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# MANJARI

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**Chief Editorial Advisor :**

Dr. Saudamini Dash

**Editor :**

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**Editorial Board :**

Dr. Sarat Kumar Dora

Dr. Sunita Tripathy

**Editorial Office and Staff:**

Pranath College (Autonomous), Khordha

H.K. Pradhan

L. N. Samantasinghar

Tel. : 06755-220264

E-mail : [journalmanjari@gmail.com](mailto:journalmanjari@gmail.com)

Website : <http://www.pnckhd.org>

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## *From the Chief Editorial Advisor's Desk*

I am happy to learn that the next issue of 'Manjari', the prestigious research journal of our institution, is ready for release. Yearning for knowledge is an important attribute of a man. Man has come a long way in search of truth and in deciphering the grammar that regulates the evolution of consciousness.

The great institution, Pran Nath College, which is the brain child of one of the greatest visionaries of our time, Late Pran Nath Patnaik, is designed to be a vehicle of innovation and progress. It is incumbent upon of our academic community to inculcate scientific temper among students and giving them a zest to explore into the unexplored regime of human knowledge. Over the years 'Manjari' has been an index of our success in the endeavour.

I am sure, the present issue will prove useful in pushing the boundaries of knowledge further.



**Dr. Saudamini Dash**  
Principal  
Chief Editorial Advisor

## ***Editor's Note***

Research is an intrinsic ingredient of higher education. 'Manjari', the research journal of Pranath College (Autonomous), Khordha has a journey of over twenty years and has contributed to the changing perspectives in the field of Literature, Social Science, Natural Science, Computer Science, Commerce and Management. The constraint to make a mark in the gamut of research basically in an undergraduate college has been overcome by the research oriented minds of faculty members. The journal is also getting substantiated by the valuable contributions of research scholars and faculty members from other institutions of higher learning.

I congratulate the editors of the previous years since 1998 for their conception and sustenance of such a work of multi-disciplinary research. I hope in the coming years the journal would become a leading one in enhancing the horizon of ideas of the students and research scholars. The present one of December 2018 has tried to upkeep the standard of the journal and would satisfy the inquisitive minds in reconstructing ideas on some relevant topics.

December 2018



***Dr. Ahalya Swain,***

Editor

## ***Acknowledgement***

The December 2018 publication of 'Manjari' reflects the academic attainment of the faculty members of Prananath College (Autonomous), Khordha. The work could be accomplished due to the combined efforts of a dedicated and committed group of people belonging to the varied fields of research, editing, printing and logistics.

I sincerely thank the Chief Editorial Advisor for providing inspiration and timely help to get the work done. I am thankful to my co-editors Dr. Sarat Kumar Dora and Dr. Sunita Tripathy for their constant efforts to successfully accomplish the work. I owe a lot to Dr. Pratip Kumar Mishra for his precious advice and guidance in different stages of editing and publication. The academics and scholars of different institutions deserve due acknowledgement and thanks for contributing their valuable research articles to this journal. I acknowledge the efforts of Ashok Kumar Biswal and Sourya Biswal of Millenium Art Press to print the journal on time.



***Dr. Ahalya Swain,***

Editor

MANJARI, a journal of Science and Social Science is intended primarily as a medium of research publication for the academics of Prananath College (Autonomous) College, Khordha. The editor(s) may also welcome articles based on innovative research from outside.

This journal seeks to carry scientific, educational and literary ideas to all sections of people and to promote a more fruitful discussion on problems of scientific, social and other avenues of development.

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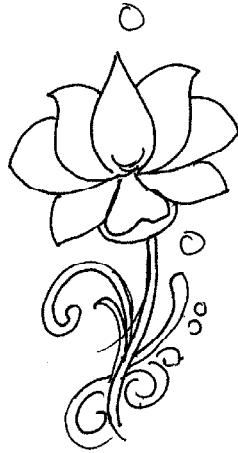


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# A CONCEPTUAL ANALYSIS ON CORPORATE SOCIAL RESPONSIBILITY PRESPECTIVE

\*Dr Swadesh Kumar Das

## ABSTRACT

*Corporate Social responsibility is a successful element in corporate sector now. The recent CSR activity is no longer an investment criteria for the firms but a marketing tool for the sustainability of the firm in the long run. The strategic CSR activity is the key element for the corporate sector in order to shoulder the ethical responsibility for the society as the firm operates in the society. There are many issues and challenges for the corporate sector to be overcome by the CSR activity. Most of the firms are interested to protect the shareholders benefit through CSR activity. Customer value and society wellbeing should be the objective of every CSR activity in our country. Now it is mandatory on the part of the organizations to spent 2% to 5% of their net profit in CSR activity every year. This article aims to highlight some of the conceptual features of CSR and some of the theories of CSR and at the same time analyze some of the issues and challenges faced by firms while operating CSR activity.*

**KEY-WORDS :** Corporate Ethics, Transparency, Brand Value, Credibility, Shareholders value, Local Capacity.

## INTRODUCTION :

Success of entrepreneurial activity is the key factor for economic development of a nation. Positive development in a society can only be possible when entrepreneurial engagement will be conducted in a responsible manner directly or indirectly. A business enterprise derives maximum benefit from the society. Hence it is desirable the enterprise should compensate to the society as well or proportionally. Therefore it is the stake of the business organization to establish a

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\*Reader in Commerce, Prananath College, (Autonomous), Khordha.

policy of well being for the society. In this era of information communication and growing transparency the enterprise should develop a systematic responsible code of conduct in their management policy.

Social responsibility refers to a doctrine which claims that whether it is government, public and private organization has a responsibility for the society. On the other hand Corporate Social Responsibility means a concept of cost reduction, increase in brand value, effective and efficiency of employees, improvement of the working environment of the business enterprise. It tries to utilize the intellect of manpower of the organization to fulfill the strategic requirement of society. As a result the enterprise does not engage itself for earning profit but get involved in society.

#### **MEANING OF CORPORATE SOCIAL RESPONSIBILITY :**

Corporate Social Responsibility is the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the community and society at large. Corporate Social responsibility activity can be termed as corporate sustainability, corporate citizenship, corporate accountability, corporate social performance, corporate social responsiveness and good corporate governance.

Strategic Corporate Social Responsibility (CSR ) is a sub category of CSR incorporates both ethical CSR and altars tic CSR by performing activities that are advantages to the community as well as providing profit through goodwill.

Corporate citizenship means the extent to which business which are socially responsible for meeting legal, ethical, and economical responsibilities placed on them by shareholders.

Corporate sustainability in business approach that create long term consumer and employee value by creating a green strategy aimed towards the natural environment and taking into consideration every dimension of how a business operate in the social, cultural and economical environment.

The mutual dependence of corporate and society implies that business decision and social policy should follow the principle of shared value. It implies that the benefit should be for both sides. If the benefit of a particular party at the cost of other interest will lead to dangerous result. A short term gain of one will lead to under estimate the long term prosperity of both party.

Sustainable inclusive growth of a nation requires three set of responsibilities. The first is (GSR) Government Social Responsibility refers to the policy initiative taken by the government for the benefit of common people of the nation. The second one is (CSR) Corporate Social Responsibility which includes the customer value, shareholders return and employee satisfaction in the long run. The third one is (PSR) Personal Social Responsibility means each and every citizen above poverty line must take his/her own responsibility in the society. Out of all three responsibility Corporate Social Responsibility has become crucial because it influence all aspects of business and society. As Corporate Social Responsibility enables an organization to have sustained competitive advantage due to various factors like job creation, job losers , corporate charity, personal greed, environmental concern, corruption, innovation and scientific research.

**OBJECTIVES OF THE STUDY :**

*The research report has the following objectives:-*

01. To analyze the conceptual characteristics features of Corporate Social responsible activity.
02. To study the general theoretical aspects of Corporate Social Responsibility.
03. To highlight some of the issues and challenges of Corporate Social responsibility in emerging corporate world.

**METHODOLOGY :**

Keeping into the requirement of the study the research design is of analytical and descriptive in character. The research design is based on secondary data. Available secondary data has been extensively used for more accuracy and in-depth analysis of the objectives of the study. Most of the required data has been procured through secondary survey method. The data incorporated in the study has been extracted from text books, journals, published articles, research papers and web site.

**CORPORATE SOCIAL RESPONSIBILITY(CSR) IN INDIAN PERSPECTIVE :**

India is ranked 4<sup>th</sup> among top ten Asian countries which is paying more importance towards CSR activity. The central corporate affairs ministry is working constantly to take care of CSR in India. The initiative taken by the government induces the corporate sector to quantifying the CSR activity in the country. The

Indian government has made it mandatory for all corporate houses to invest 2% to 5% of their net profit towards CSR activity initiative. The department of public enterprise has prepared some guidelines for both public and private enterprises to work towards CSR activity for the country for promotion of enterprises.

Now CSR activity in India has become an integral part of corporate sector. The companies in India have formed CSR team which is authorized to frame policy and strategy for their CSR program and at the same time set aside the budgetary provision to meet the CSR program for short term and long term support. It is observed in India that the corporate house now has realized that the existence of the company depends on the CSR activity and dedicated their service towards welfare of the society. Most of the corporate houses promote CSR activity as a marketing tool for their company. Hence the CSR activity in India is considered as a promotional policy for the corporate sector in the emerging situations of the world.

#### **CONCEPTUAL FEATURES OF CSR :**

The following are some of the characteristics features of CSR activity of the corporate sector.

**01. CREDIBILITY :-** The organization can boost their reporting credibility through transparency. For a credible reporting the clients of the organization should have to set up clear cut goal in order to encourage ideas and innovations. The clients can also participate to share their performance achievements as well as the areas of improvement. At the same time the companies can strengthen their reporting credibility by following an established standard to be more authentic and assurance from a professional auditor who can verify the accuracy of the reporting system.

**02. RELEVANT :-** The reporting system of the company should be relevant in character. The social and environmental issues should be reported on priority basis by the organization. The important and key issues should be incorporated in such a way that the long term success of the company can be possible. In such a process the stakeholders will be benefited. It should be the policy of the organization that corporate responsibility report should not be made in order to satisfy the media and the NGOs. The corporate social report should be made in such a way that a proper communication can be made to consumers, business partners and the long term investors of the company.

**03. AUTHENTIC** :- Lack of authenticity in the Corporate responsibility Report sometimes misses an opportunity to build a connection with the stake holders .In order to verify the authenticity of the corporate responsibility report it is desirable to ask questions to different employees of different branches of the organization to review the draft whether the Corporate draft resolution is helpful to them or not? Whether the employees are aware of the values and culture of the organization or not? Whether the corporate responsibility report is meaningful to them or not? etc,etc

**04. ENGAGING** :- Now it is the practice of the most of the companies to prepare their corporate responsibility report through online. Many of them presented their report with improved design, color, attractive images, colorful video and other attractive visuals which can attract the consumers of how it is presented but not what it is presented. So it is beneficial for the companies to expand their social base and social sharing capacity.

**05. DIGESTIBLE** :- It is another important characteristic feature of corporate responsibility report. The content of the corporate responsibility report should be balanced one for the consumers and organization. There should be high transparency and clear cut message for the stake holders . The format of the corporate responsibility report should be simple, understandable and precise so that the report can be digestible by the stake holders of the company.

Absence of any one of the above mentioned characteristics in corporate responsibility report means the role of the enterprise is not satisfactory.

#### **THERORETICAL EVLOUTION OF CORPORATE SOCIAL RESPONSIBILITY :**

The concept of social responsibility has been introduced over a time of three movements. The first one is known as the social responsible movement of the corporate where the responsibility of a firm moves towards the society as one of the focusing point of motivation. The second one is called social responsive movement which emphasises the operation s of the firm towards fulfilling the social obligation from time to time. The third one is known as Corporate Social Performance which relates how an organization has translated its social aims and objectives into practice. By considering all the above mentioned movements from time to time for the different theories it may be concluded that the theories of CSR emphasizes

the responsibility of the firm towards stakeholders like employees and the community as a whole.

**SOME OF THE THEORIES ARE MENTIONED BELOW :**

**01. ETHICAL THEORY :-** These are some of the theories which relate to the ethical character of an organization. These theories reflect the ethical responsibility of an enterprise. All these theories emphasized the need of the corporate to operate in such a way that the ethical relationship with the society should be fulfilled as they conduct business in the society. Some of the theories which come under this category are Normative Stake Holders Theory, Universal Rights Theory, Sustainable Development Theory and Common Good Approach. By analyzing all the theories we can come to the conclusion that the theories are based on ethical principle of the enterprises.

**02. INSTRUMENTAL THEORIES :-** These theories are based on how CSR is concerned as a tool for maximization of stakeholders value. These theories are also related to the process of wealth creation as well as creating a competitive advantage of the firm in the society in the long run. The central theme of this type of theory is to maximize the profitability of the firm by adding value to the society . This theory also emphasizes the actions of the firm should be regulated in such a way that there can be a sustainable development in the society.

**03. INTEGRATIVE THEORIES :-** This is another CSR theory which is concerned how the firms satisfy the social demands. The issues like corporate management, public responsibility, stakeholders management and social performance come under it. Under this theory the firm is concerned about protection of stakeholders' interest in the business The firm is assured that the activities of the firm will be in such a way that all the stakeholders will be eligible to get their share in the business.

**04. POLITICAL THEORY :-** This theory is related to the powers of the firms and how these powers can be utilized in a responsible and positive manner. Most of these theories are relating to corporate constitutionalism ,integrative social contract and corporate citizenship.

**05. CORPORATE SOCIAL PERFORMANCE THEORY :-** This type of theory emphasizes that the firm and the society are inter related with each other. Both the parties have to perform their obligation under this relationship. Firms operates in the society and the society allows the firms to do their business. In return the firms

must serve the society by creating wealth and by meeting the social needs with an obligation in a responsible manner. This brings reputation to the firm which is considered as an invaluable asset. One of the major limitation of this theory is the firms are operating with capitalist interest less emphasis is put on ethical business conduct.

**06. SHAREHOLDERS VALUE THEORY :-** This is one of the CSR theory which is concerned more for creation of wealth for the stakeholders and improve the shareholders value and at the same time less concentration for the wellbeing of the society. The primary objective of this theory is the firm generates profit for its stakeholders. At the same time the firms are working hard to generate revenue and the stock value of the firm. So far as limitations of this theory is concerned it is noted that the firms are only interested to increase the revenue and not shoulder the responsibility of the society. As a result some times the firms are exploiting their workers, customers, distributors and the other stakeholders and the society at large.

**07. STAKEHOLDERS THEORY :-** This theory is based on the principle of serving the interest of the society and hence the function of the firm executive is to satisfy all the legitimate demand of its stakeholders like the employees, customers, suppliers, local community ,shareholders etc. According to this theory if the legitimate interest of the interdependent stakeholders are fulfilled than there can be a long term prosperity of the firm. One of the limitation of this theory is that it fulfills the interest of the stakeholders and the executives of the firm are compelled to take some hard decision and the policy of opportunism is followed by some of the executives to prove themselves as pro stakeholder company.

**08. CORPORATE CITIZENSHIP THEORY :-** This is another CSR theory which believes the concept of corporate citizenship. According to this theory corporate is a citizen like all other citizens of the world and it has the moral duty to shoulder the responsibility of serving the society. This theory indicates that a firm is a citizen and has the moral duty to serve for the wellbeing of the society. It has the right to contribute for the good and better of the society in order to fulfill the basic requirement of the society so that the society as well as the firm will be a successful in the long run. One of the limitation of this theory is that sometimes the firm does not come out to prove its potentiality as a citizen in order to do the impactful work to justify their citizenship.

By analyzing all the above theories it may be concluded that all the CSR theories are meant for the wellbeing of the society. Though they suffer from some of the demerits in their individual level, it is the requirement of the firm to consider itself as a citizen and contribute for the welfare of the society. This can be possible only when the firm shoulders the responsibility of a good and responsible citizen of the society.

#### **ISSUES AND CHALLENGES OF CSR :-**

The trend in modern firm is not CSR but strategic CSR. This concept of strategic CSR refers to a group of experts of a firm, engaged in framing policy and procedure by which a firm can able to invest money in social welfare activity in order to gain social impact which can help it to create brand name in the world of enterprise. This is due to the perception of not investment but socially responsible investment is the top priority.

Many firms are in the opinion that Corporate Social Responsibility is a local issue for the business and for them customer satisfaction is the prime importance. In order to satisfy the customers it is necessary to look after the price and service rendered to the customers . But the concept of Social Responsibility has changed the entire structure of the business enterprise in such a way that it can bring a sea change in bringing good will and reputation to the firm. The followings are some of the challenges to the firms in CSR front.

##### **01. LACK OF COMMUNITY PARTICIPATION :-**

The CSR activity suffers a lot due to lack of interest of the local community in participating and contributing to CSR activity of the companies. This is due to either no knowledge or little knowledge about CSR activity of the firm as the local people are not serious about that. This is due to lack of communication between the firm and the local people regarding the role of CSR at the grassroots level.

It is desirable on the part of the firms to create confidence in the minds of the local people about the initiatives of CSR activity and their benefit to them as well as for the society.

**02. BUILDING OF LOCAL CAPACITY :-** Now it has been realized that there is a lack of local capacity in activity. Hence it is required to build local capacity in the form of local non government organizations in order to aware the local people about



the benefits of CSR activity. The role of the local capacity will be to take initiation on behalf of the company to undertake the CSR activity for their benefit.

**03. LACK OF TRANSPARENCY :-** This is one of the major challenges of CSR activity in local level. Due to lack of transparency on the part of local implementation authority regarding the CSR program, audit issues, impact assessment, fund utilization and satisfaction level problems arise. This issue of lack transparency creates a negative trust building impact between the firm and local people which adversely affects the success of CSR activity.

**04. NON AVAILABILITY OF WELL ORGANISED NGOS :-** This is one of the practical issue and challenges before the companies to have CSR activity. Sometimes there is non availability of well organized Non Governmental Organizations which can identify the real needs of the local community in rural and remote areas .It is felt that a well organized NGO can actively participate in CSR activity of the company and ensure its successful implementation for the wellbeing of the local citizens. This can bring a confidence to initiate the development projects of the firm for the benefit of the local citizens.

**05. ROLE OF MEDIA :-** Visibility factor is one of the major challenge for any good and bad activity. In this front the media plays a major role. The media should highlight the importance and necessity of CSR activity for the local people. It should sensitize the successful issues of the CSR activity among the common people so that the firms will be interested to undertake other developmental activity for the common people.

**06. NON AVAILABILITY OF CSR GUIDELINES :-** There is no clear cut statutory guide line to the firms in respect of CSR activity. In absence of a statutory direction the firms are not in a position to undertake the developmental CSR activity for the common people. Though the present government makes it mandatory to invest 2% to5% of the net profit towards CSR activity, it is not clearly defined till today.

**07. LACK OF CONSENSUS ON IMPLEMENTATION :-** There is a lack of consensus among the local people regarding CSR projects. This resulted in duplication of CSR activity by the firms in the areas of their intervention. Absence of consensus about the CSR projects creates limits in the company's ability to undertake impact assessment of their initiative from time to time.

By analyzing all the above mentioned challenges it may be concluded that the CSR activity of the firms can be more beneficial if the issues can be redressed by the local people and well organized NGOs.

#### **CONCLUSION :-**

The concept of Corporate Social Responsibility (CSR) has been accepted as an element of success and survival of business along with fulfilling social objectives. Now the CSR activity is limited to the development of infrastructure and women empowerment activity. It is desirable to switch over the strategy of CSR activity by the firms for a strategic CSR policy. As corporate sustainability is an evolving process and not an end itself, what is necessary that the firms should not throw money for the sake of the benefit of the society rather it should benefit the firm in the long run. The initiative taken by the present government towards CSR activity is commendable and the firms should be cautious while framing the policy for CSR activity. Accordingly the corporate should invest 2% of the gross profit for CSR activity and at the same time should disclose to the shareholders about the policy adopted in the process. For a successful CSR policy the firm should be innovative and a strategic CSR activity should be incorporated in order to achieve the objective of the organization as well as the society as a whole.

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# AN OVERVIEW OF AUTOMATIC TEXT SUMMARIZATION

\*Sagarika Pattnaik

\*\*Ajit Kumar Nayak

## ABSTRACT

*In the present scenario available information is voluminous. To make this information available according to the users need in least time, brings auto text summarization into focus. It is a coveted research area in NLP (Natural Language Processing). This paper explains the process of text summarization and some of the popular techniques adopted for the said purpose. The paper concentrates on the extractive method of summarization and discusses different loop holes that still exists in the technique, which lays out the path for further research.*

**KEY WORDS :** Text Summarization; Extractive; NLP

## I. INTRODUCTION :

Text Summarization is the process of producing condensed form of a text document, keeping its information and concept intact and doing it in an automated manner is known as automatic text summarization. The objective of Text Summarization is to take an information source and extract the most important content in an abstracted form sensible to the user<sup>1</sup>. In the world of internet availability of information is herculean and to get the required information from the bulk data in least time is tedious. A solution to this problem is auto text summarization. Auto text summarization approach can be categorized into abstractive and extractive type and is applicable both for single document and multi document. Abstractive summarization systems generate new phrases, where some of the content may not be present in the source document, possibly rephrasing it. It is a knowledge rich approach and requires deep linguistic knowledge. Extractive summarization system

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\*Dept. of CSE, ITER, S'O'A University, Bhubaneswar, India, [sagarika.pari@gmail.com](mailto:sagarika.pari@gmail.com)

\*Dept. of CS&IT, ITER, S'O'A University, Bhubaneswar, India, [ajitnayak2000@gmail.com](mailto:ajitnayak2000@gmail.com)

adopts a shallow approach, in which significant sentences are extracted from the original text using statistical analysis at surface level. To implement the system varied techniques are developed like statistical methods, linguistic methods, methods based on neural network etc. Research is still going on to optimize the process. This paper focuses on extractive summarization and the different techniques adopted to get the required result. Evaluation methods adopted to get an accurate result are also discussed.

#### **THE REST OF THE PAPER IS ORGANIZED AS FOLLOWS :**

Section II presents some of the relevant works on the topic. Section III discusses some of the techniques adopted. Section IV explains the general procedure for text summarization. Evaluation procedure is discussed in section V and the paper is concluded in section VI.

#### **II. RELATED WORK :**

This section discusses some of the significant work related to our topic.

H.P. Luhn, considered as the father of Text Summarization, in his paper<sup>2</sup>, depicts the research work done at IBM in 1950's. He emphasizes on relative position of words within a sentence for calculating significant sentences.

H.P. Edmundson in his paper<sup>3</sup> emphasized on four features i.e. cue words, key words, location features and title words to assign scores to sentences.

C.Hans, M. P. Agus, and D.Suhartono<sup>4</sup> have suggested a single document automatic text Summarization using Term Frequency-Inverse Document Frequency(TF-IDF) for English language. The result of this research produces 67% of accuracy with three data samples which are higher compared to the other online summarizers. The sample used in this experiment is pure text document. Unlike other artificial intelligence which needs machine learning, this automatic summarization experiment does not need any machine learning due to the use of existing libraries such as NLTK and Text Blob.

P. Bhole and A.J. Agrawal<sup>5</sup> in their paper have introduced the concept of K-mean clustering for natural language processing of text for word matching and in order to extract meaningful information from large set of offline documents, data mining document clustering algorithm are adopted.

### III. ADOPTED TECHNIQUES :

#### TF-IDF Statistical Method

In this method sentences are extracted on the basis of their word score. It calculates the term frequency (TF) of a term normalized by the number of words in the document. It then multiplies the IDF (Inverse Document Frequency) value of the term with the TF value. The TF-IDF value increases proportionally to the number of times a word appears in the document and is offset by the number of documents in the corpus that contain the word, which helps to adjust for the fact that some words appear more frequent in general. The summation of the TF-IDF value of the terms in a sentence gives the sentence score. Accordingly sentences are extracted keeping compression ratio into consideration.

$$TF = \frac{\text{frequency of a word or a term in a document}}{\text{Total words in a document}} \quad (1)$$

$$IDF = \log \frac{\text{total number of documents}}{1 + \text{number of documents containing the term}} \quad (2)$$

$$\text{Sentence Score} = TF * IDF \quad (3)$$

#### Cluster Based Method

Cluster based methods measures relevance or similarity between each sentence in a document with that of sentences selected for summary. Summaries address onto different “themes” appearing in the documents, which is incorporated through clustering. Clustering based methods become essential to generate a meaningful summary. Similarity measure is used to initially cluster given document or documents. Sentence closest to centroid of a cluster may be chosen to include it in the summary. Sentences are chosen for inclusion in summary are such that they are maximally similar to the document or query, while maintaining maximal dissimilarity to the sentences already included in the summary. This ensures that most representative sentences of the document are chosen, while ensuring minimum redundancy in the summary. Some of the clustering techniques employed are

Maximum marginal relevance multi-document (MMR-MD) summarization technique<sup>6</sup>, K means clustering<sup>7</sup>, hierarchical clustering<sup>8</sup> etc.

#### **Machine Learning Based Method :**

In machine learning based method<sup>9</sup>, given a set of training document and their extractive summaries, the summarization process is modeled as a classification problem: sentences are classified as summary sentences and non-summary sentences based on the features that they possess. The classification probabilities are learnt statistically from the training data, using Bayes' rule:

$$P (s''<S | F1, F2, \dots, FN) = P (F1, F2, \dots, FN | s''S) * P (s''S) / P (F1, F2, \dots, FN)$$

Where s is a sentence from the document collection, F1, F2...FN are features used in classification. S is the summary to be generated, and P (s''< S | F1, F2, ..., FN) is the probability that sentence s will be chosen to form the summary given that it possesses features F1,F2...FN.

#### **Neural Network Based Method :**

This method involves training the neural networks to learn the types of sentences that should be included in the summary. This is accomplished by training the network with sentences in several test paragraphs where each sentence is identified as to whether it should be included in the summary or not. This is done by a human reader. The neural network<sup>10,11</sup> learns the patterns inherent in sentences that should be included in the summary and those that should not be included. It uses three-layered Feed forward neural network, which has been proven to be a universal function approximator . The first phase of the process involves training the neural networks to learn the types of sentences that should be included in the summary. This is accomplished by training the network with sentences in several test paragraphs where each sentence is identified as to whether it should be included in the summary or not. This is done by a human reader. The neural network learns the patterns inherent in sentences that should be included in the summary and those that should not be included. Once the network has learned the features that must exist in summary sentences, we need to discover the trends and relationships among the features that are inherent in the majority of sentences. This is accomplished by the feature fusion phase, which consists of two steps:

- 1) Eliminating uncommon features;
- 2) Collapsing the effects of common features.

The connections having very small weights after training can be pruned without affecting the performance of the network. As a result, any input or hidden layer neuron having no emanating connections can be safely removed from the network. In addition, any hidden layer neuron having no abutting connections can be removed. The hidden layer activation values for each hidden layer neuron are clustered utilizing an adaptive clustering technique. Each cluster is identified by its centroid and frequency. The activation value of each hidden layer neuron is replaced by the centroid of the cluster, which the activation value belongs to. This corresponds to collapsing the effects of common features. The combination of these two steps corresponds to generalizing the effects of features, as a whole, and providing control parameters for sentence ranking.

**Graphical Method :**

The graph based approach<sup>12</sup> has been pursued rigorously and proved to be better than other approaches. Graph based methods map text into graph. Nodes of the graph are textual units which can be sentences or paragraphs. The basic concept of graph is to represent the connection or linking between the objects, where connections are based on their underlying relation. In text summarization, the graph represents the text structure along with sentence inter-relationship of the document. If inter sentence similarity is potentially higher than the threshold then a link is made between the sentences called as edges of the graph. Once graph is built, then central sentences are selected as summary sentences.

**IV. A GENERAL PROCEDURE FOR TEXT SUMMARIZATION :**

Algorithm: Extractive text summarization

1. Input text document
2. Preprocessing
  - a) Tokenization
  - b) Part of Speech(POS) Tagging
  - c) Stemming
  - d) Removal of insignificant words

3. Summarization processing
  - a) Candidate sentences and ranking
  - b) Sentence filtering
  - c) Sentence extraction
4. Summarized text
5. Evaluation

#### **V. EVALUATION :**

The most common way of evaluating the text summarization process is using the ROUGE (Recall-Oriented Understudy for Gisting Evaluation) measure. This is a recall-based measure that determines how well a system-generated summary covers the content present in one or more human-generated model summaries known as references. It is recall-based to encourage systems to include all the important topics in the text. Recall can be computed with respect to unigram, bigram, trigram, or 4-gram matching. For example, ROUGE-1 is computed as division of count of unigrams in reference that appear in system and count of unigrams in reference summary.

If there are multiple references, the ROUGE-1 scores are averaged. Because ROUGE is based only on content overlap, it can determine if the same general concepts are discussed between an automatic summary and a reference summary, but it cannot determine if the result is coherent or the sentences flow together in a sensible manner. High-order n-gram ROUGE measures try to judge fluency to some degree.

#### **VI. CONCLUSION :**

Though there has been a substantial improvement in the summarization methods, but there are still some aspects that have to be focused and lays down the path for further research. Dangling anaphor i.e. if an extracted sentence contains an anaphor whose referent is not included in the extract, then the extract may not be readable another one is incoherency in the text. These are some of the loop holes that have to be solved in extractive text summarization. Most of the summarization models are developed for European and Arabic languages, but for Indian languages particularly for Odia language limited work has been done. Further research can be carried out on this aspect.



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# EXPERIMENT WITH GRASSROOTS DEMOCRACY: TIME FOR REORIENTATION

\*Dr. Pravat Kumar Dash

## ABSTRACT

*Grassroots democracy stands for a political structure in which democracy is extended to the local levels in a real and extensive measure. It is thus a medium of people's participation, which is not remote but is based on their participation in the day to day conduct of public affairs of their own local area, that is their village panchayat. As envisaged by Gandhiji, this model of democracy is essentially a decentralized one in which management of public affairs does not get confined at the top but operates through a number of local self government institutions. The 73<sup>rd</sup> Amendment to the constitution is a concrete step towards a decentralized system in India. It ensures people's participation in grass root politics. The process of grassroots democracy which is institutionalized by the three-tier Panchayati Raj System represents the adoption and application of the principle of democratic decentralization at the village, block and district level.*

**KEY WORDS :** Grassroots, Decentralization, Local Self- Government, Political Structure Participation, Panchayatiraj, Government, Performance.

## INTRODUCTION :

Democracy as a form of government signifies the empowerment of the people and the grassroots democracy ensures genuine participatory development process at local level. In other words, it is essentially a decentralized democratic system where the management of public affairs does not begin and end at top, but operates through a wide network of people's participating units at local level. A local self – government means a democratic, decentralized government. It is elected and responsive to the desired needs of the people of a particular geographical area and endowed with autonomy- legal, political, administrative, functional and financial.

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*\*Lecturer in Political Science, K.B.D.A.V College, Nirakarpur*

The realization of democracy hinges upon the concept of popular participation. People's participation in the affairs of the state ensures representation of popular will and transparency in the decision making process, which help in establishing a democratic, responsible and responsive administration. Institutions of local self – governance (i.e. Panchayati Raj Bodies in India) promoting political decentralization are good examples and such participatory model is essential for socio-economic, political and cultural development of the people of a limited area.

India is not only the largest democracy of the world but it is perhaps the only functioning democracy amongst the developing nations. The federal polity created by the constitution was possible because of the adherence to the principle of democratic decentralization.

Keeping in mind the importance of participation of the people in the affairs of Gram Panchayat, the study was conducted in Khurda block of Odisha to find the level of people's participation and the pattern of emerging rural leadership, powers and functions rested in the Gram Panchayats, political behaviour and perception of the people and elected representatives about these rural political institutions and degree of political and bureaucratic interference in the functioning of Gram Panchayats.

An attempt has been made to highlight the findings of the study and give some recommendations for better understanding of the formation and functioning of Gram Panchayats. The findings and recommendations are based on the detailed study of the Panchayati Raj System of Khurda Block in Odisha. Empirical observation was adopted from the general respondents, elected representative respondents of six Gram Panchayats, and the personal observation of the functioning of Gram Panchayats.

#### **SELECTION OF RESPONDENTS :**

After a thorough survey of the villages under study, the respondents were selected on the basis of random sampling. The distribution of samples is given in Table I and II.

**Table. I Distribution of the Sample of Elected Representatives**

Gram Panchayat	No of sample	21-30	31-40	41-50	51 above	Male	Female	Total
Bajpur	13	0	5	3	5	8	5	13
Dhaulimuhan	6	2	2	2	0	3	3	6
Godipada	6	1	1	4	0	3	3	6
Golabaisasan	10	1	4	5	0	4	6	10
Orabarsingh	6	0	4	1	1	2	4	6
Pallatotapada	9	1	7	0	1	4	5	9
Total	50	5	23	15	7	24	26	50

**Table .II Distribution of the sample of General People**

Gram Panchayat	No of sample	21-30	31-40	41-50	51 above	Male	Female	Total
Bajpur	50	11	17	14	8	34	16	50
Dhaulimuhan	50	7	11	16	16	36	14	50
Godipada	50	13	12	13	12	30	20	50
Golabaisasan	50	9	15	13	13	32	18	50
Orabarsingh	50	5	13	12	20	35	15	50
Pallatotapada	50	10	16	17	7	23	27	50
Total	300	55	84	85	76	190	110	300

**FINDINGS OF THE STUDY :**

Since independence and especially with the introduction of 73<sup>rd</sup> Constitutional Amendment, village studies have dragged the attention of scholars in probing the problems of rural administration or Panchayati Raj Administration, Political Process, and People's Participation. As part of the socio-economic planning and development of Indian villages, Panchayati Raj System was introduced in 1958 as a tool of evoking people's participation in administration.

The functioning of the Panchayat as a rural institution depends substantially upon its wide acceptance by the people, their willingness to co-operate with it and their actual participation in the elections to it as well as in its activities. The respondents of Bajpur Gram Panchayat were interested in taking part in active politics. It was found that, a large number of respondents were active members of different political parties. But party sympathizers were more in Pallatotapada and Golabaisasan Gram Panchayat than in other two Panchayats. The important factors which influenced the Panchayat Politics and elections in the Panchayats are integrity, record of social service, the use of money and alcohol to a large extent during the village Panchayat elections. In Golabai Sasan Gram Panchayat, 50% of the respondents opined that integrity of the candidate influenced the voting choice the most.

The other major findings are that, the Panchayat System has created cleavages and tension in rural society on the basis of groupism and factionalism. General respondents of five Panchayats namely, Dhaulimuhan, Godipada, Golabaisasan, Orabarsingh and Pallatotapada, strongly opined (100%) that, the people are alienated from Panchayati Raj Institutions because of the division of the village into groups and sections. Only 64% of the general respondents of Bajapur Gram Panchayat agreed on the view. But groupism and factionalism are seen for a temporary period, only at the time of election.

During the field work, it was found that 80% of the elected representative respondents of Golabaisasan and 89% of the elected representative respondents of Pallatotapada were not satisfied with the functioning of the Gram Panchayats with regard to the implementation of various rural development programmes.

The finance given to Panchayats are inadequate, irregular and is disproportionate to the growing needs of the people. It is opined by 100% respondents of Godipada and Golabai sasan Gram Panchayats, while 97% of the respondents of Bajapur Gram Panchayat also gave the same opinion.

Political awareness has been studied through various attributes such as knowledge about the Panchayati Raj Act, knowledge about democratic decentralization and awareness about women's quota. Results show that, the

common masses in two Panchayats, Godipada and Orabarsingh, 94% and 90% respectively were not aware of the democratic decentralization with reference to 73<sup>rd</sup> Constitutional Amendment Act. Only few people were aware of it. Majority of the respondents remained clueless when they were asked about the provisions of the Act; the people could only answer some features like timely election and women's quota.

People's participation is the sine qua non of development and to realize it, there is provision of Gram Sabha at the grassroots level. Mostly Gram Sabhas are found to be non-functional and unempowered institutions due to lack of political awareness and indifferent attitude of the people. The study reveals that, people of the Gram Panchayats namely Godipada, Golabaisasan and Orabarsingh, 82% and 92%, and 94% respectively opined that, the General Public are very much indifferent to the Gram Sabha / Palli Sabha .

Attendance at Gram Sabha meetings has been thin and declined virtually everywhere. Villagers do not feel they are stakeholders in the Gram Sabha because the role and functions of the Gram Sabha are inadequate, even non-existent. Gram Sabha meetings have thus been reduced to a meaningless ritual, primarily aimed at rubber-stamping decisions and work undertaken without full consultation with the Gram Sabha.

One encouraging trend was noticed, especially in Bajapur and Pallatotapada Panchayats that, the Panchayats have started augmenting their own resources. They have developed fish ponds, Panchayat community centres and are earning money for the Panchayat. It was also found that, where the Panchayat functionaries are more active, they have generated enough resources for the development of the villages.

As regards to the women participation in the affairs of the panchayats, it was found from the study that 61% of respondents opined that women members are still working on the advice of the male members of the family. 58% of the elected representative respondents agreed on the same view. Of course, some women representatives were actively participating in the affairs of the panchayats. The reason for the non-active performance of the women members are due to the

social and cultural values operating within the patriarchal system, subordinate role and position of women, low economic status of women, violence in elections and low literacy levels. In most of the cases, the male members of the family do not want the females to come out in public.

Regarding the dominance of the MPs and MLAs over the PRIs, 48% of the elected representatives opined that MLAs and MPs are still controlling the PRIs. It is also evident that they get the development work done in their area, neglecting the remote villages for which the villages remain underdeveloped. The dominance of MLAs and MPs are seen with regard to sanction of money to panchayats. They are giving grants to only those panchayats which are voting in favour of them. Further, it was also found that ex-sarpanchs, influential people of the locality, representatives of the MLAs and MPs intervene in the working and functioning of the Panchayats. Especially women sarpanchs are finding it very difficult to carry forward the developmental work.

The relationship between the Sarpanchs and the Block Development Officer were found to be cordial and harmonious. It was due to the fact that, the political executives and permanent executives do not interfere in each other's area of work. Moreover, the Sarpanchs are heavily dependent on the BDO. It can be said that both cooperate with each other and hence their works keep on going smoothly. It is also observed that bureaucracy dominates the functioning of Panchayat.

With regard to the rural development programmes, the response was very encouraging. It was found that, a number of developmental programmes were carried out all around the Panchayats. From April 1999, the Government of India has integrated poverty alleviation programmes into a single programme known as Swarnjayanti Gram Swarozgar Yojana (SGSY) for greater comprehensiveness. The SGSY has been implemented in the panchayats since 2000-2001. This programme has been successful in the villages with the formation of Self Help Groups.

Besides, a number of programmes like Mahatma Gandhi National Rural Employment Guarantee Scheme, Gopabandhu Gramin Yojana, Biju Gram Jyoti Yojana, Biju Pucca Ghar Yojana, Mo Kudia Mo Ghara Yojana, Madhu Babu Pension Yojana, are operational in the Panchayats.

It was found that the beneficiaries for these programmes are not selected properly. Many a time the guidelines for selection of beneficiaries are flouted to suit the needs of the people's representatives especially the Sarpanch and MLAs. To overcome such a practice, the only solution left is to activate the Gram Sabha and empower them to select those who really require help.

It was encouraging to find that, both the general respondents and elected representatives were of the view that, some officials were committed to their work and tried their best to involve people and Panchayats in the implementation of various development programmes.

So far as staffing pattern is concerned, it was found that the panchayat Executive Officers were overburdened with work. At times the officials pay extra attention to motivate and involve people in implementation of programmes but the work pressure and increased number of rural development programmes forced them to do only routine work.

The researcher also found that, assets have been created under various rural development programmes. But these assets were not being utilized properly. Besides this, it was also found that community scheme is a failure in almost all panchayats under the study area. It is because the people want the government should do everything. But individual schemes are successful in the Panchayats.

We have also tried to put questions on problems in functioning of PRIs. In this context the study reaches the conclusion that the lifestyle of the rural citizens has been changed with an upward movement. The changed life-style has created expectations, but the overall development of the villages have not matched the expectations. So there is a wide gap between "expectations" and "achievement". The general view is that, political interference (43%) and corruption (42%) are posing as hindrances to the smooth functioning of PRIs. The general view is that, the PRI system has not achieved cent percent target in mobilizing the resources for development and in involving the masses in the political life of the nation.

Finally through open ended questions, an attempt has been made to elicit the responses for the cause of failure of the participation of the rural citizens in achieving human and material development through Panchayati Raj System. It has been pointed out that community participation is still far behind and it has been



attributed to the poor motivation of the rural people which generates a sense of apathy and indifference among them. For this purpose the suggestion is that, the planning should not only be target oriented but should be people oriented. The rural people should not be mere recipients of the benefits of the programmes but should be the decision makers of the programme relating to their needs. The rural people and the elected representatives of the Panchayats need to participate in identifying their requirements, fixing the priorities, making the plans and implementing the plans to achieve the objectives intended for them through the 73<sup>rd</sup> constitutional Amendment.

People's involvement in developmental scheme is influenced by literacy. Therefore education should be made available to enhance their awareness, interest, perception and capacity to participate. In order to participate meaningfully in the policies and plans, the people should be made aware of the provisions, benefits through information. They should be given clear, complete and correct information regarding various aspects of the programme and its components. Hence a sound information dissemination approach needs to be developed .

The suggestion is also made that to facilitate people's participation, the distance between the administrative officials, elected representatives and the masses has to be reduced. It is true that the system of Panchayati Raj in India has provided both formal and structural channels of communication. But it is found from the study that too much of political interference hinders the smooth functioning of panchayats which needs to be avoided, at the same time the officers responsible for implementation of Government policies should respond to people's needs, urges and reactions.

#### **CONCLUSION :**

The ideal of traditional village Panchayat as revealed from the study has lost its relevance. Now the village Panchayat is being run by a group of petty politicians in the rural areas. Consequently, influential people with political connections try to dominate the rural polity and people. But people have now changed their attitude towards Panchayati Raj System. According to majority of PRI leaders, Panchayati Raj System is not working properly and certainly has scope for constant improvement.

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# FROM RAJ TO SWARAJ: THE STORY OF ENGLISH LANGUAGE IN INDIA

\*Dr.Braja Kishore Sahoo

## ABSTRACT:

*The introduction of English language in India by the British Government in the field of administration and education was due to its own necessity. At present English is a widely spoken and written language for the urban elite of India, and the emerging middle class who shape and mould public policies, market and culture. After the economic reforms of 1991 that releases India from the old "License Raj" and allowed a global play of market forces, the urban elite and the middle class became the chief market for the multinational, supporting English as an Indian language for their expansion and progress, as a cultural place in reinforcing the global links.*

**KEY WORDS :** Language, English, Government, Education, Literature

Swaraj came to India with the use of English language much before the achievement of political swaraj on 15 August 1947. English language that had been introduced as an instrument of power to rule over the vast populace with the help of a few educated Indians served as an instrument of liberation.

The language is loved more because of its power and sway to open up world to reveal the rich treasures of Indian life and literature through the translations of into and from English. It sounds strange that till late into the nineteenth century, the language had neither drawn the attention of the teachers at Oxford or Cambridge, nor at the public schools. The other two institutions of learning, University College, London founded in 1828, and King's College, founded in 1834, were in sharp contrast to the rigid exclusivity and tradition-bound programmes of teaching at Oxford and Cambridge. The University College valued the practical utility of the English language, and at King's College the emphasis was on the moral and human aspect of literature.

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*\*Senior Lecturer, Department of English,  
Prananath College(Autonomous), Khordha*

The gradual development of the Mechanic Institutes which rose from 500 in 1850 to 1750 by 1884 also influenced the working people's understanding of science and provided opportunity to rise high in the ladder of success through a study of the English language, once a preserve of an elite minority. It also helped in the substitution and removal of Latin and Greek from nearly half of the endowed Grammar Schools in England, and put pressures on the public schools and the Universities at Oxford and Cambridge to make room for English in their teaching curriculum. The impact of competitive examinations, after 1853, especially of the Indian Civil Service which accepted English as a core subject, and promised a better future for the candidates in terms of rewards, including a pension, strengthened the cause of English. The University Extension Movement which was responsible for the founding of the new colleges throughout England eased out Greek and Latin in favour of the introduction of English as a subject of study. A lot of workers, clerks and shop-owners and craftsmen, and women took the benefit of an English education, and everywhere there was this feeling that people not interested in Greek and Latin, were more drawn towards the English language.

In the 1860s the steam presses and the machine-made papers made it possible for the mass production of anthologies and books in English. Gradually the focus shifted from language to literature. Even the Newcastle Commission on Higher Education in 1861 recommended the teaching of both English language and literature.

Scholars from the traditional disciplines at Oxford and Cambridge, however, looked down upon English, and treated it as if it was what one can call a Mickey Mouse subject, meant only for the weak students. The non-specialized nature of the subject did not make it viable as a career option like the sciences and the professional subjects. There was no future in it to serve human beings in concrete ways like law, engineering and medicine.

In 1887 Edward A. Freeman, Professor of English at Oxford, opposed the establishment of an English school there on the grounds that "English literature is "mere chatter about Shelley", and that "we do not want... subjects which are merely light, elegant, interesting." Another scholar from Oxford, Professor William Sanday, Professor of Theology, also opposed the move to introduce the language, making an ironical observation that he supported the introduction of English at the end of

*From Raj to Swaraj: the Story of English Language in India*

the nineteenth century on the grounds that “there were women to be considered, and the third rate men who would go on to become school teachers.”

In India the situation was completely different. Charles Grant who was a Director of the East India Company, wrote a treatise entitled ‘Observations on the State of Society among the Asiatic Subjects of Great Britain’, particularly with respect to morals and the means of improving it in 1792. It was his abiding conviction that the English language, along with western education, and Christianity could well serve as a remedy for all the evils of the Hindu society, and he recommended the use of English education in India even when during that period the position of English in England was completely different.

When in 1813 the Charter of the East India Company was renewed for another twenty years, an annual amount was also allocated for the spread of literature, to encourage the natives of India, and for the promotion of sciences among the people of the British territories in India. Surprisingly at that point of time there was no mention of the medium of instruction.

After that came the famous or the infamous observations of Lord Macaulay. Lord Macaulay came to India in 1831 as the head of the Governor General’s Executive Council, and was appointed as the President of the General Committee of Public Instruction. Macaulay’s observations summed up his attitude to India: I have never found one could deny that a single shelf of a good European library was worth more than the whole native literatures of India and Arabia”.

Macaulay’s recommendations of 1835 were accepted by the Governor General William Bentinck who declared that “the great object of the British government ought to be the promotion of European literature and the science among Indians”, and to that end he directed to use all funds for “imparting to the native population knowledge of English literature and science through the medium of the English language.” Macaulay’s intention was to create a class of ‘interpreters’ who with their knowledge of English would serve as a bridge between the English administrators and the vast ignorant people of India .

The language of the masters proved to be a boon, and social reformers like Raja Ram Mohan Roy supported the move as it served as an instrument of liberation, and not of power, and enrich the literature of many a writer. When Mulk Raj Anand

wrote his first novel in English, 'Untouchable' (1935), he first showed the manuscript to Mahatma Gandhi. Mahatma Gandhi suggested Anand to follow the native idiom of the people of India and not the Bloomsbury English of England then familiar to him. He was, in fact advising him to bring in a measure of swaraj in his depiction and portrayals of his characters coming from the margins of the Indian society. From the beginning of the nineteenth century English language has been caught up in the intricate web of Indian life, the mosaic of culture and human possibility that is India.

At present the most commonly spoken language in India, after Hindi and probably the most read and written language in India, English symbolizes in Indians' minds, better education, better culture and higher intellect. The reason Indians give such importance to English is related to the fact that India was a British colony and the British policy then was to create a class of people "Indians in blood and colour but English in taste, in opinions and morals and intellect".

The English Christian missionaries came to India from 1813 first established schools at the primary level for Indians in which the language of instruction was local language and later English became the language of instruction, which made it obligatory on the part of the Indians to learn the language. After 1857, English became the first language in Indian education and the 'modern' leaders of that era supported it as it provided the key towards success. Even after India's independence, English remained the main language of India. Officially it was given a status of an assistant language and was supposed to terminate officially after 15 years of India's independence, but it still remains the important language of India.

An excerpt from a story by R. K. Narayan, entitled 'Fifteen Years' dealing with a conversation between the English Language and a judge bent on ousting English explains it beautifully :

English: You probably picture me as a trident bearing Rule Britannia, but actually I am a devotee of goddess Saraswati. I have been her most steadfast handmaid.

Judge: All that is beside the point. Even if you come in a sari with kumkum on your forehead we are going to see that you are deported. See utmost we shall show you will be another fifteen years.

“Fifteen years from what time?” asked the English language, at which the Judge felt so confused that he ordered , ‘I will not allow anymore discussion on this subject ’ and rose for the day.

R.K. Narayan was in fact referring to the Constitution of India which is written in English and which projects the gradual replacement of English as an instrument of the state within fifteen years after 1950. The Constitution of India continued to make guarantees for the extension of English and the fifteen-year limit became a mythical concept. A report of the official language commission in 1956 recommended the continuation of English for law-courts and in the administration of justice.

The Official Language Act (OLA) of 1963 allowed its use for all union purposes, and finally in 1967, with the amendment to the Official Language Act, English acquired a special status in the Constitution as “an associate official language” of the union without any time limit. Even the much-touted three language formula - the regional, the national Hindi and the international English- devised to privilege the regional language within a given state, and to teach Hindi for national and inter-regional communication and English for progress and scientific thought remained a desired goal rather than a realistic one. English continued to flow with the support from the judiciary, the Education Department, the print and the visual media and all other bodies of the central government.

English, the language of a very small minority that does not amount to more than three per cent in a population of 1 billion, received the support because of ideological, regional and class interests. In fact, the authority represented by English today has in many ways superseded the Sanskrit heritage of the pundits, not to mention the Persian lingua franca of the Mughals. English has secured its position because of the huge network of education and bureaucracy and in addition, the decision of the Nehruvian government to follow the path of industry and commerce rather than follow the pre-independence agrarian economy. At present English is a widely used spoken and written language among the urban elite of India, and the emerging middle class who shape and mould public policies, markets and cultures.

After the economic reforms of 1991 that released India from an old restrictive economic order and enabled a global play of market forces, the urban elite and the middle class became the chief market for the multinational, supporting English as an Indian language for their expansion and progress, in reinforcing the global links.

In fact in today's India, the patterns of traditional multilingualism have been reduced to a bilingualism, involving English and the various "regional languages" where a frequent and comfortable slipping and sliding from an Indian language into English and vice versa is a manifestation of a profoundly contemporary Indian ethos having a harmonious interplay of Indian language and English.

Indians have transformed English into a native language with its own linguistic and cultural ecologies and sociocultural contexts and in many ways Indian English is very much our own language. It has engraved English into the experience of being Indian— even if one does not speak it. The Indian writer and philosopher Raja Rao once wrote:

Truth, said a great Indian sage, is not the monopoly of the Sanskrit language, Truth can use any language and the more universal, the better it is... And as long as the English language is universal, it will always remain Indian. It would then be correct to say as long as we are Indian — that is, not nationalists, but truly Indians of the Indian psyche - we shall have the English language with us and amongst us, and not as a guest or friend, but as one of our own, of our caste, our creed, our sect and our tradition.

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# PURUSOTTAMA-JAGANNATH AND PURUSOTTAMA PURI: ORIGIN AND ANTIQUITY

\*Dr. Janmejy Choudhury

## ABSTRACT

*The origin and antiquity of Purusottama-Jagannath and Purusottama Ksetra –Puri still remain in controversy. The term Purusottam generally stands for Vishnu in literature. The name of Jagannath is used for the first time in the inscriptions of king Bhanudeva II (1306-1328A.D.). The description of Purusottama became Jagannath during the reign of Anangabhimadeva III. In the sculptures of Konark temple there is representation of the image of Purusottama-Jagannath along with Sivalinga and Durga in three panels. Thus it is clear from various sources, inscriptions, religious texts as well as secular literary works, that Jagannath – worship had made progress and the fame of the Lord spread even beyond the region of its origin. The available epigraphic evidences however, clearly prove that by the 10<sup>th</sup>-11<sup>th</sup> century A.D., the fame of Puri as the seat of Purusottama Jagannath had become well-established. Jagannath makes his appearance in history, according to W.W. Hunter, in 318 A.D. when the priests fled with his image to escape the wrath of Raktabahu and his band of plunderers.*

**KEY WORDS :** Purusottama, Jagannath, Upanisada, Purana, Inscription

The origin and antiquity of **Purusottama-Jagannath and Purusottama Kshetra Puri** remain unsolved. Evidences suggest that from very ancient times, Purusottama Jagannath was being worshiped at Purusottam Ksetra. The word Purusottama is formed by the combination of two words such as **Purusa** and **Uttam**, this means the best of all men. There is a reference to Purusa in **Vedas**. In **Vedas** we do not find any mention of the word Purusottam. This is used with reference to Virata Purusa. In Sanskrit literature, the name Purusottam Jagannath is not exclusively used to denote Jagannath of Puri<sup>1</sup>. In **Upanisads** the word 'purusa' has been interchangeably used with 'Atma'-Soul and 'Brahma'- Superme soul. The use of the term Purusa in the sense of human being is found in **Chandogya, Taittiriya, Brhadaranyaka , Prasana and Mundaka Upanisad**. It is used in the sense of Jiva or individual soul in **Brhadaranyaka Chandogya, Katha, Svetaswatara and Prasna**

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*\*Lecturer in History, Sri Jagannath College, Kaipadar, Khurda, Odisha*

**Upanisadas.** In some other passages of the **Upanisadas**, the the term Purusa has been referred in the sense of Divyapurusa a divine entity. In some of the tests of the later **Upanisadas** we find the term used almost exactly in the sense of Brahman, one who is immortal<sup>2</sup>. It is thus clear that in the Upanisads, Purusa is a philosophical term which is used besides in the usual sense of man or person. While **Vedanta** prefers the term 'Atman' and 'Brahman', Nyaya and yoga prefers the terms Jiva and Iswara. The word Purusottam has been used in **Srimad Bhagavatgita. Bhagadgita** says that there are two types of Purusa, the perishable on and imperishable one. The **Purusasuta** also speaks of two forms of Purusa, one higher and the other lower. The Universe emerges out of the different parts of the body of this lower form of Purusa, whereas the higher form of purusa is lord of the mortality and the immortality<sup>3</sup>.

Thus the term Purusottam generally stands for Vishnu in literature. But in **Vaisnava Agamas** it is identified as a special deity which represents particular aspect of Visnu such as Madhava, Narayana and Damodara, all of which are considered as different aspects of Visnu. **Saradatilak** the famous tantric work written by Laksmana Desika of Kashmir towards the end of the 10<sup>th</sup> or the 11<sup>th</sup> century classifies Visnuite deities in three board head; Visnu, Nrusimha and Purusottam. The term Visnu represents like Bhagabata-Vasudeva aspect, Nrusimha the furious or violent aspect and Purusottam the amorous aspect of the same God. In the **Sridhara** aspect of Purusottama, He is worshipped as consort of Laxmi, in His Krisna aspect as the beloved Gopis etc. The most important of all the forms of Purusottama, as Visnu conceived of as the God of love, in other words a combination of Kama and Visnu. Purushottam thus unites in himself the characteristics of the husband of Laxmi together with, Krisna and of Kama. All of these characteristics are present in the nature of Purusottama- Jagannath of Puri<sup>4</sup>.

The **Kshetramahatmyas** of Jagannath Puri have been discussed in **Brahma Purana** written in about 1030 A.D<sup>5</sup>, **Narada Purana**, **Kapila Samhita** (1350, A.D), **Skanda Purana** composed by about 11th-12th century A.D<sup>6</sup>, **Padma Purana**, **Vamdev Samhita** and also **Niladri Mahodaya**. The **BrahmaPurana** describes 'Purusottama' as one, whose, principal attribute is that He is conceivable only in terms of contradictory qualities of Dharmas<sup>7</sup>. The **Ramayana** uses the term Maryada Purusottama for one who, like Rama is always ready to attend to the call of duty<sup>8</sup>. **Matsya Purana**, one of the earlier among the eighteen Puranas, refers to

Purusottama as the name of both a sacred place and the deity there in<sup>9</sup>. **Padma Purana** identifies Purusottama with Ramachandra of the Ramayana and Mahalaxmi with Sita<sup>10</sup>. In the **Mahabharata**, Jagannath is mentioned in connection with the thousand names of Vishnu<sup>11</sup>. In the **Vishnu Purana**, Krishna is addressed both as Purusottama and Jagannath<sup>12</sup>. In the **Vamana Purana** (7<sup>th</sup> century ) Vishnu is prayed by Aditi as Jagannath<sup>13</sup>. In the **Sasthamuttara Khanda** of **Padma Purana**, Purusottama is taken for a sacred month, although in its **Kriya YogaSaraKhanda**, it is nearly another name for Jagannath<sup>14</sup>. In the times of **Garuda Purana**, Purusottama had already become well known<sup>15</sup>. Purusottama in this Purana, becomes synonymous with such other names as Govinda, Kesaba, Damodara, Vishnu, Tribikrama, Narayana, Hari and Vasudeva<sup>16</sup>. In **Agni Purana** Purusottam is described in terms of the attributes of Salagrama, which, in turn, is the same as Vasudeva, Samkarsana, Pradyamna, Anirudha, Krishna, Vishnu, Nrisimha, Vamana, Tribikrama, Ananta, Damodara and Sudarshana. **The Purusottama Mahatmya** has identified Purusottama with Visnu, Krishna and Jagannath. In it Purusottama is depicted as one who sees all in the Universe and as Parameswara, who sports the creation, preservation and destruction of the universe. He is none but Narayana, Visnu or Jagannath, the holder of conch, disc, mace and the lotus, and is the granter of the four vargas, i.e. piety, prosperity, pleasure and salvation. He pervades the whole universe and, at the time of deluge, He contains the entire universe in him.<sup>17-</sup>

Purusottama Ksetra-Puri has been described in the puranas as the most sacred place in Bharata Varsa. It is the ksetra where the Lord Purusottama made his perpetual abode, Vaikuntha Bhubana. The sacred place, according to the tradition, existed even during the great universal deluge and also in the beginning of this creation. Its greatness is unparalleled, its importance is unique and its sanctity is unquestionable. <sup>18</sup> **The Kapial Samhita** refers to the land as the one “that takes away sin”. There are Puranic, view on Purusottama Ksetra. The **Matsya purana**, among the oldest of the puranas, refers to Purusottama ksetra twice, though it is silent on Jagannath, <sup>19</sup> while mentioning only about the deity Vimala. The sacred tract is also known as Sankha Khetra in the **Utkal Khanda** of **Skanda Purana**, one conspicuous point of “ Purusottama ksetra Prasasti” of this purana, as also of **Nilamaini Purana**, is that these speak of Jagannath being established on Nrisimha hymns. <sup>20</sup>

In **Purusottama Mahatmya, Jagannath** has been described as a Vedic deity. Here epithets like Ekapada, Tripada, Tirthapada, Antariksapada are used for Jagannath. It is also mentioned here that the river Ganges, flowing from his feet, sanctifies the whole world. This is one of the characteristics of Vaisnavism in Jagannath culture. He is also known as Darubrahma (the image made of Dara). He is Brahma of the 'Vedanta and, in this form, Vidyapati saw Him at Nilachala. He is the source and soul of the universe. He is described as the Sabda Brahma and the creator of the universe. He is embodiment of sense and pleasure. There is no difference between Vishnu of Sweta-Dwipa and Jagannath Himself. He is also known as Ramanatha or the husband of Rama i.e. Laksmi.<sup>21</sup>

In Sanskrit literature, the word Purusottma or Jagannath is not exclusively used to denote Jagannath of Puri. Kalidas refers to Purusottama as a name for Vishu in the **Raghuvamsa**<sup>22</sup>. Murari Mishra in his **Anargha Raghava** mentions Purusottama<sup>23</sup>. Krushna Misra in his **Prabodha Chandrodaya** makes a reference to the temple of Purusottama in the Utkal Desha<sup>24</sup>. The **Kalaviveda** of Jimutavahana (1100-1150 A.D) informs us that it is highly meritorious to observe full moon day at Purusottama in the month of Jyestha. Lakshmidhara in the **Tritha Vivechana Kandam** of **Kritya Kalpataru** mentions Purusottama as a famous place of pilgrimage. The **Barhaspatya Arthasastra** refers to Purusottma as one of the eight Vaishnaba trithas of India.<sup>25</sup> The **Kalika Purana** refers to Orissa as the seat of Goddess Katyayani and God Jagannath. The Pithanirnaya, a tantric text of the late medieval period, refers to Jagannath. The literary dates are also corroborated by epigraphic evidences. There are epigraphic reference to Purusottama, Jagannath which help us to establish his historicity on very solid foundation.

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The **Sirpur Stone inscription** of Mahasivagupta Balarjuna begins with invocation of God purusottama.<sup>26</sup> The **Meharplate** of Damodaradeva also begins with praise of Purusottama<sup>27</sup>. Purusottama mentioned in these records hardly represents Purusottama of Puri. Similarly, the **Kalian copper plate inscription** refers to king Sridharana Rata of Samatata as a devotee of Purusottama<sup>28</sup>. The most valuable reference to Purusottama is that found in the **Sarada Devi temple inscription** of Maihar of Madhya Pradesh<sup>29</sup>. Purusottama mentioned in the inscription is no other than the deity of Puri, who has already become famous by the middle of the 10<sup>th</sup> century, A.D<sup>30</sup>. **The copper plates of Eastern Chalukya king** Rajaraja-I

discovered from Korumelli begin with Sridhamnah Purusottamasya.<sup>31</sup> **The Nagpur inscription** of the Paramaras of Malwa mentions God Purusottama in the vicinity of the eastern ocean<sup>32</sup>. The **Pujaripali inscription** of Gopala mentions Purusottama as an important tirtha of India.<sup>33</sup> In the inscription discovered from Govindapur poet Gangadhara states that his father Manoratha visited Purusottama.<sup>34</sup> As the inscription is dated in Saka year 1029 (1137-38), this proves the popularity of Purusottama as a tirtha and the close religious contacts between Bihar and Orissa in the 12<sup>th</sup> century A.D. The **Edilpur grant** of Kesavasena says that Laksmana Sena (1179-1205 A.D.) established a sacrificial pillar at Purusottama<sup>35</sup>. The **Kalindi grant** of Rajaraja I, the Eastern Chalukya king, which is undated, describes in its introductory verses the Brahma is born from the lotus, which grows from the naval of the great Lord Narayana- Purusottama at Sridhama,<sup>36</sup> The undated **Pujaripali inscription** of Gopaldeva refers to Purusottam among a list of holy places.<sup>37</sup>

#### **COPPER PLATES GRANT :**

In many copper plates dating from 8<sup>th</sup> century A.D. mention of individuals bearing the name of Purusottama also substantiates the wide popularity of Purusottama Jagannath. Mention may be made of Dandi Mahadevi's gift of land to one Bhattaputra Purusottama.<sup>38</sup> A similar grant of the village Rasambha in Kangodadamandala is another such instance. Similarly, a poet, Bhatta Purusottama by name, finds mention in the **Brahmeswar temple inscription** of Udyata Kesari of 11<sup>th</sup> century A.D. Parama Saugata Subhakaradeva 1's **Neulpur plate** of 8<sup>th</sup> century speaks of many persons bearing the name of Purusottama, Balabhadra and Haladhara, Purusottama ksetra finds mention as one of the holy places in the **Pujaripalli** inscription of 11<sup>th</sup> century A.D.<sup>39</sup> The **Boramdeo inscription** of 11<sup>th</sup> century refers to Purusottama Ksetra and it is one of the earliest epigraphical references<sup>40</sup>. According to D.C. Sircar, "The language of the verse 27 of the **Nagari copper plate** seems to suggest that Purusottama had been in worship for many years before the conquest of that region by Chodaganaga"<sup>41</sup>. **The Nagpur stone inscription** of the rulers of Malava (1104 A.D.) does refer to Purusottama Ksetra. **The Nagari Plate** of Anangabhima -III describes the place as Purusottama Ksetra. The **12<sup>th</sup> century inscription of Malava Raja** of Nagpur includes a reference to Purusottam Ksetra, This reason enough to conclude that Purusottama and his ksetra were quite popular even before the advent of imperial Gangas. The name Purusottama Ksetra in the form of Purusottam Chhatar or only in the form of Chhatar

was used by the Mughal, the Maratha as well as the early British rulers<sup>42</sup>. The city is referred to as Purusottama in **Kalika purana** and in **Yoginitatra**<sup>43</sup>.

The Vishnudharma while enumerating the main centers of Krushna worship state that Krushna was worshipped as Purusottama in Odra<sup>44</sup>. This would certainly suggest that Purusottama existed prior to the third century A.D. and had been incorporated into the fold of Vaishnavism. For a long period we get no reference to Jagannath, and these passing reference when co-ordinated together help us to place Jagannath in a proper historical perspective.

The first epigraphic reference regarding the construction of the present Purusottama temple by Chodaganga deva is found in the **Dasagoba copper plate Grant** of his grandson Raja Rajadeva III issued in 1198 A.D.<sup>45</sup>. Pandit Krupasindhu Mishra mentioned in his book '**Utkal Itihas**' that Jagannath temple has been constructed during 100-200 century B.C<sup>46</sup>. According to Dr. Satyanarayan Rajguru, the name of this Ksetra was Purusottama, or Purusa Mandapa and in this Purusapur Purusottama was worshipped much before 4<sup>th</sup> Century A.D.<sup>47</sup>. The Chinese traveller Hieun Tsang, who visited Orissa in 638 A.D., does not specifically refer to the deity Purusottama Jagannath. It may be possible that Purusottama Jagannath existed during his time. Hieun Tsang mentions a city called **Che-li-ta-lo** on the south-east of Odra (Wucha) country near the ocean shore<sup>48</sup>. The **Mon documents** Sriksetra is mentioned as the name of prome. Reference to SriKshetra or prome is also found in the **account of the Chinese traveller T-tsing**. The term Sriksetra is the abbreviated form of the fuller name Sri Purusottama Ksetra i.e. the Ksetra of the God Sri Purusottama. It is another name of Puri. Till the end of the 12<sup>th</sup> Century A.D. in all the inscriptions copper plate grants and in the important literary works the name of the presiding deity of the Ksetra was stated as Sri Purusottam. The **Kurmeswar temple inscription** of 1230 A.D. is the first record to refer to Jagannath as the presiding deity of the Ksetra<sup>49</sup>. **Sri Kurma inscription** clearly refers to Sri Jagannath as king and Anangabhima as Raut. During the period of Anangabhima III the Muslims were already powerful on the frontier of the Ganga Kingdom and they posed a great danger to the safety and security of the kingdom. The regional Hindu powers were also not united. During that critical phase Anangabhima attempted to safeguard the giant Ganga kingdom in South-Eastern India by the support of local religious force. For that purpose Purusottama was declared as Lord of the Ganga kingdom and the Ganga King himself become his Raut<sup>50</sup> and ruled the Kingdom on behalf of

Lord Jagannath. The name was changed from Purusottama to Jagannath to suit to different sections of religious belief such as Buddhists, Jains, Saivas, Vaishnava and Saktas. Thus Purusottama became Jagannath during the reign of Anangabhimadeva III and from this period the kingship of Jagannath was well known<sup>51</sup>. In the **sculptures of Konark** temple there is representation of the image of Purusottama-Jagannath along with Sivalinga and Durga in three panels. Thus it is clear from various sources, inscriptions, religious texts as well as secular literary works, that Jagannath – Worship had made progress and his fame spread even beyond the region of its origin. The available epigraphic evidences however, clearly prove that by the 10<sup>th</sup>-11<sup>th</sup> century A.D., the fame of Puri as the seat of Purusottama – Jagannath had become well-established.

Jagannath makes his appearance in history, according to **W.W. Hunter**, in 318 A.D. when the priests fled with his image to escape the wrath of Raktabahu and his band of plunderers. Murari Misra's **Anargharaghava Natakam** refers to God Purusottama who was being worshipped on the seashore<sup>52</sup>. That there was an earlier temple of Jagannath at Purusottama Ksetra prior to the present one built by Chodaganga Deva in 12<sup>th</sup> Century A.D. is proved by the mention 'Devayatana' of God Purusottama in Krishna Misra's "**Prabodha Chandrodya Natakam**". Purusottama in Odra is mentioned in the **Saradadevi temple inscription**. The sanctity of this place and of its presiding deity must have gained wider acceptance after the construction of the temple, as is apparent from the **Kapilasa Inscription** of Narasimba I (1246-53A.D.) which describes Purusottama as Chaturdasabhubanadhipati or Lord of the fourteen worlds. Epigraphic sources reveal that the **Inscriptions of Bhanudeva II** (1306-1328 A.D.) of Ganga dynasty make the first mention of the name, 'Jagannath'. Whether in literature or in the inscriptions of the Gajapati period, both the names of Purusottama and Jagannath are found to denote the presiding deity of Puri. Earlier to the **Maihar Copper plate** is the **Kailan Copper plate** of the Samatata Chief Sridharana Rata (2<sup>nd</sup> half of 7<sup>th</sup> century A.D.). This chief was a 'Parama Vaisnava' declaring there in that Purusottama is creator, sustainer and destroyer of the world. The name Purusottama, used here to describe Visnu, can alone pertain of Purusottama Jagannath of Puri for simple reason that, there is no evidence to show that Visnu goes by this name anywhere else other than Orissa<sup>53</sup>. The **Barhaspatya Sutram** speaks of Purusottama Ksetra as a conspicuous centre of Vaisnavism. "The name Purusottama Ksetra was also for some time known Purusottama Puri and the word Purusottama Ksetra or Chhatra.

So also Purusottama Puri was expressed in the contracted form<sup>54</sup> of Purusottama or Puri. An **inscription of Anangabhim III** of the Ganga dynasty (Saka era 1158 or 1236 A.D.) in the **Pataleswara Temple** inside the premises of the Jagannath temple makes mention of 'Halin' (Balaram), 'Cakri' (Jagannath-Visnu) and 'Subhadra'. His daughter **Chandradevi's inscription** Saka 1200 or 1278 A.D. regarding the Purusottama temple at Ekamra (The Ananta Basudeva temple of Bhubaneswar) toes the line in speaking of Bala (Balaram), Krisna (Purusottama Visnu) and Subhadra. These wooden deities "are conceived of as images with fully developed iconography<sup>55</sup>. The incomplete wooden images of the deities may be ascribed to their Savara origin, but there are discernible symptoms of Krisna Vasudev Worship, of the Bhagabat cult during the Pan-Indian Influence of Vaisnavism under the Imperial Guptas, on Jagannath. An interesting amalgam of sculptural pieces discovered from the ruins of **Teligarh temple** near Dhanmandal Railway station in Cuttack district probably belonging to 13th century A.D. on the basis of their sculptural style, were definitely not prior to the Konark style showing Jagannath on a chariot<sup>56</sup>.

The name of Jagannath is used for the first time in the **inscriptions of king Bhanudeva II** (1306-1328A.D.)<sup>57</sup>. The description of the deity in the early Ganga period was Purusottama or Purusottama-Jagannath. During the reign of Bhanudeva II, a feudatory chief had made gifts at Sikurman "in the 3<sup>rd</sup> Anka of Jagannath Deva when Sri Bhanudeva was ruling"<sup>58</sup>. According to the **Puri Grant of 1313**, Bhanudeva had granted villages in the 7<sup>th</sup> Anka of Purusottama Deva. Thus in a private record Purusottama comes to be called Jagannath. It appears to be the earliest epigraphical reference to the name, 'Jagannath'. However, being descriptive epithets, Jagannath – Lord of Universe and Purusottama the Supreme Being are but derivatives of the description of the Supreme Lord as 'Purusottama' in the **Bhagavat Gita**<sup>59</sup> or Jagannath in **Valmiki's Ramayan**<sup>60</sup>. Achyutananda Das, in his '**Sunya Samhita**' speaks of the 10 divine incarnations originating from, and plunging into the 'Daru' form on the Ratnasimhasana of Puri temple<sup>61</sup>. That Krisna Vasudeva is none other than Jagannath is the contention of Balaram Das in his Gita<sup>62</sup>. **Sarala Mahabharat** speaks of the mortal remains of Krisna Vasudeva being contained in the wooden image of Jagannath<sup>63</sup>. **Jagannath Caritamruta** narrates that Jagannath is Purna Brahaman, the very apotheosis of Sat, Cit and Ananda. The **Prema Bhakti Bramha Gita** of Yasobanta Das mentions the affinitive relationships between the 'Harekrishna' mantra and the 'Chaturdhamurti' at Puri by identifying 'Ha' with Subhadra, Re with Baladeva as the husband of Rebati, 'Kr' or Krisna with Jagannath and 'Shna' with



'Sudarsana Cakra'<sup>64</sup>. Purusottam and Jagannath are not simply 'identical simpliciter'; they are identical. The popularity of Purusottma Jagannath was enhanced by the construction of a grand temple by Chodagangadeva. The **copper plates** of his successors mentions that the task of building a temple for the God Purusottam has been neglected by the previous kings but it was accomplished by Gangeswara i.e. Chodaganga deva. It was the subsequent patronage of Ganga and Gajapati rulers, and the devotional literature of poet-philosophers of Orissa that paved the way for the popularity of Lord Jagannath. The deity, as we find it today, is a deity on which we can trace various influences. He absorbed in himself various elements from different religions in different periods, to meet the spiritual needs of the changing times. In this process, Lord Jagannath has become as inseparable ingredient of Orissan Culture.

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**Abbreviation**

1. *EI – Epigraphia Indica*
2. *IHO – Indian Historical Order.*
3. *MHS – Mahakosal Historical Society.*
4. *JAS – Jurnal of Asiatic Society.*
5. *OHRJ – Orissa Historical Research Journal.*
6. *ODG – Orissa District gazetreer.*
7. *OR – Orissa Review*
8. *MP – Mastya Purana*
9. *PP – Padma Purana*
10. *VP – Visnu Purana*
11. *GP – Garuda Purana*
12. *PM – Purusottam Mahatmya.*
13. *UP – Utkal Prasanga*
14. *Rg-V – Rig Veda*
15. *JC – Jagannath Cult*
16. *JKHRS – Journal of Kalinga Historical Research Society.*
17. *KHRJ – Kalinga Historical Research Jaournal*
18. *SP – Skanda Purana*
19. *CJ – Cult of Jagannath*
20. *HMVO – History of Medieval Vaishnavism in Orissa*



# QUALITY ASSURANCE IN OFFICIAL STATISTICS: A CHANGING SCENARIO

\*Dr. Ajay Kumar Mishra

\*\*Dr. Bikram Keshari Ratha

## ABSTRACT

*The success of E-governance, E-Commerce and E-business largely depends on its official statistics and it is the prime objective of all stack-holders to assure its quality and timely up gradation. The success of a project depends on many factors and they are taking places in different phases starting from the Inception of the Problem to Problem identification- Requirement Specification -Selecting the Appropriate Model - Feasibility Study - Collection of Appropriate Data - Designing – Testing – Implementation – Debugging - Documentation and Finally Maintenance. Quality and sustainability are the two major parameters to decide the success. Quality is a relative term that can be defined by taking many factors into consideration such as time, place, availability of resources, person's requirement and situations. Whereas sustainability refers the robustness of the process. Whatever precise and advance methods we are using; it is quite a difficult task to maintain the absolute quality. Variation is bound to be there. These variations are basically of two reasons: Assignable causes and Chance causes. Assignable causes are detectable by nature whereas chance causes are beyond the control of humane hand. Hence when we are talking about 'Quality Assurance' it refers to assure the assignment causes only. Quality assurance in official statistics becomes more important because the information is provided by the government to facilitate the users nationally and internationally by uploading them in public domain. Authenticity and security of the official statistics is the prime concern of all the stack holders without compromising its quality.*

**KEYWORDS :** Feasibility Study, Debugging, OLTP, OLAP, Data Warehouse, Data Mining, Association of Rule Mining, Knowledge Discovery in Database, Big Data, Outliers, Outfitted, Over Fitted, IOT, Machine Learning.

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\* Head, Department of Computer Science and Application,  
Prananath College (Autonomous), Khordha.

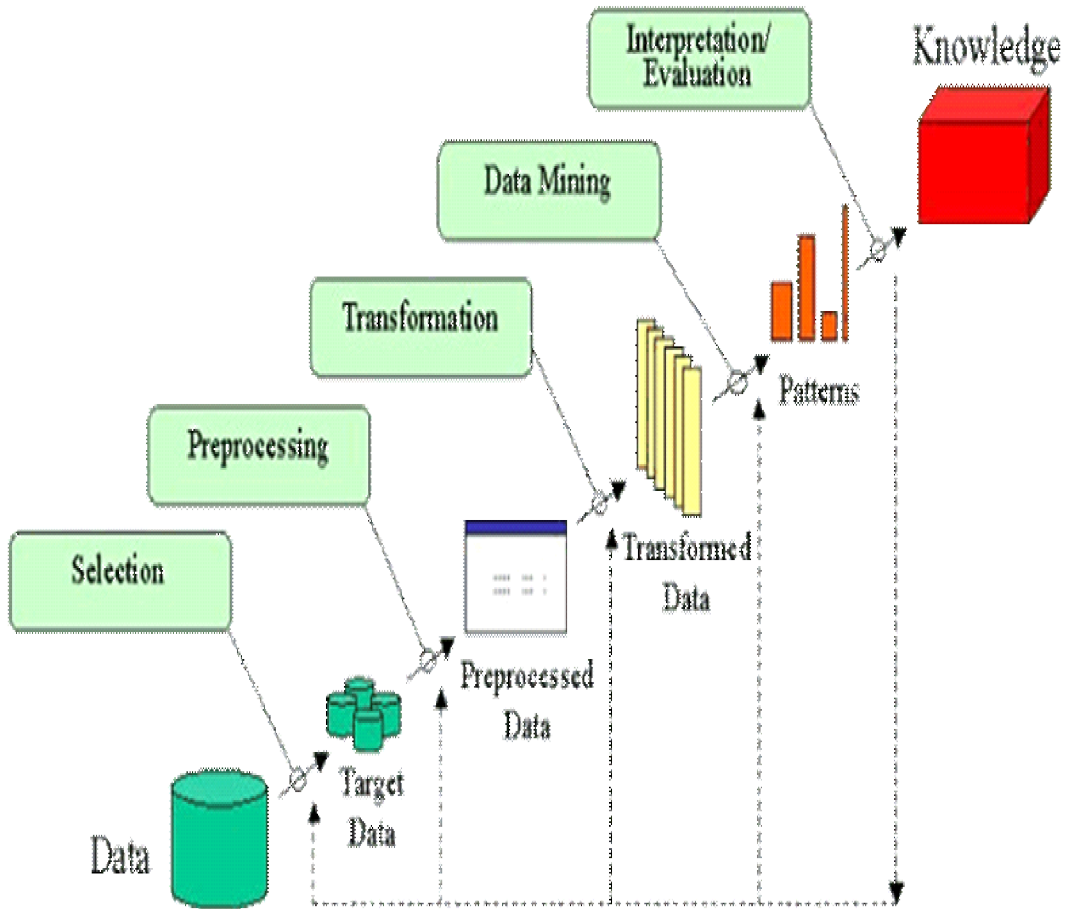
\*\* Head, Department of Computer Science and Application, U.U., Vani-Vihar, Bhubaneswar.

## **INTRODUCTION :**

Increasing demand of mankind results rapid growth in the size of the data. Data being the most vital aspect of an organisation must be kept updated and safe without compromising its quality. A person/ Institution having updated data in the concerned field is treated as rich in that field. In official statistics, original data and subsequently created transactional data are so vast that cannot be dealt with the traditional methods. To meet the requirements in changing scenario, database can not only be treated as repository of data but at the same time online transaction processing (OLTP) and online analytical transaction processing (OLAP) facility must be there to generate the rules with support and confidence that will be fruitful in future. This brings the concept of Data Warehouse (DW), Data Mining (DM), ARM (Association of rule mining), Knowledge Discovery in Database (KDD) and Big data. Nowadays these modern techniques are playing a vital role in every sphere of our day to day activities such as Fraud detection, Crime detection and their prevention, Policy making by collecting public opinion, Early detection of disease, Artificial intelligence, Image processing, Pattern Recognitions and in Machine Learning techniques. This can be better explained by citing the recent example of stone pelting that has taken place in various parts of Jammu and Kashmir. To identify the criminals and their god fathers, phones which were active in and around the place of happenings was traced and when analysed, provided a surprise result. It was observed that some of the phones were active in all most all the places of stone pelting. Subsequently, persons holding those phones were interrogated and finally culprits were detected.

The introduction of Computer and Networking has revolutionised the field of computing and data processing especially in Official Statistics. Success of the project depends on its qualitative data, technically trend staffs, preparing the appropriate questionnaire, tools used for collecting, methods of processing and its presentation, online updating facilities in regular intervals, review and timely maintenance. To meet the upcoming challenges and to assure the quality in official statistics, we have to take the help of three major subjects namely: **Mathematics, Statistics and Computer Science**. Here Mathematics is used to develop the appropriate logic to capture the relevant data and there must be provision of its validation, Statistics is used to analyse the collected data, minimise the noisy data (outliers, outfitted, over fitted, missing vales etc.)and also to draw conclusions in

favour of the organisation by using different methods, whereas Computer Science is used to process, retrieve and store (for future applications) such a vast amount of data with less time, less labour, less money, accuracy, reliability and to ensure their worldwide accessibility. The above mentioned processes are taking place in chronological order as depicted in the following diagram:



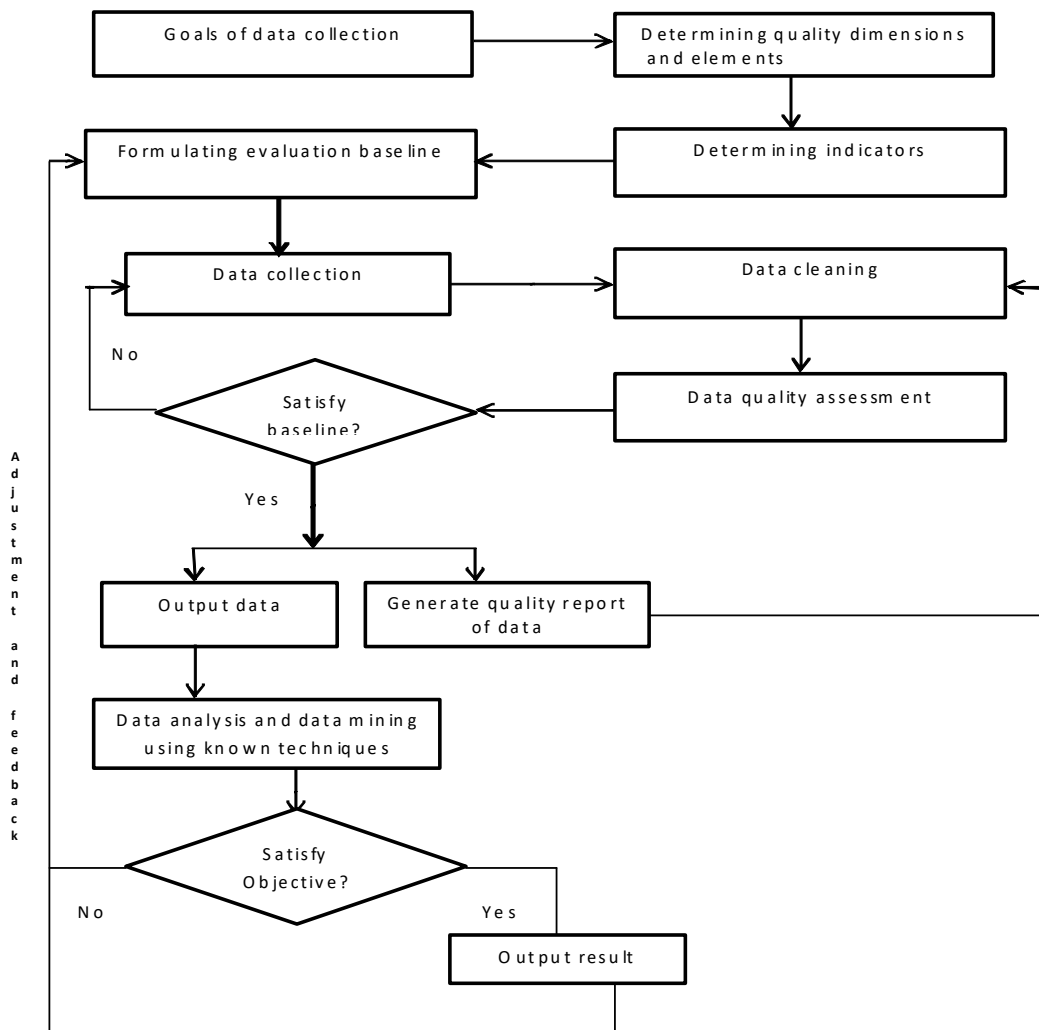
The term Quality and its assurance have more concern when it deals with official statistics. A data/information is treating well/good, if it possesses the characteristics such as timeliness, availability, accessibility, interpretability, completeness, relevant, accurate and coherent. All these characteristics are interrelated and overlapping in nature.

There is no model to bring them together and to optimise the prescribed level of quality. Achieving an acceptable level of quality is the result of addressing, managing and balancing these characteristics of quality over time with careful attention to their objective.

Quality of official statistics can be assured in three different phases:

- Before processing
- During processing
- After processing

Diagrammatically it can be explained as:





## **PHASES OF QUALITY ASSURANCE :**

### **1. Before processing :**

This phase is also known as pre-processing. It starts with the inception of problem with its proper identification (identifying the problem in its true sense is the biggest problem), Selecting the target groups, Collection of appropriate data, Requirement analysis and their specification, Planning and Designing, Selecting the best mode land their Feasibility study(practically possible to implement or not and if possible will be gainer or looser). At this stage,testing can be is done by using prototypes (working model) and simulations to ensure the success of Implementation.To maintain the quality at this level following measures are suggested:

- Different rounds of field survey.
- Choosing and finalising the target group with different sampling techniques.
- Make a comparative study.
- Preparing the questionnaire as per the requirement.
- Consultation with the experts and use heuristics.
- Prepare and analyse the metadata (data about data).
- Select the best model and design by using the test data that must be robust in nature.
- Check the feasibility based on cost benefit analysis.
- Provide the proper training to the data collectors (primary) with field exposure.
- Provide the required tools and their proper use to the data collectors.
- Sensitize the data collectors by emphasising the gravity of the data.
- There must be provision for fault tolerant mechanism and stand by facilities.
- Proper documentation of the process before its implementation.

### **2. During process :**

This phase is crucial as because the quality can be assured when the processes are operational in its real time. Planning and its execution have their own dimensions and very difficult to achieve them in totality without compromising with quality. In many cases it appears to be impossible to deal with all the data (population) and have to depend on sample. Sampling and their types depends on many factors such as

population size, distribution of data (homogeneity or heterogeneity), types of data (numerical or categorical), features and behaviours of data, temporal (time relevant) or spatial (location based) etc. Whatever sample is selected, it must represent the entire lot without compromising its objective and quality. At this stage intelligence of the data collectors and coordination among subsequent players are very important. Potential sources of error that can occur at this stage are:

- Sampling error : selecting the wrong sampling technique
- Non-Sampling error :
  - Poor sampling method
  - Measurement error or questionnaire
  - Behavioural effect

Any of the suggested technique can be used only if the size of the data is countable, having limited features and are not changing frequently. But in many cases these parameter are practically not possible to achieve. In such a situation soft computing such as Artificial Neural Network, Fuzzy logic, Particle Swarm Optimization, Genetic algorithm etc. has to be used. Quality can be assured at this stage by adopting the following points:

- There must be provision for cross validation of the data collected.
- Data collector must be well aware about the sampling technique adopted.
- Error detection mechanism must be there in real time processing by using programmes that can prevent wrong entry of data and having pull-down menus.
- Data collector must be well versed and smart enough to establish the genuineness of the data.
- Tools provided to the data collector must be upgraded and have proper exposure.
- Online/Offline support to the data collector.
- Statistical Process Control (SPC) must be followed.

### **3. After process :**

Once the data is collected from prime sources, it is our first duty to ensure its safety from the unwanted/unauthorised users. This can be achieved by using many techniques (take the multiple backups and keep them in different places in the form of softcopy

and if possible hardcopy, store them in encrypted form, use the password that is known only to the authorised users, use digital signature and other forms of biometrics.) At this phase following measures can be taken to assure the official statistics before its final uploading:

- Thorough checking by self and experts.
- Use the validation techniques to remove the noisy data.
- Draw the control chart and scatter diagram to remove outliers.
- Calculate the central tendency (mean, median and mode) and dispersion (Range, Standard deviation, Variance, Mean deviation about mean, median, mode) and other statistical parameters to analyse and justify the authenticity.
- Use Hypothesis (NULL or ALTERNATIVE) either to accept or to reject the claim on the basis of data collected.
- Try to ensure the Type-I error (rejecting the correct data) and minimise the Type-II error (accepting the wrong data).

#### **CONCLUSION :**

Quality control (all the activities and operational techniques that are under taken within the quality assurance framework) and quality assurance (enforce all policies and activities to be implemented systematically within a quality system) together constitutes the quality indicator. Modernisation in terms of globalisation and liberalisation is the call of the day. The use of IOT (Internet Of Things) also has a greater impact on official statistics. The success of an organisation (Government or Private) solely depends on its official statistics, hence its proper documentation and timely up gradation must be ensured before uploading them in public domain. After analysing all the facts I want to conclude my views by citing the line

$$\mathbf{IT + IT = IT}$$

that, **India Today** with proper use of **Information Technology** leads to the **India Tomorrow**.



# RELEVANCE OF GANDHIAN SARVODAYA IN EMERGING INDIA

\*Dr. Bindushree Mishra

## ABSTRACT

*Gandhiji's idea of sarvodaya has assumed the dimension of a human centric movement and a social force of great potential and power. It aims at building a social order which would recognize equal dignity of poor as well as rich .It regards ethical idealism as necessary for political and economic reconstruction of Indian society. The present paper intends to explore the various aspects of Gandhian sarvodaya and how it can seek to perfect the mechanism of democracy in India and can be a panacea for all social, political, economic and human insecurity on the path of emerging India.*

**KEYWORDS :** Lokasamagraha, Globalisation, Liberalisation

## INTRODUCTION :

Sarvodaya – a dynamic Gandhian philosophy through which Mahatma Gandhi wanted to uplift the entire humanity, poor or rich, high or low, the strong or the weak in moral, social, economic and political sphere. The word sarvodaya originates from the words “Sarba” and ‘Uday” which means rise of all or progress of all. The sarvodaya philosophy of Mahatma Gandhi is very much integral and synthetic in character and ethical in its approach. He made a well blending of ideas of Veda, Buddhism, Jainism, Ruskin, Tolstoy, Thoreau and made a critical and an ethical analysis in his thinking about the upliftment of humanity. While expounding the concept of Sarvodaya, Gandhi pledges his allegiance to the book “Unto this Last”, a tract on political economy and political philosophy by Ruskin. The three seminal vision of the book by which Gandhi advanced his idea of Sarvodaya are : (a) Good of the individual is contained in the good of all (b) a lawyer's work is equal to the work of a barber is so as they earn livelihood from honest work (c) the life of labour i.e. the life of the tiller of the soil and handicraftsman is the life of worth living.(Autobiography, Part IV)

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*\*Reader in Political Science, Prananath College (Autonomous) Khordha*

The philosophy behind Sarvodaya is concerned with “Welfare of all”, yet it implies special concern with the welfare of the down trodden or the most disadvantaged. In this light sarvodaya includes the ideas of socialism / communism. For Gandhiji it means mobilising the physical, economic and spiritual resources at the disposal of society for the purpose of the rendering service to all.

**ETHICAL ORIENTATION :**

The fundamental truth on which sarvodaya rests is that all humans are offspring of God. Every individual partake the same divine life, which throbs in every heart. So, all human beings are equal. Thus sarvodaya has a positive orientation, instead of treating men as bad and selfish, it believes and assumes that man is essentially good. The emotions and sentiments that divide humanity in the name of caste, colour, creed, sex, nationality are man-made and the result of external evil forces. But beneath this apparent diversity lies the unity. In explaining sarvodaya, Gandhiji subscribes to the organism view of society. He believes that the society is organism and the individual constitute the integral parts. The health of the parts is better secured only when organism has a sound health. In other words the good of the parts constitute the good of the whole. Sarvodaya rejects the doctrine of greatest good of greatest number as utilitarians did and favours the greatest good of all. Collective good is ought to be priority than the individual good. In this respect Gandhi was influenced by the concept of Lokasamagraha of Bhagavat Gita which implies that the performance of every action must be motivated by the idea of collective well-being. However, one of the most distressing phenomenons of modern time is that success has come to be measured in terms of efficiency. This is repudiation of the significance of the human spirit. There is mad rush for power and wealth everywhere. Jealousy and competition in every sphere has eaten out the moral values. Humanity is undergoing moral collapse. The goodness of all rests in the hands of few. Particularly in Indian society one can see service is being given up for the personal aggrandisement. The need of hour in such an Indian society is how to improve and preserve the moral character of people where the rich are fallen morally and spiritually; their wealth rest upon the exploitation of others and poor have never risen at all. Ever since our independence there is gradual degradation of ethical values and norms in our society. At this juncture teachings of sarvodaya – moral upliftment of people is necessary that never should people resort to anything that is against human value both in their private and public life.

**RURAL RECONSTRUCTION :**

One of the focal point of development of all is the rural construction. India lives in villages. Naturally, the development of country depends on the development of villages. Our village economy is characterised by poor socio-economic condition. Every five year plan in India since independence focussed on reconstruction of

village's economy. Still in India we find the masses suffer. There is abject poverty, deprivation, hunger, disease, crime and caste ridden society in rural India. Poverty and villages are still synonyms in India. The real implications of Gram Swaraj as enunciated by Mahatma Gandhi are missing. The village scenario in India speaks that villages are now unable to provide adequate livelihood to the village people. Agriculture, village cottage industries so to say the overall village economy has been sinking to lifeless. There is migration of village people to urban centres for search of their livelihood. In spite of different rural development programmes of Government of India, the village people still are deprived of their basic needs. Therefore it is pertinent to rethink the implication of ideas of sarvodaya of Mahatma Gandhi. An integrated rural development is another focal point of Gandhiji approach to development in India. Gandhiji had sought to build India from the bottom that is from the poorest and weakest, essentially the internal development of villages Gandhiji felt that a strengthened rural economy would revitalise Indian economy. He preached the "gospel of rural mindedness". A rural economy of self contained village alone could be the basis of a non-violent economy (Harijan, 1939). The big urban centres are virtually the result of monopolisation and accumulation of wealth by few. This economic concentration is bound to lead to political centralisation which in turn supports violence. Therefore sarvodaya pleads for decentralisation of economy by which self-contained village could be possible. This may be termed as villagisation where there will be ownership of all lands of villages in the village community and creation of decentralised village commonwealth. Gandhiji was confident that the prevailing situation would be transformed by the villagers themselves provided proper help and guidance are extended to them. The assistance to small farmers, marginal farmers and agricultural labourers and village artisans during the period Indira Gandhi's Garibi Hatao and 20 point economic programme were the offsprings of philosophy of development for all which has its root in Gandhian Sarvodaya. The constructive programmes should be taken care of like social-environmental-political, economic and moral aspects of development of village people as visualised by Mahatma Gandhi. These include communal unity, removal of untouchability, prohibition, khadi and other village industries, village sanitation and health, basic education, adult education, women education, kisans, workers, Adivasis, schedule caste, lepers, students and improvements of livestock, environment etc. (M.K. Gandhi, Constructive Programme, Ahmedabad, 1986). The backwardness of Indian village economy, the unproductive employment of an increasing population, non utilisation of material resource locally cannot be remedied by intensification of the process of industrialisation. But it can certainly be cured by an integrated planning for rural reconstruction by which an inclusive growth of all can be possible.

**NON-VIOLENT AND NON-EXPLOITATIVE ECONOMY :**

Important aspects of Gandhian Sarvodaya are establishment of a non-violent and non-exploitative economic order in society in order to secure good of all. It never aims at material benefit but the development of humanity for progress by strengthening the development of personality of every individual engaged in such activities. No one's gain should be anybody's loss: financial, physical, moral or spiritual. It is the first brick upon which the edifice of his entire philosophy of sarvodaya stands and he rejected the concept of "Economic Man" (Young India, 1921). Gandhi realised that the best way to help the poor was to get off their backs and practice 'bread labour' – that man must earn his bread by labouring with his own hand. The principle of bread labour is central to his aspect of sarvodaya. Gandhi claimed "that true economics stands for social justice; it promotes the good of all including the weakest and is indispensable for decent life." Gandhi emphasized on minimising wants and keeping away from luxuries (A handbook of Sarvodaya, Part-2, compiled by Subhash Mehta, pp. 67-69). Gandhi made an appeal to every landlord or rich person to share equally what he has in excess, whether it is land or wealth among his fellow beings. Gandhi did not believe in the modern view of an affluent society in which material development is the sole criterion of progress. Nor Gandhi did not undermine the importance of economic aspects of life; rather he gave it, its due importance and accepted that all man have material needs. Therefore Gandhi held that the economic constitution of India should be such that no one should suffer from want of food and clothing. That means everybody should have adequate work so as to enable him to make two ends meet. Therefore, Gandhi always realised that means of production of the elementary necessities of life remains in the control of masses." Everyone should have equal access to the means of production in the society. The political and economic organisation of the states should be based on the principles of social justice and economic freedom as well as shall aim at healthy living and the moral and intellectual development of all individuals. In order to secure the social justice the states shall endeavour to promote small scale and cottage industries either carried on by individuals or cooperative effort for the benefit of all concerned. All major means of production or collective production shall be brought eventually under collective ownership and control. Similarly, Gandhi expressed in all state owned and state managed enterprises, the workers shall be represented in the management through their elected representatives and shall have equal share in it with the representation of Government. Broadly speaking Gandhi believed in simple living at the levels of production as well as consumption.

The economic liberalisation, privatisation and globalisation model of development in India is virtually depriving poor as a whole of their traditional means of sustainable livelihood. In the name of modernisation and country's economic development the elites in India are taking over the life of sustaining resources of

poor and there is passive or active exploitation of the village poor. In this respect, if we come across the Indian mentality, we find that it is impossible to share excess wealth with the fellow being which needs a high level of mindset to denounce one's property. The question is, can people like Ambani and others would share their excess amount with Indian poor instead of keeping them in Swiss Bank. Sometimes it looks impossible and impractical. A welfare and pro-people govt can only bring the changes in this field along with a change in people's outlook which always the sarvodaya ideal looks for.

#### **SOCIETY, STATE AND DEMOCRACY :**

Sarvodaya of Mahatma Gandhi always aims at a classless society and casteless society based on individual freedom. In spite of all the provision in Fundamental Rights and DPSP in our constitution the age old Indian society is characterised by class distinction and caste discrimination which still persists in different ways and form. The implication of sarvodaya society is to remove all kind of class and caste barrier that is present in society so that it can give its due importance to human dignity. Sarvodaya raises its voice against all kinds of social evils and works for the doing away with abolition of untouchability and evils connected to it.

It does not believe in evils like child marriage or forced widowhood etc. On the other it believes in social adjustment, interdining and intermarriage between different caste. Of course the emerging India is experiencing such kind of social reformations. Sarvodaya believes in universal brotherhood and a secular society where everyone should have freedom of choice. Besides the sarvodaya society also gives emphasis on women empowerment and universal education for all, family planning as an essential instrument of population control. It tries to promote the lot of Scheduled Caste and Tribes through constitutional guarantees and privileges. It gives stress to cleanliness and sanitation. Sarvodaya state is a decentralised state system which aims at replacing politics of power by cooperation in all levels – economic and political. Rajaniti which lay emphasis on governmental power, controls rights should be substituted by lokaniti based on self-restraints, freedom, discipline and duties and power of people. Sarvodaya can be achieved not merely limiting the state power but with the total elimination of the state and a stateless society, which of course can be said as Utopia. Similarly, the essence of democracy lies in rule of majority on the other hand the spirit of sarvodaya stands for the rule of all in a democratic set up. A democratic state should act according to public opinion and prejudice, superstitions; ignorance should not come on the way of democracy.

Indian democracy should rest on the goal of establishing a secular, tolerant society. It promises to all its citizens – justice, social, economic and political, equality of life and opportunity, liberty of thoughts and expression, faith etc. and fraternity



ensuring the dignity of the individual and unity of nation. Democratic decentralisation or Gram Swaraj, which believes in the proper representation and equal participation of people of village in panchayat activities. Apart from considering the procedural aspects of democracy, Gandhi dwelled on substantive aspect of democracy in consonance with his philosophy of sarvodaya (O.P. Gauba, Indian Political Thought, pp. 181-182). "Sarvodaya is also something different from a welfare state. A welfare state is a state which creates the network of common social service as well as special relief for poor by taxation of rich. It is characterised by what Gandhi has termed patronising regard for the weak. Sarvodaya, on the other hand, recognises equal dignity of poor as well as rich. Instead of heavy taxation on rich against their wish, sarvodaya seeks to persuade them to offer their surplus wealth willingly and voluntarily for service of humanity" (O. P. Gauba, Indian Political Thought, pp. 182).

#### **SOCIALISM AND SARVODAYA :**

Mahatma Gandhi took his own position and developed an ideology which was entirely indigenous and perhaps he thought of applicability of such ideology in the context of Indian society. Socialism works as a reaction against capitalism and wants to replace capitalism by placing major means of production under the social ownership and control – because socialism wanted to emancipate the working class from capitalist exploitation. Similarly of two by-products of socialism, one being Marxism always preferred achieving this goal through class struggle and violent method while Democratic socialism preferred achieving its objective through mobilization of public opinion in its favour for winning electoral majority and then implementing socialist policy through democratic means. Sarvodaya on the other preferred to realise that the major means of productions of elementary necessities of life remain in the control of masses and these should be available to all. There is a great deal of differences between sarvodaya and socialism. Socialism believes in material wellbeing of people by replacing the capitalism in a violent revolutionary method as propounded by Marx or through democratic propaganda as in democratic socialism, on the other hand, sarvodaya wants to achieve its goal through bringing a moral transformation in the hearts of people particularly land owners and capitalist so they could treat themselves as the trustee of the property bestowed upon them by the Creator of the Universe, and use it for the services of humanity (O.P Gauba, Indian Political thoughts, P-181). Socialism believes in class conflict while sarvodaya show its interest on class cooperation. It insists on spiritual emancipation of the rich and natural emancipation of the poor to restore moral balance in society.(O.P. Gauba, Indian Political Thought, P-181). Socialism relies on maximization of production by technological development while sarvodaya put stress on production by mass with the help of simple technology. Socialism professes "From each according to his ability, to each according to his need" while sarvodaya teaches minimization of needs so that everybody's need could be easily satisfied.

**SARVODAYA AND EMERGING INDIA :**

A crucial question before us is that how far Gandhian Sarvodaya is relevant to emerging India when country is not free from the trap of globalisation, liberalisation and modernisation. Globalisation which is a manifestation of economic reform has put pressure on Indian economy as well as the social system leading to a typical moral and ethical imbalance in our society. In spite of its justification that globalisation brought about various economic reformation in India like poverty reduction, reduction in sense of isolation, exchange in scientific and technological knowhow, cross border exchange of goods and service information, legal system and people, introduction of market economy and consumer's sovereignty, foreign aid and promotion of capital investment etc. yet there is a simmering discontentment that globalisation and liberalisation has destroyed the ethos and age old traditions of Indian society. The dark side of globalisation is that it failed to regenerate moral and spiritual upliftment of people. The rapid growth of global market has not seen the paralleled development of social and economic institutions to ensure balanced, inclusive and sustainable growth. To some globalisation is the soft underbelly of corporate imperialism that plunders and profiteer on the back of rampant consumerism. Over last few decades in India there has been rampant corruption in every sphere leading to divergence income levels between countries and people with widening inequalities among and within nations. Assets and incomes are more concentrated. Wage shares have fallen and profit share has risen. Capital mobility alongside labour immobility has reduced the bargaining power of organised labour. There has been an asymmetric effect on rich and poor people as well as countries. It is a deep concern that the present system of economy and social life in India has been sinking gradually.

Under the process of globalisation in India, the corporate elites have become more and more rich and wealthy and the poor specially scheduled caste and scheduled tribes, marginalised farmers, small agricultural labourer, continue to face poverty and exploitation. It has not been a democratic choice of people of India. It has been the brain child of rich and wealthy countries of the world. The state has been a prey in the hands of big business houses and Industrial Corporation who have dominating governmental policies and decisions. In India there has been a great amount of denial of democratic rights to ordinary citizens and their government. The ideology that free trade is a route to economic emancipation of poor has been an empty claim. India still continues to live with poverty, hunger, disease, under-development, violence, corruption, war and terrorism. Government has failed in showing its loyalty towards people. Besides, there has been a great amount of environmental pollution because of establishment and working of multinational companies creating ecological problem like global warming and climate change. There is a moral degradation everywhere. (Visit : [www.thehindu.com](http://www.thehindu.com)). Moral degradation in rural

India is more. The education level of rural people is yet to improve. Though we say literacy rate is increasing rapidly, it does not mean only knowing alphabets, writing down names as mark of signature and doing some simple calculations. Education mean people should trained in such a way so as to enhance their thinking process, their thoughts and decision making capacity and should provide adequate opportunity to find his livelihood for him of his own choice. The different rural welfare programmes like one rupee rice in name of rural development have made poor people more idle and apathetic to their livelihood and income. The impact of western culture and western model of development have made people of India particularly youthmass very critical of our rich heritage and tradition. The present generation perhaps is not ready to accept sarvodaya ideology as a way and means to achieve development of all. In 1950s Sarvodaya was a miracle but today it seems to be obsolete for many. There is rat race for earning more money in less time. Indian society and culture in the name of modernisation forgetting its long, rich and spiritual traditions based on truth, tolerance, simplicity, purity and non-violence.

**CONCLUSION :**

At the juncture, its essential to rethink about the revival of Indian sentiment, economy, society, ethos and perhaps Gandhian sarvodaya would be the only alternative to build a new society on the foundation of old spiritual and moral values in India. There would be rise of all, means development of all in true sense. When we talk of development of all we mean development in society. The society can be only national society and it can also be international society. In still border sense it means not only human society, but it may also include animal kingdom and plant life. If we talk of national society, we have to think, how state as a political institution will play a role in the development. It can also mean development of society with the participation of all social institution including state. The government is an instrument of state and agency through which state express itself. The state depends upon the government to administer the territory including its land, natural resources and its defence and looks after its people through maintenance of law and order. How the development of all can take place, in the state through government, may lay down an approach. It may follow the method through government ownership of means of production including land and natural resources. In agriculture there can be collective farming and cooperation farming. This model of development was the socialist or communist model. Alternatively, there can be development through private initiative. The means of production can be with private parties or land can be owned privately. This was basically capitalist model. Since both the models had their weakness which could not achieve the goal of development of all, there was talk of liberal economy which should be regulated through state institutions. Hence, even in the western capitalist societies, regulatory bodies have come up. Even in socialist state like China after the demise of communist bloc, the private sectors

have also flourished. Deng of China talked of “whether cat is black or white, it does not matter as long as it can catch mice”. This shows whichever model one opts, one has to ensure that all sections of society get included. Having made these general observations, let us understand why there was talk of sarvodaya by Gandhi and his supporters Binoba Bhave and Jai Prakash Narayan. When they saw India getting independence they had larger view of the country. The concept of sarvodaya means the society and state must play a part to bring development of all no matter to what religion or what linguistic group, what ethnic origin or what economic class one belongs to. The society and the state must make effort to bring development to all segments of society. It obviously means social, economic and political justice.

Even after seventy years of independence, in spite of abolition of zamindari, landlord system, merger of princely states and derecognition of Princess, abolition of privy purses, doing away with management agency, licensing policy of industries first to prevent private ownership of key basic industries and prevention of monopoly etc, nationalisation of banks and insurance system etc., there was need to revisit the ideas on early nineties, bringing in the concept of liberalisation of economy. Although the growth was spectacular there was talk of growing inequality and concentration of wealth. Hence, there is talk of inclusive growth. There is need to assist marginal farmers and agricultural labourer and village artisans, small business or small traders to make earning more inclusive. Members of ST and SC are still considered deprived class. Their rights and demands are to be protected. To sum up, the concept of Sarvodaya is still relevant. This is not only true for India but it is equally pertinent for global society. Global consciousness towards climate change, environmental degradation and global warming reflect that global society which also includes animal kingdom and plant life. UN has also resolved how to reduce poverty and deprivation. The essence of Sarvodaya is relevant even today no matter what language one express oneself.

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# AN INTRODUCTION ON SPEECH ACT THEORY IN RELATION TO SPOKEN DISCOURSE

\*Jayashree Patnaik

## ABSTRACT

*Speech act theory deals with linguistic-communication and the patterns of language-use; and explains how the interlocutors or the speaker and the hearer, have to communicate in a spoken discourse. The present essay is based on the speech act theories propounded by Austin and Searle, the two pioneers in this field, and also deals with the distinction between sentence and utterance on the basis of structure, function and meaning. It refers to the idea of Austin how language is used to do things, and also to Austin's analysis of institutionalized utterances or performatives, the felicity conditions and locutionary, illocutionary, perlocutionary acts. The conditions established by Searle for successful production of non-institutionalized speech acts are referred too. This essay hints at different speech acts like assertives, expressives, directives, commissives, declaratives, and the types of use of direct and indirect speech acts, and the other aspects of discourse, like the application of cooperative principle, politeness principle and Grice's theory of maxims, uses of deictic expressions, presupposition, turn-taking, and adjacency pairs. On the whole, an attempt is made to find out the benefit of the study of speech act.*

**KEY WORDS :** Performatives, Locutionary Act, Illocutionary Act, Perlocutionary Act, Deictic Expressions, Felicity Condition.

## 1 PRELIMINARIES :

Utterances are generally considered as speech acts. The term 'speech act' was originated by Austin, who, in his William James lectures, delivered at Harvard, in 1955, and later on published in 1962 as *How To Do Things With Words*, presented the first theory of utterances as human actions. This work of art of Austin and Searle's *Speech Acts*(1969) are considered the two influential works in the field of pragmatics. Both of them rejected the traditional idea about the perspective of language, that would consider "truth conditions" only as the centre and focus of language understanding. According to Austin and Searle, language is rather used

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\*Associate Professor in English, Prananath College (Autonomous), Khordha

to 'do things' instead of referring to the truth or falseness of any particular statements. Brian Paltridge speaks of Austin and Searle that, "their work appeared at a time when logical positivism was the prevailing view in the philosophy of language." Austin's theory is based on the concept that language is used to perform action. Austin and Searle observed how language can do things that go beyond the literal meaning, or propositional content, and has its illocutionary force.

### **1.1 Concept of Speech Act :**

Austin defines speech act as the act of uttering a certain sentence in a given context for a determined purpose, that is, an act of communication. According to Searle, speaking a language is performing speech acts, like making statements, giving commands, asking questions, making promises. Austin narrates in his theory, how people use language and perform actions with their words, which are linguistic actions. According to Dr. Ashok Thorat, "Speech Act theory is a comprehensive theory of linguistic communication. It is a theory of what a speaker and the listener have to know and to do if the former is to communicate with the latter through spoken discourse."

### **2. INSTITUTIONALIZED AND NON-INSTITUTIONALIZED SPEECH ACT :**

Austin distinguishes between institutionalized and non-institutionalized speech acts. There are highly conventional and institutionalized speech acts where linguistic conventions are reduced or strictly determined by the institution itself, for example, when a judge gives a sentence or a priest announces a couple as husband-wife in a marriage ceremony.

- i. The act of passing a sentence:**  
**I hereby sentence you to one year in jail.**
- ii. Effective Marriage:**  
**I pronounce you husband and wife.**

In the above utterances, the speaker performs action in the very utterance of the act; and these are called **Performatives** by Austin; and these are highly conventionalized. Here linguistic conventions are limited, and rather determined by the concerned institution.

But the other acts like requesting, promising, greeting, cursing are non-institutionalized. The choice of linguistic conventions in non-institutional acts is rather context-dependent. The interlocutors use direct or indirect speech acts depending upon the interpersonal relationship. Many of the speech acts are also culture-specific, and are influenced by legal, religious or ethical conventions and

practices. Culture-specificity is prominent in greetings and blessings. People from different cultural backgrounds differ in their modes of greetings. A context analysis of blessings from different cultures shows some similarities. While many speech acts have their culture-specificity, many others are universal. According to Dr. Nozar Niazi, "As morphemes are the basic minimal units of meaning, speech acts are considered to be the basic minimal units of communication."

### **3. DIFFERENCE BETWEEN SENTENCE AND UTTERANCE :**

Sentences are grammatical units and utterances are communicative acts. Sentence follows the rules of syntax and semantics. Different components of a sentence have several kinds of relationship. Sentences are structural units. An utterance is a speech act, a form of act or activity. An utterance is context-bound, a sentence can be context-free. A sentence manifests rules of syntax and semantics, but it has no communicative value, if it does not have a context. An utterance, on the contrary, is context-bound. A speaker uses an utterance, addressing a conversational partner with the intention to convey a message or create an effect. An utterance is also a unit of communication, whose significance or value is established by its contextual situation, immediate context like neighboring utterances or other linguistic clues, and larger context like background knowledge and circumstances. There is a distinction between set of forms. The first set includes linguistic categories that pertain to sentences functional as imperative, interrogative, and declarative. The second set includes categories that pertain only to the use of sentences, or utterances, like order or request, question and assertion or statement. Imperative is used to issue order or to request. Interrogative is used to ask question. Declarative is used to make statement. Structurally the sentence has to follow the conventional rules of grammar. Utterances might not have grammatical structure. Minimum grammatical units in a sentence are subject and verb. But the utterances can be elliptical or contain sentence fragments or may be with false starts. Even an utterance can have one word. Sentence is concerned with meaning, the propositional context or what is said. Utterance is concerned with meaning plus force, or the function of what is said. Conventions of meanings are linguistic where as conventions of force are not basically linguistic; and force is related to social habits, practices of a community. Force includes meaning and contextual elements and other conditions of use.

### **4. AUSTIN'S SPEECH ACT THEORY :**

Speech act theory is a theory of language use, basically how people use language for communication. It studies the linguistic knowledge of language users,

their knowledge about the world, and the relation between the above two entities which makes it possible to communicate in a spoken discourse.

#### 4.1 Basis of Austin's Theory :

The basis of Austin's theory is that language is used to do things. Prior to Austin's research findings, the philosophers believed that the task of any statement was only to describe some state of affairs or assert facts, either truly or falsely. When Austin propounded his theory, there pervaded the influence of the ideas of logical positivism in philosophy. Austin started with a study of the performatives. According to him, performatives do not report anything; are neither true or false; and in their very utterance they perform actions such as effecting a marriage, giving a verdict, christening a ship, putting a bet. According to Austin, performatives would perform action only, if they fulfill certain textual (linguistic) and contextual (extra-linguistic) conditions. There are conditions to be met by the performatives for their felicitous performance. These conditions suggested by Austin are as follows:

- i. The existence of an accepted conventional procedure having a conventional effect.
- ii. The presence of particular persons and circumstances.
- iii. The correct and complete execution of procedure.
- iv. Having certain thoughts, feelings, or intentions, when appropriate to work.

Austin names these conditions as "felicity conditions". Utterances which fulfill felicity conditions are felicitous, those which fail to meet called infelicitous. In case of each and every utterance, to become felicitous, the speaker has to follow the social and conventional norms. Initially Austin characterized **constatives** as truth-bearers and **performatives** as action performers. But later on he rejected this dichotomy, as he found out counter-examples and deviation. In the daily interaction people do not use such highly conventionalized structures such as performatives with predetermined words. Austin drew the conclusion that utterances would perform actions, when they are used under appropriate circumstances.

#### 4.2 Three Steps of an Utterance :

Austin came with the idea that in producing an utterance a speaker performs three acts simultaneously, a locutionary, an illocutionary and a perlocutionary act.

**i. Locutionary Act:** It is an act of uttering any sentence of a language with definite sense and reference (the literal meaning or propositional context of what one says.)



The three sub-acts according to Austin are phonetic, phatic and rhetic.

- a) **Phonetic:** act of uttering certain sound.
  - b) **Phatic:** act of uttering the sound as belonging to a certain vocabulary, and grammar
  - c) **Rhetic:** act of using those words with a more or less definite sense and reference which together are equivalent to meaning,
- (ii) **Illocutionary act:** What we say, have both literal meaning and illocutionary meaning or force. Illocutionary act is the act performed in uttering a sentence in a context. It is the contextual meaning or implicative force of an utterance. According to Austin, in order to perform an illocutionary act it is necessary to perform a locutionary act.
  - (iii) **The Perlocutionary act:** This act is the causing of a change or creating an effect in the mind of the hearer as a result of producing an utterance. According to Austin, the causing of an effect on learner is 'securing uptake'. The purpose of a speaker is to create an effect on the hearer with the illocutionary speech act. Speakers want their opinions to be recognised if not adapted, their assertion to be agreed with, their thanks appreciated, apologies accepted and so forth. These are the "perlocutions" or "perlocutionary effects". Thus the perlocutionary effect of an utterance is the consequence of hearer recognising the locutionary and illocutionary acts of the utterance.

#### **4.3 Classification of Speech Act :**

Austin proposes a classification of speech acts, which is basically a lexical classification of illocutionary verbs. These are as follows:

- (i) Verdictives,
  - (ii) Exercitives
  - (iii) Commissives
  - (iv) Behabitives
  - (v) Expositives
- i. **Verdictives:** This type of speech act is typified by the giving of a verdict by a judge, arbitrator or umpire.
  - ii. **Exercitives:** These are the exercising of powers, rights or influence.
  - iii. **Commissive:** This type of speech act is typified by promising, or undertaking and presents a commitment of a future action.

iv. **Behabitive:** These are the miscellaneous group, related to attitude, social behavior.

Ex. Apologizing, Congratulating, Commanding, Condoling, Challenging.

v. **Expositives:** According to Austin, expositives are difficult to define. Expositives make it plain how our utterances fit into the course of an argument or conversation. For example, he suggests utterances like, "I reply", "I argue", "I illustrate", "I assume"

## 5. SEARLE'S SPEECH ACT THEORY :

Austin mostly established the conditions for felicitous, institutionalized speech acts. Searle, on the contrary, established conditions for the successful production of non-institutionalized speech acts like promising, threatening, requesting, ordering etc., which are common uses in communication.

Searle distinguishes between two major types of rules, such as **constitutive** and **regulative**. Constitutive rules are those which create or define new activities or behavior, like rules of a game, which are mandatory. Regulative rules are those which control or regulate existing activities or forms of behavior. According to Searle, languages are governed by rules; and constitutive rules are those which control the way in which a given utterance is realized as an illocutionary act. He proposes four major conditions for the production of felicitous utterances.

- (i) Propositional content conditions
- (ii) Preparatory conditions
- (iii) Sincerity conditions
- (iv) Essential conditions

**Propositional conditions** are mostly text-dependent rules, which concern the propositional act. As for example, for a promise, the speaker has to refer to the future time. **Preparatory conditions** are about background circumstances and knowledge about speaker and hearer that must hold prior to the performance of the act. **Sincerity conditions** concern speaker's intention, belief and desire, on the whole the psychological state. The **Essential conditions** are related to the illocutionary point of an act or the purpose of what is said. But in some speech acts, certain conditions overlap. As for example, the performance of speech acts relating to command and request are almost same. Searle believed that some illocutionary acts are regarded as special cases of others. Searle also distinguishes between five major speech acts,

- (i) Assertives
- (ii) Expressives
- (iii) Directives
- (iv) Commissive
- (v) Declaratives

**Assertive** is the type of speech act that has a truth value, which state the speaker's belief, opinion. Ex. (a) The house is big.

(b) Cloud moves in the sky.

In using an assertive, the speaker makes the words fit for the world (of belief).

**Expressive** is a type of speech act which expresses the feeling of a speaker, present the psychological state. Ex. (a) I am excited.

(b) Wow, great!

In using an expressive, the speaker makes words fit for the world (of feeling).

**Directive** attempts to get the addressee to do something (command, order, request, suggest)

In using directive, the speaker attempts to make the world fit the words (via the hearer)

Through **commissives** speech act, the speaker commits to some future course of action (Promise, pledge, refusal, threat).

Ex (a) I will help you.(b)I will report against you.

In using commissive,the speaker undertakes to make the world fit the words.

**Declaratives** change the world via their utterances (try to establish connection between propositional contents and the world). Austin named most of the declaratives as performatives. In using declarative, the speaker changes the world via words.

Ex. When the referee says a player, "You're out".

## 6. DIRECT AND INDIRECT SPEECH ACT :

Three basic sentence types provide three simple structural distinctions between three general types of speech acts. The structural forms are declarative, interrogative, imperative; and the communicative functions are statement, question, and command or request. Whenever there is a direct relationship between a structure and function, there is a direct speech act. As for example, an interrogative used as

a question is a direct speech act, and the same when used as a request is an indirect speech act. A direct speech act has one function, and an indirect speech act has more than one function. According to Searle, in the above example one illocutionary act is performed indirectly by way of performing directly.

#### 7. COOPERATIVE PRINCIPLE :

Communication is only possible, if the interactants mutually cooperate. Grice (1975) has spoken about cooperation in relation to the act of linguistic communication. He proposed a general principle for this purpose, named as “the cooperative principle” and classified it under four maxims,

- (i) Quantity
- (ii) Quality
- (iii) Relation
- (iv) Manner

According to **quantity maxim**, one should make his contribution to the conversation as informative as is required. The speaker should not make the contribution more informative than is required. According to **quality maxim**, the speakers would make the contribution on what is true. The speaker should not say what he/she believes to be false. The speakers should not say that for which he/she lacks adequate evidence. According to **relation maxim**, the speaker should say something relevant. According to **manner maxim**, the speaker has to be perspicuous. He / She should avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity) and be orderly.

#### 8. POLITENESS PRINCIPLE :

Language is not only informative, and expressive, but also it is phatic in maintaining interpersonal relationship. Politeness principles are those which control the ways we should use language in order to maintain good social relationship. There are the uses of “tact maxim” to maintain the politeness principle during communication. There are two sides of tact maxim, the negative side, “minimize the cost to hearer”, and the positive side, “maximize the benefit to the hearer”.

#### 9. IRONY PRINCIPLE :

An ironical statement is mostly an indirect speech act. Sometimes it is an expression which appears too polite, but actually it is a verbal attack on the addressee. Sometimes it violates the cooperative principle, and Grice’s maxims.

## **10 CONTEXT :**

The context used in the utterance includes factors such as the place and time of utterance, interlocutors' knowledge of the world, shared experience, interpersonal relationship. A lack of shared knowledge might cause a breakdown in communication.

## **11 DEIXIS :**

Deixis, a Greek term, means pointing via language, pointing at someone, something or a particular time during the utterance. Deictic expressions are grammaticalized language. For example, the demonstrative pronoun "there" does not refer to any particular entity, all by itself, but it is a variable, or placeholder. Depending on the context, it may refer to any particular place, such as a country, restaurant, bedroom whatever. Deictic expression can be used to indicate the following examples.

- (i) A person via "person deixis" (me, you)
- (ii) Location via "Spatial deixis" (here, there)
- (iii) Time via "temporal deixis" (new, then).

Person deixis includes first, second, and third person. Expressions those which include higher status are described as honorifics (Sir, Madam, etc.). Spatial deixis also includes demonstrative pronouns (this, that).

## **12. PRESUPPOSITION :**

Presupposition is a kind of pragmatic inference. A presupposition is something that a speaker assumes to be the case prior to making an utterance. This is speaker-dependent. It is a relationship between two propositions

- (i) Ex. of **Existential presupposition**: "Your dog" proves that "you have a dog"
- (ii) Ex. of **Factive presupposition**: "I am glad that you passed the examination" proves that you passed the examination.
- (iii) Ex. of **Lexical presupposition**: "He is late again" proves that "He was late before"
- (iv) Ex. of **Structural presupposition**: "why are you upset?" proves that "You are upset."
- (v) Ex. of **Non-Factive presupposition**: "she pretends to be happy." proves that "she is not happy"
- (vi) Ex. of **Counter-Factual presuppositions**: "If I were rich, I would help you" proves that "I am not rich."

### 13. TURN-TAKING AND ADJACENCY PAIRS :

During turn-taking there is a change of speaker as a part of conversation. In a conversational discourse, one person speaks and the other responds. Each time a turn is over, the addressee has to respond the speaker's speech act. Many speech acts also come in adjacency pairs. Questions are responded by answers; offers are responded by acceptance or refusal, requests are by promises of compliance. According to Nozar Niazi, "The first half of each adjacency pair is intended to set up its response, and the second half, to satisfy the obligations set up."

Through the two turns of adjacency pair, one communication target is achieved.

### 14 CONCLUSION :

On the whole, speech acts are the basic units of communication and conversation. An in-depth study of speech acts helps to analyze conversational discourses in terms of the acts performed by the interlocutors. This exercise is specifically helpful to analyze, interpret the dialogues in the novel and drama. The reader of any such work of art gets a better perception through the study and analysis of speech acts.

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# VISION FOR A VIBRANT ODISHA: INCLUSIVE GROWTH AS ROAD TO THE FUTURE

\*Dr. Pradeep Harichandan

## ABSTRACT

*Passage of time and missing opportunities in history has made it a daunting task today to nurture a vision for transforming Odisha in to avibrant and advanced state in the country with happiness and wellbeing of its people to be seen everywhere. There is a need for introspection of our approaches, the ways and means that we have chosen in the past for development of the state. There has always been a critical link between the vital components of governance and development matrix, which could have instilled the much required vibrancy in society, politics and economy of the state. The successive governments have miserably failed to choose the right path of development that could have transformed a resourceful yet backward state from abysmal poverty to relative prosperity.*

**KEY-WORDS** : Vibrant Economy, Inclusive Growth, Gross-average, Negative Externalities, Mining Happiness, Human Capital, Skill Sets, Social Capital.

Compared to some other states in India, the successive state governments in Odisha have been directionless. Happiness, wellbeing and prosperity of the people have never been the priority and projected outcome of state policies. In spite of possessing plenty of resources: surface and ground water, long coast-line, huge potential for high-sea fishing, developing sea ports, maritime commerce, exports, tourism, handicraft, scope for fishery, animal resources and agriculture and allied sectors, the people of Odisha have been given a false impression and made to believe as if exploitation of 'metal' is the only path to prosperity! Successive state budgets have failed to provide any direction for holistic and inclusive development in the state. There has been a clear lack of vision to present a foresight for the future.

In this context, it is high time to debate, brainstorm and act on the most compelling issues of our time with the objective of developing a vision for the state with foresight. While it becomes essential to analyze the present and past policies, planning, practice and governance in the state and the impact and outcome thereof

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*\*The author is a governance and development expert, pradeepharichandan@gmail.com  
9238804780*

across sectors, there is also, certainly a greater need to present a blue print for future vibrant Odisha and set the agenda for the respective political parties, successive governments and civil society groups. This paper is a sincere and humble attempt to explore though not all, a few such available alternatives and approaches that could help us to embark upon inclusive and sustainable development of the state.

#### **OVERVIEW :**

People often ask a basic question – why a culturally vibrant, socially liberal and resource-rich state should remain backward for all time to come? Odisha has enough potential to become an advanced state in the country. Besides the above, it has a long coastline, great heritage and fascinating tourist places, resource rich forests, hydro and thermal power sources and ground and surface water in plenty to sustain a diversified and vibrant economy. However, Odisha continues to lag behind on most development indicators, while some other states like Andhra Pradesh and Kerala with similar condition before a few decades have leap frogged to be counted among the few advanced states of the country!

There has been a serious accusation that the leading political parties in Odisha and succeeding regimes have failed to present a vision for the state and act upon, characterized as they are by populist cross-purpose policies, under-developed planning, directionless budgets and poor governance. There is clearly a failure of the leadership to get out of partisan power politics and keep Odisha on the real development track. The net result is absence of an amiable environment and good work culture; inequitable and lopsided development characterized by destitution, distress selling, forced migration and lowest human development index.

Despite having enough opportunity to diversify the economy with a long coast line and rich tourist potential, the people of Odisha are made to believe that mining and metal trade are the future, which is actually not. While majority of people still depend on agriculture for their livelihoods, there has been a continuous decline of agriculture and allied sector in the state, culminated in rural indebtedness, forced migration and suicide of farmers. Odisha has been primarily a consumer state, depending on other states for own consumption of vegetables, fruits, milk, fishes, chicken, eggs, onions and of course, potatoes! Poor people, poor infrastructure and abysmally poor citizen services such as primary education and health care, safe drinking water and sanitation in the villages and towns characterize Odisha today, which needs to be improved in a planned and time-bound manner.



**INCLUSIVE GROWTH AS ROAD TO THE FUTURE :**

Economic growth is the key for wellbeing and happiness of the people. But what we have seen around is emphasis on macro-economic growth in terms of per-capita income and GDP indicating increase in the amount of goods and services produced per head over a period of time. This approach of 'gross average' of growth has been the prime reason of exclusion of a large chunk of population of the state from the development process across several sectors – agriculture, horticulture, fishery, animal husbandry, fishing, tourism, mining and industries. Economic growth is vitally depended on productivity in all these sectors. For instance, during the time of so called metal boom in the state and height of mining activities, a microscopic minority of state's population only got benefited directly or indirectly. The so called 'mining happiness' made only a few people happy who lived in the cities and invested their huge surplus outside the state and the country in real estate, gold, multiplexes, malls and stock shares, leaving large sections of even the local populace remaining as unhappy as ever with added ecological and livelihood related negative externalities. This model of economic growth can never bring prosperity to the state and make people happy.

On the other hand, the concept and practices of inclusive growth is the most compelling socio-economic development strategy for today, which aims at equal opportunities for all in the economic development process with benefits incurred by all section of society across all sectors. Besides making all sections of the society having stakes in the development process, inclusive growth also emphasizes on universal access to health care, human capital development, environmental quality, social protection, and food security etc. In simple terms, inclusive growth means making sure that everyone is included in the growth process, regardless of their social and religious category, economic class, gender, sex, physical disability, and geographical inaccessibility. Inclusive growth approach takes on long term perspective and the focus is on entitlement through productive employment rather than mere direct and short-term economic benefits like grants and pensions. According to World Bank, the growth said to be inclusive when the growth is sustainable in long run and it should be broad based across the sectors and sections of people. Access to markets, resources and unbiased regulatory environment for business and small transactions promote inclusive growth.

Thus inclusive growth is the road to inclusive development and future of the state. However, inclusive growth is not only about expanding national or state macro economies but also about ensuring that we reach the most vulnerable sections of the society. The "equality of opportunity" and "participation in growth by all" with a special focus on the work force and the unemployed are the very basis of inclusive growth. UNDP's chief economist Thangavel Palanivel pointed out that "growth is inclusive when it takes place in the sectors in which the poor work (e.g. agriculture);

occurs in places where the poor live (e.g. undeveloped areas with few resources); uses the factors of production that the poor possess (e.g. unskilled labour); and reduces the prices of consumption items that the poor consume (e.g. food, fuel and clothing).”

But, ‘with everybody, for development of everyone’ – so far has remained a mere political gimmickry in our part of the world. The development agenda has never been designed for inclusive growth. There are a few examples, which make the current growth pattern glaringly non-inclusive. For instance, over 40 percent of state’s people live in poverty with the adivasis/scheduled tribes (STs) - who make up a sizeable 22 percent of total population. Most adivasis live in tiny hamlets and remote habitations in the hills in abject poverty and geographical isolation. In these remote upland areas, public officials – doctors, teachers and others are unwilling to continue for long. Doctors do not attend the health centres; school teachers stay away from schools, PDS shops are miles away and open once a while; and banks are inaccessible for them. Most of the government officials spend their time lobbying for a transfer back to the plains. The tribal people become the worst sufferers because of additional social, economic and physical exclusions imposed on them. These are the people who have been subjected to an abstract pattern of development, which is alien to them.

For instance, in Malkangiri district of Odisha, there is no road for the water-locked people of Chitrakonda. They lost it long ago, when the Machhkund hydroelectric dam was built in the 1940s, and again when the Balimela dam came up in the 1960s. The power that is generated in their neighbourhood lights up lives hundreds of miles away. For them, though, life still goes dark when the sun sets. The cruelest irony is that they are yet to receive electricity themselves. So the question arises, if not for the suffering masses, then development for whom? It’s also the story of over 20,000 people who have been cut off by the reservoir waters and forgotten for decades. This is the story of about 150 villages of Chitrakonda.

Macro-economic growth in the country and in Odisha has not brought happiness to the historically excluded tribal people of the state. To quote Ramachandra Guha, famous historian and biographer, “the opening of the Indian economy has had benign outcomes in parts of the country where the availability of an educated workforce allows for the export of high-end products such as software. On the other hand, where it has led to an increasing exploitation of unprocessed raw materials, globalization has presented a more brutal face. Such is the case with the tribal districts of Odisha, where the largely non-tribal leadership of the state has signed a series of leases with mining companies, both Indian and foreign. These leases permit, in fact encourage, these companies to dispossess tribals of the land they own or cultivate, but under which lie rich veins of iron ore or bauxite”.

In Odisha, the slogan of “mining happiness” has come out from the mistaken belief that for the poorest state of India, mining is the only road to growth and prosperity. Growing demand of aluminum and steel in the international market has allured steel manufacturing giants world over to join the mad rush into interior Odisha *that* has the rare fortune of having maximum bauxite and iron ore. Peddled by the vested interest nexus, the excited state government signed about 50 MoUs with different mining and metal producing companies including major players like TATA Steel. Sans diversification and given no other option, people were forced to believe that no development is possible in the state without going by the agenda set by these corporate giants. The core issue here is violent disruption of tribal people’s life and livelihoods for the sake of mineral extraction in a manner that would make the principles and practices of inclusive growth a mockery.

Similarly, exclusion of a vast chunk of the middle class and lower middle class from the growth process both in rural and urban areas of the state has increasingly led to creation of a bipolar socio-economic division with the poor eyeing for all government sponsored aids and the reach managing to reap all benefits through resources at their disposal; but leaving the entire middle class to fend for itself. For instance, in the urban housing sector in the state, the poor can have access to a small dwelling unit through the newly launched “Housing for All” scheme and the reach would anyhow have access to the premium housing units under the same scheme; but the middle class would have access to none.

The bike riders who have a major contribution for growth of the city in terms of construction, goods and services are left out from all urban development schemes. The remaining poor, middle and lower middle class in the rural areas are only those who are still trying to eke out a living from agriculture; the rest have migrated to the cities and towns in search of their livelihoods. In a scenario, where agriculture sector has no absorption capacity for the workforce and service sector is the only hope, majority of the poor, semi-educated and educated middle class have been migrating to cities for there is demand for services only in the cities.

Majority of the rural people in Odisha still don’t have access to safe drinking water and toilets. The successive governments have not been responsive to people’s needs. There has been a mismatch between people’s priorities and govt’s provisioning. For instance, one can easily avail pouch liquor with govt. branding in remotest hamlet of Odisha, but cannot get safe drinking water even in large revenue villages of the state. The fact that safe drinking water is a bare minimum necessity for sustaining life of the people has been missed out of the priority list of successive state governments.

Most of the villages in state connected with pipe water supply system get raw untreated polluted water drawn from the river streams. Even supply of these is quite irregular and not dependable. Similarly, there are huge supply-side constraints in construction of toilets. Even though toilets are constructed in some places, users are not motivated to use those, water supply and cleanliness is not ensured. In many places, one can find toilets being used for storing grains or fuel woods; in yet some other places these are the rest places for stray dogs. Water and sanitation, which are two key determinants of public health, have been addressed in a half-hearted manner.

The industries and towns of Odisha have become major pollutants of all surface and ground water sources in the state. The dangerous industrial and faecal sludge are directly discharged to the rivers, which are consumed by lakhs of villagers who live along these rivers from the upstream down to the sea mouth. We have not put emphasis on treatment of industrial waste and domestic sewage with same vigour as we have shown our interest for urbanization in the recent years.

Odisha is also rich in water resources. But lack of managing and maintaining water resources and non-existence of water governance in the state has led to waste of water during monsoon and scarcity of water during heights of summer. There are bottle-necks and siltation on all river systems, which are not cleared in a planned manner. As a result, most of the rivers are dried-up during summer. This creates severe scarcity of water in rural areas of the state for both drinking and irrigation.

In fact, irrigation has been a much neglected sector in the state. In spite of successive electoral promises for long, the state has at best only about 34% of total cultivated land irrigated leaving the rest 66% on the mercy of the rain-god ! The farmers and agricultural labourers who depend on these rain-fed un-irrigated lands constituting a major chunk of state's rural population are left with the vagaries of monsoon and uncertainty of even a single crop yield in a year.

Odisha can never become vibrant unless agriculture is put on the forefront. Successive governments have tried but failed to sell the idea that rapid industrialization of the state would make the state prosperous. It has failed mainly because un-inclusiveness and seclusion approach. While metal industries were incentivized, agro-based industries were never encouraged to thrive in the state. The strategy for large-scale industrialization has failed as mining and a few metal-based industries brought prosperity to a few at the cost of the masses.

Over one-third of the state's rural areas don't have market yards. Private participation in agricultural value chains is still limited because of restrictive agriculture provisions, such as compulsory licensing requirements and lack of infrastructure, which deter private investment. Odisha also lacks adequate storage

facilities; both dry and cold storage leading to distress sell of paddies, potatoes, onions and other crops by farmers. As the agricultural input cost is very high and selling price of crops is too low during the harvest season, the farmers are suffering huge loss.

Lack of access to low interest institutional crop loan and crop insurance has further aggravated the problem leading to suicides by farmers in the state. Government support for developing critical storage infrastructure has been inadequate. The state, despite its agricultural potential and winning successive awards for bumper crop production, attracts insignificant private investment to the agribusiness sector. It attracts less than 5 percent of food processing investment in India and less than 1 percent of total foreign direct investment. While the state aims to attract more investment in inputs and food processing, investment promotion efforts have been piecemeal rather than targeted at specific sectors.

In spite of bumper crop production neither the farm sector nor the farmers are benefited because Odisha has a fragmented agricultural marketing system. There is an urgent need to streamline the state's agriculture production and supply chains through various measures like executing outcome driven action plans for increasing the coverage of irrigated lands for rabi as well as kharif crops, easily accessible low interest institutional crop loans and crop insurance for farmers, dry storage facilities in every village, cold storage facility in every panchayat, development of agro-based food-processing industries in every CD block, market chain build-up; and guarantee for procurement and hassle-free payment at market price for both kharif and rabi crops.

Odisha has ample potential for marine fisheries with a long coast line of 480 kms with 24,000sq. km area within the continental shelf. There has been an increase in the value of exported sea-fish and fish products. However, the quantity of fish exported from Odisha has been declining. Contribution of Odisha to the present level of marine products exported from the country is about only 2.5 percent in terms of quantity and 4.8 percent in terms of value. The State's brackish water area is about 4.18 lakh ha with a breakup of 0.79 lakh ha of Chilika Lake, 2.98 lakh ha of estuaries, 32,587 ha of brackish water area and 8,100 ha of backwaters. There has been a declining trend in brackish water fish production as well. Similarly, freshwater fish being the staple food of the people of Odisha, inland fisheries and freshwater aquaculture have a great importance. Freshwater areas of the State are estimated to be 6.76 lakh ha comprising 1.25 lakh ha of tanks/ponds, 2 lakh ha of reservoirs, 1.80 lakh ha of lakes, swamps &heels and 1.71 lakh hectares of rivers and canals. However, the present level of exploitation is limited to just over 55% of the estimated potential.

The problems in fishery sector in Odisha revolve around lack of resources, technology, education, information, infrastructure, institutional finance, efficient value-chain, organized and secure marketing/ supply system/ chain for fish and fish products. There must be twin objectives of protecting both producers' and consumers' interest as well as augmenting marine products export and foreign exchange earnings to the State. Another challenging task is to incentivize and utilize the full potential of the inland freshwater aquaculture like Andhra Pradesh has done during last two decades.

There should be concerted effort to end the politics of fishing rights in the Odisha sea coast by earmarking zones of entitlement for the big and small fishermen, mechanized and non-mechanized sea fishing thus leaving adequate fishing space for all categories of actors. However, the major problem in marine fishing is dominance and virtual control over the Odisha sea coast by marine fish mafias from Andhra Pradesh in south and West Bengal and Bangladesh in the north. Like the ODRAF, Govt. of Odisha should form a strong Odisha Marine Rapid Action Force to provide protection to fishing trawlers and boats from Odisha and strictly enforce zones of entitlements for the mechanized and non-mechanized sea fishing and big and small fishermen.

Livestock products account for more than 20 % of the total value of agricultural output in Odisha. However, there is a critical gap between production, supply and demand chain of milk and poultry products for which the state is heavily dependent on neighbouring Andhra Pradesh. For instance, as per one estimate, production and supply of egg in the state is about 34 lakh per day whereas the demand is about 65 lakh per day. But poultry farming is a cost intensive high risk enterprise, which needs to be supported by the state govt. by making available low interest soft loans and insurance. Similar is the case of milk production as Odisha recorded only 1903 tonnes during 2015-16 whereas Gujarat and Andhra Pradesh recorded 12262 tonnes and 10817 tonnes respectively during the corresponding period.

The major concern is the subsistence existence of the small dairy farmers who are facing the challenge of getting returns at below local wage rates. Small scale dairy farms persist in Odisha since alternative employment opportunities for rural families are scarce. But there is a large potential to reduce cost of milk production by small dairy farmers and increase family farm income through milk production by better breed, feed and herd management. Lower land cost, cheap labour, cheaper feed and availability of grazing land in the state can be synergized for lowering the cost of production and increasing surplus for the farmers. A suitable strategy to promote buffalo-based dairy farming has a huge potential for improving the production and competitive position of dairying in the state.

Tourism is the one sector, where there is unlimited potential for the state to explore. Known as the Soul of India, Orissa is a distinctively cultural and historical land with priceless gifts of nature. A lush green state with a long stretch of coastline that has seen some of the best fusion of traditional Indian art in its temples and monuments, as well as the most ancient tribal art and culture; and has been able to preserve much of it; in an environment natural to its wonder and attractions. Odisha is an enticing state with rich and vibrant culture, echoed by the colorful and lively people, festivals, dance, music and the bazars and haats, the state presents its past glory through the impressive forts and palaces.

There is no other state in the country with such a huge potential for earning revenue and livelihoods from tourism. But unlike Rajasthan, Kerala and Andaman & Nicobar, the state has miserably failed to preserve, develop and maintain its beautiful temples, monuments, beaches, lakes, sanctuaries, wildlife resources, waterfalls and hill resorts. Multiple connectivity for faster mobility to tourist places, adequate and well-maintained tourist infrastructure, involvement of private sector through PPP in operating and maintaining the facilities; and well-behaving personalized services are apparently missing in Odisha tourism that needs to be emphasized by the state govt.

Finally, the story of growth is always characterized by the extent to which the human capital is developed. Growth should have generally brought prosperity to the state during last two decades; but large chunks of state's population, especially its workforce today are not part of this growth process since they are not healthy, educated and trained. A major reason why common people are not able to reap the benefits from faster economic growth is their low level of health, education and skillsets. Again, there is a mismatch between the available skill sets and the market demand. In this context, human capital and entrepreneurship development becomes imperative. Though numbers of educational institutions both public and private, have been mushrooming in the state, quality education has become a big question mark.

Apart from human capital, development of social capital also holds the key to the future prosperity and sustainability of economic growth. Odisha boasts of a rich and vibrant socio-cultural heritage naturally caused by its long history. Further, confluence of different rulers of varied cultural and artistic inclinations and racial streams has also enriched the art, craft and culture of the state. The state is particularly famous for its brass work, silver work, terracotta art objects, and appliqué works, besides its unique handloom. The coastal state of Orissa has a varied and fascinating history represented by the famous temples. Home to sixty-two tribes, the state also boasts of many wild life sanctuaries with habitats including the graceful elephant, white tiger and olive riddley sea turtle. The state's folk and classical

dances - Sambalpuri, Chhau and Odissi, exquisite handicrafts and the emerging women self-help groups give it a unique and favorable socio-cultural confluence and economic net worth with promises for road to prosperity.

## **CONCLUSION :**

It is high time that the blurred vision of leap frogging with a few rich people and with the help of a few lucrative sectors must be given up. The road to the future needs to be laid with inclusion of all sections of people and all sectors of economic activities by linking people, resources and technology together. Development needs to be broad-based and inclusive. The people hitherto neglected, the sectors till now excluded; should be brought to the mainstream development agenda. Once this is done, there would be a clear vision for future vibrant Odisha. Then, no planning would be required, no strategizing would be essential, no action plan would be necessary as everyone would be educated, trained and empowered enough to catch the line of the vision and leap forward for a vibrant Odisha.

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# ESOA MODIFIED UNSATURATED POLYESTER HYBRID NETWORKS: A NEW PERSPECTIVE

\*Priyabrata Mohanty

## ABSTRACT

*Hybrid polymer networks based on unsaturated polyester (UPE) and epoxidized soybean oil acrylate (ESOA) were synthesized by reactive blending through free radical addition polymerization reaction. ESOA was prepared by acrylation of epoxidized soybean oil (ESO). The physical, mechanical, thermal and electrical properties of the cured blends were compared with the neat resin. ESOA resin bearing reactive functional groups showed good miscibility and compatibility with the UPE resin. The co-cured resin showed substantial upgrading in the toughness, impact resistance, thermal properties, and downgrading brittleness up to the addition of 20 wt % of ESOA content. The muddled phase structure was corroborated by Fourier transform infrared spectroscopy, scanning electron microscope, and transmission electron microscopy and proved the formation of excellent hybrid polymer network. An improvement in overall properties has been achieved without seriously affecting any other properties. VC 2016 Wiley Periodicals, Inc. J. Appl. Polym. Sci. 2016, 133, 44345.*

**KEYWORDS :** Addition Polymerization; Biodegradable; Polyesters; Thermal Properties Thermogravimetric Analysis (TGA)

## INTRODUCTION :

Petroleum derived unsaturated polyester resins are well known over the last four decades due to their relatively low cost and ease of processing. They exhibit poor damage tolerance, low mechanical strength and stiffness relating to other engineering materials such as metals.<sup>1</sup> Again the brittleness of this class of nonbiodegradable thermosetting material is one of their major drawbacks.<sup>2</sup> Therefore, their utilization in industrial applications has been restricted to some extent. For that reason, various different methods of blending or mixing of different types of polymers have been conducted to successfully tailor the physical, mechanical, and thermal properties of polymers.<sup>3</sup> Because blending provides a more refined and versatile procedure for achieving a higher level of structural homogeneity in the mixture of two chemicals with improved properties.

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\*Seior Lecturer, Department of Chemistry, Pranatanath College (Autonomous), Khordha

Various blending and mixing techniques like mechanical blending, simple melt mixing, solvent casting, latex blending, fine powder blending, etc., are also used for this purpose. Among them mechanical blending is the easiest, cheapest, and user friendly method of blending that combines two chemicals in a unified smoothed manner.

Vegetable oils are very demanding raw materials for the preparation of green composites. Epoxidized soybean oil is a class of vegetable oil having low cost, ready availability, low toxicity, biocompatibility, good lubricity, low volatility, high viscosity index, solvency for lubricant additives, and easy miscibility with other fluids.<sup>4-7</sup> Epoxidized soybean oil acrylate (ESOA) are synthesized from the reaction of epoxidized soybean oil with acrylic acid. When this functionalized<sup>8</sup> product is cured alone or even with styrene as reactive co monomer, yield rubberlike materials.<sup>9,10</sup> This substance reduces the tension of deformation, hardness, density, viscosity, and electrostatic charge of a polymer. At the same time it increases the polymer chain flexibility, resistance to fracture, thermal resistance, and dielectric constant.<sup>11</sup> So hybrid networks of this biodegradable material with nonbiodegradable thermosetting one will give an innovative and improved combination with good toughness and excellent properties of high applicability.

In this work, ESOA prepolymer is first synthesized from the reaction of epoxidized soybean oil with acrylic acid and then it is blended with different weight percent of unsaturated polyester resins (UPE). Initially, the blends are characterized with the help of Fourier transform infrared spectroscopy (FTIR), scanning electron microscope (SEM), and transmission electron microscopy (TEM). Then their mechanical, thermal, and electrical performance tests are studied to determine the most optimum blend composition for their use in structural purposes specifically for low-cost housing projects and as an insulating material. Further, a comparative study of thermal and ageing properties has been made between ESOA and the optimum blend compositions. Here, specific blend compositions have been mentioned to emphasize only on the important experimental results.

## **EXPERIMENTAL :**

### **Raw Materials**

Isophthalic polyester (Unsaturated polyester-UPE) was used as the resin (supplied by Vasavi Bala Resins, VBR-4301 and viscosity-0.3 P a s). The ESO (Epoxidized Soybean Oil) was purchased from Sigma Aldrich. ESOA (Epoxidized Soybean Oil Acrylate) was synthesized in our laboratory from ESO. Triphenylphosphine (TPP or PPh<sub>3</sub>-catalyst), Butylated hydroxytoluene (BHT-stabilizer), and acrylic acid were collected from Sigma Aldrich. Methyl ethyl ketone peroxide (MEKP)

and cobalt naphthanate were used as catalyst and accelerator for unsaturated polyester and ESOA blend which were purchased from Sigma Aldrich. All chemicals and solvents were used without any purification.

**METHODS :**

Synthesis of ESOA from ESO. About 227.60 g of epoxidized soybean oil (0.40 mol) and 87.0 g of acrylic acid (1.20 mol) were added to a three-necked flask (500 mL) attached with a condenser, thermometer and mechanical stirrer. Then 0.085680 g of BHT (0.03% of the total resin) weight was added as stabilizer or free radical inhibitor. About 2.856 g of TPP (1% by weight) was used as a catalyst and the reaction temperature was raised to 70-75°C. The reaction was carried out for approximately 6 h. The change of reaction with time can be followed by monitoring the equivalents of epoxides to carboxylic acid and the oxirane oxygen content given in Figure 2. The formed ESOA is not highly viscous and shows a constant viscosity at different shear rates indicating, Newtonian behavior. Therefore, it is not necessary to use reactive diluents to reduce the viscosity of acrylated oils, which is a highly desirable feature for composite application.

Preparation of UPE/ESOA Hybrid Networks. ESOA was added in the UPE resin and stirred properly till clear solutions were obtained. The 3% MEKP (w/w) Catalyst was then mixed and stirring was continued for 4 h to confirm that the catalyst was completely dissolved. Now 0.5% cobalt naphthanate (w/w) was added to the solution. At the beginning of fabrication, gel coat was uniformly brushed in to the finished side of male and female parts of the mold. Then the mold was subjected to hotpress (5 tons). Curing was carried out at 120°C in a convention oven for 2 h.

**CHARACTERIZATION :**

**Acid Value Determination**

About 1 g of resin was dissolved in 100 mL of acetone. The acid value was calculated by direct titration of the resin against 0.1N KOH solution with five drops of phenol red:bromothymol blue (1:1 in 90% ethanol solution). The end point was obtained when the color of the solution changed from yellow to green and from green to blue. The value was calculated by using the following equation:

$$\frac{5.613f 3V}{AV5} \dots (1)$$

where, f is the titration factor of the KOH51, V is the volume of the 0.1N KOH, and W, weight of the resin sample.

### Oxirane Oxygen Content :

About 1 g of resin was dissolved in 100 mL of acetic acid. Samples were titrated against 0.1N HBr using five drops of crystal violet indicator. The percentage of oxirane ring per gram of resin was calculated by using the following equation:

$$\frac{1.63N3V}{\text{Oxirane oxygen } \delta \text{ p\% } 5} \dots (2)$$

where, N is the normality of HBr solution, V is the volume of HBr required for titration, and W is the weight of the sample

### Fourier Transforms Infrared (FTIR) Spectroscopy

FTIR spectra of ESO, ESOA, and UPE/ESOA blend were collected using Thermo-Nicolate Model 400 instrument equipped with a controlled temperature cell (Model HT-32 heated demountable cell used with an Omega 9000-A temperature controller).

### Nuclear Magnetic Resonance (NMR)

NMR measurements were conducted on a Bruker AC270 MHz spectrometer. Deuterated solvents such as CDCl<sub>3</sub> were used with concentrations typically between 1 and 10 wt % solids.

### Gel Content Determination

The small blocks of solid samples (3 mm 3 3 mm 3 5 mm) were immersed in acetone solvent at room temperature for 1 week. The swelling equilibrium was determined when the weight of the swelling samples were constant. The networks were first weighed in the swollen test. Then they were washed with fresh solvent and dried under vacuum at 80°C for 3 days until constant weight was achieved. Gel fraction % was calculated as per the following equation.

$$\frac{\text{Sample weight before extraction}}{\text{Gel fraction \% } 5 \text{ } 3100} \dots (3)$$

(3) Sample weight after extraction

### Scanning Electron Microscopy (SEM) :

SEM was utilized to examine the surface morphology of neat ESOA as well as the UPE/ESOA hybrid networks. The samples were gold coated and examined by using a Philips 420T scanning electron microscope with a secondary electron detector, operating at 20 kV in the SEM mode.

### Transmission Electron Microscopy (TEM)

Transmission electron microscopy was conducted in JEM-200 FX. Thin sections (90 nm) of the Cured blends were obtained by microtome with diamond knife for TEM analysis. The filament Voltage was kept 200 kV to make a bright field image of the blend.

### Mechanical Testing

The tensile and flexural properties of different blends were studied by universal testing machine (HOUNSFIELD; H10KS) in accordance with ASTM D-638 and ASTM D-790. Impact strength was measured as per ASTM D256. All the results were taken as an average of four samples.

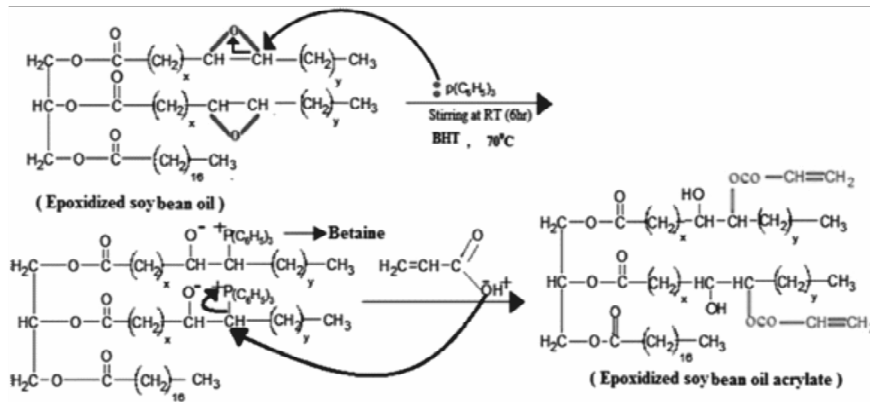


Figure 1. Reaction mechanism of synthesis of ESOA from ESO.

### Dynamic Mechanical Analysis (DMA)

For DMA, five test specimens (56 3 13 3 3 mm) were cut from the center section of an ASTM type I tensile bar. The dynamic mechanical properties like storage modulus and damping coefficient (tan d) were evaluated by using a DMA tester (Model Q800).

### Differential Scanning Calorimetry (DSC)

DSC was utilized to determine the glass transition temperatures and to monitor the curing reactions. DSC was conducted on a Perkin Elmer Series 7 thermal analyzer under a nitrogen purge at a heating rate of 108C/min. All reported data are from second heating scans.

### **Thermal Properties Measurement**

Thermogravimetric analysis (TGA) was performed on a PerkinElmer Series 7 thermal analyzer with a nitrogen atmosphere at a heating rate of 108C/min. The weight loss of the sample was measured as a function of temperature.

### **Electrical Properties**

The volume and surface resistivity were evaluated according to ASTM D257 by using a Keithly 6517A model 8009 resistivity test fixture at room temperature.

### **Ageing Studies**

The ageing of the blends on exposure to water was evaluated by keeping the samples immersed in water. Five specimens (25 mm x 25 mm) of each sample were kept immersed in distilled water at 25°C for 30 days. The samples were taken out, dried at room temperature and their weights were taken. All the results were taken as an average of five samples.

### **RESULTS AND DISCUSSION :**

Characterization of ESOA and UPE/ESOA Hybrid Resin This article aims to present the synthesis procedure of ESOA in details using ESO as raw material. In addition to it the properties of the blend formed by ESOA with UPE have also been studied. During synthesis of ESOA, TPP is used as a pre reaction catalyst to promote the reaction between the epoxy group and the carboxylic acid group through nucleophilic attack by producing betaine as an intermediate. BHT is used to prevent the autoxidation of ESO by atmospheric oxygen. So the formation of peroxy radical became easy without forming hydro peroxide by autocatalytic reaction. Acrylation of ESO is occurred by acrylic acid via a ring opening reaction. The epoxy groups react with the carboxylic acid groups in the acrylic acid to form the required acrylated ESO. Figure 1 shows the detailed reaction mechanism for synthesis of ESOA and is confirmed through FTIR-analysis. As acrylation reaction involves the intake of the carboxylic groups of the acrylic acid and the oxirane group of ESO; so to know the equivalents of epoxides to carboxylic acid, acid value and oxirane ring percentages of the reaction were calculated according to eqs. (1) and 2 respectively. Figure 2 confirms the decrease in acid value and oxirane ring percentages during the reaction progress with time. Initially the acid value was 44 mg KOH/g. It started to decline rapidly in the first 2 h due to the higher concentration and higher reactivity of acrylic acid and oxirane group. As the reaction progressed, the values decreased slowly and the reaction stopped when the acid value was about 8 mgKOH/g. Again the decreasing trend of the oxirane ring percentage shows the consumption of epoxy

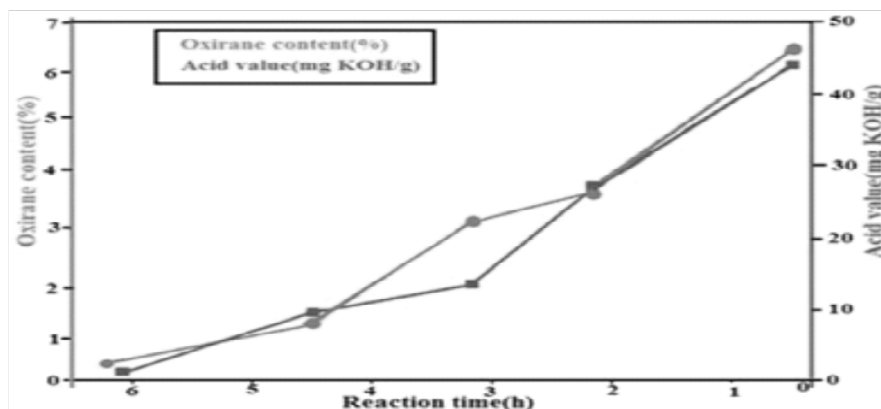


Figure 2. Acid values and oxirane content (%) v. Acrylation reaction time in ESOA synthesis.

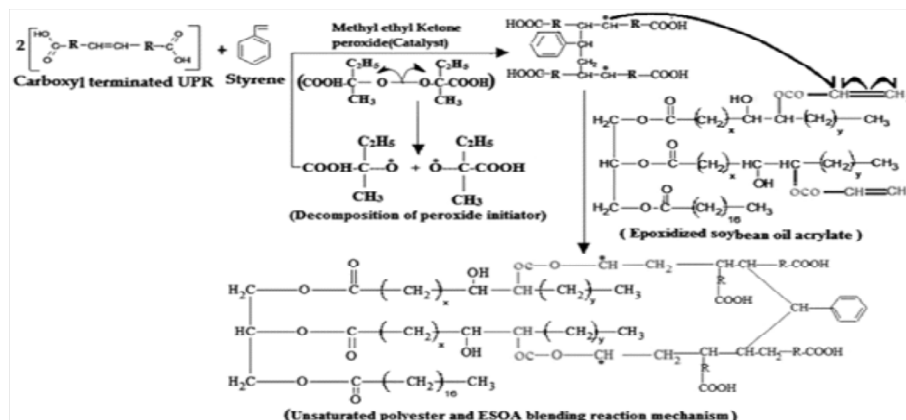
**Table - I**

Analytical Data of the ESO and ESOA

Properties	ESO	ESOA
Oxirane oxygen content (%)	6.4	0.012
Iodine value (g I <sub>2</sub> /100 g)	6	8
Acid value (mg KOH/g)	1.0	1.15
Viscosity (25°C Pa s)	0.258	23.476

groups during the acrylation process. Addition of acrylate groups to the epoxy ring also enhances the viscosity of the starting ESO. Analytical data of ESO and ESOA are presented in Table I. Further characterization by FTIR and NMR confirmed the participation of oxirane group in the acrylation reaction as well as the formation of new acrylate functional groups in ESOA.

The different blends of UPE with ESOA are prepared by using MEKP as free radical initiator.



**Figure 3.** Proposed chemical interactions between UPE and ESOA.

Figure 3 shows the free radical addition reaction mechanism between UPE and ESOA. The formation of blend is further confirmed by FTIR-analysis which is shown in Figure 4.

**Table II.**

FTIR Data of the ESO, Acrylic Acid, ESOA, and UPE/ESO A Blend (Absorption Peak cm<sup>-1</sup>)

ESO	Acrylic acid	ESOA	ESO A/UPE blend
OH <sub>st</sub> 3443 (Weak)	OH <sub>st</sub> 3200-2500	OH <sub>st</sub> 3470 (strong)	OH <sub>st</sub> 3478
CH <sub>st</sub> 2944	COH 1384	CH <sub>st</sub> 2927, 2856	CH <sub>st</sub> 2985
C@O <sub>st</sub> 1740	C@O 1705	C@O <sub>st</sub> 1740	C@O <sub>st</sub> 1736
CH <sub>sym</sub> band 1378	CH 1240	CH <sub>sym</sub> band 1378	CH <sub>bending</sub> 755 (Benzene ring)
-	C@C 1617	H <sub>2</sub> C@CH <sub>str</sub> 1637	AC@CH <sub>weak</sub> 1004
CO <sub>st</sub> 1282	CH <sub>2</sub> cis 1068	CAO <sub>st</sub> 1270	CAO <sub>st</sub> 1755
CACAO <sub>st</sub> 1142	CACAO <sub>st</sub> 1279	CACAO str 1189, 1057	CACAO <sub>st</sub> 1045
CAOAC 912, 882	CH <sub>2</sub> 1432	CACAO <sub>asym</sub> 967, 810	CAOAC <sub>ester linkage</sub> 1152
CH <sub>2</sub> cis band 1468 oxirane group	--	CH <sub>scissoring</sub> band 1461	CH <sub>end</sub> 1461
	CH <sub>2</sub> trans 1046	H <sub>2</sub> C@CH 1406	
scissoring band for terminal alkene			

**FTIR Analysis :**

Table II presents the IR data; relevant to ESO, acrylic acid, ESOA, and UPE/ESO A hybrid networks. IR of acrylic acid is given in Figure 4(b) for determining the proper formation of ESOA from ESO. Acrylic acid plays a major role for esterification reaction by giving carboxyl ionic group to the epoxy group of the ESO for forming additional



*Esoa Modified Unsaturated Polyester Hybrid Networks: A New Perspective*  
 polymeric hydroxyl ester. Epoxide resins (ESO) react with carboxylic acid to form esters in the required resin. TPP interacts with acrylic acid by removing its hydrogen as cation and carboxylate as anion for performing nucleophilic addition reaction to electron deficient carbon atom of epoxy group and produces an alcoholate anion.

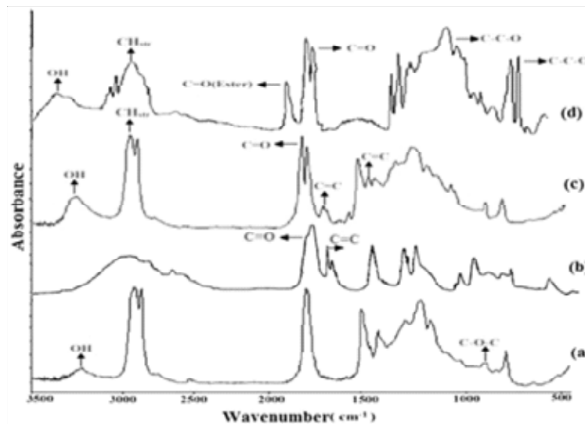


Figure 4. FTIR spectra of (a) ESO, (b) Acrylic acid, (c) ESOA, and (d) UPE/ESOA hybrid network.

In further step this alcoholate anion abstracts the proton removed in the previous step and completes the reaction with formation of ester. Then carboxylic anion again attacks the unreacted epoxy group till all the epoxy and acrylic acid get used. From the IR of Acrylic acid the most important bands are observed at 1705  $\text{cm}^{-1}$  corresponds to  $\text{C}=\text{O}$  band and 1617  $\text{cm}^{-1}$  of  $\text{C}=\text{C}$ . Other bands of acrylic acid are given in Table II for taking comparative study. Three important functional groups are shown in Figure 4 in terms of the structural information. These are: oxirane group of ESO, acrylate group and hydroxyl group in the ESOA cured sample and CAOAC ester linkage of UPE in the UPE/ESOA blend. Spectrum of ESO shows several absorbance peaks at 912 and 882  $\text{cm}^{-1}$  ascribing to the oxirane group. After acrylation of ESO a new strong absorbance peak at 1637  $\text{cm}^{-1}$  is observed that indicated the presence of Vinyl functionality of the acrylate polymer (ESOA). In Figure 4(d) a peak of the blend at 1152  $\text{cm}^{-1}$  attributed to the CAOAC ester linkage of unsaturated polyester. Again the synthesized hybrid network of UPE/ESOA blend gave an interesting peak of lower peak height than normal  $\text{ACH}_3$  and  $\text{ACH}_2$  peak at 2955  $\text{cm}^{-1}$  denotes  $\text{ACH}_{\text{str}}$ .

This confirms the occurrence of poly addition reaction during the hybrid network formation.

### NMR Analysis

Figures 5 and 6 present the  $^1\text{H-NMR}$  spectra of ESO and ESOA, respectively. In Figure 5 the terminal methyl groups and the methyl group in  $\alpha$ -position to it showed peaks at 0.82 and 1.32 ppm. A signal at 1.29 corresponds to the backbone methylene protons in the triglyceride chain. In ESO the methine of the epoxy ring proton showed peaks in the 3.1-3.5 ppm region. The peaks at 4.1-4.4 ppm originate from the protons in the methylene group of the triglyceride.

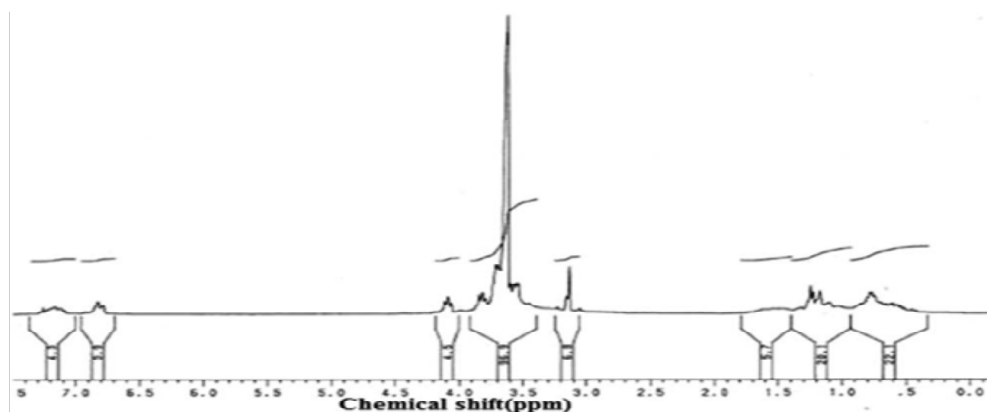


Figure 5. NMR analysis of ESO.

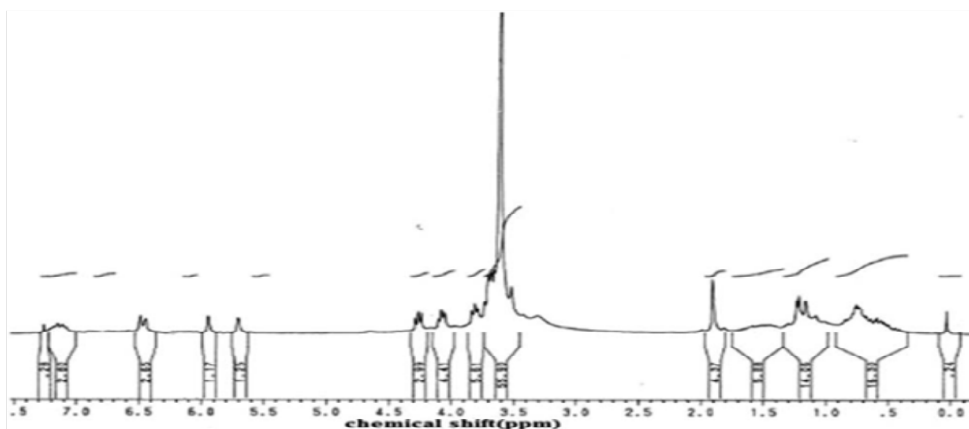


Figure 6. NMR analysis of ESOA.

In Figure 6 the vinyl protons associated with the acrylic group are detected at 5.6, 5.8 (methylene protons), and 6.4 ppm (methine proton). The protons are not equivalent and they have different chemical shifts due to the effect of their orientation. As synthesis of epoxy acrylate involves opening of epoxy rings with the formation of acrylate moieties and hydroxyl groups in the triglyceride chain this

NMR analysis provides strong evidence for the presence of the required groups. The chemical shift at 3.5-4.0 ppm showed the proton peak of CH group a to the AOH group (HOACH). The signal at 3-3.5 ppm is related to the hydroxyl group peak formed after the acrylation reaction. The acrylation percentage can be calculated from this NMR-study by using the following equation.

$$\text{Acrylation\%} = \frac{\text{AEpoxy}}{3100} \quad \dots(4)$$

AEpoxy is the integrated area of the methine epoxy protons 5.3-5.6 ppm; AAcrylate is the integrated area of the acrylate protons 5.8-6.2 ppm.

By putting all these values in eq. (4) the calculated result is:

$$\text{Acrylation percentage} = \frac{5.3}{5.3 + 0.23100} = \frac{5.3}{5.53100} = \frac{93}{93.9394}$$

The acrylation percentage is found as 94% which is in a good agreement with the results obtained from FTIR and NMR analysis.

### **Gel Content Determination**

From eq. (3) the low volume fractions of Gel content (Vp) in the modified resins during swelling studies are listed in Table III indicate reductive cross linking. The cured modified samples yielded highest amount of soluble matter compared with the unmodified sample. This is confirmed by the slightly lower gel content values of the modified samples obtained from the swelling studies. This indicates cross linking between UPE and ESOA.

### **SEM Analysis**

The SEM micrographs of pristine UPE, ESOA, UPE/ESOA-

(90/10), (80/20), (70/30) are shown in Figure 7(a-e), respectively. The SEM image of pristine UPE has a smooth, glassy, and homogeneous microstructure without any plastic deformation whereas the normal ESOA has irregular rubberlike elastic surface. UPE/ESOA (90/10) shows one phase with small crack which means a very weak toughening effect suggests morphology of cross linked continuous structure of the hybrid network<sup>12</sup>. The miscibility of ESOA in the UPE resin is confirmed from Figure 7(c). It depicts smooth and regular morphology with prominent and persistent co-continuous phase of both the resin matrices.

The two phases are mixed together which created an idea of a homogeneous phase. It is a strong basis for the formation of a hybrid polymer network structure with possibility for coreaction. This can prevent the material deformation and crack initiation. Increasing the amount of ESOA reduces the crystallinity and roughness of the surface of the hybrid systems. This is an indication for the improvement in fracture energy. Detection of a heterogeneous structure in 30 wt % of bio-resin content has done in Figure 7(d). The morphology shows some irregular ridges and phase-separated domains on the continuous phase of the UPE-ESOA blend. This may be the free acrylic acid groups present in the ESOA resin. It indicates that this polymer possesses longer molecular chain and less miscibility with unsaturated polyester resin.

### TEM Analysis

The performance of a hybrid network depends on the compatibility of the two blends. TEM is a widely used technique to evaluate the successful coordination of two polymers to determine the strength of the hybrid network system. Thus, TEM micrograph is collected to achieve better understanding of intermingled network created between the UPE/ESOA hybrid networks shown in Figure 8. Figure 8(a) demonstrated the TEM of UPE. It is single phase with brittle glassy and crystalline surface. At the composition of 90/10 blend ratio the co-continuous phase has not yet been formed. When the reaction starts the ESOA first forms a copolymer with the resin, then phase separates. Thus, the cured thermoset possess a dispersed elastic phase. Here the elastic domain participates during cure to form a toughened UPE material. It revealed that the two phases remained intact with each other and a layer of crystalline phase was clearly visible with the presence of an elastic phase.

Table III. Gel Content Study of the UPE, ESOA, and UPE/ESOA Blend

Materials	Soluble matter (%)	Gel content (V <sub>p</sub> )
UPE	4.677	0.923
UPE/ESOA (90/10)	5.282	0.907
UPE/ESOA (80/20)	5.42	0.883
UPE/ESOA (70/30)	5.9	0.775
ESOA	6.2	0.692

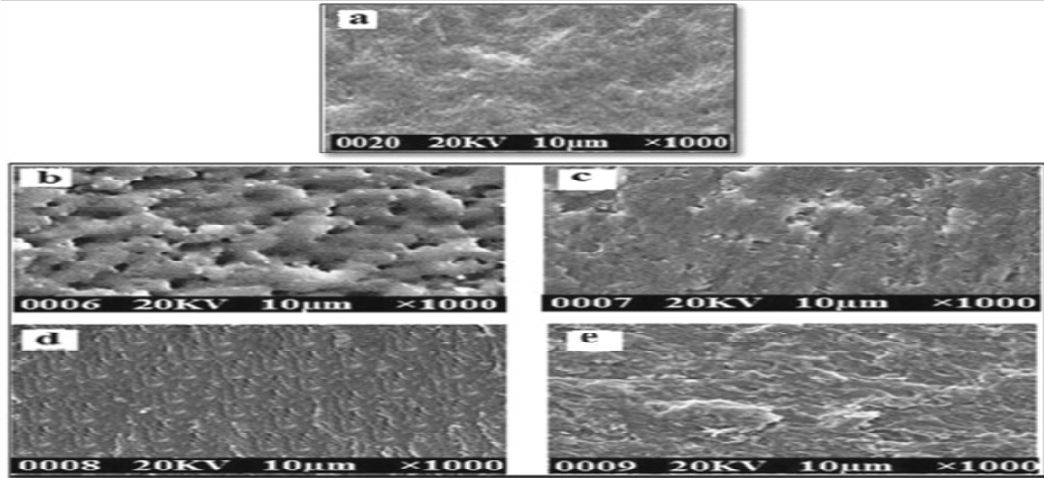


Figure 7. SEM of (a) UPE, (b) ESOA, and UPE/ESOA-(c) 90/10, (d) 80/20, (e) 70/30. As the acrylate unit content of ESOA increases, the size of the dispersed UPE network become smaller and the shape of the UPE of a good hybrid polymer network. Better coordination domains appear less elongated. restricted the mobility of cross linked chain segment in spite of its long molecular structure and enhanced the compatibility. The two networks exhibit good blending properties.

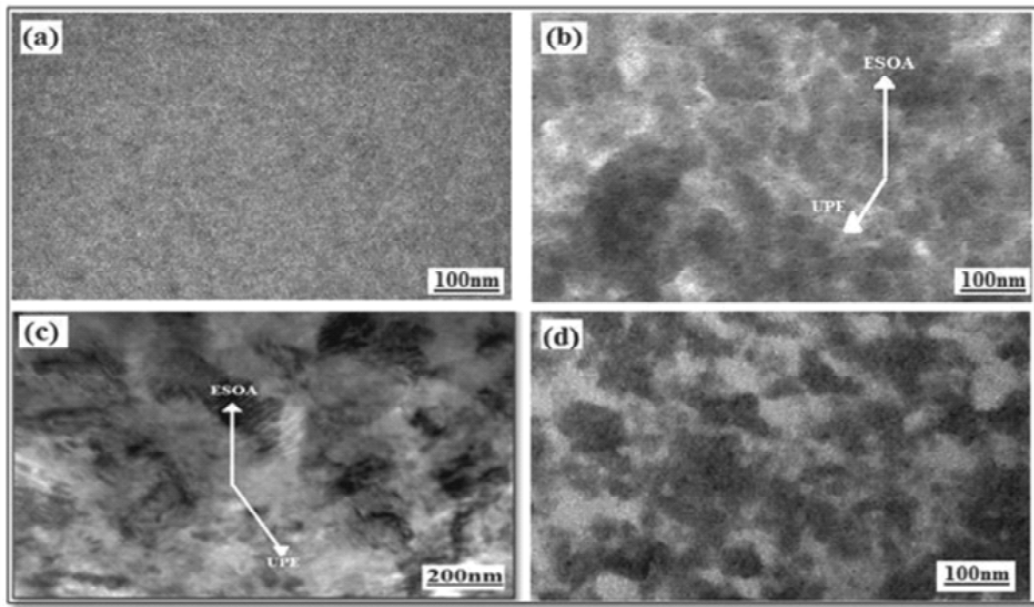


Figure 8. TEM of (a) UPE, (b) UPE/ESOA (90/10), (c) UPE/ESOA (80/20), and (d) UPE/ESOA (70/30).

**Table IV**  
Tensile and Bending Properties of the UPE, ESOA, and UPE/ESOA Blend

Material	Properties					
	Tensile			Bending		
	Stress (MPa)	Strain (%)	Modulus (GPa)	Stress (MPa)	Strain (%)	modulus (GPa)
UPE	48.6 ± 4	1.06 ± 0.2	5.1 ± 0.1	58.6 ± 3	2.6 ± 0.3	2.26 ± 0.1
UPE/ESOA (90/10)	41.6 ± 3	1.05 ± 0.1	4.2 ± 0.2	49.6 ± 4	2.9 ± 0.1	1.86 ± 0.2
UPE/ESOA (80/20)	37.6 ± 4	1.12 ± 0.1	3.1 ± 0.2	44.6 ± 2	3.2 ± 0.2	1.56 ± 0.2
UPE/ESOA (70/30)	26.6 ± 4	1.4 ± 0.2	2.8 ± 0.3	39.6 ± 5	3.9 ± 0.3	1.26 ± 0.2
ESOA	20.6 ± 0.3	1.52 ± 0.1	2.1 ± 0.2	24.6 ± 4	2.3 ± 0.2	1.04 ± 0.3

### Mechanical Properties

Referring to Table IV the tensile and bending properties obtained by variable content of ESOA (10, 20, 30 wt %) in UPE/ESOA hybrid network suggested a slight diminish in the values. For blends with 30 wt % of ESOA the tensile strength decreased from 48 MPa for pure UPE, to 26 MPa and the Young modulus changed from 5.1 GPa for UPE to 2.8 GPa. Again Table IV demonstrated the reduction in bending strength from 58 to 39 MPa and bending modulus from 2.5 to 1.5 GPa for pure UPE and 30 wt % ESOA content, respectively. This value is expected as ESOA has lower tensile and bending properties than UPE. So this is only due to the contribution of ESOA chain that makes the blend more flexible and enhances the ductility which leads to deformation of the sample before fractured<sup>13,14</sup>.

Meanwhile the values of fracture strain, toughness and impact strength showed in Table V increased than neat UPE at about 20 wt % of ESOA content and began to decrease with increasing the amount of the ESOA.

At 20 wt % of ESOA content the values of fracture strain, toughness and impact strength showed an increment of about 60.15%, 23.17%, and 33% than the pristine UPE resin. It is due to the networks obtained from cross linking carbon-carbon double bonds present in the acrylic acid group of ESOA that prevented propagation of the molecular chain. It helped to absorb the energy of impact and enhance the properties. So ESOA is acting as a plasticizer and reduce the brittleness of the resulting blend. Here the result is obvious as the rigidity of the bio-resin is lower than that of pristine UPE. The qualitative incorporation of more ESOA result free chain ends which give weak points to nucleate voids under stress. Hence, it reduced both the toughness and fracture strain of the hybrid composite<sup>14,15</sup>. So the system showed higher values of fracture strain in comparison with neat UPE. The positive values can be accredited for the enrichment of adhesion between the unsaturated polyester and bioresin<sup>16</sup>.

At 30 wt % of ESOA the following properties decreases due to the phase separation of the blends. This may take place due to the presence of acrylic acid which reduces the tendency of grafting between UPE and ESOA.

**Dynamic Mechanical Analysis**

Storage modulus (E0) and damping coefficient (tan d) of ESOA, UPE, and the UPE/ESOA hybrid networks (w/w590/10, 80/20, 70/30) as a function of temperature are listed in Table VI and shown in Figure 9(a,b), respectively. The storage modulus (E') decreased with increasing the amount of ESOA. UPE has higher storage modulus than ESOA but during addition the modulus decreased at slower rate. It is because UPE undergone transition from the fully formed glassy state to the rubbery state. For all samples the storage modulus remained almost constant between 20 and 508C. The storage modulus of the UPE homopolymer decreased rapidly at 708C due to the glass transition temperature of UPE-ESOA hybrid network polymer. That proved that two polymers are miscible with each other. For a highly compatible blend the curve showed a broadening of Tg. As here it gives a single and broader peak so the hybrid networks are compatible with each other<sup>17,18</sup>. The enhanced molecular motion and reduced glass transition are obtained by the addition of ESOA. So Tg of UPE has shifted to lower temperature from 105 to 908C and remained constant up to 20 wt %. The damping of the blends increased with increasing concentration of ESOA. It is because the mobility of molecular chain increases at the interface due to the presence of flexible ESOA bio-resin. Again 30 wt % replacement decreases the Tg to 828C because of the reduction of crosslink density and that supported the formation of a hybrid polymer network. They cannot form a homogeneous mixture as ESOA floated on the surface of UPE of the mixture because of different densities.

**Table V**  
Fracture, Toughness, and Impact Properties of the UPE, ESOA, and UPE/ESOA Blend

Material	Properties		
	Fracture strain (%)	Toughness (MJ/m <sup>3</sup> )	Impact strength (I/m)
UPE	2.56 6 0.2	0.6 6 0.5	32 6 5
UPE/ESOA (90/10)	2.78 6 0.2	1.6 0.3	39 6 3
UPE/ESOA (80/20)	4.1 6 0.3	2.3 6 0.5	48 6 3
UPE/ESOA (70/30)	3.2 6 0.2	1.6 0.5	39 6 3
ESOA	10.2 6 0.2	2.6 0.3	50 6 4

**Table VI**

Glass Transition Temperatures of the UPE, ESOA, and UPE/ESOA Blend

Materials	Properties			
	DSC $T_g$ (8C)	DMA		
		Storage modulus (MPa)	$T_g$ (8C)	Maximum tan delta
UPE	105	4002	105	0.28
UPE/ESOA (90/10)	93	3400	95	0.42
UPE/ESOA (80/20)	90	3200	90	0.49
UPE/ESOA (70/30)	72	2800	82	0.55
ESOA	60	2000	68	0.60

Figure 9(b) represented the damping coefficient (tan  $\delta$ ) values which are also shifted to lower temp. This shows the resin is elastic in nature. So with increasing ESOA content the storage modulus that is stiffness is decreasing in the glassy state.

Differential Scanning Calorimetry (DSC) The DSC results showed in Figure 10 are in agreement with the DMA analysis.

With increasing the amount of ESOA content the glass transition temperature is shifted toward lower temperature. It can be explained by the fact that introduction of biobased monomer in UPE makes a miscible hybrid thermosetting blend by decreasing the crosslink density as well as glass transition temperature gradually. The DMA and DSC properties of the systems studied are listed in Table VI.

### Thermogravimetric Analysis

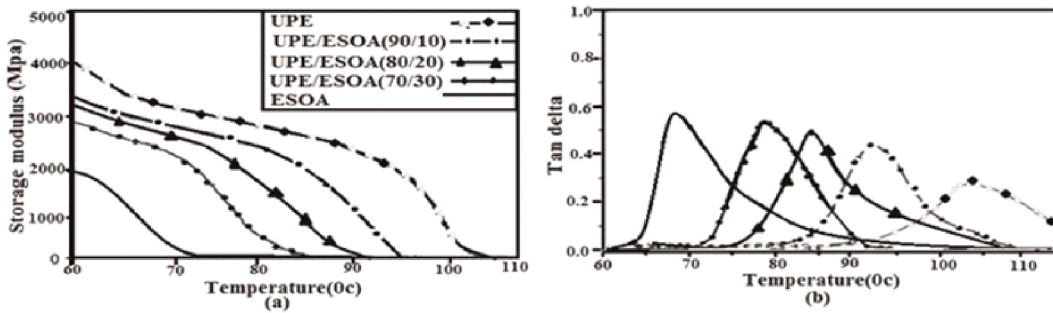
Figure 11 depicted the thermal degradation of the UPE, ESOA and UPE/ESOA hybrid networks. The maximum rate of decomposition of UPE polymer chain occurs at around 3608C. The weight loss below 1508C has been assigned to water loss<sup>19,20</sup> and above 1508C referred the loss of bonded water and extra acrylic acid present in the blend. The main degradation step is observed in the temperature range above 4008C. At that temperature the weight loss is associated with the degradation of the polymer chain structure, in agreement with the literature<sup>21,22</sup>. This can be supported by the reactive cross linked blending of the ESOA/UPE networks that avoided the thermal degradation and consequent dispersion of the degraded products. The thermal degradation of ESO, ESOA, and UPE/ESOA blend was studied with the first derivative (DTG) and the important characteristic temperature obtained is listed in Table VII. The presence of a large content of bulky groups on the cross linked network structure and improved free radical induced interaction between the acrylic acid group of ESOA and free radical sites of UPE made the ESOA/UPE hybrid network thermally stable.



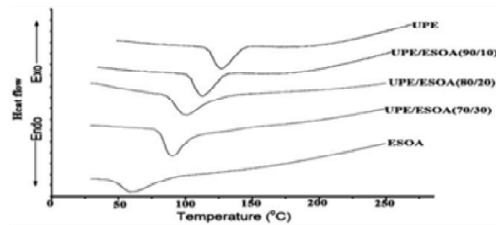
This result implies that the initial degradation temperature of the blend of 20 wt % ESOA is 275°C which is higher than the pristine UPE, indicating a better thermal stability. It is only due to the better cross-linking density. Moreover, the T<sub>max</sub> (temperature of maximum degradation rate) shows higher value, confirming the higher thermal stability.

**Electrical Properties**

The electrical resistance (volume resistance) was decreased monotonically with formation of the hybrid networks of UPE with 10, 20, and 30 wt % of ESOA. Because of UPE and ESOA have 10<sup>15</sup> and 10<sup>12</sup> X cm volume resistivity and 10<sup>14</sup> and 10<sup>11</sup> X surface resistivity, respectively. As ESOA content is increased from 0 to 20 wt % the volume resistivity of the hybrid networks decreased from 10<sup>15</sup> to 10<sup>12</sup> X cm and same case occurred in surface resistivity as shown in Figure 12(b). It is due to the longer chain of ESOA molecules which resulted higher stress distribution at each cross linking site and enhanced the degradation rate.



**Figure 9.** DMA study of UPE, ESOA, and UPE/ESOA hybrid networks.



**Figure 10.** DSC study of UPE, ESOA, and UPE/ESOA hybrid networks.

After 20 wt % the values remained constant. This was the impact of ESOA on UPE up to 20 wt % of concentration for formation of better hybrid network. The result confirmed the insulating property of the hybrid network system as the resistivity values are in aggregation of the property of an insulator.

## Ageing Studies

This can be determined by the percentage of water absorbed by the hybrid networks by finding the weight difference between the samples, immersed in water and dry samples by using the formula:

$$W\% = \frac{W_f - W_i}{W_i} \times 100 \quad \dots(5)$$

where,  $W$  (%) is the moisture content in percentage,  $W_f$  is weight of wet samples, and  $W_i$  is initial weight of dry samples.

The values obtained from eq. (5) are shown in Figure 13. Here we can observe that the percentage of water absorption increased in a very negligible rate with increasing the ESOA content. Again the water absorption results demonstrated that the blended network system absorbed less moisture than normal ESOA. It may be due to the strong cross linking between the two matrix resins which avoids the entrance of water molecules within it. After all, the little enhancement can be described due to the presence of AOH groups in the ESOA part initiated hydrogen bonding with water molecule.

## The Application Areas

The utilization of renewable resources in energy and material applications is receiving increasing attentions in both industrial and academic settings, due to concerns regarding environmental sustainability<sup>22-24</sup>. Due to better thermo physical and thermal properties and low fragility this functionalized vegetable oil can be used to form soft and flexible rubbers as well as hard and rigid plastic. So it is important for the production of commodity plastics as it fulfills the demand of green chemistry partially through efficient use of renewable resources with waste management and lesser byproduct formation<sup>25</sup>. Hence it may be called as a promising material to partially replace the petroleum-based plastic. Till now they have been used as paints and adhesives<sup>26-29</sup>. If further studies will be continued on this biobased blend then it can create a new market strategy in the area of construction, automobile, marine, military, sports, and leisure.

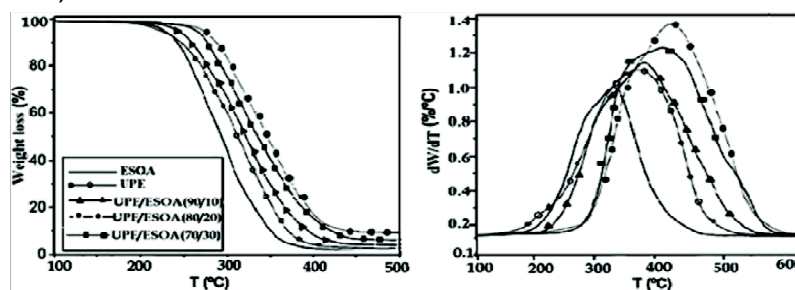
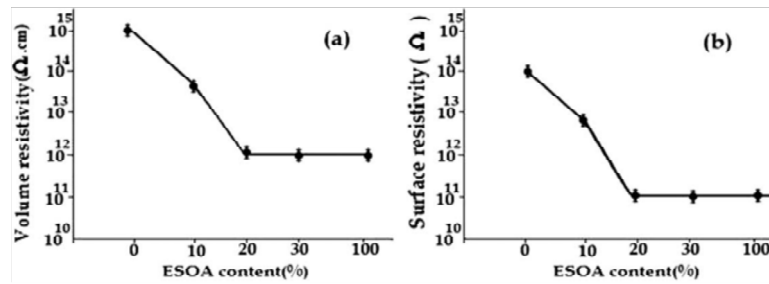


Figure 11. TGA analysis of UPE, ESOA, and UPE/ESOA hybrid networks.

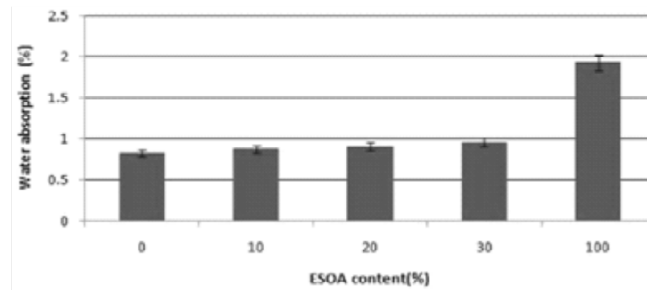
**Table VII**

Thermal Properties of the UPE, ESOA, and UPE/ESOA Blend from TGA and DTA

Materials	Thermal properties				
	T <sub>5</sub> %(8C)	T <sub>10</sub> %(8C)	T <sub>50</sub> %(8C)	T <sub>end</sub> (8C)	M <sub>residue</sub> (%)
UPE	212	318	353	490	9
UPE/ESOA (90/10)	247	343	392	510	41.13
UPE/ESOA (80/20)	275	372	430	548	68.87
UPE/ESOA (70/30)	262	364	420	535	38.08
ESOA	235	320	340	478	13



**Figure 12.** (a) Volume and (b) surface resistivity of UPE, ESOA, and UPE/ESOA hybrid networks.



**Figure 13.** Ageing studies of UPE and varying content of UPE/ESOA hybrid networks.

## CONCLUSION

The overall results showed that UPE and ESOA form a miscible hybrid networks with possibility of co-reaction. The produced material has received much concentration due to their prospective to gain properties superior to conventional engineering materials. The novelty of this work includes the use of Epoxidized Soybean Oil Acrylate as a plasticizer in varying proportions for the first time into unsaturated polyester matrix. The studies revealed significant improvement in thermophysical and thermal properties which is very much important for various

engineering applications. The optimum properties are achieved at 20 wt % because at higher bio resin content (30 wt %), the crosslink density decreases. Again reduction of brittleness of the pristine UPE after hybridization enhances their potential for application. Because brittle materials do not absorb much energy in mechanical deformation and ductility is usually needed for this to occur. Thus, the above blend could be a better material for a variety of structural and thermal applications with the ability of advanced functioning.

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# CIVIL SOCIETY AND PUBLIC SERVICE

\*Dr Pratip Kumar Mishra.

## ABSTRACT

*If liberty and equality as is thought by some, are chiefly to be found in a democracy they will be best attained, when all persons alike share in the government utmost.-Aristotle As we understand that a democratic state needs a strong civil society and that can be only best realised within a democratic framework guaranteed by the state. However conceptualising it and assigning it a space is complex and has meant differently in its long movement from Alex De Tocqueville in the 18<sup>th</sup> century to the contemporary Robert Putnam. Civil Society is the entire range of organised groups and institutions that are independent of the state. Within its matrix we have the NGOs, independent mass media, think tanks, universities, social and religious groups. Civil implies its tolerance and accommodation in a multicultural, pluralist and diverse society. They may have ties with political parties but retain their independence and do not strive for political power. Public service being their chief objective, today it is one of the medium of imbuing good governance. Civil Service blending with Public administration has had a great impact on social development. This paper tries to make an attempt on the role of civil society in coordinating public service.*

**KEY WORDS :** Multiculturalism, Governance, Media, Social Development.

Edmund Burke- comments that the only thing necessary for the triumph of evil is for the good men do nothing. This underlines the fact that civil society plays as a functional institution of such goodness so as to ensure all good in governance for the state that governs. Numerical strength not being the criteria, even the voice of one can make the difference. New ideas and opportunities emerge when we try to resolve new challenges facing a society-state and its citizen.

Its potential can be significantly judged when the civil society and government engage with each other and develop ideas together. Learning, collaborating and converging on various issues and services is necessary in running modern governments. The importance, role and contribution of civil society to improve public service delivery in several countries including our own justify the public private partnership in reaching the citizen.

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\*Associate Professor, Department of Political Science, Prananath College(Autonomous) Khordha

There has been a significant shift in the perception and role of civil society specifically citizen and their organisations in the promotion of democratic governance. In contemporary times, civil societies have become the programme delivery agents of government which are integral to the entire discourse on democratic governance. Though civil society has existed from the earlier times it gained clarity and became effective as a medium with modernisation in the western world during 17<sup>th</sup> century.

The contractualist, Hobbes and Locke in their writings had treated civil and political society interchangeably. Civil –political society was rule bound in contrast to state of nature. But their analysis by putting limitation on state power and granting individual rights somehow made some distinction between the political and non political domain. However the political economist of the 18<sup>th</sup> century saw that the economy was influencing the social life as a major force Adam Ferguson, James Stuart, Adam Smith who were writing during the advent of capitalism viewed society as characterised by production, economic exchange, and complex division of labour and dominance of individual needs. These theorists in economics were the first to separate civil from the political but more or less they treated civil society and economy as synonymous. It was Karl Marx, while rejecting the capitalist model and stating that state being incapable to resolve the conflict, looked at civil society to generate a force to dismantle the state structure.

The focus today and interests in the civil society discourse are due to the collapse of communist-socialist model under the leadership of Soviet Union in the closing decades of the 20<sup>th</sup> century and the shift to the new role of market and state. Both in the socialist as well as the capitalist world the three sectors that evolved were the public- state and its institutions, private- profit oriented, which are the corporate and business enterprise who by realignment and shifting roles are contributing to social development and the third sector as civil society. Contemporary China is an example of blending the socialist principles with consumerist market economy. However for Tocquevillie and more recently Robert Putnam, who has projected civil society as a network of associations which safeguard the democratic space between the state and the family the scope unfolds.

Amidst a variety of definitions a more justifying and illustrative definition of civil society in the post modern sense has been by London School of Economics “Civil Society refers to the area of un-coerced collective action around shared interests, purpose and values. In theory, its institutional forms are distinct from those of the state and market, though in practice, the boundaries between state, civil society, and market are often complex, blurred and negotiated. Civil Society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil Societies often are constituted

by organisations such as registered charities, development non-governmental institutions, community groups, women's organisations, faith based organisations, professional associations' trade unions self-help groups social movements, business associations, coalitions and advocacy groups."

This has had a great impact on the modern citizen-

1. Creating and enabling environment-making people realise their rights and claim.
2. In promoting right based approaches
3. In shaping development policies and partnership and in overseeing their implementation.
4. They also provide service in area that are complementary to those provided by the state.

#### **Civil society partners in Governance.**

Civil society is playing a key role in fighting corruption which is mounting in public service. Analysis reveals that many PSU went sick or defunct due to mal administration and mis governance. Nepotism red tapeism became the order of the day and government had to roll back from key sectors. Thus civil society initiative in taking up some responsibility or doing public service in the PPP mode came up. Civil society activists also began to engage themselves in arousing awareness among the public of all economic and political activities, since most cases of corruption involved public officials and private enterprise. Civil Society as an independent actor representing the interests of the general public is always uniquely positioned to expose corruption cases and put pressure for reforms in all sectors in the public domain.. Government therefore have to take measures to enable and strengthen civil society participation and civil society has also to be cautious in handling its potential leverage.

#### **Civil Society in India :**

Popular movements and mobilization of the Populi (as Rousseau said Vox Populi vox Dei; i.e voice of the people is voice of God) was witnessed during the colonial rule in India but there was a difference from what it was in the west especially in Western Europe where for centuries civil society developed simultaneously with the state with a gradual shift towards a powerful and efficient state and equally strong independent civil society but however the world over it took different patterns.

Indian model of civil society developed out of a number of social movements raising variety of issues in a diverse social milieu. The religious movements like Brahma Samaj and Arya Samaj brought about social coagulation and reforms and this began to strengthen civil society. The Indian National Congress drew large segment of the population to launch the freedom movement and this saw the rise of social and political activism. But after independence the INC emerged as the



first platform to counter the British in an organised way in the guise of a political party and civil society movements took a back seat.

Central Planning and Unitarian federalism made the state strong but there was movement for labour reform and civil liberty All India Trade Union Congress and Peoples Union for civil liberties (AITUC, PUCL). The professional and intellectual class was mostly tied to state and remained weak and made resurgence till the Anna Hazare and Arvind Kejriwal movement but again factionalism made one group occupy the political power hierarchy to implement the policies of the movement and to keep the tainted and corrupt at bay. It also stirred the Indian middle class of their duty and responsibility.

Thus it is necessary to analyse the functional contribution of civil society for effective public service and good governance.

1. Watch Dog- against violation of human rights and other deficiencies in governance
2. Advocate- addressing the issues and concerns a grievance redressal front of the poor, marginalised and the minorities.
3. Mobiliser and agitator from the point of view of all aggrieved citizen and the link between government and the people.
4. Service Provider in the areas which cannot be reached through officials of the government due to lack of funds, functions and functionaries
5. Awareness creation of programmes and policies of the government in remote and backward regions.

#### **Public Service Delivery :**

In modern democracies Public Service is performed by Public Servants designated as bureaucrats/civil servants who work with elected personnel. Government agencies being non profit jobs orientation and motivation of the employees are done differently. A public service may sometimes have the characteristics of a public good and welfare but most of the services may be under provided for which today civil society is initiating the process.

Civil society organisation have a clear mandate to promote citizen participation in decision making, demand accountability, transparency and access to information and ensure that public service are of a high quality and desirable to the poor, women, children and also to the marginalised groups.

Citizen and CSO are in the demand side of public service while the government works on the supply of delivery, but actually citizen CSO and government work on both supply and demand. CSO promoting sustainable public service delivery, improvement at both the practical and strategic level (village to district) where real service delivery meets citizen rights and needs.

As we conceptualise the two terms :- Public Service it is the service provided by the government to the people bringing within its jurisdiction either directly (through the public sector or by funding the provision of services. The term is associated with a social concern usually expressed democratic elections that certain services should be available to all regardless of income. Even where the public services are neither publicly provided nor publicly funded for social and political reasons and they are usually subject to regulation going beyond that applying to economic sectors.

Public policy when made in the public interest, public service can be provided. In the nineteenth century development most of the advanced countries like US and UK private provision was more significant and it continues as of now due to the pressures of the liberal agenda in the era of Liberalisation, Privatisation and Globalisation. (LPG). However in the US such privately provided public service are often strongly regulated by Public Utility Commissions. Meaningful distribution of gas and water services to the public was enhanced. Public service providers recruited personnel specific to perform public service the concept of development administration brought in people centric policies and activities and employment within the government system, Civil service had a changed job perception and it began to be designated as a service performed for the benefit of the public by a non-profit organisation and the business of supplying an essential commodity such as water and electricity, communication and transportation.

Thus it is pertinent that civil society has to act on behalf of its citizen and has to operate in a focussed manner based on a strong social capital. Civil society can only make democracy vibrant by its service approach. We have seen instances in India of what civil society can achieve through their mobilisation and movements. Some major policy matters have been tuned like the Right to Information, Lok Pal act Narmada dam, environmental policies and grey areas in health education and infrastructure has had impact and this is an area of creditable public service.

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# $F_A$ CONVERGENCE OF FOURIER SERIES AND ITS CONJUGATE SERIES

\*Dr. Krishna Manjari Sahu

**Abstract:** The object of this paper is to obtain certain criteria for the  $F_A$  convergence of Fourier series & its conjugate series.

**AMS classification no:** 40

## 1 Introduction:

We recall some definitions.

Let  $l_\infty$  be the set of bounded sequences  $x = (x_n)$  normed by  $\|x\| = \sup_{n \geq 0} |x_n|$ .

The Functional  $L : l_\infty \rightarrow \mathbb{R}$  is called a Banach limit of  $x$  if it satisfies the following conditions.

- (i)  $L$  is linear,
- (ii)  $L(x) \geq 0$  if  $x \geq 0$
- (iii)  $L(x) = L(Sx)$  where  $S$  is the **Shift Operator** defined by

$$(Sx)_n = x_{n+1},$$

- (iv)  $L(e) = 1$  where  $e = (1, 1, \dots)$

The existence of such limits is proved by Banach [1].

A sequence  $(x_n)$  is said to be almost convergent to the limit  $s$  (Lorentz[4]) if  $x$  has unique Banach limit.

Let  $\hat{c}$  denote the set of all unique Banach limit  $s$ .

The matrix  $A = (a_{nm})$  is called conservative if

$$x_m \rightarrow s \implies A_n(x) = \sum_{m=0}^{\infty} a_{nm} x_m \rightarrow s' \text{ as } n \rightarrow \infty$$

If  $s = s'$ ,  $A$  is called regular.

Let  $C_A$  denote the set of sequences such that  $\lim_{n \rightarrow \infty} A_n(x)$  exists.

It is known ([3]), that  $A$  is conservative if

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\*Lecturer, Department of Mathematics, Pran Nath College(Autonomous), Khordha

- (i)  $\|A\| = \sup_n \sum_{m=0}^{\infty} |a_{nm}| < \infty$
- (ii)  $\lim_{n \rightarrow \infty} \sum_{m=0}^{\infty} a_{nm} = a$
- (iii)  $\lim_{n \rightarrow \infty} a_{nm} = a_m$  for  $m$  fixed.

If further  $a = 1, a_m = 0$ , then  $A$  is regular.

A sequence  $x$ , bounded or not, is called  $F_A$  summable if

$$\lim_{n \rightarrow \infty} \sum_{m=0}^{\infty} a_{nm} x_m = s \quad \text{uniformly in } i.$$

Lorentz[4] further proves that

- (i)  $A$  is regular,  $F_A \cap l^\infty \subset \hat{c}$ .
- (ii)  $\hat{c} \subset C_A$

$$\text{iff } \lim_{n \rightarrow \infty} \sum_{m=0}^{\infty} |a_{nm} - a_{nm+1}| = 0 \tag{1.1}$$

(iii) If  $A$  regular and (1.1) holds, then  $F_A \cap l^\infty = \hat{c}$ .

It follows from (ii) that  $\hat{c} \subset (C, \alpha), \alpha > 0$ .

Note that,  $F_A \cap l^\infty$  convergence reduces to almost convergence if

$$a_{nm} = \begin{cases} \frac{1}{n+1}, & 0 \leq m \leq n \\ 0, & m > n. \end{cases}$$

If  $x \in l^\infty$ , then  $F_A$  and  $\hat{c}$  are equivalent.

But in the present paper we have not restricted  $x \in l^\infty$ .

Let  $f \in L[-\pi, \pi]$  and be periodic. The Fourier series of  $f$  at  $x$  is given by

$$\frac{a_0}{2} + \sum_{n=1}^{\infty} (a_n \cos nx + b_n \sin nx) \tag{1.2}$$

We write

$$\begin{aligned} \phi_x(t) &= \frac{1}{2} \{f(x+t) + f(x-t) - 2f(x)\} \\ \Phi_x(t) &= \int_0^t |\phi_x(u)| du. \end{aligned}$$

**2 Main Result:**

We have considered almost convergence of Fourier series in [2] and its conjugate series in [3]. In the present paper we consider the  $F_A$  summability of Fourier series & its conjugate series.

Now, we prove the following Theorems.

**Theorem A :** Let  $A$  satisfy  $\|A\| < \infty$  and

$$\delta_n = \sum_{m=0}^{\infty} |a_{nm} - a_{nm+1}| = O\left(\frac{1}{n}\right) \tag{2.1}$$

$$\sum_{m=n+1}^{\infty} m|a_{mm}| = O(n) \text{ for each } n, \tag{2.2}$$

and let  $f$  satisfy

$$\begin{aligned} \text{(i)} \quad & \int_0^t |\phi_x(u)| du = o(t) \quad \text{as } t \rightarrow 0^+ \\ \text{(ii)} \quad & \int_{\frac{1}{n+i+1}}^{\frac{1}{n+1}} \frac{|\phi_x(u)|}{u} du = o(1) \quad \text{as } n \rightarrow \infty, \end{aligned}$$

uniformly in  $i$ .

then the Fourier series of  $f$  at  $x$  is  $F_A$  summable to  $f(x)$ .

**Remark:** Note that condition (2.2) is automatically satisfied if  $A$  is a lower triangular matrix.

Before proving this theorem we use the following

**Lemma:** Let  $A = (a_{nm})$  be a regular matrix. Suppose that matrix element  $a_{nm}$  satisfies (2.1) and (2.2). If

$$K_{n,i}(t) = \sum_{k=0}^{\infty} a_{nk} \frac{\sin\left(m+i+\frac{1}{2}\right)t}{2 \sin t/2},$$

then

$$\begin{aligned} \text{(i)} \quad & K_{n,i}(t) = O(n+i+1) \\ \text{(ii)} \quad & K_{n,i}(t) = O\left(\frac{\|A\|}{t}\right) \\ \text{(iii)} \quad & K_{n,i}(t) = O\left(\frac{\delta_n}{t^2}\right) \end{aligned}$$

**Proof:** Using  $\|A\| < \infty$  and (2.2), we have

$$\begin{aligned} |K_{n,i}(t)| &\leq \sum_{m=0}^{\infty} |a_{nm}| \left(m + i + \frac{1}{2}\right) \\ &\leq \left(\sum_{m=0}^n + \sum_{m=n+1}^{\infty}\right) |a_{nm}| \left(m + i + \frac{1}{2}\right) \\ &= O(n + i + 1) + O(i + 1) + O(n) \\ &= O(n + i + 1), \end{aligned}$$

This proves lemma (i).

We omit the proof of (ii) as it is trivial.

Using Abel's method of partial summation, we get

$$\begin{aligned} &\sum_{m=0}^M a_{nm} \frac{\sin(m + i + \frac{1}{2})t}{2 \sin t/2} \\ &= \sum_{m=0}^{M-1} (a_{nm} - a_{n,m+1}) \sum_{\nu=0}^m \frac{\sin(\nu + i + \frac{1}{2})t}{2 \sin t/2} \\ &\quad + a_{nM} \sum_{\nu=0}^M \frac{\sin(\nu + i + \frac{1}{2})t}{2 \sin t/2} \\ &= O(t^{-2}) \sum_{m=0}^{M-1} |a_{nm} - a_{n,m+1}| + O(|a_{nM}|t^{-2}) \end{aligned}$$

When  $M \rightarrow \infty$ , we get

$$\begin{aligned} K_{n,i}(t) &= O(t^{-2}) \sum_{m=0}^{\infty} |a_{nm} - a_{n,m+1}| \\ &= O\left(\frac{\delta_n}{t^2}\right) \end{aligned}$$

This proves the lemma(iii).

**Proof:** Let  $S_n(x)$  be the  $n$ th-partial sum of the Fourier series. We know that ([5], vol.1 p-50)

$$S_n(x) - f(x) = \frac{2}{\pi} \int_0^\pi \phi_x(t) \frac{\sin(n + \frac{1}{2})t}{2 \sin t/2} dt.$$

$$\sigma_{n,i}(x) = \sum_{m=0}^{\infty} a_{nm} s_{m+i}(x)$$

which ensures that

$$\begin{aligned} \sigma_{n,i}(x) - f(x) &= \frac{2}{\pi} \int_0^{\pi} \phi_x(t) K_{n,i}(t) dt \\ &= \frac{2}{\pi} \left( \int_0^{\frac{1}{n+i+1}} + \int_{\frac{1}{n+i+1}}^{\frac{1}{n+1}} + \int_{\frac{1}{n+1}}^{\pi} \right) \phi_x(t) K_{n,i}(t) dt \\ &= P + Q + R \dots (\text{say}) \end{aligned}$$

Now, by Lemma(i) and the hypothesis(i), we have

$$\begin{aligned} P &= \frac{2}{\pi} \int_0^{\frac{1}{n+i+1}} \phi_x(t) K_{n,i}(t) dt \\ &= O \left( \frac{2}{\pi} \int_0^{\frac{1}{n+i+1}} |\phi_x(t)| |K_{n,i}(t)| dt \right) \\ &= O(n+i+1) o \left( \frac{1}{n+i+1} \right) \\ &= o(1) \text{ as } n \rightarrow \infty \text{ uniformly in } i \end{aligned} \tag{2.3}$$

Next, by lemma(ii) and the hypothesis(ii), we have

$$\begin{aligned} Q &= \frac{2}{\pi} \int_{\frac{1}{n+i+1}}^{\frac{1}{n+1}} \phi_x(t) K_{n,i}(t) dt \\ &= O \left( \frac{2}{\pi} \int_{\frac{1}{n+i+1}}^{\frac{1}{n+1}} \frac{|\phi_x(t)|}{t} \|A\| dt \right) \\ &= o(1) \text{ as } n \rightarrow \infty \text{ uniformly in } i \end{aligned} \tag{2.4}$$

Lastly, using lemma(iii) and integrating by parts there after, we get

$$\begin{aligned}
 R &= \frac{2}{\pi} \int_{\frac{1}{n+1}}^{\pi} \phi_x(t) K_{n,i}(t) dt \\
 &= O\left(\frac{2}{\pi} \int_{\frac{1}{n+1}}^{\pi} \frac{|\phi_x(t)|}{t^2} \delta_n dt\right) \\
 &= O(\delta_n) \left\{ \left[ \frac{\Phi_x(t)}{t^2} \right]_{\frac{1}{n+1}}^{\pi} + \int_{\frac{1}{n+1}}^{\pi} \frac{\Phi_x(t)}{t^3} dt \right\} \\
 &= O(\delta_n) \left\{ (n+1)^2 \cdot o\left(\frac{1}{n+1}\right) + o(1) \int_{\frac{1}{n+1}}^{\pi} \frac{dt}{t^2} \right\} \\
 &= o(n\delta_n) \\
 &= o(1) \text{ as } n \rightarrow \infty \text{ uniformly in } i
 \end{aligned} \tag{2.5}$$

This proves the theorem.

**Theorem B:** Let  $A$  satisfy  $\|A\| < \infty$  and

$$\delta_n = \sum_{m=0}^{\infty} |a_{nm} - a_{n,m+1}| = O\left(\frac{1}{n}\right) \tag{2.1}$$

$$\sum_{m=n+1}^{\infty} m|a_{nm}| = O(n) \text{ for each } n, \tag{2.2}$$

and let  $f$  satisfy

$$\begin{aligned}
 \text{(i)} \quad & \int_0^t |\psi_x(u)| du = o(t) \quad \text{as } t \rightarrow 0^+ \\
 \text{(ii)} \quad & \int_{\frac{1}{n+1}}^{\frac{1}{n+1+i}} \frac{|\psi_x(u)|}{u} du = o(1) \quad \text{as } n \rightarrow \infty,
 \end{aligned}$$

uniformly in  $i$ .

Then the conjugate series of a Fourier series of  $f$  at  $x$  is  $F_A$  summable to  $f(x)$ .

**Remark:** Note that condition (2.2) is automatically satisfied if  $A$  is a lower triangular matrix.

Before proving this theorem we use the following

**Lemma:** Let  $A = (a_{nm})$  be a regular matrix. Suppose that matrix element  $a_{nm}$



satisfies (2.1) and (2.2) . If

$$\tilde{K}_{n,i}(t) = \sum_{m=0}^{\infty} a_{nm} \frac{\cos \left( m + i + \frac{1}{2} \right) t}{2 \sin t/2},$$

then

$$(i) \quad \sum_{m=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) = O(n + i + 1)$$

$$(ii) \quad \tilde{K}_{n,i}(t) = O\left(\frac{\|A\|}{t}\right)$$

$$(iii) \quad \tilde{K}_{n,i}(t) = O\left(\frac{\delta_n}{t^2}\right)$$

**Proof:** Using  $\|A\| < \infty$  and (2.2), we have

$$\begin{aligned} & \left| \sum_{k=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) \right| \\ & \leq \sum_{m=0}^{\infty} |a_{nm}| (m + i + 3/2) \\ & \leq \left( \sum_{m=0}^n + \sum_{m=n+1}^{\infty} \right) |a_{nm}| (m + i + 3/2) \\ & = O(n + i + 1) + O(i + 1) + O(n) \\ & = O(n + i + 1), \end{aligned}$$

Using the fact that

$$\tilde{D}_{m+i}(t) = O(m + i).$$

This proves lemma (i).

We omit the proof of (ii) as it is trivial.

Using Abel's method of partial summation, we get

$$\begin{aligned} & \sum_{m=0}^M a_{nm} \frac{\cos\left(m+i+\frac{1}{2}\right)t}{2\sin t/2} \\ &= \sum_{m=0}^{M-1} (a_{nm} - a_{n,m+1}) \sum_{\nu=0}^m \frac{\cos\left(\nu+i+\frac{1}{2}\right)t}{2\sin t/2} \\ &+ a_{nM} \sum_{\nu=0}^M \frac{\cos\left(\nu+i+\frac{1}{2}\right)t}{2\sin t/2} \\ &= O(t^{-2}) \sum_{m=0}^{M-1} |a_{nm} - a_{n,m+1}| + O(|a_{nM}|t^{-2}) \end{aligned}$$

When  $M \rightarrow \infty$ , we get

$$\begin{aligned} \tilde{K}_{n,i}(t) &= O(t^{-2}) \sum_{m=0}^{\infty} |a_{nm} - a_{n,m+1}| \\ &= O\left(\frac{\delta_n}{t^2}\right) \end{aligned}$$

This proves the lemma (iii).

**Proof:** Let  $\tilde{S}_n(x)$  be the  $n$ th-partial sum of the series (1.3). We know that ([5], vol.1 p-50) that

$$\tilde{S}_n(x) = -\frac{2}{\pi} \int_0^\pi \psi_x(t) \tilde{D}_n(t) dt,$$

Denoting the matrix transform of the conjugate series by  $\tilde{\sigma}_{n,i}(x)$ , we have

$$\begin{aligned} \tilde{\sigma}_{n,i}(x) &= \sum_{m=0}^{\infty} a_{nm} \tilde{S}_{m+i}(x) \\ &= -\frac{2}{\pi} \sum_{m=0}^{\infty} a_{nm} \int_0^\pi \psi_x(t) \tilde{D}_{m+i}(t) dt \\ &= -\frac{2}{\pi} \left[ \int_0^h + \int_h^\pi \right] \left( \sum_{m=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) \right) \psi_x(t) dt \end{aligned}$$

$$\begin{aligned}
 &= -\frac{2}{\pi} \int_0^h \psi_x(t) \sum_{m=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) dt \\
 &= -\frac{2}{\pi} \int_h^{\pi} \psi_x(t) \sum_{m=0}^{\infty} \frac{\cos t/2 - \cos(m+i+\frac{1}{2})t}{2 \sin t/2} dt \\
 &= -\frac{2}{\pi} \int_0^h \psi_x(t) \left( \sum_{m=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) \right) dt \\
 &+ \tilde{f}(x, h) + \frac{2}{\pi} \int_h^{\pi} \psi_x(t) \tilde{K}_{n,i}(t) dt
 \end{aligned}$$

which ensures that

$$\begin{aligned}
 \tilde{\sigma}_{n,i}(x) - \tilde{f}(x, h) &= -\frac{2}{\pi} \int_0^h \psi_x(t) \sum_{m=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) dt \\
 &+ \frac{2}{\pi} \int_h^N \psi_x(t) \tilde{K}_{n,i}(t) dt + \frac{2}{\pi} \int_N^{\pi} \psi_x(t) \tilde{K}_{n,i}(t) dt \\
 &- \frac{2}{\pi} (-\tilde{P} + \tilde{Q} + \tilde{R}); \quad (\text{say}) \tag{2.2}
 \end{aligned}$$

where  $h = \frac{1}{n+i+1}$ ,  $N = \frac{1}{n+1}$

Now, by Lemma (i) and the hypothesis (i), we have

$$\begin{aligned}
 \tilde{P} &= \int_0^h \psi_x(t) \sum_{m=0}^{\infty} a_{nm} \tilde{D}_{m+i}(t) dt \\
 &= O \left( \int_0^h |\psi_x(t)| \sum_{k=0}^{\infty} |a_{nk}| \tilde{D}_{m+i}(t) dt \right) \\
 &= O(n+i+1) o \left( \frac{1}{n+i+1} \right) \\
 &= o(1) \text{ as } n \rightarrow \infty \text{ uniformly in } i \tag{2.3}
 \end{aligned}$$

Next, by lemma(ii) and the hypothesis (ii), we have

$$\begin{aligned}
 \tilde{Q} &= \int_h^N \psi_x(t) \tilde{K}_{n,i}(t) dt \\
 &= O \left( \int_{\frac{1}{n+i+1}}^{\frac{1}{n+1}} \frac{|\psi_x(t)|}{t} \|A\| dt \right) \\
 &= o(1) \text{ as } n \rightarrow \infty \text{ uniformly in } i \tag{2.4}
 \end{aligned}$$

Lastly, using lemma(iii) and integrating by parts there after, we get

$$\begin{aligned}
 \tilde{R} &= \int_N^\pi \psi_x(t) \tilde{K}_{n,i}(t) dt \\
 &= O\left(\int_{\frac{1}{n+1}}^\pi \frac{|\psi_x(t)|}{t^2} \delta_n dt\right) \\
 &= O(\delta_n) \left\{ \left[\frac{\Psi_x(t)}{t^2}\right]_{\frac{1}{n+1}}^\pi + \int_{\frac{1}{n+1}}^\pi \frac{\Psi_x(t)}{t^3} dt \right\} \\
 &= O(\delta_n) \left\{ (n+1)^2 \cdot o\left(\frac{1}{n+1}\right) + o(1) \int_{\frac{1}{n+1}}^\pi \frac{dt}{t^2} \right\} \\
 &= o(n\delta_n) \\
 &= o(1) \text{ as } n \rightarrow \infty \text{ uniformly in } i
 \end{aligned} \tag{2.5}$$

This proves the theorem.

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# ବିଶ୍ୱତୋନ୍ମୁଖୀ ସାହିତ୍ୟ ସାଧକ: ପ୍ରାଣନାଥ

ଡଃ. ସଂଘମିତ୍ରା ଭଂଜ

ବ୍ୟବସ୍ଥିତ ଚେତନା ହିଁ ବ୍ୟକ୍ତିତ୍ୱ ପ୍ରତିଷ୍ଠା ଦିଗରେ ସହାୟକ ହୁଏ । ନିଆରା ବିଚାରସୂତ୍ର ଆଦର୍ଶ ହିଁ ମଣିଷକୁ ପ୍ରତିଷ୍ଠିତ କରେ । ଆଧୁନିକ ଓଡ଼ିଆ ପ୍ରଗତିଶୀଳ ସାହିତ୍ୟ ପରିସରରେ ଆହୁର କାରିଗର ରୂପେ ପରିଚିତ ଜୀବନବାଦୀ-ମୁକ୍ତିକାମୀ ବାମପନ୍ଥୀ ସାହିତ୍ୟିକ ଥିଲେ ଶ୍ରୀ ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକ । ସେ ଥିଲେ ବିଶ୍ୱ ଜନତାର ନେତୃତ୍ୱକାରୀ ଜନନାୟକ, ସାଧାରଣରୁ ଅତି ସାଧାରଣ ମଣିଷମାନଙ୍କର ଦାବାଦାର ଲୋକ ପ୍ରତିନିଧି ତଥା ଜଣେ ବ୍ୟବସ୍ଥିତ ଚି ସଂପନ୍ନ ବାଣୀସାଧକ । ବାମପନ୍ଥୀ ସ୍ୱାଧୀନତା ସଂଗ୍ରାମ ସହିତ ଓଡ଼ିଶାର ଶିକ୍ଷା-ସଂସ୍କୃତି ଓ ସାହିତ୍ୟର ସାମଗ୍ରିକ ବିକାଶ ସାଧନ ଦିଗରେ ଶ୍ରୀ ପଟ୍ଟନାୟକ ଥିଲେ ସମର୍ପିତ ବ୍ୟକ୍ତିତ୍ୱ ତଥା ଗଣଶକ୍ତିର ଅଧିକାରୀ । ବିପ୍ଳବୀ କବି ମନମୋହନ ମିଶ୍ରଙ୍କ ଶବ୍ଦରେ ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକ ଥିଲେ “**most uncommon in his Commonness**” ଅର୍ଥାତ ଅତି ସାଧାରଣତ୍ୱରେ ସେ ଥିଲେ ଅସାଧାରଣତ୍ୱର ଅଧିକାରୀ । ବିଶିଷ୍ଟ କଂଗ୍ରେସ ନେତା ଜାନକୀ ବଲ୍ଲଭ ପଟ୍ଟନାୟକଙ୍କ ମତରେ ‘ପ୍ରାଣନାଥ ବାବୁ ଏକ ବିଶାଳ ପ୍ରତିଭା’ । ମହାନ ସାହିତ୍ୟିକ ଶ୍ରୀ ଚିନ୍ତାମଣି ବେହେରା ଏକଦା ମାନସିଂହଙ୍କ ନିମନ୍ତେ ଉତ୍ସର୍ଗ କରିଥିବା ଉକ୍ତି ଶ୍ରୀ ପ୍ରାଣନାଥଙ୍କ ପାଇଁ ପ୍ରଯୁଜ୍ୟ ମନେହୁଏ । ପ୍ରାଣନାଥଙ୍କ “ବ୍ୟକ୍ତି ଜୀବନ ଥିଲା ତାଙ୍କ ବାଣୀ ଜୀବନ ଏବଂ ତାଙ୍କର ବାଣୀ ଜୀବନ ଥିଲା ତାଙ୍କର ବ୍ୟକ୍ତି ଜୀବନ । ବ୍ୟକ୍ତିତ୍ୱ ଓ ଚରିତ୍ର ସହିତ ବାଣୀ ଜୀବନର ଏପରି ଅପୂର୍ବ ସମନ୍ୱୟ ସତେ ଯେପରି ମଣି -କାଂନ ସଂଯୋଗ” (୧) ଓଡ଼ିଆ ମାଟି ପାଇଁ ଦାୟବଦ୍ଧ ବରପୁତ୍ର ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକ (୧୯୦୫-୧୯୭୦) କେବଳ ଜଣେ ମୁକ୍ତିସଂଗ୍ରାମୀ ରୂପେ ସ୍ମରଣୀୟ ନୁହେଁ ବରଂ ଇତିହାସ ପୃଷ୍ଠାରେ ସେ କିମ୍ବଦନ୍ତୀ ପୁରୁଷ ଏବଂ ଓଡ଼ିଆ ମାନସ ଏକ ଅକ୍ଷୁଣ୍ଣ ଅନୁଷ୍ଠାନ ରୂପେ ଚିରବଦନୀୟ ମଧ୍ୟ । ବହୁଧାବିଭକ୍ତ ବ୍ୟକ୍ତିତ୍ୱର ଅଧିକାରୀ ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକ ଏକାଧାରରେ ଥିଲେ ଜଣେ ବିଧାୟକ, ଶାସକ, ଲେଖକ, ଶିକ୍ଷକ, ସଂଗଠକ ଏବଂ ଶିକ୍ଷାବିତ୍ । ତାଙ୍କ ବ୍ୟକ୍ତି ଜୀବନରେ ଥିବା ବିପ୍ଳବାତ୍ମକ -କମ୍ୟୁନିଷ୍ଟ ଆବେଗ ଓ ମନୋଭାବ କ୍ରମେ ତାଙ୍କ ସାହିତ୍ୟ ଜୀବନକୁ ଆକ୍ରମଣ କରିଥିଲା । ତେଣୁ ତାଙ୍କ ସାରସ୍ୱତ ସାଧନାକୁ ଆଲୋଚନା କଲା ବେଳେ ମୁକ୍ତିସଂଗ୍ରାମ ପାଇଁ ତାଙ୍କ ଦୁର୍ବାର ରଣହୁଙ୍କାର, ପ୍ରଚଣ୍ଡ ସଂକଳ୍ପ, ତଥା ଉନ୍ନ ଅଗ୍ନୀବର୍ଷି ଆହ୍ୱାନକୁ ସାହିତ୍ୟ ସାଧନାର ଏକ ଅଂଶବିଶେଷ ଭାବରେ ଗ୍ରହଣ କରିବାକୁ ହେବ ।

ପ୍ରାଣନାଥଙ୍କ ସାହିତ୍ୟ ସାଧନା ପ୍ରକୃତପକ୍ଷେ ସଂଗ୍ରାମୀ ପ୍ରାଣନାଥଙ୍କ ସାଲିସବିହାନ ବିଦ୍ରୋହୀ ପ୍ରାଣର ନମ୍ର ରୂପାନ୍ତର ମାତ୍ର । ଘଟଣାବହୁଳ ଓଡ଼ିଶାର ଦୀର୍ଘ ୫୦ ବର୍ଷର ଐତିହ୍ୟ ବହନ କରେ ତାଙ୍କ ସାହିତ୍ୟ କୃତି । ନାଜୀଶକ୍ତି ଦ୍ୱାରା ନିହତ ଗେରୁୟଲ୍ ପ୍ରେରିକ୍ ଉଦ୍ଦେଶ୍ୟରେ ଲିଖିତ ପଲ୍ ଏଲୁୟାରଙ୍କ ଏକ କବିତାର ଶବ୍ଦ ଥିଲା-  
“There are words which help us to live, and they are simple words.  
The word “warmth” and the word “trust”, the word “truth” and the word “freedom”, the word “child” and the word “trees”, the word

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ରମାଦେବୀ ମହିଳା ବିଶ୍ୱବିଦ୍ୟାଳୟ, (ଆସିଷ୍ଟା ପ୍ରଫେସର, ଓଡ଼ିଆ ବିଭାଗ)

“courage” and the word “discover”, the word “brother” and the word “comrade” and some names of cities or villages and some names of women or friends. Let us add to them “Peri”.”

( ୨ ) ଏ ସମସ୍ତ ଗୁଣାତ୍ମକ-ମୂଲ୍ୟବୋଧ ଅବଧାରକ ଶବ୍ଦ ଯାହା ‘ପେରୀ’ଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ଲିଖିତ ସେ ସବୁ ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକଙ୍କ ନିମନ୍ତେ ସମର୍ପଣ କରାଯାଇପାରେ । ପରାଧୀନତା, ଶୋଷଣ, ଗୋଲାମୀ, ଅଶିକ୍ଷା, ଅନ୍ୟାୟ, ଅବିଚାର ବିରୋଧରେ ତାଙ୍କ ଆପୋସହାନ ସଂଗ୍ରାମ ପ୍ରାଣନାଥଙ୍କ ବିଶ୍ୱତୋଃମୁଖୀ ଚେତନାର ପରିଚାୟକ । ସାହିତ୍ୟିକ ପ୍ରାଣନାଥଙ୍କ ସାହିତ୍ୟ ଥିଲା ସ୍ୱତନ୍ତ୍ର । ତାଙ୍କର ଭାବ ଏବଂ ଚିନ୍ତା ହିଁ ତାଙ୍କ ସାରସ୍ୱତ ପୃଷ୍ଠା ମଣ୍ଡନ କରିଛି । ପ୍ରଗତିବାଦୀ ସାହିତ୍ୟ ମୁଖପତ୍ର ‘ଆଧୁନିକ’ର ସମ୍ପାଦକ, ନବଯୁଗ ସାହିତ୍ୟ ସଂସଦ’ର ପ୍ରାଣପ୍ରତିଷ୍ଠାତା କମ୍ପୋଜିଟର ଭଗବତୀ ଚରଣ ପାଣିଗ୍ରାହୀଙ୍କ ସହିତ ତାଙ୍କର ଦୁଇଭ୍ରାତା କାଳୀଚରଣ ଏବଂ ଦିବ୍ୟସିଂହ ପାଣିଗ୍ରାହୀ, ସହପାଠୀ ଗୁରୁଚରଣ ପଟ୍ଟନାୟକ, ଶରତଚନ୍ଦ୍ର ଆଦି ସତୀର୍ଥ ସାଥୀ ଏବଂ ତେଜସ୍ୱୀ ଯୁବନେତାମାନଙ୍କ ସଂସ୍ପର୍ଶରେ ଆସି ପ୍ରାଣନାଥ ଭାରତୀୟ ମୁକ୍ତି ସଂଗ୍ରାମର ଯାତ୍ରା ହୋଇଥିଲେ । ତାଙ୍କର ସମସାମୟିକ ଅନ୍ୟାନ୍ୟ କମ୍ୟୁନିଷ୍ଟ ନେତା ଥିଲେ ନବକୃଷ୍ଣ ଚୌଧୁରୀ, ଗୋକୁଳଚରଣ ରାୟ ଚୁଡ଼ାମଣି, ମାଳତୀ ଚୌଧୁରୀ, ସୁରେନ୍ଦ୍ରନାଥ ଦ୍ୱିବେଦୀ, ଫନିପାଲ, ରବି ଘୋଷ ଇତ୍ୟାଦି ତୁଙ୍ଗ ନେତୃବର୍ଗ । ବିଶିଷ୍ଟ ସାହିତ୍ୟିକ ଅଶ୍ୱଳମୋହନ ପଟ୍ଟନାୟକଙ୍କ ମତରେ ‘ଜମିଦାରମାନଙ୍କ ବିରୋଧରେ ପ୍ରାଣନାଥ ବାବୁଙ୍କ କୌଶସି ବ୍ୟକ୍ତିଗତ ଆକ୍ରୋଶନଥିଲା ଏବଂ ସେଥିପାଇଁ ସେ କମ୍ୟୁନିଷ୍ଟ ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକ ଉପାଧିରେ ଭୁଷିତ ।’

ବିଶିଷ୍ଟ ସାହିତ୍ୟିକ ନଟବର ସାମନ୍ତରାୟଙ୍କ ମତରେ “କାଳକୁ ନଜାଣି କଳା ସଂପର୍କରେ ଆଲୋଚନା ସମ୍ଭବ ନୁହେଁ ।” ତେଣୁ ପ୍ରାଣନାଥଙ୍କ ସାହିତ୍ୟିକ ଜୀବନର ଆକଳନ ସମୟରେ ବିଶ୍ୱସ୍ତରୀୟ ମହାସଂଗ୍ରାମ ଗୁଡ଼ିକା ପ୍ରସଙ୍ଗକୁ ତାଙ୍କ ସାହିତ୍ୟିକ ଜୀବନର ଭିତ୍ତିଭୂମି ରୂପେ ଗ୍ରହଣ କରାଯିବ ନିଶ୍ଚୟ । ବିଶ୍ୱଜନନୀ ମହାସଂଗ୍ରାମ ମଧ୍ୟରେ ଥିଲା ଇଟାଲୀର ସ୍ୱାଧୀନତା ସଂଗ୍ରାମ ଓ ଫାସିବାଦ, ଜର୍ମାନର ନାଜିବାଦ, ଅକ୍ଟୋବର ବିପ୍ଳବ, ଚୀନର ମୁକ୍ତି ସଂଗ୍ରାମ, ଆୟାରଲାଣ୍ଡର ସିନିଫିସ ଆନ୍ଦୋଳନ, ଆମେରିକାର ଦାସତ୍ୱମୋଚନ ନିମନ୍ତେ ସଂଘର୍ଷ, ବିଶ୍ୱ ଶ୍ରମିକ ଶ୍ରେଣୀର ସମ୍ମିଳିତ ଲଢେଇ ଇତ୍ୟାଦି । ଏ ସମସ୍ତ ଘଟଣାବଳୀ ପ୍ରାଣନାଥଙ୍କ ବିଶ୍ୱ ଦୃଷ୍ଟିକୋଣକୁ ଅତ୍ୟନ୍ତ ଶାଣିତ କରିଥିଲା । ମହାଭାରତୀୟ ସ୍ତରରେ ମହାତ୍ମାଗାନ୍ଧିଙ୍କ ଅସହଯୋଗ ଆନ୍ଦୋଳନ, ସତ୍ୟାଗ୍ରହ, ଦାଣ୍ଡିଯାତ୍ରା, କାରାବରଣ ଇତ୍ୟାଦି ଐତିହାସିକ ଘଟଣାବଳୀ ଶ୍ରୀ ପଟ୍ଟନାୟକଙ୍କ ଜୀବନର ମୋଡ ପରିବର୍ତ୍ତନ କରିଥିଲା । ୧୯୩୦ରୁ ୧୯୭୦ ମସିହା ପର୍ଯ୍ୟନ୍ତ ତାଙ୍କ କର୍ମବହୁଳ ଜୀବନକୈନ୍ଦ୍ରିକ ସାହିତ୍ୟ ଜଗତ ତେଣୁ ଅସଂଖ୍ୟ ଆନ୍ଦୋଳନ ଏବଂ ସଂଗ୍ରାମର ଦଲିଲ ବହନ କରିଛି ।

ନିଆଁ ଥିଲେ ହିଁ ଧୂଆଁ ବାହାରେ, ଆବେଗ ଥିଲେ ହିଁ ଅଶ୍ରୁ ବିଗଳିତ ହୁଏ ଅନୁରୁଭାବରେ ସଂଗ୍ରାମର ଉଦ୍ଦାମ ଉଚ୍ଛ୍ୱାସ ହେତୁ ପ୍ରାଣନାଥଙ୍କ ସାହିତ୍ୟ ସୃଷ୍ଟି ସମ୍ଭବ ହୋଇଛି । ସଂଗ୍ରାମୀ ଜୀବନର ମୂଲ୍ୟବୋଧକୁ ସାହିତ୍ୟ ଜରିଆରେ ଆତି ନିଚ୍ଛକ ଜଙ୍ଗରେ ସେ ଦେଇଛନ୍ତି ଏକ ନୂତନ ସ୍ୱାକୃତି ଓ ପରିଚିତି । ତାଙ୍କର ଅନବଦ୍ୟ ସାହିତ୍ୟକୃତି ‘ଆସନ୍ତାକାଲିର ସାହିତ୍ୟ’ ମାର୍କ୍ସବାଦର ଇସ୍ତାହାର । ମାର୍କ୍ସବାଦୀ ଆଦର୍ଶକୁ ଯୁକ୍ତିସମ୍ମତ କରି ଗଢ଼ିତୋଳିବାର ଆଭିମୁଖ୍ୟ ଏଥିରେ ମର୍ମିରିତ ହୋଇଛି ।

ଏ ସଂପର୍କରେ ସ୍ୱୟଂ ପ୍ରାଣନାଥ କହିଛନ୍ତି- ‘ଆସନ୍ତାକାଳିର ସାହିତ୍ୟ ହିଁ ପ୍ରଗତିଶୀଳ ସାହିତ୍ୟର ସ୍ୱରୂପ, ଯାହାକି ବିଗତ କାଳିର ସାହିତ୍ୟଠାରୁ ଓ ଆଜିର ସାଧାରଣ ସାହିତ୍ୟଠାରୁ ସ୍ୱତନ୍ତ୍ର ଏବଂ ଆମ ସମାଜରେ ତାହାର ସ୍ୱତନ୍ତ୍ର ଭୂମିକା ରହିଛି । ପ୍ରାଣନାଥଙ୍କ ପାଇଁ ସମାଜ ଥିଲା ତାଙ୍କ ଚିନ୍ତାଭୂମି, ଜନସାଧାରଣ ଥିଲେ ତାଙ୍କ ଭାବଭୂମି ଏବଂ ଓଡ଼ିଶା ମାଟି ଥିଲା ତାଙ୍କର କର୍ମଭୂମି । ଏହି କର୍ମଭୂମିରେ ତାଙ୍କର ପ୍ରମୁଖ ଉଦ୍ଦେଶ୍ୟ ଥିଲା ବିଶ୍ୱ ସାହିତ୍ୟର ଗଭୀର ଅଧ୍ୟୟନ ସହିତ ଆନ୍ତର୍ଜାତିକ ସମାଜବାଦୀ ସାହିତ୍ୟାଲୋଚନା । ‘ମାର୍କ୍ସବାଦୀ ତତ୍ତ୍ୱ , ଦୃଶ୍ୟଭୂକ ବସ୍ତୁବାଦ, ଐତିହାସିକ ବସ୍ତୁବାଦ, ରାଜନୈତିକ ଅର୍ଥନୀତି, ଉଦ୍‌ବ ମୂଲ୍ୟର ବିଶେଷତ୍ୱ, ଆନ୍ତର୍ଜାତିକ ରାଜନୀତିରେ ବିଭିନ୍ନ ଘଟଣା, ଭାରତବର୍ଷର ପରାଧୀନତାର କାରଣ, ଦେଶର ମେରୁଦଣ୍ଡ କୃଷକ ସମାଜ ଓ ତାଙ୍କ ଶୋଷଣର ନିରାକରଣ ରାସ୍ତା, ଭାରତ ଇତିହାସ, ସାମାଜିକ, ଅର୍ଥନୈତିକ ଓ ବିକାଶଧାରା ଜ୍ଞାନ ଆହରଣ କରିଥିଲେ ।

ବିଶିଷ୍ଟ ଦେଶପ୍ରେମୀ ଗୋପବନ୍ଧୁଙ୍କ ଆଦର୍ଶରେ ଅନୁପ୍ରାଣିତ ପ୍ରାଣନାଥଙ୍କ ପାଇଁ ମାନବ ସେବାହିଁ ମାଧ୍ୟମ ସେବା ଥିଲା । ତେଣୁ ତାଙ୍କ ସାହିତ୍ୟରେ ଭୋଗ ଅପେକ୍ଷା ସେବା ଓ ତ୍ୟାଗର ମହନୀୟ ବାଣୀ ରହିଛି । ସେବା କରିବାର ସୁଯୋଗ ଓ ବ୍ୟାପକ କ୍ଷେତ୍ର ପ୍ରସ୍ତୁତ ନିମନ୍ତେ ସେ ଲବଣ ସତ୍ୟଗ୍ରହରେ ଯୋଗ ଦେଇଥିଲେ । ଜନସାଧାରଣ ତାଙ୍କ ପାଇଁ ଥିଲେ ଶିକ୍ଷକ । କାରଣ ବିଶ୍ୱବିଖ୍ୟାତ ଚୀନର ରାଷ୍ଟ୍ରବିପ୍ଳବୀ ମାଓ-ସେ-ତୁଙ୍ଗ ଙ୍କ ଶବ୍ଦରେ **“Learn from the masses, masses are your teachers”** ଅର୍ଥାତ ଜନସାଧାରଣଙ୍କ ଠାରୁ ଶିକ୍ଷା କର । ଜନସାଧାରଣ ହେଉଛନ୍ତି ତୁମର ଶିକ୍ଷକ । ବ୍ୟସ୍ତତା ରାଜନୀତିକ ପ୍ରାଣ ପ୍ରାଣନାଥଙ୍କ ସାରସ୍ୱତ ଜୀବନର ଅନ୍ତରାୟ ଥିଲେ ମଧ୍ୟ ତତ୍କାଳୀନ କମ୍ୟୁନିଷ୍ଟ ପାର୍ଟିର ମୁଖପତ୍ର ‘ନୂଆ ଦୁନିଆ’ର ସେ ଥିଲେ ସୁଯୋଗ୍ୟ ସମ୍ପାଦକ । ପ୍ରାଣନାଥଙ୍କ ଶବ୍ଦ ଥିଲା ବାଣୀଠାରୁ ଆହୁରି କ୍ଷିପ୍ର, ବାକ୍ୟ ଥିଲା ଅସ୍ତ୍ରଠାରୁ ଆହୁରି ଶାଣିତ ଏବଂ ଅବିଶ୍ୱାସ ସାଧନା ଥିଲା ପୁରୁଷାର୍ଥର ପ୍ରତିଷ୍ଠା ଦିଗରେ ଏକ ସ୍ଥିତପ୍ରଜ୍ଞ ଭଳି ଦିବ୍ୟ । “ନିଜ ଜୀବନରେ ଜାତି, ପ୍ରେମ ବହି ପ୍ରକୃଳିତ କରି ପ୍ରାଣନାଥ ସେବା ଓ ସଂଗ୍ରାମର ହୋମାଗ୍ନି ଜାଳିଛନ୍ତି ।” (୪) ପ୍ରଗତିବାଦୀ ପ୍ରତିନିଧି ପ୍ରାଣନାଥଙ୍କ ବୈପ୍ଳବିକ ଚିନ୍ତାଧାରା ବିଶ୍ୱସ୍ତରୀୟ ଜନନାୟକ ମାର୍କ୍ସ, ଏଞ୍ଜେଲେସ୍ ଏବଂ ଲେଲିନ୍‌ଙ୍କ ଦ୍ୱାରା ପ୍ରଭାବିତ ଥିଲା ।

ପ୍ରାଣନାଥ ବି ସାହିତ୍ୟରେ ଜଣେ ନିଷ୍ଠାପର ଅଧ୍ୟାପକ, ନିରପେକ୍ଷ ରାଜନେତା, ଦୁର୍ଦ୍ଦମନୀୟ ବିପ୍ଳବୀ ତଥା ଜଣେ ନମନୀୟ ମଣିଷଟିଏ ପ୍ରତିଭାତ ହୁଏ । “କାଶୀ ବିଦ୍ୟାପୀଠରେ ଆଚାର୍ଯ୍ୟ ନରେନ୍ଦ୍ର ଦେବଙ୍କ ତତ୍ତ୍ୱାବଧାନରେ ପ୍ରଗତିଶୀଳ ଜନସେବାର ଶିକ୍ଷା ଓ ମହାଦାସୀ ନେଇଥିଲେ ପ୍ରାଣନାଥ” (୫) “ତାଙ୍କ ପାଇଁ ତତ୍ତ୍ୱ ନଥିଲା ଶୁଷ୍କ ଧୂସର ଜ୍ଞାନର ଆହରଣ । ମହାମତି ଲେଲିନ୍ କହିବା ପରି ତତ୍ତ୍ୱ ଥିଲା ପ୍ରାଣନାଥଙ୍କ ପାଇଁ ସଂଗ୍ରାମ ପଥରେ ଆଗେଇଯିବା ପାଇଁ ପଥ ପ୍ରଦର୍ଶନକାରୀ ଆଲୋକବର୍ତ୍ତକା । ସାଧାରଣ ଜୀବନ ଓ ବ୍ୟକ୍ତିକ ଜୀବନର ସଂଗ୍ରାମ ଭିତରେ ସେ ମତାଦର୍ଶକୁ ସଠିକ ଭାବରେ ପ୍ରୟୋଗ କରିଛନ୍ତି ଏବଂ ସଂଗ୍ରାମର କଷଟି ପଥରେ ତାଙ୍କର ତାତ୍ତ୍ୱିକ ଆଦର୍ଶ ଅଧିକ ଶାଣିତ ହୋଇଛି ।” (୬) ଆସନ୍ତାକାଳିର ସାହିତ୍ୟରେ ଭାରତର ସ୍ୱାଧୀନତା ସଂଗ୍ରାମକାଳୀନ ଚାଷୀ, ଗରିବ, ମୂଲିଆ, ଶ୍ରମିକମାନଙ୍କ ଅର୍ଥନୈତିକ ମୁମୁକ୍ଷା, ଭୂସଂସ୍କାର, ଜମି ଉପରେ ଚାଷୀର ଅଧିକାର, ଶୋଷଣ ମୁକ୍ତି, ଶ୍ରମିକ ସଂଗଠନର ପ୍ରତିଷ୍ଠାନ ଓ ଅଭିବୃଦ୍ଧି ଭାଗଚାଷୀଙ୍କ ନାୟପାଉଣା ମୂଲିଆ-ପାଇଟିଆଙ୍କୁ ଉପଯୁକ୍ତ ମଜୁରି, ଜମିଜମା ଆଇନ, ବେଠି-ଗୋଡ଼ିପ୍ରଥାର ବିଲୋପ ପାଇଁ ଅହର୍ନଶି ପ୍ରୟାସ, ଅସୁମାରୀ ଚିତ୍ର ପ୍ରଦାନ କରେ । ତାଙ୍କ ସାହିତ୍ୟରେ ସାମ୍ୟବାଦ ପ୍ରତିଷ୍ଠା ଅର୍ଥନୈତିକ ମୁକ୍ତି ତଥା ସାଧାରଣ ଖଟିଖିଆ ମଣିଷଙ୍କ ନ୍ୟାୟଦାବି ପ୍ରତିଷ୍ଠା ନିମନ୍ତେ ଆଶାନ୍ୱିତ ଆହ୍ୱାନ ରହିଛି । ସେ ଶ୍ରମ ଓ ଶ୍ରମିକକୁ ଗୁରୁତ୍ୱ ଦେଇଛନ୍ତି । “ଶ୍ରମ

ହେଉଛି ସକଳ ସୃଷ୍ଟି, କଳା, ସାହିତ୍ୟ ଓ ସ୍ଥାପତ୍ୟ ରୂପାୟନର ମୂଳକଥା । ସମସ୍ତ ପ୍ରକାର ରାଜନୈତିକ ଅନୁଷ୍ଠାନ କଳା ସାହିତ୍ୟ ସଂସ୍କୃତିର ଜନ୍ମଦାତା । ଅର୍ଥନୀତି ହିଁ ରାଜନୀତିକୁ ପରିଚାଳିତ କରେ ଓ ସେଥିରୁ ଶ୍ରେଣୀ ଦର୍ଶନର ଜନ୍ମ । ଶ୍ରେଣୀ ଦର୍ଶନ ଅନୁସାରେ ଓଡ଼ିଶା ସାହିତ୍ୟର ସୃଷ୍ଟି (୭) ଅଗଣିତ ଖଟିଖିଆ, ଦିନ ମଜୁରିଆଙ୍କ ପାଇଁ ପ୍ରାଣନାଥ ଥିଲେ ଦେବଦୂତ ତୁଲ୍ୟ । ସେ ଥିଲେ ସେମାନଙ୍କ ମୂଳ ପ୍ରତିବାଦର ତେଜସ୍ଵୀ-ସ୍କୁଲିଙ୍ଗ । ତେଣୁ ପ୍ରାଣନାଥଙ୍କ ସାହିତ୍ୟରେ ‘ଶୋଷିତ ଶ୍ରେଣୀ ଦୃଷ୍ଟିକୋଣ’ (Clean outlook) ଅଛି । ତାଙ୍କ ମତରେ “ କଳା ଓ ସାହିତ୍ୟ ମଣିଷ ପାଇଁ ଓ ତା’ର ଜୀବନ ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ” । ଏକଦା ମହାମାନ୍ୟ ମଦନମୋହନ ମାଲବ୍ୟ ‘ହିନ୍ଦୁ ବିଶ୍ଵବିଦ୍ୟାଳୟ’ର ସ୍ଥାପନା ପାଇଁ ଯେଉଁ ସ୍ଵପ୍ନ ଦେଖିଥିଲେ, ଉତ୍କଳମଣି ଯେପରି ‘ସତ୍ୟବାଦୀ’ ରବୀନ୍ଦ୍ର ଯେପରି ‘ଶାନ୍ତି ନିକେତନ’ ସ୍ଥାପନାର ସ୍ଵପ୍ନ ଦେଖିଥିଲେ ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକ ମଧ୍ୟ ଖୋର୍ଦ୍ଧାର ଐତିହାସିକ ଭୂମିରେ ଏକ ଉନ୍ନତ ଶିକ୍ଷାଳୟ ‘ପ୍ରାଣନାଥ ମହାବିଦ୍ୟାଳୟ’ର ସ୍ଵପ୍ନ ଦେଖିଥିଲେ ଯାହା ସଫଳ ହୋଇ ‘ବିଶ୍ଵବିଦ୍ୟାଳୟ’ ହେବାକୁ ଯାଉଛି । ପ୍ରାଣନାଥଙ୍କ ଚାରିତ୍ରିକ ଔଜ୍ଞଲ୍ୟ ତାଙ୍କ ପ୍ରବାସ ମୃତ୍ୟୁ ପରେ ମଧ୍ୟ ତାଙ୍କୁ ଓଡ଼ିଆ ଜାତି ନିକଟରେ କେବଳ ନୁହେଁ, ମହାଭାରତୀୟ ସ୍ତରରେ ଅମର କରି ରଖିଛି । ଶିକ୍ଷାର ମହା ଉପଲକ୍ଷ କରି ସେ ଏକଦା କହିଥିଲେ, ପାଠ ନପଢ଼ିଲେ ପଥ ନଜାଣିଲେ ଚାଲିବ କିପରି ? ପୁଣି ଶୁଦ୍ଧ ଜୀବନଚର୍ଯ୍ୟାକୁ ଗୁରୁତ୍ଵ ଦେଇ ସେ କହିଥିଲେ, ପ୍ରଥମେ ପ୍ରଥମେ ମୁଁ ନିଜକୁ ଶୁଦ୍ଧ କରି ଗଢ଼ିବା, ନିଜ ଦୋଷଗୁଣ ନିଜ ଭିତରେ ଆଲୋଚନା ଓ ବିଶ୍ଳେଷଣ କରିବା, ଦୋଷକୁ ଦୂର କରି ଗୁଣକୁ ବଢ଼ାଇବା, ଶରୀର ଓ ମନକୁ ଦୃଢ଼ କରିବା ପାଇଁ ଛାତ୍ର ଜୀବନରେ ମଝିରେ ମଝିରେ ମୌନବ୍ରତ ଓ ଉପବାସ କରୁଥିଲି । (୮) ପ୍ରଗତିବାଦର ପ୍ରବନ୍ଧା କମ୍ପେଡ଼ ଭଗବତୀ ଚରଣଙ୍କ ସଂସ୍ପର୍ଶରେ ଆସିବା ପରେ ମଣିଷର ସ୍ଵାଧୀନତା ସହିତ ସେମାନଙ୍କ ଭାତ, ଜମି, କାମ, ଅଧିକାର, ମୂଲ୍ୟ, ମଜୁରୀ ଓ ଗ୍ରାମ୍ୟ ଉନ୍ନୟନ ମୂଳକ ଦୃଷ୍ଟିକୋଣକୁ ତାଙ୍କ ‘ସାହିତ୍ୟ’କୁ ଏକ ଅଣ ପାରମ୍ପରିକ ସୌକୁମାର୍ଯ୍ୟ ପ୍ରଦାନ କରିଛି । ସେ ତାଙ୍କର ସମସାମୟିକ ସାହିତ୍ୟିକମାନଙ୍କଠାରୁ ଭିନ୍ନ । ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକଙ୍କ ‘ଆସନ୍ତାକାଲିର ସାହିତ୍ୟ’ ପ୍ରଗତିବାଦୀ ଆଭିମୁଖ୍ୟକୁ ତୀବ୍ର କରିଛି । ବିଦେଶୀ ଦ୍ରବ୍ୟ ବର୍ଜନ, ଇଂରେଜମାନଙ୍କ ଦ୍ଵାରା ପରିଚାଳିତ ସ୍କୁଲ, କଲେଜ ଓ ବିଦେଶୀ ବସ୍ତ୍ର ବର୍ଜନ, ମଦ, ଅଫିମ, ଗଞ୍ଜେଇ, ଭାଙ୍ଗ ଆଦି ନିଶା ବର୍ଜନ, ଗ୍ରାମ ବିଦ୍ୟାଳୟର ମରାମତି, ଗ୍ରାମ ପରିମଳ, ଗ୍ରାମ ପୁସ୍ତକାଳୟ ପଙ୍କୋଦ୍ଧାର ଇତ୍ୟାଦିର ଚିତ୍ର ମଧ୍ୟ ‘ଆସନ୍ତାକାଲି’କୁ ସଦା ସକ୍ରିୟ ଉଷ୍ମ ତଥା ପ୍ରାଣବନ୍ତ କରି ରଖିଛି । ବାସ୍ତବିକ ପ୍ରାଣନାଥଙ୍କ ସାହିତ୍ୟ ମନର ବିଳାସ ନଥିଲା, କ୍ରାନ୍ତିକାରୀ ଚିନ୍ତାରାଜ୍ୟର ଏକ ଅମୋଘ ଅସ୍ତ୍ର ମାତ୍ର ଥିଲା । ପରିଶେଷରେ ହିନ୍ଦୀ ସାହିତ୍ୟର ପ୍ରତିଷ୍ଠାକାରୀ କବି, ଗଜଲକାର ଦୁଷ୍ମନ୍ତ କୁମାରଙ୍କ ଗୋଟିଏ ପଂକ୍ତି ଏଠାରେ ଉଦ୍ଧାରଯୋଗ୍ୟ-

ହଜାମା ଖତା କରନା ମେରା ମକ୍ସଦ୍ ନହିଁ

ସୁରତ ବଦଲ୍ ନି ଚାହିଁଲେ

ମେରେ ଦିଲ୍ ମେଁ ନହିଁ ତେରେ ଦିଲ୍ ମେଁ ସହି

ହା କହିଁ ଭି ଆଗ, ଆଗ୍ ଜଲ୍ ନି ଚାହିଁବ ।

ଯେଉଁ ଅଖଣ୍ଡ ଅଗ୍ନିଶିଖାକୁ ପ୍ରାଣନାଥ ଉଦ୍ଧାସ୍ତ କରି ଯାଇଥିଲେ ତାହା ସେହି ଉଜ୍ଜ୍ଵଳ ମହନୀୟ ବ୍ୟକ୍ତିତ୍ଵ



ବିଶ୍ୱତୋନ୍ମୁଖୀ ସାହିତ୍ୟ ସାଧକ: ପ୍ରାଣନାଥ

ପ୍ରାଣନାଥ ପଟ୍ଟନାୟକଙ୍କ ମରଣରେ ନିର୍ବାପିତ ହୋଇନାହିଁ ବରଂ ସେବେଠାରୁ ଆଜିଯାଏଁ ଏବଂ ପରବର୍ତ୍ତୀ ସମୟରେ ମଧ୍ୟ ସେମିତି ଅଖଣ୍ଡ-ଅନିର୍ବାପିତ ମଶାଳ ହୋଇ ଚିରଦିନ ଏମିତି ଜଳୁଥିବ । ସାଧାରଣ ମଣିଷ କେବେ ଚର୍ଚ୍ଚିତ ହୁଏନି, ବ୍ୟତିକ୍ରମ ମଣିଷ ହିଁ ଚର୍ଚ୍ଚା ପରିସରକୁ ଆସେ । ପରାଧୀନତାର ଅନ୍ଧ ମୁହାଁଣିରୁ ବାଟହୁଡ଼ା ନିଷ୍ପିନ୍ନ ଓଡ଼ିଶାବାସୀଙ୍କ ପାଇଁ କର୍ମଜ୍ଞ ପ୍ରାଣନାଥଙ୍କ ବ୍ୟତିକ୍ରମ କର୍ମନିଷ୍ଠା ତଥା ସ୍ୱତନ୍ତ୍ର ସାହିତ୍ୟ କର୍ମ ହିଁ ତାଙ୍କୁ ଓଡ଼ିଶାର ଜଣେ ଶ୍ରେଷ୍ଠ ବରପୁତ୍ରର ମାନ୍ୟତା ପ୍ରଦାନ କରିଛି ।

ସହାୟକ ଗ୍ରନ୍ଥସୂଚୀ :

୧. ଅଧ୍ୟାପକ ଶ୍ରୀ ଚିନ୍ତାମଣି ବେହେରା- ଦୀପଦାନ-ମାନସିଂହଙ୍କ ଶୋକସଭାରେ ପଠିତ ତତ୍ତ୍ୱେବ
୩. ମୁକ୍ତି ଓ ସମତାର ମହାଯୋଜା: ପ୍ରାଣନାଥ- ଶ୍ରୀ ଆଶିଷ ମହାପାତ୍ର, ପୃଷ୍ଠା- ୪୭
୪. ” ପୃଷ୍ଠା- ୩
୫. ” ପୃଷ୍ଠା- ୪୭
୬. ” ପୃଷ୍ଠା- ୧୬୯
୭. ” ପୃଷ୍ଠା- ୪୬-୪୭
୮. ” ପୃଷ୍ଠା- ୧୩



# ଓଡ଼ିଶାରେ ସୌର ଉପାସନା

\*ଡ. ଅରବିନ୍ଦ ପ୍ରଧାନ

## ୧.୧.୧. ଭାରତୀୟ ଧର୍ମରେ ସୂର୍ଯ୍ୟ:

ସୂର୍ଯ୍ୟ ହିନ୍ଦୁଧର୍ମର ପ ଦେବତାମାନଙ୍କ ମଧ୍ୟରୁ ଗୋଟିଏ । ସଚରାଚର ଜଗତରେ ‘ସୂର୍ଯ୍ୟ’କୁ ଜଣେ ପ୍ରତ୍ୟକ୍ଷ ଦେବତା ଭାବରେ ଗ୍ରହଣ କରାଯାଏ । ପୃଥିବୀର ପ୍ରାୟ ସମସ୍ତ ଜାତିର ମଣିଷ ଏ କଥାକୁ ସ୍ୱୀକାର କରନ୍ତି । ବୈଜ୍ଞାନିକ ଦୃଷ୍ଟିକୋଣରୁ ବିଚାର କଲେ ଜଣାଯାଏ, ସେ ସମଗ୍ର ସୌରଜଗତର କେନ୍ଦ୍ରବିନ୍ଦୁ । ଧାର୍ମିକ ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ ସେ ହେଉଛନ୍ତି ନବଗ୍ରହମାନଙ୍କ ମଧ୍ୟରେ ସର୍ବଶ୍ରେଷ୍ଠ ଗ୍ରହ ଏବଂ ସଚରାଚର ଜଗତର ନିୟନ୍ତ୍ରା ପାଳନକର୍ତ୍ତା । ଆଦିବାସୀ ସମାଜରେ ସୂର୍ଯ୍ୟକୁ ‘ଧର୍ମଦେବତା’ ବୋଲି ଗ୍ରହଣ କରାଯାଏ । ଗୋପୀନାଥ ମହାନ୍ତିଙ୍କ ପରଜା ଉପନ୍ୟାସରେ ଏହାର ବିଶେଷ ପ୍ରତିଫଳନ ହୋଇଥିବାର ଜଣାଯାଏ । ଭାରତର ମହେଞ୍ଜୋଦାରୋର ପୂର୍ବରୁ ଓ ହରପପାର ପରବର୍ତ୍ତୀକାଳୀନ ପ୍ରାମାଣିକ ତଥ୍ୟ ଭାରତର ନେତାସା, ନବଦାତୋଳ, ଲେଥାନ ପ୍ରଭୃତି ସ୍ଥାନରୁ ଆବିଷ୍କୃତ ଉପାଦାନ ଆଦିରୁ ସୂର୍ଯ୍ୟପୂଜାର ପ୍ରମାଣ ମିଳେ ।

ଭାରତୀୟ ଧର୍ମୀୟ ସମାଜରେ ସୂର୍ଯ୍ୟଙ୍କର ସ୍ଥାନ ଅତ୍ୟନ୍ତ ସ୍ୱତନ୍ତ୍ର । ବିଷ୍ଣୁ-ଶିବଙ୍କ ପରି ସେ ଜଣେ ସ୍ୱତନ୍ତ୍ର ଦେବତା । ଗ୍ରହମାନଙ୍କର ମଧ୍ୟସ୍ଥିତ ମହାଗ୍ରହ ତଥା ସମସ୍ତ ରୋଗ ଶୋକ ନିରୋଧକାରୀ ଦେବତା ଭାବରେ ତାଙ୍କର ପରିଚୟ ସମଗ୍ର ଭାରତରେ ରହିଛି ।

## ୧.୧.୨. ବୈଦିକ ଓ ଉପନିଷଦରେ ସୂର୍ଯ୍ୟ:

ରଗବେଦର ୧/୧୧୫/୧ ର ମନ୍ତ୍ରରେ ସୂର୍ଯ୍ୟକୁ ଜଗତର ଆତ୍ମା ରୂପରେ ଚିତ୍ରଣ କରାଯାଇଛି; ଯଥା - “ସୂର୍ଯ୍ୟ ଆତ୍ମା ଜଗତସ୍ତୁପ୍ୟଃ”, ସୁତରାଂ ସୂର୍ଯ୍ୟ ରଗବେଦର ପ୍ରଧାନ ଦେବତା ଅଟନ୍ତି । ଅନ୍ୟ ଦେବତାଙ୍କ ଭଳି ‘ସୂର୍ଯ୍ୟ’ଙ୍କର ମଧ୍ୟ ନିର୍ଦ୍ଦିଷ୍ଟ ସ୍ତୁତ୍ତ ଅଛି ଏବଂ ଏହି ସ୍ତୁତ୍ତରେ ସୂର୍ଯ୍ୟଙ୍କର ବିଶେଷ ଗୁଣମାନ ବର୍ଣ୍ଣିତ ହୋଇଅଛି ।

ରଗବେଦରେ ତାଙ୍କୁ ‘ସବିତା’ ଭାବରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ସବିତାର ଅର୍ଥ ହେଉଛି ‘ବିଶ୍ୱନିଅନ୍ତା’ ବା ବିଶ୍ୱସ୍ରଷ୍ଟା ଏହା ‘ଶତପଥ ବ୍ରାହ୍ମଣ’ର ମତ । ବୈଦିକ ସାହିତ୍ୟରେ ଏହି ସବିତାଙ୍କର ବିଶେଷ ଖ୍ୟାତି ପ୍ରଚଳିତ ଏବଂ ତାହାକୁ ପାଥେୟ କରି ବିଭିନ୍ନ ପୌରାଣିକ ଗ୍ରନ୍ଥମାନ; ଯଥା - ଅଗ୍ନି ପୁରାଣ, ମହ୍ୟ ପୁରାଣ, ଭବିଷ୍ୟ ପୁରାଣ ଆଦି ତାଙ୍କର ଗୁଣ କୀର୍ତ୍ତନ କରିଅଛନ୍ତି । ସୂର୍ଯ୍ୟ କ୍ରମଶଃ ଏକ ନାମରେ ନାମିତ ନ ହୋଇ ଦ୍ୱାଦଶ ସୂର୍ଯ୍ୟରେ ବା ଦ୍ୱାଦଶ ନାମରେ ପରିଚିତ ହୋଇଛନ୍ତି; ଯଥା- ଧାତୁ, ମିତ୍ର, ଅର୍ଯ୍ୟମନ, ରୁଦ୍ର, ବରୁଣ, ସୂର୍ଯ୍ୟ, ଭାଗ, ବିବଶ୍ୱନ, ପୁଷନ, ସବିତା, ଦୃଷ୍ଟା, ବିଷ୍ଣୁ ।

## ୧.୧.୩. ସୂର୍ଯ୍ୟ ଶବ୍ଦର ଅର୍ଥ:

ବେଦର ଭାଷ୍ୟକାର ଯାଜ୍ଞ ‘ସବିତା’କୁ ସ୍ତ୍ରୀଲିଙ୍ଗ ବାଚକ ବୋଲି ମତ ଦେଇଅଛନ୍ତି ଏବଂ ସେ ସମସ୍ତ ଜଗତର ପ୍ରସବକର୍ତ୍ତା, ମାତ୍ର ଅନ୍ୟ ଅର୍ଥରେ ଦେଖିବାକୁ ଗଲେ ସେ ସମଗ୍ର ସୃଷ୍ଟିକର୍ତ୍ତା, ପାଳନକର୍ତ୍ତା, ପ୍ରସବକର୍ତ୍ତା ସୁତରାଂ ସେ ପୁଂଲିଙ୍ଗ ବାଚକ । ପ୍ରସବାର୍ଥକ ‘ସୁ’ ଧାତୁରୁ ସବିତୃ ଶବ୍ଦଟି ନିଷ୍ପନ୍ନ ରଗବେଦର ଗୋଟିଏ ମନ୍ତ୍ରରେ ସବିତାକୁ ପ୍ରସବକାରୀ, ବିଶ୍ୱଜୀବର ବିଶ୍ୱକର୍ମା ଭାବରେ ଚିତ୍ରା କରାଯାଇଛି ।

\*ଅଧ୍ୟାପକ, ଓଡ଼ିଆ ବିଭାଗ, ପ୍ରାଣନାଥ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ଖୋର୍ଦ୍ଧା

**୧.୧.୪. ସୂର୍ଯ୍ୟଙ୍କ ସ୍ୱରୂପ:**

ସୂର୍ଯ୍ୟ ଦ୍ୟୁଲୋକର ପୁତ୍ର, ଅଦିତି ତାଙ୍କର ଜନନୀ, ଉଷା ଓ ପ୍ରତ୍ୟୁଷା ତାଙ୍କର ପତ୍ନୀ ମାତ୍ର କେଉଁଠି କେଉଁଠି କେବଳ ଉଷାଙ୍କୁ ପତ୍ନୀ ଭାବରେ ସ୍ୱୀକାର କରାଯାଇଛି । ଏହି ଦୁଇ ପତ୍ନୀଙ୍କ ଚିତ୍ର ସହିତ ସୂର୍ଯ୍ୟ ଚକ୍ର ଚିତ୍ରିତ ରଥରେ ଗତି କରିବାର ମୂର୍ତ୍ତି ବୁଦ୍ଧଗୟାଠାରେ ଦେଖିବାକୁ ମିଳେ । ପୁରାଣ ଆଦି ଗ୍ରନ୍ଥରେ ‘ଛାୟା’ ଓ ‘ସଂଜ୍ଞା’ ନାମରେ ୨ଟି ପତ୍ନୀ ଥିବାର ଜଣାଯାଏ । ସମ୍ଭବତଃ ଏହି ଓଷା/ପ୍ରତ୍ୟୁଷା ପରବର୍ତ୍ତୀ ପର୍ଯ୍ୟାୟରେ ଛାୟା ଓ ସଂଜ୍ଞା ନାମରେ ନାମିତ ହୋଇ ଥାଇପାରନ୍ତି ।

**୧.୧.୫. ସୂର୍ଯ୍ୟ ଦର୍ଶନେନ୍ଦ୍ରିୟର ଦେବତା:**

ଅଗ୍ନି ଯେପରି ଦେବତାମାନଙ୍କର ସୁଖ ବୋଲି ପରିକଳ୍ପନା ହୋଇଛି ସେହିପରି ସୂର୍ଯ୍ୟ ଦେବତାଙ୍କ ଦିବ୍ୟ ଚକ୍ଷୁ ବୋଲି କୁହା ହୋଇଅଛି । ସୂର୍ଯ୍ୟ ତମସା ଦୂରକାରୀ ହେତୁ ତାଙ୍କୁ ଦେବତାଙ୍କ ଦିବ୍ୟଚକ୍ଷୁ ବୋଲି କୁହାଯାଇଛି । ସାଂଖ୍ୟ ଦର୍ଶନରେ ତାଙ୍କୁ ପରମ ବିଷ୍ଣୁଙ୍କର ଦିବ୍ୟ ଆଖି ବୋଲି ମଧ୍ୟ କୁହାଯାଇ ଶିବ ପୁରାଣରେ ଶିବଙ୍କର ସୂର୍ଯ୍ୟ, ଚନ୍ଦ୍ର, ଅଗ୍ନି ରୂପରେ ତ୍ରିନୟନ ଥିବାର କୁହାଯାଇଛି । ଆଲୋକ ବ୍ୟତୀତ ଦର୍ଶନ ଅସମ୍ଭବ ତେଣୁ ସୂର୍ଯ୍ୟ ସହସ୍ର ରଶ୍ମିଦ୍ୱାରା ଜଗତକୁ ଉଦ୍ଭାସିତ କରିଥା’ନ୍ତି, ତେଣୁ ତାଙ୍କୁ ଚକ୍ଷୁର ବା ଦର୍ଶନେନ୍ଦ୍ରିୟର ଦେବତା ବୋଲି କୁହାଯାଏ । ମହାଭାରତରେ ମଧ୍ୟ ସୂର୍ଯ୍ୟଙ୍କୁ ଜଗତର ଚକ୍ଷୁ ବୋଲି କୁହାଯାଇଛି । ସବୁ ଜାଗତିକ ବସ୍ତୁର ଉତ୍ପତ୍ତିସ୍ଥଳ ହେତୁ ଜାଗତିକ କ୍ରିୟାର ସେ ହେଉଛନ୍ତି ଜୀବନ ସ୍ୱୟ ପୁରାଣରେ ତାଙ୍କୁ ସମସ୍ତ ପ୍ରାଣୀ ଜଗତର ବିଶ୍ୱାଧାର ବୋଲି କୁହାଯାଇଛି ।

**୧.୧.୬. ଉପନିଷଦରେ ସୂର୍ଯ୍ୟ:**

ଗତପଥ ବ୍ରାହ୍ମଣରେ ଦ୍ୱାଦଶ ଆଦିତ୍ୟ ଦ୍ୱାଦଶ ମାସର ସୂର୍ଯ୍ୟ ବୋଲି କଥିତ ରଗବେଦରେ ବର୍ଣ୍ଣନା ଅଛି । ସୂର୍ଯ୍ୟ ଚକ୍ରରେ ୧୨ଟି ଅର ଅଛି । ଏହି ଅର ୧୨ଟି ସାମଭାବରେ ବର୍ଣ୍ଣିତ । ଆକାଶରେ ୭୨୦ ଥର ଏହା ଆବୃତ ହୋଇଥାଏ । ସୁତରାଂ ୩୬୦ ଦିନ ଓ ୩୬୦ ରାତି ମିଶି ଏହି ୭୨୦ ର ପରିକଳ୍ପନା ହୋଇଛି । ସୂର୍ଯ୍ୟଙ୍କ ଗତିରୁ ଷଡ଼ରତ୍ନର ସୃଷ୍ଟି କଥା କୁହାଯାଇଛି ।

ଛାନ୍ଦୋଗ୍ୟ ଉପନିଷଦରେ ଅଛି ଆଦିତ୍ୟ ମଣ୍ଡଳରେ ଯେଉଁ ବିରାଟ ପୁରୁଷ ଦୃଷ୍ଟ ହୁଅନ୍ତି ସେ ହେଉଛନ୍ତି ମୁଁ । ଇଶୋପନିଷଦରେ ସୂର୍ଯ୍ୟଙ୍କୁ ସଚେତନ ଓ କଲ୍ୟାଣମୟ ମୂର୍ତ୍ତି ବୋଲି କୁହାଯାଇଛି ସୂର୍ଯ୍ୟୋପନିଷଦରେ ମଧ୍ୟ ସୂର୍ଯ୍ୟଙ୍କ ଚିନ୍ମୟ ମୂର୍ତ୍ତି ଭାବରେ କଳ୍ପନା କରାଯାଇଛି । ସେଥିରେ ମଧ୍ୟ ତାଙ୍କୁ ବ୍ରହ୍ମା, ବିଷ୍ଣୁ, ମହେଶ୍ୱରଙ୍କର ମୂର୍ତ୍ତିମତ୍ତ ରୂପ ବୋଲି କୁହାଯାଇଛି; ଯଥା-

ଏଷ ବ୍ରହ୍ମା ଚ ବିଷ୍ଣୁଃ ରୁଦ୍ର ଏଷ ହି ଭାସ୍କରା ମୈତ୍ରାୟଣୀୟ ଉପନିଷଦରେ ମିତ୍ରାବରୁଣ ନାମରେ ସୂର୍ଯ୍ୟ ବର୍ଣ୍ଣିତ । ମଣ୍ଡଳ ବ୍ରାହ୍ମଣୋପନିଷଦରେ ସୂର୍ଯ୍ୟ ଓ ବ୍ରହ୍ମ ଏକ ବୋଲି ମଧ୍ୟ ବର୍ଣ୍ଣନା କରାଯାଇଛି ।

ତୈତ୍ତିରୀୟ ଉପନିଷଦରେ ଆଦିତ୍ୟମଣ୍ଡଳର ଅନ୍ତର୍ଗତ ପୁରୁଷହିଁ ମାନବର ପ୍ରାଣ ରୂପରେ ବର୍ଣ୍ଣିତ । ସୌତ୍ତରେୟ ଉପନିଷଦ ଅନୁସାରେ ଆଦିତ୍ୟ ହିରଣ୍ୟଗର୍ଭ ପୁରୁଷଙ୍କ ନେତ୍ରରୁ ଉଦ୍ଭବ ।

**୧.୧.୭. ପୁରାଣରେ ସୂର୍ଯ୍ୟ:**

ପୁରାଣରେ ସୂର୍ଯ୍ୟଙ୍କର ବର୍ଣ୍ଣନା ବହୁଳ ଭାବରେ ମିଳିଥାଏ । ତେଣୁ ସୂର୍ଯ୍ୟଙ୍କର ଦ୍ୱାଦଶାଦିତ୍ୟର ବର୍ଣ୍ଣନା ପ୍ରାୟ ସମସ୍ତ ପୁରାଣରେ ଦେଖିବାକୁ ମିଳେ ମହାଭାରତରେ ଦ୍ୱାଦଶାଦିତ୍ୟଙ୍କର ବର୍ଣ୍ଣନା - ଧାତା ଅର୍ଯ୍ୟମା, ମିତ୍ର ବରୁଣ ଅଂଶ, ଭଗ, ଇନ୍ଦ୍ର, ବିବସ୍ୱାନ, ପୂଷା, ତୁଷ୍ଟା, ପଦନ୍ୟ ଓ ବିଷ୍ଣୁ ବୋଲି ହୋଇଛି । ବିଷ୍ଣୁ ପୁରାଣରେ ଏହି

ଦ୍ଵାଦଶାଦିତ୍ୟର ବର୍ଣ୍ଣନା ବିପର୍ଯ୍ୟୟ ଘଟିଅଛି । ବ୍ରହ୍ମାଣ୍ଡ ପୁରାଣରେ ଅଷ୍ଟାଦଶ ଲକ୍ଷ ସହିତ ଦ୍ଵାଦଶାଦିତ୍ୟଙ୍କର ଅଦିତି ଗର୍ଭରୁ ସମ୍ପୂର୍ଣ୍ଣ ବିବରଣୀ ଅଛି । କୁର୍ମ ପୁରାଣରେ ୧୨ ମାସରେ ସୂର୍ଯ୍ୟଙ୍କର ଦ୍ଵାଦଶ ଆଦି ତାଙ୍କର ବର୍ଣ୍ଣନା ଅଛି । ଯଥା - ବୈଶାଖର ଧାତା, ଜ୍ୟେଷ୍ଠରେ - ଲକ୍ଷ୍ମୀ, ଆଷାଢ଼ରେ ରବି, ଶ୍ରାବଣରେ ବିବସ୍ଵାନ, ଭାଦ୍ରରେ ଭଗ, ଆଶ୍ଵିନରେ - ପର୍ଜନା, କାର୍ତ୍ତିକରେ ଡ଼ୁଷ୍ଟା, ମାର୍ଗଶିରରେ ମିତ, ପୌଷରେ ବିଷ୍ଣୁ, ମାଘରେ ବରୁଣ ରୂପେ ପରିଚିତ ହୋଇଥାନ୍ତି । ବରାହ ପୁରାଣରେ ଦ୍ଵାଦଶାଦିତ୍ୟଙ୍କର ହରିଙ୍କ ସହିତ ଅଭେଦତ୍ଵ ବର୍ଣ୍ଣନା ହୋଇଛି । ଦ୍ଵାଦଶାଦିତ୍ୟ ଦ୍ଵାଦଶ ସମ୍ପର୍କର ଅଧିପତି ଭାବରେ ବର୍ଣ୍ଣିତ ।

ବାଲ୍ମୀକି ରାମାୟଣରେ ସୌର ଉପାସନା ପ୍ରଚଳିତ ଥିବାର ସ୍ପଷ୍ଟ ଜଣାଯାଏ । ରାମଚନ୍ଦ୍ର ଥିଲେ ସୂର୍ଯ୍ୟବଂଶୀ, ତାଙ୍କର ଜନ୍ମ ପ୍ରସଙ୍ଗରେ ବଂଶ ବିବରଣୀରେ ସୂର୍ଯ୍ୟଙ୍କର ବିବରଣୀ ମିଳିଥାଏ । ରାବଣ ବଧ ପ୍ରସଙ୍ଗରେ ରାମଚନ୍ଦ୍ର ସୂର୍ଯ୍ୟଙ୍କ ଦ୍ଵାରା ସିଦ୍ଧି ଲାଭ କରିଥିଲେ ବୋଲି ମଧ୍ୟ ବର୍ଣ୍ଣନା ଅଛି ।

ମହାଭାରତରେ ବନପର୍ବ ଅନ୍ତର୍ଗତ ଯୁଧିଷ୍ଠିରକୃତ ସୂର୍ଯ୍ୟସ୍ତବରେ ସୂର୍ଯ୍ୟଙ୍କର ବ୍ରହ୍ମାତ୍ମକ ସର୍ବବ୍ୟାପକତାର ପରିଚୟ ମିଳେ । ସୂର୍ଯ୍ୟ ଉପାସନାରେ ମାନବ ସର୍ବସିଦ୍ଧି ଲାଭ କରେ ବୋଲି ଏଥିରେ ବର୍ଣ୍ଣନା ହୋଇଛି । ମହାଭାରତରେ ସୂର୍ଯ୍ୟଙ୍କର ଅଷ୍ଟୋ ର ଶତନାମର ପରିକଳ୍ପିତ ହୋଇଛି ।

### ୧.୨.୧. ଓଡ଼ିଶାରେ ସୂର୍ଯ୍ୟ ଉପାସନା:

ସୂର୍ଯ୍ୟ ଉପାସନାର କ୍ଷେତ୍ର ଭାବରେ ଓଡ଼ିଶାର ଖ୍ୟାତି ସର୍ବଭାରତୀୟ ସ୍ତରରେ ସ୍ଵତନ୍ତ୍ର । ଗୁଲୁସ୍ତାନ, ମଥୁରା, କାଶ୍ମୀର, ଉତ୍କଳିନୀ, ଗୁଜୁରାଟର ମୋଧେର ଭଳି ଓଡ଼ିଶାର ‘କୋଣାର୍କ’ ସୂର୍ଯ୍ୟ ଉପାସନାର ଅନ୍ୟ ଏକ ନକ୍ଷତ୍ର । ଓଡ଼ିଶା ପ ଉପାସନାର କ୍ଷେତ୍ରଭାବରେ ମଧ୍ୟ ପରିଚିତ । ପୁରୀ-ବୈଷ୍ଣବକ୍ଷେତ୍ର, ଭୁବନେଶ୍ଵର- ଶୈବକ୍ଷେତ୍ର, ଯାଜପୁର, ଝଙ୍କଡ଼ ଆଦିଶକ୍ତି କ୍ଷେତ୍ର, ‘ମହାବିନାୟକ’ - ଗାଣପତ୍ୟ କ୍ଷେତ୍ର ଓ କୋଣାର୍କ ସୌରକ୍ଷେତ୍ର ରୂପେ ପରିଚିତ କୋଣାର୍କର ସୂର୍ଯ୍ୟ ମନ୍ଦିର ହିଁ ଏକ ସୌର କ୍ଷେତ୍ରର ଅମ୍ଳାନ କାର୍ତ୍ତିକ । ଏହି ମନ୍ଦିର ଗଙ୍ଗ ବଂଶର ପ୍ରଥମ ନରସିଂହ ଦେବଙ୍କ ଗୌଡ଼ ବିଜୟର ସ୍ମାରକୀ ରୂପରେ ନିର୍ମିତ । ପରମାନନ୍ଦ ଆଚାର୍ଯ୍ୟଙ୍କ ମତରେ ଏହା ୧୩ଶ ଶତାବ୍ଦୀର ମଧ୍ୟଭାଗରେ ଆରମ୍ଭ ହୋଇଥିଲା । କୋଣାର୍କ ସମଗ୍ର ପୂର୍ବ ଭାରତର ଏକ ପ୍ରଧାନ ସୌରକ୍ଷେତ୍ର ଭାବରେ ବେଶ୍ ପ୍ରସିଦ୍ଧି ଲାଭ କରିପାରିଛି । ମାତ୍ର କୋଣାର୍କ ମନ୍ଦିର ତିଆରି ହେବାର ପ୍ରାୟତଃ ବହୁତ ପୂର୍ବରୁ ଓଡ଼ିଶାରେ ସୂର୍ଯ୍ୟ ଉପାସନା ପ୍ରଚଳିତ ଥିଲା । ଓଡ଼ିଶାର ଖଣ୍ଡଗିରି ଅନନ୍ତ ଗୁମ୍ଫାରେ ଚାରିଟି ଅଶ୍ଵ ଖଡ଼ିତ ଏକ ରକ୍ତ ବିଶିଷ୍ଟ ରଥରେ ସୂର୍ଯ୍ୟ ଦେବତା ବସିଥିବାର ଚିତ୍ର ମିଳେ । ଏହା ଜୈନ ପରମ୍ପରାର ସୂର୍ଯ୍ୟ ଉପାସନା (ଶ୍ରୀ ୨ୟ ଶତାବ୍ଦୀ)ର ପାରମ୍ପରିକ ବିଶ୍ଵାସ ଛଡ଼ା ଅନ୍ୟ କିଛି ନୁହେଁ । ବିହାରର ବୁଦ୍ଧଗୟାଠାରେ ମଧ୍ୟ ତଦନୁରୂପ ସୂର୍ଯ୍ୟ ମୂର୍ତ୍ତି (ବୌଦ୍ଧଯୁଗର ମୂର୍ତ୍ତି ଦେଖାଯାଏ ।) ସୁମେଶ୍ଵର ତାମ୍ର ଶାସନରେ (୫୭୦ ଖ୍ରୀ.) ମହାରାଜା ଧର୍ମରାଜ ନିଜକୁ ସହସ୍ର ରଶ୍ମି ପାଦଭକ୍ତ ରୂପେ ଘୋଷଣା କରିଥିଲେ । ସେ ସର୍ବପ୍ରଥମେ କଳିଙ୍ଗର ସୂର୍ଯ୍ୟପୂଜାର ପୃଷ୍ଠପୋଷକ ଥିଲେ । ଓଡ଼ିଶାରେ ସପ୍ତମ ଶତାବ୍ଦୀ ବେଳକୁ ସୂର୍ଯ୍ୟଙ୍କର ରଥୋତ୍ସବ ପାଳନ ହେଉଥିବା କଥା ଚୀନ ପରିବ୍ରାଜକ ହୁଏନସାଂ ମତ ଦେଇଛନ୍ତି । ଖ୍ରୀ.ଅ. ୬୨୦ର ଦ୍ଵିତୀୟ ମାଧବରାଜ ମଧ୍ୟ ସୂର୍ଯ୍ୟୋପରାଗରେ ଧର୍ମାର୍ଥେ ଦାନ କରିଥିବା କଥା ଗଞ୍ଜାମ ତାମ୍ର ଶାସନରୁ ଜଣାପଡ଼େ ।

**୧.୨.୨. ଓଡ଼ିଶାର ବିଭିନ୍ନ ଭାଷ୍ୟରେ ସୂର୍ଯ୍ୟ ଉପାସନାର ଚିତ୍ର:**

ବାଲେଶ୍ୱର ଜିଲ୍ଲାର ସୋର ଅ ଲର ଲୋକବିଶ୍ୱାସ ଅନୁଯାୟୀ ଏ ଅ ଲର ନାମ ସୌରରୁ ସୋର ହୋଇଛି । ଏ ଅ ଲରେ ଫତିଆବାଦ ନାମକ ଏକ ସ୍ଥାନରେ ସୂର୍ଯ୍ୟ ମନ୍ଦିର ନିର୍ମିତ ହୋଇଥିଲା । ସେ ମନ୍ଦିର ଏବେ ନାହିଁ ଏହାର ଧ୍ୱଂସାବଶେଷ ରହିଛି । ଭଦ୍ରକ ଜିଲ୍ଲାର ସାଲନ୍ଦୀ ନଦୀ କୂଳରେ କାଉପୁର ନାମକ ସ୍ଥାନ ଅଛି । ଏହି କାଉପୁରରେ ସୂର୍ଯ୍ୟ ସପ୍ତଶ୍ୱମୁକ୍ତ ହୋଇ ଅବସ୍ଥିତ । ଏହା ବୌଦ୍ଧକାଳର ପରବର୍ତ୍ତୀ ଅର୍ଥାତ୍ ଗୁପ୍ତକାଳର ବୋଲି ଜଣାଯାଏ । ବୌଦ୍ଧ ତଥା ଜୈନ କାଳରେ ସୂର୍ଯ୍ୟ ୪ ଅଶ୍ୱ ଖଚିତ ହୋଇ ପୂଜା ପାଉଥିଲେ । ମାତ୍ର ଗୁପ୍ତଯୁଗକୁ ସେ ସପ୍ତଶ୍ୱଖଚିତ ହୋଇ ଉପାସିତ ହୋଇଥିଲେ । ଏହିସବୁ କାରଣରୁ ଏ ମୂର୍ତ୍ତି ଗୁପ୍ତଯୁଗର ବୋଲି ଜଣାଯାଏ । ତତ୍ତ୍ୱନିକଟବର୍ତ୍ତୀ ବୈତାଳ ମନ୍ଦିରରେ ମଧ୍ୟ ସୂର୍ଯ୍ୟ ମୂର୍ତ୍ତି ଦେଖାଯାଏ । ସୁତରାଂ ସେ ଅ ଲରେ ଯେ ସୂର୍ଯ୍ୟ ପୂଜା ପ୍ରଚଳନ ଥିଲା ଏଥିରେ ସନ୍ଦେହ ନାହିଁ ।

ଭଦ୍ରକ ଜିଲ୍ଲାର ପାଳିଆ ନାମକ ସ୍ଥାନରେ ସୂର୍ଯ୍ୟଙ୍କର ଏକ ଅପୂର୍ବ ମୂର୍ତ୍ତି ଓ ମନ୍ଦିର ରହିଛି । ଏହି ସୂର୍ଯ୍ୟ ମନ୍ଦିର ଏବେ ଧ୍ୱଂସାବଶେଷରେ ପରିଣତ ହୋଇଗଲାଣି । ରାଧାନାଥଙ୍କ ଉଷା କାବ୍ୟରେ ଏହି ମନ୍ଦିର କଥା ବର୍ଣ୍ଣନା କରାଯାଇଛି । ମନ୍ଦିରର ମୂର୍ତ୍ତି (ସୂର୍ଯ୍ୟ) ଚତୁର୍ଭୁଜ ସୂର୍ଯ୍ୟ । ତାଙ୍କୁ ବିରଜନାରାୟଣ ନାମରେ ନାମିତ କରାଯାଇଛି । ଏହି ମନ୍ଦିର ଓଡ଼ିଶାର ଭୌମକର ବଂଶ ରାଜତ୍ୱ କାଳରେ ନିର୍ମିତ ହୋଇଥିବା ବୋଲି ଜଣାଯାଏ । ଏହା ଓଡ଼ିଶାର ସର୍ବପ୍ରାଚୀନ ସୂର୍ଯ୍ୟ ମନ୍ଦିର । ଏହି ବିରଜନାରାୟଣଙ୍କ ଚାରିମୁଖକୁ ସୂର୍ଯ୍ୟ, ବ୍ରହ୍ମା, ବିଷ୍ଣୁ, ମହେଶଙ୍କ ପ୍ରତୀକ ବୋଲି ସେଠାକାର ଅଧିବାସୀ ଗ୍ରହଣ କରିଥା'ନ୍ତି ।

ମୟୂରଭଞ୍ଜର ଖୁଚିରୁ ଦୁଇଟି ସୂର୍ଯ୍ୟ ମୂର୍ତ୍ତି ଆବିଷ୍କୃତ ହୋଇଛି ଏବଂ ଏହା ଖ୍ରୀ. ୬ଷ୍ଠ ଶତାବ୍ଦୀର ବୋଲି ଅନୁମାନ କରାଯାଇଛି । ଏତଦ୍ୱ୍ୟତୀତ ପ୍ରାଚୀନ ମନ୍ଦିରମାଳିନୀ ଭୁବନେଶ୍ୱରରେ ମଧ୍ୟ ଅନେକ ସୂର୍ଯ୍ୟ ମୂର୍ତ୍ତି ଆବିଷ୍କାର କରାଯାଇଛି । ଲିଙ୍ଗରାଜ ମନ୍ଦିର ବେଢ଼ା ମଧ୍ୟରେ ଗୋଟିଏ ଛୋଟ ମନ୍ଦିର କାନ୍ଥରେ ଚତୁର୍ଭୁଜ ଚାଳିତ ସୂର୍ଯ୍ୟଙ୍କର ପ୍ରତିମୂର୍ତ୍ତି ଅଛି । ପୁରୀର ଶ୍ରୀଜଗନ୍ନାଥ ମନ୍ଦିର ସମ୍ମୁଖରେ ଅରୁଣହସ୍ତ ଯୋଡ଼ି ବସିଥିବାର ଦେଖିବାକୁ ମିଳେ । ସୂର୍ଯ୍ୟ ଓ ନାରାୟଣଙ୍କ ମଧ୍ୟରେ ଭେଦ ନଥିବା ହେତୁ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କୁ ସୂର୍ଯ୍ୟ ବୋଲି ଗ୍ରହଣ କରାଯାଇପାରେ ।

ଏ ସମ୍ପର୍କରେ ମୁଁ ୨ୟ ଅଧ୍ୟାୟରେ ବିଶେଷ ଆଲୋଚନା କରିଅଛି । ଐତିହାସିକମାନେ ମତ ଦିଅନ୍ତି ଯେ ଏହି ଅରୁଣ ହସ୍ତ କୋଣାର୍କରୁ ଆଣି ଶ୍ରୀ ଜଗନ୍ନାଥ ମନ୍ଦିର ନିକଟରେ ସ୍ଥାପିତ ହୋଇଛି ।

**୧.୨.୩. ସୌରକ୍ଷେତ୍ର କୋଣାର୍କ:**

ବିଷ୍ଣୁକ୍ଷେତ୍ର ଭାବରେ ପୁରୀ ଯେପରି ପରିଚିତ ସେହିପରି ସୌରକ୍ଷେତ୍ର ଭାବରେ କୋଣାର୍କ ବେଶ୍ ପରିଚିତ । ଏଠାରେ ସୂର୍ଯ୍ୟ ନିଜର କିରଣକୁ ଉଦୟଠାରୁ ଅସ୍ତ ପର୍ଯ୍ୟନ୍ତ ପକାଇଥାନ୍ତି ଏବଂ ସୂର୍ଯ୍ୟୋଦୟ ଓ ସୂର୍ଯ୍ୟାସ୍ତ କୋଣାର୍କର ସମୁଦ୍ର କୂଳରେ ଦେଖାଯାଏ । ଭାରତର ଅନ୍ୟ କୌଣସି ସ୍ଥାନରେ ସୂର୍ଯ୍ୟଙ୍କର ଏପରି ପ୍ରଭାବ ଲକ୍ଷିତ ହୋଇ ନଥାଏ । ସୌର ଉପାସନା ସମୟରେ ଏହି କୋଣାର୍କ ଏକ ପ୍ରଧାନ ଧର୍ମକ୍ଷେତ୍ର ଭାବରେ ପରିଚିତ ଥିଲା । କୋଣାର୍କର ମନ୍ଦିର କେଶରୀ ବଂଶର ରାଜ ପୁରନ୍ଦର କେଶରୀଙ୍କ ଦ୍ୱାରା ଜୀର୍ଣ୍ଣ ମନ୍ଦିରର ସଂସ୍କାର ଘଟିଥିଲା ବୋଲି କଥିତ ଅଛି । ନରସିଂହ ଦେବଙ୍କ ଦ୍ୱାରା କୋଣାର୍କ ମନ୍ଦିର ନିର୍ମାଣ ହେବାଦ୍ୱାରା ଓଡ଼ିଶାରେ ସୌର ଉପାସନାର ପ୍ରାଧାନ୍ୟ ବଢ଼ିଥିଲା । ଏହି କୋଣାର୍କ ମନ୍ଦିରକୁ ନେଇ ଅନେକ ପୌରାଣିକ କାହାଣୀମାନ ଗଢ଼ି ଉଠିଛି । କୋଣାର୍କ ସମେତ ଚନ୍ଦ୍ରଭାଗା ଅ ଲକୁ ଅର୍କକ୍ଷେତ୍ର ବା ପଦ୍ମକ୍ଷେତ୍ର କୁହାଯାଏ । ପୌରାଣିକ ଭିକ୍ତିକୁ ବିଚାର କରାଯାଇ କୁହାଯାଇପାରେ ଏହାର

ପ୍ରାଚୀନତା ପ୍ରାୟତଃ ଅକଳନୀୟ । କାରଣ ଐତିହାସିକ ପ୍ରମାଣ ଅନୁଯାୟୀ ଏହାର ବହୁପୂର୍ବରୁ ଏହି କ୍ଷେତ୍ରର ମହାତ୍ମ୍ୟମାନ ପୁରାଣମାନଙ୍କରେ / ଶାମ୍ଭୁ ପୁରାଣ (୧୦ମ ସ୍କନ୍ଦରେ) ରଚିତ ହୋଇ ସାରିଥିଲା । ସୁତରାଂ ଏହା ଗବେଷଣା ସାପେକ୍ଷ । ଏହା ପୂର୍ବରୁ ମୈତ୍ରେୟ ବନ ନାମରେ ଖ୍ୟାତ ଥିଲା । ଏହି କୋଶାଳକୁ ଭିକ୍ରି କରି ଶାମ୍ଭୁ କାହାଣୀ ଗଢ଼ିଉଠିଛି ।

ସୂର୍ଯ୍ୟଙ୍କର ଉପାସନା କରିବା ନିମିତ୍ତ ଅନ୍ୟାନ୍ୟ ଦେବତାଙ୍କ ପରି ଯଜ୍ଞାନୁଷ୍ଠାନର କେଶସି ସୂଚନା ମିଳେ ନାହିଁ । ତେବେ ଲୌକିକ ସ୍ତରରେ ଏହାଙ୍କର ଉପାସନା ବିଭିନ୍ନ ଓଷାକ୍ରମ ମାଧ୍ୟମରେ କରାଯାଇଥିଲା । ତାହା ଏଠାରେ ବିଚାର୍ଯ୍ୟ, ବିଶେଷତଃ, ଶାମ୍ଭୁଦଶମୀ ବ୍ରତ, ପୌଷ ରବିବାର ବ୍ରତ ଓ ରବିନାରାୟଣ ବ୍ରତମାନ ଲୋକ ସମାଜରେ ପ୍ରଚଳିତ ଥିବାର ଜଣାଯାଏ । ଏ ସମସ୍ତ ବ୍ରତରେ ସୂର୍ଯ୍ୟ ତଥା ସୌର ଉପାସନାର ପ୍ରାଧାନ୍ୟ ଥିବାର ଜଣାଯାଏ । ଏତଦ୍‌ବ୍ୟତୀତ ଏହି ଅଧ୍ୟାୟରେ ମୁଁ ଶନିଙ୍କୁ ସୂର୍ଯ୍ୟ ପରିବାର ଅନ୍ତର୍ଗତ କରିଅଛି । ଅବଶ୍ୟ ଶନି ଓଷାରେ ସୂର୍ଯ୍ୟଙ୍କ ପ୍ରାଧାନ୍ୟ ରହିଛି । ଶନିଙ୍କ ପିତା ଭାବରେ ସୂର୍ଯ୍ୟ ବିଭିନ୍ନ ପୁରାଣାଦିଗ୍ରନ୍ଥରେ ବର୍ଣ୍ଣିତ ଏବଂ ଏହି ଓଷାରେ ପ୍ରତ୍ୟହ ସୂର୍ଯ୍ୟଙ୍କୁ ଅର୍ଘ୍ୟ ପ୍ରଦାନ କରାଯାଏ । ସୁତରାଂ ଏହା ସୌର ଉପାସନାର ପ୍ରଭାବର ଫଳ ସ୍ୱରୂପ । ତା’ଛଡ଼ା ସୌର ଉପାସନା ଫଳରେ ଶନିଙ୍କର ପ୍ରାଧାନ୍ୟ ବଢ଼ିଥିଲା ।

**୧.୩.୧. ଶାମ୍ଭୁଦଶମୀ ବ୍ରତ:**

ପୌଷ ଶୁକ୍ଳ ଦଶମୀ ତିଥିକୁ ଶାମ୍ଭୁ ଦଶମୀ ବା ଶମ୍ଭର ଦଶମୀ କହାଯାଏ । ଏହିଦିନ ସୂର୍ଯ୍ୟଙ୍କୁ ଶମ୍ଭର ଦଶମୀ ବ୍ରତ ମାଧ୍ୟମରେ ଉପାସନା କରାଯାଏ । ଏହା ଏକ ଯୋଗଜ ବ୍ରତ । ବର୍ଷକରେ ଏହା ଥରେ ମାତ୍ର ପଢ଼ିଥାଏ । ଏହିଦିନ ଘରର ସନ୍ତାନମାନଙ୍କର ମଙ୍ଗଳ ବିଧାନ ଲାଗି ସୂର୍ଯ୍ୟଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ପିଠାପଣା ଆଦି ବିଭିନ୍ନ ଭୋଗରାଗ ଅର୍ପଣ କରାଯାଏ । ଏହି ବ୍ରତ ଦିନ ମା’ମାନେ ସକାଳୁ ଗାଧୁଆ ସାରି ପାକ ପ୍ରସ୍ତୁତ କରନ୍ତି ପିଠାପଣା ଆଦି ବିଭିନ୍ନ ଭୋଗକୁ ସାତଟି ମାଟି ପାତ୍ରରେ ବଢ଼ାଯାଏ । ଏହାକୁ କେହି କେହି ସପ୍ତ ଅଶ୍ୱର ପ୍ରତୀକ ଭାବରେ ଧରି ଥାଆନ୍ତି । ଏହି ସମୟରେ ମଧ୍ୟ ସମ୍ଭରାସୁରକୁ ଭୋଗ ଅର୍ପଣ କରାଯାଏ । ଏହି ବ୍ରତରେ ବ୍ରତ କଥାଟିଏ ପଠନ କରାଯାଏ । ଏଯାବତ୍ ମାତ୍ର ୩୮ଟି ବ୍ରତ କଥା ମିଳିଛି । ତିନିଟି ବ୍ରତ କଥା ମଧ୍ୟରେ କାହାଣୀର ସାମ୍ୟତା ଲକ୍ଷ୍ୟ କରାଯାଇଥାଏ । ୧୯୩୮ ମସିହାରେ ଶ୍ୟାମସୁନ୍ଦର ଗନ୍ତାୟତଙ୍କଦ୍ୱାରା ପ୍ରକାଶିତ ସମ୍ଭର ଦଶମୀ ବ୍ରତ କଥାଟି ‘ବ୍ରହ୍ମାଣ୍ଡ ପୁରାଣୋକ୍ତ’ ବୋଲି ଜଣାଯାଏ ।

ଶାମ୍ଭୁ କାହାଣୀ ସହିତ କେତେକ ଉପ କାହାଣୀର ମିଶ୍ରଣ ଘଟିଛି । ବ୍ରତ କଥାଭାଗରେ ଅଛି ରକ୍ତିଶାଳ ପୁତ୍ର ପ୍ରଦ୍ୟୁମ୍ନକୁ ସମ୍ଭରାସୁର ସୁତ୍ରିକା ଗୃହରୁ ଚୋରାଇ ନେଇଥିଲା । ଫଳରେ ସେ ଅତ୍ୟନ୍ତ ଦୁର୍ବଳ ହୋଇପଡ଼ିଥିଲେ ଏବଂ ନାରଦଙ୍କ ପରାମର୍ଶକ୍ରମେ ଶମ୍ଭର ଦଶମୀ ବ୍ରତ କଲେ ଏବଂ ବ୍ରତର ପ୍ରଭାବ ଫଳରେ ଅପହରଣ ହୋଇଥିବା ପୁତ୍ର ଅସୁର ବଧକରି ଦ୍ୱାରକା ଫେରି ଆସିଥିଲେ । ଅବଶ୍ୟ ଏହା ବ୍ରତର ମହିମାରେ ବର୍ଣ୍ଣିତ ହୋଇଛି । ମାତ୍ର ତ. ଅରବିନ୍ଦ ପଟ୍ଟନାୟକ ତାଙ୍କର ପି.ଏଚ୍.ଡି. ସନ୍ଦର୍ଭ ପାଣ୍ଡୁଲିପିରେ ଉଲ୍ଲେଖ କରିଛନ୍ତି ଯେ ସେ ପାରଳାଖେମୁଣ୍ଡିରୁ ଏକ ଶମ୍ଭର ଦଶମୀ ବ୍ରତ ପାଇଛନ୍ତି ଏବଂ ଏହି ବ୍ରତର କଥା ଅନୁସାରେ ନାରଦଙ୍କ ଉପଦେଶରେ ସମ୍ଭରାସୁର ସର୍ବସିଦ୍ଧକାରୀ । ସର୍ବଫଳ ପ୍ରଦାନକାରୀ ବ୍ରତ ବିଷୟରେ ପଚାରିବାରୁ ନାରଦ ତାଙ୍କୁ ଶମ୍ଭର ଦଶମୀ ବ୍ରତ କଥା କହିଥିଲେ । ମାତ୍ର ଶମ୍ଭର ଦଶମୀ ବ୍ରତ କଥାରେ ଶାମ୍ଭୁ ପୁରାଣୋକ୍ତ ଶାମ୍ଭୁ ଉପାଖ୍ୟାନଟି ପଠିତ ହୁଏ । ଏଥିରେ ଭଗବାନ୍ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ପରିବାରର ମର୍ଯ୍ୟାଦା ସେତେ ଉଚ୍ଚ ନ ହୋଇ ସୂର୍ଯ୍ୟଙ୍କୁ ପ୍ରାଧାନ୍ୟ ଦିଆଯାଇଛି । ଘଟଣା ଅନୁସାରେ ନାରଦଙ୍କଠାରୁ

ଶାମ୍ବଙ୍କର ରୂପଯୌବନର ଗର୍ବରେ କିପରି ନିଜର ବିମାତାମାନଙ୍କ ସହିତ ପରିହାସ ପରିଚର୍ଯ୍ୟା କରୁଥିଲେ ଏବଂ ସେ ଗୋପାମାନଙ୍କର ଭ୍ରମ ଦୂର ନ କରି ରତି ରସରେ ମାତି ରହୁଥିଲେ ବୋଲି ଶୁଣିଲେ । କିଛି ଦିନ ଅନ୍ତେ ଶ୍ରୀକୃଷ୍ଣ ଏହାର ସତ୍ୟତା ଜାଣିପାରି ତାଙ୍କୁ ଅଭିଶାପ ଦେଇଥିଲେ ଏବଂ କୃଷ୍ଣ ରୋଗାକ୍ରାନ୍ତ ହେଲେ । ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶରୀରର ରୂପ ପରି ଶାମ୍ବଙ୍କର ଚେହେରା ସମାନ ହେତୁ ସେ କରିଥିବା ପାପ କର୍ମର ଭୁଲ ସ୍ୱୀକାର କଲେ ଏବଂ ନାରଦଙ୍କ ପରାମର୍ଶକ୍ରମେ ମୈତ୍ରେୟ ବନରେ ୧୨ ବର୍ଷ ସୂର୍ଯ୍ୟକୁ ତପସ୍ୟା କରିବା ହେତୁ ସେ ମୁକ୍ତି ପାଇଥିଲେ ।

ଏହିପରି କାହାଣୀର ସାମ୍ୟତା ଥାଇ ଓଡ଼ିଆ ସୂର୍ଯ୍ୟ ପୁରାଣର କାହାଣୀ ବିଷୟରେ ସମ୍ୟକ୍ ଧାରଣା ଦିଆଯାଇପାରେ । ସୂର୍ଯ୍ୟ ପୁରାଣ ଅନୁସାରେ କୃଷ୍ଣଙ୍କର ଦ୍ୱାରପାଳ ଭାବରେ ଶାମ୍ବ ଅବସ୍ଥାନ କଲାବେଳେ ଦୁର୍ବିଧା ଶ୍ରୀକୃଷ୍ଣଙ୍କ ସହିତ ଦେଖା କରିବାକୁ ଆସିଥିଲେ । ଦୁର୍ବିଧାଙ୍କ କ୍ରୋଧ ଭୟରେ ଶାମ୍ବ ବିନା ଅନୁମତିରେ ଗୃହ ମଧ୍ୟରେ ପ୍ରବେଶ କଲେ । ଏତିକିବେଳେ ପିତା ମାତା ସୁଖ ଆଳାପରେ ବ୍ୟସ୍ତ ଥିଲେ । ଶାମ୍ବର ଏତାଦୃଶ କାର୍ଯ୍ୟ ଦେଖି ଶ୍ରୀକୃଷ୍ଣ ତାଙ୍କୁ ଅଭିଶାପ ଦେଲେ ଏବଂ ପରେ ଦୁର୍ବିଧାଙ୍କ ପରାମର୍ଶରେ କୋଣାର୍କର ବେଳା ଉପରେ ସୂର୍ଯ୍ୟନାରାୟଣଙ୍କୁ ପୂଜା କରି ରୋଗମୁକ୍ତ ହେଲେ ।

ସୁତରାଂ ଏହି ବ୍ରତ କେବଳ ମା'ମାନେ ନିଜର ପୁତ୍ରମାନଙ୍କର ମଙ୍ଗଳ, ନିରୋଗ ସ୍ୱାସ୍ଥ୍ୟ ଆଦି ଅଭାପସାରେ ପାଳନ କରନ୍ତି । ସୂର୍ଯ୍ୟ ହେଉଛନ୍ତି ରୋଗ, ଶୋକ ରୂପକ ଅକ୍ଷୟ ଦୂରକାରୀ ଦେବତା । ଏଣୁ ତାଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରି ମାତାମାନେ ନିଜ ସନ୍ତାନମାନଙ୍କର ମଙ୍ଗଳ କାମନା କରିବାହିଁ ଏହି ବ୍ରତର ମୂଳ ଲକ୍ଷ୍ୟ ଏବଂ ଏଥିରେ ସୌର ଉପାସନାର ପ୍ରାଧାନ୍ୟରେ ସୂର୍ଯ୍ୟଙ୍କୁ ପୂଜା କରିବାହିଁ ମୌଳିକ ତଥ୍ୟ ଅଟେ ।

**୧.୩.୨. ପୌଷ ରବିବାର ବ୍ରତ:**

ପୌଷ ରବିବାର ଦିନ ଏହି ବ୍ରତ ସୂର୍ଯ୍ୟଙ୍କୁ ପ୍ରାଧାନ୍ୟ ଦେଇ ତାଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ପାଳିତ ହୋଇଥାଏ । ଏହି ବ୍ରତର କଥାରୁ ଜଣାଯାଏ, ସୂର୍ଯ୍ୟ ଜଣେ ଭକ୍ତବତ୍ସଳ ଦେବତା ତଥା ମାତୃଭକ୍ତି କରୁଥିବା ଦେବତା ଅଟନ୍ତି । ବ୍ରତକଥା ଦୁଇ ଖଣ୍ଡ ଦୁଇ ପ୍ରକାର ମିଳିଥାଏ । ଉଭୟର ଆଭିମୁଖ୍ୟ ସମାନ । ଉଭୟରେ ସୂର୍ଯ୍ୟଙ୍କୁ ଆରୋଗ୍ୟ ପ୍ରଦାନକାରୀ ଭାବରେ ଚିତ୍ରିତ କରାଯାଇଛି ।

ମରହଟ୍ଟା ଦେଶର ରାଜା ସୁଗତଙ୍କର ପୁତ୍ର ରତ୍ନାକର କର୍ଣ୍ଣାଟ ଦେଶର ସାଧବ କନ୍ୟା ବେଳାବତୀଙ୍କୁ ବିବାହ କରିଥିଲେ । ସାଧବ ବୋହୂ ଯାନିଯୌତୁକ ଦେଇ କନ୍ୟାକୁ ବିଦା କଲେ ିତାଙ୍କର ପ୍ରଦ ଯୌତୁକତକ ସନ୍ଧ୍ୟା ହେଲେ କାହାରି ଆଖିରେ ପଡ଼ିନପାରିବ ବୋଲି ଆଶଙ୍କା କରି ବେଳାବତୀ ସୂର୍ଯ୍ୟଙ୍କୁ ଦିନ ବଢ଼ାଇବାଲାଗି ପ୍ରାର୍ଥନା କଲେ ଏବଂ ଦିନଟି ବଢ଼ିଗଲା । ବେଳାବତୀ ଓ ରତ୍ନାକର ନବରରେ ପ୍ରବେଶ ପରେ ରାତ୍ରି ହେଲା । ଫଳରେ ପୁତ୍ରଙ୍କର ଏତାଦୃଶ କାର୍ଯ୍ୟ ଦେଖି ସୂର୍ଯ୍ୟଙ୍କ ମାତା ବ୍ୟତିବ୍ୟସ୍ତ ହୋଇପଡ଼ିଲେ ଏବଂ ପୁତ୍ରର ଡେରି ନିମି ଯିଏ ଦାୟୀ ତାକୁ କୁଷ୍ଠରୋଗ ହେଉ ବୋଲି ଅଭିଶାପ ଦେଲେ । ସୂର୍ଯ୍ୟ ଏହା ଜାଣି ନିର୍ଦ୍ଦୋଷ ବେଳାବତୀ ପ୍ରତି ଦୟାଭାବ ଦେଖାଇ ମାତାଠାରୁ ବେଳାବତୀର ରୋଗ ପ୍ରତିକାରର କାରଣ ପଚାରିଲେ ଏବଂ ମାତାଙ୍କଠାରୁ ଉପାୟ ପାଇ ବେଳାବତୀକୁ କହିଲେ ଏବଂ ବେଳାବତୀ ସୂର୍ଯ୍ୟଙ୍କୁ ଚଉରା ମୂଳରେ ମଣ୍ଡଳକାଟି ବିର ନାରାୟଣଙ୍କୁ ପୂଜା କରିବା ହେତୁ ଆରୋଗ୍ୟ ଲାଭ କଲା ।

ଏହି ବ୍ରତରେ ଶାମ୍ବ ଦଶମୀ ବ୍ରତ ପରି ବିଧିବିଧାନ ରହିଛି । ଏଥିରେ କୁମାରୀ/ଶ୍ରୀମତୀମାନେ ସୂର୍ଯ୍ୟଙ୍କୁ ପୂଜା କରନ୍ତି । ଚଉରା ମୂଳରେ ସୂର୍ଯ୍ୟଙ୍କୁ ଅର୍ଘ୍ୟ ପ୍ରଦାନ ମଧ୍ୟ କରିଥା'ନ୍ତି । ମାତ୍ର ପାରଳାଖେମୁଣ୍ଡିରୁ ଏକ ବ୍ରତ

କଥାରେ ଏହାର କାହାଣୀର ବ୍ୟତିକ୍ରମ ରହିଛି । କିନ୍ତୁ ସୂର୍ଯ୍ୟ ଏଥିରେ ମଧ୍ୟ ସେହି ଆରୋଗ୍ୟକାରୀ ଦେବତାଭାବେ ଚିତ୍ରିତ ।

**୧.୩.୩. ରବିନାରାୟଣ ବ୍ରତ / ବିର ନାରାୟଣ ବ୍ରତ:**

ବୈଶାଖ ମାସରେ ପଡୁଥିବା ରବିବାର ଦିନ ଏକାଦଶୀ ପଡ଼ିଲେ ବିର ନାରାୟଣ ବ୍ରତ ପାଳିତ ହୁଏ । ସୂର୍ଯ୍ୟଙ୍କୁ ଏହି ଦିନ ପୂଜା କରାଯାଏ । ଅନ୍ୟ ବ୍ରତ ଭଳି ଏ ବ୍ରତରେ ସୂର୍ଯ୍ୟ ରୋଗନାଶକାରୀ ଦେବତା ନୁହଁନ୍ତି । ଏଥିରେ ସୂର୍ଯ୍ୟ ପୁତ୍ର ତଥା ସୁଖ ସୌଭାଗ୍ୟ ପ୍ରଦାନକାରୀ ଅଟନ୍ତି । ବ୍ରତ କଥା ଅନୁସାରେ, ତ୍ରେତା ଯୁଗର ସୁବ୍ରତ ବ୍ରାହ୍ମଣ ସୂର୍ଯ୍ୟ କୋପରେ ଦାରିଦ୍ର୍ୟର କଷ୍ଟାଘାତରେ କାଳାତିପାତ କଲା ଏବଂ ପିତାଙ୍କର ଦାରିଦ୍ର୍ୟ ହେତୁ ଜନ୍ମିତ କନ୍ୟା ଦୁଇ ବନସ୍ତକୁ ପଳାଇଲେ । ବଣରେ ଦେବକନ୍ୟାଙ୍କଠାରୁ ବିର ନାରାୟଣ ବ୍ରତ କଥା ଶୁଣି ସୂର୍ଯ୍ୟଙ୍କୁ ପ୍ରାର୍ଥନା କଲେ ଏବଂ ସୂର୍ଯ୍ୟଙ୍କଠାରୁ ଆଦିଷ୍ଟ ହୋଇ ଘରକୁ ଫେରିଲେ । ଘରେ ବ୍ରତପାଳିବା ହେତୁ, ସେମାନେ ରାଜା ଓ ମନ୍ତ୍ରୀ ପୁତ୍ରଙ୍କୁ ବିବାହ କଲେ । ପିତାମାତା ସୂର୍ଯ୍ୟଙ୍କ ପ୍ରଭାବରୁ ପୁତ୍ର ସନ୍ତାନର ଜନକ ଜନନୀ ହେଲେ । ଏହି ବ୍ରତରେ ସୂର୍ଯ୍ୟଙ୍କୁ ଜଣେ ସୌଭାଗ୍ୟଶାଳୀ ଦେବତା ଭାବରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି ।

ରବିନାରାୟଣ ବ୍ରତ କଥାଟି ଭବିଷ୍ୟ ପୁରାଣ ଅନ୍ତର୍ଗତ ବ୍ରତ ବୋଲି ବ୍ରତ କଥାରୁ ଜଣାଯାଏ । ରବିବାର ଦିନ ଏକାଦଶୀ ପଡ଼ିଲେ ଏହି ବ୍ରତ ପାଳନ ହୁଏ । ବିର ନାରାୟଣ ବ୍ରତ କେବଳ ବୈଶାଖ ରବିବାରରେ ପାଳିତ ହେଲାବେଳେ ଏହା କେବଳ ଅନ୍ୟ ରବିବାର ଏକାଦଶୀ ଦିନ ପାଳିତ ହୁଏ । ଏହି ବ୍ରତରେ ସୂର୍ଯ୍ୟଙ୍କର ମାତୃଭକ୍ତିର ପରିଚୟ ମିଳେ । ଦେବସଭାରେ ଧାତାଙ୍କଠାରୁ ବ୍ରତର ମହିମା ଶୁଣି ଦେବତାମାନେ ନିଜେ ନିଜେ ଗୋଟିଏ ଗୋଟିଏ ବ୍ରତକୁ ବାଛିନେଲେ ମାତ୍ର ସୂର୍ଯ୍ୟ ମାଆଙ୍କୁ ପଚାରି ଏହି ରବିନାରାୟଣ ବ୍ରତକୁ ନେଇଥିଲେ । ଏହି ବ୍ରତ କଲେ ମାନବ ଐଶ୍ୱର୍ଯ୍ୟ, ସୁଖ ସମ୍ପଦର ଅଧିକାରୀ ହୁଏ ।

ବ୍ରତ କଥାରେ ଅଛି । ସୌରାଷ୍ଟ୍ର ଦେଶର ସାଧବ ବିଦ୍ୟା ବିନୋଦର କନ୍ୟା ଜନ୍ମ ହେଲା । ସାଧବ କନ୍ୟାର ନାମ ପଦ୍ମାବତୀ, ପଦ୍ମାବତୀ ଓ ସାଧବାଣୀ ଜଣେ ଭିକ୍ଷୁକଠାରୁ ସଂକେତ ପାଇ ଝିଅ ଜନ୍ମ ସ୍ଥାନ ଖୋଜିଲେ । ମାୟି ତଳେ କିଛି ଅଶୁଭ ସଂକେତ ଯଥା - ଭଙ୍ଗାହାଣ୍ଡି, ଛିଣ୍ଡାପହଁରା, ଭଙ୍ଗାଶଂଖା ମିଳିଲା । ସାଧବ, ସାଧବାଣୀ ପୁଣି ସେ ଭିକ୍ଷୁକଙ୍କୁ ପଚାରନ୍ତେ ସେ ଅମରୀ କୁମ୍ଭାରୁଣୀକୁ ପଚାରିବାକୁ କହିଲେ ।

ପରେ ଅମରୀ ଓ ସାଧବାଣୀର ଦୁଇ ପରିବାର ବନ୍ଧୁତାରେ ଆବଦ୍ଧ ହେଲେ । ସାଧବାଣୀଠାରୁ କନ୍ୟାର ଦୁଃଖ ଶୁଣି ଅମରୀ କୁମ୍ଭାରୁଣୀ ସାହୁନା ଦେଲା ଏବଂ ବିବାହର ମଧୁଶୟନୀ ଦିନ ଘର ଦ୍ୱାରବନ୍ଧ ରବିନାରାୟଣଙ୍କ ବ୍ରତ ଦୁର୍ବା ଘେନି ଜଗି ବସିଲା । ରାତିରେ ଯମଦୂତ ଓ ଯମ ଆସି ବ୍ରତ ମହିମା ହେତୁ ଫେରିଗଲେ ଏବଂ କୁମ୍ଭାରୁଣୀର ସ୍ୱାମୀ ଓ ପୁତ୍ରଙ୍କ ପ୍ରାଣ ଘେନିଗଲେ । ମାତ୍ର ଯମ ସାଧବାଣୀର କ୍ୱାଳିଙ୍କ ପ୍ରାଣ ନେବାକୁ ଆସିଥିଲେ । ତେଣୁ ସାଧବାଣୀର କ୍ୱାଳିଙ୍କ ପ୍ରାଣ ନ ନେଇ ପାରିବାରୁ ବ୍ୟର୍ଥ ତଥା କ୍ରୋଧରେ କୁମ୍ଭାରୁଣୀର ପୁତ୍ର ଓ ସ୍ୱାମୀଙ୍କ ପ୍ରାଣ ନେଇଗଲେ । ସକାଳେ ସାଧବାଣୀ ସମସ୍ତ କଥା ଜାଣିଲେ ଏବଂ କୁମ୍ଭାରୁଣୀ ନିଜର ବ୍ରତ ପ୍ରଭାବ ଫଳରେ ନିଜର ମୃତ ସ୍ୱାମୀ ତଥା ପୁତ୍ରଙ୍କୁ ବାଈ ଦେଲେ । ସାଧବାଣୀର ଅନୁରୋଧ କ୍ରମେ କୁମ୍ଭାରୁଣୀ ରବିନାରାୟଣଙ୍କ ଏହି ବ୍ରତର ମହିମା କହିଥିଲେ ।

ଏହି ବ୍ରତରେ ସୂର୍ଯ୍ୟଙ୍କ ବ୍ରତ ଫଳ ପ୍ରଭାବରେ ମଣିଷ ମୃତ୍ୟୁକୁ ଜୟ କରି ମଧ୍ୟ ସୁଖ ଭୋଗ କରିପାରେ ଏକଥା ସୁରାଇ ଦିଆଯାଇଛି । ସୂର୍ଯ୍ୟଙ୍କୁ ଉପଯୁକ୍ତ ୪ଟି ବ୍ରତରେ ରୋଗ, ଶୋକ ହରଣକାରୀ, ସମସ୍ତ ଐଶ୍ୱର୍ଯ୍ୟ, ସୁଖ,



ସମ୍ପୋଗ ପ୍ରଦାନକାରୀ ରୂପେ ଚିତ୍ରିତ କରାଯାଇଛି । ଏପରିକି ତାଙ୍କର ବ୍ରତ ପ୍ରଭାବରେ ମଧ୍ୟ ଯମଦଣ୍ଡ ରହିନଥାଏ । ଏ ସମସ୍ତ ବିଷୟ ବର୍ଣ୍ଣିତ ହୋଇଛି । ଓଡ଼ିଶାରେ ସୌର ଉପାସନାର ପ୍ରାବଲ୍ୟ ତଥା ସୂର୍ଯ୍ୟ ଦେବତାଙ୍କର ଉତ୍କର୍ଷିତା ପାଇଁ ତାଙ୍କୁ ଏପରି ଭାବରେ ଚିତ୍ରିତ କରାଯାଇଛି ।

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# ପ ଂ କ, ପ ଂ ଦୋଳ ଓ ପ ଂ ଗ୍ରାସ ପ୍ରଭୃତି...

\*ଡକ୍ଟର ସତ୍ୟ ଷଡ଼ଙ୍ଗୀ

## Abstract (ଆଭାସ) :

ଶାସ୍ତ୍ରୀୟ ମର୍ଯ୍ୟାଦା ଲାଭ କରିବା ପରେ ଓଡ଼ିଆ ଭାଷାର ମୌଳିକ ଲକ୍ଷଣଗୁଡ଼ିକୁ ପୁଞ୍ଜୀନୁପୁଞ୍ଜ ବିଶ୍ଳେଷଣ ଜରିଆରେ ଉପସ୍ଥାପନ କରିବାର ଆବଶ୍ୟକତା ଅନୁଭୂତ ହେଉଛି । କାରଣ ପ୍ରାଚୀନ ଭାରତୀୟ ଆର୍ଯ୍ୟ ଓ ମଧ୍ୟ ଭାରତୀୟ ଆର୍ଯ୍ୟ ଭାଷାରୁ ବିବର୍ଦ୍ଧିତ ପ୍ରକ୍ରିୟାରେ ଏହି ଭାଷା ଦୀର୍ଘ ଦୁଇ ହଜାର ବର୍ଷ ପୂର୍ବରୁ ସ୍ୱତନ୍ତ୍ର ରୂପ ପରିଗ୍ରହଣ କରିଥିଲେ ମଧ୍ୟ ଏହାର ଉଚ୍ଚାରଣ ବୈଶିଷ୍ଟ୍ୟ ଓ ଏହାକୁ ଆଧାର କରି ଗଠିତ ହୋଇଥିବା ଶବ୍ଦ ସର୍ବସମ୍ମତ ହୋଇପାରି ନାହିଁ । ଏହି ପରିପ୍ରେକ୍ଷାରେ ଅଧ୍ୟୟନ ପାଇଁ ଏଠାରେ ପ ଂ କ, ପ ଂ ଦୋଳ, ପ ଂ ଗ୍ରାସ ପ୍ରଭୃତି କେତୋଟି ଶବ୍ଦକୁ ଗ୍ରହଣ କରାଯାଇଛି ଯାହାର ପୃଥକ ରୂପ ବେଳେବେଳେ ଦୃଷ୍ଟିକୁ ଆସେ । ସମ୍ୟକ୍ ବିଚାର ବିମର୍ଶ ପରେ ଭାଷାର ଉଚ୍ଚାରଣ ଦୃଷ୍ଟିରୁ ଏହି ଶବ୍ଦଗୁଡ଼ିକର କଥିତ ଓ ଲିଖିତ ରୂପ ସମାନ ରହିବା ସପକ୍ଷରେ ମତ ରଖାଯାଇଛି ।

## Key-words (ମୁଖ୍ୟଶବ୍ଦ) :

ପା , ପ , ପ ଂ କ, ପ ଂ ଦୋଳ, ପ ଂ ଗ୍ରାସ, ତସମ, ତଭବ, ତାଇଗ୍ଲୋସିଆ, ସାଂଖ୍ୟିକ ଶବ୍ଦ

## Methodology (ବିଶ୍ଳେଷଣ ପଦ୍ଧତି) :

ବିଷୟଟି ଗୋଟିଏ ଭାଷାଗତ ସମସ୍ୟା ହୋଇଥିବାରୁ ଏଥିରେ ମୂଳତଃ ବର୍ଣ୍ଣନାତ୍ମକ ଭାଷାବିଜ୍ଞାନ ପଦ୍ଧତିକୁ (Descriptive Linguistics) ଅନୁସରଣ କରାଯିବ । ଏହା ସହିତ ଅଧ୍ୟୟନକାରୀଙ୍କ ମତ ଅନୁରୂପ ଉଦାହରଣ ଅନୁସନ୍ଧାନ କରାଯାଇ ବସ୍ତୁନିଷ୍ଠ ଭାବରେ ବ୍ୟାବହାରିକ ଓଡ଼ିଆରେ ଏହାର ପ୍ରଚଳିତ ରୂପ ଉପସ୍ଥାପନ କରାଯାଇ ତାହାରି ଆଧାରେ ନିଷ୍ପତ୍ତି ନିର୍ଣ୍ଣାତ ହେବ ।

## Introduction (ବିଷୟ ପ୍ରବେଶ) :

କାର୍ତ୍ତିକ ମାସଟିକୁ ଆମ ଓଡ଼ିଶାରେ ଧର୍ମମାସ ରୂପେ ପାଳନ କରାଯାଏ । ଧର୍ମାର୍ଥୀମାନେ ମାସସାରା ହରିଷ୍ୟାନ୍ତ ଗ୍ରହଣ କରି ସାଂସ୍କୃତିକ ଜୀବନ ଯାପନ କରନ୍ତି । ମାସର ଶେଷ ପା ଦିନ ସବୁଠାରୁ ପବିତ୍ର ରୂପେ ପରିଗଣିତ ହୋଇଥାଏ । ଏହାକୁ ‘ପ ଂ କ’ କୁହାଯାଏ । ଆଧ୍ୟାତ୍ମିକତାର ଉଦ୍ଦୋଧକ ଏହି ପା ଦିନ ଯେମିତି ପରମ୍ପରା ସିଦ୍ଧ ସେମିତି ଶବ୍ଦଟି ମଧ୍ୟ ପରମ୍ପରାରେ ପ୍ରତିଷ୍ଠିତ । କିନ୍ତୁ ଏବେ ଲକ୍ଷ୍ୟ କରାଯାଉଛି କେହି କେହି ଶବ୍ଦଟିକୁ ସଂଶୋଧନ କରି ‘ପ କ’ ଲେଖୁଛନ୍ତି । ସେମାନଙ୍କ ଧାରଣା ପ କ ଶବ୍ଦଟି ସଂସ୍କୃତ କିନ୍ତୁ ଲୋକମୁଖର ବିକୃତ ଉଚ୍ଚାରଣ ଫଳରେ ତାହା ‘ପ ଂ କ’ରେ ପରିଣତ ହୋଇଛି । ସେମାନଙ୍କ ମତରେ ଲୌକିକତାକୁ ବର୍ଜନ କରି ମୂଳ ସଂସ୍କୃତ ଶବ୍ଦଟିକୁ ଲେଖିବା ଶୁଦ୍ଧ । ତେବେ କଥାଟି କେବଳ ଏଇ ଗୋଟିକ ଶବ୍ଦ ଉପରେ ନିର୍ଭର କରୁନାହିଁ, ଏଭଳି ଆହୁରି ଅନେକ ଶବ୍ଦ ଆମ ଭାଷାରେ ସୁପ୍ରଚଳିତ, ଯଥା- ପ ଂ ଦୋଳ । ଦୋଳପୂର୍ଣ୍ଣମୀ ପରେ ପ୍ରତିପଦାରୁ ପା ଦିନରେ ରାଧାକୃଷ୍ଣଙ୍କ ମିନଳକୁ ନେଇ ଓଡ଼ିଶାର ବିଭିନ୍ନ ସ୍ଥାନରେ ମହାସମାରୋହରେ ଯେଉଁ ଯାତ୍ରା ଅନୁଷ୍ଠିତ ହୋଇଥାଏ, ତାହାକୁ ପ ଂ ଦୋଳ କୁହାଯାଏ । ସେହିପରି ଶିଶୁ ଜନ୍ମର ପ ମ ଦିନ ପାଳିତ ହେଉଥିବା ବିଧିବିଧାନ ପ ଂ ଗ୍ରାସ ବୋଲି

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ଶାନ୍ତିନିକେତନସ୍ଥିତ ବିଶ୍ୱଭାରତୀ କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ପ୍ରାଚୀନ ଗବେଷଣା ଛାତ୍ର ଡ. ସତ୍ୟ ଷଡ଼ଙ୍ଗୀ, ବର୍ତ୍ତମାନ ନାରୁଣୀ ମହାବିଦ୍ୟାଳୟରେ ଅଧ୍ୟାପନାବରତ

ପୁକ, ପୁବୋଳ ଓ ପୁଗ୍ରାସ ପ୍ରଭୃତି...

ଜଣାଶୁଣା । ବିବାହ ପରେ ବରକନ୍ୟାଙ୍କ ଏକତ୍ର ପା ଗୁଣ୍ଡା ଭୋଜନ ବା ବ୍ରାହ୍ମଣଙ୍କ ଚଳୁପରେ ପା ଗୁଣ୍ଡା ଅନ୍ନ ଭୋଜନ ବିଧି ପୁଗ୍ରାସ ଭାବରେ ପ୍ରସିଦ୍ଧ । (୧) ଏହିପରି ପୁତୀର୍ଥ, ପୁଫୁଟଣ, ପୁପାତ୍ରୀ, ପୁଗ୍ରାସ, ପୁବର୍ଣ୍ଣୀ, ପୁକୋଶୀ, ପୁପାଶ୍ରବ ଇତ୍ୟାଦି ଅନେକ ଶବ୍ଦ ଓଡ଼ିଆରେ ରହିଛି । ଶବ୍ଦଗୁଡ଼ିକରେ ଥିବା ଲୌକିକତା ମଧ୍ୟ ସଂଶୋଧନଯୋଗ୍ୟ, କାରଣ ଏଗୁଡ଼ିକରେ ‘ପ’କୁ ‘ପୁ’ କୁହାଯାଇଛି ।

ଭାଷାର କଥିତ ଓ ଲିଖିତ ଏହି ଦୁଇ ଧାରାକୁ ପ୍ରସିଦ୍ଧ ସାମାଜିକ-ଭାଷା-ବିଜ୍ଞାନୀ ଚାର୍ଲ୍ସ୍ ଫର୍ଗୁସନ୍ ୧୯୫୯ ମସିହାରେ ଡାଇଗ୍ଲୋସିଆ (**Diglossia**) ବୋଲି ଅଭିହିତ କରିଥିଲେ । ପ୍ରଫେସର ଫର୍ଗୁସନ୍‌ଙ୍କ ମତରେ ସମାଜର ଗୋଟିଏ ପଟେ ଅର୍ଥାତ୍ ଶିକ୍ଷା, ସାହିତ୍ୟ, ସଭାସମିତି, ସମ୍ବାଦପତ୍ର ପୃଷ୍ଠାରେ ପରିମାର୍ଜିତ, ସୁଶୁଖିତ ତଥା ଅଭିଜାତ ଭାଷାର ଧାରା ଦୃଶ୍ୟ ହେଲାବେଳେ ସାଧାରଣ କଥୋପକଥନ ଓ ଅଣଆନୁଷ୍ଠାନିକ କ୍ଷେତ୍ରରେ ତାହା ପରିଲକ୍ଷିତ ହୁଏନାହିଁ । ତାଙ୍କ ଭାଷାରେ : **Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language, there is a very divergent, highly codified superposed variety, the vehicle of a large and respected body of written literature, which is earned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation** । ଭାଷାର ଏହି ଦୁଇ ପ୍ରକାରକୁ ସେ ଗୁରୁ ଓ ଲଘୁ ଭାବରେ ନାମିତ କରିଥିଲେ । ମାତ୍ର ପ୍ରଥମଟିକୁ ସାଧୁଭାଷା ଓ ଅନ୍ୟଟିକୁ ଚଳନ୍ତି ଭାଷା ବା କଥିତ ଭାଷା ବୋଲି ଅଭିହିତ କରାଯାଇପାରେ ।

ଚାର୍ଲ୍ସ୍ ଫର୍ଗୁସନ୍‌ଙ୍କ ସିଦ୍ଧାନ୍ତ ଅନୁରୂପରେ ଦେଖିଲେ ଓଡ଼ିଆର ସାଧୁଭାଷା ଯେଉଁକି ରହିଛି କଥିତ ଭାଷାର ସ୍ତର ମଧ୍ୟ ଆମ ସମାଜରେ ପ୍ରଚଳିତ ଅଛି । ସାଧୁଭାଷା ମୁଖ୍ୟତଃ ଶ୍ରେଣୀକକ୍ଷର ଅଧ୍ୟାପନା, ଧାର୍ମିକ ପ୍ରବଚନ, ବିଧାନସଭାରେ ନେତୃବର୍ଗଙ୍କ ଅଭିଭାଷଣ, ସମ୍ବାଦପତ୍ର, ସାହିତ୍ୟ ସର୍ଜନା ଆଦିରେ ବ୍ୟବହୃତ ହୋଇଥାଏ । କଥିତ ଓଡ଼ିଆ ଭାଷାର ନମୁନା ଦେଖିବାକୁ ମିଳେ ହାଟବଜାରର ବଚନିକା, ପାରିବାରିକ ପରିସର ତଥା ସହକର୍ମୀ ଓ ସାଙ୍ଗସାଥୀମାନଙ୍କ ଆଳାପ, ଫୋନ୍‌ରେ କଥାବାର୍ତ୍ତା, ଅଜାପରିହାସ, ଚାହା ଦୋକାନର ଗପସପ, ବ୍ୟକ୍ତିଗତ ଚିଠି, ସେବକମାନଙ୍କ ପ୍ରତି ମାଲିକଙ୍କ ଆଦେଶ ବାଣୀ, ଛୋଟପିଲାଙ୍କ ସହ ବଡ଼ମାନଙ୍କ କଥା, ପିଲାମାନଙ୍କ ମଧ୍ୟରେ ଗପ, ଗଣମାଧ୍ୟମରେ ପରିବେଷିତ ଲଘୁନାଟକ, ବ୍ୟଙ୍ଗଚିତ୍ରର କବିତା, ଫେସ୍‌ବୁକ୍‌ରେ ଚାଟିଂ ଓ ଲୋକସାହିତ୍ୟ, ତଗଜମାଳି ପ୍ରଭୃତିରେ ।

ଆନୁଷ୍ଠାନିକ ଶିକ୍ଷା, ଗୁରୁ ପଠନ ଓ ବ୍ୟାକରଣ ଅଭ୍ୟାସ ଫଳରେ ସାଧୁଭାଷା ହାସଲ ହୁଏ, କିନ୍ତୁ କଥିତ ଓଡ଼ିଆ ଭାଷା ସାମାଜିକ ବାତାବରଣରୁ ବିନା ଆୟାସରେ ଶିଖି ହୋଇଯାଏ । ପ୍ରକୃତରେ କତିପୟ ବ୍ୟକ୍ତିଙ୍କୁ ଛାଡ଼ିଦେଲେ କଥିତ ଓଡ଼ିଆ ହିଁ ସମସ୍ତ ଓଡ଼ିଆଙ୍କ ପ୍ରଥମ ଭାଷା । ସେମାନେ ସାଧୁଭାଷାକୁ ଦ୍ୱିତୀୟ ଭାଷା ଭଳି ଶିକ୍ଷା କରିଥାନ୍ତି ।

କଥିତ ଭାଷାର ରୂପତର୍କରେ ଅନେକ ପ୍ରଭେଦ ଦେଖାଯାଏ । ଏଥିରେ ସଖାଳ (ସକାଳ), ଗୁରିଏ (ଗୁଡ଼ାଏ), ତେମେ (ତମେ, ଆସିଥଲୁଁ (ଆସିଥିଲୁ), କହୁସନ୍ତି (କହୁଛନ୍ତି), ଯାଇଛି (ଯାଇଛି) ପ୍ରଭୃତିର ବ୍ୟବହାର ଦେଖିବାକୁ ମିଳେ । କଥିତ ଓଡ଼ିଆରେ ଲଗେଇ (ଲଗାଇ), ଗାଧେଇ (ଗାଧୋଇ), ହଟେଇ (ହଟାଇ), ବଧେଇ (ବଧାଇ), କଟେଇ (କଟାଇ) ଚଳଣୀୟ । କଥିତ ଓଡ଼ିଆରେ ଅପିନିହିତ ବା ବ୍ୟଞ୍ଜନକୁ ଆଶ୍ରୟ କରିଥିବା ଧ୍ୱନି

ପୂର୍ବରୁ ଉଚ୍ଚାରିତ ହେବା ଦେଖାଯାଏ, ଯଥା - ପର୍ବ > ପରବ, ଧର୍ମ > ଧରମ । ଓଡ଼ିଆ ମାନକ ଭାଷାରେ ଆଗରୁ / ହୋଇଅଛି, ଯାଇଅଛି / ଭଳି ପ୍ରୟୋଗ ଥିଲା, କିନ୍ତୁ ବର୍ତ୍ତମାନ କଥିତ ଭାଷା ପ୍ରଭାବରେ / ହୋଇଛି, ଯାଇଛି / ପ୍ରଭୃତି ଗ୍ରହଣୀୟ ହୋଇଛି ।

ତେବେ ସମାଜରେ ଭାଷାର ଦ୍ଵିବିଧ ରୂପ ଅତି ସାଧାରଣ । ପ୍ରତ୍ୟେକ ଭାଷାରେ ଏଭଳି କିଛି ଶବ୍ଦ ଥାଏ ଯାହାକୁ କୁହାଯାଏ ଗୋଟିଏ ପ୍ରକାରେ ଓ ଲେଖାଯାଏ ଆଉ ଗୋଟିଏ ପ୍ରକାରେ । କିନ୍ତୁ ଅଧ୍ୟୟନ ପାଇଁ ଗ୍ରହଣ କରାଯାଇଥିବା ଶବ୍ଦଗୁଡ଼ିକ ତାଲଗ୍ନୋସିଆ ଭୁକ୍ତ କି ନୁହେଁ, ତାହା ବିଚାର୍ଯ୍ୟ ବିଷୟ ।

ଓଡ଼ିଆରେ ପ , ପା ଓ ପୁ (ପ + ଉ) - ଏ ତିନୋଟି ଶବ୍ଦ ଋ ସଂଖ୍ୟାରେ ତ୍ରିବିଧ ଭାଷିକ ରୂପ । ସ୍ଥଳ ବିଶେଷରେ ଏଗୁଡ଼ିକର ସ୍ଵାଧୀନ ବ୍ୟବହାର ହୁଏ, ନଚେତ୍ ଅଧିକାଂଶ ସମୟରେ ଏଗୁଡ଼ିକରେ ଅନ୍ୟାନ୍ୟ ପ୍ରତ୍ୟୟ ବା ଶବ୍ଦ ସଂଯୁକ୍ତ ହୋଇ ନୂତନ ଶବ୍ଦ ଗଠିତ ହୋଇଥାଏ । ତେବେ ପ , ପା ଓ ପୁ - ଅର୍ଥ ସମାନ ଥିଲେ ବି ନୂତନ ଶବ୍ଦ ଗଠନବେଳେ ଏଗୁଡ଼ିକ ମଧ୍ୟରେ ମୁକ୍ତ ଓ ସ୍ଵଳ୍ପନ ବିତରଣ ସମ୍ଭବ କି ? ଅର୍ଥାତ୍ ଗୋଟିକ ସ୍ଥାନରେ ଅନ୍ୟଟି ବ୍ୟବହୃତ ହୁଏ କି ? ଏହାକୁ ପରୀକ୍ଷା କରି ଦେଖାଯାଇପାରେ ।

**Materials (ଉପାଦାନ) :**

- (କ) ପ ସଂଧାନରେ ପୁ ପା :
- ପ ମୁଖୀ - ପୁମୁଖୀ - ପା ମୁଖୀ
- ପ ମ-କାର - ପୁମ-କାର - ପା ମ-କାର
- ପ ନଦୀ - ପୁନଦୀ - ପା ନଦୀ
- ପ ବଟୀ - ପୁବଟୀ - ପା ବଟୀ
- ପ ବାର୍ଷିକ - ପୁବାର୍ଷିକ - ପା ବାର୍ଷିକ
- ପ ସଖା - ପୁସଖା - ପା ସଖା
- ପ ଶୀଳ - ପୁଶୀଳ - ପା ଶୀଳ

- (ଖ) ପା ସ୍ଥାନରେ ପ / ପୁ
- ପା ଲୋକ - ପ ଲୋକ - ପୁଲୋକ
- ପା ମନ - ପ ମନ - ପୁମନ
- ପା ହାତି - ପ ହାତି - ପୁହାତି
- ପା ପାଦ - ପ ପାଦ - ପୁପାଦ
- ପା ଆଜୁଠି - ପ ଆଜୁଠି - ପୁଆଜୁଠି
- ପା ଭାଇ - ପ ଭାଇ - ପୁଭାଇ

- (ଗ) ପୁ ସ୍ଥାନରେ ପ /ପା :
- ପୁକ - ପ କ - ପା କ (ପଶିକିଆ ନୁହେଁ)

ପ ଆତି - ପ ଆତି - ପା ଆତି  
ପୁତୀର୍ଥ - ପ ତୀର୍ଥ - ପା ତୀର୍ଥ  
ପୁପାତ୍ରୀ - ପ ପାତ୍ରୀ - ପା ପାତ୍ରୀ  
ପୁଗ୍ରାସ - ପ ଗ୍ରାସ - ପା ଗ୍ରାସ

**Result (ଫଳାଫଳ) :**

ଉପରୋକ୍ତ ତିନି ପର୍ଯ୍ୟାୟର ଉଦାହରଣ ମଧ୍ୟରୁ ରେଖାଙ୍କିତ ଶବ୍ଦମାନଙ୍କର ଚାଣି ବ୍ୟାବହାରିକ ଓଡ଼ିଆରେ ନାହିଁ । ତେଣୁ ଆମେ ପ , ପା ଓ ପୁ ମଧ୍ୟରେ ମୁକ୍ତ ବିଚରଣ କରିପାରିବା ନାହିଁ, ସେଗୁଡ଼ିକର ବ୍ୟବହାର କ୍ଷେତ୍ର ପ୍ରାୟତଃ ନିର୍ଦ୍ଦିଷ୍ଟ । କୃତ୍ରିମ ଭାଷାର ସ୍ଥଳବିଶେଷରେ ତାହାର ଅଦଳବଦଳ ହୋଇପାରେ କିନ୍ତୁ ତାହା ଆଦୌ ସ୍ୱାଭାବିକ ନୁହେଁ । ଯଦି ଏଗୁଡ଼ିକର ମୁକ୍ତ ବିଚରଣ ଥାଆନ୍ତା, ତାହାହେଲେ ଏହାକୁ ଡାକ୍ତରୀସିଆ ଭାବରେ ବିବେଚନା କରାଯାଇଥାନ୍ତା । କିନ୍ତୁ ପୁକ ଓ ପ କ ମଧ୍ୟରେ କଥିତ ଓ ମାନକ (ସାଧୁ) ପାର୍ଥକ୍ୟ ନାହିଁ, ବରଂ ଏହା ଦୁଇଟି ସ୍ୱତନ୍ତ୍ର ଶବ୍ଦ । ପୁକ ହେଉଛି କାର୍ଯ୍ୟକ୍ରମ ମାସର ଶେଷ ପା ଦିନ ଓ ପ କ (ପ +କ ପ୍ରତ୍ୟୟ) ଯେ କୌଣସି ପା ଟି ବିଷୟ, ଯେମିତି ଜନୈକ କବି କବିତାର ଶୀର୍ଷକ ଦେଇଥିଲେ - ‘ଯାଚନା ପ କ’ । ଯେମିତି ସପ୍ତକ (ରଥସପ୍ତକ - ଚନ୍ଦ୍ରଶେଖର ରଥ), ଦୁର୍ଗାଷ୍ଟକ ପ୍ରଭୃତି ।

**Discussion (ଆଲୋଚନା) :**

ବିଷୟଟି ବିଶେଷ ଚର୍ଚ୍ଚିତ ନୁହେଁ । ତଥା “ସର୍ବସାର ବ୍ୟାକରଣ”ରେ ସମାହାର ଦ୍ୱିଗୁର ଉଦାହରଣ ଦେଇ ପଣ୍ଡିତ ନାରାୟଣ ମହାପାତ୍ର ପୁଗ୍ରାସ, ପୁପରମେଶ୍ୱର ଓ ପୁପାତ୍ରୀ ଶବ୍ଦର ଉଲ୍ଲେଖ କରିଛନ୍ତି । ପଣ୍ଡିତ ମହାଶୟ ସଂସ୍କୃତିରେ ବିଦ୍ୱାନ୍ ହେଲେ ମଧ୍ୟ ଓଡ଼ିଆ ଭାଷାର ବ୍ୟାକରଣ ରଚନାବେଳେ ଭାଷାର ବୈଶିଷ୍ଟ୍ୟକୁ ଏଡ଼ାଇ ପାରିନାହାନ୍ତି । (୨)

ତେଣୁ ପୁଗ୍ରାସ, ପୁପାତ୍ରୀ ଭଳି ପୁକ ଓ “ପୁଦୋଳ” ମଧ୍ୟ ଅଗୁଣ ନୁହେଁ । ପତତ ନାଳକଣ୍ଠ କହିଲା ଭଳି ଏଗୁଡ଼ିକ “ଭାଷାର ପ୍ରକୃତି ସଙ୍ଗେ ଗଢ଼ାହୋଇ ଆସିଛନ୍ତି” । (୨) ସଂସ୍କୃତକୁ ଧରି ସେଗୁଡ଼ିକୁ ସଂଶୋଧନ କରିଦେଲେ ଓଡ଼ିଆର ମୌଳିକତା କ୍ଷୁଣ୍ଣ ହେବ ।

ଏ ପରିପ୍ରେକ୍ଷାରେ ଡକ୍ଟର ଧନେଶ୍ୱର ମହାପାତ୍ର ଦେଇଥିବା ସୁଚିନ୍ତିତ ମତଟିକୁ ଉପସ୍ଥାପନ କରାଯାଇପାରେ । ଓଡ଼ିଆ ଭାଷାକୁ ସଂସ୍କୃତ ଅନୁସାରେ ଶୁଦ୍ଧ କରିବା ମନୋବୃତ୍ତିକୁ ବାରଣ କରି ସେ ଲେଖିଥିଲେ, “ଅନେକଙ୍କ ଧାରଣା ଓଡ଼ିଆ ଭାଷାର ମାନଦଣ୍ଡ ସଂସ୍କୃତ, ଅର୍ଥାତ୍ ଯାହା ସଂସ୍କୃତରେ ଶୁଦ୍ଧ ତାହା ଓଡ଼ିଆରେ ଶୁଦ୍ଧ ଏବଂ ଯାହା ସଂସ୍କୃତରେ ଅଶୁଦ୍ଧ, ତାହା ଓଡ଼ିଆରେ ଅଶୁଦ୍ଧ । କିନ୍ତୁ ଏପରି ଧାରଣା କୁସଂସ୍କାର ମାତ୍ର । ପ୍ରତ୍ୟେକ ଭାଷା ନିଜେ ନିଜର ମାନଦଣ୍ଡ । ତେଣୁ ସବୁକଥାରେ ସଂସ୍କୃତ ମୂଳକୁ ନଧାଇଁ ଲୋକଙ୍କ ଉଚ୍ଚାରଣ ଓ ବ୍ୟବହାର ଅନୁସାରେ ଓଡ଼ିଆ ଭାଷାର ଗତିଶୀଳତାକୁ ଗ୍ରହଣ କରିବା ଆବଶ୍ୟକ” । (୩)

ସମ୍ଭବତଃ ଏଭଳି ବିଚାର ଯୋଗୁଁ ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର ଭାଷାକୋଷରେ ଖାଲି ପୁଦୋଳ, ପୁକ, ପୁଆତି, ପୁତୀର୍ଥ, ପୁପୁଗଣ, ପୁପାତ୍ରୀ, ପୁଗ୍ରାସ ନୁହେଁ ପୁଆତ, ପୁଆଳ, ପୁକୋଳ, ପ ନରିଆ, ପୁପାଶ୍ୱବ,

ପୁନଃ, ପୁନଃ, ପୁନଃ ପ୍ରଭୃତି ଶବ୍ଦ ମଧ୍ୟ ସ୍ଥାନ ପାଇଛି । (୪) ଏଗୁଡ଼ିକୁ ତତ୍ତ୍ୱ ଶବ୍ଦ ରୂପେ ପରିଗଣନା କଲେ କିଛି କ୍ଷତିନାହିଁ ।

### Conclusion (ନିର୍ଣ୍ଣାୟ) :

କଥିତ ଭାଷାର ଧ୍ୱନିବ୍ୟବସ୍ଥା ମୂଳସ୍ୱରୀୟ ବା ପ୍ରାରମ୍ଭିକ । ସେଥିପାଇଁ କଥିତ ଭାଷା ଉପରେ ସାଧୁଭାଷା ନିର୍ଭରଶୀଳ ।

ଓଡ଼ିଆ ମାନକ ଭାଷାଠାରୁ କଥିତ ଓଡ଼ିଆ ଭାଷାର ବିଶେଷ ଦୂରତ୍ୱ ପରିଲକ୍ଷିତ ହୁଏ ନାହିଁ । ତାମିଲ ବା ମାଲୟାଲମ୍ ଭାଷାରେ କଥିତ ଓ ମାନକ ଭିତରେ ପ୍ରଭେଦ ଏତେ ଯେ ନଜାଣିବା ଲୋକ ଦୁଇଟି ଭାଷା ବୋଲି ବିଚାରିବ । କିନ୍ତୁ ଓଡ଼ିଆ ଭାଷାରେ ତାହା ହୋଇନାହିଁ । ଏହା ଗୋଟିଏ ଭଲ ଲକ୍ଷଣ ।

ଅତଏବ ଆମେ “ପ ଦୋଳ” ନଲେଖୁ ପୂର୍ବଭଳି “ପ ଦୋଳ” ଓ ପ କ ନଲେଖୁ “ପ କ” ଲେଖିବା ଉଚିତ ହେବ । ଲୋକମୁଖର ପ ଲିଙ୍ଗେଶ୍ୱର, ପ ବରାହ ଭଳି ଶବ୍ଦ ମଧ୍ୟ ଗଣମାଧ୍ୟମରେ ସ୍ଥାନ ପାଇଲେ ଭାଷାର ବୈଶିଷ୍ଟ୍ୟ ରକ୍ଷା ଦିଗରେ ଉତ୍ତମ ସୃଷ୍ଟି ହେବ ।

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- (୧) ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର ଓଡ଼ିଆ ଭାଷାକୋଷ, (ସଂ) ଗୋପାଳଚନ୍ଦ୍ର ପ୍ରହରାଜ, ୪ର୍ଥ ଖଣ୍ଡ, ୧୯୩୪, ପୃ. ୧୧୨୯
- (୨) ସର୍ବସାର ବ୍ୟାକରଣ, ନିଉ ଷ୍ଟୁଡେ ସ୍ କୋର, ୧୯୭୮, ପୃ. ୧୫୬ - ପଞ୍ଚିତ ନାରାୟଣ ମହାପାତ୍ର ଏବଂ ଶ୍ରୀଧର ଦାସ
- (୩) ଓଡ଼ିଆ ବ୍ୟାକରଣ, ନୀଳକଣ୍ଠ ଦାସ, ପଞ୍ଚିତ ନୀଳକଣ୍ଠ ସ୍ମୃତି ସମିତି, ୧୯୯୭, ପୃ. ୩୪
- (୪) ଦୈନିକ ‘ସମାଜ’, କଟକ, ତା.୧୮.୭.୨୦୦୫ରିଖ, ଅଗ୍ରଲେଖ ପୃଷ୍ଠା
- (୫) ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର ଓଡ଼ିଆ ଭାଷାକୋଷ, (ସଂ) ଗୋପାଳଚନ୍ଦ୍ର ପ୍ରହରାଜ, ୪ର୍ଥ ଖଣ୍ଡ, ୧୯୩୪, ପୃ. ୧୧୨୯



# “ଆବେଗରୁ - ସୁକ୍ତିର ମୁଗ୍ଧସ୍ତାବକ ଓ ସୁକ୍ତିର ନୈମିଷାରଣ୍ୟ”

\*ଡକ୍ଟର ସୁନୀତା ତ୍ରିପାଠୀ

ସୁକ୍ତି, ସଂସ୍କୃତି, ସଂହତିର ଅନନ୍ତସ୍ରାବୀ ଲେଖନୀର ସ୍ରଷ୍ଟା ହେଉଛନ୍ତି ‘ମନୋରମା ମହାପାତ୍ର’ । ନୈସର୍ଗିକ ଆନନ୍ଦ ସନ୍ଧାନୀ ହେଉଛନ୍ତି କବି । ଅନେକ ସମୟରେ କବିଙ୍କୁ ବିଶ୍ୱର ଅଭୂତ ସର୍ଜନା ମୁଗ୍ଧ ଓ ବିଭୋର କରେ । ସେଇ ବିଭୋର ପଣର ଗଭୀରତାକୁ ସେ ଲେଖନୀ ମୁନରେ ରୂପଦେଇଛନ୍ତି । ମଣିଷର ମନ ଓ ତାର ବିଚାରଧାରାକୁ ଅତି ସୁସ୍ଥଭାବରେ ଅବତାରଣା କରିଛନ୍ତି । ସାଧନାମୟୀ ମନୋରମା ଏ ଯାବତ୍ ଅନେକ ଗୁଡ଼ିଏ କବିତା ଗ୍ରନ୍ଥର ସ୍ରଷ୍ଟା । ତାଙ୍କ ପ୍ରକାଶିତ କବିତା ପୁସ୍ତକ ଗୁଡ଼ିକ ହେଉଛି-କୁଆର ଯେଉଁଠି ଉଠେ (୧୯୬୦) ଅର୍ଦ୍ଧନାରୀଶୂର, ବୈଦେହୀ ବିସର୍ଜିତା, ଝଡ଼ପରେ, ସୁର୍ଯ୍ୟୋଦୟ, ଆମେ ସବୁ ନାରବ ଦର୍ଶକ, ସଂହତିର ସଂହିତା, ରୂପମ୍ ରୂପମ୍ ପ୍ରତିରୂପମ୍, ସୁକ୍ତିଚଳନ, ଶକ୍ତି ରୂପେଣ ସଂସ୍ଥିତା, ସମୟପୁରୁଷ, ଅରୂପ ଆଲୋ (ବଂଗଳାକବିତା) ମନୋରମା ମହାପାତ୍ରଙ୍କ ନିର୍ବାଚିତ କବିତା । କବିତା ଗୁଡ଼ିକରେ ମନୋରମା ମହାପାତ୍ରଙ୍କ ତରୁଣ ବୟସର ସାଉଁଟା ଅନୁଭୂତି ଓ ସୃଷ୍ଟିରେ ମର୍ମିରିତ । ନାରୀ ଜୀବନର ସୁଖଦୁଃଖ ସହ ମାଟିରୁ ଆକାଶ ପର୍ଯ୍ୟନ୍ତ ଅପାସୋରା ଅନୁଭୂତିକୁ ଏକ ନୂତନ ଛନ୍ଦରେ ସେ ପ୍ରକାଶ କରିଛନ୍ତି । ଚିତ୍ରକଳ୍ପ ଓ ମିଥ୍ୟ ମାଧ୍ୟମରେ ସାଂପ୍ରତିକ ସମୟକୁ ଓ ଚେତନାକୁ ଉ ରିତ କରିଛନ୍ତି । ଅସାମାନ୍ୟ ସର୍ଜନାତ୍ମକ ପ୍ରତିଭାର ଅଧିକାରିଣୀ କବି ।

ମଣିଷ ପ୍ରତି ମୁହୂର୍ତ୍ତରେ ଖୋଜି ଚାଲିଥାଏ, କେତେ ବେଳେ ନିଜକୁ ପୁଣି କେତେବେଳେ ବିଶ୍ୱକୁ, ନିଖିଳର ଅଧିଶ୍ୱର ପାବନ ଭିକ୍ଷା କବିତାରେ ସର୍ବମଣିଷର ସଂଜ୍ଞା କବି ଖୋଜିଛନ୍ତି । ଅଗ୍ରସର ହୋଇଛନ୍ତି । ଏଠାରେ କବିତା ଆଦେଶର ଏକ ଅଭିବ୍ୟକ୍ତି ନୁହେଁ ପକ୍ଷାନ୍ତର ଆବେଗରୁ ମୁକ୍ତି, ଏଠାରେ କବି ସମାଜଜୀବନ, ଯୁଗଚେତନା ତଥା ବ୍ୟକ୍ତି ବିଶେଷର ସଂପର୍କକୁ ଦର୍ଶାଇଛନ୍ତି;-

“ସୂର୍ଯ୍ୟ ଏବେ ଅସ୍ତମିତ  
 କଳ୍ପଳଠୁ ବଳିକଳା ବାଦଲର ମାଳା  
 ସ୍ତମ୍ଭିତ ସଂଯତ  
 x x x  
 ବିଶ୍ୱାସରେ ଜୁଡୁବୁଡୁ ମନଟିଏ ନେଇ  
 ସତ ସତ ମଣିଷର ସଂଜ୍ଞା ।”

ପାବନଭିକ୍ଷା -ପୃଷ୍ଠା-୭

ଅକ୍ଷରର ସଂଜ୍ଞା ନିରୂପଣ କରିବାକୁ ଯାଇ କହିଛନ୍ତି- “ଅକ୍ଷର ହିଁ ପରଂବ୍ରହ୍ମ ଅକ୍ଷରହିଁ ନିରାକାର ସ୍ରଷ୍ଟାଙ୍କର ଅଦୃଶ୍ୟ ସ୍ୱାକ୍ଷର ।” ଅକ୍ଷର ଅକ୍ଷୟ, ଅବ୍ୟୟ, ସର୍ବଶକ୍ତିମାନ, ଅଶୃତିର ଅକ୍ଷକାର ଅପହରଣକାରୀ-ଅକ୍ଷର-ପୃଷ୍ଠା-୧୨ । ପ୍ରଜ୍ଞା ଅନନ୍ତ । ସର୍ବଦା ପୂଜ୍ୟ, ବହମାନ ନଦୀର ଧାରା ଭଳି ପ୍ରବାହିତ, ଚଳଚ ଲ ।

“ପ୍ରକୃଷ୍ଟ ଜ୍ଞାନର ଅନ୍ୟ ନାମ ପ୍ରଜ୍ଞା”  
 କେହି ଜଣେ ଜାଣେ ନାହିଁ ଶର ବ୍ରହ୍ମ ସଂଜ୍ଞା ।”

\*ପ୍ରାଧ୍ୟାପିକା, ଓଡ଼ିଆ ବିଭାଗ, ପ୍ରାଣନାଥ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ଖୋର୍ଦ୍ଧା ପ୍ରଜ୍ଞା-ପୃଷ୍ଠା-୧୩

କବିଙ୍କୁ ଅନେକ ସମୟରେ ବିଶ୍ୱର ଅତ୍ୟନ୍ତ ସର୍ଜନା ମୁଗ୍ଧ ବିଭୋର କରିଛି । ମଣିଷ ମନକୁ ସେ ଅତି ସୁସ୍ଥଭାବରେ ସ୍ୱର୍ଣ୍ଣ କରିପାରିଛନ୍ତି । ମଣିଷ ନିଜକୁ ଯେତିକି ଉର୍ଦ୍ଧ୍ୱାୟତ ଜଗତକୁ ଗତି କରିବ, ପାର୍ଥକ ଜଗତର ମୋହ, ମାୟା ଓ ବନ୍ଧନ ପ୍ରତି ତା'ର ସେତିକି ଆକର୍ଷଣ ହ୍ରାସ ପାଇବ । ସଂସାରର ମିଛ, ଅଳୀକ ମୋହକୁ ସେ ତ୍ୟାଗ କରିବାପାଇଁ ପ୍ରସ୍ତୁତ । କବିଙ୍କ ଭାଷାରେ-

“ବିଶ୍ୱାସର ବୈଶ୍ୱାନରେ ଜାଳିଦିଅ  
ସଂସାରର ମିଛ ମାୟା  
ମୋହ ଓ କୋମଳ ।” ପ୍ରାପ୍ତି-ପୃଷ୍ଠା-୧୬ ।

ମନୋରମା ଅନେକ ସମୟରେ ବିଭୁପ୍ରେମରେ ବିହ୍ୱଳ ହୋଇ ଉଠିଛନ୍ତି । ତାଙ୍କ ଗୁରୁମନ୍ତ୍ର ହିଁ ସର୍ବଶ୍ରେଷ୍ଠ ମହୋଷଧି । ତାଙ୍କ ପାଇଁ ସମଗ୍ର ବିଶ୍ୱ ଈଶ୍ୱରମୟ । କାମନା ବାସନାର ଅଳିକ ପୃଥ୍ୱୀ ବନ୍ଧନରେ କବି ମହାମନ୍ତ୍ରକୁ ସଂସାରୁ ତରିବା ପାଇଁ ଭେଳା କରିଛନ୍ତି ।

“ମହାଗୁରୁ ମହାମନ୍ତ୍ର  
କଲେ ଉଦ୍ଧାରଣ ।  
ମନ୍ତ୍ରବଳେ ଫିଟିଗଲା  
ମିଛ ମିଛ କାମନାର ଅଳିକ ବନ୍ଧନ ।”

ଦୃଶ୍ୟାନ୍ତର-ପୃଷ୍ଠା-୨୬

କବିଙ୍କର ସୃଷ୍ଟି ରହସ୍ୟ ଉନ୍ମୋଚନ କରିବାର ବ୍ୟାକୁଳତା ରହିଛି । ଜୀବନର ସତ୍ୟ ଅନେକ ନେଇ ବିଭିନ୍ନ ଯୁଗରେ ବିଭିନ୍ନ ମନାଷାମାନେ ସୃଷ୍ଟିର ରହସ୍ୟ ଉନ୍ମୋଚନ କରିବାପାଇଁ ପ୍ରୟାସ କରିଛନ୍ତି । ସେଠି ଅନେକ ଅନୁଭୂତିଥାଏ । ସ୍ମୃତିର ଯେତିକିଏ ସଜା ହୋଇ ଥୁଆ ହୋଇଥାଏ । ତଥାପି କବି ଅନେକ କରେ, ବିଶ୍ଳେଷଣ କରେ ।

“ବେଳେବେଳେ ସୁଖ ଲାଗେ  
ଅନୁଭୂତି ସାଉଁଟିବା ପାଇଁ,  
ଅଭୀପ୍ସା ମୋ ଭେଟିବାକୁ  
ଚିରନ୍ତନ ପରମ ସଂପଦ ।  
ଭାବମୟନାଦ ॥”

ସଂସଦରୁ ଏକା ଏକା-ପୃଷ୍ଠା-୩୦

କବି ଭଗବତ୍ ଗୀତାର କର୍ମଯୋଗ ରେ ବିଶ୍ୱାସ କରୁଥିବା ସ ଚିନ୍ତା । କର୍ମ ହିଁ ଧର୍ମ, କର୍ମ ହିଁ ଭଗବାନ । କର୍ମର ନିରାଜନା କରିବାରେ କବିଙ୍କର ଆଭିମୁଖ୍ୟ ସୁସ୍ପଷ୍ଟ-କର୍ମ କବିତାରେ । ଏଠାରେ କବି ଗୋପବନ୍ଧୁଙ୍କ କବିତା -ମାନବଜୀବନ ନୁହଇ କେବଳ ବର୍ଷ ମାସ ଦିନ ଦଣ୍ଡ କଥା ମନେପକାଇ ଦିଏ ।

“ମୋ କର୍ମ ମୋ ଭଗବାନ  
ମୋ କର୍ମ ମୋତେ ଦିଏ ସୁଖ  
ତା' ଭିତରେ ନିରେଖେ ନିରନ୍ତର  
ସୁଖ ଆଉ ସନ୍ତୋଷର ସୁଖ ।”

କର୍ମ-ପୃଷ୍ଠା-୩୭



“ଆବେଗରୁ - ମୁକ୍ତିର ମୁଗ୍ଧସ୍ୱାବକ ଓ ସ୍ମୃତିର ନୈମିଷାରଣ୍ୟ”

କବିତା ଆଶାନୁରାଗ, ଆବେଗମୟ, ହୃଦୟକୁ ଲୁଚୁପୁଚୁ କରେ । ଆକାଶର ସ୍ୱପ୍ନିଳରୂପକୁ ଆଣି ମାଟିରେ ଥୋଇଦିଏ । ତାହା ହେଉଛି କବିତା । ମିଥ, ଚିତ୍ରକଳ୍ପ ମଧ୍ୟଦେଇ କବିତା ଅନ୍ତରକୁ ଛୁଇଁଦେଇଥାଏ-

“ଶବ୍ଦର ସମ୍ଭାରଥୋଇ

ପ୍ରତାକ ଓ ଚିତ୍ରକଳ୍ପ ଚିତ୍ର

ବୌଦ୍ଧିକଚେତନା, ଅକ୍ଷରରେ ଲେଖି ଦେଲେ

ଅନ୍ତରକୁ ଛୁଇଁ କି ପାରେ ତା ?

ଯାହାଛୁଏଁ ମନପ୍ରାଣ

ତା ନାମ, କବିତା’ ଜାଣ ।”ଅନ୍ତରକୁ ଛୁଏଁ ଯାହା - ପୃଷ୍ଠା - ୩୮

ଆତ୍ମା ପରମ୍ପରାର ବ୍ୟଖ୍ୟା ନିଶ୍ଚିତ ଭାବରେ ଏକ ଗୁଡ଼ ରହସ୍ୟ । ଏହା ଏକ ଉଷନିଷଦାୟ ନିସର୍ଗଦିଗତି ଆମକୁ ସଚେତନ କରାଏ । ଭଗବାନ କେତେ ବଡ଼ ଶିଳ୍ପୀ ସତରେ ! ଯିଏ ସମଗ୍ର ବ୍ରହ୍ମାଣ୍ଡକୁ ସର୍ଜନା କରି ରସ, ରଂଗ ତାଳ, ଛନ୍ଦ ଲୟ ଭରି ଦେଇଛନ୍ତି । ତାଙ୍କର ପୁଣି ରଂଗ ନାହିଁ, ରସ ନାହିଁ, ଦୈର୍ଘ୍ୟ ନାହିଁ, ପ୍ରସ୍ଥ ନାହିଁ । ପରିଧି ନାହିଁ, ସଂଜ୍ଞା ନାହିଁ । ନିର୍ବିକାର, ନିରଞ୍ଜନ । ସେହି ଦିବ୍ୟସ ।ର ବନ୍ଦନା କରିଛନ୍ତି କବି ।

“ନୟନତର୍ପକ, ଦିବ୍ୟ ଅନୁଭବ,

ହେ ଅନନ୍ୟ, ଶ୍ରେଷ୍ଠ କଳାକାର,

ଅପରାଜେୟ ହେ ଶିଳ୍ପୀ,

ଚିରନ୍ତନ, ନିତ୍ୟ ତୁମେ ସନାତନ ।”ଶିଳ୍ପୀମହାମନା - ପୃଷ୍ଠା - ୪୨

ଯୁଗେ ଯୁଗେ କବି କଳାକାରମାନେ ତାଙ୍କର ଜୀବନ ଦର୍ଶନ ଆରମ୍ଭ କରିଛନ୍ତି :- ‘ନୀରବତା’ ଠାରୁ । ନୀରବତା ଅଧିକ ଶକ୍ତିଶାଳୀ, ବସ୍ତୁସ୍ଥାନ । ସେ ଶବ୍ଦଠାରୁ ମଧ୍ୟ ପ୍ରଗଳ୍ଭ, ଦମ୍ଭର ପ୍ରତାକ । ଏବଂ ମହାବିଶ୍ୱାସର ସ୍ତମ୍ଭ ଭାବରେ ରହିଆସିଛି । କବିଙ୍କ ଭାଷାରେ:-

ନୀରବତା-ଶବ୍ଦଠାରୁ ଅଧିକ ପ୍ରଗଳ୍ଭ

ନୀରବତା- ଆଣିଦିଏ ସହିବାକୁ ଦମ୍ଭ ।

ନୀରବତା ଆଶ୍ରା ଦିଏ, ଆଶ୍ରେଷ ବି ଦିଏ ।

ଆଶ୍ରାସନା ଦିଏ ।

ସେ ଯେ ମହାବିଶ୍ୱାସର ସ୍ତମ୍ଭ ।” ଆରମ୍ଭ ପୃଷ୍ଠା-୪୪

ଜୀବନର ଅଜ୍ଞାବଜ୍ଞା ନଈର ଧାରରେ ସୁଯୋଗର ଛାଇଟିଏ ଲୁଚକାଳି ଖେଳେ । କେତେବେଳେ ଜୀବନଟା ପ୍ରାରୁର୍ଯ୍ୟରେ ହାଲୋଲମୟ ହୋଇଯାଏ ତ କେତେବେଳେ ନିରାଶାର ବାଲିଚର ମାଡ଼ିଯାଏ ସମୟ ସ୍ରୋତରେ । କବି ଜୀବନର ବାସ୍ତବିକ ରୂପକୁ ଅବତାରଣା କରିଛନ୍ତି ଜୟ ପରାଜୟ କବିତାରେ:-

ଜୀବନରେ କେତେ ସୁଯୋଗ ଆସିଲା

ନ ବୁଝିଲି ତା’ର ମୂଲ୍ୟ’ ମୋପଥରେ ନିଆଁଝୁଲ ।

ଶୋଚନା ଭିତରେ ଦିନଯିବ ବିତି

ସିଏ ପାରିବନି ଡରି

ସେମାନଙ୍କ ପାଇଁ ଜୀବନ ଆଣିଛି ।  
ଖାଲି ନିରାଶାର ବାଲି ।”

ଜୟପରାଜୟ-ପୃଷ୍ଠା-୪୦

କବି ବହୁମୁଖୀ ପ୍ରଚଣ୍ଡ ପ୍ରତିଭାର ଅଧିକାରିଣୀ । ସାହିତ୍ୟ ସର୍ଜନା, ସମାଜସେବା, ନାରୀ ଆନ୍ଦୋଳନର ପ୍ରମୁଖ ନେତ୍ରୀ, ତଥା ସଂପାଦିକା ଭାବରେ ସେ ଓଡ଼ିଆ କାବ୍ୟ ସାହିତ୍ୟ ଜଗତରେ ଏକ ଅନନ୍ୟ ସ୍ଥାନ ଅଳଂକୃତ କରିଛନ୍ତି । ଭକ୍ତି, ପ୍ରୀତି, ଜୀବନଦର୍ଶନ, ଜାତୀୟବାଦୀ ସାହିତ୍ୟ ସୃଷ୍ଟିକରିଛନ୍ତି । କେତେକ କବିତାରେ କବିଙ୍କର ଅତୀତ୍ରିୟ ଚେତନା ରହିଛି । ଏହାକୁ ରହସ୍ୟବାଦୀ ଚେତନାର କବିତା ବୋଲି କୁହାଯାଇପାରେ । ରହସ୍ୟବାଦୀ ଚେତନାର ଆଧାର ହେଉଛି ପ୍ରତୀକ, ରୂପକ, ବ୍ୟଞ୍ଜନା, ସଂକେତ, ଧ୍ୱନି । କବିଙ୍କ ଭାଷାରେ-

“ଆଗେ ମନେ ହେଉଥିଲା

ମୁଁ ଗୋଟେ ଘ ବୁଝିବି

ଏବେ ମନେହୁଏ

ମୁଁ ଏକ ଆନନ୍ଦର ଉଷ୍ଣ ପ୍ରସ୍ତବଣ ।” ଅତୀତ୍ରିୟ-ପୃଷ୍ଠା-୪୭ ।

ପୁରାଣ ମିଥ୍ୟ ପ୍ରତୀକ, ଚିତ୍ରକଳାକୁ ନେଇ କବିଙ୍କର ଲେଖନୀ ଚଳଚ୍ଚଳି ନ । ଯୁଗେଯୁଗେ ଯଶୋଦା ଚରିତ୍ରଟି ମାତୃହୃଦୟର ଏକ ନିଚ୍ଛକ ଅଭିବ୍ୟକ୍ତି । ସାତାକାନ୍ତ ମହାପାତ୍ରଙ୍କ ଆରଦୃଶ୍ୟ କବିତାର ଯଶୋଦା ଭଳି ମନୋରମା ମହାପାତ୍ରଙ୍କ ଯଶୋଦାଙ୍କ ଅଭିବ୍ୟକ୍ତି ମଧ୍ୟ

“ଗର୍ଭରେ ନ ଧରି ତତେ

ମୁଁ ଗର୍ଭ ଧାରଣୀ

ମୁଁ ସର୍ବଧାରିଣୀ-

କେହି ତତେ ବ୍ରହ୍ମାଣ୍ଡରେ

ମୋ ପରି ଗୋଟାପଣେ

ପାରିବେନି ଚିହ୍ନି ।”

ଯଶୋଦା -ପୃଷ୍ଠା-୭୮

ଯୁଗେ ଯୁଗେ ମଣିଷ ପାଇଁ ଈଶ୍ୱରଙ୍କ ସ । ବା ସ୍ଥିତି ଏକ ରହସ୍ୟବାଦୀ ସ । ହୋଇ ରହିଛି । ଈଶ୍ୱରଙ୍କ ସହ ମଣିଷର ଭାବସମ୍ପର୍କ ପ୍ରତିରୂପରେ ବର୍ଣ୍ଣିତ । ଈଶ୍ୱର ନିଜେ ରହସ୍ୟମୟ । ତାଙ୍କ ସୃଷ୍ଟି ତହିଁ ରହସ୍ୟମୟ । ସେ ପୁଣି ସବୁ ସଂପର୍କର ମୂଳବୀଜ । ଅରୂପରେ ରୂପ, ରୂପରେ ଅରୂପ । ଅତୀତ୍ରିୟ ପ୍ରେମପ୍ରୀତିର ଧାରା ଛନ୍ଦ, ବିଷୟ ବିନ୍ୟାସର ସାବଳୀଳ ପ୍ରବାହ ପାଠକକୁ ଅନେକ କ୍ଷେତ୍ରରେ ହିନ୍ଦୀକବି ମହାଦେବୀ ବର୍ମାଙ୍କୁ ସ୍ମରଣ କରାଇଦିଏ । ସର୍ବଶେଷ ଆଶ୍ରା ସେହି କରୁଣାମୟ ଜଗନ୍ନାଥ । କବିଙ୍କ ଭାଷାରେ

“ନିଆରା ନିରୁତା ସୁଖ ଅନୁଭବ,

ଆହା, ପାରିବିନି, ଭାଷାରେ ପ୍ରକାଶି,

ପରିଶେଷେ ଆଶ୍ରା ମୁଁ ପାଇଛି-

ମତେ ଆଉ କିଏ କହିବ ନିଆଶ୍ରା ?”

ପରିଶେଷେ ଆଶ୍ରା-ପୃଷ୍ଠା-୭୦

“ଆବେଗରୁ - ମୁକ୍ତିର ମୁଗ୍ଧାବକ ଓ ସ୍ମୃତିର ନୈମିଷାରଣ୍ୟ”

ମୈତ୍ରୀ, ପ୍ରୀତି ଓ ଜାତୀୟତାର, ବିଶ୍ୱ ବ୍ରହ୍ମାଣ୍ଡର ଠାକୁର ଜଗତର ନାଥ ଜଗନ୍ନାଥ ବିଶ୍ୱର ଆର୍, ଆକୃତି, ଦୈନ୍ୟର ଉଦ୍ଧାରକାରିଣୀ ପୁଣି ଶ୍ରୀକ୍ଷେତ୍ରର ପ୍ରତିଟି ରେଣୁରେ, ଦେଉଳଚୂଡ଼ାରେ ମହୋଦଧି ଜଳରେ ଅଶୁରେ ଅଶୁରେ ପ୍ରତିଟି ଛତ୍ରରେ ଯିଏ ପ୍ରକଟିତ ସିଏ ସେହି କଳାଦିଅଁ ସମସ୍ତଙ୍କ ଭାବଗ୍ରାହୀ, ଅଦୃଶ୍ୟରେ ଆଉ ସମସ୍ତଙ୍କର ଦୁଃଖ ହରଣ କରୁଛନ୍ତି, ଦୟାର ସାଗର-

“ଅଦୃଶ୍ୟରେ ଥାଇ, ଦୁଃଖସବୁ ଦେଉଛନ୍ତି ନାଶି  
ରୁଣି କୃପାରାଶି  
ଶ୍ରୀକ୍ଷେତ୍ର, ପବିତ୍ର ହୁଅଇ ଯହିଁ  
ମନପ୍ରାଣ ଗାତ୍ର ।”

ଶ୍ରୀକ୍ଷେତ୍ର-ପୃଷ୍ଠା-୬୧

ସଂସାରରେ ନୂଆ ରୂପରେ ପହଂଚିବା, ଅମୃତର ଅନୁଭବ କରିବା ଏକ ଦୁର୍ଲଭ ଜିନିଷ । ସେଥିପାଇଁ ତ ଆର୍ଯ୍ୟରକ୍ଷି କଣ୍ଠରୁ ଝରି ଆସିଥିଲା “ମଧୁବାତା ରତାୟତେ ମଧୁକ୍ଷରନ୍ତି ସିଦ୍ଧବାଃ ।” ଏଠାରେ କେବଳ ସୁଖ ଦୁଃଖ, ଆଶା ନିରାଶା, ହସକାନ୍ଦ ସବୁକିଛିକୁ ପିଇଯିବା ହେଉଛି ଜୀବନ । ଯିଏ ହସି ହସି ଏସବୁ କରିପାରେ ସେ ହିଁ ଦୁଃସାହସୀ ମଣିଷଟିଏ ।

“ଭାତି ଏଠି ପ୍ରୀତି ପାଲଟଇ  
ଭାବ ଏଠି ନାବ ହୋଇ ପାରିକରି ନେବାପାଇଁ  
ସଜ ବି ହୁଅଇ ।”  
ଖୁବ୍ କମ୍ ଆସେ ଜୀବନରେ - ପୃଷ୍ଠା-୮୦ ।

ପୁଣି ପରମୁହୂର୍ତ୍ତରେ କବି ସ । ଶାନ୍ତ ବସୁଧାଟିଏ ପାଲଟିଯିବା ପାଇଁ ଉଦ୍‌ଗ୍ରୀବ ହୋଇ ଉଠିଛନ୍ତି । ଜୀବନ ନାଟକରେ ଯେତେ ଝଡ଼ଝଞ୍ଜା ଆସୁ କୌଣସିଥିରେ ଭୁକ୍ଷେପ କରିବା ନାହିଁ । ଦେହ ହୁଏତ ନଶ୍ୱର, କିନ୍ତୁ ଆତ୍ମା ପବିତ୍ର ଏବଂ ସବୁ ସମସ୍ୟା ହସି ହସି ସହ୍ୟ କରିବା ପାଇଁ କବି ଉଦ୍‌ଗ୍ରୀବ ହୋଇ ଚାହିଁ ବସିଛନ୍ତି ।

“ଶୋକକୁ ଶ୍ଳୋକ କରିବା ଶକ୍ତି ଦିଅ ।  
ହେ ମହାଗାୟକ ।  
ମୋ ମନରେ ଭକ୍ତି ଭରି ଦିଅ,  
ହେ କର୍ଣ୍ଣତର୍ପକ, ଜଗତଜନକ ।” ଶାନ୍ତବସୁଧା - ପୃଷ୍ଠା - ୯୨

କଙ୍କରିଳ, କଙ୍କରିତ ପଥରେ ଗତିଶୀଳ ହେବା ପାଇଁ କବି ଆଶାୟୀ । ହୁଏତ ପାଦରେ କ । ପୁଟି ରକ୍ତ ଝରିପାରେ । ସଫଳତା, ବିଫଳତା ଆସିପାରେ । ତଥାପି ସଂଗ୍ରାମୀ ମନଟି ହୃଦୟଟି ଆଗକୁ ଆଗକୁ ସାଂପ୍ରତିକ ସମୟର ବିପ୍ଳବିଣୀ, ସାହସିନୀ ନାରୀମାନେ ଯୁଗଯୁଗର ସଂକଟରୁ ନିଃସୟ ପାରିହେବେ ।

“ବାଜମନ୍ତ୍ର” ଜପି ସେମାନେ ବି ବାଟକଢ଼ାଇବେ  
“ଚଢ଼େଇବଡ଼ି” ଆତ୍ମଶକ୍ତି ପୁଣି ବଢ଼ାଇବେ ।  
ଅଭିଯାତ୍ରୀ ଆଗକୁ ଚାଲିବେ ।”

ଏକତରଫା ରାସ୍ତା-ପୃଷ୍ଠା-୯୮ ।

ଗୋଟିଏ ନାରୀ ପ୍ରାଣ କେବଳ ବହିଯିବାପାଇଁ ଚାହଁଛି । ଯେଉଁଲି ଏକ ବ୍ରତତୀ ଲତା ତା’ର ସମସ୍ତ ବାଧା ବନ୍ଧନକୁ ଭାଙ୍ଗି କେବଳ ସୂର୍ଯ୍ୟାଲୋକ ପାଇବା ପାଇଁ ଚେଷ୍ଟିତ । ସମସ୍ତ ଆର୍ତ୍ତ, ବେଦନା, ସୁଖ ଦୁଃଖ ପ୍ରାପ୍ତି ଅପ୍ରାପ୍ତି କେବଳ ଜଣେ ଅନ୍ତରଂଗ କରିପାରେ ସେ ହେଉଛି ‘ବସୁଧା’ କବିଙ୍କ ଭାଷାରେ-

“ମୋ ତୃପ୍ତିକୁ, ମୋ ପ୍ରାପ୍ତିକୁ, ବୁଝିପାରେ,  
ଜାଣିପାରେ  
ସର୍ବଶକ୍ତିମୟୀ, ଦୟାମୟୀ, ତପସ୍ବିନୀ ମାଆ ଗୋବସୁଧା ।”

ତପସ୍ବିନୀ ମା’ ବସୁଧା-ପୃଷ୍ଠା-୧୦୧

ସମୟର ଚୈତ୍ରଦିନେ ଈର୍ଷା, ଅକୃତ୍ସ୍ନା ବେଦନା ଛାଡ଼ିଫିଟା କୋହ ଓ କାନ୍ଦଣା, ଦୁଃଖ, ଅବସୋସ ସବୁ ଦୂରୀ ଭୂତହୋଇ ଆନନ୍ଦର କଳସୀଟିଏ ସ୍ଥାପନ କରିଛି ଯେମିତି । ଦୁଃଖରେ ଦୁଃଖ ଅପମାନ ଜର୍ଜରିତ ନ ହୋଇ କବି ସ । ଓଁକାରଧ୍ବନିର ଏକ ମହକିତ ତପୋବନ କରିବାପାଇଁ ଚାହଁଛନ୍ତି ତାଙ୍କର ସମଗ୍ର ସ ।କୁ । ତାଙ୍କର ସମଗ୍ର ସ । ସମର୍ପିତ ।

“ଆଶୁଚି ଏ ପରିବେଶ  
ତା’ ମହକେଇ ମହାମହ ହୋଇ ଉଠିଅଛି ବାରି  
ମୋ ଶ୍ରବଣେ ବାଜୁଅଛି ତା’ ମୋହନବଂଶୀ ।”

ତପୋବନ-ପୃଷ୍ଠା-୧୧୩

ଦୁଃଖ ମଣିଷର ଚିର ସହଚର । କବି ରବୀନ୍ଦ୍ର ନାଥ ଯେଉଁଲି ମୃତ୍ୟୁକୁ ମୋର ଶ୍ୟାମ ବୋଲି କହିଛନ୍ତି । ରାଧାନାଥ ରାୟ ସେ ଦୁଃଖଗୁରୁଙ୍କର ଚିର ସହଚର ବୋଲି କହିଲେ । ସେହିଭଳି କବି ମନୋରମା-ଦୁଃଖ ସହ ସଙ୍ଗାତ ବସିଛନ୍ତି ପୁଣି ତାକୁ ଏକାନ୍ତ ଆଡ଼ିୟ ଭାବରେ ଗ୍ରହଣ କରିଛନ୍ତି । ଦୁଃଖ ରୂପକ ହଳାହଳପାନ କରି ନୀଳକଣ୍ଠ ରୂପଧାରଣ କରିବା ପାଇଁ ପ୍ରୟାସ କରିଛନ୍ତି । ପୁଣି ପର ମୁହୂର୍ତ୍ତରେ ଶିବ ପାର୍ବତୀଙ୍କର କରୁଣାରୁ ସବୁ ଦୁଃଖ ଭୟ, ଯନ୍ତ୍ରଣାକୁ ଅତିକ୍ରମ କରିଯାଇଛନ୍ତି । କେବଳ ତାଙ୍କର ଧ୍ୟେୟ-ସେହି କାରୁଣିକ ଅର୍ଦ୍ଧନାରୀଶ୍ବର ରୂପ ।

“ସଦାହୃଦି ଜନନୀ ମୋ ଜୀବନ ଧ୍ୟେୟ  
ମୋ ଆଗରେ ପରିବ୍ୟାପ୍ତ  
ବିସ୍ମୃତ ସମୟ ।”

ଦୁଃଖ; ମୋ ସତୀର୍ଥ-ପୃଷ୍ଠା-୧୧୭

ଜୀବନର ଚିର ଈପ୍ସିତ ମୁହୂର୍ତ୍ତକୁ ଅପେକ୍ଷା କରିଛନ୍ତି କବି ଶୁଦ୍ଧ ସମର୍ପଣର ସର୍ବୋଚ୍ଚସ୍ତରକୁ ଉଠି ସେ ନିଜକୁ ସମର୍ପି ଦେଇଛନ୍ତି । ସେହି ମୁହୂର୍ତ୍ତ ଯେଉଁଠି ଶବ୍ଦନାହିଁ କୋଳାହଳ ନାହିଁ । ପାଦଶବ୍ଦ ମଧ୍ୟ ଶୁଭିବ ନାହିଁ । ଶାଶ୍ବତ ସମୟ ଆସି ପହଂଯିବ ରୂପଚାପ୍ତ ତା ଠାଣିରେ ତା ଭଙ୍ଗୀରେ । ସମସ୍ତ ମାୟାବନ୍ଧନ ତୁଟାଇ ପରମ ପଦରେ ଲୀନ ହୋଇଯିବା ପାଇଁ କବିଙ୍କ ଅଭୀପ୍ସା ।

“ମାୟାଛାଡ଼ି ପରମ ଭଜିବି ।”

ମହାନ ମୁହୂର୍ତ୍ତ-୧୨୭

ମଣିଷ କେତେବେଳେ ସେ ଗମ୍ୟ ଅଗମ୍ୟ ଭୂମିରେ ବିଚରଣ କରିବାପାଇଁ ଚାହେଁ ନୀଳକଣ୍ଠ ହୋଇ ସଂସାରର ହଳାହଳ ପାନକରେ । ମାନସହଂସତି ମାନ ସରୋବର ଯିବାପାଇଁ ପଥଶୋକେ, ପାରାବାର ଲଂଘିବାର ଇଚ୍ଛା

“ଆବେଗରୁ - ମୁକ୍ତିର ମୁଗୁଣ୍ଡାବକ ଓ ସ୍ମୃତିର ନୈମିଷାରଣ୍ୟ”

ପ୍ରକଟ କରେ । ପର୍ବତ ଶିଖର ଛୁଇଁବାକୁ ମନସ୍କ କରେ । ପୁଣି ନଦୀଟିଏ ହୋଇ କଳ କଳ ନାଦରେ ବହିଯିବା ପାଇଁ  
ଜଳା କରେ । ହେଲେ ପରିପୁର୍ଣ୍ଣ ହୋଇପାରେନା । ସେହିଭଳି ଅନେକ ପ୍ରତିଭା ହୋଇ ମଉଳି ଯାଆନ୍ତି ଫୁଲ ହେବା  
ଆଗରୁ । ଏହା ହିଁ ମଣିଷ ଜୀବନ । କବିଙ୍କ ଭାଷାରେ-

“ସବୁ ସମ୍ଭାବନା ହୋଇ ରହିଯାଏ ମନର ଉତ୍ତାପେ  
ସବୁ ଜଳା ରୂପାୟିତ ହୁଏ ନାହିଁ,  
ସମସ୍ତ ବାସନା ବାସି ହୁଏ

ମନକୋଣେ ମୃତ ହୋଇ ଶତେ ।” ସମ୍ଭାବନା ରହିଯାଏ ମନର ଉତ୍ତାପେ - ପୃଷ୍ଠା - ୧୩୬

ସମୟ ସ୍ରୋତରେ ଚିରନ୍ତନ ସତ୍ୟକୁ ଭେଟିବା ପାଇଁ କବି ପ୍ରୟାସୀ । ଭକ୍ତ କବି ମଧୁସୂଦନ ରାଓଙ୍କ ‘ରେ ଆତ୍ମନ୍  
ନିଦ୍ରାପରି ହରି’ କବିତାର ଦର୍ଶନ ଭଳି କବି ‘ଏ ମହାଲଗ୍ନରେ’ କବିତାର ଉତ୍ସ । କ । ମୋହ ବିଳାସବ୍ୟସନ ଭୋଗ,  
ଲାଳସା, କୁ ପରିତ୍ୟାଗ କରି ଏକ ସୁନ୍ଦର ଭୁବନର ପରି କଳ୍ପନା କରିଛନ୍ତି । ଯେଉଁଠି କେବଳ ଶୁଭୁଥିବ ଦ୍ଵାପରର ସେହି  
ବଂଶୀସ୍ଵର ଏବଂ ସେ ସ୍ଵର ଶୁଣି ଶୁଣି କବି ପରମଙ୍କ ପଦାରବିନ୍ଦରେ ତଲ୍ଲାନ ହୋଇଯିବେ । କେବଳ ମୁକ୍ତି ଏବଂ ନିର୍ବାଣ  
ତାଙ୍କର ଶେଷଜଳା-

“ଏତେବେଳେ ମତେ କାହିଁ ତାକନାହିଁ ଆଉ  
ମୁଁ ଶୁଣୁଛି ପରମର ପ୍ରେମ ବଂଶୀସ୍ଵର ।  
ଆତ୍ମଲୋଡ଼େ ନିର୍ବାଣ, ନିର୍ବାଣ ।”

ଏ ମହାଲଗ୍ନରେ-ପୃଷ୍ଠା- ୧୪୨

କବି ସମୟାନୁବର୍ତ୍ତୀ ହେବା ପାଇଁ ଉପଦେଶ ଦେଇଛନ୍ତି । ଏଇ ବୀର ଭୋଗ୍ୟା ବସୁନ୍ଦରୀ ଅତିପ୍ରିୟ ସମସ୍ତଙ୍କର ।  
ତାର ଅନୁଭୂତି, ଅନୁଭବ ରୋମା ରେ ଭରା, ବହମାନ ସମୟର ନଳ । ସମଗ୍ରଜନତା ତାକୁ ପାରିହେବା ପାଇଁ ସର୍ବଦା  
ବ୍ୟଗ୍ର ଓ ତପ୍ତର । ଅନୁଭୂତି ଅନେକ । କହିବାପାଇଁ ଆହୁରି ବାକି । ଯଦି ଉ ର ଦାୟାଦଙ୍କୁ ସମୟର ସ୍ରୋତ ବିଷୟରେ  
କହି ନପାରିଲେ ଏବଂ ଜୀବନଦୀପଟି ଲିଭିଯାଏ- ଦେବେ ଜୀବନଟି ବୃଥା ହେଲା ବୋଲି କବି ପରିତାପ କରିଛନ୍ତି ।

କବିଙ୍କ ଭାଷାରେ- “କିଛି ଆହାଃ ପାରିଲିନି କହି  
ସମୟକୁ ସମ୍ମାନ ନ ଦେଇ  
ମୁଁ ଛାଡ଼ିଲି ମୋର ପ୍ରିୟ ମହା ।”

ସମୟକୁ ସମ୍ମାନ ନଦେଇ-ପୃଷ୍ଠା- ୧୫୬

କବି ବିଶ୍ଵାସର ବାଜମନ୍ତ ନେଇ ସଂସାର ନୌକାରେ ସମୟ ଅତିକ୍ରମ କରିବାପାଇଁ ପ୍ରସ୍ତୁତ । ମାଟି, ଆକାଶ,  
ପର୍ବତ, ସବୁଥିରେ ଖୋଜିଛନ୍ତି ତାଙ୍କ ପରମ ଆରାଧ୍ୟ ଦେବତାକୁ । ପୁଣି ମଠ ମନ୍ଦିର, ସାଗର, ସଙ୍ଗମ ସ୍ଥଳ, ନାନାଦିତୀର୍ଥ  
ଚାରିଆଡ଼େ । କେତେ ଦୁଃଖ, ଝଡ଼ଝଞ୍ଜା, ବିଷାଦ, ବିଦାର୍ଣ୍ଣ ସ । ନେଇ ଆତୁର ବଦନରେ ସେ କେବଳ ଖୋଜି  
ଚାଲିଛନ୍ତି । ଜନ୍ମଭଳି କେବେ ସେ ବଢ଼ିଛନ୍ତି, ପୁଣି ଛିଡ଼ିଛନ୍ତି, କେତେ ପୁଣି ପଥହରା, ଦିଗହରା ହୋଇଛନ୍ତି । ତଥାପି  
‘ଆଶା’ର ଯଷ୍ଟି ଧରି ସେ ସବୁ ସମସ୍ୟାକୁ ଅତିକ୍ରମ କରିବାରେ ସଫଳତା ଲାଭ କରିଛନ୍ତି । ଗୁରୁଙ୍କ ଆଶୀର୍ଷ ଏବଂ  
ତାଙ୍କର ଅଖଣ୍ଡ ବିଶ୍ଵାସ ଏବଂ ପ୍ରଭୁଙ୍କର ସୁଆଶୀର୍ବାଦରେ ସେ ଚାଲିଛନ୍ତି । ଚାଲିଛନ୍ତି ଆଉ ଚାଲୁଥିବେ-କବିଙ୍କ ଭାଷାରେ:-

“ଚାଲୁଥିବି-ଚାଲୁଥିବି ପରିଶେଷ ପ୍ରାପ୍ତି  
ଦେବ ମତେ ନିବିଡ଼ ଆଶ୍ଵେଷ ।”

ପ୍ରାପ୍ତିର ଆଶ୍ଵେଷ- ପୃଷ୍ଠା- ୧୭୫

କବି ମନୋରମା ମହାପାତ୍ରଙ୍କ କବିତାଗୁଡ଼ିକରେ ମାନବବାଦୀ ଓ ସଂସ୍କାରଧର୍ମୀ ଚିନ୍ତାଧାରା ପରିଷ୍କୃତ ହୋଇଛି । ସମଗ୍ର ବିଶ୍ୱ ମାନବାତ୍ତାର ବିଷୟ ଭାବ ଦୂରକରି ବିଭିନ୍ନ ଆଶୀର୍ବାଦରେ ମଣିଷ ସମାଜକୁ ଭଲ ମଣିଷ କରିବା ପ୍ରେରଣା ଓ ସଦିଚ୍ଛା କବିତା ଗୁଡ଼ିକରେ ପ୍ରକାଶିତ । ସର୍ଜନାତ୍ମକ, ସୃଜନାତ୍ମକ ତଥା ଦୂରଦର୍ଶୀ ଚିନ୍ତାଧାରା ପ୍ରାଣକୁ ଆଲୋଡ଼ିତ କରେ । ଭକ୍ତକବି ମଧୁସୂଦନ ରାଓଙ୍କ ବିଭୁପ୍ରୀତି, ମାୟାଧର ମାନସିଂହଙ୍କ ମାନବବାଦୀ ଚିନ୍ତାଧାରା କୁନ୍ତଳକୁମାରୀଙ୍କ ଅତିହୀୟା ଚେତନା ଭଳି କବିଙ୍କ କବିତାଗୁଡ଼ିକ ପ୍ରାଣକୁ ଅଦୃଶ୍ୟ ସ । ର ସ୍ୱର୍ଗ ଅନୁଭୂତିରେ ଜାଗରିତ କରେ । ସମଗ୍ର ବିଶ୍ୱ ନିୟନ୍ତ୍ରାଙ୍କ ସର୍ଜନା ଏବଂ ତାଙ୍କ ଜଂଗିତରେ ସୂର୍ଯ୍ୟ, ଚନ୍ଦ୍ର, କୀଟରୁ ବ୍ରହ୍ମ ପର୍ଯ୍ୟନ୍ତ ଆତମାତ ସେହି ବିଶ୍ୱରୂପକୁ ସଂଦର୍ଶନ କରି ମଣିଷ ମୁକ୍ତିର ଦ୍ୱାରରେ ଉପନୀତ ହେବ ବୋଲି କବି ଆଶାୟୀ । ସ୍ମୃତିର ନୈମିଷାରଣ୍ୟ ନୈସର୍ଗିକ, ଆଧ୍ୟାତ୍ମିକ, ଭଗବଦ୍ ସ । ର ଏକ ଅପୂର୍ବ ସମନ୍ୱୟର ସମାହାର । କବି ମନୋରମା ମହାପାତ୍ର ଏକ ବହୁମୁଖୀ ପ୍ରଚଣ୍ଡ ପ୍ରତିଭାର ଅଧିକାରିଣୀ ।

ସହାୟକ ଗ୍ରନ୍ଥ ସୂଚୀ:-

୧- ଆଚାର୍ଯ୍ୟ କୃତ୍ତାବନ-ଓଡ଼ିଆ ସାହିତ୍ୟର ସଂକ୍ଷିପ୍ତ ପରିଚୟ ।

ଗ୍ରନ୍ଥମନ୍ଦିର-ବିନୋଦବିହାରୀ-କଟକ ତ୍ରୟୋଦଶ ସଂସ୍କରଣ - ୨୦୦୧

୨- ମହାପାତ୍ର ମନୋରମା-ସ୍ମୃତିର ନୈମିଷାରଣ୍ୟ-

ଗ୍ରାଫିକ୍ ଆର୍ଟସ୍‌ସେର୍ ପ୍ରେସ୍-ନୂଆ ପାଟଣା, କଟକ ପ୍ରଥମ ସଂସ୍କରଣ - ୧ ଅଗଷ୍ଟ - ୨୦୧୮

୩- ମହାନ୍ତି ସୁରେନ୍ଦ୍ର-ଓଡ଼ିଆ ସାହିତ୍ୟର ମଧ୍ୟ ପର୍ବ ଓ ଉ ର ମଧ୍ୟ ପର୍ବ ୧ ଅଗଷ୍ଟ-୨୦୧୮ ।

ଷୁଭେ ସ୍ୱ ଷୋର୍-ଅଷ୍ଟମ ସଂସ୍କରଣ-୨୦୧୨

୪- ମିଶ୍ର ଜୟ- ଆଧୁନିକ ଓଡ଼ିଆ କାବ୍ୟ ଧାରାରେ ବାସ୍ତବବାଦୀ ଚେତନା-

ବିଦ୍ୟାପୁରୀ-ପ୍ରଥମ ସଂସ୍କରଣ -ଏପ୍ରିଲ ୧୯୮୯ ।

