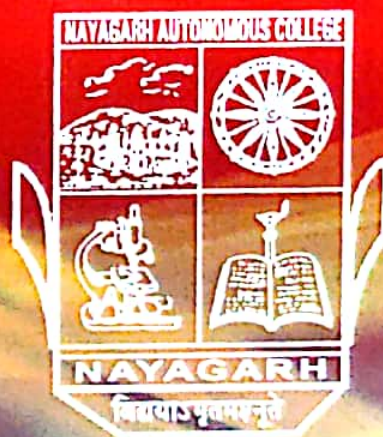# NEW HORIZON

RESEARCH JOURNAL

VOLUME - 3
2016

NAYAGARH AUTONOMOUS COLLEGE
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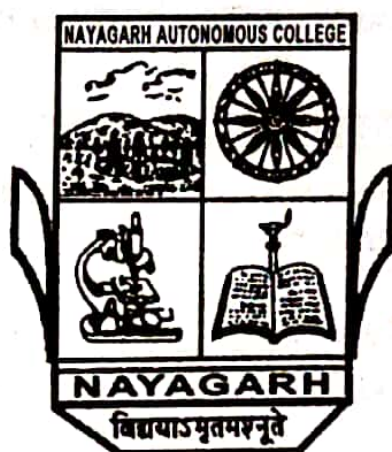# NEW HORIZON

Research Journal
Volume-3
2016

Prof. Dadhibaman Sahu
Principal
Nayagarh Autonomous College,
Nayagarh

FOREWORD

It gives me immense pleasure to know that our college is going to publish the Research Journal "New Horizon" (Vol-III) for the year 2016 inculcating the knowledge on Science & Humanities. In the 21st century, our Journal takes a leading role in bringing out the research activities of the members of our staff and the faculties of other colleges as well.

The creative endeavour of the Editor & other associates to bring out such a magnificent Research Journal is really praise worthy.

I thank all the contributors on behalf of the college administration & hope they will continue their endeavour in future.

I wish all success of the journal.

(Prof. Dadhibaman Sahu)
PRINCIPAL
NAYAGARH AUTONOMOUS COLLEGE
NAYAGARH

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ABOUT THE JOURNAL

New Horizon, the Research Journal of Nayagarh Autonomous College is primarily intended as a medium of research publication for members of the staff. The editor may also invites papers based on innovative thought and research work from others.

The journal seeks to carry messages of scientific, educational and literary plan to all sections of people and promote a more earnest discussion on problems of scientific, social and economic development.

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EDITORIAL

    The explosion of knowledge in 21st century needs its documentation & reciprocation through the research journals published by different organizations. Nayagarh Autonomous College being a leading premier college in the state and also takes a leading role in disseminating the creative knowledge of research oriented staff members of our college as well as other educational institutions by publishing a research journal **"NEW HORIZON"** every year.

    On the whole, the present issue contains articles of diverse interest & I hope that it will carter to the interest of scholars working in their respective areas.

    I also extend my sincere thanks to the authors who have contributed their articles for enriching our Journal.

    Lastly, I pray our beloved Almighty Lord Shree Krishna on his memorable birthday **"JANMASTAMI"** to bless us with inspiration to reach our noble mission.

Janmastami

24.08.2016

(Dr. Ashok Kumar Mohanty)

Editor

Nayagarh Autonomous College, Nayagarh, Odisha, India, Pin- 752069

Contents

A COMPARATIVE STUDY OF DIFFERENT BIOMETRIC TRAITS OF TASAR SILKWORM ANTHERAEA MYLITTA DRURY REARED UNDER NATURAL AND LABORATORY CONDITIONS

Dr. Ashok kumar Mohanty
Reader in zoology
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ABSTRACT

The Insects are successfully survived invading all possible type of situations & habitats due to their adaptability nature. The present study intended to compare the various biometric or morphometric traits of larvae, cocoons & shells in different voltine varieties of naturally and laboratory reared tasar silkworm Antheraea mylitta Drury. Further steps have been taken to find out the various relationship exists between these mormphometiric traits under study. The regression value of morphometiric traits of tasar silkworm reared in laboratory and nature show different trends between male & female and voltine varieties. In both male and female maximum cocoon weight is attained when compared to pupal weight in laboratory reared condition. The trivoltine cocoon weight is maximum in comparision to it's shell weight when compared with mono and bivoltine varieties. The regression equation on larva versus cocoon and larve versus pupa of male and female laboratory reared A. mylitta showed the same trend. However, the 'Y' intercept of the regression equation between larva versus shell showed a positive value in male and negative in female.

INTRODUCTION

The tasar silkworm being a poikilothermic animal are perfect regulator and more or less depend on ambient environmental conditions (Prossor, 1973). Thus an organism has its own capacity for both tolerance & resistance (Hoar, 1983). To overcome the adverse environmental conditions certain period during life cycle must be spent in some form of dermancy during which the rate of development and metabolism are lowered & many terms have been applied to this dermant state of Insect (Mansingh,1971). But the common term for insects are Diapause. Insects may enter quissence or diapause in any stage of their developement (Atkins,

1978). Thus dermancy, particularly diapause is a highly significant adaptation that has enabled insects to cope with the fluctuating inhospitable condition & help the species to tide over the severe adversities of environment & helps in synchronization of various life activities like laval stage, pupal stage, cocoon stage, shell weight and continuity of life cycle. The lower the metabolic rate, the greater the duration of diapause (Heller, 1926 & Danilevskii, 1951).

There are two important self regulating characters during the life cycle of the silkworm. One is moultinism which controls the number of moults and other is voltinism which controls the number of generations (Morohoshi, 1957). Depending upon the number of moults during the developmental period the insects may be mono, bi, tri, tetra or penta moulter or may be more in moultinism. Similarly depending upon the number of generations in a year, it may be mono (uni), bi, tri or multivoltine races.

The voltinism of a species depends upon its geographical distribution (Babcock, 1924; prebble. 1941); temperature (Morohoshi, 1950); moisture (Mizuno, 1925); duration of light (kogure, 1933); Nutrition (Nagamori, 1930; Kitazawa 1932) & hormones (Hasegawa, 1952, Kobayashi, 1956). Since voltinism is the most enigmatical character, reported results are not uniform. The reason is. voltinism is controlled not only by some complex genes or hormones but also by external environmental factors in the course of its development (morohoshi, 1957).

Inheritance of voltinism was first reognised as a maternal inheritance in B. mori by Toyama (1906). Later on it was confirmed by many investigatiors (Muroga, 1948; Morohoshi, 1949). Watanabe (1924) reported a simple gene inheritence of the voltine character. Umeya (1925) observed a sex linked inheritence of voltinism. Muroga (1948) observed that it is controlled by autosomal duplicating and modifier gene in addition to sex linked gene. Nagatomo (1953) accounted for its inheritence by series of multiple allele on the 'z' chromosome and 3 pairs of duplicating genes on the autosome.

The silkworms are very interesting from the view point of their typial life history and behavioural pattern during development. More particularly the tropical tasar silkworm A. mylitta D. which produces the world's famous golden brown tasar silk and the predominent variety of silk in Odisha shows very interesting life activities. It is usually found in wild or semidomesticated form.

The change in practice of tasar culture from old tradition to modernization; no doubt requires a series of coordinated research efforts, For which successful indoor rearing or domestication of tasar silkworm is a major requirement.

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But the domestication of tasar silkworm hitherto did not yield fruitful results. However, indoor rearing of the tropical tasar silkworm during the first stages and full scale indoor rearing of Oak tasar silkworm has been possible (Gupta. 1985, FAO mannual, 1987). Similar attempt has also been made for the asepctic rearing of eri silkworm P. cinthia ricini (Alamelu and Matsuba, 1967), Indoor rearing of muga silkworm A. assama (Thangavelu, 1983; Thangavelu and Sahu, 1986) and rearing of Japanese Oak silkworm A. yamamai (kuribayashi. 1985), A. proylei (Bahl et al., 1985) and indoor rearing of A. Mylitta (Mohanty, 1991 and 2000)

The quality of cocoon basically depends upon the last instar larvae which are highly succeptible to various pathological, adverse environmental factors as well as pests and predator attack (sen and Jolly, 1967, Gupta, 1985) in wild or semidomesticated outdoor rearing. So the indoor rearing of tasar silkworm only upto first moult (Jolly. 1971, 1972, Gupta, 1985, FAO Bulletin, 1987) will neither fully solve the problems of rearers of tasar silkworm nor it will help in any way to increase the production or save the species from decline.

Hence, Keeping all these in view, an attempt has been made in our work to fully domesticate the species in the laboratory under indoor rearing conditions(Mohanty, 1991 and 2000).

A survey of the literature revealed that some of the authors have worked on biology, life cycle. bionomics and morphometry of different insects.

More particularily some authors have also worked on various developmental and morphometric aspects of silkworm species like embryology of eri silkworm P. ricini B. (Gomaa, 1972), interspecific hybridization in Antheraea (Jolly. 1965), double crosses in A. mylitta (Bardaiyer et al., 1976, Traits in A. mylitta (Siddiqui et. al. 1985), biometrical studies on A. paphia (panda, 1972). Develppmental morphology of A. mylitta (Narasimhanna and Jolly, 1969), Biometric studies on A. mylitta (Mohanty, 1986 & 1991), excretory pattern of A. mylitta (Mohanty, 2015). Correlation studies of B. mori (Shamachary et. al. 1980 and Narayanan et al. 1967). Morphology of A. proylei (Jolly et. al. 1969) B. mori (Wafa and Eid. 1966) and A. pernyi) (Prasad et al. 1976)

However, information regarding biometric or morphometric analysis during development of A. mylitta D. are relatively scanty. Therefore, in this work an attempt has been made to study the biometric aspects during indoor rearing of this species. A comparison of some of the morphomettic traits in the three voltine varieties of the tasar silkworm reared in nature and reared in the laboratory have also been done.

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MATERIALS AND METHODS

Cocoons with live pupae of different varieties of <u>Antheraea</u> <u>mylitta</u> Drury were procured from Mayurbhanj and Sundargarh district of Odisha, India. The bivoltine and trivoltine variety of cocoons were brought to the laboratory from State Tasar Research Station, Baripada, Odisha and from central Tasar Research and Taining Institute and State pilot project Centre, Medinipur of Sundargarh district of Odisha. The monovoltine cocoons were collected from Thakurmunda area of Mayurbhanj, Odisha. These cocoons were used for experimental purpose and also some were kept as the stock for next year research work. The rearing in the laboratory was successfully undertaken for experimental use (Mohanty, 1991 & 2000)

The analysis of biometric or morphometric parameters like egg. larvae. pupae and cocoons of three natural volltine varieties and laboratory reared <u>A</u>. <u>mylitta</u> were studied. All the morphomettic data were analysed using conventional statistical methods (Snedecor and Cochran, 1968 and Sokal and Rohlf, 1981)

RESULTS & DISCUSSION:

The regression analysis of cocoon versus pupa of <u>A</u>. <u>mylitta</u> showed different trend in male and female. In males the 'y' intercept has a positive value where as in female it always startad with a negative value. In both the cases maximum cocoon weight is attained when compared to pupal weight in laboratory reared animals (Tab.1, fig-1).

The regression equation of cocoon versus shell in male and female of <u>A</u>. <u>mylitta</u> showed the same trend. As in case of pupa in both male and female the cocoon weight was maximum in comparison to the shell weight in laboratory reared animals. When the cocoon weight of the different voltine varieties are compared with the shall weight it showed a trend of increase with the voltine effect (i.e.in the order of mono, bi and trivoltine) (Tab.1, Fig.1). The trivoltine cocoon weight is maximum in comparison to its shall weight when compared with mono and bivoltine veriety.

The regression equation on larva versus cocoon and larve versus pupa of male and female laboratory reared <u>A</u>. <u>mylitta</u> showed the same trend. However, the 'Y' intercept of the regression equation between larva versus shell showed a positive value in male and negative in female (Tab.1, Fig.2).

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Table 1 : Regression equations for different biometric or morphometric parameters of <u>A. mylitta</u> Drury.

COCOONS VERSUS PUPA

Variety	Male	Female
Monovoltine	$Y = 0.937 + 0.737 x$	$Y = -5.607 + 1.082 x$
Bivoltine	$Y = 0.418 + 0.777 x$	$Y = -1.447 + 0.892 x$
Trivoltine	$Y = 0.397 + 0.770 x$	$Y = -1.492 + 0.941 x$
Laboratory Reared.	$Y = 1.552 + 0.595 x$	$Y = -0.602 + 0.885 x$

COCOONS VERSUS SHELL

Variety	Male	Female
Monovoltine	$Y = -1.471 + 0.254 x$	$Y = -0.719 + 0.219 x$
Bivoltine	$Y = -1.440 + 0.270 x$	$Y = -0.317 + 0.161 x$
Trivoltine	$Y = -0.884 + 0.218 x$	$Y = -0.017 + 0.114 x$
Laboratory Reared.	$Y = -0.167 + 0.139 x$	$Y = -0.061 + 0.117 x$

LABORATORY REARED

Relation between	Male	Female
Larva versus cocoon	$Y = -2.158 + 0.508 x$	$Y = -1.812 + 0.490 x$
Larva versus Pupa	$Y = -3.225 + 0.482 x$	$Y = -2.411 + 0.442 x$
Larva versus Shell	$Y = 0.303 + 0.031 x$	$Y = -0.215 + 0.055 x$
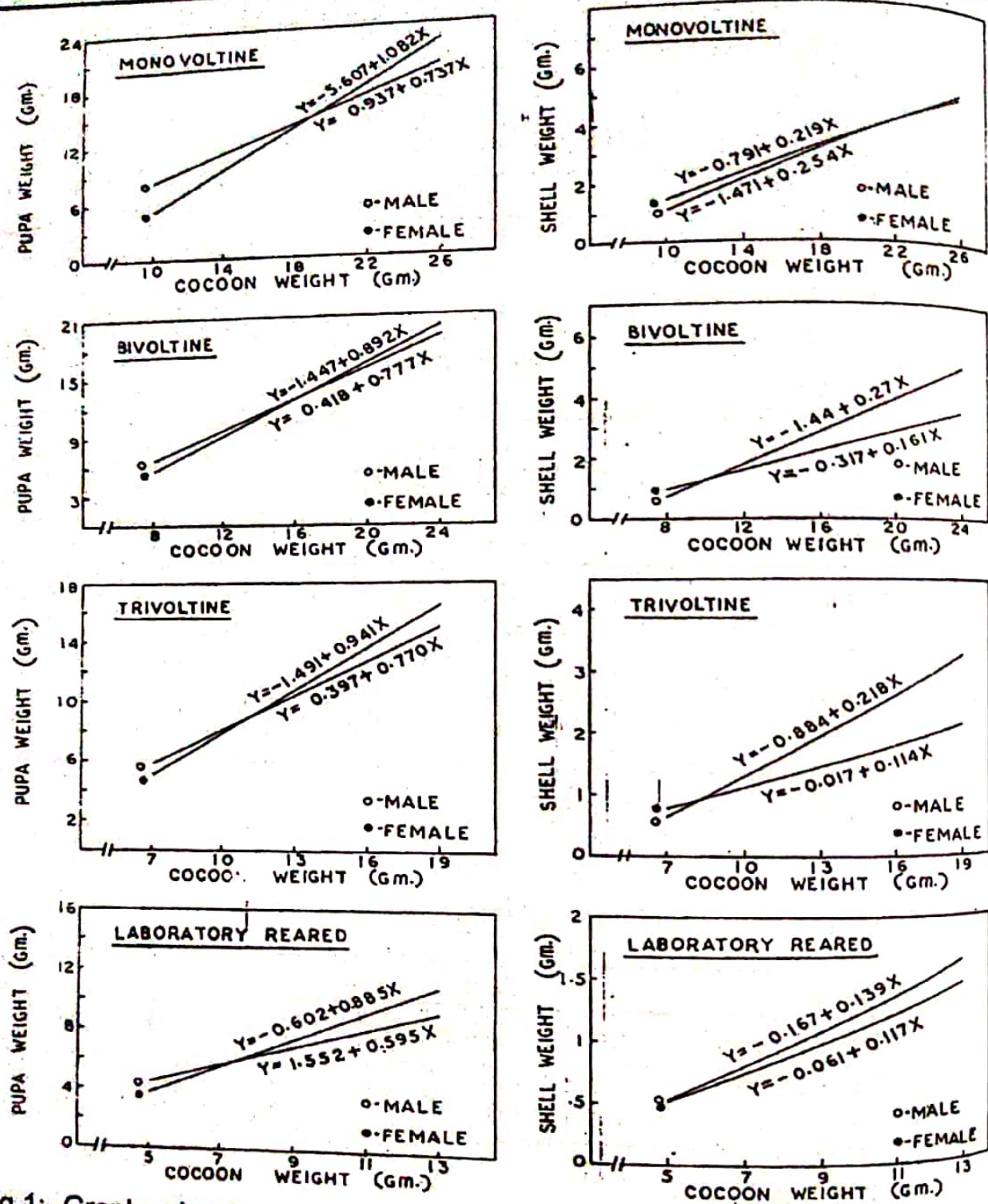
Fig.1:- Graphs showing relationship between different biometric or mophometric parameters of pupa, cocoon & shell of A. mylitta D. belonging to nature reared mono, bi, trivoltine varities & laboratory reared.

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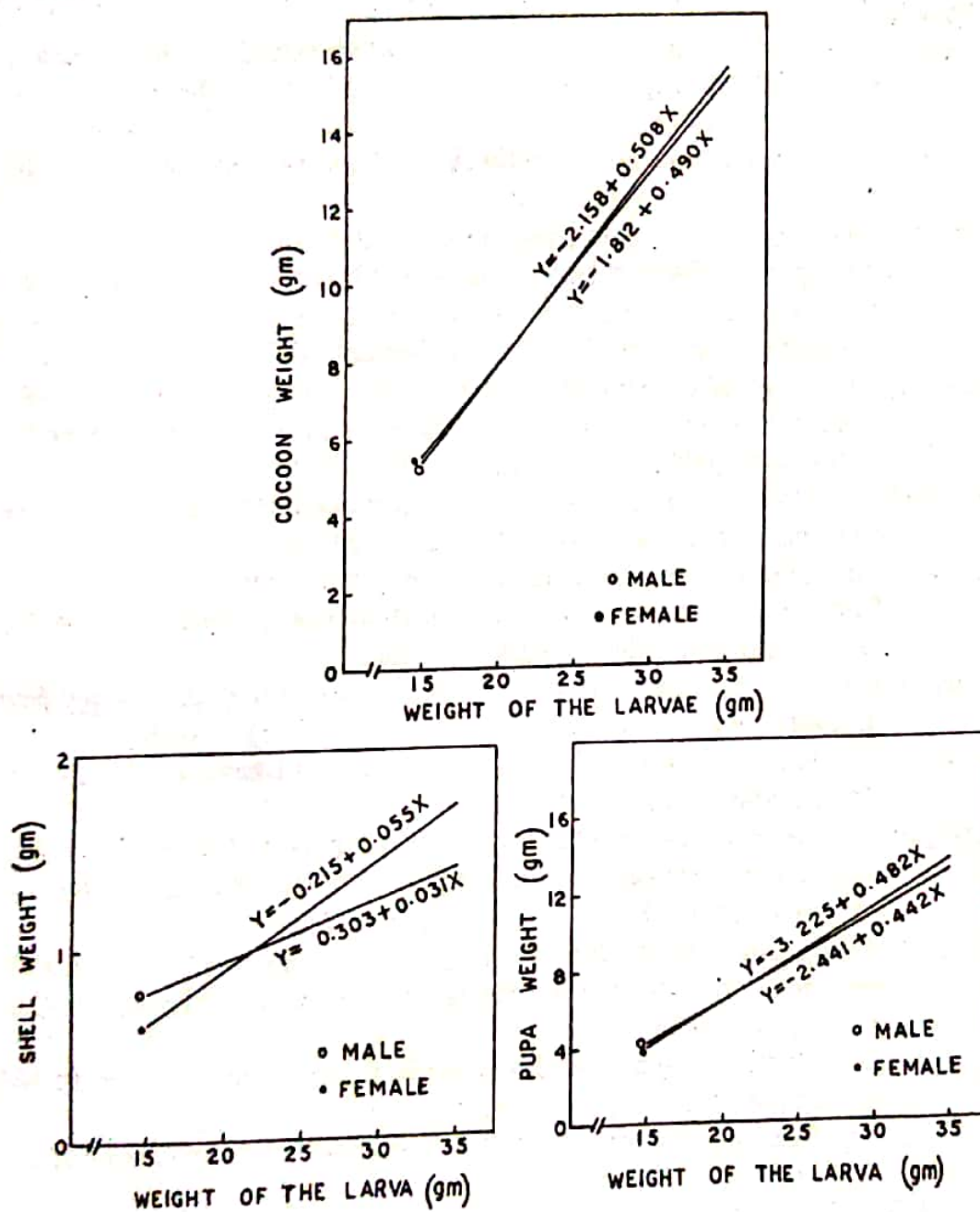
Fig.2:- Graphs showing relationship between different biometric parameters of larva, pupa, cocoon and sheel of A. mylitta reared in laboratory.

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❖❖❖

Assessment of genetic diversity in Linseed (*Linum usitatissimum* L.) in late sown conditions

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3 Department of Biotechnology, Govt. of Odisha, Bhubaneswar, India

ABSTRACT

One hundred forty genotypes were studied for their divergence in late sown conditions through Euclidean cluster analysis. The results revealed that there were significant differences among linseed genotypes for eight traits. Under late sown conditions days to 50% flowering and number of capsules per plant are two important criteria for selection for increasing seed yield. The cluster VIII showed maximum genetic distance from cluster XI suggesting wide diversity between them. Intercrossing of selected genotypes from both these distant clusters would provide enough scope for recombination breeding programme.

KEYWORDS

Linseed, Euclidean cluster, variability, genetic divergence.

INTRODUCTION

Linseed or flax (*Linum usitatissimum* L., 2n= 30, X = 15) is the second most important *rabi* oilseed crop and stands next to rapeseed mustard in area of cultivation and seed production in India. The genus *Linum* is composed of approximately 230 species but cultivated linseed / flax is the only species of economic importance of the genus and is one of the oldest plants cultivated for fibre and oil. Although linseed plants have several utilities, it is cultivated commercially for its seed, which is processed into and has been used for centuries as a drying oil. About 20% of the total linseed oil produced in India is used by farmers and rest about 80% goes to industries for the manufacture of paints, varnish, oilcloth, linoleum, printing ink etc. Fibres obtained from the stem are known for their length and strength. Linseed oil contains Alpha Linolenic Acid (ALA), a omega-3-fatty acid, which is very important medicinal supplement for controlling cholesterol level in human body.

The knowledge of nature and degree of genetic divergence at intra and inter cluster level is very useful in understanding the course of evaluation of genotypes to select desirable parents for breeding programme. The more diverse the parents, the greater are the chances of obtaining higher heterosis and broad spectrum of genetic variability in the segregating generation. The present study was conducted to determine the genetic divergence among 140 genotypes of linseed

MATERIALS AND METHODS

The crop was sown one month late during November i.e. on 22.11.2006 and 22.11.2007. The field trial was laid out in a Randomised Complete Block Design (RCBD) with two replications at Regional Research Technology Transfer Sub-Station (RRTTSS), OUAT, Jashipur, Mayurbhanj. Each genotype was sown in a single row of 3m length with a spacing of 30cmX 5cm between and within the row, respectively. The fertilizers were applied as basal and weedings were done at the right stage following recommended package of practices. Ten randomly selected competitive plants were used to record biometric observations of plant height (cm), number of primary branches / plant, number of capsules / plant, number of seeds / capsule and seed yield / plant (g). But days to 50% flowering, days to maturity and 1000- seed weight (g), were recorded on whole row basis. The genetic divergence was studied following the non- hierarchical Euclidean cluster analysis of Spark (1973).

RESULTS AND DISCUSSION

A thorough screening of materials studied revealed high variability for almost all the eight characters, *viz.* days to 50% flowering, days to maturity, plant height, number of primary branches/ plant, number of capsules/ plant, number of seeds/capsule, 1000 seed weight and seed yield/plant. The analysis of variance and F- test revealed highly significant differences among the genotypes for all the characters in both the years. Pooled analysis also exhibited the same significance for all the characters.

In the present investigation through this analysis, 140 linseed genotypes were grouped into 16 clusters consisting of 5 to 13 genotypes. Both clusters VIII and XIII retained the highest number of genotypes (13 genotypes each). Clusters VI and X contained 12 genotypes each followed by clusters I, II and V which had 11 genotypes each. Cluster VII consisted of 9 genotypes. Clusters IV, IX and XIV contained 7 genotypes each. Both clusters XI and XV had 6 genotypes each. Clusters III, XII and XVI contained 5 genotypes each (Table 1).

All the 16 clusters contained genotypes from different locations. The clustering pattern revealed that the tendency of genotypes from diverse geographic regions to group together in one cluster might be due to similarity in requirements and selection approaches followed under domestic cultivation. It was also observed that the genotypes belonging to the same state were distributed in different clusters indicating wide genetic diversity among genotypes originating from the same geographic regions. The clustering pattern thus revealed lack of strict correspondence between genetic divergence and geographic distribution. Similar results were found by earlier workers (Anand and Murthy, 1968; Chawla and Singh, 1984, Naik, 2008, Dash et al., 2012) Therefore, it is suggested that parents should be selected on the basis of total divergence for the characters used for an overall improvement in the yield. The highest intra-cluster distance was noticed in cluster XVI (2.221) followed by cluster XIV (2.085). The least intra- cluster distance was reported in cluster V (1.278).

The spectrum of inter- cluster distance ranged from 1.628 (clusters V and XIII) to 5.399 (clusters VIII and XI). Cluster VIII showed maximum genetic distance from cluster XI suggesting wide diversity between them (Table 2). Crosses involving genotypes from these clusters are likely to produce wider and desirable recombinants and this could help in producing wider variable progeny.

Under late sown conditions, days to 50% flowering and number of capsules per plant are two important criteria for increasing seed yield (Dash, 2014). Clusters VIII and XII had highest cluster means for days ton 50% flowering and number of capsules per plant, respectively. Five genotypes (OL3-1, P 650, JRF-5, Cl. 1466 and OL1-3) were selected on the on the basis of days to 50% flowering from cluster VIII keeping the score of number of capsules per plant above the mean. Similarly, two genotypes (OL98-8-8 and NML-4) were selected on the basis of number of capsules per plant from cluster XII keeping the score of days to 50% flowering above the mean. Inter-crossing of selected genotypes from both the distant clusters VIII and XII would provide enough scope for recombination breeding to have varieties with higher days to 50% flowering and number of capsules per plant for improving seed yield in late sown conditions.

Table -2 Estimates of average intra and inter cluster distances for 16 clusters

Clusters	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI
I	1.561															
II	2.411	1.718														
III	2.656	3.621	1.567													
IV	3.428	3.230	3.210	1.876												
V	2.384	3.003	2.046	3.816	1.278											
VI	2.698	2.375	2.863	2.916	2.207	1.558										
VII	4.045	4.437	2.125	3.480	2.601	3.123	1.840									
VIII	3.830	3.169	4.015	3.531	4.195	2.456	4.331	1.823								
IX	2.448	3.863	2.607	4.030	2.822	3.273	3.584	4.467	1.579							
X	1.710	2.634	2.370	2.920	2.620	2.030	3.287	2.489	2.332	1.330						
XI	2.791	3.928	2.279	3.849	1.911	3.465	2.921	5.399	2.450	3.341	1.502					
XII	4.037	3.816	3.911	2.632	5.026	3.891	4.913	3.349	4.292	3.324	5.176	1.648				
XIII	2.021	2.729	2.373	3.816	1.628	2.166	3.046	3.611	1.760	1.807	2.443	4.474	1.380			
XIV	3.129	3.279	4.352	3.152	4.556	3.418	4.913	3.125	3.417	2.366	4.774	3.132	3.452	2.085		
XV	3.778	4.067	3.320	4.806	3.077	2.714	3.499	3.417	2.750	2.792	4.054	4.864	2.122	4.205	1.789	
XVI	4.080	4.430	3.411	3.747	4.600	4.067	3.767	3.018	4.092	2.712	5.095	3.470	3.899	3.483	4.049	2.221

Table-1 Clustering pattern of 140 linseed genotypes pooled over 2 years

Cluster	No. of genotypes	Genotypes
I	11	OL98-3-1,RLC-1,OL98-2-1,OL98-2-3,OL98-18-3 LCK-9814,LCK-119,LMH-78,LMH-43,SLS-26,OL98-7-2
II	11	LMH-42,RLC-41,ACC.NO.1396,LW36-3,LHCK-82,RLA-71,RRL-1,LCK233-1,RLC-42NL-142,
III	5	LC-1038,LHCK-10,RL-17,NL-9,PCA-18
IV	7	ACC.NO.442,RL-771,JRF-3,OL98-8-3,OL92-16-3,OL98-18-5,BAU-4708
V	11	OL98-8-1,LCK-206,LC-1009,SPS72-23-10,LIN-12,LCK-8523,LCK-8901,1396,OL98-5-1,ES-1392,LIN-99289
VI	12	LCK-14,JLT-32,BAULK-2,LCK-3707,PLP-1,JRF-4,LHCK-176,OL3-2,LCK-8132,NL-97,OL98-5-6,A.95-13
VII	9	1052/RLC27,OLC-61,GS-234,RLC-6,OLC-58,LIN-2,PCA-89,OL98-17-6,OLC-11
VIII	13	OL3-1,RL-87,OL4-1,OL2-7,P.650,NL-129,OL98-1-4,OL93418-1,RLC-27,JRF-5,CI-1466,OLI-3,s
IX	7	OLO98-11-4,OL98-18-4,OL98-7-5,LCK-9436,LMH90-7,LS-2323,
X	12	OL98-11-4,OL2-4,OL98-2-2,BAUL-4-4,Mayurbharj Local,PCA-8,LCK-216,BAULK-1,LMC-926,PKDL-8,LCK-9816,PCA-9,
XI	6	LC-1049,OL98-1-2,OL98-16-7,OL98-3-2,BAULK-8,RLC-2s
XII	5	LC-54,OL98-8-8,MHL-12,LMH16-5,NML-4
XIII	13	1216/JRF-5,LCK-241,OL2-5,EC-41563,NDL-8804,OL98-11-2,PCA-7,OL98-17-6,LCM-1020,LMH16-5,KL49-47,PCA-12,RL-1011
XIV	7	OL98-12-1,OL98-2-5,OL93418-2-2,RLC-29,POLF-19,LCK-9733,RLC-44
XV	6	RLC-28,LCK10-10,SLS-27,OL98-2-4,OLC-37,LCK-875
XVI	5	RLC-3,OLC-22,OL98-9-4,OL98-5-3,OL7-7

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THE DEGREE OF APPROXIMATION OF CONJUGATE FUNCTIONS IN THE HÖLDER METRIC BY HAUSDORFF MEANS

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1 Definitions and notations

The sequence $\{\mu_n\}$ of real or complex numbers is said to be a moment sequence if the $\mu_n s$ are moments of a function $\chi(u)$ of bounded variation in the interval $(0,1)$.

$$\mu_n = \int_0^1 u^n d\chi(u) \quad (n = 0, 1, 2....) \tag{1.1}$$

the function x^0 is defined at $x = 0$ as to be continuous i.e $0^0 = 1$.

It is also supposed that

$$(a) \; \chi(0) = 0$$

$$(b) \mu_0 = \int_0^1 d\chi(u) = 1 \tag{1.2}$$

The conditions for moment sequence imply

$$(c) \; \chi(1) = 1 \tag{1.3}$$

$\chi(u)$ is called the mass function of moments μ_n.

If $\chi(u)$ is continuous at the origin we have

$$(d) \; \chi(0^+) = \chi(0) = 0 \tag{1.4}$$

If the function $\chi(u)$ of bounded variation in the interval $(0,1)$ satisfies conditions (1.1) to (1.4) we say

$\chi(u)$ is a regular mass function of the moments μ_n ,

μ_n is called a regular moment sequence. Let $\mu = (\mu_{nk})$ and $\delta = (\delta_{mn})$ be two triangular matrices defined respectively by

$$\mu_{nn} = \mu_n, (n = 0, 1, 2...)$$

$$\mu_{nk} = 0, (n \neq k) \tag{1.5}$$

and

$$\delta_{mn} = \begin{cases} (-1)^n \binom{m}{n}, & n \leq m \\ 0, & n > m \end{cases} \tag{1.6}$$

If μ_n is a moment sequence , then the matrix $A = \delta\mu\delta$ is called a **Hausdorff matrix**.

The elements of the Hausdorff matrix $A = (a_{nk})$ interms of moments μ_n and interms of mass function $\chi(u)$ are respectively given by

$$a_{nk} = \begin{cases} \binom{n}{k} (\Delta^{n-k}\mu_k), & k \leq n \\ 0, & k > n \end{cases} \tag{1.7}$$

where for $n \geq 0, \Delta^0\mu_n = \mu_n; \Delta^p\mu_n = \Delta^{p-1}(\mu_n - \mu_{n+1}), p \geq 1$.

and

$$a_{nk} = \begin{cases} \int_0^1 \binom{n}{k} u^k(1-u)^{n-k}.d\chi(u), & k \leq n \\ 0, & k > n \end{cases} \tag{1.8}$$

Let $\sum_{n=0}^{\infty} a_n$ be an infinite series and $\{S_n\}$ be the sequence of its partial sums. The sequence $\{S_n\}$ (the series $\sum_{n=0}^{\infty} a_n$) is said to be Hausdorff summable or summable

(H, χ) to s [41] if

$$\lim_{n\to\infty} \sum_{k=0}^{n} \left\{ \int_0^1 \binom{n}{k} u^k (1-u)^{n-k} d\chi(u) \right\} S_k = s$$

and we write $\{S_n\} \in (H, \chi)$.

Similarly corresponding to a moment sequence $\{\mu_n\}$, if

$$\lim_{n\to\infty} \sum_{k=0}^{n} \binom{n}{k} (\Delta^{n-k}\mu_k) S_k = s$$

we say the sequence $\{S_n\}$ is Hausdorff summable to s [22] and we write $\{S_n\} \in$

(H, μ_n). Throughout the chapter we write the Hausdorff mean of the sequence $\{S_n\}$

by

$$t_n = \sum_{k=0}^{n} \left\{ \int_0^1 \binom{n}{k} u^k (1-u)^{n-k} d\chi(u) \right\} S_k \qquad (1.9)$$

instead of

$$t_n = \sum_{k=0}^{n} \binom{n}{k} (\Delta^{n-k}\mu_k) S_k \qquad (1.10)$$

It is known [41] that the limitation method defined by a Hausdorff matrix is regular

if and only if the mass function is continuous at the origin.

Let $C_{2\pi}$ denote the Banach space of all 2π periodic continuous functions under

sup-norm. For $0 < \alpha \leq 1$ and some positive K , the function space H_α is given by

the following .

$$H_\alpha = \{f \in C_{2\pi} : |f(x) - f(y)| \leq K|x - y|^\alpha\} \qquad (1.11)$$

The space H_α is a Banach space [42] with norm $\|.\|_\alpha$ defined by

$$\|f\|_\alpha = \|f\|_c + \sup_{\substack{(x,y) \\ x \neq y}} \Delta^\alpha [f(x,y)] \tag{1.12}$$

where

$$\|f\|_c = \sup_{-\pi \leq x \leq \pi} |f(x)| \tag{1.13}$$

and

$$\Delta^\alpha [f(x,y)] = \frac{|f(x) - f(y)|}{|x - y|^\alpha}, (x \neq y) \tag{1.14}$$

We shall use the convention that $\Delta^0 f(x,y) = 0$. The metric induced by the norm (1.12) on H_α is called a Hölder metric. It can be shown that

$$\|f\|_\beta \leq (2\pi)^{\alpha-\beta} \|f\|_\alpha, 0 \leq \beta < \alpha \leq 1 \tag{1.15}$$

Thus $\{H_\alpha, \|.\|_\alpha\}$ is a family of Banach spaces which decreases as α increases that is

$$C_{2\pi} \supseteq H_\beta \supseteq H_\alpha \, (0 \leq \beta < \alpha \leq 1) \tag{1.16}$$

Let f be a periodic function of period 2π and let $f \in L_p[0, 2\pi]$, for $p \geq 1$. then the Fourier series of $f(t)$ at $t = x$ is given by

$$\frac{a_0}{2} + \sum_{n=1}^{\infty} (a_n \cos nx + b_n \sin nx) \tag{1.17}$$

and Conjugate series by

$$\sum_{n=1}^{\infty} (a_n \sin nx - b_n \cos nx) \tag{1.18}$$

Let $S_n(x)$ and $\tilde{S}_n(x)$ be respectively the nth partial sums of series (1.17) and (1.18).

we write

$$\varphi_x(t) = f(x+t) + f(x-t) - 2f(x) \tag{1.19}$$

$$\psi_x(t) = f(x+t) - f(x-t) \tag{1.20}$$

It is easily seen that

$$S_n(x) = \frac{1}{\pi} \int_0^\pi \varphi_x(t).D_n(t)dt + f(x) \tag{1.21}$$

and

$$\tilde{S}_n(x) = -\frac{1}{\pi} \int_0^\pi \psi_x(t) \cot \frac{t}{2} \tilde{D}_n(t)\, dt \tag{1.22}$$

where

$$D_n(t) = \frac{\sin\left(n+\frac{1}{2}\right)t}{2\sin t/2}, \quad \tilde{D}_n(t) = \frac{\cos\frac{t}{2} - \cos\left(n+\frac{1}{2}\right)t}{2\sin t/2}$$

Denoting $\tilde{H}_n(f(x),\chi)$ as the Hausdorff mean of the sequence $\tilde{S}_n(x)$ and using (1.9)

we write

$$\tilde{H}_n(f(x),\chi) = \sum_{k=0}^n \left\{ \int_0^1 \binom{n}{k} u^k(1-u)^{n-k}.d\chi(u) \right\} \tilde{S}_k(x) \tag{1.23}$$

whence using (1.22) we get

$$\tilde{H}_n(f(x),\chi) = \int_0^\pi \psi_x(t)dt \left\{ -\frac{1}{2\pi}\cot\frac{t}{2} + \sum_{k=0}^n \frac{\cos(k+\frac{1}{2})t}{2\pi\sin t/2} \int_0^1 \binom{n}{k} u^k(1-u)^{n-k}d\chi(u) \right\}$$

$$= \int_0^\pi \psi_x(t)\tilde{H}_n(t)\, dt \tag{1.24}$$

where

$$\tilde{H}_n(t) = -\frac{1}{2\pi}\cot\frac{t}{2} + \sum_{k=0}^n \binom{n}{k}\frac{\cos\left(k+\frac{1}{2}\right)t}{2\pi\sin t/2} \int_0^1 u^k(1-u)^{n-k}d\chi(u) \tag{1.25}$$

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($\tilde{H}_n(t)$ is called the Hausdorff conjugate Kernel)

Denoting

$$\tilde{H}_n^0(t) = \sum_{k=0}^{n} \binom{n}{k} \frac{\cos(k+\frac{1}{2})t}{2\pi \sin t/2} \int_0^1 u^k (1-u)^{n-k} d\chi(u) \qquad (1.26)$$

we write from (1.25)

$$\tilde{H}_n(t) = -\frac{1}{2\pi} \cot t/2 + \tilde{H}_n^0(t) \qquad (1.27)$$

we write from chapter 2 (1.7)

$$H_n(t) = \sum_{k=0}^{n} \binom{n}{k} \frac{\sin\left(k+\frac{1}{2}\right)t}{2\pi \sin t/2} \int_0^1 u^k (1-u)^{n-k} d\chi(u) \qquad (1.28)$$

So from (1.26) and (1.28) one can mark very well the resemblance of $H_n(t)$ and $\tilde{H}_n^0(t)$

which suggests that to results about $H_n(f(x), \chi)$ there correspond results about

$$\tilde{H}_n\left(f(x), \chi\right) - \left(-\frac{1}{2\pi} \int_{\pi/n}^{\pi} \psi_x(t) \cot \frac{t}{2}\, dt\right)$$

$$= \tilde{H}_n\left(f(x), \chi\right) - \hat{f}\left(x, \frac{\pi}{n}\right) \qquad (1.29)$$

Where

$$\hat{f}\left(x, \frac{\pi}{n}\right) = -\frac{1}{2\pi} \int_{\frac{x}{n}}^{\pi} \frac{\psi_x(t)dt}{\tan t/2} \qquad (1.30)$$

We write :

$$f \uparrow \quad \text{when} f \text{ is non decreasing}$$

$$\text{and } f \downarrow \quad \text{when} f \text{ is non increasing}$$

$$l_n(x) = \tilde{H}_n\left(f(x), \chi\right) - \hat{f}(x, \pi/n) \qquad (1.31)$$

$$F(t) = \psi_x(t) - \psi_y(t) \qquad (1.32)$$

2   Introduction and Statement of the Theorem

An extensive amount of research work has been made with regard to degree of approximation of functions with their Fourier series starting with the works of Alexits [1] . Prössdorff [42], Quade [43]. See [13],[14],[15] and [39] where more relevant references though not exhaustive can be found .

But so far not so much work seems to have been done in determining the degree of approximation of conjugate function (defined in (2.1)) by means of conjugate series. In fact the summation problems for conjugate series leads us to consider the conjugate function

$$\tilde{f}(x) = -\frac{1}{2\pi}\int_0^\pi \frac{\psi_x(t)}{\tan t/2}\,dt \qquad (2.1)$$

where the integral is meant as the limit (if it exists) of

$$\tilde{f}(x,\epsilon) = -\frac{1}{2\pi}\int_\epsilon^\pi \frac{\psi_x(t)\,dt}{\tan t/2} \quad \text{as } \epsilon \to 0 \qquad (2.2)$$

In fact it is known ([51] , p.53) that $\tilde{f}$ exists almost every where for every integrable f .

It is obvious that if $f \in Lip\alpha, 0 < \alpha \le 1$ then $\dfrac{\psi_x(t)}{t}$ is integrable L and so $\tilde{f}$ exists every where .

Infact (see [51] p. 64) if $f \in Lip\alpha$ and f is monotonic type then for $0 < \alpha < 1$

$$\tilde{S}_n(x) - \tilde{f} = O\left(n^{-\alpha}\right) \qquad (2.3)$$

uniformly in x

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with regard to Cesäro summability of conjugate Series we have for $0 < \delta < 1$

and for $f \in L$

$$\tilde{\sigma}_n^\delta(x) - \tilde{f}\left(x, \frac{1}{n}\right) \to 0 \tag{2.4}$$

almost every where, that is conjugate series in (1.18) is (C, δ) summable to $\tilde{f}(x)$.

We now examine, if $f \in Lip\,\alpha\ (0 < \alpha \leq 1)$ then what is the degree of approximation

of conjugate series (1.18) to $\tilde{f}$ by Hausdorff means.

In fact we consider this problem more generally by taking $f \in H_\alpha$.

It is easy to see that if $f \in H_\alpha$

Then

$$\psi_x(t) = O(t^\alpha)(0 < \alpha \leq 1) \tag{2.5}$$

and

$$\psi_x(t) - \psi_y(t) = O(1) \begin{cases} t^\alpha \\ |x - y|^\alpha \end{cases} \tag{2.6}$$

whence we get using (1. 32)

$$F(t) = O(1) \begin{cases} t^\alpha \\ |x - y|^\alpha \end{cases} \tag{2.7}$$

Again for $0 \leq \beta < \alpha \leq 1$

$$F(t) = [F(t)]^{\beta/\alpha}.[F(t)]^{1-\beta/\alpha}$$

$$= O(1)|x - y|^\beta.t^{\alpha-\beta} \quad \text{(By use of 2.7)} \tag{2.8}$$

Statement of the Theorem

Suppose that the mass function $\chi(u)$ of Hausdorff method satisfies following additional conditions .

(i) $\chi(u)$ is absolutely continuous over interval $(0,1)$.

(ii) $\chi^1(u)$ is positive and $\chi^1 \uparrow$ in the interval $(0,1)$.

(iii) $f \in H_\alpha$

Then for $0 \le \beta < \alpha \le 1$

$$\left\| \tilde{H}(f(x),\chi) - \tilde{f}\left(x, \frac{\pi}{n}\right) \right\|_\beta$$
$$= O(1)\frac{1}{n^{\alpha-\beta}} \left[\int_{\frac{1}{n}}^1 \frac{\chi(y)dy}{y^{\alpha-\beta+1}} + \int_{\frac{1}{n}}^1 \frac{\chi(1)-\chi(1-y)}{y^{\alpha-\beta+1}}\,dy + \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \right] \quad (2.9)$$

3   Additional Notations and Lemmas

We need the following additional notations for the proof of our theorem .

For $0 \le u \le 1$ and $0 \le t \le \pi$

$$R(u,t) = |1 - u + ue^{it}| \qquad (3.1)$$

$$\odot = \tan^{-1}\frac{u\sin t}{1 - u + u\cos t} \qquad (3.2)$$

$$Q_n^r(t) = \frac{1}{2\pi} \int_0^1 R^n(u,t)\cos n \odot d\chi(u) \qquad (3.3)$$

$$Q_n^i(t) = \frac{1}{2\pi} \int_0^1 R^n(u,t)\sin n \odot d\chi(u) \qquad (3.4)$$

$$\tilde{H}_n(t) = -\frac{1}{2\pi}\cot\frac{t}{2} + Q_n^r(t)\cot\frac{t}{2} - Q_n^i(t) \qquad (3.5)$$

$$\tilde{H}_n^0(t) = Q_n^r(t)\cot\frac{t}{2} - Q_n^i(t) \qquad (3.6)$$

$$E_n(u,t) = e^{\alpha n u(1-u)t^2} \qquad (3.7)$$

LEMMAS Lemma 1 [28]:

$$(i) \quad R(u,t) = O(1)e^{-cu(1-u)t^2}$$

$$(ii) \quad R^n(u,t) = O(1)e^{-cnu(1-u)t^2}$$

$$(iii) \quad \widetilde{H}_n(t) = O(n)$$

$$(iv) \quad \widetilde{H}_n^0(t) = O(1)\frac{1}{t}\int_0^1 e^{-cnu(1-u)t^2}.d\chi(u)$$

Lemma 2 : [48]

For small $t \in (0, \pi)$ and fixed δ_0 ,

$$\odot = ut + Au(1-u)t^3$$

where $|A| \leq \delta_0$ and $\odot$ is defined in (3.2)

Lemma 3 : For small $t \in (0, \pi)$

$$(i) \quad \sin n \odot - \sin nut = O(1)nu(1-u)t^3$$

$$(ii) \quad \cos n \odot - \cos nut = O(1)nu(1-u)t^3$$

Proof of (i) :

$$|\sin n \odot - \sin nut|$$

$$= \left| 2\cos\frac{n\odot + nut}{2}.\sin\frac{n\odot - nut}{2} \right|$$

$$\leq n|\odot - ut|$$

$$= O(1)nu(1-u)t^3 \quad \text{(By lemma 2)}$$

This completes the proof of Lemma 3 (i) . We omit the proof of Lemma 3 (ii) as

it can be proved by using arguments similar to those used in proving lemma 3 (i) .

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Lemma 4 : For $0 \leq \beta \leq 1$ and $0 \leq u \leq 1$

$$e^{-cnu(1-u)t^2} = O(1)\frac{1}{n^\beta}\left[\frac{1}{[u(1-u)t^2]^\beta}\right] \quad (c > 0)$$

Proof : We have

$$E_n(u,t) = e^{cnu(1-u)t^2} \geq 1 \tag{3.8}$$

and

$$E_n(u,t) = e^{cnu(1-u)t^2} > cnu(1-u)t^2 \tag{3.9}$$

writing

$$E_n(u,t) = [E_n(u,t)]^{1-\beta}.[E_n(u,t)]^\beta \quad (0 \leq \beta \leq 1)$$

and using (3.8) and (3.9) , we get

$$E_n(u,t) > 1^{1-\beta}.\left[cnu(1-u)t^2\right]^\beta \tag{3.10}$$

From (3.10), for $0 \leq \beta \leq 1$

$$e^{-cnu(1-u)t^2} = \frac{1}{E_n(u,t)} < \frac{1}{[cnu(1-u)t^2]^\beta}$$

$$= O(1)\frac{1}{n^\beta}\left[\frac{1}{[u(1-u)t^2]^\beta}\right]$$

This completes the proof of the lemma .

Lemma 5 : For $0 \leq \beta < \alpha \leq 1, 0 \leq u \leq 1, c > 0$ and $k \in N$

$$\int_{U_1}^{U_2} \theta^{\frac{k+\alpha-\beta}{2}}.e^{-c\theta}.d\theta = O(1)\begin{cases} n^{\frac{k+\alpha-\beta}{2}}.[u(1-u)]^{\frac{k+\alpha-\beta}{2}} \\ n^{\frac{k-\alpha+\beta}{2}}.[u(1-u)]^{\frac{k-\alpha+\beta}{2}} \end{cases}$$

where

$$U_1 = \pi^2 u(1-u).n^{-1}, U_2 = \delta^2 u(1-u)n$$

and δ is a fixed number between 0 and π .

Proof :

$$\int_{U_1}^{U_2} \theta^{\frac{k+\alpha-\beta}{2}} . e^{-c\theta} . d\theta \le U_2^{\frac{k+\alpha-\beta}{2}} . \int_{U_1}^{U_2} e^{-c\theta} . d\theta$$

$$\le U_2^{\frac{k+\alpha-\beta}{2}} . \int_0^{\infty} e^{-c\theta} . d\theta$$

$$= O(1) U_2^{\frac{k+\alpha-\beta}{2}}$$

$$= O(1) n^{\frac{k+\alpha-\beta}{2}} . [u(1-u)]^{\frac{k+\alpha-\beta}{2}} \tag{3.11}$$

Again

$$\int_{U_1}^{U_2} \theta^{\frac{k+\alpha-\beta}{2}} . e^{-c\theta} . d\theta$$

$$= \int_{U_1}^{U_2} \theta^{\frac{k-\alpha+\beta}{2}} . \theta^{\alpha-\beta} . e^{-c\theta} . d\theta$$

$$\le U_2^{\frac{k-\alpha+\beta}{2}} \int_{U_1}^{U_2} . \theta^{\alpha-\beta} . e^{-c\theta} . d\theta$$

$$= O(1) U_2^{\frac{k-\alpha+\beta}{2}}$$

$$= O(1) n^{\frac{k-\alpha+\beta}{2}} . [u(1-u)]^{\frac{k-\alpha+\beta}{2}} \tag{3.12}$$

Proof of the lemma follows from (3.11) and (3.12) .

Lemma 6 : Let

(i) $\chi(u)$ be absolutely continuous over interval $(0,1)$.

(ii) $\chi^1(u)$ be positive in $(0,1)$.

Then for $0 \le \beta < \alpha \le 1$

(i) $\chi\left(\dfrac{1}{n}\right) = O(1) \dfrac{1}{n^{\alpha-\beta}} \displaystyle\int_{\frac{1}{n}}^1 \dfrac{\chi(y)}{y^{\alpha-\beta+1}} \, dy$

(ii) $\chi(1) - \chi\left(1 - \dfrac{1}{n}\right) = O(1) \dfrac{1}{n^{\alpha-\beta}} \displaystyle\int_{\frac{1}{n}}^1 \dfrac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}} \, dy$

(iii) $\dfrac{1}{n^{\alpha-\beta}} \displaystyle\int_{\frac{1}{n}}^1 \dfrac{\chi^1(1-y)}{y^{\alpha-\beta}} \, dy = O(1) \dfrac{1}{n^{\alpha-\beta}} \displaystyle\int_{\frac{1}{n}}^1 \dfrac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}} \, dy$

Proof (i) : We have

$$\frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi^{1}(y)\,dy}{y^{\alpha-\beta}}$$

$$= \frac{1}{n^{\alpha-\beta}} \left[\frac{\chi(y)}{y^{\alpha-\beta}}\right]_{\frac{1}{n}}^{1} + \frac{\alpha-\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}}$$

$$= \frac{1}{n^{\alpha-\beta}} - \chi\left(\frac{1}{n}\right) + \frac{\alpha-\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}}$$

whence we get

$$\chi\left(\frac{1}{n}\right) = \frac{1}{n^{\alpha-\beta}} + \frac{\alpha-\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}} - \frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi^{1}(y)}{y^{\alpha-\beta}}\,dy$$

$$= O(1)\frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}}\,dy$$

(since $\chi^{1}(u)$ is positive)

This completes the proof of Lemma 6(i) . We omit the proof of Lemma 6(ii) and

Lemma 6 (iii) as it can be proved by using the relation

$$\frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi^{1}(1-y)dy}{y^{\alpha-\beta}}$$

$$= \frac{1}{n^{\alpha-\beta}} + \frac{\alpha-\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}}\,dy$$

$$- \left[\chi(1) - \chi\left(1 - \frac{1}{n}\right)\right] \text{ and}$$

arguments similar to those used in proving Lemma 6 (i) .

Lemma 7 : For fixed $t \in (0, \pi)$ and $u \in [0,1]$, Let

(a) $\chi(u)$ be absolutely continuous over interval $(0,1)$

(b) $\chi^1(u)$ be positive

Then

$$\int_0^1 e^{-cnu(1-u)t^2}.d\chi(u)$$

$$= O(1)\left[\chi\left(\frac{1}{n}\right) + \left\{\chi(1) - \chi\left(1 - \frac{1}{n}\right)\right\}\right]$$

$$+ O(1)\frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \quad (0 \leq \beta < \alpha \leq 1)$$

Proof :

$$\int_0^1 e^{-cnu(1-u)t^2}.d\chi(u)$$

$$= \left[\int_0^{\frac{1}{n}} + \int_{\frac{1}{n}}^{1-\frac{1}{n}} + \int_{1-\frac{1}{n}}^1\right] e^{-cnu(1-u)t^2}.d\chi(u)$$

$$= K_1 + K_2 + K_3 \quad \text{(say)}$$

Using the fact that $e^{-cnu(1-u)t^2} \leq 1$

We obtain

$$K_1 = O(1)\chi\left(\frac{1}{n}\right)$$

$$K_3 = O(1)\left[\chi(1) - \chi\left(1 - \frac{1}{n}\right)\right]$$

Using Lemma 4 for K_2 , we get

$$K_2 = O(1)\frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}}$$

Collecting the estimates for K_1, K_3 and K_2 we obtain the result .

Lemma 8 : For $t > \dfrac{\pi}{n}$ and $h = \dfrac{\pi}{nt}$, let

(a) $\chi(u)$ be absolutely continuous over interval $(0,1)$.

(b) $\chi^1(u)$ be positive and non decreasing in $(0,1)$

Then

(i) $\displaystyle\int_0^1 \chi^1(u) R^n(u,t) \sin nut \, du$

$$= O(1)\left[\chi\left(\frac{\pi}{nt}\right) + \left\{\chi(1) - \chi\left(1 - \frac{\pi}{nt}\right)\right\}\right]$$
$$+ O(1)\left(\frac{\chi^1\left(1 - \frac{\pi}{nt}\right)}{nt}\right)$$

(ii) $\displaystyle\int_0^1 \chi^1(u) R^n(u,t) \cos nut \, du$

$$= O(1)\left[\chi\left(\frac{\pi}{nt}\right) + \left\{\chi(1) - \chi\left(1 - \frac{\pi}{nt}\right)\right\}\right]$$
$$+ O(1)\left(\frac{\chi^1\left(1 - \frac{\pi}{nt}\right)}{nt}\right)$$

Proof of (i) :

(i) $\displaystyle\int_0^1 \chi^1(u) R^n(u,t) \sin nut \, du$

$$= \left[\int_0^h + \int_h^{1-h} + \int_{1-h}^1\right] \chi^1(u) R^n(u,t) \sin nut \, du$$

$$= M_1 + M_2 + M_3 \quad \text{(say)}$$

Using $|R^n(u,t) \sin nut| \leq 1$ for M_1 and M_3 we get

$$M_1 = O(1)\chi\left(\frac{\pi}{nt}\right)$$

$$M_3 = O(1)\left[\chi(1) - \chi\left(1 - \frac{\pi}{nt}\right)\right]$$

Again if $h = \dfrac{\pi}{nt} < 1/2$ we have

$$M_2 = \left[\int_h^{\frac{1}{2}} + \int_{\frac{1}{2}}^{1-h} \right] \chi^1(u) R^n(u,t) \sin nut \, du$$

$$= M_{21} + M_{22} \quad \text{(say)}$$

Incase $h = \frac{\pi}{nt} > \frac{1}{2}$, we need not split the integral M_2.

Case I: For $h = \dfrac{\pi}{nt} < \dfrac{1}{2}$

$$M_{21} = \int_h^{\frac{1}{2}} \chi^1(u) R^n(u,t) \sin nut \, du$$

$$= \chi^1 \left(\frac{1}{2} \right) \int_\xi^{\frac{1}{2}} R^n(u,t) \sin nut \, du$$

$$= \chi^1 \left(\frac{1}{2} \right) R^n(\xi,t) \int_\xi^\eta \sin nut \, du$$

$$= O(1) \frac{\chi^1 \left(\frac{1}{2} \right)}{nt}$$

$$M_{22} = \int_{\frac{1}{2}}^{1-h} \chi^1(u) R^n(u,t) \sin nut \, du$$

$$= \chi^1(1-h) R^n(1-h,t) \int_{\xi^1}^{1-h} \sin nut \, du$$

$$= O(1) \frac{\chi^1(1-h)}{nt} = O(1) \left(\frac{\chi^1 \left(1 - \frac{\pi}{nt} \right)}{nt} \right)$$

(since $\chi^1 \uparrow$, $R^n(u,t) \downarrow$ for $0 < u < \frac{1}{2}$ and $\chi^1 \uparrow$, $R^n(u,t) \uparrow$ for $\frac{1}{2} < u < 1$)

Hence collecting the estimates for M_{21} and M_{22} we obtain

$$M_{21} + M_{22} = O(1) \left(\frac{\chi^1 \left(1 - \frac{\pi}{nt} \right)}{nt} \right)$$

Case II: For $h = \dfrac{\pi}{nt} > \dfrac{1}{2}$, we have the single integral

$$M_2 = \int_h^{1-h} \chi^1(u) R^n(u,t) \sin nut\, du$$

$$= O(1) \left(\frac{\chi^1\left(1 - \frac{\pi}{nt}\right)}{nt} \right)$$

From case (I and II) , we get

$$M_2 = O(1) \left(\frac{\chi^1\left(1 - \frac{\pi}{nt}\right)}{nt} \right)$$

Collecting the estimates for M_1, M_3 and M_2 we obtain the result .

We omit the proof of Lemma 8(ii) as it can be proved by using arguments similar to those used in proving lemma 8(i) .

4   Proof of the Theorem

using (1.24) and (1.29) we get from (1.31)

$$
\begin{aligned}
l_n(x) &= \int_0^\pi \psi_x(t)\tilde{H}_n(t)\, dt - \left(-\frac{1}{2\pi} \int_{\frac{\pi}{n}}^\pi \frac{\psi_x(t)dt}{\tan t/2} \right) \\
&= \int_0^{\pi/n} \psi_x(t)\tilde{H}_n(t)\, dt \\
&\quad + \int_{\pi/n}^\pi \psi_x(t)\left[\tilde{H}_n(t) + \frac{1}{2\pi}\cot t/2 \right] dt \\
&= \int_0^{\pi/n} \psi_x(t).\tilde{H}_n(t)\, dt \\
&\quad + \int_{\frac{\pi}{n}}^\pi \psi_x(t).\tilde{H}_n^0(t)dt \quad \text{(By use of (1.27))}
\end{aligned}
$$

$$= \int_0^{\pi/n} \psi_x(t)\widetilde{H}_n(t)\, dt$$

$$+ \int_{\pi/n}^{\delta} \psi_x(t)\widetilde{H}_n^0(t)\, dt$$

$$+ \int_{\delta}^{\pi} \psi_x(t)\widetilde{H}_n^0(t)\, dt$$

$$= \int_0^{\pi/n} \psi_x(t)\widetilde{H}_n(t)\, dt$$

$$+ \int_{\pi/n}^{\delta} \psi_x(t).\left[Q_n^r(t)\cot t/2 - Q_n^i(t)\right]\, dt$$

$$+ \int_{\delta}^{\pi} \psi_x(t)\widetilde{H}_n^0(t)\, dt \quad (\text{ By use of (3.6)}).$$

Whence using (1.32) we get

$$l_n(x) - l_n(y) = \int_0^{\pi/n} F(t).\widetilde{H}_n(t)\, dt$$

$$+ \int_{\pi/n}^{\delta} F(t).\left[Q_n^r(t)\cot t/2 - Q_n^i(t)\right]\, dt$$

$$+ \int_{\delta}^{\pi} F(t)\widetilde{H}_n^0(t)\, dt$$

$$= I + J + K \quad (\text{say}) \qquad\qquad (4.1)$$

Using (2.8) and lemma 1 (iii) , we get

$$I = O(n).|x - y|^{\beta} \int_0^{\pi/n} t^{\alpha-\beta}.dt$$

$$= O(1)\frac{|x - y|^{\beta}}{n^{\alpha-\beta}} \qquad\qquad (4.2)$$

Since $\chi(u)$ is absolutely continuous over $(0,1)$ and $\chi^1 > 0$, using (2.8), lemma 1 (iv) and Lemma 7 we get

$$K = O(1)|x-y|^\beta \int_0^1 \chi^1(u)du \int_\delta^\pi \frac{t^{\alpha-\beta}}{t}.e^{-cnu(1-u)t^2}.dt$$

$$= O(1)|x-y|^\beta \int_0^1 \chi^1(u)\, e^{-cnu(1-u)\delta^2}.du$$

$$= O(1)|x-y|^\beta \left[\chi\left(\frac{1}{n}\right) + \left\{\chi(1) - \chi\left(1-\frac{1}{n}\right)\right\}\right]$$

$$+ O(1)\frac{|x-y|^\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \qquad (4.3)$$

$$\left[\text{Since } e^{-cnu(1-u)t^2} \downarrow \text{ in } t \text{ and } \frac{t^{\alpha-\beta}}{t} \in L(\delta,\pi)\right]$$

From (4.1), using (3.3) and (3.4) we get

$$J = \int_{\frac{\pi}{n}}^\delta F(t)\left\{\frac{\cot \frac{t}{2}}{2\pi} \int_0^1 R^n(u,t)\cos n \odot\, d\chi(u)\right\} dt$$

$$- \int_{\frac{\pi}{n}}^\delta F(t)\left\{\frac{1}{2\pi} \int_0^1 R^n(u,t)\sin n \odot\, d\chi(u)\right\} dt$$

$$= J_1 - J_2 \quad \text{(say)} \qquad (4.4)$$

We write J_1 as

$$J_1 = \int_{\frac{\pi}{n}}^\delta F(t).\cot\frac{t}{2}\left\{\frac{1}{2\pi} \int_0^1 R^n(u,t)(\cos n \odot - \cos nut)d\chi(u)\right\} dt$$

$$+ \int_{\frac{\pi}{n}}^\delta F(t)\cot\frac{t}{2}\left\{\frac{1}{2\pi} \int_0^1 R^n(u,t)\cos nut\, d\chi(u)\right\} dt$$

$$= J_{11} + J_{12} \quad \text{(say)} \qquad (4.5)$$

Using (2.8), Lemma 1 (ii) and Lemma 3 (ii)

$$J_{11} = O(1)|x-y|^\beta \int_0^1 \chi^1(u)du \int_{\frac{\pi}{n}}^\delta t^{\alpha-\beta-1}.e^{-cnu(1-u)t^2}nu(1-u)t^3.dt$$

whence putting $nu(1-u)t^2 = \theta$ and writing , $U_1 = \pi^2 u(1-u).n^{-1}, U_2 = \delta^2 u(1-u).n$

We get

$$J_{11} = O(1)\frac{|x-y|^\beta}{n^{\frac{\alpha-\beta+1}{2}}} \int_0^1 \frac{\chi^1(u)du}{[u(1-u)]^{\frac{\alpha-\beta+1}{2}}} \int_{U_1}^{U_2} \theta^{\frac{\alpha-\beta+1}{2}}.e^{-c\theta}.d\theta$$

$$= O(1)\frac{|x-y|^\beta}{n^{\frac{\alpha-\beta+1}{2}}} \left[\int_0^{\frac{1}{n}} + \int_{\frac{1}{n}}^{1-\frac{1}{n}} + \int_{1-\frac{1}{n}}^1\right] \frac{\chi^1(u)du}{[u(1-u)]^{\frac{\alpha-\beta+1}{2}}} \int_{U_1}^{U_2} \theta^{\frac{\alpha-\beta+1}{2}}.e^{-c\theta}.d\theta$$

$$= L_1 + L_2 + L_3 \quad \text{(say)} \tag{4.6}$$

Using first estimate of lemma 5 (taking $k=1$) for L_1 and L_3 , we get

$$L_1 = O(1)|x-y|^\beta \chi\left(\frac{1}{n}\right) \tag{4.7}$$

$$L_3 = O(1)|x-y|^\beta \left[\chi(1) - \chi\left(1-\frac{1}{n}\right)\right] \tag{4.8}$$

Using second estimate of Lemma 5 (taking $k=1$) for L_2 we get

$$L_2 = O(1)\frac{|x-y|^\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \tag{4.9}$$

Collecting the estimates for L_1, L_3 and L_2 we obtain using (4.6)

$$J_{11} = O(1)|x-y|^\beta \left[\chi\left(\frac{1}{n}\right) + \left\{\chi(1) - \chi\left(1-\frac{1}{n}\right)\right\}\right]$$

$$+ O(1)\frac{|x-y|^\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \quad (0 \le \beta < \alpha \le 1) \tag{4.10}$$

For $t > \frac{\pi}{n}$ we write $h = \frac{\pi}{nt}$.

We now proceed to deal with J_{12} . From (4.5) , using (2.8) and lemma 8 (ii) we get

$$J_{12} = O(1)|x-y|^\beta \int_{\frac{\pi}{n}}^\delta t^{\alpha-\beta-1} \left[\chi\left(\frac{\pi}{nt}\right) + \left\{\chi(1) - \chi\left(1-\frac{\pi}{nt}\right)\right\}\right] dt$$

$$+ O(1)|x-y|^\beta \int_{\frac{\pi}{n}}^\delta t^{\alpha-\beta-1} \left(\frac{\chi^1\left(1-\frac{\pi}{nt}\right)}{nt}\right) dt$$

whence putting $t = \dfrac{\pi}{ny}$ we obtain

$$J_{12} = O(1)|x - y|^\beta \int_{\frac{\pi}{\delta n}}^1 \left(\frac{\pi}{ny}\right)^{\alpha - \beta - 1} [\chi(y) + \{\chi(1) - \chi(1 - y)\}] \frac{dy}{ny^2}$$

$$+ O(1)|x - y|^\beta \int_{\frac{\pi}{\delta n}}^1 \left(\frac{\pi}{ny}\right)^{\alpha - \beta - 1} \cdot \chi^1(1 - y) \cdot y \cdot \frac{dy}{ny^2}$$

$$= O(1) \frac{|x - y|^\beta}{n^{\alpha - \beta}} \left[\int_{\frac{1}{n}}^1 \frac{\chi(y) dy}{y^{\alpha - \beta + 1}} + \int_{\frac{1}{n}}^1 \frac{\chi(1) - \chi(1 - y)}{y^{\alpha - \beta + 1}} dy \right]$$

$$+ O(1) \frac{|x - y|^\beta}{n^{\alpha - \beta}} \int_{\frac{1}{n}}^1 \frac{\chi^1(1 - y)}{y^{\alpha - \beta}} dy. \tag{4.11}$$

Combining the results from (4.10), (4.11) and using lemma 6 , we obtain from of (4.4)

$$J_1 = O(1) \frac{|x - y|^\beta}{n^{\alpha - \beta}} \left[\int_{\frac{1}{n}}^1 \frac{\chi(y) dy}{y^{\alpha - \beta + 1}} + \int_{\frac{1}{n}}^1 \frac{\chi(1) - \chi(1 - y)}{y^{\alpha - \beta + 1}} dy \right]$$

$$+ O(1) \frac{|x - y|^\beta}{n^{\alpha - \beta}} \int_{\frac{1}{n}}^{1 - \frac{1}{n}} \frac{\chi^1(u) du}{[u(1 - u)]^{\alpha - \beta}} \quad (0 \le \beta < \alpha \le 1) \tag{4.12}$$

We now proceed to deal with J_2.

From (4.4) , we write

$$J_2 = \frac{1}{2\pi} \int_{\frac{\pi}{n}}^\delta F(t).d(t) \int_0^1 \{R^n(u, t) (\sin n \odot - \sin nut)\} \ d\chi(u)$$

$$+ \frac{1}{2\pi} \int_{\frac{\pi}{n}}^\delta F(t).d(t) \int_0^1 \{R^n(u, t) \sin nut\} \ d\chi(u)$$

$$= J_{21} + J_{22} \quad \text{(say)} \tag{4.13}$$

Using (2.8) , lemma 1 (ii) , and Lemma 3(i)

$$J_{21} = O(1)|x - y|^\beta \int_0^1 \chi^1(u) du \int_{\frac{\pi}{n}}^\delta t^{\alpha - \beta}.e^{-cnu(1 - u)t^2}.nu(1 - u)t^3 \ dt$$

whence putting $nu(1 - u)t^2 = \theta$ and writing

$$U_1 = \pi^2 u(1 - u).n^{-1}, U_2 = \delta^2 u(1 - u)n,$$

we get

$$J_{21} = O(1)|x - y|^\beta \int_0^1 \frac{\chi^1(u)du}{[nu(1-u)]^{\frac{\alpha-\beta+2}{2}}} \int_{U_1}^{U_2} \theta^{\frac{\alpha-\beta+2}{2}} . e^{-c\theta} . d\theta$$

$$= O(1)|x - y|^\beta \left[\int_0^{\frac{1}{n}} + \int_{\frac{1}{n}}^{1-\frac{1}{n}} + \int_{1-\frac{1}{n}}^1 \right] \frac{\chi^1(u)du}{[nu(1-u)]^{\frac{\alpha-\beta+2}{2}}} \int_{U_1}^{U_2} \theta^{\frac{\alpha-\beta+2}{2}} . e^{-c\theta} . d\theta$$

$$= l_1 + l_2 + l_3 \quad \text{(say)} \tag{4.14}$$

Using first estimate of Lemma 5 (taking $k = 2$) for l_1, and l_3 , we get

$$l_1 = O(1)|x - y|^\beta \chi\left(\frac{1}{n}\right) \tag{4.15}$$

$$l_3 = O(1)|x - y|^\beta \left[\chi(1) - \chi\left(1 - \frac{1}{n}\right)\right] \tag{4.16}$$

Using the second estimate of lemma 5 (taking $k = 2$) for l_2 , we get

$$l_2 = O(1)\frac{|x - y|^\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \tag{4.17}$$

collecting the estimates for l_1, l_2 and l_3 and using (4.14) we obtain

$$J_{21} = O(1)|x - y|^\beta \left[\chi\left(\frac{1}{n}\right) + \left\{\chi(1) - \chi\left(1 - \frac{1}{n}\right)\right\}\right]$$

$$+ O(1)\frac{|x - y|^\beta}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^{\alpha-\beta}} \quad (0 \le \beta < \alpha \le 1) \tag{4.18}$$

For $t > \frac{\pi}{n}$ we write $h = \frac{\pi}{nt}$.

From (4.13) , using (2.8) and lemma 8(i) we get

$$J_{22} = O(1)|x - y|^\beta \int_{\frac{\pi}{n}}^{\delta} t^{\alpha-\beta} \left[\chi\left(\frac{\pi}{nt}\right) + \left\{\chi(1) - \chi\left(1 - \frac{\pi}{nt}\right)\right\} + \frac{\chi^1\left(1 - \frac{\pi}{nt}\right)}{nt}\right] dt$$

whence putting $t = \dfrac{\pi}{ny}$ we obtain

$$J_{22} = O(1)|x - y|^{\beta} \int_{\frac{\pi}{2n}}^{1} \left(\frac{\pi}{ny}\right)^{\alpha-\beta} \left[\chi(y) + \{\chi(1) - \chi(1-y)\} + \chi^{1}(1-y).y\right] \frac{dy}{ny^2}$$

$$= O(1)\frac{|x-y|^{\beta}}{n^{\alpha-\beta+1}} \left[\int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+2}} + \int_{\frac{1}{n}}^{1} \frac{\chi(10 - \chi(1-y)}{y^{\alpha-\beta+2}}\, dy + \int_{\frac{1}{n}}^{1} \frac{\chi^{1}(1-y)}{y^{\alpha-\beta+1}}\, dy\right]$$

$$= O(1)\frac{|x-y|^{\beta}}{n^{\alpha-\beta}} \left[\int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}} + \int_{\frac{1}{n}}^{1} \frac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}}\, dy + \int_{\frac{1}{n}}^{1} \frac{\chi^{1}(1-y)}{y^{\alpha-\beta}}\, dy\right]$$

$$(4.19)$$

From (4.13) , (4.18), (4.19) using Lemma 6 we obtain

$$J_{2} = O(1)\frac{|x-y|^{\beta}}{n^{\alpha-\beta}} \left[\int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}} + \int_{\frac{1}{n}}^{1} \frac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}}\, dy\right]$$

$$+ O(1)\frac{|x-y|^{\beta}}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^{1}(u)du}{[u(1-u)]^{\alpha-\beta}} \quad (0 \le \beta < \alpha \le 1) \qquad (4.20)$$

Collecting the estimates for $I, K, J(J_1, J_2)$ using Lemma 6 and the relation

$$\frac{1}{n^{\alpha-\beta}} \le \frac{1}{n^{\alpha-\beta}} \int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}},$$

we obtain

$$l_n(x) - l_n(y)$$

$$= O(1)\frac{|x-y|^{\beta}}{n^{\alpha-\beta}} \left[\int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}} + \int_{\frac{1}{n}}^{1} \frac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}}\, dy + \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^{1}(u)du}{[u(1-u)]^{\alpha-\beta}}\right] \quad (0 \le \beta < \alpha \le 1)$$

$$(4.21)$$

which further ensures that

$$\sup_{\substack{x,y \\ [x \neq k]}} (\Delta^\beta l_n(x,y)) \tag{4.22}$$

$$= \sup_{\substack{x,y \\ [x \neq k]}} \left| \frac{l_n(x) - l_n(y)}{|x - y|^\beta} \right|$$

$$= O(1) \frac{1}{n^{\alpha-\beta}} \left[\int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha-\beta+1}} + \int_{\frac{1}{n}}^{1} \frac{\chi(1) - \chi(1-y)}{y^{\alpha-\beta+1}} dy + \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)^{\alpha-\beta}]} \right] \quad (0 \le \beta < \alpha \le 1) \tag{4.23}$$

Also $\psi_x(t) = O(t^\alpha)$ by hypothesis and proceeding as above we obtain

$$\|l_n(x)\|_c = \sup_{-\pi \le x \le \pi} |l_n(x)|$$

$$= O(1) \frac{1}{n^\alpha} \left[\int_{\frac{1}{n}}^{1} \frac{\chi(y)dy}{y^{\alpha+1}} + \int_{\frac{1}{n}}^{1} \frac{\chi(1) - \chi(1-y)}{y^{\alpha+1}} dy + \int_{\frac{1}{n}}^{1-\frac{1}{n}} \frac{\chi^1(u)du}{[u(1-u)]^\alpha} \right] \quad (0 < \alpha \le 1) \tag{4.24}$$

Combining (4.22) and (4.23) we get (2.9) and this completes the proof of the Theorem.

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ANTIMICROBIAL ACTIVITY OF SOME MEDICINAL PLANT EXTRACTS AGAINST BACTERIA CAUSING DIARRHOEA ABSTRACT

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ABSTRACT

Infectious diarrhoea is the second largest single cause of mortality in children under the age of five globally. Bacteria are responsible for most diarrhoeal episodes especially in developing countries, and progressive increase in antimicrobial resistance has given rise to the need to investigate other sources of therapy such as medicinal plants. Ten plant extracts were analysed for their antimicrobial activities using the agar well diffusion and broth microdilution method. Their phytochemical contents were screened, and their effect on 1, 1-diphenyl-2-picrylhydrazyl (DPPH) was used to assess their antioxidant activities. Their toxicity profiles were evaluated using the XTT Cytotoxicity Assay. Water and methanol extracts of Punicum granatum seeds and pulp showed no inhibition against all the test organisms, while water and methanol extracts of Punicum leaves showed inhibition, with minimum inhibitory concentration (MIC) ranging from 0.39 to 6.25mg/ml. Water and methanol extracts of Emblica and Aegle barks showed good activity against all the test organisms, with MICs between 0.39 and 1.56 mg/ml. Alkaloids, phenols, flavonoids, saponins, tannins, and terpenoids were found in one or more of the plant extracts, and all the plant extracts demonstrated scavenging power against DPPH. The cytotoxicity of extracts of Emblica, and Aegle barks ranged between 105.9 ^g/ml and 769.9 ^g/ml. The results obtained in this study validate the traditional use of Punicum leaves, Emblica and Aegle bark in treating bacteria causing diarrhoea.

INTRODUCTION

Diarrhoea and pneumonia together account for up to 29% of all child deaths globally, with children living in remote communities being affected most often (WHO 2013). Infectious diarrhoea is a major public health concern worldwide.

It is still the second largest single cause of mortality in children under the age of five globally, and the largest cause in Sub-Saharan Africa (UNICEF 2010). Diarrhoea continues to kill more children under the age of five years than AIDS, malaria and measles combined (Black et al. 2010). In 2010, an estimated 1·731 billion episodes of diarrhoea (36 million of which progressed to severe episodes) occurred in children younger than five years and in 2011, an estimated 700 000 episodes of diarrhoea led to death. Most of the deaths occurred within the first two years of life with diarrhoea accounting for 72% of these deaths (Walker et al. 2013).

In South Africa, of the 72 553 deaths recorded in children under the age of five in 2008, deaths caused by diarrhoea amounted to 6 293, making diarrhoea the third largest cause of death in children in this age group (Black et al. 2010).

In developing countries, diarrhoea often results from food and water contaminated by Salmonella typhi, Campylobacter jejuni and Shiga toxin-producing Escherichia coli (STEC), and water sources contaminated by Giardia intestinalis and Cryptosporidium parvum (Mathabe et al. 2006; Aboutalebet al. 2014). Shigella spp., Salmonella spp., Campylobacter jejuni and the protozoan Entamoeba histolytica are notably responsible for acute bloody diarrhoea (Farthing and Kelly 2007).

ANTIMICROBIALS

In an attempt to combat the various forms of disease that have continued to plague humans from time immemorial to this day, different types of antimicrobials have been developed to fight the pathogens responsible for these diseases. Antimicrobials, which are substances that kill or inhibit the growth of microorganisms, could be in the form of antibiotics, which are products of microorganisms or synthesised derivatives (Cowan 1999), antimicrobial peptides produced by complex organisms as well as some microbes (Jenssen et al. 2006) and medicinal plants, which appear to be the focus of mainstream medicine today (Cowan 1999).

TYPES AND SOURCES OF ANTIMICROBIALS

Different types of antimicrobials exist: antibiotics, anti-viral, anti-fungal, anti-protozoan etc. Antibiotics are used in the treatment of bacterial infections and can be obtained from either natural or synthetic sources. Examples of those with a natural origin are phenyl propanoids (chloramphenicol), polyketides (tetracycline), aminoglycosides (streptomycin, gentamycin), macrolides (erythromycin), glycopeptides (vancomycin) and second-generation p-lactams (cephalosporins).

Those from synthetic sources are sulphonamides, quinolones and oxazolidinones. Most antibiotics exert their action either by inhibition of the bacterial cell wall or protein synthesis. Exceptions are the quinolones that inhibit DNA synthesis, and the sulphonamides that inhibit the synthesis of metabolites used for the synthesis of deoxyribonucleic acid (DNA) (Singh and Barrett 2006). Most anti-viral, anti-fungal, anti-protozoa and anti-cancer drugs however are obtained from synthetic sources.

Because of the re-occurring resistance of pathogenic microorganisms to antibiotics, as well as the side effects presented by these antibiotics, investigation of other sources of antimicrobials, such as medicinal plants, for their antimicrobial properties is gaining ground. Plants produce secondary metabolites (phytochemicals), which have demonstrated their potential as antibacterials when used alone and as synergists or potentiators of other antibacterial agents. Phytochemicals frequently act through different mechanisms than conventional antibiotics and could therefore be of use in the treatment of resistant bacteria .

MATERIALS AND METHODS

ACTIVE COMPONENTS OF PLANT EXTRACTS

The beneficial medicinal effects of plant materials typically result from the combination of secondary products present in plants. These compounds are mostly secondary metabolites such as alkaloids, steroids, tannins, and phenol compounds, which are synthesised and deposited in specific parts or in all parts of the plant (Joseph and Raj 2010). Generally, leaves are the favourable storage site for desired compounds. Fruits also contain a substantial amount of active ingredients, and thus are often consumed as juice via oral administration to obtain the desired compounds. Other parts of plants that can be extracted for therapeutic compounds are roots, aerial parts, flowers, seeds, stem barks, etc. (Chan et al. 2012).

Plant secondary metabolites are used as the basis for the production of valuable synthetic compounds such as pharmaceuticals, cosmetics, or more recently nutraceuticals (Bourgaud et al. 2001). These secondary metabolites are largely viewed as potential sources of new drugs, antibiotics, insecticides and herbicides (Crozieret al. 2006). This is because of their biological significance and potential health effects, such as antioxidant, anticancer, anti-aging, anti-atherosclerotic, antimicrobial and anti-inflammatory activities.

SIGNIFICANCE OF ANTIMICROBIAL SUSCEPTIBILITY TESTING

In screening new antimicrobials or antibiotics, evaluation of biological

activity is essential for the assessment of susceptibility of pathogens to the antimicrobial agent. Antimicrobial susceptibility testing is used in pathology to determine the resistance of certain microbial strains to different antimicrobials and in pharmacology research it is used to determine the efficacy of novel antimicrobials from biological extracts against different microorganisms (Das et al. 2010). Microbial growth or its inhibition can be measured in a number of ways, e.g. viable counts, direct microscopic counts, turbidity measurement, bioluminescence and fluorimetry (Grare et al. 2008). Of the various antimicrobial susceptibility methods employed, the disk diffusion method and the broth microdilution method are commonly used to evaluate the effect of the plant extracts or any other antimicrobial on disease-causing pathogens.

The disk diffusion method is used in determining the zones of inhibition exhibited by the plant extracts, while the broth microdilution method, which has been recommended by the Clinical and Laboratory Standards Institute (2003), is used in determining the minimum inhibitory concentration (MIC) of plant extracts. This method is less cumbersome, less expensive and quite reproducible when compared with the disk diffusion method. The use of microplates allows large amounts of data to be generated quickly. Bacterial growth could be assessed either visually by grading turbidity or better spectrophotometrically by measuring optical density (Grare et al. 2008). The disadvantage of visual assessment of bacterial growth is that it lacks objectivity and precision; whereas the accuracy of spectrophotometric readings may be hampered by (i) additives or antibacterial compounds that affect the spectral characteristics of growth media, (ii) the aggregation of bacteria, or (iii) bacterial pigments (Eloff 1998). Colorimetric methods therefore could represent an alternative approach, using tetrazolium salts as indicators, since bacteria convert them to coloured formazan derivatives that can be quantified).

EXTRACTION TECHNIQUES OF PLANT EXTRACTS

In the analysis of medicinal plants, extraction is the crucial first step because it is necessary to extract the desired chemical components from the plant materials for further separation and characterisation (Sasidharan et al. 2011). Different extraction techniques are available, but the most common ones used in plants extraction are the conventional techniques. In conventional extraction, the release of the desired compounds traditionally requires soaking and maceration in mild solvents (Chan et al. 2012). Decoction in water is broadly employed in traditional Chinese medicinal practices and is an effective method that can be considered in

cases where the presence of a chemical solvent is undesirable (Das et al. 2010). Other solvents that can be used in conventional extraction are acetone, petroleum ether and hexane. Liquid nitrogen has also been used as a form of extraction in some research work (Karuna et al. 2000). Techniques such as lyophilization (Chen et al. 2003; Grover et al. 2000) and sonification (Chukwujekwu et al. 2009; Yang et al. 2009) are further methods that can be employed other than solvent extraction.

Non-conventional methods that can be used are the supercritical fluid extraction and microwave-assisted techniques. In research carried out by Taiwanese research teams, supercritical fluid extraction was used to investigate the antioxidant activity of the extract of lotus gem (Li et al. 2009). Microwave-assisted extraction has also been used to investigate the bioactivity of tea flower polysaccharides (Wei et al. 2010). The advantages presented by these two non-conventional techniques are short extraction time and solvent-free active compounds.

ISOLATION AND IDENTIFICATION METHODS

Once the plant extracts have been obtained, identification and characterisation of bioactive compounds becomes a big challenge, because most plant extracts occur as a combination of various types of bioactive compounds or phytochemicals with different polarities. Phytochemical screening assay is a simple, quick, and inexpensive procedure that gives the researcher a quick answer to the various types of phytochemicals or secondary metabolites found in plants (Sasidharan et al. 2011). In isolation of these bioactive compounds, different chromatographic separation techniques, such as thin layer chromatography (TLC), column chromatography, flash chromatography, Sephadex chromatography and high performance liquid chromatography (HPLC), may be used to obtain pure compounds. TLC is a favourite method of most researchers because it gives a quick answer as to how many components are there in a mixture. TLC is also used to support the identity of a compound in a mixture when the retention factor (Rf) of a compound is compared with the Rf of a known compound (Sasidharanet al. 2011). The pure compounds are then used for the determination of structure and biological activity. Numerous analytical methods have been developed, which may facilitate structural determination of the bioactive compound, including TLC, HPLC, LC/electrospray ionisation tandem mass spectrometry (MS/MS), capillary electrophoresis, ion spray mass spectrometry (MS), gas chromatography/MS (GC/MS), and nuclear magnetic resonance .

MS provides highly specific chemical information that is directly related to

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the chemical structure, such as accurate mass, isotope distribution patterns for elemental formula determination and characteristic fragment ions for structural elucidation or identification through spectral matching to authentic compound data.

Moreover, the high sensitivity of MS allows detection and measurement of picomole to femtomole levels of many primary and secondary metabolites .

Non-chromatographic techniques such as immunoassay, which use monoclonal antibodies, phytochemical screening assay or Fourier-transform infrared spectroscopy, can also be used to obtain and facilitate the identification of the bioactive compounds .

3.5   DISCUSSION

The water and methanol extracts of Punicum seeds and pulp showed no antimicrobial activity against any of the test bacteria. This could be due to the fact that water and methanol as solvent could not extract the antibacterial compounds present in these plant parts, considering that inhibition of Staphylococcus aureus, Staphylococcus epidermidis, Streptococcus mutans and Pseudomonas aeruginosa by the ethyl acetate and n-butanol extracts of the pericarp, pulp and seed portion of Punicum has been reported (Shukla et al. 2003).

Anti-diarrhoeic Uses of Different Plant Parts

Plant species	Localnames	Partused	Preparation
Punicum	Pomegranate	Seeds	Decoction
Aegle	Bela	Fruits	Crushed, mixed with warm or hot water.
Emblica	Amla	Fruits	DecoctionDrunk

Contrary to the agar well diffusion assay in which methanol and water extract of Punicum leaves showed little and no inhibition respectively, the broth microdilution method indicated that both the water and methanol extracts of Punicum leaves exhibited inhibitory activities against all of the test bacteria at concentrations of 0.39 mg/ml to 6.25 mg/ml. Their bactericidal effect, however, was at concentrations greater than 12.5 mg/ml. The methanol extracts of Punicum root bark and leaves have been shown to exhibit antibacterial activity against Staphylococcus aureus, Streptococcus faecalis, Bacillus subtilis, Escherichia coli and Mycobacterium phlei (Anani et al. 2000).

The disadvantage of using the agar diffusion method to determine

antimicrobial activity is that the antimicrobial effect may be affected by the agar type, salt concentration, incubation temperature and molecular size of the antimicrobial component. Furthermore, it does not distinguish between bactericidal and bacteriostatic effects (Eloff 1998).

The MIC results (0.39-1.56mg/ml) showed that the G. livingstonei plant extracts displayed antimicrobial activity against all the test bacteria. Elsewhere, two compounds isolated from acetone extracts of Aegle leaves were shown to exhibit antimicrobial activity against Escherichia coli, Staphylococcus aureus and Enterococcus faecalis with MIC's ranging from 8-100 jg/ml, while the methanol extract of its root bark showed antiparasitic activity against some selected parasites (Kaikabo et al. 2009; Kaikabo and Eloff 2011; Mbwambo et al. 2006).

Water and methanol extracts of Emblica and Aegle bark showed both significant inhibitory and bactericidal effect on all the test organisms with MIC which ranged from 0.39 to 1.56 mg/ml. This is in line with the findings of Eloff (2001), who reported that acetone extracts of S. birrea bark and leaves showed significant antimicrobial activities with MIC values ranging from 0.15 to 3 mg/ml against Staphylococcus aureus, Pseudomonas aeruginosa, Escherichia coli and Enterococcus faecalis.

The EC50 of all the plant extracts, which ranged from 105.9pg/ml to 769.9pg/ml, was much higher than that of Actinomycin D, the positive control. At this level, these extracts are considered safe, considering that the values are greater than 100 Mg/ml, which has been considered safe for extracts of Rubia cordifolia roots (Patel et al.2010).

Of all the extracts studied, water extract of Aegle bark had the highest therapeutic index of 0.98 forE. coli and S. sonnei, which is similar to the findings of Adamu et al. (2014) who reported that Strychnos mitis extracts had a therapeutic index of 1.1 for E. coli.CONCLUSION

This study investigated the antimicrobial, antioxidant and phytochemical content of all the plant extracts, as well as the cytotoxicity of extracts of bark of Emblica and Aegle

This study demonstrates that the water and methanol extract of Emblica, and Aegle were active against all the test organisms. They exhibited antioxidant activities and six phytochemical compounds were detected in them with the exception of the water extract of Aegle, which contained five, as well as having a safe cytotoxicity profile.

The water and methanol extract of Punicum leaves also exhibited inhibitory

activities against the entire test organisms, had good antioxidant activities and four phytochemical compounds were detected in them.

The water and methanol extracts of Punicum seeds and pulp, however, showed no antimicrobial activities but exhibited antioxidant properties and two phytochemical compounds were detected in Punicum seed extracts, while four phytochemical compounds were found in the pulp extracts.

RECOMMENDATIONS

The agar well diffusion assay was not a conclusive method to determine the antimicrobial content of the plant extracts. A further conclusive test was therefore carried out using the broth microdilution method to determine the MICs and bactericidal concentrations of the plant extracts.

Further research needs to be carried out on the bark extracts of G. livingstonei and S. birrea to isolate and identify the active compound(s) responsible for their antimicrobial, antioxidant and low cytotoxic properties.

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ANALYTICAL STUDY OF DIABETES IN HUMAN BEING AND ITS CRITICAL ASSESSMENT

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ABSTRACT
Diabetic ketoacidosis (DKA) is a life threating problem that affects people with diabetes (named by greek physician Aretaeus (30-90 CE), which is a chronic disease now days caused by inherited / and for acquired deficiency in insulin production by the pancreas. In this case human body cannot use sugar (glucose) as a fuel source , due to no insulin or not enough insulin formed in body. Fat is used for fuel instead of glucose. When fat break down, waste product fatty acids like ketones seen highly in urine. It is seen in both children as well as adolescents.

INTRODUCTION

Diabetic ketoaciobsis (DKA) occurs in disturbance of insulin action in proper and when a person with diabetes becomes dehydrated. Islets of hangerhans named named by anatomist named Paul langerhans in 1869 Insulin which is secreted by islets of langerhans of pancreas. (named by Canadian physician Frederick banting and medical student Charles H. Bes in 1921 in log pancreas) take very important role in DKA. Thus due to deficiency of this hormones and body produces a stress response, hormones begin to break down muscle , fat and liver cells into glucose and fatty acids for fuel. These hormones are glucagon, growth hormone and adrenaline. These fatty acids are converted to ketones by a process called oxidation. The body consumes its own muscle, fat and liver cells for fuel. Thus body shifts from its normal fed metabolism to a fasting state increasing blood sugar levels. So the kidney cannot retain the extra sugar which is dumped into the urine, causing increasing urination and dehydration. About 10 % of body fluids are lost. Significant loss of potassium, magnesium, phosphorus and other salts in the excessive urination is common. It is seen in both type-1 diabetes and Type-2 diabetes patients.

MATERIALS AND METHODS

Pathophysiology: In DKA insulin deficiency stimulates the elevation of counter regulatory hormones (glucagon, catecholamine, cortisol and growth hormone)

lipase activity increases , causing a break down of adipose tissue that yield, free fatty acids. The components are converted to acetyl coenzyme a. Some of which enter the krebs cycle for energy production and remainder are broken down into ketones, cacetore, acetoacetate and B-hydroxyl butyrate) Ketones accumulate rapidly. Glycogen and proteins are catabolized to form glucose and causing hyperglycemia, which leads to an osmotic diuresis resulting in dehydration, metabolic acidosis and a hyper molar state. The following are the stages in this (DKA) process :-

Diabetic Ketoacidosis
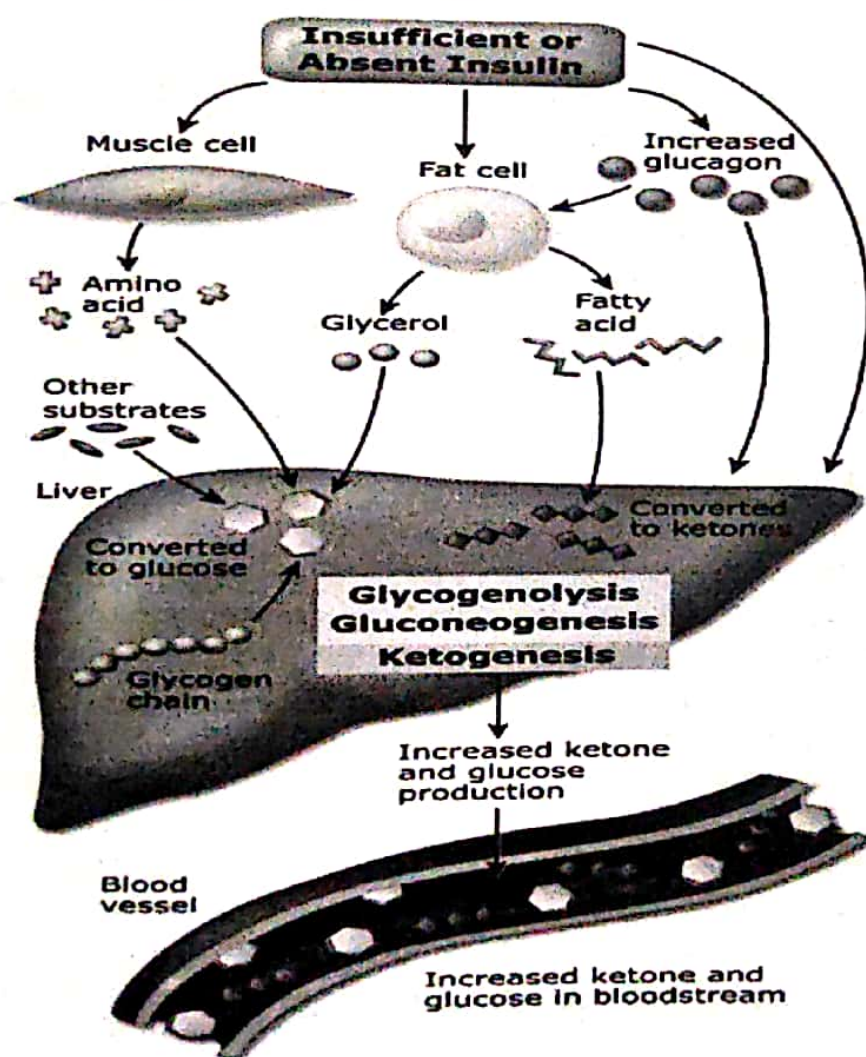
SIGNS AND SYMPTOMS

- High blood sugar, Decreased alertness
- Deep rapid breathing (gasping stage)
- Dry skin and mouth, Flu shed face
- Frequent urination or thirst that casts for a day or more/ loss of appetite.
- Fruity-smelling breath-Headache
- Muscle stiffness or aches.
- Nausea and vomiting with altered blood
- Abdominal / stomach pain
- Blurred vision.

Small children with DKA are relatively prone to cerebral edema, which may caused headache, coma, loss of appetite and vision.

POSSIBLE COMPLICATIONS

Health problems that max result from DKA include.

1. Fluid build up in the brain (Cerebral edema)
2. Heart stops working (Cardiac arrest, heart attack, stroke)
3. Kidney failure.
4. Pneumonia
5. During pregnancy

DIAGNOSIS AND TEST FOR DKA

Ketone testing may be used in Type -1 diabetes to screen for early ketoacidosis. The ketones test is usually done using a urine sample or a blood sample.

Ketone testing is usually done when DKA is suspected. Most often urine testing is done first. When it is positive for ketones, most often beta-hydroxyl butyrate is measured in the blood other texts are -:

Arterial blood gas : Basic metabolic panel a group of texts for Na, K, level, kidney functions and other chemicals.

BLOOD GLUCOSE TEST:

Blood pressure measurement. (more than 240mg) / dL

Treatment- Insulin therapy is treated to patient in which insulin is required for suppression at ketogenesis, reduction at blood glucose and correction of electrolyte imbalance.

Now a days 'sliding scale' insulin be replaced with weight based fixed rate IV insulin infusion (IVII). A fixed-rate (IVII) calculated on O.I units / per kilogram infusion is recommended .

Metabolic treatment also down when ions levels are imbalance like K⁺ , Mg ++, P etc.

❖   Reduction of the blood ketone concentration by 0.5 mmol/L/ hour.

❖   Increasing the venous bicarbonate by 3 mmol / L/hour.

❖   Potassium being maintained between 4.0 and 5.0 mmol / L.

❖   Bicarbonate administration is not routinely recommended.

❖   Phosphate should not be supplemented routinely.

❖   Proper diabetic diet maintain.

❖   Exercise for a diabetic patient is very important and maintain a normal body weight.

FOOD FOR DIABETES AND PREVENTION :

✓   30 % the disease can be controlled with proper diet from a normal diet.

✓   All green and leafy like vegetables should be taken more often like, bitter gourd, lettuce leaves, Brinjals, Ladies finger , cabbage, cauliflower, carrot, soya bean, drum stick.

✓   Cook the vegetables with minimum oil.

✓   Sweets , creams chocolates, candies etc. where sugar present should be avoided.

✓   High carbohydrates food like potatoes sweet, potatoes etc avoided.

✓   Fruits high in sugar content like banana, grapes, mango etc avoided.

The goal at treatment is to correct the high blood sugar level with insulin. Another goal is to replace fluids lost. Through urination, loss of appetite, and vomiting are controlled with infection control.

SUMMARY

     The management of padiatric DKA it is the medical care that children receive in the first hours that can have the great test impact on their outcome and survival, all for children as well as adults. So it is essential for all emergency rooms & associated medical personnel, necessary medical supplies and diagnostic equipment needed to make a rapid and accurate diagnosis. Padiatric tertiary , care centers such as BCCH stand ready to assist local and regional hospitals

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and medical staff in dealing with padiatric DKA at all times specially educating the public about DKA. Ultimately the goal is to decrease the incidence of DKA in children / adolescents.

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SELF HELP GROUP AND RURAL DEVELOPMENT:A STUDY ON FEW SELECTED BLOCKS OF NAYAGARH DISTRICT

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ABSTRACT

Development, inclusive growth in India will only be possible if their will proper financial inclusion in rural area through SHG. The present study is an attempt to know how SHGs brings change in income and social status of villager's .Both primary and secondary data are used in the study and gender, family head and number of family members etc are analysed to get information about demographic behaviour of the respondents. The main focuses of the study are economic and social growth rural poor through SHGs in selected blocks of Nayagarh district.

KEY WORDS : SHGs ,Rural Development, Financial inclusion

INTRODUCTION

Rural Development is doubtless the main pillar of India's progress. To have a sustainable growth there is the need of empowering rural area which is only possible through financial inclusion. The word financial inclusion focuses on equal distribution of wealth among all areas which will be only possible through developing automatic developmenal tools like SHGs.

SHGs have been able to mobilize small savings either on weekly or monthly basis from persons who were not expected to have any savings. They have been able to effectively recycle the resources generated among the members for meeting the emergent credit needs of members of the group.

The origin of SHGs is from the brainchild of Garmin Bank of Bangladesh, which was founded by Mohammed Yunus. SHGs were started and formed in 1975. In India NABARD is initiated in 1986-87. But the real effort was taken after 1991-92 from the linkage of SHGs with the banks.

SIGNIFICANCE OF THE STUDY

The present study undertaken in Nayagarh , one of the district of odisha which is located towards the west or Puri District surrounded by Cuttack District in

the North, Phulbani District in the West, Ganjam District in the South and Khurda District in the East. The district covers an area of 3890 km².

This district is situated in the hilly ranges in the West and its North Eastern parts has formed a small well cultivated fertile valleys intersected by small streams. The river Mahanadi flows in the Eastern boundary. The climate of the District carries a high temperature in hot months and cooler in winter. The headquarters of the district is located in the town of Nayagarh .The district is lacking of adequate industrialization and maximum peoples are depending on agriculture .Bad monsoon, lack of proper irrigation facilility and use of old techniques of agriculture causing poor agricultural growth which make the district economically less developed . Hence there is great role to be played by the SHGs as the driver of economic development.

REVIEW OF LITERATURE

1. According to Abhaskumar Jha 2000 A SHG is a small economically homogeneous affinity group of the rural poor voluntarily coming together to save small amount regularly, which are deposited in a common fund to meet members emergency needs and to provide collateral free loans decided by the group

2. Gurumoorthy (2000) explained the Self Help Group (SHG) as a viable alternative to achieve the objectives of rural development and to get community participation in all rural development programmes.

3. Sakuntala (2005), in her book empowering women: An alternative strategy from rural India, emphasized the need for bringing about an attitudinal change among women as the most important step towards empowerment.

4. Satpathy and Khatua (2007) made an attempt to study the impact of Micro Finance in socio economic growth in KBK region of Odisha. Basing on the study of SHG Bank linkage programme made by NABARD, analysis was made to evaluate the success rate of the programme in the backward KBK region of Odisha.

5. Nayak (2007) made an attempt to analyse the empowerment of the poor through SHG and micro finance in the Kalahandi district of Odisha. The questionnaires were prepared and presented to 997 members of sample 80 SHGs. The study found that 89194 families of Kalahandi district benefited from SHGs and bank linkage programme and suggested strengthening of cooperative sectors.

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6. Anitha and Revenkar (2007) has made an attempt to study the rural development through micro credit, the growth of SHGs from 1992-93 to 2003-04 and agency-wise Self Help Group Bank Linkage as on March 31, 2004. They concluded that the success of SHGs not only improved the economic status of women but also brought a lot of changes in their social status.

7. Saraswathy, et.al (2009) made an attempt to analyze the role of micro finance in Krishnagri District by conducting a primary survey. The study revealed that majority of members agreed that their income, expenditure and savings increased after joining the SHG. They concluded that SHG has become the development ambassador for villages.

OBJECTIVES OF THE STUDY

Following are the objectives of the study

1. To know the aftermath change in income of rural poors after joining Shgs selected blocks of Nayagarh.
2. To show the impact of SHGs on social status of rural poors.

RESEARCH METHODLOGY

For the present study we have used both primary and secondary datas. The primary data are collected by field survey, organized set of questionnaires and trough personal meet with peoples .The secondary data are collected from, local news papers and search engines etc.The collected data are interpreted with the help of stastitical tools like table,classification and percentage method.

ANALYSIS AND INERPRETATION OF RESULT

TABLE-1

Attributes	No. Of Respondents				Percentage			
	Nayagarh	Odagaon	Ranpur	Khandapada	Nayagarh	Odagaon	Ranpur	handapada
Gender								
MALE	15	22	20	10	15	22	20	10
FEMALE	85	78	80	90	85	78	80	90
TOTAL	100	100	100	100	100	100	100	100

INTERPRETATION

From the above table we can see that the respondent of in Nayagarh block ,odogaon block ,Ranpur block and khandapada are 15% ,22%,20% and 10% are male and 85%,78%, 80% and 90% are female.

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TABLE-2

Attributes	No. Of Respondents				Percentage			
	Nayagarh	Odagaon	Ranpur	Khandapada	Nayagarh	Odagaon	Ranpur	handapada
FAMILY HEAD:								
FATHER	54	53	60	57	54	53	60	57
MOTHER	16	10	08	13	16	10	08	13
BOUSBAND	20	23	22	20	20	23	22	20
SELF	10	14	10	10	10	14	10	10
TOTAL	100	100	100	100	100	100	100	100

INTERPRETATION

Generally families in odisha are Male centric.In all families we can see father as the family head.But in some cases due to early death ,migration,negligence and income capacity of family head may lead to other members as family head.In our interaction with respondent we got that in all the blocks 50%-60% respondents belonging to family with father as head.Mothers are head in only 8%-16% of respondent families.Respondents are also family head in 10%-20% families.So the respondants by joining to the SHGs are just making lots of addition to the family income,status and living standard.

TABLE-3

Attributes	No. Of Respondents				Percentage			
	Nayagarh	Odagaon	Ranpur	Khandapada	Nayagarh	Odagaon	Ranpur	handapada
NO.OF FAMILY MEMBER								
BELOW 5	73	75	62	65	73	75	62	65
MORE THAN 5	17	25	38	35	17	25	38	35
TOTAL	100	100	100	100	100	100	100	100

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INTERPRETATION

The respondents in 4 blocks like Nayagarh, Odagaon, Ranpur, Khandapada have families with population size less than 5 are 73%, 75%, 62% and 65% respectively.

TABLE-4

Attributes	No. Of Respondents				Percentage			
	Nayagarh	Odagaon	Ranpur	Khandapada	Nayagarh	Odagaon	Ranpur	handapada
MONTH INCOME BEFORE JOINING SHG								
2000-3000	20	15	18	25	20	15	18	25
3000-4000	10	10	12	10	10	10	12	10
4000-5000	25	25	20	35	25	25	20	35
(MORE THAN 5000	45	50	50	30	45	50	50	30
TOTAL	100	100	100	100	100	100	100	100

INTERPRETATION

The above tables show that income of the respondents are very less. There are only 45%, 50%, 50% and 30% respondents were getting incomes more than 5000 per month in Nayagarh, Odogaon, Ranpur and khandpada respectively. 10% In Nayagarh, 10 % in Odogaon, 12% in Ranapur and 10% in khandapada block were getting 3000-4000 income. In 4000-5000 group there are 25% in Nayagarh, 25% in Odogaon, 20% in Ranapur and 35% in Khandapara block. There were also 20% in Nayagarh, 15% in Odogaon, 18% in Ranpur and 25% in Khandapada block getting income of only 2000-3000 per month.

TABLE-5

Attributes	No. Of Respondents				Percentage			
	Nayagarh	Odagaon	Ranpur	Khandapada	Nayagarh	Odagaon	Ranpur	Khandapada
CHANGE IN INCOME AFTER JOINING SHGs								
INCREASED	95	96	90	92	95	96	90	92
DECREASED	2	2	05	04	2	2	05	04
NO CHANGE	3	2	05	04	3	2	05	04
TOTAL	100	100	100	100	100	100	100	100

INTERPRETATION

In all the 4 blocks more than 93% respondent are positively accepting that their monthly income have been increased after joining the SHGs.But very few that is 7% of the respondents are complaining that there is decrease in their income after joining the group.Still the members are in the group as they are excepting very soon their incomes will increase by different activities undertaken by the group .

TABLE-6

Attributes	No. Of Respondents				Percentage			
	Nayagarh	Odagaon	Ranpur	Khandapada	Nayagarh	Odagaon	Ranpur	Khandapada
CHANGE IN SOCIAL STATUS								
IMPROVED	97	96	90	92	97	96	90	92
DECLINED	1	2	04	04	1	2	04	04
NO CHANGE	02	02	06	04	02	02	06	04
TOTAL	100	100	100	100	100	100	100	100

Interpretation

In all the Blocks as shown in the tabale have a positive mindset on SHGs role.More than 92% of respondent having feeling that they are socially renewed after joining SHGs.Only 1-4% respondent are thinking due to SHGs their social life get negativily .2-4% of respondents are thinking that SHGs have no impact on their social life and status.

FINDINGS

1 .In all the blocks members of SHGs are mainly women and participation of male persons are very poor.

2. Only 10%-20% of respondents are family heads .Respondents are making lots of addition to their family income.

3. Maximum(65%-75%)respondents are belonging to family size with less 5.Still there are 25%-35% respondents having family size more than 5.

4. The above tables show that income of the respondents are very less.There are only 45% ,50%,50% and 30% respondents were getting incomes more than 5000 per month in Nayagarh ,Odogaon ,Ranpur and khandpada respectively.

5. In all the 4 blocks more than 93% respondent are positively accepting that their monthly income have been increased after joining the SHGs.

6. In all the Blocks as shown in the tabale have a positive mindset on SHGs role.More than 92% of respondent having feeling that they are socially renewed after joining SHGs

CONCLUSION

In India, in early period there were lots of expolitation of rural poors by private money lenders . With the concept of Self Help Groups (SHGs) there are now a hope of financial sufficiency of rural poors. The monthly income of the villagers are now in the rising trend properly matching with their monthly expenditure. No doubt, the SHG movement in India has been moving in the right direction, but still a long way to go. It is necessary to empower the villagers more and more in social, cultural, economic, political and legal matters, for the interest of the family in particular and the nation in general.

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DEMONETISATION: AN IMPACT STUDY

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INTRODUCTION

Demonetization is the act of stripping a currency unit of its status as legal tender. It is necessary whenever there is a change of national currency. The old unit of currency must be retired and replaced with a new currency unit. There are multiple reasons why nations demonetize their local units of currency. Some reasons include combating inflation, to combat corruption, and to discourage a cash system as a result of which digitization in money transaction can be achieved which in turn will be a step toward swatch money transaction. The process of demonetization involves either introducing new notes or coins of the same currency or completely replacing the old currency with new currency.

In 2016, the Indian government decided to demonetize the 500- and 1000-rupee notes, the two biggest denomination notes. These notes accounted for 86% of the country's cash supply. The government's goal was to eradicate counterfeit currency, fight tax evasion, eliminate black money gotten from money laundering and terrorist financing activities, and promote a cashless economy. By making the larger denomination notes worthless, individuals and entities with huge sums of black money gotten from parallel cash systems were forced to convert the money at a bank which is by law required to acquire tax information from the entity. If the entity could not provide proof of making any tax payments on the cash, a tax penalty of 200% of the tax owed was imposed.

In 2015, the Zimbabwean government demonetized the Zimbabwean dollar as a way to combat the country's hyperinflation that was recorded at 231,000,000%. The 3-month process involved expunging the Zimbabwean dollar from the country's financial system and solidifying the US dollar, Botswana pula, and South African rand as the country's legal tender in a bid to stabilize the economy. Another example of demonetization occurred when the nations of the European Monetary Union adopted the euro in 2002. In order to switch to the euro, authorities first fixed exchange rates for the varied national currencies into euros. When the euro was introduced, the old national currencies were demonetized. However, the old

currencies remained convertible into euros for a while so that a smooth transition through demonetization would be assured.

The Coinage Act of 1873 demonetized silver in favor of adopting the gold standard as the legal tender of the United States. The withdrawal of silver from the economy resulted in a contraction of the money supply, which subsequently led to a 5-year economic depression in the country. In response to the dire situation and pressure from silver miners and farmers, the Bland-Allison Act re-monetized silver as legal tender in 1878.

On 12 December, Venezuelan government has declared it would eliminate the nation's highest denomination banknote from circulation shortly to counter mafia hoardings.

The central bank data suggests there are more than six billion 100-bolivar notes in circulation, making up almost half of all currency.

Venezuela, which operates an economy that is crumbling down in debt and hyperinflation, announced the demonetization of 100 Bolivar Fuerte (Bf) banknotes effective in the next 72 hours. Until the central bank releases higher denomination bills, an India-like panicky situation is presumed to occur.

Since mid-2016, the Venezuelan economy worsened, as hyperinflation continued to lessen the value of its national currency that was already virtually worthless. By September, simple products like eggs or bread were sold at USD 150 to the general population which in Venezuela was equivalent to stacks of cash.

OBJECTIVES:

· To know the positive and negative impact of demonetization.
· To know the effect of demonetization on balance of payments.
· To study the impact on controlling terrorism activities

NEGATIVE IMPACT OF DEMONETISATION

Cash rush

The scarcity of cash due to demonetisation led to chaos, and most people holding old banknotes faced difficulties exchanging them due to endless lines outside banks and ATMs across India, which became a daily routine for millions of people waiting to deposit or exchange the 500 and 1000 banknotes since 9 November. ATMs were running out of cash after a few hours of being functional, and around half the ATMs in the country were non-functional. Sporadic violence was reported in New Delhi, but there were no reports of any grievous injury, people

attacked bank premises and ATMs, and a ration shop was looted in Madhya Pradesh after the shop owner refused to accept 500 banknotes.

Stock market crash

As a combined effect of demonetisation and US presidential election, the stock market indices dropped to an around six-month low in the week following the announcement. The day after the demonetisation announcement, BSE SENSEX crashed nearly 1,689 points and NIFTY 50 plunged by over 541 points. By the end of the intraday trading section on 15 November 2016, the BSE SENSEX index was lower by 565 points and the NIFTY 50 index was below 8100 intraday.

Transportation halts

After the demonetisation was announced, about 800,000 truck drivers were affected with scarcity of cash, with around 400,000 trucks stranded at major highways across India were reported. While major highway toll junctions on the Gujarat and Delhi-Mumbai highways also saw long queues as toll plaza operators refused the old banknotes.

Nitin Gadkari, the Minister of Transport, subsequently announced a suspension of toll collections on all national highways across India until midnight of 11 November, later extended until 14 November and again until midnight of 18 November, and yet again till 2 December.

Agriculture

Transactions in the Indian agriculture sector are heavily dependent on cash and were adversely affected by the demonetisation of 500 and 1,000 banknotes. Due to scarcity of the new banknotes, many farmers have insufficient cash to purchase seeds, fertilizers and pesticides needed for the plantation of Rabi crops usually sown around mid-November. Farmers and their unions conducted protest rallies in Gujarat, Amritsar and Muzaffarnagar against the demonetisation as well as against restrictions imposed by the Reserve Bank of India on district cooperative central banks which were ordered not to accept or exchange the demonetised banknotes.

Banking

In the first four days after the announcement of the step, about 3 trillion in the form of old 500 and 1,000 banknotes had been deposited in the banking system and about 500 billion had been withdrawals from bank accounts, ATMs as well as exchanges over the bank counters. Within these four days, the banking

system has handled about 180 million transactions. The State Bank of India reported to have received more than 300 billion in bank deposit in first two days after demonetisation. A spike in the usage of debit card and credit card post demonetisation was also reported.

Between November 10 and November 27, banks reported exchange and deposits of demonetised banknotes worth 8.45 trillion exchange of 339.48 billion and deposits of 8.11 trillion .During this period, an amount of 2.16 lakh crore had been withdrawn by people from their accounts.

In Malda, a district believed to be a transit-point for fake Indian currencies, large sums of cash deposits in dormant accounts were also reported. According to The Economic Times, more than 80 percent of fake currency in India originates from Malda district in West Bengal.

Business

By the second week after demonetisation of 500 and 1,000 banknotes, cigarette sales across India witnessed a fall of 30–40%, while E-commerce companies saw up to a 30% decline in cash on delivery (COD) orders. Several e-commerce companies hailed the demonetisation decision as an impetus, to an increase in digital payments. They believe that it would lead to a decline in COD returns which is expected to cut down their costs.

The demand for point of sales (POS) or card swipe machines has increased. E-payment options like PayTM and Pay U Money has also seen a rise. According to data of Pine Labs, the demand for its POS machines doubled after the decision. Further it states that the debit card transactions rose by 108% and credit card transactions by 60% on 9 November 2016.

POSITIVE IMPACT OF DEMONETISATION

Demonetisation may have had "considerable negative effect" in the first few days but the situation now has improved and it will have a positive impact on the economy, leading industrialist Adi Godrej has said. The Chairman of the Godrej group also welcomed the step saying it would help combat black money and reduce corruption, while having a positive result on the economic front.

The sector is a clear beneficiary of demonetisation as consumers flock to large stores which accept non-cash payments. The nature of purchases at modern retail stores has changed. Consumers are stocking and purchasing more of daily needs and essentials such as fruits, vegetables and staples such as sugar and flour.

1)FMCG firm Dabur said the demonetization of high value currency notes would have beneficial impact on organised players in the segment. However, on account of scarcity of cash available with customers and trade, the company foresees near term pressures on its business.

"Demonetization of high value currency note initiated by the government is a positive move for the economy and industry and will lead to better transparency and compliance in the medium to long run. This will be beneficial for organised FMCG players creating a level playing field," Dabur Ltd said a regulatory filing. Elaborating on the impact, the company said it will vary across channels and geographies and stress is highest for wholesalers and small town grocery shops, which are facing a severe liquidity crisis and are destocking.

"The impact is likely to be positive on modern trade outlets and plastic enabled retailers who are likely to benefit from this change," it said. However, on account of continuity of current uncertain situation it is difficult to quantify the impact for third quarter on the company at this point in time, Dabur said. "However, it is temporary in nature and situation will improve with increase in availability of new currency. In the meanwhile, we are focusing more on modern retail, e-commerce and institutional sales and also encouraging our general trade (GT) retailers to adopt cashless payment systems," it added.

This will help in mitigating the overall impact of demonetization and pave the way for normalization in the next few months, the company said.

2) The notification did not cite any statistical data about quantum of fake currency notes in circulation and its impact on Indian economy. Unfortunately the reasons pointed in the notification suggest that we have somehow failed to maintain required secrecy of minting currency and allowed our enemies to mint fake currencies and circulate in our economy. We are humiliated to observe that corruption in our economy has increased to a level high where corrupt people are not only hoarding black money but also helping enemies to pump in and circulate fake currencies to enable financing of subversive activities in India.

CONCLUSION

Hon'ble Prime Minister, Sj. Narendra Damodar Modi might be sincere to improvise and modify the governance, but the way he took decision to demonetize Rs. 500 and 1,000 notes, it was surprising and left us with no option but to follow his decision. We have been admiring his several initiatives like Swach Bharat Abhiyan, Digital India and Jan Dhan Yojna etc. and also admire the objective to create cashless economy, but this time we are forced to follow demonetization. It

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seems that demonetization has failed to stop funding of terrorism, rather adversely affecting 90% Indian workers associated with agriculture and unorganized sector where economic activities are mainly transacted through hard cash. The issuance of Rs. 2000 note in place of Rs. 1,000 may make easier to hoard black money in future. This demonetization has also adversely affected Cooperatives and MFIs to serve poor people managing their livelihoods. The economic growth rate is expected slow-down due to squeeze of liquidity from public. The consumption has drastically fallen to a level where it can pool the demand lower side; thus may imbalance the market forces. We expect that banks and digital commerce companies will get advantages of demonetization. It invites further research to gear up the economy with timely judgement to accelerate the growth of e-commerce and digital education for balanced development.

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DEVELOPMENT OF LIFE SKILLS AND YOUTH EMPOWERMENT

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INTRODUCTION

Youth in India constitutes one-fifth of total population. The youth population has an important role to play as potential demographic dividend by constituting skilled stock of human capital. The youth population also has an important role in demographic evolution. Hence, youth empowerment has been a major thrust of the development initiative of the time. A great deal of time and effort has been spent on economic empowerment ignoring youths as person and the necessity for their psychological enrichment. Psychological enrichment is considered in recent studies some time as personal growth built on control over oneself and the situation one lives in. Self-help groups have been designed in developing countries as a means for group empowerment. Psychological enrichment of individuals means their emotional empowerment. They are emotionally empowered so that their thought, feeling, attitude will be positive in character. Shaping the behaviour of an individual with positive thought, feeling, attitude we lead to enrich positive behaviour. Thus youth empowerment is the process and the outcome of the process by which young folk can challenge even gender based discrimination against women/men in all the institute and structure of society. In this context, the national youth policy of India states that the commitment of the entire nation to the composite and all round development of the young sons and daughters of India and seeks to establish an all-India perspective to fulfill their legitimate aspirations so that they are all strong of body, mind and heart in successfully accomplishing the challenging task of national reconstruction and social changes that lie ahead.

There are certain life skill of education (LSE) through which we can empower youths. Life skills have been defined by the WHO (world health organization) as abilities for adoptive and positive behaviour that enable behaviour which enable individual to deal effectively with the demand and challenges of everyday life. They represent the psycho- social skills that determine valued behaviour and include reflective skills such as problem solving and critical thinking, to personal skills such as self-awareness and interpersonal skills. Practicing life skills leads

to qualities such as self-esteem, sociability and tolerance to action competencies to take action and generate change and to capabilities to have the freedom to decide what to do and who to be.

THE TEN CORE LIFE SKILLS AS LAID DOWN BY WHO ARE:

- Self-awareness
- Empathy
- Critical thinking
- Creative thinking
- Decision making
- Problem solving
- Effective communication
- Interpersonal relationship
- Coping with stress
- Coping with emotions

Self-awareness

Self-awareness includes recognition of self our character our strength and weakness, desire and dislikes. Developing self-awareness can help us to recognize when we are stressed or feel under pressure. It is often a pre requisite to effective communication and interpersonal relation as well as for developing empathy with others.

Empathy

To have a successful relationship with our loved ones and society at large, we need to understand and care about other people needs, desires and feelings. Empathy is the ability to imagine what life is like for another person without empathy our communication with others will amount to one way traffic.

Critical thinking

It is an ability to analyse information and experiences in an objective manner. Critical thinking can contribute to health by helping us to recognize and assess the factors the influence attitude and behaviour such as values, peer pressure and the media.

Creative thinking

It is a novel way of seeing or doing things that is characteristic of four component- fluency (generating new ideas), flexibility (shifting perspective easily), originality (conceiving of something new), and the elaboration (building on other ideas)

Decision making

It helps us to deal constructively with decisions about our lives. This can have consequences for health. It can teach people how to actively make decisions about their actions in relation to healthy assessment of different options and what effect these different decisions are likely to have.

Problem solving

It helps us to deal constructively with problems in our lives. Significant problems that are left unresolved can cause mental stress and give rise to accompanying physical strain.

Interpersonal relationship

This skill helps us to relate in positive ways with the people we interact with. This may mean being able to make and keep friendly relationship which can be of great importance to our mental and social wellbeing. It may mean keeping good relations with family members which is an important source of social support. It may also mean being able to end relationship constructively.

Effective communication

Effective communication means that we are able to express ourselves, both verbally and nonverbally in ways that the appropriate to our culture and situation. This means being able to express opinions and desire and needs and fears. And it may mean being able to ask for advice and help in a time of need.

Coping with stress

It means recognising the sources of stress in our lives, recognizing how this affect us and acting in ways that helps us control our levels of stress by changing our environment or life style and learning how to relax.

Coping with emotion

It means involving recognizing emotions within us and others being aware of home emotions influence behaviour and being able to respond to emotions appropriately. Intense emotions like anger or sadness can have negative effects on our health, if we don't respond appropriately.

CONCLUSION

The provision of youth empowerment now-a days is negatively utilized by youth folk for their personal benefits irrespective of social cultural norms. Consequently these uses of youth empowerment hamper the maintenance of socio-cultural norms especially in our oriental culture. As a psychology scholar I think, this happens due to lack of life skills with them and negative manifestation of youth empowerment. We should take proper care for educating life skills among youths.

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GENDER MAINSTREAMING AS THE STRATEGY IN ODISHA THROUGH PANCHAYAT RAJ

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INTRODUCTION

This Principle of gender equality is enshrined in the Indian constitution in its preamble such as fundamental rights, fundamental duties and directive principles. The Indian constitution is one of the most progressive constitution in the world and it guarantees equal rights for men and women. The constitution not only grants equality to women but also empowers the state to adopt measures of in favour of women empowerment. The National commission for women was set up by an act of parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

HISTORICAL DEVELOPMENT

The concept of gender mainstreaming was first proposed at the third world conference on women in Nairobi, 1985. Then it has been developed in the United Nations Development community and was formally adopted in 1995 at the fourth world conference on women in Beijing. The roots of the gender mainstreaming are found in the global network of women's movements, feminist movements and discussed about it in different forms and approaches in the developmental policies. More recently the Economic and Social Council adopted a resolution on gender mainstreaming (July 2001) which calls on the Economic and Social Council to ensure that gender perspectives are taken into account in all its work.

Women who constitute half of the total population of the world, are known as a household object whose works are to reproduce and raring and caring. They are totally ignored in the decision making process in and outside the families. The World Bank discovered this invisible power and ampowered them from reproduction to play a productive role in both the family as well as in the society.

The development and modernization policy aims at the integration of women's development. To carry out this objective, development policy institutions are set up for women. The central strategy is to increase economic productivity and marketability of women by means of bank lending and income generating activities. It means that its aims are to improve the social status of women and to bring gender equality.

While gender mainstreaming is clearly essential for securing human rights and social justice for women as well as men, it is also increasingly recognized that incorporating gender perspectives in different areas of development ensures the effective achievement of other social and economic goals. Mainstreaming can reveal a need for changes in goals, strategies and actions to ensure that both women and men can influence participate in and benefit from development process. Thus gender mainstreaming is a comprehensive strategy aimed at achieving greater gender equality. Gender mainstreaming is not only a question of social justice but is essential for ensuring equitable and sustainable human development. The long term out-come of gender mainstreaming will be the achievement of greater and more sustainable human development for all.

Odisha is one of the pioneering states to formulate policy for women development in 1994, when Panchayat Raj system came into existence. Odisha is the first state to conduct election in 2002 to bring social justice to women. A distinguishing feature of the Panchayati Raj System in Odisha is that either the Chairperson or Vice Chairperson of all the 3 tiers for PRIs is a woman despite these important roles PSs and GPs could not emerge as institution of self Govt.

OBJECTIVES

a) To create an equal opportunities and a conducive environment for women.
b) To promote equal representation and participation in decision making process (economic, social and Political.)
c) To reduce inequality in access control over resources and sharing benefits of development.
d) Capacity building of all project beneficiaries (both women and men)
e) Building on women's network and their strength to counsel the households in distress.

Hence the entire contour of the democratic decentralization has completely changed by the 73rd Amendment Act. It is considered now as a very important department not only for the quantum of funds it handles but also for the fact that its activities have a direct bearing on rural development and poverty alleviation.

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Political education and training to the representative of the PRIs thus required without which they cannot function effectively and participate actively in the democratic system. As such traditionally various training institutions i.e. state institute for Rural Development, Panchayati Raj training institutions, Extension training centre are involved in delivering specific training programmes including those aim at improving capacities of women representations. A number of NGOs too have been working in this area either directly or in partnership with the training institutions.

Odisha has a population of 41.9 million and is the eleventh longest state in the country. About 50% population are female and most them are illiterate From 1984 onwards as the state institute for Rural Development (SIRD) started acting as the nodal institute of the state for training, research, evolution and consultancy in the field of PRD, govt. of Odisha. It is not only educated the elected representation but also enabled them in acquiring the knowledge in the implementation of programmes of rural and social development. The capacity building is aimed at fighting ignorance and deprivation.

SHORT COMINGS

1. It is not implemented in a proper way because there is little evidence of monitoring the programmes. Gender mainstreaming became fatigue in Odisha because of the incompetent staff and insufficient support.

2. A review of this programmes as implemented under SIRD is unsuccessful due to inadequate funds, insufficient development of analytical skill, poor supervision of the work, lack of political commitment both within the organization and at community level are responsible for the proper implementation of the progammes.

3. Gender mainstreaming has not increased women's participation in the decision making process as per the expectation because of the patriarchal character of the society.

4. Those wishing to take a deeper look into the malady would find factionalism, casteism, communalism, groupism and the nasty game of politics all combined together vitiate the mindset of the innocent villagers.

5. In fact, the PR began to totter and in some states even crumbled under heavy weight of political factionalism, scramble for control over patronage among politician and bureaucrats and scarcity of economic resources.

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SUGGESTION

Most of the scholars have suggested certain suggestions in their research field that the Odisha Govt. must follow certain principles which will serve as the frame work for implementation of the polices to bring about gender equality in the state.

a) The policy should be based on the principle of non-discrimination where women are treated fairly as equals. Further the policy should adopt special measures to ensure equality in income.

b) The policy should lay out processes and goals for social, political and economic empowerment of women to achieve gender equality through affirmative action.

c) The policy should be committed to include all women who are vulnerable and have been historically marginalized.

d) The policy should encourage and solicit participation of girls, boys, women and men with a view to translate the vision in to reality. It should strive to draw and leverage the knowledge, expertise and resources of civil society organizations and other stake holders including public, private and the corporate sector on issues pertaining to girls and women.

e) The Policy should recognize the regional diversity based on caste, class, ethnicity and geographical locations.

CONCLUSION

Thus the study reveals that by the implementation of the gender mainstreaming there will be promotion of democracy, social equality and social justice. It increases gender competition and improves corporate culture. Above all it shapes the society equally. Simply making law is not sufficient. Rather proper implementation of the policies is very important. Social justice can be prevailed only when there is gender equality and gender equality is possible when there would be proper implementation of policies on socio-economic development. Gender refers to the social classification of men and women into masculine and feminine pattern and reflects the existing power relationship in any given society. Women have been historically given a lower socio-economic and political status in society and this continues in the modern society. Democracy and development are two main areas by which the state has to progress in order to modernize the society and institutions and to guarantee equal and legal rights to both men and women. Their different behaviour and aspirations should be valued and favoured equally and they would be treated fairly according to their respective needs. Development is seen as an important way to achieve this. In this respect women

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too have to put in their effort in the movement for restoration of democracy and subsequent development. Hence the PR in Odisha is certainly have to play an important role in this regard. Ideally when the women become equally efficient in decision making process, then democratic institutions are more democratic.

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Rethinking Modernity in Indian Literature: A focus on Fakirmohan Senapati's *The Maternal Uncle.*

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ABSTRACT

The present-day literary research is skeptical about the various forms of Eurocentric thoughts. The debate on modernity is no longer what it used to be earlier. It was believed that modernity was solely a western product, which legitimately belonged to Europe and North America. Other parts of the world were expected to replicate its features and colonialism, it was believed, provided the ideal conditions for this replication. This notion of singular modernity has now come under question with scholars (Dipesh Chakrabarty) owing allegiance to the literature of 'provincializing Europe' arguing for an 'alternative' or 'indigenous modernity'. To think in terms of alternative modernity is to admit that modernity is inevitable in 'other' literatures and to abstain from speculations about modernity's 'European' origin and character. Modernity today is global and multiple and no longer has a Western "governing center" to buttress it. The essence of alternative modernity, as scholars like Satya P. Mojanty have argued, is that modern values such as rationality and egalitarianism can be articulated in the non-capitalist societies of the East. Of late a significant interpretative effort has been mounded in order to locate a literary corpus in various national and regional literatures which is the site of 'alternative modernity'.

In this paper I want to focus on the literature of Odisha, and single out the Odia novel as the object of my analysis. The idea is to position the novel in Odia, by mapping its growth and development, as a critique of colonial modernity, I shall concentrate on the novel *Mamu* (1913) (translated into English as *The Maternal Uncle* in 2007). Through analysis of the novels, suitably backed by archival material, I will try to project the Odia novel as a distinct articulation of an indigenous modernity located in what the scholars (Debendra K. Das and Dipti R. Pattnaik) have termed the "vernacular mind".

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ANALYSIS OF THE STUDY

In order to trace the Indian modernity, that is essentially a non-western canon or Enlightenment offshoot, I have to look back its location in history. It's undeniably evident that India was a colonial state- with its' economic policies, its English education, administration and legal network, and its improved modes of communication and transportation- gave us the structure of modernity. But then the experience of colonial modernity had a selfish propaganda and is built on by innate violence, asymmetry, exploitativeness, and its arrogance and skepticism towards native's cultural practices, was often harrowing. My paper talks about, but not limited to the materialistic discourse of modernity. Again it advocates some of the fundamental values of western modernity- equality, women education, liberty, fraternity, scientific thinking and democracy etc. - carried on by urbanization, which was prevalent in Indian culture. Hence the core value of Indian modernity was not constituted by Western Enlightenment or by colonial   inheritance but it was rooted in its own culture.

In the beginning of the paper, I wish to discuss how colonial city brought material aspects of modernity to the native cultures in the selected text *The Maternal Uncle*. Colonial modernity advocates the freedom of choice of diverse possibilities. Modernity is experienced while shifting from village to city, where there is a new world filled with immense possibilities and experimentations. For Natabar Das, the protagonist of the novel, the newly emerged colonial city Cuttack brings new hopes, aspirations and he finds enough space to materialize it. Colonial Modernity gives birth to an 'autonomous individual', Natabar Das, an autonomous individual by his own right abhors the idea of undue interference to his private life, so he makes a swing from village- a place of community living, to city - a place of isolated living. He thinks village is an insular place, protected and closed network restricting to the everyday routinised life practice and city is a 'modem heaven'. After all in order to be isolated, he has adopted all means to scare the guests away. He is easily mesmerized by the charms of colonial modernity, enslaving him to drinking, debauchery and harlotry. About such an urban man, "Fakir Mohan [often] admitted in half mockery that he was perfectly unenlightened as compared with those shallow English- educated products with bits of un assimilated Western thinking."

Simply by writing an entrance test, inheriting the Nazar job from his ailing father, living in a small city like Cuttack, Natabara Das considers him a modern-demi-British officer. He is a revolutionary, challenges fatalism, wants a radical shift from an ordinary life of a pen pusher to a wealthy prosperous aristocratic life of *zamindar* by adopting devious means. Natabar Das is a bourgeoisie in true

sense, he, like Ramachandra Mangaraj of *Chha Mana* who tricks Sheikh Dildar Mian to grab his zamindari, tries to capture all the power of Naripur estate using the British law, by making a false agreement that his sister Chandamani can handle the zamindari and he would act as a caretaker of zamindari without pay. He hollows out of Naripur estate, having in mind that the estate would be bankrupt someday and he will buy it in the auction. Had not fate played irony with him he would have been successful in his act. He got the impetus for this odious act from 'urbanity'- the luxurious lifestyle- that made him aggrandized a rapacious money monger. Without thinking of any consequences he jumped into crime, since he had tasted the flavor of money and become a dupe of newly developed moneyed class.

Natabara Das, the city dweller, can be accused of loose morals, he betrays his wife Bishakha for a concubine Chitrakala, and by convincing Bishakha that Chitrakala is a rich widow whose property will be inherited by him after her death. In real he had long illicit relations with the concubine. He, again, leaves no stones unturned to justify his drinking habit in front of his innocent, illiterate and goofy wife by calling it a medicine dilkhos. While visiting Chitrakla, he befooled his wife, saying he was visiting temples with rosaries. But he did not inherit all these immoral acts from village- his upbringing was in a civilized, holy and pious atmosphere- he acquired it from the newly emerged colonial city Cuttack.

Let us turn our discussion to con man Prabhudayal Bhagat, another outgrowth of colonial urbanization. His father came to Cuttack- one of the emerging business centers, from Bihar as a servant but later on he established him as a rich business man. Prabhudayal has received English education but became wayward after taking to drinking, prostitution and squandering all his property. In order to lead an aristocratic urban life after being impoverished he stoops to theft, helped by another urban byproduct, Raghab Mohanty, a "gullible country bumpkin, seduced by urban glitter"(Mohapatra, *The Hindu review*), who unknowingly helped Prabhudayal in embezzlement of government funds.

In the above paragraphs, I discussed the emergence of colonial urbanity alias modernity to some extent. But colonial modernity, on the other hand, had equality, women education, liberty, fraternity, scientific thinking and democracy etc as its chief components which were available in indigenous tradition and culture. To eliminate the 'Europhilia' regarding modernity, here; I am pitching for indigenous modernity. India's modernity was firmer, stronger and acute without being influenced by any western canon. Casteism seems to be a hindrance in the path of indigenous modernity; it used to disintegrate society and makes it non-modern. In the novel *The Maternal Uncle* Fakirmohan is very critical of casteism. He tries to undermine

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and subvert the Karan hegemony, calling them as the class of people who earns money counting the waves of sea. He makes a nuptial knot, the marriage of Karan bride Chandamani with Khndayat groom Pratap Uditta Malla Uttaray, between two powerful but rival castes of Odisha. The negotiation between the castes, leading to equality, is the symbol of modernity.

Another instance of vernacular modernity is visible in the case of education. It was a time in Odisha when all the printed books were considered inauspicious along with the emergence of press. At the crucial juncture Dasarathi Das, Parthasarathi Baghasingh, Prabhudayal Bhagat allowed their offspring to study English at Cuttack, and it shows the modernity of Indian minds that is not insular. In that vital point in time, women education was thought to be ominous which lead to the fall of a family. Despite such menacing warnings, Fakirmohan's experimentation with women education successfully displayed in *Rebati* which is the harbinger of radical modernity. He might not be so radical in the case of Chandamani's education in *The Maternal Uncle*, but his mild approach is conspicuous. Saraswati Dei, the foster mother of Chandamani, has appointed a Christian pathamaa on the basis of monthly payment, to educate her little daughter. This displays Fakirmohan's Universalist approach to education.

In the novel, Fakir Mohan provided equality to women as to men in their social standards of living, they were given a respectable position. One cannot negate the significant role given to Saraswati Dei, as a foster mother, who handles all the family affairs with utmost sincerity and meticulousness. In the course of time, though she crumbled initially while managing Naripur estate, at the demise of his son-in-law, later on she controlled it.

Another form of vernacular modernity is discernable in the reformative works of zamindar Pratap Uditta Malla Uttaray, who seemed to be a believer of modernity- its rationality, its scientific spirit, and its developmental ethos. After taking the charge of zamindari, he gave a close look at the cases pending in the name of tenants and tried to resolve it personally and impartially, like a modern judiciary, without allowing them to go Cuttack cutchery. He also advanced loans to tenants, like modern banks, with less interest rescuing them from cruel money lenders. He made many reformations, the tenants, during his regime thought of a Ramarajya. Not with standing these, he made canal system to the lands so that the farmers can plough and earn better, thus he sang a prologue to agrarian modernity.

Some points are discussed above about the visibility of a vernacular, non-European modernity in The Maternal Uncle. To conclude I will reiterate that India

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had modernity in its vein but the western rulers, misinterpreted it as non-modern. Hadn't they done so, their hot cake- the superficial consumerist fads and commodities, wouldn't have sold in Indian market. To confirm my view, I see instances of modernity in Rammohun Roy when he fought against orthodox pundits, and pleaded for a ban in the practice of sati. We see modernity in B.R Ambedkar when he burnt a copy of *Manusmirti* and raised his dissenting voice against caste system. And we see modernity in Gandhi when he disobeyed the verdict of caste association and chose to visit abroad. It shows that modernity is universal and no longer has a western governing centre.

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CHILD MARRIAGE:
A SOCIOLOGICAL STUDY OF NAYAGARH DISTRICT

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ABSTRACT:

Social custom prescribes that 'Mangula' pitted girl needs to be get married within few hours if not no one shall accept her. Marrying a Mangula girl is like inviting bad luck. The belief in the people is giving marriage to the daughter in early age is a 'Punyakama'. The rural people are afraid of the girl's character and chastity as they are uneducated and stopped the girl's education. Teen age change the mindset and curiosity. Out of curiosity the girls are fricking out with their boy friend and get married. But this is a trend in rural as well as urban society. Since the inception of the district child protector unit in Nayagarh 2013 till date in collaboration with the ICDS Functionaries, Police, Media, NGOs, Child Welfare functionaries and committed citizens we have stopped 27 nos. of child marriages. Nayagarh District is marked as low ratio in gender in Indian society. The ratio is 1000/855 and it is no doubt an pressurized issue. Being the habitat of this district I have stopped a child marriage in my capacity.

INTRODUCTION:

Women constitute fifty percent of the population. Women and Development (WAD) is a theoretical and practical approach to development. It was introduced into gender studies scholarship in the second half of the 1970s, following its origins which can be traced to the first world conference on women in Mexico City in 1975, Organized by the UN. Child marriage is a great obstacle to women and development. "Help A child see again" your small gesture will change a life forever- play your part. By pierce Tristan.

Among all discrimination against women child marriage is a crime, a cruel, inhuman or degrading treatment or punishment. All directly or indirectly forbid the degrading and mistreatment of girls inherent in child marriage.

No doubt, child marriage is common in many parts of the world, claiming millions of victims annually and hundreds of thousands of injuries or death resulting from abuse or Complication from pregnancy and child birth.

Child marriage means the marriage of a girl child below 18 years. It is seen in the Rural India that girls are getting marriage below 14 years. And the rural people do not think that it is a crime. The early marriage practice is concealed in Indian Society and it becomes a custom.

Social custom prescribes that 'Mangula' pitted girl needs to be get married within few hours if not no one shall accept her. Marrying a Mangula girl is like inviting bad luck. The belief in the people is giving marriage to the daughter in early age is a 'Punyakama'. The rural people are afraid of the girl's character and chastity as they are uneducated and stopped the girl's education. Teen age change the mindset and curiosity. Out of curiosity the girls are fricking out with their boy friend and get married. But this is a trend in rural as well as urban society. Since the inception of the district child protector unit in Nayagarh 2013 till date in collaboration with the ICDS Functionaries, Police, Media, NGOs, Child Welfare functionaries and committed citizens we have stopped 27 nos. of child marriages. Nayagarh District is marked as low ratio in gender in Indian society. The ratio is 1000/855 and it is no doubt an pressurized issue. Being the habitat of this district I have stopped a child marriage in my capacity.

OBJECTIVE

The main objective for this study is :-

    i. To find out the causes of child marriage.
    ii. To examine the kidnapping of girl child.
    iii. To focus the missing girl in the district.
    iv. To find out the death of child mother.
    v. To make an effort to achieve the remedies.

METHODOLOGY

Data is collected from primary data and secondary data.

Primary data

1. Direct personal.
2. Indirect Oral investigation.
3. Interview through Questioner.

Secondary data has collected from

i.   Records from D.C.P.U.
ii.   Records from ICDS.
iii.   Records from NGOs.
iv.   Records from Seminar Bulletin.

LITERATURE REVIEW

More than 50 years girls of Khandapada constituency in Nayagarh district under the heavy hills of poverty have been sold in different regions of Uttar Pradesh. Since big sums needed for the dowry were realised clandestinely by their parents. The girl was seduce (The Samaj 25th July 1995).

One in every three girls is a victim of incest before she is 18. She is sexually exploited by a family member of someone close to her before she reaches 18, according to a study by Linda TsCirhart Sanford, author of the silent child.

Before 18 the child feels 3DS-dirty, damaged and different. There is lot of anger, shame and guilt involved. There are suicidal tendencies, drug addiction and alcoholism.

Every woman must have wondered what prompts men to such behaviour and according to Dr Chittaranjan Andrada, additional professor, department of psycho pharmacology, Nimhans, in our country at least the reasons can be traced back to an unnecessary segregation of the sexes which makes inner grow up looking at women as objects and not emotional being.

REASONS

The growing dowry practice is one of the important reasons of child marriage. At Nayagarh the bride part spends at least in lakhs to get a groom. More education makes more dowries. "Early to dispose is saving more" is the internal belief of the community".

Child marriage is common in those family belongs to bellow poverty line family. Poverty and dropout are twin reason for child marriage. Dropout girls have nothing to do at home. They become stock at home. The neighbour, mediator, old women started arranging marriages proposal to get relief from the girls. Another reason is the passion and blind love to male child. Majority parents want to give the total ancestral property to the boy as he can let them go to the heaven after death. So the parents give their daughter marriage at early stage. So that the burden will reduce the matured daughter may not agree to give signature for all property but at tin age the parents takes the signature from the girls at the time of child marriage.

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Another reason is teen age curiosity, attraction to the opposite sex. Parents feel to give their daughter to teenage lovers; so that the image will be saved.

FINDINGS

I have studied one case study from village Majhiakhanda. Sometimes it is seen that after the death of elder sister the parents want to give their daughter marriage to the same person daughter-in-law. Though the younger one is below 18 years but in order to save death elder daughter's children, the child marriage become forced. Not only in the SC or ST or OBC caste but also this case study is from Mishra Brahman family. The girl was 15 years old and just going to appear her H.S.C exam. By this time the elder daughter passed away. She has 14 days old a daughter and the man who has married her is a man from army. The in-laws family are not interested to bring up a baby girl. The man named B Rath proposed his father-in-law for younger one for marriage so that the baby will be saved. The parents also agreed. But at that time i have stopped that marriage due to below age of that girl. I have faced so many challenges but I stand and ultimately the child marriage stopped. Society believes valid marriage.

I know there are legal provisions, DCP, C.W.C, Child line, ICDS are working and protecting this customs. They have stopped 27 Nos. of child marriages. There are numbers of counselling girls, boy & parents to check the trend.

They have done meetings; seminars and travel friends/visitors accuse the more number of child marriages happening at Nayagarh but not reported. What i think development of a strong and confidential reporting system is the strong weapon to fight with this social evil.

According to the international centre for Research on women (ICRW) 100 million girls will married before the age of 18 in the coming decade. Most will be Asian sub continental (Nepal, India, Pakistan, Bangladesh). In Nigeria 77% of women in their really 20s were married as children. In Bangladesh 65% were occurs in part of the Middle East including Yemen.

Globally, according to **UNICEF** 36% of women aged 20-24 were married on in a union, forced off before they had reached 18. An estimated 14 million girls between the aged 15 and 19 give birth each year.

The social, economic and religious causes are many to child marriage. This is no doubt an imprisonment of children in marriages without their consent.

Poverty, protecting the Girls Sexuality, Gender Discrimination, Inadequate laws, trafficking are main causes for child marriage.

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HUMAN RIGHTS ARE DENIED BY CHILD MARRIAGE

The convention on the rights of the child are designed to guarantee certain individual rights. Which are abused by child marriage? Rights are as below.

Right to Education

- The right to be protected from physical and mental violence, injury or abuse, including sexual abuse, rape.
- The right to the enjoyment of the highest attitude standard of health.
- The right to rest and leisure, and to participate freely in cultural life.
- The right to not be separately from parents against the child's will.

Social Provisions

The statutory space to address child marriage is:-

- International convention on civil and political rights No marriage shall be entered into without free and full consent of the intending spouse.
- Convention on the right of child, best interest of the child "protecting children from all form of sexual exploitation and abuse" to be ensured by putting in action appropriate legislature and services.
- Marriage and family laws are regulated under personal laws.
- Child marriage Restraint act.1929,amended in 1974 and 1978 that intends to
- Restraints solemnization of child marriage.
- Criminalize the aiding and abetting of child marriage.
- Legal provision to prevent child marriage
- For legal provision to prevent child marriage.
- Any person or NGO having reasonable information relating likely hard of taking place. Solemnization of a child marriage can make information to the child marriage prohibition office.
- So motto cognizance may be take up by the IMFC on the basis of reliable report.
- Injunction order may be passed.
- Direct both parents to return money ornaments or other gifts received from each other.
- Punishment for male adult marriage a child is two years in prisonment or 1 lakh fine to both.
- No woman shall be punishable with imprisonment.

CONCLUSION

It is seen now a day at **NAYAGARH** the guardians of the groom are aware of the age of the bride.

- The priests and the barbers are asking the questions.
- Parents are conscious about the age of the girl child to give marry.
- The education is more the child marriage is less.
- The tribal people are mostly affected by child marriage
- Interior rural people and guardian are still in favour of child marriage.
- 60% people are not aware that child marriage is a crime.
- The baby and child mother are facing immature death.
- To check the chastity of the girl the mother community in Khandapada area supporting child marriage.

Consciousness going on

It means that it is crime and it should followed by parents is now the slogan on rural Nayagarh. Still it is going on in the villagers Daspalla, Khandapada, and Ranapur areas. In odagaon it is not rampant but going on without the public notice. They are sending the girls Jhansi, M.P., and U.P. So with the consciousness of the people as well as administration until it stop. But it is the mindset of the people which should be changed according to the present marriage system and social system. All girls should be given at least higher secondary education so that they will be aware about their rights both in the parents family as well as in-laws family. Groom family should not allowed the girls to be Bride from lower age. It is the youth who can change the tradition.

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ଚଳମାନ ଶତାବ୍ଦୀରେ ଗାନ୍ଧୀଦର୍ଶନର ପ୍ରାସଙ୍ଗିକତା

ଡକ୍ଟର ବାନାୟର ପୃଷ୍ଟି

ଅଧ୍ୟାପକ, ଓଡ଼ିଆ ଭାଷା-ସାହିତ୍ୟ ବିଭାଗ

ନୟାଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼, ଓଡ଼ିଶା, ଭାରତ

ସାମ୍ପ୍ରତିକ ବିଷୟବୋଧୀୟ ନିଃସ୍ୱାଶତା, ଉଦ୍‌ବେଗଶୀଳତା, ଉଭତତା, ଅହେତୁକ ବିବ୍ରତତା, ବିଭ୍ରାନ୍ତ ପ୍ରତ୍ୟୟ, ଅବ୍ୟକ୍ତ ପାଶବିକତା, ଯୌନଯାନ୍ତ୍ରିକତା, ଜନସଂଖ୍ୟାୟ ଅସନ୍ତୁଷ୍ଟି ଓ ବହୁବିଧ ଅସଂଗତି ମଝରେ ଆମ ସ୍ଥିତିବୋଧର ରେଖାଦୀକୁ ତ୍ରୈକାଳିକ ଜୀବନ୍ୟାସୀୟ ଚେତନା ନେଇ ଯେ ପ୍ରବେଶ କରଛି, ସେହି ମହିମମୟ ରିକ୍ତ-ହସ୍ତ-ସନ୍ୟାସୀ ହେଉଛନ୍ତି ତତ୍‌କାଳୀନ ବ୍ରିଟିଶ ବଡ଼ଲାଟ୍ ଲିନ୍‌ଲିଥ୍‌ଗୋଙ୍କ ବିଶ୍ୱୟ ବିବେକର ଚିରନ୍ତନ ବାଣୀ-ମହାତ୍ମାଗାନ୍ଧୀ । ଆମ ମନନ ଓ ମାନସିକତାର ପୃଷ୍ଠଭୂମିରେସେ ହେଉଛନ୍ତି ଏପରି ଏକ ମହାଦ୍ୟୁମ, ଯାହାର ଶୀତଲଛ୍ଛାୟାରେ ଜୀବନବୋଧର ବ୍ୟାଖ୍ୟାକାର ହୋଇଯାଏ ଆମ୍ଭାନ୍ତ‌ବ୍ବର ସମାଗ୍ରହ-ସଂପନ୍ନ ଏକ ପ୍ରଭାବଶାଳୀ ନିୟତାମ୍ୟା । ଏହି ବିଶ୍ୱପ୍ରଣୟାଙ୍କର ପ୍ରତି ପଦପାତରେ ପରିପୂର୍ଣ୍ଣ ହୋଇରହିଥିଲା ବିଶ୍ୱପ୍ରତୀତିର ଉଚ୍ଛ୍ୱାସ । ମହାତ୍ମାଙ୍କ ମହାପ୍ରୟାଣ ପରବର୍ତ୍ତୀ ବିଶ୍ୱରେ ଆଜି ବି ଆଲୋକ, ମୁକ୍ତି, ପ୍ରଶାନ୍ତିର ପ୍ରସଙ୍ଗମାନ ଉତ୍‌ଥାପିତ ହେବା ଅବସରରେ ବିଶ୍ୱ ଜାଗୃତିର ପ୍ରତୀକ ରୂପେ ସେ ଉଦ୍‌ଭାଷିତ ହୋଇଉଠନ୍ତି । ଆମ ଜୀବନାୟନର ପ୍ରତି ମୁହୂର୍ତ୍ତରେ ଅପୂର୍ବ ପ୍ରବର୍ଦ୍ଧନା ଓ ସଂହତି-ବାର୍ତ୍ତାରେ ସେ ବିବେଚିତ ହୋଇଥାନ୍ତି ଏକ ପ୍ରଦୀପ୍ତ ଆଦିବିମ୍ବ (Archetype) ରୂପେ । ମୁକ୍ତିର ଯଥାର୍ଥ ପରିଭାଷା, ପ୍ରଗତିଗତ ବିଶୁଦ୍ଧତା, ସଂହତି-ତଲ୍‌ପନତା, ଆଧ୍ୟାମ୍ନିକ ପ୍ରାଣୋଜ୍ଜଳତା, ବାସ୍ତବତା-ସଚେତନତା, ସଂକଳ୍ପବଦ୍ଧତା ପ୍ରମୁଖ ଦିଗରୁ ଗାନ୍ଧୀ ଥିଲେ ଜଣେକ ଅଦ୍ୱିତୀୟ ପ୍ରୟୋଗବାଦୀ ସମାଜ-ମନୀଷ । ଅଧ୍ୟୟ (Learning), ବୋଧ (Under Standing) ଆଚରଣ (Practice) ପ୍ରଭୃତି ଗୁଣସଂପନ୍ନ ଏହି ମହାମନୀଷୀଙ୍କ ଆମ୍ନିକ ନିଦିଧ୍ୟାସନରେ ରହିଥିଲା ଅନିର୍ବଚନୀୟ ପ୍ରତ୍ୟକ୍ଷତା, (Perception), ସଂବେଦନ (Sensation), ସଂଯୋଗ (Contact), ଅଭିପ୍ରାୟ (Desire)ର ଏକ ସମନ୍ଵିତ ପ୍ରବାହରୂପ । ଏହି ଆମ୍ନୀଙ୍କ ପ୍ରଥମ ଜୀବନୀ ରଚୟିତା ଯୋଶେଫ୍ ତୋକ୍ ଦାଙ୍କର ସଂବେଗପ୍ରସୂତ ବାଣୀରେ ପାଠକଗୋଷ୍ଠୀକୁ ଗାନ୍ଧୀକେନ୍ଦ୍ରିକ କରିଦେଇ ଗାନ୍ଧୀଭକ୍ଲି ବିଶ୍ୱ ମନୀଷର ପରିବ୍ୟାପ୍ତ ସ୍ଥିତିଶୀଳତା ସଂପର୍କରେ କହନ୍ତି- ଚମକଲା, ଆଖିକଲା; ମାତ୍ର ହସରେ ଅସରା ଚମକ-ଆଲୁଅର ଉତ୍ସବ ଆଉ ଉତ୍ସବ । ଅଦ୍ୟାବଧି ଗାନ୍ଧିଜୀଙ୍କର ବାଣୀ ଓ ଜୀବନଶୈଳୀ ପୁଥିବୀର ଶ୍ରୀଷ୍ଟକଟିବନ୍ଧ, ସମକଟିବନ୍ଧ ଓ ଶୀତକଟିବନ୍ଧରେ ସମାଦୃତ । ବିଶ୍ୱସ୍ତରୀୟ ପଦାର୍ଥ ବିଜ୍ଞାନୀ ଆଲବର୍ଟ ଆଇନଷ୍ଟାଇନ୍ ଏହି କ୍ଷଣଜନ୍ମା ମହାମାନବଙ୍କ ଧୃତି, ଧୀଶକ୍ତି, ଆମ୍ଶାସନ, ଇଚ୍ଛାଶକ୍ତି, ଆମ୍ପ୍ରତ୍ୟୟ ଓ ମହତ୍ତର ଦର୍ଶନ ସଂବନ୍ଧରେ ଅବଗତ ହୋଇ ପ୍ରକାଶ କରିଛନ୍ତି, "Generation to come, it may be, will scarce believe that such a man as this, ever in flesh and blood, walked upon this earth." ସାମ୍ପ୍ରତିକ ପଥଭ୍ରଷ୍ଟ ମଣିଷ ସମାଜକୁ ସତ୍ୟାନୁରକ୍ତି, ପବିତ୍ରତା, ଅହିଂସା, ପ୍ରେମ, ସ୍ୱଦେଶାନୁରାଗ, ବ୍ରହ୍ମଚର୍ଯ୍ୟ, ଅସଂଗ୍ରହ, ସତ୍ୟାଗ୍ରହ, ସର୍ବୋଦୟ, ଗଣତନ୍ତ୍ର-ସଂପ୍ରୀତି ପ୍ରଭୃତି ଦିଗପ୍ରତି ପୂର୍ଣ୍ଣ ସଚେତନ କରିବା ନିମିନ୍ତ ଗାନ୍ଧୀଙ୍କର ଦର୍ଶନଗତ ଉଦ୍ଧ୍ୟଲ୍ୟ ସଦାସର୍ବଦା ଅନତିକ୍ରମଣୀୟ ବୋଲି ମତବ୍ୟକ୍ତ କରାଯାଇପାରେ । ଲଣ୍ଡନ୍‌ର ପାଲିଆମେଣ୍ଟ ସ୍ୱୋୟାରରେ ହେଉ ବା ସୁକ୍ଷରାଷ୍ଟ ଆମେରିକାର ରାଷ୍ଟ୍ରପତି ବାରାକ୍ ଓବାମାଙ୍କ ହୃଦୟ ପ୍ରଦେଶରେ ହେଉ- ସର୍ବତ୍ର ଦଣ୍ଡାୟମାନ ଗାନ୍ଧିଜୀ । ଏହି ଉଲଗ୍ନ ଫକୀରଙ୍କ ପ୍ରଚଣ୍ଡ ବ୍ୟକ୍ଲିତ୍ୱ ନିକଟରେ ଦିନେ ପରାଜୟ ବରଣ କରିଥିଲେ ବ୍ରିଟିସ୍ ଭାବନାର

ସର୍ବୋତ୍ତମ ନେତା (Biggest English Man) ସର୍ ଉଇନ୍‌ଷ୍ଟନ୍ ଚର୍ଚିଲ । ଏହି ଯୁଗପ୍ରବର୍ତ୍ତକଙ୍କ ଅନୁପ୍ରାଣନାର ପ୍ରାସଙ୍ଗିକତା ଚଳମାନ ଜୀବନ ସ୍ରୋତରେ କିଭଳି ମଣିଷ ସମାଜକୁ ବିଷାୟନରୁ ନିବୃତ କରି ରସାୟନ ପ୍ରତି ଆକିଷ୍ଟ କରିପାରିବ, ତାହା ବିଚରଣଯୋଗ୍ୟ । ଏହି ପରିପ୍ରେକ୍ଷାରେ ମହାତ୍ମାଙ୍କ ଦର୍ଶନଗତ ପ୍ରମୁଖ ଦିଗଗୁଡିକ ସମୟରେ କିଞ୍ଚିତ୍ ଆଲୋକପାତ କରାଯାଇପାରେ ।

୧) ସତ୍ୟାନୁରକ୍ତି ଓ ସତ୍ୟାଗ୍ରହ :

ପ୍ରାକ୍ ଲ୍ୟଡ୍ ରାଇଟ୍ଙ୍କ ଉକ୍ତି- 'ତଥ୍ୟ ଠାରୁ ସତ୍ୟ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ' ପ୍ରତି ଗାନ୍ଧୀଥିଲେ ପୂର୍ଣ୍ଣ ସଚେତନ । ଉପଯୋଗିତାବାଦ (Utilitarianism) ର କାର୍ଯ୍ୟଯୋଜନା ପ୍ରାପ୍ତିର ପୃଥିବୀର ଚଳାପଥରେ ସେ ସତ୍ୟର ଚିରନ୍ତନତାକୁ ଅନ୍ତରାତ୍ମାରେ ସ୍ମରଣ କରୁଥିଲେ । ସତ୍ୟର ପ୍ରାପ୍ତିପାଇଁ ସେ ସକଳବସ୍ତୁ ତ୍ୟାଗ କରିବାରସଙ୍କଳ୍ପ କରିଥିଲେ । ସତ୍ୟହିଁ ସଦାସର୍ବଦା ଅବାଧ ଏବଂ ''Truth is God- nothing else, nothing less'' ଅର୍ଥାତ୍; ସତ୍ୟ ହିଁ ଈଶ୍ୱର- ଅନ୍ୟକିଛି ନୁହେଁ, କିଛି କମ୍ ନୁହେଁ- ଏହି ପ୍ରଭାବଶାଳୀ ବାକ୍ୟର ମର୍ମକୁ ଗଭୀର ରୂପେ ଉପଲବ୍ଧ ପୂର୍ବକ ଜୀବନଯାତ୍ରାକୁ ନିରବଚ୍ଛିନ୍ନ ରଖିଥିଲେ ଜାତିର ଜନକ ।

ସତ୍ୟାନୁରକ୍ତିର ପ୍ରତି ସ୍ତରରେ ଥାଏ ସାଧନାର ବିବିଧ୍ ପ୍ରସଙ୍ଗ । ଦୁର୍ଗମ ପଥ ଅତିକ୍ରମ କରିବାକୁ ପଡ଼େ । ମାତ୍ର ବିଶ୍ୱାସବୋଧୀୟ ସାହ୍ୟତା ଓ ଅକଳନ ଅନୁରକ୍ତିଗତ ପ୍ରାଣୋଚ୍ଛଳତାରେ ଗାନ୍ଧୀ ଜୀବନ ପରିମାର୍ଜିତ ହୋଇଥିବାରୁ ତାଙ୍କ ଅଭିଯାତ୍ରା ସର୍ବଦା ରହିଥିଲା ପରିବର୍ତ୍ତନଶୀଳ । ତତ୍କାଳୀନ 'ୟଙ୍ଗ୍ ଇଣ୍ଡିଆ' ପତ୍ରିକାର ୧ ୯ ୨ ୬ ମସିହା ଜୁନ୍ ୧ ୭ ସଂଖ୍ୟାରେ ପ୍ରକାଶିତ ତାଙ୍କର ସତ୍ୟ ସମ୍ପର୍କିତ ଭାବଗର୍ଭିତ ଉକ୍ତିଥିଲା ଅତୀବ ମର୍ମସ୍ପର୍ଶୀ । ଯଥା : "I know the path. It is straight and narrow. It is like the edge of the sword. I rejoice to walk on it. I weep when I sleep. God's word is : 'He who strives never perishes." ଅର୍ଥାତ୍, "ମୁଁ ମାର୍ଗ ସମ୍ପର୍କରେ ବିଶେଷ ଅବଗତ । ଏହା ବଙ୍କାଟଙ୍କା ଓ ଅତୀବ ସଂକୀର୍ଣ୍ଣ । ଖଣ୍ଡାର ଡାଳ୍ଷଣ ଧାରଭଳି ମନେହୁଏ । ତାହା ଦେହରେ ପଦକ୍ଷେପଣ କରିବାକୁ ମୋତେ ଭଲଲାଗେ । ମୁଁ ଯେତେବେଳେ ସେଠ୍ରୁ ନିବୃତ ହୁଏ, ସେତେବେଳେ ଅଶ୍ରୁପାତ କରେ । ଭଗବାନଙ୍କ ବାଣୀ ହେଉଛି- ଉଦ୍ୟୋଗୀର ବିନାଶ ନାହିଁ ।" ମହାତ୍ମାଗାନ୍ଧୀ ସତ୍ୟକୁ ଧର୍ମର ଏକ ଶ୍ରେଷ୍ଠ ଅବିଚ୍ଛେଦ୍ୟ ଅଙ୍ଗରୂପେ ଗ୍ରହଣ କରିନେଇଥିଲେ । ତାଙ୍କ ଧର୍ମଥିଲା 'ସତ୍ୟର ଧର୍ମ' (Religion of Truth) । ସତ୍ୟରୂପୀ ପରାତ୍ପର ଈଶ୍ୱରଙ୍କୁ ସେ ଅହୋରାତ୍ର ସ୍ୱହୃଦୟ ସିଂହାସନରେ ରଖି ନାନା ପ୍ରତିକୂଳ ପରିସ୍ଥିତିର ତାଡ଼ନା ସତ୍ତ୍ୱେ ରହୁଥିଲେ ସ୍ଥିତପ୍ରଜ୍ଞ । ବିଚାର-ବଚନ-କର୍ମରେ ସତ୍ୟର ଦୀପାବଳୀ କେଉଁଠି ଅନିର୍ବାଣ ହୋଇଉଠେ, ତାହା ସେ ଜୀବନବାସ୍ଥର ଅନୁଭୂତି ଓ ଅଭିଜ୍ଞତାରୁ ଶିକ୍ଷା କରିଥିଲେ । ସତ୍ୟାଗ୍ନିରେ ବହୁ ପରୀକ୍ଷିତ ଏହି ଅନନ୍ୟ ମହାମାନବ ଆମେରିକୀୟ ପ୍ରକୃତି ପ୍ରେମୀ ଦାର୍ଶନିକ-କବି ଥୋରୋଙ୍କ 'ୱାଲ୍‌ଡେନ୍' ଗ୍ରନ୍ଥ ସ୍ଥାନିତ ପ୍ରସିଦ୍ଧ ଉକ୍ତି ପ୍ରତି ଥିଲେ ସମାସକ୍ତ । ଯେଉଁ ଉକ୍ତିଟି ଗାନ୍ଧୀ ଜୀବନରେ ଏକ ପବିତ୍ର ସତ୍ୟ-ସ୍ମାରକ ରୂପେ ଭୂମିକା ଗ୍ରହଣ କରିଥିଲା, ତାହାହେଉଛି, "Rather than love, than money, than fame, give me truth." ଅର୍ଥାତ୍; 'ମୋତେ ପ୍ରେମ, ଅର୍ଥ, ଖ୍ୟାତି ମଧ୍ୟରୁ ସତ୍ୟରୂପକ ବିଭବ ପ୍ରଦାନ କର ।' ଶ୍ରଦ୍ଧା (Faith) ଆଧ୍ୟାତ୍ମିକତ୍ୱ (Spiritual Wealth), ଅନୁଷ୍ଠାନ (Action)ର ଏକ ଦିବ୍ୟ ସଂସୃଷ୍ଟି ଥିଲା ଗାନ୍ଧୀଙ୍କ ଜୀବନରେଖା । ବିଶୁଦ୍ଧ ତର୍କବୁଦ୍ଧିଜ୍ଞାନ (Pure reason)ରେ ଥାଏ ଜୀବନର ନୈସର୍ଗିକ ପ୍ରଗତି- ଏହାଥିଲା ଗାନ୍ଧୀୟ ବିଶ୍ୱାସ । ସଂଗୁପ୍ତ-ପ୍ରମାଦ (Concealed error) ଠାରୁ ମୁକ୍ତ ନହେବାଯାଏଁ ମାନବ-ପ୍ରଶାନ୍ତି ପ୍ରାପ୍ତି ଏକ ଅସମ୍ଭବ ବିଷୟ ବୋଲି ତାଙ୍କର ଦୃଢ଼ ଧାରଣା ରହିଥିଲା । ସାଧାରଣ କାର୍ଯ୍ୟରେ ଜୟଲାଭ କରିବାକୁ ସେ 'Victory' ଓ ସାତ୍ତ୍ୱିକତାରେ ବିଜୟକୁ 'Glory' ବୋଲି ଗ୍ରହଣ କରିନେଇଥିଲେ । ଅନ୍ୟମାନଙ୍କ ପାଇଁ ଯେଉଁ ବ୍ୟକ୍ତିକ ସଫଳତା ଦିଶା ସୃଷ୍ଟିକରେ, ତାହା ପ୍ରକୃତ ସଫଳତା ଓ ସତ୍ୟ-ପ୍ରତିଷ୍ଠିତ ବୋଲି ତାଙ୍କର ଦୃଢ଼ୋକ୍ତି ରହିଥିଲା ।

ଦୁଇ ବା ତତୋଽଧିକ ସତ୍ୟର ପାରସ୍ପରିକ ସଂଯୋଗ ବିଚ୍ଯୁ ଦ୍ୱାରା ନୂତନ ସତ୍ୟର ଆବିଷ୍କାର (ସାପେକ୍ଷାନୁମାନ) କୁଶଳୀ ଜାତିପିତା ପ୍ରତିକୂଳ ପରିସ୍ଥିତିରୁ ପ୍ରାପ୍ତ ହୋଇଥିଲେ ଅବିଚଳତା ଓ ନିର୍ଭୟତାର ବହୁବିଧ କୌଶଳ ।

ଗାନ୍ଧିଜୀଙ୍କ ସତ୍ୟାଗ୍ରହ ଦର୍ଶନ ଆମ ଜୀବନାଦର୍ଶକୁ କରିଥାଏ ସବଳ ଓ ସୁଦୃଢ଼ । ତାଙ୍କ ସତ୍ୟାଗ୍ରହର ଭିତ୍ତିଭୂମି ଥିଲା ଦୁଇଟି ଚରିତ୍ର-ବିନ୍ଦୁ । ଗୋଟିଏ ହେଉଛନ୍ତି ଆମ ରାମାୟଣର ଧାର ପ୍ରଖର ଚରିତ୍ର ରାମଚନ୍ଦ୍ର ଓ ଅନ୍ୟଟି ହେଉଛନ୍ତି ସତ୍ୟନିଷ୍ଠ ରାଜା ହରିଶ୍ଚନ୍ଦ୍ର । ସତ୍ୟାଗ୍ରହ ମୂଳର ଦୁଇଟି ପାର୍ଶ୍ୱ- ଗୋଟିଏ ପ୍ରେମ ଓ ଅନ୍ୟଟି ସତ୍ୟ । ଅସତ୍ୟ ବିରୋଧରେ ଅହିଂସ ସଂଗ୍ରାମ ହିଁ ସତ୍ୟାଗ୍ରହ । ଏହି ସଂଗ୍ରାମର ଏକକ୍ଷୁଦ୍ରଶାଳ ହେଉଛି ପରିବାର । ଶିଶୁର ଧୂଳାହୀନ ଓ ହିଂସାହୀନ ଜୀବନର ହେତୁ ହେଉଛି ସତ୍ୟାଗ୍ରହ । ଏହା ମଧ୍ୟରେ ଜୀବନ ଓ ମରଣର କଳାଥାଏ । ସତ୍ୟାଗ୍ରହ ପ୍ରବର୍ତ୍ତନ ପୂର୍ବରୁ ନିଷ୍କ୍ରିୟ ଅବରୋଧ (Passive resistance) ନାମକ ଶବ୍ଦର ପ୍ରଚଳନ ଥିଲେ ମଧ୍ୟ ତତ୍କାଳୀନ ପ୍ରଭାବଶାଳୀ ମଗାନ୍ ଲାଲ୍ ଗାନ୍ଧୀଙ୍କ ନୂତନ ଶବ୍ଦ ଉଭାବନ ପ୍ରତି ଗାନ୍ଧୀ ସମଧିକ ଆଗ୍ରହାନ୍ୱିତ ହୋଇଥିଲେ । ତାଙ୍କ ପ୍ରସିଦ୍ଧ ଆତ୍ମଚରିତରେ ଗାନ୍ଧୀ ଏ ସମ୍ପର୍କିତ ସ୍ପଷ୍ଟ ତଥ୍ୟ ପ୍ରଦାନ କରି ପ୍ରକାଶ କରିଛନ୍ତି "As a result Maganlal Gandhi coined the word 'Sadagraha' (Sat : truth, Agraha: Firmness) and won the Prize. But in order to make it clearer I changed the word to satyagraha which has since become current in gujurati as a designation for the struggle." (The story of my Experiments with Truth, M.K. Gandhi). ଗାନ୍ଧିଜୀଙ୍କ ପ୍ରବର୍ତ୍ତିତ ପ୍ରିୟତମ ସତ୍ୟାଗ୍ରହ କିଭଳି ସାଂଗଠନିକ ସଂହତିର ଏକ ପ୍ରମୁଖ ଅସ୍ତ୍ରଥିଲା, ତାହା ଅଫ୍ରିକାର ବର୍ଣ୍ଣବିଦ୍ୱେଷ ବିରୋଧୀ ଆନ୍ଦୋଳନର ପ୍ରବର୍ତ୍ତକ ପୁରୁଷ ନେଲ୍ସନ୍ ମାଣ୍ଡେଲା ତାଙ୍କ ଆତ୍ମଜୀବନୀ 'Long walk to freedom' ଗ୍ରନ୍ଥରେ ମର୍ମସ୍ପର୍ଶୀ ଭାଷାରେ ଲିପିବଦ୍ଧ କରିଛନ୍ତି । ଯଥା : The Indians campaign harkened back to the 1913 passive resistance campaign in which Mahatma Gandhi laid a tumultuous procession of indians crossing illigaly from Natal to the Transvaal. That was History; this campaign was taking place before my own eyes.'

୨) ଅହିଂସା :

ଗାନ୍ଧିଜୀଙ୍କ ହସ୍ତରେ ଗୋଟିଏ ଦୀପର ଦୁଇଟି ସଳିତା ପରି ସତ୍ୟ ଓ ଅହିଂସା ସ୍ଥାନ ପାଇଥିଲେ । ସତ୍ୟ ଓ ଅହିଂସାର ପ୍ରାଚୀନତା ଓ ସାର୍ବଜନୀନତା ସମ୍ପର୍କରେ ତାଙ୍କର ଚିରନ୍ତନ ବାଣୀ ହେଉଛି, "I have nothing new to teach the world. Truth and non-violence are as old as the hills." ସକଳ ପ୍ରକାର ହିଂସା ପରିତ୍ୟାଜ୍ୟ ବୋଲି ତାଙ୍କର ଦୃଢ଼ ମତଥିଲା । ପ୍ରତିକୂଳ ସମୟ, ଶତ୍ରୁ ଓ ସମାଲୋଚନା ମଧ୍ୟରେ ବି ଅହିଂସା ଥିଲା ତାଙ୍କର ଏକ ଅବ୍ୟର୍ଥ ଅସ୍ତ୍ର । ଜୀବନ ହେଉଛି ଏକ ଶକ୍ତିର ଖେଳ (Life is an energy game of response- ability), ଯେଉଠି ଗ୍ରହଣ-ସାମର୍ଥ୍ୟର ବିଷୟ ଥାଏ ବୋଲି ତାଙ୍କର ଧାରଣା ଥିଲା । ଅହିଂସା ସମ୍ପର୍କରେ ତାଙ୍କର ଅନ୍ୟ ଏକ ଉକ୍ତି "Non-violence is the first article of my faith. It is also the last article of my creed." ଆଜିର ଯୁବ ସମାଜକୁ ବିଶେଷ ଆକୃଷ୍ଟ କରିଥାଏ । 'ୟଙ୍ଗ ଇଣ୍ଡିଆ' ପତ୍ରିକାର ୧୯୨୬ ମସିହା ଅକ୍ଟୋବର ୨୧ ତାରିଖ ସଂଖ୍ୟାରେ ସତ୍ୟ ଓ ଅହିଂସାକୁ ମହାତ୍ମା ତାଙ୍କ ଶରୀରର ଦୁଇଟି ଫୁସ୍ଫୁସ୍ ରୂପେ ଗ୍ରହଣ କରିନେଇଥିଲେ । ପୃଥିବୀରେ ସେ ଅଧ୍ୟୟନ କରିଥିବା କେତେକ ବାଦ (Isms) ସେ ଗୁଡ଼ିକର ପ୍ରାସଙ୍ଗିକତା ହରାଇ ଆଜି ଲୋକ ମାନସରୁ ହଜିଯାଇଛନ୍ତି । ବ୍ୟକ୍ତିବାଦ, ଫାସିବାଦ, ଉପଯୋଗିତାବାଦ, ନାଜୀବାଦ, ଏକଚ୍ଛତ୍ରବାଦ, ଅରାଜକତାବାଦ, ସାମ୍ରାଜ୍ୟବାଦ ପ୍ରଭୃତି ମଣିଷଗଢ଼ା ବାଦମାନ ଆଜି

କେବଳ ମାତ୍ର ପୁସ୍ତକର ପୃଷ୍ଠା ଗୁଡ଼ିକରେ ସ୍ଥାନିତ । କିନ୍ତୁ ଗାନ୍ଧୀ ପ୍ରବର୍ତ୍ତିତ ଅହିଂସା ଓ ସତ୍ୟର ଜୀବନନାଟୀ ଆମ ଉପକଥାର ଫିନିକ୍ ପକ୍ଷାବଳି ପୁନର୍ଜନ୍ମ ଚେତନାରେ ସର୍ବଦା ଗତିଶୀଳ । ସଂପ୍ରତି ଅଗମ୍ୟ-ଗମନ-ପ୍ରବୃଭି ସଂପନ୍ନ ମଣିଷ ସମାଜ ପାଇଁ ଗାନ୍ଧୀଦର୍ଶନର ଏହି ଉତ୍ତମାଙ୍ଗ 'ଅହିଂସା' ହୋଇପାରେ ଜୀବନ-ସଂସ୍କାରର ଏକ ପ୍ରମୁଖ ଦିଶା ପ୍ରଦର୍ଶିକ ଆଲୋକ ବର୍ତ୍ତିକା ମହୌଷଧ ।

୩. ଅସଂଗ୍ରହ :

ଆବଶ୍ୟକତା ଠାରୁ ପାର୍ଥିବ ଧନ ସଂଗ୍ରହର ମାତ୍ରାଧିକତା ଆଣେ ଗର୍ବ, ଅହଂକାର ଓ ହିଂସା । ପଶୁପକ୍ଷୀର ଚଳଣିରୁ ମହାତ୍ମା ଶିକ୍ଷା ଲାଭ କରିଥିଲେ ଅସଂଗ୍ରହ ଆଦର୍ଶ । ଅସଂଗ୍ରହ ହେଉଛି ପ୍ରଜ୍ଞାର ଆଲୋକ । ଅନ୍ୟାନ୍ୟ ଜାଗତିକ ବସ୍ତୁ ସଂଗ୍ରହ ଅପେକ୍ଷା ଗାନ୍ଧୀ ସେ ଅସଂଗ୍ରହକୁ ସମଧିକ ଗୁରୁତ୍ୱ ଦେଉଥିଲେ । ତାଙ୍କ ଭାଷାରେ, ଅଭାବର ହ୍ରାସ ଘଟିଲେ ଅସଂଗ୍ରହ ରହେ ଏବଂ ସକଳ ପ୍ରକାରର ଦୁର୍ନୀତି ଓ ଉଭଟତାର ମୂଳ ଉତ୍ପାଟନରେ ଅସଂଗ୍ରହର ପ୍ରମୁଖ ଭୂମିକା ଯୁଗଯୁଗାନ୍ତରରେ ରହିଥାଏବୋଲି ଗାନ୍ଧୀଙ୍କର ଦୃଢ଼ ଯୁକ୍ତିଥିଲା । ଅସଂଗ୍ରହରେ ତାଙ୍କର ତୃପ୍ତି ଚରମ ଥିଲାବୋଲି ସେ ପ୍ରକାଶ କରିଛନ୍ତି ।

୪) ସଂଯମ :

ଭାଷା, ଭାବନା, କାର୍ଯ୍ୟରେ ସୁବ୍ୟବସ୍ଥିତ ଜୀବନ ପ୍ରଣାଳୀକୁ ସଂଯମ (continence) କୁହାଯାଇଥାଏ । ବୈବାହିକ ଜୀବନରେ ଏହି ସଂଯମାୟତର ତ୍ରିକାଳିକ ଉପଯୋଗିତା ରହିଥାଏ ବୋଲି ଗାନ୍ଧିଜୀ ଦୃଢ଼ ସ୍ୱରରେ କହିଛନ୍ତି । ଆମ୍ ସଂଯମର ଭିତ୍ତିଭୂମି ଉପରେ ସେ ଏକ ସୁସ୍ଥ ତଥା ପରିପୂର୍ଣ୍ଣ ସମାଜର ସ୍ୱପ୍ନ ଦେଖୁଥିଲେ । ସୁରୁଚି ଓ ସୁନୀତି ମଧ୍ୟରୁ ସେ ସୁନୀତିର ପ୍ରୟୋକ୍ତା ଓ ପ୍ରଖ୍ୟାପକ ଥିଲେ । ଦୈହିକ ଓ ଆମ୍ଭିକ ଆବଶ୍ୟକତା ଅନୁସାରେ ଖାଦ୍ୟ ପଦାର୍ଥର ଗୁଣାବଳୀ ପ୍ରତି ସଚେତନ ରହିବା ପାଇଁ ସେ ସର୍ବଦା ପରାମର୍ଶ ପ୍ରଦାନ କରୁଥିଲେ । ଏକ ପରିବ୍ୟାପ୍ତ ଅଦୃଶ୍ୟ ଶକ୍ତି ପ୍ରତି ସଚେତନ ରହି ତାହାର ସର୍ବଦର୍ଶୀ ଭୂମିକାକୁ ସାଦରେ ଗ୍ରହଣକରି ଆତ୍ମଜ୍ଞାନ ପ୍ରାପ୍ତିପାଇଁ ସେ ଥିଲେ ସଚେଷ୍ଟ । ସଂଯମରୁ ଯେଉଁ ସ୍ୱର୍ଗୀୟ ଅନୁଭୂତି ମିଳେ ତାହା ଅବ୍ୟକ୍ତ ବୋଲି ଗାନ୍ଧୀଙ୍କର ଦୃଢ଼ଧାରଣା ଥିଲା । ଆଜିର ଅସଂଯତ ଜୀବନଶୈଳୀ ପରିହାର କ୍ଷେତ୍ରରେ ଗାନ୍ଧୀ-ଆଦର୍ଶବୋଧର ପ୍ରାସଙ୍ଗିକତା କିଭଳି ରହିଛି, ତାହା କେବଳ ବ୍ୟକ୍ତି ପକ୍ଷରେ ଅନୁଭବ ସାପେକ୍ଷ ।

୫) ଧର୍ମୀୟତା :

ଗାନ୍ଧୀଜୀଙ୍କ ଧର୍ମ ଥିଲା ସର୍ବପ୍ରାଣବାଦର ଏକ ପ୍ରତିଶବ୍ଦ । ସେ ଧର୍ମକୁ ଏକ ମତାନ୍ଧତା (Dogma) ଭାବେ ଗ୍ରହଣ କରୁନଥିଲେ । ତ୍ରୁଟିଶୂନ୍ୟ ଧାର୍ମିକତାକୁ ଗୁରୁତ୍ୱଦେଇ ସେ ଏକ ଅନାହତ ମାନବଜାତିର ସ୍ୱପ୍ନରେ ବିଭୋର ଥିଲେ । ଧୃତି, କ୍ଷମା, ଦମ, ଅସ୍ତେୟ, ଶୌଚ, ଇନ୍ଦ୍ରିୟନିଗ୍ରହ, ଧୀ, ବିଦ୍ୟା, ସତ୍ୟ, କ୍ରୋଧହୀନତାକୁ ସେ ଧାର୍ମିକତାର ଏକ-ଏକ ଅଂଶ ବୋଲି ଗ୍ରହଣ କରିଛନ୍ତି । ସର୍ବଧର୍ମ ନମନ୍ଦିତ ଏକ ଆଲୋକମୟ ପୃଥିବୀରେ ସେ ଅନ୍ତରାତ୍ମାର ଆହ୍ବାନକୁ ଧର୍ମର ଆହ୍ବାନବୋଲି ମଣୁଥିଲେ । ରାମ, ମହମ୍ମଦ, ଯୀଶୁ- ସକଳ ମହାପୁରୁଷଙ୍କ ମଧ୍ୟରେ ଏକ ମୂର୍ତ-ଅମୂର୍ତ ଈଶ୍ୱର ବିରାଜିତ ବୋଲି ତାଙ୍କର ପ୍ରତ୍ୟୟ ଥିଲା । ପବିତ୍ରତା, ସହନଶୀଳତା, ସମଦୃଷ୍ଟି, ନମ୍ରତା, ସନ୍ତୁଷ୍ଟି, ପରୋପକାର, ସହାନୁଭୂତିର ସମବାୟରେ ପ୍ରକୃତ ଧର୍ମୀୟତା-ଫୁଲ ଫୁଟି ଉଠେ ବୋଲି ଗାନ୍ଧୀଙ୍କର ମତଥିଲା ।

ଗାନ୍ଧିଜୀଙ୍କର ଚରିତ ନିର୍ମାଣର ଶୈକ୍ଷୀୟ ପୃଷ୍ଠଭୂମି ଥିଲା ଉପମହାଦେଶ ଭାରତ, ଶୈକ୍ଷୀୟ ପୃଷ୍ଠଭୂମି ଥିଲା ଇଂଲଣ୍ଡ ଏବଂ ଦକ୍ଷିଣ ଆଫ୍ରିକା ଥିଲା ତାଙ୍କର ଅଧିକାର-ସ୍ୱାଧିକାର ସଂପର୍କୀୟ ସ୍ବର ଉଭୋଳନର ଶୈକ୍ଷୀୟ ପୃଷ୍ଠଭୂମି । ଏକ ପରାଧୀନ ଭାରତର ଘନ ଅନ୍ଧକାରରେ ଏହି ବିଶ୍ୱମଣିଷର ବ୍ୟାପ୍ତି ଯେତିକି ଏକ ନୂତନ ଉଦ୍ଧାର ସଂକେତ ପ୍ରଦାନ କରୁଥିଲା, ଆଜିର ବସ୍ତୁପରତନ୍ତ୍ର ସମାଜରେ ତା'ର ବ୍ୟାପ୍ତିକୁ ଆମେ ସେତିକି ସାଦରେ ଗ୍ରହଣ କରିନେଇପାରିଲେ ଏହି ମହାନ୍ ଆଦର୍ଶ ବୋଧର ମୌଳିକ ସତ୍ତାକୁ ଏକ ଅବ୍ୟର୍ଥ ପ୍ରତିଷେଧକ ରୂପେ ସୁବିନିଯୋଗ କରିପାରିବା । ଯେଉଁ

ପ୍ରତିଷେଧକ ଆମକୁ ନାସିକାକୁଞ୍ଚନ, ଘୃଣା, ଅସହ୍ୟତା, ଆମ୍ଭ୍ୟରିତା, ପଯ୍ୟାତଭାଗୀୟ ଆକର୍ଷଣ, ଲୋଭାତୁରତା ଓ ଅହେତୁକ ମୋହରୁ ସର୍ବଦା ରକ୍ଷା କରିପାରିବ । ସାଂପ୍ରତିକ ପୃଥିବୀର ମାୟାବର୍ତ ଭିତରୁ ମୁକ୍ତି ନିମିତ ଗାନ୍ଧୀ-ଦର୍ଶନର ପ୍ରାସଙ୍ଗିକାକୁ ସମଗ୍ର ଜନତା ଉପଲବ୍ଧ କରିସାରିଛି । ସକଳ ଅସ୍ତ୍ର ବିଫଳ ହେବାପରେ ଗାନ୍ଧୀ-ଅସ୍ତ୍ର ହିଁ ଆମ ବ୍ରହ୍ମାସ୍ତ୍ର । ବିବିଧ ବିପର୍ଯ୍ୟୟରେ ବି ଗାନ୍ଧୀ-ମଣିଷର ଆତ୍ମରବୋଧ, ବିଶ୍ୱପ୍ରୀତି ଓ ଆଦର୍ଶର ନାନା ପୃଷ୍ଠା ବିଶ୍ୱ ମଣିଷର ସ୍ୱଚନକୁ ତୁରାମ୍ୟ କରି ପାରିବାର ସାମର୍ଥ୍ୟ ରଖିପାରିଛି । ସେହି ଅଲିଭା ମଣିଷର ଦାର୍ଶନିକ ସାହଚର୍ଯ୍ୟରେ ଆସେ ଉତ୍ଥାନପାତୀୟ ଜିଜ୍ଞାସା ଓ ବୃହତ୍ତର ସାମାଜିକ ଅବବୋଧ । ଗାନ୍ଧୀ ବ୍ୟକ୍ତିର ସୌରଭରୁ ପୁଣି ଗାନ୍ଧୀଜନ୍ମନୀୟ ଏକ ନୂତନ ଅବବୋଧୀୟ ସମାକର୍ଷଣରେ । ସମ୍ପ୍ରତି ଗାନ୍ଧୀ ଆମ ବିତ୍ତର ବିମର୍ଶରେ ଏକ ବ୍ୟକ୍ତି ନୁହଁନ୍ତି; ସେ ଆମ ଜୀବନ ବିନ୍ୟାସର ଏକ ପରିପାଟୀଗତ ଅବବୋଧ । ଯେଉଁ ବିଶ୍ୱ ବିଶ୍ରୁତ ସଭା ଚଳମାନ ଶତାବ୍ଦୀରେ ଏକ ପରିଦୃଶ୍ୟମାନ ଅନୁପମ ବିଶ୍ୱକୋଷ ରୂପେ ସାଧାରଣ ମଣିଷର ଜୀବନାନୁରାଗୀୟ ସମୃଦ୍ଧି ମାର୍ଗକୁ ସମ୍ମୁଚିତ ଆଦର୍ଶବୋଧ ଓ ସମ୍ୟକ୍ ଆଚରଣର ବର୍ଣ୍ଣବନ୍ଧନୀରେ ଅପୂର୍ବ ଉଦ୍ଭାସ ସୃଷ୍ଟି କରିପାରିବେ । ଗାନ୍ଧୀ ମହାର୍ଣ୍ଣବର ଅସୀମ ବିସ୍ତୃତିରେ ଅବର୍ଣ୍ଣନୀୟ କେତେ ଦୃଶ୍ୟ- ତନ୍ମଧ୍ୟରେ କେତେ ବର୍ଣ୍ଣିଳ ତରଙ୍ଗ, ତୁଷାର ପର୍ବତ, କେତେଦ୍ୱୀପ ଓ ପୋତର ଅଭିଯାତ୍ରା... । ଏହି ସମାତ୍ମକ ଜୀବନାବିଷ୍ୟାର ସାମ୍ପ୍ରତିକ ଉପଭୋକ୍ତାବାଦର ଶିଶ୍ନୋଦରପରାୟଣତା (Hedonism) ମଧ୍ୟରେ ଅତୀବ ପ୍ରୟାସ ସାପେକ୍ଷ ବୋଲି ବ୍ୟକ୍ତିକ ଅଭିଜ୍ଞତାରୁ ମତବ୍ୟକ୍ତ କରାଯାଇପାରେ । ମହାତ୍ମାଙ୍କ ବିଶ୍ୱାନୁରକ୍ତି ଓ ସାହ୍ୟ ଆଧ୍ୟାମ୍ନିକ ପ୍ରୀତି ଆଜିବି ସାରସ୍ୱତ ସାଧକ, ଦାର୍ଶନିକ, ବିଶ୍ଳେଷକ, ସମାଲୋଚକମାନଙ୍କ ମନରେ ଆଣିଥାଏ ଅଭୂତପୂର୍ବ ନବୀନତ୍ୱ ଆବାହନର ଶକ୍ତିପୁଞ୍ଜ । ଏହି ପରିପ୍ରେକ୍ଷୀରେ ଇଂରାଜୀ ଭାଷାର କବି ଡବୁ. ବି. ଯେଟିସ୍ଙ୍କ କବିତାର କିୟଦଂଶ ସ୍ମୃତିପଥରେ ଦୃଶ୍ୟମାନ ହୁଏ । ଗାନ୍ଧୀ ଆଦର୍ଶର ସୁସ୍ଥତା ପ୍ରତି ଆମେ କେତେ ସଚେତନ ହେବା ଓ ସମ୍ମାନ ପ୍ରଦର୍ଶନ କରିବା ସହ ତାଙ୍କ ସ୍ୱପ୍ନ ଫୁଲକୁ କିପରି ଯତ୍ନରେ ରଖିବା, ଏହା କବି ଯେଟ୍ସ୍ଙ୍କ ଅନ୍ୟତମ ପ୍ରସିଦ୍ଧ ଉକ୍ତିର ଅବଲମ୍ବନରେ ଅନୁଭବ କରାଯାଇପାରେ । ଯଥା : "Tread softly, for you are treading on my dreams."

ପ୍ରମାଣ ପଞ୍ଜୀ:

୧. ସଂକ୍ଷିପ୍ତ ଓଡ଼ିଆ ଜ୍ଞାନକୋଷ (Encyclopaedia orissana), ଦ୍ୱିତୀୟ ଭାଗ । ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ବାଣୀବିହାର, ଭୁବନେଶ୍ୱର, ପ୍ରଥମ ସଂସ୍କରଣ । ୧୯୬୩ ।

୨. ଦାସ ଶ୍ରୀ ସୂର୍ଯ୍ୟନାରାୟଣ, ଯୁଗଜନକ ମହାତ୍ମାଗାନ୍ଧୀ । ତୃତୀୟ ସଂସ୍କରଣ । ଓଡ଼ିଶା ବୁକ୍‌ଷ୍ଟୋର, କଟକ, ୧୯୭୬ ।

୩. ଜର କୃଷ୍ଣଚନ୍ଦ୍ର, ତରୁଣଶବ୍ଦ କୋଷ । ପୁନର୍ମୁଦ୍ରଣ । ଗ୍ରନ୍ଥମନ୍ଦିର, କଟକ, ୨୦୦୩ ।

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୬. Mandela, Nelson, Long Walk to Freedom. Little, Brown, London.2010.

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ଫକୀର ମୋହନଙ୍କ କବି ପ୍ରତିଭା

ସହଦେବ ବେହେରା
ଅଧ୍ୟାପକ ଓଡ଼ିଆ ବିଭାଗ
ନୟାଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼

ବ୍ୟାସକବି ଫକୀର ମୋହନ ସେନାପତି ଏକାଧାରାରେ ଜଣେ କବି, ଔପନ୍ୟାସିକ, ଗାଳ୍ପିକ, ତଥା ଅନୁବାଦକ । ଆଧୁନିକ ଓଡ଼ିଆ ସାହିତ୍ୟର ଗଦ୍ୟସ୍ରଷ୍ଟା ଭାବରେ ପରିଚୟ ସୃଷ୍ଟି କରିଥିଲେ ମଧ୍ୟ କାବ୍ୟକାର ଭାବରେ କିଛି କମ୍ ନୁହନ୍ତି । ସଂଘର୍ଷମୟ ଜୀବନର ବହୁ ଅନୁଭୂତି ସର୍ବସ୍ୱ ଅଭିବ୍ୟକ୍ତିକୁ ନେଇ ତାଙ୍କ ସାହିତ୍ୟ ଚଲଚଞ୍ଚଳ । ଏଥିରେ ରହିଛି ସମାଜଚିତ୍ର ସହ ବ୍ୟକ୍ତିଗତ ଜୀବନ ଯନ୍ତ୍ରଣାର ସ୍ୱର । ସାମଗ୍ରିକ ଭାବରେ ଦେଖିଲେ ଜଣାପଡ଼େ ଯେ ବ୍ୟକ୍ତିଗତ ଦୁଃଖ ଓ ସହାନୁଭୂତି ଫକୀର ମୋହନଙ୍କ କାବ୍ୟ ସ୍ୱର । ସଂସ୍କୃତ ପଣ୍ଡିତ ଭବଭୂତି କହିଛନ୍ତି– 'ଏକ ରସଃ କରୁଣ ଏବ' ଅର୍ଥାତ୍ ରସ ମଧ୍ୟରେ କରୁଣ ହେଉଛି ଶ୍ରେଷ୍ଠ । କାହିଁକିନା କରୁଣ ରସ ପାଠକର ହୃଦୟକୁ ସବୁବେଳ ପାଇଁ ଦ୍ରବୀଭୂତ କରି ରଖିଥାଏ । ଇଂରାଜୀ କବି P.B Shelly କୁହନ୍ତି– 'Our sweetest songs are those that tell us saddest thoughts' ଏହାର ଅର୍ଥ ହେଉଛି ଆମର ଯେତେସବୁ କବିତା ଶ୍ରେଷ୍ଠସ୍ଥାନ ଗ୍ରହଣ କରିଛି, ସେହି କବିତାର ମୂଳଭିତ୍ତି ହେଉଛି ଦୁଃଖ ଓ ଯନ୍ତ୍ରଣାର ସମାହାର ।

ସ୍ରଷ୍ଟା ଫକୀର ମୋହନ ସାରସ୍ୱତ ଗଦ୍ୟ ରଚନା ବ୍ୟତୀତ ଅନେକ କାବ୍ୟର ସ୍ରଷ୍ଟା ଭାବରେ ପରିଚୟ ସୃଷ୍ଟି କରିଛନ୍ତି । ତେବେ ଆକାର ପ୍ରକାର ଦୃଷ୍ଟିରୁ ଏଗୁଡ଼ିକ ବିଭିନ୍ନ ପର୍ଯ୍ୟାୟଭୁକ୍ତ । ଏହି କାବ୍ୟ ମଧ୍ୟରେ ରହିଛି– ରାମାୟଣ, ମହାଭାରତ, ଗୀତା, ଉପନିଷଦ, ହରିବଂଶ ପରି ଅନୁବାଦ କାବ୍ୟ । ସେହିପରି ଉତ୍କଳ ଭ୍ରମଣଂ, ପୁଷ୍ପମାଳା, ଉପହାର, ଅବସର ବାସରେ, ବୌଦ୍ଧାବତାର କାବ୍ୟ; ପୂଜାଫୁଲ ଓ ଧୂଳି ଆଦି ମୌଳିକ କବିତା ଗ୍ରନ୍ଥ । କବିଙ୍କ ମୌଳିକ କାବ୍ୟ କବିତାଗୁଡ଼ିକ ଏଠାରେ ଆଲୋଚ୍ୟ ।

'ଉତ୍କଳ ଭ୍ରମଣଂ' କାବ୍ୟଟି କବିକର ମୌଳିକ କାବ୍ୟ । ଏଥିରେ କବି ଶୁଦ୍ଧ ହାସ୍ୟରସ, ବାକ୍‌ଚାତୁରୀ, ବ୍ୟଙ୍ଗବିଦ୍ରୁପ ଦେବା ସହିତ କାବ୍ୟର ଅନେକ ସ୍ଥଳରେ ଉତ୍କଳ ମାତାର ଅନେକ କୃତି ସନ୍ତାନମାନଙ୍କର ସ୍ମୃତିଚାରଣ କରିଛନ୍ତି । ଜାତୀୟ ଜୀବନ, ଭାଷା ଓ ସଂସ୍କୃତିକୁ ବଞ୍ଚାଇବା ନିମନ୍ତେ ଇଙ୍ଗିତ ପ୍ରଦର୍ଶନ କରିଛନ୍ତି । କାବ୍ୟରେ ପ୍ରଦତ୍ତ ବିଦ୍ରୁପକୁ ଲକ୍ଷ୍ୟକଲେ ଅନେକାଂଶରେ ଡ୍ରାଇଡେନଙ୍କ 'Abasolam and Achitophel' ସହ ତୁଳନୀୟ ।

ଏହି ଗ୍ରନ୍ଥଟିରେ କବିକର ତିକ୍ତ – ମଧୁର ଅନୁଭୂତି ସ୍ଥାନ ପାଇଛି । ବାଗ୍‌ଦେବୀ ସାରଲାଙ୍କ ସ୍ତୁତିରୁ ଆରମ୍ଭକରି କବି, ଶାସକ, ଓକିଲ, ସମାଜପତି, ଶିକ୍ଷିତ ସମାଜକୁ ପ୍ରଚଣ୍ଡ ଭାବରେ ବିଦ୍ରୁପ କରିଛନ୍ତି । ଏହି କାବ୍ୟରୁ କବିଙ୍କର ଜାତିପ୍ରୀତି ଓ ସଂସ୍କାରଧର୍ମୀ ଦୃଷ୍ଟିଭଙ୍ଗୀର ପରିଚୟ ମିଳେ । କବିଙ୍କର ମାତୃଭାଷା ପ୍ରୀତି କିଛି କମ୍ ନୁହେଁ । କେବଳ ଇଂରାଜୀରେ ସୀମିତ ନରହି ମାତୃଭାଷା ଓଡ଼ିଆକୁ ଆଦର କରିବା ପାଇଁ

ଶିକ୍ଷିତ ଯୁବଗୋଷ୍ଠୀକୁ ସେ ଆହ୍ୱାନ ଦେଇଛନ୍ତି ।

"ମନ ମଧ୍ୟେ ଦୃଢ଼ରୂପେ ବାନ୍ଧିଥିଲି ଆଶା
ଘୁଞ୍ଚାଇବ ତୁମେ ମାତୃଭାଷାର ଦୁର୍ଦ୍ଦଶା ।" (ପୃଷ୍ଠା-୨୦୭)

"ପଢ଼ ଇଂରାଜୀ କେହି ମନା କରୁନାହିଁ
କିନ୍ତୁ ବାପା କାମକର ଜାତିକୁଳ ଚାହିଁ ।" (ପୃଷ୍ଠା-୨୧୦)

ଛାତ୍ରମାନଙ୍କ ଉପରେ ଦେଶର ଭବିଷ୍ୟତ ନିର୍ଭର କରୁଛି କିନ୍ତୁ ଛାତ୍ରମାନେ ପଢ଼ାରେ ଅବହେଳା କରୁଛନ୍ତି । ଏହାକୁ ଦେଖି କବି ବିଦ୍ରୂପରେ କହିଛନ୍ତି-

"ଏତେ ପଢ଼ ନାହିଁ ବାପା ବସି ରାତିସାରା
କୋମଳ ଅଙ୍ଗକୁ ଆହା ବାଧ୍ୟିବ ପରା ।"

କେବଳ କାବ୍ୟରେ ବିଦ୍ରୂପ ସ୍ଥାନ ପାଇନାହିଁ, ଏଥିସହ ଓଡ଼ିଶାର ଐତିହ୍ୟପ୍ରୀତି କାବ୍ୟରେ ଦେଖିବାକୁ ମିଳେ ।

"ଯେ ଲୋକ ନ ଜାଣେ ଓଡ଼ିଶାର କାରିଗରି
ଦେଖୁ ସେ ଭୁବନେଶ୍ୱର ଦେଖୁ ଖଣ୍ଡଗିରି ।"

ଏହି କାବ୍ୟରେ କବି ଇଂରାଜୀ ଶବ୍ଦ ବ୍ୟବହାର କରି ବ୍ୟଙ୍ଗକୁ ଆହୁରି ଶାଣିତ କରିଛନ୍ତି । ଯଥା- Backward ମୁସଲମାନ', 'Forward' ଓଡ଼ିଆ ଇତ୍ୟାଦି ଶବ୍ଦ । ଶବ୍ଦବ୍ୟାସାରେ କବିଙ୍କର ସ୍ୱତନ୍ତ୍ରତା ବାରିହୋଇଯାଏ । କାବ୍ୟରେ ବ୍ୟବହୃତ ଯୁଗ୍ମ ଶବ୍ଦ ଗୁଡ଼ିକ ହେଲା- ଥୋଡ଼ାଥୋଡ଼ା, ଧନ୍ୟଧନ୍ୟ, ପଲପଲ, ସ୍ଥାନେ ସ୍ଥାନେ, ଖଣ୍ଡ ଖଣ୍ଡ, ଧାଡ଼ି ଧାଡ଼ି ଇତ୍ୟାଦି ଶବ୍ଦ ।

'ବୌଦ୍ଧାବତାର କାବ୍ୟ' କବିଙ୍କର ଏକ ପୂର୍ଣ୍ଣାଙ୍ଗ କାବ୍ୟ । ଏହି କାବ୍ୟଟି ବୁଦ୍ଧ ଚରିତକୁ ନେଇ ସୃଷ୍ଟି । ଓଡ଼ିଆ ସାହିତ୍ୟର ଏହା ପ୍ରଥମ ବୁଦ୍ଧ-ଜୀବନୀ । ଏହି କାବ୍ୟଟି କବିଙ୍କର ଆଧ୍ୟାତ୍ମିକ ଜୀବନର ପରିଚୟ ବହନ କରେ । ଏଥିରେ ସ୍ଥାନ ପାଇଛି- ବୁଦ୍ଧଙ୍କ ଜନ୍ମ, ଅସିତ ମହର୍ଷିଙ୍କ ସମାଗମ, ହଲୋଷବ, ଅଶୋକାୟବ, ମଙ୍ଗଳକୃତ୍ୟ, ବୈରାଗ୍ୟ, ନିଷ୍କ୍ରାମ, ସନ୍ନ୍ୟାସ ମାର୍ଗ ଅନ୍ୱେଷଣ, ତପସ୍ୟାସିଦ୍ଧି, ପ୍ରଚାର ଏବଂ ବୁଦ୍ଧଙ୍କ ଶେଷ ଜୀବନ ସହିତ କେତେକ କାହାଣୀ ।

ଏଥିରେ ଥିବା ବୌଦ୍ଧ ଦର୍ଶନ ବ୍ୟାଖ୍ୟା ଓ ନୀତି ଶିକ୍ଷାର ପରିବେଷଣକୁ ବାଦ୍‌ଦେଲେ ସମଗ୍ର କାବ୍ୟଟି ମନୋରମ ଓ ସୁଖପାଠ୍ୟ । କବିତାର ଭାଷା ଶୈଳୀ ଦୃଷ୍ଟିରୁ ଦେଖିଲେ କାବ୍ୟଟି ସରଳ ଓ ଲଳିତ ପଦାବଳୀ ସଂଯୋଜନାର ବିଶେଷତ୍ୱ ବାରିହୋଇ ପଡ଼େ । ଏହି ବାକ୍ୟର ଭାବ ଓ ଭାଷାର ସରଳତା କାବ୍ୟକୁ କରିଛି ଆକର୍ଷଣୀୟ । ତ୍ୟାଗ, ନିଷ୍ଠା, ଦୟା, କ୍ଷମା ଓ ଉଦାରତା ବଳରେ ମାନବ ଯେ ମହନୀୟ ହୋଇପାରିବ, ଏହା ହିଁ କାବ୍ୟର ମର୍ମବାଣୀ । କାବ୍ୟଟିର କେତେକ ସ୍ଥଳରେ କବିଙ୍କ ପ୍ରକୃତି ବର୍ଣ୍ଣନା ଆକର୍ଷଣୀୟ ହୋଇପାରିଛି । ଯଥା-

"କମଳ କଳିକା   ମାଧବୀ ମଲ୍ଲିକା
କୁସୁମ ବିବିଧ ଜାତି
ଫୁଟି ସମୁଜ୍ଜ୍ୱଳ   ଦିଶେ ବନସ୍ଥଳ
କି ଅବା କୌମୁଦୀ ଭାତି ।" (ପୃଷ୍ଠା-୪୬୧)

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ଆଲୋଚ୍ୟ କାବ୍ୟରେ କବି ଶାକ୍ୟ କନ୍ୟାଗଣ, ସିଦ୍ଧାର୍ଥ ଓ ଗୋପାଙ୍କ ରୂପବର୍ଣ୍ଣନା ଦେବାକୁ ଯାଇ ସୁନ୍ଦର ଅଳଙ୍କାରର ପ୍ରୟୋଗ କରିଛନ୍ତି ।

"କାଞ୍ଚନ ଥାଳିରେ କିବା ପାରିଜାତ ହାର

ଶାକ୍ୟ କନ୍ୟାଗଣ ସମାଗତା ସେ ପ୍ରକାର

ସୁନ୍ଦର କୁମାର ପାଶେ

କୁମାରୀ ସୌନ୍ଦର୍ଯ୍ୟ ଭାସେ

ହୀରକର ଚଉପାଶେ ମୁକୁତାର ପଣ୍ଡି

ବେଢ଼ି ରହିଛନ୍ତି ସଦା ମାଧବୀ ମାଳତୀ ।" (ପୃଷ୍ଠା-୪୭୧)

ସିଦ୍ଧାର୍ଥ ଓ ଗୋପାଙ୍କ ମଧ୍ୟରେ ଥିବା ସ୍ୱକୀୟା ପ୍ରୀତିକୁ ସୁନ୍ଦର ରୂପକ ମାଧମରେ କବି ଦର୍ଶାଇଛନ୍ତି ।

"ରମଣୀ ପ୍ରତିପ୍ରାଣା ପ୍ରୀତି ମାଧୁରୀ-

ସ୍ୱର୍ଗୀୟ ସୁଧାଅଛି ଜଗତେ ପୂରି,

ଅମା ନିଶାରେ ଦୀପଶିଖା ସମାନେ,

ଦୁଃଖ ସାଗରେ ତରୀ କି ଅନୁମାନେ । (ପୃଷ୍ଠା-୪୭୪)

କାବ୍ୟର ଅନେକ ସ୍ଥଳରେ କବି ଉପନିଷଦ ଓ ଭାଗବତର ବାଣୀକୁ ଶୁଣାଇଛନ୍ତି ।

"ପିତାସ୍ୱର୍ଗ, ପିତାଧର୍ମ, ପିତା ହିଁ ତପସ୍ୟା,

ଏହି ସନାତନ କାବ୍ୟ ଧର୍ମର ସମସ୍ୟା

ଜନକ ଜନନୀ ଦୁହେଁ ପ୍ରତ୍ୟକ୍ଷ ଦେବତା

ଜଗତର ସର୍ବ ଧର୍ମଶାସ୍ତ ଏହି କଥା ।"

କେତେକ କବିତାରେ କବିଙ୍କର ଦାର୍ଶନିକତା ଦେଖିବାକୁ ମିଳେ ।

"ଅବିଶ୍ରାନ୍ତ ନଦୀସ୍ରୋତ ସମାନେ ଜୀବନ

ଧାବିତ ମରଣ ସିନ୍ଧୁ ଗର୍ଭେ ଅନୁକ୍ଷଣ ।"

X   X   X   X   X

"ଶୁଷ୍କ କାଷ୍ଠେ ଶୁଷ୍କ କାଷ୍ଠ ନକଲେ ଘର୍ଷଣ

କରିବା କଠିନ ଲାଭ ଜ୍ଞାନ-ହୁତାଶନ ।

ଶୁଷ୍କ ଦେହେ ଶୁଷ୍କମନ କରିବ ଘର୍ଷଣ

କରିପାରେ ଜ୍ଞାନରୂପ ଆନନ୍ଦ ଦର୍ଶନ ।"

ଏହି ଦର୍ଶନର ଅନ୍ୟ ଏକ ଉଦାହରଣ ଦିଆଯାଇପାରେ । ଗୌତମ ବୁଦ୍ଧ ଯେତେବେଳେ ଜଣେ ବ୍ରାହ୍ମଣ ଘରକୁ ଭିକ୍ଷା ମାଗିବାକୁ ଯାଇଛନ୍ତି ସେହି ବ୍ରାହ୍ମଣ ବୁଦ୍ଧଙ୍କ ରୂପ, ସୌନ୍ଦର୍ଯ୍ୟ ଓ ବଳିଷ୍ଠ ଚେହେରା ଦେଖି ତାଙ୍କୁ ଭର୍ତ୍ସନା କଲେ । ସେତେବେଳେ ବୁଦ୍ଧଦେବ ନିଜକୁ କୃଷିକାରୀ ବୋଲି କହିଛନ୍ତି । କବିଙ୍କ ଭାଷାରେ-

"ବୋଇଲେ ଗୌତମ । ବୀଜ ମୋ ବିଶ୍ୱାସ

ମୋର ଶସ୍ୟକ୍ଷେତ୍ର, ମାନବର ହୃଦ

ଧର୍ମ ହଳ, ମୋର ଜ୍ଞାନ ବଳୀବର୍ଦ୍ଦ

ନିର୍ବାଣ ମୋ ଶସ୍ୟ, ଅମର ଅକ୍ଷୟ ।"

ଏହି କାବ୍ୟଟିର ଭାଷା ଓ ଭାବ ସରଳ ଓ ବୋଧଗମ୍ୟ ହୋଇପାରିଛି । ଯାହା ଫଳରେ ବୌଦ୍ଧାବତାର କାବ୍ୟଟି କବିଙ୍କର ଶ୍ରେଷ୍ଠ କୃତିର ପରିଚୟ ବହନ କରିବାରେ କ୍ଷମ ହୋଇପାରିଛି ।

ସେନାପତିଙ୍କ ସମଗ୍ର କବିତା ସଂକଳନ ମଧ୍ୟରେ 'ଅବସର ବାସରେ' କବିତା ଗୁଚ୍ଛର ଆକାର ସବୁଠାରୁ ଦୀର୍ଘ । ଏଥିରେ ଥିବା କବିତା ଗୁଡ଼ିକୁ ୭ଟି ପର୍ଯ୍ୟାୟରେ ବିଭକ୍ତ କରାଯାଇଛି । ଭଗବାନ, ବ୍ୟକ୍ତିବିଶେଷ, ସ୍ଥାନବିଶେଷ, ପ୍ରାକୃତିକ ବସ୍ତୁ, ମାନବଜୀବନ, ଜରା ଓ ମୃତ୍ୟୁ ଏବଂ ବିବିଧ । କବିତା ସଂକଳନର ଆଙ୍ଗିକରେ ଦେଖିବାକୁ ପାଉ- ଗୀତି କବିତା, ଚତୁର୍ଦ୍ଦଶପାଦୀ କବିତା, ଖଣ୍ଡ କବିତା, ଜୀବନ ଚରିତ, ଶିଶୁ କବିତା, ଗାଥା କବିତା ଓ ଶୋକ କବିତା । 'ଅବସରେ ବାସରେ' କବିତା ସଂକଳନର ସାମଗ୍ରିକ ସ୍ୱର ମଧ୍ୟରେ ରହିଛି- ବିଭୁପ୍ରୀତି, ଦାର୍ଶନିକତା, ବ୍ୟଙ୍ଗବିଦ୍ରୁପ, ଶୋକ, ଜାତିପ୍ରୀତି ଓ ସାମାଜିକ ପ୍ରସଙ୍ଗ । ସଂକଳନର ପ୍ରଥମ ଅଧ୍ୟାୟରେ ସ୍ଥାନ ପାଇଥିବା 'ଭଗବାନ' ସମ୍ପର୍କିତ କବିତାରେ ବିଭୁପ୍ରୀତି ଦେଖିବାକୁ ପାଉ ।

"କୋଟି କୋଟି ବିଶ୍ୱ   ବ୍ରହ୍ମାଣ୍ଡ ବିରାଜେ

ତବପ୍ରେମ ଲୋମକୂପେ

ବ୍ୟାପ୍ତ ଚରାଚର   ଅଛି ନିରନ୍ତର

ପଞ୍ଚଭୂତେ ଆତ୍ମାରୂପେ ।" (ପୃଷ୍ଠା-୩୩୧)

ସମାଜପ୍ରତି, ଦେଶପ୍ରତି, ଜାତିପ୍ରତି, ବିଶ୍ୱପ୍ରତି, ରାଷ୍ଟ୍ରପ୍ରତି ଅବଦାନ ରହିଥିବା କିଛି ମହନୀୟ ଚରିତ୍ରକୁ ନେଇ ଏହାର ଦ୍ୱିତୀୟ ପର୍ଯ୍ୟାୟ ଗଢ଼ା । ସେହି ଚରିତ୍ରମାନେ ହେଲେ- ମହାରାଜା କୃଷ୍ଣସିଂହ, ଯୁବକ ଶରତଚନ୍ଦ୍ର, ମଧୁସୂଦନ ରାଓ, ପଦ୍ମନାଭ ନାରାୟଣ, ମଧୁସୂଦନ ଦାସ, ଦାମୋଦର ପଟ୍ଟନାୟକ, ଶ୍ରୀ ଚୈତନ୍ୟ, କବି ଅନ୍ନପୂର୍ଣ୍ଣା ପରମ ବୈଷ୍ଣବୀ, ମାଧବୀ ଦେବୀ, ନୀଳମଣି ବିଦ୍ୟାରତ୍ନ, ଉପେନ୍ଦ୍ର ଭଞ୍ଜ, ବୈକୁଣ୍ଠନାଥ ଦେ ବାହାଦୂର ଏବଂ ଆନ୍ତଃଜାତୀୟ ଖ୍ୟାତି ସମ୍ପନ୍ନ ବ୍ୟକ୍ତିତ୍ୱ ହେଲେ- ସତୀ ଲୁକ୍ରେସିଆ, ଯିଶୁଖ୍ରୀଷ୍ଟ ଏବଂ କ୍ଲିଏପେଟ୍ରୋ । ଏଥ ସହ ଦ୍ୱିତୀୟ ପର୍ଯ୍ୟାୟରେ କବିଙ୍କର ବ୍ୟକ୍ତିଗତ ଶୋକ ସ୍ଥାନ ପାଇଛି । ତାଙ୍କର ଜ୍ୟେଷ୍ଠପୁତ୍ର ମନମୋହନର ମୃତ୍ୟୁକୁ ଭୁଲିନପାରି କବି ବାରମ୍ବାର ସ୍ମରଣ କରିଛନ୍ତି ।

"ଅଶ୍ରୁର ଲଉଡ଼ି ମୋର ଜୀବନ ସଜ୍ଜାଲି

ଜୀବନଟା ସାରା ତୋର ନାମମାଲି ।" ମୃତ ଶିଶୁପୁତ୍ର ମନମୋହନ (ପୃଷ୍ଠା-୩୩୫)

ତୃତୀୟ ଅଧ୍ୟାୟରେ କବି ଓଡ଼ିଶାର କେତେକ ଐତିହାସ ପ୍ରସିଦ୍ଧ ସ୍ଥାନ ଯଥା- କଟକ, ଭୁବନେଶ୍ୱର, କାଠଯୋଡ଼ିକୂଳ, ଉତ୍କଳଭୂମି ଓ କବିଙ୍କ ଜନ୍ମସ୍ଥାନ ମଲ୍ଲିକାଶପୁର ଐତିହ୍ୟ ଓ ମହତ୍ତ୍ୱ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ଚତୁର୍ଥ ପର୍ଯ୍ୟାୟରେ କବି ପ୍ରାକୃତିକ ବସ୍ତୁକୁ ନେଇ କବିତା ରଚନା କରିଛନ୍ତି । ଏଥିରେ ସ୍ଥାନ ପାଇଥିବା କବିତା 'କପୋତ କପୋତୀ' ଦାମ୍ପତ୍ୟ ପ୍ରେମର ସ୍ୱାକ୍ଷର ବହନ କରିଛି । 'ଗୋଲାପ ସୁନ୍ଦରୀ' କବିତାରେ କବିଙ୍କର ସୌନ୍ଦର୍ଯ୍ୟବାଦୀ ଦୃଷ୍ଟି ପ୍ରତିଫଳିତ । 'ବିରହୀ ହଳଦୀ ବସନ୍ତ' କବିତାଟି ସତ୍ୟ ଘଟଣା ଉପରେ ଆଧାରିତ । ଏଥିରେ ପତି-ପତ୍ନୀ ମଧ୍ୟରେ ଥିବା ତ୍ୟାଗ ଓ ପ୍ରେମର ଦିବ୍ୟ ଭାବନା ପ୍ରକାଶ ପାଇଛି । ଏହା ସହ କେତେକ ହାସ୍ୟରସାତ୍ମକ ଶିଶୁ କବିତା ପ୍ରକାଶ ପାଇଛି । ଯେଉଁଥିରେ ରହିଛି ଗଜ ଧର୍ମିଣ, ଯାହା

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ଶିଶୁକୁ ଆନନ୍ଦ ଦେଇପାରିବ । ସେହି କବିତା ଗୁଡ଼ିକ ହେଲା– 'ଗଦର୍ଭର ସୃଷ୍ଟିବୃଦ୍ଧି', 'ଶଙ୍ଖୀ ବିରାଡ଼ି ଓ ବଣୀ ପକ୍ଷୀଣୀ' ଏବଂ 'ବିରାଡ଼ି ଓ କାଳିଆ କୁକୁର' ।

ସଂକଳନର ପଞ୍ଚମ ପର୍ଯ୍ୟାୟରେ କବି ମାନବଜୀବନ ସମ୍ପର୍କିତ କେତେକ ବିଷୟକୁ କବିତା ମାଧ୍ୟମରେ ଅବତାରଣ କରିଛନ୍ତି । ଏଠାରେ ସ୍ଥାନ ପାଇଥିବା 'ଭଣ୍ଡ ସନ୍ୟାସୀ' ସମାଜରେ ଥିବା ଶଠ ବାବାଙ୍କୁ ପ୍ରତ୍ୟାକିତ କରୁଛି । ସେହିପରି 'ସନ୍ୟାସୀ' କବିତାରେ ସନ୍ୟାସୀର ଗୁଣବତ୍ତାକୁ ଚିତ୍ରଣ କରିଛନ୍ତି । 'ହିନ୍ଦୁବିବାହ' କବିତାରେ ହିନ୍ଦୁ ନାରୀର ବୈଧବ୍ୟ ଯନ୍ତ୍ରଣା ପ୍ରକାଶ ପାଇଛି । 'ମୁଁ ହାଟ ବାହୁଡ଼ା' କବିତାରେ ସମାଜର ଲୁଣ୍ଠନକାରୀଙ୍କୁ ଭର୍ତ୍ସନା କରିଛନ୍ତି । ଏହିପରି ବିବିଧ ପ୍ରସଙ୍ଗ ସଂକଳନରେ ସ୍ଥାନ ପାଇଛି ।

କବିତା ସଂକଳନର ଷଷ୍ଠ ପର୍ଯ୍ୟାୟରେ କବି ଜରା ଓ ମୃତ୍ୟୁକୁ ଆଧାର କରି କେତେକ କବିତା ରଚନା କରିଛନ୍ତି । ତଥା– 'ମୋହନବଂଶୀ', 'ବୁଢ଼ା ପଳାଶ' ପରି ଅନେକ କବିତା । ବୁଢ଼ା ପଳାଶରେ ଏକ ଅବହେଳିତ ଜୀବନଚିତ୍ର ପ୍ରତିଫଳିତ । ଏହି କବିତାମାନଙ୍କରୁ କବିଙ୍କର ବ୍ୟକ୍ତିଗତ ଜୀବନଚର୍ଯ୍ୟାର ଆଭାସ ରହିଛି ।

ସପ୍ତମ ଅଧ୍ୟାୟ କବିଙ୍କର ବିକ୍ଷିପ୍ତ ଚିନ୍ତାଧାରାର ସମୁଜ୍ଜ୍ୱଳ ।

ଫକୀର ମୋହନଙ୍କ 'ପୁଷ୍ପମାଳା' କବିତା ଗୁଚ୍ଛଟି ଆଶିଂକ ଦୃଷ୍ଟିରୁ ଆବୃତିଧର୍ମୀ ଗୀତି କବିତା ହୋଇଥିଲେ ମଧ୍ୟ ସେଥିରେ ଖଣ୍ଡକାବ୍ୟ ସହ କେତେକ ଚତୁର୍ଦ୍ଦଶପାଦୀ କବିତା ରହିଛି । କବିତା ଗୁଚ୍ଛର ସାମଗ୍ରିକ ସ୍ୱରକୁ ଦେଖିଲେ ବ୍ୟକ୍ତିଗତ ଶୋକର ସୂଚନା ମିଳେ । କବି ପତ୍ନୀଙ୍କ ବିୟୋଗପରେ ମନରେ ଜାତ ହୋଇଥିବା ବ୍ୟାକୁଳତାର ଅବସାନ ନିମନ୍ତେ ରଚନା କରିଥିବା କେତେକ କବିତା ଏଥିରେ ସ୍ଥାନ ପାଇଛି । କବି ଆତ୍ମଜୀବନୀ ଗ୍ରନ୍ଥରେ ଲେଖିଛନ୍ତି ପତ୍ନୀଙ୍କ ମୃତ୍ୟୁପରେ ତାଙ୍କ ମନର ବ୍ୟାକୁଳତା ନିବାରଣ ନିମନ୍ତେ ସେ କବିତା ରଚନା କରିଛନ୍ତି । ସେଥିପାଇଁ ତାଙ୍କର ଅଧିକାଂଶ କବିତା ଦାରୁଣ, ପୀଡ଼ା, ବିପଦ, ଦୁଃଖ ଓ ମନର ଅସ୍ଥିରତା ସମୟର ଲେଖା । ତେଣୁ କବିତା ଗୁଡ଼ିକ ସ୍ୱତଃସ୍ଫୁର୍ତ୍ତ, ଆବେଗପୂର୍ଣ୍ଣ ଓ ହୃଦୟ ସ୍ପର୍ଶୀ ହୋଇପାରିଛି ।

ଏହି କବିତା ସଂକଳନର ଦୁଇଟି କବିତା କବିଙ୍କ ବ୍ୟକ୍ତିଗତ ଦୁଃଖ, ଯନ୍ତ୍ରଣା ଦେଖିବାକୁ ପାଉ । ତାହାହେଲା– 'ପୁଣି କି ଦେଖିବି ସେହି ସହାସ୍ୟ ବଦନ' ଓ 'ହସିହସି ଗଲା ମୋତେ କହାଇ କହାଇ' କବିତା । ଏତଦ୍ ବ୍ୟତୀତ ଅନ୍ୟାନ୍ୟ କବିତା ଗୁଡ଼ିକରେ ଏ ଶୋକ ଅଛେ ବହୁତେ ବିଦ୍ୟମାନ । ଉପରୋକ୍ତ ପ୍ରଥମ କବିତାଟିରେ ଚକୁଆ ଚକୋଇର ପ୍ରେମ ମଧ୍ୟରେ ଆପଣାର ଦାମ୍ପତ୍ୟ ପ୍ରେମର କଥା କହିଛନ୍ତି ।

"ଚକୁଆ ଚକୋଇ ପରି ଥିଲୁ ଦୁଇଜଣ
ଏକକୁ ଆରେକ କରି ଆତ୍ମସମର୍ପଣ
ସୁଖେ ଦୁଃଖେ ହୋଇ ସାହା
ସ୍ୱର୍ଗସୁଖ ମଣି ଆହା
କୋଡ଼ିଏ ବରଷ କାଳ ଗଲା କାଲିପରି
ଦିନକ ବିଚ୍ଛେଦ ମଣେ ଯୁଗଯୁଗ ପରି ॥" (ପୃଷ୍ଠା–୨୪୯)

ଦ୍ୱିତୀୟ କବିତାରେ କବି ପତ୍ନୀଙ୍କୁ ଆକୁଳ ଭାବରେ ଝୁରି ହେଉଥିବାର ବର୍ଣ୍ଣନା ରହିଛି ।

"କୁସୁମ କଳିକା ଥିଲା ସୌରଭର ଖଣି

ମଧୁମୟୀ ହାସ୍ୟମୟୀ ପ୍ରେମଲତା ମଣି ।

ଦୁଇଦିନ ପାଇଁ ମାୟା ମମତା ଲଗାଇ

ହସି ହସି ଗଲା ମୋତେ କନ୍ଦାଇ କନ୍ଦାଇ ।" (ପୃଷ୍ଠା-୨ ୫ ୨)

ସେହିପରି କବିଙ୍କର ବ୍ୟକ୍ତିଗତ ଦୁଃଖ ପରୋକ୍ଷ ଭାବରେ ଅନେକ କବିତାରେ ସ୍ଥାନ ପାଇଛି । 'ଚକୁଆ ଚକୋଇ', 'ଚାତକ ପକ୍ଷୀ', ଜଗତ ନୁହେଁ, ପୂର୍ଣ୍ଣ ସୁଖର ସ୍ଥାନ, ଏକି ଲୀଳା ନିଦଗଲା ଭାଙ୍ଗି ଇତ୍ୟାଦି କବିତା ।

କବିତା ସଂକଳନରେ ଭାବପକ୍ଷ ବିଚାର କଲେ 'କୋଇଲିନାନୀ' କବିତାରେ ସୌନ୍ଦର୍ଯ୍ୟବାଦୀ ଚେତନା ନିହିତ । 'ପିଞ୍ଜରାପକ୍ଷୀ' କବିତାରେ ଦର୍ଶନ, 'ପାପୀ ଏବଂ ଧାର୍ମିକ' କବିତାରେ ସତୀ ନାରୀର କର୍ତ୍ତବ୍ୟ ଓ ବୀରତ୍ୱ ଆଦି ବର୍ଣ୍ଣନା କରାଯାଇଛି । ସେହିପରି 'ସାକ୍ୟସିଂହ ବୈରାଗ୍ୟ' କବିତାରେ ସନାତନ ଧର୍ମ, ଅହିଂସା ଓ ଅହିଂସା ମାର୍ଗର ବାଣୀ ନିହିତ । ଏତଦ୍ ବ୍ୟତୀତ ଏଠରେ ଦୁଇଟି ଶିଶୁ କବିତା ସ୍ଥାନ ପାଇଛି । - 'ଜହ୍ନମାମୁଁ' ଓ 'କୋଇଲି ନାନୀ' କବିତା ।

କବିତାର ଭାଷାଶୈଳୀ ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ କବିତା ସରଳ ଓ ସୁବୋଧ୍ୟ ହୋଇପାରିଛି । ଏଥିରେ କେତେକ ଯୁଗ୍ମ ଶବ୍ଦ ହେଲା- ଭାଲି- ଭାଲି, ଏକଏକ, ବେଲେବେଲେ, ଝରି ଝରି ଇତ୍ୟାଦି । ଶବ୍ଦଗତ ଚାତୁରୀ ମଧ୍ୟରେ ରହିଛି- ମିଠା ମିଠା ଖରା, ଝମଝମ ବରଷା ଇତ୍ୟାଦି ।

'ପୂଜାଫୁଲ' କବିତା ଗୁଚ୍ଛକୁ କବିତାର ଶୈଳୀ ଦିଗରୁ ବିଚାର କରାଗଲେ କବିତା ସଂକଳନରେ ଗୀତି କବିତା, ଗାଥା କବିତା ଏବଂ ଚତୁର୍ଦ୍ଦଶପାଦୀ କବିତା ରହିଛି । କବିତାର ଭାବପକ୍ଷ ଦୃଷ୍ଟିରୁ ଦେଖିଲେ- ବିଭୂପ୍ରେମ, ସ୍ୱଦେଶପ୍ରୀତି ଓ ସୌନ୍ଦର୍ଯ୍ୟବୋଧ ପ୍ରକାଶ ପାଇଛି । ଏହି କବିତା ସଂକଳନରେ କବିଙ୍କର ବ୍ୟକ୍ତିଗତ ଶୋକ ପରୋକ୍ଷ ଭାବରେ କବିତାରେ ପ୍ରକାଶ ପାଇଛି । ସଂକଳନରେ 'ପୂଜାଫୁଲ' କବିତାରେ ବିଭୂବୋଧ ଲକ୍ଷ୍ୟ କରାଯାଏ ।

"ଭକ୍ତିଦେଲେ ପବିତ୍ରତା ଜଳେ

ଧୌତ କରି ବାଞ୍ଚାମନେ,

କରି ସମର୍ପଣ ପ୍ରଭୁଙ୍କ ଚରଣ

ପୂଜୁଥିବି ଅନୁକ୍ଷଣ ।" (ପୂଜାଫୁଲ- ପୃ- ୫୩୫)

ଏହିପରି 'ମାନସ ପ୍ରତିମା', 'ସ୍ତୋତ୍ର' 'ନିୟମ ପାଳନ', 'ଜୀର୍ଣ୍ଣ ପଲ୍ଲବର ଆଶୀର୍ବାଦ'ରେ ବିଭୂବୋଧ ପ୍ରକାଶ ପାଇଛି । 'ଭାଇକଳି' କବିତାରେ କବି ଜାତିପ୍ରୀତି ଭାବକୁ ଉପସ୍ଥାପନ କରିଛନ୍ତି । 'ବିଧବାର ଅଭିଶାପ' କବିତାରେ କବିଙ୍କର ସମାଜ ବିପ୍ଳବର ସ୍ୱର ରହିଛି । ପୂଜାଫୁଲ ସଂକଳନର 'ଚିତ୍ରକର', 'ପ୍ରଜାପତି', 'ଜୀର୍ଣ୍ଣ ପଲ୍ଲବର ଆଶୀର୍ବାଦ,' 'ପଦ୍ୟମାଳା' କବିତା ଗୁଡ଼ିକ ଗୋଟିଏ ଗୋଟିଏ ଶ୍ରେଷ୍ଠ କବିତାର ସ୍ୱାକ୍ଷର ବହନ କରେ । 'ପଦ୍ୟମାଳା' କବିତାରେ ଉନିଷଦୀୟ ଭାବଧାରା, ମାତୃଭାଷା ପ୍ରୀତି ଓ ବ୍ୟଙ୍ଗ ବିଭୂପର ସଫଳ ରୂପାୟଣ ହୋଇଛି । ପୂଜାଫୁଲ ସଂକଳନ ଭାଷା ଓ ଶୈଳୀ ଦୃଷ୍ଟିରୁ ସରଳ, ବୋଧଗମ୍ୟ ହୋଇପାରିଛି । ଏହାସହ କବିତାରେ ସୁନ୍ଦର ରୂପକ ଓ ଚିତ୍ରକଳ୍ପର ସ୍ପଷ୍ଟ ଚିତ୍ର ଦେଖିବାକୁ ମିଳେ ।

'ଧୂଳି' କବିତା ସଂକଳନରେ କବି ଧୂଳି ମଧ୍ୟରେ ପଞ୍ଚଭୂତର ଆବିଷ୍କାର କରିଛନ୍ତି । ଏହି ଧୂଳିକୁ

ନେଇ ମଣିଷ ସୃଷ୍ଟି । ତେଣୁ ମଣିଷ ସେହି ହେୟ, ଘୃଣିତ କ୍ଷୁଦ୍ରକୁ ଅବଜ୍ଞା କରିପାରିବ ନାହିଁ । ସେହି ଧୂଳି ହିଁ ତା' ଜୀବନ । ଏ ସତ୍ୟକୁ କବି ସଂକଳନର ପ୍ରଥମ କବିତା 'ଧୂଳି'ରେ ଦର୍ଶାଇଛନ୍ତି । କବିତାର ଆଙ୍ଗିକ ଦିଗକୁ ବିଚାର କଲେ ସଂକଳନରେ ଗାଥା କବିତା, ଖଣ୍ଡ କବିତା ଓ ଗୀତି କବିତା ରହିଛି । କବିତା ସଂକଳନର ଭାବପକ୍ଷ ଦିଗରୁ ବିଚାର କଲେ କବିତାରେ ବିଶ୍ୱପ୍ରେମ, ଦର୍ଶନ, ଉପଦେଶ, ଦୁଃଖ ଓ ପ୍ରେମ ମୁଖ୍ୟସ୍ଥାନ ଗ୍ରହଣ କରିଛି ।

'ଧୂଳି' କବିତା ସଂକଳନର 'କିଏ ମୋ ଈଶ୍ୱର', 'ସାର୍ଥକତା', 'ପ୍ରାର୍ଥନା' ଆଦି କବିତାରେ କବି ଜୀବନର ସାର୍ଥକତା ନିମନ୍ତେ ଭଗବାନ ପ୍ରତି ଭକ୍ତି ଅର୍ଘ୍ୟ ଅର୍ପଣ କରୁଛି ।

"ଭୂଲିବି ସକଳ ତୁମ୍ବକୁ କେବଳ
        ହୃଦେ କରିବି ସ୍ମରଣ
ତୁମ୍ବକୃପା ବିନା ସର୍ବଥା ସିନା
        ନାମ ମହିମା ସାଧନ ।"" (ସାର୍ଥକତା-୪୪୮)

'ସୁଖ' କବିତାରେ କବି ପରମ ସୁଖର ସନ୍ଧାନରେ ବାହାରିଛନ୍ତି । ତେଣୁ ସେ ପରମ ସୁଖକୁ ପରହିତ ସାଧନା, ଆତ୍ମସୁଖ ବଳିଦାନ ଏବଂ ସ୍ୱଦେଶ କଲ୍ୟାଣ ଭାବେ ଦର୍ଶାଇଛନ୍ତି ।

"ତାକୁ ବୋଲ ସୁଖ   ପରହିତେ ଲୋକ
        ଆତ୍ମସୁଖ ବଳିଦାନ,
ସୁଖ ତାକୁ ଜାଣେ   ସ୍ୱଦେଶ କଲ୍ୟାଣେ
        ସମର୍ପଣ ଧନ ପ୍ରାଣ ।" (ସୁଖ- ୪୬୦)

ସଂକଳନସ୍ଥ 'ବିଦେଶିନୀ ବାଳିକାର ଛାୟାଚିତ୍ର' କବିତାରେ କବି କୌଣସି ଏକ ମୁହୂର୍ତ୍ତରେ ବିଦେଶୀ ବାଳିକା ପ୍ରତି ଦୁର୍ବଳତା ସୃଷ୍ଟି ହୋଇଛି । ଯାହାକୁ ସେ ଭୁଲିପାରିନାହାନ୍ତି ।

"କି ମାୟା ରଜ୍ଜୁରେ ଝୁଲେ ହୃଦୟ ଭିତରେ ମୋର
ଚିତ୍ରପଟ- ମାଧୁରିମା ପ୍ରତିଭାତ ନିରନ୍ତର
ନ ଲୋଡ଼େ ତା' ଠାରୁ କିଛି ଉପକାର ଜୀବନରେ,
ଏତିକି ମୋ ସୁଖଶାନ୍ତି ଥାଉ ଚିର କୁଶଳରେ ।" (ପୃଷ୍ଠା-୪୬୦)

ସମସ୍ତ ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ 'ଧୂଳି' କବିତା ସଂକଳନଟି ଏକ ସାର୍ଥକ କବିତା ସଂକଳନ ।

ଫକୀର ମୋହନଙ୍କ ସାମଗ୍ରିକ କାବ୍ୟକୃତିକୁ ଲକ୍ଷ୍ୟକଲେ ବିଶ୍ୱପ୍ରେମ ଓ ସ୍ୱଦେଶ ପ୍ରୀତି ଓ ବ୍ୟକ୍ତିଗତ ଦୁଃଖ ଯନ୍ତ୍ରଣାର ସ୍ୱର କବିତାର ମୂଳଭିତ୍ତି । ପ୍ରକୃତି ଚିତ୍ରଣ କ୍ଷେତ୍ରରେ ମଧ୍ୟ ସିଦ୍ଧହସ୍ତ । ହାସ୍ୟରସାତ୍ମକ କବିତା ମୁଖ୍ୟତଃ ସମାଜ ସଂସ୍କାର ଉଦ୍ଦେଶ୍ୟରେ ସୃଷ୍ଟି କରିଛନ୍ତି । ଏହି ହାସ୍ୟରସ ବିଦ୍ରୁପ ରୂପ ଗ୍ରହଣ କରି ସମାଜ ସଚେତନତା ସୃଷ୍ଟି କରିଛି । କବିତାର ଆଙ୍ଗିକ ଦିଗରୁ ଦେଖିଲେ କାବ୍ୟରେ ଖଣ୍ଡକାବ୍ୟ, ଚତୁର୍ଦ୍ଦଶପାଦୀ କବିତା, ଗାଥା କବିତା ଓ ଆତ୍ମଭିର୍ମୀ ଗୀତି କବିତାରେ ସ୍ୱକୀୟତା ବାରିହୋଇପଡ଼େ । ସେନାପତିଙ୍କ କାବ୍ୟର ଭାଷା ଓ ଶୈଳୀ ଦୃଷ୍ଟିରୁ ତାଙ୍କ କବିତା ସରଳ, ସୁବୋଧ୍ୟ ଓ ସୁଖପାଠ୍ୟ ।

ସହାୟକ ଗ୍ରନ୍ଥ :

୧. ମିଶ୍ର ଶ୍ରୀ ଅନନ୍ତ (୧୯୬୩)- ଫକୀର ମୋହନ ଗ୍ରନ୍ଥାବଳୀ, କଟକ ଷ୍ଟୁଡେଣ୍ଟସ୍ଟୋର, ବାଲୁବଜାର କଟକ-୨, ଦ୍ୱିତୀୟ ସଂସ୍କରଣ

୨. ପଟ୍ଟନାୟକ ପଠାଣି) ୧୯୯୮)- ସାହିତ୍ୟ ମନୀଷା, ଶତାବ୍ଦୀ ପୁରୁଷ କବି ଫକୀର ମୋହନ, ଓଡ଼ିଶା ବୁକ୍‌ଷ୍ଟୋର ପ୍ରଥମ ପ୍ରକାଶ

୩. ପ୍ରଧାନ କୃଷ୍ଣଚନ୍ଦ୍ର (୨୦୦୮)- କାବ୍ୟ ଭୂମିରେ ଫକୀରମୋହନ, ସତ୍ୟନାରାୟଣ ବୁକ୍‌ଷ୍ଟୋର, ବିନୋଦବିହାର କଟକ-୨ ପ୍ରଥମ ପ୍ରକାଶ, ମାର୍ଚ୍ଚ

୪. ମହାରଣା ସୁରେନ୍ଦ୍ର କୁମାର (୨୦୧୦) - ଓଡ଼ିଆ ସାହିତ୍ୟର ଇତିହାସ, ଓଡ଼ିଶା ବୁକ୍‌ଷ୍ଟୋର, ବିନୋଦ ବିହାରୀ କଟକ-୨ ଦ୍ୱିତୀୟ ସଂସ୍କରଣ, ବିଜୟାଦଶମୀ

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ଗୋବିନ୍ଦ ତ୍ରିପାଠୀଙ୍କ ଉପନ୍ୟାସରେ ସଂସ୍କାର ପ୍ରୟାସ

ଡ. ଜ୍ୟୋସ୍ନାଞ୍ଜଳୀ ମଙ୍ଗରାଜ

ଅଧ୍ୟାପିକା, ଓଡ଼ିଆ ବିଭାଗ

ନୟାଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼, ଓଡ଼ିଶା , ଭାରତ

ସ୍ୱର୍ଗତ ଗୋବିନ୍ଦ ତ୍ରିପାଠୀ ଜଣେ ସଂସ୍କାର ପ୍ରବଣ ସ୍ରଷ୍ଟା ଭାବରେ ପାଠକ ମହଲରେ ବେଶ୍ ଚର୍ଚ୍ଚିତ । ସମାଜରେ ଥିବା କୁସଂସ୍କାର, ଅନ୍ଧବିଶ୍ୱାସକୁ ଦୂର କରିବା ପାଇଁ ତାଙ୍କର ପ୍ରଚେଷ୍ଟା ଅଭିନନ୍ଦନୀୟ । ଯେଉଁଠାରେ ସେ ଉତ୍କଳୀୟ ଓ ଭାରତୀୟ ସଂସ୍କୃତିର ଅବକ୍ଷୟକୁ ଲକ୍ଷ୍ୟ କରିଛନ୍ତି ସେଠାରେ ତାହାକୁ ସେ ସଂସ୍କାର କରି ସଂସ୍କୃତିକୁ ପୁନର୍ଜୀବନ୍ୟାସ କରିବାକୁ ବ୍ୟଗ୍ର ହୋଇଉଠିଛନ୍ତି । ସାମାଜିକ, ରାଜନୈତିକ, ଅର୍ଥନୈତିକ ଓ ଧର୍ମଦର୍ଶନ ପ୍ରଭୃତି ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ ତାଙ୍କର ଏହି ସଂସ୍କାର ପ୍ରବଣ ମନ ଓ ମନନର ପରିଚୟ ମିଳିଥାଏ ।

ଓଡ଼ିଆ ସାହିତ୍ୟରେ ବିଶ୍ୱନାଥ କରଙ୍କ ପରେ ସଂସ୍କୃତି ସଚେତନ ଓ ସଂସ୍କାର ପ୍ରୟାସର ମୁଖ୍ୟ ପୁରୋଧା ଥିଲେ ସାହିତ୍ୟିକ ଗୋବିନ୍ଦ ତ୍ରିପାଠୀ । ନିଜ ସଂସ୍କୃତି ପ୍ରତି ତାଙ୍କର ଥିଲା ଗଭୀର ଶ୍ରଦ୍ଧା ଓ ସଂସ୍କାର ବାଦୀ ଦୃଷ୍ଟିକୋଣ । ଏହି ସଂସ୍କାର ପ୍ରୟାସୀ ଦୃଷ୍ଟିକୋଣ ତାଙ୍କର ଉପନ୍ୟାସରେ ଦେଖିବାକୁ ମିଳିଥାଏ ।

ଓଡ଼ିଆ ଉପନ୍ୟାସରେ ଏହି ସମାଜ ସଂସ୍କାରର ଧାରା ପଛରେ ପଡ଼ୋଶୀ ବଙ୍ଗଳାର ପ୍ରଭାବ ରହିଛି – "ବର୍ଷ ବର୍ଷର କୁସଂସ୍କାର, ପାରମ୍ପରିକ ରୁଚିବୋଧ, ଧର୍ମସୃଷ୍ଟ ମୂଲ୍ୟବୋଧଗୁଡ଼ିକ ବିରୁଦ୍ଧରେ ଉପନ୍ୟାସର ଏ ଯୁଦ୍ଧଯାତ୍ରା ପଛରେ ପଡ଼ୋଶୀ ବଙ୍ଗଳାର ସଂସ୍କାର ଆନ୍ଦୋଳନ ଗତ ଭୂମିକା ଅସ୍ୱୀକାର କରାଯାଇନପାରେ ।" (୧) ଫକୀରମୋହନ ପ୍ରଥମ କରି ସମାଜ ସଂସ୍କାରର ବାସ୍ତବବାଦୀୟ ସ୍ତରର ରୂପାୟନ ଭିତରେ, ଓଡ଼ିଆ ପ୍ରଣୟମୂଳକ ଉପନ୍ୟାସ ପରମ୍ପରାରେ ସାମାଜିକ ଅନୁଚିତ୍ତାର ଅନୁପ୍ରବେଶ ଘଟାଇ ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ଜାତୀୟ ମାନ୍ୟତା ଦେଇଛନ୍ତି । ଫକୀରମୋହନଙ୍କ ପରବର୍ତ୍ତୀ ଦଶନ୍ଧିରେ ସମାଜମୁଖୀ ସଂସ୍କାରଧର୍ମୀ ଉପନ୍ୟାସ ରଚନାର ଧାରା ଉପନ୍ୟାସର ମୁଖ୍ୟ ଆଦର୍ଶ ହୋଇଛି । ଚିନ୍ତାମଣି, କୁନ୍ତଳା କୁମାରୀ, ନନ୍ଦକିଶୋର, ଲକ୍ଷ୍ମୀକାନ୍ତ ପ୍ରମୁଖ କଥାଶିଳ୍ପୀ ସମାଜ ସଂସ୍କାର, ଜାତି ପ୍ରୀତି ଓ ଆଦର୍ଶବାଦକୁ ଉପନ୍ୟାସର ଆୟୁଧ ଭାବେ ବ୍ୟବହାର କରିଛନ୍ତି । ଏହି ଧାରାରେ ଆମର ଆଲୋଚ୍ୟ ଔପନ୍ୟାସିକ ଗୋବିନ୍ଦ ତ୍ରିପାଠୀ ଏକ ବିଶେଷ ଭୂମିକାର ଅଧିକାରୀ । ନିଜ ଉପନ୍ୟାସରେ ସମାଜ ସଂସ୍କାର ମୁଖ୍ୟନତାକୁ ଚମତ୍କାର ଭାବରେ ପରିବେଷଣ କରିଛନ୍ତି ।

ଗୋବିନ୍ଦ ତ୍ରିପାଠୀଙ୍କ ସଂସ୍କାର ପ୍ରବଣ ମନୋଭାବ ତାଙ୍କ ଉପନ୍ୟାସରେ କେବଳ ଦେଖିବାକୁ ମିଳେ ନାହିଁ ତାଙ୍କ ଜୀବନରେ ମଧ୍ୟ ଏହା ଆମେ ଲକ୍ଷ୍ୟ କରୁ । ସମସରପୁର ଶାସନର ବ୍ରାହ୍ମଣ ବିଶ୍ୱନାଥ ମିଶ୍ର ବିଲାତରୁ ଓକିଲାତି ପଢ଼ି ଆସିବାପରେ ମୁକ୍ତିମଣ୍ଡପ ସଭାର ଶରବ୍ୟ ହୋଇଛନ୍ତି । "ସମୁଦ୍ର ପାରିହୋଇ ଖାରସ୍ତାନଙ୍କ ରାଜ୍ୟକୁ ଯାଇଥିଲା ନିଶ୍ଚୟ ଗୋରୁ ଓ ଘୁଷୁରି ମାଂସ ଭକ୍ଷଣ କରିଥିବ, ମାଦକଦ୍ରବ୍ୟ ସେବନ କରିଥିବ, ଖାରସ୍ତାନ ମହିଳାଙ୍କ ସହିତ ମିଳାମିଶା କରିଥିବ ସେ କିପରି ହିନ୍ଦୁ ହୋଇ ରହିବ ? ତାକୁ ହିନ୍ଦୁଧର୍ମରୁ ବାଛନ୍ଦ କରାଗଲା ।" (୨) ଶେଷରେ ବହୁ ଅନୁନୟ ବିନୟ ପରେ ଆର୍ଥ୍ୟ ଜୋରିମାନା ଦେଇ ବ୍ରାହ୍ମଣ

ହେଲେ ଜାତିରେ ମିଶିଲେ ମଧ୍ୟ ସେ ସମୟର ନିରକ୍ଷର, ଧର୍ମଭୀରୁ, ସଂସ୍କାରବିରୋଧୀ ସମାଜ ତାଙ୍କୁ ନାନା ପ୍ରକାର ସାମାଜିକ ଆକଟ କରୁଥିଲେ । ବିଶେଷତଃ କନ୍ୟାର ବିବାହ ପାଇଁ ତାଙ୍କୁ ବହୁ ବାଧାର ସମ୍ମୁଖୀନ ହେବାକୁ ପଡ଼ିଥିଲା । ତାଙ୍କର ବିଲାତ ଯିବା ଓ ଜାତିରୁ ବାସନ୍ଦ ହେବା ଘଟଣାକୁ କେନ୍ଦ୍ର କରି ଝିଅଟିକୁ ବାହା ନ କରାଇଦେବା ପାଇଁ କେତେ ଅନ୍ତରାୟ ଲାଗିପଡ଼ିଥାଆନ୍ତି । କିନ୍ତୁ ଗୋବିନ୍ଦ ସଂସ୍କାରକ ଦୃଷ୍ଟିନେଇ ତତ୍କାଳରେ ବିଲାତ ଯାଇ ଜାତିରୁ ନିର୍ବାସିତ ହୋଇଥିବା ବାରିଷ୍ଟର ବିଶ୍ୱନାଥ ମିଶ୍ରଙ୍କ କନ୍ୟାକୁ ବିବାହ କରିଥିଲେ ।

ଗୋବିନ୍ଦ ସମାଜରେ ପ୍ରଚଳିତ ବାଲ୍ୟବିବାହକୁ ବିରୋଧ କରିଛନ୍ତି । କୁନ୍ତଲା କୁମାରୀ ସାବତ ମଧ୍ୟ ବାଲ୍ୟବିବାହ ବିରୁଦ୍ଧରେ ସ୍ୱର ଉତ୍ତୋଳନ କରିଛନ୍ତି "ଅନୁର ଅନୁପ୍ରାସାଦ ଦିନ ଦୀନବନ୍ଧୁ ସର୍ବସମ୍ମତି କ୍ରମେ ଶିଶୁ କନ୍ୟାର ସୁକୋମଳହସ୍ତ ଅନୁର ସୁକୁମାର ହସ୍ତରେ ଧରାଇ ଦେଲେ ।" (୩) ସେ ତାଙ୍କର "କାଳୀବୋହୂ" ଉପନ୍ୟାସରେ ବୈଧବ୍ୟର କରୁଣ ଚିତ୍ରକୁ ବର୍ଣ୍ଣନା କରି ବିଧବା ବିବାହର ପକ୍ଷ ସମର୍ଥନ କରି ଜଣେ ସମାଜ ସଂସ୍କାରକଙ୍କ ସହ ବାଲ୍ୟ ବିଧବା ଲକ୍ଷ୍ମୀର ବିବାହ କରିଛନ୍ତି ।

ଗୋବିନ୍ଦ ତ୍ରିପାଠୀଙ୍କ 'ପ୍ରମାଦ' ଉପନ୍ୟାସରେ ଉଭୟ 'ପଦ୍ମା' ଓ 'ମଣିନାନୀ' ବାରବର୍ଷ ବୟସରେ ବିବାହ କରନ୍ତି ଯେତେବେଳେ ବିବାହର ଅର୍ଥ କ'ଣ ସେମାନେ ଜାଣନ୍ତି ନାହିଁ । ସେତେବେଳେ ତାଙ୍କୁ ବିବାହ କରି ଦିଆଯାଇଛି । ଉଭୟ ଯୌବନରେ ପଦାର୍ପଣ କରିବା ପରେ ବିଧବା ସାଜିଛନ୍ତି ସେହିପରି 'ଚତୁର ଗଦାଧର' ଉପନ୍ୟାସରେ ସୁରିନାରାୟଣଙ୍କ ବୟାନରୁ ଜଣାପଡ଼ିଛି ତାଙ୍କର ଭାଉଜ 'ଲକ୍ଷ୍ମୀ ଆମ୍ମା' ମଧ୍ୟ ବାଲ୍ୟବିବାହ କରିଛନ୍ତି । " ଭାଉଜ ଗୃହଯୋଗ୍ୟ ହେଲାପରେ ଆମ ଘରକୁ ଏଠିକି ବର୍ଷେ ହେଲା ଆସିଛନ୍ତି ।" ବାଲ୍ୟବିବାହର କୁପରିଣତିକୁ ଏଠାରେ ଔପନ୍ୟାସିକ ଦେଖାଇବା ସହିତ ବିଧବା ବିବାହ ପ୍ରଚଳନ କରିବା ପାଇଁ ସେତେବେଳେ ରକ୍ଷଣଶୀଳ ସମାଜର ବ୍ୟକ୍ତିଗଣ ଯେଉଁପରି ଭାବରେ ଦୃଢ଼ ସ୍ୱରରେ ବିରୋଧ କରୁଥିଲେ, ତାହାର ସ୍ପଷ୍ଟ ପ୍ରମାଣ ଆମେ 'ପ୍ରମାଦ' ଉପନ୍ୟାସରେ ପଦ୍ମା ମୁଖରେ ଶୁଣିବାକୁ ପାଉ । ପଦ୍ମା ନୀଳାୟର ନିକଟରେ ଭାଙ୍ଗିପଡ଼ି କହିଛି, "କ୍ଷମାକର, ମୋର ସାହସ ହେଲା ନାହିଁ, ମୁଁ ବିଧବା ବୋଲି ଶୁଣି କାଳେ ତୁମେ ଘୃଣା କରିବ, ତା'ପରେ ପୁଣି ସମାଜର ଭୟ ।" ସମାଜରେ ପ୍ରଚଳିତ ଏହି କୁସଂସ୍କାର ବିରୁଦ୍ଧରେ ଲେଖକ ନୀଳାୟର ଚରିତ୍ର ମାଧ୍ୟମରେ ସଂସ୍କାର କରିଛନ୍ତି । ଏଥିରୁ ତାଙ୍କର ସଂସ୍କାର ପ୍ରୟାସୀ ଦୃଷ୍ଟିଭଙ୍ଗୀର ପରିଚୟ ମିଳିଥାଏ । ଜାତିପ୍ରଥା ତତ୍କାଳୀନ ସମାଜର ଅନ୍ୟ ଏକ କୁସଂସ୍କାର ଥିଲା । ପଦ୍ମା ସହିତ ନୀଳାୟରର ବିବାହ ତୀର୍ଥକ୍ଷେତ୍ର ରାମେଶ୍ୱରରେ ହୋଇଥିବାରୁ ଯେତେବେଳେ ଗାଁରେ ବିବାହ ଭୋଜି ଦେବାବେଳେ ସମସ୍ତେ କନ୍ୟାର ଜାତି ସମ୍ପର୍କରେ ସନ୍ଦେହ ପ୍ରକାଶ କରିଛନ୍ତି । ଦାମିଦାସେ ଏ ସମ୍ପର୍କରେ କହିଛନ୍ତି- "କନ୍ୟାର ଜାତି କୁଳ ନ ଜାଣି ବିବାହ ପଙ୍ଗତରେ ଯୋଗଦେବା ଅନ୍ୟାୟ ।"

ଏଥିରେ ଔପନ୍ୟାସିକ ସାମାଜିକ ଜୀବନରେ ଥିବା ଜାତିପ୍ରଥାକୁ ଘୋର ବିରୋଧ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଏ ଅନ୍ଧବିଶ୍ୱାସ ସମାଜ ଜୀବନରୁ କିପରି ଦୂର ହୋଇପାରିବ ସେଥିପାଇଁ ପ୍ରୟାସ ମଧ୍ୟ କରିଛନ୍ତି । 'ପତିତାର ଆତ୍ମକଥା' ଉପନ୍ୟାସରେ ସମାଜ ଜୀବନରେ ବେଶ୍ୟା ବୃତ୍ତିର କୁପରିଣାମ ଦର୍ଶାଇବା ସହ ଶାଶୁଘରର ଦୁଃଖ ଯନ୍ତ୍ରଣା ସହ୍ୟ କରିନପାରି କିପରି କୁଳବଧୂମାନେ ସହରର ବେଶ୍ୟାଳୟରେ ନିଜକୁ ହଜେଇ ଦେଉଛନ୍ତି ତାହା 'କମଳିନୀ' ଚରିତ୍ର ଦେଇ ଦର୍ଶାଇଛନ୍ତି । ସମାଜର ଏହି ନବବଧୂମାନେ ଯେତେବେଳେ ସତ୍ପଥରେ ଦି ପଇସା ରୋଜଗାର କରିବାକୁ ଚାହିଁଛନ୍ତି ସେତେବେଳେ ଏ ସମାଜ ତାହା କରାଇଦେଇନାହିଁ । ଏଥିରେ

ଲେଖକ ଏହି ବେଶ୍ୟାବୃତ୍ତି ଦୂରକରିବା ପାଇଁ ସଂସ୍କାର ଆନୟନ ନିମନ୍ତେ କହିଛନ୍ତି – "ଅତ୍ୟାଚାର ଭୋଗି ଭୋଗି ଅକାରଣରେ କଷ୍ଟ ସହି ସହି ଅଳ୍ପ ବୟସର କୋମଳ ହୃଦୟ କୋମଳ ମନ ଅଦମ୍ୟ ବିବେକର ଯୁବତୀ ଯଦି ସମାଜର ନିର୍ଦ୍ଦିଷ୍ଟ ପଥରୁ ବିଚଳିତ ହୁଏ– ତା' ହେଲେ ସେ ଘୃଣାର ପାତ୍ରୀ ହୋଇପାରେ ନାହିଁ ସେ ଦୋଷ ସମାଜର । ସମାଜ ଏ ଦୋଷର ପ୍ରାୟଶ୍ଚିତ ସ୍ୱରୂପ ସେ ଯୁବତୀକୁ ସତ୍ପଥରେ ଆଣିବାକୁ ଚେଷ୍ଟା କରିବା ଉଚିତ୍ ।" (୪) ଏହି ଉକ୍ତିରୁ ଔପନ୍ୟାସିକଙ୍କର ସଂସ୍କାରପ୍ରବଣ ମନର ପରିଚୟ ମିଳିଥାଏ । ପ୍ରତିଷ୍ଠିତ ବ୍ୟକ୍ତି ଯେଉଁମାନେ ତଥାକଥିତ ସମାଜର ରକ୍ଷକ ସେମାନେ କିପରି ପରଦ୍ୱାର ଅନ୍ତରାଳରେ, ରାତ୍ରିର ଅନ୍ଧାରରେ ଭକ୍ଷକ ସାଜିଛି ତାହାର ବର୍ଣ୍ଣନା ସେ ଡାକ୍ତର ଅବିନାଶବାବୁ, ପୋଲିସ୍ ଇନ୍ସପେକ୍ଟର ମନମୋହନ ବାବୁ, ଓକିଲ ଶ୍ରୀନାଥ ବାବୁ ଚରିତ ପ୍ରକୃତିକର, ପ୍ରଭୃତିଙ୍କର କାର୍ଯ୍ୟକଳାପ ବର୍ଣ୍ଣନା କରି ନିଜ ସଂସ୍କାରୀ ମନୋଭାବର ପରିଚୟ ଦେଇ ସମାଜକୁ ସଚେତନଶୀଳ କରିବାର ପ୍ରୟାସ କରିଛନ୍ତି । ବାସ୍ତବିକ ଗୋବିନ୍ଦ ତ୍ରିପାଠୀ କଣେ ସଂସ୍କାର ପ୍ରୟାସୀ ସ୍ରଷ୍ଟା ତାଙ୍କ ଉପନ୍ୟାସରେ ସମାଜରେ ପ୍ରଚଳିତ କୁସଂସ୍କାର, ଅନ୍ଧବିଶ୍ୱାସ, ସଭ୍ୟତା ନାମରେ ଅପସଭ୍ୟତା, ସଂସ୍କୃତି ନାମରେ ଅପସଂସ୍କୃତି, ପ୍ରାଚୀନ ପରମ୍ପରା ଓ ଚଳଣିରେ ସଂସ୍କାର ଆଣିବା ପାଇଁ ପ୍ରଚେଷ୍ଟା କରିଛନ୍ତି ତାହା ବାସ୍ତବିକ ପ୍ରଶଂସନୀୟ ।

ସହାୟକ ଗ୍ରନ୍ଥ

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ଦଣ୍ଡନାଟର ସାଂସ୍କୃତିକ ସଂରଚନା

ବିନ୍ଦୁଲତା ଷଣ୍ଡ

ଅଧ୍ୟାପିକା, ଓଡ଼ିଆ ବିଭାଗ

ନୟାଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ନୟାଗଡ଼, ଓଡ଼ିଶା , ଭାରତ

ଏକ

ପାରମ୍ପରିକ ନାଟକ ଗୁଡ଼ିକରେ ଦେବତାର କଥା କୁହାଯାଇଥାଏ । ଦେବତାକୁ ତୋଷ କରି ରୋଗ ଓ ଅଭିଶାପରୁ ମୁକ୍ତ ହେବାର କାମନା ଥାଏ । 'ଦଣ୍ଡନାଟ' ଏ ପର୍ଯ୍ୟାୟର । ଶୈବ ଧର୍ମର ପ୍ରଚାର ପାଇଁ ଏହାର ସୃଷ୍ଟି । ଉପକୂଳ ଓଡ଼ିଶାର ପ୍ରମୁଖ କଳା ଅନୁଷ୍ଠାନଗୁଡ଼ିକ ମଧ୍ୟରୁ ଦଣ୍ଡନାଟ ମନୋରଞ୍ଜନ- ଧର୍ମୀ କଲ୍ୟାଣକାମୀ କଳା । ସାଧାରଣ ଲୋକର ସରଳତା ଓ ସ୍ୱାଭାବିକତା ଏଥିରେ ରୂପ ପାଏ । ଅତୀତର ଗଡ଼ଜାତଗୁଡ଼ିକ ମୁଖ୍ୟତଃ ଢେଙ୍କାନାଳ, ହିନ୍ଦୋଳ, ସମ୍ବଲପୁର, ଅନୁଗୋଳ, ବଲାଙ୍ଗୀର, ବୌଦ୍ଧ, ଫୁଲବାଣୀ, କେନ୍ଦୁଝର, ବଡ଼ମ୍ୟା, ଗଞ୍ଜାମ, ନୟାଗଡ଼ ଓ ପାରଲାଖେମୁଣ୍ଡିର ବିଭିନ୍ନ ଶୈବପୀଠରେ ଏ ନାଟହୁଏ । ଶିବ ଓ ଶକ୍ତି (କାଳୀ) ଏ ନାଟର ଆରାଧ୍ୟ । ତେଣୁ ଅନେକ କ୍ଷେତ୍ରରେ ତନ୍ତ୍ରପୀଠ ଓ ଦେବୀ ମନ୍ଦିରରେ ଏ ନାଟ ହୁଏ । ପୂଜା, ଉପାସନା ଓ ଅଭିନୟ- ରହିଛି ଦଣ୍ଡନାଟରେ । ଏହାର ପରିବେଷଣ ଢଙ୍ଗ, ଆଦିମ ବଣୁଆ ଚରିତ୍ର, ବିଚିତ୍ର ବିଷୟବସ୍ତୁ ଯୋଗୁଁ ଏହା ଅନ୍ୟ ନାଟ୍ୟ କଳାଠାରୁ ସ୍ୱତନ୍ତ୍ର । ଦଣ୍ଡନାଟ ସାମାଜିକ ସମାନତାର କଥା କହେ । ବୈଷ୍ଣବ, ଶାକ୍ତ ଓ ବୌଦ୍ଧଧର୍ମର ସ୍ଥିତି ରହିଛି ଦଣ୍ଡନାଟରେ । ଏହା 'ଦଣ୍ଡଯାତ୍ରା', 'ଦଣ୍ଡଯାତରା', 'ଦଣ୍ଡଯାତ' ଓ 'ଦଣ୍ଡ' ନାମରେ ଜଣାଶୁଣା । 'ଦଣ୍ଡ' ଓ 'ନାଟ'– ଦୁଇଟି ଶବ୍ଦର ସଙ୍ଗମ 'ଦଣ୍ଡନାଟ' । 'ଦଣ୍ଡ' କହିଲେ ଶାରୀରିକ କ୍ଲେଶ ଓ 'ନାଟ' କହିଲେ ନାଚ, ଗୀତ ଓ ଅଭିନୟର ମିଶାମିଶି ରୂପ ।

ଦୁଇ

ଶିବଙ୍କ ଉଦ୍ଦଣ୍ଡ ତାଣ୍ଡବ ନାଟକୁ ଦଣ୍ଡନାଟ ବୋଲି ଗ୍ରାମୀଣ ମଣିଷମାନେ ସ୍ୱୀକାର କରନ୍ତି । ତେବେ ଏ ନାଟର ଉତ୍ପତ୍ତି ସମ୍ବନ୍ଧରେ ଅନେକ କିମ୍ବଦନ୍ତୀ ରହିଛି ।

ମହିଷାସୁରର ଅତ୍ୟାଚାରରେ ତିନିଲୋକ ଅତିଷ୍ଠ ହେଲା । ରକ୍ଷା ପାଇବାକୁ ଦେବତାମାନେ ସମର ରଚନା କଲେ । ପରାଜିତ ହେଲେ । କାରଣ ମହିଷାସୁର ପୁରୁଷ ହାତରେ ମରିବ ନାହିଁ ବୋଲି ବର ପାଇଥିଲା । ଦେବତାମାନେ ବିଷ୍ଣୁଙ୍କ ପରାମର୍ଶରେ ପାର୍ବତୀଙ୍କ କୃପାଭିକ୍ଷା କଲେ । ଦେବୀ ଦେବଗଣଙ୍କୁ ଆଶ୍ୱାସନା ଦେଲେ । ବିବସନା ହୋଇ ଅସୁରକୁ ମାରିବାରେ ସଫଳ ହେଲେ । ପୁରୁଷ ପ୍ରଧାନ ସମାଜର ମଙ୍ଗଳ ନିମିତ୍ତ ନାରୀକୁ ଯେଉଁ ଭାବରେ ନିୟୋଜନ କରାଗଲା– ଏକଥା ଦେବୀ ସହଜରେ ଗ୍ରହଣ କରିପାରିଲେନାହିଁ । ସମଗ୍ର ସଂସାରକୁ ଧ୍ୱଂସ କରିବାକୁ ସେ ବାହାରିଲେ । ଦୁର୍ଗା-ରୂପୀ ପାର୍ବତୀଙ୍କ କ୍ରୋଧ ଶାନ୍ତ କରିବାକୁ ମହାଦେବ ଶିବ ସ୍ୱୟଂ ପାର୍ବତୀଙ୍କ ଚଲାପଥରେ ଲୋଟିପଡ଼ିଲେ । ଅଜ୍ଞାତରେ ଦେବୀଙ୍କ ପାଦ ପଡ଼ିଲା ସ୍ୱାମୀଙ୍କ ଉପରେ । ଭାରତୀୟ ପରମ୍ପରାରେ ସ୍ୱାମୀ ସର୍ବଦେବତାର ମିଶ୍ର ରୂପ । ତାଙ୍କୁ ପାଦତଳେ ଦେଖି ଦେବୀଙ୍କ ମୁହଁ ଲାଜ ଓ ଦୁଃଖରେ ମଳିନ ପଡ଼ିଗଲା ।

ବିଷାଦ ଓ ବିସ୍ମୟରେ ଜିଭ ବାହାରକୁ ବାହାରି ଆସିଲା । ସେ ହେଲେ କାଳୀ । ଧୀରେ ଧୀରେ ସେ ଶାନ୍ତ ହେଲେ; କିନ୍ତୁ ବାହାରି ଆସିଥିବା ଜିଭ ମୁଖଭିତରକୁ ଫେରିଲା ନାହିଁ । ଦେବୀଙ୍କୁ ହସାଇ ପାରିଲେ ଜିଭ ମୁଖ ଭିତରକୁ ଫେରିପାରିବ ମନେକରି ଦେବତାମାନେ ଅଭିନୟ କଲେ । ଦେହରେ ମୁଣ୍ଡରେ ତାଳପତ୍ର ଖୋସି ମର୍ଖ୍ୟର କେଳା, ଶବର ଆଦି ରୂପରେ ନିଜକୁ ସଜାଇଲେ । ଅଭୁତ ନାଚ ନାଚି ଦେବୀଙ୍କୁ ହସାଇଲେ । ସେହି ଦିନଠାରୁ ଦେବୀଙ୍କୁ ତୋଷ କରିବାକୁ ଏ ନାଚର ପ୍ରଚଳନ ହୋଇଥିଲା ।

କେତେକ ଦଣ୍ଡଲେଖକ ଅନ୍ୟ ଏକ କାହାଣୀ କହନ୍ତି । ଥରେ ଶିବ କୈଳାସରେ ତାଣ୍ଡବ କରୁଥିଲେ । ନାଚ କରୁକରୁ ରଙ୍ଗଭୂମିରେ ଜୋରରେ ପାଦ ପକାଇଦେଲେ । ‘ଦଂ’ ବୋଲି ଶବ୍ଦ ହେଲା । ପାଦରୁ ଘାଗୁଡ଼ି ଛିଡ଼ି ମର୍ଦ୍ଦଳରେ ବାଜିଲା । ‘ଡ’– ଶବ୍ଦ ଶୁଭିଲା । ‘ଦଂ’ ଓ ‘ଡ’ର ମିଶ୍ରଣରେ ହେଲା ‘ଦଣ୍ଡ’ । ଏହିପରି ତାଣ୍ଡବରୁ ହିଁ ଦଣ୍ଡର ଉତ୍ପତ୍ତି ହେଲା ।

‘ଦଣ୍ଡଜନ୍ମ’ରେ ଆଉ ଏକ କିମ୍ବଦନ୍ତୀ ରହିଛି । ଦିନକର କଥା । ଇନ୍ଦ୍ରସଭାରେ ଉର୍ବଶୀଙ୍କ ନାଚ ଚାଲିଥାଏ । ତାଙ୍କ ରୂପରେ ଇନ୍ଦ୍ରପୁଅ ଚିତ୍ରକେତୁ ମୋହିତ ହେଲେ । ଲାଜ ସରମ ଭୁଲି ଉର୍ବଶୀଙ୍କୁ କୋଳକଲେ । ସଭାରେ ଥିବା ଋଷିମାନେ ଏଥିରେ ଅପମାନିତ ହେଲେ । ଋଷିମାନଙ୍କ ଅଭିଶାପରେ ଚିତ୍ରକେତୁ ଓ ଉର୍ବଶୀ ମର୍ଖ୍ୟରେ ଜନ୍ମହେଲେ । ଦୁଇଜଣ ପ୍ରତିକାର ନିମିତ୍ତ ବ୍ରହ୍ମାଙ୍କୁ ଗୁହାରୀ କଲେ । ଋଷିମାନଙ୍କ ଦୋଷରୁ ବ୍ରହ୍ମା ଏକଦା ହଇରାଣ ହୋଇଥିଲେ । ଚିତ୍ରକେତୁଙ୍କ ବୋଧଦେଇ ଋଷିମାନଙ୍କ ସମେତ ସମସ୍ତ ଦେବତାଙ୍କୁ ବ୍ରହ୍ମା ଅଭିଶାପ ଦେଇ ମର୍ଖ୍ୟକୁ ପଠାଇଦେଲେ । ଅଭିଶପ୍ତମାନେ ମୁକ୍ତିପାଇଁ ବ୍ୟାକୁଳ ହେଲେ ଶିବ ଉପାସନା ଏକମାତ୍ର ମାଧ୍ୟମବୋଲି ଜାଣିଲାପରେ ସମସ୍ତେ ଶିବଙ୍କୁ ତୋଷିବା ପାଇଁ ବାଟ ଖୋଜିଲେ । ଚିତ୍ରକେତୁ ଶବର ଓ ଉର୍ବଶୀ ଶବରୁଣୀ ରୂପରେ ପୃଥିବୀରେ ଜନ୍ମନେଲେ । ଇନ୍ଦ୍ରହେଲେ ବୀଣାକାର । ଋଷିମାନେ ହାଡ଼ି, କେଳା, ସାପୁଆ, ଶବର ଆଦି ଜନଗୋଷ୍ଠୀର ଜନ୍ମହେଲେ । ବିଭିନ୍ନ ଶାରୀରିକ କ୍ଲେଶ ଭୋଗି ଶିବଙ୍କୁ ତୋଷିବାର ପ୍ରୟାସ କଲେ । ଏଇଠୁ ଆରମ୍ଭ ହେଲା ଦଣ୍ଡନାଟ । ଏହାରି ମାଧ୍ୟମରେ ଶିବ ଉପାସନା ଓ ଶୈବ ଧର୍ମର ପ୍ରସାର ଘଟିଲା ।

ଗଞ୍ଜାମରେ ପ୍ରଚଳିତ କାହାଣୀଟି ଏହିପରି । ବକ୍ରାସୁରର ଅତ୍ୟାଚାରରେ ଚତୁର୍ଦ୍ଦିଗରେ ହାହାକାର ଶୁଭିଲା । ବିକଳରେ ଦେବତା ଏବଂ ଋଷିମାନେ ଶିବଙ୍କ ଶରଣ ନେଲେ । ଭକ୍ତ ରୁଦ୍ରବ୍ରହ୍ମାଙ୍କୁ ତପସ୍ୟା କରିବାକୁ ଶିବ ନିର୍ଦ୍ଦେଶ ଦେଲେ । ତେର ଦିନ ଧରି ରୁଦ୍ରବ୍ରହ୍ମାଙ୍କ ସମେତ ବାରଜଣ ତପସ୍ୟା କଲେ । ତେର ଦିନ ବିତିଲା ପରେ ତପସ୍ୟାର ଶକ୍ତିରେ ରାକ୍ଷସ ନିହତ ହେଲା । ଏହି ତେରଜଣ ତେର ଭକ୍ତ ; ତେର ଭଗତ । ସେମାନେ ହେଲେ– ରୁଦ୍ରବ୍ରହ୍ମା, ବିନାୟକ, ଚଣ୍ଡ, ପ୍ରଚଣ୍ଡ, ମୁଣ୍ଡ, ନନ୍ଦୀ, ଭୃକୁଟୀ, ଅଗ୍ନିଖଣ୍ଡ, ମଣିଭଦ୍ର, ଭୀମ, ମହାକାଳ, ମୁକୁଣ୍ଡ, ଭୃଗୁ । ମାତ୍ର କଶ୍ୟ, କପିଳ, ଜନକ, ପରାଶର, ଶୁକ, ସନକ ଆଦି ମୁନିଙ୍କୁ ‘ଶୈବଚନ୍ଦ୍ରିକା’ ତେର ଭୋକ୍ତାର ଆଖ୍ୟା ଦେଇଛି । କିଛି ଦଣ୍ଡୁଆଙ୍କ ଅନୁସାରେ ସପ୍ତର୍ଷିଙ୍କ ସମେତ ଶୈବ ଚନ୍ଦ୍ରିକାର ଉପରୋକ୍ତ ଛଅଜଣ ଋଷି ତେରଭୋକ୍ତା ।

ଅନୁଗୋଳ ଓ ଆଠମଲ୍ଲିକ ଅଞ୍ଚଳରେ ଅନ୍ୟ ଏକ କାହାଣୀ ପ୍ରଚଳିତ ଏହାମଧ ଦଣ୍ଡ ଉତ୍ପତ୍ତିର ହେତୁ ହୋଇଥାଇପାରେ । ଅଷ୍ଟବକ୍ର ଋଷିଙ୍କୁ ତେରଜଣ ଋଷିପୁତ୍ର ଉପହାସ କଲେ । ଋଷି ସେମାନଙ୍କୁ କୁଷ୍ଠ ହେବାର ଅଭିଶାପ ଦେଲେ । କୁଷ୍ଠରେ ଛଟପଟ ହୋଇ ଋଷି କୁମାରମାନେ ଶିବଙ୍କୁ ତପସ୍ୟାକଲେ । ତେରଦିନପରେ ତପସ୍ୟାର ଫଳ ସ୍ୱରୂପ ସେମାନେ ରୋଗମୁକ୍ତ ହେଲେ । ଦଣ୍ଡନାଟରେ ଡାକ ପଡୁଥିବା ‘ହୋ ଋଷିପୁତ୍ତେ’ ଏହି ତେର ଋଷିପୁତ୍ର ହୋଇଥାଇପାରନ୍ତି ।

ତିନି

ଗବେଷଣାରେ କିମ୍ବଦନ୍ତୀଠାରୁ ଇତିହାସକୁ ଗୁରୁତ୍ୱ ଦିଏ ଆଲୋଚକ । ଗବେଷକମାନେ ଏ ନାଟର ଚୟସ ଖୋଜି ଖୋଜି ଇତିହାସକୁ ଧରିଛନ୍ତି । ସଭ୍ୟତାର ଆରମ୍ଭ କାଳରେ ଶିବ ଉପାସନା ଥିଲା । ହରପ୍ପା ଓ ମହେଞ୍ଜୋଦାରୋ ସଭ୍ୟତାର ପଶୁପତି ଓ ସାପ ମୂର୍ତ୍ତିଗୁଡ଼ିକ ଏହାର ପ୍ରମାଣ । ବୌଦ୍ଧଧର୍ମରେ ନାରୀର ଭୂମିକା ରହିଲା । ବୌଦ୍ଧ ଧର୍ମର ଗୁଣସୂତ୍ର 'ସଂଯମ' ଧୀରେଧୀରେ ନଷ୍ଟହେଲା । ଏଣିକି ବେଳେ ଶିବ ଉପାସନାରେ ସଂଯମତାକୁ କଡ଼ାକଡ଼ି ଭାବରେ ଧରାଗଲା । ମଣିଷକୁ ଗୋଷ୍ଠୀ ଭିତରେ ବାନ୍ଧି ରଖିବାରେ ଧର୍ମ ପ୍ରମୁଖ ଭୂମିକା ଗ୍ରହଣ କରୁଥିଲା । ତେଣୁ କିଛି ହୀନଯାନି ବୌଦ୍ଧ, ଶୈବ ହେଲେ । ଶୈବ ଧର୍ମଗ୍ରହଣ ନକରି ଯେଉଁ ବୌଦ୍ଧ ଧର୍ମବାହାରେ ରହିଲେ ; ସେମାନଙ୍କୁ ଅଛୁଆଁ କୁହାଗଲା । ସମାଜରୁ ସେମାନଙ୍କୁ ଅଲଗା କରିଦିଆଗଲା । ପୁନି ଥରେ ସମାଜକୁ ଫେରିବା ପାଇଁ ସେମାନେ ଚେଷ୍ଟାକଲେ । ଶରୀରକୁ ବିଭିନ୍ନ ଦଣ୍ଡଦେଇ ସେମାନେ ଶୈବଧର୍ମ ପ୍ରଚାର କଲେ । ଏଠୁ ଆରମ୍ଭ ହେଲା ଦଣ୍ଡନାଟ । କିନ୍ତୁ ପୂର୍ବରୁ ଆର୍ଯ୍ୟମାନେ ଦଣ୍ଡନାଟରେ ପ୍ରଭାବ ବିସ୍ତାର କରୁଥିଲେ ବୋଲି ଧୀରେନ୍ ଦାସ କହନ୍ତି । ସେ ଅନୁମାନ କରଛି, ପଞ୍ଚମ – ଷଷ୍ଠ ଶତାବ୍ଦୀ ବେଳକୁ ସମାଜରେ ଦଣ୍ଡନାଟ ଆସିଗଲାଣି । ମାତ୍ର ଗବେଷକ ଲକ୍ଷ୍ମୀନାରାୟଣ ସାହୁଙ୍କ ଅନୁସାରେ ଦଣ୍ଡନାଟର ଆରମ୍ଭ ଅଷ୍ଟାଦଶ ଶତାବ୍ଦୀର ପୂର୍ବରୁ ନୁହେଁ ।

ଚାରି

ଦଣ୍ଡନାଟର ନିର୍ଦ୍ଦିଷ୍ଟ ସମୟ ରହିଛି । ଚୈତ୍ର ଓ ବୈଶାଖ ମାସରେ ଶିବ ପୂଜା କରାଯାଏ । ଧନ ଓ ସନ୍ତାନ ନିମିର ଏ ପୂଜା କରାଯାଏ । ବିଜ୍ଞାନ ଦୃଷ୍ଟିରୁ ଦଣ୍ଡର ଝୁଣା ତାପରେ ପରିବେଶରୁ ବସନ୍ତ ଆଦି ରୋଗ ଜୀବାଣୁ ମରିଯାଇଛି । ମହାଯୋଗୀ ଶିବ ଯେହେତୁ କଠିନ ଆରାଧନାରେ ମିଳନ୍ତି; ସେହିହେତୁ ପ୍ରଚଣ୍ଡ ଖରା ଓ ନିଆଁମୂଠାରେ ଦଣ୍ଡୁଆମାନେ ଦଣ୍ଡ ଖେଳନ୍ତି । ତେର ଦିନ ଧରି ଦଣ୍ଡ ପର୍ବପାଳନ କରାଯାଏ । କେତେକ ସ୍ଥାନରେ ଏକୋଇଶି ଦିନ ପର୍ଯ୍ୟନ୍ତ ଏହା ଚାଲିଥାଏ ।

ଶୁଭଲଗ୍ନ ଦେଖି ଏ ଯାତ୍ରା   ଆରମ୍ଭ ହୁଏ । ମାନସିକ ରଖି ଭକ୍ତମାନେ ଏଥିରେ ଅଂଶଗ୍ରହଣ କରନ୍ତି । ସେମାନଙ୍କୁ ଦଣ୍ଡୁଆ କୁହାଯାଏ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ତେର ଜଣ ଭୋକ୍ତା । ଭୋକ୍ତାଙ୍କ ମଧ୍ୟରେ ଜଣେ ପାଟଭୋକ୍ତା । ତେର ଭଗତା ଭାବରେ ଏମାନେ ଜଣାଶୁଣା । କୁଞ୍ଜବିହାରୀ ଦାଶ ଓ ଧୀରେନ୍ ଦାସ କେତେଜଣ ଭୋକ୍ତାଙ୍କ ନାମ କହନ୍ତି । ସେବା ଅନୁସାରେ ସେମାନେ ଭିନ୍ନ ଭିନ୍ନ । ଦେଉଳ ପଡ଼ିଆ (ରାଜାଙ୍କ ପ୍ରତିନିଧି), ଦଣ୍ଡସ୍ୱାମୀ (ଯେ ଝୁଣା ସରା ଧରନ୍ତି) ନୀଳିଆ ପାତ୍ର (ପଇତା ଧରନ୍ତି), ଚନ୍ଦନିଆ ପାତ୍ର, ଗୋବରିଆ ପାତ୍ର, ଚୁଆଁ ମାଳୀ, ଭଣ୍ଡାରିଆ ପାତ୍ର, ବେତୁଆପାତ୍ର, ଧୂପିଆ ପାତ୍ର, ବୀଣାକାର ଓ ପାଟ ଢୋଲିଆ ।

ଦଣ୍ଡର ପ୍ରଥମଦିନ 'ଘଟପୂଜା' ବା 'ପାଣିତୋଳା' । ଘଣ୍ଟ ଏବଂ ଢୋଲ ବଜାଇ ନଈ କିୟା ପୋଖରୀରୁ ପାଣି ଉଠାଯାଏ । ସେଇ ପୋଖରୀ କୂଳରେ ବର ବା ଅଶ୍ୱତ୍ଥ ଗଛ ମୂଳେ 'ରୁଦ୍ରହୋମ' ହୁଏ । ଦଣ୍ଡୁଆମାନେ ଦଣ୍ଡପଟା ପିନ୍ଧନ୍ତି । ଯେଉଁ ଘଟ ବା କଳସରେ ପାଣି ଉଠାଯାଏ ତାକୁ କାମନାଘଟ କୁହାଯାଏ । ଉକ୍ତ ଘଟକୁ ଗାଆଁରେ ଶୋଭାଯାତ୍ରାରେ ବୁଲାଯାଏ । ପରେ କାମନା ଘରେ ସ୍ଥାପନ କରାଯାଏ । ଶିବ-କାଳୀଙ୍କ ପ୍ରତୀକ ସ୍ୱରୂପ ଯୋଡ଼ିଏ ବେତ ସେଠାରେ ରଖାଯାଏ । କାମନା ଘରେ ହୋମ ହୁଏ । ଦିଆସିଲି ବଦଳରେ କାଠୁଲ କାଟି ସାହାଯ୍ୟରେ ପାରମ୍ପରିକ ଉପାୟରେ ଅଗ୍ନି ସଂଯୋଗ କରାଯାଏ । ନଡ଼ିଆ ଆହୁତି ଦିଆଯାଏ । ହୋମକୁଣ୍ଡ ଭିତରୁ ପାଟଭଗତା ଜଳନ୍ତା ନଡ଼ିଆଟିକୁ ହାତରେ କାଢ଼ିନିଅନ୍ତି । ଏହାକୁ

'ଦଣ୍ଡକୀଆଁଇବା' କୁହାଯାଏ । ଏବେ ନଡ଼ିଆ ବଦଳରେ ଦୀପଟିଏ ହୋମନିଆଁରେ ଜଳାଇନିଆଯାଉଛି । ଭୋକ୍ତାମାନେ 'ହୋ । ରଷିପୁତ୍ରେ' ଡାକଦେଇ ଏଇ ଦୀପନିଆଁରେ ଝୁଣା ଓ ଗୁଗୁଳ ପକାନ୍ତି । 'କଳାରୁଦ୍ରମଣି କି ଜୟ ହୋ' ଡାକରେ କାମନାଘର ଉଛୁଳି ପଡ଼େ ।

କାମନା ଘରେ ଘଟ ପ୍ରତିବର୍ଷ ନୂଆପୁରୁଣା କରାଯାଏ । ଯେଉଁ ପୋଖରୀରୁ ପାଣି ତୋଳାଯାଇଥାଏ ସେଇ ପୋଖରୀରେ ହିଁ କଳସକୁ ବିସର୍ଜନ କରାଯାଏ ।

କାମନା ଘରେ ଦୁଇଟି ବେତ ସହିତ ତେର ଗଣ୍ଠି ଥିବା ଏକ ବାଉଁଶ ରଖାଯାଏ । ଏ ଉଭୟ ଶିବ ଓ କାଳାଙ୍କ ପ୍ରତୀକ । ନୂଆଲୁଗା, ସିନ୍ଦୂରରେ ସେଇଟି ସଜା ହୋଇଥାଏ । ତିନିଗୋଟି ଲୟବେତକୁ ଏକାଠି କରି ବନ୍ଧାଯାଏ । ପାଟକନା, ଗାମୁଛା ଗୁଡ଼ାଯାଏ । ବେତ ଉପରେ ଶିବ-ପାର୍ବତୀ ଓ ସାପ ମୂର୍ତ୍ତି ଲଗାଯାଏ । ଫୁଲମାଳ ଓ ଫୁଲ ଚାହିଆରେ ଏହି ବେତ ମୁଠାକୁ ସଜାଯାଇଥାଏ । ଦଣ୍ଡୁଆମାନେ ଜଣକ ପରେ ଜଣେ ଏହି ବେତମୁଠାକୁ ବୋହିଥାନ୍ତି । ତଳେ ରଖନ୍ତିନାହିଁ । ଆସନ କିୟା ପିଢ଼ା ଉପରେ କେବଳ ରଖନ୍ତି । ତା'ଛଡ଼ା ପ୍ରତ୍ୟେକ ଦଣ୍ଡୁଆ ଗୋଟିଏ ଲେଖାଏଁ ବେତ ଧରିଥାନ୍ତି । ସେଟିକିଦିନ ଦଣ୍ଡୁଆମାନେ ପରିବାରଠୁ ଅଲଗାରହନ୍ତି । ଦିନରେ ଥରେ ମାତ୍ର ପଣା ପିଅନ୍ତି । କାମନା ଘରେ ଅଧିକାଂଶ ସମୟ ବିତାନ୍ତି ।

କାମନାଘର ସମ୍ପର୍କରେ ଏକ କାହାଣୀ ଶୁଣିବାକୁ ମିଳେ । ଥରେ ଶିବ ବଣରେ ବୁଲୁବୁଲୁ କାମିନା ନାମକ ରାକ୍ଷସୀର ପ୍ରେମରେ ପଡ଼ିଗଲେ । କାମିନାକୁ ବିବାହକରି ସଂସାରୀ ହେଲେ । ଅନେକ ଦିନେ ଶିବ ନିଜର ଅବସ୍ଥା ସମ୍ପର୍କରେ ସଚେତନ ହୋଇ ତପସ୍ୟାକୁ ଫେରିଯିବାକୁ ଚାହିଁଲେ । କାମିନାକୁ ସାନ୍ତ୍ୱନା ଦେଲେ ଯେ ପ୍ରଥିବୀର ଲୋକେ ବର୍ଷକରେ ଥରେ ତାକୁ ନିଶ୍ଚୟ ମନେପକାଇବେ । ସେହିଦିନ ଠାରୁ ଦଣ୍ଡନାଟ ସହିତ କାମିନାର ନାମ ସଂଯୋଗ କରାଗଲା । କାମିନା 'କାମନାଘର' ନାମରେ ଦଣ୍ଡପର୍ବର ପ୍ରମୁଖ ଅଙ୍ଗ ହେଲା । ତେବେ ଏହି କାମନା ଘରର ଲୟ ଓ ଓସାର ବାରହାତ ଲେଖାଏଁ । ଏଇଠି ବସେ କାମନାଘଟ । ଏହି ଘରର ଆଠଗୋଟି ଓରା । ଦ୍ୱାରବନ୍ଧ ପଶ୍ଚିମକୁ ।

ପାଇଁ

ଦଣ୍ଡର ପାଞ୍ଚଗୋଟି ପର୍ଯ୍ୟାୟ ରହିଛି । ପ୍ରଥମେ ଧୂଳିଦଣ୍ଡ । ଦିନ ଦ୍ୱିପ୍ରହରରେ ଧୂଳିଦଣ୍ଡ ପରିବେଷଣ କରାଯାଏ । ଏଥିରେ ସଙ୍ଗୀତ ଓ ଅଭିନୟ ରହିଥାଏ । ଢୋଲର ତାଳେତାଳେ ଅଭିନୟ ଚାଲେ । ବୀଣାକାରର ଭୂମିକା ଏଥିରେ ମୁଖ୍ୟ । ଏ ପର୍ଯ୍ୟାୟରେ ସ୍ୱୟଂଶିବ ହେଉଛନ୍ତି ସାହୁକାର । ତାଙ୍କର ସେବକ ବା ଭକ୍ତମାନେ ଶିବକୁ ସନ୍ତୁଷ୍ଟ କରିବା ପାଇଁ ତାଙ୍କର କେତେକ ସେବା କରିଥାନ୍ତି । ସେହି ଶିବକୁ ସନ୍ତୁଷ୍ଟ କରିବା ପାଇଁ ତାଙ୍କର କେତେକ ସେବା କରିଥାନ୍ତି । ସେହି ସେବାଗୁଡ଼ିକ ମଧ୍ୟରେ ଶିବଙ୍କ ଘର ସଫା କରିବା, ତାଙ୍କ ପାଇଁ ସୂତାକାଟି ବୟନ କରିବା, ତେଲ ପେଡ଼ିବା ଆଦି କାର୍ଯ୍ୟଗୁଡ଼ିକ କରିଥାନ୍ତି । ଶିବ କୃଷି ଦେବତା; କୃଷକ ଦେବତା । ତେଣୁ ଭକ୍ତମାନେ କୃଷିକାର୍ଯ୍ୟର ଅଭିନୟ ମଧ୍ୟ କରନ୍ତି । ସେମାନେ ଶିବଙ୍କ ଜମିରେ ଚାଷ କରନ୍ତି, ବିହନ ବୁଣନ୍ତି । ବଢ଼ା, ଖେଳୁଆ କରି ଧାନର ଯତ୍ନ ନିଅନ୍ତି, ଶସ୍ୟ ସଂଗ୍ରହ କରନ୍ତି । ଦଣ୍ଡୁଆମାନେ ହଳ, ଲାଙ୍ଗଳ, ବଳଦ, ହଳୁଆ ଆଦିର ଅଭିନୟ କରନ୍ତି । ଏଥିପାଇଁ ସ୍ୱତନ୍ତ୍ର ପୋଷାକର ବ୍ୟବସ୍ଥା ନାହିଁ । ଯେଉଁ ଧୋତି ଗାମୁଛା ଦଣ୍ଡୁଆମାନେ ପିନ୍ଧିଥାନ୍ତି ସେ ପୋଷାକରେ ହିଁ ଅଭିନୟ କରାଯାଏ । ମୂକ ଅଭିନୟର ଧାରାଟି ଏଇଠୁ ଆରମ୍ଭ ବୋଲି ବିଶ୍ୱାସ କରାଯାଏ ; କାରଣ ଦଣ୍ଡୁଆମାନେ ସ୍ୱତନ୍ତ୍ର ସଂଳାପ ବ୍ୟବହାର କରିନଥାନ୍ତି । ବର୍ତ୍ତମାନ କିଛି ସ୍ଥାନରେ ଧୂଳିଦଣ୍ଡରେ ସଂଳାପ ଓ ଭିିହୀନ ଅଭିନୟ ସଂଯୋଜିତ ହେଲାଣି ।

ଦ୍ୱିତୀୟ ପର୍ଯ୍ୟାୟ ପାଣିଦଣ୍ଡ । ଧୂଳିଦଣ୍ଡ ସରିବା ପରେ ନିକଟସ୍ଥ ନଦୀ କିୟା ପୋଖରୀରେ ଦଣ୍ଡୁଆମାନେ ସ୍ନାନ କରନ୍ତି । ପୋଖରୀ କୂଳରେ ଦଣ୍ଡ ପୂଜାହୁଏ । ଦଣ୍ଡୁଆମାନେ ଗାଧୋଇଲାବେଳେ 'କଳାରୁଦ୍ରମଣିକି ଜୟ ହୋ' ଡାକ ପଡ଼ୁଥାଏ । ଝୁଣା ମରାହୁଏ । ଦଣ୍ଡୁଆମାନେ ପାଣିଭିତରେ ମଧ୍ୟ ଅଭିନୟ କରନ୍ତି । ପରସ୍ପର ଧରାଧରି ହୋଇ ମନ୍ଦିର ତିଆରି କରନ୍ତି । ପାଣିଭିତରୁ ବାଲି ଆଣି କୂଳରେ ବାଲୁକା ପୂଜା କରନ୍ତି । ଢୋଲବାଜୁଥାଏ । ବେତ ମୁଠାରେ ଥିବା ଶିବ-ଶକ୍ତିଙ୍କୁ ଭୋଗ ଅର୍ପଣ କରି ପୂଜା ସମାପ୍ତ କରାଯାଏ । ଏହି ସମୟରେ ସାଧାରଣ ଲୋକେ ସ୍ନାନ-ଶୌଚ ପାଇଁ ପୋଖରୀକୁ ବ୍ୟବହାର କରିବା ନିଷେଧ । ପାଣିଦଣ୍ଡ ସରିବା ପରେ ହିଁ ଜଳାଶୟର ସାଧାରଣ ବ୍ୟବହାର ସ୍ୱାଭାବିକ ହୁଏ ।

ଦଣ୍ଡର ତୃତୀୟ ପର୍ଯ୍ୟାୟ ବନଦଣ୍ଡ । ଦଣ୍ଡୁଆମାନେ ଦିନରେ ଥରେ ମାତ୍ର ପଣା ପିଅନ୍ତି । ଏହି ପଣା ପିଇବା ସମୟରେ କୌଣସି ପ୍ରକାର ଶବ୍ଦ ଶୁଣିଲେ ଦଣ୍ଡୁଆମାନେ ପଣାପିଅନ୍ତି ନାହିଁ । ଏହାଯୋଗୁଁ ନିର୍ଜନ ସ୍ଥାନରେ ସେମାନେ ପଣାର ଆୟୋଜନ କରନ୍ତି । ପଣା ଗ୍ରହଣ କରିବା ସମୟରେ ଜୋରରେ ଢୋଲ ବାଜୁଥାଏ । ଏହାକୁ ବନଦଣ୍ଡ କହନ୍ତି । ବର୍ତ୍ତମାନ ଦିନରେ ଥରେ-ମାତ୍ର ଅରୁଆ ଏବଂ ଅକଟା ଅବଟା ତରକାରୀ ପଣାର ସ୍ଥାନ ନେଲାଣି । କିଛି ଗୃହସ୍ଥ ମଧ୍ୟ ଏ ବନଦଣ୍ଡର ଆୟୋଜନ କରି ଦଣ୍ଡୁଆମାନଙ୍କୁ ଆପ୍ୟାୟିତ କରୁଛନ୍ତି ।

ସନ୍ଧ୍ୟା ବେଳକୁ ଆରମ୍ଭ ହୁଏ ଅଗ୍ନିଦଣ୍ଡ । ବନଦଣ୍ଡ ପରେପରେ ନିଆଁମୁଠା ଧରି ବେତ ଭିତର ଶିବ-ଶକ୍ତିଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରିବାକୁ ଆରମ୍ଭ ହୁଏ କଠିନ ଅଗ୍ନିଦଣ୍ଡ । ନିଆଁ ସଙ୍ଗେ ହୁଏ ବିଭିନ୍ନ ବିପଦଜନକ ଖେଳ । ସ୍ଥାନ ଅନୁସାରେ ମେରୁ ସଂକ୍ରାନ୍ତି ଦିନ ହାଦୋଲା, ନିଆଁଗାଡ଼, ଉଢ଼ାପର୍ବ ଆଦି କଷ୍ଟକର ଖେଳ ପ୍ରଦର୍ଶିତ ହୁଏ । ଅଗ୍ନିଦଣ୍ଡରେ ଦଣ୍ଡୁଆମାନେ ଧରିଥିବା ନିଆଁମୁଠାକୁ ଦେହରେ ଘଷନ୍ତି । ମୁହଁ ସାମ୍ନାରେ ରଖି ସେଥିରେ ଝୁଣା ମାରନ୍ତି । ହାଦୋଲାରେ ତଳେନିଆଁ ଜାଳି ଉପରକୁ ଗୋଡ଼ ଓ ନିଆଁ ଭିରକୁ ମୁଣ୍ଡକରି ଝୁଲନ୍ତି । ନିଆଁଗାଡ଼ରେ ନିଆଁ ଉପରେ ଚାଲନ୍ତି ଏହିପରି ଅଗ୍ନିଦଣ୍ଡରେ ନିଆଁ ସହିତ ଖେଳି ଶକ୍ତିଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରିବାର ବିଧି ରହିଛି । ଏହି ପର୍ଯ୍ୟାୟ କଷ୍ଟ ଏବଂ ଭୟ ବିଜଡ଼ିତ । ଯଦି କୌଣସି ଦଣ୍ଡୁଆ ଏଥିରେ ଆହତ ହୁଅନ୍ତି ତେବେ ସେ କିଛି ଅନୀତି କରିଛନ୍ତି ବୋଲି ଧରିନିଆଯାଏ ।

ଦଣ୍ଡପର୍ବରେ ଉଭୟ ଦଣ୍ଡୁଆ (ଭକ୍ତ) ଓ ନାଚୁଆ ରହିଥାନ୍ତି । ଆଲୋଚିତ ଦଣ୍ଡର ପର୍ଯ୍ୟାୟ ଗୁଡ଼ିକରେ ଦଣ୍ଡୁଆମାନେ ରହିଥାନ୍ତି । ରାତ୍ରିରେ 'ନୃତ୍ୟଦଣ୍ଡ' ବା ଦଣ୍ଡନାଟରେ ନାଚୁଆମାନେ ଅଂଶଗ୍ରହଣ କରନ୍ତି । କିଛି ନାଚୁଆ ଥାଆନ୍ତି; ଯେଉଁମାନେ କି ଦଣ୍ଡର ଉପାସନା ପର୍ବରେ ଅଂଶଗ୍ରହଣ କରନ୍ତି ନାହିଁ । ତେଣୁ ସେମାନେ କୌଣସି ପ୍ରକାରର ବାରଣ ବିଧି ଭିତରକୁ ଆସନ୍ତି ନାହିଁ । କେବଳ ନାଟ ଦିନ ସେମାନେ ଆମିଷ ତ୍ୟାଗ କରନ୍ତି ଓ ଅରୁଆ ଭୋଜନ କରନ୍ତି । ପ୍ରାଚୀନ ନାଟ ଅନୁଷ୍ଠାନଗୁଡ଼ିକ ମଧ୍ୟରୁ ଦଣ୍ଡନାଟ ପ୍ରାଚୀନ ବା ପୁରୁଣା । ଏହାକୁ 'ଦଣ୍ଡନାଟକ' କୁହାଯାଏ । ନାଟକର ସବୁ ଲକ୍ଷଣ ଏଥିରେ ରହିଛି । ଏହାର କିଛି ମୁଖ୍ୟ ଉପାଦାନ ଗୁଡ଼ିକୁ ଆଲୋଚନା କରାଯାଉ ।

କାହାଣୀ:- ସମ୍ପୂର୍ଣ୍ଣ ଦଣ୍ଡନାଟ ଆରମ୍ଭରୁ ଶେଷ ପର୍ଯ୍ୟନ୍ତ ଗୋଟିଏ ନିର୍ଦ୍ଦିଷ୍ଟ କାହାଣୀ ଆଧାରିତ ନୁହେଁ । ଏହାର ପ୍ରତି ପର୍ଯ୍ୟାୟରେ ବିଷୟବସ୍ତୁ ଭିନ୍ନ । ଚରିତ୍ରମଧ୍ୟ ଅଲଗା । ତେବେ କେତେକ ଆଞ୍ଚଳିକ ସଂଯୋଗ ବିୟୋଗକୁ ଛାଡ଼ି ପ୍ରାୟ ବିଷୟଗୁଡ଼ିକ ସବୁ ସ୍ଥାନରେ ରହିଛି । ଚଢ଼େୟା ଚଢ଼େୟାଣୀ କାହାଣୀଟି ସବୁଜାଗାରେ ରହିଛି । 'ଦଣ୍ଡଜନ୍ମ'ରେ ଚଢ଼େୟା ପ୍ରସଙ୍ଗଟି ରହିଛି । ଇନ୍ଦ୍ରସଭାରେ ସୁନ୍ଦରୀ ଉର୍ବଶୀ ନାଚୁଥାନ୍ତି । ଇନ୍ଦ୍ରପୁତ୍ର

ଚିତ୍ରକେତୁ ଉର୍ବଶୀକୁ ଦେଖି କାମ ଜର୍ଜର ହେଲା । ଭରା ସଭାରେ ଉର୍ବଶୀକୁ କୋଳ କରିଧରିଲା । ଦେବଗଣ ଏଭଳି କର୍ମରେ ଅପମାନିତ ହୋଇ ଚିତ୍ରକେତୁ ଓ ଉର୍ବଶୀକୁ ଅଭିଶାପ ଦେଲେ । ସେମାନେ ମର୍ତ୍ୟରେ ଜନ୍ମଗ୍ରହଣ କଲେ । ବ୍ରହ୍ମାଙ୍କ କଥାନୁସାରେ ଚିତ୍ର କେତୁ ରାଜା ହିରଣ୍ୟସେନ ଓ ରାଣୀ ସୁମତିଙ୍କର ପୁଅ ହେଲା । ବିରୂପାକ୍ଷ ଶବରର ଝିଅ ହେଲା ଉର୍ବଶୀ । ଝିଅକୁ ବାରବର୍ଷ ହେଲାବେଳକୁ ପୁଅ ମାତ୍ର ବାରଦିନର । ଶିବଙ୍କ ଆଜ୍ଞାରେ ଦୁହିଁଙ୍କ ବିବାହ ହେଲା । କିଛି ଦିନ ସେମାନେ ରାଜଭୋଗ କଲେ । ପୁଅ ଯୁବକ ହେଲାପରେ ବଣ ବୁଲିବାକୁ ମନ କରିଲା । ବାପାଙ୍କ ଅନୁମତି କ୍ରମେ ସ୍ତ୍ରୀକୁ ସାଙ୍ଗରେ ନେଇ ବଣକୁ ଗଲା । ଚଢ଼େଇ ମାରି ସେମାନେ ଘୁରିବୁଲିଲେ । ସେମାନେ ହେଲେ ଚଢ଼େୟା ଚଢ଼େୟାଣୀ । ଚଢ଼େୟା ବଣରେ ଶିକାର କରେ, ଚଢ଼େଇମାରେ । ସ୍ତ୍ରୀ ଚଢ଼େଇ ବିକ୍ରିକରେ । ଏହିପରି ଚାଲେ ସଂସାର । ଅନେକ ଜାଗାରେ ଚଢ଼େୟାର ଦୁଇଜଣ ସ୍ତ୍ରୀ ରହିଥାନ୍ତି ।

ଚଢ଼େୟା ଶିବ ଭକ୍ତ, ଶିବଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରି ନୈମିଷ୍ୟାରଣ୍ୟ (କେତେକ ସ୍ଥାନରେ କାମ୍ୟକବନ କଥା କୁହାଯାଇଛି)ରେ ଚଢ଼େଇ ଧରିବାର ଆଜ୍ଞା ପାଇଲା । ଶିବଙ୍କ ସତର୍କବାଣୀ ଥିଲା ପାଞ୍ଚଗୋଟି ପକ୍ଷୀକୁ ନଧରିବାକୁ । ଚଉତିଶା ରଚନା ଶୈଳୀରେ ଶିବ ଏବଂ ଚଢ଼େୟାଙ୍କ କଥୋପକଥନ ହୋଇଛି ।

"ଟଙ୍କିତରେ ଶୁଆଶାରୀ ଟଙ୍କିତରେ ହଂସ-ମୟୂରଚାରି

ଟଙ୍କିତରେ ରାଜହଂସ ଛାଡ଼ିବୁ ନମାରି

ଠିକେ ଯଦି ନ ବଧୁବୁ ଠିକେ ସର୍ପାଘାତେ ତୁହି ମରିବୁ

ଠିକେ କହେ ଯୋଗୀ ଆୟ୍ୟଠାରେ ଦୋହୀହେବୁ ।"

ଯୋଗୀ ରଚିତ ଦଣ୍ଡ ବହିରେ ଏ ପ୍ରସଙ୍ଗଟି ରହିଛି । ଘନଶ୍ୟାମ ରଚତ ଦଣ୍ଡ ବହିରେ କାହାଣୀ ଟିକିଏ ଅଲଗା । ଏଥିରେ ଚଢ଼େୟା ବନଦୁର୍ଗାଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରି ବର ପାଉଛି । ସବୁଟି ବଣକୁ ଯିବାକୁ ଚଢ଼େୟାକୁ ତା'ର ସ୍ତ୍ରୀମାନେ ମନା କରୁଛନ୍ତି । ଚଢ଼େୟା ମନା ମାନିନାହିଁ । ବଣକୁ ଯାଇ ବାରଣ କରାଯାଇଥିବା ପକ୍ଷୀ ଧରିଛି ଏବଂ ଶିବଙ୍କ ନିର୍ଦ୍ଦେଶରେ ସର୍ପଦଂଶନରେ ପ୍ରାଣ ହରାଇଛି । ବୈଦ୍ୟ, କେଳା କେହି ବି ବିଷଖଣ୍ଡି ପାରିନାହାନ୍ତି । ସ୍ତ୍ରୀମାନଙ୍କର ଆକୁଳ ପ୍ରାର୍ଥନାରେ ଶିବ ସନ୍ତୁଷ୍ଟ ହୋଇ ଜୀବନ ଦାନ ଦେଇଛନ୍ତି । ଶିବଙ୍କ ମହିମା ପ୍ରଚାର କରିଛନ୍ତି ଚଢ଼େୟା ଚଢ଼େୟାଣୀ । ଏ କାହାଣୀ ସହିତ କେଳାକେଳୁଣୀ, ବାଣାକାର-ବାଣାକାରିଆଣୀ ମଧ୍ୟ ସାମାଜିକ ବଚସାକୁ ଅଭିନୟ ମାଧ୍ୟମରେ ଦେଖାନ୍ତି । ସେମାନେ ଝଗଡ଼ା ଲାଗନ୍ତି । ଏ ଝଗଡ଼ାରେ ପ୍ରେମ ଥାଏ । ପରେ ମଉସା (ସୁତ୍ରଧର ଚରିତ) ଝଗଡ଼ାକୁ ମେଣ୍ଟାଇ ଦିଅନ୍ତି । ଆଦିମ ବନବାସୀ ଜୀବନର ଛଟା ରହିଛି ଏ ଶୁଆଙ୍ଗରେ । ବଣରେ ଚଢ଼େଇମାରି ପେଟ ପୋଷିବା ପୁରାତନ ଜୀବନ ଜୀବିକାର ରୂପ । ପରିବାର ଭିତରେ ପ୍ରେମର ବନ୍ଧନକୁ ରୂପଦିଏ ଦଣ୍ଡନାଟ । ବର୍ତ୍ତମାନ କାହାଣୀର ଆଧୁନିକୀକରଣ ନାଁରେ ବିକୃତ ଧାରା ପ୍ରଚଳନ ହେଲାଣି । ଦଣ୍ଡଜନ୍ତ ଅଭିନୟ ପରେ ଶୁଆଙ୍ଗ ଆଉ ହେଉନାହିଁ । ରାମାୟଣ, ମହାଭାରତର କିଛି ଅଂଶ ଏହାର ସ୍ଥାନ ନେଲାଣି । କେତେକ ସ୍ଥାନରେ ଶୁଆଙ୍ଗ ଲୋପ ପାଇଗଲାଣି । ପ୍ରଭାନାଚ ପରେ ଦଣ୍ଡନାଟ ସରିଯାଉଛି । ଶଙ୍ଖା ଅଭିନୟ ଓ ଅର୍ଥହୀନ ଗୀତରେ ସାରା ରାତି ବିଭୋର ଯୁବଗୋଷ୍ଠୀ ।

ମଞ୍ଚ:-

ଖୋଲା ଆକାଶ ତଳେ ଚତୁର୍ମୁଖୀ ମଞ୍ଚରେ ଦଣ୍ଡନାଟ ପରିବେଷିତ ହୁଏ । ମଞ୍ଚର ଗୋଟିଏ ପାର୍ଶ୍ଵରେ ବାଦ୍ୟକାର ବସନ୍ତି । ପାଟ ଢୋଲିଆ ମଞ୍ଚ ଉପରେ ବାଜା ବଜାଏ । ମଞ୍ଚର ଚାରିପାଖେ ଶହ ଶହ ଦର୍ଶକ ରହିଥାନ୍ତି । ଦର୍ଶକମାନଙ୍କ ମଧ୍ୟରେ ସରୁବାଟଟିଏ ବେଶଘର (Green Room) କୁ ପଡ଼ିଥାଏ । ବେଶ ଘରୁ ଅଭିନେତାମାନେ ପ୍ରଥମେ ନଟରାଜ ଶିବଙ୍କୁ ପୂଜାକରନ୍ତି । ତାଙ୍କୁ ପୂଜା କଲାପରେ ମଞ୍ଚରେ ନାଟ ଆରମ୍ଭ ହୁଏ । Green Roomରୁ ଅଭିନେତା ଅଭିନୟ କରିକରି ମଞ୍ଚକୁ ଆସିଥାଏ । ତେଣୁ ଏଇଠି ବେଶଘର ମଧ୍ୟ ଅନ୍ୟ ଏକ ମଞ୍ଚ । ଆଗକାଲରେ ନିଆଁ ହୁଲା, ମଶାଲ ଏବଂ ଝୁଣା ଆଲୁଅରେ ନାଟ ହେଉଥିଲା । ମାଟି ପିଣ୍ଡ ଉପରେ ଛାମୁଣ୍ଡିଆ ତଳେ ମଞ୍ଚ ଥିଲା । ରାମଲୀଳା, କୃଷ୍ଣଲୀଳା ଓ ରାସ ମଞ୍ଚପରି ଏ ମଞ୍ଚରେ ବିଶେଷ ସାଜ ସଜ୍ଜା ନଥାଏ । ଗାଁ ଦାଣ୍ଡ ହିଁ ମଞ୍ଚ ପାଇଁ ଉପଯୋଗୀ । ଏବେ ବିଦ୍ୟୁତ୍ ବଲବ ଓ ରଙ୍ଗବେରଙ୍ଗର କନାଦ୍ୱାରା ମଞ୍ଚ ପ୍ରସ୍ତୁତ ହେଉଛି ।

ଚରିତ୍ର- ଦଣ୍ଡନାଟର ମୁଖ୍ୟ ଚରିତ୍ର ଶିବ, ପାର୍ବତୀ, ଚଢ଼େୟା ଓ ମଉସା । ପ୍ରାୟ ଚରିତ୍ର ସ୍ୱଳ୍ପ ସମୟ ପାଇଁ ମଞ୍ଚକୁ ଆସୁଥିଲେ ମଧ୍ୟ ଏ ଚରିତ୍ରର ଗୁରୁତ୍ୱ ନିଶ୍ଚୟ ଅଧିକ । ଶିବ ପାର୍ବତୀଙ୍କୁ ଛାଡ଼ି, ହାଡ଼ି-ହାଡ଼ିଆଣୀ, କେଳା-କେଳୁଣୀ, ଶବର-ଶବରୁଣୀ, ଯୋଗୀ-ଯୋଗୀଆଣୀ, ବିଣାକାର-ବୀଣାକାରିଆଣୀ, ସାପୁଆ, ପଟ ସଉରା, ମାଳୀ, ଗୋପାଳ, ଦୂତ, ଦ୍ୱାରପାଳ ପ୍ରଭୃତି ଚରିତ୍ର ଥାଆନ୍ତି । ପ୍ରାୟ ଚରିତ୍ର ପ୍ରଥମେ ମଞ୍ଚକୁ ଆସନ୍ତି । ଢୋଲର ଷୋଲଗୋଟି ତାଳରେ ସେ ନାଚନ୍ତି । 'ମଉସା' ଚରିତ୍ରଟି ସଂଯୋଜକ । ଅନ୍ୟ କେତେକ ସ୍ଥାନରେ ସେ 'ବାଇଧନ' । ତେବେ ନାରୀ ପୁରୁଷର ଯୁଗ୍ମ ଅଭିନୟ ପ୍ରାଚୀନ ନୃତ୍ୟ ପ୍ରାରୂପ-ଗୁଡ଼ିକ ମଧ୍ୟରେ ଏତେ ପରିମାଣରେ ନାହିଁ । ଏମାନେ ପ୍ରାଚୀନ ସଭ୍ୟତାର ପ୍ରତିନିଧି । ନିରାମୟ ଜୀବନର ପ୍ରତିଛବି । ଅନାବିଳ ଦାମ୍ପତ୍ୟର ଉଦାହରଣ । ଏମାନଙ୍କୁ ଅନାର୍ଯ୍ୟ କହୁଥିବା ବର୍ତ୍ତମାନର ଆର୍ଯ୍ୟମାନଙ୍କ ପାଇଁ ଏ ଚରିତ୍ର ଏକ ଏକ ମାଇଲଖୁଣ୍ଟ । ଏ ଚରିତ୍ର ଗୁଡ଼ିକ ମାଧ୍ୟମରେ ଆଦିବାସୀ ଜନଜୀବନର ସରଳତା ବାରିହୋଇପଡ଼େ ।

ସଂଲାପ:-

ଶିବ ଲୋକ ଦେବତା । ଦଣ୍ଡ ପର୍ବ ଗଣପର୍ବ । ସମସ୍ତେ ଏକାଟିବସି ଦେଖିପାରିଲା ଭଳି ଦଣ୍ଡନାଟର କାହାଣୀ । ଏ କାହାଣୀ ବୌଦ୍ଧିକ ନୁହେଁ; ପୌରାଣିକ, ପାରିବାରିକ । ସଂଲାପ ସରଳ ଓ ମଧୁର । ସାଧାରଣ ଲୋକର ଭାଷାରେ ସଂଲାପ ରଚନା କରାଯାଉଥିବାରୁ ଏଥିରେ ଭାଷା ଭିନ୍ନତା ଦେଖାଯାଏ । ଉଭୟ ପଦ୍ୟ ଓ ଗଦ୍ୟରେ ସଂଲାପ ରଚିତ । ପ୍ରାଚୀନ ଦଣ୍ଡ ନାଟରେ ଖାଲିଗୀତ ରହିଥିଲା; ଧୀରେ ଧୀରେ କଥା ସଂଯୋଜିତ ହେଲା । ଦୀର୍ଘ ସଂଲାପଗୁଡ଼ିକ ଛୋଟ କରିଦିଆ ଗଲାଣି । ଆବେଗ ହିଁ ସଂଲାପକୁ ସରଳ ଓ ଅର୍ଥପୂର୍ଣ୍ଣ କରାଏ । ତେଣୁ ସଂଲାପ କ୍ଷୁଦ୍ର ହେଲେ ମଧ୍ୟ ସରଳ, ପ୍ରାକୃତିକ ଓ ପାତ୍ରମୁଖୀ । କେଳାସୁଆଙ୍ଗର ସଂଲାପକୁ ଲକ୍ଷ୍ୟ କଲେ ଏହାର ଭାଷାଭିନ୍ନତା ଓ ସରଳତାକୁ ଜାଣି ହେବ । ଶବର-ଶବରୀ ସୁଆଙ୍ଗରେ ମଧ୍ୟ ଏଭଳି ଦୃଷ୍ଟାନ୍ତ ଅନେକ-

"ବାହୁଡ଼ି ଗଲେ ମାଳକୁରେ ଶବର ବାହୁଡ଼ି ଗଲେ ମାଳକୁ
ତୋ ବାପ ଯାଇଛି ଝେଲଖାନାକୁ, ଶବରରେ
ଚଟିମାଡ଼ ଖାଇବାକୁ, ଶବରରେ !"

ପୋଷାକ:-

ଧୋତି ଗାମୁଛା ଆହାର୍ଯ୍ୟ ଅଭିନୟର ମୂଳଥିଲା । ଅଭିନେତା ନିଜର ପୋଷାକରେ ଅଭିନୟ କରୁଥିଲା । ବର୍ତ୍ତମାନ ଧୂଳିଦଣ୍ଡରେ ଏ ପରମ୍ପରାରେ କିଛି ପରିବର୍ଡନ ନାହିଁ । ରାତିର ନୃତ୍ୟ ଦଣ୍ଡରେ ଚିତ୍ରାଳୟର ପୋଷାକରେ ଅଭିନୟ ହେଉଛି । ଶିବକର ବାଘଛାଲ ଭଳି ପୋଷାକ, ବେକ ଓ ହାତରେ କନା ଓ ପ୍ଲାଷ୍ଟିକର ସାପ । ଚଢ଼େୟାର ଗଡଗଡ଼ିଆ ମାଳୀ, ନବରଙ୍ଗିଆ ଓ କଛା । ପତ୍ର ସଉରାର ପତ୍ରପୋଷାକ । ସବୁ ଆଦିବାସୀ ଚରିତ୍ରର ମୁଣ୍ଡରେ ଦେହରେ ଡାଲପତ୍ର, ରଙ୍ଗବେରଙ୍ଗ ପକ୍ଷୀର ପର ଶୋଭା ପାଉଥାଏ । ମୟୂରପୁଚ୍ଛ, କାଇଁଚମାଳୀ, ପାହୁଡ଼, ବାଜୁବନ୍ଧ ଥିଲା ଅଳଙ୍କାର । ବର୍ତ୍ତମାନ ଏ ଅଳଙ୍କାର ଗୁଡ଼ିକୁ ଆଉ ଦେଖିବାକୁ ମିଳୁନି । ପୋଷାକରେ ଯଥେଷ୍ଟ ପରିବର୍ତ୍ତନ ହେଲାଣି । ହାଡ଼ିର ଧୋତି ଓ ହାଡ଼ିଆଣୀର ଆଣୁ ନଳୁଆ ଲୁଗା ବଦଳରେ ଆସିଲାଣି ଜିନ୍ସ୍ । ଧରମ ଭାଇ ସାଥିରେ ଧୋବଣୀ ବାପଘର ଯାଉନି; ମଦପିଇ ହିନ୍ଦୀ ସିନେମା, ପାର୍କ, କ୍ଲବ୍ ଗଲାଣି । ପ୍ଲାଷ୍ଟିକ୍ ଓ ଫ୍ୟାନ୍ସି ଜିନିଷ ଦଣ୍ଡନାଟର ସ୍ୱାଭାବିକତାରେ ଅନ୍ତରାୟ ହେଲାଣି । ତଥାପି ଠେକା, ଘାଗୁଡ଼ିମାଳ, କେଲାର ସରୁନିଶ, ବାଳ, ଚଢ଼େୟାର କଛା, ପକ୍ଷୀଧରା ନଳ-ଦଣ୍ଡନାଟର ସ୍ୱାଭାବିକତାକୁ ବଜାୟ ରଖିଛି ।

ଦ୍ୱନ୍ଦ୍ୱ:-

ଦଣ୍ଡନାଟରେ ଉଭୟ ଅନ୍ତର୍ଦ୍ୱନ୍ଦ୍ୱ ଓ ବହିର୍ଦ୍ୱନ୍ଦ୍ୱ ରହିଛି । ଅନ୍ତର୍ଦ୍ୱନ୍ଦ୍ୱ ଅପେକ୍ଷା ବହିର୍ଦ୍ୱନ୍ଦ୍ୱର ପ୍ରୟୋଗ ଅଧିକ; କାରଣ ଏହା ଲୋକମାନଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ । ପ୍ରତ୍ୟେକ ସୁଆଙ୍ଗରେ ସ୍ୱାମୀ – ସ୍ତ୍ରୀ ଝଗଡ଼ା ହିଁ ସଫଳ ବହିର୍ଦ୍ୱନ୍ଦ୍ୱର ଉଦାହରଣ । ଅନ୍ତର୍ଦ୍ୱନ୍ଦ୍ୱ ମଧ୍ୟରେ ରହିଛି ଚଢ଼େୟାର ବନଗମନ ପ୍ରସଙ୍ଗ ।

ଉତ୍କଣ୍ଠା:-

ଉତ୍କଣ୍ଠାରେ ଭରପୁର ଦଣ୍ଡନାଟ । ଭିନ୍ନ ଭିନ୍ନ ସୁଆଙ୍ଗରେ ଉତ୍କଣ୍ଠା ଭିନ୍ନ ପ୍ରକାରର । ଘଟଣାକୁ ଆରମ୍ଭରୁ ଶେଷ ପର୍ଯ୍ୟନ୍ତ ନ ଦେଖିଲେ ପରିଣତି ହଠାତ୍ କହିହେବନି । ଆଞ୍ଚଳିକତା ଭିତିରେ କାହାଣୀରେ ବାରମ୍ୱାର ପରିବର୍ତ୍ତନ ଆସେ । ତେଣୁ ଦୃଶ୍ୟପରେ ଦୃଶ୍ୟ ଦର୍ଶକ ମନରେ ଉତ୍କଣ୍ଠା ଭରିଦିଏ ।

ସଂଗୀତ :-

ଦଣ୍ଡ ଭଣ୍ଡ । ଏକଥା ଦଣ୍ଡୁଆ ଓ କେତେକ ଦଣ୍ଡ ଲେଖକ କୁହନ୍ତି । ଏଥିରେ ବିଭିନ୍ନ ତାଳର ପ୍ରୟୋଗ କରାଯାଏ । ଢୋଲ, ମହୁରୀ ଏହାର ମୁଖ୍ୟବାଦ୍ୟ ।

ଛଅ

" ଉଞ୍ଚା ଉଞ୍ଚା ପାବତ, ତହିଁ ବସଇ ଶବରୀବାଲୀ, ମୋରଙ୍ଗୀ ପାଛ ପରିହିଣ, ଶବରୀ ଗିବତ ଗୁଞ୍ଜର ମାଲି ।" ପଦଟି ଶବରୀପାଦଙ୍କ ଦୋହାର ଏକ ପଦ । ଏଥିରେ ସେ ଶବରୀକୁ ତନ୍ତ୍ର ଆରାଧ୍ୟ କହିଛନ୍ତି । ଦଣ୍ଡନାଟରେ ଶବରୀ ମୟୂରପୁଚ୍ଛ, କାଇଁଚମାଲି ପିନ୍ଧେ । ତନ୍ତ୍ର ସେହି ଶବରୀ ହିଁ ଦଣ୍ଡନାଟର ଶବରୀ ବୋଲି ଧାରେନ୍ ଦାସ କହନ୍ତି । ଦଣ୍ଡର ଅଗ୍ନିଦଣ୍ଡ ଦେବୀ ପୂଜାର ଅନ୍ତର୍ଗତ । ପ୍ରଭାନୃତ୍ୟ ଏବଂ 'ଦଣ୍ଡକାଲୀ' ଶବ୍ଦ ହିଁ ଦଣ୍ଡ ସହିତ ତନ୍ତ୍ର ସମ୍ପର୍କକୁ ପ୍ରମାଣ କରେ । ଏଥ ସହିତ ଦଣ୍ଡନାଟର ନିଆଁ ଗାଡ଼କୁ ରାମାୟଣର ଅଗ୍ନିପରୀକ୍ଷା ସହିତ ତୁଳନା କରାଯାଇଛି । ଉଭୟ ଚାରିତ୍ରିକ ଓ ଶାରୀରିକ ଶୁଦ୍ଧତା ପାଇଁ ଏ ପରୀକ୍ଷା । ପୁଣି ରାମାୟଣର ମେରୁ, ବେତ ଶ୍ରୀଷ୍ଟରତ୍ର ପଣା, ଶବର-ଶବରୁଣୀ ଆଦି ଶବ୍ଦ ଗୁଡ଼ିକ ଯୋଗୁଁ ଦଣ୍ଡନାଟ ଓ ରାମାୟଣର ସମ୍ପର୍କ ନିର୍ଣ୍ଣୟ କରାଯାଏ ।

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ଦଣ୍ଡ ହେଉଛି ଏକ ମନୋବାଞ୍ଛା ପୂର୍ଣ୍ଣ ଭିତ୍ତିକ ଶୈବପର୍ବ । ଏହା କାୟିକ ସାଧନାର ନାନାବିଧ ରୂପକୁ ଧାରଣକରେ । ମାନସିକ ରଖୀ ଲୋକେ ଏଥିରେ ଅଂଶଗ୍ରହଣ କରନ୍ତି । ଏଥିରେ ଜ୍ଞାନ ଲାଭର ସୁଯୋଗ ରହିଛି । ପ୍ରାଚୀନ କାଳରେ ମଣିଷ ଯେ, ଜାତିକୁ ଗୁରୁତ୍ୱ ନଦେଇ ମଣିଷ ଓ ସରଳ ଜୀବନକୁ ଗୁରୁତ୍ୱ ଦେଇଛି; ତାହା ହିଁ ବଡ଼କଥା । ଉଚ୍ଚନୀଚର ମୂଲ୍ୟାଙ୍କନ ଏଠାରେ ନାହିଁ । ସମସ୍ତଙ୍କ ଆବଶ୍ୟକତା ସମାଜ ପାଇଁ ବଡ଼ହୋଇଛି । ଏଇ ନିରୋଳା ମଣିଷମାନେ ଧର୍ମବିଶ୍ୱାସକୁ ନେଇ ସଚେତନ । ଜାତି ପ୍ରଥା ସାମାଜିକ ଜୀବନକୁ ପଙ୍ଗୁ କରିଛି । ତେଣୁ ଜାତିପ୍ରଥା ଦମନର ବାଟ ଦେଖାଏ ଦଣ୍ଡନାଟ । ଅସ୍ପୃଶ୍ୟକୁ ସାମାଜିକ ନ୍ୟାୟ ଦେବା ଓ ନାରୀ ପୁରୁଷର ଅଭିନ୍ନତା ଘୋଷଣା କରିବାରେ ଦଣ୍ଡନାଟର ଭୂମିକା ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ।

ପ୍ରମାଣପଞ୍ଜି:

୧. ଦାସ ଧୀରେନ୍- ୧୯୮୨, ଦଣ୍ଡନାଟ, ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ

୨. ଦାସ ଧୀରେନ୍- ୧୯୮୨ ଓଡ଼ିଶାର ଯାତ୍ରା, ଓଡ଼ିଶା ସଙ୍ଗୀତ ନାଟକ ଏକାଡେମୀ

୩- ସାହୁ ଲକ୍ଷ୍ମୀ ନାରାୟଣ- ୧୯୪୪, ଦଣ୍ଡନାଟ, ଆଠମଲ୍ଲିକ

୪- ରଥ କାର୍ତ୍ତିକ ଚନ୍ଦ୍ର- ୨୦୦୧, ଓଡ଼ିଶାର ଲୋକନାଟ୍ୟ ପରମ୍ପରା, କଟକ, ସାହିତ୍ୟ ପ୍ରତିଷ୍ଠାନ ମହମ୍ମଦିଆ ବଜାର

୫- ଦାସ, ହେମନ୍ତ କୁମାର- ୨୦୧୧, ଓଡ଼ିଆ ଲୋକ ନାଟକ, ଗ୍ରନ୍ଥମନ୍ଦିର ବିନୋଦବିହାରୀ, କଟକ

୭- ଦଣ୍ଡ ବହି- ଯଦୁପୁର (ଯୋଗୀ ଭଣିତି)

୭- ଦଣ୍ଡ ବହି-ଦୁର୍ଗାପ୍ରସାଦ (ଘନଶ୍ୟାମ ଭଣିତି)

୭- ଆରଣ୍ୟକ; ମୁଖପତ୍ର ନୟାଗଡ଼ ଜିଲ୍ଲା ମହୋସ୍ବ- ୨୦୧୦, ୨୦୧୧, ୨୦୧୨, ୨୦୧୩

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DECLARATION

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5. Editor's Name : **Dr. Ashok Kumar Mohanty**
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I, Dr. Dadhibaman Sahu, Principal, hereby declare that the particulars given above are true to the best of my Knowledge and belief.

(Prof. Dadhibaman Sahu)

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