

purvodaya

The Rise of Opportunities

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DIRECTOR'S DESK

After a brief hiatus, the Institute of Social and Cultural Studies' Bi-Monthly Purvodaya: The Rise of Opportunities returns with a ton of articles and information about forthcoming events. The Bi-Monthly has concentrated on and highlighted the events and hardships that the area is experiencing, just like in the main sections. Between late June and early August of 2026, there were several periods of heavy to extremely heavy rainfall in the Upper Assam region (particularly in the main districts of Sivasagar, Charaideo, and Jorhat) and the nearby hill catchments of Nagaland and Arunachal Pradesh in Northeast India. This led to numerous waves of flash flooding and extensive flooding throughout the area. In the downstream Brahmaputra Valley, the area is known for its dense population, pervasive poverty, and heavy reliance on agriculture. Upper Assam's topography also raises the risk of flooding because of the heavy runoff that enters its low-lying basin. Thus the Bi-Monthly tries to analyze how the government of Assam focusses on improving structural and non-structural measures by Water Resources Department of Assam and the Assam State Disaster Management Authority (ASDMA) to combat perennial monsoon flooding.

Additionally, this edition highlights the region's cultural heritage. The Purvodaya Lit Fest-Chapter 3 is scheduled to take place in Kolkata from November 25–28, 2026, and this edition is being held right before that event. To get things started, the Bi-monthly publishes two fascinating articles. The first is about Ganga, the birthplace of Indian civilization, a living goddess to more than a billion people, and an important economic conduit. The Ganga has influenced the history, spirituality, and interconnectedness of the Indian subcontinent for millennia, starting from its source in the icy peaks of the Himalayas and extending into the Bay of Bengal. Through the worldwide celebration of Lord Jagannath's chariot festival, the second one, located in Odia, exemplifies how Rath Yatra unites nations.

Since the Institute is well-known for its wide range of activities and engagements, the last section of the bulletin informs readers and extends an invitation to participate in the celebration of the 200th Birth Anniversary of Shri Rajnarayan Bose, an Indian writer and scholar of Bengal's Renaissance, on September 26 at Sri Aurobindo Bhavan, Kolkata. After the tremendous success of the previous two years, the Institute is prepared to hold its Third Purvodaya Lit Fest in Kolkata from November 25 to 28. We have once again reached the time of year when we finally announce one of these events for which our readers and followers eagerly save their dates. Keep an eye on the ISCS's digital handles to stay informed about any updates. We would be delighted to have you all join us for this festival of intellectual exchange, idea sharing, and lively discussions about India's historical and contemporary realities.

— Prof. Arindam Mukherjee, Director, ISCS, India



Dreamstime

Farmers carrying paddy on a boat through flood water at Mayong village in Morigaon district of Assam

NATURE'S BOON TURNED DISASTER: RETHINKING A RESILIENT ASSAM

Shri Jyoti Khataniar *

The land and people of Assam have historically remained intertwined with rivers and recurrent flooding. A long, persisting phenomenon, floods in Assam must be understood within the context of the region's geography, development measures and processes, human settlement and weather conditions. Owing to the mighty Brahmaputra and its several tributaries, the heavy rainfall and the region's geographical conditions, Assam has experienced centuries of severe flooding. The Brahmaputra flows down to the vast floodplain that is the land of Assam from the Himalayas. Nearly 40% of the state is classified as flood-prone by India's National Flood Commission. Assam's flat terrain plays an important role in this regard. The annual monsoon brings heavy rainfall across the region causing Brahmaputra's water levels to rise considerably. The river's meandering movement through Assam's flat plains leads to the

deposition of sand and silt of substantial amounts which reduces the river's carrying capacity and consequently increasing the risk of flooding.

Flooding, therefore, is not an unaccustomed phenomenon for Assam. They are an integral and vital part of the region's fertility and propensity to be agriculturally successful. Assam's river systems have sustained agriculture, shaped one of the richest ecological spaces in the country, and heavily influenced settlement patterns. Yet the same rivers take the form of agents of devastation by bringing forth catastrophic and destructive changes through the natural disaster of flooding. In an increasingly alarming speed, scale and unpredictability, these natural boons can transform into sources of human suffering.

Assam in post-independent India witnessed great a many floods. The massive deluge of 1950 triggered by an earthquake of a staggering 8.5 magnitude on the Richter scale is the most noteworthy. It altered river courses and blocked tributaries with massive landslides. In the public sphere, all severe Assam floods have been measured against this historical baseline. The 2012 and 2024 floods also caused extensive displacement affecting millions across more than 30 districts, causing widespread suffering for humans and animals alike. A worsening nature of these floods has been suggested by experts. Reasons such as upstream deforestation, heavier rainfall due to climate change and inefficiently maintained embankments aid to this development. Therefore terming this catastrophe as simply "nature's fury" is insufficient. s. The recent floods of 2026 have unfortunately exposed the vulnerability of the state. Rapid swelling of the river, erosion, displacement, extreme rainfall, and massive infrastructural damage shook the state of Assam and her people. Loss of lives, livelihoods upturned, houses submerged – chaos and devastation have become ruinous features of the lives of the flood-affected. Natural causes such as intense rainfall and earthquakes may trigger a flood but the harrowingly devastating scale of one is aided by many other explanations. Large-scale and ill-placed deforestation, sedimentation, inadequate drainage system planning, poorly placed

settlements, and degradation of embankments are some of the general causes that magnify the pernicious aftermath of flooding. The challenge that lies before the state of Assam, hence, is not merely to curb floods which would be ecologically undesirable. A set of practical objectives for flood disaster management is to safeguard the people and the ecosystems.

The recent disaster helps us understand the need for anticipatory disaster management, settlement planning adhering to safety protocols and environmentally sustainable forms of commercial activities. The 2026 floods were particularly disastrous across parts of Upper Assam, particularly Golaghat, Sivasagar, Jorhat, and Charaideo. Several tributaries had risen due to intense rainfall. The smaller rivers such as Dikhow, Disang, Jhanji, Dhansiri and Bhogdoi created immense destruction. The surrounding hill catchments of Nagaland and Arunachal Pradesh were also severely affected. The immediate reason behind this unusually large in scale flooding of Upper Assam is closely tied to the geographical relationship between these small rivers and the surrounding hills. The catchments of these small rivers in the surrounding hills received intense and concentrated rainfall which was drained into these affected areas of Upper Assam. A substantial no. of these catchments are situated in Nagaland, which means that if these catchments are affected naturally or through human intervention then the grave consequences are also faced downstream. The terrains of these catchments are steep, a factor which allows the water to run off rather rapidly and sharply. The hazardous conditions have been amplified by the degraded condition of these hill catchments of Nagaland through alarming levels of deforestation, quarrying, mining, and cutting of slopes for development plans. This process has reduced the vegetation cover and strength of the soil to retain rainfall. Therefore instead of the rain water being absorbed underground through infiltration and groundwater, large volumes of water containing soil, sand and silt move at a great speed and are carried into the tributaries. This sediment in the tributaries

has reduced the rivers' carrying capacity causing severe inundation even after a short spell of rain.

Unlike the earlier flood episodes, the most severe and concentrated flooding occurred in the Upper Assam cluster of the aforementioned districts. However this does not indicate the absence of devastation in other parts of Assam. Between the end of June and August, more than 100 people have been killed, 2,700 villages have been destroyed and about 700,000 people have been displaced across the state. This unfortunate event has put stress on the importance of inter-state administrative relations and the significance of collaborative measures between disaster management administrations of the two states. Climate change is not the only area of concern here; it is rather a risk multiplier along with infrastructural and planning deficiencies. The protection of forest covers and maintenance of catchments are vital forms of conservation measures to reduce risks of long-term floods.

The floods not only bring perilous water but also riverbank erosion. Agricultural lands can disappear into these raging rivers along with homes, roads, schools and entire settlements. This irreversible devastation also affects livelihoods, education, opportunities and peoples' sense of belongingness.

The government of Assam has responded to this disastrous environment by covering the grounds with immediate relief, rehabilitation, restoration of livelihoods and financial assistance. The administration has operated relieve camps and arranged rescue shelters across the affected regions. The floods have forced nearly 300,000 people into these arrangements. Officials state that at least 49,000 flood affected residents remained housed in 125 relief camps and relief distribution centers till 10 August, 2026. Authorities and volunteers have also provided the bereaved with essential medicines, health camps, drinking water and livestock fodder. A major concern during this devastation has been



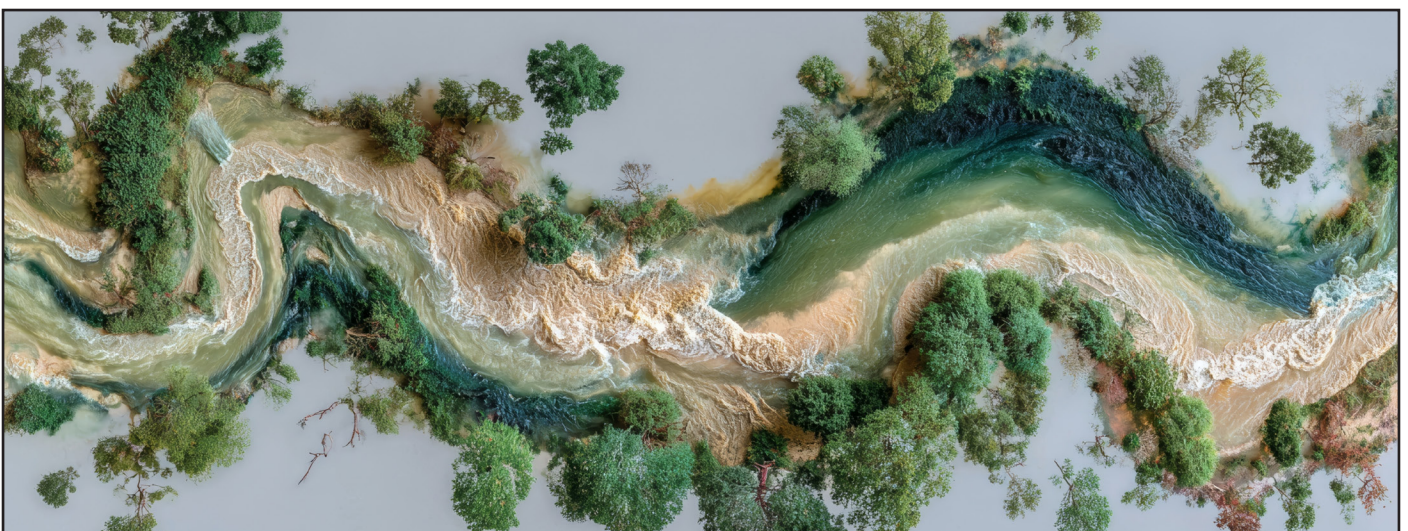
Woman and children takes shelter after flood in Assam

Dreamstime

the supply of food. By mid-August, over 48.5 lakh kg of rice has been distributed as conveyed by the Assam Chief Minister. Large number of kits containing pulses, edible oil and other essential items has also been dispatched. One of the most significant relief measures has been the provision of interim financial assistance of Rs. 15,000 to each eligible flood-affected family. The assistance is set to be provided for almost 1 lakh families through Direct Benefit Transfer. The Chief Minister has also virtually released under the Pradhan Mantri Surya Ghar Muft Bijli Yojana the state subsidy for the four aforementioned flood-affected districts. A rapid assessment survey is also underway to examine the extent of flood damage through which 36,000 families have been assessed till mid-August with direct losses estimated at almost 450 crore rupees. Thirty percent of the population has been covered under this survey. The assessment has covered damage to houses, crops, livestock, poultry, fisheries and other livelihood assets. The survey has been intended to ascertain further rehabilitation assistance and adequate compensation. A sum of 5 lakh rupees will be granted to families of the deceased from the Chief Minister's Relief Fund in addition to the 4 lakh rupees to the families of those who have been missing for more than 30 days. To protect livelihood difficulties, an additional 2,500 rupees have been announced attached to the already-existing Orunodoi scheme for the severely affected districts. Floods intrinsically destroy

children's education. The sudden and prolonged disruption acts as a hard obstacle to living the life of a student. The government has also announced measures that include assistance for replacing school uniforms, free replacement of textbooks, free duplicate certificates and marksheets for those who have lost their documents in the floods among others. Financial assistance has been announced for repairing flood-damaged mud logged schools and institutions. The Central government has also approved of Rs. 5,000 crore Pradhan Mantri Awas Yojana-Gramin (PMAY-G) housing package for flood affected households.

We have learned time and time again that Assam neither can become completely flood free nor should it perhaps seek to. The more grounded solution is to create a flood resilient Assam in which scenario preparedness is the key. The State and the Centre do provide immediate relief measures which are tools of immense assistance. However, the floods of 2026 must be considered with Assam's institutional, infrastructural and ecological vulnerability where anticipatory preparations will go a long way. Post-disaster management is only reactionary; predictive alertness is the solution. The Assam government must adopt a newer model focused on risk reduction through safer settlement planning, scientific weather forecasting, restoration of ecology, protection of the natural environmental barriers and a well-prepared community. The key to it all is to learn about human-nature coexistence and not dominance.



Villagers moving to highland from their homes due to the flood in Kampur in Nagaon district of Assam

Dreamstime

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Dreamstime

A saint performing flute at the Gangasagar Mela in West Bengal

THE RIVER THAT REMEMBERS : POPULAR TRADITIONS AND THE LIVING SACRED ECOLOGY OF THE GANGA IN BENGAL

Dr. Rohini Kar*

Ganga, the life-force of Bengal not just nourishes the land but has also shaped the cultural landscape of Bengal, so much so that popular memories abound in stories of Ganga as she meanders through this land. From uttering Ganga as the first word of the day, keeping a bottle of *Ganga Jal* in the family altar, using the name for oath taking to immersing the ashes of the departed in her waters, Ganga completely encompasses the life of the people of Bengal and North India since the earliest times.

In Bengal Ganga has a conspicuous presence as she is represented on temple panels riding on a *makara* and in numerous proverbs and songs. Folk songs of *majhis* (boatmen) of Ganga and Padma invoke her blessings to keep them safe. These are not mere religious practices, but embedded in these popular memories are vibrant living traditions that contain practical knowledge of tide and ebb, flood, erosion and a constant shifting of the delta itself. Like the other parts of India, Bengal too has a story that

points to its close relation with this river. The various *Puranas* narrate how Ganga, daughter of Himavan, who lived in heaven had to descend to this earth as a result of Bhagiratha's penance after he had managed to persuade Brahma. However to arrest her mighty fall, it fell upon Shiva to hold her in his matted locks so that the earth was not shattered by her sheer force. She was then led by Bhagiratha and she flowed across the plains, washed the ashes of Sagara's sixty thousand sons, who were finally released from Kapila muni's curse. Interestingly, in Bengal this episode is not something enacted in the Himalayas, rather Bengal invested this story with its own geography. The channel flowing past Murshidabad, Nabadwip and Kolkata to this day is called Bhagirathi and popular belief considers Sagar Island, the place where the river meets the Bay of Bengal, as the site where Kapila muni had reduced Sagara's sixty thousand sons to ashes and also the place of their final liberation. The pilgrimage to Gangasagar on *Makar Sankranti* is in this sense a final redemption, where the river is remembered to have served its purpose.

The descent of Ganga from heaven is not narrated in a single book. Apart from the Ramayana and the Mahabharata, the Bhagavata Purana along with the Padma, Matsya and the Skanda recount her journey from the mighty Himalayas to the sea. Amongst the Bengal Puranas, the Mahabhagavata Purana, the Brahmavaivarta Purana and the Brihaddharma Purana too describe her story. However, amongst them, it is the Brihaddharma Purana that makes Ganga a central figure and completes Ganga's descent on a map that can actually be walked into.

Ganga in this Purana comes only next to Durga in importance. Ganga is praised as the best of all *tirthas* and paying obeisance to Ganga is considered equivalent to visiting all *tirthas*, because all *tirthas* originated from Ganga. It further states that Sati who sacrificed her life was reborn in a half as Ganga while the other half was later born as Uma. Unlike the other almost contemporary Brahmavaivarta Purana where Ganga is portrayed as the wife of Narayana, here she is projected the wife of Shiva. The Purana states that after the death of Sati, she appeared before Brahma, Vishnu and Shiva and stated that she would be united to Shiva after being born as Ganga and then as Uma. Accordingly, Sati's one half was born to Himalayas and Mena as Ganga, while the other half was later born as Uma, who Ganga herself asked Himalayas to marry off to Shiva. When the devas came to take Ganga to the heaven she followed

them and was united with Shiva in heaven on whose head she put a garland. Ganga said that she would be present in both Brahma's *kamandula* and with Shiva in Kailasa. In the former it would be her invisible self while she herself in her full form would be with Shiva. Shiva promised that she would always hold Ganga on his head and proceeded to Kailasa with Ganga on his head. This is all the more strengthened by Naryana referring to Ganga as Sati in this point.

She also retains a strong connection with Hari or Narayana. As Hari was mesmerized by a musical performance in Vaikunta he was turned to a liquefied state that flooded Vaikunta. Brahma who had Ganga in his *kamundula* touched Hari in his liquefied form who thus in this way sanctified Ganga by entering her. Also when Vishnu in the Vamana avatara managed to send Bali to the nether world by claiming the whole world with his three strides, his foot remained in the sky to which Ganga took resort. However it is Shiva whose relationship with Ganga is the most intimate. If she is the consort of Hari in some texts, she is also the shakti of Shiva, if she flows from the foot of Vishnu, she also moves around in Shiva's matted locks. Shiva is called Gangadhara and hence Ganga is his constant companion. Her *avatarana* or descent to the earth is a not a single event, each of Ganga's waves falls upon Shiva before reaching the earth. Ganga is considered wife of Shiva and hence the co-wife to Parvati. She is also depicted in sculptures approaching Shiva as a bride, inciting jealousy in Parvati. At Elephanta, Shiva is represented carrying Ganga on his head and is depicted as being closer to her than to Parvati. This tussle between Ganga and Parvati, also features as a sub-theme in the works of the vernacular poets, especially in the Mangalakavyas. In Bengal, it is popular as *Durga-Gangar Kondol*, that is quarrel between Ganga and Durga for Shiva and it is a popular theme in the patachitras where the *patuas* sing this story as they unfold the scroll. However the Brihaddharma Purana has no place for such conflict, as it strives to prove that they are not different but are actually one. This however is not the handiwork of the this Purana alone; in the Skanda Purana, Shiva identifies Ganga with Parvati as the female aspect of the Divine and it makes it clear that whoever worships Parvati properly also worships Ganga. This is almost reiterated in the Brihaddharma Purana as well.

The authors of this Purana were also already aware of the river Padmavati. In the long Ganga-mahatmya section, the river was named Jahnuvi, after it was swallowed and released by Jahnu and flows south following the sound of Bhagiratha's conch. She however gets angry when Jahnu's

daughter Padma also blows the conch. She hence curses the terrified Padma, who then turns to a river and comes to flow in the east, while Ganga bends towards the south, parts from Yamuna and meets the ocean. Ganga and Padma were not united during the time this Purana was composed but the flow of Ganga by then had already started to the south-east. Interestingly, it is this change that is mapped as a myth in this text. The confluence of Ganga and Padma; Triveni is declared in this text as equal to Prayaga and Gangasagara, where she embraces the sea also receives the status of a great *tirtha*.

It is to be remembered that there is no such sanctity attached to the Padma nor is there any place of pilgrimage on her banks. This was because from prehistoric times through the main period of settlement in the delta, the principal channel of the Ganga flowed down Bengal's westernmost corridor through what is now the Bhagirathi- Hooghly channel. It did not divert eastward into the Padma until the sixteenth century, long after the Turkish conquest. Consequently, the river's sanctity lingered on in West Bengal, while the eastern part cut off from the Ganges during the formative period of Bengal's encounter with mainland civilization, remained symbolically disconnected from upper India. However due to continuous sedimentation the Ganga

gradually began to spill out its former river bed and find new channels to the east- the Bhairav, the Mathabhanga, the Garai Madhumati until finally in the late sixteenth century it linked up with the Padma enabling its principal course to flow directly into the heart of East Bengal. This part of the Purana was hence complete before the shift.

The river still remembers, Ganga has not forgotten anything. Though with times the western arm has receded, the Hooghly still flows as Bhagirathi. The river keeps her promise, as she purifies human life from birth to death. *Namami Gange*, launched in 2014, under the Ministry of Jal Shakti, is homage to this river by promising to rejuvenate the one who has sustained us for thousands of years. The project comes back to the western arm and Adi Ganga, the principal arm that once flowed south of what is now Kolkata through Kalighata and other vibrant settlements long before it lost its force and narrowed through constant deposition of silt, tide and also because of the river's own eastward movement. Though her past glory is lost, the locals still call her Ganga, for she is embedded in the collective memory as a perpetual purifying presence. No restoration can bring back her past glory but it can definitely honour what Bengal never forgot. The river has kept her promise, the end of the story will reveal whether we choose to keep ours.



A priest doing pinda daan while reading the holy book at the end of the Pitri Paksha at the Ganga, Jagannath Ghat in Kolkata

Dreamstime

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ବିଦେଶ ମାଟିରେ ରଥଯାତ୍ରା

: ଲକ୍ଷ୍ମୀନାରାୟଣ ମଲ୍ଲିକ



Dreamstime

ସନାତନ ଧର୍ମ ଓ ସଂସ୍କୃତିର ମହାନ ପ୍ରତୀକ, ଓଡ଼ିଆଜାତିର ପ୍ରାଣର ଦେବତା ହେଉଛନ୍ତି ଜଗତର ନାଥ ମହାପ୍ରଭୁ ଶ୍ରୀଜଗନ୍ନାଥ। ଶ୍ରୀଜଗନ୍ନାଥ ଧର୍ମ, ବିଶ୍ୱାସ, ଓ ମତବାଦର ପ୍ରମୁଖ ବୈଶିଷ୍ଟ୍ୟ ହେଉଛି ଏହି ଭାବଧାରା ଶୈବ, ଶାକ୍ତ, ସୌର, ଗାଣପତ୍ୟ, ବୈଷ୍ଣବ, ବୌଦ୍ଧ, ଜୈନ, ଶବ୍ଦର ଜନଜାତି ଆଦି ଆମ ସମାଜର ବିଭିନ୍ନ ବିଶ୍ୱାସ ଓ ମତବାଦକୁ ଆଲିଙ୍ଗନ କରି ନିଜ ମଧ୍ୟରେ ସମାହିତ କରିଛି। ସନାତନ ଧର୍ମର ପ୍ରାୟ ସମସ୍ତ ସଂପ୍ରଦାୟ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ଭିତରେ ନିଜ ନିଜର ଇଷ୍ଟଦେବଙ୍କୁ ଖୋଜି ପାଇଛନ୍ତି। ସର୍ବବାଦୀ ସମ୍ମତ ଏଇ ଠାକୁର ମଣିଷ ସମାଜର ଆଚାରବିଚାର, ଚାଲିଚଳଣି, ରୀତିନୀତି, ସବୁକିଛିରେ ସୃଷ୍ଟି କରିଛନ୍ତି ଏକାମ୍ର ଏବଂ ସମତାର ମହାନ ଭାବନା। ପୁରୁଷୋତ୍ତମ ଶ୍ରୀଜଗନ୍ନାଥ ଜୀବନ ଓ ଜଗତର ସ୍ରଷ୍ଟା ଭାବରେ ଆଧ୍ୟାତ୍ମିକ ଦେବତା ହେବା ସଂଗେ ସଂଗେ ମାନବ ସମାଜର ଧର୍ମ ଧାରଣା, ଜୀବନଧାରା ଓ ପରମ୍ପରା ସହିତ ଆତ୍ମଲତ୍ତ ଜଡ଼ିତ ଥିବା ହେତୁ ସେ ମଧ୍ୟ ଏକ ସାଂସ୍କୃତିକ ଦେବତା। ଯେତେବେଳେ ସାଂସ୍କୃତିକ ଚେତନା ସାର୍ବଜନୀନ ଏବଂ ବିଶ୍ୱମୁଖୀ ହୋଇଉଠେ, ସେତେବେଳେ ଏହି ଚେତନାକୁ କେନ୍ଦ୍ର କରି ପରିକଳ୍ପିତ ଦେବତା ସମଗ୍ର ବିଶ୍ୱର ଦେବତା ହୋଇଉଠନ୍ତି। ଜଗନ୍ନାଥ ସଂସ୍କୃତିର ବିଶ୍ୱପ୍ରେମ ଓ ଶାନ୍ତି, ତଥା ‘ବସୁଧୈବ କୁଟୁମ୍ବକମ୍’ ଭାବ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କୁ ବିଶ୍ୱଦେବତାର ଆସନ ପ୍ରଦାନ କରିଛି।

ସେହି ବିଶ୍ୱ ଦେବତା ହେଉଛନ୍ତି ହିନ୍ଦୁଧର୍ମର ଏକମାତ୍ର ଦେବତା ଯେ ସ୍ୱୟଂ ନିଜର ଆକ୍ଷାନ ଛାଡ଼ି ଭକ୍ତଗହଣକୁ ଓହ୍ଲାଇ ଆସନ୍ତି ପତିତପାବନ ସାଜି। ଜ୍ୟେଷ୍ଠ ପୂର୍ଣ୍ଣିମାରେ ସ୍ନାନଯାତ୍ରା ଓ ଆଷାଢ଼ ଶୁକ୍ଳ ଦ୍ୱିତୀୟାରେ ରଥଯାତ୍ରା ସମୟରେ, ବର୍ଷରେ ଦୁଇଥର ମହାପ୍ରଭୁଙ୍କର ଏହି ସ୍ୱୟଂଲୀଳା ମାଧ୍ୟମରେ ଭକ୍ତ ଓ ଭଗବାନ ଏକାକାର ହୋଇଯାଆନ୍ତି। ସମୟକ୍ରମେ ଶ୍ରୀକ୍ଷେତ୍ରରେ ମୁଦୁଷ୍ଟ ବିଶ୍ୱପ୍ରସିଦ୍ଧ ରଥଯାତ୍ରା କେବଳ ଓଡ଼ିଶାରେ କିମ୍ବା ଭାରତ ମଧ୍ୟରେ ସୀମିତ ହୋଇ ନରହି ଆଜି ଏହା ସାମା ସରହଦ ତେଜ୍ ସୁଦୂର ବିଦେଶ ମାଟିରେ ମଧ୍ୟ ମତ୍ୟନ୍ତ ଆଡ଼ମ୍ବର ଓ ଭକ୍ତିପୂର୍ବ ପରିବେଶରେ ପାଳନ ହେଉଅଛି। ମଧୁନା ବିଦେଶରେ ରଥଯାତ୍ରାର ବ୍ୟାପକତା ଓ ଲୋକପ୍ରିୟତାକୁ ଦେଖିଲେ ଏହା ଯେ ବିଦେଶ ମାଟିରେ ଭାରତୀୟ ତଥା ସନାତନ ଆଦର୍ଶରେ ଶୁଦ୍ଧ ରଖୁଥିବା ବିଦେଶୀମାନଙ୍କର ଏକ ଗଣପର୍ବରେ ପରିଣତ ହୋଇଛି କହିଲେ ମତୁୟକ୍ତି ହେବନାହିଁ। ଜଗନ୍ନାଥ ଚେତନାର ସାରତତ୍ତ୍ୱ ‘ବସୁଧୈବ କୁଟୁମ୍ବକମ୍’ ର ମହାନ ବାଉରା ପ୍ରଚାର କରି ବିଦେଶ ମାଟିରେ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ରଥଯାତ୍ରା ପାଳନ ଏକ ଧାର୍ମିକ ଉତ୍ସବରେ ସୀମିତ ରହିନାହିଁ ବରଂ ଏହା ବିଶ୍ୱ ଭ୍ରାତୃତ୍ୱ, ମାନବିକତା, ମୈତ୍ରୀ, ସଭାବ ଏବଂ ସାଂସ୍କୃତିକ ସମନ୍ବୟର ଏକ ସଫଳ ପ୍ରୟାସ ପାଲଟିଛି। ଏହି ମହୋତ୍ସବ ବିଦେଶୀ ନାଗରିକମାନଙ୍କୁ ଭାରତୀୟ ଆଧ୍ୟାତ୍ମିକତା ପ୍ରତି ଆକର୍ଷିତ କରିବା ସହ ପ୍ରବାସୀ ଓଡ଼ିଆମାନଙ୍କୁ ନିଜର ସଂସ୍କୃତି ଓ ପରମ୍ପରା ସହ ଯୋଡ଼ି ରଖିବାରେ ସାହାଯ୍ୟ କରୁଛି।

ବିଦେଶରେ ୧୯୭୭ ମସିହାରେ ଇସ୍ପନ୍ନ ପ୍ରତିଷ୍ଠାତା ଶ୍ରୀଲ ଏ.ସି. ଭକ୍ତିବେଦାନ୍ତ ସ୍ୱାମୀ ପ୍ରଭୁପାଦଙ୍କ ପ୍ରେରଣାରେ ପ୍ରଥମଥର ପାଇଁ ଭାରତ ବାହାରେ ଆମେରିକାର ସାନ୍ ଫ୍ରାନ୍ସିସ୍କୋ ସହରରେ ରଥଯାତ୍ରା ଆୟୋଜନ କରାଯାଇଥିଲା। ବର୍ତ୍ତମାନ ବିଭିନ୍ନ ଦେଶମାନଙ୍କରେ ସେଠାକାର

ପ୍ରବାସୀ ଓଡ଼ିଆ ସମାଜ ନିଜ ଭବ୍ୟମରେ ପୁରୀ ଶ୍ରୀମନ୍ଦିର ରୀତିନୀତି ମୁହାଁଇ ରଥଯାତ୍ରା ଆୟୋଜନ କରୁଛନ୍ତି । ସୁଦୂର ଆମେରିକାଠାରୁ ଆରମ୍ଭ କରି ଯୁରୋପ, ମକ୍ଷେଲିଆ, ଆଫ୍ରିକା ଏବଂ ଏସିଆ ମହାଦେଶର ପ୍ରାୟ ୧୯୦ରୁ ମଧ୍ୟକ ଦେଶରେ ମହାପ୍ରଭୁଙ୍କ ରଥଯାତ୍ରା ବିଦେଶୀ ମାଟିକୁ ଭକ୍ତିମୟ କରି ଗଢ଼ିତୋଳିଛି । ଶ୍ରୀଜଗନ୍ନାଥଙ୍କର ରଥଯାତ୍ରାର ଏହି ମହାନ ମାନବୀୟ ଲୀଳା ଆଜି ସଂସ୍କୃତି ଓ ଆଧ୍ୟାତ୍ମିକତାର ସେତୁ ସାଜି ବିଶ୍ୱଭ୍ରାତୃତ୍ୱର ବାଉଁଶ ପ୍ରଚାର କରୁଛି । ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାର ନିଉୟର୍କ, ଡ୍ରାଣ୍ଟନ, ହୁୟସ୍କନ, ଟିକାଗୋ, କାଲିଫର୍ଣ୍ଣିଆ, ବ୍ରିଟେନ୍ ଲଣ୍ଡନ ସହରର ହାଇଡ଼ ପାର୍କ, ଟ୍ରାଫାଲଗାର ସ୍କୋୟାର ଠାରୁ ଆରମ୍ଭ କରି କାଡ଼ିଫ୍ ଆୟେଲ୍ସବର ସହର ପର୍ଯ୍ୟନ୍ତ, ସ୍ୱିଜରଲାଣ୍ଡର ଜୁରିକ୍, ଇଟାଲୀର ରୋମ୍, ହଲାଣ୍ଡର ଆଷ୍ଟାରଡମ୍, ହଙ୍ଗେରୀର ବୁଦାପେଷ୍ଟ, ସ୍ପେନର ମାଡ୍ରିଦ୍, ଜର୍ମାନୀର ବର୍ଲିନ୍, ମୁୟନିକ୍, ହେଡେଲ୍ସର୍ଗ, ଫ୍ରାନ୍ସର ପ୍ୟାରିସ୍, ଷ୍ଟ୍ରାସ୍ବର୍ଗ ଆଦି ସହରରେ ଭାରତୀୟ ଓ ବିଦେଶୀ ଭକ୍ତମାନେ ସଂକୀର୍ତ୍ତ, ଶୋଭାଯାତ୍ରା, ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ, ଲୋକନୃତ୍ୟ, ଓଡ଼ିଆ ଖାଦ୍ୟପେୟ ସହିତ ମହାସମାରୋହରେ ଆନନ୍ଦର ସହିତ ରଥଯାତ୍ରା ଉତ୍ସବ ପାଳନ କରନ୍ତି । ଠିକ୍ ଏହିଭଳି ଉତ୍ସାହ ଭବ୍ୟପନାର ସହିତ ରଥଯାତ୍ରା ମକ୍ଷେଲିଆର ସିଙ୍ଗା, ମେଲବର୍ଣ୍ଣ, କାନ୍ସରା ସହରଠାରୁ ଆରମ୍ଭ କରି ମଧ୍ୟପ୍ରାଚ୍ୟର ଦୁବାଇ, ଆବୁଧାବି, ବାହାରିନ୍, ସିଙ୍ଗାପୁର, ମାଲେସିଆ, ରୁଷିଆର ମସ୍କୋ, ଜାପାନର ଟୋକିଓ, କାନାଡାର ଟରେଣ୍ଟୋ, ନାଏଗ୍ରା, ମଣ୍ଟ୍ରିଲ ଭଳି ବଡ଼ବଡ଼ ସହରରେ ସ୍ଥାନୀୟ ପ୍ରଶାସନ ଓ ଭାରତୀୟ ଦୂତାବାସ ଗୁଡ଼ିକ ସହଯୋଗରେ ପ୍ରବାସୀ ଓଡ଼ିଆ ସଂଗଠନ ଗୁଡ଼ିକ ଦ୍ୱାରା ପାଳନ ହୋଇଥାଏ । ଏହି ପବସରରେ ପ୍ରାୟ ପ୍ରତ୍ୟେକ ଜାଗାରେ ଭାରତୀୟ ମାନଙ୍କ ସହିତ ବହୁ ଆଗ୍ରହୀ ବିଦେଶୀ ଭକ୍ତମାନଙ୍କର ପାରମ୍ପରିକ ଭାରତୀୟ ବେଶ ପରିଧାନ କରି ରଥ ସମମୁଖରେ ନୃତ୍ୟ, ଗୀତ, କୀର୍ତ୍ତନ ଏକ ମୁର୍ବ ଭବ୍ୟ ଦୃଶ୍ୟ ସୃଷ୍ଟି କରେ । ଦକ୍ଷିଣ ଏସିଆର ବଂଲାଦେଶର ଢାକା ନିକଟବର୍ତ୍ତୀ ଧାମରାଜ, ନେପାଳର କାଠମାଣ୍ଡୁ, ଜନକପୁର, ଶ୍ରୀଲଙ୍କାର କଲମୋ ସହର, ମରିସସ୍ ବହୁ ଧର୍ମସ୍ଥଳରେ ଭବ୍ୟ ରଥଯାତ୍ରାର ଆୟୋଜନ ଏକ ଆଧ୍ୟାତ୍ମିକ ସଭାବ ବାତାବରଣରେ ମନୁଷ୍ଟିତ ହୁଏ ।

ଜଗନ୍ନାଥ ସଂସ୍କୃତିର ମୂଳମନ୍ତ୍ର ହେଉଛି ସମାନତା ଓ ଉଦାରତା । ବିଦେଶ ଭୂମିରେ ପାଳିତ ହେଉଥିବା ରଥଯାତ୍ରାରେ ଜାତି, ଧର୍ମ, ବର୍ଣ୍ଣ ଏବଂ ଜାତୀୟତାର କୌଣସି ବିଭେଦ ବା ବୈଷମ୍ୟ ନଥାଏ । ଏହି ଉତ୍ସବର ସବୁଠାରୁ ଆକର୍ଷଣୀୟ ଦିଗ ହେଉଛି ସ୍ଥାନୀୟ ନାଗରିକମାନଙ୍କର ସକ୍ରିୟ ମଂଶଗ୍ରହଣ । କେବଳ ପ୍ରବାସୀ ଓଡ଼ିଆ କିମ୍ବା ଭାରତୀୟ ନୁହେଁ ବରଂ ହଜାର ହଜାର ବିଦେଶୀ ନାଗରିକ ମଧ୍ୟ ହରିନାମ ସଂକୀର୍ତ୍ତନ କରି ପରମ ଆଗ୍ରହରେ ରଥ ଦଉଡ଼ି ଟାଣନ୍ତି । ଜୟ ଜଗନ୍ନାଥ ଧ୍ବନି, ଶଙ୍ଖ, ହୁଳହୁଳି, ଘଣ୍ଟଘଣ୍ଟାର ଝଙ୍କାର, ସଂକୀର୍ତ୍ତନର ମଧୁର ତାଳ ଓ ନୃତ୍ୟ, ସ୍ୱୟମ୍ଭୁ ଭୋଗ ପ୍ରସାଦ ସେମାନଙ୍କ ମଧ୍ୟରେ ଏକ ମଜୁତ ମାନସିକ ଶାନ୍ତି ସୃଷ୍ଟି କରିଥାଏ । ରଥଯାତ୍ରାର ଭକ୍ତିମୟ ପରିବେଶ ସମସ୍ତଙ୍କୁ ବହୁବାଦୀ ଦୁର୍ନିଆର ମାୟାମୋହରୁ ମନେ ଆଶୁଷ୍ଟି ପ୍ରଦାନ କରିଥାଏ । ବିଦେଶୀମାନେ ଓଡ଼ିଶୀ, ଗୋଟିପୁଠ ଆଦି ପାରମ୍ପରିକ ନୃତ୍ୟ ଏବଂ ସଂଗୀତ ମାଧ୍ୟମରେ ମହାପ୍ରଭୁଙ୍କ ଆରାଧନା କରୁଥିବାର ଦିବ୍ୟ ଦୃଶ୍ୟ ସଂସ୍କୃତିର ମହାମିଳନକୁ ସଶକ୍ତ କରିଥାଏ । ଭକ୍ତି, ଶାନ୍ତି, ସଂହତି ଓ ମାନବିକତାର ଏଇ ମହାନ ଉତ୍ସବ ସମଗ୍ର ବିଶ୍ୱକୁ ‘ବସୁଧୈବ କୁଟୁମ୍ବକମ୍’ ବା ଏକ ବିଶ୍ୱ ପରିବାରର ଗୁରୁତ୍ୱ ଉପଲବ୍ଧି କରିବାର ବାଉଁଶ ପ୍ରଦାନ କରେ, ଯାହା ସାମ୍ପ୍ରତିକ ସମାଜର ସମସ୍ୟା ଓ ସଂକଟକୁ ଦୂର କରି ଶାନ୍ତି ପ୍ରତିଷ୍ଠା ପାଇଁ ମତ୍ୟନ୍ତ ଜରୁରୀ ।

ନିଜର ଜନ୍ମମାଟି ଏବଂ ଦୈନନ୍ଦିନ ପରମ୍ପରାଠାରୁ ଦୂରରେ ରହୁଥିବା ଓଡ଼ିଆ ସମାଜ ପାଇଁ ରଥଯାତ୍ରା ଏକ ଭାବଗତ ସେତୁ ସଦୃଶ କାର୍ଯ୍ୟ କରିଥାଏ । ସେମାନଙ୍କ ପାଇଁ ଏହା କେବଳ ଏକ ଧାର୍ମିକ ଉତ୍ସବ ନୁହେଁ, ବରଂ ନିଜ ମାଟି, ମାତୃଭାଷା, ସଂସ୍କୃତି ଓ ମୂଲ୍ୟ ସହ ଯୋଡ଼ି ହୋଇ ରହିବାର ଏକ ବଳିଷ୍ଠ ମାଧ୍ୟମ । ନିଜ ବ୍ୟସ୍ତ ବହୁଳ ଜୀବନ ଭିତରୁ ସମୟ ବାହାର କରି ସମସ୍ତେ ଏକତ୍ରିତ ହୋଇ ରଥ ନିର୍ମାଣ କରିବା, ସାଜସଜ୍ଜା ପ୍ରସ୍ତୁତ କରିବା, ପୂଜାର୍ଚ୍ଚନା କରିବା, ଭୋଗ ପ୍ରସାଦ ପ୍ରସ୍ତୁତ କରିବା, ଭଜନ, ସଂକୀର୍ତ୍ତନ ନୃତ୍ୟ ସହ ରଥ ଟାଣିବା ଦ୍ୱାରା ସେମାନଙ୍କ ମଧ୍ୟରେ ଭ୍ରାତୃଭାବ ଓ ଏକତା ବୃଦ୍ଧି ପାଇଁ ଏକ ଉତ୍ତମ ସମ୍ପର୍କ ସ୍ଥାପନ ହୋଇଥାଏ । ଏହି ଉତ୍ସବ ପାଳନର ମନ୍ୟ ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଉପଲବ୍ଧି ହେଉଛି ଏହା ବିଦେଶରେ ଜନ୍ମିତ ଓ ବଢୁଥିବା ନୂତନ ପିଢ଼ିର ପିଲାମାନଙ୍କୁ ଓଡ଼ିଶାର ସମୃଦ୍ଧ ଐତିହ୍ୟ ସମ୍ବନ୍ଧରେ ମବଗତ କରାଇବାରେ ସହାୟକ ହୋଇଥାଏ । ପାଶ୍ଚାତ୍ୟ ସଂସ୍କୃତି ମଧ୍ୟରେ ନିଜର ଜାତିର, ଜନ୍ମମାଟିର, ମୂଲ୍ୟ ଐତିହ୍ୟ, ପରମ୍ପରା, ଉତ୍କର୍ଷତାକୁ ଭୁଲିଯିବାର ସମ୍ଭାବନାକୁ ପ୍ରତିହତ କରି ଏହି ଉତ୍ସବ ପିଲାମାନଙ୍କ ମଧ୍ୟରେ ସାମାଜିକ, ବ୍ୟକ୍ତିଗତ, ସାମୂହିକ ଭାବଧାରାରେ ମଜୁପ୍ରାଣିତ ହେବାକୁ ସଚେତନ କରିଥାଏ । ଏହି ମହତ୍ୱପୂର୍ଣ୍ଣ ଉତ୍ସବ ମାଧ୍ୟମରେ ଆମର ନୂତନ ପିଢ଼ି ପାରମ୍ପରିକ ରୀତିନୀତି, ନୈତିକ ମୂଲ୍ୟବେଧ ଏବଂ ଆଧ୍ୟାତ୍ମିକତାର ଜୀବନରେ ଉପାଦେୟତା ସମ୍ବନ୍ଧରେ ଶିଖିବାର ସୁଯୋଗ ପାଆନ୍ତି, ଯାହା ସେମାନଙ୍କ ଚରିତ୍ର ଗଠନରେ ଏବଂ ଏକ ଉତ୍କଳ ଭବିଷ୍ୟତ ନିର୍ମାଣରେ ସହାୟକ ହୋଇଥାଏ ।

ବିଦେଶରେ ରଥଯାତ୍ରା ପାଳନର ଏକ ପ୍ରମୁଖ ଉପଲବ୍ଧି ହେଉଛି ଓଡ଼ିଆ ସଂସ୍କୃତି ଓ ଜଗନ୍ନାଥ ଚେତନାର ବିଶ୍ୱବ୍ୟାପୀ ପ୍ରଚାର । ଯେତେବେଳେ ଓଡ଼ିଶା ମାଟିର ବହୁ ଦୂରରେ, ସାତ ଦରିଆ ସେପାରିରେ ଶଙ୍ଖଧ୍ବନି, ଘଣ୍ଟା ଶବ୍ଦ, ସଂକୀର୍ତ୍ତନର ତାଳ ଓ ଲୟ ମଧ୍ୟରେ ପ୍ରଭୁଙ୍କର ସୁସଜ୍ଜିତ ଆକର୍ଷଣୀୟ ରଥ ଗଢ଼ିଥାଏ, ସେତେବେଳେ ସ୍ଥାନୀୟ ବିଦେଶୀ ନାଗରିକମାନେ ଆମର ସମୃଦ୍ଧ ପରମ୍ପରା, ଗୌରବମୟ ଐତିହ୍ୟ ସହ ପରିଚିତ ହେବାର ସୁଯୋଗ ପାଆନ୍ତି । ଏହା ଓଡ଼ିଶାର ଉତ୍କଳକୁ କଳା, ଭାଷ୍ୟକୁ ବିଶ୍ୱ ଦରବାରରେ ପ୍ରସ୍ତୁତ କରି ଆମ ରାଜ୍ୟକୁ ଗୌରବାନ୍ବିତ କରିଥାଏ । ପହଣ୍ଡି ବିଜେ, ଛେରା ପହଁରା, ରଥଗଣା, ଛପନ ଭୋଗ, ପୋଡ଼ିପିଠା, କାନିକା, ଖେଚୁଡ଼ି, ପିଠାପଣା ଆଦି ସ୍ୱାଦିଷ୍ଟ ବ୍ୟଞ୍ଜନ ଆମ କଳା ଓ ସଂସ୍କୃତିର, ଆମ ଧର୍ମଧାରଣାର, ଆମ ପାରିବାରିକ ଓ ସାମାଜିକ ମୂଲ୍ୟବୋଧର ମହନୀୟତାକୁ ବିଶ୍ୱ ଦରବାରରେ ବାରମ୍ବାର ପ୍ରତିପାଦିତ କରିଥାଏ ।

ବିଦେଶରେ ରଥଯାତ୍ରାର ଆୟୋଜନ କେବଳ ଏକ ଧାର୍ମିକ ପରମ୍ପରା ପାଳନର ମନ୍ଦିର ନୁହେଁ, ବରଂ ଏହା ଓଡ଼ିଆ ମଣ୍ଡିତାର ପରିଚୟ ଏବଂ ମାନବ ସମାଜର କଲ୍ୟାଣ ସାଧନ ପାଇଁ ଏକ ଶ୍ରେଷ୍ଠ ମାଧ୍ୟମ। ଏହା ବିଦେଶ ମାଟିରେ ଭାରତୀୟ ସଂସ୍କୃତିର ବିଜୟ ପତାକା ଉଡ଼ାଇବା ସହ ସମସ୍ତ ମାନବଜାତିକୁ ପ୍ରେମ ଓ ଏକତାର ସୂତ୍ରରେ ବାନ୍ଧିରଖିବାର ଏକ ମହତ୍ତ୍ୱପ୍ରସାସୀ। ସାମ୍ପ୍ରତିକ ବିଶ୍ୱରେ ଯେଉଁଠି ମଣିଷ ମତ୍ତପଣର ବୈଷୟିକ ପ୍ରଗତି ସେହି ମାନସିକ ମାଣ୍ଡିତ, ମଣ୍ଡିତତା, ବିଷାଦ ଓ ବିଭୀଷଣ ମଧ୍ୟ ଦେଇ ଗତି କରୁଛି, ସେଠାରେ ଶ୍ରୀଜଗନ୍ନାଥ ସଂସ୍କୃତିର ଉପାଦେୟତା ଓ ପ୍ରାସଙ୍ଗିକତା ମତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ମତେ।

ମାନବ ସମାଜ ଜାତି, ଧର୍ମ, ବର୍ଣ୍ଣ ଓ ଶ୍ରେଣୀ ଭେଦରେ ବହୁଧା ବିଭକ୍ତ। ଜଗନ୍ନାଥ ଦର୍ଶନର ମୂଳଭିତ୍ତି ହେଉଛି ସମାନତା। ରାଜାପ୍ରଜା, ଭକ୍ତ ଭଗବାନ, ବ୍ରାହ୍ମଣ, ଧନୀ ଦରିଦ୍ର ଏଠାରେ ସମସ୍ତେ ସମାନ। ମାନବ ଧର୍ମର ଦୃଢ଼ ମୂଳଦୁଆ ଉପରେ ପ୍ରତିଷ୍ଠିତ ଜଗନ୍ନାଥ ସଂସ୍କୃତି ହିନ୍ଦୁ, କଳହ ସ୍ଥାନରେ ସହାବସ୍ଥାନ ଓ ଶାନ୍ତିର ବାଉଁଶ ପ୍ରଚାର କରି ମଣିଷକୁ ସମାଜରୁ ସମସ୍ତ ଭେଦଭାବ ଦୂର ପାଇଁ ଶିକ୍ଷା ଦେଇଥାଏ। ବିଶ୍ୱରେ ଚାଲିଥିବା ବର୍ଣ୍ଣବୈଷମ୍ୟ ଓ ବିଦ୍ୱେଷକୁ ଦୂର କରିବା ପାଇଁ ଏହି ସମାନତାବାଦୀ ଚିନ୍ତାଧାରା ଆଜିର ବିଶ୍ୱରେ ସବୁଠାରୁ ମୂଳ ଆବଶ୍ୟକ। ଦେଶ ଦେଶ ମଧ୍ୟରେ ଯୁଦ୍ଧ, ହିଂସା ଓ ଆତଙ୍କବାଦ ମୁଖ୍ୟ ସମସ୍ୟା ଭାବରେ ଛିଡ଼ା ହୋଇଥିବା ସଂକଟମୟ ପରିସ୍ଥିତିରେ ‘ସର୍ବେ ଭବନ୍ତୁ ସୁଖିନଃ’ ର ବାଉଁଶ ପ୍ରଚାର କରି ନିଜର ଜଗନ୍ନାଥ ସଂସ୍କୃତି ଶାନ୍ତି ଓ ମହିଂସାର ପ୍ରତୀକ ଭାବରେ ନିଜର ଉଦାରବାଦୀ ଚିନ୍ତାଧାରା ମାଧ୍ୟମରେ ବିଶ୍ୱରେ ଶାନ୍ତି ଓ ପାରସ୍ପରିକ ସହଯୋଗ ପ୍ରତିଷ୍ଠା କରିବାରେ ସହାୟକ ହୋଇପାରିବ। ବାରୁ (କାଠ)ରେ ନିର୍ମିତ ବିଗ୍ରହ, ବାରୁବ୍ରହ୍ମ, ନବକଳେବର, ପ୍ରଭୁଙ୍କର ଦୃବଘାସ ଓ ତୁଳସୀକୁ ପ୍ରାଧାନ୍ୟ ଏସବୁ ଆମକୁ ପ୍ରକୃତିର ଉପାଦେୟତା, ଏହାର ପୁନର୍ଜନ୍ମ ଓ ପରିବେଶ ସୁରକ୍ଷାର ଶିକ୍ଷା ଦିଏ। ଆଜିର ବିଶ୍ୱ ଯେତେବେଳେ ଜଳବାୟୁ ପରିବର୍ତ୍ତନ ଓ ଗ୍ଲୋବାଲ ୱାର୍ମିଂ ଭଳି ସମସ୍ୟାର ସମମୁଖୀନ, ସେତେବେଳେ ପ୍ରକୃତିକୁ ଭକ୍ତି କରିବାର ଏହି ପରମ୍ପରା ପରିବେଶ ସଜ୍ଜନ ରକ୍ଷା ପାଇଁ ଏକ ବଡ଼ ପ୍ରେରଣା। ରଥଯାତ୍ରାର ବିଭିନ୍ନ ରୀତିନୀତି, ସଂସ୍କାର ଓ ପରମ୍ପରା ଆମକୁ ସାମାଜିକ ସଂହତି ଓ ଗଣତାନ୍ତ୍ରିକ ମୂଲ୍ୟବୋଧ, ଶ୍ରମର ମହତ୍ତ୍ୱ, ଆଧ୍ୟାତ୍ମିକତା ପରିବେଶ ମଧ୍ୟରେ ମାନସିକ ସଜ୍ଜନ ବଜାୟ ରଖିବା, ଆମର ଆତ୍ମବିଶ୍ୱାସ ବଢ଼ାଇବାରେ ବହୁମାତ୍ରାରେ ସହାୟକ ହୋଇଥାଏ।

ଶ୍ରୀଜଗନ୍ନାଥ ଏକ ଚେତନାର ସଂକେତ। ସେ ବିଶ୍ୱପ୍ରମ, ଶାନ୍ତି, ମୁକ୍ତି ଚେତନା ଏବଂ ମନନ୍ତ ବ୍ୟାପ୍ତିର ପ୍ରତୀକ। ମାନବ ସମାଜକୁ ନୂତନ ଜୀବନରୂପୀ ସମ୍ପୂର୍ଣ୍ଣ ଚେତନା ଦେବା ପାଇଁ ତାଙ୍କର ପ୍ରତ୍ୟେକ ପରମ୍ପରା ମତ୍ୟନ୍ତ ଉପାଦେୟ। ସାଧାରଣ ଭକ୍ତମାନଙ୍କୁ ସତ୍ୱିତ୍ ଆନନ୍ଦର ସ୍ୱର୍ଗ ଦେବା ପାଇଁ ପ୍ରଭୁ ଜଗନ୍ନାଥଙ୍କର ଏହି ମାର୍ମିକ ଶୋଭାଯାତ୍ରା ନିଜର ଭାଇ ବଳଭଦ୍ର, ଭଉଣୀ ସୁଭଦ୍ରା ଓ ଆୟୁଧ ସୁଦର୍ଶନଙ୍କୁ ନେଇ। ବିଶ୍ୱ ସଂହତି ଓ ସଂପ୍ରୀତିର ବାଉଁଶ ପ୍ରଚାର କରୁଛି ମହାପ୍ରଭୁଙ୍କର ଏହି ଦିବ୍ୟଯାତ୍ରା। ଜାତି, ଧର୍ମ, ବର୍ଣ୍ଣ, ଶ୍ରେଣୀ, ସଂପ୍ରଦାୟ ବିଚାରର ଉନ୍ନତ ଉଠି ମାନବ ସମାଜର ଭାବ ମାନସକୁ ସ୍ୱର୍ଗ ଓ ସ୍ୱନ୍ନିତ କରି ଏ ଯାତ୍ରା ହୋଇ ଉଠିଛି ବିଶ୍ୱ ବିଦିତ ଏବଂ ବିଶ୍ୱ ବନ୍ଧିତ। ମୃତ୍ୟୁର ଭିତରେ ପୂର୍ଣ୍ଣତାକୁ ମୃତୁଭବ କରିବା ହିଁ ହେଉଛି ଏହି ଯାତ୍ରାର ପରମଲକ୍ଷ୍ୟ। ପତିତପାବନ ନାମରେ ସମସ୍ତଙ୍କୁ ସ୍ନେହ ଓ ଆଶୀର୍ବାଦ ପ୍ରାପ୍ତିର ସୁଯୋଗ ଦେବା ହିଁ ଉଦ୍ଦେଶ୍ୟ ଏହି ମୃତୁଲ୍ୟାୟ ଉତ୍ସବର। ବର୍ଣ୍ଣର ବୈଭବ, ଜାତିର ପାର୍ଥକ୍ୟ, ମଞ୍ଚଳର ମାନ୍ୟତା, ଭାଷାର ଭୂଗୋଳ ଭୂଲି ମାନବବାଦର ଆଦର୍ଶ ପ୍ରତିଷ୍ଠା ପାଇଁ ମହୋତ୍ସବ।

ଶ୍ରୀଜଗନ୍ନାଥ ସଂସ୍କୃତି କୌଣସି ସଂକୀର୍ଣ୍ଣ ଧାର୍ମିକ ଗଣ୍ଡି ଭିତରେ ଆବଦ୍ଧ ନୁହେଁ, ଏହା ହେଉଛି ସାର୍ବଜନୀନ ମାନବଧର୍ମର ଏକ ବିଶ୍ୱକୋଷ। ଏହା କେବଳ ଏକ ଆଞ୍ଚଳିକ ଧାର୍ମିକ ପରମ୍ପରା ନୁହେଁ, ବରଂ ଏହା ଏକ ସାର୍ବଜନୀନ ଜୀବନ ଦର୍ଶନ। ସାମ୍ପ୍ରତିକ ବିଶ୍ୱର ସମସ୍ତ ସମସ୍ୟାର ସମାଧାନ ଏହି ସଂସ୍କୃତିର ମୈତ୍ରୀ, କ୍ଷମା ଓ ପ୍ରେମ ଭାବନା ମଧ୍ୟରେ ରହିଛି। ଏହି ମହାନ ସଂସ୍କୃତିକୁ ନିଜ ଜୀବନରେ ଆପଣାଇ ପାରିଲେ ଏକ ସୁସ୍ଥ, ସୁନ୍ଦର ଓ ଶାନ୍ତିପୂର୍ଣ୍ଣ ବିଶ୍ୱ ଗଠନ ସମ୍ଭବ ହେବ। ବିଦେଶ ମାଟିରେ ପାଲିତ ହେଉଥିବା ରଥଯାତ୍ରା ପ୍ରମାଣିତ କରେ ଯେ ମହାପ୍ରଭୁ ଜଗନ୍ନାଥ କେବଳ ପୁରୁଷୋତ୍ତମ କ୍ଷେତ୍ରର ବଡ଼ବାଣ୍ଟରେ ସୀମିତ ନାହାନ୍ତି, ସେ ହେଉଛନ୍ତି ସର୍ବବ୍ୟାପୀ। ବିଦେଶରେ ଏହାର ବହୁଥିବା ଆଦୃତି ପ୍ରମାଣିତ କରେ ଯେ ବିଶ୍ୱରେ ଶାନ୍ତି, ସଂହତି ଓ ମୈତ୍ରୀ ପ୍ରତିଷ୍ଠା କରିବା ପାଇଁ ଜଗନ୍ନାଥ ସଂସ୍କୃତିର ଉପାଦେୟତା ମୃତୁଲ୍ୟାୟ। ଶାସ୍ତ୍ରୀୟ ନୀତି ଓ ତିଥିକୁ ସମ୍ମାନ ଦେଇ ବିଦେଶରେ ଏହି ଦିବ୍ୟ ଉତ୍ସବର ଆୟୋଜନ ଜଗନ୍ନାଥ ସଂସ୍କୃତିକୁ ଆଗାମୀ ଦିନରେ ବିଶ୍ୱ ଦରବାରରେ ଆହୁରି ମହିମାମଣ୍ଡିତ କରିବ, ଏଥିରେ ସନ୍ଦେହ ନାହିଁ। ଜୟ ଜଗନ୍ନାଥ।

ପୂର୍ବତନ ମୁଖ୍ୟାସୀ ନିର୍ଦ୍ଦେଶକ, ଷ୍ଟିଲ ମଟରିଟି ମଫ୍ ଇଣ୍ଡିଆ ଲିମିଟେଡ଼
ଏବଂ ଶ୍ରୀଜଗନ୍ନାଥ ସଂସ୍କୃତି ପ୍ରଚାରକ।

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শ্রীঅরবিন্দ ভবন, কোলকাতা

To commemorate the bicentenary of

Rishi Rajnarayan Basu

Seminar on

“Dwishtoborshe Nobojagoroner
Purdhapurush Rajnarayan”

September 26, 2026, | 4:00 - 8:00 PM
Sri Aurobindo Bhavan, Kolkata.



Alongside the seminar, a three-day exhibition titled

*“Rishi Rajnarayan Basu:
Ek Sankhipto Jibonalekkhy”*
will be held at the same venue.



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