


Souvenir

**27TH ALL ORISSA CONFERENCE
of
Sri Aurobindo Medical Association**

10th & 11th September 2016

*Finally it is
Faith
that cures*

Blessings




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ALL ORISSA SRI AUROBINDO STUDY CIRCLE COMMITTEE
27th ALL ORISSA CONFERENCE OF
SRI AUROBINDO MEDICAL ASSOCIATION

Letter No. 1 /27th sama 16 Dated 30.05.16

Sweet Mother,

Pranams at Thy Lotus Feet-

The 27th All Orissa Conference of the Sri Aurobindo Medical Association is going to be held at Matrubhaban on 10th& 11th September 2016 at Matrubhaban, Cuttack. This year the theme is INTEGRAL HEALTH with special focus on 'SLEEP'. We shall bring out a Souvenir for the occasion and also organise an exhibition on the theme.

Pray for Thy Grace, Blessings, Presence, Guidance to prevail over the proceedings to let Thy Will alone to be done

Thy children,

Members of the Sri Aurobindo Medical Association





Editorial....

This year the theme is on consciousness approach on Integral Health with special focus on 'Sleep' in health and health challenges.

"The greater and greater awakening of consciousness and its climb to a higher and higher level and a wider extent of its vision and action is the condition of our progress towards that supreme and total perfection which is the aim of our existence. It is the condition also of the total perfection of the body"

(Supramental Manifestation upon earth)

- Sri Aurobindo

The 'consciousness approach' to Integral Health is a paradigm shift from the usual outer issues of good habits, nutrition, exercise, rest, sleep, cleanliness, hygiene and lifestyle. One has to perceive the different parts of one's being, their nature and consciousness and look into the generation of determinisms that surface up and manifest as disorder, disharmony and ill health.

These parts of the being which most of us are not aware and therefore do not consider as the points of generation of movements that can jeopardize wellbeing are physical, vital or emotional and mental. Deeper to these parts are the inner realms of being which have the Truth consciousness and therefore not only generate positive movements of well-being but also solutions to the disturbances created by the surface parts of our being; these are the Psychic and Spiritual. And finally the Supramental Consciousness which is the determinant of invincible conquest over all disorders both individual and collective earth consciousness would naturally be an irrevocable instrument of Integral health and wellbeing.

The quest for total well-being is ubiquitous. The consciousness approach can be said to be the truly holistic approach to total health instead of amalgamating different lifestyles. The compilation of Sri Aurobindo and the Mother's guidance on the issue in the book 'Living Within' by Dr. A. S Dalal is a very appropriately arranged collection with a cogent introduction has been a great help in going about the discussion to be included in this 27th All Orissa Conference of Sri Aurobindo Medical Association.

As for 'Sleep' and 'Dreams' we deal with the medical aspects of it through the expert on the subject Dr. Arpita Priyadarshini- That Sleep and Dreams can be a component of Yoga and the beautiful term the Mother has given 'Night School of Yoga' again given to us by the wonderful compilation by Dr. Dalal enriches and completes the theme of this year's conference. Our gratitude knows no bounds to perceive that the Lord and the Mother are guiding us through Their able children.

Those who are seekers of wherefore of this individual and collective human existence, its deeper meaning and aim need to be given a way forward which would of course not be any hard and fast set of rules to follow stringently. These would generally be catholic guidelines in which there is at every step a choice freely to be adopted by the individual.

The one general approach for all who would aspire for integral wellbeing is to go within, discover the several parts of ones being; stationed there within the true directive and insights come not only to establish harmony and a dynamic state of physical, emotional, mental, social, spiritual wellbeing but finally lead us towards the Supramental destiny both individually and collectively.

Dr. Shyama Kanungo

(The views expressed by contributors to this Souvenir are their own. The editorial team does not take responsibility for their statements)



INSIGHTS FROM THE MOTHER AND SRI AUROBINDO ON CONSCIOUSNESS FOR INTEGRAL HEALTH...

Good Health is indispensable

As yet happiness and good health are not normal conditions in this world.

We must protect them carefully against the intrusion of their opposites.

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It is only by correcting your way of living that you can hope to secure good health. - The Mother

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Do not forget that to succeed in our yoga one must have a strong and healthy body.

For this, the body must do exercise, have an active and regular life, work physically, eat well, and sleep well.

It is in good health that the way towards transformation is found. - The Mother

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It is good to do exercises and to lead a simple and hygienic life, but for the body to be truly perfect, it must open to the divine forces, it must be subject only to the divine influence, it must aspire constantly to realise the Divine. - The Mother

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Here, it is very easy if we know one thing, that the method we use to deal with our body, maintain it, keep it fit, improve it and keep it in good health, depends *exclusively* on the state of consciousness we are in; for our body is an instrument of our consciousness and this consciousness can act directly on it and obtain what it wants from it. - The Mother

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I may add, moreover, that this intellectual human science, such as it is at present, in its very sincere effort to find the truth, is, surprisingly enough, drawing closer and closer to the essential truth of the Spirit. It is not impossible to foresee the movement where the two will unite in a very deep and very close understanding of the essential truth. - The Mother

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Physical education

Another thing should be taught to a child from his early years: to enjoy cleanliness and observe hygienic habits. But, in obtaining this cleanliness and respect for the rules of hygiene from the child, one must take great care not to instill into him the fear of illness. Fear is the worst instrument of education and the surest way of attracting what is feared. Yet, while there should be no fear of illness, there should be no inclination for it either. (V-12) - The Mother

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Discipline of Beauty

The tapasya or discipline of beauty will lead us, through austerity in physical life, to freedom in action. Its basic programme will be to build a body that is beautiful in form, harmonious in posture, supple and agile in its movements, powerful in its activities and robust in its health and organic functioning. - The Mother

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Rest, Sleep and Dreams

You must rest — but a rest of concentrated force, not of diluted non-resistance to the adverse forces.



A rest that is a power, not the rest of weakness. -
The Mother

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Before trying to sleep, when you lie down to sleep, begin by relaxing yourself physically (I call this becoming a rag on the bed).

Then with all the sincerity at your disposal, offer yourself to the Divine in a complete relaxation, and... that's all.

Keep trying until you succeed and you will see. (V-15) - The Mother

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Relax, Widen, Call the Peace

The method of relaxing the contraction may be different in the mind, the vital or the body, but logically it is the same thing. There are many methods. Some find it very useful to imagine they are floating on water with a plank under their back. Then they widen themselves, widen, until they become the vast liquid mass. Others make an effort to identify themselves with the sky and the stars, so they widen, widen themselves, identifying themselves more and more with the sky. Others again don't need these pictures; they can become conscious of their consciousness, enlarge their consciousness more and more until it becomes unlimited. One can enlarge it till it becomes vast as the earth and even the universe. When one does that one becomes really receptive. One can act through thought, by calling the peace, tranquility (the feeling of peace takes away much of the difficulty) like this: "Peace, peace, peace... tranquility... calm." (V-4) - The Mother

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Relax, Give yourself, Repeat your Mantra

If you wake up tired in the morning, it is because of *tamas*, nothing else, a formidable mass of *tamas*; I myself noticed it when I began to do the yoga of the body. It is inevitable so long as the body is not transformed.

You must lie flat on your back and relax all the muscles and all the nerves—it is an easy thing to learn—to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning. Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and a eradication, as total as possible, of all the resistance of the ego. And you begin repeating your mantra—your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep.... To make use of the nights is an excellent thing. It has a double effect: a negative effect, it prevents you from falling backward, losing what you have gained—that is indeed painful—and a positive effect, you make some progress, you continue your progress. You make use of the night, so there is no trace of fatigue any more. - The Mother

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Relax, Make your Brain Silent and Immobile.... But one thing is very important: never go to sleep when you are very tired, for if you do, you fall into a sort of unconsciousness and dreams do with you whatever they like, without your being able to exercise the least control. Just as you should always rest before eating, I would advise you all to rest before going to sleep.

But then you must know how to rest.

There are many ways of doing it. Here is one: first of all, put your body at ease, comfortably stretched out on a bed or in an easy-chair. Then try to relax



your nerves, all together or one by one, till you have obtained complete relaxation. This done, and while your body lies limp like a rag on the bed, make your brain silent and immobile, till it is no longer conscious of itself. Then slowly, imperceptibly, pass from this state into sleep. When you wake up the next morning, you will be full of energy. (V-15) - The Mother

Has the mind need of rest apart from the physical body

and the physical brain?

Yes, an absolute need. And it is only in silence that the mind can receive the true light from above.

(V-4) - The Mother

Food and Drink

Unless you control the food you take, you will always be ill. - The Mother

In the effect of food on the body, 90% belongs to the power of thought. - The Mother

Consecrating One's Food to God

Physically, we depend upon food to live—unfortunately. For with food, we daily and constantly take in a formidable amount of inconscience, of *tamas*, heaviness, stupidity. One can't do otherwise—unless constantly, without a break, we remain completely aware and, as soon as an element is introduced into our body, we immediately work upon it to extract from it only the light and reject all that may darken our consciousness. This is the origin and rational explanation of the religious practice of consecrating one's food to God before taking it. When eating one aspires that this food may not be taken for the little human ego but as an offering to the divine consciousness within oneself. In all yogas, all religions, this is encouraged. This is the origin of

that practice, of contacting the consciousness behind, precisely to diminish as much as possible the absorption of an inconscience which increases daily, constantly, without one's being aware of it. - The Mother

Tobacco and Alcohol

Why do tobacco and alcohol destroy the memory and will?

Why? Because they do so. There is no moral reason. It is a fact. - The Mother

Obeying the Reason

...as soon one gives way to excesses, to immoderation of any kind and a disorderly life...one spoils one's health and as a result the most important part of the ideal of a perfect body disappears; for with bad health, impaired health, one is not much good for anything. And it is certainly the satisfaction of desires and impulses of the vital, or the unreasonable demand of certain ambitions which make the body suffer and fall ill. - The Mother

The body is capable of progressing and gradually it can learn to do what it could not do. But its capacity for progress is much slower than the vital desire for progress and the mental will for progress. And if the vital and the mental were left as masters of action, they would simply harass the body, destroy its poise and upset its health.

- The Mother

In all forms in the world there is a force at work, unconsciously active or oppressed by inertia in its lower formulations, but in the human being conscious from the first, with its potentialities partly awake, partly asleep or latent: what is awake in it we have to make fully conscious; what is asleep we have to arouse and set to its work; what is latent we have to evoke and educate. - Sri Aurobindo



A large totality is the very nature of this new and growing way of existence, a fullness of the possibilities of the mind transmuted into a thing of light, of the life converted into a force of spiritual power and joy, of the body transformed into an instrument of a divine action, divine knowledge, divine bliss. All can be taken into its scope that is capable of transforming itself, all that can be an instrument, a vessel, an opportunity for the expression of this totality of the self-manifesting Spirit.-Sri Aurobindo

Change of Physical Consciousness for Integral Health:

A development of the physical consciousness must always be a considerable part of our aim, but for that the right development of the body itself is an essential element; health, strength, fitness are the first needs, but the physical frame itself must be the best possible. - Sri Aurobindo

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Physical culture is the process of infusing consciousness into the cells of the body. One may or may not know it, but it is a fact. When we concentrate to make our muscles move according to our will, when we endeavour to make our limbs more supple, to give them an agility, or a force, or a resistance, or a plasticity which they do not naturally possess, we infuse into the cells of the body a consciousness which was not there before, thus turning it into an increasingly homogeneous and receptive instrument, which progresses in and by its activities.

This is the primary importance of physical culture.

Physical culture is the best way of developing the consciousness of the body, and the more the body is conscious, the more it is capable of receiving the divine forces that are at work to transform it and give birth to the new race.

15 December 1971 - The Mother

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But as her basic means for maintaining and renewing the gross physical body and its workings and inner

potencies Nature has selected the taking in of outside matter in the shape of food, its digestion, assimilation of what is assimilable and elimination of what cannot or ought not to be assimilated; this by itself is sufficient for mere maintenance, but for assuring health and strength in the body so maintained it has added the impulse towards physical exercise and play of many kinds, ways for the expenditure and renewal of energy, the choice or the necessity of manifold action and labour. - Sri Aurobindo

Change of Vital Consciousness for Integral health:

The vital has three sources of subsistence. The one most easily accessible to it comes from below, from the physical energies through the sensations. The second is on its own plane, when it is sufficiently vast and receptive, by contact with the universal vital forces. The third, to which it usually opens only in a great aspiration for progress, comes to it from above by the infusion and absorption of spiritual forces and inspiration.....” -The Mother

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To sum up: one must gain a full knowledge of one’s character and then acquire control over one’s movements in order to achieve perfect mastery and the transformation of all the elements that have to be transformed. Now all will depend upon the ideal which the effort for mastery and transformation seeks to achieve. -The Mother

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The value of the effort and its result will depend upon the value of the ideal. -The Mother

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The movement in the inner being may be perfect; but it puts you in a certain condition of receptivity to forces that fill you with intense emotional excitement, if your external being is weak or untransformed. Where the external being offers resistance to the inner being or cannot hold the entirety of the Ananda, there is this confusion and anarchy in expression.

If you have to bear the pressure of the Divine



Descent, you must be very strong and powerful, otherwise you would be shaken to pieces. -The Mother

Change in the mental consciousness for Integral Health:

A true education of the mind that will prepare it for a higher life are: 1. Development of the power of concentration, the capacity of attention. 2. Development of the capacities of expansion, wideness, complexity and richness. 3. Organisation of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life. 4. Thought control, rejection of undesirable thoughts, so that one may think of what one wants and when one wants it. 5. Development of mental silence, perfect calm and a more total receptivity to inspirations coming from the higher regions of the being. -The Mother

If anyone among you has received spiritual forces, forces of the Divine Ananda, for example, he knows from experience that unless he is in good health he cannot contain them, keep them.... To be well balanced, to be able to absorb what one receives, one must be very quiet, very calm. One must have a solid basis, good health. One must have a very solid basis. That is very important. -The Mother

Psychic Consciousness and Integral Health:

It is only one thing that knows in you, it is your psychic; *that* makes no mistakes, it will tell you immediately, instantaneously, and if you obey it without a word and without ideas and arguments, it will make you do the right thing. But as for all the rest... you are lost. (SABCL 23:505) -The Mother

The peace and spontaneous knowledge are in the psychic being and from there they spread to mind and vital and physical. It is in the outer physical consciousness that the difficulty still tries to persist

and brings restlessness sometimes into the physical mind, sometimes into the nerves, sometime in the shape of bodily trouble into the body. - Sri Aurobindo

When the psychic being awakes then it is able to perceive the influence of the disease even before it enters the body. Not only does one perceive it, but one knows which organ is going to be attacked and one can keep off the attack with the help of the Higher Power. - Sri Aurobindo

Spiritual Consciousness and Integral health:

But I know absolutely that once this whole mass of the physical mind is mastered and the Brahmic consciousness is brought into it in a continuous way, you *can*... you become the *master* of your health.

-The Mother

The yogi or aspiring yogi who does *asanas* to obtain a spiritual result or even simply a control over his body, obtains these results because it is with this aim that he does them, whereas... people who do exactly the same things but for all sorts of reasons unrelated to spiritual development, and who haven't even managed to acquire good health by it!

28 November 1958 -The Mother

Because of the false ideas prevalent in the world, we don't usually see the two things together, spiritual mastery and material mastery, and so one is always incomplete without the other; but this is exactly what we want to do and what Sri Aurobindo is going to explain: if the two are combined, the result can reach a perfection that's unthinkable for the ordinary human mind, and this is what we want to attempt."

-The Mother

...the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us



not only peace and joy but also physical balance and good health.

-The Mother

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The secret is to emerge from the ego, get out of its prison, unite ourselves with the Divine, merge into Him, not to allow anything to separate us from Him. Then, once one has discovered this secret and realises it in one's being, pain loses its justification and suffering disappears. It is an all-powerful remedy, not only in the deeper parts of the being, in the soul, in the spiritual consciousness, but also in life and in the body.

-The Mother

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There is no illness, no disorder which can resist the discovery of this secret and the putting of it into practice, not only in the higher parts of the being but in the cells of the body. If one knows how to teach the cells the splendour that lies within them, if one knows how to make them understand the reality which makes them exist, gives them being, then they too enter the total harmony, and the physical disorder which causes the illness vanishes as do all other disorders of the being.

-The Mother

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Matter after taking into itself and manifesting the power of life and the light of mind would draw down into it the superior or supreme power and light of the spirit and in an earthly body shed its parts of inconscience and become a perfectly conscious frame of the spirit. A secure completeness and stability of the health and strength of its physical tenement could be maintained by the will and force of this inhabitant; all the natural capacities of the physical frame, all powers of the physical consciousness would reach their utmost extension and be there at command and sure of their flawless action. As an instrument the body would acquire a fullness of capacity, a totality of fitness for all uses which the inhabitant would demand

of it far beyond anything now possible. Even it could become a revealing vessel of a supreme beauty and bliss,—casting the beauty of the light of the spirit suffusing and radiating from it as a lamp reflects and diffuses the luminosity of its indwelling flame, carrying in itself the beatitude of the spirit, its joy of the seeing mind, its joy of life and spiritual happiness, the joy of Matter released into a spiritual consciousness and thrilled with a constant ecstasy. This would be the total perfection of the spiritualised body.

-Sri Aurobindo

Supramental Consciousness and Integral Health :

Finally, one can say that any discipline that is followed rigorously, sincerely, deliberately, is a considerable help, for it enables life on earth to attain its goal more rapidly and prepares it to receive the new life. To discipline oneself is to hasten the arrival of this new life and the contact with the supramental reality. As it is, the physical body is truly nothing but a very disfigured shadow of the eternal life of the Self. But this physical body is capable of progressive development; through each individual formation, the physical substance progresses, and one day it will be capable of building a bridge between physical life as we know it and the supramental life which is to manifest.

-The Mother

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How far can such physical transformation be carried, what are the limits within which it must remain to be consistent with life upon earth and without carrying that life beyond the earthly sphere or pushing it towards the supraterrrestrial existence? The supramental consciousness is not a fixed quantity but a power which passes to higher and higher levels of possibility until it reaches supreme consummations of spiritual existence fulfilling supermind as supermind fulfils the ranges of spiritual consciousness that are pushing towards it from the human or mental level. In this progression the body also may reach a



more perfect form and a higher range of its expressive powers, become a more and more perfect vessel of divinity.

-Sri Aurobindo

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These obstacles can be overcome, the denials and resistance of the body surmounted, its transformation is possible. Even the unconscious and animal part of us can be illumined and made capable of manifesting the godnature, even as our mental humanity can be made to manifest the superhumanity of the supramental truth-consciousness and the divinity of what is now superconscious to us, and the total transformation made a reality here.

-Sri Aurobindo

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When we reach this degree of perfection which is our goal, we shall perceive that the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony.

- The Mother

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A change is then necessary here too, a necessary part of the total bodily transformation, which would divinise the whole man, at least in the ultimate result, and not leave his evolution incomplete. This aim, it might be said, would be sufficiently served if the instrumentation of the centres and their forces reigned over all the activities of the nature with an entire domination of the body and made it both in its structural form and its organic workings a free channel and means of communication and a plastic instrument of cognition and dynamic action for all that they had to do in the material life, in the world of Matter. There would have to be a change in the operative processes

of the material organs themselves and, it may well be, in their very constitution and their importance; they could not be allowed to impose their limitations imperatively on the new physical life. To begin with, they might become more clearly outer ends of the channels of communication and action, more serviceable for the psychological purposes of the inhabitant, less blindly material in their responses, more conscious of the act and aim of the inner movements and powers which use them and which they are wrongly supposed by the material man in us to generate and to use. The brain would be a channel of communication of the form of the thoughts and a battery of their insistence on the body and the outside world where they could then become effective directly, communicating themselves without physical means from mind to mind, producing with a similar directness effects on the thoughts, actions and lives of others or even upon material things. The heart would equally be a direct communicant and medium of interchange for the feelings and emotions thrown outward upon the world by the forces of the psychic centre. Heart could reply directly to heart, the life-force come to the help of other lives and answer their call in spite of strangeness and distance, many beings without any external communication thrill with the message and meet in the secret light from one divine centre. The will might control the organs that deal with food, safeguard automatically the health, eliminate greed and desire, substitute subtler processes or draw in strength and substance from the universal life-force so that the body could maintain for a long time its own strength and substance without loss or waste, remaining thus with no need of sustenance by material aliments, and yet continue a strenuous action with no fatigue or pause for sleep or repose. The soul's will or the mind's could act from higher sources upon the sex centre and the sex organs so as to check firmly or even banish the grosser sexual impulse or stimulus and instead of serving an animal excitation or crude drive or desire turn their use to the storing, production and direction towards brain and heart and life-force of the essential energy, *ojas*,



of which this region is the factory so as to support the works of the mind and soul and spirit and the higher life-powers and limit the expenditure of the energy on lower things. The soul, the psychic being, could more easily fill all with the light and turn the very matter of the body to higher uses for its own greater purpose.

This would be a first potent change, but not by any means all that is possible or desirable. For it may well be that the evolutionary urge would proceed to a change of the organs themselves in their material working and use and diminish greatly the need of their instrumentation and even of their existence. The centres in the subtle body, *suksma sarira*, of which one would become conscious and aware of all going on in it, would pour their energies into material nerve

and plexus and tissue and radiate them through the whole material body; all the physical life and its necessary activities in this new existence could be maintained and operated by these higher agencies in a freer and ampler way and by a less burdensome and restricting method.

-Sri Aurobindo

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It is only by the approach and arrival of the descending Supermind that it can be liberated upon earth and reveal itself in the action of our material, vital and mental parts so that these lower powers can become portions of a total divinised activity of our whole being.

-Sri Aurobindo



With good wishes one can change many things, only it must be extremely pure and unmixed goodwill. It is quite obvious that a thought, a perfectly pure and true prayer, if it is sent forth into the world, does its work. But where is this perfectly pure and true thought when it passes into the human brain? There are degradations. If through an effort of inner consciousness and knowledge, you can truly overcome in yourself a desire, that is to say, dissolve and abolish it, and if through inner goodwill, through consciousness, light, knowledge, you are able to dissolve the desire, you will be, first of all in yourself personally, a hundred times happier than if you had satisfied this desire, and then it will have a marvellous effect. It will have a repercussion in the world of which you have no idea. It will spread forth. For the vibrations you have created will continue to spread. These things grow larger like the snowball. The victory you win in your character, however small it be, is one which can be gained in the whole world.

(5/19)

—The Mother



SOLUTION FROM INNER PERSPECTIVE IN THEIR WORDS

In the ordinary life, people accept the vital movements, anger, desire, greed, sex etc. as natural, allowable and legitimate things, part of the human nature. Only so far as society discourages them or wishes to keep them within fixed limits or subject to a decent restraint or measure, people try to control them so as to conform to the social standard of morality or rule of conduct.

Here on the contrary as in all spiritual life, the conquest and complete mastery of these things is demanded. That is why the struggle is more felt, not because these things rise more strongly in sadhaks than in ordinary men, but because of the intensity of the struggle between the spiritual mind which demands control and the vital movements which rebel and wish to continue in the new as they did in the old life. As for the idea that the sadhana raises up things of the kind, the only truth in that is this that, first, there are many things in the ordinary man of which he is not conscious because the vital hides them from the mind and gratifies them without the mind realising what is the force that is moving the action—thus things that are done under the plea of altruism, philanthropy, service etc. are largely moved by ego which hides itself behind these justifications; in Yoga the secret motive has to be pulled out from behind the veil, exposed and got rid of. Secondly, some things are suppressed in the ordinary life and remain lying in the nature, suppressed but not eliminated; they may rise up any day or they may express themselves in nervous forms or other disorders of the mind or

vital or body without it being evident what is their real cause. This has been recently discovered by European psychologists and much emphasised, even exaggerated in a new science called psychoanalysis.

Here again in sadhana one has to become conscious of these suppressed impulses and eliminate them—this may be called raising up, but that does not mean that they have to be raised up into action but only raised up before the consciousness so as to be cleared out of the being.

- Sri Aurobindo

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To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action.

It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs.

- The Mother

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Question -But one can become conscious, Sweet Mother, can't one?

Fully! But for this one must work a little within oneself. One must withdraw from the surface.

Almost totally, everybody lives on the surface, all the time, all the time on the surface. And for them it's even the only thing which exists—the surface. And when something compels them to draw back from the surface, some people feel that they are falling into a hole. There are people who, if they are drawn back from the surface, suddenly feel that they are crumbling down into an abyss, so unconscious they are!

...(What the Mother spoke of was not self-analysis nor dissection.)

Analysis and dissection are mental things which can deal with the inanimate or make the live dead—they are not spiritual methods. What the Mother spoke of was not analysis, but a seeing of oneself and of all the living movements of the being and the nature, a vivid observation of the personalities and forces that move on the stage of our being, their motives, their impulses, their potentialities—an observation quite as interesting as the seeing and understanding of a drama or a novel—a living vision and perception of how things are done in us which brings also a living mastery over this inner universe. Such things become dry only when one deals with them with the analytic and ratiocinative mind, not when one deals with them thus seeingly and intuitively as a movement of life. If you had that observation (from the inner spiritual, not the outer intellectual and ethical viewpoint), then it would be comparatively easy for you to get out of your difficulties; for instance you would find at once where this irrational impulse to flee away came from and it would not have any hold upon you. Of course, all that can only be done to the best effect when you stand back from the play of your nature and

become the Witness-Control or the Spectator-Actor-Manager. But that is what happens when you take this kind of self-seeing posture.

- The Mother

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So long as there is not a constant action of the Force from above or else of a deeper will from within, the mental will is necessary.

- Sri Aurobindo

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The real rest is in the inner life foundation in peace and silence and absence of desire. There is no other rest - for without that the machine goes on whether one is interested in it or not. The inner *mukti* is the only remedy.

- Sri Aurobindo

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I knew people of great intelligence, admirable artists who, as soon as they began to "relax", became utterly foolish! They did the most vulgar things, behaved like ill-bred children—they were relaxing. Everything comes from this "need" of relaxation; and what does that mean for most men? It means, always, coming down to a lower level.

They do not know that for a true relaxation one must rise one degree higher, one must rise above oneself. If one goes down, it adds to one's fatigue and brings a kind of stupor. Besides, each time one comes down, one increases the load of the subconscious—this huge subconscious load which one must clean and clean if one wants to mount, and which is like fetters on the feet. But it is difficult to teach that, for one must know it oneself before one can teach it to others.

This is never told to children, they are allowed to commit all the stupidities in the world under the pretext that they need relaxation.



It is not by sinking below oneself that one removes fatigue.

One must climb the ladder and there one has true rest, because one has the inner peace, the light, the universal energy. And little by little one puts oneself in touch with the truth which is the very reason of one's existence.

If you contact that definitively, it removes completely all fatigue.

- The Mother

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The rest must not be one which goes down into the inconscience and tamas. The rest must be an ascent into the Light, into perfect Peace, total Silence, a rest which rises up out of the darkness. Then it is true rest, a rest which is an ascent.

- The Mother

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The minute one stops going forward, one falls back. The moment one is satisfied and no longer aspires, one begins to die.

Life is movement, it is effort, it is a march forward, the scaling of a mountain, the climb towards new revelations, towards future realisations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in the march forward that repose must be found, the true repose of complete trust in the divine Grace, of the absence of desires, of victory over egoism.

True repose comes from the widening, the universalisation of the consciousness. Become as vast as the world and you will always be at rest. In the thick of action, in the very midst of the battle, the effort, you will know the repose of infinity and eternity.

- The Mother

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The ideal, you see is to enter an integral repose, that is, immobility in the body, perfect peace in the vital, absolute silence in the mind and the consciousness goes out of all activity to enter into Sachidananda. If you can do this, then when you wake up you get up with the feeling of an extraordinary power, a perfect joy. But it is not very, very easy to do this. It can be done; this is the ideal condition.

Usually it is not at all like this, and most of the time almost all the hours of sleep are wasted in some kind of disorderd activities; your body begins to toss about in your bed, you give kicks, you turn, you start, you turn this way and that, and then you do this (gesture) and then this... So you don't rest at all.

- The Mother

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Men are constantly spending their vital energy and need to renew it; one way to do it is by pulling from others in a vital interchange. This however is not necessary if one knows how to draw from the universal Nature or from the Divine, i.e. from above. Moreover when the psychic is active—there is always more lost than gained by the vital interchange.

- Sri Aurobindo

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Detachment means that one stands back from them, does not identify oneself with them or get upset or troubled because they are there, but rather looks on them as something foreign to one's true consciousness and true self, rejects them and calls in the Mother's Force into these movements to eliminate them and bring the true consciousness and its movements there. The firm will of rejection must be there, the pressure to get rid of them, but not any wrestling or struggle.

- Sri Aurobindo

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The mind must learn to be silent—remain calm, attentive, without making a noise. If you try to silence your mind directly, it is a hard job, almost impossible; for the most material part of the mind never stops its activity—it goes on and on like a non-stop recording machine. It repeats all that it records and unless there is a switch to stop it, it continues and continues indefinitely.

If, on the other hand, you manage to shift your consciousness into a higher domain, above the ordinary mind, this opening to the Light calms the mind, it does not stir any longer, and the mental silence so obtained can become constant. Once you enter into this domain, you may very well never come out of it—the external mind always remains calm.

The only true solution is aspiration for the higher light.

- The Mother

I have already explained to you that the mental atmosphere is worse than any public place when a crowd is there: innumerable ideas, thoughts of all kinds and all forms criss-cross in such a complicated tangle that it is impossible to make out anything precise. Your head is in the midst of it, and your mind even more so: it bathes in it as one bathes in the sea. And all this comes and goes, passes, turns, collides, enters, goes out... If you were conscious of the mental atmosphere in which you live, obviously it would be a little maddening! I think personal cerebral limits are quite necessary as a filter, for a very long time in life.

To be able to get out of all that and live fully in the mental atmosphere as it is, seeing it as it is—it is the same for the vital atmosphere, by the way; that is perhaps yet uglier!—to live in it and see it as it is, one must be strong, one must have a very steady sense of inner direction. But in any case, whether you see it or not, whether you feel

it or not, it is a fact, it is like that.

So one cannot ask where bad thoughts come from—they are everywhere. Why do they come?—where would they go? You are right in the midst of them!

- The Mother

If you know how to rise to a higher level, simply into a region of the speculative mind which is not quite the ordinary physical mind, you can see all this play and all this struggle, all this conflict, all these contradictions as a curiosity which does not touch or affect you. If you rise a step higher still and see the goal towards which you want to go, you will gradually come to discern between ideas favourable to your progress which you will keep, and ideas opposed to this progress which harm and impair it; and from above you will have the power to set them aside, calmly, without being otherwise affected by them. But if you remain there, at that level in the midst of that confusion and conflict, well, you risk getting a headache! The best thing to do is to occupy yourself with some thing practical which will compel you to concentrate specially: studies, work or some physical occupation for the body which demands attention—anything at all that forces you to concentrate on what you are doing and no longer be a prey to these ramblings.

But if you have the misfortune to remain there and look at them, then surely, as I said, you will get a headache. For it is a problem which must be resolved either by a descent into practical life and a concentration on some practical effort or else by rising above and looking from above at all this chaos so as to be able to bring some order into it and set it right.

But one must never remain on the same plane, it is a plane which is no good either for physical or moral health.

- The Mother



We have begun our mental discipline, basing ourselves on the successive stages of mental development and we have seen that this discipline consists of four consecutive movements, which we have described in this way, as you surely remember: to observe, to watch over, to control and to master; and in the course of the last lesson we have learnt—I hope—to separate ourselves from our thoughts so as to be able to observe them as an attentive spectator.

- The Mother

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With man there has begun this perpetual worrying about what is going to happen, and this worry is the principal, if not the sole cause of his torment. With this objectivising consciousness there has begun anxiety, painful imaginations, worry, torment, anticipation of future catastrophes, with the result that most men—and not the least conscious, the most conscious—live in perpetual torment. Man is too conscious to be indifferent, he is not conscious enough to know what will happen. Truly it could be said without fear of making a mistake that of all earth's creatures he is the most miserable. The human being is used to being like that because it is an atavistic state which he has inherited from his ancestors, but it is truly a miserable condition. And it is only with this spiritual capacity of rising to a higher level and replacing the animal's unconsciousness by a spiritual super-consciousness that there comes into the being not only the capacity to see the goal of existence and to foresee the culmination of the effort but also a clear-sighted trust in a higher spiritual power to which one can surrender one's whole being, entrust oneself, give the responsibility for one's life and future and so abandon all worries.

- The Mother

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It is true that what one fears has the tendency to come until one is able to look it in the face and overcome one's shrinking. One must learn to take one's foundation on the Divine and overcome the fear, relying on the help to carry one through all things even unpleasant and adverse. There is a Force that works even through them for the seeker and carries him towards his goal.

- The Mother

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If you have faith and are consecrated to the Divine, there is a very simple way, it is to say: "Let Your will be done. Nothing can frighten me because it is You who are guiding my life. I belong to You and You are guiding my life." That acts immediately. Of all the means this is the most effective: indeed, it is. That is, one must be truly consecrated to the Divine. If one has that, it acts immediately; all fear vanishes immediately like a dream.

- The Mother

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And then, you know, most people when they get bored, instead of trying to rise a step higher, descend a step lower, they become still worse than what they were, and they do all the stupid things that others do, go in for all the vulgarities, all the meannesses, everything, in order to amuse themselves. They get intoxicated, take poison, ruin their health, ruin their brain, they utter crudities. They do all that because they are bored. Well, if instead of going down, one had risen up, one would have profited by the circumstances. Instead of profiting, one falls a little lower yet than where one was. When people get a big blow in their life, some misfortune (what men call "misfortune", there are people who do have misfortunes), the first thing they try to do is to forget it—as though one did not forget quickly enough! And to forget, they do anything whatsoever. When there is



something painful, they want to distract themselves—what they call distraction, that is, doing stupid things, that is to say, going down in their consciousness, going down a little instead of rising up.... Has something extremely painful happened to you, something very grievous? Do not become stupefied, do not seek forgetfulness, do not go down into the inconscience; you must go to the end and find the light that is behind, the truth, the force and the joy; and for that you must be strong and refuse to slide down.

- The Mother

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There are people who are just like beautiful animals— all their movements are harmonious, their energies are spent harmoniously, their uncalculating efforts call in energies all the time and they are always happy; but sometimes they have no thoughts in their head, sometimes they have no feelings in their heart, they live an altogether animalish life. I have known people like that: beautiful animals. They were handsome, their gestures were harmonious, their forces quite balanced and they spent without reckoning and received without measure. They were in harmony with the material universal forces and they lived in joy. They could not perhaps have told you that they were happy— joy with them was so spontaneous that it was natural—and they would have been still less able to tell you why, for their intelligence was not very developed. I have known such people, who were capable of making the necessary effort (not a prudent and calculated effort but a spontaneous one) in no matter what field: material, vital, intellectual, etc., and in this effort there was always joy. For example, a man sits down to write a book, he makes an effort which sets vibrating something in his brain to attract ideas; well, suddenly, this man experiences joy. It is quite certain that, whatever you do, even the most material work, like sweeping a room or cooking, if you make the necessary effort to do this work to the maximum of your ability, you will feel joy,

even if what you do is against your nature. When you want to realise something, you make quite spontaneously the necessary effort; this concentrates your energies on the thing to be realised and that gives a meaning to your life. This compels you to a sort of organisation of yourself, a sort of concentration of your energies, because it is this that you wish to do and not fifty other things which contradict it. And it is in this concentration, this intensity of the will, that lies the origin of joy. This gives you the power to receive energies in exchange for those you spend.

- The Mother

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It is true that anger and strife are in the nature of the human vital and do not go easily; but what is important is to have the will to change and the clear perception that these things must go. If that will and perception are there, then in the end they will go.

The most important help to it is, here also, for the psychic being to grow within—for that brings a certain kindness, patience, charity towards all and one no longer regards everything from the point of view of one's own ego and its pain or pleasure, likings and dislikings. The second help is the growth of the inner peace which outward things cannot trouble. With the peace comes a calm wideness in which one perceives all as one self....

- Sri Aurobindo

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And I have observed this in the cells of the body; they always seem to be in a hurry to do what they have to do, lest they have no time to do it. So they do nothing properly. Muddled people—some people turn everything upside down, their movements are jerky and confused—have this to a high degree, this kind of haste—quick, quick, quick.... Yesterday, someone was complaining of rheumatic pains and he was saying, “Oh, it is such a waste of time. I do things so slowly!” I



said (*Mother smiles*), "So what!" He didn't like it. You see, for someone to complain when he is in pain means that he is soft, that is all; but to say, "I am wasting so much time, I do things so slowly!" It gave a very clear picture of the haste in which men live. You go hurtling through life... to go where?... You end with a crash!

- The Mother

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For knowledge, when it goes to the root of our troubles, has in itself a marvellous healing-power as it were. As soon as you touch the quick of the trouble, as soon as you, diving down and down, get at what really ails you, the pain disappears as though by a miracle.

- Sri Aurobindo

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Your difficulty in getting rid of the aboriginal in your nature will remain so long as you try to change your vital part by the sole or main strength of your mind and mental will, calling in at most an indefinite and impersonal divine Power to aid you. ...If you want a true mastery and transformation of the vital movements, it can be done only on condition you allow your psychic being, the soul in you, to awake fully, to establish its rule and, opening all to the permanent touch of the divine Shakti, impose its own way of pure devotion, whole-hearted aspiration and complete uncompromising urge to all that is divine on the mind and heart and vital nature.

- Sri Aurobindo

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[After an attack of influenza:] The first thing to do is to keep throughout a perfect equanimity and not to allow thoughts of disturbed anxiety or depression to enter you. It is quite natural after this severe attack of influenza that there should be weakness and some fluctuations in the

progress to recovery. What you have to do is to remain calm and confident and not worry or be restless—be perfectly quiet and prepared to rest as long as rest is needed. There is nothing to be anxious about; rest, and the health and strength will come.

- Sri Aurobindo

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The vital body surrounds the physical body with a kind of envelope which has almost the same density as the vibrations of heat observable when the day is very hot. And it is this which is the intermediary between the subtle body and the most material vital body. It is this which protects the body from all contagion, fatigue, exhaustion and even from accidents. Therefore if this envelope is wholly intact, it protects you from everything, but a little too strong an emotion, a little fatigue, some dissatisfaction or any shock whatsoever is sufficient to scratch it as it were and the slightest scratch allows any kind of intrusion. Medical science also now recognises that if you are in perfect vital equilibrium, you do not catch illness or in any case you have a kind of immunity from contagion. If you have this equilibrium, this inner harmony which keeps the envelope intact, it protects you from everything. There are people who lead quite an ordinary life, who know how to sleep as one should, eat as one should, and their nervous envelope is so intact that they pass through all dangers as though unconcerned. It is a capacity one can cultivate in oneself. If one becomes aware of the weak spot in one's envelope, a few minutes' concentration, a call to the force, an inner peace is sufficient for it to be all right, get cured, and for the untoward thing to vanish.

- The Mother

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In order to be cured, my child, not only is it necessary to stop all these unseemly practices



completely, but it is necessary to get rid of all these unhealthy *desires* from your thought and sensation, for it is desires that irritate the organs and make them ill. You must ruthlessly clean up everything and your will is not strong enough for that; invoke my will, call it sincerely and it will be there to help you. You are right when you say that with my help you will surely be able to conquer. That is true, but you must sincerely want this help and let it work within you and in all circumstances.

- The Mother

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If the cause of the illness is found and one acts directly on its cause, then one can be cured radically. But if one is not able to do that, one can make use of this influence, of this control over pain in order—by cutting off the pain or eliminating it or mastering it in oneself—to work on the illness.

- The Mother

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You must not fear. Most of your troubles come from fear. In fact, ninety per cent of illnesses are the result of the subconscious fear of the body. In the ordinary consciousness of the body there is a more or less hidden anxiety about the consequences of the slightest physical disturbance. It can be translated by these words of doubt about the future: “And what will happen?” It is this anxiety that must be checked. Indeed this anxiety is a lack of confidence in the Divine’s Grace, the unmistakable sign that the consecration is not complete and perfect.

- The Mother

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When I was twenty, a doctor told me that in cases of troubles of the stomach or intestines, the best thing is to continue eating as usual and not to

bother about the trouble. He said, “If you have acidity, it will come from whatever food you take and the more you bother about it, the more it will increase. If you go on changing your food, in the end you will find that you cannot even drink a drop of water without getting into trouble. But if you remain normal and don’t worry, you will become all right.”

- The Mother

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Physical troubles always come as lessons to teach *equality* and to reveal what in us is pure and luminous enough to remain unaffected. It is in equality that one finds the remedy.

- The Mother

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Your first business is to recover your health of mind and body and that needs quietness of mind and for some time a quiet way of living. Do not rack your mind with questions which it is not yet ready to solve. Do not brood always on the thing. Occupy your mind as much as you can with healthy and normal occupations and give it as much rest as possible. Afterwards when you have your right mental condition and balance, then you can with a clear judgment decide how you will shape your life and what you have to do in the future.

- Sri Aurobindo

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The subconscious is the support of habitual action - it can support good habits as well as bad.

- Sri Aurobindo

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The ease and peace are felt very deep and far within because they are in the psychic and the psychic is very deep within us, covered over by the mind and vital. When you meditate you open to the psychic, become aware of your psychic



consciousness deep within and feel these things.... In order that this ease and peace and happiness may become strong and stable and felt in all the being and in the body, you have to go still deeper within and bring out the full force of the psychic into the physical. This can most easily be done by regular concentration and meditation with the aspiration for this true consciousness. It can be done by work also, by dedication, by doing the work for the Divine only without thought of self.....

- Sri Aurobindo

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Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself—learn to go deep within—step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back. All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite—that indeed is worth having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete

Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful. Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you.

- The Mother

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As when one goes on the discovery of one's inner being, of all the different parts of one's being, one very often has the feeling that one is entering deep into a hall or room, and according to the colour, the atmosphere, the things it contains, one has a very clear perception of the part of the being one is visiting.

And then, one can go from one room to another, open doors and go into deeper and deeper rooms each of which has its own character. And often, these inner visits can be made during the night. Then it takes a still more concrete form, like a dream, and one feels that he is entering a house, and that this house is very familiar to him. And according to the time, the periods, it is internally different, and sometimes it may be in a state of very great disorder, very great confusion, where everything is mixed up; sometimes there are even broken things; it is quite a chaos.

At other times these things are organised, put in their place; it is as though one had arranged the household, one cleans up, puts it in order, and it is always the same house. This house is the image, a kind of objective image, of your inner being. And in accordance with what you see there or do there, you have a symbolic representation of your psychological work. It is very useful for concretising. It depends on people.

- The Mother



How can we establish a settled peace and silence in the mind?

First of all, you must want it.

And then you must try and must persevere, keep on trying.

What I have just told you is a very good means. Yet there are others also. You sit quietly, to begin with; and then, instead of thinking of fifty things, you begin saying to yourself, "Peace, peace, peace, peace, peace, calm, peace!" You imagine peace and calm. You aspire, ask that it may come: "Peace, peace, calm."

And then, when something comes and touches you and acts, say quietly, like this, "Peace, peace, peace." Do not look at the thoughts, do not listen to the thoughts, you understand. You must not pay attention to everything that comes. You know, when someone bothers you a great deal and you want to get rid of him, you don't listen to him, do you? Good! You turn your head away (*gesture*) and think of something else. Well, you must do that: when thoughts come, you must not look at them, must not listen to them, must not pay any attention at all, you must behave as though they did not exist, you see! And then, repeat all the time like a kind of—how shall I put it?—as an idiot does, who repeats the same thing always. Well, you must do the same thing; you must repeat, "Peace, peace, peace." So you try this for a few minutes and then do what you have to do; and then, another time, you begin again;

sit down again and then try. Do this on getting up in the morning, do this in the evening when going to bed. You can do this... look, if you want to digest your food properly, you can do this for a few minutes before eating.

You can't imagine how much this helps your digestion! Before beginning to eat you sit quietly for a while and say, "Peace, peace, peace!" and *everything* becomes calm. It seems as though all the noises were going far, far, far away (*Mother stretches out her arms on both sides*) and then you must continue; and there comes a time when you no longer need to sit down, and no matter what you are doing, no matter what you are saying, it is always "Peace, peace, peace." Everything remains here, like this, it does not enter (*gesture in front of the forehead*), it remains like this. And then one is always in a perfect peace... after some years.

But at the beginning, a very small beginning, two or three minutes, it is very simple. For something complicated you must make an effort, and when one makes an effort, one is not quiet. It is difficult to make an effort while remaining quiet. Very simple, very simple, you must be very simple in these things. It is as though you were learning how to call a friend: by dint of being called he comes. Well, make peace and calm your friends and call them: "Come, peace, peace, peace, peace, come!"

- The Mother





SOME INSIGHTS ON SADHANA DURING SLEEP

The Mother & Sri Aurobindo

Sleep can be very active means of concentration and inner knowledge. Sleep is the school one has to go through, if one knows how to learn his lesson there, so that the inner being may be independent of the physical form, conscious in itself and master of its own life. There are entire parts of the being which need this immobility and semi-consciousness of the outer being, of the body, in order to be able to live their own life, independently.

Only, people don't know, they sleep because they sleep, as they eat, as they live - by a kind of instinct, a semi-conscious impulse. They don't even ask themselves the question. You are asking themselves the question. You are asking the question now: Why does one sleep? But there are millions and millions of beings who sleep without ever having asked themselves the question why one sleeps. They sleep because they feel sleepy, they eat because they are hungry, and they do foolish things because their instincts push them, without thinking, without reasoning; but for those who know, sleep is a school, an excellent school for something other than the school of waking hours.

- The Mother

It must be the want of sleep that keeps your nervous system exposed to weakness—it is a great mistake not to take sufficient sleep. Seven hours is the minimum needed. When one has a very strong nervous system one can reduce it to

six, sometimes even five – but it is rare and ought not to be attempted without necessity.

- Sri Aurobindo

In any case one thing you can do in all security is, before going to sleep, to concentrate, relax all tension in physical being, try... that is, in the body try so that the body lies like a soft rag on the bed, that it is no longer something with twitchings and cramps; to relax it completely as though it were a kind of thing like a rag. And then, the vital: to calm it, calm it as much as you can, make it as quiet, as peaceful as possible. And then the mind also - the mind, try to keep it like that, without any activity. You must put upon the brain the force of great peace, great quietude, of silence if possible, and not follow ideas actively, not make any effort, nothing, nothing; you must relax all movement there too, but relax it in a kind of silence and quietude as great as possible.

Once you have done all this, you may add either a prayer or an aspiration in accordance with your nature, to ask for the consciousness and peace and to be protected against all the adverse forces throughout the sleep, to be in a concentration of quiet aspiration and in the protection; ask the Grace to watch over your sleep; and then go to sleep. This is to sleep in the best possible conditions. What happens afterwards depends on your inner impulse, but if you do this persistently, night after night, night after night, after some time it will have its effect.



Usually, you see, one lies down on the bed and tries to sleep as quickly as possible, and then, that's all, with a state of total ignorance of how it ought to be done. But what I have just told you, if you do that regularly it will have an effect. In any case, it can very well avoid the attacks which occur at night: one has gone to bed very nicely, one wakes up ill; this is something absolutely disastrous, it means that during the night one has been getting infected somewhere in a state of total inconscience.

- The Mother

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... Sleep is necessary for the body just as food is. Sufficient sleep must be taken, but no excessive sleep. What sufficient sleep is depends on the need of the body.

- Sri Aurobindo

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Both for fevers and for mental trouble sleep is a great help and its absence very undesirable - it is the loss of a curative agency.

- Sri Aurobindo

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It is not a right method to try to keep awake at night; the suppression of the needed sleep makes the body tarnasic and unfir for the necessary concentration during the waking hours. The right way is to transform the sleep and not suppress it, and especially to learn how to become more and more conscious in sleep itself. If that is done, sleep changes into an inner mode of consciousness in which the sadhana can continue as much as in the waking stage, and at the same time one is able to enter into other planes of consciousness than the physical and command an immense range of informative and utilisable experience.

- Sri Aurobindo

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The quality of sleep is much more important than its quantity. In order to have a truly effective rest and relaxation during sleep, it is good as a rule to drink something before going to bed, a cup of milk or soup or fruit-juice, for instance. Light food brings a quiet sleep. One should, however, abstain from all copious meals, for then the sleep becomes agitated and is disturbed by nightmares, or else is dense, heavy and dulling. But the most important thing of all is to make the mind clear, to quieten the emotions and calm the effervescence of desires and the preoccupations which accompany them. If before retiring to bed one has talked a lot or had a lively discussion, if one has read an exciting or intensely interesting book, one should rest a little without sleeping in order to quieten the mental activity, so that the brain does not engage in disorderly movements while the other parts of the body alone are asleep. Those who practise meditation will do well to concentrate for a few minutes on a lofty and restful idea, in an aspiration towards a higher and vaster consciousness. Their sleep will benefit greatly from this and they will largely be spared the risk of falling into unconsciousness while they sleep.

- The Mother

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To sleep well one must learn how to sleep.

If one is physically very tired, it is better not to go to sleep immediately, otherwise one falls into the inconscient. If one is very tired, one must stretch out on the bed, relax, loosen all the nerves one after another until one becomes like a crumpled cloth in one's bed, as though one had neither bones nor muscles. When one has done that, the same thing must be done in the mind. Relax, do not concentrate on any idea or try to solve a problem or ruminate on impressions, sensations or emotions you had during the day. All that must be allowed to drop off quietly: one gives oneself up, one is indeed like a rag. When you have succeeded in doing this, there is always a little flame, there - that flame never goes out and



you become conscious of it when you have managed this relaxation. And all of a sudden this little flame rises slowly into an aspiration for the divine life, the truth, the consciousness of the Divine, the union with the inner being, it goes higher and higher, it rises, rises, like that, very gently. Then everything gathers there, and if at that moment you fall asleep, you have the best sleep you could possibly have. I guarantee that if you do this carefully, you are sure to sleep, and also sure that instead of falling into a dark hole you will sleep in light, and when you get up in the morning you will be fresh, fit, content, happy and full of energy for the day.

- The Mother

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Even for those who have never been in trance, it is good to repeat a mantra, a word, a prayer before going into sleep. But there must be a life in the words; I do not mean an intellectual significance, nothing of that kind, but a vibration. And its effect on the body is extraordinary: it begins to vibrate, vibrate, vibrate ... and quietly you let yourself go, as though you wanted to go to sleep. The body vibrates more and more, more and more, more and more, and away you go. That is the cure for *tamas*.

It is *tamas* which causes bad sleep. There are two kinds of bad sleep: the sleep that makes you heavy, dull, as if you lost all the effect of the effort you put in during the preceding day; and the sleep that exhausts you as if you had passed your time in fighting. I have noticed that if you cut your sleep into slices (it is a habit one can form), the nights become better. That is to say, you must be able to come back to your normal consciousness and normal aspiration at fixed intervals - come back at the call of the consciousness. But for that you must not use an alarm-clock! When you are in trance, it is not good to be shaken out of it.

When you are about to go to sleep, you can make a formation say: "I shall wake up at such an hour" (you do that very well when you are a child). For the

first stretch of sleep you must count at least three hours; for the last, one hour is sufficient. But the first one must be three hours at the minimum. On the whole, you have to remain in bed at least seven hours; in six hours you do not have time enough to do much (naturally I am looking at it from the point of view of *sadhana*) to make the nights useful.

To make use of the nights is an excellent thing. It has a double effect: a negative effect, it prevents you from falling backward, losing what you have gained - that is indeed painful - and a positive effect, you make some progress, you continue your progress. You make use of the night, so there is no trace of fatigue any more.

Two things you must eliminate: falling into the stupor of the inconscience, with all the things of the subconscious and incon-scient that rise up, invade you, enter you; and a vital and mental superactivity where you pass your time in fighting, literally, terrible battles. People come out of that state bruised, as if they had received blows. And they did receive them - it is not "as if"! And I see only one way out: to change the nature of sleep.

- The Mother

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What happens during sleep?

According to a recent medical theory one passes in sleep through many phases until one arrives at a state in which there is absolute rest and silence - it lasts only for ten minutes, the rest of the time is taken up by travelling to that and travelling back again to the waking state. I suppose the ten minutes sleep can be called *susupti* in the Brahman or Brahmaloka, the rest is *svapna* or passage through other worlds (planes or states of conscious existence). It is these ten minutes that restore the energies of the being, and without it sleep is not refreshing.

According to the Mother's experience and knowledge one passes from waking through a succession of states of sleep consciousness which



are in fact an entry and passage into so many worlds and arrives at a pure Sachchidananda state of complete rest, light and silence, - afterwards one retraces one's way till one reaches the waking physical state. It is this Sachchidananda period that gives sleep all its restorative value. These two accounts, the scientific and the occult-spiritual, are practically identical with each other. But the former is only a recent discovery of what the occult-spiritual knowledge knew long ago.

People's ideas of sound sleep are absolutely erroneous. What they call sound sleep is merely a plunge of the outer con-sciousness into a complete subconsciousness. They call that a dreamless sleep; but it is only a state in which the surface sleep consciousness which is a subtle prolongation of the outer still left active in sleep itself is unable to

record the dreams and transmit them to the physical mind. As a matter of fact the whole sleep is full of dreams. It is only during the brief time in which one is in the Brahmaloaka that the dreams cease.

- Sri Aurobindo

The rule should be to call the Mother before sleeping, to concentrate on her and try to feel the Mother's protection around her and go with that into sleep. In the dream itself a habit of calling the Mother when in difficulty or peril should be formed; many sadhaks do it. Not to allow the invasion, any invasion of any power or being, whether in dream, meditation or otherwise - no force except the Divine Force, means to reject it, never to give assent, whether through attention or through weakness ...

- Sri Aurobindo



If ever something torments you or you are in difficulty and you do not know what to do, quieten yourself at once and go inwards. That means, you enter within, and sincerely ask your inner being, the psychic being, and you will get the answer, — clear and precise, like this. It will tell you what is to be done. It will guide you invariably.... And there is also another means which is very effective and you will succeed each time you ask. If you are in difficulty or you want an answer, it could be anything, or if you are not feeling quite at ease or something is tormenting you or you have made a mistake which makes you feel uneasy, — supposing you become angry and are discontented, which may be very insignificant, quite ordinary and without any value, even for things of which you do not know the cause, if something is not all right, not as it should be, — at that time, if you want to get rid of this somewhat unhappy state, come directly to the Samadhi, and bow down your head at the Samadhi and speak frankly to Sri Aurobindo all that you have to say, without hesitation, without doubt, as you come to tell me — and you have seen so many times that your difficulties have disappeared at once, vanished completely the moment you spoke to me. You got rid of them because I chased them out of you. And you felt yourself free from these negative or even harmful formations and you felt light because I had removed from you this burden and you went back happy.

(B-O- G)

—The Mother



ନିଦ୍ରା ଓ ସ୍ୱପ୍ନ

ଶ୍ରୀଅରବିନ୍ଦ

ଅବଚେତନ ନିଦ୍ରାର ଭିତ୍ତି ହୋଇଥିବାରୁ ନିଦ୍ରା ସାଧାରଣତଃ ଚେତନାକୁ ନିମ୍ନସ୍ତରକୁ ଟାଣିଆଣେ—କିନ୍ତୁ ତାହା ଯଦି ସଚେତନ ନିଦ୍ରା ନ ହୁଏ; ଏହାର ଏକମାତ୍ର ସ୍ଥାୟୀ ପ୍ରତିକାର ହେଲା ନିଦ୍ରାକୁ କ୍ରମେ ଅଧିକତର ସଚେତନ କରିବା। ତଥାପି ଯେପର୍ଯ୍ୟନ୍ତ ତାହା କରା ନ ହୋଇଛି, ସେପର୍ଯ୍ୟନ୍ତ ନିଦ୍ରାଭଙ୍ଗ ହେବା ମାତ୍ରକେ, ଏହି ଅଧୋମୁଖୀ ଗତି ବିରୋଧରେ ଶକ୍ତି ପ୍ରୟୋଗ କରିବୁ, ରାତ୍ରିର ତମୋଭାବକୁ ପୁଞ୍ଜୀଭୂତ ହେବାକୁ ଦେବୁ ନାହିଁ। କିନ୍ତୁ ଏହିସବୁ ଜିନିଷ ନିମିତ୍ତ ନିରନ୍ତର ପ୍ରୟାସ ଓ ସଂଯମ ଆବଶ୍ୟକ; ଏଥିପାଇଁ ସମୟ ଦରକାର; କେବେକେବେ ଦୀର୍ଘ ସମୟ ଆବଶ୍ୟକ। ଆଶୁଫଳ ଲାଭ ହୁଏ ନାହିଁ ବୋଲି ଚେଷ୍ଟାରୁ ବିରତ ହେଲେ ଚଳିବ ନାହିଁ।

x x x

ଯଦି ନିଦ୍ରାବସ୍ଥାରେ ଉର୍ଦ୍ଧ୍ୱମୁଖୀ ବିଶିଷ୍ଟ ଅନୁଭୂତି ନ ଆସେ, ଅଥବା ଯଦି ଶରୀର ଭୂମିରେ ଯୋଗଲକ୍ଷ୍ମ ଚେତନା ଏତେ ଦୃଢ଼ ହୋଇ ନଥାଏ ଯାହା ଅବଚେତନଗତ ଜଡ଼ତାର ଆକର୍ଷଣକୁ ପ୍ରତିରୋଧ କରିପାରେ; ତାହାହେଲେ ଜାଗ୍ରତ ଅବସ୍ଥାରେ ସାଧନା ଦ୍ୱାରା ଚେତନା ଯେଉଁ ସ୍ତରକୁ ଉଠିଥାଏ, ସେଠାରୁ ରାତ୍ରିରେ ପ୍ରାୟ ସର୍ବଦା ତଳକୁ ଖସିପଡ଼େ। ସାଧାରଣତଃ ନିଦ୍ରାବସ୍ଥାରେ ଶରୀରଗତ ଚେତନା ହେଲା ଅବଚେତନର ସ୍ଥୂଳ ଭୌତିକ ଚେତନା; ଏହା ସାଧାରଣତଃ ସ୍ଥିତି ଚେତନା ଓ ଆଧାରର ଅନ୍ୟାନ୍ୟ ଅଂଶ ତୁଲ୍ୟ। ଏହା ଜାଗ୍ରତ ବା ଜୀବନ୍ତ ନୁହେଁ। ଏହି ସମୟରେ ସଭାର ଅନ୍ୟାନ୍ୟ ଅଂଶ ପଛକୁ ଘୁଞ୍ଚି ଛିଡ଼ା ହୁଅନ୍ତି ଏବଂ ଚେତନାର କେତେକ ଅଂଶ ଅନ୍ୟାନ୍ୟ ଭୂମିକୁ ଓ ଲୋକକୁ ଚାଲିଯାଏ; ଏବଂ ସେହିସବୁ ସ୍ଥାନରେ ଯେଉଁ ଅନୁଭୂତି ଲାଭ କରେ ତାହା ସ୍ୱପ୍ନରେ ଲିପିବଦ୍ଧ ହୁଏ— ଏହି ଧରଣର ସ୍ୱପ୍ନ କଥା ତୁ ବର୍ଣ୍ଣନା କରିଛୁ। ତୁ କହୁଛୁ ଯେ ଅତ୍ୟନ୍ତ ଖରାପ ସ୍ଥାନକୁ ଯାଉଛୁ ଏବଂ ସେଠାରେ ତୁ ତୋର ବର୍ଣ୍ଣନାନ୍ତୁଯାୟୀ ଅନୁଭୂତି ଲାଭ କରୁଛୁ; କିନ୍ତୁ ତୋ ମଧ୍ୟରେ ନିଶ୍ଚୟ କିଛି ଖରାପ ଅଛି, ଏହା ତାହାର ଲକ୍ଷଣ ହୋଇ ନ ପାରେ। ପ୍ରତିଦିନ ନିଦ୍ରା ପୂର୍ବରୁ ଶ୍ରୀମା'ଙ୍କୁ ସ୍ମରଣ କରିବୁ ଏବଂ ତାଙ୍କ ଶକ୍ତି ପାଖରେ ନିଜକୁ ଖୋଲି ଧରିବୁ; ଏହି କାର୍ଯ୍ୟରେ ତୋର ଯେତେ ଅଧିକ

ଅଭ୍ୟାସ ହେବ ଏବଂ ଯେତେ ପରିମାଣରେ ତୁ ଏହାକୁ ସଫଳତା ସହିତ କରିପାରିବୁ, ସେତିକି ପରିମାଣରେ ଶ୍ରୀମା'ଙ୍କର ଅଭୟ ଚୋ' ସଙ୍ଗରେ ରହିବ।

x x x

ଏହି ସ୍ୱପ୍ନଗୁଡ଼ିକ କେବଳ ସ୍ୱପ୍ନ ନୁହେଁ, ଏହିସବୁ ଅସଂଲଗ୍ନ ଭାବରେ, ଯଦୁଚ୍ଛା ଭାବରେ ଅବଚେତନାରେ ଗଠିତ ନୁହନ୍ତି। ଏଥିରୁ ଅନେକଗୁଡ଼ିଏ ହେଲା ନିଦ୍ରା ସମୟରେ ଯେଉଁ ପ୍ରାଣ ଭୂମିରେ ତୁ ପ୍ରବେଶ କରୁ ସେଠାକାର ଅଭିଜ୍ଞତାରାଜିର ଆଲୋଚ୍ୟ ବା ପ୍ରତିଲିପି; କେତେଗୁଡ଼ିଏ ସ୍ୱପ୍ନ ଦେହ ସ୍ତରର ଦୃଶ୍ୟାବଳୀ ଓ ଘଟଣାବଳୀ। ମନୁଷ୍ୟ ସେଠାରେ ପ୍ରାୟ ଏହିପରି ସବୁ ଘଟଣା ସହିତ ଜଡ଼ିତ ହୁଏ, ଏହିପରି ସବୁ କାର୍ଯ୍ୟ କରେ—ଯାହା ସ୍ଥୂଳ ଜୀବନର ଘଟଣା ଓ କର୍ମର ଅନୁରୂପ ଏବଂ ସେଠାରେ ମଧ୍ୟ ସେହିପ୍ରକାର ଆବେଷ୍ଟନୀ ଓ ଏକପ୍ରକାର ମନୁଷ୍ୟ-ତେବେ ସାଧାରଣତଃ ବିନ୍ୟାସ ଓ ଆକୃତିରେ ଅଳ୍ପ ବା ବହୁତ ପାର୍ଥକ୍ୟ ଥାଏ। କିନ୍ତୁ ଏହା ବ୍ୟତୀତ ସ୍ଥୂଳ ଜୀବନ ସହିତ ସମ୍ପୂର୍ଣ୍ଣ ଅପରିଚିତ ବା ସ୍ଥୂଳ ଜଗତର ସମ୍ପୂର୍ଣ୍ଣ ବହିର୍ଭୂତ ନୂତନ ଆବେଷ୍ଟନୀ ଓ ନୂତନ ଲୋକଙ୍କ ସହିତ ମଧ୍ୟ ସେଠାରେ ସଂସ୍ପର୍ଶ ଘଟିପାରେ।

ଜାଗ୍ରତାବସ୍ଥାରେ ତୁ ତୋର ପ୍ରକୃତିର ଗୋଟିଏ ସୀମାବଦ୍ଧ କ୍ଷେତ୍ର ବା କ୍ରିୟାଧାରା ସମ୍ବନ୍ଧରେ ସଚେତନ ହେଉ। ନିଦ୍ରାବସ୍ଥାରେ ସେହି କ୍ଷେତ୍ରର ପରପାରରେ ଅବସ୍ଥିତ ବସ୍ତୁରାଜିର ଜୀବନ୍ତ ଅନୁଭୂତି ତୁ ପାଇପାରୁ— ଯଥା: ଜାଗ୍ରତ ଅବସ୍ଥାର ପଶ୍ଚାତରେ ପଛନ୍ତୁ, ବୃହତ୍ତର ମନୋମୟ ବା ପ୍ରାଣମୟ ପ୍ରକୃତି ଅଥବା ସୂକ୍ଷ୍ମ ବୈଦିକ ବା ଅବଚେତନ ପ୍ରକୃତି, ଯେଉଁଠାରେ ଏହିପରି ବହୁତ କିଛି ରହିଛି ଯାହା ତୋର ଜାଗ୍ରତାବସ୍ଥାରେ ସ୍ପଷ୍ଟ ଭାବରେ ସକ୍ରିୟ ନୁହନ୍ତି। ଏହି ସମସ୍ତ ଅନ୍ଧକାର ଭୂମିକୁ ପରିଷ୍କୃତ କରିବାକୁ ହେବ, ନଚେତ୍ ପ୍ରକୃତିର କୌଣସି ପରିବର୍ତ୍ତନ ହୋଇପାରିବ ନାହିଁ।

x x x

ଯେଉଁସବୁ ସ୍ୱପ୍ନର ବର୍ଣ୍ଣନା କରିଛୁ ସେଗୁଡ଼ିକ ସ୍ପଷ୍ଟତଃ ପ୍ରାଣମୟ ଭୂମିର ପ୍ରତୀକ ସ୍ୱପ୍ନ। ଏହିପରି ସ୍ୱପ୍ନ ଯେ କୌଣସି ବିଷୟର



ପ୍ରତୀକ ହୋଇପାରେ; ଯଥା: କ୍ରିୟାରାଜିର ଲୀଳା, କୃତ କର୍ମର ବା ଅନୁଭୂତିର ଆନ୍ତର ଗଠନ ଓ ଉପାଦାନ, ବାସ୍ତବ ବା ସମ୍ଭାବ୍ୟ ଘଟଣାବଳି, ଆନ୍ତର ବା ବାହ୍ୟ ପ୍ରକୃତିର ପ୍ରକୃତ ବା କଳ୍ପିତ ଗତିବୃତ୍ତି ଅଥବା କୌଣସି ପରିବର୍ତ୍ତନ ।

ସ୍ୱପ୍ନରେ ତୁ ଯେଉଁ ଆଶଙ୍କାର ବିଷୟ ଦେଖୁଥିଲୁ ତାହା ତୋର ସ୍ୱାଭାବିକ ଭୀରୁତାର ଗୋଟିଏ ଲକ୍ଷଣ, ତେବେ ତାହା ସମ୍ଭବତଃ ସଚେତନ ମନର ବା ଉଚ୍ଚତର ପ୍ରାଣର କିଛି ନୁହେଁ; ତାହା ଅଧିକ୍ଷ୍ମ ପ୍ରାଣ-ପ୍ରକୃତିର ଅବଚେତନ କିଛି । ଏହି ଅଙ୍ଗଟି ସର୍ବଦା ନିଜକୁ କ୍ଷୁଦ୍ର ଓ ନଗଣ୍ୟ ମନେକରେ ଏବଂ ସହଜରେ ଭୀତ ହୁଏ କାଳେ ବୃହତ୍ତର ଚେତନା ତାକୁ ଏକାବେଳକେ ଗ୍ରାସ କରିପକାଇବ; ବହୁତଙ୍କ ମନରେ ଏହି ଆଶଙ୍କା ପ୍ରଥମ ସଂସ୍କର୍ଷରେ ପଳାୟନର ନିର୍ଦ୍ଦେଶ, ଆତଙ୍କ ବା ସନ୍ତାପର ରୂପ ଧାରଣ କରିପାରେ ।

x x x

ରାତ୍ରିରେ ବିନିଦ୍ର ରହିବାକୁ ଚେଷ୍ଟା କରିବା ଠିକ୍ ଉପାୟ ନୁହେଁ; ଯେତିକି ନିଦ୍ରା ଆବଶ୍ୟକ ତାହା ଜୋର୍ କରି କମାଇଦେଲେ ଶରୀର ତାମସିକ ହୋଇଯାଏ; ଜାଗ୍ରତ ଅବସ୍ଥାରେ ଯେଉଁ ଏକାଗ୍ରତା ପ୍ରୟୋଜନ ସେଥିରେ ଅକ୍ଷମତା ଆସେ । ଯଥାଯଥ ଉପାୟ ହେଲା ନିଦ୍ରାକୁ ରୂପାନ୍ତରିତ କରିବା, ତାକୁ ବିଲୁପ୍ତ କରିବା ନୁହେଁ, ବିଶେଷତଃ ଶିକ୍ଷା କରିବାକୁ ହେବ ନିଦ୍ରା ମଧ୍ୟରେ କିପରି କ୍ରମଶଃ ଅଧିକ ସଚେତନ ହେବାକୁ ହୁଏ । ଏହିପରି କରିପାରିଲେ ନିଦ୍ରା ଆନ୍ତର ଚେତନାର ଗୋଟିଏ ବୃତ୍ତିରେ ପରିଣତ ହୁଏ ଏବଂ ତାହା ମଧ୍ୟରେ ଜାଗ୍ରତ ଅବସ୍ଥା ତୁଲ୍ୟ ସାଧନା ସମାନ ଭାବରେ ଚାଲେ । ଆଉ ତାହା ସଙ୍ଗେ ସଙ୍ଗେ

ସାଧକ ଭୌତିକ ସ୍ତରର ଉର୍ଦ୍ଧ୍ୱରେ ଅନ୍ୟାନ୍ୟ ଚେତନା ଭୂମିରେ ପ୍ରବେଶ ଲାଭ କରିପାରେ ଏବଂ ସେଠାରେ ବହୁପ୍ରକାର ସମ୍ଭାବ ଓ ବ୍ୟବହାର ଉପଯୋଗୀ ଅଭିଜ୍ଞତା ଲାଭ କରିପାରେ ।

x x x

ନିଦ୍ରାକୁ ରୂପାନ୍ତରିତ କରାଯାଇପାରେ, କିନ୍ତୁ ଅନ୍ୟ କିଛି ତାହାର ସ୍ଥାନ ଅଧିକାର କରିବ ନାହିଁ । କାରଣ ତୁ ନିଦ୍ରିତାବସ୍ଥାରେ ସଚେତନ ରହିପାରୁ । ଯଦି ତୁ ଏହିପରି ସଚେତନ ହେଉ ତେବେ ରାତ୍ରିକାଳକୁ ମଧ୍ୟ ଉଚ୍ଚତର କ୍ରିୟା ସକାଶେ ବ୍ୟବହାର କରାଯାଇ ପାରିବ, -ଯଦି ଶରୀର ପ୍ରୟୋଜନାନୁଯାୟୀ ବିଶ୍ରାମ ପାଇଥାଏ; କାରଣ ନିଦ୍ରାର ଉଦ୍ଦେଶ୍ୟ ଶରୀରର ବିଶ୍ରାମ ଓ ଶରୀରସ୍ଥ ପ୍ରାଣଶକ୍ତିକୁ ପୁନର୍ଜୀବନ ଦାନ । ଦେହକୁ ନିଦ୍ରା ଓ ଆହାରରୁ ବଞ୍ଚିତ କରିବା ଭୁଲ; କେହି କେହି ତପଶ୍ଚର୍ଯ୍ୟାର ଭାବ କିମ୍ବା ପ୍ରେରଣା ଯୋଗୁଁ ଏହିପରି କରିବାକୁ ଚାହାନ୍ତି; କିନ୍ତୁ ଏଥିରେ କେବଳ ସ୍ଥୂଳ ଆଶ୍ରୟଟି କ୍ଷୀଣ ହୋଇଯାଏ । ଅବଶ୍ୟ ଯୋଗଶକ୍ତି ଏବଂ ପ୍ରାଣଶକ୍ତି ଆମର ଅତିଶ୍ରାନ୍ତ ଓ କ୍ଷୀଣ ଦେହଧାରକୁ ଦୀର୍ଘକାଳ ସକ୍ରିୟ ରଖିପାରେ, ତଥାପି ଏପରି ସମୟ ଆସେ ଯେତେବେଳେ ଏହି ଶକ୍ତିର ସାହାଯ୍ୟ ପାଇବା ଆଉ ସହଜ ହୁଏ ନାହିଁ, ସମ୍ଭବ ମଧ୍ୟ ହୁଏ ନାହିଁ । ଦେହ ଯେପରି ଠିକ୍ ଭାବରେ କାର୍ଯ୍ୟ କରିପାରେ ସେଥିପାଇଁ ତାହାର ଯାହା ଆବଶ୍ୟକ ତାହା ତାହାକୁ ଦେବାକୁ ହେବ । ପରିମିତ ଅଥଚ ଯଥେଷ୍ଟ ଖାଦ୍ୟ (ଲୋଭ ବିନା ଓ ଲାଳସା ବିନା) ଯଥେଷ୍ଟ ନିଦ୍ରା କିନ୍ତୁ ଗୁରୁତ୍ୱର ତାମସିକ ପ୍ରକାରର ନିଦ୍ରା ନୁହେଁ; ଏହାହିଁ ଉଚିତ ନିୟମ ।



This delight, this wonderful laughter that dissolves every shadow, every pain, every suffering! You have only to go deep enough within yourself to find th inner Sun, to let yourself be flooded by it; and then nothing but a cascade of harmonious, luminous, sunlit laughter, which leaves no room for any shadow or pain...this Sun of divine laughter is at the centre of all things, the truth of all things: we must learn to see it, to feel it, to live it.

- The Mother



INTEGRAL HEALTH IN THE LIGHT OF SRI AUROBINDO'S YOGA

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(Adapted from the Introduction to 'Living Within' by A.S.Dalal, Pondicherry)

"There is a psychological health just as there is a physical health"— The Mother

To achieve 'Integral Health' one needs to have a clear idea of the different parts of one's being and the function of each part. Our being is a complex composite of many different elements. We are vaguely conscious of only the more superficial ones. Apart from the body and its sensations, we are to some extent conscious of various psychological elements, such as thoughts, feelings, desires, impulses, etc., all of which are lumped together and generally referred to as the "mind". However, from the viewpoint of the Integral Yoga, our being is made up of various distinct parts. Sri Aurobindo remarks :

"Each plane of our being-mental, vital, physical— has its own consciousness, separate though interconnected and interacting; but to our outer mind and sense, in our waking experience, they are all confused together"

The three parts of the being referred to above -mental, vital, physical-constitute the outer being, each part having its own distinct nature and characteristics. Numerous disturbances occur because each part of this outer being has certain inherent defects. Sri Aurobindo's yoga distinguishes disturbances in one's well-being according to the part or plane of the outer being to which they belong. The work to be done is to purify and perfect this outer being.

Each one of us has been allotted this work of purification within oneself in order to bring the perfection of the Spirit into the outer being. This

work has to be done through the psychic being, our inmost being. Therefore one has to try to live and act from the consciousness of one's inmost being, the psychic, instead of living in our ordinary consciousness which is that of the outer or surface being. Between the outer being and the inmost psychic being is the inner being. The inner being is a detached and witness consciousness, whereas the outer consciousness is always involved in whatever impinges upon it, reacting with pleasure or pain, like or dislike to the touches of the world. Thus the outer consciousness, as Sri Aurobindo says, is "at the mercy of the shocks and blows of life", and therefore lacks equanimity. It is characterized by distraction, dispersion, mental noise, vital disturbances and restlessness; it is usually hurried and harried and ill at ease, unlike the inner being which is characterized by equanimity.

Many methods and principles of Integral Yoga are of a general nature, applicable to disturbances of any part of the being. There are also methods and principles for cultivating positive well-being, as distinguished from merely overcoming disturbances. Some of these are mentioned in the Chapter on "Exercises for Growth and Mastery" in 'Living Within'.

Hoping these would find place in the deliberations of the 27th All Orissa Sri Aurobindo Medical Association on 10th & 11th September for enabling the participants to find inner methods for achieving Integral Health.





ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗଧାରାରେ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ

(ପଣ୍ଡିତେରୀସ୍ଥିତ ଏ.ଏସ୍. ଦଲାଲଙ୍କ ଲିଖିତ ଆନ୍ତର ଜୀବନ 'Living Within' ଉପକ୍ରମଣିକାରୁ ଉଦ୍ଧୃତ)

ଅନୁବାଦ : ଡ: ରେଣୁକାଳା ସାମଲ, ଡାକ୍ତର ମଦନ ମୋହନ ପ୍ରଧାନ

“ଶାରୀରିକ ସ୍ୱାସ୍ଥ୍ୟ ପରି ରହିଛି ମାନସିକ ସ୍ୱାସ୍ଥ୍ୟ” – ଶ୍ରୀମା

ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ଉପଲବ୍ଧି କରିବା ପାଇଁ ସଭାର ବିଭିନ୍ନ ଅଙ୍ଗ ତଥା ସେମାନଙ୍କର କାର୍ଯ୍ୟବିଧି ସମ୍ପର୍କରେ ପରିଷ୍କାର ଧାରଣା ରହିବା ଆବଶ୍ୟକ । ଆମ ସଭା ଅନେକ ଉପାଦାନର ଏକ ଜଟିଳ ସମସ୍ତି । କେବଳ ବାହ୍ୟସଭାଟି ସମ୍ପର୍କରେ ଆମେ ଯାହାକିଛି ସାମାନ୍ୟ ଭାବରେ ଜାଣୁ ଶରୀର ଏବଂ ତାହାର ସମ୍ବେଦନ ଓ ପ୍ରତିକ୍ରିୟା ବ୍ୟତୀତ ଆମେ କେତେକାଂଶରେ କେତେକ ମନସ୍ତାତ୍ତ୍ୱିକ ଦିଗଗୁଡ଼ିକ ଉପରେ ଧାରଣା କରିପାରୁ; ଭାବନା, ବାସନା, ଉଦ୍‌ବିଗ୍ନତା ଇତ୍ୟାଦି । ଏସବୁକୁ ଏକାଠି ଛଦି, ଆମେ ସାଧାରଣ ଭାବରେ କହୁ ଏହା ‘ମନ’ । ସେ ଯାହାହେଉ, ଆମକୁ ରୁଝିବାକୁ ହେବ ଯେ ପୂର୍ଣ୍ଣାଙ୍ଗ ଯୋଗ ଦୃଷ୍ଟିରୁ ଆମ ସଭା ପୃଥକ୍ ପୃଥକ୍ ଅଂଶମାନଙ୍କ ଦ୍ୱାରା ସୃଷ୍ଟି ହୋଇଛି ।

ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଚିନ୍ତଣୀ ଅନୁସାରେ –

ମନ, ପ୍ରାଣ, ଶରୀର ପ୍ରତ୍ୟେକେ ବାହ୍ୟ ସଭାର ଅଂଶବିଶେଷ । ପ୍ରତ୍ୟେକଙ୍କର ନିଜସ୍ୱ ଚେତନା ରହିଛି । ସେମାନେ ପରସ୍ପରଠାରୁ ଭିନ୍ନ ମାତ୍ର ପରସ୍ପରଙ୍କ ମଧ୍ୟରେ ସମ୍ପର୍କ ରହିଥାଏ । ପରସ୍ପର ମଧ୍ୟରେ ସମ୍ବେଦନ ତଥା ପ୍ରତିକ୍ରିୟାର ଆଦାନ ପ୍ରଦାନ ଚାଲିଥାଏ । ମାତ୍ର ବାହ୍ୟମନ ଏବଂ ଇନ୍ଦ୍ରିୟବୋଧ ଆମ ଜାଗ୍ରତ ଅନୁଭୂତି ଅନୁସାରେ, ଏକ ଦୁନ୍ଦାମ୍ଭିକ ସମସ୍ତି ମଧ୍ୟରେ ଖୁଦି ହୋଇ ରହିଥାନ୍ତି । ପ୍ରତ୍ୟେକଙ୍କର ନିଜ ସ୍ୱଭାବ ଏବଂ ବିଶେଷତ୍ୱ ରହିଛି । ଅନେକ ପ୍ରକାରର ସମସ୍ୟା ପରିଲକ୍ଷିତ ହୁଏ, କାରଣ ବାହ୍ୟସଭାର ପ୍ରତ୍ୟେକ ଅଂଶରେ ଥାଏ ଅନ୍ତର୍ନିହିତ ତ୍ରୁଟି । ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗ ଦ୍ୱାରା ନିରାମୟ ସ୍ଥିତିରେ ଉପସ୍ଥିତ ଥିବା ସମସ୍ୟା ଗୁଡ଼ିକ ସହ ବାହ୍ୟସଭାର ଯେଉଁ ଅଂଶ ବା ସ୍ତର ସଂଶ୍ଳିଷ୍ଟ ଥାଏ, ତାହାକୁ ଚିହ୍ନଟ କରିହୁଏ ଏବଂ ବାହ୍ୟସଭାର ଶୁଦ୍ଧିକରଣ ଏବଂ ପୂର୍ଣ୍ଣତା ପାଇଁ କାମ କରିବାକୁ ପଡ଼ିଥାଏ ।

ଆମ ପ୍ରତ୍ୟେକଙ୍କୁ ଭିତରର ଶୁଦ୍ଧିକରଣ କାମଟି ନିର୍ବାହ କରିବାକୁ ଦିଆଯାଇଛି, ଯଦ୍ୱାରା ବାହ୍ୟସଭା ମଧ୍ୟକୁ ଅନ୍ତରସ୍ଥ ଆତ୍ମାର ପୂର୍ଣ୍ଣତା ସଂଚାର କରାଯାଇପାରିବ । ଏହି କାର୍ଯ୍ୟଟି ଆମ ଅନ୍ତରତମ ସଭା, ଚୈତ୍ତ୍ୟସଭା ମାଧ୍ୟମରେ ସମ୍ପନ୍ନ ହୋଇଥାଏ । ସେଥିପାଇଁ ଆମକୁ ବାହ୍ୟ ସାଧାରଣ ଚେତନାରେ ନରହି ଅନ୍ତରତମ ସଭା, ଚୈତ୍ୟସଭାର

ଚେତନା ମଧ୍ୟରେ ବାସକରିବାକୁ ହେବ ଏବଂ ସେହି ଅନୁସାରେ କାମ କରିବାକୁ ହେବ । ବାହ୍ୟସଭା ଏବଂ ଅନ୍ତରତମ ସଭା ମଝିରେ ରହିଛନ୍ତି ଆନ୍ତରସଭା ।

ଆନ୍ତରସଭା ନିର୍ବିକାର ଅଚନ୍ଦ୍ରିତ, ଅର୍ଥାତ୍ କାହାସହ ସମ୍ପର୍କ ଲିପ୍ତ ନଥାନ୍ତି ଏବଂ ସେ ସାକ୍ଷୀ ପୁରୁଷର ଚେତନା । କିନ୍ତୁ, ବାହ୍ୟଚେତନା ସର୍ବଦା ବାହ୍ୟସଭା ଦ୍ୱାରା ପ୍ରଭାବିତ ହୋଇଥାଏ ଏବଂ ସେହି ଅନୁସାରେ ଲିପ୍ତ ହୋଇଯାଏ । ଉଦାହରଣ ସ୍ୱରୂପ; ଇନ୍ଦ୍ରିୟଗତସୁଖ ଓ ଯନ୍ତ୍ରଣା, ପାରିବେଶିକ ବ୍ୟବସ୍ଥାକୁ ଭଲପାଇବା ବା ଭଲ ନପାଇବା ଇତ୍ୟାଦି । ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଭାଷାରେ, ବାହ୍ୟ ଚେତନା “ଜୀବନର ଘାତ ସଂଘାତର ଦୟା ଉପରେ ନିର୍ଭର କରି ରହେ” ଏବଂ ଏଥିପାଇଁ ମାନସିକ ସମତା ଓ ପ୍ରଶାନ୍ତି ହରାଇଥାଏ । ଏଥିପାଇଁ ବାହ୍ୟ ଚେତନାରେ ଦେଖାଯାଏ ବିଭ୍ରାନ୍ତି, ନୈରାଶ୍ୟ, ମାନସିକ କୋଳାହଳ, ପ୍ରାଣିକ ବିଶ୍ୱାସୀଳା ଏବଂ ଅସ୍ଥିରତା । ସାଧାରଣତଃ ଏହା ସର୍ବଦା ତରବରିଆ ଭଙ୍ଗରେ କାମ କରିଥାଏ ଏବଂ ସହଜରେ ଅସୁସ୍ଥ ହୋଇପଡ଼େ । ମାତ୍ର ଆନ୍ତର ସଭାଙ୍କର ଏପରି ସ୍ଥିତି ହୁଏ ନାହିଁ । ତାଙ୍କଠାରେ ସର୍ବଦା ପ୍ରଶାନ୍ତି ପରିଲକ୍ଷିତ ହୋଇଥାଏ ।

ପୂର୍ଣ୍ଣାଙ୍ଗଯୋଗର ବିଭିନ୍ନ ପଦ୍ଧତି ଏବଂ ମୌଳିକ ନିୟମ ସାଧାରଣ ପ୍ରକାରର । ଏସବୁକୁ ସଭାର ଯେ କୌଣସି ଅଂଶର ସମସ୍ୟା ସମାଧାନ ପାଇଁ ପ୍ରୟୋଗ କରାଯାଇପାରିବ ଏବଂ ଗୁଣାତ୍ମକ ନିରାମୟତା ପାଇଁ ଚେଷ୍ଟା କରାଯାଇ ପାରିବ । ଏହା କେବଳ ସମସ୍ୟା ଗୁଡ଼ିକରୁ ମୁକ୍ତି ପାଇବା ଭିତରେ ସୀମିତ ରହିନଥାଏ । ଏହି ପଦ୍ଧତି ଗୁଡ଼ିକ ମଧ୍ୟରୁ ଅନେକ “ଆନ୍ତର ଜୀବନ” (Living Within) ପୁସ୍ତକର “ଅଭିବୃଦ୍ଧି” ଏବଂ “ସମ୍ପୂର୍ଣ୍ଣଜ୍ଞାନ ହାସଲ ପାଇଁ ବ୍ୟାୟାମ” (Exercise for growth and mastery) ଅଧ୍ୟାୟରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି ।

ଆଶା କରୁଛି, ସେପ୍ଟେମ୍ବର ୧୦ ଓ ୧୧ ତାରିଖରେ ଅନୁଷ୍ଠିତ ହେବାକୁ ଥିବା ନିଖୁଳ ଓଡ଼ିଶା ଶ୍ରୀଅରବିନ୍ଦ ମେଡ଼ିକାଲ ଆସୋସିଏସନର ୨୭ତମ ବାର୍ଷିକ ସମ୍ମିଳନୀର ବକ୍ତବ୍ୟ ଗୁଡ଼ିକ ମଧ୍ୟରେ ଏହା ସ୍ଥାନ ପାଇବ ଏବଂ ଏହା ସମ୍ମିଳନୀରେ ଅଂଶଗ୍ରହଣ କରୁଥିବା ସମସ୍ତଙ୍କୁ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ପାଇଁ ଆନ୍ତର ପଦ୍ଧତି ବିଷୟରେ ରୁଝିବା ପାଇଁ ସହାୟକହେବ ।





CONSCIOUSNESS AS MEDICINE - SOME REFLECTIONS

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I am writing this in the midst of an interesting inner experiment. The previous night was passed in dreams of different types, the being was roaming and active in various vital, subconscious and mental regions. I woke up, and found my body and mind exhausted and dull. A part of me wished to stay back in bed for another half an hour. However another part reminded of the need for a discipline and I had to make an extra effort to get up. It was still difficult to get up, body was tired and wished to lie down passively. Again a feeble will came up, and suggested, *"let us make an experiment and see if one can change the present state using the consciousness tools, rather than giving in to tiredness and exhaustion"*.

I sat on the sofa, my regular place for early morning meditation, closed my eyes and tried to turn my attention inside. The mosquitoes were troubling. Slowly the attention drifted to work related thoughts and took me to different directions. Often I became aware of drifting of the mind into various directions, tried to bring the mind back, but again after a few seconds, the mind again drifted in another direction. This lasted for around ten minutes. This time I questioned myself rather sternly the purpose of my sitting, and brought myself back to observing the inner state, rather than getting involved in thoughts I didn't want to think at the moment. *"What do I want to do now? Do I really want to think about these things. Right now, my intention is to go within and observe what's happening inside"* - I reaffirmed the purpose of the present effort.

I perceived a cloud of energies, heavy in nature pressing my chest region and upper back. I realised that the feeling of tiredness and exhaustion was primarily due to these clouds of energy. I did not try to struggle with these clouds of heaviness, but rather turned inwards to feel Her Presence. Slowly, I moved beneath the clouds, and turned inwards towards Her. I felt a sudden change in perception, a feeling of vastness and subtle joy welcomed me. Spontaneously the clouds on the outside too dissolved, and a sense of lightness returned to the chest and abdomen.

I stayed in this state for a few minutes. The mind had become silent, quiet and just happy to be there. There was no more drifting of the thoughts and worries for the tasks to be done. The body had become light, energised. The breath became slow, rhythmic. I was amazed at this transformation of my state from a state of extreme tiredness, mental lethargy and physical exhaustion to that of lightness, mental quietness and alertness. There was hardly any effort from my side. I had to struggle only in the initial phase to help the consciousness move inside, but once the consciousness was poised within - there was no effort, no struggle. The thoughts ceased, there was no desire even to remove the clouds of heaviness. The clouds of heaviness, the tiredness just left the body effortlessly.

Much of our problems, physical as well as psychological are perhaps due to our strong identification with our outer ego identity. The moment we loosen that identification, even though for a few moments, we loosen the power of the disease on your being. The disease no longer remains strongly rooted, but becomes much more fluid and easy to handle. The being is constantly surrounded by a barge of thoughts, emotions, beliefs, impressions, experiences - not only of you but also of the people connected to you. All these thought formations impact your being to various levels, depending on the power of these vibrations and the importance we accord them.

The moment we turn in and bring a deeper consciousness in touch with our body or mind, something changes inside. The pain dissolves or moves out of the body, tired energies are released, and a sense of quietness and joy prevails. I have helped scores of people, many who have perhaps never meditated or experienced an inner state consciously to help them deal with their illnesses and work out the pain or disease from the body. This essay is an effort to invite the readers to explore the inner and higher ranges of their being, to experience the consciousness and its healing effects.





ଚେତନା ଏକ ଔଷଧ - କିଛି ପ୍ରତିଫଳନ

ଡ଼ା ଯୋଗେଶ ମୋହନଙ୍କ ଦ୍ଵାରା ଲିଖିତ

“Consciousness as Medicine - Some Reflections” ର ଅନୁବାଦ

ଡ଼କ୍ଟର ରେଣୁବାଳା ସାମଲ

ଡ଼ାକ୍ତର ମଦନ ମୋହନ ପ୍ରଧାନ

ଏକ ଆନ୍ତର ପରୀକ୍ଷା କରୁଥିବା ଅବସ୍ଥାରେ ଏ ଲେଖାଟି ଲେଖୁଛି ।

ଗତ ରାତିଟି ଅନେକ ପ୍ରକାରର ସ୍ଵପ୍ନ ଦେଇ ବିତିଗଲା । ମୋ ସଭା ଅନେକ ପ୍ରାଣିକ, ଅବଚେତନ ଏବଂ ମାନସିକ ରାଜ୍ୟ ଗୁଡ଼ିକରେ ଇତସ୍ତତଃ ହୋଇ ବିଚରଣ କରୁଥିଲା ଏବଂ ସକ୍ରିୟ ଥିଲା । ମୁଁ ନିଦରୁ ଉଠି ପଡ଼ିଲି ଏବଂ ଦେଖୁଲି ମୋ ଶରୀର ଓ ମନ ପୁରା କ୍ଲନ୍ତ ହୋଇପଡ଼ିଛନ୍ତି ଏବଂ ଭାରି ମଳିନ ଦେଖାଯାଉଛନ୍ତି । ମୋ ସଭାର ଗୋଟିଏ ଅଂଶ ଆଉ ଅଧ ଘଣ୍ଟାଏ କାଳ ଶଯ୍ୟା ଉପରେ ପଡ଼ି ରହିବାକୁ ଇଚ୍ଛାକଲା । ଏ ସମୟରେ ଏହା ମୋତେ ଆଉ ଏକ ଶୃଙ୍ଖଳା ସମ୍ବନ୍ଧରେ ମନେ ପକାଇଦେଲା । ଏହିପରି ଭାବରେ ମୋତେ ଶେଯ ଛାଡ଼ିବା ପାଇଁ ଅଧିକ ପ୍ରୟାସ କରିବାକୁ ପଡ଼ିଲା । ତଥାପି ଉଠିବା ପାଇଁ ଭୀଷଣ କଷ୍ଟ ଲାଗୁଥିଲା । ଶରୀର କ୍ଲନ୍ତ ଥିଲା ଓ ଶେଯରେ ନିଶ୍ଚିନ୍ତ ଭାବେ ଶୋଇବାକୁ ଇଚ୍ଛା କରୁଥିଲା । ପୁନଶ୍ଚ ଏକ କ୍ଷୀଣ ଇଚ୍ଛା ଜାଗ୍ରତ ହେଲା ଏବଂ ମୋତେ କହିଲା, “ତାଲ ଏକ ପରୀକ୍ଷା କରିବା ଏବଂ ବର୍ତ୍ତମାନର ଏହି ସ୍ଥିତିକୁ ଆମେ ଚେତନାର ଯନ୍ତ୍ର ଉପକରଣ ଲଗାଇ ପରିବର୍ତ୍ତନ କରିବାପାରିବା କି ନାହିଁ, ଦେଖିବା । କ୍ଲନ୍ତ ଏବଂ ବିଷଣ୍ଣତା ଭିତରେ ନିଜକୁ ହଜାଇ ଦେଖିବା ଅପେକ୍ଷା ଏପରି ଏକ ପରୀକ୍ଷା କରିବା ଉତ୍ତମ ହେବ ।”

ମୁଁ ଏକ ସୋଫା ଉପରେ ବସିଲି । ଏହା ମୋର ନିତିଦିନିଆ ପ୍ରାତଃ ସମୟର ଧ୍ୟାନ କରିବାର ଆସ୍ଥାନ । ମୁଁ ଆଖି ବନ୍ଦ କରି ଏବଂ ନିଜ ଭିତରକୁ କେନ୍ଦ୍ରୀଭୂତ ହେବାକୁ ଚେଷ୍ଟା କଲି । ମଶାମାନେ ହଇରାଣ କରୁଥିଲେ । ହଠାତ୍ ବିଭିନ୍ନ କାମଧ୍ୟାମୂଳକ ଭାବନା ଆଡ଼କୁ ମୋ ଧ୍ୟାନ ଚାଲିଗଲା । ମୁଁ ବିଭିନ୍ନ ଆଡ଼କୁ ଦିଗଭ୍ରାନ୍ତ ହୋଇଗଲି । ଅଧିକାଂଶ ସମୟରେ ଜାଣିପାରୁଥିଲି ଯେ ମୋ ମନ ନାନା ଦିଗକୁ ଚାଲିଯାଉଛି, ଚେଷ୍ଟା କଲି ତାକୁ ଫେରାଇ ଆଣିବାକୁ । ମାତ୍ର ପୁଣି କିଛି ମୁହୂର୍ତ୍ତ (ସେକେଣ୍ଡ) ମଧ୍ୟରେ ମନ ଆଉ ଏକ ଦିଗକୁ ଚାଲିଯାଉଥିଲା । ଏମିତି ମୋର ଦଶ ମିନିଟ୍ ବିତିଗଲା । ଏଥର ମୁଁ ନିଜକୁ ଟାଣ କରି ପଚାରିଲି, “କାହିଁକି ତା’ହେଲେ ଏଠାରେ ବସିଛି” ଏବଂ ତାପରେ ମନକୁ ମୂଳ

ଜାଗାକୁ ଫେରାଇ ଆଣି ଅନ୍ତର ଭିତରକୁ ଦେଖୁଲି । ଏହି ମୁହୂର୍ତ୍ତରେ ଯେଉଁ ଭାବନା ସହ ମୋର ଜଡ଼ିତ ହେବା କଥା ନୁହଁ ସେଥିରୁ ଦୂରେଇ ରହିବା ଆବଶ୍ୟକ ବୋଲି ନିଜକୁ ଜଣାଇଦେଲି । “ମୁଁ ବର୍ତ୍ତମାନ କ’ଣ କରିବାକୁ ଚାହେଁ? ପ୍ରକୃତରେ କ’ଣ ମୁଁ କଥା ଉପରେ ଚିନ୍ତା କରିବାକୁ ଇଚ୍ଛା କରୁଛି କି?” ଏହି ମୁହୂର୍ତ୍ତରେ ଅନ୍ତର ମଧ୍ୟକୁ ମୋର ପ୍ରବେଶ କରିବା କଥା ଏବଂ ସେଠାରେ କ’ଣ ଘଟୁଛି, ତାହାକୁ ପର୍ଯ୍ୟବେକ୍ଷଣ କରିବି” ମୁଁ ବର୍ତ୍ତମାନର ଏହି ପ୍ରଚେଷ୍ଟାଟିକୁ ପୁନଃ ଦୃଢ଼ୀଭୂତ କରାଇଲି ।

ମୁଁ ମୋ ଭିତରେ ଶକ୍ତିର ଏକ ମେଘମାଳା ଅନୁଭବ କଲି । ଖୁବ୍ ଓଜନିଆ, ମୋ ଛାତି ପାଖରେ ଏବଂ ପିଠିର ଉପର ଅଂଶରେ ଏହା ଚାପ ପକାଇଥିଲା । ମୁଁ ହୃଦୟଙ୍ଗମ କଲି ମୋତେ ଯେଉଁ କ୍ଲନ୍ତ ଏବଂ ଅବସନ୍ନ ଲାଗୁଥିଲା, ତାହାର କାରଣ ଏ ସମସ୍ତ ଶକ୍ତି । ମୁଁ ଏହି ଓଜନିଆ ମେଘମାଳା ସହ ଯୁଦ୍ଧ କରିବା ପାଇଁ ଚେଷ୍ଟା କଲି ନାହିଁ, ବରଂ ଅନ୍ତର୍ଯୁଗ୍ମ ହୋଇ ତାଙ୍କର ଉପସ୍ଥିତି ଅନୁଭବ କଲି । ଧୀରେ ଧୀରେ ମୁଁ ମେଘମାଳା ତଳେ ତଳେ ଅଗ୍ରସର ହେଲି ଏବଂ “ତାଙ୍କରି” ଆଡ଼କୁ ଅନ୍ତର୍ଯୁଗ୍ମ ହେଲି । ମୁଁ ମୋର ଦୃଷ୍ଟିଭଙ୍ଗୀରେ ହଠାତ୍ ପରିବର୍ତ୍ତନ ଅନୁଭବ କଲି । ସତେ ଯେପରି, ମୋତେ ଏକ ବିଶାଳତା ଏବଂ ସୂକ୍ଷ୍ମସରୀର ଆନନ୍ଦ ସ୍ଵାଗତ କଲା । ସ୍ଵତଃସ୍ଫୁର୍ତ୍ତ ଭାବେ ଏହି ବାହ୍ୟ ମେଘମାଳା ଅନ୍ତର୍ଭୁତ ହେଲା ଏବଂ ଛାତି ଓ ପେଟ ହାଲୁକା ଅନୁଭୂତ ହେଲା । ମୁଁ ଅଳ୍ପ ସମୟ ପାଇଁ ଏହି ଅବସ୍ଥାରେ ରହିଲି । ମନ କ୍ରମଶଃ ନୀରବ, ଶାନ୍ତ ଏବଂ ପ୍ରଫୁଲ୍ଲ ହେଲା । ସେହି କାମ କରିବାକୁ ଚିନ୍ତାରାଜି ଏବଂ ଉଦ୍‌ବିଗ୍ନତାର ହଇଚଇ ଆଉ ରହିଲା ନାହିଁ । ଶରୀର ହାଲୁକା ଓ ଶକ୍ତିଶାଳୀ ହେଲା । ଅତ୍ୟନ୍ତ କ୍ଲନ୍ତ, ମାନସିକ ଅସ୍ଥିରତା ଏବଂ ଶାରୀରିକ ଅବସନ୍ନ ଅବସ୍ଥାରୁ ମାନସିକ ସମତା ଓ ସତର୍କତା ସ୍ଥିତିକୁ ପରିବର୍ତ୍ତନ ହେଲି । ମୋତେ ଆଉ କୌଣସି ଚେଷ୍ଟା କରିବାକୁ ପଡ଼ିଲା ନାହିଁ । ପ୍ରାରମ୍ଭିକ ଅବସ୍ଥାରେ କେବଳ ଚେତନାକୁ ଅନ୍ତର୍ଯୁଗ୍ମ କରିବା ପାଇଁ ମୋତେ ଶ୍ରମ କରିବାକୁ ପଡ଼ିଥିଲା । କିନ୍ତୁ ଥରେ ଚେତନା ଭିତରକୁ ପ୍ରବେଶ କଲାପରେ ଆଉ କୌଣସି ପ୍ରଚେଷ୍ଟା, କୌଣସି ପରିଶ୍ରମ କରିବାକୁ ପଡ଼ି ନଥିଲା । ଭାବନା ସବୁ ନୀରବ ହୋଇଗଲେ । ଓଜନିଆ



ମେଘମାଳାକୁ ଦୂର କରିବାକୁ ଇଚ୍ଛା ହେଲା ନାହିଁ। ଶରୀର କ୍ଳାନ୍ତି, ଓଜନିଆ ଭାବ ଶରୀରରୁ ସହଜରେ ଉଠେଇଗଲା।

ଆମର ଅଧିକାଂଶ ସମସ୍ୟା (ଶାରୀରିକ ବା ମନସ୍ତାତ୍ତ୍ୱିକ) ବୋଧହୁଏ ଆମର ବାହ୍ୟ ଅଂଶର ଅହଂ ସଙ୍ଗେ ଏକାନ୍ତ ଭାବେ ଯୁକ୍ତ ହୋଇ ଘଟିଥାଏ। ଯେତେବେଳେ ଆମେ ସଂପର୍କଟିକୁ ଦୂରେଇ ଦେବା (ଅଳ୍ପ ସମୟ ପାଇଁ ହେଲ ମଧ୍ୟ) ଆମ ସତ୍ତା ମଧ୍ୟରେ ରୋଗର ପ୍ରକୋପ ହ୍ରାସ ପାଇଥାଏ। ରୋଗ ଆଉ ଅତ୍ୟନ୍ତ କଷ୍ଟଦାୟକ ନ ହୋଇ ହାଲୁକା ହୋଇଯାଏ ଏବଂ ଉପଶମ ପ୍ରକ୍ରିୟା ସହଜ ହୋଇଥାଏ। ଚିନ୍ତା, ଭାବପ୍ରବଣତା, ବିଶ୍ୱାସ, ସ୍ୱକାୟ ଧାରଣା, ଅନୁଭୂତି ଆଦି ସତ୍ତାକୁ ଚତୁର୍ଦ୍ଦିଗରୁ ଘେରି ରହିଥାନ୍ତି - କେବଳ ତୁମର ନୁହଁ, ଯେଉଁ ବ୍ୟକ୍ତିମାନେ ତୁମ ସହ ସଂପର୍କିତ ସେମାନଙ୍କର ମଧ୍ୟ। ଏହି ସ୍ୱୟନର ଶକ୍ତି ଅନୁସାରେ ଏବଂ ଆମେ ତାକୁ ଯେଉଁ ଅନୁସାରେ ଗୁରୁତ୍ୱ ଦେଇଥାଉ ସେହି ଅନୁପାତରେ ଏହି ସମସ୍ତ ଚିନ୍ତାଚାରାଗୁଡ଼ିକ ଆମ ସତ୍ତାକୁ ବିଭିନ୍ନ ଭାବେ ପ୍ରଭାବିତ କରିଥାଏ।

ଯେଉଁ ମୁହୂର୍ତ୍ତରେ ଆମେ ଅନ୍ତର୍ଯୁଗ୍ମୀ ହେଉ ଏବଂ ଏକ ଗଭୀରତାର ଚେତନା ସ୍ୱର୍ଣ୍ଣରେ ଆମ ଶରୀର କିମ୍ବା ମନ ଆସେ, ସେହି ମୁହୂର୍ତ୍ତରେ ଆମ ଭିତରେ କିଛି ପରିବର୍ତ୍ତନ ଦେଖାଦିଏ। ଶରୀରରୁ ଯନ୍ତ୍ରଣା ଉପଶମ ହୁଏ କିମ୍ବା ଯନ୍ତ୍ରଣା ଚାଲିଯାଏ। ଯନ୍ତ୍ରଣା, କ୍ଳାନ୍ତି ହୁଗୁଳି ଯାଆନ୍ତି ଏବଂ ମମତା ଓ ଆନନ୍ଦର ଅବସ୍ଥା ବିରାଜମାନ କରେ। ମୁଁ ଅସଂଖ୍ୟ ଲୋକଙ୍କୁ ସାହାଯ୍ୟ କରିଛି ସେଥିରୁ ବୋଧହୁଏ ଅନେକ କେବେହେଲେ ଏକ ସଚେତନ ଭାବରେ ଅନ୍ତର ଅବସ୍ଥାଦ୍ୱାରା ଅସୁସ୍ଥତା ଭଲ କରାଯାଇପାରେ ଏବଂ ଧ୍ୟାନ ଦ୍ୱାରା ଯନ୍ତ୍ରଣା କିମ୍ବା ରୋଗ ନିରାକରଣ କରାଯାଇ ପାରେ ଏକଥା ଜାଣନ୍ତୁ ନାହିଁ ଅଥବା ଅନୁଭବ କରିନଥାନ୍ତି। ଏହି ପ୍ରବନ୍ଧଟି ସେହି ପାଠକମାନଙ୍କ ପାଇଁ, ଯେଉଁମାନେ ସେମାନଙ୍କର ଅନ୍ତର ଏବଂ ଉଚ୍ଚତର ସତ୍ତାକୁ ଚିହ୍ନିବେ ଏବଂ ଚେତନାକୁ ଏବଂ ଏହାର ନିରୋଗ କରିବାର ପ୍ରଭାବକୁ ଅନୁଭବ କରିପାରିବେ।



At these moments of depression or of revolt, no fresh decision must be taken under the impulse of the wrong movement, but practically one must go on with the usual routine, quiet and undisturbed.

***When you feel unhappy like that, it means that you have a progress to make. You can say that we always need to progress, it is true. But at times our nature gives its consent to the needed change and then everything goes smoothly, even happily. On the contrary sometimes the part that has to progress refuses to move and clings to its old habits through inertia, ignorance, attachment or desire. Then, under the pressure of the perfecting force, the struggle starts translating itself into unhappiness or revolt or both together. The only remedy is to keep quiet, look within oneself honestly to find out what is wrong and set to work courageously to put it right. The Divine Consciousness will always be there to help you if your endeavour is sincere; and the more sincere your endeavor the more the Divine Consciousness will help and assist you.

(19 May 1952 *)

—The Mother



LIFE STYLE FOR INTEGRAL HEALTH

Dr. Debabrata Sahani, M.D.

Integral health as a word is difficult to define. However, if we decide to incorporate this concept in our life, this word slowly becomes a living experience. And any attempt to incorporate a new concept in our life demands a change in life style. This article makes an attempt to throw some light in that direction.

The very concept of integral health is based on an observation made by The Mother- 'health' is harmony between all parts of being and its environment. This harmony is possible only if we succeed in maintaining an equilibrium which is dynamic because our being as well as the environment are in a constant state of flux. Hence, any static formula will fail to address the issue and there starts the problem. As we cannot have fixed principles, the chance of error becomes high. Health being predominantly a subjective state of being, it cannot be monitored from outside completely, hence external parameters will not be sufficient for guiding us. In such a situation we cannot fix any single or standard way of life as most conducive for integral health.

Although we cannot fix the details, still we can formulate few guidelines and prepare a roadmap which can take us in that direction. We shall build these guidelines around one central point, that can be described by the word '*equilibrium*'. We will try to expand this state to cover as much area of our existence to make it integral. But we cannot justify the word integral if we miss the dimension of evolution of consciousness in the process of establishing this equilibrium. If integral health means restoring health only at present level, which can never be complete in present state of existence, then it would not fulfill its purpose. This process must open the door to move into a higher state, then only we can call it integral. With this

background, let us move towards a life style which emphasizes an equilibrium in body, mind, emotion and the energy governing all of them. And the governing principle in this process is to pay more attention to these dimensions. The more attentive we are, the more we shall know about our path.

As far as the body is concerned, its needs are simple- food, sleep and exercises. Our body is the byproduct or say the final product of the raw material we call food. We must discover our equilibrium in food. Taste becomes the primary factor in our day to day life while eating food. Now let us ask what to eat, when to eat and how to eat. The link between food and body is the digestion process. All the above questions must be answered keeping digestion at center. Our food should be that which is easiest to digest. The obvious answer is fruits, salads, nuts and sprouts. The less the cooking, the better it is. If we can keep away from additives and preservatives, our body will be happy. The modern day practice of refining food to look them polished and white takes away a lot of food value from them. It will be very kind to the body if we can replace white sugar with jaggery and white salt with rock salt. So, our diet must contain a fair proportion of uncooked food and almost no junk food if we are serious about creating an atmosphere of equilibrium in our body. The next question is when to eat. The simple answer is when you are really hungry, not when you are 'just a little' hungry. Hunger is the best aid to digestion. If we eat when stomach is not asking for it, the equilibrium is lost. Also when the stomach is asking for something and we do not respond, the balance is lost. At least, we can drink a glass of water if we are not in a position to eat. If we are not feeling like eating, definitely that is the day to fast and give our digestive system a well deserved rest. Our mental rules as well as



social, circumstantial or religious rites have little relevance in maintaining equilibrium in the body. And the last part is how to eat, which we presume needs no attention as nature teaches rather forces us to it. Again we have to ask our body. Our mouth should be completely involved in the process, the tongue for tasting fully, the teeth for chewing fully and saliva for making the food ready for stomach fully, not in an unmindful way while watching television or surfing the mobile. In our tradition, eating is not merely a survival tool rather it is a medium to contact the Highest in our being. Hence eating has to become an offering, a yajna in which food becomes a havan (offering) or prasadam. Mind you, this is no religion, rather a well devised technology to establish equilibrium in body, the foundation of integral health.

With this, let us move to another simple but profound area of physical equilibrium, i.e. 'sleep'. Sleep is the only mechanism which we use to give rest to the body. Experientially, rest is that state of body where it regains energy. Naturally, energy replenishment should happen whenever there is an over expenditure. Our body does recognize this and keeps giving signal many times in a day. But for the mind, sleep is a ritual and must happen at a particular time. This routine does not work as most of the time the rules of life are fixed by the mind without consulting the body. Unless we train our body to form a habit, sleep does not happen when we go to bed and body does not want to get up when the alarm bell rings. This disequilibrium is so common that we take it as a way of life, which is not. If we learn to take rest, closing our eyes and relaxing our body for few minutes can give as much energy as hours of sleep, but it must happen when the body asks for it. On the otherhand, we can learn to do all our day to day work in such a poise that the energy loss is minimum so that the very need of sleep reduces to minimum. However, there are no fixed formulae, we have to constantly ask our body regarding the need. If we do this with sincerity, we will be pleasantly surprised to observe the flexibility our body has to adjust with the varying demands of life. At the same time, the need of the body is variable from day to day. It depends on so many

factors like the amount of activity, the quality of food we take and more importantly, the people we meet and the way we react. All these factors determine our energy expenditure, hence the need for sleep also varies from day to day. Unless, we grow conscious, we will never be able to understand how much sleep is necessary for body for that particular day. More important than the quantity is the quality of sleep. We have to observe how often we get up during sleep and what is the source of our disturbance. If we are very sensitive, a simple touch or barking of a dog may be sufficient to take away a night's sleep. Initially we may take adequate precaution like switching off the mobile phone, sleeping separately and asking others not to disturb etc. but, this is not a permanent solution. We have to learn to sleep deeply even in a market place. As we learn more and more about our body, we shall realize that sleep can be a conscious process too. A period comes when we wonder whether there is any real sleep or it is a gateway to enter into a different domain of consciousness. Hence, establishing equilibrium in sleep is a dynamic process and it keeps changing with our growth in consciousness.

The third need of body is exercise. Most of us underestimate this aspect and take it for granted. That is because its absence does not create an acute disturbance in the physiology as it happens in case of food or sleep. *Lack of exercise acts as a slow poison* and creates an environment for chronic ailments. In earlier days the demands of life required a lot of physical activity which overshadowed the necessity of a special space for exercise in daily life, it had a decorative value for those who wanted to build their muscles or for sports like wrestling. But in these modern days, we need to move only the muscles of our fingers to push a button, perhaps that will also stop in future as we are developing technology for machines which can take command from voices. Taking a walk becomes a luxury for most of us in a busy city life. Sedentary life style creates an inherent disequilibrium in the body. The musculoskeletal system becomes stiff and rigid, once the flexibility is lost the body behaves like a burden, not an asset.



Due to lack of lubrication, the joints become a source of pain. The body loses its shape due to deposition of fat. This is all about the problem, but is there a practical solution. We have neither time nor place to move outdoor regularly. In such situation, yogasan is a great aid. We can carefully select few asanas depending on our need and condition of body. In most condition, the package should include a backward bending, a forward bending and a spinal twist . Younger people can add few rounds of suryanamaskar, elderly groups should pay more attention to soft movement of all joints like antirheumatic group of pawanmuktasan series. The advantage of yogasan is that it does not need space or gadget. It does not create strain, rather it induces a soothing stretch on the musculoskeletal system. But most important aspect is it massages the visceral organs and endocrine glands, giving them a measured stimulation which no other exercise regimen can do. Hence yogasan has an extremely important role for establishing equilibrium in physical body, it must be included in some form in a lifestyle for integral health.

Let us discuss a little about the equilibrium in mind, emotion and energy as our medical fraternity does not have much to say in these dimensions. The hallmark of mind is thoughts, and our thoughts determine the life experiences to a large extent. To understand a little about the disequilibrium we create in our mind, the first thing we have to do is to pay attention to our thoughts. If necessary, we can make a note of them for some days in a diary. We will be surprised to see how we live with huge amount of unnecessary and incoherent thoughts. We shall also observe that exactly opposite thoughts come at the same time and blur our decision making. Sometimes we may find beautiful insights coming into our mind from nowhere and creating an atmosphere of peace. The hall mark of mental equilibrium is unidirectional flow of mind, or a mind focused on the work at present moment. The more our thoughts travel to past or future, they will be out of sync from reality of the present which is the beginning of imbalance.

Once we start working on our thoughts, sooner or later we will enter into a zone of 'no thoughts' off and on, and that state of mental silence has immense potential to heal a lot of even physical maladies.

More difficult is to bring an equilibrium in the domain of emotions. This is an area of impulses and reactions, where logic does not work. However, it holds key to the most beautiful treasures of life, that is love. Once we learn to create a certain state of sweetness of emotion, love happens. Love is not a male female affair, but the essence of existence and a beautiful inner state which embraces everything . In that state the world looks different and life becomes a spontaneous flow of joy. If that can be attained for few moments, the worst physical pain will disappear without analgesics. It heals the entire system. Though difficult, yet ways open if we make it a priority to smile frequently and in all situations. Once we understand that unpleasant emotions like fear, anger, greed creates millions of hazardous chemicals which poison our body, an effort to create pleasantness will not be far away.

We cannot complete our discussion on integral health without looking at the fundamental dimension of existence, that is 'energy'. Our experience of energy in daily life is tiredness and freshness of body.

Simply observing what makes us tired we can identify a number of holes where we lose energy. A close attention will reveal that, it is not hard physical work, but boredom, lack of attention, unpleasant people and situation that make us tired. If we use our body as a guide to measure our energy, we can easily understand what to do and what to avoid. Once we learn how to conserve energy, we can use that in restoring equilibrium in all dimensions of the body, mind and emotions.

If we are really interested to make our life a field of joy, integral health should not be a mere word but a way to live-LIFE STYLE.





ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ ପାଇଁ ଜୀବନଶୈଳୀ

ମୂଳଲେଖା - ଡ଼ାକ୍ତର ଦେବବ୍ରତ ସାହାଣୀ

ଅନୁବାଦ - ଡ଼କ୍ଟର ରେଣୁବାଳା ସାମଲ, ଡ଼ାକ୍ତର ମଦନ ମୋହନ ପ୍ରଧାନ

“ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ” - ଶବ୍ଦଟିକୁ ବ୍ୟାଖ୍ୟା କରିବା କଷ୍ଟକର। କିନ୍ତୁ, ଯଦି ଆମେ ଏହି ଧାରଣାଟିକୁ ଜୀବନରେ ପ୍ରୟୋଗ କରିବାକୁ ସିଦ୍ଧାନ୍ତ ନେଉ, ତେବେ ଏହି ଶବ୍ଦଟି ଆମର ଏକ ଜୀବନ୍ତ ଅନୁଭୂତିରେ ପରିଣତ ହୋଇଯାଏ। ଯେ କୌଣସି ଏକ ନୂଆ ଧାରଣାକୁ ଆମ ଜୀବନରେ ଅନ୍ତର୍ଭୁକ୍ତ କରିବା ପାଇଁ ଜୀବନଶୈଳୀରେ ପରିବର୍ତ୍ତନ ଆବଶ୍ୟକ। ଏହି ପ୍ରବନ୍ଧଟି ଏ ଦିଗରେ ଆଲୋଚନା କରିବା ପାଇଁ ଉଦ୍ଦିଷ୍ଟ।

“ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ”ର ପରିକଳ୍ପନାଟି ଶ୍ରୀମାତା କରିଥିବା ପର୍ଯ୍ୟବେକ୍ଷଣ ଉପରେ ପର୍ଯ୍ୟବେଶିତ। ସ୍ଵାସ୍ଥ୍ୟ ହେଉଛି ସଭାର ସମସ୍ତ ଅଂଶ ଏବଂ ଏହାର ପରିବେଶ ମଧ୍ୟରେ ଏକ ସଂହତିପୂର୍ଣ୍ଣ ଅବସ୍ଥା। ଏହି ସଂହତି କେବଳ ସେତେବେଳେ ସମ୍ଭବ ହୋଇଥାଏ, ଯେତେବେଳେ ଆମେ ଏକ ପ୍ରକାର ଗତିଶୀଳ ସମତା ବଜାୟ ରଖିପାରିବା ପାଇଁ ସକ୍ଷମ ହୋଇଥାଉ। କାରଣ ଆମ ସଭା ଏବଂ ପରିବେଶ ମଧ୍ୟରେ ଚାଲିଥାଏ ଏକ ନିରନ୍ତର ତଥା ଅବିଶ୍ରାନ୍ତ ପରିବର୍ତ୍ତନ ଧାରା। ତେଣୁ କୌଣସି ସ୍ଥାୟୀ ସୂତ୍ର ଏହି କଥାଟିକୁ ସମାଧାନ କରିପାରିବ ନାହିଁ ଏବଂ ଏଥିପାଇଁ ସମସ୍ୟା ମୁଣ୍ଡ ଟେକିଥାଏ।

ଯେହେତୁ ଆମ ପାଖରେ କୌଣସି ନିର୍ଦ୍ଦିଷ୍ଟ ନୀତି ନାହିଁ, ସେଥିପାଇଁ ଭୁଲ ହେବାର ସମ୍ଭାବନା ଅଧିକ ହୋଇଥାଏ। ସ୍ଵାସ୍ଥ୍ୟ ମୁଖ୍ୟତଃ ସଭାର ଏକ ଅନ୍ତର୍ନିହିତ ଗୁଣାତ୍ମକ ବ୍ୟବସ୍ଥା ଏବଂ ଏହାକୁ ସଂପୂର୍ଣ୍ଣ ଭାବରେ ବାହାରୁ ତଦାରଖ କରିହେବ ନାହିଁ। ତେଣୁ ବାହ୍ୟ ମାନଦଣ୍ଡଗୁଡ଼ିକ ଆମକୁ ମାର୍ଗ ଦର୍ଶାଇ ପାରିବେ ନାହିଁ। ଏହି ପରିସ୍ଥିତିରେ ଆମେ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟପାଇଁ କୌଣସି ଗୋଟିଏ ସୂତ୍ର ବା ମାନଦଣ୍ଡକୁ ସ୍ଥିର କରିପାରିବା ନାହିଁ।

ଯଦିଓ ଆମେ ବିସ୍ତୃତ ଭାବେ ସବୁକଥା କରିପାରିବା ନାହିଁ, ତଥାପି, ଆମେ କେତେଗୁଡ଼ିଏ ନିୟମାବଳୀ ପ୍ରସ୍ତୁତ କରିପାରିବା ଏବଂ ଏ ଦିଗରେ ଅଗ୍ରଗତି କରିପାରିବା ପାଇଁ ଏକ ମାର୍ଗଦର୍ଶିକା ତିଆରି କରିପାରିବା। ଆମେ ଏହି ନିୟମାବଳୀକୁ ଏକ କେନ୍ଦ୍ରୀୟ ବିନ୍ଦୁ ଉପରେ

ଉପସ୍ଥାପନ କରି ଗଢ଼ିପାରିବା, ଯାହାକୁ ଆମେ କହିବା “ସମତା” (Equilibrium) ବା ପ୍ରଶାନ୍ତ ଚିତ୍ତ। ଆମେ ଚେଷ୍ଟା କରିବା, ଏହି ଅବସ୍ଥା ଦ୍ଵାରା ଆମେ ଆମ ସ୍ଥିତିର ଯେତେ ଅଂଶ ପାରିବା, ସେତେ ଅଂଶକୁ ସଂପ୍ରସାରଣ କରିବା ପାଇଁ। ଫଳରେ ଏହା ପୂର୍ଣ୍ଣାଙ୍ଗ ହୋଇପାରିବ। ଏହି ସମତା ବା ମାନସିକ ପ୍ରଶାନ୍ତ ଅବସ୍ଥାକୁ ବଜାୟ ରଖିବାକୁ ହେଲେ ଚେତନାର ବିବର୍ତ୍ତନ ଦିଗଗୁଡ଼ିକୁ ଭୁଲିଯିବା ନାହିଁ। ଏପରି ହେଲେ ଆମେ “ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟକୁ ନ୍ୟାୟୋଚିତ ଭାବରେ ବର୍ଣ୍ଣନା କରି ପାରିବା ନାହିଁ। ଯଦି ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ ଦ୍ଵାରା ବର୍ତ୍ତମାନ ବୁଝାଯାଉଥିବା ସ୍ଵାସ୍ଥ୍ୟ ଅବସ୍ଥାକୁ କେବଳ ବଜାୟ ରଖିବା କୁହାଯାଏ।” ତେବେ ଏହା ନିଜର ଉଦ୍ଦେଶ୍ୟଟିକୁ ପୂରଣ କରିପାରିବ ନାହିଁ। କାରଣ ବର୍ତ୍ତମାନର ସ୍ଵାସ୍ଥ୍ୟ ଆଦୌ ପୂର୍ଣ୍ଣ ନୁହେଁ। ଏହି ପ୍ରକ୍ରିୟା ଏକ ଉଚ୍ଚତର ସ୍ତର ପାଇଁ ପଥ ଉନ୍ମୋଚନ କରିଦିଏ ଏବଂ ଏଥିପାଇଁ ଆମେ ଏହାକୁ ପୂର୍ଣ୍ଣାଙ୍ଗ ବୋଲି କହିପାରିବା। ଏହି ପୃଷ୍ଠଭୂମିରେ, ଆମେ ଏକ ଜୀବନଶୈଳୀ ସମ୍ବନ୍ଧରେ ଆଲୋଚନା କରିବା, ଯାହା ଶରୀର, ମନ, ଭାବପ୍ରବଣତା ଏବଂ ଶକ୍ତି ଉପରେ ପ୍ରଭାବ ବିସ୍ତାର କରୁଥିବା ‘ସମତା’ ଉପରେ ଗୁରୁତ୍ଵ ପ୍ରଦାନ କରିଥାଏ। ଏହି ପ୍ରକ୍ରିୟାର ମୂଳନୀତି ହେଲା, ଏହି ଦିଗଗୁଡ଼ିକ ପ୍ରତି ଅଧିକ ଯତ୍ନବାନ ହେବା। ଆମେ ଯେତେ ଅଧିକ ଯତ୍ନଶୀଳ ହେବା, ସେତିକି ଅଧିକ ଆମେ ବାଟଟି ସମ୍ବନ୍ଧରେ ଅବଗତ ହେବା।

ଶରୀର ବିଷୟରେ ବିଚାର କରାଯାଉ। ଏହାର ଆବଶ୍ୟକତାଗୁଡ଼ିକ ଅତି ସରଳ - ଖାଦ୍ୟ, ନିଦ୍ରା ଓ ବ୍ୟାୟାମ। ଆମ ଶରୀର ଆମ କଞ୍ଚାମାଲ ଖାଦ୍ୟର ଉପଜାତ ଅବା ଅତିମ ଦ୍ରବ୍ୟ। ଆମକୁ ନିଶ୍ଚିତ ଭାବରେ ଖାଦ୍ୟ ମଧ୍ୟରେ ଆମ ସମତାକୁ ଆବିଷ୍କାର କରିବାକୁ ହେବ। ପ୍ରତିଦିନ ଖାଦ୍ୟ ଖାଇଲା ବେଳେ ସ୍ଵାଦକୁ ଆମେ ଅଧିକ ଗୁରୁତ୍ଵ ଦେଇଥାଉ। ଏବେ ଆମେ ନିଜକୁ ପଚାରିବା, “ଆମେ କ’ଣ ଖାଇବା, କେତେବେଳେ ଖାଇବା।” ଖାଦ୍ୟ ଏବଂ ଶରୀର ମଧ୍ୟରେ ସଂପର୍କ ରକ୍ଷାକରେ ଆମ ପାଚନ ପ୍ରକ୍ରିୟା। ପାଚନ ପ୍ରକ୍ରିୟାକୁ କେନ୍ଦ୍ରରେ ରଖି



ଆମକୁ ଉପରୋକ୍ତ ପ୍ରଶ୍ନଗୁଡ଼ିକର ଉତ୍ତର ଖୋଜିବାକୁ ହେବ । ଆମ ଖାଦ୍ୟ ଏପରି ହେବା ଆବଶ୍ୟକ, ଯାହାକୁ ଅତି ସହଜରେ ହଜମ କରିହେବ । ଏଥିପାଇଁ ସ୍ୱଳ୍ପ ଉତ୍ତର ହେଉଛି, ଫଳ, ସାଲାଡ଼, ବାଦାମ, ଗଜାମୁଗ, ବୁଟ ଇତ୍ୟାଦି । ଯେତେ କମ୍ ରୋଷେଇ କରାଯିବ ସେତେ ଭଲ । ଆମେ ଯେତେ ଦୂର ଖାଦ୍ୟରେ ମିଶାଯାଉଥିବା ଦ୍ରବ୍ୟଗୁଡ଼ିକରୁ ନିଜକୁ ଦୂରେଇ ରଖିବା, ଆମ ଶରୀର ସେତେ ଅଧିକ ଖୁସି ହେବ । ଏବେ ଆମେ ଖାଦ୍ୟକୁ ଅଧିକ ରିଫାଇନ୍ କରୁଛୁ, ଖାଦ୍ୟ ଶସ୍ୟକୁ ଚକ୍ ଚକ୍ କରିବା ପାଇଁ ପଲିସ୍ କରୁଛୁ । ଏହାଦ୍ୱାରା ଖାଦ୍ୟର ଗୁଣାତ୍ମକ ମୂଲ୍ୟ ହ୍ରାସ ପାଇଥାଏ । ଆମେ ଆମ ଶରୀରକୁ ଅଧିକ ସାହାଯ୍ୟ କରିପାରିବା, ଯଦି ଆମେ ଚିନି ବଦଳରେ ଗୁଡ଼ ବ୍ୟବହାର କରିବା ଏବଂ ଧଳାଲୁଣ ବଦଳରେ କଳା ଲବଣ ବ୍ୟବହାର କରିବା । ଯଦି ଆମେ ଶରୀର ମଧ୍ୟରେ ଏକ ସମତା ଅବସ୍ଥା ସୃଷ୍ଟି କରିବା ପାଇଁ ପ୍ରକୃତରେ ଇଚ୍ଛା କରିବା, ତେବେ ଆବଶ୍ୟକ ମୁତାବକ ରନ୍ଧା ହୋଇନଥିବା ଖାଦ୍ୟ ଖାଇବା, ତେଲ, ମସଲା, ଚର୍ବି ତଥା ଅନ୍ୟାନ୍ୟ ଅଦରକାରୀ ରଙ୍ଗ ବା ସ୍ୱାଦିଷ୍ଟ କରିବା ଦ୍ରବ୍ୟ ମିଶ୍ରିତ ଖାଦ୍ୟ ଖାଇବା ନାହିଁ ।

ପରବର୍ତ୍ତୀ ପ୍ରଶ୍ନଟି ହେଉଛି, “କେତେବେଳେ ଖାଇବା?” ଏହାର ସରଳ ଉତ୍ତର ହେଉଛି, ଯେତେବେଳେ ଆମକୁ ପ୍ରକୃତରେ ଭୋକ ଲାଗୁଥିବ ସେତେବେଳେ ଖାଇବା, ମାତ୍ର କେତେବେଳେ ଖୁବ୍ ଅଳ୍ପ ଭୋକ ଲାଗୁଥିବ ସେତେବେଳେ ନୁହେଁ । “ସ୍ତୁଧା” ପାଚନ ପାଇଁ ସର୍ବୋତ୍ତମ ଭାବେ ସହାୟକ ହୋଇଥାଏ । ପାକସ୍ଥଳୀ ଯେତେବେଳେ ପର୍ଯ୍ୟନ୍ତ ଖାଦ୍ୟ ମାଗିନାହିଁ, ସେତେବେଳେ ଯଦି ଆମେ ଖାଦ୍ୟ ଖାଉ, ପାକସ୍ଥଳୀର ସମତା କ୍ଷୁଣ୍ଣ ହୁଏ । ସେହିପରି ପାକସ୍ଥଳୀ ଖାଦ୍ୟ ମାଗୁଥିଲା ବେଳେ, ଯଦି ଆମେ ଖାଦ୍ୟ ନଖାଉ, ପାକସ୍ଥଳୀ ନିଜର ସନ୍ତୁଳନ ହରାଇ ବସେ । ଖାଦ୍ୟ ନଖାଇ ପାରିଲେ, ଆମେ ଅନ୍ତତଃ ଏ ସମୟରେ ଗିଲାସେ ପାଣି ପିଇପାରିବା । ଯେତେବେଳେ ଆମର ଖାଇବା ପାଇଁ ଆଦୌ ଇଚ୍ଛା ନଥାଏ, ସେତେବେଳେ ଆମେ ଉପବାସ କରିବା ଉଚିତ । ଆମ ପାଚନ ଯନ୍ତ୍ର ବିଶ୍ରାମ ନେବା ନିହାତି ଆବଶ୍ୟକ । ମନର ନିୟମ, ସାମାଜିକ, ପାରିପାର୍ଶ୍ୱିକ କଥା ଧର୍ମୀୟ ନୀତି ନିୟମ ଗୁଡ଼ିକର ଶରୀରର ସମତା ପାଇଁ ବିଶେଷ ଭୂମିକା ନାହିଁ । ଶେଷକଥା ହେଉଛି, ଆମେ କେମିତି ଖାଇବା? ଆମେ ଏ ଦିଗରେ ବିଶେଷ ଧ୍ୟାନ ଦେଇନଥାଉ, କାରଣ ଅନେକ ସମୟରେ ପ୍ରକୃତିର ତାଡ଼ନାରେ ବଶବର୍ତ୍ତୀ ହୋଇ ଆମେ ଖାଦ୍ୟ ଖାଉ ।

ଆମେ ଖାଦ୍ୟ ଖାଇବା ପାଇଁ ଶରୀରକୁ ପଚାରିବା । ଆମ ପାଚି ଖାଦ୍ୟ ଗ୍ରହଣ ପ୍ରକ୍ରିୟାରେ ସଂପୂର୍ଣ୍ଣ ଭାବେ ଜଡ଼ିତ ହେବା ଆବଶ୍ୟକ । ଜିଭ ସ୍ୱାଦ ଚାଖୁବ, ଦାନ୍ତ ଚୋବାଇବା ଏବଂ ପାଚିର ଲାଳ ଖାଦ୍ୟକୁ ପାକସ୍ଥଳୀରେ ପହଞ୍ଚାଇବା ପାଇଁ ଭଲ ଭାବରେ ପ୍ରସ୍ତୁତ କରିବ । କିନ୍ତୁ ଟି.ଭି ଦେଖି ଦେଖି ଅନ୍ୟମନସ୍କ ହୋଇ ଖାଇବା କିମ୍ବା ମୋବାଇଲରେ କଥା ହୋଇ ଖାଇବା ଉଚିତ ନୁହେଁ । ଆମ ପରମ୍ପରା ଅନୁସାରେ ଖାଇବା କେବଳ ବଞ୍ଚିବା ପାଇଁ ନୁହେଁ, ଏହା ମଧ୍ୟ ଆମ ସତ୍ତାର “ସର୍ବୋତ୍ତମ” କ୍ଷମାରେ ସଂପର୍କ ପ୍ରଦାନ କରିବାର ଏକ ମାଧ୍ୟମ । ତେଣୁ ଖାଦ୍ୟକୁ ଅର୍ପଣ କରାଯାଏ, ପ୍ରସାଦ ଆକାରରେ ଗ୍ରହଣ କରାଯାଏ । ମନେ ରଖିବା ଯେ, ଏହା ଏକ ଧର୍ମୀୟ ନୀତି ନୁହେଁ, ବରଂ ଶରୀରରେ ସମତା ବଜାୟ ରଖିବା ପାଇଁ ଏକ ଉତ୍ତମ ପଦ୍ଧତି - ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ପାଇଁ ମୂଳଦୁଆ ।

ଏଥିସହ, ଆମେ ଆଉ ଏକ ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ବିଷୟରେ ବୁଝିବା । ତାହା ହେଉଛି ନିଦ୍ରା, ଯାହା ଶରୀରର ସମତା ପାଇଁ ଅପରିହାର୍ଯ୍ୟ ହୋଇଥାଏ । ଏହା ସହଜ, ମାତ୍ର ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ପ୍ରକ୍ରିୟା । ନିଦ୍ରାଦ୍ୱାରା ଆମେ ଶରୀରକୁ ବିଶ୍ରାମ ଦେଇଥାଉ । ପରୀକ୍ଷାମୂଳକ ଭାବେ ଜଣାଯାଇଛି, ନିଦ୍ରା ମାଧ୍ୟମରେ ଶରୀର ଶକ୍ତି ଆହରଣ କରେ । ସାଧାରଣତଃ ଯେତେବେଳେ ଅଧିକ ଶକ୍ତି କ୍ଷରଣ ହୋଇଥାଏ, ସେତେବେଳେ ଶକ୍ତି ସଂଚୟର ଆବଶ୍ୟକତା ପଡ଼ିଥାଏ । ଆମ ଶରୀର ଏହା ବୁଝିପାରେ ଏବଂ ବାରମ୍ବାର ଆମକୁ ଏ ଦିଗରେ ସତର୍କ ସୂଚନା (ସିଗ୍ନାଲ) ପ୍ରଦାନ କରେ । କିନ୍ତୁ ମନ ପାଇଁ ନିଦ୍ରା ଏକ ରୀତି ଏବଂ ସେ ଏଥିପାଇଁ ନିର୍ଦ୍ଦିଷ୍ଟ ସମୟ ଧାର୍ଯ୍ୟ କରିଥାଏ । ମନ ଶରୀରକୁ ପରାମର୍ଶ ନକରି ଏପରି ନିୟମ ଧାର୍ଯ୍ୟ କରିବା ଦ୍ୱାରା ଅଧିକାଂଶ ସମୟରେ ଏହା କାମ କରେ ନାହିଁ । ଯଦି ଆମେ ଏହାକୁ ଶରୀରର ଅଭ୍ୟାସରେ ପରିଣତ ନକରିବା, ତେବେ ଶଯ୍ୟାକୁ ଗଲେ ମଧ୍ୟ ଆମକୁ ନିଦ ଲାଗିବ ନାହିଁ ଏବଂ ଘଣ୍ଟାରେ ଆଲାରାମ ବାଜିଲେ ମଧ୍ୟ ନିଦ ଭାଙ୍ଗିବ ନାହିଁ । ଏହା ଦୈନନ୍ଦିନ ଜୀବନରେ ଏକ ସାଧାରଣ ଅଭ୍ୟାସରେ ପଡ଼ିଯାଏ ଏବଂ ଏହାକୁ ଆମେ ଜୀବନଶୈଳୀ ଭାବରେ ଗ୍ରହଣ କରିନେଉ । ପ୍ରକୃତରେ ଏପରି ହେବା ଅନୁଚିତ । ଯଦି ଆମେ ଆଖି ବନ୍ଦ କରି ଶରୀରକୁ କିଛି ସମୟ ଡିଲା ରଖି ବିଶ୍ରାମ ନେଇ ଶିଖିବା, ତେବେ ଆମେ ଅଧିକ ସମୟ ଶୋଇ ଯେଉଁ ପରିମାଣର ଶକ୍ତି ଲାଭ କରିଥାନ୍ତେ, ଅଳ୍ପ ସମୟ ବିଶ୍ରାମ ନେଇ ମଧ୍ୟ ସେତିକି ଶକ୍ତି ପାଇପାରିବା । ଯେତେବେଳେ ଶରୀର ଏପରି ବିଶ୍ରାମ ଚାହୁଁବ,



ସେତେବେଳେ ଆମକୁ ଏପରି କରିବାକୁ ହେବ । ଅପରପକ୍ଷରେ ଆମେ ଆମର ଦୈନନ୍ଦିନ କାର୍ଯ୍ୟଗୁଡ଼ିକୁ ଏପରି କରିବା ଆବଶ୍ୟକ ଯେପରି ଶକ୍ତି ଅପତନ କମ୍ ପରିମାଣରେ ହେବ । ଏହାଦ୍ୱାରା ନିଦ୍ରାର ପରିମାଣ କମିଯିବ । ମାତ୍ର ଏହାର କୌଣସି ନିର୍ଦ୍ଦିଷ୍ଟ ସୂତ୍ରନାହିଁ । ଆମେ ନିରନ୍ତର ଶରୀରକୁ ଏ ବିଷୟରେ ପଚାରିବା । ଯଦି ଆମେ ସଦାସର୍ବଦା ଶରୀରକୁ ଏ ସମ୍ପର୍କରେ ପଚାରି ନିଷ୍ଠାର ସହ କାମ କରିବା, ତେବେ ଜୀବନର ସମସ୍ତ ଆବଶ୍ୟକତାଗୁଡ଼ିକ ସହ ଶରୀର ଖାପଖୁଆଇ ରକ୍ଷାପାରିବ ଓ ଆମକୁ ଆନନ୍ଦିତ ଏବଂ ଚକିତ କରିଦେବ । ଏହାସହ ଏକଥା ମଧ୍ୟ ସତ୍ୟଯେ, ଶରୀରର ଦୈନନ୍ଦିନ ଜୀବନର ଆବଶ୍ୟକତା ମଧ୍ୟ ବଦଳିଥାଏ । ଏହା ଅନେକଗୁଡ଼ିଏ କଥା ଉପରେ ନିର୍ଭର କରିଥାଏ - ଯଥା :- କେତେ କାମ କରିବା, କି ପ୍ରକାର ଖାଦ୍ୟ ଖାଇବା ଏବଂ ସବୁଠାରୁ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କଥା ହେଲା, ଆମ ସହ ଦେଖାସାକ୍ଷାତ ହେଉଥିବା ବ୍ୟକ୍ତିମାନଙ୍କ ସହ ଆମେ କିପରି ପ୍ରତିକ୍ରିୟା ଦେଖାଇଥାଉ । ଏସବୁ ଉପରେ ଆମ ଶକ୍ତି କ୍ଷୟର ପରିମାଣ ନିର୍ଭର କରେ ଏବଂ ଏହି ଅନୁସାରେ ଆମ ନିଦ୍ରାର ପରିମାଣ ବଦଳିଥାଏ । ଯଦି ଆମେ ଏ ବିଷୟରେ ସଚେତନ ନ ହେବା, ତେବେ ନିର୍ଦ୍ଦିଷ୍ଟ ଦିନ ପାଇଁ କେତେ ପରିମାଣର ନିଦ୍ରା ଆବଶ୍ୟକ ସେ ସମ୍ପର୍କରେ ଆମେ ଜାଣିପାରିବା ନାହିଁ । କେତେ ସମୟ ଜଣେ ନିଦ୍ରା ଗଲେ ଅପେକ୍ଷା, ନିଦ୍ରାର ଗୁଣାତ୍ମକମାନ କ’ଣ ଥିଲା ତାହା ଅଧିକ ତାତ୍ପର୍ଯ୍ୟପୂର୍ଣ୍ଣ । ଆମେ ନିରୀକ୍ଷଣ କରିବା, ଶୋଇବା ସମୟରେ ଆମର କେତେଥର ନିଦ୍ରାଉଗ୍ର ହୁଏ, ଏପରି ନିଦ୍ରାଭଙ୍ଗର କାରଣ କ’ଣ ? ଯଦି ଆମେ ଖୁବ୍ ସମ୍ବେଦନଶୀଳ ହୋଇଥାଉ ତେବେ ସାମାନ୍ୟ ସ୍ୱର୍ଣ୍ଣ କିମ୍ବା କୁକୁର ଭୁଲିବା ଦ୍ୱାରା ମଧ୍ୟ ନିଦ ଭାଙ୍ଗିଥାଏ । ଭଲ ନିଦ ହେବା ପାଇଁ ପ୍ରାଥମିକ ଅବସ୍ଥାରେ ଆମେ ଏପରି କରିପାରିବା, ମୋବାଇଲ ଫୋନ୍ ବନ୍ଦ କରି ରଖିବା, ଅନ୍ୟମାନଙ୍କ ସାଙ୍ଗରେ ନଶୋଇ ଏକା ଶୋଇବା, ନିଦ୍ରା ଯେପରି ମଝିରେ ନଭାଙ୍ଗିବ, ସେଥିପାଇଁ ମନକୁ ଜଣାଇବା । କିନ୍ତୁ ଏସବୁ ସ୍ଥାୟୀ ସମାଧାନ ନୁହେଁ । ଆମେ ଦୋକାନ ବଜାରର ଭିଡ଼ ମଧ୍ୟରେ ଯେପରି ଗାଡ଼ ନିଦ୍ରାରେ ଶୋଇପାରିବା, ତାହା ଶିଖିବା । ଆମ ଶରୀର ସମ୍ପର୍କରେ ଆମେ ଯେତେ ଅଧିକ ଜାଣିବା, ସେତେ ଅଧିକ ଆମେ ଜାଣିପାରିବା ଯେ ନିଦ୍ରା ଏକ ସଚେତନ ପ୍ରକ୍ରିୟା । ଏପରି ସମୟ ଆସିବ, ଯେତେବେଳେ ଆମେ ଆଶ୍ଚର୍ଯ୍ୟ ହୋଇଯିବା - “ସତରେ ନିଦ୍ରା କ’ଣ କେବଳ ଶୋଇବା ନା ଏକ ଭିନ୍ନ ଚେତନା ଜଗତକୁ ପ୍ରବେଶ କରିବାର ମାଧ୍ୟମ ।” ତେଣୁ ନିଦ୍ରାର ସମତା ଏକ ଗତିଶୀଳ ପ୍ରକ୍ରିୟା ଏବଂ ଆମ ଚେତନାର ଅଗ୍ରଗତି ଅନୁସାରେ ଏହା ପରିବର୍ତ୍ତନ ହୋଇଥାଏ ।

ଶରୀରର ତୃତୀୟ ଆବଶ୍ୟକତା ହେଉଛି “ବ୍ୟାୟାମ” । ଅଧିକାଂଶ ଏହି ଦିଗଟି ପ୍ରତି ଗୁରୁତ୍ୱ ଦେଇନଥାନ୍ତି । କାରଣ, ଖାଦ୍ୟ ଏବଂ ନିଦ୍ରାରେ ଅସୁବିଧା ରହିଲେ, ଆମେ ଶୀଘ୍ର ରୋଗାକ୍ରାନ୍ତ ହୋଇପଡ଼ୁ ମାତ୍ର ବ୍ୟାୟାମ ଯୋଗୁଁ ଏପରି ହେବାର ଅନୁଭବ ହୁଏ ନାହିଁ । ବ୍ୟାୟାମ ନକରିବା ଦ୍ୱାରା ଆମେ ଶରୀରରେ ବିଷାକ୍ତ ଦ୍ରବ୍ୟ ସୃଷ୍ଟି ହୋଇ ଗଚ୍ଛିତ ହେବାକୁ ଲାଗନ୍ତି । ଏହାଦ୍ୱାରା ଅଧିକ ଦିନଧରି ପ୍ରଭାବିତ କରୁଥିବା ରୋଗ ସୃଷ୍ଟିକାରୀ ପରିବେଶ ଶରୀର ମଧ୍ୟରେ ସୃଷ୍ଟି ହୁଏ । ପ୍ରାଥମିକ ଅବସ୍ଥାରେ ଶରୀର ବହୁତ ଶାରୀରିକ ପରିଶ୍ରମ କରିବାକୁ ପ୍ରେରିତ ହୁଏ ଏବଂ ଏହା ଦୈନନ୍ଦିନ ଜୀବନରେ ବ୍ୟାୟାମର ଆବଶ୍ୟକତାକୁ ଘୋଡ଼ାଇ ପକାଏ ।

କେବଳ କୁର୍ସି, କସରତ ଅବା ଖେଳକୁଦ କରୁଥିବା ବ୍ୟକ୍ତିମାନେ ମଂସପେଶିର ଦୃଢ଼ତା ବଢ଼ାଇବାର ଆବଶ୍ୟକତାକୁ ଅଧିକ ଗୁରୁତ୍ୱ ଦେଇଥାନ୍ତି । ଆଜିର ଆଧୁନିକ ଯୁଗରେ ଆମେ ଆଙ୍ଗୁଳିର ମଂସପେଶୀକୁ ସଂରକ୍ଷଣ କରି ବ୍ୟାୟାମ କରିଥାଉ । ଆଙ୍ଗୁଳି ଦ୍ୱାରା ସୁଇଚ୍ ଟିପିବା କାମ ହୋଇଥାଏ । ମାତ୍ର ଭବିଷ୍ୟତରେ ବୋଧେ ଏଇ କାମଟି ଆଉ ଦରକାର ହେବନାହିଁ । କାରଣ ଏମିତି ମେସିନ୍ ବା ଯନ୍ତ୍ରକୌଶଳ ବାହାରିବ, ଯାହାକି ପାଟିର ଶବ୍ଦ ଶୁଣି ଆପେ ଆପେ କାମ କରିଯିବ । ଆଜିର ବ୍ୟସ୍ତ ବହୁଳ ସହରିଆ ଜୀବନରେ ରୁଲିବା ଅଧିକାଂଶଙ୍କ ପାଇଁ ଏକ ମନୋରଞ୍ଜନର ବ୍ୟାୟାମରେ ପରିଣତ ହୋଇଛି । ବସି ବସି କାମ କରିବା ଅଭ୍ୟାସ, ଶରୀରରେ ଏକ ଅସନ୍ତୁଳନ ଅବସ୍ଥା ସୃଷ୍ଟି କରେ ମଂସପେଶୀସବୁ ଚାଣ ଓ ଅନମନୀୟ ହୋଇଯାନ୍ତି । ଥରେ ଯଦି ଶରୀରର ନମନୀୟତା ନଷ୍ଟ ହୋଇଯାଏ, ତାହାହେଲେ, ଶରୀର ଏକ ବୋଝ ସଦୃଶ ହୋଇଯାଏ । ଡୈଲିୟୁକ୍ତ ରସ ଅଭାବରୁ ଗଣ୍ଠି ଗୁଡ଼ିକ ଯନ୍ତ୍ରଣା ହେବାକୁ ଆରମ୍ଭ କରନ୍ତି । ମେଦ ବହୁଳତା ପାଇଁ ଶରୀରର ଆକାର ବଦଳିଯାଏ । ଏହିପରି ଭାବରେ ଶରୀରରେ ନାନାବିଧ ସମସ୍ୟା ଉତ୍ପନ୍ନିଥାଏ । କିନ୍ତୁ ଏଥିପାଇଁ, ବାସ୍ତବ ସମାଧାନର ଉପାୟ ମଧ୍ୟ ରହିଛି ବାହାରକୁ ଯାଇ ପ୍ରତିଦିନ ରୁଲିବା ପାଇଁ ଆମର ସମୟ ନାହିଁ କିମ୍ବା ରୁଲିବା ପାଇଁ ଆବଶ୍ୟକ ମୁତାବକ ଜାଗା ମଧ୍ୟ ନାହିଁ । ଏହି ପରିପ୍ରେକ୍ଷାରେ ଯୋଗାସନ ଏକ ଉତ୍ତମ ସାଧନ ଅଟେ । ଆମ ଶରୀରର ଅବସ୍ଥା ଏବଂ ଆବଶ୍ୟକତାକୁ ଦୃଷ୍ଟିରେ ରଖି ଆମେ ଅଳ୍ପ କିଛି ଆସନ ବାଛିପାରିବା । ଅଧିକାଂଶ ଶରୀରଚର୍ଯ୍ୟାରେ ପଛକୁ ବାଙ୍କିବା, ଆଗକୁ ନଇଁବା ଏବଂ ମେରୁଦଣ୍ଡକୁ ବୁଲାଇବା ଆଦି ବ୍ୟାୟାମଗୁଡ଼ିକ ରହିବା ଆବଶ୍ୟକ । ତରୁଣମାନେ ଅଳ୍ପ କେଇଥର ସୂର୍ଯ୍ୟ ନମସ୍କାର କରିପାରିବେ । ବୟସ୍କମାନେ ସବୁ ଅସ୍ଥିଖଞ୍ଜା ପାଇଁ ହାଲୁକା ବ୍ୟାୟାମ କରି ପାରିବେ ଯଥା - ପବନମୁକ୍ତାସନ । ଯୋଗାସନରେ ସୁବିଧା ହେଲା, ଏଥିପାଇଁ ବେଶି ଜାଗା ଦରକାର ହୁଏ ନାହିଁ ଓ ବ୍ୟାୟାମ ଉପକରଣ ଆବଶ୍ୟକତା



ହୁଏ ନାହିଁ। ଶରୀର ଉପରେ ଯୋଗାସନର ରୂପ ପଡେ ନାହିଁ, ବରଂ ଏହା ହାତ ଓ ମାଂସପେଶୀକୁ ସହଜରେ ସଞ୍ଚାଳିତ କରିଥାଏ। ସବୁଠାରୁ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଦିଗଟି ହେଲା, ଯୋଗାସନ ଦ୍ୱାରା ଶରୀର ଭିତରେ ଥିବା ଅଙ୍ଗ ତଥା ଅନ୍ତଃସ୍ରାବୀ ଗ୍ରନ୍ଥିଗୁଡ଼ିକୁ ଆରାମ ମିଳିଥାଏ। ସେମାନେ ନିର୍ଦ୍ଦିଷ୍ଟ ଉଦ୍ଦେଶ୍ୟ ପାଇଥାନ୍ତି। ଏହା ଅନ୍ୟ କୌଣସି ପ୍ରକାର ବ୍ୟାୟାମରୁ ଉପଲବ୍ଧ ହୋଇ ନଥାଏ। ଯୋଗାସନ ପ୍ରକୃତରେ ଶରୀରରେ ସନ୍ତୁଳନ ରକ୍ଷା କରିବା ପାଇଁ ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ। ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟର ଜୀବନଶୈଳୀରେ ଯୋଗାସନର ଆବଶ୍ୟକତା ବହୁତ ବେଶି।

ଏହାପରେ ଆମେ ମନ, ଆବେଗ ଏବଂ ଶକ୍ତିସନ୍ତୁଳନ ସମ୍ବନ୍ଧରେ ଆଲୋଚନା କରିବା। ଏସବୁ ବିଷୟରେ ଡାକ୍ତରୀ ଶାସ୍ତ୍ରରେ ବିଶେଷ କିଛି ବର୍ଣ୍ଣନା କରାଯାଇନାହିଁ। ମନର ମୁଖ୍ୟକାମ ହେଲା ଚିନ୍ତା କରିବା। ଆମ ଚିନ୍ତା ଜୀବନର ଅନୁଭୂତିକୁ ନିର୍ଦ୍ଧାରଣ କରିଥାଏ। ଆମ ମନର ଅସନ୍ତୁଳିତ ଅବସ୍ଥା ବିଷୟରେ ବୁଝିବା ପାଇଁ ପ୍ରଥମେ ଆମକୁ ଚିନ୍ତା ବିଷୟରେ ଜାଣିବା ଆବଶ୍ୟକ। ଆବଶ୍ୟକ ପଡ଼ିଲେ, ଆମେ ଆମର ଦିନଲିପି ଖାତାରେ କିଛି ଦିନ ଧରି ଏହାକୁ ଚିପିରଖିବା। ଏହାକୁ ଆମେ ବିଶ୍ଳେଷଣ କଲେ ଜାଣିପାରିବା ଯେ, ଆମେ ଅନେକ ଅଦରକାରୀ ଏବଂ ପରସ୍ପର ସହ ସମ୍ପର୍କ ନଥିବା ଚିନ୍ତାମାନଙ୍କୁ ନେଇ ଜୀବନ ବଞ୍ଚୁଛୁ। ଆମେ ନୀରିକ୍ଷଣ କଲେ ଜାଣିପାରିବା ଯେ ଏକା ସମୟରେ, ଠିକ୍ ବିପରୀତଧର୍ମୀ ଚିନ୍ତାମାନ ଆସି ଆମକୁ ନିଷ୍ପତ୍ତି ନେବାରେ ପ୍ରତିବନ୍ଧକ ସାଜୁଛନ୍ତି। ବେଳେବେଳେ କେଉଁ ଅଜଣା ରାଜ୍ୟରୁ ସୁନ୍ଦର ସୁନ୍ଦର ଅନ୍ତଃକ୍ଷେପି ଆମ ମନରେ ପ୍ରବେଶ କରି ଶାନ୍ତିର ବାତାବରଣ ସୃଷ୍ଟି କରିଥାନ୍ତି। ମାନସିକ ସନ୍ତୁଳନର ଗୋଟିଏ ମୁଖ୍ୟ ସୂଚନା ହେଉଛି, ମନର ଗୋଟିଏ ଦିଗର ଗତି କିମ୍ବା ମନର ସାମ୍ପ୍ରତିକ ଅବସ୍ଥା। ଆମେ ଅତୀତ ଅବା ଭବିଷ୍ୟତ ବିଷୟରେ ଯେତେ ଯେତେ ଭାବୁ, ସେତେ ସେତେ ଆମେ ବାସ୍ତବତାଠାରୁ ଦୂରକୁ ଚାଲିଯାଉ। ଏହା ଶରୀରର ଭାରସାମ୍ୟ ହରାଇବାର ପ୍ରାଥମିକ ଅବସ୍ଥା। ଆମେ ଆମ ଚିନ୍ତାଚକ୍ରିୟାରେ ନଜର ଦେବାକୁ ଚେଷ୍ଟା କଲେ, ଖୁବ୍ ଶୀଘ୍ର ଆମେ “ଚିନ୍ତା ଶୂନ୍ୟ” ଅବସ୍ଥାରେ ପ୍ରବେଶ କରିବା ଏବଂ ମନର ଏହି ନୀରବ ଅବସ୍ଥାରେ ଶାରୀରିକ ଅସୁସ୍ଥତା, ଅନ୍ୟାନ୍ୟ ସମସ୍ୟା ଗୁଡ଼ିକୁ ଦୂର କରିବା ପାଇଁ ଅନେକ ସମ୍ଭାବନା ଥାଏ। ଭାବପ୍ରବଣ ଅବସ୍ଥାରେ, ଭାରସାମ୍ୟ ରକ୍ଷା କରିବା ଅଧିକ କଷ୍ଟକର ହୋଇଯାଏ। ଭାବପ୍ରବଣତା ଏବଂ ପ୍ରତିକ୍ରିୟାମୂଳକ ବ୍ୟବହାରରେ ଯୁକ୍ତିବୁଦ୍ଧି କାମ କରେ ନାହିଁ। ଏହା ଜୀବନର ମୁଖ୍ୟ ସୌନ୍ଦର୍ଯ୍ୟପୂର୍ଣ୍ଣ ପ୍ରେମକୁ ଧାରଣ କରିଥାଏ। ଥରେ ଆମେ ମଧୁରତାର ବିଶାଳତା ଅବସ୍ଥାରେ ପହଞ୍ଚିପାରିଲେ, “ପ୍ରେମ”ର ପ୍ରକାଶକୁ

ଦେଖିପାରିବା। ପ୍ରେମକୁ ଆମେ ନାରୀ ପୁରୁଷର ସମ୍ପର୍କ ମଧ୍ୟରେ ସୀମିତ କରି ବୁଝିବା ନାହିଁ। ପ୍ରେମ ହେଉଛି, ଅସ୍ତିତ୍ୱର ମାଧୁର୍ଯ୍ୟ ଏବଂ ସବୁକିଛିକୁ ଧାରଣ କରିଥିବା ଏକ ସୌନ୍ଦର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଅନ୍ତର ଅବସ୍ଥା।। ଏହି ଅବସ୍ଥାରେ ପୃଥିବୀ ଏକ ପୃଥକ ଜୀବନ ଓ ସୌନ୍ଦର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଆନନ୍ଦରେ ପରିପୁର୍ଣ୍ଣ ହୋଇଯାଏ। ଯଦି କିଛି ମୁହୂର୍ତ୍ତ ପାଇଁ ଆମେ ସେହି ଅବସ୍ଥାରେ ରହିପାରିବା, ତେବେ ବିନା ଔଷଧରେ ଶରୀରକୁ କଷ୍ଟକର ଯନ୍ତ୍ରଣା ମଧ୍ୟ ଦୂର ହୋଇଯିବ। ଏହା ଶରୀରକୁ ଆରୋଗ୍ୟ ପ୍ରଦାନ କରେ, ମାତ୍ର ଏହା କଷ୍ଟକର କାମ। ଯଦି ସବୁ ଅବସ୍ଥାରେ ଏବଂ ବାରମ୍ବାର ସ୍ଥିତହାସ୍ୟ ବଜାୟ ରଖିବା ପାଇଁ ଆମେ ଗୁରୁତ୍ୱ ଦେବା, ତେବେ ଏହା ସମ୍ଭବ ହୋଇପାରିବ।

ଆମେ ଯେତେବେଳେ ବୁଝିଯିବା ଅସୁଖକର ଆବେଗ ଗୁଡ଼ିକ ଯଥା : ଭୟ, ରାଗ, ଲୋଭ, ଆମ ଶରୀରକୁ ବିଷାକ୍ତ କରୁଥିବା ନିୟୁତ ନିୟୁତ କ୍ଷତିକାରକ ରାସାୟନିକ ରସ ସୃଷ୍ଟିକରେ ସେତେବେଳେ ଆମ ଶରୀର ମଧ୍ୟରେ ସୁଖକର ପରିବେଶ ସୃଷ୍ଟି କରିବାପାଇଁ ଆମକୁ ଆଉ ବେଶି ଦିନ ଲାଗିବ ନାହିଁ। ଆମ ସ୍ଥିତିର ମୂଳ ଦିଗଗୁଡ଼ିକୁ ଆଲୋଚନା ପ୍ରସଙ୍ଗକୁ ନିଶ୍ଚିତ ଆମେ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ଉପରେ ଥିବା ଏହି ଆଲୋଚନାଟିକୁ ଶେଷ କରିପାରିବା ନାହିଁ – ଏହି ମୂଳ କଥାଟି ହେଉଛି “ଶକ୍ତି”। ଆମ ଦୈନନ୍ଦିନ ଜୀବନରେ ଆମର ଦିଗରେ ଅନୁଭୂତି ରହିଛି – “ଶରୀର କ୍ଳାନ୍ତି ଏବଂ ଶରୀରର ସତେଜତା।” କେବଳ ଯଦି ଆମେ କାହିଁକି କ୍ଳାନ୍ତ ହୋଇପଡ଼ୁ, ସେ ବିଷୟଟିକୁ ବୁଝିବାକୁ ଚେଷ୍ଟା କରିବା, ତେବେ ଆମେ ଅନେକ ଛିଦ୍ର ଅଛି ବୋଲି ଚିହ୍ନଟ କରିପାରିବା। ଏସବୁ ଛିଦ୍ର ଦେଇ ଆମ ଶକ୍ତି କ୍ଷୟ ହୋଇଥାଏ।

ଅତି ତଳେଇ କରି ଅନୁଧ୍ୟାନ କଲେ ଏହା ଆମକୁ ପରିଷ୍କାର ଭାବରେ ଜଣାପଡ଼ିବ ଯେ କଠିନ ପରିଶ୍ରମ ନୁହେଁ, ବରଂ ଆମକୁ ବିରକ୍ତ ଲାଗୁଥିବା, ଆମ ଧ୍ୟାନ ଲାଗୁନଥିବା କାମ ତଥା ଆମ ଗହଣକୁ ଆସୁଥିବା ଲୋକମାନେ ଯେଉଁମାନଙ୍କୁ ଆମକୁ ଭଲ ଲାଗେ ନାହିଁ ବା ଏହିପରି ଅନ୍ୟାନ୍ୟ ଘଟଣା ଯୋଗୁଁ ଆମକୁ କ୍ଳାନ୍ତି ଲାଗିଥାଏ। ଆମେ ଯଦି ଆମ ଶରୀରକୁ ଶକ୍ତି ମାପିବା ପାଇଁ ମାର୍ଗ ଦର୍ଶକ ଭାବରେ ବ୍ୟବହାର କରୁ, ତେବେ ଆମେ ସହଜରେ ଜାଣିପାରିବା, ଆମକୁ କ’ଣ, କ’ଣ କରିବାକୁ ଏବଂ କ’ଣ କ’ଣ ନକରିବାକୁ ହେବ। ଆମେ ଶକ୍ତିକୁ କିପରି ସଞ୍ଚୟ କରି ରଖିବାକୁ ହେବ, ସେ କଥା ଜାଣିଗଲେ, ମନ ତଥା ଆବେଗ ତାହାକୁ ଶରୀରର ସନ୍ତୁଳନକୁ ଫେରାଇ ଆଣିବା ପାଇଁ ବ୍ୟବହାର କରିପାରିବେ ଯଦି ଆମେ ପ୍ରକୃତରେ ଆମ ଜୀବନ କ୍ଷେତ୍ରକୁ ଆନନ୍ଦମୟ କରିବାକୁ ଚାହୁଁ, ତେବେ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ କେବଳ ଏକ ଶବ୍ଦ ମଧ୍ୟରେ ସୀମିତ ନରହି ଏକ ଜୀବନଶୈଳୀରେ ପରିଣତ ହେବା ଆବଶ୍ୟକ।





ହୋଲିଷ୍ଟିକ୍ ନ୍ୟୁଟ୍ରିସନ୍

ଡାକ୍ତର ନିତ୍ୟାନନ୍ଦ ସ୍ଵାଇଁ

ଆମେ ଯାହା ଖାଇଥାଉ, ତାହା କେବଳ ବ୍ୟକ୍ତିଗତ ସ୍ଵାସ୍ଥ୍ୟକୁ ପ୍ରଭାବିତ କରିନଥାଏ; ତାହା ପ୍ରଭାବିତ କରିଥାଏ ପରିବାର, ଗୋଷ୍ଠୀ, ସମାଜ ଏବଂ ପରିବେଶକୁ ମଧ୍ୟ। ଜୀଣିରଖନ୍ତୁ ଯେ ଆମ ପ୍ରତ୍ୟେକ ପ୍ରକାର ଅସୁସ୍ଥତାର ଉପଶମପାଇଁ ପ୍ରକୃତି ନିଜ ଆତ୍ମ ବ୍ୟବସ୍ଥା ରଖୁଛି। ଖାଦ୍ୟ ହେଉଛି ସେହି ପ୍ରକାରର ଏକ ପ୍ରାକୃତିକ ବ୍ୟବସ୍ଥା। ଏହା ରୋଗ ନିବାରଣ କରେ, ରୋଗରୁ ଆରୋଗ୍ୟ କରେ, ସୁସ୍ଥ ରଖେ ଓ ଜରା ନିବାରଣ କରିଥାଏ ମଧ୍ୟ। ମାତ୍ର ଏଥିରେ ପ୍ରକୃତି ରଖୁଛି ଏକ କଠୋର ସର୍ତ୍ତ। ସର୍ତ୍ତଟି ହେଲା, ଆମ ଖାଦ୍ୟ ‘ହୋଲିଷ୍ଟିକ୍’ ବା ସର୍ବଗୁଣସମ୍ପନ୍ନ ହେବା ଉଚିତ। ଏଥିରେ କୌଣସି ଖାଦ୍ୟ ଉପାଦାନ ଅଧିକ ମାତ୍ରାରେ କି ଅଳ୍ପ ମାତ୍ରାରେ ରହିବା ଉଚିତ ନୁହେଁ। କହିବାକୁ ଗଲେ, ଯାହା ପାଇଁ ଯାହା ଓ ଯାହାପାଇଁ ଯେତିକି। ଏହାକୁ ସାଧାରଣ ଭାଷାରେ ଆମେ ‘ସୁସମ ଖାଦ୍ୟ’ ବୋଲି କହିଥାଉ।

ତେବେ ଆମେ ଯେତେବେଳେ ‘ହୋଲିଷ୍ଟିକ୍ ନ୍ୟୁଟ୍ରିସନ୍’ ବୋଲି କହିଥାଉ, ସେତେବେଳେ ଆମେ କହିଥାଉ କେବଳ ପ୍ରାକୃତିକ, ଅଣପ୍ରକ୍ରିୟାକୃତ ଖାଦ୍ୟ କଥା। ବିଭିନ୍ନ ପଦ୍ଧତିରେ ପ୍ରକ୍ରିୟାକୃତ ହୋଇ ଏବଂ ପ୍ୟାକେଟ୍‌ରେ ଭର୍ତ୍ତି ହୋଇ ବଜାରରେ ବିକ୍ରି ହେଉଥିବା ଖାଦ୍ୟଦ୍ରବ୍ୟଗୁଡ଼ିକ କଥା କହି ନଥାଉ।

ଜମିକୁ ଉର୍ବର କରିବା ନିମିତ୍ତ କୃତ୍ରିମ ସାର କି କୀଟନାଶକ ପ୍ରୟୋଗ ନ କରି କେବଳ ଖତ ଓ କମ୍ପୋଷ୍ଟକୁ ବ୍ୟବହାର କରି ଖାଦ୍ୟ ଉତ୍ପାଦନ କରିବା, ନିଜେ ବାସ କରୁଥିବା ଅଞ୍ଚଳରେ ଉତ୍ପାଦିତ ହେଉଥିବା ସ୍ଥାନୀୟ ତଥା ପାରମ୍ପରିକ ତଟକା ଏବଂ କେବଳ ପ୍ରକୃତିଦତ୍ତ ରଙ୍ଗ ବହନ କରୁଥିବା ଖାଦ୍ୟ ଖାଇବାହିଁ ସବୁଠାରୁ ଅଧିକ ସ୍ଵାସ୍ଥ୍ୟପ୍ରଦ। ହେ ଭଗବାନ, ସାମ୍ପ୍ରତିକ ପିଢ଼ିଙ୍କ ପାଇଁ ଏପରି ଖାଦ୍ୟଦ୍ରବ୍ୟର ଉପଭୋଗ କରିବା ଏକ ବିଳାସ ମାତ୍ର!

ଆପଣମାନେ ପଚାରନ୍ତୁ ଆପଣଙ୍କ ଅଜାଆଜମାନଙ୍କୁ। ସେମାନେହିଁ ପ୍ରକୃତରେ ଉପଭୋଗ କରି ଆସିଥିଲେ ଉପରୋକ୍ତ ପ୍ରକାରର ଖାଦ୍ୟଦ୍ରବ୍ୟ। ସେମାନଙ୍କ ପାଇଁ କ୍ଷେତରୁ ଥାଳି ପର୍ଯ୍ୟନ୍ତ

ଚାଲିଥିଲା ପ୍ରକୃତିର ରାଜୁତି। ଜମିରେ ଖତ ପକେଇ ଖାଦ୍ୟ ସାମଗ୍ରୀ ଉତ୍ପାଦନ କରିବା ଏବଂ ପାରମ୍ପରିକ ପଦ୍ଧତିରେ ତାକୁ ଆହାର ଉପଯୋଗୀ କରାଇ ଥାଳିରେ ପରିବେଷଣ କରିବା ହିଁ ଥିଲା ପ୍ରତ୍ୟେକ ପରିବାରରେ ଚଳଣି। ଢିଙ୍କି, ଚକି, ଶିଳ, ଘଣା ଇତ୍ୟାଦି ଥିଲା ଉତ୍ପାଦିତ ଖାଦ୍ୟଦ୍ରବ୍ୟକୁ ଆହାର ଉପଯୋଗୀ କରିବାର ପ୍ରଧାନ ଉପକରଣ। ସେତେବେଳେ ରେଫ୍ରିଜରେଟର ନଥିଲା, ନ ଥିଲା ମାଇକ୍ରୋଓଭେନ୍। ଫ୍ରିଜରେ ସାଇତି ଓ ସେହି ସାଇତା ଖାଦ୍ୟ ସାମଗ୍ରୀକୁ ଖାଇବା ପୂର୍ବରୁ ଫ୍ରିଜରୁ ବାହାର କରି ଓ ମାଇକ୍ରୋଓଭେନ୍‌ରେ ଗରମ କରି ଖାଇବାର ପ୍ରଣ୍ଣ ହିଁ ନ ଥିଲା ସେତେବେଳେ। ସମସ୍ତେ ଶୋଷ ମାରୁଥିଲେ ପାଣିପିଇ କିମ୍ବା କେତେବେଳେ କେମିତି ଆଖୁରସ, ନୀରା, ଲେମ୍ବୁଟିନି ସରବତ, ଦହି ସରବତ, କ୍ଷୀର, ଦହି ଓ ଫଳରସ ଇତ୍ୟାଦି ପିଇ। ଶୋଷ ମେଣ୍ଟେଇବା ନିମନ୍ତେ କେହି ସୋଡ଼ା କି କୋଲ୍ଡ୍ରୁଇଙ୍କ ପିଉ ନଥିଲେ।

ମାତ୍ର ଗତ ୨୦-୨୫ ବର୍ଷ ଭିତରେ ଆମର ପାରମ୍ପରିକ ଖାଦ୍ୟରେ ଅନୁପ୍ରବେଶ କରିଗଲା ପ୍ରକ୍ରିୟାକରଣ ପଦ୍ଧତି। ଫଳରେ ଆମେ ଏବେ ତାର କୁପରିଣତି ଭୋଗି ଚାଲିଛୁ।

ପାରମ୍ପରିକ ଭାତ, ଡାଲି, ଭଜା, ସନ୍ତୁଳା, ଶାଗ, ଖଟା, ପନିପରିବା ତରକାରି, ମାଛ, ମାଂସ ଇତ୍ୟାଦି ରହିଥିବା ଥାଳି ଖାଦ୍ୟ କ୍ରମେ କ୍ରମେ ଉପେକ୍ଷିତ ହୋଇଚାଲିଛି। ଏଗୁଡ଼ିକୁ ଡ଼ି ଏବେ ଦୃଢ଼ ଭାବରେ ଗାଦି ଦଖଲ କରି ନେଉଛି ପ୍ରକ୍ରିୟାକୃତ ଖାଦ୍ୟ ବା ପ୍ରସେସଡ୍ ଫୁଡ୍, ସଂରକ୍ଷିତ ଖାଦ୍ୟ ବା ପ୍ରିଜର୍ଭ୍‌ଡ୍ ଫୁଡ୍, ସୁଗଢିତ ଖାଦ୍ୟ ବା ଫ୍ଲୋଉର୍ଡ୍ ଫୁଡ୍, ସଂଶ୍ଳେଷିତ ରଙ୍ଗ ମିଶିଥିବା ଖାଦ୍ୟ ବା କଲର୍‌ଡ୍ ଫୁଡ୍ ଏବଂ ଜଳ ପରିବର୍ତ୍ତେ ମୃଦୁପାନୀୟ ଇତ୍ୟାଦି। ତେବେ ଆମ ଆହାରର ସାମ୍ପ୍ରତିକ ଦୃଶ୍ୟପଟଟି କିପରି ?

କଳରେ ଧାନକୁଟି ଚାଉଳ କି ରୁଡ଼ାକରି, ଚାଉଳରୁ ମୁଢ଼ି ଭାଜି, ଗହମ ପେଷି ଅଟା କରି ଏହି ସବୁକୁ ଖାଇବା ଦ୍ଵାରା ଏଥିରେ ପ୍ରକୃତି ମୂଳରୁ ଯେତିକି ଶକ୍ତି ସଞ୍ଚି, ଆମକୁ ପ୍ରାୟତଃ ସେତିକି ଶକ୍ତିହିଁ



ମିଳିଥାଏ। କିନ୍ତୁ ଚାଉଳରୁ ସାଦା ଭାତ ନକରି ପଲାଇ କି ପ୍ରାଏଟ ରାଇସ୍ କି ଖେଚେଡ଼ି କରିଦେଲେ ଏଥିରୁ ମିଳିଯାଏ ବେଶୀ ଶକ୍ତି। ରୁଡ଼ା ଓ ମୁଡ଼ିକୁ ତେଲରେ ଛାଣି କି ଭାଜିକରି ତାକୁ ଏବେ ପ୍ୟାକେଟ୍‌ରେ ବିକ୍ରି କରାହେଉଛି। ଏହା ମଧ୍ୟ ରୁଡ଼ା ଓ ମୁଡ଼ି ଅପେକ୍ଷା ବେଶୀ ଶକ୍ତି ଯୋଗାଇ ଦିଏ। ଚାଉଳ ରୁନା ଓ ଅଟାରୁ ଏବେ ପ୍ରସ୍ତୁତ ହେଉଛି ନାନା ପ୍ରକାରର ସୁଆଦିଆ ରୋଚକ ଖାଦ୍ୟ। ଏହାକୁ ଖାଇବା ନିମନ୍ତେ ପିଲାଠାରୁ ବୁଢ଼ା ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତେ ପାଗଳ। ଆମେ ଏବେ ପଢ଼ିଯାଇଛୁ ଛଣାଛଣି, ଭଜାଭଜି, ପାଷ୍ଟୁଡ଼ ଓ ଜଙ୍କ୍‌ଫୁଡ଼ର ପାଲରେ। ଫଳରେ ଏବେ ଆମର ଏହି ପରିବର୍ତ୍ତିତ ଖାଦ୍ୟରେ ବେଶୀ କ୍ୟାଲୋରୀ ବା ଶକ୍ତି ଏବଂ କମ୍ ପୌଷ୍ଟିକ ଗୁଣ। ସେଥିପାଇଁ ଆମଠାରେ ଜମିଚାଲିଛି ଚର୍ବି; ବଢ଼ି ଚାଲିଛି ଆମ ଓଜନ। ପ୍ରୋସ୍ତାହନ ପାଇ ଚାଲିଛି ପୃଥୁଳତା, ଡାଇବେଟିସ୍, ହୃଦ୍‌ରୋଗ, ଉଚ୍ଚ ରକ୍ତଚାପ, ଗଣ୍ଠିବାତ, କ୍ୟାନ୍‌ସର ଇତ୍ୟାଦି।

କମିଚାଲିଛି ଉଦ୍ଭିଦଜାତ ଖାଦ୍ୟ

ଆପଣମାନେ ହୁଏତ ଜାଣିନଥିବେ; କିନ୍ତୁ ମଣିଷମାନେ ଖାଇ ଆସିଥିଲେ ପାଖାପାଖି ୮୦,୦୦୦ (ଅଶୀ ହଜାର) ପ୍ରକାରର ଉଦ୍ଭିଦଜାତ ଖାଦ୍ୟ। ମାତ୍ର ସମ୍ପ୍ରତି ଆମ ଖାଦ୍ୟରେ ଖାଦ୍ୟଦ୍ରବ୍ୟଗୁଡ଼ିକର ସେହି ବିବିଧତା ଦୁର୍ଲଭ ସଙ୍କୁଚିତ ହୋଇଚାଲିଛି। ଆପଣମାନଙ୍କ ମଧ୍ୟରୁ ଯେଉଁମାନେ ବୟସ୍କ ଓ ଗ୍ରାମାଞ୍ଚଳର ବାସିନ୍ଦା, ସେମାନେ ମନେ ପକାନ୍ତୁ-ଆପଣମାନେ ପିଲାବେଳେ ଯେତିକି ପ୍ରକାରର ଶାଗ ଓ ପନିପରିବା ସହ ପରିଚିତ ଥିଲେ ଓ ଖାଇ ଆସିଥିଲେ ମଧ୍ୟ, ଆଜିର ଅବସ୍ଥା କ'ଣ ସେଇଆ? ଏବେ ତ ଖାଇବା ଦୂରେ ଥାଉ, ଅନେକ ପ୍ରକାରର ପରିବା ଓ ଶାଗ ଦେଖିବାପାଇଁ ବି ପାଉନାହାନ୍ତି ଆପଣ। ଯାହା ଅବା ଦେଖୁଛନ୍ତି, ସେଥିରୁ ପୁଣି ଅଧିକାଂଶ ହାଇବ୍ରିଡ଼ ବା ସଙ୍କର ଜାତୀୟ, ଯାହାର ସୃଷ୍ଟି ପ୍ରକୃତି ନୁହେଁ; ସୃଷ୍ଟି ହେଉଛି ମଣିଷ ବା ବିଜ୍ଞାନୀ। ସେସବୁଥିରେ ପୁଣି କୀଟ, ଜୀବାଣୁ, ଭୂତାଣୁ ଓ କବକମାନଙ୍କର ଲୋଭିଲା ଆଖି। ଅନେକ ଖାଦ୍ୟ ଉପରେ କୀଟନାଶକ ପଦାର୍ଥର ବହଳ ଆବରଣ। ଫଳରେ ଏବେକାର ପିଲାଏ ଆଉ ପ୍ରାକୃତିକ ପଦାର୍ଥର ପ୍ରାକୃତିକ ସ୍ବାଦ ଜାଣି ପାରୁନାହାନ୍ତି। ସେମାନେ ବି ବହୁଛନ୍ତି ପନିପରିବା ଓ ଫଳ ନ ଖାଇ।

ସମ୍ପ୍ରତି ସଙ୍କର ଜାତୀୟ ଶସ୍ୟ, ଶାକସବଜି ଓ ଫଳ ପାଖରେ ପ୍ରକୃତି ସୃଷ୍ଟି ଶସ୍ୟ, ଶାକସବଜି ଓ ଫଳ ଉଧେଇ ପାରୁନି। ହାରି ଯାଉଛି ପ୍ରତିଯୋଗିତାରେ। ତୁଳାକୁ ଗଲାଣି ପ୍ରକୃତି ସୃଷ୍ଟି ବିବିଧତା।

ମଣିଷସୃଷ୍ଟି ଅଳ୍ପ କେଜଣା ପ୍ରକାର ଖାଦ୍ୟ ପଦାର୍ଥ ସହ ସାଲିସ କରି ମଣିଷକୁ ବଞ୍ଚିବା ପାଇଁ ପଢ଼ୁଛି। ପୁଣି ରୋଷେଇ ଘରକୁ ଧସେଇ ପଶିବା ନିମନ୍ତେ ଟାକି ବସିଲାଣି ଜିନ୍ ପରିବର୍ତ୍ତିତ କୃତ୍ରିମ ଖାଦ୍ୟଦ୍ରବ୍ୟ। ମଣିଷ ଓ ପ୍ରାଣୀମାନଙ୍କ ଉପରେ କରାଯାଇଥିବା ଅନୁଧ୍ୟାନରୁ ପ୍ରମାଣ ମିଳୁଛି ଯେ ଜିନ୍ ପରିବର୍ତ୍ତିତ ଖାଦ୍ୟ ଖାଇଲେ ପୃଥୁଳତା, ଡାଇବେଟିସ୍, ସ୍ତ୍ରୀହାନି, ଆଲର୍ଜି, ତଥା ଯକୃତ ଓ ବୃକ୍କ ରୋଗର ହାର ବୃଦ୍ଧି ପାଇଯିବ। ମାତ୍ର ଏ’ ଚେତାବନୀ ଶୁଣିବ କିଏ?

ଖାଦ୍ୟ ଓ ରୋଗ ମଧ୍ୟରେ ପାରସ୍ପରିକ ସମ୍ପର୍କ

ଆଜିକାଲି ହୃଦ୍‌ରୋଗର ହାର ହୁ ହୁ ହୋଇ ବଢ଼ିଚାଲିଛି। ବଢ଼ି ଚାଲିଛି ଷ୍ଟ୍ରେକ୍, ଡାଇବେଟିସ୍, ଉଚ୍ଚରକ୍ତଚାପ, ପୃଥୁଳତା, ଗଣ୍ଠିବାତ ଓ କ୍ୟାନ୍‌ସର ଇତ୍ୟାଦିର ହାର। ଆମ ଦେଶ ପରିପ୍ରେକ୍ଷୀରେ ଦେଖିଲେ, ପାଶ୍ଚାତ୍ୟ ରାଷ୍ଟ୍ରଗୁଡ଼ିକର ଅଧିବାସୀମାନେ ଆମିଷ ବା ପ୍ରାଣୀଜ ଖାଦ୍ୟଦ୍ରବ୍ୟରୁ ମୁହଁ ଫେରେଇ ଆଣି ଉଦ୍ଭିଦଜାତ ଖାଦ୍ୟଦ୍ରବ୍ୟକୁ ବେଶୀ ପସନ୍ଦ କରୁଥିବାବେଳେ ଆମେ ଆମ ପାରମ୍ପରିକ ନିରାମିଷ-ପ୍ରଧାନ ଶାକସବଜି ତଥା ଉଦ୍ଭିଦଜାତ ଖାଦ୍ୟଦ୍ରବ୍ୟଗୁଡ଼ିକୁ ଉପେକ୍ଷା କରି ଧାଇଁଲୁଣି ଆମିଷ ଜାତୀୟ ଖାଦ୍ୟ ପଛରେ। ମା’ସପ୍ରତି ବଢ଼ିଚାଲିଛି ଆମର ତୀବ୍ର ଆକର୍ଷଣ। ରିଫାଇନ୍‌ଡ଼ ତେଲ ଓ ବନସ୍ପତି ଆମକୁ ବଶ କରିପକାଇଲାଣି। ପ୍ରକ୍ରିୟାକୃତ ଖାଦ୍ୟସାଜକୁ (ଏଥିରେ ତେଲର ମାତ୍ରା ଅଧିକ) ମିଠା ଜାତୀୟ ଖାଦ୍ୟପ୍ରତି ଆମେ ହୋଇପଡ଼ୁଛୁ ବେଶୀ ଆସକ୍ତ। ଏହାର ପରିଣାମରେ ଅଣସଂକ୍ରାମକ ରୋଗମାନ ଆମର ପିଛା ନ ଛାଡ଼ିବାରେ ଆଶ୍ଚର୍ଯ୍ୟ ହେବାର କିଛି ନାହିଁ। ଡାଇବେଟିସ୍ ତ ରୋଗୀର ପରମାୟୁରୁ ମୋଟାମୋଟି ଭାବରେ ୧୨ ବର୍ଷ ବିୟୁକ୍ତ କରି ଦେଉଛି।

ସର୍ବଗୁଣସମ୍ପନ୍ନ ହୋଲିଷ୍ଟିକ୍ ଖାଦ୍ୟ ସପକ୍ଷରେ

୧୯୮୯ରେ ‘ହୋଲିଷ୍ଟିକ୍ ନ୍ୟୁଟ୍ରିସନ୍’ର ଅବଧାରଣା ପ୍ରୋସ୍ତାହନ ପାଇଲା। ଡାକ୍ତର ଡିନ୍ ଓର୍ନିଶ୍ ୧୯୯୦ରେ ପ୍ରଖ୍ୟାତ ଚିକିତ୍ସା ବିଜ୍ଞାନ ପତ୍ରିକା ‘ଲାନସେଟ୍’ରେ ପ୍ରମାଣ ସହ ପ୍ରକାଶ କଲେ ଯେ କମ୍ ସ୍ନେହସାର ଥିବା ନିରାମିଷ ଖାଦ୍ୟ ଖାଇଲେ, ନିୟମିତ ଯୋଗ କଲେ ଓ ନିଜର ଆବେଗ ଉପରେ ନିୟନ୍ତ୍ରଣ ରଖିପାରିଲେ ହୃଦ୍‌ରକ୍ତନଳୀ ରୋଗ ଜାତ ହେବାର ଆଶଙ୍କା ଆଶାତୀତ ଭାବରେ ହ୍ରାସ ପାଇଯିବ।

ନିଜ ଅନୁଧ୍ୟାନରେ ଓର୍ନିଶ୍ ଅନ୍ତର୍ଭୁକ୍ତ କରିଥିଲେ କେତେଜଣ ହୃଦ୍‌ରୋଗୀ। ଏହି ରୋଗୀମାନେ ଗୋଟିଏ ବର୍ଷ ଧରି କମ୍ ସ୍ନେହସାର



ବିଶିଷ୍ଟ ନିରାମିଷ ଖାଦ୍ୟ ଖାଇ ଚାଲିଲେ । ଏହା ସାଙ୍ଗକୁ ନିୟମିତ ଯୋଗ କଲେ ଓ ଯତ୍ନରୋନାହିଁ ନିୟନ୍ତ୍ରଣରେ ରଖିବେ ନିଜର ଆବେଗକୁ । ବର୍ଷକ ପରେ, ସେହି ରୋଗୀମାନଙ୍କ ମଧ୍ୟରୁ ୮୪ ପ୍ରତିଶତ ରୋଗୀଙ୍କରଠାରେ ହୃଦ୍‌ରୋଗରେ ପରିଲକ୍ଷିତ ହେଲା ଅସାଧାରଣ ଉପଶମ ।

କର୍ଣ୍ଣେଲ ବିଶ୍ୱବିଦ୍ୟାଳୟର ସି.କୋଲିନ୍ କ୍ୟାମ୍ପବେଲ୍ ନିଜ ଅନୁଧ୍ୟାନ କରିଥିଲେ ସହରାଞ୍ଚଳର ଅଧିବାସୀମାନଙ୍କ ଉପରେ । ସେ ଲକ୍ଷ୍ୟ କଲେ ଯେ ଯେଉଁମାନେ ବେଶୀ ପରିମାଣର ସଫୁସ୍ତ ସ୍ନେହସାର ବା ସାରୁରେଟେଡ୍ ଫ୍ୟାଟ୍ (ଲହୁଣି, ଘିଅ, ଚର୍ବି, ବନସ୍ତତି ଇତ୍ୟାଦି) ସାଙ୍ଗକୁ ବେଶୀ ପରିମାଣର ପ୍ରାଣୀଜ ପୁଷ୍ଟିସାର (ମାଛ, ମାଂସ, ଅଣ୍ଡା, ଛେନା ଇତ୍ୟାଦି) ଖାଇ ଆସୁଥିଲେ, ସେମାନଙ୍କଠାରେ ଅସୁସ୍ଥତାର ହାର ଓ ମୃତ୍ୟୁହାର ଥିଲା ଯଥେଷ୍ଟ ଅଧିକ । ମାତ୍ର ଯେଉଁମାନେ ମୁଖ୍ୟତଃ ବେଶୀ ଉଚ୍ଚଦକ୍ଷତା ଖାଦ୍ୟ ସାଙ୍ଗକୁ ଯଥେଷ୍ଟ କମ୍ ପରିମାଣରେ ପ୍ରାଣୀଜ ପୁଷ୍ଟିସାର ଖାଉଥିଲେ, ସେମାନେ ରହି ଆସିଥିଲେ ଯଥେଷ୍ଟ ସୁସ୍ଥ ।

ଗତ ୨୫-୩୦ ବର୍ଷ ଧରି ଖାଦ୍ୟକୁ ନେଇ ବେଶ୍ ବିତର୍କ ଚାଲିଆସିଛି । କେଉଁ ପ୍ରକାରର ଖାଦ୍ୟ ଖାଇଲେ ତାହା ସ୍ୱାସ୍ଥ୍ୟପ୍ରତି ହିତକର ଓ କେଉଁ ପ୍ରକାର ଖାଦ୍ୟ ଖାଇଲେ ତାହା ସ୍ୱାସ୍ଥ୍ୟପ୍ରତି ଅହିତ, ଏ ସମ୍ପର୍କରେ ଚର୍ଚ୍ଚାର ଅନ୍ତ ନାହିଁ । ଏ ସମ୍ପର୍କିତ ତଥ୍ୟଗୁଡ଼ିକ ଏତେ ପରସ୍ପର ବିରୋଧୀ ଯେ ଏହାକୁ ନେଇ ଖାଉଟି ଓ ସ୍ୱାସ୍ଥ୍ୟସେବା ପ୍ରଦାନକାରୀମାନଙ୍କଠାରେ ବିଭ୍ରାନ୍ତର ମଧ୍ୟ ସୀମା ନାହିଁ । କିନ୍ତୁ ଏହା ସୁନିଶ୍ଚିତ ଯେ ଅଧିକ ପରିମାଣର ତଟକା ସବୁଜ ଖାଦ୍ୟ ଖାଇବାସହ କମ୍ ପରିମାଣର ପ୍ରକ୍ରିୟାକୃତ ତଥା ରିଫାଇନ୍‌ଡ୍ ଖାଦ୍ୟ ଖାଇବା ସ୍ୱାସ୍ଥ୍ୟ ଅନୁକୂଳ ।

ସଦ୍ୟ କରାଯାଇଥିବା ଗବେଷଣାରୁ ଜଣା ପଡ଼ିଛି ଯେ ଚାଉଳ, ଗହମ, ମାଣ୍ଡିଆ, ଆଦି ଶସ୍ୟ (ଯାହାର କୌଣସି ଅଂଶ ବାଦ୍ ନଦେଇ ଖିଆ ଯାଇଥାଏ), ସ୍ୱତନ୍ତ୍ର ସୁବାସ ବିତରଣ କରୁଥିବା ଉଚ୍ଚଦକ୍ଷତା ପ୍ରାକୃତିକ ଖାଦ୍ୟ ଏବଂ ସ୍ୱାଦିଷ୍ଟ ତଥା କ୍ଷୁଧାବର୍ଦ୍ଧକ ମସଲାମସଲି ଆମ ଶରୀରର ତନ୍ତୁ ଓ ଅଙ୍ଗଗୁଡ଼ିକର ଅଖଣ୍ଡତା ରକ୍ଷା କରିଥାଏ ଓ ପ୍ରଦାହ ନିବାରଣ କରିଥାଏ । ସେଥିପାଇଁ ହୁଏତ ଆମ ସଂସ୍କୃତିରେ ପରିବାପତ୍ର ତରକାରି ଓ ବ୍ୟଞ୍ଜନ ପ୍ରସ୍ତୁତିରେ ଅଦା, ରସୁଣ, ଡାଲଚିନି, ଅଳେଇଚ ଇତ୍ୟାଦିର ବ୍ୟବହାର ଏତେଦିନ ଧରି ବଞ୍ଚି ରହିଛି । ଆଗେ ଦେହ ଖରାପ ହେଲେ ଲୋକେ ଔଷଧପତ୍ର ଉପରେ ବିଶେଷ ଗୁରୁତ୍ୱ ନ ଦେଇ ବେଶୀ ଗୁରୁତ୍ୱ ଦେଉଥିଲେ ପଥ୍ୟାପଥ୍ୟ

ଉପରେ । ଏବେ କାଁ ଭାଁ କେତୋଟି ରୋଗକୁ ଛାଡ଼ିଦେଲେ ପଥ୍ୟ ବିଷୟରେ ପରାମର୍ଶ ଦେବାପାଇଁ ଡାକ୍ତରମାନେ ବିଶେଷ ଆଗ୍ରହ ଦେଖାଉ ନାହାନ୍ତି । ସେଥିପାଇଁ ରୋଗୀମାନେ ନିଜ ଆତ୍ମ ଡାକ୍ତରଙ୍କୁ ପଚାରି ବସୁଛନ୍ତି, “ଆଜ୍ଞା, ପଥ୍ୟ ବିଷୟରେ କିଛି କହିଲେନି ଯେ ?”

ବାସ୍ତବିକ ରୋଗ ଚିକିତ୍ସାରେ ଖାଦ୍ୟ ହିଁ ହେଉଛି ମୂଳଭିତ୍ତି । ଭୋଜନରେ ଖାଦ୍ୟ ନିର୍ବାଚନ ଜୀବନଶୈଳୀର ଏକ ପ୍ରଧାନ ବିଭାବ । ସନ୍ତୋଷଜନକ ଖାଦ୍ୟ ଶରୀରର ଅଧିକାଂଶ ଜୈବରାସାୟନିକ ପ୍ରକ୍ରିୟାରେ ସଜ୍ଜୁଳନ ରକ୍ଷାକରି ରୋଗସୃଷ୍ଟିକୁ ନିବାରଣ କରିଥାଏ । ତେଣୁ ଚାଷୀର ଉପସ୍ଥିତିରେ ତା’ଦ୍ୱାରା ଉତ୍ପାଦିତ ତଟକା ଖାଦ୍ୟଦ୍ରବ୍ୟ କିଣିଲେ ସେ ଖୁବ୍ ଖୁସି ହୁଏ । ଏପରି କଲେ ସଂସ୍କୃତିର ସଂରକ୍ଷଣ ହେବା ସହ ସମାଜ ମଧ୍ୟ ଉପକୃତ ହୋଇଥାଏ ।

ଆପଣମାନଙ୍କ କାନରେ ‘ଅର୍ଗାନିକ୍ ଫୁଡ୍’ ର ନାଆଁଟା ପଡ଼ିଥିବ । କେହି କେହି ଏଭଳି ଖାଦ୍ୟ କିଣି ଖାଇଥିବେ କିମ୍ବା ଖାଉଥିବେ । ପ୍ରକୃତରେ ଅର୍ଗାନିକ୍ ଖାଦ୍ୟ ଉତ୍ପାଦନ ପାଇଁ କୌଣସି ରାସାୟନିକ ସାର ବ୍ୟବହୃତ ନ ହୋଇ ବ୍ୟବହୃତ ହୋଇଥାଏ ଜୈବିକ ଖତ । ଫସଲରେ କୀଟ, କବକଗୁଡ଼ିକୁ ମାରିବାପାଇଁ ରାସାୟନିକ କୀଟନାଶକ ବ୍ୟବହୃତ ନହୋଇ ବ୍ୟବହୃତ ହୋଇଥାଏ କୀଟ-କବକମାରୀ ଜୈବିକ ଉପାଦାନ । ଏହା ଜାଣି ରଖନ୍ତୁ ଯେ ବଜାରରେ ସମ୍ପ୍ରତି ବିକ୍ରି ହେଉଥିବା ସାଧାରଣ ଉତ୍ପାଦିତ ଖାଦ୍ୟଦ୍ରବ୍ୟ ତୁଳନାରେ ଅର୍ଗାନିକ୍ ଫୁଡ୍ ଅଧିକ ପୁଷ୍ଟିକର । ପୁଣି ଜନସାଧାରଣଙ୍କୁ ଦୀର୍ଘାୟୁ କରିବାରେ ଏହା ବେଶୀ ସହାୟକ ।

ଏକ ଅନୁଧ୍ୟାନରୁ ଜଣାପଡ଼ିଛି ଯେ ଅର୍ଗାନିକ୍ ଫଳ ଓ ପନିପରିବାରେ ରହିଥାଏ ୪୦ ପ୍ରତିଶତ ଅଧିକ ‘ଆଣ୍ଟିଅକ୍ସିଡାଣ୍ଟ୍ ବା ପ୍ରତିଜାରକ । ଅଣସଂକ୍ରାମକ ରୋଗଗୁଡ଼ିକୁ ନିବାରଣ କରିବାରେ ଆଣ୍ଟିଅକ୍ସିଡାଣ୍ଟ୍‌ର ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଭୂମିକା ରହିଛି । ପୁନଶ୍ଚ ଅର୍ଗାନିକ୍ ଫୁଡ୍‌ରେ ଲୌହ ଓ ଜିଙ୍କ୍ ବା ଦସ୍ତାର ମାତ୍ରା ଅଧିକ । ଅର୍ଗାନିକ୍ ଖାଦ୍ୟ ଖାଇ ବୃଦ୍ଧିପ୍ରାପ୍ତ ହେଉଥିବା ଗାଈମାନଙ୍କ କ୍ଷୀରରେ ସାଧାରଣ ଖାଦ୍ୟ ଖାଉଥିବା ଗାଈଙ୍କ କ୍ଷୀର ତୁଳନାରେ ଆଣ୍ଟିଅକ୍ସିଡାଣ୍ଟ୍ ମାତ୍ରା ୯୦ ପ୍ରତିଶତରୁ ବେଶୀ । ବେଶୀ ମଧ୍ୟ ସ୍ୱାସ୍ଥ୍ୟ ଅନୁକୂଳ ଓମେଗା-୩ ନାମକ ସ୍ନେହସାର । ଅର୍ଗାନିକ୍ ପନିପରିବାଗୁଡ଼ିକରୁ ମଧ୍ୟ ମିଳେ ୪୦ପ୍ରତିଶତ ବେଶୀ ପ୍ରତିଜାରକ । ସେଥିରେ ‘ପ୍ଲୁଭୋଲ୍‌ଏଡ୍’ର ପରିମାଣ ଖୁବ୍ ଅଧିକ ।



ଏତଦ୍‌ବ୍ୟତୀତ ଅର୍ଗାନିକ୍ ଟ୍ରାମାଟୋରେ ‘ପ୍ଲୁଭୋନ-ଏର୍’ ଭଳି ‘ଫାଇଟୋକେମିକାଲ୍’ର ମାତ୍ର ଦୁଇଗୁଣ ବେଶୀ। ବେଶୀ ମଧ୍ୟ ଆଣ୍ଟି ଅକ୍ସିଡାଣ୍ଟସର ମାତ୍ର। ତେଣୁ ହୃଦ୍‌ରୋଗର ଆଶଙ୍କା ହ୍ରାସ କରିବାରେ ଅର୍ଗାନିକ୍ ଟ୍ରାମାଟୋ ବେଶ୍ ସହାୟକ।

ପ୍ରଫେସର କାଲୋ ଲିଫର୍ଟ୍‌ଙ୍କ ଅନୁଧ୍ୟାନ ଅନୁଯାୟୀ ଅର୍ଗାନିକ୍ ଖାଦ୍ୟସାମଗ୍ରୀରେ ରହିଛି ବେଶୀ ପରିମାଣର ଭିଟାମିନ୍ ‘ସି’, ଲୌହ, ତମ୍ବା, ଜିଙ୍କ ଏବଂ ଆଣ୍ଟିଅକ୍ସିଡାଣ୍ଟ। ଫଳରେ ଅର୍ଗାନିକ୍ ଖାଦ୍ୟସାମଗ୍ରୀ ବ୍ୟବହାର କଲେ କ୍ୟାନ୍‌ସର ଓ ହୃଦ୍‌ରୋଗ ଜାତ ହେବାର ସମ୍ଭାବନା ଯଥେଷ୍ଟହ୍ରାସ ପାଇଯାଏ।

ବର୍ତ୍ତମାନର ଆମେରିକା ରାଷ୍ଟ୍ରପତି ବାରାକ୍ ଓବାମାଙ୍କ ପତ୍ନୀ ମିଚେଲି ଓବାମା ହୋଲିଷ୍ଟିକ୍ ନ୍ୟୁଟ୍ରିସନ୍‌ର ବଡ଼ ପୃଷ୍ଠପୋଷିକା। ତଟକା ଫଳ ଓ ପନିପରିବା ଖାଇବା ସହ ନିୟମିତ ବ୍ୟାୟାମ କରିବା ଉପରେ ସେ ଗୁରୁତ୍ୱ ଦେଇ ଆସୁଛନ୍ତି। ତାଙ୍କର ଉକ୍ତି ହେଲା, “ଗ୍ରୀନ୍ ଆର ଗୋଲ୍ଡ” ବା “ସବୁଜ ଶାକସବୁଜି ସୁନାସହ ତୁଳନୀୟ”।

ଆମେରିକାରେ କରାଯାଇଥିଲା ଏକ ଗବେଷଣା। ସେହି ଗବେଷଣାର ଅନ୍ତର୍ଭୁକ୍ତ ବ୍ୟକ୍ତିମାନଙ୍କ ମଧ୍ୟରୁ ଏକ ତୃତୀୟାଂଶ ନିଜ ପରିବାରରେ ରନ୍ଧାହୋଇଥିବା ଖାଦ୍ୟ ନ ଖାଇ ହୋଟେଲରେ ଖାଇବା ପସନ୍ଦ କରୁଛନ୍ତି କିମ୍ବା ହୋଟେଲ ରନ୍ଧା ଖାଦ୍ୟକୁ ଘରକୁ ମଗେଇ ଖାଉଛନ୍ତି। ବେଳଥିଲା, ଯେତେବେଳେ ପାରମ୍ପରିକ ସମାଜରେ ଲୋକେ ନିଜ ହାତରେ କୃଷିକରି ଫସଲ ଉତ୍ପାଦନ କରୁଥିଲେ ଏବଂ ନିଜ ଜମିରେ ନିଜ ଉତ୍ପାଦିତ ଖାଦ୍ୟସାମଗ୍ରୀକୁ ନିଜ ରୋଷେଇଘରେ ରାନ୍ଧି ଭୋଜନ କରୁଥିଲେ। ମାତ୍ର ଏବେ ଏଭଳି ଚଳଣିକୁ ‘ପୁରୁଣାକାଳିଆ’ କହି ଆମେ ପ୍ରତ୍ୟାଖ୍ୟାନ କରିଚାଲିଛେ।

ତେବେ ବଡ଼ ଆଶ୍ଚାସନାର କଥା ଯେ ସମ୍ପ୍ରତି ପୃଥିବୀର ପ୍ରାୟ ପ୍ରତ୍ୟେକ ରାଷ୍ଟ୍ରରେ ଅର୍ଗାନିକ୍ ଖାଦ୍ୟପ୍ରତି ଜନସାଧାରଣଙ୍କ ଆଗ୍ରହ ବୃଦ୍ଧି ପାଇ ଚାଲିଛି। ବଡ଼ ବଡ଼ ସହରରେ ଖୋଲିଲାଣି ଅର୍ଗାନିକ୍ ଖାଦ୍ୟଦ୍ରବ୍ୟ ବିକ୍ରିର ବିପଣୀ। ଅନେକେ ହୋଟେଲ ଖାଇବା ପସନ୍ଦ ନ କରି ଘରେ ପ୍ରସ୍ତୁତ ହେଉଥିବା ଖାଦ୍ୟ ଖାଇବା ପ୍ରତି ରୁଚି ଦେଖେଇଲେଣି। ଶସ୍ତା ହୋଇଥିବା, ଆଖପାଖ ଅଞ୍ଚଳରେ ଉତ୍ପାଦିତ, ରତୁକାଳୀନ ଏବଂ ତଟକା ଖାଦ୍ୟଦ୍ରବ୍ୟ ପ୍ରତି ସେମାନଙ୍କର ପସନ୍ଦ ବୃଦ୍ଧିପାଇଛି। ଫଳରେ ଅର୍ଗାନିକ୍ ଖାଦ୍ୟଦ୍ରବ୍ୟ ଉତ୍ପାଦନ କରିବାପାଇଁ ଚାଷୀମାନେ ବେଶୀ ଉତ୍ସାହିତ ହେଲେଣି। ଏପରି ପରିବର୍ତ୍ତନକୁ ଲକ୍ଷ୍ୟ କରି ଅନେକ

ରେଷୁରାଣ୍ଟ ନିଜର ଗ୍ରାହକମାନଙ୍କୁ ପରିବେଷଣ କଲେଣି ତଟକା ତଥା ରେଫ୍ରିଜରେଟର୍‌ରେ ସାଇତା ହୋଇନଥିବା ଖାଦ୍ୟ।

ଖାଉଟିର ଘରପାଖ ଅଞ୍ଚଳରେ ଉତ୍ପାଦିତ ଖାଦ୍ୟ ସାମଗ୍ରୀ ଶସ୍ତା ହେବା ସ୍ୱାଭାବିକ। ତାହା ପୁଣି ତଟକା ଅବସ୍ଥାରେ ଉପଲବ୍ଧ ହୋଇଥାଏ। ପୁନଶ୍ଚ ସେଗୁଡ଼ିକ ଉତ୍ପାଦିତ ହେଉଥିବା ଅଞ୍ଚଳରେ ବିକ୍ରି ହୋଇଗଲେ ଦୂରସ୍ଥାନଗୁଡ଼ିକୁ ପରିବହନ କରିବାର ଆବଶ୍ୟକତା ପଡ଼େନି। ତେଣୁ ଟ୍ରକ୍ ଓ ରେଲଯୋଗେ ପରିବହନ କରିବା ଦରକାର ନ ପଡ଼ିବାରୁ ଡିଜେଲ୍ ଦହନ ହୋଇ ଧୂଆଁ ଜାତ ହେବାର ସମ୍ଭାବନା ଅବା ସୃଷ୍ଟି ହୋଇପାରିବ କେମିତି ? ଧୂଆଁ ସୃଷ୍ଟି ନ ହେଲେ ବାୟୁମଣ୍ଡଳରେ କାର୍ବନ ଡାଇଅକ୍ସାଇଡ୍ ମିଶିପାରେନି କି ବାୟୁମଣ୍ଡଳର ତାପମାତ୍ରା ବୃଦ୍ଧି ହୋଇ ବ୍ୟାଧିର ବୃଦ୍ଧି ପାଇବାର ଆଶଙ୍କା ଉତ୍ପୁଜିପାରେନି।

ହିସ୍ପୋକ୍ରେଟିସ୍ ହେଉଛନ୍ତି ଆଧୁନିକ ଚିକିତ୍ସା ବିଜ୍ଞାନର ଜନକ। ସେ କହିଥିଲେ, “ଖାଦ୍ୟ ତୁମର ଔଷଧ ହେଉ ଏବଂ ଔଷଧ ହେଉ ତୁମର ଖାଦ୍ୟ।” ତାଙ୍କର ଏହି ଉକ୍ତିର ମର୍ମ ହେଉଛି, ଖାଦ୍ୟ ରୋଗ ନିବାରଣ କରେ ଓ ସୁନିର୍ବାଚିତ ଖାଦ୍ୟ ରୋଗଗୁଡ଼ିକୁ ଆରୋଗ୍ୟ କରିଥାଏ ମଧ୍ୟ। ଏହି କଥା ସେ କହିଥିଲେ ଅନେକ ଶତାବ୍ଦୀ ପୂର୍ବେ। ମାତ୍ର ଆଜି ସେହି ଉକ୍ତିର ପ୍ରାସଙ୍ଗିକତା ବରଂ ଅଧିକ ପ୍ରମୁଖ୍ୟ।

ପୁଷ୍ଟି ସଚେତନତା ଓ ସ୍ତୁଳ

ବାସ୍ତବ ଦୃଷ୍ଟିକୋଣରୁ ଦେଖିଲେ ବିଦ୍ୟାଳୟର ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କୁ ‘ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ ପାଇଁ ପୁଷ୍ଟିକର ଖାଦ୍ୟର ଗୁରୁତ୍ୱ’ ସମ୍ପର୍କରେ ସଚେତନ କରିବାର ସୁଦୂରପ୍ରସାରୀ ଅନୁକୂଳ ପ୍ରଭାବ ରହିଛି। ଏପରି କରିବାଦ୍ୱାରା ସେମାନେ ସ୍ୱାସ୍ଥ୍ୟ ଅନୁକୂଳ ଖାଦ୍ୟାଭ୍ୟାସ ସମ୍ପର୍କରେ ଅବଗତ ହୋଇ ପୃଥୁଳକାୟ ହୋଇପଡ଼ିବାରୁ ଓ ବହୁ ଅଣସଂକ୍ରମଣ ରୋଗ କବଳରୁ ସୁରକ୍ଷିତ ରହିପାରିବେ। ସନ୍ତୋଷଜନକ ତଥା ଅନୁମୋଦିତ ଖାଦ୍ୟ ଖାଇବାଫଳରେ ସେମାନଙ୍କଠାରେ ଏକାଗ୍ରତା ଏବଂ ବୌଦ୍ଧିକ ଦକ୍ଷତା ବୃଦ୍ଧି ପାଇବ ଓ ପଢ଼ାପଢ଼ିରେ ସେମାନେ ଅଧିକ କୃତିତ୍ୱ ଅର୍ଜନ କରିପାରିବେ। ତଟକା ଫଳ, ସବୁଜ ପନିପରିବା, ସ୍ୱାସ୍ଥ୍ୟବର୍ଦ୍ଧକ ଶ୍ୱେତସାର, ପୁଷ୍ଟିସାର, ସ୍ନେହସାର ଏବଂ ଧାତୁସାର ତଥା ଜୀବସାର ଇତ୍ୟାଦି ସମ୍ବନ୍ଧରେ ସେମାନଙ୍କର ଜ୍ଞାନ ବୃଦ୍ଧିପାଇବ। ସେମାନେ ଖାଦ୍ୟର ଭଲମନ୍ଦ ବିଷୟରେ ଭଲଭାବେ ଜାଣି ନେବାପରେ ଫାଷ୍ଟଫୁଡ୍, ଜଙ୍କଫୁଡ୍ ଓ ମୃଦୁପାନୀୟ ଇତ୍ୟାଦିରୁ ସ୍ୱେଚ୍ଛାରେ ମୁହଁ ଫେରେଇ ନେବେ।



ଖାଉଥିବା ସମୟରେ ଟେଲିଭିଜନ ଦେଖିବା କି ଖାଇ ଖାଇ କମ୍ପ୍ୟୁଟରରେ କାମ ଚାଲୁରଖିବାର ସ୍ଵାସ୍ଥ୍ୟ ପ୍ରତିକୂଳ ପ୍ରଭାବ ବିଷୟରେ ସେମାନଙ୍କର ସଚେତନତା ବୃଦ୍ଧି ପାଇବ। ହୋଟେଲରେ ନ ଖାଇ ଘରେ ମାଆ ଭଉଣୀଙ୍କ ହାତରକ୍ଷା ଖାଇବା ପ୍ରତି ସେମାନେ ଆଗ୍ରହୀ ହେବେ। ଫାଷ୍ଟଫୁଡ୍/ଜଙ୍କଫୁଡ୍ ଖାଇ ନିଜ ସ୍ଵାସ୍ଥ୍ୟକୁ ବିପନ୍ନ କରିବା ନିମନ୍ତେ ସେମାନେ ମନ ବଳେଇବେନି।

ବିଶିଷ୍ଟ କବି ଓ ଔପନ୍ୟାସିକ ଆର୍.ଏଲ୍.ଷ୍ଟିଭେନ୍ସନ୍ କହିଥିଲେ, “ଉତ୍ପାଦିତ ହୋଇ ସାରିଥିବା ଖାଦ୍ୟଦ୍ରବ୍ୟର ମୂଲ୍ୟାୟନ ନ କରି ଉତ୍ପାଦନ ପାଇଁ ବ୍ୟବହାର କରାଯାଉଥିବା ବୀଜ ବା ବିହନର ଗୁଣାଗୁଣ ବିଚାର କରି ତା’ର ବିନିଯୋଗ କରିବା ବେଶୀ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ।” ବାସ୍ତବରେ ସୁସ୍ଥ ମୃତ୍ତିକାରେ ଲଗାଯାଇଥିବା ସୁସ୍ଥ ବୀଜରୁ ଜନ୍ମ ନେଇଥାନ୍ତି ସୁସ୍ଥ ଗଛ। ସୁସ୍ଥ ଗଛଗୁଡ଼ିକରୁ ହିଁ ମଣିଷ, ପଶୁପକ୍ଷୀ

ଓ ଅଣୁଜୀବମାନଙ୍କ ନିମନ୍ତେ ସୁସ୍ଥ ଖାଦ୍ୟଦ୍ରବ୍ୟ ମିଳିଥାଏ। ସୁସ୍ଥ ଖାଦ୍ୟଦ୍ରବ୍ୟ ଖାଇ ପ୍ରକୃତିସହ ସୁସମ୍ପର୍କ ରକ୍ଷାକରି ବାସକଲେ ମଣିଷଜାତି ସମ୍ପୂର୍ଣ୍ଣ ସୁସ୍ଥତା ଉପଭୋଗ କରି ପହଞ୍ଚିପାରିବ ତା’ ପ୍ରଗତିର ସର୍ବୋଚ୍ଚ ଶିଖରରେ। ନିଜେ ସୁସ୍ଥ ରହି ପାରିଲେ ଅନ୍ୟ କାହାପ୍ରତି ବିରୋଧୀ ମନୋଭାବ ଯୋଷଣ କରିବାର ପ୍ରବୃତ୍ତି ହ୍ରାସ ପାଇବ। ଅନ୍ୟମାନଙ୍କୁ ଆନ୍ତରିକ ଭାବରେ ସାହାଯ୍ୟ କରିବା ନିମନ୍ତେ ମନ ଭିତରେ ଆଗ୍ରହ ଜାତ ହେବ। ଫଳରେ ମଣିଷ ଚିରଦିନ ସମସ୍ତଙ୍କ ସହ ସମନ୍ୱୟ ରକ୍ଷାକରି ସୁଖରେ ଜୀବନ ନିର୍ବାହ କରିବାରେ ଆଉ ସମସ୍ୟା ରହିବନି।

‘ଅଭୀପ୍ସା’

ସେକ୍ଟର - ୬ ପ୍ଲଟ୍ ନଂ - ୧୧୩୧
ଅଭିନବ ବିଦ୍ୟାନାସୀ, କଟକ-୭୫୩୦୧୪



... So long as man does not try to change his consciousness ... it is an unsurmountable impasse. No one, neither man, nor individuals endowed with extraordinary faculties can do anything or bridge the chasm between the Divine and the adverse forces. It is ignorance which has pushed man into this state. But do not worry. One who has been given the charge, One who is responsible, works to bring man towards the frontiers of a New World; He uproots the difficulties and the obstacles incessantly, guiding man towards a luminous future. He alone can cure this malady, because he is the Master of our existence. Have confidence and all will be all right.

(BOG) —The Mother



ROLE OF SLEEP IN INTEGRAL HEALTH AND HEALING

Dr. Madan Mohan Pradhan

Human body is unique with its upright stature and multitudinous movements which are intelligence driven. Human body really is a wonder in this creation and is expressed by material and non-material elements. The material elements are visible while the non-material elements are invisible. Body is interwoven with life. Body and life act as one unit and is driven by the mind and emotions. Within this outer unit of body, life and mind, the inner being is sitting silently with softer influence over the outer being and acts as the guide for the life movements. Thus we can say we have an outer existence and an inner existence over-reaching each other.

In Srimad Bhagabat Geeta, Lord Krishna tells Arjuna- “This body, O’ Arjuna, is the field of activity. One who knows this field is called the knower of the field. The great elements: egoism, intellect, the invisible, the ten senses and the mind, the five sense objects- desire, hatred, happiness, sorrow, the aggregate, the consciousness, and conviction-in brief are considered to be the field and its variations.”

The Mother says: ‘..... This totality of substance constituting your inner and outer body, the totality of substances with which your being is built from the outermost to the inmost – is a field of work ; it is as though one had gathered together carefully, accumulated a certain number of vibrations and put them at your disposal for you to work upon them fully. It is like a field of action constantly at your disposal: night and day, awake or sleep, all the time – nobody can take it away from you. It is wonderful. You may refuse to use (as most people do), **but it is a mass to be transformed that is there in your hands, fully at your disposal, given to you so that you may learn to work upon it.**’[CWM/5/303]

Health sciences have tried their best to understand the human body and life and their functioning over the ages, but still the knowledge on this is very much inadequate. With the existing medical knowledge, human health is understood in a fragmented manner. Health has been divided as physical health, mental health and sometimes we add spiritual health. Till now all these are not practiced in an integrated manner. There is no standard definition and guidelines for the approach to integral health. In spite of WHO definition of Health – “physical, mental and spiritual”, practically, health remains within the boundary of disease, drug and doctors till today.

With existing human mind, we feel the concept of integral health is too vast. We admit that we have so many lower qualities; anxiety, depression, anger, violence, desire, pulling down others, etc., and it is not possible to overcome these to attain Integral Health. All these so called lower qualities are with all of us – in some may be in smaller scale and in some may be in bigger scale. From this stage of our existence, we have to start step by step towards integral health and healing. Let us imagine a match stick – it remains silent inside the match box, but it has all potential energy to spark and burn. The stick only needs a friction with the side surface of the match box and needs a desired pressure. We all have a match stick in our human material box. We need to take a conscious decision whether to have a spark of the match stick and burn the lower elements and enlighten the path of our life movement. If we are tired and fed up without existing life processes, we have the options to facilitate a friction with the match stick within us – thus the unwanted elements creating disorder in our being will be burnt and the real light will guide our life’s path.



We have two stages in our life's movement – day time and night time. We are active in the day time and rest in the night by entering into sleep. I am still in the dark regarding the functioning of my own system even though I have been trained in modern medical science. I have basic understanding on the human anatomy, physiology and some psychological components. I sleep daily but yet have not understood what happens in my sleep. It is well known that all animals and human beings sleep. Sleep is inherent in our biological functioning. Sleep follows a biological clock. Night falls in Nature and sets a natural environment where all animals go to sleep and take rest. A few animals deviate and sleep in the day time and are active in the night time and these are nocturnal animals. For most of the animals, it is the natural event to go to sleep in the night and act during the day in the sunlight.

It is well known that our body and mind get rest in sleep. In twenty four hours we sleep – on an average around eight hours – though infants and small children sleep much more than that. As body grows, sleep hours reduce but eight hours for adult humans are required. Thus we can calculate how much we sleep in our life time. In a month it is $30 \times 8 \text{ hours} = 240 \text{ hours}$ and in a year it becomes $12 \times 240 \text{ hours} = 2880 \text{ hours}$. Let us say, if we live for 80 yrs and we will sleep around $80 \times 2880 \text{ hours} = 2,30,400 \text{ hours}$. In short we sleep around 27 years from a life span of 80 years.

During sleep, what really happens? All our vital organs continue their work without a minute's sleep and other organs work at a slower rate, we lose our connection from the active world and hence we forget our outer existence, we forget the busy tiring day, we forget happiness and sorrows, we don't remember our spouse, children, kith and keens. As if sleep makes us half dead. It is a real wonder how we sleep and get up at morning after certain hours. Every day we experience this circadian cycle, but still sleep remains mysterious. But we all experience that if we get a good sleep, we regain our vitality and the next day become jovial but if we get bad sleep we feel tired and the next day becomes a yawning day, our head reels and we may experience

cluster headache. Sleep is the great healing process and it is inbuilt in our body system. Great wonder – the creator has given us one third time of our life with natural healing process. But we often neglect this natural hospital – also we do not know how to sleep.

In my childhood I had bad experiences during my sleep, which I encountered three to four times. Till today I have not forgot these events. One instance was like this- I was a small jolly boy of six. Usually I sleep with elders to hear good stories before I close my eyes. One night, I was sleeping on a wooden cot with my grandmother. As usual she once told a story of a prince. I closed my eyes and slept. During the sleep that followed I found myself entering different corners of the kingdom and feeling like a lovely prince. The room was completely dark as soon as the kerosene lamp was put out. In the deep mid night, the horrified dream clutched my nerves- really a horrible dream which I can never forget and when I recollect get the shock – it is embedded in my consciousness. The horror scene was like this: there was an open and narrow well near my house. There was only a few feet of water at the bottom. The well was walled with sand stones and very dark inside. I was at the brink of the well and do not recollect, why and how I went there. Suddenly two black fat cats came up from the well and pulled me down by my legs. I could see small cats below, waiting for this good prey. I was trying to free myself from their clutch but was unable. I wanted to shout for help but could not. The cats pulled me down and down. I was trembling but did not know how I got free from them. I came to the surface and cats remained inside. I never forget this scene and it flashes before me even after around 50 years. How this happened and why this happened I do not know. I try to analyse whether I had heard any contextual story which could trigger such nightmare. But could not correlate as I had heard enchanting story from my grand ma. I have not yet found any clue. **Sleep and dreams are daily events occurring within this body and life but still not understood.**



Sleep heals and sleep gets disturbed due to unknown reasons.

Let us understand a bit more on sleep from James Pang.-----

What time should we sleep? Is there a best time to sleep? There is a saying that sleeping early and waking up early is good for your health. How true is that? Is it alright to sleep late and wake up late?

You actually have an amazing biological clock ticking inside your body. It is very precise. It helps to regulate your various body functions including your sleeping time.

From 11pm to 3am, most of your blood circulation concentrates in your liver. Your liver gets larger when filled with more blood. This is an important time when your body undergoes detoxification process. Your liver neutralizes and breaks down body toxins accumulated throughout the day.

However if you don't sleep at this time, your liver cannot carry out this detoxification process smoothly.

- If you sleep at 11pm, you have full 4 hours to detoxify your body.
- If you sleep at 12am, you have 3 hours.
- If you sleep at 1am, you have 2 hours.
- And if you sleep at 2am, you only have 1 hour to detoxify.

good lightning, TV and internet to delay our precious sleeping time.

Following your natural timetable is difficult in such environment.

Once I know the importance of our biological clock, I try my best to follow it. If I wake up early, I usually start my day on the computer. But when I see the clock shows 7am, I know it's the best time for breakfast. So I'll try to have my breakfast before 9am for best absorption.

What if you're offered a night shift job? I recommend you to reject it even the salary is higher. For long

term, you may need to spend more money for your health problems.

What if you have assignment to do until late at night? Well, why not sleep early and wake up earlier to do it? Just shift your work time from late night to early morning. You get the same time. But your body will appreciate it.

With this, try to follow this timing as close as possible. Make it your daily routine. I'm sure you will feel fresher and more energetic all day long.

All around us, Nature has given us abundant Energy and Resources. There is inexhaustible sunlight, air, water and soil. All living beings can never absorb all these in whatever manner they may want to use. There are also subtle resources like emotion, love, faith etc., - all these are present around us and in our close vicinity. All living beings are interconnected with these subtle senses- these are too powerful and visibly expressed in human beings. Let us take the example of Love- it is said, love is all around, but we do not avail this love. This is due to our closed receivers. We can see love in the tender eyes of a baby, in the smile of a young boy and girl, in the tender hands of a woman and in the protective hands of a man and in the smiles of old experienced grandfather and grandmothers.

We need to understand that our body is the physical house of our soul. It needs to remain healthy and in joy. If the soul gets a good environment, it will be able to act as per its design. Good food, good shelter, good sleep (early to bed and early to rise), good laugh, good exercise (walk, run, play, Asana, pranayam etc), good friends, creative pursuits, faith, prayer and surrender to the Divine consciousness can make us healthy. This will open us to the guidance of the inner soul which helps us to be in Integral health - and remain in an automatic and continuous process of integral healing.

We have to remember: This body is mine, this life is mine and I have a mind - to make or mar; none can take regulate it but me. It is I who need to take the decision and practice how to be in Integral health.





ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ ଓ ନିରାମୟ ପ୍ରକ୍ରିୟାରେ ନିଦ୍ରାର ଭୂମିକା

ଡାକ୍ତର ମଦନ ମୋହନ ପ୍ରଧାନ

ମାନବ ଶରୀର ଅତ୍ୟନ୍ତ ସ୍ଵଚକ୍ତ, କାରଣ ଏହା ସିଧାସଳଖ ଭାବରେ ଛିଡା ହୋଇ କାମ କରିଥାଏ । ଏହାର କାର୍ଯ୍ୟକଳାପ ବହୁମୁଖୀ ଏବଂ ବୁଦ୍ଧିଦ୍ଵାରା ପରିଚାଳିତ । ଏହି ସୃଷ୍ଟିରେ ମାନବ ଶରୀର ପ୍ରକୃତରେ ଏକ ବିସ୍ମୟ । ଏହା ଉଭୟ ଜଡ଼ ଉପାଦାନ ଏବଂ ସୂକ୍ଷ୍ମ ଉପାଦାନରେ ଗଢ଼ା । ଜଡ଼ ଉପାଦାନଗୁଡ଼ିକ ସାଧାରଣତଃ ଦୃଶ୍ୟମାନ ଏବଂ ସୂକ୍ଷ୍ମ ଉପାଦାନଗୁଡ଼ିକ ଅଦୃଶ୍ୟ ଅଟନ୍ତି । ଶରୀର ଓ ପ୍ରାଣ ଏକାଠି ଗୁଠି ହୋଇ ରହିଛନ୍ତି ଏବଂ ଏହି ଶରୀର ପ୍ରାଣ ଏବଂ ମନଦ୍ଵାରା ପରିଚାଳିତ । ଶରୀର, ପ୍ରାଣ ଓ ମନ ବିଶିଷ୍ଟ ମାନବ ସଭାବିର ଭିତରେ ରହିଥାନ୍ତି ଆନ୍ତର ସଭା । ଆନ୍ତର ସଭା ନିରବରେ ଲୁଚିକରି ଅନ୍ତର ପ୍ରଦେଶରେ ବସିଥାନ୍ତି । ସମଗ୍ର ସଭା ଉପରେ ତାଙ୍କର କୋମଳ ପ୍ରଭାବ ଥାଏ ଏବଂ ମଣିଷର ସମସ୍ତ ଗତିବୃତ୍ତି ପାଇଁ ଆନ୍ତର ସଭା ବାଟ ଦେଖାଇଥାନ୍ତି । ମୋଟାମୋଟି ଭାବରେ ଆମେ ଏପରି କହିପାରିବା ଯେ ଆମର ଏକ ବାହ୍ୟସଭା ଏବଂ ଏକ ଆନ୍ତର ସଭା ଅଛି ଏବଂ ଏହି ଦୁଇ ସଭା ପରସ୍ପରକୁ ଆବୋରି ରହିଛନ୍ତି ।

ଶ୍ରୀମଦ୍ ଭଗବତ ଗୀତାରେ ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣ ଅର୍ଜୁନଙ୍କୁ କହୁଛନ୍ତି- “ହେ ଅର୍ଜୁନ, ଏହି ଶରୀର ହେଉଛି ଏକ କର୍ମକ୍ଷେତ୍ର । ଯିଏ ଏହି କର୍ମକ୍ଷେତ୍ରଟିକୁ ଜାଣିଛନ୍ତି, ସେ ବିଶ୍ଵ ବ୍ରହ୍ମାଣ୍ଡକୁ ଜାଣିଛନ୍ତି । ଏହି କ୍ଷେତ୍ରର ମୁଖ୍ୟ ଉପାଦାନଗୁଡ଼ିକ ହେଲେ- ଅହଙ୍କାର, ବୁଦ୍ଧି (ଅଦୃଶ୍ୟ), ଦଶ ଇନ୍ଦ୍ରିୟ ଏବଂ ମନ, ପାଞ୍ଚୋଟି ଇନ୍ଦ୍ରିୟ ଗତ ଗୁଣ-ବାସନା, ଘୃଣା, ସୁଖ ଦୁଃଖର ସମସ୍ତ, ଚେତନା ଏବଂ ଆତ୍ମବୋଧ । ଏସବୁ ମୋଟାମୋଟି ଭାବରେ ଆମର ବଞ୍ଚିବା କ୍ଷେତ୍ର ତଥା ଏହାର ବିବିଧତା ।”

ଶ୍ରୀମା କହନ୍ତି - ସାମଗ୍ରିକ ଭାବରେ ଏସବୁ ଉପାଦାନ ତୁମର ଆନ୍ତର ଏବଂ ବାହ୍ୟ ଶରୀରକୁ ଗଢ଼ିଛନ୍ତି । ଯେଉଁସବୁ ଉପାଦାନମାନଙ୍କଦ୍ଵାରା ତୁମର ବାହ୍ୟତମ ଶରୀରଠାରୁ ଆରମ୍ଭ କରି ଅନ୍ତରତମ ଶରୀର ପର୍ଯ୍ୟନ୍ତ ଗଠନ କରାଯାଇଛି, ତାହା ହେଉଛି ଏକ ସାମଗ୍ରିକ କର୍ମକ୍ଷେତ୍ର । ଯିଏ ଏସବୁକୁ ଅତି ଯତ୍ନ ସହ ଏକତ୍ର କରାଇଛନ୍ତି ସିଏ ତୁମ ହାତରେ ଏହାକୁ ଅର୍ପି ଦେଇଛନ୍ତି । ଦିବା ରାତ୍ର, ଜାଗ୍ରତ, ସୁପ୍ତ, ସଦାସର୍ବଦା

ଏହା ତୁମର ହୋଇ ରହିଛି । କେହି ତୁମଠାରୁ ଏହାକୁ ଛଡ଼ାଇ ନେଇପାରିବେ ନାହିଁ । ଏହା ଅତ୍ୟନ୍ତ ଚମତ୍କାର । ତୁମେ ଏହାକୁ ବ୍ୟବହାର କରିବା ପାଇଁ ମନା କରି ଦେଇପାର (ଏପରି ଅନେକ ଲୋକ ଏହାକୁ ବ୍ୟବହାର କରିନଥାନ୍ତି), ମାତ୍ର ଏହା ଏକ ପିଣ୍ଡ, ଯାହାକୁ ରୂପାନ୍ତର କରିବାକୁ ହେବ ଏବଂ ତୁମ ହାତରେ ଏହା ରହିଛି । ପୂରାପୂରି ତୁମରି ହାତରେ, ତୁମକୁ ଏହା ପ୍ରଦାନ କରାଯାଇଛି, ଯଦ୍ଵାରା ତୁମେ ଏହା ଉପରେ କାମ କରିପାରିବ ।”

ଯୁଗ ଯୁଗ ଧରି ସ୍ଵାସ୍ଥ୍ୟ ବିଜ୍ଞାନ ମଣିଷ ଶରୀର ଏବଂ ଏହା ମଧ୍ୟରେ ଥିବା ପ୍ରାଣଶକ୍ତି ଏବଂ ସେମାନଙ୍କର କାର୍ଯ୍ୟବିଧି ସମ୍ବନ୍ଧରେ ବୁଝିବା ପାଇଁ ଯଥାସାଧ୍ୟ ପ୍ରଚେଷ୍ଟା ଜାରି ରଖିଛି । ମାତ୍ର ଆହୁରି ଅନେକ କିଛି ଜାଣିବାକୁ ବାକି ଅଛି । ଡାକ୍ତରୀ ବିଜ୍ଞାନଦ୍ଵାରା ଯେତିକି ଆବିଷ୍କୃତ ହୋଇଛି, ତାହା ଆଦୌ ଯଥେଷ୍ଟ ନୁହେଁ । ଆହୁରି ଅନେକ କିଛି ଅନାବିଷ୍କୃତ ହୋଇ ରହିଛି । ସ୍ଵାସ୍ଥ୍ୟକୁ ମୁଖ୍ୟତଃ ଶାରୀରିକ ସ୍ଵାସ୍ଥ୍ୟ ଓ ମାନସିକ ସ୍ଵାସ୍ଥ୍ୟରେ ବିଭକ୍ତ କରି ବିଚାର କରାଯାଇଛି ଏବଂ ସେଥିରେ ଆଧ୍ୟାତ୍ମିକ ସ୍ଵାସ୍ଥ୍ୟକୁ ମଧ୍ୟ ଯୋଡ଼ି ଦିଆଯାଇଛି । ମାତ୍ର, ଏପର୍ଯ୍ୟନ୍ତ ଏସବୁକୁ ସମନ୍ୱିତ ଭାବରେ ବ୍ୟବହାର କରାଯାଇନାହିଁ । ଏ ପର୍ଯ୍ୟନ୍ତ “ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ”ର ଏକ ଠିକଣା ସଂଜ୍ଞା ନିରୂପଣ କରାଯିବନାହିଁ ବା ଏହାର ପ୍ରୟୋଗ ପାଇଁ କୌଣସି ନିର୍ଦ୍ଦିଷ୍ଟ ମାର୍ଗଦର୍ଶିକା ପ୍ରସ୍ତୁତ କରାଯାଇନାହିଁ । ବିଶ୍ଵ ସ୍ଵାସ୍ଥ୍ୟ ସଂଗଠନ ତରଫରୁ ସ୍ଵାସ୍ଥ୍ୟର ସଂଜ୍ଞାରେ ଶାରୀରିକ, ମାନସିକ ଓ ଆଧ୍ୟାତ୍ମିକ ସ୍ଵାସ୍ଥ୍ୟକଥା କୁହାଯାଇଛି । ମାତ୍ର ଏପର୍ଯ୍ୟନ୍ତ ଏହାର ଉପଯୋଗ ବାସ୍ତବ କ୍ଷେତ୍ରରେ କରାଯାଇ ପାରିନାହିଁ । ଏପର୍ଯ୍ୟନ୍ତ ସ୍ଵାସ୍ଥ୍ୟ, “ରୋଗ, ଔଷଧ ଓ ଡାକ୍ତର”ର ସୀମାବନ୍ଧନୀ ମଧ୍ୟରେ କିଛି ହୋଇ ରହିଛି ।

ଏବେ ମଧ୍ୟ ଆମ ପାଇଁ “ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ” ଅପହଞ୍ଚ ମନେହେଉଛି । ଆମେ ସ୍ଵୀକାର କରୁଛୁ ଯେ ଆମ ମଧ୍ୟରେ ଅନେକ ନିମ୍ନ ପ୍ରକୃତି ରହିଛି- ଦୁର୍ଗୁଣ୍ଡା, ହତାଶାଭାବ, କ୍ରୋଧ, ହିଂସା ଆଚରଣ, କାମନା ବାସନା ତଥା ଅନ୍ୟର ଗୋଡ଼ ଗଣିବା ଇତ୍ୟାଦି । ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ଵାସ୍ଥ୍ୟ ଉପଲକ୍ଷ କରିବା ପାଇଁ ଏସବୁ ନିମ୍ନ ପ୍ରକୃତି ଉପରେ ବିଜୟ



ହାସଲ କରିବା ଆବଶ୍ୟକ, ମାତ୍ର ଏହା ଅସମ୍ଭବ ମନେ ହୁଏ । ଏହି ପ୍ରକାର ନିମ୍ନ ପ୍ରକୃତି, ଆମ ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ପୂରି ରହିଛନ୍ତି । କାହା ପାଖରେ ବେଶି ପରିମାଣରେ ଅଛି ତ ଆଉ କାହା ପାଖରେ କମ ପରିମାଣରେ ଅଛି । ଏହି ସ୍ତରରୁ ହିଁ ଆମକୁ ସୋପାନ ପରେ ସୋପାନ ଆରୋହଣ କରି ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ଆଡ଼କୁ ଗତି କରିବାକୁ ହେବ ।

ଆସ ଆମେ ତିଆସିଲ କାଠିର ଉଦାହରଣଟି ନେବା । ତିଆସିଲ କାଠିଟି ନୀରବରେ ଦିଆସିଲ ଖୋଳ ଭିତରେ ଥାଏ । ନିଆଁର ଝଲକ ସୃଷ୍ଟି କରିବା ଏବଂ ନିଆଁରେ ପୋତି ଧୂସ କରିଦେବାର ସମ୍ଭାବ୍ୟ ଶକ୍ତି ଦିଆସିଲ କାଠି ଭିତରେ ଲୁଚକାନ୍ଦିତ ଅବସ୍ଥାରେ ଥାଏ । ଦିଆସିଲ କାଠି ଜଳିବା ପାଇଁ କେବଳ ଏକ ଘର୍ଷଣ ପ୍ରକ୍ରିୟା ଆବଶ୍ୟକ । ଦିଆସିଲ କାଠିର ରଞ୍ଜକ ମୁଣ୍ଡିଟିକୁ ଦିଆସିଲ ଖୋଳର ରଞ୍ଜକ ଲଗା ପାର୍ଶ୍ୱପୃଷ୍ଠରେ ଜୋରରେ ଘଷିଦେଲେ, ଦିଆସିଲ କାଠି ଜଳିଉଠିବ । ଏଥିରୁ ବାହାରୁଥିବା ଅଗ୍ନି ଝଲକରେ ଜଡ଼ ବସ୍ତୁମାନେ ଜଳିଯାଆନ୍ତି । ଆମ ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ଦିଆସିଲ କାଠି ଲୁଚି କରି ରହିଛି । ଆମ ଶରୀର ତିଆସିଲ କାଠିର ଏକ ଜୀବନ୍ତ ଖୋଳ । ଖୋଳ ଭିତରେ ଥିବା ଦିଆସିଲର କାଠି ଏହି ଖୋଳର ପୃଷ୍ଠରେ ଜୋରରେ ଘଷି ହେଲେ, ଅଗ୍ନିସ୍ତରଣ ହେବ । ଏହି ଅଗ୍ନିରେ ନିମ୍ନପ୍ରକୃତି ସକଳ ପୋଡ଼ି ଜାଳି ଧୂସ ହୋଇ ଯାଇପାରିବେ । ଅଗ୍ନିଦ୍ୱାରା ଆମ ଜୀବନର ଗତିପଥ ଆଲୋକିତ ହୋଇପାରିବ । ଆପଣ ଯଦି ସାମ୍ପ୍ରତିକ ଜୀବନକୁ ନେଇ କ୍ଳାନ୍ତ ହୋଇପଡ଼ିଛନ୍ତି, ତେବେ ଆମ ପାଖରେ ବିକଳ ଉପାୟ ଅଛି । ଆମେ ଭିତରେ ଥିବା ଦିଆସିଲ କାଠିକୁ ଘର୍ଷଣ କରିବା ପାଇଁ ସହାୟକ ହୋଇପାରିଲେ, ସେଥିରୁ ଅଗ୍ନି ନିର୍ଗତ ହେବ ଏବଂ ବିଶୁଦ୍ଧୀକାରୀ ସୃଷ୍ଟି କରୁଥିବା ଅନାବଶ୍ୟକ ଦ୍ରବ୍ୟଗୁଡ଼ିକୁ ଏହା ଜାଳିଦେବ ଏବଂ ପ୍ରକୃତ ଆଲୋକ, ଆମ ଜୀବନକୁ ମାର୍ଗ ଦେଖାଇବ ।

ଆମ ଜୀବନରେ ଗତି ପଥରେ ଦୁଇଟି ପର୍ଯ୍ୟାୟ ଅଛି- “ଦିବା ଏବଂ ରାତ୍ର” ସମୟ । ଆମେ ଦିନ ବେଳା ସକ୍ରିୟ ଥାଉ ଏବଂ ରାତିରେ ବିଶ୍ରାମ ନେଉ ଓ ଶୋଇବାକୁ ଯାଉ । ମୁଁ ଆଧୁନିକ ଡାକ୍ତରୀ ବିଜ୍ଞାନରେ ପ୍ରଶିକ୍ଷଣ ପାଇଛି । ମାତ୍ର, ଏ ପର୍ଯ୍ୟନ୍ତ ମୋ ସଭାଟି କିପରି କାମ କରୁଛି, ସେ ସମ୍ଭବରେ ସବିଶେଷ ଭାବରେ ଜାଣିପାରିନାହିଁ । ଏ ଶରୀର ଭିତରେ ଥିବା ବିଭିନ୍ନ ଅଙ୍ଗ, ମଂସପେଶୀ, ଅସ୍ଥିକଳ, ସ୍ନାୟୁସଂସ୍ଥା, ତଥା ଏହା ଭିତରେ ଚାଲୁଥିବା ରାସାୟନିକ ପ୍ରକ୍ରିୟା ଆଦି ସମ୍ଭବରେ କିଛି କିଛି ମୌଳିକ ଜ୍ଞାନ ଅଛି । ତା’ ସାଙ୍ଗକୁ ଏହା ଭିତରେ କିପରି କାମ କରୁଛି, ସେ ସମ୍ଭବରେ ମଧ୍ୟ କିଛି କିଛି ଧାରଣା ଅଛି ।

ମାତ୍ର ଏ ବିଷୟରେ ମୋ ଜ୍ଞାନ ଅତ୍ୟନ୍ତ ସ୍ୱଳ୍ପ ଓ ସୀମିତ । ମୁଁ ପ୍ରତିଦିନ ଶୋଉଛି, ମାତ୍ର ଏ ପର୍ଯ୍ୟନ୍ତ ଜାଣିପାରୁନି ଶୋଇଲାବେଳେ କ’ଣ ସବୁ ଘଟେ । ମଣିଷ ସମେତ ସବୁ ପ୍ରାଣୀମାନେ ରାତିରେ ଶୁଅନ୍ତି, ଯଦିଓ ଅଳ୍ପ କେତେକ ପ୍ରାଣୀ ରାତିରେ ସକ୍ରିୟ ଥା’ନ୍ତି ଓ ଦିନବେଳା ଶୁଅନ୍ତି । ଏମାନଙ୍କୁ ଆମେ ରାତ୍ରିଚର ଜୀବ କହୁ । ଆମ ଶରୀର ଭିତରେ ଏକ ଜୈବିକ ଘଣ୍ଟା (Biological clock) କାମ କରୁଛି । ଶରୀର ଏହି ଘଣ୍ଟାକୁ ମାନି କାମ କରେ । ପ୍ରକୃତି କୋଳରେ ଦିନ ପରେ ରାତ୍ରି ଉପନୀତ ହୁଏ । ଚାରିଆଡ଼େ ଅନ୍ଧକାର ପୂରିଯାଏ । ଶୋଇବାପାଇଁ ଏକ ଅନୁକୂଳ ପରିବେଶ ତିଆରି ହୋଇଥାଏ । ଏହି ଅନୁକୂଳ ପରିବେଶରେ ପ୍ରାଣୀମାନେ ବିଶ୍ରାମ ନିଅନ୍ତି ଏବଂ ନିଦ୍ରାଯା’ନ୍ତି । ଅଧିକାଂଶ ପ୍ରାଣୀ ରାତ୍ରିରେ ଶୋଇ ବିଶ୍ରାମ ନିଅନ୍ତି ଓ ଦିନବେଳା ସୂର୍ଯ୍ୟାଲୋକରେ ସକ୍ରିୟ ରୁହନ୍ତି । ଶୋଇବାଦ୍ୱାରା ଆମ ଶରୀର ଏବଂ ମନ ବିଶ୍ରାମ ଲାଭ କରନ୍ତି । ଦିନକୁ ୨୪ ଘଣ୍ଟା ଏବଂ ୨୪ ଘଣ୍ଟା ମଧ୍ୟରେ ଆମେ ପ୍ରାୟ ୮ ଘଣ୍ଟା ଶୋଉ । ବର୍ଷକର ଶିଶୁ ଏବଂ ସାନପିଲା ଅଧିକ ସମୟ ଶୋଇଥାନ୍ତି । ବୟସ ବଢ଼ିବା ସାଙ୍ଗକୁ ନିଦ୍ରାର ସମୟ କମିଥାଏ । ମାତ୍ର ବୟସ୍କମାନଙ୍କ ପାଇଁ ହାରାହାରି ଦୈନିକ ୮ ଘଣ୍ଟା ଶୋଇବା ଆବଶ୍ୟକ ହୋଇଥାଏ । ଆମେ ସାରା ଜୀବନ କେତେ ଶୋଇଥାଉ, ତାହା ଏଥିରୁ ସହଜରେ ଆକଳନ କରିପାରିବା । ଦିନକୁ ୮ ଘଣ୍ଟା ହେଲେ, ମାସକୁ $୩୦ \times ୮ = ୨୪୦$ ଘଣ୍ଟା ଏବଂ ବର୍ଷକୁ $୨୪୦ \times ୧୨ = ୨୮୮୦$ ଘଣ୍ଟା । ମନେକର, ଜଣେ ମଣିଷ ୮୦ ବର୍ଷ ବଞ୍ଚିବ, ତେବେ ଏହି ଜୀବନ କାଳ ମଧ୍ୟରେ ସେ $୮୦ \times ୨୮୮୦ = ୨,୩୦,୪୦୦$ ଘଣ୍ଟା ଶୋଇବ । ସଂକ୍ଷେପରେ କହିବାକୁ ଗଲେ, ଜଣେ ମଣିଷ, ଜୀବନରେ ଏକ ତୃତୀୟାଂଶ ସମୟ ଶୋଇଥାଏ । ଅର୍ଥାତ୍ ୮୦ ବର୍ଷର ଜୀବନରେ ଜଣେ ୨୭ ବର୍ଷ ଶୋଇଥାଏ ।

ଶୋଇବା ସମୟରେ ପ୍ରକୃତରେ କ’ଣ ଘଟେ ? ଆମର ଶରୀର ମଧ୍ୟରେ ଥିବା ମୁଖ୍ୟ ଅଂଶଗୁଡ଼ିକ ବିଶ୍ରାମ ନନେଇ କାମ କରୁଥାନ୍ତି—ଯେପରିକି, ହୃଦ୍‌ପିଣ୍ଡ, ପୁସ୍‌ପୁସ୍, କିଡନୀ, ଯକୃତ, ମସ୍ତିଷ୍କ, ରକ୍ତସଂଚାଳନ ପ୍ରକ୍ରିୟା ଇତ୍ୟାଦି । ସଂସପେଶୀ, ସ୍ନାୟୁସଂସ୍ଥା, ଅସ୍ଥିଜାରେ ବିଶ୍ରାମ ଆସିଥାଏ । ଏସବୁ ଅଙ୍ଗ ବିଶ୍ରାମ ନେଉଥିଲେ ବି ପୂରା ନିର୍ଜୀବ ହୁଅନ୍ତି ନାହିଁ । ମାତ୍ର ଆମର ସକ୍ରିୟ ମନଟି ଧୂରସ୍ଥିର ହୋଇଯାଏ, ଫଳରେ ଶୋଇବା ସମୟରେ ଆମ ଚାରିପାଖରେ କ’ଣ ଘଟୁଛି, ତାହା ଆମେ ଜାଣିପାରୁନା । ବାପା, ମାଆ, ସ୍ତ୍ରୀ, ସ୍ୱାମୀ,



ପିଲାପିଲି, ପ୍ରିୟଜନ, କେହି ବି ମନେ ପଡ଼ନ୍ତି ନାହିଁ। ବାହ୍ୟ ଦୁନିଆରୁ ଆମ ସମ୍ପର୍କ ଛିଣ୍ଡିଯାଏ। ଦିନବେଳା ଘଟିଥିବା ସୁଖ ଅବା ଦୁଃଖ ଘଟଣା, କିଛି ମନେ ପଡେ ନାହିଁ। ସତେଯେପରି ନିଦ୍ରା ଅବସ୍ଥା ଆମ ପାଇଁ ଅର୍ଦ୍ଧମୃତ୍ୟୁର ଅବସ୍ଥା। ନିଦ୍ରା ପ୍ରକୃତରେ ଏକ ବିସ୍ମୟ। ଆମେ କେମିତି ଶୋଇ, କେମିତି ଉଠୁ, ସବୁକିଛି ବିସ୍ମୟକର। ପ୍ରତିଦିନ ଆମେ ଦିବାରାତ୍ରିର ଚକ୍ର ମଧ୍ୟରେ ଶୋଇବାର ଅନୁଭୂତି ପ୍ରାପ୍ତ କରୁ, ମାତ୍ର ଶୋଇବାର ରହସ୍ୟଟି ବୁଝିପାରୁନା। କିନ୍ତୁ ଏକଥା ଭଲଭାବରେ ଅନୁଭବ କରୁ ଯେ, ଭଲ ନିଦହେଲେ, ପରବର୍ତ୍ତୀ ଦିନଟିରେ ଆମେ ଶକ୍ତିମନ୍ତ ହୋଇ ସକ୍ରିୟ ଭାବରେ କାମ କରୁ। ମାତ୍ର ଭଲ ନିଦ ହୋଇ ନଥିଲେ, କ୍ଳାନ୍ତ ଓ ମାୟାହୋଇ ରହୁ। ହାଇମାରିବାରେ ଦିନଟି ବିତେ, ମୁଣ୍ଡ ବୁଲାଇବା, ମୁଣ୍ଡ ବିକ୍ଷିପା ଆଦି ସମସ୍ୟା ଦେଖାଯାଏ। ନିଦ୍ରା ହେଉଛି ଏକ ଆରୋଗ୍ୟ ପ୍ରକ୍ରିୟା ଏବଂ ଆମର ଶରୀର ମଧ୍ୟରେ ଏହା ଜନ୍ମରୁ ଖଞ୍ଜି ଦିଆଯାଇଛି। ଏହା ଏକ ଅତ୍ୟନ୍ତ ବିସ୍ମୟ—ସୃଷ୍ଟିକର୍ତ୍ତା ଜୀବନରେ ପ୍ରାକୃତିକ ଆରୋଗ୍ୟ ପ୍ରକ୍ରିୟାରେ ବାସ କରିବାପାଇଁ ଆମକୁ ଏକ ତୃତୀୟାଂଶ ସମୟ ପ୍ରଦାନ କରିଛନ୍ତି। ମାତ୍ର ଅନେକ ସମୟରେ ଆମେ ଏହି ପ୍ରାକୃତିକ ତାତ୍ତ୍ୱଗଣାମାନଙ୍କୁ ଅବହେଳା କରିଥାଉ—ଏପରିକି ଆମେ ଜାଣିନଥାଉ କିପରି ଶୋଇବାକୁ ହୁଏ।

ମୋ ପିଲାଦିନର ଗୋଟିଏ ଭୟଙ୍କର ଘଟଣା ଏଠାରେ ବର୍ଣ୍ଣନା କରୁଛି। ଏହି ସ୍ୱପ୍ନ ଦୃଶ୍ୟଟିକୁ ମୁଁ ତିନିଚାରିଥର ସାମନା କରିଛି। ଆଜି ପର୍ଯ୍ୟନ୍ତ ମୋ ମାନସ ସ୍ମୃତିରୁ ଏହି ଦୃଶ୍ୟଟି ବିସ୍ମୃତ ହୋଇନାହିଁ। ମୁଁ ଯେତେବେଳେ ସାନ ଥିଲି, ବଡ଼ମାନଙ୍କ ସାଙ୍ଗରେ ଶୋଉଥିଲି। ସେମାନଙ୍କଠାରୁ ଶୋଇବାପୂର୍ବରୁ ଭଲ ଭଲ ଗପ ଶୁଣିବା ଥିଲା ମୋର ସଭକ। ଗପ ଶୁଣି ମୋ ଆଖିରେ ନିଦ ଆସିଯାଏ ଓ ମୁଁ ଆରାମରେ ଶୋଇଯାଏ। ଦିନେ ମୁଁ ମୋ ଜେଜେମାଙ୍କ ସାଙ୍ଗରେ ଏକ କାଠ ଖଟରେ ଶୋଇଥିଲି। ଜେଜେମା ରାଜକୁମାର ରାଜକୁମାରୀଙ୍କ ବିଷୟରେ ଏକ ବଡ଼ିଆ ଗପ କହିଲେ। ମୁଁ ଗପ ଶୁଣୁ ଶୁଣୁ ଶୋଇପଡ଼ିଲି। ଲଣ୍ଡନଟିକୁ ଲିଭାଇ ଦିଆଯାଇଥିଲା, ତେଣୁ ଘର ଭିତରଟା ପୂରା ଅକ୍ଷୟକାର ମଧ୍ୟରେ ଭୁବିଯାଇଥିଲା। ମୁଁ ନିଘୋଡ଼ ନିଦ୍ରାରେ ହଜିଯାଇଥିଲି। ରାତି ମଝାମଝି ହୋଇ ଯାଇଥିବ। ଏ ସମୟରେ ମୁଁ ଏକ ଭୟଙ୍କର ସ୍ୱପ୍ନ ଦେଖିଲି। ଆମ ଘର ପାଖରେ ଏକ କୂଅ ଥିଲା। କୂଅଟି ଅଣ ଓସାରିଆ, ମାତ୍ର ଗଭୀର। ତଳେ ମାତ୍ର ଅଳ୍ପପୁଟ ପାଣି ଥିଲା। ମୁଁ ଜାଣିନାହିଁ, ମୁଁ କିପରି କୂଅର ପାଖରେ ପହଞ୍ଚି କୂଅ ଭିତରକୁ ଅନାଇଥିଲି। ହଠାତ୍ ଦି'ଟା ମୋଟା ମୋଟା କଳା ବିଲେଇ କୂଅ ଭିତରୁ ବାହାରି ଆସିଲେ, ମୋ ଗୋଡ଼କୁ ଝିଙ୍କି କୂଅ ଭିତରକୁ ଟାଣିନେଲେ। ମୁଁ ଭୟରେ ଥରିଲି।

ତଳେ ଦେଖିଲି, କଳା କଳା ବିଲେଇ ଛୁଆମାନେ ମୋତେ ଅନାଇ ରହିଛନ୍ତି। ସେମାନଙ୍କ ପାଇଁ ଭଲ ଶିକାରଟିଏ ମିଳିଛି। କିପରି ଏମାନଙ୍କ କବଳରୁ ମୁକୁଳିବି, ସେଥିପାଇଁ ସବୁ ପ୍ରକାର ଚେଷ୍ଟାକଲି। ମୁଁ ଚିତ୍କାର କରି ଡାକିବାକୁ ଚେଷ୍ଟା କଲି, ମାତ୍ର ପାଟିଫିଟାଇ ପାରିଲି ନାହିଁ। ବିଲେଇ ଦି'ଟା ମୋତେ ଆହୁରି ଜୋରରେ ଟାଣୁଥାନ୍ତି। କିଛି ସମୟ ପର୍ଯ୍ୟନ୍ତ ମୁଁ ଜାଣିପାରିଲି ନାହିଁ, କିପରି ଆସି କୂଅ ଫନ୍ଦ ପାଖରେ ପହଞ୍ଚିଗଲି ଏବଂ ବିଲେଇମାନେ କୂଅ ଭିତରୁ ମୋତେ ଅନାଇ ରହିଥିଲେ। ଏହି ସ୍ୱପ୍ନଟିକୁ ମୁଁ ପ୍ରାୟ ତିନିଚାରି ରାତି ଦେଖିଥିଲି। ମୁଁ ଆଜି ପର୍ଯ୍ୟନ୍ତ ବିଶ୍ଳେଷଣ କରି ଜାଣିପାରିଲି ନାହିଁ। ଏପରି ଭୟଙ୍କର ସ୍ୱପ୍ନଟି ମୁଁ କାହିଁକି ଦେଖିଲି। ମୋ ଜେଜେମା' ଶୋଇବା ପୂର୍ବରୁ ମୋତେ ଭଲ ଗପ କହିଥିଲେ, ଯାହା ମୋତେ ଖୁସି ଲାଗିଥିଲା। ମାତ୍ର ସ୍ୱପ୍ନଟି ଏତେ ଭୟଙ୍କର ଥିଲା ଯେ, ପଚାଶ ବର୍ଷ ବିତିଯାଇଥିଲେ ବି ଏହା ମୋ ସ୍ମୃତିପତ୍ରରୁ ଆଦୌ ଲିଭିପାରୁନି। ନିଦ୍ରା ଆରୋଗ୍ୟ କରାଏ ଏବଂ ନିଦ୍ରା ଅଜ୍ଞାତ କାରଣରୁ ମଧ୍ୟ ବାଧାପ୍ରାପ୍ତ ହୁଏ।

ଜେମସ ପାଇଁ ନିଦ୍ରା ସମୟରେ ଏହିପରି ଏକ ବର୍ଣ୍ଣନା କରିଛନ୍ତି:-

ଆମେ କେଉଁ ସମୟରେ ଶୋଇବାକୁ ଯାଉ ?

ଏମିତି କିଛି ସମୟ ଅଛି କି ଯାହା ଶୋଇବାପାଇଁ ସର୍ବୋତ୍ତମ ସମୟ ? କୁହାଯାଏ ଶୀଘ୍ର ଶୋଇବା ଏବଂ ଶୀଘ୍ର ଉଠିବା ସ୍ୱାସ୍ଥ୍ୟପାଇଁ ଉପକାରୀ। ଏହା ପ୍ରକୃତରେ କେତେ ପରିମାଣରେ ସତ୍ୟ ? ବିଳମ୍ବରେ ଶୋଇ ବିଳମ୍ବରେ ଉଠିବା କ'ଣ ଠିକ୍ କଥା ?

ଆମ ଶରୀର ମଧ୍ୟରେ ଏକ ଅତ୍ୟନ୍ତ ରକମର ଜୈବିକ ଘଣ୍ଟା (Biological clock) ସବୁବେଳେ ଟିକ୍ ଟିକ୍ କରୁଛି। ଏହା ବହୁତ ସଠିକ ଭାବରେ ଚାଲିଥାଏ। ଏହା ଆମ ଶରୀରର ବିଭିନ୍ନ କାର୍ଯ୍ୟବିଧିକୁ ତଥା ଶୋଇବା ସମୟକୁ ନିୟନ୍ତ୍ରଣ କରିଥାଏ। ରାତି ୧୧ ଟାରୁ ୩ ପର୍ଯ୍ୟନ୍ତ, ଆମ ରକ୍ତ ସରବରାହର ଅଧିକାଂଶ ଅଂଶ ଯକୃତରେ ସଞ୍ଚାଳିତ ହୋଇଥାଏ। ଅଧିକ ରକ୍ତ ପ୍ରବାହ ଯୋଗୁଁ ଯକୃତ ଫୁଲିଯାଏ। ଏହା ପ୍ରକୃତରେ ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ସମୟ, କାରଣ ଏହି ସମୟରେ ଆମ ଶରୀରର ବିଷାକ୍ତ ଦ୍ରବ୍ୟସବୁ ନିଷ୍କ୍ରିୟତା ପ୍ରକ୍ରିୟାରେ ବିଘଟିତ ହୋଇଥା'ନ୍ତି। ଆମ ଯକୃତ ଦିନସାରା ଶରୀରରେ ଜମିଥିବା ବିଷାକ୍ତ ଉପାଦାନଗୁଡ଼ିକୁ ଶରୀର ଉପଯୋଗୀ କରିବାପାଇଁ ଲାଗି ପଡ଼ିଥାଏ।

ଯଦି ଆମେ ଏହି ସମୟରେ ଶୋଇବା ନାହିଁ, ତେବେ, ଏହି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କାର୍ଯ୍ୟଟି ବାଧାପ୍ରାପ୍ତ ହେବ।



- ଆମେ ଯଦି ରାତି ୧୧ ବେଳେ ଶୋଇବା, ତେବେ ଆମକୁ ଶରୀରର ବିଷାକ୍ତଦ୍ରବ୍ୟକୁ ବିଘଟନ କରିବା ପାଇଁ ରାତି ୧୧ଟାରୁ ୩ଟା ପର୍ଯ୍ୟନ୍ତ ପୂରା ୪ ଘଣ୍ଟା ସମୟ ମିଳିବ ।
- ଆମେ ଯଦି ରାତି ୧୨ବେଳେ ଶୋଇବା, ତେବେ ଆମକୁ ୪ ଘଣ୍ଟା ବଦଳରେ ୩ ଘଣ୍ଟା ମିଳିବ ।
- ଆମେ ଯଦି ରାତି ୧୩ବେଳେ ଶୋଇବା ତେବେ ଆମକୁ ୨ ଘଣ୍ଟା ସମୟ ମିଳିବ ।
- ଆମେ ଯଦି ରାତି ୨ଟାବେଳେ ଶୋଇବା, ଆମକୁ ମାତ୍ର ୧ଘଣ୍ଟା ସମୟ ମିଳିବ ।
- ଯଦି ଆମେ ରାତି ୩ଟାପରେ ଶୋଇବା, ତେବେ କ’ଣ ହେବ ? ଆମକୁ ପ୍ରକୃତରେ କିଛି ସମୟ ମିଳିବ ନାହିଁ । ଆମ ଶରୀରର ବିଷାକ୍ତ ଦ୍ରବ୍ୟଗୁଡ଼ିକୁ ବିଘଟନ କରି ଶରୀର ଉପଯୋଗୀ କରିହେବ ନାହିଁ ।

ଆମେ ଯଦି ଏହିଭଳି ସବୁବେଳେ ଶୋଇବା, ତେବେ ଶରୀରଟି ବିଷାକ୍ତ ଦ୍ରବ୍ୟରେ ଭରପୂର ହୋଇ ରହିବ । ଏହାର ଫଳାଫଳ ଯାହାହେବ, ତାହା ନ କହିବା ଭଲ ।

ହଁ, ଯଦି ତୁମେ ବିଳମ୍ବରେ ଶୋଇ ବିଳମ୍ବରେ ଉଠିବ, ତାହାହେଲେ କ’ଣ ହେବ ?

ତୁମେ କେବେ ବିଳମ୍ବିତ ରାତିରେ ଶୋଇବାକୁ ଯାଇଛ କି ? ତୁମେ ଅନୁଭବ କରିନାହିଁକି, ବିଳମ୍ବରେ ଶୋଇ, ଯେତେ ଅଧିକ ସମୟ ପରେ ଉଠିଲେ ମଧ୍ୟ ତୁମକୁ କ୍ଲାନ୍ତି ଲାଗିଥାଏ ବୋଲି ?

ବିଳମ୍ବରେ ଶୋଇବା ଏବଂ ବିଳମ୍ବରେ ଶଯ୍ୟାତ୍ୟାଗ କରିବା ପ୍ରକୃତରେ ସ୍ୱାସ୍ଥ୍ୟ ପାଇଁ ଅନେକ କ୍ଷତିକାରକ । ଏହାଦ୍ୱାରା ଶରୀରର ବିଷ ନିସ୍ତ୍ରୟକରଣ ପାଇଁ ଯଥେଷ୍ଟ ସମୟ ମିଳେ ନାହିଁ, ମାତ୍ର ଏହା ଆମ ଶରୀର ପାଇଁ ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କାର୍ଯ୍ୟ ।

ରାତି ୩ଟାରୁ ପ୍ରାୟ ୫ଟା ପର୍ଯ୍ୟନ୍ତ, ଆମର ଅଧିକାଂଶ ରକ୍ତ ପୁସ୍ତପୁସ୍ତରେ କେନ୍ଦ୍ରୀଭୂତ ହୁଏ । ଏହି ସମୟରେ ଆମେ କ’ଣ କରିବା ଉଚିତ ? ଆମେ ପ୍ରକୃତରେ ଏ ସମୟରେ ଭଲଭାବରେ ଶ୍ୱାସପ୍ରଶ୍ୱାସ ଏବଂ ବ୍ୟାୟାମ କରିବା ଆବଶ୍ୟକ । ବଗିଚାରେ ଏହି କାମଟି କରିପାରିଲେ ଅତ୍ୟନ୍ତ ଉତ୍ତମ । ଏହି ସମୟରେ ବାୟୁରେ ଅନେକ ସତେଜ ଉପକାରୀ ଉପାଦାନ ଥାଏ ।

ସକାଳ ୫ରୁ ୭ଟା ମଧ୍ୟରେ ଅଧିକାଂଶ ରକ୍ତ ବୃହତ୍ ଅନ୍ତନାଳୀରେ ଗଚ୍ଛିତ ହୁଏ । ଏହି ସମୟରେ ଆମେ କ’ଣ କରିବା ଉଚିତ ? ଅନ୍ତନାଳୀରେ ଥିବା ସମସ୍ତ ଅନାବଶ୍ୟକ ବର୍ଯ୍ୟବସ୍ତୁକୁ ବାହାର କରିଦେବା ଆବଶ୍ୟକ । ଏଥିପାଇଁ ଏହି ସମୟଟି ପ୍ରକୃତରେ ଆମର ଝାଡ଼ା ଯିବା ସମୟ । ଏହାପରେ ଦିନସାରା ପାଇଁ ଯଥେଷ୍ଟ ପୁଷ୍ଟିସାର ପାଇବା ପାଇଁ ଆମେ ଶରୀରକୁ ପ୍ରସ୍ତୁତ କରିବା ଆବଶ୍ୟକ ।

ସକାଳ ୭ଟାରୁ ୯ଟା ଭିତରେ ଅଧିକାଂଶ ରକ୍ତ ସଞ୍ଚାଳନ ପାକସ୍ଥଳୀରେ ହୋଇଥାଏ । ତେବେ ଏପରି କ୍ଷେତ୍ରରେ ଆମେ କ’ଣ କରିବା ଉଚିତ ? ସକାଳର ପ୍ରଥମ ଭୋଜନ (ବ୍ରେକଫାଷ୍ଟ) ଅତ୍ୟନ୍ତ ଜରୁରୀ । ଏହା ସାରାଦିନ ପାଇଁ ସବୁଠାରୁ ମୁଖ୍ୟ ଭୋଜନ । ଏହି ସକାଳ ଭୋଜନରେ ଯେପରି ଯଥେଷ୍ଟ ପରିମାଣରେ ପୁଷ୍ଟିକର ଖାଦ୍ୟ ରହେ, ସେଥିପାଇଁ ଆମେ ଯତ୍ନବାନ ହେବା ଆବଶ୍ୟକ । ସକାଳ ଭୋଜନକୁ ଏଡ଼ାଇ ଚାଲିଲେ ପରବର୍ତ୍ତୀ ସମୟରେ ଏହା ଆମପାଇଁ ଅନେକ ସ୍ୱାସ୍ଥ୍ୟଗତ ସମସ୍ୟା ସୃଷ୍ଟି କରିଥାଏ ।

ଆମ ଦିନଟି ପ୍ରକୃତରେ ଏହିପରି ଆରମ୍ଭ ହେବା କଥା

ରାତ୍ରିରେ ଭଲଭାବରେ ଶୋଇବାଦ୍ୱାରା ଆମ ଶରୀରର ବିଷାକ୍ତ ଦ୍ରବ୍ୟଗୁଡ଼ିକର ବିଘଟନ ହୋଇ ଶରୀରରୁ ବିଷଅଂଶ ନିର୍ଗତ ହୋଇଯାଏ । ଏହାପରେ ଆମେ ଶଯ୍ୟାତ୍ୟାଗ କରି ସତେଜ ବାୟୁ ପ୍ରଶ୍ୱାସରେ ଗ୍ରହଣ କରୁ । ଏହା ଆମକୁ ଉପକାରୀ ଶକ୍ତି ପ୍ରଦାନ କରିବାରେ ସହାୟକ ହୋଇଥାଏ । ତା’ପରେ ଶରୀରରୁ ବର୍ଯ୍ୟବସ୍ତୁ ନିଷ୍କାସନ ଏବଂ ସକାଳର ପୁଷ୍ଟିକର ଭୋଜନ - ଏସବୁ ଶରୀରକୁ ନୂଆ ଦିନଟି ପାଇଁ ଆମକୁ ପ୍ରସ୍ତୁତ କରିଦିଏ ।

ଗାଁର ଲୋକମାନେ ବା ଫାର୍ମରେ କାମ କରୁଥିବା ଲୋକମାନେ ଅଧିକ ସୁସ୍ଥ ରୁହନ୍ତି । ମାତ୍ର, ଏଥିରେ କିଛି ଆଶ୍ଚର୍ଯ୍ୟ ହେବାର ନାହିଁ । ସେମାନେ ସଅଳ ଶୁଅନ୍ତି ଓ ସଅଳ ଉଠନ୍ତି । ପ୍ରକୃତିର ଜୈବିକ ଘଣ୍ଟା (Biological clock) ଅନୁସାରେ ଜୀବନଯାପନ କରନ୍ତି ।

ସହରବାସୀଙ୍କ ପାଇଁ ଏପରି ଜୀବନ ନିର୍ବାହ କରିବା ସମ୍ଭବ ହୋଇପାରେ ନାହିଁ । ସହରରେ ଥାଏ ଭଲ ଆଲୋକ ବ୍ୟବସ୍ଥା, ଟି.ଭି. ଆଉ ଇଣ୍ଟରନେଟର ସୁବିଧା । ଏସବୁ ଆମ ମୂଲ୍ୟବାନ ଶୋଇବା ଉପରେ ବ୍ୟାଘାତ ସୃଷ୍ଟି କରିଥାଆନ୍ତି । ଏପରି ପରିବେଶରେ ସ୍ୱାଭାବିକ ତଥା ପ୍ରକୃତି ସହମତ ସମୟାନୁବର୍ତ୍ତୀତା ରକ୍ଷା କରି ଜୀବନ ବଞ୍ଚିବା ପ୍ରକୃତରେ ଭାରି କଷ୍ଟକର ।



ଯେଉଁଦିନଠାରୁ ମୁଁ ଜୈବିକ ଘଣ୍ଟା (Biological clock) ଟି ସମୟରେ ଅବଗତ ହେଲି, ସେହିଦିନଠାରୁ ଯଥାସାଧ୍ୟ ଏହାକୁ ଅନୁସରଣ କରିବା ପାଇଁ ଚେଷ୍ଟା କରୁଛି । ସାଧାରଣତଃ ମୁଁ ସକାଳେ ଉଠିଲାପରେ ଆଗ କମ୍ପ୍ୟୁଟରରେ ସମୟ ବିତାଏ । ତା'ପରେ ଯେତେବେଳେ ଓଟା ହୋଇଯାଏ, ମୁଁ ସକାଳ ଭୋଜନ ପାଇଁ ଉତ୍ତମ ସମୟ ଆସିଗଲା ବୋଲି ଜାଣିଯାଏ । ସକାଳ ୯ଟା ପୂର୍ବରୁ ସକାଳ ଭୋଜନ ସମାପ୍ତ କରିବା ମୋ ପାଇଁ ଶ୍ରେୟସ୍କର । ଏହି ସମୟରେ ଶରୀର ଖାଦ୍ୟକୁ ଭଲ ଭାବରେ ଗ୍ରହଣ କରିପାରେ ।

ଯଦି ତୁମକୁ ରାତ୍ରିକାଳୀନ ଚାକିରାଟିଏ ମିଳିଲା, ତେବେ କ'ଣ କରିବ ? ମୁଁ କହିବି, ଦରମା ଅଧିକ ମିଳିବାର ଥିଲେ ମଧ୍ୟ ତୁମେ ଏପରି ଚାକିରିକୁ ପ୍ରତ୍ୟାଖ୍ୟାନ କରିବା ଉଚିତ୍ । ଏପରି ଚାକିରିକୁ ଆଦରିନେଲେ ପରବର୍ତ୍ତୀ ଜୀବନରେ ତୁମକୁ ସ୍ୱାସ୍ଥ୍ୟପାଇଁ ଅଧିକ ପରିମାଣରେ ଖର୍ଚ୍ଚାନ୍ତ ହେବାକୁ ପଡ଼ିପାରେ ।

ଯଦି ତୁମକୁ ବିଳମ୍ବିତ ରାତି ପର୍ଯ୍ୟନ୍ତ କାମ କରିବାର ଥାଏ, ତେବେ କ'ଣ କରିବ ? ଏପରି କ୍ଷେତ୍ରରେ ତୁମେ ଆଗୁଆ ଶୋଇ ପଡ଼ିବ ଓ ଶୀଘ୍ର ଉଠି କାମ କରିବ । କେବଳ କାମ କରିବାର ସମୟଟିକୁ ଟିକିଏ ପରିବର୍ତ୍ତନ କରିଦିଅ, ତୁମେ ସମାନ ସମୟ ପାଇଯିବ ଏବଂ ଏହାକୁ ତୁମ ଶରୀର ଭଲରେ ଗ୍ରହଣ କରିବ ।

ଏତିକିରେ ମୁଁ ଉପସଂହାର କରୁଛି । ତୁମେ ଯଥାସମ୍ଭବ ଏହି ସମୟକୁ ଅନୁସରଣ କରି ଦୈନନ୍ଦିନ ଜୀବନର କାର୍ଯ୍ୟସରଣୀ ପ୍ରସ୍ତୁତ କର । **ମୁଁ ନିଶ୍ଚିତ ଯେ ତୁମେ ସାରାଦିନ ପାଇଁ ଅଧିକ ସତେଜ ଏବଂ ଶକ୍ତିମନ୍ତ ଅନୁଭବ କରିବ ।**

ଆମ ଚାରିପାଖରେ ପ୍ରକୃତି ଆମକୁ ଅସରନ୍ତି ଶକ୍ତି ଏବଂ ସମ୍ବଳ ଭରପୁର କରି ରଖିଛି । ଅସରନ୍ତି ସୂର୍ଯ୍ୟକିରଣ, ଜଳ, ବାୟୁ, ମାଟି ଆମ ପାଇଁ ଗଚ୍ଛିତ ହୋଇ ରହିଛି । ଯେମିତି ବ୍ୟବହାର କଲେ ବି ଜୀବସକଳ ଏହି ଅମାପ ଶକ୍ତି ସମ୍ବଳକୁ ବିନିଯୋଗ କରିପାରିବେ ନାହିଁ । ଏହି ଭୌତିକ ଶକ୍ତି ସମ୍ବଳ ବ୍ୟତୀତ ଅନେକ ସୁସ୍ଥସରୀର ସମ୍ପଦ ଆମ ପାଇଁ ଭରପୁର ହୋଇ ରହିଛି, ଯେପରିକି, ଭାବ, ପ୍ରେମ, ବିଶ୍ୱାସ ଇତ୍ୟାଦି । ଏସବୁ ଆମ ଚାରିପାଖରେ ଏବଂ ଅତି ନିକଟରେ

ମହଜୁଦ୍ ରହିଛନ୍ତି । ସବୁ ଜୀବମାନଙ୍କ ମଧ୍ୟରେ ଏହି ସୁସ୍ଥ ଖୁଅ ମାଧ୍ୟମରେ ଅଦୃଶ୍ୟ ସମ୍ପର୍କ ରହିଛି—ଏସବୁ ମଣିଷ କ୍ଷେତ୍ରରେ ଅଧିକ ଶକ୍ତିଶାଳୀ ଏବଂ ଦୃଶ୍ୟମାନ ଅଟନ୍ତି ।

ଆମେ ପ୍ରେମର ଉଦାହରଣ ନେଇ ବୁଝିବା । କୁହାଯାଏ ଯେ ପ୍ରେମ ସବୁଆଡ଼େ ଭରି ରହିଛି, ମାତ୍ର ଆମେ ପ୍ରେମ ପାଇପାରୁନା । ଏକଥା କାହିଁକି ହୁଏ । କାରଣ ଆମର ଗ୍ରହଣ କରିବାର ପାତ୍ରଟି ବନ୍ଦଥାଏ । ଶିଶୁର ସରଳ ଆଖିରେ, କିଶୋର କିଶୋରୀମାନଙ୍କ ହସରେ, ନାରୀର କୋମଳ ହସରେ ଏବଂ ପୁରୁଷର ସୁରକ୍ଷାଦାୟୀ ବଳୁଆ ବାହୁରେ, ଏବଂ ଅଜ୍ଞାଆଇଙ୍କର ଅନୁଭୂତି ସମ୍ପନ୍ନ ଉଜ୍ଜ୍ୱଳ ହସରେ, ଆମେ ପ୍ରେମକୁ ଅନୁଭବ କରିପାରିବା ।

ଆମକୁ ବୁଝିବାକୁ ହେବ ଯେ, ଆମ ଶରୀର ହେଉଛି ଆମ ଆତ୍ମାର ଭୌତିକ ଗୃହ । ଏହାକୁ ସୁସ୍ଥ ଏବଂ ଖୁସିରେ ରଖିବାକୁ ହେବ । ଆମ୍ଭ ଯଦି ଭଲ ପରିବେଶଟିଏ ପାଆନ୍ତି, ତେବେ ତାଙ୍କ ନିଜ ଯୋଜନା ଅନୁସାରେ କାମ କରିବାକୁ ସୁବିଧା ହୋଇଥାଏ । ଉତ୍ତମ ଖାଦ୍ୟ, ଉତ୍ତମ ବାସସ୍ଥାନ, ଉତ୍ତମ ନିଦ୍ରା (ସଅଳ ଶୋଇବା, ସଅଳ ଉଠିବା), ଉତ୍ତମ ହସ, ଉତ୍ତମ ବ୍ୟାୟାମ, (ଚାଲିବା, ଦୌଡ଼ିବା, ଖେଳିବା, ଆସନ, ପ୍ରାଣାୟାମ ଇତ୍ୟାଦି), ଉତ୍ତମ ବନ୍ଧୁ, ସୃଜନଶୀଳ ଉଦ୍ୟମ, ବିଶ୍ୱାସ, ପ୍ରାର୍ଥନା ଏବଂ ଦିବ୍ୟଚେତନା ପ୍ରତି ସମର୍ପଣ, ଆମକୁ ସୁସ୍ଥ ଓ ନିରାମୟ କରିପାରିବ । ଏହା ଆମକୁ ଅନ୍ତରସ୍ଥ ଆତ୍ମାଙ୍କ ମାର୍ଗଦର୍ଶନ ପ୍ରତି ଉନ୍ମୁକ୍ତ ରଖିପାରିବ ଏବଂ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟରେ ଉପନୀତ କରାଇବାରେ ସହାୟକ ହେବ । ଏହାଦ୍ୱାରା ଆମେ ସ୍ୱାଭାବିକ ତଥା ନିରନ୍ତର ଭାବରେ ପୂର୍ଣ୍ଣାଙ୍ଗ ଆରୋଗ୍ୟ ପ୍ରକ୍ରିୟାରେ ଜୀବନ ବଞ୍ଚିପାରିବା ।

ଆମକୁ ନିଶ୍ଚିତ ଭାବରେ ମନେ ରଖିବାକୁ ହେବ:

“ଏହି ଶରୀର ମୋର, ଏହି ଜୀବନ ମୋର ଏବଂ ମୋର ଏକ ମନ ଅଛି ଯାହାକି ମୋତେ ଗଢ଼ିପାରିବ ବା ମୋତେ ନଷ୍ଟ ଭ୍ରଷ୍ଟ କରିପାରିବ । ଏହାକୁ ମୋ ଛତା ଆଉ କେହି ନିୟନ୍ତ୍ରଣ କରି ପାରିବେ ନାହିଁ । ମୋତେ ହିଁ ନିଷ୍ପତ୍ତି ନେବାକୁ ହେବ, କିପରି ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ପାଇଁ ଅଭ୍ୟାସ ଜାରି ରଖିବି ।”





INTEGRAL HEALTH BY CONSCIOUSNESS

Dr. Babulu Kumar Patnayak, ex. DHS, DMET
President, Sri Aurobindo Medical Association

Since yore, many systems of health care have been evolved & were adopted, e.g. the herbal, unani, homeopathy, acupressure, acupuncture, Reiky, even Mantra, hydrotherapy, and many others from time to time in different lands till the modern medicine came into being but all those could not solve the whole problem.

But the birth of Sri Aurobindo & The Mother who discovered and descended on earth The Supermind, The Supramental Consciousness, the building block of the creation which can bring about

the radical transformation of our beings and consciousness, heralded a New Era.

The Consciousness can not only give us a permanent solution to our health problems but also will establish 'Integral Health' at both the Individual as well as the total Community level.

This time many expert speakers will throw some light on the 'Integral Health by Consciousness', and some other modern methods that may highlight us to our benefit.



If a total transformation of the being is our aim, a transformation of the body must be an indispensable part of it; without that no full divine life on earth is possible.

-Sri Aurobindo



SLEEP: HOUR OF THE DIVINE CONNECTION

Dr. Jayanta K. Panda

Associate Professor, SCB Medical College, Cuttack

Only during sleep our consciousness gets connected to the universal consciousness and hours of sleep are blissful hours where the soul is directly connected to the Divine. That's why almost one third of our life we spend in our real self – that is Truth-Consciousness-Bliss only during the sleep.

When you're in a rush to meet work, school, family, or household responsibilities, do you cut back on your sleep, thinking it won't be a problem? Like many people, you might think that sleep is merely a "down time" when the brain shuts off and the body rests. Think again.

What Is Sleep?

Sleep was long considered just a block of time when your brain and body shut down. Thanks to sleep research studies done over the past several decades, it is now known that sleep has distinct stages that cycle throughout the night in predictable patterns. Your brain and body functions stay active throughout sleep, but different things happen during each stage. For instance, certain stages of sleep are needed for us to feel well rested and energetic the next day, and other stages help us learn or make memories.

In brief, a number of vital tasks carried out during sleep help people stay healthy and function at their best. On the other hand, not getting enough sleep can be dangerous—for example, you are more likely to be in a car crash if you drive when you are drowsy.

How Much Sleep is needed for us?

Sleep needs vary from person to person, and they change throughout the life cycle. Most adults need 7–8 hours of sleep each night. Newborns, on the other hand, sleep between 16 and 18 hours a day, and children in preschool sleep between 11 and 12 hours a day. School-aged children and teens need at least 10 hours of sleep each night.

Some people believe that adults need less sleep as they get older. But there is no evidence to show that older people can get by with less sleep than younger people. As people age, however, they often get less sleep or they tend to spend less time in the deep, restful stage of sleep. Older people are also more easily awakened.

Why Sleep Is Good and Skipping on It Isn't?

Does it really matter if you get enough sleep? Absolutely! Not only does the quantity of your sleep matter, but the quality of your sleep is important as well. People whose sleep is frequently interrupted or cut short might not get enough of certain stages of sleep. In other words, how well rested you are and how well you function the next day depend on your total sleep time and how much of the various stages of sleep you get each night.

Performance: We need sleep to think clearly, react quickly, and create memories. In fact, the pathways in the brain that help us learn and remember are very active when we sleep. Studies show that people who are taught mentally challenging tasks do better after a good night's sleep. Other research suggests that sleep is needed for creative problem solving.

Skimping on sleep has a price. Cutting back by even 1 hour can make it tough to focus the next day and can slow your response time. Studies also find that when you lack sleep, you are more likely to make bad decisions and take more risks. This can result in lower performance on the job or in school and a greater risk for a car crash.

Mood: Sleep affects mood. Insufficient sleep can make you irritable and is linked to poor behavior and trouble with relationships, especially among children and teens. People who chronically lack sleep are also more likely to become depressed.



Health: Sleep is also important for good health. Studies show that not getting enough sleep or getting poor quality sleep on a regular basis increases the risk of having high blood pressure, heart disease, and other medical conditions.

In addition, during sleep, your body produces valuable hormones. Deep sleep triggers more release of growth hormone, which fuels growth in children and boosts muscle mass and the repair of cells and tissues in children and adults. Another type of hormone that increases during sleep helps the immune system fight various infections. This might explain why a good night's sleep helps keep you from getting sick and helps you recover when you do get sick.

Hormones released during sleep also control the body's use of energy. Studies find that the less people sleep, the more likely they are to be overweight or obese, to develop diabetes, and to prefer eating foods that are high in calories and carbohydrates.

It's all about Time

How sleepy you are depends largely on how well you've been sleeping and how much sleep you've been getting. Another key factor is your internal "biological clock"—a small bundle of cells in your brain that controls when you feel sleepy and your sleep patterns (based on responses to internal and external environmental cues, such as light signals received through your eyes). Because of the timing of the biological clock and other bodily processes, you naturally feel the most tired between midnight and 7 a.m. and again in the after-noon between 1 p.m. and 4 p.m.

Night shift workers often find themselves drowsy at work. They also have trouble falling asleep or staying asleep during the day, when their schedules require them to sleep. Being sleepy puts them at risk for injuries on the road and at work. Night shift workers are also more likely to have conditions such as heart disease, digestive troubles, and infertility, as well as emotional problems. All of these problems may be related, at least in part, to their chronic lack of sleep.

Adapting to new sleep and wake times can also be

hard for travelers crossing time zones, resulting in what's known as jet lag. Jet lag can lead to daytime sleepiness, trouble falling asleep or staying asleep at night, poor concentration, and irritability.

The good news is that by using appropriately timed cues, most people can reset their biological clock, but only by 1–2 hours per day at best. Therefore, it can take several days to adjust to a new time zone (or different work schedule). If you'll be moving across time zones, you might want to begin adapting to the new time zone a few days before leaving. Or, if you are traveling for just a few days, you might want to stick with your original sleep schedule and not try to adjust to the new time zone.

Facts about Sleep:

Sleep need varies

Different people need different amounts of sleep. Eight and quarter hours is the average for adults. Some people can cope very well with much less and some need much more every night.

Sleep is an active state

We used to think that everything shuts down when we sleep. But over the last 60 years scientists have discovered that our brains are very active while we sleep. In fact, some parts of the brain use more oxygen and glucose while asleep than when awake.

Deep sleep happens first

The first three hours of sleep have the deepest stages of sleep (Slow Wave Sleep). Later on in the night we have more of the sleep stage with vivid dreams (Rapid Eye Movement Sleep, REM sleep).

Sleep changes in cycles

Sleep changes across the night in cycles of about 90 minutes. There is REM (dreaming) sleep in every cycle, even if only for a short time. We also have very brief arousals many times across the night. We are not aware of most of these arousals and we forget most dreams.

A body clock affects our tiredness

The timing of our need for sleep is based on two things. The first is how long we have been awake. The second is our body clock. If we stay awake all night we will feel more tired at 4am than at 10am.



Scientists call the time between 3am and 5am the 'dead zone'. It's when our body clock makes us 'dead' tired.

Falling asleep can be hard

You cannot make yourself fall asleep just like you can't digest your food faster. Sleep onset is not something we can control. We can only create the right conditions for sleep both in our minds and in our environment.

Lack of sleep can bring you down

Some people cope with a lack of sleep much better than others. But everyone who is very sleepy loses concentration easily and experiences mood changes. The usual mood changes are feeling more depressed and irritable.

Genetics and sleep

We now believe that many aspects of sleep are genetically controlled. Recent breakthroughs may have identified the gene that makes some people cope more easily with a lack of sleep.

Why do we sleep?

Scientists don't yet understand exactly why we need sleep so badly. They believe it restores us physically and helps us organize things in our brain. We do know, however, that we can't live well without it.

Secrets to get a Good Night's Sleep

- Like eating well and being physically active, getting a good night's sleep is vital to your well-being. Here are 13 tips to help you:
- Stick to a sleep schedule. Go to bed and wake up at the same time each day even on the weekends.
- Exercise is great, but not too late in the day. Try to exercise at least 30 minutes on most days but not later than 2–3 hours before your bedtime.
- Avoid caffeine and nicotine. The stimulating effects of caffeine in coffee, colas, certain teas, and choco-late can take as long as 8 hours to wear off fully. Nicotine is also a stimulant.
- Avoid alcoholic drinks before bed. A "nightcap" might help you get to sleep, but alcohol

keeps you in the lighter stages of sleep. You also tend to wake up in the middle of the night when the sedating effects have worn off.

- Avoid large meals and beverages late at night. A large meal can cause indigestion that interferes with sleep. Drinking too many fluids at night can cause you to awaken frequently to urinate.
- Avoid medicines that delay or disrupt your sleep, if possible. Some commonly prescribed heart, blood pressure, or asthma medications, as well as some over-the-counter and herbal remedies for coughs, colds, or allergies, can disrupt sleep patterns.
- Don't take naps after 3 p.m. Naps can boost your brain power, but late afternoon naps can make it harder to fall asleep at night. Also, keep naps to under an hour.
- Relax before bed. Take time to unwind. A relaxing activity, such as reading or listening to music, should be part of your bedtime ritual.
- Take a hot bath before bed. The drop in body temperature after the bath may help you feel sleepy, and the bath can help you relax.
- Have a good sleeping environment. Get rid of anything in your bedroom that might distract you from sleep, such as noises, bright lights, an uncomfortable bed, or a TV or computer in the bedroom. Also, keeping the temperature in your bedroom on the cool side can help you sleep better.
- Have the right sunlight exposure. Daylight is key to regulating daily sleep patterns. Try to get outside in natural sunlight for at least 30 minutes each day.
- Don't lie in bed awake. If you find yourself still awake after staying in bed for more than 20 minutes, get up and do some relaxing activity until you feel sleepy. The anxiety of not being able to sleep can make it harder to fall asleep.
- See a doctor if you continue to have trouble sleeping. If you consistently find yourself feeling tired or not well rested during the day despite spending enough time in bed at night, you may have a sleep disorder. Your family doctor or a sleep specialist should be able to help you.





ସୁଖନିଦ୍ରା

ଡଃ ଅଲେଖ ଚନ୍ଦ୍ର ସାହୁ

୧୨.୦୬.୨୦୧୬ ସମାଜର ରବିବାର ସଂଖ୍ୟା ପୃଷ୍ଠା-୬ରେ ଆମେରିକାରେ ରହୁଥିବା ଓଡ଼ିଆ ଝିଅ ଡଃ ବିଶ୍ୱଭାରତୀଙ୍କର “ରାସ୍ତାର ଶେଷସୀମାରେ ମଣିଷ ଜାତି” ପ୍ରବନ୍ଧ ପଢ଼ିଲା ବେଳେ ସ୍ୱତଃ ଚମକି ପଡ଼ିଲି । ସେଥିରେ “ମୁୟାଜର ପ୍ରସିଦ୍ଧ ଟାଟା ମେମୋରିଆଲ୍ ହସ୍ପିଟାଲରେ କାମ କରୁଥିବା କ୍ୟାନସର ଡାକ୍ତର ଜଣଙ୍କ ବହୁଦିନ ପରେ ଗାଁକୁ ଆସିଥିବା ଖବର ପାଇ ପ୍ରାକୃତିକ ଚିକିତ୍ସାରେ ଗଭୀର ଜ୍ଞାନ ଥିବା ହରି ମଉସା ତାଙ୍କୁ ଦେଖା କରିବାକୁ ଆସିଲେ” ପ୍ରସଙ୍ଗ ଆଲୋଚନା ହୋଇଛି । ଏହି ପ୍ରାକୃତିକ ଚିକିତ୍ସକ ଏକ ଗଲା କ୍ୟାନସର ରୋଗୀକୁ ପ୍ରାକୃତିକ ଚିକିତ୍ସାରେ ଭଲ କରିବାର ନିଜସ୍ୱ ଅନୁଭୂତି ଆଧାରରେ ଏହି ଆଧୁନିକ ଡାକ୍ତରଙ୍କୁ ଆହ୍ୱାନ କରୁଛନ୍ତି ପୁରାତନ ଓ ନୂତନ ମଧ୍ୟରେ ସମନ୍ୱୟ କରିବା ପାଇଁ ।” ମୁଁ ଚାହୁଁଛି ତୁମେ ଯା ଉପରେ ଅଧିକ ଗବେଷଣା କର ହୁଏତ କ୍ୟାନସର ଚିକିତ୍ସାର ଏକ ସରଳ, ଶସ୍ତା ଏବଂ ସ୍ୱାସ୍ଥ୍ୟପ୍ରଦ ନୂଆ ବାଟ ବାହାରି ପାରିବ ଏବଂ ଲୋକେ ବର୍ତ୍ତମାନର ବ୍ୟୟବହୁଳ ଏବଂ ଅତ୍ୟନ୍ତ ପୀଡ଼ାଦାୟକ ଚିକିତ୍ସା ପଦ୍ଧତିରୁ ମୁକ୍ତି ପାଇପାରିବେ... ।” ଏହି ଆହ୍ୱାନ ଆଧୁନିକ ଚିକିତ୍ସକଙ୍କର ବିଦ୍ୱେଷରେ ପରିଣତ ହୋଇଛି ।

ବଡ଼ ଶୋଭର ସହ ପ୍ରାକୃତିକ ଚିକିତ୍ସକ ଚିନ୍ତା ବ୍ୟକ୍ତ କରୁଛନ୍ତି, “ହିମାଳୟଠାରୁ କେରଳ ପର୍ଯ୍ୟନ୍ତ ପ୍ରାକୃତିକ ଔଷଧରେ ଭରପୁର ଆମ ଦେଶ ହଜାର ହଜାର ବର୍ଷ ତଳୁ ପ୍ରାକୃତିକ ଉପାୟରେ ସୁସ୍ଥ ରହିବାର ରହସ୍ୟ ମୁନି ରଷିମାନେ ଉନ୍ମୋଚନ କରି ସାରିଛନ୍ତି । ଆୟୁର୍ବେଦ କହେ ସ୍ୱଚ୍ଛ ଜଳ, ବାୟୁ, ବୃକ୍ଷଲତା, ଜୀବଜନ୍ତୁ, ସବୁଥିରେ ଔଷଧୀୟ ତତ୍ତ୍ୱ ଭରି ରହିଛି... ।

ଡଃ ବିଶ୍ୱଭାରତୀ ଖବର କାଗଜରେ ବାହାରିଥିବା ଏକ ଚାଞ୍ଚଲ୍ୟକର ତଥ୍ୟ ଆଧାରରେ ଲେଖିଛନ୍ତି, “ଯେପରି ସବୁବେଳେ ମାଡ଼ ଖାଇଥିବା ପିଲା “ଗାଲୁଆ” ହୋଇଯାଏ ସେମିତି ଛୋଟ ଛୋଟ କଥାରେ ଆଶ୍ୱିବାୟୋଟିକର ବାରମ୍ବାର ପ୍ରୟୋଗ ଯୋଗୁ ଆସ୍ତେ ଆସ୍ତେ ଜୀବାଣୁକୁ ଆଉ ଔଷଧ କାରୁ କରୁନି । ସେମାନେ “ଆଶ୍ୱିବାୟୋଟିକ ରେଜିଷ୍ଟାଣ୍ଟ” ହୋଇଗଲେଣି ଏବଂ ଖୁବ୍ ଶୀଘ୍ର ସେମାନଙ୍କର ବଂଶବୃଦ୍ଧି ହେବାରେ ଲାଗିଛି... ।” ଏହି ଉପାୟରେ ଭୟାଭୟ ପରିସ୍ଥିତିକୁ ବିଶେଷଜ୍ଞମାନେ End of the Road ବା ରାସ୍ତାର ଶେଷ ସୀମା ବୋଲି କହୁଛନ୍ତି । ସୁତରାଂ ଆଧୁନିକ ଚିକିତ୍ସା ରାସ୍ତାର ଶେଷ ସୀମାରେ ମଣିଷ

ଜାତି ବି ପହଞ୍ଚି ଯାଇଛି । ଆଉ ଆଗକୁ ଗଲେ ନିଶ୍ଚିତ୍ ହେବା ସୁନିଶ୍ଚିତ । ତେଣୁ ଯେତେଶୀଘ୍ର ସମ୍ଭବ ପଛକୁ, ପ୍ରକୃତି କୋଳକୁ ପୁନଶ୍ଚ ଫେରିଯିବାକୁ ପଡ଼ିବ । ବିଷାକ୍ତ କୃତ୍ରିମ ଖାଦ୍ୟ, ପ୍ରଦୂଷିତ ପରିବେଶ, ଅବାଞ୍ଚିତ କାର୍ଯ୍ୟଶୈଳୀ, ବିକୃତ ଜୀବନଚର୍ଯ୍ୟା ତଥା ଅତ୍ୟଧିକ ମାନସିକ ଚାପ ହିଁ ଅଧିକାଂଶ ରୋଗର କାରଣ । କେବଳ ଏ ସବୁର ପରିବର୍ତ୍ତନ ହିଁ ସମାଧାନର ବାଟ ।

ଡଃ ବିଶ୍ୱଭାରତୀଙ୍କର ଏହି ସମାଧାନର ବାଟ ବୋଧହୁଏ ସବୁରିପାଇଁ ପ୍ରଯୁଜ୍ୟ । ଆମ ଆଲୋଚନାର ବିଷୟ “ସୁଖନିଦ୍ରା” ପାଇଁ ମଧ୍ୟ । ଖାଦ୍ୟର ଅର୍ଥ ଯାହା ଖାଇବା ଉପଯୋଗୀ । ଏଣୁ ବିଚାର କରିବାକୁ ହେବ ଆଧୁନିକତାର ଦ୍ୱାହି ଦେଇ ଆମେ ଯାହା ଖାଉଛୁ ତାହା ଖାଦ୍ୟ ତ ? ଖାଦ୍ୟ ଯଦି ସରଳ, ସହଜରେ ହଜମ ହୋଇପାରିଲା ପରି ହୋଇଥାଏ ତେବେ ତାହା ଖାଦ୍ୟନଳୀର ପାଚନ କ୍ରିୟାକୁ ଭାରି କରେନି । ଏଣୁ ସରଳଖାଦ୍ୟ ପରେ ସୁଖନିଦ୍ରା ସ୍ୱାଭାବିକ । ଖାଇବାର ସମୟ ମଧ୍ୟ ବିଚାର୍ଯ୍ୟ । ସେଥିପାଇଁ ନିଜ ନିଜ କାର୍ଯ୍ୟର ଆବଶ୍ୟକତା ଓ ଅବସର ଅନୁସାରେ ନିର୍ଦ୍ଦିଷ୍ଟ ସମୟ ନିର୍ଦ୍ଦିଷ୍ଟ କରିବା ଦରକାର । ଯାହାଦ୍ୱାରା ପାଚକ ରସର କ୍ଷରଣ ସହ ଖାଦ୍ୟ ଖାଉଥିବା ସମୟର ଭାରସାମ୍ୟ ରହୁଥିବ । ଖାଇ ସାରିଲା ପରେ ଶୋଇବାକୁ ଯିବା ପୂର୍ବରୁ ଯେମିତି କିଛି ସମୟ ମିଳୁଥିବ ଯାହା ଦ୍ୱାରା ଶୋଇଲା ପୂର୍ବରୁ ଖାଦ୍ୟ ନଳୀରେ ଖାଦ୍ୟର ଭାର କମିଯାଇଥିବ ଓ ତାହା ସୁଖ ନିଦ୍ରାରେ ସହାୟକ ହେବ । ଖାଇ ସାରିବା ପରେ ବାମକଡ଼ ମାଡ଼ି ଅନ୍ତତଃ ୧୫ ମିନିଟ୍ ବିଶ୍ରାମ ନିତ୍ୟାନ୍ତ ଆବଶ୍ୟକ- ଯାହାଦ୍ୱାରା ଖାଦ୍ୟ ପାକସ୍ଥଳୀରେ ଉତ୍ତମ ରୂପେ ପାଚକ ରସ ଗୋଳି ହେବ । ଶାନ୍ତିପୂର୍ଣ୍ଣ ବାତାବରଣରେ ଖାଦ୍ୟ ପ୍ରସ୍ତୁତି, ଶାନ୍ତ ମନୋଭାବ ସହ ଭଲ କରି ଚୋବାଇ ଖାଦ୍ୟ ଖାଇବା ଓ ତା’ପରେ କିଛି ସମୟ ବ୍ୟବଧାନ ପରେ ଶାନ୍ତିପୂର୍ଣ୍ଣ ଭାବେ ଶୋଇବାକୁ ଗଲେ ସୁଖନିଦ୍ରା ସମ୍ଭବ । ଏହା ସହ ଯଦି ଅନ୍ତରସ୍ଥ ସଭାକୁ ସମର୍ପଣ କରି ଏସବୁ କ୍ରିୟା ହୁଏ ତେବେ ଆହୁରି ସୁଖପ୍ରଦ ନିଦ୍ରା ସମ୍ଭବ ।

ଶାରୀରିକ, ପ୍ରାଣୀକ, ମାନସିକ ଓ ସାମାଜିକ ସନ୍ତୁଳନ ରକ୍ଷା ପାଇଁ ଉପଯୁକ୍ତ ପରିବେଶ ଆବଶ୍ୟକ । ସନ୍ତୁଳିତ ପରିବେଶରେ ହୃଦୟର ପ୍ରଭାବ ମନ ଉପରେ ପଡ଼େ । ମନ ଓ ପ୍ରାଣ ଉଦାର ଓ ନିଶ୍ଚଳ ହେଲେ ସୁଖ ନିଦ୍ରାରେ ସହାୟକ ହେବ ।



ଗୋଟିଏ ଘଣ୍ଟା ଚାଲିଥିଲା ବେଳେ ଗୋଟିଏ ମିନିଟ୍ ପରେ ଆଉ ମିନିଟ୍ କଣ୍ଠାର ଗତି ମଧ୍ୟରେ ମିନିଟ୍ କଣ୍ଠାକୁ ଗୋଟିଏ ମିନିଟ୍ ବିଶ୍ରାମ ମିଳେ। ଆମର କାର୍ଯ୍ୟଶୈଳୀ ଏହିପରି ଆନ୍ତର ବିଶ୍ରାମ ସହ ହେଲେ ବହୁତ ଭଲ। କାର୍ଯ୍ୟ ଯଥା ସମ୍ଭବ “ଆନ୍ତର ଶାନ୍ତି” ର ମନୋଭାବ ସହ ହେଲେ ମନ ପ୍ରାଣ ଉପରେ ବେଶୀ ବୋଧ ହେବନି। ଏହାଦ୍ୱାରା ଶରୀର ମଧ୍ୟ ଉପକୃତ ହେବ, ତାହା ସୁଖନିଦ୍ରାରେ ସହାୟକ ହେବ। ଯେ କୌଣସି କାର୍ଯ୍ୟକୁ ମର୍ଯ୍ୟାଦା ଦେଲେ କାର୍ଯ୍ୟପ୍ରତି ବିକାର ଆସିବନି। ଜଣେ ମହାପୁରୁଷଙ୍କ ଭାଷାରେ “Life can be happier and stress free if we remember one simple thought- we can't have all that we desire but God will give us all we deserve”। ଏହି ଭାବଟିକୁ ସରଳ ଭାବରେ କଣ୍ଠେଇ ନାଚର ପରଦାରେ ଥିବା “କଣ୍ଠେଇମାନଙ୍କୁ ନଚାଉଥିବା ବ୍ୟକ୍ତି” ଭାବରେ ବିବେଚନା କରାଯାଇ ପାରେ- ଯିଏ ଜାଣିଛି କେଉଁ ପରିପ୍ରେକ୍ଷାରେ କେଉଁ କଣ୍ଠେଇ କିପରି ନାଚି ପାରିବେ। ତେଣୁ ଆମେ “କଣ୍ଠେଇମାନେ” ସେ ଶକ୍ତି କିପରି ଓ କାହିଁକି ନଚାଉଛି ତା’ର ବିଚାର ନକରି, ସେ “ଆମର ନାଚିବାର ସମସ୍ତ ଜ୍ଞାନ ଓ ଆବଶ୍ୟକତାର ପୂରଣ କରେ” - ଏ ବିଶ୍ୱାସ ରଖିଲେ ଆମର ମନ, ପ୍ରାଣ ଶାନ୍ତ ହେବେ ଓ ଶରୀରକୁ ବିଶ୍ରାମ ବା ନିଦ୍ରା ସହଜରେ ପ୍ରାପ୍ତ ହେବ। ଏ ସମ୍ବନ୍ଧରେ ଶ୍ରୀଅରବିନ୍ଦଙ୍କର ଏକ ଅମର ବାଣୀ ପ୍ରାସଙ୍ଗିକ ମନେହୁଏ। “The total surrender, then, of all our actions to a supreme and universal Will, an unconditioned and standardless surrender of all works to the government of something eternal within us which will replace the ordinary working of the ego-nature, is the way and end of Karmayoga.

(Synthesis of Yoga, P.202)

ଆଧୁନିକ ସମାଜରେ ଆମେ ସଭିଏଁ ଉଚ୍ଚ ରକ୍ତଚାପ, ମଧୁମେହ, ଶ୍ୱାସ, ନିଦ୍ରାହୀନତା, କର୍କଟ ରୋଗ ଅଧିକରୁ ଅଧିକ ହେବାର ଦେଖୁଛୁ। ବିଶେଷଜ୍ଞମାନେ ସମସ୍ତେ ସମ୍ମତ ଯେ ଅନେକ କିଛି କାରଣ ମଧ୍ୟରୁ ସନ୍ତୁଳିତ ଜୀବନଚର୍ଯ୍ୟା ଏସବୁ ରୋଗର ପ୍ରଧାନ କାରଣ। ଆଧୁନିକ ସମାଜରେ ପିଲାଦିନୁ ଶରୀରଚର୍ଯ୍ୟାର ଗୁରୁତ୍ୱ କମିଯାଉଛି। ଛୁଆଟିଏ ମୁକ୍ତ ପରିବେଶରେ ଖୁସିରେ “ପିଲାଖେଳ” ରୁ ବଞ୍ଚିତ। ଏହାର ଅଫ୍‌ଷ୍ୟ କାରଣ ପାଠକେ ନିଜ ନିଜ ପରିବେଶରେ ଲକ୍ଷ୍ୟ କରୁଥିବେ। ସେଥିମଧ୍ୟରୁ ପିଲାଟିଦିନୁ ପାଠପଢ଼ାର ବୋଧ, ସମବୟସ୍କ ସାଙ୍ଗସାଥୀଙ୍କ ଅଭାବ, ଖେଳିବାର ପ୍ରାକୃତିକ ପରିବେଶର ଅଭାବ, ବାହାରେ ଖେଳିବା ପାଇଁ ଛାଡ଼ିବାକୁ ପିତାମାତାଙ୍କର ମାନସିକତାର ଅଭାବ ଇତ୍ୟାଦି ଅନ୍ୟତମ। ଟିକେ ବଡ଼ ହେଲେ ସେ ଖେଳ କ୍ଷମରତ କରିବା ପରିବର୍ତ୍ତେ “ଭିଡ଼ିଓ ଗେମ୍, ଦୂରଦର୍ଶନର

ବିଭିନ୍ନ କାର୍ତ୍ତୂନ” ଦେଖି ସମୟ କଟାଉଛି। ଶାରୀରିକ ଖେଳ କୌତୁକର ଆଗ୍ରହ ରହୁନି, ସମୟ ମଧ୍ୟ ମିଳୁନି। ପିଲାଟି ଅବସନ୍ନ ହେଉଛି, ସୁଖନିଦ୍ରାରୁ ବଞ୍ଚିତ ହେଉଛି। ବିଦ୍ୟାଳୟକୁ ପଢ଼ିବାକୁ ଗଲା ପରେ ଅଧିକାଂଶ ଆଧୁନିକ ଶୈଳୀର ବିଦ୍ୟାଳୟମାନଙ୍କରେ ପରୀକ୍ଷାରେ ଭଲ ପ୍ରଦର୍ଶନ ଉପରେ ବେଶି “ମାନସିକ ଧ୍ୟାନ” ଦିଆଯାଉଛି ଓ ପିଲାଟିର ଶାରୀରିକ, ପ୍ରାଣୀକ ଗତିବୃତ୍ତି ତା’ ମଧ୍ୟରେ ଦିଗହରା ହୋଇଯାଉଛି। ଏଣୁ ତାହା ଅବସାଦ ଆଶୁଛି ଓ ସୁଖନିଦ୍ରାରେ ବାଧା ସୃଷ୍ଟି କରୁଛି। ଯୁବକ ଅବସ୍ଥା ଆସ୍ତେ ଆସ୍ତେ “ଘୋଡ଼ାଦୌଡ଼” ଓ ସାଂସାରିକ ଜୀବନ “ଗଧ ଖଟଣି” ରେ ପରିଣତ ହେଲାଣି। ତା’ ମଧ୍ୟରେ ବିଶ୍ରାମ ଶକ୍ତି କ୍ରମେ ଲୁପ୍ତ ହୋଇଯାଉଛି ଓ କ୍ଳାନ୍ତି, ଅବସନ୍ନତା ନିଦ୍ରା ବ୍ୟାଘାତ କରୁଛି। ଏ ସବୁ ଭିତରେ ସୁସ୍ଥ ଜୀବନଚର୍ଯ୍ୟା ପାଇଁ ସମାଜର ସବୁ ସ୍ତରରେ ସଚେତନତାର ଆବଶ୍ୟକତା ରହିଛି। ସୁଖର କଥା ବର୍ତ୍ତମାନ ଏସବୁ ବାବଦରେ ଅଧିକରୁ ଅଧିକ ଚର୍ଚ୍ଚା ଓ ଆଲୋଚନା ଆରମ୍ଭ ହେଲାଣି। ଆଶାକରିବା ଜୀବନଚର୍ଯ୍ୟାରେ ସନ୍ତୁଳନ ଆମକୁ ସୁଖନିଦ୍ରା ସହ ଅନେକ “Non-communicable disease” ରୁ ସୁରକ୍ଷା ଦେବ।

ଅନୁମୟକୋଷ, ପ୍ରାଣମୟ କୋଷ, ମନୋମୟ କୋଷ, ବିଜ୍ଞାନମୟ କୋଷ ଓ ସଚ୍ଚିଦାନନ୍ଦ-ବିବର୍ତ୍ତନର ଏହି ପାଞ୍ଚୋଟି ସରଣୀରୁ ଆମେ ଅଧିକାଂଶ ମନୋମୟ କୋଷର ପ୍ରାଧାନ୍ୟ ମଧ୍ୟରେ ରହିଛୁ। ମନ ତା’ର ସାଥୀ ଭାବେ ପ୍ରାଣ ଓ ଶରୀରକୁ ନେଇ ଉର୍ଦ୍ଧ୍ୱରେ ଥିବା ବିଜ୍ଞାନମୟ କୋଷ ବା ଅତିମାନସ ଚେତନା ଆଡ଼କୁ ଗତି କରିବାକୁ ଉଦ୍ଦିଷ୍ଟ। କିନ୍ତୁ ବର୍ତ୍ତମାନ ସେ ଏକ ଯଥେଚ୍ଛାଚାରୀ ଶାସକ ଭଳି ନିଜ ସୀମା ସରହଦ ଢେଉଁ ଆଗପଛ ବିଚାର କରୁନି। ତା’ର ସ୍ଥିତି ଯେ ଏକ ମଧ୍ୟବର୍ତ୍ତୀକାଳୀନ ଅବସ୍ଥା- ଏ ଜ୍ଞାନ ପ୍ରାୟ ଆସୁନି। ସମାଜର ତଥାକଥିତ ବିଚାର “ଆମେ ସର୍ବଶ୍ରେଷ୍ଠ ଜୀବ” ବର୍ତ୍ତମାନ ପାଇଁ ସତ୍ୟ ହୋଇପାରେ କିନ୍ତୁ ଆସନ୍ତା କାଲି ପାଇଁ ମନ ଉଚ୍ଚତର ସତ୍ୟର ଯେ ଏକ ନିମିତ୍ତ ହେବାକୁ ଉଦ୍ଦିଷ୍ଟ ଏ ଭାବନା ଜାଗ୍ରତ ହେଲେ ମନ ଉପରେ ଚାପ କମିଯିବ, ହୃଦୟ ଆପଣାଛାଏଁ ଖୋଲିଯିବ। ମାନସିକ ଚିନ୍ତା କମିଗଲେ ତାକୁ ଆଧାର କରି ବଞ୍ଚୁଥିବା ମଣିଷର ସୁଖନିଦ୍ରା ସ୍ୱାଭାବିକ ହୋଇଯିବ। Diabetes, Peptic Ulcer, Hypertension, Asthma ଇତ୍ୟାଦି ରୋଗରୁ ଅନେକ ବ୍ରାହି ମିଳିବ।

ସୁଦୂରରେ ଥିବା ଓଡ଼ିଆ ଝିଅ ତଃ ବିଶ୍ୱଭାରତୀଙ୍କ ସମ୍ବର୍ଦ୍ଧକୁ ଆଧାର କରି “ଶାମିଅପା” (ତଃ ଶ୍ୟାମା କାନୁନଗୋ)ଙ୍କ ଆହ୍ୱାନରେ ମୋ ମନରେ ଆସିଥିବା ବିଚାରକୁ ମୁଁ ଯଦିଓ ଲେଖି ବସିଛି କିନ୍ତୁ ମନେ ହେଉଛି ଏ ବାବଦରେ ଆହୁରି ଅନେକ ଆଲୋଚନା, ପର୍ଯ୍ୟାଲୋଚନା, ବିଚାର ଓ ଚିନ୍ତନ ଆଗାମୀ ଭବିଷ୍ୟତକୁ ରୋଗମୁକ୍ତ ଓ ସୁଖନିଦ୍ରା ଦେବାରେ ସହାୟକ ହେବ।

ବନ୍ଦେ ମାତର୍ମ୍ ।





ଦୁଃସ୍ୱପ୍ନ ହାତରୁ ନିଷ୍କୃତି

ବିପିନ୍ ବିହାରୀ କର

ଅନେକ ଲୋକ ଅଛନ୍ତି, ଯେଉଁମାନେ କିପରି ଭଲକରି ଚିକିତ୍ସା ଖାଇବେ ଓ ଭଲକରି ଚିକିତ୍ସା ଶୋଇବେ ଜାଣନ୍ତି ନାହିଁ । ଯେତେବେଳେ ସେତେବେଳେ ଯାହା ଯେଉଁଠି ମିଳିଲା, ଏପରିକି ପେଟ ପୂରିବା ପରେ ବି ଖାଇ ଚାଲିଥିବେ । ସାରା ରାତି ଶୋଇଥିବେ; କିନ୍ତୁ, ସକାଳୁ ବିଛଣା ଛାଡ଼ିବା ପରେ ବାରମ୍ବାର ହାଲ ମାରିବେ; ଭିଡ଼ି ମୋଡ଼ି ହେବେ, ବିଛଣାରେ କିମ୍ବା ବାହାରେ କେଉଁଠି ବସି କିଛି ସମୟ ଭୁଲାଇବେ, ସତେ ଯେପରି ସାରା ଶରୀର କାନ୍ତିରେ ଅବସନ୍ନ, ତେବେ ପ୍ରଶ୍ନ ଉଠୁଛି ଆମେ ଶୋଇ କାହିଁକି ? ଶାରୀରିକ, ମାନସିକ ଓ ପ୍ରାଣିକ ଅବସନ୍ନତା ଓ କାନ୍ତିକୁ ଦୂର କରିବା ପାଇଁ ଆମେ ଗଭୀର ଓ ଶାନ୍ତିପୂର୍ଣ୍ଣ ନିଦ୍ରା କୋଳରେ ଅନ୍ତତଃ ଛଅ ଘଣ୍ଟା ବିଶ୍ରାମ ନେଉ । ନିଦ ଭାଙ୍ଗିବା ପରେ ପୂର୍ବ ଦିନର ସମସ୍ତ କାନ୍ତି, ସବୁ ସ୍ତରରୁ ଦୂର ହୋଇ ଏକ ସତେଜ ପ୍ରଫୁଲ୍ଲତା ଓ ଆନନ୍ଦ ମିଳେ । ନୂତନ କର୍ମ ଶକ୍ତି, ଉତ୍ସାହ ଓ ପ୍ରେରଣା ମନ ଓ ପ୍ରାଣରେ ଭରିଯାଏ ।

କିନ୍ତୁ; ଯେଉଁମାନେ ଛଅ ଘଣ୍ଟା ବଦଳରେ ନଅ ଘଣ୍ଟା ଶୋଇ ମଧ୍ୟ ସକାଳୁ ବିଛଣା ଛାଡ଼ିବା ପରେ ତନ୍ଦ୍ରାଗ୍ରସ୍ଥ, ନିଷ୍ଠେଜ ଓ କାନ୍ତି ମନେ ହୁଅନ୍ତି, ସେମାନଙ୍କର କ'ଣ ହୁଏ ?

କଥାଟି ହେଲା, ସେମାନଙ୍କୁ ରାତିରେ ଭଲ ନିଦ ହୁଏ ନାହିଁ । ସାରା ରାତି ନିଦରେ ସେମାନେ ଅତି ଭୟଙ୍କର ଦୁଃସ୍ୱପ୍ନ ଦେଖି ଚାଲିଥା'ନ୍ତି । ଦିନରେ ଯେତେ ପରିଶ୍ରମ କରିଥିଲେ : ରାତିରେ ସ୍ୱପ୍ନରେ ମଧ୍ୟ ତତୋଧିକ ପରିଶ୍ରମ କରୁଥା'ନ୍ତି । ନିଜ ପାକସ୍ଥଳୀଟି ସହ ଦୁଃସ୍ୱପ୍ନର ଗୋଟିଏ ଘନିଷ୍ଠ ସମ୍ପର୍କ ରହିଛି । ପେଟ ଭରି ଗୁରୁପାକ ଖାଦ୍ୟ ଭୋଜନ ବା ସେହି ଭଳି କିଛି କାରଣରୁ ସ୍ୱପ୍ନଗୁଡ଼ିକ ସର୍ବଦା ଦୁଃସ୍ୱପ୍ନରେ ପରିଣତ ହୁଅନ୍ତି ଯାହା ଖୁବ୍ ବିରକ୍ତିକର ଓ ଭୟପ୍ରଦ । ବାଘ ସାପ ଆଦି ଭୟଙ୍କର ପ୍ରାଣୀମାନଙ୍କର ଆକ୍ରମଣର ସ୍ୱପ୍ନ ବା ଏକାଧିକ ବ୍ୟକ୍ତିଙ୍କର ପ୍ରାଣାନ୍ତକ ଆକ୍ରମଣ ଅଥଚ ଆପଣଙ୍କ ହାତଗୋଡ ପ୍ରତିରୋଧ କଲା ବେଳକୁ ଚାଲୁ ନଥୁଏ । ଆପଣ ପଳାୟନ କରିବାକୁ ଚାହୁଁଛନ୍ତି ଅଥଚ ଗୋଡ଼ଗୁଡ଼ିକ ଠିକ୍ ସ୍ଥାନରେ ପଡ଼ୁନାହିଁ; କେଉଁଠିକୁ

ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କାର୍ଯ୍ୟରେ ଯିବାକୁ ଅଛି ହେଲେ ସେତିକି ବେଳକୁ ପୋଷାକ ପତ୍ର ଠିକ୍ ଭାବରେ ପିନ୍ଧି ପାରୁନାହାଁନ୍ତି । ନାହିଁତ ପିନ୍ଧିବା ପରେ ଜୋଡା ଖୋଜି ପାଉନାହାଁନ୍ତି ଯେ ସାରାରାତି କେବଳ ଜୋଡା ଖୋଜିବାରେ କଟିଯାଏ । ଏହିଭଳି ନାନା ଦୁଃସ୍ୱପ୍ନ ଜଣଙ୍କୁ ଅତ୍ୟନ୍ତ ଅବଶ, ବିନିଦ୍ର ଓ କ୍ଲାନ୍ତ କରିଦିଏ ।

ଶ୍ରୀମା ଦୁଇପ୍ରକାରର ଦୁଃସ୍ୱପ୍ନ କଥା କହିଛନ୍ତି । ଏ କଥା ଅନେକ ଜାଣନ୍ତି ଯେ ଜଣେ ଯେତେବେଳେ ନିଦରେ ଶୁଅନ୍ତି, ସେତେବେଳେ ତାଙ୍କ ମନସଭା ଓ ପ୍ରାଣସଭାର କିଛି ଅଂଶ ନିଜ ଶରୀରରସଭା ଉପରେ କୌଣସି ଧ୍ୟାନ ନ ଦେଇ ବାହାରକୁ ବାହାରି ପଡ଼ନ୍ତି ଓ କିଛି ପରିମାଣରେ ସ୍ୱାଧୀନ ହୋଇ ମନଇଚ୍ଛା ବିଚରଣ କରନ୍ତି । ସେମାନେ ଅତ୍ୟନ୍ତ ଖରାପ ସ୍ଥାନକୁ ମଧ୍ୟ ଯାଆନ୍ତି ଏବଂ ତାଙ୍କର ଅଭିଜ୍ଞତା ସକଳକୁ ଆମେ ସ୍ୱପ୍ନରେ ଦେଖୁଥାଉ । ଏ ପ୍ରକାର ଦୁଃସ୍ୱପ୍ନ ସବୁ ପ୍ରାଣସ୍ତରୀୟ ।

ମସ୍ତିଷ୍କ ମଧ୍ୟରେ କୌଣସି ଗୋଳମାଳ, ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ବିଷୟରେ ହଳଗୋଳ ହେଲେ ପ୍ରବଳ ଜ୍ୱର କିମ୍ବା ନିଶ୍ୱାସ ସେବନ ଯୋଗୁଁ ମନ ଭିତରେ ବିଭିନ୍ନ ମାନସିକ ରୂପ ସଂଘଟିତ ହୁଏ । ମୁଣ୍ଡ ଭିତରେ ତାହା ଏପରି ନାଟିବାକୁ ଆରମ୍ଭ କରେ ଯେ ବ୍ୟକ୍ତି ତାହା ବାସ୍ତବରେ ଘଟୁଛି ବା ଦେଖୁଛି ବୋଲି ମନେ କରେ । ନିଦରେ ସେ ପ୍ରଳାପ କରେ । ଏଭଳି ମାନସିକ ଦୁଃସ୍ୱପ୍ନ ପ୍ରାଣିକ ଦୁଃସ୍ୱପ୍ନ ଠାରୁ ଦଶ ଗୁଣ ଅଧିକ କ୍ଷତିକାରକ ବୋଲି ଶ୍ରୀମା କହିଛନ୍ତି ।

ସର୍ବୋପରି ଜଣେ ଉତ୍ତମ ତଥା ଦୁଃସ୍ୱପ୍ନ ରହିତ ନିଦ୍ରା ଉପଭୋଗ ନିମନ୍ତେ ନିଜର ରାତ୍ରିଭୋଜନକୁ ହାଲୁକା ଓ ସଂକ୍ଷିପ୍ତ କରିବା ଉଚିତ୍ । ଶ୍ରୀମା'ଙ୍କ ମତରେ ଯଦି ଜଣେ ଖୁବ୍ କ୍ଲାନ୍ତ ହୋଇ ପଡ଼ିଥା'ନ୍ତି, ତେବେ ସଙ୍ଗେ ସଙ୍ଗେ ନିଦରେ ଶୋଇଯିବେ ନାହିଁ ; ବରଂ ଗୋଟିଏ ଛିଣ୍ଡାକନା ପରି ଆପଣାର ଶରୀରକୁ ବିଛଣାରେ ଲୋଟାଇ ଦେବେ । ହାତ ଗୋଡ଼ କେହି କାହା ଉପରେ ପକାଇବେ ନାହିଁ । ମନେ କରିବେ ପୁରାଶରୀରଟା ଯେମିତି ଏକ ଛିଣ୍ଡା କନା, ହାତ ନାହିଁକି ମାଂସ ନାହିଁ



। ସମସ୍ତ ସ୍ତ୍ରୀମାନଙ୍କୁ ଗୋଟିଏ ପରେ ଗୋଟିଏ ଭିଲ୍ଲା କରିବେ । ଶରୀରର ସ୍ତ୍ରୀ ଭଳି ମନକୁ ମଧ୍ୟ ଭିଲ୍ଲା କରିବେ । କୌଣସି ଚିନ୍ତା, ଭାବନା, କୌଣସି ସମସ୍ୟାର ସମାଧାନ, ଧାରଣା , ପ୍ରତ୍ୟାଶା, ଆବେଗ-କାହାରି ଉପରେ ଆଦୌ ମନୋନିବେଶ କରିବେ ନାହିଁ । ଏତିକିରେ ସଫଳ ହେଲେ ଗୋଟିଏ ଅଗ୍ନିଶିଖା, ଖୁବ୍ ସାନ ଅଗ୍ନିଶିଖାଟିଏ ଯାହା କେବେବି ନିର୍ବାପିତ ହୁଏ ନାହିଁ- ତାହା ଉପରେ ଏକାଗ୍ର ହେବାକୁ ହେବ । ଏହି ଶିଖାଟି ଧିରେ ଧିରେ ବୃଦ୍ଧି ପାଇ ଏକ ଦିବ୍ୟ ଜୀବନ ଲାଗି ଅଭୀପ୍ସାରେ ପରିଣତ ହେବ । ଏହି ସତ୍ୟମୟ ଭଗବତ ଚେତନା

ହେଉଛି ଆମର ଆନ୍ତର ସଭା ଯାହା କ୍ରମଶଃ ଉର୍ଦ୍ଧ୍ୱରୁ ଉର୍ଦ୍ଧ୍ୱକୁ ଉଠୁଥାଏ । ଏହା ସହିତ ଏକାମ୍ ହୋଇ ନିଦ୍ରାଭିଭୂତ ହେବାକୁ ହେବ । ସର୍ବୋତ୍ତମ ନିଦ୍ରା ପାଇଁ ଏହାହିଁ ପ୍ରକୃଷ୍ଟ ଉପାୟ । ଏକ ଅନ୍ଧକାର ଗର୍ଭରେ ପତିଯିବାର ନିଦ୍ରା ପରିବର୍ତ୍ତେ ଏହା ଏକ ଆଲୋକ ଅନ୍ତର୍ଗତ ନିଦ୍ରା ହେବ ଏବଂ ସକାଳୁ ଉଠିବା ମାତ୍ରେ ସିଏ ନିଜକୁ ଖୁବ୍ ଫୁର୍ତ୍ତି, ସନ୍ତୁଷ୍ଟ, ସତେଜ ଓ ସାରାଦିନଟି ପାଇଁ ଅତ୍ୟୁତ୍ତ ଶକ୍ତିଶାଳୀ ମନେ କରିବେ ।

କୃପା ନିବାସ

ଚନ୍ଦ୍ରାଦେଇପୁର, ସାଲେପୁର



ଆମ ସଭାର ଯେଉଁ ଅଂଶରେ ଅଭାବ ଥାଏ, ଏବଂ ମନ ଓ ପ୍ରାଣର କୋଳାହଳରେ ଅସ୍ତବ୍ୟସ୍ତ ହୋଇ ଆମେ ଆମ ଜୀବନରେ ଯେଉଁସବୁ ଗତିବୃତ୍ତିରେ ଆମର ଆତ୍ମାରୁ ମୁଖ ଫେରାଇ ନେଉ, ସେସବୁକୁ ଦେଖାଇଦେବା ଲାଗିଛି ଆମ ଜୀବନରେ ସକଳ ପରୀକ୍ଷା ଓ ପ୍ରତିଘାତ ଦିବ୍ୟ ଭଗବତ୍ କରୁଣାର ରୂପ ଗ୍ରହଣ କରି ଆସିଥାଏ ।

ଯଦି ଏହିସବୁ ଆଧ୍ୟାତ୍ମିକ ଆଘାତକୁ ଯଥାର୍ଥ ନମ୍ରତାର ସହ ଗ୍ରହଣ କରିବାର ଉପାୟଟିକୁ ଆମେ ଜାଣିପାରୁ, ତେବେ ଗୋଟିଏ ଲମ୍ପରେ ନିଶ୍ଚିତ ଭାବରେ ଆମେ ବହୁ ଦୀର୍ଘପଥ ଅତିକ୍ରମ କରିଯାଇ ପାରିବୁ ।

ଫେବୃୟାରୀ ୧୯୬୫

- ଶ୍ରୀମା



ନିଦ

ପ୍ରସାଦ ତ୍ରିପାଠୀ

ରାତ୍ରୀରେ ଅନିଦ୍ରା ଦିନରେ ନିଦ
 ସଭ୍ୟ ମଣିଷର ନୂଆ ବିପଦ ।
 ଖାଇବା, ଶୋଇବା, ବ୍ୟାୟାମ କରିବା କେଉଁଥିରେ ନାହିଁ ଚିକେବି ଛନ୍ଦ
 ବେକାର କାମରେ ସବୁବେଳେ ବ୍ୟସ୍ତ ସତେବା ମୁଣ୍ଡରେ ସଂସାର ବୋଝ
 ପ୍ରତ୍ୟେକ କଥାରେ ଗୋଟିଏ ଉତ୍ତର
 ସମୟତ ନାହିଁ ଚିକିଏ ବି ମୋର
 ଶରୀରକୁ ତୁମେ କଲେ ଅବହେଳା ଠିକଣା ବେଳରେ ସାଧୁ ବାଦ
 ତୁମ ପାଇଁ ହେବ ମହାବିପଦ ।

ତେରିରେ ଶୋଇବା ତେରିରେ ଉଠିବା ବିଛଣାରେ ବସି ହାଇ ମାରୁଥିବା
 ଆଉ ଚିକେ ଯାଉ ଆଉ ଚିକେ ଯାଉ ସକାଳେ ତ କିଛି କାମ ନାହିଁ ଆଉ
 ଏଇଭଳି ଭାବି ଆଳସ୍ୟରେ ଥିଲେ ହରାଇ ବସିବା ସବୁ ସମ୍ପଦ
 ଆମ ପାଇଁ ହେବ ଖାଲି ବିପଦ ।

କେତେକେତେ କଥା ନିତି ଶୁଣୁଅଛୁ
 ଉତ୍ତମ ସ୍ଵାସ୍ଥ୍ୟର ନିୟମ ଜାଣୁଛୁ
 ଜାଣିଶୁଣି ସବୁ ଆଳସ୍ୟ ହାତରେ କି ସୁନ୍ଦର ଆମେ ବନ୍ଧା ପଡ଼ିଅଛୁ
 ଆଳସ୍ୟ ତେଜିବା, ସୁଖରେ ରହିବା, ଭୋଗିବା ପାଇଁ କି ଦିବ୍ୟ ଆନନ୍ଦ
 ଛାଡ଼ି ଚାଲିଯିବ ଦୂରେ ବିପଦ ।

ନିଦରେ ଶୋଇବା ସପନ ଦେଖିବା
 ଚିଲେଇ ଚିଲେଇ ବିଲି ବିଲେଇବା
 ନିଦ ଭାଙ୍ଗିଯିବ ଝାଳ ବୋହୁଥିବ ଲାଗୁଥିବ ମାଡ଼ି ଆସେ ବିପଦ
 ଜାଣି ହେବ ନାହିଁ ଭଲ କି ମନ୍ଦ
 ନିଜକୁ ବୁଝାଇ କରିବା ବୋଧ ।

ଶୋଇବାଟା ଖାଲି ଛୋଟ କଥା ନୁହେଁ
 ବିଛଣାରେ ଯାଇ ଲୋଟିଗଲେ ହୁଏ
 ସେଥିପାଇଁ ଲୋଡ଼ା କେତୋଟି ପ୍ରସ୍ତୁତି
 ଶୁଦ୍ଧ ପରିବେଶ ଶୁଭ ପରିସ୍ଥିତି
 ମନରେ ନଥିବ ଚିନ୍ତା କି ଭାବନା
 ଲୟ ରହିଥିବ ମାତୃପଦେ ସିନା



ବିଛଣାରେ ଶୋଇ ମାତୃନାମ ଧ୍ୟାନ ଭୁଲିଯିବା ସବୁ ଭୟ ବିଷାଦ
ତେବେହେଁ ଲଭିବା ପରମାନନ୍ଦ ।

ଏଣୁ ତେଣୁ ସବୁ ଆବୁରୁ ଜାବୁରୁ
ଖାଇ ଦେଉଥିବା ବିନା ହିସାବରୁ
ଗୁରୁପାକ ଖାଦ୍ୟ ଲାଳସାରେ ଭାଇ
ତଞ୍ଜିଯାଏ ପୁରା ଦେଉଥିବା ଖାଇ
ତା'ପରେ ଶୋଇଲେ ପେଟରେ ଗ୍ୟାସ
ନିଦ ନୁହେଁ ସେତ କେବଳ ପାର୍ସ
ଆଲପ୍ରାକ୍ ଖାଅ ରିଭୋଟ୍ରିଲ ଖାଅ
ବିଛଣାରେ ପଡ଼ି ଅଚେତନ ହୁଅ
ଆଜିର ମଣିଷ କରୁଛି ଏଇଆ
ସାରା ସଂସାରରେ ସମସ୍ତେ ବାଇଆ ।

କାହିଁକି ଆସିବୁ	କୁଆଡ଼େ ଆସିବୁ
କୁଆଡ଼କୁ ଯିବୁ	କେବେବି ଭାବୁଛୁ ?
ଏଇ ଜନ୍ମ ଆମ	ପୂର୍ବତପଃ ଫଳ
ମନୁଷ୍ୟ ଜନମ	ସବୁଠାରୁ ସାର
ଦେବତା କରନ୍ତି	ମନୁଷ୍ୟକୁ ଈର୍ଷା
କାରଣ ମନୁଷ୍ୟ	କରଇ ଅଭୀଷ୍ଟା
ଦେବତାଏ ଯାହା	ପାରିବେନି କରି
ଅକ୍ଳେଶରେ ମନ	କରିଦେବ ପାରି ।

ଆମ ଜୀବନର ଲକ୍ଷ୍ୟ ନୁହେଁ କେବେ ପୂର୍ବ ପରି ଆଚରଣ
ଖାଇ ପିନ୍ଧି ଶୋଇ ରୋଜଗାର କରି ସୁଖରେ ଯିବ ଜୀବନ ।
ମନୁଷ୍ୟର ଲକ୍ଷ୍ୟ ଏଇ ଶରୀରରେ ହେବ ଭଗବତ ପ୍ରାପ୍ତି
ତା'ସାଥୀରେ ପୁଣି ମନ ପ୍ରାଣ ଦେହ ହେବ ରୂପାନ୍ତର ପ୍ରାପ୍ତି ।
ସେଥିପାଇଁ ଲୋଡ଼ା ସାଧନା ଆମର କଠିନ ନୁହେଁ ସରଳ
ଜୀବନକୁ ଆମ କରିଦେବା ଶୁଦ୍ଧ ପବିତ୍ର ଆଉ ସଫଳ ।
ଭୋଜନ ବିଶ୍ରାମ ସବୁ ନିତ୍ୟକର୍ମ କରିବା ଆନନ୍ଦେ ଥାଇ
ଜଟିଳତା ଆମ ପାଖ ପଶିବନି ଯିବେ ସବୁ ଦୂର ହୋଇ ।
ଶରୀରକୁ ଖାଲି ସୁସ୍ଥ ନୁହେଁ ସିଏ ହେବାପାଇଁ ରୂପାନ୍ତର
ଦୈନନ୍ଦିନ ଆମ କଥା ଆଚରଣ ହେବଟି ସେଇ ପ୍ରକାର ।

ମାତୃ ଚରଣରେ ନିରନ୍ତର ରହି ମୁଖେ କଲେ ନାମଜପ
ସମର୍ପଣ କରି ବାଟ ଚାଲୁଥିବା ଦୀର୍ଘ ହେଉ ଅବା ଅଳ୍ପ
ଏତିକି ପାରିଲେ କରି
ସବୁ ବିପଦକୁ ସମ୍ମୁଖୀନ ହୋଇ ଆନନ୍ଦେ ପାରିବା ଟାଳି ।





ଷୋଡ଼ଶ ରାଜ୍ୟସ୍ତରୀୟ ଶ୍ରୀଅରବିନ୍ଦ ପୂର୍ଣ୍ଣାଙ୍ଗ ସ୍ୱାସ୍ଥ୍ୟ ବାହିନୀ ତାଲିମ ଶିବିର ୨୦୧୭ ବିବରଣୀ

ଶ୍ରୀଧର ସାହୁ

କୋଅର୍ଡିନେଟର, ସ୍ୱାସ୍ଥ୍ୟ ବାହିନୀ ପ୍ରଶିକ୍ଷଣ ଶିବିର ଶ୍ରୀକ୍ଷେତ୍ର, ରାଣୀହାଟ, କଟକ

ଚଳିତ ବର୍ଷ ମେ ମାସ ୨୦୧୬ ମସିହାର ୩ ତାରିଖ ଠାରୁ ୨୩ ତାରିଖ ପର୍ଯ୍ୟନ୍ତ ଶ୍ରୀଅରବିନ୍ଦ ସ୍ୱାସ୍ଥ୍ୟ ବାହିନୀ ତାଲିମ ଶିବିର ଶ୍ରୀକ୍ଷେତ୍ର ରାଣୀହାଟ, କଟକଠାରେ ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି ।

ତା.୦୩.୦୪.୨୦୧୬ ଦିନ ସମସ୍ତ ଶିବିରାର୍ଥୀମାନେ ନିଜ ନିଜ ନାମ ରେଜିଷ୍ଟ୍ରେସନ କରିଥିଲେ । ଅପରାହ୍ନ ୫ ଟା ସମୟରେ ମାତୃଭବନ କଟକଠାରେ ଶିକ୍ଷକ ଅପା ଭାଇ ଏବଂ ସ୍ୱାସ୍ଥ୍ୟ ବାହିନୀ ଅପା ଭାଇ ମିଳିତ ଭାବେ ଉଦ୍‌ଘାଟନ ଉତ୍ସବରେ ଯୋଗଦାନ କରିଥିଲେ । ଉଦ୍‌ଘାଟନ ଉତ୍ସବରେ ଶ୍ରୀଅରବିନ୍ଦ ମେଡିକାଲ ଆସୋସିଏସନର ସମ୍ପାଦିକା ଡ. ଶ୍ୟାମା କାନୁନଗୋ ଉଚ୍ଚ ତାଲିମ ଶିବିରର ଲକ୍ଷ୍ୟ ଓ ଆଦର୍ଶ ତଥା ଉପାଦେୟତା ସମ୍ପର୍କରେ ବିସ୍ତୃତ ଆଲୋଚନା କରିଥିଲେ । ଶିବିରାର୍ଥୀମାନେ ମାତୃଭବନରେ ରାତ୍ର ପ୍ରସାଦ ସେବନ ପରେ ରାଣୀହାଟ ଶ୍ରୀକ୍ଷେତ୍ରକୁ ଯାଇ ରାତ୍ରୀଯାପନ କରିଥିଲେ । ପରଦିନ ତା.୪.୦୪.୨୦୧୬ ଦିନ ଭୋର ୪ ଟାରୁ ଶଯ୍ୟାତ୍ୟାଗ କରି ସକାଳ ୫ ଟାରେ ଯୋଗାସନ କ୍ଲାସରେ ଯୋଗ ଦେଇଥିଲେ । ଉଚ୍ଚ ଯୋଗ ଶିବିରରେ ପ୍ରିତିଦିନ ସ୍ୱର୍ଗତଃ ଦୈତ୍ୟାରି ପଣ୍ଡା ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରୁଥିଲେ ।

କୋଅର୍ଡିନେଟର ଶ୍ରୀଧର ଭାଇଙ୍କ ଦ୍ୱାରା ୩୦ ଜଣ ଶିବିରାର୍ଥୀ ମାନେ ପରସ୍ପର ପରିଚୟ ହୋଇଥିଲେ । ପରେ ତାଲିକୋଡ଼ାସ୍ତୁ ସାଧକ ଶ୍ରୀ ପ୍ରଫୁଲ୍ଲ ପଟ୍ଟନାୟକ Foundation of Health ସମ୍ପର୍କରେ ଆଲୋଚନା କରିଥିଲେ । ସମସ୍ତ ଶିବିରାର୍ଥୀମାନେ ୪ ଟି ଗ୍ରୁପରେ ବିଭକ୍ତ ହୋଇ ଏହି ତାଲିମ ଶିବିରର ଲକ୍ଷ୍ୟ ଆଦର୍ଶ ଉପରେ ଆଲୋଚନା କରିଥିଲେ । ତାଙ୍କର ବିକାଶ ପଣ୍ଡା The Body, it's structure & function ଉପରେ ଆଲୋଚନା କରୁଥିଲେ ।

ତା.୦୪.୦୪.୨୦୧୬ – ତାଙ୍କର ନିତ୍ୟାନନ୍ଦ ସ୍କାଲ୍ Adolescent issues and our responsibility ବଡ଼ ସୁନ୍ଦର ତଥା କୌତୁକିଆ କଥା ଛଳରେ ପ୍ରାଞ୍ଜଳ ତଥା ବିସ୍ତୃତ ଭାବେ ବୁଝାଇଥିଲେ । Recording vitals & Adolescent issues: our responsibility (interactions) ସମ୍ପର୍କରେ ଡା. ସଂଘମିତ୍ରା ପଣ୍ଡା ଆଲୋଚନା କରିଥିଲେ ପରେ Acupresure management therapy & electron therapy ପ୍ରସନ୍ନ କୁମାର ଦାଶ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ । Planes panes and parts of the being

ଡ. ବିରଞ୍ଚ ନାରାୟଣ ମହାପାତ୍ର ବୁଝାଇ କହିଥିଲେ । ତାଙ୍କର ବିଜୟିନୀ ମହାପାତ୍ର Prevention of illness ବିଷୟରେ କହିଥିଲେ ।

ତା.୦୮.୦୪.୨୦୧୬ରେ ପଞ୍ଚକର୍ମ ସମ୍ପର୍କରେ ଡା. ପ୍ରଭାକର ଜେନା ପ୍ରାଞ୍ଜଳଭାବେ ବୁଝାଇ କହିଥିଲେ । Maintaining school Health record ଡା. ବିଜୟ କୁମାର ସାହୁ ଏବଂ ମା'ଙ୍କ ନାମ ଜପଦ୍ୱାରା ରୋଗ ଆରୋଗ୍ୟ ହୋଇପାରେ ବୋଲି New Life Education Trustର ସମ୍ପାଦକ ଶ୍ରୀ ପ୍ରସାଦ ତ୍ରିପାଠୀ ବହୁ ଜ୍ୱଳନ୍ତ ଉଦାହରଣ ସହ ପ୍ରାଞ୍ଜଳ ଭାବେ ବୁଝାଇ କହିଥିଲେ । Common gynecological problems and challenges to the female gender: our role ସମ୍ପର୍କରେ ସୁଧୀର କୁମାର ବ୍ରହ୍ମା ବିସ୍ତୃତ ଭାବେ ଆଲୋଚନା କରିଥିଲେ ।

୦୯.୦୪.୨୦୧୬ରେ Healthful eye exercises ବିଭିନ୍ନ ପ୍ରଣାଳୀ ମାଧ୍ୟମରେ ଦୃଷ୍ଟିଶକ୍ତି ବୃଦ୍ଧି ପାଇବାର ପ୍ରଣାଳୀମାନ Practical କରି ଆଭା କାନୁନଗୋ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ । ସହଯୋଗ କରିଥିଲେ ଶ୍ରୀମତୀ ପ୍ରମିଳା ପରିଜା ଓ ଶ୍ରୀମତୀ ଅନିତା ପାତ୍ର । Herbal treatment of common ailments ସମ୍ପର୍କରେ ଡା. ପ୍ରଶାନ୍ତ ନନ୍ଦ ପ୍ରଶିକ୍ଷଣ ଦେଇଥିଲେ । ପ୍ରତ୍ୟେକ ନିଜ ନିଜ ସେକ୍ଟରରେ ହରବାଲ ଗାର୍ଡେନ କରିବା ପାଇଁ ସେ ପରାମର୍ଶ ଦେଇଥିଲେ । Snake bite & poisoning ସମ୍ପର୍କରେ ତାଙ୍କର ବିରଞ୍ଚ ନାରାୟଣ ମହାପାତ୍ର ପ୍ରଶିକ୍ଷଣ ଦେଇଥିଲେ ।

ତା.୧୦.୦୪.୨୦୧୬ ପ୍ରାଥମିକ ଚିକିତ୍ସା ଦୀର୍ଘ ୩ ଦିନ ବ୍ୟାପି ବିପିନବିହାରୀ କର ଓ ଡା. ପ୍ରଶାନ୍ତ କୁମାର ନନ୍ଦ ପ୍ରଶିକ୍ଷଣ କରିଥିଲେ । ପୂର୍ବରୁ pre-test ଏବଂ ପରେ post-test କରାଯାଇ ଶିବିରାର୍ଥୀ ମାନଙ୍କ ମାନ ନିର୍ଣ୍ଣୟ କରାଯାଇଥିଲା ।

୧୩.୦୪.୨୦୧୬ରେ care of the teeth & oral cavity ତଥା common dental problems, prevention, detection & referral ସମ୍ପର୍କରେ ତାଙ୍କର ହେମାଲିନୀ ରଥ ପ୍ରୋଜେକ୍ଟର ମାଧ୍ୟମରେ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ । Biochemic treatment for common problems: interactive session ସମ୍ପର୍କରେ ତାଙ୍କର ଗୀତା ଦାଶ ଏବଂ ତାଙ୍କର ହୃଷିକେଶ



ପାତ୍ର ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ ୧୨ଟି ଜୈବ ଲବଣର ପ୍ରମୁଖ ଭୂମିକା ସମ୍ପର୍କରେ ଆଲୋଚନା କରିଥିଲେ ।

ତା.୧୪.୦୫.୨୦୧୬: **Water management & environment sanitation** ସମ୍ପର୍କରେ ଡାକ୍ତର ରେଣୁବାଲା ସାମଲ ଏବଂ **Health seeking in the community & cure by inner means** ପ୍ରୋଜେକ୍ଟର ସାହାଯ୍ୟରେ ବୁଝାଇଥିଲେ । ଡାକ୍ତର ପିୟୁଷ ସାହୁ ଖୁବ୍ ସୁନ୍ଦର ଭାବେ **Common skin problems and prevention** ଆଲୋଚନା କରିଥିଲେ ।

୧୫.୦୫.୨୦୧୬ – **Naturepathy & Panchakarma** ସମ୍ପର୍କରେ ଡା. ପ୍ରଭାକର ଜେନା ପ୍ରାକ୍ଟିକାଳ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ । **How to conduct a swasthya pathachakra** ଡା. ଶ୍ୟାମା କାନୁନଗୋ ଆଲୋଚନା କରିଥିଲେ ।

୧୬.୦୬.୨୦୧୬ – **Common medical problems & care in midlife** ଡାକ୍ତର ଜୟନ୍ତ ପଣ୍ଡା ଏବଂ **HIV, STD, Leprosy** ବିଷୟରେ ଡାକ୍ତର ପ୍ରତାପ ଚନ୍ଦ୍ର ରଥ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ ।

୧୭.୦୬.୨୦୧୬ – **Psychological causes of illness** ସାଧକ ଧରଣୀଧର ପାଲ, **Safe & Enlightened Motherhood** ସମ୍ପର୍କରେ ଶ୍ରୀମତୀ ଅନୀତା ପାତ୍ର ଓ ଶ୍ରୀମତୀ ପ୍ରମିଳା ପରିଜା ବୁଝାଇ କହିଥିଲେ ଏବଂ ଅପାମାନଙ୍କୁ ଗର୍ଭାବସ୍ଥା ପୂର୍ବରୁ ବ୍ୟାୟାମ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ ।

୧୮.୦୬.୨୦୧୬ – ରାଣୀହାଟ ବସ୍ତି ଓ ମେଡିକାଲ ସାଇଡର ବସ୍ତିକୁ ୪ଟି ଗ୍ରୁପ ଘରକୁ ଘର ସର୍ଭେ କରି ସ୍ୱାସ୍ଥ୍ୟ ବିବରଣୀ ମାନ ସଂଗ୍ରହ କରି ରିପୋର୍ଟ ପ୍ରଦାନ କରିଥିଲେ ।

୧୯.୦୬.୨୦୧୬ – **Beyond illness & Healing** ସମ୍ପର୍କରେ ମାତୃଭବନର ସମରେନ୍ଦ୍ର ରାଉତ ଆଲୋଚନା କରିଥିଲେ । ଡାକ୍ତର କବିତା ଅପା **School Health** ସମ୍ପର୍କରେ ଆଲୋଚନା କରିଥିଲେ ।

୨୦.୦୬.୨୦୧୬ – ଡାଲିଜୋଡ଼ା ଆଶ୍ରମ ସ୍କୁଲ ହେଲଥ ପ୍ରୋଗ୍ରାମରେ ଡାକ୍ତର ଶ୍ୟାମା କାନୁନଗୋ ଓ ଡା. ବାବୁଲ ପଟ୍ଟନାୟକଙ୍କ ଦ୍ୱାରା ପ୍ରତ୍ୟେକ ଛାତ୍ର ଛାତ୍ରୀ ମାନଙ୍କର ସ୍ୱାସ୍ଥ୍ୟ ପରୀକ୍ଷା ସହ **School Health** ଫର୍ମ ପୂରଣ କରିବା ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରାଯାଇଥିଲା ।

ତା. ୨୧.୦୬.୨୦୧୬ – **School children’s health school** ସମ୍ପର୍କରେ ଡାକ୍ତର ପ୍ରଶାନ୍ତ ପାତ୍ର ଏବଂ **common eye problems, prevention, defective & referral** ସମ୍ପର୍କରେ ବିସ୍ତୃତ ଭାବେ ଡାକ୍ତର ଦେବବ୍ରତ ସାହାଣୀ ପ୍ରଶିକ୍ଷଣ ଦେଇଥିଲେ ଏବଂ **Integral Healing** ବିଷୟରେ ଆଧ୍ୟାତ୍ମିକ ଦୃଷ୍ଟିରେ ପ୍ରଶିକ୍ଷଣ ଦେଇଥିଲେ ।

ତା.୨୨.୦୬.୨୦୧୬ – **Heart stroke, diarrhoea & dehydration** ସମ୍ପର୍କରେ ଡାକ୍ତର ବାବୁଲ ପଟ୍ଟନାୟକ ପ୍ରଶିକ୍ଷଣ ପ୍ରଦାନ କରିଥିଲେ **management of Sri Aurobindo Integral Primary Health Aid Center** ସମ୍ପର୍କରେ ଡାକ୍ତର ଦେବବ୍ରତ କର ବୁଝାଇ କହିଥିଲେ ପରେ **post test & action plan** ସଂଗ୍ରହ କରାଯାଇଥିଲା । ସନ୍ଧ୍ୟାରେ ଶିବିରାର୍ଥୀମାନେ ଭ୍ରାମା ମାଧ୍ୟମରେ ପ୍ରଦର୍ଶନ କରିଥିଲେ ।

ତା.୨୩.୦୬.୨୦୧୬ ଦିନ ମାତୃଭବନଠାରେ ଉଦ୍‌ଯାପନ ଉତ୍ସବରେ ଯୋଗଦାନ କରି ପ୍ରଶିକ୍ଷଣ କାର୍ଯ୍ୟକ୍ରମଟିକୁ ମା’ଙ୍କ ନିକଟରେ ସମର୍ପଣ କରାଯାଇଥିଲା ।

ବନ୍ଦେ ମାତର୍ ।



The best way for everybody is self-giving to the Divine and confidence in His infinite Grace.

13 May 1964

-The Mother



3RD ZONAL LEVEL CONFERENCE OF “SAMATA” ZONE (SUNDARGAD, DEBAGAD AND JHARSUGUDA DISTRICTS)

Dr. Prashanta Kumar Patra, Convenor

By the Divine Mother’s Grace, the 3rd Zonal Level Conference of ‘Samata Zone’ was successfully organized at Sri Aurobindo Yoga Mandir, Rourkela on 13th& 14th February, 2016, the theme of the conference was – “Mental Health issues – solutions through Mind and Beyond”

The event took off with a beautiful introductory address by Dr. Debeedutta Kar, the Co-ordinator of Samata zone on the topic “Brain ... Mind and Beyond”. The conference was inaugurated by Prof. Shyama Kanungo, the State Convenor & Founder leader of Sri Aurobindo Medical Association who also spoke on “Adolescent Mind – How to address ?”

The eminent guest faculties who had touched many hearts by their unique way of deliberations on various aspect of Mind, Mental consciousness and its role in integral healing were Dr. Nityananda Swain,

Dr.Yogesh Mohan from Chennai, Dr. Debabrata Sahani, Dr. Piyush Sahu, Dr. Debyeet Kar and Sri Amulya Kumar Patra.

Two concurrent workshops were held on “Mind is our business” and on “Students’ Mind” conducted by Dr. Debabrata Sahani and Dr. Yogesh Mohan who also conducted early morning healing session, where more than 50 aspirants / patients learnt the art of self healing techniques by ‘consciousness’ approach.

Among other dignitaries who left a lasting memory in everybody around by their serene presence and brief but powerful talk were our beloved Mamu (Sj. Gadadhar Mishra), Babuli Bhai (Sj. Prasad Tripathy).

The conference was attended by more than 300 strong audience from different parts of Sundargarh, Debagad & Jharsuguda districts.



ALL ORISSA SRI AUROBINDO STUDY CIRCLE COMMITTEE ANNUAL ZONAL SRI AUROBINDO HEALTH SQUAD TRAINING CAMPS FROM 2017

ZONE	VENUE	DATES
SATYA	KENDRAPARA	26 TH -30 TH DECEMBER
ASTHA	BARIPADA	26 TH -30 TH NOVEMBER
SAMATA	RAJGANGPUR	26 TH -30 TH AUGUST
SHANTI	PATNAGARH	25 TH -29 TH JULY
SANGATI	SAMBALPUR	26 TH -30 TH APRIL
SAMARPAN	KORAPUT	26 TH -30 TH OCTOBER
ASPRUHA	BERHAMPUR	26 TH -30 TH MARCH
KRUPA	ANUGUL	26 TH -30 TH JUNE
NISTHA	PURI	28 TH MAY-1 ST JUNE



REPORT OF THE ACTIVITIES OF SRI AUROBINDO MEDICAL ASSOCIATION, DIST. CUTTACK FOR 2015-16

Dr. Prasanta Kumar Nanda, MD(Ayurved)
Convenor, S.A.M.A, Cuttack District

The activities undertaken by the district organisation this year is as follows.

1. Health check-up of students of Sri Aurobindo Institute of Integral Education Centres.
2. Health Squad Training
3. First Aid Training
4. Health awareness programme.
5. Installation of Herbal garden

1) On 15th & 20th of January 2016 health check-up of Students of SAIIEC at Siddheswarpur was conducted by Dr. Prasanta Kumar Nanda with the help of Sri Kalandi Charan Senapati, Smt. Sobharani Acharya and all the teachers of the Institute.

On 18.3.2016 Dr. Bikas Ch. Panda & Dr. Prasanta Kumar Nanda had participated in the health check up of the students of Dorada school, in Athagad Sub-Division.

2) Health squad training of teachers of SAIIECs and study circle members of different districts of Odisha was held at Srikshetra, Ranihat, Cuttack from 3rd to 23rd of May 2016.(detail report in Oriya has been given in this Souvenir by Sri Sridhar Sahu, State Convenor, SAHS)

3) Sri Aurobindo Institute of Integral Education, at Paikamal in Bargad district had hosted a First Aid Training from 19th to 21st February 2016.

Sri Bipin Bihari Kar, Training Commissioner, Cuttack Dist. Bharat Scouts and Guides, Dr. Prasanta Kumar Nanda, Sri Sridhar Sahu and Sri Arakshita Meher convenors of Bargad district were the resource persons. Principal, members of the management & teachers along with all the teachers of district had participated.

4) The Dorada Sri Aurobindo Institute of Integral Education Centre had organised a health awareness programme on 'Anemia' on 18.12.2015. Resource persons were Dr. Bikash Panda and Dr. P.K. Nanda.

5) The management of Tailipada school in 42 Mouza Cuttack Sadar Sub Division has agreed and offered land for installation of a Herbal Garden. Selection of herbs has been finalised. Implantation will be started soon after this conference is over in September.

We have to look forward for Integral success of the Mother's work in Odisha through Dashakarmadhara leaders and management of the schools. A lot of problems are experienced in materializing the programmes and more and more co-operation and harmony are awaited from all the children of Mother.

May the Sweet Mother give us Strength, Guidance & Blessings to march ahead for fulfillment of Her work in Odisha.





REPORT OF ACTIVITIES OF SRI AUROBINDO MEDICAL ASSOCIATION FOR 2015-2016

Dr. Shyama Kanungo

Sri Aurobindo Medical Association is not an association in the ordinary sense of the term; it is an avenue of Mother's Dasakarmadhara in which Her children willing to be Her instruments and channels for Her Consciousness and Force to flow out into the community and society work for ushering in the Wonderful New World awaiting its manifestation. It is an open organisation and anybody in the medical profession in particular (Doctors, Nurses & Paramedical personnel of any discipline) , sadhaks of Sri Aurobindo's Integral Yoga or students or admirers of Sri Aurobindo's Thought in general are welcome. It is a working together with joy and enthusiasm aware of the privilege to be engaged in a unique dimension of life where the Divine Himself through His Shakti is recreating its base.

Through ups and downs, groping through darkness and light we arrive at the 27th annual state level meet this year. We can never forget Babaji Maharaj, Champaklalji, Prapatti, Pranab da, Naginbhai, Prof. D. B. Bisht, Esha di of Sri Aurobindo Ashram, Prof. J.M. Senapaty & Dr. Nityananda Swain who have endorsed and encouraged us to go forward in this Work of the Mother. Dr. A.S. Dalal has been inspiring us and helping us over several years giving us his timely counsel and support and even gave us his own thoughts along with the right direction to go about with this year's theme on Consciousness approach to Integral Health. Surprisingly few days back when Dr. ArchanaModi and I were discussing before him the usefulness of the SAHS training he said it was a good work.

By the Mother's Grace the activities of Sri Aurobindo Medical Association is now spreading to zones and districts according to the

enthusiasm, aspiration and capabilities of the local group; it is a very heartening sign. The Samata Zone at Rourkela conducted its third zonal level conference February 13th & 14th which was very well organised – the main resource persons being Dr. Nityananda Swain, Dr. Yogesh Mohan, Dr. Debabrata Sahani & Dr. Debidutta Kar.

At this juncture we remember with gratitude Late Dr. Braja Sundar Mishra noted Ophthalmologist who passed away on 3rd December 2014 who has participated in SAHS training as well as several SAMA Conferences over two decades. Mohapatra Nilamoni Sahoo(passed away on 25th June, 2016) who has participated with keen interest and enthusiasm in several conferences in the past. We remember with gratitude late Yoga Guru Daitari Panda who has imparted training to last 3 batches of SAHS as well as conducted weekly Yoga classes regularly for two years to Sri Aurobindo Mahila Pathachakra members at Mirabhawan. Their sudden demise is a great loss for all of us.

The theme for the last year's two day 26th All Orissa Conference of Sri Aurobindo Medical Association held on 12th & 13th September 2015 was 'Integral Healing'; the main resource persons were Dr. Yogesh Mohan and Dr. Debabrata Sahani. Most of our members had participated. Efforts of Jasawini, Samarendra, Madhusmita Nayak & Nishith for the exhibition on the theme was commendable. The highlights of the programme were the healing sessions conducted by Dr. Yogesh Mohan and Dr. Debabrata Sahani and the TOT session on Consciousness as Medicine given to the interested doctors and aspirants interested in the field by Dr. Yogesh Mohan.



Notable amongst some of the other activities taken up were the new type of structuring of the School health checkup of all sections class 9 of the School Section of SAIHS & R, Matrubhaban which were integrated with sensitisation of the guardians especially mothers on the physical, emotional & sexual changes in their children and their health risks and how to address them with special inputs on necessary steps to be taken for each challenge based on a holistic approach including the spiritual. Four Sri Aurobindo Mahila Pathachakra members Anita, Kamala, Jayanti & Laxmi discussed four aspects of the issue. The section teacher had filled up the teacher's feed back in the forms, Sandhya Mohanty, Neeta Sirkar & Nisith over saw the smooth working of the sessions. The doctors who participated were Dr. Prashant Nanda, Dr. Kabita Swain, Dr. Pravakar, Dr. Subhakanta, Dr. Bikash Panda & myself. It was thus an effective convergence of three Karmadharas- Sri Aurobindo Educational Research, Sri Aurobindo Medical Association and Sri Aurobindo Mahila Pathachakra.

As every year the master health check-up of the Sadhaks of Sri Aurobindo Srikshetra were done on 13th April '16 (the annual day of Ringiovennaire) and the senior sadhaks who render selfless service to Matrubhaban on 27th May' 16 (the annual day of KMSS the indoor section of SAIHR).

The 16th SAHS Training was conducted from May 3rd to 23rd at the premises of SAIHR, Shreekshetra, Ranihat, Cuttack. It was unanimously opined to be a better venue for this kind of training than at Dalijoda. It could be better supervised and cost effective as well as convenient from the viewpoint of time management. 30 participants had come from 16 Districts (Balangir-1, Balasore-3, Bargarh-2, Berhampur-1, Boudh-1, Cuttack-4, Jagatsinghpur-1, Kalahandi-3, Kandhamal- 1, Kendrapara-2, Kendujhar-1, Koraput-1, Mayurbhanj-2, Nabarangpur-3, Sambalpur-1, Sundergarh-2) of 7 Organisational Zones (Aspruha, Astha, Sangati, Samarpan, Samata Satya & Shanti) The average marks of the participants in the pre-test conducted was 35% which improved to 62% in the post -test. It was decided unanimously that 5 day Zonal SAHS training would be conducted in all the zones from the year 2017 onwards in order to expedite the urgent health awareness to the grass roots of the state from Sri Aurobindo Institutes & Centres. The dates and venue have been fixed for all zones in consultation with the zonal convenors. The schedule has been given in this Souvenir.

This is the Divine Mother's Work and She is taking it forward.





27th ALL ORISSA CONFERENCE OF SRI AUROBINDO MEDICAL ASSOCIATION 2016

PROGRAMME

DAY 1: 10.09.2016 (Saturday)

8.00 am - 09.30 am : Registration and breakfast
 10.00 am - 10.15 am : Collective Meditation around the Shrine
 10.30 am-11.30 am : **INAUGURAL SESSION**
 Chairperson : Dr. Babulu Pattanayak
 Welcome address : Dr. Sudhir Brahma
 Report : Dr. Shyama Kanungo
 Opening of Souvenir & Inaugural Address : Dr. Prafulla Kumar Mishra
 Vice Chancellor,
 North Orissa University

Address by : Er. Lalatendu Samant
 Guest of Honour : Dr. Prashant Kumar Nanda
 Vote of thanks : **SYMPOSIUM - CONSCIOUSNESS AND INTEGRAL HEALTH**
 11.30 am - 01.30 pm :
 Chairpersons : Dr. Braja Kishore Khandai
 Dr. Pratap Ch. Rath
 Dr. Bijoy Kumar Sahoo

PHYSICAL CONSCIOUSNESS and Integral health : Dr. Yogesh Mohan
 VITAL CONSCIOUSNESS and Integral health : Dr. Jayanta Kumar Panda
 MENTAL CONSCIOUSNESS and Integral health : Dr. Prashant Kumar Patra
 PSYCHIC CONSCIOUSNESS and Integral health : Dr. Biranchi Narayan Mohapatra
 SPIRITUAL CONSCIOUSNESS and Integral health : Dr. Piyush Sahoo
 SUPRAMENTAL CONSCIOUSNESS and Integral Health : Dr. Debidatta Kar
 1.30 - 2.30pm : LUNCH BREAK
 2.30 - 4.30PM : Organisation meeting
 Sri Gadadhar Mishra
 Sri Prasad Tripathy
 Dr. Babulu Pattanayak
 Dr. Dhaneswar Pradhan
 Er. Lalatendu Samant
 Dr. Bipinananda Mishra, Sri Bipin Kar
 Dr. Sudhir Brahma, Sri Sridhar Sahoo
 Sri Prasanna Kumar Das
 Dr. Bishnupriya Dey,
 Dr. Artaballav Dash,
 Dr. Kabita Swain and
 Zonal Conveners of SAMA & SAHS

4.30pm - 5.45 pm : Tea-break
 6.00pm - 6.15 pm : Collective Meditation around the Shrine
 6.20 pm : OPENING OF EXHIBITION
 6.30-8.30 : PLENARY SESSION
 Chairpersons : Prof. Badal Mohanty
 Dr. Yogesh Mohan
 Sri Gadadhar Mishra
 TOPIC : **"CELEBRATING Being"**
 Speakers : Dr. Arpita Priyadarshini
 Dr. Nityananda Swain
 09.00pm - 10.00pm : Dinner

DAY 2 : 11.09.2016 (Sunday)

6.00am - 8.00 am :
 Hall A : **"THERAPY SESSION with CONSCIOUSNESS AS MEDICINE"**
 By Dr. Yogesh Mohan
 Hall B : **"THERAPY SESSION with Acupressure, magnet, wire & seed"**
 by Sri Prasanna Kumar Das
 8.00 - 9.30 am : Registration & Breakfast
 10.00am -11.00am : Questions & Answers Session
 Chairpersons : Dr. Dhaneswar Pradhan,
 Dr. Bijayeeni Mohapatra,
 Dr. Alekh Ch. Sahoo

Questions & Answers on Integral Health, Sleep & Dreams : Sri Ch. Nirakar
 11.00 AM - 1.30 PM : WORKSHOP
 Chairpersons : Dr. Sriprasad Mohanty
 Dr. Tophan Pati
 Dr. Bipin Behari Pradhan
 (HOD Dept of Physiology, S.C.B)

WORKSHOP ON SLEEP : Dr. Arpita Priyadarshini
 1.30 pm - 2.45pm : LUNCH
 2.45 pm - 4.00pm : Afternoon Session
 Chairpersons : Dr. Nityananda Swain
 Dr. Prafulla Kumar Mishra
 (VC NOU),
 Dr. Madan Mohan Pradhan

Yogic Perspective of Sleep and Dreams : Dr. Yogesh Mohan
 4.00-5.00pm : **WAY FORWARD - Free discussion**
 Moderators : Prasad Tripathy, Sri Bipin Behari Kar





16TH STATE LEVEL HEALTH SQUAD TRAINEES - 2016

Shakuntala Sahu

Sri Aurobindo Integral Education Centre
At/Po-Balakati
Via-Ali
Dist-Kendrapada
9583342653

Swarnalata Sahu

Sri Aurobindo Integral Education Centre
At/Po-Malapatana
Dist-Kendrapada
9658721326

Madhusmita Pradhan

Sri Aurobindo Integral Education Centre
At-/Po-Sidheswarapur
Dist-Cuttack-754100
8594822958

Dipitimayee Behera

Sri Aurobindo Integral Education Centre
At-/Po-Sidheswarapur
Dist-Cuttack-754100
8596055348

Arati Panda

Sri Aurobindo Pathachakra
At/Po-Nahalpur
Via-Gobindapur
Dist-Cuttack-754003
889547248

Shubhalakshmi Bisoi

Sri Aurobindo Integral Education Centre
At/Po- Boriokina
Dist-Jagatsinghpur-754110
9853801131

Kaminilata Sahu

Sri Aurobindo Integral Education Centre
At-Lakshmipur
Po-Chakradharpur
Dist-Kendujhar
7504135970

Sita Nayak

Sri Aurobindo Integral Education Centre
At-Sanjubani
Po-Ganjaj
Via-Kuchei
Dist-Mayurbhanj-757002

Hemanta Kumar Nayak

Sri Aurobindo Integral Education Centre
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Dist-Sunderagada-770021
9178647984

Nasima Beg

Sri Aurobindo Pathachakra
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Dist-Balangir-767025
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Subujima Panda

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Via-Bheden
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Sabyasachi Bastia

Sri Aurobindo Integral Education Centre
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Khatia
Dist-Boudh-762030
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Prakash Chandra Harapal

At/Po-Chandahandi
Dist-Nabarangapur-764077
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Lalita Singh

Mirambika Education
At/Po/Via-Barajapur
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Priyambada Nayak

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Madhabi Dash

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Sradhanjali Biswal

Matrusadana Kendra
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Itismita Pradhan

Narasinghpur
At/Po-Mangalapur
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Dist-Baleswar-
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Sashibhusan Dash

Matrunilaya Centre
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po-Lachida
Via—Atabira
Dist-Baragad-768027
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Subash Barik

Sri Aurobindo Integral Education Centre
At-Mahulpati
Po-Birasinghapur
Via-Jugupada
Dist-Sambalpur-768105
9437864298

Gourishankara Daniri

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Suresh Mahananda

At/Po-Chandahandi
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Sri Aurobindo Pathachakra Trust
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