

NEW HORIZON

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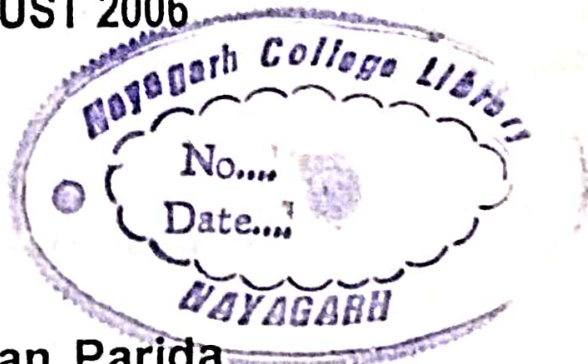
NAYAGARH AUTONOMOUS COLLEGE

NAYAGARH-752 069, ORISSA, INDIA

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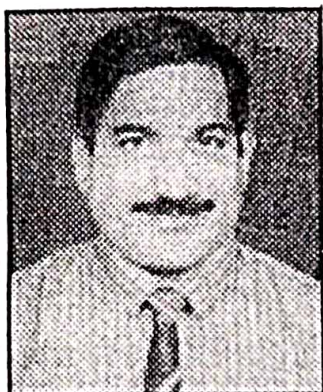
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NAYAGARH AUTONOMOUS COLLEGE
NAYAGARH-752 069, ORISSA, INDIA



FOREWARD

It is indeed a marvelous feat to bring out the maiden issue of "New Horizon", the Research Journal of Nayagarh Autonomous College from the academic session 2006-07. On this occasion I congratulate members of the Editorial Board, learned contributors and the academic community of the college for their creative endeavour.

I hope "New Horizon" will inspire the academic community to carry on their research activity and maintain their creative writing for years to come.

(Bairagi Charan Parida)

Principal

Nayagarh Autonomous College, Nayagarh

Editorial

Wisdom is a weapon to ward off destruction;
It is an inner fortress which enemies can not destroy.

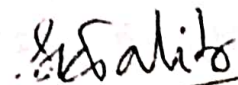
- Thirukkural 421 (200 BC)

Knowledge has always been the prime mover of prosperity and power. The acquisition of knowledge has therefore been the thrust area through out the world. In the 21st Century, a new society is emerging, where knowledge is the primary production resource instead of capital and labour and its efficient utilisation can bring prosperity in all sectors leading to nation building. In the words of Hon'ble president of India, Dr. A.P.J. Abdul Kalam, "Whether a nation qualifies as knowledge society is judged by how effectively it deals with knowledge creation and knowledge deployment." This can only be achieved by research in individual fields of knowledge.

We are living in a space age, age of nano-technology and age of human cloning. Existing idea of solar system has been shattered by the exclusion of Pluto, stem cell research has heralded a new era in medical science. Success of Human Genome Project in the beginning of 21st century has brought hope for cure of many genetic disorders. Decoding of genetic sequence of many of them have become successful. All these changes are bound to affect our social, cultural and political structure.

At the same time recurrent environmental hazards, climatic change, global warming has created havoc in the minds of man. Research must be carried out to conserve our reach biodiversity and sustainable use of resources.

Let our research in the field of science and technology, art and culture usher a new dawn for India and for whole humanity.



(Sharat Kumar Palita)

GENETIC STATUS AND INBREEDING DEPRESSION IN CAPTIVE TIGERS (*PANTHERA TIGRIS* LINN.) AT NANDANKANAN BIOLOGICAL PARK, ORISSA, INDIA

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Abstract

The present study intends to examine the genetic characteristics of the Bengal Tiger *Panthera tigris* Linn. (homozygous normal, heterozygous normal and homozygous white) of Nandankanan Biological Park. The genetic characteristics such as inbreeding status, founder contribution, and founder representation will determine the genetic status of captive tigers. The inbreeding depression, i.e. detrimental effects of inbreeding on juvenile mortality, on fertility, longevity, occurrence of still born, body deformities and susceptibility to different diseases are analysed.

Key Words : Inbreeding, Founder Effect, Founder Contribution, Founder Representation, Inbreeding Depression, Juvenile Mortality

Introduction

The potential of zoological parks for conserving rare and endangered species and the necessity for developing captive, self-sustaining populations of these species has been widely recognised. Animal population in zoos tend to be small and therefore particularly susceptible to the loss of genetic variability. Such losses can have harmful effects on fitness of the individuals as well as reducing the evolutionary potential of population (Ralls, 1984). The preservation of genetic diversity is becoming a primary goal of many captive breeding programmes. Juvenile mortality in captive species has been linked to the loss of genetic diversity after inbreeding (Reed and Harvey, 1986).

Knowledge of the effects of inbreeding is of fundamental importance in conservation biology since inbreeding depression (i.e. detrimental effects of inbreeding) (Wright, 1977) is a potential threat to small populations (Senner, 1980; Gilpin and Soule, 1986). Although the documentation of negative effects of inbreeding in wild animals bred in captivity is extensive

(Ralls et al., 1979; Ralls et al., 1980; Ralls and Ballou, 1982 a, b; Roberts, 1982), data from carnivore population is sparse (Ralls et al., 1988).

The present study intends to examine the genetic characteristics of the Bengal Tiger *Panthera tigris* Linn. (homozygous normal, heterozygous normal and homozygous white) of Nandankanan Biological Park. The genetic characteristics such as inbreeding status, founder contribution, and founder representation will determine the genetic status of captive tigers. The inbreeding depression, i.e. detrimental effects of inbreeding on juvenile mortality, on fertility, longevity, occurrence of still born, body deformities and susceptibility to different diseases are analysed.

Materials and Methods

The captive tiger population of Nandankanan Biological Park descend from four animals i.e. Pradeep, Sikha, Rani and Subhra. Pradeep (normal coloured male) and Sikha (normal

coloured female) were brought from Calcutta Zoo during 1964-65 and both are unrelated in their ancestry. Normal coloured tiger Deepak, offspring of Pradeep and Sikha was mated with a normal tigress Rani, brought from Similipal Forest of Orissa. Deepak, when mated to its normal coloured daughter Ganga, produced three white cubs (Debabrata, Alaka and Nanda) on 8 Jan. 1980. It was the first case of birth of white tigers from a pair of normal coloured parents (Mishra *et al.*, 1982). In December, 1979 a white tigress called Subhra (Diana of Delhi Zoo) was procured to Nandankanan and was mated with normal tiger, Deepak and later with white tiger Debabrata.

A total of 247 cubs (148 normal coloured and 99 white coloured) have been produced, distributed over 86 litters. The breeding programme at Nandankanan is still in progress, but the present analysis refers to the pedigree of population that existed on 1st January 1996. At that time there were a total of 43 live tigers (25 females and 28 males) which will be subsequently be referred to as "present population". Out of this 31 live tigers are white coloured (11 females and 20 males).

Data used in this analysis (from 1964-1995) are from well maintained records of Nandankanan Biological Park, Indian Stud book of Royal Bengal Tiger 1995 (Central Zoo Authority, 1995) and Stud Book of white tigers (Roychoudhury, Banaerjee and Podder, 1989) were also consulted.

Inbreeding coefficients and genetic contribution of founding animals to the population and were calculated for all animals using the Studbook Management Programme of J. A. Teare and R. W. Rockwell. The methods of calculating Inbreeding coefficients (F) from pedigree data are given by Ballau (1983). 'F' is

the probability that two alleles present at a given locus are "identical by descent" - that is, are derived by replication of single allele from common ancestor. F ranges from 0 in a non inbred individual to 1.0 in a completely inbred (homozygous) individual (Crow and Kimura 1970).

Results and Discussion

Founder

A founder is defined as an animal from source population (the wild for example) that establishes a derivative population (in captivity for translocation to a new site, or at the inception of a programme of intensive management). To be effective, a founder must reproduce and be represented by descendants in the existing population. Technically to constitute a founder, an animal should also be unrelated to any other representative of the source and not inbred (Foote, 1992).

The tiger population of Nandankanan Biological Park was founded by three wild caught tigers and one white tigress. The number of offsprings produced by these four origin tigers varies from 8 to 16 with a mean of 8. Thus, variation in reproduction reflects differences in the reproductive potential of individual tigers.

Founder contribution is measured as the percentage of genes inherited from each founding animal. The founder representation of each founder in each individual of the population and each founder in the total population was calculated as per deBoer, 1990.

The representation of founder A in the total population

$$= \frac{\text{The sum of its representation in all its descendants}}{\text{The sum of number of individuals in the population}}$$

The genetic contribution of founder animal

were calculated as described by Boer (1990). To preserve the ideal genetic diversity in the tiger population at Nandankanan all the founder animals should have equal genetic contribution. However, the largest growth in contribution is from first pair *Pradeep* and *Sikha*. They have remained the largest contributor to the gene pool. Together they have contributed 62.55% (31.27% each) of the total gene pool. *Rani* and *Subhra* have contributed 21.456% and 15.994 % respectively (Table 1).

Inbreeding Status

White tigers

By 1st January 1996, 43 white descendants of Nandankanan lineage were living in India. Among them eight are inbred and rest are non-inbred (Table-2). The inbreeding coefficient of all living descendants of Nandankanan lineage varies from 0.0 (non-inbred) to 0.281 with an average of 0.158 ± 0.099 (Table-2).

At Nandankanan among 32 living white tigers (as on 1st January 1996), five are non-inbred, three have an inbreeding coefficient 0.125, three have an inbreeding coefficient 0.156, five have 0.188, five have 0.234, four have an inbreeding coefficient 0.250, one has an inbreeding coefficient 0.266, for have 0.288 and *Subhra* has an inbreeding value of 0.500. However, the average inbreeding coefficient of all the white tigers is 0.191 ± 0.108 and it is 0.181 ± 0.094 when *Subhra* is excluded (Table 2).

Normal coloured tigers at Nandankanan

As on 1st January 1996, 40 normal coloured descendants of Nandankanan lineage are living in India. Inbreeding coefficient of all these 40 tigers varies from 0.0 to 0.281 with an average of 0.209 ± 0.06 (Table 3). The inbreeding coefficient of 22 tigers at Nandankanan varies from 0.0 to 0.281 with an average of 0.203 ± 0.079 . In this stock at Nandankanan 14 tigers are heterozygotes (Table 3), i.e. they carry one gene for white trait. The inbreeding coefficient of these heterozygotes varies from 0.0 to 0.281 with an average of 0.199 ± 0.073 (Table 3).

The comparison of average inbreeding coefficient of white tigers at and normal coloured tigers (including heterozygotes) at Nandankanan indicates that white tigers are less inbred than pure normal coloured heterozygote ($t = 2.85$, $df = 81$, $P < 0.05$).

Inbreeding effects

The overall increase in levels of inbreeding has had a detrimental effect on the population through increased cub mortality. Cub mortality was defined as the proportion of cubs born that died before reaching 30 days of age.

Inbreeding effects on fertility

The effect of inbreeding on litter size in white and coloured tigers of Nandankanan was examined (Table 4). At Nandankanan, litter size is higher in inbred tigers than in non-inbred ones, but the difference is not statistically significant ($t = 1.59$, $df = 91$, $P > 0.05$).

Table -1 Founder contribution to the Nandankanan lineage of tiger population.

Sl. No.	Name of the founders	Percentage of contribution
1.	Pradeep (Normal male)	31.27
2.	Sikha (Normal female)	31.27
3.	Rani (Normal female)	21.456
4.	Subhra (White female)	15.994

Genetic status of tigers (*Panthera tigris* Linn.) at Nandankanan

Table 2 Inbreeding co-efficients and other informations of Nandankanna lineage of white tigers at Nandankanan and other locations (As on 1.1.96).

Sl. No.	Name	Sex	Sire	Dam	Birth date	Birth Place	Present location	Inbreeding coefficient
1.	Jamuna	F	Deepak	Ganga	8.12.81	NKBP	NKBP	0.250
2.	Pinaki	M	Deepak	Ganga	8.12.81	NKBP	NKBP	0.250
3.	Swapna	F	Debabrata	Subhra	29.12.83	NKBP	Jaipur	0.0
4.	Sipra	F	Debabrata	Subhra	29.12.83	NKBP	Texas	0.0
5.	Sweta	F	Debabrata	Subhra	29.12.83	NKBP	Texas	0.0
6.	Sangram	M	Debabrata	Subhra	29.12.83	NKBP	NKBP	0.0
7.	Kashyap	M	Debabrata	Subhra	26.11.65	NKBP	Guwahati	0.0
8.	Krutika	F	Debabrata	Subhra	26.11.65	NKBP	NKBP	0.0
9.	Mahesh	M	Aswini	Nanda	12.05.86	NKBP	Ahmedabad	0.188
10.	Durga	F	Aswini	Alaka	31.11.86	NKBP	NKBP	0.188
11.	Viswamitra	M	Aswini	Jamuna	29.11.86	NKBP	NKBP	0.188
12.	Shriya	F	Debabrata	Subhra	23.11.87	NKBP	NKBP	0.0
13.	Shyam	M	Debabrata	Subhra	23.11.87	NKBP	NKBP	0.0
14.	Sukanta	M	Pinaki	Bishakha	4.05.88.	NKBP	NKBP	0.188
15.	Suresh	M	Aswini	Alaka	6.05.89	NKBP	Pune	0.188
16.	Gourab	M	Debabrata	Subhra	24.05.90	NKBP	NKBP	0.0
17.	Gayatri	M	Ananda	Subhra	24.05.90	NKBP	AZGC	0.0
18.	Shankar	M	Ananda	Krutika	11.06.90	NKBP	NKBP	0.125
19.	Suman	M	Ananda	Krutika	11.06.90	NKBP	NKBP	0.125
20.	Rakesh	M	Ananda	Krutika	11.06.90	NKBP	NKBP	0.125
21.	Rajendra	M	Ananda	Nanda	15.06.90	NKBP	NKBP	0.250
22.	Jawahar	M	Pinaki	Nanda	15.06.90	NKBP	NKBP	0.250
23.	Rini	F	Ananda	Bishakha	27.08.90	NKBP	Bhopal	0.188
24.	Ajay	M	Ananda	Krutika	14.08.91	NKBP	Indonesia	0.125
25.	Pramod	M	Pinaki	Krutika	14.08.91	NKBP	Aurangabad	0.125
26.	Tapan	M	Pinaki	Bishakha	9.04.92	NKBP	NKBP	0.188
27.	Malati	F	Pinaki	Bishakha	9.04.92	NKBP	Indonesia	0.188
28.	Bhanupriya	F	Hyam	Bishakha	9.04.92	NKBP	Aurangabad	0.188
29.	Arun	M	Shyam	Tarini	29.08.92	NKBP	NKBP	0.234
30.	Tarun	M	Shyam	Tarini	29.08.92	NKBP	NKBP	0.234
31.	Tapasi	F	Sukanta	Shriya	9.12.92	NKBP	NKBP	0.234
32.	Chandan	M	Debashis	Jamuna	29.08.93	NKBP	NKBP	0.281
33.	Rajan	M	Sukanta	Durga	29.08.93	NKBP	NKBP	0.266
34.	Raja	M	Viswamitra	Rohini	2.12.93	NKBP	NKBP	0.281
35.	Nutan	F	Pinaki	Bishakha	26.07.94	NKBP	NKBP	0.188
36.	Tanaya	F	Rajendra	Krutika	1.11.94	NKBP	NKBP	0.156
37.	Janaki	F	Rajendra	Krutika	1.11.94	NKBP	NKBP	0.156
38.	Janaka	M	Rajendra	Krutika	1.11.94	NKBP	NKBP	0.156
39.	Shoban	M	Debashis	Jamuna	9.01.95	NKBP	NKBP	0.281
40.	Laxman	M	Debashis	Jamuna	9.01.95	NKBP	NKBP	0.281
41.	Unm.	M	Ram	Shriya	9.06.95	NKBP	NKBP	0.234
42.	Unm.	F	Ram	Shriya	9.06.95	NKBP	NKBP	0.234
43.	Unm.	F	Debashis	Jamuna	19.12.95	NKBP	NKBP	0.281
Mean \pm S.D							0.158 \pm 0.099	

Table 3 Inbreeding co-efficients and other informations of Nandankanna lineage of normal coloured tigers (including heterozygotes) at Nandankanan and other locations (As on 1.1.96).

Sl. No.	Name	Sex	Sire	Dam	Birth date	Birth Place	Present location	Inbreeding coefficient
1.	Basanti	F	Robin	Rekha	12.05.79	NKBP	NZPD	0.125
2.	Pavak	M	Ananda	Lipsa	13.10.91	NKBP	Nagpur	0.188
3.	Bishakha	F	Deepak	Subhra	20.10.81	NKBP	NKBP	0.0
4.	Anuradha	F	Robin	Rekha	27.10.81	NKBP	NKBP	0.125
5.	Janhavi	F	Deepak	Ganga	11.12.83	NKBP	NKBP	0.250
6.	Kamini	F	Deepak	Ganga	11.12.83	NKBP	Solapur	0.250
7.	Banani	F	Ananda	Lipsa	8.03.84	NKBP	Baroda	0.250
8.	Sibani	F	Ananda	Lipsa	8.03.84	NKBP	Nagpur	0.250
9.	Parvati	F	Robin	Rekha	12.03.85	NKBP	Bhilai	0.125
10	Krishna	M	Deepak	Ganga	21.04.85	NKBP	Solapur	0.250
11	Radha	F	Deepak	Ganga	21.04.85	NKBP	Guwahati	0.250
12	Kaikeyee	F	Ananda	Lipsa	2.09.85	NKBP	Punc	0.188
13	Dora	M	Pavak	Rekha	15.06.86	NKBP	Baroda	0.219
14	Subrat	M	Pritam	Anuradha	3.04.88	NKBP	Baroda	0.250
15	Debashis	M	Pinaki	Bishakha	4.05.88	NKBP	NKBP	0.188
16	Supriya	F	Pinaki	Bishakha	4.05.88	NKBP	Bokaro	0.188
17	Biswaroop	M	Sangram	Rohini	19.11.88	NKBP	Bokaro	0.188
18	Devi	F	Sangram	Janhabi	1.06.81	NKBP	NKBP	0.188
19	Mini	F	Pritam	Anuradha	8.04.90	NKBP	TATA	0.250
20	Jaya	F	Pritam	Anuradha	8.04.90	NKBP	Mysore	0.250
21	Arjun	M	Ananda	Lipsa	10.08.90	NKBP	Mysore	0.188
22	Manini	F	Ananda	Lipsa	10.08.90	NKBP	NKBP	0.188
23	Rama(H)	M	Pinaki	Bishakha	27.08.90	NKBP	NKBP	0.188
24	Laxmikanta	M	Ananda	Krutika	14.08.91	NKBP	NKBP	0.125
25	Sagar (H)	M	Debasis	Jamuna	20.11.91	NKBP	NKBP	0.281
26	Sangam	M	Debasis	Jamuna	20.11.91	NKBP	TATA	0.281
27	Saroj	M	Debasis	Jamuna	20.11.91	NKBP	NKBP	0.281
28	Laxmipriya	F	Biswamitra	Rohini	8.04.92	NKBP	NKBP	0.281
29	Radha (II)	F	Pinaki	Bishakha	9.04.92	NKBP	RAJKOT	0.188
30	Anuradha	F	Pinaki	Bishakha	9.04.92	NKBP	NKBP	0.188
31.	Rohit	M	Sangram	Janhavi	21.08.92	NKBP	NKBP	0.188
32.	Rinki	F	Sangram	Janhavi	21.08.92	NKBP	NKBP	0.188
33.	Sailaja(H)	F	Biswamitra	Rohini	21.08.93	NKBP	NKBP	0.281
34.	Tanuja	F	Biswamitra	Rohini	21.08.93	NKBP	NKBP	0.281
35.	Ashok(H)	M	Sangram	Janhabi	6.06.94	NKBP	NKBP	0.188
36.	Rukmani (H)	F	Sangram	Janhabi	6.06.94	NKBP	NKBP	0.188
37.	Unm.(H)	M	Ram	Sriya	9.06.95	NKBP	NKBP	0.234
38.	Unm.	F	Pritam	Anuradha	7.08.95	NKBP	NKBP	0.250
39.	Unm.	F	Debashis	Jamuna	19.12.95	NKBP	NKBP	0.281
40.	Unm.	F	Debashis	Jamuna	19.12.95	NKBP	NKBP	0.281
Mean \pm S.D.							0.209 \pm 0.06	
Mean \pm S.D.(Heterozygote)							0.199 \pm 0.073	

Table 4 Litter-size of non-inbred and inbred births of white and coloured tigers of Nandankanan Lineage and Rewa Lineage of tigers (as on 1st January 1996).

Nandankanan Lineage *	Number of cubs in a litter						Mean \pm S.D.
	1	2	3	4	5	6	
Non-inbred births	2	7	5	-	1	-	2.4 \pm 0.952
Inbred births	-	17	39	15	-	-	2.79 \pm 0.852

* $t = 1.59$, $df = 91$, $P > 0.05$

Table 5 30 day mortality data of tigers of Nandankanan (As on 1st Jan. 1996).

Inbreeding coefficients	Total births	Number of deaths	Mortality (%)
0.0	36	6	16.66
0.125	21	6	28.57
0.148	-	-	-
0.156	4	-	-
0.180	3	3	100
0.188	96	43	44.79
0.219	2	-	-
0.227	-	-	-
0.234	12	2	16.66
0.250	41	16	39.2
0.266	10	4	40
0.281	19	3	15.78
0.313	3	3	100
0.469	-	-	-
0.484	-	-	-
0.500	-	-	-

Inbreeding effects on mortality

Table- 5 shows the number of deaths of offsprings for Nandankanan lineages within 30 days after their birth for different levels of inbreeding coefficient. At Nandankanan, 16.6% of the non-bred offsprings died as against 36% of the inbred offspring. Death of cubs was 44.79% of the at the inbreeding level of 0.188% where as 100% of cubs died at the inbreeding coefficient of 0.313.

The overall increase in levels of inbreeding

has had a detrimental effect on the population through increased cub mortality.

Inbreeding effects on fertility

The litter size is higher in inbred tigers than in non-inbred ones, but the differences in not statistically significant ($t = 1.59$, $df = 91$, $P > 0.05$).

Still birth

Out of total 247 births in 86 litters as on 1st January 1996, there were total of 19 still births (7.69% of the population). Of this 19 still born cubs, 3 normal coloured still born cubs, produced in the first litter of the founder pair *Pradeep* and *Sikha* were non-inbred (Table 6). Rest 16 still born cubs were inbred, produced from inbred yellow parents, white parents and white and yellow parents. Out of these inbred still born cubs 7 were white coloured and 9 were normal coloured. Out of total still born cubs 84.21% still born cubs are inbred, indicating that inbreeding has a important bearing on the neonatal death of white and normal coloured cubs at Nandankanan Biological Park.

Roychoudhury (1980) assumed that the cause of stillbirth may be due to the presence of a lethal gene in *Mohan*. He pooled data from stillborn cubs of Delhi and Washington Zoo. His pooled data were in accordance with an expected segregation of live born and stillborn cubs in the Mendelian ratio of 3:1. However he suggested

Table 6 Segregation of live born and stillborn cubs of the white and yellow tigers at Nandankanan.

Mating	Live born	Stillborn	Total
1. Both parents wild caught			
Pradeep (M) × Sikha (F)	7	3	10
2. Both parents yellow			
Ananda (M) × Lipsa (F)	20	3	10
Preetam (M) × Anuradha (F)	18	3	21
3. Both parents white			
Aswini (W) × Alaka (F)	4	1	5
Shyam (M) × Tarini (F)	3	1	4
Sukanta (M) × Durga (F)	9	1	10
Mahesh (M) × Tarini (F)	2	1	3
4. One parent yellow and other white			
Pinaki (WM) × Bishakha (NF)	13	2	15
Biswamitra (WM) × Kaikeyee (NF)	2	1	3
All matings	91	19	110
Expected Segregation	82.5	27.7	110
$\chi^2 = 3.49, df = 1$			

WM = White Male, NF = Normal Female, M = Male, F = Female

for more data to confirm the presence of lethal gene.

Segregation of live born and still born cubs of the white and yellow tigers at Nandankanan (Table 6) indicated that 3 stillborn cubs were produced in the first litter of the founders *Pradeep* and *Sikha*, both yellow coloured. It is assumed that a lethal gene might be present recessively in both these tigers.

Wild tigress *Rani* mated to *Deepak*, heterozygote offspring of *Pradeep* and *Sikha*, did not produce a single stillborn cub among ten cubs produced in 5 litters, indicated that she was not heterozygous for lethal gene. However, *Deepak* seems to be heterozygous for lethal gene, and it has inherited this gene to its offspring *Robin*, *Ananda* and *Ganga*. *Deepak* and *Ganga*

through father daughter mating might have contributed this lethal gene to their offsprings *Jamuna*, *Pinaki* and *Alaka* and *Debashis* which were all white coloured. *Deepak* mated with white tigress *Subhra* might have inherited this lethal gene to its offsprings white coloured *Aswini* and heterozygous *Bishakha*. White pair *Hari* and *Ashima* at Delhi Zoo, parents of white tigers *Subhra*, produced one still born cub. So *Subhra* might have carried the lethal gene in heterozygous conditions. White tigers, *Shyam*, *Tarini* and *Mahesh* were all heterozygote for lethal gene. Similarly, *Lipsa* offspring of *Anuradha*, (female offspring *Robin* and *Rekha*) carried the lethal gene in the heterozygous state. *Anuradha* and *Lipsa* produced stillborn cubs and the *Pritam*, offspring of *Ananda* and *Lipsa* being

Table 7 Mortality rate (%) of tigers at Nandankanan Biological Park from 1964 to 1995.

Tiger Type	Mortality Rate (%)			
	Juvenile Period		Sub-adult	Adult
	Neo-natal period	2 month- 1yr.	2 yr. - 3 yr.	> 3 yr.
Tiger (Both normal and white)	37.25	11.33	4.05	7.28
Normal	42.57	10.13	3.38	8.11
White	29.29	12.12	5.05	6.06

paired with *Anuradha* also produced still born cubs.

If two parents, each having a lethal gene mate with each other, one in four cubs is likely to be still born. The pooled data of the present study are in accordance with the expected segregation of live born and still born cubs in the ratio of 3:1 as is evident from test (Table 6). In comparison to 71 birth with 58 live born and 13 still born cubs of the study of Roychoudhury (1980), in the present study there is fairly a large number of data of 110 births with 91 live born and 19 stillborn cubs. The calculated χ^2 value of 3.49 is very close to the tabulated value of 3.841 at 1 d.f. indicates the presence of lethal gene in the tigers.

One thing is clear from the above findings is that gene for lethality responsible for still birth is not inherited together with the gene for white coat colour. If it would have been inherited together all white tigers would have been still born. Further in the present study, the yellow coloured parents *Pritam* and *Anuradha*, who are proven pure normal tigers, as they have not produced any white or heterozygote offsprings, they also produced two still born cubs. The chance of still birth increases if the matings are made between close relatives (Roychoudhury, 1980).

The segregation of live born and still born cubs with fairly large number of data of the

present study is in accordance with the expected segregation ratio of 3:1 and confirm the findings of Roychudhury (1980) that the still birth in the tiger (both white and normal) is due to the presence of a lethal gene.

Susceptibility to disease

At Nandankanan during 1964- 1993 normal coloured tigers and white coloured tigers died of shock, stress and exhaustion. The other causes of death are still birth, respiratory and cardiac failure, pneumonia, anaemia, toxemia and enteritis (Palita *et al.*, 1995).

Data in relation to mortality of 149 tigers (97 normal coloured and 52 white tigers) of which 146 (93 normal coloured and rest white) were born at Nandankanan Biological Park, during 1964 to 1995, were analysed in this study. The animals were divided into the age groups i.e. 0-1 year including neonatal period from 0 day to 1 month of age), 2-3 years (sub-adults) and above 3 years (adults).

In the total tiger population 81.51% death occurred in the juvenile stage. The mortality in the period was 48.58%. In the normal tigers 82.98% of death occurred with mortality rate 52.10%. In white tigers however 78.84% of death occurred in the period with a mortality of 41.41% (Table 7)

Mortality rate is 37.25% in the neonatal period in tigers. In case of normal tigers mortality

in this period is higher (42.57%) than the total population mortality rate and a lower mortality rate of 29.29% was found in white tigers (Table 7). In the age group of 2 month - 1yr., mortality for the tiger population, normal tigers and white tigers are 11.33%, 10.13% and 12.12%.

The mortality rate was lowest in the sub-adults i.e. 4.05%. The mortality rate of sub-adult normal coloured tigers was comparatively less i.e. 3.38% and in white tigers it was higher (5.05%), than the combined population mortality rate.

The major causes of death of tigers in juvenile period at Nandankanan Biological Park were still birth, maternal rejection, shock-stress and exhaustion, cannibalism, respiratory failure and pneumonia (including aspiration pneumonia). Tigers also died of anaemia, toxæmia, and enteritis. The past records clearly reveal that white tigers have died of septicaemia disease and meningitis associated with nephritis, but normal coloured tigers died of nephritis.

White tigers that die prematurely are found to be more susceptible to diseases than normal tigers. Some of these diseases are pneumonia, congestion of the lungs, feline distemper and negligence by the mother. Weakening of the eyes and shortness of the legs of one tigress in Washington D. C., neck twisting of some white cubs in Delhi, lack of development of kidney in one male and recurrent miscarriages of female white tigers in Bristol, arching of the back bone of two male tigers in Calcutta and frequent occurrence of still births in Delhi and Washington D, C, have also been observed (Roychoudhury and Sankhala, 1979). White tigers at Calcutta suffers from sexual malaise. All these defects and diseases may not be due to the effects of inbreeding, but at least a part of them reflect increased homozygosity (Roychoudhury, 1987).

Body deformities

One heterozygous female cub Tanuja with inbreeding coefficient of 0.281 suffers from neck twisting. A white tigress Rini with inbreeding coefficient of 0.181 (currently at Vanvihar, Bhopal) has a arched backbone. A three "legged cub" with inbreeding coefficient of 0.181 was born to the normal parent Pritam and Anuradha which only survived for a month. A heterozygous tigress Rukmini with inbreeding coefficient 0.188 suffers from paralysis in the both hind legs.

Eye - weakness

Of the present stock, at least five tigers suffer from eye diseases. Heterozygote tiger Rama, has one eye cross-eyed, white tiger Biswamitra has also problem in one eye, both eye of white tiger, Janaki and white tigress Nutan are cross-eyed, where as right eye of white tiger Sobhan is cross-eyed. White tiger Aswini (father of Biswamitra) which died at the age of > 10 years was also cross-eyed.

For a large vertebrate like the tiger, effective population smaller than several hundred individuals may lose appreciable amounts of genetic diversity due to drift over a period of 200 to 1000 years. Assuring the objective of conservation strategies will be to preserve 90% or more of at least average heterozygosity for 200 to 1000 years, population of several hundred seem the minimum (Franklin, 1980; Lande and Barrowclough, 1986).

For very small population less than 50, demographic stochasticity may cause greater risks than genetic problems (Goodman, 1986, Samson et al., 1985; Shaffer and Samson, 1985). Included among these risks are devastation by natural catastrophes, decimation by disease epidemics, predator or competitor eruptions, stochastic events in the survival or

fertility of a small number of individuals, i.e. all the offsprings produced by the few adults in the population could be of the same sex (Fosse, 1987).

The captive population of Bengal tigers (both normal coloured and white coloured) at Nandankanan fails to meet the specifications for several of these recommendation. The steady increase of mean level of inbreeding at Nandankanan is a matter is concern.

The gradual loss of heterozygosity is not surprising given the over all slow growth of the population, the unstable age structure observed in past year the relatively small proportion of breeding animals. To reduce the loss of heterozygosity, to increase allelic diversity the number of new effective founders should be increased. For this some wild caught animals should be introduced in to the gene pool at Nandankanan.

Inbred animals are usually "less able to cope with their environment than are non-inbred animals" (Lasely, 1978) and are often more susceptible to various diseases and environmental stress Cavalli-sforza and Bodmer, 1971). The limited data-from natural populations suggest that close inbreeding has the same deleterious consequences in the wild (Greenwood, et al, 1978).

Inbreeding in small populations has a dual effect on the loss of genetic diversity. The first effect is a genetic effect. Breeding related individuals causes a direct decrease in the level of heterozygosity in the population, regardless of whether or not inbreeding depression is present. For this reason alone inbreeding should be minimised in the captive population if retention of genetic diversity is a primary goal (Foosse, 1987).

. The second effect, is an indirect,

demographic effect. Inbreeding depression, the reduction in reproduction rates, and / or the increase in mortality due to the unmasking of the deleterious demographic characteristics of the population. In small populations, this synergistic, circular effect could diver the population to extinction or retain its growth enough to make it more susceptible to other unrelated demographic and stochastic factors (Ballau and Seidensticker, 1987).

The genetic and demographic challenges do not act independently in small populations. As a small population because inbred, reduced survival and reproduction are likely; the population decreases. Inbreeding rates increase and because the populations small and more inbred, it is more susceptible to demographic variation as well as disease and severe environmental variation. Each challenges evacerbates the others resulting in a negative feed back effect termed the "Extinction Vertex" (Gilpin and Soule, 1986), Over time the population becomes increasingly smaller and more susceptible to extinction.

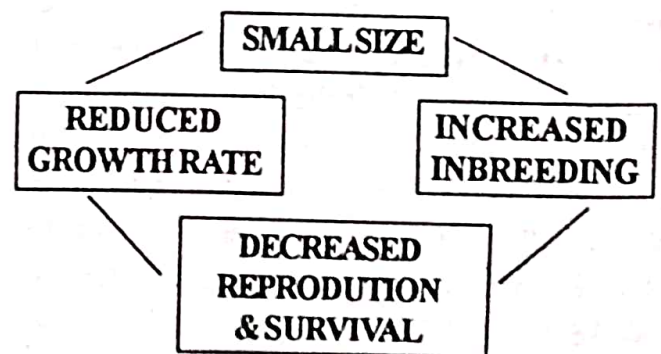


Fig.1 "Extinction Vertex" caused by negative feed back effects of inbreeding in small populations (After Ballou, 1992).

Sociobiological theory predicts that father-daughter mating should occur in polygynous species if the advantage of having a greater proportion of one's genes represented in one's

offspring are greater than the disadvantages due to inbreeding (Bengtsson, 1978; Smith, 1979). The rapid rates of chromosomal evolution in several mammalian taxa also led to the speculation that polygynous mammals often inbred (Wilson et al, 1975; Brush et al., 1971). Incest mating is seen in many communities in India.

Inbreeding in zoo animals may sometimes be useful. Development of a line of homozygous for the recessive allele would enable efficient production of white tigers for exhibit purposes without using any of the limited space available in zoos for large fields to house heterozygous individuals, which are neither 'white' nor particularly desirable members of a captive, self sustaining tiger population (Ralls and Ballou, 1983).

Breeding Plan

If tigers are to be bred from a relatively small number of animals, with the minimum loss of heterozygosity an outcross would be the obvious remedy, so that there can be maximum avoidance of inbreeding (Robinson, 1977).

If the object is to conserve the gene for white coat, normal coloured tigers should be mated with white tigers in captivity. As a result all the offsprings will be heterozygous for the white gene. If the offsprings are inherited or bred with white tigers, white cubs are produced as a result of segregation. A certain amount of inbreeding is therefore necessary for this rare animal.

Acknowledgement

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A BRIEF DISCUSSION ON ELECTROCHEMICAL REDUCTION OF SATURATED CARBONYL COMPOUNDS

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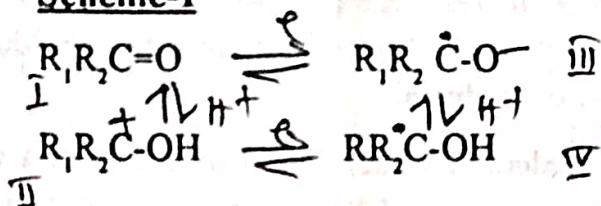
Introduction

Saturated aldehydes and ketones are usually easily reduced electrochemically. However, electrochemical reduction of carbonyl group of acids, esters, amides and imides is more difficult. Electrochemical reduction of aldehydes and ketones form

- Alcohols
- Glycols and Pinacols
- Hydrocarbons depending upon conditions of electrolysis and nature of substrate.

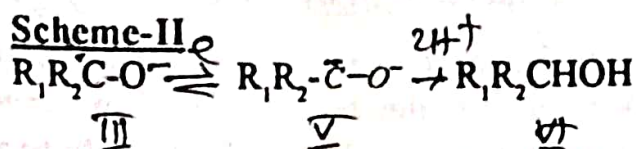
In general the first electrochemical step is reversible transfer of an electron from the cathode to carbonyl compound either before or after protonation of substrate. As a result of this anion radical or hydrogenated radical is formed as per scheme I.

Scheme-I



Species III may undergo further reduction followed by protonation to give alcohol, i.e. (2e⁻, 2H⁺)

Scheme-II



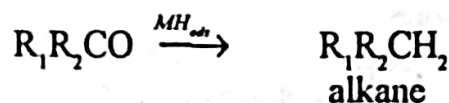
Species IV may dimerise to form Glycol/Pinacol

Scheme-III



Hydrocarbon may be formed by reduction of carbonyl group to methylene group through (4e⁻, 4H⁺) electrochemical process.

Scheme-IV



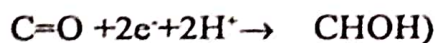
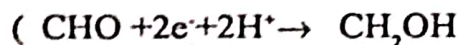
Reduction to Alcohols

Both aldehydes and ketones undergo 2e⁻, 2H⁺ reduction process producing alcohol. According to condition of reaction there is wide variation in yield and current efficiency. Aromatic aldehydes electro reduce readily to corresponding alcohols (1,2,3,4). But these are more prone to produce glycol on cathode with high hydrogen over voltage under galvanostatic conditions.

Ketones are reduced to secondary alcohols under conditions analogous to those used for reduction of aldehydes. Reduction of acetone produces alcohols along with Pinacols, propane and organo-metallic compounds as by products. Alkyl aromatic and aromatic ketones readily form Pinacols on electro reduction but quite often they

Electrochemical reduction of saturated carbonyl compounds

Table-1 **Some examples of electro-reduction of saturated aldehydes and ketones to alcohols:**



Compounds	Cathode	Medium/Condition	Yield %	Reference
Formaldehyde	Hg	Na_2CO_3	90	5
Acetyldehyde	Pb			
	Sn	Phosphate buffer (pH-9)	81.5	6, 7
		3-7°C		
Propionaldehyde	Pb	Neutral & weakly-alkaline (20°C)	96.5	7
Benzaldehyde	Hg	pH 6.0-6.5	70-75	8
Acetone	Hg	1N H_2SO_4	71	9
Butan-2-one	Pb	NaHCO_3	High	10
Acetophenone	Hg	Acetate buffer+MeOH	60	89

can be quantitatively reduced to alcohols. For this cathode with low hydrogen over voltage should be employed under potentiostatic condition.

Reduction to Glycols and Pinacols

A characteristic feature of electro reduction of carbonyl compounds is formation of reduced dimeric compounds (hydrodimers) i.e. glycols and pinacols. It is e^- , H^+ process. Generally yield of glycol and pinacols is high in alkaline medium and when conc. of substrate is higher. For aliphatic aldehydes longer the alkyl chain higher is the yield and lower is current efficiency (7). Under same conditions yields of

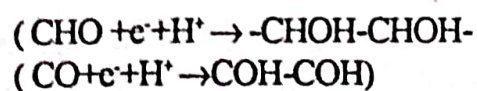
pinacols drop on going from acetone (60%) to butn-2-one (15%) to pentan-3-one and to pinacolone (0.6%). Octan-3-one forms no pinacol. It has been proposed that substituents with +ve inductive effect increase yields of dimeric products.

Reductive dimerization of ketone is a versatile reaction and has been used not only for preparation of simple Pinacols but for the construction of complicated molecules. (12)

Reduction of Hydrocarbons

Carbonyl group of aldehydes and especially ketones can often be reduced electrochemically to methylene in high yields (18) usually in acidic

Table-2 Some examples of typical electrochemical reduction of aldehydes to Glycols and ketones to Pinacols-



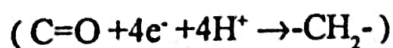
Compounds	Cathode	Medium/Condition	Yield %	Reference
Formaldehyde	Hg, Graphite	KH_2PO_4	46.2	13
Acetaldehyde	Hg, Graphite	KH_2PO_4	70.7	13
Propionaldehyde	Sn	PH-9,5-10°C	90	7
Benzaldehyde	Ni,Pt,Fe,Cu	Alkaline	70-90	14
Acetone	Hg	Alkaline	84	15
Butan-2-one	Zn	Alkaline	25-28	16
Acetophenone	Hg	80%, EtOH, KOAc	15.7	17

media. On metals which are capable of adsorbing hydrogen, electrochemical reduction occurs in acid medium produce alkane. Percentage of yield depends upon nature of different metals used as cathode. For example yield of

propane from acetone is 2.2% on Hg, 25.2% on lead and on Cd 100%. Yield of alkane increases with increase in cathodic potential.

Some aromatic ketones can be reduced in two stages: 1st to pinacols and then at more

Table-3 Some examples of reduction of carbonyl to methylene



Compounds	Cathode	Medium	Yields	Reference
Formaldehyde	Cu,Ag	INHClO_4	Low	6
Acetaldehyde	Cu,Ag		Low	6
Acetaldehyde	Pt		High	19
Acetone	Cd	INH_2SO_4	100	(20,21,1)
Acetone	Pt		91	22
Acetophenone	Pt,Pd,Bi		High	23
Benzophenone	Pt,Pd,Bi		High	24, 25



electronegative potential to hydrocarbons by rupture of C-O bond and central C-C bond.

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STUDY OF CYCAS VEGETATION AND PLANT ASSOCIATES IN THE FORESTS OF NAYAGARH DISTRICT

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Abstract

Cycas is a tropical, terrestrial, gymnospermic, evergreen and date palm like small tree. Its cylindrical trunk towards upper part is enclothed with armoured leaf bases. The basal part of trunk is bulgy, smooth, wrinkled and subterranean. Trunk summit bears crown of foliage and scale leaves produced once in a year. The foliage leaves are fern like, very large, bright green, shining and radiating from the apex for which the plant is attractive and may be marked from a distance from surrounding angiospermic plant associates. The primitive flowering plant, *Cycas* is observed in the dry deciduous forests, on open, scrubby, hillsides, in degraded lands and even in grasslands of Nayagarh District. Ecological aspects of this Orissan *Cycas* are conducted at selected places in 8 Blocks during 1994 -2004. Distribution, quantitative ecological characters and interspecific relationship of *Cycas* with angiospermic plant associate are studied. The reasons for the survival of depleted *Cycas* vegetation in the forest of Nayagarh are ascertained. Natures of biotic interference and effect of forest fire etc. are reported. *Cycas* is a dioecious plant. A matured plant bears either a male or female cone once in a year. Phenological study indicated the time of appearance of male and female flowers, coning frequency, cone duration and decomposition in plants of different places. No; of sporophylls per cone, no; of mega sporangia per plant/megasporophyll are recorded. *Cycas* plant has no fruits; seeds are naked. There are also other morphological peculiarities. Seed is largest being produced from largest ovule (mega sporangium) when its ovum is fertilized by a largest spermatozoid. The ripening period of seed and process of seed germination in forest bed at natural state are also observed. Interesting notes on seed dispersal, various agencies involved for dispersals are also mentioned.

Key Words : *Cycas*, Nayagarh forest, Endemic, Exotic, Biotic interference, Forest fire, Dioecious and Seed dispersal.

Introduction

The geographical history and fossil record show that during Jurassic Period i.e. nearly 180 million years ago, the vegetations of *Cycas* and its allied genera, called Cycads are major components of plant community on the globe (Chamberlain, 1935; and Arnold, 1953). But due to arrival of angiosperms, particularly flourishing

of herbaceous and grass community in later periods, the spread of *Cycas* has been declined. *Cycas* has been enlisted as a threatening plant in IUCN Red Data Book (Donaldson, 2003 and Hill, 2003). *Cycas* is endemic to Australia, South Africa, Central America and some part of Eastern Asia including China, Japan and India

(Stevenson et al, 1995 and Hill, 1996). Van Rhee (1682) in his famous Book, 'Hortus Malabaricus, Vol. III.' reported the occurrence of *Cycas* in India (Manilal, 2003 and Mohan Ram, 2005). Roxburgh, 1832 first describes Indian *Cycas* (Hill, 1995). *Cycas* is commonly cultivated in Indian gardens (Hooker, 1870 and Pant, 1953) and found in wild state in India (Swamy, 1948 and Rao, 1961). Brandis (1921) observed vegetation of *Cycas* in forests of Orissa, and Haines (1924) reported it in hill forests of Puri. Pant (1973), Behera and Nayak (1994, 1995, 1996 and 1998) are presently studying the ecology, morphology and reproductive features of *Cycas* of Orissa. The popular Oriya vernacular name is Odosamari for the male plant. The bed bugs are attracted by the foul odour of male cone. The poisonous alkaloid present in the male cone kills the bug. The female plant in Oriya is called Adhanga, which means the plant mismatches with the shape, size and habit of the surrounding angiospermic plants. In some places, the female plant is also called Aruguna. *Cycas* contains alkaloids and amino acids, raw plant if consumed, leads to severe health problems and death (Huxley, 1992).

Cycas has tremendous economical value. In Japan and China, it is commercially exploited for sago extraction, medicine and other useful purposes. Duke and Ayensu (1995) also reported that the leaves are used in the treatment of cancer and hepatoma. The terminal shoot is astringent and diuretic. The seed is emmenagogue, expectorant and tonic. It is used in the treatment of rheumatism. *Cycas* fixes atmospheric nitrogen by its coralloid roots; thereby the soil fertility is enriched. For its charming foliage, leaves are used for decorative purposes. The *Cycas* leaf-industry deals a big business in USA, Britain and

Japan and other countries. In India, conservation and utilization of this archaic plant have been neglected.

Forests worldwide have been threatened by uncontrolled degradation (Tewari, 1993). Continuous forest fire and agricultural expansion have arrested the process of natural regeneration and growth. According to FAO Report, 2005 the per capita forest area at world level is 0.62 hectares, in Asia: 0.15 hectares but in India: 0.07 hectares. There is a continuous decline of forestland for non-forestry purposes in India (Rai and Pathak, 1995). Vast stretch of forestlands in India is becoming open every year. Orissa forest that comes under Eastern Ghats (Narasimham and Ravulu, 2003) is also facing same situations. Like other endangered plants *Cycas* is facing extinction and is therefore popularly called living fossil. At selected places of Nayagarh District, the survey of *Cycas* is conducted.

Study Areas

The newly created Revenue District of Nayagarh with an area of 4242 sq.km. falls between 19°45' to 20°46'N Lat. and 84°30' to 84°31'E Long. Nearly 50% of District, i.e. 2080.97sq.km. comes under forest (reserved forest: 1301.99sq.km, demarcated protected forest: 188.03 sq.km., undemarcated protected forest: 135.55sq.km., unclassified forest: 0.25sq.km. and other forests: 455.55 sq.km.) SER (1999). Mostly the forest is tropical dry deciduous type under a mega thermal regime. There are diverse hill ranges, either steep or precipitous, deep valleys with innumerable small planes, large no. of micro watershed areas. River Mahanadi, Satkosia Gorge, Kuarian Dam, Buddhi and Buddhiani water reserve and Baispalli wild life

sanctuary are environmentally important spots. The climate is ideal with regular break of monsoon. In summer, the temperature may rise up to 40 to 45°C and in midnight, mercury may drop 5 to 4°C during winter. The annual average minimum/maximum temperature is 16.3°C/25.4°C, the annual average rainfall is 1040mm to 1513mm and the average RH at noon is 72.5 during the year 1996.

The District is segmented into 8 Blocks such as Odogaon, Nuagaon, Dasapalla, Gania, Bhapur, Khandapara, Nayagarh Sadar and Ranpur forming junction with 13 other adjoining Blocks such as Bolgarh, Begunia, Tangi and Banapur (Khurda District), Narashinghapur, Baramba and Banki (Cuttack District), Hadabhangra (Boudh District), Chakapad and Khajuripada (Phulabani District), Jagannath Prasad and Aska (Ganjam District) and Angul (Angul District).

Several places like Khamarsahi, Godipada, Similisahi, Malisahi, Gamei, Nayagarh (Rukshi and Balaram) Kanjia, Bhiruda, Dimijhari, Rajgiri, Sulia, Dutikeswar, Nandighara, Sarankula, Bahadajhola, Odogaon, Koska, Fategarh, Mundiapada, Ramachandrapur, Kiajhara, Gudiabari, Latadei, Kantilo, Khandapada, Madhyakhanda, Dasapalla, Sampada, Kural, Gopalpur, Myurjhalia, Gadabanikilo, Gopalpur, Ranpur, Gania and Bhapur are visited for survey. But 5 sample places like Khamarisahi, Gamei, Sulia, Koska and Dasapalla are recognised on the basis of slope, soil, ridge and canopy cover. The soils of study sites are moderately loamy, sandy and clay loamy. Laterite and murramy soils are also observed in some places. Colour ranges from reddish to brown, pH range 6.4 to 7.2, organic matter content 0.52% to 0.75%, total N 0.082 to 0.089%.

Methods

Regular field study is made across the District to locate the vegetations of *Cycas* and angiospermic plant associates from 1994 to 2004. By using a 50MX50M Quadrat method, Relative Frequency, Density and Abundance of plant community are assessed. Floristic compositions including the herbaceous, shrubs and trees community are also studied (Misra, 1968). The phenological, carpological aspects of *Cycas* and effect of forest fire are studied (Allan and Whelan, 1982; Grove et al, 1980 and Tang, 1990.)

Results

Khamarisahi, nearly 10 km away from Nayagarh town is endowed with magnificent breath taking picturesque views for its isolated hill ranges. Arborescent *Cycas* are readily marked from their neighbouring angiospermic plant associates in scrub jungles. In the sample Quadrats, 21, 30, 43, 66 and 74 numbers of *Cycas* trees are found among other dominant vascular plant associates. The 5 taller plants are recorded to be 179cm, 167cm, 158cm and 147cm in height in quadrat areas. The girth classes are 72, 98, and 135cm at bases, 68, 96, and 124cm at middle and 65, 90, and 118cm in diameter at apices of the trunks of the 3 wider *Cycas* plants. Many interesting *Cycas* plants are also seen. A tallest plant of 526cm in height is noticed in Khamarisahi forest out side of quadrat area. Another plant is seen where only stump is available; unfortunately the upper portion is absent. The girth diameter at the base of this rare stump is measured to be 156cm with 56cm height. Felling practice has also damaged a marked number of *Cycas* plants. Nearly 23 to 47 numbers of plants are cut brutally. The older

beheaded plants have generated 1 or 2 or even 3 to 4 numbers of lateral branches at the top of the trunks at cut regions and the bases are wrinkled and corm like. By calculating the number of leaf scars on the older lateral branches, the age laterals branch is calculated to be 15 to 30 years. Fresh felling is also observed. One rare *Cycas* plant seen in unapproachable spot of Khamarisahi jungle bears 25 adult bulbils and 30-minute dormant bulbils on its trunk surface.

During transplanting season, as it is seen in August 1994, local peasants place logs of *Cycas* trunks for the preparation of bunds in rice fields.

Man-made forest fire is of more occurrence than of wild fire in Khamarisahi. Ashing of forest litter causes serious damage. Angiospermic plants are eliminated on the burn area for longer period of time but *Cycas* is survived. Young plant lets of *Cycas* with circinate juvenile leaves sprout from the tuberous underground stem in the ashy forest floor.

The quadrat study indicated that the relative density and abundance is much higher in angiospermic plants than that of *Cycas*. The clumping of wild plant is tight and acute in some quadrats. Several species are listed; only names of few competitive and exotic angiosperms in Khamarisahi site are listed with vernacular Oriya names mentioned in the brackets. *Ziziphus oenoplia* Miller Rhamnaceae (Kantei koli), *Caesalpinia bunduc* Linn. Caesalpiniaceae (Gila), *Ixora arborea* Roxb. Rubiaceae (Tela koruan), *Glochidion hohenackeri* Bedd. Euphorbiaceae (Kalachua), *Ziziphus xylopyrus* Willd. Rhamnaceae (Gothha), *Semecarpus anacardium* Linn.f. Anacardiaceae (Bhalia), *Diospyros melanoxylon* Roxb. Ebenaceae (Kendu),

Dendrocalmus strictus Nees. Poaceae (Shalia Baunsha), *Mimosa rubicaulis* Lam. Mimosaceae (Shiali lata) and *Cassia fistula* Linn. Caesalpiniaceae (Sunari). Herbs like *Eupatorium* (Pokasunga), *Barleria* (Daskeranti), *Anisomelis* (Banatulasi) and *Amaranthus* sps. (Khada) are also common invaders? These are mostly perennials and thrive either by seeds or by vegetative propagations or by both.

The male cones appear in second week of February to first week of March during the study years, while the mega sporophylls appears to be cone like during March third week to April third week. Most of the adult male plants bear cones once in a year. Male cones are narrow ovoid 30 to 47cm in length and 20 to 27 cm in diameter with 750 to 860 imbricate, spiny microsporophylls. The shedding pollens start in the months of May /June when there is wind flow. In the end of July/August, the male cones decompose.

Number of megasporophylls per female plant are 48(0), 63(10), 74(13) 91(16), 105(23) depending on age. The number mentioned in brackets indicates the sterile sporophylls having no ovules. The average length of stalk of megasporophyll is 9.4cm and it is generally 4 nerved but 3 to 6 nerved are also seen. Number of ovules (megasporangium) per megasporophyll, 4 to 8 is common, but 1, 2, 3, 9 to 10 ovules are also seen occasionally. Apical sterile part of megasporophyll is distinct and dentate with 12 to 19 spines. The ripening sub globose, glabrous ovules are 3.8-10.5cm in size and 15.785 to 19.465gms in weight during month of Nov. to Jan. A female plant can yield nearly 276 to 545 fertile seeds with 9 to 43 abortive seeds.

Predatory mammals and birds like squirrels (*Funambulus* sps.), bats (*Cynopterus* sps.), rabbits (*Oryctolagus* sps.), cuckoos (*Cuculis caronus*) and others take part in seed dispersal. These animals are attracted by the colour and smell of the ripened seeds and take in to a considerable distance.

Enormous patches of *Cycas* vegetations are observed in Sulia hills 15km from Odogaon. In adjoining grasslands, at the foot of hills, *Cycas* plants are also seen. This area is famous for Baba Dutikeswar Temple where a thief cannot dare to tell the lies before Lord Siba. The common plant associates are *Cipadessa baccifera* Mig. Meliaceae (Nahalbeli), *Careya arborea* Roxb. Lecythidaceae (Kumbhi), *Casearia ellipica* Willd. Flacourticeae (Tyaakta), *Bridelia retusa* Spreng. Euphorbiceae (Kasi), *Dioscoria pentaphylla* Linn. Dioscoriaceae (Karaba), *Butea monosperma* Taub. Fabaceae (Palash) and *Strychnos nux-vomica* Linn. Loganiaceae (Kochila), *Tephrosia purpurea*, Fabaceae (Kolathia), *Cuscuta reflexa* Roxb, Convolvulaceae (Nirmuli), *Paediria scadens* Merr, Rubiaceae (Prasaruni), *Raulwolfia serpentina* Benth, Apocynaceae (Patal Garuda) and *Abrus precatorius* Linn, Fabaceae (Kainchha). The height of *Cycas* plants range from 110 to 280cm, male female ratio is 5:3 to 3:1, girth class ranges from 67, 63 and 42cm to 127, 97 and 87 cm. Flowering, seed setting and predations are mostly similar to those of Khamarsahi area. The base soil of the *Cycas* plant is ideal seed germination. Within the leaf canopy (of nearly 3M to 4M dia.) of *Cycas*, no other seed germinates. Young *Cycas* plants of different age groups are noticed in clusters.

In Daspalla College area and in interior villages, profuse *Cycas* vegetations are observed

in plane, open lands. The 50M X 50M Quadrat samples show 123 to 160 no; of plants. *Cycas* plants are smaller in heights ranging from 18 to 40cm, non-reproductive individuals bearing any cones. Human interference is acute. Fire wood collection is of regular features. The land shows high frequency of *Phoenix acaulis*, Aracaceae (Bhuin khajuri) and *Amorphophallus campanulatus* BL Araceae (Bana Oluo). *Holarrhena antidysenterica* A. DC, Apocynaceae (Koruan), *Oroxylum acuminata* Wall, Bignoniaceae (Phana phania), *Smilax zylanica*, Lilliacae (Muturi), *Hemidesmus indicus* Schult, Asclepiadaceae (Chemiri or Sugandhi), *Gymnema sylvistre*, Asclepiadaceae (Gudumari), *Combretum floribunda*, Combretaceae (Atundi), *Vitis auriculata*, Vitiaceae (Kanj kanjia), *Vitex negundo* Linn, Verbenaceae (Begunia), *Streblus asper*, Moraceae (Sahada) and *Asparagus racemosus* Willd, Lilliacae (Satamula) are common.

A portion of Daspalla Block, near Sampada comes under dense, mixed sal forest (*Shorea robusta* Guertn, Dipterocarpaceae) where *Cycas* is an under story plant unable to compete with broad-leaved trees. Reproductive specimens of both male and female are seen with much less frequency. No germinating seeds of *Cycas* are seen.

In Koska, for number of reasons the forestland has been vanished. Most of the areas carry forests of low value and bear scattered brushwood with *Cycas* vegetation. Fire wood collection is a common practice. At 50M X 50M Quadrats, profuse *Cycas* plants, both adult and young are observed; one would think this area as if the home land of *Cycas* for centuries. The male: female plants are 3:2, 4:3 and 5:1. Crows (*Corvus spendens*) and parrots (*Psittaculla* sps.)

are regular agents for seed dispersal. Germinating seeds and young juvenile plants of *Cycas* are seen scattered through out the area.

At Gamei hills (local Oriya name, Gamei Mundia), 7km from Nayagarh, thickets of *Cycas* vegetations are seen even on sloppy, open hilltops. Here the segments of matured population of *Cycas* are more. Stem contraction and wrinkling are also seen in adults. Height of adult, cone-bearing plants range from 345-478cm. Male: female plants are 2:3 and 3:4. Rodents (*Ratus* spp.) and bats (*Cynopterus* spp.), the common residents in this locality are sincere agents of seed dispersals. Detached seeds are seen aggregated at the foot of the hill. Children play with dry seeds. Young plants are also seen in clusters.

Cutting of young leaves by the poachers is a regular feature in this locality; leaves are bundled in to bales and sold to roadside shopkeepers (tea stall, Dhaba, hotel, canteen) for making temporary porticos (local Oriya name, Chhamundia). *Cycas* plants of Rukhi and Balaram hill area in the suburb of Nayagarh are also severely affected by city dwellers. During festive occasions of (Ganesh Puja, Biswakarma Puja, Durga Puja, Kali Puja, Kartikeswar Puja, and Saraswati Puja) and in wedding occasions, bullock cart and trolley load of *Cycas* leaves are seen in transit on the market places, schools, colleges and Govt. organizations. From Nayagarh, *Cycas* leaves are also sent to florist vendors of Bhubaneswar market.

In the hill forests of Bhapur, Nuagaon and Ranpur Blocks vegetations of *Cycas* are also observed.

Discussion

Mostly tropical plants are observed in

Nayagarh forest. The vascular flora forms here conspicuous vegetation with rich diversity. A reference of selected flora that is predominant around *Cycas* is made. Influence of invasive shrubs, bamboos and sal is observed. Gregarious herbs are also successful invaders. Timing of biological events like period of flowering, seed setting and method of propagation are unique in *Cycas*. In spite of the acute biotic and abiotic factors, a relic gymnosperm like *Cycas* is well distributed in Nayagarh forests. This confirms the report of Henry Haselfoot Haines (1924) who has seen *Cycas* in hill forests of the Mals of Puri. During that time Nayagarh is a part of undivided Puri District. *Cycas* is a hardy plant, prefers to grow more in sunny positions, open, scrubby, degraded lands, hillsides with dry and well drainage soils than in dense forests and in planes with moist soils. Forests of Nayagarh have been recognized as suitable homelands for ages for having above conditions.

Felling of adult *Cycas* plants is seen common in Nayagarh forests. Lateral branches originate from beheaded trunks. Age of such branches is estimated to be nearly 15 to 30 years. This indicates that practice of felling of *Cycas* plants is recent in nature. Earlier, local people must have depended on angiospermic plants for firewood, timber and other raw material etc. Since at present, forest is poorly stocked, timber and non-timber plants are rooted completely; *Cycas* becomes alternate choice to meet their needs to some extent.

Felling practice damages *Cycas* plants no doubt; but the succulent stumps are survived by producing lateral branches and bulbils.

Seeds of angiospermic plant associates do not have any mechanism against forest fire.

Where as the tuberous root, succulent, subterranean stem can withstand the burning shock of forest fire.

Grazing by herbivours is also not easier for presence of alkaloids in *Cycas*. Coralloid roots support extra nutrition.

The fate of a gigantic seed of *Cycas* depends upon its predator for dispersal. A large seed (15 to 20 gm.) provides more food reserves for the predator. Animal species feeding on the seeds take to a considerable distance. Seeds at new home establish if they get chances for germination and when germinate the large seeds also permit more nutrition to their seedlings for survival. *Cycas* is very conservative in its seed production in comparison to its angiospermic neighbours where seed production is massive. Here seeds are minute, light and the dispersal mechanism is better. However, seed dispersal played an important role for the survival and spread of *Cycas* vegetation. Its seed display, seed colour, scented aromatic fleshy layer and stony hard layer, edible endosperm, large size, presence of glycoside alkaloid that brings allelopathic effect by which the seeds of angiospermic Invasive Alien Species (IAS) may not germinate under its leaf canopy are methods of self defense.

Conclusion

Considering these natures, it can be concluded that *Cycas* is persisting through ages for its seeds, succulent trunks, bulbils and lateral branches produced under stress conditions.

Scientific study on the floristic composition, phenology, carpology and ecology of flora at grassland, meadows, marshes, swamps, scrubs, mixed and dense forests of Nayagarh District needs a separate and special attention.

Media Summary

Forest and Environment Deptt, scientific community, learned Institutes, NGOs and general public should take care for the conservation of this endangered plant, *Cycas*.

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IDENTIFICATION OF 'NANUA KHANDA' OF THE COPPER PLATE GRANTS OF THE BHANJA WITH THE PRESENT TAHASIL OF NAYAGARH

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The Bhanjas of Khinjili Mandal were the feudatories of the Bhaumas, Somavamsis and the Gangas of Orissa. Basing on the find spots of their Copper plate grants Khinjilimandal is presumed to be consisted of areas comprising Daspalla, Baud, Phulbanik, Ganjam and Nayagarh.

Of all the Copper plate grants of the Bhanjas, eleven numbers are issued in the name of Nettabhanja Dev. The kings of the charters though bear the same name they hold different royal status such as Maharaja, Ranak or Mahamandalesvara. They also bear different royal title such as Kalyana Kalasa, Prithvi Kalasa or Tribhuvana Kalasa. Some of these kings declare themselves as parama Mahesvara, some others as Parama Vaisnava. The royal seals on their Copper plates also bear different emblems such as bull, lion or Kalasa. On paleographical grounds along with other internal evidences, the issue of plates range a time period roughly from the 8th century to the 11th century A.D.

We are interested to discuss two of these Copper plate grants where villages are issued from the same Vishaya. The first one is known as 'Orissa Museum plates of Nettabhanja Deva. The second one is 'Orissa Museum plates of Nettabhanja alias Tribhuvana Kalasa.

The first plate was obtained by one Sri

Govinda Ch. Mahapatra of Nayagarh who handed it over to Sri Kedar Nath Mahapatra, the then curator of Orissa State Museum.

The second plate was obtained by Dr. Radha ch. Panda of Balugaon (Banapur), who handed it over to the State Museum, Bhubanesuara.

The plate no.1 is issued by Param Vaisnava Maharaja Nettabhanja Deva, son of Vidyadhara Bhanja, grand son of Silabhanja Deva. In this plate a village called 'Gunda Patak' of 'Nanua Khanda' Vishaya is given to a trader belonging to Varendri Mandal (West bengal) for trade purpose. It is needless to say that in some other copper plate grants of the Bhanjas of the Khinjili Mandal, the donees are from Varendri Mandal.

The village 'Gunda' Pataka is identified with Khandu gaon of Mali Sahi of Nayagarh district – by the present author taking into account other corroborative evidence of the charter.

In this charter Gunda gaon is mentioned as a pataka (village) of Nanua Khanda Vishaya. In the same charter there is mention of a tank called 'Ranabhanja Bandha' which is used as a mark of demarcation of village Gunda Pataka [Sri Ranabhanja Vandhasya Purbasyuttara (ro) ...] The tank of the name is present in Mali Sahi in the precincts of deity Sri Sri Gatisuara Jew. There is an one line inscription (paleographically belonging to the 10th century A.D.), identifying

the tank as 'Ranabhanja Dev Panighat. (However the small stone pillar containing the inscription has now lost its precious identity under thick layers of vermillion). From this inscriptional evidence it may be presumed that the village Malisahi was under the Bhanjas in the 10th century A.D.

The river Dahuka flows in Malisahi. Trade in those days was mostly carried on through waterways. Gunda gaon which is given to a trader of Varendri Mandal may be identified with Khandu gaon which is situated just on the other bank of the river still inhabited mostly by trading classes.

Nayagarh never enjoyed the status of a province (Mandal). It was just included at different times in different Mandals such as Khinjili Mandala, Airavata Mandala and Chamunda Mandal. Most probably it was then a district, a Vishaya.

Now let us discuss the second charter. Like Charter no.1, the exact find spot of charter no.2 is not known though both are obtained from the undivided Puri Dist, one from Nayagarh and the other from Banpur.

In the 2nd charter the Donor is Nettabhanja alias Tribhuvana Kalasa, son of Rayabhanja, grand son of Prithvi Bhanja. He was Param Mahesvara and a Ranak by status.

The place of issue is same as Vanjulavaka of the 1st plate, identified with Banjanika of Ghumusar (Ghumusar is now Bhanjanagar) by pt. Binayak Mishra. According to madam Snigdha Tripathy the time period of the charter

may be roughly determined as 949-50 A.D.

In this charter Ranak Nettabhanja granted a village called 'Seda grama' of Nānā Khanda Vishay to one Bhatta Dauli of Bharadvaja gotra. He was a resident of Kolakhali.

There is a big village of the name Kajalaipalli in the Nayagarh Tahasil which may be identified with Kolakhali.

A mountain range called Dhadi Mundia divides Nayagarh and Banpur near this village. This mountain pass serves as the gateway between Nayagarh and Banpur which is crossed by passers by on foot. Besides matrimonial alliances, very close contacts exist till today between these two regions. Dr. R.C. Panda who had more inclination towards History might have obtained the copper plate from this region.

Seda gram of this Copper plate may be identified with Sardha gram or Sardhapur.

The author personally knows some Brahmins of this village having royal land grants in Saradhapur area. (The village Binayak Pur is later created by Raja Binayak Singh on a barren land of Saradha Pur).

The name of the Vishaya Nānā Khanda of plate no. 2 seems to be same as Vishaya Nānua Khanda of plate no.1 which we presume is not different from the present Tahasil of Nayagarh.

From two other copper plate grants of Nettabhanja and Satrubhanja, obtained from the Daspalla region, we come across the name of a Vishaya called Ramalava or Ramanava. This induces us to conclude that Dasapalla region, at

the time of the Bhanjas constituted an administrative District (Vishaya) of the name Ramalava or Ramanava.

Coming to another Copper plate grant of 'Nettabhanja Kalyana Kalas' obtained from Komansa, we again come across the name of a Vishaya called Sāraddā which may well be identified with Sorada of the Dist. of Ganjam.

Now, if one end of Nayagarh comprising Dasapalla region constitute Ramalava Vishaya, the other end comprising Komanda constitute 'Sāraddā' Vishaya, the interim Zone, Nayagarh, in all probability might constitute another administrative unit, a Vishaya. It might be that Nānā Khanda or Nānva Khanda of the Bhanjas

which in after years might be corrupted as Nua Khanda or Nuagarh.

Taking into consideration all these evidences we are inclined to identify the present Tahasil of Nayagarh with Nānva Khanda or Nānā Khanda of the land grants of the Bhanjas of Khinjili Mandal in the 10th century A.D.

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AUCITYA - A PRINCIPLE IN SANSKRIT LITERARY CRITICISM

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Criticism is the judgement on the form of a literary work, saying that it causes certain experience, has a certain effect on the mind and that this experience is due to special peculiar features of the literary piece. From the point of view of the critic, principles mean the essential elements which determine a result. From the point of view of the creator of a literary piece, principles are the laws which have to be followed in producing a work of art. Thus principles of literary criticism mean the essential element present in a literary piece, which form the basis of judgement that a critic pronounces, whether it is good or bad, according as they produce a certain effect on his mind i.e. cause a certain experience in him.

Literary criticism is an objective and analytical approach to literature. It is based on certain principles, which have been discovered through close analytical study of literary works. The major principles of sanskrit literary criticism are Alaṅkāra, Guṇa, Riti, Rasa, Dhvani, Vakrokti and Aucitya. In this paper an attempt has been made to shed some light on the concept of Aucitya in sanskrit kāvyasāhitya.

Aucitya is the condition of being appropriate or fit, the state of being proper. When one thing befits another or when things suit each other well and match perfectly, they may be said to be appropriate. Such matching or befitting quality is termed *aucitya*.

Ucitam prāhurācāryāḥ

Sadṛśam kila yasya yat/

Ucitasya ca yo bhāvastadaucityam

pracakṣate/

To clarify this further we can say that when the different components of a composition are appropriate to the context, when they match and balance harmoniously to achieve the purpose of the poet, that quality is termed *aucitya*.

Although the term *aucitya* and the emphasis on it as the life of poetry is of comparatively recent origin, the principle of *aucitya* had been implicitly reckoned with from the time of the earliest writers on the theory of poetry.

Bharata, the earliest known rhetorician, the author of the Nāṭyaśāstra, recognised the experience of the principle of *aucitya* in connection with *rasa*. He mainly discusses drama and speaks of four types of abhinayas - āṅgika (gestures), vācika (speech), sātrika (facial expression) and āhārya (dress and make up). He specifies appropriate abhinaya as well as *anubhāvas* and *sañcāribhāvas* in the manifestation of any particular *rasa*. They are not capable of being used indiscriminately and any violation would result in *rasa* being not manifested at all. Bharata lays down that if a thing does not agree or is not proper in a

1. *Aucityavivācaracārā* of ksemendra kārikā 7.

certain place with reference to *rasa*, it is the greatest literary flaw. Improper use, like placing a necklace on the foot and an anklet round the neck, can only produce laughter :

*adeśajo hi veśastu na śobhājanayisyati/
mekhalorast bandhe ca hāsyāyatvopajāyate//²*

The proper placing of things in such a manner as to suit *Rasa* and the avoidance of things not suitable from the assence of artistic expression. This is propriety, *aucitya*.

Bharat has elaborately dealt with *śāryābhinaya* (dress and makeup) which he says must be appropriate to the sentiment and mood (*rasa* and *bhāva*) portrayed.

*etadvibhuṣaṇam nāryā
ākeśādānakhādapi/
yathābhāvarasāvastham
vijñāyaiva prayojayet//³*

Further he has devoted separate sections to a consideration of the most proper and correct way of speaking in the drama according to the emotions⁴ *pāthyagunāḥ* of the *svaras* suitable for each mood and of the musical themes *jāyānśakas* appropriate to the various *Rasas* and *Bhāvas*⁵. These remarks apply to the artists of the stage and theatre, the actors, the conductor and others. Regarding the work of the poet-dramatist Bharata has analysed the text of the drama and has pointed out how the verbal qualities of sweetness, harshness etc. and the flights of fancy expressed in the form

of figures of speech have to be appropriate to the *Rasa* or *Bhāva* which is portrayed.⁶ At the end of the treatment of each topic, Bharata has an important section called *rasaprayoga* where he points out what suits what. He speaks of the *rasaprayoga* of *pravṛtti*, *vṛtti*, *guṇa*, *alamkāra*, *āchāryābhinaya*, *pāthyaguṇa*, *svara* and *jatymśa*. In later terminology this *rasaprayoga* is *rasa-aucitya*. Thus it appears that Bharata was well aware of the principle of *aucitya*.

With respect to *guṇas* and *doṣas* we have a glimpse of the idea of *aucitya* in the works of Bhāmdha and Daṇḍin. In Bhāmdha and Daṇḍin *guṇas* and *doṣas* are conceived as *amitya* variable, that is a poetic excellence or a defect is not invariably so in every context, but will be combined to a given situation. In a different situation, the same *guṇa* may become a *doṣa* and vice-versa. As pointed out by Mammata and Viśvanātha this variable nature of *guṇas* and *doṣas* is due to the fact that the condition of their being excellences or defects is determined according to their appropriateness in the context.

Up to the time of Rudranta the *aucitya*-concept was developing unconsciously without a name. We first see it used in theoretical literature only in Rudra's *Kāvyālamkāra*, a work which has not yet left the primitive *Alamkāra*-stage of criticism. But the work incorporated in itself the concept of *Rasa* which according to it made poetry interesting and charming (*sarasa*). He realised the existence of *Alamkāras* to suit *Rasa*. Many *Rasa-doṣas* mentioned by Anandavardhana under *Rasa-aucitya* are seen in the third Udyota of

2. *Nāyaśāstra* 23.69.

3. *ibid* 23.42

4. *ibid* ch. 19

5. *ibid* 29.1-4

6. *ibid* 17. 108-123.

Rudrata's Kāvyaśāmkāra. The idea that Rasa and Rasaucitya control Śāmkāra is already seen in Rudrata. After dealing with Śābdāśāmkāras he says that these figures must be introduced after bestowing due to thought on propriety, *aucitya*, with reference to the main theme.

*etāḥ prayatnādadhigamya samyag
aucityam ālocya tathārthasamsthā/
Miśrāḥ kavindrairaghanālpadīrghāḥ
kāryā muhuscaiva gṛhitamuktāḥ//*

In the next chapter Rudrata points out the danger of Yamaka etc. He says that they must be approached only by him who knows *aucitya*.

*iti yamakamaśe śm samyag ālocayadbhiḥ
sukavibhirabhi yuktairvastu ca
aucityavidbhiḥ//*

The idea of *aucitya* and the word itself explicitly occur often in the Dhvanyāloka of Anandavardhana. He lays down that the soul of the poetry is Rasa or Rasa-dhvani :

*Kāvyaśātmā sa evārthah
tathā cādikareḥ purā
Krauñcādvandvaviyogotthaḥ
sokah ślokatvamagataḥ//*

That Dhvani is the only artistic process by which Rasa, the ātman, is portrayed by the poet and is got at by the critic (*Sahṛdaya*). Really Rasa or Rasadhvani is the ātman. But the most essential thing in Rasa is Aucitya. The indispensability of Aucitya for proper

evocation of Rasa is stated as follows:

*anaucityādṛte nānyadrasabhangasya
kāraṇam/
prasiddhaucityabandhastu
rasasyopanīṣat parāḥ*

“Other than impropriety there is no cause that contribute to the breath of Rasa. The prime secret of Rasa-manifestation is conformity to the well known tenets of propriety.” Thus *aucitya* is reckoned as an intrinsic element in Rasa and consequently in poetry. Strict conformance to the canons of propriety may be observed in the works of truly great writers. The essential function of every great poet is to conform to the principles of *aucitya* in selecting his theme and giving adequate expression to it, always keeping Rasa in view as the primary good to be achieved :

*Vācyānam vācakānām ca
yadaucityena yojanam
rasādiviśayenaitatkarma
mukhyam mahakaveḥ//*

As regards saṅghatanā Ānandavardhana is of the opinion that neither Guṇas nor Rasa directly determine the employment of saṅghatanā. What so determines them is Aucitya of the speaker, the idea, the context and the nature of the composition.¹¹ As saṅghatanā ultimately relates to Rasa, this would mean that all these constituents and the dominant Rasa manifested, are bound by the rules of *aucitya*. As Abhinavagupta says, *aucitya* necessarily relates to Rasa and Rasa alone.

7. Kāvyaśāmkāra of Rudrata 2.32

8. *ibid* 3.36

9. Dhvanyāloka 1.5

10. *ibid* 3.37

11. *ibid* 3. 7-8.

Speaking of *vṛttis* he explicitly says that impropriety regarding their employment mars *Rasa*. About *Alaṅkāras* he says that even if a poet is capable of using *Alaṅkāras*, he should use them in a manner appropriate to the *Rasa*. Similarly propriety should prevail in other factors suggestive of *Rasa* such as *guṇas* and *ritis*. In the words of *Anandavardhana* the main task of a master poet is to employ all expressed and expressive elements with due propriety towards *Rasa*.¹²

After *Anandavardhana*, *Kuntaka* is the next theorist to dwell upon the importance of *Aucitya*. The two main factors recognised by *Kuntaka* in poetry are the utterance and the embellishment or its striking quality called *Vakrokti*. Besides these he recognises certain general concepts which go to define his notion of poetry. Notable among these is the idea of *sāhitya*. Along with *sāhitya* *Kuntaka* mentions two *sādhāraṇa* *guṇas* called *Aucitya* and *saubhāgya*. These *sādhāraṇa* *guṇas* pertaining to all styles of poetry are to be distinguished from the *sādhāraṇa* *guṇas* which go to distinguish styles into *sukumāra*, *vicitra* and *madhyama*. He defines *aucitya* as :

*āṅgasena svabhāvasya mahatvam yena poṣyante/
prakāreṇa tadaucityam Ucitākhyānā jīvitaṃ//
yatra vaktuḥ pramāturvā vācyaṇi Sobhātīś āyinaḥ
āchādyate svabhāvena tadaucityamucyate//*¹³

Both kind of *Aucitya* are for heightening the power of expression, for developing the idea undertaken to be described. They are very general and comprehensive, referring to

all aspects. *Kuntaka* describes *Aucitya* succinctly as *Ucitākhyāna*, proper expression.

Kṣemendra is the greatest advocate of the concept of *Aucitya*. He is not the propounder of *Aucitya* but he made *Aucitya* into a system in his *Aucityavicāracarcā*. He declared *Aucitya* to be the soul of poetry :

aucityan rasasiddhasya sthīram

*kāvyaśya jīvitaṃ*¹⁴

Appropriateness is the abiding life of poetry that is endowed with *Rasa*. *Kṣemendra* declares that all components of *kāvya* perform their function only when they are employed with due deference to appropriateness. *Alaṅkāras* and *guṇas* are useless in the absence of *Aucitya*. *Alaṅkāras* are mere ornaments and *guṇas* are formal excellence, what imparts life to them is *Aucitya*. They deserve to be called *Alaṅkāras* or *guṇas* only if properly placed. They are merely acquired and external properties of *Kāvya* while *Aucitya* is permanent and imperishable, and is its very life. Without it, a *guṇa* even becomes *doṣa* :

aucityādaparicyutā guṇā guṇatāmāsā

dayanti anyatha punaraguṇa eva/

Whatever applies to *Alaṅkāras* and *guṇas* applies to other components of poetry as well and hence *kṣemendra* makes all such components subordinate to *Aucitya*. Even of *Rasa*, *Aucitya* is the very live. He says "if the girdle were to be worn on the neck or the brilliant necklace on hips, the anklet on the arm or the bracelet on the foot or it might were shown on those subjugated or compassion on enemies, who will not be the

12. *ibid* 2.32

13. *Vakroktijīvita* 1.53-54

14. *aucityāvicāracarcā*, Kārika 5.

15. *ibid* kārikās 4-6.

object of ridicule.”¹⁵ In the same way neither alaṅkāra nor guṇa imparts any beauty without propriety.

According to Kṣemendra aucitya in kāvya is to be adhered to in twenty seven kāvyāṅgas or constituent parts of Kāvya. They are *pada*, *vākya*, *prabandhārtha*, *guṇa*, *alaṅkāra*, *rasa*, *kriyākāraka*, *liṅga*, *vacana*, *viśeṣa*, *Upasarga*, *nipāṭa*, *kāla*, *deśa*, *kula*, *vṛtta*, *tatva*, *sattva*, *abhiprāya*, *Svabhāva*, *sarasaṅgraha*, *pratibhā*, *avasthā*, *vicāra*, *nāma* and *āśis*. The entire text of the Aucityavicāracarcā from kārikā eleven onwards is devoted to a detailed treatment of each of these aspects of aucitya. The appropriateness and also the inappropriateness of each and every aspect are shown by illustrations and counter illustrations.

Kṣemendra deals with the subject of aucitya of rasa at considerable length and that forms his major subject of discussion. He declares Aucitya to be the very life of rasa, which in turn is implicitly admitted to be the invariable requisite in kāvya. His concept of Aucitya in combination of Rasas is based on the aṅgāṅgibhāva relationship of Rasa.

The theoretical difference of Kṣemendra's exposition of Aucitya from that of the Dhvani theorists is that the former considers it to be the supreme source of poetic appeal - the life of poetry - superior to either Rasa or Dhvani, an independent entity justifying

itself. To the Dhvanivādins Aucitya is understandable without something also to which things are Aucitya - appropriate. Aucitya is a relation and that to which things are appropriate should be in that relation must first be grasped. That is Rasa.¹⁶ Hence Aucitya according to them is relative and presupposes Rasa. It is the appropriateness of the various components of a composition in respect of the principally evoked Rasa. However the position maintained by the Dhvanivādins is reasonable and logical. Appropriateness being a relationship necessarily calls for something to which it relates.

The aim of kāvya is communication of feeling and experience. In the terminology of Sanskrit literary criticism, this is *rasamispatti* the evocation of Rasa.

Rasa is conveyed through suggestion (dhvani) alone. alaṅkāras, guṇas, ritis, vakroktas etc. are but accessories, whose employment with due concession to appropriateness would serve as conveyors of dhvani. Thus within the bounds of Rasa, Dhvani and Aucitya the entire theory of aesthetics in Sanskrit is comprehended. These three doctrines form the great and noteworthy contribution of Sanskrit Alaṅkāraśāstra to the world of Literary Criticism. Aucitya is a great principle within whose orbit comes everything else. Thus the discovery and recognition of the principle of Aucitya is a significant advance in literary criticism. In the absence of Aucitya literature would achieve its purpose.

16. cf. A. Sankaran, Theories of Rasa and Dhvani. p.146.

Also cf. V. Raghavan, some concepts of the Alaṅkāraśāstra, p.229.

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CURSE AND DURVĀSAS

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Sage Durvāsas is an interesting character on the Purana literature. He basically an ep-puranic sage for he is nowhere found in the Vedic Literature. Moreover, in most of the Puranic episodes he is connected with the awe inspiring ideas of curse (*abhiśāpa*). The present article is an humble attempt to probe into the idea of curse, genesis of sage Durvāsas and the motif of curse episodes linked with him.

The Concept '*Abhiśāpa*' (curse) has been, since time immemorial, not only an integral part of Indian religious belief, but also inseparably connected with all the religions of the world. Our ancient Vedic literature is found containing curse elements. The Epics and Purāṇas are replete with episodes consisting curse of the sages, seers and gods.

The term '*Abhiśāpa*' is formed by the root '*śap*' with prefix '*abhi*' and suffix '*ghañ*' (*abhi* + *śāp* + *ghañ* p.3. 35.8). The verbal root '*śap*' denotes *ākrośa* (to curse) and *śapatha* (swearing). *Amarakośa* enumerates *śapanam śapathah purnān*, i.e. cursing and swearing (*kāṇḍa* 1.p 66 st.9). Haimakoea refers to '*śapathah kāra ākrośe śapane ca sutādibhiḥ*' which means to curse and swear in the name of offspring etc. *Vācaspatyam* speaks of (i) *Mithyāpavāda kathane* (in the sense of false accusation) and (ii) *aniṣṭam te bhūyādityākrośe* (may evil be fall you) as the meaning of curse. *Amarakośa* also supports the view of false accusation (*athamithyābhiśamsanam abhiśāpaḥ*) 1.67.10. for the sense of curse.

Abhiśāpa has been used in the sense of *śapatha* (swearing), *ākrośa* (imprecation), *abhiśamsanam* (imprecation), *mithyāpavāda* (false accusation) and *āropitadoṣa kathane* (censuring evil) is understood from these references. The roots '*Kruś*' and '*śamś*' having violence basically for their sense, express the meaning of violence when form words like *ākrośa* and *abhiśamsanam*.

The Ṛg Veda (RV) being regarded as the earliest recorded literary document of the world gives us the first trace of the terms *śāpa*. It occurs in the RV VII.18.15 and X.28.4. While commenting on the 1st passage *Sāyana* explains *śāpa* as *abhiśāpa*, *aśasti* and *abhiśasti* to mean imprecation and on the second he explains *śāpa* as *udaka* (water). Prof. Griffith translates *śāpa* as curse. In the exposition of RV.X.87.15 *Sāyana* expounds *śapathā* as *kaṭukā uktāḥ* (harsh speech) and *anṛtivācanaan* (false speech) which implies false accusation. In the commentary of *Śatapatha Brāhmaṇa* (SpBr) 1.6.1.16-18, 1.4.3.21 and *Aitareya Brāhmaṇa* (Ait. Br.) 33/7 *Sāyana* explains *anuvyāhāra* as curse. Profuse occurrence of curse is not found in the RV. Later on in the *Atharva Veda* (AV) and *Brāhmaṇa* literature *śāpa* (curse) has been characterised as a powerful speech effecting severe detriment and destruction on the accursed. In the AV *śāpa* has been used in the sense of swearing and cursing. *Yāska* in his *Nirukta* while explaining the contents of vedic mantras states that some mantras explain curse

and swearing (*atha śapathābhi śāpau*).¹ He cites *RV* VII 104.15 and *AV* VIII.4.15 as examples.²

The first half of the mantras implies swearing (May I die to day, if I am a demon) and the second half indicates curse (May he be deprived of ten heroes who accuses me a demon in vain). Here, though there is no mention of the term 'curse', yet its sense is implied. That portion of the mantra which expresses the sense of curse is harmful. Hence it may be said that a destructive or harmful harsh speech is curse. Most of the spells of the *AV* Are devoted to Satkarma i.e. *Māraṇa* (killing), *tāraṇa* (protecting), *Uccātana* (rousing a hostile or indifferent spouse in to passion), *Sammohana* (hypnosis), *Vasīkaraṇa* (subjugation of an enemy) and *Kṛtyāpratiharāṇa* (withdrawing witch craft) etc. though seem to have been devised for protective purpose, they have been applied for destructive ends later on profusely. These spells are otherwise known as magic spells (*abhicāra mantras*). There is a marvellous description of curse in the *AV*. It is defied there.

Curse is said to have thousand eyes. With his chariot yoked he rushes to the curser like a wolf eushing to the house of a shepherded seeking shew.³ A person inflicting curse instantly comes under the sway of wrath and with an agitated

mental disposition hurls harsh words against a foe with an intention of effecting serious harm. It is believed that the person accursed suffers loss of health, wealth, life and progeny; degradation of status, change of sex, deformity, metamorphosis and rebirth etc. Sometimes it is effected immediately and sometimes it takes longer period even another birth to meet its consequences.

Curse episodes in the purāṇas have been encouraging the people to lead a socially, culturally and spiritually elevated life by educating them in discharging their own duties sincerely.

The *AV* provides for the redressal of curse. Those provisions are known as magical rites (*abhi-cāra Karma*). But in the epics and *purāṇas* withdrawal of curse inflicted has not been encouraged.⁴ Probably the idea that evil consequences of bad deeds are destroyed by their enjoyment, works behind it. It is also believed that the intensity of the consequence of curse can be reduced by right atonement. Pacificatory rite called *Bhārgavi Sānti* is ordained to be performed if curse is apprehended, says *Matsyapurāṇa* (MTP).⁵ But the *Mahābhārata* (*Mbh.*) says there is a redress to all the curses except that of the mother.⁶

1. *Nirukta* : VII.3.

2. "Adyāmurīya Yadi Yātudhāno asmi Yadi
Vāyu statapa purusasya
Adhāsa Virairdasabhir Viyūyā Yo māmogham
Yātudhānetyāha."

(*RV* VII.104.15 & *AV* VIII.4.15)

3. *AV* VI.37.1:

"Upāprā gāt sahasrākṣo yuktivā śapatho
ratham
śaptāramanvichan mama Vṛka ivāvimato
gṛham".

4. (a) *Rānāyaṇam, Aranyakāṇḍa*. X.14.15:

(b) *Br. V.P/ Kṛṣṇajñāna Khaṇḍa* chap- 59
& 60 :

Bṛhaspati did not curse Indra, see
Metamorphosis (I) King Nahuṣa turned into
a serpent.

5. *Mtp.* 208. 13 "Abhiśāpe bhaye prāpte
Bhārgavi sāntiri syate."

6. *Mbh.* 1.33.124 : "Sarveṣāneva śāpānām
pratighāto hi Vidyate/
*Natu mātṛābhi - śaptānām mokṣo Vidyate
pannagāh.*"

Whenever there is a discussion in the context of curse, the picture of sage Durvāsas spontaneously comes to the mind of the readers, listeners and those who cherish to have taste of the Purāṇas. It appears as if curse and Durvāsas are two sides of the same coin. Numerous curse episodes linked with him are found in the Purāṇas. Now an attempt is made to shed some light on Durvāsas, his character, curse episodes related to him and the consequences of his curse.

Durvāsas, in the Purāṇas, is a very popular and familiar name. He is wellknown as “wrath in-carnate”. As an illtempered and frequently cursing sage he carries an awe inspiring figure among the human beings, gods and asuras. No body escapes his curse in case a negligible mistake is committed. Indra the lord of the gods, even, was dethroned from the heaven and lost his glory due to his curse for showing disrespect to him. Śāmba’s producing an iron pestle owing to his curse is a well-known fact in the Mbh. and Purāṇas.

He sent a *kr̥tyā* against king Ambarīsa for a little mistake at the end of his *Ekādaśī vrata*. Śakuntalā could not receive him properly in the hermitage and hence was cursed is depicted by Kālidāsa in his play *Abhijñāna Śakuntalām*. His wife Kandalī, daughter of sage Aurva was reduced to ashes by his curse and later on turned in to a plantain tree⁷. Dhrama was cursed to take three births is narrated in *Padma Purāṇa* (*P dmp.*)⁸. King Nahuṣa was turned in to a serpent due to his curse, has been narrated in *Br.V.P.*⁹. His conferring boon is no less

wonderful in spite of his being depicted as an awe inspiring character. Kuntī in Mbh. is referred to have obtained a captivating garland by her flawless service to the sage. She could be able to obtain valiant sons (Yudhiṣṭhira, Bhīma and Arjuna) by appeasing gods like Sun, Indra and Vāyu by that garland. Mādrī, the cowife of Kuntī also obtained Nakula and Sahadeva from Aśvini by the grace of that garland.

Interesting episodes regarding Durvāsa’s boon are found. According to *Śiva Purāṇa*, once Durvāsa was taking his bath in the heavenly river Gaṅga. He suddenly got naked as his cloth flowed down the stream. He was ashamed of it. Seeing that Draupadī, who was bathing nearby, tore of a strip from her own cloth and sent it to the sage along the water current. The sage took it and covered his private part. Being pleased he gave a boon to Draupadī that her garments would go on increasing.* In the same Purāṇa it is also narrated that by the boon of Durvāsa Kṛṣṇa got his body strong like Vajra.** Put succinctly Durvāsa has been characterised as an angry and terrible sage in the Purāṇa literature. He is so famous a sage that an upapurāṇa has been ascribed to his name (DURVĀSA PURĀNA).¹⁰

As regards the origin of Durvāsa there is no reference in the Vedic literature. He may be

* *Śiva P.* III. 19.63-66.

** *Ibd.* III. 60-62

10. See under ‘PURĀNA’, “CLASSICAL DICTIONARY OF HINDUMYTHOLOGY AND RELIGION, John Dowson, P. 246, 1968, London, However I regret to say that I have not come across this Purāṇa.

7. *Br.V.P./ Kṛṣṇajanma khaṇḍal* chap.23

8. *P dmp. / Bhūmikhaṇḍal* chap-12.

9. *Br.V.P. / Kṛṣṇajanma khaṇḍal* chap. 60

regarded exclusively as epic-puranic sage. His being a portion of Śiva, all the characteristics of Śiva are found in him. Śiva, while for his nakedness and skin robe, is known as Digambara and Kṛttivasas respectively. Durvāsa is known as ill-dressed (*duḥ / duṣṭam malinam vā vāsaḥ yasya saḥ*). His wandering character incites to derive the term Durvāsas as *duṣṭaḥ* (bad) *vāsaḥ* (dwelling) *yasya saḥ*, though Durvāsaḥ is formed by this, but not Durvāsas. He after deserting his parents and observing vow of madness (*unmatta – vratam*) roamed about the earth is referred to in the *Markāṇḍeya Purāṇa* (*Mkṇḍ. P.*)¹¹. This indicates his indifference towards dress and dwelling and points to his nomadic life style.

In the 16th chap. of *Mkṇḍ. P.* reference has been made to the birth of Durvāsas, Brahmā, Viṣṇu and Maheśwara were born to Anasūyā, the chaste, honest and devoted wife of sage Atri as Candramā, Dattātreya and Durvāsas respectively. In the same chapter Dattātreya has been depicted as the companion of the gods. Rudra incarnated himself in the form of Durvāsas and hence Durvāsas is regarded as portion of Rudra. In the *Skanda Purāṇa* (*Skp*)

Śiva announces himself as Durvāsas¹². Durvāsas emerged from one of the stream that flowed from the hand of Vishnu being struck by Śiva. Hence he is reckoned as portion of Śiva¹³. He is treated as wrath embodied. It is said that he came out of his mother's womb also in wrath within seven days; hence he was born prematured¹⁴. His birth is regarded as an unusual birth. He himself speaks of his deformed figure in *Skp.*¹⁵

In the *Br. V.P. Kṛṣṇa janma khaṇḍa*, (112.43) he is said to have married Ekānamsā, sister of Kṛṣṇa. Again in the same Purāṇa, *Kṛṣṇajanma khaṇḍa*, chap.23 he is said to have married Kandali, daughter of sage Aurva. (About Kandali, details will be discussed under metamorphosis head).

As curse episodes connected with Durvāsas are found in large number some selected curse episode are taken here from the Purāṇas for motifwise discussion. Hence forth episodes shall be discussed under motifheads like Metamorphosis, deformity, rebirth, glorification of holyplaces, and loss of splendour.

(A) METAMORPHOSIS

1. KING NAHUṢA TURNED IN TO A SERPENT:

Curse has the power to transform one entity in to another. The story of Mahusa being

11. *Mkṇḍ. 16.7*

"Durvāsaḥ, Pitaram hitvā mātaram
Cotamam Vratam

*Unmattākṣyam Samāsritya Parivabhrāna
medin īm*"

12. *Skp. / prabhāsa Khanda / Chap. 3rd :*

*Durvāsa scāpyaham bhadre tvam kṣamā
Sama cārinī*"

13. *Vāmana Purāṇa : 2.45-47 :*

"Durvāsaḥ Samkarā'isataḥ"

14. *MrkṇḍP. 17.18 : "Saptāhā pracyuto mātur
Udarā Kupito Yataḥ"*

15. *Skp. / prabhāsa Khanda / Chap. 100 "Yasmāt virupam mām dṛṣṭvā
ālmārupeṇa garvitaḥ gamane darṣane
mahyamaham kāram kṛto yataḥ."*

transformed in to a serpent by the curse of Durvāsas has been related in the *Br.V.P./Kṛṣṇarajama khaṇḍa* / chap. 59 & 60.

One day Indra beholding his self- realised preceptor Bṛhaspati coming towards him, did not get up from his throne to receive him. Bṛhaspati felt offended, but out of mercy did not curse him. Still Indra did not rose up to respect him. For this misconduct Indra committed the sin of Brahmahatyā and went away deserting heaven. Seeing Indra's seat vacant, the valiant king Nahuṣa conquered heaven. One day he saw tender śacī of peerless beauty vibrating with fresh youth, adorned with precious ornaments, chaste and very sad, going to heavenly Gaṅgā. He got infatuated in amorous passion and wanted to enjoy her. Śacī became perturbed at this. She approached Bṛhaspati and sought for his protection and timely advice. According to his advice Śacī told Nahuṣa that she would attain him on one condition if he would come to her in a palanquin carried by seven ṛṣis. Nahuṣa agreed to the proposal and came mounting a palanquin carried by seven ṛṣis among whom Durvāsas was one. Due to their slow progress, for not being habituated in carrying palanquin, Nahuṣa censured them. Durvāsas got infuriated at his misconduct and cursed him to turn into a python and to fall down from the couch. Nahuṣa was immediately transformed in to a Python and finally released from the serpent form at the sight of Yuddhiṣṭhira¹⁶.

16. *Br.V.P./Kṛṣṇarajama khaṇḍa* / chap. 59 60.

'Kṛdhā śāsāpa Durvāsascāgragamī ca vartmani Māhanajagaro bhūtvā pata vai mūdeṣa mānasa darśanāt dharmaputrasya tave mokṣo bhaviṣyati.'

2. SĀHASIKA VALI (VALA) SON OF DEMON VALI TRANSFORMED INTO AN ASSFORMED DHENUKASURA

A chapter of the *BrVP* narrates how the son of Valī assumed the form of an ass named *Dhenukāsura* by the curse of sage Durvāsas. Metamorphosis proves the fatality of curse.

Once Sāhasika vala, son of Valī was allured by the charm of the celestial damsel. Tilottamā who was skilled in amorous sport. She was going to be united with chandramā (moon) on his request and hence turned down the prayer of Vala telling that she would attend him after attending the Moon. But when she knew that Vala was expert in amorous sporting, she could not avoid the temptation and got united with him. Both were engrossed in various love sports. The gingling sound emitting from the anklets and bangles of unconscious Tilottamā broke the trance of the sage Durvāsas who was seated in the Yogic lotus posture covered by abthill with his mind fixed at the feet of Kṛṣṇa in a cave on mount Gandhamārdana. Mad in love and unconscious of day and night they could not feel the presence of the sage. Beholding them unaware of time, place and person, the angry sage born of Rudra's part cursed vala, "O you wretched being, shameless as an ass, being the son of great devotee Valī, you are behaving like a beast. All the gods, demons, gandharvas and

There are variants of this episode. In the *Mbh*. It is Agastya who cursed Nahuṣa to be a Python.

human being except beasts feel shame in open love within their species. Particularly the

17. *Br.V.P./Kṛṣṇarajama khaṇḍa* / 23.132-135

species of ass is foolish and shameless in the matter of sex. Hence O you best of asuras, assume the form of an ass¹⁷. Tilottamā was also cursed to be born as a demoness. Then Sāhasika vala entreated variously to the sage. Durvāsas felt that he (Vala) being the son of Valī, a great votary of Kṛṣṇa, devotion to Kṛṣṇa has not run short of him. Then he advised Vala to live in the palm grove in Vṛndāvana where he would be liberated by Kṛṣṇa and Balarāma. Tilottamā was born as the daughter of asura Baṇa, got united with Anirudha and became purified.

3. CURSE TO KANDALĪ (DAUGHTER OF SAGE AURVA) TO BE REDUCED TO ASH AND KANDALĪ'S ASSUMING THE FORM OF A PLANTAIN TREE.

Beholding the maddening amorous sport of Vala and Tilottamā, though Durvāsas cursed them, their copulation sowed the seed of passion in him. He, being burnt by the fire of cupid decided to marry. Sage Aurva and his daughter Kandali happened to come through that way in search of a groom. Kandali had decided to have Durvāsas as her consort. Durvāsas greeted both of them and extended hearty welcome. Aurva told that having heard from the mouth of narrator about his (Durvāsas) merits, his daughter wanted to marry him. Aurva was born from the thigh (Uru) of Prajapati and hence his

name is so. Kandali was similarly born from the thigh of Aurva. Numerous accounts of such unnatural birth have been narrated in the *Mbh.* and *Purāṇas* ¹⁸.

Aurva narrated the virtues of his daughter along with one demerit of having a bad tongue. The passionate sage got in-fatuated at the beauty and virtues of Kandali and agreed to compromise with her demerit with a condition that he would excuse her one hundred¹⁹ mistakes and married her. Then the sage ignorant of sexual pleasure started enjoying every day. Kandali according to her nature let loose her bad tongue. Durvāsas enraged with it excused her one hundred faults and then cursed her to be reduced to ashes²⁰. Then Kandali remaining in the subtle body expressed that she had never desired any body in the three worlds as her husband except him. Hearing this Durvāsas was deluded and wanted to give up his life. At that time Viṣṇu in the guise of a boy endowed with Brahmajñana appeared there and advised Durvāsas in tender voice reminding him the duty of an ascetic and about the worldly māyā. He was then freed from the over shadowing ignorance and was engaged in penance. Viṣṇu consoled him that Kṛṣṇa's sister Ekānamsā who is a portion of Pravatī would be his consort in other kalpas. As Hari creates illusion to test ignorant people many times, this Kandali was a part of that illusion and she vanished. Still Kandali would be born as a plantation tree on the earth.

Though this episode speaks of metamorphosis of Kandali in to ash due to the

8. Birth of Karṇa from the ear, Draupadī and Dhṛṣṭadyumna from Sacrificial fire; Jarasāndha from the union of two portions, Vaśiṣṭha and Agastya from Pitcher, Sitā from the earth, Māndhātā from the right side of his father. Prithu from the right arm of Veṇa and so many examples of unnatural birth are found in the epics and purāṇas.

19. Excusing one hundred mistake is narrated in *Mbh.* Kṛṣṇa agreed to excuse hundred flaws of Śiśupāla.

20. *Br V.P./Kṛṣṇajñanā khaṇḍa* / 24th Chap. 54-55:

influence of Durvāsas, yet her transformation in to a plantain tree is the after math. No justified reason is given as to why Kandalī was transformed in to a plantain tree. In the previous episode it is seen that there is similarity between the shameless character of an ass and the shameless action of the demon Vala. Hence he was cursed to be an ass. But here there is no such resemblance between Kandalī and Kadālī (Plantain tree) except the similarity of sound in the name only.

4. HIRAṆĀKṢAS SON DĪRGHABĀHU CITRASAMA TRANSFORMED INTO A BUFFALO

(Skp./ nāgarakhaṇḍa / 119 chap.)

The sages asked Sūta to narrate as to how Kātyāyanī became the destroyer of Mahiṣā demon. Sūta explained thus : In the past demon Mahiṣā, son of Hiraṇākṣa was ruling over three worlds. Earlier he did not have this buffalo form. He was endowed with all virtues. He had long arms and strong fat neck. He was known as Dīrghavāhu Citrasama. From the very childhood he used to ascend the buffaloes leaving aside the horses. On one occasion ascending a buffalo while he was killing aquatic birds on the bank of Ganges, Durvāsas meditating on lotus posture was hurt by the buffalo's hoof, not being noticed by him. His meditation was disturbed. He saw Dīrghavāhu citrasama, mounted on a buffalo. Citrasama did not pay honour to the sage. Durvāsas got agitated and holding water in his palm cursed him to assume the buffalo form as he was hurt by his buffalo and his meditation was disrupted. Immediately Citrasama assumed the buffalo form. When he failed to divert the curse having entreated Durvāsas variously, he approached

his preceptor Śukra who told him that nobody except Maheśvara could release him from such catastrophe. He propitiated *Hātakeśvaralinga*, but knowing that the curse can not be redressed, he asked for a boon by which he could not be killed by any means. As nobody is immortal in this creation, Maheśvara granted the boon that he would be killed by none except a woman. In the pride of invincibility and indestructibility he occupied heaven by defeating the gods. At last Kātyāyanī born of wrath of Kārtikeya and the gods, killed him.

Dīrghavāhu citrasama was transformed in to a beast (buffalo) by the curse of Durvāsas as he was extremely attached to buffalo. This is an instance of metamorphosis which testifies the severeness of curse.

5. PĀṆḌYA KING SĀHASRĀKṢA ASSUMED THE FORM OF WHIRLWIND BY DURVĀSAS' CURSE

(Br V.P./ Kṛṣṇajanma khaṇḍa/ 11th Chap.)

Pāṇḍya King Sahasrākṣa was cursed by Durvāsas to assume the form of a whirlwind has been narrated in Br.V.P. in course of describing the miraculous character of Kṛṣṇa. It is stated that the demon Tṛṇavārtā assuming the form of a whirlwind came to Gokula while Yaśodā was engaged in household work. Kṛṣṇa knowing the arrival of the demon made himself heavy so that Yaśodā put him on the ground and went to Yaśodā. In the meanwhile the whirlwind demon carried him hundred Yojanas away and was released by Kṛṣṇa touch. On the query, as to why Pāṇḍya king was cursed by Durvāsas, by Nārada to Nārāyana the latter narrates the episode thus :

One day Sahāsraṁkṣa, the king of Pāṇḍya

enjoyed thousands of women on the Gandhamādana mountain, on the river banks and in the flower gardens being afflicted by lust. While engaged in amorous enjoyments, sage Durvāsas with one lakh disciples happened to pass by that way to lord Maheśvara. The king did not honour him being engrossed in enjoyments. Durvāsas in a state of indignation cursed him to assume the form of a demon and told that he would be liberated from the demoniac form and the curse after coming in contact with Srī Hari. The women were cursed to take birth in various regions of Bhāratavarṣa. Finally the king built a fire altar and immolated himself along with those women meditating Hari's feet and attained His abode.

Here curse of the sage is the cause in transforming the appearance of the king in to a whirlwind.

(B) REBIRTH

1. DURVĀSAS CURSE & DHARMA'S REBIRTH.

(P dmp / Bhūmikhaṇḍa/ 12th Chap.)

Curse has the power to force one to take rebirth. Dharma (god of merit) took three birth due to the curse of sage Durvāsas. Sage Durvāsas observed askesis for one lakh years. He purified himself by restraining his sense organs and afflicting his body. As Dharma did not pay heed to his affliction, Durvāsas intended to curse him, because if Dharma perishes the world would perish. Dharma tried to convince him repeatedly but failed to desist him from cursing. When he felt the inevitability of Durvāsas curse, he requested him to allow to take three births as a king, a son of a maid-servant and a low born cāṇḍāla while Visvāmitra was tormenting king Hariśchandra. Taking

rebirth in order to enjoy the fruits of one's own deeds is caused by curse.

Dharma, taking rebirth as Vidura by the curse of sage Aṇimāṇḍavya has been narrated in *Mbh*. But here in this episode Durvāsas is the curser. It is not explicit in this episode as to why Dharma asked for taking three births. Probably the intention is to experience the sufferings of human births in different capacities, viz. of a king, maid's son and a low born out caste.

(C) GLORIFICATION OF HOLY PLACES

Description of holy places and their importance constitutes a major subject matter of the Purāṇas. Belief in the enjoyment of the fruits of one's own deeds being inevitable, Smṛtis and Purāṇas have enjoined rules in order to alleviate the evil consequences of bad deeds. In this context tirthas come in to picture. Tirthas some how or other, are connected with gods, sages and devine souls. This connection renders forests, rivers, mountains and shrines sacred. It is believed that ablution and worship of gods in these holy places release one from sins committed by one's own action. In the Purāṇas a sinner is advised to go to different holy places to make him free from the fetters of sin. Holy places serve an important role in keeping the whole country united.

1. *Gaṅge ca Yamune caiva Godāvari
Sarasvati /
Narmade Sindhu Kāveri jalesmin Sannidhim
kuru //*
2. *Ayodhyā mathurā Māyā kāśīkāñchī
Avantikā
Purī Dvāravatī caiva Saptaitā
moksadayikāḥ*

3. *Mahendra Malaya Sahya Suktimān Rukṣa parvataḥ / Vindhyaeca Pāriyatraeca Saptaita Kula-parvatāḥ*

These are the instances where the main rivers, mountains and places throughout India are mentioned. These places when uttered simultaneously create a picture of whole unified India. When one is cursed, one is advised to proceed to a particular holy place or places to become free from the effects of curse. Hence the greatness of holy places has been glorified and curse acts as one of the causes of such glorification. Glorification of holy places points to a period when the religious movement was at its immensurable height.

1. DURVĀSAS CURSE TO ŚIVA ŚARMAN & GLORIFICATION OF NIGAMODBODHAKA TIRTHA

In the *Pdmp. Uttarākhaṇḍa* (chap. 205) it is narrated that Śiva Śarma, son of Śarabha was freed from curse of Durvāsas by an ablution in the Nigamodbodhaka tīrtha. One day while Śivaśarmā was meditating Viṣṇu, Durvāsas arrived there. He could not feel the presence of the sage as he was deeply engrossed in meditation. Illtempered Durvāsas tried to make his presence felt by repeatedly uttering his own name. He who had dethroned Indra from the heaven was amazed at the dishonour shown to him by Śiva Śarma. He thought, probably this fellow is meditating on Nārāyaṇa and hence dared to defy him (Durvāsas). The very next moment he thought, no matter to whomever, Nārāyaṇa, Śiva or Indra, he might meditate, he should be punished as he offended him (Durvāsas). Thus thinking, the sage roused Śivaśarmā and cursed him that his desire would

never be fulfilled in this birth²¹. Śivaśarmā fell at his feet and prayed him not to give him curse. The sage being pacified by his prayer assured him that after his death in this holy place he would never be born again and would finally attain the abode of Hari.

It is understood from this episode that ablution in Nigamodbodhaka tīrtha releases one from curse and liberates him. It is nothing but the glorification of that holy place.

2. DURVĀSAS CURSE TO THE DEMIGODS KALĀDHARA AND KĀNTIŪĀLI AND THE GREATNESS OF CIRCUMABULATING ŚONA ŚAILA.

Skp. / Māheśvara khaṇḍa (Arunāca Māhātmya) 22nd chap.

Sage Mārkaṇḍeya asked Nandikeśvara to narrate how Pāṇḍya king Vajrāṅgada crossed Sona mountain and how Kāntiśālī and Kalādhara were saved by Sanbhu in Sona saila being cursed by Durvāsas. Nandikeśvara narrated that Vajrāṅgada, the ruler of Pāṇḍya country, was a peace loving and noble king. He was a devotee of lord Śiva. One day on a hunting expedition he went up to Aruṇācala following a musk deer and arrived at Śona mountain. The musk deer circumabulated the mountain and fell down. The king also fell down along with his horse. The king could not recognise himself as if he was overpowered by planets. While brooding over this incident he noticed flashes of lightening in the sky. To his utter surprise he observed that both the musk deer and the horse had turned into demigods decked with crowns, earrings, necklace, silken clothes and garlands. They told the king that all these miracles

21. *Pdmp., Uttarākhaṇḍa*, 205th chap.

happened due to the grace of the lord of Śoṇa śaila. The king when enquired the them, they narrated as follow :

Kāntisāli told that they were vidyādhara (demigods). One day they reached a hermitage beautified by flower gardens. As the place was very charming Kāntisāli roamed about there stamping his feet on the ground. Kalādhara being attracted by the sweet fragrance of the flower was engaged in plucking flowers. Sitting on a tiger skin under a śāṇḍilya tree Durvāsas noticed us. The sage with shaken lips, out of anger cursed Kāntisāli to assume the form of a horse and to carry others as he had stamped the ground of the hermitage equal with Indra's Nandan garden. Kalādhara was cursed to assume the form muskdeer and wonder in the caves of the mountain. They entreated the sage falling at his feet. Durvāsas advised them to circumabulate the Sona saila to be released from the curse. Now that the time has come and we got back our previous form. Kāntisāli as a kambojan horse was carrying you and Kalādhara in the form of a musk deer was roaming here. Both of us circumabulated the lord of Śoṇa Śaila and released from the curse of Durvāsas. He told the king that he should circumabulate and worship the lord of Śoṇa Śaila and get the desired fruit. Greatness of the lord of Śoṇa mountain is narrated here. When he is circumabulated and worshipped desired goal is achieved. Kalādhara and Kāntisāli were released from the birth by his grace.

The cause of the greatness of Śoṇa Śaila has been described very interestingly in this episode. One day Śiva was sitting on this mount along with other gods and his followers. The deity of Nandan forest offered him a beautiful rosy fruit (pāṭala fruit) as gift. Kārtikeya and

Gaṇeśha requested their father Śiva to give them that fruit. Śiva told that the fruit would be given to him who could move round the earth surrounded by Lokāloka mountain. Kārtikeya set out in his touring mission. But Ganesa cunningly circumabulated Śiva appearing like the Śoṇa mountain and justified his moving round the earth. Śiva being pleased with Gaṇeśha offered him the fruit and announced before all present there that one would attain his form if one would circumabulate Śoṇa mountain with devotion. From that day the greatness of Śoṇa mountain was established²².

3. DURVĀSAS CURSED SAMBA & THE GREATNESS OF PRABHĀSA TIRTHA.

Skp. Prabhāsa kṣetra Māhātmya/ 101 – 102nd chap.

The episode of Durvāsas curse to Śāmba for his negligence in showing respect to persons worthy of adoration, is a famous episode in the purāṇas. It explains the terrible consequence of curse caused by mockery and defiance shown to the worshippables. Skp. Narrates Durvāsas and Kṛṣṇa's curse to Śāmba as follows :

Sage Durvāsas comes to Dvaraka in order to visit Kṛṣṇa. Śāmba, son of Jambavati, insolent of his beauty offended Durvāsas having tawny eyes, mattedlocks, ugly figure and thin body, making various gestures. Durvāsas got infuriated and cursed Śāmba to suffer from deformity by leprosy as he mocked at him. Consequent upon the curse of the sage, Śāmba suffered from leprosy.

In the same puāṇa it is narrated that one day Nārada came to see Kṛṣṇa. Śāmba with other

22. *Skp. Māheśvara khaṇḍa (Aruṇacāla māhātmya)/ 22nd chap.*

Yadava was playing on the way. Every body paid due respect to Nārada and welcome him. As Śāmba was previously cursed by sage Durvāsas, he had a sense of disregard for the sages and hence he did not pay any respect to Nārada. Nārada wanted to punish him for his pride of beauty and haughty temperament. He told Kṛṣṇa that his wives are attracted by the beauty of Śāmba. On his next visit to Kṛṣṇa, seeing Samba sporting with others Nārada informed him that he (Samba) was wanted by his father (Kṛṣṇa). When Samba went to Kṛṣṇa, Nārada followed him. Kṛṣṇa was engaged in sport with his wives by the time Samba arrived. Samba – asked politely the reason for which he was sent for. In the presence of Samba, Kṛṣṇa's wives, other than Rukmiṇī, Satyabhāmā and Jambavātī, were infatuated with his all surpassing beauty. They could not restrain themselves. Their garment slipped off. Beholding all this Kṛṣṇa felt the veracity of Nārada's words. He cursed his wives to be abducted by dasyus (pirates) and cursed Śāmba to suffer from leprosy for his pride of beauty. Later on Śāmba instituted deity of Sun after his own name, viz. Sambāditya at Prabhāsa tīrtha, propitiated him and got relieved from the dreaded disease leprosy. Kṛṣṇa's wives were abducted by *mlecchas* and resorted to prostitution after he departed.

This episode aims at discouraging, disrespect to adorables like preceptor, treachery towards own husband and to establish the greatness of Prabhāsa tīrtha. Ablution and worship of Sun in the particular place Prabhāsa for curing leprosy shows the significance of that place. Curse plays an important role in glorifying Prabhāsa. In the *skp./ Kāśī khaṇḍa/*

chap. 48, Kṛṣṇa's curse to Śāmba to be deformed by leprosy is described. Śāmba was released from leprosy by worshipping *Sambāditya* sun god, bathing there in Śāmba kuṇḍa at Varāṇasī and being blessed by lord Śiva and purified by river Gāṅgā. Here the motif of curse is to explain the greatness of Kāśī.

Bhaviṣya Puraṇa, Brahma Parva, chap. 72, 73 narrate Kṛṣṇa's and Durvāsas curse to Śāmba. The subject matter and language of this episode has much similarity with the curse episode depicted in the *skp./ Prabhāsa kṣetra māhātmya / chap. 101 & 102*. A passing reference of Durvāsas curse to Śāmba relating to the production of iron pestle, detailed description of which is found in the Mbh., is just made in this purāṇa.

(D) LOSS OF GLORY

DURVĀSAS' CURSE AND INDRA'S LOST GLORY:

Sages in the Epics, Purāṇs and scriptures are described to have discharged the role of social reformers, spiritual leaders and guides. Disrespect shown to them results in curse. The gods even can not escape the harmful effects of curse is known from the episode of Durvāsas' curse to Indra.

Indra being haughty of his position dishonoured the garland gifted by sage Durvāsas by placing it on his elephant's head. The animal unaware of the importance of the garland threw it on the ground. Durvāsas could not tolerate this defiance shown to him and cursed him to be deprived of his glory. As a result Indra was driven out of the heaven defeated by the demon

in a battle. Subsequently when the gods entreated and propitiated Lord Viṣṇu, the later advised them to churn the ocean. Partaking the ambrosia emerging from the churning, the gods conquered the asuras and Indra again was enthroned and ruled the heaven.

This episode explaining the loss of glory of Indra due to the curse of the Durvāsās has been narrated in the *Padma Purāṇa* (*pdmp.*)/*Sruṣṭi khaṇḍa*/ chap. 44; *Br. V.P./ Prakṛiti khaṇḍa*/ chap. 36; *Ibid, Ganapati khaṇḍa*/ chap. 20; *Brahmāṇḍa Purāṇa* (*Bhmd.p.*)/*Uttarbhāga*/ chap. 6 and *Pdmp./Brhma khaṇḍa*/ chap.8.

It would not be an exaggeration to say that the Purāṇas are discharging their responsibility of building healthy society by explaining the importance of devotion and respect to the gods, sages and preceptors and evil consequences of their reverse through curse episodes.

ABBREVIATIONS

AV	- Atharva Veda
Ait.Br./	- Aitareya Brāhmaṇa
Br.V.P.	- Brahma Vaivarta Purāṇa
Bhmd.P	- Brahmāṇḍa Purāṇa
Mbh.	- Mahābhārata
Mtp.	- Matsya Purāṇa
Mknd.(Mrknd)P.-	Mārkaṇḍeya Purāṇa
Pdmp.	- Padma Purāṇa
P.	- Pāṇini
R̥V.	- R̥g Veda
Sp.Br.	- Śatapatha Brāhmaṇa
Śiva P.	- Śiva Purāṇa
SKP	- Skanda Purāṇa

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GLOBALISATION, SUSTAINABLE DEVELOPMENT AND ENVIRONMENT

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The contemporary sustainable development 'discourse' has been intertwined with what is popularly known as globalisation, sustainable development and environment. There seems to be a common thread in the functional operation chain at these three concepts. The rationale that is provided is that sustainable development in an era of globalisation emerges as a conceptual compromise for establishing and maintaining a balance symbiosis between environmental protection and development. This is the main stream theoretical framework that is sponsored and backed by the World Commission on Environment Report. Ever since World Bank said South Africa is in crisis of governance (1989), and neo-liberal democracy had made a triumph over socialist economics, the terms globalisation, sustainable development in relation to environmental protection are used and are widely associated with the politics of development. Towards 1989, the socialist economics, in particular the Soviet economy and political system was collapsing. Even 'Perestroika' and 'Glasnost' could not save the USSR. The USSR collapsed as a state. All the socialist countries began witnessing a process of overthrow of socialist systems and what Francis Fukuyama has said, "end of history". Fascism was defeated in 1945 and there was 'end of ideology' in 1960 (Bell) and Fukuyama clearly believes that, the collapse of communist rule in eastern Europe (1989), marked the passing of Marxism – Leninism as an ideology of world significance. By the 'end of history',

Fukuyama meant that, the history of ideas ended and with it, fundamental ideological debate. Throughout the world there was he argued, an emerging agreement about the desirability of neo-liberal democracy, by which he meant a market, or capitalist economy and an open competitive global political system i.e. "Good Governance" in an era of globalisation – the term that insists of, Fairness, Justice, Liberty, Respect for Human Rights, Efficient and Corruption free Bureaucracy. Liberalisation of politics and economy came to be recognised as the necessity of the day. A review of the framework suggests an avert design to serve "International Capitalism" by seeking to shrink the state and state-centric administered development and strengthen the civil society, but more specifically, market-friendly, NGO-friendly and MNC-friendly capitalist development respectively. The role of the state began emerging as that of facilitator and co-ordinator, in place of an owner and controller.

The contemporary development 'discourse' what is known as environmental concerns with sustainable development speaks of the state, to continue as a welfare state even in an era of globalisation but is to continue in establishing and maintaining a balance symbiosis in between 'environmental protection' and 'development'. When after 1990's, more and more nations adopt globalisation, liberalisation and privatisation (LPG), as official ideologies of progress and prosperity, environmental concerns

almost become the causality. The hopes generated in the 70s, 80s, 90s, have evaporated paving way for universal prescription and solution – that WTO and its disputed settled mechanism and the World Bank, I.M.F and OCED countries. By setting goals, rules, limitations and moral imperatives, capitalism has established its unchallenged authority over global environment.

Politics of Sustainable Development

Sustainable Development (SD) emerged in the 1980, as a kind of conceptual compromise for establishing and maintaining a balance symbiosis between environmental protection and development. In the Rio Conference, as SD became a social and political construct, a variety of meaning and positions have been attributed to it. Writers like Lafferty, Jacob and O'Riordan tend to equate SD with concepts such as democracy, liberty and social justice. Lafferty points out that sustainability coupled to the notion of 'development' has become a rhetorical talisman for our common present. The Brundtland Commission Report, to which references are frequently made, defines 'SD' as "development that meets the needs of the present without compromising the ability of future generation to meet their own needs." The report touched on few other issues such as global and generational equity, pre-cautionary principles etc. that sought for further the meaning of SD.

Suman Baker *et al.*, have develop a ladder of SD that begins with a "tread mill approach" with an anthropocentric philosophy and ends up in an ideal mode of ecocentric / bio-centric philosophy. The 'tread mill' approach views development in terms of an extension of western capitalism in to areas which have not yet felt the benefits of development in material terms. Within

this approach, SD becomes merely a synonym for sustainable growth where development is measured in terms of expansion of GNP. But immediately after the 'tread mill' approach on the ladder 'weak SD' took up its place whose aim is to integrate capitalistic growth with environmental concerns. According to this approach SD is economic growth achieved by economic efficiency within a system subject to constancy of neutral capital stock. Weak SD has growing influence on international agencies including World Bank and UN. This is perhaps the formula of 'SD' the neoliberal globalists prefer. The weak SD advocates the usefulness of a sound environment system. It is a combination of anthropocentrism and technocentrism, that environmental impacts could be suromounted through unlimited and ever widening potentials in science and technology. The strong SD position requires the political and economic policies be geared to maintaining the productivity capacity of environmental assets. Market regulation and state intervention using a world wide range of tool and mechanism is advocated. The use of legal economic and fiscal policy instruments including legal regulation, land-use-planning, green taxes, pollution charges, pollution permits are particularly permitted. But the 'ideal approach' to SD involves radical changes in the society, economy and politics. There is no overall growth in quantitative terms, but qualitative - through quantity of life rather than standard of living. It recognises the intrinsic value of non-human environment and calls for biospheric equality. The ideal model requires restraint on production and consumption. We have no right to diminish the natural capital but live only on the interest of it. Decentralisation and community participation are a must in the ideal approach. This is what

good governance aspires for.

Poverty and Environmental Degradation

Poverty reduction is a global challenge. The relation in between poverty and environmental protection is complex and therefore it needs multilevel policies and actions in order to arrive at a positive conclusion. As poverty reduction is the major challenge and the resource base is subject to serve stress due to environmental mismanagement, macro level studies are of much significance for regional planning and development.

The World Food Summit at Rome in 1996 was committed to bring down hunger from the world by 2015. The Millennium Declaration of UNDP had also set the same goal. Hunger amidst plenty is an issue that concerns the international community. In spite of significant achievement in agriculture and having huge surplus of food grains, a large section of people in India do suffer from hunger. According to the estimate of 'National Sample Survey' around 40% of the rural people are below poverty line (BPL) category in 1993-94. This figure has comedown marginally by 2005(26%). The food insecurity maps for rural and urban areas prepared by the M.S. Swaminathan Foundation, Chennai (MSFP) 2001-02 had indicated that large areas of our country, whether rural or urban, suffer from various degrees of food insecurity in a five point scale from extremely insecure to secure. Poverty, hunger and food insecurity are related to natural resource base, environmental condition, population distribution, access to resources, policy and institutional arrangements and etc.

The relation between population pressure, poverty and environmental degradation in

developing countries has been the subject matter of discussion at global level for some time now. In support of this there have been a plethora of studies dealing with these issues at the country level and also at the local level. "In some situations both poverty and environmental degradation have been linked to institutional failures" (Dasgupta and Maler, 1994).

It has been argued that, environmental degradation is a cause of accentuated poverty among the rural poor in poor countries in one hand and on the other hand, population growth and deterioration of environmental resource base feeds upon each other. However, most of the studies on interconnection among population growth, poverty are descriptive with little analytical vigour. Dasgupta and Maler (1995) attempted theoretical modelling of these interactions using empirical findings drawn from a number of disciplines. The attempts were to identify circumstances in which population growth, poverty and degradation of the local environmental base can fuel one another. Abdulla and Kiskka (2002) attempted to investigate the impact of ecosystem degradation on farmers' livelihood through micro level study in the Nile Delta, Egypt. They argued that, the relation between ecosystem degradation and poverty is through industry generated air and water pollution. The pollution had created an unhealthy degraded eco-system, which adversely affects health and livelihoods. Poverty when transmitted in to quality of life is found to be associated with environmental deterioration. However, there are also evidences, which suggest that poverty is declining while environmental quality is also deteriorating. It is now realised that the relation between poverty and environmental degradation is complex and nonlinear. An apparent

association of incidence of poverty and environmental degradation does not necessarily help in establishing cause and effect relationship. Factors involved in poverty incidence and those contribute to environmental degradation can be entirely different.

Accordingly, environmentalism of our generation unveils a mixed bag of anguish and hope. Anguish because of the anthropocentric development process has left behind irreversible environmental damages and social disrupting on a planetary scale. Pollution of air, water, soil is continued in the context so long as globalisation continues and it does not transgress the safe-limits. Hope, as more and more people having realised the violation of the system search and struggle for alternatives.

Therefore, every developing nation in an era of globalisation should aim at solving poverty problems and the problems of the marginalised, in relation to environment of the people by chalking out effective environmental management with the study of the following objectives :

- i. to analyse the incidence of poverty and state environmental degradation in the selected areas causing large-scale environmental degradation;
- ii. to understand the linkage between poverty and environmental degradation.

This type of study is confronted with a number of problems. Data on poverty itself have certain limitations. Similarly it is difficult to qualify environmental degradation. But now the time has come not to say that – “The idea is true but it is difficult to implement” and use ‘but’ and ‘difficult’ in a manner as if ‘difficult’ and ‘impossible’ are synonyms. It is an irony that

Indian intellectuals started thinking about alternative system of development which divested vast region in Asia and Africa only as Europe started thinking alone these lines. Environment movement of Europe started when people experienced that the destruction of environment is going to affect them. European environment does not influence the consumerism. Gandhiji's ‘Hind Swaraj’ came when evils of modern system of development started showing its effect. Exploitation of human beings and societies started in an unprecedented manner in the 19th and 20th century. Europe did not have hunger deaths and hence environment is one of the primary concerns. Asia and Africa need an alternative development model because they are facing human extinction with the assertion of globalisation. Environment movement, in the third world, therefore needed and it shall not succeed unless the deprived and marginalised sections of society get convinced that eradication of inequality and poverty are inherent part of the movement. The goals of the developed world to consume the resources of the third world and environmental mismanagement that leads to environmental degradation and that leads to social insecurity and economic inequality among the marginalised and vulnerable sections should be effectively checked by the strategy outlined above. Otherwise, sustainable development would be an impossible advent for the people in the area.

In the conclusion, it may be said that proper environmental management plan with attention to conservation management can ameliorate the situation and provide necessary support to address the issues of poverty reduction.

Sustainable Development: A Social Prospective

In recent years man's understanding of the environment specially with respect to greenhouse effect, ozone layer depletion, acid rain, desertification, climate change, drought etc. have made him realise that, the environment though it appears very large can not be taken for granted. Our development activities must be based on this realisation because it would otherwise tell upon our basic life system, which has a definite carrying capacity of eco-system. While our very existence and survival is dependant on air, water and soil, the environmental concern must be taken into account in development planning so that progress of mankind and preservation of ecology go hand in hand. With the rapid growth of industrialisation in an era of globalisation, the resources are robbed from the nature to create growth on the market, which gives rise to fall of resources. For a balance social life and harmonious existence the mutual support of all living beings are important. These have been an ecological balance on the world, which probably has a way to an exploitative use of nature with the development of industrialisation. An extremely dangerous situation has been created by the activities of the present global society, which includes, indiscriminate cutting down of trees, over-grazing, modern agriculture radioactive fall out from atomic centres, domestic and urban waste disposal, discharge of chemicals effluent from factories, emission of natural and synthetic gases etc. These are matter of grave environmental concerns.

"Sustainable development means the process of change in which there is harmony in development so that the potential to increase both

present and future human needs and aspirations exists. It is a process of social and economic development that satisfies the needs and values of all groups in the society without destroying future options and without compromising the environment." For this, it is necessary for us to see that, do not make too many demands on the environment. The demands should not exceed the carrying capacity of the present as well as future generations. The modern tools of science and technology should be used for conservation control and monitoring of natural resources is essential. Construction of multi-storeyed building in cities, construction of large dams, highways, railways, flats, bridges, industries etc. have environmental as well as social, economic and cultural implications. Therefore, the advantages and disadvantages of the projects should be viewed against the environment. The best interest of both development and environment should be served.

Over the years due to increase in population the area has been greater and greater pressure brought to bear on environment and its resources. In the agricultural sector in India, consumption of pesticides increased from 2048 tonnes in 1965-66 to 80000 tonnes in 1991 and 10, 0000 tonnes in 2003 and more in 2004 and 2005. The excessive use of pesticides has resulted in the multiplication of insects. There are 200 varieties of pests, which attack crops. Many of them have become resistant to pesticides. At the same time it also results in the destruction of insects and birds that are not harmful. The activities of micro-organisms are destroyed by the use of herbicides. The use of chemical fertilizers has also increased from 65000 tonnes in 1951-52 to 200 million and more in 2004-05. The extensive use of nitrogenous

fertilizers increase the level of nitrates in ground water and recent studies shows that cancer can be caused by increased intake of nitrates. Phosphorous may also enter surface water.

Therefore, in the spirit of the Brundtland Commission Report, priority must be given to the poor and the modern technology and social organizations should be used to improve environment with a view to meet the present and future needs without any compromise. Hence, a strategy must be evolved to deal with both poverty and effluence with equality and respect for human rights without which there can be no real sustainable development. Sustainable development is not something that can be achieved by government alone. Every member of the civil society, social groups, NGOs must contribute towards it. This is by adopting sustainable habits; e.g. using public transport, recycling of the waste, rain-water harvesting, population control, switching off the light or fans when not in use, burial of wastes and dead animals etc. the individuals should not excuse himself by thinking that such a small thing can do nothing to solve such a larger problem.

An Alternative View of SD

In the above context, the alternative approach in the development debate realises that, the values that governed and the goals that guided economic activities in the modern world would have to be drastically revised if the crushing poverty of the masses was to be eradicated. Conventional economics is premised on the concept of economic man, the individual as an intent on serving his best interests in buying and selling to maximise his profits. Economists know this to be an abstraction and writers on economic issues always clarify in the opening of remarks that the overall situation is influenced

by other factors as well, but this is forgotten when it comes to application of economic principles. From being an abstraction, the concept has been raised to the status of an ideal in capitalist societies. (MDG)

Psychological Approach

The alternative system of development thought of by the intellectuals after when it experienced that, vast regions in Asia and Africa are devastated in the context of globalisation. Their source of inspiration is Petrra Kelly and EF Shumachar, but not Mahatma Gandhi or Mao-Tse-Tung. There is a marked difference in between the two groups of thoughts. It is due to the experience of the two. European environment movement started when the people experienced that the destruction of environment is going to affect them. European environment does not affect their consumerism. Gandhi 'Hind Swaraj' came when evils of modern system of development started showing its effect. Exploitation of human beings and societies started in an unprecedented manner in 19th and 20th century.

Europe does not have hunger deaths and hence environment is one of their primary concerns. Asia and Africa and other third world countries need an alternative development model because they are facing human extinction. "Environment Movement in the third world shall not succeed unless the marginalised and deprived sections of the society get convinced that eradication of inequality and poverty is inherent part of the movement." Therefore, Kishna Pattnaik suggests that, "the development formulation can be made taking into consideration, the population growth, exhaustibility of natural resources and an optimum level of per capita consumption."

natural resources to maintain the pomp of modern development." The people should empower themselves and should have the right to make few changes or take few decisions at the stage of implementation of such policies. Otherwise, the capitalistic societies shall make arrangements to maintain their goal of sustaining development and transfer of resources of the third world countries. Such consciousness has to be created in the people through education and mass awareness programmes.

The Right Approach

The Nobel laureate W.A. Lewis in his book, 'The Theory of Economic Growth' (1955) agreed that, "the objective of development was to increase the range of human choice but decided to concentrate his analysis on the growth of out-put per head, which gives man a greater control over his environment and thereby increases his freedom." The right approach to development requires, therefore, the maximisation of growth of GDP, and then adopting some redistributive measures to improve the lot of the poorest and 'worst-off' in relation to control over environment. Considerations of 'equity' and 'justice' are primary determinants of development and the structure of development is stopped by them. If, poverty is to be reduced, if the poor have to be empowered, or if the poorest regions have to be lifted out of their poverty, the structure of production has to be adjusted to produce their outcomes through development policy with an effective control of 'ecology' or environment.

The right approach to development, therefore, requires us to examine the ends and means of development. In order to capture

these nuances end to develop more useful categories of variables in making development policy. Amartya Sen, Nobel Prize winner in Economics in 1998, approached this problem almost entirely from the point of view of 'Right to Development'. According to Sen, development is best seen as a process of expanding the substantive freedoms that people enjoy. Growth of GNP, or industrialisation or technological advances are very important as means to expanding these freedoms, but they are also dependent on other determinants, such as social and economic arrangements, education, provision of health care, social security, civil and political rights, the freedom to participate in public discussion and in development activity. Substantive freedoms are constituent components of development, but they are also instruments of development. Free agency of the people, when they enjoy civil and political rights promoting development through participation is essential for the process. The concept of development as freedom thus fully integrates human rights with the right to development. In the entire process of evolution, 'environment' is deep concern.

Closely related to this concept of capability, which Sen and other economists have extensively dealt with and operationalised. (Sen 1984, 1995). Functionings are defined as things that we value doing or being such being in good health, being literate; or educated being able to participate in the life of the community, being free to speak, being free to associate and so on. The freedom to achieve valuable functioning is called 'capability'. In that sense, development becomes the expansion of capabilities of persons to lead the kind of lives they value. Public policies and participatory capabilities used effectively by the public can themselves influence the

formulation of these public policies. Therefore, in determining public policies which would realise the development of human beings, it would be useful to focus on capabilities and their enhancement in specific sectors in relation to 'environment'.

Conclusion

In the conclusion it may be observed that since globalisation is already on and its inevitability leaves no country to live in isolation, we should workout it very resolutely and effectively in relation to sustainable development and environment or ecological system. Since globalisation is governable, it can only meet its own lapses. In this regard consciousness has to be created in people through education, media and mass awareness programmes. People must participate in the programmes for environmental improvement as well as in planning, and implementing development programmes. The Family, NGOs, civil society, various people's union should be the starting point of this. Village level units should be created and strengthened so that the community participates in the management of environmental resources and conservation of energy. Otherwise, environmentalists argued that there shall be complete destruction of the world in near future.

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"CONCEPT OF DIALECTIC" A PHILOSOPHICAL ANALYSIS

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In history of thought, the term 'Dialectic' is derived from the Greek word *dialege* and *thai*, which means 'to pick out'. Homer uses the term for a higher mental activity. In Homers' poetry the term means 'to think', 'to deliberate' or to sort out the arguments regarding some issue (Schirollo, pp. 18-34). The concept at the initial stage did not specify about the form of conversation or the kind of understanding it resulted in dialectic was taken as a kind of discourse. Ordinary human communication begins with accepting what is given. It is not reflective. It becomes reflective, the moment evaluation of experience begins. The simplest form of reflection is in the form of a dialogue. Here one of the participants describes his experience – while the other indicates whether he experiences in the same way or not. It is possible that a particular experience can be experienced differently. One may experience the blossoming of a flower as the end of the bud while another may experience it as the beginning of a flower. They may come to an agreement through a dialogue that though the object is the same their experience of the object is different. There is no problem in the dialogue as long as the participants agree on the meaning of words and their application of things. The dialogue becomes problematic when their attempt to describe a situation results in two exclusive descriptions where each one is adequate in its own way. In this case, the participants can not know whether in fact they know the thing,

which they try to describe. But they are aware of the problem they face. If one describes such situation by indicating the problems and limits of human knowledge, he is formulating a dialectical argument.

Reflective consciousness consists in evaluation and examination of concepts as understood as symbols which are different from their meanings or the objects. Concepts as understood as symbols imply that there are alternative ways of knowing the same referent. The consciousness of alternative believed – contents, as difference do not cause any disturbance since the acquisitive spirit can adjust this. But when we realise that the believed contents are superimposed, their mutual incompatibility is discerned and the believed contents, which appeared to be different, become opposed. The character of the opposites generates contradiction and in contradiction we apprehend the depth of negation. So negation is experienced as the cancellation of the illusion. Reflection starts with such an experience.

Affirmation loses its claim for describing the reality and negation arises in the form of reflective ideas leads to dialectic illusion because of misemploying the reality with the reality itself. The purpose of dialectic is to explore such perversions. The dogmatic claim of a concept that it is fit enough to represent the thing is denied with the awareness of rival claims of their concepts. If alternative predication had been

there, it would not have been possible on our part to distinguish the subject from the predicate. A study of the history of thought shows that such alternative conceptualisations of the real, as competing theories have created controversy, which is interminable such awareness is termed as transcendental reflection. Dialectic is a kind of understanding of this direction of concepts and their denoting activity. In this connection, an analysis of the pre-suppositions of a discourse is to be investigated which consists in syntax, semantics and pragmatics. The syntactical nature of concepts defines their relation with other concepts. The semantics relation assumes the tendency of qualitative self-transcendence which is metaphysical in character. The pragmatic analysis consists in their relation of a sign to the interpreter. Hence reflective analysis of symbolistic function of a discourse is possible in the analysis of semantically, syntactical and pragmatic constituents of a concept. The aim of dialectic is to be reflectively aware of the mechanism of discourse in its universal form of critical awareness. Philosophical awareness can be defined as the awareness of awareness which has no other content than itself and has no other purpose than itself.

In this connection, we can see that dialectic is the differentia, which distinguishes philosophy from science, art and religion. The empirical success of scientific method has inspired many like positives to employ empirical verifiability as the sole criterion of significance. Similarly religion also takes mystic experience as supreme. But both science and religions are dogmatic in the sense that they do not examine the basis of their belief. If different religions start with different kinds of mystical experience, then religion needs dialectical examination. In dialectic

the concepts are with held from their use and subjected to impartial examination of dialectic. Therefore, dialectic helps in freeing us from prejudices or idola as Bacon has described

Dialectic is present in every discourse whether scientific or religious. The self-enlargement of any discourse implies its negation. Elaborating on this view George Santayana remarks, "Dialectic is the conscience of discourse and has the same function as morality else where, namely to endow the soul with integrity and to perfect it into a monument to its own radical impulse".¹

From the above contention it is clear that the dialectic involves duality of mind, which is distinguished from inductive and deductive forms of reasoning. It is to be seen that opposition is the life blood of dialectic and the resolution of the opposition is achieved in the dialectic pursuit. In the history of philosophy we find the tendency of opposite kinds of discourses about the same kind of reality. This mutual opposition of the doctrines has opened the way for dialectical understanding. So dialectic is the philosophy, which consists in the self-consciousness of philosophical awareness.

Hence, it is noteworthy to point out that dogmatism is the first stage of dialectic. 'Dogmatism' defines Adler, "is an intellectual attitude which is not Self-Critical; it attempts to rationalise assumptions and prejudices which it does not acknowledge."² Every system of philosophy has a kind of discourse with its distinctive procedure of elucidation. So philosophical understanding consists in

1. G. Santayana, *The Realm of Essence* pp.100
2. M.J. Adler, *Dialectic*. p.121.

distinguishing different kinds of discourses in their universal application. R.W. Church rightly defines dialectic as "a method or a way of elucidation."³

Although this kind of thinking happens in the semi-critical stage, no doubt it is milestone in the development of dialectic awareness. The next moment of the dialectic is the moment of Criticism.

This is the stage where the contrary speculative systems through mutual opposition reveal the inner depth underlying it. So philosophical systems due to their claim of universality enter into mutual conflict. Dialectic does not arise where there is no universal claim for truth. Engels emphasizes the movement of truth through opposition as the central point of dialectic. He rightly observes, "Dialectic is nothing more than the science of general laws of motion and development of Nature, human society and thought."⁴ The next moment of critical evaluation of conflicting systems by its non-movement leads to the stage of resolution, which is considered as the highest stage of the dialectic. It is described as the stage where the self recognises its pristine purity and beauty. So the dialectical growth consists in moving from simple immediacy of dogmatism through critical mediacy of scepticism leading to the final restoration of spiritualism. Contradiction and opposition being the source of dialectic is realised in the opposition of systems of incommensurable discourses. Therefore, dialectic pre-supposes two wings, thesis and

antithesis leading to synthesis. • In this connection, it may be pointed out that the dialectic implies not to actual minds in opposition but a duality of mind. It arises out of intellectual tension or internal dissension.

Every significant discourse is characterised by consistency and coherence. The ideal of a discourse is to raise a steadfast intent. A discourse bereft of a steadfast selfdetermination lacks direction and therefore turns out to be meaningless. H. Ray rightly says: 'Dialectic as the way of elucidation, safe guards the discourse from intermingling of concepts or confusions.'⁵

Dialectic in the process of elucidation demarcates the precise limits of concepts, which is otherwise known as definition. Socratic dialectic is important for its love of definition. It consists in recognising the concepts in themselves and to locate them in their proper place of the discourse. With the growth of the intellectual pursuit, the process of logical mapping gets more intention and its fulfilment is achieved in a fully self-conscious discourse. The final stage of determining the foundational concepts and finding out their mutual correlation is called the dialectic. George Santayana defines dialectic in the following words.

"It is not an alternative to empirical pursuits but their perfection, for dialectic like art has no special or private subject matter, nor any obligation to be useless."⁶ The foundational concepts are discerned in an ideal situation of

3. R.W. Church, Bradley's Dialectic Preface, London, 1942, P.S.

4. Engels, Anti Duhring, P. 210, 1974.

5. H. Ray, Dialectic, Cutack, Santosh Publication, 2000, p. 47.

6. George Santayana, Selections, Ed. By I. Edmann. P. 308.

perfect speech, which is indicative of a self completed spiritual life. So discourse is implicitly present in every discourse and a discourse about discourse i.e. meta-discourse is present in every discourse. Definition as an instrument of understanding explains in detail the conceptual operations. When a concept is defined its isolation and non-intelligibility is lost and more intelligible concepts determine it. A self completed autonomous speech gives rise to speculative philosophy. In a dialectical situation such incommensurable self-completed systems confront one another in opposition. Ordinarily such opposition is taken to be the mistakes with reference to the common reference of speech. But in dialectic consciousness the intensity and universality of their opposition is discovered. It appears as if both partners of the dialogue were talking in two different languages without trying to understand the other. The variety of foundational concepts where each one claims exclusive description of the reality creates confusion. Awareness of such confusion is the first stage of dialectic awakening. The situation is transcendently absurd. One can overcome the transcendental absurdity by deep philosophical analysis or self-criticism. The dialectical awakening gives rise to the stage of dialectical translation. This is a process of ascertaining the exclusive claim of different foundational concepts claiming to possess or refer to reality. Here one realises that each speech formulation is as good as the other. So there is nothing to choose among dogmatic systems. The dogmatist chooses one concept rather than the other because of his inner affinity. By making a choice the dogmatist proceeds in the spiritual growth as long as he thinks that dogmatic systems are instrumental to spiritual

programmes. But if the dogmatic systems are treated as the end of spiritual progress then it gives rise to stagnation in human history. At such a juncture dialectic resolution of the conflict of polarities is necessary. This can happen when the incommensurable foundational concepts give up their existential claims and stand out as symbols of existence.

Realising the discourses as discourses and disengaging the concepts from reality resolves the conflicts of discourses. So dialectic frees us from any ontological commitment. Dialectic will refuse to accept any discourse, which claims to identify concepts with reality.

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GAPS IN HIGHER EDUCATION FOR WOMEN : FILL THE GAP TO FULFIL THE VISION

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Introduction

To a question as to what is the measuring rod of happiness of any human society, the "Taittiriya Upanishad" has declared that the number of youth who are well educated and thereby have secured profound knowledge, who are of sterling character and who are healthy and physically fit, constitute the measuring rod of happiness. In the absence of any of these, a person is likely to be a liability to parents and society instead of being an asset. Hence higher education of women has its relevance.

The World Bank reports show that the countries with 51 percent or more rate of higher education are highly productive. Those between 21-50 percent are medium productive and those between 6-20 percent or less have low rates of productivity. Hence higher education is directly related to national productivity. This includes higher education of both men and women. Only 7.5 percent of India's youth in the age group of 17-23 years have access to higher education and the percentage is very less for women.

The constitution of India has guaranteed the right to equality to all its citizens irrespective of their sex, caste, creed and religion. Indian democracy has been thriving on these basic principles for the last more than five decades. Gandhiji in "Young Indian" in 1918 has mentioned that; woman is the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the

activities of man. She has the same right of freedom and liberty as he.

The 10th plan approach aims at empowering women through translating the National Policy for Empowerment of women into action and ensuring survival, protection and development of women and children through Rights based Approach. Empowerment is a multi-dimensional process and it includes higher literacy level and education for women will help to ameliorate the status of women by changing the existing attitude and promoting awareness of their positive self-image as dignified human beings. With implementation of economic and social sector reforms, there has been an imperative need for empowering women to maintain gender equality. Furthermore in the growing free market and materialistic environment, the status of women is further endangered through their commodification for marketing products.

Objective and Methodology

It is in this context the present study is undertaken to find out the gaps in higher education in our country and the vision to fill the gap to have equal participation in development process. The study is purely based on secondary data like UGC Annual Reports and Census of India 2001.

Literacy : Vital Necessity for Women

Women constitute 48 percent of the population and the step to empower them will

bring all-round development of the nation. They constitute 30 percent of the workforce, perform 60 percent of all working hours, receive 10 percent of world's income and own even less than one percent of the world property. Of total people in poverty 70% are women. Hence poverty has a women's face.

They are viewed as economic burdens and the contributions they make to the society go unacknowledged. They have hardly any economic base to command their power in decision-making and participate more effectively in other productive activities. The growing tendencies of victimizing women and committing social crimes on them making them weak, destitute and risk prone has become matter of great concern even in 21st century. It is more grave and formidable where the women are poor and illiterate. The various social exploitations and humiliation on women over several hundreds of years have devastated the women race with powerlessness, voicelessness and ill treatments. The only remedy to overcome this horrible malpractice is to bring them to forefront through proper education, training and social as well as economic rehabilitation.

Value of education and literacy is immense in building the future of a nation and women being important segment, their neglect for a while will delay the process of development of a country forever. Ignoring women's literacy will breed gender inequality and lead to serious damage and destruction jeopardizing their empowerment. It is a must for a mitigating the miseries of their lives. Women's illiteracy and its side effects will have strong repercussions on the next generation. Increasing women's literacy will correct all the maladies and increase

their productivity. It will improve their self-image and autonomy.

It will help to control the burgeoning population growth in the country as research studies have revealed the inverse relationship between level of literacy and growth of population. She can look after her children better, guarding jealously that higher education can bestow. She will be economically stronger and her economic independence will enable her to justify a small family. She could be in a position to weigh her options in terms of the number of children she can rear within her means and afford for them a healthy and decent life. They will enter into almost all vocations, which were untouched in the past and can use their skills and resources to start their own enterprise.

Empirical studies all over the world have revealed that literacy is highly conducive for growth and development and raising the country's status in Human Development Index. The various criteria in computing HDI, like participation in work force, fertility, child health, nutritional status, age of marriage, protection of environment changing sex ratio, access to health care, drinking water, sanitation will work effectively to raise the same. It will help to break the vicious circle of poverty and make them a powerful force in the society.

Gaps in Literacy

With the phenomenal expansion of the formal educational system since independence there has been noticeable progress in literacy rate of both male and female. Though both have increased over the period, there is an undesirable continuance of gender disparity.

Table-1 Gap in Literacy Rate After Independence

Census year	Persons	Males	Females	Gender gap
1951	18.33 (15.80)	27.16 (27.23)	8.86 (4.52)	18.30 (22.71)
1961	28.30 (21.66)	40.40 (34.68)	15.35 (8.65)	25.05 (26.03)
1971	34.45 (26.18)	45.96 (38.29)	21.97 (13.92)	23.98 (24.37)
1981	43.57 (33.62)	56.38 (46.39)	29.76 (20.60)	26.62 (25.79)
1991	52.21 (49.09)	64.13 (63.09)	39.29 (34.68)	24.84 (28.41)
2001	65.38 (63.61)	75.85 (75.95)	54.16 (50.97)	21.70 (24.98)

Source : Census of India Part III, 2001.

: Census of India – 2001, Series –22, Orissa, Directorate of Census Operation, Orissa.

Note : Figures in parentheses indicate data of Orissa

The Table-1 shows the literacy rates of India during the last five decades from 1951 to 2001 reflecting the efficiency of education policies of Govt. of India in bridging the gap of gender disparity. For the first times, the country witnessed a faster growth in female literacy, that is, 14.9 percentage point during last decade (1991-2001) which is higher than the increase in the male literacy rate of 11.7 percent during that period. The gender gap was more in 1981 census and declined considerably in 2001 census. This denotes the Government's commitment towards women education and empowerment on the one hand and existence of gender disparity on the other. This also reflects

the late realization of the goals of Governments in alleviating poverty and creating gainful employment for all.

The same picture is pertinent in case of Orissa for all the census years except 1981 when gender gap is more than that of India. It continues to prevail in the state leading to poor quality of health care and high infant and child mortality and malnutrition. It also directly affects economic growth by lowering the state's position is HDI and GDI.

Finally, a relatively high level of inequity implies restricted employment opportunities for women and discriminatory practices against

Table-2 Statewise variation in literacy rate and gender disparity.

Literacy rate States	Males (%)	Females (%)	Gap (%)
Kerala	94.20	87.86	6.34
Mizoram	90.69	86.13	4.56
Lakshadweep	93.15	81.56	11.59
Bihar	60.32	33.57	26.75
Jharkhand	67.94	39.38	28.56

Source : Census of India 2001

them in the labour market and other societal activity. These traditionally institutionalized inequalities go very much against the constitutional goal of egalitarian social order affecting the planned development process.

Table-2 presents the state wise variation in literacy rate with gender disparity. Even though national average is relatively better, when we compare some states in India, there is a large variation. In progressive states like Kerala, male and female literacy rates are 94.20 and 87.86 per cent respectively with gap of 6.34 per cent. Similar situation exists in Mizoram and Lakshadweep. Compared to this Bihar and Jharkhand project a greater gap in literacy rate.

This variation depicts gap in social and over all human development among the states which should be progressively reduced.

The gender disparity is also present in the gross enrolment ratio of women in higher education as shown in Table-3.

Women enrolment has increased from 14 in 1950-51 to 67 in 2002-03 per 100 men. The enrolment was only 10 percent of total in 1950-51 and rose to 40.50 percent in 2002-03.

The vision and steps

First Education Minister of Independent India Maulana Abul Kalam Azad in an educational conference in 1948 remarked that, "it was the

Table-3 Women Enrolment Since 1951

Year	Gross Women Enrolment (in 000s)	Women Enrolment per 100 men	Women Percentage
1950-51	40	14	10.03
1993-94	1664	50	33.20
2002-03	3696	67	40.50

Source : UGC Annual Report 2002-03

birthright of every individual to receive at least the basic education without which he can not fully discharge his duties as Citizen". From Ajad to Arjun Singh many years have passed. We have still half of the population illiterate who are women. Women have accepted their status without opposition as it seems now and male dominance is pre-eminent. It is against this background comes the concept of vision of our present President Dr. Kalam to emerge India as knowledge super power in 21st century. He told in his Republic Day speech of 2005 that there comes a time in the history of a nation, which can be called as the time to make history. And we cannot achieve that by neglecting women.

The Govt. of India in the National Policy for Empowerment of women (2001) has laid down various actions plans to remove the gender disparities. A special strategy of women component plan is formulated where 30 percent of funds/benefits shall flow to women from other development sectors. New programmes like Integrated Women's Empowerment Project and Rural Women's Empowerment and Development have been launched. There has been a paradigm shift from 1st to 10th plan. The first plan while stressing the importance of women's education might have wanted to keep women in safe custody with their role as homemakers. But with continuous process of policy making and planning a significant improvement has been brought about. They are now more confident and self-sustaining citizens than before.

Conclusion and Suggestion

Thus for attaining socio-economic and cultural objectives enshrined in our constitution,

an effective and full-fledged participation in vital. It is here that the institutions of higher education have to take the leadership to provide base for an interactive process. The syllabi and curricula are to be designed from a feminist perspective devoid of gender bias to ensure an attitudinal change in the society about the role and contribution of women to national development.

Strong initiative should be taken by the Govt. with concerted attention in educational planning. Free and compulsory education should be extended to girls up to 20 years. The NGOs, SHGs and private institutions giving stress on women literacy should be encouraged. The foundation of elementary education and primary education should be strengthened with proper working of mid-day meal scheme, appointment of more women teachers and special support services to poor parents.

The political parties should join hands in this regard to remove gender disparity by passing the women representation bill in the Parliament. This will break the century long patriarchal social order and the male chauvinistic fervour prevalent in the country.

21st century has blurred national boundaries. Globalization is at its peak and even local events have worldwide repercussions. The process of women empowerment set in motion. We have become a party to the process by signing GATT and accepting GATS. Globalization for the welfare of all and harm of none should be India's message in the context of women empowerment and higher education. Strategies are to be designed to achieve the goal.

The operational strategies should follow a time-bound action plan through a participatory process of Central Government, State Governments and various departments for women and child development. Gender auditing and evaluation mechanisms should be undertaken along with this. Research and academic institutions in the public and private sectors should be involved in the process.

At the grassroots level the gap could be bridged by formation of more SHGs. These groups will bring about synergistic implementation of all the social and economical development programmes by drawing resources from bank and other financial institutions and by establishing a close interface with the Panchayats and other local bodies.

Training of personnel of executive, legislative and judicial wings of the country with a special focus on policy makers, law enforcement machinery as well as NGOs, is to be undertaken to promote societal awareness to

gender issues and women's human rights. Mass media should be involved in the process.

All these will help the country to emerge as a knowledge super power in 21st century with equal role of men and women and the vision of our present President will be realized.

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NAYAGARH RISING OF (1893-94)

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The people of Nayagarh rose to revolt in 1893-94. The primary cause of the rising was the inefficiency of the Raja Ladukishore Singh Mandhata, 22nd king of Nayagarh and the oppressive conduct of his Dewan Khetribar Singh.

Khetribar Singh a brother of the Raja Ladukishore Singh was appointed Dewan in 1897. The Raja was a man of profligate habits who spent his time and money in enjoyment. He had inordinate faith in his Dewan who ruled the state with an iron rod. The Dewan tried all judicial cases and decided them at his sweet will.

On the death of Raja Ladukishore Singh, his nephew Balabhadra Singh succeeded him in the year 1889. Raja Balabhadra Singh died after eleven months of his accession to the Gadi. He was succeeded by Raja Raghunath Singh Mandhata. After the death of Raja Ladukishore Singh Mandhata, the Dewan exercised his full powers during the rule of Raja Balavadra Singh. But his successor, Raja Raghunath Singh was a man of different stamp. He ascended the Gadi with a heavy legacy of debts to the extent of a Lakh and quarter of rupees. He found the state in hopeless financial condition and made earnest endeavour to improve it by suspending the Dewan in 1893.

The ex-Dewan was full of revenge against the Raja. He started making intrigues against the Raja and manager Babu Gopal Chandra Santra. His intrigues first burst out on 10 April 1893. Nearly 30 persons waited near

the palace with stick in hand. When Gopal Babu came out from office before dusk, he was dragged out of his palki and assaulted. The Raja with his personal servants came out to save him. The manager escaped with slight injury. That very night the ex-Dewan fled to Khandapara with his close associates. He made the village Gunthuni in Khandapara his base of action.

On 25 April 1893, the ex-Dewan marched in to the state with 500 armed men from the village Gunthuni. They looted and set fire to the houses on their way. They reached Itamati, where the number of melias (rebels) increased to 800 armed men. The Raja for his personal safety wired to the Suptd. of Tributary Mahals for police help.

The Asst. Superintendents of Tributary Mahals, Babu Sudam Charan Naik rushed to Nayagarh and effected a reconciliation between the Raja and the ex-Dewan. The latter apologized to the Raja. He gave assurance not to enter Nayagarh or Khandapara for 2 years.

The Kondhs had some genuine grievances against the king. They were paying some millets and vegetables in fixed qualities in lieu of rent. The rent in kind consisted of kulthi, goats, pigs, pumpkin and resin. They were also made to supply rasad in shape of eggs, fowls and goats. These impositions increased volume of discontent among the poor and ignorant Kondhs.

The crisis was precipitated when a police constable extorted one fowl from a Kondh

of village Bhinurgdi. The Kondh became furious and put the constable to death. Three other constables and a village mohajan were put to death on the same way.

The Superintendent of Tributary Mahals visited the state and heard the grievances of the Kondh and others. The services of the managers were dispensed with and a new manager, Darpanarayan Das was put in his place. The enhancement of rent-in-kind was considerably reduced and the payment of rasad by the Kondhs was abolished. The new manager enjoyed to administer affairs on principles of justice and equality. Thus the second meli of Nayagarh came to an end after blood-shed.

The state of Nayagarh was destined not to enjoy peace for long. Khetribar Singh tried to create fresh disturbances in Nayagarh. He sent out secret messages to the ignorant Kondhs to withhold payments of rents-in-kind or cash. He further instigated them to frustrate all attempts on the part of the authorities to trace out the culprits in murder cases committed in December last. He also assured them that as soon as he would rejoin as Dewan, he would deal with them very leniently.

The ignorant Kondhs headed by some Oriyas attacked the out-post at Mohitama on 4th August 1894. They carried away three constables from the out post. They began to loot the houses and number of murders during the rising was 14. The police officers of Mahipur and Mahitama left the out-post to commit all sorts of oppressions in the Zilla Kurda and Mahipur.

A punitive expedition consisting of 230 armed men under 4 European officers marched towards the Zillas on 13th November 1894. The

rebels had not the courage to meet the force. They began to seek shelter in mountains and jungles. The forces followed up the rebels into their places of retreat and succeeded in capturing ringleaders.

The ex-Dewan was banished. He forfeited all property in the state. The ring leaders and murderers numbering 70 were tried and sentenced either to death, transportation for life or imprisonment for various terms.

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THE VICTIM AND HIS VOICE OF PROTEST IN HELLER'S FICTION : A SELECT STUDY

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Often man is trapped by the forces beyond his control. As his life is controlled by some other outside forces, he looks upon himself as a helpless victim. He struggles to confront or escape his situations. Many great works of art reveal a voice of protest through victimization. The suffering of man paves the way for a spiritual encounter with reality. This idea has been effectively dealt with by the post-war American fiction writers such as Bellow, Mailer, Malamud, Barth, Heller, Vonnegut and Pynchon.

In the novels of the fifties, chaos of any kind provoked our greatest terror. In Bellow, Ellison, or Styron-chaos always signified the breakdown of the human spirit in the face of an orderless world. But in this environment came Joseph Heller with Catch-22 that deals instead with one real terror that haunts the novel of the sixties – the organized institution, which in the name of reason, patriotism and righteousness, has usurped our right to face chaos and to discover our own order and humanity. The institution has promised a surer death of the spirit in the guise of rational order. The victimization of man at the social front was once considered a necessity. But the tyranny of social and cultural organizations thin out human personality. Even bureaucratic organizations choked the voice of the individual. Man's life has been cramped and dispossessed by the chaotic situations prevailing in the modern world. Tony Tanner in City of

Words comments:

This is true of his experience in the college, the factory, the hospital, the party what he discovers is that every institution is bent on processing or programming the individual in a certain way, yet if a man does not have place in any of the social structures the danger is that he might fall into chaos (1971: 1-2).

The massive expansion of bureaucracy has compelled man to conform to group morality. In such a critical juncture, art becomes a means to affirm the basic values of existence. The post-war American fiction writers not only portray the victim as a helpless creature but also reveal the extraordinary in him through his protest or rebellion. The quest for freedom makes the victim a perpetual hero.

Heller's Catch-22 is a microcosm of the twentieth century world. It shows that we live in an absurd world where we feel lost and sometimes at home like Yossarian, the aviator protagonist of the encyclopedic classic. The comic formula, "Catch-22", sums up man's position in an absurd universe. Heller shows that the formula is applicable to every aspect of life, to war, to love, to business and even to religion. Raymond M. Olderman puts it:

The waste land created on the island of Pianosa by the combination of war, the military and the system of economic free enterprise forces Heller's main character Yossarian, to become a reluctant Grail Knight. But in a world grown mad, he can only redeem or more accurately preserve himself – like Tiresias, like Barth's George Giles.

Heller calls Yossarian "the nice guy victimized". He is victimized unwillingly in the tradition of Camus's Absurd Man or Kafka's Joseph K and finally struggles to assert his individual humanity. The battle in Catch-22 is not between the Allies and the Axis, but between the powerless and the powerful, the victims and the victimizers. Yossarian struggles against the forces that would destroy the existence of free will. Like Camus's Absurd man, Yossarian considers selfhood – life and free will – important. His struggle against the forces must continue as he is determined not to accept defeat.

The senseless violence caused by war is yet another absurdity that shocked Heller. He chose to concentrate on issues of survival rather than on initiation. He considers the military bureaucracy and its absurd logic symbolized by "Catch-22" as greater threats than Nazi gun fire. Raymond Olderman remarks:

The enemy in Heller's book is not simply the chaos of war, but also the deadly inhuman bureaucracy of the military – (1972-97).

We first meet Yossarian in an infirmary rather than the wild blue yonder. He desires a

prolonged hospitalization for avoiding war. In the beginning he tries to adjust himself to the military code. His problem is Colonel Cathcart, who keeps raising the number of missions. When he feels that he is trapped by the system he resorts to this trick for avoiding combat – duty. After completing fifty one missions, he demands of Major his freedom. But he advises him to fly four more missions. To it Yossarian reacts :

He never sends any one home, any way. He just keeps them around waiting for rotation orders until he doesn't have enough men left for the crew ... (C:101).

As a protest he leaves for Rome with Milo without official leave. He develops an interest in mere survival to a position of moral responsibility:

Someone had to do something sometime. Every victim was a culprit, every culprit a victim and somebody had to stand up some time to try to break the lousy chain of inherited habit ... (C:369-70).

Finally we find the picaresque Yossarian of the story who although malingerers and dodges his official duties in the interest of self preservation changes into decent Yossarian who discards the illusion that he can afford to the evil done by Milo, Cathcart and others. He rejects the "deal", and explains to Major Danby, "I've got friends who were killed in this war. I can't make a deal now" (C:437). His illusion that nothing he can do about the system, changes and he leaves for Sweden. The escape of

Yossarian assumes a profound significance as it is a kind of explanation towards a new world of possibilities:

Yossarian's desertion to Sweden is an act of faith, an act of opposition to irrationality, a value-goal, an admirable attempt. For him Sweden is a better choice than the Kafkan world of darkness and morbidity or Camusian determinism and death. It is rather Bellowian Universe of freedom that leads to responsibility.

In this novel, Heller dramatizes how we are trapped in a cycle of victim and victimizers, the oppressed and the oppressors. But in a destructive victim – situation, the survival motive of Yossarian is a miraculous achievement for every man that acts as a foil to the absurdity and destruction. Unlike Kesey's Me Murphy who confronts heroically for salvation, Yossarian considers that he can be saved by a kind of heroic departure. Thus Catch-22 provides atleast temporarily a way out to the nauseating, frustrating and demeaning sane citizen of the modern world. To quote Frederick R. Karl:

When Yossarian decides that his life does count, he is making a moral decision about the sanctity of human existence. Life must not be taken lightly, either by others (military men, business manipulators, world leaders) or by oneself. Yossarian is a hero by virtue of his sacred appraisal of his future. To himself he is as valuable as general or a President. Since he is so valuable, he has a right, an inviolable right, to save himself once he has done his share of the

world's dirty business. The individual must consider himself supreme. What could be more democratic, American, even Christian! (1964:136).

The war in Heller's second novel Something Happened is fought on a different level. Whereas in Catch-22, this struggle is for physical survival. In Something Happened, the struggle is psychological and epistemological" (LeClair 1981: 247). Unlike Catch-22, the victimization in Something Happened, is only confined to the central figures. Bob Slocum, the hero of Something Happened, is middle – management executive of an insurance company. He is ambitious and wants to go up in the professional ladder. But Slocum comes across a new set of tormentors. He apprehends threat from everybody, his family, society and the company he serves in. Moreover, the internal conflict of the hero is the real source of his suffering. "Thinking of himself as trapped in a job and a family, Bob Slocum is most surely and instructively trapped in a mode of thinking and in the language of thinking" (LeClair 1981: 246). In contrast to Yossarian whose rebellious stance implies an existential faith in human freedom, Slocum maintains a deterministic belief that man is the helpless and irresponsible pawn of fate. After a prolonged fight, he accepts himself as a victim. Slocum's defining characteristics is dread. "Something" is going to affect him adversely. He can almost smell the disaster mounting invisibly and flooding out toward him through the frosted glass panes. When others suffer from floating anxieties, Slocum is affected by Kirkegaardian fear and always trembles that "Something must have happened to me

sometime" (SH: 3).

Though Slocum argues with himself like Dostoyevsky's "Underground Man" and Eliot's pathetic Prufrock, his monologues are combinations of contradiction, confession and self justification. Slocum suffers what Wilden calls "oscillation": Thus he is in a dilemma and finally appears a bundle of contradictions known as Robert Slocum. Thus an analysis of Slocum's character makes us feel that he is a plastic man in a plastic world. As the civilization itself dwindles, he has no escape. Like the Rabbit of Updike, he comes to the sad realization that he cannot fight and nullify a whole culture.

So He prefers to fit himself to it for the so called success. But his progress in life is an ironic fall in to hell, where he only welcomes further victimization. Thus the American's dream for success, though achieved through competitions, is only realized at the cost of innocent victims.

Heller's third novel, Good as Gold is structurally different from the previous two. It seems a bit conventional. So also the victimization of the hero is different from his predecessors. Prof. Bruce Gold, the protagonist of the novel, is a Jew. His life is regulated by inherited rules. The squabbles of American Jewish family is the cause of his suffering. His peculiar world, his own family and society, make him a victim. His family members always try to insult him as he develops a different mentality and hesitates to accept the orthodox Jewish customs. His interaction with his own people and family tradition puts him in a spider's web. He is considered an outsider and feels helpless, a fish out of water.

Gold is tortured by his father, step mother, brother and sister. They regularly try to insult him. His situation in the family is described thus:

Family parties had turned for him into grueling and monotonous tests of fealty to which he submitted with sorrow and anxiety whenever he was left with no civilized alternative (GG: 21).

They consider him a pedantic. His scholarship, creativity, intelligence and writings have no meaning for other members of his family as they fail to understand him.

Gold's review of the President's book, *My Year in the White House* provides him as opportunity to become one of the President's army of "helpers". Gold's desire to escape the painful world of his family lures him to join a government job as proposed by his boyhood friend Ralph. As the job only dictates "to say and do in support of our politics" (GG: 52). Gold protests "I can't be bought, Ralph" (GG: 33). In spite of the ambiguous nature of the government office, Gold decided to join as he thinks "I might fit in" (GG: 53). By joining a government job he thinks to command the respect of his family members. But in the governmental setup. Like his family members, nobody understands his intelligence or scholarship. His cries 'I'm a Doctor of Philosophy! A Professor, I'm a writer!' (GG: 197), do not save him from victimization. He consents to the decision of the Governor because his objections incurred wrath and insult of people "of established social position who ignored, abused, or despised him ... (GG: 199). Gold is

further frustrated when he learns that in America Jews has no chance to go far socially. To go up socially he is prepared to divorce his wife, Belle and marry Andrea, an elderly upper class woman or Linda, a married woman of four children. These actions and attitudes of Gold are the outcome of his utter helplessness and resentment with the social system.

His experience in White House has already made him realize the futility of power pursuit. The death of his brother further upsets him. The Myth of superman crumbles and the lure of his office does no more attract him. His family seems important and he returns. It becomes an existential necessity for Gold to free himself from a vicious circle i.e., the anti-semitic atmosphere of the White House that considers Jews as inferior to gentiles. A victim of power and position finally appears a hero of reality. He looks for a kind of spiritual regeneration and transcends his former undefined self. And finally rejecting the offer of the White House he acts independently. He no more feels insecure as an orphan because he is in the warmth of his mother. He comes out of a mad crowd and goes to his mother's grave, the real roots:

The earth had no message for him
He put his arm around the weather-
beaten stone monument for a
moment in a strange kind of hug
and had felt a little bit closer and
warmer. He left a pebble on her
grave (GG: 446).

In the above three novels, a voice of protest is clearly noticed. Heller demonstrates, "To exist is to rebel". Man can only discover a set of new values through rebellion. Yossarian,

Slocum and Prof. Bruce Gold rebel against the systems such as war, corporate life and family tradition to save themselves from victimization. Heller endeavours to summarise the attitudes, themes, and preoccupations of the novels of the sixties. His single vital quest is for the discovery of some way for the forces of negation. "Like Nabokov and Beckett, Heller makes failure artful" (LeClair 1981: 247) manipulating impossible materials such as exhausted situations and use-up languages. He employs humour and irony to achieve the liberation of his protagonists from the prisons of self and society, from the suffering and misery of human existence. And finally through failure his fiction provides a way both of patterning and controlling a chaotic universe-one in which the possibilities of an old fashioned heroism have gradually been eroded.

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PRIVATISATION OF PSUs : AN OVERVIEW

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The economic structure of Indian economy is mixed one with co-existence of both public and private sector. During the pre-independence period public sector participation in economic activity was virtually absent in Indian economy. The only organisations which were under the management and control of Govt. during those days were Railways, The Port Trust, The Posts and Telegraphs, The Aircraft and Ordnance Factories. In the post-independence period huge expansion of the public sector was undertaken particularly after the introduction of Industrial Policy-1956. Accordingly some definite category of industries were reserved for public sector for their expansion and development.

The Industrial Policy Resolution -1956 observed " The adoption of socialistic pattern of society as the natural objective as well as the need for planned development require that all industries of basic and strategic importance or in the nature of public utility services should be in the public sector. Other industries which are essential and require investment in a scale which only the state in present condition/ circumstances could only provide have also to be in the public sector. The state has therefore to assume direct responsibility for the future development of industries over a wider area."

But the performance of PSUs have been unsatisfactory due to a host of factors such as, poor profitability, under utilisation of capacity,

technological gap, Govt. interference heavy social cost, operational and managerial inadequacies, surplus man -power, lack of accountability, too much of trade unionism, union rivalries, labour troubles etc. to name a few. Considering the huge amount of losses incurred by a good number of PSUs, the Govt. has taken various policy measures to rejuvenate the public sector. One such measure is inviting private sector participation to increase market discipline and also the competitive capacity of PSUs through disinvestment of part of equity of selected enterprises, i.e. Privatisation

According to Barbara Lee and John Neblis, "privatisation is the general process of involving the private sector in the ownership or operation of a state owned enterprise". Thus the term refers to purchase of whole or part of the company. It covers contracting out and privatisation of management through management contracts, leases and franchise arrangements. Thus privatisation includes three sets of measures.

Firstly, it includes transfer of ownership of PSUs either fully or partly leading to privatisation.

Secondly, organisational measures for limiting state control through a holding company structure, leasing of assets to private individual to use the assets for a specific period or basic restructuring by redefining the set of commercial activities.

Thirdly, operation measures for improving efficiency by injecting the spirit of commercialisation in PSUs through grant of autonomy in decision making, provision of incentives for workers, permission to raise funds from the capital market, contracting out some activities or jobs that can be more economical than in-house operation.

Privatisation has emerged as a major public policy in many parts of the world. International lending agencies have increasingly given stress on privatisation as a condition to their project lending. The UN Report on the World situation shows that the policy has been adopted in many countries like, UK, France, Italy, Japan, Spain, Korea, Greece and others. An important thrust of New Economic Policy 1991 was on increasing the role of private sector in the industrial economy of our country.

Objectives

The major objective of disinvestment of Govt. equity in PSUs are :

1. To raise revenue collection for bringing down the fiscal deficit as per commitment made to IMF.
2. To ensure greater accountability and improved efficiency.
3. To mobilise sufficient resources for Govt. requirement.
4. To provide an opportunity to general public to participate in the equity of PSUs.
5. To encourage and motivate employee ownership. And
6. To reduce bureaucratic control and provide more autonomy in management.

New Economic Policy and Disinvestment

The primary components of commitment by Govt. to IMF incorporated in NEP 1991 are :

1. To review public investment to avoid areas where social considerations are not paramount,
2. To continue public sector in areas where their involvement is highly appropriate which will provide greater degree of autonomy,
3. Budgetary transfer of public enterprises restricted,
4. To provide further market competition for PEs.,
5. Sick PEs will not be allowed to continue incurring heavy losses.

The NEP 1991 envisaged the distribution of Govt. shareholding in PSUs to mutual funds, financial institutions, general public and workers. The meaning of privatisation according to NEP is the disinvestment of Govt. equity in PSUs and opening up for private competition. The Govt. of India has classified PSUs in four groups for the same, these are strategic, core, non-strategic and non-core.

In strategic sector like defence, arms and ammunitions the Govt. has to retain full control. In core sector the Govt. holding will be between 51% to 100%. In the non-strategic and non-core sector the Govt. will go for radical disinvestments of diverting shares up to 74%.

The Rangarajan Committee on disinvestment in 1993 has recommended even for 100% disinvestment of Govts' stake in non-strategic and non-core sector. Regarding the

mode of disinvestment the committee recommended three methods like, a) offering shares to public at fixed price b) sale through auction amongst a pre determined clientele, and c) transferring to a specific individual person or a firm.

A major step taken by the Govt. has been to set up the Disinvestment Commission in 1996 working out the terms and conditions as well as modalities pertaining to dis investment of public equities. Mr. G.V.Ramakrishna, former member of the planning commission was the first Chairman of the Disinvestment Commission. The Commission will be serviced by the Deptt. of

Public Enterprises. The first round disinvestment undertaken by the Govt. in 1996 was by inviting bids for purchase of 27.1 crore shares of four PSUs like, ONGC, SAIL, MTNL, CCIL. on October 9, 1995. The response was very poor as it could barely raise 168.4 crores covering 1.53 crore shares of four undertakings. The following information shows the profile of disinvestments executed by Govt. since 1991-92.

The Table-1 shows disinvestment in perspective as the Govt. could raise resources to the extent of Rs. 49,320 crore up to 2005-06 against the target of Rs. 96,800 crores, which is only

Table-1 Profile of Disinvestment (Rs. In Crore)

YEAR	TARGET	ACHIEVEMENT
1991-92	2500	3038
1992-93	2500	1913
1993-94	3500	Nil
1994-95	4 000	4843
1995-96	7000	362
1996-97	5000	380
1997-98	4800	902
1998-99	5000	5371
1999-2000	10,000	1829
2000-01	10,000	1869
2001-02	12000	5573
2002-03	12000	3360
2003-04	14500	15,547
2004-05	4000	2765
2005-06	NA	1568
TOTAL	96,800	49,320

50% of the target. This shows privatisation has not been a great success as expected.

Criticism

Disinvestment has been criticised by different corners on different grounds in the light of poor achievement of the targets. The main grounds of criticism are as follows.

Firstly, it was criticised that much of what the Govt. has collected over the years as States asset since independence has been put up for sale now. Since no one will be buying the sick PSUs all efforts are going to be diverted towards selling the healthy one which are not only making profit but also exemplary in many other respects. So the Govt. is in a trouble as it is going to be left with sick units only.

Secondly, question also arises about the rationale and strategy behind the continued exercise of privatisation. The Standing Conference On Public Enterprises (SCOPE) has recently argued that the Govts. Disinvestment plan is totally unplanned and has not benefited the PSUs. It argued "the disinvestment exercise is merely a budgetary-gap filling mechanism in which neither the views nor the strengths of any corporation are taken into account prior to their process of disinvestment.

Thirdly, there is hardly any efforts towards image building of the corporations short listed for disinvestment and they are also not given a chance to tone up their operations which could otherwise have fetched them a better price.

Fourthly, a recent study by the Confederation of Indian Industries (CII) pointed out that disinvestment must start with profitable companies to generate interest in the process

of privatisation and should be done in a transparent manner. Moreover the proceeds received from the process should be used to reduce the Govt. debt and there by lowering the interest burden as well as the deficit.

Fifthly, it is also criticised on the ground of not being transparent. The Chairman of the Parliamentary Standing Committee on Industries has remarked such lack of transparency in the Govts. handling of disinvestment of shares in PSUs. It is alleged that a certain "Core Group" at the centre was dealing with such disinvestment cases without referring them to the Disinvestment Commission in total contradiction to the commitment made by the Govt.

Sixthly, the Govt. is also not so particular about the objectives and timing of the disinvestment process. The Govt. introduced the programme without creating the necessary environment for its take off and is also not able to create healthy competition in the process. It also maintains undue secrecy in the process of its implementation. The CAG of India has made the comment that, "no efforts have been made to generate enthusiasm among the financial institutions /mutual funds about PE shares to encourage good response. The method of valuation was also not proper. The Committee has also failed to revalue the assets of the PEs to enhance their book value. In some cases the average realisation was even below the face value of Rs.10".

Last but not the least , there is lack of unanimity among the political parties with regard to its implementation. The political climate prevailing since a long time, is that the Govt. has to depend for its existence on number of

regional parties who are not in unison with the view of the Govt. as far as disinvestment is concerned. Hence, it becomes difficult for the Govt. to carry forward the process of disinvestment in PSUs.

Conclusion

Though reforms in the PSUs have been accepted in principle and reflected through policy pronouncements, the decade long experience shows much remains to be done if privatisation has to yield tangible results. Disinvestment decisions and their implementation have to be highly transparent in order to bring credibility to the process. The valuation of equity to be divested should be independent and free from bias. Public co-operation along with the co-operation of the labour force is to be sought for successful privatisation by convincing that disinvestment is actually for their interest. The desirability of consensus among all political parties regarding, distancing PSUs from Govt.

and bureaucratic interventions as the vital element in improving the performance in the disinvestment process for better future of the nation is necessary.

Only then, the policy can reach its logical conclusion of ushering in a new economic order in which the Govt. will be able to develop social sectors like health, education, rural development and poverty eradication. Therein lies the crux of the whole issue of privatisation.

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TEACHING OF POETRY: A DIFFERENT GENRE

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In the teaching of any subject there are four factors to be considered: the pupil; the material to be taught; the methods adopted; and the personality of the teacher – using the word ‘personality’ in its broadest sense. In the following sections all these factors will be considered in some details in teaching an aesthetic subject, such as poetry.

Poetry is a force released in activity. That is how an educationist and a poet see it. It is rarely how critics and academics see it. They see it as a series of poems; correspondingly it is as a ‘collection of poems’ that it is taught. But, surely, it is something emerging from the individual; not something existing outside and demanding to be let in.

However, college syllabuses have a distinct literary bias; essays, fragments of biography or fiction, some drama and a handful of much anthologized poems are almost inevitably prescribed. Presumably, one of the intentions is to ‘expose’ the student to samples of the best English, so as to improve and enrich his ability to use the language. Today, many teachers have accepted, at least in principle, the primacy of language skills in the teaching of English.

One of the differences between prose and poetry is the latter’s powers of compression, which depend on placing a word at just the right point in the line to bring out its full meaning, or using the same word in more than one sense,

and so on. This heightening of meaning is possible only because of the poetic framework, which cuts it off, so to speak, from the rest of the world, and insists that the reader should give all his attention to the poet’s thought. It is in itself a stimulus which makes one ready for the ideas inside the frame. Of course, there is no point in using poetry for purposes which could be served through prose, for prose can almost always serve such purposes better. Poetry should not, for example, be used to develop the skills of comprehension, or to provide drill with the structures of English and teach essential vocabulary; these can be done more effectively by using prose. It cannot be said, either, that poetry provides the student with a model of language which we may consciously or unconsciously initiate in his own use. There is one important difference between the teaching of prose passages and the teaching of poetry. In the former, silent reading was recommended. In the teaching of poetry reading aloud is essential. Baldwin says, “People frequently object to poetry because it is ‘different’. Yet it is its essential ‘difference’ that makes it an educational expedient, however much educational method seeks to disguise it.”

So, the teaching of poetry belongs to a different genre. To teach Mathematics on, to take another subject, grammar any mainly instructional subject, that is – makes less demand on the teacher’s personality than to teach an

aesthetic subject. To draw on my own experience, I always find, as an English teacher that to take Grammar is a relief after taking Poetry; the demand on the intelligence of the teacher is no less, but the demand on his personality is much smaller. Poetry or Musical Appreciation – any subject where the emotions, the sense of discrimination, are involved – requires the continuous exercise of tact and skill in a way which Grammar does not. One may teach the same rules of Grammar more or less in the same way over and over again, but somehow each time one teaches a poem, it is a new poem – on at any rate, the poem – teacher class relation is a new one. There is no need to labour the point. It is enough to insist that the teacher's personality plays an especially important part in the teaching of poetry.

The role of the Teacher

By 'personality' is meant, not only those elements of taste, judgement and training which determine a teacher's choice of material and attitude to poetry, but also the impact he makes on the class when handling the subject. For the best teacher is the one who is most successful in this continuous awareness of the varying needs of different children, and of the same children at different times.

A teacher, who is enthusiastic about what he is teaching, and persuasive in his methods, can achieve immense results in this direction. But one who tries to teach the appreciation of an art without appreciating it himself is wasting time. He cannot succeed, except temporarily and in a very limited way, and his insincerity will be distaste for his subject on the part of the class – or at least boredom and apathy. It is no exaggeration to say that many teachers of

English, though they may be skilled instructors in grammar and composition, and enthusiastic exponents of fiction, the essay, and the drama, yet have no deep personal love of poetry.

One thing must be admitted – the enthusiast is not necessarily a born teacher; to possess an enthusiasm is one thing, to infect others with it is another. All the same, the teacher's personal enjoyment of poetry is a cardinal element in success.

The most important task for the teacher of poetry, once he has decided to read a particular poem, is to study it by himself, at leisure, and determine what is its nature, its intention, its unique character. For every good poem is unique, and different from every other. If he reads the poem and thoroughly understands it, if he truly knows it – the poem itself will suggest the right way of teaching it – as a right way, since there may be more than one preparation of material is of the utmost importance. Any teacher who has gone into class unprepared knows this. The first part of his lesson is taken up with discovering what sort of a poem he has chosen, and by the time he has discovered this, the class may be puzzled or bored or at a loss to know what is expected of them. The good teacher is the one who prepares a number of poems for his class, gets to know them thoroughly, and so gradually builds up what might be called a repertoire of poems which he knows he can teach successfully – that is, he knows he can get the class to share his experience of them. Of course, he will be continually adding to, or modifying his repertoire; he will be prepared for the situation which so often occurs: a poem which has gone well with, say, a first-year class for a number of years, fails to interest

another class of the same age, for no apparent reason. Teaching poetry is a continuous process of trial and error, and anything approaching sureness of touch comes only after many failures.

Physical development has also to be taken into account in its relation to poetry. So a teacher has to adapt his way of teaching to the age with which he is dealing, and realize the difficulties confronting children not only of different ages but of different environments. Because in teaching poetry, reading aloud is essential and it must be done by the teacher, not by the student's, it must be well done. Even Norman Callan goes to the extent of saying: "If the teacher of English also teaches music he is fortunate; in any case there ought to be a close co-operation between the two, and anyone teaching poetry ought to have some knowledge of music." Perhaps, by this he means to derive more pleasure from poetry.

The students should therefore, have the poem read aloud by a fluent and understanding teacher who helps them to live in the poem by the eloquence of his reading, who fortifies his reading with an expression on his face. As a result, the poem will take shape in the mind of the listener. This will become clearer and more precise with repeated listenings.

But, the pity is that no training college, university, or university department of education offers an adequate training for teachers of English. In fact, the subject itself is so large, its aims so diverse, that perfect training is almost impossible. Countless teachers of English do indeed teach poetry conscientiously as a part of literature not to be neglected but without any special enthusiasm or attitude. What is needed

is a changed status for poetry in the curriculum, and a changed attitude on the part of English teachers in general.

The Choice of Material to be taught

No care and skill in the presentation of poetic material can help us if the poems we choose are trivial or tasteless. Equally, they should not be bad or sentimental or cheap. The choice of the best and most memorable poems is supremely important. We should not choose a poem just because it is easy. There should also be not too much complexity of thought or abstraction, on excessive strangeness of ideas. Whatever is excellent in its own way, whatever is sincere, and whatever conveys a genuine emotion in an honest unsentimental way may be suitable. The teacher should choose what seems to him to be within the reach of his students. If he finds that a particular song or poem does not appeal to the class, he should drop it and try something else; he should never insist on his own choice being accepted. Ted Hughes in his 'Here Today', in his introduction makes the following points regarding the choice of poems.

"So three things are blended in a poem, a story or it may be description, or it may be a man telling his thoughts. A dance- And a song. And so, besides being told a string of facts, we are made to dance them out inwardly . . . And the final sway the poem has over our minds is largely the sway of the hidden waves of the song, and the motion of the dance in the phrasing of the words, that it compels us to share as we read and hear it. When we have begun

to listen for these things, and to find pleasure in hearing them, we have begun to understand poetry. And we begin to be glad that the poet did not speak his mind in prose."

It should be remembered that we cannot talk our pupils into having the experience that Hughes describes; our job is to help them to discover it for themselves.

We must continually study the nature and interests of the children, their emotional development, their maturity or immaturity of outlook, their range of vocabulary and intelligence; thus out of our stock of available poems of good quality and varied kinds we can choose those which best suit a particular class at a particular time. Everything one does, every poem one chooses, should be chosen to enlarge the students sense of enjoyment. The young student must be encouraged to celebrate the poem, the older pupil the life in the poem. The educative power of poetry is unlimited if only we can discover how to choose rightly. But without the teacher's personal enthusiasm for his subject, the prospect is bleak; with enthusiasm, it is immense.

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ଓଡ଼ିଆ ଉପନ୍ୟାସରେ ଚେତନା ପ୍ରବାହ ଧାରା

ବ୍ରଜ ବିଶ୍ୱୋର ପାଣିଗ୍ରାହୀ

ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ବିଭାଗ, ନୟାଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼-୭୫୨୦୬୯, ଓଡ଼ିଶା

ଜ୍ଞାନ-ବିଜ୍ଞାନ ବିକାଶ ଓ ବିଦ୍ୟୋରଣ ନିମନ୍ତେ ଭନବିଂଶ ଶତକ ଯଥାର୍ଥରେ ଅବିସ୍ମରଣୀୟ । ସୃଷ୍ଟିର ସର୍ବଶ୍ରେଷ୍ଠ ବିସ୍ମୟ-‘ମାନବ’ର ମନୋରାଜ୍ୟ ବିଶ୍ଲେଷଣ ଏ ଯୁଗ ପାଇଁ ଏକ ଆହ୍ୱାନ ଭାବେ ଯେତେବେଳେ ଗୃହୀତ ହେଲା ସେତେବେଳେ ପ୍ରାୟତଃ ଏହିଭଳି, ଯୁଗ ପ୍ରଭୃତିଙ୍କ ମାନବୀୟ-ଅନ୍ତଃମାନସିକ ସ୍ତରର ବ୍ୟବହୃତ ଏକ ବିପ୍ଳବ ସୃଷ୍ଟିକଲା । ମଣିଷର ମନୋରାଜ୍ୟ ଯେ ଅତ୍ୟନ୍ତ ଜଟିଳ ଓ ଭୟଙ୍କର ତା’ର ସଦୃଶ୍ୟତା ପ୍ରମାଣ ମିଳିଲା । ଏହି ମନସ୍ତତ୍ତ୍ୱ ବିଶ୍ଲେଷଣ କ୍ରମରେ ବିଶିଷ୍ଟ ମନସ୍ତତ୍ତ୍ୱବିଦ୍ ଉଇଲିୟମ ଜେମ୍ସଙ୍କ ‘ଚେତନା ପ୍ରବାହ’ (Stream of Consciousness) ଚତୁର ସୃଷ୍ଟି । ୧୮୮୬ ମସିହାରେ ସେ ପ୍ରଥମକରି ଏହି ପଦର ଉଦ୍‌ଘାଟନ କଲେ ଓ ୧୮୯୦ ରେ ପ୍ରିନ୍ସପଲ୍‌ସ ଅଫ୍ ସାଇକୋଲଜି (Principles of Psychology) ପୁସ୍ତକରେ ତା’ ସ୍ଥାନ ପାଇଲା । ସଂଜ୍ଞା ନିରୂପଣ ପ୍ରସଙ୍ଗରେ ସେ କହନ୍ତି - “Stream of consciousness is to record the action of the mind itself xxx Consciousness is an amalgam of all that we have experienced and continue to experience. Every thought is a part of personal consciousness, every thought is also unique and ever changing”. ଅର୍ଥାତ୍ - ପୂର୍ବାନୁଭୂତ ଓ ବର୍ତ୍ତମାନ ଅନୁଭୂତ ଅନୁଭବର ସାମାଜିକ ରୂପ ହେଉଛି ଆମର ଚେତନା । ପ୍ରତ୍ୟେକ ଚିନ୍ତା ଅଦ୍ୱିତୀୟ ଓ ସଦାପରିବର୍ତ୍ତନୀୟ । ଏହା ଅଖଣ୍ଡଚେତନାର ଅଂଶବିଶେଷ । ଆମମାନଙ୍କର ଅନେକଚିନ୍ତା ଅହରହ ପ୍ରବାହିତ ହେଉଥିଲେ ମଧ୍ୟ କେତେକ ସ୍ମରଣପୂର୍ଣ୍ଣ ଚିନ୍ତା ଅଲିଭା ହୋଇରହେ । ସ୍ମୃତି-ରୋମଞ୍ଚନ

ଦ୍ୱାରା ସେହିସବୁ ଚିନ୍ତା ମନ ମଧ୍ୟରେ ଯେତେବେଳେ ପୁନରୁତ୍ପନ୍ନ ହୁଏ, ସେତେବେଳେ ସେ ଗୁଡ଼ିକ ଅବିକଳ ସେଇ ରୂପରେ ନଆସି କିଛିତ୍ ପରିବର୍ତ୍ତିତ ରୂପରେହିଁ ଆସେ । ଏହି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଚିନ୍ତାଗୁଡ଼ିକ ଅନୁଭୂତିର କେନ୍ଦ୍ରସ୍ଥଳରେ ସ୍ୱଳ୍ପ ଆଲୋକରେ ଆଲୋକିତ ହୋଇଉଠେ ଏବଂ ଗୌଣ ଚିନ୍ତାଗୁଡ଼ିକ ଗୋଧୂଳିର ଛାୟାଲୋକ ଭିତରେ ଘୁରି ବୁଲୁଥାନ୍ତି । ଚେତନାର ପ୍ରବହମାନ ସ୍ରୋତ ମଧ୍ୟରୁ ଏହି ଚିନ୍ତା ଗୁଡ଼ିକ ଧରି ରଖିବା ଏବଂ ଏ ସବୁକୁ ପରୀକ୍ଷା କରିବା ସହଜସାଧ୍ୟ ନୁହେଁ ବୋଲି ଜେମ୍ସ ମତଦିଅନ୍ତି । ତାକୁ ଭାଷା ମଧ୍ୟରେ ଧରି ରଖିବାକୁ ଚେଷ୍ଟା କଲେ କେତେକ ଅସ୍ପଷ୍ଟ ଶବ୍ଦ ବ୍ୟତୀତ ଆଉକିଛି ରହେନାହିଁ । ତେବେ ସମୟକ୍ରମେ ପ୍ରବାହ (stream) ଶବ୍ଦଟି ଅତ୍ୟନ୍ତ ଉପାଦେୟ ଓ ଅର୍ଥପୂର୍ଣ୍ଣ ହୋଇପଡ଼ିଲା ଯାହା ମଣିଷ ଚେତନାର ପରିବର୍ତ୍ତନଶୀଳତା ଓ ନିରବିଚ୍ଛନ୍ନତାକୁ ପରିସାର ହୁଝାଇ ପାରିବାର ସାମର୍ଥ୍ୟ ବ୍ୟବହାର କଲା । ଜେମ୍ସ ମଣିଷ ମନର ବିଭିନ୍ନତା ପ୍ରତି ଆକର୍ଷିତ ହୋଇ ଚତୁଃପାର୍ଶ୍ୱରେ ଉପଛାୟା (Penumbra) ପରି କାର୍ଯ୍ୟରତ ଚେତନା-ପ୍ରକ୍ରିୟା ଭାବନା ଓ ଉପଲବ୍ଧ ଲକ୍ଷ୍ୟ କରିଥିଲେ । ତାଙ୍କ କହିବା ଅନୁସାରେ ଜ୍ଞାତସାରରେ ମଣିଷ ଯାହାଭାବେ ତାହା ଅନୁଭୂତିର ଏକ ସ୍ପଷ୍ଟ ଆଲୋକିତ କେନ୍ଦ୍ର । ଯାହାକୁ ଘେରି ରହିଛି ଏକ ଅର୍ଦ୍ଧ ଆଲୋକିତ ଅଞ୍ଚଳ । ଜେମ୍ସଙ୍କ ଚତୁଃ ଅନୁସାରେ ଅନୁଭୂତି ପ୍ରତ୍ୟେକ ମୁହୂର୍ତ୍ତରେ ମଣିଷର ମନକୁ ଗଢେ ଓ ପୁନର୍ବିନ୍ୟାସ କରେ ଆଉ ଜୀବନର ଯେକୌଣସି ତିଆରି କରୁଥିବା ଘଟଣାର ମାନସିକ ପ୍ରତିକ୍ରିୟା ହେଉଛି - ସେହି ଘଟଣାର, ସେହି ମୁହୂର୍ତ୍ତ ପର୍ଯ୍ୟନ୍ତ ଉପଲବ୍ଧ ଅନୁଭୂତିର ଫଳ (resultant) । ଶେଷରେ ମନଭିତରେ

ଗଞ୍ଜିମୁଖ୍ୟା ଚିତ୍ରଟି ଏକ ଜଳୀୟ ପରିବେଷଣୀ ଭିତରେ ଚରୁପାଶ୍ୱରେ ଥିବା ମୁକ୍ତ ଜଳରାଶିରେ ନିମଜିତ ହୋଇ ପ୍ରବାହ ରୂପେ ଗତିକରେ ।

ଉର୍ଜିନିଆ ଉଲ୍‌ଫ (virginia woolf) ଜଣେ ସଫଳ ଔପନ୍ୟାସିକା । ସେ ତାଙ୍କ ଲିଖିତ ‘ଟୁ ଦି ଲାଇଟ୍ ହାଉସ୍’ (To the light house) ଓ ‘ୱେଭ୍’ (wave) ଉପନ୍ୟାସରେ ଏହି ‘ଚେତନା ପ୍ରବାହ’ କୌଶଳ ବ୍ୟବହାର କରିଛନ୍ତି । ଏହି ପ୍ରବାହ କୁ ସେ ଏକ ‘ପ୍ରଖର ପ୍ରଜ୍ଵାଳିତ’ ବୋଲି କହିଥିଲେ । ଅନ୍ୟତାବରେ କହିବାକୁ ଗଲେ, ଲେଖକର ଚେତନାଶକ୍ତି ନିଶ୍ଚିତଭାବେ ତାର ଆଖିଆଗରେ ଘଟୁଥିବା ଅହେତୁକ/ହୃଦ୍‌ବୋଧ ମନେହେଲା ପରି ଘଟଣା ସହିତ ବିଭିନ୍ନ ପର୍ଯ୍ୟାୟରେ ସଂଯୋଗ ସ୍ଥାପନ କରେ । ଘଟଣା ଗୁଡ଼ିକ ଯୋଡ଼ିହୋଇ କାହାଣୀ ହୁଏନା ବରଂ କିଛିଭାଗ, କିଛି ସ୍ତରରେ ଫେଡ଼ିହୋଇ ଏକ ସ୍ମୃତବିଭାଷା ତିଆରି କରେ । ଏହି ଭାଷାରେ ଥାଏ ଅସଂପୂର୍ଣ୍ଣ ଖଣ୍ଡକାବ୍ୟ, ପ୍ରତୀକ, ଚିତ୍ରକଳ୍ପ - ଘଟଣା ସହିତ ଚେତନାର ସଂଯୋଗ । କିନ୍ତୁ ଲକ୍ଷ୍ୟ କରିବାର କଥା ଯେ ଏହି ସଂଯୋଗର ସ୍ତର ଓ ଗତି ଚେତନା ପ୍ରବାହର ଏକ ଜଳୀୟ ବାତାବରଣ ଭିତରେ ଘଟୁଥିବାରୁ ଲେଖକ ଦ୍ୱାରା ସଂପୂର୍ଣ୍ଣଭାବେ ନିୟନ୍ତ୍ରିତ ହୋଇ ପାରେନା ।

ଏ ପ୍ରସଙ୍ଗରେ କୁହାଯାଇପାରେ ଯେ ଲେଖକ ଓ ତାଙ୍କ ଆକୃଷ୍ଟ କରୁଥିବା ଘଟଣା / ଅନୁଭୂତି ଭିତରେ ସଂପର୍କ ଓ ବୁଝାମଣା ମୁଖ୍ୟତଃ ୩ ପ୍ରକାର ଯଥା : -

୧. ସଂପର୍କହୀନ ଲେଖକ
୨. ସ୍ୱୟଂଚାହିତ ଘଟଣା/ଅନୁଭୂତି
୩. ଦ୍ରବ୍ୟ ଓ ଦ୍ରାବକ ମିଶ୍ରି ଯୌଗିକ ବସ୍ତୁ ଉତ୍ପାଦନ କଲାପରି ଲେଖକ ଓ ଘଟଣା/ ଅନୁଭୂତି

୧ମ ଓ ୨ୟ ପ୍ରକାର ସଂଯୋଗ ଫଳରେ ଲେଖକ ପାଇଁ ଚେତନା ପ୍ରବାହ ଏକ ଶୈଳୀ ନିର୍ମାଣ କରେ । ଔପନ୍ୟାସ ତିଆରି କରେ ଶବ୍ଦର ଜାଲ- ସାମଗ୍ରୀକ ସରା ନିର୍ମାଣ କରେ । ଔପନ୍ୟାସିକ ତିଆରି କରେ ଶବ୍ଦର ଜାଲଟିଏ । ଛାତ ଘଟଣା ଓ ଶବ୍ଦକୁ ଗ୍ରାସକରି, ଆଉରି ଅନେକ ଅସ୍ପାତ ଅର୍ଥକୁ ବୁଝିବା ଓ ବୁଝେଇବା ପାଇଁ ସେ

ଏହି ଜାଲଟିର ଆଶ୍ରୟନିଏ ।

ବିଂଶ ଶତକର ୨ୟ ଦଶକରେ - ପ୍ରଥମ ବିଶ୍ୱ ମହାସମରର ଘନଘଟା ମଧ୍ୟରେ ପ୍ରାନ୍ତସର ମାର୍ସଲ ପ୍ରୁସ୍ତ (Marcel Proust) ରଚନା କଲେ ‘ରିମେମ୍ବ୍ରେନ୍ସ ଅଫ୍ ଥିଙ୍ଗସ୍ ପାଷ୍ଟ’ (Remembrance of Things past) ବ୍ରିଟେନ୍‌ରେ ଡୋରଥ୍ ରିଚାର୍ଡସନ୍ (Dorothy Richardson) ‘ପିଲଗ୍ରିମେଜ୍’ (Pilgrimage) ଓ ଜେମସ୍ ଜଏସ୍ (James Joyce) ଆୟାରଲ୍ୟାଣ୍ଡରେ ‘ଏ ପୋର୍ଟ୍ରେଟ୍ ଅଫ୍ ଦି ଆର୍ଟିଷ୍ଟ ଏଣ୍ଡ୍ ଏ ଯଙ୍ଗ୍ ମେନ୍’ (A Portrait of the Artist as a Youngman) । ଆଶ୍ଚର୍ଯ୍ୟର ବିଷୟ ଏକ ସମୟରେ ‘ଚେତନା ପ୍ରବାହ’ ଶୈଳୀକୁ ନେଇ ଉପନ୍ୟାସ ରଚନା କଲେ ମଧ୍ୟ ଏମାନେ ପରସ୍ପରକୁ ଜାଣି ନଥିଲେ । ଏହି ନୂତନ ଶୈଳୀର ପ୍ରୟୋଗ ଫଳରେ ପାରମ୍ପାରିକ ଉପନ୍ୟାସର କାହାଣୀ, ଚରିତ୍ର ଚିତ୍ରଣ ତଥା ପରିବେଶ ଓ ସମାଜର ଦୃଶ୍ୟମାନ ବାସ୍ତବତା/ ସତ୍ୟକୁ ଅତିକ୍ରମ କରି ମଣିଷ ମନର ଅନ୍ତର୍ନିହିତ ସତ୍ୟ ଓ ବାସ୍ତବତା ନୂତନ ଉପନ୍ୟାସର ପ୍ରାଣକେନ୍ଦ୍ର ହେଲା । କଥାକାର ଏକ ନୂଆ ରାସ୍ତାର ପଥକ ହେଲା, ଏକ ନୂଆ ଦିଗ୍‌ବଳୟ ତଳେ, ନୂତନ ଶିହରଣ ଆଣି ରଜାରତନ ମନରେ ବେପରଫ୍ଲା ଭାବେ ବୁଲୁଥିବା ଖଣ୍ଡିତ ଓ ବିଚ୍ଛିନ୍ନ ଭାବନା ଧରାପଡ଼ିଲେ ଲେଖକର ନିର୍ବାଚନ ପ୍ରତୀକ ଜରିଆରେ । ସମ୍ପର୍କ ବିହୀନ ମନେ ହେଉଥିବା ଘଟଣା ଓ ଅନୁଭବ ଲେଖକର ଚେତନା ପ୍ରବାହ ଦ୍ୱାରା ନିୟନ୍ତ୍ରିତ ହୋଇ ଏକ ସ୍ୱକୀୟ ଭାଷା ଓ ସ୍ୱୟଂସମ୍ପର୍କ ଆବେଗ ସୃଷ୍ଟି କରି ପାରିଲା । ସାମାଜିକ/ ଐତିହାସିକ ଘଟଣା ପରିକ୍ରମାରୁ ଓହରି ଆସି ଲେଖକ ଚରିତ୍ର ସର୍ବସ୍ୱ ହେବାକୁ ବସିଲା । ଚରିତ୍ରର ଚେତନା - ଭାବନା- ଉପଲବ୍ଧି ତିଆରି କଲା ଉପନ୍ୟାସର କାହାଣୀ । ଗୁହାତ ସଂଳାପ ହେଲା ଅନ୍ତସଂଳାପ (Internal monologue) ଏ ପ୍ରକାର ଉପନ୍ୟାସର ସୃଷ୍ଟି ମୂଳରେ ସେମାନଙ୍କ ବ୍ୟକ୍ତି ଜୀବନର ପ୍ରଭାବ ବେଶ୍ ଅଧିକ ଥିଲା । ପ୍ରୁସ୍ତ (Proust) ଥିଲେ ଶ୍ୱାସରୋଗୀ, ଜେମସ୍ (James) ଥିଲେ କ୍ଷୀଣଦୃଷ୍ଟି ସମ୍ପର୍କ (myopic) । ତେଣୁ ଅନ୍ୟାନ୍ୟ ଇନ୍ଦ୍ରିୟ ନୂତନରେ ମନନେନ୍ଦ୍ରିୟର ଶକ୍ତି ଥିଲା ପ୍ରଖର । ମୁଖ୍ୟତଃ ଚରିତ୍ର ମାନଙ୍କର

ଅନ୍ତର୍ଜୀବନର କ୍ରମବିବର୍ତ୍ତନ ଧାରା ଏସବୁ ଉପନ୍ୟାସରେ ବିଶ୍ଳେଷିତ । ପୁସ୍ତକଟି ବିଭିନ୍ନ ଅନୁଷ୍ଠାନ (association) ର ଉଦ୍ଭାବନା ଯୋଗୁ ଅତୀତ ଜୀବନର ସ୍ମୃତି ଆକର୍ଷିକ ଭାବେ ଅବଚେତନରୁ ବାହାରି ଚେତନ ସ୍ତରରେ ଭାସି ଉଠେ । ଏହି ସ୍ମୃତିଗୁଡ଼ିକ ଜୀବନର ଅମୂଲ୍ୟ ସମ୍ପଦ । ମାନବର ଆଚରଣ ଓ ମନର ପ୍ରବଣତା ଗୁଡ଼ିକର ଉତ୍ପତ୍ତି ସମ୍ବନ୍ଧ ନିମନ୍ତେ ଅବଚେତନ ମନର ଉଦ୍‌ଘାଟନ ଅତ୍ୟନ୍ତ ଜରୁରୀ ବୋଲି ଉପରୋକ୍ତ ଔପନ୍ୟାସିକ ଉପଲବ୍ଧି କରିଥିଲେ । ଏମାନେ ଅନ୍ତଃଲୋକର ରହସ୍ୟ ଉଦ୍‌ଘାଟନକୁ ବାସ୍ତବତାର ଅଙ୍ଗ ବୋଲି ଗ୍ରହଣ କରିଥିଲେ । ମନ ମଧ୍ୟରେ ଉକୁଟି ଉଠି ଖୁବ୍ ଶିଘ୍ର ମିଳେଇ ଯାଉଥିବା ଚିନ୍ତାଧାରାକୁ ସାହିତ୍ୟିକ ରୂପ ଦେବା ଲାଗି ଏମାନେ ନୂତନ ଭାଷା, ସ୍ୱରତୋଳି, ନୂଆ ପ୍ରତୀକ ଓ ରୂପକଙ୍କର ପ୍ରୟୋଗ କଲେ ।

ଚେତନା ପ୍ରକ୍ରିୟାର ବିବିଧ ସ୍ତର ରହିଛି । ମୁଖ୍ୟତଃ ୨ଟି ସ୍ତର ବିଷୟରେ ଆଲୋଚନା କରାଯାଇ ପାରେ : ୧- ଭାଷାସ୍ତର (speech level), ୨- ପ୍ରାକ୍ ଭାଷାସ୍ତର (pre-speech level) । ଚେତନା ପ୍ରବାହ ଉପନ୍ୟାସ ବିଶେଷତଃ ପ୍ରାକ୍ ଭାଷା ସ୍ତରର ଚେତନାକୁ ନେଇ ଗଢ଼ିଉଠେ । ଏହି ସ୍ତରରେ ନିଆଁ କୌଣସି ସ୍ପଷ୍ଟ ଯୋଜନାବଦ୍ଧ ବାସ୍ତବତା ବା ଭାବନା । ମଣିଷ ମନ ଭିତରେ ଏକ ବିରାଟ ପୃଥିବୀ ରହିଛି ଯାହାର ଏକ ଛୋଟ ଅଂଶ ଦେଖୁହୁଏ, ଅନୁଭବ କରିହୁଏ ଭାଷା ଜରିଆରେ । କିନ୍ତୁ ଏକ ବିରାଟ ଅଂଶ ରହିଯାଏ ଯାହାକୁ କେବଳ ପ୍ରାକ୍ ଭାଷାସ୍ତରରେ ଚେତନା ପ୍ରବାହ ଜରିଆରେ ଚିହ୍ନି ହୁଏ, ହୁଏହୁଏୟ । ହୁଏଇଲା ବେଳେ ପୁଣି ଅସୁବିଧା । ଏକ ସ୍ୱତନ୍ତ୍ର ଭାଷା ଓ ପ୍ରତୀକର ଆବଶ୍ୟକତା ଉପୁଜେ, ଯାହା କି ଘଟିଯାଇଥିବା ଘଟଣା ଭିତରେ ଏକ ଚରିତ୍ରର ବିଭିନ୍ନ/ ବିଭିନ୍ନ ଭାବନା ଓ ସ୍ମୃତି ଭିତରେ ସଂପର୍କ ବା ସଂପର୍କ ହାନିତାକୁ ଏକ କାହାଣୀର ରୂପରେଖ ଦିଏ । ଚରିତ୍ରଟିର ଅନୁକୃତି ଓ ସ୍ୱପ୍ନ ଯଥାକ୍ରମେ ଅତୀତ ଓ ଭବିଷ୍ୟତ କାଳରୁ ବାହାରି ଆସି ଫେରାଫେରି ହୋଇ ଯାଆନ୍ତି ଏକ ଅନ୍ତଃଜୀବ ବର୍ତ୍ତମାନ ଭିତରେ - କ୍ଷଣିକ, ଅନ୍ତରଙ୍ଗ, କିଛିଟା ସରଳ ଓ କିଛିଟା ଜଟିଳ

ବାସ୍ତବତା ଭିତରେ । ଲେଖକ ଏତିକି ବେଳେ ସାହାଯ୍ୟ ନିଏ ପ୍ରତୀକର, ରୂପକଙ୍କର । କାରଣ ଗତାନ୍ତରଟିକ ଭାଷା ଏତିକି ଏକ ଚେତନା ପ୍ରକ୍ରିୟାକୁ ପ୍ରକାଶ କରି ପାରେନା । ‘ପ୍ରତୀକ’ ବ୍ୟକ୍ତିଗତ ମୂଲ୍ୟବୋଧ ଓ କଳ୍ପନାର କୁହୁଡ଼ି ଭିତରକୁ ପାଠକକୁ ନେଇଯାଏ ।

ମୋଟାମୋଟି ଭାବରେ ଚେତନା ପ୍ରବାହ ଉପନ୍ୟାସର ନିମ୍ନ ପ୍ରକାରେ କେତେକ ବୈଶିଷ୍ଟ୍ୟ ନିରୂପଣ କରାଯାଇପାରେ :

୧ମତଃ - ଏସବୁ ଉପନ୍ୟାସରେ ନିର୍ଦ୍ଦିଷ୍ଟ କୌଣସି ଋଷ ବା କାହାଣୀ ନଥାଏ କିମ୍ବା ଚମକେଇ ଦେବା ପରି କୌଣସି ଘଟଣା ନଥାଏ । କେବଳ ଅବଚେତନା ମନର ଉଦ୍‌ଘାଟନ ହୁଏ ବଡ଼ କଥା ।

୨ୟତଃ - ସମୟ ସୀମାର କୌଣସି ଧରାବନ୍ଧା ନିୟମ ନାହିଁ । ଏଥିରେ ଗୋଟିଏ ଘଣ୍ଟା ମଧ୍ୟ ଗୋଟିଏ ଦିନ ପରି ଜଣା ପଡ଼େ, ଗୋଟିଏ ଦିନ ମଧ୍ୟ ଘଣ୍ଟାଏ ପରି ମନେ ହୁଏ । ମନସ୍ତାତ୍ତ୍ୱିକ ସମୟ ଏଠି ବଡ଼କଥା । ଅତୀତ, ବର୍ତ୍ତମାନ ଓ ଭବିଷ୍ୟତ କାଳ ଚେତନା ଭିତରେ ବିଶେଷ ପାର୍ଥକ୍ୟ ନଥାଏ । ବର୍ତ୍ତମାନର ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ମୁହୂର୍ତ୍ତରେ ଚରିତ୍ରମାନ ଅବସ୍ଥାନ କରୁଥିଲେ ବି ଚେତନା ସ୍ତରରେ ସେମାନେ ସୁଦୂର ଅତୀତ ଓ ଅନାଗତ ଭବିଷ୍ୟତରେ ବିଚରଣ କରିପାରନ୍ତି । ମଣିଷ ଅନୁଭବର ପ୍ରତିଟି ମୁହୂର୍ତ୍ତ ବିଭୁଜିର ଝଲକ ପରି କ୍ଷଣିକ ପାଇଁ ଆସି ପୁଣି ଚାଲିଯାଏ । ଏହି କ୍ଷଣିକ ମୁହୂର୍ତ୍ତର ଭାବନାକୁ ଭାଷାରେ ରୂପ ଦେବାପାଇଁ ମନସ୍ତାତ୍ତ୍ୱିକ ସମୟ ଉପରେ ଗୁରୁତ୍ୱ ଆରୋପ କରାଗଲା । ଜୀବନର ଭଗ୍ନାଂଶ ଅପେକ୍ଷା ସମୟର ଭଗ୍ନାଂଶ ଏଠାରେ ଅଧିକ ତାତ୍ପର୍ଯ୍ୟପୂର୍ଣ୍ଣ ।

୩ୟତଃ - ଏ ପ୍ରକାର ଉପନ୍ୟାସରେ ବହୁଚରିତ୍ରର ଚିତ୍ରଶାଳା ନଥାଏ କିମ୍ବା ଏକସମୟରେ ଏକାଧିକ ଚରିତ୍ରକୁ ପୃଷ୍ଠପଟ ଉପରକୁ ଔପନ୍ୟାସିକ ଆଣନ୍ତି ନାହିଁ । ଲେଖକ ସବୁବେଳେ ଏକକ ଚରିତ୍ରର ଚିନ୍ତା ଚେତନା ସହ ପାଠକକୁ ପରିଚୟ କରିବା ପାଇଁ ଚେଷ୍ଟା କରନ୍ତି । ଏଥିରେ ଲେଖକର ନିଜ ଜୀବନ ଅଧିକାଂଶ ଘଟଣା ଓ ଅନୁଭବ ପରୋକ୍ଷଭାବେ ପ୍ରକାଶଲାଭ କରେ ।

୪ର୍ଥତଃ - ପାଠକଙ୍କୁ ଚରିତ୍ରର ଆନ୍ତଃଜୀବନ ସହ ପରିଚିତ କରାଇବା ପାଇଁ ଔପନ୍ୟାସିକ ଆନ୍ତଃ ସ୍ଵରତ ଭାଷଣ (Internal monologue) ଉପରେ ଜୋର ଦେଇଥାନ୍ତି । ଏ ରୀତି ପ୍ରତ୍ୟକ୍ଷ ଭାବରେ ପାଠକଙ୍କୁ ଚରିତ୍ରର ଆନ୍ତଃଜୀବନ ସହିତ ପରିଚିତ କରାଏ । ଆନ୍ତଃସ୍ଵରତ ଭାଷଣ ଚରିତ୍ରର ଅବଚେତନ ମନର ଅତ୍ୟନ୍ତ ନିକଟସଂପର୍କିତ । ଏହା ପୃଷ୍ଠା ୨ ଭାଗରେ ବିଭକ୍ତ - ପ୍ରତ୍ୟକ୍ଷ ଆନ୍ତଃ କଥନ ରୀତି (Interior monologue) ଓ ପରୋକ୍ଷ ଆନ୍ତଃକଥନ ରୀତି (Indirect Interior monologue) ପ୍ରତ୍ୟକ୍ଷ ଆନ୍ତଃକଥନ ରୀତିରେ ପାଠକ ସିଧାସଳଖ ଚରିତ୍ରର ମନଜଗତ ସହ ପରିଚିତ ହୁଏ । ପରୋକ୍ଷ ଆନ୍ତଃକଥନ ରୀତିରେ ପାଠକ ସବୁବେଳେ ଲେଖକର ଉପସ୍ଥିତି ଅନୁଭବ କରେ । ଚରିତ୍ରର ମନୋରାଜ୍ୟକୁ ପ୍ରବେଶ ଲାଗି ଲେଖକ ଏଠାରେ ରେଣୁଟିଏ ହୋଇଯାଏ ।

୫ମତଃ - ଏ ଶ୍ରେଣୀର ଉପନ୍ୟାସରେ ଚେତନା ପ୍ରବାହକୁ ଯଥାସାଧ୍ୟ ରୂପ ଦେବାକୁ ଔପନ୍ୟାସିକ ପାରଂପରିକ ଭାଷା ଓ ଉପମାର ଆଶ୍ରୟ ନିଅନ୍ତି ନାହିଁ, ବରଂ ନୂଆ ପ୍ରତୀକ, ରୂପକଙ୍କ ଓ ନୂତନ ଅନୁଷଙ୍ଗର ସାହାଯ୍ୟ ନେଇଥାନ୍ତି ।

୬ଷ୍ଠତଃ - ବିରାମ ଚିହ୍ନ (punctuation) ର କୌଣସି ଧରାବକ୍ଷା ନିୟମ ନଥାଏ । ଚେତନାର ପ୍ରବାହ ଯେପରି କୌଣସି ବନ୍ଧବାଡ଼ ନମାନି ଅବିରାମ ପ୍ରବାହିତ ହୋଇଥାଏ, ସେପରି ଏ ପ୍ରବାହକୁ ଭାଷାରୂପ ଦେବାବେଳେ ଉପନ୍ୟାସର ପ୍ରଥାସିଦ୍ଧ ନିୟମ କିମ୍ବା ବ୍ୟାକରଣର ଧରାବକ୍ଷା ରୀତିକୁ ଲେଖକ ଅପେକ୍ଷା ରଖେ ନାହିଁ । ଏ ଶୈଳୀ ତାର ନିଜସ୍ଵ ସ୍ଵାଧୀନ ଶୈଳୀ । ବିଶେଷତଃ ବର୍ଣ୍ଣନା (narration) ଓ ସଂଗୀତ (music) ମଧ୍ୟରେ ଅପୂର୍ବ ସଂଗତି ପରିଲକ୍ଷିତ ହୁଏ । ମୁଖ୍ୟତଃ ଶୈଳୀ ପ୍ରଧାନ ହୋଇ ଥିବାରୁ ଭାଷା, ଶବ୍ଦ ବିନ୍ୟାସ, ବାକ୍ୟଗଠନ ଓ ସଂଯୋଜନା ପ୍ରତି ଔପନ୍ୟାସିକଙ୍କୁ ବିଶେଷ ଧ୍ୟାନ ଦେବାକୁ ପଡ଼େ । ଏ ଗୁଡ଼ିକ ବିଶ୍ଳେଷଣାତ୍ମକ (Analytical) ନ ହୋଇ ଅନ୍ତଃଦୃଷ୍ଟିମୂଳକ (Introspective) ଏବଂ ଆତ୍ମଅନୁଷ୍ଠାନ ମୂଳକ (Autobiographical) ହୋଇଥାଏ ।

ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଚେତନା ପ୍ରବାହ ଧାରା ସଂପର୍କରେ ଆଲୋଚନା ଆରମ୍ଭ କରିବା ପୂର୍ବରୁ ଏ ଯାବତ୍ ହୋଇଥିବା ଆଲୋଚନା ଓ ଆଲୋଚକ ମାନଙ୍କ ଅଭିମତକୁ ବିଚାରକୁ ନେବା ବିଧେୟ । ଓଡ଼ିଆ ସମାଲୋଚକ ମାନଙ୍କ ମତରେ ଗୋପାବାହୁଙ୍କ ‘ମନଗହୀରର ଚାଷ’ (୧୯୪୦), ରାହୁରଛାୟା (୧୯୪୨), ଲୟବିଲୟ (୧୯୬୧), କାହ୍ନୁବାହୁଙ୍କ ‘ଢେଉଢେଉକା’ (୧୯୬୨), କିଶୋରୀ ବାହୁଙ୍କ ‘ସାତୋଟି ଦିନର ସତୀ’ ପ୍ରଭୃତି ଚେତନା ପ୍ରବାହ ଶୈଳୀର ସାଥୀକ ସୃଷ୍ଟି । ତେବେ ଏ ସମସ୍ତ ମଧ୍ୟରେ ‘ଲୟବିଲୟ’ ସର୍ବଶ୍ରେଷ୍ଠ ଓ ସଫଳ ଚେତନା ପ୍ରବାହଧାରୀ ଉପନ୍ୟାସ ବୋଲି ଦ୍ଵିଧାହୀନ ଭାବରେ ପ୍ରାୟ ସବୁ ଆଲୋଚକ ମତଯୋଷଣ କରନ୍ତି । ବର୍ତ୍ତମାନ ଏହି ଉପନ୍ୟାସର ଏହି ପ୍ରାୟୋଗିକ ଆଲୋଚନା/ ସମୀକ୍ଷା କରାଯାଉ ।

ବସ୍ତୁତଃ ‘ଲୟବିଲୟ’ ଉପନ୍ୟାସରେ କୌଣସି ନିର୍ଦ୍ଦିଷ୍ଟ କାହାଣୀ ନାହିଁ । ତମକ ସୃଷ୍ଟି କରିବା ପରି ଘଟଣା ବା ଘଟଣା ବିନ୍ୟାସର ଚରମ ମୁହୂର୍ତ୍ତ ଆସେନାହିଁ । କେବଳ କେମିତି ଚରିତ୍ରର ସମାବେଶ ଓ ସେମାନଙ୍କ ମନର ଭାବନା ପ୍ରବାହ ପରିଲକ୍ଷିତ ହୁଏ । ସ୍ଵଳ୍ପ ବେତନ ଭୋଗୀ କିରଣୀ ତରୁଣ ରାୟ, ପତ୍ନୀ କାନ୍ତିମୟୀ ଓ ଝିଅ ଜ୍ଞଳନାର - ଆରାଧ୍ୟ ଦେବତା ଶ୍ରୀଜଗନ୍ନାଥ ଓ ପୁରୀର ଆକର୍ଷଣୀୟ ବେଙ୍ଗାକୁମି ଦର୍ଶନ ନିମନ୍ତେ ୩ ଦିନ ପାଇଁ ଆଗମନ ଘଟେ । ସମୁଦ୍ର ସଂଲଗ୍ନ ଏକ ହୋଟେଲରେ ସେମାନେ ରହନ୍ତି । ଏଭଳି ଲେଖକ ଚରିତ୍ର ମାନଙ୍କ ଅବଚେତନ ମନର ପ୍ରସଙ୍ଗ ଉତ୍ଥାପନ କରନ୍ତି, ବିବିଧ ସ୍ତର ଓ ପର୍ଯ୍ୟାୟରେ ଚରିତ୍ର ମାନଙ୍କ ମନରେ ଲୁଚିକାନ୍ଦିତ ଭାବନାର ଉନ୍ମୋଚନ କରିଛନ୍ତି ।

୨ୟ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ ତତ୍ତ୍ଵ ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ ଉପନ୍ୟାସରେ ମନସ୍ତାତ୍ତ୍ଵିକ ସମୟ ଉପରେ ବୋ ଗୁରୁତ୍ଵ ଆରୋପ କରାଯାଇଛି । ଅତୀତର ବହୁଘଟଣା ଚରିତ୍ର ମାନଙ୍କ ମନରେ ଉଜ୍ଜ୍ଵାଳିତ ଓ ଭାବାନ୍ତର ସୃଷ୍ଟି କରୁଛି । ଏପରିକି ତରୁଣ ରାୟଙ୍କ ମନରେ ୪୦ ବର୍ଷ ତଳର ପଡ଼ିଶାଘର ଝିଅ ନିର୍ମଳା, ୨୦ ବର୍ଷ ତଳର ସହକର୍ମୀଙ୍କ ସ୍ତ୍ରୀ ପ୍ରତି ଥିବା ଅବଚେତନ ମନର ଦୁର୍ବଳତା ସୁଯୋଗ ଉଣି ଆତ୍ମପ୍ରକାଶ

କରିଛି । ସ୍ଥଳବିଶେଷରେ ସୁସ୍ଥ ଲିବିଡୋ ଆଶାତ ଚିହ୍ନର ମଧ୍ୟ ଶୁଣାଯାଏ । କ୍ରମାନ୍ୱୟରେ ଚରିତ୍ର ମାନବର ଆରମ୍ଭ ଓ ନେପଥ୍ୟ ଗମନ କ୍ରାନ୍ତରେ ସେମାନଙ୍କ ମନରହନରେ ବହୁପ୍ରକାରୀ ଓ ଚିତ୍ର ରୂପଲୀନ କରିଛି । କୁଳା ଯୌବନର କୁଳିଳା କଥା, ସାତତାଳ ପଙ୍କଜଳେ କେଉଁଠି ସେ ଛପିଥିଲା, ବିମାନବାହୁଙ୍କ ବୟସ ଓ ଶିକ୍ଷା ସଂସ୍କୃତି ଗଢା ମନର ଝୋଲପା ଫୁଟି ଯାଇଥିଲା । (ପୃ ୨୧୨) ଜଗନ୍ନାଥ ଦର୍ଶନ ଓ ବେଳାକୁମିର ସୌନ୍ଦର୍ଯ୍ୟ ଅନୁଭବ ସରିଲାପରେ ଯାତ୍ରା ସଫଳ ଓ ସମାପ୍ତ ହୋଇଛି, ଚରିତ୍ର ମାନେ ପୁରୀ ଛାଡ଼ିଛନ୍ତି । ଭାବନାର ସାଥୀକ ଓ ପ୍ରଭାବଶାଳୀ ଉପସ୍ଥାପନ ପାଇଁ ଲେଖକ ଉଭୟ ପ୍ରତ୍ୟକ୍ଷ ଆତ୍ମକଥନ ରୀତି ଓ ପରୋକ୍ଷ ଆତ୍ମକଥନ ରୀତି ଗ୍ରହଣ କରିଛନ୍ତି ।

ଉପନ୍ୟାସର ଘଟଣାବଳୀ ମାତ୍ର ୩ ଦିନର ହୋଇଥିବାରୁ ଚରିତ୍ର ମାନଙ୍କର ଚେତନା ସୁଦୂର ଅତୀତରୁ ଉଦ୍ଦିଷ୍ଟତା ପର୍ଯ୍ୟନ୍ତ ପରିବ୍ୟାପ୍ତ । ବିଭିନ୍ନ ଚରିତ୍ର ମାନଙ୍କ ଭିତରେ ଚିନ୍ତିକାଳ ଯେପରି ଗୋଟିଏ ବିନ୍ଦୁରେ ମିଳିତ ହୋଇଛନ୍ତି, ସ୍ଥଳମାନ ସମୁଦ୍ରପ୍ରତି ଦୃଷ୍ଟି ନିବନ୍ଧ କରି ଯେତେବେଳେ ଭାବବିଚାର ହୋଇ ଉଠିଛି ସେତେବେଳେ କାଳର ଦୂରତ୍ୱ ଉଭେଇ ଯାଇଛି । ଲେଖକଙ୍କର ଭାଷାରେ “ସେଇ ମନଭିତରେ ଭାବରାଜ୍ୟରେ ସେ ଥିଲା, ସେଥିରେ ସମୟ ନାହିଁ, ବର୍ତ୍ତମାନ କି ଅତୀତର ଭେଦନାହିଁ ।” (ପୃ ୨୬୯) ତରୁଣ ରାୟର ମାନସିକ ସ୍ତରରେ କାଳ ସେହିପରି ମୁହ୍ୟମାନ । “କଣ କେଉଁଠି ଘଟିଯାଇଛି ଯହିଁରେ ଅତୀତ ଓ ବର୍ତ୍ତମାନ ମଝିରେ ପାଚିରି ମଣିଷର ଚେତନା ଭିତରେ ଉଭେଇ ଯାଇଛି । ଏକ ଅଖଣ୍ଡ ହୋଇ ସମୟ ସେଠି ଲହଡ଼ି ଖେଳୁଛି ।” (ପୃ ୪) ଏଠି ଜୀବନର ଭଗ୍ନାଂଶ ଅପେକ୍ଷା ସମୟର ଭଗ୍ନାଂଶ ଗୁରୁତ୍ୱ ଲାଭ କରିଛି ।

୩ୟ ବିଶେଷତ୍ୱ ପ୍ରତି ଲକ୍ଷ୍ୟ କଲେ ଆମେ ଦେଖିବା ଉପନ୍ୟାସରେ ଚରିତ୍ର ଖୁବ୍ ସୀମିତ । ପୃଷ୍ଠପଟକୁ ଜଣ ପରେ ଜଣେ ଚରିତ୍ର ଆସି ନିଜ ଅନୁଭବ ପ୍ରକାଶ କରନ୍ତି - ଏକକ ଚରିତ୍ର ସହ ପାଠକର ପରିଚୟ ଘଟେ । କୃତିତ୍ୱ ପାରସ୍ପରିକ ଆକାଂକ୍ଷା ଆଲୋଚନା ପରଲକ୍ଷିତ ହୁଏ । ଚରିତ୍ରମାନଙ୍କ

ମୁଖରେ ଲେଖକ ନିଜସ୍ୱ ଅନୁଭବ କଥା ପରୋକ୍ଷଭାବେ ପ୍ରକାଶ କରିଥିବା ପ୍ରାୟତଃ ସତ୍ୟ । ସାମାନ୍ୟ ଆକାଶ, ଅନନ୍ତ ଭରାଦ ସମୁଦ୍ର ଓ ସର୍ବଧର୍ମ ସମନ୍ୱୟରେ ମହିମାବତ ଜଗନ୍ନାଥ ଦର୍ଶନରେ ପ୍ରତ୍ୟେକ ଚରିତ୍ର ତରୁଣ - ଅଭୀକୂଟ, ଏହା ଗୋପିବାହୁଙ୍କ ନିଜସ୍ୱ ତରୁଣତା । ସେହିପରି ତରୁଣ ରାୟର ବଂଶୀପ୍ରତି ଦୁର୍ବଳତା ଗୋପିବାହୁଙ୍କ ନିଜ ଦୁର୍ବଳତା, କାରଣ ଗୋପି ବାହୁଙ୍କ ବ୍ୟକ୍ତିଗତ ଜୀବନରେ ବଂଶୀପ୍ରତି ଥିଲା ଅସ୍ୱାଭାବିକ ଶ୍ରବଣ ।

୪ର୍ଥ ବିଶେଷତ୍ୱ ଅନୁଧ୍ୟାନ କ୍ରମେ ଉପନ୍ୟାସରେ ଆମେ ଦେଖିବା ପ୍ରତ୍ୟେକ ଚରିତ୍ର ଅନେକ ସ୍ଥଳରେ ଆତ୍ମସ୍ମରଣ ଭାଷଣ ମାଧ୍ୟମରେ ନିଜିଜକୁ ଉପସ୍ଥାପନ କରୁଛନ୍ତି । କେତେବେଳେ ପରୋକ୍ଷ ବା କେତେବେଳେ ପ୍ରତ୍ୟକ୍ଷ ଭାବରେ ଏହି ଆତ୍ମ ସ୍ମରଣୋକ୍ତି ଚରିତ୍ରର ବିକାଶ ସାଧନରେ ବ୍ୟବହୃତ । ସେଥିପାଇଁ ପାଠକ ଅତି ସହଜରେ ଚରିତ୍ରର ନିକଟବର୍ତ୍ତୀ ହୋଇପାରେ - ଲେଖକଙ୍କୁ ମଧ୍ୟ ଅନେକସ୍ଥଳରେ ଉପଲବ୍ଧ କରିପାରେ । ଏ ଦୃଷ୍ଟିରୁ ଲେଖକଙ୍କ ସଫଳତା ଅନସ୍ୱୀକାର୍ଯ୍ୟ ।

ଭାଷା ପ୍ରୟୋଗ କ୍ଷେତ୍ରରେ ଔପନ୍ୟାସିକଙ୍କ କୁଶଳତା ଅନନ୍ୟ ସାଧାରଣ । ବହୁ ଚେତନା ପ୍ରବାହ ଧର୍ମିତାକୁ ପ୍ରକାଶ କରିବା ପାଇଁ ଯେଉଁ ନୂତନ ଭାଷା, ପ୍ରତୀକ, ଚିତ୍ରକଳ୍ପ ଓ ଅନୁଷଙ୍ଗର ବ୍ୟବହାର କଥା କୁହାଯାଏ ତାହା ସାଥୀକ, ସବୁଜିତ ଓ ସମୟୋପଯୋଗି ଭାବେ ଭଲ ଉପନ୍ୟାସରେ ଉପଲବ୍ଧ ହୁଏ । ଗୋଟିଏ ସ୍ମୃତ-ଉଦ୍‌ବାସୁ ଚେତନାର ପ୍ରକାଶ ପାଇଁ ଶାନ୍ତ, ସମାନ୍ୱିତ ପରିଭାଷା ମଣ୍ଡଳ ଆଦୌ ଅନୁକୂଳ ନୁହେଁ । ସମ୍ଭବତଃ ଲେଖକ ସତେଜନ ଭାବରେ ଏ ପ୍ରକାର ଅପପ୍ରୟାସରୁ ନିଜକୁ ନିବୃତ୍ତ ରଖିଛନ୍ତି ଅନ୍ୟଥା ଭାଷାର ଯାତୁଗର (? ଗୋପିବାହୁଙ୍କ ପାଇଁ ବୈପ୍ଳବିକ ଭାଷାପ୍ରୟୋଗ ଆଦୌ ଅସମ୍ଭବ ହୋଇ ନଥାନ୍ତା ।

ସର୍ବଦା କବି-କଳାକାରର ଚେତନା ତାହାର ଯୁଗର ଓ ତାହାର ପାରିପାର୍ଶ୍ୱିକ ଅବସ୍ଥା ଦ୍ୱାରା ପ୍ରଭାବିତ ଓ ନିୟନ୍ତ୍ରିତ ହୋଇଥାଏ, ଯାହା ପରାସୀ ସାହିତ୍ୟ ଇତିହାସର ଲେଖକ ତେନେ* (Taine) କ ଦ୍ୱାରା ଭେଦ : ମିଥ୍ୟା: ମୋମେଣ୍ଟ

ଥିଓରୀ (Race- Milieu : Moment Theory) ଜାତି, ପାରିପାର୍ଶ୍ବିକ ଅବସ୍ଥା ଓ ମୁହୂର୍ତ୍ତବାଦ ନାମରେ ପରିଚିତ । ପ୍ରତ୍ୟେକ ଯୁଗର ସାମୁହିକ ବୋଧ (Sensibility) ଓ ସାମୁହିକ ଚେତନାରେ ଯେଉଁ ପରିବର୍ତ୍ତନ ଆସେ ତାହା ସାହିତ୍ୟ ଓ କଳାର ଗତିଧାରାକୁ ନିୟନ୍ତ୍ରଣ କରେ । ସେହି ଚେତନାରେ ପରିବର୍ତ୍ତନ ଯୋଗୁଁ କଳାର ଆଙ୍ଗିକରେ ପରିବର୍ତ୍ତନ ଆସେ । କୌଣସି ଲେଖକ ଯୁଗ ଓ ସମୟର ପ୍ରଭାବରେ ପ୍ରଭାବିତ ନହୋଇ ଯଦି ଆଙ୍ଗିକର ପରିବର୍ତ୍ତନ ଆଣିବାକୁ ଚେଷ୍ଟାକରେ, ତାହା କେବଳ କୃତ୍ରିମତାରେ ପରିଣତ ହୁଏ । ସମ୍ଭବତଃ ଗୋପିବାବୁଙ୍କ ପରି ଉଚ୍ଚକୋଟିର ସ୍ରଷ୍ଟା ଏଥିପ୍ରତି ସଂପୂର୍ଣ୍ଣ ସଚେତନ ଥାଇ ଭାଷାରେ ସ୍ବାଭାବିକତା ରକ୍ଷାପ୍ରତି ଯତ୍ନବାନ୍ ହୋଇଛନ୍ତି - ଅଯଥା କୃତ୍ରିମତା ସୃଷ୍ଟିର ଅପପ୍ରୟାସ କରିନାହାନ୍ତି । ସେଥିପାଇଁ ଲୟବିଲୟ ଉପନ୍ୟାସରେ ପାଠକ ଦେଖିବାକୁ ପାଏ ସହଜ, ସ୍ବଳ୍ପ ଗୋପିବାବୁଙ୍କ ସ୍ବାଭାବିକ ଭାଷା କାବ୍ୟିକ ଆବେଗ ସହ ପାଠକ ପ୍ରାଣକୁ ଉଦ୍ବେଳିତ କରେ । ପାଠକକୁ ସଙ୍ଗୋଳି ନେଇ ସମ୍ବୋଧିତ କରେ । ପାଠକ ଆପଣା ପଣରେ ମୁହଁହୋଇ ସୃଷ୍ଟିକୁ ଆପ୍ରାଣ ଉପଭୋଗ କରି ମୁଗ୍ଧ ହୁଏ, ସ୍ରଷ୍ଟାକୁ ଶ୍ରେଷ୍ଠତର ଦୃଷ୍ଟିରେ ଦେଖେ ।

ଷଷ୍ଠତଃ ବ୍ୟକରଣଗତ କୌଣସି ଦୃଷ୍ଟିରୁ ଏହି ଉପନ୍ୟାସରେ ଖୁବ୍ ବେଶି ବ୍ୟତିକ୍ରମ ଘଟିନାହିଁ । ଚରିତ୍ର ଗୁଡ଼ିକର ଭାବଚେତନା ପ୍ରକାଶ ପ୍ରସଙ୍ଗରେ ଲେଖକ ଯଥେଷ୍ଟ ସ୍ବେଚ୍ଛାଚାରୀତା ଅବଲମ୍ବନ କରିଥିବାର କୌଣସି ପ୍ରମାଣ , ଉପନ୍ୟାସରେ ପରିଲକ୍ଷିତ ହୁଏନାହିଁ । ଚେତନା ପ୍ରବାହ ବାଧା, ପ୍ରତିବନ୍ଧକକୁ ଉପେକ୍ଷା କଲାପରି ଚରିତ୍ରର ଭାବ ଚେତନାକୁ ଭାଷାରୂପ ଦେବାବେଳେ ଔପନ୍ୟାସିକ ପ୍ରଥାସିଦ୍ଧ ବ୍ୟାକରଣର ଧରାବନ୍ଧା ନିୟମକୁ ଭାଙ୍ଗି ରୁଜି ଦେବାର ପ୍ରୟାସ ଆଦୌ କରିନାହାନ୍ତି । ଅଧିକନ୍ତୁ ଲେଖକ ସଂପୂର୍ଣ୍ଣ ନିଜସ୍ବ ଜଙ୍ଗରେ ତାଙ୍କର ସ୍ବଳୟ ପ୍ରଥାସିଦ୍ଧ ଶୈଳୀରେ ଚରିତ୍ରର ଉପସ୍ଥାପନ କରିଛନ୍ତି ଓ ସଫଳ ହୋଇଛନ୍ତି । ବର୍ଣ୍ଣନାର ସାଂଗୀତିକତା ଅବଶ୍ୟ ପ୍ରତିଷ୍ଠିତ ହୋଇଛି, ବହୁ ସ୍ବତନ୍ତ୍ର ଶୈଳୀ ସୁଲଭ ନୂତନ ବର୍ଣ୍ଣନାତ୍ମକ ଓ ଅନ୍ତରୀଣ ସଂଗୀତର ସମାହାର ପ୍ରଚେଷ୍ଟାକୃତ

ନ ହୋଇ ସ୍ବଳୟ ଓ ଅବିରାମ ଗତିରେ ହୋଇଛି । ମନେହୁଏ ଉପଯୁକ୍ତ ପରିସ୍ଥିତି ଓ ପରିବେଶର ଅଭାବ ଯୋଗୁଁ ସଞ୍ଚାରଭାବରେ ଲେଖକ କୌଣସି ଅଶୋଭନୀୟ, ଅସଞ୍ଚିତ ଧାରାର ପ୍ରୟୋଗ ଆବଶ୍ୟକ ମନେ କରିନାହାନ୍ତି ।

ତାର କାରଣ ନିର୍ଣ୍ଣୟ କଲାବେଳେ ଲେଖକଙ୍କ ପରି ଜଣେ ଉଚ୍ଚକୋଟିର ସ୍ରଷ୍ଟା ଓ ତାଙ୍କ ସଚେତନତାକୁ ଗୁରୁତ୍ବ ଦେବାକୁ ହେବ । ସେ ଉଚ୍ଚତାବରେ ଜାଣିଥିଲେ ଏକ ଅନୁରୋଧାଧିକୃତ (Disinherited) ମାନର ଆଦୌ ଶ୍ବାସ୍ୟ ନୁହେଁ । ଜୀବନ ସ୍ଥିତିରେ ଯେଉଁ ଅସୁସ୍ଥି ଓ ଅସ୍ବାଭାବିକତା ଜୟେସ ନିର୍ଣ୍ଣୟ କରିଥିଲେ ତାହା ଓଡ଼ିଶା ମାଟିରେ ବିଶେଷ ପରିମାଣରେ ନାହିଁ । ତାର କାରଣ ଓଡ଼ିଶାର ସାମାଜିକ ବିବର୍ତ୍ତନ ପାଶ୍ଚାତ୍ୟ ଦେଶ ତୁଳନାରେ ଖୁବ୍ କମ୍ । ଏଠି ବଞ୍ଚିବାର ସ୍ବହା ସନ୍ଦେହର ବଳୟ/ ବିରକ୍ତି ଭିତରକୁ ଖସିନାହିଁ । ଆମର ବ୍ୟକ୍ତିଗତ ଓ ସମସ୍ତିଗତ ଜୀବନ ଉପରେ ଧର୍ମର ପ୍ରଭାବ ଅନେକତା ଅପ୍ରତିହତ । ଏ ପ୍ରଭାବ କ୍ରମଶଃ ଦୁର୍ବଳ ହେଉଥାଇପାରେ କିନ୍ତୁ ଏ ପର୍ଯ୍ୟନ୍ତ ଆମ ଦେଶର ସାମୁହିକ ଅଚେତନ (collective unconscious) ରେ ଏଭଳି ଦୃଢ଼ ଭାବରେ ନିବଦ୍ଧ ଯେ ତାହାର ପ୍ରଭାବରୁ କେହି ମୁକ୍ତ ନୁହନ୍ତି । ସେଥିପାଇଁ ଫେରିବା ବେଳକୁ ଏକ ସାର୍ଥକଚିତ୍ର ପ୍ରଦାନ କରି ଗୋପୀ ବାବୁ କହନ୍ତି - ସେମାନେ ଦର୍ଶନସାରି ବାହାରିଲେ । ସମସ୍ତେ ପଣ୍ଡାଙ୍କ ଗୋଡ଼ଧୂଳି ନେଇ ମୁଣ୍ଡରେ ମାରିଲେ, ଆଶୀର୍ବାଦ ନେଲେ । ବିଦାକି ଓ ଆତିକା ପାଇଁ ଟଙ୍କା ଦେଇ ପୁଣି ଗୋଡ଼ତଳେ ପଡ଼ିଲେ । (ପୃ ୨୪୪) ପୁନଶ୍ଚ ପାଶ୍ଚାତ୍ୟ ସାହିତ୍ୟର ଯୁଗଯନ୍ତ୍ରଣା () ଅଥବା ନାସ୍ତିକ ଭାବର ପ୍ରଚାର - ଆମ ସାହିତ୍ୟକୁ ଗ୍ରାସ କରି ନାହିଁ କିମ୍ବା ଆମ ସାମାଜିକ ଜୀବନରେ ପ୍ରତିଫଳିତ ହୋଇନାହିଁ । ଆମ ଜୀବନଧାରାରେ ବିଶ୍ବାସ, ଶ୍ରଦ୍ଧା, ସଦିହ୍ନା, ଆଶା-ଆକାଂକ୍ଷା ସର୍ବତ୍ର ଭରି ରହିଛି । ପାଶ୍ଚାତ୍ୟ ଜଗତର ଯାନ୍ତ୍ରିକ ସମୃଦ୍ଧି, ଯୁଦ୍ଧ ବିଗ୍ରହ, ଶ୍ରେଣୀ ସଂଘର୍ଷ, ଆଧୁନିକ ଜୀବନର ବ୍ୟସ୍ତତାରୁ ସେ ଦେଶର ସାହିତ୍ୟିକ ଚେତନା ଯେପରି ସ୍ବତଃସ୍ପୃହଭାବେ ରହିମନ୍ତ ଓ ସମସାମୟିକ ଅବସ୍ଥାରେ ଉପନୀତ ଆମ ଦେଶରେ ସେପରି ପରିସ୍ଥିତି ଦେଖା ଦେଇ

ନାହିଁ । ତେଣୁ ପାରିପାର୍ଶ୍ବିକ ପରିସ୍ଥିତିରୁ ଯାହା ସ୍ବାଭାବିକ ଓ ସହଜ ସଂଜ୍ଞା ତାର ଆଲୋଚ୍ୟ ଲେଖକଙ୍କ ସୃଷ୍ଟିରେ ରୂପ ରୂପ ଲାଭ କରିଛି । ତରୁଣ ରାୟ ପୁରୀ କ୍ଷେତ୍ରରେ ପହଞ୍ଚିଲା ପରେ ଦେଖୁଛି - “ସବୁରି ମୁହଁରେ ବ ହୁପଣ, ସବୁରି ବ୍ୟବହାରରେ ମଧୁର ଶୀତଳ ଶାଳୀନତା, ସେମାନଙ୍କର ଆଗ୍ରହ ଅଛି, ଦୁଃସାହସ ନାହିଁ । × × × କିଏ ତାକୁ ଆକ୍ରମଣ କରିବ କି କିଏ ତାର ପକେଟରୁ ଟଙ୍କା ଚୋରୀ କରିବ, ଏ ଆଶଙ୍କା ତାର ନଥିଲା ।” (ପୃ ୧୬) ଓଡ଼ିଶା ମାଟିରେ ସ୍ବପ୍ନରଙ୍ଗ ବା ବିଶ୍ବାସ ସ୍ଥାପନର ଅବସରତା ପାଇଁ ତଥାପି ସମୟ ଆସିନି, ମଣିଷ ସ୍ବପ୍ନ ଦେଖୁଛି, ସମ୍ବନ୍ଧିତ କାମନା କରୁଛି ଇଶ୍ବରଙ୍କ ପାଖରେ ଭକ୍ତି ନୈବେଦ୍ୟ ବାହୁଛି ଓ ଗୁହାରି ଜଣାଉଛି ତା ଜୀବନରେ ଉତ୍ତରୋତ୍ତର ଅଭିବୃଦ୍ଧିର । ତାର ଜୀବନ୍ତ ଚିତ୍ର ତରୁଣରାୟର ଝିଅ ବିଭା କରିବା ପ୍ରସ୍ତୁତି ଭିତରେ ନିହିତ । ସେ ତା ଦରମାରୁ ସାଜେ ଛଅ ହଜାର ଟଙ୍କା ସଞ୍ଚୟ କରିଛି, ଜଗନ୍ନାଥକୁ ପ୍ରାର୍ଥନା କରୁଛି - “ରୋଗଭଲ ହେଉ, ସମସ୍ତ ବହୁ, ପୁଅଝିଅ ହେଉଛନ୍ତି, ଝିଅକୁ ଭଲ ବର ମିଳୁ, ଭଲ ଘର ମିଳୁ, ପୁଅକୁ ଭଲ ବୋହୂ ମିଳୁ, କେତେ ଯେ କାମନା ତାର ସଂଖ୍ୟା ନାହିଁ ।” (ପୃ ୪୨)

ପତ୍ନୀ କାନ୍ତିମୟୀ ଆଖିରେ ଅସୁମାରୀ ସ୍ବପ୍ନ । ଲେଖକଙ୍କ ଭାଷାରେ - “ନୂଆ ନୁହେଁ ! ଏଠି ସବୁନୂଆ ! ଏଠି ସୂର୍ଯ୍ୟ କେଡ଼େ ସୁନ୍ଦର ! ଆକାଶ କେଡ଼େ ସୁନ୍ଦର ! ଆକାଶ, ଝାଉଁଟ, ସମୁଦ୍ର କୂଳରେ ବାଲି, ସମୁଦ୍ର, ସବୁ କି ସୁନ୍ଦର ! ମନ ହେଉଛି, ଏଇଠି ଆମେ ସବୁଦିନେ ରହି ଥାନ୍ତେ କି !” (ପୃ ୬୧)

ସାହିତ୍ୟ ସତ୍ୟକୁ ଆବିଷ୍କାର କଲାବେଳେ ନାନା ସ୍ତରରେ ପହଞ୍ଚିଥାଏ, ଯାହାକୁ ନୂତନବିଦ୍ବମାନେ God - Nature-Man complex (ଇଶ୍ବର-ପ୍ରକୃତି-ମନୁଷ୍ୟ ଗ୍ରନ୍ଥି) ବୋଲି କହନ୍ତି । ଏହି ଗ୍ରନ୍ଥିରେ ପ୍ରତ୍ୟେକ ସ୍ତରରେ ଲେଖକ ତାର ନିଜ ଅଭିଜ୍ଞତା ଭିତରେ ସତ୍ୟର ଅନ୍ବେଷଣ କରେ । ସେଥିପାଇଁ କେବଳ ଐଶ୍ବରିକ, ପ୍ରାକୃତିକ, ମାନସିକ ବା ସାମାଜିକ ଏଥି ମଧ୍ୟରୁ ଯେକୌଣସି ଗୋଟିଏ ବିଷୟରେ ହିଁ ସାହିତ୍ୟ ଲେଖାହେବ ଏହି ଚିନ୍ତାଧାରା ନେଇ ଆଧୁନିକ

ସାହିତ୍ୟକୁ ଅଧ୍ୟୟନ କଲେ ତାର ମୂଲ୍ୟାୟନ କଷ୍ଟସାଧ୍ୟ ହେବ, ବେଳେ ବେଳେ ଅବମୂଲ୍ୟାୟନ ହୋଇଯିବାର ଆଶଙ୍କା ଅଛି, ତେବେ ଅନୁସରଣ ବା ଅନୁକରଣ ସାହିତ୍ୟ ରାଜ୍ୟରେ ନୂତନ ନୁହେଁ, କିନ୍ତୁ ସେହି ଅନୁସରଣ ମଧ୍ୟରେ ଯଦି ନିଜର ମୌଳିକତା ନପୁଟିଲା, ତା ହେଲେ ତାହା କେବେ ସ୍ବାଦ୍ୟ ବା ଅଭିନନ୍ଦ୍ୟ ହୋଇପାରେ ନାହିଁ ।

ପରିଶେଷରେ ଏତିକି କୁହାଯାଇ ପାରେ ଯେ ‘ଲୟବିଲୟ’ ଏକ ଉଚ୍ଚକୋଟି ସୃଷ୍ଟି - ମୌଳିକତା ଦୃଷ୍ଟିରୁ ସ୍ବାଦ୍ୟ ଓ ଅଭିନନ୍ଦ୍ୟ । ପ୍ରସଙ୍ଗ କଳାକୁଶଳତା ଏଥିରେ ବହୁଧା ପ୍ରତିଫଳିତ । ବିବିଧ ପରୀକ୍ଷା ନିରୀକ୍ଷାର ସୂତ୍ରପାତ ଏଥି ମଧ୍ୟରେ ହୋଇଥିବା ଅସ୍ବାଭାବିକ ନୁହେଁ କିନ୍ତୁ ଏହାକୁ ‘ଚେତନା ପ୍ରବାହ ଧର୍ମୀ’ ଉପନ୍ୟାସ ଭାବରେ ଚିହ୍ନିତ କରିବା ସଂପୂର୍ଣ୍ଣ ନିରାପଦ ନୁହେଁ, ଯଦିଓ ‘ଚେତନା ପ୍ରବାହ ଧାରା’ର ପରୀକ୍ଷା ନିରୀକ୍ଷା ଏଥିରେ କେତେକାଂଶରେ ପରିଦୃଷ୍ଟ । ଏହି ଭିତ୍ତିରେ ଓଡ଼ିଶା ଉପନ୍ୟାସର କ୍ଷେତ୍ରରେ ଚିହ୍ନିତ ଅନ୍ୟ ଉପନ୍ୟାସ ଗୁଡ଼ିକୁ ମଧ୍ୟ ‘ଚେତନା ପ୍ରବାହ ଶ୍ରେଣୀ’ ଅନ୍ତର୍ଭୁକ୍ତ କରାଯିବ ସମୀଚୀନ ନୁହେଁ ବରଂ ପରୀକ୍ଷା ନିରୀକ୍ଷା ଧର୍ମୀ ଉପନ୍ୟାସ ଭାବେ ଅଭିହିତ କରାଯାଇପାରେ ।

ସହାୟକ ଗ୍ରନ୍ଥସୂଚୀ

୧. ଡଃ ସାଧନ ପରିଡ଼ା (୧୯୯୬) ଉପନ୍ୟାସରେ ଚେତନା ପ୍ରବାହ : ଡକ୍ଟର, ଶ୍ରେଣୀ ଓ ପ୍ରୟୋଗ, ଝଙ୍କାର, ମେ, ୧୯୯୬ ସଂଖ୍ୟା ।
୨. ଅଧ୍ୟାପକ ପରୀକ୍ଷିତ ନନ୍ଦ (୧୯୭୩) ମୋ ଦୃଷ୍ଟିରେ ସାଂପ୍ରତିକ ସାହିତ୍ୟ (ସଂକଳନ) ଜ୍ଞାନମନ୍ଦିର, କଟକ ।
୩. ଡ. ବୈଷ୍ଣବଚରଣ ସାମଲ (୨୦୦୪) ସ୍ବାଧୀନତା ପରବର୍ତ୍ତୀ ଓଡ଼ିଆ ସାହିତ୍ୟର ରୂମି ଓ ରୂମିକା (ସଂକଳନ), ଓଡ଼ିଶା ବୁକ୍‌ଷୋର, କଟକ ।
୪. ଡ. ବିଜୟ କୁମାର ନନ୍ଦ (୧୯୯୯) ସାହିତ୍ୟ ସମାଲୋଚନା ଓ ସାହିତ୍ୟ ଡକ୍ଟର, ଆର୍ଯ୍ୟପ୍ରକାଶ, କଟକ ।
୫. ଗୋପିନାଥ ମହାନ୍ତି (୧୯୭୧) ଲୟବିଲୟ, ବିଦ୍ୟାପୁରୀ, କଟକ ।

ସାରସ୍ୱତ ଶୈଳୀ : ପରିଭାଷା ଓ ପରିଚୟ ବାନାମର ପୃଷ୍ଠି

ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ବିଭାଗ, ନୟାଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼-୭୫୨୦୨୯, ଓଡ଼ିଶା

ସାଧାରଣ କଥୋପକଥନରେ ଯେପରି ଇଂରାଜୀରୂପର ମହିମା ସାଧାରଣ ମଣିଷକୁ ଆକୃଷ୍ଟ କରେ, ମୁଗ୍ଧ କରେ, ଠିକ୍ ସେହିପରି ବାହ୍ୟ ଜଗତରେ ଇଂରାଜୀରୂପର ମହିମା ଲୋଭୁଥାଏ ଆନନ୍ଦାଭିମୁଖୀ ଉତ୍ସୁକ ପାଠକସମାଜ । ଶବ୍ଦ, ବାକ୍ୟ, କଟନା, ଭାବ, ଦର୍ଶନ ଓ ସ୍ଥାପତ୍ୟ ସଂସ୍କୃତିର ଉତ୍ସୁକ ପାଠକ ଚଟିକରେ । ସେହି ଭୂମିରେ ସେ ସାରସ୍ୱତ ପ୍ରସ୍ତର ଉଦ୍ୟୋଗିତା ରୂପରେ ରହିଥିବା କ୍ଷୀଣଲୋକ ପ୍ରତ୍ୟକ୍ଷ କରି ବିଷୟାନନ୍ଦ, ରସାନନ୍ଦ, ଗୋଚନାନନ୍ଦ ଓ ବ୍ରହ୍ମାନନ୍ଦର ପଥରେ ପଥକ ହୁଏ । ତା ପାଇଁ ପ୍ରବଳମାର୍ଗଶୂର ଅଂଶୁ ଅଲୋଡ଼ା, ଲୋଡ଼ା କ୍ଷୀଣ ଆଲୋକର ଉଦ୍ଦୀପନ । ଏହି ଉପ ହୋଇପାରେ ଏକ ଭାଷିକ ଅବଲମ୍ବନ । ନାନା ପ୍ରକାରିର ସାମାସରହସ୍ୟରେ ଏହା ଶୈଳୀରୂପେ ପରିଚିତ । କବିତା, ଗଳ୍ପ, ନାଟକ, ପ୍ରବନ୍ଧ, ଉପନ୍ୟାସ, ଜୀବନୀ, ଆତ୍ମଜୀବନୀ, ଗ୍ରନ୍ଥ ଋଚନା, ସ୍ତମ୍ଭ ପ୍ରଭୃତିରେ ଶୈଳୀରେ ଏହିପ୍ରକାରିକତାକୁ ପାଠକ ନିତ୍ୟାନି ଲୋଡ଼େ, ପ୍ରାପ୍ତିରେ ମୁଗ୍ଧ ବିମୁଗ୍ଧ ହୋଇଯାଏ ।

ଶୈଳୀର ଅଭିଧାନିକ ଅର୍ଥ-ରୀତି ବା ଧାରା । ଏହି ଶବ୍ଦର ବ୍ୟୁତ୍ପତ୍ତି ହେଉଛି ଶାଳ-ଯ-ଶ । ପ୍ରସିଦ୍ଧ ଅକ୍ଷରପୋର୍ତ୍ତ ଅଭିଧାନରେ ଏହାର ଅର୍ଥ ଉପସ୍ଥାପନ ବା ପରିପ୍ରକାଶରତ ଚାତୁର୍ଯ୍ୟ ବୋଲି ସୂଚିତ । ସମାଲୋଚକ ଏମ୍.ଏଚ୍ ଆବ୍ରାମସ୍କଙ୍କର ଶୈଳୀ ସଂପର୍କିତ ଉକ୍ତି ହେଉଛି, ଶୈଳୀ ଏକ ଭାଷିକ ଅଭିବ୍ୟକ୍ତି, ଯାହା ପଦ୍ୟ ଓ ଋଚ୍ୟରେ ପ୍ରସ୍ତର ଦକ୍ଷତା ପ୍ରତିପାଦନ କରିଥାଏ । ଶୈଳୀତତ୍ତ୍ୱବିତ୍ ଏଫ୍.ଏଲ୍ ଲୁରସ୍କ ପ୍ରତ୍ୟୟରେ ଏହା ହେଉଛି ଯୋଗସୂତ୍ର ସଂସ୍ଥାପନର ଏକ ଅମୋଘ ସୂତ୍ର । ଜନୈକ ପ୍ରବନ୍ଧା କହନ୍ତି ଯେ ବ୍ୟକ୍ତିତ୍ୱ ପରିଚ୍ଛଦ ଲୋଭୁଥିବା ବେଳେ ଯେତେବେଳେ ଶବ୍ଦକୁ ମୁଖ୍ୟ ଉପାଦାନ ଭାବେ ଆଦରି ନେଇ ଅନ୍ୟାନ୍ୟ ସୂକ୍ଷ୍ମ ସହାୟକ ଉପାଦାନକୁ ତତ୍ ସହିତ ସଂଲଗ୍ନ କରି ଘଟଣା, ଚରିତ୍ରରୂପକୁ ପାଠକ ବା ଶ୍ରୋତା ମଧ୍ୟରେ ସ୍ଥାପନ କରିଦେଇଥାଏ, ସେତେବେଳେ

ଶୈଳୀର ଅନିବର୍ତ୍ତନୀୟତା କଣ ତାହା ଜଣାପଡ଼େ । ବିଶ୍ୱ ଆଲଙ୍କାରିକ ତଥା ଔଚିତ୍ୟବାଦର ପ୍ରବନ୍ଧା କ୍ଷେମେ ସାରସ୍ୱତ ବିଭବରେ ପଦ, ବାକ୍ୟ, ପ୍ରବନ୍ଧ, ଗୁଣ, ଅଳଙ୍କାର ରସ, କ୍ରିୟା, କାରକ, ଲିଙ୍ଗ, ବଚନ, ବିଶେଷଣ, ଉପସର୍ଗ ନିପାତ, କାଳ, ଦେଶ, କୁଳ, ବ୍ରତ, ତତ୍ତ୍ୱ, ସତ୍ତ୍ୱ, ଅଭିପ୍ରାୟ ସ୍ୱଭାବ, ସାର, ପ୍ରତିଭା, ଅବସ୍ଥା, ବିଚାର, ନାମ, ଆଶୀର୍ବାଦ ପ୍ରଭୃତି ସତେଇଶଟି ଔଚିତ୍ୟର ଆବଶ୍ୟକତା ଅଛି ବୋଲି ଉଲ୍ଲେଖ କରି ଅଛନ୍ତି । କୌଣସି ସୃଷ୍ଟିମାନସ୍ ପ୍ରସ୍ତା ଉପର୍ଯ୍ୟୁତ ସଂଖ୍ୟକ ଔଚିତ୍ୟବୋଧ ବିଷୟରେ ସତେଜନ ରହିଲେ ତାଙ୍କ ଅଭିବ୍ୟକ୍ତି ସାବଲୀଳ ଭାବେ ଏକ ଅନୁପମ ରୂପ ପରିଗ୍ରହ କରେ, ସେହି ସୂତ୍ର ପ୍ରକ୍ରିୟାର ପାରିଭାଷିକ ପ୍ରକାଶ ହିଁ ଶୈଳୀ ।

ଇଂରାଜୀ ଭାଷାର ଆଭିଧାନିକ ଓ ସମାଲୋଚକ ଜେ.ଏ କଟନ୍ ଶୈଳୀର ବର୍ଗରୂପ ପ୍ରସଙ୍ଗରେ ସୂଚନା ପ୍ରଦାନ କରିବା ବେଳେ କହିଛନ୍ତି, ଶୈଳୀଗୁଡ଼ିକ କାଳକ୍ରମେ ସାଧାରଣ ଭାବରେ ବର୍ଗୀକୃତ ହୋଇଅଛି । ସେହି ବର୍ଗଗୁଡ଼ିକ ଓ ଅନ୍ତର୍ଗତ ବୋଲି ତାଙ୍କର ମତ । ତଥାପି ସେହି ନାମିତ ଶୈଳୀଗୁଡ଼ିକ ଶୈଳୀଭିତ୍ତିକ ଅନୁଶୀଳନରେ ଅବଲମ୍ବିତ ହୋଇଥାନ୍ତି ବୋଲି ସେ ପ୍ରକାଶ କରିଛନ୍ତି । ଉକ୍ତ ସମାଲୋଚକ ପ୍ରସିଦ୍ଧ ପ୍ରସ୍ତା, କାଳ, ଭାଷା ଇତ୍ୟାଦିକୁ ନେଇ କିରଳି ଶୈଳୀସମୂହର ନାମକରଣ କରାଯାଇଛି, ତାହା ନିର୍ଦ୍ଦେଶ କରିଅଛନ୍ତି । ଯଥା : ଚାକ୍ଷିକ ଶୈଳୀ, ଅଗଷ୍ଟାନିୟ ଶୈଳୀ, ଜର୍ଜରିଆନିୟ ଶୈଳୀ, ସେରାୟ ଶୈଳୀ, ମିଲ୍ଟନିୟ ଶୈଳୀ, ଗିବେନିୟାନିୟ ଶୈଳୀ, ଜେମ୍ସିୟ ଶୈଳୀ, ସର୍ବୋତ୍କୃଷ୍ଟ ଶୈଳୀ, ମଧ୍ୟମ ଶୈଳୀ, ସାଧାରଣ ଶୈଳୀ, ନିରୁତ୍ତମାନର ଶୈଳୀ, ବିଜ୍ଞାନଭିତ୍ତିକ ଶୈଳୀ, ବାଖ୍ୟାତ୍ମକ ଶୈଳୀ, ଆବେଗ ଧର୍ମୀ ଶୈଳୀ, ବିବରଣାତ୍ମକ ଶୈଳୀ, ସମ୍ଭାବ ଧର୍ମୀ ଶୈଳୀ ଇତ୍ୟାଦି ।

ଶୈଳୀର ସାଂଖିକ ପରିଚୟ ପ୍ରଦାନ ବୃଥା ପ୍ରୟାସ

ବୋଲି କୁହାଯାଇ ପାରେ । ବିଭିନ୍ନ ସମୟରେ ଏହା ବିଭିନ୍ନ ନାମରେ ନାମିତ ହୋଇଅଛି । ଯଥା : ବର୍ଣ୍ଣନାତ୍ମକ ଶୈଳୀ, ପାଠ୍ୟପୁସ୍ତକ ଶୈଳୀ, ଚିତ୍ରାତ୍ମକ ଶୈଳୀ, କାବ୍ୟାତ୍ମକ ଶୈଳୀ, ରସାତ୍ମକ ଶୈଳୀ, ଲୁଲାବି ଶୈଳୀ, ସମ୍ଭାବ ଶୈଳୀ, ରସପ୍ରିୟ ଶୈଳୀ, ବ୍ୟକ୍ତିନିଷ୍ଠ ଶୈଳୀ, ବ୍ୟକ୍ତିନିଷ୍ଠ ଶୈଳୀ, ବସ୍ତୁନିଷ୍ଠ ଶୈଳୀ, ମଣିପ୍ରବାଳଶୈଳୀ, ବକ୍ତୃତ୍ତେଷିୟ ଶୈଳୀ, କଥୋପକଥନ ଶୈଳୀ, ଆତ୍ମ କଥନ ଶୈଳୀ, ବର୍ଣ୍ଣପରିଚିତି ଶୈଳୀ, ମଦସ୍ଥାସ୍ଥିକ ଶୈଳୀ, ପ୍ରତିଷ୍ଠିତ ବ୍ୟକ୍ତି ଶୈଳୀ ପ୍ରଭୃତି ।

ଶୈଳୀର ପରିଭାଷା ଓ ସ୍ୱରୂପକୁ ନେଇ ବହୁବିଧ ବିତର୍କ ଥିଲେ ବି ଏହାର ଅଲୌକିକ ଅସ୍ତିତ୍ୱକୁ ସାହିତ୍ୟିକ, ସମାଲୋଚକ, ଭାଷାବିଜ୍ଞାନୀ ଓ ସୁଧା ପାଠକଗଣ ସଦାସର୍ବଦା ସ୍ୱୀକାର କରିଥାନ୍ତି । ବ୍ୟକ୍ତିର କଲେବର ଓ ପ୍ରାଣ ଯେପରି ଏକ ଅତ୍ୟୁତ ସଂଗତରେ କମନୀୟ, ଠିକ୍ ସେହିପରି ସାରସ୍ୱତ ବିଭବର ଅଙ୍ଗ ଓ ପ୍ରାଣକୁ କେନ୍ଦ୍ର କରି ଶୈଳୀର ବୈଶିଷ୍ଟ୍ୟ ଅନୁକୂଳ ହୋଇପାରେ । ଶବ୍ଦଚୟନ, ପଦବିନ୍ୟାସ, ରସ ନିଷ୍ପତ୍ତି, ଭାବ, କଳ୍ପନା, ଯତିଚିହ୍ନ, ପ୍ରଜାତିର ଆକୃତି, ଛନ୍ଦପ୍ରୟୋଗ, ଅକ୍ଷର ସଜ୍ଜାକରଣ ପ୍ରମୁଖର ନିବିଡ଼ ସଂଯୋଜନ ଏକ ନିଜସ୍ୱୟ ଶୈଳୀସଂପନ୍ନ ସାରସ୍ୱତ ବିଭବକୁ ଜନ୍ମ ଦେଇପାରେ । ଯୁଗାୟ ଉଦ୍‌ବର୍ତ୍ତନ ଓ ସମୟର କ୍ଷୟକାରୀ ଶକ୍ତିକୁ ଲଂଘି କେନ୍ଦ୍ରାଭି ଶକ୍ତି ପରି ସେହି ସର୍ବଯୁଗାୟ ସୃଷ୍ଟି ଏକ ବିସ୍ମୃତ ପାଠକ ସମାଜକୁ ବିମୁଗ୍ଧ ଓ ବିସ୍ମୟାଭିଭୂତ କରିଦିଏ ।

ଶୈଳୀର ମୁଖ୍ୟ ଅବଲମ୍ବନ ଭାଷା । ମାତ୍ର ଏହା ପ୍ରତିମୁହୂର୍ତ୍ତରେ ଭାଷାର ବହୁ ଉର୍ଦ୍ଧ୍ୱକୁ ଚାଲିଯାଏ, ଠିକ୍ ଯେମିତି ଧାନ୍ୟରୁ ପ୍ରସ୍ତୁତ ହୁଏ ବଞ୍ଚିଭିନ୍ନ ରୁଚିକର ଖାଦ୍ୟ । ଅନେକ ସମୟରେ ସ୍ରଷ୍ଟାର ମାନସିକ ଅବସ୍ଥା, ସମୟର ପ୍ରାଣସ୍ୱୟନ, ଅନୁପ୍ରାଣନା, ବୌଦ୍ଧିକତା, ଧ୍ୟାନଦୃଷ୍ଟି, ଅଧ୍ୟୟନ ବିସ୍ତୃତ, ପାଠକ ସଂପୃକ୍ତି ଆଦି ନବ ନବ ଶୈଳୀର ହେତୁ ହୋଇଥାନ୍ତି । ଯୁଗୋଚିତ ଶୈଳୀ ସନ୍ଧାନୀ ସ୍ରଷ୍ଟାର ସୃଷ୍ଟି ସର୍ବଦା ଆବେଦନଧର୍ମୀ ହୁଏ । ସୁତରାଂ ସାରସ୍ୱତ ଜଗତରେ ଏହି ଉପାଦାନର ଯଥାର୍ଥତା ଉପଲବ୍ଧି ପୂର୍ବକ ସାଧକ ଉତ୍ତମ ପାଠକ ଭୂମିକାରେ ଅବତୀର୍ଣ୍ଣ ହେବା ସମୀଚାନ । ଉତ୍ତମ ପାଠକଙ୍କ ପାତନ ଉପାଦାନ ମାନଙ୍କର ଉପଯୁକ୍ତ ସମୟ ସୂଚ

ଜାଣେ । ସେହି ପରି ସ୍ରଷ୍ଟାପାତକର ସଚେତନତା ଭାବ, କଳ୍ପନା, ବୁଦ୍ଧି ଓ ଶୈଳୀର ସମସ୍ତ, ସୂକ୍ଷ୍ମ ଅବଲମ୍ବନ କରିଥାଏ । ସମୟେ ସମୟେ ଏପରିକି ଘଟେ, ଆତ୍ମିକ ସଚେତନ ନଥାଇବି କେତେକ ସ୍ରଷ୍ଟା ଉତ୍ତମ ଶୈଳୀର ଅଧିକାରୀ ହୋଇପାରିଥାନ୍ତି - ଏହା ହୋଇପାରେ, କାହାର ପ୍ରତ୍ୟୟତର ଜନ୍ମ ଜନ୍ମର ସାଧନା ସଂସ୍କାରର ପରିଣତ କିମ୍ବା କାହାର ପ୍ରତ୍ୟୟରେ ପ୍ରସ୍ତୁତନୋରୁଷ କଳିକାର ଇଚ୍ଛାଶକ୍ତି ଓ ପ୍ରତିବନ୍ଧକର କର୍ମଫଳ ।

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୮. ଦାସ, ବୀର କିଶୋର (୧୯୯୩) ସାହିତ୍ୟ ସ୍ୱରୂପ । (ପରିବର୍ତ୍ତିତ ନୂତନ ସଂସ୍କରଣ) ଇଣ୍ଡିଆନ ବୁକ୍ ଡିଷ୍ଟ୍ରିବ୍ୟୁଟର, କଟକ ।

ଭକ୍ତି ସ୍ୱରୂପର ଅବତରଣିକା

ସୁରବାଳା ପଟ୍ଟନାୟକ

ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ବିଭାଗ, ନୟାଗଡ଼ ସ୍ୱୟଂ ଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼-୭୫୨୦୭୯, ଓଡ଼ିଶା

“ବିଦ୍ୟାଂ ବଳଂ ବା ରସିକଂ କବିତ୍ୱଂ

ସୌନ୍ଦର୍ଯ୍ୟ ରୂପଂ ଗୁଣବାନ ଧନାତ୍ମକଃ

ଶ୍ରୀକୃଷ୍ଣ ଭକ୍ତିବିହୀନ ନରସ୍ୟ

ସିନ୍ଦୁର ବିନ୍ଦୁ ବିଧବା ଲଲାଟେ”

ଭକ୍ତର କଳେବରଧାରୀ ମନୁଷ୍ୟ ଯେତେ ବିଦ୍ୱାନ, ଶକ୍ତିମାନ, ରୂପବାନ, ଧନବାନ, ରସିକ ଓ ଯେତେବଡ଼ କବି ହେଉନା କାହିଁକି ସେ ଯଦି ଶ୍ରୀକୃଷ୍ଣ ଭକ୍ତି ପରାୟଣ ହୋଇନଥାଏ ଏ ପ୍ରପଞ୍ଚ- ସଂସାରର ବିଧବା ଲଲାଟର ସିନ୍ଦୁର ବିନ୍ଦୁ ସଦୃଶ ସେ ଶୋଭାପାଏ ନାହିଁ ।

ହୃଦୟରେ କୃଷ୍ଣଭକ୍ତିରୂପ ବୀଜ ନିହିତ ଥିଲେ ମଧ୍ୟ ଶ୍ରୀଗୁରୁ ଅନୁକମ୍ପା ବ୍ୟତିରେକ ଭକ୍ତିର ଅଜୁରୋଦଗମ ହୁଏ ନାହିଁ । ଶ୍ରୀ ଗୁରୁଙ୍କ କୃପାରୁ ଅଜୁରୋଦଗମ ହେଲେ ମଧ୍ୟ ସଦସଜ୍ଜ, ସଦଗ୍ରହ ସ୍ୱାଧ୍ୟାୟ, ପାରାୟଣ ନକଲେ ଭକ୍ତ୍ୟାକ୍ତର ପଲ୍ଲବୀତ ତଥା ବିକଶିତ ହୁଏ ନାହିଁ । ଭଗବାନ କେବଳ ଭକ୍ତି ଦ୍ୱାରା ବଶୀଭୂତ ହୁଅନ୍ତି । ଭକ୍ତି ବିନା ଅନ୍ୟ କୌଣସି ସାଧନ ତାଙ୍କୁ ବଶୀଭୂତ କରିପାରେ ନାହିଁ । ଶ୍ରୀମଦ୍ ଭାଗବତରେ ଭଗବାନ ଉଦ୍ଧବଙ୍କୁ କହିଛନ୍ତି ।

ନସାଧୟତି ମାଂ ଯୋଗୋ ନ ସାଂଖ୍ୟଂ ଧର୍ମଂ ଉଦ୍ଧବ

ନ ସ୍ୱାଧ୍ୟାୟସ୍ତପ ଷ୍ଟ୍ୟାଗୋ ଯଥାଭକ୍ତି ମର୍ମୋଜିତା

(ଶ୍ରୀମଦ୍ ଭାଗବତ ଏକାଦଶ ସ୍କନ୍ଧ, ୧୧.୧୪.୨୦)

ଅର୍ଥାତ୍ ହେ ଉଦ୍ଧବ ପ୍ରବଳା ଭକ୍ତି ମୋତେ ଯେପରି ବଶୀଭୂତ କରି ରଖିପାରେ ସାଂଖ୍ୟ, ଧର୍ମ, ବେଦପାଠ, ତପସ୍ୟା ସେପରି ବଶୀଭୂତ କରି ପାରେ ନାହିଁ ।

ଏହି ଦୁର୍ଲ୍ଲଭ ମନୁଷ୍ୟ ଜନ୍ମଟି କେବଳ ଉପାସନା ପାଇଁ

ଉଦ୍ଦିଷ୍ଟ । ଉପାସନା ଶବ୍ଦର ଅର୍ଥ ସମୀପରେ ନିବାସ । ଭଗବାନ ସର୍ବ ବ୍ୟାପକ । ପୂଜା ତଥା ସେବାଟି ଦ୍ୱାରା ତାଙ୍କର ନୈକତ୍ୟ ଲାଭ ହିଁ ଜୀବର ପ୍ରଥମ ଓ ପ୍ରଧାନ କାର୍ଯ୍ୟ । ହରିଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ତାଙ୍କ ସୁଖବିଧାନ ପାଇଁ କାୟମନୋ ବାକ୍ୟରେ ଯେଉଁ କାର୍ଯ୍ୟ କରାଯାଏ ତାହା ଭକ୍ତି ପଦବ୍ୟାପ୍ତ ହୁଏ ।

ସୁରର୍ଷେ ବିହିତା ଶାସ୍ତେ ହରି ମୁଖିଣ୍ୟ ଯା କ୍ରିୟା

ସୈବ ଭକ୍ତି ରିତି ପ୍ରୋକ୍ତୋ ତଥାଭକ୍ତି ପରା ଭବେତ୍

(ଶ୍ରୀଭକ୍ତିରସାମୃତ ସିନ୍ଧୁ ୧.୨.୧୩ ନାରଦ ପାଞ୍ଚରାତ୍ର)

ହରିଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ପୁଷ୍ପତୟନ, ମନ୍ଦିର ମାର୍ଜନ, ରନ୍ଧନ ଆଦି କାର୍ଯ୍ୟକୁ ଭକ୍ତି କୁହାଯାଏ । ଭଗବତ୍ ସେବାର ଅପର ନାମ ଭକ୍ତି । ନାରଦ ପାଞ୍ଚରାତ୍ର ବ୍ରହ୍ମରେ କୁହାଯାଇଛି ହୃଷିକେଶ ହୃଷିକେଶ ସେବନଂ ଭକ୍ତି ରୁରମାଂ । ହୃଷିକ ଶବ୍ଦର ଅର୍ଥ ଇନ୍ଦ୍ରିୟ । ଇନ୍ଦ୍ରିୟ ଦ୍ୱାରା ଇନ୍ଦ୍ରିୟାଧିପତି ଭଗବାନଙ୍କର ସେବାକରିବାକୁ ‘ଭକ୍ତି’ କୁହାଯାଏ । ଭବ ଧାତୁର ଅର୍ଥ ସେବା । ଭକ୍ୟତେ ସେବ୍ୟତେ ଭକ୍ତିଭକ୍ତି । ନାରଦ ଭକ୍ତି ସୂତ୍ର କହନ୍ତି “ସାତସ୍ୱିନ ପରମ ପ୍ରେମରୂପା” । ଶାକ୍ତିଭ୍ୟା ଭକ୍ତି ସୂତ୍ରଙ୍କ ମତ ଅନୁସାରେ “ସା ପରାନୁରକ୍ତି ରାଶ୍ମିରେ” । ଇଶ୍ୱରଙ୍କ ଠାରେ ପରମ ଅନୁରାଗକୁ ଭକ୍ତି କୁହାଯାଏ । ଏହି ଅନୁରାଗ ତିନି ପ୍ରକାର । ମୈତ୍ରୀ, ସ୍ନେହ ଓ ଭକ୍ତି । ନିଜର ସମକକ୍ଷ ଲୋକଙ୍କ ସହିତ ଯେଉଁ ଅନୁରାଗ ତାହା ମୈତ୍ରୀ, ନିଜଠାରୁ ନ୍ୟୁନ ବ୍ୟକ୍ତିଙ୍କ ପ୍ରତି ଅନୁରାଗ ତାହା ସ୍ନେହ । ନିଜଠାରୁ ଉଚ୍ଛ୍ୱସ ବ୍ୟକ୍ତିଙ୍କ ସହ ଅନୁରାଗକୁ ଭକ୍ତି କୁହାଯାଏ । ଇଶ୍ୱର ସବୁଠାରୁ ଉଚ୍ଛ୍ୱସ ଓ ଶ୍ରେଷ୍ଠ ଅଟନ୍ତି । ତାଙ୍କ ପ୍ରତି ପ୍ରଭାତ ଅନୁରାଗ ହିଁ ଭକ୍ତି ।

“ଜଜ ଜତେଷ୍ଠ ବୈ ଧାତୁଃ ସେବାୟାଂ ପରିକୀର୍ତ୍ତତଃ
ତସ୍ମାଦ ସେବା ବୁଧୈଃ ପ୍ରୋକ୍ତା ଉଚ୍ଛି ସାଧନ ବୃନ୍ଦସା ।”

ସମସ୍ତ ସାଧନ ମଧ୍ୟରେ ଶ୍ରେଷ୍ଠାଭିକ୍ତିକୁ ସେବାବୋଲି
କୁହାଯାଇଛି । ଶ୍ରୀଳ ରୂପଗୋସ୍ଵାମୀ ଶ୍ରୀ ଉଚ୍ଛି ରସାମୃତ
ସିନ୍ଧୁ ଗ୍ରନ୍ଥର ଉଚ୍ଛିର ସାଧନ ଓ ଲକ୍ଷଣ ଏପରି ବର୍ଣ୍ଣନା
କରିଛନ୍ତି-

“ଅନ୍ୟାଭିଳାଷିତା ଶୂନ୍ୟଂ ଜ୍ଞାନ କର୍ମା ଦ୍ୟନା ବୃତ୍ତମ୍
ଆନୁକୂଲ୍ୟେନ କୃଷ୍ଣାନୁ ଶୀଳନଂ ଉଚ୍ଛି ରୁରମା ।”

ଅର୍ଥାତ୍ ଅଭିଳାଷ ବିହିନ ହୋଇ ଜ୍ଞାନ କର୍ମାଦିକୁ ପରିହାର
କରି କେବଳ କୃଷ୍ଣାନୁଶୀଳନକୁ ଉଚ୍ଛି କୁହାଯାଏ । ମାଠର
ଶୁତିରେ କୁହାଯାଇଛି “ଉଚ୍ଛିରେ ବୈନଂ ନୟତି, ଉଚ୍ଛିରେ
ବୈନଂ ଦର୍ଶୟତି ଉଚ୍ଛିବଶଃ ପୁରୁଷଃ, ଉଚ୍ଛିରେବ ବୃନ୍ଦସା ।”
ଅର୍ଥାତ୍ ଉଚ୍ଛି ହିଁ ଜୀବକୁ ଉତ୍ସରକ ପାଶୁ ନିଏ, ଉଚ୍ଛି ହିଁ
ଉଗବାନକୁ ଦର୍ଶନ କରାଇ ଦିଏ । ଉଗବାନ ଏକମାତ୍ର
ଉଚ୍ଛିର ହିଁ ବଶ । ଉଚ୍ଛି ସର୍ବାଧିକା । ଉଚ୍ଛିର ଉଚ୍ଛିରସସିଦ୍ଧ
ସରସ ହୃଦୟ ଉଗବାନଙ୍କର ବାସସ୍ଥାନ । ଉଗବାନ
ରସମୟ । ବେଦରେ ତାଙ୍କୁ “ରସୋ ବୈଷଃ” ବୋଲି ବର୍ଣ୍ଣନା
କରାଯାଇଛି । ସେ ମଧ୍ୟ ସର୍ବ ରସାଶ୍ରୟ । ସେବା ହିଁ ସେହି
ଉଚ୍ଛିରସକୁ ଆସ୍ବାଦନ କରାଏ । ଉଚ୍ଛି ଉଚ୍ଛି ମାଧ୍ୟମରେ
ଉଗବତ୍ ସ୍ବରୂପ ଜାଣିପାରେ । ଉଗବାନଙ୍କ ନିମିତ୍ତ ଶ୍ରଦ୍ଧାବାନ
ଉଚ୍ଛି ହୃଦୟରେ ବ୍ୟକୂଳତା ଜାଗ୍ରତ ହେଲେ ସେ ‘ସ୍ମୃତ’,
‘ପ୍ରାର୍ଥନା ଓ ଉବାସନା’ ମାଧ୍ୟମରେ ନିଜର ଉଚ୍ଛିଅର୍ଥ୍ୟ
ନିବେଦନ କରିଥାଏ ଓ ଉଚ୍ଛିପ୍ରିୟ ଉଗବାନ ତାହାରା ବଶୀଭୂତ
ହୁଅନ୍ତି ।

ଉଚ୍ଛି ବୈଧୀ ଓ ରାଗାନୁରାଗା ଭେଦରେ ଦ୍ଵିବିଧ ।
ଉଗବାନ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ପ୍ରତି ସ୍ବତଃ ଅନୁରାଗ ନଥାଇ ଶାସ୍ତ୍ର
ଶାସନକୁ ଭୟ କରି ଯେଉଁ ଉଚ୍ଛି କରାଯାଏ ତାହା ବୈଧୀଉଚ୍ଛି ।

“ଯତ୍ର ରାଗାନବ୍ୟପ୍ରତ୍ଯାତ୍ ପ୍ରବୃତ୍ତି ରୂପ ଜାୟତେ
ଶାସନେ ନୈବ ଶାସ୍ତ୍ରସ୍ୟ ସା ବୈଧୀଉଚ୍ଛି ରୂତ୍ୟତେ ।”
(ଉଚ୍ଛି ରସାମୃତ ସିନ୍ଧୁ : ୧.୨.୫)

ଉଷ୍ଣ ବସ୍ତୁରେ ଯେଉଁ ସ୍ଵାଭାବିକ ଆବେଦନମୂଳକ
ପ୍ରେମମୟ ତୃଷ୍ଣା ଥାଏ ତାହାକୁ ‘ରାଗ’ କୁହାଯାଏ । ସେହି
ରାଗମୟୀ ଉଚ୍ଛିକୁ ‘ରାଗାତ୍ମିକା’ ଉଚ୍ଛି କୁହାଯାଏ ।

“ଉଷ୍ଣେ ସ୍ଵାରସିକା ରାଗଃ ପରମାବିଷ୍ଟତା ଉବେଦ୍
ତନ୍ମୟା ଯା ଉବେଦ୍ ଉଚ୍ଛିଃ ସାତ୍ର ରାଗାତ୍ମିକୋଦିତା ।”
(ଶ୍ରୀଉଚ୍ଛି ରସାମୃତ ସିନ୍ଧୁ : ୧.୨.୨୭୨)

ଶ୍ରୀକୃଷ୍ଣଙ୍କ ପ୍ରତି ଆବେଗ ଭାବକୁ ପରମାବିଷ୍ଟତା
କୁହାଯାଏ । ଯେଉଁ ଉଚ୍ଛିରେ ଏପରି ପରମାବିଷ୍ଟତା ଥାଏ
ତାହାକୁ ରାଗାତ୍ମିକା ଉଚ୍ଛି କୁହାଯାଏ । ଏହି ରାଗାତ୍ମିକା
ଉଚ୍ଛିକୁ ଅନୁସରଣ କରି ଯେଉଁ ଉଚ୍ଛି ଜାତହୁଏ ତାହାକୁ
‘ରାଗାନୁରାଗା’ ଉଚ୍ଛି କୁହାଯାଏ ।

“ବିରାଜନ୍ତି ମରିବ୍ୟଞ୍ଚଂ ବ୍ରଜବାସୀ ଜନାଦିଷୁ
ରାଗାନୁରା ମନୁସୃତ୍ୟ ଯା ସା ରାଗାନୁଗୋତ୍ୟତେ ।”
(ଶ୍ରୀଉଚ୍ଛି ରସାମୃତ ସିନ୍ଧୁ : ୧.୨.୨୭୦)

ବ୍ରଜବାସୀଙ୍କଠାରେ ପ୍ରକାଶ୍ୟରେ ବିରାଜମାନ କରୁଥିବା
ରାଗାତ୍ମିକା ଉଚ୍ଛିକୁ ଅନୁସରଣ କରି ଯେଉଁ ଉଚ୍ଛିଜାତ ହୁଏ
ତାହାକୁ ରାଗାନୁରାଗା ଉଚ୍ଛି କୁହାଯାଏ ।

ରାଗାତ୍ମିକା ଉଚ୍ଛି ଦୁଇ ପ୍ରକାର । ‘ସମ୍ବନ୍ଧରୂପା’ ଓ
‘କାମରୂପା’ । ସଖା, ଦାସ, ପିତାମାତା ଆଦି ଅନୁରାଗ
ସହିତ ସମ୍ପର୍କ ହେତୁ ଉଗବାନ ଶ୍ରୀକୃଷ୍ଣ ତତ୍ତ୍ଵଙ୍କର
ସେବାକରୁଥିଲେ । ସେମାନଙ୍କ ଉଚ୍ଛିକୁ ସମ୍ବନ୍ଧ ରୂପା ରାଗାତ୍ମିକା
ଉଚ୍ଛି କୁହାଯାଏ । କୌଣସି ପ୍ରକାର ସମ୍ବନ୍ଧ-ସଂପର୍କ ନଥାଇ
ଯେଉଁମାନେ କେବଳ ଶ୍ରୀକୃଷ୍ଣ ସୁଖତାପ୍ତର୍ଯ୍ୟମୟୀ ସେବା
କରୁଥିଲେ ସେମାନଙ୍କ ଉଚ୍ଛିକୁ ‘କାମରୂପା ରାଗାତ୍ମିକା ଉଚ୍ଛି’
କୁହାଯାଏ । ବ୍ରଜ ରମଣୀ ଗୋପାଜନାମାନେ ଏହି ଉଚ୍ଛିର
କେବଳ ଅଧିକାରିଣୀ । ଶ୍ରୀ ଚୈତନ୍ୟ ଚରିତାମୃତ କହନ୍ତି -

“ନିଜେହିୟ ପ୍ରୀତିବାଞ୍ଛା ତାରେ ବଲି କାମ
କ୍ରିଷ୍ଣେହିୟ ପ୍ରୀତିବାଞ୍ଛା ଧରେ ପ୍ରେମନାମ ।”

ଏଠାରେ ‘କାମ’ ଶବ୍ଦର ଅର୍ଥ ପ୍ରେମ । ଶ୍ରୀଳ ରୂପ

ଗୋସ୍ୱାମୀ ତତୀୟ ଭକ୍ତିରସାମୃତ ସିନ୍ଧୁ ଗ୍ରନ୍ଥରେ ‘ପ୍ରେମେବ ଗୋପ ରାମାଣାଂ କାମ ଇତ୍ୟ ଭିଧିଃତେ।’ (୧.୨. ୨୮୫) ଅର୍ଥାତ୍ ବ୍ରଜଗୋପୀ ମାନଙ୍କର ପ୍ରେମକୁ କାମ ବୋଲି କୁହାଯାଇଛି ।

ସାଧନଭକ୍ତି ପ୍ରଗାଢ଼ ହେଲେ ଭାବଭକ୍ତି ରୂପାନ୍ତରିତ ହୁଏ ପ୍ରେମକୁ । ଅର୍ଥାତ୍ ପ୍ରେମଭକ୍ତି ହେଉଛି ଗାତତର ‘ଭାବଭକ୍ତି’ ର ରୂପାନ୍ତର । ଶ୍ରୀ ରୂପଗୋସ୍ୱାମୀ ସାମାନ୍ୟ ଭକ୍ତି ପ୍ରସଂଗରେ ଉତ୍ତମା ଭକ୍ତିର ଲକ୍ଷଣ ନିର୍ଦ୍ଦେଶ କରିଛନ୍ତି । ଉତ୍ତମା ଭକ୍ତି ହିଁ ଉତ୍ତମା ସାଧନ ଭକ୍ତି ଅର୍ଥାତ୍ ବିଶୁଦ୍ଧା ଭକ୍ତି । ଭକ୍ତି ନଥିଲେ ଭଗବତ ପ୍ରୀତିର ଅଭ୍ୟୁଦୟ ହୁଏ ନାହିଁ । ପ୍ରୀତି ବଳରେ ଭକ୍ତି ଦୃଢ଼ୀଭୂତ ହୁଏ । ଜିଜ୍ଞାସୁ ଭକ୍ତର ଭକ୍ତି ପରିପକ୍ୱତା ଲାଭ କଲେ ସେ ଜ୍ଞାନୀ ଭକ୍ତରେ ପରିଣତ ହୋଇ କ୍ରମେ ପରାଭକ୍ତିର ସୁଷମାରେ ସୁଷମାନ୍ୱିତ ହୋଇପାରେ । ବିଶୁଦ୍ଧା ଭକ୍ତି (କ) ସାମାନ୍ୟା ଭକ୍ତି, (ଖ) ସାଧନ ଭକ୍ତି (ଗ) ଭାବ ଭକ୍ତି (ଘ) ପ୍ରେମଭକ୍ତି ଭାବରେ ବିଭକ୍ତି ।

ସାମାନ୍ୟା ଭକ୍ତି : ନିୟମ ନିଷ୍ଠ ଭାବେ ସେବା ଉପାସନା ପ୍ରଭୃତିରେ ବ୍ରତୀହେବା ପୂର୍ବରୁ ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ପ୍ରତି ସର୍ବ ପ୍ରଥମେ ସାଧାରଣ ଭାବରେ ଯେଉଁ ଶ୍ରଦ୍ଧା ଓ ଆସକ୍ତିର ଉଦ୍ଗମ ହୁଏ ତାହାର ନାମ ସାମାନ୍ୟା ଭକ୍ତି ।

ସାଧନ ଭକ୍ତି : ଭକ୍ତର ଭଗବାନଙ୍କ ପ୍ରତି ଶ୍ରଦ୍ଧା ଓ ଆସକ୍ତି ବଶତଃ ନିୟମିତ ଭାବେ ଆଗ୍ରହ ସହକାରେ ହରିକଥା ଶ୍ରବଣ, ନାମ କାର୍ତ୍ତନ ଓ ଭଜନ ପୂଜନାଦି ସାଧନ, ଅଙ୍ଗ ଦ୍ୱାରା ଇନ୍ଦ୍ରିୟ ସହାୟତାରେ ଯେଉଁ ଭକ୍ତି ସାଧିତ ହୁଏ ତାହା ସାଧନ ଭକ୍ତି ।

ଭାବଭକ୍ତି : ନିତ୍ୟ ନିୟମିତ ଭଗବତ୍ ନାମ ଶ୍ରବଣ, କାର୍ତ୍ତନ ଓ ସେବା ଉପାସନାଦି ଦ୍ୱାରା ଚିତ୍ତ ଶୁଦ୍ଧି ବଶତଃ ସାଧକର ଶୁଦ୍ଧାତକରଣରେ ଯେଉଁ ଅପୂର୍ବ ଭାବମୟତାର ନିର୍ମୂଳ ନିସ୍ପତ୍ତ ହୁଏ ତାହାର ନାମ ଭାବ ଭକ୍ତି ।

ପ୍ରେମଭକ୍ତି : ଭାବଭକ୍ତିର ପରିପକ୍ୱତା ଫଳରେ ଭଗବାନ

ଶ୍ରୀକୃଷ୍ଣ ତନ୍ମୁଳ ସହିତ ସ୍ୱତଃ ଏକ ସମ୍ବନ୍ଧ ସ୍ଥାପିତ ହୋଇଯାଏ । ସାଧକ ଭକ୍ତର ଅନ୍ତରରେ ଭଗବାନଙ୍କ ପ୍ରତି ପ୍ରଭୁ ବା ସଖା, ପିତା ମାତା ବା ପରମ ପ୍ରେମାତ୍ମକ ଭାବ-ସମ୍ବନ୍ଧ ଅଭ୍ୟୁଦିତ ହୁଏ । ଏହିଭାବ ସମ୍ବନ୍ଧକୁ ଭାବଭକ୍ତି କୁହାଯାଏ ।

ଶ୍ରୀଳ ରୂପଗୋସ୍ୱାମୀ ଭକ୍ତିକୁ ସାଧନରୂପା ଓ ସାଧାରୂପା ଭେଦରେ ଦୁଇ ଭାଗରେ ବିଭକ୍ତ କରିଛନ୍ତି । ସେ ଭାବକୁ ଅନୁରାଗରୁ ପରବର୍ତ୍ତୀ ପର୍ଯ୍ୟାୟ ଓ ପ୍ରେମକୁ ଭାବର ପରବର୍ତ୍ତୀ ଭାବରେ ଗ୍ରହଣ କରିଛନ୍ତି । ତାଙ୍କ ବିଚାରରେ ଅନୁରାଗରୁ ଭାବ ଓ ଭାବରୁ ପ୍ରେମର ଉଦ୍ଗେଷ । ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ପ୍ରତି ଏକାନ୍ତ ଅନୁରାଗ ବଶତଃ ଯେଉଁ ଶ୍ରୀକୃଷ୍ଣ- ବିଷୟିଣୀ ପ୍ରୀତ୍ୟକ୍ତରର ନବୋଦ୍ଗମ ହୁଏ ତାହା କ୍ରମେ ଭାବ ଓ ପ୍ରେମରେ ପରିଣତ ହୁଏ । ସେହି ପ୍ରୀତ୍ୟକ୍ତରର ବିକଶିତାବସ୍ଥା ବା ଗାତତର ଅବସ୍ଥାର ନାମ ଭାବ । ତାହା ‘ଦାସ୍ୟଭାବ’, ‘ସଖ୍ୟଭାବ’, ବାସଲ୍ୟଭାବ’ ଓ ‘ମାଧୁର୍ଯ୍ୟଭାବ’ - ଏଭାବେ ଚତୁର୍ବିଧ । ଶ୍ରୀଳ କୃଷ୍ଣଦାସ କବିରାଜ ଗୋସ୍ୱାମୀଙ୍କ ମତରେ ପ୍ରେମର ସାରତତ୍ତ୍ୱ ହେଉଛି ଭାବ । ଦୈଷ୍ଟବ ଶାସ୍ତ୍ରରେ ‘ପ୍ରେମ’ ବା ପ୍ରେମଭକ୍ତିକୁ ‘ଭାବ’ ଶବ୍ଦର ପରିଭାଷା ରୂପେ ଗ୍ରହଣ କରାଯାଇଛି । ଭାବର ପରମସାର ‘ମହାଭାବ’ । ଶ୍ରୀରାଧା ସେହି ମହାଭାବ ସ୍ୱରୂପିଣୀ । ‘ମହାଭାବ’ ପ୍ରେମୋକ୍ତର ଚରମାବସ୍ଥା । ଏହି ପ୍ରେମୋକ୍ତର କ୍ରମିକ ସ୍ତର ସ୍ନେହ, ମାନ, ପ୍ରଣୟ, ରାଗ, ଅନୁରାଗ, ଭାବ ଓ ମହାଭାବ । ଶ୍ରୀମତ୍ ଭାଗବତ ସପ୍ତମସ୍କନ୍ଧରେ ମଧ୍ୟ ‘ନବଧା ଭକ୍ତିର’ କଥା ଉଲ୍ଲେଖ ଅଛି ।

“ଶ୍ରବଣଂ କାର୍ତ୍ତନଂ ବିଷ୍ଣୋ ସ୍ମରଣଂ ପାଦସେବନମ୍
ଅର୍ଚ୍ଚନଂ ବନ୍ଧନଂ ଦାସ୍ୟଂ ସଖ୍ୟମାମ୍ ନିବେଦନମ୍ ।”

(ଭା ୭.୫.୨୩)

ଭକ୍ତ ନବବିଧ ଭକ୍ତ୍ୟଙ୍ଗ ମଧ୍ୟରୁ ସାଧକଭକ୍ତି ଯେ କୌଣସି ଗୋଟିଏ ଅଙ୍ଗକୁ ଅନୁସରଣ କରି ମଧ୍ୟ ଭଗବତ୍ ଭକ୍ତି ପ୍ରାପ୍ତ ହୋଇଯାଇ ପାରେ । ପରୀକ୍ଷିତ ମହାରାଜ,

ବ୍ୟାସ ଦେବ, ପ୍ରହ୍ଲାଦ, ପୃଥ୍ଵୀରାଜା, ଅନୁର, ଅମରାଶ ରାଜା, ହନୁମାନ, ଅର୍ଜୁନ, ଯଶୋଦା ତଥା ଗୋପାଞ୍ଜନା ମାନେ ମଧ୍ୟ ଏହି ପଥକୁ ଅନୁଶୀଳନ କରିଥିଲେ ।

ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣଙ୍କର ପ୍ରୀତି ଓ ସୁଖ ସଂପାଦନ ନିମିତ୍ତ କ୍ରିୟମାଣ ସେବା ହିଁ ପ୍ରେମର ମୂଳ ଲକ୍ଷ୍ୟ । ଶ୍ରୀକୃଷ୍ଣ ପ୍ରୀତି ସୁଖେକମୟୀ ପ୍ରେମଭକ୍ତି କେବଳ ତାଙ୍କର ନିତ୍ୟଦାସର ଏକାନ୍ତ ଧ୍ୟେୟ । ଶ୍ରୀକୃଷ୍ଣ ଚନ୍ଦ୍ରଙ୍କର ସ୍ଵରୂପଶକ୍ତିର ଆନୁକୂଲ୍ୟରେ ଚନ୍ଦ୍ରୀୟ ନିତ୍ୟଦାସ ଭକ୍ତ ସେବାଧିକାର ପ୍ରାପ୍ତ ହୁଅନ୍ତି । ସେହି ସେବାଧିକାର ରୂପ ପରମ ସୌଭାଗ୍ୟ ପ୍ରଦାନ ନିମିତ୍ତ ମଧ୍ୟ ଲୀଳାମୟ ପ୍ରଭୁ ବ୍ରଜଲୀଳା କରିଅଛନ୍ତି । ଦାସ୍ୟ, ସଖ୍ୟ, ବାସନ୍ତ୍ୟ, ମାଧୁର୍ଯ୍ୟ ଆଦି ଚତୁର୍ବିଧା ପ୍ରେମଭକ୍ତି ତଥା ଚତୁର୍ବିଧା ସେବାର ସୌଭାଗ୍ୟ କେବଳ ବ୍ରଜଲୀଳାରେ ହିଁ ଲଭ୍ୟ । ନିତ୍ୟଦାସ ଜୀବଗଣ ଶ୍ରୀକୃଷ୍ଣ ଲୀଳାପରିକର ରୂପେ ସେହି ସେବାଧିକାର ପ୍ରାପ୍ତ ହୁଅନ୍ତି । ଲୀଳା ପରିକର ଗଣ ବରମପ୍ରେମାସ୍ପଦ ଶ୍ରୀକୃଷ୍ଣଙ୍କର ସେବାପୂର୍ବକ ସ୍ଵାୟ ସ୍ଵରୂପକୁତା

ବାସନା ଚରିତାର୍ଥ କରି ଆନନ୍ଦରସ ଆସ୍ବାଦନ କରନ୍ତି ।

ସ୍ଥାବର ଜଙ୍ଗମାଦି ଜଗତ୍ ଭଗବାନଙ୍କର ଅଧୀନ । ସେହି ଭଗବାନ ପୁଣି ଭକ୍ତର ଅଧୀନ କେବଳ ଭକ୍ତି ମାଧ୍ୟମରେ । ଭଗବାନ ଦୂର୍ବାସାଙ୍କୁ କହିଛନ୍ତି ‘ଅହଂ ଭକ୍ତ ପରାଧୀନଃ ହ୍ୟସ୍ଵତନ୍ତ୍ର ଭବତ୍ଵିଜ’ । ତେଣୁ ଜୀବ ପାଇଁ ଭକ୍ତି ହିଁ ଶ୍ରେଷ୍ଠ । ଭକ୍ତି ହିଁ ଭଗବତ୍ ପ୍ରାପ୍ତିର ସହଜଲକ୍ଷ୍ୟ ପଥ ।

ସହାୟକ ଗ୍ରନ୍ଥସୂଚୀ

୧. ଶ୍ରୀ ମଉଜାରାବତ । ନବମସ୍କନ୍ଧ । ବ୍ୟାସଦେବ ।
୨. ଶ୍ରୀ ଭକ୍ତି ରସାମୃତ ସିନ୍ଧୁ । ଶ୍ରୀକ ରୂପଗୋସ୍ଵାମୀ ।
୩. ଶ୍ରୀ ଚୈତନ୍ୟ ଚରିତାମୃତ । ଶ୍ରୀକ କୃଷ୍ଣଦାସ କବିରାଜ ଗୋସ୍ଵାମୀ ।
୪. ଶ୍ରୀ ଉତ୍କଳ ନୀଳମଣି । ଶ୍ରୀକ ରୂପଗୋସ୍ଵାମୀ ।



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