମ୍ବନ୍ଧରେ ତାଙ୍କ ନୂତନ ଦୃଷ୍ଟିକୋଣ ଅଭିବ୍ୟକ୍ତ କରିଥିଲେ । ବିଜ୍ଞାନ ସମ୍ମତ ‘ଡାରଉଇନ୍ ତତ୍ତ୍ୱ’, ଧାର୍ମିକ ବିଶ୍ୱାସର ‘ସୃଷ୍ଟିବାଦ’, ଦୈତବାଦର ପ୍ରଭାବ ଅନୁଭୂତ ହେଉଥିବା ‘ପ୍ରକୃତ ଯୋଜନା’ ମଧ୍ୟରେ ରହିଛି ଅନିଶ୍ଚିତତା । ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ବିବର୍ତ୍ତନ ସିଦ୍ଧାନ୍ତର ଆଲୋକ ହିଁ ଗୋପନରେ ଥିବା ସତ୍ୟକୁ ଉଦ୍‌ଘାଟିତ କରିପାରିବ ।

ଚେତନାର ବୈଜ୍ଞାନିକ ଶ୍ରୀଅରବିନ୍ଦ ଉଲ୍ଲେଖ କଲେ ‘ବିବର୍ତ୍ତନ ପୃଥିବୀ-ପ୍ରକୃତିର ଏକ ଶାଶ୍ୱତ ସଚଳ ସକ୍ରିୟ ବିଧି ଓ ଏକ ପ୍ରକ୍ଷନ୍ନ କ୍ରିୟା’ । ‘Evolution is the one eternal dynamic law and hidden process of the earth-nature. *Essays Human and Divine, p.246*’ । ଏବଂ, ‘ଯେଉଁ ବିବର୍ତ୍ତନ ବିଷୟରେ ମୁଁ ବ୍ୟକ୍ତ କରୁଛି ତାହା ଡାରଉଇନ୍‌ଙ୍କ ବିବର୍ତ୍ତନ ସିଦ୍ଧାନ୍ତ ନୁହେଁ’ । ‘The evolution I speak of is not the evolution of the Darwinian theory. *Letters on Yoga, p.273.*’

ଜଡ ମଧ୍ୟରେ ଆତ୍ମାର ନିବର୍ତ୍ତନ ଏକ ପ୍ରାରମ୍ଭ, କିନ୍ତୁ ଆଧ୍ୟାତ୍ମିକ ବିଶ୍ୱାସର ଦିବ୍ୟସୃଷ୍ଟି ହେଉଛି ବିବର୍ତ୍ତନର ପୂର୍ଣ୍ଣତା । ‘An involution of spirit in matter is the beginning, but a spiritual assumption of divine birth is the fullness of the evolution.- Sri Aurobindo, *Essays in Philosophy and Yoga.*’ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ବିବର୍ତ୍ତନ ସିଦ୍ଧାନ୍ତର ଆରମ୍ଭପର୍ବ – ନିବର୍ତ୍ତନର ଶେଷ ପରିଣତିରୁ । ନିବର୍ତ୍ତନର ଶେଷ ପରିଣତି – ଏକ ଅଜ୍ଞାନର କାରାଗାର । ଏବଂ ଏହାର ଉଦ୍ଦେଶ୍ୟ ବିବର୍ତ୍ତନର ଅଭିବ୍ୟକ୍ତିପାଇଁ ମଞ୍ଚ ପ୍ରସ୍ତୁତି କରିବା ।

ବିଜ୍ଞାନର ବିବର୍ତ୍ତନର ସିଦ୍ଧାନ୍ତଟି କେବଳ ରୂପର ପରିବର୍ତ୍ତନ । ଯାହାକୁ ଚେତନାର ବିବର୍ତ୍ତନର ସହାୟକ ରୂପେ ଗ୍ରହଣ କରାଯାଇପରେ କିନ୍ତୁ ଅପରିହାର୍ଯ୍ୟ ବୋଲି କହିପାରିବା ନାହିଁ ।

A theory of spiritual evolution is not identical with a scientific theory of form-evolution and physical life-evolution; it must stand on its own inherent justification: it may accept the scientific account of physical evolution as a support or an element, but the support is not indispensable. The scientific theory is concerned only with the outward and visible machinery and process, with the detail of Nature's execution, with the physical development of things in Matter and the law of development of Life and Mind in Matter; its account of the process may have to be considerably changed or may be dropped altogether in the light of new discovery, but that will not affect the self-evident fact of a spiritual evolution, an evolution of Consciousness, a progression of the soul's manifestation in material existence. –

–Sri Aurobindo, *The Life Divine*, p.868.

ଆଧ୍ୟାତ୍ମିକ ବିବର୍ତ୍ତନର ଏହି ସିଦ୍ଧାନ୍ତଟି କେବଳ ରୂପର ବିବର୍ତ୍ତନ ଓ ଜଡ଼ଜଗତ ପ୍ରାଣବିବର୍ତ୍ତନକୁ ସ୍ୱୀକାର କରୁଥିବା ବୈଜ୍ଞାନିକ ସିଦ୍ଧାନ୍ତସହ ଅଭିନ୍ନ ନୁହେଁ । କେବଳ ଆପଣାର ଏକ ସ୍ୱକୀୟ ଔଚିତ୍ୟ ଉପରେହିଁ ଏହା ଠିଆ ହୋଇ ରହିପାରିବ । ବିଜ୍ଞାନର ଭୌତିକ ବିବର୍ତ୍ତନସମ୍ପନ୍ନ ବିବରଣୀଟିକୁ ଏହା ଆପଣାର ଏକ ସହାୟକ ଅଥବା ଉପାଦାନ ହିସାବରେ ବେଶ୍ ଗ୍ରହଣ କରିପାରିବ ସତ, ମାତ୍ର ସେଇଟିକୁ ଆମେ କଦାପି ଅପରିହାର୍ଯ୍ୟ ବୋଲି କହିପାରିବା ନାହିଁ । ବିଜ୍ଞାନଦତ୍ତ ସିଦ୍ଧାନ୍ତଟିରେ କେବଳ ବାହ୍ୟ ଓ ଦୃଶ୍ୟମାନ ନୈମିତ୍ତିକତା ତଥା ପ୍ରକ୍ରିୟାଟିର କଥା ରହିଛି, ବାହ୍ୟ ପ୍ରକୃତିର କ୍ରିୟାଗୁଡ଼ିକର ଚିକିନିଶ୍ଚ ବିବରଣ ରହିଛି; ଜଡ଼ର ଆଧାର ଉପରେ ବସ୍ତୁଚୟର ଭୌତିକ ବିକାଶ କିପରି ହେଉଛି ଓ ଜଡ଼ ମଧ୍ୟରେ କେଉଁ ବିଧାନଟି ଅନୁସାରେ ପ୍ରାଣ ଓ ମନ ବିକଶିତ ହୋଇ ପାରୁଛି, କେବଳ ତାହାରି ବିବରଣୀ ରହିଛି । କୌଣସି ନୂତନ ଆବିଷ୍କାର ଫଳରେ ପ୍ରକ୍ରିୟା ସମ୍ପନ୍ନରେ ଏହାର ପ୍ରଦତ୍ତ ବିବରଣୀଟିକୁ ହୁଏତ ଅନେକ ପରିମାଣରେ ବଦଳାଇବାକୁ ପଡ଼ିପାରେ କିମ୍ବା ଏକାବେଳକେ ବାଦ୍ ଦେବାକୁ ବି ପଡ଼ିପାରେ; ମାତ୍ର ତତ୍ପରା ଏକ ଆଧ୍ୟାତ୍ମିକ ବିବର୍ତ୍ତନର ସ୍ୱତଃସିଦ୍ଧ ସତ୍ୟଟି

ଉପରେ ଆଦୌ କୌଣସି ଆଞ୍ଚ ଆସିବ ନାହିଁ, ଚେତନାର କ୍ରମବିବର୍ତ୍ତନରେ ଓ ଏହି ପାର୍ଥବ ଅସ୍ତିତ୍ଵର ଭୂମି ଉପରେ ଆତ୍ମାର ଅଭିବ୍ୟକ୍ତିର କ୍ରମଟିକୁ ତାହା କୌଣସି ପ୍ରକାରରେ ଏପାଖ-ସେପାଖ କରିପାରିବ ନାହିଁ।

ବର୍ତ୍ତମାନ ବିବର୍ତ୍ତନର ସ୍ଵରୂପକୁ ଜଡ଼ ବିଜ୍ଞାନ ଦୃଷ୍ଟିରେ ଦେଖିଲେ କୁହାଯାଇପାରେ, ଏଥିରେ ଏପରି କୌଣସି ଲକ୍ଷଣ ନାହିଁ ଯାହାକୁ ଆଧାର କରି ଏହି ଜଗତରେ ମାନବଠାରୁ ଏକ ଉଚ୍ଚତର କୌଣସି ସତ୍ତାର ଆବିର୍ଭାବ ସମ୍ଭବ ହୋଇପାରିବ। କିନ୍ତୁ ଯଦି ବିବର୍ତ୍ତନ ଜଡ଼ରୁ ଅତିମାନସ ଅଭିମୁଖରେ ନିତ୍ୟ ଉନ୍ନତଶୀଳ ପୂର୍ଣ୍ଣତା ଆଡ଼କୁ ଯାତ୍ରା ହୁଏ ତେବେ କୁହାଯାଇପାରେ – ମନୁଷ୍ୟ ଏକ ମଧ୍ୟବର୍ତ୍ତୀକାଳୀନ ଜୀବ, ଯାହା ବିବର୍ତ୍ତନର ଶେଷ ପରିଣତି ନୁହେଁ। ଅନ୍ତର ଭିତରେ ଅଧିଷ୍ଠିତ ରହିଥିବା ଆତ୍ମାକୁ ସେହି ରୂପଟି ଅଭିବ୍ୟକ୍ତ କରିଦେବା ଲାଗି ସମର୍ଥ ହେବା ପର୍ଯ୍ୟନ୍ତ ଏହି ବିବର୍ତ୍ତନ ଲାଗି ରହିଥିବ।

A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling Spirit, is then the key-note, the central significant motive of the terrestrial existence.

–Sri Aurobindo, *The Life Divine*, p.856

ଅର୍ଥାତ୍; ଏକ ଆଧ୍ୟାତ୍ମିକ ବିବର୍ତ୍ତନ, ଯାହା ଜଡ଼ର ଭୂମି ଉପରେ ଆପଣାକୁ ସତତ ବିକାଶିତ କରିବାରେ ଲାଗିଥିବା ଏକ ଆତ୍ମରୂପାୟନର ମଧ୍ୟଦେଇ ଚେତନାର ଏକ ବିବର୍ତ୍ତନ, ଏହାହିଁ ହେଲା ଆମର ପାର୍ଥବ ଜୀବନର ମୂଳକଥା, ଏହାର ସର୍ବପ୍ରଧାନ ତାତ୍ପର୍ଯ୍ୟ ଓ ଉଦ୍ଦେଶ୍ୟ। ଅନ୍ତର ଭିତରେ ଅଧିଷ୍ଠିତ ରହିଥିବା ଆତ୍ମାକୁ ସେହି ରୂପଟି ଅଭିବ୍ୟକ୍ତ କରିଦେବା ଲାଗି ସମର୍ଥ ହେବା ପର୍ଯ୍ୟନ୍ତ ଏହି ବିବର୍ତ୍ତନ ଲାଗି ରହିଥିବ।

ସ୍ଵପ୍ନ ଦେଖିପାରିବା, ଆତ୍ମିକ ଅଭିବ୍ୟକ୍ତିପାଇଁ କ୍ରିୟାତ୍ମକ ପ୍ରକୃତି କିଭଳି ସମ୍ଭେଦନଶୀଳ। ଏହି ପାର୍ଥବ ପ୍ରକୃତି ଏକ ପରିପୂର୍ଣ୍ଣ ଜୀବନର ସନ୍ଧାନରେ ଓ ଗୋପନ ଦିବ୍ୟତ୍ଵକୁ ଆତ୍ମଆବିଷ୍କାର ଦିଗରେ ବିବର୍ତ୍ତନଶୀଳ। ସେହି ପରମ ଦିବ୍ୟ-ସଙ୍କଳ୍ପ ପ୍ରକୃତି ମଧ୍ୟରେ ଅବସ୍ଥିତ ରହି, ଏକ ପ୍ରଗତିଶୀଳ ଆତ୍ମ-ଅଭିବ୍ୟକ୍ତିର କ୍ରିୟାକୁ ଏକ ଆରୋହକ୍ରମେ ତୁରାନ୍ୱିତ କରିଚାଲିଛି।



Sun, the Ultimate Source of Energy

Er. Aditya Acharya

The Sun is the ultimate source of energy and is indispensable for the terrestrial existence and the never ending evolution process. It has cherished the earth from millions of years even before the arrival of human beings. So, it has also the capacity to cherish the earth for the next few Billions of years. The current energy crisis is because of the unhealthy intervention of human with the nature's way of working and should be resolved by maintaining harmony with nature. Scientific development in harmony with nature has no side effects and hence should be encouraged for a better future. The Sun is the Light, the energy and the hope for all of us and He will be always be with us to lead us toward the luminous future. Once The Mother has said that there is a Divine force behind the Sun and an Asuric force behind Nuclear energy. So the earth will be cherished and will blossom if our sole concentration is on solar energy and its effective utilization is solving our various day-to-day life problems. The current discussion is based on various techniques for effective utilization of solar energy.

Solar Cell

Solar cell is an electronic device that converts solar energy to electrical energy through a process termed as photo voltaic effect. The operation of solar cell requires 3 basic attributes.

- i. The absorption of light, generating electron hole pairs
- ii. Separation of charge carriers of opposite type
- iii. Separate extraction of those carriers to an external circuit



Solar cell is actually a PN junction which is formed by fusing a P-type semiconductor with an N-type semiconductor. A P-type semiconductor is formed by adding trivalent impurities like Boron to pure semiconductor. The addition of trivalent impurities creates one electron deficit to complete the octet state

which is called as hole. The hole is actually a void of electron and is positively charged. Similarly, an N-type semiconductor is formed by adding pentavalent impurities like Phosphorus and Arsenic to pure semiconductor material. The mixing of pentavalent impurities generates an additional electron which is negatively charged and remains in the valency band. When this PN junction is exposed to sun rays, the electrons in the valency band of the N-type semiconductor receives sufficient energy form the photons and switch from valency band to conduction band and becomes free electrons. Thus the N-type semiconductor is negatively charged while the P-type semiconductor is positively charged. So, when P and N type semiconductors are connected through an electric conductor, electron from N-type semiconductor starts flowing through the conductor towards the P-type semiconductor resulting in an electric current. The current generated by solar cell is DC and hence can charge any battery.

Solar cells are described as being photo voltaic irrespective of whether the source is sunlight or other electromagnetic radiation near the visible range. Whatever

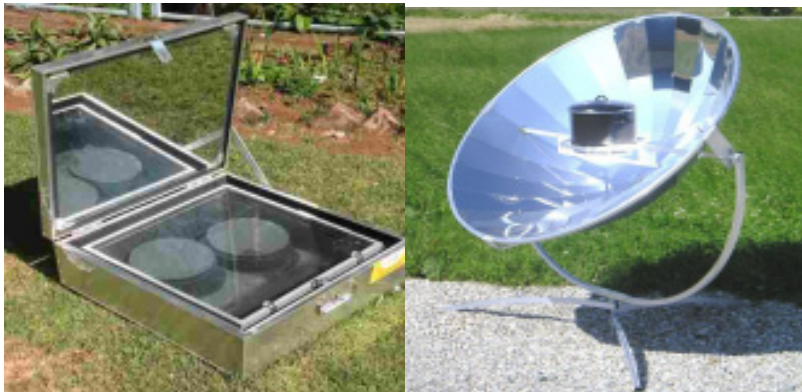
may be the case, the photon energy received should be more than the energy band gap of Silicon for efficient transition of electron from valency band to conduction band. Higher energy photons will be absorbed by the solar cell but the difference in energy between these photons and the silicon band gap is converted into heat rather than useable electrical energy. Therefore, if the intensity of sunrays is low in certain regions of Earth, semiconductor materials like Germanium can be used which is having very low band gap than Silicon.

Moreover, the efficiency of solar cell depends on its utilization of electromagnetic spectrum. The 1st generation of solar cells can convert only visible, infrared and far infrared regions of the electromagnetic spectrum to electrical energy and hence their efficiency is limited to 15%. However, the 3rd generation solar cells have been developed which can convert a significant part of electromagnetic spectrum to electrical energy and hence the efficiency is improved up to 30%.

The efficiency of solar cell can be improved to 8% if the orientation of solar panel can be changed as per the position of the sun. This is possible by designing a stepper motor which can change the angle of the solar panel at regular time interval depending on the sun position.

In addition, the efficiency of the solar cell can be increased by increasing the intensity of incident sunlight on the solar panel by using parabolic concave mirror which converges the parallel sunrays. The converged rays should be out of focus and should cover the entire cell for much better efficiency. The orientation of solar cell and the concave mirror should vary in such a way that the cell receives maximum solar power with respect to the position of the sun for optimum performance.

Solar Cooker



Solar cooker is a cost effective mean for cooking without any adverse effects on the environment. It is based on the principle of green house effect. Glass is transparent to sunlight but is a bad conductor to heat. So, gradually heat is accumulated inside the solar cooker and can't come out of it. Hence, temperature inside the glass increases and the black bowls inside the cooker absorbs the heat for effective cooking. The temperature inside the cooker remains steady for better cooking and preserves the food value. The mirror connected to the solar cooker gives additional solar energy because of reflection and hence improves the efficiency of the cooker 1.5 times than the cooker without mirror.

The efficiency of the solar cooker can be further enhanced if sun rays can be converged using a parabolic concave mirror and is incident upon the cooker. In this case, the heating is very fast and can be used for instant cooking. The orientation of the parabolic concave mirror is varied based on the position of the sun for much improved performance.

These are some of the basics solar based technologies that can be employed for various house hold applications and at the same time is they are cost effective and free from side effects. Various research works are going on to make these systems more efficient and cost effective so that for a common man it can be affordable. Let us aspire to adopt the solar technology to save our environment for a better future.

SIT, BBSR



Lord, give us the strength to reject falsehood and emerge in 'Thy truth, pure and worthy of Thy victory'.

(15 / 180)

– **The Mother**

ଭଗବାନ! ମିଥ୍ୟା ବର୍ଜୟିତ୍ୱା ପୂର୍ଣ୍ଣଶୁଦ୍ଧଃ ତବ ବିଜୟେ ଚ ଯୋଗ୍ୟଃ
ତୁତ୍ୱା ସତ୍ୟଦିଶି ଉତ୍ଥାନଂ ଭବିତୁଂ ସାମର୍ଥ୍ୟମ୍ ଅସ୍ମଭ୍ୟମ୍ ପ୍ରଦାନଂ କୁରୁ ।

– **ଶ୍ରୀମାତା**

ହେ ଭଗବାନ ! ମିଥ୍ୟାକୁ ବର୍ଜନ କରି ପୂର୍ଣ୍ଣ ଶୁଦ୍ଧ ଓ ତୋ ବିଜୟର
ଯୋଗ୍ୟ ହୋଇ ସତ୍ୟ ଦିଗରେ ଉତ୍ଥୂତ ହେବାର ସାମର୍ଥ୍ୟ ଆମକୁ
ପ୍ରଦାନ କର ।

– **ଶ୍ରୀମାତା**

Tradition of Utilizing Renewable Energy in Odisha

Er. Bibhu Prasad Mohanty

Use of renewable energy in Odisha is part of culture. Odisha has a very long history and rich culture of trading, food preparation, artisans, warfare, transport, merry time celebrations and so on. The paradox is, Odisha has been infamous for regular calamities across hundreds of years. When we look at the Odia literatures and history we find most of those depict about natural calamities in some or other manners. Baimundi story of Markat Keshari in 10th century depicts about the sorry status of Cuttack for which he requested king to go for stone revetment on banks of Kathajori and Mahanadi around Cuttack, the then capital of Utkal. Baimundi was the chief of construction workers of the kingdom. In Odia language 'Bai' means the chief or main or the major. 'Mundi' means the leader or top man. Thus he was the chief leader or chief engineer of construction workers quite close to the king. Therefore he had tremendous influence over decision making process over royal system. His observations and suggestions were given due attention. Such persons were definitely respected in any ruler in any land. His life during Markat Keshari period shows Odisha was definitely facing flood and cyclone beyond his life, may be 500 years before him. Therefore for last 1000 and more years calamities are close friends of Odia people. In spite of such long adversities this race survives. Food energy sources, natural resources along with skill, robust culture of surviving from calamities and knowledge of having balance with nature are the major

supportive means for the survival and continuation of people of this land.

Two realities are observed here. There must be good revenue was collected or saved by Markat Keshari or the trade affairs was outstanding for which there was prosperity in royal exchequer. That wealth must have prompted confidence to build such a huge structure around Cuttack and saved it for so many centuries from natural calamities. When we re-analyse the culture and trading history of Odisha we find scientific and empirical evidences of good trading and fearlessness in Odia traders and their engineers. They had a huge trading history across globe.

War and trading cannot be possible without robust transport system and in absence of energy providing systems and means. Odisha was famous and strong for its robust transport system. Application of wind energy by sailors of Odisha made them successful in trading across the globe. They designed and developed several types of ships and sails for different purposes. But they were mostly dependent on water and wind current for traveling in sea and rivers. Therefore they had to discover and design the structures which can easily pass through different types of currents in water bodies in rivers and seas. Use of diesel, kerosene, petrol, coal or oils in energy production was not economic. Due to pollution and other environmental hazards connected with use of such materials. Vessels were mostly sailed without any kind of pollution and adverse effect on climate. Thus use of renewable energy for the prosperity and protection of interest of this huge region of India is a very primitive practice very much integrated with culture too. In war culture of Odisha use of large concave mirrors and common mirrors in the shields of warriors was a common practice. Burning tents of enemies by using concave mirrors

from long distance was a mystique technique very commonly used by diplomats, ministers and war tantriks in South Odisha.

The horses they were using in wars and transport were quite huge and known to be best. Those breeds were mostly from Greece and Italy. Indian horses are usually smaller in comparison to Greek horses. The sculptures narrate the relation of this region was with other Asian kings connected with Bay of Bengal, mostly in Indian Ocean and Pacific region. Huge temples were constructed by stones artisans and brought so much pride for the state. The stones are also seasoned under some mystique technology where they used sun, water and some methods to soften those. Those technologies and related skill and knowledge are almost depleted.

For centuries people of Odisha had connectivity with their trading and marketing on rivers and seas. It shows they had fantastic knowledge of climate, water current and wind energy. This knowledge slowly disappeared as the road transport and railways came up in modern age. As the region was ruled by so many rulers in different parts of Odisha extended from Ganga to Karnataka and from coastal Puri to part of present Chhatisgarh and Jharkhand we find there is a long history of use of low cost and no cost energy sources in trade and war. There is a long history of sun dried food use in Odisha. Till today our people in Odisha like to preserve several food stuff and store or market those. They still go for sun drying of several grains, processed foods, fruit stuffs, fish, meat, mushroom and medicines from plants. Application of solar energy in food and medicine preparation and degree of exposure to sun is an amazing science never documented here. The delicacies Odias prepare are considered as the finest worldwide. Odia women today

even know and practice how to dry the food stuff and make that seasoned which will not be stale for months and years. This knowledge is existing to face the adversities which are part of life of Odias. Either war or natural calamities forced the people of this geographical location to discover several methods and technologies of low and no cost in their favour. It is found that in food processing they used solar energy and heat of earth. Use of water and sun for seasoning, processing raw materials for war instruments, food, fodder and medicines are still in practice in thousands of families in Odisha. Traditional leather work in south Odisha, artisan products across Odisha, textile culture of Sambalpur and Sonpur, we find there are still practice of use of water, sun and weather either for semi processing of raw material or giving final touch to those. Earthen works of Odisha are original and beautiful. Those are mostly dried in sun and goes to the kiln for final burning. There is a fantastic technology of drying, degree of exposure to sun and temperature control to get different colour effect and strength in final products. Preparation of vegetable colours for artisan products, textile, terracotta, constructed temples and buildings depict how best these people used water, sun and seasons in ancient time. There is a war history of Odia kings those who were practicing use of climate condition, degree of temperature and water current etc to trouble their enemies in different types of war methods and diplomacies in administration too.

In agriculture, animal husbandry, food processing, storing and preparing mouth watering delicacies are possible in Odisha because of the science and technologies where they know use of water force, different current types of wind, diverse temperature of sun and deep earth heat etc. Till today nothing significant could happen in documenting

those methods, process with scientific temperament or logical thinking for further research and development of models for commercial purpose. All those are still connected with conventional religious methods or rituals.

In spite of long and strong history of application of renewable energy in this land our people are still searching for energy supply from Government and failing in their entrepreneurial ventures and growth. Odias across the globe are famous for hard work, meticulous use of given resources, cultural wisdom and intelligence. History says they were never supported under charity of their rulers. They sustained wounds of war, royal administrations and natural calamities for more than 1000 years. They survived because of open learning and innovations in their life style. Today the life style has been changed and dependency on Government increased. Since independence of India governance system has been very much into welfare mode. Therefore the dependency syndrome across 70 years weakened the innovations and survival. Instead of going for environment friendly renewable energy production, promotion and utilization we are moving opposite. Some sporadic success of renewable energy production and use should not be a satisfying achievement for almost 5 crore people population.

There are several technologies which can dry or process our food in very effective and healthy manner with comparatively small time than usual. Our sailors can still use small vessels by using wind power on river and seas for transportation. Fortunately Government of Odisha in collaboration with Central Government has initiated in this direction. It is expected that all the rivers will be used for transportation of different ores on water route for transportation. It will lessen the cost, pollution and bring

prosperity. Use of electric energy from solar and supplying the surplus to GRID is now introduced in Odisha. Solar lighting systems are gaining popularity. Although it is slow but there has been increasing awareness about high cost of Government marketed energy supply to people and corporate. Thus people are no more considering solar energy as stop gap arrangement. Now farming communities and villages are preferring independence in energy sector. Therefore there has been growing demand for several models of solution.

Meeting the need of energy for cooking, we use several sources that include wood, waste biomass, electricity, LPG, Kerosene etc. The no cost and low cost energy source in this case is wood, crop residual and cow dung cake as fuel for cooking in villages. In Odisha out of around 98 lakhs household a minimum 65 lakhs are in practice of traditional chulha and use solid biomass for fuel. It is a fact that lack of good technology availability and gender discrimination attitude there has been very low penetration of effective technologies those ensure significant fall of fuel wood requirement. It must be mentioned here that there have been deaths of 9.00 lakhs women every year in India out of around 40.00 lakhs across world only due to health issues for inhaling of biomass smoke pollution at household level. Per day a woman who cooks by using traditional primitive chulhas inhales toxic materials equivalent to 70-100 cigarettes. That is the reason why Indian women, in particular women of our state remain weak and suffer from prolonged illness.

There have been several technologies developed in Asian and African countries which are significantly efficient to minimize the smoke emission and requirement of fuel wood and other bio-masses. Due to lack of awareness,

exposure and experiences on the technologies mostly men do not show interest to buy and promote those in daily life. Depletion of green resources particularly shrubs and small trees which are cut down for fuel wood purpose have been threatening the environmental richness of Odisha. That ranks at the top of green resource depletion issue.

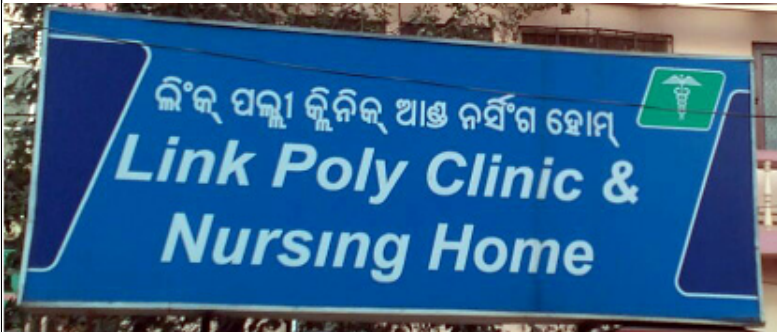
Therefore, its 'miles to go' for Odisha in this direction. But it is sure that without renewable energy production and application, in popular way ultimately development Odisha is merely a day dreaming.

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Environment and Sustainable Development: A Vital Role for Engineers

Er. Ambika Prasad Mohanty

The last century witnessed a phenomenal growth in diverse fields of science and technology including communication technology, information technology, space technology, biotechnology, material development technology, enzyme engineering etc. These diverse developments helped in improving the living standard of mankind at large. But down the road of development, the environment becomes the causality. During the third millennium, the entire human civilization will confront major challenges of protecting the environment. To meet the challenges, sustainable development is the only solution. But sustainable development can only be achieved if a close link between environment and overarching agenda for poverty eradication and development is achieved at the earliest. In this context two different schools of thoughts exist in the society and these are eco-centric and techno-centric. The former thinks in terms of protecting the environment of society with absorption of fruits of scientific development whereas the techno-centric consider the enrichment of society with absorption of scientific developments without considering much about long-term impacts on the society. Obviously a middle path is the desired state as development at the cost of environment can only be peril of the mankind and such development can not be sustained. Analyzing the nitty-gritty of the environmental protections, it is observed that there is three distinct aspects clubbed together which unless

addressed together can be major threat to the society. These are :

- i) Issues (Social in nature)
- ii) Challenges (Technical in scope)
- iii) Decisions (Political in wisdom)

The polity makers, technologists along with social scientists need to work together in cohesive manner to achieve the desired results. As development and engineering are inextricably linked, the engineers have major and vital role to play in the development with environment protection and for this a clear roadmap of thinking and practice is the need of the hour.

The Endangered Environment

There is growing awareness that the earth can not continue supporting increase in population and consumption. Mankind is threatening its own existence in addition to that of many other forms of life through global pollution and excessive consumption of limited resources.

Engineers have contributed to the quality of life through provision of better water supplies and sanitation and by the development of natural resources, food, energy and communication and transportation systems. These advancements have contributed to rapid population growth & environmental problems.

The evidence of change and deterioration in the Global environment is inescapable. It is acknowledged by authorities that there is need for urgent action that the new policies must be developed and to be implemented by about year 2030. As present global problems are so related to selection and use of technology, the engineering profession therefore carries a large responsibility to contribute to the formulation

of new policies. Engineers have the potential and the duty to be a major influence in the achievement of the primary goals of the future, a sustainable habit for all life and one that contributes to allow humankind to achieve its potential and to enjoy the process of living.

The report of the world commission on environment and development (WCED) has defined “sustainable development” as that which meets the needs of the present without compromising the ability of future generations to meet their own needs. WCED states that sustainable development requires reorientation of technology – the key link between humans and nature and the management of risk of fulfillment of following strategic imperatives.

- i) Reviving growth.
- ii) Changing the quality of growth
- iii) Meeting essential human needs – food, energy & health.
- iv) Conserving and enhancing resource base.

Reorientation of technology must go hand in hand with the merging of environmental concerns and economics in decision making. It will be necessary for governments to establish suitable frame works for the engineering profession to realize its contributory potential within short time frame required for the development and implementation.

Actions by Government to facilitate Role of Engineers

For engineers and other professionals to have a basis for implementing sustainable development, government should establish sustainability as an overall national strategy and include this in all policies and in budgets as well as investment decisions. The four key target areas where action is required by governments to facilitate engineer’s role are:

- i) National strategies and policy development.
- ii) Education of the public in general and of engineers in particular.
- iii) R&D of sustainable technologies
- iv) Ethical standards and commitments.

Role of Engineering Profession

Within the development of their own profession, engineers need to ensure that professional education, engineering practice and environmental competence fully address the demands of the new situation.

There is need to provide sufficient content in engineering education to ensure that engineering graduate have a matured understanding of environmental values and an ability to identify, manage and incorporate these aspects in developmental projects. Curricula should include courses in ethics, sustainability, ecology, system of nature and impact of individual choices on nature and people. Special training for sustainability is required in a number of disciplines including engineering at the professional and technician levees. Engineering colleges, universities, consultants and research institutions have a major role and should be fully involved in the learning process. Adequate funding should be provided to support this work. Technology transfer is a powerful means of education in less developed countries and should be a priority in all funding programme.

Research & Developments of Sustainable Technologies

Research & development must encompass more than pure science and technology and include political implementation, economic and commercial values & public perceptions. One of the keys to successful sustainability

will be inter disciplinary collaboration particularly with respect to politics, economics, educations and natural science.

The developing technologies must focus on use of renewable sources as key element of sustainability and on use of nonrenewable resources in a manner, which allows timely transfer to an equivalent sustainable technology.

The targets will be reached by a broad strategy of research and development involving commitments to the 6R's

- i) Reduce consumption of resources and production of wastes by the study of systems.
- ii) Replace – unsustainable activities with sustainable polluting activities with clean process.
- iii) Reuse and recycle products to conserve resources.
- iv) Adopt renewable resource, use wherever applicable.
- v) Restructure institutions to incorporate commitment to sustainability philosophy.
- vi) Restore land, water, air and ecosystems.

Engineers should provide leadership in achieving sustainable development, to meet the long term needs of future generations without causing major modifications to the earth's ecosystems.

Role of engineer should result in:

- i) Careful evaluation of the environmental benefits and adverse impacts of proposed projects.
- ii) Conservation of energy.
- iii) Reduction in the use of non-renewable resources and increased re-use of materials.

- iv) Reduced waste production through improved industrial process, better transportation and recycling of waste products.
- v) Sound agricultural and other land – management practices.
- vi) Restoration or improvement of damaged land, polluted water.
- vii) Supplies and disturbed eco-systems.
- viii) Effective transfer of environmental knowledge and experience.

Code of Environmental ethics for Engineers

The World Federation of Engineering Organizations (WFEO) committee of engineering and environment, with a strong and clear belief that mankind’s enjoyment and performance of this planet will depend on the care and protection provided to the environment is basic on following principles:

To all the engineers when we develop any professional activity:

- i) We must try with the best of our ability, courage, enthusiasm and dedication to obtain a superior technical achievement, which will contribute to and promote a healthy and agreeable surrounding for all in open spaces as well as indoors.
- ii) We must strive to accomplish the beneficial objectives of our work with the lowest possible consumption of raw materials and energy and the lowest production of wastes and any kind of pollution.
- iii) We must discuss in particular the consequence of our proposal and actions, direct or indirect, immediate or

long term, upon social equity and local value systems and upon health of people.

- iv) We must study thoroughly the environment that will be affected, assess the impacts that might arise in the state, dynamics and aesthetics of the ecosystems involved, natural as well as in the pertinent socio-economic systems and select the best alternative for an environmentally sound and sustainable development.
- v) We must promote a clear understanding of the actions required to restore and if possible to improve the environment that may be disturbed and include them in the proposals.
- vi) We have to reject any kind of commitment that involves unfair damage to human surroundings and nature and negotiate the best possible social and political solution.

We have to keep it in mind that war, greed, misery and ignorance, natural disaster and human included pollution and destruction of resources and main causes of the progressive impairment of the environment and we, all engineers as an active members of the engineering profession deeply involved in the promotion of development must use our talent, knowledge, skill and imagination to assist the society in eradication of those evils and improving the quality of life for the mankind.

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Optimizing Water Usage

Er. Binod Kumar Sahoo

Abstract

Although planet earth has about $\frac{3}{4}$ of its surface covered with water, 97.3% of it is available in the form of sea water and only 2.7% as fresh water, of which again 1.74% is in the form of glaciers & snow. The rate of fresh water usage has increased manifold during last few decades due to rapid population growth, industrialization & economic development. This has pushed many countries into water scarce situation with more countries feeling the water-stress. Proper management of available water resources is, therefore, gaining importance in many part of the world. By optimizing water usage in our day to day life, we can save good amount of water and contribute to our fight against water scarcity plaguing the planet earth. This paper discusses about various water saving devices/practices that can be adopted in our day to day life to save precious water from going waste and create public awareness among the masses on optimal usage of water.

Introduction

Although water is as important for survival of human being as much as food, air etc, hardly any attention is paid for its economical use & conservation of this precious resource. Water is a vital element for sustenance of all form of life on earth. The extent to which water is abundant or scarce, clean or polluted determines to a very large degree the extent & quality of life. However, relentless increase in

the demand of water for various purposes brought about by population growth, and agricultural & economic development combined with increasing pollution of water supplies have raised serious problems. Water can no longer be taken for granted. It is a limited & valuable resource. Water covers more than 70% of the earth's surface. But 97.3% of it is available in the form of sea water and only 2.7% as fresh water. Of the total fresh water about 70% is locked in glaciers, 29% & more in ground water and less than half a percent in rivers & lakes. Global population has doubled since 1940, but fresh water usage has risen 4 folds. The past three centuries have shown that the rate of increase in fresh water withdrawal has been almost 4.5 times more than that of the population growth. So it is high time that attention has to be focused on optimal use of water, conservation, recycling, reuse and improved water & water shed management.

Water Scarcity & Stress

Although most countries give first priority to satisfaction of basic human needs for water, 1/5th of the world's population is without access to safe drinking water and half of the population is without access to adequate sanitation. By 2015, population growth alone will push an estimated 17 more countries with projected population of 2.1 billion into the water scare categories. By the year 2025, 48 countries with more than 2.8 billion people (35% of the global population) will be affected by water scarcity. By 2050, this growth will touch 54 countries with a population of 4 billion.

Water Scenario-India

India roughly occupies 2.5% of the area of the

landmass blessed with 4% of water resources. Thus in term of landmass, India is favourably placed. However, this can lead to a wrongly comforting conclusion, unless we know that India accounts for approximately 16% of the world population and out of water resources available, 2/3 of the resources are in river basins of Ganges, Brahmaputra & Mahanadi which account for only 1/3 of area. According to United Nations criteria, any situation of per capita water availability of less than 1000 M³ is considered as a scarcity condition. In India, the per capita availability of utilizable water has gone down from 3400 M³/person/year in 1951 to 1250 M³ /person/year in 1999 and by 2050 it will come down to 760 M³/pserson/year.

Status of drinking water supply in India

In India as many as 203 of 401 towns get water less than 100 Lit/person/day. In pali, Rajsthan only 6 million litres of water is available for 4 lakh people i.e. 15 Lit/person/day. 60% of bore wells dug in Gujrat, Kutch & saurashtra yield no water even at a depth of 1200 ft. In several cities & towns, every 3rd person is dependent on tanker water. In overall 200 million people in India do not have safe drinking water. Due to lack of safe drinking water, 1.5 million children under 5 years die annually from water related diseases.

Though the rate of urbanization in India is among the lowest in the world, the nation has more than 250 million city-dwellers. Experts predict that this number will rise even further, and by 2020, about 50% of India's population will be living in cities. The urban water supply & sanitation sector in the country is suffering from inadequate levels of service, an increasing demand-supply gap, poor sanitary conditions and deteriorating financial & technical performance.

According to Central Public Health Environmental Engineering Organization (CPHEEO) estimates, as on 31 March 2000, 88 percent of Urban population has access to a potable water supply, but this supply is highly erratic and unreliable. Transmission & distribution networks are old & poorly maintained and generally of a poor quality. Consequently physical losses are typically high, ranging from 25 to over 50%. Low pressures and intermittent supplies allow back-siphoning, which results in contamination of water. Water is typically available for only 2-8 hours a day in most Indian cities. The situation is even worse in summer when water is available for a few minutes, sometimes not at all.

Water supply system leakage is another major source of wastage. A random survey of about 27000 water connections to households in Ahmedabad revealed that 25% of water was wasted because of leakage in the system and additionally 10% was wasted because of broken taps or flush valves being kept open in water closets.

Water saving through optimal use of water

Sooner or later we are heading for a situation when there will be scarcity of drinking water in most part of the world. India can also no longer escape this crisis. There will not be enough safe drinking water for its population. The call of the hour is, therefore, to think on efficient use of available water. This can be achieved only with people's participation & education. A community awareness programme is necessary for the general public to understand the importance of water conservation and the cost & benefits of water-saving devices. Optimizing Water Usage is about using less water i.e. making the most of every drop of water we use. It focuses on reducing wastage of water and involves

use of minimum necessary amount of water for daily tasks and activities. Efficiency can be achieved in the domestic setting through the use of several water saving technologies and the application of simple, improved management practices without compromising on the quality of life. Water-efficient plumbing fixtures can make a tremendous difference in public water use. Some of the water efficient plumbing fixtures currently available in the market are given below.

Water efficient plumbing fixtures

Ultra Low Flow toilets

In older type of closets, water @ 10 to 12 Lit/flush was used. Presently Ultra low - flow (ULF) closets are available which require only 7-8 Lit/flush. Dual flush closets are also available which are more water efficient than single-flush toilets. The user can choose a shorter 3 liters flush for urine & a longer 9 liter flush for fecal transport thus minimizing wastage of water.

Electronic Urinal Flush system

The sensor urinals consume about 600 to 800 ml of water per flush where as the conventional urinals consume about 1.5 liters thus resulting saving of about 60% of water.

Electronic Wash system

Sensor taps cut off water supply when the hands are removed from under the tap or when the preset timing of 30 or 60 seconds is reached, whichever is earlier. Sensor operated taps saves about 300 to 400 ml of water for every use thus saving about 70% of water in hand wash. Foam spray taps saves upto 40% of water in hand wash. Taps with preset timing self-closing taps also help to prevent running of water after use.

Water less Urinals

Now days, water less urinals is being used in various buildings. These urinals do not rely on water for flushing. Thus there is a 100% saving in water for urinals which is achieved by adopting water less urinals.

Bathing Shower

Water efficient shower heads which use restricting & concentrating water jet discharge 9-11 lit/min. of water as against 18-27 lit/min. by conventional shower heads. These are in- expensive, easy to install and can save upto 50% of water in bathing.

Efficient use of water

Increasing the efficiency of fixtures leads to significant reductions in water demand from the end uses and also translates into considerable cost savings. Efficient use of water in different activities can also save lot of valuable water going waste. Water saving of significant quantity can be achieved by checking the leakages in various faucets and by adopting simple water saving practices in washing hands, utensils, clothes, fruits & vegetables, bathing, watering lawn & garden etc.

Leakages in faucets

A pinhole leak can waste upto 100 liters of water per day. 4500 liters of water may go waste in a month if there is a leak in the toilet tank. The leak in a toilet tank can be known by putting some food colouring in the tank. If it seeps into the toilet bowl without flushing, you have a leak. Hence all faucets including house connections should be checked for leaks regularly. Worn rings, packing & faulty fixtures should be replaced. The leaky faucets should be

ried by grabbing a wrench. It is simple, inexpensive and can save a good amount of water.

Simple water saving practices

A considerable amount of water can be saved by following some simple water saving practices in our day to day activities some of which are listed below.

Washing hand, brushing teeth, shaving, bathing and washing dishes

- i) Turn off the water while brushing your teeth ,use tumbler or glass and save 44.5 lit/day
- ii) Turn off the water while you shave, use shaving mug and save upto 17.75 lit/day
- iii) When you are washing your hands, don't let the water run while you lather and save 16 lit/day.
- iv) Instead of letting shower run while soaping, wet down, tap off, soap up, rinse off and you will save upto 70 lit/day.
- v) Turn off the water while soaping. Use light spray
- vi) Designate one glass for your drinking water each day. This will cut down on the number of glasses to wash
- vii) Drop your tissue in the trash instead of flushing it and save water every time
- viii) When washing dishes by hand, do not let the water run while rinsing. Fill one sink with wash water and the other with rinse water.
- ix) Soak pots & pans instead of letting the water run while you scarp them clean
- x) When washing dishes by hand, fill the sink basin or a large container and rinse when all of the dishes have been soaped & scrubbed.

Washing fruits & vegetables

- i) Wash your fruits and vegetables in a pan of water instead of running water from tap.
- ii) Collect the water you use for rinsing fruits and vegetables, and then reuse it to water house plants.

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Washing Clothes

- i) Select water/energy saving models. This can save upto 20 gallons per load
- ii) Run your cloth washer only when they are full. This can save upto 1000 gallons per month
- iii) Use load selector for large & small loads, if there is one. Match the water level to the size of load
- iv) Washing dark clothes in cold water saves both on water & energy while it helps your clothes to keep their colour

Watering lawn & garden

- i) Water your lawn & garden in the morning & evening when temperature are cooler to minimize evaporation
- ii) Use a trowel, spade or soil probe to examine the soil moisture depth. If the top two or three inches is still moist, you still have enough water
- iii) If water runs off your lawn easily, split your watering time into shorter periods to allow for better absorption.
- iv) Don't water your lawn on windy days when most of the water blows away or evaporates.

- v) Use drip irrigation for shrubs & trees to apply water directly to the roots where it is needed
- vi) Group plants with the same watering needs together to avoid over watering some while under watering other
- vii) Let your lawn go dormant during the summer. Dormant grass only needs to be watered every three weeks or less if it rains.
- viii) Wash your car on the lawn, and you will water your lawn at the same time
- ix) Use sprinklers for lawn that deliver big drops of water close to the ground. Smaller water drops and mist often evaporate before they hit the ground
- x) Adjust your lawn mower to a higher setting. A taller lawn shades roots and holds soil moistures better than it is closely clipped.
- xi) Follow watering schedule & water requirement
 - Recommended water quantity for lawns:(i) 24 lits/m² per week in summer conditions, (ii) Less/No water required during monsoon & winter
 - Recommended water quantity for trees, flowers & shrubs: One hour per week in summer conditions through drip irrigation-wetting of roots.

Water Efficient Homes

Water Efficient Home is a concept now widely followed in many countries to conserve water and save on water bill. In Singapore, under **Water Efficient Homes Programme** the residents are encouraged to run Water Efficient Homes by installing water saving devices and adopting good water saving habits. **Do-it-Yourself (DIY)** water saving kits are distributed to the residents free of charge for self installation under this progammes. Mobile exhibitions are also set up to brief and demonstrate to the residents the effectiveness of

water saving devices and how to install them. A “**10-litre challenge**” has been initiated by Singapore Govt. where people are challenged to adopt the various water conservation measures and devices in the four main water usages area (Shower, Toilet Flushing, Laundry and Sink/ Basin Taps) in order to achieve a saving of 10 litres per person per day. **Water Volunteer Groups (WVGs)** have been formed who would conduct house to house visits to households to educate them on water conservation practices and assist in the installation of water saving devices. A voluntary **Water Efficiency Labeling Scheme (WELS)** has also been developed which rate and label the water efficiency of various water fittings and products so that customers can make an informed choice when purchasing them. Water fittings and products covered under this scheme include taps, shower heads, dual flush low capacity flushing cisterns, urinals and washing machines

Conclusioin

A step to conserve water is the step to secure the future. The most essential among all the natural resources on earth is water. A drop of water is worth more than a sack of gold for thirsty men. If each one of us makes efforts to save water to-day, it will save us later. Optimizing water usage is what that can reduce water scarcity.



ଆବଶ୍ୟକତାରୁ ଲାଳସା, ଲାଳସାରୁ ପୂର୍ଣ୍ଣତା ଆଡ଼କୁ ବିଜ୍ଞାନର ଯାତ୍ରା (ଗୋଟିଏ ପ୍ରେଜେଣ୍ଟ୍ – ଯୋଗାଯୋଗ) ଯଶସ୍ଵିନୀ ରାୟ

ମାନବଜାତି ଯେତେବେଳେ ଏ ପୃଥିବୀରେ ନୂଆ ହୋଇ ସୃଷ୍ଟି ହେଲେ ସେତେବେଳେ ମନଃଚେତନା ପ୍ରକାଶ ହେବାକୁ ଆରମ୍ଭ କଲା। ସେତେବେଳେ ଏ ପୃଥିବୀର ଅବସ୍ଥା ଆଜିକାଲି ପରି ନଥିଲା। ସେତେବେଳେ ଗୁରୁଆଡ଼େ ଭର୍ତ୍ତି ହୋଇ ରହିଥିଲା ଜଙ୍ଗଲ। ଜଙ୍ଗଲ ଥିଲା ହିଁ ପ୍ରଜନ୍ତୁରେ ଭରପୂର। ସେତେବେଳେ ସେମାନେ ପରସ୍ପର ସହ ଭାବର ଆଦାନପ୍ରଦାନ କିପରି କରୁଥିଲେ? ହୁଏତ ଭିନ୍ନ ଭିନ୍ନ ପ୍ରକାର ଶବ୍ଦଦ୍ଵାରା। କାରଣ ମନୁଷ୍ୟ ଅନୁକରଣ ପ୍ରିୟ। ନିକଟରେ ଥିବା ପଶୁଙ୍କଠାରୁ ସିଏ ଏହା ନିଶ୍ଚୟ ଶିକ୍ଷା ଲାଭ କରିଥିବ।

ଧୀରେ ଧୀରେ ମନୁଷ୍ୟର ଜୀବନଯାତ୍ରା ବଦଳିବାକୁ ଲାଗିଲା। ଆଉ ଯାଯାବର ନହୋଇ ସେ ଜନବସତିରେ ରହିବାକୁ ଲାଗିଲା। ଧୀରେଧୀରେ ପଶୁପାଳନ ଓ ଗୁମ୍ଫାବାସ କାର୍ଯ୍ୟ ଆରମ୍ଭ କଲା। ଏ ସମୟରେ ସେ ପଶୁ ପକ୍ଷୀମାନଙ୍କୁ ନିବିଡ଼ ଭାବରେ ନିକଟରୁ ପର୍ଯ୍ୟବେକ୍ଷଣ କରିବାକୁ ସୁଯୋଗ ଲାଭ କରିଥିଲା ଏବଂ ସେଇ ଜୀବମାନଙ୍କୁ ସେ ନିଜର କାମରେ ଲଗାଇଲା। ଏଇ କ୍ରମରେ ସେ ପାରାମାନଙ୍କୁ ନିଜର ସମ୍ପାଦ ପରିବହନ କରିବା ପାଇଁ ବ୍ୟବହାର କଲା। ସଭ୍ୟତାର ବିକାଶ ଅନୁସାରେ ଅନେକ ଦିନ ପର୍ଯ୍ୟନ୍ତ ପାରାମାନେ ଏହି କାର୍ଯ୍ୟ ସମ୍ପାଦିତ କରୁଥିଲେ। ରାଜାରାଜୁଡ଼ାମାନଙ୍କ ଅମଳରେ ପାରାମାନଙ୍କୁ ସ୍ଵତନ୍ତ୍ର ସମ୍ପାଦଦାତା ହିସାବରେ ଚାଳିତ ଦିଆଯାଉଥିଲା। ବ୍ୟକ୍ତିଗତ ସମ୍ପାଦଠାରୁ ଆରମ୍ଭ କରି ଯୁଦ୍ଧ ସମ୍ପାଦ ପର୍ଯ୍ୟନ୍ତ ସବୁକିଛି ସେମାନଙ୍କ ଦ୍ଵାରା ପ୍ରେରଣ କରାଯାଉଥିଲା।

ଧୀରେ ଧୀରେ ମନଃଚେତନାର ବିକାଶ ଧାରା କ୍ରମରେ କାଗଜ, ବେତାର, ଦୂରଦର୍ଶନ, ଟେଲିଫୋନ୍ ଇତ୍ୟାଦି ସୃଷ୍ଟି ହେଲା। ବର୍ତ୍ତମାନ ଯୁଗ ସାଟେଲାଇଟର ଯୁଗ। ସାଟେଲାଇଟ ଟେକ୍ନୋଲୋଜିକୁ ବ୍ୟବହାର କରି ବର୍ତ୍ତମାନ ଯୋଗାଯୋଗ ଖୁବ୍ କ୍ଷୀପ୍ର

ଗତିରେ ଓ ବିଭିନ୍ନ ଉପାୟରେ ହୋଇପାରୁଛି । ସେଥି ମଧ୍ୟରୁ ମୋବାଇଲ୍ ଫୋନ୍ ଗୋଟିଏ । ବ୍ୟକ୍ତିଗତ ଯୋଗାଯୋଗ କ୍ଷେତ୍ରରେ ଲାଣ୍ଡଫୋନ୍‌କୁ ଅନେକ ପଛରେ ପକାଇ ମୋବାଇଲ୍ ଫୋନ୍ ଏବେ ପୁରୋଧା ସାଜିଛି । ଏବେ ସମସ୍ତଙ୍କ ହାତରେ ମୋବାଇଲ୍, ବିଭିନ୍ନ ପ୍ରକାର ମୋବାଇଲ୍ । ବିଭିନ୍ନ ଧରଣର ମୋବାଇଲ୍ ।

ଏହି ମୋବାଇଲ୍ ଫୋନ୍ ବେଶୀ ପୁରୁଣା ନୁହେଁ । ପ୍ରଥମେ ମୋଟୋରୋଲା କମ୍ପାନୀର ମାର୍ଟିନ କୁପର ଏହାକୁ ତିଆରି କରିଥିଲେ । ଏପ୍ରିଲ ୩ ତାରିଖ ୧୯୭୩ ମସିହାରେ ଗୋଟିଏ ପ୍ରେସ୍ କନଫରେନ୍ସରେ ସେ ଏହାର ଉଦ୍‌ଘାଟନ କଲେ । ଏହି କୌଶଳ ବଜାରକୁ ଆସିଲା ୧୯୮୩ ମସିହାରେ । ଧୀରେ ଧୀରେ ମୋବାଇଲ୍ ଟେକ୍ନୋଲୋଜିର ବିକାଶ ଘଟିଲା ଏବଂ ସେହି ଅନୁସାରେ ହ୍ୟାଣ୍ଡ ସେଟ୍ ମଧ୍ୟ ପରିବର୍ତ୍ତିତ ହେବାକୁ ଆରମ୍ଭ କଲା । ପ୍ରଥମେ ଲୋକେ ଏହାକୁ ବ୍ୟବହାର କରୁଥିଲେ ଏକ ଆବଶ୍ୟକତାର ସାମଗ୍ରୀ ହିସାବରେ । ମାତ୍ର ବର୍ତ୍ତମାନ ମୋବାଇଲ୍ ଆଉ କେବଳ ଏକ ଆବଶ୍ୟକତାର ସାମଗ୍ରୀ ହୋଇ ରହି ନାହିଁ । ବର୍ତ୍ତମାନ କେବଳ ପରସ୍ପର ସହ କଥାବାର୍ତ୍ତା ପାଇଁ ତାହା ବ୍ୟବହୃତ ହେଉନାହିଁ । ତାହା ଏକ ଗେମ୍‌ସ ଖେଳିବାର ଯନ୍ତ୍ର, ଆଉ ବାହାରକୁ ନୟାଇ ଦିନରାତି ଲୋକେ ମୋବାଇଲ୍‌ରେ ଖେଳ ଖେଳିବାରେ ଲାଗିଛନ୍ତି । କେତେବେଳେ ଜିତୁଛନ୍ତି ତ କେତେବେଳେ ପୁଣି ହାରୁଛନ୍ତି ! ବିଭିନ୍ନ ସୋସିଆଲ ମିଡ଼ିଆ ସହ ଯଥା ଫେସ୍‌ବୁକ୍, ୱିଟ୍‌ସ୍‌ଆପ୍ ଇତ୍ୟାଦି ସହ ଯୁକ୍ତ ହୋଇ ସବୁବେଳେ ରହୁଛନ୍ତି, ବିଶେଷ ଭାବରେ ଯୁବପିଢ଼ି, ଇଣ୍ଟରନେଟ୍ ସର୍ଚ୍ଚକାର ବିଶେଷ ସୁବିଧା ରହିଛି, ଲାଇଭ୍ ଟିଭି ମଧ୍ୟ ଦେଖିପାରୁଛନ୍ତି । ତେଣୁ ମୋବାଇଲ୍ ଫୋନ୍ କେବଳ ଆବଶ୍ୟକତା ପୂରଣ କରୁନାହିଁ, ବରଂ ତା’ ଭିତରେ ଥିବା ଟେକ୍ନୋଲୋଜି ବ୍ୟକ୍ତିର ଲାଳସାକୁ ପୂରଣ କରିବାରେ ମୁଖ୍ୟ ଭୂମିକା ନେଇଛି । ପୁଣି କେତେମାସ ଭିତରେ ପ୍ରତ୍ୟେକ ବ୍ରାଣ୍ଡ ନୂଆ ନୂଆ ଫୋନ୍ ନୂଆ ଫେସିଲିଟି ସହିତ ବଜାରକୁ ଛାଡୁଛନ୍ତି ଆଉ ଲୋକେ ତାକୁ କିଣିବାର ଲୋଭ ଛାଡ଼ିନପାରି ତାକୁ କିଣୁଛନ୍ତି । ମୋବାଇଲ୍ ଫୋନ୍ ଏପରି ତିଆରି ହୋଇଛି ଯେ ସେସବୁ ଦୁଇବର୍ଷ ଭିତରେ ଖରାପ ହୋଇଯାଉଛି ଏବଂ ଜଣେ ଆଉ ଗୋଟିଏ ନୂଆ ଫୋନ୍ କିଣିବାକୁ ବାଧ୍ୟ ହେଉଛି । ବିଜ୍ଞାନ ଏପରି ମନୁଷ୍ୟର ଲାଳସା ପୂରଣର ଏକ ମାଧ୍ୟମ ରୂପେ ବ୍ୟବହୃତ ହେଉଛି ।

ଯୋଗାଯୋଗ କ୍ଷେତ୍ରରେ ଧୀରେ ଧୀରେ ବିଜ୍ଞାନର ବିବର୍ତ୍ତନ ହେଉଛି ଏବଂ ସୁପ୍ର ସୁସ୍ଥତର ରହସ୍ୟ ସବୁ ପ୍ରକାଶିତ ହେବାରେ ଲାଗିଛି । ବର୍ତ୍ତମାନ ବୈଜ୍ଞାନିକମାନେ

ନୂଆ ମୋବାଇଲ୍ ଡିଆରି ପାଇଁ ଚେଷ୍ଟା ଚଳାଇଛନ୍ତି ଯେଉଁଥିରେ ଆଉ ଫୋନ୍‌ର ଆବଶ୍ୟକତା ପଡ଼ିବ ନାହିଁ। ଶୂନ୍ୟରେ, ନିଜ ଚର୍ମ ଉପରେ ଲୋକେ ମୋବାଇଲ୍‌କୁ ଦେଖୁପାରିବେ ଓ ତାଙ୍କର ବିଭିନ୍ନ କାର୍ଯ୍ୟ କରିପାରିବେ । ଏହା ଭାବିଲା ବେଳକୁ ଆଶ୍ଚର୍ଯ୍ୟ ଲାଗୁଛି, ମାତ୍ର କେତେକ ଏହାର ପ୍ରମାଣ ମଧ୍ୟ ଦେଇଯାରିଲେଣି ! ମନୁଷ୍ୟର ମସ୍ତିଷ୍କ ଓ ଭାବନା ଉପରେ ଅନେକ ଗବେଷଣା ଚାଲିଛି । ଯଦି ଜଣକର ଭାବନାକୁ ପଡ଼ିହେବ ତେବେ ବିଜ୍ଞାନର ନୂଆ ଏକ ଦିଗନ୍ତ ଖୋଲିଯିବ । ଏହିସବୁ ଗବେଷଣା ଦେଖିଲେ ଲାଗୁଛି ଯେପରି ଯୋଗାଯୋଗ ବିଜ୍ଞାନ ସ୍ତରରୁ ଅତ୍ୟନ୍ତ ସୂକ୍ଷ୍ମ ଆଡ଼କୁ ଯାତ୍ରାକରୁଛି ଏବଂ ଆହୁରି ଅନେକ ନୂତନ ଦିଗନ୍ତ ଖୋଲିଯିବାର ସମ୍ଭାବନା ତା’ ସମ୍ମୁଖରେ ରହିଅଛି ।

ମଣିଷ ଚେତନାରେ ଯେତେବେଳେ ଅଗ୍ରଗତି କରିବ, ସେତେବେଳେ ତା’ର ବାହ୍ୟ ଯୋଗାଯୋଗ ଆବଶ୍ୟକ ହେବନାହିଁ । ଆନ୍ତର ଯୋଗାଯୋଗ ଦ୍ଵାରା ସେ ସବୁକଥା ଜାଣିପାରିବ । ଏହାର ଅନେକ ଉଦାହରଣ ପୁନିରକ୍ଷିମାନେ ଦେଇଯାଇଛନ୍ତି । କ୍ରିୟାଯୋଗୀ ଲାହିରୀ ମହାଶୟଳ ଶିଷ୍ୟମାନେ କହନ୍ତି ଟାଇଟାନିକ୍ ବୁଡ଼ିଯିବା କଥା ମହାଶୟ ସେମାନଙ୍କୁ କହିଥିଲେ କାଶୀ ସହରରେ ବସିରହି । ଚେତନାର ଏକ ଉର୍ଦ୍ଧ୍ଵତନସ୍ତରରେ ଏସବୁ ସମ୍ଭବ ହୋଇପାରିବ । ସେତେବେଳେ ବିଜ୍ଞାନ ବାହାରୁ ନୁହେଁ ଅନ୍ତରସ୍ଥ ଜ୍ୟୋତି ଓ ଚେତନାଦ୍ଵାରା ପରିଚାଳିତ ହେବ, ପୂର୍ଣ୍ଣତା ପଥରେ ଅଗ୍ରସର ହୋଇପାରିବ ।

ଏପରି ଏକ ଭବିତବ୍ୟ ଆଡ଼କୁ ପୂର୍ଣ୍ଣତା ପଥର ଯାତ୍ରା ‘ବିଜ୍ଞାନ’ର ଯାତ୍ରା ଅବ୍ୟାହତ ରହିଛି ।



ବିଜ୍ଞାନ ସନ୍ଦାନୀ

ଶ୍ରୀ ନିଶିଥ ରଞ୍ଜନ ରାଉତ

ଶରତ ଆକାଶର ଭାସମାନ ମେଘଖଣ୍ଡରୁ ଗମ୍ଭୀର ଧ୍ୱନି “ଶିକ୍ଷକ ମହୋଦୟ” ର ତାଳେ ତାଳେ ସମଦର୍ଶୀ ଗଗନ ରାଜଙ୍କ ଶାନ୍ତ କମନୀୟ ଧ୍ୱନି “ଭାଇ” କୁ ପରାଭୂତ କରି ସଦା ବିନମ୍ର, ସଦାଜାଗ୍ରତ, ଚିର ବିଜୟୀ ଦୁର୍ବାଦଳଙ୍କ ସମୋଧନ “ବିଜ୍ଞାନୀ” ତୁମକୁ ଶାରଦୀୟ ଦୂର୍ଗାପୂଜାର ଅଭିନନ୍ଦନ। କିନ୍ତୁ ସେହି ବିଜ୍ଞାନୀର କର୍ଣ୍ଣ ଗହ୍ୱର ଅପେକ୍ଷାରତ ସେହି ମୃଣ୍ମୟୀ, କୃପାମୟୀ ଜଗଜନନୀଙ୍କର “ହେ ମୋର ପ୍ରିୟ ସନ୍ତାନ” ଆହ୍ୱାନ ପାଇଁ। ସେ ଆଜି ଚେଷ୍ଟିତ ହେବା ପାଇଁ, “ପରମ କରୁଣାମୟୀ ମା’ର ସନ୍ତାନ” । ମା’ର ବାଣୀ, ନିର୍ଦ୍ଦେଶ, ସଙ୍କଳ୍ପ, କାର୍ଯ୍ୟ ହିଁ ତାର ସର୍ବସ୍ୱ। ସେଥିପାଇଁ ସେ ଆଜି ପ୍ରୟାସରତ। ସେ ହେବ ନାହିଁ ଦୃଢ଼ମନା, ରୁକ୍ଷ, ଦାରୁଣ ଶିକ୍ଷକ ଅବା ନିଦାରୁଣ ଅତି ପ୍ରିୟ ଭାଇ, ସେ ହେବ ସଦା ଜାଗ୍ରତ, ସଦା ପ୍ରସ୍ତୁତ, ସଙ୍କଳ୍ପବଦ୍ଧ, ଧୈର୍ଯ୍ୟବନ୍ତ, ନିତ୍ୟନୂତନ ସତ୍ୟ ଅନୁରାଗୀ ବିଜ୍ଞାନୀ ସନ୍ତାନ। କାରଣ ମା’ ଯାହା ରୁହିଁବେ ତାହା ହେବ ତା’ ମଧ୍ୟରେ ପ୍ରସ୍ତୁତିତ। ସେଥିପାଇଁ...

- ୧) ତା’ର କାର୍ଯ୍ୟ ସେ ନିଜେ କରେ ନିରୀକ୍ଷଣ ଏକ ସଙ୍କଳ୍ପବଦ୍ଧ ନିରୀକ୍ଷକ ଭାବ ନେଇ।
- ୨) ସେ ଉତ୍ତରଦାତା ସ୍ଥାନରେ ନିଜକୁ ନରଖି ଅନ୍ୟକୁ ଖୋଜିବା ପାଇଁ ଉତ୍ସାହିତ କରିବ, ମାର୍ଗ ଦର୍ଶନ କରିବାରେ ସାହାଯ୍ୟ କରିବ।
- ୩) ତା’ର ପ୍ରଶ୍ନ ପରୁରିବାର ଶୈଳୀ ଏପରି କରିବା ପାଇଁ ସେ ଚେଷ୍ଟିତ ଯେ ଯେପରି ଅନ୍ୟମାନେ (ଶିକ୍ଷାର୍ଥୀ, ଛାତ୍ର) ପ୍ରଶ୍ନର ଉତ୍ତର ଖୋଜିବାରେ ନିଜକୁ ନିମଜ୍ଜିତ କରାଇନେବେ, ନିଜ ମଧ୍ୟରେ କେଉଁ ଉତ୍ତର ଦେବ ଏଇଟା ନା ସେଇଟା ତା’ର ଅନୁକ୍ଷଣ କରୁଥିବେ।
- ୪) ଅନ୍ୟମାନଙ୍କ ସହ ସର୍ବଦା ଲାଗିଥାଏ, “ଆସ କରିବା, ହିଁ କରିବା, କିଏ କହିଲା ହୋଇପାରିବ ନାହିଁ, ଆସ ଆମେ ସମସ୍ତେ ଲାଗିଯିବା” ।
- ୫) ଶିକ୍ଷାର୍ଥୀ, ଛାତ୍ର... ଇତ୍ୟାଦି ଶବ୍ଦ ଉଚ୍ଚାରଣ ସେ କରିପାରେ ନାହିଁ। କାରଣ ସେ ନିଜେ ଯେ ଜଣେ ଶିକ୍ଷାର୍ଥୀ, ଛାତ୍ର।

- ୬) ପ୍ରତ୍ୟେକ ଘଟଣା ମଧ୍ୟରେ ସେ କିଛି ମତାମତ ଦେଇପାରୁ ନାହିଁ ଏଇଟା ଠିକ୍/ ଭୁଲ କିମ୍ବା ଭଲ / ମନ୍ଦ... କାରଣ ସେ ଖୋଜୁଛି କାହିଁକି ଏପରି ଘଟିଛି, ଯାହା ଘଟୁଛି ଏଥିରେ ମା'ଙ୍କର କେଉଁ ଉଦ୍ଦେଶ୍ୟ/ସତ୍ୟ ନିହିତ ରହିଛି ।
- ୭) କେବଳ ଏକ ସକରାତ୍ମକ ମନୋଭାବ ବଦଳରେ ସେ ତନ୍ମୁ ତନ୍ମୁ ନିରୀକ୍ଷଣ କରୁଛି, କେତେବେଳେ ସୌନ୍ଦର୍ଯ୍ୟର ପୂଜାରୀ ଭାବରେ ତ, କେତେବେଳେ ପ୍ରଖ୍ୟାତ ଗାଣିତିକ ଭାବରେ, ପୁଣି କେତେବେଳେ ବିରାଟ ବୈଜ୍ଞାନିକ ଭାବରେ କିନ୍ତୁ ଶେଷରେ ସବୁ ସେ ରଖିଦିଏ ଜଗଜ୍ଜନନୀର ଚରଣ ତଳେ । କାରଣ ସେ ଜାଣେ ବିଶ୍ୱରେ ଯେତେ ଜ୍ଞାନ ଜାଣିବାର ଅଛି ତାହା ସପ୍ତ ସମୁଦ୍ର ଜଳରାଶି ହେଲେ - ତା'ର ଜ୍ଞାନ, ତା'ର ଦୃଷ୍ଟିକୋଣ ଜଳ ବୁନ୍ଦାର ପରମାଣୁକୁ ଭାଙ୍ଗିଲେ ହାଲୁକା ଇଲେକ୍ଟ୍ରନ୍‌ଠାରୁ ବି କମ୍ ପରିମାଣର ।
- ୮) ତଥାପି ବି ସେ ତା'ର କର୍ତ୍ତବ୍ୟକୁ ଭୁଲେ ନାହିଁ, ନିଷ୍ଠାପର ହୁଏ ତା'ର କାର୍ଯ୍ୟ ମଧ୍ୟରେ, ନିଜର ଅଗ୍ରଗତି କରିବାରେ ଓ ଅନ୍ୟମାନଙ୍କର ଅଗ୍ରଗତି ପାଇଁ ନିଜର କାର୍ଯ୍ୟ ଯେପରି ସହଚର ହୁଏ ସେଥିରେ ।
- ୯) ସେଥିପାଇଁ ତ ସେ ତା'ର କାର୍ଯ୍ୟରେ ବୈଜ୍ଞାନିକ ଭାବ ଓ ବୈଜ୍ଞାନିକ ମନୋବୃତ୍ତି ଯେପରି ପ୍ରତିଫଳିତ ହୁଏ ସେଥିପାଇଁ ପ୍ରଚେଷ୍ଟାରତ । ଏଥିପାଇଁ ମଧ୍ୟ ସେ ପ୍ରୟାସ କରେ ଅନ୍ୟମାନଙ୍କ ମଧ୍ୟରେ ଯେପରି ଏହି ବୈଜ୍ଞାନିକ ଦୃଷ୍ଟିକୋଣ ଉତ୍ତରୋତ୍ତର ଉନ୍ନତି କରିବ ।
- ୧୦) ତେଣୁ ସେ କେବେ ଭୁଲେ ନାହିଁ ନିଜକୁ ସମୟ ସହ ତାଳଦେଇ ନିତ୍ୟନୂତନ କରି ରଖିବା ପାଇଁ । ତେଣୁ ସେ କେତେବେଳେ ବିଜ୍ଞାନ ପତ୍ରିକାରେ ନିଜକୁ ହଜାଇ ଦିଏ ତ, କେତେବେଳେ ବିଷୟଭିତ୍ତିକ ପୁସ୍ତକ ମଧ୍ୟରେ ତଲ୍ଲାନ ହୋଇ ପରୀକ୍ଷାରେ ମାଡିଯାଏ “ସତରେ କ’ଣ ଯାହା ଲେଖାଯାଇଛି ତାହା ହୋଇପାରିବ !” ପୁଣି କେତେବେଳେ ସାହାଯ୍ୟ ନିଏ ଆଧୁନିକ ନିତ୍ୟ ନୂତନ କୌଶଳ କିମ୍ବା ଅନ୍ୟ ସହଯୋଗୀଙ୍କ କର୍ମ ସହଯୋଗୀ କିମ୍ବା ଯେକୌଣସି ବ୍ୟକ୍ତି-ସଂସାର ଭାଷାରେ ସେ ଛାତ୍ର, ପୁରାତନ ଛାତ୍ର, ପ୍ରୌଢ଼ ଶିକ୍ଷକ ବୃଦ୍ଧ, ବୟସ୍କ, ଅଜ୍ଞାନ, ମୂର୍ଖ, ଅଥବା ବିରୋଧୁ ଅଲୋଡା, ଯାହା ବି ହେଉନା କାହିଁକି ?
- ୧୧) ତା'ର କାର୍ଯ୍ୟ କରିବାର ଶୈଳୀ, ପ୍ରଣାଳୀ, ପ୍ରକ୍ରିୟା, ଧାରଣା କେତେବେଳେ କୌତୁକପୂର୍ଣ୍ଣ ତ, କେତେବେଳେ ଆଗ୍ରହ ଉଦ୍ଦୀପକ ପୁଣି, କେତେବେଳେ

ରହସ୍ୟପୂର୍ଣ୍ଣ, ଆଉ କେତେବେଳେ ଗାନ୍ଧାର୍ଯ୍ୟପୂର୍ଣ୍ଣ । ସେ କଳାପଟା କାର୍ଯ୍ୟ କରେ ତ ଅନ୍ୟମାନେ କୁହନ୍ତି ‘ ସୃଜନଶାଳ’, କଥା କହନ୍ତି ତ ଅନ୍ୟମାନେ କୁହନ୍ତି, “ହେଲରେ, ବିଷୟ ସରିଗଲା”, କାର୍ଯ୍ୟ କରନ୍ତି ତ ଅନ୍ୟମାନେ କୁହନ୍ତି “ଆଉ ଏତିକି ସାରିଦେବା।”

- ୧୨) ସମସ୍ତଙ୍କୁ ସମାନ ଦୃଷ୍ଟିରେ ସେ ଦେଖିବାକୁ ଚେଷ୍ଟା କରେ ନାହିଁ କାରଣ - ମା’ଙ୍କ ସୃଷ୍ଟିରେ ପ୍ରତ୍ୟେକ ଯେ ସ୍ୱତନ୍ତ୍ର । ତେଣୁ ତା’ର କାର୍ଯ୍ୟ ସମସ୍ତଙ୍କ ପାଇଁ ସ୍ୱତନ୍ତ୍ର । ଅନ୍ୟମାନଙ୍କର ସାମର୍ଥ୍ୟକୁ ମିଥ୍ୟା ଛଳନାପୂର୍ଣ୍ଣଭାବେ ପ୍ରଶଂସା କରିବାକୁ ସେ ଭଲପାଏ ନାହିଁ । ବରଂ ସମସ୍ତଙ୍କୁ ଆଗେଇଯିବା ପାଇଁ ସେ ଆବଶ୍ୟକ ସୁଯୋଗ ପ୍ରଦାନ କରେ ।
- ୧୩) ସମୟ ସହ ତାଳ ଦେଇ ସେ କାର୍ଯ୍ୟନିର୍ଦ୍ଦିଷ୍ଟ ବିଷୟରେ ମଧ୍ୟ ସଚେତନ ଥାଏ ତ, ପୁଣି ସମୟର ଉଚିତ୍ ଭାବେ ବ୍ୟବହାର କରିବାକୁ ମା’ଙ୍କ ନିକଟରେ ଅଳି ବି ରଖିଥାଏ । ତେଣୁ ତ ଅଳ୍ପ ସମୟରେ ମଧ୍ୟ ଆବଶ୍ୟକ ସହଯୋଗରେ ଆବଶ୍ୟକ କାର୍ଯ୍ୟ ସମାପନ ପାଇଁ ମା’ଙ୍କ ଆଶୀର୍ବାଦ ପ୍ରାପ୍ତକରି ସମସ୍ତଙ୍କୁ ଆବାହନ କରିବା ଉଦ୍ଦେଶ୍ୟରେ ପ୍ରେରଣା ଦେବାରେ ସେ ପ୍ରଚେଷ୍ଟାରତ ଥାଏ ।
- ୧୪) କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ (ସାମ୍ପାରିକ ଭାଷାରେ ଶ୍ରେଣୀ ପିରିୟଡ) ସେ କେତେବେଳେ ପରୀକ୍ଷଣ କରେ ତ କେତେବେଳେ ଶ୍ରେଣୀରୁ ବାହାରି ଯାଇ ଆବଶ୍ୟକୀୟ ପରିବେଶରେ ପହଞ୍ଚିଯାଏ, ପୁଣି କେତେବେଳେ ପୁସ୍ତକ ମଧ୍ୟରେ ଖୋଜିବାର ଆନନ୍ଦରେ ନିମଜ୍ଜିତ କରାଇବାରେ ଓ ନିଜେ ନିମଜ୍ଜିତ ହେବାରେ ଆନନ୍ଦ ମଧ୍ୟରେ ମଧ୍ୟ ସେ କେବେ ଭୁଲେ ନାହିଁ, “ତାହା ତା ନିଜ ଜୀବନ କଡ଼ର କେଉଁ ପାଖୁଡାଟିଏ ଖୋଲିବାକୁ ଆସିଛି” ଏହି କଥାକୁ ଅନ୍ୟମାନେ କିପରି ଆବିଷ୍କାର କରିବେ ସେହି ଉପାୟ / ପ୍ରଣାଳୀଟି ପ୍ରସ୍ତୁତ କରିବାରେ ।
- ୧୫) ତା’ର କାର୍ଯ୍ୟ ପାଇଁ ଆବଶ୍ୟକୀୟ ଉପକରଣ ହେଉ ଅବା ଆବଶ୍ୟକୀୟ ସାହାଯ୍ୟ ହେଉ ଅବା ମା’ଙ୍କୁ ପ୍ରାର୍ଥନା କରିବା ହେଉ କେଉଁଥରେ ବି ସେ ବିଳମ୍ବ ତଥା ଚିକିଏ ବି ହେଲା କରିବାକୁ ପ୍ରସ୍ତୁତ ନ ଥାଏ ।
- ୧୬) ନିଜେ କାର୍ଯ୍ୟ କରିବା ପାଇଁ ଏତେ ଆଗ୍ରହୀ ଯେ ତା’ର ପ୍ରତ୍ୟେକ କାର୍ଯ୍ୟ ପରୀକ୍ଷଣ (Practical Experiment) ପରି କରିବାରେ ଚେଷ୍ଟିତ, ଯିବା ଆସିବାରେ ଯାହା

ବି ଭେଟ ହେଉନା କାହିଁକି ? ଯେକୌଣସି ଲେଖା, ଚଳଚ୍ଚିତ୍ର, କିମ୍ବା ଘଟଣାଟିରେ ମଧ୍ୟ ସେ ଖୋଜିବାରେ ଲାଗିଯାଏ ଖାଲି ବିଜ୍ଞାନ ଆଉ ବିଜ୍ଞାନୀ । ସବୁଥିରେ ସେ ଗୋଟିଏ ଜିନିଷ ଖୋଜେ ଏହା ମୋ ଜୀବନ କ୍ଷେତ୍ରରେ, ଜଗଜ୍ଜନନୀ ମା'ଙ୍କ ନିକଟକୁ ଏହା ଯିବା ପାଇଁ ସେହି ବହି, ସେହି ଲେଖା, ସେହି ପଢ଼ା, ସେହି କଥାବାର୍ତ୍ତା, ସେହି ଚଳଚ୍ଚିତ୍ର, ସେହି କଳାକାରର କଳା, ସେହି ସୌନ୍ଦର୍ଯ୍ୟର ପରିପାଟୀ, ସେହି ବିଜ୍ଞାନର ପରୀକ୍ଷା ମଧ୍ୟରେ କ'ଣ ଅଛି ? ତାହା ମଧ୍ୟଦେଇ ମା'ମୋତେ କ'ଣ ଶିଖାଇବାକୁ, ଜଣାଇବାକୁ ଚାହୁଁଛନ୍ତି ? ତାହାହେଲେ ତ ଯାଇ ଅନ୍ୟମାନଙ୍କ ପାଇଁ ସେ ଗୋଟିଏ ମୂଲ୍ୟବାନ ବସ୍ତୁ ହୋଇପାରିବ ।

୧୭) ଲୋକେ କହୁଥିବା କଥାରେ “ଅନ୍ୟମାନଙ୍କର ମନସ୍ତତ୍ତ୍ୱ ପଢ଼....” ସେ ବିଶ୍ୱାସ କରେ, କିନ୍ତୁ ସେ ମା'ଙ୍କୁ ଆବାହନ କରୁଛି । ତା'ଆଗରେ ସମସ୍ତେ ଯେ ନମସ୍ୟା । ସେ କାହାକୁ ହେୟ ମନେ କରିବ, କାରଣ ସମସ୍ତେ ତ କୃଷ୍ଣମୟ ।

୧୮) ଅନ୍ୟମାନଙ୍କ ସମ୍ବେଦନଶୀଳତା, ନିଜର କାର୍ଯ୍ୟଧାରାର ଆପେକ୍ଷିକତା ବିଚାର କରିବା ପାଇଁ ସେ ଯେ ସାହାଯ୍ୟ ସହଯୋଗ ପ୍ରାର୍ଥନା କରେ - ପାଠକଙ୍କୁ, ମା'ଙ୍କ ଉପସ୍ଥିତିକୁ ଆବାହନରେ, ମା'ଙ୍କର ଅମୂଲ୍ୟ ବାଣୀ ଅଧ୍ୟୟନରେ, ସର୍ବୋପରି ମା'ଙ୍କୁ ଚିରନ୍ତନ ଆବାହନରେ (ନାମଜପ) ।

୧୯) ଅନ୍ୟମାନଙ୍କୁ କେବେ ଅନୁଭବ କରିବାକୁ ଦିଏ ନାହିଁ ଯେ ସେମାନେ ଅଯୋଗ୍ୟ । କାହାରିକୁ ତା'ଙ୍କର ପ୍ରିୟଜନର ଅଭାବ ଅନୁଭୂତ କରିବାକୁ ସେ ଦିଏ ନାହିଁ, କାରଣ କେହିବି ତ ତା'ପାଇଁ ମାଟିପିଣ୍ଡୁଳା ନୁହେଁ । ସେମାନେ ଯେ ସ୍ୱୟଂ ସର୍ବଜ୍ଞ କୃଷ୍ଣ, ଦୟାକରି ତାକୁ ସମର୍ପଣ ହେବାର ଗୌରବ ବହନ କରିବାର ସୁଯୋଗ ଦେଇଛନ୍ତି ।

୨୦) ଅନ୍ୟମାନଙ୍କ (ସାଂସାରିକ ଭାଷାରେ ଅନ୍ଧ ବୟସ୍କ, ସମବୟସ୍କ, ବୟସ୍କ.....) ଆଗରେ ନିଜର ଅପାରଗପଣିଆ ଲୁଚାଇବାକୁ ଜାହିର କରିବାରେ ସେ ପସନ୍ଦ କରେ ନାହିଁ । କାରଣ ସେ ଜାଣେ, ବିଶ୍ୱାସ କରେ ଜଗଜ୍ଜନନୀ ମା' ଯେ ସର୍ବତ୍ର ବିଦ୍ୟମାନ ।

ଆଉ ଗୋଟିଏ କଥା ମଧ୍ୟ ସେ ଜାଣେ, “ଏ ସୃଷ୍ଟିରେ କିଛି ବି ଚରମ ସତ୍ୟ ନୁହେଁ” ।

ଏଇତ ମା'ଙ୍କ ଘଣ୍ଟାର ଠନ୍ ଠନ୍ ଆହ୍ୱାନ ଦେଉଛି
 ତୁମେ ସର୍ବଦା ପ୍ରସ୍ତୁତ ତ ?
 ତୁମେ ବୈଜ୍ଞାନିକ ମନୋଭାବାପନ୍ନ ତ ?
 ତୁମେ ସତ୍ୟଦର୍ଶୀ କି ସମଦର୍ଶୀ ?
 ତୁମେ ଆଗ୍ରହ ଉଦ୍ଦୀପକ ନା ଉତ୍ତରଦାତା ?
 ତୁମେ କାର୍ଯ୍ୟକ୍ଷେତ୍ରକୁ ଯିବା ପାଇଁ ପ୍ରସ୍ତୁତ ତ ?
 ଅନ୍ୟମାନଙ୍କ ସମକ୍ଷେ ତୁମର ଧାରଣା ଅନୁକୂଳ ତ ?
 ପ୍ରତ୍ୟେକଙ୍କ ସହ ସମ୍ପର୍କ ତୁମର ସ୍ୱତନ୍ତ୍ର ତ ?
 ଆମୋଦଦାୟକ ଏବଂ ନିଷ୍ଠାପର ତ ?
 ଅନ୍ୟମାନଙ୍କୁ ସମ୍ମାନସ୍ୱଦ ବୋଲି ବିଚାର କର ତ ?
 ଅନ୍ୟମାନଙ୍କର ଆଚରଣ ନିଜେ ସ୍ମରଣ ରଖି କ୍ଷତାକ୍ତ ହୋଇନାହିଁ ତ ?
 ତୁମର କାର୍ଯ୍ୟପ୍ରଣାଳୀ ଯୋଗୁଁ ଅନ୍ୟମାନେ କ୍ଳାନ୍ତ ନୁହଁନ୍ତି ତ ?
 ତୁମର କାର୍ଯ୍ୟରେ ଅନ୍ୟମାନେ ନିଜକୁ ଚିହ୍ନିପାରୁଛନ୍ତି ତ ?
 ଅନ୍ୟମାନେ ସର୍ବଦା ତୁମ ସାହାଯ୍ୟକୁ ଅପେକ୍ଷା କରୁନାହାନ୍ତି ତ ?
 ଆବଶ୍ୟକ ମୁତାବକ କାର୍ଯ୍ୟପ୍ରଣାଳୀ ଅବଲମ୍ବନ କରୁଛ ତ ?
 ତୁମ ଯୋଗୁଁ ଅନ୍ୟ କେହିଜଣେ ହାସ୍ୟର ପାତ୍ର ହୋଇନାହିଁ ତ ?
 ଅନ୍ୟମାନଙ୍କୁ ବୃଥା ପ୍ରଶଂସା କରୁନାହିଁ ତ ?
 ଅନ୍ୟମାନଙ୍କ ପ୍ରଶଂସାରେ ଉତ୍ତୁଲ୍ଲିତ ହେଉନାହିଁ ତ ?
 ମା'ଙ୍କ ସହ ତୁମର ସମ୍ପର୍କ ନିବିଡ଼ ତ ?
 ହେ ମା ! ତୁମେ ଯେ ଅଛ ।
 ତୁମେ ଯେ ଅଛ ।
 ତୁମେ ଯେ ଅଛ ।
 ମା' ମା' ମା' ମା' ମା' ମା' ମା' ମା' ମା'



Report of Activities

2015 - 2016

Conference Report

The 18th All Orissa Conference of Sri Aurobindo Engineering and Technical Group was held at Charampa, Bhadrak on 11th October 2015. The program was attended by SAETG members from different parts of state, local study circle members, teachers and students. The theme for last year's conference was "Solar: An Excellent Energy Alternative". The technical symposium covered concepts of Solar Technology, Power Generation, Solar Appliances and project implementation approach etc. and was appreciated by the audience. Concluding session had a talk on "The Sun, from which we kindle all our suns". About 20 SAETG district convenors (out of total of 54 across state) from 11 districts had attended the conference. During the organisational meeting, following key points were discussed and agreed

- It was decided unanimously to organise the next annual conference at Cuttack. Exact date was to be decided later.
- Given the interest seen in audience around solar technology, it was decided to extend work in this area by
 - o organizing regular seminar/ workshops on the topic in different places
 - o helping implement solar projects in different schools and centers depending on feasibility
 - o take up interesting research projects in the area through Sri Aurobindo Bigyana Parishada

- Each district should ensure at least one district level meeting of SAETG during the year

Activities During Year 2015-16

Following are the key activities since last conference -

- The 10th Annual State Level Science Fair was held at Matrubhaban, Cuttack on 31st October & 1st November 2015. The theme for last year's science fair was "Sun: The Symbol of Divine in Physical Nature". Like previous year, we had technical seminar by students, group activities "Small Problems – Big Ideas" participated by students & teachers, Question-Answer session by Nirakar Bhai, project exhibition by students and finally concluding session on feedback and next year's theme of science fair.
- A zonal workshop for Science Teachers of Sri Aurobindo Integral Education Centers in the Satya Zone was held on 22nd November 2015 at Matrubhaban, Cuttack from 10:30AM to 4PM. The workshop was attended by about 50 teachers from about 20 Schools of four districts (Cuttack, Kendrapada, Jagatsingpur, Jajpur) of Satya Zone. Below is a report on the program –
 - o The workshop started with a concentration with The Mother's music. Sri Prasad Tripathy outlined the structure of the workshop which was broadly divided into 1. Preparation to be an effective Science Educator 2. Linking Science and Spirituality 3. Conducting projects/ experiments aligned to the renewed objective of Science Education.
 - o Sri Nishith Ranjan Rout of Matrubhaban conducted the sessions. He covered the below areas through an extremely interactive session.

- Definition of Science
- What quality are needed for someone who wants pursue Science – e.g. Enthusiasm, ability, patience & perseverance, consciousness about the future, scientific attitude etc.
- A Science teachers should have a keen desire to know, a follower of Knowledge, believes in thesis and anti-thesis, Research minded, has a scientific point of view, acknowledges and encourages scientific temper in students.
- How do we prepare to make ourselves an effective Science Educator:
 - Must resolve to exceed ourselves, improve from current knowledge and abilities
 - Apply scientific reasoning to understand and appreciate student behavior / activity
 - Ready to search for alternative solutions in the face of obstacles (during teaching in specific and life in general)
 - Shuns excuses and laziness to search
 - Encourage students to find/ ideate solutions to problems
 - Share/ brainstorm with others
 - Study more e.g. tap sources of knowledge including internet sources, participate in study circles, study works of Sri Aurobindo and The Mother
- o In the next session on Science and Spirituality, a set of experiments were shown & discussed to explain spiritual concepts and principles. About six experiments related to various scientific concepts

such as air pressure, capillary, heat etc. were done and the group together identified various spiritual concepts that can be explained to the students through these experiments and their concepts.

- o Final session of the workshop, conducted by Ms. Jasaswini Roy of Matrubhaban, was to orient the participants towards the aim and objectives of Sri Aurobindo Bigyana Parishada and its various activities. An introductory video of SABP was shown during the session. She also presented a brief presentation on the theme (Journey of Science – from Need to Greed to Perfection) of the Annual State Level Science Fair to be organized by Sri Aurobindo Engineering and Technical Group in 2016.
- o Sri Gadadhar Mishra gave concluding remarks. He explained the experience of knowledge through stages of evolution so far – in animal kingdom where Nature was giving direct knowledge to vital; in human beings with questioning mind how the knowledge is getting refined and touched upon a future when the higher consciousness will manifest in human body and directs its actions, it will lead to fascinating discoveries in matter; Science will open up into a much subtle dimension of matter. He spoke about how the aim, objectives and workings of Sri Aurobindo Engineering and Technical Group is different as it acknowledges that it is being led by the Supreme Engineer, The Mother. The workshop was concluded with a concentration with The Mother's music.
- Annual SAETG meeting of Cuttack district was held on 13th December 2015 for Organizational year 2015-16.

- SAETG team, Cuttack visited Kainipura School on 17th January 2016 to understand the set up and usage of smokeless chulla implemented there. Two smokeless chulha were installed at Matrubhaban, Cuttack in June 2016.
- Annual SAETG meeting of Cuttack district for Organizational year 2016-17 was held at Matrubhaban, Cuttack on 21 August 2016. Apart from workshop for teachers, and presentation on theme for this year's science fair, we also had an exhibition-cum-presentation of science projects by some school students.
- A two day zonal science fair was organised at Sri Aurobindo Integral Education Center, Koraput on 8th and 9th October 2016. Technical Seminar by participating students was organised on first day and a Science Exhibition was held on the second day. The event was based on the theme of Annual State Level Science Fair "Journey of Science: From Need to Greed to Perfection". Schools from Rayagada, Kotpad, Jeypore, Kotaput & Damanjodi participated in the event. A wall magazine on Science in the host school was also inaugurated during the occasion.
- A facebook group (Sri Aurobindo Bigyana Parishada) has been created to increase communication and idea sharing between members of Sri Aurobindo Bigyana Parishada across different schools and centers. Everyone is encouraged to join & share details of their events and photos through this group.

Forthcoming Events

- 19th All Orissa Conference and 11th Annual State Level Science Fair for Sri Aurobindo Engineering and

Technical Group will be held on 22nd and 23rd October 2016 at Matrubhaban, Cuttack

It is heartening to see activities of the group increasing over the previous years and we wish it continues to increase further by the Grace of The Mother – our sincere effort being extremely critical need. While we have received information on activities across some districts and zones, we do not have updates from all districts. We sincerely request all SAETG convenors to share the updates on the activities conducted in their areas so that others can be inspired by the effort.

Finally our deepest gratitude at Her Feet to have chosen us for Her work. Let us pray at Her Lotus Feet to guide our footsteps and fulfill Her Will.



To hope for a true change of human life without a change of human nature an irrational and uspiritual proposition; it is to ask for something unnatural and unreal, an impossible miracle.

(19 / 1059)

– Sri Aurobindo

ମନୁଷ୍ୟ-ପ୍ରକୃତିର ରୂପାନ୍ତର ନ କରି ମନୁଷ୍ୟ-ଜୀବନର ଯଥାର୍ଥ ପରିବର୍ତ୍ତନ ନିମିତ୍ତ ଆଶା କରିବା ଗୋଟାଏ ଅଯୌଜ୍ଞିକ ଏବଂ ଅଶାଧ୍ୟାତ୍ମିକ ସିଦ୍ଧାନ୍ତ, ଏହା ଯେପରି ଗୋଟିଏ କ୍ଳୃତ୍ରିମ, ଅବାସ୍ତବ ବା ଗୋଟିଏ ଅସମ୍ଭବ ଅଲୌକିକ ଘଟଣା ନିମିତ୍ତ ଦାବୀ କରିବା ।

– ଶ୍ରୀଅରବିନ୍ଦ

District Convenors

Sri Aurobindo Engineering and Technical Group

ADDRESSES

ANUGUL

Ambika Pr. Mohanty

Qtr#-D-76

Po-Nalco Nagar

Dist-Anugul - 759145

Bhaskar Ch. Mohanta

Qtr#-TC-03

Po-Nalco Nagar

Dist-Anugul - 759145

Sudhansu Sekhar Nayak

Sri Aurobindo Karmi Sangha

Po-Nalco, Dist-Anugul

Pradeep Kumar Sahu

Sri Aurobindo Karmi Sangha

Po-Nalco Nagar, Dist-Anugul

Rabindra Kumar Das

Sri Aurobindo Integral School

At/Po-Dera

Dist-Anugul

B. P. Acharya

Sri Aurobindo Karmi Sangha

Po-Nalco Nagar, Dist-Anugul

Antarjami Sethi

Sri Aurobindo Karmi Sangha

Po-Nalco Nagar, Dist-Anugul

BALANGIR

Sudarshan Naik

Office of R&B,

At/Po/Dist-Balangir

BALESWAR

Aswini Kumar Matagaja

Sri Aurobindo Purnanga

Sikshya Kendra

At-Iswardpur, Po-Bahananga

Via-Nilagiri, Dist-Baleswar

BARAGADA

Swepneswar Mohanty

At-Kapeleswar Nagar

Ward No-16 (Brahmachari)

Po/Dist-Baragad-768028

Panchanana Bishi

At-Mahulpali (Bukuramunda)

Po-Temri, Via-Paikmal

Dist-Baragad-768039

BHADRAK

Madan Mohan Dash

Sri Aurobindo Integral School

At-Matrupalli, Po/Via-Charampa

Dist-Bhadrak-756101

Jitendra Prasad Bai

At/Po-Sohada, Via-Dhamnagar

Dist-Bhadrak

BOUDH

Trilochana Bhokta

At-Aswinbir, Po-Bilaspur

Via-Manamunda

Dist-Boudh-762016

CUTTACK

Nilamani Pani

Kalyani Nagar

Cuttack-753013

Satyajit Mishra

At-Anandadham, IPC Plot

Kajidiha, Madhupatna

Cuttack-753010

DEBGADA

Netrananda Sahu

At/Po/Dist-Deogarh

Pin-768108

DHENKANAL**Parsuram Nayak**

At/Po-Kandabindha, Gadasil

Dist-Dhenkanal-759025

Kalikinkara Bhanja

At-C/22, Bhagirathi Vihar

Po/Dist-Dhenkanal-759001

GAJAPATI**Prabhuudev Behera**

Rani Padmabati Street

Paralakhemundi

Dist-Gajapati

GANJAM**Raghunath Panda**

At-Trailokya Bhaban

Dhananjaya Nagar

Po-Landei Sahi, Bhanjanagar

Dist-Ganjam-761126

JAGATSINGHPUR**Govinda Chandra Chand**

At/Po-Alanahat

Dist-Jagatsinghpur-754107

Hemant Kumar Das

Plot No-448/7

At-Bijaya Chandra Pur

Po-Atharabanki

Dist-Jagatsinghpur-754120

JAJPUR**Ramesh Chandra Rout**

Sri Aurobindo Yoga Niketan

At/Po-Panikoili

Dist-Jajpur-755043

Prakash Chandra Rout

At-Sankharidiha

Po-Dharmasala, Dist-Jajpur

JHARSUGUDA**Sanatan Ich**

At-Matrujyoti

Po-Kalimandir Road

Dist-Jharasuguda-768202

KALAHANDI**Bibhuti Bhusan Patra**

At-R E O Colony

Po-Bhabanipatna

Dist-Kalahandi-766001

KANDHAMALA**Santosh Kumar Panigrahi**

Ashok Nagar, 2nd Lane

Brahmapur-760004

KENDRAPADA**Baikumthanath Jena**

At-Plot No: 451/180

Po-Nayapalli, Bhubaneswar

Dist-Khordha

Manmath Kumar Rout

At-Iswarpur

Po/Dist-Kendrapada

Krushna Ch. Sahu

At-Gulnagar

Po/Dist-Kendrapada

Ananta Kumar Das

At/Po-Indupur

Dist-Kendrapada

KENDUJHAR**Trilochana Sethy**

At-Matrunilaya

Mining Road, Kendujhargad

Dist-Kendujhar-758001

Nanda Kishor Sahu

Bhalukipatla

Kendujhargad

Dist-Kendujhar-758001

KHORDHA**Narayan Parida**

At-Matrukrupa, Plot No. 206

Po-Jayadev Bihar, Bhubaneswar-13

Dist-Khordha

KORAPUT

Tarini Charan Pati
Brahmansuku
Podagada
Dist-Koraput

MALKANGIRI

Shubhasmita Ojha
Sri Aurobindo Marg
At/Po-Balimela
Dist-Malkangiri

MAYURBHANJ

Subash Ch. Sahu (JEE/RWSS)
At/Po-Baripada
Dist-Mayurbhanj-757001
Trilochana Sethy (JEE/ PWD)
At-Kuduma, Po-Rasuntala
Dist-Mayurbhanj-757037

NABARANGAPUR

Abhimanyu Behera
Ichhabati Guda
At/Po/Dist-Nabarangpur
Ajaya Kumar Sahu
Mirra Engineering Consultant
At/Po/Dist-Nabarangpur

NAYAGADA

Chakrapani Sahoo
At/Po/Dist-Nayagarh
Chaturbhuj Patra
At/Po-Lathipada
Dist-Nayagada

NUAPADA

Bira Ananta Panda
At/Po-Komna
Dist-Nuapada

PURI

Ramesh Ch. Satapathy
At/Po/Via-Pipili
Dist-Puri-752104
Pravat Kumar Jena
At-Deuli
Po-Binayakpur
Via-Pipili
Dist-Puri-752017

RAYAGADA

Laxmi Narayana Panigrahi
At-Matruvijar, Barijholra
Po/Dist-Rayagada-765002

SAMBALPUR

Ramesh Chandra Patel
Sri Aurobindo Integral Education
Centre
At-Subarnapali, Dist-Sambalpur
Ashok Behera
At-Matrunibas
Po-Dalaipada
Dist-Sambalpur

SUBARNAPUR

Narayana Bhuyan
At-Binika Block
Po/Via-Binika
Dist-Subarnapur

SUNDARGAD

Arup Kumar Subudhi
At/Po-Jagda
Near Sarna Chowk, Rourkela
Dist- Sundargad



District Convenors

Sri Aurobindo Engineering and Technical Group

CONTACT NUMBERS

District	Name	Phone
Anugul	Ambika Pr. Mohanty	9437074800
Anugul	Antarjami Sethi	9437122245
Anugul	B. P. Acharya	9437074700
Anugul	Bhaskar Ch. Mohanta	9437071262
Anugul	Pradeep Kumar Sahu	9437106644
Anugul	Rabindra Kumar Das	9437332814
Anugul	Sudhansu Sekhar Nayak	9437552069
Balangir	Sudarsan Nayak	9861421111
Baleswar	Aswini Kumar Mattagaja	9437606209
Baragada	Panchanan Bishi	9556422505
Baragada	Swepneswar Mohanty	9439808343
Bhadrak	Madan Mohan Dash	9437920557
		06784-231787
Bhadrak	Jitendra Prasad Bai	7894457746
Boudh	Trilochana Bhokta	9937703849
Cuttack	Nilamani Pani	9437095677
Cuttack	Satyajit Mishra	9439818641
Dhenkanal	Kalikinkara Bhanja	9438707295
Dhenkanal	Parsuram Nayak	9861160841
Gajapati	Prabhudev Behera	9438342500
Ganjam	Raghunath Panda	9438406835
		06821-241481
		06821-241067
Jagatsinghpur	Gobinda Chandra Chand	9437290129
Jagatsinghpur	Hemant Kumar Das	9437183569
Jajpur	Prakash Ch Rout	9437245766
Jajpur	Ramesh Ch. Rout	9437147060
		06726-240243
Jharsuguda	Sanatan Ich	8093325384

District	Name	Phone
Kalahandi	Bibhuti Bhushan Patra	9437151274 9178012596
Kandhamala	Santosh Kumar Panigrahi	9438343100
Kendrapada	Ananta Kumar Das	9178755936
Kendrapada	Baikumthanath Jena	9437631295
Kendrapada	Krushna Ch. Sahu	9437191156
Kendrapada	Manmath Kumar Rout	9338666916 9668822954
Kendujhar	Trilochan Sethy	9437445447
Kendujhar	Nanda Kishor Sahu	9437105705
Khordha	Narayan Parida	9437562745 0674-2360258
Koraput	Tarini Ch. Pati	9437095509
Malkangiri	Shubhasmita Ojha	9438136211
Mayurbhanj	Subash Ch. Sahu	9437756328
Mayurbhanj	Trilochan Sethy	9437445447
Nabarangapur	Abhimanyu Behera	9777219755
Nabarangapur	Ajaya Kumar Sahu	9583034100
Nayagada	Chkrapani Sahu	06753-253615
Nayagada	Chaturbhuja Patra	9938005687
Nuapada	Bira Ananta Panda	9178550043
Puri	Ramesh Ch. Satapathy	9437281927
Puri	Pravat Kumar Jena	9438835459
Rayagada	Laxmi Narayana Panigrahi	9437846014
Sambalpur	Ashok Behera	8018394643
Sambalpur	Ramesh Ch. Patel	9668692003
Subarnapur	Narayana Bhuyan	9438084826
Sundargada	Arup Kumar Subudhi	8895503074



**19th All Orissa Conference &
11th Annual State Level Science Fair
Sri Aurobindo Engineering and Technical Group
Matrubhaban, Cuttack**

PROGRAMME

22nd October 2016, Saturday

08:30 AM

Registration

10:00 AM – 11:00 AM**Inaugural Session**

Concentration

Welcome Address

Er. Gopinath Sahoo

Report of Activities

Er. Biraja Kinkar Sinha

Opening of Souvenir &

Inaugural Address

Dr. Nityananda Swain

11:00 AM – 01:30 PM**Technical Symposium****Theme : “Solar Technology & Water Conservation”**

Chairpersons

Er. Ananda Subudhi

Er. Subash Chandra Sahu

Subject Introduction

Er. Aditya Acharya

Solar Technology

Rooftop Power Plants

Sri Bikash

Thermal Solutions

Er. Sisir Kumar Balita

Water Conservation

Optimizing Water Usage

Er. Binod Kumar Sahoo

Water Harvesting Options

Er. Bibhu Prasad Mohanty

Demonstrations

Sri Abhimanyu Maharana

Concluding Remarks

Er. Ramesh Kumar Behera

02:30 PM – 04:30 PM**Technical Seminar by Students**

Concluding Remarks

Dr. Sudhansu Sekhar Tripathy

04:30 PM – 05:30 PM**Organisational Meeting**

Coordinators

Er. Tarini Charan Pati

Er. Ambika Prasad Mohanty

Er. Aswini Kumar Mattagaja

06:00 PM – 06:15 PM Collective Meditation

06:30 PM – 08:30 PM Evening Session

Questions and Answers Sri Ch. Nirakar

23rd October 2016, Sunday

08:30 AM Registration

09:30 AM Inauguration of Science Exhibition

Theme: “Journey of Science: From Need to Greed to Perfection”

09:30 AM - 01:30 PM Science Exhibition

02:30 PM - 04:00 PM Feedback Session & Closure

Coordinators Sri Samarendra Rout
Sri Nishith Ranjan Rout
Ms. Jasaswini Roy

Theme for Next Year Sri Samarendra Rout


Concluding Remarks Sri Prasad Tripathy

Gratitude Sri Gadadhar Mishra

Er. Santosh Kumar Panigrahi

07:00 AM – 08:00 AM: Breakfast | 01:00 PM – 02:30 PM: Lunch |

05:30 PM – 06:00 PM: Tea & Snacks | 08:30 PM: Dinner

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

—Sri Aurobindo

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