

ନାଗାବଳୀ

NAGABALI

ଶିକ୍ଷାବର୍ଷ : ୨୦୨୨-୨୩

Academic Year : 2022-23

ସୁଖପତ୍ର

(The College Magazine)



ମାଗାବଳୀ

ଶିକ୍ଷାବର୍ଷ - ୨୦୨୨-୨୩

ମୁଖପତ୍ର

ଅଧ୍ୟକ୍ଷ ତଥା ମୁଖ୍ୟ ସଂପାଦକ

ଡ. ପ୍ରସନ୍ନ କୁମାର ଗନ୍ତାୟତ

ସଂପାଦିକା

ଡ. ସରସ୍ୱତୀ ରାୟ

ପ୍ରାଧ୍ୟାପିକା, ଇଂରାଜୀ ବିଭାଗ

ସହ ସଂପାଦକ ମଣ୍ଡଳୀ

ଡଃ.ଉଗବାନ ବିଶ୍ୱାଳ

ଅଧ୍ୟାପକ, ହିନ୍ଦୀ ବିଭାଗ

ଶ୍ରୀମତୀ ଟି. ଜ୍ୟୋତି

ଅଧ୍ୟାପିକା, ତେଲୁଗୁ ବିଭାଗ

ଶ୍ରୀ ଏମ୍. ଶ୍ରୀନିବାସ ଆଚାରୀ

ଅଧ୍ୟାପକ, ଇଂରାଜୀ ବିଭାଗ

ଶ୍ରୀମତୀ ରାଜଲକ୍ଷ୍ମୀ ଦେବୀ

ଅଧ୍ୟାପିକା, ଓଡ଼ିଆ ବିଭାଗ

ରାୟଗଡ଼ ସରଂଗାସିତ ମହାବିଦ୍ୟାଳୟ

ରାୟଗଡ଼ - ୭୬୫୦୦୧, ଓଡ଼ିଶା

SHRI JAGANNATH SARAHA

MINISTER

S.T. & S.C. Development, Minorities &
Backward Classes Welfare & Law
Govt. of Odisha



Message

I am happy to learn that the Literary Odyssey an Annual Festival of Literary Association of the Rayagada Autonomous College is going to be celebrated on 11.03.2023.

*To commemorate this august celebration, a Souvenir "**NAGABALI**" will be released.*

I wish all success of the proposed Literary Odyssey of the College and successful publication of the Souvenir.

A handwritten signature in green ink, appearing to be 'J. Saraha', with a long horizontal stroke extending to the right.

SHRI JAGANNATH SARAHA

SHRI SAMIR RANJAN DASH

MINISTER OF STATE (Ind. Charge)
School & Mass Education
Bhubaneswar, Odisha,



Message

I am glad to know that the "RAYAGADA HIGHER SECONDARY SCHOOL & AUTONOMOUS COLLEGE, RAYAGADA" is going to publish its College Magazine "NAGABALI".

I hope the Higher Secondary School & Autonomous College with a well thought -out-strategy for growth will create conducive environment for the budding talents to prosper and will commit itself to be a role model in providing quality education while focusing on overall development.

I hope this Magazine " NAGABALI" will be studded with rich contributions of the students and will be a good platform for the creative literary acumen. It will inspire the ignited minds to mind the past and explore the possibilities of future.

Hopefully, they will focus their razor-sharp minds on myriad of subjects and the magazine will palpably be animated with the emotive rhythm of a human heart.

On this occasion, I convey my best wishes to the students, faculty member, former staff and Alumni for successful publication of Magazine from the bottom of my heart.

(SAMIR RANJAN DASH)

SHRI SUDHIR DASH

Advisor

Biju Swasthya Kalyana Yojana, Rayagada



Message

It 's pleasing to learn that Rayagada Autonomous College is bringing its annual edition of College Magazine "Nagabali "for the session 2022-23. It is satisfying to see the all-round participation of students, staff, alumni and former staff members of the college in the magazine and those who have expressed their ideas and convictions in a creative way in the magazine. It will enlighten the readers with the important milestones that the College has achieved during the year.

I congratulate the Principal-cum-Chief Editor, the Editorial Board and all concerned for the efforts put in and wish all success to the institution.


(SUDHIR DASH)

JUSTICE U. DURGA PRASAD RAO

HIGH COURT OF ANDHRA PRADESH
AMARAVATI
An Alumnus (1979-82 Batch)



Messages

I am extremely delighted to know that my alma mater, the Rayagada College is bringing forth the Magazine Nagabali, 2022-23 Edition. Receiving request from Honoured Principal ji to send message on this momentous occasion, my thoughts flew back to yester years of 1979-1982 during which I was the student of the esteemed Rayagada College. I am deeply beholden to each one of my revered lecturers but for whose efficient and erudite pedagogy, I would not have been what I am today. The institution imparted us besides the educational skills, the ethical values.

I wish the students of Rayagada College achieve pinnacle in their selected fields and bring laurels to the mother institution.

Regards and best wishes to one and all.


Justice U. Durga Prasad Rao

Prof. Geetanjali Dash

Vice-Chancellor
Berhampur University
Bhanja Bihar, Berhampur-76007, Odisha



Message

It is a matter of happiness that Rayagada Autonomous College, Rayagada is publishing the College Magazine titled "Nagabali" for the Academic Session 2022-23. I am sure, the magazine would provide an appropriate platform to the students to exhibit their creative ideas and literary skills.

I believe that in addition to routine classroom learning, exploration of hidden talents and creative thoughts of students help them to excel in their personal and professional life.

I wish the editorial team, teachers and students of the College all success in their endeavours.

Geetanjali Dash
(Geetanjali Dash)

SHRI SAPTAGIRI ULAKA

Member of Parliament
, Lok Sabha,
Koraput Constituency



Message

I consider that education is the foundation for a healthy and prosperous society. On the occasion of the release of the college magazine Nagabali. I would like to congratulate the Principal-cum Chief Editor, the Editorial Board, staff and students and wish all success of the institution.

Saptagiri Ullaka
SAPTAGIRI ULLAKA

SMT. ANUSAYA MAJHI

Chairperson
Special Development Council
Rayagada



Message

It gives me immense pleasure to learn that Rayagada Autonomous College, Rayagada is publishing the annual magazine NAGABALI for the session 2022-23 which reflects their all-round activities of the year. I congratulate all the students, staff, former staff and alumni for their contribution to shape the magazine. I congratulate the Editorial Board members and wish principal, staff and students of Rayagada Autonomous College, Rayagada all the very best.

Anusaya Majhi
ANUSAYA MAJHI

SHRI MAKARANDA MUDULI

Member of Odisha Legislative Assembly
Rayagada Consitutency,
Rayagada



Message

I am glad to know that, the Rayagada (Auto) college is going to publish souvenir "Nagabali" on the auspicious occasion of the celebration of the Literary Odyssey, an Annual Festival of Literary Association, 2022-23, I hope Nagabali may pave a new way & bring all sphere subjects, research topics into the public domain by the collective participation of the students & staff, which are enriched with valuable contributions to achieve its desired goal.

I wish all success to the students and extend my warm greetings to the teaching & non-teaching staff, College Management, Participants, Souvenir Committee and Publisher of the Souvenir.

Makaranda Muduli
MAKARANDA MUDULI

SHRI BHASKAR RAO NEKKANTI

Former MP (Rajya Sabha)
Rayagada, Odisha



Message

It gives me a lot of joy to know that Rayagada Autonomous College is going to publish a Magazine in the name and style of "Ngabali". It covers students, Alumni as well as faculty and former staff of the College. The writing of the above personalities will create an enthusiasm in the magazine.

I wish the magazine a Grand Success.


N. Bhaskar Rao

SHRI LAL BIHARI HIMIRIKA

Ex-Deputy Speaker of Odisha Legislative Assembly
& Ex-Cabinet Minister, Govt of Odisha, Rayagada



Message

*I am glad to hear that Rayagada Autonomous College is releasing its annual edition of college Magazine **NAGABALI** for the session 2022-23. It is very much satisfying to see students, staff, alumni and former staff members of the college have expressed their thoughts, ideas, hopes, feeling, aspirations and convictions in a creative way in the magazine. As you scan through the pages, it will enlighten you with the important milestones that College has achieved during the year.*

I congratulate the principal-cum-Chief Editor, Editorial Board and all concerned for the endeavour and wish all success to the institution.


Lal Bihari Himirika

MS. SARASWATI MAJHI

PRESIDENT
Zilla Parishad, Rayagada



Message

It gives me immense pleasure to learn that Rayagada Atutonomous College, Rayagada is publishing the college magaznine "The Nagabali". I am greatly enthusiastic about this academic exercise which is a reflection of the creative idea, vision and skill of students, teachers and other staff members which assimilates the rich culture, tradition of the district. I wish all success to the endeavour.


MS. SARASWATI MAJHI

SMT. SWADHA DEV SINGH, IAS

Collector-cum-Dist. Magistrate
Rayagada



Message

I believe that education is the key to success and the foundation for a bright future. Rayagada (Auto) College has played a vital role in nurturing the talents in the students.

I am glad to know that the college is going to publish the magazine "Nagabali". I wish all success to the faculties and students of the college.


Smt. Swadha Dev Singh

SHRI SOMANTH PRADHAN, OAS(s)

ADM Rayagada & President GB, Rayagada



Message

I am profoundly delighted to know that Rayagada Autonomous College, Rayagada is publishing the annual edition of the college magazine NAGABALI for the session 2022-23. The contribution of articles, poems, short-stories, and critical writings by the students, staff, former staff, and alumni is indeed praiseworthy. The activities undertaken throughout the year in the college were well reflected in the magazine. I congratulate the Editorial Board members and wish the Principal, staff and students of Rayagada Autonomous College, Rayagada all Success.

It is also pleasant to know that the good relationship between students and teachers have been established due to successful implementation of Proctorial method. Wishing every teacher as Dronacharya and every student as Arjun. Guru- Sishya Ki Jai ho.

Jai Hind.


SHRI SOMANTH PRADHAN

SHRI P. MAHESH PATNAIK

Chairman
Municipality, Rayagada



Message

I am delighted to know that Rayagada Autonomous College, Rayagada is publishing the annual magazine NAGABALI for the session 2022-23. It is in the corridors of our college that the leaders and innovators of tomorrow are taking shape. Freedom to express freely and without fear is what they need to learn. Initiatives like this go a long way in providing such opportunity to the students and encourage their creative talents.

I congratulate the Editorial Board members and wish the Principal, staff and students of Rayagada Autonomous College, Rayagada all the very best to accomplish their vision of becoming a center of excellence in learning in the State.

P. Mahesh Patnaik
P MAHESH PATNAIK

SHRI TRINATH PRASAD RATH OES-I

Regional Director of Education
Jeypore, Odisha



Message

I am extremely delighted to know that Rayagada Autonomous College, Rayagada is going to publish 2022-23 edition of the College magazine "NAGABALI". The College Magazine will contain the creative/informative articles by the faculty members, former faculty members and students.

I wish the magazine will be a platform for the celebration of creativity, informative and talents of the students and their teachers as well.

I wish the magazine a creative success and bright future.

Trinath Prasad Rath
TRINATH PRASAD RATH



Dr. Prasanna Kumar Gantayat,
Ph.D., D.Sc.
PRINCIPAL



Dignitaries during inauguration of KALEIDOSCOPE 2023



Prize Distribution by Guests during Annual Function 2023



The magnificent assembly of dignitaries during Kaleidoscope 2023 on stage



CELEBRATION OF INTERNATIONAL WOMEN'S DAY 2023 IN THE CONFERENCE HALL



Celebration of National Science Day 2023



Inauguration of Dist. Level Study-cum-Training camp of YRC 2022



Winter Special Camp of NSS 2023



Volunteers of NSS with Dignitaries after completing the Winter Special Camp 2023



An Awareness Programme on Grievance Redressal by RBI



Inauguration of Self-Defence Programme 2023



Principal & VP of Athletic Association and Dignitaries during Prize Distribution of Annual Athletic Meet 2023



Dist. Collector Mrs. Swadha Dev Sing Addressing during the closing ceremony of Dist. Level Study-cum-Training Camp 2022



Digital Exhibition on National Unity Day organised by YRC where Smt. Krishna Priya Sahani, Retd. Reader in English was the invited speaker



Collector Mrs. Swadha Dev Sing in prize distribution ceremony of Dist. Level Inter College Chaiti.



Closing Ceremony of Self-Defence Programme 2023



During Academic Council Meeting of 2023 Prof. Sukant Tripathy & Dr. Manas Ranajan Patra of Berhampur University along with Principal.



Observation of Commemoration Day in memory of martyr Sunil Kumar Behera by BSF officials And Dr. P.K. Gantayat in Botany Department



Sub-Collector Rayagada addressing to the up coming Voters of the college during a Voter Awareness Camp in the Conference Hall



During an awareness camp on prevention of child marriage. by the Social Welfare Office of Rayagada



Road Safety programme by YRC in Collaboration with Honda Motors



Dist. Level Hackathon 2023 by Dist. Education office Rayagada.



Celebration of Vigilance Awareness Week in collaboration with Cotton Corporation Ltd. of Rayagada



Literature Is Life : Poem Recitation Ceremony by Odisha Sahitya Academy in the college.



An Awareness Rally on World Aids Day in collaboration with DHH Rayagada.



NCC Cadets & Officers posing for a snap with Dr. P.K. Gantayat with their winning shield of Republic Day parade 2023



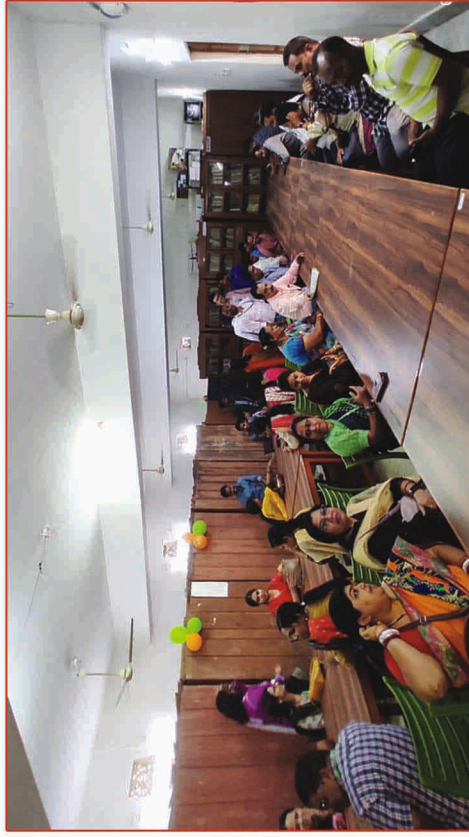
Felicitaton to outgoing principl Prof. V.R. Ramasri on Her Superannuation and welcome to incoming Principal Dr. Prasanna Kumar Gantayat by the members of Governing Body.



In support of democartic values the college observed oath taking by Principal and staff during national voters day 2023



Principal easing up the ribbon for the inauguration of College New Reading Room.



A sight of smiley faces of faculties with Principal during the inauguration of college Reading Room.



Association members posing after invoking the blessings of Almighty for the Annual Function Kaleidoscope - 2023



The faculty members participating in spot magazine writing .



Department of Commerce organised a seminar on "Value Education."



A pic of eminent Professor Bijaya Bohidar attending a seminar of "Inequality & Diversity in Social Science" organised by Department of Political Science



Prof. Ashok Kumar Panigrahi, Retd. Professor, Berhampur University and Professor Emeritus UGC, delivering a talk in the Department of Life Sciences.



Botany Students presented their project for DBT sponsored BIRAC e-Yuva, programme at GIET university, Gunupur



Learn with Experience - Principal, English Department Faculty, and students after the performance of the play Macbeth which was directed by Prof. Rohit Parabhoi, Lect. in English



A Galaxy of intellectuals posing with Prof. V. Ganeshan, Dr. Priya Sashidharan and Panchanan Durtia during a Seminar of English Department



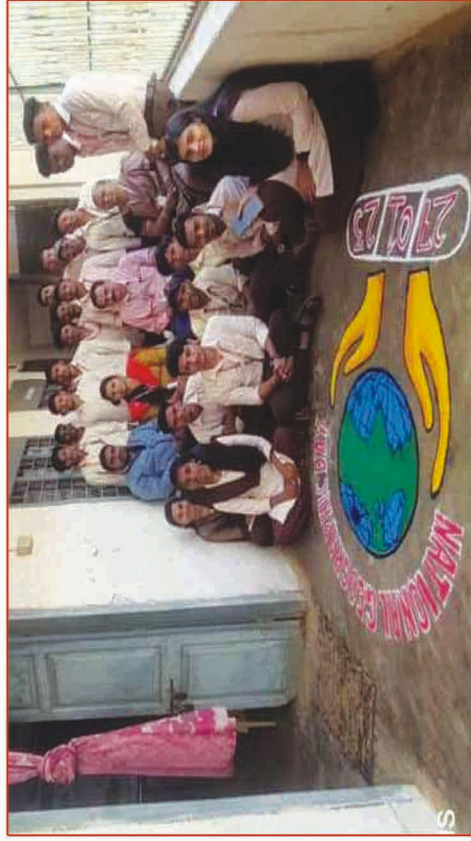
Lecturers and students of English Department with Odisha Sahitya Academy Awardee Sri Bijay Kumar Pradhan after his address to students on Translation Studies.



DR. R. N. BEHERA, FORMER PRINCIPAL OF NABARANGPUR COLLEGE, ADDRESSING IN A SEMINAR OF ENGLISH DEPARTMENT



Students of English Department Presenting a Paper during a Seminar on Aspects of Marxism.



To remember earth as a mother the Dept. of Geography celebrated the National Geography Day.



Principal, Staff and students posing on Hindi Diwas Celebration.



A field trip of students of IR & PM Department for empirical studies.



A field trip to Hindustan shipyard, Visakhapatnam by IR & PM Students with Head Smt. Deepika Pattanaik and staff



Mother of Mr Akshaya Mishra, on his behalf, receiving Best NSS Volunteer of Rayagada District from VC Berhampur University.



A view of Blood Donation Camp jointly organised by YRC & NSS on 27.09.2022



In a bid to care for Nature a Plantation Drive with Alumni of 1971-75 was organised in collaboration with NSS



Principal along with students posing for Winter Special Camp of NSS volunteers on 22-02-2023.



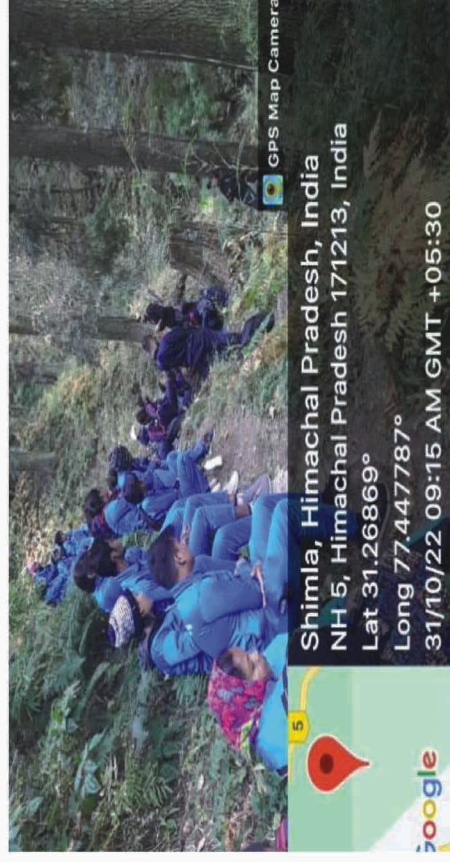
NSS volunteers during a District youth leadership programme @ Bissamcuttack.



ADM SRI SOMNATH PRADHAN ADDRESSING DURING INAUGURAL SESSION OF DISTRICT LEVEL STUDY-CUM-TRAINING CAMP OF YOUTH RED CROSS



Volunteers showing their skills during an adventure Camp held at Himachal Pradesh.



Tranquility : Volunteers during adventure Camp held at Himachal Pradesh.



Department of Physics using telescope to bring the moon closer while the celestial body itself was closest to earth



Moon, the extra-terrestrial object closest to us.



A snap of Prof. Sukant Tripathy of Berhampur University during his deliver of talk to the students, Department of Physics.



"As a part of National Ek Bharat Sreshta Bharat camp, and India's 75 years of Independence, foreign cadets and some selected Indian NCC Cadets were invited for the Defence Minister Dinner in the Artillery Mess of Delhi. A. Jyotsna from our college was selected to host the show with team of 2 and was fortunate to present momentum and bouquet to the Defence Minister, where she interacted."



Principal and NCC Officer Lt. Udaya Naik with Senior Under Officer - Kesab Bagh who has attended the Republic Day Camp 2023 at New Delhi, receiving a warm welcome in the College Campus and the moment is captured.



A Glimpse of First Aid Training to YRC Volunteers



CAMP FIRE BY YRC VOLUNTEERS IN DSTC 2022



"As a part of National Ek Bharat Sreshta Bharat camp, and India's 75 years of Independence, foreign cadets and some selected Indian NCC Cadets were invited for the Defence Minister Dinner in the Artillery Mess of Delhi. A Jyotshna from our college was selected to host the show with team of 2 and was fortunate to present momentum and bouquet to the Defence Minister, where she interacted."



Volunteers providing First Aid to Athletes during Athletics Meet 2023



Winners of Dist. Parade, Republic Day 2023, posing with principal P.K. Gantayat and YRC counsellor Sri M. Srinibash Achary.



Proud moment for YRC volunteers, receiving shield from Dist. Collector Mrs. Swadha Dev Singh, IAS after winning Dist. parade during Republic Day 2023



Principal Dr. P.K. Gantayat receiving memento during Road Safety Training from Honda Company which was organised in collaboration with YRC



"As a part of National Ek Bharat Sreshtha Bharat camp, and India's 75 years of Independence, foreign cadets and some selected Indian NCC Cadets were invited for the Defence Minister Dinner in the Artillery Mess of Delhi. A. Jyotshna from our college was selected to host the show with team of 2 and was fortunate to present momentum and bouquet to the Defence Minister, where she interacted."



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Dr. Manasi Mahanty, Lecturer, Dept. of Political Science was felicitated by the Vice-chancellor of Berhampur University, Prof. Geetanjali Dash for her contribution in research on the occasion of Annual Function of Rayagada Autonomous College 2023."



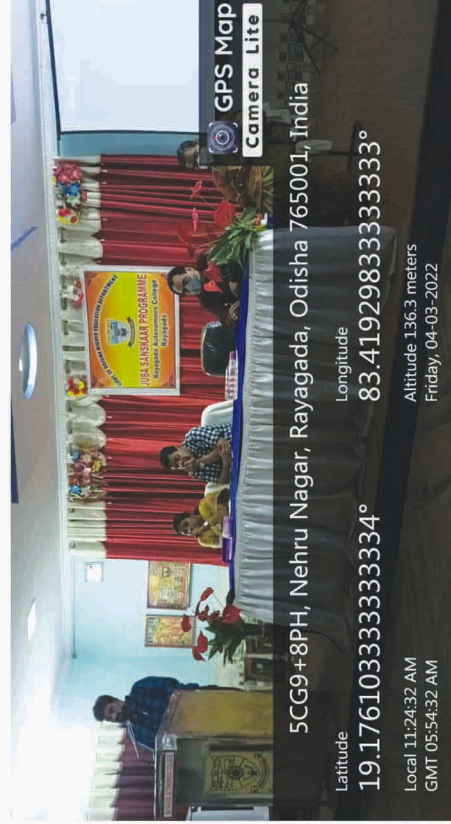
P. G Department of Political Science visiting and witnessing a session in State Legislative Assembly and interacting with officials.



Lt. Udaya Naik posed in a snap encouraging NCC Cadets while they lifted the Winner's Trophy during the district level parade during Republic Day 2023.



YRC Counselor Sri M. Srinibash Achary and his volunteers of Youth Red Cross serving pilgrims those who sought medical assistance during the world famous Cart Festival Rath Yatra in a First Aid Camp at Puri DHH.



5CG9+8PH, Nehru Nagar, Rayagada, Odisha 765001, India

Latitude

19.176103333333334°

Longitude

83.419298333333333°

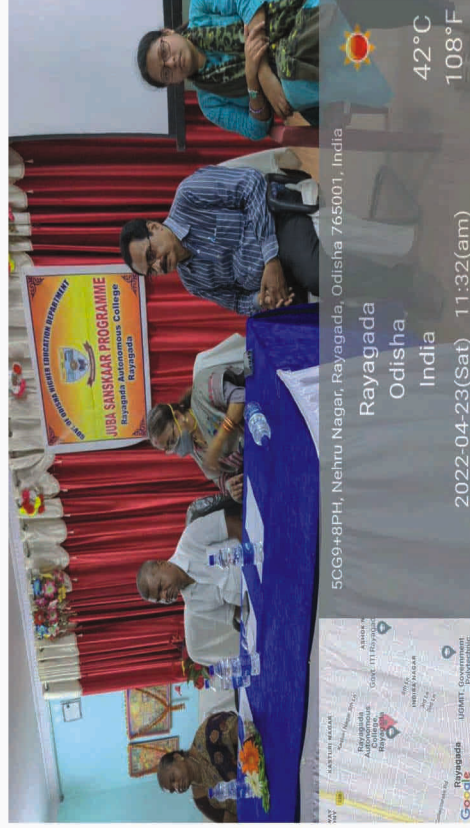
Local 11:24:32 AM
GMT 05:54:32 AM

Altitude 136.3 meters
Friday, 04-03-2022

Dr. RamaKrushna Pandit as Resource Person addressing students during the Yuva Sanskar Programme held in February 2022. Principal Dr. P. K. Gantayat, Programme Coordinator Dr. Babilata Shroff and other faculty members are on dais.



Dr. Saraswati Ray as Resource Person addressing students during the Yuva Sanskar Programme held on March 2022.



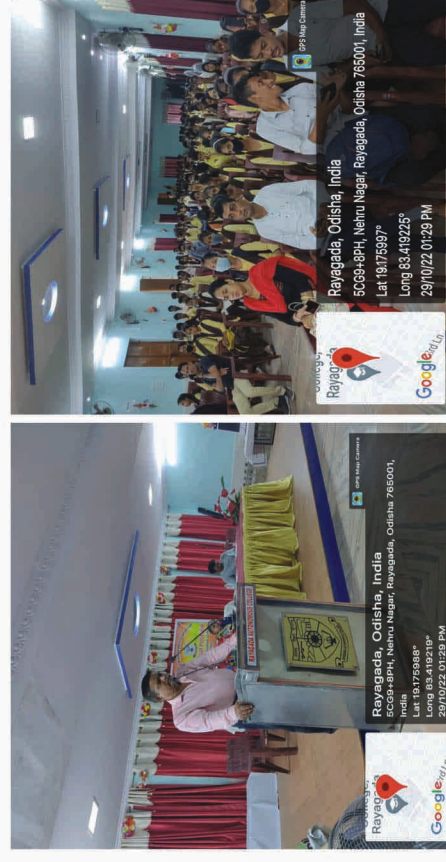
Sri Somnath Pradhan, ADM and President Governing Body as Resource Person addressing students during the Yuva Sanskar Programme held on April 2022.



Sri Padma Charan Nayak, PA, ITDA, Rayagada as Resource Person addressing students during the Yuva Sanskar Programme held in September 2022.



Sri M. Srinibash Achary, Lecturer in English as Resource Person addressed students during the Yuva Sanskar Programme held in August 2022



Yuva Sanskar Programme held in October, Dr. Bhagaban Biswal, HoD of Hindi has graced the occasion as Guest speaker.



Sri. Arun Kumar Khadanga, Reader and HoD of Physics, has graced the occasion as the speaker in Yuva Sanskar Programme in November 2022



Smt. Rajalakshmi Devi, Lect.in odia graced the occasion as key speaker in Yuva Sanskar held in December 2022.

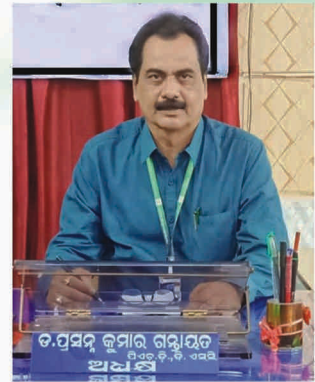


Dr. R N Behera ,former Principal of Nabarangpur College graced the occasion as speaker in the Yuva Sanskar Programme held in January 2023.



Former General Manager DIC, Sri Babulal Gantayat has graced the occasion as Resource Person in the Yuva Sanskar Programme held in February 2023

From Principal's Desk....



The world of 21st century is changing at an accelerated scale. It is a challenge for educators to cope with the changing world order and prepare their students for the future. It has rightly been said by Margaret Mead that "Students need to be taught how to think, not what to think."

It gives me an immense pleasure to note that the college is bringing out the annual magazine NAGABALI. "As you scan through the pages, it will enlighten you with the important milestones that College has achieved this year. Rayagada Autonomous College, Rayagada, has withstood change since its inception in 1966 and caters to the needs and aspirations of the society at large and of tribal students in particular. It has always tried to inculcate creativity, critical thinking, innovation, divergent thinking along with proper values of life for its students. The college conducts an array of activities throughout the year bringing out all these skills among students. This edition of the college magazine gives space to imagination and unlocks the thoughts and values of students, alumni, staff, and former staff of the college. It unfolds a wide spectrum of creative skills.

The literary contributions of the stakeholders as NAGABALI could only become possible because of strenuous efforts of the editorial board and the active participation of students, needless to say the committed and supportive management, dedicated and caring staff who worked in the backdrop to bring out the best in children.

With regards.

Principal

From Editor's Desk....

"One of my rules is never explain. A writer is a lot like a magician, if you explain how the trick works then a lot of the magic turns mundane."

Laurel K. Hamilton



The urge to create has always been there since inception of the world. The human species in particular has made life aesthetically beautiful by adding novelty to various fields of life. The quest for the unknown in the strangest part of the universe has resulted in our Vedas, Upanishads, Puranas and Brahmanas that have transcended the times. They have explored different dimensions of life very successfully with the faculty of creativity.

The ups and downs of a civilization have often been recorded faithfully by its creative writers, historians, scientists and artists. The precepts and examples of a previous generation act as light posts for the present and future generation. Though man has travelled beyond the era of Shrutis and Smritis and about to experience the magic of artificial intelligence, the young can adapt and mould them with their new ideas, yet being able to invent newer horizons. Here arises the need for a platform which the young can use to share their inventions. The explorations can go beyond the realm of traditional knowledge that seek to establish things unique and unusual. Because beauty is always linked to novelty.

The NAGABALI, the Annual Magazine of Rayagada Autonomous College, Rayagada provides an elegant platform to the students, being a 'dream-come-true' space for their creative passion. The teachers, non- teachers and other staff participate as well along with alumni and outgoing staff of the college. When the Nagabali is all set to see the light of the day, I hope the light is illuminated by the real wealth of our college, our student mass. May the innovative dreams of the mass get fulfilled by expression of the inexpressible with the efforts of a hard- working editorial board and inspiration of the Head of the Institution. I wish the wonderful team all success.

Dr. Saraswati Ray,
Reader in English, Editor Nagabali.

EDITORIAL BOARD



Smt. T. Jyoti
Lect. in Telugu

Smt. R.L. Devi
Lect. in Odia

Dr. Bhagban Biswal
Lect. in Hindi

Dr. P.K. Gantayat
Principal

Dr. Saraswati Ray
Reader in English

Sri M. Srinibash Achary
Lect. in English

ସୂଚୀପତ୍ର

କ୍ର.ମ ସଂଖ୍ୟା

କବି/ଲେଖକ

ପୃଷ୍ଠା ସଂଖ୍ୟା

ଓଡ଼ିଆ ବିଭାଗ

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The background of the image features large, soft-focus pink peonies and scattered petals against a light blue sky. The overall aesthetic is romantic and elegant.

ଓଡ଼ିଆ ବିଭାଗ

ସଚେତନତା

ରାଜଲକ୍ଷ୍ମୀ ଦେବୀ

ଓଡ଼ିଆ ଅଧ୍ୟାପିକା, ରାୟଗଡ଼ ସ୍ୱୟଂ ଶାସିତ ମହାବିଦ୍ୟାଳୟ, ରାୟଗଡ଼

କେତେ ସୁନ୍ଦର ଏ ଧରଣୀ ଶ୍ୟାମଳ ସବୁଜ ଭରା ଏହାର ରୁଚିଃଦିଗ, କେତେ ସୁନ୍ଦର ପର୍ବତ, ନଦୀ, ଅରଣ୍ୟ ଓ ସମତଳ ଏହାର ଭୂମିରୂପ । କିନ୍ତୁ ପ୍ରକୃତି ସୌନ୍ଦର୍ଯ୍ୟ ମଧ୍ୟରେ ଆସେ ପ୍ରାକୃତିକ-ପୁଣି କେବେ ଭୌତିକ ବିପର୍ଯ୍ୟାୟ । ଯାହା ନେଇ ଆସେ ମାନବସମାଜ ନିମନ୍ତେ ଅତିଶୟ ଦୁଃସହ ସମୟ କିନ୍ତୁ ଏକଥା ବିସତ୍ୟ ଯେ ଏହି ଭୂମିରେ କୌଣସି ସ୍ଥିତି ଚିରଦିନ ଯାଏ ସ୍ଥିର ହୋଇ ରହିପାରେ ନାହିଁ । କ୍ଷଣିକ ମଧ୍ୟରେ ସୃଷ୍ଟି ତଥା କ୍ଷଣିକ ମଧ୍ୟରେ ବିଲୟଘଟେ । କିନ୍ତୁ ଆତଙ୍କିତ ସୃଷ୍ଟିକରେ କୋଟି କୋଟି ଜନମାନସ ମଧ୍ୟରେ । ସବୁ ବିପର୍ଯ୍ୟାୟ ଭଳି ୨୦୧୯ରେ ଆସିଲା ଭୌତିକ ବିପର୍ଯ୍ୟାୟ ଯାହାକୁ କୁହାଗଲା । କୋଭିଡ-୧୯ ।

ପ୍ରାରମ୍ଭିକ ସ୍ତରରେ ଏହା ଚୀନରୁ ଆରମ୍ଭ ହେଲେ ସୁଦ୍ଧା ସାରା ବିଶ୍ୱ ଏହି ଜୀବାଶ୍ମର ପ୍ରଭାବରେ ପ୍ରଭାବିତ ହେବାକୁ ଲାଗିଲା । ମନୁଷ୍ୟ - ମନୁଷ୍ୟ ମଧ୍ୟରେ ଦୂରତା କରିଦେଇଥିଲା ଏହି ବିମାରୀ, ସଚେତନତା ନିମନ୍ତେ ସରକାର ମଧ୍ୟ ବିଭିନ୍ନ ପଦକ୍ଷେପ ନେବାକୁ ଲାଗିଲେ ଦୂରତ୍ୱ ସେତେବେଳେ ସମ୍ଭବ ହେବ । ଯେତେବେଳେ ପ୍ରତ୍ୟେକ ନିଜ ନିଜ ଗୃହ ମଧ୍ୟରେ ରହିବେ ଓ ରୋଗକୁ ଦୁର୍ବଳ କରିବା ପାଇଁ କିଛି ପଦକ୍ଷେପ ନେବେ । ତେଣୁ ସରକାର ଗୃହବନ୍ଧନ ଅର୍ଥାତ୍ ସାରା ଦେଶରେ ଲକ୍ତାତନର ଘୋଷଣା କରିଲେ । ସମସ୍ତଙ୍କୁ ମାସ୍କ ପିନ୍ଧିବାକୁ ବାଧ୍ୟ କରାଗଲା । ତା ସହ ବାରମ୍ବାର ହାତ ଧୋଇବା ଓ ଅତ୍ୟନ୍ତ ଦୂରତ୍ୱରୁ ନିଜର ଦୈନନ୍ଦିନ ଆବଶ୍ୟକ ପୂରଣ ପାଇଁ କାର୍ଯ୍ୟ କରିବାକୁ କୁହାଗଲା । ଲାଗିଲା ସାରା ବିଶ୍ୱ ବୋଧେ ମୌନ ହୋଇଯାଇଛି । ପରିବହନ ସହ ପରିଚାଳନା ଚାରିଆଡେ ସତେ ବନ୍ଦ ହୋଇଯାଇଥିଲା ।

କୋଭିଡ-୧୯ର ପ୍ରଭାବ ଅଧିକ ଅନୁଭୂତ ହେଲା ୨୦୨୦ରେ ସରକାରଙ୍କ ଘୋଷଣା ସହ ପଦକ୍ଷେପ ପାଇଁ କେହି ମଧ୍ୟ ଘରୁ ବାହାରକୁ ବାହାରିବା ସମ୍ଭବ ନଥିଲା । ଯାହା ବହୁତ ପ୍ରଭାବିତ କରୁଥିଲା ଯୁବ ଗୋଷ୍ଠୀଙ୍କୁ ।

ସେମାନେ ଘରେ କଣ କରିବେ ? ଏହା ସବୁଠାରୁ କଷ୍ଟ ଲାଗୁଥିଲା କାହ୍ନାକୁ ସେ ଭାବେ କେବେ ଏ ଲକ୍ଷ୍ମୀ ତାତନ ସରିବ ସେ ପୁଣି ପ୍ରଜାପତି ପରି ଖୋଲା ଆକାଶ ତଳେ ନିଜ ବନ୍ଧୁମାନଙ୍କ ମେଳରେ ବୁଲିବ । କିନ୍ତୁ ଶେଷ ହେବା ବଦଳରେ ସମୟ ବଢେଇବାରେ ଲାଗିଥାନ୍ତି ସରକାର କାରଣ ସୁରକ୍ଷାର ସହ ଚିକିତ୍ସାର ଯଦି କିଛି ଉପାୟ ହେଲେ ଏହି କରୋନା ଠାରୁ ମୁକ୍ତ ମିଳିବ । ଓ ଜୀବନ ପୁଣି ସାଧାରଣ ହୋଇପାରିବ ।

କାହ୍ନା ଦିନସାରା ତା ରୁମ୍‌ରେ ପଡ଼ିଥାଏ । ରାତିରେ ଅନେକ ସମୟ ଯାଏଁ ମୋବାଇଲ ଦେଖେ ସକାଳୁ କିଛି କାମନାଥିବା ଯୋଗୁଁ ଡେରିଯାଏଁ ଶୋଇରୁହେ । ହେଲେ ତାକୁ ବାଧା ଦିଅନ୍ତି ପରିବାର ସମସ୍ତେ....କାରଣ ଟେଲିଭିଜନରେ ସବୁ ପୁରୁଣା ସିରିଏଲ୍ ସହ ସବୁଠାରୁ ପ୍ରସିଦ୍ଧ ସିରିଏଲ ରାମାୟଣର ପ୍ରସାରଣ ହୁଏ । ଯାହାକୁ ଦେଖିବା ଲାଗି ସବୁ ସକାଳୁ ଉଠି ପ୍ରସ୍ତୁତ ହୋଇ ବହୁତ ଜୋରରେ ଶବ୍ଦ କରି ଟି.ଭି. ଦେଖନ୍ତି । ଯଦ୍ୱାରା କାହ୍ନାର ନିଦକୁ ବ୍ୟାଘତ ଘଟେ । ତେଣୁ ସେ ମାଁଙ୍କୁ କହିଲା ଏ କି କଥା ମାଁ ଗୋଟିଏ ସିରିଏଲ ଦେଖିବ ବୋଲି କାହାକୁ ଘରେ ଶୋଇବାକୁ ଦେବନି କି ? ମାଁ କହିଲେ ଗୋଟିଏ ସିରିଏଲ ନୁହେଁ । ରାମାୟଣ ଏହା ଶୁଣି କାହ୍ନା କହିଲା ମୁଁ ଜାଣେ ସେହି ରାମାୟଣ ନାଁ ଯାହାର ଖଳନାୟକ ରାବଣ, ନାୟିକା ସୀତାର ଅପହରଣକରେ ଏବଂ ନାୟକ ରାମ ଯାଇତାକୁ ବନ୍ଦ କରି ନିଜ ସ୍ତ୍ରୀକୁ ଉଦ୍ଧାର କରନ୍ତି । ମାଁ କହିଲେ ହଁ ସେହି ରାମାୟଣ ହେଲେ ତୁ ତାହାର ମହତ୍ତ୍ୱ କିପରି ବୁଝିବୁ । ଶ୍ରୀରାମଙ୍କ ଚରିତ୍ର କେତେ ମହତ୍ତ୍ୱ ସେ ପୁରୁଷୋତ୍ତମର୍ଥାତ୍ ପୁରୁଷ ଏହା ଦେଖିଲେ ନିଜ ଜୀବନରେ କିପରି ଶୃଙ୍ଖଳିତ ହୁଏ । ତାହା ଥରେ ଦେଖି ଦେଖିଲେ ଜାଣିପାରିବୁ । କାହ୍ନା କହିଲା ଠିକ୍ ଅଛି ମୁଁ କାଲି ଦେଖିବି ତୁମ କଥା ସତହେଲେ ସବୁବେଳେ ଦେଖିବି ନଚେତ୍ ତୁମେ ମୋତେ ନିଦରୁ ଉଠାଇବନି । ମାଁ କହିଲେ ଠିକ୍ ଅଛି । ତା ପର ଦିନ ୯ ଟାରେ ଉଠି କାହ୍ନା ଟିଭି

ସାମ୍ନାରେ ବସିଲା । ରାମାୟଣ ଦେଖିଲା ତାକୁ ଏତେ ଭଲ ଲାଗିଲା ଯେ ସେ ଆଉ ରାତି ଶୋଇବାରେ ଡେରି କରିଲାନି । ସକାଳୁ ଶିଘ୍ର ଉଠି ନିତ୍ୟକର୍ମ ସାରି ଜଳଖିଆ ଖାଇ ରାମାୟଣ ଦେଖେ । ପିରେ ପିରେ ତା ବ୍ୟବହାରରେ ମଧ୍ୟ ପରିବର୍ତ୍ତନ ଆସିଲା ।

କୋଭିଡ୍ ମଧ୍ୟ ପିରେ ପିରେ କମିବାକୁ ଲାଗିଲା

ଲୋକେ ଔଷଧ, ଟୀକା ଆଦି ନେଇ ନିଜକୁ ସୁରକ୍ଷିତ ଅନୁଭବ କଲେ । ଆଜି ତାର ଭୟଥିଲେ ସୁଦ୍ଧା ଏତେ ମାତ୍ରାରେ ପ୍ରଭାବ ଅନୁଭୂତ ହେଉନାହିଁ । ହେଲେ ଗୋଟିଏ କଥା ମନୁଷ୍ୟ ଯଦି ସଚେତନତାର ଅବଲମ୍ବନ ତେବେ କୌଣସି ମଧ୍ୟ ଦୁଃଖିସହ ତାର କ୍ଷତି କରିପାରେନା । ତେଣୁ କୁହାଯାଏ ଦୁଃଖଘଟଣା ଠାରୁ ଭଲ ପୂର୍ବ ସେଚେତନତା ।



ଅପୂର୍ବ ବନ୍ଧୁତ୍ବ

କଃ ବନ୍ଧବଃ ?

ପ୍ରକୃତ ବନ୍ଧୁ କିଏ ?

ଚାଣକ୍ୟଙ୍କ ମତରେ ;

ଉତ୍ସବେ ବ୍ୟସନୈଶବ ଦୁଃଖିନ୍ୟ ରାଷ୍ଟ୍ରବିପ୍ଳବେ

ରାଜଦ୍ବାରେ ଶ୍ମଶାନେତ ଯଃ

ତିଷ୍ଠତି ସଃ ବାନ୍ଧବଃ ।

ପ୍ରକୃତ ବନ୍ଧୁ ଯାହା ମନୁଷ୍ୟ ନିଜ ଇଚ୍ଛାରେ ବାଛିଥାଏ । ମାତା/ପିତା, ଜୀବନସାଥୀ, ତଥା ସନ୍ତାନ ଏ ସବୁ ସଂପର୍କ ଆମେ ଭଗବତ୍ ଇଚ୍ଛାରେ ପ୍ରାପ୍ତି ହୋଇଥାଏ । କିନ୍ତୁ ବନ୍ଧୁ ହିଁ ଏପରି ସମ୍ପର୍କ ଯାହା ଆମେ ନିଜ ମନକୁ ନେଇ ବାଛି ଥାଉ । ବନ୍ଧୁତ୍ବ ଏକ ପବିତ୍ର ବନ୍ଧନ ଯାହା ପାଇଁ ଦିନେ ଭକ୍ତ କବି ମଧୁସୂଦନ ରାଓ ଲେଖିଥିଲେ ।

କାହିଁ ବନ୍ଧୁତା, କାହିଁ ପ୍ରେମ ସୁନ୍ଦର

ତାହା ଲାଗି ସିନା ମର୍ତ୍ତେ ଦେବତା ନର ।

(ନିର୍ବାସିତର ବିଳାପ-କବିତା)

ବନ୍ଧୁତା ଭଳି ଏକ ଅପୂର୍ବ ବନ୍ଧନରେ କିନ୍ତୁ ଭଲ ବନ୍ଧୁଟିଏ ମିଳିବ ଏପରି ମାନେ ନଥାଏ । କାରଣ କିଛି ଲୋକ ନିଜ ସ୍ୱାର୍ଥ ନିମିତ୍ତ ବନ୍ଧୁତା କରନ୍ତି ଏବଂ ନିଜର ସ୍ୱାର୍ଥ ପୂରଣ ମାତ୍ରେ ସମ୍ପର୍କ ଭୁଲିଯାଇଥାନ୍ତି । ଏଭଳି ବନ୍ଧୁତ୍ବକୁ ସମୟ ଥାଉଣୁ ଚିହ୍ନି ନିଜ ମନରୁ ଦୂରେଇ ଦେବା ଆବଶ୍ୟକ । ଏପରି ବନ୍ଧୁ ସହଯୋଗ ପରିବର୍ତ୍ତେ କ୍ଷତି ଅଧିକ କରିଥାନ୍ତି । ତେଣୁ ସାବଧାନ ହୋଇ ବନ୍ଧୁତା କରିବା ଆବଶ୍ୟକତା ରହିଛି ।

ଭକ୍ତ କବୀ ଦୀନକୃଷ୍ଣ ଦାସ ଲେଖିଛନ୍ତି ଯେ :

କୁଶଳେ କାଳେ ସଭିଏଁ ନିଜର

କଷ୍ଟକାଳେ ହୁଅନ୍ତି ଦୂର..... ।

(ରସକଲ୍ଲୋଳ)

ମନୁଷ୍ୟ ଅନ୍ୟର କଥାରେ ବ୍ୟବହାରରେ ପ୍ରଭାବିତ ହୋଇ ବନ୍ଧୁତା କରିଥାଏ । ହେଲେ ଶାସ୍ତ୍ରରେ ପୁରାଣରେ ବର୍ଣ୍ଣିତ ବନ୍ଧୁତା ମଧ୍ୟରେ ଶ୍ରୀରାମ ଓ ସୁଗ୍ରୀବଙ୍କ ବନ୍ଧୁତା ତଥା ଶ୍ରୀକୃଷ୍ଣ ଓ ସୁଦମାଙ୍କ ଭଳି ପବିତ୍ର ବନ୍ଧୁତ୍ବ ମିଳିବା କଷ୍ଟକର । ତେଣୁ କୁହାଯାଏ । ମନୁଷ୍ୟଠାରୁ ଭଲ ପୁଷ୍ପକ ସହ ବନ୍ଧୁତା କରିବା । ଭଲ ପୁଷ୍ପକ/ବହି ମଣିଷର ସବୁଠାରୁ ଭଲ ବନ୍ଧୁ ହୋଇପାରେ । ହେଲେ ପରିତାପର ବିଷୟ ଆଜିର ଯୁବପିଢ଼ୀ ପୁଷ୍ପକ ଠାରୁ ଅଧିକ ଗୁରୁତ୍ବ ଦେଉଛନ୍ତି । ମୋବାଇଲ ସହ ବନ୍ଧୁତ୍ବ କରିବାକୁ । ମୋବାଇଲ ବିଜ୍ଞାନର ଏକ ଅଭୂତପୂର୍ବ ଯନ୍ତ୍ର ଯାହା ମଣିଷ ମଧ୍ୟରେ ଦୂରଦୂରାନ୍ତର ସହ ଯୋଗଯୋଗ କରାଇ ଦେଇ ପାରେ । ଏହା ସହିତ ସମୟ ଦେଖାଇବା ଫେଟ ଉଠାଇବା ଏବଂ ସବୁ ତଥ୍ୟ ଯୁଟୁବ୍ ଓ ଗୁଗୁଲରୁ ଅତି ସହଜରେ ଉପଲବ୍ଧ ହୋଇଥାଏ । ତେଣୁ ଆଜିର ସଭ୍ୟତା ମୋବାଇଲର ସଭ୍ୟତା କହିଲେ ଅତ୍ୟୁକ୍ତି ନାହିଁ ।

କିନ୍ତୁ ଏହାର ଉପକାର ସହ ମନୁଷ୍ୟ ଏହି ମୋବାଇଲରେ ଏତେ ସଂପୃକ୍ତ ହେଲାଣି ଯେଉଁ ସେ ନିଜଟି ପରିବାରକୁ ଛାଡି ଦୂର ବନ୍ଧୁସହ ଫେସବୁକ, ଓଡ଼ିଆ ଅପ କରି ସମୟ କାଟିବାକୁ ଭଲପାଉଛି । ହେଲେ କୁପ୍ରଭାବ କେବଳ ମାନସିକ ନୁହେଁ ଶାରୀରିକ ମଧ୍ୟ ପ୍ରଭାବିତ

କରିବାକୁ ଲାଗିଛି ।

ମୋବାଇଲ ଉପଯୋଗରେ କିଛି ଅସମାଜିକ ବ୍ୟକ୍ତି ଏହାର ଫାଇଦା ନେଇ ସମାଜ ମଧ୍ୟରେ ବିଭିନ୍ନ ବିଶୃଙ୍ଖଳା କରିବାକୁ ମଧ୍ୟ ପଛାଉନାହାନ୍ତି । ତେଣୁ ଏହାଠାରୁ ପାଇବା ଫାଇଦାଠାରୁ ଏହାର ଦୂରପୋଯୋଗ ଯୋଗୁଁ ଆମେ ଅଧିକ ମାନସିକ ଚିନ୍ତାର ଗ୍ରସ୍ତ ହୋଇ ସାରିଲୁଣି । ତେଣୁ କୁହାଯାଏ ଯେଉଁ ପଦାର୍ଥର ମଧ୍ୟ ବ୍ୟବହାରର ସୀମା ମଧ୍ୟରେ ରହି କରିବା ସମାଜ ନିମିତ୍ତ

ହିତ ସାଧିତ ହୋଇଥାଏ । ଏବଂ ଆମେ ଜାଣୁ ଅତିରୁ ଇତି ହୁଏ ।

ଆର୍ଥାତ୍ ଯେଉଁ ମାଧ୍ୟମ ଆମେ ଆମ ଚାହିଦାକୁ ନେଇ ଉପଯୋଗ କଲେ ତାହା ସମାଜ ସହ ଆମ ହିତ ସାଧନ କରିଥାଏ । ଏବଂ ଭଗବତ୍ ବନ୍ଧୁ ହିଁ ଏକ ଅପୂର୍ବ ବନ୍ଧୁ ଯାହା ଆମକୁ ସବୁ ସମସ୍ୟାରେ ସମାଧାନର ପଥ ପ୍ରଦର୍ଶନ କରିଥାଏ । ତେଣୁ କୁହାଯାଏ ।

ତୁମେ ହିଁ ବନ୍ଧୁ ଶୁଣ ସଖା ତୁମେ ଓ.....



ଶେଷ ପ୍ରହର

ସୁଶାନ୍ତ କୁମାର ନାୟକ

ସଦସ୍ୟ, ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ

ପୁରାତନ ଛାତ୍ର

ଛାଇ ସହ ଛାଇର ଲଢେଇରେ
ନିଦ୍ରାଭଙ୍ଗ ହୁଏ
ଅହଙ୍କାରୀ ସମ୍ରାଟର
ଦର୍ପଣର ପ୍ରତୀବିମ୍ବରେ
ସାହିତା ହୁଏ
ପାପ ପୁଣ୍ୟର ହିସାବ
ପବନର ପାଦଚିହ୍ନରେ
ଅଟକି ରହେ
ଅସଫଳତାର ଦୀର୍ଘ ଶ୍ୱାସ
ଖଣ୍ଡ ଖଣ୍ଡ ମନ୍ତ୍ର ଧ୍ୱନୀରେ
ଗର୍ଭାଶୟକୁ ଫେରେ
କୁନିଝିଅର ସ୍ୱପ୍ନ ଓ ସାମାର୍ଥ୍ୟ ।
ଫୁଲ ଚାଙ୍ଗୁଡ଼ିରେ
ପ୍ରତିଶ୍ରୁତିର ହସସାଉଁଟି
ଆଖିରୁ ତାତି ନିଆଯାଏ ଭୟ ।
ସମୟର ଶୋଭାଯାତ୍ରାରେ
ପଛକୁ ଫେରେ
ସୂର୍ଯ୍ୟାଲୋକର ଛାଇ ।
ସମ୍ପର୍କୀୟ ମାନଙ୍କ
ଶ୍ୱାସପ୍ରଶ୍ୱାସରେ ଅଙ୍କାହୁଏ
ଭିନ୍ନ ଭିନ୍ନ ଚରିତ୍ରର ଚିତ୍ର ।
ଜୀବନ ଯୁଦ୍ଧର ଘଟିସନ୍ଧି ମୁହୂର୍ତ୍ତରେ
ସାଧନା ସିଦ୍ଧିର ଇନ୍ଦ୍ରଜାଲରେ
ଧରାଦିଏ ଶୂନ୍ୟତାର ଶେଷ ପ୍ରହର ।

ବନ୍ଧୁ

ଏମ୍.ଶ୍ରୀନୀବାସ ଆଚାରୀ

ଈରାଜୀ ଅଧ୍ୟାପକ

ରାୟଗଡ଼ ସ୍ୱୟଂ ଶାସିତ ମହାବିଦ୍ୟାଳୟ, ରାୟଗଡ଼

ସହର ଆପଣାର ଲାଗେ, ଥିଲେ କେହି ଆପଣାର
ନଥିଲେ ବାସ୍, ଏକ କର୍ମସ୍ଥଳୀ ।
ମନ ଲାଗେ, ମନ ହୁଏ ସବୁ କାମରେ,
ନଥିଲେ ବାସ୍, ଏକ ଜରାଜୀର୍ଣ୍ଣ ମରୁସ୍ଥଳୀ ॥

ଜୀବନ ଜୀବିକା ରେ ସମୟ ଗତିଚାଲେ,
ପରିବାର, କର୍ତ୍ତବ୍ୟ ସବୁ ସାଥେ ଚାଲେ,
ବ୍ୟସ୍ତତା ଭିତରେ ଟିକେ ସମୟ, ଓ ଗୋଟେ କପ କଫି,
ଟିକେ କଥାବାର୍ତ୍ତା, ହସମଜା, ବାସ୍, ଦିନ ପାଇଁ କାଫି ।

ମନର ମଣିଷଟେ ମିଳିବା ଭାରି କଷ୍ଟ,
ମିଳିଗଲେ, ଛାଡ଼ିବା ଭାରି କଷ୍ଟ ।
ସମୟ, ପରିସ୍ଥିତି, ମଣିଷ ଯାହାର ଦାସ,
ହଉ ଯେତେ କଷ୍ଟ, ମୁଖେ ଆଶିବାକୁ ପଡେ ହସ ।
ହେ ମୋର ପ୍ରିୟ ବନ୍ଧୁ ।
ହେଉ ଏକ ନୂତନ ଆରମ୍ଭ,
ଜୀବନର ର କ୍ଷୁଦ୍ର ଅଧ୍ୟାୟରେ,
ପୁଣି ଦେଖା ହେବ ଏ ତାଲ ପଥରେ ॥



ଆତ୍ମବିସ୍ମୃତି ନିମିତ୍ତ ମୋ ମହାବିଦ୍ୟାଳୟ

ଶଶୀଭୂଷଣ ପଟ୍ଟନାୟକ

ପ୍ରଧାନ ଶିକ୍ଷକ

ବିଦ୍ୟାଳୟ ଓ ଗଣଶିକ୍ଷା ବିଭାଗ, ରାୟଗଡ଼

ଲୋକ ଓ ଲକ୍ଷ୍ୟ ଦ୍ଵୟ ଏକ କୋଣ ସନ୍ନିବେଶିତ ଦୁଇଟି ସରଳ ରେଖା, ଯାହାର ଆରମ୍ଭ ଗୋଟିଏ ବିନ୍ଦୁରୁ ହୋଇଥାଏ କିନ୍ତୁ କେଉଁ ସିନ୍ଦୁ ପର୍ଯ୍ୟନ୍ତ ଟାଣି ନିଆ ଯାଇ ପାରେ ତାହା ନିର୍ଦ୍ଧାରଣ କରିବା ଆଶା ଅସମ୍ଭବତା ଆମ୍ଭ ମାନଙ୍କ ହୃଦୟ ସ୍ଵଭାବତଃ ସୌନ୍ଦର୍ଯ୍ୟ ପିପାସୁ ବାହ୍ୟ ସୌନ୍ଦର୍ଯ୍ୟତ ଜାଗ୍ରତ ମାନସ ଅନୁଭବି ପାରେ କିନ୍ତୁ ମାନସଲକ୍ଷ ଅନ୍ତରାତ୍ମାର ପରିଚୟ ଓ ଆତ୍ମବିସ୍ମୃତି ନିମିତ୍ତ ଏକ ପ୍ରଗାଢ଼ ଜ୍ଞାନ ସମ୍ପନ୍ନ ବ୍ୟକ୍ତି ଆବଶ୍ୟକ । ନକ୍ଷତ୍ର ମଣ୍ଡିତ ନଭୋମଣ୍ଡଳ, ସୌରରଶ୍ମି ରଞ୍ଜିତ ମେଘାମାଳା, ରଜତ ଜ୍ୟୋତ୍ସ୍ନାୟୁକ୍ତ ଚନ୍ଦ୍ରମା, ଅନନ୍ତ ସମୁଦ୍ରର ଲହରୀ ଲାଳା, ଗଗନ ସ୍ଵର୍ଣ୍ଣ ଗିରି ଶିଖର, ଦୂର ବାହିନୀ ସ୍ରୋତସିନୀ, ଶ୍ୟାମୟମାନ ଅରଣ୍ୟାନୀ, ଶିଶିର ସିନ୍ଧୁ ବନବିକଶିତ ପୁଷ୍ପ ଆଦି ବାହ୍ୟ ସୌନ୍ଦର୍ଯ୍ୟକୁ ପରିଚିତ କରାଏ । ବିହଙ୍ଗମର ମଧୁର କୁଜନ, ନଦୀର କଳ କଳ ନାଦ, ରମଣୀ କଣ୍ଠର ଅତି ମଧୁମୟ ସଙ୍ଗୀତ, ବାଦ୍ୟଯନ୍ତ୍ରର ମଧୁ ଝଙ୍କାର କର୍ଣ୍ଣ ପଟହ ସ୍ଵର୍ଣ୍ଣ କରି ହୃଦୟାବଦ୍ଧ ହୁଏ । ସୌରଭ, ସୁସ୍ଵାଦ ଓ କୋମଳସ୍ଵର୍ଣ୍ଣ ମଧ୍ୟରେ ଯେଉଁ ମାଧୁର୍ଯ୍ୟ ଉପଲବ୍ଧ ହୁଏ ତାହା ବର୍ଣ୍ଣନାତିତ ।

ବର୍ତ୍ତମାନର ସ୍ଥିତି ଟଟ ପୃଥିବୀ ତାହା ନଥିଲା, ଥିଲା ତ କେବଳ ସାଙ୍ଗ ମାନଙ୍କ ହାସ୍ୟରୋଳ, ପାରିବାରିକ ସ୍ନେହ, ପିତାଙ୍କ ତାତନା ଆଉ ସଞ୍ଜ ବୁଲା ଦୁଷ୍ମାମି, କିଛି ପୁସ୍ତକ, ସହପାଠୀଙ୍କ ନୋଟ ଖାତା ତଥା ନିକଟସ୍ଥ ଆଖୁବାଡ଼ର ନହକିଆ ଡାଳ ଭାଙ୍ଗିବାରେ ଭାବ ପ୍ରବଣତା । କିଶୋର ବୟସର ପରିବର୍ତ୍ତନ ସୋପାନ ଓ ନିଜକୁ ଗଢିତୋଳିବାର ଉଚ୍ଚାକାଂକ୍ଷା ପ୍ରକୃତିସ୍ଥ କରୁଥିଲା । ଏଥି ସହିତ ଦୟା, ପ୍ରେମ, ଭକ୍ତି, ବାଲ୍ୟ ସରଳତା, ବିନୟ, ପବିତ୍ରତା, ଆନନ୍ଦ, ବୀରଭାବ ପରି ଅଳ୍ପ ଚେତନା ମଧ୍ୟ ଜାଗ୍ରତ ହେଉଥିଲା । ବେଞ୍ଚରେ ସହପାଠୀଙ୍କ ସହିତ ବସି ଚୌକିର ସ୍ଵପ୍ନକୁ ଗୁରୁଣ୍ଡି ଗୋଟେଇବାର ଅହେତୁକ ଉଚ୍ଚାକାଂକ୍ଷା ମଧ୍ୟ ଥିଲା । ରାମନାଥ ପଟ୍ଟନାୟକ ସାରଙ୍କ ପୁତ୍ର ସୁଲଭ ସ୍ନେହ ଇତିହାସ ମଧ୍ୟକୁ ଆକୃଷ୍ଟ କରିବାରେ

ଯେତେକି ରୁମ୍‌କାୟ ଶକ୍ତି ପ୍ରଦାନ କରିଛି, କୁମୁଦମିଶ୍ର ସାରଙ୍କ ସାଙ୍ଗ ସୁଲଭ ବ୍ୟବହାର ଦୁନିଆ ଦେଖେଇବାରେ ସେତିକି ସଫଳ ହୋଇଛି । ଜୀବନର ଅର୍ଥ ବୁଝିବାରେ ମୋହନ ରାଓ ସାରଙ୍କ ଅବଦାନ ଅତୁଳନୀୟ । ସାଙ୍ଗ ମାନଙ୍କ ମଧ୍ୟରେ ଗୋବିନ୍ଦ, ମନୋଜ, ସଦାଶିବ ହୃଦୟ ମଧ୍ୟରେ ବସାବାନ୍ଧି ରହିଯାଇଛନ୍ତି । ଆଜି ଯେତେବେଳେ ଏକ ସଫଳ ବ୍ୟକ୍ତିତ୍ଵ ହିସାବରେ ପ୍ରଧାନ ଶିକ୍ଷକ ଭାବରେ ବସି ନିଷ୍ପତ୍ତି ନିଏ, କୁନି ବାଳିକା ମାନଙ୍କ ଭବିଷ୍ୟତ କାର୍ଯ୍ୟପନ୍ଥା ନିର୍ଦ୍ଧାରଣ କରେ ସେତେବେଳେ ମୋ ମହାବିଦ୍ୟାଳୟ ମନେ ପଡେ । ସ୍ରୋତରେ ସ୍ରୋତସିନୀ ଏହି ପ୍ରଜ୍ଞା ପୀଠ ମୋ ପାଇଁ କଣ ନକରିଛି । ମୋର ସ୍ଵପ୍ନ ଲକ୍ଷ୍ୟଭେଦୀ ସ୍ଵର ପରିପ୍ରକାଶର ଏହି ମାଟି ଅଳ୍ପଛେବତା ସାଜିଛି । ସମାଲୋଚନାରେ ବିକ୍ଷା, ଅନୁକ୍ଷ୍ୟା ଓ ବିଶ୍ଳେଷଣ-ପ୍ରବଣତା ଆଶା କରା ଯାଏନା । ମହାବିଦ୍ୟାଳୟର ପ୍ରତ୍ୟକ୍ଷ ପ୍ରଭାବ ସଞ୍ଚାତ, ଉନ୍ନେଷ, ବିକାଶରେ ଏଠାରୁ ଅଙ୍କୁରିତ ଅନେକ ବାଜ ଶାଖା ପ୍ରଶାଖା ଓତଃପ୍ରତ ଅତିରେ ହୋଇ ଉଠିଛନ୍ତି । ଦାରିଦ୍ର୍ୟକ୍ଳିଷ୍ଟ, ଲକ୍ଷ୍ୟଶୂନ୍ୟ ଆତ୍ମବିସ୍ମୃତି, ପରିଚିତବୋଧ ଶୂନ୍ୟତା ଆଜି ସ୍ଵପରିଚୟର ପ୍ରଜ୍ଞାପଦ୍ମ ପ୍ରସ୍ତୁତିତ ହୋଇସାରିଛି । ସ୍ଵୟଂ ନି ଯୁକ୍ତ ହି ତା କାଂକ୍ଷି ଅଭିଭାବକ ଶଶ ମହାବିଦ୍ୟାଳୟର ଉନ୍ନତି କାମନା କରିଛନ୍ତି ।

ଆମ ସମୟରେ ତଥ୍ୟ, ବାସ୍ତବତା, ପ୍ରତ୍ୟକ୍ଷ ଅନୁଭବ ସହିତ କଳ୍ପନା ଶକ୍ତି, ଆବେଗକୁ ମୌଳିକ ଭାବରେ ପ୍ରକାଶ କରିବାର ପ୍ରଚୁର ମାଧ୍ୟମ ନଥିଲା କିନ୍ତୁ ସମସ୍ତ କ୍ଷେତ୍ରରେ ମୌଳିକତା ଥିଲା । ପରିବେଶ ଓ ପରିବେଶ ସହିତ ମାନବାୟ ସଂସ୍କୃତିର ସମ୍ପର୍କରେ ବାସ୍ତବତା ଥିଲା । ଛନ୍ଦକପଟରେ ସମ୍ପର୍କର ମୂଲ୍ୟାୟନ କରାଯାଉ ନଥିଲା । ବେଞ୍ଚରେ ସହପାଠୀଙ୍କ ସହିତ ବସି ଗୋଟିଏ ଆଲିରେ ନାଲିରୁତା ଓ ଖଣ୍ଡେ ମିଠା ପାନରେ ଚାରୋଟି ସାଙ୍ଗର ଭାଗ ବର୍ତ୍ତମାନର ଆଲିସାନ ହୋଟେଲ ଭିତରେ ଟାଇ ପିନ୍ଧା ବନ୍ଧୁ ମାନେ ଚୌକିରେ ବାବୁଡ଼

ବିନିମୟ କଲାବେଳେ ସେଇ ବେଞ୍ଚର ସମ୍ପର୍କ ସ୍ଥୁତି ବିଛିନ୍ନ ହୋଇଛି କହିବା ବାହୁଲ୍ୟ କିନ୍ତୁ ସମ୍ପୂର୍ଣ୍ଣ ଛଳନା ଅଟେ । ରାୟଗଡ଼ର ରେଳ ଧାରଣା, ମାଝୀଘରିଆଣିଙ୍କ ମାହାଯାତ୍ରା ତଥା ନାଗାବଳିର ନାଗସର୍ପ ଗତି, ହାତୀପଥରର ସୌନ୍ଦର୍ଯ୍ୟ ଏ ପର୍ଯ୍ୟନ୍ତ ରୁଞ୍ଜବନ୍ଧନରେ ଆବଦ୍ଧ କରି ରଖିଛି ଓ ଭବିଷ୍ୟତରେ ରଖିବ ମଧ୍ୟ । ଅତୀତର ପ୍ରତି ମୁହୂର୍ତ୍ତର ଅନୁଭବକୁ ଏକ ଚମକପ୍ରଦନୂତନ ଅନୁଭବ ଭାବେ ଦେଖିବା ଆଜି ଏକ ନିଆରା ପୁଲକ ମନ ପ୍ରାଣରେ ଭରି ଦେଉଛି । ଦୈନନ୍ଦିନ ଜୀବନଚର୍ଯ୍ୟା ରୁକ୍ଷ ଓ ତୀବ୍ର ପ୍ରବାହମାନତା ଭିତରେ ନିରୋଳା, ଅନ୍ତରଙ୍ଗ ଅନୁଭବକୁ ନିରେଖି ଦେଖିବା, ତାର ରୂପ, ରଙ୍ଗ, ସ୍ବର ଓ ବାସ୍ନାକୁ ଇନ୍ଦ୍ରିୟ, ବୁଦ୍ଧି, ମନ, ହୃଦୟ ଓ ଆତ୍ମାରେ ଅନୁରଣିତ ହେବା ପାଇଁ ପର୍ଯ୍ୟାପ୍ତ ସମୟ ଓ ସୁଯୋଗ ଯେ ଏହି ମହାବିଦ୍ୟାଳୟ ଛଡ଼ା ଅନ୍ୟତ୍ର ସମ୍ଭବ ହୋଇନି ଏହି ଉକ୍ତିଟି ସମ୍ପୂର୍ଣ୍ଣ ସତ୍ୟ ଅଟେ ।

ଏହି ମହାନ ମହାବିଦ୍ୟାଳୟ ନିଖୁଣ କଳା

ପରିସ୍ଥିର ଓ ଧ୍ୟାନସ୍ଥ ଅନେକ ପ୍ରତିମା ମାନଙ୍କୁ ଜୀବନ୍ୟାସ ଦେବାରେ ବ୍ରତୀ ହୋଇଛି । ଇଏ ପାଠ କେବଳ ପଢ଼ାଏନି, ଶିକ୍ଷା ଦିଏ, ଜ୍ଞାନ ଓ ଧାରଣାର ଗନ୍ତାଘରକୁ ବଢ଼ାଏ । ବିଶ୍ୱସ୍ପର୍ଷରେ ଯେଉଁ ସବୁ ଅନ୍ତର୍ନିହିତ ରହସ୍ୟ ରହିଛି ତାର ଚଳାମାନ ରୂପ ଓ ଆତ୍ମାକୁ ଚିହ୍ନିତ ଦିଆ । ଆମର ଦେହ, ଆତ୍ମା, ମୃତ୍ୟୁ, ତାରାର ସ୍ବପ୍ନ, ପାଟିର ସ୍ବାଦତଥା ଯାହା ଭୂମିଷ୍ଠ ହୋଇ ନଥିଲା, ସ୍ଥିତି ନଥିଲା ତାର ସମ୍ପୂର୍ଣ୍ଣତାକୁ ଅନୁଭବିବାର ଆନନ୍ଦ ଦେଇ ଚାଲିଛି । ମାଟି ପ୍ରତି କୁମ୍ଭାରର, କଥା ପ୍ରତି ବଢେଇର ଯେପରି ନିରୋଳା ଶ୍ରଦ୍ଧା ଥାଏ ଠିକ୍ ସେହିପରି ମୋ ପ୍ରତି ମହାବିଦ୍ୟାଳୟର ଦୃଢ଼ ଆଶା ପର୍ଯ୍ୟବେସିତ । ଏହାର ଉତ୍ତୋରତର ଉନ୍ନତି ନିମିତ୍ତ ନିବୁଜ କୋଠାରୀରରେ ପ୍ରଭୁ ଜଗନ୍ନାଥଙ୍କୁ ସ୍ମରଣ କରେ । ଗୋଟିଏ ଘାସପତ୍ର ଆଜି କଅଁଳିଛି ଏଇଠି ଆଉ ଦୁଇଟି ନୂତନ ଘାସପତ୍ର କଅଁଳି ସୃଷ୍ଟିର ଅୟମାରମ୍ଭର ସ୍ବପ୍ନ ମୋ ଚାକ୍ଷୁଷ ସର୍ବଦା । ଏହାର ମହାନତା ଅସ୍ପୃଶ୍ୟ ରହୁ - ଏଇ ଆଶା ନେଇ ମୁଁ ବଞ୍ଚିରହେ ।



ମୋ ମନର ଅଭିପ୍ସା

ଏସ୍. ଆଶାଲତା

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 ସ୍ବର୍ଗ କରିବାର ମୋର ଅଭିପ୍ସା ନୁହେଁ,
 ମୁଁ ତୋ ବୃକ୍ଷଟିଏ ହୋଇ ସଭିଙ୍କୁ
 ଶୀତଳ ଛାୟା ଦେବାକୁ ଚାହେଁ ।
 ବିଜୁଳିଟିଏ ହୋଇ କ୍ଷଣିକ ଆଲୋକରେ
 ଝଲସିବା ମୋର ଅଭିପ୍ସା ନିହେଁ,
 ମୁଁ ତୋ ପୁଷ୍ପକ ଟିଏ ହୋଇ ସଭିଙ୍କୁ
 ଜ୍ଞାନର ଆଲୋକ ଦେବାକୁ ଚାହେଁ ।
 କୁହୁଡ଼ିଟିଏ ହୋଇ ହେବାକୁ ଲୋକ ହସା
 ନାହିଁ ମୋ ମନର ଅଭିପ୍ସା
 ହେବି ବରଷା ସମାଜର ଭରସା
 ଏହା ମୋ ମନର ଅଭିପ୍ସା ।

ଦେଶୀ ଚିକେନ

ଡଃ.ପ୍ରଦୀପ ସାମନ୍ତରାୟ

ଅଧ୍ୟାପକ, ରାୟଗଡ଼ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ରାୟଗଡ଼

ବ୍ରହ୍ମପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟ ସମୟର କଥା । କିଛି ସାଙ୍ଗ ଆମେ ହଞ୍ଜେଲ ରେ ରହୁଥିଲୁ । ରୁମ୍ ଅଲଗା ଥିଲା ଆମର, କିନ୍ତୁ ଚାରି ଜଣ ସାଙ୍ଗ ମିଶି ଗୋଟିଏ ରୁମ୍ରେ ରୋଷେଇ କରୁ ଚାରି ଜଣ ସାଙ୍ଗ ମିଶି ଗୋଟିଏ ରୁମ୍ରେ ରୋଷେଇ କରୁଥିଲୁ । ଦିନକର ଅଧା ସମୟ ସାଙ୍ଗ ସାଥରେ କରୁଥିଲା । ତା ମାନେ ନୁହଁ କି ବାକି ସମୟ ପାଠ ପଢୁଥିଲୁ, ବାକି ସମୟ ଶୋଉଥିଲୁ । ଆମର ପ୍ରୋଫେସର ଜଣେ ଆମକୁ ଡାକି କହିଲେ ଇନ୍ଦ୍ରେ ହେଉଛନ୍ତି ଶ୍ରୀଯୁକ୍ତ ମହାନ୍ତି, କିଛି ଦିନ ପରେ ତ.ମହାନ୍ତି ହୋଇଯିବେ । କିନ୍ତୁ ତାଙ୍କ କାମ ସରିବା ଯାଏଁ ଖାଲି ତମ ରୁମ୍ ରେ ରାତି ରେ ଶୋଇବେ । ଖାଇବା ଚିକ୍ତା ତମେ କରିବା ଦରକାର ନାହିଁ । ଆମ ସାଙ୍ଗ ସାଥୀ ପରସ୍ପର ମୁହଁକୁ ଚାହିଁଲୁ । ମହାନ୍ତି ସାର ଆମ ସାଥରେ ମାସେ ରୁ ଅଧିକ ରହିଲେ । ରୁପ୍ ରୁପ୍ ଆସନ୍ତି ରାତି ୧୦ ପରେ, ନିଜ କାମ ସାରି, ଆଉ ମୁରୁକି ହସଟିଏ ଦେଇ, ପଦେଥପେ କଥା ହୋଇ ଶୋଇ ଯାଆନ୍ତି । ସମୟର ସୁଅରେ ଆମ ସଂପର୍କ ବଢ଼ିଲା । ସାର ଆମକୁ ପାଠ ଆଉ କ୍ୟାରିଅର ବିଷୟରେ କହିଲେ । ଏମିତିରେ ସାର୍ ଜ୍ଞାନିଭରସିଟି ଛାଡ଼ିବା ସମୟ ଆସିଲା । ତାର ଦୁଇ ଦିନ ପୂର୍ବରୁ ସେ ମୋତେ ଡାକି କହିଲେ, ତମେ ସବୁ ମୋତେ ବହୁତ ସାହାଯ୍ୟ କରିଛ, ମୁଁ ଆଉ ତା କିଛି କରିପାରିବିନି, କିନ୍ତୁ ଯିବା ପୂର୍ବରୁ ତମମାନଙ୍କ ଗୋଟେ ଟ୍ରଷ୍ଟ ଦେବି । ଆମ ଖୁସିର ସାମା ନାହିଁ । ସାର ମୋତେ ୩୦୦ ଟଙ୍କା ଦେଲେ, କହିଲେ ଚିକେନ ଆଣ । ମୁଁ କହିଲି ସାର୍ ଏତେ ଟଙ୍କା କାହିଁକି, ଚିକେନ କେଜି ତ ୬୦ ଟଙ୍କା, ଦେଉ କିଲୋ ଆଣିଲେ ଯଥେଷ୍ଟ । ସାର୍ ସାଙ୍ଗେ ସାଙ୍ଗେ କହିଲେ, ଆରେ ବୟଲର୍ କଣ ଗୋଟେ ଚିକେନ, ଦେଶୀ ଆଣିବା ନା । ପର ଦିନ ସନ୍ଧ୍ୟାରେ ଗିରିଶ ଆଉ ମୁଁ ଚିକେନ ଆଣିବାକୁ ଗଲୁ । ଆମ ସାଙ୍ଗ ଭିତରେ ଜଣେ ଥିଲେ ଆମିଷ ପ୍ରିୟ ଆଉ ଭଲ ରୋଷେଇୟା । ସେ ଆଗରୁ କହି ଦେଇଥିଲେ କି ଦେଶୀ ଚିକେନ ମୁଁ ହିଁ ରୋଷେଇ କରିବି । ଏମିତି ଅଫର କିଏ ବା

ମନା କରିବ । ଚିକେନ ଆସିଲା, ଦେଉ କିଲୋ । ରୋଷେଇ କରିବା ସାଙ୍ଗ ଜଣକ ଆରମ୍ଭ କଲେ, ଆଗରୁ ଘରେ ଆମର ବହୁତ ଦେଶୀ ଖିଆ ହେଉଛି, ତା ଟେଷ୍ଟ ଆଗରେ ବୟଲର୍ ର ଟେଷ୍ଟ କିଛି ନାହିଁ । ଆଉ ଚିକିଏ କଷିଲା ପରେ ପୁଣି କହିଲେ, ପ୍ରଦୀପ ବାବୁ, କଣ ସ୍ଲୋଲ ଜଣା ପଡୁଛି ନା ନାହିଁ ? ମୋର ଦେଶୀ ଚିକେନ୍ ଉପରେ ଏତି ଆଇଡିଆ ନାହିଁ, ପୂର୍ବରୁ ବହୁତ କମ୍ ଖାଇ ଥିଲି । ତେଣୁ ତାଙ୍କ ପ୍ରଶ୍ନର ଉତ୍ତର ନ ଦେଇ ହସିଦେଲି । ତା ପରେ ପୁଣି ବର୍ଣ୍ଣନା କଲେ ବନ୍ଧୁ ମୋର, ଯା ର ଝୋଲ ଦେଖୁଛ, ଅଲଗା ରଙ୍ଗ ପୁରା । ଏମିତି କଥା ହେଉ ହେଉ ରୋଷେଇ ସରିଲା, ଖାଇବାକୁ ବସିଲୁ । ମହାନ୍ତି ସାରଙ୍କୁ ଧନ୍ୟବାଦଟେ ବି ଦେଲୁ । ତାପରେ ସାର କହିଲେ ମୁଁ କେବେ ବି ବୟଲର୍ ଖାଏନି, ମୋର ଜମା ପସନ୍ଦ ନାହିଁ । ଗୋଟେ ପିସ ଖାଇଲେ ମୋର ବାନ୍ତି ହୋଇଯିବ । ସେଇଥିପାଇଁ ମୁଁ ଦେଶୀ ଆଣିବାକୁ କହିଲି । ଯାର ଟେଷ୍ଟ ଦେଖ କେମିତି ଅଛି । ସମସ୍ତେ ମିଶି ରୋଷେଇ କଲା ବନ୍ଧୁଙ୍କୁ ଧନ୍ୟବାଦଦେଲୁ । ଖାଇ ସାରିବା ର କିଛି ସମୟ ପରେ ମୁଁ ସାର୍ ପାଖକୁ ଗଲି କିଛି ପଇସା ଫେରେଇବା ପାଇଁ । ସାର୍ ପଚାରିଲେ ଆହୁରି କଣ ଟଙ୍କା ବଳିଲା, ମୋତେ ତା ଲାଗୁଥିଲା ଅଧିକା ପଡିବ । ମୁଁ ସାରଙ୍କୁ ହସିଦେଇ କହିଲି, ସାର୍ ଦେଶୀ ଚିକେନ ମିଳିଲାନି, ତେଣୁ ସାର ଚିକେ ଲାଜେଇ ଯାଇ ମେକଅପ କରିବାକୁ କହିଲେ, ତା ହେଲେ ରୋଷେଇ ଟା ଭଲ ହୋଇଥିଲା । କିନ୍ତୁ ରୋଷେଇ କରୁଥିବା ବନ୍ଧୁଙ୍କ ଯାହା କମେଡି ହେଲା ସେ ଆଉ ସହିପାରିଲା ନାହିଁ । ସାର ଜ୍ଞ ହସ ଆଉ ମୋ ରୋଷେଇ କରୁଥିବା ବନ୍ଧୁଙ୍କ ଲାଲ ତମ ତମ ମୁହଁ ମୋତେ ଆଜି ବି ମନେ ପଡୁଛି ।



ପ୍ରକୃତି ର ରାଣୀ ନାଗାବଳୀ

କ୍ଷୀରସିନ୍ଧୁ ନାଏକ

ବିଶାଳ ନୀଳ ଆକାଶେ
ବିହଙ୍ଗର କୁନ୍ଦନ
ଚତୁଃପାର୍ଶ୍ୱରେ ଅମ୍ବର
କରିଅଛନ୍ତି ଉପସ୍ଥାପନ ।

ତୋ ସୌନ୍ଦର୍ଯ୍ୟରେ ଦର୍ଶକ
ମନମୁଗ୍ଧ ହୋଇ ଦେଖୁଥାଏ ରାତିଦିନ
ବାସ୍ତବରେ ପ୍ରକୃତି ରାଣୀ ନାଗାବଳୀ
ନୟନର ତୃଷ୍ଣାକୁ ମେଣ୍ଟେଇ ପାରିବ କେଉଁ ଜନ ।

ରେ ପ୍ରକୃତିର ରାଣୀ ନାଗାବଳୀ
କେଉଁ ଉପମା, ଅଳଙ୍କାରରେ ଭୂଷିତ କହିଦେଖୋଲି,
ତୋ ଉପମା, ଅଳଙ୍କାରରେ କିଏ ହେବ କି ସରି ?
ତୋ ସୌନ୍ଦର୍ଯ୍ୟ ଦେଖି ତୋ ପ୍ରେମରେ ପାଗଳ ମୁଁ
ଗତକାଲି ।
ବାସ୍ତବରେ ପ୍ରକୃତିର ରାଣୀ
ପ୍ରକୃତି କବି କହିଛନ୍ତି ଖୋଲି
ସୌନ୍ଦର୍ଯ୍ୟ ତୃପ୍ତିର ଅବସାନ ନାହିଁ
ଯେତେ ଦେଖିଥିଲେ ନୂଆ ଦିଶୁଥାଉ ।

ବାସ୍ତବରେ ପ୍ରକୃତିର ରାଣୀ ନାଗାବଳୀ
ତୋ ପ୍ରେମରେ ପ୍ରକୃତିପ୍ରେମିକ କ୍ଷୀରସିନ୍ଧୁ
ପଡୁଅଛି ଭାଲି
ବାସ୍ତବରେ ପ୍ରକୃତିର ରାଣୀ ହିଁ ନାଗାବଳୀ ।



ଜୀବନ ଜୀବନ

ଦିବ୍ୟଦର୍ଶନୀ ଦାସ

ଜୀବନ ହେଉଛି ଅଜ୍ଞାବଜ୍ଞା ନଈ,
କେତେ ଝଡ଼ କେତେ ଝଞ୍ଜା ମନରେ ଭରିଥାଏ,
ଦୁଃଖ, ସୁଖ ଲାଗିଥାଏ । (୧)

ଆଶା ଆକାଂକ୍ଷାକୁ ନେଇ ଲାଗିଥା,
ଯେପରି କି ନଈର ବିପରୀତ ଦିଗ,
ଜୀବନରକୁ ନଈର ଝରଣା ସହ,
ତୁଳନା କରିପାରିବ । (୨)

ଜୀବନକୁ କେବେ ହେଲେ ଖରାପ ଦିଗକୁ ନେବା ନାହିଁ,
କାହିଁକି ଜୀବନ ଭଲବାଟରେ ଫୁଲଝଡ଼ରେ,
ଖରାପ ବାଟରେ କଣ୍ଟା ଫୁଟେ ।
ଏହାର ନାମ ହେଉଛି ଜୀବନ । (୩)

ଜୀବନ ହେଉଛି ନଈ ଯେପରି,
କସ୍ତୁରୀ ମୃଗ ଭଳି ତୁଳନାତୁଳ କରେ,
ଏହାକୁ ଅତି ସୁନ୍ଦର ମନ ସୁହାମ ନିଗମ
ପଢ଼ା କମଳ ଭଳି ଅଟେ । (୪)

ଜୀବନ ହେଉଛି ଅଛି ମନଲଭା,
ଯାହାକି ମହାରଜାଙ୍କ ରାଣୀ
ଅତି ବିସ୍ତୃତ ଆକାର ଭେଦବାସ୍ତା
ଜୀବନ ସବୁବେଳେ ମଙ୍ଗଳ ଆଦର୍ଶ ଅଟେ ।
ଏହାକୁ କୁହାଯାଏ ଜୀବନ । (୫)

ଜୀବନ ଶୀର୍ଷ ବିନ୍ଦୁ ହେଉଛି,
ଆମର ଇଚ୍ଛାଶକ୍ତି ସ୍ୱତନ୍ତ୍ର କରିବା
ନିମନ୍ତେ ଆଗେ ଆସିବା ବଳ ସକ୍ତ କରିବା
ଏହାକୁ ଆକାଂକ୍ଷାର ଉପାଧିଦେବା । (୬)

ଜୀବନର ହେଉଛି ମାଟି, ପାଣି,
ବାୟୁ, ଅଗ୍ନି ସହ ତୁଳନା କରାଯାଏ ।
ଯାହାକୁ ଆମର ମନବଳ ସୃଷ୍ଟିକରେ ।
ତାହାକୁ କହିବା, ଇଚ୍ଛାର ଭଣ୍ଡାର । (୭)

ଏଇ ନଈ ସେଇଠି ବସିଛି ବା ସେଇଠି
ନଦୀର ଜୁଆର ଭଳି ଉବୁଟୁବୁ ହୋଇ,
ଶବ୍ଦର ଆକାର, ବିନାଶ ସୃଷ୍ଟି ହେଉଛି,
ଆଭିଳାଷ ଭରି ଦେଇ କଣ୍ଠର ସ୍ୱର,
ଏହା ହିଁ ତ ଆମର ଜୀବନ



ସମାଜ ସେବାରେ ଯୁବଶକ୍ତିର ଅବଦାନ

କାବେରୀ ଶବର

ଆଦିମ ମନୁଷ୍ୟରୁ ଉତ୍ତୀର୍ଣ୍ଣ ଆଜିର ଏହି ମନୁଷ୍ୟ ଏକ ସାମାଜିକ ପ୍ରାଣୀ । ମନୁଷ୍ୟର ସମସ୍ତ କାର୍ଯ୍ୟକଳାପ ଏହି ସମାଜ ସହ ଜଡ଼ିତ । ଆଜିର ମାନବସମାଜ ଏହି ସମାଜରେ ବସବାସ କରେ । ଏହି ଜଗତରେ ମନୁଷ୍ୟକୁ ଏକ ସର୍ବଶ୍ରେଷ୍ଠ ପ୍ରାଣୀ ବୋଲି ସମ୍ବୋଧନ କରାଯାଏ । କାରଣ, ମନୁଷ୍ୟ ପାଖରେ ଭାବିବାର କ୍ଷମତା ଶକ୍ତି ଅଛି । ମନୁଷ୍ୟ ଠିକ ଭୁଲ୍ କାର୍ଯ୍ୟକୁ ବାଛିପାରେ ଏବଂ ଭୁଲ୍ କାର୍ଯ୍ୟ କୁ ସଂଶୋଧନ ମଧ୍ୟ କରିପାରେ ।

ସେବା ଜଣେ ମନୁଷ୍ୟ ର ଆତ୍ମା କୁ ପ୍ରକାଶିତ କରିଥାଏ । ସେବା ଦ୍ଵାରା ଜଣେ ମନୁଷ୍ୟ ଏହି ସମାଜରେ ପରିଚିତ ହୋଇଥାଏ । ସେବାରେ କୌଣସି ପ୍ରକାର ର ଲାଭ ଆଶା କରାଯାଇ ନଥାଏ । ସେବା କରିବାର ପ୍ରେରଣାଟି ନିଜ ଆତ୍ମାରୁ ହିଁ ପ୍ରକାଶିତ ହୋଇଥାଏ । ସେବାରେ କୌଣସିପ୍ରକାର ସ୍ଵାର୍ଥ ନଥାଏ, କିଛି ପାଇବାର ଆଶା ନଥାଏ । ଥାଏ ତ କେବଳ ନିଃସ୍ଵାର୍ଥପର ଭାବନା ଏବଂ ଭଲପାଇବା । ସେବା ଦ୍ଵାରା ଆତ୍ମା କୁ ଶାନ୍ତି ମିଳିଥାଏ ।

ଆଜିର ଯୁବଶକ୍ତି ଏହି ସମାଜ ପାଇଁ ଏକ ଚଳନ୍ତ ଉଦାହରଣ ଯୁବଶକ୍ତି ଆଜି ସମାଜର ସେବା କରିବା ପାଇଁ ଆଗେଇ ଆସିଛନ୍ତି । ସମାଜର ସେବା ସ୍ଵେଚ୍ଛାକୃତ ଭାବେ କରାଯାଇଥାଏ ଏବଂ ଯୁବଶକ୍ତି ମଧ୍ୟ ଜଣେ ଜଣେ ସ୍ଵେଚ୍ଛାସେବୀ । ସେବା ପାଇଁ ନିର୍ଭୀକ, ଆତ୍ମ ବଳିଦାନ, ସ୍ଵାବଲମ୍ବୀ, ପରିଶ୍ରମୀ, ସଚ୍ଚୋଟ ଏବଂ ସ୍ଵାଭିମାନୀ ହେବା ଆବଶ୍ୟକ ଏବଂ ଯୁବଶକ୍ତି ଏ ସବୁରେ ପରିପୂର୍ଣ୍ଣ ହୋଇଥାଏ । ଯୁବଶକ୍ତି ସମାଜର ମୋଡ଼ କୁ ବଦଳାଇ ଦେଇପାରେ ।

ଯୁବଶକ୍ତି କୁ ଏହି ସମାଜ ସେବା କରିବା ପାଇଁ ଶିକ୍ଷାନୁଷ୍ଠାନ ମାନଙ୍କରେ ଜାତୀୟ ସେବା ଯୋଜନା ମାଧ୍ୟମରେ ପ୍ରେରଣା ଦିଆଯାଇଥାଏ । ଜାତୀୟ ସେବା ଯୋଜନା ଯାହାକୁ ଆମେ ସମସ୍ତେ ନାମରେ ଜାଣିଛେ ।

ଏହି ଯୋଜନା ଦ୍ଵାରା ଆଜି ଯୁବଶକ୍ତି ପ୍ରେରଣା ପାଇ ଦୀନଦଳିତ ଲୋକମାନଙ୍କର ସେବା କରିଥାଏ । ଗୃହହୀନ ଲୋକମାନଙ୍କ ପାଇଁ ଯୁବଶକ୍ତି କାର୍ଯ୍ୟ କରିଥାଏ । କେବଳ ଏହି କିଛି ଟା କାର୍ଯ୍ୟ ହିଁ କରିନଥାଏ ଯୁବଶକ୍ତି ସମାଜ ପାଇଁ, ଏହାର ଅନେକ ଉଦାହରଣ ରହିଛି, ଯାହାକୁ ବ୍ୟକ୍ତ କରିବା ସମ୍ଭବ ନୁହେଁ ।

ସମାଜ ସେବା ଦ୍ଵାରା ମାନବ ନାମ କୁ ସମସ୍ତେ ମନେ ରଖିଥାନ୍ତି । ସମାଜ ସେବା ପ୍ରାଣୀର ମଙ୍ଗଳ ପାଇଁ କରାଯାଇଥାଏ । ସମାଜ ସେବା ଦ୍ଵାରା ଅନେକ ଅସହାୟ ଲୋକମାନଙ୍କୁ ସେବା ଯୋଗାଇ ଦିଆଯାଇଥାଏ । ଆଜିର ଏହି ମାନବସମାଜରେ ଯୁବଶକ୍ତି ଏହି କାର୍ଯ୍ୟଗୁଡ଼ିକୁ ସୂଚାରୁ ରୂପେ ପାଳନ କରୁଛନ୍ତି ଏବଂ ସମାଜର ମଙ୍ଗଳ ପାଇଁ ମଧ୍ୟ ଯୁବଶକ୍ତି ଆଜି କାର୍ଯ୍ୟ କରୁଛନ୍ତି ।

ଜୟ ହିନ୍ଦ

ବନ୍ଦେମାତରାମ



ଶାନ୍ତୁଆ ସକାଳ

ପ୍ରତ୍ୟୁଷ ପାଢ଼ୀ

ପହିଲି ଉଷାର ଶାନ୍ତୁଆ ସକାଳ
ଥୁରୁ ଥୁରୁ ଦେହ ମନ
ପାକଲା ଜେଜେଙ୍କ ନାଲି ଚାହା ପାଣି
ଜିଣି ନେଇଥାଏ ମନ।
ଗ୍ରାମର ଯୁବକ ଶୁଷ୍କତାରୁ ଡାଳେ
ନିଆଁ ପୁଉଁଥାଏ ବସି
ଭାଲୁକୁଣି ଆଗ ଅଇଁଠା ବାସନ
ଛତାଏ ପାଉଁସ ଘସି ।
ରାତିଟା କେମିତି ଶାନ୍ତ ସରିଯାଏ
ମା ଡାକ ଛାଡ଼େ ରାଗରେ
ଘଡ଼ିଏ ହେଲାଣି ରାତି ପାହିଲାଣି
କୁଆ ରାବିଲାଣି ଦାଣ୍ଡରେ
ପାଣି ଲାଗୁଥାଏ ଅନଳ ସମାନ
ସଭିଏଁ ତରକ୍ତି ତାକୁ
ନିଆଁକୁ ଆଦରି ଘେରି ବସିଥାନ୍ତି
ପାପୁଲେ ସେକି ଗାଲକୁ ।
ଶୁରୁଥାଏ ଦୁମ୍ ଦୁମ୍ କୃଷକ ଭାଇନା
ଧାନ କଳେଇରୁ ଝାଡ଼ି କିରିଦିଏ ଶୁନ ।
କୁହୁଡ଼ି ମାଡ଼ଇ ଦିନତ ବଢ଼ିଲେ
କିଛି ନ ଦିଶଇ ଦୂରେ
ନମାନି ବୁଲଇ ଚପଳା ବାଳକ
ଥଣ୍ଡା କାଶ ସର୍ଦ୍ଦି ଧାରେ ।
ଶାନ୍ତୁଆ ସକାଳ ଆଣି ଦେଇଥାଏ
କାନରେ ପୁଷ୍ପବନ
ଉପଭୋଗ କରେ କଷ୍ଟ ହେଲେ ମଧ୍ୟ
ପୁଲକିତ ହୁଏ ମନ ।



ବଞ୍ଚିଛି ତୁମରି ଆଶା

ଆରଜିତ ବିଶ୍ୱାଳ

ସ୍ନେହ ଭରା ତୁମେ ହରିଣୀ ଚାହାଣି ଅବାସ୍ରବ
ମନେ ବାନ୍ଧିଛି ବସା ହୃଦୟ ଦର୍ପଣେ
ତୁମ ପ୍ରତିବିମ୍ବ ଆଜିବି ବଞ୍ଚିଛି ତୁମରି ଆଶା ।
ଆସୁମାରି ଏଇ ଆଶାର ସାଗର ହଜେଇ ବସିଛି
ମୁଁ ଥଳ କୂଳ ବୟସର ନୌକା
ବୁଡ଼ି ତ ଚାଲିଛି ଗଣ୍ଡାୟେ ଏଠି ବହୁ ଅତଳ ।
ଆଖିଖୋଲିଯେବେ ମହାଶୂନ୍ୟ ଚାହେଁ, ସତେକି
ଦେଖୁଛି ତୁମରି ଛବି ଅବାସ୍ରବ କହି
ବୁଝେଇ ଦେଇଛି, ହେଲେ ନିଜକୁ ଆଉ କେତେ ଠକିବି ।
ଆଜିବି ମୁଁ ସେଠି ଅଟକି ରହିଛି ଛାଡ଼ି ଯାଇଥିଲ
ଯୋଉଠି ମତେ ତୁମେ ସ୍ମୃତି ସବୁ
ସାଇତି ରଖିଛି ହେଲେ ହରେଇ ବସିଛି ତୁମକୁ ସତେ ।
କହିଥିଲ ତୁମେ ଫେରିଯେ ଆସିବ, ଅଳ୍ପ ଦିନର
ଏ କଥା ଦିନ ପରେ ଦିନ ମାସ
ପରେ ମାସ, ପୁଣି କେବେ ହେବ ଆମ ଦେଖା ।
ଆଉ ଆଖିରୁ ବହୁନି ଲୋତକର ଧାର ବହୁଛି ମୋର
ଲହୁ ସମାଜ କଣ ମୋତେ
ଗ୍ରହଣ କରିବ ? ଭୃଷପ ନାହିଁ ଆଉ ।
ତୁମ ବିଚ୍ଛେଦରେ କବି ହେଇଗଲି, ତୁମେ
ସଜିଗଲ କାହାଘର ବୋହୂ ଅଧାରେ ରହିଲା
ଆମ ଏ କାହାଣୀ ବିଧାତା ସାଜିଲା ଆମ ଏ ଦାଉ ।
ମରାଚିକା ପରି ତୁମେ ଦୂରତଛ ମୃଗତୃଷ୍ଣା
ପରି ମୁଁ ଯେ ଧାଉଁଛି ମୃତ୍ୟୁ ସହ ମୋର
ସରିବ ସଂଘର୍ଷ ଚାତକପରିକା ଚାହିଁ ରହିଛି ॥



ନଦୀ ପ୍ରତି

ଆଗୋ ପାହାଡ଼ୀ କନ୍ୟା, ଶ୍ରେଷ୍ଠ ତପସ୍ୱୀନୀ !
ଗିରି କନ୍ଦରରୁ ନିର୍ଗତ ହୋଇ
ଏକ ବିଶ୍ୱଚିତ୍ରରେ ଧାବମାନ ରତ,
ପାହାଡ଼, ଜଙ୍ଗଲ, ବନ୍ଧୁର ଭୂକ୍ଷେପ ନକରି,
ମନରେ କେତେ ଯେ ରୋମାଞ୍ଚ, କେତେଯେ ସ୍ୱପ୍ନ ର
ସଂଭାର,
ବୋହି ଚାଲିଅଛ ମିଳନ ଅଧାର ।
ମନରେ ଉଠୁଥିବା ଭୟ ଓ ଆଶଙ୍କା ଦ୍ରବୀଭୂତ କରି
ଆଗେଇଛ,
ସବୁ ସ୍ୱାଭିମାନ ପରିତ୍ୟାଗ କରି ।

ଶେଷର ମିଳନ ର ଅପୂର୍ବ ଶିହରଣ,
ପାଇବାର ର ଉତ୍ତମିତ ଜଳରାଶି କରିଛି ଭୟ ର
ସଂଚାର,
ତାର ଦିଗନ୍ତହୀନ ସୁଦୂର ପ୍ରସାରୀ ବହୁ ଉନ୍ମୁକ୍ତ କରୁଛି
କୋଳାଗ୍ରତ କରିବା ପାଇଁ ।
ହେଲେ ଅନ୍ତହୀନ ଯାତ୍ରା ର ପରିସମାପ୍ତି ର ଉଠିଛି ଦ୍ୱିଧା,
ଫେରି ଚାହିଁଲା ବେଳକୁ ଅନ୍ତହୀନ ଯାତ୍ରା ର ଶୂନ୍ୟାର୍ଦ୍ଧସ୍ଥ
ପଥ,
ନିଶ୍ଚିହ୍ନ ହେବ ତାର ସତ୍ତା, ଅସ୍ତିତ୍ୱ ର ହେବ ଅବସାନ ।
ଶେଷରେ ଲମ୍ଫ ପ୍ରଦାନ କରିଛି ଚଳ ଚଞ୍ଚଳା ନଦୀ,
ଏକକାର ହୋଇ ଯାଇଛି ;
ପରିଶେଷ ରେ ହୋଇଯାଇଛି ବିଶାଳ ସମୁଦ୍ର ।



ନାଗାବଳୀ ର ଆତ୍ମ କଥା

ରାଜ ଲକ୍ଷ୍ମୀ ପ୍ରଧାନୀ

ରାୟଗଡ଼ କୋଳେ କୋଳେ
ପଥରର ଧାରେ ଧାରେ
ବହିଯାଇଛି ନଦୀଟି
ନାଗାବଳୀ ନାଆଁଟି.....(୧)
କେବେ ସେ ସ୍ୱପ୍ନ ଜଳ ର ରାଣୀ
କେବେ ସେ ଜେକେ କାଗଜ
କଳ ର ଦୂଷିତ ପାଣି
କିନ୍ତୁ; ନାହିଁ ତୋର ଅଭିମାନ
ଏ କଥା ଟି ଜାଣି.....(୨)
କେବେ ସେ ଯାଇଛି ହାତୀପଥର ବୁକୁରିରି
କେବେ ତ ଯାଇଛି ରାୟଗଡ଼ା ହାତ ଧରି
ବାହିଯାଇଛି ସେ କେତେ ବାଟ
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ଖିଲଖିଲ ହସେ କେବେ ଫୁଲ ପାଖୁଡ଼ାରେ ।
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ଧରିତ୍ରୀ

(କଥାବସ୍ତୁଟି ଏହି ପୃଥିବୀ ବା ଧରିତ୍ରୀ ମା ର ଦାରୁଣ କାହାଣୀ ଉପରେ ଆଧାରିତ)

କାବେରୀ ଶବ୍ଦର

ଆଧୁନିକ ଯୁଗର ଏହି ମାନବସମାଜ ତାର ମାନବିକତାକୁ ଭୁଲି ସରିଲାଣି । ଆଜିର ଏହି ମାନବସମାଜ ତାର ନିଜ ଜୀବନରେ ଏତେ ବ୍ୟସ୍ତ ହୋଇଗଲା ଯେ, ସେ ନିଜ ଛତା ଆଉ କାହା କଥା ଭାବିବାକୁ ଚାହେଁ ନା । ଆଜିର ଏହି ମାନବସମାଜ ବହୁତ ଉନ୍ନତି ଆଡ଼କୁ ଗତି କରୁଛି ଏବଂ ଗୋଟିଏ ପରେ ଗୋଟିଏ ସଫଳତା ର ପାହାଚ କୁ ଛୁଇଁ ଯାଉଛି । ଆଜି ମାନବସମାଜ ଏହି ଭୂ-ପୃଷ୍ଠରୁ ବିଭିନ୍ନ ଗ୍ରହ ପର୍ଯ୍ୟନ୍ତ ଯିବା ପାଇଁ ତାର ମାର୍ଗ ସୁଦୃଢ଼ କରି ସାରିଲାଣି ଏବଂ ଏତେରେଷ୍ଟ ଶୂଙ୍ଘ ର ଶିଖରତାକୁ ମଧ୍ୟ ଛୁଇଁ ସରିଲାଣି । ପରନ୍ତୁ, ଦୁଃଖର ସହିତ କରିବାକୁ ପଡୁଛି ଯେ, ଯେଉଁ ଭୂ-ପୃଷ୍ଠରେ ଆଜି ମାନବସମାଜ ବନବାସ କରୁଛି ସେ ତାକୁ ହିଁ ନଷ୍ଟ କରିବାକୁ ପ୍ରାଣପଣେ ଚେଷ୍ଟା କରୁଛି ।

ମା ଯିଏ ଆମକୁ ଜନ୍ମ ଦେଇଥାଏ, ଲାଳନପାଳନ କରି ଛୋଟରୁ ବଡ଼ କରିଥାଏ, ଆମର ସବୁ ଆଜି ଅଝଟକୁ ସହିଥାଏ, ଆମର ସବୁ ଇଚ୍ଛା କୁ ପୂରଣ କରିଥାଏ, ଆମକୁ ସଂସ୍କାର ଦେଇଥାଏ ଏବଂ ଠିକ ଭୂଲ ବାଛିବାର କ୍ଷମତା ଦେଇଥାଏ, ଯେଉଁ ମା ପାଇଁ ଆମର ଏହି ଜୀବନ ପରିପୂର୍ଣ୍ଣ ହୋଇଥାଏ ସେହି ମା କୁ ତ ମାନବସମାଜ ଜାଣେ ଏବଂ ଚିହ୍ନେ ।

ପରନ୍ତୁ, ଆଜିର ମାନବସମାଜ କଣ ଆଉ ଜାଣେ ମା କୁ ଭୁଲି ଯାଇନି ? ଯାହାକୁ ଏହି ମାନବସମାଜ ପୃଥିବୀ, ଧରଣୀ, ଧରିତ୍ରୀ ନାଁ ରେ ଜାଣେ ଏବଂ ଚିହ୍ନେ । ଯଦି ଆଜି ପୃଥିବୀ ନ ଥାନ୍ତା ତେବେ କଣ ମାନବସମାଜ ରହିବା ସମ୍ଭବପର ହୋଇପାରନ୍ତା ? ଏହି ଧରିତ୍ରୀ ମାନବସମାଜ ପାଇଁ କେତେ ଯେ ଦୁଃଖ, କଷ୍ଟ କୁ ସହ୍ୟ କରେ ତା ବଖାଣିବା ଅସମ୍ଭବ । ଗ୍ରୀଷ୍ମ, ବର୍ଷା, ଶୀତ, କାଳର କୁ ସହ୍ୟ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଅନେକ ପ୍ରାକୃତିକ ବିପର୍ଯ୍ୟାୟ ଗୁଡ଼ିକ (ଯେପରିକି, ଭୂମିକମ୍ପ, ଭୂ-ସ୍ଥଳନ, ବନ୍ୟା, ବାତ୍ୟା, ମରୁଡ଼ି, ଦୁର୍ଭିକ୍ଷ) ଭଳି ଅନେକ ଆପଦା କୁ ମଧ୍ୟ ସାମ୍ନା କରିଥାଏ ଏବଂ ସହ୍ୟ ମଧ୍ୟ କରିଥାଏ ।

। ଏହି ଧରିତ୍ରୀ ସମସ୍ତ ମାନବସମାଜ କୁ ଆପେଶେଇ କୋଳେଇ ସେଥିପାଇଁ ଆମେ ସମସ୍ତେ ପୃଥିବୀ କୁ ଧରଣୀ ବା ଧରିତ୍ରୀ ମଧ୍ୟ କହିଥାଉ ।

ବିତମ୍ବନା ର ବିଷୟ ଏହା ଯେ, ଆଜିର ମାନବସମାଜ ନିଜର ଇଚ୍ଛାପୂର୍ତ୍ତ ନିମନ୍ତେ ଏହି ଧରିତ୍ରୀ କୁ ନଷ୍ଟ କରିବାକୁ ବସିଛି । ମାନବସମାଜ ଗଛ ଲତା କୁ କାଟି ବଣ ଜଙ୍ଗଲ କୁ ନଷ୍ଟ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ସଫା କରିଦେଉଛି । ଯାହା ଫଳରେ ବଣ ଜଙ୍ଗଲର ସବୁଜିମା ନଷ୍ଟ ହୋଇସାରିଲାଣି । ବିଗତ କିଛିବର୍ଷ ପୂର୍ବେ ବଣ ଜଙ୍ଗଲ ଯେପରି ଭାବରେ ସବୁଜ ସୁନ୍ଦର ଆଉ ଶ୍ୟାମଳିମା ରେ ପରିପୂର୍ଣ୍ଣ ହୋଇଥିଲା ଆଜି ଆଉ ସେହି ସବୁଜ ସୁନ୍ଦର ଶ୍ୟାମଳିମା ଦେଖା ଯାଉନାହିଁ । ବଣ ଜଙ୍ଗଲ ନଷ୍ଟ ହେବା ଫଳରେ ବିଭିନ୍ନ ଜୀବଜନ୍ତୁ ଏବଂ ପଶୁପକ୍ଷୀଙ୍କ ସଂଖ୍ୟା ମଧ୍ୟ କ୍ରମାଗତ ଭାବରେ କମିବାରେ ଲାଗିଛି ।

ବିଗତ କିଛି ବର୍ଷ ପୂର୍ବେ ଘରଚଟିଆ ଚଢ଼େଇ ର ସେହି ଗୁଣ୍ଡଗୁଣ୍ଡ ସ୍ଵର ଶୁଣି ମନଟା ଯେପରି ଉଲ୍ଲାସିତ ହୋଇ ଯାଉଥିଲା, ବସନ୍ତ ଋତୁର ଆଗମନରେ କୋଇଲି ର ସେହି ମଧୁର ସ୍ଵର ଶୁଣି ଜୀବନକୁ ଏକ ନୂଆ ରଙ୍ଗରେ ସଜାଇବାକୁ ଯେଉଁ ପ୍ରେରଣା ମିଳୁଥିଲା, ସନ୍ଧ୍ୟାକାଳୀନରେ ଗାଈଗୋରୁ ମାନଙ୍କର ସେହି ହମ୍ବାରତିରେ ରେ ଗାଁ ଦାଣ୍ଡ ଯେପରି ଧୁଲୁକି ଉଠୁଥିଲା ଏବଂ ସକାଳର ସେହି ପ୍ରଥମ ସୂର୍ଯ୍ୟ କିରଣ ସାଙ୍ଗକୁ ବିଭିନ୍ନ ପକ୍ଷୀ ମାନଙ୍କର ସେହି ଗୁଣ୍ଡଗୁଣ୍ଡ ଗୀତ ର ସ୍ଵର ଯେମିତି ଏକ ନୂତନ ଜୀବନର ଆରମ୍ଭକୁ ଦର୍ଶାଉ ଥିଲା । ଆଜିର ଏହି ବ୍ୟସ୍ତ ବହୁଳ ଜୀବନରେ ସେହି ସବୁ ସନ୍ଦୂର ଭାବନା ଆଉ ଅନୁଭବ କରିହୁଏ ନାହିଁ । କେବଳ ଏତିକି ନୁହେଁ ଚାଷୀ ଭାଇ ମାନଙ୍କର କ୍ଷେତରେ (ଚାଷ ଜମିରେ) ବିଭିନ୍ନ ପ୍ରକାରର କଳକାରଖାନା ମାନ ଗଢ଼ି

ଉଠିଛି ଯାହା ଫଳରେ ଆଜି ଚାଷୀକୂଳ ମଧ୍ୟ ବିପଦମୁଖୀ । ଆଧୁନିକ ଯୁଗର ଏହି ମାନବସମ୍ପାଦ କେବଳ ତାର ଇଚ୍ଛାପୂର୍ତ୍ତ ନିମନ୍ତେ ଆସୁଥିବା ଭବିଷ୍ୟତର ଆଗାମୀ ପିଢ଼ି କୁ ମଧ୍ୟ ବିପଦମୁଖୀ କରିଦେଉଛି । ପଞ୍ଚଭୂତ ର ମିଶ୍ରଣରେ ଗଢ଼ା ଏ ମାନବ ଶରୀର । ପ୍ରକୃତି ଏବଂ ମାନବସମ୍ପାଦ ପରସ୍ପର ସହିତ ଯୋଡ଼ିତ । ଯଦି ବଣ ଜଙ୍ଗଲ ରହିବ ନାହିଁ, ତେବେ ଆଗାମୀ ପିଢ଼ି ନିର୍ମଳ ବାୟୁ ଏବଂ ଅମ୍ଳଜାନ ପାଇବେ କେଉଁଠୁ ? ଯଦି ଚାଷ ଜମି ରହିବ ନାହିଁ, ତେବେ ଆଗାମୀ ପିଢ଼ି ଖାଦ୍ୟ ପାଇବେ କେଉଁଠୁ ? ଜଣେ ମା ମାନବସମ୍ପାଦ କୁ ଜନ୍ମ ଦେଇଥାଏ ଏବଂ ଏହି ଧରିତ୍ରୀ ମା ମାନବସମ୍ପାଦକୁ ସମସ୍ତ ପାପ ଏବଂ ପାପକର୍ମରୁ ମୁକ୍ତି ଦେଇଥାଏ । ଆଜିର ମାନବସମ୍ପାଦ କେବଳ ଧରିତ୍ରୀ ମା କୁ ଅଣଦେଖା କରୁଛି ତାହା ନୁହେଁ, ଆଜିର ମାନବସମ୍ପାଦ ନିଜର ଜନ୍ମଧାତ୍ରୀ ବା ଜନନୀ କୁ ମଧ୍ୟ ଅଣଦେଖା କରୁଛି ।

ଧରିତ୍ରୀ ରାଣୀ ର ହୃଦୟ ଆଜି ତହଲବିକଳ ହେଇ କାନ୍ଦୁଛି, ନିଜ ପାଇଁ ନୁହେଁ ଏହି ମାନବସମ୍ପାଦ ପାଇଁ । କାରଣ ସେ ପରା ମା ମା କଣ କେବେ ତା ସନ୍ତାନ ମାନଙ୍କ

ଉପରକୁ ଆସୁଥିବା ବିପଦକୁ ଦେଖି ରୁପ୍ ରହିପାରେ ? ଧରିତ୍ରୀ ମା ଆଜି ତାର କରୁଣା ହୃଦୟରୁ ଏହି ମାନବସମ୍ପାଦ ପାଇଁ ଭଗବାନଙ୍କ ପାଖରେ ଗୁହାରି କରୁଛି । ଏହି ମାନବସମ୍ପାଦର ଉଦ୍ଧାର ପାଇଁ ଭଗବାନଙ୍କ ଆଗରେ ନେହୁରା ହେଉଛି ।

ଏହି ଧରିତ୍ରୀ ମା ର ସୁରକ୍ଷା କରିବା ମାନବସମ୍ପାଦ ର କେବଳ ଦାୟିତ୍ଵ ନୁହେଁ କର୍ତ୍ତବ୍ୟ ମଧ୍ୟ । କାରଣ ଏହି ଧରା ପୃଷ୍ଠରେ ମାନବସମ୍ପାଦ ବସବାସ କରୁଛି ଏବଂ ଏହି ଧରଣୀ ରାଣୀ ମାନବସମ୍ପାଦ କୁ ଆପଣେଇ କୋଳେଇ ନେଇଛି ତେଣୁ ଏହି ଧରିତ୍ରୀ ବି ତ ଜଣେ ମା । ସନ୍ତାନର ସୁଖ ଦୁଃଖ କୁ ଯେମିତି ମା ନିଜର କରିନେଇ ସନ୍ତାନକୁ ରକ୍ଷା କରିଥାଏ ସେହି ପରି ଭାବରେ ସନ୍ତାନର ମଧ୍ୟ ତାର ଜନନୀ ପ୍ରତି କର୍ତ୍ତବ୍ୟ ରହିଛି । ଆଧୁନିକ ଯୁଗର ଏହି ମାନବସମ୍ପାଦ ଯଦି ଧରିତ୍ରୀ ମା କୁ ରକ୍ଷା କରିବାତାହା ନୁହେଁ ଆସୁଥିବା ଆଗାମୀ ପିଢ଼ି କୁ ମଧ୍ୟ ଏକ ସୁସ୍ଥ, ସବଳ ଏବଂ ଗୋଟିଏ ସୁନ୍ଦର ଭବିଷ୍ୟତ କୁ ଦେଇ ଆଗାମୀ ପିଢ଼ି କୁ ସ୍ଵାଗତ କରି ପାରିବ ।

ଜୟହିନ୍ଦ

ବନ୍ଦେ ମାତରମ



ଏ.ପି.ଜେ. ଅବଦୁଲ କାଲାମ

—ଘନଶ୍ୟାମ ବାଗ

ସମଗ୍ର ଭାରତ ବର୍ଷରେ ଯେତେ ଜଣ ମହାପୁରୁଷ ଓ ଜ୍ଞାନୀ ଗୁଣୀ ବ୍ୟକ୍ତି କିମ୍ବା ସଫଳ ହାସଲ କରିଥିବା ବ୍ୟକ୍ତି ଧରାପୃଷ୍ଠରେ ଅବତାରଣ କରିଛନ୍ତି ସେମାନଙ୍କ ମଧ୍ୟରୁ ଅବଦୁଲ କାଲାମ ଅନ୍ୟତମ ତାଙ୍କ ପୁରା ନାମ ଆବୁଲ ଫକିର ଜେନ୍ନୁଲାଭଦିନ । ସେ ଜଣେ ତାମିଲ ମୁସଲିମ ପରିବାରର ଗରିବ ପିଲା ଥିଲେ । ତାମିଲନାଡୁ ର ରାମେଶ୍ୱର ଠାରେ ସେ ଜନ୍ମ ଗ୍ରହଣ କରିଥିଲେ । ଦେଶର ପ୍ରଗତି ଓ ଦେଶ କୁ ଆଗେଇବାରେ ତାଙ୍କର ଆଦ୍ୟ ଚେଷ୍ଟା ଓ ଶ୍ରମ ରହିଛି । ତ ବଲାନ୍ତ ଜାଣିବା ତାଙ୍କ ବିଷୟରେ ।

ଅବଦୁଲ କାଲାମ ଯେତେବେଳେ ତାଙ୍କ ଗାଁରେ ଛୋଟ ବେଳେ ରହୁଥିଲେ ସେ ଏକ ସାଙ୍ଗ କରିଥିଲେ । ସେ ସମୟରେ ଛୁଆଁ ଅଛୁଆଁ ଭେଦଭାବ ମଧ୍ୟ ରହିଥାଏ । ତାଙ୍କ ସାଙ୍ଗ ଗୋଟିଏ ପଣ୍ଡିତ ଘରର ପିଲା । ସକାଳ ସମୟରେ ସେ ପିତାଙ୍କ ସହ ସ୍ନାତ୍ତି କରୁଥିଲେ ଓ ସଞ୍ଜ ବେଳେ ସେ କାଲାମ ଙ୍କ ସହ ଭେଟକରୁଥିଲେ । ଦିନେ ବିଦ୍ୟାଳୟରେ କାଲାମ ଓ ତାଙ୍କ ସାଙ୍ଗ ପ୍ରଥମ ବେଞ୍ଚରେ ବସିଥିବା ବେଳେ ବିଦ୍ୟାଳୟକୁ ଏକ ନୂତନ ଅଧ୍ୟାପକ ଆସିଥିଲେ । ସେ ତାଙ୍କୁ କହିଥିଲେ ତୋର ଏତେ ସାହସ ତୁ ମୁସଲିମ ପିଲା ହୋଇ ପ୍ରଥମ ବେଞ୍ଚରେ ବ୍ରାହ୍ମଣ ପିଲା ସହ ବସିଛୁ ଏହା ଶୁଣି କାଲାମ ମନୁଦୁଃଖୀ ର ସହ ଘରକୁ ଚାଲିଗଲେ । ହଠାତ ସଞ୍ଜ ବେଳେ ତାଙ୍କ ସାଙ୍ଗ ତାଙ୍କୁ କହିଲେ ବାପା ତାଙ୍କୁ ଡାକୁଛନ୍ତି ତମକୁ ଆସ ଓ ସେ ଆଶ୍ଚର୍ଯ୍ୟ ହୋଇଗଲେ । ଦେଖିଲେ ଯେ ଯେଉଁ ଅଧ୍ୟାପକ ତାଙ୍କୁ ଗାଳି ଦେଇଥିଲେ, ସେହି ଅଧ୍ୟାପକ ଙ୍କୁ ବ୍ରାହ୍ମଣ ଗାଳି ଦେଇ କହୁଛନ୍ତି ଈଶ୍ୱର ପୂଜିବାରେ ସମସ୍ତଙ୍କୁ ସମାନ ଅଧିକାର ପ୍ରଦାନ କରିଛନ୍ତି ଓ ଅଧ୍ୟାପକ ଙ୍କୁ ଗାଳି ମଧ୍ୟ ଦେଇଥିଲେ ଯାହା ଦ୍ୱାରା ଅଧ୍ୟାପକ କାଲାମକୁ କ୍ଷମା ମାଗିଲେ । କାଲାମ ତାଙ୍କ ପରିବାରକୁ ବହୁତ ଭଲ ପାଉଥିଲେ ଓ ପାଠ ପଢ଼ିବାକୁ ମଧ୍ୟ । ପରିବାରର ଅସୁବିଧା ଓ ଖରାପ ପରିସ୍ଥିତି ଯୋଗୁଁ ସେ ପାଠ ପଢ଼ିବାରେ ବ୍ୟସ୍ତ ବିବ୍ରତ



ରହୁଥିଲେ । ପରବର୍ତ୍ତୀ ସମୟରେ ତାଙ୍କ ବାପା ତାଙ୍କ ମନକଥା ବୁଝିପାରି ତାଙ୍କୁ ସ୍ଥାନୀୟ ହାଇ ସ୍କୁଲରେ ଏଡମିଶନ କରାଇଲେ । କାଲାମ ଙ୍କ ଲକ୍ଷ ଥିଲା ସେ ଏକ ସ୍ୱେଚ୍ଛା ସାହସୀ ହେବେ ଓ ସେଥିପାଇଁ ସେ ମାତ୍ରାସ ଜନଶ୍ଟିରପୁଟ୍ରେ ଅଧ୍ୟୟନ କଲେ ଓ ଶେଷରେ ସେ ତାଙ୍କ ଲକ୍ଷ୍ୟ ହାସଲ କରି ବହୁତ ଗୁଡ଼ାଏ ମିସାଇଲ ନିର୍ମାଣ କଲେ । ତେଣୁ ତାଙ୍କୁ ମିଜାଇଲ ମ୍ୟାନ ଅଫ ଦା ଇଣ୍ଡିଆ ବୋଲି କୁହାଯାଏ । ସେ ଆମ ଭାରତର ରାଷ୍ଟ୍ରପତି ମଧ୍ୟ ଥିଲେ । ସେ ପିଲାମାନଙ୍କୁ ଉପଦେଶ ମଧ୍ୟ ଦେଉଥିଲେ । ତାଙ୍କୁ ଜଣେ ଛାତ୍ରୀ କିପରି ଆଗକୁ ଭଲ ଜ୍ଞାନ ଆହାରଣ କରିବାର ଶୈଳୀ ପଚାରିଥିବାରୁ ସେ ଇଂରାଜୀରେ କହିଥିଲେ ବାସ୍ତବ ଜୀବନରେ କିପରି ସଫଳ ହାସଲ କରିହେବ ତାହା ଆମେ ଅବଦୁଲ କାଲାମ ଙ୍କ ପରି ମହାନ ଲୋକଙ୍କଠାରୁ ଶିଖିବା ଉଚିତ । ତାହା ସହିତ ଆମ ଭାଷା ପ୍ରତି ମଧ୍ୟ ସମ୍ମାନ ରଖିବା ଉଚିତ । କିଛି ପଦକହିବାକୁ ଗଲେ—

“ମାତୃ ଭୂମି ମାତୃ ଭାଷାରେ ମମତା
ଯା ହୃଦେଜନନୀ ନାହିଁ
ତାକୁ ଯଦି ଜ୍ଞାନୀ ଗଣରେ ଗଣିବେ
ଅଜ୍ଞାନୀ ରହିବେ କାହିଁ ।”



ଶିକ୍ଷା, ଶିକ୍ଷକ ଓ ଅଭିଭାବକ

ଶ୍ରୀ ଅରୁଣ ଖାତଙ୍କା

ପ୍ରଚଳିତ ଶିକ୍ଷା ପଦ୍ଧତିରେ ବର୍ତ୍ତମାନ ଯୁଗର ଛାତ୍ରଛାତ୍ରୀ ଶିକ୍ଷକ ଶିକ୍ଷୟତ୍ରୀ ଏବଂ ଅଭିଭାବକ ମାନଙ୍କର ଭୂମିକା ପରିବର୍ତ୍ତନର ଆବଶ୍ୟକତା ରହିଅଛି । ଆଜି କାଲିର ସାମାଜିକ ଚଳଣିରେ ମୋବାଇଲର ବ୍ୟବହାର ଶିକ୍ଷା ପଦ୍ଧତିକୁ ସମ୍ପୂର୍ଣ୍ଣ ନଷ୍ଟ କରିବାରେ ଲାଗିଛି, ଏଥିରେ ଅଭିଭାବକ ମାନଙ୍କର ଚିନ୍ତା ଧାରାରେ କିଛିତନ୍ମତି ଆଣି ପାରିଲେ ଛାତ୍ରଛାତ୍ରୀମାନେ ବହୁତ ତନ୍ମତି ହୋଇପାରିବ ବର୍ତ୍ତମାନ ଶ୍ରେଣୀ ପ୍ରକୋଷ୍ଠରେ ସମ୍ବେଳିତ ଛାତ୍ର ଛାତ୍ରୀଙ୍କ

ସଂଖ୍ୟା ଏତେ ଦ୍ରୁତଗତିରେ ବଢ଼ିଛି ଯାହାକି ଶିକ୍ଷକ ଛାତ୍ର ଅନୁପାତର ଯଥେଷ୍ଟ ପରିବର୍ତ୍ତନ ହୋଇ ପାରିଛି । ଯାହାଫଳରେ ଛାତ୍ରଛାତ୍ରୀଙ୍କୁ ସମୟ ଦେବା ପାଇଁ ଶିକ୍ଷକ ମାନେ ଚେଷ୍ଟା କଲେ ମଧ୍ୟ ଫଳପ୍ରସ୍ତୁତହୋଇପାରୁ ନାହିଁ ଏଥିରେ ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କର ଆଗ୍ରହ ଯଥେଷ୍ଟ ମାତ୍ରରେ ତନ୍ମତି ହୋଇ ପାରିଲେ ଏକ ସୁନ୍ଦର ସ୍ୱଚ୍ଛ ବାତାବରଣ ଶିକ୍ଷାଅନୁଷ୍ଠାନ ଗଢ଼ାହୋଇପାରିବ ।



ତୁମକୁ ପାରୁନି ଭୁଲି

ନୀଳମଣି ପାଠଯୋଗୀ

(ପୁରାତନ ଛାତ୍ର)

ତୁମେ ଥିଲ ବୋଲି
ସୂରୁଜ ର ସୁନେଲି ଆତ୍ମା ରେ
ଝଲସୁ ଥିଲ ଏ ବନାନୀ,
କଅଁଳ ଘାସ ର ବିଛଣାର
କାକର ଟୋପା ହୋଇ
ସ୍ବର୍ଗ କରୁଥିଲ ଯେବେ
ଶାହରିତ ହେଉଥିଲା ତନ୍ମୁ ଆଉ ମନ ।
ତୁମେ ଥିଲ ବୋଲି
ଶୀତଳ ମଳୟ ପାଗଳ କରୁଥିଲା
ମୋ ଯଉବନ କୁ
କୁହୁଡ଼ି ର ପ୍ରାଚୀର ଭିତରେ
ଗଢ଼ିଥିଲି କେତେ ଯେ ତାଜମହଲ ।

ତୁମେ ଥିଲ ବୋଲି
ସକାଳର ଅଳସ ଭାଙ୍ଗିବାକୁ
ମନ ଚାହୁଁ ନଥିଲା,
ପାହାଡ଼ିଆ ଶିଶିରସିନ୍ଧୁ ସବୁଜିମା
ସତେ ଯେମିତି ହାତ ଠାରି ଡାକୁଥିଲା
ଝଙ୍କା ସେପଟରୁ ।
ତୁମେ ଥିଲ ବୋଲି
ନିର୍ମଳ ଆକାଶରେ ସାଗର ଦେଖୁଥିଲା ନିଜକୁ, ।
ସବୁ ପାଇଥିଲି
ତୁମେ ଥିଲ ବୋଲି
ଏବେ ମୁଁ ତୁମକୁ ପାରୁନି ଭୁଲି ।



ସଂପର୍କ ଛିଟା

ଦୀପିକା ପଟ୍ଟନାୟକ

ଅଧ୍ୟାପିକା, ବିଭାଗୀୟ ମୁଖ୍ୟ

ଶୈକ୍ଷିକ ସଂପର୍କ ଏବଂ କାର୍ଯ୍ୟକ ପରିଚାଳନା ବିଭାଗ

ରାୟଗଡ଼ ସ୍ୱୟଂ ଶାସିତ ମହାବିଦ୍ୟାଳୟ, ରାୟଗଡ଼

ଅନେକ ଦିନର ସଂପର୍କ ଗୁଡ଼ିକ

ପାଖେ ପାଖେ ପ୍ରତି ମୁହୂର୍ତ୍ତରେ

ଭାବର ଆଦନ ପ୍ରଦାନରେ

ଅତି ସୁକୁମାର ଭାବେ

ଦୂରକୁ ଦୂରକୁ ଚାଲିଥିଲା ।

ଯେମିତି ଏକ ସୁନ୍ଦର ଦୁନିଆ

ହଠାତ୍ ଦିନେ ସ୍ମୃତିର ଜାଗରୁକ

କେଜାଣି କାହିଁକି, କେହିବି ନିଜର ଲାଗିଲେନି,

ସମସ୍ତେ ଯେମିତି ଆପଣାସୂର୍ଯ୍ୟ ।

ତେଣୁ ତ ବହୁତ କଲି, ନିଜର କରିବା ପାଇଁ

ମନେଇଲି ମଧ୍ୟ, ତଥାପି ସେ କେବେ ମୋର ନୁହଁନ୍ତି ।

ବୋଧ ପାଇଲା ବେଳକୁ ଅପରାହ୍ନ ସମୟ,

ଅସଂଖ୍ୟ ପାହାଚ

ଅନୁଭବି ଜୀବନ, ଅବାହର ପ୍ରଶ୍ନ ।

ପାଣିର ସୁଅରେ, ସମୁଦ୍ରର ଶୀତଳ ହାତ୍ତାରେ ।

ଜୀବନର ଜଟିଳ ଅନୁଭୂତି

ପବନରେ ମୁଖରିତ ।

ସମସ୍ତ ବିଚିତ୍ର ଉପଲବ୍ଧି ॥



ସ୍ମୃତିରୁ କୋରାଏ

ଦୀପିକା ପଟ୍ଟନାୟକ

ଅଧ୍ୟାପିକା, ବିଭାଗୀୟ ମୁଖ୍ୟ

ଶୈକ୍ଷିକ ସଂପର୍କ ଏବଂ କାର୍ଯ୍ୟକ ପରିଚାଳନା ବିଭାଗ

ରାୟଗଡ଼ ସ୍ୱୟଂ ଶାସିତ ମହାବିଦ୍ୟାଳୟ, ରାୟଗଡ଼

ଆଜି କେଜାଣି କାହିଁକି ମନେ ପଡେ ସେଦିନର କଥା । ସେଦିନ ଥିଲା ୨୨ ଅଗଷ୍ଟ ୨୦୨୧ । ହଠାତ୍ ମେସେଜ୍ ଟି ଆସିଲା କିଛି ପାର୍ସଲ ଅଛି । ମନରେ ଉଛୁସ୍, କାରଣ ଦିନଟି ସେତିକି ଖାସ୍ ଥିଲା । ଭାଇ - ଭଉଣୀ ସମ୍ପର୍କର ପବିତ୍ର ବନ୍ଧନ, ରକ୍ଷା ବନ୍ଧନ । ଶୁଭେଚ୍ଛା ର ସୁଅ ଛୁଟି ଆସୁଥିଲା, ଦିନର ପ୍ରାରମ୍ଭରୁ । ମନରେ ଅନେକ ପ୍ରଶ୍ନ ବି ଉଠି ମାରୁଥିଲା , ଯାହା ମନ କୁ ଆନ୍ଦୋଳିତ ବି କରୁଥିଲା । ଠିକ୍ ଏତିକି ବେଳେ ହଠାତ୍ ଫୋନ୍ କଲ ଟି ବାଜିଥିଲା । ଆଉ ସେପଟୁ କେହି ଜଣେ କହିଲେ ମାତାମ୍ କୋଉଠି ? ଆପଣଙ୍କର ପାର୍ସଲ୍ ଟେ ଆସିଛି । ହଠାତ୍ ଧାଇଁ ଯାଇଥିଲି ବାହାରକୁ, କିନ୍ତୁ କେଜାଣି କାହିଁକି ପୁଣି ମନକୁ ଆସିଲା, କିଛି ଭୁଲି ଗଲା ପରି, କିଛି ନେଇ ଯିବା କୁ ମନ ଭିତରୁ କେହି ଜଣେ କହିଲା ପରି ମନେ ହେଲା । ପୁଣି ଫେରିଲି ଘରକୁ ଆଉ ଭାବିଲି ରକ୍ଷା ବନ୍ଧନ ରେ ଭାଇ ଭଉଣୀ ର ସମ୍ପର୍କ କୁ ବାନ୍ଧି ରଖୁଥିବା ରେଶମ ସୂତାକୁ ସେଇ ପିଲା (କୋରିଅର ବନ୍ଦ) ର ହାତରେ ଯଦି ବାନ୍ଧି ଦିଆଯାଏ, ସୁଦୂରରେ ଥିବା ଭାଇର ଅଭାବକୁ କିଛି ମାତ୍ରାରେ ପୁରଣ ବୋଧେ ହୋଇପାରିବ । ପ୍ଲେଟ୍ରେ ଫୁଲ, ଦୁବ, ମିଠା, ପିଠା, ସିନ୍ଦୂର, ଚାଉଳ ଆଉ ରାନ୍ଧାଟିଏ ନେଇ ଧାଇଁଗଲି ତା ପାଖକୁ । ପାର୍ସଲ୍ ଟି ବଢେଇବା ବେଳେ ପଚାରିଲି, ଭାଇ ତୋ ହାତରେ ଏ ରାନ୍ଧାଟିଏ ବାନ୍ଧିପାରିବି ?

ପିଲାଟି ଆଶ୍ଚର୍ଯ୍ୟ !

ମ୍ୟାଡମ୍ !

ତା ଠାରୁ ଉତ୍ତର ଶୁଣିବା ପୂର୍ବରୁ ଆଉ କାଳ ବିଳମ୍ବ ନ କରି ରାନ୍ଧାଟି ବାନ୍ଧି ଦେଲି । ମନରେ ଆଶ୍ଚର୍ଯ୍ୟ । ପାର୍ସଲ୍ ନେଇ ଘରକୁ ଆସିଲି । ପାର୍ସଲ୍ ଟି ଥିଲା ବୁଲ୍ ବୁଲ୍ ର ତା ସାନ ଭାଇ ବୁଲ୍ ବୁଲ୍ ପାଇଁ । ପାର୍ସଲ୍ ଖୋଲି ଦେଖିଲି ରାନ୍ଧା ସହ ଏକ ବଡ଼ ଚକଲେଟ୍ ପ୍ୟାକେଟ୍ ଆଉ ତା ସହ କିଛି ଉପହାର । ରାନ୍ଧାଟି ପୁଅକୁ ବାନ୍ଧିଲା ବେଳେ ମନ ବିଭୋର ହୋଇ ଉଠିଥିଲା, ଆଖିରେ ଲୁହ ଜକେଇ ଆସିଲା । କୋରିଅର ବନ୍ଦ ର ସେହି ଅ୍ୟାଙ୍କ ଯୁ ଦିଦି ଆଉ ସେ ସ୍ମିତହାସ ଏବଂ ମୋ କୁନି ପୁଅର ଖୁସି । ଆଜି ବି ମନେ ପଡେ ।



हिंदी विभाग

हरिबंश राय बच्चन के काव्य का मूल स्वर

डॉ. भगवान बिश्वाल

बिभागीय मुख्य हिन्दी विभाग

रायगड़ा स्वशासित महाविद्यालय

अभिव्यक्ति मानव की मूल व्याकुल आवश्यकता है क्योंकि वह जीना चाहता है। जिस प्रकार जीने के लिए खाने-पीने, सोने और जागने की आवश्यकता है उसी प्रकार अपने आप को प्रकट करने की भी है। वह जीवन भर अपने आप को प्रकट करने का बहाना ढूँढता है। जरा-सा बहाना मिलते ही वह जो कुछ भी है उससे ज्यादा अपने आप को प्रकट करता है। यह प्रकटीकरण कभी अपने संतोष के लिए और कभी दुसरोँ को आकृष्ट करने के लिए होता है। जब वह धीरे-धीरे गुनगुनाता है तब वह अपने ही सुख-दुःख को वाणी देता है और जब वह पुरे सुर के साथ जनता के सामने गाता है तब वह तब वह खुद को हल्का करता है और जब धाड़ों मार-मार कर रोता है तब वह अपने लिए दुशरोँ के साथ में प्रश्नचिह्न लगाता है। अपने आप को प्रकट करने के लिए कभी माध्यम की आवश्यकता पड़ती है और कभी बगैर माध्यम के उसका काम चल जाता है। कभी है। जिस प्रकार सघन बादलों को देखकर वर्षा का अनुमान लगाया जा सकता है उसी प्रकार उसके चेहरे पर लिखी, आँखों में बिछी लकीरोँ को देखकर उसके भय, क्रोध, प्रेम, विवशता और निरीहता को अच्छी तरह देखा-परखी व्यक्ती ही इसे पढ़सकता है। जिस प्रकार राह चलते व्यक्ति के सामने अपने आप को अभिव्यक्त भी नहीं किया जा सकता। अभिव्यक्ति के सही रूप के लिए दो बातों की आवश्यकता रहती है, एक व्यक्ति के जीवन की गहराई और दुसर समझने वाले की शुद्ध सामर्थ्य।

मानव ने कभी रंगों को गहराई दी और कभी तुलिका द्वारा आडि-तिरछी, सीधी-सपाट रेखाओं को वाणी दी। कभी छेनी द्वारा निर्जीव वस्तु धातु में जान डाली और कभी शब्द द्वारा दुसरोँ को आर्द्र किया। इसी

प्रकार रंगों की गहराई, रेखाओं की वाणी, प्रस्तर खण्डों की जीवंतता तथा शब्दों के गीलेपन द्वारा कला का जन्म हुआ। अटुट आस्था और अनवरत साधाना द्वारा कला का संस्कार हुआ और यही देशगत सीमा का अतिक्रमण कर सहृदय के दुरस्थ संसार में पहुँच जाती है। यह कारण है के प्रत्येक देश और युग की कला का महत्व सर्वत्र स्वीकारा जाता है।

काव्य में शब्द और अर्थ कला का माध्यम बनते हैं। कवि शब्दों के माध्यम से सहृदय पाठक के साथ साक्षात्कार करता है। जिस प्रकार पदचाप में व्यक्ति का आकार छिपा रहता है उसी प्रकार शब्दों में भी कवि का आकार-रूप छिपा रहता है। साहित्यकार अपने भीतर को प्रकट करता है, उन भीतरी भावनाओं को जो पहले किसी कारणवश प्रकट नहीं हो पाई। जिस प्रकार उचित अवसर पर वायु, जल को पाकर बीज से अंकुर फुट निकलता है। कवि भी उसी प्रकार सार्वकालिक सत्य का उद्घाटन करता है। वह अपनी विशिष्ट संवेदनाओं को प्रकट करता है, उसी संवेदना को वाणी देता है जो पाठक के अन्तर को छु सकता है। जहाँ साधारण अभिव्यक्ति द्वारा केवल मनुष्य की अभिलाषा प्रकट होती है वहाँ साहित्यिक अभिव्यक्ति द्वारा कलाकार की आत्म-साधाना, आस्था, सुख-दुख, हर्ष-विषाद प्रकट होता है। जहाँ साधारण अभिव्यक्ति में मनुष्य का उद्देश्य विचारों के आदान-प्रदान में रहता है, वहाँ साहित्यिक अभिव्यक्ति में विषय और शैली की समान्वित शक्तिमत्ता अवश्यभावी होती है। यही कारण है कि काव्य की अभिव्यक्ति इतिहास, भुगोल, दर्शन और अर्थ शास्त्र से भिन्न है।

कवि अपनी अनुभूति को कल्पना द्वारा सुन्दर बनाता है और बाद में शब्दों द्वारा पाठक को छुता-सहलाता है। कल्पना के अभाव में कोई अनुभूति काव्य नहीं हो सकती। प्रत्येक मनुष्य में समान भावनाएँ रहती हैं लेकिन कवि उन्हें काल्पनिक सौन्दर्य में समान भाव से बांधता है, अन्तर केवल परिणाम में है।

प्राकृतिक सौन्दर्य देखकर केवल कवि हृदय ही काव्य रचना कर सकता है। वह केवल काव्य रचना नहीं करता बल्कि पाठक के मन में बैसी अनुभूति उत्पन्न कर देता है जैसी उसके मन में होती है। सत्य तो यह है कि उक्ति की विविधता ही साधारण मनुष्य और कवि में अन्तर ला देली है। यही उक्ति-वैविध्य या वैचित्र्य कवि को साधारण से असाधारण बना देता है। वस्तुतः उक्ति-सौन्दर्य ही कवि की भावना और कला का मापदण्ड है भाव चाहे कितना ही सुन्दर क्यों न हो ताजी और मंहंगी क्यों न हो, बनाने की भी कला होती है नमक-मिर्च के अन्दाज का अपना महत्व होता है। भोजन चाहे कितना ही बढ़ीया क्यों न हो, परोसने की कला को नकारा नहीं जा सकता, घर-आंगन कितना ही बड़ा क्यों न हो उसकी लिपाई-पुताई का भी अपना महत्व है। सर्जन मात्र से ही कवि का कार्य पुरा नहीं होता, जब तक वह अपनी अनुभूति को शब्दों के साँचे में नहीं ढाले, अपनी बात दूसरों तक पहुँचाने की योजना न बनाए। उसका सर्जन तबतक अधूरा है जबतक वह किसी हृदय की गहराई तक नहीं पहुँचता, उसकी कल्पना अलंकरण-सौन्दर्य के बिना अधूरी है। जिस प्रकार बगैर शरीर के आत्मा आकारहीन है, उसी प्रकार शब्द विलास के बिना कविता भी आकारहीन है। इस प्रकार की कविता पैदा होने से पहले ही स्वर्ग सिधार जाती है। अपने काव्य को चिरंजीवी बनाने के लिए कवि सुन्दर समर्थ शब्द विलास, समर्थ-सिद्ध भाषा, प्रणय-सौन्दर्य जन्य अलंकरण, सजीव जीवंत चित्रमय तथा मधु-कोमल का लय चयन करता है। कवि की कुशलता इसी बात में निहित है कि वह पाठक तक पहुँचने के लिए किस प्रकार की सीढ़ियों का निर्माण करता है। कविता कवि

के जीवन का अंश है जीवित अंश, जिसे काटकर फेंका नहीं जा सकता। जिस प्रकार माँ बच्चे को जन्म देने के बाद उसका पालन-पोषण करती है उसी प्रकार कवि भी कविता की रचना करने के बाद उसे पावन-पवित्र बनाता है, यही पावनता उसकी कविता का प्राण है।

कविता कवि की प्रतिच्छवि है, यह वह दर्पण है जिसमें कवि हृदय की गहराई प्रतिबिम्बित होती है। उसमें कवि का चेतन-अचेतन तत्त्व, युग-परिवेश, संस्कार निर्माण सब कुछ देखा जा सकता है। यहाँ सब कुछ एक साथ दिखाई देता है, किसी को भी छोड़ने की गुँजाइश नहीं रहती है। कविता में से न कवि को निकाला जा सकता है और न उसके युग को। दोनों में किसि को भी निकाल देने से कविता निश्चित रूप से पंगु हो जाती है। इसलिए समर्थ कृति में कृतिकार और उसका युग दोनों मौजूद रहते हैं।

बच्चन ने कविता के माध्यम से पाठक के मर्म को छुआ है, उसकी दुखती रग को छेड़ा है। इसी रग को छेड़ने के बहाने से उसने अपने आप की खोज की है और उस खोज में खरा उतरा है। बच्चन की कविता कवि की पहचान है, वह उसके व्यक्तित्व को सजाती-संवारती है, निखारती-बनाती है। उसकी कविता में कला का अक्षय सौन्दर्य है उस सौन्दर्य में कवि - हृदय की पदचाप है। यह कहना अनुचित नहीं है कि बच्चन की कविता ने प्रेम की आरती उतारी है, उसकी पवित्रता को अपने आँचल में समेटा है, उसके गीत को वाणी दी है, दीप को ज्योत्स्ना दी है, पुष्पों की पंखुडियों को गन्ध दी है और अपने-आस-पास बिखरे हैं। जो भी इस पथ से गुजरा है वह साथ ही काव्य की पवित्रता, उसके गीत-गन्ध, दीप-दान का एक साथ अनुभव करता है।

जीवन के कड़वे-मीठे विरोधों को सहन कर कवि ने अपनी आँखों को हमेशा सजल रखा है, वेदना की चोटों को सहा है। इन चोटों में भी संगीत है, लय है, अनुभव की गरिमा है, भाषा की ऋजुता है, लक्षणा का चमत्कार है। बच्चन के काव्य में कवीर की सच्चाई है,

मीरा की सरलता है, सुर का संगीत है, तुलसी की बिनय और कच्चा चिट्ठा खोलने की प्रवृत्ति है, रसखान का आवेग है, बिहारी का चमत्कार है, देव की रसात्मकता है पदमाकर की चंचलता और देग है ।

बच्चन की कला का जन्म अक्षय सौन्दर्य के मुल से हुआ है, यह सौन्दर्य शीतल छाँह-सा भी है और तपती दुपहरी-सा भी । कवि की कला अनुभूति के कण-कण में सत्य को खोजती है । इस सत्य में डुबने के लिए सहृदयता के अतिरिक्त तन्मयता की भी आवश्यकता है । ऐसी तन्मयता जो अनुभूतिजन्य नीरवता-बेचैनी, करुणा-विषाद का अनुभव कर सके । बच्चन की कला में अकेलापन की पीडा की कई स्थितियाँ हैं. जिनमें अपनी काव्य नायिका के रूप की रेखाएँ स्पष्ट दिखाई देती हैं । ये रेखाएँ पैनी और तीखी हैं । इनमें गहरे रंग भी है और संगीत की मर्मभेदी स्वर लहरियाँ भी । जो पाठक को सौन्दर्य का पान तो कराती हैं लेकिन धरती से दूर किसी काल्पनिक लोक में नहीं ले जातीं ।

सौन्दर्य के प्रति बच्चन की धारणाएँ उनके समग्र काव्यों में प्रकट हुई है । उनके सौन्दर्य चिंतन में बुद्धि, आत्मा और हृदय का समुचित समंजन है । वे सौन्दर्य के प्रति व्यापक दृष्टि रखते हैं और सौन्दर्य के सभी आयामों में उनका प्रवेश है । जितना ही उनका सौन्दर्य क्षेत्र है । दुसरे शब्दों में मानव एवं मानवेतर प्राणी, लौकिक जगत, वस्तु जगत एवं आध्यात्मिक जगत सभी खण्डात्मक रूप यहाँ पर आकर एक रूप हो जाते हैं; सौन्दर्य का आध्यात्मिक रूपवादी, उपयोगितावादी आदि सभी दृष्टिकोण एक अखण्ड रूप में प्रकट हुए हैं । मानव, प्रकृति तथा सभी क्षेत्रों के सौन्दर्य-परक सुक्ष्म क्षणों का पर्यवेक्षण उन्होंने आत्मानुभूत रूप में किया है । काव्य जैसे रमणीय माध्यम से अभुतपूर्व सफलता प्राप्त की है; सौन्दर्य के सभी आयाम भी एक अखण्ड स्वरूप ग्रहण कर लेते हैं ।

बच्चन के काव्य में नारी का सरल रूप-सौन्दर्य तथा विशेष रूप-सौन्दर्य प्रकट हुआ है । बच्चन नारी के

सरलतम रूप के पुजारी है । नारी का सरल रूप पुरुष की शान्ति का कारण है, उसकी आन्तरिक प्रसन्नता की वस्तु है, उसका जीवन-धन है; लेकिन उसका कृत्रिम रूप उसकी अशान्ति, आन्तरिक दुःख तथा जीवन-विघटन का कारण है । इस तथ्य को बच्चन ने समझा और नारी के सरलतम रूप में दिव्य सौन्दर्य का निर्माण किया है ।

इसी कारण बच्चन की नारी की देह-यष्टि वासनाओं के उन्नयन की विभूति है; मानसिक परिष्करण की वस्तु है; आत्मिक उल्लास की छवि है । उसकी मांसलता आवयविक रूप में स्थूल अर्थात् प्रत्यक्ष रूप में प्रकट नहीं अपितु अनुभूत्यात्मक रूप में और कहीं प्रकट भी हुई है तो अप्रत्यक्ष रीति से अर्थात् काव्य रूपकों, प्रतीकों के आवरण में है । जिस प्रकार ध्वनिकार आनन्दवर्धन ने ध्वनि को नारी के लावण्य एवं दीप्ति के रूप में स्पष्ट किया है उसी प्रकार बच्चन की नारी का रूप-सौन्दर्य ध्वनि के रूप में प्रकट होता है । इस प्रकार बच्चन का नारी-सौन्दर्य परंपरा विच्छिन्न होकर विशिष्ट है ।

बच्चन ने नारी का स्थूल प्रतिभा जनित सौन्दर्य ही चित्रित नहीं किया अपितु गत्यात्मक सौन्दर्य भी व्यक्त किया है । शास्त्रीय शब्दावली में उसके अनुभावों का वर्णन मनोवैज्ञानिक पद्धति से हुआ है । उनकी इतनी सुझ और कलात्मक प्रतिभा है कि नारी के बाह्य व्यक्तित्व में ही आन्तरिक व्यक्तित्व को प्रकट कर देते हैं अर्थात् उसके आन्तरिक गुण या आन्तरिक भावनाएँ उसके रूप चित्रण से ही प्रकट हो जाती है । इस प्रकार नारी का आन्तरिक एवं बाह्य दोनों ही रूप एक साथ प्रकट हो पाया है । इसके अतिरिक्त उसके रूप का प्रभावात्मक वर्णन करने से रूप में एक अतिरिक्त सौन्दर्य की वृद्धि होती है ।

बच्चन की प्रवृत्ति मनुष्य के मानसिक भावात्मक सौन्दर्य में ही अधिक रमी है । वास्तव में बच्चन मानव के आन्तरिक भाव- जगत के ही कवि हैं । यौवन की विविध दिव्य कल्पनाएँ एवं गुलाबी स्वप्नों का

आकर्षण एवं मोहक सौन्दर्य बच्चन के समस्त काव्य में मिलता है । यौवन मानव-जीवन का सर्वाधिक भावात्माक स्थल होता है । यही मनुष्य के जीवन की भूमिका होती है । बच्चन की जागृत प्राकृतिक चेतना ने यौवन के सौन्दर्य का अनेकशः चित्रण किया है । यौवन से उदभूत प्रेम के सभी पक्षों का मर्यादित रूप उनमें मिलता है । उन्होंने प्रेम के उदात्त और निस्पृह रूप को अधिक महत्व दिया है जौ सब कुछ देना जानता है, प्रतिदान में लेने की इच्छा नहीं । बच्चन का प्रेमी एक तपस्वी या एक साधक की भाँति प्रेम की साधना करता है । उसकी केवल एक ही इच्छा है प्रियतम का निश्चल प्रेम, इसी प्रेम का निर्मल प्रकाश बच्चन के काव्य में प्रकाशित है । प्रेम के विविध भाव-संवेदनों एवं अनुभूतियों को कोमल एवं मसृण शैली में अभिव्यक्त किया गया है ।

प्रेम के परिणामस्वरूप उठने वाली विविध भाव-तरंगें बच्चन के मधुवादी काव्य तथा प्रणय परक गीतों में देखने को मिलते हैं । आन्तरिक भावाकुलता, उत्थान-पतन एवं विकलता का चित्रण करने में वे दक्ष हैं । कवि बच्चन ने अपने ही हृदय का अन्तर्द्वन्द्व अत्यन्त सुक्ष्म एवं सहज अनुभूत्यात्मक रूप से चित्रित किया है । बच्चन के निजी जीवन का अतीत उसके अनुभव सद्य-स्नाता रूप में व्यक्त हुआ है । विरही की आन्तरिक व्यथा तथा आत्मिक उल्लास दोनों का ही प्रशंसनीय चित्रण बच्चन के काव्य में हुआ है ।

बच्चन ने भाव-सौन्दर्य के साथ-साथ मानसिक-सौन्दर्य का भी भावात्मक रमणीय स्पर्श देकर अनुभूत्यात्मक रूप में चित्रण किया है । करुणा की लोकमंगलमयी भावना को आत्मा एवं हृदय के अनुभूत सत्य में तपाकर प्रस्तुत किया है । बच्चन का दार्शनिक चिन्तन ही जीवन-चिन्तन बन गया है और उसके प्रस्तुतीकरण की पद्धति भावात्मक है इसीलिए उसमें काव्यत्मक रमणीयता एवं स्निग्धता बनी रहती है, जिससे पाठक सहज ही साधारणीकृत हो जाता है ।

कवि बच्चन के मधुवादी काव्यों पर आदर्शवादी

आलोचकों ने कई प्रकार के आरोप लगाते हैं । पर मधुबाला में ध्वनित मधु अथवा मादकता का सस्ता अर्थ न लगाया जासकता, प्रतिकार्य लेने से जीवन की तत्त्वगत सुखोन्मुखी चिन्ता का प्रभावपूर्ण अभिव्यंजन प्रतीत होता है । ऐन्द्रिक सुखभोग जीवन का प्रबल यथार्थ है, उसी तरह जिस तरह दुख भोग । निश्चय ही मधुबाला में सुख की कोई महान चिन्तापरक अभिव्यक्ति नहीं हुई । किन्तु यहाँ वह जीस प्रकार से ध्वनित हुआ है कवित्व तथा जीवन के दृष्टिकोण से सुन्दर है । और मधुकलश का व्यक्तिवाद निश्चय ही व्यक्ति के अस्तित्ववादी दर्शन का शक्तिशाली राग बनकर मुखरित हुआ है । सामाजिक मर्यादा के आतंक से आतंकित हो उसे तुच्छ बतलाकर बस्तुतः हम अपनी आत्महीनता की ग्रंथी के आप ही शिकार होने का अपराध करते हैं । बच्चन के मधुवादी काव्य व्यक्ति जीवन की साहसिकता, महत्वाकांक्षा तथा दुर्दमनीय सुखेषणा का उन्मुक्त राग मुखरित करता है । यों बच्चन के सम्पूर्ण काव्य में रागमय अभिव्यक्ति होती रही है । सुक्ष्मतः बच्चन का काव्य जग-जीवन के अभाव, तथा अन्माद-अवसाद के भावों का ही द्योतक रहा है । जिसके कारण वह रुमानी न रहकर जीता- जागता प्रतीत होता है । कवि के मधुवादी काव्य के प्रति मध्यवर्गीय पीढ़ी का इसलिय सहज आकर्षण बना रहा है क्योंकि उसके हृदय में बर्जनाओं से विद्रोह करने की छटपटाहट रही और उसे वैसा न करने देने के लिए विवशता की अनेक कठोर श्रृंखलाएँ भी जकडे रही हैं । यह पीढ़ी भ्रन्ति की लीक पर चलने और विश्वासों पर जीने के विरुद्ध विद्रोह करती है ।

मनोविश्लेषणात्मक दृष्टि से देखा जाए तो बच्चन का गीत साहित्य एक स्वस्थ परंपरा में है । जहाँ भावनाओं का शोषण और दमन नहीं वरन गीतों के रूप में मार्गन्तीकरण हुआ है । कवि बच्चन द्वारा किये गये स्वयं के विवेचन में यह सत्य पूर्णतः स्पष्ट हो जाता है, कहीं लोकशील और लोकमर्यादा ने मेरे जीवन की स्वाभाविक माँगों को अवरुद्ध, कुण्ठित, विकृत किया,

तो कहीं लोकमय और लोकाचार ने । सतह पर और तल में और बाहार और भीतर और तन और मन और शब्द में और भाव में इतने दबाव, तनाव, कसाव को सहते, जीते मुझे रोगाक्रान्त, उदभ्रान्त, मॉरविड हो ही जाना था । उसी मॉरविडिटी में मेरी कविता अनियंत्रित, उदाम, उच्छृंखल हो उठी थी । जिसे शान्त, चिन्तामुक्त घर नहीं नसीब हुआ था उसने मधुशाला बनाई थी । जिसे मनोवांछित साथी सुलभ नहीं हुआ था, उसने साकी का हाथ पकड़ लिया था । जिसे तन-मन की सहजसंगिनी नहीं मिली थी उसने मधुबाला की कल्पना की और जो एक निर्मल स्रोत से अपनी तृष्णा तृप्त नहीं कर पाया था, वह हाला के प्याले पर प्याले चढ़ा रहा था । कल्पना, सुन्दरता, श्रृंगार, उल्लास, उन्माद, तीव्रानुभूतियों की ऊँचाइयों तक उठकर, जहाँ तक पहुँचाने में दुर्भाग्य से, मेरे शब्द और स्वर दोनों समर्थ थे । कवि की युगीन, पारिवारिक, सामाजिक परिवेश से उत्पन्न काव्यकलामय मधुकाव्यों की संस्कृतियाँ उन लोगों में आधिक गुँजी जो ऐसी मस्ती में डुबने के लिए लालायित थे । इसी आधार पर बच्चन जी को हालावाद के कटघरे में नहीं बाँधा जा सकता । हाता शब्द का प्रयोग अधिक देखकर अथवा उसकी मस्ती का राग - रंग देखकर, गायक कवि को उस वाद का प्रवर्तक मान लेना और उसी दृष्टि से काव्यविवेचन करना न्यायसंगत नहीं लगता । इतना अवश्य माना जा सकता है के जिस विद्या कोप साहित्यिक आलोचकों ने छायावाद नाम दिया था उससे यह रचनाएँ सर्वथा भिन्न थीं । छायावादीय सुक्ष्म स्वच्छन्दतावादी भावनाओं का प्रकृति और परमेश्वर की आड़ लेकर प्रकट होना, और दुसरी और स्थूल स्वच्छन्दतावादी भावनाओं के बिना किसी लाग लपेट के मांसल अभिव्यक्ति अपने आप में नवीनता का रूप था । जो भाव सिमटे-सिकुड़े थे वे आवरणमयी भाषा का अबगुण्ठन डाले सहजता से आम पाठक को प्रिय न हो सके लेकिन बच्चन जी की सपाट, सरल भाषा ने उन्हें मोह लिया । कवि बच्चन की कविता सच्चे अर्थों में जीवनवादी थी, जिय-भोगे जीवन की सीधी अभिव्यक्ति

और जीने- भोगने में आये परिवर्तन के अनुकूल परिवर्तित ।

कवि बच्चन जी का व्यक्तित्व और कवित्व सुस्थिर नहीं वरन विकासमय रहा है । लोकिन यह भी सत्य है कि विकासमयता का रूप पूर्व में भी समाया रहता है और वाद में भी उभरता है । मधुशाला में भी परवर्ती रचनाओं के सुत्र मिलते हैं और परवर्ती रचनाओं में भी मधुशाला का राग रंग । जीवनधारा बीते युग की लहरियाँ लेकर वर्तमान में बहती है और भविष्य तक पहुँचती है । इस दृष्टि से हमने कवि बच्चन की समस्त काव्ययात्रा का वर्यावेक्षण, आकलन, बिवेचन करने की चेष्टा की है ।

बच्चन के प्रारंभिक गीतों से लेकर प्रणय पात्रिका के प्रणय गीतों तक प्रणय के एक पुर्णवृत्त बनता है जिसका पुर्वार्ध विरह-विषाद के तत्त्वों से निर्मित है और उत्तरार्ध प्रणयोल्लास से पुर्ण है । इसके साथ ही विरह-विषाद में कहीं आशा के जुगनु का गीत है तो प्रणयोल्लास में कहीं बीत गई सो बात गई का चीत्कार भी है । भाव शिल्प की सहजता की दृष्टि से बच्चन के विरह-मिलन के गीत छायावाद के उत्तरार्ध के गीतकार कवियों में सर्वश्रेष्ठ हैं और जिनमें से कुछ गीत तो निश्चय अंचल के गीतों द्वारा हुआ है । मांसल विरह की जितनी दिलकश अभिव्यक्ति अंचल के गीतों में हुई है वह आनुभूतिक तरल बिम्बों की एक अनुठी ही सृष्टि है । बच्चन की अपेक्षा अंचल के विरह की विशिष्टता यह है कि उसमें पुरुष और नारी के प्रणय संबंधों के बीच अहं और दर्प की दीवार ढही हुई लगती है । बच्चन के निशा-निमन्त्रण, मिलन यामिनी और प्रणय पत्रिका के गीतों में नारी के समक्ष पुरुष के अहं को अधिक महत्व मिला है । बच्चन के प्रणय गीतों में नारी को उन्मुक्त भोग की वस्तु समझा गया है ।

गीतिकार की दृष्टि से आधुनिक काल का श्रेष्ठतम गीतिकार कवि बच्चन है । इन गीतों के भाव-प्रकाशन में कुछ ऐसे संगीत और राग-तत्त्वों का समन्वय है जिसे काव्य तथा संगीत का मर्मज्ञ अपनी ही समझ

सकता है । हिन्दी के गीतिकाव्य की परंपरा का आरंभ विद्यापति के गीतों से माना जाता है । लेकिन देखना यह है कि गीतिकाव्य के क्षेत्र में बच्चन जिस स्थान पर पहुँचा है, क्या और कोई गीतिकार कवि उस स्थान को कभी पहुँच सकेगा ? अतः इस क्षेत्र में बच्चन जी को इस अनुष्ठान का पूर्णाहुति-दाता ही मानना होगा । गीतिकाव्य परंपरा में बच्चन नये आभास के पुरुस्कर्ता हैं । प्रारम्भिक कृतियों की तुलना में सामाजिक भावबोध की रचनाएँ स्थानिक शब्द प्रयोग, लोकगीतों की धुन आदि के नियोजन द्वारा बच्चन के व्यक्तित्व के नये पक्ष सामने लाती है । यद्यपि बच्चन के काव्य में इन्द्रियजन्य सम्वेदना और वासना का अधिक्य है और अध्यात्म एवं दर्शन की भूमिका के अभाव में उनका काव्य लौकिक भूमि पर ही विशेष है फिर भी उनकी अप्रस्तुत और प्रतीक योजना के प्रति नवीन दृष्टि और समृद्ध कल्पना सराहनीय है । बच्चन का ऐतिहासिक महत्व भी है, वे छायावादी काव्य प्रक्रिया को आत्मसात न कर सके अतः नये भावबोध और विषय क्षेत्र खोजना उनके लिए आवश्यक था । इसी संदर्भ में हम उन्हें छायावादी काव्य से हटकर नयी प्रवृत्तियों के नेतृत्व करने वाला कवि मानते हैं । गीत योजना में एक सुत्रता, संक्षिप्त और अन्विति के शिल्पि बच्चन गीतकार ही नहीं सफल सार्थक गीतिकार है ।

बच्चन के काव्य संग्रह तेराहार से लेकर जाल समेटा तक अपने मौलिक काव्य संग्रह में मुहावरों और लोकतियों का जितना अधिक काव्यसंगत और समर्थ प्रयोग कवि बच्चन ने किया है, पुरे विश्वास के साथ कहा जा सकता है कि किसी दुसरे समर्थ कवि ने नहीं किया निराला जी ने भी नहीं किया । शब्दों की सरलता के द्वारा सहज भाव से बच्चन ने अपने काव्य को जितना संप्रेषणीय बनाया है खडीबोली काव्य सच्चे अर्थों में लोकप्रिय होने का सदा अधिकारी बना रहेगा । देशज, उर्दु, तदभव आँचलिक व अँग्रेजी शब्दों और प्रत्य के प्रयोगों द्वारा बच्चन की जिस समाहार पुर्ण काव्य-भाषा का स्वाभाविक विकाश हुआ है । खडीबोली काव्य की एक बड़ी उपलब्धि है ।

बच्चन के काव्य में अप्रस्तुत-योजना नैसर्गिक रूप में नियोजित है । प्रायः साध्याश्रित अलंकारों का ही प्रयोग किया गया है । यँ तो ढुँढने पर विरोधमुलक अलंकार भी मिल जाएँगे, लेकिन गौण रूप में । बच्चन का वैशिष्ट्य मानवीकरण और मुर्त-अमुर्त अलंकारों में है । आन्तरिक भावानुकुलता को स्पष्ट करने में, भावों की जटिलता को सम्मूर्त इसी लिए बच्चन ने विशेष रूप से इन अलंकारों का प्रयोग किया है । इसके अतिरिक्त बच्चन की अप्रस्तुत- योजना सहज एवं अनायास रूप में सुनियोजित है ।

जिस प्रकार मानवीय सौन्दर्य नवीन आयामों एवं नवीन अनुभूत सत्त्यों से प्रकट हुआ है उसी प्रकार प्रकृति-सौन्दर्य भी नवीनतम है । बच्चन की प्रकृति की सवोतम विशेषता है चेतनता । उनकी प्रकृति में मानवीय चैतन्य सर्वत्र विद्यमान है । युग-युगों से जड एवं मूर्त प्रकृति में जीवन संचारित करने में बच्चन सिद्ध हस्थ है । ऐसा करने से मानव तथा प्रकृति में सहज ही संबंध स्थापित हो जाता है । मानव और प्रकृति की अलग-अलग स्थिति एक हो जाती है । इस पद्धति के कारण बच्चन की प्रकृति नवीन है ।

प्रकृति का स्वतन्त्र रूप में चित्रण बच्चन के साहित्य में अत्यन्त कम रूप में हुआ है । प्रकृति अधिकतया मानवीय सन्दर्भों में ही चित्रित हुई है । बच्चन के प्रकृति - चित्रण पर एक दोष लगाया जा सकता है कि उन्होंने प्रकृति का नारीकरण कर दिया है । अर्थात् वे सामान्यतया प्रकृति को नारी - धर्म या नारी रूप का ही जामा पहना दिया है । एक प्रकार से प्रकृति नारी के और नारी की कोमलता एवं सुन्दरता अभिव्यंजित हुई और नारी का वैशिष्ट्य प्रकृति में । इसके अतिरिक्त प्रकृति का प्रेरणात्मक, सम्वेदनात्मक, उद्दीपनपरक, उपदेशात्मक आदि सभी रूपों में चित्रण हुआ है । बच्चन ने अप्रस्तुत-विधान के लिए प्रकृति वीस्तृत क्षेत्र में प्रवेश किया है । इस प्रकार बच्चन निरुपित प्रकृति-सौन्दर्य अपूर्व है ।

छायावादी काव्य में रंग, ध्वनी और गन्धयुक्त

काव्य निश्चित ही उत्कृष्ट एवं अभिजात्य कोटि के हैं किन्तु मांसलता का अभाव होने का कारण मन उनमें अधिक रम नहीं पता । सम्भवतः इसीलिए बच्चन जी का गीत काव्य छायावादी काव्य की अपेक्षा आधिक लोकप्रिय एवं पठनीय सिद्ध हुआ है । इसकी विशिष्टता का एक और भी कारण है । यह द्विवेदी युगीन काव्य धारा तथा समसमायिक छायावादी, प्रगतिवादी, प्रयोगवादी समस्त काव्य धारा से स्वर्था भिन्न, नवीनतायुक्त, नवचेतना के आग्रह से युक्त है । उसमें वैयक्तिकता का स्वर है लेकिन व्यक्तिवादी साहित्य की विशेषताओं के बीच उसे, प्रेम की चौखट के बीच बिठा देना उचित नहीं । यदि स्वच्छन्दतावाद में गहन राग बौध, आवेग, करुणा, प्रकृतिप्रेम आदि शामिल हैं तो कवि बच्चन का साहित्य स्वच्छन्दतावादी सौन्दर्य से पूर्ण है । यदि अस्तित्ववादी दर्शन की सशक्त अभिव्यंजना देखनी है तो, एक हाथ में जीवन सुधारस और दुसरे में संघर्ष-हलाहल ले लीजिए । साथ साथ पान करिए । दोनों पुरक स्थितियाँ है समरसता की, यह लौकिक अनुभूति है इस धरती की, मिटी की मनुष्यता की, यही कवि बच्चन के काव्य का मुल संदेश है । कवि का काव्य रूप गीतों और मुत्तछन्दों, लोकगीतों को सीमित है । मुक्तक की दृष्टि से लम्बे गीत

एवं लम्बी मुत्तछन्दी कविताएँ मिल जाएँगी किन्तु महाकाव्य की आशा में यह कहना कि कवि ने केवल मुक्तक ही रचे है अनुचित है । बच्चन जी ने अपने व्यस्तता और अभावों के बीच जो स्वरसाधना का बहुमूल्य माणिमाणिक्य पुर्ण खजाना हमें दिया है, उसकी तुलना में कोई भी निधि उसका महत्व कम नहीं कर सकती । भाव और भाषा दोनों की दृष्टियों से कवि का साहित्य अप्रतिम है । प्रारम्भिक रचनाओं में कहीं-कहीं छायावाद की धुंधली परछाई एवं रहस्यवाद की रहस्यमयी भंगिमा अवश्य मिलती है लेकिन कवि ने इस धुंध और भंगिमा जल्दी ही पाट कर अपनी दिशा बना ली है । युग चेतना संबंधी कविताओं में जहाँ गांधी, नेहरु, शहीदों आदि के प्रति श्रद्धांजलियाँ हैं, स्वतन्त्रता प्राप्ति की ललकार, आह्वान है । जो सामाजिक रूप हैं लेकिन जहाँ मानव की संघर्ष शीलता, मानवीयता और पुण्यभाव के गीत हैं, उन रचनाओं में चिरकालिकता है । युवा पीढ़ी का संघर्ष प्रत्येक युग का संघर्ष है । मनुष्य के रागात्मक आवेग, सम्वेग, मिलन-विरह की अनुभूतियाँ चिरयुगीन हैं । इस दृष्टि से कवि बच्चन के काव्य के साहित्य की महता स्वतः सिद्ध है । उसमें सन्तोष, आनन्द और रस प्रदान करने की पुर्ण क्षमता है ।

खामोश

श्री श्रीनिवास आचारी
अध्यापक, आँग्रेजी विभाग

खामोश है सब

कशम है खामोशी की जैसे

बंद है जुवां,

क्या कोई पाबंध है ?

सहना, सुनना फिर भी चुप रहना

क्या बोले ? बोलना क्या जरूरी ?

बोल दिया फिर कुछ भी हो जाए, तो क्या हो

डरता नहीं,

आदामी हूँ, आदमखोर नहीं ।

जिभ पर लगा चोट, जल्द ठीक होता है

पर कहते हैं, जिभ से लगा चोट कभी ठीक होता नहीं

बोलता नहीं, तो मुझे कमजोर न समझना ।

सुन सकता हूँ, तो मैं बोल भी सकता हूँ

A background image featuring large, soft-focus pink peonies against a light blue sky. The flowers are in various stages of bloom, with some showing vibrant pink centers. The overall aesthetic is romantic and elegant.

ENGLISH SECTION

Save the Earth, Save Yourself

Dr. Prasanna Kumar Gantayat. Ph.D, D.Sc.
Principal, Rayagada (Auto.) College, Rayagada

Man being the most dominant creature of the nature interacts and modifies the environment more extensively than any other creature does. May its be due to the exponential increase in the demands of materials man has mercilessly exploited the nature. Thus, we are facing severe environment crisis, as we have exploited and we are still exploiting the natural environment according to our needs.

Environmental deterioration /degradation is a global problem. The water we drink, the air we breathe, the food we eat, the land we inhabit are all contaminated and polluted. Certain eco-friendly techniques which are environmentally benign and economically viable should be adapted. The emergence of Green Chemistry helped for controlling pollution and improving environmental quality. This enables man to manufacture products with minimum consumption of materials and energy with production of minimum waste. Thus, the future and the survival of man depend upon the rational use and conservation of resources.

We must use environment with greater caution and control. Hence this realization gives special importance to environmental awareness, environmental education, environmental management and environmental auditing. Awareness with regard to harmful effects should be created through different Mediums.

Environmental education should be incorporated into programmes intended to all learners of different ages.

Environment has to be managed in a manner that can strike a balance between

development and conservation. A good management of environment can only bring a sustainable life to all. Role of voluntary action and people's participation in the management of natural resources is needed.

Environmental auditing shall be a meaningful exercise to assess the actual environmental impact and functioning of monitoring mechanisms

Conservation of forest is mainly concerned with its proper use, preservation and protection from destructive influences and misuses.

Natural forest fires should be prevented. Man made forest fires should be discouraged instead consumption of fuel wood can be minimized by using biogas plants/solar chulas. Social forestry programmes should also be undertaken on large scale with active participation of people. Afforestation programme should be undertaken in waste lands. Trees with aesthetic value should be planted along the road sides. Ornamental plants should be planted in the parks. Unwanted cutting down of trees should be restricted.

The methods of 3R s reduce, reuse and recycle of waste management become necessary at the level of individual households.

The amount of wastes that is thrown into the community dustbins should be reduced to result in a cleaner environment. Besides, creative manifestation of re-using waste is the need of the time. Methodology for recycling is to be standardized.

By the green building technologies the increased quantities of wastes can be used as resource material for the production

of alternative building materials

Vermiform-composting is another popular method, where earthworms are added to the kitchen and biological waste. These help to breakdown the waste and the added excreta of the worms make the compost very rich in nutrients.

New strategies should be added for conserving and sustainably using biodiversity for preservation. A series of environmental laws were also made to protect and improve the natural environment. For social environmental planning sustainable development is necessary. If we value our environment, it is essential to develop new and recent knowledge, tools and techniques to assist environmental planning process. In a nutshell our very survival on this planet earth depends on environmental management.

The celebration of World Forestry Day, World water Day, World Earth Day, World Planting Day, World wood day, World

Environment Day broadens the base to acquire responsible conduct by us in preserving and enhancing the environment. It will also urge us to come together to explore renewable energy and green technologies to improve the air quality. Celebration of these days to sensitize the public towards environmental concerns serves the purpose immensely.

The best friend on earth is the tree. Trees are essential for life. They are crucial factor to our existence. We can learn lessons from trees such as patience (weathering the storm) strength (regenerating) self healing (standing tall) pride (returning to original physiological state) adaptability (supply of food to nearly all terrestrial organisms including humans,) unconditional love (they produce O₂ and absorb CO₂) etc.

If we want a powerful and affordable way to make positive difference to the environment we have to plant a tree today.



NATURE'S FURY

Dr.Saraswati Ray

Reader in English,

Rayagada Auto College, Rayagada

As I can hear the musical
Drops, pattering on my roof
And the foliage in the neighbourhood
Drenched in pleasant rain, chirping
Birds move delighted over the branches.
Escaping to the past,
I feel the roar of the waves,
That had swept away the Souls;
Gathered at a point... meant for the pilgrims,
Devotees and lovers of adventure.
Just to have a glimpse of the Lord,
The Destroyer and the Creator
The Leveller of all dissimilarities around.

Shiva, the Master of Transformation
While transfusing Death into blood
Might have labelled the Act,
"Consequence of your own sin!"
Blind and deaf and dumb
Was the Mighty Nature,
Instructing the rivers to swell their figures
And devour morsels of Dreams,
Wishes, Longings... the thousands had
Cherished in the chambers of their hearts....
And putting an end to the regular
Pattern of Rhythm called Life.....



My Journey to Rayagada College

-Dr. D. K. Mohanty,

Retd. Associate Professor in Political Science

Rayagada College which has reached the academic height was one day the institution of my destination of a journey which I made from Kamakhyanagr College. I never thought that my new college would be the real harbinger of my prosperity! The college which had a student strength of mere fourteen hundred, has surpassed five thousand, quilt beyond the horizon of any body's dream. No doubt it had a strong potential of academic talent among teachers and the students but due to lack of infrastructure, it was lagging behind. The college had very talented teachers and students, who were in the fore front of Berhampur University. That small institution has grown to such a height that it can claim to be a deemed university.

In the month of December, 1986 I got an order from Director, Higher Education that I have been adjusted against Direct Payment post at Rayagada college. The news spread like a wild fire in and around Kamakhyanagar College. Different persons gave different versions regarding Rayagada. But fortunately I had a colleague Sri Subash Chandra Sahu, Lecturer in English who whispered "Sooner you join in Rayagada College, it is better for you". So after being relieved from Kamakhyanager College I got into the Cuttack- Rayagada bus from Badambadi bus stand, Cuttack. It was such a long Journey that pushed me to think that the journey will not end. In fact my bus journey turned to be a journey of my life to a better destination.

I first met Sri Shakti Prasad Mohanty, Lecturer in Mathematics. He took me to the then principal Sri B.N. Mishra who had come on deputation from the Government College. But then I was introduced to Sri Y. V. Mohan Rao and Sri Brundaban Sahu, two of my esteemed colleagues in the department of Political Science. Both of them were very nice persons and good human beings. In the later period of my life at Rayagads Sri Y. V. Mohan Rao became my god father and Sri Brundaban Sahu became my brother-in-law. The entire department of Political Science became one family. There was so much of love and affection that tears roll down my

cheeks when I think about them. Sri Y.V. Mohan Rao was a versatile genius and for Brundaban Sahu was a good human being. People used to call us as Socrates, Plato and Aristotle. Gradually Political Science department shut into prominence. Rayagada College became my life mission. Time passed. In 1990 there was a change in Odisha politics. Sri. Biju Pattanaik became the Chief Minister and to our good luck- Sri Harishchandra Buxipatra became Civil Supply and Industry minister. I had the privilege to come in contact with him. He was my ideal. Our department gave him a proposal to organise a National seminar. He gladly accepted and assured all help. The National Seminar was organised in the month of November, 1993. Sri Rabi Ray, Ex-Speaker of Lok Sabha, Sri Harischandra Buxipatra, minister of Govt of Odisha, Sri R. C. Ulaka, Rayagade MLA and Leader of opposition, Prof. Manoranjan Mohanty from Delhi University, Prof Satyanarayan Ratha from Utkal University, Prof. Bijoy Bohidor and - a number of other reputed lecturers and professors, Administrators participated in the seminar. This seminar changed the academic atmosphere of the College. Every department started organizing departmental seminars. In the departmental seminars lecturers from other departments also participated. Personally I was benefitted by attending seminars of other departments. In 1990s reforms were brought in Examination and Student Union elections systems. Many learned speakers like Gourikumar Brahma, Sadashiv Rathasharma addressed the gatherings of Student Union functions.

But from 2007 onwards a new concept of development was observed among the Staff members new buildings, auditorium, new subjects and lastly opening of P.G. Courses, brought a metamorphosis in the image of the College. Now Rayagada Autonomous College has attracted Students from all over the state. I am happy that Dr. P. K. Gantayat a D.Sc. in Science, a successful scholar is heading the institution. But it has miles to go to create a new

vision of making it a University. Rayagada Autonomous College has given me new life, recognition and name and fame. I salute this college. Before I end let me write a couplet written by Robert Frost for the beloved colleagues who are working day and night for the college-

The Woods are lovely dark and deep

But I have promises to keep
And miles to go before I sleep
and miles to go before I sleep.

-The author at present is a permanent member of Lok Adalat, Rayagade and president, Governing body Women's College, Rayagada.



HUMAN VALUES AND EDUCATION

-Prof. Nirod Sasamal

Former Principal,
Rayagada Autonomous College, Rayagada

What is Education? What is Vidya?

It is derived from the root word 'vid' meaning "to know".

'Vidya' is termed as Education in English. The term Education has its origin in the Latin word 'Educare' which means "to elicit". Educare has two aspects, the worldly and the spiritual. Worldly Education brings out the latent knowledge pertaining to the Physical world. Spiritual Education brings out the inherent divinity in man.

So both worldly and spiritual educations are essential, without which the human life has no value. But spirituality finds no place in the modern education system. Only worldly education is given prominence. Just as two wings are essential for a bird to soar high in the sky, two wheels for a cart to move, so also the two types of Education is for life. Spiritual education is for life where as worldly education is for living.

Only when man is equipped with these two aspects of Education, can he be deserving of respect and adoration in society? Possession of these two aspects of education will bring not only respect and education but also self-satisfaction.

The worldly education, which relates to the head is ephemeral, reading, writing eking out a livelihood and attains name and fame. The

worldly education makes man great, whereas the spiritual education makes him good. The spiritual education relates to the heart, the origin of sacred qualities like compassion, truth, forbearance and love. Today the parents expect their children to go for higher studies, earn wealth more and become great. But very few want their children to be good. Goodness is long lasting whereas greatness is temporary. Goodness forms the basis for spiritual life. There are crores and crores of people who have become great by earning more wealth, but what is their contribution to the welfare of the society? Absolutely nil. Therefore, strive to be good not great. The modern students are travelling across the globe for material education without realizing the fact that the heart, the source of true education is within.

True education is that which makes man ideal. Parents are the first teachers. They should show them the way to goodness. Man cannot become good by merely being highly educated. Worldly education confers only wealth (artha), selfishness (Swarth). Such education is

responsible for the downfall of human beings . The worldly education is information oriented, while the spiritual education is transformation oriented. The information-oriented education makes man a computer whereas the transformation-oriented education makes man a composer. Man should become a composer but not a computer.

The Human Values:-

Man should fill his heart with compassion and always speak the truth and dedicate his body for the welfare of society. The thought, word and deed of man should always be sacred. The heart is not polluted by desire and anger, the tongue not tainted by untruth and the body unblemished by the act of violence. These are the true human values. It is because of the lack of these human values that the country is facing hardship today. Just as the parents are saddened seeing their children lagging behind their studies. So also mother India feels sad seeing her children lacking moral and ethical values. Every modern students has to remember that all those whom you revere as ideal citizens and noble souls should never forget that they are the future citizens and leaders of this country.

Culture and Values:-

The value of an individual depends on his or her culture. The real meaning of the word culture lies in giving up bad thoughts and bad action and cultivating sacred thoughts and Noble deeds. The country is not a mere piece of land it is an assemblage of citizens.

For the country to progress, the citizens have to cultivate the moral, ethical and spiritual values. It is not possible for the citizens and the leaders to cultivate these values unless they practice them right from childhood. Life becomes meaningless if one does not take the righteous actions from an early age.

Decline of Values:-

Today the moral, ethical and spiritual values are on the decline. The modern students have no trace of these values in them. They have

no respect for their parents and society. In that case, how can they expect to be respected by their children? Our ancient culture exhorts “Revere your mother, father and teachers as God”. Respect and be respected. Practice before you preach. A composer is one, who practices what he preaches. Under any circumstances never give up human values (Sathya, Dharma, Santi, Prema and Ahinsa). Losing any of the five human values amounts to committing suicide. If you do not speak the truth, you lose one of your life principles, truth is your Atma . So till you breathe your last, uphold truth. The culture of Bharat teachers Sathyam Vada, Dharmam Chara (Speak truth and follow Righteousness) these values are the same for one and all.

People all over the world are praying for peace. How can peace be attained? It is possible only through the practice of Sathya and Dharma. Today man is leading a life devoid of Sathya and Dharma resulting in lack of Peace, which in turn has led to the absence of Prema (Love). The absence of these four values compel man to resort to violence. Violence is rampant everywhere be at home, bazaar, factory etc..

Life has to be infused in man today, for which faith in God is very essential. Where there is faith, there is love, where there is love, there is peace. Where there is peace there is truth, where there is truth there is God, where there is God there is bliss.

Human life has to begin with faith and end with bliss. Today even the parents and the childrens, the husband and the wife, students & teacher lack faith in each other. The Love they exhibit is only artificial. Under such circumstances, how can love prevail ? One should have a “heart full faith” in order to experience true love. Whatever you do, do it whole heartedly. Fill your heart with compassion. When the heart is filled with love, all actions will be suffused with love.

The harmony of 3 H's, HEAD, HEART and HAND symbolizes the true human life, i.e. the harmony with thought, word and deed (Thrikaran Sudhhi) . When there is love in the heart all that you utter will be truth. Love in speech is Truth. Love in action is Dharma. Love in thought is Peace. Love in understanding is Ahimsa. So love is the underlying principle of truth, righteousness, peace and non-violence.

So educate has two aspects, one is pravrutthi (outward) and the other one is Nivruthi (inward). God is the Hrudaya vasi (indweller). So all that originates from the heart is essentially Divine. So let all your thoughts, words and deeds originates from your heart. Do good, Be good and See good. This is the way to God. Accept both pleasure and pain as the gift of God.

So pleasure is an interval between two pains. Light has no values if there is no darkness.

Likewise pleasure has no values without pain.

The Modern students to the extent possible, serve the society. Of course, they need to take up job and earn for their livelihood. But do not run after money. Be satisfied with what you get. Alexander conquered many kingdoms and seized a lot of wealth. When his end approached, he realized that he could not take even a single penny with him. So he requested his ministers to keep his two hands raised above the head during the final journey. So that people would understand that even the mighty emperor Alexander had to leave the world empty handed. Likewise everyone will leave this world empty handed.

So develop faith in God. If you do not have faith in God, you will not have fear of sin and then you will become a demon. So fear of sin, love for God is very essential. If you have these two, you will be successful in all your endeavors.



Conscience

Ms K Bharati Achary
Lecturer in Mathematics, RAC

Human being is a social animal, who can express his views through speaking and understanding other views and vice versa. Man knows what is good or bad to do before doing something to. Based on this fact, there is a story in Mahabharat; which is a long epic in Indian history. Guru Dronacharya was the guru of Kourabas and Pandavas. After completion of teaching process in the Ashram, Guru Dronacharya asked guru dakshina to his disciples, with the condition, "while bringing things, no one will see them". According to their guru's condition, the Kourabas and Pandavas had gone to bring guru dakshina. Kourabas brought a number of things such as they got from the forest, but Pandavas returned to Ashram empty handed. Then guru told them "you five brothers are wise, intelligent and eminent." Then Yudhistir, the eldest brother of Pandavas told guru, "when we had gone to the forest in day time, the Sun was watching us, and we had gone to forest in night time, the moon was watching us. When there was no moon, our eyes see, what we were doing. So how we could bring things without being seen by anybody"? Now Guru Dronacharya told this is true guru Dakshina, which I expected from my disciples.

From this mythological story, if in present society, each and every human being think before doing something, that how it affects the society, whether it is good or bad. We should have that much of wisdom to decide good or bad. If we use conscience in proper way, then we can build a better society. Such society can eradicate different conflicts, misunderstanding and war like situations between religions, communities and countries respectively. Then only our social environment and common livelihood would be calm and serene.

GENERATION GAP

Prof. Krishna Priya Sahani
Retd. Reader in English

The youth have penchant for dead relic,
keep it as show piece,
symbol of modernity,
that enhances the beauty,
Relegating the living relics to the
background.

They adore the lifeless image,
put a flower on it its feet for grace,
shunning the living gods ,
as they become redundant.

They have a presumption
that turns into a conviction;
the old generation vitiate the off spring.
So they distance them from their kith and
kin
Oblivious of their own upbringing.



TO BE LOVABLE

M. Srinibash Achary
Lecturer in English
Rayagada Autonomous College

George Sand, a French Romantic writer says, "*There is only one happiness in life to love and to be loved.*" God has created the creatures and imbibed in each a heart full of love. As the way is not in the sky but the way is in the heart. Birds, reptiles, and animals everyone knows to love. Who love them those who love themselves only? Blessed are those who are in love but best are those who are loved by all.

Love can neither be bought nor sold; its only price is love. Is it an easy task to love all? Are all around us worthy enough to be loved? May be not. But it's not so important to have love in heart and talk, it's the expressions, fellow feeling, scrupulous choice of words, a good smile and a bit of sense of humor always makes the task even easier to have a good rapport with all and help in keeping differences at bay.

If it is acquired, then it's just a beginning to be a lovable man. Thenceforth, the job becomes tougher as it craves for a heart to endure pain, sacrifice, loss and many more. Sword cuts the skin but the tongue cuts deep into the heart. As the tongue, a double edged sword, is well protected by the rings of teeth, so as the words are to be sieved through ego.

Are they like flame?
Burning within
Emitting light
Defeating darkness
How are they so?

I have seen two in my ambit of life. They are exceptionally good in their respective career, work place, in family, and among friends. While leaving this mortal life, what one takes is the name, fame, love, sweet remembrance, and loved one in the funeral, but no wealth. The funny thing is both of them are my best friends, but I am not what they are.

Let's introspect, and try giving the best what we can.



Reminiscences in Retirement

-Prof. Prafulla Chandra Senapati,
Retd. Reader in English & Former Principal

My joining as a lecturer in the year 1999 was rather very unpleasant for me. Twenty years on since then it had been a splendid journey with joyful insights, rich & indelible experiences & benevolent companions. I could not have asked for anything more.

And then finally.... the retirement. It forced everything to be pushed into the frigid cell of memories. They visit occasionally, now & then in solitude & exact from me their shares of grunts & smiles.

I harp on them in retrospect to recreate a visual image of the things that I left behind.

The college that I served first had provided the comforts that a young entrant would seek out for. Half a dozen, like me, joined almost simultaneously. I grew up basking under the protective supervision of the seniors, interestingly, they were all my teachers. Their guidance helped in carving out a decent niche for me.

The college with its small strength, impressive class rooms, serene location contributed together to make the experiences seem transcendental. The month end get together, watching

Tele serials & cricket matches make the experiences feel spicy. It was pleasure infinite though salary had remained limited to a few hundreds.

I wish I could continue working there till my last. But destiny had something else to offer & so the trials for transfer & the consequential tribulations.

On resuming profession I was dazzled by the academic competency & other accomplishments of the students. Smart, fluent, dressed up in fine clothes & looking elegant & from diverse backgrounds. They were real pictures in sharp contrast to the odd & ill equipped classrooms that they were sharing.

On hind sight I realize the deficiencies of this kind, as there were too many then in any aided institution, never dampened the spirit of the

students from being intensely earnest in their academic pursuits. Their academic & intellectual abilities are indeed noteworthy. Going full throttle in any class was always gratifying. Presiding over any co-curricular events/ competitions was highly rewarding.

I am sure, those alumni must be feeling nostalgic remembering their hoary past, the dripping asbestos classrooms frequented by the sparrows & pigeons at their playful moods & the overcast & drizzling morning weather carrying into the rooms wafting whiff of overpowering smell from close quarter.

In the conduct of elections to the Students' Union & other sister associations, the college could compete with any other leading higher education institution in the state. Much before the Lyngdoh Commission Recommendations came into effectivity, the college had evolved & implemented its electioneering Bye-law. Every single act, during the weeklong electioneering, was filled with massive preparations & excitement. The campaigning & canvassing were acquiring a feverish pitch till the 'What I Stand For?' meeting. That was always a keenly awaited & closely watched event. The participation in it was astounding. With the passage of the tumult & commotion of electioneering the college used to return to its routine business. The participants of this yearly show exhibit true democratic temperament.

The college has carved a distinct prominence in games and sports in the inter university & state level sporting events. But the annual sporting extravaganza, under the banner of the Athletic Association was the real center of attractions. For a period of three days, each session, the entire college comes to life as never before to showcase the sporting feats of its members.

The man in charge then, with his inimitable, friendly & imposing personality used

to acquire unquestioned commands from everyone connected with the event. With his organising skills & capabilities, he, in fact, has left behind his retirement a legacy. Luckily the college still maintains the aura & rejoices every session with its sporting talents. But the touch of the great is missing from it.

Since the day one I found the NCC of the college giving a distinct recognition to the institution. During celebration of the national days it engineers a sublime transformation for the college. It has been at the bottom of giving the institution some very proud moments. The assiduous of the officers in command certainly deserve merit.

The college was a perfect example of an institution nurturing true sense of belongingness. Notwithstanding the differences in their ages, experiences and academic accomplishments, the members were bound together by strong ties of emotion and companionship. The Common Room besides being a place for scholarly discussions and debates was also a witness to camaraderie & friendship. One cannot wish to forget the pleasure of the lively conversations beside the old library between sips of hot tea. The schedule for the working hours of the institution was playing instrumental role in preserving the moods.

The proceedings of the meetings, usually of the ones called for considering results of the examinations, often offered rare amusements. They always started with serious notes & with reformist zeal to doing away with anomalies in the system that existed but ended up mostly favouring status quo. It really feels hard and terrible to remember the departure of many kinder souls of the good old days.

The college has come up a long way now. There has been remarkable turnarounds. Grant of autonomy & NAAC accreditation have proved to

be greatly beneficial for it. The World Bank sponsored financial support & infrastructure development assistance of the Government of Odisha have enabled it to bridge the gaps.

The opening up of new courses especially the postgraduate studies have enhanced its scope to hold & nurture the dreams of the stakeholders. It has now a committed batch of teachers. Especially the SSB sponsored teachers with their recent exposures to the latest trends in higher education, are expected to strengthen further the teaching learning pursuits. With a dedicated Principal in office now & a considerate Governing Body the institution is set to scale new heights of academic excellence.

I wish I could have dwelt upon further remembering all. But I fear, my limited vocabularies may not stand the copious recollections required for it. The office staff, what a bunch of all nice people, competent and polite. They are all on a par with everyone connected to lead the college to enjoy its current status.

If only a rewind button for time was there. And imagine the pleasure of reenactment all over again. It could only be possible in wish fulfillment. The poet has rightly termed 'Time' as a subtle thief. The history of the retired teacher shall no longer repeat for himself. All that could be possible for him is to look back and wait.



A Memoir

-Dr. K Sudharani Nayak
Lect in Pol Science, RAC

Twenty five years down the lane of memory, there lived a girl. She was a free spirited, unconventional, quiet, and a kindred soul and was not in oblivion to that. Visiting her grandpa's place, a small tiny village during summer was her favorite time of the year. She will always wait for it with an acute eagerness and a baby like excitement. The memory of this village is precious to her for many reasons: the love the villagers would bestow on her; the view of a star filled sky from a breezy open area; the beautiful streams and river bodies; the majestic mountains surrounding the village; the corn fields right behind her grandpa's backyard; playing hide and seek in the field; bears coming at night to eat the crops; her and her siblings hiding behind her grand pa in fear; her grand pa running to the field to chase it away with a flaming wood in his hand; the shared community life of the village that cannot be seen in towns; the way of life the village tribals had; The beautiful tribal women and the freedom of choice they enjoy; the jewelleries they make and the authenticity it has; the very many folk songs and dance and the frequency of breaking into it and so on and so forth. The preciousness of the memory of the village is due to end number of things. But the one memory that is ingrained in her heart and brings joy to her is the small little standing huts the villagers make inside the field to watch over the crops so that the wild animals do not eat it away and the time spent on it. Lying on the

standing hut with a lantern in her hand, watching over the crops, chit-chatting, relishing many local delicacies with a dear friend under a starlit sky is her most dearest of all.

Moving twenty five years ahead the village is not the same anymore. It is no more untouched. Construction of bridges over the streams has made it loose its charm and well finished roads to the streams has diminished its rawness and the thrill of foot stepping towards it through an uneven, rocky, slippery side road. Living a shared collective life has been replaced by an individualistic way of life. There is no green field behind the backyard. There is no grand pa to look after the crops. Bears do not come to the field anymore. Forget about coming to the field one cannot get to see them even in dense forests these days. Though the village has lost its grandeur and glory, it lives in her memory in all its magnitude. Now she is a 30 year old free spirited, independent, nonconformist, quiet woman who loves to walk in solitude. This very nature of her has brought her much opposition along the way. She faces hatred, anger, adversity and maligning by the world around her on a daily basis. But she keeps walking at times her head held high and at times her head down in humility. She stands unshakable and unsurpassable and no amount of adversity can bring her down: for her joy comes from Jehovah; the creation; the mundane and her experience with this village shapes a fundamental part of her.



REMINISCENCES OF MY COLLEGE LIFE

-Prof. V. R. Ratnasri,

Former Principal & Retd. Reader in Political Science

With humility and a sense of gratitude, I share nostalgic reminiscences of my life and times at Rayagada College as a budding student, a dedicated lecturer and finally as its first Woman Principal.

I joined the college as a student in +2 Arts in 1977. I feel proud to state that although we were in the Arts Stream, we were having a good rapport with the students and teachers of Science as well as Commerce streams. Our teachers were very affectionate and caring. Even today we are in touch with our teachers. Apart from guiding academically, our teachers used to promote our passion for cultural and literary activities as well.

We organized and participated in various literary, cultural and sports competitions. I used to associate mostly with singing competitions. Free mingling of students across all streams promoted the spirit of unity in diversity. Fortunately our teachers Late Y.V.Mohan Rao and Late Brindaban Sahu as our mentors, were task masters and guided us to bring out the best from us in every field.

I feel proud to say that I was a student of Late R.N. Patnaik Sir. Decades after my studentship from Rayagada college, I once met Patnaik Sir, who could not control his tears of great pleasure to see me alive because just a few months prior to our meeting, I met with an accident and there were remote chances of my survival.

I am indebted to the late D.S. Pillai Sir. He was my Principal who guided me in assimilation of work culture. I worked under him as a lecturer and could improvise a lot. I cannot forget my beloved teachers Late P.K. Podhiyari, Late B.P. Rath, Late G.C. Padhi, Late M.V.Ramana Rao who guided me in building my career. Teachers like Sri B.K. Samant, Sri.U.N.Panigrahi, Dr K.C.Mishra, Sri.S.N.Mishra and others are still in contact and shower their blessings on me.

I left the college as a student in 1981 and came on transfer to this college as a lecturer in 2004. I had a very smooth sailing from 2004 to 2022. I am thankful to all my students for their love and affection. It is our proud privilege that, as teachers, we have a rich treasure of wonderful memories of association with thousands of students.

Late Bharat Rath and Sri S.N.Tripathy, my seniors as our alumni, were fortunate to be Principals of the college. They distinguished themselves with their excellent stewardship of the College. Our alumni pride is further enhanced with Dr P.K. Gantayat, who as the Principal, is destined to take the college to greater heights.

I took charge as Principal in 2020 amid the Covid Pandemic. We had to summon all our energies to run the institution, conduct online classes and exams and also attend to our students and staff who got affected. All my colleagues were very cooperative and supportive.

Throughout my Principalship I had a quality time. We have carried forward and executed various projects initiated by our predecessors. We have inaugurated the magnificent multistoried buildings. We have been pursuing with the District Administration for our second campus. We were fortunate to have a distinguished panel of Professors at the helm of affairs. Dr.R.K.Pandit - Chairman P.G.Council, Dr.P.K.Gantayat - Administrative Bursar, Dr. B.L.Shroff - Academic Bursar, Sri A.K.Khadanga - Accounts Bursar, Dr. Bhagawan Biswal - Controller of Examinations, have all excelled and galvanized the entire teaching and non-teaching staff to crown our institution with glory.

We worked hard to prepare each and every department as also the College administration to successfully retain our NAAC accreditation. The District Administration, our

ADM and President of the Governing Body Sri Somanath Pradhan and the then MP Sri N. Bhaskar Rao extended full support to achieve our goals. Special mention to our ADM and President of the Governing Body for securing a number of development works besides benefits to various categories of staff.

In conclusion, it has been a fantastic journey for me from hopping around college premises as a student to shouldering responsibilities as Principal of my alma mater. I express my wholehearted gratitude to our esteemed institution which has given me education, recognition, reputation and a place of honour in the society.

I bow in deep reverence and pray Almighty to bless all our staff and students (past & present), with the best of the best, in all their endeavours. Let us all work hard and bring glory to our mother institution: THE RAYAGADAAUTONOMOUS COLLEGE.



IMPORTANT TERMS FROM UNION BUDGET

Dr. Babilata Shroff
Reader in Economics

A **Union Budget** is the most comprehensive report of the Government's finances in which revenues from all sources and outlays to all activities are consolidated. The budget also contains estimates of the Government's accounts for the next fiscal, called budgeted estimates. This budget statement is split into two parts: **Capital Budget** and the **Revenue Budget**.

Annual Financial Statement: Article 112 of the Constitution requires the government to present to Parliament a statement of estimated receipts and expenditures, in respect of every financial year, from April 1 to March 31. This statement is called the **Annual Financial Statement** and is the main budget document (estimate of the Government's revenue and expenditure). It is divided into three parts: **Consolidated Fund**, **Contingency Fund** and **Public Account**. For each of these funds, the Government has to present a statement of receipts and expenditure.

Consolidated Fund is the most important of all government funds. All revenues raised by the Government, money borrowed and

receipts from loans given by the government flow into the consolidated fund of India. All government expenditure is made from this fund, except for exceptional items met from the Contingency Fund or the Public Account. Importantly, no money can be withdrawn from this fund without the Parliament's approval.

Contingency Fund: As the name suggests, any urgent or unforeseen expenditure is met from this fund. Rs.500 crore fund is at the disposal of the President. Any expenditure incurred from this fund requires a subsequent approval from Parliament and the amount withdrawn is returned to the fund from the Consolidated Fund.

Public Account is to account for flows for those transactions where the government is merely acting as a banker. For instance, Provident funds, small savings and so on. These funds do not belong to the government. They have to be paid back at some time to their rightful owners. Because of this nature of the fund, expenditure from it are not required to be approved by the Parliament. The funds that the

Government thus receives from its bank-like operations are kept in the public account, from which the related disbursements are made.

Capital Budget accounts for all government related capital expenditures and receipts i.e. consist of capital receipts and payments. **Capital receipts** are (1) Government loans raised from the public, (2) Government loans raised from the Reserve Bank and Treasury Bills, (3) **divestment*** of equity holding in public sector enterprises, (4) loans received from foreign Governments and bodies, (5) securities against small savings, State Provident Funds, and (6) special deposits. **Capital payments** refer to capital expenditures on the construction of capital projects and the acquisition of assets like land, buildings, machinery and equipment. It also includes investments in shares, and loans and advances granted by the Central Government to State Governments, Government companies, corporations and other parties.

Revenue Budget consists of revenue receipts of the Government and its expenditure. Revenue receipts are divided into tax and non-tax revenue. **Tax revenues** constitute taxes like income tax, corporation tax, excise, customs, service and other duties that the Government levies. The **non-tax revenue** sources include interest on loans, dividend on investments, etc. **Revenue expenditure** is the expenditure incurred on the day-to-day running of the Government and its various departments, and for services that it provides. It also includes interest on its borrowings, subsidies and grants given to State Governments and other parties. This expenditure does not result in the creation of assets. In case the difference between revenue receipts and revenue expenditure is negative, there is a **revenue deficit**. It shows the shortfall of the Government's current receipts over current expenditure. If the capital expenditure and capital receipts are taken into account too, there will be a gap between the receipts and expenditure in a year. This gap constitutes the overall **budgetary deficit**, and it is covered by issuing 91-day Treasury Bills, mostly held by the Reserve Bank. **Revenue surplus** is the excess of revenue receipts over revenue expenditure.

Fiscal Policy is the policy of the government. It is the means by which a government adjusts its expenditure levels and tax rates to monitor and influence a country's economy.

Fiscal Deficit is the gap between the Government's total spending and the sum of its revenue receipts and non-debt capital receipts. It represents the total amount of borrowed funds required by the Government to completely meet its expenditure. The gap is bridged through additional borrowing from the Reserve Bank of India, issuing Government securities, etc.

Primary Deficit is the fiscal deficit minus interest payments. It tells how much of the Government's borrowings are going towards meeting expenses other than interest payments. In other words, it is the difference between the current year's fiscal deficit and the interest that had to be paid in the previous year's budget.

Finance Bill contains amendments proposed to direct and indirect taxes. The Government proposals for the levy of new taxes, alterations in the present tax structure, or continuance of the current tax structure are placed before the Parliament in this Bill.

Direct Taxes are levied on the incomes of the individuals and corporations. For example, income tax, corporation tax, etc. **Indirect Taxes** are paid by consumers when they buy goods and services. These include excise duty, customs duty, etc.

Central Plan Outlay refers to the allocation of monetary resources among the different sectors in the economy and the ministries of the Government. The different sectors include energy, transport, social services, general economic services, communications, science and technology, rural development, agriculture, and so on.

Balance of payments is the difference between the demand for, and supply of, a country's currency on the foreign exchange market. In a layman words, it is the difference between the total amount of money entering a country over a specific time period and the total amount of money leaving the country to the rest of the world.

Budget Estimates are an estimate of fiscal and revenue deficits for the year. The term is associated with the estimates of the Centre's spending during the financial year and the income received through taxes. In a layman words, Budget Estimates are the funds allotted for various occupations.

Capital Receipt: loans raised by the Centre from the market, Government borrowings from the Reserve Bank and other parties, the sale of Treasury Bills, and loans

received from foreign governments form a part of capital receipt. Other items that also fall under this category include the recovery of loans granted by the Centre to the State Governments and proceeds from the disinvestment of Government stakes in public sector undertakings.

Monetary Policy comprises actions taken by the central bank to regulate the level of money or liquidity in the economy, or change the interest rates.

Gross Domestic Product is the money value of all finished goods and services made within a country during a specific period i.e. one year.

***Divestment** is the method of selling subsidiary properties, investments or divisions to increase the parent company's value; often known as the divestiture, the reverse of an acquisition which is generally achieved when the asset or division of the company does not mean expectations. Companies can choose to employ this strategy to achieve economic, social or political objectives. Divestment entails a business selling its properties, often to increase its value and achieve higher performance. Assets that could be divested include a company, department of business, real estate, facilities, and other properties.



Eternal Silence

Dr.Saraswati Ray

Reader in English

Rayagada Autonomous College, Rayagada

Rising from the chaos,
The bird flew about,
Embraced by the space
Could not see the void
The foggy atmosphere was
Still persisting.... encompassing
The whole Earth.
A voice unheard, a picture unseen
The bird could feel a
Feeling numb, betrayed by
The senses, covered with
Icy Tears of pain!

Going back in Time
The winged creature
Had a world entirely
Under its control
The Air, the foliage
The Fragrance, all were
Slaves, dutiful to the
Core.... Now.....the bird
Can look at those faded faces
From a distance Incalculable!

Oh, those remote identities,
That once reflected love,
Commitment, Promise
Honesty and integrity
Are the same feelings
Intact now! Do they

Vibrate in the same tune?
The bird is out of the
Usual mundane reality now,
Out of the illusion.....
Above the hypocrisy, falsehood
That it once lived!

The bird, is in the
Role of a seer now,
Free from the entanglements
The scenery is clear as snow.
The bird reads those faces,
Effectively though,
It has met the Eternal Silence
Of the creation,
That makes it speechless.



THE COMFORTING HANDS

-Ms. Snehanjali Pandey,
Lecturer in Physics

It was a dark cold night. Every house was out of lights and everyone was fast asleep while walking down the streets on my way home I could hear my bag making a rhythmic note with my foot falls, the crickets were chirping and the leaves were hustling in weird all the breeze. I heard these sounds and little did I know why the thoughts in my mind got weird all of a sudden. I was a bit scared because the wind was cold and the night was dark. The faint street lights blinking at me made me feel more uncomfortable. Passing by people curled in their blankets having a good night sleep in their rickshaw, my footsteps gained momentum and I rushed towards the street to my home.

Suddenly, I heard footsteps resonating with the rhythm of mine. I could hear my heart pounding and sweat started to drip off me. Horrific moment started when in this deep quiet night, I heard a distant soft whistle. It was the loudest noise I had ever heard. Trembling and shaking, wet with sweat in this cold night, I rushed and ran but the streets didn't end. My feet were becoming heavier and the ease with which I won the races started to become a distant memory. It became difficult to run, my lungs felt choked when the whistling grew louder. Anxiety struck me so hard that I could not find my way to home. I felt being gulped by this dark night and felt tinier when the shadow grew larger and wider and it chased me faster than I could run. The chill in my spine and the goosebumps all over made

me cry. I wanted to give my loudest shout but my voice was lost ! This moment became my worst nightmare and could never forget when the footsteps started to approach faster and a thud! The black shadow was in front of me and I sank to the ground very feebly and shakily, I called- "Maa! Help!"

Good Lord! God exists! He does exist! All of a sudden, a warm and soft hand held my chilled palm. Stronger and warmer than I ever felt. My goose bumps started to fade and a cuddle made me cosier and a hand, soft but warm, calmed my trembling soul. Finally, I gathered strength to open my eyes. The prayers of being saved had come true. I smiled and exhaled as I found myself on my cosy bed, my lungs felt lighter as I saw the most beautiful lady having the sweetest smile. She kissed my forehead drenched in sweat. She cuddled me harder, comforted me and asked "Did you see a dream?"

Hugging her harder, I replied "Yes, but I found the most comfortable hands, Mamma!"



Human Behaviour Is Unpredictable

-Sruti Deepali Samal
Lecturer, Dept. Of JMC

Life is an unpredictable journey full of surprises in Every Corner. We never know, what is coming next, no matter how we plan. Human Behavior is a perfect embodiment of this unpredictability. We Can never be certain if people will be kind, cruel, honest or delightful. This is the part of the beautiful life. We never

know what is in store for us. Humans are only unpredictable because, we are obsessed with the human mind. So, let's embrace the uncertainty and unpredictability that comes with being human and take it all in stride.



MY COLLEGE DAYS

-P. Mahesh Pattnaik

Chairman, Rayagada Municipality, Rayagada.

Good morning to ever body. I am glad to say about my college life in a few words which is sweet memory and foundation days for my life.

I am proud to say that I was a student of Rayagada college, our college life means past of one's life spent at college for beautiful education. If the college happens to be a good one college life of a student becomes worth while. Otherwise the college life becomes miserable. Our college is like a temple we used to get devotional thoughts in our college as our lectures teachings are so. Because of the ideals the college guides us, it has become the centre of attraction for of all students.

The discipline in our college is so good that the students are most obedient and they will never go for any violence. It inspires both the students and lecturers with noble thoughts and feelings. In our college N.C.C. is there to develop patriotism and discipline in our life and I am proud to say that I was one of the NCC cadet in my

college days and also NSS which develops the social activities among public and duty towards society with good thoughts, we were also used to play games and sports which develops physical and mental stage of a person in participating athletic meets.

I am very happy to say we used to have cultural activities in annual functions which inspires a person's hidden talent.

If I go on narrating about our college days it is an ocean which are sweet and memorable days. On the whole, we have a very pleasant college life which gave a shape for our future life in the best possible way.

ONCE AGAIN I PROUD TO SAY THAT OUR RAYAGADA COLLEGE IS GREAT.



The Price of Ignorance

Srikant Padhy

Alumnus batch of 2002-2004

Additional Civil Judge-cum- Judicial Magistrate
first class, Baramba

What is the price of ignorance?

Athens was a city of culture, philosophy, democracy, freedom. In its era, Athens boasted of great advancements in science, art, philosophy, literature, drama, politics, governance etc. It was the same city which condemned and executed its finest philosopher "Socrates".

Socrates was a philosopher and teacher. The allegation against Socrates was, he was polluting young minds by teaching them belief in new Gods. He was tried by Public Jurors. Socrates stood and argued his own defence. The brightest mind of that era, he was. He made his last statement of defence. More than 500 Athenians were believed to have voted at the end of the Trial. The verdict against Socrates was about 70 votes.

Socrates was condemned to drink poison and die. What went wrong? How one of the finest logicians of Western philosophy, master of debating skills lost his defence before Athenian Public? Athens was a democracy, where the power was with the people. Yet, Athenians chose ignorance in the face of light. What a pity? Perhaps Athenians were not ready for contrarian arguments. The glory of Athens died out in a few decades thence.

He advocated deductive reasoning. An

inquiry with an assumption of nothing from the beginning. Such a powerful tool to examine truth using logic. It is easy for the human mind to believe on things which it wants to believe rather than examine the truth. Therefore, one must exercise restraint before passing judgment. *A priori* assumptions play crucial role in shaping belief system of average men and women. Humans have always been apprehensive about the introduction of new ideas. When Socrates challenged, the existing belief systems of common public, his actions were seen as dangerous. He was labelled blasphemous.

While the story of Socrates is tragic, it confronts us with the reality that, unless educated, power in the hands of people amounts to nothing. Education means developing opinions, views, subjecting oneself to criticism, confrontations, counter opinions and scrutiny. Otherwise we are doomed to repeat the mistakes of Athenians by killing our Socrates. The Price of Ignorance is Freedom.



Income of Government

Anant Sahu
+3 final year Eco(H)Arts

Government income, also known as government revenue, is the total amount of money that a government collects from various sources to finance its operations, programs, and services. The sources of government income can vary from country to country, but generally, the following are some common sources of government revenue:

1:- Taxes - This is the most significant source of revenue for most governments. It includes income tax, sales tax, property tax, and corporate tax.

2:- Fees and charges - This includes fees for services such as parking, passports, licenses, and permits.

3:- Fines and penalties - Governments can generate revenue by imposing fines and penalties for violations of laws and regulations.

4:- Grants and aid - Governments can receive grants and aid from international organizations, foreign governments, and non-profit organizations to finance specific programs and projects.

5:- Investment income - Governments can generate income from investments such as stocks, bonds, and real estate.

6:- Sale of goods and services - Governments can sell goods and services such as public utilities, transportation, and postal services to generate revenue.

7:- Borrowing - Governments can borrow money from domestic and international lenders to finance their operations and development projects.

The exact mix of sources of government income can vary depending on the economic and political circumstances of a particular country.

It is Only you!

Gayatri Sistla

Who decides if you are right or wrong,
Who decides if you win or lose,
Who decides whether you are good or bad,
Who decides if you are in a proper way or not,
Who decides if you fail or succeed.
Is that the god or the cruel society?
No, it's you and your sobriety.

Yes!!
Society is very cruel,
People are terrible to each other,
People are exhausted with each other,
People's minds are so morbidly scary,
They are so much cunning and cruel.
Yet they possess intelligence and smartness.

Nowadays I feel so drained,
The brain is dangerous,
It doesn't listen to me,
We are nothing but just dust.

And failure is not always a mistake.
It is perhaps the best thing,
It is not lack of success,
But it is the must taught lesson.

It guides us, it instructs us;
How to rise after being descending,
How to heal up the wound,
How to get sturdy.

It is you who have to rise yourself,
It is you who have to make yourself succeed.
It is you who have to be strong
It is you who have to face all the negativity
No one will stand beside you.

At that critical moment,
The darkness surrounds you,
And you have to illuminate
The negativity that surrounds you,
You have to bring the positiveness
Everything seems against you,
But you have to make in favour

Only you!
Throughout the hushed roads,
Holding all your dreams,
Fighting for achieving those,
Only you !!

Education: A Vital Gift

S Gouri Charanya
BA Final Year

Education is the light that guides,
Illuminating paths to better lives,
It's the key that opens doors of opportunity,
To all who seek to improve their community.

With knowledge, we can shape our destiny,
Creating a world that's fair and free,
For every child, every woman, and every man,
Education is the ladder on which they stand.

It teaches us to think critically,
To question, analyze and reason logically,
And helps us understand the mysteries,
Of science, art, and ancient histories.

With education, we gain the power,
To make informed choices, hour by hour,
To build a brighter, more prosperous future,
For ourselves and generations yet to nurture.

So let us value this precious gift,
And use it well to heal and uplift,
For education is the cornerstone,
On which a thriving society is grown.



I am not only a plant

Sirisha kulisika
UG final year

Hey man,
are you listening
I am not only a plant
I am the life..
Everything in this world
is selfish..
I take a deep sleep
in the seed ..
The panchabhutas calls me
" Hey dear wake up,
The world is waiting for you"
With lots of joy,
I come to see the world
I provide you food
I provide you shelter
I provide flower
I provide you many things
But you all are selfish
Some cut me....
Some burn me
Some throws me..
I feels pain
but I can't tell
Still I stand
till my last breath..
After my use
Nobody cares for me..
But, I am always there
for wellbeing of everyone.
Hey man,
are you listening
I am not only a plant
I am the life...



"Beyond the Stereotypes: Portraying Men in Poetry"

'OF MEN AND HONOUR'

TANGUDU MEHERIKA

Men, with shoulders broad and strong,
Bear the weight of responsibility long.
The world looks to them for strength and might,
To be the guardians of the day and the night.

Their hardships are many, but they stand tall,
Through trials and struggles, they never fall.
Their spirit is unyielding, their will unbreakable,
With hearts that beat steady, their souls
unshakable.

Emotions that stir deep within their hearts,
Fears, doubts, and sorrows, tearing them
apart.
Yet they hide it well, behind a stoic mask,
Their pain and their tears, an impossible task.

They are sons, brothers, fathers, and friends,
Their love and their loyalty, never ends.
Through thick and thin, they stand by our side,
As pillars of strength, with arms open wide.

Men, with their honour, their courage, and
grace,
Their strength and their wisdom, a guiding
embrace.
They are the unsung heroes of our days,
And their spirit and strength deserve our
praise.

Repo Rate : An Overview

The RepoRate is defined as the rate of interest at which the RBI lends money to commercial banks. When you borrow money from the bank, the transaction attract interest on the principal amount. Similarly, banks also borrow money from RBI during a cash crunch on which they are required to pay interest to the central bank. The interest is called the repo rate.

How does Repo Rate Work ?

The repo rate is used by the central bank of India to control the flow of money in the market. When the market is hit by inflation, RBI increases the repo rate.

The RBI calculate repo rate on the basis of economic condition therefor the rates are decided on the basis of the inflation in the market of the country.

How does Repo Rate Effect Middle Class Family Life?

When the repo rate increases, the interest rate at which commercial banks borrow money from the central bank increases and the borrowing becomes costlier. When common men borrow money from the commercial banks, the effective interest rate becomes higher and they end up paying higher interest amounts for the loan that they borrow.

Present situation of repo rate and how it affects middle class family
The Monetary Policy Committee announced on 8 feb 2023 that the repo rate was increased, which makes the current repo rate to 6.5%.

In India, lots of loans are given by the

floating rate; 50 to 55% of loans are linked with the repo rate. Due to the increase in the repo rate, middle-class families can't get much money to spend on their needs because they have to pay their EMIs on home loans, car and this helps to control the inflation rate in India.

Conclusion

In India repo rate plays a vital role for Indian Monetary Policy that can control

country's money supply, inflation rate and liquidity in market. Whenever the RBI modifies rates, it affects all sectors of the economy in different ways, where some economic sectors get profits, on the other hand, some economic sectors go through losses. When the repo rate is high, then the banks charge their customers a higher rate of interest and there is investment is made.



To You

Animesh Parida
+3 final year

Seeking you in the darkest night
Rushing you through the wildest storm
Plucking you from the toughest branch
Seeing you from the most distance apart
Await is not the merely end but a heavenly strand
Patience is not my way but only following your path
Knowing your tears are precious like pearl
Asking your pillow to treasure it all,
Believing in your stupiest dream
It's just like looking for stars in a moonless sky and knowing the answer is "It's alright".
But still asking "WHY"?
Memories are faded in largeness of thought
Finding a reason to my every loss.

SUSTAIN TO OBTAIN

Baishakhee Sahoo
MSc chemistry, 2nd year

living a life with sadness and sorrow
As my way to get happiness is being small and narrow

Feeling trapped in a cage
And it is being habitual in this age

Want to inhale fresh air to feel fresh
But this modern era constrains me to be in the race

Feeling so low need some energies
But these surroundings pull me down with new strategies

Want to make a moment when I will fly so high
But this has been a dream of my open eyes

Need something or someone to make me charged
As I want my happiness and knowledge to be enlarged

At last, I can say, not to reset but to sustain
Not now, but later, I will definitely obtain



My Childhood and Bicycle

Sidharth Sankar Patnaik
BSc. Chemistry Hons.

When I was nine
My parents gifted me a bicycle,
I was telling everyone
This is mine, mine alone .

I started learning after school,
On field, with some safety tools.

Father taught me tricks,
Got support from my sister and mother.

It took me more than a month,
But that was worth.

Sometimes got injured,
But never despaired

After learning balance,
Toured nearest places with friends,
Sometimes we were racing,
Playing and enjoying.

Going to school and tuition,
Never took tension.
Always in jolly mood,
Trying different foods.

Missing those days,
My childhood days



Do you hear me

Sibaprasad Pidika
Lecture in Botany, RAC, Rayagada

Hey you.....do you hear me ?
I wanna tell you something you don't know.
Hey you.....are you ok?
I wonders every moment
How are you?
It's true that I love you more than you think.
And
I do care you each and every moment.

I know the reason behind your ignorance
And you know! that all makes me even stronger.
Hey youLook at my eyes
All I hide in my eyes is you
Hey youCome to me
And fight with me for all that what you want for.
I will be there where you want to see the all happiness.
I will be one who wanna make you happy all the time.
O dear
I'm not going to be tired when you are behind my shoulder.
To make my journey even more beautiful.
It needs your accompany.



A MATHEMATICIANS PERSPECTIVE

Bhabesh Mohanty

Lecture in Mathematics

Our story starts when we were hunter-gatherers, when our life depended on group decisions and communications happened in rudimentary languages. Imagine taking cover behind rocks and trees with members of expeditionary party on a sunny afternoon with Bisons, Deers and other animals just a jump ahead. You spot a small herd of Bisons who are distracted, a perfect moment, "Attack!" you scream only to realise your group is hopelessly outnumbered. Alas! Many are injured and the retreat is empty handed. You think about the rest of the group, starving because of your failure. How to avoid it in the future? How to plan for the next hunt? We don't know when but someone took these questions seriously and Numbers were born! We domesticated animals, developed agriculture, created societies, understood the workings of the world and beyond and created machines to harness the power of the world around us. The creator behind it, "Human Intellect". The power to imagine, observe, understand, symbolize and manipulate as per our necessity. All were accomplished by our ability to quantify processes even when we didn't understand the process itself! Like a book is not summarized by its cover, Mathematics has never been a collection of disfigured letters, series of numbers or symbols as advertised by many for their benefit. Mathematics has been demonized to an extent where it's a subject that is brushed off as too complex to even be attempted. Remove the smoke, the jargon and unnecessary abstractions and you may be surprised to see the child of logic and basic human thinking! The study of Mathematics is probably the most human thing to be developed where one learns to purify and project their ability to think.

Let for a moment look through the eyes of Mathematician or even a curious child. Look out the window and focus your attention on trees. Look carefully, its tangled branches, thick trunk and imagine roots that are in the ground. Let your imaginations flow, change the color, let say blue, lets change the orientation and lay it flat on the

ground. A blue beginning in the roots, a blue trunk in the middle and blue branches pointing in all directions. Now lets increase the size to great lengths and lets fly and observe from above. Can you see a similarity with a river? Now lets further change the color to red. Can you see our human blood circulation system? Lets change it again to white and make it vertical. Can you see a lighting strike? Now lets change colors again to black and bury it in the ground. Can you see an ant hill? Our mother nature repeats itself in patterns but as all mothers she make sure to change the appearance and taste of what she prepares to keep us wondering, interested and curious! To be able to recognize it, categorize it, represent it and use it for creating new objects say art, building dams, performing angiography etc is termed as mathematics and its applications. Sadly, instead of this ability to observe and learn the representation part, arguably the least important part, has been given the highest significance for reasons that may create a whole other discussion. The Why behind the higher significance to representation than the idea itself or the process behind it causes problems in Mathematics and as follows in the other fields as well! I hope we learn to change perspective and recognize the processes the objectives behind all that we face be it in the sciences and in ideologies. Take some time and observe, notice the intricacies and let your imaginations flow, not bound by information that you have been fed since childhood nor by half baked explanations given through any media. Let your curiosity grow and one day may be the world gains a new Ramanujan or Einstein or Mendel.



A decorative background featuring large, soft-focus pink peonies against a light blue sky. The flowers are in various stages of bloom, with some showing vibrant pink centers. The overall aesthetic is romantic and elegant.

TELUGU SECTION

కవితా సృష్టి

కదన రంగానికి కాలు దువ్వుతూ
కదలిరి కల్బలము
పేరుకు పదాతులు
కరవాలములు మాత్రం లేవు
కల ములు కా
కలములు కాగితమ్ములు
కలకల నవ్వుల కుసుమాక్షతలు
తలపులతో నొకరు
తలను గీటుతూ నొకరు
బిత్తర చూపులతో నొకరు
బిగి కౌగిలిలో నలిగిన విడియంతో నొకరు
ఏమి రాతుమంటే
ఏమిరాతు మంచు ముసురుకున్నారు
పురిటి నొప్పులు తట్టుకుంటూ
పొత్తెల్లను ఉదయించే వాల్మీకిలు
రామనామ జపము లేదు అమరె రసవత్తర కావ్యములు
రసిక జనుల రంజకములు
తప్పటడుగుల తాళగతులు
పడుతున్నాయి లేస్తున్నాయి
నత్త నడకన సాగుతున్నాయి
మెరుపుతీగలు మెరుస్తున్నాయి
మరపురాని తలపులు మనసును మెదులుతున్నాయి
ఒక అనుభూతి ఒక ఆవేదన ఒక ఆకాంక్ష
చెలి పెదవిన చిరునవ్వు
చిన్ననాటి చిలిపితనం
అందీ అందని అనుభూతులు
ఆశయాల సాధనలు
వెలుగు చూశాయి
కత్తులు మెరుస్తున్నాయి, కాగితాలు తడుస్తున్నాయి
ప్రతి అక్షరము విజయం వైపు
అలుపెరగని పోరాటం
ఆకృతి నొందేందుకు ఆరాటం
వర్షం వెలసిన ప్రశాంతత, ప్రసవానంతర అనుభూతి
అదుగో ఒక రామాయణం, ఇదిగో ఒక మహాభారతం అల్లదిగో భాగవతం

స్నేహం

అందమైనవి ఆ క్షణాలు
అందుకోలేని దూరాలుగా
మరిచిపోలేని జ్ఞాపకాలుగా
మన మాడిన ఆటలు ముద్దుగా
మనం చేసిన అల్లరి సద్దుగా
నిజం చెబుతున్నా ఆ దేవుడి సాక్షిగా
ఓ నేస్తం తిరిగిరాదు ఈ సమస్తం
అందుకే అందుకో ఈ హస్తం
మరువకు మన నేస్తం

N. మీనాక్షి

IC-22-016

వీడ్కోలు

ఇవే నా కడసారి వీడ్కోలు చెట్టు గట్టు మేడ మిద్దె
ఇవే మీకు నా కడసారి వీడ్కోలు
నిన్నటిదాకా నీడనిచ్చిన ఓ చెట్టా!
ఇవే నీకు నా కడసారి వీడ్కోలు
నల్లబల్ల ఇక సెలవు
మీరంతా మమ్ము మరవకండి
మళ్ళీ తిరిగి వస్తాం
మీ అంత ఎత్తుకెదిగి మళ్ళీ తిరిగి వస్తాం

ద్రాక్షాయిని

+3 3RD YEAR ARTS

అన్యోన్య దాంపత్యం

T Jyothi HOD Telugu.

అన్యోన్య దాంపత్యానికి అర్థం మీరు
ఆత్మీయ పరమార్థం మీరు
అనునిత్యం కీచులాటలు
అయినా మీ దాంపత్యం నిత్యకళ్యాణం పచ్చతోరణం
ఒడుదుడుకులను మరగుపరచి
ఆత్మస్థైర్యంతో దాంపత్య నౌకను నెట్టుకొస్తూ
సాంప్రదాయపు పునాదుల్ని గట్టిపరుస్తున్నారు
అర్థంలేని కారణాలతో
పవిత్రమైన దాంపత్య జీవితాన్ని
ముక్కలు చేసుకుంటున్న మూర్ఖులు
ఈ లోకంలో లెక్కకు మిక్కిలి
సంసారమంటే సాగిపోయ్యేది
సంసారమంటే కలిపి గడిపేది
సంసారమంటే శాశ్వతంగా నిలిచేది
ఒంటిచేత్తో దాన్ని నడపలేదు
ఒకరు చతికిలపడితే అది ఒంటెద్దు తోపు
మాగళ్ళం తంతునా నేనా
మమ జీవన హేతునా
కంఠేబద్దామి శుభగే
త్వం జీవ సరదాం శతం
అంటూ తనజీవనానికి భర్యను హేతువుని చేశాడు
సూత్రాన్ని కడుతూ నిండు నూరేళ్ళు వర్ణిల్లమన్నాడు
ఆమె మాంగళ్యమే తనకు రక్షన్నాడు
నాతి చరామి అంటూ వాగ్దానం చేశాడు
అట్టి భర్తకు బార్యయే లోకం
ఆ భావాన్ని ఎంత వంట పట్టించుకున్నావు తల్లీ
తాగినా, తన్నినా, తప్పుచేసినా
అనువంతైనా నీలో మార్పు లేదే
అనురాగం ఆత్మీయత తప్ప
కన్నబిడ్డల ముఖం చూశావో

కట్టుకున్నాడిపై కరుణ చూపుతున్నావో
దాంపత్యపు తక్కిటలో
తృణం బరువు కూడా తులతూగని వ్యక్తిని
బెదార్యం అనే తులసీ దళంతో
నీకు సరితూచి లోకానికి చూపావు
సభాష్ అమ్మా నీ కౌసల్యానికి
భర్తను సానికొంపకు మోసుకెళ్లే
ఓహో సుమతి అన్నారు
భర్త ప్రాణాల్ని యమపాశం నుండి
లాక్కుంటే ఆహా సావిత్రి అన్నారు
త్రిమూర్తులకు జోలపాడితే
అమ్మా అనసూయ అన్నారు
మాయలోనూ మత్తులోనూ పడిన భర్తను
మామూలు మనిషిని చేసేందుకు
నువ్వు చేసే యాగం సాటిలేనిది
నీ ఓర్పు నేర్పు నీ సహనం ఆదర్శప్రాయం
ఓ స్వాదిన పతిక నీకివే నా జోహార్లు
నిన్నుగన్న తల్లికి నా వందనాలు
సాటిలేనిది నీ యాగం
అంతులేనిది నీ త్యాగం
అహానికి తావులేదు అనురాగానికి తప్ప
అదేనయ్యా చక్కటి సంసారానికి మూల సూత్రం
ఆడది బిడ్డను కడుపున దాచుకుంటుంది
కన్న బిడ్డల తప్పుల్ని కడుపున దాచుకుంటుంది
నువ్వు కష్టాన్ని కడుపున దాచుతున్నావు
భర్త తప్పుల్ని కడుపున దాచుతున్నావు
నీ గాభీర్యం ఎనలేనిది
స్త్రీత్వానికి సంపూర్ణతనిచ్చిన
సంపూర్ణ స్త్రీ మూర్తివి నువ్వు
దేవదేవివి నువ్వు దేవివి నువ్వు
స్ఫూర్తి ప్రదాతవై నిలిచి
ఏటిటా పెళ్ళిరోజులు సంతోషంగా
జరుపుకుంటూ షష్టిపూర్తిని జరుపుకోవాలని
ఆకాంక్షిస్తూ...

అమ్మ కోసం

మనం ఏడుస్తున్నప్పుడు అమ్మ సంతోషించే క్షణం

ఏదైనా ఉందంటే

అది మనం పుట్టిన క్షణం మాత్రమే

ఈ సృష్టిలో అందమైన పదం అమ్మ అంటే తెలపడానికి భాష చాలడం లేదు

కానీ చెప్పాలన్న ఆశ ఆగడం లేదు

నాకు మరో జన్మ అంటూ ఉంటే

“ నీకు అమ్మగా పుట్టాలని ఉంది”

దేవుడు తనకు మారుగా అమ్మను సృష్టించాడు

అమ్మ అనే పదం ఒక అద్భుతం

అమ్మకి అద్భుతం మన జీవితం

పదాలు తెలియని పెదవులకు అమ్మత వాక్యం అమ్మ ఆమె ఒడిలో మొదలైంది ఈ జన్మ దేవుడు అమ్మలో ఉన్నాడు
అమ్మ రూపంలో ఉన్నాడు వద్దనుకున్నా జీవితాంతం తోడు వచ్చేది అమ్మ ప్రేమ .

D. ధనలక్ష్మి

+3 1ST YEAR ARTS

అమ్మ

అమ్మ మన మొదటి గురువు

నడక నేర్పింది అమ్మ

నవ్వు నేర్పింది అమ్మ నలుగురిలో ఎలా నడుచుకోవాలో నేర్పింది అమ్మ అమ్మ లేనిదే సృష్టి లేదు

సృష్టికి మూలం అమ్మ

అమ్మ ప్రేమ అనంతరం

అమ్మ ప్రేమ స్వచ్ఛమైనది అమ్మ ప్రేమ నిస్వార్థమైనది అమ్మ ప్రేమ వెలకట్టలేనిది అమ్మను మించిన దైవం లేదు ఎన్ని
జన్మలు ఎత్తినా

అమ్మ రుణం తీర్చుకోలేనిది ఆప్యాయత ,అనురాగం అనుబంధం నకు ప్రతిరూపం అమ్మ

తన పిల్లలి దగ్గరి నుంచి ఏమి ఆశించని గొప్ప స్త్రీ మూర్తి అమ్మ

T. భారతి

+2FIRST YEAR COMMERCE

విద్య

విద్యకు అంతం లేదు
విద్య లేక పోతే విలువలేదు
విద్యకు వయసుతో పనిలేదు
ఒక గృహిణి విద్య భావి పౌరులకు విద్య
ఒక వ్యాపారి విద్య వ్యాపారానికి మెరుగు
ఒక పౌరుని విద్య రేపటి తరాలకు వెలుగు
ఒక దీపం చీకటిని తొలగిస్తుంది
విద్య మనలో అజ్ఞానాన్ని తొలగిస్తుంది
ఆహారం లేక జీవి జీవించలేడు
నీరు లేక చెట్లు జీవించలేవు
విద్య లేక మనిషి నలుగురిలో సగౌరవంగా జీవించలేడు
విద్య ప్రాణికి ఊపిరితో సమానం

R.Dhanalaxmi
+2FIRST YEAR COMMERCE

స్నేహం

స్నేహం అనేది రెండక్షరాల పదం కాదు
స్నేహం అనేది రక్త సంబంధం కాదు
స్నేహం అనేది చుట్టరికం కాదు స్నేహం అనేది వ్యక్తుల మధ్య ఏర్పడిన గొప్ప సంబంధం
ఎన్నో స్నేహాలు చూసాను కానీ మరువలేనిది ఈ నీ స్నేహం
ఈ నా అనుభూతి
అమ్మలా లాలించింది
నాన్న లా దండించింది
అన్నలా ధైర్యం చెప్పింది నీ స్నేహం
విధికి ఎదురెళ్లే శక్తి నాలో ఉందంటే అది నీ చలవే
ఆ రూపానికి ప్రతిరూపం
మణిమయ రూపం నీ స్నేహం

M.Akhila , +3 1ST YEAR ARTS

అమ్మ

అమ్మ కనిపించే దేవత
అమ్మ నా మొదటి స్నేహం అమ్మ నా జీవన గమనం
ఊపిరి పోసింది మొదలు
తన కొన ఊపిరిదాకా మన కోసం నిస్వార్థంగా ఆలోచించే
అనురాగమూర్తి అమ్మ

J.Neelima
+3 1ST YEAR ARTS

ఆకాంక్ష

విడవ లేనిది ఈ బంధం విడదీయరాని సంబంధం
తరగతి గది జ్ఞానానికి పుట్టినిల్లు
మేధావుల రూపొద్దు కొన్న
ఒక నాట్య కళామందిరం
భావాలకు మెరుగులు దిద్ది భావి పౌరులుగా తీర్చిదిద్దబడిన తరగతిగది
తరగతిగది అంటే
చెక్కబల్లలు, తలుపులు, కిటికీలు, నల్లబల్ల, శుద్ధ ముక్క
ఇవి కావు
తరగతి గది అంటే తరగతి గది అంటే మందిరం
అందు నిత్యం గురువుకు అభిషేకం
అనునిత్యం విద్యకి మెరుగు మెదడుకి పదును

K. శ్రావణి
+3 3RD YEAR ARTS

రైతు

న్యాయవాది లేక న్యాయం లేదు
వైద్యుడు లేక వైద్యం లేదు
రక్షకభటుడు లేక భద్రత లేదు
విద్య లేక విలువలేదు
రైతు లేక రాజ్యమే లేదు
రైతే రాజు

K. కృష్ణవేణి, +2 FIRST YEAR COMMERCE

మాతృ భాషాదినోత్సవం

మనిషి జీవితంలో మొదట నేర్చుకునే భాష మాతృభాష. మన అందరం అమ్మ ఒడిలో నేర్చుకునే భాష మాతృభాష మన అమ్మను కాపాడుకున్నట్టే మన మాతృభాషను కాపాడుకోవాలి. మనజీవితంలో మొదట భాష మన మాతృభాష మాతృభాషలో ఉండే సంతృప్తి ఇంకే ఇతర భాషలో మాట్లాడిన రాదు. ఈ మాతృభాషా దినోత్సవం భాష మాట్లాడే ప్రతి ఒక్కరికి ఒక వరం. అమ్మను గౌరవించినట్లే మాతృభాషను గౌరవిద్దాం తెలుగు భాషలోని మాధుర్యాన్ని అమ్మ ప్రేమతో తులతూద్దాం.

V. షర్మిల+3 3RD YEAR ARTS

నాలోని 'నేను'

T Jyothi HOD Telugu.

నాలోని 'నేను'

సందు చివర అంగట్లో ఓ దమ్ము

పొద్దుగూకితే ఓ పెగ్గు

సందెకాడ ఓ చిందు

ఒక్కోసారి నాపై నాకే అసహ్యం

సొంతూల్లో మాత్రం సత్తిగాడంటారు

ఏ వ్యసనం లేనోడు

మా ఊరంతటికీ ఓ రోల్ మోడల్

లోకానికి నేను

నాలోని ఆ నేను

రెండూ భిన్నం

అసలు పొత్తాలేదు

అందుకే అందుకే

నాలోని ఆ 'నేను'ను చంపేస్తున్నా

నాలోని రోల్ మోడల్ కి ఊపిరిపోస్తున్నా!

అమ్మ

T Jyothi HOD Telugu.

అమ్మా ఆకలి

సిద్ధం నాన్న

దోశకాయ పప్పు

అల్లం పచ్చడి, ములగాకు, మెంతుగాయ
పాడువంట నువ్వే తినేయి.

శాంతా! నాకిప్పుడు కడుపు చల్లగా ఉంది
కోడలు పిల్లా! రక్తపోటు నార్మల్

అమ్మా కొంచెం ఉపసమనం కలిగింది

ఎవరికి నచ్చింది వాళ్ళకి

అందరూ రాజులే, రాణులే, మనం తప్ప

మరి ఈమె ఏమొందుకుందో

వంటింట్లోకి తొంగి చూపు

జిబ్బి దులుపుతూ, మూకిడూరుస్తూ

మజ్జిగతో ఆకలి మూతికట్టిన అమ్మ

సభాష్ తల్లీ అమ్మవనిపించుకున్నావ్

మూతి ముడుపులు లేవు

మెటిక విరుపులు లేవు

అలకలు లేవు

ఆర్పాటాలు తప్ప

సభాష్ తల్లీ అతివవనిపించుకున్నావ్

నేలను మోకాళ్ళు

నెత్తిన అమ్మ మునివ్రేళ్ళు

క్షమించవమ్మా ఓ ఉదార హృదయా!

వివక్ష

D Gowri B.A.

లేదు ధనిక బీద భేదం
లేదు నీకు వర్ణ భేదం
లేదు పిన్న పెద్ద భేదం
కరోనా నీకు లేదే భాషా భేదం
మతం లేదు మమకారం లేదు
మానవత్వం మొదలే లేదు
జాతి లేదు నీతి లేదు నైతికత లేనే లేదు
కరోనా నీకు లేదే ఎట్టి వివక్ష
కరుణాంబుధి మా కన్న దేశం
బుద్ధదేవుని కన్న దేశం
కరోనా కనికరించవే కాస్తయినా కనికరించవే
నయాన్ని చెప్పాం భయాన్ని చెప్పాం
నయాన్ని చెబితే నీకు నిష్ఠూరం
భయాన్ని చెబితే నీకు విడ్డూరం
నడ్డిరగదన్నే నాథుడున్నాడు
జగన్నాథుడున్నాడు
రోమ్ము విరిచే నీకు దిమ్మదిరిగే రోజు
నువ్వు వెన్ను చూపే రోజు
ఇట్టేలేదు దూరం
మా సత్తా చూపుతాం

మా ఐక్యత చాటుతాం
మా నిష్ఠను చూపుతాం
వేళ్ళున బీకుతాం
కరోనా నీ వేళ్ళున బీకుతాం.

చవట

Drakshayani B.A.THIRD YEAR

రెక్కల గుర్రమెక్కి
కోర్కెల సవారీ చేస్తే
రెక్కాడితే గాని డొక్కాడని బతుకుల్లో
కొడుకులకు చేతగాని నాకొడుకులకు
రెక్కలోచ్చాయని సంతసిల్లా
ఊహల రెక్కలోచ్చాయని
రిక్త హస్తం చూపినందుకు
నేలను విడిచి సాముచేసినందుకు
మెడలు విరవాలా
మొలత్రాళ్ళు తెంపాలా

గ్రీష్మ తాపం

K Sravani B.A.THIRD YEAR

కటిక పేదనైన నేను
కటిక చీకటిని ఓడ్చి
కటిక దరిద్రాన్ననుభవించి
కష్టాన్ని ఒడ్డి కరోనాని ఎదుర్కొన్నా
కాయకష్టం చేసుకుంటే
కార్తులంటూ అగ్ని కార్తులంటూ
ఆర్తులను ఆదుకోక
అన్నా ఓ సూరన్నా

ఆర్తులను ఆదుకోక
ఏమిటయ్యా విశ్వరూపం
ఆపవయ్యా నీ ప్రతాపం
తాళలేకున్నాము ఈ గ్రీష్మ తాపం

చెమటలో ఉంది చరిత్ర

V Sharmila B.A THIRD YEAR

నీ ఊపిరే నీ ఉత్సాహం
నీ అలజడే నీ ఉన్నతి
నీ పట్టుదలే నీ గెలుపు
నీ చెమటలోనే ఉంది చరిత్ర
చెమటను చిందించు చరిత్రను సృష్టించు
చెదరిన కలను తెల్లారేలోగా
ఈ రాత్రి (జీవితం) తెల్లారేలోగా
నెరవేర్చు
లే చెమటను చిందించు
చరిత్రను సృష్టించు

నరంలేని నాలుక

T Swathi
+2 2 nd Year Optional Telugu

నరంలేని నాలుక నిష్ఠూరమాడింది
ఆడదంది
అబలనంది
అంగట బొమ్మను చేసింది
రంగులు పూసింది
రూపులు దిద్దింది
ఆఖరికి అంగట్లో అమ్మేసింది
నరంలేని నాలుక నిష్ఠూరమాడింది.

తలవంచకు

P. Varshita
BA FIRST YEAR

ఈ జగతి ఒక ముళ్ళబాట
ఆచి తూచి అడుగేయాలి
గుచ్చిన ప్రతి ముళ్ళు గుణపాఠం నేర్పుతుంది
నొప్పి పుడుతుందని నడవటం మానేస్తే
అక్కడే ఆగిపోతుంది నీ అభివృద్ధి
నీ ప్రతి అడుగు ప్రగతికి బాట వేయాలి
నీ ప్రతి అడుగు మనుగడకు మూలమవ్వాలి

ఏకగ్రీవం

D. Dhana Lakshmi
BA FIRST YEAR

గురుల పోటీలో
ఏకగ్రీవంగా ఎన్నికయింది అమ్మ
యుగయుగాలుగా నామినేషన్లలో
పోటీలేని ఏకైక క్యాండిడేట్ అమ్మ

నావికుడు

M Akhila
BA FIRST YEAR

ప్రతిజీవితం ఓ సముద్రం
ప్రతి మనిషి ఓ నావికుడు
మనమంతా జీవిత సముద్రపు నావికులం
తెప్పవేస్తే గాని నౌక నడవదు
అలలు దాటితేగాని ఆశ తీరదు
అలలను ఎదురీదాలి
నౌక సాఫీగా సాగలంటే
గమ్య స్థానం చేరాలంటే
అలలను ఎదురీదాలి

కంటతడి

B Priyanka B.Sc

తొలిసారిగా నువ్వు దువ్వారం దాటితే
పాకుతూ దువ్వారం దాటితే
టెంకాయ కొట్టి పండగ చేసిన అమ్మ
వయసొచ్చాక నువ్వు
వయసుతో పాటు వలపొచ్చాక నువ్వు
దువ్వారం దాటుతుంటే
కన్న రక్తం కాదని నువ్వు దువ్వారం దాటుతుంటే
వయసుడిగిన అమ్మ కడుపు చించుకు ఏడ్చింది.
కన్నపేగుని కంట రక్తం కార్చింది
పేదరికపు పునాదుల్ని చీల్చి
చెమట రక్తం చిందించి
తన పేగుల్ని మాడ్చి కన్నపేగుని సాకినందుకు
ఇదేనా నువ్విచ్చిన కానుక

కొడుకుగా నువ్విచ్చిన కానుక
సంస్కృతిని విడిచి సంస్కారం మరచి
సాంప్రదాయానికి వెలియై
నువ్విచ్చిన కానుక ఇదేనా
కొడుకుగా తల్లికిచ్చిన కానుక ఇదేనా
నీ ఉన్నతి తన గెలుపు
నీ పతనం తన ఓటమి
నీ నవ్వు తన సంతోషం
నీ దిగులు తన దుఃఖం
అట్టి అమ్మకు నువ్విచ్చే కానుక ఇదేనా
కన్నతల్లిని మరచిపోక
కన్న ఉసురును పోసుకోక
కన్నె పిల్ల మత్తులో పడి
కన్న వాళ్లను కంటతడి పెట్టించబోక

విద్యార్థి తెలుసుకో.....

A.V. Bhaskara Gupta
Lect. in Telugu

చీకటిలో నిద్రపోతున్న సమాజాన్ని వెలుగులోకి తేవాలంటే సూర్యకాంతి ఎంత అవసరమో మనలో నిద్రపోతున్న శక్తిని విజేతగా తయారుచేయడానికి విద్య కూడా అంతే అవసరం. అలాంటి విద్యని అభ్యసించే అవకాశం ఈ విద్యార్థి దశలోనే లభిస్తుంది. కాబట్టి ఆ విద్యను సక్రమంగా వినియోగించుకోవాలి. ఆరోగ్యానికి వ్యాయామం ఎంత అవసరమో మనోవికాసానికి చదువు కూడా అంతే అవసరం. విద్య నేర్చుకునే అవకాశాన్ని అజ్ఞానంతో కాలరాస్తే ఆవలి గట్టు ఎప్పుడూ వెక్కిరిస్తునే ఉంటుంది.

వెలుగును గురించి తెలుసుకోవాలంటే ముందు చీకటికి అలవాటు పడాల్సిందే. అలాగే సుఖవంతమైన జీవితం గడపాలంటే కనీసం 'కష్టం' అనే పదానికి అర్థం తెలిసుండాలి.

'సుఖార్థి చేత తృజేత విద్య విద్యార్థి చేత తృజేత సుఖమ్' ఇలా కష్టాలకు దూరమైనప్పుడే శిరస్సు మీద కిరీటాలు చేరుతాయి.

వాడని ఇనుము తుప్పు పట్టినట్లు, కదలని నీరు స్వచ్ఛతను కోల్పోయినట్లు, బద్దక మెదడును నిస్తేజపరుస్తుంది. కాబట్టి విద్యార్థి దశలో ఉన్నప్పుడు బద్దకాన్ని విడిచిపెట్టి పుస్తకం పట్టాలి. పుస్తకం చదవడం వల్ల కలిగే ఆనందం వేరొక వస్తువు ద్వారా కలగదనడంలో అతిశయోక్తి ఏ మాత్రం లేదు. మంచి పుస్తకాలు చదవడం వల్ల మూర్ఖుడు జ్ఞానిగా, భీరుడు ధీరుడుగా మారే అవకాశం ఉంది.

ఒక్కొక్కటిగా పడే నీటి చుక్కలతో ఏ విధంగానైతే కడవ నిండి పోతుందో కొంతకొంత జ్ఞానాన్ని సంపాదించుకుంటూ పోతే ఏదో ఒక రోజుకి మహాజ్ఞాని బెటాడు. సూర్యుడి వైపు నడుస్తూ పోతే నీడలు వాటంతట అవే ఎలా దురమైపోతాయో విజయాల వైపు పయనిస్తూ ఉంటే అపజయాలు కూడా వాటంతట అవే తొలగిపోతాయి. ఎప్పుడూ సదావకాశాన్ని సద్వినియోగం పరచుకోవడంలోనే వివేకం ఉట్టిపడుతుంది. అరణ్యానికి తనతో పాటే వస్తున్న తమ్ముణ్ణి చూసి 'నీవు రావడం దేనికి?' అంటాడు రాముడు. అప్పుడు లక్ష్మణుడు చెప్పిన సమాదానం వింటే అవకాశాన్ని ఎలా వినియోగించుకోవాలో తెలుస్తుంది. అగ్రజా మరికరికి తావులేకుండా నేనొక్కణ్ణే నిరంతరం నీకు పాదసేవ చేయడానికి అరణ్యమే కదా శరణ్యం' అంటాడు. అందివచ్చిన అవకాశాన్ని వినియోగించడమంటే అదే!.

చదువు రావడం లేదని గురువు ఒక అబ్బాయిని ఆశ్రమం నుండి పంపించేశారు. ఆ బాలుడు వెలుతూ వెలుతూ దప్పిక వేస్తే ఒక బావి దగ్గర మంచినీల కోసం ఆగాడు. చేదను వేసి నీల్లు లాగు తున్నప్పుడు రాపిడికి గురైన రాయి తన రూపాన్ని మార్చుకోవడాన్ని గమనించిన ఆ బాలుడి మనసులో కూడా మార్పు వచ్చి ఆశ్రమానికి వెనుదిరిగి గురువు దగ్గరకు వెళ్ళి నేను చదువుకుంటా అంటే ఆ గురువుకు పరమానంద కలిగింది. అదే మార్పు అంటే. సి. నా. రె. కూడా ఏ రాపిడి లేకుండా వజ్రం ఎలా మెరుస్తుంది అంటారు.

మన భవిష్యత్తు రేపు చేయబోయేదాని మీద కాదు. నేడు చేసేదాని మీద ఆధారపడి ఉంటుందన్న వాస్తవాన్ని గ్రహించాలి. తీరిక సమయాన్ని చాలా జాగ్రత్తగా ఉపయోగించుకోవాలి. ప్రతి క్షణం విలువైన వజ్రం లాంటిది. అలాంటి వజ్రాన్ని సానబెడితే ఏవిధంగానైతే మెరుస్తుందో అలాగే కాలాన్ని సద్వినియోగ పరచుకుంటే జీవితం కూడా రంగులమయమౌతుంది. మనకు అత్యంత అవసరమైనది, అతిగా వృధా చేసేదీ ఈ కాలాన్నే. మన దుఖాల్లో సగానికి కారణం మనం వృధా చేసిన కాలమే అన్న వాస్తవాన్ని గ్రహించాలి.

కార్య సాధకుడి లక్షణాల్ని “ ఒకచో నేలను బవ్వళించు, నొకచో నొప్పారు, బూసెజ్జ పై,

నొకచో శాకము లారగించు, నొకచో నుత్కంఠశాల్యోదనం,

బొకచో బొంత ధరించు, నొక్కొక్కతరిన్ యోగ్యాంబర శ్రేణి, లె

క్కకు రానీయఁడు కార్య సాధకుఁడు దుష్టుంబున్ సుఖంబున్ మదిన్!! తెలిపారు.

పై వన్నీ సాధించాలంటే ముఖ్యంగా కావాల్సింది క్రమశిక్షణ. 'విద్యచే భూపితుండై వెలయు దొడరి వర్జింపనగుజుమీ దుర్జనుండు'. క్రమశిక్షణ లేకపోతే అవన్నీ బూడిదలో పోసిన పన్నీరే. క్రమశిక్షణకు DISCIPLINE అనే ఆంగ్ల పదాన్ని సమానార్థకంగా వాడతారు. DISCIPLINE (D=4, I=9, S=19, C=3, I=9, P=16, L=12, I=9 N=14, E=5) అక్షరాల అంకెల మొత్తాన్ని కూడితే 100 వస్తుంది. ఏ విద్యార్థి కైతే క్రమశిక్షణ 100% ఉంటుందో ఆ విద్యార్థి అన్నింటిలో ముందంజలో ఉంటాడు.

సమస్త ప్రాణికోటి నుండి మనిషిని వేరు చేసేది ఆలోచనా శక్తి. కాబట్టి ఉత్తమ, ఉన్నత ఆలోచనలతో, ఇతరుల పట్ల సత్ప్రవర్తన, స్నేహ భావంతో, కష్టాన్ని కూడా ఇష్టంగా చేసుకుని మీ జీవితానికి పూలబాటలు వేసుకోండి.



PRINCIPAL & STAFF MEMBERS OF THE COLLEGE

**“ Educate and raise the masses, and
thus alone a nation is possible.”**

-Swami Vivekananda

**Education is not just about going to
school and getting a degree.
It's about widening your knowledge and
absorbing the truth about life.**

-Sakuntala Devi

