





ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ

ଉତ୍କର୍ଷ

ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜର ମୁଖପତ୍ର
ସଂଖ୍ୟା - ୫୫ ତିସେମ୍ବର - ୨୦୧୫



UTKARSA

A NEWSLETTER OF ODISHA SOCIETY OF AMERICAS
VOLUME - 55 DECEMBER 2015

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ଆମେରିକା ଓଡ଼ିଆ ସମାଜର ନୂଖପତ୍ର

ସଂଖ୍ୟା – ୫୫ ଡିସେମ୍ବର – ୨୦୧୫

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Kanak Hota
Editor
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ସମ୍ପାଦିକା
ଇଂରାଜୀ ବିଭାଗ

Akash Pandey
Editor
Youth Section

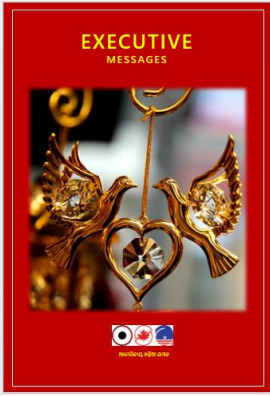
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ସମ୍ପାଦକ
ଯୁବ ବିଭାଗ

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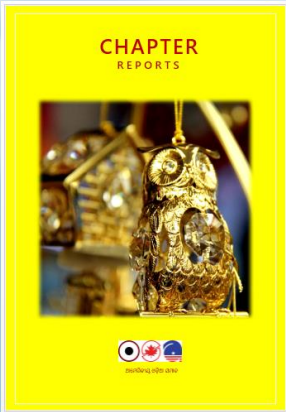


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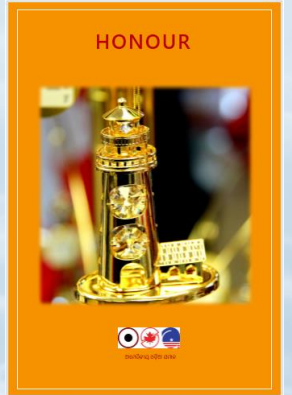


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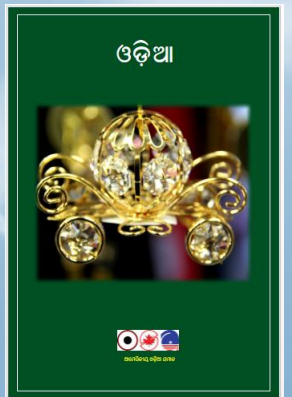
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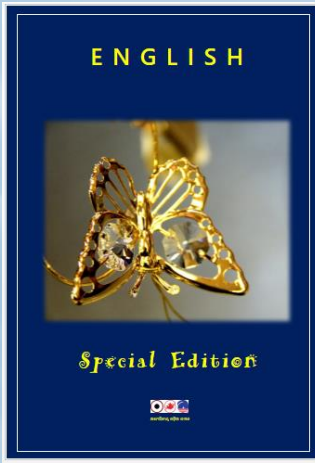
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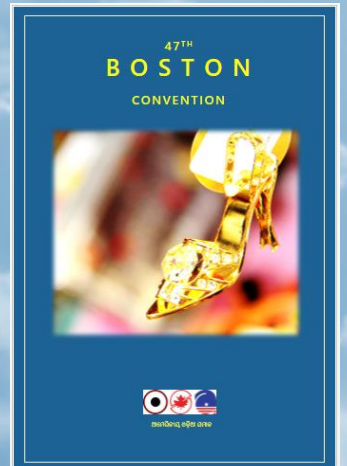
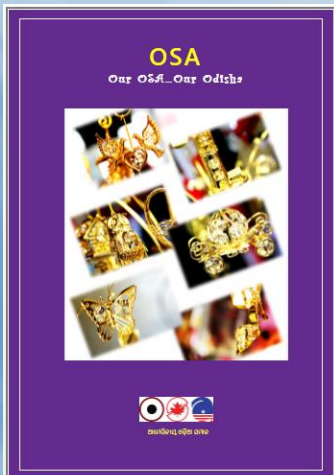
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Dear friends,

The editorial team of Utkarsa wishes you a very happy and prosperous new year. We are hopeful of receiving the same unflagging support and encouragement from the members of our community in our endeavor to combine the delicate sensibility and creative instinct of Odias and the matter-of-fact recordings of our strides big and small in its pages. Last quarter was a colorful time of the year. Literally the sky changed from a resplendent blue to a dull gray. Snowfall was erratic in different parts of North America. Fall colors of yellow and red were swept away with merciless wind. Amidst this play by Nature we celebrated Kumarapurnami, Deepabali and New year. We held regional drama festivals to imitate our follies and foibles as humans. Our kids sang in unison to praise the name of God and to announce that we are a community of limitless possibilities.

We want to hear more from you in spring of the clamor of joy and possibilities that were alive despite winter. When I look at the lone robin nestling it's feather against the pricking spikes of pine as a swath of snow threatens its very existence, I felt proud of its audacity to stand against an invincible challenger. Perhaps this simple tale speaks volumes on our ability to overcome difficulties, smallest and the insurmountable.

Thanking all from the bottom of our hearts...!!!

Kanak Hota

Editor

English Section

Chicago



Dear All,

I would like to thank the contributors and urge all readers to encourage their children and other young people to reflect and write about their experiences.

We stand on the shoulders of our elders to see, but we shouldn't forget that we are part of the view as well.

Akash Pandey

Editor

Youth Section



ସୁଧୀକନେ;



କଥାଟିଏ କହୁଁ...

ଗିରିଗୁହାଟିଏ; କେଉଁ ଅଗନାଅଗନୀ ବନସ୍ତ ଭିତରେ କାହିଁ କେତେକାଳରୁ ରହିଅଛି । ଠିକ୍ ମଣିଷ ମନପରି; ଅଜ୍ଞାତ ଅଭେଦ୍ୟ । ସେଇ ଗୁମ୍ଫା ଭିତରେ କେତେକଣ ମଣିଷକୁ ଆନନ୍ଦ ବାନ୍ଧି ରଖାଗଲା । ହାତଗୋଡ଼କୁ କଣି ଆଉ ବେକ ଓ ମୁଣ୍ଡକୁ ସଲଖି । ସେମାନଙ୍କ ପୃଷ୍ଠ ଦେଖ ଗୁମ୍ଫାକାନ୍ଥ ଉପରୁ ଗୋଟିଏ ରକ୍ତଚିତ୍ର କରାଗଲା । କେବଳ

ସୂର୍ଯ୍ୟର ରଶ୍ମୀ ପ୍ରବେଶ କରିଲା ପ୍ରାୟେକ । ସେଇ ଗୁମ୍ଫା ରାସ୍ତା ଦେଇ ଯିବା ଆସିବା କରୁଥିବା ଅଥବା ସେଇ ଛିଦ୍ର ନିକଟକୁ ଆସୁଥିବା ସଜୀବ ନିର୍ଜୀବ ସମସ୍ତଙ୍କର ଛାୟା; ସେହି ରକ୍ତ ଦେଇ ଗୁମ୍ଫା କାନ୍ଥ ଉପରେ ପଡୁଥାଏ । ଏହି ପ୍ରକାରେ କେତେବେଳେ କୌଣସି ବୃକ୍ଷର ଶାଖା ପ୍ରଶାଖା, କୌଣସି ବସ୍ତୁ ଅବା ଉଡ଼ିଯାଉଥିବା ପକ୍ଷୀର ଛାୟା ନିପତିତ ହୁଏ ସେଇ ଗୁମ୍ଫା କାନ୍ଥରେ । ସେଇ ଛାୟାର ରୂପ ଧିରେଧିରେ ଗୁମ୍ଫାରେ ବନ୍ଦୀ ଥିବା ଲୋକମାନଙ୍କର ମନ-ପ୍ରାଣ-ହୃଦରେ ସ୍ଥିରୀକୃତ ହୋଇ ଯାଉଥାଏ । ସେମାନେ ଏଇ ଛାୟାକୁ ହିଁ ସମ୍ପୂର୍ଣ୍ଣ ସତ୍ୟ ଭାବି ସେଇ କଥା ସବୁ ଆଲୋଚନା କରୁଥାନ୍ତି । ଯେଉଁ ବ୍ୟକ୍ତି ସେଇ ଛାୟା ଉପରେ ବିଶଦ ବର୍ଣ୍ଣନା କରିପାରିଲା ସେଇ ବ୍ୟକ୍ତିକୁ ଅନ୍ୟମାନେ ଅତ୍ୟଧିକ ଜ୍ଞାନୀ ବୋଲି ମନେ କରି ସମ୍ମାନ ଦେଉଥାନ୍ତି । ସେଇ ଛାୟାଚିତ୍ର ସବୁ ସେମାନଙ୍କ ପାଇଁ ସତ୍ୟ ଓ ଆଦର୍ଶରେ ପରିଣତ ହୋଇଗଲା ।

କାଳକ୍ରମେ ଜଣେ ବନ୍ଦୀ ନିଜକୁ ଏଇ ବନ୍ଧନରୁ ମୁକ୍ତ କରିବାକୁ ସକ୍ଷମ ହେଲା ଆଉ ଅନ୍ଧକାରମୟ ଗୁମ୍ଫାରୁ ବାହାରକୁ ଆସିବାକୁ ପ୍ରବେଶ କଲା । ସେଇ ଚେଷ୍ଟାରେ ସେ ଖଣ୍ଡିଆଖାବରା ହେଲା ସତ ହେଲେ ଗୁମ୍ଫା ବାହାରକୁ ଆସିଲା । ବାହାରକୁ ଆସନ୍ତେ; ସୂର୍ଯ୍ୟଙ୍କର ପ୍ରଖର ରଶ୍ମୀ ମୁହୂର୍ତ୍ତକ ପାଇଁ ତାର ଆଖି ଝଲସାଲ ଦେଲା । ସେ ବିକ୍ରତ ହୋଇ ତାର ଆଖି ଭାଙ୍ଗିଦେଲା । ତାପରେ ଧିରେଧିରେ ସେ ସତ୍ୟ-ଶିବ-ସୁନ୍ଦର ପ୍ରକୃତିକୁ ଆଖି ପୁରେଇ ଦେଖିବାରେ ଲାଗିଲା । ଉଡ଼ିଯାଉଥିବା ପକ୍ଷୀ, ବହି ଯାଉଥିବା ନଈ, ଗଛ ଲତା ବଣ ଓ ପାହାଡ଼ ଦେଖି ସେ ହତତକିତ ହୋଇ ଦେଖିବାରେ ଲାଗିଲା । ଜଳରେ ନିଜର ପ୍ରତିବିମ୍ବ ଓ ଆଲୋକ ଦ୍ଵାରା ନିପତିତ ନିଜର ଛାୟା ଦେଖି ଗୁମ୍ଫାକାନ୍ଥରେ ପଡୁଥିବା ଛାୟା ସବୁର ଅସଲ ସ୍ଵରୂପ ସେ ବୁଝିବାକୁ ଲାଗିଲା । ସଂସାରର ପ୍ରକୃତ ରୂପ ତା ଆଖି ଆଗରେ ଦିବ୍ୟ ପ୍ରତୀତ ହେଲା । ପ୍ରକୃତ ସତ୍ୟ ଜ୍ଞାନରେ ସେ ଉଦ୍‌ବୁଦ୍ଧ ହୋଇ ନିଜର ସାଥୀମାନଙ୍କୁ ଏଇ ସତ୍ୟ ସହ ପରିଚିତ କରାଇବା ପାଇଁ ସେ ପୁଣିଥରେ ଗୁମ୍ଫା ଭିତରକୁ ପ୍ରବେଶ କରିଲା । ଆଲୋକରୁ ଅନ୍ଧକାରକୁ ପ୍ରବେଶ କରିବା ସମୟରେ ସେ ପୁଣିଥରେ କ୍ଷତବିକ୍ଷତ ହେଲା ।

ଗୁମ୍ଫା ଭିତରେ ପହଞ୍ଚି ସେ ଗୁମ୍ଫା କାନ୍ଥରେ ପଡୁଥିବା ଛାଇର ପ୍ରକୃତ ସତ୍ୟ ଅନ୍ୟ ବନ୍ଦୀମାନଙ୍କୁ କୁହନ୍ତେ; ସେମାନେ ଏହି ମୁକ୍ତଚେତା ବ୍ୟକ୍ତିର କଥାକୁ ପରତେ ନଯାଇ ତାହାକୁ ଆରମ୍ଭ କଲେ । ପୁନଶ୍ଚ ତାକୁ ଏକ ପାଗଳର ପ୍ରଳାପ ଭାବି ମିଥ୍ୟା ବୋଲି କହିଲେ । ପ୍ରକୃତ ଜ୍ଞାନଚେତନାରେ ଉଦ୍‌ବୁଦ୍ଧ ହୋଇଥିବା ଏଇ ମୁକ୍ତକାମୀ ଜ୍ଞାନୀର କଥାକୁ ଗୁମ୍ଫାରେ ଥିବା ଅଜ୍ଞାନୀ ମାନେ ଗ୍ରହଣ କରିନଥିଲେ ।

ଏଇ ବୃତ୍ତାନ୍ତଟି ବହୁବର୍ଷ ତଳର । ପ୍ଲାଟୋ ଏହି କଥାକୁ ଗୁମ୍ଫାର ବୃତ୍ତାନ୍ତ ନାମ ଦେଇ ନିଜର ପୁସ୍ତକ ପ୍ଲାଟୋନିକ୍ସ ଅଫ୍ ରିପବ୍ଲିକରେ ଉଲ୍ଲିଖିତ କରିଛନ୍ତି । ତାଙ୍କ ସମସାମୟିକ ସକ୍ରେଟିସ୍ ଓ ପ୍ଲୋଟୋଙ୍କ ବାର୍ତ୍ତାଳାପର ଆଲୋଚ୍ୟ ଏଇଠି ଅଛି । ମନୁଷ୍ୟ ଜୀବନର ଅର୍ଥ ଓ ସାର ବୁଝାଇବା କଥା ଇଏ ।

ଏଇ ବୃତ୍ତାନ୍ତଟି ସଂସାରରେ ବଞ୍ଚୁଥିବା ଜୀବଜଗତର ଏକ ନିଜ୍ଜକ ସତକଥା । ଏହି କଥାରେ ଜ୍ଞାନ ଓ ଅଜ୍ଞାନର ପ୍ରକାରଭେଦ ଅତି ଚମତ୍କାର ଭାବେ ଚିତ୍ରାୟିତ କରାଯାଇଛି । ଶଂସିତ ବୃତ୍ତାନ୍ତରେ ଗୁମ୍ଫାନିବାସୀ ରୂପରେ ଅଜ୍ଞାନୀ ମନୁଷ୍ୟସମୂହ, ଗୁମ୍ଫାବାହାରକୁ ଆସିଥିବା ବ୍ୟକ୍ତିକୁ ଜ୍ଞାନୀ ଓ ପ୍ରକୃତିକୁ ସତ୍ୟ ରୂପରେ ଉପସ୍ଥାପିତ କରାଯାଇଛି । ଚିରକାଳ ଅଜ୍ଞାନୀ ମନୁଷ୍ୟ ସବୁ ଅସତ୍ୟ ଅନ୍ଧାରରେ ରହି ଆସିଛି । ସେ ନାମ, ପ୍ରତିଷ୍ଠା, ଅର୍ଥ, ବିଳାସ-ପ୍ରକୃତିରେ ନିଜକୁ ଏତେ ହଜାଇ ରଖିଛି ଯେ ତାର ଚେତନାଶକ୍ତି ଧିରେଧିରେ ଲୋପ ପାଇବାରେ ଲାଗିଛି । ଜୀବନର ସତ୍ୟ ତଥା ମୂଲ୍ୟ ତା ଆଗରେ ନ୍ୟୁନ ହୋଇ ଉଠିଛି ।

ପ୍ରକୃତ ଶିକ୍ଷା ଆଉ ସତ୍ୟଚେତନା ସେଇଠି ଆରମ୍ଭ ହୁଏ ଯେଉଁଠି ମନୁଷ୍ୟ ନିଜର ଅଜ୍ଞତାର ଜ୍ଞାତା ହୁଏ । ଏଣୁ ଯେଉଁମାନେ ଗୁମ୍ଫାର ଛାୟାରେ ଆନନ୍ଦ ରହି ଆସିଛନ୍ତି ସେମାନଙ୍କୁ ସତ୍ୟ-ଜ୍ଞାନ-ପ୍ରେମରେ ଉଦ୍‌ବୁଦ୍ଧ କରାଇବାକୁ ହେବ । ଶହେ ଉଦାହରଣ ଦେଖାଇ, ଶିଖାଇ, ପଢ଼ାଇ, ବୁଝାଇବା ଅପେକ୍ଷା ପୋଲାଫାଙ୍କିଆ ଅତି ଜ୍ଞାନୀଗଣ ଯଦି ଅନ୍ୟମାନଙ୍କ ନିମନ୍ତେ ନିଜେ ଗୋଟିଏ ଉଦାହରଣ ହୋଇପାରନ୍ତେ ତେବେ ସଂସାରର ମଙ୍ଗଳ ହୁଅନ୍ତା । ଅଖ ବୁଲିଲେ ଚକ ବୁଲେ; ଚକ ବୁଲିଲେ ହିଁ ସଭିଏଁ ଅଗ୍ରଗାମୀ ହେବା । ଏହା ହିଁ ସତ୍ୟ । ବୁଝିବୁଝାଇବା ହେଉଛି ପ୍ରାରମ୍ଭିକ, ବୁଝିବୁଝିବା ହେଉଛି ତାପରେ ପୁଣି ବୁଝି ବୁଝାଇବା ହେଉଛି ଜ୍ଞାନଚକ୍ରର କଥା । ଏହା ହିଁ ଇତିବୃତ୍ତ ।

କେବଳ ଜ୍ଞାନ ଆହରଣ ନୁହଁ; ଜ୍ଞାନଚେତନାର ବ୍ୟାପ୍ତି ପ୍ରଶସ୍ତି ହିଁ ସଂସାରର କଲ୍ୟାଣକାରକ । ଏହା ହିଁ ହେଉ...!

ପ୍ରଶାନ୍ତ କୁମାର ଭୂୟାଁ

ସମ୍ପାଦକ

ଓଡ଼ିଆ ବିଭାଗ

ବରୋଷ୍ଟୋ

prasantabhunya@gmail.com

EXECUTIVE MESSAGES



ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



President's Message



Dear Fellow OSA Members,
Namaskar!

I wish you and your family a very happy new year! With the spirit of new year, I wish to list a few new initiatives that we have taken up in last few months, their status and share other OSA news in the following.

As we had informed before, in December we started our pilot Adopt-A-Village project in Badigaam under Gajapati district. It is a small village about 40 kms from Paralakhemundi with a population of ~100 families of tribal descent. Most of the villagers including women work as day laborers and most of them have no education. On December 11th, the program was kicked off with initial batch of 17 women who signed up for the night school to learn reading and writing and developing skill (tailoring training). The program is coordinated by Ms. Santilata Bardhan, a MBA student with Centurion University majoring in Rural Development. During my last stay in Odisha, I had the opportunity to visit the area. Initially we are trying to focus on the educational and skills development needs of the villagers. Based on availability of resource, we can take up fulfilling their others needs.

First of all I would like to thank many of our members to be involved in Odisha in their own way trying to make a difference. Odisha has 50,000+ villages and most of us are connected to one or more village through our ancestry. I would request members of our community to get involved in some meaningful way and may be our youth will also join in some of those projects. Some of the best ways to make a difference are to help with primary and/or secondary education, encourage girl's education by offering scholarships, or encourage learning by building/augmenting school libraries etc. If OSA can be of any help by virtue of its non-profit status, please let us know.



Recently, OSA organized two successful events in Odisha: 1) Open Forum on Public Library hosted in association with Bakul Library and Prafulla Pathagar; 2) Meeting on Higher Education in Utkal University. Detailed report on the Library Forum is provided by Nishikant Sahoo in the current issue. The Education Meet was attended by educators from Utkal University, RCE and many of our OSA Members like Dr. S.K.Dash, Prof Chitta Baral, Prof Prsanta Mohaptra, Prof Debananda Das and Prof Sulakshana Sen, Dr. Ajay Mohanty, Prof Ashutosh Dutta. From the discussions, a few potential collaboration opportunities were identified: 1) the research/teaching interests of faculties in Odisha are to be identified, matched with faculty/scientists in US and facilitated to have mutual collaboration. 2) It was decided to setup communication mechanism so that any faculty in higher education travelling can work with faculty in Odisha/India. Dr. Anil Patnaik has agreed to coordinate this effort from OSA side with help of other Higher Education Committee members.

It has been concluded that the best way to help students in Odisha is to organize seminars when faculties and scientists from NA visit Odisha. The other means in which OSA and its members can help the students from Odisha who are coming to US/Canada for higher studies by becoming their first point of contact. I urge the members to please come forward to volunteer for such noble purpose. We need to identify volunteers in different regions/cities and enable the coordination with new student requests. Ms. Leena Mishra has agreed to coordinate this effort.

Hearty congratulations to NYNJ chapter volunteers for organizing the Youth Mentorship program in their community and undertaking service projects, which is very innovative and unique. We have requested other chapters to initiate similar program within their chapter. If you are willing help in any capacity, please ask your chapter officials or the OSA officials.

We are still in the process of completing few remaining items under transfer from past EC; namely transfer of Ameritrade Account(s) and Indian Bank Account. In both cases the institutions require BOG meeting minutes. Similarly, 2015 Convention Account has been turned over but we are still waiting for some payments to be made out of Indian Account. Once payments are made and audit is done we can close the account.



Our member directory has been moved under OSA website. Please review and update the details. We need updated address and email address of all the members. For families, e-mail addresses of both members are requested for effective communication. This will help prepare us to move to eVoting that is being planned.

Our constitution requires creation of a new election guideline. We hope it will include planned transition into eVoting and add clarity to the future election process. We have requested past OSA Election committee members; Dr. Durga Mishra, Dr. Abani Patra, Mr. Jagannath Mohanty and Dr. Jay N Bhuyan to help draft new Election Guideline. We hope we will have a draft guideline ready that can be shared with members on OSANet for their suggestion soon.

2016 Convention preparation is progressing in full swing. You must have received the invitation from 2016 Convention organizing team to attend the convention and register for the event. The OSA NE members are working hard to host their first OSA Convention and your help and support is very much needed.

On behalf of the OSA officials, I would like to thank all of our members and volunteers for their help and support over the past year and we hope with your continuing support together we will build a better and stronger OSA.

Regards,

Sushant Satpathy

President,

The Odisha Society of the Americas



Vice President's Message



It is already almost end of the year 2015. I am sure you all are planning to spend time with your family and enjoy the holidays.

However, it is also a time of giving – giving/sharing with the world we live, the family we have built, the friendship we have created. Here I am talking about our OSA family today. We are all in it together. Let us celebrate our friendship being part of this extended family. We have endured bad and good times like normal families and we are looking forward to a better future. At this point, the most important thing is what we should do to be prepared for unforeseen events. OSA is pursuing a fund raising event for OSA Emergency Fund. I earnestly request you to consider this good cause like previous years and donate generously.

Highlights of OSA events in 2015

We celebrated our 46th convention during the July 4th weekend of this year at Washington DC. We tried to put Odisha in a global front through our Global Odisha conference. We certainly tried to bring our Odias together, shared our ideas and thoughts on how to spread our culture and heritage and help put our motherland in a global pedestal. We showcased our Odishi dance bringing a large number of renowned artists from Odisha. Government of Odisha and other organizations sponsored some artists to help promote our culture. You must have enjoyed the Tala Badya Kacheri through this effort.

And this month, we are organizing the Higher Education meet at Utkal University, Bhubaneswar, Odisha. Some of our educationist members, who are visiting Odisha are there to build a relationship with educational institutions in Odisha and students. This collaboration may be fruitful with your innovative ideas. Please share your thoughts with OSA's Higher education committee.



Guest Selection committee for 2016 OSA Convention

OSA has constituted a guest selection committee for our upcoming 2016 convention at Rhode Island that is comprised of:

Satya Patnaik (Ohio Chapter)

Gyana Patnaik (Chicago Chapter)

Prabhat Mohapatra (NJ/NY Chapter)

Sourya Mohapatra (Convener, 2016 OSA convention)

Sulochana Patnaik (Ex-officio coordinator as OSA vice-president)

This Committee will select the Chief Guest, Chief Speaker, and Youth Speaker. We also encourage our members to send their suggestions to the committee or the coordinator (vicepresident@odishasociety.org).

2016-2017 OSA Award Committee

This committee is appointed for two years to facilitate the award selection process. The committee members are

Eva Mohanty (NJ)

Swapnalata Ratha (MI)

Sulochana Patnaik, Ex-officio member

The Awards Committee will function independent of the OSA Executive Committee in the award selection process. The OSA Vice President will be providing a supporting and facilitator's role being an ex-officio member. We are still looking for another member to join the committee. Once it is finalized, the committee will send the announcement for nomination. Please refer to <http://www.odishasociety.org/osa-awards/> for specific guidelines for individual awards, nomination forms and other details.

2016 OSA Convention at Rhode Island

The convention team is working very hard to host a wonderful show for you. The convention web page is being setup at this time. They will soon send the invitation to you. The details will follow soon. On behalf of OSA National and the convention team, it is my pleasure to invite you to attend and participate in the 47th OSA annual convention. It is always a pleasure to get in touch with you through our newsletter. Wish you a happy and prosperous NEW YEAR.

Sulochana Patnaik

Vice president

OSA



Secretary's Message



Namaskar,

Happy New Year 2016! I would like to briefly share some of the update for last quarter of 2015 to all OSA members.

For us last 5-6 months, it has been pretty eventful for OSA in terms of 2015 Convention closing, upcoming 2016 Convention preparations , New OSA Member directory roll out, OSA budget preparation /approval, Adopt-A-Village Service Project, Higher Education Symposium , promoting Odisha Tourism through participation of Youth, Library Seminar in Odisha, membership expansion drive and MT HOOD new chapter formation . We are still working with Seattle chapter members to select or elect their new leaders very soon.

For the first time OSA will sponsor \$250 towards Utkal Divas to four chapters conducting it.

Kirti Mohapatra from MT. Hood (Portland) Chapter has joined OSA BOG as of November 2015. NJ-NY Chapter has elected Sridhar Rana to lead chapter and has joined Bog since Dec, 2015

I'm very hopeful to enhance the youth participation in OSA family with leadership of Jt. Secretary Prachi Mishra and Jt. Treasurer Utkal Nayak.

As you know, we conduct the monthly BOG meeting among chapter presidents and OSA executives every second Sunday at 7:30pm ET. We have already posted Sep – Dec 2015 minutes of the meeting in OSAnet. Below are the links to MOM

[http://www.odishasociety.org/wp-content/uploads/2016/01/2015 SEP BOG minutes.pdf](http://www.odishasociety.org/wp-content/uploads/2016/01/2015_SEP_BOG_minutes.pdf)

[http://www.odishasociety.org/wp-content/uploads/2016/01/2015 OCT BOG minutes.pdf](http://www.odishasociety.org/wp-content/uploads/2016/01/2015_OCT_BOG_minutes.pdf)

[http://www.odishasociety.org/wp-content/uploads/2016/01/2015 NOV BOG minutes.pdf](http://www.odishasociety.org/wp-content/uploads/2016/01/2015_NOV_BOG_minutes.pdf)

[http://www.odishasociety.org/wp-content/uploads/2016/01/2015 DEC BOG minutes.pdf](http://www.odishasociety.org/wp-content/uploads/2016/01/2015_DEC_BOG_minutes.pdf)

I would like to request every one of you to stay actively engage in our OSA family activities and helps us to grow as a community. Let's join hands together with us to make OSA more attractive organization globally that will enhance, nurture and connects the dots to Odisha's culture.

If you have any suggestions or feedback, please contact me at saradapanda@hotmail.com or at secretary@orissasociety.org

Saradakant Panda
Secretary,
OSA

secretary@orissasociety.org



Treasurer's Message



Dear Friends,

I wish you and your family a very Happy and Prosperous New Year. With this edition of Utkarsa, I would like to highlight our achievements during the 2nd half of 2015.

Some of highlights are:

- Successful release of OSA Directory software. With this we are able to replace DOLA with our own system.
- Ownership of odishasociety.org / orissasociety.org Google Apps. In the last quarter we were able to take control of OSA Google Apps. This allows OSA officials to control the use of all product and features of Google Apps for our organization.
- Annual Fundraising event. We had a very lackluster event. I believe it not a good idea to have an Annual Fundraising event. People are generally motivated to donate, when associated with a calamity.

We had a very successful membership drive and it resulted in 115 new OSA members. Our income from the membership and convention was good.

Last quarter financial details will be sent to OSA Net in a few days.

Membership

We have 115 new OSA members since Jan. 2015.
Please join me to welcome them to OSA.

Name	Membership
Anurag & Susmita Mishra	Life
Gyanaranjan & Sujata Bohidar	Life
Shyam & Anita Biswal	Life
Ram & Namita Misra	Life
Anirudha & Archana Sahoo	Life
Satyaban & Monalisa Mohapatra	Life



Name	Membership
Debashis & Seema Patel	Life
Bibhu & Julianne Misra	Life
Ashok & Micky Mishra	Life
Satyadeep Patnaik	Life
Manas & Upali Swain	Life
Ashok & Rakhee Mishra	Life
Sambit & Rinki Mohanty	Life
Kirtan & Subhra Sahoo	Life
Bhaba & Alexis Misra	Life
Krishna & Sanghamitra Mishra	Life
Ramesh & Banani Sahoo	Life
Bhabani & Sabujima Das	Life
Sangram Pattanaik	Life
Abani & Debasmita Pradhan	Life
Antaryami & Monalisah Panigrahi	Life
Shivashis & Bipsha Hota	Life
Atasi & Anil Das	Life
Bhaskar & Manoroama Panigrahi	Life
Joydip & Dharitri Banerjee	Life
Prasanta Bhunya & Geeta	Life
Subhendu Pradhan	Life
Manoranjan Panda	Life
Manoranjan Das	Life
Chandan & Subhalaxmi Pratihari	Life
Siba Prasad Das	Life
Manoranjan Acharya	Life
Subhankar Panda	Life
Rajiv & Mousami Patnaik	Life
Saroj & Anasuya Nanda	Life
Jayasmita Mishra	Life



Name	Membership
Nivedita & John Misra	Life
Jyoti & Smita Mohapatra	Life
Saroj & Kalpana Panigrahi	Life
Sambit Mohapatra	Life
Lalit & Hema Behera	5 year
Debasis & Padmini Pattnaik	5 year
Kosensu & Kanak Sahoo	5 year
Partha & Sharmilee Mohapatra	5 year
Mahesh & Rachna Mohanty	5 year
Naba & Mamata Pradhani	5 year
Subash & Disha Rath	5 year
Jyotiraj & Mausumi Mohanty	5 year
Gourab & Devina Nanda	5 year
Rina Misra	Annual
Salomi Pradhan	Annual
Girija & Rina Sahoo	Annual
Jayadeep & Madhumita Patra	Annual
Ananya & Saurav Mohanty	Annual
Debi Prasad & Ruchi Pattanayak	Annual
Sidhartha & Rama Das	Annual
Srija & Akhil Srinivasan	Annual
Sarba Das	Annual
Swagatika Nayak	Annual
Krishna Behera	Annual
Sanjukta Mahanti	Annual
Susmita Sahu	Annual
Palash & Moushumi Das	Annual
Alok & Gayatri Ray	Annual
Debasis & Lopamudra Mohanty	Annual
Rabi & Sobha Patnaik	Annual
Shashibhushan & Lipsa Rath	Annual



Name	Membership
Suresh & Sebasri Raut	Annual
Karabi & Pragnesh Mishra	Annual
Debabrata & Lopamudra Behera	Annual
Sandeep & Sheetal Samal	Annual
Anindita & Partha Mahapatra	Annual
Joydeep & S Rouchowdhury	Annual
Samraki Mohanty	Annual
Sheffy & Milu Das	Annual
Sarthak & Shruti Mohanty	Annual
Sujata & Dave Sullivan	Annual
Bijay & Penny Roy	Annual
Nachiketa & Vinod Satpathy	Annual
Sushmita & Nagesh Pradhan	Annual
Manoj & Manini Mohanty	Annual
Asit & Rosali Patnaik	Annual
Rajashree & Sanjana Das	Annual
Krushna & Sarita Samanta	Annual
Barendranath & sarojini Misra	Annual
Parthasarathi & Manjusha Roy	Annual
Ajita & Subhrangini Pattanaik	Annual
Sushant & Supriti Mohanty	Annual
Amulya & sarita Mishra	Annual
Jyoti & Saswati Nayak	Annual
Soumendra & Nibedita Rath	Annual
Gayatri & Avinash Kanungo	Annual
Bharat & Susandya Biswal	Annual
Rajdeep & Sweta Mohapatra	Annual
Bijay & Anasuya Dash	Annual
Pratik & Lagna Srivastava	Annual
Shaswat & Rameswari Priyadarshi	Annual



Name	Membership
Shakti & Tony Harris	Annual
Anuradha & Partha Panda	Annual
Prasanta & Niharika Das	Annual
Narayan & Revathy Das	Annual
Partha & Pallabi Mohapatra	Annual
Sandip & Rutu Nayak	Annual
Dinesh & Silpa Rout	Annual
Anant & Kamrakali Mishra	Annual
Subart & Ipsa Rout	Annual
Sushanta & Susmita Rout	Annual
Satish & Pragnya Katki	Annual
Tapas & Pranati Panda	Annual
Lipika & Goutam Satapathy	Annual
Goutam & Bella Patnaik	Annual
Legum Ray	Annual
Subhasish & Vani Panda	Annual
Kaushik & Preeti Mohanty	Annual
Manoj Kumar Nanda	Annual

Siddharth Behera

Treasurer

OSA

treasurer@orissasociety.org

HONOUR



ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



We are proud of...

Akshay Kumar Parija

for

Odisha Living Legend Award

for

Excellence in Art &, Culture 2015



Akshay Kumar Parija

– A commitment to the Odia Cultural Heritage

Akshay Kumar Parija's life has been a long journey from a remote village in Odisha to a successful global entrepreneur based in Dubai.

A senior banker for more than thirty years in the Middle East in top management positions, Mr Akshay Kumar Parija cofounded '**Blue Lines Shipping Group**' in 2010 in Dubai with operations in United States of America, Singapore, Oman and Dubai. During a short span of time the company has grown into one of the world's leading energy carrier with over half a million tonnage capacity. Simultaneously he got into advanced logistic management in India, Middle East and Africa. The business activity got expanded into Oil Exploration and Offshore services in Central America, promoting Dry Port, Power Project and Future Food Reserves in Africa and Consular and Leisure services in Oman

His keen interest in Philanthropy prompted him to promote and preserve Performing Arts and Culture of Odisha. Over the last fifteen years, he has taken the Odissi Dance to over 80 countries covering various corners of the world and has been supporting other indigenous Performing Art & Cultural forms from Odisha.

As a film maker, he gained international recognition for his Odia film "**Jiaanta Bhoota**", The Living Ghost" won the prestigious National Award from the President of India, for the Best Film on Protection of Environment besides international acclaim at International Film Festivals in Egypt, Korea, Oman and the U.S.A, a first for the Odia Film Industry.



The film also won a record seven State Awards. His second offering ‘**Thukul**’ showcasing classical Orissi dance, has won accolades with record breaking five State Film Awards besides seven Chalachitra Jagat Awards, four Tarang Cine Awards and four ETV Cine Awards. His latest film “ **Kehi Nuhen Kahar**” was another honest effort to play a role in revival of Odia Cinema. The film has been extremely appreciated by media, press, audience and critics and has positioned him as the “ Change Maker” of Odia Cine Industry. He also has two mega serials running in Tarang and Colors Odia Channel besides creating the largest Celluloid Infrastructure in Bhubaneswar at par with Bollywood.





We are proud of...

Dr. Raghu Dass

for Fellow status



Raghu Dass, Ph.D., P.E., F.ASCE, a consulting geotechnical engineer in Houston providing research, analysis, design, testing, construction, and professional services for civil engineering infrastructure, has been elevated to the status of Fellow by the ASCE Board of Direction.

Since 1998, Dass has been providing testing and other professional services with expertise in deep foundations and testing for various important infrastructure projects in Texas. Notable among them are expansions of Harris County and the Fort Bend County toll road systems, expansion of Houston George Bush Intercontinental Airport, oil and gas downstream/refinery projects, sports complexes such as Minute Maid Park, and many others. Besides these, he contributed to a concept study using coastal piles and berms for dry berthing of Battleship Texas, located off of Houston Ship Channel, in 2008. His research-and-development works on deep foundations, friction materials, and geosynthetics have been published in national and international journals and conference proceedings.

Dass began his research work while working in the marine geotechnology group at the Indian Institute of Technology in Delhi, for a concept study using model plate and pile anchors for deep-water platforms in the Indian Ocean, sponsored by the Oil and Gas Commission of India. He continued research in the U.S., developing a load-test database for highway bridge foundations in the Turner-Fairbank Highway Research Center, under the Federal Highway Administration, which was awarded Best Project in 1994.

He lends his support to the ASCE Houston Branch, the Foundation Performance Association, and professional nonprofit societies focused on improving the quality of life through community development initiatives. He helped organize the First Houston Chariot Festival in 2008 for the inauguration of the India House Community Center in Houston.

Dass holds master's and Ph.D. degrees from Southern Illinois University at Carbondale. He is a LEED accredited professional with the U.S. Green Building Council. Dass lives in Houston with his wife Arunima and children, Dev, Adi, and Ava.

Courtesy :

<http://blogs.asce.org/geotechnical-engineering-expert-in-houston-earns-fellow-status/>



Jagannath Prasad Das, C.M.
Edmonton, Alberta
Member of the Order of Canada



On Wednesday, November 18, 2015, Dr. J.P.Das(JPD Sir as always addressed by me) was given the second highest civilian award in Canada, **ORDER OF CANADA**, by Governor General of Canada, David Johnston, representing her Majesty Queen Elizabeth II with much pomp and circumstance in Ottawa, our national capital. The citation reads as follows:

"Jagannath Prasad Das, C.M.
Edmonton, Alberta
Member of the Order of Canada"

A professor emeritus of Educational Psychology, and a former Director of Centre on Developmental and Learning Disabilities at the University of Alberta, JP Das is credited for his internationally recognized work in the field of cognitive psychology, notably in the development of one of the first "brain-based" theory of intelligence. The theory led to the co-development of the Das-Naglieri Cognitive Assessment System, now used as an alternative to the traditional IQ test. He has constructed both an assessment framework and practical tools designed to improve children's reading, mathematics and cognitive processes."

What the citation did not include was that the Centre on Developmental and Learning Disabilities was named after him when he retired. This is the center which he nurtured during his tenure in University of Alberta which became the incubating nucleus for his unique contribution to the theory of intelligence and where scholars from all around the world got training in the use of his well known PASS test of intelligence. His outstanding seminal contribution to psychology has long been recognized by the scholars in the field both in Canada and abroad. He has already become a Fellow of Royal Society (F.R.S.) of Canada. Every year he goes around to distant lands to conduct workshops on his test. Recently he has been interested in consciousness, which is the meeting ground of psychology, neuroscience and philosophy; and this resulted in **CONSCIOUSNESS QUEST**, his latest book, which has been well received by the scholars of the field. Those of us who know him intimately also know him to be a devout Vaishnava and connoisseur of Tagore's poems.

As you can see, the event was witnessed by Mrs. Gita Das, his better half, his son Satya, daughter Sheela, and our mutual colleague of old days Dr. Rabindra Nath Kanungo. Mrs. Das is a scholar in psychology, holds a Master's degree in psychology from



University of London, taught in Utkal before she came to Canada, and has authored several books on psychology in Odia. But the book she wrote which I like most is on Tantra in Odia, which is unique in Odia literature. Besides, she was my class mate in psychology Honours and Sanskrit in Ravenshaw ! Since coming to Canada, she has devoted her energy on social service involving counselling and rehabilitation of immigrant families in Edmonton,her beloved city which recognized her outstanding service recently by giving her Social Service award.

The couple has been blessed with two brilliant kids. Satya became a well known journalist and was editorial writer of Edmonton Journal. More recently he heads his own firm which deals with public policy stuff. Not only is he a brilliant speaker but also a good writer. I know of at least two of his books, one dealing with matters dealing with Indian and Odishan stuff, and the other dealing with recent concerns with viability of oil industry in Alberta. Sheela graduated from Executive MBA program from Queen's and works as a senior executive in a firm in Calgary. Both Sheela and her husband Shawn as a well I share a common interest in Buddhism.

Next day, Padmini and I drove to Ottawa, and we had a grand get together to celebrate the occasion.At our request, Mrs. Das fixed the Order of Canada pin as Dr.Kanungo and Padmini (my better half) looked on adoringly.It goes without saying that Mrs. Das not only was a constant sounding board for Dr.Das' work but also she freed him from domestic responsibilities to focus completely on his scholarly work.So a great deal of credit for this honour truly goes to her.

Next Mrs. Das took a picture of Dr.Rabindra Nath Kanungo and yours truly with Dr.Das,which clearly shows that height is not correlated with prowess ! What is common to us three ? We all were students and teachers of Ravenshaw,got the gold in psychology from Patna University(JPD in 1953, RNK in 1955 and APP in 1957), all awarded Doctorate outside India in different continents(JPD in Europe,RNK in NA and APP in Australia), on scholarships(JPD,India Govt. Scholarship, from London ;RNK,Commonwealth, McGill;APP,Commonwealth, Western Australia), all retired and in eighties ! But JPD, unlike APP and RNK, is immune to ravages of aging. I asked Gita as to what she feeds him for his level of energy seen only in men thirty years younger. Gita thinks that it has nothing to do with his diet because he is vegetarian but it must be his genes ! He still goes around the globe giving workshops on his well known PASS test,and is itching to leave for Bhubaneswar where he runs a clinic to help kids with learning disability.

As the trio plus Gita kept reminiscing our days back home, we sadly remembered our mentor, Dr. Radhanath Rath, who passed away couple of years ago,and who was really responsible for launching us as psychologists. RNK poked me in the rib and said it was I who started our journey to Canada.Actually, Canada was not unknown to psychologists from Odisha. RNK as said before did his Ph.D. from McGill and Dr.Purnima (Mishra) Mathur did her Ph.D.on a Commonwealth Scholarship from Edmonton. But we had no idea that we would come to Canada as teachers permanently.I came to Queen's as a post-doc in 1965, soon after joined by RNK as post-doc in Dalhousie(later moved to McGill) and a year later,JPD as faculty to Edmonton. It seems JPD still has not forgiven me because I fitted him with oversized snow boots as a preparation for his journey to



Edmonton, known for its extreme cold. Gita joined her husband with Shilu(Satya) a little later. RNK later moved McGill .

Our days in Ravenshaw has created a strong bond which binds us together as good friends during the last half a century in Canada , where we three have pursued our career as psychologists in three different fields. JPD spent his career dealing with kids with learning problems. RNK spent his time teaching potential business executives. But my days were spent with crazy people and training their service providers. Not fair ! As the most junior one, I have the privilege of receiving guidance and blessings from these two of my seniors. I had the privilege of being the priest who conducted the wedding of grand daughter of Gita and JPD Sir couple of years ago and thus became their Kula Purohita ! Considering what is happening around the world these days, we also feel very lucky in choosing the right country to settle in. After the last election,Canada has four Sikh cabinet ministers, two of them turbaned ! Just imagine, Canada's newest Defence minister is a Sikh !

Thus it was a great moment for me to savour the company of my teacher and colleague in his moment of well deserved national honour.As they say, kAcha kAnchana - sansargAt dhatte mArakatim dyutim ! I as a kAcha can certainly attest to that.

Arjun Purohit



CHAPTER

REPORTS



ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



CHICAGO

Chapter Report

OSA DIWALI & DRAMA FESTIVAL 2015

OSA Diwali and Regional Drama Festival was held on Dec 5th, 2015 at East Aurora High School (HS Auditorium), 500 Tomcat Ln, Aurora, IL 60505. The evening started right on time and was kicked off by a bhajan sang by our none other than Sikha Panda.

Followed by a mesmerizing dance performance by Chicagoland's tiny stars (Left to right) Ekansh Mohapatra, Priyanka Das, Nishka Dash, Swadha Garnaik, Sarakshi Duvvuri, Aanya Patnaik, Aayan Patnaik

The dance was choreographed by our hard working Lopa Das.



Being seven seas away from our home land has kept us all rooted to our culture more than what we would encounter back home. We are more Odiya than the Odiyas in Odissa. As I was growing up, not a single marriage procession I have passed by, without witnessing a dance to this very famous song. As an odiya mother I wanted my daughter to experience the fun of every bit of the song that I grew up with. More than that I was elated when the song was taken to the national level by Coke Studio. Our duo singer Rayna Mohapatra and Samyak Mishra completely swayed the crowd off their feet by their rendition of Rangabati on the eve of Dec 5th, 2015.

The boys (left to right) Tejas Patnaik, Shivam Patnaik, Rohan Mahapatra, Shivank Mishra, Arin Mahapatra of Bollywood Thumka, choreographer Varsha Mahapatra, captivated the crowd with their rocking show.

The evening was filled with the melodious voice of our very own Sujata Appa (Suajata Patnaik). I got to listen to her for the first time.

Chicago audience got to witness yet another fabulous musical rendition on the eve of Dec 5th by (left to right) Shivam Patnaik on bells and snare drums, Ayush Panda on Tabla, Nishant Sadangi on guitar and tambourine, Dev Sathpathy on drums. This Youth fusion was brainchild of Ipsita Sathpathy and Suchismita Panda.



Lopa Das brought us another scintillating dance performance on Bollywood remix to which danced our beautiful young daughters from Chicagoland (left to right), Shilpi Jena, Rayna Mohapatra, Ankit Rath, Sneha Adhikari, Ruchika Rout, Sweta Jena and Sharanya Duvvuri Triya Mohapatra (left), budding Kathak dancer along with her partner did a fabulous job in showcasing her talent.



Finally, it was time for the much awaited Drama. Our very own script writer from Chicagoland area, Ms.Kanak Hota brought us a script based on our everyday lives. 'Party Chalichi' was not only hilarious but each one of us acting and in the audience could relate to the characters in some form or the other, which made the evening even more interesting. All the actors under the tutelage of our veteran director Manoj Mahapatra once again rediscovered the thespian in them. We bonded as one family once more! The volunteers who came forth to be part of the play are: Saurjya Khandai, Kanak Hota, Rajesh Panda, Amrita Kar, Donna Padhy, Prashant Padhy, Ipsita Sathpathy, Manisha Mahapatra, Satavisha Pati and Sunita Pattnaik. I salute the



camaraderie of all our Odiyas, despite of few practice session we all pulled it up and exhibited a fabulous show.



My heartfelt thanks to all the backstage coordinators who were in charge of Audio, Video, Lighting, Music, food, cleaning etc.

“All for one and one for all, united we stand and divided we fall”.
Alexander Dumas, The Musketeers



Amrita Kar



PARTY CHALICHI Review

Under the expert direction of Manoj Mahapatra, the artists of OSA Chicago presented a rollicking hilarious comedy on immigrant Odia life in the US. At the core of the play was bickering, vanity, anger and chiding that summed up a social gathering conversations the characters indulged in with impunity. The plot centers on the parents of a young man visiting their son's home where guests apparently forget to pay attention to them. Aging parents bring out their ire against each other in asides; a playful single lady, dating an American is bold to declare her love and young mothers compare and compliment each other's dazzling attires. In the midst of the sound and fury a lanky shy bartender with awkward steps serves champagne and wine.

The three generations of immigrants, who cross their path on the stage, suffer from deep communication gap. Self-mockery and irony becomes obvious as punning on names when Sefali becomes Sapuli, and Saraswati becomes Sera.

Sourya, Kanak, Rajesh, Amrita, Manoj (SB), Prashant, Dona, Piyush, Sunita, Ipsita, Manisha and Satavisa portrayed the characters most realistically possible. Debasish Panda, Prasenjeet Mahapatra, Salil Mishra, Sujata Patnaik and Gyana Patnaik helped in stage management.

Party Chalichi is the Fall presentation of Nayantara Productions. Kanak Hota wrote the play. Photos courtesy Sunil Mishra.



Kanak Hota



O H I O

Chapter Report

Keeping up with the tradition of the yearly celebration, the Ohio-Odia family had a fantastic Kumar Purnima celebration on Oct. 31st 2015 at Cleveland. After the last grand celebration of Kumar Purnima at Cincinnati in 2014, to rotate the annual event in an effort to involve Odias from all the three city centers of Ohio chapter, this year's Kumar Purnima was celebrated at Cleveland.

All kudos for the the memorable Kumar Purnima celebration at Cleveland starts with highly enthusiastic and energetic local hosts of Cleveland Odias. A HUGE thanks to Cleveland for their wonderful hosting of KP, the enthusiastic volunteering from Cleveland & outside, without which the celebration would not have been possible to organize. Many thanks to Jhara-Sanjeeb for taking the initiatives to organize the planning meeting at your house and having a fun-filled meeting night there, thanks to Sanjeeb for booking the hall. Also, thanks to Punam-Pramit, Mamuni-Deepak, Dipti-Rabi, Farrah-Bunty Siddiquee, and Kalyani Mausibirendra Mausam for joining in the meeting and pretty much finalizing the program skeleton. Thanks to Punam for painstakingly planning, revising, and re-revising the cultural program until late evening before the program! Thanks to Birendra Mausam and Basant bhai for their constant guidance and support through out the organization.



The Flyer. For more details about the event, please see <https://www.facebook.com/events/905834149507882/>

The highlights of the event were: 1) many young & new faces with very fresh talents, 2) six participants in Odia speech program, 3) kid's enthusiastic participation in various talent shows, 4) kid's drama presentation, 5) the day being Halloween day, kids also enjoyed a Halloween night with their superb costumes and candies, 6) many entertaining programs, 7) excellent food.



The evening started with meeting and greeting, registering, name tagging and, snacks and tea for the evening. Thanks to Santosh for volunteering to take care of the registration. It was fantastic to meet so many new young members and families of our Ohio-Odia family—we were blessed by a few visiting parent’s participations. Families from other cities gathered at Deepak-Mamun’s house before coming to the event place. We enjoyed the evening with a record number of participants (>100 members from 34 families) in any Ohio-Odia event 😊. The program started with Laxmi Puja for Kumar Purnima, organized by the Cleveland ladies led by Jhara, Dipti and Punam.

The next was kid’s Halloween trick and treat celebration with musical chair. It was fun to watch kids taking their acts so seriously! Thanks to Mamun, Deepak for organizing and many other on the spot for helping. The formal beginning of Kumar Purnima event marked the with “Kumar punei janha go” song beautifully sung by the Cleveland ladies. We started with Odia speech by our little ones and the topic was “ଭାରତ ଯାତ୍ରାରେ ଏକ ସ୍ଵରାଜ୍ୟ ଅନୁଭୂତି” | Thanks to Dr. Santosh Mishra and Ms. Itishree Panda for volunteering to be the judges. Swayamanshu Mohapatra’s speech was adjudged as the best speech and, in fact, he stole everyone’s heart by speaking in superb Odia and with his honest notes. For the first time ever in OSA-Ohio program, we had Oddisi-Champu-Chhanda program, though only one participant Aditya Patnaik performed. Please note that both of the above programs were sponsored by OSA—so all the participants received certificates and medals.

There was a long line up of twelve kid’s program କୁନି ପ୍ରତିଭା। The kids enthusiastic and cute performances were just mesmerizing. This program was followed by the kid’s Odia drama “Tinoti Prashna,” directed by Sanjeeb. With their cherished innocence, children’s drama kept everyone glued to the program and there was learning for everyone in their drama! Thanks to Sanjeeb for this wonderful effort. Thanks to Punam, who emceed all of the programs.





The adult program started with Dr. Dasarathi Ram's standup comedy with hilarious jokes that changed the mood of the audience. Then there were two super hit dances that added to the mood as oil to the fire! A new talent Sabita Patnaik from Cleveland danced to Bollywood tunes that was very entertaining, and then the Lazy Dance by Sanjeeb, Rabi and Deepak which was funny and rocking program of the evening. Next came the satirical drama written by Arata bhai, directed by Basant bhai, sound help by Manini. The drama actors were from all the three city centers of Ohio—Arata bhai, Birendra mausa, Prativa bhauja, Manoj and Anil. The drama was funny and everyone enjoyed it. The cultural program was ended with Sura Sandhya – Subhabrata Mohapatra, Pritam Rath, Punam Rath and Anil entertained the audience by beautiful Odia songs.

We had the formal ceremony of prize distribution started after end of the cultural program. After chapter president's brief thanks to everyone's participation and help, Dr. Birendra Jena gave the formal vote of thanks speech. We felicitated Dr. Prashant and Chandra Raj for their significant contributions to Odia community, Jagannath culture and to the broader Indian community. Drs. Raj, Pat, Dr. Ram, Dr. Santosh Mishra, Dr. Surya Patnaik gave their brief closing remarks and handed the prizes to the kids. During this part ceremony the dinner was already served. Mohammad Siddique did a wonderful job in ordering the food that was just excellent.

After the food, we were supposed to have Mehfil but seeing the kid's never-ending energy, we had their free-style dances on the stage! Those dances continued along side the khatti, wrapping up and cleaning the hall!

As it is said, the journey to an event is more enjoyable than the event itself! This program again got many of us much closer than we were. In fact, Deepak- Mamun generously volunteered to host out-of-town families at their beautiful house for the night of 31st Oct, and we had another few hours of follow up "khatti" session.





I may have inadvertently missed some names for which my sincere apologies in advance. Selfless volunteering of people of Cleveland, and unparalleled support of a few from Columbus and Cincinnati-Dayton (including those who could not attend but had their good wishes) has been really like blessing to us. We missed those who could not attend for whatever reason it may be but hope that next event onwards we will have whole of Ohio joining each and every event organized by Ohio Odias.



The journey to Kumar Purnima was memorable. Surely, we will cherish it for years!

Please see all the videos of the program in the following playlist:

<https://www.youtube.com/playlist?list=PLMZmQJZdi8vYgXTVBhola2nPyqM-1XEBF>

&

the pictures at:

<https://picasaweb.google.com/100556445902262151930/KumarPurnima2015OhioOdia>



Testimonial from some of Ohio-Odia Members

•Lots of dedicated sincere work to make this happen. We greatly appreciate very much. Specially to unite all the Odias of Ohio. Congratulations for a great accomplishment. Thanks.

-Drs. Raj

•The food was too delicious, as if meat was brought from Odisha!

-Sukant Panda

•Thank you all. We had a wonderful time. It was very entertaining and well structured!

-Asish & Sonali Panda

•It was a wonderful event. The entire program was very enjoyable and we truly appreciate all the volunteers from the Cleveland area who put their heart and soul into this event to make it a grand success. We had a very good time and all the programs were very enjoyable and the food was delicious too.

-Arata & Prativa Rout

Other news from Ohio chapter

A 17-year youth, **Anshuman Mishra**, son of Dr. Srikant and Snigdha Mishra (Columbus), did a wonderful and noble job of raising fund to donated 100 sleeping bags to homeless people to save them from winter. Anshuman, we are very proud of your dedication and service to the unprivileged... This is a great inspiration for all youths of Ohio-Odia family.



Please see the news in the following:

<http://www.dispatch.com/content/stories/local/2016/01/05/teen-gives-help-to-the-homeless.html>



Susmita Priyadarshini (Cincinnati) with help of neighbors saved two boys and their dog from being trapped inside a semi frozen pond or lake—almost like a real-life story from an inspirational book. Susmita, we are very proud of your dedication for the community and feel for everyone.

The brave story came out in the local news papers:

<http://www.whio.com/news/news/local/2-boys-dog-rescued-from-icy-west-chester-pond/np6J5/>

<http://www.wcpo.com/news/local-news/butler-county/west-chester/west-chester-neighbors-save-two-boys-from-icy-retention-pond>



•Kumar Purnima was also celebrated locally at two other city centers:

Odia Columbus Community on 24th Oct
Cincinnati Odias on Nov. 6th

Dr. Anil Patnaik,
President
OSA-Ohio Chapter



PNW

Chapter Report

Official, public good-bye to
Pacific Northwest Odias chapter

Dear All,

Probably most of you already know, but wanted to say that I have turned over the responsibility as OSA Pacific Northwest Odias chapter president to good hands. The families in the great Northwest as well as the OSA officials and BOG have been very supportive.

I surely had many fond memories during my normal years and "extension" years in the great PNW! Thanks so much.

Also, our families decided to create two chapters, one for **Oregon** and one for **Washington state**, given the large sizes and distances involved. That has smoothly gone through with OSA officials help. The Oregon chapter officers are in place and they call themselves the "Mt. Hood" chapter. On the Washington state side, we have made initial progress, but no final determination of chapter officers yet. But I believe they are in the process of selecting their local lead volunteers with advice from OSA officers and seniors in the region. My best wishes on that as well...

With everyone's help in volunteering matching and saving etc., we have been lucky to create a good sized funds for Pacific Northwest Odia chapter. The chapter treasurer from early years is Mr. Pradeep Sahoo with supporting/advising role from Sri Sandip Dasverma babu. The families on PNW forum had publicly decided to split this savings/funds equally between the two chapters/states. We have also provided them guidance on chapter constitution, rainy-day funds, community investment, etc. as they go forward. I am not taking names but there are so many of you who contributed.. Thank you.

All in all, I don't know about you, I am happy :-)) that we had a great time together. Now, even from a distance, my wife and I miss all those good folks in the Pacific Northwest. I hope you would say hi next time we are in your neighborhood!

Best wishes

Dr. Darshan Patra



SOUTHERN

Chapter Report

Southern chapter celebrated Kumar Purnima on November 7th, 2015 in Nashville, TN. There was sizeable crowd, families from Tennessee, Alabama and Kentucky. It was a proud moment to see the excitement in everybody. The evening started with Chandra Puja with all the women and girls worshiped moon and Tulasi. After a quick snack the cultural program followed and started with the song "Phula baula beni". We had the Let's learn Odia speech contest among the children. This year's winners are Saanvi Pradhan and Amogh Pattnaik. They own the cash prize provided by OSA national and certificates. The cultural program was the best part of this year's Kumar purnima celebration. It was an evening of dance, singing songs and playing instruments. This time our drama group staged "Modern Rmayan" a story of Ramayan in today's date. After the cultural program we had yummy home cooked food for Dinner. It was a very exciting evening for all of us. The highest number of attendance and participation in cultural program made this a very successful event.





Thanks,
Pramod Mahapatra

ଓଡ଼ିଆ



ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



ବଣମଲ୍ଲୀ ଓଡ଼ିଆ ଚଉଦିଗେ ଚହଟିବ କେମନ୍ତେ ?

ଶୁଭାଶିଷ ପାଣିଗ୍ରାହୀ



ଏ ଦେଶ ସ୍ୱାଧୀନ ହେବାବେଳକୁ କଳିଙ୍ଗର ପତିଆରା ବାରମ୍ବାର ଭୁଲୁଣ୍ଡିତ ହୋଇ ତା'ର ସୀମା ମଧ୍ୟ ସଙ୍କୁଚିତ ହେଲାଣି । ଦିନେ ଗଙ୍ଗାରୁ ଗୋଦାବରୀ ଯାଏ ଲମ୍ବିଥିବା ଭୂଖଣ୍ଡ ୧୮୫୫ ବେଳକୁ କମି କମି ଆସି ଏବେର ଓଡ଼ିଶା ଥାଉ ତାକୁ ବେଢ଼ି ରହିଥିବା ଗୟା, ଉତ୍ତର ଛୋଟନାଗପୁର (ହଜାରିବାଗ), ପୁରୁଲିଆ, ବାଙ୍କୁଡ଼ା, ମେଦିନୀପୁର, ଦକ୍ଷିଣ ଛୋଟନାଗପୁର (ରାଞ୍ଚି), କୋଲ୍ଲଣ (ସିଂହଭୂମି), ସରଗୁଜ, ପାଲାନୁ, ବିଳାସପୁର, ରେବା, ଜବଲପୁର, ଦୁର୍ଗ, ରାଇପୁର, ଭୋପାଳ, ଉତ୍କଳିନୀ, ଇନ୍ଦୋର, ବେରାର (ଅମରାବତୀ), ନାଗପୁର, ତେଲେଙ୍ଗାଣା, ଉତ୍ତର ସରକାର ଓ ବସ୍ତର ଆଦି ଅଞ୍ଚଳ ଭିତରେ ସୀମିତ ହେଲା । ଏ ସମସ୍ତ ଓଡ଼ିଆ ଭାଷୀ ଅଞ୍ଚଳର ମାନଚିତ୍ର ଓଡ଼ିଶା ପାଇଁ କାଳ ସାଜିଥିବା ସେଇ କ୍ରିଟିସମାନେ ତିଆରିଥିଲେ । ତେବେ ୧୯୩୬ ଏପ୍ରିଲ ପହିଲାରେ କିଛି ବର୍ଷ ହେଲା ତେଜିଥିବା ଓଡ଼ିଆ ଭାଷୀ ଆନ୍ଦୋଳନକୁ ଅନ୍ତ କରିବା ପାଇଁ ଓଡ଼ିଶା ପ୍ରଦେଶ ଗଠନ କରାଗଲା । କହିବା ବାହୁଲ୍ୟ ଓଡ଼ିଆ ଭାଷୀ ଦିଗୁଣା ଅଞ୍ଚଳ ଓଡ଼ିଶା ଭିତରେ ରହିଲା ନାହିଁ । ଆଜି ସେ ଅଞ୍ଚଳ ରାଜଭାଷା ଭାବେ ଉକ୍ତ ରାଜ୍ୟର ଭାଷା ଆମ ଲୋକଙ୍କ ଉପରେ ମଡ଼ାଯାଇଛି ସିନା, ଏବେ ବି ଝାଡ଼ଖଣ୍ଡର ଜାମସେଦପୁର କିମ୍ବା ରାଞ୍ଚି ହେଉ କିମ୍ବା ଆନ୍ଧ୍ରର ବିଜୟନଗର ହେଉ ସବୁଠି ଓଡ଼ିଆପଣ ଉଣାଅଧିକେ ଲୁଚିରହିଛି ସାଧାରଣ ଲୋକଙ୍କ ଭିତରେ ।

ତେବେ ଓଡ଼ିଆ ଭାଷା ତାର ପୁରୁଣାପଣର ଗରିମା ଦେଖାଇ ୨୦୧୩ ଫେବୃଆରୀ ୨୦ ବେଳକୁ ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ଲାଭିଲା । ହେଲେ ଓଡ଼ିଆ ସହ ସାମଞ୍ଜସ୍ୟ ଥିବା ଭାଷା ବଙ୍ଗଳା, ତେଲୁଗୁ ଓ ହିନ୍ଦୀ ଯେ ଓଡ଼ିଆର ପୁରୁଣା ରୂପରେ କେତେ କେତେ ଶବ୍ଦ ଓ ବାକ୍ୟଗଠନର ଛାଞ୍ଚ ଆହରିଛନ୍ତି ତା'କୁ କାଟି ଦିଆଗଲା ଏ ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ଦେବାବେଳକୁ । ଏ ଥିଲା ଆଉ ଏକ ଝଡ଼ । ବଙ୍ଗଳା, ତେଲୁଗୁ ଆଉ ହିନ୍ଦୀ ଆଗର ଓଡ଼ିଆଭାଷୀ ଅଞ୍ଚଳର ଭାଷା (ମୁଖ୍ୟ ଓଡ଼ିଆ ନ ହେଲେ ହେଁ ଓଡ଼ିଆଭାଷୀ ଅଞ୍ଚଳର କଥିତ ବୋଲି)ଙ୍କୁ ଅନେକ ଆହରି ପୁଷ୍ଟ ହୋଇଛନ୍ତି । ଏକଥାଟି ଏବେ ସେ ତିନୋଟି ନବୀନ ଭାଷା ଶୁଣିଲେ କାନରେ ବାଜେ । ଓଡ଼ିଆ କେବେ ଏ ଭାଷାମାନଙ୍କ ବୋଉ ବୋଲାଇବାକୁ ଆଣ୍ଟୁ କରିନଥିଲା, ହେଲେ ଭାଷା ସହ ଭାଷାର ପୁରୁଣା ଭାବ ଅଭିନ୍ନ । ଆଜି ପୁରୀରେ ରଥ ଚଳିଲେ ବଙ୍ଗଳୀ ଛୁଆଟେ ବି କଲିକତାରେ କୁନି ରଥ ଟାଣେ । ଅତୀତରେ ଯୋଡ଼ି ହୋଇ ରହିଥିବା ଏକ ଘରର ଲୋକଙ୍କୁ ଏକାଠି ନ ଆଣି ଏକଘରିକିଆ କରି ସେମାନଙ୍କୁ ଅଲଗା ଅଲଗା ଦେଖାଇବାରେ କେଉଁ ବଡ଼ ପଣ ?



ଆଜି ଏଇ ସୀମିତ ପ୍ରଦେଶବାସୀ ଓ ଓଡ଼ିଶା ବାହାରେ ରହୁଥିବା ଓଡ଼ିଆଭାଷୀ ଲୋକଙ୍କ ସଂଖ୍ୟା ୪ କୋଟିରୁ କିଛି ଅଧିକ । ଏତେ ବିଶାଳ ଲୋକସଂଖ୍ୟା ଏ ଦେଶର ଜନସଂଖ୍ୟାର ୨୮ ଭାଗରୁ ଭାଗେ ।

ତେବେ ଛ'ଟି ପୁରୁଣା ଭାଷା ଭିତରୁ ଏକ ହୋଇ ମଧ୍ୟ ଓଡ଼ିଆ ପାଇଁ କଣ? ଆଜିର ଓଡ଼ିଆ ମିଡ଼ିଆ ବୋଲି କିଛି ନାହିଁ କହିଲେ ଚଳେ । ଟେଲିଭିଜନ ଓ ଖବରକାଗଜରେ ସମ୍ପାଦ ଲେଖାହେବା ବେଳେ ଓଡ଼ିଆର ବାକ୍ୟଗଠନ ଶୈଳୀ ଓ ଶବ୍ଦସମ୍ପର୍କକୁ ଅଣଦେଖା କରି ହିନ୍ଦୀ ଚ୍ୟାନେଲରୁ ବାକ୍ୟ-ଶବ୍ଦ-ବାକ୍ୟଗଠନ ଭାଷା ସହ ଅନୁବାଦ କରିଦିଆଯାଏ । ଇଂରାଜୀ କିମ୍ବା ଅନ୍ୟ ଶବ୍ଦର ମାନକ ବନାନ କଣ ନିର୍ଦ୍ଧାରିତ ହୋଇ ନପାରିବାରୁ ଭଲିକି ଭଲି ବନାନ ଦେଖିବାକୁ ମିଳୁଛି ଖବରକାଗଜରେ । ବିଦେଶୀ ଭାଷା କଥା ରହିଲା, ଓଡ଼ିଆ ଶବ୍ଦର ବନାନ ମଧ୍ୟ ମାନକ କରାଯାଇନାହିଁ । ଦିନେ ଓଡ଼ିଶାରେ ନିଜର ଏକ ସମ୍ପୂର୍ଣ୍ଣ ମାପପଦ୍ଧତି ଥିଲା । ଆଜି ସେ ସେର, ମାଣ, ଗଉଣି, ଗଜ କେବଳ ସାହିତ୍ୟର ଚଉହଦୀ ଭିତରେ ହଜିଗଲାଣି । ମାନକ କରାଯାଇପାରିଥିଲେ ସାରା ଜଗତରେ ଜମିମାପଠୁ ନେଇ ଚାଉଳ ମାପ ଯାଏ ଓଡ଼ିଶାର ଏ ନିଜ ବୈଜ୍ଞାନିକ କୌଶଳଟିର ଖାଦି ବଢ଼ିଥାନ୍ତା । ଓଡ଼ିଆ ଭାଷା ବୋଇଲେ ଅନେକେ କେବଳ ସାହିତ୍ୟକୁ ବୁଝନ୍ତି । ଭାଷାକୁ ନେଇ ସାହିତ୍ୟ । ସାହିତ୍ୟକୁ ନେଇ ଭାଷା ନୁହେଁ ।

ଆଉ ଭାଷାଟି କେବଳ ଲୋକ ମୁଖର ଭାଷା ନୁହେଁ, ବରଂ ରାଜଭାଷା ବା ଅଫିସରେ କାମ କରିବାର ଭାଷା ହେବା କଥା । ଏକ ଭାଷାରେ ସେ ଭାଷାଭାଷୀ ଅଞ୍ଚଳର ସବୁତକ କାମ ହେବା ନରୁରୀ । ଓଡ଼ିଆ ଭାଷାରେ ରାଣି ରାଣି ବହି ଛପାଯାଇଥିବ । ତା' ଭିତରୁ କେତେ ବିରଳ ବହି ଗୋଟେ କି ଯୋଡ଼େ ଲାଇବ୍ରେରିରେ ରହିଥିବ କି ନାହିଁ । ଧୀରେ ଧୀରେ ମରିଯିବାକୁ ବସିଥିବା ସେ ବହିସବୁର ଡିଜିଟାଲ କପି ତିଆରି କରାଗଲାଣି କି? ଓଡ଼ିଶାରେ ଏବେ ବି ଦେଢ଼ ଲକ୍ଷରୁ ଅଧିକ ପୋଥି କେବଳ ଭୁବନେଶ୍ୱର ରାଜ୍ୟ ସଂଗ୍ରହାଳୟରେ ରହିଛି । ଗାଁ ଗଣ୍ଡାରେ ପୂଜାପାଣି ପାଇ ନଷ୍ଟ ହୋଇଯାଉଥିବା ପୋଥିକି ବାଦ ଦେଲେ ମଧ୍ୟ ଏତକ ପୋଥି ଜଗତର ସବୁଠୁ ଅଧିକ ତାଳପତ୍ର ପୋଥି । ଭାଷାଟିଏ କେବଳ ବୟସ୍କ ଲୋକଙ୍କ ଭିତରେ ସୀମିତ ହେବା ଆରମ୍ଭିଲେ ସେ ଭାଷା ମରଣ ଆଡ଼କୁ ମୁହାଁଇଲା ବୋଲି ମାନିନେବାକୁ ହେବ । ଓଡ଼ିଆ ଭାଷା ପାଇଁ ମରଣର ଡରଟି ପୂରାପୂରି ନଥିଲେ ମଧ୍ୟ ଯୁବା ମୁଖରେ ଆଉ କହିବା ଦେଖିବାକୁ ମିଳୁନି । ଦିଲ୍ଲୀରେ ଥିବା ୭ ଲକ୍ଷ ଓଡ଼ିଆଙ୍କ ଘରେ ଯେ ପିଲାଏ ହିନ୍ଦୀ କହନ୍ତି ନାହିଁ ତା' ସଭିଏଁ ଜାଣନ୍ତି । ତେବେ ଓଡ଼ିଶାର ମଫସଲରୁ ସହର ଯାଏ ଓଡ଼ିଆ ମିଡ଼ିଆର ଅପାରଗତା ନିମନ୍ତେ ତିଆରି ଫାଙ୍କା ବିଲରେ କେବେ ତେଲୁଗୁ ତ କେବେ ହିନ୍ଦୀ ପଶିଗଲାଣି । ଏମିତି ଆଉ କେଇ ବର୍ଷ ମାଡ଼ିଗଲେ ଏତେ ପୁରୁଣା ଓ ସମୃଦ୍ଧ ଭାଷା ହୋଇ ସୁଦ୍ଧା ମୈଥିଳୀର ଯେଉଁ ପରିଣତି ଓଡ଼ିଆର ସମଦଶା ଯେ ନ ହେବ କିଏ କହିବ ?



ଓଡ଼ିଆକୁ କମ୍ପ୍ୟୁଟର, ଇଣ୍ଟରନେଟ ଓ ମୋବାଇଲରେ ବ୍ୟବହାର କରିବା କଥା ବୋଧେ ଅନେକଙ୍କୁ ଅଜଣା । ଇଂରାଜୀରେ କାମ ତ ଚଳିଯାଉଛି, ଓଡ଼ିଆରେ ଲେଖିଦେଲେ ଆଉ ଅଧିକ କଣଟା ହୋଇଯିବ? ଓଡ଼ିଆରେ ଟାଇପ କରିବା ବୋଲିଲେ ଉଣାଅଧିକେ ଆକୃତି, ଶ୍ରୀଲିପି କଥା ବୁଝନ୍ତି । ୧୦-୧୫ ବର୍ଷ ତଳେ ଇଉନିକୋଡ଼ ନାମକ ମାନକର ଗୁରୁତ୍ୱ ବୋଧେ କେହି ଜାଣୁନଥିଲେ । ତେବେ ପ୍ରକାଶିତ ଲେଖା ଯେ ଅଧିକ ଲୋକଙ୍କ ପାଖରେ ପହଞ୍ଚୁ ଏ ଅଭିଳାଷା କରୁଥିବା ଲୋକେ ଯଦି ଆଗ ଭଳି ସେଇ ଆକୃତି, ଶ୍ରୀଲିପିରେ ଲେଖିବସିବେ ତାହେଲେ ସେସବୁ ଗୁଗୁଲରେ ଖୋଜିହେବ ନାହିଁ କିମ୍ବା ସହଜରେ ପୁନଃବ୍ୟବହାର କରିହେବ ନାହିଁ । ସେ ମାନକ ସବୁ ଜଗତ ମାନକ ଦୃଷ୍ଟିକୋଣରୁ ଅଚଳନ୍ତି, କିନ୍ତୁ ଓଡ଼ିଶାରେ ୯୯ ଭାଗରୁ ଅଧିକ କାମ ସେଇ ଅଣ-ଇଉନିକୋଡ଼ ମାନକରେ ହୁଏ । ଅସୁବିଧାଟି ହେଉଛି ଆଜି ଇଣ୍ଟରନେଟରେ ବାକି ଭାଷାର ଅନେକ କାଟି, ହେଲେ ଓଡ଼ିଆରେ ଅନେକ ଲେଖା ଥାଇ ମଧ୍ୟ ଖୋଜିଲେ ମିଳେ ନାହିଁ । ଲୋକେ ସେ ପୁରୁଣା ଟେକନୋଲୋଜିକୁ ଛାଡ଼ିବାକୁ ଏତେ କୁଣ୍ଠାକଲେ ଯେ ଶେଷକୁ ଆକୃତିରୁ ଇଉନିକୋଡ଼କୁ ରୁପାନ୍ତର ପାଇଁ ଗୋଟେ କନଭର୍ଟର ତିଆରିବାକୁ ପଡ଼ିଲା । [୧]

ଓଡ଼ିଆରେ ଆନିମେସନ ଫିଲ୍ମ ବୋଲି ଜିନିଷଟି ଆଜି ଯାଏ ପିଲାଙ୍କ ପାଖରେ ପହଞ୍ଚିପାରିଲା ନାହିଁ କିମ୍ବା "ଟମ ଆଣ୍ଡ ଜେରି" କି ଆଉ ଅନେକ ବିଶ୍ୱସ୍ତରର ଜଣାଶୁଣା କାର୍ଟୁନ ଓଡ଼ିଆରେ ଡବିଙ୍ଗ ହେଲାନାହିଁ । ଫଳତଃ ବାକି ଭାଷାରେ ଉପଲବ୍ଧ ସେ ଚ୍ୟାନେଲସବୁ ପିଲାଙ୍କ ମନମୋହିଲା ଆଉ ଆମ ଭାଷା ମାରିଲା । ତେବେ ସରକାରଙ୍କ ତରଫରୁ ଉପର ବର୍ଣ୍ଣିତ ଏ ଭାଷା-ବାଧକ ରୋକିବା ସକାଶେ କୌଣସି କାମ ହାତକୁ ନିଆଯାଇନାହିଁ । ବରଂ ଓଡ଼ିଆକୁ ବିଭାଜନ କରିବା ପାଇଁ ଗତ ବର୍ଷ ସମ୍ବିଧାନର ୮ମ ପରିଚ୍ଛେଦରେ ସାମିଲ କରାଇ କୋଶଳୀ ନାମରେ ଏକ ସମ୍ପୂର୍ଣ୍ଣ ନୂଆ ଭାଷା ତିଆରିବା ନିର୍ବାଚନ ଇସ୍ତାହାରରେ ପ୍ରକାଶ ପାଇଥିଲା । ଭାଷା ଗଛ ଭଳି । ଗଛ ମୂଳରେ ଜଳଦେଲେ ଶାଖା ପ୍ରଶାଖା ବଢ଼େ, ଶାଖାରୁ ଶିଖିଲା ପତ୍ର ଛିଣ୍ଡାଇଲେ ସିନା ଲାଭ । ତାକୁ କାଟି ପକାଇଲେ କି ହେବ?

ତେବେ ସମାଧାନ କଣ? ସରକାରଙ୍କୁ ଚାହିଁବା ଆକାଶ କଇଁଆ । ବ୍ୟକ୍ତିଗତ ଉଦ୍ୟମରେ ବେଶି କିଛି କରିବା କାଠିକର ପାଠ । ଦଳ ବାନ୍ଧି, ସଙ୍ଗଠନ ଗଢ଼ି କିଛି କରାଯାଇପାରେ । ଦଳବଦ୍ଧ କାମ ସଫଳ ହେବା ନିଜର ଆଗରୁ ମଧ୍ୟ ରହିଛି । ଆମ ଭାଷା ପାଇଁ ବଡ଼ ବାଧକ ହେଲା ଲୋକ ତୁଣ୍ଡରେ ଭାଷାଟି କୁହାହେବା । ତେବେ ନିଜ ବ୍ୟାକରଣ ନିଜେ ଗଢ଼ି ଲୋକତୁଣ୍ଡରେ କଥିତ ଭାଷାକୁ ସମ୍ମାନ ଦେଲେ ସିନା ଭାଷାଟି ଅଧିକ ଆଦର ଲାଭିବ । ଆମେ ଯଦି ନିଜ ନିଜ ଭିତରେ ବାଲେଶ୍ୱରିଆ, ବରମପୁରିଆ, କଟକିଆ, ସମ୍ବଲପୁରିଆ ହେବା ତାହେଲେ ପାଚେରି ଠିଆ ହେବା ସାର ।



ଓଡ଼ିଆ ଶାସ୍ତ୍ରୀୟ ହେବା ପରେ ଆମ ପାଇଁ ଭାଷାକୁ ସଂଖାରିବା ସୁଯୋଗ ଆସିଛି । ଯଦି ଆମେ ଏକ ମନ ହୋଇ ସୋଜା ଶବ୍ଦ ବଦଳରେ ବ୍ୟବହାର କରା ହେଉଥିବାବ ବହିରାଗତ ତତସମ, ତଦଭବ ଭାରୀ ଶବ୍ଦ କାଢ଼ି ଆମ ନିଜ ଶବ୍ଦସବୁକୁ ବ୍ୟବହାର କରିବା ସାଧାରଣ ଲୋକଙ୍କ ପାଇଁ ଭାଷା ଶିକ୍ଷା ଏତେ ପୀଡ଼ାକର ହେବ ନାହିଁ । ଆମ ଦୁର୍ଭାଗ୍ୟ ଆମ ଭାଷାରୁ ବହୁ ପ୍ରଚଳିତ ଅନେକ ସୁଗଠିତ ବିଭବତକ ବଦଳାଇ ଆମ ଉପରେ ଅନ୍ୟ ଭାଷାରୁ ଓଜନିଆ ଶବ୍ଦ ସବୁ ଲଦିଦିଆଯାଇଥିଲା । ଯୁଗ ବଦଳିଲାଣି । ଆମେ ଆଉ ଭାଷା-ପରାଧୀନ ହୋଇ ନାହିଁ ଆଜି । ଏ ବେଳା ହେଉଛି ଧାନ ରୋଇବାର ବେଳା । ତେବେ ବିଶ୍ୱସ୍ତରୀୟ କିଛି ସାମୁହିକ ପ୍ରକଳ୍ପ ହିଁ ଏ ଭାରକୁ ଟିକେ ଲଘୁ କରିପାରିବ । ଘର ଭିତରେ ବାନ୍ଧି ହୋଇ ରହିଲେ କେବେ କିଛି ହୋଇନାହିଁ କି ହେବ ନାହିଁ । ଏମିତି କିଛି ପ୍ରକଳ୍ପ ହେଲା:

ଓଡ଼ିଆ ଉଇକିପିଡ଼ିଆ:

ଇଣ୍ଟରନେଟରେ ପହଞ୍ଚିଲେ କୌଣସି ବିଷୟ ଖୋଜିବାକୁ ପ୍ରଥମେ ଖୋଲାହୁଏ ଗୁଗୁଲ କି ଯାହୁ ଭଳି ସର୍ଚ୍ଚ ଇଞ୍ଜିନ । ଖୋଜିଲା ପରେ ଯାହା ପ୍ରଥମ ଲିଙ୍କରେ ଆସେ ସେ ହେଲା ଉଇକିପିଡ଼ିଆ (Wikipedia) । ହାବାଇ ଭାଷାରେ "ଉଇକି"ର ମାନେ ସହଳ । ଆଜୁଲି ଛୁଆଁରେ ଝଅଟ ମିଳିଯାଉଥିବାରୁ ତା' ନାଁ "ଉଇକି" ଦିଆଯାଇଛି । ଏଇଟି ନଗତର ବିଶାଳତମ ଜ୍ଞାନକୋଷ । ୨୦୦୧ରେ ଇଂରାଜୀ ଉଇକିପିଡ଼ିଆରେ ପରେ ପ୍ରଥମ ଭାରତୀୟ ଭାଷା ଭାବେ ପଞ୍ଜାବୀ ଓ ଅହମିୟା ସହ ଯେ ଓଡ଼ିଆ ଏଥିରେ ସ୍ଥାନ ପାଇଲା ତା' ଅନେକେ ଜାଣି ନଥିବେ । ୨୦୦୨ରେ ତିଆରି ସିନା ହୋଇଗଲା । ହେଲେ ଏଥିରେ ଲେଖିବ କିଏ? ଇଂରାଜୀର ପାଠକ ଓ ଲେଖକ ଅଧିକ । ଆଉ ଉଇକିପିଡ଼ିଆରେ ଲେଖିଲେ କଉଡ଼ିଟିଏ ମିଳେନାହିଁ । ସ୍ୱେଚ୍ଛାରେ ଲେଖିବାକୁ ବିଦେଶରେ ଯେମିତି ଲୋକ ବାହାରନ୍ତି ଆମର ସେ ଅବସ୍ଥା ନାହିଁ । ତଥାପି ୨୦୧୧ ବେଳକୁ ଓଡ଼ିଶା ବାହାରେ ଥିବା କିଛି ଓଡ଼ିଆ ଏ ଡିମିରରେ କିଛି ଆଲୁଅ ଜଳାଇଲେ ।

ଧୀରେ ଧୀରେ ଓଡ଼ିଶାରେ ଥିବା ଓଡ଼ିଆମାନେ ମଧ୍ୟ ସେଥିରେ ଯୋଡ଼ିହେଲେ । ଆଉ ଓଡ଼ିଆ ଉଇକିପିଡ଼ିଆ ଓଡ଼ିଆ ଭାଷାର ବିଶାଳତମ ଅନଲାଇନ ଜ୍ଞାନକୋଷ । or.wikipedia.org ରେ ଉପଲବ୍ଧ ଏ ଏନସାଇକ୍ଲୋପିଡ଼ିଆ ସାମିତ ସ୍ୱେଚ୍ଛାସେବୀଙ୍କ ଦେଇ ସମ୍ପାଦିତ ହେଉଥିବାରୁ ସେତେ ବିଶାଳ ନୁହେଁ ସତ, କିନ୍ତୁ ଏହା ଓଡ଼ିଆ ଭାଷାରେ ଉପଲବ୍ଧ ବିଶାଳତମ ଓ୍ୱେବସାଇଟ । ବିଭିନ୍ନ ବହି, ଖବରକାଗଜ ଓ ପତ୍ରପତ୍ରିକାରୁ ଖୋଜି ଲୋଡ଼ି ଏଥିରେ ସ୍ଥାନ, ବ୍ୟକ୍ତିତ୍ୱ, ଐତିହାସିକ ସ୍ଥଳୀ ଓ ଜଣାଶୁଣା ଅନେକ ବିଷୟରେ ପ୍ରସଙ୍ଗ ଗଢ଼ିବା ଏବଂ ଆଗରୁ ଥିବା ପ୍ରସଙ୍ଗରେ ଅଧିକ ତଥ୍ୟ ଯୋଡ଼ି କଲେବର ବଢ଼ାଇବା ଲାଗି ଲୋଡ଼ା ଆହୁରି ଅନେକ ହାତ । ବିଶାଳକାର ଏନସାଇକ୍ଲୋପିଡ଼ିଆସବୁ ପାଠାଗାର ଭିତରେ ଆଉ ସେଠାକୁ ଯାଉଥିବା ପାଠକଙ୍କ ଭିତରେ ବାନ୍ଧି ହୋଇ ରହିଯାଇଥିଲା ।



ତାକୁ ଖୋଲିବାର କଞ୍ଚିକାଟି ସାଜିଲା ଉଇକିପିଡ଼ିଆ । ଏକ ସମୟରେ ଲକ୍ଷ ଲକ୍ଷ ପାଠକଙ୍କ କତିରେ ପହଞ୍ଚିବାର ସରଳ ପନ୍ଥା ଆଉ କଣ ହୋଇପାରେ? ଓଡ଼ିଆ ଉଇକିପିଡ଼ିଆର ପ୍ରସଙ୍ଗ ସଂଖ୍ୟା ୧୦ ହଜାରରୁ ଅଧିକ ଓ ମାସିକ ପାଠକ ୫ ଲକ୍ଷରୁ ଅଧିକ । ବହିର ପାଠ ବହି ବାହାରେ ବ୍ୟବହାର ହେବାରେ ପୁଣି ଟାଇପ କରିବାର ଯେଉଁ ବାଧକ ତା' ଏଥିରେ ନାହିଁ । ମଜାର କଥା ଯେ ଅନେକ ସମୟରେ ବିଭିନ୍ନ ଭାଷାଭାଷୀ ଉଇକିଆଳିଗଣ (ଉଇକିପିଡ଼ିଆର ସମ୍ପାଦକ)ବେଳେ ବେଳେ ଆପୋଷରେ ଏକ ଆଉଦଶଙ୍କ ଦେଶ-ଭାଷା-ଚଳଣି-ବ୍ୟକ୍ତିତ୍ୱଙ୍କ ସମ୍ବନ୍ଧରେ ଲେଖିବା ଦେଖାଯାଏ । ୨୯୦ରୁ ଅଧିକ ଭାଷାଭାଷୀ ଏମିତି ଅଗଣିତ ଲୋକ ଯେଉଁଠି ମିଶି ଲେଖନ୍ତି ସେଠି ଭାଷାଟିଏ ଯୋଜନ ଯୋଜନ ତେଇଁ ଜଗତର କୋଣ ଅନୁକୋଣ କେଡ଼େ ସହଜରେ ପହଞ୍ଚିପାରେ ଏ ତା'ର ଏକ ଉଦାହରଣ ।

ଓଡ଼ିଆ ଉଇକିପାଠାଗାର

ଆମ ଭାଷାରେ ଏଯାବତ କେଇ ଲକ୍ଷ ବହି ଛପାଯାଇସାରିବଣି । ହେଲେ ଏ ସବୁ ବହି କଣ ସଭିଏଁ ପଢ଼ିବାର ସୁଯୋଗ ପାଆନ୍ତି? କାହାପାଖରେ ପାଠାଗାର ଯିବା ପାଇଁ ବେଳ ନାହିଁ ତ ହାତପାହାନ୍ତାରେ ବହି ନ ଥିବାରୁ କିଏ ଓଡ଼ିଆ ଛାଡ଼ି ବାକି ଭାଷାର ଲେଖା ପଢ଼ା ଆଦରୁଛି । ଆମ ଭାଷାର ପାଠକ କମି କମି ଯାଉଛନ୍ତି । ସମାଧାନର ପନ୍ଥା କଣ ହୋଇପାରେ? ଆମ ଭାଷା ଖାଲି କଣ ସାହିତ୍ୟ ଆଉ ସାହିତ୍ୟିକଙ୍କ ଭାଷା କି ଲୋକମୁଖର କଥିତ ଭାଷା ହୋଇ ରହିଯିବ? ଆଜିର ପିଢ଼ିଙ୍କ ପାଖରେ ପହଞ୍ଚିବା ଲାଗି ତା'କୁ ମନ ପଢ଼ିବାକୁ, ଜିଣିବାକୁ ହେବ । ଏଥି ପାଇଁ ପ୍ରାଥମିକ କାମଟି ହେଲା ବିରଳ ଓ ଛପା ହେଉନଥିବା ଅନେକ ପୁରାତନ ବହି ଇଣ୍ଟରନେଟ୍ କରିଆରେ ପାଠକମାନଙ୍କ ନିକଟକୁ ନେବା । ଆମ ଦେଶରେ ଲେଖକଙ୍କ ଦେହାନ୍ତର ୬୦ ବର୍ଷ ପରେ ବହିର କପିରାଲଟ ଚାଲିଯାଏ । ଏଭଳି ପଞ୍ଜିକ ତୋମେନରେ (କପିରାଲଟ ନଥିବା) ବହିସବୁ କେବେ କେବେ ସୀମିତ ସଂଖ୍ୟାରେ ପାଠାଗାରରେ ଥାଏ । ଯଦି ପାଠାଗାରରୁ କୌଣସି କାରଣରୁ ବହିଟି ଚୋରିହୁଏ କି ପୋକ ଖାଇଯାଏ ତାହେଲେ ଲେଖକର ଶ୍ରମର ଦେଉଳ ଭୁସୁଡ଼ିପଡ଼େ । ଯଦି ବହିଟି ଏକରୁ ଅଧିକ ଥର ପ୍ରକାଶ ପାଇଥାଏ ତାହେଲେ ସେକଥା ଭିନ୍ନ । କିନ୍ତୁ ଅନେକ ବହି ଦ୍ୱିତୀୟଥର ଛପାହୁଏନା । ତାକୁ ସାଇତିବାର ସରୁଠୁ ବଡ଼ ବାଟ ହେଉଛି ଇଣ୍ଟରନେଟ୍ । ପୁରୁଣା ଓ ବିରଳ ବହିମାନ ଛପାଇବାରେ ଭୁବନେଶ୍ୱରର ସୃଜନିକା ଅନୁଷ୍ଠାନର କାମ ଏକ ଐତିହାସିକ ପଦକ୍ଷେପ । ୧୮୪୦-୧୯୪୦ ଭିତରେ ପ୍ରକାଶିତ ପତ୍ରିକା, ୨୫ରୁ ଅଧିକ ଅଭିଧାନ ତଥା ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର ଭାଷାକୋଷ ଭଳି ପୋଥିକୁ ମିଶାଇ ୭୪୦ରୁ ଅଧିକ ବହିକୁ ଡିଜିଟାଲ ରୂପ ଦେବାରେ ସେମାନଙ୍କ ଅବଦାନ କାହିଁରେ କେଡ଼େ । ହେଲେ ଏ ବହିର ଲେଖାସବୁ ଆଉଥରେ ବ୍ୟବହାର ହେବା, ଇଣ୍ଟରନେଟ୍ରେ ଖୋଜିପାଇବା ତଥା ମୋବାଇଲ ଆଦିରେ ପଢ଼ିବା ପାଇଁ ଆଉଥରେ ଟାଇପ ହେବା ଜରୁରୀ । ସବୁଯାକ ବହିକୁ ଟାଇପ କରିବା ସମ୍ଭବ ନୁହେଁ, ହେଲେ କିଛି କିଛି ବହି ଧୀରେ ଧୀରେ ଟାଇପ ହୋଇପାରିବ ।



ସେ କାମଟି ଅଧୁନା ଓଡ଼ିଆ ଉଇକିପାଠାଗାରରେ ଆରମ୍ଭ ହୋଇଛି । ଇଣ୍ଟରନେଟରେ or.wikisource.org ଡ୍ରେବସାଇଟ ଖୋଲି ପାଠକେ ଏହାକୁ ଖୋଲି ପଢ଼ିପାରିବେ ଓଡ଼ିଆ ଭାଗବତଠୁ ଆରମ୍ଭ କରି ଭଞ୍ଜ ସାହିତ୍ୟ ଏବଂ ଗୋପବନ୍ଧୁଙ୍କ ପରି ଏ ଯୁଗର ମହାନ ସାହିତ୍ୟିକଙ୍କ ରଚନାବଳୀ । ଏହାର ଲେଖା ସଂଖ୍ୟା ଅଧୁନା ୨୮୫ରୁ ଅଧିକ । ଖାଲି ସେତିକି ନୁହେଁ, ଆଗରୁ ସ୍ଥାନ ହୋଇ ରହିଥିବା ଅନେକ ବହିକୁ ଆଉଥରେ ଟାଇପ କରିବା କାମ ସରିବାର ପାଇଁ ଖୋଲା । ତେଣୁ ପୁରାତନ ରଚନାର ବିଦଗ୍ଧ ପାଠକଙ୍କେ ପୁନୁଥିବା ଲେଖକଙ୍କ ରଚନା ଏଥିରେ ଟାଇପ କରି ସ୍ଥାନୀତ କରିପାରିବ । ପ୍ରକଳ୍ପଟି ଅଣଲାଭକାରୀ, ଆଉ କପିରାଇଟ ନଥିବାରୁ ବହି ସବୁ ଖୋଲାରେ ପାଠକଙ୍କ ପାଇଁ ଉପଲବ୍ଧ ।

ଗ୍ଲୋବାଲ ଭଏସେସ:

ଉପର ଦୁଇ ପ୍ରକଳ୍ପ ତ ଗଲା ବହିର ରକ୍ଷଣାବେକ୍ଷଣ ଆଉ ଜ୍ଞାନକୋଷ ବା ଏନସାଇକ୍ଲୋପିଡ଼ିଆ ଗଢ଼ିବାର କଥା । ହେଲେ ଘଟୁଥିବା ଘଟଣା ଆଉ ଜନମତର ମହତ ମଧ୍ୟ ଉଣା ନୁହେଁ । ଲେଖିବାକୁ କଷ୍ଟ ହେଉ ପଛେ ଆମ ଲୋକେ ଏବେ ଯାଏ ଇଂରାଜୀକୁ କମ୍ପ୍ୟୁଟରର ଭାଷା ମାନି ମୋବାଇଲ ବା ଇଣ୍ଟରନେଟରେ କେବଳ ଇଂରାଜୀରେ ଲେଖନ୍ତି । ସାଧାରଣ ଲୋକେ କିପରି ଓଡ଼ିଆରେ ଇଣ୍ଟରନେଟରେ ଲେଖିବେ ତା'ର ସମ୍ପର୍କ ବାଟ ଅନେକଙ୍କ ପାଖେ ପହଞ୍ଚି ନଥିବାରୁ ଏ ଅସୁବିଧା । ଘଟୁଥିବା ଘଟଣାବଳୀ ଓ ତହିଁରେ ଜନ-ଅଭିମତକୁ ଭରିବା ଲକ୍ଷରେ ଏକ ବିଶ୍ୱବ୍ୟାପୀ ଆନ୍ଦୋଳନ ହେଉଛି ଗ୍ଲୋବାଲ ଭଏସେସ । ସୌଭାଗ୍ୟର କଥା ଯେ ହିନ୍ଦୀ ଓ ବଙ୍ଗଳା ପରେ ଏଥିରେ ମାୟ ଭାରତୀୟ ଭାଷା ଭାବେ ଓଡ଼ିଆ ସ୍ଥାନୀତ । ଅନେକ ସମୟରେ ନଜର ଆଡୁଆଳରୁ ଛୁପି ଯାଉଥିବା ଘଟଣା ଏଥିରେ ପଦାକୁ ଆସେ । ଜଗତର ଅନେକ ଲୋପ ପାଇଯାଉଥିବା ଭାଷା, ଚଳଣିଠୁ ଯୁଦ୍ଧଭୂଇଁରେ ଯୁଦୁଥିବା ଲୋକଙ୍କ କାହାଣୀ ତଥା ସାଧାରଣ ମଣିଷର ସ୍ୱର ଫୁଟିଉଠେ ଏଥିରେ । ଓଡ଼ିଆ ପାଠକଙ୍କ ପାଇଁ ଖବର ବୋଲି ଯାହା ଖବରକାଗଜରେ ଆସେ ତା ବାହାରେ ଘଟୁଥିବା ଘଟଣା ସହ ପରିଚିତି ଲାଭ ପାଇଁ ଏ ଏକ ବଡ଼ ମାଧ୍ୟମ ହୋଇପାରେ । ଏହା or-globalvoices.org ରେ ଉପଲବ୍ଧ । ଏ ମଧ୍ୟ ଏକ ସ୍ୱେଚ୍ଛାସେବୀ ପରିଚାଳିତ ପ୍ରକଳ୍ପ ଯାହାର ଦୁଆର କିଛି ପରିମାଣରେ ଭାଷା ଦକ୍ଷତା ଥିବା ଲେଖକଙ୍କ ପାଇଁ ଖୋଲା ।

ଏ ତିନୋଟି ମୁଖ୍ୟ ପ୍ରକଳ୍ପ ବାଦ ଆହୁରି ଅନେକ ଅଣ-ଲାଭକାରୀ ଓ ଖୋଲା ପ୍ରକଳ୍ପ ରହିଛି । ଓଡ଼ିଆକୁ ଇଣ୍ଟରନେଟରେ ଅଧିକ ଜନପ୍ରିୟ କରିବାକୁ ଇଚ୍ଛୁକ ଓଡ଼ିଆଏ ଓଡ଼ିଆ ଉଇକିଅଭିଧାନରେ[୨] ବିଭିନ୍ନ ଭାଷାର ଶବ୍ଦ ଓଡ଼ିଆରେ ଲେଖିପାରିବେ ଆଉ ନିତିଦିନ ବ୍ୟବହାର କରୁଥିବା ଫାୟରଫକ୍ସ ବ୍ରାଉଜରର[୩] ସମ୍ପୂର୍ଣ୍ଣ ଇଣ୍ଟରଫେସ ଓଡ଼ିଆରେ ଅନୁବାଦ କରିପାରିବେ ।



ଟୀକା:

୧. <https://or.wikipedia.org/wiki/WP:Converter>

୨. <https://or.wiktionary.org>

୩. <https://wiki.mozilla.org/L10n:Teams:or>

ଲେଖକ ପରିଚୟ:

ଶୁଭାଶିଷ ପାଣିଗ୍ରାହୀ ବେଙ୍ଗାଲୁରର ସେଣ୍ଟର ଫର ଇଣ୍ଟରନେଟ ଆଣ୍ଡ ସୋସାଇଟିରେ ଭାରତୀୟ ଭାଷାରେ ଉଇକିପିଡ଼ିଆ ଓ ଉଇକିମିଡ଼ିଆ ପ୍ରକଳ୍ପ ତଥା ସ୍ପେଲ୍‌ସେବା ସମୂହର ବିକାଶ ନିମନ୍ତେ ବିଗତ କିଛି ବର୍ଷ ଧରି କାମ କରୁଛନ୍ତି । ଆଗରୁ ଇଂରାଜୀ ସମେତ ବିଭିନ୍ନ ଦକ୍ଷିଣ ଏସୀୟ ଭାଷାରେ ଉଇକିପିଡ଼ିଆର ବିକାଶ ପାଇଁ ସେ ଉଇକିମିଡ଼ିଆ ଫାଉଣ୍ଡେସନରେ ସକ୍ରିୟ ଥିଲେ ।

ଉଇକିମାନିଆ ହଂକଂ, ଲଣ୍ଡନ ଓ ମେକ୍ସିକୋ ସିଟି, ଓପନ ନଲେଜ ଡେ ବର୍ଲିନ, ଗ୍ଲୋବାଲ ଉଏସେସ ସମିତ ଫିଲିପାଇନ୍ସ ଆଦି ଦେଶବିଦେଶରେ ଭାଷାର କମ୍ୟୁଟରୀକରଣ ଓ ଭାଷା ପାଇଁ ଟେକନୋଲୋଜି ବିକାଶ ସମ୍ବନ୍ଧରେ ସେ ବିଭିନ୍ନ ସମ୍ମିଳନୀରେ ନିଜର ବହୁବ୍ୟାପୀ ପ୍ରଦାନ କରିଛନ୍ତି । ଦୀର୍ଘ ଦିନ ଧରି ଓଡ଼ିଆ ଉଇକିପିଡ଼ିଆ ସହିତ ମୋଡିଲା, ଓପନ ଗ୍ଲାନ, ଗ୍ଲୋବାଲ ଉଏସେସ, ଓପନସୋର୍ସ ଡଟ କମ ଆଦି ବିଶ୍ୱସ୍ତରୀୟ ପ୍ରକଳ୍ପ ସହ ସକ୍ରିୟ ଭାବେ ଜଡ଼ିତ ।

ଜଣେ ନିୟମିତ ସ୍ତମ୍ଭକାର ଭାବେ ସେ ବିଭିନ୍ନ ଓଡ଼ିଆ ଓ ଇଂରାଜୀ ଖବରକାଗଜ, ବ୍ଲଗ ଆଦିରେ ଓ ନିଜ ବ୍ଲଗ <http://psubhashish.com>ରେ ନିଜର ନିବନ୍ଧ ଲେଖନ୍ତି । ଟୁଇଟରରେ ଶୁଭାଶିଷଙ୍କ ସହ @subhapa ରେ ଯୋଗାଯୋଗ କରିହେବ ।

psubhashish@gmail.com

ସେଣ୍ଟର ଫର ଇଣ୍ଟରନେଟ ଆଣ୍ଡ ସୋସାଇଟି, ବେଙ୍ଗାଲୁର

ନୂଆଦିଲ୍ଲୀଠାରେ

୨୦୧୫ ଆନ୍ତର୍ଜାତୀୟ ମାତୃଭାଷା ଦିବସରେ

"ଇଣ୍ଟରନ୍ୟାସନାଲ କନକ୍ଲେଭ ଅଫ ଓଡ଼ିଆ ଲାଙ୍ଗୁଏଜ" ସମ୍ମିଳନୀରେ

ଲେଖକଙ୍କ ଅଭିଭାଷଣକୁ ନେଇ ଏହା ରଚିତ ।



ଓଡ଼ିଆ ଭାଷାର ଗତିବିଧି

ଅନାଦି ନାୟକ

ଓଡ଼ିଆ ଭାଷାର ସାହିତ୍ୟ କହିଲେ ଆମେ ଏବେ ଯାହା ବୁଝୁ ତାର ଆରମ୍ଭ ହୋଇଛି ଶାରଳା ଦାସଙ୍କର ମହାଭାରତରୁ । ମହାଭାରତ, ରାମାୟଣ, ଭାଗବତ ପରି ଗ୍ରନ୍ଥ ସବୁ ସମ୍ପୂର୍ଣ୍ଣରେ ଲେଖାହୋଇଥିଲା । ସେସବୁକୁ ସଧାରଣ ଲୋକଙ୍କ ହାତରେ ପହଞ୍ଚାଇବା ପାଇଁ ଶାରଳାଙ୍କ ପରି ଜଗନ୍ନାଥ ଦାସ ଭାଗବତ ଲେଖିଲେ । ପଞ୍ଚମଖଣ୍ଡ ଶେଷର ବଳରାମ ଦାସ ରାମାୟଣ ଲେଖିଲେ । ଅରୁଣାଚଳ ଦାସଙ୍କ ମାଳିକା ଓ ଭଜନସାଙ୍କୁ ଯଶୋବନ୍ତ, ଅନନ୍ତ ଓ ଦୀନକୃଷ୍ଣଙ୍କର ରସକଲ୍ଲୋଳ ଓ ଭଜନାବଳି ଓଡ଼ିଆ ଭାଷାରେ ଲାଳିତ୍ୟ ଓ ଶକ୍ତି ସୃଷ୍ଟି କଲା । ପ୍ରାଚୀନ ଶାସ୍ତ୍ରର ରଚୟିତା ଶାରଳା, ଜଗନ୍ନାଥ କି ବଳରାମଙ୍କ ଲେଖାକୁ ମୂଳକାବ୍ୟର ଅନୁବାଦ ବୋଲି କହି ହେବ ନାହିଁ । ବ୍ୟାସ କିମ୍ବା ବାଲ୍ମିକୀଙ୍କ ଠାରୁ ଆହୁରି ସୁନ୍ଦର ଭାବରେ ସେମାନେ ଭକ୍ତିର ସହିତ ଲୋକଙ୍କ ବୁଝି ପାରିଲା ଭଳି ଭାଷାରେ ନିଜ ନିଜର କାବ୍ୟ ରଚନା କରିଥିଲେ । ପରବର୍ତ୍ତୀ କାଳରେ ଗାଆଁ ଭିତରେ ଯଦି କିଏ ସେମାନଙ୍କର କାବ୍ୟ ଗୁଡ଼ାକୁ ପଢ଼ି ନିଜେ ବୁଝି ପାରିଲା ବା ଅନ୍ୟମାନଙ୍କୁ ବୁଝାଇ ପାରିଲା ତେବେ ସେ ଜଣେ ପାଠୁଆ ଲୋକ ବୋଲି ଗାଆଁ ଲୋକେ ଧରି ନେଉଥିଲେ ।

ଆରମ୍ଭରେ ପ୍ରେମ ଓ ମାଧ୍ୟମରେ ବାସ୍ତବ୍ୟରେ “ଭକ୍ତି” ହିଁ ଥିଲା ଓଡ଼ିଆ ଭାଷାର ମୂଳ ପାଣ୍ଠି । ପରବର୍ତ୍ତୀ କାଳରେ ଉପେନ୍ଦ୍ର ଭଞ୍ଜ, ଅଭିମନ୍ୟୁ ସାମନ୍ତସିଂହାର ଓ ବଲାଦେବରଥ, ରାମ -ସୀତା ଓ ରାଧା-କୃଷ୍ଣଙ୍କ ପ୍ରତିଧିବା ସେମାନଙ୍କର ଭକ୍ତିକୁ ବଳିଷ୍ଠ ଭାଷାରେ ପ୍ରକାଶ କରିଥିଲେ । ସେମାନଙ୍କର ପ୍ରକାଶନ ଭଙ୍ଗୀ ପୁରୁଣା ପାଠିଠାରୁ ଅଲଗା ଥିଲା । ସେମାନଙ୍କର କବିତାର ପ୍ରକୃତ ଅର୍ଥ ବୁଝିବା ପାଇଁ ପାଠକକୁ ମିହିର କରିବାକୁ ପଡ଼ୁଥିଲା ।

ପୁରୁଣା ଯୁଗରେ ସ୍ଥିତିବାନ ଘରର ପୁଅ ମାନେ ଚାଟଶାଳୀରେ ପାଠ ପଢ଼ୁଥିଲେ । ହିସାବ ପତ୍ର ଲେଖିବା ପାଇଁ ଯଥେଷ୍ଟ ଅଙ୍କ ଶିଖିଗଲେ ଓ ଭାଗବତ କି ଭଞ୍ଜଙ୍କୁ ବୁଝିବା ଭଳି ଶକ୍ତି ଆସିଗଲେ ଆଉ ଅଧିକପଢ଼ିବାର ଆବଶ୍ୟକତା ସେମାନଙ୍କ ପାଇଁ ନଥିଲା । ଗାଆଁରେ ଠାକୁର ପୂଜା କରିବା ପାଇଁ; ଗ୍ରହ ନକ୍ଷତ୍ରଙ୍କର ଗତି ବିଧିକୁ ପ୍ରତିପାଦନ କରିବା ପାଇଁ ପାଠର ଦେଉଁ ଆବଶ୍ୟକତା ଥିଲା ସେଇଟା କେତେକ ଲୋକଙ୍କର କୌଳିକ ବ୍ୟବସାୟ ବୋଲି ଧରି ନିଆ ଯାଇଥିଲା । ମାତ୍ର ଗାଆଁ ଭିତରେ ଥିବା ଅନ୍ୟ ଚାଷୀ ମୂଲିଆଙ୍କ ଲାଗି ପାଠ ପଢ଼ିବାଟା ସେତେ ଦରକାର ନଥିଲା । ସେମାନେ ନିଜ ନିଜ ଧନ୍ଦାରେ ସମୟ କାଟୁ ଥିଲେ । ଖାଲି ଓଡ଼ିଆ ଭଷା ଭାଷୀ ଅଞ୍ଚଳରେ ନୁହେଁ ଦେଶର ପ୍ରାୟ ସବୁ ଅଞ୍ଚଳରେ ସେହି କଥା ଲିଗୁ ହୋଇ ରହିଥିଲା ।



ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ଲୋକ ଥିଲେ ସ୍ଵାଧୀନତା ପ୍ରିୟ । ବାହାରିଆ ଲୋକଙ୍କ ଆକ୍ରମଣକୁ ଖୁବ୍ ପ୍ରତିରୋଧ କରି ପାରନ୍ତି ବୋଲି ସେମାନଙ୍କର ନାଆଁ ଥିଲା । ସେଥିପାଇଁ ଇଂରେଜ ମାନେ ଖୁବ୍ ଡେରିରେ ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ଅଞ୍ଚଳକୁ ହାତକୁ ନେଇଥିଲେ । ସେମାନଙ୍କର ଶିକ୍ଷା ବ୍ୟବସ୍ଥାକୁ ଏଠି ଲାଗୁ କଲା ବେଳକୁ ବଙ୍ଗଳା ଓ ତାମିଲନାଡୁ (ସେତେବେଳର ମାନ୍ଦ୍ରାଜ) ଏ ଦିଗରେ ଖୁବ୍ ଆଗେଇ ଯାଇଥିଲେ କାରଣ ସେଠାରେ ଇଂରେଜ ମାନଙ୍କର ଅଧିବସ୍ତତି ଥିଲା । ଉନବିଂଶ ଶତାବ୍ଦୀର ଶେଷ ଆଡକୁ କଟକରେ ଏକ କଲେଜ ପ୍ରତିଷ୍ଠିତ ହେଲା । ତା ନହେଲେ ଓଡ଼ିଆ ପିଲାମାନେ କଲିକତା କି ମାନ୍ଦ୍ରାଜ ଯାଇ ଇଂରେଜ ମାନଙ୍କର ଅଧୀନରେ ଚାକିରୀ ଖଣ୍ଡିଏ କରିବା ପାଇଁ ଯୋଗ୍ୟ ହେବାକୁ ପାଠ ପଢୁଥିଲେ । ପାଠୁଆ ଲୋକଙ୍କ ସଙ୍ଖ୍ୟା ସେତେବେଳକୁ ଖୁବ୍ କମ୍ ଥିଲା । ପୂର୍ବରୁ ଓଡ଼ିଶା ଭିତରେ ରାଜା ଥିଲେ । ଜମିଦାର ବି ଥିଲେ । ବିନା ରାଜାରେ ଦେଶ ଚଳି ପାରିବ ବୋଲି ଲୋକଙ୍କର କଳ୍ପନା ନଥିଲା । ସେଥିପାଇଁ “ଯଶୋଦା ବିଳାପ” ରେ କବି ଲେଖିଛନ୍ତି:

“ଜୀବନ ବିହୁନେ ଯେହ୍ନେ ଝସ ରାଜା ବିନେ ଯେହ୍ନେ ଗ୍ରାମ ଦେଶ”

ସେତେବେଳର ସାମାଜିକ ଓ ରାଷ୍ଟ୍ରୀୟ ପରିଚାଳନାର ବ୍ୟବସ୍ଥା ଭିତରେ ରାଜା ଓ ଜମିଦାର ମାନଙ୍କର ସ୍ଥାନ ଉଚ୍ଚରେ ଥିଲା । କବିମାନେ ସେହି ମାନଙ୍କୁ ଟେକା ଟେକି କରି ଲେଖୁଥିଲେ । ନିଜ ଲେଖାକୁ ସେମାନଙ୍କ ନାଆଁରେ ଭଣିତା କରି ଦେଉଥିଲେ । କବିପୂର୍ଣ୍ଣଙ୍କ “ ଅଷ୍ଟଦୁର୍ଗପତି କହେ” ଏହାର ଏକ ପ୍ରମାଣ । କୃଷ୍ଣୁଥିଲେ ଦ୍ଵାରକାର ରାଜା ଓ ରାମ ଥିଲେ ଅଯୋଧ୍ୟାର । ସେଥିପାଇଁ ଢେଙ୍କାନାଳ, ତାଳଚେର କି ପାଳଲହଡାରେ ରାଜା ହୋଇ ଥିବା ଲୋକେ ନିଜକୁ ଆଧିଭୌତିକ ଶକ୍ତିର ପ୍ରତିନିଧି ବୋଲି ଧରି ନେଇ ଥିଲେ । ସେମାନେ କରୁଥିବା ଅନ୍ୟାୟର କିଏ ପ୍ରତିବାଦ କଲା ତ ସେ ଲୋକକୁ ଠାକୁରଙ୍କ “ ଦ୍ରୋହୀ” ବୋଲି କୁହା ଯାଉଥିଲା । ଲୋକେ ରାଜାଙ୍କ କ୍ରୋଧ ଅପେକ୍ଷା ଠାକୁରଙ୍କ କ୍ରୋଧକୁ ଅଧିକ ଡରୁଥିଲେ । ରାଜା ଥିଲେ ଠାକୁର । ଏଣୁ ତାଙ୍କ ଉଆସରୁ ଆସୁଥିବା ଅନ୍ୟାୟର ଢେଉକୁ ସେମାନେ ସହି ନେଉଥିଲେ । “ଚନ୍ଦ୍ରଭାଗା”କୁ ଛାଡ଼ିଦେଲେ ରାଧାନାଥଙ୍କ ପ୍ରାୟ ସବୁ କାବ୍ୟଥିଲା ରାଜା, ରାଣୀ ବା ରାଜବଂଶୀୟଙ୍କୁ କେନ୍ଦ୍ର କରି । ଉପେନ୍ଦ୍ର ଭଞ୍ଜ, ବଳଦେବ ରଥ, ରାଧାନାଥ ରାୟ - ଏ ସମସ୍ତେ କୁଲି ମୂଲିଆ, ଗାଉଁଲୀ ଲୋକଙ୍କ କଥା ଲେଖୁ ନଥିଲେ । ତାଙ୍କ କଲମ ମୁନରେ କେଉଁ ପ୍ରେମିକା ପଲଙ୍କ ଉପରେ ଗତପତ ହୋଇ ବିରହ ବେଦନା ଭୋଗ କରୁଥିଲା ତ ଆଉ କାହାର ଦେହର ବିଭିନ୍ନ ଜାଗାରେ ଦାମିକା ଗହଣା ଝଟକୁ ଥିଲା । ଭଞ୍ଜଙ୍କ “ ଚେତି ଚାତୁରୀ ଚାହିଁଲା” ଓ ରାଧାନାଥଙ୍କ “ ଲମ୍ବିତ ସୁଗୋଲ ନିକ୍ତମ୍ବ ବିମ୍ବେ ହେମ ମେଖଳା” ଏଇ ଚିନ୍ତାଧାରାକୁ ଆଖି ଆଗକୁ ଆଣେ । କେବଳ ରାମାୟଣ କି ମହାଭାରତ ଉପରେ ପର୍ଯ୍ୟବେଷିତ ଓଡ଼ିଆ କବିତା ସବୁ ଥିଲା ଭକ୍ତି ମାର୍ଗୀୟ ।



ଇଂରେଜୀ ପାଠ ଓଡ଼ିଶାକୁ ଆସିଲା ପରେ ଇଂରେଜୀ ସାହିତ୍ୟର ପ୍ରଭାବ ପଡ଼ିଲା ଭାଷା ଉପରେ । ମଧୁସୂଦନ ରାଓ ଓ ରାଧାନାଥ ରାୟଙ୍କ ଅମିତ୍ରାକ୍ଷର ଛନ୍ଦର କବିତା ସାଙ୍ଗକୁ ଦୁଇଟି ଅସ୍ଲଗ୍ଗ୍ ଭାବନାକୁ କବିତା ଭିତରେ ଏକାଠି ଯୋଡ଼ିବାର ପ୍ରଚେଷ୍ଟା ଇଂରେଜୀ ସାହିତ୍ୟର ପ୍ରଭାବ ବୋଲି କହିବାକୁ ହେବ । ମାତ୍ର ଗଙ୍ଗାଧର ମେହେରଙ୍କ ଲେଖାରେ ଏପରି ପ୍ରଭାବ ଦେଖିବାକୁ ମିଳେନା । ମାତ୍ର ସେମାନଙ୍କର ଶକ୍ତିଶାଳୀ ଲେଖନୀ ଯୋଗେ, ଅନୁକରଣ କରି ଥିଲେ ବି, ସେମାନେ ଓଡ଼ିଆ ଭାଷାକୁ ରକ୍ଷିତ କରିଛନ୍ତି ।

ମଧୁସୂଦନଙ୍କ “ସୀତା ବନବାସ”ରୁ

“ପୁରାଣ କୁଳବୃଦ୍ଧ ମୁନି ଈଶ୍ଵର
 ଗହନ ବନେ କୂର ନିଶାଦ ଶର
 -ବିଜ କ୍ରୌଞ୍ଚି ବିହଙ୍ଗ ଅବଲୋକନେ
 ଶୋକ ଉଚ୍ଛ୍ଵାସ ଯାର ବହିଷ ଘନେ
 ଶ୍ଳୋକ ରୂପେ ମୋହିଲା ସର୍ବ ଅବନୀ
 ଚକିତେ ଶୁଣିଲେ ସେ କ୍ରନ୍ଦନ ଧ୍ଵନୀ”

ଐଥିରୁ କୌଶସୀ ଧାଡ଼ିକୁ ଅଲଗା କରି ବୁଝିହେବ ନାହିଁ । ଅଥଚ ଏହାରି ଭିତରେ ଦୁଇଟି ସମ୍ପୂର୍ଣ୍ଣ ଭିନ୍ନ ଭିନ୍ନ ଘଟଣାର ଉଲ୍ଲେଖ ରହିଛି । ଏ ଛଅଟି ଧାଡ଼ିକୁ ଏକାଠି କରି ବୁଝିବାକୁ ହେବ ।

“ନନ୍ଦୀକେଶ୍ଵରୀ” ରେ ରାଧାନାଥଙ୍କର ବି ସେଇ କଥା :

“ଯଯାତି ନଦୁଷ ମରକେତ ନୃପ
 ଥିଲେ ଯେଉଁ କୁଳ କେତନ ସ୍ଵରୂପ
 ସେହି କୁଳେ ଯାତ ତୁହିକି ଛଇଲା
 କହ ଆଜି ଏଥି କେମନ୍ତେ ମିଶିଲା
 ଦେବ ବାଣୀ ସଙ୍ଗେ ଏଥି ଅପଭାଷା
 ପୁତ ଭାଗୀରଥୀ ସ୍ରୋତେ କର୍ମନଶା”

ନିଜର ଉପନ୍ୟାସ ଓ ଗଳ୍ପ ମାଧ୍ୟମରେ ଫକୀରମୋହନଙ୍କଠାରୁ ଆରମ୍ଭ ହେଲା ଓଡ଼ିଆ ସାହିତ୍ୟରେ ସାଧାରଣ ଲୋକଙ୍କର ଜୀବନର ଚର୍ଚ୍ଚା । “ଛ ମାଣ ଆଠ ଗୁଣ୍ଠ” ଓ “ମାମୁ” ଭିତରେ ସେ ତତ୍କାଳୀନ ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ଅଞ୍ଚଳର ଏଣୁ ତେଣୁ ଲୋକଙ୍କ କଥାକୁ ହିଁ ରୂପ ଦେଇଛନ୍ତି । ପରବର୍ତ୍ତୀ ଯୁଗର ଔପନ୍ୟାସିକ, ଗାଳ୍ପିକ ଓ ପ୍ରାବନ୍ଧିକ ମାନେ ଫକୀରମୋହନଙ୍କର ଭାଷାର ସାବଲୀଳତାକୁ ଅନୁକରଣ କରି ଆସିଛନ୍ତି ମାତ୍ର ।



ଯେତେବେଳେ ବିଦେଶୀ ସରକାର ବିରୋଧରେ ଓ ରଜା ଏବଂ ଜମିଦାର ମାନଙ୍କ ବିରୋଧରେ ପାଟିତୁଣ୍ଡ ଓ ବିକ୍ଷୋଭ ହେଲା । କନିକାର ପ୍ରଜା ଆନ୍ଦୋଳନକୁ ଉତ୍ସାହ ସ୍ୱାଧୀନତା ସଙ୍ଗ୍ରାମୀ ଗୋପବନ୍ଧୁ ଦାସ କାରାବରଣ କଲେ । ଆନ୍ଦୋଳନ ଲାଗି ଲୋକଙ୍କୁ ଉତ୍ସାହିତ କରିବା ଲାଗି ଜେଲକୁ ଯିବା ବାଟରେ ସେ ଲେଖିଲେ “ ବନ୍ଦୀର ଆତ୍ମକଥା “ । “ମିଶୁ ମୋର ଦେହ ଏ ଦେଶ ମାଟିରେ” ସାଂଗକୁ ସେ ମନେ ପକାଇ ଦେଲେ

“ କହୁଥିଲି ପରା ବୁଲି ଗ୍ରାମ ଗ୍ରାମ
 ଦେଶ ପାଇଁ ଜାତି ପାଇଁ କରି କାମ
 ମିଳେ ଯଦି କାହା ଭାଗ୍ୟେ କାରାବାସ
 କାରା ନୁହଇ ସେ ପବିତ୍ର ପ୍ରଭାସ” ।

ପୀଡ଼ି ପରେ ପୀଡ଼ି ଓଡ଼ିଆ ଭାଷା ଭାଷୀଙ୍କୁ ଦେଶ ସେବା ପାଇଁ ଗୋପବନ୍ଧୁଙ୍କର ଏ ଉକ୍ତି ଉଦ୍ଭୁଜ କରି ଆସିଛି । ଖାଲି ଗୋପବନ୍ଧୁ ନୁହନ୍ତି ତାଙ୍କର ସହକର୍ମୀ ନୀଳକଣ୍ଠ ଦାସ, ଗୋଦାବରୀଶ ମିଶ୍ର, କୃପାସିନ୍ଧୁ ମିଶ୍ର, (ଆଚାର୍ଯ୍ୟ)ହରିହର ଦାସ ଓ ଲିଙ୍ଗରାଜ ମିଶ୍ର ନିଜ ନିଜ ଉଦ୍ୟମରେ ଓଡ଼ିଆ ଭାଷାକୁ ସମୃଦ୍ଧ କରିଛନ୍ତି । ପ୍ରାଚୀନ ଯୁଗର ପଞ୍ଚ ସଖା ପରି ଏମାନେ ହେଲେ ଆଧୁନିକ ଉତ୍କଳର ପଞ୍ଚସଖା । “ କୋଣାର୍କ” ମାଧ୍ୟମରେ ଓଡ଼ିଆ ଜାତି ଓ ଭାଷାର ଇତିହାସ ଲେଖିଛନ୍ତି କୃପାସିନ୍ଧୁ । ସଂସ୍କୃତ ରାମାୟଣକୁ ଆକ୍ଷରିକ ଭାବରେ ଓଡ଼ିଆରେ ଅନୁବାଦ କରିଛନ୍ତି ଲିଙ୍ଗରାଜ । ଭଗବତ୍ ଗୀତାକୁ ଓଡ଼ିଆରେ ବ୍ୟାଖ୍ୟା କରିଛନ୍ତି ହରିହର । ନୀଳକଣ୍ଠ ଓ ଗୋଦାବରୀଶ ଦୁହେଁ ଓଡ଼ିଶାର ଭାଷା ଓ ସାହିତ୍ୟକୁ ନିଜର ପାଣ୍ଡିତ୍ୟ, ଲେଖନୀ ଓ ରାଜନୀତି ମାଧ୍ୟମରେ ପୁଷ୍ଟି ଓ ସମୃଦ୍ଧ କରିଛନ୍ତି । ନୀଳକଣ୍ଠଙ୍କ “ କୋଣାର୍କ” ଓ ଗୋଦାବରୀଶଙ୍କ “ଅର୍ଦ୍ଧ ଶତାବ୍ଦୀର ଓଡ଼ିଶା”କୁ ଭୁଲିବା କଷ୍ଟକର ।

ଇଂରେଜ ସରକାର ନିଜକୁ ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ଅଞ୍ଚଳରେ ମଜବୁତ କରି ସାରିଲା ପରେ ସେମାନଙ୍କର ଶିକ୍ଷାର ବିସ୍ତାର ଏଠି କଲେ । ପ୍ରତି ଜିଲ୍ଲାର ସଦର ମହକୁମାରେ ଓ କେତେକ ପେଣ୍ଠ ଜାଗାରେ ପ୍ରାଇମେରୀ ରୁ ହାଇସ୍କୁଲ ପର୍ଯ୍ୟନ୍ତ ଖୋଲିଲା । ଫଳରେ ଅନେକ ପାଠୁଆ ଲୋକ ବାହାରିଲେ । ପୁରୀ ଜିଲ୍ଲାର ସାକ୍ଷୀ ଗୋପାଳ ଅଞ୍ଚଳରୁ ଓ କଟକ ଜିଲ୍ଲାର ଜଗତସିଂହ ପୁର ଅଞ୍ଚଳରୁ ବେଶି ସଙ୍ଖ୍ୟାରେ ପାଠୁଆ ଲୋକ ବାହାରିଲେ ।

“ ଆ ବଳଦ ମତେ ବିନ୍ଧୁ” ଭଳି ଇଂରେଜ ମାନଙ୍କ ଦ୍ୱାରା କରା ଯାଇଥିବା ବିଦ୍ୟା ବିସ୍ତାର କାମଟି କାଳକ୍ରମେ ସେମାନଙ୍କ ବିରୋଧରେ ବ୍ୟବହୃତ ହେଲା । ପାଠ ପଢୁଆ ଲୋକେ ଦେଶ ଭିତରେ ଚାଲିଥିବା ଅନ୍ୟାୟକୁ ଭଲ ଭାବରେ ବୁଝି ପାରିଲେ ଓ ସେଥିପାଇଁ ପ୍ରତିବାଦ କରିବାକୁ ଆନ୍ଦୋଳନରେ ଭାଗ ନେଲେ । ସେତେବେଳକୁ ଓଡ଼ିଶାରେ ୩୨ଟା ଗଡ଼ଜାତ । ମାତ୍ର ଢେଙ୍କାନାଳ ଓ ତାଳଚେରର ଶାସକ ନିଜ ପ୍ରଜାମାନଙ୍କ ସମୟ ଆସିଲା -



ଉପରେ ବଡ଼ ଅତ୍ୟାଚାର କରୁଥିଲେ । ସେ ସବୁ ଜାଗାରେ ପ୍ରଜା ଆନ୍ଦୋଳନ ଚାଲିଲା । ଆନ୍ଦୋଳନ ଭିତରୁ ବାହାରିଲା କାଳନ୍ଦୀ ଚରଣ ପାଣିଗ୍ରାହୀଙ୍କ “ କିଏ ଶଳା ସଇତାନ” କବିତା ଓ ସଜି ରାଉତରାୟଙ୍କ ମର୍ମ ସ୍ପର୍ଶୀ କବିତା “ ବାଜୀ ରାଉତ” । ଗତଜାତ ଆନ୍ଦୋଳନର ଅଗ୍ନିଶିଖା ଭିତରୁ ବାହାରିଲେ କବି ଅନନ୍ତ ପଟ୍ଟନାୟକ ଓ ମନମୋହନ ମିଶ୍ର । ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ଏକ ନୂଆ ମୋତ ଦେବାପାଇଁ ଓ ଗଦକାବର ପ୍ରଜା ମାନଙ୍କ ଭିତରେ ଆନ୍ଦୋଳନ ଜାରି ରଖିବା ପାଇଁ ନବଯୁଗ ସାହିତ୍ୟ ସଙ୍ଘ ଆରମ୍ଭ ହୋଇଥିଲା । ଏହାର ସଭ୍ୟ ମାନେ ସାହିତ୍ୟ ସୃଷ୍ଟିକୁ ଆନ୍ଦୋଳନର ଏକ ଅଙ୍ଗ ବୋଲି ଧରି ନେଇଥିଲେ । ପୁଣି ଓଡ଼ିଆ ଭାଷାକୁ ସାହିତ୍ୟିକ ଦିଗରେ ସମୃଦ୍ଧ କରିବା ଲାଗି ଟିକିଏ ପରେ ବାହାରିଲେ ସବୁଜ ଗୋଷ୍ଠି । ଏହି ଗୋଷ୍ଠିରେ କେହି ନିଆଁଗିଳା ବିପ୍ଳବୀ ନଥିଲେ । ମଧ୍ୟବିତ୍ତ ପରିବାରର ଆୟୁର୍ଦ୍ଧା ନେଇ ସେମାନେ ସମସ୍ତେ ଥିଲେ ଭବିଷ୍ୟତର ସରକାରୀ ଚାକିରୀଆ । ଏହି ଲେଖକ ଗୋଷ୍ଠିର କାଳନ୍ଦୀ ଚରଣ ପାଣିଗ୍ରାହୀଙ୍କର “ ମାଟିର ମଣିଷ” ଓ ମାୟାଧର ମାନସିଂହଙ୍କ “ଧୂପ” ଗାର୍ଭଲୀ ଜୀବନ ଓ ପ୍ରେମକୁ ନେଇ ଭାଷା ଓ ଭାବନାରେ ନୂତନ ଶିହୀରଣ ସୃଷ୍ଟି କଲା । ସେହି ସମୟକୁ ମାଳତୀ ଚୌଧୁରୀଙ୍କ ସମ୍ପାଦନାରେ “ସାରଥି” ନାମକଗୋଟିଏ ପତ୍ରିକା ବାହାରିଲା । “ସାରଥି” ବନ୍ଦ ହେବାର ବହୁତ ପରେ ଭଗବତୀ ପାଣିଗ୍ରାହୀ ବାହାର କଲେ “ଧରିତ୍ରୀ “ । ଦୁଇଟି ଯାକ ଥିଲା ସାମ୍ୟବାଦୀ ଚିନ୍ତାର ବାହକ ଓ ସାହିତ୍ୟ ଥିଲା ଉଭୟଙ୍କ ପାଇଁ ଏକ ଛଳନା ।

୧୯୩୬ ମସିହା ଅପ୍ରେଲ ପହିଲାରେ ଓଡ଼ିଶା ସ୍ୱତନ୍ତ୍ର ପ୍ରଦେଶ ହେବାରୁ ଓଡ଼ିଆ ଭାଷାର ଦର ଆପେ ଆପେ ବଢ଼ିଗଲା । ମାତ୍ର ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ସବୁ ଅଞ୍ଚଳ ଓଡ଼ିଶାର ଭୌଗୋଳିକ ସୀମା ଭିତରକୁ ନ ଆସିବାରୁ ଅନେକଙ୍କର ମନ ପାଣିଚିଆ ହୋଇ ରହିଗଲା । ସ୍ୱାଧୀନତା ପରେ ଆଶା କରା ଯାଇଥିଲା ଯେ ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ବିଭିନ୍ନ ଅଞ୍ଚଳକୁ ଓଡ଼ିଶାରେ ମିଶାଇବା ପାଇଁ ଭାରତ ସରକାରଙ୍କ ରଜ୍ୟ ପୁନର୍ଗଠନ କମିସନ ମତ ଦେବେ । ତାହା ହେଲା ନାହିଁ । ଫଳରେ ବିଭିନ୍ନ ସହରରେ ଖାସ କରି କଲେଜ ଟାଉନ ମାନଙ୍କରେ ଖୁବ ବିରୋଧ ହେଲା । ସାରା ଓଡ଼ିଶା ଉତ୍ୟକ୍ତ ହୋଇ ଉଠିଲା । କଟକରେ ସୁନୀଲ୍ ଦେ ଓ ପୁରୀରେ ବେଙ୍ଗ ଆଣିଆ ବୋଲି ଦୁଇ ଜଣେ ଲୋକ ପୁଲିସ୍ ଗୁଳିରେ ପ୍ରାଣ ଦେଲେ । ଗୋଦାବରୀଶ ମହାପାତ୍ରଙ୍କ “ଉଠ କଙ୍ଗାଳ” କବିତା ଥିଲା ସୀମା ଆନ୍ଦୋଳନର ଦୁନ୍ନୁଭି । ୧୯୫୪ ଓ ୨୦୧୫ ଭିତରେ ସାତୋଟି ଦଶନ୍ଧିର ବ୍ୟବଧାନ ରହିଛି । ଯା ଭିତରେ ଓଡ଼ିଶାର ଯେମିତି ପରିବର୍ତ୍ତନ ହୋଇଛି ଓଡ଼ିଆ ଭାଷାର ବି ସେମିତି ପରିବର୍ତ୍ତନ ଘଟିଛି । ମୁଁ ଯେତେବେଳେ ଆମେରିକାରେ ଦେଖେ ଯେ ଖାଣ୍ଟି ଓଡ଼ିଆ ଭାବରେ ପଖାଳ ଓ ବଢ଼ିରୁବାକୁ ଭଲ ପାଉ ଥିବା ଓଡ଼ିଶାର ପୁଅ ଝିଅ ଖୁବ୍ ବିଦ୍ୱାନ ହୋଇ ଥିଲେ ବି ଓଡ଼ିଆରେ ଲେଖି ପାରୁ ନାହାନ୍ତି କି ଓଡ଼ିଆ ପଢ଼ି ପାରୁ ନାହାନ୍ତି , ସେଥିରେ ଆଜି କାଲି ଆଉ ବ୍ୟସ୍ତ ଦୁଃଖୀ । କାରଣ ଏହା ଦେଖି ଦେଖି ଦେହସୁହା ହୋଇ ଗଲାଣି ।

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ମାଉଣ୍ଟ ଏରି, ମେରିଲ୍ୟାଣ୍ଡ



“ଦଇବ ଦଉଡ଼ି ମଣିଷ ଗାଇ ଜେଣିକି ଟାଣେ ତେଣିକି ଯାଇ”

ପ୍ରଫେସର ଅନୁପୂର୍ଣ୍ଣା ପାଣ୍ଡେ

ଆଜି ତିନିଟି ପରେ Laurel Street ରାସ୍ତାରେ ଫେରୁଥିଲି । ବସ୍ତ୍ରପୂ ପାଖରେ ହଠାତ୍ ଗୋଡ଼ଟା ବ୍ରେକ୍ ପେଡ଼ାଲରେ ପଡ଼ିଗଲା । ଅତୀତ ଆଖି ଆଗରେ ନାଚି ଉଠିଲା । କେତେ ବର୍ଷ ହେଲାଣି କେଜାଣି । ହରିଶ୍ ଦର୍ଜୀଙ୍କ ଜୀବନ ଏଇଠି ଶେଷ ହୋଇ ଯାଇଥିଲା । ସେ ଦିନ ମୁଁ କେବେବି ଭୁଲିବିନି ।

ମୋର ସ୍ୱପ୍ନ ମନେ ଅଛି ୨୦୦୨ ମସିହା । ମୋ ବଡ଼ପୁଅ ଆଲୋକ ଚଉଦ ବର୍ଷର ହୋଇଥାଏ । ନବମ ଶ୍ରେଣୀରେ ପଢୁଥାଏ । ଆମେରିକା ହାଇସ୍କୁଲରେ ତାର ପ୍ରଥମ ବର୍ଷ । ଏଠାକାର ଛୁଆ ମାନଙ୍କ ପାଇଁ ହାଇସ୍କୁଲରେ ପଦାର୍ପଣ କରିବା ଜୀବନର ଗୋଟିଏ ବଡ଼ ପାହଚ । ଭାରତ ଭଳି ଏଠାକାର ସମାଜରେ ଏତେ ଓଷାକୃତ, ପର୍ବ, ପର୍ବାଣୀ ନାହିଁ । କିନ୍ତୁ ପିଲାମାନଙ୍କର ଆଡ଼ଲଟ ହୁଡ଼ରେ ପଦାର୍ପଣ କରିବା ପାଇଁ କିଛି ସ୍ୱପ୍ନ ପାହାଚ ନିଶ୍ଚିତ ରହିଛି । ହାଇସ୍କୁଲରେ ପସିଲେ ନବମ ଶ୍ରେଣୀରେ ସେମାନଙ୍କର ପ୍ରଥମ ପ୍ରମ ହୁଏ । ପୁଅ ଝିଅ ସାଙ୍ଗକୁ ନେଇ ସ୍କୁଲରେ ନାଚ କରିବା ପାଇଁ ଦିନ ସ୍ଥିର ହୁଏ । ସେଦିନକୁ ପ୍ରମଦିନ କୁହାଯାଏ । ପୁଅ ଝିଅଙ୍କର ସେ ଦିନପାଇଁ ଡ୍ରେସ୍ ମଧ୍ୟ ସ୍ୱତନ୍ତ୍ର । ହାଇସ୍କୁଲ ପ୍ରମ ଏଠାକାର ଚିନ୍ତାଧାରା ପୁଅ, ଝିଅଙ୍କ ପାଇଁ ଏକ ବିଶିଷ୍ଟ ଦିନ । ଆମେରିକା ପରମ୍ପରା ଅନୁଯାୟୀ ପୁଅମାନେ ଚର୍ଚ୍ଚିତୋ ଏବଂ ଝିଅମାନେ ତ୍ୟାନସିଙ୍ଗ ଗାଉନ୍ ପିନ୍ଧନ୍ତି, ତିନିଟି ଖାଇବାକୁ ଯାନ୍ତି, ତା’ପରେ ସ୍କୁଲରେ ନାଚ ପୋଗ୍ରାମ୍ ହୁଏ ।

ମୋ ପାଇଁ ପ୍ରମ ଚର୍ଚ୍ଚିତୋ, ପୁଅ ଝିଅଙ୍କର ସ୍କୁଲରେ ନାଚ ସବୁକିଛି ମୋତେ ନୂଆ ଲାଗୁଥିଲା । ଆଲୋକ ମୋର ବଡ଼

ପୁଅ । ୧୯୮୯ ମସିହାରେ ତାକୁ ଏବଂ ତାର ସାନଭାଇ ଆକାଶକୁ ଧରି ମୁଁ ପ୍ରଥମ କରି ଆମେରିକା ଦେଶର କାର୍ଲିଫର୍ଣ୍ଣିଆ ରାଜ୍ୟରେ ଏକ ଛୋଟିଆ ସହର Santa Cruz ରେ ପହଞ୍ଚିଥିଲି । ଏଇ ପିଲା ମାନଙ୍କ ସାଙ୍ଗରେ ପାର୍କକୁ ଖେଳିବାକୁ ଯିବା, ତାଙ୍କୁ ସ୍କୁଲକୁ ନେବା, ବାସ୍‌ସେଟ୍ ବଳ, ବାଇକ୍ ସିଖେଇବା ସବୁ ମୁଁ ସେମାନଙ୍କ ସାଙ୍ଗେ ମଧ୍ୟ ଶିଖିଲି । ବର୍ତ୍ତମାନ ପ୍ରମ ପାଇଁ ଚର୍ଚ୍ଚିତୋ ଖୋଜିବା ମଧ୍ୟ ମୋ ପାଇଁ ନୁଆ । ସେତେବେଳେ ଗୁଗୁଲ୍ କି ସ୍ପାଟ୍ ଫୋନ୍ ନଥିଲା । ଅନ୍ୟ ମା’ ମାନଙ୍କ ଠାରୁ ପଚାରି ବୁଝିଲି ଯେ ଆମ ଘରଠାରୁ ଦଶ, ବାର ମାଇଲ ଦୂରରେ Mens ware house ବୋଲି ଗୋଟିଏ ସୁଟ୍ ଦୋକାନରେ ଚର୍ଚ୍ଚିତୋ ଭଡ଼ାରେ ମିଳିବ ।

ପ୍ରମର ଦୁଇ ତିନି ଦିନ ପୂର୍ବରୁ ମୋ ପୁଅର ସ୍କୁଲ ସରିବା ପରେ ଗୋଟିଏ ଦିନ ସଂଧ୍ୟା ବେଳକୁ ଖୋଜି ଖୋଜି Mens ware house ରେ ପହଞ୍ଚିଲି । ଲାଜର କଥା ଯେ ମୋତେ ଚର୍ଚ୍ଚିତୋ ବିଷୟରେ କିଛି ଜଣା ନାହିଁ । ଷ୍ଟୋରରେ ସେଲସ୍ ମ୍ୟାନ୍ ଆମକୁ ପାଛୋଟି ନେଲେ । ଆଲୋକର ପ୍ୟାଣ୍ଟ ସାଇଜ୍ ମାପନେଇ ଆମକୁ ଚର୍ଚ୍ଚିତୋ ଟ୍ରାକ୍ ପାଖକୁ ନେଇଗଲେ । ଏଠାକାର ସାଇଜ୍ ଖୁବ୍ ବଡ଼ ବଡ଼ । ତାର ମାପ ଚର୍ଚ୍ଚିତୋ କରିବା ପାଇଁ ସେ ତାଙ୍କ ଦର୍ଜୀଙ୍କୁ ଡ଼କେଇଲେ । ହଠାତ୍ ଆମ ଆଖି ଆଗରେ ଗୋଟିଏ ଝୁମୁଟର ଭାରତୀୟ ଲୋକ । Santa Cruz ଯୋମ୍ ଗୋଟିଏ ଯୁନିଭରସିଟି ସହର ଏବଂ କହିବାକୁ ଗଲେ ମୋଟାମୋଟି ଧଳା

ସମ୍ପଦାୟ ଲୋକ ଏଠାରେ ବାସ କରନ୍ତି । କାଁ ଭାଁ ଭାରତୀୟ ଲୋକ ଦେଖିବାକୁ ମିଳନ୍ତି ।

ମୋ ସାମ୍ନାରେ ଭାରତୀୟ ଦର୍ଜୀ ଦେଖି ମୋ ଛାତି କୁଣ୍ଡେ ମୋଟ ହୋଇଗଲା । ମୋ ମନରେ ସବୁବେଳେ ଦୁଃଖ ଯେ ଏହି ସହରରେ ମୁଁ ଗୋଟିଏ ଓଡ଼ିଆ । ମୋ ସାମ୍ନା ଉତ୍ତର ପ୍ରଦେଶର ଏବଂ ପୁଅ ଦୁଇଜଣ ଅଧା ଯୁ.ପି ଏବଂ ଅଧା ଓଡ଼ିଆ । ମୋତେ ଲାଗିଲା ଯେମିତି କଟକରୁ ମୋ ପଡ଼ିଶା ଦର୍ଜୀ ଭାଇ ମୋ ପାଖରେ ପହଞ୍ଚି ଯାଇଛନ୍ତି । ସାଙ୍ଗେ ସାଙ୍ଗେ ତାଙ୍କର ମୋର ହିନ୍ଦୀରେ କଥାବାର୍ତ୍ତା ଆରମ୍ଭ କରିଦେଲୁ ।

ହରିଶ୍ ଟେଲର୍ ହେଉଛନ୍ତି ଗୁଜୁରାଟର ମୂଳବାସିନ୍ଦା । ଏହି ସହରରେ ଗତ ଦୁଇବର୍ଷ ହେଲା ତାଙ୍କ ସ୍ତ୍ରୀ ଶାନ୍ତବେନଙ୍କ ସାଙ୍ଗରେ ରୁହନ୍ତି ।

ସେ ଆଲୋକର ମାପ ନେଇଗଲେ । ପଚାରି ଜାଣିଲି, ହରିଶ୍ ଭାଇ ଆମ ଘର ଠାରୁ ପ୍ରାୟ ଏକ ମାଇଲ ଦୂରରେ ଗୋଟିଏ ଆପାର୍ଟମେଣ୍ଟ୍ କମ୍ପ୍ଲେକ୍ସ୍ ରେ ରହୁଛନ୍ତି । କଥା ହେଉ ହେଉ ଡ଼େରି ହୋଇଗଲା । ଦୋକାନ ବନ୍ଦ ହେବାକୁ ବସିଲାଣି । ମୁଁ ହରିଶ୍ ଭାଇଙ୍କୁ ପଚାରିଲି ସେ ଘରକୁ କେମିତି ଯିବେ ? କହିଲେ ସେ ପବ୍ଲିକ୍ ବସ୍ ନେବେ । ମୁଁ ଅତି ଆଗ୍ରହରେ କହିଲି ଯେ ମୁଁ ଆପଣଙ୍କୁ ଘରେ ଛାଡ଼ି ଦେଇ ଆସିବି । ଆପଣ ମୋ ଗାଡ଼ିରେ ବସନ୍ତୁ । ହରିଶ୍ ଭାଇ ମୋ ଗାଡ଼ିରେ ବସିଲେ, ଆମେ ରାସ୍ତାଯାକ ଗପିଗପି ଆସିଲୁ । କଥାରୁ ଜାଣିଲି ଯେ ତାଙ୍କ ସ୍ତ୍ରୀ ଜଣେ ଭଲ ରାନ୍ଧୁଆଣୀ । ଭାରତରୁ ଆସୁଥିବା ନୂଆନୂଆ ଭାଇ ଭଉଣୀ ଓ ଆମେରିକୀୟ ଭାଇ



ଭାରତୀୟମାନଙ୍କୁ ତାଙ୍କ ଘରେ ରୋଷେଇ କରି ଖାଇବାକୁ ଦିଅନ୍ତି ।

୧୯୯୨ ମସିହା ରେ ସିଲିକନ୍ ଭାଲିରେ ଇନ୍-ଫରମେସନ୍ ଟେକ୍ନୋଲୋଜିର ରିଭୋଲ୍ୟୁସନ ସେତେବେଳେ ଅଧିକାଂଶ ଭାରତୀୟ ସବୁଆଡୁ ଆସି ଆମ ଅଞ୍ଚଳରେ ଠୁଳ ହେଉଥାନ୍ତି । ମୁଁ ଜାଣି ନଥିଲି ଯେ Santa Cruzରେ ମଧ୍ୟ କିଛି ଭାରତୀୟ ଇଂଜିନିୟର ରହିଛନ୍ତି । ସେମାନେ ପରସ୍ପର ଠାରୁ ଶୁଣି ଶାନ୍ତା ବେନ୍-କୁ ଖାଇବା ଅଡ଼ର କରନ୍ତି । ସେମାନଙ୍କୁ ରାନ୍ଧିବାକୁ ବେଳ ନଥାଏ । ଶାନ୍ତା ବେନ୍-ଙ୍କର ଖାଦ୍ୟ ସେମାନଙ୍କୁ ଘର ଖାଦ୍ୟ ଭଳି ମନେ ହୁଏ, ଏବଂ ସେମାନେ ଆନନ୍ଦର ସହିତ ଖାଦ୍ୟ ଖାଆନ୍ତି ।

ମୁଁ ଖୁସିରେ ଗର୍ବରହୁଁ ହୋଇ ମୋ ସ୍ୱାମୀଙ୍କୁ ହରିଶ୍ ଚାଇ ଏବଂ ତାଙ୍କ ସ୍ତ୍ରୀଙ୍କ ବିଷୟରେ ଜଣାଇଲି । ସେ ମଧ୍ୟ ଅତି ଖୁସି ହୋଇ କହିଲେ ଆମର ଆଜିଠାରୁ କପଡ଼ା ରିପେୟାର ଚିତ୍ରା ଗଲା । ଆମେରିକା ଆସି ମୁଁ ସବୁଠାରୁ ବଡ଼ ଅଭାବ ମନେକରେ ଯେ ଏଠି ଦର୍ଜୀ ଦୋକାନ, ମୋଟି ଦୋକାନ, ମିଠେଇ ଦୋକାନ, ବାରିକ ଦୋକାନ ସବୁ ସ୍ୱପ୍ନ ।

କଟକରେ ମୋର କିଛି ଦରକାର ହେଲେ, ଆମ ସାଇ ଦର୍ଜୀ ଆମଘରେ ହାଜର ହୋଇଯାନ୍ତି । ଆମେରିକାରେ ସେଇଟା ସ୍ୱପ୍ନ । ଦର୍ଜୀ ଖୋଜି ଖୋଜି ବି ମିଳନ୍ତି ନାହିଁ, ଏଠି ରେଡିମେଟ୍ କପଡ଼ା ହିଁ ସମସ୍ତେ ପିନ୍ଧନ୍ତି । ସିଲେଇ ଖୋଲିଲେ ନୁଆ ଲୁଗା କିଣନ୍ତି ପଛେ ସିଲେଇ କରିବାର ସୁଯୋଗ ନଥାଏ । ଏଠାରେ ମକୁରି ଅତ୍ୟନ୍ତ ଅଧିକ, ସିଲେଇ ମକୁରି କିଣାକୁରା ଠାରୁ ମଧ୍ୟ ଅଧିକ ହୋଇପାରେ । ଆମେ ଅଧିକାଂଶ ଭାରତୀୟ ମାନଙ୍କ ସାଇଜ୍ ଆମେରିକୀୟ ମାନଙ୍କ ସାଇଜ୍ ଠାରୁ ସାନ । ତେଣୁ ଆମ ମାନଙ୍କର ଲମ୍ବା ଛୋଟ କରିବା ଏବଂ

ଅଲଟର କରିବାକୁ ବହୁତ ଦରକାର ହୁଏ । ହରିଶ୍ ଟେଲରଙ୍କୁ ଜାଣିବା ପରେ ଆମେ ଫୋନ୍ କରି ତାଙ୍କ ଘରେ ସଂଧ୍ୟା ବେଳେ ପହଞ୍ଚି ଯାଉ । ଅଲଟର କରିବାଠୁ ଆରମ୍ଭ କରି, ଗୁଡି କିଣିବା, ଧୋକଲା, ପୁରି ଆଦି ସ୍ୱାକ୍ଷ୍ କିଣିବା ଆମର ଜୀବନକୁ ବଡ଼ ସହଜ କରିଦେଲା ।

ମୋ ଛୁଆ ଯୋଡ଼ିକ ସାନ ହୋଇଥାନ୍ତି । ତାଙ୍କଠାରୁ ବଲିଉଡ଼ ସିନେମା ଠାରୁ ଆରମ୍ଭ କରି ସବୁପ୍ରକାର ଖବର ମୋତେ ମିଳେ । ସ୍ୱାମୀ, ସା ଦୁହେଁ ଅତ୍ୟନ୍ତ ଭଦ୍ରଲୋକ । ସେମାନେ ଆମ ପରିବାରର ଗୋଟିଏ ଅଂଶ ହୋଇଗଲେ । ତାଙ୍କ ପିଲା ଦୁଇ ଜଣଙ୍କ ବିଷୟରେ ଆମକୁ କୁହନ୍ତି । ହରିଶ୍ ଚାଇ ଏବଂ ତାଙ୍କ ସ୍ତ୍ରୀ ଗ୍ରୀନ୍ କାର୍ତ୍ତି ପାଇଁ ଏଦେଶରେ ଆବେଦନ କରିଛନ୍ତି । ତାଙ୍କର ଆମେରିକାରେ ସ୍ତ୍ରୀୟା ବାସିନ୍ଦା ହେଲେ ସେ ତାଙ୍କ ପୁଅ, ଝିଅଙ୍କୁ ଗୁଜୁରାଟରୁ ମଧ୍ୟ ଏ ଦେଶକୁ ନେଇ ଆସିବେ ।

ଶାନ୍ତା ବେନ୍ ଖୁବ୍ ଶାନ୍ତ ଶିଷ୍ଟ, ଭଦ୍ର ଏବଂ ଖୁବ୍ କମ୍ କଥା କୁହନ୍ତି । ସବୁବେଳେ ତାଙ୍କ କାମରେ ଲାଗିଥାନ୍ତି । ପ୍ରତିଦିନ ଦଶ ରୁ ପନ୍ଦର ଟି ପରିବାର ପାଇଁ ରାନ୍ଧନ୍ତି । ସେମାନେ ଗୋଟିଏ ଛୋଟିଆ ବେଡ଼ରୁମ୍ ଆପାର୍ଟମେଣ୍ଟରେ ରୁହନ୍ତି । ଘରଟି ସବୁବେଳେ ପରିଷ୍କାର, ପରିଚ୍ଛନ୍ନ ରଖିଥାନ୍ତି । ସ୍ୱାମୀ ଦୋକାନରୁ ଆସିବା ବେଳକୁ ରନ୍ଧାରଣ୍ କରି ଅପେକ୍ଷା କରିଥାନ୍ତି । ସେ ବେଶିକିଛି ପାଠ ନପଢ଼ି ମଧ୍ୟ ପରିବାରର ଖର୍ଚ୍ଚ ଚଳାନ୍ତି । ହିସାବ ରଖିବାରେ ଖୁବ୍ ନିପୁଣ । ମୁଁ ଏପରି ଭଦ୍ର ମହିଳା ଖୁବ୍ କମ୍ ଦେଖୁଛି ।

ଏହି ସମୟରେ ମୁଁ ମୋର ଓଡ଼ିଶାରୁ ଅଧ୍ୟାପିକା ଚାକିରି ଛାଡ଼ି ଆମେରିକା ଆସିଥାଏ । ପି.ଏଚ୍.ଡ଼ି ଓ ପୋଷ୍ଟ ଡକ୍ଟରେଟ୍ କରିବା ପରେ ମଧ୍ୟ ପିଲା ଦିବ୍ୟଙ୍କୁ ପାନ୍ଥୁଥିଲି । କିଛି ଚାକିରି

ନକରି ନିଜକୁ ଖୁବ୍ ଛୋଟ ଭାବୁଥିଲି । ମୋ ସ୍ୱାମୀଙ୍କ ଉପରେ ଗୋଟିଏ ବୋଝ ବୋଲି ନିଜକୁ ଭାବି ବଡ଼ ଦୁଃଖ କରୁଥିଲି । ସାନ୍ତା ବେନ୍ ବଡ଼ ସୁନ୍ଦର ଭାବେ ମୋତେ ସାହାସ ଦିଅନ୍ତି । ଛୁଆ ପାଳିବା ଠୁ ବନିଷ କଷ୍ଟକର କାମ ଆଉ କିଛିନାହିଁ କହି ମୋ ମନକୁ ଦୃଢ଼ କରାନ୍ତି ।

ମୋ ପାଇଁ ଶାନ୍ତା ବେନ୍ ଜଣେ ବୋଲ୍ ମଡେଲ୍ ହୋଇଗଲେ । ହରିଶ୍ ଚାଇ ଏବଂ ଶାନ୍ତା ବେନ୍ ଆମ ପରିବାରରେ ଦୁଃଖ ସୁଖର ଅଂଶ ହୋଇଗଲେ । ହରିଶ୍ ଚାଇ ଦୋକାନରେ ଦର୍ଜୀ କାମ କରନ୍ତି । କିନ୍ତୁ ଶାନ୍ତା ବେନ୍ ଅନ୍ୟ ସବୁ କାମ କରନ୍ତି । ଘର ସଫା, ପ୍ରତିଦିନ ଦଶ, ପନ୍ଦର ପରିବାର ପାଇଁ ରାନ୍ଧା ଖାଇବାକୁ ଦେବା । ଏବଂ ଘରେ ସିଲେଇ, ବୁଣାବୁଣି, ଆଗର, ବଡ଼ି ଆଦି ସବୁ କରନ୍ତି । ଗୋଟିଏ ଘର କରଣା ମେସିନ୍ ଭଳି ସର୍ବଦା କାମରେ ଲାଗିଥାନ୍ତି । କିନ୍ତୁ ତାଙ୍କର ନିଶ୍ଚୟ ଆନନ୍ଦ ଯେ ସେ ବାହାର ଦେଶରେ ରହି ଟଙ୍କା ରୋଜଗାର କରୁଛନ୍ତି । ଆମେରିକାନ୍ ଓ ଭାରତୀୟ ମାନେ ତାଙ୍କ ରନ୍ଧାକୁ ପ୍ରସଂଶା କରୁଛନ୍ତି । ଯାହା ଦ୍ୱାରା ଅଧିକରୁ ଅଧିକ ଗ୍ରାହକ ତାଙ୍କର ଆସୁଥିଲେ ।

ସପ୍ତାହରେ ଶନିବାର କିମ୍ବା ରବିବାର ସ୍ୱାମୀ, ସା ମିଶି ବସ୍ ନେଇ Santa Cruz ରୁ ୪୦ ମାଇଲ ଦୂର ଶାନ୍-ଯୋଶ ଯାଆନ୍ତି । ସେଠି ହିନ୍ଦୁ ମନ୍ଦିର ଦର୍ଶନ କରି, ଭାରତୀୟ ପରିବା ପତ୍ର, ଢାଲି, ଚାଉଳ, ଆଦି କିଣି, କିଛି ହିନ୍ଦୀ, ଗୁଜୁରାଟି ସିନେମାର ଡି.ଭି.ଡ଼ି ନେଇ ପୁଣି ସପ୍ତାହ ପାଇଁ ଯୋଜନା କରନ୍ତି । ଶାନ୍ତା ବେନ୍ ଆମେରିକାରେ ଆସି ସେ ନିଜର କଳା ଓ ପ୍ରତିଭା ପାଇଁ ପରିଚିତ ହୋଇ ପାରିଛନ୍ତି । ଏବଂ ତାଙ୍କ ନିଜର ଗୋଟିଏ ପ୍ରତିଭା ଅଛି ବୋଲି ସେ ଜାଣି ପାରିଛନ୍ତି । ଲୋକ ମାନେ ତାଙ୍କ ସ୍ୱାମୀଙ୍କୁ ନଖୋଜି



ତାଙ୍କୁ ଖୋଜନ୍ତି । ତାଙ୍କର ଗ୍ରାହକମାନେ ହେଲେ କମ୍ପ୍ୟୁଟର ଟେକ୍ନୋଲୋଜି ପ୍ରଫେସନାଲ୍, ଇଂଜିନିୟର୍ସ ଏବଂ ମ୍ୟାନେଜମେଣ୍ଟ ପ୍ରଫେସନାଲ୍ । ସେମାନଙ୍କୁ ନିଜର ହାତରକ୍ଷା ଖୁଆଇ ଖୁସି କରି ପାରୁଛନ୍ତି । ସେମାନେ ଭାରତରୁ ହଜାର ମାଲକୁ ଦୂରରେ ରହି ମଧ୍ୟ ଘର ଖାଇବାର ଖୁସି ଅନୁଭବ ଦେଇ ପାରୁଛନ୍ତି ବୋଲି ତାଙ୍କ ନିଜର ଖୁସି ଦେଖିଲେ, ମୋତେ ଖୁସି ଲାଗେ । ଆମେରିକା ଆସି, ଶାନ୍ତା ବେନ୍ଙ୍କ ଭଳି ଜଣେ ପ୍ରତିଭାକୁ ଦେଖି ମୁଁ ଅନୁଭବ କଲି ଯେ ଜୀବନରେ କୌଣସି କାମ ଛୋଟ କିମ୍ବା ବଡ଼ କାମ ନୁହେଁ, ତାହା ମୁଁ ଶିଖିଲି । ମୋର ପ୍ରଫେସର ସାଙ୍ଗମାନେ ପି.ଏଚ୍.ଡି ଏବଂ ଉଚ୍ଚଶିକ୍ଷା ହାସଲ କରି ମଧ୍ୟ ରେଷୁରାଣ୍ଡରେ ହୋଟେଲରେ କାମ କରନ୍ତି । ଛାତ୍ର ଛାତ୍ରୀମାନେ ପଢ଼ିଶାର ପୁଅ ବା ଝିଅମାନେ ନିୟୁଜ୍ ପେପର ବିକ୍ରି । ତାଙ୍କଠାରୁ ଶିଖିଲି ଯେ ସବୁକାମ ର ମୂଲ୍ୟ ଅଛି ।

ଶାନ୍ତା ବେନ୍ ମୋ ପାଇଁ ଗୋଟିଏ ବଡ଼ ଶିକ୍ଷୟତ୍ରୀ । ଏତେ କମ୍ ପାଠପଢ଼ି ଆମେରିକାରେ ଆସି ସେ ତାଙ୍କର ସ୍ବାମୀଙ୍କ ଠାରୁ ଅଧିକ ଟଙ୍କା ରୋଜଗାର କରି ପାରୁଛନ୍ତି ଏବଂ ସେଥିରେ ତାଙ୍କ ସ୍ବାମୀଙ୍କର ଆପ୍ତସିଦ୍ଧାନ୍ତ ତାଙ୍କ ପାଇଁ ଗୋଟେ ବଡ଼ ଗୌରବ ଥିଲା । ତାଙ୍କ କାମରେ ସେ ସବୁଠାରୁ ଅନୁଭବ କରନ୍ତି ।

ଆଲୋକ ହାଇସ୍କୁଲ ପାସକରି ସାରିଥାଏ । ମୋ ସାନପୁଅ ମଧ୍ୟ ହାଇସ୍କୁଲରୁ ପାସ କରି କଲେଜ ଆରମ୍ଭ କରିଥାଏ । ୨୦୦୭ ମସିହା କଥା । ହଠାତ୍ ଦିନେ ଶୁଣିଲି ହରିଶ୍ ଭାଇଙ୍କର ଆକସିଡେଣ୍ଟ ହୋଇଗଲା । ମନକୁ ପାପ ଛୁଇଁଲା । କଣ ହେଲା ? ସେତେ ଗାଡ଼ି ଚଳାନ୍ତି ନି । କିଛି ସପ୍ତାହ ପୂର୍ବରୁ ଦେଖା ହୋଇଥିଲା । କେତେ ଖୁସି ହେଉଥିଲେ ସ୍ବାମୀ, ସ୍ତ୍ରୀ ଦୁଇଜଣ । ଶାନ୍ତା ବେନ୍ଙ୍କର ଗ୍ରାନ୍, କାର୍ତ୍ତି ହୋଇଗଲା ।

ବର୍ତ୍ତମାନ ସେ ତାଙ୍କ ପୁଅ, ଝିଅକୁ ଗୁଜୁରାଟରୁ ଏଠିକି ନେଇ ଆସିବେ । ହରିଶ୍ ଭାଇ ତାଙ୍କ ଗ୍ରାନ୍, କାର୍ତ୍ତି ପାଇଁ ଅପେକ୍ଷା କରିଥାନ୍ତି ।

ଦିନ ଦୁଇପହରେ ତାଙ୍କ ଘରେ ଯାଇ ପହଞ୍ଚିଲି । ଶାନ୍ତା ବେନ୍ ମୁଣ୍ଡରେ ହାତେ ଭଜଣା ଦେଇ ବସିଛନ୍ତି । ତାଙ୍କୁ ଏପରି ଅବସ୍ଥାରେ ମୁଁ ପ୍ରଥମ ଥର ପାଇଁ ଦେଖିଲି ।

ସେ ଦୟନୀୟ, ଅସହାୟ ମୁହଁ କେବେ ଭୁଲିହେବ ନାହିଁ । ଘରେ ଗୋଠେ ଲୋକ । ହରିଶ୍ ଭାଇଙ୍କର ଭାଇଆଳିଆ ସବୁ ନିୟୋଜ୍, କାର୍ଲିପନିଆ, ଆଣ୍ଟୋନିକା ଆଦି ପାଖ ଏବଂ ଦୁଇ ସାଙ୍ଗରୁ ଆସିଛନ୍ତି । ତାଙ୍କ ଘରେ ପ୍ୟାକିଙ୍ଗ୍ ଚାଲିଛି । ତାଙ୍କର ସବୁ ଟେବୁଲ୍ ତ୍ରୟର୍ ଆଦି ଖୋଲାଖୋଲି କରି ନନା କାଗଜ, ପତ୍ର ସବୁ ବାହାର କରୁଥାନ୍ତି ।

ଶାନ୍ତା ବେନ୍ ପଥରର ପ୍ରତିମୂର୍ତ୍ତି ବନି ଯାଇଛନ୍ତି । ଜଣେ ଭାଇ କହୁଥାନ୍ତି ଏହି ସ୍ବାମୀ, ସ୍ତ୍ରୀ ଦୁଇଜଣ ଏତେ ଟଙ୍କା ରଖି ଫିକ୍ସି ଡିପୋଜିଟ୍ କରିଛନ୍ତି, ଆମେତ ଜାଣି ନଥିଲୁ ।

ଶୁଣିଲି ଗତ ଦିନ ରାତିରେ ହରିଶ୍ ଭାଇ କାମରୁ ଫେରି Laurel Street ବସଷ୍ଟପରେ ଓହ୍ଲାଇ ଅନ୍ଧାରରେ ଗାଡ଼ା ପାର ହେଉଥିବା ସମୟରେ ଗୋଟିଏ ବଡ଼ କାର୍ ତାଙ୍କ ସାଙ୍ଗେ ଧକ୍କା ଲଗାଇ ଚାଲିଗଲା । ଏବଂ ସେ ଆଉ ଘରକୁ ଫେରିଲେନି ।

ଶାନ୍ତା ବେନ୍ଙ୍କ ପାଟିରୁ ଗୋଟିଏ ଶବ୍ଦଆଉ ଶୁଭୁ ନଥିଲା । ମନରେ ଅନେକ ଦୁଃଖ । କୋହ ଯେମିତି ମେଘକୁ ବାଦଲ୍ ଘୋଡେଇଲା ପରି ଆଖୁକୁ ଦୁଃଖରେ ଘୋଡେଇ ଦେଇଛି ।

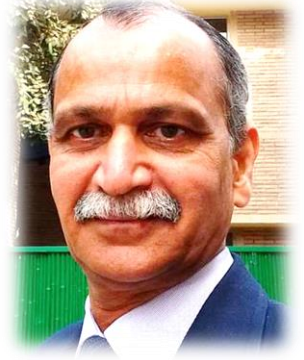
ଶାନ୍ତା ବେନ୍ ସମୟର ଶ୍ରୋତରେ ହଜି ଯାଇଛନ୍ତି । ତା'ପରେ ମୁଁ ଶାନ୍ତା ବେନ୍ଙ୍କର କୌଣସି ଖବର ରଖିପାରି

ନଥିଲି । ଶାନ୍ତା ବେନ୍ ନିଶ୍ଚୟ ଗୁଜୁରାଟ ଫେରି ଯାଇଥିବେ । ସେ ମୁହଁ, ସେ ଅସହାୟତା, ସେ ଦୁଃଖ ଏବଂ ସେ ନିଃସହାୟତା ଏବେ ବି ମୋର ସ୍ମୃତି ହେଇ ରହିଗଲା । Lanrel Streetରେ ଏବେ ବି ମୋ ଗୋଡ଼ ଚୋକ୍ ପେଡ଼ାଲରେ ଲାଗିଯାଏ ।

University of
California
Santa Cruz, U.S.A
Email :



ପଙ୍କତିତ୍ର
ଅମରେନ୍ଦ୍ର ଖଟୁଆ



ଖୋଜୁଥିବାର ଆଖିରେ
ନିବିଡ଼ ନିଜପଣର ମୁଗ୍ଧ ସମୟ
ଥାଏ । ଥାଏ ନିଜକୁ ଚକିତ କରି
ଅନ୍ୟଙ୍କ ପାଇଁ ଖୁସି ମାଗିବାର
ଲାବଣ୍ୟ, ବିଶୁଦ୍ଧ ବିସ୍ମୟ ।

ପାଖାପାଖି ଦୁଃଖର ହୃଦୟକୁ
ଘୋଡ଼େଇନବାର ଆଘାତରେ
ଲୁହ ବୁହେଇପାରେ ଆଖି । ସବୁ
ସମ୍ଭାବନାର ବାହାରେ ଏଇତ
ମଣିଷ ଜନ୍ମ, ଏଇଠାରୁ ସବୁ କିଛି
ଆରମ୍ଭ ହବ, ଶ୍ରଦ୍ଧାର ସତ୍ୟତା ଓ
ସମସ୍ତଙ୍କୁ ଆବେଗ ଶିଖାଉଥିବାର
କାହାଣୀ, ସବୁ କିଛି ।

ଅନେକ କଠୋର ଚିତ୍ର ଦେଖେ ଆଖି ।
ମୃତ୍ୟୁର ଶାଣୀତ ଶିରୋନାମାରେ ଛପି
ରହିଥିବା ଆତତାୟୀଙ୍କ ଦେଶକୁ । ଅଭାବର
ମାନପତ୍ର ନେଇ ବର୍ଷବର୍ଷ ଧରି ଅଧିକାର
ଖୋଜୁଥିବାର ମଣିଷଙ୍କୁ । ପ୍ରତି ଦୃଶ୍ୟର
ଶିରୋନାମାକୁ ସହଜରେ ବଞ୍ଚେଇ ରଖେ
ଇତିହାସ, ପୁଣିଥରେ ଘଟିବାର ପ୍ରତିଶ୍ରୁତିରେ ।

ଆମ ସମସ୍ତଙ୍କୁ ମାଗିବାକୁ ହବ, ପ୍ରାର୍ଥନାର
କାରଣ । ଆମ ସମସ୍ତଙ୍କୁ ଦବାକୁ ପଢ଼ିବ,
ବଞ୍ଚିତ ପ୍ରେମର ଅଲ୍ପାଂଶ । ତାପରର
କିମ୍ବଦନ୍ତୀରେ ଠାକୁର ମହାପୁରୁଷ ଥାନ୍ତୁ ବା
ନଥାନ୍ତୁ, ମଣିଷ ଛୁଆର ପ୍ରତିଟି ଦିନ ଥିବ ତନ୍ମୟ,
ବିହ୍ୱଳ ଓ ମାନବିକ ।

ତନ୍
ସଚିବ ଏବଂ ବିଦେଶ ସେବା ପ୍ରତିଷ୍ଠାନ
ନୂଆଦିଲ୍ଲୀ



ଫାଇନ୍ ପ୍ରିଣ୍ଟ୍ ବରୁଣ ପାଣି

ଆଲୋଚନା ଶେଷବେଳେ ବିଧାତା ମଣିଷ ମିଶି ପାଞ୍ଜିଟେ ଲେଖିଲେ ।
ଏକ ମତ ହେଲେ ॥

ପୃଥିବୀର ପ୍ରତ୍ୟେକ କୋଣରେ ଖାଲି ସଦାନନ୍ଦ ହେବ
ଦୁଃଖ କଷ୍ଟ ଉଭେଇ ସେ ଯିବ
କେହି କେବେ ଜର୍ଜର ହେବେନି ଆଉ ଜମା ଯମ ଆସିବନି ॥
ଏକ ଅଲୌକିକ ପୃଥିବୀରେ ବସବାସ ହେବ ।
ପୃଥିବୀର ପ୍ରତ୍ୟେକ କୋଣରେ ଖାଲି ଶାନ୍ତି ହିଁ ରହିବ ॥



ସବୁ ଏ ମଣିଷ ଖାଲି ସଭ୍ୟ ହିଁ ରହିବେ ।
ହିଂସା ଦ୍ଵେଷ ଭାବ ଛାଡ଼ି ସୁଖ ଆନନ୍ଦରେ ସାରା ଜୀବନ କାଟିବେ ॥
ଶେଷ ହେଲା ଆଲୋଚନା, ଦସ୍ତଖତ ହେଲା ଆଉ ଗର୍ଭ ଗୃହ ଭିତରକୁ ବିଧାତା ପଶିଲେ ।
ଆଉ ଗଢ଼ି ସେ ଚାଲିଲେ ॥
ତାଙ୍କ ଦ୍ଵିତୀୟ ସେ ଅନବଦ୍ୟ କୃତି ।
ଦି ଗୋଡ଼ିଆ ମଣିଷର ପରେ ଏକ ଅତୁଟ ସେ ପୃଥ୍ଵୀ ॥

କେତେ କେତେ ଚିନ୍ତା ମାଟି ବରଷା ପବନ ଆଉ ଆକାଶର ତଳେ ।
ଚାରିଆଡେ ସବୁଜିମା ନଦୀ ଆକାଶ ଓ ମେଘ ବୋଲି ସେ ଚାଲିଲେ ॥
ସୁରୁଯ ଚନ୍ଦ୍ରମା ଆଉ କୋଟି କୋଟି ତାରା ନେଇ ଆକାଶର କୋଳ ।
ପଶୁ ପକ୍ଷୀ, ଶୁଆ ସାରୀ, ଗଛ ଲତା ବନ ଦେଇ କରିଲେ ଚହଳ ॥
ଶେଷ ହେଲା ସୃଷ୍ଟିକର୍ତ୍ତାଙ୍କର ସୃଷ୍ଟି ଆଉ ଏକ ଅନ୍ଧାରୀଆ ଦୀପ ନେଇ ।
ବାହାରି ଆସିଲେ ପ୍ରଭୁ ସୁନ୍ଦର ପୃଥିବୀଟାକୁ ମଣିଷର ହାତେ ଦେଲେ ଥୋଇ ॥

କହିଲେ ବିଧାତା ନେଇ ଯାଆ ଏ ପୃଥିବୀ ଆଉ କର ବସବାସ ।
ପାଇଲେ ସମୟ ତୋର ଖବର କରିବୁ ମୁଁ ତ କରିଥିବୀ ଆଶ ॥
ଆଉ ଦେଲେ ମିଞ୍ଚି ମିଞ୍ଚି ଜଳୁ ଥିବା ଦୀପଟିକୁ କହିଲେ ସେ ରଖିବୁ ଯତନେ ।
ବେଳ ଅବେଳରେ କେବେ କାମରେ ଆସିବ ତୋର ବନେ ଉପବନେ ॥
ମଣିଷ ଚାଲିଲା ଗଢ଼ି ତାର ସଭ୍ୟତାକୁ ପୃଥିବୀର ଚାରିଆଡେ ।
ହେଲେ ଅଶାନ୍ତି ବଢ଼ିଲା ଆଉ ଉଚ୍ଚାଟ ମନ ତାହାର ହିଂସା ବୃଦ୍ଧି ଧରେ ॥

ମିଞ୍ଚି ମିଞ୍ଚି ଦିବ୍ୟ ଦୀପ ନେଇ ହାତରେ ମାନବ ଖୋଜି ସେ ଚାଲିଲା ।
କୋଣ ସବୁ ଖୋଜି ଖୋଜି ଗୋଲାକାର ପୃଥିବୀରେ ହାଲିଆ ସେ ହେଲା ॥
ଦସ୍ତାବେଜ, ଦସ୍ତଖତ ବାର ବାର ପଢ଼ି ଦେଖେ ଭୁଲ୍ କିଛି ନାହିଁ ।
ଗୋଲାକାର ପୃଥିବୀରେ ସହସ୍ର ଯୋଜନେ, କୋଣ ବୋଲି କିଛି ନାହିଁ ॥
ଧାଇଁଲା ସେ ଅନ୍ଧାରୀଆ ଗର୍ଭଗୃହ କତି ସେ ତ ପହଞ୍ଚି କୁହଇ ।
ଶାନ୍ତି କାହିଁ ଶାନ୍ତି କାହିଁ ?
ହେଲେ ତ ବିଚରା ଉତ୍ତର ସେ ପାଏ ନାହିଁ ॥

ଅନ୍ଧାର ଗରଭ ଗୃହେ ବସିଛି ବିଧାତା ତାର ଦିଅଁ ଦୀପ ଦେଇ ।
ଆଖି ନାହିଁ କାନ ନାହିଁ କିଛି ସେ ତ ଶୁଣେ ନାହିଁ
ଖାଲି ଉଭା ଥାଏ ହେଇ ॥

ରିଜଲ୍‌ଣ୍ଡ୍ ମିଶିଣିପି



ଧନ୍ୟ ତୁମେ ବନ୍ଧୁ;
ଧନ୍ୟ ତୁମ ବନ୍ଧୁତା ପଣ

ବିଜ୍ଞାନୀ ଦାସ



ଢେଉଢେଉକା ସ୍ୱପ୍ନ ମୋର ସରଗ ସୀମା ଛୁର୍ଣ୍ଣ
ନୀଳ ଆକାଶ ବାଦଲ ମେଲେ ମଉଜେ ଉଡୁଥାଏ
ବିସ୍ମରୀ ତେଣା ଲଙ୍ଘି ପର୍ବତ ଜଳନ୍ତା ସୌର ତାପ
ସୁର ସମ୍ରାଟ ସଭାରେ କରେ ଦେବଙ୍କ ସଙ୍ଗେ ଗପ ।

ଆଶ୍ଚର୍ଯ୍ୟ ଆଶା ବିସ୍ତୃତ ଚିନ୍ତା ଅସୀମ ଅଣାୟତ୍ତ
ବନ୍ଧୁ ତୁମ ସାହସ ବଳେ ଲାଗେ ଯେ ହେବ ସତ
ସତ୍ୟ ଯଦି ମହାସମୁଦ୍ର ଜଳକଣାର ଗୋଷ୍ଠି
ସତ୍ୟ ତେବେ ହେବ ଏ ସ୍ୱପ୍ନ ଆମ ମନ ସମଷ୍ଟି ।

ଆସିଛି ବେଳା ନେବାକୁ ପଣ ଦୁରାଇ ମନୁ ଭୟ
ସ୍ଥିତ ଚିତ୍ତ, ଚେତନା ଲକ୍ଷ୍ୟ, କରି ଏକତ୍ର ଲୟ
ସଂହତି ଆମ କରିବ ସୃଷ୍ଟି, କୀର୍ତ୍ତିର ଭବ୍ୟ ଛବି
ତୁମ ବନ୍ଧୁତ୍ୱ ଭରସା ବଳେ ହସିବ ନବରବି ।

“ଧନ୍ୟବାଦ” ଜଣାଉଛି ମୁଁ ଆସିଛି ଶୁଭ କ୍ଷଣ
ଧନ୍ୟ ତୁମେ ବନ୍ଧୁ, ଧନ୍ୟ ତୁମ ବନ୍ଧୁତା ପଣ ।

ଡେପୁଟି, ମେରୀଲାଣ୍ଡ



ଏକାନ୍ତ ଦହନ

ଚିତ୍ତ ରଞ୍ଜନ ଦାଶ

ତୁମେ ଯେବେ ଚାଲି ଗଲ ତୁମ୍ଭ ଚାପ୍ ସେଇ ଦିନ ,
 ଗିଳି ଦେଇ ନିଜର ସେ ନିଶାଦ ପଦ ଶବ୍ଦ ଦୁଇଟି,
 ବିରହର ଶରତରେ ଦୋଳି ଖେଳେ ମୋ ମନ ସେବେଠୁ,
 ଖୋଜି ବୁଲେ ଦୁଇ ଟୋପା ଲୁହ ସେଇ ସୁଖିଲା ସବୁଜ ଆଖିରୁ,
 ଅବିରତ କାନ ଡେରି ଭଙ୍ଗା କାନ୍ଥର ଦୁଆରେ, ଅପେକ୍ଷାର ଖେଳ
 ଖେଳେ, ଆସିଲା କି ପ୍ରିୟ ବନ୍ଧୁ, ମୃତ୍ୟୁ ମୋର,
 ମୋତେ, ଗେଲ କରିବାକୁ.

କହଲ, ବଉଳ, କାହିଁ ଚାଲି ଗଲୁ, ମୋତେ ଏକୁଟିଆ ଛାଡ଼ି,
 ଏ ନଗ୍ନ ସଭ୍ୟତାର ଅତ୍ୟାଚାରୀ ଅନ୍ଧାର ମଧ୍ୟରେ,
 ଜୁଲୁଜୁଲିଆ ପୋକ ପରି ଖୋଜି ବୁଲେ, ଏ ଭଗ୍ନ ହୃଦୟ,
 ଅଗ୍ନିର ସେ ହୁତହୁତ ସମୁଦ୍ର, ଦୀପଶୀଖା ଭିତରୁ କାହା ଆଖି,
 ବଢ଼ାଇ ଦିଏ ନିଜର ସେ ଲମ୍ବା ଲମ୍ବା ହାତ, ଧରି ସେଇ ହାତ, ଜଳେ
 ମୁହିଁ ରାତି ସାରା ସଲିତା ସାଙ୍ଗରେ,
 ହୋଇ ଯାଇ ମୁଠାଏ ପାଉଁଶ.

ଫେରି ଆସ ପ୍ରିୟା ତୁମେ, ଖୋଜେ ତୁମେ, ବନ୍ୟା ମୋର
 ଶ୍ରୀବତୀ ନୟନେ, ଦରିଆର ଉତଫୁଲ୍ଲ ଲହରୀ ଖୋଜେ
 ଏକ ଦୟାଳୁ ମାଝୀ, ଆଉ ତାର ପ୍ରେମର ସେ ଛୋଟ ଡଙ୍ଗା,
 ଜହ୍ନ ଆଲୁଅରେ ଆଜି ମଧ୍ୟ ଦେଖା ଯାଏ ମୋତେ, ତୁମର ସେ
 ଦୀ ପରି ଅର୍ଦ୍ଧଚନ୍ଦ୍ରାକାର ହସ, ନୀଳ ଛିଟା ଆକାଶର ଅନ୍ଧାର ଭିତରୁ,
 ଆଉ ପାଗଳ ମୁଁ ହେଇଯାଏ, ଆନନ୍ଦର ଅବିରଳ କୁହୁକ ଫୁଲରେ,
 ଅଧମ ଭକ୍ତପରି, ପ୍ରିୟ ଭଗବାନର ଦର୍ଶନେ

ନୁଆଦିଲ୍ଲା





ମୋ ପଟେ ଉଡ଼ି ଆସନ୍ତୁ ସବୁଯାକ ପକ୍ଷୀ
ପ୍ରହଲ୍ଲାଦ ଶତପଥୀ



ଗୋଟାଏ ମସ୍ତକତ୍ୱ ମୂଷା
ଭିନ୍ନଭିନ୍ନ ଗାତରୁ ବାହାରି
ପଇଁଚରା ମାରୁଥାଏ ମୋ କୋଠରୀରେ
ଗାଢ଼ କଳା ରାତିରେ
ଠିକ୍ ଯେତେବେଳେ ଦି'ବାରୋଟି କୁକୁଡ଼ା
ଛୁଆ ଆମ ସାହିର, ଶୀତର ଦାଉ ସହି ନପାରି
ଏକା ସାଙ୍ଗରେ ବୋବାନ୍ତି ଓ ମୋ
ଶିରା ପ୍ରଶିରା ଦେଇ ଗୋଟାଏ ଟ୍ରେନ୍
ଚାଲିଯାଏ

ସକାଳକୁ ଖବର କାଗଜ ରକ୍ତରଞ୍ଜିତ
ଦି ଚାରି ପୃଷ୍ଠାର ମଲା ରକ୍ତ ଓ
ସାରାଟାଯାକ ରାସ୍ତା ମଲା ତେଣା ସ୍ୱପ୍ନ ।

ମୁଁ ଏଇ ମତ ସହରଠୁଁ ଦୂରେଇ
ରଖିପାରୁନି ନିଜକୁ

ମୋତେ ନୀଳ ଆକାଶଟିଏ ଦେଖାଅ
ମୋ ପଟେ ଉଡ଼ି ଆସନ୍ତୁ ଯେତେ ସବୁ
ପକ୍ଷୀ ତେଣା ଛାଡ଼ିଛାଟି
ସତେ ଯେମିତି ମୁଁ ସେମାନଙ୍କ ନୀଡ଼ ।

କଳାଧଳା ମେଘର ଅଗଣା
ମୋ ସାମ୍ନାପଟ
ପଛପଟ ଧୂସର
ଧୂ ଧୂ ଖରାବେଳର ବାଲିଘର

ମାଛ ଗାଣିଆଣୁ ସମୁଦ୍ର
ଏ ଯାଏଁ ଘରକୁ ଫେରିନଥିବା
ନୋଲିଆ ସାହିର ନିରୁଦ୍ଦିଷ୍ଟ ଇଶ୍ୱରୀ
ଡାକବାଲା ରିଠି ଦେଇ ମୋ ଘରକୁ
ଫେରି ଆସୁ ଅତିହୀନ ଅକ୍ଷର,
ସଭିଏଁ ପଢ଼ି ଶିଖନ୍ତୁ ଶବ୍ଦ ଭଲ ପାଇବାର ।

ସ୍ଫୁଲ୍ଲଘର ଛାତପରି ଛାତି ଏଠି ମଣିଷର
ଦୁର୍ବଳ ଯଦିଓ
ସବୁବେଳେ ବହିବସ୍ତାନିର ଭିଡ଼
କୁନି ଛୁଆଟିଏ ତା'ର ତିନି ଆଙ୍ଗୁଠିରେ
ଏମିତି ସବୁବେଳେ ଅଟକେଇ ଦେଇଥାଉ
ଆକାଶ ।

ଟିକ୍ରାପଡ଼ା, ବଲାଙ୍ଗୀର
prahallad4@gmail.com



ନର୍କ
ସତ୍ୟ ପଟ୍ଟନାୟକ

ନର୍କରେ ଅଛି ବୋଲି ତ
ମନ୍ଦିରର ପାହାଚ ଚଢ଼ୁଛି
ଅର୍ଦ୍ଧ୍ୟର ଆଲୋକରେ ଅନ୍ଧାରକୁ
ଆହୁତି ଦେଉଛି
ତରଳୁଛି ମହମବତି ଭଳି ଗୀର୍ଜାଘରେ
ଗୋଟଖାଇ ଅନ୍ଧାର ସୁରରେ ପହଁରୁଛି ପ୍ରତିନିୟତ
ମସଜିଦ୍ ଓ ଦରଗାହରେ ଶୁଦ୍ଧ ହେବାପାଇଁ ସନ୍ଧି କରିଛି
ଇର୍ଷା, ଘୃଣା, ଲଜ୍ୟା, ଭୟ ଓ ଅହଂକାର ସହ
ପାପ ଓ ତାପ ଉଭୟତ ଅଛି ଦେହଘରେ ସେମିତି
ହୃଦୟରେ ଜଳୁଛି ଅନଳ ପ୍ରତାରଣାକୁ ସାକ୍ଷୀରଖି
ମୁଠା ମୁଠା ସ୍ଵାର୍ଥର ଉତ୍ତାପରେ ସିଝୁଛି ମୁଁ
ପ୍ରତି ଆଲିଂଗନରେ ଦଗ୍ଧ ହେଉଛି
ଆତ୍ମଲୀନ ହେବାର ଅଭିନୟିକି କରୁଛି ଚମତ୍କାର
ସମର୍ପଣର ଭାବି ମୋର ପ୍ରତିଟି ଶିହରଣରେ
ତଥାପି ଶ୍ୟାମଳ ବିନ୍ଦୁର ମହକରେ
ନା ମୁଁ ମୁକୁଳିତ ନା ବ୍ୟାପ୍ତ
ସ୍ଵର୍ଗର ପରାଗରେ
ନା ଶିହରିତ ନା ଜତସତ
ମୋ ସ୍ଵେଦ ସ୍ନାୟୁ ଓ ଶୋଣିତ
ଆପାଣାର ସ୍ଵାଦରେ ଅଭିଷିକ୍ତ ଓ ଉଚ୍ଚକିତ
କୁରୁନା କି ସୁଦାମା କିଛିବି ତ ମୁଁ ନୁହେ
ପ୍ରତ୍ୟୟ ଓ ସମର୍ପଣର ବିସ୍ତାର ବି ମୁଁ ନୁହେଁ
କଳାଘୋଡ଼ାର ପିଠିରେ ଚଢ଼ି ରୁଲୁଥିବା
ରିକ୍ତ ବିଷାଦ, ହିଂସାର ଧ୍ଵନୀ
ଓ ଅହଂକାରର ସୁଠାମ ରାଜପୁତ୍ର ମୁଁ
ଆଲୁଅ କିଣେ, ସ୍ଵପ୍ନ ଦେଖେ
ଓ ତରଳୁଥିବା ଜହ୍ନର ଯନ୍ତ୍ରଣାରେ ରୋଷଣୀ ଜାଳେ
ନକ୍ଷତ୍ରମାନଙ୍କୁ ପୋଡ଼ିଜାଳି ପାଇଁ କରେ
ବୈଶାଖ ଭୂଣର ସଂଚାର ମୁଁ



ପର କାଟେ, ଉଡୁଥିବା ପକ୍ଷୀର ଦିଗ ବଦଳାଏ
ମନ ମୁତାବକ
ଅନ୍ତରର ବୀଣାରୁ ଅନୁରାଗର ତାର ଛିଣ୍ଡାଏ ମୁଁ
ଅନ୍ଧ ଭକ୍ତି ଓ ଅନ୍ଧ ଆବେଗରେ
ବନ୍ଦୀ କରେ ସମସ୍ତ ଇଶ୍ଵର
ଗତିଦେଇ ମୋ ଇଚ୍ଛାର ନିରୁଦ୍ଧ ଶବ୍ଦର ଘର
ସେଥିପାଇଁ ତ ଭଲ ଲାଗେ ନର୍କ
ମୁଁ ତା ଭିତରେ ଖେଳେ, ରମଣ କରେ
ଗୋପନ ପାପ ଓ ଅପରାଧ ସହ ନିଧତକ
ପ୍ରୟଶ୍ଚିତ ପାଇଁ ଭଲଗ୍ନ ନଦୀ ସ୍ରୋତରେ ପହଁରେ
ବିହାର କରେ ନୌକାରେ ନିର୍ଭୟରେ
ସବୁ ଅବଶୋଷ ମେଣ୍ଟି ଗଲାପରେ
ପାହାଚ ଚଢ଼େ ମନ୍ଦିରର, ଇଶ୍ଵରକୁ ତରାଏ
ଗଢ଼େ ସ୍ଵର୍ଗ ଆପଣା ଭୋଗର
ଅନ୍ଧ କାମନାର ସମର୍ପଣ କରି
ନର୍କ ଅଛି ବୋଲିତ !
ପାପ ହୋଇ ବଂଚିଛି ପୃଥୀବୀକୁ ଭାରି କରିବାକୁ

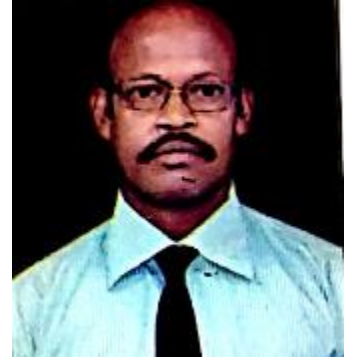
ଏଠି ସ୍ଵର୍ଗ ଏଠି ଇଶ୍ଵର
ପାପ ଓ ମୋକ୍ଷର ଉଭୟ ଦ୍ଵାର
ନର୍କରେ ଅଛି ବୋଲିତ ଶୋଇଛି ଗଭୀର ନିଦରେ
ଜାଣୁନାହିଁ ସୁର୍ଯ୍ୟୋଦୟ ଓ ଅସ୍ତରାଗର ଖବର
ମୋ ସ୍ଵାର୍ଥ ଓ ଆତ୍ମହା ହିଁ ମୋ ଇଶ୍ଵର

satyapattnaik@gmail.com



ରୁମାଲ୍

ଶମ୍ଭୁନାଥ ଦାସ



ଏଇତ ମିତ୍ର

ମୁଖରୁ ଯିଏ ପୋଛିଦିଏ ସ୍ୱେଦ
ନେତ୍ରରୁ ଯିଏ ପୋଛିଦିଏ ଲୋତକ,
ଶରୀର ହେଲେ ଧୂଳି-ଧୂସରିତ
କରୁଥାଏ ବାରମ୍ବାର
ପରିଷ୍କାର ପରିଚ୍ଛନ୍ନ ।

ଖାଲି କ'ଣ ପୋଛିଦିଏ...

ଦେହରୁ ଧୂଳି ଅବା ସ୍ୱେଦ
ନୟନରୁ ଯନ୍ତ୍ରଣା ଲୋତକ
ନିଜେ ପିଇଯାଏ ସବୁ ଦୁଃଖ
ସବୁ ଯନ୍ତ୍ରଣା କାତର,
ସେଥିପାଇଁ ତ ମୁଁ ତାକୁ
କରୁଥାଏ ଆଲିଙ୍ଗନ
ଭାଲୁଥାଏ ତା'ଦେହେ ଅତର ।

ବେଳେବେଳେ ଭାରୁଥାଏରେ ରୁମାଲ୍
ତୁ ପାଲଟିଯାଆନ୍ତୁ କି ଜୀବଦାନ
ଦୁର୍ଭିଟଣାରେ ଅନବରତ
ମୁଁ ମରିଯାଉଥିବା ବେଳେ
ତୁ ମିଶେଇ ଦିଅନ୍ତୁ ରକତ
ଆମ ସମ୍ପର୍କ ଜନ୍ମ-ଜନ୍ମାନ୍ତର
ହୋଇଯାଆନ୍ତା ସରସ ସୁନ୍ଦର ଘନିଷ୍ଠ ।

ମୁଖ୍ୟ ସମ୍ପାଦକ: ଅଭିଯାନ

୧୨/୧ ମୟୂରଭଞ୍ଜ ରୋଡ୍

କୋଲକାତା - ୭୦୦୦୨୩

Utkal_abhiyan@yahoo.co.in



ସାହିତ୍ୟ ତ୍ରିଭୁଜ



ଭାଇ ଓ ଭଉଣୀମାନେ...!

ଓଡ଼ିଆ ସାହିତ୍ୟ ସଂସାରର ଗୋଟିଏ ପ୍ରତିଷ୍ଠିତ ନାମ ହେଲା ସାମ୍ବା । ଶ୍ରୀଯୁକ୍ତ ସରୋଜ ବଳଙ୍କ ଟାଇମ୍‌ପାସ୍ ପ୍ରକାଶନ ସଂସ୍ଥା ତରଫରୁ ଏହାର ପ୍ରକାଶନ ହୁଏ । ସରୋଜ ବଳ ନିଜେ ଜଣେ ବିଶିଷ୍ଟ ଲେଖକ । ତାଙ୍କର ପ୍ରକାଶିତ ପୁସ୍ତକ ଗୁଡ଼ିକର ନାମ ହେଲା ବାହାରେ ବର୍ଷା, ସାତ ଦିନରେ ଗୋରାପଣ, ମିରର୍ ଇମେଜ୍, ପାଞ୍ଚାବକ୍, ଶିଉଳି, ପ୍ରଭୃତି ।

ଏହି ପ୍ରକାଶନ ସଂସ୍ଥାର ପୁସ୍ତକ ଆଉ ନିୟମିତ ସାମ୍ବା ପତ୍ରିକା ନିମନ୍ତେ ନିମ୍ନଲିଖିତ ସମ୍ପର୍କରେ ଯାଆନ୍ତୁ ।

<http://www.timepassbooks.com>

&

<http://www.odishaestore.com/index.php?route=product/search&search=saroj%20bal>



ଓଡ଼ିଶାବାସୀ ଓ ଓଡ଼ିଆଭାଷୀ

ଭାଇ ଓ ଭଉଣୀମାନେ...!

ଆସନ୍ତୁ...

ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟକୁ ଓଡ଼ିଆରେ

ଶୁଣିବା...ଜାଣିବା...ପଢ଼ିବା...ବୁଝିବା...ଲେଖିବା...!!!

ଆମେ ଓଡ଼ିଆ...ଆମ ଓଡ଼ିଶା

ENGLISH



Special Edition



ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



English – Special Edition

Reading a set of wonderful poems in English by Odia poets...!

I must thank our editor Prasanta Bhunya for the selection of poems in English from Odia poets during his last visit to Odisha. These poems are a delight to read as they juxtapose the mundane and the sublime and connect the here and the now with the timeless unfathomable eternity.

Imagination transpires as meditative deliberation on time and death in the six poems from **Amarendra Khatua**. The poet hints at nostalgia, change and washing away of memory with the same power as the gusto with which he alludes at the regenerative potential that life holds in its womb. He says, “**Dreams continue to regenerate in your hopes to return**”/“**Life is yet to unfold.**” A diplomat by profession, Khatua captures the emotions of displacement and renewal as two powerful motifs in his verse.

The contemplating self is meditating on the rapidly changing scenario of life, its relationship with people, place and time. But a fluid sense of reality also hints at his faith in the immense magical potential of time. Same sense of maturity is perceived in the poems of **Satya Pattnaik**, who declares to “**go up with my breath, defeating entire dreaded spikes of time.**” He believes that the poet is still looking for the choicest words to liberate his caged thoughts and ideas. A humanist, he blames the creator for making man incomplete, pitiable and vulnerable; he warns, “**God denies to walk with us**”.

Quaint but less subtle are the poems from **Chitaranjan Das**. His poems hint at the indeterminate fate of man alienated from the world beyond him. The mood is somber; and angst transpires into the image of a lone wolf and also as “**a dance of death under the starlit sky.**”

Debajani Tripathy's poems are prayers for a sign, a sign of reassurance in the innate goodness of man. She laments the loss of innocence and fervently prays for man to look inside for answers for the countless miseries he has brought upon himself.

Kumarendra Mallick is an eternal optimist. He sees life as an ethereal spectacle and a trajectory that is baffling and colorful like a rainbow in a rain drenched sky.

When poet **Hrusikesh Mohanty** says, "whatever it is, just the warmth I'm longing", the 'touch' hints at a mystical realization of a pervasive force. The mood is meditative. It also hints at a creative moment when delicate feelings, emotions and ideas transform into dazzling symbols and metaphors.

The same note of exuberance lingers in the poems of **Pradeep Biswal** as he says, “There is nothing like the last word in prose, in poem, in life and in religion”.

Dr. Prahallad Satapathy too declares his unflinching faith in life.



Ramakant Das stamps his faith in the enticing power of earth, its smell, sound and sight that make humans overcome the fear of the inexorable move of time and death.

Rohit Kumar Das celebrates creative process that mysteriously transforms “the cries of men, shriek of animals and the piercing sounds of horn, engine and siren,” in to subtle images.

Saroj Padhi’s Meghalaya is a romantic’s hearty tribute to the unblemished beauty of Meghalaya. It celebrates the landscape and the flora and fauna with youthful passionate eyes. Padhi also recollects love with nostalgia and connects the personal with the universal.

Sudama Chandra Panigrahi’s short poems unequivocally celebrate the beauty of life with its ups and downs as an eternal game. He wishes to *“snatch life from the jaw of death”*.

Dr. Sudhansu Das looks at life with a sense of detachment and conveys that the human spirit is chained to a set of ruthless rules that he cannot escape. Skeptical and ruminative, the poet ponders over man’s relationship to God and fellow humans.

Sukanti Mahapatra declares the triumph of life and hope over the countless tales of despair and misery that haunt mankind’s collective conscience. He says, *“Before slumber takes me, I sing a song of hope”*.

Nrusingh Mishra ’s banyan tree is a metaphor of life that alludes to it's false sense of rootedness in earth. The poet intends to hint at the impermanence of our relationship with the temporal world. He says that despite knowing death, disease and old age as inescapable realities of life, man is caught in the magic of the dreamlike show. The tone is ironic.

Three poems by **Rajendra K. Padhi** can be read as extended musings on the eerie and fluid nature of reality and the constant struggle of man to bring order to the flux called life. In “I stand alone”, the self is baffled by the presence of the empty garden “that bruised for flower,” and where “death was camouflaged in the contentment of love”. A master craftsman, Padhi has summoned the celestial and the sublime as symbols in his verse. A fragile translucent dewdrop simultaneously reflects the face, the wintry moon and the flowers, and momentarily like a surreal occurrence washes away everything to an icy womb. Dewdrop and snow are heavily symbolic of the sweeping power time and death hold on the mortal man. He declares, “no spring turning around in the land of snowing”.

Adyasha Das’s poem “Thoughts of sky” links the pervasive unfathomable blue expanse with the ever-changing reality of life. The mystery, color and intoxicating presence of the blue sheet are associated with “aloofness”, “hope” and “blush” of life. The sky is more humane with variant moods and gestures. “Chamber Music” is a journey towards the inner self. She says, caught in the swirl of myriad events of rise and fall she has not forgotten to listen carefully to a steadfast call from within that implores her to “stand the trial of truth”.

Kanak Hota

Editor

Utkarsa



Duple

Adyasha Das



1. Chamber Music

This ethereal walk inside, leaning on your love
Retracing my steps into my innermost chamber
The seething alcove deep in me
Where the soul-searching music blows along

An intense urge to remove my masks
Layer after habitual layer
How light I feel as they drop off
And I face you, bare to my very soul

The goodness falls off first, that lovely smile
The pleasant talk and loving concern
The image that the world admires
The storm of beauty and roses
All disappear as we walk inwards.
Must I go on?

The road ahead will writhe in wilderness
Darkness and negativity of betrayal and
defeat
The swamp of doubts that will suck you in
Shall we go on?

But I know I can't stop
I have to go on in this journey inward
You must know the dark pillars in me
The boiling cauldron of jealousy and intolerance
The volcano of subdued power
The symphony is unraveling all
This chamber music

Will you be there when the story has been told
Can you survive the trial of truth
To see the flower strewn pasture at the other
end
To repaint the mute shades with brightness
Will you dance with me to this eternal rhythm?

2. Thoughts of Sky

My constant companion, you azure sky
Teaching me the mantra of life
A parikrama of the journey on earth
Through endless trials and tribulations
To merge with the dust in the end
With you as my shroud forever.

The crystalline clear morning ,
adorned with latticed gold rays
Your unforgiving visage in the heat of the noon
Tenderness of honeysuckle on dusky evenings
Starlit nights and asphalt darkness at times
All your moods, just like life

Rain comes some days and touches us both
Cleansing the soul to look at you anew
Something which I forget to do
In the hustle and bustle of life
Though you unfailingly remain my alter-ego

When all is pain and misery, death and
destruction
You remain royally aloof
Gentleness dripping in sheets of blue
Hope in the fiery orange of dawn
Multi-colored mosaic of rainbows
The blush of rose in twilight

At some point in time as you change your robes
I write poetry borrowing your luster
Of incorruptible desires, translucent minds
Every day the desire to rise up to you
To find the right road in the labyrinth of life.

Bhubaneswar



Five Elements

Amarendra Khatua



Poesy - 1

it is summer time
when shadows crawl from the
north and wind blows from the south.
it is time to say bye to argentina, words
form like stones, sadness foam
in the mouth.
but space has to give in,
time must move on.
love and tears must mingle
for life to go on.

Poesy - 2

leave the whole azure sky behind,
the canopy of green tree tops
swaying in winds swathed by golden
sunshine. leave the avenues dancing inside
traffic of continuing life and endless noise of
seeking addresses, leave behind the collection
of happy memories and teary eyes
and it is time to return, always to a
new beginning and guiding feet
homewards!

Poesy - 3

you will leave behind love
that will grow like slithering
stones inside your heartbeats.
you will abandon faces, places
and incomplete addresses
and go, as there will remain so
many blank pages of rehearsed
memories not to be completed ever.
life is such a paraphrased journey
between our gathering relations
and still leaving for distances painted in
unwanted losses,
that tears retain philosophy of
rain drops and dreams continue to
regenerate in your hopes to return.

Poesy - 4

it is time to count
all the numbers
fading on the mile stones
never to be seen again. it
is time to seek the dreams
that cover acres of emotions
yet searching for identities
and will survive.
it is time to
leave and throw the dead
stems and wait for all of you
again in flowering season

Poesy - 5

love had nothing to do with
the carnage. you killed me
inside warless memories stolen
from our own mutated dreams. now
each petal that grows inside
the garden of lurking silence,
blinks with eyeless tears. i
suffer and your shadow falters,
yet never disappears.

New Delhi
India



Five poesies

Chittaranjan Dash



1. The wolf

Can we measure the loneliness
of a wolf that travels at night with
the moon in between its teeth?
What all goes inside its head as
it saunters through the dark mouth
of forest brushing the ghostly trees?
Does it know, how beautiful it looks?
A solitary child of the very dark night.
A dance of death under the starlit sky.

2. Rendezvous

When did we last meet?
Did we, in our thoughts and dreams
That collided at one point of time
was it dark and cold at the bend
Of the road where unsheltered
Dreams shivered in despondency
Or in that bleak autumn evening
when yellowed leaves were
Writing in blood their own elegies.

3. Relationship

Smash my ego with
compelling conviction.
I am sure you can do it
with much panache
Like the dinner set that you
destroyed like a drone
That evening with your
words and my hands.
Alas, my ego is bloody clay
that kisses the potter's hands
Molded like a baby,
a tabula rasa is born for you
To smash me again to
smithereens on ground
Where your shadow looms
large with a cradle in hands.

4. Blank existence

It is not that I think all the time.
Sometimes, I just stare into nothingness.
And I remember being glanced at by
Thoughtful eyes that carry my reflections.

5. Loneliness

Let me guess,
how easy it is to be
All alone by
oneself in a
Sea of cacophony
in a sky of fluttering
Do I shut myself
like a lonely molecule?
In a swirling mass
of colliding laughter
But it happens.
Some people are utterly alone
When I talk to them
they seem perfectly fine
Like the visible patterns
on a modernist's cerebral work of art
No, well, it could be the dicta
of a statesman delivered from his plinth
I mean what we see, we believe
don't we, don't we
Until one day,
they are lost.
Completely lost.
Lost to themselves and to the humanity
And we realize,
they were alone.
Like our very nakedness
before the mirror
Pitiable, pathetic
creatures of voluminous aloofness.

New Delhi, India



Verse Troika
Debajani Tripathy



1.

My soul is tired
Eyes are burning
Lips parched with thirst
But I will wait
I will wait in the darkness
In the light,
In silence,
In the crowd
Will you come?

Will you come and
Touch me like
The morning dew,
The fire, the snow,
The last ray of Sun,
The first drop of rain.
Like a gust of wind,
Like the smoke.
Your hand on my eyes, my lips
On my limbs, on my soul
Will you?
Will you??

2.

Light has been shadowed by the darkness
voice echoes another voice
I can see only melliferous tongues
wagging, surrendering
where are all those men
loner, out casts, wired, losers ?
Oh I have to go out
to search in the dark alleys
they are sitting there
heads hanging in shame, grim faced
tongues cut off, eyes poked
in chaos and mayhem
I have to tell them a story
the story of the naked king, his invisible attire
and of the little boy!

3.

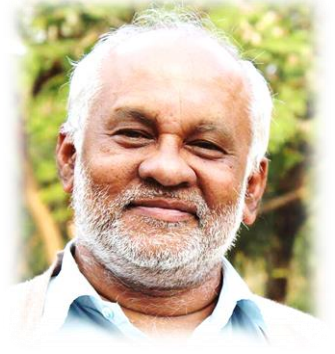
The sun its jaw clenched, watches
The morning is slowly simmering
She is sitting with her legs spread
Washing the blood stained night
Her shadow hides many such nights
The lines on her forehead
Become more stern and deep
In the earthen pot germinates her fear
That is sitting in the balcony
She waters it
Washes the stain too
Neither the stain goes nor the fear
She carries the blood stained night
Like the camel in the desert!

Idaho Falls
Idaho



Twain

Hrushikesh Mohanty



Poesy one

Wait, my long wait
For the touch enigmatic.
I wait and wait
For my touching mystic.

Let it be
Let it be that way.
The only way
For me is poetic.

I sing and sing
The song of my waiting
Being a stone and stoic
For your touch
Oh, my mystic.

I wait, will wait
As long as it wants
For the touch it reveals.
My waiting
scintillating and meditating
For your touch
My cherished waiting

Poesy two

Will you, will you hold my hands
Once, atleast once
Before you say me bye
To my dead-fish eye!
I know you brooding -
Never never that be.
It's just ok to hold, to hold my hands
and put, put please whatever it could be -
Flowers, stones or even pinch dusts
Whatever it could be, it's just the warmth
I'm longing
else for me now nothing have meaning!
Hold my hands tight for once
Before I leave, before I leave.

Hyderabad



Trinity
Kumarendra Mallick

1. Shadow

Strange is life,
Strange things happens
all around us...
I can't simply believe
wind that uproots mighty trees
has ever pushed the weightless shadow
even one inch

No fire however deadly
can't burn the shadow either;
no one has ever seen
the shadow getting drenched
by torrential rains nor being washed away
by the fearsome flood

Ever a friend of light
shadow delights every kid;
it takes funny shapes
and frightens even the brave,
often mothers fear and hide their kids
from the evil eyes of the blind shadow!

2. Unreal is more real

Diamond once in fire
the luster vanishes into cinders,
yet isn't diamond most precious?

The mirage in the desert is an illusion,
but does it not lure the thirsty
from life to a sad twilight?

Painted on a dark cloud
don't the deceptive colors
create the miracle we call a rainbow?

It is neither the shadow nor darkness
that misconceives the unreal;
it is light that plays truant in world so real!



3. Two dots

Joining two dots
can anyone make a sketch,
perhaps not,
but that is what a tiny bird does
in the vast canvas of the sky.

The light too travels
from one heart to another
through the gates of two pairs of eyes.
Hope climbs the high peak
in incremental steps one at a time.

A poem is linked word by word,
a song by note to note,
a smile by a smile, truth never by a lie,
on the sands a line by a snail
and doesn't life emerge
from mother's dotting heart!

Kumarendra Mallick,

An IIT Kharagpur graduate and a Shanti Swarup Bhatnagar awardee, is a scientist by profession and has retired from National Geophysical Research Institute, Hyderabad as a scientist (Director's Grade). He writes poetry, both free verses and short poems of Japanese genre, as a hobby. He has authored four books on geophysics and a poetry anthology, 'Letters to an unknown friend and other poems.' Mallick was editor of Your Space of Muse India from 2007 to 2012. He has published many haiku in international haiku journals.



The Witness Nrusingha Mishra



Tucked in my sub-consciousness
I frequently dream a huge banyan tree
Floating in space unhindered
I, sitting silently under this tree
with eyes closed imagine Lord Buddha
Under the peepul gazing at the sick, old and deceased
Childhood memories of this banyan
inspire me often to move to fourth dimension
But only see the unusually calm all-pervasive darkness
in sound sleeping position
Flashes of illuminating light rarely appear and swiftly gone
Leave behind a deep sense of amazement about the creation
Night breaks with dawn and the dream vanishes
and sound sleep does not persist
New day arrives and I see that
the banyan tree does not exist
What is the truth, recurring dream or the calm darkness
or this new substitution?
None of this is true and something
ever existent is true behind this perception
A massive cyclone came and hit my dear banyan
with an unbelievable powerful impact
Demolished its widely spreaded branches and dislodged
its strong adherence to the Mother Earth
Legacy of its magnanimity in giving
shelter and solace will enliven all beings in their heart
I remain as sole witness in all my changing
three states beholding the truth behind the banyan tree fact

Germantown, Maryland



Sea of Silence

Dr. Prahallad Satapathy



At times silence connotes nothing
just a mute sculpture erected by time,
lips cease whispering
butterflies stop buzzing,
birds neither chirp nor do
they flutter wings,
I feel suffocated
I stare at nothing and nothingness
stares at me,
I feel spaceless
I search for rope to hang the sky
against a deeper void, growing
each day with in me,
Am I nurturing a fear
am I wombing a wound
am I suffering from a sense of
nothingness?

who shall come to my rescue?
poetry, those helpless words
devoid of companionship
painting, those shapes greedy after colours,
teastall gossiping,
all boring and mundane, boiling down to
kissa kursi kaa and electionering,
I am closing my eyes,
faces are reappearing,
I am closing more of my eyes
more of my faces again reappearing,
cacophony of silence,
hustle bustle of leaves,
buzzing of dragonflies, whispering of lips,
sound thundering against ethereal shores,
a new sea of silence finally emerging.

Balangir



Trine Rajendra Padhi

1. I Stand Alone

I stand alone
In a queue of thoughts
Understanding nothing
Of a relation
Between you and me,
Though last some years
Time didn't move
In a space.... so little!
The garden we grew
Bruised for flowers
Not known to my wisdom
Death was camouflaged
In our contentment of love,
A bad winter kept us apart
You now flow around me
As vapor of veil
Implores a vacuity
When dreamily I girdle
On your face,
I find a smoke
Barely seen in darkness.

2. I Trembled In A Dew Drop

I trembled in a dew drop
Beaming from a leaf,
The wintry moon
In deeper blue
Gleams in its womb,
The shadowy petals
Luminously swell,
I find me in layers
Reflected to sway in wind
The moon, the flowers and me
Slide so faster on the icy floor,
A bed ensuring fall
A limpid image never seen
Swaying in my eyes,



Tossing on each other's head
Caress softly each other.
Alas it could not hold me
The wind's willful error
Fevered us in a storm,
We were ripped apart
The lavish of joy soon undone
The charm quickly goes far,
I walked deeper in to dark
Smiling back at emptiness
Dispersing me in solitude.

3. No Spring Turns Around

I fly in a dream of caressing color
But the nipping frost covers my
face
The garden is a sea of snow,
No flower around
My butterfly-soul tend to love
The glory of summer,
But the woodland rivers are frozen
In the perennial winter,
I am vexed to gnaw a miracle
Sliding me, splitting me to wonder
I sit leafless.
In my happy youth
I bore the music of rivers
All feelings of vernal green
Now I stand and gaze
No spring turning around
In the land my snowing.

Bhubaneswar



Deuce
Ramakanta Das



1. TO AN UNWILLING READER OF POETRY

I should gift you
My passionate musings
Of compassionate words
In fine rhetoric and prosody
I said.

'What'll I do with them'
You asked

Recite them;
They'll embrace you
In a cosy warmth.
Speak to them;
They'll paint a rainbow
On your blank sky.
Squeeze them;
Tears shall ooze out of them,
Share with them;
They'll close you in
With life's abundance.
And trust them;
They'll never fail you,
I replied.

THE GRASS-FLOWER

For years i have been walking
on the familiar
and not-so-familiar
paths of the city.

The hissing of the automobiles,
the rustle of the brisk feet
on the cemented pavements,
the whispers of walkers and
the whistles of the traffic police
independent of the honking of
speeding vehicles pierce my ears.
And the extra-redness of the *gulmohar*
from the side-walks hits my eyes.

Over the years
perhaps i have not cared
to discover you,
my pretty grass-flower,
I now suddenly behold
you, in full-bloom
at a season-less time
at my backyard.

As time changes its shade,
dusty and sweaty days
get fossilized into
unidentified pages of history
and starry and lonely nights
evaporate together
with the morning dew-drops.

But, you, my tiny grass-flower
metamorphose yourself before my eyes
into the significant dimension
of Krishna's cosmic image,
full of ethereal magnificence
and earthly fragrance.

Ah, you pervade the vastness
of my world, my sky, my dream
in a helpless moment.

Ramakanta Das

has done **Masters in English Literature** from Ravenshaw College, Cuttack, Odisha. He taught at a college for a few years, before joining as an officer in the Parliament of India. At present he is working as a Joint Secretary in Rajya Sabha, the Upper House of Indian Parliament. His first collection of poems, *Passionate Musing*, was published in 2005. His second book of poems *Grass Flower* was published in 2012. His third and fourth book of poems *Anticipation and In Retrospect* were published in 2015.



Trio

Rohit Kumar Dash

1. THE POETIC SEARCH

My creative soul takes wing
and flutters in the sky
The explosive sound of a big bomb
then makes it fly.

Here finishes the earth
in mutual quarrel
It says
And goes up and up
Till it reaches very high.

The creative earth gained over
The poetic search still flutters
again above so high
Alas ! But with wounds,woes and sighs
Do not know why ?

2. SILENCE

Where all these sounds go
The cries of men
The shriek of animals
The piercing sounds of horn,engine
and siren
They all finally mingles in air
And turn in to silence.

Where really all these sounds go
Does somebody swallow them up
And when all these disturbing noises
vanish
Silence starts disturbing
Does silence has its own language
Really have a voice.

Now ,listen it
Speaks up.



3. THE BLOCKED EMOTION

Events occurred in its own
chronology
Images were imprinted as well

Thoughts pierced
in to mind
disturbing heart and soul
waved formed in the air
water ,ocean and in the oblivion
As well
and some thing emerged out
finally
peeped its feathered head
from an egg
Like a silk worm from
the cocoon
like a butterfly from the moth.
As if the melting of a cloud
Pouring rain.

May be those were our
Blocked emotions
Of which the generation was
Thoughtless for centuries
Together.

Bhawanipatna



STAR SHADOWS

Saroj K. Padhi

Long back you said, "A mid-Summer sun
burns me as you move away",
not knowing how and why
so terribly
a red moon of memory
scorches me deep within
like an engulfing forest fire
that spews ashes of anguish into air
to settle at last like black soot
inside a tall, old city chimney tower
that blackens the cells of our blood
with dusts from its dying desire.

As I look at you now
thro' the holes in my heart,
the spectre of your beatific face catches fire
from the beams of a red moon
to flash upon the aging body
of the red bricks of Ravenshaw
that inspired us once
to catch moving, singing stars
while rolling on a soft, sprawling lawn
with some moments of seriousness
and more moments of sheer fun;

where we bled too like two injured doves
with sighs and promises of transmuted love
till we into the arms of a scented herb we fell
that blushed in the heart of the amorous quadrangle
to finally merge and mingle
into the lush green of the juvenile grass
before we bloomed as two sad buds
from the twigs of a a jasmine plant
with roots caught in roadside trash !

Where are those stars?
Where their lips of deep red on faces of roses mild
that kissed the silent dew
on grasses suddenly grown wild ?
Where is their half-lit magic bower under which we dreamt
and ate on each other's dotty fantasies till the moon
into the arms of sands, wildly leapt?

The shadows of stars move now in search
the time of that butterfly that kept us awake
to morning dreams,
as we walk across the lawn of graying flesh now
to the door of an amnesia
where we can undress and dance
like newborn blossoms
under a light Winter wind's wild euphoria.



Meghalaya

I have listened to you, Meghalaya
in the music of ceaseless showers
that soaked our feathery July bodies
like petals of rain-drunk flowers;

in the continuous shrills of insects
singing from deep ravines and jungles
where shadows from huge rocks
hide bodies behind thick brambles;

I've seen you, Meghalaya
indolently leaning on smiles baby pink
on faces of long rows of jasmynes
that like a galaxy of stars, softly wink;

in the two dried-up trickles of tears
that were lost before rolling down
the eyes of Seven Sisters Water Fall
under a dry November Sun's frown;

I have smelt you in the spray of lavender
along the waist-line, in the body of white
orchids inside your green braids that held
me breathless during dark, half-lit night;

I have tasted you in your caves where
you dripped honey of endearing darkness
into our souls hungering for adventure,
and in bits of cinnamons' woody fragrance;

I relive you, Meghalaya in morning dreams,
In many sounds of music from your streams.

Cuttack



Abstract painting Satya Pattnaik



I am loitering
In the wonderland of time
With pockets full of
Saddest thoughts
On my way of journey
True I collect
Diamond and pearls
Sprinkle dust of golden desires
Over it
To glitter the garden of life
But alas !
My luminous happiness banks
Only disappointments
Sorrowful summers
Hurt and broken hearts of birds
yes
Many hearts I earn on the way
Many smiles I live up
Still I
Get paralysed in a shady corner of mind
With venom and truth both
Painted over it
Now I am an abstract painting of time
My pains feather out
To fan my happiness
Scattered dusts of wounds
Are with fearful spikes
To hold my bleeding heart of time
Still I paint sad and sorry
To shine forever
Bloom and breed
To down the beast of mind
Go up with my breath
Defeating
The entire dreaded spikes of time

Please no tears

When I see a tearful morning
Feel as if flowers
Fade
Frontline of move
Withers
Every step tread on to a stony road
Heart heavy to move on
In the cauterly of morning sun
As if all our senses
Numb
journey dies before it starts
Unable to laugh with imagination
Not able to fly with the feathers of flying
birds
Green grass shrink with fears
Feel as if April stands
In front with mid day sun
To kill the moist buds tiny petals tender
leaves with its burning finger
All the morning's moves get iced
When tears roll down
With good morning sun
God denies to walk with us
No grace he grants
Only April stands
With height of warm to
Figure our senses of fears
So please no tears.



Tercet

Sudam Chandra Panigrahi



1.Hope

A tiny seed
lies buried,
inside dry earth,
Life, it tries to search
Inside nothingness
of the soil,
that covers.

When pregnant clouds coalesce
in the azure sky
thunder slashes
wind lashes
turning everything black.

It pours on the earth parched
slashing without any rhythm
yet producing a mellifluous song
thoroughly drenching the earth.

Silently,
Life whispers
in the tender ears
of the pod
to pop up
gently.

In no time
two nouveau leaves
sprout
parting the pod
to savour the aroma of life
brought by the wet breeze.

A little hope
takes wing
flies upward
and upward
as time ticks.

2.Life on rough terrain

At times
Time leads life
Along rocky terrain
Where sweet tastes bitter
And feeling-better
Goes away like mirage in summer
Withdrawing becomes impossible
Like going ahead.

From every direction
Piercing wind blows
while a storm brews
or an avalanche awaits.

Sometimes life surrenders
At times plods on
while time ticks along
Only a feeble light emerges
To overpower the darkness
And one reaches Everest.

3.Life plops

Life walks a bit
plops on the ground,
picks up bits and pieces
that glare
and rumination begins.

If mom sees
mouth gets finger cleaned
life gets a kiss
or a pat on back
and a lovely relations
thus begins.

Jharsuguda



Ternion

Dr. Sudhansu Dash

1. Let's be Strangers

Close your eyes
 Open again
 What use pretending friends
 While the smoke of sweet enemy
 flowing in our veins.
 Come across my heart
 Drive a knife.
 You will find the smell of a hypocritical blood
 In the sip of a coffee from an imported cup.
 For heaven's sake
 Let not compel a 'bad trust' to be a thread
 Between us
 Close your eyes again
 Just to know
 We are strangers to one another
 The yellow leafs of the stormy sky
 No storm, no rain
 When we close the eyes
 In the forest of humans
 All is dark and invisible.

2. Painting a dark night

She transcends all the understandings
 All conspiracy to touch and perceived intelligence
 Memory fails to bring me back
 Space forgets its position of what it waits under its
 thoughts
 The cross returns of darkness with another darkness
 In the eyes of the mirror.
 The bed becomes the centre of an unknown
 knowledge
 The fusion of the divine with the human
 Reality woven under the impressions
 To weigh the morning
 Vibrating in the eyes
 Nearing the time beyond everything
 Unfamiliar to any distance
 Between two antique calmness.
 Choosing rather to be alone
 Than surrounded by people who pretend to care
 Her unmanageable passion to be silent
 Merges in her shivering art.



3.A flying without wings

Neither suffering nor joy
 She flies without a destination
 With her un hunted beauty
 Belongs to none, makes none her own
 Yet unseparated every moment
 with her closest distance
 None can frustrate her
 As she has no ambition
 None can see her
 As she does not appear to the mortal eyes
 She flies with her invisible heart
 To all the remote corners of the universe.
 Everybody busy with the head
 The smokey eyes horized
 In search of some stones and papers
 From the city street.
 No fragrance comes from their plastic hearts
 Who has such compassionate heart
 To recognize her hidden beauty,
 To listen her silent melody?
 All doors are closed
 But she waits with all modesty
 at the door step
 Lest your sleep be broken.
 Waiting to enter just for a silent consent.
 In the clamor collecting darkness
 She loses herself
 Creating no identity
 Perhaps this is the trick of her life
 To fly without wings.



I WANT TO...

Dr. Sukanti Mohapatra

I want to fly away
on the wings of golden hope
and dive into the depth of
a sea of tears
to look at a smiley face above me.

Thousands of moral prisons
millions of inns of love
can never keep a mind
boundless.

The broad ways of devotion
and calm prayers of a morning
sometimes fills the legs and hands
with tiredness.

The sun loses itself
when time calls it back
and the day dies instantly.

The drunken night comes
and mates with darkness
and dew sheds tears in silence.

Walking along the mountain path
the flower of life turns a stone
and dreams flow like a hot spring.

On the concrete road of civilization
near the milestone of progress
someone throws a newborn daughter
and a blind man passes by.

Before slumber takes me
I sing a song of hope
in a croaking voice
betraying the uncertainty of the
following day.

Still life is expressed in a new language.
That's why
I want to fly away
on the wings of silvery hope
and look at a smiling face
from under the sea of tears.



My Song

A suffering
Gets extinguished
As mind matures
Every passing day.

I find my name
Engraved in a stone heart
Open for furies of wind
And rage of rain,
For dirt, dust, sunlight
And yes
For admiration of
Adoring eyes.

Still it hurts not
time's plaything
may vanish with time
I care not..
As I've left it
Long ago
In search of a new one
Among glinting stars.

Consumed by
So many years of
Fruitlessness and
Exhausted by tears
I walk through
The sunlit bank of
A shimmering brook
Of creation
Of aspiration
Of love unburdened
Of longing elevated.

And I sing to my spirit now.

Bhubaneswar



There is nothing like the last word

Pradeep Kumar Biswal

What is the need to say that
there is nothing like the last word?
The meaning of all arguments
And conclusions drawn
in the absence of arguments
will ultimately be hidden in
the blindfolding of relativity.
All that has ended will be narrated again
In the tales of nannies
and stories of *vetalpanchabinshati*.

At the end of each road
Begins another road
which spreads
in a different direction
and with a new possibility
the journey starts again
towards the limitless horizon.

There is nothing like the last word
in prose, in poem, in love, in religion
in death or in salvation
the rest of the story
remains in the uttered words.
Perhaps the poet is destined
for another birth.

Both ,Translated from his Odia poem
by
Dr Gopa Nayak



Confession

I have got hurt
stumbling on the path
time and again
I have got hurt
falling in love
time and again.
I have accepted
everything
in the path of life
I have considered them accidents
my destiny, from which
I cannot escape.
Invitations come from everywhere.
Somewhere behind the receiver
silence makes
everything topsy turvy
and somewhere
the shine of the silent gaze
ignites fire in the blood
the damsel of silence dances
makes me dance and
keeps dancing for eternity.



Shree Jagannath Temple - Conservation & Protection

Darshan Panda



Shree Jagannath temple is the holiest of holy shrines of Hindus. This Grand Edifice is the highest temple in Odisha and probably, the tallest living temple in India. This splendid temple dedicated to Mahaprabhu Shree Jagannath was built by king Chodaganga Dev (1112-1148 AD) in Shreekshetra Puri on the east-coast of India. The exact geographical location of this temple is Latitude 19° 18' 17" and Longitude 85° 51' 39". This super structure is constructed on a 20 feet high elevated platform from the ground level. The temple (214 ft. 8 inches high from the road level) is a fine specimen of the 'Pancharatha' style of Odishan temple architecture. Superior quality Khandolite stone was used for construction of this imposing edifice. This architectural marvel has been declared as a monument of national importance under the Ancient Monuments and Archaeological Sites and Remains Act, 1958 by the Government of India Notification No.2/34/ 72-M dated 3.2.1975 published in the Gazette, Part-II, Section 3 (ii) dated 23.2.1975. This magnificent edifice was covered with a thick coat of lime plaster during the reign of king Prataprudra Dev of Suryavamsa to save the structure from ravages of nature, saline weather and wear and tear of ages. (Rajendralal Mitra's Antiquity of Orissa) The temple was covered with lime plaster during the period from 1504 to 1532 AD to prevent further structural damages mainly caused by the stress corrosion of iron clamps and dowels used for reinforcement of the structure. This was due to the oxidation of such metals caused by penetration of saline atmosphere xxx observes, eminent scholar Chittaranjan Das. (Some Aspects of conservation Shree Jagannath Temple - 'Shree Mandir', Car Festival issue, 1991). An inscription on the wall of upper floor of Shree Mandir Garbhagruha says that the temple was plastered in the 28th Anka (1778 AD) of Maharaja Birakishore Dev.

According to the sources of Archaeological Survey of India, some works were done for the conservation of the temple during the period from 1713 to 1718 AD and the temple was covered with lime plaster during the period from 1763 to 1768. All these works have been done to save the temple from decaying process caused by saline atmosphere.



The Government records show that during the British rule some works have been done for the conservation of this temple at the time of Raja Ramchandra Dev (1817-1855 AD). It is understood from Shree Jagannath Temple Administration sources that when Rajkishore Das was the Manager of Shree Mandir (1903-1911) some works were undertaken for the conservation of the temple. Seeing the plain smooth surface of the plastered wall of Shree Jagannath temple, western scholars like Ferguson commented that the huge temple structure was plain because there was degradation of artistic skill of Orissan artists who built magnificent Mukteswar temple in the 8th century, Rajarani temple in 9th century and Lingaraj temple in 11th century. But this was proved baseless when the deplastering of the temple unveiled the intricate artistic carvings on the outer wall of the temple.

By enactment of Shree Jagannath Temple Act, 1954, the Odisha Government entrusted the Administration of the temple to a statutory committee constituted under this Act on 17.12.1960 for proper conservation and better management of the temple. This Shree Jagannath Temple Managing Committee has undertaken some repair works of the temple in the year 1969. In 1972-73 a crack on the upper part of portion joining the main temple and Mukhasala and rain water seeping there were observed. The Temple Managing Committee requested the Archaeological Survey of India to take up necessary steps for its repair. The Archaeological Survey of India (ASI) experts headed by its Director General visited the spot and took necessary steps for its repair. In 1973 the A.S.I. constituted an expert committee headed by its Director General M.N. Despande for conservation of Shree Jagannath Temple. This Expert committee and Temple Managing Committee decided to entrust Shree Mandir conservation work to the ASI in 1974.

Puri Jagannath Temple was declared a National Monument by the Government of India on 3.2.1975 and the ASI took over responsibility of the conservation of Jagannath temple. In accordance with the direction of the Orissa High Court, an agreement was made between the Shree Jagannath Temple Managing Committee and the Archaeological Survey of India on 22.8.1979. By this agreement the conservation of Shree Jagannath Temple, its Kurma Bedha, 95 subsidiary shrines in the Bedha, Meghanad Prachir was entrusted to the Archaeological Survey of India (ASI). The experts of the ASI opined that removal of the thick coat of plaster was necessary as the plaster had become spongy and porous and failed its purpose of



preventing leakage of water. Rather the plaster had put heavy pressure and weight on the temple. Accordingly the ASI took up deplastering of the temple and its subsidiary shrines. Dr. Ajothya Das and some other persons filed a case in the Orissa High Court in 1978 against this deplastering work of ASI complaining that deplastering of the temple will cause damage to the temple structure due to bad effect of saline climate. The Hon'ble High Court by an Order stayed the deplastering work. The stay order was vacated in 1985. An appeal was preferred in the Supreme Court of India challenging this and the Hon'ble Supreme Court rejected the plea in 1986. So the ASI resumed the deplastering work after about 7 years. The deplastering work undertaken by the ASI unveiled many artistic and iconographic. on the outer wall of the temple. The wealth of sculptures and decorative designs unveiled by deplastering presented the temple as a veritable museum of art and architecture. After deplastering beautiful images of Siva, Brahma, Kali, Ganesh, Nataraj, Surjya and 24 forms of Vishnu came to light. Archaeologists say that 24 forms of Vishnu are not depicted in any other temple in India. In course of deplastering the main temple was found to have been plastered having nine distinct thick layers. The cracks, structural weakness detected were repaired and replaced by newly carved stones.

While the deplastering and chemical treatment of the deplastered wall of the main temple and subsidiary shrines were in progress, a huge piece of stone measuring about six tonnes fell down from the Amla Bedha of Jagannath temple on its western side on 14.6.1990. The expert committee recommended for filling the void by fixing a new piece of stone. Good quality khondalite stone block was procured from Tapang of undivided Puri district and after proper dressing and carving as per the original design, the new piece was brought inside the temple Bedha and lifted to a height of about 180 feet by heavy lift, iron ropes and jacks and placed in the original position on 28.2.1991. On 13.8.1992 two pieces of corbel stones weighing about one tonne fell inside Garbha Gruha in front of Ratna Simhasana. This created grave concern in the minds of the devotees and gave rise to suspicion at Government level and in the minds of public alike about the sincerity and efficiency of the A.S.I. regarding protection and conservation of the Grand Temple of Shree Jagannath. The very next day on 14.8.1992 Chief Minister Shri Biju Patnaik urged Prime Minister Shri P.V. Narasingh Rao to take immediate steps for protection and safety of Shree Jagannath temple. The 'White paper on repair and conservation of Shree Jagannath temple complex at Puri' placed in the



Orissa Legislative Assembly in 1992 by the Orissa Government reads "Hon'ble Chief Minister vide his D.O. dated 14.8.1992 requested the Prime Minister to direct the Director General of A.S.I. to rush to Puri immediately with a team of experts to make an on the spot study and take up the repair work including preventive measures as a safeguard against recurrence of such accidents. The timely intervention by Hon'ble Chief Minister set the A.S.I. on its heel and toe; a team of experts headed by the Director General, A.S.I. reached Puri on 15.8.1992, inspected the Garbha Griha where the last fall of stone had taken place and as an emergent measure provided support to the interior abode of the holy deities by erecting scaffolding on all sides." In coordination with the Central Government, experts from different parts of India were invited to examine the structural stability and other problems relating to conservation. On 13.9.1992 an expert committee comprising experts, scientists and engineers from Structural Research Centre, Ghaziabad, Central Building Research Institute, Roorkee, National Geophysical Research Institute, Hyderabad; Indian Institute of Technology, Kharagpur and Regional Research Laboratory, Bhubaneswar, Archaeological Survey of India and Orissa Government examined the temple and determined the course of action and steps needed for repair and conservation.

The Expert Committee stressed that the Deities should be shifted from Ratna Simhasana in order to facilitate repair of the Garbha Griha. After much deliberation it was decided that the Deities would be shifted to a new temporary pedestal. A temporary pedestal was constructed below the 'Anabasar Pindi' near 'Bhitarkatha' or Chandan Argali in Jagamohan. The Deities were shifted from the Ratna Simhasan to the newly constructed temporary pedestal on 29th November 1992 noon. The repair and conservation work was taken up on a war-footing from 4.12.1992 and the 'Garbha Gruha' was handed over to the Temple Administration on 31.5.1993 after completion of the repair and conservation work. Mahaprabhu Shree Jagannath, Devi Subhadra, Badathakur Shree Balabhadra and Shree Sudarsan were not on the Ratnasimhasan in Shree Mandir from 29th November 1992, Sunday to 2nd July 1993, Friday. During this period Shree Jagannath's Snana Jatra, Rath Jatra and Bahuda Jatra were celebrated. The deplastering and chemical treatment of the main temple undertaken from 1975 were completed in 1996. In the meantime conservation of Mahalakshmi temple, Bimal temple, Nrusimha temple, many other subsidiary shrines in the Shree Mandir Bedha, the Garuda Stambha in Natamandap, the kitchen of the temple have



been done by the ASI. Recently fall of a stone block from the Paschima Dwar Gumut (Western Entrance Gate Dome) and serious damages detected in the Simha Dwar Gumut (Lions Gate Dome) have created suspicion in the minds of the public as well as some sections of the Sevayats, of the temple about the sincerity of the A.S.I. in protecting the Shreemandir. But work for the repair of these damages have been taken up immediately by the A.S.I. Every year during Ratha Jatra period when the Deities are in Gundicha Mandir, the Garbha Gruha of Shree Mandir is being meticulously examined and necessary repair and conservation works are being done by the A.S.I. There might have been some lapses and slackness in taking adequate measures for conservation of the temple here and there. Simple conservation and repair works will not serve the purpose of protection of the temple. In the background of terrorists onslaught on Akshar Dham in Gandhi Nagar, Parliament House, Kasi Viswanath temple in Varanasi and Taj Hotel, Nariman House, Oberoi, Trident Hotel and Chhatrapati Shivaji Rail Terminus in Mumbai, possibilities of external aggression on Puri Shree Jagannath Temple cannot be ruled out. So adequate measure should be taken for the safety and security of Shree Mandir. This is the urgent need of the day. Shree Jagannath temple is not simply or tower of beautifully carved stones. This is the 'Bada Deula' - the 'Grand Temple' majestically enshrined in the heart of the son of the land. The pages of history show that never in the past any ruler and administrator of this sacred land have dared to neglect this shrine. They are very much conscious that any negligence towards this Grand Edifice will surely throw them out of the throne by the people of the land.

Darshan Panda is a researcher at Central Rice Research Institute(CRRI),Cuttack.

He is also a poet and has published many poems in national and international arena



Organizing meeting on Poet Sarala Das

Bijoy Mohan Misra



After Panini put together the discoveries of the grammar of Sanskrit language, India's contributions to literature reached lofty heights. The quality and amount of contributions are unsurpassed in the world. Panini captured the lyrical nature of the human expression and helped the writers to produce word structures of complex thoughts with brevity and precision. The momentum in creativity continued at least until 800 AD when Arab invaders got track of India's wealth and scholarship.

The incursion of foreigners and the news of atrocities segregated the country into smaller units leading to the development of regional languages and culture. In place of Sanskrit, Tamil, Pali and Prakrit, the country developed more than a dozen of local languages with their own grammar and script. Many of these languages were in popular use even earlier, but there was sudden progress in developing scripts and calligraphy. This was about the same time when English language also came to be formalized.

While the earlier poets and writers had created the foundation of India's culture through their massive contributions, the new writers in the regional languages took the liberty of rendering the stories and the philosophical discussions in the local context. A strong mythology based folk culture existed among the masses and the new stories from Sanskrit literature got woven into the popular culture. Such fusion produced extremely colorful renditions of stories through arts, music, dance and drama.

In Orissa, a poet born in a low-caste farming family took upon himself to retell the story of the epic Mahabharata through the local language Oriya. It is believed that the Sanskrit text of Mahabharata was written in several segments at different times and compiled together by oral singing. To handle the twenty four thousand stanzas in eighteen *parva* (sub-book) must have been a monumental task. He wrote it for the everyday use, possibly with the goal of education. He used an unstructured meter that was in use in folk singing.



While it is the first complete regional rendition of the great epic, one enjoys the new poetry through its originality and folksy mapping to the local culture. The complex plot is rendered like an improvised piece of music where the poet could move on his own trajectory to tell the local stories and rejoin to the flow in the main plot at suitable turning points. The artistic nature of the work is beautiful and creative. Poets imagine, Poet Sarala Das saw Orissa in his Mahabharata. Many other poets have followed him in rendering epics to the local languages, but none has rewritten to set the material in the local regional context. It is creativity of a high order!

While I had known about the poet, I bumped into his birth place while I was on a relief trip in the coastal Orissa in 1999. His humble abode fascinated me and I read him more critically. I translated a section from his book to English and it was incorporated to a book on Krishna published by the Oxford University Press in 2007. Through his imagination, the poet created new myth in connecting the old deity Jagannatha of Puri to the mortal remains of SriKrishna of Dvaraka. Though a myth, it is sometimes taught as "history" in textbooks. Poets do wonders!

My efforts to create a biography of the poet has not been successful. Nothing is known about him except his birth place and the birth name. Because the poet deviates freely from the Sanskrit text, he makes a case that he was writing under the command of the local deity. He continues to plead ignorance and humility possibly to escape the criticism to his liberal thinking. He disguises his revolt against the existing social order through the puns of poetry and the cover of the context of the story.

Being curious about the poet, I had thought about initiating new research about the poet's life as we may discover through analyzing the poetry. Dr. Natabar Satapathy, an expert in Oriya literature and a retired Professor of Oriya had agreed to help in the effort. He had convened a meeting of a few selected playwrights, language scholars and musicologists to brainstorm and to help create a path forward.

Dr Laxmicharan picked me up early in the morning. I had to go a gentleman's house to pick up some papers connected to our home at Cuttack. After finishing the task, we moved on to



a place called Sarala Bhavan a special building in Cuttack created to host meetings and performances connected to Poet Sarala's literature. I was happy with the effort of the local organizers to put together a memorial building. It was an auditorium hall with a few side offices. We met in one of the Conference rooms.

We had Dr Khageswar Mahapatra, the eminent linguist from Shantiniketan, who had specially come for the meeting. Then we had Mr Babaji Patnaik, the dramatist, Mr Ajoy Misra, the writer, Prof Udayanath Sahu from the University, Mrs Suniti Devi from the Doordarsan, Indian TV. Also we had Mr Barada Prasanna Tripathy, a young movie Director and Dr Laxmicharan. The discussion centered on any strategy we might create to help create a docu-drama on the poet researching material from his writings.

The table was rich with experience and knowledge. Reconstruction of a bio however is more archaeological. We have to have the boldness to extrapolate from small traces to a tangible story. We have to know the history and the social system during the time the poet lived and help create how he might have moved in life. Though he claims otherwise, he certainly had tremendous competence in Sanskrit and other streams of knowledge. We have to guess how he might have prepared himself to undertake the grand task of rendering Mahabharata in his own style. Besides his training we have to map his association and family. The majestic work could easily be the effort of a decade.

We settled with a decision that a small group of scholars would research and select about a dozen episodes where the poet significantly deviates from the original story line. The assumption would be that the episodes might have something to do with the poet's personal life. A small group of writers would analyze the selection and make a chronological selection. They would write a screenplay and we would use the lyric for each episode to depict the story.

Though the steps appeared complex and challenging, we agreed to complete the task in five years. Dr Natabara Satapathy would manage the progress in India and would get in touch with me. Mr Barada Tripathy showed special interest in our work. Dr Laxmicharan agreed to help.

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BOOK IN LIMELIGHT

The Curse of Damini –

Debajani Mohanty Rastoai's debut novel





Introduction

As per UN violence against women and girls is not confined to any particular country or community, but it is prevalent in every society in the world. It's beyond the demarcation of wealth, race and culture and is an expression of historically and culturally specific values and standards which are today still executed through many social and political institutions that foster women's subservience and discrimination against women and girls. Few facts

- Up to 7 in 10 women around the world experience physical and/or sexual violence at some point in their lifetime
 - 603 million women live in countries where domestic violence is not yet considered a crime.
 - As many as 1 in 4 women experience physical or sexual violence during pregnancy.
 - Women aged 15-44 are more at risk from rape and domestic violence than from cancer, car accidents, war and malaria. - World Bank
 - Over 60 million girls worldwide are child brides, married before the age of 18.
- United Nations

Nirbhaya's unfaithful night



Debajani with Nirbhaya's mother during book release



On the night of December 16th 2012, a 23 years old woman, a physiotherapy intern and her male friend boarded a bus in the national capital of India heading for home. What happened afterwards changed the lives of these two people and countless others forever. Six men inside the bus first attacked the man gagged and knocked him unconscious with an iron rod.

They dragged the lady to the rear of the bus, beating her with the rod and raping her while the bus driver continued to drive. After the atrocities ended, they threw both victims from the moving bus. The bus driver allegedly tried to drive the bus over her, but she was pulled aside by her male friend. The partially clothed victims were found on the road by a passerby at around 11 pm (IST) who took the couple to Safdarjung Hospital, where the young lady was given emergency treatment and placed on mechanical ventilation.

Thirteen days after the incident, she was transferred to a hospital in Singapore for emergency treatment, but succumbed to injuries on December 29. The incident generated widespread national and international outcry and public protests against the state and central governments for failing to provide adequate security for women. The victim has become widely known as Nirbhaya, meaning "fearless", and her life as well as death symbolize women's struggle to end violence against women and the long-held practice of blaming the victim rather than the perpetrator.

Debajani Mohanty Rastogi, the novelist

Debajani Mohanty is an engineering graduate from UCE Burla (93-97) and senior I.T. professional with a career of nearly one and half decades. Her interests include music, history, world cuisines and women education & empowerment. The nature of her work as well as passion for different cultures has made her travel half of the living world.

Debajani was born and raised in Odisha till she was 21. Her father Dr Nabin Kumar Mohanty used to work as a chief medical officer of Debagarh district of Odisha and now enjoying post-retirement life in Bhubaneswar. Her mother Mrs. Nirupama Mohanty has an ancestral connection with Bengal for which she is well versed in both the cultures. Debajani is married to Dr Rajul Rastogi, a very accomplished gold-medalist doctor & radiologist in national capital. She lives with her 2 daughters, husband and in-laws in Delhi/NCR. Her in-laws' family originally belong to western U.P.



Since thousands of years since the era of Ramayana & Mahabharata, women are exploited, raped and trodden. “The Curse of Damini” Debajani’s debut novel is a historical fiction that covers many age-old vices against women. She started writing this novel 3 years back after the barbaric Nirbhaya episode in Delhi and her work is a small effort towards ending the violence and discrimination against women in society.

Synopsis of ‘The Curse of Damini’

Married to the scion of Bengal’s finest family, she enters a house haunted by secrets.

The world seemed not enough for free spirited Renuka, when she married the highly educated Shashank hailing from the mightiest Zamindars of Bengal. However, soon her life turned upside down when a neighbor revealed her of their sinister past.

It’s a mysterious supernatural curse cast on their family almost a century back. Generation by generation, Damini’s enraged curse had passed on, declining their family clan from hundreds to a handful few. Who would be Damini’s next victim? Renuka would not settle until she finds an answer and in her quest she struggles to eradicate all the evils that come in her way. Would she ever win a battle against an unseen enemy? Would the wrong done to Damini be ever avenged?

Set against the nostalgic era of 1940s, the story narrates the arduous journey of Renuka Pal, the protagonist, from a rash teen age freedom fighter to the seasoned writer of the 21st century India. In this thrilling saga of death, betrayal and power plays the narrative would cover a large chunk of twentieth century history. The passing of time, historical events and the changing country is so well-woven to the story that one would hardly differentiate between fact and fiction.

An excerpt from the novel reads:

“‘Who created this ritual?’ she screamed in anger, her voice reaching the sky and echoing around. ‘Who created this tradition where a man must marry on the seventh day after his wife dies but a wife must shave her head wearing only whites for the rest of her life if she loses her husband? Who created this rule? And why has no one opposed this ever? Answer me. When the Almighty does not discriminate between man and woman when allocating light, air, water, and all natural resources, who are you to do so?’”



Social Value of 'The Curse of Damini'

The story is written with a mindset to eradicate violence and discrimination against women from society.

Debajani started writing this some 3 years back after the barbaric Nirbhaya incident in Delhi and now associated with "NirbhayaJyoti Trust" founded by Nirbhaya's parents. Through her work she needs support from educated people like you to promote and pass on the message to the world. The story has been read by some 100 educated and independent Indian women across the world, critiqued by a leading literary society in England and edited by a top editorial agency in India. As per Debajani she had collected the thoughts of many such women and sent a summary to PM Modi's site for eradication of rape and then the famous SOUCHALAY program was initiated in India. It was one of her original ideas.

Message for the youths

The novel has something for every age group to get hooked up. The mystery oscillating between captured facts & creative fictions would make it a very interesting read and the social factors are bound to raise many thoughts in the reader's mind for the atrocities against women in our society.

Reviews by Media and Personalities



This novel, through set in a land on the opposite side of the globe and in a culture often deemed downright alien, turns out to have a surprisingly relatable story in the growth and struggles of the young Bengali woman Renuka Shekhar.

- Portland Book Review, USA, 3.5*



Mohanty's debut novel tells the life story of a female born in India during the British occupation, following her to modern times while chronicling her struggles against male-dominated Indian culture.... The author knows Indian customs and traditions and writes with authority about both.

- Kirkus Reviews, USA

There are many things to look for in the book... Almost all characters are very well developed and well placed. The suspense and mystery created in the start runs well up to mid book...The book starts with a bang...Her writing style is interesting and impressive which makes her an author to watch out for and I will keenly look forward to reading her next work.

- Metro India, 3.5*

Proud of your debut effort Debajani! Hope many more enjoy your book and gain from its essence. Wishing you great success.

- Arvind Thakur,

CEO & Joint Managing Director of NIIT Technologies Ltd



Deabajani with Dr. Pratibha Ray



I bless Debajani on her maiden venture. This young lady today has opened eyes of many. She has the compassion as well as the fire of a worthy writer. Through her work she has dreamed of a better and safer world for all females. Through her work she has challenged Almighty God himself and his creation. Her compassion, her fearless spirit, reminds me of my early days

- **Dr Pratibha Ray**

Padmashri & Jnanapeetha awardee

For those who say Indians can write only romance, I ask them to buy and read this book. A vast research can be seen in the book

- **Rakhi Jayashankar,**

author, blogger, and reviewer

The effort put into research is commendable and the conceptualization of the story is interesting

- **The Good Book Corner**

The novel evaporates page by page, that manage to get noticed and to estimate the undoubted ability to devise a storyline in a historical environment exposed beautifully.

- **Kalyan Panja,**

traveler, prominent blogger, reviewer, 4*

The Curse of Damini is a fabulous book. I am left speechless to describe how well this book has been written... This is one of the best books I've read in 2015 and a book that actually pulled me out of my reading slump.

- **SunfralArtHouse, 5***

While chronicling the history of the time embedded cleverly in the story, the author with a missionary zeal touches upon issues of concern like girl child, malnutrition, blind rituals, oppressive social moorings, education, prejudiced interpretation of faith and belief by vested interests with evil designs and myriad human expectations & endless aspirations...The Curse of Damini is an immensely readable book that deserves recommendation.

- **Pranab K. Pani,**

Founder of Odisha without Border



Why should we buy this novel?

The story line is plausibly strong. Character crafting is exemplary. The pace of the story is very consistent. The book has the power to grab the readers and force them to hook to it and certainly have goosebumps while reading the certain chapters. If you like history, romance, rebellion or mystery, you will love this book. Every historical events right from Sepoy mutiny, World war, Quit India movement, Independence, Communal Riots, Assassination of Mahatma Gandhi, abolition of Zamindari, Sati and Child marriage to the Nirbhaya case. Another important aspect of buying of this novel is to bring a novel buy an Odia author to 'best seller' category. So far, Barrister Gobind Das's novel "Amabasyara Chandra" is the only Odia novel which has crossed 1,50,000 mark. Let's buy a copy of 'The Curse of Damini' and make it a best seller.

Where to buy

Amazon, Barnes & Noble, Googlebooks, Flipkart

Video

Book Video - <https://www.youtube.com/watch?v=XxjSuMU5kcU>

Bhubaneswar book release video

<https://www.youtube.com/watch?v=2NhWcC8VsLU>

Delhi book release video

<https://youtu.be/ygZifgjOhu4> & https://youtu.be/JkskQevF_r8 &

<https://youtu.be/D6nFY6Twius>



Book release at Delhi

Satya Pattanaik
Editor
Pratishruti

47TH
B O S T O N
CONVENTION



ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



INVITATION...

Dear Friends:

At the outset, I wish you all a very healthy, happy, and prosperous New Year.

On behalf of the OSA 2016 organizing committee and the entire Odisha Society of New England (OSNE) community, I am extending our cordial invitation to you and your families to participate the 47th annual convention of OSA, which will be held during July 1 - 3, 2016 at the Rhode Island Convention Center (RICC) in Providence, RI.

After very careful consideration, we have selected RICC as the convention venue. This modern convention center offers numerous advantages. It is conveniently located in the center of an important New England city. The convention center is connected to one of the convention hotels, the luxurious OMNI Hotel. The other convention Hotel, Hilton Providence, is few steps away from the convention center. The venue can easily be reached by land and by air. It is very close to the TF Green International Airport, Providence. It is also easily accessible to the Logan International Airport, Boston, MA and the Bradley International Airport, Hartford, CT. It is needless to mention that New England region offers countless family friendly attractions during summer months. Therefore, while welcoming you to the 47th OSA convention, we strongly advise you to extend your stay and visit some of these places.

We have put together a team of volunteers, who are energetic, enthusiastic, and determined to host a world class convention. They are working very hard to make your stay enjoyable and comfortable as possible during the convention.

The IT team has worked tirelessly to set up the Convention website. Please take a moment to browse it: [OSA Convention 2016](#), where you will find details about the convention center and hotel accommodation. Registration site ([Event Registration « OSA Convention 2016](#)) is now open and it is very user friendly. The early bird registration is up to February 29th. Please take advantage of discounted registration fee and register as soon as possible.

We will keep you updated about the convention regularly.

Finally, we are looking forward to the pleasure of hosting you and your families during the 47th OSA convention and eagerly looking forward to seeing you all on July 1, 2016.

With warm regards,

Sincerely,

Arun Mohanty
President, OSNE



THE ODISHA SOCIETY OF NEW ENGLAND
WARMLY INVITES YOU TO
THE ANNUAL ODISHA SOCIETY OF THE AMERICAS CONVENTION
in
PROVIDENCE, RHODE ISLAND
at
THE RHODE ISLAND CONVENTION CENTER
from
FRIDAY, JULY 1, 2016 – SUNDAY, JULY 3, 2016



Starting as a small gathering of a few families, the annual OSA convention planted its humble roots in Connecticut in 1970. Since then, the Society has grown into a vast network of several hundred Odia families across the United States and Canada, and the annual convention is the pinnacle of celebration of Odia heritage and culture. It is one of the most anticipated events hosted by local chapters of OSA. Every year, OSA members spanning generations travel across America and Canada to **Connect** with friends and family, **Celebrate** Odia culture, food, and entertainment, and discuss topics of importance that will **Impact** our home state of Odisha.

For the first time in forty-five years, the annual OSA convention will be hosted by the Odisha Society of New England. The New England chapter has many talented and hardworking individuals who have already started working to create a memorable experience for all of you. This year, the theme for the convention is '*Connect. Celebrate. Impact.*', and we intend to host an enjoyable and productive event that emphasizes this motto. Consequently, we hope that you join us for a weekend filled with cultural programs, symposia, performances, and much more in the charming city of Providence, Rhode Island. On a final note, I would like to invite you and your friends and families, with open arms, to join us for OSA 2016. We are honored to plan and coordinate this event for you. Your hosts in Providence and the Odisha Society of New England welcome you to participate in this year's convention.

Sincerely,

Sourya Mahapatra

Convenor, OSA 2016

Connect.

Celebrate.

Impact.

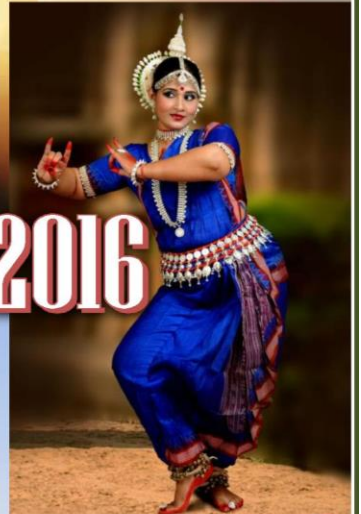


July 1st – July 3rd



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ଆମ ମାଟି

ଆମେ ଆଜି
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OSA New England 2016

Registration
Opening
Soon !!

follow us on
facebook
<https://www.facebook.com/osa2016.org>
https://m.facebook.com/osa2016.org/?ref=m_notif¬if_t=like



ଆମର ଐତିହ୍ୟ
ଆମର ସଂସ୍କୃତି



ଆମେ ତାକୁ
ଭୁଲିବା କେମିତି?



We are waiting...!!!

Dear Fellow Members of the OSA community:

It is our great pleasure to cordially invite you and your families to the 47th Annual Convention of OSA to be held in the Greater Boston area of New England during July 1st to 3rd, 2016. As you might be aware of, Boston is the birthplace of OSA and the New World. Greater Boston area is home to some of the world renowned universities like Harvard, Brown, MIT, Tufts, and Berklee School of Music and epicenter for Biotechnology industries. Steeped in history and culture, Boston is proudly called "innovation hub " of USA.

Having shouldered the responsibility to host this convention, we have put together a team of volunteers that is energetic, enthusiastic with wealth of innovative ideas. Our team is committed to make OSA-2016 a grand success. We are striving to make your trip to Boston area one of the most pleasant and memorable New England experience. It is needless to mention that you will have plenty of opportunities to enjoy finely woven entertainment programs, socialize with friends from near and far, and savor high quality and ethnic food during the convention. Furthermore, if you would like to explore the attractions in the New England area, here are some highlights. There are duck boat tours, harbor cruise, world class museums, the Gillette Stadium (home to New England Patriots), and whale watching in and around Boston. A trip to the fabled mansions along Bellevue Avenue and taking a cliff walk in Newport, Rhode Island could take your breath away. You could visit Mark Twain's house in Hartford, Connecticut, or take trip to Acadia National Park in Bar Harbor, Maine. You can hike the lush green mountains of Vermont and New Hampshire or enjoy the ocean in Cape Cod and its islands like Martha's Vineyard.

In summary, there is an overabundance of things to do and places to see. All we can say is please come to attend the 47th OSA convention in July, 2016, and experience the New England. The Odisha Society of New England is eagerly looking forward to welcome you!

With warm Regards

Sourya R Mahapatra

Convener

&

Pradeep K Dhal

Co-Convener

OSA

Our OSA...Our Odisha



ଆମେରିକା ଓଡ଼ିଆ ସମାଜ



OSA's Public Library Open Forum

held at

Bakul Library, Bhubaneswar

Dear Friends,

The Odisha Society of the Americas(OSA) has successfully organized the "2015 OSA Public Library Open Forum" in collaboration with Bakul Library and Praful Library on 22nd Dec. at Bakul Library, Bhubaneswar. Here is the snapshot of the program.

Title of the seminar:

Immense need and impact of Information Communication & Technology(ICT) enabled Public Libraries in Odisha

Theme/Vision:

This theme title "Odisha Public Library Vision 2020" was very well debated/decided by the steering committee.

Objective:

1. Advocate for developing a "Well Integrated Public Library System" in Odisha
2. Bring awareness on Need and Impact of ICT Enabled Public Library System in Odisha.
3. Interact and engage with library activists/professionals/academics/policy makers/writers/enthusiasts/experts/media/NROs for this cause
4. Sharing of ideas for this cause and brainstorm issues
5. Share information on the status of OSA Model Public Libraries and Odisha Public Library Act 2001 and discuss on possible actions.



Odisha Public Library Vision 2020 was launched with the following objectives:

1. Notification of Library Rules of Odisha Public Library Act-2001 in Six months
2. Public Libraries at every Block Head Quarter
3. Information & Communication Technology(ICT) enabled infrastructure, High-speed Broadband Internet connectivity
4. Transparency in Library Fund with Public disclosure and Audit
5. Provision to have better participation by User Groups, Civil Society, NRIs, Intelligentsia, Library Management Bodies

A neem sapling, Odisha Public Library Vision 2020 Tree, was planted as part of the ritual by Minister Mass Education, Sri Debi Prasad Mishra and Commissioner-cum-Secretary Culture, Sri Manoranjan Panigrahi. Sapling plantation ritual has been a culture in Bakul Foundation for any event inauguration instead of lighting a diya/candle/deep. It is very timely and meaningful for our "Public Library Vision 2020".

No. of participants:

There were approx. 60 participants with 50+ registered in the event.

Key Policy Makers attended :

Minister Mass Education, Sri Debi Prasad Mishra

Commissioner-cum-Secretary Culture, Sri Manoranjan Panigrahi

Odia Film Actor, MLA, Sri Akash Dasnayak

Response from policy makers:

1. The Mass Education Minister Sri Debi Prasad Mishra has given firm commitment to support the library Rules Notification and expressed library would have a key role in improving school education. His department will incentivize the teachers for creating interest in libraries.



2. Odia Film Actor turned MLA, Sri Akash Dasnayak also expressed his support for this library initiative and credited the role of library in his life

3. Culture secretary Sri Manoranjan Panigrahi said the culture department is actively working for making the library Rules Notification by this fiscal year.(March 2016) It has been already vetted by the law ministry for further development.

Overall Response:

The "2015 OSA Public Library Open Forum" definitely brought awareness on the critical need of modern libraries in Odisha.

It was a great opportunity and privilege to meet, share and listen to the great thought leaders of Odisha, listen to success/challenge stories of various select libraries, brainstorm key issue for this initiative.

The initiative has been very well appreciated.

You may find the video links displayed to audience, presentation slides, media coverage, and photos in this e-mail thread.

The planning and entire process started few months back. The team was deeply involved with periodic conference calls, personal calls, e-mail discussions, whatapp discussions, debate/brainstorm discussions, Personal meetings with regards to the Program Vision Outlines, Budget, Guest Selections, Execution plans, Reviewing Questionnaire for Libraries, Contacting guests, and Logistics. Sri Sujit Mahapatra, founder Bakul and his team was driving the logistics part of the program and did an excellent job in execution to meet the theme of the seminar. Sri Sandip Dasverma suggested to have presentations by select libraries to showcase their success stories and share their challenges. The library questionnaire



was drafted by Sri Prasana Dash, adviser, Praful library, reviewed by the steering committee and integrated in google docs(<https://goo.gl/tfpwfE>) by Dr. Priyadarsan Patra. The objective was to collect key information from existing libraries with regards to their success stories, challenges and build a database that would help in the future. Sujit, Prasana Bhai, Sushant Bhai and myself were the contacts in Odisha in inviting the guests, and librarians.

On the day of the event, a video clip from Gates Foundation on Global Library(link in the e-mail) was broadcasted to the audience in the beginning of the meeting to show how Internet enabled public libraries are transforming the lives in other parts of the World(link attached). It was followed by welcome address by Sri Sujit Mohapatra, founder Bakul, who spelt about Library Movement in Odisha, briefed about role of Bakul Library, Praful library and OSA. It was followed by power point presentations(attached) by Sri Sushant Satapathy, president OSA and myself about "Immense need and impact of ICT Enabled Public Libraries in Odisha", "OSA Model Libraries" and "Odisha Public Library Vision 2020".

After this there was open discussions and speeches by various guests like Prof.Jatin Nayak, Prof. Sri Dash Ben Hur, Sri Aurobindo Behera, Sri Jagadananda, Sri Akash Dasnayak, Sri Pradeep Hota, Sri Ashok Rath, Sri KC Mishra, Sri Pradeep Hota and Sri Surya Padhi. It was followed by speeches by Minister Mass Education, Sri Debi Prasad Mishra, and Commissioner-cum-Secretary Culture, Sri Manoranjan Panigrahi.

The next program was presentation of success stories by select libraries: like Bakul Library, Praful Pathagar, Gandhi Pathagar, Vivek Pathagar. Earlier libraries



were given questionnaire to provide detail information about libraries, their challenges, success stories. Sri Sujit Mahapatra of Bakul library had a presentation on the impact Bakul is making and attracting the youth for developing the reading habit. Praful library had a presentation by Sri Bansidhar Acharya, and Sri Bijoy Pati. Praful librray has been promoting Odia culture and literature leveraging the library as a platform. Sri Pradeep Hota, Gandhi Pathagar, Baragarh, Sambalpur had a presentation on the libraries in western Odisha and their literary activities. Sri Akshay Mahapatra, Vivek Pathagar, Rajsunakhala had a presentation how the library has been resourceful in career development, job searching and self development for the rural youth. The program started at 5:00PM and ended around 8:30PM followed by dinner.

Attendees:

Prof. Dr. Swadheenanda Pattanayak, Former Director, Institute of Mathematics
Prof. Sri Dash Ben Hur, Eminent Children's Writer, Kendra Sahitya Academy award winner 2014
Prof. Jatin Nayak, Utkal University
Sri Aurobindo Behera, Former Member, Board of Revenue, former principal secretary
Sri Jagadananda, Member secretary-CYSD, former commissioner State information commission Odisha
Sri Ambika Nanda, Tata Steel CSR Head
Dr. Subrat Prusty, Indian Odia-language scholar, activist and author, secretary of the Institute of Odia Studies and Research
Sri Biren Das, Documentary Filmmaker
Sri Dhanada Mishra, Activist, Educationist
Sri Sudarsan Das, Activist, Columnist, Secretary HDF
and many more



Libraries:

Sri Sujit Mohapatra, Founder, Bakul library

Sri Mahua Maharana, Bakul

Sri Bansidhar Acharya, Praful Library, Jagatsighpur, Cuttack

Sri Bijoy Pati, Praful Library, Jagatsighpur, Cuttack

Sri Robin Khandayatray, Praful Library, Jagatsighpur, Cuttack

Sri Pradeep Hota, Gandhi Pathagar, Baragarh, Sambalpur

Sri Akshay Mahapatra, Vivek Pathagar, Rajsunakhala, Nayagarh

Sri Surya Padhi, OSA Urban Model Library, Berhampur

Sri R K Mahapatra, Chief Librarian, OUAT

Sri Sanatan Panda, District Education Officer(DEO), Ganjam, recent recipient of National Award for Innovations in educational administration by Union HRD ministry

and many more

OSA Family:

Prof. Dr. DK Dash, University of Alaska, OSA

Prof. Dr. Chitta Baral, Arizona State University, OSA

Dr. Ajay Mohanty, OSA

Dr. Ashutosh Dutta, OSA

Sri Debi Dash, OSA, Canada

Sri KC Mishra, Founder e-kutir, OSA

Sri Ashok Rath, former Executive Director NALCO, OSA

Sri Sushant Satapathy, OSA

Sri Nishikanta Sahoo, OSA

Let's strive and hope to grow the "Vision 2020 Tree" with our continued collective effort.



Thank you for all your good wishes, encouragements, participation and support which made this event/efforts possible.

on behalf of the steering committee for "2015 OSA Public Library Open House"

1. Sri Sushant Satapathy, President, The Odisha Society of The Americas(OSA)
2. Sri Nishikanta Sahoo, Chair, OSA Public Library Committee
3. Sri Sandip Dasverma, OSA Public Library Committee
4. Dr. Priyadarsan Patra, OSA Public Library Committee
5. Dr. SriGopal Mohanty, OSA Public Library Committee
6. Sri Sujit Mahapatra, Founder/Secretary, Bakul Library, Bhubaneswar, Odisha
7. Sri Prasana Dash, Founder/Adviser, Praful Library, Odisha

- A. Slides presented from OSA
- B. Video Clip displayed to the audience
- C. Questionnaire distributed to the libraries

<https://goo.gl/tfpwfE>

D. Media Coverage on the "2015 OSA Public Library Open House"

1. <http://sambadepaper.com/Details.aspx?id=218404&boxid=23824163>
2. OSA organises Odisha Public Library Open Forum - OdishaSunTimes.com
3. Efforts to breathe life into Odisha's public libraries
4. Non-resident Oriyas offer help to strengthen public libraries

<http://enewsbazaar.com/non-resident-oriyas-offer-help-to-strengthen-public-libraries/>

5. 'Good libraries key elements of Model Schools'

<http://www.dailypioneer.com/state-editions/bhubaneswar/good-libraries-key-elements-of-model-schools.html>

6. Non-resident Oriyas offer help to strengthen public libraries - Times of India



7. OSA, BAKUL Foundation, Prafulla Pathagara organized Open Forum on "Public Libraries in Odisha: Vision 2020", Odisha Current News, Odisha Latest Headlines

E. Photos

<https://picasaweb.google.com/108957168413217694261/OdishaPublicLibraryOpenForum>



Nishikanta Sahoo



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To:

Sri Prem Chandra Chaudhary
District Magistrate, Ganjam, Odisha

October 24, 2015

Re: Cost-effective relocation of the proposed Urban Model Library and the renovation plans for other 3 identified libraries in Ganjam

Dear Sri Chaudhury,

We would like to thank you and the BMC commissioner for a very fruitful series of face-to-face discussions with our representative Dr. Priyadarshan Patra -- on the ongoing plans and actions for our "Library Initiative" in Ganjam. Dr. Patra and the local citizen representatives met with you on Oct 14th. With your huge support, we held discussion with Mr. Mohanty (the Municipal Commissioner and his staff including the Executive Engineer). Mr. Mohanty and Dr. Patra also visited the MKCG Research Library (MRL) which is located a few yards from the BMC Office. All agreed that OSA should consider the pros and cons of the two "front-runner" locations and choose the site for the proposed Urban Model Library -- namely, the Berhampur Municipal Library (BML) or MKCG Research Library (MRL) on KC Town High-school Road.

Both have their own unique strengths and the BMC Staff showed clear, strong support for whichever location we choose. After our internal discussions and debate, we feel the MRL would be the best choice for the model library, given that it has the large usable and well-constructed space needing least amount of additional construction, and it can start functioning early and keep everyone's interest up and keep engaged. It's also in a great location within the city with good opportunities for parking around it, and room for building two washrooms. The BMC staff seemed very supportive of this and said they are interested in reviving it. **BML would have required a very large sum for construction work alone. Thus, we agree to and ask for moving the location of the Model Library from BML to MRL.**

Kindly direct BMC to create the plan for MRL and execute the plan in consultation with us and the concerned citizen representatives. Please note that BMC has to make sure there is good staff to operate the MRL. Of course, we would succeed the best if the ultimate beneficiaries are also partners in this endeavor. We can help encourage volunteers who can give time to the library and get recognition for their time, in return. It's worth noting that Dr. Patra met with many young people and senior users of the BML Library. They all seem very excited about our ideas and your support -- they have requested us to help realize this "dream" of a Model Library soon -- so that it will directly and significantly benefit them and other

The OSA, a nonprofit 501 (C) (3) Organization | Tax ID # 62-1105102

Address: 15529 Whistling Straits Dr., Ausitn, TX 78717 USA Phone: (630)430-8258 Website: www.orissasociety.org



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citizens of Brahmapur/Ganjam. They loved the idea of "e-library" and expressed strong need for computers and broadband internet access -- and e-books, etc.

Additionally, we would like to remind you about the 6 lakhs that was allocated for renovation of Shashibhushan library, and Sadhana library, and **modernization of the Satyabadi Library near Gosani, Nuagaon**. The BMC staff confirmed that the Satyabadi library will remain but would be shifted a little thus could use some funds for modernization.

We also request you to integrate the Library User Group and Civil Society Members to be in the Library advisory committee to make the library vibrant as per OSA's vision and guidelines, and your own interest to see Ganjam create an iconic public library.

Finally, I request you to expedite the overdue implementation process for Urban Model Public Library and other library renovations at your earliest as per our mutual exchanges and discussions. The OSA library committee members will be happy to support your representatives for any discussion or questions on the detailed recommendation/guideline for a smooth and timely implementation. **Please don't hesitate to ask us any question you may have to facilitate a speedy and sound execution.**

Yours Sincerely,

Sushant Satpathy

(President OSA and on behalf of the Committee for OSA Public Library Initiatives)

Copy forwarded to

1. Shri G.V.V Sarma , IAS, Principal Secretary to Govt. GA Dept.; [gadmin.ori@nic.in so_cmrf@yahoo.in gadmin@ori.nic.in]
2. Shri Anil Kelketa, District Culture Officer, Ganjam [cultureofganjam@gmail.com]
3. Shri Manoj Kumar Mohanty, Municipal Commissioner, Berhampur, Ganjam [ber_municipality@rediffmail.com]
4. Few Berhampur Citizen Representatives helping us with our "model library" vision:
Sri Surya Padhi: suriyapadhi@yahoo.co.in
Sri Sanat Panda: pandasanat@gmail.com
Dr. Manaswini Patra, Head Librarian of Berhampur University:
manaswinibbsr@gmail.com
Sri. Banamali Sahu: banamali.sahu@gmail.com

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OSA's Adopt-A-Village Badigam in Gajapati District

In December we started our pilot Adopt-A-Village project in Badigaam under Gajapati district. It is a small village about 40 kms from Paralakhemundi with a population of ~100 families of tribal descent. Most of the villagers including women work as day laborers and most of them have no education. On December 11th, the program was kicked off with initial batch of 17 women who signed up for the night school to learn reading and writing and developing skill (tailoring training). The program is coordinated by Ms. Santilata Bardhan, a MBA student with Centurion University majoring in Rural Development. During my last stay in Odisha, I had the opportunity to visit the area. Initially we are trying to focus on the educational and skills development needs of the villagers. Based on availability of resource, we can take up fulfilling their others needs.

Sushant Satpathy
President,
The Odisha Society of the Americas





OSA's Adopt-A-Village Badigam in Gajapati District





OSA AWARDS - 2016

We honour... your endeavour...!!!

nomination for osa awards odisha
The deadline is March 31, 2016.

Various OSA awards are listed below.

1. Distinguished Odia Award :

This is the highest award presented by the Odisha Society of the Americas,
to the individual
who promotes the culture, heritage, and customs of Odia speaking people.

Click here for the Form.

http://www.odishasociety.org/media/docs/OSA_Award_Distinguished_Odia_2016.pdf

2. Utkalamani Gopabandhu Das Memorial Award :

This award is presented to an individual in recognition of
his/her outstanding contribution to Odisha
in areas
of humanitarian and community service.

Click here for the Form.

http://www.odishasociety.org/media/docs/OSA_Award_Gopabandhu_2016.pdf

3. Arun Das Memorial Kalashree Award:

This award is an honor in recognition of an individual's continued service to
promote and propagate Odia art, literature, music, dance, and
similar cultural and heritage-based activities in North America(USA and Canada).

Click here for the Form.

http://www.odishasociety.org/media/docs/OSA_Award_Kalashree_2016.pdf



4. Subrina Biswal Award for Academic Excellence:

This award is presented to honor an outstanding high school graduate selected from OSA families.

Recipients are selected based on their academic achievements, extra-curricular activities including community service and personal qualities.

Click [here](#) for the Form.

http://www.odishasociety.org/media/docs/OSA_Award_Subrina_2016.pdf

5. Youth Volunteer Award:

This is an award to recognize a youth (16-30 years of age) for community service in North America, Odisha, for service to OSA or Chapter, organizational leadership, volunteer work etc.

Click [here](#) for the Form.

http://www.odishasociety.org/media/docs/OSA_Award_Youth_2016.pdf

6. Yuva Kala Vikas Award:

This is an award to recognize a youth for outstanding contribution in promotion of Oriya culture, literature, arts, music, dance etc. in North America.

Click [here](#) for the Form.

http://www.odishasociety.org/media/docs/OSA_Award_Yuva_Kala_Vikash_2016.pdf

***The following Evaluation Based OSA Awards are being managed by different teams.
Please use the information below to submit the nominations.***



Meghana Memorial Awards for Creative Writing

Contact: souvenir@osa2016.org (submission deadline April 15th, 2016)

Samik Singh Kalinga Youth Entrepreneurship Award:

Please Contact

our Samik Singh Kalinga

Youth Entrepreneurship Award Coordinators:

info@kalingaventures.org

(submission deadline May 1st, 2016).

For further information on Samik Singh Kalinga Youth Entrepreneurship Awards,

Please visit

www.kalingaventures.org

Please refer to OSA Awards for specific guidelines for individual award, nomination forms and other details.

Please send your nominations by

email to: osaawards2016@gmail.com

with copy to

OSA Award Committee Members:

Anjana Chowdhury (anjachow@hotmail.com)

Eva Mohanty (evamohanty@gmail.com)

Swapna Rath (swapna_rath@comcast.net)

Nominators are encouraged to attach any relevant documentary evidence of a nominee's contribution/ recognition along with this nomination form.

Scanned/PDF copies via email are preferred.

For those awards requiring documentary proofs please send those documents by US/Canada

mail to: Anjana Chowdhury,
20612 Summer Sweet Terrace,
Germantown, MD 20876

And the award goes to...!!!

IN MEMORIAM



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Maa, Shreemati Prabhathi Devi

(8/22/1942-12/23/2015)

She was one of the earliest Odia immigrants to the U.S who have successfully strived to preserve our cultural identity heavily indebted to Shri Jagannath culture. She came to the U.S. in April of 1972 with her three children Rashmi, Prashant and Smriti to join her husband Dr. Vishnu Joshi who was working on his PhD in Davis, California. The family later moved to Nashville and Nashville was her home for 40 years till the end of her life. There “She was known for having a open heart and open arms along with an open door of her house for every one. Regardless of the time of the day or night, no one ever left her house without a hot meal. She was known for her *dalma* and *chenapoda*,” says her daughter Smriti.

Maa and her husband Swami Adyananda Saraswati started their ashram Shiva Shakti Siddha Yoga Ashram in 2004 in Cuttack. She took snayas in 2009 and became known as Ma Prema Mayi. The ashram holds regular puja and discourse on Hinduism and aims at spreading awareness on education, sanitation and health care through health camps and sanitation drives. She was an inspirational figure who helped many to realize a higher purpose of their lives.



A Tribute to Maa, Shreemati Pravabati Devi

I was spontaneously drawn to Maa when I first met her at the North Shore Medical Center in Evanston, Chicago in 2011. Not obviously a happy occasion to remember an encounter: she was diagnosed with cancer and her treatment was under way. There was a huge apprehension in my mind as I, a total stranger unsettled to introduce myself, entered her room cautiously. Still struggling to convey my feelings for her, I folded my palms and looked into her eyes. That meeting was an electrifying experience. Her eyes were full of compassion and love. I touched her feet; she grabbed my hands and asked me to sit down in front of her. We sealed a bond in that moment. The nurse came in and arranged the stack of pillows behind her to make her rest on her back more comfortably. Visitors and well wishers came in; roses and cards rimmed the window sill. She said that the light hurt her eyes and she was cold. People slowly began to move out. I pulled the sham over her. She asked me to stay back. Sitting alone with her in an unusual place of desperation –a place where hope and despair constantly struggle to gain upper hand, I could realize the audacity of a frail human being who never thought of giving up.

Her obvious mocking question to God was, “ Dear Lord, what did I do wrong to go through this painful experience?” She worried for her children who have to disrupt their hectic schedule to stay beside her, she worried for the pain her husband has taken to bring her back from Cuttack as she was diagnosed with pancreatic cancer. She said, “I never craved for attention. I never wanted people to go through this because of me”. Her voice broke; she was hurt and silent for a few seconds. As I lifted my eyes, she was smiling and I was in tears. She told me, “ Dear, looks like we share a bond, and you mean so much to me!”

I visited her unannounced for several more days. I have seen her under excruciating pain and heroic endurance as well. She loved Lord Jagannath and asked me to chant His name slowly to her. She would curl my fingers in her hands and go to sleep like a baby who is tired of moving around the whole day. The next day if she has had a good night’s sleep, Maa would be fresh; she told her story of growing up in Odisha as a young girl who was not allowed to ride a bicycle. She also told her stories of coming to the US as a young mother and raising her children.



She told me stories of people she has mentored; she has fed and seen them thrive successfully. She was very forgiving. She loved people and life –the clamor and joy of living in a world filled with uncertainty equally matched with her amenable submission to the Creator.

Before she was diagnosed with cancer, Maa went to their Ashram with her husband, Dr. Vishnu Joshi in Cuttack. The level of deprivation in the underserved appalled her. She wished that she should have more time in life to serve the people in need. In the US, Maa with Swami Adyananda Saraswati, fondly called, Joshi Baba , strived to spread Jagannath culture in the Indian community. She lived a remarkable life beyond her home and hearth and touched the lives of people who came in contact with her.

My encounter with Maa was brief: I met her at that point of my life when I have an unpretentious understanding that cancer is unforgiving and its selections of people are random. But I will remember Maa as one of the few chosen ones who battled calmly and who cared for life deeply as a precious gift from God. She was warm and hospitable every time I went to meet her at her son Dr. Prashant Joshi's place. She loved plants and flowering shrubs as magical mysterious gifts of the Creator. She left an indelible impression in my mind and will be fondly remembered as Maa forever.

Kanak Hota

Chicago



Dear All,

Namaste...!

That was your UTKARSA for all of us. We are sorry for unintentional delay of the publication of this issue.

Please send us your write up for the coming March 2016 issue as soon as possible to help us to release the forthcoming issue in time.

**For March issue of
UTKARSA
Please send your write ups by
March 16, 2016**

Please let us know any errata in the issue so that we correct and edit the digital version. Your constructive comments are always welcome and yes, Please let us know few words about the current issue.

Thank You All...!

Editors

editors@orissasociety.org

