





ଆମେରିକା ଓଡ଼ିଆ ସମାଜ

ପ୍ରଥମ ବିଶ୍ୱ ଓଡ଼ିଶା ସମ୍ମିଳନୀ
ଏବଂ
ଷଟ୍ଟଦିନିଆ ଆମେରିକା ଓଡ଼ିଆ ସମାଜ ବାର୍ଷିକ ମହାମଣ୍ଡଳ
ସ୍ୱତନ୍ତ୍ର

ଉତ୍କର୍ଷ

ଆମେରିକା ଓଡ଼ିଆ ସମାଜର ମୁଖପତ୍ର
ସଂଖ୍ୟା - ୫୪ ସେପ୍ଟେମ୍ବର - ୨୦୧୫



UTKARSA

A NEWSLETTER OF ODISHA SOCIETY OF AMERICAS
VOLUME - 54 SEPTEMBER 2015

**FIRST GLOBAL ODISHA CONFERENCE
&
46TH OSA ANNUAL CONVENTION
SPECIAL**

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Kanak Hota
Editor
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ସମ୍ପାଦିକା
ଇଂରାଜୀ ବିଭାଗ

Akash Pandey
Editor
Youth Section

ଆକାଶ ପାଣ୍ଡେ
ସମ୍ପାଦକ
ଯୁବ ବିଭାଗ

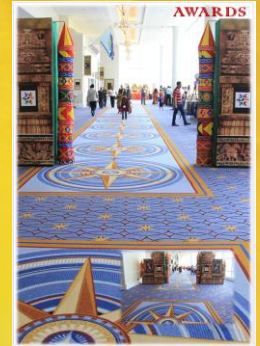
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ଓଡ଼ିଆ ବିଭାଗ
ଅଳଙ୍କାରଣ – ଛାୟାଚିତ୍ର – ମୁଦ୍ରାକାର

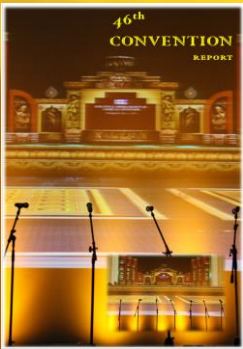
CONTENTS



Editorial - English	005
Editorial – Youth	006
ସମ୍ପାଦକୀୟ – ଓଡ଼ିଆ	୦୦୭
President’s Message	009
Vice-President’s Message	011
Secretary’s Message	012
Treasurer’s Message	013
Past Vice-President’s Report	014
Past Treasurer’s Report	015



Prof. Jagannath Das – Order of Canada	018
Dr. Santosh Das - Inducted to NAE	019
OSA Awards	020 – 029



Bhakta Rath	031
Jnan Dash	036
Joy Gopal Mohanty	038
Sushant Satpathy	055
Chitta Baral	057
Waste Management	059
Public Library	061
Let’s Learn Odia	063
Gopal Mohanty	065
Deepa Parija	066

Amiya Mohanty	074
Dr. Sulakshana Sen	077
B. K. Rath	079
Tapan Sinha	079



Washington D.C.	081
Southern Chapter	084
North Carolina	086
Ohio	089
Michigan	094
OSNE	097
California	103
Birmingham	105

Boston Convention	106 – 108
-------------------	-----------



CONTENTS



କବିତା	
ଓସା - ଓଡ଼ିଆ କବିତା ପାଠ	୦୦୭ - ୧୨୫
ଉତ୍କଳ ପ୍ରଭା - କବିତା ଆସର	୧୨୬ - ୧୪୨
ଗଳ୍ପ / ପ୍ରବନ୍ଧ / ଭ୍ରମଣ କାହାଣୀ / ଶ୍ରଦ୍ଧାଞ୍ଜଳୀ	
ସ୍ମୃତିରେ - ବାମା ଚରଣ ମିତ୍ର	୧୪୩
ପ୍ରତିଭା ରାୟଙ୍କ ଓସା ଅନୁଭୂତି - ଭ୍ରମଣ କାହାଣୀ	୧୪୭
ଅନ୍ନପୂର୍ଣ୍ଣା ପାଣ୍ଡେ - ବଡ଼ିଗାଁରେ ଗୋଟିଏ ଦିନ	୧୫୦
ଗଗନ ବିହାରୀ ପାଣିଗ୍ରାହୀ - ଓଡ଼ିଆ ସମ୍ମିଳନୀର ଭିନ୍ନ ଅଭିଜ୍ଞତା	୧୫୪
ବିଜ୍ଞାନୀ ଦାସ- ସେମାନେ ସମସ୍ତେ	୧୬୬
ଅନାଦି ନାୟକ - ଓଡ଼ିଆ ଭାଷାର ଗତିବିଧି	୧୭୦
ସାହିତ୍ୟ ତ୍ରିଭୁଜ	୧୭୨

Essay / Story

Prof. Surjya Kumar Mishra -Barrister Biswanath	174
Darshan Panda – Astronomical Talents	181
Raghu Dass – Game Theory	193
Rajashree Kanungo – Rain Drops	195
Poetry	
Rosalin Samantray – Divine Logic	197
Nrusingha Mishra – In Captivity	198



Youth Section

Odissi : Me You Everybody	
Akash Pandey	200
Anna Das	201
Ineka Panigrahi	204
Pallavi Patnaik	209
Sanuja Das	211
Sharanya Mukhopadhyaya Sekhri	213
Nupur Behera	214

OSA	218
Prabasi Manch	219
Rasagolla	220



Friends For A Cause	222
ROOF	
Roots Of Odisha Foundation	223



Dear friends,

We are extremely thankful to the new leadership of National OSA for giving us the opportunity to edit Utkarsa. The process was a journey -a discovery of the magnificent minds in dialog with the social, political, historical and ontological issues of our times.

The global connection is visible in every page - be it a reminisce of the spectacular Convention in DC or a biographical narrative of Barrister Bishwanath . Odia voices from the farthest corners of Odisha and other parts seamlessly blend with the voices of young ones born in the USA. This is the mission of Utkarsa.

Salman Rushdie calls immigrants nowhere men, people who carry their cultural baggage to disguise their hyphenated existence. Pulses of our time changed in rapid strides, Mr. Rushdie! Humble Utkarsa is saying something very different - the world is a small place!

Thank you all who contributed to Utkarsa.

We hope to hear more from you in coming months!

Kanak Hota

Editor

English Section

Chicago

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Dear All,

I would like to thank the contributors to the Youth Section 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

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ବହୁଜନ ସୁଖାୟ...ବହୁଜନ ହିତାୟ ଚ...!!!

ପ୍ରଥମ ଥର ପାଇଁ ପ୍ରଥମ ବିଶ୍ୱ ଓଡ଼ିଶା ସମ୍ମିଳନୀ ଏବଂ ଷଡ଼ଚତ୍ୱାରିଂଶ ଆମେରିକା ଓଡ଼ିଆ ସମାଜ ବାର୍ଷିକ ମହାମଣ୍ଡଳରେ ଯୋଗ ଦେବାକୁ ଯାଇଥିଲି । ଆପଣମାନେ ଦାୟିତ୍ୱ ଦେଇଥିଲେ “ଉତ୍କର୍ଷ”ର; ଆମ ଓସାର ଏଇ ମୁଖପତ୍ରର । ମୁଣ୍ଡେଇ ନେଇଥିଲି ଅତି ସରାଗରେ । ଆଜି ସମସ୍ତଙ୍କ ସମ୍ମୁଖରେ ରଖୁଛି ତାର ଚତୁଷ୍ପଞ୍ଚାଶରମ ସଂସ୍କରଣ । ପ୍ରକାଶନର ଅହେତୁକ ବିଳମ୍ବ ନିମନ୍ତେ କ୍ଷମାପ୍ରାର୍ଥୀ ।

ଅବ୍ୟାଜମଧୁର ଏଇ ପ୍ରକୃତି । ଅପାଦୁତିମୟ ଏଇ ଜୀବ ଜଗତ । ଅଶୁ ପରମାଣୁରେ ଭରି ରହିଛି ପଞ୍ଚ ମହାଭୂତର ଗୁଣ । ଅଷ୍ଟବଧାନୀଙ୍କ ଭଳି ଜୀବଙ୍କ ପାଇଁ ଏଇଠି ନିଶକର ମଧ୍ୟ ଶବ୍ଦ ଅଛି । ଅନ୍ଧକାରର ମଧ୍ୟ ସତ୍ତା ଅଛି ଆଉ ଆଲୋକର ମଧ୍ୟ । ସୂର୍ଯ୍ୟ, ଗନ୍ଧ, ସ୍ୱାଦ, ଦର୍ଶନ ତଥା ଶ୍ରବଣରେ ଏଇ ବିଶ୍ୱ ବ୍ରହ୍ମାଣ୍ଡ ବ୍ୟାପ୍ତ । ସୁନ୍ଦରତାର ଏଇ କଥାକୁ ଅତି ସୁନ୍ଦର ଭାବେ ହୃଦୟର ସହ ଯୋଗନନ୍ଦା ମଧୁସୂଦନ, “କୁସୁମାଞ୍ଜଳି”ରେ ଦୁଇଧାଡ଼ି ଲେଖିଥିଲେ;

କେମନ୍ତେ ବର୍ଣ୍ଣିବି ସେହି ଭାଷାତୀତ ଭାବ ।
ଜୀବାତ୍ମାରେ ପରମାତ୍ମା ଭୂମା ଆବିର୍ଭାବ ॥

ଆହା...! ଅପୂର୍ବ ଏଇ କଥା ପଦିଏ ।

‘ଘୋ ଭୈ ଭୂମା ତତ୍ ସୁଖଂ’ । ଏଇତକ କଥା ସୁନେନ; ସତ ଓ ସୁନ୍ଦରର ପ୍ରଶଂସା, ପ୍ରେରଣା, ପ୍ରଶସ୍ତି ହିଁ ପ୍ରତ୍ୟେକ ବିଜୟର ପ୍ରଥମ ପାହାଚ । ସମୃଦ୍ଧିର ଉନ୍ମୁକ୍ତ ଦ୍ୱାର । ପ୍ରତିଷ୍ଠାର ବିସ୍ତୀର୍ଣ୍ଣ ପ୍ରାଙ୍ଗଣ । ସେତେବେଳେ କେବଳ ପ୍ରକୃତି ନୁହଁ ସମଗ୍ର ବିଶ୍ୱବ୍ରହ୍ମାଣ୍ଡ ସୁନ୍ଦର ଦିଶିବ । ଏଇ ସୁନ୍ଦରତା ଦେଖିବା ପାଇଁ ସମସ୍ତେ ସେଇ ଦର୍ଶନେନ୍ଦ୍ରିୟ ପାଇଯିବେ । ଆଉ ସେତେବେଳେ ସବୁ ହୋଇଯିବ ସତ୍ୟ-ଶିବ-ସୁନ୍ଦର...! ଏଇ ମଣିଷପଣିଆକୁ ଜାଣି ବୁଝିବାକୁ ହେଲେ ସେଇ ମହତ କଥା ବୁଝିବାକୁ ହେବ ଯାହା ଭୀମ ଭୋଇଙ୍କ ଭଳି ମହତ ଆଉ ବିଜ୍ଞ ପୁରୁଷ କହି ଯାଇଛନ୍ତି...

“ପ୍ରାଣୀଙ୍କ ଆରତ ଦୁଃଖ ଅପ୍ରମିତ ଦେଖୁ ଦେଖୁ କେବା ସଦୁ
ମୋ ଜୀବନ ପଛେ ନକେ ପଡ଼ିଥାଉ ଜଗତ ଉଦ୍ଧାର ହେଉ”

ସଂସାରରେ ଅଳ୍ପ ସୁଖଦ, ଆଉ ଦିହକ, ଯୁଗଳ ପାଇଁ କେବଳ ପ୍ରଳୟ; ହତାଶ, ବିଫଳ, ପ୍ରବଞ୍ଚନା ଅବା ହୃଦୟବିଦାରକ କଥା ସବୁ । ମଣିଷର ଦିବ୍ୟଚେତନା ଓ ଗଠନାତ୍ମକ ଅଭିବୃଦ୍ଧି ତଥା ଶାନ୍ତି ଓ ପ୍ରେମର ସହାବସ୍ଥାନରେ ହିଁ ଏଇ ପୃଥିବୀରେ ଶାନ୍ତି ଓ ସୌହାର୍ଦ୍ଦ୍ୟର ସୁଦିନ ଆସିବ । ଏଣୁ ଅକ୍ରୋଧଭୟର ପ୍ରାୟତ୍ନିକତା ରହିଅଛି । କେବଳ ନିଜ ପାଇଁ ନୁହଁ ବରଂତ ସମସ୍ତଙ୍କ ପାଇଁ । ସେତେବେଳେ ସମସ୍ତଙ୍କ ସହାବସ୍ଥାନ ବନ୍ଧୁତ୍ୱପୂର୍ଣ୍ଣ ହେବ । ଏକମନ ଆଉ ପ୍ରାଣ ନେଇ ଏକହୃଦ୍ଭାବରେ ପ୍ରତିଷ୍ଠା କରିବା “ବସୁଧୈବ କୁଟୁମ୍ବକମ୍” ।

ପ୍ରତୀକ୍ଷା ନୁହଁ; ପ୍ରତିଶ୍ଚୁତିର ବେଳ ଲଏ;
ଆଲୋଚନା ନୁହଁ; ଅଗ୍ରସରର ମୁହୂର୍ତ୍ତ ଲଏ;
କଳ୍ପନାର କଥା ନୁହେଁ; ସଂଯାତୀର ଅତିପଥ ଲଏ ।

ହେ ମୋର ଭାଇ-ବନ୍ଧୁ-କୁଟୁମ୍ବ;

ଯାହାର ପ୍ରତୀକ୍ଷାରେ; ଯୁଗସହସ୍ରରୁ ସମଗ୍ର ମାନବଜାତି ଧର୍ମ ଓ ଯୁକ୍ତ ଭିତରେ ହଜି ଯାଇଛି । ଏବେ ସମୟ ଆସିଛି, ଆମ ହୃଦୟ ଭିତରେ ଖୋଦିବାକୁ ସେଇ ମଣିଷଚିତ୍ତ ଯିଏ ଅନ୍ୟର ହାତଧରି; ଅନ୍ୟର ସ୍ୱାଭିମାନ, ଗୌରବ, ମର୍ଯ୍ୟଦାକୁ ସମ୍ମାନ ଦେଇ ଅଗ୍ରସର ହେବ ସେଇ ନୂତନ ସକାଳକୁ । ମୁଁ ଜୀବନକୁ ହଜେଇ ପାଇନି, ପାଇ ପାଇଛି; ଜୀବନରେ ତରି ବଞ୍ଚିନି, ବଞ୍ଚି ବଞ୍ଚିଛି । ଏଇତ ଜୀବନ...ଅରୁଚିଏ ବଞ୍ଚିବା ଆସ; ନିତିଦିନ ହିଂସା, ଇର୍ଷ୍ୟା, ଦ୍ୱେଷ, ଘୃଣା, ଅହତ୍ତା, ବିତୃଷ୍ଣା, ଦ୍ରୋହ ପ୍ରଭୃତିରୁ ଦୂରରେ ରହିବା ଏଇ ସାତ ସମୁଦର ତେର ନଇ ଏପାରିରେ...!!!

ସର୍ବେ ଭବନ୍ତୁ ସୁଖିନଃ
ସର୍ବେ ସନ୍ତୁ ନିରାମୟଃ
ସର୍ବେ ଭଦ୍ରାଣି ପଶ୍ୟନ୍ତୁ
ମା କଷ୍ଟିତୁଃଖଭାଗ୍ ଭବେତ୍ ॥

ପ୍ରଶାନ୍ତ କୁମାର ଭୂୟାଁ
ସମ୍ପାଦକ
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EXECUTIVE

MESSAGES





President's Message



Dear Fellow OSA Members,

Namaskar!

On this auspicious beginning of Navaratri, I convey my respect to my elders and best wishes to my friends and wish good health and happiness for you and your family.

We are honored by your trust and support in giving us the opportunity to serve OSA. The team intends to rise up to your expectation and earn your goodwill through its performance.

It is a wonderful realization that the degree of separation between every individual in the community is ever shrinking over the years; often the degree of separation is just one! In my recent NIT Alumni meet a majority knew each other through OSA and this meet enabled another way to renew our connection. In a way OSA as an organization is serving its purpose in bringing four generations of Odias together starting with the first Odias who came here in late 1940s. Though member base of the organization have increased the perception remained "Is OSA primarily focused at conducting the annual convention?" I want to put my thoughts and my team's activities as progress to this question. To understand how OSA can engage better in the community service besides being a socio-cultural organization, we need to find answers to the questions – What initiatives are we capable of? How do we find a structure and support? And how do we ensure that the legacy is carried forward?

My team and I have always highly regarded the value of involving our youth in order to help them connect with our roots. To help our youths better understand and educate about our culture and heritage we plan to offer **Heritage Tours of Odisha** starting this December! More details to follow on this soon. Another initiative to involve youths is by starting a service project - '**Adopt a village**' – an initiative for all around development of a village through OSA. We would encourage our youth to contribute through this powerful channel of giving back to our community here and to our home state. We are confident that it would certainly enrich their knowledge about our culture and heritage.

To bring our youths together we have a social media [OSA Youth Group](#) to stay connected with each other. Please encourage your youth to be part of this group. We are starting **Youth Mentorship Program** where those with experience and expertise can help and guide others.



I want to share an inspiring story of how few in our community have been successful in making an impact in the field of giving back. A group of young professionals came together to form a non-profit organization 'Friends for a Cause' that takes up various projects trying to help the needy people in Odisha be it education among others. Their latest project was to develop audio Braille books for blind high school students in Odisha has been a great success story. Some of our members suggested OSA to help promote primary and secondary education in Odisha. The above is an example of how members of community can make a difference.

I believe that culture works as a glue to strongly hold the community together. Hence cultural events take a large share of the organization's activity. I would talk about some of the evolving ideas and initiatives around our cultural activities in my next communication. In the mean time I want to give an update about some of the operational improvements and organizational activities.

Two new chapters out of PNW chapter have been created; 'Portland' Chapter would cover state of Oregon and Seattle Chapter would cover the state of Washington. OSA officials and the local chapter members are working together to complete the process by finalizing leadership team soon.

Treasurer Siddharth Behera is leading efforts to improvise online OSA Directory and create online membership application that would enable prospective members to join OSA. Additionally the OSA and Convention accounts would be maintained online in a centralized system and we hope this will add transparency and efficiency to the process. Another initiative that we have started working on, based on the wishes of many, is OSA election through E-voting. We would need everyone's help to keep membership info and emails up-to-date to achieve this goal.

Finally a word on our next convention. OSA New England chapter is hosting 47th OSA Convention in Boston, MA. OSA NE Chapter has entrusted this responsibility on the efficient leadership team led by Sourya Mohapatra, Convener, Pradeep Dhal, co-convener and Arun Mohanty, chapter president to put together a great convention next year. The convention team is working extremely hard to finalize the logistics and location and very soon details will be shared with you.

Before I end I would like to thank a few of our volunteers. I want to thank Esha Bandyopadhyay Dash of CA, Pitambar Sarangi of NJ and Jyotsna Mishra of AL for consenting to be members of the Grievance Handling Committee (GHC). Also, thank Prashant Padhy and Sunil Sabat for their help with moderation of OSANet. I would like to introduce my extended team. Utkal Nayak of MD, Prachi Mishra of CA joined as Jt. Treasurer and Jt. Secretary respectively. Niraj Rath continues as OSA General Counsel and Bikash Panda as Web Administrator. Kanak Mishra, Prasanta Bhunya, and Akash Pandey have taken up the responsibility of editing Utkarsa and are ready to give us their maiden issue.

I wish you all very happy Bijaya Dashami.

Regards,

Sushant Satpathy

President, OSA



Vice President's Message



Dear Friends:

I would like to take this opportunity to thank you for your continued support. We, the new OSA Executives are thankful to you for believing in us. But we can't do anything alone. We need you to join us in building this organization to yet a greater height. You have shown your dedication, your willingness to work selflessly as a team and showcased our heritage and culture. You preserved our culture sowing your talents and love and passion for our art, literature and culture. You are teaching your children to carry it on! I must agree that it is very important to bring this second generation children and involve them in all we do for our community. They are the leaders of tomorrow. They are our future. Let us embrace a new beginning! Let us hear from the young and also hear from you all to make OSA a stronger family.

We are all indebted to our past leaders who volunteered their time and still continue to help this organization and at the same time help our country and our state in particular. It is amazing to see how some of our friends are so dedicated to help our motherland in any way they can!! Let us learn from each other and work together.

I would like to conclude my letter asking our members to join us as committee members to help OSA organize different activities. We have a lot to do. I would also like to thank our new editors who have committed themselves to put our thoughts, our literary works and our communications in the newsletter.

Let us walk together hand in hand for a brighter future. Thank you.

Sulochana Patnaik

Vice president

OSA

vicepresident@orissasociety.org



Secretary's Message



Namaskar,

I would like to express my hearty thanks for your support in giving me the opportunity to represent you and serve as Secretary of OSA. I am a proud Odia and very glad to be a part of the OSA family. I will try my best in further enhancing the vision and mission of OSA.

I am hopeful to enhance the youth participation in OSA family with induction of Jt. Secretary Prachi Mishra and Jt. Treasurer Utkal Nayak. For us last 3 months have been pretty eventful in terms of transition and 2015 Convention etc... Upcoming months will be busy with closing of 2015 Convention books, starting 2016 Convention preparations, membership expansion drive and new chapter formation etc...

We also notice that detailed membership information is missing for around 40 members who joined during 2015 convention. We are trying our best to get that information from DC convention team.

Recently BOG has approved to create two new chapters (Seattle and Portland) out of PNW Chapters to bring more energy in both chapters.

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 July and August 2015 minutes of the meeting in OSAnet. Below are links for last 2 moms.

http://www.odishasociety.org/wp-content/uploads/2015/08/2015_July_BOG_minutes.pdf

http://www.odishasociety.org/wp-content/uploads/2015/08/2015_AUG_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,

Thank you all for expressing your support, trust, confidence and bestowing the responsibility of OSA Treasurer. I will work to the best of my abilities to increase transparency of OSA finances and easier transition to new future treasurers.

Since taking the responsibilities:

1. We have proposed the budget for 2015 2016 year. We expect to have an earning of \$30,500.00 and an expense of \$26,700.00. Thus we expect to have a net income of \$3,800.00
2. Last year's finance committee had approved to invest OSA money in Vanguard's S&P Index Fund. During the recent down turn of the stock market we invested \$10,000.00 of the remaining \$15,000.00 uninvested money.
3. For better transparency and ease of keeping track of financial transactions, we have decided to use cloud based accounting software <http://www.kashoo.com>
4. US based checking account has been transferred from past treasurer to current treasurer. The current balance as of Sept. 27th 2015 are:
 - a. Account # 1 ending with 8618: \$66,699.33
 - b. Account # 2 ending with 5824: \$15,890.62
 - c. Paypal account: \$507.36

We have started working with 2016 Boston convention team to ensure that they meet the OSA convention guidelines.

Siddharth Behera

Treasurer

OSA

treasurer@orissasociety.org



Dear All,

The four nomination-based awards were recommended by the OSA Awards Committee
and
were conferred at the convention.

Distinguished Odia Award - Dr. Amiya Mohanty
Utkalamani Gopabandhu Das Memorial Award - Dr. Debi Mishra
Arun Das Memorial Kalashree Award - Ms. Gayatri Joshi
Subrina Biswal Award for Academic Excellence - Amrita Mohanty

In addition,
OSA Lifetime Achievement Award
was conferred on
Smt. Shyamamani Pattanaik
for her seminal contribution to Odia music.

Four longtime OSA members were recognized as
OSA stalwarts for sustained support of OSA missions.

Jogesh Rath
Jnan Dash
Digambar Mishra
Sri Gopal Mohanty



**The following OSA members were recognized for their
outstanding leadership roles and service to the society.**

**Outstanding leadership role in humanitarian and developmental activities in Odisha
Jayashree Mohanty**

**Outstanding long time support and promotion of OSA's values and mission
Sumitra Padhi**

**Outstanding contribution to the propagation of Odia culture
&
as the convener of the 46th OSA Convention and The 1st Global Odisha Conference
Pratap Das**

**Exceptional support of OSA Contribution to higher education in USA and Odisha
Sitakantha Das**

**Outstanding support of OSA missions & promoting OSA through photography
Babru Samal**

**Outstanding support of OSA missions & dedicated promotion of Odia art & culture
Annapurna Biswal**

**Exceptional selfless service to the
46th OSA convention & the 1st Global Odisha Conference
Hemant Biswal**

**The Subrina Biswal Award for Academic Excellence
and
the OSA Lifetime Achievement Award were sponsored
by
Dr. S.K. Dash Foundation.**

Congratulations to all winners...!!!

**Regards,
Sikhanda Satapathy
sikhanda@hotmail.com**



OSA Account handover and Account Statement
as of
08/30/2015

Dear All,

As stipulated by the constitution to handover OSA's finances by August 31st, I am handing over the accounts today. The account access details will be shared separately with the current Treasurer and Executives, but attached is the accounting report for everyone's awareness. The report includes transaction details as of today (08/30/2015).

Here is a snapshot of account balances as of today:

Checking #1 **\$66,835.17**
Checking #2 **\$15,890.62**
TD Ameritrade **\$154,092.69**
PayPal \$0.00

Total Cash Balance (as of 08/30/2015) **\$236,818.48**

*(Including the \$10K Convention 2015 advance receivable, the total balance would be **\$246,818.48**)*

I am happy to inform you that Convention 2015 has returned the \$25K emergency loan to OSA. The Convention account has not been closed as there are more funds to be collected and several bills to be paid. Yet the Convention team returned OSA's emergency loan promptly to honor the good faith reposed in them by OSA BOG.

Convention has also returned OSA Fee (**\$11,567**) and OSA membership fee (**\$10,525**) collected from the event. These numbers could see slight adjustment in the final Convention report.

As per the preliminary report there were **487** registrations and **132** (updated on 10/13/2015) new OSA members (31 Life Members, 11 5-yr members, and 90 Annual members) in this Convention. As a result OSA's membership base leaped to **1231**.

Such a successful event was possible because of hard work by all team members (fundraising, registration, cultural, food, publishing, GOC tracks...). Special thanks to the fund-raising team for diligently pursuing with the sponsors to collect money. The Convention is long over but their work is still continuing.

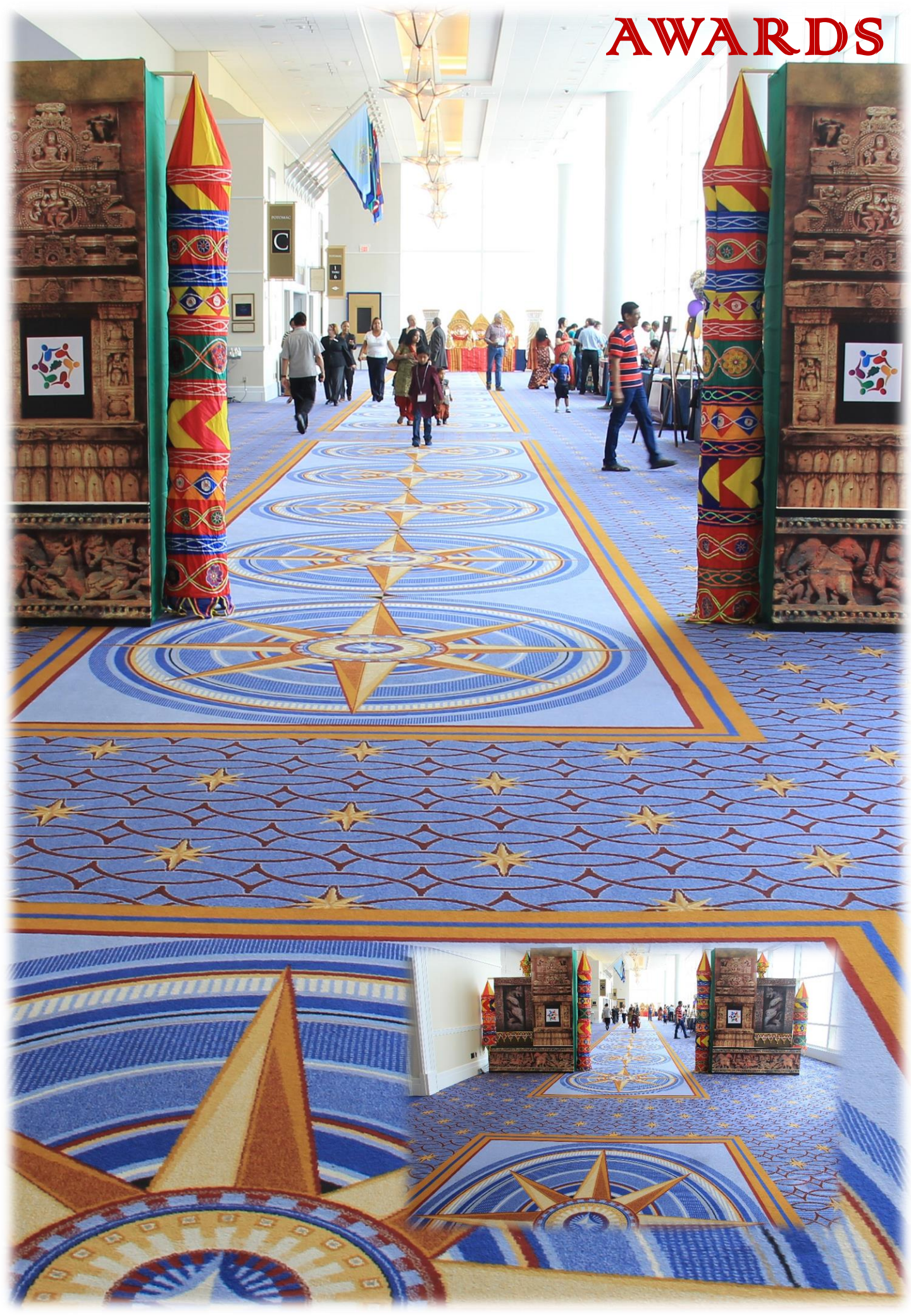
I want to also thank all our donors - without your help it would not have been possible to pull this event through. Special thanks to Dr. Sitakantha Dash for a record \$25K donation this year for various activities. Thank you!

At this time Convention owes the initial **\$10K** advance and half of the profit/loss to OSA. These will be adjusted at the time of final settlement.

As always please feel free to contact me if you have any question on the account report.

Best Regards,
Prashanta Ranabijuli
2013-15
OSA Treasurer

AWARDS

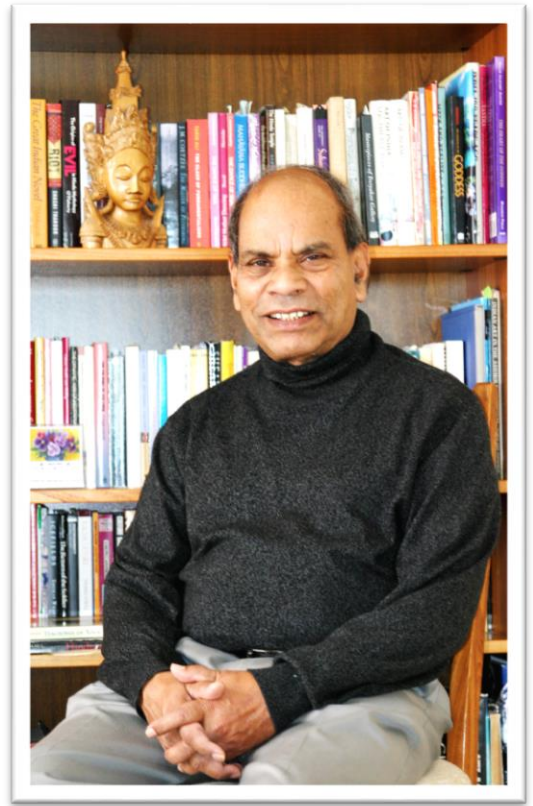




We are proud of...

Professor Jagannath Prasad Das

Order of Canada



On Canada Day - July 1, the Government of Canada has awarded the Order of Canada to Professor Jagannath Prasad Das. He is the only Odia to receive this honour. He is also the only Odia to receive FRSC (Fellow of Royal Society of Canada). The University of Alberta has established an Institute in his name. We salute you Jagannath Babu.

The following has appeared in Edmonton Journal:

Brain matter: Edmonton researcher who studies intelligence named to Order of Canada By Madeleine Cummings, Edmonton Journal July 2, 2015

Jagannath Prasad (J.P.) Das once asked his father why his grandfather was so well-respected. A government official often came to his grandfather's village to ask him for advice. Yet the man had only a primary school education. Das's father told him it was because he had an unusual ability to plan and make decisions.

"Was he intelligent?" Das asked.

It's a question he has spent his life's work trying to answer: What is intelligence, and how can we measure and improve it?

In recognition of his contributions to educational psychology and intelligence, Das was recently named to the Order of Canada.

Like his interest in intelligence, his love of education also began as a child in India. Das liked to study. He did well in school. Many of his friends' parents were professors because he lived near a prominent university.

He earned his PhD at the University of London, then taught in India and the United States. He moved to Edmonton in January 1968 to take a job at the University of Alberta.



Das combined aspects of neuropsychology and cognitive psychology to develop a groundbreaking theory of intelligence — one which suggests people have four ways of processing information. The most important of them, and the one for which his grandfather was known, is planning; specifically, the ease with which a person judges, evaluates and makes decisions.

To measure how well people process information, and therefore how intelligent they are, Das and an American colleague, Jack Naglieri, developed a series of tests called the Das-Naglieri cognitive assessment. Most tests ask the taker to prove that she has already learned something, but theirs doesn't depend on prior knowledge. Instead, it measures specific abilities, such as pattern recognition. A child who struggles to repeat a new word, for example, would likely score low on the “sequencing” portion of the test and would probably struggle with reading in school.

In using his tests and theories, psychologists and school teachers can identify specific skills that children struggle with and target instruction accordingly. Intelligence, Das insists, can absolutely be learned. The tests can be especially useful for immigrant children, who may arrive in a school not knowing their new country's language and culture.

In recent years, Das has focused on how children's culture, upbringing and brain function affect their intelligence. He's particularly interested in researching disadvantaged children. He has a clinic in India, which he visits once a year, and because his assessments are used around the world, he can examine how culture, class and language intersect.

Though he retired in 1996, Das, now 84, still serves as an emeritus professor at the U of A. In fact, he never intended to stop working.

“I don't have much interest in playing golf or doing other things,” he said. A supportive wife (who also studied psychology), has allowed him the time and space to focus intensely on his work for so long.

“A scholar needs two things: freedom, and a supportive partner,” he said.

by
Sri Gopal Mohanty

Emeritus Professor
Department of Mathematics and Statistics
McMaster University
Hamilton, Ontario
Canada

[Courtesy : OSANET]

Please visit :
<http://dascentre.educ.ualberta.ca/jp-das>

 *is proud of*
Professor Jagannath Prasad Das
Order of Canada



We are proud of...

Dr. Santosh Das

Inducted to the class of 2015



**Dr. Santosh Das
inducted to the Class of 2015
of
the National Academy of Engineering
on October 4, 2015
at National Academy of Science, Washington DC**

Dr. Santosh Das of New Jersey was inducted as a Class of 2015 to the National Academy of Engineering / National Academy of Science at Washington DC on October 4, 2015. According to NAE's official information " In February 2015 the members of NAE elected 67 new members and 12 new foreign Election to the NAE is one of the highest professional distinctions conferred on engineers. The main criteria for membership in the National Academy of Engineering are outstanding personal contributions and accomplishments in one or both of the following categories;

1. Engineering research, practice, or education, including where appropriate, significant contributions to the engineering literature.
2. Pioneering of new and developing field of technology, making major advancements in traditional field of engineering, or developing/implementing innovative approaches to engineering education..“

Some of the other distinguished engineers members inducted as Class 2015 were: Wesley Bush, CEO of Northrop Grumman; John Keller, Director of Dow Chemicals; Brian McClendon, VP of Google; L. Rafael Reif, President of MIT; Virginia Rometty, CEO of IBM; Gaeme Stephens, Director of Jet Propulsion Lab & California Institute of Technology, Richard Szeliski, Scientist at Microsoft etc. And the list goes on.

Dr. Das is a graduate of IIT, Kharagpur in Metallurgy Engineering and earned his Ph. D from University of California, Berkley, CA.. He worked for Argonne National Laboratory for number of years and earned 150 patents to his credit. He moved to the commercial companies such as Pratt-Whitney, Allied Chemicals and retired as Vice President at Polymor Technology.

Dr. Das has been a OSA Life Member for last 30 years. He lives with his wife Sulekha at Randolph, NJ and proud father of Sarthak Das (Boston) and Sarba Das (Los Angeles).

His achievement to be inducted to National Academy of Engineers/ National Academy of Science is a pride for all the OSA members. He can be contacted at skdas729@gmail.com

Pratap Das
PratapDas1@gmail.com

 *is proud of*

Dr. Santosh Das

Inducted to the class of 2015



We are proud of...

Amrita Mohanty



*Subrina Biswal Award
Of
Academic Excellence 2015*

**Amrita Mohanty
Receives Highest Academic Honors**

At the 46th Annual Odisha Society of the Americas Global convention held in Washington, DC, during July 2-4, 2015 Amrita Mohanty received the Subrina Biswal Award for Academic Excellence. This award was sponsored by the Dr. S.K. Dash Foundation and is awarded to an Odiya student in recognition for his/her outstanding academic achievements. OSA president Tapan Padhi and Vice-president Sikhanda Satapathy and Dr. Dash presented the award. Some notable guests in attendance during the presentation of the award were respected classical singer Mrs. Shyamamani Devi, award winning sculptor Padma Vibhuan Raghunath Mohapatra, and current Assistant Secretary of State for South and Central Asian Affairs Mrs. Nisha Biswal, ministers Devi Mishra, Ashok Panda, and Guruji Chandrabhanu Satpathy.



In addition, Amrita Mohanty was honored during Indiafest on the Indian Independence Day, held at the Capital Ground in St. Paul, Minnesota. This award is given to students who demonstrate outstanding academic achievement and leadership within the Minnesota Indian community. The award was sponsored and presented by Dr. S.K. Dash, his wife, Mrs. Kalpana Dash, and US Senator Erik Paulsen. India Association of Minnesota Officers, Babu Chimata, Hasim Khorakiwala, Amit Kachru, Sree Kamojjala, and other members, as well as Minnesota



senators Susan Kent and John Hoffman, State Representatives Peter Fischer, Bob Loonan, and Yvonne Selcer were in attendance at the ceremony.



Amrita Mohanty graduated as top of her class at Woodbury High School and was one of the distinguished speakers at the commencement ceremony. She is a two-time International Science and Engineering Fair Finalist and recipient of multiple science accolades including the 2015 American Academy of Neurology Neuroscience Research Prize. She was a participant in Minnesota’s All State Orchestra as a first violin and was president of her school’s National Honor Society. Amrita will be attending Harvard University this fall.

by
Dr. S.K. Dash
7300 France Ave S. Suite 208
Edina, MN 55435
O: 651-583-7281 | C: 612-325-1693
F: 952-405-6240
drdash.uaslabs@gmail.com

 *is proud of*
Amrita Mohanty
Subrina Biswal Award
of
Academic Excellence 2015



We are proud of...

Dr. Amiya Mohanty

Distinguished Odia Award



Professor Emeritus, Sociology Department Eastern Kentucky University,

Fulbright and Smith-Mundt fellowships to study in US

President of Anthropologists and Sociologists Society of Kentucky

Chairman of Anthropology and Sociology section in Kentucky Academy of Science

State Chairman of Southern Sociological Society.

Elected as President of “Bluegrass Indo-American Civic Society”, a charitable socio-cultural organization in Kentucky

Selected as a Fulbright Specialist in Sociology

Recognized by House of representatives of the Commonwealth of Kentucky for longstanding contribution to higher education

president of OSA in 1989-91

Attended almost all of the OSA conventions since 1975

is proud of

Dr. Amiya Mohanty

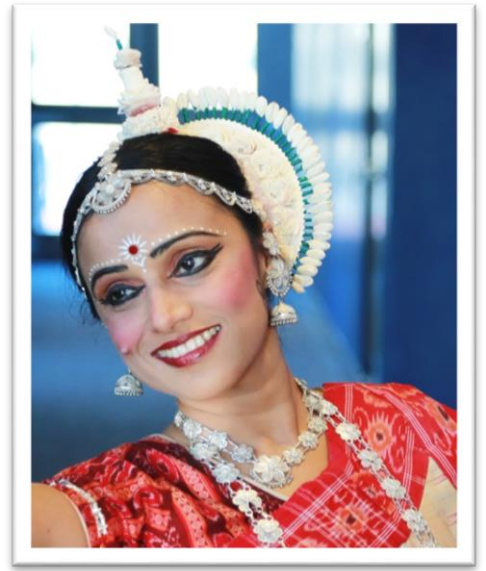
Distinguished Odia Award



We are proud of...

Gayatri Joshi

*Arun Das Memorial
Kalashree Award*



Outstanding contribution to Odissi for last 18 years.

Promoted Odia language, Odissi and folk dances and drama.

A community leader not only in the Odia community, but also in the broader Indian community.

Actively involved in organizing cultural programs for California local artists for

OSA 1998, OSA 2005, OSA 2011 & OSA 2013.

Helped organize 2013 OSA Regional Drama Festival in California.

Co-Founder & Artistic Director of iGurukul Foundation to promote and spread

Indian language and Culture.

is proud of

Dr. Amiya Mohanty

Arun Das Memorial Kalashree Award



We are proud of...

Dr. Debi Mishra



*Gopabandhu Das
Memorial Award*

Sahaya – Institution for mentally handicapped in Cuttack
Institute of Orissan Culture
SCB Medical College Library – Lifetime Grant
Basundhara – 7 Year support ended 2002
Ravenshaw Collegiate School, Cuttack – Computer Centre
(Teaching 4th to 10th grades)
&
Library Renovation
Orissa Dance Academy (Guru Gangadhar Pradhan)
&
Konark Dance Festival
(To promote and preserve Orissa dance styles 1985-2006)
Kala Vikash Kendra , Cuttack
BKMM Eye Hospital, Dhenkanal – Prevention & Cure Blindness
(17000 cataracts operated, giving back the vision – Dec 2006 - Present)
Orissa Development Seminars in OSA Conventions (Last 10yrs)
Prof. Jatindra Mohanty (5grants for review publications in Odia Literature)
JOGA, Washington, DC
(For Training of Secondary School Teachers in Dhenkanal & Anugul Districts)
1st & 2nd Odissi Dance Festivals (Washington D.C.)
&
Third Odissi International Festival at Bhubaneswar, Odisha 2011
Aamara Biswas, Odisha, Mrs. Jayashree (Ranu) Mahanti
www.aamarabiswas.org – major grants
Prachi Youth Organization, Kakatpur, Odisha
(In areas of health and education in rural villages)

 *is proud of*

Dr. Debi Mishra

Gopabandhu Das Memorial Award



We are proud of...



The winners of

Global Odisha Competition

GLOBAL ODISHA COMPETITION

Dear all,

Recall that we organized several competitions under the name Global Odisha Competitions, as part of the Global Odisha Conference.

As mentioned in

<https://sites.google.com/site/odisha2k15/>

we had several competitions.

Among those competitions we had reasonable success in the Dossier competition and the Travelogue Competition. Among the Dossiers the two prize winners were judged pretty well and the third one was also judged good. The three Travelogue finalists were judged very well. The Design entry was so-so and the judges decided to give special recognition instead of a first prize.

We had a two-step process. The initial submissions were judged, feedback were given and finalists were announced. Based on these the authors of finalists were asked to submit revised entries. The revised entries were judged to decide on the final award winners.

Following are the name of the award winners and links to their entries. Please check out at least the top 2 Dossiers and the travelogues.

 *is proud of*
All Participants of
Global Odisha Competition



GLOBAL ODISHA COMPETITION

Dossiers:

First Prize:

Ansuman Mohapatra
and

Srikanth Padmasola, Gopalpur, Odisha

<http://orissalinks.com/2015/dossier14.pdf>

(A 64 page promotional document on Bhubaneswar)

Second Prize:

Manjusha Patnaik (New Jersey)
and

Swadesh Sundar Patnaik (Bhubaneswar)

<http://orissalinks.com/2015/dossier24.pdf>

(A 40 page promotional document on Odisha)

Others (in rank order):

Pratik Mohapatra, Bhubaneswar

<http://orissalinks.com/2015/dossier23.pdf>

(A 38 page promotional document on Bhubaneswar)

Srinivas Choudhry, Digapahandi

<http://orissalinks.com/2015/dossier17.pdf>

(A 36 page promotional attempt by a student on Ganjam)

Travelogues:

First Prize: Pratik Mohapatra
and

Soumya D Jena, Bhubaneswar

<http://orissalinks.com/2015/travel25.pdf>

(A Travelogue on Koraput)

Other Finalists:

Pratik Mohapatra
and

Soumya D Jena, Bhubaneswar

<http://orissalinks.com/2015/travel26.pdf>

(A Travelogue on Bhitarkanika)

Rakhee Ghelani, Mumbai and Australia

<http://orissalinks.com/2015/travel11.pdf>

(A Travelogue on Chilika)

Design Entry (Finalist, and given recognition):

Ashesh Sarkar, Soumik Ghosh and Kaushik Das,
West Bengal.

<http://orissalinks.com/2015/design19.pdf>

(A design of the KIIT-Sikharchandi Street)

Chitta Baral

chitta@gmail.com

 is proud of

All Participants of

Global Odisha Conference



Let's give all the contestants a big hand...!!!

Meghana Memorial Award for Creative Writing

(Sponsored by Meghana Memorial Trust and OSA)

Junior

1st Simoni Mishra

2nd Arnav Patra

3rd Rohan Ray

Senior

1st Srujani Das

2nd Shreya Tripathi

3rd Rohan Ray

Samik Singh Kalinga Youth Enterpreneureship Competition

(Sponsored by Dr. Sujoy Singh)

1st Isha Mohapatra

2nd Amar Mohanty

3rd Ranjan Pati

Subrina Biswal Award for Performing Arts

(Sponsored by Dr. Nilambar and Annapurna Biswal)

Junior

1st Shreya Singha

2nd Animesh Kar

3rd Ritwik Hota , Ritisha Dixit & Raunak Hota

Senior

1st

Sagar Mohapatra, Subrina Khuntia, Shivam Patnaik, Deepak Dalai,
Rohan Sahu, Richa Kammat. Dev Satpathy, Sauraj Mohapatra

&

Sambit Dalai

2nd

Shruti Nanda & Priyanka Nanda

3rd

Samyak Mishra & Shivank Mishra

Pramod Patnaik Inter-Chapter Drama Competition

OSA-SW Chapter (Houston)

 *is proud of*

All Participants of

Global Odisha Conference



Let's give all the contestants a big hand...!!!

Odia Vocabulary Competition

1st

Devanshi Chowdhury

2nd

Shivam Patnaik

3rd

Srihaan Satpathy

Odia Speech Competition

1st

Sabrina Khuntia

2nd

Suraj Patnaik

3rd

Debanjan Chowdhury

Champu Chhanda Odissi Competition

(Sponsored by Dr. Uma and Shanti Mishra)

(all non-winning participants received cash awards as well)

Junior

1st

Sonali Senapati

2nd

Sauman Das

Sulagna Dash

3rd

Pratyay Mohapatra

Shivram Patnaik

Senior

1st

Neha Biswal

2nd

Debanjan Chowdhury

3rd

Ananya Kar

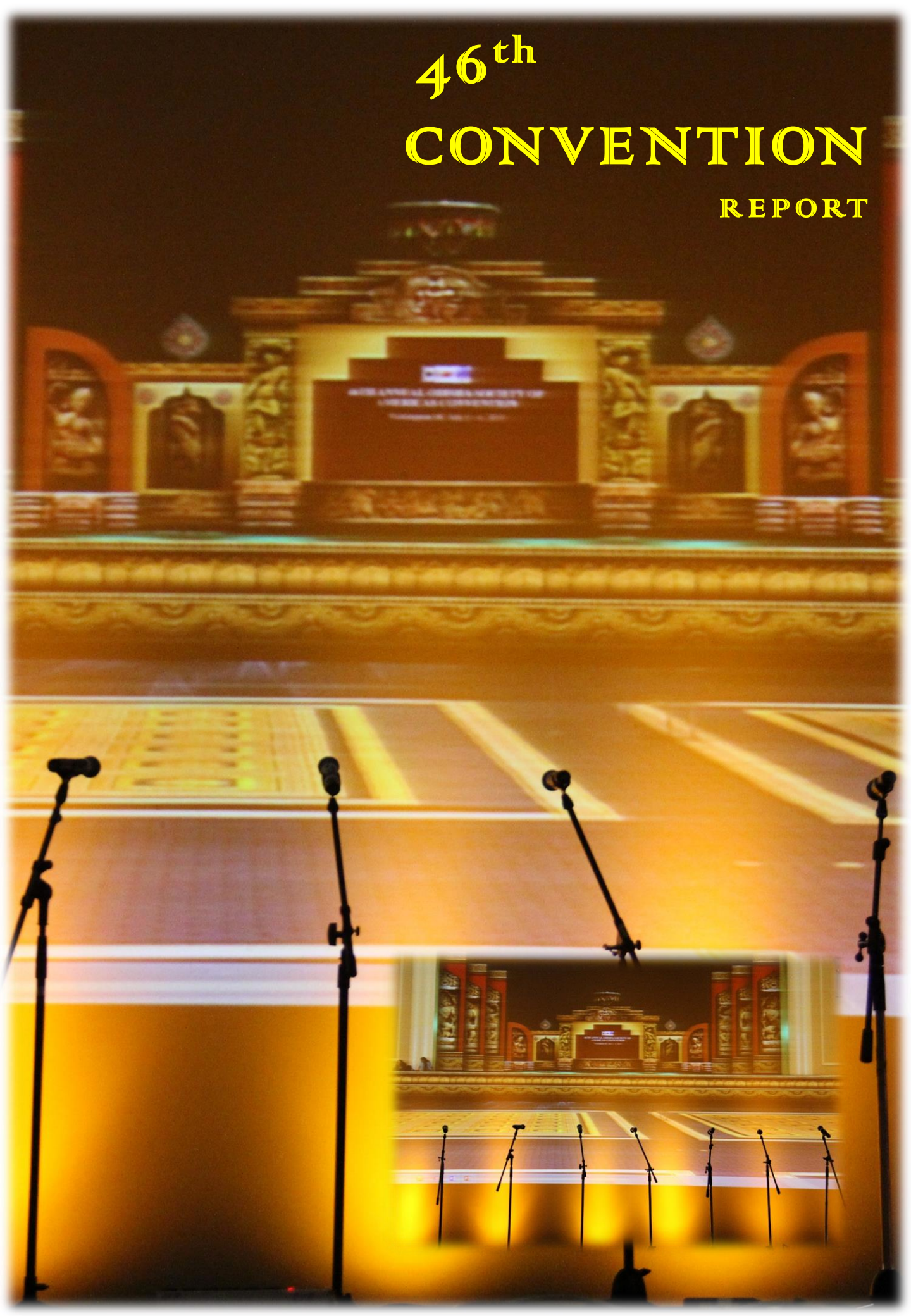
 *is proud of*

All Participants of

Global Odisha Conference

46th CONVENTION

REPORT





**Odisha Global Conference
July 1-4, 2015
National Harbor, Washington, DC**

Good morning.

I wish to thank the chairman for those kind words.

I wish to recognize our visiting dignitaries from India, distinguished guests, and my fellow Oriyas. It is indeed a grand occasion, and heartwarming, to see the large number of participants to join, in this event. I would remind one of my good friends, that this group is certainly larger than what you would see at the crossroads of Buxibazar in Cuttack, on a nice day, surely much more cultured and elegantly dressed.

I wish to thank the organizers, led by Pratap Das, with many many volunteers for their dedicated efforts, working day and night for nearly a year, to bring this convention to a success. I wish to extend my congratulations to all of them, the “unsung heroes” of the Odisha Society of America.

I consider my speaking to people from my own village, town and province is perhaps the most challenging. I am reminded of a statement made by Jesus, “Truly I say to you, no prophet is accepted in his own country”. This was said on the occasion of his rejection at Nazareth, as stated in the bible by Matthew, Mark and John. In any event,

The other day, I was watching on TV, the Saint Patrick’s Day parade in New York. The descendants, most of them, fourth and fifth generation Irish, parading with great pride of their ancestry and traditions. Of course, the same could be said about Oktoberfest, Columbus Day, the Chinese New Year and many others. They all observe their ancestral traditions, yet very proud of being Americans. Like India, this is a highly diverse country, and yet after many generations, following their immigrant ancestors, they have maintained their traditions.

I am delighted to join you on this event where we, originating from the soils of our motherland, observe this annual celebration. My only hope, is that our children, grandchildren and their children will maintain this great tradition.

It is quite fitting and appropriate to provide a brief remembrance about the people of Odisha, going back to the days of antiquity. It is particularly of importance, for the younger members of this audience, to remember the great contribution of the people of Odisha. Looking at this audience, I can safely say that all of you appear much younger to me.

With a population of about 3% of that of India, our ancestors have profoundly impacted the Indian culture, including those in Southeast Asian countries. Throughout these ancient periods, the superb talents of the people of Odisha, have been highly skilled mariners, and have contributed to literature, poetry, music and dance, architecture and sculptures, and of course, the building of magnificent temples.



Going back to the Epic period, Mahavahrata, Volume 1 of 7, the description of Drona, also in Volume 1 and 7, and the Indian Encyclopedia Volume I, refer to Kalinga several times. It describes that Prince Kalinga founded the Kingdom of Kalinga. Sruta Yudha, the King of Kalinga, son of Varuna, had joined the Kaurava Camp along with Karna, the great hero, who was then the head of an eastern region called Anga in the battlefields of the Kurukshetra War. Historian Subodh Kapoor in the book titled “Introduction to Epic Philosophy” mentioned that the King of Kalinga was given a divine mace by his father to protect him during the battle at Kurukshetra, with the warning that, using the mace on a non-combatant would cause his own death. In the frenzy of battle, bombarded by Arjuna’s arrows, the King made the mistake of pointing his mace at Krishna, Arjuna’s charioteer, who was unarmed. It is said that the mace boomeranged back and killed Srutayudha.

Coming forward, Orissa has been prominently mentioned, in the historical period, which dates back to 260 (B.C.). This was during the reign of Emperor Ashoka. In an effort to spread his kingdom, Ashoka reached the Gates of Kalinga, and informed the King Annantha Padmanava to fight or flee. It is said, that in the absence of her father, the Princess took the reins, and fought bravely with the Emperor. The bloodshed and the deaths that ensued from both sides, led the Emperor to take a pause in remorse, while seeking refuge in a Buddhist monastery. It is important to note that Buddhism was well established in Odisha, with monasteries, first of its kind, in the entire East. Having deep remorse, resulting from 100,000 deaths, and many thousands being fled from the land, during his efforts to conquer Kalinga, Ashoka, known in those times as “Beloved-of-the-gods”, King Priyadarsi, developed a strong inclination towards Dharma. This event is detailed in a book called, The “Rock Edit No 13” Edicts of King Ashoka, published by the Buddhist Publication Society. Incidentally, an Oriya historian and scholar has written a book, in which he presents convincing evidence that Buddha, being born to a small Oriya kingdom known as Kapilas.

Many scholars claim that the first King of Sinhala (Sri Lanka) had strong ties with Kalinga. The first King of Sinhala by the name Vijaya came from a town called Simhapura, the then Capitol of Kalinga. When Ashoka’s daughter, Sanghamitra, went to Sri Lanka, she was accompanied by eight families from Kalinga. It is also interesting to note, that Prasad Kariyawasam, high commissioner from Sri Lanka to India, said in his speech, “It is believed that seventy-five percent of the Sinhala race in Sri Lanka originated from Kalinga. This strong link between the two provinces was torn, during the period of the Moghuls, and subsequently the British.

It was known throughout India that Oriya mariners sailed not only up and down the Indian coast but also traded throughout maritime Southeast Asia, spreading their goods, their culture and people with whom they traded. By 400 AD, Orissa was the hub of a trade-network stretched from the Roman Empire to China. Even today, you would see, the unmistakable foot prints of Indian traders in the remains of an ancient port city, near Rome called Astria Antika. Some of the ports mentioned by the geographer Ptolemy in the 2nd century AD were Nanigaina (Puri), Katikardama (Kataka) and Kannagara (Konark). According to the historian Dr. Bhagaban Panda, during the maritime activities of Orissa, the Bay of Bengal was known to many as Kalingodra or Sea of Kalinga. Most of you I am sure are aware of the annual celebration known as Bali Jatra or sometimes known as Boita Bandan festival held in Orissa. Additionally, in later years (10th century AD) King Airlangga of Java created an inscription, stating that the people of his kingdom came from Kaling (Kalinga).



I am sure all of you know, based on the archaeological evidence, the classical dance-form, known as Odissi, as the oldest surviving dance-form of India, which we plan to witness the renditions during this gathering. The bas reliefs in the hills of Udaygiri testify to the religious nature of this antiquity. The dance-form predominantly reflects the worship of Krishna, which later was written in the ashtapadi's by Jayadev. The beauty of his poetry rivals those of Kalidas in every respect.

Chinese historians used the name Ho-ling (Kalinga) for the major kingdom of Java in the Tang period, (600 – 900 AD) which was founded by new colonists from Orissa. Additionally, this was further substantiated by Arab historians in the 8th century AD that the Sailendra dynasty of Java and Cambodia, originated from Kalinga.

The culture and the architecture of Orissa flourished under the reign of Keshari and Ganga kings. In a Sanskrit text, written by Pandit Hari Krishna Sastry, there is a mention of a king named Utkala who invited Brahmins from the Gangetic valley, to perform a Yajna in Jaganath Puri. The Brahmins from this Gangetic valley settled in Orissa, enriching its population mix. I believe I am a descendant of one of them.

Most of you know that Orissa is known for its magnificent temples with spectacular sculptures, which still stand to this day. In the words of Rabindra Nath Tagore, "here, the language of stone surpasses the language of man". These architectures are believed to be the first of their kind in India and Southeast Asia.

During the ensuing years, although the people of Orissa have maintained their culture, their traditions and values, the province has become economically deteriorated, even though, it is still the storehouse of abundant natural resources, including rivers, forests, and a variety of mineral resources. It is also endowed with nearly 500 km of underutilized coastline. Its contribution to India today is grouped with the low income states such as Bihar, Bengal, Rajasthan, Madhya Pradesh, and Uttar Pradesh. Nature's blessing of rivers, contributes to floods, loss of life and property; the precious trees are mercilessly cut and sold, leading to soil denudation; mineral resources are mined and shipped to foreign countries in the darkness of night.

Although we are proud to hail from the province of Odisha, we stand together as a part of the Aryan race in the subcontinent of India. As distinguished progenies of our ancestors, with nostalgic sentiments, reflecting our childhood memories, we speak highly about our people and our history.

However, it is important to recognize, what others have said about us. In that context, I would urge all of you to read a book written by a young Englishman, A. L. Basham (1954) titled "The wonder that was India", a survey of the culture of India before the coming of the Muslims. As a hobbyist of history, I have read several journals written by English authors particularly to understand the events during the soldier's mutiny and the skirmish in Bengal known as the "Black Hole of Calcutta". While these journals provide detailed descriptions of the events, they did not impress me as a balanced description.



Speaking of American authors and poets, we all know the influence of Indian theologies on the life and works of the great Henry David Thoreau and Walt Whitman. However, it is little known about the extensive travelogue of a well-known American humorist and author during late 19th century. We all know about Mark Twain's great works known as Huckleberry Finn, The Adventures of Tom Sawyer, and Innocents Abroad. During 1896, Mark Twain traveled extensively in the west coast and northern India and documented his impressions. Some of the excerpts include:

"In religion, all other countries are paupers. India is the only millionaire."

"Land of dreams and romance, of fabulous wealth and fabulous poverty, a country of a hundred nations and a hundred tongues, a thousand religions and a million gods, the cradle of human race, birthplace of human speech,"

"Mother of history, grandmother of legends, great grandmother of traditions, whose yesterdays bear date with the moldering antiquities of the rest of the nations"

"its marvels are its own. The patent cannot be infringed. Imitations are not possible."

"In other countries, a long wait at the train station is dull and tedious, but one has no right to have that feeling in India. You have the monster crowd of natives, the stir, the bustle, the confusion, the shifting of splendor of the costumes – dear me, the delight of it, the charm of it are beyond speech." (Remember, this was 1896.),

And lastly,

An eloquent summary of his 3 months tour of India he wrote "nothing has been left undone either by man or nature to make India the most extraordinary country that the sun visits on its rounds. Nothing seems to have been forgotten, nothing overlooked."

Mark Twain's extensive travelogues of India are rewritten and published by K. Mutalik called "Mark Twain in India".

I hope, I have shared with you some of my thoughts, based on mythological and historical documents, about the ancestors of the land we come from, and the impressions of outsiders about Kalinga, Utkala, now known as Orissa.

Above all, we are proud to stand in unity, as Indians. Indeed we are fortunate to call ourselves as Americans, not "hyphenated Americans" with our new homes in the United States, for our children and grandchildren. We are especially fortunate to meld, our ancestral values and traditions with those of this country, where the immortal ideas and ideals of Franklin, Washington, Jefferson, Adams and Lincoln and others, are not only inscribed in stones for all to see in the monuments in Washington, but are practiced in civilian life, along with adopting the great visions and guidelines, established by the founders of this land. As an example, one of the virtues of this society is "philanthropy". A person of modest means donates somewhere between 7 and 10 % of his earnings to several of the 25,000 charitable institutions. A virtue worth adopting.

It is often said by the Indian policy makers that the economic, and societal growth in India is stifled by a brain drain. Of course, we should realize that, although you are indeed, one in a million, there are at least 1300 people in India just like you. India has more honors kids than America has kids, and, during this last 15 or so minutes, 200 babies were born in the US compared to 1200 babies born in India.



We Oriyas, and indeed most Indians, did not choose to come to this country because our farms were not producing potatoes, nor were threatened by oppressive dictators, or persecuted for our religious beliefs. Most of us came here for better education and learning, and to pursue our dreams in the professions of our choice, without any prejudice or bureaucracy, to work hard and to reach the heights of our chosen fields of endeavor, evaluated only by our hard work, productivity and performances.

In conclusion, I wish to leave you with the following thoughts. “Work to utilize your fullest potential, as if you don’t care for the money; love all you come across in your life as if you have never been hurt; and look upon each day as if it is heaven on earth.”

Thank you and have a great conference.

B. B. Rath

Quotes:

Laws made by common consent must not be trampled on by individuals.

-George Washington

I’m a great believer in luck, and I find the harder I work the more I have of it.

-Thomas Jefferson



46TH ANNUAL CONVENTION REPORT

JNAN DASH

“So many people (almost 2000), so many events, so much to see and hear!”

That was the 46th. annual convention of OSA this past weekend in Washington DC at the luxurious Gaylord Resort on the National Harbor. The best part is to meet friends from all over USA and Canada at one place. I saw friends from all over the USA and Canada. Here are some highlights:

Amazing Odisha

A musical dance production depicting the heritage of Odisha, its festivals, culture, and art. Composed and directed by Aruna Mohanty, this included many second generation dancers. Our California kids like Shivani and Shalini Patnaik were part of the team. It was presented at the Kennedy Center on July 1st., then a repeat performance was done at the convention site on July 2nd.

Tala Badya Kacheri

A group of drum players (mrudanga, dhola, tabla, khanjani, etc.) numbering 10 came from Odisha. The leader was Dhaneswar Swain. Their performance was mesmerizing! I have never seen anything like this. The unique rhythms of Odisha, played at various festivals including ratha yatra.

Sand Arts by Sudarshan Patnaik.

He created magic out of sand - Lord Jagannath for Naba Kalebara..just amazing! The famous sculptor Raghunath Mohapatra was there also.

Vaibhav Mohanty

A 16 year old child prodigy who composes western classical music. He just graduated from high school and heading for Harvard University. His compositions have been played by 50member orchestra at the Grand Ole Opry, Nashville. He specially composed this piece based on Odia raga Bajrakanti - check this out



Singers from Odisha

Shyamamani Patnaik, Guru Ramahari Das, Debasish Mohapatra, Antara Chakrabarty, ...

Odia Film Festival

I only saw one movie called Krantidhara. But actors Anubhav Mohanty and actress wife Barsha Priyadarshini were there. Several films were shown over two days.

A combined dance performance by three gurus

Sujata Mohapatra, Meera Das, and Aruna Mohanty depicting three women - Shabari, Meera, and Sita was of high quality.

Odia poetry session was excellent.

A forum on seniors was done well.

A guided meditation by Art of living teacher was also done.

Early morning bhajans started at 7am.

The women's forum was well attended.

Several other seminars on health, financial planning, education,...

- Plenty of drama competition by chapters.

There were competition for kids on speech, writing, etc.

Overall it was an immersive 3 days for everyone.

Next year, the venue shifts to Boston.

By

Jnan Dash

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First Seniors' Forum at 46th OSA Convention

Joy Gopal Mohanty
Elkridge, Maryland

I had the privilege and opportunity to organize OSA's first seniors' Forum on July 4th, 2015 at our 46th OSA convention held at Gaylord National hotel in Maryland. According to the feedback from the attendees, it was quite successful and well received among OSA senior attendees. Irrespective of overlapping programs, there were more than 40 participants from far and wide (VA, WA, CA, KY, NJ, SC, MA, KS, PA, MD, OR, TN, NY, OH, UK and Odisha as well) and seats were full.



About the speakers

There were six speakers, who presented on their own selected topics of interest to seniors.

Dr. Amiya Mohanty from Kentucky, started the Forum with his presentation. He was a past OSA President and has been with OSA for many years. For those of you, who do not know his academic credentials, he came to the U.S. a long time back with prestigious Fulbright and Smith-Mundt Fellowships, earned his doctoral degree in Sociology from Florida State University, and then joined the Eastern Kentucky University as a faculty in 1969. Since then, he has been involved in teaching and research there, rose to full Professorship, got retired and now a Professor Emeritus as well as an adjunct Professor there. Recently, he has been selected as a Fulbright Specialist in Sociology by the Fulbright Foreign Scholarship Board. With this role, he has already served the Universiti Putra Malaysia as a Fulbright Specialist in Sociology for a couple of months in 2014. Other than his academic activity, he has been very active in his community in Eastern Kentucky. It is also a pleasure to note that Amiya Babu was awarded to be the "Distinguished Odia" of the OSA community for 2015, the same day (July 4th, 2015) at the convention.



The next speaker was **Dr. Nrusingha Mishra** from Maryland, a bio-medical research scientist trained in medical chemistry. Since 1991, he has been living in the Washington DC area working in a biotechnology company and Federal Government. He has been actively managing a number of federal government research projects in academia and industry. In his spare time, he enjoys to participate in acting, helping others, Facebook and other social activities.

After Dr. Mishra, we selected a younger person (not a senior), **Dr. Ayasakanta Rout**, to speak as he is in academia working in the field of Audiology that is of interest to seniors. He is an Associate Professor and Director of Audiology and Director, Hearing Aid Research Laboratory at James Madison University in Virginia.

After Dr. Rout, we had the privilege of listening to **Dr. Pramod Kumar Mohanty**, a nationally recognized cardiologist in the field of Heart Failure/Transplant, a tenured Professor and currently a Professor Emeritus of Medicine at Virginia Commonwealth University/Medical College of Virginia. He is considered as an accomplished clinician, clinical investigator, clinical educator with a record of excellence in Veterans and Academic Health care services, while being involved with community service, service to the department and the university at large. He has nearly 200 publications in clinical research in his field.

Then we listened to **Mr. Bidyut Kumar Rath** from Los Angeles, a structural Engineer. He has a lot of experience in the field of structural engineering starting with computer modelling to actual fieldwork. Other than his professional work, he has been involved in small way in helping young children in India to get better education and better career.

Finally, we had an invited guest, **Mr. Raj Bhansaly**, a Senior Account Executive from MetLife Financial Group of the Mid-Atlantic stationed in Maryland, to speak to us on “Long Term Care, Life

Insurance and the Challenges of Retired Life”. He spoke on how to optimize the benefits in the present volatile environment of our finances. He then briefly touched upon finances at retirement and how to leave a legacy to the next generation.



Summaries of five presentations

In the following, I have attempted to put summaries of the presentations written by the first five speakers themselves, for readers, who were unable to attend, may get the synopsis and get informed.

1. OUR GOLDEN YEARS: Problems, Challenges and Prospects:

By Dr. Amiya K. Mohanty,

Professor Emeritus, Department of Sociology, Eastern Kentucky University

Growing number of older Americans

Populations are ageing everywhere in the world. The growth and change of America's older population, 65 and above rank among the most important demographic developments of the 20th century. Declining fertility, better health care and consequently declining mortality and longer lives have transformed the elderly population from a small component to a significant part of the U.S. Population.

According to the statistics of Population Reference Bureau, in 1995 almost 34 million Americans had lived past their 65th birthday, accounting for one in eight Americans (12.8%). The population age 65 and older quadrupled during the first half of the 20th century, from 3.1 million in 1900 to about 12.4 million in 1950. This increasing pace of growth for the elderly slowed down during 2010 to 2012 because of declining fertility in the period of Depression. After the first baby-boomers turned 65 in 2011, the elderly group would continue to increase again. By the middle of the 21st century, there will be 80 million people aged 65 or older, roughly being one in five Americans (20.4%).

Challenges of Ageing Society in America

Social Scientists, particularly the Gerontologists who deal exclusively with the issue of ageing are concerned with the economic, political, psychological and sociological dimensions of the process of Ageing. One obvious impact of large ageing population in America that is about 80 million or more than one in five in the middle of the 21st century raises a very compelling challenge for the Federal Government today, as regards how to pay for Social Security when nearly 20 percent of the population will be eligible for benefits. It goes without saying that



there will be significant challenges in the areas of broad social structures, social institution, inter-personal relationships and even in the social values. Since the subject is vast and the issues are too many, we are limiting our selective discussion about the possible Socio-Psychological challenges that an elderly individual may face and the prospects for the individuals to resolve them.

The most common emotional problems an elderly individual would encounter may be based on adverse life situation. As Dr. Butler mentions, they may be:

Environmental extrinsic factors such as personal losses or gains like, marital partners (widowhood), friends and children. Social forces (Losses or gains), such as status, prestige, social groups other than family.

Socio-economic adversities: income drop, inflation, unwanted or arbitrary retirement policies, cultural devaluation of older persons such as prejudice against elderly persons.

Intrinsic Factors:

Nature of Personality: Character structure, integrative mechanism, Physical Diseases, such as diseases of organ system, dementia, disease of central nervous system. Age specific changes such as sexual problems, guilt, loneliness, depression, anxiety etc.

Besides examining the various social-situational factors, we must also examine the importance of individual psychological factors in order to meet the challenges of Ageing. Socially speaking, today in the United States, living long is an accepted value in our culture. The culture, which guides us with respect to various decisions we make in our life, should also reinforce the value of longevity in the children from their period of early socialization. Right from the beginning of socialization, the children as well as adults should be taught to forget the negative stereotypes regarding the elderly. Another important factor is the people's attitudes towards retirement. All efforts must be made to create a positive attitude towards retirement. In fact, from the beginning of occupational career, one has to develop a game plan and follow it carefully. If one cannot make a meaningful game plan, the life will



be devastated. The method of implementing the plan would involve investing in education, skill and other human capital.

Recently a number of studies indicate that increasing one's social contacts and extending relationships are very functional from the point of view of life satisfaction and pleasure. Other factors related to personal happiness and pleasure are: taking trips, travel to visit friends and relatives and go on cruises. More important factors of life satisfaction and pleasure are the relationships people have with their families and friends that really sustain them in their later years. Surveys also indicate that those retirees, who are happy, do spend more time simply enjoying their adult children and grandchildren than they do on any other activity. To further these relationships, many retirees are staying close to family and friends instead of migrating to sunny retirement communities.

Other factors associated with life satisfaction and pleasure is daily exercise, active habits, eating better, losing weight if overweight, meditation, yoga and pranayama etc.

Challenges for the future

The 20th century has witnessed remarkable growth and change in America's older population. Recently the momentum of 60s and 70s, have slowed down. But, the next century that is 21st century, will see a new explosion of population ageing, as the members of America's giant baby boom generation of 1960's will enter their older years.

Today's generation of elders has taught us that the older years can be both the best and worst of times in an individual's life. Beyond the increasing numbers of older people, three other powerful Socio-Demographic factors will influence the future course of America's older population. They are: a) the increasing racial and ethnic diversity of population. b) Changing family patterns and socio-cultural values, for example from the extended family to nuclear type. c) Extensions of average life expectancy would bring about mix of needs and service requirements.

Further, America's changing family patterns, particularly the trends to smaller Nuclear family size, childlessness, divorce etc. It mean that today's middle age adults will have fewer family



resources to draw upon during times of need in their older years. Thus, non-family assistance services most likely in the form of formal service providers, will be needed to fill this future service gap. Finally, the question is how much further life expectancy can be extended? This raises important public policy implications – such as social security costs, private pension programs, Medicare and Medicaid programs etc. Thus, a successful planning for a forthcoming ageing society is a challenge, for the present generation as well as for the generations to come.

2. “FORGETFULNESS”

by

Dr. Nrusingha Mishra from Maryland

In the Seniors’ Forum on July 4, 2015, I decided to speak on a topic that may be of interest to senior OSA members.

I started out describing my recent friendship with forgetfulness. It all started out with small things like displacing cell phone, eyeglasses, keys, name of the author, and plot of a movie to more serious things like forgetting my medicine bag at the airport, switching the same colored medicines without any discernment.

I did not mean to create fear or depression with my bad news amongst the audience. We need to remind ourselves that as we grow older, these facts are natural and part of ageing. Forgetfulness helps us to keep the slate clean, let go things, words, and people bothering our own minds. The person, who is the first to forget, is the happiest as he or she is constantly living with the present.

Memory loss may be due to a combination of factors, scientists are trying to understand, e.g., antidepressants, anti-anxiety medications, alcohol, tobacco or drug use, smoking, sleep deprivation, stress, nutritional deficiency, stroke, dementia and hearing loss. Recent studies indicate that women tend to do worse on memory impairment than men. Neuro-imaging studies show how much of a protein called beta-amyloid gets deposited in the brains of a variety of men and women. The level of amyloid plaques in the brain can help indicate who is



at risk for Alzheimer's disease before symptoms ever appear.

It is interesting to note that two-thirds of the adults over the age of 70 suffer from the loss of hearing. Loss of hearing can be due to dysfunctional cochlea, the part of the inner ear that converts a complex sound to a precise signal that goes to the brain for decoding. In fact, there is a mechanism in the brain affecting both hearing and brain cognitive functions. Therefore, loss of hearing may facilitate memory loss, and make personal interaction very difficult.

3. DIGITAL HEARING AIDS:

Everything you wanted to know but were afraid to ask:

By Dr. Ayasakanta Rout,

Associate Professor and Director of Audiology & Hearing Aid Research Laboratory,
James Madison University, Harrisonburg, VA 22807; Email: routax@jmu.edu

The National Institute of Deafness and other Communication Disorders reports that approximately 36 million adults in the United States report having some degree of hearing loss. Several factors are attributed to hearing loss including ageing, exposure to loud noise, and medication that are known to be toxic to the inner ear. When the inner ear is damaged, it results in irreversible hearing loss. Individuals with hearing loss not only have trouble hearing soft sounds but also they find it uncomfortable to hear loud sounds. Additionally, communication in noisy environments and over the telephone becomes difficult.

At present, there is no medical treatment available to restore damaged hearing to normal level. Hearing aids are currently the best available option for improving the communication ability of individuals with hearing loss. It is well established that hearing aids improve communication abilities in a variety of listening situations. On the contrary, it is reported that only four out of every five people who could potentially benefit from hearing aids, don't purchase them. Most commonly reported reasons for such a low acceptance rate are the high cost of hearing aids, difficulty listening in noisy environments, and the associated stigma. In this report, an attempt is made to address the most commonly asked questions about hearing aids.



1. *Are today's hearing aids any better than what they used to be ten years ago?* Yes. Modern digital hearing aids are discrete, more powerful, durable, and water resistant. The sound quality of modern hearing aids is much clearer than what we had ten years ago.

2. *Are there any differences between hearing aids from different manufacturers?* Yes. Currently there are seven major and several smaller manufacturers selling hearing aids in the United States. Every manufacturer has a different philosophy in designing its hearing aids. Additionally, there are differences in signal processing features (e.g. noise reduction ability, speech enhancement etc.) among manufacturers. It is important for a patient to try out different hearing aids before purchasing. All hearing aid manufacturers provide a trial period (typically 30 days) for the hearing aid user to make sure they are benefiting from the hearing aids before purchasing.

3. *Are the low cost hearing enhancement devices any good?* Not at all. One quick search on the Internet will result in multitude of hearing enhancement devices for under \$100 each. These devices are not hearing aids. They are basic amplifiers without any advanced features necessary to appropriately customize for an individual's hearing loss. They also often shipped in the mail without any guidance from a qualified professional.

4. *Why are hearing aids so expensive?* Hearing aids are miniature advanced electronic devices that require high cost of research and development.

5. *What about buying hearing aids from big box stores?* Big box stores such as Costco sell hearing aids at a cheaper price comparable to an Audiologist or ENT office. However, most big box retailers do not have Audiologists at their hearing aid centers for programming and follow up care. Instead, they employ hearing aid dispensers to sell hearing aids.

6. *So, where is the best place to buy a hearing aid?* A good audiologist is often the best person to make a difference between a satisfied and an unsatisfied hearing aid user. The audiologist uses advanced tests to determine the nature of the hearing loss and its impact on the person's life. Based on these results the audiologist can recommend the most appropriate hearing aids. The American Academy of Audiology (www.audiology.org) and the American Speech Language Hearing Association (www.asha.org/proserv) maintain searchable directory of certified audiologists. One can also look up audiologists in each state through the state licensing board.



4. "HEART SONGS: DO THE TUNE CHANGE WITH AGEING"

by Dr. Pramod K. Mohanty,
Professor Emeritus of Medicine,
Virginia Commonwealth University Health Sciences,
Richmond, VA. 23298

Ageing is a factor well known to influence subtle structural and functional changes in cardiovascular system – the heart, blood vessels, and blood cells.

Old age is commonly considered to begin at the age of 65-70 years. Currently in US, 13% of the population (~39 million) is seniors and expected to grow to 20% (72 million) by year 2030. Increasing numbers of seniors are ageing successfully due to major advances in medical care particularly cardiovascular and diabetes, intimately linked to coronary artery disease. A combination of three different criteria determines old age. The chronological age, physiological age with or without diseases which commonly affect seniors and the level of mental ability?

AGE RELATED STRUCTURAL CHANGES:

The structural changes in heart and blood vessels consist of: (a) increasing stiffness in heart muscles and reduced capability of the heart-pump to pump blood effectively and efficiently, (b) a slight increase in the size of the heart chambers, (c) heart valves that controls blood flow also manifests increase in thickness /stiffness.

Blood flow across the heart valves along with timed opening and closing of the valves create heart sounds – known as HEART SONGS. Ageing-related structural and functional changes can cause abnormal heart sounds known as heart murmurs. Thus, the tune of the heart songs change with ageing not necessarily associated with any disease of heart/blood vessels.

PHYSIOLOGICAL CHANGES IN HEART WITH AGEING:

Slower heart rate occurs as a result of changes in natural pacemaker system that controls the heartbeat. Age related loss of cell, fibrous tissue and deposits of ageing pigment (Lipofuscin). Thus, slightly slower heart rate is not uncommon in seniors. Reduced responsiveness of the heart to exercise is an important effect of ageing related to impaired strength of contraction in response to exercise. Aorta – the biggest artery that propels blood out of the heart often



shows age-related increased stiffness, reduced flexibility and may result in a spike in overall blood pressure (Systolic hypertension). Baroreceptors located in arterial system keeps an eye on the overall blood pressure (BP) and makes adjustments whenever needed. Impaired sensitivity of baroreceptors with ageing sometimes fails to make appropriate adjustments to maintain BP during exercise and quick positional changes. Thus orthostatic hypotension (low BP) is common in seniors and may explain higher incidence of falls and fall-related injuries in seniors. Age- related changes in blood volume; decrease in quantity of Red Blood Cells (RBC) may cause lower hemoglobin concentration (Anemia). Similarly, White Blood Cells (WBC) may show a relative reduction in certain types of WBC such as Lymphocytes that controls immune function and susceptibility to infection. Seniors may be more susceptible to infection due to age related impaired immunity.

Taken together, structural and functional changes associated with ageing can be favorably modified by adopting life style changes through regular exercise, prudent diet, and stress management, cessation of smoking, and avoiding excessive alcohol intake. Medication can help in controlling blood pressure and body cholesterol. Regular physical activities along with heart healthy diet preserve cardiovascular fitness and potentially can prevent onset of heart diseases and hypertension in seniors. The importance of physical activities and ageing is nicely highlighted by the following quote by George Bernard Shaw. “We don’t stop playing because we grow old.

We grow old because we stop playing”. Seniors, who practice healthy life style including moderate level of exercise, benefit from reduced body fat, suffer from less BP related complications; tend to suffer less from heart disease and complications due to diabetes in comparison to seniors with sedentary life style.

In summary, based on the observations presented, the normal “Heart” songs do change its tune due to age related structural and physiologic changes with ageing. Practicing healthy life style has the potential to minimize/prevent the adverse consequences of heart disease, high blood pressure and diabetes.



5. “I DID IT MY WAY”

by

Bidyut K. Rath

Los Angeles, CA

I volunteered to give a presentation in the Seniors’ Forum at the 46th OSA Convention and I thank Dr. Mohanty for giving me an opportunity to speak. Life is a journey and many of you including me might live differently, if we have to do it again. Therefore, I decided to name my talk as “I did it my Way” while quoting from Frank Sinatra’s rendition.

Several years back, I came to USA to do my Master’s Degree in Civil Engineering (with Structural Engineering major), from Worcester Polytechnic Institute, Worcester, Massachusetts and then stayed on. I had the American Dream to have a prosperous Family-life and career. Unfortunately, it has not worked out the way I was hoping. For a Structural Engineer, the employment is based on the Construction in the free enterprise economy. Therefore, I suffered instability in my career many a time. On the positive side, I got experience in many diversified areas of structural engineering, such as Nuclear, Petrochemical, Aerospace, Building Structures (high-rise and low rise buildings), Off-shore Structures, and Rapid Transit projects etc. I am a Registered Professional Structural Engineer in the State of California and Texas. In addition, I have been honored as a Fellow, and a Life Member of the American Society of Civil Engineers (ASCE).

I would like to share one of my experiences that strike me even now. During 1969, I was employed as a Structural Engineer in Boston, Massachusetts. One Saturday afternoon I was shopping for some good shoes in the Cambridge, an adjoining City of Boston in Massachusetts, where I was living at the time. The store salesman approached me and he was not in a mood to sell; he just wanted to talk to me. He politely asked, if I am from India and my response was yes. He added that this country, “USA” has survived due to India and we Americans are grateful to India and Mahatma Gandhi. Dr. Martin Luther King, Jr. used nonviolent method to achieve the Civil Rights in America emulating Mahatma Gandhi who applied nonviolent principle to free India.



Had Dr. King not used nonviolent principle to achieve Civil Rights movement, America would have been torn apart. Dr. King visited India during 1950's to learn nonviolent way of demonstration from some freedom fighters of India including the then Prime Minister of India Mr. Nehru. I am still humbled by the statement of the salesman. I remind myself and also to elevate the point that we Indian-Americans and Indians in general are indebted to the sacrifice of the leaders of India leading to the achievement of her independence. Due to their sacrifice, we are well respected in USA. And India is also well regarded in USA.

The conferences like; OSA Convention and Global Odisha Conference have created a bridge between Odias around the world; for business, cultural, social, and political networking for human development. Here by inviting some of those elected (ministers, MLA, etc.), and administrative (IAS, IPS, etc.) officers from Odisha or India, we must remind them that they must take steps to eradicate corruption and greed in the Government of all levels. In this context, I remember Mr. Amitendu Palit, who rightly said in 2014, in China Daily,¹ *"As an economic phenomenon, corruption can be termed a "silent killer". High corruption prevents investments from utilizing their full potential.Corruption drains public savings and reduces resources that could have been used for creating more public goods..."*

So far, I strongly believe that Indian Americans will not be well respected in comparison to European Americans, Japanese Americans, and even Chinese Americans, if India is not developed and modernized in par with Europe, Japan, or China. I have experienced in my work place in Engineering field that if a managerial position opens up in a large corporation or in an oil company in Texas, often they would recruit somebody from England, and ignore Indian



Americans even though they are USA educated and are employed in the same corporation.

Therefore, in a very small way or in the large scale we should be a catalyst for the development of India. Small way, we can support education for some disadvantaged children for their primary education and nutritional needs. Of course, for the large way the possibilities are endless. I am sure many of us are doing something for India, and that is remarkable, and kudos to them. Retired professionals can help many universities in Odisha to establish and develop existing facilities in Doctoral and Post-Doctoral program in Engineering, Science, Mathematics, Computer Science, Liberal Arts, Medicine, and Surgery, etc. Indian Americans have achieved a great deal of success in their field in United States and they are the most prosperous ethnic group in USA. However, we should not just be complacent of our success at this time. We must constantly protect our community and work towards better India-USA relationship.

We should take examples from the Jewish Americans, who are irrevocably committed for a better and stronger Israel and United States relationship in all phases: socially, culturally, politically, and militarily. Thus, we should be committed to develop similar relationship between India and United States, and protect the interest of India just like the Jewish Americans protecting the interest of Israel. There should be a hue and cry in the US Congress if somebody makes a derogatory statement in public against India and Indians. That can be easily achievable if, Indian Americans, and people in the Indian Government be honest, abide by the law of land, should be free from graft, greed, and violence. It is perfectly acceptable to be a Good American and support India. And, Indian Americans should also learn from African Americans how to be politically involved in the fabric of USA political system.

We must think about our children, their children, and next generations, how they can protect rights of Indian Americans. In this context, let us not forget the plights of the citizens of Fiji, Guyana, and Uganda (to name a few countries) people of Indian origin. We should learn from the history and its exigency to protect the Human Rights of Indian Americans in present and future for generations by creating a legacy through the political system.



Indian Americans should participate in professional and civic societies to serve their professions as well as local communities such as Lions Club, Rotary Club, and Toastmasters International Club, which are good examples. I have gained a great deal of self-confidence, learned a lot of organizational skills, and parliamentary skills through Toastmasters International Club. American Association of Physicians of Indian Origin (AAPIO) is a highly successful and vibrant organization. Other professionals and groups should learn from the AAPIO, and emulate AAPIO to create and revive organizations of their professions.

Therefore, I emphasize that ladies, and gentlemen of this group of senior OSA members should not think that they have concluded their work in life. Rather, they should think about the experiences that they have accumulated to pass on to others to build a better society, country, and world, in the threshold of ensuring survival of our Planet.

The trilogy of this synopsis is to bring God into our lives, and love for others shall be fulfilling to our lives at present, in future, and for eternity (after our lifetime).

¹,http://www.chinadaily.com.cn/opinion/esoutlook2015/2014-2/22/content_19137384.htm

Group Discussion

Finally, we had a group discussion after all the presentations were over on the topic, **“How we will live our senior years, in isolation's or be in communities we get the support we need”**. Mrs. Nirmala Dash from Washington State was the moderator for the discussion. There were several ideas suggested by a number of participants in the audience. However, one answer seemed to be favorable to most. As we know, unlike in India, it is not suitable to move in with



our child(ren) after we retire in USA. However, if it is possible, you can move to your son/daughter's town of residence, purchase a house near to them and live independently. This way, your child(ren) will have their independence and you will have yours and in case of need, you can be of help to them as well as they can be of help to you. Unfortunately, for some seniors, this answer may not be suitable. Therefore, it will remain an open-ended question for future discussion.

Feedback on this discussion through email after the Convention

After the convention was over, a few of the Seniors Forum attendees communicated with me via email about their follow up thoughts on the issue of our discussion.

1. Shri Nityananda Mishra

Hopkinton, MA wrote;

“We are aware that this problem of isolation will get worse as more and more first generation immigrant Odia(s) get older and face the unfortunate situation of living alone! However, options for living alone is possible in two different ways.

A. Live independently, but near to one of the children. My wife had said that moving in with the children is really NOT an option as long as we can function in a home setting, independently. Afterwards, if anyone is unable to live by themselves, move to an assisted living place may be warranted.

B. Many of our friends are creating a 'basti' or a small senior colony in different places of USA. Basically; one can live in a community of other Odia(s). This idea does have merit since we can draw upon our friends, relatives and neighbors.

Thank you for organizing this forum. We are thinking to continue to discuss this issue during our next OSA convention (2016) that we are organizing in Boston.”



Shri Akhileswar Patel.

New Jersey wrote;

“I attended July 4th convention just after completing the closing of my purchase of a town-home in Cary N.C. It is close to the home of my eldest daughter. I am surprised to find that this was the consensus in the discussion as an outcome in the meeting though I was there but left to Art of Living Session.

As an alternative, I may suggest to buy Long Term Care Insurance for the seniors those who are reasonably in good health, no diabetics and disability and so on. Please shop around. There are carriers who might accommodate in underwritings.

The other choice will be some entrepreneur’s plan (I may love to participate) with contributions from the prospective tenants to create an Odhia Seniors’ Accommodation Center for the benefit of all.”

Shri Kaushik Mohanty

Herndon, VA

“Hello Mr. Mohanty, I thought the favorable answer to most, like you have stated, seems ideal to me. However, I have a few thoughts:

- A. Unless retirement planning has been done really well and seniors could afford to live lavishly, we should consider suggesting smaller homes with lesser maintenance overheads and costs... smaller yards... perhaps an apartment in a complex with modern amenities (gym/pool) or a town-home being cognizant to steps etc...
- B. If they have two kids in two locations they could have a similar set up in another location if their budget permits and some kind of property management that could offer to keep up the apartment/town-home via Airbnb so that the accommodation is available when they need and there is revenue generation when they do not.



Not sure if homes for the elderly/old-age is an option but could lend a sense of belongingness and engagement beyond immediate family members and may be affordable. Compromise would be on the space aspect.

Lastly, if it is for a single ageing parent, the need for a nuclear setup may not be as much as their engagement with their children even if it is once or twice in a day over meals and/or for kids'/household errands. Perhaps, carving out a separate area in the house very well like a bedroom in the walkout basement, with an attached back and living area with TV etc, may not be a bad idea...

Thank you for bringing up such a pertinent subject.”



Dear Friends,

It was great to see that OSA convention at Washington DC could bring in more than 500 families together over the July 4th weekend. I believe the richness of the content, the venue, and the effort put together by DC chapter volunteers created a memory for everyone who attended this event. The program schedule was full of interesting programs and one was puzzled for a while trying to decide which one to attend with all these parallel events. It was a great opportunity to meet many friends and make new friends also. I feel sorry that I missed out on meeting quite a few people I wanted to meet.

Besides the high quality cultural programs that our families put together it was such a great opportunity to see many venerated invited artists and guests from Odisha and to interact with them closely. Going into this convention, there was a great expectation from all around about the event at DC, and I must say DC chapter did it well. The hard work and commitment showed in every aspect of the convention. I would like to congratulate all the volunteers for making this event successful and raising the bar.

Other than cultural programs, the convention anchored some of the important seminars and workshops the takeaways from these events should not be only for the scope of the convention, rather we must create a plan and work on it and reflect all around. On day one of the convention I was impressed as the breadth and depth of the discussion that took place in the education seminar. The panel of guests included eminent personalities like Prof. Damodar Acharya, Dr. Swadhin Pattnaik, Dr. Mahendra Satpathy and Odisha's Mass Education minister Mr. Devi Mishra along with many well-known educationists from US and Canada.

On the second day the seminars on the tourism track represented a great future of the Odisha tourism and work to promote our culture. Guru Ramahari Das's presentation on Odissi music was informative and appreciated by all present. Mr. Ashok Panda, Minister for Tourism and Culture of Govt of Odisha participated in couple of segments of these sessions.



Unfortunately with parallel events, I could not attend seminars under other tracks I wanted to join. I am sure we will receive the details from these tracks and actionable items from all these discussions.

The Library seminar was very informative and the most relevant reasons to develop libraries as community centers in both urban and rural areas were discussed. Both Mr. Ashok Panda and Mr. Devi Mishra were part of the panel discussion.

It was encouraging to witness the enthusiasm of young children in participating in Odia vocabulary competition. It is indeed an amazing feat to know that each one of them had learned 300 words and those are not familiar to them in day to day life. Undoubtedly they are all winners.

“Bara Masa Tera Jatra” by the hosts took us 20 years back down the memory lane to 1996 DC Convention. Cultural programs such as Amazing Odisha, performances by Tala Badya Kacheri, the great trio of Odissi dance, Shrimati Shymamani Devi, Shri Ramahari Das, Shri Dhaneswar Swain made this convention unforgettable. Antara Chakravarty, Debasish Mahapatra and Krishna Beura also had performances. Each one of them would have liked some more time on the stage. It was great to meet world known Shri Sudarsan Patnaik and Shri Raghunath Mohapatra. Also various competitions such as Pramode Patnaik interchapter drama, Subrina Biswal performing arts, and Chhanda Champu Odissi etc brought the best of the talents out of the community. I can’t wait for the DVDs to come and watch the ones I missed.

I would like to take a moment to cheer for the unsung heroes of the event, most of whom missed enjoying the shows as they were busy hosting them. The size of the attendance and the volume and quality of programs, shows the effort and commitment of the volunteers. If there are any suggestions to make this event any better, if anybody has suggestions, lets use that as advise for the next convention. I sincerely thank our friends of DC for their friendship and hospitality. Hope to see you all in Boston in 2016!

Kind regards,

Sushant Satpathy

Naperville, IL



The Tourism and Promotion track at the Global Odisha Conference (GOC) held during July 1-2 undertook discussion on several important aspects related to Tourism and Promotion of Odisha and set the foundation on several initiatives.

Global Odisha Competitions:

The Tourism and Promotion track had initiated its activities months before by announcing and advertising Global Odisha Competitions in several categories: Promotional Dossiers, Travelogues and Street Designs. The initial submissions were reviewed by experts, feedback was given, finalists were announced and the finalist's revised submissions were received, reviewed and ranked; all before the start of the Global Odisha Conference on July 1. The winners were discussed and announced on July 2.

The details of the competition and the name of the winners and finalists is listed at

<https://sites.google.com/site/odisha2k15/>

During the GOC it was decided to form a working group and team up with other organizations (such as the Roots of Odisha Foundation) to publish dossiers on Bhubaneswar and Odisha twice a year and on some of the other places less frequently. A plan was made to have an annual Travelogue competition with the prerequisite that the participants must have published a version of their travelogue in a newspaper or magazine in the preceding year.

Eco-tourism:

The Tourism and Promotion track had invited Sanghamitra Jena, an ecotourism operator from Odisha, and a rare women entrepreneur (written about in Forbes India magazine) who developed eco-camps in unchartered territories such as Bhitarkanika. Her presentation was inspiring and the audience gave her suggestions and tips and it was decided to connect her to the larger OSA membership so that OSA members are able to see and enjoy the beauty of the Odisha hinterland. Deboo Patnaik of Crown hotel made many important suggestions regarding developing some unique modern tourist attractions in Odisha.



More world Heritage Sites in Odisha:

Odisha currently has one world heritage site in Konark. Three of its sites are listed as tentative world heritage sites: Chilika, Bhitarkanika and Ekamra Kshetra. A discussion on them was led by Profs. Annapurna and Triloki Pandey. The Tourism and Culture Minister from Odisha, Shri Ashok Panda, gave a presentation on Ekamra Kshetra. It was decided to form a task force under the leadership of Profs. Annapurna and Triloki Pandey to help the Odisha government in creating the document needed to make the three tentative sites as world heritage sites and to add three more tentative sites: the Jajpur Buddhist centers, Raghurajpur and Srikshetra.

Traveling exhibit of Odisha artifacts to North American Museums:

A discussion on this was held and communication with a Smithsonian museum on this topic was presented. It was decided to form a task force that will help in various OSA members approaching important museums in major North American metropolitan areas. Prof. Lalu Mansinha, who presented some unique aspects of the Buddhist artifacts and epigraphs of Odisha, will lead this task force.

Official Recognition of Odissi as a classical music:

Ipsita Satpathy organized the discussion on this and Guru Ramahari Das gave a mesmerizing presentation on this. Although it is obvious that Odissi music is a classical music, it is important that it gets an official “classical” tag as in India such official tags are important. While Guru Ramahari Das has written several books on this topic and a team in Odisha is writing a document on the topic, it is important that a “multi-media” document where words intermingle with sound clips is produced. Such a document will make it easier to convey the classical attributes of Odissi music, its uniqueness, and its differences with respect to Hindustani and Carnatic classical music. It was decided to help in the creation of such a document. Ipsita Satpathy and Santosh Tripathy have volunteered to initiate this.

Branding and promoting Odisha:

There were discussions on branding and promoting Odisha through unique events and the social media. Dharendra Kar representing the Roots of Odisha Foundation discussed the Kalinga Literary Festival and the success of its second edition earlier this year and the plan for a Konark Cyclothon later in the year. The logo of the Konark Cyclothon was unveiled.

Santosh Tripathy presented the India Surf Festival and discussed the importance of social media in promoting Odisha and gave examples from his efforts in this direction through multiple social media platforms under the umbrella of Bhubaneswar Buzz.

Overall the Tourism and Promotion track was a great success in bringing up many new topics that were never before discussed in OSA forums and forming a task force and plan of action on many of these topics. The organizers of this track, Chitta Baral and Tina Satapathy thank the participants, judges, presenters and the OSA organizers for this success and invite the larger OSA and Odia community to participate and contribute to the various initiatives.

Chitta Baral

chitta@gmail.com



Panel Discussion on Waste Management and Visit to EPA, Washington, DC by Odisha Delegates

Saturday, July 25, 2015

By Nishikanta Sahoo; Washington:



The Odisha Society of America, has organized a panel discussion on “Opportunities in Waste Management in Odisha” during the Global Odisha Conference 2015 held in Washington, DC as part of Business and Entrepreneurship seminars.

Ms. Anne Germain, Director Technology, National Waste & Recycling Association, former Chief of Engineering and Technology for the Delaware Solid Waste Authority, former President of Solid Waste Association of North America, gave a presentation on Waste Recycling, Waste Conversion Technology and explained various working use cases on Waste Management in American cities.

Ms. Anita Kedia, Senior Business Development Manager, Waste Management Inc, one of the largest waste management company in the North America presented on the technological expertise her company can provide in Indian context. Recently she had also participated in the roundtable meeting with Hon'ble Union Minister of Urban Development, Shri M. Venkaiah Naidu in Washington DC hosted by US-India Business Council on Clean India Mission. She also had a dialogue with Hon'ble CM Maharashtra Shri Fadnavis on this mission in India.

Hon'ble Industry Minister Mr. Debi Mishra mentioned about the project of Japan International Cooperation Agency(JICA) and GoO, a 4000 crore project on Orissa Integrated Sanitation Improvement. He expressed interest to explore Waste Management Inc's technology and the technological need of sewage water treatment in Urban Municipality Bodies that will complement Odisha's need.



Hon'ble MLA Bhubaneswar Mr. Priyadarshi Mishra expressed the need of efficient management of waste for growing population, business in Bhubaneswar, making it a better place to live and and the current Govt's initiative on waste management. He also emphasized on wealth from waste.

Dr. Mrutyunjay Suar, CEO, KIIT-Technology Business Incubator spoke about developing cheaper paper from weed biomass in lake Chilika and recycling of waste cooking oils.

Pritidhara Mohanty, Environment Policy Analyst has moderated the panel discussion and briefed the importance of environment protection and how the legislation was passed to control the Waste and Pollution in USA. Co-chair Mr. Nishikanta Sahoo briefed the critical need and impact of modern Waste Management Infrastructure in Odisha.

There was scheduled business tours for Odisha Policy Makers to US Environmental Protection Agency(EPA) in Washington, DC and Covanta, Waste to Energy facility in Dickerson, MD. Hon'ble Mr. Ashok Chandra Panda, Tourism Minister, Mr Nishikanta Sahoo, co-chair Business & Entrepreneur Track, Mr. Dharendra Kar, Entrepreneur, Mr. Sandip Dasverma, past executive OSA had visited EPA office to meet the waste management experts as part of EPA's International Visitor's Program. In EPA, Mr. Mathy Stanislaus, Assistant Administrator, Office of Solid Waste and Emergency Response, had the opening remarks for the Odisha delegates. Mr. Nathan Wittstruck, economist, Office of Resource Conservation and Recovery gave the presentation on Electronics Waste, followed by the presentation on Mining Waste by Mr. Shahid Mahmud, Team lead, Office of Superfund Remediation and Technology Innovation. The topics of interest for Odisha on Recycling of non-hazardous waste, Mining Waste, E-Waste, Recycling of Industrial Materials were evaluated and submitted to the EPA OSWER International Coordinator Christopher Prins for this business tour.



**Panel Discussion on
"Building Modern Public Libraries in Odisha"
in Washington, DC**

Sunday, July 26, 2015

By Nishikanta Sahoo, Chair, OSA Public Library Initiative, Washington



The Public Library Initiative Committee of Odisha Society of America (OSA) has organized a panel discussion on "Building Modern Public Libraries in Odisha" during the 46th Annual Convention in Washington, DC on July 3rd.

The Hon'ble Culture Minister Sri Ashok Chandra Panda, Hon'ble Education Minister Sri Debi Prasad Mishra, Hon'ble MLA Bhubaneswar Sri Priyadarsi Mishra were invited as the panelists along with OSA Library Committee members Dr. Priyadarshan Patra, and Sri Sandip Dasverma. Dr. Patra presented the current status on developments of OSA proposed Model Urban Library in Berhampur Municipality, Model Rural Library in Balasore and Mayurbhanj for which GA department had already sanctioned 24 lakhs to Berhampur Municipality out of OSA donated 40 lakhs that was raised in 2013 for Phailin and post-Phailin victims.

As per prior recommendation from the former GA Principal Secretary, Sri Niten Chandra, the Model Rural Libraries will be integrated within the CM's Model Village program and leverage the existing Rajiv Gandhi Seva Kendras. Sri Dasverma discussed how an excellent well integrated Public Library system changed the America what it is today. Sri KC Mishra, Managing Director e-kutir, Ashoka Fellow pledged to support the OSA's Library Initiative project by dedicating one employee.



The Hon'ble Education minister Sri Debi Mishra provided assurance to expedite the implementation of Model Libraries and Hon'ble MLA Sri Mishra will provide the necessary support in the mission of building proposed Model Modern Libraries as per the guidelines.

The committee also proposed a time bound implementation of Odisha Public Library Act 2001 via Notification to respective district authorities and bringing transparency in Odisha Public Library Funds. Hon'ble Culture Minister Sri Panda assured for Notification of Odisha Public Library Act Ruling by Dec. 2015 for an effective implementation.

OSA Public Library Committee has been closely working with CM's office, GA Department, respective District Administration, and Library Activists with the mission of building three Information and Communication Technology(ICT) enabled Model Public Libraries in Odisha which can be scaled to every Block of Odisha by Private-Public-Partnership. Recently OSA has setup a Library Initiative Fund to promote Public Library Developments in Odisha. The technology enabled modern libraries will function as Resource Center, Information House, Community Center, and Education Center to build a stronger community.



Let's Learn Odia An iGurukul initiative...!!!



The 46th OSA (The Odisha Society of Americas) Annual Convention and the first ever Global Odisha Conference of the Odias was held at the majestic Gaylord National Resort & Convention Center in Washington DC from July 1-4 of this year. The convention was embodied with various socio- cultural activities which took the attendees back down the memory lane of growing up in the rich cultural traditions of our dear motherland Odisha. Amongst all programs, there was a small attempt of OSA's

“Let's Learn Odia”, the Odia Speech and Vocabulary Competition.

The competition was for children of age 7 to 21. The goal is to promote and propagate Odia culture and heritage among our children using the fundamental tool of language.

The topic for this year's contest was

"Matrubhasa ra mahatwa ebam Ama ghare Odia re kahiba ra AbashyakaA"

The importance of learning the mother tongue

and

Why should we speak in Odia at home?



The audience was mesmerized and spellbound by participants' choice of words and their eloquence in spoken odia. Their efforts to learn the vocabulary and their grasp of the language are praiseworthy. Dr. Bigyani Das, Noted poet Jhinu Chottray. Devaraj Sahu and Babru Samal were among the judges. Sujit Das helped in the logistic. Smt. Kuku Das, the event coordinator thanked and praised the participants, also the parents for their effort and cooperation. She also added that as a parent and an adult, not only it's our duty but our responsibility to let our next generation learn and know about our rich language and culture. Smt. Kuku Das has been leading the Let's Learn Odia movement in OSA since 2010. With OSA's continuous encouragement and support, Smt. Das is able to bring this noble attempt to the national level which originally she had started as "Chala Ame Odia Sikhiba" in California in the year 2000.





46TH OSA CONVENTION TO ME...!

To me (whatever I could attend); the best in the Convention were:

1. Recognition of Babru Samal and Sumitra Padhi by OSA
(I was touched and felt that at least someone was watching their silent contribution)
2. Lisa Misra's singing
(what a powerful voice!)
and
Sarba's active participation in Film Festival
(Three Cheers to our next generation.
I am looking for
Sidharth Misra - the opera singer,
Sunny Tripathy - a stand-up comedian and many more.
At 2008 Toronto Convention six such talents were recognized.
I wish that this becomes a regular feature in OSA)
3. Education Seminar with three eminent persons in education from Odisha:
Dr. Damodar Acharya,
Dr. Swadhin Pattanayak
and
Dr. Mahendra Satpathy;
4. Recognition of Shyamamani Patnaik;
5. Presence of Lata Misra;
6. First time "formal" presence of Odissi dance including Odissi dance workshop and programmes by Odissi schools in NA (the International Odissi Festival started in 2000 with this objective since OSA was not ready for it);
7. Performance of Odissi Trio - Aruna Mohanty, Sujata mohapatra and Mira Das;
8. Odissi vocal by Ramahari Das and Taala Badya Kachery led by Dhaneswar Swain;
9. Surya Misra's recitation of 'Shudra' poem by an unknown author
(I wish drama enthusiasts had an opportunity to observe his voice modulation and dramatic action)
10. Dramas (actually SKITS) which have improved tremendously in quality.
11. Meeting real old timers like Kabita Patnaik, Shobha Patnaik, Jogeswar Rath, Duryodhan, Shakuntala Mangaraj and Radhakanta Mishra.
12. Watching totally committed and dedicated volunteers like Pradeep Behera and Surya Sahu
(who did not sleep last several nights;
OSA has continued for this long because of these volunteers.).

Sri Gopal Mohanty

Emeritus Professor
Department of Mathematics and Statistics
McMaster University
Hamilton, Ontario
Canada



Odisha Society of America organizes first ever Global Odia Conference & 46th Annual Convention in Washington DC

The first ever Global Odisha Conference (GOC), organized by the Odisha Society of Americas (OSA), was recently held at the magnificent Gaylord Resort and Convention Center in Washington DC. The event, held from July 1-2, was in conjunction with OSA's 46th annual convention from July 2- 4. Organized by the Washington DC Chapter of OSA, this gala event brought together a large number of Odia families, both the diaspora from around the world as well as from Odisha. The Global Odisha Conference focused on globalization and development of Odisha, business entrepreneurship development in Odisha and global exchange of its cultural heritage by networking of Odias internationally. Chief Guest Dr. Chandra Bhanu Satpathy inaugurated the two-day Global Conference by lighting the lamp at the John F. Kennedy Center for Performing Arts, Washington DC. Hon'ble Nisha Desai Biswal, Assistant Secretary of State for South and Central Asian Affairs was also present during this auspicious ceremony.



The Global Conference got off to a colorful start with a magnificent show, Amazing Odisha, at the Kennedy Center. It was a choreographic exposition of vibrant tradition of classical dance, music, paintings, architecture, literature and scientific endeavor, narrating the ever joyful spirit of Odisha. This marvelous production involving forty dancers from Odisha and the U.S. was a sincere effort to showcase the rich and unique art forms in one composition to the global audience. It presented an essence of India's cultural mosaic to create an exquisite identity internationally. The inauguration meeting of this global conference was marked by the presence of Union Petroleum minister, Hon'ble Dharmendra Pradhan, Odisha Minister for Tourism and Culture, Hon'ble Ashok Panda, Odisha Minister for Mass Education and Industry, Hon'ble Debi Prasad Mishra, spiritual leader, Dr. Chandra Bhanu Satpathy, Congressman Jim McDermott and Padma Bhushan Dr. Bhakta Rath. OSA officials including President, Tapan Padhi, Vice-President, Sikhanda Satapathy, President of OSA Washington DC Chapter, Bimal Mishra, GOC and OSA convener, Pratap Das, GOC co-convener, Leena Mishra, OSA co-convener, Gatikrishna Tripathy were also present.



OSA President, Tapan Padhi, in his inaugural address said that the global conference was a humble effort to congregate people of Odisha origin from around the world in one place where they could discuss and create value propositions for Odisha. He said that the primary focus was to plant a seed for think-tank based groups or forums to explore how the immense talent around the world could help Odisha. Dr. Chandra Bhanu Satpathy invited all to come up with ideas for Odisha, and urged them to come up with actions and intentions, not just speeches. Tourism minister Mr. Ashok Panda spoke about the importance of the non-resident Odias (NROs) to stay connected with their motherland. The Union Petroleum Minister, Mr. Dharmendra Pradhan, in his key note speech, mentioned about biotechnology, pharmaceuticals, agro-biotech-seeds and other knowledge based industries as new business opportunities for Odisha.

For the Global Odisha Conference, six major subject areas for discussion were considered: Business, Health, Higher Education, Literature, Spiritualism and Tourism.

The Business & Entrepreneurship (B & E) track was chaired by Ajaya K. Mohanty and co-chaired by Amiya Nayak, Nishikanta Sahoo, Sandip Nayak, and Debashish Patnaik. It geared towards new business and entrepreneurship development in Odisha by leveraging global partnerships in IT, biotechnology, micro-small-medium-enterprises (msme), investment systems, high performance modeling & simulations, waste management, government policy, public-private partnership & Brand Odisha. Government of Odisha's Minister of Industries, School & Mass Education, Mr. Debi Mishra was the keynote speaker for the B & E Track and spoke on "Odisha – A Destination for Inclusive Growth in IT/ITES/ESDM," covering investment opportunities in industries, IT, MSME and allied sectors in Odisha, and invited industrialists, business entrepreneurs, investors, American companies, and MNCs to consider investing in Odisha in IT, biotechnology, MSME and other knowledge based sectors. He also offered full government support for quantum growth in IT. Dr. Rajesh Ram Mishra, Vice President of Wipro Technology, Judy Costello (Acting Executive Director, BioMaryland Center), Dr. Mrutyunjay (Jay) Suar (CEO, KIIT-TBI/BioIncubator), Dr. Shreemanta Parida, an invited guest and virtual delegate from Sweden, Dr. SK Dash (UAS Labs/DD Innovation) from Minnesota, Dr. Sandip Nayak, Odisha based entrepreneurs Debasish Patnaik (Crown Hotel/Hospitality), Ayasakanta Mohanty (Tatwa IT/ITES), Annada Padhy (AuroIn SEO/IT) and USA-based entrepreneurs Saroj Rout (IT), Gourab Nanda (IT/Internet) and Dr. Kashinath Sahoo, an economist and business promoter from Sanghai, China, Ms. Anne Germain, Director Technology, National Waste & Recycling Association, Ms. Anita Kedia, Senior Business Development Manager, Waste Management Inc., were the other speakers. There was also a visit to Environmental Protection Agency, Washington DC by Odisha delegates. Another unique aspect of the B & E seminar was the re-development of a virtual platform/network (ODISHA Entrepreneurs & Professionals Groups-LinkedIn) for Businesses, Entrepreneurs & Professionals Global Networking for Odisha set up by Saroj Rout, an entrepreneur from Washington DC.

The Health Track at the Global Odisha Conference was chaired by Pinaki Panigrahi, MD, PhD, professor of Pediatrics and Epidemiology and the Director of the Center for Global Health at University of Nebraska Medical Center. Dr. Nivedita Mohanty and former AAPI president, Dr. Sunita Kanumury served as the Co-chairs. Mr. Priyadarshi Mishra, Member Legislative Assembly,



Odisha, described his vision for Bhubaneswar to develop as an International Health hub and challenged the participants to design a roadmap. Koneti Rao, MD, Staff Physician, NIH; Dr. Pradeep K. Behera, Professor and Chair, Dept of Civil Engineering, UDC; Dr. Sita K. Dash, founder of UAS Labs; Mohammad Aatish Khan, Natural Resources Defense Council; Dr. Babru Samal, and Dr. Dhanalaxmi Dash served as panelists. Prof. Chittaranjan Ray, Director of the Nebraska Water Center provided input over the internet. Discussions were held among attendees following presentations on subjects of newborn screening for sickle cell disease, population health and community outreach in Odisha by replicating the Sevak model from Gujarat, bringing reputable NGOs such as Sradhha for chronic and palliative care, improve the health of adolescent girls and to implement heat action plans to cope with increasing temperatures in Odisha cities. Water management, fostering health care and biotech industry to develop innovative products, and utilization of bioinformatics analytic platforms were decided to be low hanging fruits for experts of Odia origin to engage in. In breakout sessions, Minister Debi P Mishra brought out the need for finding solutions for end-stage renal disease and deaths in several foci in Odisha. Minister Ashok Panda described how Bhubaneswar is now more attractive to visit and work by foreigners and persons of Odisha- or India- origin. Dr. Panigrahi presented the synopsis of the workshop with a blueprint for making Bhubaneswar not just a Health hub, but turning it into an Odisha Knowledge Center by bringing multiple specialties such as chronic disease and cancer, public health, climate change and water management, laboratory and clinical research, biotechnology and bioinformatics data analysis platforms to generate synergy and guarantee success. Before the next year's OSA Convention, the attendees and panelists promised to bring at least two of the discussed agenda items to fruition.

The Education Track was chaired by Binod Nayak and Co-chaired by Prof. Abani Patra and Dr. Ashutosh Dutta. The track was addressed by Minister of Industry, Schools and Mass Education of Odisha Honorable Debi Prasad Mishra. Three distinguished educationists from Odisha, Prof. Damodar Acharya, Prof. Swadhin Pattanayak and Prof. Mahendra K. Satapathy participated in the deliberations of the track as keynote speakers. The first keynote address was delivered by Prof. Acharya on the topic of "Higher Technical Education in Odisha and Its Improvement Road Map." Following the first keynote address, Prof. Abani Patra presented a "Five Year Retrospective of the Education Track." It was then followed by the first panel discussion moderated by Prof. Chita R. Das. The panelists of the track included Prof. Damodar Acharya, Prof. Laxmi Narayan Bhuyan, Prof. Durgamadhab Misra, Prof. Pradeep Behera, Dr. Sikhanda Satpathy and Dr. Ashutosh Dutta. The second keynote address of the track was delivered by Prof. Sawdhin Pattanayak on the topic of, "Prospects for Access to Higher Education by Women and Scheduled Tribes in Odisha." It was followed by the second panel discussion moderated by Dr. Annapurna Pandey. The panelists for the second panel were, Prof. Swadhin Pattanayak, Prof. Triloki Pandey and Prof. Jyotsna Mishra. The third and the final keynote address were delivered by Prof. Mahendra K. Satapathy on the topic of, "The State of Higher Education (Natural, Social and Management Sciences) in Odisha: Opportunities and Challenges." The third panel was moderated by Prof. Abani Patra. The panelists for the third track were Prof. Mahendra K. Satapathy, Prof. Purushottam Jena, Prof. Sashi Satpathy, Prof. Amiya Mohanty, Prof. Sidhartha Das and Dr. Sukant Mohapatra.



The Literature track, chaired by Bigyani Das and co-chaired by Gagan Panigrahi, had three sessions. In the first session, "Odia literature in Global Scene", notable Odia writers and their writings were compared to other international writers and writers in other Indian languages. The participants discussed the writings of their favorite Odia writers such as Gopinath Mohanty, Radhamohan Gadnayak, Bibhuti Pattnaik, Fakir Mohan Senapati and Kanhu Charan Mohanty. About 20 writers presented their work in the writing exhibition session by presenting their work in poster format. This was appreciated by many of the convention attendees who enjoyed reading the works by the OSA writers and discussing with the authors about their work. The other sessions that were held were about "Survival of Odia Language" and "Elements of Great Literature". There was a discussion on lack of interest by the educated mass now to read and write in Odia and the steps to take to have the language impact. A few OSA children joined the session and practiced Odia reading and understanding.

The Spiritual Track, chaired by Satya Pattanaik and Co-Chaired by Anjana Chowdhury, had six sessions. In the first session, representatives from the 23 Jagannath installations from USA, moderated by Dr. Sarat Mohapatra, discussed about the next level of Jagannath culture propagation and necessity of an umbrella organization for the effective communication between these temples. In the second session, spiritual leader Dr. Chandra Bhanu Satpathy addressed a large group and spoke about the necessity of spirituality in our lives and Sai Movement world-wide. In the third session, a detailed discussion was held on Nabakalebar and Jagannath culture by Rahul Acharya, Rabi Narayan Rathsharma and Panchanan Satpathy. In the fourth session, spiritual representatives from ISKCON, Chinmay Mission, Mata Amrutamayee and Kriya Yoga presented their views on spiritualism. In the final session, Sri Ravi Shankar's group spoke from their perspective and conducted a yoga program. During the program, a special journal on Nabakalebar was released by Gurujee Chandra Bhanu Satpathy.

The Tourism and Promotion track at the Global Odisha Conference (GOC) chaired by Dr. Chitta Baral and co-chaired by Dr. Tina Satapathy undertook discussions on several important aspects related to Tourism and Promotion of Odisha and set the foundation for several initiatives. Winners for the Global Odisha Competitions in Promotional Dossiers, Travelogues and Street Designs that had been held before, were announced during GOC. During the GOC it was decided to form a working group and team up with other organizations (such as the Roots of Odisha Foundation) to publish dossiers on Bhubaneswar and Odisha twice a year. Sanghamitra Jena, an ecotourism operator from Odisha spoke about eco-camps in Odisha hinterland while Debashish Patnaik of Crown hotel made many important suggestions regarding developing some modern tourist attractions in Odisha. A discussion on Odisha's world heritage sites and tentative sites was led by Profs. Annapurna and Triloki Pandey. It was decided to form a task force to help the Odisha government in creating the document needed to make the three tentative sites, Chilika, Bhitarkanika and Ekamra Kshetra, as world heritage sites and to add the Jajpur Buddhist centers, Raghurajpur and Srikshetra as three more tentative sites. A discussion led by Prof. Lalu Mansinha on traveling exhibit of Odisha artifacts to North American Museums was held. Guru Ramahari Das gave a mesmerizing presentation on official recognition of Odishi as a classical music. Ipsita Satpathy and Santosh Tripathy volunteered to initiate the creation of a "multi-media" document to convey the classical attributes of Odishi music, its uniqueness, and its differences with respect to Hindustani.



A delegation of OSA officials, visiting business leaders and artists from Odisha along with the Odisha ministers visited the US State Department to hold an information meeting with a State Department team led by Hon'ble Nisha Desai Biswal, Assistant Secretary of State. Various areas of mutual interest including promotion of industry and tourism in Odisha, impediments to attracting investment to Odisha and educational exchange opportunities were discussed.

The 46th Annual Odisha Society of Americas (OSA) convention held from 2nd to 4th July, 2015 at the Gaylord National Resort and Convention Center in Washington D.C. brought together Odias to celebrate their culture and traditions in a grand way. The theme of the 46th annual convention was Unity & Progress. The convention inaugural ceremony featured eminent dignitaries like Hon'ble Nisha Desai Biswal, Assistant Secretary of State for South and Central Asian Affairs in the United States Department of State, Mr. Debi Mishra, Odisha Minister of Industries, School & Mass Education, Mr. Ashok Panda, Minister, Tourism & Culture Odisha, Mr. Priyadarshi Mishra, MLA Bhubaneswar, noted architect and stone sculptor, Padma Bibhushan Raghunath Mohapatra, international sand artist, Mr. Sudarshan Pattanaik, Odia movie superstar, Mr. Anubhav Mohanty and renowned singer, Smt. Shyamamani Pattnaik. Pratap Das, convener, Gatikrishna Tripathy, co-convener, Leena Mishra, co-convener, Tapan Padhi, OSA President, Sikhanda Satapathy, OSA Vice President, and Bimal Mishra, President of OSA Washington DC Chapter were also present.

Chief Guest, Mr. Debi Prasad Mishra appealed to all Odias living in United States to involve themselves in the affairs of their home state and share their achievements and experience for its development. "The state government has initiated certain proactive policies and is committed to overall growth of the state," Mishra said.

Rajya Sabha Member of Parliament, Mr. Anubhav Mohanty, Odisha Member of the Legislative Assembly, Mr. Priyadarshi Mishra, renowned sand artist Padmashree Sudarshan Patnaik were felicitated by the OSA for their outstanding contribution to Odia culture and art. OSA Vice President Sikhanda Satapathy introduced Ms. Shyamamani Pattnaik as the recipient of the OSA Life Time Achievement award for her glorious seminal contribution to music. Prof. Amiya Mohanty received the Distinguished Odia award while the Kalashree Arun Das award went to Ms. Gayatri Joshi. The Gopabandhu Das Memorial Service award went to Dr. Debi Mishra. Amrita Mohanty received the Subrina Biswal award for Academic Excellence. OSA also recognized the 16-year old award-winning music composer Mr. Vaibhav Mohanty for his extraordinary talents that have won him multiple national and international awards.

The Inaugural Cultural program for the 3-day cultural event for the OSA Annual Convention was a musical "Baramase Tera Jatra". The fabulous show put together by the members of various OSA chapters including Washington D.C. aimed at presenting the core of our culture, the celebration of life expressed through music and dance.

The convention attendees witnessed an iconic production, 'Amazing Odisha' directed by Guru Smt. Aruna Mohanty. This extraordinary show depicted the celebration of life portrayed in Odisha's folk and classical dance forms and also the reflection of "Sarba Dharma Samabhaba", our all-inclusive cultural sentiment.



For the first time OSA organized a Film Festival to exhibit movies made by persons from the State of Odisha and a round table symposium “Odisha Film Industry: Present Status and Future Trend”. The primary objective of the festival was to expose the young generation who are unable to be connected with the Odia culture and art through movies so that they would have an understanding of their cultural heritage. Odia superstars, Rajya Sabha M.P. Mr. Anubhav Mohanty and Ms. Barsha Priyadashini, attended the film festival and the U.S. premier of their latest Odia film ‘Gapa Hele bi Sata’.

For the first time in the history of Odishi, the ‘Magnificent Trio’, Guru Ms. Sujata Mohapatra, Guru Ms. Aruna Mohanty and Guru Ms. Meera Das performed together on stage. OSA attendees were privileged to be a part of this historic event.

Another first for OSA conventions was tala-vadya-kacheri, a drums ensemble by Mardal exponent Guru Dhaneswar Swain and his troupe. The pulsating performance mesmerized the audience and received a rousing applause from the audience. The tala-vadya-kacheri troupe was sponsored by the Government of Odisha.

Celebrated musicians from Odisha such as Guru Ramahari Das, Ms. Shyamamani Pattnaik, Ms. Sagarika Pradhan, Mr. Debashish Mohapatra and Ms. Antara Chakrabarti regaled the audience with their mesmerizing music and songs, both classical and popular. Bollywood music sensation Krishna Beura entertained the enthusiastic Odia crowd for about three hours with Sufi songs as well as heart-thumping chartbusters.

The trademark of this mega convention was the unprecedented number of about forty invited artists and guests from Odisha that contributed to the artistic and cultural extravaganza. The convener, Mr. Pratap Das said, “I must say that OSA members were happy and astonished that Washington Chapter can put up a convention of this magnitude. What I adore most is that all volunteers worked together as a single unit. Visitors never ever thought that OSA can do a convention like this.

I must say the hard work, sincerity, perseverance of the volunteers paid off.” Co-convener Mr. Gatikrishna Tripathy mentioned in his inauguration speech that the preparation for the convention lasted over a year and that the volunteers worked very hard to make the convention an enjoyable experience for the delegates as well as the participants. The cultural coordinator Ms. Annapurna Biswal thanked all the cultural team members for their incredible and heroic efforts in putting this mega cultural event together.

Other highlights of the convention were a series of seminars devoted to issues such as Women’s empowerment in Odisha and Odia Diaspora, featuring Ms. Nisha Desai Biswal and Arjuna Award winner Ms. Minati Mahapatra, and a ‘Success Stories’ seminar that highlighted the success of immigrant Odias in North America and around the globe. There was also a spiritual workshop led by Guru Mr. Chandra Bhanu Satpathy and an Odishi dance workshop by Guru Ms. Sujata Mohapatra. The convention also hosted a fashion show put together by the Washington DC chapter that showcased the rich variety of Odisha handloom fabrics.



The annual convention featured various presentations and workshops for every age group and every interest such as Odia poetry reading, sports tournaments like cricket, tennis and carrom, dance and music competitions like Odishi Chhanda Champu, OSA Got Talent, Pramod Patnaik inter-chapter drama competition, Odia Speech and Debate, Mehfil, Alap, magic shows, art and crafts, vendor displays, non-profit and corporate displays. Both the youth and the seniors participated in this convention with a lot of enthusiasm. There was a cultural segment totally dedicated to the youth. A fun-filled youth cruise on the Potomac River was also organized to give an opportunity to the youth to mingle. A senior forum took place where broad range of topics such as forgetfulness, hearing loss and digital hearing aids, long term care, life insurance and the challenges and prospects of retired life were discussed.

The Odisha Society of Americas (OSA) is a socio cultural association recognized as a 501(c)(3) public non-profit organization in the United States. The OSA was established in 1969 for promoting activities for a better understanding of Odia culture and exchange of information between Odisha, United States and Canada. It is today a 1,200+ family, non-profit umbrella organization of Odias living in North America and is respected as the oldest community organization outside Odisha. The convention takes place during the July 4th weekend every year. For details, please visit websites:

<http://globalodishaconference.org/>

&

<http://osa2015.org/>

by

Deepa Parija





YOUR
EXPERIENCE
WE WANT TO KNOW



America, OSA and Me: Some Memorable Event

Dr. Amiya K. Mohanty,
Professor Emeritus,
Eastern Kentucky University



After the glorious 46th convention and the encouraging global discussions pertaining to present and future possible roles played by Odia Diaspora, we came back to Kentucky with a lot of renewed nostalgic feelings about Odisha and Odias. It motivated me to write this article describing some of my memorable experiences as a member of OSA organization.

I came to the United States in August of 1964, with Fulbright and Smith-Mundt fellowships. With all the Fulbright recipients from India, I flew from Bombay to Port in London. On August 12th, 1964, we all Indian scholars from London Port along with all European scholars did sail by an Italian boat to New York port in the United States to start our journey. As soon as we got in to the boat, we all Indian scholars got together and started to plan for the celebration of 17th Indian Independence day on August 15th of 1964. The Captain of the ship, the administrative and service staffs were very supportive and cooperative. We had scholars from almost every state of India. The celebration was simply marvelous, with presentations of Indian Dance, Music, vocals, instrumentals and topical seminars etc. Frankly, for the first time in my mid-twenties life, I got a tremendous feeling of pride about Indian culture and Nationalism. After some sea sickness, we landed in New York Port, where the Fulbright Counselors were ready to receive and guide us to our respective destination. As planned by Fulbright authorities, I came to a small city named Toccoa, Georgia to spend about one month in a physician family under an International home-stay program. My hosts Dr. and Mrs. Pittard as well as their three daughters were very polite, kind and affectionate people. They arranged a number of lectures for me to present on Indian social life, religious values and social customs etc. in churches, schools and social clubs like Rotary club. That one month went very fast leaving behind a wealth of pleasant memories of love, kindness, congeniality and fellow feelings. My relation with them continued until the death of Dr. and Mrs. Pittard.

From Toccoa, Georgia, I went to Florida State University in Tallahassee, Florida in the second week of September, 1964 to join my Ph.D. program in Sociology. From September 1964 till June 1967, I had somewhat stressful, rigorous but productive period of advanced study and research. While I was a graduate student, I was very much involved in International student association. Finally in June of 1967, I received my Ph.D. in Sociology. In last part of June 1967, I went back to Cuttack City, got married in second week of July and came back to Bowling Green, Kentucky with my wife to join the Sociology faculty in Western Kentucky University. Due to my visa problem, I had to move from Western Kentucky University to Georgia Southern University, Statesboro, GA and then to Eastern Kentucky University, Richmond, KY where I got my Green Card. In the year 1992, I received a grant from Smithsonian Institution to study the changing Social Supports, Needs and life satisfaction of the elderly in India. Based on data collected, articles were presented in a number of professional meetings. In the year 1997, I received a senior post-doctoral



research fellowship from American Center of Oriental Research (ACOR) in Amman, Jordan to study the Modernization and changing Social Supports, Needs and life Satisfaction of the Elderly in Jordan. The project was completed in 9 months and the report was submitted to ACOR for publication. I retired in the year 2000 and started serving as a part time adjunct professor. In the year 2012, I was selected as a Fulbright Specialist in Sociology with a five year roster from 2013 to 2017. With invitation from Universiti Putra in Malaysia (UPM), I served as a Fulbright Specialist from August 31st 2014 to October 15, 2014. My tenure there was professionally rewarding, intellectually stimulating and socially very pleasant.

My involvement in OSA started from 1970 in response to the contacts and communications with persons like Dr. Gouri Das, Dr. Bhabagrahi Mishra, Dr. Amiya Patnaik and several others from New England area. Slowly as we all know OSA as an organization gained strength and popularity, serving more and more the expressive functions of contacts, communications, socialization, get together, group entertainments etc. In 1970s OSA constitution was formed and from time to time through needed amendments and revisions, OSA constitution has become a stable document. The OSA magazines, Journals and annual souvenirs have all improved in size, quality and in diversities of contents. Most of the annual conventions have been enjoyable and functional viewed from a variety of social, economic, spiritual and cultural issues. Variety of programs and competitions addressed to young generation, have worked well viewed from cultural transmission as well as for cultural integration.

As regards OSA conventions, I and my wife have a nostalgic feeling for attending OSA conventions. In 1989-90, I was elected as president of OSA. Unfortunately soon after the OSA convention in Nashville, our very talented young dancer Subrina Biswal passed away unexpectedly leaving our entire community in deep sorrow. Members of our executive committee were desperate but out of the crisis there arose a bundle of strength, confidence and determination among most of the members and specially, through the charismatic leadership of Mrs. Anu Biswal the then president of cultural committee and mother of deceased Subrina and Mr. Pratap Das, the chosen convenor of the proposed convention in Washington D.C.. The convention turned out to be a smashing success with ambassador, Abid Hussen as the chief guest and also with special guests like Mr. Lalit Mansingh, chief of Mission and Mr. Sarat Mishra, a diplomat from Indian Embassy. The artists of Chitrlekha Academy from Toronto, Canada did a magnificent job in their performances. Our guest speaker Honorable Ambassador delivered a speech profound, appreciative and inspiring. The convention ended with a lot of applause and positive comments. The convention was dedicated to the memory of brilliant and talented Subrina Biswal. Here on behalf of our organization and the entire Odia community of Americas I extended our appreciation and gratitude to the family of Dr. Nilamber Biswal and Mrs. Anu Biswal for their consistent sacrifice and dedicated efforts even at times of personal loss and deep sorrow.

The second OSA convention during my presidency was held in Chicago in July 1991 in Hyatt Regency Hotel. Mary Pattanayak of Chicago, a charismatic and enthusiastic leader, served as the convenor and the consular officer of Indian Consulate in Chicago was the chief guest. Besides entertainment programs, topical seminars, exhibition of handicrafts and paintings produced by Odia artists, there were special efforts made to encourage and



inspire youths to participate in sports, debates, essay competitions etc. Dr. Bhagabat Sahu who was chairman of youth committee and his wife Mrs. Puspalakshmi Sahu contributed a good amount of funds for establishing a trust for youth activities. From time to time, funds from that trust have been used for youth activities. I want to acknowledge that the success of the two conventions as well as the OSA activities during those two years of my presidency were performed well because I had a very dedicated and capable executive committee consisting of Mrs. Biju Mishra as Vice President, Dr. Keshab Dwivedi as Secretary cum Treasurer, Dr. Digambar Mishra as Editor of OSA Journal, Dr. Bhagabata Sahu as Chairman of Youth committee, Mrs. Annapurna Biswal, as Chairperson of Cultural Committee and Mr. Pratap Das (1990) and Mrs. Mary Pattanayak (1991) as conveners. I am very grateful to all of them.

Our OSA organization has continued to gain strength, resiliency and stability in being a platform for the Odia diaspora in North America for the interaction, communication and for promotion of the socio-cultural heritage of Odisha. For last two decades, OSA is not simply involved in expressive functions like dance, music, art etc. but has gradually become a platform for instrumental (not global oriented but Task and Goal Oriented) functions of promoting business, education, health, tourism etc. in state of Odisha. In fact, the first Global Odisha Conference held just along with the 46th OSA annual convention has been successful viewed from identifying the broad areas (termed as tracks) of possible social actions and initiatives by the Odia Diaspora and also for determining the viable strategies and methods of actions. These were very preliminary steps but were functional and essential from future point of view. This first Global Odisha Conference hopefully did involve a long term commitment, dedication and efforts of a number of individuals under the leadership of convenor Mr. Pratap Das and a very capable and co-operative Executive Committee with Mr. Tapan Padhi as president, Dr. Sikhanda Satapathy as vice president, Mrs. Sabita Panigrahi as secretary, Mr. Prasant Ranabijuli as Treasurer along with all the staff members, chapter presidents, representatives and the general coordinator Mrs. Leena Mishra. I congratulate and personally admire their tireless efforts for such a timely conference with significant expectations for successful and future accomplishments.

In conclusion, I must admit here that my long involvements in OSA organization have been rewarding for me personally, socially and professionally. In fact one of my very proud and pleasant events in my life is the receipt of the “Distinguished Odia Award” which is considered to be the highest OSA award. I extend my thanks and gratitude to the individuals who were very professionally involved in the process of selecting the person to get this award. I thank my nominator Dr. Gagan Panigrahi from Canada for his impartial and professional act. I also want to thank my three referees namely Dr. Srigopal Mohanty from Canada, Dr. Rabindra Kanungo from Canada and Dr. Panchanan Satpathy from Nashville, U.S.A.. I extend my thanks and appreciation to the three anonymous Judges, members and advisors to award committee headed by Dr. Sikhanda Satapathy, vice-president of OSA. May God bless all of us and long live OSA.



Experience

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46th OSA Convention / Global Odisha Conference 2015

Dr.Sulakshana Sen
Associate Professor of Mathematics and Statistics
University in Daytona Beach, FL



Name of members of my family attended: Susan Sen-age 17

City of residence: Port Orange, FLORIDA

Days attended: Four

The program I liked the most:

The Drama Competition between different chapters of OSA. The dramas depicted different theme through history and culture. Most importantly, the hard work and dedication of artists and organizers.

Guest/Dignitary I liked goes with

The **real** story happened in the early morning of the 2nd of July 2015:

“Next morning looking for a morning perk of Starbucks coffee I headed by myself from my hotel room, looked down from the Gaylord mansion conference central, the café was yet to open. The quiet breeze invited me to get down the stairs but my eyes caught the duo who was trying to frame them in the camera phone-working on a selfi e. seeing them struggling to capture a good pose I stepped back swiftly, my sandals did not make any noise. Stretching my hand, I asked “May I help you?” My unexpected voluntary gesture to them aroused an extended interest to talk to me. The young man handed his camera and I took four or five of them from different angles. Then, I said in oriya, “My name is Sulakshana Sen”.

“You speak wonderful oriya”, the senior gentleman said. I smiled, “I am oriya and from Khordha”. For few seconds, they could not believe but they felt instantly close to me, I continued, “My last name changed from ‘pattnaik to Sen’ since my marriage. Like you, I have come to attend the OSA from Florida”. Both of them enjoyed my introduction. They looked like twenty to twenty five years apart-being the older person with ‘dhoti and kurta with an orange striped ‘dosada’- looked like sixty to seventy years old, the younger man



with a black pant and grey fitted jacket is of early thirties and full of energy. Surprised to know that they were father and son and came all the way from Orissa- the father is an invited guest. Not sure that the camera reflected their beautiful relation of a father and son but surely that spread beyond the Gaylord sky over the Potomac River. Through them I felt a global touch at that particular moment as I imagined the setting sun in India at that exact time.

Later I came to know that the father is a great sculptor and architect from Orissa. He was awarded Padma Shri in 1975 and Padma Bhushan in 2001 and Padma Vibhushan in 2013 on occasion of 64th Republic day of India. I was surprisingly shocked to see the great sculptor wearing his big glasses and with a million dollar smile sitting on the stage with all the invited guests.. As he has an infectious smile, I smiled again and listened to his request to contribute to build a school of Sculpture to stop the steady damage to our pride “Konark” since year 1200 that was built. Surely, It made sense to me. All through, I was wearing a special smile that meant something only I knew.

Padma Bibhushan Sri Raghunath Mohapatra



Appreciation: Drama and Odishi dances

Critical Appreciation: In my judgment the best drama is “Gandharira Ashirbad” presented by DC chapter. The costume, presentation, delivery, superb acting performance of each member of the team exceeded all other chapters.

As I am given a chance to state the analytical review, I will say the ‘best’ drama should be considered by the judges appointed. The time was a factor- but the time should be rounded to the next higher or lower whole number depending that the time exceeded is less than 0.5 or more than 0.5. Example: if the time only exceeded by 0.07 seconds or even 0.47 seconds should be rounded to the whole number that it exceeded as it is less than 0.5. If a drama is inferior in quality that should not get an award of ‘best drama’ just because that kept the assigned time. Time was only one of the criteria to be judged. I know it is hard work and the spirit it carried, but the final discussion should go another round by judges appointed.

Over all , the splendid performances, dedication of organizing and carrying out different and parallel programs all through the days, It was all worth for a get together that huge.

My personal suggestion for next time, let us appoint few member from the ‘youth-group’ to attend the seminars, conferences/forums with ‘senior-groups’ to be involved to experience and carry out the culture and spirit of OSA. Few years after the youth would be trained and we may see the mirror-reflection of all the dedication of the hard work of their parents. Time will tell.



**Experience
@
46th OSA Convention / Global Odisha Conference 2015**

The program was a big disappointment for those traveled far way places such as from Overseas, and California etc.

It seems that it was like a local OSA conference with only recognized the members from MD, NY, NJ etc.

Moreover, inviting those Politicians from Odisha is of no use. When we travel to Odisha and approach their assistance, only we get lip services from them. There should be Odisha Cabinet Minister for Overseas Indian Origin Affairs.

The Odishi Dance was excellent. I wish that the Conference could have taken advantage of publicizing the Odishi Dance by inviting all News Media in the City. And taken advantage inviting more USA Officials to the Conference, besides Congressman Dr. McDormatt and Secretary Biswal.

God Bless USA and India,
Jai Hind

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Dear Editor

I have a few suggestions which would make the next event exciting:

A. Invite Oriya fashion designers and exciting motivators like Ajit Jain (who is one of the closest advisor to Warren Buffet)

Ajit my classmate in Stewart School, Cuttack.

B. Events geared to the young generation like job fair, youth cafe and meeting place, joint venture with directors in Orissa and local talent in USA.

The above events will create a balance between the serious topics and lighter issues thus attracting younger people.

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CHAPTER

REPORT





Washington DC OSA Convention July 1-4th 2015

It was great to see that OSA convention at Washington DC could bring in more than 500 families together over the July 4th weekend. The richness of the content, the venue, and the effort put together by DC chapter volunteers created a memory for every one attending the event. The location of National Harbor in Maryland, is listed among the 50 most beautiful places. The hotel was a very high quality place with a reasonable price. The area inside the hotel earmarked for OSA was huge with lots of rooms for seminars, movies, cultural programs and display. The whole area as well as the stage were beautifully decorated. The program schedule was full of interesting programs and one was puzzled for a while trying to decide which one to attend with all these parallel events. It was a great opportunity to meet many friends and make new friends also.

The Global Odisha Conference was a novel idea and had a lot of highlights. The spectacular performance of "Amazing Odisha" at the famed Kennedy Center topped it all. As I reported earlier, I think our seminar track was very successful and will have a long term impact. I was not able to attend the other tracks, but based on talking to some of the people involved in them and invited to them, I think they were successful too.

Besides the high quality cultural programs it was such a great opportunity to see many venerated invited artists and guests from Odisha and to interact with them closely. Going into this convention, there was a great expectation from all around about the event at DC, and DC chapter did it nicely. The hard work and commitment showed in every aspect of the convention.

Other than cultural programs, the convention anchored some of the important seminars and workshops. The seminar track was very successful and will have a long term impact. On day one of the convention the breadth and depth of the discussion that took place in the education seminar was very impressive. The panel of guests included eminent personalities like Prof. Damodar Acharya, Dr. Swadhin Pattnaik, Dr. Mahendra Satpathy and Odisha's Mass Education minister Mr. Devi Mishra along with many well-known educationists from US and Canada. The Women's forum was jam packed.

On the second day the seminars on the tourism track represented a great future of the Odisha tourism and work to promote our culture. Guru Ramahari Das's presentation on Odissi music was informative and appreciated by all present. Mr. Ashok Panda, Minister for Tourism and Culture of Govt of Odisha participated in couple of segments of these sessions.

The Library seminar was very informative and the most relevant reasons to develop libraries as community centers in both urban and rural areas were discussed. Both Mr. Ashok Panda and Mr. Devi Mishra were part of the panel discussion.

It was encouraging to witness the enthusiasm of young children in participating in Odia vocabulary competition. It is indeed an amazing feat to know that each one of them had learned 300 words and those are not familiar to them in day to day life. Undoubtedly they



are all winners.

“Bara Masa Tera Jatra” by the DC chapter took us 20 years back down the memory lane to 1996 DC Convention. Cultural programs such as Amazing Odisha, performances by Tala Badya Kacheri, the great trio of Odissi dance, Shrimati Shymamani Devi, Shri Ramahari Das, Shri Dhaneswar Swain made this convention unforgettable. Antara Chakravarty, Debasish Mahapatra and Krishna Beura also had performances. It was great to meet world known Shri Sudarsan Patnaik and Shri Raghunath Mohapatra. Also various competitions such as Pramode Patnaik interchapter drama, Subrina Biswal performing arts, and Chhanda Champu Odissi etc brought the best of the talents out of the community. In the last night of the convention, in one big room there was the music of Krishna Beura and in another large room was the Odissi music and both were quite full.

In summary, for the first time the global Odisha was convened, the bar raised to a next level and it was a memorable convention.



DC chapter Officials

Washington DC Chapter Picnic: August 8, 2015

Washington DC Chapter organized summer picnic on Aug 8th 2015 at Algonkian Regional Park, Virginia. About 35 families participated in this summer event. There were volleyball games, barbeque, and badminton. Many visiting parents also had joined the picnic. We had many new families this year. Volunteers worked hard to make this event an overwhelming success.



Kids playing volleyball



Ganesh Puja: September 19, 2015

Washing DC chapter organized Ganesh Puja on September 19 at Hindu Temple, Adelphi, MD. The “prasada” that followed the Puja showed the generosity of our community. The delicious food was prepared by our volunteers. There are others who helped clean up the place as well. About 25 families attended the puja.



Mangal Arati

Volunteers & Officials



Upcoming Event: Kumar Purnami on November 8

DC chapter will celebrate Kumar Purnami event on November 8 at Hindu Temple auditorium, Adelphi, Maryland. Like every year we will have a cultural showcase of dances, dramas and music. The event is currently planned to be between 1-9 PM.

Sarada Panda
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OSA Southern Chapter Report

Jai Jagannath!!

Last 3 months were very eventful for the members of OSA Southern chapter. Jagannath Society of America organized the Nabakalebara of Sri Jagannath, Balabhadra and Devi Subhadra. Lot of people from all over USA attended this auspicious event which may be one in life time for many of us. It was celebrated for 3 days, followed by Bahuda Jatra of Mahaprabhu. Invited artists from Odisha including the Taal Vadya group, Odissi Dance performance by Guru Aruna Mohanty and her group. News-fuse fame Sri Kuna Tripathy's show was part of celebration too.



The chapter picnic was organized on September 19th, 2015 at the beautiful Tim's Ford State park. It was well attended by many from Tennessee, Alabama and Kentucky. We started our day with hot snacks prepared right in the picnic pavilion. While the snacks were getting ready, some volley ball enthusiasts put up the nets. Everybody enjoyed couple games. After eating snacks few guys chaperoned kids to 5





miles hiking in the park. Some guys stayed back to take care of grilling. By the time the hiking group was back, the food was ready. After eating lunch, kids were engaged with some fun games. The weather was gorgeous, perfect for picnic. Couple guys camped in the park that night. It was a very fun event, we look forward to attend.

Reported by:
Pramod Mahapatra,
Chapter President.
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Independence Day celebration @ HSNC, Morrisville, North Carolina

Like every year India's Independence Day celebration took place at HSNC Morrisville, NC with great pomp and show. But this year was a bit different, firstly we were able to celebrate it on 15th August (Saturday) and secondly this was the first time OSA-SE had their representation at the event with active participation as a group in all the events.

There was an exhibition in which different states had put up a cultural representation of their state. For Odisha, our young generation had put up a collage to present Odisha. Under the guidance of Nileena Pani Dash, children had covered the following themes, RathJatra, Puri Jagannath Temple & Nabakalebara by Eiha Patnaik, Gita Gobinda, Pattachitra by Neha Kar, Nature & Wildlife by Aryan Das, Science & technology by Rohan Dash, Odissi by Elora Dash, Tarakshi Filigree by Ankita Das and Famous Personalities by Isha Patnaik. The exhibit by OSA-SE was adjudged 1st among all other presentations. Bidhu Dash, Arpita Dash, Isha Patnaik were in charge of the exhibit at the venue.



Around 15 organizations had put up their food stall for different fundraisers. OSA-SE had put up a food stall with delicacies from Odisha. Dahibara, Ghuguni Aluchop and Khaja. Much to our surprise, all items were sold out within couple of hours and people from different regions were in all praise of our mouthwatering items. We raised \$617 from the sale of food items and our food stall was adjudged the 2nd best among all stalls. Our volunteers Ullasini Sahoo, Vaishali Nayak, Sangeeta Nayak, Nileena Pani Dash, Jaya Chaudhury, Swagatika Panda, Sanchita Panda, Lopa Rana & Pallavi Mohanty prepared the items and [Anil Sahoo](#), Anil Chaudhury, Manas Panda, [Abhisek Panda](#), Gautam Patnaik, Girija Shankar, Sarthak Das, Nileena Pani Dash managed the food stall.



In the cultural event, OSA-SE had presented 2 dance items.

Odissi Dance by Elora Dash

Title: Mangalacharan-Namo Devi -

Choreography: Padmavibhushan Guru Kelucharan Mohapatra.

Music: Pandit Bhubaneswar Mishra

Taught by: Smt. Sujata Mohapatra

Sambalapuri Dance by Ankita Das, Ava Sahoo, Ayushi Mohanty, Eiha Patnaik, Manisha Kar, Neelasha Panda, Prateek Behera, Saanvi Singh, Shreya Sahoo, Sneha Choudhury

Title: Hai Re Kain Mahani Lagiche

Choreography: Sangeeta Nayak

Odissi dance was adjudged 1st among the 26 items that were presented. It was even shared by Elaine Marshall (secretary of State, North Carolina) in her facebook page. The Sambalpur dance by our little kids was adjudged 5th. It was a proud moment for the kids, the parents and for Odisha.



We also met with new Odiya families who were pleasantly surprised to learn about our presence in this area and graciously showed their interest to be part of the community. The event was a grand success overall and the energy shown by OSA-SE members was praise worthy. The success of this event is a great testament of the commitment and motivation of this small but resilient group of OSA-SE members. Kudos!!!



Ohio-Odia Annual Picnic

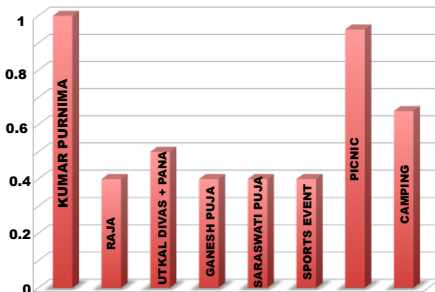
Dr. Anil K. Patnaik
President, OSA-Ohio

This year's Odia picnic in Ohio was a revival of the age-old tradition of the Ohio Odias. Because of the geographic separation (as far as 250 miles) of the Odias within the chapter around three major city centers (Cleveland, Columbus and Cincinnati-Dayton), each city centers organized their own picnic every year. But when we surveyed last year with questions such as what are the events everyone would like to be organized in Ohio chapter, true to the Odia spirit, the distance was a small factor the picnic of the Ohio Odias and majority voted for a picnic!

Again a suitable date was picked by majority voting to organize it on Aug 2nd. Columbus, being the middle ground for all of Ohio, we picked that as the venue for this year's Ohio-Odia picnic. It was wonderful to have 24 families participating in the Ohio-Odia picnic, with many families coming from Cleveland and Cincinnati area; with a special mention of an Ohioan-is-always-an-Ohioan Utkal and family coming for the picnic all the way from Baltimore. The initial planning started with help of a few members from Columbus Odia families Ajit, Kaumudi bhai, and Saswat bhai. Once we figures out the initial logistic need, Akshay bhai, Arata bhai, and Tusar bhai helped doing the survey and finalizing the picnic venue. Since reserved picnic shelter was not available, we picked a first-cum-first serve shelter in the beautiful wooded Blendon Woods Metro Park in Columbus. The preparation raced ahead with a chapter-wide conference phone call to decide on the details of the picnic.

The picnic started with the heroic capture of the shelter by Arata bhai and Akshaya bhai going to the pre-decided first-cum-first serve spot early in the morning and spending their early hours for which we could have all the fun. People started coming in at around 11:00 am, when we already lighted up the picnic grill for chicken and corn grills! It was planned to have the essentials of the picnic including a few appetizers, lunch and desert be covered by general expense, and then families signed up for bring different foods and games to share with everyone. Kudos to the spirit of Ohio Odias, everyone brought so many varieties of foods and plenty of choice games to share with everyone -- it appeared that "diversity" is the theme of the picnic :-). For registration after the initial help from Revati and Daisy bhauja, the young-adults Varun Bhuyan and Safa Azad, took over. They did a fantastic job in keeping track of all the details with support from other young-adults Anchit Rout and Anjali Das.

EVENT PREFERENCES by Ohio-Odia





Arata bhai & Prativa bhaija's bold initiative in bringing the wonderful home-made dahi bara was very much appreciated. The bara was well supported by the Arata bhai & Prativa bhaija's bold initiative in bringing the wonderful home-made dahi bara was very much appreciated. The bara was well supported by the Chaska Grill and thanks to Mukhtar bhai for getting it from Cincinnati. Chum chum, that was served after the lunch was a big hit. Thanks to Gyana bhai for getting it from the famous Cincinnati Bengali sweets. Thanks also to Ram-Rupa, who got Pizza, the most popular food for the kids and for some adults alike. Dipali got home-made chenapoda, mango lassi and Banana cake. In snacks, Manini's undertaking of on-the-spot gupchup in collaboration with "gupchup water" from Narayan-Revati was enjoyed by everyone. An Odia picnic with so many foods remains incomplete without tea! Thanks to Arata bhai for preparing fresh tea right at the venue. In addition, many thanks to Ajit-Mamata, Ashok bhai-Anita bhabi, Bishnu-Anu, Deepak bhai-Daisy bhaija, Dhabaleswar bhai, Gyana bhai-Swapna bhaija, Liza appa, Mukhtar bhai-Nazneen bhaija, Pramit-Punam, Srikant bhai-Snigdha Nani, Utkal-Archana who bought a lot of varieties of fruits, vegetables, cakes, snacks, ice cream and drinks. The food menu was: **Apetizer:** Dahi bara-guguni, Chicken & corn grill, chips, banana cake, mango lassi; **Lunch:** Mutton biriyani, veggie biriyani, raita, chole and naan, veg salad, and pizza for kids; **Deserts:** chum-chum, chena poda, cookies, cake and ice cream; **Snacks:** Fruits, pani puri, cake, ice cream, tea.



In terms of activities, there were varieties again. We were also fortunate to have once-in-a-year "tram trek" program inside the park organized by the metro park, where all the picnic participants got free ride to tour the park. It appeared as if the tram was hired specifically for us ☺ Many participants also enjoyed going on the "bird hike" and walking trails inside the beautiful park. However, the only down side was at any moment, there were never all participants present at the picnic venue, but everyone had those additional fun!



For kids, there were plenty of games. Thanks to Deepak bhai who got fun games such as rolling ball and sack race. It was fun to watch the little ones in the races. Aditya (Ram-Rupa's son) won the sack race amongst the kids and Adya won amongst the junior kids. Once again thanks to our young-adults Madhur Bhuyan, Archita Rout and Abha Panda helped Deepak bhai organizing the kid's games. There were too many fun scenes but my favorite one was one of the kid falling in the course and rushing without the sack bag! Also, since there was a play area and our picnic area was at one end of the park, the kids enjoyed playing their bikes, scooters, and running around, almost freely. The kids were also seen playing soccer and flying disk. The kid's sack race game was so much fun that there were two more sack races one for the ladies and the other for all gentlemen. Anu won the sack race amongst the ladies and Manoj in the gentlemen's category.





Once again thanks to Ashok bhai and Utkal for the cricket kits, Deepak bhai for the volleyball, Ashok bhai for corn holes, and flying disks. Even the temperature > 90°F did not damp the enthusiasm in the picnic games. Deepak bhai lead the volleyball games where participants spanned all the age group! Almost everyone tried their hand in swinging the ball and bat in cricket. The particular mentions are: the youngsters like Anchit and Varun who came from baseball background but didn't want to give up learning cricketing swinging. Srikant bhai's classy square drive was the highlight of the cricket game. While all games were on, Ram was entertaining everyone with his musical collections. Two cute young dancer Adya and Samikshya entertained everyone, and the best part was Sukant Mause and Mukhtar bhai's dances to match the kid's moves. Everyone was busy in one or the other activity or in the general "khatti." After all, for Ohio Odias, it was indeed a special occasion to meet friends from all the three different cities, make new friends and/or catch up with each other. Special thanks to Alok for patiently capturing the precious moments in his camera through out the event. By 5:00 pm, some people already left for the home because they had to travel long distance (~ two-and-half hour distance) before they can reach home and get enough rest for the next day (Monday). Thanks to many who helped cleaning up the picnic area, especially Deepak bhai-Daisy bhauja, Akshaya bhai-Mamata bhauja, Arata bhai-Prativa bhauja, and Manoj-Manini for the final clean up.

We had a small vote of thanks meeting where Srikant bhai thanked everyone and I announced the next Ohio-Odia Kumar Purnima event to be organized at Cleveland. Srikant bhai came up with a brilliant impromptu slogan for the Ohio-Odia picnic:

“ Ohio-Odia picnic , ଆନନ୍ଦ ଗଦ ଗଦ ।”

While we all cheered with that slogan, that spirit summarized the day's fun together! This is captured in the last picture but only with about half the strength of all the participants.



Like every event organization, a lot of volunteering hours of many selfless volunteers and planning made it a very successful picnic. It is a blessing to have the opportunity to organize picnic for the wonderful Ohio Odias family. My sincere gratitude to all those participated and made the picnic so lively, and also sincere appreciation for many who could not attend but helped in organizing directly and indirectly. Finally, thanks to those who could not come for their prior commitments but had their kind wishes and blessings. Even after my best efforts, I may have inadvertently missed someone's name—my sincere apologies in advance.

“ Ohio-Odia ; ଆନନ୍ଦ ଗଦ ଗଦ ।”

Jai Jagannath.

**Other
Ohio-Odia Activities**

Rathyatra

Cleveland || Cincinnati || Columbus

Picnic

Cleveland || Cincinnati || Columbus

By

Anil Patnaik

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OSA Michigan News – September 2015

Here at Michigan we have beautiful summer days. Thousands of sweet water lakes & thousands of miles of sea beaches make it real grand to spend summer here. Michigan OSA starts its yearly events with a summer picnic at a lake and then follows up with Ganesh Puja, Kumar Purnima, Saraswati Puja & Vasanta utsav. We also participate in August 15th ILA India Day, OSA Regional Dance Festival & OSA Convention.



This year we had our summer picnic on a bright sunny day of June 20th at Kensington Metropark. This sprawling green park has both hilly terrains & blue water lakes. No doubt, this is one of our favorite spot for yearly picnic event. We catered the food to give families to arrive early with lots of time in hand to enjoy beautiful picnic day outside. Few people chipped in with some of the delicacies like Lassi. We had several children's game organized & adults were busy playing cricket. After the lunch, we gathered for tea to welcome our newly elected executive committee; Pradipta, Nutan & Sasadhara. We also thanked our outgoing executive committee; Punyatoya, Swati & Sunil. Later on the day we went on a lake cruise. Next picnic, we plan do it as Raja Utsav where there will be lot of stuff for ladies to enjoy & play.



This summer we organized a big team to represent MI-OSA at OSA convention held at Washington, DC. We had few days to prepare. We organized rehearsals every weekend at alternating homes of participants. We participated in Inter chapter drama competition, inaugural cultural program and prime time programs (Sambalpuri folk dances). Several children participated & won awards at Subrina Biswal, OSA Got Talent & Odissi Campu Chhanda. Our drama team was placed second by the judges. Kudos to Sanghamitra for leading this. Ranu Mohanti won the service award for the year 2015.





India League of America (ILA) organizes India Day celebration for Independence Day here at Michigan. This year we participated in the Aug 15th Independence Day parade with famous Milkha Singh & West Indies cricketer Kalicharan. Odissi dance choreographed by Manasi was performed as inaugural dance. We organized snacks & coffee for all participants. We plan to participate in even bigger number next year.

We observed Ganesh puja on September 19th Saturday. More than 40 families participated. This time it was little different as we had a clay Ganesh Idol for puja & we did a Visarjan at the end. We had arranged potluck lunch for this occasion. Nutan & Sonli & Rita did wonderful job of selecting menu & getting participant confirmation through shared spreadsheet. Yogesh performed the puja as usual with his vedic chants. We organized odiya speech competition for little kids & we distributed prizes to the three winners. Annie did a great job coordinating this. Our judges Sachi, Subhasis & Yogesh judged them based on flow, grammar & substance. The best part was at the end when we all went out through the parking lot, through the childrens play place & through the woods to a little unkempt pond. Children & adults wore the red head band and marched in procession carrying the little Ganesh Idol with an excitement of doing something new & different. We never had Ganesh Visrajan before. People were touching & paying their last respects before we threw the little Ganesh Idol into the pond. It was very pious moment for all of us.



Now we are set for another event - Kumar Purnima on October 24th. We are planning to do Osa Got Talent, prime time Odiya program & Mehfil at the end. One thing we can say, people at Michigan know how to be odiya & enjoy all the festivals like Odiya.

Pradipta Mishra

By

Pradipta Mishra

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OSNE Ganesh Pooja 2015 & formal launch of OSA-2016 Convention Process

The Odisha Society of New England (OSNE) celebrated Sri Ganesh pooja on 26th September 2015 at Algonquin Regional High School, 79 Bartlett St., Northborough, MA 01532. The weather was wonderful to start the day. The Odias started gathering in the school premises by 11:00 AM with great enthusiasm for serving the community, celebrating their rich cultural heritage with intent to carry forward to the next generation, strengthening the bonding with fellow Odias, worshipping Lord Ganesh and of course for famous scrumptious Odia cuisine. There were around 200 Odias participated in this celebration. Lord Ganesh was decorated with flowers, light within the “Medha” that was custom built by our members. The hall was well decorated with banners depicting key arts from Odisha like Konark temple, sculptures from various temples, and sand works of Padmashree Sri Sudarsan Pattnaik. While the adult members were decorating the hall, the kids were busy with coloring the printed picture of Lord Ganesh.



The Pooja started on time conducted by the priest who had made the Pooja memorable as he was explaining the kids the spiritual significance of the rituals he was following. We all enjoyed singing together the prayer while doing “Aarti”. Soon after that with the help of our active volunteers we had colorful plate of Prasad such as Panchamruta, Chudaghasha,

Bundi, Kala Chana, Halwa, and Fruits. As we wrap up with the Prasad with the help of our volunteer we started our main attraction of the day Cultural Program.

Our first performance was “Ganesh Vandana” dedicated to Lord Ganesh in the form of Odissi dance that was good enough to calm our mind with its soothing effect while connecting back us to our Odia culture.





It was performed by Ishita Sahoo and Choreographed by OSA Kalashree winner Mrs. Jayashree Mahapatra. The cultural program was packed with performances by 37 artists that lasted for around 3 hours with packed audience. It is a kind of feast of cultural programs to showcase the talents in Odissi Dance, Folk Dance, Bollywood Dance, Bhajans, Keyboard Play, Tabla Play, Violin Play, Odia Prayer, English Song, Classical Song, Odissi Song, and Contemporary Dance to Bollywood Music, Music Band, and Karaoke. OSNE has created a great platform to promote and bring interest on these arts and pass on these talents to the next generation.



The group Odissi Dance “Vakratunda Mahakaya” was performed by Aaditi Padhy, Alpana Bakshi, Arya Mohanty, Eva Choudhury, Priyanka Nanda, Simran Dillip, Sneha Mahapatra, Sruti Nanda and choreographed by Jayashree Mahapatra. It was an outstanding performance with a beautiful coordination and stage full of kids that made that performance awesome. We had another captivating Odissi performance “Mangalacharana” from Nritya Sadhana, Connecticut performed by small kids Sohani Das, Muskan Sahoo, Tamanna Das Mohapatra and Avantika Sahoo with their rich Odissi costume had simply mesmerized the audience. Alisha Paul and Amisha Paul of Nritya Sadhana, CT performed “Shiv Tandav”, Odissi Dance. Senior Odissi artist Srabonti Bandyopadhaya had an eye-catching solo performance on “Hamsadhwani Pallavi”.





2015 ©PKS

One of our young members Shruti Nanda who is a 10th grader had amazed us by presenting her effort in choreographing a semi classical fusion on the song “Radha Nachegi” and beautifully performed by our dynamic trio Archa Sahoo, Anusha Senapati and Aunlekha Sahoo who made our audience speechless. Similarly another young member Bill Senapati who is a 9th grader, demonstrated their wonderful team work on the Music Band Performance comprising Piano by Yash sahuo, Violin by Poonam Sahoo, Arya Mohanty,Sambit Sahoo, Alpana Bakshi, Clarinet by Bill Senapati and Flute by Simran Dillip,Rishav Pradhan and Siya Barik. The team was supervised by Sri Swaroop Sahoo. The audience applauded the team effort and the superb performance.



2015 ©PKS





There was a special performance by Shruti Nanda and Priyanka Nanda the duo who won second place in OSA-2015 Subrina Biswal competition. They presented spell bound performance on Odia folk dance on “Hai Re Hai Barasa Meghe...” and made the audience float by with the beat of their dance.

We OSNE members got carried away with the vibrant voice of our OSNE singers Prabhudutta Mohanty and Sanjeev Swain in karaoke “Sri Ganesh Deva” of famous Sankar Mahadevan and brought that strong feeling of devotion towards our Lord Ganesh.

The OSNE members also enjoyed solo performances by Soumyan Behera, Nimit Brahma, Shaashwat Sahoo, Sneha Mahapatra, Maya Swain, Krishna Swain, Vedant Aryan, Harshit Panigrahi and Selina Satpathy.



As a tribute to our noted Odia lyricist Nizam who died on 22nd September 2015, 4 days before our program, the Odias in New England observed 1 minute silence prayer in honor of him. It was followed by a presentation of one of his popular Odia songs “Nida Bhara Rati Madhu Bhara Janha....” by Leena Ray.

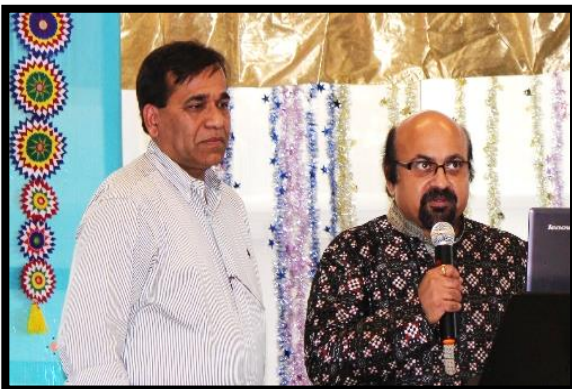
The audio visuals were very well coordinated and managed by Sri Prabhu Prasad Sahoo, cultural secretary and stage decoration was coordinated by Sri Satish Sahoo, OSNE secretary. Registration was coordinated by Sri Niranjan Senapati and Sri Manabesh Das. There were many and many volunteers for various activities to make this community event successful and making the community vibrant. Without them this community event would not have been successful.



The New England chapter launched the OSA-2016 Convention process by seeking the blessings of “Bignavinashak” Lord Ganesh. The OSNE chapter president Dr. Mohanty gave a presentation to the general body on the works/activities and income/expenses of the society. He invited OSA-2016 convener Dr. Sourya Mohapatra and co-convener Dr. Pradeep Dhal to officially lunch the convention process from OSNE platform.

Dr. Mohapatra briefed the members on the ongoing developments, plans and declared the chairs for various committees in support of upcoming OSA convention. The Web committee chair Sri Saroj Panigrahi, co-chair Sri Pradeep Sahu (CT) and the team lunched the OSA-2016 website. Fund Raising Chair Sri Nihar Nanda and the nine member team (named as Nabaratna) briefed their plans for fund raising.

The general body led by Sri Nityananda Mishra and Sri Budhinath Padhy proposed chapter’s office bearers for 2015-2016. The current committee’s tenure was extended for another one year to support the upcoming OSA convention. The OSNE Connecticut members announced to host the community event Kumar Purnima in the month of November.





There was a happy ending, as usual, with delicious homemade food such as Kanika, Puri, Dalma, Khata, Odia style Bhaja, Chhena Tarakari, Paneer for kids , Aloo dum, Saga, Khiri, Malpua which was very well managed by Mrs. Sujata Dhal and Mrs. Leena Mohapatra. We all had great memorable time with great food, great background music/Mehefil and of course meeting, interacting with our Odia community

by

Prativa Sahoo
Cultural Secretary
OSNE





**Birth Centenary Celebration of Odia writer
✓ Bama Charan Mitra
by
iGurukul,
California, USA
on
Sep. 12, 2015**



After celebration of 100th birth anniversary of Odia short story writer, essayist and novelist Late Bama Charan Mitra by the Indian Sahitya Academy on July 19, 2015, a centenary celebration of the author was organized in California, USA under the auspices of iGurukul, California on Sep 12. 2015.

The event was well attended by Odia literature and culture lovers from around nearby areas. Mr. Deba Ranjan Mohanty (an old neighbor of the writer at Cuttack during his youth), Prof. Triloki Pandey (Professor, University of California, Santa Cruz), Mr. Ram Das and Smt. Jayantika Das (Youngest son-in-law and daughter of Padmabhushan Gopinath Mohanty) were the chief guests.

Mr. Deba Ranjan Mohanty and Prof. Triloki Pandey started the event by lighting candles for Lord Jagannatha.

An edited video and slideshow prepared from the excerpts of the celebration in India was presented. Kuku Das and Gayatri Joshi from iGurukul presented the introduction and vote of thanks respectively. Mr. Twisampati Mitra (middle son of Bama Charan Mitra) was also present in celebration.



Several Odia literature lovers from California read his short stories, essays and articles written on him. Some of his writings that were read at the event included - Bama Babu'nka Smruti (Deba Ranjan Mohanty), Suchana: Chandra O' Champa (Debendra Das Sharma), Writer and Spirituality (Prof. Triloki Pandey), Swargata Bamacharan Mitra by Sri Gopinath Mohanty (Smt. Jayantika Das), Dhadi Bhai Sahita Gotie Ratri (Dillip Praharaj), Mimi Ra Sahitya Sikhya (Kuku Das), Laddu (Priyadarshy Dash), Bamacharna Mitra Smarane by Sri Akhila Mohan Pattanaik (Manoj Panda), and Manisha Bamacharana by JM Joardar (Twisampati Mitra.)

Videography and Photography was done by Sangram Pattanaik and Manoj Joshi while the sound system was set up by Priyadarshy Dash. Amlan Debnath and Kishore Choudhury were chief organizers and many people volunteered to help on the spot.

The event lasted more than four hours in the evening of Sep 12, 2015. The audience enjoyed the readings to the end, in spite of the long hours spent late in to the night. However, it was unfortunate that some readers were not able to read their part due to lack of time. They included: Manoj Joshi, Pramod Mishra, and Ram Das. Snacks and dinner for the guests were also provided during the event.

It was a proud evening for iGurukul to be able to organize such wonderful evening of Sahitya Alochana and celebrate the Birth Centenary of Odia writer Late Bama Charan Mitra, some of whose writings have remained timeless in Odia Literature.

This would not have been possible without the hard work of dedicated volunteers and participation of Odia lovers in America.

iGurukul is grateful and thankful to each and everyone who participated in this auspicious event.

by

Twisampati Mitra



Tim Ford State Park Oriya Picnic

By: Diya Samal

Birmingham, AL

This is the one time of the year that I get to hear the best language in the whole world;

Odia...!

When I tell my friends about the language, they think I'm saying Oreo (the cookie). I just laugh and think,

“Our language is just as awesome as the cookie is.”

We have our ways. We aren't very proper. We just laugh and talk very loudly; but that's what makes us, us. During this picnic I witnessed this kind of stuff and I will share it with you.

It took a while for everyone to start getting used to speaking Odia. That's just another sign of how rare and unique our language is. Even though I was born here and my main language is English, I still thought this was really cool and maybe even a little bit funny too. I usually here Hindi or Telugu, but that day it was just Odia (and a little bit of English).

I felt like that place we were at was just perfect for everyone. People were cooking (my mom was making pakoda with others, my dad was grilling with some and other people were getting lunch ready. Then, we went on a hike. My mom got lost with some people and came back when lunch was being served. We had some really yummy food. Everyone was having fun in some way. This picnic was epic.

This gives me a chance to actually understand the language that's being spoken in an Indian gathering. It also makes me happy to know that there are so many people like us in the U.S. Getting together just lets you realize and understand the greatness of our language.

BOSTON
CONVENTION





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



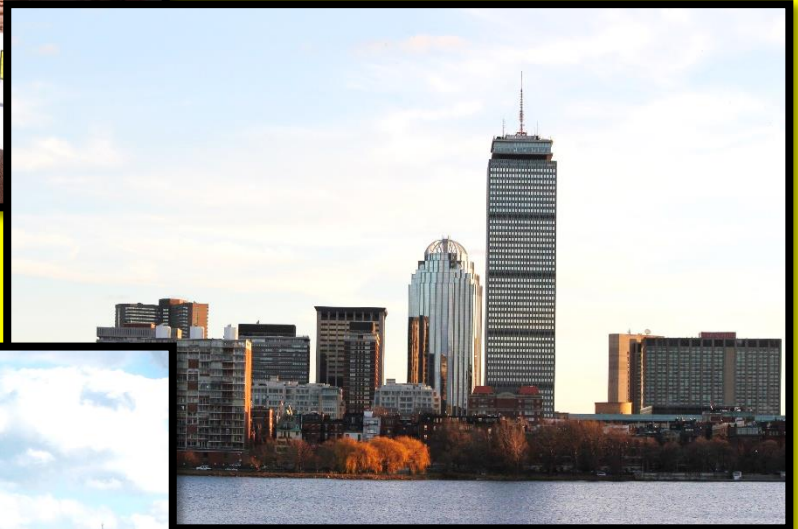
Boston Too...!!!



Odisha Society of New England

Scenic View of Boston

Boston is steeped in history. It was the starting point of the American Revolution. Modern Boston meets historic Boston on every street to provide a unique experience.



Boston is an extremely walkable city, and provides a reliable subway system. Visit the award-winning Museum of Science. Take a walk through the beautiful Boston Commons, the oldest public park in the United States.



Boston is the best college town in America, and ranked the #1 smartest city in the U. S. An excellent opportunity to visit renowned colleges such as Harvard, MIT, Tufts, Boston University, Boston College, and many more -all within a few train stops.



Visit the aquarium and go whale watching in the Atlantic Ocean. Take a Duck Tour through the city and the Boston Harbor. The North End, South End, Back Bay, Financial District -each neighborhood offers a unique feel.



ଓଡ଼ିଆ





ଓସା କବିତା ପାଠ ୨୦୧୫

ପ୍ରତି ବର୍ଷ ପରି ଓସାର ଷ୍ଟାଡ଼ମ ବାର୍ଷିକ ଉତ୍ସବରେ କବିତାପାଠର ଆୟୋଜନ କରା ଯାଇଥିଲା ତୁଳାଇ ଷ୍ଟ ତାରିଖ ଅପରାହ୍ନ ଦୁଇ ଘଟିକା ସମୟରେ । ଏହାର ତତ୍ତ୍ଵାବଧାନର ଦାୟିତ୍ଵ ନେଇଥିଲେ ମେରିଲାଣ୍ଡର ସୁଲୋଚନା ପଟ୍ଟନାୟକ । ପ୍ରାୟ ୨୦ ଜଣ କବି ତାଙ୍କର କବିତା ପାଠ କରିଥିଲେ ।

ଏହି ଉତ୍ସବର ବିଶେଷ ଆକର୍ଷଣ ଥିଲା ଆମର ଦ୍ଵିତୀୟ ପିଢ଼ିର ଯୋଗଦାନ । ଜ୍ୟୋତ୍ସ୍ନା ପଣ୍ଡା ତାଙ୍କ ପାଇଁ ସ୍ଵତନ୍ତ୍ର ଭାବରେ ଲିଖିତ ଓଡ଼ିଆ କବିତା ‘ଓସା’ ପାଠ କରିଥିଲେ । କବିତାଟି ତାଙ୍କ ଅଜା ଶ୍ରୀ ନରେନ୍ଦ୍ର ଚନ୍ଦ୍ର ଦାଶଙ୍କ ଦ୍ଵାରା ଲିଖିତ । ଓଡ଼ିଶାର ସୁନାମଧନ୍ୟ କବି ମାୟାଧର ମାନସିଂହଙ୍କ ପୁତ୍ର ଶ୍ରୀ ଲଲାଟେନ୍ଦ୍ର ମାନସିଂହ ବିଶେଷ ଅନୁରୋଧରେ ତାଙ୍କ ପିତାଙ୍କର ସାହିତ୍ୟିକ ଜୀବନର କିଛିତ ବାଖ୍ୟା କରିଥିଲେ । ଉପସ୍ଥିତ କବି ଓ କବିତାପ୍ରେମୀମାନେ ଏହାକୁ ଉପଭୋଗ କରିଥିଲେ । ଓଡ଼ିଆ ସାହିତ୍ୟ ଏକାଡେମି ପୁରସ୍କାର ପ୍ରାପ୍ତ କବି ଲକ୍ଷ୍ମୀଧର ନାୟକଙ୍କ ସୁପୁତ୍ର ଶ୍ରୀ ବିନୋଦ ନାୟକ ପିତାଙ୍କର କବିତା ‘ତୁ ଖୋଜୁଛୁ ଯାହାକୁ’ ଆବୃତ୍ତି କରି ଶୁଣାଇ ଥିଲେ ।

ଉପସ୍ଥିତ କବିମାନେ ସେମାନଙ୍କର କେତେକ ପ୍ରକାଶିତ ଏବଂ ଅପ୍ରକାଶିତ କବିତା ପଢ଼ି ସାହିତ୍ୟ ପ୍ରତି ତାଙ୍କର ବିଶେଷ ଆଗ୍ରହ ପ୍ରକାଶ କରିଥିଲେ । ଓଡ଼ିଆ ସାହିତ୍ୟର ପ୍ରଚାର ଓ ପ୍ରସାର ପାଇଁ ଓସାର ଅବଦାନ ଉଲ୍ଲେଖ୍ୟ । ଏହାର ପ୍ରଗତି ହିଁ ଆମର ଲକ୍ଷ୍ୟ ।

ସୁଲୋଚନା ପଟ୍ଟନାୟକ





କାହିଁକି ଲେଖେ ମୁଁ କବିତା ବିଜ୍ଞାନୀ ଦାସ



କହିବାକୁ ଅଛି ମୋର, କେତେ ଯେ କାହାଣୀ ପୁଣି
ଦୁଃଖ ଆଉ ବେଦନାର ଅସରନ୍ତି କଥା
କେତେ କେତେ ଅନୁଭବ, ଯେତେ ବି କହିଲେ କେବେ
ସରିବ ନାହିଁ ଏ ମୋର ଜୀବନ ବ୍ୟଥା ।

କରନ୍ତି ହୁଅଇ ଛାଡ଼ି, ହୃଦ କିଏ ଦିଏ କାଟି
ଅସ୍ଥିର ହୁଏ ମୋ ମନ, ଅସ୍ଥିର ମୋ ଚିନ୍ତା
ଅଗ୍ନିର ସ୍ଫୁଲିଙ୍ଗ ସତେ, ଜଳି କି ଉଠିବ କ୍ଷଣେ
ଅଙ୍ଗରେ ମିଶାଇ ଦେବ ମୋ ହୃଦ ବାରତା ।

କଷଣ ତ ସରେ ନାହିଁ, ବେଡ଼ି କେବେ ଖୋଲେ ନାହିଁ
ଚଲାପଥେ ରହିଯାଏ କେତେ କେତେ କଣ୍ଠା
ସୁନ୍ଦର ସମ୍ପର୍କଟିର ଭସ୍ମରୂପ ଦେଖି ଦେଲେ
ମନେ ସଦା ହୁଏ ଭାଳି, ଘୁରିଯାଏ ମଥା
କଠିନ ପୁଣି ହୋଇଯାଏ, ସହଜ, ସରଳ ମନ
ଦୁଷିତ ପୁଣି ହୋଇଯାଏ କା ସରଳ ଚିନ୍ତା
ବ୍ୟକ୍ତ କରି ସେ ବେଦନା, ନୟନୁ ଝରାଇ ଲୁହ
ରକତ ଝରାଇ ମନୁ ଲେଖେ ମୁଁ କବିତା ।

ବିଗତ ଦିନର ସ୍ମୃତି, କେତେ କେତେ ଅନୁଭୂତି
ମନର ପେଡ଼ିରେ ହୋଇଛି ସାଇତା
ଚେତନାର କବାଟ ଠକ୍ ଠକ୍ ଶବ୍ଦ କରି
ବେଳେବେଳେ ସେ ସ୍ମୃତି ସରୁ ସଞ୍ଚରଇ ଚିନ୍ତା ।
ବିସ୍ମୃତ ମୁଁ ହୁଏ କ୍ଷଣେ, ବର୍ତ୍ତମାନ ମୋ ହୃଦିଯାଏ
ଅତୀତର ଭୂମିକାରେ ହୁଏ ମୁଁ କରତା
ମୋ ଜ୍ୟାମିତି, ପରିମିତି, ମୋ ତନୁ, ମନର ସ୍ଥିତି
କ୍ରମେ କ୍ରମେ ତାଙ୍କ ମଧ୍ୟେ ବଢ଼ଇ ଦୂରତା ।

ବିଜୟ ଉଲ୍ଲାସେ କେବେ ପ୍ରଫୁଲ୍ଲିତ ହୁଏ ମନ
ଜଳି ଉଠେ ଅସୁମାରୀ ସୁଖର ସଳିତା
ପରାଜୟର ଗ୍ଳାନି ପୁଣି, ଅହରହ ହୁଏ ଗୁଣି
ଜାଗଇ ସେ ହୃଦୟରେ ଅସରନ୍ତି ବ୍ୟଥା
ବିଦୀର୍ଣ୍ଣ ହୁଅଇ ମନ, ବିଷ୍ଣୁଙ୍କ ହୋଇ ସେ କ୍ଷଣେ
ସ୍ମୃତିରୁ ନିଷ୍ପତ୍ତି ପାଇଁ କରେ ପୁଣି ଚିନ୍ତା
ଆତ୍ମାର ସାନ୍ନ୍ୟାସ ବାଣୀ, ସେ ଚିନ୍ତାରେ ଭାଷା ଆଣି
ଭାବନା ମୋ କରେ ସିନ୍ଧୁ, ଲେଖେ ମୁଁ କବିତା ।

ବିଗତ ଦିନର ସ୍ମୃତି, କେତେ କେତେ ଅନୁଭୂତି
ମନର ପେଡ଼ିରେ ହୋଇଛି ସାଇତା
ଚେତନାର କବାଟ ଠକ୍ ଠକ୍ ଶବ୍ଦ କରି
ବେଳେବେଳେ ସେ ସ୍ମୃତି ସରୁ ସଞ୍ଚରଇ ଚିନ୍ତା ।
ବିସ୍ମୃତ ମୁଁ ହୁଏ କ୍ଷଣେ, ବର୍ତ୍ତମାନ ମୋ ହୃଦିଯାଏ
ଅତୀତର ଭୂମିକାରେ ହୁଏ ମୁଁ କରତା
ମୋ ଜ୍ୟାମିତି, ପରିମିତି, ମୋ ତନୁ, ମନର ସ୍ଥିତି
କ୍ରମେ କ୍ରମେ ତାଙ୍କ ମଧ୍ୟେ ବଢ଼ଇ ଦୂରତା ।

ବିଜୟ ଉଲ୍ଲାସେ କେବେ ପ୍ରଫୁଲ୍ଲିତ ହୁଏ ମନ
ଜଳି ଉଠେ ଅସୁମାରୀ ସୁଖର ସଳିତା
ପରାଜୟର ଗ୍ଳାନି ପୁଣି, ଅହରହ ହୁଏ ଗୁଣି
ଜାଗଇ ସେ ହୃଦୟରେ ଅସରନ୍ତି ବ୍ୟଥା
ବିଦୀର୍ଣ୍ଣ ହୁଅଇ ମନ, ବିଷ୍ଣୁଙ୍କ ହୋଇ ସେ କ୍ଷଣେ
ସ୍ମୃତିରୁ ନିଷ୍ପତ୍ତି ପାଇଁ କରେ ପୁଣି ଚିନ୍ତା
ଆତ୍ମାର ସାନ୍ନ୍ୟାସ ବାଣୀ, ସେ ଚିନ୍ତାରେ ଭାଷା ଆଣି
ଭାବନା ମୋ କରେ ସିନ୍ଧୁ, ଲେଖେ ମୁଁ କବିତା ।



ଓସା
ନରେନ ଚନ୍ଦ୍ର ଦାଶ
କବିକ

ଓଡ଼ିଆ ମାଟିର ମହକ ସାଥରେ
ଓଡ଼ିଆ ପ୍ରୀତିର ବୀଣା
ବାନ୍ଧୁଛି ଏଠାରେ ଏ ଆମେରିକା ଦେଶେ
ଓସା ନାମେ ବହି ସିନା ।

ଏତେ ଦୂରେ ରହି ଜନମ ମାଟିକୁ
ଝୁରି ଝୁଏ ଏଠି ମନ
ତାର ରଜ ଦୋଳି ଅଷ୍ଟମୀ ଏଣୁରୀ
ପରବ ପରବାଣୀ ମାନ ।

ଆଜି ଏ ଡିସିରେ ଓସା ପରିବାର
ପୁଲକିତ ହୁଏ ଛାତି
ବଞ୍ଚାଇ ରଖିଛେ ଓଡ଼ିଶା ଗୌରବ
ଆମେ ହେ ଓଡ଼ିଶାବାସୀ

ପାଠିକା - ଜ୍ୟୋତ୍ସ୍ନା ପଣ୍ଡା



ସମ୍ପର୍କ ଝିଅ କଣ୍ଠେଇର
ଶ୍ରୀମତୀ ବିଜୟଲକ୍ଷ୍ମୀ ଦାକ୍ଷୀଣ
କେଉଁଠି

କଳ୍ପି ଧରୁ ଧରୁ କେତେବେଳେ ପ୍ରଜାପତିଟିଏ ହୋଇଗଲି
 ଅଷ୍ଟାଦଶା ସୁତା ବାନ୍ଧି, ନଦୁଲୀ ବଧୂଟିଏ ସାଜି
 ଏ ଘରେ ପାଦ ଦେଲା ପରେ
 ବୋଉ ମୋର ଲେଖିଥିଲା
 ସମୁଦୁଣୀ, ଝିଅକୁ ମୋ ଛାଡ଼ିଦେବ
 ମାସେ ଅଧେ ପାଇଁ...
 ଉତ୍ତର ପାଇଲା... ସମୁଦୁଣୀ କିଛି ଭାବିବନି
 କଣ୍ଠ ଦେଇ ବୋହୁକୁ ମୁଁ ଛାଡ଼ୁଛି
 ଦି'ଦିନ ପାଇଁ ।

ବୟସର ମଧ୍ୟାହ୍ନରେ...
 ରକତ ନିଗାଡ଼ି କୋଳେଇ କାଖେଇ
 ଆଖି ଲୁହ ଆଖିରେ ମାରି, ଝିଅକୁ ବିଦା କରି
 ନେହୁରା ହୋଇ କହିଥିଲି
 ସମୁଦୁଣୀ ଝିଅକୁ ମୋ ଛାଡ଼ିଦେବ
 କେତେ ଦିନ ପାଇଁ
 ଉତ୍ତର ପାଇଲି...କିଛି ଭାବିବନି
 ବାର ଶୁଙ୍ଘ ନାହିଁ, ବୋହୁକୁ ମୁଁ ଛାଡ଼ୁଛି
 ଦି'ଦିନ ପାଇଁ ।

ବୟସର ସନ୍ଧ୍ୟାରେ...
 ବାପାଙ୍କ ଅନ୍ତିମ ମୁଦୁର୍ତ୍ତର ଇଶାରା ପାଇ
 ପଚାରିଲି ତାଙ୍କୁ, ପୁଅ ବୋହୁକୁ
 ଯିବିକି ବାପଘରକୁ ଦି'ଦିନ ପାଇଁ
 ଉତ୍ତର ପାଇଲି
 ବାର୍ଦ୍ଧକ୍ୟକୁ ଆପଣେଇ ନେଲା ପରେ
 ତମ ସଙ୍ଗେ ଯିବା ପାଇଁ ମୋର ବଳ କାହିଁ?
 ବୋଉ... ବ୍ୟସ୍ତ ଜୀବନରେ
 ତୋ ସାଙ୍ଗେ ଯିବା ପାଇଁ ଆମର ବା
 ସମୟ କାହିଁ?
 ହେଉ ପଛେ ତୋ ଗସ୍ତ
 ଦି'ଦିନ ପାଇଁ ।

ବୟସର ଧୂସର ସନ୍ଧ୍ୟାରେ...
 ପ୍ରତିଦିନ ସଞ୍ଜ ଦେଲାବେଳେ
 ବୁଢ଼ା ଆଖି ଆଇନାରେ
 ଚକାଆଖିର ପ୍ରତିବିମ୍ବ ଦେଖିଲା ବେଳେ
 ନାତୁଣୀ ପଚାରେ
 ନେନେମା କଣ ଭାବୁଛ ?
 ଭାବୁଛି କହିଦେବି...
 ତୋର ମୋର ସମ୍ପର୍କ ଦି'ଦିନ ପାଇଁ
 ଯେହେତୁ ମୁଁ, ତୁ, ତୋ ମା
 ଆମେ ସମସ୍ତେ ରକ୍ତ ମାଂସରେ ଗଢ଼ା
 ଝିଅ କଣ୍ଠେଇ...
 ଆମ ଇଚ୍ଛା...ଅନିଚ୍ଛାର ମୂଲ୍ୟ ନାହିଁ
 ଆମେ ପରା ଝିଅ କଣ୍ଠେଇ ???

ବୟସର ସାୟାହ୍ନରେ
 କାଳିଆର ପ୍ରେମରେ ଉତୁଗୁତୁ ହେଲା ବେଳେ
 ବୋହୁ ପଚାରିଲେ...
 ବୋଉ...ଯିବିକି ବାପା ବୋଉଙ୍କୁ ଦେଖିବା ପାଇଁ
 ଭାବୁଥିଲି କହିଦେବି...
 କଣ୍ଠ ଦେଇ ଛାଡ଼ୁଛି ମୁଁ ତୋତେ ଦି'ଦିନ ପାଇଁ
 ନା ପାରିଲିନି...
 ଜୀବନର ଫେଣ୍ଟାଫେଣ୍ଟି ଅନୁଭୂତିରୁ କହିଲି
 ଯା'ବାପାଘର ବୁଲି ଆସିବୁ କିଛି ଦିନ ପାଇଁ
 ଆମେ ପରା ଦୁହିତା...ଦୁଇ କୁଳକୁ ହିତା
 ସମ୍ପର୍କର ସେତୁ ବାନ୍ଧିଥିବା ଝିଅ କଣ୍ଠେଇ ??



ଶ କ ଟି ଏ
ସୁନନ୍ଦା ମିଶ୍ର ପଣ୍ଡା

ଶକଟିଏ
ସୁଷ୍ପର ସୁନ୍ଦର ସୃଷ୍ଟି
ପ୍ରେମ ଓ ବିଶ୍ୱାସର ମହନୀୟତା
ନୀରବତାରେ ସ୍ୱର ତୋଳି
ଅସୀମ ଗଭୀରତା ଖୋଜେ ।

ସତ କହିଲେ
ଶକ ଜାଣେନି
ସେ ନିଜେ ମୃତ୍ୟୁର ଅଂଶ ହୋଇ
ଆରମ୍ଭର ଶେଷ ଭଳି
ବିଛାଇ ହୋଇଛି ଜଗତ ସାରା
ମୁକ୍ତା ପରି ତା ଆଭାରେ ଜଳୁଛି
ଏ ସାମାଜିକ ସଂସ୍କାର
ଆଧୁନିକ ସଂସ୍କୃତି ଓ ମଣିଷର ମଣିଷପଣିଆ

ମନର ରକ୍ତରୁ ବୋହୁଥିବା ଶକକୁ
କେହି ଦେଖି ପାରେନି
କେବଳ ହାତରେ କଲମ ଧରି
ମୁହଁରେ ଭାଷା ଫୁଟାଇ
କାହାର ଦୁଃଖ ଚିକେ ସୁଖ ଚିକେ
ବେଶୀ ବୋଧେ
ଆପଣା ସାଇତା ଅତୀତକୁ ସୁତାଏ
ଶକର ବିକଳ ରୂପ ଦେଇ

କିନ୍ତୁ ଶକର ଆତ୍ମା
ଆଜି ଲୋକଙ୍କୁ ପତାରୁଛି
ଯେତେ ସବୁ ସୁନ୍ଦରିଆ ଶକ ସୃଷ୍ଟି ହୋଇଛି
ସେ ସମସ୍ତ କାହିଁକି ଓହ୍ଲାଇ ପାରି ନାହାନ୍ତି
ସତ ସହିତ ସତ ହୋଇ
ଏ ନିତିଦିନିଆ ନିରନ୍ତର

ଅଳସ ଅପରାଧୁ
ଡଃ ତନ୍ମୟ ପଣ୍ଡା

ବାହାରେ ଧୂ ଧୂ ଖରା ଓ ଲୁଣି ପବନ
ଗରମ ଓ ଝାଳରେ ପ୍ରତିଟି ମଣିଷ ବ୍ୟସ୍ତ
ଛୁଟିଦିନ ହେଲେବି ଘର ଭିତରେ ମଣିଷ ବ୍ୟସ୍ତ
ଛୁଟିଦିନ ହେଲେବି ଘର ଭିତରେ ମଣିଷ ବନ୍ଧା
ଦ୍ୱିପହରର ଭରାପେଟ ଭୋଜନ ପରେ
ମନ ଖୋଜେ ଶରୀର ଚାହେଁ
ଏୟାର୍ କଣ୍ଡିସନର୍ ରୁମ୍‌ରେ ଘୋଡ଼ି ହୋଇ ଶୋଇଯିବାକୁ
ହେ ଅଳସ ଅପରାଧୁ
ତୁମ କୋଳେ ଚିକେ ଗଡ଼ି ପଡ଼ିବାର ଯେଉଁ ମଜା!

ଶୀତଦିନିଆ ଖରା ସଙ୍ଗେ ସୁଲୁସୁଲିଆ ପବନ
ଯେତେ ଖୋଲା ପଡ଼ିଆ, ପାର୍କ, ସମୁଦ୍ର କୂଳ
ସବୁଠି ଲୋକଙ୍କ ଭିଡ଼
କେଉଁଠି କିଏ କ୍ରିକେଟ୍ ଖେଳିଲେଣି ତ କିଏ କଲାଣି ବଣଭୋଜି
ଦିନଯାକର ପରିଶ୍ରମ ପରେ ଚିକେ ପେଟ ପୂଜା ପରେ
ମନ ଖୋଜେ ଶରୀର ଚାହେଁ
ଯେଉଁଠି କେଉଁଠି ଚିକେ ସିଧା ହୋଇ ପଡ଼ି ରହିବାକୁ
ହେ ଅଳସ ଅପରାଧୁ
ତୁମ କୋଳେ ଚିକେ ଗଡ଼ି ପଡ଼ିବାର ଯେଉଁ ମଜା!

ପ୍ରକୃତିର ଅତି ମନୋରମ ପରିପ୍ରକାଶ
ପ୍ରଶସ୍ତ ରାସ୍ତାର ଦୁଇ ପାର୍ଶ୍ୱରେ ଭରା ବିଶାଳ ସବୁଜିମା
ସ୍ୱଳ୍ପ ଖରା ସାଥେ ମୃଦୁ ମଳୟ
ପରିବାର ସାଙ୍ଗରେ ଲମ୍ବା ରାସ୍ତାରେ ଗାଡ଼ି ଚଲାଇ ଗଲାବେଳେ
ମନଖୋଜେ ଶରୀର ଚାହେଁ
ରାସ୍ତା କଡ଼ ଘାସ ଉପରେ ଚିକେ ଆଖି ବନ୍ଦକରି ଚିଡ଼ ହୋଇଯିବାକୁ
ହେ ଅଳସ ଅପରାଧୁ
ତୁମ କୋଳେ ଚିକେ ଗଡ଼ି ପଡ଼ିବାର ଯେଉଁ ମଜା!

ଆଧୁନିକ ସମୟର ଘୋଡ଼ାଦୌଡ଼ ସମ ଜୀବନ
ସପ୍ନାହଯାକର ବଳକା ଘରକାମ
ତା ସାଙ୍ଗକୁ କର୍ମକ୍ଷେତ୍ରର ଅସରନ୍ତି କାମର ଚାପ
ଛୁଟିଦିନ ହୋଇଯାଏ କାମ ଦିନଠୁଁ ବି ଅଧିକ ବ୍ୟସ୍ତ
ବଣଭୋଜି, ପାର୍କ ବା କ୍ରିକେଟ୍ ଖେଳ
ଯେତେ ଶୀଘ୍ର ସମାପ୍ତ କରି ଘରକୁ ଫେରି ଆସିବାର ପ୍ରଚେଷ୍ଟା
ଲମ୍ବା ରାସ୍ତାରେ ଗାଡ଼ି ଚଲାଇ ଗଲାବେଳେ
ଯେତେ ଶୀଘ୍ର ଲକ୍ଷ୍ୟରେ ପହଞ୍ଚିବାର ବ୍ୟାକୁଳତା
ହେ ଅଳସ ଅପରାଧୁ
ତୁମ କୋଳେ ଚିକେ ଗଡ଼ି ପଡ଼ିବାର ଯେଉଁ ମଜା!



ସୂର୍ଯ୍ୟର ସହର
ସୁଲୋଚନା ପଟ୍ଟନାୟକ



ଦୁଲୁଦୁଲୁ ତାରା ମେଲେ ଜହ୍ନ କରେ ଖେଳା
ରୁପି ରୁପି ହସ ହସି ଚାଲିଥାଏ ମେଳା
ରାତି ଆସେ, ଛୁଇଁ ଯାଏ ନୀରବ ଯେ ଧରା
ମନ କଥା ମନେ ରଖି ଶୁଣ ସେ ବିଚରା ।

ନିଦରେ ଶୁଅଇ ଧରା ଜହ୍ନ ହସୁଥାଏ
ବଉଦ ମେଳରୁ ଉଠି ତାକୁ ଦେଖୁଥାଏ
ତାରାମାନେ ପରସ୍ପର ଆଖି ମିଟିକାନ୍ତି
ହାତ ଧରାଧରି ହୋଇ ରାତି ଶେଷେ ବିଦାୟ ନିଅନ୍ତି ।

ସୂରୁଜ ଆସଇ ନଭେ, ନାଲି ରଙ୍ଗ ଭରେ
କଥା ସେ କହେ ଅନେକ ଶବ୍ଦ ନାହିଁ ସୁରେ
ଆଖିରେ ଆଖିଏ ରାଗ ଦେହେ ତାତି ଭରି
ଖେଳିବାକୁ ଭାରି ଇଚ୍ଛା, ଖେଳେ ନା, ସେ ପାରି ।

ଜହ୍ନକୁ ପଚାରେ ପ୍ରଶ୍ନ ପଚାରେ ଧରାକୁ
ଆକାଶକୁ ସାକ୍ଷୀ ରଖି ପଚାରେ ତାରାକୁ
କହ ମୋତେ କହ ସାଥୀ, କି ଦୋଷ ମୋହର
କାହିଁକି କରୁଛ ଏତେ ପାତର ଅନ୍ତର ।

ଉଇଁବାଠୁ ଅସ୍ତ୍ର ଯାଏଁ, ଚିନ୍ତା ଏକ ମୋ'ର
ବାହୁ ମୋର ପ୍ରସାରିତ ଥାଏ ନିରନ୍ତର
ଧରାର ପ୍ରତିଟି ଅଙ୍ଗ ଛୁଏଁ ମୋ କିରଣ
ଛାଡ଼େ ନା ମୁଁ କେଉଁ ଗ୍ରହ, ତାରା ବା ବରୁଣ ।

କେହି କେବେ କହେ ନାହିଁ, ଚାଲିଯିବା ସୂରୁଜ ନଅର
କେହି କେବେ ମାଗେ ନାହିଁ ଠିକଣା ମୋହର
କେହି କେବେ ଦିଏ ନାହିଁ ଚିଠିଟିଏ ଭଲ ପାଇବାର
କେହି କେବେ ଚାହେଁ ନାହିଁ ସାନିଧ୍ୟ ମୋହର ।

ମୁଁ କିନ୍ତୁ କରେନା କା'ରେ ପାତର ଅନ୍ତର
ନଥାଏ ମୋ' କେଉଁଠିରେ ବାଛ ବା ବିଚାର
ଭଲ ମନ ପଙ୍କ ପଦ୍ମ ସଭିଏଁ ସମାନ
ଚାହଁ ବା ନଚାହଁ ମତେ, ଦିଏ ଜୀବ ଦାନ ।

ତଥାପି ମୁଁ କହି ରଖେ ଠିକଣା ମୋହର
ଘର ମୋ' ବହୁତ ଦୂର ପୂରୁବ ଦିଗର
ନେଉତା ଦେଉଛି ତୁମେ ଆସ ମୋ' ସହର
ଶୀତ, ବର୍ଷା ନାହିଁ ଏଠି, ଅଛି ଖାଲି ଆଲୋକ ସମ୍ଭାର ।

ଧରାର ଏକଇ ଲକ୍ଷ୍ୟ, ଦେଖିବାକୁ ପ୍ରିୟର ସହର
ମୁହୂର୍ତ୍ତେ ବିଶ୍ରାମ ନାହିଁ ବୁଲୁଥାଏ ଅକ୍ଷେ ବାରମ୍ବାର
ଅନନ୍ତ ଦିନରୁ ତା'ର ପ୍ରଚେଷ୍ଟା ସେ କରେ ନିରନ୍ତର
କିଏ ଜାଣେ କେବେ ସେ ଦେଖିବ ତା'ର ପ୍ରିୟତମ
ଘର ।

ମୁଁ ଜାଣିଛି
ସୂର୍ଯ୍ୟ କେବେ ଉଇଁବନି ପଶ୍ଚିମ ଦିଗରେ
ଧରା କେବେ ଯିବ ନାହିଁ ସୂରୁଜ ନଅରେ
ଜହ୍ନ କେବେ ଛାଡ଼ିବନି ଏ ଧରାର ପିଛା
ସୃଷ୍ଟିକର୍ତ୍ତା କୁହ ତୁମେ, କ'ଣ ତୁମ ଇଚ୍ଛା ?



ଚନ୍ଦ୍ରଭାଗାରେ ସୁଧୋର୍ଦ୍ଦୟ

କବି-ଶ୍ରୀ ରାଧାମୋହନ ଗଡନାୟକ

ପାଠିକା-ଦେବସ୍ଥିତା ପାଠ, କଲମ୍ବୁଲୟା, ମେରୀଲାଣ୍ଡ

କାବ୍ୟତାରା ବିଦାୟ ନେଇ ନୟନ ପଥୁଁ ହେଲାଣି ଦୂର
ସତ୍ୟମୀର ଚନ୍ଦ୍ରଲେଖା ଚାହିଁଛି ତୁମ ରଶ୍ମୀପୁର
ନୀଳରେ ସୃଜି ଫେନିଲ ଶୀର୍ଷି ଚନ୍ଦ୍ରଭାଗା ଶିକତା ଭିତି ଉଦ୍‌ବେଳଇ ବରୁଣ
ଆସୁନ କିଆଁ ସୂର୍ଯ୍ୟ ତୁମେ ଆସୁନ କିଆଁ ଅରୁଣ?

ଆକୁଳେ ନାଟେ ଲହରୀ ଦାମ ଲୁଚିବ ତୁମ କିରଣମାଳା
ପାଗଳେ ଛୁଟେ ଶିଶିର ବା' ଲଭିବ ତୁମ ହିରଣ ଧାରା
ଚାହିଁଛି ଏଇ ଶିକତା ବେଳା ଦେଖିବ ଧରା ସ୍ୱର୍ଗ ମେଳା ଆସୁନ କିଆଁ ଅରୁଣ
କନକକର ବହି ରସେ ବିଶ୍ୱ କିଆଁ ଭରୁନ?

ପୁଲନତୀରେ ବସିଛୁ ଆଜି ବସିଛୁ ଆମେ ବହୁତ ସାଥୀ
ଉଦୟ ଲୀଳା ଦେଖିବା ପାଇଁ ଆବେଗ ଭରି ଉଠଇ ଛାତି
ଜାଣତ କେତେ ରାତି ଥିଲା ବିରତି ଆମେ ଯାତ୍ରା ଲୀଳା ଚାହିଁଛୁ ଥିର ନୟନେ
ଆସୁନ ତୁମେ ସୂର୍ଯ୍ୟ କିଆଁ ଆସୁନ ତୁମେ ଅୟନେ?

ବଉଦ ବୀଥୀ ବିଘ୍ନ ସତେ ଦେଉଛି ରୂପି ତୁମରି ପଥ
ଚକ୍ରବାଳ ଅନ୍ତରାଳୁ ଦିଶଇ ଏକ ଚକ୍ର ରଥ
ରଶ୍ମୀଧର ଏଇକି ହାଏ ତୁମରି ପଥ ଅନ୍ତରାୟ ଓଗାଳେ ତୁମ ସରଣୀ
ଆସୁନ ତୁମେ ସୂର୍ଯ୍ୟ କିଆଁ ଆସୁନ ତମେ ତରଣୀ?



ଉଦ୍‌ବେଗରେ ବସିଛୁ ଆମେ ତୁଙ୍ଗଫଳ ବାଲିର ସ୍ତୂପେ
 ପ୍ରଥମ ତୁମ ଉଦୟ ରୂପ ଦେଖିବୁ ବୋଲି ପୁଣି ରୂପେ
 ତୁମରି ରୂପ ଦେଖିବା ପାଇଁ ଆତାଇ ଉଡେ ପକ୍ଷ ବାହି ଉଛୁର କିଆଁ ତପନ
 ଜାଣୁନ କେତେ ଅଧିର ଆମେ ଦେଖୁଛୁ ତୁମ ସପନ?

ଉଠିଲେ ଏଇ ସୂର୍ଯ୍ୟ ଦେଖ ଉଠିଲେ ଏଇ ରଘୁଧର
 ସାଗର କୋଳୁ ଉଠିଲା ଜାଗି ଦୀପ୍ତ ସତେ ବଡ଼ ବାନଳ
 ସାଗର କୋଳୁ କି ଅବା ଏଇ ନିମିଷକରେ ପତିଲା ତେଇଁ ଜ୍ୟୋତିର ଚକ୍ର
 ଉଠିଲେ ଏଇ ସୂର୍ଯ୍ୟ ଦେଖ ଉଠିଲେ ଏଇ ଅର୍କ ।

ଉଠିଲେ ଏଇ ସୂର୍ଯ୍ୟ ଦେଖ ଉଠିଲେ ଏଇ ରଘୁଧାରୀ
 ଗଗନ ନୀଳ ସାଗର ନୀଳ ଚକ୍ରବାଳ ଦିଶିଲା ବାରି
 ପ୍ରକୃତିର ବକ୍ଷପରେ ଝଲସି ଉଠେ ଦୀପ୍ତରେ ଲୋହିତ ଚେକ ପୁଞ୍ଜ
 ଉଠିଲେ ଏଇ ଅଂଶୁମାନ ଉଠିଲେ ଏଇ ସୂର୍ଯ୍ୟ ।

ସ୍ଵାଗତ ଆହେ ସୂର୍ଯ୍ୟଦେବ ସ୍ଵାଗତ ଆହେ ମରୀଚିମାଳି
 ଅନ୍ଧକାର ତୁଟାଅ ତୁମେ ଦୀପ୍ତ ତୁମ ମୟୁଖ ଜାଳି
 ଧରିତୀର ଚିତ୍ରକର ପୁଣ୍ୟକୋଳେ ଉଜ୍ଜ୍ଵଳର କୋଣାର୍କର ଭୂଷଣ
 ତମସା ନେଇ ଆଲୋକ ଦିଅ ପୁଷଣ ଆହେ ପୁଷଣ ।

ଗୋଟିଏ ମୋର ବାସନା ଦେବ ଗୋଟିଏ ମୋର ପଶୁ ଆଜି
 ତୁମର ଏଇ କୋଣାର୍କସେ ଭୂଇଁର ତଳେ ପତିଛି ଭାଜି
 ତମସା କ'ଣ ତୁଟିବ ନାହିଁ ପଦ୍ମ କ'ଣ ପୁଟିବ ନାହିଁ ତୁମରି କର ପରଗେ?
 ଦେଉଳ କ'ଣ ଉଠିବ ନାହିଁ ଶିଳ୍ପ- ଶିରୀ- ସରସେ?



ଆଜିର ନାରୀ

ଲିପିକା ନାୟକ

ଏଇ ଅତୁଟ ନିଶ୍ଚଳତାରେ
ଏବେ ଯାଏ ଯିଏ ହୁଏ ଯାଇନି
ସେଇ ଆଜିର ନାରୀ ମୁଁ

ହସି ଜାଣିଛି, ମୁଁ କାନ୍ଦି ଜାଣିଛି
କ୍ଷମା କରିବେ,

ହସରେ ଲୁହ ଲୁଚେଇ ପାରେନି

ହୃଦୟ ମୋର ଯେଉଁ ଢେର ଖେଳୁଛି

ତାକୁ ମନ ଖୋଲି କହି ଜାଣିଛି,

ହଁ, ମୁଁ ଗାଲ ଜାଣିଛି

ମୋ ମନ ଆକାଶରେ ଆଶାର

ଦେଖ ମେଘ ଭାସୁଛି

ଦିନେ ବସି ସେଇ ମେଘରେ

ଭାସି ଯିବି କେଉଁ ଦୂର ଦେଶରେ

ଯେତେ ସବୁ ମୋର ସ୍ୱପ୍ନର ରଙ୍ଗ

ଇନ୍ଦ୍ରଧନୁ ବନି ଯିବ ସେଇଠି

ବନି ମୟୂରୀ ପକ୍ଷୀ ମେଲେଇ

ନାଚିବି ଗାଲବି ନିଜକୁ ଭୁଲେଇ

ଆଜିର ନାରୀ ମୁଁ

ମୋତେ ମନକଥା ଶୁଣିବାରେ କି
କହିବାରେ

ସତ କହୁଛି କିଛି ଲାଜ ଲାଗେନା

ଯେଉଁଠି ମୋର ମନ ମାନିବ ହସିବି ମୁଁ

ଯେତେବେଳେ ମୋ ମନ କାନ୍ଦିବି ମୁଁ

ମୋତେ କାହାର ଲେଖା ବାଟରେ ଚାଲି
ଆସେନା

ମୁଁ କାହାର ମିଛ କଥାରେ ଭାସି ଯାଏନା

ନିଜର ବାଟ ଗଢ଼ି ଜାଣିଛି

ଆତ୍ମାର ତାକ ଶୁଣି ଜାଣିଛି

ମୁଁ ସେଇ ଗୀତ ଗାଇ ଜାଣିଛି

ଯେଉଁ ବିଧାତା ଆପଣଙ୍କୁ ଗଢ଼ିଛି

ମୋତେ ଏ ଜଗତେ ବି ସେହି ଆଣିଛି

ନିରାଶ୍ରୟୀ କହି ମୋତେ ଆଜି ପାଶୋରି
ଦିଅନା

ଏ ଜଗତେ ଜନନୀ ମୁଁ

କ୍ଷମାର ନିର୍ଦ୍ଦରୀଣୀ, କରୁଣା ସାଗରେ

ମୁଁ ଯେ ନିତି ମିଶୁଛି, ହଁ ସତେ ପାଗଳୀ ମୁଁ

ମୁଁ ସହି ଜାଣିଛି, ମୁଁ କହି ଜାଣିଛି

କ୍ଷମା କରିବେ

ହସରେ ଲୁହ ଲୁଚେଇ ପାରେନି



ବିଚାର ବରୁଣ ପାଣି

ବିଦେଶୀ ଭାଷାରେ
ଆଉ ନାଲି ନାଲି ଅକ୍ଷରରେ,
ଫର୍ମାନ ଲେଖିଥିଲେ ବିଜ୍ଞ ପଞ୍ଚାୟତ
ମୃତ୍ୟୁଦଣ୍ଡ ଦେବେ ମୋର ମାତୃଭାଷାଟିକୁ
କେତେ କେତେ ଅରୁଣା ସନ୍ତାନ ତାର
ଜ୍ଞାନୀ ବୋଲି ବୁଲୁଛନ୍ତି, ବୁଲି ଚାଲି ଦେଖୁଛନ୍ତି ଦୁନିଆର ଲୀଳା
ସାଗୁଆ କନାର ଖେଳା ।
ମିଳନୀମିଶ୍ର ଏକାକାର ହଳଚଳ ପୃଥିବୀର ଦୁନିଆର ମେଳା ।
ଖଟଗାରେ ବସି ବସି ଗଣେ ଖାଲି ଦୁଃଖ ରାଶି ମାଆଟି ମୋ ପାଞ୍ଜିଟା ତା
ପୁରୁଣା ପୁରୁଣା ହେଇ ଯାଏ ।
ଗଳିକନ୍ଦି ଦୂର ଯାକ ବିଶ୍ୱନାହିଁ କାକ ବକ, ଦିପଦ ସେ ଭାଗବତ ଶୁଣିବାକୁ ଚାହେଁ ।
ହେଲେ ଆଜି ନାହିଁ ସେ ଚହଳ ।
କାରାଗାର ଗାଁଟିର ଶେଷ ପ୍ରାନ୍ତେ ଧୁଆଁଧାର ବହୁଛି ସେ ବହଳ ପ୍ରବଳ ।
ମାତିଛି ମୁଁ ମାତିଛି ସେ ମାତିଛି ସାରା ଜଗତ ସାଗୁଆ ସେ ଫରମାନ୍ ଧ୍ୱଜାଟିକୁ ଧରି ।
କାଲି ସେ ଦିନ ଆସିବ ସ୍ମୃତିରେ ବି ନ ରହିବ ଭଞ୍ଜ ମେହେରର କାବ୍ୟ ଜଗନ୍ନାଥ ପଦ୍ୟାବଳୀ ।
ସବୁ ତ ଫାଶୀ ପାଇବେ, ହେଲେ କିଏ କାହିଁକି ବା ଭାଗବତ ଯାଇତିବେ ସାଗୁଆ କନାରେ ଖାଲି ।
ବାଉଳା ପୁଅର ମନ କରେ ହାୟ ହାୟ ।
କହିଛନ୍ତି ବିଚାରକ ରହିଥାଅ ସବୁ ମୁକ
ବୈଦେହୀଣ ବିଳାସ କି ସାଗୁଆ କନାରେ ବନ୍ଧୁ ଆଜି ଶୋଭା ପାଏ ?



ଆଜି କାଠମାଣ୍ଡୁରେ
କନକ ହୋତା

ମାର୍ଗଶୀର ଝୋଟିପରି ସେଦିନ କିଏ
 ଯେମିତି ତାରାରେ ଆଙ୍କିଥିଲା ମାଙ୍କଳିକ ।
 ବିଶ୍ୱସ୍ତ ପ୍ରହରୀର ମଶାଲ ପରି ସ୍ଥିର ଥିଲା ନହୁ ।
 ପାଖ କୁମାରୀ ଦେବୀ ମନ୍ଦିରରେ ଲାଗିଥିଲା ଦେବୀର ମାଜଣା;
 ରକ୍ତ ଗୈରିକ କାନ୍ଥରେ ସଜ୍ଜିତ ଭୋଲ ଓ ଖଞ୍ଜଣୀ
 ଆପେ ଆପେ ଚୋଳିଥିଲେ ରାଗ ।
 ଫୁଲପରେ ଫୁଲ ଗୁନ୍ଥି ତାର ଗଭାକୁ ସଜାଡ଼ି ଥିଲେ
 ଅନୁରକ୍ତ ଭକ୍ତଗଣ ସମ୍ବୁଧରେ ।
 କରବୀର, ମାଧବୀ ଓ କେତକୀର ମାଳ ।
 ବାହାରୁ ଏକ ଅସହଜ ଶ୍ୱାନର ଆକୃତିରେ
 ଖସି ପଡ଼ୁଥିଲା ସିନ୍ଦୂରର ସୁନ୍ନ ରେଣୁ ଦେବୀର ନିଷ୍ପାପ ଗଣ୍ଡରେ ।
 ତାର ସାମ୍ନାରେ ଭୁଷୁଡ଼ୁ ଥିଲା ଦୁର୍ଗ, ନେପଥ୍ୟ,
 ସୁରମ୍ୟ ଅଙ୍ଗଳିକା, ଉଠା ବଜାର, ବସ୍ତି ଓ ପ୍ରେକ୍ଷାଳୟ ।
 ଯେମିତି ରାଜଧାନୀ କାଠମାଣ୍ଡୁ ଯୁଗଯୁଗର କ୍ଳାନ୍ତ ଅବୟବକୁ
 ସଳଖୁ ଥିଲା ଯେ ବିସ୍ମୃତ ଥିଲା ପିଠିରେ ବୋହିଥିବା
 ସ୍ତ୍ରୀବର, ଅସ୍ତ୍ରୀବର, ଜନମାନବ, ଗୋ, ଆଦିଙ୍କ ଦୁର୍ଗତି!
 ଦେବୀ ପାଳଭୂତ ପରି ନିର୍ବାକ!
 ଅସୁମାରି ସ୍ୱପ୍ନ, ଆସ୍ତ୍ରୀ ଓ ନିର୍ଭୟ ପ୍ରତିଶ୍ରୁତିର
 ଜୟଗାନର ଘଣ୍ଟି ବଜାଇ ବାଜାଇ,
 ଅନେକ ଗଡ଼ି ପଡ଼ିଥିଲେ ପ୍ରବେଶ ପଥର ପାହାଚରେ
 ସେଦିନ ସେ ଏକାନ୍ତରେ ନିରୁଦ୍‌ବିଗ୍ନ ଜଳୁଥିବା
 ଦୀପତି ସାମ୍ନାରେ ।



ଭଣ୍ଡ ବାବା

ଶଶଧର ମହାପାତ୍ର, ମେଘାଲ୍ୟାଣ୍ଡ

(୧)

ଧର୍ମନାମେ ଚାଲୁଅଛି କେତେ ବ୍ୟଭିଚାର
ରେରୁଆ ପିନ୍ଧି କହୁଛି କଥା ସେ ଧର୍ମର
ଧର୍ମନାମେ ଭାଇ ନିଜ ଭାଇକୁ ମାରୁଛି
ଅପତ୍ତ ବା କଥା ସବୁ ବିଶ୍ୱରେ ପ୍ରଚୁଛି
ରେରୁଆ ବସ୍ତ୍ରକୁ ପିନ୍ଧି ବୋଲାଅଛି ସାଧୁ
ପବନ ବେଳେ ସଦା ବର୍ଷେ ମିଠା ମଧୁ
ସାଧୁ ଚିହ୍ନିବାରେ ତୁମେ କର ନାହିଁ ଭ୍ରମ
କଥାରେ କାମରେ ନାହିଁ ଯା'ର ବ୍ୟତିକ୍ରମ

(୨)

କରପୁନି ପିନ୍ଧି କେତେ ବାବା ବୁଲୁଛନ୍ତି
ମଦ, ମାଂସ, ନାରୀ ସଙ୍ଗେ ଲୀଳା କରୁଛନ୍ତି
ଚିକେନ୍, ଫାଇ ସଙ୍ଗେ ଗୋଟ୍ ବିରିଆନି
ବାବା ଓ ଚେଲାଙ୍କର ଲୋଡ଼ା ପ୍ରତିଦିନି
ତାରକା ହୋଟେଲରେ ରହିବାକୁ ମନ
ପୁଣୀ ତରୁଣୀଙ୍କ ସହ କାଟତି ଜୀବନ
ଜିନ୍ ପିନ୍ଧିବାକୁ ଇଚ୍ଛା ହୁଏ ଘନ ଘନ
ଚିରି ପୁରୁଣାଙ୍କ ପାଇଁ ମନ ଛନ ଛନ
ଭଳି ଭଳି ଦାମୀ କାର୍, ମୋବାଇଲ ଫୋନ
ବସିବାକୁ ଦରକାର ରହି ସିଂହାସନ
ଫର୍ଟୁନର, ଅତି, ଲ୍ୟାଣ୍ଡରୋଭର ଅଛି ଗଣ୍ଡ ଗଣ୍ଡ
ତାଇଭର ଖଟୁଛି ବେଠି, ହାକିମ ତା'ର ଗୁଣ୍ଡ

(୩)

ନାରୀଙ୍କ ଗହଣେ ନାବକେଳି କରିଛନ୍ତି
ରଥରେ ବସାଇ ନାରୀମାନେ ଟାଣୁଛନ୍ତି
ତାଙ୍କ ରଥ ଆଗେ ଚାଲେ ପଛେ ଜଗନ୍ନାଥ
ସେ ଜୀବନ୍ତ ଭଗବାନ ଦେଖନ୍ତି ଭକତ
ଅନନ୍ତ ଶୟନ ହୁଏ ଦାମୀ ପଲଙ୍କରେ
ସେବା କରୁଥାନ୍ତି ନାରୀ ତାଙ୍କରି ପୟରେ
ରାସଲୀଳା କରୁଛନ୍ତି କୃଷ୍ଣ ଭଗବାନ
ଏକାଧିକ ଗୋପୀ ସଙ୍ଗେ କରନ୍ତି ଶୟନ
ସୁଇଚ୍ଛାରେ ଯଦି ତୁମେ ସମର୍ପଣ କର
ବାବା କୁହନ୍ତି ଗୋପୀଙ୍କୁ, ମିଳିଯିବ ବର
ନାରୀ ବିନା ବାବାଙ୍କର ମନ ହୁଏ ଉଣା
ପ୍ରଲୋଭନ ଦେଖାଇକି ହେଉଥାନ୍ତି କିଣା
ନୀବାଳିକା କନ୍ୟାମାନେ ବାବାଙ୍କର ପିୟ
ଗୁଣ୍ଡ ସେବା କରୁଥାନ୍ତି ବିକି ତାଙ୍କ ଦେହ
କାମନା, ବାସନା ଭରା ବାବାଙ୍କ ଜୀବନ
ଭୋଗ ଲାଳସାରେ ଭର୍ତ୍ତି ସଦା ତାଙ୍କ ମନ
ଚିଲମ ଟାଣିଲେ ଦିଶେ ଚଉଦ ଭୁବନ
ଭାଙ୍ଗ ମାରିଦେଲେ ନିଶା ବଜେ ଚାରିଗୁଣ

(୪)

ଗ୍ୟାଙ୍ଗ୍‌ସ୍ତରମାନେ ତାଙ୍କ ଦରମା ପାଆନ୍ତି
ତା'ପାଇଁକୁ ଭତାଟିଆ ଗୁଣ୍ଡ ରହିଥାନ୍ତି
ନାରୀମାନେ ବଳାକାର, ନିର୍ଯ୍ୟାତନା ସହି
ତର, ମୃତ୍ୟୁ ଭୟେ କେବେ ନଥାଆନ୍ତି କହି
କରସେବା କରୁଛନ୍ତି କେତେ ତରି ମରି
ଶୁଣିବାକୁ କିଏ ଅଛି ତାଙ୍କରି ଗୁହାରି
ଧର୍ଷଣ, କଷଣ, ମର୍ତ୍ତର ନିତିଦିନ କଥା
ବାହାରକୁ ଭାବମୁଖି ନିର୍ମଳ ଜାଣିଥା
ରାଜନେତାମାନେ ଯେ ପରତାଳଥାନ୍ତି
ପୋଲିସ୍ କର୍ମୀ ତାଙ୍କ ପାଉଣା ନିଅନ୍ତି
ଇନ୍ଦ୍ର ଭୁବନରେ ରହି ମଉଜ କରନ୍ତି
ଦର୍ଶନୀୟ ସ୍ଥାନ ଭାବେ ମାନ୍ୟତା ପାଆନ୍ତି
ବନ୍ଧୁକ, ଗୁଳି, ବାରୁଦ ଆଶମରେ କେତେ
ଆଇନ୍, ଶୁଖିଲା ରଖିଛନ୍ତି ନିଜ ହାତେ
ଲାଲ୍ ବାହିନୀ ଅଛି ବାବାଙ୍କ ନିକଟେ
ନିରାପଣ୍ୟ ମିଳୁଥାଏ ଗଲେ ଯେଉଁ ବାଟେ
ବେଆଇନ ଅସ୍ତ୍ର ଶସ୍ତ୍ର, ହାତେ ଠେଙ୍ଗ ଧରି
ଭକ୍ତ ହୁଅନ୍ତି ଚକିତ ଦେଖି ଗୁଣ୍ଡ ଗିରି

(୫)

କଳାଧରା କରିବାରେ ସେମାନେ ନିପୁଣ
ତାଙ୍କ ବିଚାର, ବିମର୍ଷ ହୃଦିଲାଗି ଜାଣ
ଗରିବଙ୍କ ଜମି ଜବରଦସ୍ତି ଲୁଟୁଛନ୍ତି
ଅନାବାଦି ଜମି ସବୁ ମାଟିବସୁଛନ୍ତି
ଗୁଣ୍ଡ ଲଗାଇ ଜମି ହୁଏ ହୁଆଡର
ବ୍ୟତିକ୍ରମ ହେଲେ ବାବା କରନ୍ତି ମର୍ତ୍ତର
ଲୁଣ୍ଠନ, ହତ୍ୟା ଅଟେ ତାଙ୍କରି ବେପାର
ନିରୀହ ଜନତା ହୁଏ ତାଙ୍କରି ଶିକାର
ପବସକ, ଶଠ, ଜହାଦ ପୁଣି ବହୁରୂପୀ
ତାଙ୍କ ଆଖି ଲାଲ୍‌ଲାଲ୍, ସିଏ ଶଶ କୋପି
ଆଖି ନଚାଇ କୁହନ୍ତି ଭାଷା ଯେ ଅଶୀଳ
ଅମୃତ ଝରେନା କଣ୍ଠୁ ବହୁଇ ଗରଳ
କଥା ଓ କାମରେ ତାଙ୍କ ତାଳମେଳ ନାହିଁ
ପାର୍ଥନା ଚ୍ୟାନେଲ୍ ତାଙ୍କ ପବନ ପାଇଁ
ରୁଆଁ ବୁଲୁଅଛି ବାବା ବାକ୍ ଚାତୁରୀରେ
କଂକ୍ରିଟ୍ ଗାଲ ମୁହଁରୁ ଶୀର ସଦା ଝରେ
ଅସରନ୍ତି ମହୁ ଝରେ ବାବାଙ୍କ ପୟରୁ
ଚାଟି ସଫା କରୁଛନ୍ତି ଜନତା ସେଥିରୁ
ଭବିଷ୍ୟ ଗଣନା କରେ କିଏ ପୋଥି ଦେଖି
ନିଜ ଭବିଷ୍ୟତ ତାଙ୍କୁ ଅଜଣା କାହିଁକି ?

(୬)

ଖଣି, ହୋଟେଲ ମାଲିକ, କିଏ ରାଜନେତା
କିଏ ବିଲ୍‌ଡର, କିଏ ଅଧିରଘ୍ନାଲ୍‌ଡ ଭାତା
ବଲିଉଡ, ଓଲିଉଡ ସବୁ ତାଙ୍କରି କବ୍‌ଜାରେ
ଫିଲ୍ମ ପୁଡ଼ି ହେଉଛି ବାବାଙ୍କ ଅର୍ଥରେ
ଭଜନ କ୍ୟାସେଟ୍ ହୁଏ ମୋଟା ଅର୍ଥ ଲାଗି
ପୁରୀ ଗାୟିକା ପାଶେ ବାବା ବସେ ଜଗି
ପୋଲିସ୍ ଅଫିସର ଯେତେ ତାଙ୍କରି ଚାମଚା
କାଗଜ ଓ କଲମରେ ବୋଲାଅଛି ସଜା
ସାଧୁ ବୋଲାଇକି ବାହାଝେଟ ମାରୁଥାନ୍ତି
ଭଗବାନ ବୋଲି କହି ଲୋକଙ୍କୁ ଭୟାନ୍ତି
ରାଜ୍‌ସର କଳଙ୍କ ସିଏ ଦେଶର କଳଙ୍କ
ସୁଚ୍ଛ ଭାରତ ଗଢି ରଖିବେ ଦେଶ ଟେକ
ସାବଧାନ ଥିବ ଭାଇ, ଦେଇ ହାତ ଟେକି
ଦୁରୁ ଚୁହାର କରିବ ନିକେ ତାଙ୍କୁ ଦେଖି

[ଆଜିକାଲି ଭଣ୍ଡବାବାମାନଙ୍କ ବିଷୟରେ ଯାହା ବିଭିନ୍ନ ସମ୍ବାଦପତ୍ର କି ଓଟିଭି ମାଧ୍ୟମରେ ପ୍ରକାଶ ପାଇଛି ତାକୁ ଏ କବିତାରେ ସ୍ଥାନ ଦିଆ ଯାଇଛି । ଯୁଷ୍ଟଭାବେ କହିବାକୁ ଚାହେଁ ଯେ ଏ ମୋର ବ୍ୟକ୍ତିଗତ ଅଭିମତ ନୁହେଁ । କାହାକୁ ବ୍ୟକ୍ତିଗତ ଭାବେ ଆକ୍ଷେପ କରିବା ମୋର ଉଦ୍ଦେଶ୍ୟ ନୁହେଁ ।]



ଶୁଣ ସଜନୀ ଲୋ କଳ୍ପନାମୟୀ ଦାଶ

ଶୁଣ ସଜନୀ ଲୋ! ଆତମ୍ବିତ କଥା ଧରି,
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡର କରତା ଯେ - ତାଙ୍କ ବ୍ରହ୍ମ କେ' ନେଲା ଚୋରାଇ ।
 ଅବନୀର ଭାର ନିବାରଣ ଶୀଘ୍ର ଚଳିଗଲେ ନିଜପୁର,
 ନିମିତ୍ତ ମାତ୍ର ଯେ, ପାଦକୁ ବିକିଲା ଜାଭା ଶବରର ତୀର
 ଶିଆଳି ଲତାରେ ଦୋଳି ଖେଳୁ ଖେଳୁ ଶରୀର ଛାଡ଼ିଲେ ଯେହି ।
 କୋଟି...
 ଭସ୍ମ ଅଛି ସହ ଜଳେ ବିପର୍ଜିଲେ କୃଷ୍ଣଙ୍କ ନାଭି କମଳ
 ଅଦାହ୍ୟ ଯେ ନାଭି ଭାସିଲା ଜଳରେ-ବରତା ନୀଳ ରଜିଳ
 ଗୁଡ଼େ ବିଶ୍ୱାସପୁ ପୁଜା କରୁଥିଲେ ଯେଇ ମଣିଷକୁ ନେଇ ।
 କୋଟି...
 କାହିଁ ବିଦ୍ୟାପତି କେଉଁଠି ଲଳିତା ପନବନ ନିକାତଂନ
 ଅଦେଖା ହାତର କରଣୀ ଧ ସବୁ ଗୁଣ୍ଡିଚା ଇନ୍ଦ୍ର ଦ୍ୟୁମନ
 କେତେ ଛନ୍ଦରେ ଯେ ମୟରେ ଚଳିଲେ କନ୍ଦରୁ ଭରେଇ ଯାଇ
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 ମଳ ଆଷାଢ଼ର କୃଷ୍ଣ ଚତୁର୍ଦ୍ଦଶୀ ପ୍ରଭୁ ଛାଡ଼ିଗଲେ ଦେହ
 ସେଥିପାଇଁ ପ୍ରଥା ଯୋଡ଼ା ଆଷାଢ଼ରେ ବଦଳନ୍ତି ଦାରୁ ଦିଅଁ
 ଶୁଦ୍ଧ ଶାନ୍ତ ହୁଏ ପୁରୁଣା ବିଗ୍ରହେ ପାତାଳେ ପଠେଇ ଦେଇ ।
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 କୃଷ୍ଣ ଚତୁର୍ଦ୍ଦଶୀ ରାତ୍ର ମଧ୍ୟଭାଗେ ନିଶବଦ ନିରିଜନ
 ବିଶିଷ୍ଟ ସେବକେ ଆଖି କାନ ବୁଜି କରନ୍ତି ବ୍ରହ୍ମ ଛାପନ
 ରଥେ ବିଜୟନ୍ତି ଯଥା ସମୟରେ ନବ କଳେବର ବହି ।
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 ସିଂହଦ୍ୱାରେ ଧବେ ପୋଲିସ ଜଗନ୍ତି ଭକ୍ତଙ୍କୁ କରନ୍ତି ଯାଅ
 ମୋବାଇଲ କେନ୍ଦ୍ର ଭିତରକୁ ଗଲା ମନକୁ ଆପୁଛି ଯେଅ
 ବିଚିତ ବାରତା ଶୁଣ ଲୋ ସଜନୀ ଧର୍ତ୍ତଳରେ ସରୁ ନାହିଁ ।
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 ଦାରୁଙ୍ଗ ପାଗଳୀ, ବ୍ରହ୍ମଜ୍ଞର ଛବି, ଦେଖନ୍ତି ଜଗତନାଥ
 ଯୁଗ ଯୁଗାନ୍ତର ପରମପରା ଭାଙ୍ଗି କିଏ ଯେ କଲା ବିଭାଟ
 ହଟିଆ ନାଗର ହଟ ଲଗାଇଛି ଆନ କେ କରତା ନାହିଁ ।
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡର କରେଣୀ ଯେ ତାଙ୍କ...
 ବିଶ୍ୱାସେ ମିଳନ୍ତି କୃଷ୍ଣ ସଦାକାଳେ ତକେ ହୋଇ ଯାନ୍ତି ଦୂର
 ବିଶ୍ୱାସ କରି ଆସଲୋ ମିତଣୀ ଦେଖିବୁ ମୋହୁରି ପୁର
 ବ୍ରହ୍ମନ-କୁ ସାକ୍ଷାତ ଦର୍ଶନ କରିବୁ ବିଜେ କରିଛନ୍ତି ତହିଁ ।
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 କୋଳରେ ଧରି ମୁଁ ପ୍ରଥମେ ଭାବିଲି 'ଗୋତ ଗୋଟିଏ ତ ନାହିଁ'
 ବଡ଼ ଦେଉଳରେ ଦିଅଁଙ୍କର ପରା ହାତ ଗୋତ ଜିଛି ନାହିଁ
 ଅକପ ଦିନରେ ଯିଏ ଯୋଗ ଦେଲେ ସେକି ବଳରାମ ଭାଇ
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 ତକ ବୁଲିଗଲା ଅଖ ବୁଲିଗଲା ବିତିଗଲା କେତେ ବର୍ଷ
 ଚାଇନାର ଝିଅ ପୋଷ୍ୟକନ୍ୟା ହେଲା- ସଂଯୋଗ ଧବେ ଦେଖ
 ନବକଳେବର ବେଳକୁ ଆସିଲେ ଗୋଟିଏ ହଳଦୀ ମୁହିଁ ।

କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 ଇଏ ଯେଇ ବ୍ରହ୍ମ ବ୍ରହ୍ମାଣ୍ଡ ଯାକରେ ଲାଗିଛି ଯାହାଙ୍କ ଲୀଳା
 ଆମପର ନୁହଁ ବ୍ରହ୍ମାଣ୍ଡ ବାହାର- ତହିଁ କରୁଛନ୍ତି ଖେଳା
 ପର ଅଗଣା କି ଦେଉଳ ଭିତର ସବୁଠି ଅଛନ୍ତି ରହି ।
 କୋଟି ବ୍ରହ୍ମାଣ୍ଡ...
 ଭାବ ଗଦ ଗଦେ ବଜାଇଲେ ପାଦ ଧୀବର ହୋଇଲା ଧନ୍ୟ
 ଯେଇ ଭାବେ ଅବା ବିରାଜିଲେ ଆସି ଭାବଗ୍ରାହୀ ଭଗବାନ
 ଧର୍ତ୍ତକି ବିଶ୍ୱାସେ ଶରଣଲୋ ସଜନୀ ଜୀବନ ଧରିଛି ମୁହିଁ ।



ସେଇ ଯେ ମୋର ଗାଁଟି...

ମନୋଜ ପଣ୍ଡା

ଦୂର ସବୁଜ ପାହାଚ ତଳେ ବହି
ଯାଇଛି ନଇଟି ଧାରେ

ତାହାରି କୁଳେ, ଧରଣୀ କୋଳେ
ବସିଛି ମୋର ଗାଁଟି | (୧)

ହରିତ କ୍ଷେତ କାନନ ଗିରେ
ବେଢ଼ିଛି ତାକୁ ବାଉଁଶ ବଣେ

ଯେଉଁଠୁ ଆସି ଏ ବେଳ ଯାଏଁ
ଚାଲିଛି ମୋର ନାଆଟି | (୨)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ପଶସ, ମନ୍ଦାର, କେଶର ମାଳେ,
ତମ୍ବା, ସେବତୀ ତତାର ମେଳେ

ଆମ୍ବ, ନଡ଼ିଆ ବରର ଦଳେ, ପିସ୍ତଳ,
ତମାଳ ସରାଗେ ଭାଳେ | (୩)

କୁକୁଡ଼ା ତାଳେ କୋଇଲି ରାବେ
ସଜିବିଁ ଉଠନ୍ତି ଆପଣା ଠାବେ

ହରି, ଗୋବିନ୍ଦ ମନରେ ଭାବେ,
ନିୟତ କାମସାରେ ସରାଗେ | (୪)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ସୁରୁଜ ଯେବେ ମୁରୁଜ ବୁଣେ, ନୀଳ
ଆକାଶ ବ.ଭବ ତଳେ

ସଜିବିଁ ପୁଣି ସହକୁ ଉଠି ବାହାରି
ଯାନ୍ତି କାମର ବଳେ | (୫)

ମଧୁ ମ.ଭସା ଯଦୁ ପିଉସା ନରି
ଭାଇନା ବରଜ ଆଦି

ଆପଣା କାମେ ଲାଗି ଯାଆନ୍ତି
ସୁନିଆ ନନା ବରଦା ଦାଦି | (୬)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ବାଳୁତ ପିଲେ ବସ୍ତାନି ଧରି, ଖଡ଼ି
ଶିଳତ ସଂଗରେ ନେଇ

ଇସ୍କୁଲ ଘରେ ମାଷ୍ଟର ସଂରେ,
ପଢ଼ନ୍ତି ପାଠ ସୁମନ ବେଳେ | (୭)

ବାଗୁଡ଼ି ତାଳ ମାଂକୁଡ଼ି ଖେଳେ,
ପୁଅ, ଝିଅ ସବୁ ସାଥୀକ ମେଳେ

ବୋହୁଟି ତୋରି ହୋଇଲା ବେଳେ,
ଚିନ୍ତୁତ ପରେ କା ବଦଳେ | (୮)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ପଦି ମାଉସୀ, ଶିରୀ ପିଉସୀ, ଘର
କାମରେ ମଜି ଯାଆନ୍ତି

ପରିବା କାଟି, ବେସର ବାଟି,
ରୋଷେଇ ପରେ ଠାଆ ସଜାନ୍ତି |
(୯)

ରବି ବିରଣ ଟାଣ ବହୁତ, ଘର
ମଥାନ ହୁଏଁ ଭୃତ

ବିଲରେ ଚାଷୀ ହଳ ସହିତ, ଥଣ୍ଡା
ମାରେ ତର ରହିତ | (୧୦)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ସବୁ ମାଲପି ବୋହୁ ଭାଉଜ, ଶାଶୁ
ନଶୟ ପୋଇଲି ସାଜ

ସବୁ ଗରଜ ହୁଏ ମ-ଭଜ, ତାନ
ସଜିବୁ କରେ ଦରଜ | (୧୧)



ସମୟ ଗଡେ, ଗୋଧୂଳି ଉଡେ,
ତାହାଣିଆ ଖରା ସରକି ପଡେ
ବାରୁଣି ଉଗନେ ଅରୁଣ ବୁଡେ,
ଲେଉଟାଣି ବାଟ ସଖିକୁ ଭିଡେ |
(୧୨)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ସଂଜ ବଜିତା ଦୀପ ଆଲୋକେ
ପଢ଼ା ଲଳନା ରୂପ ଝଟକେ
ମୂଳ,ତ.ଇତନ ଭାବରେ ଆଣି
ଭାରବତ ବାଣୀ ମନ ପରଖେ |
(୧୩)

ଗାଁ ମୁଁତର ମଂତପ ପରେ, ସିନ୍ଦୂର
ବୋଳା ପଥର ଠାରେ
ମଠ ମନ୍ଦିରେ ପରବ ଦିନେ,ଶୁଭ
ମନାସେ ଅନ୍ୟ ମନରେ | (୧୪)

ସେଇ ଯେ ମୋର ଗାଁଟି...

କାନପୁରରେ ଗୋଲାପ ସାଜେ,
ଗାଁ କନିଆ ଖୁସିରେ ହସେ
ନିର୍ମଳ, ସୁନ୍ଦର, କୁନ୍ତଳ ଦିଶେ,
ବିଦାୟ ବେଳାର ରୂପ ଝଲସେ |
(୧୫)

ଯୁଇ,ଯାଇ,ମଲ୍ଲୀ,କେତକୀ ବାସେ,
କିଆ ବୁଇ ପାଖେ ପ୍ରହରୀ ସାଜେ
ତାରା ପୁଲକିତ ତାହୁଆ ପାସେ,
ଗ୍ରାମପଥ ନିଦେ ସପନେ ହଜେ |
(୧୬)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ଏକୋଇଶିଆ,ବ୍ରତ,ପୁଆଣି, ବାହା,
ମଂଗଳ ବାଟ ବରଣି ଆହା
ଦଶାହ ଶାରଧେ ଠାକୁର ସାହା,
ମଶାଣି ଦେଖାଏ ସତର ରାହା |
(୧୭)

ଆପଦେ, ବିପଦେ ସମସ୍ତେ ଠିଆ,
ସୁଖରେ ଦୁଃଖରେ ଦିଅନ୍ତି ବାହା
ସଜ ସକାଳର ତୋରଣ
ନୂଆ,ଆଶା ଭରସାର ନବୀନ
ସାହା | (୧୮)

ସେଇ ଯେ ମୋର ଗାଁଟି...

ଦେଶ ବିଦେଶ ବୁଲିଲା ପରେ,
ମନଟି ମୋର ନି-ଇଟି ଝୁରେ
ସରଳ ବିଲୋଳ ଗାଁ ମାଟିରେ,
ଯେଉଁଠି ଜନ୍ମିବ ଯୁଇଟି ମୋରେ |
(୧୯)

ଜନମ ମରଣ ଦୋଳିରେ ଖେଳେ
ପ୍ରାଣର କପୋତ ସବୁରି ମେଳେ
ନିଜ ପରିଚୟ ରସର ବଳେ,
ଭେଳିକି ନ ଭଳେ ଜୀବନ ଜଳେ |
(୨୦)

ସେଇ ଯେ ମୋର ଗାଁଟି...



ସମ୍ଭାବନା

ଶଙ୍କର

ସାମର୍ଥ୍ୟ ଉପରେ ଆସ୍ଥାର ନିମାତ-
ପୁଞ୍ଜିକରି ବାଲି ଆସିଲିଣି ପଥ ଅନେକ
ପରାଜୟ କେବେ କରିନି ଇତସ୍ତତଃ,
ବିଜୟ ମାଦକତା ମତୁଆଲା କରିଛି-
ହାତଗଣତି କେତୋଟି ମୁହୂର୍ତ୍ତ

ସବୁ ବଦଳି ଯାଉଥିବା ଦିନିଷ-
ପୁରୁଣା ରୂପ ଛାଡି ନୁଆ ରୂପ ନିଏ
ସେ ନୁଆ ରୂପ କାୟାରେ,
ସାମର୍ଥ୍ୟକୁ ତୁଳନା କରି ମୁଁ-
ସୁଷ୍ଟି ନୁଆ ନୁଆ କରେ

କ୍ଷଣିକ ଅନୁଭୂତି ପୃଥକ ଦୀର୍ଘ ଅନୁଭବ ଠାରୁ
ଯେପରି ପୃଥକ ସ୍ୱପ୍ନ ବାସ୍ତବତା ଠାରୁ
କ୍ଷଣିକ ସୃଷ୍ଟିରେ ନୂତନ ପୁଟ ଦେଖି,
ହିତାକାଂକ୍ଷୀ ମୋର ପାଆନ୍ତି ଆନନ୍ଦ କିଛି
ଦିଅନ୍ତି ପୁଣି ମୋର ବିଶେଷ ହେବାର କ୍ଷଣିକ ଉପଲବ୍ଧି

ସମୟ କିନ୍ତୁ ଧୋଇଦିଏ ସବୁ ଉପଲବ୍ଧି
ସାଗର ଧୋଇଦିଏ ଯେପରି ବାଲୁକା କିର୍ତ୍ତୀ
ସମୟର ତାଳେ ତାଳେ
ଦେଖେ କିଛି ନୂତନ ଉପାଦାନ ପୁଣି
ଆଉ କିଛି ନୂତନ ସମ୍ଭାବନା-
ଗଢିବାକୁ ନୂତନ କୃତୀ

ବାଲୁ ବାଲୁ ଯାତ୍ରା ଅନ୍ତରାଳେ,
କେପାଣି କାହିଁ ନୀବନ ଲାଗେ ମୂଲ୍ୟହୀନ
ଦୀର୍ଘ ଯାତ୍ରା ଲାଗେ ବୃଥା ପରିଶ୍ରମ
କୃତୀରେ ନଥାଏ ନତନତ୍ତ
ସମ୍ଭାବନାର ଯୋର୍ ଭି ନଥାଏ ତୀବ୍ର
ଲାଗାମ ଛତା ସାମର୍ଥ୍ୟଭି ପତି ଯାଏ ଶାନ୍ତ

ମରେନା କିନ୍ତୁ ଆସ୍ଥା କିମ୍ବା ବିଶ୍ୱାସ
ଦେଖାଯାଏ ଅନେକ ସମ୍ଭାବନା
କିନ୍ତୁ ନୂତନ ପିତୃର ସାମର୍ଥ୍ୟରେ
ସେମାନଙ୍କ ଯାତ୍ରା ପଥରେ,
ଅଭିଳାଷାର ସୀମାହୀନ ବୃତ୍ତରେ

କାମନାସକ୍ତ ମନରେ ରହିଯାଏ ଖାଲି ଶୁଭକାମନା
ପିପାସା ସଞ୍ଚେ ବିଶେଷ ଆଶା,
ଆଉ ଅଶେଷ ଆଶୀର୍ବାଦ...
ଅସମ୍ଭବ ମଧ୍ୟେ ପୁଣି ଦେଖାଦିଏ ସମ୍ପୂର୍ଣ୍ଣ ସମ୍ଭାବନା.....



ରାଲେ, ନର୍ଥ କାରୋଲିନା
୭୦୨୩୦୩୦୩୭୩

euphoriaherald@gmail.com



ସ୍ଵାଗତ ନବବର୍ଷ – “ଉତ୍କଳପ୍ରଭା”ରେ କବିତା ଆସର

[୨୦୧୪ ନବବର୍ଷକୁ ସ୍ଵାଗତକରି ଉତ୍କଳପ୍ରଭା କାର୍ଯ୍ୟକ୍ରମରେ ଏକ ବିଶେଷ କବିତାପାଠର ବ୍ୟବସ୍ଥା କରାଯାଇଥିଲା । ଅନେରିବାର ବିଭିନ୍ନ ପ୍ରାନ୍ତରୁ କବିମାନେ ସେମାନଙ୍କର ସ୍ଵରଚିତ କବିତା ଆବୃତ୍ତି କରିଥିଲେ । କାର୍ଯ୍ୟକ୍ରମକୁ ପରିଚାଳନା କରିଥିଲେ ନ୍ୟୁଜର୍ସି ଷ୍ଟୁଡିଓରୁ ପ୍ରତୀପ ତ୍ରିପାଠୀ । ସଂଯୋଜନା କରିଥିଲେ ଡକ୍ଟର, ଟେକ୍ନୋଲୋଜି ଡାକ୍ତର ସାହୁ ।]



ଆଦରଣୀୟ ଅୟୋଜକ ମଣ୍ଡଳୀ,
ଶ୍ରଦ୍ଧେୟ ସୂଚନାଗୀଳ କବି ଓ କବୟିତ୍ରୀ ଗଣ,
ତଥା ବିଶ୍ଵର ବିଭିନ୍ନ ପ୍ରାନ୍ତରେ ଅବସ୍ଥିତ ପ୍ରିୟ ଓଡ଼ିଆପ୍ରେମୀ ଶ୍ରୋତାବହୁଗଣ,

ନୂତନ ବର୍ଷର ନୂତନ କିରଣ ଭରିଦେଇ ସମସ୍ତଙ୍କ ଜୀବନରେ ସଫଳତା, ସମୃଦ୍ଧି,
ଆନନ୍ଦ, ଓ ପ୍ରଶାନ୍ତିର ଦିବ୍ୟ ପ୍ରଲେପ – ମନରେ ଏଇ ପ୍ରାର୍ଥନା ନେଇ ଜାଲାଇ
ସହରରୁ ମୁଁ ତାପସ ସାହୁ ଆପଣମାନଙ୍କୁ ସାଦରେ ସ୍ଵାଗତ କରୁଛି ମୋର ଅତି ପ୍ରିୟ ଏଇ ଓଡ଼ିଆ କବିତା
ପାଠୋତ୍ସବରେ ।

ନୂଆ ବର୍ଷ ପାଦ ଥାପିଛି ଶୀତ ସକାଳର କଅଁଳ ଖରାର ଉଷ୍ମତା ନେଇ । ଆଶା, ଉଲ୍ଲାସର ପ୍ରତୀକ ହୋଇ ।
ବିଗତ ବର୍ଷର ନିରାଶା, ହତାଶା, ଏବଂ ବ୍ୟଥା ସବୁକୁ ଅତୀତରେ ଲୀନ କରି, ନୂଆ ବର୍ଷକୁ ସ୍ଵାଗତ କରିବାରେ
ମଢ଼ି ଯିବାକୁ ମତ ଦେଇଛନ୍ତି କବି ରଘୁନାଥ ଦାସ, ହୁଏଣ୍ଟନ୍ ଟେକ୍ନୋଲୋଜି ରୁ ।

ନୂଆବର୍ଷ ଆସିଛି ଆଜି ନୂଆ ରଙ୍ଗ ନେଇ,
ସମୟକୁ ନୂଆ ଶାଢ଼ି ପିନ୍ଧେଇବା ପାଇଁ ।
ବସନ୍ତ ଆସିବ ପୁଣି ନାନା ରଙ୍ଗ ନେଇ,
ଉତ୍ସବ ଗୋଲାର୍ଚ୍ଚ କୁ ସଜେଇବା ପାଇଁ ।
କେତେ ଆଶା, ନିରାଶା, ମୃଗତୃଷ୍ଣା ଭଳି ପିପାସା,
ମାନବ ଜାତିର ଅଭୀପ୍ତା, ବ୍ୟକ୍ତିଗତ ଆମ ଅଭିଳାଷା ।
ତାଇ ଆମେ ମାତିଜିବା ନୂଆ ରଙ୍ଗ ନେଇ,
ଭୁଲିଯିବା ଅତୀତକୁ ବର୍ଷମାନ ପାଇଁ ।
ବିଭ୍ରମଦେ ମୋର ଏହି ପ୍ରାର୍ଥନା ଆଜି,
ଶୀଘ୍ର ତାଇ ମଢ଼ି ଯିବା ହୋଇ ସଜସାଜି ।





ନୂଆ ବର୍ଷର ଆଗମନରେ ମନ ଭିତରେ ତୋଳି ଦୁଏ ଅନୁମାରୀ ଯୋଜନା, ଅସଂଖ୍ୟ ସଂକଳ୍ପ - ପୁରୁଣା ବିଫଳତାକୁ ନ ଦୋହରାଇବାର ଅନେକ ଶପଥ । ଜୀବନର ବିବିଧ ଦିଗରେ ଅନନ୍ତକୁ ଛୁଇଁବାର ଅସ୍ତିବାଚକ ଦୃଢ଼ ଆଶା ବ୍ୟକ୍ତ କରିଛନ୍ତି କବି ଦେବରାଜ ସାହୁ, ନର୍ଥ ପୋଟୋମାକ୍, ମେରିଲାଣ୍ଡ ରୁ ।

ମୋର ଅନନ୍ତ କ୍ଷୁଧା
ଉଦରର ଦାବୀ ପରିପୂର୍ଣ୍ଣ ପାଇଁ
ବାରମ୍ବାର ଜୀବନ ପାଏ
ସ୍ବାଦ ଓ ଆଗ୍ରାଣର ଚକ୍ରାନ୍ତରେ ।

ମୋର ଅନନ୍ତ କ୍ଷୁଧା
ମନର ଅନନ୍ତ ପ୍ରଶ୍ନ ପାଇଁ
ଅଜ୍ଞାନର ବିରୁଦ୍ଧି ପାଇଁ
ଅପେକ୍ଷାର ସମାପ୍ତି ପାଇଁ ।

ମୋର ଅନନ୍ତ କ୍ରୋଧ
ଭ୍ରଷ୍ଟପତିଙ୍କଠୁ ବି ଅଧିକ
ଅନ୍ୟାୟର ଅବଲୋକନରେ
ନିଷ୍ଠୁର ପ୍ରକୃତିର ନିର୍ଦ୍ଦୟ ଅବିଚାରରେ ।

ମୋର ଅନନ୍ତ ଉଚ୍ଛ୍ୱା
ଅନନ୍ତ ଧୈର୍ଯ୍ୟର ଅଧିକାର ପାଇଁ
ଧୈର୍ଯ୍ୟ ରୁଣ୍ଡ ବିରୁଣ୍ଡ ଦୁଏ
ପ୍ରତି ମୁହୂର୍ତ୍ତରେ ।

ମୋର ଅନନ୍ତ ଉଚ୍ଛ୍ୱା
ଅନନ୍ତ କ୍ଷମାର ବିଚରଣ ପାଇଁ
କ୍ଷତ ବିକ୍ଷତ ହେଲେ ବି
କ୍ଷମା ପ୍ରଦାନ ବସୁନ୍ଧରା ପରି ।

ମୋର ଅନନ୍ତ ମାରୁଣି
ଅନନ୍ତ ସଂଯମର ଅଧିକାର ପାଇଁ
କାମରେ ଓ ଚିନ୍ତାରେ
ଅନନ୍ତର ଉତ୍ସାହ ପାଇଁ ।





ବିଦାୟୀ ବର୍ଷ କିଂତୁ ବେଳେ ବେଳେ ଦୋହଲାଇ ଦେଇ ଯାଏ ସ୍ମୃତିପତର ସୂକ୍ଷ୍ମ ତନ୍ତ୍ରୀ ସମୂହକୁ । ସମୟର କୁର
 ଚକ୍ର ପ୍ରତିବିମ୍ବିତ କରି ଯାଏ ଅପହୃତ ଅତୀତର ଅନ୍ତରାଂଗ ମୁହୂର୍ତ୍ତମାନଙ୍କୁ । ଅବିସ୍ମରଣୀୟ ଶୈଶବର ସେଇ
 ପ୍ରତିଛବି ଆଜି ଜୀବନ୍ତ ହୋଇ ଉଠିଛି ସିଲଭର୍ ସ୍କିନ୍, ମେରିଲାଣ୍ଡ ର କବି ଶଶଧର ମହାପାତ୍ରଙ୍କ କବିତା
 “ପିଲାଦିନ” ରେ ।

ଷାଠିଏ ବରଷ ହେଲା
 ଚାହୁଁ ଚାହୁଁ ଆଜି
 ଖୋଜୁଥିଲି ପିଲାଦିନ
 ଏତେଶୀଘ୍ର ଚାଲିଗଲା ହଜି ।

ଘରଠାରୁ ବହୁଦୂର
 ଆଜି ମୁହିଁ ସାଜିଛି ଅତିଥି
 ପୁରୁଣା ସ୍ମୃତିକୁ ସବୁ
 କରୁଅଛି ଆପଣାର ସାଥୀ ।

ଥିଲେ ବାପା, ଥିଲା ବୋଉ
 ଥିଲୁ ପାଞ୍ଚ ଭାଇ ଓ ଭଉଣୀ
 ଖୁମ୍ବୁରା ଖୁମ୍ବୁରି ସଙ୍ଘେ
 ଥିଲା ପ୍ରେମ, ଥିଲା ଚଣାଚଣି ।

କିଏ ଧରୁଥିଲା କାନ
 କିଏ ଚାଣେ ବେଶୀ
 କିଏ ହୁଏ ଉଠ୍‌ବନ୍ଦ
 କିଏ ହସେ, କିଏ କାନ୍ଦିଲାଣି ।

ସଞ୍ଜ ହେଲେ କିଏ ପଢ଼େ
 କିଏ ଶୋଇଲାଣି
 ବୋଉ ତାକେ ଖାଇବାକୁ
 କିଏ ଖାଏ, କିଏ ରଖିଲାଣି ।

କିଏ ଦେଉଥିଲା ମାତ





କିଏ ଦେଉଥିଲା ଗାଳି
ବାପା ବୋଉ ସବୁଥିଲେ
ନିତିଦିନ ଅନେକ ଅର୍ଦଳି ।

ପିଲାଦିନେ ଲୁଚିଥିଲୁ
ସେମାନଙ୍କ ସୁଖ ଆଉ ଶାନ୍ତି
ମାସ ମାସ, ବର୍ଷ ବର୍ଷ
ସାରା ଦିନ, ଆଉ ସାରା ରାତି ।

ତାଙ୍କ ଜୀବନଟା ଥିଲା
ଦୁଃଖ ଆଉ ଜଞ୍ଜାଳରେ ଭରା
କେତେବେଳେ ପୁରା ଛାଇ
କେତେବେଳେ ଡିକେ ମାତ୍ର ଖରା ।

ଜୀବନଟା ସାରା ଦିହେଁ
ଖରୁଥିଲେ ମନ ପ୍ରାଣେ
ନିମ୍ନ ମଧ୍ୟବିତ୍ତ ଭାବେ
ପରିବାର ଗଣା
ମିଳୁଥିଲା ଦାନା ଖଣ୍ଡେ
ମିଳୁଥିଲା କନା ଖଣ୍ଡେ
ଭୋରୁଥିଲେ ଦୁଃଖ କଷ୍ଟ
ସବୁଥିଲେ ଅନେକ ଗଞ୍ଜଣା ।

ସମୟର ଚକ ଘୁରେ
କିଏ ଆଜି କେଉଁଠାରେ
ଯିଏ ଥିଲେ କାଲି ପିଲା
ବ୍ୟସ୍ତ ଆଜି ନିଜ ଫାସାରରେ
କଥା ହେଉ ଡ୍ରିମ୍ ଏଣ୍ଡ୍ ରେ
ସ୍ପାଇର୍ କି ଫୋର୍ ମାଧ୍ୟମରେ
ସେଦିନର ମାତଗୋଳ, ଅଭିଯୋଗ
ମାନ, ଅଭିମାନ, ରାଗ ରଷା
ବାନ୍ଧିଦୁଏ ମମତା ଖେରିରେ



ଶକ୍ତ ଦୁଃ ପ୍ରତି ମୁହୂର୍ତ୍ତରେ
 ପୁରୁଣା ଦିନର ସେ ସ୍ମୃତି
 ରୂପନିଏ ଦିଗୋପା ଲୁହରେ
 ଛଳଛଳ ଢଳଢଳ ଆଖି ଦିଓଟିରେ
 କେମିତି ଅଜାଣତରେ
 ଭଲ ପାଇବାରେ ।

ବାପା ବୋଉ ଆଜି ସ୍ୱର୍ଗପୁରେ
 ଗାଁ ଠାରୁ ଘର ଠାରୁ ଅନେକ ଦୂରରେ
 ଏ କବିତା ତାଙ୍କ ପାଇଁ ତାଙ୍କରି ସ୍ମୃତିରେ
 ତାଙ୍କରି କର କମଳରେ ।

ଦୁଃଖ ପରେ ସୁଖ, ସୂର୍ଯ୍ୟୋଦୟ ପରେ ସୂର୍ଯ୍ୟାସ୍ତ - ଉଦୟ ପରସ୍ପରର ପରିପୂରକ । ଏକର ଅଭାବରେ ଅନ୍ୟର ଅନୁଭବ ଅସଂଭବ । ନିୟତିର ଏହି ଗତାନୁଗତିକ ନିୟମାବଳୀପତ୍ର ନିଜର ସ୍ୱପ୍ନାତ୍ମିକ ଅତି ସାବଲୀଳ ଭାବରେ ନିୟନ୍ତ୍ରିତ କରି ରଖିଛନ୍ତି କବୟିତ୍ରୀ ସୁଲୋଚନା ପଟ୍ଟନାୟକ, ଏଇବ୍ ରିଭ୍ ମେରିଲାଣ୍ଡ ରୁ ତାଙ୍କର କବିତା “ନୂଆବର୍ଷ” ରେ ।

ପୁଣି ବର୍ଷଟିଏ ଚାଲିଗଲା
 ପୁଣି ମନଟିଏ ହଜିଗଲା
 ପୁଣି ଚିରାଚରିତ
 ଦିବାନିଶିର ଆତଯାତରେ
 କେତେବେଳେ ନୂଆ ବର୍ଷ ଆସି
 ମୁଦୁମୁଦୁ ହସ ହସି
 ଆଶାର ଆନନ୍ଦରେ ଭରିଦେଲା
 ଆଲୋକରେ ଉପ ।

ତିସେମ୍ବର ଏକତିରିଶ ମୋ ପଣତରେ
 ମୁହଁ ଘୋଡାଇ ଦେଲୁ
 ମୁଁ ହସିଲି ।
 ପୁଲକତ ମନମୋର ନୂଆଦିନଟିକୁ
 ସ୍ୱାଗତ କଲୁ





ମନକୁ ମନ କହିଲି
 ଏମିତି କେତେ ଦଶନ୍ଧି ବିତାଇଛି
 କେତେ ତିସେମ୍ବର ମାସ ଆସିଛି
 କେତେବେଳେ ବି ସେଥିରେ ହେଲା ନାହିଁ
 ସେମିତି କେତେ ମୁଁ ଭଙ୍ଗି ପଡ଼ିଛି
 କେତେ ଥର ଝାଡ଼ିଝୁଡ଼ି ପୁଣି ଉଠିଛି
 ଜାନୁଆରୀ ପହିଲାରୁ
 ପୁଣି ତିସେମ୍ବର
 ପର୍ଯ୍ୟନ୍ତ ବୁଡ଼ିଆଣୀ ଜାଲ ବୁଣିଛି
 ଘର କରିବାର ସ୍ୱପ୍ନ ଦେଖୁଛି
 ଆଗାମୀ ଦିନ ମାନଙ୍କୁ ନେଇ
 ସ୍ୱପ୍ନର ମିନାର ଗଢ଼ିଛି ।

ପୁଣି ଗଛରୁ ପତ୍ର ଝଡ଼ିଛି
 ପୁଣି ସ୍ୱପ୍ନ ଭଙ୍ଗିଛି
 ବୁରମାରୁ ହୋଇଛି ଅଧାଗଢା ଜୀବନ
 କରୁ ଆଶାର ସୁର୍ଯ୍ୟୋଦୟରେ
 ପୁଣି ମୁଁ ସ୍ୱପ୍ନ ଦେଖୁଛି ।
 ସେ ସ୍ୱପ୍ନରେ ତୁମେ ଅଛ
 ମୁଁ ଅଛି, ପୁଣି ତୁମେ ଅଛ
 ପୁଣି ମୁଁ ଅଛି ।

ଏମିତି ଗତାନୁଗତିକ ଭାବରେ
 ବହିର ପୃଷ୍ଠା ଲେଉଟୁଛି
 ପୃଥିବୀ କଡ଼ ଲେଉଟାଉଛି ।
 ରତୁମାନେ ରଙ୍ଗ ବଦଳାଉଛନ୍ତି
 ପୁରୁଣାରୁ ନୂଆ ଏବଂ ନୂଆରୁ ପୁରୁଣା ହୋଇ
 ନୂଆ ବର୍ଷଟିଏ ନୂଆ ବୋହୂ ପରି
 ଧିରେ ଧିରେ
 ନୂଆ ଘରଟିଏ ଗଢ଼ିବାର ସ୍ୱପ୍ନ ଦେଖୁଛି ।



ସବୁ ସୂର୍ଯ୍ୟୋଦୟ କିଂଚୁ ସୁଖ ଆଣେ ନାହିଁ, ଅନେକ ନୂଆ ବର୍ଷ ଆଣିଦିଏ କାହାପାଇଁ ପ୍ରଳୟଂକରୀ ବିଭୀଷିକା ।
 ଦିଲ୍ଲୀର ଅଭାଗିନୀ ତରୁଣୀ “ନିର୍ଭୟ”ର କରୁଣ କାହାଣୀର ପୁନରାବୃତ୍ତି ନହେବାକୁ ପ୍ରାର୍ଥନା କରିଛନ୍ତି
 ତାଙ୍କ ଗାଆ କବିତାରେ କବି ଗଗନ ପାଣିଗ୍ରାହୀ, ଟରୋଟୋ, କାନାଡାରୁ । ତାଙ୍କର କବିତା “ସ୍ୱର୍ଗରୁ
 ମୋ ଜମାନବନ୍ଦୀ” ।

ଶୁଣ ଶୁଣ ଶୁଣ ଭାରତବାସୀ
 ତେଲଗି ବରଷ ତରୁଣୀ ମୁହିଁ ,
 ମୁକ୍ତ ବିହଙ୍ଗ ସମ ଉଡୁଥିଲି
 ମହାନଗରୀର ବତାସ ପିଇ ,

ଦେଖୁଥିଲି ସ୍ୱପ୍ନ ଦିବସ ନିଶି ,
 ବଡ଼ ହୋଇ ଦିନେ ଜନ କଲ୍ୟାଣେ
 ଦେବି ବୋଲି ମୋର ପରାଣ ଝାସି ।

ସ୍ୱଳ୍ପ ରୋଜଗାରେ ମୋ ପରିବାର
 କଷ୍ଟେ ବାହୁଥିଲେ ସଂସାର ତରୀ ,
 “ଅଧ୍ୟୟନ ପରେ ନ ରହିବ ଦୁଃଖ”
 କହିଥିଲି ଦିନେ ଶପଥ କରି ,

ଆଖିରେ ଆଖିଏ ଥିଲା ସପନ ,
 ଯେଉଁ ସ୍ୱପ୍ନକି ବିଦ୍ୟା ଅଧ୍ୟୟନେ
 ଅର୍ହନିଶ ଥାଏ ମୋର ଇନ୍ଦନ ।

ଜାଣି ନଥିଲି ମୁଁ ଆସିବ ବୋଲି
 ଏମିତି ଭୀଷଣ ରଜନୀ ଦିନେ ,
 ଘୁର୍ଣ୍ଣିବାତ୍ୟା ସମ ପ୍ରଳୟଙ୍କରୀ
 ବିଭୀଷିକା ନେଇ ମୋର ଜୀବନେ ।

ଫେରୁଥିଲି ବହୁ ସଙ୍ଗତେ ମୁହିଁ ,
 ଶୟନରତା ସେ ଦିଲ୍ଲୀ ନଗରୀ
 କୁହୁଡ଼ି କମ୍ବଳ ଦେହେ ଘୋଡ଼ାଇ ।

ଦୁଇଜଣ ଆମେ ତୁରିତେ ପଶି

ଯାଇଥିଲୁ ମହା ନଗରୀ ଯାନେ ,
 ଚାହିଁଥିବେ ବୋଲି ପିତାମାତା ମୋ
 କନ୍ୟା ଫେରିବାକୁ ଉଦ୍‌ଘ୍ନ ମନେ ,

ଯେମନ୍ତ ପ୍ରବେଶ କରିଛୁ ଯାନେ ,
 ଅଶ୍ରୁଳ ଭାଷାରେ ଚାହିଁ ଟାପରା
 ଭାସି ଆସି ମୋର ବାଜିଲା କଣ୍ଠେ ।

ନ ଜାଣିଲା ପରି ବାହାରେ ଚାହିଁ
 ସହି ଯାଇଥିଲୁ ନୀରବେ ଦୁହେଁ ,
 ଅବଗତ ହେଲୁ ଛ’ଜଣ ବ୍ୟକ୍ତି
 କେହି କାହାରିକୁ ଅଜଣା ନୁହେଁ ,

“ନେଉଛୁ କୁଆଡେ ତନ୍ତୀ ତରୁଣୀ ?
 କରିଥିଲା ପ୍ରଶ୍ନ ତହିଁରୁ ଜଣେ ଶୁଣାଇ
 ଶୁଣାଇ ଅଶ୍ରୁଳ ବାଣୀ ।

କରନ୍ତେ ମିନତି ସେହି ବ୍ୟକ୍ତିକୁ
 ଉଦ୍ର ଜନ ସମ ବହୁଡ଼ି ମୋର ,
 ଅଚାନକେ ଆସି ତାଙ୍କ ଉପରେ
 ପଡ଼ିଥିଲା ଲୌହ ଯଷ୍ଟି ପ୍ରହାର ,

ଲାଲ ଝର ଝର ଶୋଶିତ ଧାରା ,
 ଆପାରୁ ମସ୍ତକ କ୍ଷତ ବିକ୍ଷତେ
 ଛୁଟାଇଲା ସୁଅ ଶରୀର ସାରା ।

କରିଲି ଚିତ୍କାର ବିକଳେ ମୁହିଁ
 ମିଳିଯିବ କାଳେ ସାହାଯ୍ୟ କାହିଁ ,
 କିଏବା ଶୁଣିବ ଅବଳା ଡାକ
 ପଡ଼ିଥିଲା ଦିଲ୍ଲୀ ନଗରୀ ଶୋଇ ,

ଏକ ପରେ ଏକ ପିଶାଚ ଆସି,





ମେଣ୍ଟାଇବା ପାଇଁ ଯୌନ ଲାଳସା
ଧରିଥିଲେ ମୋତେ ଆକତେ କଷ୍ଟି ।

ଅନୁଭବ କଲି ମଦେ ମାତାଲ
ମଣିଷ ନୁହଁନ୍ତି ସେମାନେ ପଶୁ ,
ଲାଲ ଲାଲ ଚକ୍ଷୁ ଘର୍ମାନ୍ତ ଶରୀ
ଅସୁର ପିଶାଚ ଯୌନ ପିପାସୁ ,

କରିଥିଲି ତେଷ୍ଟ ପାରୁ ପର୍ଯ୍ୟନ୍ତ,
ହେଲି ଅସଫଳ ପଶୁ କବଳୁ ରକ୍ଷା
କରିବାକୁ ମୋର ସତୀତ୍ୱ ।

ମେଣ୍ଟିଯିବା ପରେ ଯୌନ ଲାଳସା
ପୈଶାଚିକ ଲୀଳା ନୋହିଲା ଅନ୍ତ ,
ଯୋନି ଜରାୟୁରେ ପଶାଇବାକୁ
ଲୌହ ଛତ ଜଣେ ହେଲା ଉଦ୍ୟତ ,

କାତ୍ୟାୟନୀ ଭଳି ଖଣ୍ଡ ଖର୍ପର,
ନଥିଲା ମୋ ପାଶେ ବଧିବା ପାଇଁ
କଲିଯୁଗର ଏ ମହାଷାସୁର ।

ଅଚାନକେ ମୋର ଶରୀରେ କିନ୍ତୁ
ଆସିଥିଲା ଶତ ହିଂହୀର ବଳ ,
ଯାଇଥିଲି ଦଂଶି ତୀକ୍ଷ୍ଣ ଦନ୍ତେ
ଦୁର୍ବୃତ୍ତଙ୍କ ମଂସ ମୁଁ ପଳ ପଳ ,

ଦୁଃଶାସନ ସମ ବାଦୁ ଡାକ୍ତର,
ତଳନ୍ତା ଯାନରୁ ପ୍ରବଳ ଧକ୍କାରେ
ତତକ୍ଷଣାତ ମୋତେ କଲେ ବାହାର ।

ପଡ଼ିଲି କଗାଡ଼ି ମୁହଁକୁ ମାଡ଼ି
ସରଣୀ ଉପରେ ଅଚେତ ହୋଇ ,

ଗୋପା ଗୋପା ଗୋପା ଉଷୁମ ରକ୍ତ
ପତୁଥାଏ କ୍ଷତ ଅଙ୍ଗରୁ ବହି ,

ସିଙ୍ଗାପୁର ଦେଇ ସ୍ୱର୍ଗକୁ ଆସି,
ଦେଖଇ ଉପରୁ ସାରା ଭାରତେ
ବିକ୍ଷୋଭ କରନ୍ତି ଭାରତ ବାସୀ ।

ପିତା ମାତା ଭ୍ରାତା ଭଗିନୀ ମିଳି
ସଭିଙ୍କ ମୁଖରୁ ଗୋଟିଏ ସ୍ୱର ,
ନାରୀ ନିର୍ଯ୍ୟାତନା କଷ୍ଟ କଷଣ
ଭାରତ ଭୂଇଁରୁ କରିବେ ଦୂର ,

ଆଶାକରେ ହେବେ ସଫଳକାମୀ,
କଠୋର କାନୁନ ହୋଇଲେ ଜାରି
ଥର ଥର ହେବେ ଖୁନୀ ଅସାମୀ ।

କରୁଷିତ ଆଜି ସମାଜ ଆମ
କନ୍ୟା ଭୁଣ ହତ୍ୟା, ଯୌତୁକ ପ୍ରଥା ,
ବଧୂ ନିର୍ଯ୍ୟାତନା ବ୍ୟଭିଚାରିତା
ଛାତପତ୍ର ଠାରୁ ଅସମାନତା ,

ଏସବୁ କଳଙ୍କ ସମାଜୁ ଦୂର,
ହୋଇପାରେ ଯଦି ଆମ ସମାଜ
ଅଚିରେ ଦୁଅନ୍ତା ସୁନା ସଂସାର ।

ଲିଭିଗଲା ମୋର ପ୍ରାଣ ପ୍ରଦୀପ
ସେଥିପାଇଁ ନାହିଁ ତିଳେ ଭାବନା ,
ଯଦି ମୋର ମୃତ୍ୟୁ ଅଣେ ଜାଗୃତି
ପୁରନ୍ତା ମୋହର ମନଶ୍ଚାମନା ,

ସେହି ହେବ ଭେଟି ମୋ ପରିବାରେ,
ନୋହିଲା ସଫଳ ଶପଥ ମୋର

ରହିଗଲା ଦୂରେ ଅନେକ ଦୂରେ ।

ମୋ ରକ୍ତେ ରଞ୍ଜିତ ଦିଲ୍ଲୀ ସରଣୀ
ଏବେବି ସତେଜ କହିବ କଥା ,
ସାକ୍ଷୀ ମୋର ଦେବ ଦନ୍ତ ନିଶାଣ
ତିସେମ୍ବର ରାତ୍ରୀ ପାଶବିକତା ,

ଫାଶି ଦଣ୍ଡ ପାଏ ବର୍ବର ଯଦି ,
ସାକାର ଦୁଅନ୍ତା ସ୍ୱର୍ଗ ପୁରୀରୁ
ନିର୍ଭୟା ତରୁଣୀ ଜମାନ୍ ବନ୍ଦି ।



ଜରା ସନ୍ତୁଣାରେ ଜର୍ଜରିତ ମଣିଷର ପାର୍ଯ୍ୟବ ଶରୀର; ଅଧର ଅମର ତାର ଆତ୍ମା । ଦାର୍ଶନିକ ଦୃଷ୍ଟିକୋଣରେ ମୃତ୍ୟୁରେ ହିଁ ସବୁ ସନ୍ତୁଣାର ସମାପ୍ତି । “ମୃତ୍ୟୁ ଧୁବ ହିଁ ଜାତସ୍ୟ” ଏହି ଚିରନ୍ତନ ସତ୍ୟକୁ “ପାର୍ଦ୍ଦଶ”ର ରୂପକ ମାଧ୍ୟମରେ ଚମତ୍କାର ଭାବରେ ବର୍ଣ୍ଣନା କରିଛନ୍ତି କବି ଶିଖଣ୍ଡ ଶତପଥୀ, ମେରିଲାଇଣ୍ଡ ରୁ ।

ତମେ ଭାବିଛ
ମତେ ଖାଁତ ଖାଁତ କାଢ଼ିଦେବ
ଚମ ଭତାରିଲ୍ ପରି
ଜଳନ୍ତା ଅଙ୍ଗାର ଭପରୁ
ବନ୍ଦୁଟାକୁ ଲେଲିହାନ୍ କରି
ଚାଣିନେବ ଉଷ୍ମତା ସବୁ
ଅନ୍ତରରୁ ପଳପଳ କରି ।

କ୍ଷଣିକ ପୁଲକରେ ନଜକୁ ହରାଇ
ଭୁଲିଯିବ ମୋର ସତ୍ତା
ଚଙ୍ଗାରୀ ମୁଖେ ରୁମ୍ପନ ଦେଇ ।



ନଆଁଟା ଦାଉଦାଉ ଜଳଗଲ୍ ପରେ
ଅତୁପ୍ତିର ତୃଷା ମେଣ୍ଟିଗଲ୍ ପରେ
ରାହୀର ନଶବ ପ୍ରହରରେ
ଶେଷଅଙ୍କର ସବନକା ପଡ଼ିଗଲ୍ ପରେ

ତପ୍ତ କୋହ ବୁକେ ଧରି
ମୁଁ ରହିଥିବି ଅୟର୍ଗ ପାର୍ଦ୍ଦଶ ।

ମୋ ଠାରେ ସବୁକଛି ଲାନ
ସମସ୍ତଙ୍କ ଶେଷ ପରିଣତି
ଆକୃତି ବିକୃତିର
ଲୋଭର ବିକୃଷ୍ଟାର
ପ୍ରେମର ଇର୍ଷାର
ଆଶାର ହତାଶାର, ମୁଁ
ଅବଶିଷ୍ଟହୀନ ଅଭିବ୍ୟକ୍ତି ।

ମୃତ୍ୟୁ ଧୁବ ହିଁ ଜାତସ୍ୟ
ମୁଁ ହିଁ ସେହି ଚରନ୍ତନ ସତ୍ୟ
ତମେ ସିନା ଯିବ ଜଳ
ମୋର ଆଉ ଜଳବାର ନାହିଁ
ମୋ ଠାରେ ସବୁରି ବିଲୟ
ତୁମର ମୁଁ ଶେଷ ପକ୍ତି
ସମାପ୍ତ ଅଧ୍ୟାୟ ।



ବର୍ଷ, ମାସ, ଦିନ ଦଣ୍ଡରେ ବିଭକ୍ତ କରି ଧରି ରଖିବାକୁ ଯେତେ ଚେଷ୍ଟା କଲେ ବି ଆବହମାନ କାଳରୁ ସଦା ଧାବିତ ସମୟର ସ୍ରୋତକୁ ମନୁଷ୍ୟ କେବେ ଧରି ରଖି ପାରେ ନାହିଁ । ଅତି ପ୍ରତିକ୍ଷିତ ନୂଆ ବର୍ଷର ପହିଲି ଦିନଟି ବିପରି ଅତିରେ ବିତି ଯାଏ ଶୁଣିବା କବୟିତ୍ରୀ ସ୍ୱପ୍ନଲତା ମିଶ୍ରଙ୍କ ଠାରୁ , ମ୍ୟାକୋସ୍, ମିସିଗାନ୍ ରୁ ।

ଯେତେବେଳେ

ଝରାପତ୍ରର ମର୍ମର ହୃଦିଯାଏ ଆସେ
ବରଫର ଆଘରଣ ତଳେ

ଯେତେବେଳେ

ଅବେଳରେ ଘରର ମଥାନ ଉପରେ
ଘନେଇ ଆସେ ଅନାହୃତ ଅସାଚିତ ଅନ୍ଧାର

ସେତେବେଳେ

ଅନ୍ଧାର କୁ ପରିହାସ କରି ଅଚାନକ

ଜଳିଉଠେ ଘରେ ଘରେ ଆଲୋକର ମାଳ
ପତିଯାଏ ହୁରି

ଉତ୍ସବର ରତ୍ନ ଇଏ,

ନୂଆ ବର୍ଷ ଆସିବାକୁ ବେଶୀ ନାହିଁ ତେରି...
ବଦଳିବ ସବୁକିଛି ସବୁ ଲୁହୁ ଦିଅ ଯୋଛି,

ଲୋଡ଼ିବାର ରତ୍ନ ଇଏ,

ଖୋଜିବାର ରତ୍ନ ଇଏ

ବାଞ୍ଛିବାର ରତ୍ନ ଇଏ, ପାଇବାର ରତ୍ନ ଇଏ

ନୂଆ ଆଶା ନୂଆ କାମନା ମନ ପ୍ରାଣେ ଭରି
ମାନ ଅଭିମାନ ଯେତେ ସବୁ ଯାଅ ଭୁଲି ” ।

ଖ୍ରୀଷ୍ଟମାସ ଟ୍ରୀର ଆଲୋକିତ

ଅଳଙ୍କୃତ ଶାଖା ପ୍ରଶାଖାରେ

ପ୍ରକଟିତହୁଏ ଲାସ୍ୟମୟୀ ନୂଆ ବର୍ଷ,

ଅଧାରତିରେ ଫେନିଳ ସ୍ୟାଂପେନ୍ ଗାୟର

ଟୁଂ ଟାଂ ତାଳରେ ତାଳ ମିଶେଇ

ତଳକୁ ଓହଲେ ଆସେ ସେ,

ଅଜଣା ପୁଲକରେ

ଉଲ୍ଲସିତ ହୁଏ ପ୍ରତି ମନ ପ୍ରତି ପ୍ରାଣ ।



ଆଲିଙ୍ଗନ ଓ ଚୁମ୍ବନରେ ବିଭୂଷିତ ନୂଆ ବର୍ଷ
ଅଶୀଷର ବାଣୀ ନେଇ ବୁଲିଆସେ
ଘରର କୋଣ ଅନୁକୋଣ,

ନିରିଖେଇ ଦେଖେ

କେଉଁଠି ସଜିତ ଥାଏ କିଛି ପ୍ରାପ୍ତିର ସ୍ୱୀକୃତୀ

କେଉଁ କୋଣେ ପତିଥାଏ

ପରିତ୍ୟକ୍ତ କିଛି ପ୍ରତିଶ୍ରୁତ, କେଉଁଠି କୁଢ଼ା ହେଇଥାଏ

ଅଧାଦେଖା ରଙ୍ଗରୁଜା କିଛି ସ୍ୱପ୍ନ

କେଉଁଠି ସାଇତୁ ଥାଏ ବସି ବସି

ନିଜକୁଲ ନିଜେ ନିଜେ ସ୍ମୃତି,

ସବୁ ଦେଖି ସାରି

ଅକାମାରି ବସିଯାଏ

କୋଲାହଳରେ କାନ୍ଧ ନୁବବର୍ଷ,

ଅଚାନକ ଆଲୁଅ ଲିଭିଯାଏ

ଅନ୍ଧାର ଲହୁଟି ଭାଙ୍ଗେ

ସାରାଘରେ କୋଣ ଅନୁକୋଣେ ।

ପରଦିନ ସକାଳହେବା ବେଳକୁ

ଉପେକ୍ଷିତ ସୂର୍ଯ୍ୟ

ଉଠିଯାରିଥାନ୍ତି ଆକାଶରେ ଅନେକ ଉପରକୁ

ଇତସତଃ ବିଛେଇ ହେଇ ରହିଥାଏ

କିଛି ଚୁକ୍ତି, କିଛି ପ୍ରତିଶ୍ରୁତି

କିଛି ସୁକ୍ତି, କିଛିଟା ସମ୍ମତି

କିଛି ପ୍ରଶ୍ନ, କିଛିଟା ଆଶଙ୍କା

କିଛି ଆଶା, କିଛି ନୂଆ ସ୍ୱପ୍ନ,

ହେଲେ ନୂଆବର୍ଷ !

ନୂଆ ବର୍ଷ ଉଭେଇ ଯାଇଥାଏ

ଛାଡ଼ିଦେଇ ୩୬୫ଟି ପାଦଚିହ୍ନ

କ୍ୟାଲେଣ୍ଡର୍ ର ବାରୋଟି ପୃଷ୍ଠାରେ

ଯେଉଁଠୁ ଚକାଆଖି ଅନୁନିଶି

ଚୁପ୍‌ଚାପ୍ ସବୁ ଦେଖୁଥାଏ ।



ନୂଆବର୍ଷ ଚେତେଇ ଦିଏ ସୁଦେଶ, ସୁପରିବାରଠାରୁ ବିଚ୍ଛେଦର ଅନୁଭବ । ମନେପକେଇ ଦିଏ ମମତମୟୀ
ମାଆର ପ୍ରତିଛବି । ସ୍ୱର୍ଗାଦପୀ ଗରିୟସୀ ଜନନୀଙ୍କ ଚିନ୍ତା ଆବେଗପୂର୍ଣ୍ଣ କରି ତୋଳିଛି ଟରୋନ୍ଟୋ, କାନାଡାର
କବି ପ୍ରଶାନ୍ତ ଭୂୟାଁ କୁ ।

ପ୍ରଥମ ଜୀବନ ପରଶ ଦେଇଛୁ
ତୁ ମୋ ଧାନ୍ୀ ମା

ସ୍ନେହ ଶ୍ରଦ୍ଧା ତୋର ସରଗ ଠୁଁ ବଳ
ତୁ ମୋ ଧରିଣୀ ମା

ହାତ ଧରି ମୋତେ ଚଲେଇଛୁ ବାଟ
ତୁ ମୋର ଇଡ଼ି ମା

ଦୁଧ ଦହି ଭାତ ଆଦରେ ଖୋଇଛୁ
ତୁ ଅନ୍ନପୂର୍ଣ୍ଣା ମା

ଧୂଳି ଖେଳ ଝାଳ ପୋଛିଛୁ କାନ ରେ
ତୁ ସ୍ନେହମୟୀ ମା

ସିଲଟ ଖଡ଼ିରେ ସିଧୁରସୁ ଲେଖୁ
ତୁ ମୋ ଗୁରୁ ମା

ଦୁନଆଁ ଦାଉରେ, ଦୁଃଖର କେଉଁରେ
ତୁ ମୋ ନାଉରୀ ମା

ମୋ ମନ ଆତ୍ମାରେ ତୋର ପ୍ରତିଛବି
ତୁ ମୋ ବିଧାତା ମା

ତୁ ମୋ ଜୀବନ ତୁ ମୋର ଜ୍ଞାନ
ତୁ ମୋର ସ୍ୱର୍ଗ ମା

ତୁ ମୋର ଶିକ୍ଷା, ତୁ ମୋର ଦୀକ୍ଷା,
ତୁ ଦେବୀ ମହାନ ମା!!!...





ବିଗତ ବର୍ଷ ବି ଅଭୁଲା କରି ତୋଳେ ବିଗତ ପ୍ରିୟାକୁ । ଜୀବନ୍ତ କରି ଦିଏ ପୁରୁଣା ମୁଚି, ପୁରୁଣା ଗୀତିକୁ ।
 ସମୟ ସୁଅ ମୁହଁରେ ଶୁଖିଲା ପତ୍ରଟିଏ ପରି ବୋହି ଗଲା ବେଳେ ଅନ୍ତରତାରୁ ଭାସି ଆସେ ପ୍ରିୟଜନର
 ଶୁଭ ମନାସି ପ୍ରାର୍ଥନାଟିଏ “ଧିବୁ ତ ଭଲ ଯେଠି” - କବି ବରୁଣ ପାଣି, ରିଜ୍ ଲାଣ୍ଡ, ମିସିସିପୀ ରୁ ।

ଧିବୁ ତ ଭଲ ଯେଠି, ଜାଣିଛି ତକାତୋଳା
 ରଖିବେ ସୁଖୀ ତୋତେ ସାଜିଲୁ ତୁ ଚପଳା
 ସ୍ଵାମୀ ଘରରେ ତୋତେ ରଖିବେ ସୁନା ତୁଲ
 ଧିବୁ ତ ଭଲ ଯେଠି, ଏଠି ବି ସବୁ ଭଲ ।

ସକାଳେ କାମ ଯାଏ, ଦିନଟା କଟି ଯାଏ
 ଅନ୍ଧାର ହେଲେ ସବୁ, ଭାବନା ଘାରି ଦିଏ,
 ରାତି ବେଳ ଅବେଳ, ନିଦଟା ଭାଙ୍ଗିଯାଏ,
 ତୋ ମୁହଁ ଦିଶିଯାଏ, ନିଃଶ୍ଵାସ ରହିଯାଏ ।

ବେଳେ ଅବେଳେ ଯେବେ ବୁଢ଼ୀ ମା ଟା କହେ
 ପଛରେ ପଡେ ଖାଲି, ଆଣିଦେ ବୋହୁଟିଏ
 ବାହାରିଯାଏ ମୁଁ ତ କଣ୍ଠେଇଟିଏ ତୁଲ
 ଧିବୁ ତ ଭଲ ଯେଠି, ଏଠି ବି ସବୁ ଭଲ ।

ଘର ଦୁଆର ସବୁ ଦିଶେ ତ ଖାଲି ଖାଲି
 ସୁନ୍ଦର ଦିଶେ ନାହିଁ ଆଉ ଯେ ନଦୀ ବାଲି
 ସରେ ତ ନାହିଁ ଦିନ, ଯାଏ ଯେ ଧୀରେ ଚାଲି
 ମନରେ ଭରି ଯାଏ ତୋ ଚିନ୍ତା ଆଜିକାଲି ।

ଥରେଥରେ ତୋ କଥା ମନରେ ପଢିଯାଏ
 ଦେହଟା ଥରି ଯାଏ, ଭାଷାଟା ମରିଯାଏ
 ଗୋଲାପ ଗଛଟାରେ ଫୁଟେନା ଆଉ ଫୁଲ
 ଧିବୁ ତ ଭଲ ଯେଠି, ଏଠି ବି ସବୁ ଭଲ ।

ଶୁଆଟା ଗାଏ ନାହିଁ, ଆଉ ଯେ ଆଗପରି
 ତୋ ପୋତା ଚଗରଟା ମଉଳି ଗଲା ମରି
 ବିଲେଇ ବାଘା ବସି ତଡେହିଁ ଝୁଲୁଥାଏ
 ଦିନଟା ଧୀରେ ଯାଏ, ରାତିଟା ରହିଯାଏ ।

ବେଳେ ଅବେଳେ ମୁଁ ତ ସାହିରେ ବୁଲୁଥାଏ
 କୁହେନା କାହାକୁବି ଏକେଲା ଧାର୍ଯ୍ୟଥାଏ
 ଜାଣେନା ଯିବି କେବେ ପାଏନା ଥଳକୁଳ
 ଧିବୁ ତ ଭଲ ଯେଠି, ଏଠି ବି ସବୁ ଭଲ ।

ପାଇଟି ଥିବ କେତେ, କୁଣିଆ ଥିବେ କେତେ



ରହୁଛି ଏବେ ମୁହିଁ, ଭଲରେ ଧିବୁ ସତେ
 ଦେଉଳ ଯାଇ ମୁଁ ତ, କରୁଛି ଏ ମିନତ
 ସୁଖରେ ରହିଥିବୁ, ଅଛନ୍ତି ଜଗନ୍ନାଥ
 ଆସିବି ବାହୁଡାରେ, ଦେଖିବି ବୋଲି ମୁହିଁ
 ସାରୁତି ଏଇ ଚିଠି, ଅପେକ୍ଷା କରି ରହି
 ମିନତ କରୁଛି ମୁଁ, ରହିଥା ରାଣୀ ତୁଲ
 ଧିବୁ ତ ଭଲ ଯେଠି, ଏଠି ବି ସବୁ ଭଲ ।



ବସୁବାଦର ଶିକାର ହୋଇ ମନୁଷ୍ୟ ବହୁ ସମୟରେ ମରାଚିକା ପଛରେ ଦୌଡ଼େ । ସବୁ ପାଇଗଲା ଭଳି
ଲାଗୁଥିବା ଜିନିଷଟି ବାସ୍ତବରେ ତାକୁ ତକ୍ର ବ୍ୟୁତ୍ପରେ ପକାଏ, ତା ସ୍ୱପ୍ନକୁ ଧ୍ୱଂସ କରିଦିଏ । ତାପରେ ସେ ବନ୍ଦେ
ଜୀବନ ସହ ବୁଝାମଣା କରି । ଆସନ୍ତୁ ଶୁଣିବା କବି ଗିରିଜା ଶଂକର ମିଶ୍ର କୁ, ଫିନିକ୍ସ , ଆରିଜୋନା ରୁ ।

ହାତ ଠାରି ଡାକିଲା ସେ ସଫଳତା କୁ,
ଅଣ୍ଟାଳି ଖୋଜିଲା ସେ ସତ୍ୟତା କୁ,
ଅନୁଭବ କଲା ସେ ଅନୁଭୂତି କୁ.

ସେଥିପାଇଁ ଆରମ୍ଭ କଲା ସେ ଅଭିଯାନ
ଶୂନ୍ୟ ବ୍ୟୋମ ଯାନରେ ଶୂନ୍ୟଦେହୀ ଯାଉଥାଏ ସହ
ପରିସୀମା ଓ କ୍ଷେତ୍ରଫଳ କୁ ଅନୁଧ୍ୟାନ କରି

ବୃତ୍ତ , ବୃତ୍ତ ମଧ୍ୟରେ ବର୍ଗକ୍ଷେତ୍ର , ବର୍ଗକ୍ଷେତ୍ର ମଧ୍ୟେ
ଆୟତକ୍ଷେତ୍ର , ପୁଣି ତାହା ମଧ୍ୟରେ ରମ୍ଭସ୍
ଏପରି କୁଟିଳ ପଥ ଦେଇ ଗଲା ସେ ଚାଲି

ପୁଣି ଗଲା ସେ ତା ପରେ ଆୟତଘନ,ସମଘନ,
ଗୋଲକ , କୋନ୍ ର ପାହାଡ଼ ଚଢ଼ି..... ମୁକ୍ତି ପାଇଁ

କିନ୍ତୁ ଯାତ୍ରା ଶେଷ ରେ ଦେଖିଲା ସେ,
ବନ୍ଦୀ କେଉଁ ଏକ ଅଜଣା ଚିହ୍ନ ରେ....
ପଚାରି ବୁଝିଲା ସେହି ଚିହ୍ନ ର ନାମ ବନ୍ଦନୀ

ରେଖା ବନ୍ଦନୀ ର ତଳେ ଥିଲା ନତମସ୍ତକ,
ତମ୍ବୁ ବନ୍ଦନୀ ର ଅମାବାସ୍ୟା କାଳିମା,
ବ୍ୟାପି ଯାଇଥିଲା ତା ଜୀବନ ଆଲୋକ ରେ

କୁଟୀଳ ବନ୍ଦନୀ ର କୁଟୀଳତା ମଧ୍ୟ ରେ
ଛନ୍ଦି ହୋଇ ହେଲା ସେ ତହଲ ବିକଳ
ବର୍ଗ ବନ୍ଦନୀ ଆବଦ୍ଧ କଲା ତାର ସ୍ୱପ୍ନ ରେ ପୁର୍ଣ୍ଣଚନ୍ଦ୍ର ଗାଣି

ହସିବ..... ହିଁ ନିଶ୍ଚୟ ହସିବ
କାନ୍ଦିବ..... ହିଁ ନିଶ୍ଚୟ କାନ୍ଦିବ
ବଞ୍ଚିବ..... ହିଁ ନିଶ୍ଚୟ ବଞ୍ଚିବ
କିନ୍ତୁ..... ମୃତ ମଣିଷ ଯାଜି



ମାନବ ସମାଜ ସମୃଦ୍ଧିର ପଥରେ ଆଗେଇ ଚାଲିବା ସହ ତାଳଦେଇ ବୃଦ୍ଧି ପାଇଛି ହିଂସା, ଦ୍ଵେଷ, ଯୁଦ୍ଧର ତାଣ୍ଡବ ଲୀଳା । ଏଇ ନୂଆ ବର୍ଷ ମନୁଷ୍ୟ ଭିତରେ ଲୁଚାୟିତ ପୈଶାଚିକ ପ୍ରବୃତ୍ତିକୁ ବିନାଶ କରି ଦିବ୍ୟଜ୍ୟୋତି ଭରି ଦେଇ ବୋଲି ପ୍ରାର୍ଥନା କରିଛନ୍ତି କବି ଦେବୁ ପଣ୍ଡା, ପ୍ରେମଣ୍ଡୁ , କାଲିଫର୍ଣିଆ ରୁ ।

ତୁମେ ପ୍ରତିବର୍ଷ ଥରେ ଆସ
 ନୂଆ ଖୁସିର ରଙ୍ଗୀନ ଶାଢ଼ୀ ପିନ୍ଧି
 ବେଶୀରେ ତୁମ ନୂଆ ଆଶା, ନୂଆ ଉତ୍ସାହର ଫୁଲ ବାନ୍ଧି
 ତୁମେ ଆମ ନୂଆ ସଖୀ
 ଆସ ଯୁଗର ଅତର ମାଖୁ
 ତା ବାୟାରେ ଆମେ ସବୁ ମତୁଆଲ
 ଗତୁ ନୂଆ ସ୍ଵପ୍ନର ମହଲ
 ତୁମେ ଆମ ନୂଆ ପରୀ
 ଆମେ ପାଗଳ ତୁମ ନୂଆ ସାନ୍ନିଧ୍ୟରେ
 ଚକ୍ରାଳ କରୁ ହାପି ନୟୁ ଇୟର
 ତଣ୍ଡି ଫଗଲ ବିଚ୍ ବଜାରରେ ।

ତୁମେ ଏ ବର୍ଷ ଆସ
 ପ୍ରତିଦିନ ପ୍ରତି ମୁହୂର୍ତ୍ତରେ
 ଭରିଦିଅ ଆନନ୍ଦର ରଙ୍ଗ ଆମ ଜୀବନରେ
 ବିନାଶ କରିଦିଅ ଆମ କାମନାର
 ବାସନାର ପିଶାଚମାନଙ୍କୁ
 ତୁମ ଦିବ୍ୟଜ୍ୟୋତିର ଯାଦୁରେ ।
 ଭରିଦିଅ ଆମମନେ
 ଅସୁମାରୀ ମମତା ଓ ସ୍ନେହ
 ପୁଲକିତ ହେଉ କରୁଣାରେ ଆମରି ହୃଦୟ
 ଦିଅ ଆମକୁ ନୂଆ ସତବୁଦ୍ଧି
 ଆମେ ନ୍ୟୁଟାଉନ୍ ନୂଆଦିଲ୍ଲୀର ଘାତକ ହେବା ପୂର୍ବରୁ ।

ପ୍ରତିଦିନ ପାଇରୁ ଆମ ପାଇଁ ଶୁଭଦିନ
 ଆଶ ତୁମେ ବିବେକ ଓ ସାହସର ଧନ
 ତୁମେ ଅ ବର୍ଷ ଆସ
 ମାନବତାର ନୂଆ ଶାଢ଼ୀ ପିନ୍ଧି
 ସୁଖଶାନ୍ତିର ବେଶୀ ବାନ୍ଧି
 ପ୍ରତିଦିନ ପ୍ରତି ମୁହୂର୍ତ୍ତରେ ।





ନୁଆ ବର୍ଷ ଆହୁରି ବି ମନେ ପକାଇ ଦିଏ ଝରା ଶ୍ରାବଣରେ ପ୍ରିୟ ଜନ୍ମଭୂମିର ଭିଜା ମାଟିର ବାସ୍ନା । ନିଜ ଗାଆଁର ବୋହୂଚୋରୀ ଖେଳ, କଣ୍ଢେଇ ବାହାଘର, ମାଆ କ ଶାଗ ଭଜା ଅବା ଗୋଧୂଳିର ମାୟା - ଏ ସବୁ ଦୁର୍ମୂଲ୍ୟ କ୍ଷଣ ଆଜି ଆନ୍ଦୋଳିତ କରି ଦିଏ କାଲିଫର୍ନିଆ ର କବୟିତ୍ରୀ ସ୍ୱର୍ଣ୍ଣଲତା ପଟେଲ୍ କ ଦୃଢ଼ୟକୁ । ତାଙ୍କର କବିତା “ମୋ ଗାଁ” ।

ବେଳେବେଳେ ଅବେଳରେ
ଖୁବ୍ ମନେପଡେ ମୋ ଅନ୍ତରଙ୍ଗ ଗାଁ
ପହିଲି ବର୍ଷାରେ ଓଦା ମାଟିର ବାସ୍ନା ପରି
ସମ୍ବୋହନରେ ତଟାପତ ଚାଣିନିଏ ମୋ ଗାଁ ।

ମୋ ଗାଁ ଆକାଶରେ ନାନା ପର୍ବ
ତମକୁଧୁବା ତାଗ୍ ମାନଙ୍କ ଗହଣରେ
ତୋଫା ଜହ୍ନର ଭରପୁର ଆସର
କେବେ ମେଘସାଙ୍ଗେ ଲୁଚକାଳ ଖେଳ
ଶାନ୍ତ ସ୍ତ୍ରୀ ଲୁଙ୍ଗେଇ ଗତିକୁ
ପହରା ଦେଉଥାନ୍ତି ଜୁଲୁଜୁଲିଆ ପୋକ ।

ଛଣ ଛପର ଅନୁଜ ଗୁଳ ଭପରେ
କଷି କଖାରୁ ତଙ୍କ ନହନହକା
ବାଡ଼ିପଟେ ଗେଣ୍ଡୁ ମନ୍ଦାର ତରୁତ ସଙ୍ଗେ
ମାଳତୀ ପେନ୍ଥାପେନ୍ଥା
ସଜ ଗୋବରରେ ଲିପା ଅଗଣାସାଗ୍
ଗୁଉଳଗୁଣ୍ଡର ଷୋହଳ କୋଠରୀ ଚତା ।

ପୁଅ, ବୋହୂଗ୍ୱେରୀ, ବାଲିଘର, କଣ୍ଢେଇ ବାହାଘର
ଏମିତି ଅନେକ ଖେଳର ନିଆଗ୍ ପସଗ୍
ଚନ୍ଦ୍ରିତ ପ୍ରଜାପତି ଜମ୍ବା କଙ୍କି ଧଗ୍
ସାନ ବଡ଼ ରଙ୍ଗ ବେରଙ୍ଗର ଗୁଡ଼ି ଭତା
ବର୍ଷାସୁଅରେ ରଫ୍ ଖାତା ଚରି
ଭସେଇଦେଇ କାଗଜତଙ୍ଗା ।

ମା ହାତର ବଡ଼ିରୁଗ୍, ସାରୁଦିଆ ଆତ୍ମିକ ଖଟା
ଗୋଧୂଳିଲଗ୍ନରେ ତାଙ୍କ ପୁରାଣପତା
ଭରି ଅପାସୋଗ୍ ।

ସତରେ, କେତେ ଦୁର୍ମୂଲ୍ୟ ସେ କ୍ଷଣ !
ଯଦିଓ ସହର ଶ୍ୱେତରେ
ମୋ ଗାଁ ମୁର୍ଖ ପ୍ରାୟ
ତଥାପି ମୋ ଗାଁ ଏବେବି ବଞ୍ଚିଛି
ମୋ ପିଲାଦିନର ମହମହ ସ୍ମୃତିରେ
ମୋ ଗଭୀର ଆକ୍ରାମାକ୍ରା ଭବରେ
ମୋ ନିଜ୍ଜକ ବିଭେରପଣରେ
ମୋ ଧମନୀର ପୁଲିଏ ସ୍ୱପ୍ନରେ ।



ଜଳଧିବା ପାତ୍ରଟି ଅଧା ଖାଲି ଅବା ଅଧା ପୂର୍ଣ୍ଣ - ଏଇ ଦୁଇଟି ଦୃଷ୍ଟିକୋଣ ବିଭକ୍ତ କରେ ଆମର ଚିନ୍ତାଧାରାକୁ, ନିୟନ୍ତ୍ରିତ କରେ ଆମର ଗତି ବିଧିକୁ । ଅସ୍ଥିବାଚକ ବ୍ୟକ୍ତି ସର୍ବଦା ବିଫଳତାରେ ସଫଳତା ଦେଖେ । ସଂପ୍ରତିକ ପୃଥିବୀର ଦୁର୍ଗମ ସମୟରେ ମଧ୍ୟ ନୂଆ ଏକ ଆଶା ନେଇ ନୂଆ ବର୍ଷକୁ ଆଦର ଅଭ୍ୟର୍ଥନା କରିବାକୁ ପଛାଇ ନାହାନ୍ତି କବି ସତ୍ୟ ପଟ୍ଟନାୟକ, କଲମ୍ବସ୍ , ଓହ୍ଲାଇଓ ରୁ ତାଙ୍କର କବିତା “ନୂଆବର୍ଷ” ରେ ।

ତୁମେ ପାଦ ଥାପିବ ବୋଲି
ମୁଁ ପାପୁଲି ପତେଇଦିଏ
ନିଃଶଙ୍କୋଚରେ ।

ତୁମର ଗୋଲାପି ଉତ୍ତରୀ
ଅତଳତଳ ଉର୍ତ୍ତରୀରେ
ସ୍ଥିତି ହୁରାଏ ।

ମହାର୍ଘ ମହୋତ୍ସବରେ
ମହାମହିମଙ୍କ ଭଳି
ଅଦ୍ୟୟର ପାରିଧିରେ
ତୁମେ ଅସ ।

ବିଚ୍ ବଜାରରେ
ତୁମେ ଗଣଧର୍ଷିତା ହୁଅ
ତୁମର କରୁଣ ଚିକ୍କାର
ଘୋଟବ୍ୟାଙ୍କ୍ ଅଧାରରେ
ପାଲିଆମେଣ୍ଟରେ ବଣ୍ଟାଯାଏ
ତୁମର ଫଟୋ ଛପେଇ
ଖବରକାଗଜ ସର୍ବାଧିକ ବିକ୍ରୀର
ରେକର୍ଡ ଭାଙ୍ଗେ ।
ସହରବଜାର ଗଳିଗଳିରେ
ସଭାସମିତି ଓ ମହମବତୀର
ଶୋଭାଯାତ୍ରା କାଢି
ନୂଆନୂଆ ନେତା ଜନ୍ମ ନିଅନ୍ତି ।



ତୁମର ପ୍ରଥମ ପଦପାତରେ
ଶିହରିଭଠେ ସଂସାର
ବୈଜୟନ୍ତି ମୂର୍ଚ୍ଛନାର
ଅନନ୍ତ ରାଗିଣୀରେ
ସ୍ଵମିତ ହୋଇଭଠେ ସମୟ
ଲହରେଇଯାଏ ସମୁଦ୍ର
ଶଙ୍ଖ, ଦୁଳଦୁଲି, ଜୟକାରରେ
କମ୍ପିତ ଗଗନ ପବନ
ପଲ୍ଲବିତରେ ଚଉଦିଗ
ମନ ମଧୁବନ ।

ଇତିହାସରେ ତୁମେ
କଳଙ୍କିତ ବୋଲି ଘୋଷିତ ହୁଏ
ମୋର ଆଖି ଲୁହ
ସେ କଳଙ୍କର ଦାଗକୁ ଧୋଇପାରେନା
ହାଡ଼ି ଘୋଡ଼ା ଦେବା ସତ୍ତ୍ୱେବି
ପେଁକାଳି ସୁରରେ ବାଜେନା ।

ସବୁ ଠିକ୍‌ଠାକୁ ଚାଲିଯିଲାବେଳେ
ଅକମ୍ପାତ୍ କେଉଁଠି କିଛି
ଭୁଲ୍ ହୋଇବସେ
ନଦୀପଠାରେ ଅବଳାଟିଏ
ଲୁଣ୍ଠିତ ହେବାର ଖବର ଆସେ ।

ମୁଁ ପିନ୍ଧେଇଥିବା ପାଉଁଟି
ତୁମ ପାଦରୁ ଉତାରି
ଚଳନ୍ତା ବସରୁ ଫିଙ୍ଗାଯାଏ ।

ତଥାପି ନୂଆ ଏକ ଆଶାନେଇ
ତୁମେ ପାଦରଖିବା ପୂର୍ବରୁ
ମୁଁ ପୁଣିଥରେ ପାପୁଲି ବଜାଏ ।



ବିଦାୟୀ ପୁରାତନ ବର୍ଷ ଓ ଆଗାମୀ ନୂତନ ବର୍ଷ ଏ ଉଭୟଙ୍କ ଭିତରେ କିଏ ବେଶୀ ମୂଲ୍ୟବାନ ? ସେହି ଦୁମମୟ କ୍ଷଣରେ ମିଳନ ଓ ବିଚ୍ଛେଦର ବିରଳ ଓ ମଧୁମୟ ମିଶ୍ରଣର ସ୍ୱାଦ ଅନୁଭବ କରିବାକୁ ଉପଦେଶ ଦେଇଛନ୍ତି କବି ଡାକ୍ତର ସାହୁ , ଡାଲାସ୍ , ଚେନ୍ନାଇ ରୁ ।

ପୁଣି ଯେଇ ପ୍ରହେଳିକା
 ପୁଣି ଯେଇ ଦୁମମୟ କ୍ଷଣ;
 ଆଉ ଏକ ନୂଆ ବର୍ଷ, ପୁଣି ଯେଇ
 ମିଳନ ଓ ବିଦାୟର ଲୁଗା ଛପା ଖେଳ !

ଅସୁମାରୀ ସମୃଦ୍ଧି ବିଶ୍ୱାସ ଓ ଆଶା,
 ନୂତନ ବର୍ଷର ଏହି ଆଗମନୀ ବାର୍ତ୍ତା -
 ନୂଆ ନୂଆ ପ୍ରତିଶ୍ରୁତି, କେତେ ଯେ ପ୍ରତିଜ୍ଞା,
 ହୃଦୟରେ ନୂଆ କେତେ ସଂପର୍କର ଆଭା !

ବିଦାୟୀ ବର୍ଷର ଯେଇ ଉଦାସୀ ଚେହେରା,
 ଭାରୀ ଭାରୀ ଆଖିର ଯେ ପ୍ରଶ୍ନବାଚୀ -
 ସମୟର କ୍ରମ ବର୍ଦ୍ଧମାନ ବୋଝରେ କି
 ଦବି ଦବି ଆସିଲାଣି ପୁରାତନ ସଂପର୍କର ଭିତ୍ତି ?



କ୍ଷଣିକରେ ବିଦାୟର ବିଷଣ୍ଣତା, କ୍ଷଣିକରେ ମିଳନର ମୋହ
 ପଲକରେ ପାଲଟିବ ସ୍ମୃତିରେ ଅତୀତ, ଗଢ଼ିହେବ ନୂତନ ଭବିଷ୍ୟ;
 ପୁଣି ଯେଇ ଭବିଷ୍ୟତ ପାଲଟିବ ଅତୀତରେ
 ଅନ୍ୟ ଏକ ନବ ବର୍ଷେ, ଅନ୍ୟ ଏକ କ୍ଷଣେ ।

ତଥାପି ବି ମଧୁମୟ ଦୁମ୍ବର ଏ କ୍ଷଣ
 ମିଳନ ଓ ବିଚ୍ଛେଦର ଅପୂର୍ବ ମିଶ୍ରଣେ;
 ଭିଜାଇ ମୋ ଓଠ ଆଜି ହସ ଓ ଲୁହରେ
 ଅନୁଭବି ନିଏ ଏହି ମୁହୂର୍ତ୍ତକୁ ଅନ୍ତରରେ -

ସ୍ୱାଗତ ହେ ଆଗନ୍ତୁକ,
 ବିଦାୟ ହେ ବନ୍ଧୁ !

ପ୍ରିୟ ବନ୍ଧୁଗଣ,

ସୂର ବିଦେଶରେ ରହି ନିଜ ମାତୃଭାଷାର, ନିଜ ସାହିତ୍ୟର ମାଧୁର୍ଯ୍ୟ ଉପଭୋଗ କରିବାର ସୁଯୋଗ ଖୁବ୍ ବିରଳ । ଏ କବିତା ଆସର ଆପଣଙ୍କ ମନୋରଞ୍ଜନ କରିବାରେ କିଂଚିତ୍ ମାତ୍ରାରେ ବି ସଫଳ ହୋଇଥିଲେ ମୁଁ ବେଶ୍ ଗର୍ବିତ ହେବି । ଏହାର ପରିଚାଳନା କରିବାକୁ ସୁଯୋଗ ମିଳିଥିବାରୁ ମୁଁ ନିଜକୁ ଭାଗ୍ୟବାନ ମନୁଛି ଏବଂ ଏଥିପାଇଁ ସତ୍ୟବାହୁ, ପ୍ରଦୀପ ବାବୁଙ୍କ ସହ ଇ. ବି. ସି. ରେଡିଓକୁ ଅଶେଷ ଧନ୍ୟବାଦ ଜଣାଉଛି ।

ପରିଶେଷରେ ସମସ୍ତଙ୍କ ମଂଗଳ ପାଇଁ ବଡ଼ ଠାକୁର ଜଗନ୍ନାଥଙ୍କୁ ନିବେଦନ କରି ବିଦାୟ ନେଉଛି ।

ଜୟ ଜଗନ୍ନାଥ, ଜୟ ଭକ୍ତ !

ଓଡ଼ିଆ
ସାହିତ୍ୟ ଜଗତର
ବିଶିଷ୍ଟ ପ୍ରାବନ୍ଧିକ, ଔପନ୍ୟାସିକ ତଥା ଗାଳ୍ପିକ



ଏକାମ୍ରାଚରଣ ମିତ୍ରଙ୍କ

ଜୟନ୍ତୀ ଶତକରେ
ଉତ୍ସର୍ଗ
ସମ୍ପଦ ଭକ୍ତିପୂର୍ଣ୍ଣ ଶ୍ରଦ୍ଧାଞ୍ଜଳି...!!!



√ ବାମାତରଣ ମିତ୍ର

(ଶ୍ରୀ ଗୋପୀନାଥ ମହାନ୍ତି, ରବିବାର ପ୍ରଜାତନ୍ତ୍ର, ସାହିତ୍ୟ ବିଭାଗ, ୧୦.୦୩.୧୯୭୫)

ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଜଣେ ପ୍ରତିଷ୍ଠିତ ଲେଖକ, ମୋ ପରି ଅନେକ ଲୋକଙ୍କର ଜଣେ ପ୍ରିୟ ବନ୍ଧୁ, ଜଣେ ନିଷ୍ଠାପର ସାହିତ୍ୟପ୍ରେମୀ। ସମାଜରେ ଜଣେ ଖାଣ୍ଟି ଲୋକ। √ ବାମାତରଣ ମିତ୍ର ହଠାତ ଅକାଳରେ ଏ ସଂସାରରୁ ଚାଲିଗଲେ। ୧୯୧୫ ମସିହା ଡିସେମ୍ବରରେ ତାଙ୍କ ଜନ୍ମ। ସେ ଗଲେ ଫେବୃଆରୀ ୨, ୧୯୭୫ ଦିନ ସାଙ୍ଗେ ବାରତା ବେଳେ। ସେହି ମର୍ମତୁହ ଘଟନାର ଧକ୍କା ଏବେ ବି ଭୁଲି ହେଉନାହିଁ। ଯେଉଁ ବାମାବାବୁକୁ ଜାଣିଥିଲି ସରସ, ଜୀବନପ୍ରେମୀ ଅତିଜୀବନ୍ତ ବୋଲି, ପ୍ରାୟ ଦୁଇବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ମଝିରେ ମଝିରେ ଖୁବ୍ ବେମାର ହୋଇ ଅନ୍ୟ ବେଳେ ବି ଅସୁସ୍ଥ ଥାଇ ସେ ତଥାପି ସାଇତି ରଖିଥିଲେ ଆନନ୍ଦ, ଉସାହ, କଳା ପ୍ରତି ଗଭୀର ଆପ୍ରାଣ ଅନୁରକ୍ତି, ସେଦିନ ଖାଲି ଦେଖିଲି ତାଙ୍କ ମରଣରୀରକୁ ଓ କି ଶୋକାଚ୍ଛନ୍ନ କରୁଣ ପରିବେଶରେ। ବାମାତରଣ ମିତ୍ର ଓ ମୃତ୍ୟୁ ଏକାଠି ଭାବିହୁଏନାହିଁ, କିନ୍ତୁ ଯୋଡ଼ିକଯାକ ସତ୍ୟ।

ପ୍ରାୟ ତିରିଶ ବର୍ଷରୁ ବେଶି ହେବ, ସେ ଓଡ଼ିଆରେ ଲେଖୁଥିଲେ। ତାଙ୍କର କ୍ଷୁଦ୍ର ଗଳ୍ପ, ପ୍ରବନ୍ଧ ଓ ରମ୍ୟରଚନା ଆଦି ବିଭିନ୍ନ ପତ୍ରିକାରେ ପ୍ରକାଶିତ ହେଉଥିଲା। ସେ କେତୋଟି ଉପନ୍ୟାସ ଲେଖିଥିଲେ। ତାଙ୍କର ପ୍ରକାଶିତ ପୁସ୍ତକ ନର-ଛଅଣା, ପାଷାଣର ପ୍ରାଣ, ଚନ୍ଦ୍ର ଓ ଚମ୍ପା, ବଚ ମହାପୁରୁଷ, ସ୍ୱପ୍ନ-ସିଦ୍ଧି, ଅସୀମ, ଏଣୁଣ୍ଡ ଡେଣୁଣ୍ଡ। ଅପ୍ରକାଶିତ ପାଣ୍ଡୁଲିପି ବି କିଛି ଅଛି। ମୁଁ ଜାଣେ, ସେ ଗୋଟିଏ ବଙ୍ଗଳା ପୁସ୍ତକ ଅନୁବାଦ କରିଥିଲେ, ନିଜେ ସଙ୍ଗୀତପ୍ରେମୀ, ତେଣୁ ସେ ପୁସ୍ତକଟିକୁ ଖୁବ୍ ଭଲପାଉଥିଲେ। ଓସ୍ତାଦ ଅମୀର ଖାଁ ପ୍ରଭୃତି କେତେ ଜଣ ଭାରତପ୍ରିୟ ସଙ୍ଗୀତଜ୍ଞଙ୍କ ଜୀବନୀ ବିଷୟରେ ନାନା ସ୍ମୃତି ଓ ସେମାନଙ୍କର ସଙ୍ଗୀତର ବିଶିଷ୍ଟତା ବିଷୟରେ ସେ ପୁସ୍ତକଟି ଆଉ ମୁଁ ଜାଣିଛି, ସେ ଖଣ୍ଡିଏ ଚମତ୍କାର ଉପନ୍ୟାସ ଆରମ୍ଭ କରିଥିଲେ। ହିନ୍ଦୁ ମୁସଲିମ ନାୟକ ନାୟିକା ନେଇ ଗାଁ ଜୀବନର ଜୀଅନ୍ତା ଚିତ୍ର ଥାଇ ସେ ବହିଟି ଆରମ୍ଭରୁ କେତେ ଅଂଶ ଗଳ୍ପ ହୋଇ ଛପାହୋଇଥିଲା। ନିରବଚ୍ଛିନ୍ନ ଅଧ୍ୟାବସାୟ ବଳରେ ସେ ତାଙ୍କ କୃତିକୁ ଆହୁରି ଆହୁରି ଉନ୍ନତ କରିବାକୁ ଯତ୍ନ କରୁଥିଲେ। ଓଡ଼ିଆ କ୍ଷୁଦ୍ର ଗଳ୍ପ ଲେଖକ ହିସାବରେ ସେ ସୁପ୍ରତିଷ୍ଠିତ। ତାଙ୍କର କେତେକ ପ୍ରବନ୍ଧ ଓ ରମ୍ୟରଚନା ଚିତ୍ତାକର୍ଷକ ହୋଇଥିଲା। ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ଯାହା ଯାହା ତାଙ୍କର ଅବଦାନ ସେ ବିଷୟରେ ବିଶଦ ଆଲୋଚନା ହେବ। ଏଠି ମୁଁ ସ୍ମରଣ କରୁଛି ତାଙ୍କର ଅଭୁଲା ବ୍ୟକ୍ତିତ୍ୱକୁ, ଯାହା ଆଜି ଇତିହାସ, ସ୍ମୃତି, ଆଉ ମିଳିବନାହିଁ। କଟକ ଡେଲେଜା ବଜାରରେ ସନସାଇନ ଫିଲ୍ଡ ପାଖେ ତାଙ୍କ ଘର, ତାଙ୍କର ମୋର ଆଗ କଲେଜରେ ଦେଖା, ରେଭେନ୍ସା କଲେଜରେ ସେ ମୋର ସହପାଠୀ ନ ଥିଲେ। ମୋଠୁଁ ତଳ ଶ୍ରେଣୀରେ ପଢୁଥିଲେ। ତାଙ୍କର ବହୁତ ବନ୍ଧୁ ହୋହା, ବନ୍ଧୁମେଳିଆ ସ୍ନେହ, ଶରଧାର ଲୋକ। କଲେଜରେ ହକି ଖେଳୁଥିଲେ। ନଈ ପହଁରାରେ ପ୍ରସିଦ୍ଧ ଥିଲେ। ସଭାସମିତି ଉଦ୍‌ଯୋଗ, ଆୟୋଜନ, ସଙ୍ଗୀତ ସମା(ଜ), ନଈକୂଳେ ବନ୍ଧୁମେଳ, ନାନା ସ୍ଥାନରେ ସେ ଦେଖାପଡୁଥିଲେ। ଆମେ ପରସ୍ପରକୁ ଚିହ୍ନିଥିଲୁ। ଅଲଗା ଅଲଗା କକ୍ଷରେ ଅଲଗା ଅଲଗା ସ୍ଥାନରେ ଜୀବନ ବିତେଇଲା ପରେ ପୁଣି ନୂଆ ଭୂମିକାରେ ତାଙ୍କ ସଙ୍ଗେ ପରିଚୟ ହେଲା, ସେତେବେଳେ ସେ ସାହିତ୍ୟିକ ବାମାତରଣ ମିତ୍ର। ଲେଖିବାକୁ ଭାରି ଉସାହ, ସାହିତ୍ୟ ଆଲୋଚନା କରିବାକୁ ଭାରି ଭଲପାଆନ୍ତି, ନିଜମାନଙ୍କୁ ମୁଁପଣ ନ ଦେଖାଇ କୁତୂହଳୀ ହୋଇ ଜାଣିବାକୁ ଲୋଡ଼ନ୍ତି, ଲେଖକମାନଙ୍କୁ ବଡ଼ ଶ୍ରଦ୍ଧା, ସବୁବେଳେ ସ୍ନେହୀ ଅମାୟିକ। କିଏ କେଉଁଠି ଆଉ ମଝିରେ ମଝିରେ ଦେଖାହୁଏ। ତା'ପରେ ୧୯୬୫ରୁ ସେ ଆସି ଭୁବନେଶ୍ୱରରେ ରହିଲେ, ମୁଁ ତା ଆଗରୁ ଥାଏ, ସେ ମୋ ପାଖକୁ ଆସନ୍ତି, ଆମ ଘରେ ତାଙ୍କର ଚିହ୍ନା ସମସ୍ତେ ତାଙ୍କୁ ଭଲପାଆନ୍ତି। ମୁଁ ତାଙ୍କ ଘରକୁ ଯାଏ, ସେଠି ସ୍ନେହ ଆଦର ପାଏ, କେତେଥର କେତେ ଗପ କେତେ ହସଖୁସି ତାଙ୍କ ସଙ୍ଗେ ହୋଇଛି। ଆମେ ପରସ୍ପରକୁ ଶ୍ରଦ୍ଧା କରିଛୁ, ଭଲ ପାଇଛୁ। ସେହି ବାମାବାବୁ ଚାଲିଗଲେ।

ଗୋରା ତେଜୀ ମଣିଷ, ଦମିଳା ଛାଞ୍ଚ, ମୋତା ମୁହଁ, ମୁହଁକୁ ଚାହିଁଲେ ଲାଗିବ, ସ୍ୱପ୍ନ, ସରଳ, ସିଧା ଆପଣା ନୀତିରେ ଦୃଢ଼, ଯାହା ଆସୁ, ନିଡ଼ରୁଆ, ତୁନିତାନି ସହିବାକୁ ରାଜି। ସ୍ୱଭାବ ବି ସେହିପରି ଥିଲା। ଜଣେ ଶାନ୍ତ ସଂଯତ ମାର୍ଜିତ, ଭଦ୍ର ଭଲ ମଣିଷ, ସମସ୍ତିକ ପ୍ରତି ସହାନୁଭୂତି, ସମସ୍ତିକର ମଙ୍ଗଳ ଖୋଜନ୍ତି। ସମସ୍ତଙ୍କର ବନ୍ଧୁ। ଦେଖାଦେଲା ମାତ୍ରେ ମୁହଁରେ ସବୁବେଳେ ହସଟିଏ ଲାଗିଥାଏ। ସ୍ୱଭାବରୁ ବାରିହୋଇପଡ଼େ ଅକୃତ୍ରିମତା, ନିରୀହତା ଓ ଆନ୍ତରିକତା। ସେ କାହାକୁ କଷ୍ଟ ଦେବାକୁ ଚାହୁଁ ନ ଥିଲେ। କାହା ଉପରେ ଭାର ଦେବାକୁ ଲୋଡୁ ନ ଥିଲେ। କାହାଠୁ କିଛି ସୁବିଧା ଖୋଜୁ ନ ଥିଲେ। ତାଙ୍କ ନିଜ ସମସ୍ୟା ନିଜଠିଁ ଛପି ରହୁଥିଲା। ନିଜ ବୋଝ ନିଜେ ସମ୍ଭାଳିବା ହିଁ ତାଙ୍କ ସ୍ୱଭାବ। ସେ ତାଙ୍କ ନିଜର କୌଣସି ଗୁଣର ପ୍ରଚାର ଲୋଡୁ ନ ଥିଲେ। କେହି କହିଲେ ଲଜିତ, କୁଣ୍ଠିତ ହେଉଥିଲେ, ସବୁବେଳେ ନମ୍ର, ବିନୟୀ। କିନ୍ତୁ ବିଚାର କଥା ପଡ଼ିଲେ ସେ ଥିଲେ ସ୍ୱସ୍ୱବାଦୀ ଯାହା ଭାବୁଥିଲେ ତାହା ହିଁ ମତ ଦେଉଥିଲେ। ସେ ସଙ୍ଗୋତ, ନିଷ୍ଠାପର ମଣିଷ। ସେ ଜାଣିଥିଲେ କର୍ତ୍ତବ୍ୟ, ସ୍ନେହ ଓ ବନ୍ଧୁତା, ଆନନ୍ଦ - ଗୋଳମାଳ, ଅପରିଚ୍ଛନ୍ନତା, ନିଷ୍ଠୁରତା ଓ ସ୍ୱାଆନ୍ତତାଠୁଁ ଦୂରରେ ଥିଲେ। ତାଙ୍କ ନିଜଠୁଁ ଥାଏ ଯୈର୍ଯ୍ୟ, କୁତୂହଳ, ମାର୍ଜିତ ରୁଚି, ପର ପ୍ରତି ସ୍ନେହ ଓ



ସହାନୁଭୂତି, ତେଣୁ ତାଙ୍କ ସଙ୍ଗେ କଥାଭାଷା ହେବା ସବୁବେଳେ ଆନନ୍ଦ ଦେଉଥିଲା। ସେ ସାହିତ୍ୟ ଦର୍ଶନ, ଅର୍ଥନୀତି ଆଦି ପଢୁଥିଲେ ଆହୁରି ଆହୁରି ପଢ଼ିବାକୁ ଆଗ୍ରହୀ ଥିଲେ। ଯାହା ପଢୁଥିଲେ ତାକୁ ନିଠେଇ ନିଠେଇ ପଢୁଥିଲେ। ସେ ବିଷୟରେ ଭାବୁଥିଲେ ଓ ଅନ୍ୟମାନଙ୍କ ସଙ୍ଗେ ଆଲୋଚନା କରୁଥିଲେ। କଥାଭାଷା ବେଳେ ସେ ଯେତେବେଳେ କୌଣସି ଲେଖା ବିଷୟରେ କି ସାହିତ୍ୟ ବା ଦର୍ଶନର କୌଣସି ବିଷୟରେ ମତାମତ ଦିଅନ୍ତି, ଜଣାପଡ଼େ ଯେ ତାଙ୍କର ମତବ୍ୟ ସୁଚିତ୍ରିତ ଓ ସେ ଜଣେ ଉଚ୍ଚକୋଟୀର ରସଗ୍ରାହୀ। ସଙ୍ଗୀତ ବିଷୟରେ ହେଉ କି ସାହିତ୍ୟ ବିଷୟରେ ହେଉ, ସେ ଉତ୍ସାହରେ ମଜି ଯାଉଥିଲେ। ଆପଣା ଭାବରେ ବୁଢ଼ି ଆଉ ସବୁ ଭୁଲିଯାଇପାରୁଥିଲେ। ସେ ଜୀବନକୁ ଉପଭୋଗ କରୁଥିଲେ। କଳାବିତ୍ତର ଆନନ୍ଦ ଛଡ଼ା ସେଥିରେ ତାଙ୍କର ଅନ୍ୟ ସ୍ୱାର୍ଥ ନ ଥିଲା। ସେ ଭାରତୀୟ ପ୍ରାଚୀନ ସଂସ୍କୃତିର ମହତ୍ତ୍ୱକୁ ସମ୍ମାନ କରୁଥିଲେ, ଉନ୍ନତ ମୂଲ୍ୟବୋଧ ଉପରେ ଗୁରୁତ୍ୱ ଦେଉଥିଲେ। ଉନ୍ନତ ଚିନ୍ତାରେ ଓ ଅଧ୍ୟୟନରେ ସେ ଜୀବନ ବିତାଉଥିଲେ। କାହାଠି କିଛି ଭଲ ଗୁଣ ଦେଖିଲେ ସେ ମନ ଖୋଲି ପ୍ରଶଂସା କରନ୍ତି। କାହା ଛିଦ୍ର ଖୋଜନ୍ତିନାହିଁ। ପରର ଦୋଷ ବିଷୟରେ ସେ ଉଦାର, ନିଜର କାଳେ ତୁଟି ହେଉଥିବ ସେଥିପାଇଁ ସଚେତ ଓ ଜାଗ୍ରତ। ନିଜ ବଡ଼େଇ କରିବା ତ ଦୂରର କଥା, ନିଜ କଥା ପଢ଼ିଲେ ସେ କହନ୍ତି, “କ’ଣ ବା ମୋ ଦେଇ ହୋଇପାରିଲା। ସେ କ’ଣ ସହଜ କାମ।”

ନିଜ ବିଷୟରେ ତୁପ୍ତାପ୍ତ ସେହି ସରଳ ନିରାତ୍ମ୍ୟ ନିରହଙ୍କାର ବ୍ୟକ୍ତିକର୍ତ୍ତା ବିଶିଷ୍ଟ ଆକର୍ଷଣ ଥିଲା ଓ ତାଙ୍କଠି ଥିଲା ଗହୀର ହୋଇ ନାନା ପ୍ରଶଂସନୀୟ ଗୁଣ। ମୁଁ ଜାଣେ ସେ ହିନ୍ଦୁ ଦର୍ଶନ ପଢ଼ିଥିଲେ, ଶାସ୍ତ୍ରପୁରାଣ ଓ ଧର୍ମଗ୍ରନ୍ଥ ବିଷୟରେ ନାନା ଗ୍ରନ୍ଥ ପଢ଼ିଥିଲେ। ତାଙ୍କଠି ଅଚଳ ଈଶ୍ୱରବିଶ୍ୱାସ ଥିଲା। ପ୍ରାୟ ତିନିବର୍ଷ ତଳେ, ଦିନେ ଦିବ୍ୟଦୃଷ୍ଟି ଓ ଈଶ୍ୱର-ଦର୍ଶନ କଥା ପଢ଼ିଥିଲା। ହଠାତ ସେ କାନ୍ଦି ପକାଇଲେ ଓ କହିଲେ, “ମୁଁ ହତଭାଗା, ମୋ ଜନ୍ମ ବିଫଳ, ମୋ ହାରା କେବେ କୌଣସି ଦିବ୍ୟଦର୍ଶନ ହୋଇପାରିନାହିଁ।” ସେ ବିଚାର, ଯୁକ୍ତି ଓ ତର୍କ କଥା କହନ୍ତି। ବେଳେ ବେଳେ ତାଙ୍କୁ ବୌଦ୍ଧିକ ଦୃଷ୍ଟିଭଙ୍ଗୀ ପ୍ରକାଶ କରନ୍ତି, କିନ୍ତୁ ମୁଁ ଭାବିଲି ଯେ ତା ଉତ୍ତରରେ ଥିଲା ଗୋଟିଏ ସାଧନା ମନୋଭାବ, ସେ ଆଧ୍ୟାତ୍ମିକତାରେ ବିଶ୍ୱାସ କରୁଥିଲେ, ନିଜ ବାଗରେ ସେ ଦିଗରେ ସାଧନା କରୁଥିଲେ, ତାଙ୍କର ବୃଦ୍ଧ ବିଶ୍ୱାସ ଥିଲା ଯେ ଈଶ୍ୱରଙ୍କର ଦୟା ହେଲେ ସାଧନା ସଫଳ ହୁଏ, ଈଶ୍ୱର-ଦର୍ଶନ ହୁଏ। ସେଭଳି ଆତ୍ମବିଶ୍ୱାସ ଓ ଉଦ୍ୟମ ନ ଥିଲେ ସେ ହଠାତ ସେଦିନ କାନ୍ଦି ନ ଥାନ୍ତେ।

ଆଉ ଥରେ, ପ୍ରାୟ ବର୍ଷେ ତଳେ, ସେତେବେଳେ ସେ ଅସୁସ୍ଥ ହୋଇ ଖଟରେ ପଡ଼ିଥାନ୍ତି, କେତେଜଣ ଭାରତ ପ୍ରସିଦ୍ଧ ସଙ୍ଗୀତଜ୍ଞଙ୍କ କିଛି ସଙ୍ଗୀତର ଟେପ୍ ରେକର୍ଡ ନେଇ ମୁଁ ତାଙ୍କୁ ଶୁଣାଇଥିଲି। ସେ ସଙ୍ଗୀତ ଶୁଣୁ ଶୁଣୁ ଆନନ୍ଦରେ ଅଧାର ହୋଇ ବସିପଡ଼ିଲେ, ତାଙ୍କୁ ସଙ୍ଗୀତର ନିଶା ଲାଗିଗଲା, ସଙ୍ଗୀତ ଉପଭୋଗ କଲାବେଳେ ତାଙ୍କ ମୁହଁ ଆଖିରେ ଯେଉଁଠି ଠାଣା ପୁଟିଲା ତା ବର୍ଣ୍ଣନା କରିହେବନାହିଁ। ସେତେବେଳେ ସେ କାନ୍ଦିଥିଲେ – ଭାବାବେଶରେ। ଭାବାବେଶରେ କାନ୍ଦିବା ମଣିଷ ଆଧୁନିକ ଶିକ୍ଷିତ ବ୍ୟକ୍ତିକ ଭିତରେ କ୍ୱଚିତ ଦିଶନ୍ତି। ସେହି ରୋଗଶୟ୍ୟାରେ ବସି ସେ ପ୍ରତ୍ୟେକ ସଙ୍ଗୀତର ଶୈଳୀ ଓ ଉତ୍କର୍ଷ ବିଷୟରେ ବିଶ୍ଳେଷଣାତ୍ମକ ମନ୍ତବ୍ୟ ଦେଇଥିଲେ। ସେ ବିଷୟରେ ବି ତାଙ୍କର ପାଣ୍ଡିତ୍ୟ ଥିଲା। ଲାଗୁଥାଏ, ସେ ସେହି ପ୍ରତ୍ୟେକ ଓଷ୍ଠାଦଙ୍କୁ ଘନିଷ୍ଠ ଭାବେ ଜାଣନ୍ତି, କିଏ କାହାଠୁ କେଉଁଠିରେ ଭିନ୍ନ, ପରମ୍ପରାରୁ କ’ଣ ନେଇଛନ୍ତି ଓ ନିଜେ କିପରି ମୌଳିକତା ଓ ଦକ୍ଷତା ପାଇପାରିଛନ୍ତି ସେ ଜାଣନ୍ତି।

ପ୍ରାୟ ଦୁଇବର୍ଷ ତଳେ, ଭୁବନେଶ୍ୱରରେ ଆମ ଘରେ ଆଉ କେହି କେହି ସାହିତ୍ୟିକ ବନ୍ଧୁ ବସିଥିଲେ, ଦିନେ ସଞ୍ଜବୁଡ଼େ ସେ ଆସି ହଠାତ ଭାଙ୍ଗିପଡ଼ିଲା ପରି ହୋଇ କହିଲେ, “ମୁଁ ଆଉ ବଞ୍ଚିବିନାହିଁ।” ସମସ୍ତେ ତାଙ୍କୁ ମନବଳ ଦେବାକୁ ଚେଷ୍ଟା କଲୁ। କେତେ ଦିନ ଭଲ ଥିଲେ। ତା ଉତ୍ତରୁ ତାନ୍ତରାଣୀ ଗଲେ। ପୁଣି ଚିକିତ୍ସା ଭଲ ହେଲେ, ପୁଣି ଅସୁସ୍ଥ ହେଲେ। ଦୁର୍ବଳ ହୋଇ ଯାଇଥିଲେ କିନ୍ତୁ ମଝିରେ ମଝିରେ ଯା’ଆସ କରୁଥାନ୍ତି। ପ୍ରାୟ ଛମାସ ତଳେ ସେ ଓ ମୁଁ ଓ ଅନ୍ୟାନ୍ୟ କେତେଜଣ ସାହିତ୍ୟିକ ବନ୍ଧୁ ଏକାଠି ହୋଇ ଫଟୋଟିଏ ନିଆଗଲା। ଚାରିମାସ ତଳେ ବି ସେ ବୁଲୁଥିଲେ, ଆମ ଘରକୁ ଆସିଥିଲେ। ତା’ପରେ ଦେଖିଲା ବେଳକୁ ସେ ବିଛଣାରେ। ଅସୁସ୍ଥ ଥାଇ ବି ସେ ତାଙ୍କର ପ୍ରାଣଠୁଁ ବଳି ପ୍ରିୟ ସାହିତ୍ୟକୁ ଛାଡ଼ି ନ ଥିଲେ, ପଢୁଥିଲେ, ଲେଖୁଥିଲେ, ସେଥିପାଇଁ ବହୁତ ପରିଶ୍ରମ କରୁଥିଲେ, ବିଚାର ପାଣ୍ଡିତ୍ୟ ଓ ପାକଳ ଅଭିଜ୍ଞତା ଲଗାଇ ଆଗଠୁଁ ବଳି ବଳି ଲେଖିଲାଭଳି କେତୋଟି ପ୍ରବନ୍ଧ ଲେଖି ଲେଖିଥିଲେ। “ଯେତେବେଳେଯାଏଁ ପାରିବି ମୋ ସାଧନାରେ ଲାଗିଥିବି।” ବୋଧହୁଏ ଏହା ଥିଲା ତାଙ୍କ ପଣ। ତା ପରେ ଫୁଲ ଫୁଟି ଝଡ଼ିପଡ଼ିଲା ପରି କେତେ ଛୁଣୁକା ସେ ତୁନିତାନ୍ତି ଚାଲିଗଲେ।

ସେ ହସୁଥିଲେ, ହସାଉଥିଲେ, ଭିତରେ ଗହୀର ଭାବୁକତା, ବାହାରେ ସହଜ, ହାଲୁକା କେତେଅର କହନ୍ତି, “ସଂସାରରେ ଆଉ କ’ଣ ଅଛି? ଏଇ ସ୍ନେହ ଚିକକଟ” ରହିଗଲା ସେହି ସ୍ମୃତି, ମନେପକାଇ ଶୋକ କରିବାକୁ ପ୍ରଣତି ଜଣାଇବାକୁ।

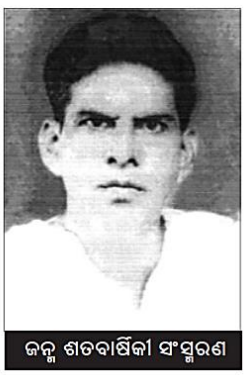


ବାମାଚରଣ, ଶହେ ବର୍ଷ ପରେ

ବାମାଚରଣ ମିତ୍ର ୧୯୭୫ ମସିହା, ଫେବୃଆରି ୨୧ ତାରିଖରେ, ମାତ୍ର ୬୦ ବର୍ଷ ବୟସରେ ପୁଅିବାବୁ ଦିବାଙ୍ଗ ନେଇ ଯାଇଥିଲେ ଏବଂ ତାଙ୍କ ମୃତ୍ୟୁକୁ ୪୦ ବର୍ଷ ହୋଇନାହିଁ । ଏହି ୪୦ ବର୍ଷ ଭିତରେ ‘ଇତ୍ୟାହାର’ ଓ ‘ମାନବ’ ପରି କିଛି ସାହିତ୍ୟ ପତ୍ରିକା ଏବଂ ସାରଳା ସାହିତ୍ୟ ସଂଘ ଓ ଉତ୍କଳ ସାହିତ୍ୟ ସମାଜ ପରି କିଛି ଅନୁଷ୍ଠାନର ଉଦ୍ୟମ ଭିନ୍ନ ବାମାଚରଣଙ୍କ ସ୍ମୃତିରକ୍ଷା ନିମନ୍ତେ ସମ୍ଭବତଃ ବିଶେଷ କିଛି ହୋଇନାହିଁ । ବଜାରରେ ଯେଉଁ ଲେଖକଙ୍କର ବହି ଦୁଷ୍ଟାପ୍ୟ ହୋଇଯାଏ, ସେ ଲେଖକ ବିସ୍ମୃତ ହୋଇଯାଆନ୍ତି । ଯାହାଙ୍କର ସ୍ମୃତିରକ୍ଷା ଲାଗି ଅନୁଷ୍ଠାନମାନ ଆୟୋଜନ ହୁଏ ନାହିଁ, ନୂଆ ପିଢ଼ି ତାଙ୍କୁ ଜାଣିବାର ଅବକାଶ ପାଆନ୍ତି ନାହିଁ । ସେହି ଦୃଷ୍ଟିରୁ ବାମାଚରଣଙ୍କ ଶବ୍ଦସାପେକା ଅବକାଶ ପୁଣି ଥରେ ତାଙ୍କୁ ସ୍ମରଣ, ଅଧ୍ୟୟନ ଏବଂ ଅନୁଶୀଳନ କରିବାଲାଗି ଆମକୁ ଅନୁପ୍ରେରିତ କରିବ ବୋଲି ବିଶ୍ୱାସ ।

ପ୍ରତିଭାଧର ବାମାଚରଣ ମିତ୍ର ୧୯୧୫ ମସିହା ଡିସେମ୍ବର ୧୦ ତାରିଖରେ ଜନ୍ମ ହୋଇଥିଲେ । ଯାଜପୁର ଜିଲ୍ଲାର ବରୁହା ପୁରୁଣୋତ୍ତମପୁର ଚାଙ୍କର ଗାଁ । ବାମାଚରଣଙ୍କ ପୂର୍ବପୁରୁଷ ଶ୍ରୀଚୈତନ୍ୟଦେବଙ୍କ ଅନୁଗାମୀ ହୋଇ ଓଡ଼ିଶା ଆସିଥିଲେ ବୋଲି କୁହାଯାଏ । ତାଙ୍କର ଶିକ୍ଷାର ଭିତ୍ତିଭୂମି ଥିଲା କଟକ । ତାଙ୍କ ବାପା ଶ୍ରୀ କୃଷ୍ଣଚନ୍ଦ୍ର ମିତ୍ର କଟକରେ ପେୟାର ଥିଲେ ଓ ବାମାଚରଣଙ୍କୁ ଜନ୍ମ ଭାବେ ଦେଖିବା ପାଇଁ ସ୍ୱପ୍ନ ଦେଖିଥିଲେ । ବାମାଚରଣ ଅତ୍ୟନ୍ତ ମେଧାବା ହୋଇ ଥିଲେ । ରେଭେନ୍ସା କଲେଜିଏଟ୍ ସ୍କୁଲ, ରେଭେନ୍ସା କଲେଜ ଓ ପାଟନା ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରଭୃତି ତାଙ୍କର ଶିକ୍ଷାନୁଷ୍ଠାନ ଥିଲା । କେବଳ ଜଣେ ମେଧାବା ହୋଇ ନୁହେଁ, ଜଣେ ବିଚକ୍ଷଣ ସହରଣକାରୀ ଓ ହଳି ଖେଳାଳି ଭାବେ ତାଙ୍କର ପ୍ରସିଦ୍ଧି ଥିଲା । ତାଙ୍କର ଏଇ ସହରଣ ଆଗ୍ରହ ନେଇ ଗୋଟେ ଛୋଟ ଲୈଠହୁଲୋକାପନ କଥା ଥିଲା । ସେ ଥରେ ରାଜ୍ୟଧାନୀୟ ସହରଣ ପ୍ରତିଯୋଗିତାରେ ଭାଗ ନେବାକୁ ବାହାରିଥିଲେ, ମାତ୍ର ତାଙ୍କର ପିତା ଏହା ତାହୁ ନ ଥିବାରୁ ତାଙ୍କୁ ପ୍ରତିଯୋଗିତା ବିନା ଗୋଟାଏ ଘର ଭିତରେ ବନ୍ଦ କରି ଦେଇଥିଲେ । ମାତ୍ର ବୃଦ୍ଧିମାନ ବାମାଚରଣ ବହିର୍ମନ ବାହାଜାରେ କେବଳ ଖଣ୍ଡିତ ଚରଣିଆ ପିନ୍ଧି କାଠଯୋଡ଼ି ନଈ କୂଳରେ ହାଜର ହୋଇ ସେ ପ୍ରତିଯୋଗିତାରେ ଭାଗ ନେଇଥିଲେ ଏବଂ ସହରଣ ପ୍ରତିଯୋଗିତାରେ ପ୍ରଥମ ସ୍ଥାନ ଅଧିକାର କରିଥିଲେ । ବିଜେତାଙ୍କୁ ଟ୍ରଫି ଦେବାଲାଗି ମୁଖ୍ୟ ଅତିଥି ଆସିଲେ । ମାତ୍ର ବିଜେତା ସମ୍ପୂର୍ଣ୍ଣ ଭଲକୁ, କାରଣ ପର୍ଯ୍ୟବେଶେ ତରଳିଆଟି ଖସିଯାଇଥାଏ । ଆୟୋଜକମାନେ ତାଙ୍କୁ ବସ୍ତ୍ରଧାନ କରି ତାଙ୍କର ଲଜା ନିବାସକୁ ନେଇଥିଲେ ଓ କିଶୋର ବାମାଚରଣ ବିଜୟାର ପୁରସ୍କାର ଧରି ଘରକୁ ଫେରିଥିଲେ । ତାଙ୍କର ସହରଣପଦ୍ମତା ସମ୍ପୂର୍ଣ୍ଣ ତାଙ୍କର ବନ୍ଧୁ କୋପିତିନ୍ଦ୍ରନାଥ ଜୋଆରଦାର ବନ୍ଧୁ କଥା ଲେଖିଛନ୍ତି । ତାହା ଭିତରୁ ଗୋଟିଏ ହେଉଛି ନଈବନ୍ଧୁର ଉଲ୍ଲା ଗ୍ରାସ ଭିତରୁ ସେ ଗୋଟିଏ ମର୍ଦ୍ଦଶିଳ୍ପ ଉଦ୍ଧାର କରି ତତ୍କାଳୀନ

ଗୌରହରି ବାସ



ଜନ୍ମ ଶତବାର୍ଷିକୀ ସଂସ୍ମରଣ

କରିଥିଲା । ତାହାପରଠାରୁ ସେ ଉପନ୍ୟାସ, ପ୍ରବନ୍ଧ ଓ ଗଳ୍ପ ବିଭାଗରେ ଲେଖନୀ ବାଦଳା କରିବାପାଇଁ ଚାଲିଲେ । ତାଙ୍କର ଗଳ୍ପ ସଂକଳନଗୁଡ଼ିକକୁ କେତୋଟି ହେଲା ‘ସ୍ୱପ୍ନସିନ୍ଧୁ’, ‘ମହାପୁରୁଷବାଣ’, ‘ପାଷାଣର ଶତପଥୀଙ୍କୁ ତାହା ଜଣାଇଥିଲେ ଏବଂ’ ଓଡ଼ିଶା ସରକାର ତାଙ୍କର ଚିକିତ୍ସା ଲାଗି କିଛି ଅର୍ଥ ମଞ୍ଜୁର କରିଥିଲେ । ଏ ଖବର ନେଇ ତାଙ୍କ ଘରକୁ ତତ୍କାଳୀନ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ସହିତ ବିଶିଷ୍ଟ କବି ଶ୍ରୀଯୁକ୍ତ ରମାକାନ୍ତ ରଥ ଯାଇଥିଲେ । ମାତ୍ର ଅତି ନମ୍ରତାର ସହ ବାମାଚରଣ ମିତ୍ର ସେହି ସରକାରୀ ସାହାଯ୍ୟକୁ ପ୍ରତ୍ୟାଖ୍ୟାନ କରି ଦେଇଥିଲେ । ବନ୍ଧୁ ଆଲୋଚକ ବାମାଚରଣଙ୍କୁ ଜଣେ ଆଧ୍ୟାପକାଦି ବ୍ୟକ୍ତି ଭାବେ ଅଭିହିତ କରିଛନ୍ତି । ମାତ୍ର ଧର୍ମ ସମ୍ପର୍କରେ ତାଙ୍କର ମତାମତ ସ୍ପଷ୍ଟ ଥିଲା । ସେ କହୁଥିଲେ, ସବୁ ମଣିଷଙ୍କୁ ସମାଜ ଆଗେ ଖୋଇପେଇ ଅଧ୍ୟାୟନ କର । ତା’ପରେ ଯାଇ ଧର୍ମ । ଏଥିପାଇଁ ବାମାଚରଣ ଆସୁବା ଭଗବାନଙ୍କୁ ଦୂରରେ ବିଆସାର, ମାତ୍ର ମଣିଷର ଦୃଷ୍ଟି ଦୂର ହେଉ । ବାମାଚରଣ ଗାନ୍ଧିବାଦୀ ଥିଲେ ଏବଂ ଅହିଂସା ଉପରେ ତାଙ୍କର ପ୍ରାକୃତ ଆଗ୍ରହ ଥିଲା । ସାଗୁ, ବିବେଚନାନ୍ୱୟ, ରବାହୁନାଥ ଓ ବାଲି ବାପାଲିନଙ୍କ ଛବି ସମ୍ପର୍କରେ ଶେଷ ନିଶ୍ଚିନ୍ତା ଚ୍ୟାପ କରିବା ପୂର୍ବରୁ ବାମାଚରଣ ତାଙ୍କର ଚିନ୍ତିତ ଅଭିଳାଷ କଥା କହିଯାଇଥିଲେ - ମୃତ୍ୟୁ ପୂର୍ବରୁ ଭାଗବତ ଅଧ୍ୟାୟେ ଶୁଣିବେ, ମୃତ୍ୟୁ ପରେ ତାଙ୍କ ପତ୍ନୀ ହାତରୁ ଦୂର ଓହ୍ଲାଇଦେବ ନାହିଁ ଏବଂ ଦଶାହ କର୍ମରେ ବ୍ରାହ୍ମଣମାନଙ୍କ ବଦଳରେ ଅସହାୟ କୃଷକଗଣଙ୍କୁ ଭୋକି ଦିଆଯିବ । ଏ କଥାଗୁଡ଼ିକରୁ ସିଏ ଯେ ହେତୁବାଦୀ ଓ ମାନବବାଦୀ ଥିଲେ ତାହା ଆମେ ଜାଣିପାରୁ । ବାସନ୍ତିକ ସେ ହିନ୍ଦୁ ଧର୍ମର ଉପଚାରରେ ବିଶ୍ୱାସ କରୁ ନ ଥିଲେ । ସୁବକାବଦ୍ଧରେ, ପ୍ରେତ ପାଇଁ ନିଜାଞ୍ଚନ ଜାଗାରେ ବଢ଼ାଯାଉଥିବା ସ୍ୱାଦିଷ୍ଟ ଖାଦ୍ୟ ବନ୍ଧୁଙ୍କ ସହ ନେଇଆଣି ସେ ନିବିକାରରେ ଖାଇଦେଉଥିଲେ । ଆମେମାନେ ଜାଣନ୍ତି, ୧୯୫୦ ମସିହାରେ ‘ପ୍ରଜାତନ୍ତ୍ର ପ୍ରଚାର ସମିତି’ ଆନୁକୁଲ୍ୟରେ ଆୟୋଜିତ ଗଳ୍ପ ପ୍ରତିଯୋଗିତାରେ ବାମାଚରଣଙ୍କ ‘ମହା-ଯୁକ୍ତ’ ଗଳ୍ପ ପ୍ରଥମ ସ୍ଥାନ ଅଧିକାର କରି ଘାଟକ ଓ ସମାଲୋଚକଙ୍କ ଦୃଷ୍ଟି ଆକର୍ଷଣ

ପ୍ରତ୍ୟାହତ । ତାଙ୍କ ହୃଦୟ ଓ ମନଟି ଯେମିତି ଗଞ୍ଜା ନଦୀ । ତାଙ୍କ ଭିତରେ ସର୍ବଦା ଗୋପାଭାବ ଛଳଛଳ ହେଉଥାଏ ।” ଅନୁକ ପ୍ରତିମା ମହାପାତ୍ର ନାଳମଣି ସାହୁ ନିଜେ ଲେଖିଥିଲେ, “ବାମାଚରଣ ସବୁ ଗଳ୍ପରେ ମାନବିକତାର ଜୟଗାନ କରିଛନ୍ତି । ମଣିଷର ଛୋଟିଆପାଖକୁ ଲୁଗାମ ରଖି ଭିତରେ ମୁକ୍ତି ଦେଇଛନ୍ତି । କ୍ଷମାଶୀଳ ଉଦାରମନ ନେଇ ସେ ମଣିଷକୁ ଦେଖିଛନ୍ତି । ତାଙ୍କ ମଣିଷମାନେ ଜାତି, ଧର୍ମ, ବର୍ଣ୍ଣ ଓ ଯେକୌଣସି ଶ୍ରେଣୀ ବା ବର୍ଗର ଉର୍ଦ୍ଧ୍ୱରେ । ସେମାନେ ଏଇ ବାସ୍ତବ ଜଗତରେ ରକ୍ତମା’ସର ମଣିଷ କିନ୍ତୁ ସେମାନେ ସମସ୍ତେ ଭାବରସରେ ନୁହେଁ ।” ମହାପାତ୍ର ନାଳମଣି ସାହୁଙ୍କ ପରି ବିଶ୍ୱାସୀ ଲେଖକ ଶାନ୍ତରୁ କୁମାର ଆଚାର୍ଯ୍ୟ ମଧ୍ୟ କିଛିକାଳ ବାମାଚରଣ ମିତ୍ରଙ୍କ ପ୍ରତିବେଶୀ ଥିଲେ । ଶାନ୍ତରୁବାବୁଙ୍କ ପତ୍ନୀ, ସୁଲେଖିକା ନିରୁପମା ଆଚାର୍ଯ୍ୟ ବାମାଚରଣଙ୍କୁ ଖୁବ୍ ସମ୍ମାନ ଦେଉଥିଲେ । ଶ୍ରୀମତୀ ଆଚାର୍ଯ୍ୟଙ୍କର ଲେଖାଟି ଗୋଟେ ମର୍ମସଖୀ ଶ୍ରଦ୍ଧାଞ୍ଜଳି । ଓଡ଼ିଆ ସାହିତ୍ୟ ସାହିତ୍ୟିକଗଣ ଯେ ବାମାଚରଣଙ୍କୁ ଜାଣିପାରନ୍ତେ ବା ମୃତ୍ୟୁ ପରେ ଯେ ଯଥାଯୋଗ୍ୟ ସମ୍ମାନ ଦେଇପାରିନାହାନ୍ତି ଏକଥା ସେ କ୍ଷୋଭର ସହ ସେଥିରେ କହିଛନ୍ତି । ବାମାଚରଣ ମିତ୍ରଙ୍କ ଶବ୍ଦ ଶୁଣିବାକୁ ନିଆଯାଉଥିବାବେଳେ ହାତରେ ନିଜ ବଗିଚାର ତାଲିଆ ସେବତା ଫୁଲ ଧରି ଧାଇଁ ଧାଇଁ ଯାଇଥିଲେ ନିରୁପମା, ସାଙ୍କଷ୍ଟରେ ଥିଲେ ବାଣୀପାଣି ମହାନ୍ତି । ମାଲ-ଭାଗାଳଙ୍କ ଛଦ୍ମା ଆଉ ମାତ୍ର ତାରି ପାଞ୍ଚ ଜଣଙ୍କୁ ଦେଖି ମର୍ମାହତ ହୋଇଥିଲେ ନିରୁପମା । ଯେଉଁ ଲୋକଟି ଜାବନସାରା ସାଧନା କରି ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ସମୃଦ୍ଧ କରିଗଲା, କଥଣ ସାହାଯ୍ୟ ମାତ୍ର ଏ ସମାଜ ଓ ସାହିତ୍ୟିକ ବନ୍ଧୁମାନେ କିପରି ଉପାସନା ରହିପାରିଲେ ? ନିରୁପମା ଧାଇଁ ଧାଇଁ ଯାଇ ପୁନର୍ବାର ଶବ୍ଦର ପାଦପାଖେ ଶୁଣିବାକୁ ଦୃଢ଼ାଇବେ ତିଆ ହୋଇ କାନ୍ଦୁଥିଲେ । ଜଣେ ପଥରାଣୀ ସ୍ତ୍ରୀ ଲୋକ ପଚାରିଲା, “କିଏ ମା ! କିଏ ତାଲିଗଲା, ତୁମର କଥଣ ହୁଅନ୍ତି ?” ନିରୁପମା ଲେଖିଛନ୍ତି, “ମନ କହିଲା, ସେ ଶୁଣିବେ ?” ଠିକ୍ ଏଇପ୍ରକାର ପ୍ରତିକ୍ରିୟା ବିଶିଷ୍ଟ ଲେଖକ ବନ୍ଧୁଗଣଙ୍କର ରଥ ମଧ୍ୟ ପ୍ରକାଶ କରିଥିଲେ ତାଙ୍କର ‘ନିଜକୁ ଭାଗ୍ୟ ମିତ୍ର ମନେକରି’ ବାର୍ଦ୍ଧି ଲେଖାରେ । ସାହିତ୍ୟିକ ଓ ସତ୍ୟ ଚାକିରିଗୋର ମହାନ୍ତି ବାମାଚରଣଙ୍କ ସମ୍ପର୍କରେ ଲେଖିଥିଲେ, “ସେ ଥିଲେ ରଜକୋଟାର ସରଳ, ନିର୍ମାୟା ମଣିଷଟିଏ । ଦୟାବଦ୍ଧ ଥିଲା ତାଙ୍କର ହୃଦୟ । ଭାବଗମ୍ଭୀର, ମର୍ଯ୍ୟଦାବଦ୍ଧ ଥିଲା ତାଙ୍କର ବ୍ୟକ୍ତିତ୍ୱ । ପ୍ରାଣସତ୍ୟ ବାଲା ଅତି ରସାଳ - ଅତି ଉଦାର । ତାହା ପିଲାଟିର ଅତଳତଳ ପରିବାଦିକାଳିତର ଛଳଛଳ ଦୁଇ ଆଖି, ସେ କେଉଁ ମମତାଳୀ ଦୁଃଖୀର ଛିଣ୍ଡା, ମଇଳା ଅଖା, ବାମ୍ବୁ ମୁଗାଟିର ଚୁକ୍କୁରା ଚୁକ୍କୁରା ଚମଡ଼ା ଆଉ ଚର୍ଚିସିଆଁ ତାମ୍ବୁ, କେଉଁ ବାଗରାଣୀ ଝିଅଟିର ଗେଣ୍ଡା ସାରଣ୍ଡିବା କଥା, ଆଉ ବ୍ୟଥା, ବନ୍ଦ

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ପ୍ରତିଭା ରାୟଙ୍କ

ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକା(ଓସା)ର ଅନୁଭୂତି

୧୯୯୫ ଜୁଲାଇ ୪ ତାରିଖରେ ଆମେରିକାର ମେନିଆପଲିସ୍ଠାରେ ଆମେରିକାବାସୀ ଓଡ଼ିଆ ସମାଜର (Orissa Society of Americas)ର ବାର୍ଷିକ ଉତ୍ସବ । ସେହି ଉତ୍ସବର ଅତିଥି ହେବା ପାଇଁ ସଖିକ ନିମନ୍ତଣ ପାଇଲି ଓଡ଼ିଆ ସମାଜର ସଭାପତି ତତ୍କାଳ ଶିତକଣ୍ଠ ଦାଶ (ରୁଡ଼ା) ଓ ତାଙ୍କ ପତ୍ନୀ କଳ୍ପନା (ରୁଡ଼ା)ଙ୍କ ଠାରୁ । ଆମେରିକାର ଓଡ଼ିଆ ସମାଜ ବା ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକା ‘ଓସା’ (OSA) ବର୍ତ୍ତମାନ ଏକ ଜଣାଶୁଣା ଅନୁଷ୍ଠାନ । ଆମେରିକାବାସୀ ଓଡ଼ିଆମାନେ ପ୍ରାୟ ସମସ୍ତେ ଏହି ଅନୁଷ୍ଠାନର ସଭ୍ୟ । ଆମେରିକା ଏକ ବିଶାଳ ଭୂଖଣ୍ଡ । ଆମେରିକାରେ ଥାଇ ମଧ୍ୟ ଓଡ଼ିଆମାନଙ୍କ ଭିତରେ ବାସସ୍ଥାନ ଦୂରତା ହଜାର ହଜାର ମାଇଲ ହୋଇଥିବାରୁ ପରସ୍ପର ସହ ସମ୍ପର୍କ ସ୍ଥାପନ ସହଜ ନୁହେଁ । କେହି କାହା ଖବର ରଖିବା ମଧ୍ୟ ଅସମ୍ଭବ ହୋଇପଡ଼େ । ଉତ୍ତର ଆମେରିକା ଓ କାନାଡ଼ାରେ ଥିବା ଓଡ଼ିଆମାନଙ୍କ ଭିତରେ ଭାବର ଆଦାନ ପ୍ରଦାନ, ସୁସମ୍ପର୍କ ସ୍ଥାପନ ଓ ସୁଖଦୁଃଖରେ ସମଭାଗୀ ହେବା ଉଦ୍ଦେଶ୍ୟରେ ୧୯୬୯ ମସିହାରେ ଉତ୍ତର ଆମେରିକାର ନିଉ ଜର୍ଜିଆରେ ଉତ୍କଳ ସମାଜ ନାମକ ଏକ ଅନୁଷ୍ଠାନ ଗଢ଼ା ହୋଇଥିଲା । ପରେ ଏହାର ସଭ୍ୟ ସଂଖ୍ୟା ବୃଦ୍ଧି ହୋଇ ଅନୁଷ୍ଠାନର କଳେବର ବୃଦ୍ଧି ହେବା ସଙ୍ଗେ ସଙ୍ଗେ ସ୍ଥିତି ମଧ୍ୟ ସୁଦୃଢ଼ ହେଲା ଏବଂ ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକା (OSA) ଭାବରେ ନାମିତ ହେଲା । ନ୍ୟୁୟର୍କ, ବୋଷ୍ଟନ୍, ଚରୋଣୋ, ଆଟଲାଣ୍ଟା, ସାନ୍‌ଫ୍ରାନସିସ୍କୋ, ଚିକାଗୋ, ୱାଶିଂଟନ୍, ଇତ୍ୟାଦିରେ ଶାଖାମାନ ଖୋଲିବାକୁ ଲାଗିଲା । ଧୀରେ ଧୀରେ OSAର ଲକ୍ଷ୍ୟ ଓ ଅଭୀପ୍ସା ସୁଦୂରପ୍ରସାରୀ ହେଲା । ଆମେରିକାବାସୀ ଓଡ଼ିଆଙ୍କର ପରସ୍ପର ମଧ୍ୟରେ ସମ୍ପର୍କ ସ୍ଥାପନର ଲକ୍ଷ୍ୟ ସହ ଏହି ସମାଜର ଅନ୍ୟ ଏକ ଲକ୍ଷ୍ୟ ହେଲା ପ୍ରବାସୀ ଆମେରିକାବାସୀ ଓଡ଼ିଆଙ୍କର ନିଜ ମାତୃଭୂମି ଓଡ଼ିଶା ତଥା ଓଡ଼ିଆ କଳା ସଂସ୍କୃତି ଓ ଐତିହ୍ୟ ସହ ସମ୍ପର୍କ ସ୍ଥାପନ କରିବା । ବିଶେଷ କରି ଆମେରିକାବାସୀ ଓଡ଼ିଆଙ୍କର ପିଲାମାନେ, ଯେଉଁମାନେ ବାଲ୍ୟାବସ୍ଥାରେ ଓଡ଼ିଶାରୁ ଯାଇ ସେଠାରେ ଶିକ୍ଷାଲାଭ କଲେ ଓ ଯେଉଁମାନେ ଆମେରିକାରେ ଜନ୍ମଗ୍ରହଣ କଲେ, ଆମେରିକାର ପାଣିପବନରେ ବଢ଼ିଲେ, ସେମାନେ ନିଜ ଦେଶ ଓ ନିଜ ମାତୃଭୂମିର ଭାଷା, ସଂସ୍କୃତି ଓ ଐତିହ୍ୟଠାରୁ ଦୂରେଇ ଯାଉଥିବାରୁ ସେମାନଙ୍କୁ ନିଜର ମୂଳ ସଂସ୍କୃତି ପ୍ରତି ଆକୃଷ୍ଟ କରାଇବା ଓ ସେମାନଙ୍କ ଭିତରେ ‘ଓଡ଼ିଆତ୍ଵ’କୁ ବଞ୍ଚାଇ ରଖିବା ପାଇଁ ପ୍ରୟାସ କରିବା ହେଲା OSAର ଆଉ ଏକ ମହାନ ଲକ୍ଷ୍ୟ । ଓଡ଼ିଶାର ଅନୁନ୍ନତ ଅଞ୍ଚଳକୁ ଉନ୍ନତ କରାଇବା, ମେଧାବାୀ ଛାତ୍ରଙ୍କୁ ଉଚ୍ଚଶିକ୍ଷା ପାଇଁ ସାହାଯ୍ୟ କରିବା, ନିରାଶ୍ରମ ଓ ରୋଗଗ୍ରସ୍ତ ଲୋକଙ୍କୁ ଚିକିତ୍ସା ପାଇଁ ସାହାଯ୍ୟ କରିବା, ଓଡ଼ିଶାର ଅନୁନ୍ନତ ଅଞ୍ଚଳରେ ସ୍କୁଲ, ଡାକ୍ତରଖାନା ଇତ୍ୟାଦି ଖୋଲିବା ଆଦି ମହତ୍ତର ପଦକ୍ଷେପ ନେବା OSAର ମଧ୍ୟ ଲକ୍ଷ୍ୟ ଓ ଅଭୀପ୍ସା ହୋଇପଡ଼ିଛି । OSA ବର୍ତ୍ତମାନ ସକ୍ରିୟ । ଯେଉଁ ମେଧାବାୀ ଓଡ଼ିଆମାନେ ଓଡ଼ିଶା ଓ ଭାରତରେ ଶିକ୍ଷାଲାଭ କରି ନିଜର ସର୍ବବିଧି ବିକାଶ ପାଇଁ ଆମେରିକା ଯାଇ ଆମେରିକାରେ ରହିଗଲେ ସେମାନଙ୍କର ପିଲାମାନେ ଆମେରିକାନ୍ ହୋଇଯିବା ବେଳକୁ ସେମାନଙ୍କର ପିତାମାତାଗଣ ପଛକୁ ଫେରି ଚାହୁଁଛନ୍ତି । ନିଜ ମାଟିର ଯେଉଁ ମାୟା ମୋହକୁ ଏତେଦିନ ଧରି କାର୍ଯ୍ୟବ୍ୟସ୍ତତା ଭିତରେ ଏତେଇ ଦେଇ ଆସିଥିଲେ ସେହି ମାୟା ଆଜି ତାଙ୍କୁ ଟାଣୁଛି । ସେମାନେ ପ୍ରାୟ ଓଡ଼ିଶା ଆସୁଛନ୍ତି । ସେମାନଙ୍କ ଗାଁକୁ ଯାଉଛନ୍ତି । ଗାଁରେ ରହୁଛନ୍ତି । ଗାଁ ଲୋକଙ୍କର ସୁବିଧା, ଅସୁବିଧା, ସୁଖଦୁଃଖରେ ସହଭାଗୀ ହେଉଛନ୍ତି । କେବଳ ସେତିକି ନୁହେଁ, ନୂଆ ହୋଇ ଆମେରିକାକୁ ଯାଇଥିବା ଓଡ଼ିଆ ଛାତ୍ର ବା ନୂତନ ନିଯୁକ୍ତି ନେଇ ଆମେରିକାରେ ପହଞ୍ଚିଥିବା ଓଡ଼ିଆମାନଙ୍କୁ ବିଭିନ୍ନ ସମସ୍ୟା ସମାଧାନ କରିବା ଦିଗରେ ମଧ୍ୟ ଆମେରିକାର ପୁରାତନ ବାସିନ୍ଦା ଓଡ଼ିଆମାନେ ସାହାଯ୍ୟ କରୁଛନ୍ତି । ଆଜି କେହି ଜଣେ ଓଡ଼ିଆ ଆମେରିକାରେ ପହଞ୍ଚି ଆଉ ନିଜକୁ ଅସହାୟ ମଣୁନାହିଁ । OSAର ସଭାପତି ଡଃ ଶିତିକଣ୍ଠ ଦାଶ ରେଭେନ୍ସା କଲେଜ ଉନ୍ନତ ଗ୍ରନ୍ଥକୁ ଏହି ଲେଖକା ହସ୍ତରେ ବ୍ୟକ୍ତିଗତ ଭାବେ ଏକ ଲକ୍ଷ ଟଙ୍କାର ଚେକ୍ ପଠାଇଲେ । ବାଲେଶ୍ଵର ଫକୀରମୋହନ ବିଶ୍ଵବିଦ୍ୟାଳୟର ପ୍ରତିଷ୍ଠା ଓ ବିକାଶ ନିମନ୍ତେ ବ୍ୟକ୍ତିଗତ ଭାବେ ଦୁଇଲକ୍ଷ ଟଙ୍କାର ଚେକ୍ ଶ୍ରୀ ରବୀନ୍ଦ୍ର ମୋହନ ଦାସଙ୍କ ହସ୍ତରେ ଅର୍ପଣ କଲେ । ଏତଦ୍‌ବ୍ୟତୀତ ଆଉ ପାଞ୍ଚ ଲକ୍ଷ ଟଙ୍କା ଫକୀରମୋହନ ବିଶ୍ଵବିଦ୍ୟାଳୟ ନିମନ୍ତେ OSA ତରଫରୁ ଦେବାର ପ୍ରତିଶ୍ରୁତି ଦେଲେ । ଗତ ପାଞ୍ଚବର୍ଷରୁ ଉର୍ଦ୍ଧ୍ଵକାଳ ହେଲା OSA କଳାହାଣ୍ଡିର ଦୁର୍ଭିକ୍ଷ ବିରୋଧରେ ଲଢ଼ିବାର ପଦକ୍ଷେପ ଗ୍ରହଣ କରିଛି ଓ ସାହାଯ୍ୟ କରୁଛି । ତା’ ଛଡ଼ା ସ୍ଵେଚ୍ଛାସେବୀ ଅନୁଷ୍ଠାନ ବସୁନ୍ଦରୀ ଓ SEEDକୁ ମଧ୍ୟ OSA ପ୍ରଭୂତ ଆର୍ଥିକ ସହାୟତା ଦେଉଛି । କେତେକ ହୃଦ୍‌ରୋଗୀ ଓ ଯକୃତରୋଗୀ OSAର ଆର୍ଥିକ ସହାୟତାରେ ଆମେରିକାରେ ଅସ୍ତ୍ରୋପଚାର ଓ ଚିକିତ୍ସାର ସୁଯୋଗ ପାଇଛନ୍ତି । OSAର ଅନେକ ସଭ୍ୟ ବ୍ୟକ୍ତିଗତ ଭାବେ ଓଡ଼ିଶାର ଅନୁଷ୍ଠାନମାନଙ୍କୁ ଓ ଦୁଃସ୍ଵ ବ୍ୟକ୍ତିଙ୍କୁ



ଆର୍ଥିକ ସହାୟତା ଦେଉଛନ୍ତି । କଳିଙ୍ଗ ହସ୍ପିଟାଲ ଭୁବନେଶ୍ୱର ନାନା ବାଧାବିଘ୍ନ ଦେଇ ଗତି କରୁଥିଲେ ମଧ୍ୟ OSA ଏବଂ ଆମେରିକାବାସୀ ଓଡ଼ିଆଙ୍କର ଏହା ଓଡ଼ିଶାକୁ ଏକ ଅବିସ୍ମରଣୀୟ ଅବଦାନ । OSA ଯେତେ ସୁଦୃଢ଼ ଓ ସକ୍ରିୟ ହେବ ଓଡ଼ିଶା ସେତେ ତା’ର କୃତୀ ସନ୍ତାନମାନଙ୍କ ଦ୍ୱାରା ଲାଭଦାନ ଓ ସମୃଦ୍ଧ ହେବ । OSAର ସହାୟତାରେ ବହୁ ଓଡ଼ିଆ ନିଜର ଭବିଷ୍ୟତ ଗଠନ ପାଇଁ ଆମେରିକା ଯାଇପାରିଛନ୍ତି । ମେଧାବୀ ଛାତ୍ରମାନଙ୍କୁ OSA ବାହୁ ପ୍ରସାରି ସ୍ୱାଗତ ଜଣାଉଛି । ଏହି ସୁଯୋଗକୁ ଓଡ଼ିଆମାନେ ଗ୍ରହଣ କରିପାରିଲେ ଉପକୃତ ହେବେ ।

‘ଓସା’ ଦ୍ୱାରା ନିମନ୍ତ୍ରିତ ହୋଇ ବହୁ ଓଡ଼ିଆ ଲେଖକ ଓ କଳାକାର ପ୍ରତିବର୍ଷ ଆମେରିକା ଯାଇ ବାର୍ଷିକ ଉତ୍ସବରେ ଭାଗ ନେଉଛନ୍ତି ଓ ସମ୍ମାନିତ ହେଉଛନ୍ତି । ସବୁଠାରୁ ଆନନ୍ଦର କଥା ହେଲା ଆମେରିକାବାସୀ ଓଡ଼ିଆମାନେ (ଯୁବପିଢ଼ିକୁ ଛାଡ଼ି) ଓଡ଼ିଆ ବହି ପଢ଼ୁଛନ୍ତି ଓ ଓଡ଼ିଆ ସଂଗୀତ ଶୁଣୁଛନ୍ତି । ତଃ ଶିତିକଣ୍ଠ ଦାଶ ଏବଂ ତଃ ଯୋଶୀଙ୍କ ଅନୁରୋଧରେ ଲେଖିକା କିଛି ବହି ସଫରେ ନେଇଥିଲା । OSAର ପୁସ୍ତକ ପ୍ରଦର୍ଶନୀରେ ବହିଗୁଡ଼ିକ ପ୍ରଦର୍ଶିତ ହେଲା । କିନ୍ତୁ ବହିଗୁଡ଼ିକ ଲେଖିକା ହାତକୁ ଆଉ ଫେରିଲା ନାହିଁ । ଓଡ଼ିଆମାନେ ଆଗ୍ରହରେ ୪/୫ ଗୁଣା ଦାମ୍ଦେଇ ବହିଗୁଡ଼ିକ କିଣିନେଲେ । ଲେଖିକା ହାତକୁ ବହି ପରିବର୍ତ୍ତେ ଆସିଲା ତଳାର । ଆଉ ଅଧିକ ବହି କାହିଁକି ନେଲିନାହିଁ ବୋଲି ଅଭିଯୋଗମାନ ଆସିଲା । ଲେଖିକାର ଆମେରିକା, ଲଣ୍ଡନ, ପ୍ୟାରିସ, ଗସ୍ତ କାଳର ହାତଖର୍ଚ୍ଚ ଉଠିଗଲା । ସେଇଟା ବଡ଼ କଥା ନୁହେଁ, ଏତେବର୍ଷ ଆମେରିକାରେ ରହିବା ପରେ ମଧ୍ୟ ସେମାନେ ଓଡ଼ିଆ ବହି ପଢ଼ୁଛନ୍ତି ତାହା ହିଁ ହେଲା ବଡ଼ କଥା ।

୧୯୭୧ ମସିହା ଜୁଲାଇ ତିନି ତାରିଖ ଦିନ ନ୍ୟୁୟର୍କରେ OSAର ପ୍ରଥମ ବାର୍ଷିକ ଉତ୍ସବ ଅନୁଷ୍ଠିତ ହେଲା । ୧୯୯୪ରେ ପଚିଶ ବର୍ଷ ପୂର୍ତ୍ତି ଉପଲକ୍ଷେ OSA ରୌପ୍ୟ ଜୁବୁଲି ପାଳନ କରିଛି । ପ୍ରତିବର୍ଷ ଏହି ଉତ୍ସବରେ ଜଣେ କୃତୀ ଆମେରିକାବାସୀ ଓଡ଼ିଆଙ୍କୁ 'Outstanding Oriya' ବା ପ୍ରଖ୍ୟାତନାମା ଓଡ଼ିଆ ଭାବରେ ସମ୍ମାନିତ କରାଯାଏ । OSAର ପ୍ରଚେଷ୍ଟାରେ 'Orissa Society of America' ନାମକ ଏକ ତାଇରେକ୍ଟରୀ ପ୍ରତିବର୍ଷ ପ୍ରକାଶ ପାଉଛି । ଏଥିରେ ଆମେରିକାର ବିଭିନ୍ନ ରାଜ୍ୟରେ ଥିବା ଓଡ଼ିଆମାନଙ୍କର ନାମ, ପିଲାଙ୍କ ନାମ, ଠିକଣା ଓ ଫୋନ୍ ନମ୍ବର ଲେଖା ଥାଏ । ଏହି ତାଇରେକ୍ଟରୀ ସାହାଯ୍ୟରେ ଜଣେ ନବାଗତ ଓଡ଼ିଆ ଆମେରିକାର ଯେକୌଣସି ସ୍ଥାନରେ ଥିବା ଓଡ଼ିଆଙ୍କୁ ଠାବ କରି ଯୋଗାଯୋଗ କରିପାରେ । ଟେଲିଫୋନରେ ଆମେରିକାର ଓଡ଼ିଆମାନେ ପରସ୍ପର ସହ ସମ୍ପର୍କ ରଖିଥାନ୍ତି । ଏହି ତାଇରେକ୍ଟରୀରେ ପ୍ରତିବର୍ଷ ନୂତନ ନାମ ଓ ଠିକଣା ସଂଯୋଗ ହୁଏ ଏବଂ ସମସ୍ତଙ୍କୁ ବିତରଣ କରାହୁଏ । ଓଡ଼ିଶା ଏବେ ଆମେରିକାର Cyber Spaceରେ ମଧ୍ୟ ସ୍ଥାନିତ ହୋଇଛି । ୧୯୯୦ରେ କଲମ୍ପିଆ ବିଶ୍ୱବିଦ୍ୟାଳୟର ସୁବ୍ରତ ମହାପାତ୍ର ଆମେରିକାବାସୀ ଓଡ଼ିଆଙ୍କର ଏକ ଠିକଣା ତାଲିକା (Mailing list) କରିବା ପାଇଁ ମନସ୍ଥ କଲେ । ତାଙ୍କୁ ସହଯୋଗ କଲେ ଆଶୁତୋଷ ଦତ୍ତ ଏବଂ ଚିତ୍ତରଞ୍ଜନ ବେହେରା ଏବଂ ଜନ୍ମନେଲା ORNET । ସୁବ୍ରତ ମହାପାତ୍ର କହନ୍ତି 'Ornet is a list of Orissan Over the World' । ତେଣୁ ଆମେରିକାବାସୀ ଓଡ଼ିଆମାନେ ବର୍ତ୍ତମାନ ପରସ୍ପରକୁ ଖୋଜାଲୋଡ଼ା କଲେଣି ଓ ପୃଥିବୀର ସବୁ ଓଡ଼ିଆଙ୍କ ସହ ସମ୍ପର୍କ ସ୍ଥାପନର ଚେଷ୍ଟା କଲେଣି । 'Orissa Home Page' ନାମରେ ଓଡ଼ିଶା ବର୍ତ୍ତମାନ World Wide Web (WWW)ରେ ସ୍ଥାନ ପାଇଛି । ଆମେରିକାବାସୀ ପ୍ରିୟଦର୍ଶନ ପାତ୍ର, ସୋମଦତ୍ତ ବେହେରା ଓ ଚିତ୍ତ ବରାଳ ତଥା ଅନ୍ୟମାନଙ୍କ ସାହାଯ୍ୟରେ ଏହି ପ୍ରଚେଷ୍ଟା କରାଯାଇଥିଲା । ପ୍ରାଚୀନ କାଳରୁ ଆଧୁନିକ କାଳ ପର୍ଯ୍ୟନ୍ତ ଓଡ଼ିଶାର ସଂସ୍କୃତିକ ଇତିହାସ ଓ ଓଡ଼ିଶାର କୃତୀ ସନ୍ତାନମାନଙ୍କର ବିବରଣୀ ଏଥିରେ ଅଛି । ପାଇପ୍ ଲାଇନ୍‌ରେ ଥିବା ଏହି ଓଡ଼ିଶା ହୋମ୍‌ପେଜ୍‌ରେ ଅଛି ଓଡ଼ିଶା ମାନଚିତ୍ର, ଓଡ଼ିଶାର ସଂକ୍ଷିପ୍ତ ଇତିହାସ, ସଂସ୍କୃତି, କଳା ଏବଂ ଐତିହ୍ୟ, ଓଡ଼ିଶାର ହସ୍ତଶିଳ୍ପ, ଓଡ଼ିଶା ନୃତ୍ୟ, ଓଡ଼ିଆ ନାଟକ, ଓଡ଼ିଆ ଖାଦ୍ୟ ଏବଂ ଓଡ଼ିଆ ସାହିତ୍ୟର ପରିଚୟ ଓ ବିବରଣୀ । ଓଡ଼ିଶା ସମ୍ପର୍କରେ ଅଧିକ ତଥ୍ୟମୂଳକ ଉଲ୍ଲେଖନୀୟ ବିବରଣୀ ଯୋଗାଇଦେବା ପାଇଁ ଓଡ଼ିଶାବାସୀଙ୍କୁ ଅନୁରୋଧ କରାଯାଇଛି । ଯେଉଁ ଓଡ଼ିଆମାନଙ୍କର ସୁବିଧା ସୁଯୋଗ ଅଛି ସେମାନେ ଯେକୌଣସି Web Browserର Orissa Home Pageର Key Board Orissaକୁ ଖୋଜିଲେ ଓଡ଼ିଶା ସମ୍ପର୍କରେ ଅଭାବ ଥିବା ତଥ୍ୟ ଜାଣିପାରିବେ ଓ ତଦନୁଯାୟୀ ଅଧିକ ତଥ୍ୟ ଯୋଗାଇ ପାରିବେ । ତଥ୍ୟ ଯୋଗାଇବାର URL ଠିକଣା ହେଲା : <http://www.CS.utexas.edu/users/darshan/SEED/Orissa/Html-OR-http://www.cba.uh.edu/-son/Orissa/Orissa.html>.

ଓଡ଼ିଶାକୁ ବିଶ୍ୱ ଦରବାରରେ ପରିଚିତ କରାଇବା ପାଇଁ ଆମେରିକାବାସୀ ‘ଓସା’ର କୃତୀ ସନ୍ତାନମାନଙ୍କର ସମ୍ମିଳିତ ଉଦ୍ୟମ, ଓଡ଼ିଶାର ବର୍ତ୍ତମାନ ସ୍ଥିତି ନେଇ ସେମାନଙ୍କର ଉଦ୍‌ବେଗ, ପୁଣି ଓଡ଼ିଶାର ସମୁନ୍ନତ ଭବିଷ୍ୟତ ପାଇଁ ସେମାନଙ୍କର ପ୍ରଚେଷ୍ଟା ଧନ୍ୟବାଦୀହିଁ । ଓଡ଼ିଶାର ଅର୍ଥନୈତିକ ଉନ୍ନତି, ଓଡ଼ିଆ ପ୍ରତିଭାର ବିକାଶ ଓଡ଼ିଶାରେ ଶିକ୍ଷା ଓ ଚିକିତ୍ସାର ଉନ୍ନତମାନ ପ୍ରତିଷ୍ଠା କରିବା ପାଇଁ ‘ଓସା’(OSA)ର କର୍ମକର୍ତ୍ତା ତଥା ସଭ୍ୟମାନେ ଆପ୍ରାଣ ଚେଷ୍ଟା କରୁଛନ୍ତି । ସେମାନେ ମାତୃଭୂମିଠାରୁ ହଜାର ହଜାର ମାଇଲ ଭୌଗୋଳିକ ଦୂରତାରେ ଥିଲେ ମଧ୍ୟ ସେମାନଙ୍କର ପ୍ରାଣ ଯେ ମାତୃଭୂମିକୁ ଝୁରୁଛି ଏଥିରେ ସନ୍ଦେହ ନାହିଁ । ମାତୃଭୂମି ଓ ମା’କୁ ଭୁଲିବା ଓଡ଼ିଆମାନଙ୍କ ପକ୍ଷେ ସମ୍ଭବ ନୁହେଁ । ଅନେକଙ୍କର ମତ ଯେ ଓଡ଼ିଆ ଏକ Homesick ଜାତି । ଏଠାରେ Homesick ଶବ୍ଦଟି ଆଉ ପ୍ରଯୁଜ୍ୟ ନୁହେଁ । କାରଣ ପ୍ରତ୍ୟେକ ପରିବାରରୁ ଓଡ଼ିଆ ପୁଅ ଝିଅ ଆଜି ବିଦେଶୀ । ତେଣୁ ଓଡ଼ିଆଙ୍କୁ 'Home Loving' ଜାତି କହିବା ଅଧିକ ପ୍ରଯୁଜ୍ୟ । କିନ୍ତୁ ଆମେରିକାରେ



ଗଢ଼ି ଉଠୁଥିବା ଏବଂ ଆମେରିକାରେ ଜନ୍ମଲାଭ କରିଥିବା ଓଡ଼ିଆ ପିତାମାତାଙ୍କର ସନ୍ତାନମାନଙ୍କର ଘର କେଉଁଠି ? ମାତୃଭୂମି କିଏ ? ମାତୃଭାଷା କ’ଣ ? ସାଂସ୍କୃତିକ ପରିଚିତି କ’ଣ ହେବ ? ଏହି ପ୍ରଶ୍ନ ଏବେ ଆମେରିକାବାସୀ ଓଡ଼ିଆ ପିତାମାତାଙ୍କ ମନକୁ ଆନ୍ଦୋଳିତ କରୁଛି । ବର୍ତ୍ତମାନ ପିତାମାତା ଓ ପିଲାମାନଙ୍କ ପାଇଁ ଏହା ଏକ ଦ୍ଵନ୍ଦ୍ଵ (Conflict) ଓ ଏକ ଜଟିଳ ସମସ୍ୟାରେ ପରିଣତ ହୋଇଛି ।

ଏହାଥିଲା ‘ଓସା’ର ବାର୍ଷିକ ସମ୍ମିଳନୀରେ ମୋର ପ୍ରଥମ ଅନୁଭୂତି । ଏହାପରେ ଆଉ ଦୁଇଥର ମୁଁ ଏହି ବାର୍ଷିକ ସମ୍ମିଳନୀରେ ଯୋଗଦେଇଛି । ଥରେ ନିଜ ଆଗ୍ରହରେ ଆମେରିକା ଗସ୍ତକାଳରେ କାର୍ଲିଫର୍ଣ୍ଣିଆଠାରେ ଏହି ସମ୍ମିଳନୀରେ ଲକ୍ଷ୍ୟ କରି ନୂଆ ପିଢ଼ିର ପିଲାମାନେ ଅଧିକରୁ ଅଧିକ ଭାବେ ସଂପୃକ୍ତ ହେଉଛନ୍ତି ଏବଂ ଓଡ଼ିଆ ବୁଝୁଛନ୍ତି ।

୨୦୧୩ ମସିହା ଜୁଲାଇ ୪ରେ ଚିକାଗୋରେ ଯେଉଁ ‘ଓସା’ ସମ୍ମିଳନୀ ହୋଇଥିଲା ସେଥିପାଇଁ ମୁଁ ନିମନ୍ତ୍ରିତା ହୋଇ ଯାଇଥିଲି । ଏହି ସମ୍ମିଳନୀ ‘ଓସା’ର ଏକ ସଫଳ ଉତ୍ସବ ବୋଲି ମୁଁ ଅନୁଭବ କଲି । ଏଥିରେ ଓଡ଼ିଆ କାର୍ଯ୍ୟକ୍ରମଗୁଡ଼ିକ ଅତ୍ୟନ୍ତ ହୃଦ୍ୟ ହୋଇଥିଲା ଏବଂ ଆମେରିକାବାସୀ ଓଡ଼ିଆମାନେ ମନପ୍ରାଣ ଦେଇ ନିଜ ସଂସ୍କୃତିର ଚିତ୍ର ଉପସ୍ଥାପନ କରିଥିଲେ । କିଶୋର ଆଉ ଚରୁଣମାନେ ମଧ୍ୟ ଓଡ଼ିଆରେ ସଂଗୀତ ପରିବେଷଣ କରିଥିଲେ ଏବଂ ଏହା ପ୍ରକୃତରେ ଏକ ଓଡ଼ିଆ ସମ୍ମିଳନୀ ଭଳି ମନେ ହୋଇଥିଲା । ଏହି ସମ୍ମିଳନୀରେ ବହୁବାହନ ସାମଲ ଏବଂ ସତ୍ୟ ମହାନ୍ତିଙ୍କର ଦୁଇଟି ପୁସ୍ତକ ମୁଁ ଉନ୍ମୋଚନ କରିଥିଲି । ଏହି ସମ୍ମିଳନୀରେ ଓଡ଼ିଆ ପୁସ୍ତକର ଏକ ଷ୍ଟଲ ଖୋଲାଯାଇଥିଲା ଲେଖକ ସତ୍ୟ ମହାନ୍ତିଙ୍କ ପ୍ରତ୍ୟକ୍ଷ ତତ୍ପରାଧାନରେ । ପୁସ୍ତକ ବିକ୍ରି ହେଉଥିବାର ମଧ୍ୟ ଦେଖିଲି । ଓଡ଼ିଶାରେ ଯୁବପିଢ଼ି ମଧ୍ୟରେ ଓଡ଼ିଆ ଭାଷାର ଯେଉଁ ସଂକଟ ଦେଖାଦେଇଛି ସେଥିରେ ନୈରାଶ୍ୟ ଆସିବା ସ୍ଵଭାବିକ । କିନ୍ତୁ ଚିକାଗୋ ‘ଓସା’ ସମ୍ମିଳନୀରେ ଯୋଗଦେଇ ମନରେ ବିଶ୍ଵାସ ଆସିଲା ଯେ ଓଡ଼ିଆ ଭାଷା ଆମେରିକା ମାଟିରେ ବଞ୍ଚିରହିବ ।

(ମୋର ଆମେରିକାରେ ପ୍ରଥମ ଅନୁଭୂତିକୁ ନେଇ ନିକଟରେ ପ୍ରକାଶ ପାଇଥିବା ‘ନିଉୟାର୍କରୁ ନାଗାସାକୀ’ ପୁସ୍ତକରୁ ଉଦ୍ଧୃତ । ଏହି ପୁସ୍ତକଟିର ଉତ୍ସର୍ଗ ଏଠାରେ ଦେବା ପ୍ରାସଙ୍ଗିକ -)

ସମର୍ପିତ

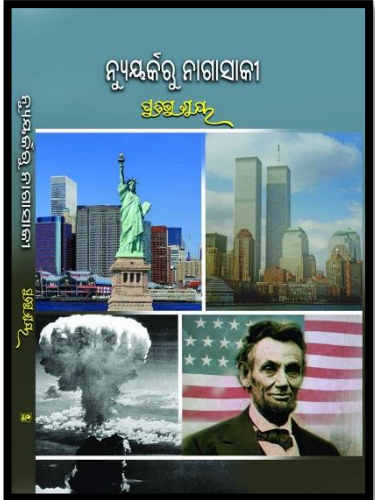
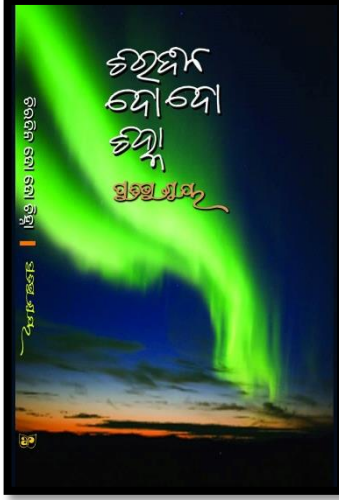
ମାତୃଭାଷାକୁ ଭୁଲିନଥିବା ଓଡ଼ିଆ ପଢ଼ିପାରୁଥିବା

ଆମେରିକାବାସୀ ଓଡ଼ିଆମାନଙ୍କ ହାତରେ

ଲେଖିକା

ପ୍ରତିଭା ରାୟ ; ଓଡ଼ିଆ ସାହିତ୍ୟ ଦୁନିଆରେ ଏକ ସ୍ଵତନ୍ତ୍ର ପରିଚୟ । ଆମ ସମୟର ସେ ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା ଯାହାର ଲେଖାରେ ଥାଏ ନାରୀ ମନସ୍ତତ୍ତ୍ଵର ନିଖୁଣ ଚିତ୍ରଣ । ଏହି ମହାନ ଲେଖିକାଙ୍କ ସ୍ଵତନ୍ତ୍ର ସମ୍ପ୍ରୟୋଗ କୁ ଯାଇ ଦେଖନ୍ତୁ ।

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ବଡ଼ି ଗାଁରେ ଗୋଟିଏ ଦିନ
(ଭ୍ରମଣ ଅନୁଭୂତି)
ଅନ୍ନପୂର୍ଣ୍ଣା ପାଣ୍ଡେ

ଏହି ଗାଁଟିର ନାଁ ବଡ଼ିଗାଁ । ଏହି ନାମକରଣ କିପରି ହେଲା ତାହା ଜଣା ନାହିଁ । ବଡ଼ିଗାଁ ଗଜପତି ଜିଲ୍ଲାରେ ଅବସ୍ଥିତ । ପାରଳାଖେମୁଣ୍ଡି ସହରର ୩୦ କିଲୋମିଟର ଦୂରରେ ଥିବା ଏଇ ଗାଁଟିରେ ମୁଁ ଯୁନିଭରସିଟି ଅଫ୍ କାଲିଫର୍ଣ୍ଣିଆ, ସାନ୍ତାକ୍ରୁଜରୁ କିଛି ଛାତ୍ରଛାତ୍ରୀଙ୍କୁ ସାଙ୍ଗରେ ନେଇ ପହଞ୍ଚିଲି । ସେତେବେଳକୁ ଉଦୁଭଦିଆ ବିପଦର ହୋଇଥାଏ । ଗାଁଟିକୁ ପ୍ରଧାନମନ୍ତ୍ରୀ ଗ୍ରାମ୍ୟ ସଡ଼କ ଯୋଜନା ମାଧ୍ୟମରେ ପଙ୍କା ସଡ଼କ ଯାଇଛି । ପାରଳାଖେମୁଣ୍ଡିର ସେଞ୍ଚୁରିଅନ୍ ଯୁନିଭରସିଟି ଅଫ୍ ଟେକ୍ନୋଲୋଜି ଏଣ୍ଡ ମେନେଜ୍ମେଣ୍ଟ ମାଧ୍ୟମରେ ଏହି ଗାଁଟିର ବିଷୟରେ ଅବଗତ ହେଲୁ । ଏହି ଯୁନିଭରସିଟିର ଡେଭେଲୋପମେଣ୍ଟ ମେନେଜ୍ମେଣ୍ଟ ଷ୍ଟୁଡିଓ ଇଣ୍ଟର୍ନ ଶାନ୍ତି ବର୍ଦ୍ଧନ ହେଉଛି ଏକ ଆଦିବାସୀ ଝିଅ ଯିଏକି ଏହି ଗ୍ରାମକୁ ଆମ ସହ ପରିଚିତ କରାଇଥିଲା । ତାର ଉଦ୍ଦେଶ୍ୟ ଥିଲା ଯେ ଆମକୁ ଏହା ଜଣାପଡ଼ୁ ଯେ ଏହି ଗାଁଟି କେତେ ଅନୁନ୍ନତ । ଏହି ଗାଁରେ ଗୋଟିଏ ହେଲେ ଶୌଚାଳୟ ନାହିଁ । କହିବାକୁ ଶଲେ ଶୌଚାଳୟ ବର୍ତ୍ତମାନ ଗୋଟିଏ ଗାଁର ଉନ୍ନତର ମାପକାଠି ହୋଇଛି । ଏହିପରି କେତେ ଗାଁ ଅଛି ଯେଉଁଠି ଶୌଚାଳୟ ଥାଇ ମଧ୍ୟ ବ୍ୟବହାର ହେଉନାହିଁ । ଏହି ଶୌଚାଳୟର ସ୍ଥିତି ଆଉ ବ୍ୟବହାର ଆଧୁନିକତାର ମାପକାଠି ହୋଇଛି । ସରକାରଙ୍କ ଅନେକ ପ୍ରକାର ଗ୍ରାମ ଉନ୍ନତିକରଣ ଯୋଜନାକୁ ବିଶ୍ଳେଷଣ କଲେ ଏହି ଗାଁଟିକୁ କିଭଳି ଅବହେଳିତ କରି ରଖା ହୋଇଛି ତାହା ହୃଦୟଙ୍ଗମ ହୋଇଥିଲା । ସ୍ୱାଧିନତାର ସାତଦଶକ ପ୍ରାୟ ହେବା ପରେ ମଧ୍ୟ ଭାରତର ଗ୍ରାମ ଗୁଡ଼ିକ ଏହିଭଳି ରହିଥିବ ବୋଲି ମୋର କଳ୍ପନାରେ ମଧ୍ୟ ଭାବି ପାରିନଥିଲି ।



ସରକାରଙ୍କ ପ୍ରଚାର ଓ ପ୍ରସାରରେ ଏତେ ସବୁ ଜନହିତକର ଯୋଜନା ଥିଲେ ମଧ୍ୟ ଏଇ ଛୋଟ ଗାଁରେ ସେସବୁ ଲାଗୁ ହୋଇନାହିଁ । ବଡ଼ିଗାଁରେ ବାସ କରନ୍ତି ଶହେ ସରିକି ଶବର ପରିବାର । ତିନି ଚାରି କିଲୋମିଟର ଦୂରରେ ରହିଛି ଗାଇବା ଗ୍ରାମ ପଞ୍ଚାୟତ । ବୁକ୍ କାର୍ଯ୍ୟାଳୟ ଗୁମା ହେଉଛି ବଡ଼ିଗାଁ ଠାରୁ ଚଉଦ କିଲୋମିଟର । ଗାଁ ମଝିରେ ଅଛି ଗୋଟିଏ ଝଙ୍କା ବରଗଛ । ତା ଚାରି ପାର୍ଶ୍ୱରେ ଗୋଟିଏ ସୁନ୍ଦର ଚଉପାଡ଼ି । ଗାଁ ଲୋକମାନେ ଆମକୁ ଦେଖି କିଛି ଦଉଡ଼ିଆ ଖଟ ଆଣି ରଖିଲେ । ଗାଁର ଝିଅ, ବୋହୂ, ସ୍ତ୍ରୀ, ପୁରୁଷ ଲୋକମାନେ ଆସି ଆମ ସହ ଯୋଗଦେଲେ । ଗାଁର ଝିଅ ସବୁ ଲାଜରେ ମୁହଁ ତଳକୁ ପୋତି ବସିଥାନ୍ତି । ସତେ ଯେପରି ଆମ ଆଖିରେ ଆଖି ମିଶାଇବାକୁ ତାଙ୍କୁ ମନା । କିଛି ଯୁବକ, ମଧ୍ୟବୟସ୍କ ଆଉ ବୃଦ୍ଧ ଓ ବୃଦ୍ଧା ମଧ୍ୟ ସେଇଠି ଉପସ୍ଥିତ ଥିଲେ । କିଛି ସମୟ ପରେ ମୁଁ ଝିଅମାନଙ୍କୁ ପଚାରିଲି,



“କେତେ ପର୍ଯ୍ୟନ୍ତ ପଢ଼ିଛ ?”

ତାଙ୍କ ଭିତରୁ କେହି ମଧ୍ୟ ସ୍କୁଲ ଯାଇନାହାନ୍ତି ବୋଲି ଜାଣିବାକୁ ପାଇଲି । ଏହା ଶୁଣି ମୁଁ ସ୍ତବ୍ଧ ହୋଇଗଲି । ମନରେ ଅବସାଦ ହେଲା । ମନେମନେ ପ୍ରଶ୍ନ କଲି,

“ଦେଶର ସର୍ବଶିକ୍ଷା ଅଭିଯାନରେ ଏମାନେ କଣ ସାମିଲ ନୁହଁନ୍ତି !”



ଗାଁ ମୁଣ୍ଡରେ ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟଟିଏ ୧୯୭୫ ମସିହାରୁ ପ୍ରତିଷ୍ଠିତ । ତାକୁ ଲାଗି ଅଛି ଗୋଟିଏ ଅଙ୍ଗନବାଡ଼ି । ସମସ୍ତେ ଚାଲିଚାଲି ସେଠାରେ ପହଞ୍ଚିଲୁ । ଦୁଇ ବଖରାର ପକ୍କା ଘରଟିଏ । ସାମନାରେ ଅଛି ଚୁଙ୍ଗାଘର । ମଧ୍ୟାହ୍ନ ଭୋଜନ ପାଇଁ ତା ପାଖକୁ ଲାଗି ସରକାର ଗୋଟିଏ ଶୌଚାଳୟ ତିଆରି କରୁଛନ୍ତି । ଗାଁର ଏଇଟି ବୋଧହୁଏ ପ୍ରଥମ ଶୌଚାଳୟ । ଏହା ପରେ ଆଉ ୩୦ଟି ଶୌଚାଳୟ ନିମନ୍ତେ ସରକାର ସ୍ୱୀକୃତି ଦେଇଛନ୍ତି ବୋଲି ଜାଣିବାକୁ ପାଇଲି । ସ୍କୁଲର ପ୍ରଥମ କକ୍ଷରେ ଶିକ୍ଷକ ମନ ଦେଇ ଖବରକାଗଜ ପଢୁଥାନ୍ତି । ଛୋଟ ପିଲାମାନେ ନିଜନିଜର କାର୍ଯ୍ୟରେ ବ୍ୟସ୍ତ । ଅବାଧରେ ଶ୍ରେଣୀ ଗୃହରୁ ଯିବା ଆସିବା କରୁଥାନ୍ତି ସେମାନେ । କିଛି ପିଲା ଗୋଟିଏ କଣେ ଭୁଲାଇ ବସିଥାନ୍ତି । ଆମକୁ ସେଇଠି ଦେଖି ଶିକ୍ଷକ ଚମକି ଉଠିଲେ । ଆବାକାବା ହୋଇ ଆମକୁ ପ୍ରଶ୍ନିତ ଆଖିରେ ଅନାଇ ରହିଲେ । ଆମେ ଆମର ସବୁ ପରିଚୟ ଦେଲୁ । ଶିକ୍ଷକଙ୍କ ଠାରୁ ଜାଣିବାକୁ ପାଇଲୁ ଯେ ଏହି ସ୍କୁଲ ସରକାରଙ୍କ ଦ୍ୱାରା ପରିଚାଳିତ । ଶିକ୍ଷକଙ୍କ କକ୍ଷରେ ହିଁ ପ୍ରଥମରୁ ତୃତୀୟ ଶ୍ରେଣୀ ପର୍ଯ୍ୟନ୍ତ ପିଲାମାନେ ବସନ୍ତି । ଅନ୍ୟ କକ୍ଷଟିରେ ଚତୁର୍ଥ ଓ ପଞ୍ଚମ ଶ୍ରେଣୀର ପିଲାମାନେ ବସନ୍ତି । ଏହି ସ୍କୁଲରେ ୨୪ଟିଆ ଓ ୨୦ ପୁଅ ଅଛନ୍ତି ।



ତାପରେ ଆମ୍ଭେ ଅନ୍ୟ ଶ୍ରେଣୀ ଗୃହକୁ ଯାଇ ଦେଖିଲୁ ଯେ ପ୍ରଧାନ ଶିକ୍ଷକ କିଛି କାଗଜ ପତ୍ର ନେଇ ବ୍ୟସ୍ତ । ଆଉ ଗୋଟିଏ ପିଲା କଳାପଟାରେ ଧାଡ଼ିଧାଡ଼ି କରି ୧ ରୁ ୫୦ଯାଏଁ ଲେଖି ଚାଲିଥାଏ । କାନ୍ଥରେ କିଛି ଫଳର ଚିତ୍ର ଏବଂ ଓଡ଼ିଆରେ ଫଳ ଗୁଡ଼ିକର ନାମ ମଧ୍ୟ ସେଇଠି ଲେଖା ଥାଏ । କାନ୍ଥଗୁଡ଼ିକ ଫଟା ଫଟା ସବୁ । ମୋ ମନରେ ଭାବିଲି ଯେ



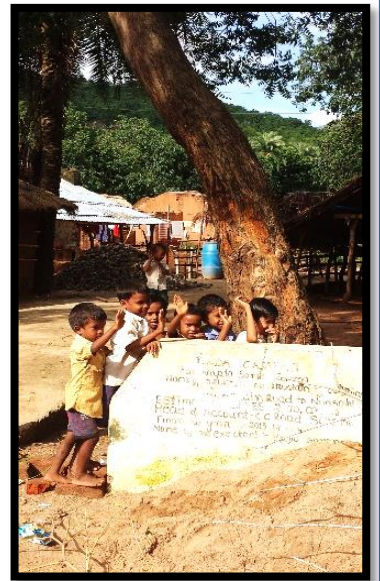
ଆହା, ଏଇଠି ଓଡ଼ିଶାର ଆଉ ଗଜପତି ଜିଲ୍ଲାର ଗୋଟିଏ ମାନବିତ୍ର ରୁହନ୍ତା କି ?
 ଅନ୍ତତଃ ପିଲାମାନେ ନିଜ ଅଞ୍ଚଳର ତଥା ରାଜ୍ୟର ପରିଚୟ ବିଷୟରେ କିଛି
 ଅବଗତ ହୁଅନ୍ତେ ।

ଏହି ସମୟରେ ଆମକୁ ପ୍ରଧାନ ଶିକ୍ଷକ ନିଜର ଶ୍ରେଣୀଗୃହକୁ ପାଛୋଟି ନେଲେ । ମୁଁ
 ପିଲାମାନଙ୍କୁ କଳାପଟାରେ ଲେଖା ହୋଇଥିବା ସଂଖ୍ୟା ବିଷୟରେ ପ୍ରଶ୍ନ କଲି ।
 ହେଲେ ତାହୁଁର ବିଷୟ ଯେ କେହି ଗୋଟିଏ ପିଲା ମୋର ପ୍ରଶ୍ନର ସଠିକ୍ ଉତ୍ତର
 ଦେଇ ପାରିଲେ ନାହିଁ । ଗୋଟିଏ ଗୁଲୁଗୁଲିଆ ଛୁଆଟିଏ ତା ଖାତାରେ ସୁନ୍ଦର
 ଚିତ୍ରଟିଏ ଆଙ୍କୁ ଥାଏ । ଛବିଟି ଥିଲା ଗୋଟିଏ ଗାଁର । ମୁଁ ଭାବୁଥିଲି ଯେ ଏହି
 ପିଲାମାନଙ୍କୁ ଉଚିତ ସୁଯୋଗ ଆଉ ଶିକ୍ଷା ମିଳିଲେ ଏମାନେ ବହୁତ ଉନ୍ନତ
 ହେବେ । ତାଙ୍କର ଶବ୍ଦର ସଂସ୍କୃତି, ଭାଷା, କଳା ଏବଂ କୃତି କେତେଯେ ଉନ୍ନତ
 ଏହା ସେମାନେ ନିଜେ ବୁଝି ପାରନ୍ତେ । ପ୍ରଧାନ ଶିକ୍ଷକ ମୋତେ ବୁଝାଇ କହିଲେ
 ଯେ

“ଏହି ଛାତ୍ରମାନଙ୍କ ସ୍ମରଣ ଶକ୍ତେ ବହୁର କମ୍ । ଏଇଠି ସ୍କୁଲରେ ଓଡ଼ିଆ ପଢ଼ନ୍ତି
 ହେଲେ ଘରେ ଶବ୍ଦର ଭାଷାରେ କଥା ହୁଅନ୍ତି । ଘରେ କେହି ଶିକ୍ଷିତ ନଥିବାରୁ
 ଏମାନଙ୍କୁ ପ୍ରୋତ୍ସାହନର ଅଭାବ ରହିଥାଏ । ଏଣୁ ଏହି ପ୍ରକାର ପାଠ ପଢ଼ିବା ଆଉ
 ନପଢ଼ିବା ସମାନ ।”

ଏହି ସମୟରେ କିଛି ପିଲା ନୀଳ ରଙ୍ଗର ପୋଷାକ ପିନ୍ଧି ଗାଁ ଭିତରୁ ସ୍କୁଲ ଆଡ଼କୁ
 ଆସିଲେ । ମୁଁ ପଚାରି ବୁଝିଲି ଯେ ଏମାନେ ସ୍କୁଲର ମଧ୍ୟାହ୍ନ ଭୋଜନ ନିମନ୍ତେ
 ଆସୁଛନ୍ତି । ଉପଯୁକ୍ତ ଶିକ୍ଷାର ଅଭାବ ଆଉ ଆଗ୍ରହର ଅଭାବ ହେତୁ ଏହି ସ୍କୁଲଟି
 ନାମକୁ ମାତ୍ର ଥିବା ପ୍ରାୟେକ ବୋଧ ହେଲା ।

ଗାଁରେ ପଚାରି ବୁଝିଲି ଯେ ଏଠାରେ କୌଣସି ସ୍ୱୟଂସେବକ ସଂସ୍ଥା ନାହିଁ । ପିଇବା
 ପାଣି ପାଇଁ ଗାଁରେ ଟିକି ନଳକୂପ ଅଛି । ପ୍ଲାଲ୍ଡ ଭିଜନ୍ ବୋଲି ସଂସ୍ଥାଟିଏ ଏହା
 ତିଆରି କରିଛନ୍ତି । ଟିକି ନଳକୂପ ଅକାମୀ ହୋଇ ରହିଛି । ସାରା ଗ୍ରାମବାସୀ ଗାଁ
 ମୁଣ୍ଡରେ ଥିବା ଅନ୍ୟ ଗୋଟିଏ ନଳକୂପରେ ଜମା ହେଉଛନ୍ତି ପାଣି ନିମନ୍ତେ ।
 ସେଇ ନଳକୂପର ପାଣି ଚାଖିଲି । ପାଣି ଖାରି ଏଣେ ଲୁହା ଗୁଣ୍ଡ ସବୁ ସେଥିରେ
 ଭାସୁଥାଏ । ଏଇଥିରୁ ଗାଁ ଲୋକଙ୍କ ଉତ୍ତମ ସ୍ୱାସ୍ଥ୍ୟ ବିଷୟରେ ସନ୍ଦିହାନ ହେଲି ।
 କେତେଦଶକ ମୁଣ୍ଡରେ ଖରାବେଳଟାରେ ଗାମୁଛା ଭିଡ଼ି ହୋଇ ରହିବାର ଦେଖିଲି ।
 ପରେ ଜାଣିଲେ ଯେ ସେମାନଙ୍କୁ ସବୁ ଜ୍ୱର ରହୁଛି ନିୟମିତ ଭାବେ । ଏହି ଗାଁରେ
 ମ୍ୟାଲେରିଆ, ଟ୍ୟୁବର୍କୁଲୋସିସ୍, ଫାଇଲେରିଆ, ଥଣ୍ଡା, କାଶ ଓ ଜ୍ୱର ପ୍ରାୟତଃ
 ହୁଏ । ଏହି ଗାଁରେ ପ୍ରାଥମିକ ସ୍ୱାସ୍ଥ୍ୟ କେନ୍ଦ୍ର ନାହିଁ ।





ଏକ୍ସପ୍ରେସ୍ ଯୋଗାଣକୁ ହେଲୁ ଏକ୍ସପ୍ରେସ୍ (ଏ ଏସ୍ ଏର୍ ଅ) ନାହାନ୍ତି । ସରକାରଙ୍କ ଗ୍ରାମୀଣ ଯୋଜନା ଅନୁସାରେ ପ୍ରତି ଗାଁରେ ନିଶ୍ଚୟ ସ୍ୱାସ୍ଥ୍ୟସେବୀ ନିଯୁକ୍ତି ପାଇବା କଥା ଯିଏକି ଗାଁ ଆଉ ଡାକ୍ତରଖାନାର ସହ ନିୟମିତ ସମ୍ପର୍କ ରଖିଥାନ୍ତି । କିନ୍ତୁ ଏହି ଗାଁରେ ସେହି ଯୋଗାଣଯୋଗର ମଧ୍ୟ ଅଭାବ ।

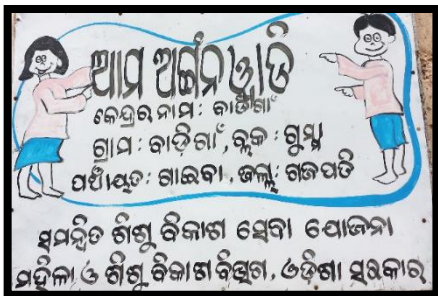
ଲକ୍ଷ୍ମୀ ବୋଲି ଗୋଟିଏ ସୁନ୍ଦରୀ ଝିଅକୁ ଦେଖିଲି । ୨୦-୨୨ବର୍ଷର ଝିଅଟିଏ । ଗାଁର ଆଖପାଖରେ ମୂଲ ଲାଗି ପେଟପୋଷେ । ପୁରା ପରିବାରର ଦାୟିତ୍ୱ ତା ମୁଣ୍ଡ ଉପରେ । ଆଉ ଗୋଟିଏ ପୁଅକୁ ଦେଖିଲି ଯିଏ କି ଦଶମ ଶ୍ରେଣୀ ପାସ୍ କରିଛି । ବଡ଼ ବିଚକ୍ଷଣ ପିଲା । ତା ବାପାଙ୍କ ଅକାଳ ମୃତ୍ୟୁ ହେତୁ ସେ ମୂଲ ଲାଗୁଛି ଏବେ । ଗାଁର ଅଧିକାଂଶ ଲୋକ ହେଉଛନ୍ତି ଚାଷୀ । ପାହାଡ଼ ଉପରେ ଧାଡ଼ିଧାଡ଼ି କରି ପୋଡ଼ୁଚାଷ କରନ୍ତି । ଆଉ କେତେ ନିଶ୍ଚଳ ଭାଗ ଚାଷ କରନ୍ତି । ଅନ୍ୟ କେତେ ସାଧୁ ମହାଜନଙ୍କ ଘରେ ମୂଲ ଲାଗିଛନ୍ତି । ଚାଷ କାମ ସବୁ ସରିଲେ ସେମାନେ ହାଲଦ୍ରାବାଦ , ସିକନ୍ଦରାବାଦ, ପ୍ରଭୃତି ସହରକୁ କାମ ନିମନ୍ତେ ଚାଲି ଯାଆନ୍ତି । ଅନତି ଦୂରରେ ଅଛି ହାତୁଭାଙ୍ଗୀ ଗାଁ । ସେଇଠି ମଧ୍ୟ କେତେଜଣ କାମ କରନ୍ତି ଏକ କାନ୍ଥ କମ୍ପାନୀରେ । କାନ୍ଥ ଧୁଆଁରେ ସେମାନେ କେତେଜଣ ଶ୍ୱାସରୋଗରେ ଆକ୍ରାନ୍ତ । ଏହା ସ୍ୱାଭାବିକ । ଗାଁରେ ଆଉ ଜୀବିକା ନିର୍ବାହର ଯୋଜନା ନାହିଁ ।

କେତେଜଣ ଝିଅଙ୍କୁ ପଚାରିଲି ସେମାନଙ୍କର ମୌଳିକ ଆବଶ୍ୟକତା ବିଷୟରେ । ସମସ୍ତେ ଏକସ୍ୱରରେ ଗୋଟିଏ ନୈଶ ବିଦ୍ୟାଳୟର ଆବଶ୍ୟକ ଅଛି ବୋଲି ଜଣାଇଲେ । କିଛି ରୋଜଗାର ଯୋଜନା, ସିଲେଇ ଶିକ୍ଷା ଅଥବା ନିର୍ମାଣକାରୀ ଦ୍ରବ୍ୟର ବେପାର, କୁକୁଡ଼ା, ଛେଳି ଅବା ପନିପରିବା ଚାଷର ଯୋଜନା ମଧ୍ୟ ଏମାନଙ୍କୁ ବହୁତ ସାହାଯ୍ୟ ହେବ ବୋଲି କହିଲେ ।

ଗାଁରୁ ଫେରି ଆସିଲି । ମନରେ ପ୍ରଶ୍ନ ହେଲା ଯେ

କଣ କେବଳ ଶୌଚାଳୟଟିଏ ତିଆରି କରିଦେଲେ ଗାଁର ସର୍ବାଙ୍ଗୀନ ଉନ୍ନତି ହୋଇଯିବ ?

ଲୋକମାନଙ୍କର ଆବଶ୍ୟକତା ଅନୁଯାୟୀ ଶିକ୍ଷା, ତାଲିମ ଦେଲେ ସେମାନେ ରୋଜଗାରକ୍ଷମ ହୋଇ ପାରିବେ ଆଉ ଏଇ ଗାଁର ସକାରାତ୍ମକ ପରିବର୍ତ୍ତନ ହୋଇ ପାରିବ ।





ଓଡ଼ିଆ ସମ୍ମିଳନୀର ଭିନ୍ନ ଅଭିଜ୍ଞତା
(ରମ୍ୟ ରଚନା)
ଗଗନ ବିହାରୀ ପାଣିଗ୍ରାହୀ



ଆବାହକଙ୍କ ଅନର୍ଗଳ ବକ୍ତୃତା ସରନ୍ତେ ସିଦ୍ଧାନ୍ତ ହେଲା କି ଆସନ୍ତା ସନ ଓଡ଼ିଆ ସମ୍ମିଳନୀ ଆମେରିକାର ରାଜଧାନୀ ଖ୍ରୀଷ୍ଟିୟନ ନଗରରେ ବହୁ ଆତ୍ମପୁରରେ ପାଳନ କରାହେବ ଏବଂ ଏହା ସହିତ ବିଶ୍ୱ ଓଡ଼ିଆ ସମ୍ମିଳନୀ ମଧ୍ୟ ସାମିଲ କରିଦିଆଯିବ । ଏତକ ଶୁଣିବା ମାତ୍ରେ ସଭ୍ୟ ମାନଙ୍କର ଘନ ଘନ କରତାଳିରେ ସଭାଗୃହ ଗୁଞ୍ଜରି ଉଠିଲା । ନିଷ୍ପତ୍ତି ହେବାର କିଛି ଦିନ ପରେ ସ୍ଥାନ ନିରୂପଣ କାର୍ଯ୍ୟ ମଧ୍ୟ ସମାପନ ହୋଇଗଲା । ପୋଟୋମାକ ନଦୀ କୂଳେ କୂଳେ ସ୍ଥିତ ଗେ ଲର୍ଡ କନଭେନସନ ସେଣ୍ଟର ଓ ରିସଟରେ ସମ୍ମିଳନୀ ହେବାର ବନ୍ଦୋବସ୍ତ ଚାଲିଲା । ଗେ ଲର୍ଡ? ନାଁଟା ପଢ଼ିଲୁ ପଢ଼ିଲୁ ଟିକିଏ ଅତୁଆ ଅବାଗିଆ ଲାଗିଲା । ଇମିତି ଅଖାତୁଆ ଯେ ବନ୍ଧୁ ମହଲରେ କହିବାକୁ ଟିକିଏ ସଙ୍କୋଚ ବୋଧ ମଧ୍ୟ ହେଲା । ତଥାପି ଆଉ କାଳ ବିଳମ୍ବ ନକରି ରେଜିଷ୍ଟ୍ରେସନର ବିଜ୍ଞାପନ ପ୍ରକାଶ ମାତ୍ରକେ ପରିବାର ସହିତ ପରାମର୍ଶ କରି ରେଜିଷ୍ଟ୍ରେସନ କଲି ଓ ହୋଟେଲ ରୁମ୍ ବୁକ ବି କରିଦେଲି । ପୁଣି ଘନ ଘନଇତ୍ୟାଦି ଇତ୍ୟାଦି । ନାହିଁ ନଥିବା ଦେଖି ନଥିବା ଦୃଶ୍ୟ ମାନ ପୋଟୋମାକ ନଦୀ ଗର୍ଭରୁ ଦେଖାଯାଏ । ଖାଲି ନିଜ ରୁମରୁ ନଦୀ ପାଣିକୁ ଅନେଇ ବସିଲେ ବି ପଇସା ଉଠିଯିବ ବୋଲି ଲୋକେ କହିଲେ । ଏମିତି ପ୍ରଲୋଭନରେ ମୁଁ ତ କଲି, ମୋ ଭଳି ଆହୁରି ଅନେକେ ରେଜିଷ୍ଟ୍ରେସନ କରିପକେଇଲେ । ଛାଏଁ ଛାଏଁ ଛ ମାସ ବିତିଯାଇ ଦୁନ୍ ଶେଷ । କନଭେନସନ ଯିବା ବେଳ ପହଞ୍ଚିଲା । ଦୁନ ଡିରିଶ ଇ ମେଲ୍ ମାଧ୍ୟମରେ ଡାକରା । ଗେ ଲର୍ଡ ଇମିତିକା, ଗେ ଲର୍ଡ ସିମିତିକା, ଏତେ ଉଚ୍ଚ, ଏତେ ଦୀର୍ଘ, ଏତେ ପ୍ରସ୍ତ ତାରିଖରେ ପଢ଼଼ୀ ଓ କନ୍ୟାକୁ ଧରି ବାହାରିବି ବୋଲି ସ୍ଥିର କଲି । ତହିଁ ପରଦିନ ଦୁଇଇ ଏକ ତାରିଖ ଓ କାନାଡା ଦିବସ ପାଇଁ ଛୁଟି । ପଢ଼଼ୀଙ୍କ କହିବା ଅନୁସାରେ କାନାଡା ଦିବସର ଆଗଦିନ ବହୁଳ ସଂଖ୍ୟକ କାନାଡା ବାସୀ କୁଆଡେ ଆମେରିକା ଯିବା ପାଇଁ କାନାଡା-ଆମେରିକା ସୀମାରେ ଧାରଣା ଦେଇ ଭିତ କରି ପକାନ୍ତି, ଫଳରେ ଟ୍ରାଫିକ୍ ଜାମ୍ ହେଇଯାଏ । ତେଣୁ ଆମେ ଯଦି ବହୁତ ଆଗରୁ ନଯାଉ ତେବେ କଥା ସଇଲା । ଡେରିରେ ସୀମା ପାଖରେ ପହଞ୍ଚିଲେ ଆମର ନମ୍ବର ଆସୁ ଆସୁ ଓ ସୀମା ପାରି ହେଉ ହେଉ ସେ ଆଡେ କନଭେନସନ ପରା ସରିଯାଇଥିବ । ଏତେ ପ୍ରସ୍ତୁତି ପରେ ଯଦି ପହଞ୍ଚି ନହେଲା କଥାଟା ବଡ଼ ନାକରା ହେବ । ଆଉ ଅଧିକ ଗୋଟିଏ ଦିନ ଛୁଟି ନେବାଟା ତ ସମ୍ଭବ ନୁହେଁ । ତେଣୁ ଅନ୍ୟ ଏକ ଉପାୟ ମୁଣ୍ଡକୁ ଯୁଟିଲା । ଶୁଣିଥିଲି, ହେଲେ କେବେ ଯାଇ ନଥିଲି, କୁଆଡେ ଟରୋଣ୍ଟୋ ପାଖରେ ଗୋଟିଏ ହାଇଡ୍ରୋ ଅଛି “ଗୋଲ” ଦେଲେ ଗାଡ଼ି ଆପେ ଆପେ ଦ୍ରୁତ ବେଗରେ ମାଡ଼ି ଯିବ । ପଇସା ଦେଲେ କଣ ବା ଅସମ୍ଭବ । ବ୍ରେକ ବି ମାରିବା ଦରକାର ନାହିଁ । ସେଇଥିରେ ପଶିଲୁ । କାନାଡାରେ ଏହା ନୂତନ ଅଭିଜ୍ଞତା । ପଇସା କାହାକୁ ଦେବ, କେଉଁଠି ଦେବ ? ଜାଣିଲି ଆମେରିକା ଭଳିଆ କେହି ଗେଟ ପକେଇ ତଲା ଧରି ବସିନାହାନ୍ତି । ଗାଡ଼ିର କୁଆଡେ କିଏ ଶୂନ୍ୟରୁ ଫୋଟୋ ଦାବି ଦେଇ ଆମକୁ ବିଲ୍ ପଠେଇବ । ସେଇଆ ହେଲା, ଗାଡ଼ି ଚାଲିଲା । ଆମ ଗାଡ଼ିତ ଛୁଟିଛି, କାଁ ଖାଁ ଗୋଟେ ବୁଇଟି ଅନ୍ୟ ଗାଡ଼ି । ଆମେ ଚାହୁଁ ଚାହୁଁ ସହର ପରେ ସହର ଟପି ସୀମା ପାଖେଇଲୁ, ଅଣନିଶ୍ଚାସୀ ହୋଇ । ଯେତେ ସମୟ ସେ ହାଇଡ୍ରୋରେ ଥିଲି ବ୍ରେକ ବୋଲି କଣ ପାଶୋରି ପକେଇଲି । ଗାଡ଼ି ଯାଇ ନାଏଗ୍ରା ନିକଟସ୍ଥ ଆମେରିକା-କାନାଡା ସୀମାରେ ହାଜର, ସମସ୍ତଙ୍କୁ ଟପି । ସୀମା ପାଖରେ ମାତ୍ର ଜଣଙ୍କ ପରେ ଆମର ପାଲି ପଡ଼ିଲା । ବୀର ଦର୍ପରେ ପାସପୋର୍ଟ ଛାଡ଼ି ପକେଟରୁ କାଢ଼ି ଦେଖେଇଲି । ମୁଁ ଯେତେ ବୀରପ୍ରାୟ ଗଲେବି ସେ ଆମେରିକା ସୀମା ଜଗାଳୀମାନଙ୍କୁ ଦେଖିଦେଲା କ୍ଷଣି ମୋ ପିଲେହି ପାଣି ହୋଇଯାଏ । ମଣିଷ ଯେତେ ସଙ୍କୋଚ ହେଲେ ବି ସେମାନଙ୍କ ପ୍ରଶ୍ନ ବାଣରେ ମୋତେ ଲାଗେ ଯେମିତି ମୁଁ ଗୋଟିଏ ପକ୍ଷୀ ବୋର, ଦ୍ରବ ପେଡଲର ଆଉ ଆତଙ୍କବାଦୀଟିଏ । ଯେଉଁ ପ୍ରକାରର ପ୍ରଶ୍ନ ସେମାନେ ମୁହଁକୁ ଗାନ୍ଧିର୍ଯ୍ୟ ପୂର୍ବକ ବିକୃତ କରି ପଚାରନ୍ତି, କେବଳ ସେଇ ଡରରେ ମୋ



ପାଟିରୁ ଓଲଟା ସିଧା କଣ ମାନେ କଣ ସବୁ ବାହାରି ପଡ଼େ । ଇଂରାଜୀ ବଦଳରେ ଓଡ଼ିଆ ବାହାରି ପଡ଼ିବା କିଛି ଅସ୍ୱାଭାବିକ ନୁହଁ । ସେଇଥିପାଇଁ ପଢ଼ୁ ମୋର ମୋତେ ମାସ ବର୍ଷ ଧରି ଅଜ୍ଞା କରନ୍ତି । ମୁଁ ମନେ ମନେ କେତେ ଥର ଭାବିଛି “ଭଲ୍ଲା କଥା, କି ହୋ ! ତୁମେ ଯଦି ଏତେ ନିତରୁଆ ବୀରାଙ୍ଗନା ରାଣୀ ଦୁର୍ଗାବତୀ, ତମେ କିଆଁ ଦ୍ରାଘତର ସିଟରେ ବସି ତାଙ୍କ କଥାର ଉତ୍ତର ଦଉନ!” ଭାବନା କେତେ ବାର ସେଇ ଭାବନାରେ ହିଁ ମିଳେଇ ଯାଇଛି ମାତ୍ର ପରିପ୍ରକାଶ କରିବାକୁ ସାହସ ପାଇନି । କହିବା ବାହୁଲ୍ୟ ଏଥର ମଧ୍ୟ ସେମିତି କୌତୁକମୟ ଘଟଣାଟିଏ ଘଟିଲା ଯାହାରକି ବିଶେଷ ବିବରଣୀ ମୁଁ ଏଠାରେ ବର୍ଣ୍ଣନା କରିବାକୁ ଇଚ୍ଛା ପ୍ରକାଶ କରୁନାହିଁ । ସେ ଯାହାହେଉ ସହିହାନ ମନର କୁହେଲିକା ନାଲ, କାଳେ ବେଳରେ ପହଞ୍ଚି ହେବ କି ନହେବ, ମନରୁ ଦୂରେଇଗଲା ଓ ଆମେ ଆମେରିକା-କାନାଡା ସୀମା ଟପି ଆମେରିକା ମାଟି ଯଥା ସମୟରେ ସ୍ୱର୍ଗ କଲୁ ।

ସୀମା ଠାରୁ ଖ୍ରୀଷ୍ଟିଆନ ଆଠ ଘଣ୍ଟାର ବାଟ । ବିଭିନ୍ନ ଜଟିଳମୟ ହାଇଫ୍ରେ ମାନ ନେଇ ଯିବାକୁ ପଡ଼ିବ । ଆଗରୁ ମାନଚିତ୍ର ଦେଖି ମୁଁ ମୋର ଗତିପଥ ନିରୂପଣ କରୁଥିଲି । କିନ୍ତୁ ଏଥର ଏହାକୁ ଟିକିଏ ସରଳ କରିବାକୁ ଯାଇ ଆଜିକାଲି ଯେଉଁ ଜିପିଏସ୍ ବୋଲି କହୁଛନ୍ତି ସେହି ଯନ୍ତ୍ରଟି କେତେଦିନ ଆଗରୁ ଖ୍ରୀଷ୍ଟିଆନ ଯିବିବୋଲି କିଣି ପକେଇଥିଲି । ତାର ବ୍ୟବହାର ଜନୀତ ଉପାୟମାନ ସହିତ ନିଜକୁ ଟିକିଏ ପରିଚୟ ମଧ୍ୟ କରେଇ ନେଇଥିଲି । ସେହି ଯନ୍ତ୍ରଟି ଲଗେଇଦେଇ ଚାଲିଲୁ । ତନ୍ମତୀ ତରୁଣୀର ମିଷ୍ଟ ସ୍ୱରରେ ସେ କହି ଚାଲିଥାଏ “ବାଁ କୁ ଯାଅ” ବାଁକୁ ଗଲି, “ଡାହାଣକୁ ଯାଅ” ଡାହାଣକୁ ଗଲି, “ଆଗକୁ ଯାଅ” ଆଗକୁ ଗଲି, “ଏଇଠି ବୁଲ, ସେଇଠି ବୁଲ” ଇତ୍ୟାଦି ଇତ୍ୟାଦି । ସତରେ ବଡ଼ ଆଚମ୍ବିତ ଲାଗୁଥାଏ, ସିଏ ଜାଣୁଛି କିପରି? ତାର ସୁ ମଧୁର ସ୍ୱରଟି ସମସ୍ତଙ୍କୁ ଏମିତି ଆପ୍ୟାୟିତ କଲା ଯେ ସମସ୍ତଙ୍କୁ ତାହା ସଙ୍ଗୀତ ଭଳିଆ ଲାଗିଲା । ତେଣୁ ସପରିବାର ପ୍ରିତ ହୋଇ ତାର ନାମ କରଣ ମଧ୍ୟ କରି ପକେଇଲୁ “ତାମେଲି” ବୋଲି ଏବଂ ଅତି ଶୁଦ୍ଧରେ ତାକୁ “ତାମେଲି” ବୋଲି ଡାକିଲୁ । ସେ ହେଲା ଆମର ଆସନ୍ତା କେତେ ଦିନର ଦିଗ ନିୟନ୍ତ୍ରଣ ଓ ପଥ ପ୍ରଦର୍ଶନ କାରିଣୀ । ତାମେଲି କହି ଚାଲିଥାଏ ଆଉ ଆମେ ମାଡି ଚାଲିଥାଉ । ଏଇମିତି କେତେ ଶହ କିଲୋମିଟର ପଥ ଅତିକ୍ରମ କରନ୍ତେ କାହୁଁ ଏକ କଳା ବାଦଲ ଆକାଶକୁ ଭାଙ୍ଗି ପକାଇଲା ଏବଂ ଅଦିନ ମେଘ ଭଳି ଅସରାଏ ବର୍ଷଗଲା । ରାସ୍ତା ଓଦା ହେବା ଫଳରେ ଗାଡ଼ିର ଗତି ଟିକିଏ ଧିମା ପଡ଼ି ଆସିଲା । ତା ସାଙ୍ଗକୁ ପୁଣି ଅନ୍ଧକାର ଘୋଟିଲା । ମନସ୍ତ କଲୁ କେଉଁ ଏକ ପଥ ନିକଟ ହୋଗେଲରେ ନୈଶ ଅବସ୍ଥାନ କରିବୁ ବୋଲି । ଦୁତଗାମୀ ହାଇଫ୍ରେରୁ ବାହାରି ଆସିଲୁ, ତାମେଲି କିନ୍ତୁ ଆମର ମତି ଗତି ନବୁଝି ପାରି କହି ଚାଲିଥାଏ, ତାକୁ ବନ୍ଦ କରିଦେଲି କହିବାକୁ । ପାଖରେ ଗୋଟିଏ ମୋଟେଲ ଥିବାର ଦେଖି ତା ଭିତରେ ପଶିଲୁ । ସମ୍ପୂର୍ଣ୍ଣ ଭିତରୁ ବାସନାରୁ ଜାଣିଲୁ ମୋଟେଲଟି ଜଣେ ଦକ୍ଷିଣ ଭାରତୀୟଙ୍କର । ତିତା ଚଇତନ ହୋଇ ଜଣେ ବ୍ୟକ୍ତି କାଉଣ୍ଟରରେ ବସିଛନ୍ତି । ଭତା ରାତିକୁ କେତେ, କଣ କଣ ବ୍ୟବସ୍ଥା ଇତ୍ୟାଦି ପଚରା ପଚରି କରି ଏବଂ ତାର ପାରିପାର୍ଶ୍ୱିକ ଆବଦ୍ଧ ଦେଖି ବାହାରକୁ ବାହାରି ଆସିଲୁ । ଆଉ ଟିକିଏ ଆଗକୁ ଦେଖିଲୁ ଗୋଟିଏ “ଡେଜ୍ ଇନ୍” ଥିଲା । ତା ଭିତରେ ପଶିଲୁ ଏବଂ ରାତ୍ରୀ ରହଣି ସେଠାରେ କରିବୁ ବୋଲି ମନସ୍ତ କଲୁ । ଗାଡ଼ିରୁ ରାତିକ ପାଇଁ ଦରକାରୀ ଜିନିଷ ପତ୍ର ଧରି ଦ୍ୱିତୀୟ ମହଲାରେ ଥିବା ଆମ ପ୍ରକୋଷ୍ଠ ଅଭିମୁଖେ ଅଗ୍ରସର ହେଲୁ । ଦ୍ୱିତୀୟ ମହଲାରେ ପଦାର୍ପଣ କରନ୍ତେ କୌଣସି ଗନ୍ଧ ନାସାଗ୍ର ସ୍ୱର୍ଗ କଲା । ଦେଖିଲୁ, କରିତର ଧୁମ୍ରମୟ । ସମସ୍ତେ ଟିକିଏ ଘାବୁରେଇ ଗଲୁ, ଆଉ ଭାବିଲୁ ଇଏ ମାରିଫ୍ତାନା କି, ଏଠାରେ ଶିବଙ୍କୁ କିଏ ଭୋଗ ଦେଲାକି? ମୋ ବାପ ଚଉଦ ପୁରୁଷ ତ ମଦ ଗଞ୍ଜା ଅଫିମ ଦେଖି ନଥିଲେ, ମୁଁ ବା ଗନ୍ଧରୁ ଚିହ୍ନଟି କିପରି ? ଶୁଣିଥିଲି ଆମେରିକାରେ କୁଆଡେ ଦ୍ରୁଗ ଓ ବନ୍ଧୁକର ପ୍ରବଳ ଚଳଣି । କେବେ ଏ କଥା କିନ୍ତୁ ବିଶ୍ୱାସ କରୁନଥିଲି । କଥାରେ ଅଛି “ଯାହା ନଦେଖିବ ଦୁଇ ନୟନେ, ପରତେ ନଯିବ ଗୁରୁ ବଚନେ” । ଆଜି ଆସି ଆମେରିକାରେ କିନ୍ତୁ ଗଞ୍ଜେଇ ଧୁଆଁ ଦେଖିଲି ଓ ବାସନା ଶୁଣିଲି । ଯାଉ ହେଉ ଭଗବାନଙ୍କ କରୁଣାରୁ ବନ୍ଧୁକଟି ଦେଖିଲୁ, ଖାଲି ଖବର କାଗଜରୁ ଟିଭିରୁ ଜାଣିଲୁ ଯେ କେତେ ଶିଶୁମାନଙ୍କୁ ବନ୍ଧୁକରେ କିଏ ଜଣେ ନିହତ ଆହାତ କରି ପକେଇଲା ବୋଲି । ତଥାପି ଆମେରିକା ବାସୀଙ୍କର ନିଦ ଭାଙ୍ଗୁନି, ପୃଥିବୀର ସବୁଠୁଁ ଶକ୍ତିଶାଳୀ ପୁରୁଷ



ଓବାମା ମହାଶୟ ମଧ୍ୟ କିଛି କରି ପାରୁନାହାନ୍ତି ବନ୍ଧୁକକୁ ନିୟନ୍ତ୍ରଣ କରିବା ସକାଶେ । ଗଞ୍ଜେଇ ଗନ୍ଧ ତୀବ୍ରରୁ ତୀବ୍ରତର ହେବାକୁ ଲାଗିଲା, ଭାବିଲୁ ଆର ମୋଟେଲରେ ସମ୍ପୂର୍ଣ୍ଣ ପାଉଁଶର ଗନ୍ଧ ବରଂ ଭଲ ଥିଲା । ସେ ଗନ୍ଧରୁ ବର୍ତ୍ତମାନକୁ ଯାଇ ଡରରେ ଏଠାକୁ ଆସିଲୁ ହେଲେ ଏଠି ମଣିଷ ମହରଗରୁ ଆସି କାନ୍ଥାରେ ପଡ଼ିଲା । ଯେନ ତେନ ପ୍ରକାରେଣ କବାଟ ଫାଙ୍କରେ ଓଦା ତଉଲିଆ ଗଞ୍ଜେ ରାତ୍ରିଯାପନ କଲୁ । ବୋଧହୁଏ ସେ ଗଞ୍ଜେଇ ଧୂଆଁର ନିଶା ପ୍ରଭାବରୁ ହୃଦ ବା ଅନ୍ୟ କାରଣରୁ ହୃଦ ରାତିରେ ଭଲ ନିଦ ହେଲା । ତହିଁ ପରଦିନ ପ୍ରଭାତରୁ ପ୍ରାତଃଭୋଜନ ଶେଷକରି ଖ୍ରୀଷ୍ଟିୟାନ ଅଭିମୁଖେ ଯାତ୍ରା ଆରମ୍ଭ କଲୁ । ଆଶା କଲୁ ଦିନ ଦଶଟା ସୁଦ୍ଧା ଆମେ ଆମର ଗନ୍ତବ୍ୟ ସ୍ଥଳରେ ପହଞ୍ଚି ଯିବୁ ବୋଲି । ସେହି ଅନୁସାରେ ତାମେଲିର ନିର୍ଦ୍ଦେଶନାରେ ଗାଡ଼ି ପୁଣି ଛୁଟିଲା । ସୁରୁଖୁରୁରେ ପ୍ରାୟ ତିନି ଘଣ୍ଟା ଯାଇଛି କି ନାହିଁ ଗାଡ଼ିର ଗତି ପୁଣି ଧିମେଇବାକୁ ଲାଗିଲା, ମାତ୍ର ଧୈର୍ଯ୍ୟ ସହକାରେ ଆଗେଇବାକୁ ଚେଷ୍ଟା କଲୁ । କିନ୍ତୁ ଆଉ ହେଲାନି, ଗାଡ଼ି କାହିଁକି ଚାଲିବ, ନାଁ ଆଗକୁ ନା ପଛକୁ । ଟରଣ୍ଟୋର ଟୋଲ ସଡ଼କରେ ବ୍ରେକ କର୍ଡ଼ିଟା ଭୁଲିଯାଇଥିଲି ଏବେ ବ୍ରେକ ମାରି ମାରି ଗ୍ୟାସ ପେଡାଲ କର୍ଡ଼ିଟା ପାଶୋରି ପକାଇଲି । ଡାହାଣ ପାଦ ଅଧିକାରୁ ବାଁ ପାଦରେ, ବାଁ ପାଦ ଅଧିକାରୁ ଡାହାଣ ପାଦରେ ଏମିତି ପାଦ ବଦଳେଇ ବଦଳେଇ କୋଣେ ଦୁଇକୋଣ ଯାଇଛୁ କି ନାହିଁ କିଏ ଜଣେ କହିଲା ଆଗରେ ଟ୍ରାଫିକ ଜାମ୍ ଧରିଛି । ମୋତେ କିନ୍ତୁ ଜମାକୁ ବିଶ୍ୱାସ ହେଲାନି । ଅନୁଭବ କରିଥିଲି କଲିକତାରେ ଟ୍ରାଫିକ୍ ଜାମ୍ ହୁଏ । ଆମେରିକା ଭଳି ଧନଧାନ୍ୟ ଭରା କ୍ଷମତା ସଂଖ୍ୟନ୍ତ ସଭ୍ୟ ରାଷ୍ଟ୍ରର ହାଇଫ୍ରେରେ ଏତେ ସମୟ ଧରି ଟ୍ରାଫିକ୍ ଜାମ୍ ଅସମ୍ଭବ । ଗାଡ଼ି ବନ୍ଦ କରି କେତେକ ଗାଡ଼ି ବାଲା ବାହାରେ ବୁଲିଲେଣି, କିଏ ସିଗାରେଟ୍ ଫୁଙ୍କିଲାଣି । ସେମିତିକା ଅଭ୍ୟାସଟିଏ ମୋର ଥିଲେ ହୁଏତ କିଛି ସମୟ ସେଥିରେ ଅତିବାହିତ ହୋଇ ଯାଇଥାନ୍ତା, ତା ବି ନାହିଁ । ମା ମାନେ ପିଲାମାନଙ୍କୁ ବାହାରେ ସୁସୁ କରେଇଲେ । ଲଜ୍ୟାଣିଳା ମହିଳା ଜାତି ଆବଶ୍ୟକ ଥିଲେ ବି ମନର କଥାକୁ ସେମିତି ମନରେ ରଖି ଜୀବନ ସାରା ସମୁଦ୍ଧି ହୁଅନ୍ତି ସେମିତି ଭିତରେ ରଖି କଷ୍ଟ ପାଇଲେଣି । ପୁରୁଷ ମାନେ କିନ୍ତୁ ଚିକିତ୍ସା ଦୂରକୁ ଯାଇ କାମ ସାରିଲେ । ଏ ଦୃଶ୍ୟ ଭାରତ ବର୍ଷରେ କିଛି ବିଚିତ୍ର ନୁହଁ, ନିତି ଦିନିଆ ଅଙ୍ଗେ ନିଭେଇବା ଆଖି ଦେଖିବା କାହାଣୀ । ହେଲେ ଆମେରିକାରେ ଏହା ବିରଳ ଓ ଆଶ୍ଚର୍ଯ୍ୟ ଜନକ । ଦେଖି ମନେ ମନେ ଭାବିଲି ବିପତ୍ତିକାଳେ ଆମେରିକୀୟ ହେଉ ଭାରତୀୟ ହେଉ ମଣିଷର ପ୍ରକୃତି ସମାନ । ପାଖ ଟ୍ରକ ମାନଙ୍କରେ ପଶ୍ୟ ଦ୍ରବ୍ୟ କେଉଁଠିକି ଲଦା ହେଉ ଯାଉଛି ତାହା ବି ପଢା ସରିଲା । ଯାତ୍ରୀଙ୍କର କାହାର ଗାଡ଼ି ନମ୍ବର, ରଙ୍ଗ, ମତେଲ ସେ ସବୁ ଦେଖା ସରିଲା । ଶ୍ୱେତାଙ୍ଗୀ ମହିଳା ଜଣେ ଡକିଆ ଦେଇ ଗୋଡ଼ ଗାଡ଼ି ଆଗ କାଚ ଉପରକୁ ଟେକି ବେଶ କିଛି ସମୟ ନିଦ ମଧ୍ୟ ମାରି ସାରିଲେଣି । ଭାରତ ହେଇଥିଲେ ଝରକା ପାଖରୁ ଖବର କାଗଜ ଖଣ୍ଡେ, ମସଲା ଦିଆ କାକୁଡ଼ି, ଝାଲ ମୁଡ଼ି, ମାଟି ସରାରେ ଚା, କିଛି ନା କିଛି ତ ମିଳିଥାନ୍ତା । ଏଠି ସେ ସବୁ ବି ନାହିଁ । ଘରୁ ତିନି ଦିନ ପାଇଁ ଯେଉଁ ମୁଡ଼ି ବେନାଟୁର, ପୋତ ପିଠା ଆସିଥିଲା ସେସବୁ ସେଇଠି ଉଦରସ୍ଥ ହେଲା, ସବୁ କାମ ସଜଲା ହେଲେ, ଗାଡ଼ି ନ ଚାଲନ୍ତି । ଶୁଣୁ ଶୁଣୁ ଖବର ମିଳିଲା ବଡ଼ ଧରଣର ଦୁର୍ଘଟଣାଟିଏ ହୋଇ କିଏ ଜଣେ ଗୁରୁତର ଭାବେ ଆହାତ ବା ନିହତ ହୋଇଛନ୍ତି । ସଠିକରେ ଜଣା ପଡ଼ିଲାନି । ମନେ ମନେ ଭାବିଲି, “ଆରେ ବାବୁ ଯଦି ଲୋକ ଜଣକ ଆହାତ ତେବେ ତାକୁ ହାସପାତାଳ ନନେଇ ଖରାରେ ରାସ୍ତା ଉପରେ ଶୁଖେଇ ମାରୁଛୁ କାହିଁକି । ଯଦି ନିହତ ଏବଂ ବ୍ୟକ୍ତି ଜଣକ ସ୍ୱର୍ଗ ପୁରକୁ ଗଲେଣି ରାସ୍ତା ଧାରକୁ ନିଅ, କାମ ଖତମ କର, ଆଉ ଆମକୁ ବାଟ ଛାଡ଼” । ଦିନ ଦଶଟାରେ ପହଞ୍ଚିବୁ କଣ୍ଟ, ସେଇଠି ଦିନ ଏଗାରଟା ବାରଟା ହୋଇ ଗୋଟାଏ ଆସି ବାଜିଲା । ସାହିତ୍ୟ ଆଲୋଚନା କାର୍ଯ୍ୟକ୍ରମ ଫସର ଫାଟିଲା । ସଂଧ୍ୟା ପୂର୍ବରୁ ପହଞ୍ଚି ହେବକି ନାହିଁ, ସେ ଚିନ୍ତା ଘାରି ଘୁମ ଆସିଗଲା । କିଛି ସମୟ ଯାଇଛି କି ନାହିଁ ହଠାତ ଗାଡ଼ି ଚାଲିବାର ଦେଖି ନିଦ ଭାଙ୍ଗିଲା । ଧଡ଼ ଧଡ଼ ହୋଇ ଉଠି ଗାଡ଼ି ପୁଣି ଛୁଟେଇଲୁ । ତାମେଲି ଯେଉଁ ବୁପଥିଲା ସେ ମଧ୍ୟ କହିବାକୁ ଲାଗିଲା । ଗାଡ଼ି ଦୁତ ବେଗରେ ବଣ, ପାହାଡ଼, ସହର, ବଜାର ଡେଇଁ ଦିନ ଚାରିଟାରେ ଧରିଲା ଖ୍ରୀଷ୍ଟିୟାନ ଓ ଗେ ଲର୍ଡ଼ କନଭେନସନ ସେଣ୍ଟର । ଏତେ ବଡ଼ ହୋଟେଲ । ଗେ ଲର୍ଡ଼ ଦେଖି ଭେଟଣା । ଲୋକେ ସତ କହୁଥିଲେ, ଆକାର ଆଗକୁ ଯେତେ, ପଛକୁ



ସେତେ, ଉପରକୁ ସେତେ । ମୁଁ କନ୍ୟା ଓ ପଢ଼ୁକୁ ବାହାରେ ଛାଡ଼ି ଭିତରକୁ ଗଲି ରେଜିଷ୍ଟ୍ରେସନ କରିବାକୁ । ଏ ମୁଣ୍ଡରୁ ଯାଇ ସେ ମୁଣ୍ଡରେ ପହଞ୍ଚିବାକୁ ମଣିଷ ଦୁଇ ବୋତେଲ ପାଣି ପିଇଯିବ, ତେଣୁ ଆସୁ ଆସୁ ଡେରି । ଯା ଭିତରେ ପଢ଼ୁଙ୍କର ଧୈର୍ଯ୍ୟ ରୁପି ଘଟି ସାରିଲାଣି ଯେଉଁଟାକି ସ୍ଵାଭିବିକ କଥା । ସ୍ଵାମୀଙ୍କ ପାଇଁ ସ୍ଵାମୀଙ୍କ ଧୈର୍ଯ୍ୟର ପରିମାଣ ସାମୁକାଏ ପାଣି । ମୁଁ ବା ସେଥିରୁ ବାଦ ଯାଆନ୍ତି କିପରି ? ପଢ଼ୁ ଟିକିଏ ଆଶ୍ଚର୍ଯ୍ୟ ହେବାରୁ ସମସ୍ତେ ଭିତରକୁ ପଶିଲୁ ।

ଗୋଟାଏ ତରଫ ପୁରା ଓଡ଼ିଶା । କଣ ସଜାଣି ନ ହୋଇଛି । ଓଡ଼ିଶାରୁ କଳାକାରମାନେ ଆସି ସାଜସଜ୍ଜା କରିଛନ୍ତି । ଲାଗୁଛି ବି ସେମିତିକା । ଓଡ଼ିଆ ମାନଙ୍କର ଭିତ ଆସ୍ତେ ଆସ୍ତେ ନିମି ଆସୁଥାଏ । କିଏ କର ଯୋଡ଼ି ବିନମ୍ବେ ନମସ୍କାର କରୁଥାଏ, କିଏ ଆନନ୍ଦରେ ଗଦଗଦ୍ ହୋଇ କୁଣ୍ଡେଇ ପକଉଥାଏ, କିଏ ପୁଣି ନତମସ୍ତକ ହୋଇ ପାଦ ଛୁଉଁଥାଏ । କାହାର ବି ଅନ୍ତରଙ୍ଗକୁ ଦେଖି ଆଖିରୁ ଖୁସିରେ ଲୁହ ଧାର ବୋହି ଯାଉଥାଏ । ମନେ ମନେ ଭାବିଲି ଓଡ଼ିଆମାନେ ଆମେରିକାରେ ରହି ମଧ୍ୟ ଶିଷ୍ଟାଚାର ଭୁଲି ନାହାନ୍ତି । ଗର୍ବବୋଧ ହେଲା । ପୁରାତନ ବନ୍ଧୁମାନଙ୍କୁ ଦେଖି “ ଆରେ ପ୍ରଭାତ କେବେ ଆସିଲ ? କେମିତି ଅଛ ?” ଉତ୍ତରରେ “ଭଲ ଅଛି । ଭାଇନା ନମସ୍କାର, କେବେ ପହଞ୍ଚିଲେ ?” ଆଉ ଜଣଙ୍କୁ ଦେଖି, “ଆରେ ଶରତ କେବେ ଆସିଲ ?” “ଏବେ ପହଞ୍ଚିଲୁ, ଫ୍ଲାଇଟ୍ ଟା ଟିକିଏ ଲେଟ୍ ଥିଲା ।” ଆଉ ଜଣକ “ ଆରେ ଗଗନ, କାନାଡା ଖବର କଣ ?” ମନେ ମନେ ଭାବିଲି, ମୁଁ ଯେମିତି କାନାଡାର ପ୍ରଧାନ ମନ୍ତ୍ରୀ । କହିଲି “ହଁ, ଭଲ” । “ଆଉ ବ୍ରାଉଇ କେତେ ଘଣ୍ଟା ଲାଗିଲା ?” “ହଁ, ବେଶ ଭଲ ସମୟ ଲାଗିଲା, ଟ୍ରାଫିକରେ ପଡ଼ିଲୁ ।” କିଏ କହୁଛି “ ଆରେ ଇଏ ତମ ଝିଅ ? କେତେ ବଡ଼ୁଟିଏ ହୋଇଗଲାଣି” । ଉଦ୍‌ବ୍ୟକ୍ତି ଜଣକ କହୁଛନ୍ତି “ ଅଙ୍କଳକୁ ନମସ୍କାର କର” । ଆଉ ଜଣେ ଦୌଡ଼ି ଆସି “ଭାଇନା ମନେ ଅଛି, ଓହ୍ଲାଇଲେ ଦେଖା ହୋଇଥିଲା”, କହିଲି “ ହଁ ହଁ ମନେ ଅଛି, କଣ ଖବର ?” ମନେ ମନେ ଭାବୁଥାଏ, କିଏ ବାବୁ ଜଣକ ? ନିଜର ସ୍ମରଣ ଶକ୍ତିକୁ ମନେ ମନେ ନିନ୍ଦା କରି ନାମ ଯେତେ ମନେ ପକେଇବାକୁ ଚେଷ୍ଟା କରୁଥାଏ, ପଢ଼ୁ ଘୁଞ୍ଚିଲା ଭଳି ନାଁଟା ସେତେ ସେତେ ଦୂରକୁ ଦୂରକୁ ପଳଉଥାଏ । କି କର୍ତ୍ତବ୍ୟମୁତ୍ ହୋଇ ନେମ ଟ୍ୟାଗଟିକୁ ଚାହିଁ ଅତି କମ୍ରେ ନାଁଟି ଦେଖି ଦବାକୁ ଚେଷ୍ଟା କରୁଥାଏ । ମୋହରି ଫଟା କପାଳକୁ ସେ ନେମ୍ ଟ୍ୟାଗଟା ବି ଓଲଟି ପଡ଼ିଛି । କୌଣସିଥିରେ କୌଣସି ପ୍ରକାରର ସଫଳତା ନ ହୋଇ ଦୟନୀୟ ଅସହାୟ ଅବସ୍ଥାରେ କିଛି ସମୟ ଗପିଲି ହେଲେ ମନଟା ସନ୍ତୁଳି ହଉଥାଏ । କଥାବାର୍ତ୍ତା ସରିଲା । ଆଗକୁ ବଢ଼ିଲୁ, ମାତ୍ର ବ୍ୟକ୍ତି ଜଣକ ନାଁଟି ଆଉ କୌଣସି ପ୍ରକାରେ ମନେ ପଡ଼ିଲା ନାହିଁ । କିଛିବାଟ ଅଗ୍ରସର ହେବାପରେ ପଢ଼ୁଙ୍କୁ ପ୍ରଶ୍ନ କଲି “ କିହୋ, ସେ ବାବୁ ଜଣକ କିଏ ଥିଲେ କହିଲ ? ପଢ଼ୁଙ୍କର ଅବିଳମ୍ବେ ଉତ୍ତର, “ ମୁଁ କେମିତି ଜାଣିବି ମ, ତୁମେ ଏମିତି ଗଦ ଗଦ ହୋଇ କଥା ହୋଇ ଯେ ମୁଁ ଭାବିଲି ତୁମେ ଜାଣିଥିବ ପରା । ମୁଁ ବାବା ଜାଣିନି, ଏମିତି ମିଛରେ ବି ମଣିଷ ଗପିଯାଆନ୍ତି ?” ନିଜର ସ୍ମରଣ ଶକ୍ତି ନିଜକୁ ଧୋକା ଦେଲା, ଭାବି ବିଶ୍ଵାସ କରିପାରିଲିନି । ମନେ ମନେ ଭାବିଲି କର୍ମକର୍ତ୍ତାମାନେ ଟ୍ୟାଗର ଦୁଇପଟେ ନାମ ଲେଖିଦେଇଥିଲେ ଚଳିନଥାନ୍ତା ?

ବେଶ୍ ଓଡ଼ିଆ ମାନଙ୍କର ଗହଳିରେ ଗେ’ ଲର୍ଡ ମୁଖରିତ ହେଲା । ସଂଧ୍ୟାର କାର୍ଯ୍ୟକ୍ରମ ପୃଥିବୀ ପ୍ରସିଦ୍ଧ କେନେଡ଼ି ସେଣ୍ଟରରେ ଓଡ଼ିଶୀ ନୃତ୍ୟାଙ୍ଗନା ମାନଙ୍କର ଓଡ଼ିଶୀ ନୃତ୍ୟ ପରିବେଷଣ । ପଢ଼ିଲୁ ଖଣ୍ଡିଏ ଟିକଟ୍ କିଣିଥିଲି, କାହିଁକିନା ଲୋକେ କହିଲେ ସେଇ ପ୍ରୋଗ୍ରାମ୍ ଗେ ଲର୍ଡ ରେ ଆଉ ଥରେ ହେବ ବୋଲି । ଏତେ ପଇସା ଦେଇ କାହିଁକି ଅଧିକ କେନେଡ଼ି ସେଣ୍ଟର ଟିକଟ୍ କିଣିବି । ପୁଣି ସେଇକଥା, କେନେଡ଼ି ସେଣ୍ଟର ଏତେ ବଡ଼, ତେତେ ବଡ଼, ଏମିତିକା ସେମିତିକା, ଖାଲି ତା ଚଟାଣରେ ପଡ଼ିଥିବା ନାଲି ଗାଲିଚାରେ ବୁଲି ବୁଲି କାନ୍ଥକୁ ଛାତକୁ ଚାହିଲେ ବି ପଇସା ଉଠିଯିବ । ପୁଣି ଶୁଣିଲି କୁଆଡ଼େ ଏ ସୁଯୋଗ ଜୀବନରେ ଥରେ ଆସିବ ବୋଲି । ଏପରି ଉଦ୍‌ବୋଧନ ମୂଳକ ବାକ୍ୟ ଶୁଣନ୍ତେ ଉତ୍ସାହିତ ହୋଇ ପଢ଼ୁ ଓ କନ୍ୟାଙ୍କ ନିମନ୍ତେ ଆଉ ଦୁଇଖଣ୍ଡି ଟିକଟ୍ ବି କିଣି ପକେଇଲି । ପଇସାକୁ ମାର ଗୁଲି ।

ପୋଟୋମାକ ନଦୀ ଉପକୂଳରେ କେନେଡ଼ି ସେଣ୍ଟର । ସେଠାରେ ସଂଧ୍ୟାରେ ବଡ଼ ଆଡମ୍ବର କାର୍ଯ୍ୟକ୍ରମ । ବିଳାସ ସମ୍ପନ୍ନ ବସ୍ ମାନଙ୍କରେ ପ୍ଲାସ୍ଟିକ ନଗର ଭିତର ଦେଇ କେନେଡ଼ି ସେଣ୍ଟର ଆସିଲୁ । ସେ ଯାଗା କଣ ଏମିତି ସେମିତି । ପଶିଲା ବେଳକୁ ଏ



ମୁଣ୍ଡରୁ ସେ ମୁଣ୍ଡ ଦୀର୍ଘ ଓ ଚଉଡ଼ା ବାରଣ୍ଡା । ଛାତର ତଳ ଯେପରି ଆକାଶ ଯୁର୍ଗ କରିଛି । ସେଥିରୁ ସାରା ପୃଥିବୀର ପତାକା ନଇଁ ଆସିଛନ୍ତି । ସେ ଯାଗାକୁ କହୁଛନ୍ତି “ହଲ ଅଫ ନେସନ୍” । ଖୋଦି ଖୋଦି ଭାରତ ପତାକା ବାହାର କରି ଗର୍ବ ଅନୁଭବ କଲି । କାନାଡାରେ ତିରିଶ ବର୍ଷ ରହିଲେବି କଣ ହେଲା, ସେ ତ୍ରିରଙ୍ଗାକୁ କି ଭୁଲି ହୁଏ ? ମଝିରେ କେନେଡିଙ୍କର ଧାତୁ ନିର୍ମିତ ପ୍ରତିମୂର୍ତ୍ତି ଦୀର୍ଘକାୟ ଖମ୍ବ ଉପରେ ଅବସ୍ଥିତ । ପ୍ରଥମେ ଭାବିଥିଲି କେବଳ ଓଡ଼ିଆମାନେ ସେଠାରେ ଥିବେ ବୋଲି । ପଶିଲାରୁ ଦେଖିଲି କଳା, ଗୋରା, ହିସପାନିକ, ଚାଇନିଜ୍ , କୋରିଆନ ସମସ୍ତଙ୍କର କିଛିନା କିଛି କାର୍ଯ୍ୟକ୍ରମ ଚାଲିଛି । ଲୋକମାନଙ୍କର ଭିଡ଼ କହିଲେ ନସରେ । ବାଲି ଯାତ୍ରା ଠାରୁ ବି ଅଧିକ ଲୋକ । ଏତେ ଭିଡ଼ ଭିଡ଼ରେ ପତ୍ନୀ ଓ କନ୍ୟା ଦୁଇଜଣ ହାତ ଛାତ ହୋଇଗଲେ ଯେ ଆଉ କୌଣସି ପ୍ରକାରର ମିଳିଲେ ନାହିଁ । କିଛି ସମୟ ଖୋଜା ଖୋଜି ପଚରା ଉଚରା କଲି । ସେମାନେ ହଜିଲେ ହଜିଲେ ହେଲେ ମୋ ଟିକଟ ବି ତାଙ୍କ ସାଙ୍ଗରେ ନେଇଗଲେ । ସେମାନେ ନ ମିଳିବାରୁ ନିଜେ କିପରି ହଲ ଠିକଣା କରି ଭିତରକୁ ପଶିବି ସେଇ ଚିନ୍ତାରେ ରହିଲି । ଶୁଣିଛି ବିରାଟ ହଲ, ବିରାଟ କାରବାର, ଦେଖିବା କଥା ଇତ୍ୟାଦି ଇତ୍ୟାଦି । ସେହି ଅନୁପାତରେ କେନେଡି ସେଣ୍ଟର ହଲ କର୍ଡ଼ି ପଚାରି ପଚାରି ତା ପାଖକୁ ଗଲି । ହଲଟି ମିଳିଗଲା ଭାବି ମୁଖ୍ୟ ଦ୍ଵାରର କବାଟ କିଞ୍ଚିତ ମାତ୍ର ଖୋଲି ଭିତରକୁ ଉଣ୍ଡିଲି । ଝାପସା ଆଲୁଅରେ ଦେଖାଗଲା ହଜାର ହଜାର ଲୋକ ବସିଛନ୍ତି ଓ କଣ ଗୋଟିଏ ସୋ ଚାଲିଛି । ମନେ ମନେ ଭାବିଲି, କଣ ପ୍ରୋଗ୍ରାମ ଆରମ୍ଭ ହେଇଗଲାଣି ? ଜଣେ ପୁରୁଷ ଓ ଆଉ ଜଣେ ସ୍ତ୍ରୀ ହାତ ଧରାଧରି ହୋଇ ମଞ୍ଚ ଉପରେ ନାଚୁଛନ୍ତି ହେଲେ ଇଏତ ଆମ ଓଡ଼ିଶୀର ରାଧା କୃଷ୍ଣ ନୁହଁନ୍ତି ଆଉ ତା ସାଙ୍ଗକୁ ଓଡ଼ିଶୀ ସଙ୍ଗୀତ ବି ନୁହଁ । ଅନ୍ଧାରରେ କାହାରିକୁ ଚିହ୍ନା ନ ଦେଖି ଘାବୁରେଇ ଯାଇ ବାହାରି ଆସିଲି । ଆରେ ଓଡ଼ିଆ ମାନେ ଗଲେ କୁଆଡ଼େ ? ସ୍ତ୍ରୀ ଓ ଝିଅ ଗଲେ କୁଆଡ଼େ ? ପଚାରି ଜାଣିଲି ସେଇଟା ଥିଲା କେନେଡି ସେଣ୍ଟରର ଅପେରା ହଲ୍ । ମୁଁ କେମିତି ଧାରଣା କରିନେଇଥିଲି ପୁରା କେନେଡି ସେଣ୍ଟରଟିକୁ ଓଡ଼ିଆ ମାନେ ଭଡ଼ାରେ ସେଦିନ ନେଇଯାଇଛନ୍ତି ବୋଲି । ଏଇମିତି ଅନେକ ହଲ ଅଛି ପରା । ପୁଣି ଯାଇ ଆଉ ଗୋଟିଏ ହଲରେ ପହଞ୍ଚିଲି । ଟିକଟଟା ଯଦି ପାଖରେ ଥାଆନ୍ତା ଅତି କମରେ କର୍ଡ଼ ହଲ ଜଣା ପଡ଼ନ୍ତା । ସ୍ତ୍ରୀ ସବୁବେଳେ କହନ୍ତି ସେଲ୍ ଫୋନ୍ ଟେ ପାଖରେ ରଖିବାକୁ, ନମ୍ବରଟି ବୁଲେଇ ଦେଇଥିଲେ କାମ ଛିଣ୍ଡିଆନ୍ତା, କିନ୍ତୁ ମୋର ସେଇ ପୁରୁଣା କାଳିଆ ବ୍ୟକ୍ତିତ୍ଵ, ଏକା ଜିଦ, ସେଲ ଫୋନ୍ ରଖିବି ନାହିଁ । ଏଥର ମଜା ବୁଝ । ସନ୍ଦିହାନ ମନରେ ପୁଣି ସାହସ ବାନ୍ଧି ଆଉ ଗୋଟିଏ ହଲ ଭିତରକୁ ଯିବାକୁ ଭାବିଲି । ବାହାରେ ନୁହୁ ପୁଞ୍ଜୁ ହେବାର ଦେଖି ଜଣେ ଗୋରା ଜଗୁଆଳୀ ମୋ ବାଟ ଓଗାଳୀ ମୋତେ ପ୍ରଶ୍ନ କଲା । ଯଦିଓ କଥୋପକଥନ ଇଂରାଜୀରେ ଥିଲା ତାର ସାର ମର୍ମ ମୁଁ ଓଡ଼ିଆରେ ଲେଖୁଛି । “କିହୋ ବାବୁ, ତମେ ଏଠାରେ କିଏ ? ମନରେ ସାହସ ବାନ୍ଧି କହିଲି “ଏଠାରେ ଓଡ଼ିଶୀ ନୃତ୍ୟ ପରିବେଷଣ ହେବ । ଓଡ଼ିଶା, ଇଣ୍ଡିଆରୁ ଅମୁକ୍ ମହାନ୍ତି ଓଡ଼ିଶୀ ତାନସ ଦଳ ନେଇ ଆସିଛନ୍ତି । ଆପଣ ଜାଣିଛନ୍ତି, ଅମୁକ ମହାନ୍ତିଙ୍କୁ, ପୃଥିବୀ ପ୍ରସିଦ୍ଧ ଓଡ଼ିଶୀ ତାନସର ?” ମୁଁ ପ୍ରଶ୍ନ କଲି । ମୋର ଆବଭାବ ଦେଖି ଗୋପି ପିନ୍ଧା ସେ ଗୋରା ଜଗୁଆଳୀ ଜଣକ ମୋତେ ଖାଲି ଗୋଟିଏ ମିନିଟ ଆପାଦମସ୍ତକ ଚାହିଁଲା । ବମ୍ବେ ଦିଲ୍ଲୀ ହେଇଥିଲେ ଗଲା ଧକ୍କା ଦେଇ ବାହାର କରିସାରନ୍ତାଣି । କଣ କହିବ କହିବ ହଉଥିଲା ମାତ୍ର ଦୟା ପରବଣ ହୋଇ ଅଟକି ଯାଇ ପଚାରିଲା “ ତମର ଟିକଟ ଟିକଟ ଖଣ୍ଡକ ଦେଖେଇଲ ।” ଟିକଟ ତ ରହିଲା ସ୍ତ୍ରୀଙ୍କ ଭ୍ୟାନିଟି ବ୍ୟାଗରେ । କଣ ସେଠାରେ ହବ, ପୁଣି ଆଉଥରେ ବୁଝେଇଲି ତାକୁ, “ଓଡ଼ିଶୀ ତାନସ, ଏମେଡିଂ ଓଡ଼ିଶା, ଅମୁକ ମହାନ୍ତି, ପୃଥିବୀ ପ୍ରସିଦ୍ଧ ତାନସର”, ଶଳା, ସିଏ କାହିଁକି କିଛି ବୁଝିବ, ମାତ୍ର ଏତିକି ବୁଝିଲା ଯେ ଇଣ୍ଡିଆନ୍ କ୍ଲାସିକାଲ ତାନସ । କଂପୁଟର ରୁ କାଢିଲା କେଉଁଠି ହଉଛି । କହିଲା ତା ସହିତ ଯିବାକୁ । ମୁଁ ବିନା ଦ୍ଵିଧାରେ ଗାଇ ପଛରେ ବାଛୁରୀ ଦଉଡ଼ିଲା ଭଳି ତାକୁ ଅନୁସରଣ କଲି । ଶହ ଶହ ଫୁଟ ଦ୍ଵାର ପରେ ଦ୍ଵାର, ଅଲିନ୍ଦ ପରେ ଅଲିନ୍ଦ ଅତିକ୍ରମ କରି ଗଲୁ । ଦଶ ମିନିଟ ପରେ ଦୂରରୁ କେତେବେଳେ ଶୁଭିଲା । ଭାବିଲି ଏଇଠାରେ ନିଶ୍ଚିତ ଓଡ଼ିଆ ମାନେ ଥିବେ, ଅଛନ୍ତି ବି ସତରେ । ବ୍ୟକ୍ତି ଜଣକୁ ଧନ୍ୟବାଦ ଦେଇ ଭିତରକୁ ଗଲି । ସମସ୍ତଙ୍କୁ ଦେଖି ଆଶ୍ଚର୍ଯ୍ୟ ମଣିଲି । ଏତେ ସମୟ ମୋତେ ନ ଦେଖି ପତ୍ନୀ ଘର୍ମାକ୍ତ । ଦୂରରୁ ଚିକ୍କାର କରି ଉଠିଲେ “ ଏତେ ସମୟ କର୍ଡ଼ି ଥିଲ ?” କହନ୍ତି ଆଉ କଣ ? ପାଖକୁ ଯାଇ ନମ୍ର ସହକାରେ



ଧୀର ସ୍ଵରରେ କହିଲି “ ଜଣେ ଗୋରା ଲୋକ ଓଡ଼ିଶା ବିଷୟରେ ଜାଣିବାକୁ ଚାହିଁଲେ ଯେ ମୁଁ ତାଙ୍କୁ ଓଡ଼ିଶୀ ଓ କୋଣାର୍କ ବିଷୟରେ ବୁଝାଇଥିଲି ପରା ?” ପରେ ବୁଝାବୁଝି କରି ଜାଣିଲି ପ୍ରଥମଟି ଥିଲା କେନେଡ଼ି ସେଣ୍ଟର ଅପେରା ହଲ ଓ ଦ୍ଵିତୀୟଟି ଥିଲା କନସର୍ଟ ହଲ, ଯେଉଁଠିରେ ଅଦେଇ ହଜାର କରି ଲୋକ ବସି ପାରନ୍ତି । ଆଉ ଆମ ହଲଟିରେ ପାଞ୍ଚ ଶହ ଲୋକ ବସିଥିଲେ, ଯେଉଁଠାକି ମୁଁ ଆଖିରେ ଦେଖିଲି । ଓଡ଼ିଶୀ ନୃତ୍ୟ ପରିବେଷଣ ସରିଲା । ଭଲ ହେଲା । ଲୋକମାନେ ପସନ୍ଦ କରି ଆନନ୍ଦରେ କରତାଳି ଦେଲେ । ନୃତ୍ୟାଙ୍ଗନା ମାନଙ୍କୁ ବାହା ବାହା କଲେ । ଫୁଲ ତୋଡ଼ା ଦେଲେ । ବଂଧୁ ମାନଙ୍କ ସହ ଗେ ଲର୍ଡ଼ ହୋଟେଲକୁ ରାତ୍ରୀର ଗହଳି ଦେଇ ଫେରିଲୁ । ଆସିବା ବେଳେ ନିୟନ୍ତ୍ରଣ ଆଲୁଅରେ ଉଦ୍‌ଭାସିତ ପ୍ଲାସ୍ଟିକ୍ ମନୁମେଣ୍ଟ ଦୂରରୁ ଦୃଷ୍ଟିଗୋଚର ହେଉଥିଲା ।

ତହିଁ ପରଦିନ ବହୁ ପ୍ରତିଷ୍ଠିତ ସମ୍ମିଳନୀର ପ୍ରାରମ୍ଭିକ ଉତ୍ସବ ସହିତ ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ । ଦିନ ଦଶଟାରେ ଆରମ୍ଭ ହେବାର ଯୋଜନା । ଏହା ନିମନ୍ତେ ସୁଦୂର ଓଡ଼ିଶା ସମେତ ସାରା ପୃଥିବୀରୁ ବିଶେଷ କରି ଉତ୍ତର ଆମେରିକାର କୋଣ ପ୍ରତିକୋଣରୁ ଓଡ଼ିଆ ମାନେ ଆସି ପ୍ଲାସ୍ଟିକ୍ ରେ ରୁଣ୍ଡ ହୋଇଛନ୍ତି । ସମ୍ମିଳନୀର ଆବାହକ, ତାଙ୍କର ଅନ୍ୟାନ୍ୟ କର୍ମକର୍ତ୍ତା ଓ ସୋସାଇଟିର କାର୍ଯ୍ୟନିର୍ବାହୀ କର୍ମୀମାନେ ମଞ୍ଚାସୀନ ହେଲେ । ସେମାନଙ୍କ ସହିତ ଯୋଗଦେଲେ ଓଡ଼ିଶାରୁ ଆସିଥିବା ମନ୍ତ୍ରୀ ଓ ଅନ୍ୟାନ୍ୟ ମାନ୍ୟ ଗଣ୍ୟ ବରିଷ୍ଠ ଅତିଥୀ ଗଣ । ଆବାହକଙ୍କ ବକ୍ତବ୍ୟ ପରେ ପରେ ସଂସ୍ଥାର ଅନ୍ୟାନ୍ୟ କର୍ମକର୍ତ୍ତା ମାନେ ତାଙ୍କର ଭାଷଣ ଶେଷ କଲେ । ଓଡ଼ିଶାରୁ ଆସିଥିବା ନେତୃବର୍ଗ ଶ୍ରେଣୀୟ ବକ୍ତାମାନେ ଭାଷଣରେ ପ୍ରବାସୀ ଓଡ଼ିଆ ମାନଙ୍କର ଓଡ଼ିଆ କଳା ଏବଂ ସଂସ୍କୃତି ପ୍ରତି ଥିବା ଅଗାଧ ମମତାକୁ ଭୂରି ଭୂରି ପ୍ରଶଂସା କଲେ । କିଏ କହିଲା ଓଡ଼ିଶାର ଅର୍ଥନୀତିକୁ ବର୍ଷକ ଭିତରେ ଆଗକୁ ନେଇ ଆସିବାକୁ ପ୍ରବାସୀ ଓଡ଼ିଆ ମାନଙ୍କର ସହାୟତା ନିହାତି ଲୋଡ଼ା । କିଏ କହିଲା ପୁଣି ଥରେ କୋଣାର୍କଟିଏ ତୋଳେଇବାର ଚେଷ୍ଟା ସିଏ କରୁଛି । କିଏ କହିଲା ପ୍ରବାସୀମାନେ ସଚେଷ୍ଟ ହେଲେ ଓଡ଼ିଶାର ପର୍ଯ୍ୟଟନ ବିଭାଗର ଉନ୍ନତି ଓ ଲାଭବାନ ହେବ । ସମସ୍ତଙ୍କ ପାଇଁ କିଛି କିଛି ସମୟ ରଖାଯାଇଥିଲା ହେଲେ ଦେଖାଗଲା ମାଇକ ପାଖକୁ ଯିଏ ଗଲା ସେ ଆଉ ମାଇକ ଛାଡ଼ିବାକୁ ନାରାଜ । ଶୁଣିଲି, ଲୋକେ ଫୁସଫୁସ ହେଲେ, “ହଉ ହେଲା, କହିଲ ଆମେ ଶୁଣିଲୁ, ଏଥର ଯାଅ ଆମର ଅନ୍ୟାନ୍ୟ ପ୍ରୋଗ୍ରାମ ଅଛି ନା ଆମେ ଖାଲି ତମରି କଥା ଶୁଣୁଥିବୁ । ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ ଅଛି, ମୋ ଝିଅ ନାଚିବାର ଅଛି, ମୋ ସ୍ତ୍ରୀ ନାଚିବାର ଅଛି, ଭିତିଓ କ୍ୟାମେରା ଧରି ମୁଁ କେତେ ବେଳୁ ଅନେଇଛି” ଇତ୍ୟାଦି ଇତ୍ୟାଦି । ତାକି ହାକି କର୍ମକର୍ତ୍ତାମାନେ ଆଣିଛନ୍ତି, ଉଦ୍‌ଗ୍ରତା ଖାତିରରେ କିଛି କହି ପାରୁନାହାନ୍ତି କି ସହି ପାରୁନାହାନ୍ତି । ବକ୍ତବ୍ୟ ସରିଲା, ସରିବା ପରେ ପରେ ଆରମ୍ଭ ହେଲା ଆଖୁତ ସେରିମନି । କିଏ କିଏ ଏ ବର୍ଷ ପାଇଲେ ଉତ୍ସୁକ ଜନତା ଅନେଇ ରହିଛନ୍ତି । ନାମ ତକା ହେବା ମାତ୍ରେ ଉତ୍ସାହିତ ହୋଇ ପାଇଥିବା ବ୍ୟକ୍ତିମାନେ ମଞ୍ଚ ଉପରକୁ ଉଠିଗଲେ । ଦେଖି କିଛି କହିବା ପାଇଁ ହାତରେ କେତେ ଖଣ୍ଡି କାଗଜ । କାଗଜ ଦେଖି କର୍ମକର୍ତ୍ତା ମାନଙ୍କର ପଶିଲା ଛାନିଆଁ । ନିଜ ନିଜ ଭିତରେ ଫୁସୁରୁ ଫାସର ହେବାକୁ ଲାଗିଲେ । ଦେଖି ଲାଗୁଥିଲା ଯେମିତି ଜଣେ ଆଉ ଜଣକୁ କହୁଛି “ଯା ତାକୁ କହିବୁ ଏତେ ନକହିବାକୁ,” ସେ କହୁଛି, “ତୁ ଯାଉନୁ, କାହିଁକି ମୋତେ ପଠଉଛୁ” । ଏମିତିରେ କିଛି ସମୟ ଗଲା ହେଲେ ବାବୁଙ୍କର ଭାଷଣ ନ ସରେ । ସେଥିରୁ ଆଉ ଜଣେ ଆଉ ସମ୍ଭାଳି ନ ପାରି ପାଖକୁ ଯାଇ କାନରେ କିଛି ଫୁସ ଫୁସ କହିଲା, ଲାଗିଲା ଯେମିତି, “ ଆଜ୍ଞା, ନାତ ଗୀତ ହବାର ଅଛି, ଲୋକେ ଭୋକିଲା ହେବେଣି, ସରିଲେ ଖାଇବାକୁ ଯିବେ । ଆପଣଙ୍କର ସିନା ଆଖୁତ ପାଇ ଭୋକ ମରିଗଲା, ହେଲେ ଆମେ ତ ଗଣ୍ଡେ ଖାଇବୁ, ପିଲେ ତ ଗଣ୍ଡେ ଖାଇବେ” । ସେଥିରେ ବି କିଛି ଫଳ ନହେବାରୁ ତାଙ୍କୁ ଯାଇ ଆଉ ଜଣେ କୁତୁ କୁତୁ କରିବାରୁ ଅବସ୍ଥା ସମ୍ଭାଳା ପଡ଼ିଲା ଓ ବାବୁ ଜଣକ ଧନ୍ୟବାଦ କହି ତାଙ୍କର ବ୍ୟକ୍ତବ୍ୟ ଶେଷ କଲେ । ଦଶ ମିନିଟ ପରେ ପ୍ରାରମ୍ଭିକ ଉତ୍ସବର ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ ଆରମ୍ଭ ହୁଅନ୍ତେ ପିଲାଙ୍କର ବାପା ଓ ମାଆ ମାନେ ଫଟୋ ଉଠାଇବାକୁ ମଞ୍ଚ ସମ୍ମୁଖରେ ଭିତ ଲଗେଇଲେ । ସମସ୍ତଙ୍କ ହାତରେ ଆଜିକାଲିକା ବିଭିନ୍ନ ଆକାର ପ୍ରକାରର ଯନ୍ତ୍ରଟିଏ, ଯେଉଁଠାକି କହି ପାରୁଟି, ଶୁଣି ପାରୁଟି, ଦେଖି ପାରୁଟି, ଆଉ ଦେଖେଇବି ପାରୁଟି, ଶେଷକୁ ଫୋଟୋ ବି ଉଠେଇ ପାରୁଟି । କିଛି



ସମୟ ପରେ କାର୍ଯ୍ୟକ୍ରମର ବିରତି ଘଟିଲା ଓ ଦର୍ଶକ ମଣ୍ଡଳୀ ମଧ୍ୟାହ୍ନ ଭୋଜନ ଆଡକୁ ମାଡି ଚାଲିଲେ ।

ମୁଣ୍ଡ ଉପରେ ଦାୟିତ୍ୱ ଥିବାରୁ ମଧ୍ୟାହ୍ନ ଭୋଜନ ତର ତର ହୋଇ ଶେଷ କରିବାକୁ ପଡିଲା । ଅପରାହ୍ନରେ ବିଭିନ୍ନ ବିଷୟରେ ଆଲୋଚନା ଚକ୍ରର ଆୟୋଜନ । ସେଥି ମଧ୍ୟରୁ ଓଡିଆ ସାହିତ୍ୟ ଆଲୋଚନା ଚକ୍ରରେ ମୋର ଦାୟିତ୍ୱ । ସେହିପରି ପର୍ଯ୍ୟଟନ, ସ୍ୱାସ୍ଥ୍ୟ, ଉଚ୍ଚଶିକ୍ଷା ଓ ନାରୀ ମଙ୍ଗଳ ବିଭାଗ ଇତ୍ୟାଦି ଇତ୍ୟାଦିର ବନ୍ଦୋବସ୍ତ । ମୋର କାମ ମୁଖ୍ୟ ଥିଲା କାର୍ଯ୍ୟ ନିର୍ବାହିକାଙ୍କୁ ଆଲୋଚନାରେ ସାହାଯ୍ୟ କରିବା । ଓଡିଆ ଭାଷା ଏ ବର୍ଷ ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ପାଇଥିବା ଯୋଗୁଁ ତା ଉପରେ ବିଶେଷ ଗୁରୁତ୍ୱ ଦେଇଥାଉ ଏବଂ ଏଥିପାଇଁ ଉତ୍ସାହ ଉଦ୍‌ଘୋଷଣା ବି ବେଶ୍ ଥାଏ । ଲୋକ ମାନଙ୍କ ମଧ୍ୟରେ ସମଭିତ୍ତୀୟ ଆଶାକରି କାର୍ଯ୍ୟକ୍ରମ କିପରି ସୁରୁଖୁରୁରେ ହେବ ସେହି ଚେଷ୍ଟାରେ ଆମେ ଥାଉ । ଅନେକେ ସାହିତ୍ୟ ଉପରେ ଆଲୋଚନା କରିବାକୁ ଇଚ୍ଛା ପ୍ରକାଶ କରିବେ, ଫଳରେ ଓଡିଆ ସାହିତ୍ୟ ସଭାରେ ଭିତ ନିମିତ୍ତ ଓ ଆଲୋଚନା ସରଗରମ ହୋଇ ଉଠିବ । ଶୀଘ୍ର ଯାଇ ମୋତେ ପ୍ରାରମ୍ଭିକ କାର୍ଯ୍ୟ ତୁଲାଇବାକୁ ପଡିବ ବୋଲି ମୁଁ ତତ୍ପରତା ସହିତ ସଭା କକ୍ଷରେ ପହଞ୍ଚି ଗଲି । ମୁଖ୍ୟ କାର୍ଯ୍ୟ ନିର୍ବାହିକା ମୋ ଆଗରୁ ସେଠାରେ ପହଞ୍ଚି ସାରିଥିଲେ । ମୋତେ ଦେଖିବା ମାତ୍ରକେ ତାଙ୍କର ଉତ୍ସାହ ଆହୁରି ଦଶଗୁଣା ବୃଦ୍ଧି ପାଇଲା । କଂପ୍ୟୁଟର ରେ ପ୍ରୋଜେକ୍ଟର ଲଗାଇଲୁ । କାନ୍ଥରେ ସ୍ଳିଡ ଲଗେଇଲୁ । କର୍ମ କର୍ତ୍ତାମାନେ ଭଲ ମାଇକର ମଧ୍ୟ ବନ୍ଦୋବସ୍ତ କରିଥିଲେ । ତାକୁ ସଜଡା ସଜଡି କରି ଭଲ ଶୁଭୁଛି କି ନାହିଁ ଚେଷ୍ଟା ଇତ୍ୟାଦି କରି ଚେତୁଲ୍ ଉପରେ ଥୋଇଲୁ । ସବୁ କାମ ସରିଲା, ଶେଷରେ ଖାଲି ଅପେକ୍ଷାରେ ରହିଲୁ ଦର୍ଶକ ମାନଙ୍କର । ନିଧାର୍ଯ୍ୟ ସମୟରୁ ଦଶ ମିନିଟ ଗତିଲା, ପନ୍ଦର ମିନିଟ ଯାଇ ଅଧ ଘଣ୍ଟାରେ ପଶିଲା ହେଲେ କାହାରି ଆସିବାର ଦେଖିଲୁ ନାହିଁ । କକ୍ଷ ମଧ୍ୟରେ ଝିଟିଝିଟି ଅସରପାର ବି ସୁର ଶବ୍ଦ ନାହିଁ । ଖାଲି ଆମେ ଦୁଇଜଣ । ନିଜ ମଧ୍ୟରେ କଥାବାର୍ତ୍ତା ହେଲୁ, “ ଦର୍ଶକ ମାନେ ଗଲେ କୁଆଡେ?” ଭାବିଲୁ ବୋଧହୁଏ ସମସ୍ତେ ପର୍ଯ୍ୟଟନ ବିଭାଗକୁ ଚାଲିଗଲେ । ସନ୍ତର୍ପଣରେ ଯାଇ ତାଙ୍କ ଦୁଆର ଫାଙ୍କରେ ଉଣ୍ଡୁଲି । ତାଙ୍କର ବି ତଦରୂପ ଅବସ୍ଥା । ମୋତେ ଦେଖି ସେଠାକାର ଉଦ୍ୟକ୍ତମାନେ ମୋ ହାତଧରି ଘୋଷାରିବାକୁ ଲାଗିଲେ । ତାଙ୍କ କବଳରୁ ଛାଟି ପିଟି ହୋଇ ମୁକ୍ତି ଲାଭ କରି ପୁଣି ସ୍ୱାସ୍ଥ୍ୟ ବିଭାଗର ଅବସ୍ଥା କଣ ଦେଖିବାକୁ ଗଲି । ନ୍ୟାସନ୍ୟାଲ ଇନଷ୍ଟିଚ୍ୟୁଟ ଅଫ୍ ହେଲଥରୁ ଗୋରୀ ମହିଳା ଜଣେ ସାରଗର୍ଭକ ଭାଷଣ ଦେବାକୁ ଆସିଥାନ୍ତି । ସେଠାରେ ବି ଦର୍ଶକ ମାନଙ୍କର ଦୁର୍ଭିକ୍ଷ । କହିବା କାହାକୁ, ଲାଜରେ ମୋ ମୁହଁ ପାଟି ମର୍ଦ୍ଦିତ ସଦୃଶ ରଙ୍ଗେଇ ଗଲା । ଭାବିଲୁ ସମସ୍ତ ବିଭାଗକୁ ଏକାଠି କରି ଆଲୋଚନା କିଛିନା କିଛି କରିବୁ । କୌଣସି କାରଣ ବଶତଃ ତାହା ବି ସମ୍ଭବ ନୋହିଲା । ପୁଣି ଅପେକ୍ଷାରେ ରହିଲୁ, କାଳେ କିଏ ଆସି ଯାଇପାରେ । ସତରେ ଜଣେ ସେଇବାଟେ ଆସିଲେ । ବାଦାମ ବାଡି ହୋଟେଲ ଆଗରେ ଗରାଖ ଦେଖିଲେ ଯେମିତି ହୋଟେଲ ବାଲା ପିଛା ପଡିଯାଏ ଠିକ୍ ସେହିପରି ଦୌଡିଲି ତାଙ୍କ ପାଖକୁ । ପୁରା କାକୁଡି ମିନିଟୀ ହୋଇ ଅନୁରାଧ କଲି ଓ କହିଲି, “ଆଜ୍ଞା ଆପଣତ ଜାଣିଥିବେ ଆମର ଓଡିଆ ଭାଷା ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ପାଇଛି, ଆମେ ଓଡିଆ ସାହିତ୍ୟ ଆଲୋଚନା କରିବୁ, ଦର୍ଶକ ଖୋଜୁଛୁ, ଆପଣ ଆସିବେକି ଦର୍ଶକ ରୂପରେ ଆଲୋଚନାରେ ଭାଗ ନେବାକୁ? । କହିଲେ “ମୁଁ ଆସିଥାନ୍ତି ଯେ ହେଲେ ମୋତେ ମୋ ଝିଅକୁ ଚିକିତ୍ସା ସୁଇଚ୍‌ମେନ୍ ନେଇଯିବାକୁ ହେବ । ସ୍ତ୍ରୀ ଆଧ୍ୟାତ୍ମିକ ବିଭାଗକୁ ଗଲେ ଆଉ ମୋତେ ଏ ଦାୟିତ୍ୱ ଦେଇଯାଇଛନ୍ତି, ନ ନେଲେ ନ ହେବ, ଆପଣତ ଜାଣୁଥିବେ ।” କହିଲି, “ହଁ, ହଁ, ଜାଣିବିନି କେମିତି ମ, ମୋର ବି ସ୍ତ୍ରୀଟିଏ ଅଛି” । ସେ ବାବୁ ଜଣକ ଗଲେ । ଯିଏ ସେ ବାଟ ଦେଇ ଗଲା ଆସିଲା ମୁଁ ଭାବୁଥାଏ ସେ ସାହିତ୍ୟ ଆଲୋଚନା କୁ ଆସିଲା ବୋଲି । ହେଲେ ମୋର ଭାବନା କେବଳ ଭାବନାରେ ହିଁ ରହି ଯାଉଥାଏ । ମୁଁ କରିଡରରେ ଟହଲ ମାରୁଥାଏ । ଜଣେ କିନ୍ତୁ ସତରେ ଆସିଲା ବୋଲି ଲାଗିଲା । ସେ ବିଚରା ଧର୍ମ ସଙ୍ଗେ ହୋଇ ଆମ କବାଟକୁ ଛାଡି ସବୁ କବାଟ ଖୋଲି ସାରିଲାଣି । ମୋର ଆଶା ଶତକଡା ଶହେ ଭାଗ ଫଳବତୀ ହେବାର ଜାଣି ମୁଁ ତାଙ୍କୁ ଅନେଇବାରୁ ତାଙ୍କ ମୁହଁ ଓ ମୋ ମୁହଁ ସାମନା ସାମନି ହେଇଗଲା । ତତ୍କ୍ଷଣାତ୍ ତାଙ୍କ ମୁହଁରୁ ବାକ୍ୟ ସୁରିଲା “ ଆଜ୍ଞା, ମୋ ସ୍ତ୍ରୀଙ୍କୁ ଦେଖିଛନ୍ତି କି ?” ମନେ ମନେ ଭାବିଲି “ କି ହୋ ମୁଁ କାହିଁକି ତମ ସ୍ତ୍ରୀଙ୍କୁ ଦେଖିବି ? ଭାଷା ଓ ଓଡିଆ ସାହିତ୍ୟ ଆଲୋଚନାରେ ଦାୟିତ୍ୱ ମୋର ।



ଲୋକ ନ ଆସିଲେ ଚକ୍ର କରିବୁ କେମିତି? ସେଥିପାଇଁ ଦର୍ଶକଙ୍କ ଅପେକ୍ଷାରେ ଅଛି, ପଚାରିଲେ କଣ ନା ମୋ ସ୍ତ୍ରୀକୁ ଦେଖିଛ କି ?” ଗୋଟିଏ ସେକେଣ୍ଡ ରହିଯାଇ ଭିତର ଭାବନାକୁ ଆୟତ୍ତ କରିନେଇ ନମ୍ର ସହକାରେ କହିଲି “ ନାହିଁ ଆଜ୍ଞା, ମୁଁ ଦେଖିନାହିଁ, ମୁଁ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ପାଠକ୍ରର ଆୟୋଜକ । ଆପଣ ତ ଜାଣି ଥିବେ ଆମ ଭାଷା ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ପାଇଛି, ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ଆଲୋଚନାରେ ଭାଗ ନେବା ପାଇଁ ଦର୍ଶକ ଖୋଜୁଛୁ, ଆପଣ ଆସିବେକି? ” ତାଙ୍କୁ ଲାଗିଲା ଯେମିତି ମୁଁ ତାଙ୍କୁ ଶୁଳୀରେ ପଶେଇ ଦେଉଛି । ସଙ୍ଗେ ସଙ୍ଗେ ଫୁରସତ ନ ଦେଇ କହି ପକେଇଲେ “ନାହିଁ ନାହିଁ ମୁଁ ମୋର ସ୍ତ୍ରୀକୁ ଖୋଜୁଛି, ଯିବୁ ଆଧ୍ୟାତ୍ମିକ ବିଭାଗକୁ । ମନେ ମନେ ଭାବିଲି, “ଆରେ ସେ ଆଧ୍ୟାତ୍ମିକ ବିଭାଗରେ କଣ ଚାଲିଛି କି? ସମସ୍ତେ କଣ ସେଇ ଆଡ଼େ ମୁହେଁଇଛନ୍ତି, କଥା କଣ?” ମୁଖ୍ୟ କାର୍ଯ୍ୟ ନିର୍ବାହିକାଙ୍କ ଅନିଚ୍ଛା ସତ୍ତ୍ୱେ ମୁଁ ସେଇ ଆଡ଼େ ଟିକେ ମାଡ଼ିଗଲି “ବେପାର୍ଟୀ କି” ଜାଣିବା ପାଇଁ । କବାଟ ଫାଙ୍କରୁ ଦେଖି ପାଟିରୁ ବାହାରି ପଡ଼ିଲା “ ଇଲୋ ବଉଲୋ, ସବୁତ ହେଲେ ଏଇଠି, ଭଲୁଆ ଆମେ ସବୁ ସେଇଠି” । ପାଖ ଲୋକ ଜଣକ କିଛି ବୁଝି ନପାରି ମୋତେ ଖାଲି ବଲବଲ କରିଦେଖିଲା । ମୁଁ ନୀରବ ହେଇଗଲି । କର୍ମକର୍ତ୍ତାମାନେ ଜାଣି ଶୁଣି ତାଙ୍କ ପାଇଁ ବଡ଼ ହଲଟିଏ ମଧ୍ୟ ଦେଇଛନ୍ତି । ଆମ ଭଳି କ୍ଷୁଦ୍ରାତିକ୍ଷୁଦ୍ର ଅତ୍ୟନ୍ତକ୍ଷୁଦ୍ର କଣ ନୁହଁ । ଦେଖିଲି ଜଣେ ବ୍ୟକ୍ତି ଶ୍ୱେତବସ୍ତ୍ରାବୃତ ହୋଇ ପିରେ ପିରେ ଅତି ପିରେ ମଞ୍ଚ ଉପରକୁ ଯାଉଛନ୍ତି । ଅନ୍ୟ କେତେ ଜଣ ଅତି ନମ୍ର ସହକାରେ ନତ ମସ୍ତକରେ ଅନୁଗମନ କରୁଛନ୍ତି । ଦୂରରୁ ଲାଗୁଛି ଯେପରି ତାଙ୍କ କଛା ଧରି ଧରି ଚାଲୁଛନ୍ତି ମାତ୍ର ପ୍ରକୃତରେ ନୁହଁ । ଭଦ୍ରବ୍ୟକ୍ତି ଜଣକ ମଞ୍ଚାସୀନ ଥିବା କୁରସୀରେ ବସିଲେ । ପରେ ପରେ ଭଜନ ଆରମ୍ଭ ହେଲା । ପୁଣି ମୁଁ ଦୌଡ଼ି ଦୌଡ଼ି ମୋ ସ୍ଥାନକୁ ଆସିଲି, କାଳେ କିଏ ବୟା ପରବଶ ହୋଇ ଆସିଯାଇଥିବ, ସେଇ ଆଶାରେ । ମାତ୍ର ପହଞ୍ଚି ପୁଣି ନିରାଶ ହେବାକୁ ପଡ଼ିଲା । ମୋର ମୁଖ୍ୟ ନିର୍ବାହିକା ମୋ ଉପରେ ଅସନ୍ତୋଷ ପ୍ରକାଶ କଲେ ମୋର କୌତୁହଳତା ପାଇଁ । ଚାତକ ପାଣିକୁ ଚାହିଁଲା ପରି ଆମେ ଘଣ୍ଟା କଣ୍ଟାକୁ ଚାହିଁ ଚାହିଁ ସମୟ ଅତିବାହିତ କରୁଥାଉଁ । ମନରେ କିନ୍ତୁ ସେ ଆଧ୍ୟାତ୍ମିକତା ହଲର କୌତୁହଳତା ଘାରି ରହିଲା । ପୁଣି ସେଠାକୁ ଦୌଡ଼ିଲି । ଗେ ଲର୍ଡ଼ର ଏକ ସ୍ଥାନରୁ ଅନ୍ୟ ସ୍ଥାନକୁ ଦୂରତା ଯୋଗୁଁ ଯିବା ଅତ୍ୟନ୍ତ ସମୟ ସାପେକ୍ଷ ଓ ପିତା ଦାୟକ । ପ୍ରଥମ ଦିନ ମହିଳା ମାନେ ହାଇ ହିଲ୍ ପିନ୍ଧି ପ୍ରଖର ଗତିରେ ପୁରା ଷ୍ଟାଇଲ ରେ ଯାତାୟତ କରୁଥିଲେ । ଦ୍ୱିତୀୟ ଦିନ ଗତି ମନ୍ଦର ହୋଇ ଆସିଲା । ତୃତୀୟ ଦିନ ରାତ୍ରି ଆଡ଼କୁ ଦେଖା ଗଲା ଯେ ହିଲ୍ ପାଦୁକା ହାତରେ, ଆଉ ରକ୍ତ ବର୍ଣା ଗୌର ନଗ୍ନ ପାଦ ମାର୍ବଲ ବା କାର୍ପେଟ ସ୍ପର୍ଶ କରିଛି । ଶେଷ ଦିନ ବେଳକୁ କେତେକ ମହିଳା ପାଦୁକା ଶୁନ୍ୟା ଓ ନଗ୍ନ ପାଦରେ ଯାତାୟତ । ମନେ ମନେ ଭାବୁଥିଲି କର୍ମକର୍ତ୍ତାମାନେ କଲିକତା ଭଳିଆ ଟଣା ରିକ୍ସା ବା ହେଣ୍ଡିକ୍ୟାପ ମାନଙ୍କ ଭଳିଆ ଯାନର ଆୟୋଜନ କରିଥିଲେ ତାହାର ପ୍ରୟୋଗ ବହୁଳ ଭାବରେ ହୋଇଥାନ୍ତା । ଯେତେ ଦୂର ହେଉ, ପୁଣି ସେ ହଲରେ ପହଞ୍ଚିଲି । ଦୁଆର ଖୋଲି ଦେଖେତ ସେହି ଭଜନ ହିଁ ଭଜନ ଚାଲିଛି । ଆଉ ମହାଶୟ ଜଣକ ମଞ୍ଚ ଉପରେ ବସି ଆନନ୍ଦରେ ଉପଭୋଗ କରୁଥାନ୍ତି । ମୁଁ ଆଉ ମୋର କୌତୁହଳତା ପେଟ ଭିତରେ ନରଖି ମୋ ନିକଟସ୍ଥ ବ୍ୟକ୍ତି ଜଣଙ୍କ ଆଗରେ ଉଦ୍‌ଗାରିଲି “ଏ ବାବୁ ଜଣକ, ଯିଏ ମଞ୍ଚ ଉପରେ ବସିଛନ୍ତି, ସେ କିଏ? ମୋତେ ସେ ଚାହିଁଲେ, ଲାଗିଲା ଯେପରି ସେ ଭାବୁଛନ୍ତି “ ଏ ମୁଖିଟିଏ କେଉଁ ଚିଡ଼ିଆ ଖାନାରୁ ଅଇଲା କିରେ ?” ପାଖକୁ ଟିକିଏ ଘୁଞ୍ଚିଆସି ମୁହଁ ପାଖରେ ହାତ ଦେଇ କହିଲେ, “ସେ ସତ୍ୟସାଇ ବାବାଙ୍କ ଉପରେ ଅନେକ କିତାବ ଲେଖିଛନ୍ତି । ସେ ଜଣେ ତାଙ୍କର ବଡ଼ ଭକ୍ତ” । ଆମ କଥା ଶୁଣି ଆଉ ଜଣେ କହିଲେ “ସେ ସତ୍ୟସାଇ ବାବାଙ୍କ ପର ଅବତାର” । ସମସ୍ତଙ୍କ ଉପରେ ଚଢ଼ି ଆଉ ଜଣେ କହିଲେ “ ସେ ହେଉଛନ୍ତି ନିଜେ ସତ୍ୟସାଇ ବାବା, ସେ ଫୁଲମାଳ ଦେଖୁଛନ୍ତି, ଯଉଁଟା ବେକରେ ପକେଇଛନ୍ତି, ସେ କେବେ ମଉଲେ ନାହିଁ, ତାଙ୍କ ଆଶୀର୍ବାଦରୁ ଅନେକେ ଚାକିରୀ ପାଇଛନ୍ତି, କେତେ ଲୋକଙ୍କ ଛାତପତ୍ର ବନ୍ଦ ହୋଇଛି, ଆଉ କେତେ ଦମ୍ପତିଙ୍କର ପୁତ୍ରଲାଭ ହୋଇଛି, ମଲା ଲୋକକୁ ବଞ୍ଚେଇ ଦେଇଛନ୍ତି ପରା” । ଏହା ଶୁଣି ମୋର କ୍ଷୁଦ୍ର ମସ୍ତିଷ୍କର ରକ୍ତ ସଞ୍ଚାଳନ ବନ୍ଦ ହେଇଗଲା, ମିନିଟେ ପାଇଁ ଭାବନା ଶକ୍ତି ବି ଉଭେଇଗଲା । ଥୟ ଧରିଲି । ପୁଣି କଥୋପକଥନ ମନେ ପକେଇଲି । ତଥାପି ମୋ ଭଳିଆ ଅପଗଣ୍ଡ ସିଏ ସତରେ କିଏ ବୋଲି ସଠିକରେ ଜାଣି ପାରିଲା ନାହିଁ । ନିଜକୁ ଅପଦାର୍ଥ



ଅକିଞ୍ଚନ ମଣି ପୁଣି ଭାଷା ସାହିତ୍ୟ ପାଠକ୍ର କକ୍ଷକୁ ଲେଉଟିଲି । ସମୟ ସରିଆସିଲାଣି, କାହାକୁ ନ ପାଇ ଦେଖିଲି ଦୁଇ ଜଣ ପିଲା ଯାଉଛନ୍ତି । ତାଙ୍କୁ ଡାକିଲି, “ ହଇରେ ପିଲେ, ତୁମକୁ ଓଡ଼ିଆ ପଢ଼ିଆସେ?” ଭଦ୍ରତାମୂଳକ ପିଲା ଜଣକ କହିଲା, “ହଁ ଅଙ୍କଲ, ଟିକେ ଟିକେ” । “ତେବେ ଭିତରକୁ ଆ” ମୁଁ କହିଲି । ସେ ଭିତରକୁ ଆସିଲା, ତା ଦେଖା ଦେଖି ତା ସାଙ୍ଗ ଜଣକ ଆସିଲା । ପିଲେ ଯେମିତି ଆସିଲେ ତାଙ୍କ ବାପ ମା ବି ଆସିଲେ । କଂପ୍ୟୁଟରରୁ ବାହାର କରି ଲେଖିଥିବା କବିତାକୁ ପ୍ରୋଜେକ୍ଟର ଦ୍ଵାରା ସ୍କ୍ରିନରେ ପକେଇଲି । ପିଲାକୁ କହିଲି ପଢ଼ିବାକୁ “ କହିଲୁ, କଣ ଲେଖାହୋଇଛି, ପ୍ରଥମ ଅକ୍ଷରଟି” ? କେତେ ସେକେଣ୍ଡ ପରେ ସେ କହିଲା “ପ୍ର” । ପୁଣି ପଚାରିଲି “ଦ୍ଵିତୀୟ ଅକ୍ଷରଟି କଣ”? କହିଲା “ତି”, “ତୃତୀୟ ଟି”, “ଭା” । ସବୁ ମିଶେଇ । “ପ୍ରତିଭା” । “ଆରେ ବାଃ, ତୁ ତ ଭଲ ଓଡ଼ିଆ ପଢ଼ି ପାରୁଛୁ” । ଆମେ ସମସ୍ତେ ଉଲ୍ଲାସରେ କରତାଳି ଦେଲୁ । ପିଲାଟିର ବାପା ମା କୁରୁଲି ଉଠିଲେ । ଉତ୍ସାହିତ ହୋଇ ସେ ଆଉ ତାର ସାଙ୍ଗ କବିତାରୁ ଦୁଇ ଚିନି ପଦ ପଢ଼ିଲେ । ସେତେବେଳେକୁ ସମୟ ସରି ଆସିଥାଏ । ଆମେ ଆମର କଂପ୍ୟୁଟର ବନ୍ଦ କଲୁ । ସେତିକିରେ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ପାଠକ୍ର ଆଲୋଚନାର ବିରତି ଘଟିଲା । କଂପ୍ୟୁଟର ଥଳିରେ ପୁରଉ ପୁରଉ ବାଲ୍ୟକାଳେ ଜଣେ ମୋର ଶିକ୍ଷକ କହିଥିବା ପ୍ରସଙ୍ଗଟିଏ ସ୍ମରଣ ହେଲା । ସେ କହୁଥିଲେ ଶ୍ରୀ ଚୈତନ୍ୟ ପଶୁପ ବଙ୍ଗ ନଦିୟାରୁ ଆସି ଓଡ଼ିଶାରେ ସମସ୍ତଙ୍କୁ ବିଷ୍ଣୁ ଧର୍ମୀ ଅର୍ଥାତ ବୈଷ୍ଣବ ବନାଉଥିଲେ । ଫଳରେ ଲୋକେ କାମ ଧନ୍ଦା ଛାଡ଼ି, ପାଠ ଶାଠ ଛାଡ଼ି ଖୋଳ କରତାଳ ଧରି ଗାନ କାର୍ତ୍ତନ କରି ସମୟ ଅତିବାହିତ କରୁଥିଲେ । ଲୋକେ ତାଙ୍କୁ ମହାପୁତ୍ରୁ ଚୈତନ୍ୟ ବୋଲି କହୁଥିଲେ । ସେଥିପାଇଁ ଓଡ଼ିଶା ଆଜି ଗରୀବ ବୋଲି ତାଙ୍କର ମତ । ଆଧ୍ୟାତ୍ମିକ କକ୍ଷରେ ଏତେ ଭିତ ଦେଖି ମୋର ସେହି କଥା ମନେ ପଡ଼ିଗଲା । ପଥର ଉପରେ ସିନ୍ଦୂରକୁ ମୁଣ୍ଡିଆ ମାରିବା, ଗୁରୁ ବା ବାବାଙ୍କ ପଛରେ ଦୌଡ଼ିବା ପରମ୍ପରା ଏବେବି ଅକ୍ଷୁଣ୍ଣ । ଯାହା ଦେଖିଲି ପ୍ଵାସିଂଟନରେ, ଆଉ ଏବେ ଖବରକାଗଜରେ ପଢ଼ିଲି ରଞ୍ଜିଲା ସାରଥୀ ବାବା ବିଷୟରେ । କର୍ତ୍ତା ଠିକ, କର୍ତ୍ତା ବେଠିକ ମୋ ଭଳି ଅକିଞ୍ଚନ ପକ୍ଷରେ ବିବେଚନା କରିବା କଠିନ ।

ଶୁଣିଥିଲି ବାଲୁକା ମୂର୍ତ୍ତି ବନଉଥିବା ଶିଳ୍ପୀ ଜଣକ ଓଡ଼ିଶାରୁ ଆମେରିକା ଆସିଛନ୍ତି ଓଡ଼ିଆଙ୍କ ଆଗରେ ମୂର୍ତ୍ତି ବନେଇବେ ବୋଲି । ପୃଥିବୀର ବଡ଼ ବଡ଼ ସହର ମାନଙ୍କରେ ମୂର୍ତ୍ତି ବନେଇ ଏବଂ ପ୍ରତିଯୋଗିତାରେ ଭାଗ ନେଇ ସେ ନିଜ ପାଇଁ ଓ ଓଡ଼ିଶା ପାଇଁ ବେଶ୍ ନାମ କମେଇଛନ୍ତି । ଖବର କାଗଜରେ ଅନେକ ବାର ଫଟୋ ଛପିଛି ଓ ତାଙ୍କ ବିଷୟରେ ଲେଖା ମଧ୍ୟ ବାହାରିଛି । ଗରୋଣ୍ଡୋ ଆସିଥିବାବେଳେ ତାଙ୍କ ସହିତ ପରିଚିତ ହୋଇଥିଲା । ଶୁଣିଲି ଯେ ସେ ଶୁକ୍ରବାର ଦିନ ବାଲୁକା ମୂର୍ତ୍ତି ଗଢ଼ିବେ । ସେ ଦିନ ଅପରାହ୍ନରେ ମୁଁ ଓ ମୋର ସ୍ତ୍ରୀ ଖୋଜିବାହାରିଲୁ । ଆମ ସହିତ ଆମର ଆଉ ଜଣେ ନିୟୁର୍କ ବଂଧୁ ମଧ୍ୟ ଯୋଗଦେଲେ । ଆଗରୁ କହି ରଖିଛି ଗେ ଲର୍ଡର ଆକାର ଓ ଆୟତନ । ଖୋଜି ବାହାର କରିବା ଦୁଷ୍ଟର ବ୍ୟାପାର । ତେଣୁ ଲୋକ ମାନଙ୍କୁ ପଚାରିବା ଆରମ୍ଭ କଲୁ । କାଳେ କିଏ ଜାଣିଥିବ, ସହଜରେ ମିଳିଯିବ । ସେତ ଦୀର୍ଘକାୟ ମୂର୍ତ୍ତିମାନ ଗଢ଼ନ୍ତି, ତେଣୁ ସମ୍ଭବତଃ ଗେ ଲର୍ଡ ଉଦ୍ୟାନ ମଧ୍ୟରେ ବନେଇଥିବେ ବୋଲି ଜଣେ କହିଲେ । ତେଣୁ ଗଲୁ ଉଦ୍ୟାନକୁ ମୂର୍ତ୍ତି ଅନ୍ଵେଷଣରେ । ଆମ ଦେଖାଦେଖି ଆଉ କେତେଜଣ ମହିଳା ମଧ୍ୟ ଉଚ୍ଚ ଗୋଇଠି ବାଲା ଜୋତା ପିନ୍ଧି ବତକ ସଦୃଶ ଏପଟ ସେପଟ ଦୋହୋଲି ଦୋହୋଲି ଆମକୁ ଅନୁସରଣ କଲେ । ଉଦ୍ୟାନରେ ଗୋଟିଏ ଦିଗରୁ ଅନ୍ୟ ଦିଗ ଯାଏ ଖୋଜିଲୁ ହେଲେ କୌଣସି ଆଡେ ନ ପାଇ ହତାଶ ହେଲୁ । ଦେଖିଲୁ ଦୁଇଜଣ ଦୀର୍ଘ କୃଷ୍ଣକାୟ ବ୍ୟକ୍ତି ଉଦ୍ୟାନରେ କାମ କରୁଛନ୍ତି, ଆମର ବନ୍ଧୁ ଜଣକ ମନକୁ କଣ ଆସିଲା କେଜାଣି, ତାଙ୍କୁ ପଚାରିବାକୁ ଗଲେ କାଳେ ଜାଣିଥିବେ ବୋଲି । ମୁଁ ଓ ମୋ ପତ୍ନୀ ବୋକା ଭଳିଆ ଦୂରରୁ ତାଙ୍କୁ ଅନାଇ ରହିଲୁ । ବଂଧୁ ଜଣକ ପଚାରିଲେ, “ତମେତ ଏଠି କାମ କରୁଛ ଦେଖିଛ କି କୌଣସି ବାଲିରେ ଗଢ଼ା ମୂର୍ତ୍ତି । କୃଷ୍ଣକାୟ ବ୍ୟକ୍ତିଙ୍କ ମଧ୍ୟରୁ ଜଣେ ଆମ ବଂଧୁଙ୍କୁ ଚାହିଲା, କହିଲା “ହ୍ମାଟ” ? ବନ୍ଧୁ ଜଣକ କହିଲେ, “ବାଲୁକା ମୂର୍ତ୍ତି, ତୁମେ ଜାଣ ଅମୁକ ପଢ଼ନାୟକ, ପୃଥିବୀ ପ୍ରସିଦ୍ଧ ଶିଳ୍ପୀ?” ପୁଣି ଲୋକଟି କହିଲା “ହୁ” । ବଂଧୁଙ୍କର କଥା ଶୁଣି ତାକୁ ଲାଗିଲା ଯେମିତି ଆକାଶରୁ ଛେନା ଖସିଲା ।



ସେତେବେଳେକୁ ମୁଁ କୁରୁଳି ଉଠିଲିଣି, ଦୁଇଦିନ ତଳେ ମୋର ତତ୍ପତ ଅବସ୍ଥା ହୋଇଥିଲା କେନେଡି ସେଣ୍ଟରରେ । ବଂଧୁ ଜଣକ ଏ ବ୍ୟକ୍ତି ସହିତ ଅଧିକ କଥୋପକଥନ ବୃଥା ଭାବି ଲେଉଟି ଆସିଲେ । ବାଲୁକା ମୂର୍ତ୍ତି ପାଇବାରେ ଅସଫଳ ହେବାରୁ ଆମକୁ ଅନୁସରଣ କରୁଥିବା ମହିଳାମାନେ ଆଶା ଛାଡି ଦେଇ କିଛିକ୍ଷଣ ଆଗରୁ ଲେଉଟିଗଲେଣି । ସେ ଭଲ ଜୋତା ପିନ୍ଧି ଅଧିକ ରାସ୍ତା ଚାଲିବା ତାଙ୍କ ପାଇଁ ଦୁରୁହ ବ୍ୟାପାର ଥିଲା । ଆମେ କିନ୍ତୁ ନ ଛୋଡ଼ ବନ୍ଦା । ପୁଣି ହୋଟେଲ ଫେରିଲୁ ଏବଂ ଆଉ ଜଣକୁ ପଚାରିଲୁ । ବିଶି ଆଙ୍ଗୁଳିକୁ ନାକ ଓ ପାଟି ଉପରେ ରଖି ବ୍ୟକ୍ତି ଜଣକ ମିନିଟିଏ ଚିହ୍ନାକଲେ । କହିଲେ “ ସେତ କେବଳ ଦୀର୍ଘକାୟ ମୂର୍ତ୍ତିମାନ ହୁଏ କିମ୍ବା ସମୁଦ୍ର ବାଲୁକା ବେଳାରେ ଗଢ଼ନ୍ତି, ଯେତେ ଦୂର ମୁଁ ଆଶାକରୁଛି ସେ ନିଶ୍ଚୟ ପୋଟୋମାକ ନଦୀ ବାଲୁକା ଶଯ୍ୟାରେ ବନେଇଥିବେ । କଥାଟା ମନକୁ ବେଶ ପାଇଲା, ପୁଣି ଚାଲିଲୁ ହୋଟେଲରୁ ଉଦ୍ୟାନ, ଉଦ୍ୟାନରୁ ପୋଟୋମାକ ନଦୀ କୁଳକୁ । ଯା ଭିତରେ ତିନି ଚାରି କିଲୋମିଟର ପଥ ଅତିକ୍ରମ ସରିଲାଣି । ନଦୀ କୁଳେ କୁଳେ ଏକ ମୁଣ୍ଡରୁ ଆର ମୁଣ୍ଡଯାଏ ଖୋଦିବା ଆରମ୍ଭ କଲୁ । କୌଣସି ମୂର୍ତ୍ତି ଦୃଶ୍ୟ ହେଲାନାହିଁ । କିଛି ସମୟ ପରେ ବହୁ ଦୂରରୁ ଗୋଟିଏ ମୂର୍ତ୍ତି ଆମ ବଂଧୁଙ୍କ ଦୃଷ୍ଟିପଥ ଆକର୍ଷଣ କଲା । ସେ ଆମକୁ କହିଲେ, ହେଲେ ମୋତେ କିନ୍ତୁ ସନ୍ଦେହ ହେଲା । ଭାବିଲି ବାଲୁକା ଶିଳ୍ପୀତ ମୁଖ୍ୟତଃ ଗଣେଶ, ସରସ୍ୱତୀ, ଦୁର୍ଗା, ଜଗନ୍ନାଥ ଆଦି ମୂର୍ତ୍ତି ଗଢ଼ନ୍ତି, ଇଏ କଣ ଟୋପି ପିନ୍ଧା ମୂର୍ତ୍ତି । ହେଇଥିବ, କାଳେ ଆମେରିକା ଦର୍ଶକମାନଙ୍କର ରୁଚୀ ଅନୁଯାୟୀ । ଏତେ ବାଟ ଯେତେବେଳେ ଆସିଲୁଣି ଯାଇ ଦେଖିଦେବାଟା ଉଚିତ୍ ହେବ । ଯା ଭିତରେ ପଢ଼ାଙ୍କର ପଦଯୁଗଳ ପୀତା ଦାୟକ ଓ ରକ୍ତ ବର୍ଣ୍ଣା । ତଥାପି ଗଲୁ । ସତରେ ମୂର୍ତ୍ତିଟିଏ ବାଲି ରଙ୍ଗରେ ଦେଖାଯାଉଛି । ପାଖକୁ ଗଲୁ, ହାତ ମାରିଲୁ, ଆମ କପାଳକୁ ବାଲୁକା ମୂର୍ତ୍ତି ବଦଳରେ ତାହା ଥିଲା ଏକ ସିମେଣ୍ଟ ମୂର୍ତ୍ତି ପୋଟୋମାକ ନଦୀ ଧାରରେ । ନିରାଶ ହୋଇ ଫେରିଲୁ, ବାଲୁକା ମୂର୍ତ୍ତି ସେଦିନ ଆମ ପାଇଁ ଗୋଟିଏ ରହସ୍ୟମୟ ଘଟଣା ହୋଇ ରହିଗଲା । ପରଦିନ ଦେଖିଲୁ ଗୋଟିଏ ଟେବୁଲ ଚାରି ପାଖରେ ପାପାରାଜିଙ୍କ ଭଳି ଲୋକ ମାନଙ୍କର ଫୋଟୋ ଉଠେଇବାକୁ ଭିତ । ଘଟଣା କଣ ବୁଝିବାରୁ ଜଣା ପଡିଲା ଟେବୁଲ ଉପରେ ଶିଳ୍ପୀଙ୍କର ବାଲୁକା ମୂର୍ତ୍ତି ଥିଲା । ଦୌଡିଗଲି ଦେଖିବାକୁ । ଆକାର ଦେଖି ପଚାରିଲି ଶିଳ୍ପୀଙ୍କୁ । ଶିଳ୍ପୀ କହିଲେ “ଯେତେ ରୁନା ସେତେ ପିଠା” । ମୁଁ ରୁପ୍ ରହିଲି । ମୁଁ ବି ଫୋଟୋଟିଏ ତୋଳିଲି ।

ଦିନେ ସକାଳ ଆରମ୍ଭ ହେଲା ଜଗତର ନାଥ ଜଗନ୍ନାଥଙ୍କ ଜଣାଣରୁ । ଭୋଳ ହୋଇ ଗାୟକ ଜଣକ ଗାଇ ଚାଲିଛନ୍ତି ହୃଦୟ ସ୍ୱର୍ଣ୍ଣ ଜଣାଣ ହାରମୋନିୟମ ଟିଏ ଧରି । ତାଙ୍କ ସହିତ ତବଲାରେ ସଙ୍ଗତ ଦେଉଥିଲେ ଓଡିଶାରୁ ଆସିଥିବା ଜଣେ ତବଲଟି । ଶ୍ରେୀତା ଥିଲେ ମୋତେ ଲଗାଇ ତିନି ଜଣ । କିନ୍ତୁ ଗାୟକଙ୍କର ସେଥି ପ୍ରତି ତିଳେ ହେଲେ ନଜର ନଥାଏ । କଥା ପଢିବାରୁ କହିଲେ ଯେ ସେ ଶ୍ରେୀତାଙ୍କ ପାଇଁ ଭଜନ ନଗାଇ ପ୍ରଭୁଙ୍କ ପାଇଁ ଗାଆନ୍ତି । କଥାଟା ବେଶ୍ ମୋର ମନକୁ ପାଇଲା । ମୁଁ କିନ୍ତୁ ପଚାରି ପାରିଲିନି ଓଡିଶାରୁ ଆସିଥିବା ତବଲଟି ଜଣକ କଣ ଭାରୁଥିଲେ । ଦିନ ସାରା ବିଭିନ୍ନ କାର୍ଯ୍ୟକ୍ରମରେ ସମ୍ମିଳନୀ ଭରପୁର । ସକାଳେ ଭଜନ, ଅପରାହ୍ନରେ ପିଲା ମାନଙ୍କର ନୃତ୍ୟ ପ୍ରତିଯୋଗିତା ନୋହିଲେ ଲୋକମାନଙ୍କର ନାଟକ ପ୍ରତିଯୋଗିତା । ପୁଣି ରାତ୍ରୀରେ ଓଡିଶୀ ନୃତ୍ୟ ବା ମୃଦଙ୍ଗ ବାଦ୍ୟ । ବେଶୀ ରାତି ହେଲେ ପୁଣି କଉଁଠି ବଲିଓଡ୍, ଅଲିଓଡ ମେଲୋଡି ତ କେଉଁଠି “କାହିଁ ଗଲେ ମୂରଲୀ ଫୁଙ୍କା” ଓଡିଶୀ ଛାନ୍ଦ ଚମ୍ପୁ । କାହାକୁ ଖାଇବ ଖାଅ, ପୁରା ବଦହଜମି । ଦିନେ ଅଧରାତିରେ ଛାନ୍ଦ ଚମ୍ପୁ ହଲକୁ ପଶିଯାଇ ଦେଖେତ ଉପେନ୍ଦ୍ର ଭଞ୍ଜିଆ ରସ ରସିଆ ରସାଳିଆ ଓଡିଶୀ ସଙ୍ଗୀତର ସ୍ରୋତ ବହି ଚାଲିଛି । ଶ୍ରେୀତାଙ୍କ ଭିତରୁ ରସିକମାନେ ଆଖି ଅଧା ମେଲାକରି ପାଟି ବର ଥାଁ କରି ମଥା ହଲେଇ ପିଇ ଯାଉଛନ୍ତି । ବାକି ଶ୍ରେୀତାଙ୍କୁ ସଙ୍ଗୀତର ସ୍ୱର ଅଫିମ ଭଳିଆ କାମ କରିଯାଇଛି ଯେ ଆରାମରେ ନିଦରେ ଦିନର ଥକା ମାରୁଛନ୍ତି । ସଙ୍ଗୀତ ଶୁଣି ମୁଁ ଆନନ୍ଦିତ ହେଲି । ଏତେଦିନ ପରେ ସୁନ୍ଦର ଓଡିଶୀ ସଙ୍ଗୀତ ଆମେରିକାରେ ଶୁଣି କୃତ୍ୟ କୃତ୍ୟ ହେଲି । ସେ ଆଡେ ବଲିଓଡ ହଲର ରୂପ ବିପରୀତ । ଉଜାଙ୍ଗ ସଙ୍ଗୀତ ସହିତ ବାଦ୍ୟଯନ୍ତ୍ରରେ ହଲ ଫାଟି ପଡୁଥାଏ । ତାଳେ ତାଳେ ଯୁବକ ଯୁବତୀଙ୍କର ତାଳ ଦେଇ ନୃତ୍ୟ । କେତେ ଜଣ ବେଶ ଭଲ ନାଟି ଉଡେଇ ଦେଉଥିଲେ । ତାଙ୍କୁ ଦେଖି ମନେ ହେଉଥିଲା ମୁଁ ବି ଟିକିଏ ଅଣ୍ଟା ହଲେଇବା ଶିଖି ଥାଆନ୍ତିକି ?



ଏକ ସଂଧ୍ୟାରେ ଲୋକେ କହିଲେ ଓଡ଼ିଶା ନୃତ୍ୟରେ ଇତିହାସ ସୃଷ୍ଟି ହେବାର କଥା । ତିନି ବିଖାତ ନୃତ୍ୟାଙ୍ଗନା ଏକ ମଞ୍ଚରେ ନୃତ୍ୟ ପରିବେଷଣ କରିବେ ଯାହାକି ଆଗରୁ କେବେ କେହି ଦେଖି ନଥିଲା କି ଶୁଣି ନଥିଲା । ତା ବି ସତ କଥା । ତିନି ଦେବୀ ଏକ ଆସ୍ଥାନରେ ବସନ୍ତେ ବା କିପରି । ନିର୍ଦ୍ଧାରିତ ସମୟରେ ଯାଇ ଦେଖେତ ହଲ ଅନ୍ଧକାର । କ୍ଷୀଣ ଆଲୋକ ପଡ଼ିବାରୁ ଦେଖାଗଲା ମଞ୍ଚର ମଧ୍ୟ ସ୍ଥଳରେ ମୂର୍ତ୍ତିଟିଏ, ଆଉ ଦୁଇ ପାର୍ଶ୍ୱରେ ସମଦୂରତାରେ ଆଉ ଦୁଇଜଣ । ଶ୍ୱେତ ନୀଳ ଆଲୋକ ରେଖା ରେ ମୂର୍ତ୍ତି ତିନୋଟି ଯେତେ ବେଳେ ଉଦଭାସିତ ହେଲେ, ଲାଗୁଥିଲେ ଯେପରି ସେମାନେ ଓଡ଼ିଶାରୁ ଆସିନାହାନ୍ତି ତ ଆସିଛନ୍ତି ସଂପୂର୍ଣ୍ଣ ଅଳକାପୁରୀରୁ, ରମ୍ଭା ମେନକା ଓ ଉର୍ବଶୀ । ନୃତ୍ୟ ସରିଲା, ଦର୍ଶକ ମାନେ ଆନନ୍ଦରେ କରତାଳି ଦେଲେ ।

ଯେମିତି ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମକୁ ସେମିତି ଭୋଜନର ବ୍ୟବସ୍ଥା । ଭୋଜନ ତ ଯାହା, ଯେଉଁ ଜାଗାରେ ଆୟୋଜନ ହୋଇଥିଲା ସେଇ ଜାଗାଟି ଖାଲି ଦେଖିବାର ଅଛି । ଅଜ୍ଞା ବଜ୍ରା ସତର ବଜ୍ରା ରାସ୍ତା ଦେଇ ଝରଣା ଉଦ୍ୟାନ, ବୃକ୍ଷଲତା ତେଇଁ ସେଠାକୁ ଯିବାକୁ ପଡେ । ପୁଣି ଖାଇବାର ଟାଇମ ମାନେ ଟାଇମ । ସକାଳ ନଅଟା ମାନେ ନଅଟାରେ ପ୍ରାତଃ ଭୋଜନ ଶେଷ ହେବ । କେତେ ଓଡ଼ିଆ ପଢ଼ିଲୁ ପଢ଼ିଲୁ ଅତୁଆରେ ପଢ଼ିବାର ଦେଖାଗଲା । ସେଠାକାର କର୍ମଚାରୀତ ଗୋରା ଲୋକ । ସେଠି ଆଉ ଦେଖା କାରବାର କଣ ଚଳେ ? ଆମ ତରଫରୁ ସ୍ୱେଚ୍ଛା ସେବକ କେତେକ ଥିବାରୁ ଅବସ୍ଥା ସମ୍ଭଳା ପଡୁଥାଏ ନୋହିଲେ କେତେଜଣଙ୍କୁ ପେଟରେ ଓଦା ତଉଲିଆ ଦେଇ ଶୋଇବାକୁ ପଡ଼ିଥାନ୍ତା । ତା ଛଡା ଖାଇବା ଜାଗାର କର୍ମଚାରୀମାନେ ଭାବିବା ଉଚିତ, ଆମେ ଟିକିଏ ମାନ୍ୟ ପ୍ରକୃତିର ଲୋକ, ସକାଳୁ ଉଠି ଗାଧୁଆ ପାଧୁଆ କରି, ଓଦା ଖୋର୍ଦ୍ଧା ଗାମୁଛା ପିନ୍ଧି ଜଗନ୍ନାଥ ଫୋଟୋ ଆଗରେ ଅଧ ଘଣ୍ଟା ଘଣ୍ଟା ଦୁଃଖ ଜଣାଉ, ଫୁଲ ଟିଏ ଦେଉ, ଧୂପଟିଏ ଲଗାଉ । ଏତେ କରୁ କରୁ ଟିକିଏ ବିଳମ୍ବ ହେବନି ? ଖାନା ଭଲ ଥିଲା କି ନଥିଲା ଅଲଗା କଥା । ଲୋକେ ବେଶ ତିନି ଥର, ଚାରିଥର ପ୍ଲେଟ ପୁରେଇ ପେଟ ପୁରେଇ ମନ ପୁରେଇ ବଂଧୁକ ସହିତ ଆଳାପ କରି ଖାଇଲେ । ଶେଷକୁ କିନ୍ତୁ ଟିକିଏ ଭାତ ଡାଳମା ହେଇଥିଲେ ହେଇଥାନ୍ତା ବୋଲି କହିଲେ ।

ପାଞ୍ଚ ଦିନ ଧରି ଗେ ଲର୍ଡର ଗୋଟିଏ ପାର୍ଶ୍ୱ କହିବାକୁ ଗଲେ ସଂପୂର୍ଣ୍ଣ ଓଡ଼ିଶା । ଜଗନ୍ନାଥ, ବଳଭଦ୍ର ଓ ସୁଭଦ୍ରାଙ୍କ ମୂର୍ତ୍ତି ଶୋଭାପାଉଛନ୍ତି । ତା ସହିତ ପଟ୍ଟଚିତ୍ର ପ୍ରଦର୍ଶନୀ । ଆଉ ଏକ ଜାଗାରେ କୋଣାର୍କ ଚିତ୍ର ଆଗରେ ଲୋକମାନେ ଠିଆ ହୋଇ ଫଟୋ ଉଠାଉଛନ୍ତି । ଆମେରିକାରେ ରହି କୋଣାର୍କ ଫଟୋ, ଲାଗିବ ଯେପରି ସଦ୍ୟ କୋଣାର୍କରୁ ଫେରିଛନ୍ତି । ତାହାରି ପାଖରେ ଦେଖିଲି ଗୋଟିଏ ପୋଷ୍ଟର ଯେଉଁଥିରେ କି ଲେଖା ହୋଇଛି “ଗପ ହେଲେବି ସତ” ଓଡ଼ିଆ ଚଳଚ୍ଚିତ୍ର ପ୍ରଦର୍ଶନର ସମୟ । ଗପ ହେଲେବି ସତ, ନାଁଟି ଶୁଣିବା ମାତ୍ରେ ମଣିଷ ଫେରିଗଲା ଜୀବନର ବସନ୍ତ ସମୟକୁ, ୧୯୭୭ ମସିହା । ପତରା ପତରି କଲାକୁ ଜଣା ପଡ଼ିଲା ଉପରେ ଏକ ହଲରେ ସ୍ତ୍ରୀନି ହେବାର କଥା । ସେଠାକୁ ଗଲି, ହଲରେ ଅନ୍ଧାରରେ ପନ୍ଦର ମିନିଟ ବସିଲି ମାତ୍ର ଜାଣି ପାରିଲିନି କାହିଁକି ଏ ସିନେମାଟିକୁ “ଗପ ହେଲେବି ସତ” କହୁଛନ୍ତି ବୋଲି । ପାଖ ଦର୍ଶକଙ୍କୁ ଫୁସ ଫୁସ ହେଇ ପଚାରିଲି । ସେ ଜଣକ କହିଲେ “ଆପଣ ତ ପିଠା ଖାଇବା କଥା ପିଠା ଖାଆନ୍ତୁ, ବିନ୍ଧ ଗଣୁଛନ୍ତି କାହିଁକି ? ସିନେମା ଦେଖନ୍ତୁ” ତା ବି ଠିକ କଥା । ସିନେମା ଦେଖିଲି । ସିନେମା ପରେ ଲୋକେ କହିଲେ ସିନେମାର ହିରୋ ଆଉ ହିରୋଇନି ମଧ୍ୟ ସେଠାରେ ମହଦୁବ ଅଛନ୍ତି ବୋଲି । ଭାବିଲି ଇଏତ ଆହୁରି ଉତ୍ତମ କଥା । ମାଗଣାରେ ସିନେମା ଆଉ ତା ଉପରେ ପୁଣି ହିରୋ ହିରୋଇନିଙ୍କ ବଦନ ଦର୍ଶନ । ଲାଗିଲା ଯେମିତି ଦରମା ସାଙ୍ଗକୁ ପୂଜା ବୋନସ । ଦର୍ଶକ କେତେ ଜଣ ତାଙ୍କ ସହିତ ଫୋଟୋ ଡୋଲିଲେ ସିନେମା ପରେ । ମୁଁ ମଧ୍ୟ ଫୋଟୋ ଉଠେଇବାକୁ ଧାଡ଼ି ଲଗେଇଲି । ମନରେ କିନ୍ତୁ ସେହି କୌତୁହଳତା ଟି ଥାଏ, କାହିଁକି ଏ ଚଳଚ୍ଚିତ୍ରଟିକୁ ଗପ ହେଲେବି ସତ ବୋଲି କହୁଛନ୍ତି । ମୋର ଯେତେବେଳେ ପାଲି ପଡ଼ିଲା, ଫୋଟୋ ତ ଉଠେଇଲି ତାଙ୍କ ସହିତ, ତାଙ୍କୁ ପଚାରିଲି “ ବାବୁ ମୁଁ ତ ୧୯୭୭ ମସିହାରେ ଗପ ହେଲେବି ସତ ଦେଖିଥିଲି, ଇଏ ପୁଣି ଗପ ହେଲେବି ସତ ସିନେମା କଣ ? ବାବୁ ଜଣକ ଭାରି ଭଦ୍ର ଲୋକ । ମନେ ମନେ ଭାରୁଥିବେ ଏ ଲୋକଟି କିଏ, ବୋଧହୁଏ ଦୁନିଆଟା ଯୁକ୍ତ ଅଜଣା, ହେଲେ ପ୍ରକାଶ ନ କରି, ମୁରୁକୁଦିଆ ହସଟେ ଓଠରେ ଲେପିଦେଇ କହିଲେ “ୟେ ହେଉଛି ନିଉ ଭର୍ସନ ଗପ ହେଲେ ବି ସତର” । ମନେ ମନେ



ଭାବିଲି, ତାହାଲେ ସେଇଟି ଅରିଜିନାଲ ଆଉ ଏଇଟା ଭୁଲୁକେଟ । କିନ୍ତୁ ଏହା ପ୍ରକାଶ କଲିନି । ମନକୁ ବୁଝେଇଲି, ହଁ ଆଗରୁ ଜଣେ ତା ପୁଅ ନାଁ ନବଘନ ଦେଇଛି ବୋଲି ଆଉ ଜଣେ କଣ ନବଘନ ଦେଇ ପାରିବନି? ହିରୋଙ୍କ ସହିତ ଫୋଟୋ ଉଠେଇବା ପରେ ଲୋକେ ହିରୋଇନିଙ୍କୁ ଖୋଜିଲେ ଏବଂ ହିରୋ ବାବୁଙ୍କୁ ପଚାରି ପଚାରି ଅସ୍ତବ୍ୟସ୍ତ କରି ପକେଇଲେ । ହିରୋଙ୍କ କହିବା ଅନୁସାରେ ମାତାମଙ୍କ ତବିୟତ ଠିକ ନଥିବାରୁ ସେ ବାହାରକୁ ଆସି ପାରିନାହାନ୍ତି, ସେଥିପାଇଁ ଦୁଃଖ ପ୍ରକାଶ ବି କଲେ । ଏହା ଶୁଣି ମନଟା ମୋର ଆମ୍ବିଲେଇ ଗଲା । ରୁମ କୁ ଫେରିଲି । ପଢ଼ୁଆକୁ ସମସ୍ତ ବର୍ଣ୍ଣନା କଲି ଘଟଣାମାନ । ଏକରେ ପଢ଼ୁଆ କ୍ରୋଧ ପ୍ରକାଶ କଲେ ମୁଁ କାହିଁକି ତାଙ୍କୁ ସାଙ୍ଗରେ ନ ନେଇ ଗଲି ବୋଲି । ଦ୍ଵିତୀୟରେ ସେ କିପରି ହିରୋଇନିଙ୍କ ସହିତ କରିତରରେ ଫୋଟୋ ଡୋଲିଛନ୍ତି ଆଗରୁ, ମୋତେ ଦେଖେଇଲେ । ତାହା ଦେଖି ମୋ ମନଟା ଦିଗୁଣା ଆମ୍ବିଲିଆ ହୋଇଗଲା । ଉତ୍ସୁକତା ବଢ଼ିରହିଲା କେମିତି ହିରୋଇନି ସହିତ ଫୋଟୋ ଉଠେଇବି ବୋଲି । ତହିଁ ପରଦିନ ସିନେମା ଦେଖେଉଥିବା ହଲଆଡେ ଦୁଇ ଡିନି ଧର ଚକ୍କର କାଟିଲି । କାଳେ ହିରୋଇନି ମିଳିଯିବେ ଓ ଫୋଟୋଟିଏ ଡୋଲିବି, ମାତ୍ର ବିଫଳ ହେଲି । ସେଠାରେ ଠିଆ ହୋଇଥିଲା ବେଳେ ହିରୋଇନି ଙ୍କ ଅନୁପସ୍ଥିତିର ଅସଲ କାରଣଟି ଲୋକେ କହିଲେ ଆଉ ମୁଁ ଶୁଣିଲି । କୁଆଡେ ମାତାମ ସେଠାରେ ଥରେ ଠିଆ ହୋଇଥିଲେ । କେହି ଜଣେ ବୃଦ୍ଧ ବୟସ୍କ ଉଦ୍ରବ୍ୟକ୍ତି ତନ୍ମୁ ମହିଳାଟି ଠିଆ ହେବାର ଦେଖି ପଚାରି ଦେଲେ, ଯେମିତି ଆମର ଓଡ଼ିଶାରେ ସାଧାରଣ ଭାବେ ଲୋକେ ପଚାରନ୍ତି “ ଆରେ ମା ତମେ କିଏ? କେଉଁଠୁ ଆସିଛୁ?” ସେତିକିରେ ମାତାମ ଙ୍କ “ଖତି ତ ଗଲା ଗତି” । କହିଲେ “ମୁଁ ଅଲିଭତ ସିନେମାର ହିରୋଇନି” । ବୟସ୍କ ଉଦ୍ରବ୍ୟକ୍ତି ଜଣକ ଆଉ କିଛି ନକହିଥିଲେ ଚଳିନଥାନ୍ତା? ପୁଣି ତାଙ୍କୁ ପଚାରିଦେଲେ “ ଅଲିଭତ କଣ ? ହଁ, ମୁଁ ତ କାହିଁ ସେମିତି ସିନେମାର ହିରୋଇନିଙ୍କୁ ଚିହ୍ନିନି” । ସେଥିରେ ମାତାମ କୁଆଡେ ଅଫେଣ୍ଡେଡ଼ ଫିଲ୍ କଲେ । ସେ ଆଶା କରୁଥିଲେ ତାଙ୍କୁ କୁଆଡେ ସମସ୍ତେ ଚିହ୍ନି ଥାଆନ୍ତେ । ସେଥିପାଇଁ ରୁମରୁ ଆଉ ବାହାରିବାକୁ ନାରାଜ । ଇଏ କି କଥା । ସିଏତ ଭାବିବା ଉଚିତ ଆମ ଭଳିଆ କେତେ ଦିଗ୍ଘାନା ତାଙ୍କ ସହିତ ଫୋଟୋ ଉଠେଇବାକୁ ଦି ଦିନ ଧରି ଗେ ଲର୍ତ୍ତ ରେ ଚକ୍କର କାଟୁଛନ୍ତି । ପୁଣି ବୁଝିବା କଥା, ଶ୍ରୀ ଲୋକନାଥ, ଅମତାବାଟ, ମଲାଜହ୍ନ, କା, ମାଣିକ ଯୋଡ଼ି, ଯାଯାବର ଦେଖିବା ଲୋକ କିପରି ଅଲିଭତର ହିରୋଇନିଙ୍କୁ ଚିହ୍ନିବ? ସେଥିପାଇଁ ଅଭିମାନ କରି ଆମକୁ ଫୋଟୋ ଉଠେଇବାରୁ ବଞ୍ଚିତ କରିବା ଅବା କି ପ୍ରୟୋଜନ । ହିରୋଇନିଙ୍କ ସହିତ ଫୋଟୋ ଉଠେଇବାରେ ଅସଫଳତା ନେଇ ରାତିରେ ରୁମକୁ ଫେରିଲି । ପଢ଼ୁଆ ପଚାରିଲେ “ ଆଉ, ହିରୋଇନିଙ୍କ ସହିତ ଫୋଟୋ ଉଠେଇଲ?” ମତେ ତାହା ଶୁଣି “କଟା ଘାଆରେ ରୁନ” ଦେଲା ଭଳିଆ ଲାଗିଲା । ଝରକା ବାଟ ଦେଇ ପୋଟୋମାକ ନଦୀକୂଳରେ ଲାଗିଥିବା ନିଅନ୍ ଆଲୁଅର ଜଳରେ ପ୍ରତିଫଳିତ ହେଉଥିବା ପ୍ରତିବିମ୍ବକୁ ଦେଖି ଦେଖି କେତେବେଳେ ଶୋଇ ପଡ଼ିଛି ଆଉ ମନେ ନାହିଁ । ତା ପରଦିନ ସକାଳେ ପଢ଼ୁଆ ଓ କନ୍ୟାଙ୍କୁ ଧରି ପ୍ରତ୍ୟାବର୍ତ୍ତନ ପାଇଁ ବନ୍ଦୋବସ୍ତ କଲୁ । ବଂଧୁ ବଂଧୁଙ୍କୁ ବିଦାୟ । ନୂଆ କରି ସାଙ୍ଗ କରିଥିବା ସାଙ୍ଗ ମାନଙ୍କର ଇ-ମେଲ ଠିକଣାର ଆଦାନ ପ୍ରଦାନ । କିଏ ପୁଣି କହୁଥାଏ “ଦେଖି କି ଯିବେ” । ପୁଣି ଆସନ୍ତା ବର୍ଷ ବୋଷ୍ଟନରେ ଦେଖାହେବ, କହୁ କହୁ ଆଖିରୁ ଦୋଇ ଗୋପା ଲୁହ ଝରି ଆସିଲା । ପାଞ୍ଚ ଦିନର ଓଡ଼ିଆ ମେଳା ଶେଷ ହେଲା । ଆସିବା ପଥରେ ବଂଧୁ ଦୁଇଜଣଙ୍କୁ ଧରି କାନାଡା ଫେରିଲୁ । ବାଟରେ ଆଉ ତାମେଲିର ସାହାଯ୍ୟ ନେବାକୁ ହେଲାନାହିଁ, କାରଣ ଆମର ବଂଧୁ ଜଣକ ତାମେଲି ଠାରୁ ଅଧିକ ଜାଣିଥିଲେ ।

ସେମାନେ ସମସ୍ତେ

ଚିନ୍ତାମଣି ଦାସ, ଚେତନ, ମେରୀଲାଣ୍ଡ



ଜୁନ୍ ମାସ ୨୪ ତାରିଖ, ବୁଧବାର । ବାହାରେ ଶୁକ୍ଳଶୁକ୍ଳି ଥାଏ । ପ୍ରବଳ ଖରା । ଜାଭ୍ ଭିତର ଶୀତତାପ ନିୟନ୍ତ୍ରିତ ଥିବାରୁ ଜଣାପଡୁନଥିଲା । ଗାଡିରୁ ବାହାରିବା ମାତ୍ରେ ବାହାରର ଉତ୍ତାପ ଜଣାପଡିଲା । ଗାଡିରୁ ବାହାରିଲୁ ଆମେ ଡିନିଙ୍ଗଣ; ମୁଁ, ମୋ ସାନଭାଇ ଯଶ, ଓ ସାନଭାଇର ସାଙ୍ଗ ଏବଂ ମୋ ବାପାବୋଉଜଙ୍କର ଧରମପୁଅ ସତ୍ୟ ।

ସେମାନେ ସମସ୍ତେ ଗାଡି ଚାରିପଟେ ଠିଆ ହୋଇଥିଲେ; ମିନି ବଟବୋର, ଗୀତା ଖୁଡି, ଜମନା ଦେଇ, ବନା ଦାଦା, ସନା ପିରସା, ମେନକା, ଶାମା, ଦାମ, ବିରେଇ ଇତ୍ୟାଦି । ଆଉ ଅନ୍ୟଦିନ ହୋଇଥିଲେ, ମୁଁ ପହୁଞ୍ଚିବା ବେଳକୁ ଚିକ୍କାର ଶୁଭୁଥାନ୍ତା; ‘ଚିନିଦେଇ ଆସିଗଲା, ଚିନିଦେଇ ଆସିଗଲା’ ଜୋନାହନରେ ଦାଣ୍ଡ ଦୁଲୁକୁଥାନ୍ତା । ସମସ୍ତେ ଗାଡି ଚାରିପଟେ ବେଦିଯାଇଥାନ୍ତେ ଓ ମୁଁ ଗାଡିରୁ ବାହାରି ବଜୋଲେଟ୍, ବିଷ୍ଣୁଟ୍, ପ୍ୟାକେଟ୍, କେଉଁ ଛୁଆ ହାତକୁ ବଜାଇଦେଇଥାଆନ୍ତି ବାକିବାପାଇଁ । ସବୁଛୁଆ ବନ୍ଧବକି ହୋଇଥାଆନ୍ତେ; ସାହିର ଅନ୍ୟଛୁଆଙ୍କୁ ଡକା ପକାଇଥାନ୍ତେ ଓ ଖୁସି ହେଉଥାଆନ୍ତେ । ମୋ ବାରିପାଖେ ଜୋନାହନ ଜମିଯାଇଥାଆନ୍ତା ଛୁଆଙ୍କର ।

ଏବେ ଅଇଗାହେଲା । ମୋ ବାରିପଟେ ବଟମାନଙ୍କର ଜୋନାହନ ଜମିଗଲା । ମୁଁ ମିନି ବଟବୋରକୁ ନମସ୍କାର କରିବାକୁ ନଇଁବାରୁ, ଗୀତାଖୁଡି ବାରଣକଲେ; ଅଣଶୁଭିଆରେ ନମସ୍କାର କରନ୍ତିନି । ବାପା ପିଞ୍ଜରେ ବସିଥିଲେ; ପାଖରେ ଜୁନାଦାଦା, ନଟଦାଦା, ଦୁରି ମରସା ଇତ୍ୟାଦି ବସିଥିଲେ । ସେମାନଙ୍କୁ ଚାହୁଁବା ହୋଇ ଆମ ଘରଭିତରେ ପଶିଲି । ଇଚ୍ଛା ହେଉଥିଲା ଶିଶୁ ବୟସକୁ ଯେନିଯାଆନ୍ତି; ବଟପାଟି କରି ରାହାଧରି କାନ୍ଦନ୍ତି; ଦୁଃସ୍ତ ଖୋଲି ମନପୁରେଇ ଯେମିତି ଇଚ୍ଛା ସେମିତି କାନ୍ଦନ୍ତି; ହେଲେ ମୋ ଭିତରର ପରିଣତ ବୟସର ଅହୁଁ ମତେ ବାଧାଦେଲା । ତାପରେ ଭାବିଲି ଜାହା ଆଗରେ ଦୁଃଖ କହି କାନ୍ଦି ? ମିନି ବଟବୋର ଆଗରେ? ସିଏ ଏକା ଗାଆଁରେ ରହୁଛି । ନରି ବଟବାପାଙ୍କ ଚାଲିଯିବା ପରେ ତା’ର ଆଉ ଗାଆଁରେ କିଏ ବା ନିଜର ? ତା’ ଆଗରେ ଦୁଃଖ କହିଲେ ତା’ ସ୍ମୃତିରେ ନରିବଟବାପାଙ୍କ ମୃତ୍ୟୁର ଦୁଃଖ ସମୟ ଭାସିଆସିବ । ବରଂ ଏ କାମ ମୋ ଭିତରେ ରହିଥାଉ ।

ଚାହିଁଲି ଜମନାଦେଇକୁ । ତା’ ଚୋରୁ ଏଇ ଆଠବର୍ଷ ତଳେ ମରିଗଲା । ନାତି, ନାତୁଣୀଙ୍କୁ ବଟ କରିବାର ଦାୟିତ୍ୱ ପୁଣି ତା’ ଉପରେ ପଡିଲା । ତା’ ଆଗରେ କଣ ମୁଁ କାନ୍ଦିପାରିବି ? ଚାହିଁଲି ଗୀତାଖୁଡିକୁ । ମାନରେ ସିନା ଖୁଡି, ହେଲେ ବୟସରେ ସିଏ ମୋଠାରୁ ସାତସାନ । ଅତନୁଦାଦା, ଗୀତାଖୁଡିଙ୍କର ସ୍ୱାମୀ ଦୁଇବର୍ଷ ତଳେ ଜିଂନାବୋଗରେ ପରପାରିକୁ ଚାଲିଗଲେ । ଦୁଇଟି ପିଲାଙ୍କୁ ଧରି ସଂସାର ତଥାପି ବଜାଇଛନ୍ତି ଗୀତାଖୁଡି ।

ସାହାକୁ ଚାହିଁଲି ତା ମୁହଁରେ ମତେ କେଉଁ ପରମ ଆତ୍ମୀୟର ବିୟୋଗରେ ଶୋକାଞ୍ଜନ ମୁହଁଟିଏ ଦେଖାଗଲା । ମେନକା ସବୁବେଳେ ଭତଭତ ଦୁଃଖ; ସିଏ ମୋଠାରୁ ଚାରିବର୍ଷ ସାନ ହେବ; ବାହା ହେଇନି, ଦେଶୁ ଶାଁରେ ଅଛି । ମୁଁ ଘରେ ପଶୁପଶୁ ସିଏ ବଟପାଟିରେ କହିଗଲା, ‘ଏ ଚିନିଦେଇ, ସେ ଭିତର ଘରକୁ ଯିବୁନି । ସେ ଘର ବନ୍ଦ ହୋଇଛି, ଛୁଆଁଛୁଟ ହେଲେ ପୁଣି ସବୁ ଧୋଇବାକୁ ପଡିବ ।’ ସେଇ ମେନକାର ଶୋକ ଚିନିବର୍ଷ ତଳେ ସଂସାର ତ୍ୟାଗ କରିଛନ୍ତି । ଶୁଷ୍କିକ୍ରିୟାର ସମସ୍ତ ରୀତିନୀତି ତା’ ଜିର ଅଗରେ ଥୁଆ ।

ଯେଉଁ ଜୋଠରିରେ ମୋର ରହିବାହେଲା, ସେଠି ଛୁଆବୋଉ, ତାର ଚୋରୁ ଅରୁଣା, ଓ ଅରୁଣାର ପୁଅ ଜାହା ରହୁଥାନ୍ତି । ଛୁଆବୋଉ ମୋ ଦାଦାଙ୍କ ପତ୍ନୀ । ସେମାନେ ଆମ ଶାଁଠାରୁ ଚିନି ବାରି ମାଇଲ୍ ଦୂରରେ ଥିବା ଆଉ ଗୋଟିଏ ଶାଁ ଏରତାରେ ରୁହନ୍ତି । ମୋ ବାପା ତାଙ୍କ ମାମୁଁଘରକୁ ପୁଅ ହୋଇ ଆସିଥିବାରୁ ଆମେମାନେ ଏକା ଦୁଇଦୀବସନ୍ତରେ ରହୁ । ମୋର ବଟବାପା, ସାନବାପା, ଦାଦା ଓ ତାଙ୍କର ବିଶାଳ ପରିବାର ସମସ୍ତେ ଏରତାରେ ରହନ୍ତି । ବାପାଙ୍କ ଛଡା ଆମ ଘରେ କେହି ନଥିବାରୁ, ବୋଉର ଶୁଷ୍କିକ୍ରିୟାରେ ସାହାଯ୍ୟ କରିବା ପାଇଁ ଦାଦାଙ୍କ ସାନପୁଅ ତୁନା ତା’ ସ୍ତ୍ରୀ, ବାରି ବର୍ଷର ପୁଅ ଓ ଛୁଆବୋଉକୁ ଧରି ଆସିଥାଏ । ସେମାନେ ସମସ୍ତେ ସେଇ ଜୋଠରିରେ ନିଜନିଜର ଜିନିଷପତ୍ର ରଖିଥାଆନ୍ତି । ମୁଁ କେଇ ମୋ ବାଙ୍କୁଟି ଓ ହାତବ୍ୟାଗ୍ରଟି ସେଇ ଜୋଠରିରେ ରଖିଲି ।

ସେ ଜୋଠରିଟି ବହୁତ ସାନ । ସେଠି ଇଣ୍ଡେ ଶୋଇଲା ଭଳି ଖଟଟିଏ ପଡିଥାଏ, ବସିବାପାଇଁ ସୋଫାଟିଏ ଆଉପଟେ ପଡିଥାଏ ଓ ଛୋଟ ଟେବୁଲ୍‌ଟିଏ ଖଟପାଖରେ ଥାଏ । ଦୁଆରପାଖକୁ ଭାଗି ଟେବୁଲ୍ ପଞ୍ଜାଟିଏ ଥାଏ । ଜୋଠରିର ଭିତର ପାଖକୁ ବିଭିନ୍ନ ସାଇକ୍ଲର ଥାକ ସବୁଥାଏ । ହେଲେ ସେ ଥାକରେ ଥିବା ଜିନିଷ କାଳେ ଛୁଆଁହେବ, ସେଥିପାଇଁ ସେସବୁକୁ ଛୁଇଁବାକୁ ନିଷେଧକରି ମେନକା ଚାଲିଗଲା । ମୁଁ ମୋ ବାଙ୍କୁଟିକୁ ସେ



ଖଟରପରେ ଗୋଟିଏ କଟକ ରଖିଲି; ବ୍ୟାଗ୍‌ଟିକୁ ତା’ ଉପରେ ରଖି ସେଟ୍ କରିଦେଲି । ତଳିଆ ବି ବାହାରି ନଥିଲା ଛୁଆଁହେତ ବୋଲି । ଲୁଗା ବଦଳାଇ ସେଇ ଖଟରପରେ ଗୋଟିଏ ପାଖରେ ଗତିପଡ଼ିଲି । ବ୍ୟାଗ୍‌ଟିକୁ ତଳିଆ କରି ମୁଖୁତଳେ ଦେଲି ।

ମୋ ସାନଭାଇକୁ ବିଭିନ୍ନ ଭିତ୍ତିକର୍ମରେ ବ୍ୟସ୍ତ ରହିବାକୁ ପଡ଼ିଲା । ସିଏ ତ ଶାଁରେ ରହେନି; ଦିଲ୍‌ଲୀ ମୋ ସହିତ ଆସିଥିଲା । ତା ଛା, ପିଲା କେହି ଆସିପାରିଲେନି । ଦିଲ୍‌ଲୀରେ ମୋର ଶହେଠାରୁ ଅଧିକ ବର୍ଷର ଜେଜେମା ରହୁଛି । ତାକୁ ଏକା ଛାଡ଼ି ସମସ୍ତେ ଆସିବା ସମ୍ଭବ ନଥିଲା । ଶାଁରେ ପହୁଞ୍ଚୁ ପହୁଞ୍ଚୁ ମୋ ଭାଇପାଇଁ ଜାମ ସବୁ ଆରମ୍ଭ ହୋଇଗଲା ।

ଖରାବେଳେ ଖାଇବାକୁ ବାଜିଦେଇଗଲା ଆନନ୍ଦ । ଆନନ୍ଦ ହିସାବରେ ଭାଇ ହେବ । ଶାଁରେ ରହେ । ସେଇ ହିଁ ସବୁ ଦାୟିତ୍ୱ ବୁଝୁଥାଏ । ମୋ ପାଇଁ ଦୁଇଟି ପାଣି ଗୋତଲ ଆଣି ଦେଇଗଲା; ସେ ପାଣି ପିଇ ମୁଁ ରହିଥାଏ; କାଳେ ଗରମରେ ଚିହ୍ନାଲତେସନ୍ ହୋଇଯିବ । ଖାଇବାପାଇଁ ଆଉ ଜଣ ବା’ ଥାଏ ? ତୁଟା, ମୁଢ଼ି, ଉଖୁଟା, ଦହି, ଗୁଡ଼, ଆଚାର ଓ ମିଠା । ଛୁଆମାନେ ହାତରେ ଚାବୁଆଆଣ୍ଟି । “ଚାମଟ ପକେଇ ଚାହେଁନି?” ହେଲେ ଏ ଶୋକବେଳାରେ ଏସବୁ କିଏ ଭାବୁଛି । ଶୋକ ତ ପୁଣି ମୋର ନିତସ୍ତ; ମୋ ବୋଉର ଆଜିବିକ ଚିରୋଧାନ । ଯାହାହେଉ, ଜୀବନ ବ୍ୟାଧିତା ପାଇଁ ଖାଇଦେବାର ଜାମତା କରିବା ବି ଦାୟିତ୍ୱ; ନିଜପାଇଁ ।

ରାତିରେ ସେମିତି ଭାତ, ତରକାରୀ ରନ୍ଧାଗଲା । ତରକାରୀରେ ତେଲ, ହଳଦୀ ପଡ଼ିନଥିଲା; କେବଳ ଶିଆ । ଏ ଗରମ ଗୁଳୁଗୁଳିରେ ଚିକେ ଚିକେ ଖାଇଦେଇ ସମସ୍ତେ ଶୋଇବାକୁ ଗଲେ । ଆସନ୍ତା ଜାଲି ଦଶ; କେତେ ସବୁ ଭିତ୍ତି, କର୍ମ, ବିଧି । ସେସବୁ ପାଇଁ ଯୋଜନା କରି, ରାତି ଭୋରକୁ ଶୁଣାମ ଯାତକୁ ଜଣକଣ ସିତ, ସେସବୁ ଯୋଗାତ କରି, ଆମେ ସମସ୍ତେ ଶୋଇବାକୁ ଗଲୁ । ସେ ପରେ ଆମେ ଶୋଇଥାଇ ଚାରିଜଣ । ମୁଁ ସେ ଖଟରରେ ଶୋଇଥାଏ ମୋ ବ୍ୟାଗ୍‌ଟିକୁ ତଳିଆ କରି । ଅରୁଣା ଶୋଇଥାଏ ସେ ସୋଫା ଉପରେ । ତା’ ପୁଅ ଓ ଛୁଆବୋଉ ସପରେ ତଳେ ଶୋଇଥାନ୍ତି । ଚେରୁଲୁ ପଞ୍ଜାବିକୁ ମୋ ଆଟକୁ କରିବାକୁ ଇଚ୍ଛା କରି ବି ମୁଁ କରିପାରୁନଥାଏ; ବିବେକ ବାଧା ଦେଇଥାଏ । ଅନ୍ୟମାନଙ୍କର ଶରୀର ଜଳ୍ମ ମନକୁ ଆସୁଥାଏ । ଭୀଷଣ ଗରମ ସାଙ୍ଗକୁ ବେକେବେକେ ଲାଇନ୍ ଚାଲିଯାଇଥାଏ । ସେତେବେଳେ ମୁଖ ଗରମ ହୋଇଯାଇଥାଏ; ରାତିରେ ସେତିକି ମୁଁ ଶୋଇପାରିନି । ଗରମ ସାଙ୍ଗକୁ ମଶା । ବାହାରେ କିଏ ହେଲେ ଛାତ ଉପରକୁ ଚାଲିଯାଆନ୍ତା, ହେଲେ ମଶା ଜାମୁଟି ଦେହ ପୁଲକିତଦେବାର ଭୟ ଥାଏ । ଏମିତି କି ପରଭିତରେ ବି ମଶାଖାଇ ମୋ ଗୋତର ବିଭିନ୍ନ ଅଂଶ ଫଳିଯାଇଥାଏ ଓ କୁଣ୍ଡେଇ ହେଉଥାଏ । ସେ ରାତିଟା ସେମିତି ବିତିଗଲା ।

କୁନ୍ ୨୫ ଚାରିଖ । ଆଜି ଦଶପତି । ଆମ ଭାୟାର କିଛି ଲୋକ ଯେଉଁମାନେ କଟକ, ଭୁବନେଶ୍ୱର ଓ ପାଖଆଖ ସହରରେ ରହୁଥାଆନ୍ତି, ସେମାନଙ୍କର ଆସିବାର ଥାଏ । ମୁଁ ଉଠିବା ବେଳକୁ ଅରୁଣା ଉଠି କେତେ ଜାମ କରିପାରିଲାଣି । ମୁଁ ଉଠୁରୁ ବାହାରେ ସୁକ୍ତିଚର୍ଚ୍ଚ ହେଉଥିବାର ଶୁଣିଲି । ସେତେବେଳକୁ ସମସ୍ୟା ହୋଇଗଲା ଯେହେତୁ ମୋ ଭାଇ ତା’ ଦାଢି ଓ ମୁଖ ବୁଜି କାଟିବାକୁ ମନା କରିଦେଲା । “ମା’ଟା ପାଇଁ ବୁଜି କାଟି ଲକ୍ଷ୍ମହେବା ପୁଅପାଇଁ ବିଧି । ତୁ କେମିତି ବୁଜି କାଟିବୁନି? ତୋ ଦେଖାଦେଖି ଆଉକାଲିକା ପିଲା ବି ସେଇଆ କରିବେ । ଜଣ ପାଠ ପଢ଼ିଲେ ବୋଲି ଶାସ୍ତ୍ର କଥା, ଶାଁର ନୀତିନିୟମ ସବୁ ମାନିବନି ।” ମେନଜା ପାଟିକରି ଦାଖ କ’ପାଇଥାଏ । ମୋ ଉଠିବାର ଭାଣି ମୋ ପାଖକୁ ଆସିଲା ଓ କହିଲା, “ବିନିଦେଇ, ତୁ ଚିକେ ବୁଝେଇଲୁ, ଏ ଅନୀତି ତମେ ସବୁ ପଢ଼ାଶୁଣା ଲୋକ ହେଇ କେମିତି କରିବ ?”

ମୁଁ ମୋ ଭାଇକୁ ବୁଝେଇଲି । ସିଏ କି ମାନସିକରେ କେତାଣି ଦଶବାର ବର୍ଷ ଧରି ଦାଢି ରଖିଆସିଥିଲା । ଦାଢି ନ କାଟିବାକୁ ସେ ବିଭିନ୍ନ ସୁକ୍ତିଚର୍ଚ୍ଚ କଲା; ପାସ୍‌ପୋର୍ଟ ଓ ବିଭିନ୍ନ ପରିଚୟ ପତ୍ରରେ ତାର ଦାଢିଥିବାର ଛବି ସବୁ ରହିଛି ଓ ଏବେ ବିନା ଦାଢିରେ ସମସ୍ୟା ହେବ ବୋଲି ସୁକ୍ତିକଲା । ମେନଜା ପରେ ବି ଆହୁରି କେତେଜଣ ଆସି ମୋ ପାଖରେ ଫେରାଉହେଲେ । ଯାହାହେଉ, ସିଏ ଶେଷକୁ ଲକ୍ଷ୍ମହେଲା ଓ ଦାଢି କାଟିଲା । ସମସ୍ତଙ୍କ ମୁଖରୁ ଗୋଟିଏ ବିରାଟ ବୋଧ ଚାଲିଗଲା ।

ଧୀରେଧୀରେ ଜୋବାହର ହମୁଥିଲା । ଶୁଣିହେବାକୁ ସାହିର ସମସ୍ତ ଛା, ପୁରୁଷ, ଛୁଆପିଲା ଆସି ଜମାହେଲେ । ସେଥିରେ ବେକେବେକେ ସାହିର ଛା ଲୋକମାନଙ୍କ ଭିତରେ ସୁକ୍ତିଚର୍ଚ୍ଚ ଲାଗିଯାଇଥିଲା । ଜୋରଟା ଆଗେ ହେବ, ଜୋରଟା ପଛେହେବ, ସେ ନେଇ ବିଭିନ୍ନ ଲୋକଙ୍କର ବିଭିନ୍ନ ମତ । କିଏ କହୁଥିଲା, ଆଗ ପିଠୋର ବଟାହେଇ ବାଟିପଟେ ଦିଆଯିବ ତ କିଏ କହୁଥିଲା ଆଗ ହଳଦୀ ବଟାହେଇ ତୁଠକୁ ଯିବ । ବିବାବା ଅରୁଣାକୁ ସବୁ କରିବାକୁ ପଡ଼ୁଥିଲା । ତା’ ଛୁଆଟି ବେକେବେକେ ଆସି ବିରକ୍ତ କରୁଥିଲା; ମା’ ସୋହାଗ ଚାହୁଁଥିଲା; ହେଲେ ଆମ ସାହିର ସମସ୍ତେ ଆସି ଯାବତୀୟ ଆଇନ୍ କାଟୁଥିଲେ । ଅରୁଣା ସବୁ ମାନୁଥିଲା, ସମସ୍ତଙ୍କଠାରୁ ସାଜ ଥିଲା ସିଏ, ପୁଣି ଚୋହୁ ।

ଏବେ ପୋଖରୀକୂଳରେ ଭିତ ଜମିଲା । ଶୁଣିହେବାକୁ ସମସ୍ତେ ସେଠି ରୁଣ୍ଡ ହେଲେ । ଛା ଲୋକମାନଙ୍କୁ ବାରିକିଆଣୀ ନଖକାଟିହେଇ ଅନତା ଲଗେଇଦେଲା । ସମସ୍ତେ ତାପରେ ତୁଠରେ ହଳଦୀ ଲଗେଇ ବୁଟପକେଇ ପରକୁ ଫେରିଲେ । ମୁଁ ବି ସମସ୍ତଙ୍କ ସହିତ ବୁଟପକେଇ ପରକୁ ଆସିଲି ।



ସମସ୍ତେ ମିଶି ତା'ପରେ ଦହି, ବୁଟା, ମୁଢ଼ି, ମିଠା, କଦଳୀ, ରଞ୍ଜୁଡ଼ା, ଆଖାର ଇତ୍ୟାଦିର ଲୋଭନ କଲେ । କଟକରୁ ଗତି ଦାଦା ଓ ଖୁଡ଼ୀ ଆସିଥାନ୍ତି; ଭୁବନେଶ୍ୱରରୁ ଚିନା ଖୁଡ଼ୀ, ତାଙ୍କ ପୁଅ ପତୀକ, ବୋହୂ ମୋନା, ଓ ମୋନାର ସାନଝିଅ ଚୁପୁଲୁ ଆସିଥାନ୍ତି । ସେ ଦାଦା ଆସିପାରିଲେନି । ଆଉ ଜଣେ ତାଙ୍କୁଦାଦା ବି ଆସି ପହଞ୍ଚିଲେ । ଶୁଣିକିୟା ପରେ ତାଙ୍କ ସହିତ କଥାହେବାର ସୁଯୋଗ ମିଳିଲା । ତାଙ୍କୁ ମୁଁ ଭେଟିଲି ପ୍ରାୟ ୩୦ ବର୍ଷପରେ । ଶୁଣିଲି ତାଙ୍କ ସାନପୁଅ ନିପୁଣରେ ପଦାର୍ଥବିଜ୍ଞାନର ପ୍ରଫେସର ଅଛି । ମୋର ଭାଇ ହେବ ସିଏ, ଜିନ୍ତୁ ସିଏ ଆମେରିକାରେ ଅଛି ବୋଲି ମୁଁ ଜାଣିନଥିଲି । ଏମିତି ବି ଦୁଃ; ସଂପର୍କର ସୁତା ବେଳେବେଳେ ଆପେଆପେ ପତକା ହୋଇ ଛିତିଫାଇଥାଏ; ପୁଣି ଏମିତି ପତଣା ଘଟେ, କିଏ ଆସି ସେ ସଂପର୍କକୁ ମୋଟାସୁତା ଖୁଣି ଯୋଡ଼ିଦିଏ । ଏମିତି ମୋ ବୋଉର ଆକସ୍ମିକ ଚିରୋଧାନ ମତେ ଚିରିଣ ବାଳିଣ ବର୍ଷ ଧରି ଭେଟିନଥିବା ସଂପର୍କୀୟ ମାନଙ୍କ ସହିତ ମିଶାଇଦେଲା ।

ଦଶଦିନ ଭାତିରେ ବି ସମସ୍ତେ ସାହିର ଲୋକ ମିଶିକରି ଦଶା ଖାଇଲେ । ବିଭିନ୍ନ ରକମର ପୁରୀଅର୍ଚନା ମଧ୍ୟ ଚାଲିଥାଏ । ସେସବୁ ଚାରି ପାଞ୍ଚ ଭଣ ବାଦୁଣ କରୁଥାଆନ୍ତି । ସେଥିରେ ଆମ ଶାଁର ବାଦୁଣଙ୍କ ସହିତ ଅନ୍ୟ ପାଞ୍ଚ ଶାଁର ବାଦୁଣ ବି ଥାଆନ୍ତି । କେତେ ଜର୍ମ ସବୁ ଶୁଣାନଘାଟ ସୁନାଭୁଇଁରେ ହୋଇଥାଏ ଓ କେତେ ଜର୍ମ ସବୁ ଯୋଖରାକଳରେ ଥିବା ଜଗନ୍ନାଥ ମନ୍ଦିରରେ ହୋଇଥାଏ ।

ଭୁକ୍ତ ୨୬ ଚାରିଖ, ଶୁକ୍ରବାର । ବୋଉର ଏଗାର ଦିନ । ଆଜି ବିଭାଟ ଲୋଡ଼ିର ଦିନ । ପ୍ରାୟ ସାତଶହ ଲୋକ ଖାଇବାର ବନ୍ଦୋବସ୍ତ କରାଯାଇଥାଏ । ଦୁରଦୁରାନ୍ତରୁ ବି ଅନେକ ବନ୍ଧୁବାନ୍ଧବ, ସାଙ୍ଗସାଥୀ ମାନଙ୍କର ଆସିବାର ଥାଏ । ମୋର ଦୁଇ ଯାଆ ଓ ଦେବଶୁର ମାନଙ୍କର ମଧ୍ୟ ଆସିବାର ଥାଏ । ତେବେ ସକାଳେ ଖବର ମିଳିଲା 'ଓଡ଼ିଶା ବନ୍ଦ' ବିଷୟରେ । ସମସ୍ତଙ୍କ ମନରେ ଶଙ୍କା ପଶିଲା । ଏମାନେ ସବୁ ଆସିବେ କେମିତି ? ଦିନ ୯ଟା ଖଣ୍ଡ ବେଳକୁ ଆମ ସ୍କୁଲର ଦିବି ଆସିଲେ । ଆଲୋଚନା କଲେ ଆସନ୍ତା ତିସେମ୍ବର ମାସରେ ଆମ ସ୍କୁଲର ସୁବର୍ଣ୍ଣ ଜୟନ୍ତୀ ବିଷୟରେ । ମୁଁ ଆସିବି କି ନା ସେ ବିଷୟରେ ନିର୍ଦ୍ଦିଷ୍ଟ ହେବାକୁ ଚାହୁଁଥିଲେ ସେ । ତାପରେ ବାମା ଓ ପ୍ରୋଗ୍ରାମ୍ ବିଷୟରେ କଥାବାର୍ତ୍ତା କରି ସେ ଚାଲିଗଲେ । ଦିନ ଦଶଟା ବେଳକୁ ବାଦୁଣ ଆସି ସମସ୍ତଙ୍କୁ ମାର୍ଗନାକଲେ । ଥିଲାଥିଲା, ସାଢ଼େ ଏଗାରଟା ବେଳକୁ ମାଟି ଆସିଲା ପ୍ରକଳ ବେଗରେ ବର୍ଷା ଓ ପବନ । ବର୍ଷା ପାଇଁ ଶରମ ଚିତ୍ତେ କମିଲା, ଜିନ୍ତୁ ଆଶଙ୍କା ରହିଲା ଭାତିର ଲୋଡ଼ି ପାଇଁ । ଏମିତି ବର୍ଷା ଭାରିରହିଲା ଦିନ ଦୁଇଟା ପର୍ଯ୍ୟନ୍ତ । ଜଗନ୍ନାଥଙ୍କୁ ମନେମନେ ନିବେଦନ କଲି । "ଏତେ ବାଟରୁ ଆସିଛି ପ୍ରଭୁ, କେବଳ ମୋ ବୋଉର ସମସ୍ତ ଜର୍ମ ଲଲଭାବେ କରାଇବା ପାଇଁ । ଆଉ ବିଦ୍ରୁ ଘଟାଅ ନାହିଁ ।" ଭଗବାନ ଶୁଣିଲେ । ପ୍ରାୟ ତିନିଟା ବେଳକୁ ଆକାଶ ପୁରା ପରିଷ୍କାର ।

ବନ୍ଧୁବାନ୍ଧବଙ୍କ ଆଗମନରେ ଧୀରେଧୀରେ ପରେ ଗହୁଳି ବଢ଼ିଲା । ମୋ ବେତେମା ବାପଘର ହାଲପହାରୁ ଆସିଥିଲେ ମୋ ମା'ର ପୁତୁରା । ଏଭଳିରୁ ଆସିଥିଲେ ପ୍ରାୟ ଲୋଡ଼ିଏ, ତିରିଶ ଭଣ । ସେମାନଙ୍କ ସହିତ ମୋର ପିଲାଦିନର କେତେ ସ୍ମୃତି; ନଜରୁକରେ ତରକୁଳ ଡୋଳି ଖାଇବାଠୁ ଆରମ୍ଭକରି ଗାମୁଜୋଳି ଡୋଳିବାର ଓ ତାଏ ଖେଳିବାର । ପ୍ରାୟ ତିରିଶବର୍ଷର ବ୍ୟବଧାନ ପରେ ମୁଁ ସେମାନଙ୍କୁ ଭେଟିଲି । ମୋ ନନା, ବଚବାପାଙ୍କ ବଚପୁଅ, ସିଏ ବି ଆସିଥିଲା; ଶୁଣିଲି ତାର ସାନପୁଅ ଓ ବୋହୂ ଦୁଇଜଣ ଯାଜ ଜନାକାର, ଚିଭିର ଚିଭିକୁ ଧାରାବାହିକରେ ଅଭିନୟ କରୁଛନ୍ତି । ଏଖୁଅନନା ବି ଆସିଥିଲା । ତା' ପୁଅ ଏବେ ଦୁଗାଇରୁ ଯାଇ ଆମେରିକାରେ ଅଛି ବୋଲି କହିଲା; ହେଲେ ଆମେରିକାରେ କେଉଁଠି, ସେ ଠିକଣା ତାକୁ ଜଣାନ୍ତିନି ।

ଏଗାର ଲୋଡ଼ି ଭଲ ହୋଇଥିଲା । ଲୋକମାନେ ଖାଇପିଇ ବୋଉର ପ୍ରଞ୍ଵାସା କରିଗଲେ । "ଭାରୀ ହେଉଁ ଲୋକ ଥିଲେ ତମ ବୋଉ, ସେଥିପାଇଁ ତାଙ୍କ ଜାମ ସବୁ ଭଲରେ ହେଲା ।" ସତରେ ବି ମୋ ବୋଉ ସେମିତି ଥିଲା; ଲୋକମାନଙ୍କୁ ଭଲ ପାରୁଥିଲା; ପରେ ଗହୁଳିବଦ୍ଧ ତାକୁ ଭଲ ଭାଗୁଥିଲା ଓ ସିଏ ସାହା ମାଗୁଥିଲା, ତାକୁ ଦେଇ ଦେଉଥିଲା । ସେଇତ ଗୀତା ଖୁଚି କହୁଥିଲେ, "ଜାଣିଲ ମା', ତମ ବୋଉ ଯେଉଁ ଏଥର ଆସିଥିଲେ, ତମ ବଚବାପାଙ୍କ ପୁଅବୋହୁଙ୍କୁ ତଳେଇ ପଠେଇଥିଲେ; ଆଲମାରାରୁ ଚାରିଖଣ୍ଡ ନୁଆଣାକୀ ବାହାର କରି ଦେଇଦେଲେ ।"

ମୋର ବାଉଣ ସଣ୍ଠେ ବୋଉ ଏପିଲ ମାସରେ ପିଲାକୁ ଶାଁକୁ ଗଲା ଓ ପ୍ରକଳ ଗରମରୁ ତା' ଦେହ ସେଠି ଚିତ୍ତେ ଖରାପ ହୋଇଥିଲା । ପିଲାକୁ ସିଏ ଫେରିଥିଲା ମେ' ମାସ ଶେଷ ବେଳକୁ; ଦୁଧଟି ସ୍ତାଣ୍ଠ୍ୟରେ କିଛିଟା ସମସ୍ୟା ଭିତରେ ରହିଯାଇଥିଲା; ଆକସ୍ମିକ ଷ୍ଟୋକରେ ଭୁକ୍ତ ୧୬ ଚାରିଖ ଦିନ ତାର ଦେହାନ୍ତ ହୋଇଗଲା । ବୟସ ହେଲେ ସମସ୍ତେ ଇତ୍ୟାଧାନ ତ୍ୟାଗ କରନ୍ତି; ଏ ବିରକ୍ତନ ସତ୍ୟ ଯଦିଓ ମୁଁ ଜାଣିଥିଲି, ତେବେ କେତେବା ବୟସ ବୋଉକୁ ହୋଇଥିଲା ? ଏଇ ବରଷରୀ, ପଞ୍ଚସରୀ ହେବ । ଆକସ୍ମିକ ଭାବେ ଏମିତି ହୁଠାଠୁ କିଛି ଘଟିଯିବ ମୋ ଜୀବନରେ, ସେଇଟା ମୁଁ ବିଶ୍ୱାସ କରିପାରୁନଥିଲି । ଜଗନ୍ନାଥଙ୍କ ଉପରେ ମୋର ଦୃବବିଶ୍ୱାସ; ତାଙ୍କୁ ସାହା ଯେତେବେଳେ ନିବେଦନ କରିଛି, ସିଏ ମୋର ପ୍ରାର୍ଥନା ଶୁଣିଛନ୍ତି । ବୋଉର ଦେହ ଖରାପ ଖବର ପାଇ ମୁଁ ଯଦି ପ୍ରାର୍ଥନା କରିଥାନ୍ତି, ସେ ନିଃସୃ ଶୁଣିଥାନ୍ତେ ଓ ବୋଉ ଭଲ ହୋଇଯାଇଥାଆନ୍ତା । ହେଲେ ସେ ପ୍ରାର୍ଥନା କରିବାର ସୁଯୋଗ ବି ସିଏ ମତେ ଦେଲେନି । ସେଇ ଅବଶୋଷ ମୋ ମନଭିତରେ ରହିଗଲା ।



ଶୌରେ ମୁଁ ଦେଖୁଥିଲି ମୋ ବାରିପଡ଼େ ସମସ୍ତେ କିପରି ନେଇ ବ୍ୟସ୍ତ; କେମିତି ଶୁଣିକିପିୟାର ସମସ୍ତ ବିଧି ଠିକ୍‌ଠାକୁ ଭାବେ ପୁରଣହେବ, ସେ ନେଇ ସମସ୍ତେ ଜର୍ମରତ । ବାରିକ, ବାହୁଣ୍ଡ, ସାହିଁ ଲୋକ, ଶାଁ ଲୋକ, ବହୁବାସକ, ଦେବାନେତା, ନୂଆଲୁଗାର ବେଢାର ଆଦାନପ୍ରଦାନ ଇତ୍ୟାଦିର ବିଧି ସୁଚାରୁରୂପେ ସଂପୂର୍ଣ୍ଣ ହେବାର ଚିନ୍ତାରେ ଓ ଜାମରେ ସମସ୍ତେ ଅତୁରତୁ ଭାଗିପଡ଼ିଥାନ୍ତି । ସେ ଭିତରେ ମୃତ୍ୟୁର ସ୍ୱାଭାବ, ମୃତ୍ୟୁବ୍ୟକ୍ତିର ସୁରଣ, ମୃତ୍ୟୁବ୍ୟକ୍ତି ପାଇଁ ଶୋକ ସଶିବ ପାଇଁ ସମସ୍ତଙ୍କ ସ୍ମୃତିକୁ ଆସୁଥାଏ, ପୁଣି କିପରିକି ଭିତରେ ହୁଏଯାଏ ।

ଶୁଣିକିପିୟାର କେତେକ ବିଧି ମତେ ବାହାପରର ବିଧି ଭଳି ଲାଗୁଥିଲା । ନୂଆ ଲୁଗାପଟା, ବହୁବାସକଙ୍କ ଗହୁଡ଼ି, ଘୋଡ଼ି, ଦେବାନେତା, ମନ୍ତ୍ରପାଠ ସବୁ ସେଇ ବାହାପରର ବିଧି ଭଳି । ହିନ୍ଦୁ ଧର୍ମକୁ ମୁଁ ତ ଏତେ ଭଲଭାବେ ଜାଣିନି । ଛୋଟବେଳେ ସାହାସକୁ ଶୌରେ ଅନୁଭବ କରିଥିଲି, କେବଳ ଇଞ୍ଚାହେବା, ଚଣ୍ଡିନି ଶୁଣି ଓ ଏଗାରଦିନ ଘୋଡ଼ିକୁ ଛାଡ଼ି ଅନ୍ୟ ସମସ୍ତ ବିଧି ବିଷୟରେ ମୋର ଧାରଣା ନଥିଲା । ଦେବେ ଆମ ସଂସ୍କୃତିର ଏ ଦୁଇଟି ସଂପୂର୍ଣ୍ଣ ଅଲଗା ଧରଣର ଜାମରେ ଏ ସାମାଜ୍ୟ ଦେଖି ମୋର ଶାନ୍ତକୁ ଅଧିକ ଜାଣିବାରେ ଯୌତୁହୁଏ କରିଥିଲା ।

କୁନ୍ ୨୬ ଚାରିଶ ଭାଗରେ ଏଗାର ଘୋଡ଼ିପରେ ପୁଷ୍କର ଦୋଷକୁ ମୁକ୍ତି ପାଇଁ ସାବାଭାଗି ପୁରାହେଲା । ମୋ ଭାଇ ପୁରାରେ ବସିଥିଲା । ଆମେମାନେ କେତେବେଳେ ବେଇକରି ବସୁଥିଲୁ ତ କେତେବେଳେ ପୁଣି ପଞ୍ଚାଏ, ଦୁଇପଞ୍ଚ ପାଇଁ ଶୋକପଡୁଥିଲୁ । ତା' ପରଦିନ ସକାଳେ ଭୁବନେଶ୍ୱର ଫେରିବାର ଥିଲା । ସେଇଠୁ ଉପରବେଳା ଥିଲା ଫୁଲଟ୍ ଟିଲୁକୁ ।

ପୁଷ୍କର ପୁରା ସବୁସବୁ ସଜାଣହେଲା । ଦିନ ନଅଟା ବେଳକୁ ଆମେ ଶାଁ ଛାଡ଼ିଲୁ । ଗଡ଼ଜାଣି ଭାଗରେ ଘୋଡ଼ିପରେ ଅନେକ ବହୁବାସକ ଫେରିଯାଇଥିଲେ । ଆଉ ଦେଉଳମାନେ ଥିଲେ, ସେମାନେ ବି ସଜାଣୁ ଫେରିଯାଇଥିଲେ । ବୁନା, ଛୁଆବୋର, ଓ ଅରୁଣା ବି ବାରଦିନର ଗଢ଼ିଠା କରି ଅର୍ପଣ କରିବାର ବିଧି ପୁରଣ ପରେ ଫେରିଯିବାର ପ୍ରସ୍ତୁତି କରୁଥିଲେ ।

ଦେଉଳମାନେ ଆସିଥିଲେ, ସେମାନଙ୍କ ମଧ୍ୟରୁ ଅନେକ ମୋ ଜନ୍ମରୁ ହାଲସୁଲ୍ ଶେଷ କରିବା ପର୍ଯ୍ୟନ୍ତ ମୋ ଜୀବନର ଅଙ୍ଗଥିଲେ । ସେମାନେ ଆସିଥିଲେ ମୋ ବୋଉର ଶୁଣିକିପିୟାରେ ଭାଗନେବାପାଇଁ, ମତେ, ମୋ ଭାଇକୁ ଓ ବାପାଙ୍କୁ ଆମର ଏ ଶୋକ ସମୟରେ ପାଖରେ ରହି ସାବୁନା ଦେବାକୁ । ମୋ ଜୀବନରେ ଜନନୀର ଅଭାବର ଦୁଃଖଭିତରେ କେବଳ ସେତିକିଟା ଖୁସିର ଅନୁଭୂତି ନେଇ ମୁଁ ଶାଁରୁ ଫେରିଥିଲି ।

ସେମାନେ ସମସ୍ତେ ଆସିଥିଲେ । ମୋ ପିଲାଦିନର ସ୍ମୃତିର ପୁରୁଷ ଊର୍ଦ୍ଧ୍ୱରେ ସେମାନେ ମୋ ହୃଦୟକୁ ସ୍ପେରୁସିକ୍ କରିଦେଇଗଲେ ।



ଚକ୍ରଟା ବିଜ୍ଞାନୀ ଦାସ ଦେବନ, ମେଢାଲାଭୁରେ ପ୍ରାମୀ ନରେଶ ଦାସ ଓ କନ୍ୟା ବାଗୁ, ମୁଣାଳୀ ଓ ଶାନ୍ତୁତାଙ୍କ ପତ୍ନୀ ରୁହନ୍ତି । ଓପାକୁ ଇପ୍ରର୍ଣୀକୃତ ତାଙ୍କର କବିତା ପୁସ୍ତକ 'ସଂପର୍କର ସେତୁ' ଏକର୍ଷ ବିଦ୍ୟାପୁରୀ ପ୍ରକାଶନୀରୁ ପ୍ରକାଶିତ ହୋଇଛି । ଏହା ବ୍ୟତୀତ ଗଡ଼ଜର୍ଷ ତାଙ୍କର ଗଳ୍ପ ସଂକଳନ 'ଉତ୍ତୁପ୍ୟ' ମଧ୍ୟ ପ୍ରକାଶିତ ହୋଇଯାଇଛି । ଏ ଗଳ୍ପଟି ସେ ତାଙ୍କ ବୋଉଙ୍କର ପିରୋଧାନ ସମୟର ପଟଣାରେ ଅନୁଭୂତିକୁ ନେଇ ଲେଖିଛନ୍ତି । ଯଦିଓ କେତେକ ନାଁ ଏଥିରେ ପରିବର୍ତ୍ତନ କରାଯାଇଛି, ତେବେ ଏ ଗଳ୍ପଟି ତାଙ୍କର ଏକ ସ୍ମୃତି ଶ୍ରଦ୍ଧାଞ୍ଜଳି । ବିଜ୍ଞାନୀରୁ ଦୋରାଯୋଗ କରିବାର ମାଧ୍ୟମ ହେଲା -

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ଓଡ଼ିଆ ଭାଷାର ଗତିବିଧି

ଓଡ଼ିଶାରେ ଯରକାରୀ ସ୍କୁଲରେ ମାଗଣାରେ ପଢ଼ିବାକୁ ସୁବିଧା ଥିଲେ ବି ପଇସା ଖର୍ଚ୍ଚ କରି ଅନେକ ବାପା ମାଆ ତାଙ୍କ ପିଲାଙ୍କୁ ଇଂରାଜୀ ମାଧ୍ୟମର ସ୍କୁଲକୁ ପଠାଇଛନ୍ତି । ଇଂରାଜୀରେ ପଢ଼ିବାରୁ ପାଠ ପଢ଼ିଲେ ପିଲା ବଡ଼ ହେବା ବେଳକୁ ତାକୁ ଯତ୍ନରେ ଡାକ୍ତର, ଇଞ୍ଜିନିୟର, ଓକିଲ କି ଶ୍ରାବ କଥାସ ହେବା ଲାଗି ଯତ୍ନ ହେବ ବୋଲି ଯେମାନେ ଭାବୁଛନ୍ତି । ଯେଉଁଠି ଓଡ଼ିଶାର ନିପଟ ମଫସଲ ଅଞ୍ଚଳରେ ମଧ୍ୟ ଇଂରାଜୀ ମାଧ୍ୟମର ସ୍କୁଲ ଯକୁ ବିଭିନ୍ନ ଜାଗାରେ ଖୋଲୁଛନ୍ତି । ଓଡ଼ିଶା ଭିତରେ ଇଂରାଜୀ ପଢ଼ିବା ଲାଗି ରୁଚିମାନ ଲୋକଙ୍କ ଘରେ ଆଗ୍ରହ ବଢ଼ିଥିବା ବେଳେ ଆମେରିକାରେ ଥିବା କେତେ ଓଡ଼ିଆଙ୍କ ଘରେ ପିଲାଙ୍କୁ ଓଡ଼ିଆରେ ଧାରଣ କରିବାକୁ ଚେଷ୍ଟା ଚାଲିଛି । ଏ ଦୁଇଟି ଯାକ ଦୃଶ୍ୟକୁ ଏକା ଯାଙ୍ଗରେ ଦେଖି ଯେ କୌଣସି ଲୋକର ମନ ଭିତରେ କୌତୁହଳ ଆସିବା ସ୍ୱାଭାବିକ ।

ଓଡ଼ିଆ ଭାଷା ହେଲେ ଭାରତର ପ୍ରତିଷ୍ଠିତ ଓ ପୁରୁଣା ଭାଷାମାନଙ୍କ ଭିତରୁ ଗୋଟିଏ । କାରଣ ପ୍ରତ୍ୟେକ ହେବାର ବହୁ ପୂର୍ବରୁ ଲୋକେ ତାଳ ପତ୍ରରେ ଲୁହାଇ ଲେଖନୀ ଚଳାଇ ଓଡ଼ିଆ ଲେଖୁଥିଲେ । ଶାରଳା ଦାସଙ୍କଠାରୁ ଆରମ୍ଭ କରି ପଞ୍ଚ ପଞ୍ଚା ବାବାଜୀ ମାନେ ଓ ପରେ ଭଞ୍ଜ, ଯାମାନ୍ତପତିଂହାର ପ୍ରମୁଖ ଏଇ ତାଳ ପତ୍ରରେ ହିଁ ନିଜ ନିଜର ଗୀତ ଓ ଗ୍ରନ୍ଥ ଲେଖୁଥିଲେ । ଅତ୍ୟୁତାନନ୍ଦଙ୍କ “ମାଜିକା” ଓ ଶାରଳା ଦାସଙ୍କ ମହାଭାରତ ଯଥାକ୍ରମେ ଛଡ଼ିଆ ଓ ଝଙ୍କଡ଼ଠାରେ ଯତ୍ନକ୍ରମେ ପୁନଃ ପାଠ୍ୟ ।

ଉନବିଂଶ ଶତାବ୍ଦୀର ଶେଷ ଅଠକୁ ଓଡ଼ିଶାରେ ଏଠି ଯେଠି ଯରକାରୀ ସ୍କୁଲ ହେଲେ ତ ପିଲାମାନେ ତାଳପତ୍ର ଯାଙ୍ଗକୁ କାରଖାନାରେ ଲେଖିବାକୁ ଜାଣିଲେ । ପୁଣି ଗୌରୀ ଶଙ୍କର ରାୟ ଓ ଫକୀର ମେହନ ସେନାପତି ବିଂଶ ଶତାବ୍ଦୀର ଆରମ୍ଭରେ ଛାପାଖାନା ଖୋଲିବାରୁ ମଧୁସୂଦନ ରାଓଙ୍କର “ବର୍ଣ୍ଣବୋଧ” ଓ ଚନ୍ଦ୍ର ମୋହନ ମହାରଣାଙ୍କ “କଥାବଳି” ପରି ଛୋଟ ବଡ଼ ବହି ଓଡ଼ିଆରେ ଛାପିବା ଯତ୍ନ ହେଲା ।

ଯେତେବେଳେ ଭାରତ ଯେମିତି ଇଂରେଜ ମାନଙ୍କର କବଳରେ ଥିଲା, ଯେମିତି ଓଡ଼ିଆ ଭାଷାଭାଷୀ ଅଞ୍ଚଳ ବୃହତ୍ତର ବଙ୍ଗ ପ୍ରଦେଶର ଅଂଶ ହୋଇ ରହିଥିଲା । ଉପକୂଳବର୍ତ୍ତୀ ଓଡ଼ିଆ ଭାଷା ଭାଷୀ ଅଞ୍ଚଳରେ ଯରକାରୀ କର୍ମଚାରୀ ବଙ୍ଗଳାରୁ ଆସି ଥିଲେ କାରଣ କଲିକତା ଥିଲା ଇଂରେଜ ସାମ୍ରାଜ୍ୟର ପେଣ୍ଠ ଜାଗା । ବିଭିନ୍ନ କ୍ଷେତ୍ରରେ ଓଡ଼ିଆ ଭାଷାର ବିପ୍ଳାବ କରିବାକୁ ଚେଷ୍ଟା ହେଲା ବେଳକୁ ଓଡ଼ିଶାରେ ଇଂରେଜ ଯରକାରୀର ଗୁମାସ୍ତା କି ପିଆଦା ଭାବରେ କାମ କରୁଥିବା କେତେକ ବଙ୍ଗଳା ଭାଷୀ ଲୋକ “ ଓଡ଼ିଆ ଏକ ସ୍ୱତନ୍ତ୍ର ଭାଷା ନୁହେଁ ” ବୋଲି ଚିତ୍କାର କଲେ । ଯରକାରୀ ସ୍କୁଲରେ ପାଠପଢ଼ାଟା ଯେତେବେଳେ ବଙ୍ଗଳାରେ ଚାଲିଥିଲା । ଓଡ଼ିଆରେ ପାଠ ପଢ଼ା ହେଲେ ଯେମାନଙ୍କର ଜୀବିକା ଚାଲି ଯିବ ବୋଲି ଯେମାନେ ଚିନ୍ତୁଥିଲେ ।

ଓଡ଼ିଆ ସ୍ୱତନ୍ତ୍ର ପ୍ରଦେଶ ହେଲେ ପରେ ଓଡ଼ିଶାରେ ଶିକ୍ଷା-ପ୍ରସାର ଲାଗି ଧ୍ୟାନ ଦିଆଗଲା । ପିଲାମାନେ ଓଡ଼ିଆରେ ପାଠ ପଢ଼ିଲେ ଓ ପୁଣି ଦେଶ ସ୍ୱାଧୀନ ହେଲା ପରେ ଏଠି ଶିକ୍ଷା ସଂସ୍ଥା ଯକୁ ବହୁ ସଂଖ୍ୟାରେ ଖୋଲିଲା । ଓଡ଼ିଆ ଭାଷାରେ କବିତା ଯାଙ୍ଗକୁ ଉପନ୍ୟାସ, ନାଟକ ଯକୁ ଛପା ଗଲା । ଚଟକଳରେ କାମ କରୁଥିବା ସାକ୍ଷର ଶ୍ରମିକ, ଯେକେତୋଟିଏଟର ଛୋଟ ବଡ଼ ବାବୁ ମାନେ, ଓଡ଼ିଆ ଅଫିସର, ସ୍କୁଲ ଶିକ୍ଷକ ଓ କଲେଜର ଅଧ୍ୟାପକମାନେ ଓଡ଼ିଆ ବହି ପଢ଼ିବାକୁ ଓ ଓଡ଼ିଆ ପଞ୍ଚିକା ଖଣ୍ଡେ ବିଶିକାକୁ ଗର୍ବ ଅନୁଭବ କଲେ ।

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କହି କି ପଞ୍ଚିକା ବିଶିକାଟା ନିର୍ଭର କରେ ପକେଟରେ ଥିବା ବଳଦା ପଇସାଟା ଉପରେ । ଏଣୁ କାରଖାନା ବିପ୍ଳା ଅଫିସରେ କାମ କରୁଥିବା ଲୋକେ ହିଁ ବହି ଖଣ୍ଡେ କି ପଞ୍ଚିକା ଖଣ୍ଡେ ବିଶିକା । ଗାର୍ଥୀ ଗହଳର ଭାଷୀ, ମୂଲିଆ ଲୋକେ ପଞ୍ଚ ପଞ୍ଚିକା କି ବହି କାହିଁକି ବିଶିକେ? ଯେମାନଙ୍କର ଦଶା ହେଲା - “ ଅନୁ ଚିନ୍ତା ଚମତ୍କାର କାତରେ କବିତା କୁଟଃ” । ଅଥଚ ଏବେ ଯେମାନେ କି ଭାବୁଛନ୍ତି ତାଙ୍କ ପିଲା ମାନେ ଇଂରେଜୀ ପାଠ ପଢ଼ି ବଡ଼ ବଡ଼ ଲାଭିକାରୀ କରନ୍ତୁ । ବାହାର ଦେଶକୁ ଯାଇ ଭଲ ପଇସା ଲୋକାରଣ କରନ୍ତୁ ।



ଏକେ ଦେଶ ପାଇଁ ଏକ ନୂଆ ଧରଣର ଅର୍ଥନୈତିକ ଚେତନା ସୃଷ୍ଟି ହୋଇଛି। ତା ଫଳରେ ପ୍ରାଦେଶିକ ଭାଷା ଉପରେ ନୋର ନଦେଇ ପଧାରଣ ଲେକେ ଉତ୍ସାହ ଓ ଅନ୍ତରାଷ୍ଟ୍ରୀୟ ଭାଷା ଶିଖିବା ଉପରେ ନୋର ଦେଉଛନ୍ତି। ବ୍ୟାପକ ଭାବରେ ଚଳୁଥିବା ହିନ୍ଦୀ ପିନେମା ଓ ଗୀତ ପାଞ୍ଚକୁ ପମ୍ପାଦ ପରବର୍ତ୍ତର ଅତ୍ୟାଧୁନିକ ମାଧ୍ୟମ ଯଥା ଇଣ୍ଟରନେଟ, ସ୍ମାର୍ଟ ଫୋନ୍ ଏଥିପାଇଁ ବାୟା। “ଓଡ଼ିଆ ପଢ଼ିଲେ ମୋ ପୁଅ (ଝାଅ ମାନଙ୍କ କଥା ଅଲଗା) କଥଣ କରିବ?” ବୋଲି ଯେମାନେ ପଚାରିଛନ୍ତି।

ମାତ୍ର ବୁଝିବାର କଥାଯେ ଓଡ଼ିଆ ଭାଷା ହେଲୁ ଶୈଳୋଳିକ ଐତିହାସରେ ବାପ କରୁଥିବା ଲୋକଙ୍କର କଥିତ ଭାଷା। ଯେମାନଙ୍କର ପାଠ୍ୟପୁସ୍ତକ, ପାଠ୍ୟକ୍ରମ, ପାଠ୍ୟପୁସ୍ତକ ଓ ଉଚ୍ଚମାନବିକ ପ୍ରତିଷ୍ଠା ଓ ପଢ଼ାଦାୟା ଉପରେ ଯେମାନଙ୍କ ଭାଷାଗୁଡ଼ିକ ଦ୍ଵିତି ଓ ସମ୍ପୂର୍ଣ୍ଣ ନିର୍ଭର କରୁଛି ଏବଂ କରି ଚାଲିବ। ନିଜେ ଇଂରାଜୀ ସ୍କୁଲରେ ପାଠ ପଢ଼ି ଆସି ଆମେରିକାରେ ରହିଲୁ ପରେ ଓଡ଼ିଆ ଭାଷା ଓ ପାଠ୍ୟପୁସ୍ତକ ବିକାଶ ଲାଗି ଅନ୍ୟ ମାନଙ୍କୁ ଉତ୍ସୁକ କରିବାକୁ ଚେଷ୍ଟା କରିବା ଏକ ବିଚିତ୍ର ଯୁକ୍ତି। ବର୍ତ୍ତମାନର ଅବସ୍ଥା ଯାହା ଯେଥିରେ ଓଡ଼ିଆ ଭିତରେ ରହୁଥିବା ଓଡ଼ିଆ ଲୋକେ କେମିତି ଓଡ଼ିଆ ଭାଷା ପ୍ରତି ଆକୃଷ୍ଟ ହେବେ ଯେଥିପାଇଁ ବାଟ ବାହାର କରିବାକୁ ହେବ।

ପରୁ ସମୟରେ ଦେଖା ଯାଏ ଯେ ଯେଉଁ ଅଞ୍ଚଳର ଆର୍ଥିକ ଅବସ୍ଥା ଯେତିକି ଭଲ ଯେ ଅଞ୍ଚଳର ଭାଷା ବାଣିଜ୍ୟ ପାଇଁ ଅନ୍ୟମାନେ ଯେହି ପରିମାଣରେ ଆଗ୍ରହୀ ହୁଅନ୍ତି। ତେଣୁ ଓଡ଼ିଆରେ ଉତ୍ପାଦନ, ବେପାର ବଣିଜ୍ୟ, ବୈଷୟିକ ଉଦ୍ୟୋଗୀ ନୋର ଯୋଗରେ ଚାଲିବ ତ ବାହାରିଆ ଲୋକେ ଓଡ଼ିଆ ଭାଷା ପାଇଁ ଆପେ ଆପେ ଆଗ୍ରହ ଦେଖାଇବେ। ପ୍ରାୟ ଓଡ଼ିଆ ମାନେ ନିଜ ଭାଷାକୁ ଧରି ରଖିବେ। ମଧୁସୂଦନ ରାଓଙ୍କ ଓଡ଼ିଆ ଭାଷା ଓ ଆଦି କାଳିକାର ଓଡ଼ିଆ ଭାଷା ଭିତରେ ଫରକ ବହୁତ। ମଧୁ ରାଓଙ୍କ ଭାଷା ଥିଲା _ “ଅଧୁନାନ୍ତର ଭାରତୀୟ ଉତ୍ପାଦନ ପୁରୁଣା ଅବଲୋକନ କରି ବିଧି ବିଶ୍ଵାସ କରିବ ଯେ...” ; ଏବେକାର ଓଡ଼ିଆ ଭାଷା ହେଲା _ “ବିପିଏଲ୍ ପାଇଁ ଏପରିତ କେଲକୁ ଉଲେ” ବା “ହସ୍ତିଗାଲରେ ତାହାର ନାହାନ୍ତି, ବେତ ନାହିଁ କି ଲୁଇଟ୍ ନାହିଁ”।

ଓଡ଼ିଆ ଭାଷା ପ୍ରତି ମନ ଭିତରେ ଶ୍ରଦ୍ଧା ଓ ସମ୍ମାନ ରଖିବା ଗୋଟିଏ କଥା। ମାତ୍ର ଏହାର ଉନ୍ନତି ଓ ପ୍ରସାର କରିବାକୁ ହେଲେ କେତେକ ନିଶ୍ଚିତ ପଦକ୍ଷେପ ନେବାକୁ ହେବ / କାରଣ ଓଡ଼ିଆର ଆର୍ଥିକ ଉନ୍ନତି ଓ ଓଡ଼ିଆ ଭାଷାର ଉନ୍ନତି - ଏ ଦୁଇଟି ଯାକ ପରସ୍ପର ସହିତ ଜଡ଼ିତ। ଖବର କାରକ ମାନଙ୍କରେ ପ୍ରତି ଦିନ ଯେପରି ଓଡ଼ିଆ ଲେଖା ଯାଉଛି ତାକୁ ପଢ଼ି ଗଣ୍ୟର ମେହେର କି କଲଦେବ ରଥ କିଛି କୁହୁ ପାରିବେ ନାହିଁ ; କେବଳ ଆମେ ମାନେ ହିଁ କୁହୁଛୁ। ତେଣୁ ଆମେରିକାରେ କରୁଥିବା ଇଂରାଜୀ ପଢ଼ୁଆ ପିଲାମାନେ ସକାଳୁ ଉତ୍ସୁକ ଜନନୀଙ୍କ ଫଟୋକୁ ଦେଖି “ ଗୁଡ଼ ମରଣିଙ୍ଗ ଉତ୍ସୁକ ଜନନୀ” ବୋଲି କହିଲେ ଉତ୍ସୁକର ଆରାଧ୍ୟ ଦେବୀ କେବେ ଅଶ୍ରୁପୁ ବୋଧ କରିବେ ନାହିଁ ବୋଲି ମୋର ଧାରଣା

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ଭାଇ ଓ ଭଉଣୀମାନେ...!

ଓଡ଼ିଆ ସାହିତ୍ୟ ସଂସାରର ଗୋଟିଏ ପ୍ରତିଷ୍ଠିତ ନାମ ହେଲା ସମକାଳ । ଶ୍ରୀଯୁକ୍ତ ଶୁଭ୍ରାଂଶୁ ପଣ୍ଡାଙ୍କ ପେନ୍ ଇନ୍ ପ୍ରକାଶନ ସଂସ୍ଥା ତରଫରୁ ଏହାର ମାସିକ ପ୍ରକାଶନ ହୁଏ । ଶୁଭ୍ରାଂଶୁ ପଣ୍ଡା ନିଜେ ଜଣେ ବିଶିଷ୍ଟ ଲେଖକ । ତାଙ୍କର ପ୍ରକାଶିତ ପୁସ୍ତକ ଗୁଡ଼ିକର ନାମ ହେଲା ସୁସମାଚାର, ଶୀଘ୍ର ଭାଗବତ, ସୁଚକେଷ୍, ଗପ, ପ୍ରଭୃତି ।

ଏହି ପ୍ରକାଶନ ସଂସ୍ଥାର ପୁସ୍ତକ ଆଉ ନିୟମିତ ସମକାଳ ପଢ଼ିବା ନିମନ୍ତେ ନିମ୍ନଲିଖିତ ସମ୍ପର୍କରେ ଯାଆନ୍ତୁ ।

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ଓଡ଼ିଶାବାସୀ ଓ ଓଡ଼ିଆଭାଷୀ

ଭାଇ ଓ ଭଉଣୀମାନେ...!

ଆସନ୍ତୁ...

ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟକୁ ଓଡ଼ିଆରେ
ଶୁଣିବା...ଜାଣିବା...ପଢ଼ିବା...ବୁଝିବା...ଲେଖିବା...!!!

ENGLISH



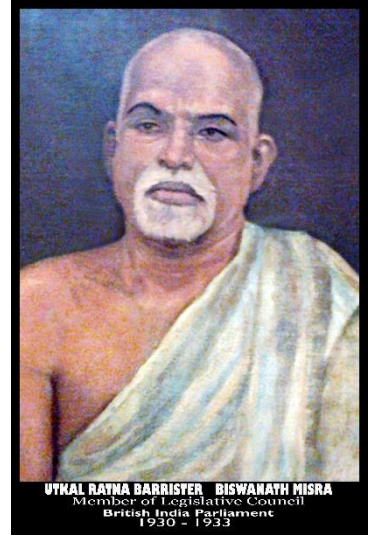


BARRISTER BISWANATH

The Forgotten Hero of Odisha

By

Prof. (Dr.) Surjya Kumar Misra



October 18, 1878 was an auspicious day in the calendar of Odisha unification history; which has been very quietly forgotten by many, modern historians as well as the commoners. However, even today those who delve into the history of the unification movement of Oriya-speaking tracts under one separate state do recognize the importance and significance of the day. This was the day when Biswanath Misra was born to father Kulamani Misra and mother Radhika Devi at Nua Someswarpur near Sakhigopal, Puri. At the time of his birth, nobody including his parents ever thought that they had given birth to a boy who was going to be one of the pioneer torch bearers in the creation of Odisha as an independent state.

His life, as he grew with time, became an interesting chapter in the history of Odisha. He not only went on to become the first Barrister of Odisha; but also became a great Oriya patriot and a pioneer of the amalgamation movement of Oriya-speaking tracts into one independent Odisha state. He has been an unparalleled example of great zeal, adventure and patriotism. A study of his life can speak in million words about his achievements with regard to his unfathomable love for Oriyas and Odisha.

Inspite of extreme poverty and conservatism of the time, he finished his middle vernacular education from Beraboi, a place close to his village. Thereafter, he got into Puri Zilla School for his “Entrance” education. There was vehement opposition from the Brahman Sasan to Biswanath pursuing English education. To get over the problem, his father, a poor servitor practicing “Jajamani” in the small village, but a dedicated parent for his son’s higher education, paid a penalty of twenty rupees to the Brahman sasan; which was quite a sum



at the time. In 1902 Biswanath cleared his School education in flying colors and won the divisional scholarship of ten rupees per month. His success in School encouraged him to join Ravenshaw College for his F.A.; which he successfully completed in 1904.

At the time, Telugu teachers with limited knowledge of Oriya, taught Oriya language to the students of Oriya-speaking tracts of Ganjam district, then under Madras province. Biswanath was awfully disturbed by this and under the influence of Sri Madhusudan Das, decided to join as a teacher in Rasolkonda (now Bhanjanagar) Training School. After a brief stint as a teacher, he realized that he could be of immense help as a lawyer to the cause of Oriyas in the separated Oriya-speaking tracts. Consequently, he joined for his pleadership in Madras; which he completed in 1906. After doing pleadership, he started working as a Pleader (Lawyer) in Aska, again under the instruction of his mentor and influencer, Sri Madhusudan Das, for fighting the cause of Oriyas and amalgamation of Oriya-speaking tracts. In this movement of his, stalwarts like Sri Harihara Panda, Pandit Nilamani Bidyaratna, and Sri Sashibhushan Rath joined hands with him.

Biswanath was as much close to Pandit Gopabandhu Dash and his four sakhas (friends) as he was to Sri Madhusudan Das. Although he was closely associated with Satyabadi Bana Vidyalaya, he had never joined the Satyabadi Group officially. He remained outside the “Panchasakha” group activities despite being very close to all of them in social life. In fact, Pandit Gopabandhu had tremendous influence on him. On his insistence, Biswanath gave his eldest daughter, Sati Devi, in marriage to Sri Gobind Tripathy, a well known literateur, intellectual and administrator of the time who was a widower, as his first wife, Rebati Devi, the sister of the eminent Pandit Lingaraj Misra, had passed away at a tender age. Biswanath always believed in social reforms and had been strongly influenced by Pandit Gopabandhu Dash whom he always treated as his elder brother.

Odisha at the time was only a division with the three districts of Cuttack, Puri and Balasore under the Bengal province. Ganjam and Vishakhapatnam were in the Madras province and Sambalpur was in the Central Province. The Oriyas belonging to these areas were looked down upon and were literally mistreated. Biswanath, as his nature was, became extremely



perturbed by the mistreatment of Oriyas and became loudly verbose whenever the occasion demanded. By being so, he instilled the Oriya-pride in the people of the area right from the grass-root level. To pass a strong message of unity amongst Oriyas, he strategized to bring the kings and zamindars of Ganjam together and join him. The success of this strategic move ultimately laid the foundation of the Oriya pride and Oriya movement. No wonder, through this movement, Pleader Biswanath could successfully use Oriya language instead of Telugu in all official proceedings in the courts of Ganjam - a feather in his cap. "Star of Utkal" in its 13.01.1906 edition praised Biswanath highly for his pioneering efforts in that regard.

Biswanath was unfathomably ambitious and never stayed contented with his achievements. He strongly believed like Socrates, "it is better to be dissatisfied as a man rather than a pig satisfied." This typical character of his led him to dream big and dream to become a barrister; which at the time was considered as probably the most coveted position for an Indian. Besides, no Oriya at the time had shown any indication of accomplishing this rare feat. After four years of dedicated service to Oriyas in Aska as a Pleader, in 1909 he left for London to pursue his ultimate ambition of becoming a barrister, that too, the first Oriya barrister. In 1910 he got himself admitted into Middle Temple, London, for the purpose and resided in Gray's Inn. During those days, it was mandatory for one to stay in one of the four Inns in London to become a barrister. After successful completion of his program at Middle Temple, he came back to India; but left for London again in late 1912 to receive his call letter to the bar and received it in January 1913.

After becoming a barrister, he joined the Calcutta High Court. He continued practicing there so long as Cuttack, Puri, Balasore (the Odisha Division) were under Bengal province. Later when Odisha Division was taken out of Bengal and was amalgamated with Bihar, Barrister Biswanath, whose primary concern always had been to look after the upliftment of Oriyas and protection of their interest, left Calcutta and joined the Patna High Court for continuing his practice. However, despite his law practice, his priority remained the same - amalgamation of Oriya-speaking tracts into a separate state of Odisha.



Biswanath believed that a state's education and culture could only give it a distinguished existence. Hence, he tirelessly put all his efforts to see that education system for the Oriyas improved. It is due to his unceasing persistence, Maharaja of Mayurbhanj opened the Maharaja Science Laboratory and Rajasaheb of Kanika opened the Kanika Library in Ravenshaw College. Through his efforts again, Maharaja of Sonpur contributed for opening up of the Postgraduate Department of Oriya in Calcutta University, and a Chair was created for research in Oriya literature and language in Shanti Niketan.

From the days of youth, he had been an active member of the Utkal Sammelani and continued to be so as long as he lived. Being a fiery speaker, he kept all the leading members of the Sammelani united and unidirected to fight for one separate state of Odisha with all the Oriya-speaking tracts united under it. The following is an excerpt from Odisha Review of August 2008:

“Among the inspired and motivated students who came forward to extend their help, Biswanath was most prominent one. In the conference of the Utkal Sammilani in 1903 at Cuttack, Biswanath worked as a sincere and dedicated volunteer and attracted the attention and admiration of the Sammilani leadership. It is said his discipline, sobriety, manners and sense of duty attracted the attention of delegates and more particularly the delegates and spectators of Ganjam . Biswanath attended the Utkal Union conference (Utkal Sammilani) of 1904 as a delegate of Ganjam while working as a teacher at Rasulkonda (Bhanjanagar). In this Conference he played a pro-active role with the maturity of a statesman. This pro-active role was unlike his place as a volunteer at the Utkal Union Conference of 1903 at Cuttack when he was only a silent listener. By now he had acquired a sense of Self -Confidence as a teacher activist in the public domain. This emboldened him to become articulate and firmly put forward his view. In the course of supporting the proposal for amalgamation of Oriya -speaking tracts under one political administration, Biswanath apprised the delegates of the pitiable state of affairs of Oriya language and its teaching in Ganjam under Madras presidency. Another memorable dimension of his personality which smacked of his maturity as a leader in the Oriya amalgamation movement came in bolder relief in the conference. This was marked in his passionate plea for unity in the Oriya movement at a time when Madhu Babu and young Gopabandhu



almost came to a clash with regard to their divergent perceptions. This conflicting situation developed like this. Young Gopabandhu in a booklet entitled "Prayer" proposed that Sambalpur along with all Oriya speaking tracts should be put under Madhya Pradesh. As against this, Madhu Babu desired that all Oriya -speaking tracts including Ganjam and Sambalpur should be tagged with Bengal under one administration. In this encircling gloom of disunity and clash of perceptions, Ganjam held aloft the flag of unity spearheaded by Biswanath. Biswanath said that the huge Oriya Bhukhanda or the large and far - long Oriya - speaking territory spread from Mahendra Mountains to Meghasan. It is not the proper time or the right moment to raise this question on whether to tag this huge Oriya Bhukhanda or territory with Madhya Pradesh or Bengal. Let us now close this debate. Let it be left unto the future. Biswanath's plea for unity earned the admiration of the delegates and was adopted with overwhelming support. It may be said that this successful effort of Biswanath prevented an early rupture in the Oriya movement which had to traverse miles ahead in its struggle for amalgamation and formation of a separate Odisha province. Biswanath certainly deserves recognition for his successful role as a troubleshooter when the Oriya movement was in a state of crisis."

His relentless effort to see Odisha as a separate state finally brought him to Cuttack to pursue his professional career in the legal field. He made Bharati Kotha, Purighat, Cuttack, finally his home. After arriving at Cuttack, he was elected as the President of the Student Society. Eminent student leaders of the time who went on to become big names in Odisha's politics later, like Dr. Harekrushna Mahtab, Sri Nabakrushna Chowdhury, and Sri Jadumani Mangaraj worked under him as his disciples. The student Society worked and fought for independent Odisha under the leadership of Barrister Biswanath.

Biswanath not only made his presence felt in India for a separate Odisha, he pursued it hard even during his stay in England. His seamless efforts in this regard started bearing fruits, and as a result, Mr. Mac Callum Scott, M.P., advocated the cause of Oriyas in the House of Commons and Mr. Montague, the under Secretary of State, was convinced of the desirability of a separate province for Oriyas.



Barrister Biswanath Misra was elected to the Central Legislative Assembly (today's equivalence of Indian Parliament) as a Member in 1922. As a parliamentarian, he was never cowed down by the British statesmen, and was unstoppable from advocating the cause of Oriyas and unified Odisha. In 1924, he became the coordinator of the Commission intended for consideration of unification of Odisha; which was headed by Mr. C. L. Philip (the political representative of British Government for Odisha Division) and Mr. A. C. Doff (the District Magistrate of Vizag). He also played a major role and became a powerful force in Major Attlee's committee (constituted by Simon Commission) to tour and locate the Oriya-speaking tracts of Madras province.

He was elected again in 1930 as a Member to the Central Legislative Assembly. During this repeat stint as a Member, he used to become so vocal and loud on the floor of the Central Assembly about the rights of Oriyas to have a separate province that all his colleagues started calling him "Mr. Odisha". He never got tired of his demands. All later generation historians and writers have termed him as "Utkal Ratna" for his great contributions to the formation of a separate state of Odisha. Sri Manmohan Misra, the eminent litterateur and biographer of Barrister Biswanath Misra, Dr. Harekrushna Mahtab, Prof. Manmathnath Das, Prof. Sriram Chandra Dash, Dr. Radhanath Rath, Sri Nilamani Routray, Sri Brahmananda Panda, Sri Annada Prasad Ray, former President of Utkal Sahitya Samaj, and Sri Rabi Dash, etc., have all eulogized and lauded the work and efforts of Barrister Misra towards the unification of Odisha and have justified the crown of Utkal Ratna bestowed on him.

He used to be relentlessly dogged in his efforts for realization of his dream state of Odisha; but unfortunately, destiny had its plans otherwise. The great patriot and Oriya-lover, Utkal Ratna Barrister Biswanath Misra, after the conclusion of the 1933 summer session of the parliament in Shimla, suffered a massive cardiac arrest leading to his untimely demise leaving the entire country in shock. Incidentally, it was September 19th, the auspicious day of Mahalaya, when his pyre was lit in the Sanjoli crematorium in Shimla. Biswanath, unfortunately, before realizing his much cherished dream, departed to the other world at the age of only fifty-five.

On his untimely and sad demise, many news papers across the nation wrote illuminating obituaries out of which one by "The Statesman" is quoted below:



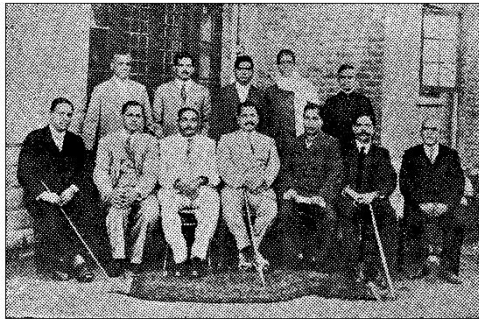
“Mr. Misra was a Barrister of Gray’s Inn and a pioneer of the movement for the creation of a separate province of Odisha. In his early days in England he devoted much time and patience studying in the British Museum the History of the Oriya people and their present territory, and the results of his prolonged researches are embodied in a book, “A Short History of Ancient Utkal”, which he was hoping to publish soon.

As a Barrister he practiced successfully in Calcutta, Patna and Cuttack. His home was in Cuttack where he leaves his widow

Thus came an end to the life of a great intellectual, scholar, Oriya and Odisha lover who not only fought for a separate Odisha state; but also was a hero in every walk of life, be it education, the parliamentary affairs or social reforms. How many Oriyas (Odias) today can even recall his name, forget about his achievements. He was a hero and would remain a hero, as long as the history of Odisha (Odisha) remains alive. Let us not forget the heroic efforts of our ancestors who have been instrumental in giving us our beloved motherland and instilling in us the sense of pride for having a motherland.

“BANDE UTKALA JANANI.”

ଭାରତର ସ୍ୱାଧୀନତା ପାଇଁ ଉଦ୍ଦୀପନ ଦେଉଥିବା ଗୋଟିଏ ଗ୍ରହଣ



Sitting (Left to right) 1. Mr. R. N. Misra, 2. Mr. L. Panigrahi, 3. Raja of Madhupur, 4. Raja of Paralakhemundi, 5. Mr. B. Das, 6. Mr. M. S. Panigrahi, 7. Mr. B. N. Misra, (Barrister)
Standing (Left to Right) 1. Mr. G. B. Dutta, 2. Mr. S. S. Ganaiya, 3. Mr. J. N. Acharya, 4. Mr. L. N. Sahoo, 5. Mr. G. C. Samantaray.
Oriya Deputation - Simla Date 17-9-1952

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Astronomical Talents of Ancient India:

A forgotten Legacy

Darshan Panda



Before we invented civilization our ancestors lived mainly in the open out under the sky. Before we devised artificial lights and atmospheric pollution and modern forms of nocturnal entertainment we watched the stars. There were practical calendar reasons of course but there was more to it than that. Even today the most jaded city dweller can be unexpectedly moved upon encountering a clear night sky studded with thousands of twinkling stars. One of the most ancient civilizations raised its head at the banks of the Ganges- the indo Aryan civilization. The very heart of this civilization from its beginning has a direct chord of bondage with these celestial marvels. You take any part of its ritual, there is a special position of stars and planets that decides the best time to perform it. Ancient Indians were devoted to these heavenly bodies . In this article I have discussed some of their forgotten achievements in this field. Ancient India's contribution to knowledge of Astronomy is immense.

Spherical Earth-Who knew it first?

Who had discovered that Earth is a sphere? Our books teach us that it was Kepler, Copernicus, and Galileo. They all belong to 16th & 17th century AD. What was ancient India's Knowledge in this regard? Don't they know that earth was round? Yes, they do. Indians knew this fact for ages, even from ancient times. Here are a few references to substantiate this fact;

The renowned Indian Astronomer Aryabhata (476AD) had said

- "Bhugolah sarvato vrttah"- the earth is round from all sides

(Aryabhattiyam, Golapada, sixth sloka)

He had also accurately calculated the diameter of the Earth.

(Aryabhattiyam, Chapter 1- sloka five)

Another Indian Astronomer varahamihira (6th century AD) in his text "Pancba Sidbantbika" said as under



- Panca mahabhutamayastraraga panjare mahilgolah.

("Pancha Sidhanthika" 13Ch-slokal)

The "spherical" Earth that is made up of Panch a Bhuthas (five elements) is hanging in the space, studded by twinkling stars like an iron ball hanging in a cage.

Let us observe this Vedic mantra of Rigveda

- Cakranasah parinaham prthivva (Rig veda 1.33.8)

It says "people who reside on the surface of the Earth's circumference."

There are many Vedic verses; many of them proclaim the spherical shape of the Earth.

Surya Sidhantha, an ancient Indian astronomical text reveals that

Madhye samantandasya bhugolo vyomni tisthati (12thCh-32 sloka)

"In the midst of Universe (Brahmaanda), the spherical earth stands firm in the space."

Bhaskaracharya (11 th century AD), the famous Mathematician, in his book titled

"Leelavathi", answers a question posed by the little girl Leelavathi,

"Whatever your eyes see is not the reality. Earth is not flat as you see it. It is a sphere. If you draw a very big circle and look at the one fourth of its circumference, you see it as a straight line. Bur in true sense it is a circle. Similarly earth is spherical in shape."

Aryabhattiyam the book written by Aryabhatta had been translated into Latin during 13th century, This book would haw influenced the western Astronomers.

Aryabhatta had even explained in his book the reasons for eclipse

Chadayati sasi suryam sasinam mahati ca bhuchhaya

(Aryabhattiyam, Golapada, sloka 37)

"When moon shadows the Sun, solar eclipse occurs, when earth shadows the Moon, lunar eclipse occurs."

He had also calculated the accurate occurrences of the eclipses; number of days Earth takes to revolve round the Sun (365 days six hours 12 minutes and 30 seconds) and number of hours that earth takes to revolve around itself (23 hours, 56 minutes, 4.1 seconds).

Even today in most of the Indian languages the term "Geography" means BHUGOLA SASTRA. The very word "Bhugola" means spherical earth. This shows that ages ago Indians knew that earth was spherical in shape.

Then why do we teach our children in schools that Western scientists had found this great discovery about the shape of the Earth?



3 Many Apples had fallen before Newton's Gravity Laws

Yes, many apples, especially many Indian apples had fallen down before Newton had discovered Laws of Gravitation. Ancient Indian Astronomical texts are replete with Gravitational laws. It is not fair to say that Newton had discovered them first without giving due recognition to great Indian Astronomers.

Let us get into the facts ...

- **Surya Sidhantha, the classical Indian Astronomical text says "because of the dharanatmika sakti, Earth is standing firm in the space without falling away**

madhye samantandasya bhugolo vyomni tisthati

bibhranah paramam saktim brahmano dharanatmikam

(Surya Sidhantha 12th chapter 32 sloka)

Varahamihira (6th century AD) had said "it is an experience of everyone that on any part of the earth, that the flames of the fire go up and the objects that were thrown up fall down

gaganamupaiti sikhisikha ksiptamapi ksitimupaiti guru kincit

yadvadiha manavanam a suranam tadvadevajghah

(Pancha Sidhanthi, 13th chapter 4th sloka)

Bhaskaracharya (11th Century AD), the famous Indian mathematician in his text "Leelavathi" explains, "Earth has guruthvakarsna sakti (Gravitational force). Due to mutual attraction between the planets, they (planets) are able to hold themselves firmly in space. In his other text, "Siddhantha Shiromam;" Bhaskaracharya reveals that, "Earth naturally attracts every object in the space towards itself. Because of this attracting force, all objects fall on the earth. When there is balance in attraction among planets where would they fall?"

akrsta saktisca mahi taya yat svastham guru svabhimukham svasaktya akrsyate

tatpatativa bhati same samantat kva patatviyam khe

(Siddhantha Shiromani, Bhuvanakosa, sixth sloka)

Brahmagupta (7th century AD), renowned Mathematician in his famous text "Brahma Sputa Siddhantha, discloses " like water having natural downward flow, Earth also has similar attraction power, because of which all objects get attracted towards it."



Jagad Guru Sri AdiSankara in his commentary on Prasna Upanishad had said, " as earth attracts the up going (throwup) objects, so do the ever elevating Pranasakti in the body, is being pulled down by the Apanasakti.

**tatha prthivyamabhimanini ya devata prasidtha saisa
purusasya apana vrttimavastabhya krsya vasikrityadha eva
apakarsena anugraham kurvati vartata ityarthah
anyatha hi sariram gurutvat patet savakase vodgacchet**

(Commentary of Adi Sankara for 3Ch-8th sloka of Prasnopanishad)

Many Indian texts had similar references about Gravity Laws. All these facts were revealed centuries before Newton.

4 Who goes around whom, Earth vs Sun?

Heliocentric theory of our solar system was first propounded by Copernicus in 1453. He propounded that the Sun is the centre of our universe and all the planets revolve around it . As it was against the views of the holy Bible, he had been persecuted. Afterwards in the year 1632 Galileo, supported this view and became a sinner in the eyes of Church .

But, Indian perception about our solar system is clearly stated in Vedas and other oriental Astronomical

Ancient Vedic knowledge is very lucid in its expression about Sun being the centre of our Universe (Solar system).

Let analyse few Vedic verses in this regard,

mitro dadhara prthavimutadvam mitrah) krstih (Rigveda 3.5.59.1)

Sun, with his attracting force is holding this earth and the other celestial bodies.

Trinabhicakramajaramanarvam yenema visva bhuvanani tasthuh

(Rigveda 1.164.1)

All the celestial bodies (Planets) are moving in elliptical orbits.

ayam gauh prsnirakramit asadanmataram purah pitaram ca prayantsvah (Rigveda 10.189.1)
Moon being the sub planet of earth, is revolving around its motherly planet earth and earth is revolving around its fatherly planet sun.

Sun never sets or rises, (because of earth's movements, it appears to us as sun rising in the east and setting in the west. (Rigveda - Aitareya Brabhman)



Aryabhatta, had clearly explained this phenomenon with a logical principle called, "**Laghu- Guru Nyaya.**" Laghu means small or light weighted object, Guru means big or heavy object. It implies that a small object revolves around a big object, like a disciple going around a Guru or Teacher.

He had also stated that Moon gets Light from the Sun and so shines. He is the first person to propound that each planet moves around itself and he had accurately calculated the time taken for Earth's rotation around itself and Earth's revolution around Sun.

In the Indian view, the Sun and the moon were also considered to be "Graham" (The meaning of the word should not be mistaken for Planet). "Graha" in Sanskrit means that which influences or which gets influenced.

Many Astronomical and Astrological calculations of various Indian Astronomers were based on the relative positions of various celestial bodies. Hence these calculations should not be interpreted as "Larth centered universe". There was a crystal clear clarity among Indians that Sun is the centre of Universe, The Vedas, and the above-referred Indian Astronomical texts, substantiate this fact.

(Source; Ancient Indian Science and its relevance to modern world P-27; Published by Rashtriya Sanskrit Vidyapeeth, Tirupathi)

5 Seven Colours of Sun Light

Seven colours mix together to become an intense glow of white rays of the Sun. Sir Isaac Newton; the renowned scientist of 16th century had been accredited with this Discovery. World believes this with all fanfare.

Ages before Newton, the ancient Indian Vedic knowledge had revealed that the sunlight consists of seven colours.

sapta tva harito rathe vahanti deva surya sociksesam vicaksana (*Rigveda 1.50.9*)

ava divastarayanti sapta suryasva rasmyah (*Atharvaveda 17-10-17-1*)

Sun's seven coloured rays are making a day.

Does that mean sun has only seven rays? No, sun emits millions and millions of rays. But each ray of light has seven colours embedded in it. The Vedic terminology often refers to



word "saptha asva ruda". It actually means seven coloured white sunrays. The Vedic meaning of word "asva" also means "light rays".

The Taittiriya aranyaka says

" eko-asva vahati sapta namah" (Rig veda 1-164-2)

It means sun Light is one (white) but called as seven, figuratively the above sloka can be expressed as sun being carried by one horse called with seven names.

Interestingly in Chandogya Upanishad there is a sloka (8-6-1), it says that sun's ray has three colours; they are blue, yellow and red. Infact this is also true in the sense that three colours are the basic colours, which become other colours.

6 Measuring the Speed of Light

Ancient Indians knew about the speed of light. In fact they calculated it accurately. But the Western world says that, "Romar" had first estimated it in the year 1675. To substantiate the Indian version, let us observe the sayanacarya's commentary on Vedas, which was written in 14th century A.D.

taranirvisvadarsato jyotiskrdasi surya visvama bhasi rocanam (Rig veda 1.50.4)

For the above Rig Vedic sloka-verse he had written an explanation, revealing the speed of sunlight.

yojananam sahasram dve dve sate dve ca yojane

ekena nimisardhena krama mana namostu te

It means that the sunlight travels 2202 yojanas in half nimisha. Here yojana means 9.11 miles. According to traditional Indian calculations in one full day (including night) there are 8,10,000 half minutes. That means for one second there are 8/75 half minutes.

Then the speed of light should be $2202 \times 9.11 / (8/75) = 1,88,064$ miles per second.

The above calculation is very close to the modern value estimated by the 20th century scientists' Michealson and Morley i.e 1,86,300 miles per second. The above fact had been clearly mentioned in Maxmullar's compilation of Rigveda, (1890), as he had taken Saayana Bhashya as authority for his work of translating Vedas. Maxmullar's had referred to the manuscript of sayanacarva's commentary (1395 AD) copy of which is now available in Baroda library for our reference.

Note: Yojana according to Arthasastra is equal to 9.11 miles, which is equal to 8000 dbanus. One Dhanu is equal to average man's height that is six feet. But Indian



Astronomers like Aryabhatta, Brahmagupta had considered one yajana as equal to four krosas, which is equal to five miles. Thank God, they have defined their unit of measurements in their works.

7 Scaling the Eternal Time

As the Time flies eternally, events By with it and get absorbed in it. Every moment of this eternal time remains precious and puzzles us in every way. The Western world had tried to scale the time in many ways and times (occasions), but stumbled, faltered and corrected their calendars quite often.

Even, ancient Indians measured the time; their methods of measurement varied, but their calculations remained precise, systematic and accurate. From smallest unit of time "liptha" to the largest unit of time 'Yugas' and 'kalpas", our ancestors had calculated and measured the time with all aptness and skill.

In the western concepts of time, only the measure of year had been logically deduced; other units of time like day, week, month etc, are not precisely determined. Indians measured the time by relatively determining the movements of celestial objects, like planets, stars against the Earth's motion and thus evolved the unit of measurements of time. Based on celestial movements of sun and moon, Indians had invented additional measures like "Adhika masa" (additional months) for making adjustments and for maintaining accuracy.

Day or Divas:

Earth is moving around itself at the speed of 1600kms per hour. At this speed, to revolve around itself, it takes 24hours. In this rotation, 12 hours is considered as day and remaining 12 hours is considered as night.

According to Indian measurement of time, one full day consists of 24 "horo"s. This Sanskrit word "horo" has become "hour" in English. This 24 horo period or 24hour period is being called as day or *Pruthvi divas*.

Earth revolves around the sun at the speed of one lakh kms per hour. One-degree movement of earth around sun had been considered as a solar day or surya divas. Moon revolves around the earth (27.3 Earth Days). Twelve-degree movement of moon in its orbit around the earth is called as lunar day or tithi or Chandra divas.



Week or Vaara:

Throughout the world, the week is considered as a seven-day period. This had been adopted from Indian mode of measurement. The planetary names of the days had been adopted from India. The moon is considered to be the nearest celestial object to the earth and Saturn is the far-off planet (graham) according to Indian perspective. The sequence of planets from the earth is Moon, Mercury, Mars, Venus, Sun, Jupiter and Saturn.

During a 24-horo period or 24-hour period, each of the seven planets becomes the lord (influences most, vibrations effect more) for a period of one hour. One after another, each of the seven planets dominates for a period of one hour. Once the cycle of 24 hours gets completed, the second day starts with the continuing sequence of planetary dominance of first hour. The second day had been named after the planet, which gains the lordship in a sequence after the completion of 24-horo period or 24- hour period.

For example, Sunday or Adivar had been named after Sun (Sun and moon are also grahas according to Indian school of thought) because it occupies the first hour of the 24-horo or 24-hour period. Monday or Somavar had been named after Moon because it occupies the first hour of 24-horo or 24-hour period after the completion of first day. The sequence follows.

Forthnight & Month or Paksha & Masa:

During the day of Amavasya, the moon shall be at the centre in between the Earth and the Sun. This straight-line position is taken as zero degrees. The moon's movement of 12 degrees from that position .s considered as tithi or a day. During the period of such fifteen lunar days, the moon completes 180 degrees. This period is called Sukla Paksha and the fifteenth day is Poornima. The remaining 15-day period of Moon's motion is called Krishna Paksha, which ends with Amavasya. The two Pakshas or two fifteen day periods together become a lunar month or masa of 30 day period. Two months become one season or Ruthu and twelve months become one full year.

Our ancestors had identified 27 stellar constellations (Nakshatra Mandal) in the space and each of them had been classified into four parts or Padas. These 108 padas are divided in groups of Nine. So there are 12 such groups called Rasis or Zodiac signs. They are Meena Rasi, Mesha Rasi, Vrishabha Rasi. Kanya Rasi etc. Based on these Rasis the solar months have come into existence.



Lunar months that are in vogue are formed based on twelve stellar constellations. These stellar constellations are visible throughout the night sky, starting from dusk to dawn. Each month is named after a star that is visible throughout the night sky during that month. The following table indicates the visibility of the star throughout the night and respective name of each month derived from it.

Month -Star	Month -Star	Month-Star
<i>Chitram- Chitra</i>	<i>Sravanam- Sravanam</i>	<i>Margasira-Mrigasira</i>
<i>Vaisaka- Visaka</i>	<i>Badrapada- Purvabhadra</i>	<i>Pushya- Pushya</i>
<i>Jyestham- Jyesta</i>	<i>Asvayuja- Aswini</i>	<i>Maagha-Magha</i>
<i>Ashadham- Ashada</i>	<i>Karthika- Krithika</i>	<i>Phalgun- Phalguni</i>

Earth is slanting by $23\frac{1}{2}$ degrees towards north-west. Sun's rays fall perpendicularly on both sides of the equator by the $23\frac{1}{2}$ degrees between north-south directions.

The line transcending $23\frac{1}{2}$ degrees from north of equator is called Karkataka Rekha; the line transcending $23\frac{1}{2}$ degrees from south of equator is called Makara Rekha.

The six-month period of travel of Sun's Rays from Makara Rekha to Karkataka Reka is called Uttarayana and the viceversa is called Dakshinayana. The point of transition is called Sankranti. There would be two sankrantis in a year.

Year:

Sun travels at a speed of one lakh kmph, the distance of 96,60,00,000 kms in 365 days. This period of travel is called a year.

Yugas:

Once in 4,32,000 years all the seven planets group together.

The span of 4,32,000 years had been considered as Yuga. Period of Kali Yuga is 4,32,000 years.

Span of two Kali Yugas is one Dwapara Yuga.

Span of three Kali Yugas is one Treta Yuga.

Span of four Kali Yugas is one Satya Yuga.

The period of four yugas is one ChaturYuga or MahaYuga. It is a period of 43,20,000 years.

72 such Maha yugas are equal to one Manvantaram.

14 such Manvantarams are equal to one bright day of Brahma (excluding night) means 1000 Maha yugas, i.e 432,00,00,000 years. This is called one kalpa. One full day of Brahma i.e (bright day +night) is equal to 864 crore years. Brahma has such 365 days as one year



and one hundred years of life span. One life span of Brahma is equal to one day of Vishnu. The cosmic age is equal to Brahma's life span.

Let us analyse how wonderfully the knowledge of time had been intermingled in the daily rituals of Indians. The Sankalpa of Hindus goes as under by which, Second October 2006 had been explained, herewith,

"By the order of Sri MahaVishnu, I take this resolve and make prayer, as on Brahma's 51 year, (Dwithiya parardhay) of Sweta Varaha kalpay (kalpa is one day for Brahma), which is in the ruling period of Vaivaswata Manu during the first part of Kali Yuga, in Jwambu Dwipa, in Bharata Varsha, in Bharata khanda, in the southern side of meru mountains, towards the north eastern side of srisailam ranges, in the land embedded between Krishna and cauvery rivers, at my, residing house, in presence of all deities, Brahmanas, Gurus and family members, by following the lunar measurement of time, in the year named "vyaya" during the southern part of six months (Dakshinayanam), in the Sarad Ruthu (season), Aswyayuja masa (lunar month) during the receding fortnight of moon (krishnapakshay) on the Tenth day of fortnight (Dasami tithz), Monday (Somavara), Uttarashada (stellar constellation) and let all the Subha yogas and Jubha karanas be bestowed during this auspicious time as I perform my actions."

Are we not struck with awe, as we look at the above sankalpa, wherein we find a perfect blend of time & space to reveal an identity of an event. Our seers had wonderful knowledge of time and the way it had been intermingled in the daily rituals clearly proves beyond doubt about their ingeniousness, their systematically perfected outlook and scientifically evolved perspective. The above example, confirms the fact that Indians considered Time & space as relative to each other.

8 Jantar – Mantar, a place for monitoring Heavens

At least in the field of ancient Indian Astronomy, we are left with certain classical Astronomical texts. Thanks, to the efforts of ancient Indian Astronomers.

Aryabhattiyam, siddhanta-siromani, Bhrhat-samhita, Surua-siddhania Brahmasputa-siddhanta, sisyadhivridhida, etc are the texts that stand today as credentials of advanced Astronomical Knowledge of India.

The facts and concepts that were discussed in these books are in tune with modern Astronomical findings and at many instances they excel the present day knowledge.



To perceive astronomical facts, one requires certain special instruments. What were the instruments that were used by ancient Indian Astronomers? If they had used instruments, what happened to them today? Do they exist today? If they had disappeared with the elapse of Time, do we, atleast have suitable references about their usage?

Most of the Indian Astronomical Instruments might have been destroyed during various foreign invasions on India. Today, we get the glimpses of their usage from the ancient astronomical texts. For example, Aryabhata, the renowned Astronomer lived near Kusumapura during Fifth century AD. He was monitoring heavens from an observatory called "Khagola" kha means space, gola means spherical instrument. Some believe that Indian astronomy got its name khagola-sastra from the observatory of Aryabhata.

Lalla, a famous Astronomer wrote a text called "sisyadhivridhida". In that text he explains twelve kinds of astronomical instruments called yantras. They are

(1) *Gola yantra* (2) *Bhagan yantra* (3) *Chakra yantra* (4) *Dbanus yantra* (5) *Gati yantra* (6) *Sanku yantra* (7) *Shataleayantra* (8) *Karthari yantra* (9) *Pita yantra* (10) *Kapala yantra* (11) *Shalaka yantra* (12) *Yasthi yantra*.

9 Comets

A train of light rarely appears in the sky. It is called as "Dhuma-ketu" by ancient Indians. Today we call it, Comet. The word "Comet" in Latin means the one that has long hairs. The Western world never had knowledge about these comets till Edmond Halley in the year 1759 pioneered the study about the comets. He propounded that once in 95 years, these comets visit us. One of the comets had been named after Halley.

The ancient Indian Astronomical texts dealt with the knowledge of comets very extensively. They are (1) *Bhrhat vimana sastra* written by *Bharadwaj* (2) *Agastya's sakti tantra* (3) *jaimini's keta sarvasva*

In "*Vimana Sastra*" in the chapter "*Kriya Sara Tantra*" we find mention of Dhuma-ketus. It had been mentioned in that text, that there are 3,07,30,221 Comets in the space. Among them around eight thousand of them are powered with electrical currents. Twelve of them are very fierce, powerful and dangerous.

In *Agastya's sakti tantra*, the names of Twelve Comets are given. It had been mentioned that during rainy season the potency of comets would be very high.

Vimana Sastra says that the Comets are formed because of Sun burning certain objects in it's vicinity; please do not forget the word "Dhuma" in Sanskrit means smoke or gases.



The modern knowledge about the comets also concurs with that. Modern science explains that because of the proximity of certain celestial objects to the sun, the gases in them get combusted and become a stream, which appears as a tail of Light.

Darshan Panda ;

Presently he is working as a researcher at Central Rice Research Institute Cuttack. When not in lab, he loves to be with lap of nature. He love to write poems on the infinite beauty of nature and he feels it is beyond the capacity of human mind to describe how beautiful she is.

Presently he is also doing a through research on the forgotten scientific achievements of the ancient Indians. With this context he describes the ancient glory in the present write up.



Game Theory and Human Rivalry:

My Experience in North America

Raghu Dass

Ph. D., P. E.



Professor John Nash and wife Alicia Nash of Princeton University died on May 23, 2015 in a freak road accident in Monroe Town, New Jersey. I was attending my son in National History Bee Championship held that weekend in Louisville, Kentucky. History was made. A beautiful mathematical mind perished abruptly leaving behind his path-breaking Game Theory for us. Game Theory was used in Economics which earned Professor Nash a Nobel Prize in 1994.

What is Game theory? I am no Mathematician but read a few articles to get a general view as in Einstein's Theory of Relativity. Time spent with a good friend seems less than the clock time as opposed to time spent with a foe. Game Theory provides a general message of a game where winning is the key. Everybody wants to win in a game giving rise to human rivalry. It does happen with or without our awareness in space and time including in a family among its members and in every game setting. OSA and local Odia communities are no different.

OSA is 46-year old this year and some of its pioneers are slipping off the scene every year. Odias are coming to North America as knowledge workers in great numbers now than that in 1960's. Odia path- finders liked to flock together and that's how OSA was formed in 1969 to enrich their experience and culture. A pack of about 100 senior Odias or less ruled the roost as others flocked to flagship OSA conventions for fun and frolics during July 4th weekend in a convention setting. Education, culture, literature, dance and drama enriched our experience far from Odisha. Human rivalry exists as richness both in knowledge and matter is acquired. Inherent human nature to predominate was observed by many when the seniors showed off their knowledge and matter thrusting in a capitalistic society here. OSA members distanced from the ego-pumping seniors in the name of togetherness creating polarity. It is a human trait, but not necessarily an Odia trait.



My observation is minuscule but strategic to the point. I arrived in 1991 in the US. I was in Canada in 1990. My first OSA convention was in 1992. In a surprise turn of events, I was a part of the OSA Silver Jubilee Executive in 1994 being a Life Member. Then a graduate student, my job was to observe and study the organization and its promoters without any bias as I did not know anybody personally. I came to know a few in the OSA executive and some through chance meetings in conventions and local social gatherings. As I observed and analyzed engineering data for my MS thesis and Ph. D. Dissertation, I did observe OSA members, Odias and their behaviors without any bias. After the Silver Jubilee, there was an exciting time as Odias near the US National Capital became restive on the cusp of my study. I had to communicate being a young member of OSA Executive with the executive members and a few aspiring and passionate OSA members. My finding was nothing but human rivalry. There were 30 or more senior members wanting to improve the situations from behind projected a few to the frontlines to fight for prominence in Odia diaspora. My local community experience in Houston since 1998 is a microcosm of the international Odia reality.

Odisha is no different. Fellow feeling is all time low. Government loses grip on development projects and MOUs. Free thinking is a thing of the past. Human rivalry predominates in the games of life. Until we understand ourselves as pieces in the puzzle building synergy spiritually in addition to materialism, we can waste time or learn from our experience to improve OSA and the local Odia communities. Community, cooperation, ethics, friendship, love, joy, peace, justice, liberty, equality, fraternity and morality are manifestations of a universal spirit. Materially, we are separate, and we are rival of each other. But spiritually, we are one, and we pull together.

Raghu Dass

Ph. D., P. E.



Rain Drops

Rajashree Kanungo

All of a sudden I could hear rumbling overhead along with blowing winds and feel big drops of rain falling on my hand gradually picking up the steam. Chicago weather stays true to its nature, quite unpredictable! It has its own flow, I was waiting at the school bus stop near our house. Kids were home bound. Our house was less than a block however I was worried how are we going to go back home braving this sudden rain. So many thoughts ran in my mind, without umbrella or rain coat kids are going to get drenched fully. They may fall sick. Oh! Their bag and shoes will get wet as well as their clothes. What will happen to my dry clean only blouse and the pricey comfy leather shoe? The list started growing minute by minute as the speed of the rain and wind. When did I become so worried about these seasonal rain, who spent most of her life dealing with torrential rains? Have I come so far away from my Burla childhood that the first rain of the monsoon for which we waited so eagerly after the scorching summer heat does not entice me anymore. Don't I have the same age old urge to run to courtyard or outside of our house to feel that first rain drops on my tongue? When did I create this glass house around me? When did I stop pausing for a moment to enjoy this nature?

The avalanche of rain continues for days to the point that it used to bring the small Burla town to a halt. We as kids always harbored the thought of staying home on a rainy day. However, at the same time, we could see our mother getting worried about milk, vegetable delivery most importantly if the maid was going to be a no show! Well as usual they faced everything with a smile on their face. Curling up on a bed or sofa munching on the mudhi mixture with mustard oil reading the latest issue of Janhamamu or Wisdom as we grew older. If we were lucky, we used to get freshly fried pakoras and roasted china badam (Peanuts) also. This was the sweetest luxury one child can dream of in those times free of iPad, iPod, Xbox, Plystations or Netflix subscriptions. The rainy afternoons passed by playing Ludo or Tash (playing cards) with Lata, Asha, Kishore Kumar, Rafi Saheb, Mukesh Da's music in the background from the old tapes and a Sony recorder owned by my older brother.



Next day when the rain slows down we all get out to school in our colorful rain gears and umbrellas which barely withstood the heavy winds and accompanying big droplets. However all those didn't matter when we encountered bright red sadhab bohus crawling on the road among all other slimy creatures. Kids dashed at the first sight of these bright red lovable creatures to collect them and make them a bragging show piece item to their friends bringing excitement on those gloomy weather days. Our school was literally a stone's throw away from the famous Hirakud dam. When the dam gates get used to open it was a sight worth seeing although we knew how bad it is going to be on the other side of Mahanadi with all those barrage of water flowing outward. We encountered rain on a regular basis on our way to and from school during those heavy monsoon season. We managed with only one pair of sleepers and two pairs of school uniforms, sometimes we forced ourselves to wear damp clothes if we didn't had the time or electricity to run a quick ironing. A far cry from the convenient dryers at our disposal now. The school bags were made water proof by inserting Kalamandir plastic bag as a liner. If we show the first signs of runny nose we used to get a good foot massage with hot mustard oil with lots of garlic in it. Again a far cry from now a days when we force our kids drink the Emergen-C at their first sneeze!

Now I see a flashing light steadily approaching us and the red stop bar is opening. As the door opens kids are slowly descending from the bus, I made a run towards them in a sure failed attempt to give them cover from rain. They first started running towards house in an effort to run away from the rain but looked back to see me allowing myself getting drenched. Quickly they hopped back towards me copying my signature style of sticking tongue out to feel the rain nectar...

Dr. Rajashree Kanungo

She is a CPA and holds a MBA. She is very passionate about Odia language and literature. She is proud of her Odia heritage. Her play for young Baji Rauta won the 1st prize in last OSA convention. I will send her pics.separately.

She lives in Palatine, IL with two boys and husband. When she is not crunching the numbers or researching on some statutory provisions likes to read and catch up with friends.



DIVINE LOGIC

Rosalin Samantray

Together let's unite and find our ways
Gone are these slogans for so many days
To you, does it look really grand?
Unclench your fist, you will only find sand.

You may think everything looks green
Wake up; it could just be a dream
The path is rough, the future ahead is tough
If you can't swallow the truth, you are bound to cough.

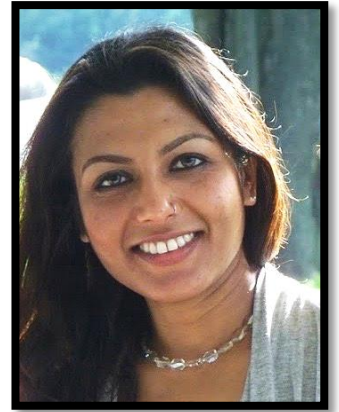
The facts are clear, don't let it smear
Analyze both front and rear
If you doubt you can do your best,
Leave the work to those who can do the rest.

Countless problems, not a single solution
And they blame us for bringing the revolution
Many preach, few follow
Real questions, answers hard to swallow.

To everything in the world, we can't just nod
Remember intelligence is a gift of God
My mind throbs when something seems odd
I wonder how "Our Lord" has become your Lord.

God smiles at the arrangement
And says talk less of your accomplishment,
Fill your mind with little bit more sentiment
I remain with those whose acts are benevolent.

Just know, I am not a foe
In a garden of trust, friendship grow
Help those who need you, you will find Him near
Every prayer of yours, He will be able to hear
Let truth be your path, He will always hold your hand
You will never walk alone even in an unknown land.



Rosalin Samantray,

She holds a BS in Biology & MS in Computer Science.
She lives in Naperville, IL with spouse Ashok Sahoo and two kids Simron and Rohan.



IN CAPTIVITY

You are my only True Friend in this world that everybody suggested
Entangled in the invisible rope of illusion feeling crushed
Hard to escape the clutches of momentary desires and pleasures
Keep calling you for help with tearful eyes to free me from bondages
Elephant was trapped in deep waters in the mouth of the alligator
Felt powerless being the king of the forest despite size and vigor
Only Your compassion and blessings came to rescue the heavy creature
Did not leave alone the helpless deer surrounded by fire and hunter
The woman in the royal court was not able to be defended by deceived family members
She was humiliated by the perpetrators ordered by the blind king and followers
You quietly listened to the prayer and took strong action to console the believers
The tiny bird and the family was protected by Your shield from the fighters
You heard sincere prayers from innocent prince as deserted by his cruel father
Punished the wrong doer coming in a ferocious form as half lion and half human figure
From ages to ages You come down in a variety of forms to protect Your dearest Creation
You always like to be in the company of sages, good natured human beings with devotion
You test your devotees time and again and rush to help in the nick of time
I live every day with a hope that you will come someday and rescue me from this prison

~ **Nrusingha Mishra**
Germantown,
Maryland





Odissi: Me, You, Everybody

Voices from the 2nd Generation and Beyond



On the opening track of his 1999 album ‘Black on Both Sides’, hip-hop artist Mos Def (aka Yasiin Bey) shared a question that he was being asked regularly:

Where do you think hip-hop is going?

His answer was simple yet insightful:

You know what’s going to happen with hip-hop? // Whatever is happening with us...

**We are hip-hop // Me, you, everybody,
we are hip-hop // So hip-hop is going where we are going.**

While the contributors below who were brave enough to share their writing have taken up Odissi as their focus, not hip-hop, Mos Def’s message still resonates. Me, you, everybody; we all play a role in the preservation of Odia culture. Some of us may be more attached, some more distant, yet all our stories reveal something of the effort to keep the footsteps of our ancestors from fading.

As the writing below makes clear, this effort, quite ironically, often involves sharp pangs in the feet due to marathon-length practices and rehearsals. The six narratives differ in their own ways, but all are written with sensitivity to the impact Odissi has had on them and their kin and with great passion for an art form that has touched their lives. If these contributions are any indication of where Odia culture is headed as babies turn to toddlers, toddlers to adolescents, and adolescents turn to adults, we should be assured that the winds are at our backs.

- Akash Pandey



Odissi: Me, You, Everybody

Anna Das, 24

Naperville, IL



Everyone knows the epic saga of the Ramayana, the story of Lord Ram, Sita, Lakshman, Hanuman and the evil king Ravana. If you happened to have seen an Odissi performance of the Ramayana in the late 90s in the suburbs of Chicago, your recollection of the story might be as follows: Sita was not kidnapped by Ravana as much as Ram pushed her to go with Ravana. While kidnapped, Sita was quite sassy to her captors and bossed them around. Jatayu's death was drawn out and exaggerated, much to amusement of Ram and Lakshman, and throughout the entire piece, the three young girls who performed this dance often broke character and spoke to each other on stage, much to the amusement of the audience. While this version of the Ramayana is far from the actual saga, it is one that often comes to mind for those who bore witness, especially the girl who was Sita – full disclosure: I was Sita. In our defense, my friends and I were 8 years old; we had no idea of how special the piece we were performing was, or how sacred and rare the art of Odissi is. What we did know is that learning Odissi meant that every Sunday we went to dance practice for a few hours where we would see each other, dance for a bit, and spend the rest of the time eating snacks and playing. Since that time, my friends and I have grown up, our schedules got much busier and we stopped learning Odissi. We didn't get to see each other every Sunday, and soon moved across country for school and work – today we each live in a different time zone. So what does this have to do with Odissi?

I am a second-generation Odia here in America. I love being Odia, we have the greatest food, language, and culture in the world. Odias also carry forth the oldest Indian dance style and quite arguable, one of the most difficult dance styles to master. Odissi is not just a movement intensive art; to perform an Odissi piece is to tell a story full of raw emotion, and a successful Odissi performance leaves the audience feeling that same emotion. I have seen Odissi performances that have given me chills and left me with tears in my eyes.



However, I only appreciated the art form much after I stopped learning the dance. When I was younger, I did not understand what Odissi was, nor did I have the capacity to draw forth emotions I did not understand. Odissi was something my parents wanted to me to learn, something I could keep as a reminder of our heritage, halfway around the world. Fortunately, when I wanted participate in other activities, ironically western dance, my parents never forced me to continue. I learned numerous Western dance styles: jazz, tap, hip-hop, lyrical, and even ballet. After that varied exposure, I wish I would have also learned Odissi, because there is no other art form remotely like it. I'm quite blessed to not have been forced to come to this conclusion, my appreciation for the dance grew over time, as I grew, and developed organically.

I know many Odias are tired of watching Odissi at every puja and OSA convention, and I hold a rather controversial opinion about Odissi: not everyone is meant to be an Odissi dancer, and it is not the only manifestation of Odia culture. For some reason, Odias in America are obsessed with forcing a rigid conception of the dance onto the next generation. Odissi is often surrounded by many rules – you cannot wear certain jewelry or costumes, you cannot dance it in certain occasions, you must learn Odissi in a strict timeline and manner. Please don't misunderstand what I'm trying to say, I am more than aware that each art form is learned in a specific manner, following rules and consistency of the dance for the dancer's knowledge and development. However, I think today, Odias are often focused inward – hailing from such a small state there are very few people who know what Odissi is, or for that matter, where Odisha even is. I think Odissi is an extremely important part of Odia culture, but I don't want it to remain just as the main event in an OSA convention. There is an opportunity for innovation and growth in Odissi and I want to see Odissi performed on larger, global scale – in concert halls, with artists, in movies. Odissi needs to grow beyond professional dancers from Odisha touring to other Odias throughout America. Exposure needs to reach beyond Odias and even beyond Indians and Odias in America need to spearhead this growth, especially the second and third generations. Odias have so much to offer to the world, but we keep to ourselves, suppressing each other for individual gains, rather than focusing on growing together. Odissi is the oldest Indian dance, and India itself is home one of the oldest surviving cultures in the modern world, but no one knows it. I would love to learn Odissi, even now, because I appreciate and understand it. I would love my



nieces and nephews, even my children to learn Odissi because I want them to be Odia. Learning Odissi, however, is not the epitome of being Odia, I think learning to speak the language, interacting with other Odias, and being proud of our rich heritage is just as, if not more, important. I don't want my kids to just learn Odissi but call my parents Grandma and Grandpa and only eat macaroni & cheese and chicken nuggets. I hope my children will call my parents Aiee and Aja and love mansa and pakhala. If they learn Odissi it would be a wonderful bonus, and their learning of the art will help take it to the next level. My hope is that they continue to help our beautiful culture grow, rather than shrink away and diminish. The art form of Odissi is truly sacred and should be preserved, yet also should be exposed to many others, especially since there is a chance it might be lost as time goes on. Odissi, like everything else in nature, needs to grow and evolve in order to survive.

I stopped learning Odissi when I was younger, but I never stopped being Odia. Odissi was another shared connection my Odia friends, and while we may not know every Abhinaya, we do know how lucky we are to be Odia, what a strong connection we have, what a wonderful history we come from. Odissi helped bring us together, helped us express our Odia culture, and made us proud to be Odia but it is not the only outlet for being Odia. We do not have the same Odia experience as our parents, but we share the same Odia identity and are able to express it in unique and various ways. It is this identity that is far more important than any one dance; it is an integral part of who we are and I only hope it continues to grow and flourish.



Odissi: Me, You, Everybody

Ineka Panigrahi, 17

Toronto, ON



It was a Sunday afternoon in January and Odissi class had just finished. Having done Namaskar, I joined my Odissi teacher, Ayushi Di and together we sought the blessings of our guru, Menaka Di and upon touching her feet, she announced, 'This time, we will surely include Ini in the Gita Govinda.' I immediately stood up and turned around, expecting to see someone standing behind me. But there was no one. She was talking to me. Ayushi Di then joined in on the conversation and with a reassuring nod she said, 'Yes, yes.' I immediately realized I must've looked terribly discomposd after hearing this news, so I closed my mouth and straightened my posture. I looked at Ayushi Di and she stared right back at me with a look that said, 'Don't worry, you'll be fine.' I swallowed hard and left the room without saying a single word. Surely they were not serious? They couldn't be. I had seen the Gita Govinda production three years ago when it was performed in Toronto. This was a professional program. I couldn't possibly dance in it. I tried to wrap my head around this new piece of information.

The next Saturday, I was called to the studio for my first session. I have to admit I was slightly nervous as well as excited at the time.

'We will start with the beginning piece.' My teacher played the music and I followed as she instructed. I admire the time and effort both my teachers, Neena Di and Ayushi Di had put into teaching those of us who were new to the show. They spent countless hours with us, trying to teach the steps to us and reinforce them in our minds daily. I recall trying very hard to remember the sequence of steps. Noticing my confusion, my teacher started calling out short phrases to help me remember which step was next. For example, one of the steps in the beginning dance was also present in the item, Mangalacharan. The step I was having difficulty with soon came to be known as 'Mangalacharan'. Practice continued the next day, joint with my regular Odissi class. I started learning Dash Avatar that day. Learning only the entry and practicing the previously learned beginning piece took up all our time. After that, practice continued every day. We covered one avatar per day and sometimes a single avatar would take a couple of days to learn. 'Keshava dhruva, meena sharira, jaya jaga disha hare'. One by one, the avatars passed; Meena sharira, Kachyapa rupa, Shukara rupa, Narahari rupa. The next avatar to learn was Vamana rupa. I had found a website describing each incarnation of Lord Vishnu, but having felt a familiar connection with this particular incarnation, I had skipped over the description of Vamana Avatar. I recalled my first ever stage experience where I had performed in a children's play as Vamana Avatar. I was three years old at the time.



“Naa, na. Mora tini pada bhumi darkar.” To this day, I am frequently teased by an uncle in our community as he remembers my delivery of this dialogue in Odia.

As for the rest of the avatars, all I’m going to say is that the Dash Avatar website became one of my most frequently visited web pages. It’s actually still in my Internet browser’s bookmarks.

As I continued learning the rest of the items, it was becoming difficult for me to convey my expressions. I did not know what characteristic of Lord Krishna it was that I was describing with my mudras. I wanted to know the meaning behind each stanza of the Sanskrit poem. I asked my father for help. He started by telling me the story of two lovers, Radha and Krishna. In my head, I tried picturing the scenes we were creating as dancers. I was aware that on the day of the show, we would be using projections of Kangra paintings in the background to compliment the dance. He then found detailed translations of the poem online, which I read over multiple times. My mother sat down with me and together we went through the meanings and words. I found it interesting to learn the meanings of Sanskrit words and find the roots of Odia words that I did know, Odia being my first language. Soon, the music and its words had become a part of my daily functioning. On the bus ride home, after my friends’ stops had passed and I was alone, I would mentally review the songs and movements. It was the only music I kept in my head. I didn’t listen to any of my favourite artists for the two months that followed. The only songs playing in my mind were from Gita Govinda, whether it was Dash Avatar, Lalita Lavanaga, or Chandravali’s music. I soon heard my parents unknowingly humming songs from Gita Govinda. They were remembering the time they had seen the show. They too, had fallen in love with the music.

One day, on the way back from dance practice, my dad remembered he had to pick up some groceries. I stayed in the car while my father went into the store. Having come from dance, I had no books with me, so I couldn’t do homework of any sort. The only thing left to do was go over my dance. It took my dad rather long to get back to the car. When he returned he said,

‘Ini, Sorry about that. This lady in front of me in line. She--’

‘It’s okay, Bapa. I did Dash Avatar twice in my head while you were gone.’ He smiled and got in the car. We drove home. Dance had really taught me how to manage my time effectively. It gave me something productive to mentally review when I had the time.

Dance has always been a part of my life. It now resided in my family members’ lives as well as in my thoughts. Dance takes me to another world, a world of serenity. I remember an incident that occurred one day. I had argued with my mother. I had then rushed down to the basement, tears in my eyes. I hated having disagreements with my family members. It hurt bitterly, knowing that I was unable to turn to the ones closest to me, to talk to. I felt terrible, standing there alone. I looked around in the basement and realized I had stumbled upon the right place. I looked into the mirror standing on one of the basement walls. It usually aided me with dance practice. I glanced over at my dance suitcase lying on the floor. There was something that could make me feel better. I did my Namaskar, seeking Mother Earth’s blessings. I started reciting the bol that I knew and then the steps followed. I cried my way through the piece, but still I was dancing. It relaxed me. Dance had worked its extraordinary powers on me.



This new experience in dance was not only helping me emotionally, but also physically. What this rigorous practice has taught me is changing my entire outlook on physical activity. I've never been a kid to enjoy gym class too much. At school, I used to dread going outside to play soccer or baseball in the scorching heat. When I was about 5 years old, my parents put me on a soccer team. My teammates probably wanted to murder me because I was definitely one of the worst goalies of all time, failing to defend my net because I had stopped to watch some fascinating birds flying pleasantly across the sky. I'm not really big on sports. With daily dance practice, I've learned to stay hydrated and warm up before doing strenuous activity. Neena Di taught us some pretty intense forms of Surya Namaskar. At school, I have gym class first period every day, so I start my morning with that warm up. My flexibility and reflexes have also improved with practice. I remember not being able to touch my toes two months ago and now I can hold at a position with both my hands past my toes. I am still working on these things by doing flexibility exercises. In gym class, as one of our warm up exercises, our teacher makes us do squats from one end of the gym to the other. Having remembered my brother pushing me to practice squats, I thought to myself, 'Alright, this doesn't look too bad. I just have to sit in chauka, but with my knees pointed forward. So pretty much, just sit in bad chauka.' While doing the squats, I heard others complaining about how painful it was and how it hurt days later. Once again, dance had come to my rescue.

We all know the snow in the winter can get quite overwhelming. Recently, we had a big snowfall and my dad needed help shovelling the snow. But when he was bending from the waist to pick up the snow with his shovel, his back was hurting. So I showed him a new way to do it. I picked up a shovel and showed him, 'Look, Bapa. All you have to do is, sit in chauka, pick up the snow with your shovel and then come up to throw it away. Like this.' I took a step towards the snow, sat in chauka and demonstrated, 'Chauka, and up. Chauka, and up. There. And no stress on the back whatsoever.' Our laughter helped us get through the gruelling task of shovelling snow.

The outcome of daily dance practices was starting to show. I was learning proper time management and feeling better about gym class. Dance had also improved my learning thought process. I found that it was much easier for me to pick up new concepts in school. In dance, to show that I understood the concept, I had to actually do the step. It is an active learning process. This learning-by-doing motivated me to participate more enthusiastically in Spirit of Math class and school.

An essential component to this journey was learning what true commitment meant. This meant that every day I worked up the energy to go to rehearsal despite the burning pain in my legs and my strong will to do well in school. I had to keep up with daily homework, projects and tests as well as working at Kumon Math and Reading Centre regularly. Some Saturdays, I had to arrive at dance early in the morning so we could finish rehearsal before I had to leave for my work at Kumon at 10:00 a.m. On Tuesday evenings, I went to Spirit of Math class directly from school. Class would finish at 7:00 p.m. and I would go to dance directly from there for rehearsals until 9:30 p.m. I refused to make excuses. I could've taken a break from dance on Tuesdays because of my math class, but instead I chose to go to the studio and commit to my daily practices. No matter how busy I was, I simply had to take time out for dance practices. It was necessary to practice every day to ensure that the steps



would remain in my muscle memory. I had to fully commit my body and mind to dance.

There were now only 3 weeks until the show. Our Guru, Guru Sujata Mohapatra was to arrive in one week before the show. My teachers were working extra hard to make sure we had correct placement and no mistakes with the steps. The greatest emphasis was now on expression and correct technique while dancing. Soon there were only seven days left until the show. We were anticipating her arrival in Toronto, shortly. We got a phone call which told us she had landed. Soon enough, she was at the studio and after a short greeting, we immediately started rehearsal. As we got into position, she said to me, 'So little Ini is dancing Dash Avatar with me now, eh?' I gave a tight, nervous smile with my mouth closed, as I swallowed hard. Although it didn't show on my face, I felt that she had spoken my feelings. I felt truly privileged to dance on the same stage as such accomplished dancers. I had never dreamed of getting this opportunity. I will be forever thankful to my teachers Menaka Di, Sujata Aunty, Neena Di and Ayushi Di. They had patiently taught me and contributed so much time towards this. I will always thank them for giving me the opportunity to be part of such a prestigious production.

And so, the first day's rehearsal was over. I will not lie; the week that followed was not easy. It was to my great advantage that I was on my March Break that week. Most of the daytime was spent doing stretches as recovery from the previous night's practice. One day at rehearsal, one of my teachers asked me how my March Break was going. I replied with, 'To be honest, I'm just trying to make sure I can walk in the evening.' A good portion of my day was devoted to ironing my sari for rehearsal in the evening, which I was not particularly fast at doing. The thought of a burning appliance skidding over my fingers was enough damage to my thoughts. I also had to drink enough water to stay hydrated. It looked as if we were opening a convenience store, the way my parents had filled our kitchen cupboards with granola bars and Gatorade bottles.

The show day was getting closer. My mother's colleagues had already bought their tickets for the show. Some family friends had also said that they were going to join us on the occasion. Sujata Aunty was to perform her solo on the day before the Gita Govinda. We were all tremendously excited to see her performance that night. When we got ready and arrived at the theatre, it was a beautiful atmosphere we got to see there. It was of a love for the arts. The festival celebrated 60 years of the organisation Kalanidhi Fine Arts of Canada, twenty-five of which were spent in Canada. It was called the Kalanidhi Fine Arts of Canada International Festival and it celebrated the Indian Arts in Canada. Dancers from all over the world had been invited to perform at the four-day festival. Sujata Aunty's performance was simply beautiful. The entire audience was locked in a trance. It was mesmerizing. I was staring for most of the performance with an open mouth. Any amount of praise is not enough to capture the excellence that she portrays in her dance.

I am sure the previous night's performance was an inspiration for us all. It motivated us to work harder and we had a perfect opportunity to do so, the very next day. On show day, I left the house at 10 o'clock in the morning for the studio with all of my dance belongings. After rehearsal, we left the studio for the theatre where we had our tech rehearsal. The show was taking place at the Fleck Dance Theatre at Harbourfront Centre in Toronto. Before this, I had only been to the professional dance theatre to watch performances. I had never



dreamed of performing there. After that, it was time to get ready. Under the guidance of Sujata Aunty and Sonia Di's help, I was ready along with my costume, makeup and jewellery. Over the system, I heard, 'Menaka Thakkar Dance Company dancers, there are now 15 minutes to the top of the show.'

After a few minutes we made our way to the stage. The heavy dark blue curtains were drawn and we took our positions. I stared up and prayed that the show would go well. I would not let my teachers down. I was determined not to let the two months of hard work go to waste. I thought about the framed painting with inspirational words that my grade three teacher had given me. I have kept it in my room to this day. She had told us that these words were the key to success. The painting read, 'Hard work pays off.' The curtains opened and the music played. The show had started.

The experience on stage cannot be described in words. It is a magical feeling to see all the pieces falling into place, before your eyes. One by one, the items passed and the show progressed. Soon, the one and a half hours were over. We made our way to the room just outside the theatre. There, I met our family friends that had come to see the show. Upon seeing their smiling faces I felt immense gratitude towards them for joining me that night. I was glad to see so many of my mother's colleagues present, congratulating me wholeheartedly. It was a wonderful feeling to know that they appreciated our hard work and enjoyed the show. Sometimes during the learning and rehearsal months, I felt alone. After school, I would go to dance and when I would come home, I would see my family for about an hour and then wake up the next day to do the same thing. I had the encouragement of my family and friends all along, but a question lay inside of me. What was I doing this for? Why was I sacrificing my time with my family? What for? And now the answer is in front of me. I worked hard to gain experience, to live through it. To get a taste of what is coming and prepare myself for it. This journey taught me commitment, time management, discipline and sacrifice. These things will always be with me and I know that they will help me in all my future endeavours.

I was standing outside the theatre with my family and friends. I turned around to see Sujata Aunty standing there. And then she hugged me. My grade three teacher's words flashed before my eyes. 'Hard work pays off.' And at that moment I knew that she'd been right.

Ineka lives with her parents Gagan and Sabita Panigrahi in Toronto. She had written this article in 2013 about her experience as a dancer in the Odissi presentation of Gita Govinda at an international festival of the arts.



Odissi: Me, You, Everybody

Pallavi Patnaik, 25

Ottawa, ON



My journey in the performing arts started at a very young age. My sisters and I have grown up listening to a plethora of Indian and Odiya music playing in our home. With the encouragement of my parents, I started my classical dance career with Bharatanatyam at the age of six. Later, I joined the Nrutyanyana School of Odissi Dance in Ottawa and developed a dedicated passion for Odissi nrutya through the love and teachings of my Guru, Srimati Ranjeeta Mallick. I pursued it for many years and performed my Manchpravesh in 2008.

I have been surrounded by the arts as far as I can remember. One of my earliest inspirations towards learning Odissi came from my cousins and professional Odissi dancers – Laboni Patnaik, Shibani Patnaik and Shalini Patnaik. Throughout the years, I had watched them perform and learn from Padma Vibhushan Guru Kelucharan Mohapatra. Though I was very young when I had the honor to meet him, it is a fond and humbling memory I often like to revisit for inspiration.

My upbringing had a significant impact on my interest of Odissi dance and the historic culture that surrounds it. I was brought up in an environment in which Odiya culture was given a lot of importance. The Odiya language, festivals, food, and frequent trips to Odissa all contributed to my growing interest in the culture and traditions. I was also exposed to philosophical scriptures and stories of Hindu epics, which are prominently depicted in Odissi compositions. Understanding the meaning behind the lyrics, choreography and expressions truly enhanced my appreciation and value of the art.

My favorite Abhinaya piece is to a song titled “Maana Udhaarana” which I performed at my Manchpravesh. Performing this piece was particularly difficult as it was a culmination of



different epics from Hindu scriptures including the “Vastra-haran of Draupadi” from the Mahabharat. It took many hours of hard work and dedication to appropriately emulate the stories through actions, emotions, expressions, and dance. A part from Abhinaya, another favorite is “Mokshya”, which is performed at the very end of the Manchpravesh. The connection between the pure and vibrant dance movements and the sense of liberation I felt as a dancer at the end of the performance is a precious memory I hold very close to my heart.

My Guru, Srimati Ranjeeta Mallick, is a very respected, talented and versatile dance teacher. I had the opportunity to learn several Odiya folk dances including the evergreen Rangabati, Osta Patara Pania, Sarbesang No Janani (Patriotic Song), Jiba Aamey Khudurukuni, and also Danda Naacha. I have also performed to the song “Kaahe Chedde” from the film Devdas that was choreographed into a beautiful Odissi-style “Radha-Krishna” Abhinaya.

In my recent travels to India in 2014, I had a chance to visit the Konark Natya Mandap in Konark, Odissa where a group of talented Gotipua dancers performed a traditional piece. Witnessing the skills, synchronization, and graceful expressions that these young boys emulated in their performance was truly inspirational. I discovered a new perspective of my passion and had a great desire to further experience this art in its native state. This drew me to attend the International Odissi Dance Festival held at Rabindra Mandap in Bhubaneshwar, Odissa.

Odissi makes up a great part of my life accomplishments and I have my parents to thank for supporting me throughout this journey. It is not just a part of my childhood but a part of my culture and upbringing as well. As a proud Odiya-Canadian, I feel that it is important to instill culture into our forthcoming generations. Furthermore, this should be done at a young age for them to develop a curiosity to explore it further in their growing years. It sets the foundation of seeking the history and arts of our ancestors. Having the blessed opportunity to experience the illustrious Odissi nrutya comes from a place deep inside my soul. It is a significant part of my identity, and my hope and wish for upcoming generations is to continue to keep this beautiful form of art alive.

Pallavi is currently working as a Project Manager at the Canadian Real Estate Association (CREA) in Ottawa, Ontario, Canada. She has obtained her Bachelor of Commerce in Business Marketing from the University of Ottawa as well as a recent certification from the Project Management Institute.



Odissi: Me, You, Everybody
Sanuja Das, 20
Riverside, CA



Odissi is not only one of the 8 main classical forms of India, recent research also labels it as the oldest surviving style of all of them, too. Of course, like everything else in this world, the style of Odissi changes over time. Every guru/dancer continues to add their own personal touch to it and presents the form in a slightly different light from their peers, while maintaining the traditional structure of the form through chouka and tribhangi. Simply put, I personally believe that Odissi is an iconic symbol that represents Orissa to a certain extent and we should honor it as a key component of our culture.

As a Psychology major, I've had to do research on life stories, an interesting aspect to learning about the significance and depth of both personality and identity through high and low points in an individual's life. When reflecting on my own life, I've realized that a very crucial part of my life is dance and a distinct point of pure happiness or "high point" in my life is my Ranga Puja (graduation ceremony). Why, you may ask? To the public eye, the process of a Ranga Puja seems like just rigorous hours of practice and training. But if I were to give an accurate account of it, I would say that it is a journey that speaks to the physical, spiritual, mental, and emotional nature of a person allowing us the opportunity to pursue a discipline in them all. Through my 15 years of dance, never had I been as self-conflicted as I was during the last 12 months of training right before my Ranga Puja. I was questioning my beliefs, ambition, goals, and identity on all fronts as I went through an emotional roller coaster with a dance form that completely exploited me. But the day of my Ranga Puja, I found a sense of clarity, where I understood not only my strengths but my weaknesses as well. For the first time, while I completed the last item of my Ranga Puja, I now know, I had accomplished the two greatest goals that there are: knowing myself well, both positive and negative, and being absolutely okay with it.

I can truthfully claim without hesitation that I have never learned or discovered so much about who I am as I have from Odissi. Over the years, as I grew up my interest in Odissi



i developed into a passion for dance in general. Dance is my friend, my teacher, my love, and my guide through life for life. It has taught me discipline, culture, respect, religion, belief, objectivity, happiness, sadness, control, and stability, among so many other things. As the saying goes “One man’s trash may be another man’s treasure.” What one considers worthless, another may consider invaluable. While I’ve been fortunate to see Odissi as such an exceptional entity in my life, it may not be for many others but that doesn’t mean that it doesn’t hold any significance for my generation or generations to come.

Not everyone will see everything in the same perspective nor do they need to, but I think it is important to understand and respect each other’s opinions. Be open-minded. I may be extremely passionate about Odissi and dance, but that doesn’t mean I will force my opinion on others if they don’t believe the same thing. At the end of the day, Odissi and dance have been a defining factor in my life, which I am extremely grateful for, and no one can take that away from me.

Sanuja began learning Odissi from Guru Jyoti Rout at the age of 3, continued on to pursue it throughout her life, performing nationally as well as internationally, and completed her solo debut as a dancer (Ranga Puja) at age 17. She is currently a senior undergraduate student at the University of California, Riverside, majoring in Psychology and Business Administration.



Odissi: Me, You, Everybody
Sharanya Mukhopadhyay Sekhri, 28
Orange, CA



Growing up in the U.S., my parents strived hard to be one of THOSE Indian parents who exposed their child to everything “Indian”- food, music, dance, movies, etc. I was expected to speak, read and write Bengali so that I would be able to communicate with my grandparents, appreciate Indian food in the hopes of someday being a good Indian wife, and most importantly, learn the classical Odissi style of dance to connect me to my Indian culture. I remember my childhood summers being filled with hours and hours of nonstop dancing, morning and evening and all I could think about was when I would finally be done for the day. As much as I enjoyed dancing, I didn’t see my other peers working as hard as I did. In fact, bollywood dances looked way more fun and didn’t require nearly as much practice as Odissi did. As (lots of) time went on, I learned to appreciate the struggle and it became a sense of motivation for me, through all aspects of my life. Odissi has allowed me to use dance as a tool for charity, raising awareness for different causes and giving a voice to those who need it most. It has allowed me to promote my Indian culture on mainstream platforms like the Miss America Organization. Mostly, Odissi dance has taught me to strive for my best version, strive for perfection, strive for determination and give myself a visual voice. “To watch me dance is to hear my heart speak”-anonymous. I couldn’t have said it better myself.

Sharanya lives with her husband in Orange, California. She works as a speech-language pathologist at St Judes hospital and loves working with the pediatric population. She has also started an Odissi Dance School (Ishwara Dance Academy) in southern california and brings in professional dance teachers from Bhubaneswar, India to teach dance, conduct workshops, and participate in programs throughout the year.



Odissi: Me, You, Everybody

Nupur Behera



They Call Her Guru

The doorbell rings twice. It's like an alarm. I brace myself to roll out of bed and greet the strangers outside. My house is always full of people - coming over for dinner, sleeping on our couch, and more often than not, dancing. I don't want them to see me in my slinky tank top or messy hair. Thankfully, my mom answers the door and ushers her students into our garage for their morning lesson. I turn over and go back to sleep.

I wake up again to the sound of her voice singing counts and feet stomping on the concrete floor. Class is almost over which means it's safe for me to roll out of bed. As I walk past the garage, my mom runs to the kitchen and offers me some banana pancake. Everyday, she cooks three meals a day for four people, often while singing and dancing back and forth from her dance classroom to the kitchen.

I chew on the mushy pancakes while texting my friend Helena about our afternoon plans in Long Beach. She says she'll pick me up in a few so we can get there while the water is warm. I hide my skimpy bikini under a bright yellow dress and look into the mirror. I think about how I don't want to dance for next week's show but I know my mom wants to see me on stage. It's the least I could do to help out. "You look nice!" my mom beams as I say bye from the front door.

After spending the day at the beach, I come home ready for dinner. While my mom never eats the meat herself, she bakes chicken for my dad and fries bacon for my brother's sandwich, all while brewing chai for the aunties and posing to show her students the next dance steps. Her students come out of class sweaty, but invigorated. They call her Guru. Sometimes they refer to her as their second mother. I say bye as they walk out the door and crash on the couch for some TV, bhaat, daal, and my favorite dish that she makes just for me:



kalara and kunduri. My mom asks if I want to pack some for school. I say no; I know it will smell funny.

When midnight hits and the house is dark and quiet, she sits with a single light on, furiously writing, composing, and dreaming. I see that her mind is elsewhere – perhaps imaging herself as mischievous Krishna, a doting mother, or an invisible beggar. She tells stories of Jagannath; her movements bringing the temple scriptures to life. I fall asleep.

I hear her stomping around early the next morning to teach the dance she had just composed the night before. As soon as her student is out the door, she hurries to her second job at as a lunch lady at an elementary school. I am still in bed, rolling around and checking my Facebook. “I’ll get up soon,” I mumble as she speeds out the door. At school, she stands in the sun supervising the kindergarten class as they ask her random questions – “Why do you talk like that? Where can I find a new ball?”

When she gets home from work, tells me that a lunch worker yelled at her for sitting down in the schoolyard. She was feeling dizzy in the sun.

It’s now time for her siesta and I’m finally out of bed. I help myself to some hard leftover roti she had for breakfast while watching her lie on the couch, falling fast asleep while checking my phone to see if my friends want to meet up.

The doorbell rings twice and I answer the door to a 12 year old girl who was just dropped off on our welcome mat. “She’ll be out in a second,” I tell her. I jog over to the living room and shake my mom awake. She yawns and gets up slowly, asking me to tell her student to wait in the garage. I sit in the garage for a bit, making small talk with her student. I am already sweating from the heat. She walks in, bright and cheerful despite her interrupted nap and asks me to stay for one song. I smile and wait to see what the student offers.

The girl takes her position but avoids my eyes. As she rhythmically dances around the garage, I notice she forgets a few parts, but ends on a solid note. I clap, smile, and tell her that she did a great job.



“Nice choreography!” I beam at my mom. “I like the part where she is angry at Krishna for spilling all the butter but forgives him so quickly.” She laughs, and says that it took five classes for her student to not be embarrassed to express herself in that scene. The student smiles awkwardly. I can tell she feels nervous trying to impress me.

“Gee-tha bhala la-gu-chi?” she asks. “Yeah, the tune is nice but I don’t understand the words,” I reply in English as I walk to the car to meet my friends. As I’m walking out the door, she quickly runs out holding a ten and asks if I need any cash for boba with my friends. I say no, I know she could use it.

When I get back, she is still in the garage, but the daal is already bubbling on the stove. “We’ll eat after my class, this is the last one tonight,” she says.

As expected, her class is running late so she tells me to turn the rice down and to add haldi to the aloo. I end up eating with my dad and the TV. Her student’s ride hasn’t come yet so she invites the girl to dinner. I sit with them and politely sip on some sticky sweet lemonade she made earlier. The kid reminds me of myself, only, she is passionate about Odissi and comes ready to learn a new series of steps and facial expressions every Friday. We laugh and talk about prom. My dad calls from the TV room and asks why there’s so much haldi in his meal. My mom catches my eye and giggles.

As the student leaves, I go into my room to finish altering a blouse for the dance performance next weekend. As I come out for a midnight snack and a glass of water, I see my mom sitting under the lamp, gesturing mudras with her hands. She calls me over and tells me that she is trying to find ways to be creative with a Hindi film song one of her students gave her to choreograph. It’s for someone’s wedding. I peer over the edge of the couch and tell her to throw in some Bollywood hips. And maybe some Madhuri moves. She laughs and tells me to go to bed. “No sexy moves! This is a traditional Oriya art form,” she chuckles and reminds me that I have to wake up early to go buy groceries with her in the morning

I lie in bed and think of what she’s writing, what choreographies have been playing in her head the past few days, and where she sees herself teaching Odissi in the next few years. Will she open the dream studio she has been talking about all these years? Will she stay true to Kelu Sir’s traditional art form or is she considering a modern approach? I hear her humming a song outside my door as she brushes her teeth. I fall asleep to the sound of her voice.

IN NEWS...





Our OSA is Our Odisha

A16



NEWS & COMMUNITY

India Abroad July 31, 2015

Washington, DC, is the capital of Odisha for 4 days

P RAJENDRAN

The Gaylord National Resort and Convention Center, National Harbor, 8 miles from Washington, DC, saw Odias gathering from all over America, and the world, for the Odisha Society of Americas' 46th annual convention, July 1 to 4. The first Global Odisha conference occurred side by side on the first two days. The convention brought together Odias, both the Diaspora as well as from Odisha, to enthusiastically celebrate their culture and traditions.

The Global Odisha Conference segment focused on globalization and development in Odisha, and spurring business entrepreneurship global exchange of Odisha's cultural heritage through an international network of Odias.

Odia spiritual leader Dr Chandra Bhanu Satpathy opened the global conference lighting a lamp at the John F Kennedy Center for Performing Arts, Washington, DC. Nisha Desai Biswal, the US assistant secretary of state for South and Central Asian affairs was also present during the ceremony.

So too were a range of Indian VIPs like India's Petroleum Minister Dharmendra Pradhan, Odisha's Minister for Tourism and Culture Ashok Panda, Odisha's Minister for Mass Education and Industry Debi Prasad Mishra.

The conference got off to a colorful start at the Kennedy Center with Amazing Odisha, a tableau depicting Odisha's folk and classical dance forms and the reflection of Sarba Dharma Samabhava, an all-inclusive cultural sentiment. Directed by Guru Aruna Mohanty and including 40 dancers, it was a choreographic exposition of classical dance, music, paintings, architecture, literature and scientific endeavor in Odisha.

Other distinguished Odias at the event were Priyadarshi Mishra, the

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MLA from Bhubaneswar; architect and sculptor Raghunath Mohapatra; sand artist Sudarshan Pattanaik; Odia movie star Anubhav Mohanty, and renowned singer Shyamamani Pattanaik. The top rank of OSA office bearers were present too.

In his inaugural address Tapan Padhi, president, OSA said the global conference was an effort to bring people of Odisha origin from around the world to one place where they could discuss and create value propositions for their home state.

He said the primary focus was to plant a seed for think-tank based groups or forums to explore how the immense talent around the world could help Odisha.

Dr Satpathy called on everyone to provide ideas for Odisha, stressing that what was needed was actions and intentions, not just speeches.

Ashok Panda, the state tourism minister, spoke about the importance

► Page A17

There were six major areas — dubbed tracks — of discussion at the Global Odisha Conference: business, health, higher education, literature, spiritualism and tourism.

The business and entrepreneurship track focused on encouraging new development in Odisha by leveraging global partnerships in IT, biotechnology, micro-small-medium-enterprises, investment systems, high performance modeling and simulations, waste management, government policy, public-private partnership and the overarching idea of a Brand Odisha.

Underlining this, Debi Mishra, Odisha's minister of industries, school and mass education, gave a keynote speech on Odisha — A Destination for Inclusive Growth in IT/ITES/ESDM. He assured full government support for those involved in providing quick growth in IT. A virtual platform/network (ODISHA Entrepreneurs & Professionals Groups-LinkedIn) for Businesses, Entrepreneurs & Professionals Global Networking for Odisha was set up.

In the health track MLA Priyadarshi Mishra described his vision for Bhubaneswar to develop as an international health hub and challenged the participants to design a roadmap for this to come to fruition.

There were discussions on ensuring newborns were screened for sickle cell disease, to ensure a population health and community outreach in Odisha by replicating Gujarat's Sevak model, bringing reputable NGOs such as Sradha to ensure chronic and palliative care, improving the health of adolescent girls, and to implement action plans to cope with increasing temperatures in Odisha's cities.

Water management, fostering health care and biotech industry to develop innovative products, and utilization of bioinformatics analytic platforms were deemed low-hanging fruits for experts of Odia origin to engage in.

Minister Debi Mishra said there was a need to find solutions for end-stage renal disease and deaths in several areas in Odisha.

Minister Ashok Panda described how Bhubaneswar is now more attractive to visit and work by foreigners and persons of Indian origin. Dr Pinaki Panigrahi provided a blueprint for making Bhubaneswar not just a health hub, but turning it into an Odisha Knowledge Center by focus-

Six tracks to progress

ing on multiple specialties, such as chronic disease, public health, climate change and water management, laboratory and clinical research, biotechnology and bioinformatics data analysis platforms to generate synergy and guarantee success. The attendees and panelists promised to bring at least two of the discussed agenda items to fruition before next year's convention.

On the education track, the topics included higher technical education in Odisha and its improvement, a five-year retrospective of education, the prospects for access to higher education by women and scheduled tribes in Odisha, and the state of higher education (natural, social and management sciences) in Odisha.

On the spiritual track, topics like culture propagation at the Jagannath Temple, the rituals there, and the necessity of spirituality in people's lives, were among the topics discussed, the renewing of the wooden statues of Lord Jagannath, Balabhadra, Subhadra and Sudarshan, was released by Guru Chandra Bhanu Satpathy. Sri Ravi Shankar's group conducted a yoga program.

The tourism and promotion track discussed several important issues, and set the foundation for several initiatives. The winners for the Global Odisha Competitions in promotional dossiers, travelogues and street designs were announced during GOC. It was decided to form a working group working with other organizations — such as the Roots of Odisha Foundation — to publish dossiers on Bhubaneswar and Odisha twice a year.

The literature track discussed notable Odia writers, and compared their work to that of international and other Indian writers. There was a discussion on ways to address a lack of interest in reading and writing in Odia.

A delegation of OSA officials, visiting business leaders and artists, and Odisha ministers visited the US State Department for a meeting with Nisha Desai Biswal, the US assistant secretary of state to discuss various issues, including ways to promote industry and tourism in Odisha, impediments to attracting investment to Odisha, and educational exchange opportunities.

OSA is a 1,100 family, non-profit umbrella organization of Odias living in North America, and is the oldest such community organization outside Odisha. For more details, visit <http://globalodishaconference.org/> and <http://osa2015.org/>

<http://www.indiaabroad-digital.com/indiaabroad/20150731?pg=16#pg16>



Pravasi Manch ...!!!



‘ପ୍ରବାସୀ ମଞ୍ଚ’ କାର୍ଯ୍ୟକ୍ରମରେ ଧୀରେନ୍ଦ୍ର କର

ଭୀମଭୋଇଙ୍କ ଜୀବନ ଓ ସାହିତ୍ୟ ମୋଡେ ପ୍ରଭାବିତ କରିଛି

ଭୁବନେଶ୍ୱର, ୨୩/୮ (ଇମିସ): ସଭକବି ଭୀମଭୋଇଙ୍କ ଜୀବନ ଓ ସାହିତ୍ୟ ମୋଡେ ବିଶେଷ ପ୍ରଭାବିତ କରିଛି। ଭିକାରୀ ବଳଙ୍କ କୋଠ ଭୋଗଣିଆ... ଭଜନ ଏବଂ ଜଗନ୍ନାଥ ଦାସଙ୍କ ଓଡ଼ିଆ ଭାଗବତ ଆମେରିକାରେ ମୋର ଏକାକୀପଣର ସାଥୀ ହୋଇଥାଏ। ମୋ’ ଗାଁର ମାଟି, ପାଣି ଓ ଜହ୍ନରାତିକୁ ମୁଁ ଝୁରିହୁଏ। ମୋ’ ବାପା ମୋତେ ଭଲ ମଣିଷ ହେବାକୁ ପ୍ରେରଣା ଦେଇଛନ୍ତି। ଏଭଳି କିଛି ସ୍ମୃତି ବାଣ୍ଟିଛନ୍ତି ଆମେରିକାରେ ରହୁଥିବା ପ୍ରବାସୀ ଓଡ଼ିଆ ଧୀରେନ୍ଦ୍ର କର। ସାହିତ୍ୟ ଅକାଦେମୀ ପକ୍ଷରୁ ରାଜ୍ୟ ଅଭିଲେଖାଗାର ସମ୍ମିଳନୀ କକ୍ଷରେ ଆୟୋଜିତ ‘ପ୍ରବାସୀ ମଞ୍ଚ’ କାର୍ଯ୍ୟକ୍ରମରେ ଶ୍ରୀ କର ଆମେରିକୀୟଙ୍କ ପ୍ରଶଂସା କରିବାକୁ ଭୁଲି ନାହାନ୍ତି।

ସଭକବି ହୋଇପାରିଛନ୍ତି। ଆମେରିକୀୟ ବିଶ୍ୱର ବିଭିନ୍ନ ସାମାଜିକ ଓ ସାଂସ୍କୃତିକ ପ୍ରକ୍ରିୟାକୁ ନିଜ ସଂସ୍କୃତିରେ ସାମିଲ କରିଦେଇପାରନ୍ତି। ଆମେରିକାରେ ଭାରତୀୟଙ୍କ ହୋଲି ଓ ଦୀପାବଳି ପର୍ବ ପାଳନ

ଆମେରିକୀୟ ପିଲାମାନେ ମଧ୍ୟ ଜନ୍ମମାତୃକୁ ଭଲପାଇଥା’ନ୍ତି ଏବଂ ଓଡ଼ିଆଙ୍କ ଲୁଆଁରପୁନେଇ ଭଳି ପର୍ବପର୍ବାଣି ମଧ୍ୟ ଆମେରିକାରେ ପାଳନ କରାଯାଇଥାଏ ବୋଲି ଶ୍ରୀ କର କହିବାବେଳେ



ଭାବବିହ୍ୱଳ ହୋଇପଡ଼ିଥିଲେ। ସୂତନାଯୋଗ୍ୟ, ଶ୍ରୀ କରଙ୍କ ନିଜ ଘର ଯାଜପୁର ଜିଲ୍ଲାର ଘୋଳପୁର ଗାଁରେ ଏବଂ ସେ ୧୯୯୮ ମସିହାରୁ ଆମେରିକାକୁ ଯାଇ ସେଠାରେ ପ୍ରତିଷ୍ଠିତ ହୋଇପାରିଛନ୍ତି। ତାଙ୍କ ସହିତ ପ୍ରଶ୍ନୋତ୍ତର କାର୍ଯ୍ୟକ୍ରମରେ ବହୁ ଓଡ଼ିଆ ସାମିଲ ହୋଇଥିଲେ।

ଆଜିର ଏହି କାର୍ଯ୍ୟକ୍ରମରେ ସାହିତ୍ୟ ଅକାଦେମୀ ଉପଦେଷ୍ଟାମଣ୍ଡଳୀର ଆବାହକ ଡ. ଗୌରହରି ଦାସ, ପ୍ରୋଗ୍ରାମ ଅଫିସର

ଆମେରିକୀୟମାନେ ବିଶ୍ୱର ସମସ୍ତ ସଂସ୍କୃତି ଓ ପରମ୍ପରାକୁ ଆପଣେଇ ନେବାର କଳା ଜାଣନ୍ତି। ଏଥିଯୋଗୁଁ ସେମାନେ ଆଜି ବିଶ୍ୱର ଏକ ସଫଳ ଜାତି ଭାବେ ଉଭା

କରାଯାଇଥାଏ। ଆମେରିକାର ମେନ୍ଦୁରେ ଓଡ଼ିଆଙ୍କ ଡାଲମା ଓ ପଖାଳ ସାମିଲ ହୋଇପାରିଲାଣି ବୋଲି ଆଜି ଶ୍ରୀ କର ପ୍ରକାଶ କରିଛନ୍ତି।

ଡ. ମିହିର କୁମାର ସାହୁ, ଉପଦେଷ୍ଟାମଣ୍ଡଳୀର ସଦସ୍ୟ ବନୋଜ ତ୍ରିପାଠୀ ପ୍ରମୁଖ ଉପସ୍ଥିତ ରହି କାର୍ଯ୍ୟକ୍ରମକୁ ପରିଚାଳନା କରିଥିଲେ।

INFORMATION





Thank you for your support at OSA 2015, Washington, D.C. !

Who we are

Global not-for-profit organization – founded by close group of friends from 1994 batch of NIT Rourkela.

We ask

why not unleash the privilege of friendship on serving the under-privileged?

We are registered in USA as a 501c(3) corporation & registered in India as a Trust.

Quests we are on

Health service for the ignored:

Develop a service-model for delivering last-mile health services (pregnancy care, children care, blood test) in 2 remote panchayats of Kalahandi

Empowering the disabled:

Redefine classroom for the blind (augment learning with audio books and braille-MP3 player, fund computer instructor in Berhampur blind school)

Restoring self-reliance to women in distress:

Enable 2-3 women, in Puri, to build skills they enjoy and start a business by helping them take advantage of public support schemes and providing support to bridge gaps.

Like you, all of us are trying to do our best squeezing time out of busy work and personal lives to do something that we believe will help wipe a tear of someone somewhere. If you want to get involved, please send an email to

support@friendsforacause.org.



The ROOTS of Odisha Foundation is a Non-Governmental and not for profit organisation founded by many likeminded individuals to work for the cause, concerns and betterment of Odisha. Roots Foundation has organised Kalinga Literary Festival in the past and also appreciates the creative work of many Odias in various fields. Roots Foundation is a platform for not only conducting events like this (Konark International Cyclothon), but also for continuous engagement of bright and positive minds to give shape to a culturally,

economically, socially and democratically a developed state of Odisha.

In today's globalised world, this task is not just challenging but also exciting! **Roots Foundation** is an experiment and work-in-progress at the level of ideas and practice to harness the minds of globalised and diaspora Odias encouraging their attention to make meaningful contribution towards their mother land a developed Odisha.



The Konark International Cyclothon ("KIC' 2015") will aim to comprehensively encapsulate the Social, Cultural ethos and the Natural beauty of Odisha. The event will be held in the Konark Puri Marine Drive, the sunrise district of Odisha on 29th November 2015, and will highlight the beauty, heritage, culture of Odisha to the International Community. The Marine drive is surrounded within 50 miles by Largest Salt Lake Chilika, The Dolphin Sanctuary at

Satapada, the Wild life Nandan Kanan at Bhubaneswar. The lake Chlika provides the ultimate beauty with its end number of migratory birds. Water sports such as Scuba, Surfing, Snorkelling adds to the excitement for someone touring a sea beach.

Konark International Cyclothon as an event to be held annually is a Path breaking as the First ever event occurred in Odisha to promote bicycle culture. The event is aimed to integrate social, institutional and corporate participation from all walks of life irrespective of gender and age. **The event is to create awareness of Save Fuel, save environment and the health benefits of pedalling.**

The Awards for Green Initiative will be conferred to Individuals, Corporates and Institution practicing for Green cause in their business endeavour. The Green

Registered Address: K-1/114, FF, C.R. Park, New Delhi-110019, T: 011-26274429



Initiative Award is widely appreciated and well received by the Business fraternity and Social Organisations.

The Foundation is aimed to work in Environment, Education, Helthcare, Sanitation, Women Empowerment and make our state a developed state of International Importance seeks the supports, feedback and encouragement of all Odia Diasphora wherever settled and willing to contribute to their motherland..

The foundation is working to implement/support the following initiatives.

1. Project Raha to support and enable healthy life to deprived/ downtrodden and / destitute women/widows etc. at Bhubaneswar.
2. Kalinga Literature Festival to promote the progressive thoughts, create political awareness, empower the voice of the masses and harness the literature ethos of Odias.
3. Filarial Eradication Programme to create awareness and prevent Filarial infection, disability and extend medical support to prevent filarial disease.
4. Konark International Cyclotron to promote bicycle culture in our endeavour to “save fuel, save environment and lead Healthy life” initiative.
5. Odisha Living Legend to felicitate the son of the soils who has contributed in to the mother Odisha/Odia community in the field of Art, culture, literature, Cinema, Science, sports etc.

We hope to succeed collectively with all the good wishes and guidance of learned persons gathered willing to come forward. We are looking for your continued support and patronage in our endeavour. Hai Hind!

Thank you.

For **ROOTS of Odisha Foundation**

Sudhir Kumar Dash
Trustee

Account Details

Name: Roots of Odisha Foundation
Bank Name: Kotak Mahindra Bank
Account Number: 791126565
IFSC: KKBK0004575
PAN: AACTR5749R
Swift Code: KKBKINBB

Registered Address: K-1/114, FF, C.R. Park, New Delhi-110019, T: 011-26274429



**KONARK
INTERNATIONAL
CYCLOTHON**

VENUE:

Konark

DATE:

November 29, 2015

DISTANCE:

30 km

PARTICIPANTS:

**600 including over
50 foreign participants**

WEBSITE:

www.tourdekonark.com

www.odisharoots.org



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 December 2015 issue as soon as possible to help us to release the forthcoming issue in time.

**For December issue of
UTKARSA
Please send your write ups by
November 14, 2015**

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

