



Om Namo Bhagabate Sri Aurobindayah
ALL ORISSA
SRI AUROBINDO STUDY CIRCLE COMMITTEE



**28TH ALL ORISSA CONFERENCE OF
SRI AUROBINDO ENGINEERING AND
TECHNICAL GROUP**

12th October 2025 | Matrubhaban, Cuttack

**20TH ANNUAL STATE LEVEL SCIENCE FAIR OF
SRI AUROBINDO BIGYANA PARISADA**

25th & 26th October 2025 | Matrubhaban, Cuttack

Youtube : <https://www.youtube.com/c/MothersOrissa>
Website : www.mothersorissa.org
E-mail : motherswork.orissa@gmail.com



CONTENTS

<i>Hymns to Durga</i>	1
<i>Indian Architecture</i>	2
<i>The Supreme Discovery</i>	6
<i>Mother You said so ...</i>	13
<i>How to show gratitude</i>	15
<i>Karma sutras</i>	18
<i>The Karmadhara of SAETG</i>	23
<i>ବାବାଜୀ ମହାରାଜଙ୍କ ରଚନାରୁ</i>	25
<i>ଭାରତୀୟ ସଂସ୍କୃତିର ବୈଶିଷ୍ଟ୍ୟ</i>	36
<i>ଭଗବାନ ହିଁ ଶ୍ରେଷ୍ଠ ଜଞ୍ଜନିୟର</i>	41
<i>ଜିଜ୍ଞାସା କଟିପୟ ଓ ଉତ୍ତର ଉଦ୍ୟମ</i>	43
<i>ପ୍ରାଚୀନ ଭାରତୀୟ ବିଜ୍ଞାନ : ଅତୀତ ଭବିଷ୍ୟତକୁ ଲମ୍ବ ପ୍ରଦାନ କରିବାର ଏକ ସହାୟକ ଯନ୍ତ୍ର</i>	52
<i>Vastu Shastra: for Homes in Harmony with Nature</i>	55
<i>Traditional Homes for Climate</i>	62
<i>Reviving Traditional and Natural Materials for Construction - A Sustainable Approach to Architecture</i>	69
<i>How do I start and manage conflicts</i>	75
<i>Ambition Re-defined</i>	80
<i>On Skills, Capacities, Ethics, Moralities</i>	82
<i>The Injunction Issued to the Seekers of Integral Yoga ...</i>	87
<i>Report of activities</i>	93
<i>District Convenors: Address and Contact Details</i>	101



ALL ORISSA SRI AUROBINDO STUDY CIRCLE COMMITTEE

Sri Aurobindo Engineering and Technical Group

Sweet Mother,

Pranams at Thy Lotus Feet.

Sri Aurobindo Engineering and Technical Group (SAETG) is going to organise its **28th All Orissa Conference on the 12th October 2025** and the **20th Annual State Level Science Fair of Sri Aurobindo Bigyana Parishada** (a unit of SAETG) on **25th and 26th October 2025** at **Matrubhaban, Cuttack**. Under the theme for this year **“Ancient Indian Science: The past must be a spring board towards the future”** we plan to have a technical deliberation on ancient Indian knowledge in architectural perspective and a panel discussion to explore how to elevate one's professional work into a service for the Divine in the SAETG Annual Conference and quiz, spiritual discussions, and exhibition of projects by students of various Sri Aurobindo Integral Education Centers of Orissa in the Annual Science Fair of SABP.

Sweet Mother, grant us Sincerity, Faithfulness and Harmony in our thoughts, feelings, and actions to be a true doer of the divine works. We pray for Thy Presence, Blessings, Guidance and Protection in the Conference.



With deepest gratitude at Thy Feet,

Thy Children of
**Sri Aurobindo Engineering
& Technical Group**
Orissa

Message from Sri Aurobindo Ashram Trust

Your mail informing us that the Sri Aurobindo Engineering and Technical Group will organise its 28th All Orissa Conference on 12th October 2025 and that the 20th Annual State Level Science Fair of Sri Aurobindo Bigyana Parishada will be held on 25th and 26th October 2025 at Matrubhaban, Cuttack, has been placed in Mother's Room.

We understand that the theme for this year is "Ancient Indian Science: Past must be a springboard towards the future" and that a souvenir will be released to mark the occasion. We have no objection to your including extracts and passages from the Writings of Sri Aurobindo and the Mother in it. Proper references to the extracts taken must be given in the souvenir. If any photographs of Sri Aurobindo and the Mother are printed, please ensure that they are printed inside the souvenir and not on the cover. Due acknowledgement may be given to the Sri Aurobindo Ashram Trust for the permission granted. On publication one copy of the souvenir may be sent to 'The Copyright Department, Sri Aurobindo Ashram' for our records.

We convey our best wishes for the success of the events.

In Her Love,
Manoj Das Gupta
Managing Trustee
Sri Aurobindo Ashram Trust

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



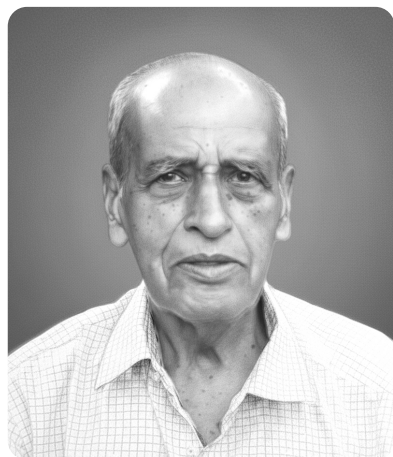
Our sincere gratitude to



Prapatti
on his birth centenary



Er. Byomakesh Dash



Er. Raghunath Panda

HYMNS TO DURGA

Sri Aurobindo

... Mother Durga! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.

Mother Durga! Slay the enemy within, then root out all obstacles outside. May the noble heroic mighty Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge ever dwell in its holy woodlands, its fertile fields under its sky-scraping hills, along the banks of its pure-streaming rivers. This is our prayer at the feet of the Mother. Make thyself manifest.

Mother Durga! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all ignorance. Fulfil this yearning of thy young children, O Mother. Be the master and drive the instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest. ...



INDIAN ARCHITECTURE

Sri Aurobindo

Architecture, sculpture and painting, because they are the three great arts which appeal to the spirit through the eye, are those too in which the sensible and the invisible meet with the strongest emphasis on themselves and yet the greatest necessity of each other. The form with its insistent masses, proportions, lines, colours, can here only justify them by their service for the something intangible it has to express; the spirit needs all the possible help of the material body to interpret itself to itself through the eye, yet asks of it that it shall be as transparent a veil as possible of its own greater significance. The art of the East and the art of the West — each in its characteristic or mean, for there are always exceptions, — deal with the problem of these two interlocking powers in a quite different way. The Western mind is arrested and attracted by the form, lingers on it and cannot get away from its charm, loves it for its own beauty, rests on the emotional, intellectual, aesthetic suggestions that arise directly from its most visible language, confines the soul in the body; it might almost be said that for this mind form creates the spirit, the spirit depends for its existence and for everything it has to say on the form. The Indian attitude to the matter is at the opposite pole to this view. For the Indian mind form does not exist except as a creation of the spirit and draws all its meaning and value from the spirit. Every line, arrangement of mass, colour, shape, posture, every physical suggestion, however many, crowded, opulent they may be, is first and last a suggestion, a hint, very often a symbol which is in its main function a support for a spiritual emotion, idea, image that again goes beyond itself to the less definable, but more powerfully sensible reality of the spirit which has excited these movements in the aesthetic mind and passed through them into significant shapes.

This characteristic attitude of the Indian reflective and creative mind necessitates in our view of its creations an effort to get beyond at once to the inner spirit of the reality it expresses and see from it and not from outside. And in fact to start from the physical details and their synthesis appears to me quite the wrong way to look at an Indian work of art. The orthodox style of Western criticism seems to be to dwell scrutinisingly on the technique, on form, on the obvious story of the form, and then pass to some appreciation of beautiful or impressive emotion and idea. It is only in some deeper and more sensitive minds that we get beyond that depth into profounder things. A criticism of that kind applied to Indian art leaves it barren or poor of significance. Here the only right way is to get at once through a total intuitive or revelatory impression or by some meditative dwelling on the whole, *dhyana* in the technical Indian term, to the spiritual meaning and atmosphere, make ourselves one with that as completely as possible, and then only the helpful meaning and value of all the rest comes out with a complete and revealing force. For here it is the spirit that carries the form, while in most Western art it is the form that carries whatever there may be of spirit. The striking phrase of Epictetus recurs to the mind in which he describes man as a little soul carrying a corpse, *psucharion ei bastazon nekron*. The more ordinary Western outlook is upon animate matter carrying in its life a modicum of soul. But the seeing of the Indian mind and of Indian art is that of a great, a limitless self and spirit, *mahan atma*, which carries to us in the sea of its presence a living shape of itself, small in comparison to its own infinity, but yet sufficient by the power that informs this symbol to support some aspect of that infinite's self-expression. It is therefore essential that we should look here not solely with the physical eye informed by the reason and the aesthetic imagination, but make the physical seeing a passage to the opening of the inner spiritual eye and a moved communion in the soul. A great oriental work of art does not easily reveal its secret to one who comes to it solely in a mood of aesthetic curiosity or with a considering critical objective mind, still less as the cultivated and interested tourist passing among strange and foreign things; but it has

to be seen in loneliness, in the solitude of one's self, in moments when one is capable of long and deep meditation and as little weighted as possible with the conventions of material life.

Indian architecture especially demands this kind of inner study and this spiritual self-identification with its deepest meaning and will not otherwise reveal itself to us. The secular buildings of ancient India, her palaces and places of assembly and civic edifices have not outlived the ravage of time; what remains to us is mostly something of the great mountain and cave temples, something too of the temples of her ancient cities of the plains, and for the rest we have the fanes and shrines of her later times, whether situated in temple cities and places of pilgrimage like Srirangam and Rameshwaram or in her great once regal towns like Madura, when the temple was the centre of life. It is then the most hieratic side of a hieratic art that remains to us. These sacred buildings are the signs, the architectural self-expression of an ancient spiritual and religious culture. Ignore the spiritual suggestion, the religious significance, the meaning of the symbols and indications, look only with the rational and secular aesthetic mind, and it is vain to expect that we shall get to any true and discerning appreciation of this art. And it has to be remembered too that the religious spirit here is something quite different from the sense of European religions; and even mediaeval Christianity, especially as now looked at by the modern European mind which has gone through the two great crises of the Renaissance and recent secularism, will not in spite of its oriental origin and affinities be of much real help. To bring in into the artistic look on an Indian temple occidental memories or a comparison with Greek Parthenon or Italian church or Duomo or Campanile or even the great Gothic cathedrals of mediaeval France, though these have in them something much nearer to the Indian mentality, is to intrude a fatally foreign and disturbing element or standard in the mind. But this consciously or else subconsciously is what almost every European mind does to a greater or less degree, — and it is here a pernicious immixture, for it subjects the work of a vision that saw the immeasurable to the tests of an eye that dwells only on measure.

Indian sacred architecture of whatever date, style or dedication goes back to something timelessly ancient and now outside India almost wholly lost, something which belongs to the past, and yet it goes forward too, though this the rationalistic mind will not easily admit, to something which will return upon us and is already beginning to return, something which belongs to the future. An Indian temple, to whatever godhead it may be built, is in its inmost reality an altar raised to the divine Self, a house of the Cosmic Spirit, an appeal and aspiration to the Infinite. As that and in the light of that seeing and conception it must in the first place be understood, and everything else must be seen in that setting and that light, and then only can there be any real understanding. No artistic eye however alert and sensible and no aesthetic mind however full and sensitive can arrive at that understanding, if it is attached to a Hellenised conception of rational beauty or shuts itself up in a materialised or intellectual interpretation and fails to open itself to the great things here meant by a kindred close response to some touch of the cosmic consciousness, some revelation of the greater spiritual self, some suggestion of the Infinite. These things, the spiritual self, the cosmic spirit, the Infinite, are not rational, but suprarational, eternal presences, but to the intellect only words, and visible, sensible, near only to an intuition and revelation in our inmost selves. An art which starts from them as a first conception can only give us what it has to give, their touch, their nearness, their self-disclosure, through some responding intuition and revelation in us, in our own soul, our own self. It is this which one must come to it to find and not demand from it the satisfaction of some quite other seeking or some very different turn of imagination and more limited superficial significance.

(CWSA-20/ 270-274)



THE SUPREME DISCOVERY

The Mother

If we want to progress integrally, we must build within our conscious being a strong and pure mental synthesis which can serve us as a protection against temptations from outside, as a landmark to prevent us from going astray, as a beacon to light our way across the moving ocean of life.

Each individual should build up this mental synthesis according to his own tendencies and affinities and aspirations. But if we want it to be truly living and luminous, it must be centred on the idea that is the intellectual representation symbolising That which is at the centre of our being, That which is our life and our light.

This idea, expressed in sublime words, has been taught in various forms by all the great Instructors in all lands and all ages.

The Self of each one and the great universal Self are one. Since all that exists from all eternity in its essence and principle, why make a distinction between the being and its origin, between ourselves and what we place at the beginning?

The ancient traditions rightly said:

“Our origin and ourselves, our God and ourselves are one.”

And this oneness should not be understood merely as a more or less close and intimate relationship of union, but as a true identity.

Thus, when a man who seeks the Divine attempts to reascend by degrees towards the inaccessible, he forgets that all his knowledge and all his intuition cannot take him one step forward in this infinite; neither does he know that what he wants to attain, what he believes to be so far from him, is within him.

For how could he know anything of the origin until he becomes conscious of this origin in himself?

It is by understanding himself, by learning to know himself, that he can make the supreme discovery and cry out in wonder like the patriarch in the Bible, "The house of God is here and I knew it not." That is why we must express that sublime thought, creatrix of the material worlds, and make known to all the word that fills the heavens and the earth, "I am in all things and all beings."

When all shall know this, the promised day of great transfigurations will be at hand. When in each atom of Matter men shall recognise the indwelling thought of God, when in each living creature they shall perceive some hint of a gesture of God, when each man can see God in his brother, then dawn will break, dispelling the darkness, the falsehood, the ignorance, the error and suffering that weigh upon all Nature. For, "all Nature suffers and laments as she awaits the revelation of the Sons of God."

This indeed is the central thought epitomising all others, the thought which should be ever present to our remembrance as the sun that illumines all life.

That is why I remind you of it today. For if we follow our path bearing this thought in our hearts like the rarest jewel, the most precious treasure, if we allow it to do its work of illumination and transfiguration within us, we shall know that it lives in the centre of all beings and all things, and in it we shall feel the marvellous oneness of the universe.

Then we shall understand the vanity and childishness of our meagre satisfactions, our foolish quarrels, our petty passions, our blind indignations. We shall see the dissolution of our little faults, the crumbling of the last entrenchments of our limited personality and our obtuse egoism. We shall feel ourselves being swept along by this sublime current of true spirituality which will deliver us from our narrow limits and bounds.

The individual Self and the universal Self are one; in every world,

in every being, in every thing, in every atom is the Divine Presence, and man's mission is to manifest it.

In order to do that, he must become conscious of this Divine Presence within him. Some individuals must undergo a real apprenticeship in order to achieve this: their egoistic being is too all-absorbing, too rigid, too conservative, and their struggles against it are long and painful. Others, on the contrary, who are more impersonal, more plastic, more spiritualised, come easily into contact with the inexhaustible divine source of their being. But let us not forget that they too should devote themselves daily, constantly, to a methodical effort of adaptation and transformation, so that nothing within them may ever again obscure the radiance of that pure light.

But how greatly the standpoint changes once we attain this deeper consciousness! How understanding widens, how compassion grows!

On this a sage has said:

“I would like each one of us to come to the point where he perceives the inner God who dwells even in the vilest of human beings; instead of condemning him we would say, ‘Arise, O resplendent Being, thou who art ever pure, who knowest neither birth nor death; arise, Almighty One, and manifest thy nature.’”

Let us live by this beautiful utterance and we shall see everything around us transformed as if by miracle.

This is the attitude of true, conscious and discerning love, the love which knows how to see behind appearances, understand in spite of words, and which, amid all obstacles, is in constant communion with the depths.

What value have our impulses and our desires, our anguish and our violence, our sufferings and our struggles, all these inner vicissitudes unduly dramatised by our unruly imagination — what value do they have before this great, this sublime and divine love bending over us from the innermost depths of our being, bearing with our weaknesses, rectifying our errors, healing our wounds, bathing our whole being with its regenerating streams?

For the inner Godhead never imposes herself, she neither demands nor threatens; she offers and gives herself, conceals and forgets herself in the heart of all beings and things; she never accuses, she neither judges nor curses nor condemns, but works unceasingly to perfect without constraint, to mend without reproach, to encourage without impatience, to enrich each one with all the wealth he can receive; she is the mother whose love bears fruit and nourishes, guards and protects, counsels and consoles; because she understands everything, she can endure everything, excuse and pardon everything, hope and prepare for everything; bearing everything within herself, she owns nothing that does not belong to all, and because she reigns over all, she is the servant of all; that is why all, great and small, who want to be kings with her and gods in her, become, like her, not despots but servitors among their brethren.

How beautiful is this humble role of servant, the role of all who have been revealers and heralds of the God who is within all, of the Divine Love that animates all things....

And until we can follow their example and become true servants even as they, let us allow ourselves to be penetrated and transformed by this Divine Love; let us offer Him, without reserve, this marvellous instrument, our physical organism. He shall make it yield its utmost on every plane of activity.

To achieve this total self-consecration, all means are good, all methods have their value. The one thing needful is to persevere in our will to attain this goal. For then everything we study, every action we perform, every human being we meet, all come to bring us an indication, a help, a light to guide us on the path.

Before I close, I shall add a few pages for those who have already made apparently fruitless efforts, for those who have encountered the pitfalls on the way and seen the measure of their weakness, for those who are in danger of losing their selfconfidence and courage. These pages, intended to rekindle hope in the hearts of those who suffer, were written by a spiritual worker at a time when ordeals of every kind were sweeping down on him like purifying flames.

You who are weary, downcast and bruised, you who fall, who think perhaps that you are defeated, hear the voice of a friend. He knows your sorrows, he has shared them, he has suffered like you from the ills of the earth; like you he has crossed many deserts under the burden of the day, he has known thirst and hunger, solitude and abandonment, and the cruellest of all wants, the destitution of the heart. Alas! he has known too the hours of doubt, the errors, the faults, the failings, every weakness.

But he tells you: Courage! Hearken to the lesson that the rising sun brings to the earth with its first rays each morning. It is a lesson of hope, a message of solace.

You who weep, who suffer and tremble, who dare not expect an end to your ills, an issue to your pangs, behold: there is no night without dawn and the day is about to break when darkness is thickest; there is no mist that the sun does not dispel, no cloud that it does not gild, no tear that it will not dry one day, no storm that is not followed by its shining triumphant bow; there is no snow that it does not melt, nor winter that it does not change into radiant spring.

And for you too, there is no affliction which does not bring its measure of glory, no distress which cannot be transformed into joy, nor defeat into victory, nor downfall into higher ascension, nor solitude into radiating centre of life, nor discord into harmony – sometimes it is a misunderstanding between two minds that compels two hearts to open to mutual communion; lastly, there is no infinite weakness that cannot be changed into strength. And it is even in supreme weakness that almightiness chooses to reveal itself!

Listen, my little child, you who today feel so broken, so fallen perhaps, who have nothing left, nothing to cover your misery and foster your pride: never before have you been so great! How close to the summits is he who awakens in the depths, for the deeper the abyss, the more the heights reveal themselves!

Do you not know this, that the most sublime forces of the vasts seek to array themselves in the most opaque veils of Matter? Oh, the

sublime nuptials of sovereign love with the obscurest plasticities, of the shadow's yearning with the most royal light!

If ordeal or fault has cast you down, if you have sunk into the nether depths of suffering, do not grieve — for there indeed the divine love and the supreme blessing can reach you! Because you have passed through the crucible of purifying sorrows, the glorious ascents are yours.

You are in the wilderness: then listen to the voices of the silence. The clamour of flattering words and outer applause has gladdened your ears, but the voices of the silence will gladden your soul and awaken within you the echo of the depths, the chant of divine harmonies!

You are walking in the depths of night: then gather the priceless treasures of the night. In bright sunshine, the ways of intelligence are lit, but in the white luminosities of the night lie the hidden paths of perfection, the secret of spiritual riches. You are being stripped of everything: that is the way towards plenitude. When you have nothing left, everything will be given to you. Because for those who are sincere and true, from the worst always comes the best.

Every grain that is sown in the earth produces a thousand. Every wing-beat of sorrow can be a soaring towards glory.

And when the adversary pursues man relentlessly, everything he does to destroy him only makes him greater.

Hear the story of the worlds, look: the great enemy seems to triumph. He casts the beings of light into the night, and the night is filled with stars. He rages against the cosmic working, he assails the integrity of the empire of the sphere, shatters its harmony, divides and subdivides it, scatters its dust to the four winds of infinity, and lo! the dust is changed into a golden seed, fertilising the infinite and peopling it with worlds which now gravitate around their eternal centre in the larger orbit of space — so that even division creates a richer and deeper unity, and by multiplying the surfaces of the material universe, enlarges the empire that it set out to destroy.

Beautiful indeed was the song of the primordial sphere cradled in the bosom of immensity, but how much more beautiful and triumphant is the symphony of the constellations, the music of the spheres, the immense choir that fills the heavens with an eternal hymn of victory!

Hear again: no state was ever more precarious than that of man when he was separated on earth from his divine origin. Above him stretched the hostile borders of the usurper, and at his horizon's gates watched jailers armed with flaming swords. Then, since he could climb no more to the source of life, the source arose within him; since he could no more receive the light from above, the light shone forth at the very centre of his being; since he could commune no more with the transcendent love, that love offered itself in a holocaust and chose each terrestrial being, each human self as its dwelling-place and sanctuary.

That is how, in this despised and desolate but fruitful and blessed Matter, each atom contains a divine thought, each being carries within him the Divine Inhabitant. And if no being in all the universe is as frail as man, neither is any as divine as he!

In truth, in truth, in humiliation lies the cradle of glory!

28 April 1912

(CWM2/ 40-46)

□□□

November 22, 1913

A few minutes passed in silence before There are worth centuries of felicity . . .

The Mother

(Prayers and Meditations/ 34)

MOTHER YOU SAID SO ...

The Mother

There is nothing new in human nature. Sometimes it remains in the light and sometimes in the darkness. But truly I want something new in the life of the human being

Human nature is divided. So sometimes people believe in the adverse forces and sometimes in the divine Forces. When they are trapped by the hostile forces they begin to think: 'This thing is good and that one is bad, this person is good and that person is bad.' And so on ... They live in likings and disliking with various types of mortal desires and ego in them. In fact, they themselves create all lower and false things in their consciousness, no wonder they become miserable. As a matter of fact, it is nothing but putting a dense curtain between the Divine and their souls. So how can they realise anything new in their lives? But, if there is no barrier between the Divine and themselves, naturally the adverse forces do not like it, and constantly they try to drive them far away from the Divine and His Grace. This is the nature of the devil and it is his business to do such nasty things with all his skill! He always tries to take possession of the life of human beings. But at that moment people must remember the Divine and reject the false suggestions.

The best way to get rid of all adverse forces and their suggestions, is to repeat constantly the Divine's name while eating, sleeping and in whatever you do: "I want the Divine and nothing else." When you fall sick, or something wrong happens you should pray to the Divine to remove all obstacles which are on the way to prevent you from reaching the goal. If the call is sincere enough, at once all obstacles will disappear. If you form a habit to pray constantly, the prayers become sincere because the Divine is always in the depth of everybody's heart

and always He hears all sincere prayers and sees everything. But if you go over to the devil's side, then the Divine keeps silent and does nothing. Nevertheless, He watches everything and every moment. So you must not go to the devil's side - instead of that, constant prayer and remembrance of the Divine are advisable.

When the whole being turns to the Divine's Light and influence and leaves everything to Him without reserve, that is called the true surrender and sincerity.

You should pray intensely to the Lord: "O Lord, kindly work in my legs, in my hands - in my whole consciousness; if I walk, walk in me, if I eat, eat in me - whatever I do, be always with me ..." Thus you are constantly protected by the Lord and His Grace.

The heart is the best place for concentration. Go deep within your heart and, while concentrating on the Lord, you must think: "The Lord is controlling the whole universe, he is Omniscient, Omnipotent, Omnipresent, for Him is my love ..."

The Lord has created all creatures and everything out of Himself by His own Will and Power. *Here*, one can unite with the Divine in the physical body. There is always some purpose behind His Play. So there must not be any self-will and you must not think of giving up this life

I want everyone to be happy. If you unite consciously with the Divine, you will be happy, because without the Divine life is useless. There is no existence without Him. The Lord is everything.

2. 3 .56

(Mother You said so ...)

(Conversations with The Mother as recorded by Huta)

□□□

HOW TO SHOW GRATITUDE

The Mother

Mother, I have always thought, in what way could I show my gratitude, my gratefulness towards You?

(In a teasing tone) To whom?

To You, Mother.

To me!... Ah! This is a privilege to which I have no right. For no one takes the trouble. If there is a difficulty, an obstacle or an attack, at once they send a prayer to me, a supplication for help: "Please save me. Please protect me"; or even in order to surmount the difficulties: "Mother, come to our help. Stretch out your hands to protect us. Extend your compassion. Have pity on us." And when the Grace has accomplished its work, the benevolent Power that She is ... then, never a word of gratitude for the thousand and one things that I constantly accomplish for them. When I protect them, or surmount a difficulty for them, not a word after that.... When the Grace has done everything for them, - saved them, protected them, and has overcome all the difficulties, - not a word which goes up from below. Forgotten immediately. It makes no difference to them that there was a formidable force that had pulled them out of danger, without which how could they have been saved and how could they remain safe and at peace! Phew! Forgotten and gone without leaving a trace on them; the great miraculous phenomenon which had saved them, they do not remember.... The attitude of gratefulness is really neglected, an act that is not to be found in the world. At least, it is very rare.... Hmm! To be grateful! That is the difference.

But why do you ask me this? Why? *(In a teasing mood)* Have you been rewarded by the Grace? An act of divine kindness? A certain favour from heaven which has touched you deeply, that, moved by

its generosity, you want to show your gratefulness towards me? Oh! how I am flattered, overwhelmed with surprises, touched by the very thought. At last there is someone who would like to show his gratitude to the Divine.

Mother, please do not tease me. I am serious.

Well, so am I! (*smiling*) I tell you that most people consider this to be the most natural act, - when God protects them from a misfortune or an accident, or He sends His Grace, His Help to comfort or to console or to bless, - as something quite evident, something which is their due, it is their legitimate right and the Divine must comply because by chance they have called for Divine help when suddenly they were in difficulty. The Divine should pay back his debt towards them. How wonderful is their logic! That is why they need not be grateful. They have already called the Divine, it is evident and very natural for them, then why all this drama after everything is over?

But let us see, ... what do you want to know? How to show one's gratefulness?... gratefulness?...

He who understands, ... who admits the intervention of a higher power which accomplishes the things without our knowledge, - whether it be to save someone, to protect another, or it could be an act of generosity of the Lord towards the people, the help, the succour, and all that, which intervenes to assure man of the presence of a higher power, - he who in all humility accepts with goodwill, recognises with modesty that there is something beyond him, beyond the circle of his little ego, that gets the work done, something which one cannot even imagine, rarely know or witness, which accomplishes all the so called miracles of our existence, of our terrestrial life. One has to submit oneself. Have the goodwill to recognise that after all it is Providence which acts according to a higher law, of which we can become conscious, and offer Him a word of gratitude, nothing more.

Do not forget that fate is not the last determinism, but there is a choice given to us; it is not the end.... Whether it is the invisible Hand that pulls you out of an imminent danger, that comforts you

during the painful moments of your life, that gives us the assurance, the certitude, the happiness, that alleviates a *fait accompli*, or that gives you a new life, a renewed health or rather snatches you out from the jaws of death, - it is still His Grace. Whether it is the Hand that blesses, or the smile of a peaceful life, the joy without end, the riches of the infinite splendour, - for everything to be thankful to Him in a silent and unparalleled obeisance, to send word in thankfulness, to render a silent prayer from the very depths of the being in answer to the acts accomplished by Him.

First of all, it is not an act of gratefulness that one must express towards Him, but an attitude of surrender in the peaceful depths of one's heart. To submit oneself at His feet (*Mother bows Her head in a gesture humility*), and accept that 'It is He who has accomplished all this for me. For indeed it is He who does everything' Very quietly, to render a word of gratitude, a gesture of thankfulness towards Him, without forgetting the proof of His assistance. Then, this rises directly there (*gesture*), where the Benefactor is. This can take the form of a prayer, like that of thankfulness, like a gesture to the Adorable One in the depths of one's being, to the Immutable Truth that resides within. To feel His Presence, to give everything to Him, to entrust all to Him We can arrive at this when we have surpassed our ego.

In fact, without Him nothing can move. Yes, it is like that. He is the Mover, that is why it is well to recognise the good that He does for us. For always He leads us and brings us closer to the truth of our being, always the very best we can conceive of, always for our good, even if in appearance it is the contrary. Without faltering, He invites us to progress more. He brings us into the sanctuary of Truth where is found the source of Peace, Light and Ananda, where the Lord resides - the Immanent Divine (*Mother indicates the heart*). ...

(*The Supreme/ 75-79*)

(*Conversation with The Mother as recorded by Mona Sarkar*)



KARMA SUTRAS

Dr. Alok Pandey

Gahana karmano gatih, tangled is the way of works, says the Gita. Karma is the knot of bondage as each energy, once released, holds its course. So, say the sages who seek freedom from the knot of karma that binds the jiva by the very threads he himself has woven. But then is the knot to be cut open abruptly by reducing and eventually refusing to act or it has to be disentangled by slowly reversing the process.

We must first understand karma. Karma is not something that we humans do. The whole creation, from the atoms and stars to plants and animals, man and the gods are engaged in work compelled by the force and energy inherent in creation. Even in sleep one is engaged in work as one is releasing energies and having various kinds and levels of influence on life around. It is work that keeps the web of life moving, preventing from collapsing.

The deeper truth however is that it is not man or the creatures that do the karma. There is only One Power that acts in creation. The knot of karma is therefore not just for the individual. There is an interconnectedness of each element with every other element and more importantly of each element and of all of them together with the Creatrix Consciousness. Work is not something that we humans do. The whole creation, from the atoms and stars to plants and animals, man and the gods are engaged in work compelled by the force and energy inherent in creation. Even in sleep one is engaged in work as one is releasing energies and having various kinds and

levels of influence on life around. It is work that keeps the web of life moving, preventing from collapsing. All that we do is in fact done through us by the same Power that is moving and pushing each and every element of creation. The difference lies in being conscious or unconscious.

Yes, there is a difference between unconscious work and being engaged consciously in work. But here too we may ask even when we are doing work in a state of wakefulness are we really conscious? Is not most of the work we are engaged in takes place mechanically, habitually without conscious deliberation and choice, *yantrarudhaani*? It is almost as if we were simply hubs to receive and transmit vibrations and energies. The nature of energy and vibration we release is based on the level of consciousness from which the impulsion has come. Therefore, any oversimplification of the law of karma to action and consequence simply betrays a true and complete understanding.

The law of karma does not apply to animals nor to the gods. It seems to be applicable mainly, if not exclusively to the human lot. We carry the burden of karma and hence of fate upon our heads because, unlike the animals that act instinctively and the gods who act intuitively, we act with the sense of doership. This sense of doership develops as the mind and the mental ego develops. It leaves as we become aware that we are merely channels of the One Power that acts in the whole creation.

There is only One Power, the Divine Power that acts but it acts according to the limits of the instrument. The instruments limit and distort it. Through the law of karma we learn and grow, learn to chose wisely and act with clarity until we reach the point of non-doership that the practice of karma yoga leads us to. All the methods and processes of karma yoga are meant to free us from the limitations and distortions imposed by the mental ego. It is not the action that

must be stopped, - a thing impossible, but the doership must pass away from our hands to the hands of the Divine Master whose Power moves everything. Karma is also, and for the same reason the last sign of freedom. It means freedom from consequences. When the work is done in complete alignment with the Divine Will, the original Divine Impulsion, without any distortion through the mixture of desires, without any diminution by the ego, then the Karma is simply a flow of the Divine Power from its Divine Origin in the transmitting channel to the Divine Influence in the recipient consciousness.

There is a phrase in the Gita, *Yogaha karmasu kausalam*, Yoga is skill in works. On the face of it this may seem to mean that if one does work skillfully then one is automatically engaged in yoga. But if we look deeper in context with the other shlokas, it is the description of a state in which action is done without desire for the fruit, in equanimity and inner detachment, dedicating our actions to God. The person becomes conscious that God alone the true doer and man, like every other creature, is simply an instrument designed by Nature.

The instrument must first be made as faultless as possible within the limits imposed upon it by Nature. In other words, all the energies that are often wasted in worrying about the result, in worrying about the outer conditions and circumstances in which one has to work, are all conserved. They are further augmented by doing the work not for any personal gain but as a service of the Divine, dedicated to the Divine.

This of course is the basic framework of karma yoga as we all know. It is logical and practical because it conserves energy wasted in unnecessary brooding, keeps us more focused and thereby not only improves the output quality but also the input. For though work is generally seen as an outgoing flow of energies through karma and karmendriya, this outflow is not without its impact upon our inner

being. Work is not only a means of outer expression of who or what we are within but also a means of inner growth. Based on our attitudes and motives behind what we do, we create grooves of habit within the whole instrumental apparatus of nature. This creates tendencies and eventually builds the character. For example, a person who tells lie, often as a short cut to seeming problems, tends to inadvertently create kinks and twists in his mind. He loses his ability to think straight or think with clarity. And since we see in the world what we are within, the person starts looking at the world in a twisted way, with eyes of suspicion and fear, with the feeling that people are out to deceive him. This mistrust can go to a point that he even begins to mistrust the Divine because now all is seen through a polluted consciousness.

The inner state is as important as the outer work. For example, one may speak the truth, but a very partial truth, concealing some of the most important element since it would change the very understanding of a given situation. Therefore, Yudhisthira spoke a lie even though it was technically factual. But then truth has to be seen in its totality and all its complexity and not just in bits and parts. Therefore, Sri Krishna is right in suggesting what he did to Yudhisthira because the end of Dronacharya and Bheesma and Karna was necessary for securing the forward march of mankind and the victory of the Dharma.

Work is not only what we do with our hands but also with our speech. In fact, work is all outward going energy, - thought, feelings, will, passions, and the entire gamut of forces and energies released and projected through our instrumental personality. Our thoughts and feelings and passions and will not only impact us positively and negatively but also impact others. These vibrations that we release in the atmosphere tend to recoil and fall back upon us like a boomerang. Not only our thoughts and feelings but our unspoken hopes and desires even fears and anxieties act like self-fulfilling prophecies.

The quieter and calmer, the more peaceful we are, the more clear and luminous our inner consciousness the better channels we become. The more disturbed and agitated and restless we become the more obstruction we create for the flow of the original divine vibration. It is the Divine Power flows through the channels and the instrumental nature, the more it gets transformed in the process. The field and nature and quantum of work doesn't matter, the inner state is the most important.

Opening ourselves to the Divine through inner Remembrance, dedicating all that is done to the Divine is the best way of uniting with the Divine, of living as free beings in the world without being of the world. Then does the Karma itself become the royal road to freedom and perfection in us and the world.

The ordinary karma yoga stops with the realisation of the inner freedom. Even the inner consciousness through a constant Remembrance and dedication of all to the Divine can grow full of the Divine, *Brahmabhoota*, *Madbhavah*, *Madagatah*. But the limitations of the outer instruments remain. There is an inner perfection but the action pours through imperfect instruments. It is this next logical step that is taken up by Sri Aurobindo in the Integral Yoga of Divine Works. The Yoga of supramental transformation is the further logical extension of the Yoga of the Gita, uplifting it, completing it, fulfilling it through the progressive transformation of Nature itself and the instrument she has devised through the process of evolution so far.

□□□

THE KARMADHARA OF SAETG

Dr Shyama Kanungo

Every Karmadhara is a 'door to enter' with the New holistic Spiritual Truth evolved by Sri Aurobindo and The Mother into the understanding and unfolding of the field of the particular Karmadhara. It is not a moral or ritualistic approach trying to replace the rituals and narrowness of the past by new rituals.

In the field of science, technology and engineering the goal is not only to put them at the service of the Divine but also to seek for the divine in these domains express or manifest divinity in science, technology and engineering. The fourth dimension of science, engineering and technology has to be evolved. The SAETG has over these 28 years attempted and groped to reach out to these goals along with attempting to help propagate and enlighten the current environment friendly dimensions. The clarity is slowly emerging just as in other Karmadharas. It needs much introspection and opening to the deepest inspiration from within, much aspiration, much prayer at the Feet of the Supramental Avatar for infusing into the field the ways of the supermind. Nothing short of this can fulfil the objective of this Karmadhara as other Karmadharas. The effort must be Consciousness approach to Science, Consciousness approach to Engineering and Consciousness approach to Technology.

Effort has to be initiated to carry this concept and dimension into general institutions training students in science, technology, and engineering. This is truly challenging. With one of the processes of education outlined by Sri Aurobindo 'From near to far' the members of this Karmadhara have to reach out and involve institutes of Science, Technology or Engineering, involve their faculty, students and give them the taste of the fourth dimension. Hopefully ultimately National Planners and Policy makers may be sensitised. This is a herculean task but with the Divine Grace and Help nothing is impossible.

We have been assured ...

“My light shall be in thee, my strength thy force”¹

We have been instructed “Ask not for the imperfect fruit the partial prize... only one boon, to greatness thy spirit, demand; Only one joy to raise thy kind desire”

Because ...

“Above blind fate and antagonist powers

Moveless there stands a high unchanging Will;

To its omnipotence leave thy work’s result.

All things shall change in God’s transfiguring hour’¹

Growing within, going into the inmost being and placing the issue at the alter of the Sun of the coming Supramental age seems to be the ultimate modus operandi -this alone brings change in the individual, group aspiring to go towards the fulfilment of the unique goal which none yet knows ‘till the work is done.’ However, the joy of being forerunners is the privilege of the group- this is the sufficient recompense.

For the domain of AI it is the brain that is put to its highest capability with risks as expressed by Sri Aurobindo such as...

‘A scientist played with atoms and blew out

The universe before God had time to shout”²

- for the domain of consciousness and fourth dimension of the science and technology it is the ‘heart’s deepest insight’.

Let the directive come from the highest or the inmost being. Hence as a group for each Karmadhara the effort should be a 24X7 effort of Nama Japa both individual and as a group for the psychic discovery as a priority - depend on its leading elevating it to the leading of the Spiritual and Supramental dynamism bringing into science, technology and engineering their real fruition in being the instruments of the ‘Divine Architect’

References-

1. *Savitri Book Three, Canto IV, page 341*
2. *A Dream of Surreal Science, September 25, 1939*

□□□

ବାବାଜୀ ମହାରାଜଙ୍କ ରଚନାରୁ

ଶ୍ରୀ ରାମକୃଷ୍ଣ ଦାସ

ଯଦି ତୁମେ ଦିବ୍ୟକର୍ମର ଯଥାର୍ଥ କର୍ମୀ ହେବାକୁ ଚାହଁ ତେବେ ତୁମର ଲକ୍ଷ୍ୟ
ହେବ – ପ୍ରଥମେ ସମସ୍ତ ବାସନାରୁ ଏବଂ ଆତ୍ମ-ସର୍ବସ୍ୱ ଅହଙ୍କାରରୁ ନିଜକୁ
ପୂର୍ଣ୍ଣରୂପେ ମୁକ୍ତ କରିବା ।

— ଶ୍ରୀଅରବିନ୍ଦ

ପ୍ରଶ୍ନ : ସମସ୍ତେ ତ ମା'ଙ୍କ କାମ କରୁଛନ୍ତି । ସମସ୍ତେ କ'ଣ ଦିବ୍ୟକର୍ମର କର୍ମୀ
ନୁହନ୍ତି ? ତେବେ କାହିଁକି ଏଠାରେ କୁହାଗଲା “ତୁମେ ଯଦି ଦିବ୍ୟକର୍ମର କର୍ମୀ
ହେବାକୁ ଚାହଁ ... ?”

ବାବାଜୀ ମହାରାଜ : ଏଠାରେ ଶ୍ରୀଅରବିନ୍ଦ କହୁଛନ୍ତି ଦିବ୍ୟକର୍ମର ଯଥାର୍ଥ କର୍ମୀ
ହେବାର ସର୍ତ୍ତସବୁ କ'ଣ ସେହି ବିଷୟରେ । ଯଥାର୍ଥ କର୍ମୀ ଆଉ ଅଯଥାର୍ଥ କର୍ମୀ ମଧ୍ୟରେ
ପ୍ରଭେଦ କ'ଣ ? ସାଧକ ସାଧନା ଆରମ୍ଭ କରନ୍ତି, ମା'ଙ୍କ କାମ କରନ୍ତି କିନ୍ତୁ ତାଙ୍କ
ଭିତରେ ସମସ୍ତ କାମନା ବାସନା ଥାଏ । ସବୁ କାମନା ବାସନା ଥାଇ ବି ସେ ଯୋଗ
ଗ୍ରହଣ କରନ୍ତି ଏବଂ ମା'ଙ୍କ କର୍ମ କରନ୍ତି । ଯଦି ତାଙ୍କୁ ମା'ଙ୍କ କାମ ଯଥାର୍ଥ ଭାବରେ
କରିବାକୁ ହେବ ବା ସେ ଯଦି ମା'ଙ୍କ କର୍ମର ଯଥାର୍ଥ କର୍ମୀ ହେବାକୁ ଚାହଁବେ ତେବେ
ତାଙ୍କୁ ସମସ୍ତ କାମନାବାସନା ପୂରା ପୂରା ଛାଡ଼ିଦେବାକୁ ହେବ । ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ
ସାଧକ ଭିତରେ କାମନାବାସନା, ସ୍ୱାର୍ଥ ଓ ଅହଙ୍କାର ଥିବ ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ସେ
ମା'ଙ୍କ ଯଥାର୍ଥ କର୍ମୀ ହୋଇ ପାରିବେ ନାହିଁ । ଏଠାରେ ଶ୍ରୀଅରବିନ୍ଦ କହିଛନ୍ତି, “... ଆତ୍ମ
ସର୍ବସ୍ୱ ଅହଙ୍କାରରୁ ନିଜକୁ ପୂର୍ଣ୍ଣରୂପେ ମୁକ୍ତ କରିବାକୁ ହେବ ।” ଅହଙ୍କାର – ସାଧନାରେ
ସବୁଠାରୁ ବଳି ବଡ଼ ଶତ୍ରୁ । ଅହଙ୍କାର ଅର୍ଥ କ'ଣ ? ମୁଁ ଜଣେ ବ୍ୟକ୍ତି – ଏହି ବୋଧ
ହେଉଛି ଅହଙ୍କାର । ମୁଁ ଆକୁ କରେ, ମୁଁ ତାକୁ କରେ । ଇଏ ମୋର, ସିଏ ମୋର ।
ଏସବୁ ହେଲା ଅହଙ୍କାର ।

ପ୍ରଶ୍ନ : ଏ ଭାବ କ'ଣ ଯିବା ସହଜ ?

ବାବାଜି ମହାରାଜ : ଏ ଭାବ ଯିବ ନାହିଁ ଆଉ ବ୍ୟକ୍ତି ଭଗବତପ୍ରାପ୍ତି କରିବ ?
ଗୋସ୍ୱାମୀ ତୁଳସୀଦାସଜୀ କହୁଛନ୍ତି :

ଯହାଁ ରାମ ତହାଁ କାମ ନାହିଁ

ଯହାଁ କାମ ନାହିଁ ତହାଁ ରାମ

ତୁଳସୀ କବହୁଁ କ ହୋଇ ସକେଁ

ରବି ରଜନୀ ଏକ ଠାମ୍ ?

ଅର୍ଥାତ୍, ଯେଉଁଠାରେ ଭଗବାନ ରହିବେ ସେଠାରେ କାମନା ରହିବ ନାହିଁ ଏବଂ ଯେଉଁଠାରେ କାମନା ରହିବ ସେଠାରେ ଭଗବାନ ରହିବେ ନାହିଁ। ଯେପରି ସୂର୍ଯ୍ୟ ଆସିଲେ ଅନ୍ଧକାର ରହେ ନାହିଁ ବା ଅନ୍ଧକାର ଥିଲେ ସୂର୍ଯ୍ୟ ନଥାନ୍ତି ବା ସୂର୍ଯ୍ୟ ଓ ଅନ୍ଧକାର ଯେପରି ଏକତ୍ର ରହିବା ଅସମ୍ଭବ ସେହିପରି ଭଗବାନ ଓ କାମନା ବା ଅହଂ ଏକତ୍ର ରହିବା ଅସମ୍ଭବ।

କିନ୍ତୁ ମଣିଷ ତ ଅନ୍ଧକାରରେ ବା ଅହଙ୍କାରରେ ପୂର୍ଣ୍ଣ। ତେବେ କ'ଣ ସେ ଭଗବତପ୍ରାପ୍ତି କରିପାରିବ ନାହିଁ? ନା, ତା'ର ଅର୍ଥ ତାହା ନୁହେଁ। ତାକୁ ସାଧନା ଦ୍ୱାରା ନିଜର ଅହଙ୍କାରକୁ ଚିହ୍ନିବାକୁ ହେବ ଏବଂ ତାକୁ ପ୍ରତ୍ୟାଖ୍ୟାନ କରିବାକୁ ହେବ। ଏହା ସହଜ ହୋଇପାରିବ ନାମଜପ କରି ମା'ଙ୍କୁ ସମର୍ପଣ କରିବା ଦ୍ୱାରା।

ପ୍ରଶ୍ନ : ନାମଜପ ବିନା ଏହା ସମ୍ଭବ ହୋଇପାରିବ ନାହିଁ ?

ବାବାଜି ମହାରାଜ : ସମ୍ଭବ ହେବ ନାହିଁ କାହିଁକି ? ହେବ। ମାତ୍ର ନାମଜପ ନକରି ଅହଂକୁ ତ୍ୟାଗ କରିବାକୁ ଗଲେ ହୁଏତ ୩୦/୪୦ ବର୍ଷ କି ପୂରା ଜନ୍ମ ବିତିଯିବ। ଆଉ ଯଦି ନାମଜପ କରିବ ତେବେ ଅତି ସହଜରେ ଅଳ୍ପ ବର୍ଷରେ ସାଧକ ନିଜର ଅହଂକୁ ଚିହ୍ନିପାରିବ ଏବଂ ତ୍ୟାଗ କରିପାରିବ। ଏଥିପାଇଁ ଗୋସ୍ୱାମୀ ତୁଳସୀ ଦାସଜି କହିଛନ୍ତି :

ରାମ ନାମକୋ ଅଙ୍କ ହୈ

ସବ ସାଧନ ହୈ ଶୂନ୍

ଅଙ୍କ ରହେ ଭୟେ ଦଶ ଗୁଣ୍

ଅଙ୍କ ଗୟେ ଶୂନେ ଶୂନ୍।

ଭଗବାନଙ୍କ ନାମ ହେଲା ଅଙ୍କ ଯେପରି ୧, ୨ । ଆଉ ଅନ୍ୟାନ୍ୟ ସଂଯମ ସବୁ ହେଲା ଶୂନ-୦ । ଯେପରି ଆହାର ସଂଯମ, କଥାବାର୍ତ୍ତା ସଂଯମ, ବ୍ୟବହାର ସଂଯମ ଇତ୍ୟାଦି । ଯଦି ନାମଜପ କରି ଏସବୁ ସଂଯମ ଆଚରଣ କରିବ, ତେବେ ଅଙ୍କର ଡାହାଣରେ ଶୂନ ଯୋଗ ହୋଇ ୧୦ କି ୨୦ ହୋଇଯିବ । ଆଉ ଯଦି ତୀବ୍ରତାର ସହ ସେହି ସମସ୍ତ ସାଧନା ବିରୋଧୀ କ୍ରିୟାର ସଂଯମ କରିବ ତେବେ ୧୦୦ ବା ୧୦୦୦ ଗୁଣ ଫଳ ମିଳିବ । ସେଇଥିପାଇଁ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଯୋଗରେ ସବୁଠାରୁ ଭଲ ଉପାୟ ହେଲା ନିରନ୍ତର ମା'ଙ୍କ ନାମଜପ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ସବୁବେଳେ ମା'ଙ୍କ କାର୍ଯ୍ୟରେ ଲାଗି ରହିବ । ବ୍ୟକ୍ତି ଯେତେ ପାରିବ ମା'ଙ୍କ କାମ କରି ମା'ଙ୍କୁ ସମର୍ପଣ କରିବ । ତେବେ ପ୍ରତିକୂଳ ଗତିବୃତ୍ତିର ତ୍ୟାଗ ସହଜ ହୋଇଯିବ ଓ ସାଧକ ଏହି ନାମଜପ ଓ କର୍ମ ବଳରେ ୩୦ ବର୍ଷର ସାଧନାକୁ ୬ ମାସରେ କରିପାରିବ ।

ଏଣୁ ଏଠାରେ ଶ୍ରୀଅରବିନ୍ଦ ଯାହା କହିଲେ, “ଯଦି ତୁମେ ଦିବ୍ୟକର୍ମର ଯଥାର୍ଥ କର୍ମୀ ହେବାକୁ ଚାହଁ ତେବେ ତୁମ ଲକ୍ଷ୍ୟ ପ୍ରଥମେ ହେବ ସମସ୍ତ ବାସନାରୁ ଓ ଆତ୍ମ-ସର୍ବସ୍ୱ ଅହଙ୍କାରରୁ ନିଜକୁ ପୂର୍ଣ୍ଣରୂପେ ମୁକ୍ତ କରିବା ।” – ଏହା ସମ୍ଭବ ହୋଇ ପାରିବ । ସମସ୍ତେ ତ ମା'ଙ୍କ କାମ କରୁଛନ୍ତି ମାତ୍ର ସେସବୁ ପୂରା ଦିବ୍ୟକର୍ମ ନୁହେଁ । ପୂର୍ଣ୍ଣରୂପେ ଦିବ୍ୟକର୍ମ ସମ୍ଭବ ହୋଇପାରିବ ଯଦି ଆମେ ଅହଙ୍କାର ଓ ସ୍ୱାର୍ଥ ତ୍ୟାଗ କରି କର୍ମ କରିବୁ ।

ତୁମର ସମସ୍ତ ଜୀବନ ହେବ ପରମେଶ୍ୱରଙ୍କର ଉଦ୍ଦେଶ୍ୟରେ ଏକ ନିବେଦନ ଓ ଆତ୍ମଦାନ; କର୍ମରେ ତୁମର ଏକମାତ୍ର ଲକ୍ଷ୍ୟ ହେବ ଭାଗବତୀ ଶକ୍ତିଙ୍କ ଲୀଳାରେ ତାଙ୍କର ସେବକ ହେବା, ତାଙ୍କୁ ଧାରଣ କରିବା, ସାର୍ଥକ କରିବା, ତାଙ୍କ ପ୍ରକାଶର ଯନ୍ତ୍ର ହେବା । ଭାଗବତ ଚେତନାରେ ତୁମକୁ ପୂର୍ଣ୍ଣତର ହୋଇ ଉଠିବାକୁ ହେବ, ଯେପରି ଶେଷରେ ତୁମର ଇଚ୍ଛା ଏବଂ ତାଙ୍କର ଇଚ୍ଛା ମଧ୍ୟରେ କୌଣସି ପାର୍ଥକ୍ୟ ନରହେ, ତାଙ୍କର ପ୍ରେରଣା ବ୍ୟତୀତ ଆଉ କୌଣସି ସଙ୍କଳ୍ପ ତୁମ ମନ ମଧ୍ୟରେ ସ୍ଥାନ ନପାଏ, ତାଙ୍କର ସଜ୍ଞାନ କର୍ମ ବ୍ୟତୀତ ତୁମ ମଧ୍ୟରେ ଏବଂ ତୁମକୁ ଆଶ୍ରୟ କରି ଆଉ କୌଣସି କର୍ମ ଯେପରି ନହୁଏ ।

– ଶ୍ରୀଅରବିନ୍ଦ

ପ୍ରଶ୍ନ : ମହାରାଜ, ଏହା ସିନା ବଡ଼ ବଡ଼ ସାଧକଙ୍କ ପକ୍ଷରେ ସମ୍ଭବ ହେବ ?

ବାବାଜି ମହାରାଜ : ସାଧକମାନେ କ’ଣ ବଡ଼ ବଡ଼ ସାଧକ ହୋଇ ଜନ୍ମ ହୋଇଥାନ୍ତି । ସାଧନା ଆରମ୍ଭ କଲେ କ୍ରମଶଃ ଏଥିରେ ଉନ୍ନତି କରିବାକୁ ହୁଏ । ଧର, ତୁମକୁ ବହୁତ ଭୋକ ହେଉଛି । ଏହି ସମୟରେ ତୁମ ସମ୍ମୁଖରେ ମିଷ୍ଟାନ୍ନ ଥାଳିଟିଏ ଆଣି ଦିଆଗଲା । ତୁମେ କ’ଣ ଏକ ସଙ୍ଗେ ସମସ୍ତ ମିଷ୍ଟାନ୍ନ ଥାଳିଟିକୁ ପାଟିରେ ପୂରାଇ ଗିଳି ପକାଇବ ! ସେଥିରୁ କିଛି କିଛି କରି ଖାଇବାକୁ ହେବ ।

ପ୍ରଶ୍ନ : ଆଜ୍ଞା, ଆମ ଇଚ୍ଛା ଆମେ ଶୀଘ୍ର ଶୀଘ୍ର ଗିଳି ପକାଇବୁ ।

ବାବାଜି ମହାରାଜ : ତେବେ ବାନ୍ତି ହୋଇଯିବ, ନହେଲେ ଅଜୀର୍ଣ୍ଣ ହେବ ଓ ସ୍ବାସ୍ଥ୍ୟହାନି ହେବ । ଖାଦ୍ୟରୁ ସର୍ବାଧିକ ଶକ୍ତି ଓ ସୁଫଳ ପାଇବାକୁ ହେଲେ ଖାଦ୍ୟକୁ ଶାନ୍ତ ହୋଇ ବସି ଅଳ୍ପ ଅଳ୍ପ କରି ଖାଇବ ଏବଂ ଭଲ କରି ଚୋବେଇ କରି ଖାଇବ । ଭଲଭାବେ ଚୋବେଇ କରି ଖାଇଲେ ଖାଦ୍ୟ ଭଲ ଜୀର୍ଣ୍ଣ ହେବ, ଶୀଘ୍ର ଜୀର୍ଣ୍ଣ ହେବ ଏବଂ ଶରୀର ସୁସ୍ଥ ରହିବ ।

ସେହିପରି ଶ୍ରୀଅରବିନ୍ଦ ଏଠାରେ ସାଧକର ଯେଉଁ ଅବସ୍ଥା କଥା ବର୍ଣ୍ଣନା କରିଛନ୍ତି ତାହା ସାଧନାରେ ଏକେବାରେ ଶିଖର ଅବସ୍ଥା । ଏହା ସାଧକ ଚାହୁଁବା କ୍ଷଣି ମିଳିଯାଏ ନାହିଁ । ସାଧକର ଲକ୍ଷ୍ୟ ରହିବ ଏହା । ମାତ୍ର ଧୈର୍ଯ୍ୟର ସହ ସାଧନା କରିବାକୁ ହେବ । ଏ ହେଲା ରୂପାନ୍ତର ଯୋଗ । ଆମର କାମ, କ୍ରୋଧ, ଲୋଭ, ମୋହ, ହିଂସା, ଈର୍ଷ୍ୟା, ଅସୂୟା ଆଦି ଅନେକ ଦୁର୍ଗୁଣ ଅଛି । ସେସବୁକୁ ଛାଡ଼ିବାକୁ ହେବ ନାହିଁ ରୂପାନ୍ତର କରିବାକୁ ହେବ । ଆଉ ଏହି ରୂପାନ୍ତର ଲାଗି କେତେ ବର୍ଷ ନୁହେଁ ହୁଏତ କେତେ ଜନ୍ମ ଲାଗିଯାଇ ପାରେ । ତେଣୁ ସାଧକ ଅନ୍ୟକିଛି ଚିନ୍ତା ନକରି କେବଳ ଚାରୋଟି ଜିନିଷକୁ ମନେରଖିବା ପ୍ରୟୋଜନ ଯଥା : ଯେତେ ଅଧିକ ଓ ଯେତେ ଜୋର୍ ଜୋର୍ ପାରିବ ସେତେ ଅଧିକ ମା’ଙ୍କ ନାମଜପ କରିବାକୁ ଚେଷ୍ଟା କରିବ; ଯେତେ ଅଧିକ ପାରିବ ସେତେ ଅଧିକ ସମର୍ପଣ କରିବ ଆଉ ଭାବିବ ଯେ “ମୁଁ ମା’ଙ୍କର । ମା’ ମୋର ସମସ୍ତ ଦାୟିତ୍ବ ନେଇଛନ୍ତି, ମୋ ସଙ୍ଗେ ସର୍ବଦା ରହି ମୋତେ ରକ୍ଷା କରୁଛନ୍ତି ।” ଆଉ ଶେଷଟି ହେଉଛି ସାଧକ ମନରେ ଯେତେ ଦୋଷତ୍ରୁଟି ଆଉ ନା କାହିଁକି ସେସବୁକୁ କେବେ ବି କ୍ରିୟାରେ ପରିଣତ କରିବାକୁ ଦେବ ନାହିଁ । ଏହିପରି କଲେ ସେସବୁର ଶକ୍ତି ବହୁତ କମିଯିବ ଏବଂ ସମର୍ପଣ କରିବାକୁ ସୁବିଧା ହେବ ।

ପ୍ରଶ୍ନ : ଏଠାରେ ଶ୍ରୀଅରବିନ୍ଦ କହିଲେ ଯେ, “... ତାଙ୍କର ସଞ୍ଚାର କର୍ମ ବ୍ୟତୀତ ତୁମ ମଧ୍ୟରେ ଏବଂ ତୁମକୁ ଆଶ୍ରୟ କରି ଆଉ କୌଣସି କର୍ମ ଯେପରି ନହୁଏ।” ନିମ୍ନ ପ୍ରକୃତିର ଗତିବୃତ୍ତିକୁ ସିନା ଆମେ ଚିହ୍ନିପାରିବୁ ମାତ୍ର ଦୈନନ୍ଦିନ କର୍ମରେ କେଉଁଟା ଭଗବତ୍ କର୍ମ ବା ଅକର୍ମ ତାହା ଜାଣିବୁ କିପରି ? ନା, ସବୁକୁ କରି ମା’ଙ୍କୁ ସମର୍ପଣ କଲେ ସେସବୁ ଭଗବତ୍ କର୍ମ ହେବ ?

ବାବାଜି ମହାରାଜ : ଏସବୁ ଯେଉଁ ସାଧକ ନିଜକୁ ଠକିବାକୁ ଚାହୁଁ ନଥିବ ସେ ସହଜରେ ବୁଝିପାରିବ । ଯେଉଁ କର୍ମ କଲେ ସାଧନାରେ ସହାୟତା ମିଳିବ ସେ କାମ କରି ମା’ଙ୍କୁ ସମର୍ପଣ କରିବ ଏବଂ ଯେଉଁ କର୍ମ କଲେ ସାଧନାରେ କୌଣସି ସାହାଯ୍ୟ ମିଳିବ ନାହିଁ ସେ କର୍ମକୁ ତ୍ୟାଗ କରିବ । ଯେପରି ତୁମେ ପ୍ରେସ୍‌ରେ କାମ କରୁଛ ସେ କାମକୁ କରି ମା’ଙ୍କୁ ସମର୍ପଣ କରିବ । ମାତ୍ର ତୁମକୁ ସିନେମା ଦେଖିବାକୁ ଯିବାକୁ କିଏ କହିଲା ଯେଉଁଥିରେ ତୁମ ସାଧନାରେ କ୍ଷତି ହେବ, ତାକୁ ତ୍ୟାଗ କରିବ । ଏସବୁ ସାଧକ ସାଧାରଣ ବୁଦ୍ଧିରେ ବୁଝି ପାରିବ । ପୁଣି ସାଧନାରେ କିଛି ଅଗ୍ରସର ହୋଇଗଲେ ଏସବୁ ସାଧକ ଚେତନାରେ ବୁଝିପାରିବ । ତା’ପରେ ପୁଣି ଭଗବାନଙ୍କ ଶକ୍ତି କ୍ରିୟା କଲେ ସାଧକ ଭଗବାନଙ୍କର ଯନ୍ତ୍ର ହୋଇଯିବ । ସେତେବେଳେ ଆଉ ଏ ପ୍ରଶ୍ନ ଉଠିବ ନାହିଁ ।

ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ତୁମେ ଏହି ସମ୍ପୂର୍ଣ୍ଣ ସକ୍ରିୟ ଏକତ୍ର ସ୍ଥାପନ କରି ନପାରିଛ
ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ତୁମକୁ ମନେ କରିବାକୁ ହେବ ଯେ ତୁମେ ଦେହ ଓ
ଆତ୍ମା ନେଇ ସୃଷ୍ଟ ହୋଇଛ ମା’ଙ୍କର ସେବା ନିମିତ୍ତ ଏବଂ ତୁମର ସମସ୍ତ କର୍ମ
ହେବ ତାଙ୍କର ପ୍ରୀତିପୂର୍ଣ୍ଣ ।

— ଶ୍ରୀଅରବିନ୍ଦ

ବାବାଜି ମହାରାଜ : ଏଠାରେ ଶ୍ରୀଅରବିନ୍ଦ ସାଧନା କିପରି ଆରମ୍ଭରୁ କରିବାକୁ ହେବ ସେ ବିଷୟ କହୁଛନ୍ତି । ଉପର ପାଠାରେ କହିଦେଲେ କର୍ମରେ ଆମର ଲକ୍ଷ୍ୟ କ’ଣ । ଏଠାରେ ସେହି ଅବସ୍ଥା ଲାଭ କରିବାର ଉପାୟ ବର୍ଣ୍ଣନା କରୁଛନ୍ତି ।

ଏଠାରେ ଶ୍ରୀଅରବିନ୍ଦ କହୁଛନ୍ତି : ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଆମେ ମା’ଙ୍କ ସଙ୍ଗେ ସମ୍ପୂର୍ଣ୍ଣ ଏକତ୍ର ଲାଭ ନକରିଛୁ ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଆମର ପୃଥକ୍ ବ୍ୟକ୍ତିତ୍ୱ ଭାବ ରହିଛି । ଅର୍ଥାତ୍ ମୁଁ ଅମୁକ ବ୍ୟକ୍ତି । ମୋର ନାମ ଅମୁକ । ମୁଁ ଅମୁକ ବ୍ୟକ୍ତିର ସନ୍ତାନ । ମୋର

କଥା ଏହିପରି, କର୍ମ ଏହିପରି। ମୁଁ ଏହି ଏହି ସମ୍ପର୍କର ମାଲିକ ଇତ୍ୟାଦି। ଆମର ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଶରୀରଟିଏ ଅଛି, ଶରୀର ସହ ଏହା ଆମର ସ୍ବାଭାବିକ ଧାରଣା। ଏହା ଆମ ଚେତନା ସହ ମିଶିକରି ରହିଛି। ଯେତେବେଳେ ଆମେ ମା'ଙ୍କ ସଙ୍ଗେ ଯୁକ୍ତ ହୋଇଯିବୁ ସେତେବେଳେ ଏ ପୃଥକ୍ ଭାବ ରହିବ ନାହିଁ। ମା'ଙ୍କ ସହ ପୂର୍ଣ୍ଣରୂପେ ଏକତ୍ୱ ପ୍ରାପ୍ତ ହେବା ଆମର ଲକ୍ଷ୍ୟ। ମାତ୍ର ଆମେ ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଏହି ଅବସ୍ଥା ଲାଭ ନକରିଛୁ ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଆମକୁ ମନରେ ଏହି ଧାରଣା କରିବାକୁ ହେବ ଯେ ଆମେ ଆମର ଏହି ମନ-ପ୍ରାଣ-ଶରୀର ନେଇ ଏ ସଂସାରରେ ଜନ୍ମ ନେଇଛୁ ମା'ଙ୍କ ସେବା କରିବା ନିମନ୍ତେ। ତେଣୁ ଆମେ ଯାହାକିଛି କରିବା ସବୁ କରିବା ମା'ଙ୍କୁ ପ୍ରସନ୍ନ କରିବା ସକାଶେ। ଖାଇବା, ପିଇବା, ସ୍ନାନ କରିବା ଏବଂ କର୍ତ୍ତବ୍ୟ କର୍ମ – ସବୁକିଛି କରିବା ମା'ଙ୍କ ସେବା ଭାବରେ ଏବଂ ତାଙ୍କୁ ଖୁସି କରିବା ଲାଗି। କାରଣ ଏ ଶରୀର-ମନ-ପ୍ରାଣ ତାଙ୍କର। ସେ ଏହାକୁ ଦେଇଛନ୍ତି ତାଙ୍କରି ସେବା କରିବା ଉଦ୍ଦେଶ୍ୟରେ।

ଏହିଭଳି ଭାବେ ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ କରିବାକୁ ହେବ ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଆମେ ମା'ଙ୍କ ସହ ମିଶି ଏକାକାର ନ ହୋଇଛୁ। ଏକାକାର ହୋଇଗଲେ ଆମେ ଯେ ପୃଥକ୍ ସତ୍ତା ଏ ଅଜ୍ଞାନତା ଚାଲିଯିବ ଏବଂ ଆମେ ପ୍ରତ୍ୟକ୍ଷ ଦେଖୁଛୁ ଯେ ଆମେ ମା'ଙ୍କର। ମା' ସ୍ୱୟଂ ଆମ ମଧ୍ୟରେ ଆମକୁ ଧାରଣ କରି ସବୁକିଛି କରୁଛନ୍ତି। ଅର୍ଥାତ୍, ସେତେବେଳେକୁ ଆମେ ମା'ଙ୍କର ଯନ୍ତ୍ର ହୋଇଯାଇଥିବୁ।

ଏଣୁ ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଏହି ଅବସ୍ଥାରେ ଆମେ ପହଞ୍ଚି ନାହିଁ ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ଆମେ ସେବକ – ଏହି ଧାରଣା ରଖି ସବୁକିଛି କରିବା ଆବଶ୍ୟକ।

ପୃଥକ୍ କର୍ତ୍ତୃତ୍ୱବୋଧ ଯଦି ତୁମ ମଧ୍ୟରେ ପ୍ରବଳ ଥାଏ, ତୁମେ ଯଦି ଅନୁଭବ କର ଯେ ତୁମେ ସ୍ୱୟଂ କର୍ମ କରୁଛ, ତେବେ ବି ସେହି କର୍ମ କରିବ ତାଙ୍କରି ଉଦ୍ଦେଶ୍ୟରେ।

— ଶ୍ରୀଅରବିନ୍ଦ

ବାବାଜି ମହାରାଜ : ଯେଉଁ ବ୍ୟକ୍ତିର ହୃଦୟରେ ସେବା ଭାବ ବା ଭକ୍ତି ଭାବ ବେଶୀ ଉଦ୍ରେକ ହୋଇ ନାହିଁ, ତା'ର ଯଦି ପୃଥକ୍ କର୍ତ୍ତୃତ୍ୱବୋଧ ବା ଅହଂ ବେଶୀ ପ୍ରବଳ ତେବେ ସେ ସବୁ କର୍ମକୁ ମା'ଙ୍କ କର୍ମ ବୋଲି କରୁ। ଅର୍ଥାତ୍, ଯାହାସବୁ ଶ୍ରୀମାଙ୍କର କର୍ମ ବୋଲି ସେ ଜାଣେ ସେହି କର୍ମସବୁ କରୁ : ଯେପରି ପାଠଚକ୍ର ଗଠନ କରିବା, ସ୍କୁଲ କରିବା, ସେମିନାର ଓ କ୍ୟାମ୍ପ ଇତ୍ୟାଦି କରିବା – ଏସବୁ ହେଲା ମା'ଙ୍କର କାର୍ଯ୍ୟ।

ଏଥିରେ ବ୍ୟକ୍ତିର କୌଣସି ସ୍ୱାର୍ଥ ନାହିଁ। ଏହି କର୍ମ କଲେ ଧୀରେ ଧୀରେ ଭାଗବତୀ ଶକ୍ତିଙ୍କ ପ୍ରଭାବ ସେ ବ୍ୟକ୍ତି ମଧ୍ୟରେ କ୍ରିୟା କରିବ ଏବଂ ଯେତେବେଳେ ଏହିପରି ଭାଗବତୀ ଶକ୍ତିଙ୍କ ପ୍ରଭାବ ଫଳରେ ବ୍ୟକ୍ତିର ହୃଦୟ ଶୁଦ୍ଧ ହୋଇଯିବ ସେ ପୁଣି ସବୁକିଛି କରି ମା'ଙ୍କୁ ସମର୍ପଣ କରିବ। ସମର୍ପଣ କଲେ ଭାଗବତୀ ଶକ୍ତି ଅବତରଣ କରି ସାଧକ ମଧ୍ୟରେ ସାଧନା ଆରମ୍ଭ କରି ତାକୁ ତା'ର ଲକ୍ଷ୍ୟଦିଗରେ ନେଇ ଚାଲିବେ। ଏହିପରି ସମର୍ପଣ ଅବସ୍ଥାରେ ପହଞ୍ଚିଗଲେ ସାଧକକୁ ଆଉ ବେଶୀ କିଛି ସାଧନା କରିବାକୁ ହେବ ନାହିଁ। ମା' ସ୍ୱୟଂ ସାଧକ ମଧ୍ୟରେ ସାଧନା କରିବେ। ଏଣୁ ଆରମ୍ଭିକ ଅବସ୍ଥାରେ ସାଧକକୁ ବହୁ ପରିଶ୍ରମ କରି ବାରବାର ସଙ୍କଳ୍ପ କରି ସଚେତନ ହେବାକୁ ହେବ। ନିରନ୍ତର ନାମଜପ କଲେ ଏହି ସଙ୍କଳ୍ପ ଓ ସଚେତନ ଭାବ ବହୁ ଶୀଘ୍ର ଆସି ପାରିବ। ସଙ୍କଳ୍ପ ଓ ସଚେତନ ଭାବ ଆସିଗଲେ ସମର୍ପଣ ଖୁବ୍ ସହଜ ଓ ପ୍ରଭାବଶାଳୀ ହୋଇଯିବ ଏବଂ ସାଧକ ସାଧନାର ଆରମ୍ଭିକ ଅବସ୍ଥାର ଅନ୍ଧକାରପୂର୍ଣ୍ଣ ମାର୍ଗ ଅକ୍ଳେଶରେ ଅତିକ୍ରମ କରି ଅବିଳମ୍ବେ ପୂର୍ଣ୍ଣ ସମର୍ପଣ ଅବସ୍ଥାରେ ପହଞ୍ଚିଯିବ।

ପ୍ରଶ୍ନ : ଏହା କ'ଣ ରୂପାନ୍ତର ପୂର୍ବରୁ ହେବ ?

ବାବାଜି ମହାରାଜ : ଏହାହିଁ ତ ରୂପାନ୍ତର। ପୁଣି ରୂପାନ୍ତର ପୂର୍ବରୁ କ'ଣ ? ଏ କାର୍ଯ୍ୟ ଚାଲିଥିବ, ରୂପାନ୍ତର କାର୍ଯ୍ୟ ଚାଲିଥିବ। ତୁମେ କ'ଣ ଶରୀର ରୂପାନ୍ତର କଥା ପଚାରୁଛ ?

ଲକ୍ଷ୍ୟ ସ୍ଥିର କରି ଦୃଢ଼ତାର ସହ ନାମଜପ ଆରମ୍ଭ କରିବା ସାଙ୍ଗେ ସାଙ୍ଗେ ରୂପାନ୍ତର କାର୍ଯ୍ୟ ଆରମ୍ଭ ହୁଏ। ପ୍ରଥମେ ମନ, ପ୍ରାଣର ଗୁଣ ଧର୍ମ ରୂପାନ୍ତରିତ ହୁଅନ୍ତି। ତା'ପରେ ଶରୀରରେ ପ୍ରଭାବ ପଡ଼େ। ପୁଣି ଶରୀର ରୂପାନ୍ତର ହେଲେ ଯାଇ ସ୍ଥାୟୀ ରୂପାନ୍ତର ସମ୍ପନ୍ନ ହୁଏ।

ଅହଙ୍କାରର ନିଜ ଅଭିରୁଚି ଉପରେ ସମସ୍ତ ଝୁଙ୍କ, ବ୍ୟକ୍ତିଗତ ଯାବତୀୟ ଲାଭର ଲାଳସା, ଆତ୍ମସର୍ବସ୍ୱ ବାସନାର ସମସ୍ତ ପ୍ରତ୍ୟାଶା ସ୍ୱଭାବରୁ ମୂଳୋପାଟିତ କରିବାକୁ ହେବ।

— ଶ୍ରୀଅରବିନ୍ଦ

ବାବାଜି ମହାରାଜ : ବ୍ୟକ୍ତି ନିଜ ଲାଗି ବା ନିଜ ସ୍ୱାର୍ଥ ଲାଗି ଯାହାକିଛି କରେ ସେଥିରେ ତା'ର ଅହଂର ପୁଷ୍ଟି ହୁଏ। ଯେଉଁ ଲୋକ ନିଜର ଅଭିରୁଚି ଉପରେ ବେଶୀ ଦୃଷ୍ଟି ଦିଏ ସିଏ କେବଳ ନିଜର ଚିନ୍ତା ବେଶୀହିଁ କରେ। ସେ ତାହେଁ ନିଜର ସବୁପ୍ରକାର

ସୁବିଧା ସୁଯୋଗ ହେଉ, ନିଜର ପ୍ରତିଷ୍ଠା ହେଉ, ନିଜର ନାମୟଣଃ ପ୍ରସାର ହେଉ ଇତ୍ୟାଦି। ବ୍ୟକ୍ତିଗତ ଲାଭର ଲାଳସା ଅର୍ଥ ଯେ କୌଣସି କାମ କରୁ ପଛେ ସବୁଥିରେ ସେ ନିଜର ଲାଭ ବିଚାର କରିସାରି ସେଥିରେ ହାତ ଦେବ। କହିବ ଏ କାମ ତ ମା'ଙ୍କର, କିନ୍ତୁ ଏପରି କାମ କଲେ ମୋର ଅଧିକାର ରହିବ, ସେପରି କାମ କଲେ ମୋର ଅମୁକ ଅମୁକ ଲାଭ ହେବ ଇତ୍ୟାଦି। ଅର୍ଥାତ୍, ମା'ଙ୍କ କାମର ମହତ୍ତ୍ୱ ନାହିଁ ମା'ଙ୍କ କାମ ନାମରେ ନିଜେ ଓ ନିଜ ସ୍ୱାର୍ଥ ଉପରେ ମହତ୍ତ୍ୱ ଦେବ। ଏ ରୋଗରୁ କୌଣସି ସାଧକ ବାଦ୍ ପଡ଼ନ୍ତି ନାହିଁ। ସମସ୍ତଙ୍କ ଭିତରେ ଏହା ଥାଏ। ମାତ୍ର ଯେଉଁମାନେ 'ମା' ଏହି ନାମ ନିରନ୍ତର ଜପ କରନ୍ତି “ମୁଁ ମା'ଙ୍କର, ମା' ମୋର ସମସ୍ତ ଦୋଷତୁଚ୍ଚିର ସଂଶୋଧନ କରୁଛନ୍ତି। ମୁଁ ଯେପରି ସବୁକିଛି ତାଙ୍କୁ ସମର୍ପଣ କରିପାରିବି ତା'ର ସମସ୍ତ ବ୍ୟବସ୍ଥା ମଧ୍ୟ ସେ କରୁଛନ୍ତି।” ଏହିପରି କଲେ ଅହଂ ଧରାପଡ଼େ, ନହେଲେ ତାକୁ ଧରିବା ଭାରି କଷ୍ଟ। କାରଣ ଅହଂ ହେଲା ସୂକ୍ଷ୍ମତମ ବସ୍ତୁମାନଙ୍କ ମଧ୍ୟରେ ଆହୁରି ସୂକ୍ଷ୍ମତମ, ଏବଂ କୌଣସି ରିପୁମାନଙ୍କ ମଧ୍ୟରେ ସର୍ବଶ୍ରେଷ୍ଠ କୌଣସି।

ଆଉ ଭଲ ସାଧକ ବୋଲି ମନେକରୁଥିବା ମାତୃକର୍ମୀମାନେ ମଧ୍ୟ ଏହି ଦୋଷରେ ଦୃଷ୍ଟି ହୁଅନ୍ତି। “ମୁଁ କୌଣସି ସ୍ୱାର୍ଥ ଲାଭ ଆଶା ନରଖୁ ଏତେ କାମ କରୁଛି, ମୋର କାମରେ କୌଣସି ତ୍ରୁଟି ନାହିଁ, ମୁଁ ଦିନରାତି ଏତେ ପରିଶ୍ରମ କରୁଛି ଅଥଚ ମୋ କଥାର କୌଣସି ମୂଲ୍ୟ ନାହିଁ। ମୋତେ କେହି ପଚାରୁ ନାହାନ୍ତି।” ଏହା ମଧ୍ୟ ସେହି ଲାଭ ଲାଳସାର ଗନ୍ଧ।

ପ୍ରଶ୍ନ : ଆଜ୍ଞା, ଆଦୌ କାମ ନକରି ଆଳସ୍ୟରେ ପଡ଼ି ରହିବା ଅପେକ୍ଷା ଜଣେ ଯଦି ଏହିପରି ସ୍ୱାର୍ଥଭାବ ବା ଅହଙ୍କାର ରଖି କାମ କରେ ସେଇଟା ଭଲ ନୁହେଁ?

ବାବାଜି ମହାରାଜ : ଆଳସ୍ୟରେ ପଡ଼ି ରହିବା ହେଲା ତାମସିକ ଏବଂ ସ୍ୱାର୍ଥ, ଅହଂର ଦୃଷ୍ଟିଭାବ ରଖି କାମ କରିବା ରାଜସିକ। ତାମସିକତାରେ ପଡ଼ି ରହିବା ଅପେକ୍ଷା ଏଇଟା ଭଲ। କିନ୍ତୁ ଯିଏ ରୂପାନ୍ତର ଲକ୍ଷ୍ୟ ରଖି ସାଧନା କରିବ ତାକୁ ଏସବୁକୁ ଛାଡ଼ିବାକୁ ହେବ। ସବୁକିଛି କର୍ମ ସେ କରିବ ମା'ଙ୍କ ସେବା ଭାବରେ ଏବଂ ସେସବୁକୁ ସେ ମା'ଙ୍କୁ ସମର୍ପଣ କରିବ। ଏହା ହେଲା ରାଜସିକ ସାଧନାଠାରୁ ଆହୁରି ଉଚ୍ଚସ୍ତରର। ଏହାଠାରୁ ଆହୁରି ଉଚ୍ଚକୁ ଯିବାକୁ ହେଲେ ଚେତନାରେ ଏହି ଭାବକୁ ପ୍ରତିଷ୍ଠା କରିବାକୁ ହେବ ଯେ “ଶ୍ରୀମା'ଙ୍କ ଶକ୍ତି ମୋ ଭିତରେ ସବୁକିଛି କରୁଛନ୍ତି।”

ପ୍ରଶ୍ନ : ଆଜ୍ଞା ଏ କାମନାବାସନାସବୁକୁ ମୂଳୋପାଦିତ କରିବାକୁ ପଡ଼ିବ । ଆମ ଦ୍ଵାରା ଏସବୁ କ’ଣ ସମ୍ଭବ ?

ବାବାଜି ମହାରାଜ : ମା’ ତ ସବୁ କରୁଛନ୍ତି ଆଉ କରିବେ । ମା’ଙ୍କ ଶକ୍ତି ପାଖରେ ଅସମ୍ଭବ କ’ଣ ? ସବୁ କିଛି ତାଙ୍କ ଦ୍ଵାରା ସମ୍ଭବ ।

ଏବେ ଏହା ଆମ ପକ୍ଷେ ଅସମ୍ଭବ ଜଣା ପଡ଼ୁଛି, ମାତ୍ର ନାମଜପ କରି ସମର୍ପଣ ଅଭ୍ୟାସ କଲେ କିଛି ଦିନ ପରେ ଏହା ପୁଣି ନିଶ୍ଚୟ ସମ୍ଭବ ବୋଲି ପ୍ରତୀତ ହେବ । ମା’ ସାଧକ ଲାଗି ସବୁକିଛି ସମ୍ଭବ କରିଦେଇ ପାରିବେ ।

ପ୍ରଶ୍ନ : ମା’ ଯଦି ସବୁକିଛି କରି ଦେଇ ପାରିବେ ତେବେ ସେ ଏହି “ବ୍ୟକ୍ତିଗତ ଯାବତୀୟ ଲାଭର ଲାଳସା, ନିଜ ଅଭିରୁଚି ଉପରେ ସମସ୍ତ ଝୁଙ୍କ, ଆତ୍ମ ସର୍ବସ୍ୱ ବାସନାର ସମସ୍ତ ପ୍ରତ୍ୟାଶା ସ୍ଵଭାବରୁ” ମୂଳୋପାଦାନର ବ୍ୟବସ୍ଥା କରିବେ । ଆମକୁ ତେବେ ଆଉ କରିବାର କିଛି ନାହିଁ ।

ବାବାଜି ମହାରାଜ : ହଁ, ଏସବୁ ତ ମା’ଙ୍କ ଦ୍ଵାରା ହେବ । ମାତ୍ର ଏହାର ଅର୍ଥ କ’ଣ ଏଇଆ ଯେ ବ୍ୟକ୍ତି ଶୋଇ ପଡ଼ି ରହିବ, ମା’ ସବୁ କରିଦେବେ !

ଏଥିଲାଗି ସାଧକକୁ ନିରନ୍ତର ନାମଜପ କରିବାକୁ ହେବ, ସମର୍ପଣ, ଅଭ୍ୟାସ, ପ୍ରତିକୂଳ ବସ୍ତୁର ତ୍ୟାଗ କରିବାକୁ ହେବ ।

ସେଇଥିଲାଗି ଶ୍ରୀଅରବିନ୍ଦ କହିରଖୁଛନ୍ତି ଯେ, “So long as the lower nature is active the personal effort of the Sadhak remains necessary.” ଯେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ନିମ୍ନ ପ୍ରକୃତି କ୍ରିୟାଶୀଳ ଅଛି ସେତେଦିନ ପର୍ଯ୍ୟନ୍ତ ସାଧକର ବ୍ୟକ୍ତିଗତ ପ୍ରଚେଷ୍ଟାର ପ୍ରୟୋଜନ ରହିଛି ।

ପ୍ରଶ୍ନ : ତେବେ ଏସବୁ ଯାହା ଆଲୋଚନା ହେଲା ଏହାର ଅର୍ଥ ହେଲା ସାଧକ ଉଦ୍ୟମ କରିବ ମାତ୍ର ତା’ର ଉଦ୍ୟମ ଦ୍ଵାରା ରୂପାନ୍ତର ହେବ ନାହିଁ । ରୂପାନ୍ତର ହେବ ମା’ଙ୍କ ଶକ୍ତି ଦ୍ଵାରା ।

ବାବାଜି ମହାରାଜ : ନା । ବ୍ୟକ୍ତି ଉଦ୍ୟମ କଲେ ଭାଗବତୀ ଶକ୍ତି ଅବତରଣ କରି ରୂପାନ୍ତର କାର୍ଯ୍ୟ କରିବେ । ବ୍ୟକ୍ତି ନିଜେ ନିଜର ରୂପାନ୍ତର କରିପାରିବ ନାହିଁ ମାତ୍ର ବ୍ୟକ୍ତି ନିଜେ ନିଜକୁ ମା’ଙ୍କ ଶକ୍ତି ଦ୍ଵାରା ରୂପାନ୍ତରିତ କରାଇ ପାରିବ । ସାଧକ ସମର୍ପଣ ନକଲେ ରୂପାନ୍ତରର ପ୍ରଶ୍ନ ଉଠିବ ନାହିଁ । ସାଧକ ସମର୍ପଣ କଲେ ଭାଗବତୀ ଶକ୍ତି ତାଙ୍କ ଧାରାରେ

ରୂପାନ୍ତର କାର୍ଯ୍ୟ କରିବେ । ସାଧକର ଉଦ୍ୟମରେ ଅଧିକାର ଅଛି ମାତ୍ର ରୂପାନ୍ତର କାର୍ଯ୍ୟରେ କୌଣସି ଅଧିକାର ନାହିଁ । ଏ ସମ୍ପର୍କରେ ସବୁ ନିଶ୍ଚିତ ମା' କରିବେ । ଏପରିକି ସତ କହିବାକୁ ଗଲେ ଏ ଉଦ୍ୟମ ବି ପୂରା ପୂରା ସାଧକ କରିପାରିବ ନାହିଁ । ସେ ଖାଲି ଆରମ୍ଭ କରି ରୂପାନ୍ତର ଲକ୍ଷ୍ୟପ୍ରାପ୍ତି କରିବାକୁ ଚାହିଁଲେ ମା' ତା' ମଧ୍ୟରେ ସମର୍ପଣ, ଅଭୀପ୍ତା ଓ ପ୍ରତିକୂଳ କର୍ମର ତ୍ୟାଗର ଯଥାର୍ଥ ମାର୍ଗ ପ୍ରଦର୍ଶନ କରିବେ । ତେବେ ଯାଇ ଏସବୁ ଠିକ୍ ଠିକ୍ ହୋଇ ପାରିବ । ନହେଲେ ସାଧକ ଏକାକୀ ସମର୍ପଣ ବା ଅଭୀପ୍ତାକୁ ଠିକ୍ ଠିକ୍ କରି ପାରିବ ନାହିଁ ।

ଅର୍ଥାତ୍, ଭାଗବତୀ ଶକ୍ତି ସବୁକିଛି କରିବେ । ସାଧକକୁ ଖାଲି ରାସ୍ତା ଖୋଲି ଧରିବାକୁ ହେବ । ରାସ୍ତା ଖୋଲି ଦେବାର ଅର୍ଥ : ନାମଜପ, ସମର୍ପଣ, ଅଭୀପ୍ତା ଓ ପ୍ରତିକୂଳ କର୍ମର ତ୍ୟାଗ ।

*ଫଳ ନିମିତ୍ତ କୌଣସି ଦାବି, ପୁରସ୍କାର ନିମିତ୍ତ କୌଣସି ଆକାଞ୍ଛା
ରଖିବ ନାହିଁ ; ...*

— ଶ୍ରୀଅରବିନ୍ଦ

ବାବାଜି ମହାରାଜ : ସାଧକ ପୁଣି ଫଳ ନିମିତ୍ତ ଦାବି କ'ଣ କରେ ? ସେ କହେ ଯେ ମୁଁ ଏତେ କାମ କରୁଛି ମୋ କଥା ରହିବା ଦରକାର । ବା ମୁଁ ଏପରି କାମ କଲେ ମୋର ଏପରି ଅଧିକାର ରହିବ ବା ସେପରି ଲାଭ ହେବ । ଏହା ହେଲା ମା'ଙ୍କ ଲାଗି କର୍ମ କରି ସୁସ୍ଥରେ ଦାବି ବା ଫଳାକାଞ୍ଛା ରଖିବା ।

ଏକମାତ୍ର ତୁମେ ଯେଉଁ ଫଳ ଚାହିଁବ ତାହା ହେଲା ମା' ଭାଗବତୀଙ୍କର ତୃପ୍ତି, ତାଙ୍କ କର୍ମର ସିଦ୍ଧି, ତୁମର ଏକମାତ୍ର ପୁରସ୍କାର ହେବ ଭାଗବତୀ ଚେତନାରେ ଶାନ୍ତି, ଶକ୍ତି ଓ ଆନନ୍ଦ ମଧ୍ୟରେ ଅବିରାମ ପ୍ରଗତି ।

— ଶ୍ରୀଅରବିନ୍ଦ

ବାବାଜି ମହାରାଜ : ସାଧକ ଏକମାତ୍ର ଯେଉଁ ଫଳ ଚାହିଁବ ତାହା ହେଲା ମା'ଙ୍କ କର୍ମର ସିଦ୍ଧି । ଅର୍ଥାତ୍, ମା' ଯେଉଁ ରୂପାନ୍ତର କାର୍ଯ୍ୟ ପାଇଁ ଏ ସଂସାରକୁ ଆସିଥିଲେ ସେହି ରୂପାନ୍ତର କାର୍ଯ୍ୟ ହେଉ । ସମସ୍ତେ ଏହି ସତ୍ୟକୁ ଜାଣନ୍ତୁ, ସାଧନା କରନ୍ତୁ । ସଂସାରରୁ ଦୁଃଖ ଦୃଢ଼ ତିରୋହିତ ହେଉ । ଏଠାରେ ଦୁଃଖ-ରୋଗ-ଜରା-ମୃତ୍ୟୁହୀନ ଅମର ଜୀବନ ପ୍ରତିଷ୍ଠିତ ହେଉ । — ଏତିକି ମାତ୍ର ଫଳ ଯାହା ସାଧକ ଚାହିଁବା ଦରକାର ।

ଏତିକି ଫଳ ପାଇଁ ଯଦି ସେ କାମ କରେ ତେବେ ତାକୁ କି ପୁରସ୍କାର ମିଳିବ । ଶ୍ରୀଅରବିନ୍ଦ ତା'ପର ଧାଡ଼ିରେ କହିଛନ୍ତି : ସାଧକ ଭାଗବତ ଚେତନାରେ ଶାନ୍ତି, ଶକ୍ତି ଓ ଆନନ୍ଦ ମଧ୍ୟରେ ଅବିରାମ ପ୍ରଗତି କରିବ ।

ଅର୍ଥାତ୍, ମା'ଙ୍କ କାମକରି କୌଣସି ବ୍ୟକ୍ତିଙ୍କଠାରୁ କୌଣସି ପୁରସ୍କାର ଚାହଁ ନାହିଁ । ମା'ଙ୍କ କାମ କେବଳ ତାଙ୍କ ସେବା ଭାବରେ କରିଯାଅ । ତେବେ ତୁମେ ମା'ଙ୍କ ଶାନ୍ତି, ଶକ୍ତି ଓ ଆନନ୍ଦ ମଧ୍ୟରେ ବୃଦ୍ଧି ଲାଭ କରିବ । ଏହାହିଁ ହେଲା ସବୁଠାରୁ ବଡ଼ ପୁରସ୍କାର ।

ସେବାରେ ଆନନ୍ଦ, କର୍ମ ସାହାଯ୍ୟରେ ଆନ୍ତର ପୁଷ୍ଟିର ଆନନ୍ଦ, — ନିରହଙ୍କାର କର୍ମ ପକ୍ଷରେ ଏହାହିଁ ଯଥେଷ୍ଟ ପୁରସ୍କାର ।

— ଶ୍ରୀଅରବିନ୍ଦ

ବାବାଜି ମହାରାଜ : ବ୍ୟକ୍ତି କର୍ମ କରି ପୁରସ୍କାରରୂପେ ଏ ସାଂସାରିକ ବସ୍ତୁ ବା ନାମଯଶଃ ବା ଅଧିକାର ଚାହେଁ । ମାତ୍ର ଏଥିରେ ଶାନ୍ତି ପାଏନା । ବହୁତ ଦୁଃଖ ପାଏ । କିନ୍ତୁ ଯଥାର୍ଥ ପୁରସ୍କାର ହେଲା ମା'ଙ୍କୁ ସେବା କରିବାରେ ଆନନ୍ଦ, ସମର୍ପଣ କରିବାରେ ଆନନ୍ଦ, ମା'ଙ୍କ କାର୍ଯ୍ୟ କରିବାରେ ଆନନ୍ଦ — ଏସବୁ ହେଲା ଯଥାର୍ଥ ପୁରସ୍କାର । ଏଥିରେ ମଣିଷ ସ୍ଥାୟୀ ସୁଖ, ଶାନ୍ତି ଲାଭ କରେ ଏବଂ ସକଳ ଐଶ୍ଵର୍ଯ୍ୟର ଅଧିକାରୀ ହୁଏ । ଏଇଥି ପାଇଁ ସବୁ ତୁଳସୀଦାସଜୀ କହିଛନ୍ତି :

ସ୍ଵାରଥ ସାଁତ ଜାଓ୍ଵ କହୁଁ ଏହା । ମନ କ୍ରମ ବଚନ ରାମ ପଦ ନେହା ।।

ଜୀବର ଯଥାର୍ଥ ସ୍ଵାର୍ଥ କ'ଣ ? ଏ ପଇସା ଚାହିଁବା, ସୁଖ ସୁବିଧା ବା ନାମଯଶଃ ବା ଅଧିକାର ଏସବୁ ତ ନିରର୍ଥକ ସ୍ଵାର୍ଥ, ଏଥିରେ ମଣିଷର ସର୍ବନାଶ ହୁଏ । କିନ୍ତୁ ମଣିଷର ଯଥାର୍ଥ ସ୍ଵାର୍ଥ କ'ଣ ? ମଣିଷର ଯଥାର୍ଥ ସ୍ଵାର୍ଥ ହେଲା : ମନରେ, କର୍ମରେ ଆଉ ବଚନରେ ଭଗବାନଙ୍କୁ ଭକ୍ତି କରିବା । କାରଣ ଏତଦ୍ଵାରା ମଣିଷ ଦୁଃଖ ଦ୍ଵନ୍ଦ୍ଵରୁ ମୁକ୍ତ ହୁଏ ଏବଂ ସମସ୍ତ ପ୍ରକାର ସୁଖ ଓ ଶାନ୍ତି ଲାଭ କରେ । ତା'ର ମଣିଷ ଜୀବନ ଧନ୍ୟ ହୁଏ ।

ଶ୍ରୀ ରାମକୃଷ୍ଣ ଦାସଙ୍କ ରଚନା ସଂଗ୍ରହ, ତୃତୀୟ ଖଣ୍ଡ
(ପୃଷ୍ଠା ୬୫-୬୩)



ଭାରତୀୟ ସଂସ୍କୃତିର ବୈଶିଷ୍ଟ୍ୟ

ଶ୍ରୀ ପ୍ରସାଦ

ଯେ କୌଣସି ମହାନ ସଂସ୍କୃତିର ସାଧାରଣତଃ ଆନ୍ତଃମାନେ ତିନୋଟି ଦିଗ ଦେଖିବାକୁ ପାଏ। ପ୍ରଥମତଃ : ତାହାର ଜୀବନଚର୍ଯ୍ୟା ଏବଂ ଜୀବନ-ଚେତନା ମଧ୍ୟରେ ଏକ ଆଦର୍ଶ, ଚିନ୍ତନ, ଦର୍ଶନ, ଉର୍ଦ୍ଧ୍ୱଗାମୀ ସଙ୍କଳ୍ପ ଏବଂ ଆତ୍ମାର ଅଭୀଷ୍ଟା, ଦ୍ୱିତୀୟତଃ : ଏକ ସୃଜନୀ ପ୍ରତିଭା, ସୃଷ୍ଟିଶୀଳ ଆତ୍ମ-ପ୍ରକାଶ, ସୌନ୍ଦର୍ଯ୍ୟ-ବୋଧ, ଶିଳ୍ପ, ସାହିତ୍ୟ, ସଙ୍ଗୀତ ଓ କଳା, ତୃତୀୟତଃ : ତାହାର ବ୍ୟାବହାରିକ ଜୀବନର ଏକ ସଙ୍ଗଠନ ପ୍ରଣାଳୀ, ସାମାଜିକ ରୀତିନୀତି, ରାଷ୍ଟ୍ରୀୟ-ବିଚାର ଯୋଜନା ଓ ଆଚାରଗତ ପଦ୍ଧତି। ଏହିସବୁ ବସ୍ତୁକୁ ଧରି ଯେ କୌଣସି ମହାନ ଜାତି ବା ରାଷ୍ଟ୍ରର ସଂସ୍କୃତିକୁ ବିଚାର କରିବାକୁ ହୋଇଥାଏ। ମନୁଷ୍ୟର ଯେଉଁ ତିନୋଟି ପ୍ରଧାନ ବୃତ୍ତି ରହିଛି, ଚିନ୍ତା, ଭାବ ଓ ସଙ୍କଳ୍ପ – ଏହାହିଁ ବିଶାଳ ବିରାଟ ଧାରାରେ ସମଗ୍ର ଜାତୀୟ ଜୀବନରେ ସହସ୍ର ସହସ୍ର ବର୍ଷ ମଧ୍ୟରେ ସଞ୍ଚିତ ହୋଇ ଏକ ଜୀବନ୍ତ ରୂପ ଧାରଣ କରେ। ଏହା ଛଡ଼ା ପ୍ରତ୍ୟେକ ସଂସ୍କୃତିର ପଶ୍ଚାତରେ ଏକ ସୁସ୍ଥ ତତ୍ତ୍ୱ, ଆଲୋକ ଓ ଶକ୍ତି ସ୍ୱକୀୟ ମହିମାରେ ବିଦ୍ୟମାନ ଥାଏ। ଜାତି ବା ରାଷ୍ଟ୍ର କେଉଁ ଦିଗରେ ଗତି କରିଛି, କେଉଁ ମହାନ ତତ୍ତ୍ୱକୁ ରୂପାୟିତ କରିଛି, ତାହା ତାହାର ସଂସ୍କୃତିରୁ ଉପଲବ୍ଧି କରିହୁଏ।

ତେବେ ଏକଥା ଏଠାରେ କହିବା ଅନାବଶ୍ୟକ ଯେ ଯେକୌଣସି ମହାନ ସଂସ୍କୃତିର ଲକ୍ଷ୍ୟ ହେଲା ମନୁଷ୍ୟକୁ ନିମ୍ନ, ସଙ୍କୀର୍ଣ୍ଣ, ସୀମାବଦ୍ଧ ଅର୍ଦ୍ଧପଶୁ ଜୀବନରୁ ପୂର୍ଣ୍ଣ ମାନବତ୍ୱ ଆଡ଼କୁ ନେଇଯିବା; ଅଜ୍ଞାନ, ମୃତ୍ୟୁ ଓ ମିଥ୍ୟା ମଧ୍ୟରୁ ଜ୍ଞାନ, ଅମୃତ ଓ ସତ୍ୟ ଆଡ଼କୁ ନେଇଯିବା। ଅସତରୁ ସତ୍, ଅନ୍ଧକାରରୁ ଜ୍ୟୋତିଃ, ମୃତ୍ୟୁରୁ ଅମୃତ ଆଡ଼କୁ ଯାହା ଆମକୁ ଡାକି ନିଏ ତାହାହିଁ ଯଥାର୍ଥରେ ଉଚ୍ଚତର ସଂସ୍କୃତି। ପୃଥିବୀର ପ୍ରତ୍ୟେକ ମହାନ ଜାତିର ଏକ ଏକ ଗୌରବମୟ ସଂସ୍କୃତିର ବିକାଶ ଘଟିଥିଲା, ତାହାର ଜାତୀୟତା ଓ ରାଷ୍ଟ୍ରୀୟତାରେ ମଧ୍ୟ ଏହି ସଂସ୍କୃତିର ଛାପ ଥିଲା। ଗ୍ରୀସ୍, ରୋମ, ବାବିଲୋନ, କାଲେଡ଼ିଆ, ଇଜିପ୍ଟ, ଚାଇନା, ଭାରତ ପ୍ରଭୃତି ପ୍ରାଚୀନ ଦେଶମାନଙ୍କର ସଂସ୍କୃତିର ସର୍ବ ପ୍ରଧାନ ସୂତ୍ର ଥିଲା ଏକ ଅପୂର୍ବ ସୁଷମା, ମନୀଷାର ବିକାଶ ସଙ୍ଗେ ସଙ୍ଗେ ଏକ

ଅଭୂତପୂର୍ବ ସୌନ୍ଦର୍ଯ୍ୟବୋଧର ସମନ୍ୱୟ । ଗ୍ରୀସ୍ ଦର୍ଶନ, କଳା, ସାହିତ୍ୟ, ରାଷ୍ଟ୍ରଦର୍ଶନ, ସମାଜ-ଦର୍ଶନର କ୍ଷେତ୍ରରେ ଏହି ସୁଷମା, ମନୀଷାର ଜୟଯାତ୍ରା ଏବଂ ସେହି ହେଲେନୀୟ (Hellenic) ସୌନ୍ଦର୍ଯ୍ୟବୋଧର ଛାପ । ଗ୍ରୀସ୍‌ବାସୀମାନେ ଅତ୍ୟନ୍ତ ସୌନ୍ଦର୍ଯ୍ୟ ପିପାସୁ ଏବଂ ମନୀଷା ପ୍ରଧାନ ଥିଲେ । କିନ୍ତୁ ରୋମାନ୍ ସଭ୍ୟତା ଓ ସଂସ୍କୃତିରେ ଆନ୍ଦେମାନେ ରାଷ୍ଟ୍ର ପ୍ରତି ଆନୁଗତ୍ୟ, ଦେଶ ପ୍ରତି ଅନୁରକ୍ତି ଏବଂ ଏକ କଠୋର ରାଷ୍ଟ୍ରୀୟ ଶୃଙ୍ଖଳା ଉପରେ ପ୍ରାଧାନ୍ୟ ଲକ୍ଷ୍ୟ କରୁ । ରୋମାନ୍ ସଂସ୍କୃତିର ଏହାହିଁ ବୈଶିଷ୍ଟ୍ୟ ଥିଲା । ଇଜିପ୍ଟ, ବାବିଲୋନ୍, କାଲେଡ଼ିଆ ପ୍ରଭୃତିର ସଂସ୍କୃତିରେ ଏକ ସୁଗଢ଼ୀର ଅତିଯୁକ୍ତିତା, ସୂକ୍ଷ୍ମ ରହସ୍ୟ ବିଦ୍ୟାର ଚର୍ଚ୍ଚା ପ୍ରାଧାନ୍ୟ ଲାଭ କରିଛି । ସେହିପରି ଭାରତୀୟ ସଂସ୍କୃତି ଏବଂ ବିଚାରଧାରାରେ ଏକ ଆଧ୍ୟାତ୍ମିକ ଦୃଷ୍ଟିକୋଣ ଓ ରହସ୍ୟମୟତାହିଁ ପ୍ରାଧାନ୍ୟ ଲାଭ କରିଛି । ଏକଥା ମଧ୍ୟ ସତ୍ୟ ଯେ ଆଜି ଅଧିକାଂଶ ପୁରାତନ ସଂସ୍କୃତିଗୁଡ଼ିକର ବିଲୟ ଘଟିଛି । ଅନନ୍ତକାଳର ଗର୍ଭରେ ଗ୍ରୀକ୍, ରୋମ, ବାବିଲୋନ୍, ଇଜିପ୍ଟର ସଂସ୍କୃତି ଲୋପ ପାଇଯାଇଛି । ଆଜି ସେସବୁ ଦେଶରେ କେବଳ ତାହା ଇତିହାସର ବିଷୟବସ୍ତୁ ହୋଇ ରହିଛି । କିନ୍ତୁ ଆଶ୍ଚର୍ଯ୍ୟର ବିଷୟ ଭାରତହିଁ ଏକମାତ୍ର ଦେଶ ଯାହାର ସଂସ୍କୃତି ସୂକ୍ଷ୍ମ ବିଚାରଧାରା ମଧ୍ୟରେ ଏବେ ବି ତାହାର ନିଜସ୍ୱ ପ୍ରତିଭା ଓ ସଂସ୍କୃତିକ ଆଲୋକ ଓ ଦୀପ୍ତି ପ୍ରଚୁର ଭାବରେ ବିଦ୍ୟମାନ । ଅନ୍ୟ କଥାରେ କହିବାକୁ ଗଲେ ପୃଥିବୀର ବହୁ ବିଭିନ୍ନ ପ୍ରାଚୀନ ସଂସ୍କୃତିଗୁଡ଼ିକର ଧ୍ୱଂସ ଘଟିଥିଲେ ମଧ୍ୟ ଭାରତୀୟ ସଂସ୍କୃତି ଏପର୍ଯ୍ୟନ୍ତ ବଞ୍ଚି ରହିଛି ।

ତେବେ ଏହି ଭାରତୀୟ ସଂସ୍କୃତିର ବୈଶିଷ୍ଟ୍ୟ କ’ଣ ଏବଂ କେଉଁ ମହାନ ସତ୍ୟ ଓ ଜୀବନଧାରାକୁ ଏହା ପ୍ରତିଭାତ କରୁଛି ? ଭାରତୀୟ ସଂସ୍କୃତି ମୂଳତଃ ଓ ପ୍ରଧାନତଃ ଏକ ଆଧ୍ୟାତ୍ମିକ ଜ୍ଞାନ, ଶକ୍ତି, ସାମର୍ଥ୍ୟ ଓ କଳାକୁ ତାହାର ପ୍ରଧାନ ଉପଜୀବ୍ୟ ବୋଲି ଗ୍ରହଣ କରିଛି । ଭାରତୀୟ ସଂସ୍କୃତିର ମୂଳତତ୍ତ୍ୱ ଏକ ଆଧ୍ୟାତ୍ମିକ ଜ୍ୟୋତିଃ ଓ ପ୍ରତିଭା ଏବଂ ଏହାହିଁ ଭାରତୀୟ ଜୀବନକୁ ସମଗ୍ର ଭାବରେ ପ୍ରଭାବିତ କରିଛି । ବିଶିଷ୍ଟ ମନୀଷୀ ମାକ୍‌ସ୍‌ମୁଲାର ଭାରତର ଏହି ଜାତୀୟ ପ୍ରତିଭାକୁ ରାଷ୍ଟ୍ରର ଆତ୍ମନିୟନ୍ତ୍ରଣକାରୀ ତତ୍ତ୍ୱ (Self-Regulative principle) ବୋଲି ଅଭିହିତ କରିଛନ୍ତି । ପୁନଶ୍ଚ ପ୍ରଶ୍ନ ହେବ, ଭାରତର ଏହି ଆଧ୍ୟାତ୍ମିକ ତତ୍ତ୍ୱଟି କ’ଣ ? ଆଧ୍ୟାତ୍ମିକତା କହିଲେ ଆନ୍ଦେମାନେ ଏହି କେତେକ ବିଷୟକୁ ବୁଝୁ । ଏହାହିଁ ଭାରତୀୟ କ୍ଷତଦର୍ଶନରେ, ବିଶେଷତଃ, ବୈଦାନ୍ତ ଦର୍ଶନରେ ପ୍ରତିପାଦିତ ହୋଇଛି । ଆଧ୍ୟାତ୍ମିକତାର ଅର୍ଥ ହେଲା -

ପ୍ରଥମତଃ : ଏହି ଦୃଶ୍ୟମାନ, ଇନ୍ଦ୍ରିୟବୋଧ ଜଗତର ପଟ୍ଟାଭିରେ ଏକ ଅକ୍ଷୟ, ଅବ୍ୟୟ ସଦ୍‌ବସ୍ତୁ ବିଦ୍ୟମାନ ଯାହା ଶାଶ୍ୱତ ଏବଂ ସତ୍ ।

ଦ୍ୱିତୀୟତଃ : ଏହି ପରମ ଶାଶ୍ୱତ ସଦ୍‌ବସ୍ତୁହିଁ ସର୍ବଶକ୍ତି ଯୁକ୍ତ, ସର୍ବ-ସାମର୍ଥ୍ୟ ଯୁକ୍ତ, ବଳ, ତେଜ ଓ ଗତି । ଏହାହିଁ ଚିତ୍-ତପସ୍ ସାକ୍ଷାତ ଚିତ୍‌ଶକ୍ତି । ଏହି ଚିତ୍-ତପସ୍ ମଧ୍ୟରୁ ଏହି ବିଶ୍ୱର ଉତ୍ପତ୍ତି । ଏହାହିଁ ସୃଷ୍ଟିକାରିଣୀ, ସର୍ବମୟୀ ଶକ୍ତି ।

ତୃତୀୟତଃ : ଏହି ସଦ୍‌ବସ୍ତୁ ପରମାଶକ୍ତି ଏକ ଅପୂର୍ବ ଆନନ୍ଦ, ଲୀଳା, ସୌନ୍ଦର୍ଯ୍ୟ, ରସ ଓ କଳାର ମଧ୍ୟରେ ସମଗ୍ର ସୃଷ୍ଟିକୁ ଧାରଣ କରିଛନ୍ତି । ସେ କେବଳ ସତ୍ ନୁହେଁ, କେବଳ ସତ୍ ଓ ଚିତ୍ ନୁହେଁ, ସେ ହେଲେ ଏକ ସଙ୍ଗେ ଏକାଧାରରେ ସତ୍-ଚିତ୍-ଆନନ୍ଦ ସଜ୍ଜିତାନନ୍ଦ-ପରାପୁର ବ୍ରହ୍ମ ।

ଚତୁର୍ଥତଃ : ଏହି ସଜ୍ଜିତାନନ୍ଦ ତ୍ରିଧାରାରେ ପ୍ରକାଶିତ ସେ ବିଶ୍ୱାତୀତ, ବିଶ୍ୱଗତ ଓ ବ୍ୟକ୍ତିଗତ । ସେ ସକଳ ବସ୍ତୁର ଅତୀତ ଅଖଣ୍ଡ ପରମ ବ୍ରହ୍ମ ‘ଏକମେବା ବିପ୍ରାଃ ବହୁଧା ବଦନ୍ତି’- ଅଖଣ୍ଡ ବ୍ରହ୍ମାଣ୍ଡର ପରମ ରହସ୍ୟ । ସେ ମଧ୍ୟ ସର୍ବମିଦଂ ଖଳୁ ବିଶ୍ୱଂ – ସେ ଏହି ବିଶ୍ୱରେ ରୂପାୟିତ ସବୁକିଛି ସକଳ ବସ୍ତୁ – ଗାଈ, ବୃକ୍ଷ, ପକ୍ଷୀ, ଗୁଳ୍ମ, ଲତା ଓ ମନୁଷ୍ୟ । ପୁନଶ୍ଚ ସେ ମଧ୍ୟ ବ୍ୟକ୍ତି ମଧ୍ୟରେ ପ୍ରକାଶିତ ‘ସୋଂହ’, ‘ଅହଂ ବ୍ରହ୍ମସ୍ମି’, ‘ତତ୍ତ୍ୱମସି’ ଇତ୍ୟାଦି ଇତ୍ୟାଦି ।

ପଞ୍ଚମତଃ : ଏହି ପରମ ସଦ୍‌ବସ୍ତୁ, ପରମାଶକ୍ତି, ସର୍ବବ୍ୟାପକ ଆନନ୍ଦକୁ ଯାହା ବିଶ୍ୱରେ ତ୍ରିଧାରାରେ ପ୍ରକାଶିତ ହୋଇଛି, ତାହାକୁ ବ୍ୟକ୍ତି ଜୀବନରେ ଧରି ପାରିବା ଏବଂ ପ୍ରାପ୍ତ ହେବାହିଁ ବ୍ୟକ୍ତିଗତ ଜୀବନର ଚରମ ଲକ୍ଷ୍ୟ ଓ ସାର୍ଥକତା । ଏହାହିଁ ମୁକ୍ତି, ମୋକ୍ଷ ବା ନିର୍ବାଣ ଓ ପରମପଦ ଲାଭ । ଜ୍ଞାନୀ ଓ ତପସ୍ୱୀର ସେହିଁ ହେଲେ ଜ୍ଞାନଘନବିଗ୍ରହ, ଭକ୍ତ ଓ ପ୍ରେମିକର ସେ ହେଲେ ରସଘନ ରୂପ । ସେ – ବ୍ରହ୍ମହିଁ ବିଭିନ୍ନ ବିଭାଗରେ ନିଜକୁ ବିଭିନ୍ନ ଧାରା ମାଧ୍ୟମରେ ରୂପାୟିତ କରିଛନ୍ତି । ତାହାହିଁ ସକଳ ଜ୍ଞାନ, ପ୍ରେମ, ଭକ୍ତି, କଳା ମଧ୍ୟରେ ଲାଭ କରିବାହିଁ ଚରମ ସାର୍ଥକତା । ଏହି ସଙ୍ଗେ ସଙ୍ଗେ କେବଳ ସେହି ବ୍ରହ୍ମକୁ ପ୍ରାପ୍ତ ହେବା ନୁହେଁ, ଯଦି ତାହା ମଧ୍ୟରେ ବାସ କରି ତାକୁ ଜୀବନର ସକଳ କ୍ଷେତ୍ରରେ ରୂପାୟିତ କରା ଯାଇପାରେ ଅର୍ଥାତ୍, ଜୀବନକୁ ସେହି ତତ୍ତ୍ୱରେ ରୂପାନ୍ତର କରାଯାଇପାରେ, ତେବେ ମାନବୋତ୍ତର ଅନ୍ୟ ଏକ ଜୀବନଧାରାର ପ୍ରକାଶ ମଧ୍ୟ ସମ୍ଭବ ହେବ ।

ଆଧ୍ୟାତ୍ମିକତାର ଏହି ଅର୍ଥ ଭାରତୀୟ ଦର୍ଶନ, ଧର୍ମ, କାବ୍ୟ, କଳା, ସାହିତ୍ୟ, ଶିଳ୍ପ, ସ୍ଥାପତ୍ୟ ଓ ରାଷ୍ଟ୍ର, ସମାଜ-ସକଳ କ୍ଷେତ୍ରରେ ପ୍ରକାଶିତ ହୋଇଥିଲା । ଶ୍ରୀଅରବିନ୍ଦ ଏହି ବିଷୟ ଗଭୀର ଭାବରେ ‘ଭାରତୀୟ ସଂସ୍କୃତିର ଆଧାର’ ନାମକ ପୁସ୍ତକରେ ସ୍ପଷ୍ଟ ଭାବରେ ଆଲୋଚନା କରିଛନ୍ତି । ଭାରତୀୟ ସଂସ୍କୃତିର ଏହି ଅଧ୍ୟାତ୍ମିକତା ପୃଥିବୀର ରକ୍ଷା ନିମିତ୍ତ ବିଶେଷତଃ ତାହାର ମଙ୍ଗଳ, କଲ୍ୟାଣ ଓ ଅଗ୍ରଗତି ନିମିତ୍ତ ଏକାନ୍ତ ଆବଶ୍ୟକ । ଆଜି ପାଶ୍ଚାତ୍ୟ ସଂସ୍କୃତି, ବିଜ୍ଞାନ, ଶିଳ୍ପତନ୍ତ୍ର, ଜୀବନର ଉପଭୋଗ, କର୍ମଦକ୍ଷତା, ବୁଦ୍ଧି, ବିଚାର ଉପରେ ପ୍ରତିଷ୍ଠିତ । ଏହି ସତ୍ୟତାରେ ଏକ ଦୁର୍ବାର ପ୍ରାଣର ଅତିମାତ୍ରାରେ ସ୍ଫୁଟି ଘଟିଛି ଏବଂ ଜୀବନକୁ ଉପଭୋଗ ନିମିତ୍ତ ଏକ ଦୁର୍ଦ୍ଦମନୀୟ ଆତ୍ମବିକଳ ପିପାସା ସୃଷ୍ଟି ହୋଇଛି । ସକଳ ବିମୋହ, ବିପର୍ଯ୍ୟୟ, ଅସାମାନ୍ୟତା ମୂଳରେ ଏହି ଅତିମାତ୍ରାରେ ଜାଗତିକ, ଅଗଭୀର ଭୋଗବାଦ ହେଉଛି ।

ପୃଥିବୀ ଆଜି ‘ଏକ’ ହୋଇ ଯାଇଛି । ଦେଶ ଦେଶ ଭିତରେ ଫାଙ୍କ ଓ ଦୂରତ୍ୱ କମିଯାଇଛି । ଏକ ଦେଶ ଅନ୍ୟ ଦେଶକୁ ପ୍ରଭାବିତ କରୁଛି । ଏକ ବିଚାର ଓ ସଂସ୍କୃତି ଅନ୍ୟ ଏକ ବିଚାର ଓ ସଂସ୍କୃତିକୁ ଆଘାତ ଦେଉଛି, ତାକୁ ଆକ୍ରମଣ କରୁଛି, ଏକପ୍ରକାର ଆତ୍ମସଂଘାତ କରୁଛି । ପାଶ୍ଚାତ୍ୟର ଯନ୍ତ୍ରବାଦ, ବିଜ୍ଞାନ, ଶିଳ୍ପତନ୍ତ୍ର, ଭୋଗବାଦ ଭାରତକୁ ଗ୍ରାସ କରିବାକୁ ବସିଛି । ଭାରତୀୟ ସଂସ୍କୃତିର କ’ଣ ଏ ସାମର୍ଥ୍ୟ ଅଛି ଯେ ଏହା ବଞ୍ଚି ରହିବ ଏବଂ ପାଶ୍ଚାତ୍ୟର ଏହି ଜାଗତିକ ଭୋଗବାଦ, ଶିଳ୍ପତନ୍ତ୍ର, ବିଜ୍ଞାନ ଆଦିକୁ ନିଜ ସାମର୍ଥ୍ୟରେ ବଶୀଭୂତ କରିପାରିବ ? ଏହା ଏକ ଗୁରୁତର ପ୍ରଶ୍ନ । ଏହି ପ୍ରଶ୍ନର ମାମାସା ଉପରେ ମନୁଷ୍ୟ ଜାତିର ଭାଗ୍ୟ ନିର୍ଭର କରୁଛି । ପୃଥିବୀରେ ଯେଉଁ ନୂତନ ସଂସ୍କୃତିର ବିକାଶ ଘଟିବ ତାହାହିଁ ମାନବ ଜାତିର ଭାଗ୍ୟ ନିର୍ଦ୍ଧାରଣ କରିବ । ତେବେ ଏହି ନୂତନ ସଂସ୍କୃତିକ ଅଭ୍ୟୁତ୍ଥାନରେ ଭାରତର ଭୂମିକା ଅତି ସ୍ପଷ୍ଟ ବୋଲି ଶ୍ରୀଅରବିନ୍ଦ ଉଲ୍ଲେଖ କରିଛନ୍ତି; କାରଣ ଭାରତର ଅଧ୍ୟାତ୍ମିକତା ମାନବଜୀବନର ଏକ ଗଭୀରତର ତଥା ଆତ୍ମଲବ୍ଧି ରୂପାନ୍ତର ଘଟାଇବ, ଯାହା ଫଳରେ ପୁନର୍ବାର ବିଶ୍ୱରେ ଭ୍ରାତୃତ୍ୱ, ସାମ୍ୟ ଓ ସ୍ୱାଧୀନତାର ଅଖଣ୍ଡ ଧାରା ପ୍ରବାହିତ ହେବ । ଯେଉଁ ଶକ୍ତି ବଳରେ ଏହି ରୂପାନ୍ତର ସଫଟିତ ହେବ ତାହାହିଁ ଏକ ଅଧ୍ୟାତ୍ମ ଶକ୍ତି, ଯୋଗଶକ୍ତି ଏବଂ ଏହାହିଁ ଭାରତର ଅନ୍ତର୍ନିହିତ ପ୍ରତିଭା ସାମର୍ଥ୍ୟ ଓ ବଳ । ଅଭ୍ୟୁତ୍ଥ ଭାଷାରେ ଶ୍ରୀଅରବିନ୍ଦ ଏ ସମ୍ବନ୍ଧରେ କହୁଛନ୍ତି :

“It is only India that can discover the harmony, because it is only by a change—not a mere readjustment—not

man's present nature that it can be developed, and such a change is not possible except by yoga. The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart and action and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation."

(CWSA, Vol 13, p.73)

– Sri Aurobindo

ଅର୍ଥାତ୍, “ଏକମାତ୍ର ଭାରତହିଁ ଏହି ସାମଞ୍ଜସ୍ୟକୁ ଆବିଷ୍କାର କରିପାରେ, କାରଣ ମାନବ ପ୍ରକୃତିର ରୂପାନ୍ତର ଦ୍ଵାରା, କେବଳ ଏପାଖ ସେପାଖ ଯୋଡ଼ାତାଳି ଦ୍ଵାରା ନୁହେଁ, ଏହି ସାମଞ୍ଜସ୍ୟ ସାଧୁତ ହୋଇ ପାରିବା ଏହି ରୂପାନ୍ତର ଯୋଗ ବ୍ୟତୀତ ସମ୍ଭବ ନୁହେଁ। ବର୍ତ୍ତମାନ ମାନବ ପ୍ରକୃତି ଓ ବସ୍ତୁ ସକଳ ଅସାମଞ୍ଜସ୍ୟ ଓ ବେସୁରା ହୋଇ ଉଠିଛି। ମନୁଷ୍ୟର ହୃଦୟ, କର୍ମ ଓ ମନକୁ ଅଭ୍ୟନ୍ତରରୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ହେବ, ବାହାରୁ ନୁହେଁ, ବ୍ୟବହାରିକ ସାମାଜିକ ଅନୁଷ୍ଠାନ ସଂସ୍ଥା, ମତବାଦ ବା ଦର୍ଶନ ଦ୍ଵାରା ନୁହେଁ, ବରଂ ଆତ୍ମ ମଧ୍ୟରେ ଓ ବିଶ୍ଵ ମଧ୍ୟରେ ଭଗବାନଙ୍କ ଉପଲକ୍ଷି ଦ୍ଵାରା ଏବଂ ସେହି ଉପଲକ୍ଷି ଦ୍ଵାରା ଜୀବନର ପୁନର୍ଗଠନ।”

– ଶ୍ରୀଅରବିନ୍ଦ

(ଶ୍ରୀ ପ୍ରପଞ୍ଚିକ ରଚନା ସଂଗ୍ରହ, ଦ୍ଵିତୀୟ ଖଣ୍ଡ/ ପୃ ୩୪୯ - ୩୫୨)



When difficulties come it is to teach us to be peaceful and even cheerful inspite of everything.

(WR/184)

The Mother

ଭଗବାନ ହିଁ ଶ୍ରେଷ୍ଠ ଜଞ୍ଜିନିୟର

ଶ୍ରୀ ପ୍ରସାଦ ତ୍ରିପାଠୀ

ଜଞ୍ଜିନିୟର ଗୋଟିଏ ଜ୍ଞାନ ନୁହେଁ । ଏହା ଏକ ଦୃଷ୍ଟି ଭଙ୍ଗ । ଜଣେ ଜଞ୍ଜିନିୟର ପାସ୍ ନ କରି ମଧ୍ୟ ଜଞ୍ଜିନିୟର ହୋଇପାରେ । ଜଣେ ବିଜ୍ଞାନ ନ ପଢ଼ି ଯେପରି ବୈଜ୍ଞାନିକ ହେବାର ଅନେକ ଦୃଷ୍ଟାନ୍ତ ଆମେ ଦେଖୁଛୁ । ବହୁତ ସ୍ଥାନରେ ଦେଖାଯାଏ ଯେ ଘରକାମ କରୁଥିବା ମିସ୍ତ୍ରୀ ମଧ୍ୟ କଣ୍ଟ୍ରାକ୍ଟରଙ୍କ ଠାରୁ ଅନେକ ଅଧିକ ବୈଷୟିକ ଜ୍ଞାନ ହାସଲ କରିଥାନ୍ତି । ଠିକ୍ ସେମିତି କଣ୍ଟ୍ରାକ୍ଟର ମଧ୍ୟ ଜଞ୍ଜିନିୟର ଠାରୁ ଅଧିକ ଜ୍ଞାନ କୌଶଳ ହାସଲ କରିଥାନ୍ତି । ଅସଲ କଥା ହେଲା ଆମେ ଘଟଣା ସବୁକୁ କେଉଁ ଦୃଷ୍ଟିରେ ଦେଖୁ ।

ଜଞ୍ଜିନିୟର ଆମ ଜୀବନ । ଏବେ ଡାକ୍ତରୀ ପାଠରେ ମେସିନ୍, କୃଷିରେ ମେସିନ୍, ରୋଷେଇରେ ମେସିନ୍, ବିଦ୍ୟାରେ ମେସିନ୍, କଳାରେ ମେସିନ୍, ସାହିତ୍ୟରେ ମେସିନ୍, ସବୁକିଛି ମେସିନ୍ରେ ଚଳୁଛି । ଡାକ୍ତରୀ ଚିକିତ୍ସା ଯଦି ଅପରେସନ୍ ହେବାର ଅଛି, ତେବେ ତାହା ଲାପାରୋସ୍କୋପି । ଯେଉଁ ସ୍କୋପି ହେଉପକ୍ଷେ ଗୋଟିଏ ମେସିନ୍ ଲୋଡ଼ା । ରକ୍ତ ପରୀକ୍ଷା, ଅଲ୍ଲୁ ସାଉଣ୍ଡ, ଆଖିରେ କାଟାରାକ୍ଟ, ଦାନ୍ତରେ ପାଇରିଆ, କୃଷିରେ ସମସ୍ତ ପ୍ରକାର ମେସିନ୍, ଡାକ୍ତର ଠାରୁ ଆରମ୍ଭ କରି ଆଉ ଯାହା ଯାହା ବ୍ୟବହାର କରାଯାଉଛି ଏ ସବୁ ପାଇଁ ମେସିନ୍ ଲୋଡ଼ା ହେଉଛି । ଆମେ ପାଦ କାଢ଼ିଲେ ଜୋତା ପିନ୍ଧୁଛୁ ସେ ମଧ୍ୟ ମେସିନ୍ରେ ତିଆରି । ପୋଷାକ ପରିଚ୍ଛଦ, ରୋଷେଇରେ ଗ୍ୟାସ୍ ବୁଲ୍‌ଲା, ଗ୍ୟାସ୍ ପ୍ରଭୃତି ପୁରା ସମଗ୍ର ଜଗତ ମେସିନ୍ ରେ ଆଛାଦିତ । ମଣିଷ ନିଜେ ମେସିନ୍ ତିଆରି କରିଥିଲେ ମଧ୍ୟ ମେସିନ୍ ର ତଥ୍ୟ ଅଧିକ ସଠିକ୍ ।

ଆମ ଶରୀରଟି ମଧ୍ୟ ଗୋଟିଏ ମେସିନ୍ । ଭଗବାନ କିପରି ସୃଷ୍ଟି କରିଛନ୍ତି; ଯେଉଁ ସ୍ଥାନରେ ଯେଉଁ ଅଙ୍ଗ ପ୍ରତ୍ୟଙ୍ଗ ଖଞ୍ଜିଛନ୍ତି ତାହା ସେଇଠାରେ ହିଁ କେବଳ ରହିପାରିବ । ଆଉ କୌଣସି ସ୍ଥାନରେ ନୁହେଁ । ଖାଦ୍ୟ ପାଟିକୁ ନେଲେ ଚୋବାଇବାକୁ ହେବ । ଏଠାରେ ସାଲାଇଭା ଲାଳ ବାହାରି ଖାଦ୍ୟରେ ମିଶିବ ଏବଂ ଖାଦ୍ୟ ହଜମରେ ସାହାଯ୍ୟ କରିବ । ସେଠାରେ ଲାଲକୁ କେମିତି ଆଗରୁ ରଖା ଯାଇଛି । ସବୁକିଛି ନିଖୁଣ ଭାବରେ ସୃଷ୍ଟି ହୋଇଛି ।

ଗଛର ଚେର ମାଟିରୁ ଖାଦ୍ୟ ସଂଗ୍ରହ କରିବ, ଜଳ ସଂଗ୍ରହ କରିବ । ଏବଂ ପତ୍ର ସୂର୍ଯ୍ୟ କିରଣ ମାଧ୍ୟମରେ ତାକୁ ରୋଷେଇ କରିବ । ସେଇ ଖାଦ୍ୟ ଗ୍ରହଣ କରି ଗଛରେ ଡାଳ, ପତ୍ର, କଢ଼, ଫୁଲ, ଫଳ ପ୍ରଭୃତି ବୁଝି ହେବ । ଏହିପରି ବିଚାର କଲେ ଦେଖିବା ପ୍ରକୃତରେ ଭଗବାନ ହିଁ ସବୁଠାରୁ ବଡ଼ ଜଞ୍ଜିନିୟର ।

ଆମେମାନେ ମଧ୍ୟ ସବୁକିଛିକୁ ଏକ ଜଞ୍ଜିନିୟର ଚକ୍ଷୁରେ ଦେଖିବାକୁ ଚେଷ୍ଟା କରିବା । ଅନ୍ଧରେ କେବେହେଲେ ସନ୍ତୁଷ୍ଟ ହେବାନାହିଁ । ଆମେ ଭାବୁ ଯେ କିଛି ତ କାମ ଆଗେଇ ଗଲାଣି । ବାକି ସବୁ ପରେ ଦେଖିବା । ଏମିତି ହେଲେ ଆମେ ଯାହା ବି ସାଧନ କରିଥିବା ତାକୁ ମଧ୍ୟ ହରାଇ ବସିବା ।

ମା' କହିଛନ୍ତି “I believe Sri Aurobindo has said this: things are such that it may be said that nothing is done until everything is done.” (CWM.8/ 402)

ଅର୍ଥାତ୍, “ମୁଁ ବିଶ୍ୱାସ କରୁଛି ଯେ ଶ୍ରୀଅରବିନ୍ଦ ଏହି କଥା କହିଛନ୍ତି; ବସ୍ତୁ ସକଳ ଏପରି ଅବସ୍ଥାରେ ଅଛନ୍ତି ଯେ ଏ କଥା କହିହେବ — ସବୁକିଛି ଶେଷ ନହେବା ପର୍ଯ୍ୟନ୍ତ କିଛି ବି ହୋଇନାହିଁ ।”

ଆତ୍ମମାନଙ୍କର ଖୋଜିବା ଦୃଷ୍ଟି ଦରକାର । ପ୍ରତ୍ୟେକ ବସ୍ତୁ ଭିତରେ ଏହି ବସ୍ତୁର ସତ୍ୟକୁ ଖୋଜିବା । ଖୋଜୁ ଖୋଜୁ ଧିରେ ଧିରେ ଆମେ ପ୍ରକୃତ ସତ୍ୟ ପାଖରେ ପହଞ୍ଚିଯିବା ।



To know how to keep the Divine contact in all circumstances is the secret of beatitude.

(10/348)

The Mother

ସକଳ ପରିସ୍ଥିତି ମଧ୍ୟରେ ଭଗବାନଙ୍କ ସହିତ କିପରି ସମ୍ପର୍କ ରଖିହେବ, ତାହା ଜାଣିବା ହିଁ ପରମ ସୁଖପ୍ରାପ୍ତିର ଏକମାତ୍ର ରହସ୍ୟ ।

ଶ୍ରୀମା

ଜିଜ୍ଞାସା କତିପୟ ଓ ଭଉର ଭବ୍ୟମ

ଶ୍ରୀ ସନ୍ତୋଷ କୁମାର ଗାହାଣ

ପ୍ରଶ୍ନ ୧ : କର୍ମକ୍ଷେତ୍ରରେ ଆମକୁ ବିଭିନ୍ନ ପ୍ରକାରର ବ୍ୟକ୍ତିମାନଙ୍କ ସହ କାମ କରିବାକୁ ପଡିଥାଏ – କେହି ଆମ ଚିନ୍ତାଧାରା ପ୍ରତି ଉଦାର ତ ଅନ୍ୟ କେହି ବିରୋଧୀ, ଅନ୍ୟ କେହି ପୁଣି ସମ୍ପୂର୍ଣ୍ଣ ଉଦାସୀନ – ସେ କାର୍ଯ୍ୟ ସମ୍ପର୍କିତ ଆବଶ୍ୟକତା ବା ଆଧ୍ୟାତ୍ମିକ ଦୃଷ୍ଟି କୋଣରୁ ହେଉ। ସେହିପରି ସମୟ ସମୟରେ ଆମକୁ ବନ୍ଧୁ, ଉପରିସ୍ଥ କର୍ମକର୍ତ୍ତା ବା ବ୍ୟବସାୟର ଗ୍ରାହକଙ୍କ ସହ ନୈତିକ ଦୃଢ଼ ସମ୍ବନ୍ଧୀନ ହେବାକୁ ପଡେ। ଆମେ ଏ ପ୍ରକାର ପରିସ୍ଥିତିରେ ନିଜକୁ ଅଲଗା ରଖି ବା ପରିସ୍ଥିତି ସତ୍ତ୍ୱେ ଅବିଚଳିତ ରହି ନିଜର ଲକ୍ଷ୍ୟ ପ୍ରତି କିପରି ନିଷ୍ଠାବାନ ଏବଂ ଏକାଗ୍ର ରହି ପାରିବୁ ?

ଉତ୍ତର : ଆମର ଲକ୍ଷ୍ୟ ଯଦି ମହାନ ଏବଂ ସର୍ବ କଲ୍ୟାଣକାରୀ ତେବେ କର୍ମର ପ୍ରେରଣା ଯେଉଁ ଉତ୍ସରୁ ଆସିଥାଏ, ତାହା କୈଶିସି ସାଧାରଣ ଉତ୍ସ ନୁହଁ। ତାହା ସ୍ୱୟଂ ଶାଶ୍ୱତଙ୍କଠାରୁ ଆସିଥାଏ, ଏବଂ ସେ କର୍ମ ନିଶ୍ଚୟ ସମ୍ପାଦିତ ହେବ। ସ୍ୱୟଂ ପରମେଶ୍ୱର କାହାକୁ ବି ମାଧ୍ୟମ କରି ବା ଯନ୍ତ୍ର କରି ସେ କାର୍ଯ୍ୟ ଅବଶ୍ୟ କରାଇ ନେବେ। ମୁଁ ଯଦି ନିଜକୁ ସେହିଭଳି ଏକ ଯନ୍ତ୍ର ହେବାରେ ଯୋଗ୍ୟ କରି ପାରିଛି ତେବେ କାହାରି ବିରୋଧ ବା ଉଦାସୀନତା ମୋ ପାଇଁ ସୁଯୋଗରେ ପରିଣତ ହୋଇଯିବ ଏବଂ ଶାଶ୍ୱତଙ୍କର କାର୍ଯ୍ୟ ଅତିରେ ସମ୍ପନ୍ନ ହେବ।

ପ୍ରଶ୍ନ ୨ : କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ ଆମର ଉପରିସ୍ଥ କର୍ମକର୍ତ୍ତା, ଅଧିକ୍ଷକ କର୍ମଚାରୀ ଅଥବା ସହକର୍ମୀମାନଙ୍କ ପ୍ରତି ଆମର ମନୋଭାବ କିପରି ରହିବା ଉଚିତ ?

ଉତ୍ତର : ସେ ସମସ୍ତଙ୍କ ପ୍ରତି ଆମର ମନୋଭାବ ସଦିକ୍ଷା ପୂର୍ଣ୍ଣ ହୋଇ ରହିବା ଉଚିତ। ସର୍ବାଙ୍ଗେ ମୁଁ ଯଦି ନିଜର କର୍ମଟିକୁ ଭଗବାନଙ୍କଠାରେ ଏକ ସମର୍ପିତ କର୍ମ ଭାବରେ ସମ୍ପନ୍ନ କରୁଥାଏ, ତେବେ ସର୍ବତ୍ର ଏକ ଅନୁକୂଳ ପରିସ୍ଥିତି ଅବଶ୍ୟ ସୃଷ୍ଟି ହେବ – ସମୟ ସମୟରେ ଏହି ପରିସ୍ଥିତି କିଛି ବିଳମ୍ବରେ ଆସିଥାଏ। ତେବେ ଧୈର୍ଯ୍ୟହରା ନହୋଇ ଭଗବାନଙ୍କ ଉପରେ ଦୃଢ଼ ବିଶ୍ୱାସ ଭରସା ରଖି ଆଗେଇବାକୁ ପଡିବ। ନିଜ ଭିତରର

ଆନ୍ତର ଚେତନାଟିକୁ ଯଦି ମୁଁ ଶ୍ରଦ୍ଧା, ନିଷ୍ଠା ଓ ସମର୍ପଣର ଏକ ନିବାସ କରିଦେବି ତେବେ ବାହ୍ୟ ସମ୍ପର୍କମାନେ ଆପେ ଆପେ ସହଯୋଗୀ ହୋଇଉଠିବେ ବୋଲି ମୋର ବିଶ୍ୱାସ । ଏଣୁ ଜଣେ ଉପରିସ୍ଥ କର୍ମକର୍ତ୍ତାର ନିର୍ଦ୍ଦେଶକୁ ଯଥେଷ୍ଟ ଉତ୍ସାହର ସହିତ ସମ୍ମତ କରିବାକୁ ସମର୍ଥ ହେଇପାରିବି – ଅଧିକ୍ଷକ କର୍ମଚାରୀଙ୍କୁ ମଧ୍ୟ ଏକ ବନ୍ଧୁକ ମନୋଭାବ ନେଇ କାର୍ଯ୍ୟ ନ୍ୟସ୍ତ କରି ପାରିବି ଏବଂ ସଦାସର୍ବଦା ପ୍ରସ୍ତୁତ ରହିଥିବି ତା ପାଇଁ ଏକ ସାହାଯ୍ୟର ହାତଟିଏ ବଢ଼ାଇ ଦେବାକୁ । ଆଉ ଏକା ପାହାଚରେ ଠିଆ ହୋଇଥିବା ସହକର୍ମୀମାନଙ୍କ ସହ କାମ କରିବାଟା ଆଉକିଛି ନିଆରା ଅନୁଭୂତି ଆଣିଦିଏ । ହସ, ଖୁସୀ ଓ ମଜା ଥିବା ଭିତରେ କାର୍ଯ୍ୟଟି ବେଶ୍ ଆଗେଇ ଯାଇପାରିବ ।

ପ୍ରଶ୍ନ ୩ : କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ ଆମେ ନିଜ ବାୟିତ୍ୱ ନିର୍ବାହ କରିବା ସମୟରେ ଆମକୁ କିଛି ନିଷ୍ଠି ନେବାକୁ ହୁଏ ଯାହା ଆମର କାମ, ଆମର team ବା ଆମ ସଂସ୍ଥାକୁ ବିଶେଷ ପ୍ରଭାବିତ କରେ । ଆମେ ଏହା କହିପାରୁ ଯେ, “ମୁଁ ଫଳାଫଳ ପ୍ରତି ନିରାସକ୍ତ ରହି ମା’ଙ୍କର ଇଚ୍ଛା ଅନୁଯାୟୀ କାମ କରିବି – କାରଣ ମା’ ମୋ ପାଇଁ ଯାହା ସର୍ବୋତ୍ତମ ତାହାହିଁ ଇଚ୍ଛା କରିଥା’ନ୍ତି ।” କିନ୍ତୁ ଯଦି ସେହି ନିଷ୍ଠି କର୍ମକ୍ଷେତ୍ରରେ ଅନ୍ୟମାନଙ୍କୁ ଅସୁବିଧାରେ ପକାଏ ଅଥବା ସେମାନଙ୍କର ଇଚ୍ଛା ପୂରଣରେ ବାଧା ସୃଷ୍ଟିକରେ ତେବେ ସେ ନିଷ୍ଠିକୁ ଠିକ୍ ମନେ କରିବେ ନାହିଁ, ଏଭଳି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ନିଷ୍ଠି ନେବା ସମୟରେ ଆମର ମନୋଭାବ କ’ଣ ହେବା ଉଚିତ ? ଆମେ କିଭଳି ନିଶ୍ଚିତ ହେବୁ ଯେ ଆମେ ନିଷ୍ଠି ମା’ଙ୍କ ଇଚ୍ଛା ଅନୁଯାୟୀ ନେଉଛୁ ?

ଉତ୍ତର : ଏହା ସ୍ୱାଭାବିକ କଥା ଯେ ଜଣଙ୍କର ନିଷ୍ଠି କେବେ ସମସ୍ତଙ୍କୁ ଖୁସୀ କରି ପାରିବ ନାହିଁ । ଜଣେ ବୃହତ୍ତର ଚେତନାରେ ରହି ଯାହା ଉଚିତ୍ ବିବେଚନା କରେ ତାହା ନିମ୍ନତର ଚେତନାରେ ଥିବା ମଣିଷଟିଏ ଠିକ୍ ବୋଲି ବିବେଚନା କରେ ନାହିଁ । ଶ୍ରୀଅରବିନ୍ଦ ଯେତେବେଳେ କ୍ରିସ୍ ମିଶନଙ୍କ ପ୍ରସ୍ତାବକୁ ଗ୍ରହଣ କରି ନେବା ପାଇଁ ଏସ୍. ଦୁରାଇସ୍ୱାମୀଙ୍କୁ ଦିଲ୍ଲୀ ପ୍ରେରଣ କରିଥିଲେ, ସେତେବେଳେ ତୁଙ୍ଗ ରାଜନୈତିକ ନେତାମାନେ ତାଙ୍କ ପ୍ରସ୍ତାବକୁ ଗ୍ରହଣ କରି ନଥିଲେ ଏବଂ ଏକଥା ସମସ୍ତେ ସ୍ୱୀକାର କରନ୍ତି ସ୍ୱାଧୀନତା ପରେ; ଯଦି ସେତେବେଳେ ଆମେ ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ପ୍ରସ୍ତାବକୁ ଗ୍ରହଣ କରିଥା’ନ୍ତୁ ତେବେ ଭାରତ ଦୁଇଖଣ୍ଡ ହୋଇ ନଥାନ୍ତା । ଏଣୁ ଆମ୍ଭମାନଙ୍କର ମନୋଭାବ ସଦାସର୍ବଦା ନୈର୍ବ୍ୟକ୍ତିକ ହେବା ଉଚିତ୍ । ଏକଥା ବି ଶ୍ରୀଅରବିନ୍ଦଙ୍କୁ ପରେ ଯେତେବେଳେ ପଚରା ଯାଇଥିଲା, “ଆପଣ ନିଶ୍ଚୟ ଜାଣିଥିବେ ଆପଣଙ୍କ ପ୍ରସ୍ତାବକୁ ଗ୍ରହଣ କରାଯିବ ନାହିଁ,

ତଥାପି ଆପଣ କିପରି ପ୍ରସ୍ତାବ ପ୍ରେରଣ କରିଥିଲେ ?” — ସେତେବେଳେ ଶ୍ରୀଅରବିନ୍ଦ କହିଥିଲେ, “ମୁଁ କିଛି ନୈର୍ବ୍ୟକ୍ତିକ କର୍ମ କରିବାକୁ ଚାହଁଥିଲି ।” ଏଣୁ ଆମମାନଙ୍କୁ ଏକ ଉଚ୍ଚତର ଚେତନାରେ ରହିବାକୁ ପଡ଼ିବ । ସେଠାରେ ଆସୁଥିବା ପ୍ରେରଣା ନେଇ ନିଷ୍ପତ୍ତିମାନ ନେବାକୁ ପଡ଼ିବ ଏବଂ ଏକା ଏକା ଅନାସକ୍ତ ତଥା ନୈର୍ବ୍ୟକ୍ତିକ ଭାବରେ କର୍ମ ସମ୍ପାଦନ କରିବାକୁ ପଡ଼ିବ । ଯଦି ଆମେ ବୃହତ୍ତର ଦୃଷ୍ଟିରେ ବୁଝୁଥିବା ଯେ ଭଗବାନଙ୍କ ଇଚ୍ଛା ବିନା କିଛି ବି ସମ୍ପନ୍ନ ହୋଇପାରେନି ତେବେ ଏହା ସ୍ପଷ୍ଟ ସିଦ୍ଧ ଯେ ଭଗବାନଙ୍କ ଇଚ୍ଛାରେ ଭାରତ ପରାଧୀନ ହୋଇଥିଲା ପୁଣି ତାଙ୍କରି ଇଚ୍ଛାରେ ଏହା ଦୁଇ ଭାଗ ହୋଇ ସ୍ବାଧୀନ ହେଲା ପୁଣି ଏହା ଏକ ବୃହତ୍ତର ଭୂଖଣ୍ଡରେ ଦିନେ ଅଧିଷ୍ଠିତ ହେବ । ଭଗବାନଙ୍କ ଇଚ୍ଛା ବା ମା’ଙ୍କର ଇଚ୍ଛା କାର୍ଯ୍ୟକାରୀ ହେଲା ବେଳେ ଭିନ୍ନ ଭିନ୍ନ ପର୍ଯ୍ୟାୟ ଦେଇ ଯିବାକୁ ପଡ଼ିଥାଏ । କାର୍ଯ୍ୟଟି ପୂର୍ଣ୍ଣାଙ୍ଗ ନହେବା ଯାଏ ଆମେ ଜାଣି ପାରିବାନି ମା’ଙ୍କର ଇଚ୍ଛା କ’ଣ ? ଏଣୁ ଶ୍ରୀଅରବିନ୍ଦ ସାବିତ୍ରୀରେ ଲେଖିଛନ୍ତି, “For man shall not know coming till its hour and believe shall be not till the work is done.”

ପ୍ରଶ୍ନ ୪ : ଆମର ମନେ ହୁଏ ଚାକିରି/କାର୍ଯ୍ୟକ୍ଷେତ୍ରରେ କାମ ନିଜ ପାଇଁ, ନିଜ ପରିବାର ପାଇଁ ଅଥବା କାର୍ଯ୍ୟ କରୁଥିବା ସଂସ୍ଥା ପାଇଁ କରୁ ଆମେ ସେଇ କାମ ମା’ଙ୍କ ପାଇଁ ବା ମା’ଙ୍କ କାମ ଭାବରେ କରୁଛୁ — କାମ କରିବା ସମୟରେ ଏହା ଚିନ୍ତା କରିବା ଓ ମନେ ରଖିବା ବେଶ କଷ୍ଟକର ମନେ ହେଉଛି । ଆମେ କିପରି ଏହି ଯାତ୍ରା ଆରମ୍ଭ କରିବୁ ?

ଉତ୍ତର : ଏହା ସ୍ବାଭାବିକ କଥା — ସାଧାରଣ ମଣିଷଟିଏ ନିଜର କର୍ତ୍ତବ୍ୟ ଭାବ ରଖି କର୍ମ କରୁଥାଏ ଏବଂ ସେ ଆଶା କରିଥାଏ ଯେ ଫଳ ଯାହା ମିଳିବ ସେ ହେବ ତା’ର ଭୋକ୍ତା । ବିନା ଫଳ ଆଶାରେ ସାଧାରଣ ମଣିଷଟିଏ କର୍ମ ସମ୍ପାଦନ କରେନି । ମା’ଙ୍କ କର୍ମ କରିବା ବା ମା’ଙ୍କୁ ସମର୍ପଣ କରି କର୍ମ କରିବା ବା ଭଗବତ୍ ସମର୍ପିତ କର୍ମ କରିବା ବା ଭଗବତ୍ କର୍ମ କରିବା — ଏହା ସବୁ ଯୋଗର କଥା । ଗୀତାରେ କୁହାଯାଇଛି, “ଯୋଗ କର୍ମେଷୁ କୌଶଳମ୍” । କୌଶଳ ପୂର୍ବକ କର୍ମ କଲେ ତାହା ଯୋଗରେ ପରିଣତ ହୋଇଯାଏ । ତେବେ ସେହି କୌଶଳଟି ହେଲା — ସମର୍ପଣ । ଯେଉଁମାନେ ନିତ୍ୟ ଅଭ୍ୟାସ କରିବେ କର୍ମଟିକୁ ଭଗବାନଙ୍କ ପାଖରେ ବା ମା’ଙ୍କ ପାଖରେ ସମର୍ପିତ କରି କର୍ମ ସମ୍ପାଦନ କରିବାକୁ, ତାହା ସାଧାରଣ କର୍ମରୁ ଭଗବତ୍ ସମର୍ପିତ କର୍ମରେ ପରିଣତ ହୋଇଯିବ । ଏହିଭଳି ଭଗବତ୍ ସମର୍ପିତ କର୍ମ କରୁ କରୁ ଦିନେ ଅନୁଭବ କରିବ ସେ ସ୍ବୟଃ କର୍ମର କର୍ତ୍ତା ନୁହେଁ । କର୍ମର ପ୍ରେରଣା ଓ ତାକୁ ସମ୍ପାଦନ କରିବାର ସମସ୍ତ ସାମର୍ଥ୍ୟ ଭଗବାନଙ୍କଠାରୁ

ବା ମା'ଙ୍କଠାରୁ ଆସୁଛି । ସେ କେବଳ ନିମିତ୍ତଟିଏ ହେଉ ବା ଯନ୍ତ୍ରଟିଏ ହୋଇ କର୍ମ ସମ୍ପାଦନ କରୁଛି । ଧୀରେ ଧୀରେ ସେ ଭଗବାନଙ୍କର ବା ମା'ଙ୍କର ଏକ ମାଧ୍ୟମ ହୋଇଉଠିବ । ସେତେବେଳେ କର୍ମ ହୋଇଉଠିବ ଭଗବତ କର୍ମ । ସେ କେବଳ ମାଧ୍ୟମଟିଏ ମାତ୍ର । ସେତେବେଳେ କର୍ମର କୌଣସି ବନ୍ଧନ ନଥାଏ ବା କର୍ମଦୋଷ ବା କର୍ମଫଳ ଭୋଗ କରିବାର ଅବକାଶ ନଥାଏ । ଏହା ସତେତନ ଭାବରେ ଓ ନିରନ୍ତର ପ୍ରୟାସ ବା ଅଭ୍ୟାସର କଥା । ଏକା ଦିନକେ କାହାରି ହୋଇଯିବ ନାହିଁ । ଏ ଯାତ୍ରା ଭଗବତ୍ ସମର୍ପିତ କର୍ମରୁ ଆରମ୍ଭ ହୋଇ ଧୀରେ ଧୀରେ ସେଇଠି ଯାଇ ପହଞ୍ଚିବ ଯେତେବେଳେ ନିଜକୁ ଅନୁଭବ ହେବ କର୍ମର କର୍ତ୍ତା ଓ ଭୋକ୍ତା ସେହି ପରମେଶ୍ୱର, ସେ କେବଳ ମାଧ୍ୟମଟିଏ ।

ପ୍ରଶ୍ନ ୫ : ଆମର କର୍ମ କୁଶଳତା ଆମର ଆନ୍ତରିକ ଯାତ୍ରାରେ ବା ମା'ଙ୍କର ଏକ ଉନ୍ନତତର ଯନ୍ତ୍ର ହେବାରେ କିଭଳି ସାହାଯ୍ୟ କରି ପାରିବ ? କର୍ମ କୁଶଳତା ବଢ଼ାଇବା ପ୍ରତି ଆମର ମନୋଭାବ କିପରି ହେବା ଉଚିତ ?

ଉତ୍ତର : ଆମର କର୍ମ କୁଶଳତା କହିଲେ – କର୍ମରେ ପୂର୍ଣ୍ଣତା । ଏଣୁ କୌଣସି ସ୍ତରର କର୍ମ ହେଉ, ତାହା ଭୌତିକ ସ୍ତରର ବା ପ୍ରାଣିକ ବା ଆବେଶିକ ସ୍ତରର ହେଉ, ଅଥବା ମାନସିକ ସ୍ତରର ହେଉ ସେଥିରେ ଅଧିକରୁ ଅଧିକ ପୂର୍ଣ୍ଣତା ଆସିବାର ଅଛି । ପୂର୍ଣ୍ଣତାର ଅର୍ଥ କ'ଣ ହୋଇପାରେ ? ମୁଁ ଯେଉଁ ଚେତନାରେ ରହିଛି ସେହିଠାରୁ ସର୍ବୋତ୍ତମ କିଛିକୁ ରୂପ ଦେଇପାରିବି । ଏହାର ଅନ୍ତିମ ପର୍ଯ୍ୟାୟ ହେବ – ଯେତେବେଳେ ଜଡ଼ ସାକ୍ଷାତ ଶାଶ୍ୱତଙ୍କର ମୁଖ ପ୍ରକାଶ କରିବ (matter shall reveal the spirit's face) ଏଣୁ ପ୍ରତ୍ୟେକଟି କର୍ମ ଯଦି ଆମର ଶ୍ରଦ୍ଧା-ନିଷ୍ଠା-ସମର୍ପଣର ଏକ ଅନନ୍ୟ ଅଭିବ୍ୟକ୍ତି, ତେବେ ତାହା ଆମକୁ ସିଧାସଳଖ ଭଗବାନଙ୍କ ଆଡ଼କୁ ନେଇଯିବ ବା ଭଗବାନ ଏହି ମର୍ତ୍ତ୍ୟମଣ୍ଡଳରେ ଅନାବୃତ୍ତ ଶାଶ୍ୱତ ଭାବରେ ପ୍ରକଟ ହେବେ । ସର୍ବତ୍ର ହିଁ କେବଳ ଭଗବତ୍ ଦର୍ଶନ ହେବ । ବାସ୍ତବେ ସର୍ବମିତି – ଏହା ସର୍ବ କ୍ଷଣରେ ଅନୁଭବ ହେବ । ଏହି କର୍ମ କୁଶଳତା ବଢ଼ାଇବା ପାଇଁ ମୁଁ ମୋର ମନୋଭାବଟିକୁ ଏହିପରି ରଖି ପାରିବି – ଯେଉଁ ସବୁ ଉପାଦାନମାନଙ୍କୁ ନେଇ ମୁଁ କରୁଛି ସେ ସମସ୍ତ ଭିତରେ ସ୍ୱୟଂ ମା' ଅଛନ୍ତି, ଏହି କର୍ମ ମାଧ୍ୟମରେ ସେ ସ୍ୱୟଂ ଅଧିକରୁ ଅଧିକ ପ୍ରକଟ ହୋଇ ଉଠୁଛନ୍ତି । ସବୁଠି ତାଙ୍କର ପାଦଚିହ୍ନ – ସବୁଠି ତାଙ୍କର ହସର କଲ୍ଲୋଳ – ସବୁଠି ତାଙ୍କର ବେଶ୍ୱର ଶ୍ୱନ – ସବୁଠି ମୋର ଶ୍ୟାମ ସୁନ୍ଦର – ସବୁଠି ତାଙ୍କର ଅମୀୟ ସ୍ୱର୍ଣ୍ଣ ।

ପ୍ରଶ୍ନ ୬ : ନିଜ ଅସମର୍ଥତା ଯୋଗୁଁ ଆମର ମନେହୁଏ ଆମେ ନିଜ କାମ ସର୍ବୋତ୍ତମ ଭାବରେ କରିପାରୁ ନାହିଁ । ଆମର ଅସମର୍ଥତାକୁ ଆମେ କିପରି ସମ୍ବୁଧୀମନ୍ ହେବା ଉଚିତ ? ଆମର କର୍ମକୁ ସର୍ବୋତ୍ତମ ଭାବରେ କରି ପରିବାର ସାମର୍ଥ୍ୟ ବା ଅସାମର୍ଥ୍ୟ ପ୍ରତି ଆମ ମନୋଭାବ କିପରି ହେବା ଉଚିତ ।

ଉତ୍ତର : ଏପରି କୌଣସି ମଣିଷ ନାହିଁ, ଯାହା ଭିତରେ କିଛି ସାମର୍ଥ୍ୟ ନାହିଁ ବା କିଛି ଅସାମର୍ଥ୍ୟ ନାହିଁ । ଅର୍ଥାତ୍, ପ୍ରତ୍ୟେକ ମଣିଷ ଭିତରେ କିଛି ନା କିଛି ସାମର୍ଥ୍ୟ ରହିଛି, କିଛି ନା କିଛି ଅସାମର୍ଥ୍ୟ ରହିଛି । ଆମକୁ ଏହି କଥାଟି ବିଶ୍ୱାସ କରିବାକୁ ପଡିବ ଏବଂ ସର୍ବଦା ମନେ ରଖିବାକୁ ପଡିବ ଯେ ମୋ ଭିତରେ ତଥା ସବୁ ମଣିଷ ଭିତରେ, ସବୁ ପଦାର୍ଥ ଭିତରେ ପରମେଶ୍ୱର ଅଛନ୍ତି ଏବଂ ସେ ଧୀରେ ଧୀରେ ଅଧିକରୁ ଅଧିକ ନିଜକୁ ପ୍ରକାଶ କରିବାରେ ଲାଗିଛନ୍ତି । ସେହି ନ୍ୟାୟରେ ମୋ ଭିତରେ ବି ସେ ଅଧିକରୁ ଅଧିକ ପ୍ରକାଶ ହେବାରେ ଲାଗିଛନ୍ତି । ସେ ଅଧିକରୁ ଅଧିକ ପ୍ରକାଶ ହେବାକୁ ଚାହୁଁଛନ୍ତି । ଅର୍ଥାତ୍, ମୁଁ ଅଧିକରୁ ଅଧିକ ଅଭୀଷ୍ଟା କରୁଛି, ଅଧିକରୁ ଅଧିକ ନିଷ୍ଠାବାନ ହେଉଛି, ଅଧିକରୁ ଅଧିକ ସାହସୀ ହେଉଛି, ଅଧିକରୁ ଅଧିକ ସହନଶୀଳ ହେଉଛି, ଅଧିକରୁ ଅଧିକ ଉଦାର ହେଉଛି, ଅଧିକରୁ ଅଧିକ ସମର୍ପିତ ହୋଇ ପାରୁଛି, ଅଧିକରୁ ଅଧିକ କୃତଜ୍ଞ ହେଇ ପାରୁଛି — ଭଗବାନଙ୍କ ଉପରେ ମୋର ବିଶ୍ୱାସ ଓ ଆତ୍ମା ଧୀରେ ଧୀରେ ଦୃଢ଼ ହେବାକୁ ଲାଗୁଛି — ଏହାରି ମାଧ୍ୟମରେ ଆମର ସମସ୍ତ ଅପରୂପା ଚାଲିଯିବ, କର୍ମ କୁଶଳତା ପ୍ରକଟି ଉଠିବ — ମହାସରସ୍ୱତୀ ଓ ମହାଲକ୍ଷ୍ମୀ ଉଭୟେ ଆମ ଭିତରେ କ୍ରିୟାଶୀଳ ହୋଇ ଉଠିବେ — ଧୀରେ ଧୀରେ ମହାକାଳୀ ଓ ମାହେଶ୍ୱରୀ ମଧ୍ୟ ନିଜକୁ ପ୍ରକାଶ କରି ଆଣିବେ । ଆଉ କର୍ମ କୁଶଳତା କ’ଣ କି ?

ପ୍ରଶ୍ନ ୭ : ସାଧାରଣ ଜୀବନରେ କୌଣସି ସଫଳତାର ଇଚ୍ଛା ନଥିଲେ କାର୍ଯ୍ୟରେ ଉତ୍କର୍ଷ ଲାଭ ପାଇଁ ଯଥେଷ୍ଟ ଉତ୍ସାହ ଆସେ ନାହିଁ ବୋଲି ମନେହୁଏ । ନିଜ ଜୀବନରେ, ନିଜ ପାଇଁ ବା ଯେଉଁ ସଂସ୍ଥାରେ ଆମେ କାମ କରୁଛୁ ତାହା ପାଇଁ ବା ନିଜ ବ୍ୟବସାୟରେ କିଛି ଏକ ସଫଳତା ହାସଲ ପ୍ରତି ଆମର ମନୋଭାବ କ’ଣ ହେବା ଉଚିତ ?

ଉତ୍ତର : ଆମ ପାଖରେ ଦୁଇଟା ପ୍ରେରଣା ଅଛି — (୧) କାମନା ବା ବାସନା ଏବଂ (୨) ଅଭୀଷ୍ଟା ବା ଆଶୁହା । କାମନା ବା ବାସନା ଦ୍ୱାରା ପ୍ରଚୋଦିତ ହୋଇ ପ୍ରାୟ ଅଧିକାଂଶ ମଣିଷ ଜୀବନରେ ସଫଳ ହେବାକୁ ଚାହୁଁଥା’ନ୍ତି । ଏହି କାମନା ବା ବାସନା ଆମମାନଙ୍କର

ଇନ୍ଦ୍ରିୟ ମାଧ୍ୟମରେ ବାହାରୁ ଆସି ଆମ ଭିତରେ ପ୍ରବେଶ କରେ ଏବଂ ଆମକୁ ଉତ୍ସାହ ଦିଏ କାମରେ ଲାଗି ପଡିବାକୁ । ଏହି କାମନା ବା ବାସନା ଯାବତୀୟ ଦୁଃଖର କାରଣ ହୋଇଥାଏ । କିନ୍ତୁ ଆମର ଅଭୀଷ୍ଟା ବା ଆତ୍ମହା ଆମ ଅନ୍ତରର ଗଭୀରତମ ପ୍ରବେଶରୁ ଆସିଥାଏ । ତାହା ଏକ ଅଗ୍ନି ସଦୃଶ ପ୍ରଜ୍ଜ୍ୱଳିତ ହୋଇ ରହିଥାଏ ଏବଂ ଆମର ଯାବତୀୟ କର୍ମକୁ ସଙ୍ଗଠିତ କରୁଥାଏ । ଏହା ଯେଉଁ ସଫଳତା ଦିଏ ତାହା ବ୍ୟକ୍ତିକୁ ଦୁଃଖ ଭିତରକୁ ଠେଲି ନଦେଇ ଏକ ଆନ୍ତର ଆନନ୍ଦ ଏବଂ ଏକ ଆନ୍ତର ପୁଷ୍ଟିର ସହାୟକ ହୁଏ । ଏହି ଅଭୀଷ୍ଟାର ଉତ୍ସ ଯେଉଁ ଅନ୍ତରାତ୍ମା ତାହା ଧୀରେ ଧୀରେ ଅଧିକ ଉପଲବ୍ଧି ହେବାରେ ଲାଗେ । ଏ ରାସ୍ତାରେ ଯାହା ବି ଜୀବନରେ ଘଟୁ ତାହା ବ୍ୟକ୍ତିର ଜୀବନକୁ ଏକ ତୀର୍ଥ ଯାତ୍ରାରେ ପରିଣତ କରିଦିଏ । ଏହି ଯାତ୍ରାରେ ସଂଘର୍ଷ ଥାଏ – କିନ୍ତୁ ତାହା ବ୍ୟକ୍ତିକୁ ଅଧିକରୁ ଅଧିକ ସମର୍ଥ କରିବାରେ ଲାଗିଥାଏ ଆଉ ଏକ ବୃହତ୍ତର ଶିଖରକୁ ଗମନ କରିବା ପାଇଁ । ପରିଶେଷରେ ସେ ସଫଳତା ପାଇଁ ନୁହେଁ, ବରଂ ପୂର୍ଣ୍ଣତା ପାଇଁ ଜୀବନ ବଞ୍ଚୁଛି ବୋଲି ହୃଦବୋଧ କରେ । ତେଣୁ ଆମର ଯାହା ମନୋଭାବ ରହିବା ଉଚିତ୍ ତାହା ହେଲା – କୌଣସି ସଫଳତା ଚରମ ସଫଳତା ନୁହେଁ ବା କୌଣସି ବିଫଳତା ଚରମ ବିଫଳତା ନୁହେଁ । ଏସବୁ ପୂର୍ଣ୍ଣତା ପଥରେ ଏକ କ୍ଷୁଦ୍ର କ୍ଷୁଦ୍ର ଅନୁଭବ ମାତ୍ର ।

ପ୍ରଶ୍ନ ୮ : କର୍ମକ୍ଷେତ୍ରରେ ଅନେକ ସମୟରେ ଆମକୁ ବିଭିନ୍ନ ପ୍ରକାରର ଅସୁବିଧା ପରିସ୍ଥିତିର ସମ୍ମୁଖୀନ ହେବାକୁ ପଡ଼େ – କାର୍ଯ୍ୟରେ ଉପଯୁକ୍ତ ପୁରସ୍କାର, ପଦୋନ୍ନତି ନ ମିଳିବା, ରାଜନୀତି, ଦୁର୍ନୀତି, ଅପମାନ, ଅନ୍ୟାୟ ଇତ୍ୟାଦି ଯୋଗୁଁ ଆମ ଭିତରେ କ୍ରୋଧ ବା ବିଫଳତାର ଅନୁଭବ ଆସେ, ଯଦିଓ ଏହା ବୁଝି ହେଉଛି ଯେ ଏ ସମସ୍ତ ପ୍ରତିକୂଳ ପରିସ୍ଥିତି ଆମର ଅନ୍ତର ପ୍ରଗତି ପାଇଁ ଆମକୁ ପ୍ରସ୍ତୁତ କରିବାରେ ସହାୟକ ହୁଅନ୍ତି, ତେବେ ବାସ୍ତବରେ ଅହଂର ଏଇ ଯୁଦ୍ଧକୁ ଜୟ କରିବା ବେଶ କଷ୍ଟକର ମନେହୁଏ । ଆମେ ଏଥିପାଇଁ ନିଜକୁ କିପରି ପ୍ରସ୍ତୁତ କରିବା ଏବଂ ଏଭଳି ପରିସ୍ଥିତିକୁ ଠିକ୍ ମନୋଭାବ ସହ ସମ୍ମୁଖୀନ ହେବା ?

ଉତ୍ତର : ପ୍ରକୃତ କଥା ହେଲା ଜୀବନର ଲକ୍ଷ୍ୟ ସ୍ଥିର କରିବା । ମା’ଙ୍କ ଭାଷାରେ “ଲକ୍ଷ୍ୟହୀନ ଜୀବନ ଦୁଃଖମୟ ଜୀବନ” । ଏଇ ଲକ୍ଷ୍ୟର ଗୁଣବତ୍ତା ଉପରେ ଆମ ଜୀବନର ଗୁଣବତ୍ତା ନିର୍ଭର କରିବ । ମଣିଷଟିଏ ଯେ ଏକ ମଧ୍ୟବର୍ତ୍ତୀକାଳୀନ ବିବର୍ତ୍ତନଶୀଳ ସତ୍ତା ଏବଂ ଏହା ମଧ୍ୟସ୍ଥ ଚୈତ୍ୟସତ୍ତା/ ଅନ୍ତରାତ୍ମା କ୍ରମ ବିବର୍ତ୍ତୀତ ହୋଇ ଦିନେ ବ୍ୟକ୍ତି ସତ୍ତାରୁ ବିଶ୍ୱସତ୍ତାରେ ପରିଣତ ହେବ ଏବଂ ସେଇଠୁ ବିଶ୍ୱାତୀତଙ୍କ ସହ ମିଳିତ ହେବ

ଏବଂ ଅନୁଭବ କରିବ ‘ସ୍ବ ଅହଂ’- ‘ତତ୍ତ୍ଵମସି’ । ଏ କଥା ବି ସେ ଜାଣିବ ଯେ ଏହି ମନ, ପ୍ରାଣ, ଶରୀର ଦିବ୍ୟତତ୍ତ୍ଵରେ ରୂପାନ୍ତରିତ ହେବା ପାଇଁ ଆମେ ଏଇ ପୃଥିବୀକୁ ଆସିଛୁ ଏବଂ ଏଇଠାରେ କେବଳ ସେଇ ଦିବ୍ୟ ରୂପାନ୍ତର କାର୍ଯ୍ୟ ସଙ୍ଗଠିତ ହେବାରେ ଲାଗିଛି । ଏ ପୃଥିବୀ ସମଗ୍ର ବିଶ୍ଵବ୍ରହ୍ମାଣ୍ଡରେ ଏକ ଅର୍ଥପୂର୍ଣ୍ଣ କେନ୍ଦ୍ର । ସ୍ଵୟଂ ପରମେଶ୍ଵର ବି ଅବତାରୀ ଭାବରେ ବାରମ୍ବାର ଏଇଠାକୁ ଆସୁଛନ୍ତି ଯଦ୍ଵାରା ଜଡ଼ ଭିତରେ ଶାଶ୍ଵତ ଅନାବୃତ ଭାବରେ ପ୍ରକଟ ହେବେ । ଏସବୁ ଜ୍ଞାନ ଆସିଗଲେ କ୍ଷୁଦ୍ର କ୍ଷୁଦ୍ର ପୁରସ୍କାର, ତିରସ୍କାର, ନ୍ୟାୟ-ଅନ୍ୟାୟ, ଲାଭ-କ୍ଷତି, ମଣିଷର ଅଗ୍ରଗତିରେ ଇନ୍ଦନ ସ୍ଵରୂପ କାର୍ଯ୍ୟ କରିବ । ସେ ଏସବୁକୁ ମଥାର ଟୀକା କରି ସେହି ଦିବ୍ୟ ସରଣୀର ପଥକଟିଏ ହୋଇ ନିରନ୍ତର ବାଟ ଚାଲିବାରୁ ଆନନ୍ଦ ପାଉଥିବ । ଏହି ଆନ୍ତର ଆନନ୍ଦହିଁ ଆମର ଅସଲ ଖୋରାକ ।

ପ୍ରଶ୍ନ ୯ : ନିଜ କାମ ପାଇଁ ଉପଯୁକ୍ତ ଦରମା ଓ ସୁବିଧା ଇଚ୍ଛା କରିବା କର୍ମକ୍ଷେତ୍ରରେ ଅତି ସାଧାରଣ ଆଶା । ଅଧିକ ଦରମା ଓ ସୁବିଧା ଆଶା କରିବା କ’ଣ ଭୁଲ ? ଏ ସବୁ ପ୍ରତି ଆମର ମନୋଭାବ କ’ଣ ରହିବା ଉଚିତ ?

ଉତ୍ତର : କେତେ ଦରମାରେ, କେତେ ସୁବିଧାରେ ମଣିଷ ସନ୍ତୁଷ୍ଟ ହେବ — ତା’ର କିଛି ସୀମା ନାହିଁ । ମଣିଷର କାମନା ବାସନା ଅସୀମ । ଗୋଟାଏ ପରିପୂର୍ଣ୍ଣ ହେଲେ ଆଉ ଏକ ନୂଆ ବାସନା ଜନ୍ମଲାଭ କରେ । ଜଣେ ଭାବିବ ଯଦି କେବଳ ବିଳାସପୂର୍ଣ୍ଣ ପ୍ରସାଦ ଭିତରେ ରହି ବହୁ ଆଡ଼ମ୍ବରପୂର୍ଣ୍ଣ ତାଳିନି ଟେବୁଲରେ ବସି ବହୁ ବ୍ୟଞ୍ଜନଯୁକ୍ତ ଖାଦ୍ୟ ଭକ୍ଷଣ କଲେ ତାହା ସବୁଠୁ ତୃପ୍ତିକର ହେବ — ଏହା ଭ୍ରମ ଧାରଣା । ଖରାଦିନେ ବାପା ବିଲରେ ହଳ କରୁଥିବା ବେଳେ ମୁଁ ତାଙ୍କ ପାଖକୁ କେତେଥର ଭାତ ପାଣି ନେଇ ଯାଇଛି । ବାପ-ପୁଅ ଦୁଇଜଣ ମିଶି ହିଡ଼ ଉପରେ ପଖାଳ ଭାତ ଓ ବାଇଗଣ ଚକଟା, ପିଆଜ, କଞ୍ଚାଲଙ୍କା ଲଗେଇ ଖାଉଥିବା ବେଳେ ତା’ର ସ୍ଵାଦ ସେତେବେଳେ ଏତେ ଅପୂର୍ବ ଲାଗେ ତାହା ମୁଁ କୁହାପି ପାଇନି । ମୁଁ ଝାଟିମାଟିର ବାଉଁଶ ପଲହା ଘରେ ରହିଛି, କାଠ ଘରେ ରହିଛି, ଆଜବେଷ୍ଟସ୍, ଟାଇଲ ଘରେ ରହିଛି । ଏବେ ପକ୍କା ଛାତ ଘରେ ରହୁଛି । ଜୀବନର ଆନନ୍ଦକୁ ମୁଁ ସର୍ବତ୍ର ଅନୁଭବ କରିଛି । କେହି କହିପାରେ ଏହା ବ୍ୟକ୍ତିର ଚେତନା ଉପରେ ନିର୍ଭର କରୁଛି । ହଁ, ଏହି ଚେତନାହିଁ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ । ଆମେ ଜାଣିଛୁ ଶ୍ରୀଅରବିନ୍ଦ ଆଶ୍ରମ ପଣ୍ଡିତେରୀରେ ଅନ୍ତେବାସୀମାନେ ତାଙ୍କର ଆଦ୍ୟ ଅବସ୍ଥାରେ କେତେ କଷ୍ଟରେ ଚଳୁଥିଲେ । ଖାଇବା, ରହିବାର, କେତେ ଅସୁବିଧା ଥିଲା । ଆଶ୍ରମ ସେହି ଅବସ୍ଥାରୁ ଆଜି ଯେଉଁ ଅବସ୍ଥାକୁ ଆସିଛି ତାହା କ’ଣ ଆଶ୍ରମବାସୀଙ୍କୁ ଅଧିକ ଦରମା ଦେବାରୁ ସମ୍ଭବ ହେଇଛି ? ଅସଲ ଆନନ୍ଦ,

ଅସଲ ଉତ୍ସାହଟି ଭିତରେ ଫୁଟି ଉଠିଲେ ଯାଇ ବାହାରର ସବୁକିଛି ଫୁଟି ଉଠିବ । ଭିତରର ଏଇ ଫୁଟିଉଠିବା ପାଇଁ ଦରମା/ସୁବିଧାର ମାତ୍ରା ନିର୍ଣ୍ଣାୟକ ନୁହେଁ । ସକଳ କର୍ମ ପ୍ରତି ସମଭାବ ପୋଷଣ କରି ଯଦି ଜଣେ ମା'ଙ୍କ କାର୍ଯ୍ୟରେ ସେବକ ଭାବରେ ଲାଗିଯାଇ ପାରେ ତା'ଦ୍ୱାରା ଯାହା ସମ୍ଭବ ହୋଇପାରିବ, ଲକ୍ଷ ଲକ୍ଷ ଟଙ୍କା ଦରମା ଦେଇ, ବହୁ ଆଡ଼ମ୍ବରପୂର୍ଣ୍ଣ ସୁବିଧା ଦେଇ ତାହା କରାଯାଇ ପାରିବ ନାହିଁ । ଆଜି ସମଗ୍ର ମାନବଜାତି ସେଇ ସଙ୍କଟର ସମ୍ମୁଖୀନ ।

ପ୍ରଶ୍ନ ୧୦ : ଯେତେବେଳେ ମା'ଙ୍କର ଇଚ୍ଛା ଏବଂ କାର୍ଯ୍ୟର ବାହ୍ୟ ଲକ୍ଷ୍ୟ ଭିତରେ ଦୃଢ଼ ଆସେ – ଯାହା ନିଜକୁ, ନିଜର team ବା ସଂସ୍ଥାକୁ ପ୍ରଭାବିତ କରେ, ସେ ସମୟରେ ଆମେ କିପରି ସତ୍ୟନିଷ୍ଠ ରହି ପାରିବୁ ?

ଉତ୍ତର : ମା'ଙ୍କର ଇଚ୍ଛାକୁ ଆମେ ନିଜ ଭିତରେ ଓ ସମୂହ ଭିତରେ ରୂପାୟିତ କରିବା ପାଇଁ ଲାଗିଛୁ । ତଥାପି ସଙ୍ଗତି ରହୁ ନାହିଁ ଏବଂ ଆମମାନଙ୍କର କାର୍ଯ୍ୟ ସତ୍ୟର ପରିଚାୟକ ହେଇ ପାରୁନାହିଁ । ନିଶ୍ଚିତ ଭାବରେ ଏହା ସାଧନାର ଏକ ସଙ୍କଟମୟ ଅବସ୍ଥା । ଆମକୁ ଯୈର୍ଯ୍ୟର ସହିତ, ଅଧିକ ସହନଶୀଳତାର ସହିତ, ମା'ଙ୍କ ପ୍ରତି ଅଧିକ ଆସ୍ଥା ଓ ବିଶ୍ୱାସର ସହିତ ଆଗେଇବାକୁ ପଡ଼ିବ । ପ୍ରେରଣା ସେହିଁ ଆମକୁ ଭିତରୁ ଦେବେ । ଏଇଥିପାଇଁ ତ ପ୍ରଭୁ ଅତିମାନସ ରୂପାନ୍ତରକାରିଣୀ ଶକ୍ତିକୁ ପୃଥିବୀ ପୃଷ୍ଠକୁ ଓହ୍ଲାଇ ଆଣିଛନ୍ତି । ସେ ଶକ୍ତି ବେଶ ସକ୍ରିୟ ହୋଇ ରହିଛି । ସେ ଶକ୍ତି ପୃଥିବୀର ସ୍ଥୂଳ ବାତାବରଣକୁ ଛାଡ଼ି ଚାଲି ନଯିବା ପାଇଁ ମା'ଙ୍କୁ ପ୍ରତିଶ୍ରୁତି ଦେଇଛନ୍ତି । ଆମେମାନେ ଆମମାନଙ୍କର ବହୁ ପୁରାତନ କ୍ଷୁଦ୍ର କ୍ଷୁଦ୍ର ମାଙ୍କଡ଼ାମାନଙ୍କୁ ଛାଡ଼ି ଏହି ମହତୀ ରୂପାନ୍ତରକାରିଣୀ ଶକ୍ତି ଆଡ଼କୁ ଯଦି ନିଜକୁ ଖୋଲି ଧରିବା ତେବେ ଆମ ଭିତରେ ଯୁଗ ଯୁଗରୁ ଯେଉଁ ସବୁ ପରିବର୍ତ୍ତନ ବିପ୍ଳବତାର ବନ୍ଧ ଆବିଳତାମାନ ଜମି ରହିଛି ସେସବୁ ଅତିରେ ଦିବ୍ୟ ତତ୍ତ୍ୱରେ ରୂପାନ୍ତରିତ ହୋଇଯିବ ଏବଂ ଜୀବନ ଭଗବାନଙ୍କ ଆଡ଼କୁ ଏକ ରାଜରାସ୍ତାରେ ପରିଣତ ହୋଇଯିବ ।

ପ୍ରଶ୍ନ ୧୧ : ଯଦି ଆମେ ଆମ ବୃତ୍ତିଗତ କର୍ମକୁ ମା'ଙ୍କ କର୍ମ ବା ତାଙ୍କର ସେବା ଭାବରେ କରୁଛୁ, ତେବେ କର୍ମ କ୍ଷେତ୍ରରେ ମାନବିକ ମୂଲ୍ୟବୋଧ, ନୈତିକତା, ସାମାଜିକ ବାଧ୍ୟବାଧକତାରେ କୌଣସି ମହତ୍ତ୍ୱ ଅଛି କି ?

ଉତ୍ତର : ଯଦି ଆମେ ଯଥାର୍ଥରେ ଆମ ବୃତ୍ତିଗତ କର୍ମକୁ ମା'ଙ୍କର କର୍ମ ଭାବରେ ବା ତାଙ୍କର ସେବା ଭାବରେ କରୁଥାଉ, ତେବେ କର୍ମକ୍ଷେତ୍ରରେ ମାନବିକ ମୂଲ୍ୟବୋଧର

ନିଶ୍ଚୟ ବିକାଶ ଘଟିବ, ନୈତିକତାର ବହୁ ଉର୍ଦ୍ଧ୍ୱକୁ ଯାଇ ମଣିଷ ଜୀବନ ବଞ୍ଚିବ । ଏହାଦ୍ୱାରା ପ୍ରଚଳିତ ସମାଜର ବହୁ ବହୁ ପରିବର୍ତ୍ତନ ହେବ । ଶ୍ରୀଅରବିନ୍ଦ ‘ମାନବ ଯୁଗତତ୍ତ୍ୱ’ ପୁସ୍ତକରେ ଏହାର ବିଶଦ ଆଲୋଚନା କରିଛନ୍ତି । ଆମ ସମାଜର କେତେ କେତେ ପରିବର୍ତ୍ତନ ହୋଇ ଆମେମାନେ ବ୍ୟକ୍ତି କେନ୍ଦ୍ରିକ ସମାଜରୁ ବାହାରି ଏକ ଆଶୟଗତ ସମାଜ ଭିତରକୁ ପ୍ରବେଶ କରୁଛୁ । ଦିନେ ଆମେମାନେ ନିଶ୍ଚୟ ଏକ ଆଧ୍ୟାତ୍ମିକ ସମାଜକୁ ଏଠାରେ ସମ୍ଭବ କରିବା । ସେତେବେଳେ ଜଗନ୍ନାଥଙ୍କ ରଥ; ଶ୍ରୀଅରବିନ୍ଦଙ୍କ ଉକ୍ତିରେ ଯାହା ଏକ ଆଧ୍ୟାତ୍ମିକ ସମାଜର ପ୍ରତୀକ ତାହା ଦିନେ ଏ ସଂସାର ବଡ଼ଦାଣ୍ଡରେ ଗଢିବ ।

ପ୍ରଶ୍ନ ୧୨ : ଅନେକ ସମୟରେ ଆମେ ଏକ ଦୁନ୍ଦର ସମ୍ମୁଖୀନ ହେଉ — ଗୋଟିଏ ପଟେ ଯାହାକୁ ଆମେ ମା’ଙ୍କ କର୍ମ ବୋଲି ସହଜରେ ଗ୍ରହଣ କରିପାରୁ — ଯେପରି ତାଙ୍କ ଅନୁଷ୍ଠାନରେ ବା କୌଣସି କାର୍ଯ୍ୟକ୍ରମରେ ଯୋଗ ଦେବା, ଏବଂ ଅନ୍ୟ ପଟେ ବୃତ୍ତିଗତ ଦାୟିତ୍ୱର ଆବଶ୍ୟକତା ଯାହାକୁ ଆମେ ମା’ଙ୍କ କର୍ମ ଭାବରେ କରିବାକୁ ଚେଷ୍ଟା କରୁଛୁ — ସେଭଳି ପରିସ୍ଥିତିରେ ଆମେ କ’ଣ କରିବା ଉଚିତ୍ ଏବଂ କାହିଁକି ? ଏ ପ୍ରକାର ପରିସ୍ଥିତିକୁ ଆମେ କିଭଳି ମୁକାବିଲା କରିବା ?

ଉତ୍ତର : ଆମେ ମା’ଙ୍କ ଅନୁଷ୍ଠାନରେ ସମସ୍ତ କର୍ମକୁ ସାନନ୍ଦରେ କରିପାରୁଛୁ । ଯେପରି ଏଠାରେ ଜଣେ ଝାଡୁ ମାରିବା, ପାଇଖାନା ସଫା କରିବା, ପାଠ ପଢ଼େଇବା ଓ ମା’ଙ୍କ ପାଖରେ ଫୁଲ ସଜେଇବା ଇତ୍ୟାଦି କର୍ମକୁ ସମଦୃଷ୍ଟିରେ ନେଇ ସମ୍ମାନ କରି ପାରୁଛୁ । ମା’ଙ୍କର ସେବା ଭାବରେ କରିପାରୁଛୁ । ସେହିପରି ସେ ଅନ୍ୟତ୍ର କାହିଁକି କରିପାରୁନି ? ଥରେ ଦୃଷ୍ଟିଭଙ୍ଗି ବଦଳିଗଲେ ସେ କରି ପାରିବ । ଆମେ ଭାରତୀୟମାନେ ସମତାର କଥା କହୁ, କିନ୍ତୁ କର୍ମକ୍ଷେତ୍ରରେ ଏତେ ଏତେ ବିଷମତା ସୃଷ୍ଟି କରିଛୁ, ଯେଉଁ ସବୁ ଧାରଣା କେଉଁ ଯୁଗରୁ ଆମର ଅସ୍ଥି ମଜାଗତ ହୋଇ ରହିଛି — ତାହା ସବୁ ବଦଳିବ । ଆମ ପାଠ ପଢ଼ା, ଆମ ଶିକ୍ଷାନୁଷ୍ଠାନମାନେ ତାହା ଆମକୁ ଶିଖାଇବେ । ଏଇଠାରୁ ଯେଉଁମାନେ ଯାଇ ସମାଜରେ କାର୍ଯ୍ୟ କରିବେ ସେମାନେ ସମାର୍ଜନୀ ଧରି ପାରିବେ, ଅସି ବି ଧରି ପାରିବେ, ମଣି ବି ତଳାଇ ପାରିବେ ଅନାୟାସରେ । ଏଇଭଳି ଭାବରେ ଜଣେ ମାନବ ତ ବିଶ୍ୱ ମାନବରେ ପରିଣତ ହୋଇ ପାରିବ । ସମଗ୍ର ମାନବ ଜାତି ଏଇ କଥା ଦେଖିବାକୁ ଅପେକ୍ଷା କରିଛି ।



ପ୍ରାଚୀନ ଭାରତୀୟ ବିଜ୍ଞାନ : ଅତୀତ ଭବିଷ୍ୟତକୁ ଲମ୍ପ ପ୍ରଦାନ କରିବାର ଏକ ସହାୟକ ଯନ୍ତ୍ର

ସୁଶ୍ରୀ ଯଶସ୍ବିନୀ ରାୟ

ଶ୍ରୀଅରବିନ୍ଦ ଜଞ୍ଜିନିୟରିଙ୍ଗ୍ ଆଣ୍ଡ ଟେକନିକାଲ୍ ଗ୍ରୁପ୍ (SAETG) ଆନୁକୁଲ୍ୟରେ ଶ୍ରୀଅରବିନ୍ଦ ବିଜ୍ଞାନ ପରିଷଦ ଦ୍ଵାରା ପ୍ରତ୍ୟେକ ବର୍ଷ ଏକ ରାଜ୍ୟସ୍ତରୀୟ ବିଜ୍ଞାନ ମେଳା ଆୟୋଜିତ ହୋଇଥାଏ । ପ୍ରତ୍ୟେକ ବର୍ଷ ଏକ ବିଶେଷ ବିଷୟ ରଖାଯାଏ ଯାହା ଆମକୁ କେବଳ ବିଜ୍ଞାନ ଭିତ୍ତିକ ବିଷୟବସ୍ତୁରେ ସୀମିତ ରଖେ ନାହିଁ । ଏକ ଉଚ୍ଚତର ଆଧ୍ୟାତ୍ମିକ ସମ୍ଭାବନା, ଏକ ନୂତନ ଉନ୍ମାଳନ ଆଡ଼କୁ ଆମ ଚେତନାକୁ ନେଇଯାଏ । ସେହି କ୍ରମରେ ଏ ବର୍ଷର ବିଷୟବସ୍ତୁ ହେଉଛି “Ancient Indian Science : The past must be a springboard towards the future” ଅର୍ଥାତ୍, “ପ୍ରାଚୀନ ଭାରତୀୟ ବିଜ୍ଞାନ : ଅତୀତ ହେଉଛି ଭବିଷ୍ୟତକୁ ଲମ୍ପ ପ୍ରଦାନ କରିବାର ଏକ ସହାୟକ ଯନ୍ତ୍ର ହେବା ଉଚିତ୍” ।

ଆମ ଦେଶ ଭାରତବର୍ଷର ଏକ ଗୌରବମୟ ଅତୀତ ରହିଛି । ପ୍ରାଚୀନ ଭାରତ ଜୀବନର ସମସ୍ତ କ୍ଷେତ୍ରରେ, କଳା, ବିଜ୍ଞାନ, ସାମାଜିକ ସ୍ତର - ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ ଉତ୍କର୍ଷ ଲାଭ କରିଥିଲା । ପ୍ରାଚୀନ ଭାରତର ବିଜ୍ଞାନ ଉନ୍ନତିର ଚରମ ଶିଖରରେ ଥିଲା । ଗଣିତ, ଉଦ୍ଭିଦ, ଚିକିତ୍ସା, ଜ୍ୟୋତିର୍ବିଜ୍ଞାନ, ରସାୟନ ବିଜ୍ଞାନ, ସ୍ଥାପତ୍ୟ ଶିଳ୍ପ ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ ଅନେକ ପ୍ରୟୋଗାତ୍ମକ ଉଦ୍ଭାବନ ହୋଇଥିଲା । ସମସ୍ତ ବିଷୟରେ ଶାସ୍ତ୍ର ରହିଥିଲା ଯେଉଁଥିରୁ ଅଧିକାଂଶ ଭାଗ ବର୍ତ୍ତମାନ ଲୁପ୍ତ, ଯାହା ରହିଛି ସେଗୁଡ଼ିକ ମଧ୍ୟ ବର୍ତ୍ତମାନ ପର୍ଯ୍ୟନ୍ତ ଅନେକାଂଶରେ ଅବୋଧ । ବର୍ତ୍ତମାନ ଏହି ବିଷୟରେ ସର୍ବତ୍ର ଜାଗରଣ ଦେଖାଯାଉଛି; ବ୍ୟକ୍ତିଗତ ଓ ସାମୂହିକ ସ୍ତରରେ ଅନେକେ ଏହାର ପୁନରୁଦ୍ଧାର ପାଇଁ ପ୍ରୟାସ କରୁଛନ୍ତି । ପ୍ରାଚୀନ ଭାରତର ବିଜ୍ଞାନ କେବଳ ଜଡ଼ବିଜ୍ଞାନ ନଥିଲା, ଜଡ଼ବିଜ୍ଞାନ ସହ ଆତ୍ମବିଜ୍ଞାନର ଏକ ସମ୍ମିଶ୍ରଣ ଥିଲା । ଏହା ଚେତନାହୀନ ନୁହେଁ ବରଂ ଚେତନାଯୁକ୍ତ ଥିଲା । ସେଥିପାଇଁ ଅନେକ ସମସ୍ୟାର ସମାଧାନର ପଥ ଥିଲା ବର୍ତ୍ତମାନଠାରୁ ଭିନ୍ନ । ଅଧିକାଂଶ ସମୟରେ ସ୍ଥୂଳ ସହିତ ସୂକ୍ଷ୍ମର, ବସ୍ତୁ ସହିତ ପରିପାର୍ଶ୍ଵର ସଙ୍ଗମ ହେଉଥିଲା । ବର୍ତ୍ତମାନ ଏହି କୌଶଳକୁ ଆଧୁନିକ ବିଜ୍ଞାନ ମଧ୍ୟ ଆପଣେଇ ନେଲାଣି । ଅତୀତ ଯେତେ ଗୌରବମୟ ହେଲେ ମଧ୍ୟ ତାହା ତା’ର ପ୍ରାଚୀନ ରୂପରେ ଫେରିଆସିବ ନାହିଁ, ଆସିଲେ ମଧ୍ୟ ସାମ୍ପ୍ରତିକ

ସମୟରେ ତା'ର ପ୍ରାସଙ୍ଗିକତା ରହିବ ନାହିଁ । ଗୌରବମୟ ଅତୀତର ପୁନରୁଦ୍ଧାର ଆବଶ୍ୟକ ଯାହା ଏକ ନୂତନ ଉତ୍କଳମୟ ଭବିଷ୍ୟତ ପାଇଁ ନିଜକୁ ପ୍ରସ୍ତୁତ କରିବ । ଏହାହିଁ ଏବର୍ଷର ବିଜ୍ଞାନ ମେଳାର ବିଷୟବସ୍ତୁ । ଏହି ବିଷୟବସ୍ତୁ ଉପରେ ଅଧ୍ୟାୟିତ କେତେକ ପ୍ରୋଜେକ୍ଟ ଉପରେ ଆଲୋଚନା କରାଯାଉଛି –

ପ୍ରୋଜେକ୍ଟ ନାମ – ଗାବ୍ୟମ୍

ଆମ ସମାଜରେ ଗୋମାତା ପୂଜ୍ୟା, ମାତୃସ୍ବରୂପା । ପ୍ରାଚୀନ ଭାରତରେ ଗୋମୂତ୍ରକୁ ଅନେକ କ୍ଷେତ୍ରରେ ପ୍ରୟୋଗ



କରାଯାଉଥିଲା । ତାହାର ଏକ ଶ୍ଳୋକ ବାମ ପଟେ ରହିଛି । ତାହାଣ ପଟେ ରହିଛି ବର୍ତ୍ତମାନର ଦୁଇଟି ପ୍ରୟୋଗାତ୍ମକ ପଦାର୍ଥର



ଉଦାହରଣ ଗୋମୂତ୍ର ଅର୍କ, ପଞ୍ଚଗାବ୍ୟ । ବିଭିନ୍ନ କ୍ଷେତ୍ରରେ ଏହାର ପ୍ରୟୋଗ ରହିଛି । ଗୋଟିଏ ସ୍ବାସ୍ଥ୍ୟ ସହିତ ସମ୍ପର୍କିତ ହେଲାବେଳେ ଅନ୍ୟଟି କୃଷି ସହିତ ସମ୍ପର୍କିତ ।

ଆମେ ପ୍ରୋଜେକ୍ଟ କଲାବେଳେ ନିମ୍ନ ବିଷୟଗୁଡ଼ିକ ପ୍ରତି ଧ୍ୟାନ ଦେବା ।

ପ୍ରାଚୀନ ଶାସ୍ତ୍ର ସହିତ ଏହା କିପରି ସମ୍ପର୍କିତ

ଏହାକୁ କିପରି ପ୍ରସ୍ତୁତ କରାଯାଏ ?

ଏହାର ପ୍ରୟୋଗ କେଉଁ କ୍ଷେତ୍ରରେ କରାଯାଉଛି ଓ ତାହାର ଉପକାରିତା କଣ ?

ଆମର ଉତ୍କଳ ଭବିଷ୍ୟତରେ ଏହାର ଯୋଗଦାନ କ'ଣ ହୋଇପାରିବ ?



ଏହିପରି ଅନେକ ପ୍ରକଳ୍ପ ରହିଛି । ଶ୍ରୀଅରବିନ୍ଦ ବିଜ୍ଞାନ ପରିଷଦ ତରଫରୁ ଅନେକ ଓ୍ବେବିନାର ଆୟୋଜିତ ହୋଇସାରିଲାଣି । ସେଗୁଡ଼ିକର ରେକର୍ଡ୍ YouTube Channel (SAETG Odisha) ରେ ଉପଲବ୍ଧ ଅଛି । ଏହି କାର୍ଯ୍ୟରେ ଯୋଗଦାନ କରିପାରିବା ହେଲା ଆମପାଇଁ ଏକ ସୁଯୋଗ - ଆମ ଦେଶର ଗୌରବମୟ ଅତୀତ ସମ୍ପର୍କରେ ଆମେ ଜାଣିପାରିବା ଏବଂ ଆମର ଉଜ୍ଜ୍ବଳ ଭବିଷ୍ୟତ ସମ୍ପର୍କରେ ଆମର ଏକ ସ୍ବସ୍ତତା ଆସିବ ।

Reference:

YouTube Channel (SAETG Odisha)

[https://www.youtube.com/channel/](https://www.youtube.com/channel/UCRt6wCiYNb7P5WCbsyD-HTw)

UCRt6wCiYNb7P5WCbsyD-HTw



ମାତୃଭବନ, ଶ୍ରୀଅରବିନ୍ଦ ମାର୍ଗ, କଟକ



The Divine is present among us. When we remember Him always He gives us the strength to face all circumstances with perfect peace and equanimity. Become aware of the Presence and your difficulties will disappear.

7 November 1970

The Mother



VASTU SHASTRA: FOR HOMES IN HARMONY WITH NATURE

Ar. Anshuman Mishra

Introduction

Man's life evolved from that of a hunter and gatherer to that which built civilisations and empires. As man's ability to think and create improved with the development of the human brain, he understood the laws of universe and their impact on human life and the environment. In response to this, in history, and across civilisations, architectural traditions have reflected the desire to create dwellings that promote comfort, prosperity, and well-being at the same time taking care of minimising any adverse effects on the environment. This pursuit has led to innovative designs that integrate sustainable materials and natural elements, fostering a sense of connection and respect for the habitat. This aspiration and practice, in the ancient Indian Sub-continent perhaps took a scientific and philosophical form through a systematic record of dos and don'ts in the form of *Vastu Shastra*. While often misunderstood today as a set of superstitious practices, Vastu Shastra is essentially a sophisticated body of knowledge that integrates architecture, climate, geography, and human psychology. Its core principles are astonishingly logical and scientific to maintain or create a harmony between the built and natural environment. The author however feels that in the present age of ecological concerns and sustainable development, revisiting these principles, can provide valuable insights into creating habitats that are both functional and environmentally responsible.

Meaning and Origin of Vastu Shastra

"*Vastu Shastra*" refers to an ancient text that is believed to have originated from the "*vedas*", similar to "*Ayurveda*" and "*Natyaveda*".

Hence it is called an “*Upaveda*”. “*Vas*” in Sanskrit means “to dwell” and “*vastu*” means “dwelling” (anything we rest upon or are contained within), whereas “*Shastra*” refers to a sacred doctrine, teaching or treatise. Hence it can be defined as the “ Ancient Indian Science of Architecture” and extends to the village or town we reside in, plot we build upon, the building in which we live and work, the furniture we sit on and also the vehicles we use. Hence the principles of Vastu hold good at macro, meso and micro levels, that is from whole to part and subparts,

As said earlier, that the text branched out from the *Vedas*, it was called the *Sthapatya Veda* and is believed to have been codified by *Viswakarma*, *Maya* and *Varahamihira*, who combined observations of nature with mathematical precision in their works *Manasara*, *Mayamata*, and *Brihat Samhita*.

Core Principles of Vastu Shastra

The core concepts of *Vastu Shastra* are harmony and equilibrium. When we consider harmony and equilibrium, it means balanced interplay of various forces of nature involving the five elements of earth, water, wind, fire and ether. The human body according to the *Ayurveda* is also built of the above five elements. Hence when we consider these elements in planning our settlement, plot selection, building layout and furniture placement, they yield positive results, both physical and mental which may be correlated to a complete change in our lifestyle brining about health and prosperity, and enhancement of our appreciation for the environment.

This harmony (mutual coexistence without rift) strives to maintain an equilibrium as these elements influence, guide and change the living styles of not only human beings but every living being on earth.

Vastu Shastra is the sublime elucidation of our surrounding and their influence on our life.

Apart from its scientific basis it also unifies other disciplines like art, astronomy and astrology, which makes it look like mystic

practice. However, the present article will only introduce the scientific fundamentals of *Vastu Shastra*.

Vastu Purusha Mandala

For the beginning of any construction activity or for the planning of a human settlement Vastu Shastra lays down several guidelines for site selection, orientation, road layout, soil testing and surround environment to ensure positive effects during and after habitation. The layout or the design of the plot and the building to be constructed on it is then prepared with reference to a square grid diagram that contains a mystic figure which is considered to be sacred cosmic diagram in the scriptures. It is called the “*Vastu Purusha Mandala*” which provides the foundational grid that facilitates the inception of design. Beyond serving as the architect’s square pad where concepts crystallize, each of its lines and divisions carries layers of meaning, within which the intricacies of design unfold. The *Mandala*, ideally conceived as a square, adapts to the shape of the site in reality, demonstrating its inherent flexibility. This adaptability is not limited

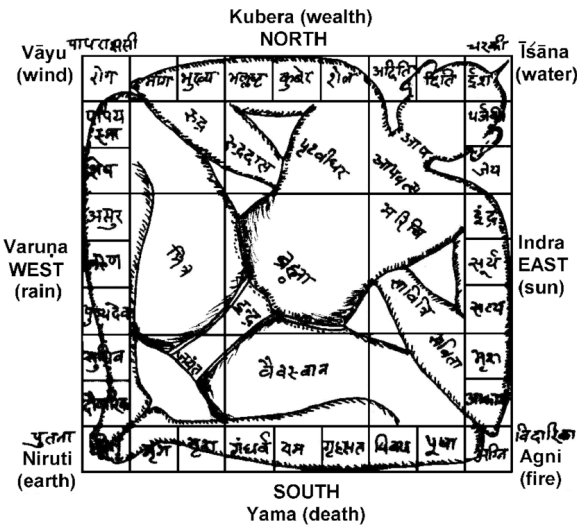


Figure 1: The Vastu grid with the Gods and Planets associated

to site constraints alone; it extends to accommodating diverse design requirements across varied contexts—whether in the hot and arid landscapes of Rajasthan or the wet and humid climate of Kerala. It further responds to the availability of building materials, the functional needs of the structure, and the broader social and political context in which it is applied.

In Hindu mythology, *Vastu Purusha* is the cosmic spirit of space and architecture. and his body formed the Vastu Purusha Mandala (the design grid). Accordingly, East being dedicated to Indra, the god of rain & prosperity, the direction is considered ideal for entrances, South-East (Agni, fire god) is considered suitable for kitchens. North being governed by Kubera, god of wealth is ideal for locating treasury and lockers, South- West dedicated to Nairitya, (representing strength) is reserved best for master bedroom and the centre of a building being called the *Brahmasthan* is left open or kept least occupied.

Consideration of the Climatic, Environmental and Geomagnetic Elements in Vastu Shastra

The direction-based space allocation in Vastu Shastra is often explained as spiritual or cultural, but there are scientific principles — especially environmental, climatic, and psychological — that support many of its guidelines. Following are a few of the essential considerations in climate responsive design which are coincidentally the core of *Vastu Shastra*.

Sunpath

The sun rises in the East, bringing soft, beneficial morning light rich in Vitamin D and less heat. Hence, Vastu suggests kitchens, prayer rooms, or entrances in the East to benefit from sunlight. Sunlight and Oxygen as such kill germs. The South and West receive harsh afternoon sun, which increases heat gain. Vastu recommends store rooms, staircases, or walls here to block excessive heat and recommends no windows towards the West which prevents the interiors from getting hot especially during the summers. North gets consistent, glare free, cool daylight (especially in India, Northern

Hemisphere) hence is ideal for study rooms, living areas, and open spaces.

Wind Direction and Ventilation

The primary wind direction in India being South West, the Master bedrooms are located in the South West where maximum natural ventilation can be harnessed with minimum requirement of mechanical ventilation. Similarly, the Courtyards recommended in the Vastu Purusha diagram foster cross ventilation and promote wind flow. Kitchens are kept away from the South West wind direction to prevent fumes and food odours and also to help the fireplace or stove to burn effectively.

Thermal Comfort

South-West walls are recommended to be thick and high, as they face the strongest sun, reducing heat gain inside. North and East sides are kept open/light, improving natural daylight and reducing reliance on artificial lighting.

The Earth's Magnetic Field

The Earth's magnetic field flows North to South. Hence Vastu recommends sleeping with your head towards South aligning with the magnetic field, thus improving blood circulation and reducing restlessness (scientifically linked to iron in haemoglobin interacting with geomagnetic forces).

Site Drainage and Source of Water

Vastu suggests that the lowest point of the site should be North /North East, and recommends positioning of water sources (wells, tanks, ponds) there which ensures the rainwater to be channelised to the catchment areas in the North-East, the lowest point of the site thus preventing water stagnation in the other areas of the site.

Psychological Considerations

Morning sun exposure (East-facing windows) regulates body clock (circadian rhythm), improving mood and health. Darker, quieter zones in the South-West give a sense of stability and rest, hence bedrooms are often suggested there.

Vastu Shastra And Sustainability in Indian Architectural Practices

The canons of Vastu Shastra give detailed prescriptions for layout of towns and also the methods of land subdivisions discouraging irregular plots and encouraging plots with good soil and having proper accessibility. The various issues and merits of different sites as per shape and orientation and the recommended design remedies have been placed in the Shastra. Almost all the Indian Temples which have remained till date have followed these principles and have thus survived many disasters.

The historic town of Jaipur and the modern town of Chandigarh are all based on the fundamental principles of Vastu Shastra. Jaipur, planned by architect Vidyadhar Bhattacharya in the 18th century, exemplifies Vastu Shastra in urban planning. Key architectural features include a grid layout with streets running east-west and north-south. The city is zoned for various activities — residential, commercial, and religious — following Vastu principles. Additionally, water bodies and gardens are integrated to enhance the natural environment and provide cooling effects.

Chandigarh, designed by Swiss French architect Le Corbusier, is one of post-independence India's first planned cities. Key architectural features include its grid layout, dividing the city into self-sustaining sectors with residential, commercial, and recreational spaces. The city emphasizes green infrastructure with numerous parks, gardens, and tree-lined avenues. Sustainable practices incorporate Vastu principles, ensuring harmony and balance.

Similarly, Navi Mumbai is a planned satellite city of Mumbai, designed to alleviate congestion and foster sustainability. Key architectural features include sector-based planning, dividing the city into self-sustaining nodes with residential, commercial, and recreational areas. The city emphasizes green infrastructure, featuring parks, gardens, and green belts. Vastu principles are integrated into the planning and orientation of buildings to ensure harmony and balance.

Conclusion

The above study highlights the fundamental concepts incorporated in Vastu shastra and its explanation for the science driven mindset of the present generation. The comparison between the contemporary architectural science and the ancient branch of knowledge seem to be very similar when it comes to the achievement of sustainability. Several considerations such as plot selection, appraisal, zoning of functions based in sun path and wind directions, locating vital functions, positioning of doors and windows, material and colour selection have common parameters both in modern understanding of architecture and construction and traditional Vastu shastra. The strict mandala grid dictated by the text is a time saving technique that helps the modern day designer (Architect or Engineer) and even the common man who wishes to design his house, to take quick and logical decisions in locating various rooms, and spaces within a given site, or even a room in itself ensuring harmony of the five elements of universe (the Pancha Bhutas) and the environmental factors with due consideration of the environment thus ensuring a sustainable and holistic development. Last but not the least, Vastu Shastra lays down many guidelines for civic activities and duties and responsibilities of the residents such as maintaining a positive atmosphere through order, and cleanliness. It is not in the physical design of buildings and settlements through Vastu principles that will bring health, comfort and prosperity but a much lies in how we conduct ourselves in the spaces, how we use and maintain them promoting mutual respect for the diverse living organisms we share this globe with.



TRADITIONAL HOMES FOR CLIMATE

Ar. Rahu Das

Introduction

People build shelters. Shelters are responsive to the climate and built with local materials. All around the world, these structures are called vernacular architecture across different biomes (large geographical area defined by its climate, plants, birds and animals) and Cultures, built by people using local materials and construction techniques. Buildings thus constructed create a lasting climate-responsive architecture specific to the place, climate, materials, and culture. Repeated over generations, indigenous buildings become time-tested responses to regional climate conditions. It has developed over time to resonate the culture, traditions, history, environment, resident's desires, needs and economy of the locality.

Indian Vernacular Planning and Architecture

Indian vernacular planning involves planning and designing a built environment with the informal, functional design of structures and reflects the rich diversity of India's climate, the local building materials, and the elaborate variations in the social customs and craftsmanship. The structures built are not just made by using vernacular materials but even the planning is done keeping in mind the necessities of native society and culture. The rich vernacular tradition of India starts from the natural settings of the site, and responds to metaphysical concerns, climate, local skills, construction materials and appropriate technology.

There are several aspects of planning and building structures according to the classic vernacular architecture. The guiding principles responsible for shaping the architecture of different regions of India were based on Vaastu Shastra.

Vaastu Shastra

The science of construction and architecture that was found in Indian subcontinent and survives as manuals on design, layout, measurements, ground preparation, space arrangement and spatial geometry. The designs are based on integrating architecture with nature and ancient Indian beliefs utilizing perfect geometric patterns (yantra), symmetry and directional alignments. According to Vaastu Shastra, Mandala is the specific name given to a plan which symbolically represents the cosmos. All functions are assigned special spaces in side it. For example: Northeast for the home shrine, Southeast for the kitchen, Southwest for master bedrooms, North west for the cow-shed and grain storage. All other spaces are used for multipurpose. The technique of mandala was also used for city planning. The first of its kind was Jaipur, designed in 1700s. It covered the natural features as well as other functional aspects like military needs, pre-existing infrastructure and modified the grid according to the topography.

Traditional Climate-Adaptive Architecture in India; Lessons from Regional Practices

Bhunga: It is a traditional house of Rajasthan and Kutch area of Gujrat. It is built so strong it can even withstand earthquakes. These structures have a circular form which ensures minimum exposure to the extreme hot and dry desert climate. Smaller openings control entry of light, heat and winds. The structure is built using materials like mud for the walls and thatch for the roof.

Warli House: It is a traditional house of Maharashtra. It is created using local materials like is mud plastered on a framework of branches for “karvi” walls. It loses heat quite quickly and allows air to move in hot and humid climate because of light external envelope.

Nalukettu Houses: Kerala-style vernacular houses, known as Nalukettu or Tharavadu, are traditional homes designed for a joint family system and built to suit the local climate with features like sloping roofs for heavy monsoons, extensive use of wood, open courtyards and latticed windows for ventilation. These homes are a

harmonious blend of local materials and craftsmanship, reflecting Kerala's rich cultural heritage and architectural wisdom.

Chauka houses of Malwa & Bundelkhand regions features central courtyard (chauka), flat roofs, lime-plastered brick/stone walls for mild summers and winters.

Kath-Kuni houses of Himachal Pradesh – Mid Hill Zones having sloping slate roofs of timber beams interlocked with stone masonry to keep interiors cool in moderate summers and warm in mild winters.

Wadas of Pune, Nashik and Deccan plateau have features like wooden balconies (jali, meherab), multiple courtyards, tiled/sloping roofs which help in cross-ventilation and creating shaded spaces for an adaptable house in a moderate climate.

Havelis of Delhi have multiple courtyards, jali windows, deep verandahs, lime plastered thick walls to combat hot summers, chill winters and rainy weathers.

Traditional **Kothis** of Lucknow & Awadh region with shaded gardens & central courtyards for cool air in summers, arcaded verandahs for protection in rains, thick walls for giving insulation in winters are also remarkable examples of houses built in harmony with the nature and climate.

Leh **traditional mud houses** combat the cold & arid climate with thick sun-dried mud/stones walls (up to 60–80 cm) for retaining heat, small windows for reduction of heat loss, flat roofs used for drying crops and to suit dry cold with little rainfall, inward-sloping walls for more stability.

Dhajji-Dewari & Taq construction in traditional Srinagar houses have Timber-laced brick/stone walls (earthquake-resistant), sloping roofs with wooden shingles or corrugated sheets, enclosed verandahs for reduction of cracking in seismic zones, shedding off snow, and retention of warmth respectively.

Traditional Houses of north-east India managed the climate and nature effectively using construction materials like – mud, bamboo and cow-dung. The topography of this region consists of plains,



Figure1:Bhunga house



Figure 2: Warli house



Figure 3: Nalukettu House



Figure 4: Chauka house



Figure 5: Kath-Kuni houses



Figure 6: Wada



Figure 7: Haveli



Figure 8: Traditional Kothi



Figure 9: Leh traditional mud houses



Figure 10: House of Srinagar



Figure 11: House of North East



Figure 12: House of Odisha

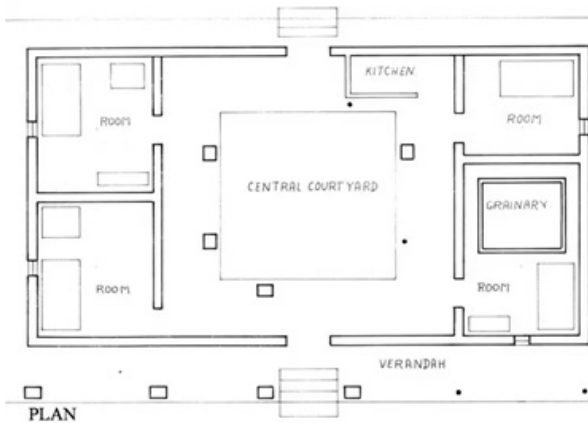


Figure 13: Plan of a typical house of Odisha

mountains and frequent flood-affected areas. Thus, the houses in Arunachal Pradesh, Assam, Sikkim are built on stilts to prevent dampness, with bamboo primarily being used for the load distributing structures as it allows breathability with some insulation and having slope roofs to shed snow/rain.

Odisha Houses: Odisha reached heights in art and architecture and was named justifiably as Utkala. The Odisha style vernacular architecture features courtyard-based layouts with central "aganas" for cooling, cooking, and religious activities, surrounded by rooms called "khanjas". They use local materials like bamboo, palm, hay, and mud for thick, temperature-regulating walls and sloping, thatched roofs to withstand heavy rainfall and cyclones. Key components include a front verandah (danda), a back courtyard (bari), and spaces for cooking (handi sala) and worshipping the tulsi plant (tulsi chaura).

Importance of Local Materials and Techniques

Local materials available for construction are manifestations of nature. Early communities observed it and tried to copy nature for living in the environment and handling climate more effectively. People experimented with what was available around them and refined the techniques over centuries such as mixing lime with jaggery and kadukkai seeds for waterproof plaster, or using bamboo joints without nails. Climate became the teacher and techniques tied to lifestyle and customs to give solidarity against challenges. Circular shapes of Bhungas not only resisted earthquakes but also symbolized unity and protection. The courtyard was more than climate control; it was a sacred space for pujas, weddings, and seasonal rituals, showing how daily life guided design. Making of lime plaster for longevity was a community ritual and bamboo in Assam seen as a symbol of resilience and purity; used not only in homes but also in ritual spaces and festival structures. Local techniques make buildings easy to maintain and repair with readily available materials and are traditional skills passed through generations. Houses were repaired or replastered with mud and dung before festivals making building upkeep part of

cultural rhythm. Techniques encouraged collective building. Techniques survived because they were more than practical — they were part of people’s rituals, festivals, art, and identity.

Conclusion

Blind imitation of the west ignoring the climate and nature for the sake of ‘modernity’, neglect of traditional skills and knowledge, standardization in housing schemes like “one-size-fits-all” model eroded regional identity ignoring diverse climate zones, disconnection from nature, pressure of urbanization etc. brought us to a condition where for a quality life we are dependant on machine and eventually inviting more unhealthy cities, poor air circulation, rising energy demand etc..

With the world evolving, everybody and everything is changing, it is important to keep up with the tides of time. However, keeping up with the modern time does not mean forgetting our past and traditions. To build better tomorrow, we don’t need to reject the past — we need to revive, adapt, and celebrate it. Traditional architecture using the indigenous, vernacular materials and construction techniques not only keeps our traditions alive but also contributes to the economy and sustainable environment. From purely aesthetical point of view, Indian vernacular architecture is the world’s one of the most beautiful styles of architecture. It is shaped by a vast variety of elements from history and our rich vibrant culture.

Our future homes must be smart not only in technology but also in tradition. Hence evolving vernacular wisdom for tomorrow’s challenges (stronger disasters, water scarcity, rising heat) and blending tradition with technology (solar panels on thatched roofs, rainwater harvesting in courtyards) we can gradually go towards a sustainable future.



REVIVING TRADITIONAL AND NATURAL MATERIALS FOR CONSTRUCTION - A SUSTAINABLE APPROACH TO ARCHITECTURE

Dr. Dibya Jivan Pati

The modern construction industry, buildings and conventional construction materials account for nearly 40% of global carbon emissions with cement production alone responsible for approximately 8%. Cement manufacturing contributes to public health concerns and rising economic costs. In ancient times, the construction industry mostly dependent on tradition and natural materials that were locally available, long lasting and aesthetically appealing. So, let's delve into some of the natural materials used during ancient times in construction in India.

Use of traditional and natural materials in ancient Indian construction

Materials like **Clay** (*Mud*, *Terracotta*, and *Brick*) widely used in the Indus Valley Civilization (Harappa, Mohenjo-daro) for sun-dried and kiln-burnt bricks. *Earthen plasters* and *rammed earth walls* were common in rural and vernacular architecture. Rammed earth is a building material made by compacting certain soils in a confined space for walls. It does not need to be burnt by fire rather it is left sun-dried and retain its strength. Even today, some rural parts of India still use these types of methods of construction. Let's take example of Koraput and Rayagada district in Odisha where there is an extensive use of mud, bamboo and thatches by Adivasis and other tribes.



Rammed earth construction of the wall

Other natural materials like *Lime*, limestone, stones, wood were also used in ancient temples and vernacular houses. Lime was used as mortar and plaster for its durability, waterproofing and colling effect properties. Use of lime can be seen in structures like Hampi, Karnataka and some of Mughal monuments too.

Stones like granite, sandstone and marble were also widely used for structures as well as carving purposes. In Odisha, they used Khondalite stone (locally termed as khonda pathara) were extensively used in temples like Mukteswar temple, Lingaraj temple and Konark Temple; Chlorite stone or sahana pathara is used in Jaganath Temple, Puri, often seen on doorframes with carvings. Red and yellow sandstones were used in Sun-Temple at Konark for its incredible properties for sculpting and durability. Similarly, laterite stones or manakda pathara; that is rich in iron and aluminium is found in most household construction in rural areas. They are very easy to cut into brick block size and have been used as foundation stone in most temples in India. This ensures thermal comfort in hot-humid climate areas. Moreover, Khondalite and Laterite stones are abundantly available in southern and south-western part of Odisha.



Use of Lime plaster on the wall and wooden beams on ceiling



Laterite stone used for walls and columns



Khondalite stone used in Konark temple

Plant-based materials like *Bamboo* and *Timber* have long been integral to Indian construction traditions and continue to hold potential today. Bamboo, widely used in eastern, northeastern, coastal, and rural India, traditionally served as scaffolding, supports, roofing, and fencing. Bamboo, though strong, is vulnerable to insects, moisture, and rot. Ancient builders evolved methods like water Immersion / curing for leaching out starch and sugars as that

attract insects, smoking & fire curing through controlled heating for hardening the outer skin, coated bamboo with mustard oil, neem oil, or castor oil to repel termites and fungi and applied lime slurry to bamboo joints and surfaces for protection against insect attack and weathering. Similarly, timber was traditionally used for beams, pillars, and carvings, as seen in Kerala temples. Though many old houses with timber beams still survive, availability is limited due to deforestation. Timber too treated with natural preservatives and similar such methods as that for bamboo to resist termites, fungus, and decay.

Roofing materials like *thatch* are commonly used in rural huts as temporary shelters. They are most cost effective, easily available and



Use of Bamboo in columns construction of columns, beams and arches

still provide good insulation in hot regions. Other popular materials like terracotta tiles are also among the environment friendly materials that has sustained for years in older structures.

Sustainability aspects of traditional materials and methods

Traditional systems like lime, earth, and stone are low-carbon, recyclable, flexible, and climate-responsive. Traditional materials could be patched, re-plastered, or recycled — extending building life. Stones cut with precision (like in Konark Sun Temple, Odisha) interlocked using gravity, pressure, or dowels are lasting for centuries without chemical binders. Damaged blocks can be replaced individually without disturbing the structure. Thick compacted earth walls store heat during day, release it at night act like a temperature controller. Natural materials like Bamboo are long lasting and yet



Making of terracotta tiles and its use in roof of a house.

An example of mud house and thatch roof

environment friendly if disposed to earth after its 20-50 years of use. In short traditional methods were “scientifically sustainable” because they were locally available low energy materials which worked with natural physics (thermal mass, carbonation, gravity joinery), allowed reuse and recycling, and created buildings that were durable, comfortable, and eco-friendly.

Locals had shared skills in their own community with locally available materials and adaption to the climate. They have passed down the skills to next generations and this is why traditional Indian architecture remains a model of sustainability and resilience, even compared to many modern systems.

Indigenous treatments used to improve the durability of materials in ancient times

In an interesting finding, local builders and craftsmen relied on some indigenous herbal, mineral and organic substances to improve

durability of the construction materials. For example – *jaggery (gud)* were added to lime mortar for improving binding and slow setting properties, resulting in long lasting quality. Such application can be seen in Brihadeshwar temple (Thanjavur). Some plant extracts like *neem, bael, indigo* was used as antifungal and insect-resistant agents.

Neem oil, linseed oil and *castor oil* were also used to protect the wooden structures from fungus and termites; while cow dung, neem leaves, turmeric etc. were some of herbal pastes used as coatings on the surface of structures for protection from evil eyes, but scientifically it used to protect from heat, cracks and microbial attacks.

Similarly, *resins from Sal tree* were used as sealants in the stone joints for avoiding water seepage. Mustard oil and sesame oil were mixed with lime wash to reduce the permeability of water into the stone, thereby protecting the stone from dampness and melting. In *Konark temple*, the stone blocks were interlocked with long iron screws and sealed with natural resins and coated with herbal oils to prevent rusting.

Cultural practices associated with the preparation and use of construction materials in ancient India

In ancient India, before construction, *Bhoomi Pooja* was performed to honor the earth, seeking permission to disturb the soil. This is still being practiced among hindu family. The selection of trees for timber was ritualized; trees were often cut only on auspicious days, accompanied by prayers and offerings, signifying respect for their life force. Lime preparation sometimes involved mixing with sacred substances like jaggery or kadukkai , symbolizing purification and strength. Cow dung and cow urine, considered purifying agents, were frequently added to mud plasters. Artisans and guilds, especially temple builders, followed rituals prescribed in *Shilpa Shastras*, where material preparation was linked with chants and invocations to deities like Vishwakarma, the divine architect. These practices not only enhanced durability but also infused construction with cultural sanctity, embedding spirituality into architectural traditions.

Conclusion

Modern architecture can learn valuable lessons from ancient practices of using natural and traditional materials. Lime, earth, bamboo, wood, and stone offered low-carbon, locally sourced, and recyclable options, reducing environmental impact. Their thermal properties naturally regulated indoor comfort, minimizing dependence on mechanical systems. Flexible techniques like lime mortar and bamboo joinery enhanced resilience against climate and seismic stresses. By reinterpreting these principles, modern design can achieve sustainability, energy efficiency, and longevity while remaining context-sensitive and culturally rooted.



November 28, 1913

... *O Divine Master, grant that today may bring to us a completer consecration to Thy Will, a more integral gift of ourselves to Thy work, a more total forgetfulness of self, a greater illumination, a purer love. Grant that in a communion growing ever deeper, more constant and entire, we may be united always more and more closely to Thee and become Thy servitors worthy of Thee. Remove from us all egoism, root out all petty vanity, greed and obscurity. May we be all ablaze with Thy divine Love; make us Thy torches in the world.*

The Mother

(Prayers and Meditations/ 37)

HOW DO I START AND MANAGE CONFLICTS

Er. Tarini Charan Pati

Question: We feel we are doing the work for ourselves or our family or for the organisation we are working. It is difficult to think and remember that we are working for the Mother. How do we start?

Answer:

This is a very real difficulty on the path. Our habitual way of looking at life is that I am working to earn, to support my family, or to fulfil my duty to an organisation. That is the normal human standpoint. Sri Aurobindo and the Mother invite us to change the inner attitude without necessarily changing the outer action.

Here is a brief way to begin:

- ***Shift the inner center*** – Instead of thinking “I work for myself, my family, my office,” remind yourself: “The real doer is the Divine; I am an instrument.” Even if you forget often, gently bring the thought back.
- ***Offer before beginning*** – Before starting any work, take a few seconds inwardly: “Mother, I place this work at your feet. May it be your work, not mine.” This small gesture helps change the orientation.
- ***Remember during work*** – While working, if you feel tension, ambition, or pride arising, recall: “I am not doing this for personal success, but as a service to the Mother.” Even if you remember for a moment, it plants the right seed.
- ***Offer the results*** – Whatever the outcome—success, failure, appreciation, or criticism—give it to her. This keeps you free from egoistic reactions.

- ***Patience with the process*** – It is natural that in the beginning we forget again and again. The Mother has said: “Even if you forget ninety-nine times, and remember once, that one remembrance has the power to open the way.”

So, the start is not by force but by repeatedly turning the thought and heart towards her in small moments. Gradually, the sense of working for her becomes more natural than working for ourselves.

However, to start with we have to do some Direct work for the mother which will help us in feeling our professional work, as the work for the mother.

Following 3 points of discipline can be followed so that it will help us to consider all the work as Divine's Work in due course of time.

1. One must read a little every day from Sri Aurobindo's books or the Mother
2. One must every day put oneself the question: ‘Why am I here?’
3. One must do, every day, some work, without personal motive, as an offering to the Divine

Question: In a situation that seems to be a conflict between the Will of the Mother and external objectives of the work (impacting self, team, organization etc.) – how do we stay clung to the Truth?

Answer:

In our work and life, situations often arise where the outer objectives — success, recognition, efficiency, or organizational goals — seem to come into conflict with what we feel as the inner Will of the Mother. At such moments, the essential question is: To which shall we be faithful?

Sri Aurobindo and the Mother remind us that the outer results are not the ultimate test; it is our inner fidelity to the Divine Will that matters. To remain clung to the Truth means:

- Turning within before reacting, to seek guidance in silence rather than rushing to satisfy external demands.
- Offering the situation to the Mother, without preference for success or failure, asking only that Her Will prevail.
- Acting sincerely with the deepest aspiration to serve the Divine, not the ego or appearances.
- Accepting outcomes with equanimity, trusting that what seems like a loss outwardly may be a deeper gain spiritually.

Thus, even if there appears to be conflict between the Mother's Will and worldly objectives, our role is not to reconcile by compromise but to remain unwavering in loyalty to the Truth — knowing that in the long run, Her Will harmonizes all.

Question: Many a time we face a conflict between Mother's work (e.g. working in a institution or activity dedicated to Her) vs. professional work that I want to transform. What to choose and why? How to deal with that conflict?

Answer:

This is a very real inner conflict many seekers face — between dedicating oneself directly to the Mother's work (say, serving in an Ashram, institution, or activity visibly dedicated to Her) and continuing with one's professional work in the world while trying to consecrate and transform it.

Sri Aurobindo and the Mother gave clear guidance on this point:

- **No rigid rule** — both are valid fields of yoga

For some, the Mother may inwardly call them to work directly in Her institution, where everything is consciously organized around Her presence. This environment helps the sadhak by giving constant reminders of consecration.

For others, the Mother may want them to remain in the outer field of life, in their profession or family, and work to bring the light there. This is equally important, because the

Supramental Yoga is not only for a cloistered/ secluded life but for transforming the whole of life.

- ***The essence is consecration, not the outer form***

Wherever one is, whatever one does, it is the same if one does it in Her consciousness and for Her.

So, the decisive factor is not where you work, but how you work:

- Do you remember to consecrate before starting?
- Do you offer the results, success, or failure, to the Divine?
- Do you try to grow in sincerity, detachment, and wideness while working?
- ***How to deal with the conflict***
 - ***Listen within:*** Often, the conflict is mental. If you turn sincerely to the Mother and ask, “Where do you truly want me to serve You?” and then remain quiet, a deeper clarity will grow.
 - ***Avoid guilt:*** Working in the outer world is not “less spiritual.” It is only another field of practice.
 - ***Integration, not rejection:*** Even professional work can become Mother’s work if it is done in the right spirit — with offering, with aspiration for perfection, with the intention to manifest Her force in that field.
- ***When to choose one over the other***
 - If you feel an irresistible pull to serve only in Her institution and worldly work becomes meaningless, it may be Her call to shift.
 - If circumstances keep you in your profession but you can carry the inner consecration and change the atmosphere of that field, then that itself may be your *tapasya*.

- ***In short:*** There is no conflict in truth. The Mother is everywhere. What matters is to be her instrument in whatever field she places you.
- However, practically if we observe, it is not easy to think our professional work as Divine's/Mother's work directly.

Sri Aurobindo in the book "*Letters on yoga*", explains the difference between ordinary work (here it is the professional work we may consider) and the divine work in special (such as Ashram work) and how we can be ready for the divine work through ordinary work.

Sri Aurobindo says,

“Work here [Ashram] and work done in the world are of course not the same thing. The work there [outside the Ashram] is not in any way a divine work in special — it is ordinary work in the world. But still one must take it as a training and do it in the spirit of karmayoga — what matters there is not the nature of the work in itself but the spirit in which it is done. It must be in the spirit of the Gita, without desire, with detachment, without repulsion, but doing it as perfectly as possible, not for the sake of the family or promotion or to please the superiors, but simply because it is the thing that has been given in the hand to do. It is a field of inner training, nothing more. One has to learn in it three things, equality, desirelessness, dedication. It is not the work as a thing for its own sake, but one's doing of it and one's way of doing it that one has to dedicate to the Divine. Done in that spirit it does not matter what the work is. If one trains oneself spiritually like that, then one will be ready to do in the true way whatever special work directly for the Divine (such as the Asram work) one may any day be given to do.”

(CWSA29/ 240-241)

Sri Aurobindo

*Sri Aurobindo Sadhanakendra
Brahmansuku, Koraput*



AMBITION RE-DEFINED

Er. Aditya Acharya

In the vast silence of space where everything becomes still and calm, our thought goes vast and become one with the rippling waves of ocean. We start forgetting ourselves. All our achievements and ambitions merge with that vastness and we feel so relaxed and contented with ourselves. We are with no one but with our own self and the shimmering beauty of Nature fill our heart with an ineffable joy.

In contrast, if we look into our past, we shall realize that we have fulfilled many ambitions, we have achieved many successes but still we are not happy. We are not satisfied even after possessing so many things and still in a venture of fulfilling many new ambitions. We are still striving after success and not satisfied and contented inside. Why this whirling wave is emerging within us and making us unstable, agitated and perplexed? Where is our peace and calmness? Where is our light and joy? Why there is so much confusion and disturbances? Why there are always some calculations? If we analyze these things sincerely, we will come to know that there is something wrong within and that is why even after getting so many successes, it gives a sense of failure. Even after fulfilling hundreds of ambitions the sense of unhappiness and insecurity follows us. That means we are not aware about the real success and not understood the real aim of life.

Far beyond the sphere of egoistic thoughts, just like when we see the stars at night, we feel the aspiration to leap beyond the borders of the ego into the vastness of space. At that time, ambition doesn't become ambition and successes lose its meaning but are re-defined. When ambition is gone, the truth which was waiting from centuries within manifests in us and a new divinity fills our heart and guides us towards the real success The realization of tomorrow

When a sincere aspiration is born within for the truth to be manifested, the action becomes flawless without any selfish ambition and egoistic calculation and we become the channel of Her work ... a field of Her love, compassion and manifestation. This is the condition when ambition is transformed into a burning aspiration for truth and becomes the pathway to achieve real success in-terms-of inner-outer peace and felicity.

When the success is re-defined, it becomes conscious union with The Divine. It becomes the mean to rise above oneself. So, the greatest ordeal is not the misfortune but the success which needs to be overcome. For this purpose, we need to re-define it and understand its real meaning as per the path shown by The Mother and Sri Aurobindo. Therefore, whatever the circumstances given to us in this life, the right attitude is to use it in-line with the truth and make it as an opportunity for progress toward The Divine. All spiritual success (the real success) depends on the measure of your truth, sincerity, vigilance and reliance on The Mother. Finally, it is She who transforms everything: Transforms ambition to aspiration; Transforms success into the realization of tomorrow and becomes the path to reach our Goal, the transformation of consciousness.



October 6, 1914

O Sweet Mother, Thou shouldst teach me to be integrally and constantly Thyself, entirely consecrated to the giving of an ever more perfect means of expression to That which wills to manifest. . . .

The Mother

(Prayers and Meditations/ 257)

ON SKILLS, CAPACITIES, ETHICS, MORALITIES

Er. Ashwini Kumar Mattagaja

Question: Do our skills help in our inner growing or do they help us to become better instruments of the Mother? What should be our attitude in developing our skills?

Answer:

Purpose of skills

- A well-known phrase from the Bhagavad Gita – *Yoga Karmasu Kausalam* (Yoga is skill in works) - is beautifully explored by Sri Aurobindo that: It signifies not mere technical proficiency but an inner transformation: the mind and being aligned with divine action, resulting in natural, spiritually informed work.
- Skills & capacities are not just outer tools for livelihood or efficiency
- Property cultivated, they can serve both purposes.
 - Inner Journey: When we learn with sincerity & concentration, it refines our mind, vital & physical being. The discipline of learning itself trains patience, endurance, humility & receptivity - qualities essential for inner growth.
 - Outer Services: Our capacities make us more effective instruments of the Mother. Whatever skill we acquire – writing, teaching, art, organization, management, manual craft – can be offered to the Divine work.

Right Attitude in developing skills

- Not ego-driven: The danger is to develop skills for pride, ambition or superiority. That binds us to the ego.

- Consecrated Growth: We should cultivate them with the aspiration; “May this capacity grow so that it expresses the Divine better, so that I may serve more perfectly.”
- Equality: Not to despise ‘small’ skills (cleaning, gardening etc.) nor attached to ‘big’ ones (art, science, leadership etc.). All skills have equal value when offered.
- Openness: Be always ready to learn & improve – because perfection is endless.

Attitude in Practice:

- Work and learning as Sadhana: Every practice of skill is also practice of concentration, self-mastery, perseverance.
- Offer the process as well as fruits to The Mother: “This is Yours, may it be used as Your will.”
- Avoid attachment to results: Focus on sincerity of effort and quality of offering.

In short, our skills are meant to be developed not for self-glorification, but as means of refinement of our being & as offering to the Divine. When cultivated with humility, aspiration & consecration, they become instruments for both inner progress and outer service.

References:

- “*It is not what you do that matters most, but the way in which it is done & the consciousness you put into it.*” - The Mother (Words of The Mother, Vol-14)
- “*When one discovers one’s psychic being within, at the same time there develop & manifest things one could not do at all before.*” - The Mother (CWM, Vol-9, Questions & Answers - 1957-58, P-396)

Question: At times we feel we are not able to give/do our best due to our incapacities. How to deal with our incapacities? What is the right attitude towards our abilities/inabilities to do our work in the best possible way?

Answer:

Recognising our incapacities:

- First it is important to acknowledge honestly that we have limits. Every human being has strengths & weakness denying or feeling guilty about incapacity drains energy; accepting it gives clarity
- Incapacity is not a permanent condition – it is simply the present state of growth.

The Right inner attitude:

- Humility: Recognise that we are instruments, not the doers. Whatever ability we have is a gift, & whatever incapacity we face is an occasion to grow or to surrender.
- Sincerity: Do our best with what we have, without comparing with others.
- Aspiration: Instead of feeling discouraged, turn incapacity into a prayer: “May I grow, may I be helped, May I be made capable.”

Dealing with Incapacity in Practice:

- Patience: Growth takes time. Today’s incapacity may become tomorrow’s strength if we persist.
- Learning attitude: Every inability shows us where we can learn, practice & open ourselves.
- Detachment from results: What matters is sincerity of effort, not perfection of outcome.

Sri Aurobindo & The Mother’s guidance:

- They remind us that our work is not to prove our worth but to become better instruments of the Divine.

- The Mother said: “*Do your best and leave the result to the Lord.*” (CWM 17/ 231)
- This means giving our full sincerity & then not tormenting ourselves over what we cannot yet do.

On “Capacities” & their refinement:

- Sri Aurobindo emphasizes that evolving human capacities - mental, physical & beyond - is at the heart of Integral development. One modern commentary discusses his approach to “Sensory Education”, describing how refining sensory engagement connects to spiritual growth & the unfolding of latent capacities. This reflects his broader vision: cultivating capacities is not just functional, but transformative.

In short: The right attitude is to accept both our abilities & inabilities with humility to work sincerely to improve & to offer everything success & failure to the higher purpose. In this way, even our incapacity becomes a means of progress.

Recommended books:

- *Life Divine*: Philosophical foundation of spiritual evolution & development/ perfection of human faculties/ capacities.
- *Synthesis of Yoga*: Practical framework for integral development of faculties and understanding how capacities are transformed through yogic practice.
- *Essays on the Gita*: Deepens the understanding of “Yoga is skill in works” and inner transformation especially for his perspective in karma yoga & deeper meanings like “skill in Works”
- *Integral Yoga: Teachings and Methods of Practice*: Guides on method a practice - helpful for Teaching & method of practice cultivating capacities.
- *Record of Yoga*: Personal log of practice - insight into the unfolding of capacities over time.

Question: Do humanitarian values, ethics, societal compulsions have any significance if we are doing our professional work as Mother's work or a service to Her?

Answer:

- Morality is a stage, not the final law - Ordinary morality is a preliminary training but it cannot be the supreme standard for man. The Divine alone is the law. To rise to the Divine nature is the true law of our being.
- Morality is not the supreme law of life but so long as you have not found in yourself the law of the Divine, morality is useful & indispensable; it is a protection, a step to move towards the higher consciousness.
- Social Responsibility: To live for oneself is a falsehood. The true life is to live for the Divine work and for the world as an expression of the Divine.

□□□

January 3, 1914

It is always good to look within oneself from time to time and see that one is nothing and can do nothing, but afterwards one must turn one's eyes to Thee, knowing that Thou art all and Thou canst do all.

Thou art the life of our life
and the light of our being,
Thou art the master of our destinies.

The Mother

(Prayers and Meditations/ 45)

THE INJUNCTION ISSUED TO THE SEEKERS OF INTEGRAL YOGA OF WORKS

Edited by Er. Arup Kumar Subudhi

Integral Karma Yoga is the extensive extension of the Gita's teachings of traditional Karma Yoga. Here the divine Shakti or Para-prakriti is identified as the doer of all action. The Gita hints that even when involved in doing wide range of works, a Sadhaka does no action at all, *karmanyaviprabruttopi naiba kinchit karoti sah*; for it is not he, but Divine Shakti directed by the approval of Lord which is at work. He also undertakes no personal initiative of action, *sarvarambha-parityagi*; for all initiation of work is the movement of desire and not the command of the Divine Will. He does perfect Divine action founded upon perfect inner passivity.

1) All Life is Yoga of Nature through Works. One takes up all life and action and (1) does not despise any work nor shrink from the splendid toil; he becomes only a daily dynamic worship and service of the Divine in the unbounded temple of His own vast cosmic existence and it is through a wide egoless impersonality that he can become a liberated Worker and Divine Creator; in this higher state of Consciousness he does all work without the sense of doership, without the feeling of personal initiation of any action and no reaction of lower Nature can touch him; (2) another period in which one draws back and builds a Spiritual wall around him admitting through its gates only such activities as consent to undergo the law of Spiritual transformation. So, 'all grief, revolt, impatience, trouble'³² are identified as a violence committed against the Master of this existence. The Master of our works respects our nature even when He is transforming it; He works always through the nature and not by any arbitrary and abstract whim. This imperfect nature of ours contains the materials of our perfection, but undeveloped, distorted,

misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently gathered, harmonised, reorganised, purified, perfected, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. (3) A third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit. All work is done by the Power, by Shakti, and since the integral Yoga does not contemplate abandonment of works, does not shrink from difficulties of life but rather a doing of all works and acceptance to resolve all problems from the Divine Consciousness and with the Supreme Guidance of Divine Will and Knowledge.

2) *Karmaphala tyaga, samata (titikha), yajna(atmasamarpanam)* iti Karma Yogah. Renunciation of all desire for the fruits of work, equality and action done as sacrifice to the supreme Lord of all nature are the first three Godward approaches of Karmayoga.

3) *Yastu karmafalatyagi sa tyagityavidhiyate.* (The Gita-18.11) He who gives up the fruit of work is called a Tyagi, a renouncer. Therefore, the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niskama karma*... For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego or activity pursued by the absorption in action leads to an inferior affirmation and denial of the Highest. Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work, so also the last clinging attachment to the idea and sense of ourselves as the doer has to be relinquished; the Divine Shakti must be known and felt above and within us as the true and sole Divine Worker.

4) '*Samatwam yoga uchyate.*' (The Gita-2.48) For it is equality that is meant by Yoga. The second rule of action laid down by the Gita is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the mental view, not responding with the least disturbance or vibration in

any spot of the nature, then we have the absolute liberation to which the Gita points us.

5) '*Yajnah karma samudbhavah.*' (The Gita-3.14) Sacrifice is born of work. The third rule is an entire spirit of self-consecration in our works; it must become first the constant will, then the ingrained need in all the being and instrumental nature, finally its automatic but living and conscious habit, the self-existent turn to do all action as a sacrifice to the Supreme present in us and in all beings and in all the workings of the universe

6) '*Chaturvarnam maya srutam.*' (The Gita-4.13) I have created four order of work based on four kinds of Soul forces that of Power for Knowledge, *Brahmana*, a Power for strength, *Khyatriya*, a Power for mutuality and active and productive relation and interchange, *Vaisya* and a Power for works and labour and service, *Shudra*. These are four active Powers and tendencies of the Spirit and the predominance of one or the other in the better formed part of our personality gives us our dominant qualities, tendencies and capacities. For integral development of a Soul Seeker, in integral Yoga all the four Soul Forces are reconciled.

7) '*Chatvaro manabastatha madbhava manasa jata.*' (The Gita-10.6) the four Manus that of Wisdom, Power, Beatitude and Perfection are of My Spiritual or Overmental becomings. These Spiritual becoming are the four dynamic Spiritual Shaktis that work in the universe that of Maheswari, Mahakali, Mahalakhmi and Mahasaraswati. The function of these four Spiritual Shaktis in Knowledge plane has extended as action of four Soul/Psychic forces of Brahma Shakti, Kshetra Shakti, Vaisya Shakti and Shudra Shakti acting in the Planes of Ignorance. The Sadhaka of integral Yoga reconciles all the four Spiritual Mother Powers and thus he experiences the integration of his personality and moves towards still higher planes of Consciousness.

8) '*Brahmaiba tena gantabyam brahmakarmasamadhina.*' (The Gita-4.24) Brahman is that which is attained by Samadhi in Brahman-action. *Jnanam Vijnanam astikyam brahma-karma swabhabajam* (The

Gita-18.42), exclusive and comprehensive knowledge and practice of Spiritual truth are the natural and spontaneous work of the Brahmin Soul force. The soul force of the nature of exclusive concentration of the ancient Brahmin is extended in integral Yoga to the fullness of the divine soul and power of truth, knowledge, perfection of Dharma, the accomplished Brahminhood of the complete Brahmana.

9) '*Sourjya tejo dhrutidrakhyam danamishwarabhavascha khetrakarma swabhabajam*,' (The Gita-18.43) adventure of consciousness, high spirit askesis, resolution, ability, giving and lordship are the natural work of Kshatriya Soul force. These are extended in Integral Yoga to Divine fullness, purity and grandeur and expansion of the Spiritual kingdom within and without.

10) '*Yogah karmasu kausalam*.' (The Gita-2.50) Yoga is the skill in works. The outward action of the Vaisya Soul force is skilful devising intelligence, the legal, professional, commercial, scientific, technical, commercial and utilitarian bent of mind, a power of giving, ample creative liberality, and mutual helpfulness. This is extended in integral Yoga into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of rhythm and balance of fruitful and productive life.

11) '*Paricharyatamakam karma shudrasyapi swabhabajam*,' (The Gita-18.44) all the action of the character of service is the natural work of Shudra Soul force. The well-developed Shudra has the instinct of toil and capacity of labour and service for maintenance of his existence, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience and mechanical discharge of duty. In integral Yoga this faculty is extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest Spiritual evolution. The full development of this force is the power of service to others, to obey and follow whatever great discipline and influence, the love which consecrates service and asks for no return, a power for complete self-surrender.

12) '*Sahajam karma kauntaya sadosamapi na tyajet*'. (The Gita-18.48) O Arjuna, though defective, the inborn work ought not to be abandoned. 'The Integral Yoga cannot reject the works of Life and be satisfied with an inward experience only; it has to go inward in order to change the outward, making the Life-Force a part and a working of a Yoga-Energy which is in touch with the Divine and divine in its guidance.'³³

13) The Integral Karma Yoga aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aims for our works, all pursuit of action for an interested aim or for the sake of a worldly result; it continues enjoying the joy of action by renouncing all attachment to action and the result of action. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument, a channel of the Divine Shakti and act according to Her dictates or her rule of light and power within us or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned.

14) The object of Integral Karma Yoga is the release of the Soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional Karma Yoga is used like other paths, to lead to liberation from the phenomenal existence and a departure into the Supreme Self. But here in Integral Karma Yoga is not confined to this exclusive result. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the Soul in the cosmic action.

15) The *Purusha-Prakriti* realisation is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and the subjection of the being to the mechanism of the Energy that are the efficient cause of our

ignorance and imperfection; by this realisation the being can liberate himself from the mechanical action of the nature and become free and arrive at a first Spiritual control over the nature. Ishwara-Shakti stands behind the relation of the Purusha-Prakriti and its ignorant action and turns it to an evolutionary purpose. The Ishwara-Shakti realisation can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a Spiritual nature. The Brahman-Maya union in the Supramental plane is the highest achievement of an integral Karma Yogi.

16) '*Sarva dharman paritejya mam ekam saranam braja*'. (The Gita-18.66) Abandon all laws of mind, life and body and take refuge in My supreme Psychic, Spiritual and Supramental Being alone. The Gita's supreme message to a Karma Yogi is that he should leave all conventional formulas of mechanised action, all fixed, constructed and external rules of conduct, dharmas, and take refuge in the Divine's Psychic, Spiritual and Supramental Law alone.

17) Action is the result of energy and the consciousness force of the Spirit, which manifests itself in many kinds of energies, resulting in manifold experience and many-sided action. An energy of seeking of truth and knowledge must have natural outcome of growth into truth and increase in knowledge; an energy of pursuit of beauty should have as its outcome an increase in the sense of beauty, the enjoyment of beauty, beauty and harmony of life and nature; a pursuit of physical health, strength and capacity must create the strong man and successful athlete.

18) The greater cosmic truth insists unity of action and the infinitely plastic yet harmonious diversity of all action. Or the Divine Shakti acts according to a permanent and yet plastic truth of things and each action is moved by higher, deeper and subtler truth demanded by the supreme Will in the universe.

References are available in the book "*The Bhagavad Gita and Integral Yoga*," Chapter:6/"*The Gita's Teachings of Karma Yoga*." The web link is: <https://www.srimatriniketanashram.com/bhagavad-gita>



REPORT OF ACTIVITIES

2024-25

State Level Events:

27th All Orissa Annual Conference of Sri Aurobindo Engineering and Technical Group (SAETG)

The conference was held at Sri Aurobindo Integral Education Center, Rajsunakhala, Nayagad on 5th October 2024

The conference started at about 10AM with the Registration of delegates. The Inaugural Session started at 10:30 AM as planned with a brief concentration with The Mother's music. Er. Ananda Subudhi presided over the session, Sri Sunil Kumar Prusty welcomed the delegates, Er Ambika Prasad Mohanty read out the report of the group for last year. Sri Samarendra Rout expressed gratitude to Sri Gadadhar Mishra for his constant guidance, inspiration, encouragement to the members to serve the Mother sincerely through the group's activities. A souvenir published for the event were offered at Her feet and released by Dr. Shyama Kanungo.

The next session was a Technical Symposium on the theme of the conference "*Towards Sustainable Living*" through which we wanted to make the audience aware of the current challenges to sustainable living and discuss on couple of important aspects of the solutions at present. It started at about 11:15AM. Dr. Ramesh Kumar Behera chaired the session. Dr. Itishree Nayak gave a very crisp and poignant introduction to the problem statement and potential solutions areas for sustainable living both from material and spiritual point of view. Sri Upendra Kumar Parida gave a presentation on water conservation in general and rain water harvesting. Sri Pradosh Kumar Khuntia spoke about the concept, technology behind rooftop solar power generation in general and On-grid solar implementations

in specific and available schemes to encourage users to adapt this at home. This was followed by a short panel discussion on these two areas where panelist shared their experience and views in adapting available solutions on Rain Water Harvesting and Rooftop Solar implementation. Er. Ananda Subudhi and Er. Arup Kumar Subudhi spoke about their experience in RWH implementation at home, Er. Aswini Kumar Mattagaja shared his experience on off grid solar implementation at SAIEC, Ishwarpur as well as potential short comings in different solar implementations we should be aware of. Er. Padmalochana Pothal spoke briefly about cost aspects of rooftop solar implementation in households. Er. Chakrapani Sahoo expressed gratitude on behalf of the group. The session concluded bit late than planned at 12:50PM

The next session was a discussion on the topic “***Make Matter ready to manifest the Spirit***”. The session started at 12:55PM chaired by Sri Prasad Tripathy who initiated the discussion. Ms. Puspanjali Sahoo introduced the topic in brief and Sri Sanjay Kumar Mohapatra gave a detailed talk on this subject. Er. Santosh Panigrahy expressed gratitude on behalf of the group. The session concluded about 2:10PM with concentration with The Mother’s music. Overall we overshoot by 40mins from the planned duration of the pre-launch session of the conference.

After the session, a card with The Mother’s photo and message (“One day the victory is certain” – The Mother) was distributed to commemorate on the occasion.

The organization meeting of Sri Aurobindo Engineering and Technical Group was held in the last session of the conference post lunch. The meeting started at 3PM with a brief concentration with The Mother’s music. It was chaired by Sri Prasad Tripathy. Sri Sukanta Kumar Jena, Er. Tarini Ch. Pati, Dr. Itishree Nayak, Sri Nisithranjan Rout, Er. Satyajit Mishra were the coordinators of the discussion. All SAETG members who attended the conference were present and participated in the open discussion.

Few suggestions were shared by the members –

- The conference schedule seemed should be little relaxed
- The conference should have a session for interaction among the attending members to know each other better
- Zonal activities of SAETG should be improved
- School teachers should be encouraged to participate in the Dasa Karmadhara activities

Following resolutions were taken in the meeting –

- To enhance activities of SAETG at zonal level, SAETG coordinator for all the nine zones were decided in the meeting. The list is as follows.
 - Sangati – Sri Saswat Singh
 - Satya – Sri Nisithranjan Rout
 - Aspruha – Er. Ananda Subudhi
 - Nishtha – Sri Radhakanta Jena
 - Samarpana – Er. Tarini Charana Pati
 - Astha – Er. Aswini Kumar Mattagaja
 - Samata – Er. Arup Kumar Subudhi
 - Shanti – Sri Mahadev Panda
 - Krupa – Sri Santosh Kumar Swain
- A meeting of all SAETG zonal coordinators will be held at Matrubhaban, Cuttack soon to discuss about their roles and responsibilities as coordinators. Sri Prasad Tripathy was given the responsibility to decide the date for this meeting
- Sri Gadadhar Mishra had suggested last year to start a monthly online Study Circle of SAETG. But it has not been started yet. It was unanimously decided that a monthly online study circle will be started this year. Er. Satyajit Mishra will organise the study circle and Sri Samarendra Rout will help with discussion in study circle.

- To bring more structure to the work and activities of the group it was decided to assign responsibilities to specific members to coordinate different tracks of activities. The track coordinators can form their own teams to execute activities of the track.
 - Skill Development – Dr. Aditya Acharya
 - Seminars in Engineering Colleges & Schools – Er. Ramesh Kumar Behera
 - Activities in Schools and SABP – Dr. Itishree Nayak
 - Orienting Pioneers into SAETG – Er. Chinmay Rout
 - Projects in Centers and Schools – Er. Dolagovinda Maharana
- It was also decided to invite the track coordinators to the meeting of zonal coordinators to be held at Matrubhaban, Cuttack for further deliberation
- It was decided unanimously that going forward we will organize zonal level conferences & science fairs in different zones and the state level conference & science fair will be held every year at Matrubhaban, Cuttack

Sri Prasad Tripathy expressed gratitude at the end of discussion.

The organization meeting and with that the conference concluded with a brief concentration on The Mother's music.

Total attendance in the conference this year was 62 with 42 SAETG members. 9 convenors of 8 districts were present.

19th Annual State Level Science Fair of Sri Aurobindo Bigyana Parishada

The ***19th Annual State Level Science Fair of Sri Aurobindo Bigyana Parishada*** which was scheduled to be held on 26th & 27th October 2024 at Matruvihar, Khandagiri, Bhubaneswar had to be postponed due to cyclone "Dana" which impacted Orissa coast on 24th and 25th October. The Science Fair was rescheduled to be ***held on 16th and 17th November 2024 at Matrubhaban, Cuttack.***

The science fair was inaugurated on 16th November 2024 at 2:30PM with Sri Prasad Tripathy as chairperson. Ms. Neeta Sarkar, Principal, Sri Aurobindo Institute of Higher Education and Research, Matrubhaban, Cuttack welcomed delegates, Sri Nisithranjan Rout gave an introduction and moderated the five seminars given by students of different Sri Aurobindo Integral Education Centers (SAIEC) of Orissa on the theme of science fair. Sri Pabitra Mohan Baral gave the inaugural talk and Dr. Itishree Nayak expressed gratitude on behalf of the group.

The evening session was chaired by Er. Biraja Kinkara Sinha. Sri Samarendra Rout gave an introduction to the theme of science fair “***In Matter shall be lit the spirit’s glow***” and Dr. Alok Pandey responded to the questions of students on the theme through a recorded video. Ms. Jasaswini Roy shared the theme for next year “***Ancient Indian Science: The past must be a springboard towards the future***” and Er. Sanghamitra Singh expressed gratitude.

On the second day, 17th November 2024, the science exhibition by students was inaugurated by Dr. Sharmila Subramanian, Principal, ASTHA School of Management, Bhubaneswar,

This year, in the science fair, we had participations from 32 schools across 12 districts of Orissa. 5 presentations were given by students in the inaugural session and 60 projects including an exhibition of flowers and their spiritual significance were displayed in the science exhibition. 135 students and 51 teachers from schools participated in the two-day event. About 400+ study circle and SAETG/ SABP members, students, guardians attended the event. The exhibition was closed at 1:30PM and with that we concluded the two-day event.

Other Activities & Events

SAETG Online Study Circle: As decided in the last organization meet at Rajsunakhala, based on the inspiration from Sri Gadadhar Mishra, a new online monthly study circle of SAETG has been started since 20th October 2024. It is being held on every 3rd Sunday of the

month with discussions on the book “*Bases on Yoga*”. We completed the 12th session (1 year) of the study circle on 21st Sep 2025

Zone/ District Annual Meets

1. **13-Sep-24 | Baragad** – Annual meet and science exhibition of SAETG, Baragad district was held at SAIEC, Sohela. 109 students presented 109 projects in the exhibition. Basudev Mishra welcomed everyone, Sanjiv Rana gave an introduction, Prashant Mishra & Sarat Ch. Biswal discussed about SABP, and Subrat Mishra discussed about significance of Science and Khirod Pradhan expressed gratitude.
2. **15-Sep-24 | Nabarangpur** – District Annual Meet of SAETG for Nabarangpur district was organized at Sri Aurobindo Integral Education Center at Khatiguda with Suresh Mishra, Zonal Organiser of Samarpan zone in the chair. Santosh Kumar and Ajay Kumar Sahu deliberated on “Role of Engineers” and Anil Kumar Panigrahi spoke about “Contribution of Engineering and Technology in Sri Aurobindo’s perspective”. Swarnalata Mahakud expressed gratitude.
3. **1-Dec-24 | Cuttack:** Annual District Level Meet of SAETG, Cuttack district was held at Sri Aurobindo School of New Thought, Sriram Nagar, Cuttack with Sarat Ch. Mishra in the chair. Kulamani Das welcomed the delegates, Manas Prasad Rout gave a presentation on “Software Project Management”, Chinmay Rout spoke on “Cyber Safety”, Padmalochan Pothal showed few ways of “Do It Yourself” on basic technical aspects, Sri Nisithranjan Rout deliberated on “Change of Consciousness”. Sri Saswat Pattanaik expressed Gratitude on behalf of the group.
4. **3-Dec-24 | Subarnapur:** District level science exhibition of SAIEC of Subarnapur district was held at SAIEC, Jaloe. About 30 projects from 12 SAIEC of the district were displayed in the exhibition. Mahadev Panda, Sudhanshu Sekhar Luha, Bijay Panda, Madanmohan Dani participated in the inaugural session. As chief guest, Additional BEO, Mukesh Ku. Bhoi spoke about

“Science and Children of Current time” and Sasmita Satapathy expressed gratitude.

5. **07 Sep 2025 | Cuttack:** Annual District level Meet of SAETG, Cuttack district was held at SAIEC, Kantol, Athagad, Cuttack.. Hymns to Durga and 3rd Chapter of The Mother book was read by students of the SAIEC, Kantola. The meeting was chaired by Dr. Sarat Chandra Mishra, District Organiser of Cuttack district. Authorities from the SAIEC, Kantola welcomes everyone for the meet formally. Er. Satyajit Mishra gave an introduction about SAETG & SABP and significance of the three sessions planned. Er. Chinmay Rout gave an introduction to cyber safety concerns and spoke about the best practices to avoid falling into the traps. Er. Padmalochana Pothal spoke about the roof top solar implementation, its advantages, govt. schemes available based on his personal experience. We had lunch break after this session. Post lunch, Sri Nisithranjan Rout conducted a session on “Ancient Indian Science: The past must be a springboard towards the future”. In all the sessions we had very engaging question and answer with the audience. Concluding remarks were shared by Dr. Sarat Chandra Mishra, Sri Mayadhar Rout (Zonal Organiser of Satya Zone). Sri Saswat Pattanail, District Convenor of SAETG, Cuttack district, expressed gratitude on behalf of the group. The meet concluded with a brief concentration with The Mother’s music. A group photo of the organisers & participants were taken at the end and The Mother’s message was distributed.
6. **10-May 25 | Cuttack:** Satyajit Mishra, Samarendra Rout and Maitreyee Mishra participated in the state level organisers meet at Dalijoda and spoke to delegates about Aim& objectives and activities of Sri Aurobindo Engineering & Technical Group and Sri Aurobindo Bigyana Parishada.

Science Exhibitions:

1. **21-Sep-24 | Baragad** – 13th science exhibition was held at Sri Aurobindo Integral Education Center at Aditi Vihar, Padmapur,

Baragada. Priti Ranjan Pradhan gave the welcome address and discussion were done on “Objective of Science Exhibition” by Sibasankar, “Need of science in education” by Sibaprasad Joshi and “Sri Aurobindo Bigyan Parishada” by Manoj Panda.

2. **7-Oct-24 | Jajpur:** 10th Annual Science Fair was held at SAIEC, Tarapur under the supervision of Arun Kumar Sahu and Sasmita Pothal. Kailash Kuanr, Binod Bihari Sahoo discussed about Science and Spirituality. Krushnachandra Sahu inaugurated the exhibition that displayed 180 projects
3. **7-Nov-24 | Mayurbhanja:** Science exhibition was held at SAIEC, Betanati, Mayurbhanja. About 20 projects were exhibited.

Sri Aurobindo Bigyana Parishada seminars

1. Following online seminars were organized on the theme of the Annual Science Fair of Sri Aurobindo Bigyana Parishada

Topic	Date	Speaker
Introduction to the theme	16-Feb-25	Jasaswini Roy
Introduction to the theme	27-Apr-25	Alok Pandey
Electrical Chemistry	2-Jul-25	Satyajit Acharya
Indian Architectural Heritage	10-Aug-25	Soumya Ranjan Dash
Mechanics (Kinetics)	10-Aug-25	Mitali Acharya
Astronomy	17-Aug-25	Manisha Maharana
CAANTU	17-Aug-25	Aditya Acharya
Education System	05-Oct-25	Swornagni Nayak

2. An Online Quiz was organized on 24-Aug-2025, focusing on the theme "Ancient Indian Scientists".

Our deepest gratitude to Her Feet for having chosen us for Her work. Let us remain sincere to the objective and faithful to Her. Surely, She will guide our footsteps on the path.



Sri Aurobindo Engineering and Technical Group

DISTRICT CONVENORS**ADDRESS****ANUGUL**

SUDHANSU SEKHAR NAYAK
SRI AUROBINDO KARMI SANGHA
PO- NALCO NAGAR
DIST- ANUGUL

PRADEEP KU SAHOO
AT- SIMILIPADA
ANGUL-759122

BALANGIR

PRIYA RANJAN KHUNTIA
PALACE LINE
AT/ PO/ DIST- BALANGIR

BALESHWAR

ASHWINI KUMAR MATTAGAJA
SRI AUROBINDO PURNANGA
SIKSHYA KENDRA
ISWARPUR
PO- BAHANANGA
VIA- NILAGIRI
DIST- BALESWAR

NIRMAL KUMAR BEHERA
AT- GOPALPUR
PO- R.B PUR, VIA- SORO
DIST- BALESWAR-756003

AJIT KUMAR BARALA
AT- MATHASAH
PO- MOTIGANJ
VIA-SADAR
DIST-BALESWAR-756003

BARAGAD

DILIP KUMAR RANA
AT/PO- LARAMBHA
DIST- BARAGAD-768102
SARAT CHANDRA BISWAL
AT- LUHURACHATI
PO- PANDAKIPALI
VIA- SOHELA
DIST- BARGAD-768033

BHADRAK

JITENDRA PRASAD BAI
AT/PO- SOHADA, VIA- DHAMNAGAR
DIST- BHADRAK

ER. TANKADHAR BEHERA
AT/PO- CHARAMPA (PATHARADI)
DIST-BHADRAK

CUTTACK

NISITH RANJAN ROUT
AT- MATRUBHABAN
SRI AUROBINDO MARGA
DIST- CUTTACK- 753013

TANMAYA DASH
AT- SAAR SAHI
PO- KALYANINAGAR
DIST-CUTTACK- 753013

SASWAT PATTANAIAK
JOBRA, NUASAH
DIST-CUTTACK- 753003

DEBAGADA

NIHAR RANJAN PATEL
AT-KENDEIJURI
PO- BARGHAT
DIST- DEBAGADA

DHENKANAL

PARSURAM NAYAK
AT/PO- KANDABINDHA
DIST- DHENKANAL - 759025

KALIKINKARA BHANJA
C/22, BHAGIRATHI VIHAR
DHENKANAL-759001

ER. BINAYAK KUMAR MAJHI
AT/PO- PARJANG
DHENKANAL- 759120

DUSMANTA KUMAR RAY
AT- BHGAGIRATHI SAGAR
DHENKANAL-759001

GAJAPATI

SRI PRABHUDEV BEHERA
RANIPADMABATI STREET
PARALAKHEMUNDI
DIST- GAJAPATI-761200

GANJAM

K. MOHAN PATRA
GAJAPTI NAGAR 4TH LANE
BERHAMPUR,
DIST-GANJAM

BISWA MOHAN BEHERA
AT/PO- SABULIA, VIA- RAMBHA
DIST-GANJAM-761028

JAGATSINGHPUR

GOBINDA CHANDRA CHAND
AT/PO- ALANAHAT
DIST- JAGATSINGHPUR- 754107

AMULYA KUMAR SAMAL
SRI AUROBINDO NIBAS
AT/PO- JAGATSINGHPUR
JAGATSINGHPUR-754103

JAJPUR

RAMESH CH. ROUT
SRI AUROBINDO YOGA NIKETAN
AT/PO- PANIKOILI
DIST- JAJPUR-755043

PRAKASH CHANDRA ROUT
AT- SANKHARIDIHA
PO-DHARMASALA
DIST- JAJPUR-755008

SANAK KUMAR MISHRA
QTR.NO -G/5
AT- KALINGANAGAR, PO-DUBURI
DIST- JAJPUR-755026

JHARSUGUDA

SANATAN ICH
AT-MATRUJJYOTI,PO-KALIMANDIR ROAD
DIST-JHARSUGUDA-768202

KALAHANDI

BIBHUTI BHUSAN PATRA
AT- R. E. O. COLONY
PO- BHABANIPATANA
DIST- KALAHANDI-766001

KANDHAMALA

HEMANTA KUMAR PATTNAIK
SRI AUROBINDO PATHACHAKRA
AT-PHULBANI
DIST- KANDHAMAL-762001

KENDRAPADA

HARIHAR JENA
AT- GHODADANDA,
PO- KARILOPATANA
DIST-KENDRAPADA

KAMALAKANTA BARIK
SANMANGA
DIST-KENDRAPADA

JANMEJAYA PRADHAN
BALIPAL
DIST-KENDRAPADA

KENDUJHAR

DOLAGOBINDA MAHARANA
MATRUNILAYA
PO-KENDUJHAR GARH
DIST-KENDUJHAR-758001

KHORDHA

SASHIKANTA MOHARANA
BARAMUNDA
BHUBANESWAR

KORAPUT

HAREKRUSHNA MAHARANA
SRI JAGANATH TEMPLE
KORAPUT

TARINI CHARAN PATI
BRAMHANSUKU
PODAGADA
DIST- KORAPUT

PRADYUMNA KU PARIDA
SATSANG VIHAR
DAMANJODI
DIST- KORAPUT

SNEHAL NANDA
DNK KORAPUT
DIST- KORAPUT - 764020

MALKANGIRI**MAMITA SATAPATHY**

AT/PO- BALIMELA

DIST- MALKANGIRI

MANJUSHREE MAHALI

AT/PO- BALIMELA

DIST- MALKANGIRI

MAYURBHANJA**SUBASH CH SAHU**

JE/ RWSS

AT/ PO- BARIPADA

DIST- MAYURBHANJ-757001

TRILOCHANA SETHY

AT- KUDUMA

PO- RASUNTALA

DIST- MAYURBHANJ-757037

NABARANGPUR**SANTOSH KUMAR GAHANA**

SRI AUROBINDO INTEGRAL SCHOOL

PO-KHATIGUDA

DIST-NABARANGPUR-764085

AJAYA KUMAR SAHU

ASHIRBAD COLONY

AT-MIRAGANGUDA

PO/DIST - NABARANGPUR- 764059

ER. ABHIMANYU BEHERA

AT/PO- GAYATRI NAGAR

DIST- NABARANGPUR-764059

NAYAGADA**PRAHALLAD SAHOO**

AT/PO- NAYAGADA

DIST- NAYAGADA-752069

NUAPADA**MUKESH YADAV**

AT/PO- BHELA

DIST- NUAPADA-766106

PURI**ER. RAMESHA CHANDRA SATAPATHY**

AT/PO- PIPILI

VIA- PIPILI

DIST- PURI-752104

RADHAKANTA JENA

AT- BINAYAKPUR DEULI

PO- BINAYAKPUR

VIA- PIPILI

DIST- PURI

RAYAGADA**GOURI SANKAR BEHERA**

AT-CHOUDHURY STREET, RAYAGADA

DIST- RAYAGADA - 765022

GOURAHARI SAHOO

SRI AUROBINDO PURNANGA SHIKSHA

KENDRA

J. K PUR

DIST-RAYAGADA-765017

SAMBALPUR**KSHAMASILA PATEL**

AT/PO- KUCHINDA

DIST- SAMBALPUR-768222

SUBERNAPUR**BABULI DAS**

AT/PO- JALOE

DIST- SUBERNAPUR

SUNDARGAD**ARUP KUMAR SUBUDHI**

AT/PO- JAGDA

NEAR SARANA CHOWK

ROURKELA

DIST- SUNDARGAD



CONTACT NUMBERS

	District	Name	Phone
1	Anugul	Sudhansu Sekhar Nayak	9437552069
2	Anugul	Pradeep Ku Sahoo	9437106644
3	Balangir	Priya Ranjan Khuntia	9437933633
4	Baleswar	Ashwini Kumar Mattagaja	9437606209
5	Baleswar	Nirmal Kumar Behera	9937700951
6	Baleswar	Ajit Kumar Barala	9437064723
7	Baragada	Sarat Chandra Biswal	9437576047
8	Baragada	Dilip Ku Rana	9668124356
9	Bhadraka	Jitendra Prasad Bai	7894457746
10	Bhadraka	Tankadhar Behera	9439591863
11	Cuttack	Nisith Ranjan Rout	9439551774
12	Cuttack	Tanmaya Dash	9778399304
13	Cuttack	Saswat Pattanaik	9861610409
14	Debgada	Nihar Ranjan Patel	9556665858
15	Dhenkanal	Parsuram Nayak	9861160841
16	Dhenkanal	Kalikinkara Bhanja	9438707295
17	Dhenkanal	Binayak Kumar Majhi	9438591653
18	Dhenkanal	Dusmanta Kumar Ray	7978748058, 9437426102
19	Gajapati	Prabhudev Behera	9438342500
20	Ganjam	K. Mohan Patra	9439523639
21	Ganjam	Biswa Mohan Behera	8897412245, 7978067889
22	Jagatsinghpur	Gobinda Chandra Chand	9437290129
23	Jagatsinghpur	Amiya Kumar Samal	
24	Jajpur	Ramesh Chandra Rout	9437147060, 06726-240243
25	Jajpur	Prakash Chandra Rout	9437245766
26	Jajpur	Sanak Kumar Mishra	9437365406
27	Jharsuguda	Sanatan Ich	9937773464
28	Kalahandi	Bibhuti Bhusan Patra	
29	Kandhamala	Hemanta Kumar Pattnaik	9437769913

	District	Name	Phone
30	Kendrapada	Harihar Jena	8249240560
31	Kendrapada	Kamalakanta Barik	8917286933
32	Kendrapada	Janmejaya Pradhan	9853642828
33	Kendujhar	Dola Gobinda Maharana	7008342159
34	Khordha	Sashikanta Moharana	8280161059
35	Koraput	Tarini Charan Pati	9437095509, 7008573489
36	Koraput	Harekrushna Maharana	8763639834, 7749822021
37	Koraput	Pradyumna Ku Parida	9337115564
38	Koraput	Snehal Nanda	7978200148
39	Malkangiri	Mamita Satapathy	9777834710
40	Malkangiri	Manjushree Mahali	9438268645
41	Mayurbhanj	Subash Ch Sahu	
42	Mayurbhanj	Trilochan Sethy	
43	Nabarangapur	Santosh Kumar Gahana	9776942603, 9437471198
44	Nabarangapur	Ajaya Kumar Sahu	9583034100, 9437182400
45	Nabarangapur	Abhimanyu Behera	6372360818, 9777219765
46	Nayagada	Prahallad Sahoo	
47	Nuapada	Mukesh Yadav	7608974894
48	Puri	Ramesha Ch. Satapathy	9437281927
49	Puri	Radhakanta Jena	9776299644, 9861446018
50	Rayagada	Gouri Sankar Behera	6371322515
51	Rayagada	Gourahari Sahoo	9438063088
52	Sambalpur	Kshamasila Patel	9437104678
53	Subernapur	Babuli Das	7008801156
54	Sundargad	Arup Kumar Subudhi	8895503074

□□□

28TH ALL ORISSA CONFERENCE OF SRI AUROBINDO ENGINEERING AND TECHNICAL GROUP

12th October 2025 | Matrubhaban, Cuttack

08:30AM

Breakfast & Registration

10:00AM – 11:00AM

INAUGURAL SESSION

Concentration with The Mother's Music

Chairperson

Sri Prasad Tripathy

Welcome Address

Er. Ananda Subudhi

Report of Activities

Er. Biraja Kinkara Sinha

Setting the context

Er. Manoranjan Nayak

Guest of Honour

Dr. Shyama Kanungo

Opening of Souvenir

Inaugural Address

Dr. Nityananda Swain

11:15AM – 1:15PM

TECHNICAL SYMPOSIUM

Theme: "Ancient Indian knowledge in architectural perspective"

Chairperson

Er. Ambika Prasad Mohanty

Moderation

Ar. Maitreyee Mishra

Homes in harmony

Ar. Anshuman Mishra

Buildings for climate

Ar. Rahu Das

Nature's materials

Dr. Dibyajeevan Pati

Concluding Remarks

Sri Samarendra Rout

Gratitude

Ar. Soumyaranjan Dash

1:30 PM to 2:30 PM

Lunch

2:30PM – 4:30PM

PANEL DISCUSSION

Topic: "To be a true doer of divine works..."

Chairperson

Dr. Ramesh Kumar Behera

Moderation

Dr. Itishree Nayak,

Er. Padmalochana Pothal

Panelists: Er. Tarini Charan Pati, Er. Santosh Kumar Gahan,

Er. Aswini Ku.. Mattagaja, Dr. Aditya Acharya

Concluding Remarks

Dr. Biranchi N. Mohapatra

Gratitude

Er. Arup Kumar Subudhi

04:30PM – 05:30PM

ORGANISATION MEETING

Chairperson

Sri Prasad Tripathy

Participants: Zonal Convenors, District Organisers, SAETG

District Convenors and members

Gratitude

Er. Santosh Kumar Panigrahy

Concentration & Closure

20TH ANNUAL STATE LEVEL SCIENCE FAIR OF
SRI AUROBINDO BIGYANA PARISHADA

25th October 2025 | Matrubhaban, Cuttack

12:30 PM	Registration
2:30PM – 4:30PM	QUIZ & WORKSHOP
Concentration with The Mother’s Music	
Setting the context	Er. Satyajit Mishra
<u>Breakout Session 1 for student delegates</u>	
Quiz on “Ancient India Science”	
Educational Game	
Facilitators	SABP Pioneers
<u>Breakout Session 2 for teacher delegates</u>	
Workshop: “Sri Aurobindo Bigyana Parishada - Why & How?”	
Moderator	Er. Padmalochana Pothal
Concluding Remarks	Sri Samarendra Rout
Gratitude	Sri Harekrushna Maharana
06:30PM – 08:30PM	INAUGURAL SESSION
Chairpersons	Dr. Shyama Kanungo
Concentration with The Mother’s Music	
Welcome Address	Ms. Neeta Sarkar
Introduction	Ms. Jashaswini Roy
Inaugural Address	Dr. Prashant Kumar Panigrahi
Theme of Next Year	Sri Nishithranjan Rout
Concluding Remarks	Sri Prasad Tripathy
Gratitude	Er. Satyajit Acharya

26th October 2025 | Matrubhaban, Cuttack

09:30AM – 01:30PM	SCIENCE EXHIBITION
01:30 PM	Closure

07:00 AM – 08:00 AM: Breakfast | 01:30 PM – 02:30 PM: Lunch |
05:30 PM – 06:00 PM: Tea & Snacks | 08:30 PM: Dinner