

JUNE 4-10, 2023

SUNDAY POST

HERE . NOW

SNANA
YATRA
SPECIAL

LORD ON LEAVE

COVER STORY

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with her brother



with friends

Tanwisha Mohapatra is an actor, anchor, dancer, voice-over artist, and sports presenter, all rolled into one. However, anchoring the Hockey India National Championship 2023 made this Bhubaneswar girl a household name in Odisha. Tanwisha is happy that she has managed to emulate her role model, Gungun, to a certain extent so early in her career



MADHUSMITA SAHU, OP

Gym freak

I religiously go for strength exercises on all weekdays, and Sundays are no exceptions. On other days off I enjoy hanging out with my loved ones.

Gossip girl

In my limited free time, I talk to pals when I can and go shopping for attires required for my upcoming projects. However, while I'm not working, I spend the majority of my time in harmless gossip.

Danceaholic

After anchoring, dancing is my favourite activity. At times, it becomes difficult for me to pick the best between the two. So, I also spend some time refining my steps when I get a break.

True Odiani

Among the mouthwatering delicacies from Odia cuisine that titillate my taste buds are pakhala, badi chura, and chicken kassa. So in that way, I consider myself to be a real Odiani.

Fam Jam

I rarely have time to spend with my family, thanks to my hectic work schedule. So, on my non-working Sundays, I manage to steal a few moments to engage in conversations with my mom while lending a helping hand to my dad, who loves to cook my favourite meals. It's a family affair all the way.

WhatsApp This Week

Only on **Sunday POST!**

Send in your most interesting WhatsApp messages and memes received to: features.orissapost@gmail.com And we will publish the best ones

THE BEST MEMES OF THIS ISSUE

- A teacher asks a student, "Are you ignorant or just apathetic?" The kid answers, "I don't know and I don't care."
- Behind every successful student, there is a deactivated Facebook account.
- The light at the end of the tunnel has been turned off due to budget cuts.
- Be nice to your kids. They'll choose your nursing home.



REAL TALK

Sir, 'Let's Talk', the cover story from last week, was interesting and timely in my opinion. I am in agreement with Pad Girl Dr. Priyanka Mohanty's assertion that Odisha's battle against period poverty will be won when males can purchase sanitary pads for women openly, recognising them as a regular necessity rather than something to hide in a bag. Hindi films have also addressed this issue in a number of works, like Akshay Kumar's *Padman*, in which the protagonist was exiled from his community for no other reason than that he had given his sisters pads. Unhygienic fabric is still commonly used by girls and women in some areas in place of sanitary pads, which is unfortunate. However, it is encouraging to see that there are films being made that deal with the issue. I wish more filmmakers would step up like Tapas Rout to break down social taboos on this topic.

KRISHNA KUMAR MISHRA, SAMBALPUR

LETTERS



A WORD FOR READERS

Sunday POST is serving a platter of delectable fare every week, or so we hope. We want readers to interact with us. Please send in your opinions, queries, comments and contributions to features.orissapost@gmail.com B-15, Industrial Estate, Rasulgarh, Bhubaneswar - 751010, Orissa. Phone (0674) 2549982, 2549948

SNANA YATRA SPECIAL



Today is that day of the Srimandir calendar when Lord Jagannath, along with his siblings, will take a divine shower on Snana Mandap, and to recover from ensuing fever, he will take a fortnight-long rest

LORD ON LEAVE

Sunday POST takes a look at what the believers do during annual Anasara rituals.

Representative deities at Srimandir

According to Srimandir tradition, the worship of 'Patti Dian' begins as part of the Anasara ritual when the presiding deities of the temple undergo medication at the Anasara Gruha (recovering room) after they catch a

fever soon after the completion of Debasana Purnima rituals.

Lord Sriantananarayana is worshipped as 'Patti Dian' in place of Lord Jagannath, while Lord Ananta Basudev and Goddess Bhubaneswari replace Lord Balabhadra and Devi Subhadra. It is believed that having a darshan of 'Patti Dian' fetches a devotee the same amount of virtue during Anasara that

he would ordinarily earn on other days of the year by catching a sight of the Trinity inside Srimandir.

As per the 'Patti Dian', it is crafted by a group of skilled artisans who apply organic colours to tusser fabric. They follow the Patta Chitra art form of Odisha to draw the images of the representative deities.

Many devotees yearn to get a glimpse of this magnificent form of the deities, as this happens once a year.

The 'Patti Dian' is worshipped in the sanctum sanctorum until the return of the Trinity from their nine-day stay to their aunt's house after the Bahuda Yatra.

Lord Jagannath and Alarnath

Located at Brahmagiri, not far from Puri, Alarnath Temple has been considered the temporary abode of Lord Jagannath during the Anasara period.

Though it is one of the most important pilgrimage destinations in Odisha, it gets busy only after the Snana Yatra, when devotees are not allowed a 'darshan' of the wooden idols of the Trinity.

Visiting the Alarnath shrine during this period is considered significant for devotees, as it is believed that the devotees are blessed with divine grace after witnessing Lord Alarnath.

MADHUSMITA SAHU, OP

After waking up, we brush our teeth, take a shower followed by breakfast, then dress up, have our lunch, rest and so on. He also follows the same routine much like us. However, he is known as the Lord of the Universe- Lord Jagannath, a part and parcel of every Odia life. He is like a family member with whom Odias share their pain and pleasure.

No wonder, like every other human being, he also catches a fever if he takes a prolonged cold bath and needs rest to recuperate.

Today is that day of the Srimandir calendar when Lord Jagannath, along with his siblings, will take a divine shower on Snana Mandap, and to recover from ensuing fever, he will take a fortnight-long rest.

Then what about the millions of devotees who swarm Srimandir to have His 'darshan' around the year? What are the alternatives for them during this break, known as Anasara, to convey their prayers and put forth the worries of life?



File photos of Patti Dian or representative deities of the Trinity

Legends galore

The Alarnath Temple is mentioned in a number of legends. According to one, the Pandavas constructed the temple following their victory in the Mahabharata War. Another claims that Lord Vishnu himself erected the shrine.

The most well-known myth surrounding the temple, however, is related to Sri Chaitanya, also known as Chaitanya Mahaprabhu, a saint from the 16th century who is revered as the avatar of Lord Krishna.

He also had a strong devotion towards Jagannath, and he frequently visited Srimandir to see the gods.

On one such occasion, during the Anasara period, he happened to visit Puri and couldn't see the wooden idols.

That made him so upset that he decided to end his life by jumping into the ocean.

It was then that Lord Jagannath asked him in his dream to go to Brahmagiri and visit the Alarnath Temple to experience His presence. At Alarnath Temple, Chaitanya spent the entire Anasara period worshipping the deity after sensing his existence.

The shrine also has an idol of Chaitanya known as Sadhabhuja, or six-armed, signifying his immersion with both Lord Krishna and Lord Rama. In front of the god, a stone slab shows imprints of Chaitanya's body. The stone beneath him is said to have melted when he initially prostrated himself before Lord Alarnath as a result of his divine energy.

Since that time, Lord Jagannath has been thought of as having temporarily resided in the Alarnath



Lord Alarnath

Temple during the Anasara period.

"Holiness penetrates the atmosphere as soon as one enters the temple grounds. Lord Jagannath's celestial aura fills the area, making it seem as though he is physically present. A hallowed atmosphere is created in the temple by lovely ornaments, flowers, and incense, which uplifts the spirit. We make our modest offerings of flowers, fruits, and prasad in the presence of Lord Jagannath, knowing that they are graciously welcomed. We are also confident that God is hearing and answering our prayers," according to fervent devotee **Sasmita Dhir**.

During this period, the temple servitors offer holy rice porridge, known as 'Kheer' in the local tongue, to the Lord. During the Anasara period of every year, thousands of devotees visit Alarnath temple to get the blessings of Lord Alarnath and to taste a pot of the famous holy 'Kheer', she added.

Culture expert **Bhaskar Mishra** explained the significance of the Alarnath Temple, saying, "It is well known that Alarnath is thought to be a manifestation of Lord Vishnu and is worshipped in



Kheer bhog

Brahmagiri. This long-standing tradition involves the deities Jagannath, Balabhadra, and Subhadra being shifted to Anasara Gruha for treatment after the Snana Purnima festival, during which they do not appear before devotees. Consequently, the devotees worship the deity at the Alarnath temple instead."



Bhaskar Mishra

Mishra added, referring to the tale surrounding Chaitanya: "People used to worship the deity in Alarnath before Chaitanya Prabhu arrived there. Chaitanya's trip to Alarnath took place in the 16th century while the temple has been around since the 12th."

He had his reservations about the myth surrounding Chaitanya.

"There might be written accounts about the legend. However, it remains uncertain whether this is true or not. Chaitanya is said to have visited the place with Rairaman and his followers, performing satsangs (spiritual discourses) and visiting numerous other locations. These details are documented in various texts, serving as evidence for Chaitanya's visit to Alarnath for the worship

of Jagannath, as the rituals and sevayats (servitors) were similar to those in the Jagannath Temple of Puri," Mishra wrapped up.

A reality check

Prior to the divine shower, the Trinity is taken in procession to a platform that is specially decorated and purified with water and incense. One hundred and eight gold vessels are filled with water taken from a special well containing water from all the holy tirthas. Due to the amount of water used to cool the Lord's transcendental body, His painted form takes a bit of a washout. As organic colour is used for painting the wooden idols, when water is applied, it washes away some features of the former painting. To cover the discoloured image after Snana Yatra, the idols are immediately adorned



Stone slab imprints of Chaitanya's body

with Hati Beshha, in which they remain mostly covered. After this, the deities are not seen for a fortnight, during which they are kept in a special 'sick room' inside Srimandir. This period is called 'Anasara kala' or an improper time for worship. During these fifteen days, expert servitors repaint and restore the deities. The period of colouring and decorating the deities is divided into seven short periods, each of two days duration, and a short period of one day set apart to give finishing touches. On the 16th day, the deities, in their new forms after renovation, become ready for public view. The festival of the first appearance of Lord Jagannath to his devotees is called Netrotsava (festival for the eyes) or Nava Yauvanotsava (festival of the ever-new youth). According to Srimandir priests, a devotee washes away all his sins if he gets a glimpse of the Lord on this day.



Alarnath Temple

DESPITE SKYROCKETING IN POPULARITY ON THE INTERNET, CHATGPT, AN AI-POWERED CHATBOT, HAS ITS FAIR SHARE OF LIMITATIONS. USERS NOW HAVE SEVERAL OPTIONS TO PICK FROM IF THEY HAVE ISSUES WITH ITS SERVICES AND WANT TO EXPERIENCE THINGS SIMILAR TO CHATGPT



Beyond the hype

Over the last several months ChatGPT has been becoming a phenomenon on the internet due to its characteristics such as easy-to-use interface, 24X7 availability, the privacy it offers to the users and of course the free service. Based on OpenAI's GPT-3 language model, the chatbot allows users to have a conversation with the AI by entering prompts. It got even better with the introduction of GPT-4 that gives additional power to the bot.

Does this imply that the bot has no downside or alternatives? No, it is not without flaws. Because its servers are frequently congested, users are frequently prevented from utilising the programme. If you're tired of its services and wish to have ChatGPT-like experiences, there are different options to choose from.

This week, **Sunday POST** offers seven of the most popular ChatGPT alternatives that not only provide additional functionality but can also be adjusted to meet the users' need.



Perplexity

PERPLEXITY AI

This is one more ChatGPT alternative that has also been trained on OpenAI's API, and as such, performs well with good responses. The website itself has been packaged in a minimalist manner and is simple to use. The tool offers ChatGPT-like functionality, including the ability to hold conversations and provide simple to nuanced responses. However, unlike ChatGPT, Perplexity even cites the sources it is using to answer your queries. Whenever asked something, the AI cites the source at the end of every sentence like Wikipedia and actually derives from it too. Perplexity even comes with a GPT 4 powered co-pilot mode that can respond with clarifying questions and help narrow the search. Fortunately, Perplexity AI is completely free to use and doesn't even require an account.

PLAYGROUND

Currently, ChatGPT only allows the users to choose the model they wish to use (GPT-3.5/GPT-4), but what if a user wants to customize ChatGPT's responses



further? That can be achieved by using OpenAI Playground. Playground allows users to experiment with and explore the capabilities of various AI models developed by OpenAI. Unlike ChatGPT, on Playground a user will find several parameters that will help him control OpenAI's models further.

JASPER

Jasper is an AI tool that can help a user create content for social media, advertising, blog posts, emails, website, etc. But can't one do that with ChatGPT for free? Yes a user could, but Jasper has been built for business use cases like marketing, sales, and more. Unlike ChatGPT, which has a generic use, Jasper tailors the language to specific use cases. This is why Jasper's output will be more relevant to businesses and their customers. With Jasper, you a user can write copy & content, generate content quickly, brainstorm new ideas, and write better everywhere!



Jasper

QUILLBOT

It's always better to use this tool than ChatGPT while writing blog posts or emails to improve sentences. This tool is a paraphraser that lets you rewrite any phrase you took from the internet. You only have to copy and paste your text and decide how much vocabulary change you want. Quillbot has different modes one can use to paraphrase the text: fluency, formal, sample, creative, expand, and shorter. Some other features Quillbot has are freeze words, grammar checker, plagiarism checker, summarizer, and citation generator.



Google Bard

GOOGLE BARD AI

Ever since ChatGPT went viral, a lot of users had their eye on Google. While the company was silent for a long time since it was concerned about the potential misuse of its chatbot AI, Google recently opened the gates. For those unaware, Google Bard is an experimental conversational AI service. Bard is powered by Google's latest PaLM 2 LLM, Google's own next-generation language and conversational model. While it was only limited to a few people earlier, the issue has been addressed recently. The company is even bringing generative AI to search which will be a game changer.



Auto-GPT

AUTO-GPT

Is it possible automate ChatGPT so that it could self-prompt until it reaches the goals set by the users. Sounds cool, right? Well, now a user can do that with Auto-GPT. With Auto-GPT, one can build autonomous AI agents that can complete tasks using GPT-4. It only needs a role and a few goals to self-produce every prompt necessary to complete a task. A user can install Auto-GPT locally on his computer if he has some coding experience or he can use AgentGPT in his browser to create autonomous AI agents. There are many things Auto-GPT can do that ChatGPT can't.

MICROSOFT BING

One of the top ChatGPT alternatives on the model right now is Microsoft Bing AI. The revamped search engine is powered by an upgraded model of ChatGPT, which the company initially called the new "Prometheus model" but was later confirmed to be GPT-4. The new Bing also has a Chat mode that pulls in web queries and allows users to ask contextual information based on them. The AI bot-cum-search engine recently even received a host of new features including more visual answers, increased accuracy, and the Bing Image Creator. Bing even allows users to plan trips, get recipes, seek out advice, and a lot more just like ChatGPT. While it was earlier available via a waitlist, this amazing ChatGPT alternative is now available to everyone.



Raati o' Bhaya holds a camera to confront fear

ATRI PRASAD ROUT, OP

In her 2016 film *Cameraperson*, American cinematographer and documentary filmmaker Kirsten Johnson provides 'an incomplete list of what the cameraperson enables,' giving a rundown of the powers a documentary filmmaker holds and the privileges this profession bestows.

Towards the end of that list, there are two phrases: Magical thinking and suspension of time. Meaning, according to Johnson, with her camera and methods of audio-visual storytelling the documentary filmmaker can manipulate time, the very substance of reality, and render in the material world things magical, by creating connections that are beyond the borders of the natural-supernatural.

All of this sound to the ears like wishful thinking, stuff that filmmakers only dream of, until you watch Lipika Singh Darai's *Raati o' Bhaya* (Night & Fear), a documentary/personal essay that had its world premiere at the International Film Festival of Rotterdam, 2023, in the Ammodo Tiger Short Competition, and bears similarity to *Cameraperson* as both the films are syntheses of 'residual materials,' footage shot for other projects but not used, gathered from the archives of the filmmakers.

Night & Fear though, is more ethereal, as it begins with the sight of an unbroken stream, flowing gently, on a wide screen, the gurgling of the water, that soothing sound, calming your nerves, until on the right half of the screen, appears something dry, a patch of land or bark of a tree perhaps, seconds later, appearing again, but on the left, featuring an alert chameleon, with

the accompanying sound of the humming of crickets, setting the tone for rest of the film as the pattern repeats itself.

This pattern of the interplay between the screen full and split in half, with overlapping images, juxtapositions of the dark with light, the still with the shaking, the vibrant with the dull, and the intimate with the detached, which creates contrast, conflict, confusion, but also cohesion and convergence, this pattern is something *Raati o' Bhaya* inherits from its sister film, *Kankee o' Saapo* (Dragonfly & Snake), the first film in this Darai's two-volume personal essay.

Kankee o' Saapo, which won the National Film Award for best narration in 2014, is framed as a letter from the filmmaker, living in Mumbai, to her grand aunt, faraway in her village. This letter carries bits and pieces of atmosphere of the city and its sounds – people chanting in trains, someone playing a violin in distance, and the normal chatter of a restaurant – along with the calls of someone lonely, trapped in a crowd, longing for some tender connection from the past. And then Darai speaks about her childhood, how sometimes while searching for crabs she put her hand inside holes that housed snakes, making her scream at this startling discovery, and how that fear still nests inside her even as an adult.

So, she puts fear at the center of *Raati o' Bhaya*. But here the fears that are examined go beyond the personal. Though individual biases, prejudices and anxieties are still a subject here, the focus, many a times, shifts elsewhere, towards our collective ignorance, our prejudices, anxieties, and our fear of the strange and the unknown. For example, in the film, when women are branded witches and tormented in broad daylight, we are prompted to question our own morals and ethics, and our relationship with stories and gossips, which we often rely on to make sense of things beyond our com-



Writer & Director: Lipika Singh Darai
Producer: Subhavanu Das
Cinematographer: Indraneel Lahiri



prehension. Furthermore, we're confronted with the fear of things that are decaying and on their way to death, like ingredients of out indigenous culture, our folk art, and the environment, the dying streams and forests with which our bond with the natural world is also disappearing. Above all, Darai, once frustrated with in the process of trying to make a feature film, and after suffering through several illnesses, sat down to edit and craft this film. While *Raati o' Bhaya* evidently has given her a medium to achieve calmness after a catharsis long overdue, the film, with its attempt to confront our collective fears with a camera, has presented us a wonderful opportunity to experience the magical, the supernatural. An opportunity we should take up, wholeheartedly.

Rakul reveals her Plan B

Actress Rakul Preet Singh, who was seen in the streaming film *Chhatriwali*, and the recent Tamil-Telugu bilingual film *Boo*, has shared that she always had a contingency plan if things didn't work out for her on the acting front.

During an episode of the podcast where she spoke of her Plan B, the *Cuttputli* actress said, "When I moved to Bombay at the age of 20, I made a decision. As a Mathematics graduate, I decided to give acting a try for 2 years. If it didn't work out, I would return to my studies. This is why I completed my graduation. My first film opportunity came during college, but I lacked attendance and chose to prioritize finishing my education. Fortunately, things worked out within the 2-year timeframe. My backup plan was to pursue an MBA in Fashion, but fortunately, I didn't have to resort to that option as acting worked out for me."

She also shared that discipline helped her shape her career to a large extent. The actress comes from an army family as her father is an Army officer. Hence, discipline is naturally ingrained in her conduct.

Rakul said, "My achievements in life, starting as a total stranger in the industry without knowing anyone, are a result of my strong discipline. When I embarked on this journey, I was uncertain about the path to success. However, I maintained my discipline and discovered the way as I progressed."



'Acting brings me a sense of peace'

Actress Anupriya Goenka is all set to reprise the role of Naina Nair in the second season of *Asur: Welcome To The Dark Side*. She reflected on her own journey in the film industry as well as her personal experience working in this thriller show.

Reminiscing on what inspired her to transition from the corporate world to acting, The Padmavaat actress said, "As an overthinker, my mind is always chattering, but acting brings me a sense of peace. In those moments between action and cut, regardless of life's chaos, I'm fully present. It's immensely satisfying, almost like breathing through the process, where every emotion and life experience serves the purpose of acting. To enhance my skills as a performer and challenge myself, I've begun seeking new experiences."

Coming to her role as Naina, she also spoke about how closely she relates to the character.

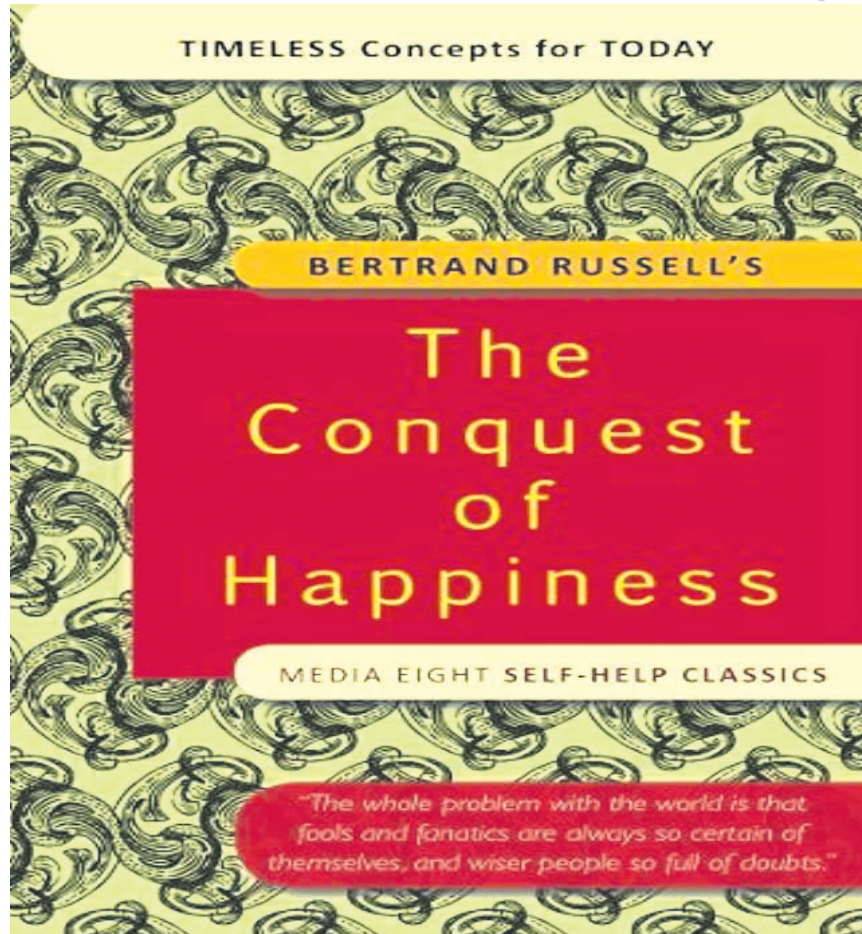
"Naina and I share many similarities. We both possess strong personalities, unafraid to express our opinions, yet we also have moments of vulnerability. Like Naina, I too wrestle with moral dilemmas and my own set of values. Through her character, I discovered that one can take a stand and push boundaries for their convictions." *Asur 2* is now streaming exclusively on JioCinema.

Russell's philosophy holds true even today

There are no prescriptions for happiness. There is no roadmap or programme. All of us must find our own way and walk to it. Bertrand Russell, in his *The Conquest of Happiness*, makes it clear in the preface that his book contains no profound wisdom or erudition but what he has gleaned from his own experience and observation. He attempts a diagnosis of the causes of unhappiness that affect humanity at large in the modern world and suggests an escape. He analyses the mindsets of the happy and the unhappy and how they differ. The unhappy are preoccupied with themselves and how they present themselves to the world, while the happy engage with life and its intellectual pursuits, a quality of character called zest for life. Russell also makes it clear that in his book he is not dealing with extreme events or catastrophes that beset an individual but with those living in secure conditions who are affected by the malady of general unhappiness without any obvious external cause. Unhappiness lies partly in the social system and partly in individual psychology. "It lies in the mistaken notions of the world, mistaken ethics, and mistaken habits of life that destroy the natural zest and appetite for life upon which all happiness, of men or animals depends." Each one of us has the power to improve our lives without waiting for a change in society. External conditions like war and disease may play a role, but they do not destroy the essential quality of life as those that spring from disgust with self.

Russell takes as his prototypes for this psychological disposition the sinner, the narcissist, and the megalomaniac. The sinner is one who is absorbed in the consciousness of sin and who is constantly incurring his own disapproval and that of God's. There is a continuous conflict between his perception of what he ought to be and the knowledge of what he is. He must earn his liberation from the tyranny of his early beliefs and views. The narcissist is one who is steeped in self-admiration and seeks admiration from the world. It springs from diffidence, and the only cure is the growth of self respect through meaningful activity and objective interests. The megalomaniac wishes to be powerful and prefers to be feared rather than loved. He does not realise the futility of power and the ultimate impotence of all those who exercise such power. Power kept within bounds can enhance one's happiness, but exercising power as the sole end of life can lead to disaster.

Russell analyses the causes of unhappiness that prevent man from fully living his life. There is the "Byronic unhappiness" that is the stance of an individual who revels in his sadness and considers himself above the ordinary comforts of life. He attributes it to the nature of the universe and considers being the only rational attitude for an enlightened man. This intellectual unhappiness is the product of too little engagement with life itself. Then there is "Competition" which Russell states is not a fight for the survival of the poor whose existential needs drive



them to situations of unhappiness, but for the sufficiently well-off, who can lead more meaningful lives. Theirs is a struggle for success, not survival, not because they will fail to get breakfast but they will fail to outshine their neighbours. They lose out on the intellectual pleasures of life and the sane and quiet enjoyment of a balanced ideal of life. "Boredom," Russell feels, is a necessary condition for a life rich in meaning and can lead to truly valuable intellectual happiness. The importance of having one day like another. People search for excitement in dissipating pleasures, sacrificing the boredom of the moment that can lead to meaningful pursuits. Boredom is fruitful monotony that gives one time to sit still, concentrate, observe, and wait, like the scientist, poet, or artist for the inspiration for the masterpiece, or the humble gardener waiting for a seedling to develop.

"Fatigue" is another condition of modern life that can destroy daily happiness. Fatigue is work-related, with constant pressure, exposure to hurry and noise, a desire to seek excitement, and a constant worry about things inconsequential. The individual should centre his thoughts and hopes upon something transcending self and find a certain peace in the ordinary troubles of life. "Envy" is a potent cause of unhappiness. The envious person instead of deriving pleasure from what he has derives pain from what others have. To increase human happiness one must wish to increase admiration and diminish envy. The civilised man must enlarge his heart as he has enlarged his mind.

Then there is the individual with a "Sense of Sin". He goes through life with guilt feeling that the "best is not for him and that his highest moments are those of maudlin penitence." His sense of sin derives from early teaching and beliefs and the man who carries this becomes abject, loses self respect and feels inferior. He must rationally examine his beliefs and attain an internal harmony and use his energies for achieving external purposes rather than being hampered by inward conflicts. "Persecution Mania" is a form of insanity where an individual feels he is universally ill treated and is the victim of ingratitude, unkindness and treachery. Such a person should be made to understand that its origin lies within himself and not the world for his imagined hostility. Persons of no special importance should not indulge in the self deception that others give enough thought to them or have a special desire to persecute them. "Fear of public opinion" is another reason for people to be unhappy as they always await social approbation. Public opinion is always more tyrannical for those who fear it than for those who are indifferent to it. Everybody has a right to their own choices and to their own mistakes. Men and women who do not bow to convention are far more interesting as social beings than a uniform society.

Russell analyses the marks of a happy man. The foremost among them is a healthy "Zest" for life, an involvement with external things, an interest in fellow beings, in travel, in food. What hunger is in relation to food, zest is in relation to life. Zest is the secret of

happiness and wellbeing. Affection is the source of zest. To give and receive love gives one a sense of security and self confidence. Affection is reciprocal and life giving as a man or woman seeking love looks for a haven of refuge where they can be sure of being admired when they are not admirable, and praised when they are not praiseworthy and feelings of fear and timidity are put to rest. The family is a place where affections are centered but Russell bemoans the fact that families today are disorganised owing to various economic, social, psychological, and political reasons. The joys of family life are threatened. All said and done the family is the centre of happiness to be turned to in case of misfortune and needs to be preserved against odds.

"Work" defines one's life. It can relieve tedium or at the other end of the scale offer the profoundest of delight. The humble worker or the great artist with work well done achieves respect and a fundamental power over men's thoughts and feelings. It increases self respect and a sense of purpose in one's life and gives genuine happiness. We need to have "Impersonal Interests" in life beyond our own pursuits and realise how small a part they play in the total of human activity and how the world is unaffected by what we do. One must develop skills and interests that will keep idleness at bay and make life more interesting. Realising that one's life is transient in this world we must learn to take interest in this planet and its place in the universe. Russell says "The world is full of things that are tragic or comic, heroic or bizarre or surprising and those who fail to be interested in the spectacle it offers are foregoing one of the privileges life has to offer." Irreparable losses may beset us, we must therefore move out of the narrow intensity of our lives and cultivate interests that make life worth living. "Effort" directs all of our life whether in the matter of earning a livelihood, making a marriage work or rearing children or even doing good in this world with altruistic purpose. All effort is inspired by a sense of power, the power to acquire intellectual mastery, or change the material environment or even alleviation of human misery. There are times when even sincere efforts do not yield fruitful results and man must resign himself to consequences. "Resignation" is of two sorts, one rooted in despair and the other in unconquerable hope. Despair leads to abandoning all serious activity and accepting defeat. Unconquerable hope must be large and impersonal. If efforts are not successful, if personal aims have been part of larger hopes for humanity and not purely egotistic, it is not the utter defeat that failure brings.

So in the end Russell's philosophy is to let the world into your life. A civilised man must learn to transcend self, and in so doing to acquire the freedom of the Universe. The attainment of happiness is less a matter of pursuit than of a surrender to the world's wonder, "to be dissolved into something complete and great", beyond the bruising boundaries of ego. The analysis holds good even in today's times and beset as we are with the evils of pandemic, unemployment, stark tragedies and events and socio-economic downturns we must still seek happiness to survive.



SUDHA DEVI NAYAK

Suravi

