

# ORISSA SOCIETY OF AMERICAS



## ORISSA Half-century of progress

1936

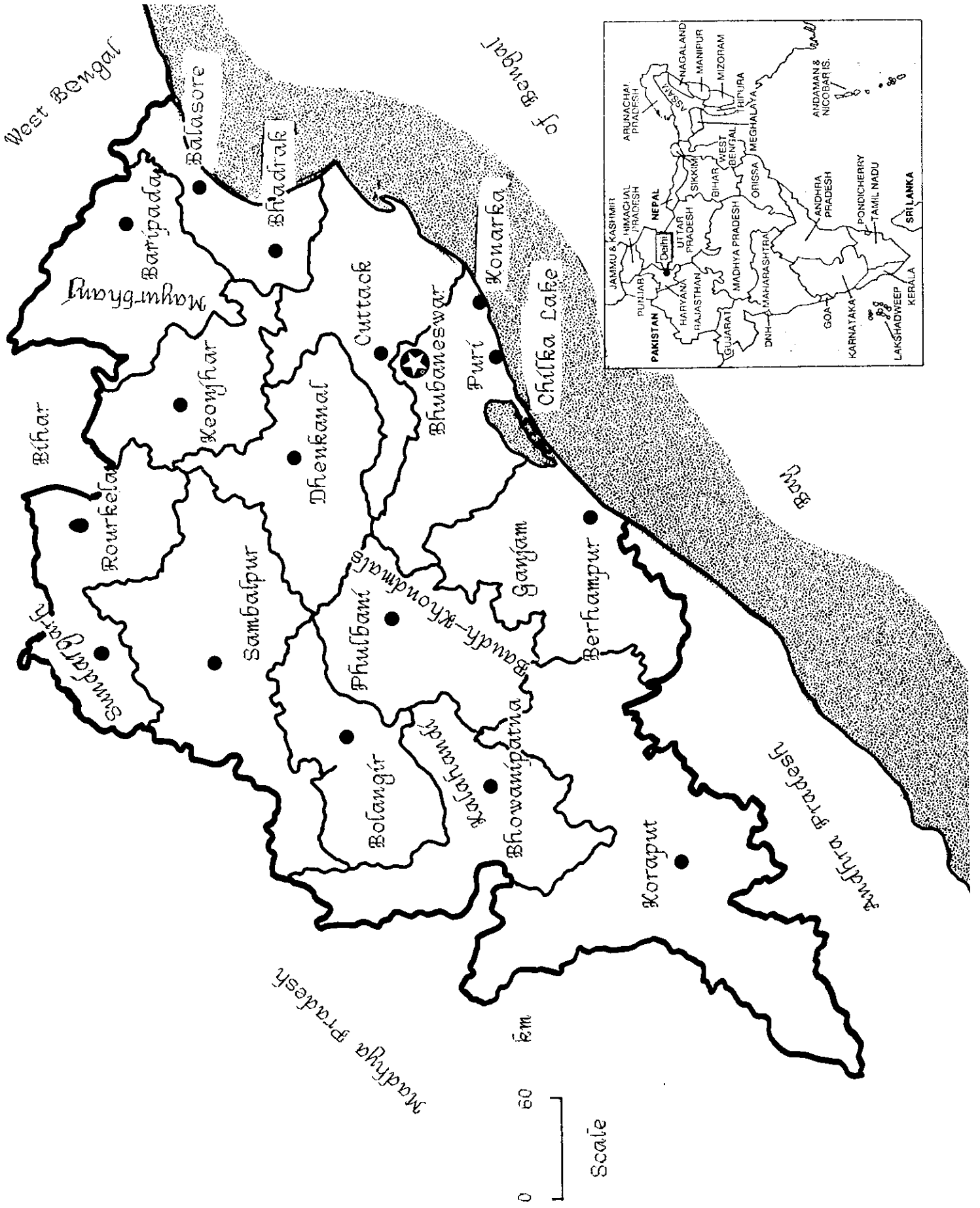
1986

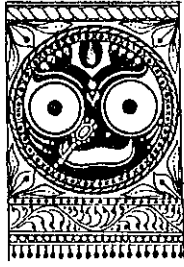


17th Annual Convention  
July 4 - 5, 1986  
Toronto, Canada









କଦାଚିତ୍ କାଳିନ୍ଦୀତଟ-ବିଧିନ-ସଙ୍ଗୀତକ ରବେ ।  
ମୁଦାଘ୍ରାଣ-ନାଶ-କଦନ କମଳାସ୍ବାଦ-ମଧୁପଃ  
ରମା-ଶମ୍ଭୁ-ବ୍ରହ୍ମାମରପତି ଗଣେଶାକ ତ ପଦୋ  
ଜଗନ୍ନାଥଃ ସ୍ବାମୀ ନୟନପଥଗାମୀ ଭବତୁ ମେ

*Oh Lord Jagannatha Lord of the Universe!*

*Show me the true path!*

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# Notes

## The Invocation (Page 1)

The invocation was written in the 16th century by Shri Chaitanya, who resided in the holy city of Puri for many years. The language is Sanskrit, which is the mother language of all north Indian languages. Sanskrit, Greek and Latin share a common heritage, having evolved from an older root. The script in which the invocation is presented here is Oriya. The rounded Oriya script is unique among the northern languages of India in that there are no horizontal lines in the script. Oriya was initially scribed onto dried palm leaves with a pointed steel pin. Horizontal lines split the leaves. Hence the rounding of the top. In addition to Sanskrit, the literature and culture of Orissa have absorbed much from the earlier, pre-Aryan civilisation of the region.

## The Cover

In the foreground is the CN (Canadian National Railways) tower, the tallest freestanding structure in the world, in downtown Toronto -- a modern engineering marvel. In the center is a wheel from the ruins of the temple at Konarka (Konarak) in Orissa, an ambitious engineering project of the thirteenth century. Many legends are associated with the temple. The British named it the 'Black Pagoda', in keeping with the local story of a gigantic magnetised lodestone at the top of the temple which attracted large ships to their doom. The temple, now on dry land, was originally built in water at the confluence of a river and the sea. No large quarries are nearby. How the ancient engineers transported the huge stone blocks from about 100km continues to be a mystery. A British attempt to transport the capstone for a museum failed after moving the stone about 100m.

At the top left is an image of the Lord Jagannatha. The temple of Jagannatha at Puri is one of the holiest shrines in India. The English word 'juggernaut' is derived from the name of the temple. Jagannatha is considered a manifestation of Vishnu. Vishnu has ten manifestations (or incarnations), shown in the insets on the cover. Historically, the Hindu religion tends to absorb the best ideas from other religions. Note that Buddha is considered an incarnation of Vishnu.

## The Map

The outer boundary of Orissa, together with the 13 districts are shown. Where the name of the main district town is the same as the district, only the town is marked. The 1981 census following figures: Population - 16 million; Large cities - Cuttack (327,000); Rourkela (322,000); Area = 155,000 sq km. Five universities - Utkal; Sambalpur; Berhampur; Univ of Agri. & Tech.; Jagannath Sanskrit Univ.; 180 colleges. Orissa is a major mineral producer, producing the following proportions of total production in India: Chromite (95%); Graphite (80%); Dolomite (50%); Fireclay (34%); Manganese (25%); Limestone (20%); Ironore (16%). Since the 1870s, Orissa has been a net exporter of food, mainly rice.

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UTKAL SAMAJ  
CANADIAN CHAPTER OF OSA  
SEVENTEENTH ANNUAL CONVENTION  
JULY 4-5, 1986

ERINDALE COLLEGE CAMPUS, MISSISSAUGA

It is with great pleasure that on behalf of the members of the Canadian Chapter of OSA, I welcome you all to the Seventeenth Annual Convention. The members of the Organizing Committee and Utkal Samaj are very proud and happy to see you all here.

After holding the national convention in the USA for several years, the OSA Executive Committee has chosen Canada for a change. Of course it is a great idea. Utkal Samaj has accepted the challenge with honor. As you all know, it is a beautiful country and it is very appropriate to have a Convention of this nature in Canada's multicultural society.

Right after the last convention at Kent, Ohio, we started planning, and since then we, the organizers, have never stopped for a moment. The intent is very clear—to have a successful convention. Many east Indian organizations have not yet been able to hold this kind of national event. It is something we, the Oriyas in North American, should be proud of.

Today we are glad to come together for the seventeenth time in the history of our organization to promote Oriya culture and to celebrate the 50th anniversary of our homeland Orissa. To mark this occasion, we are presenting a special program in co-operation with members of other OSA Chapters, "The Saga of Land of Jagannatha", and a film show, "Orissa - 50 Years Retrospect". Also the souvenir for the Seventeenth Annual Convention and 50th Anniversary of Orissa contains many articles that have been contributed by prominent authors and writers from Orissa.

The members of the Organizing Committee have freely contributed their time and energy to organize this great event and to make your stay comfortable and enjoyable. My sincere thanks to friends and families who have taken a lot of pain by travelling long distances to make this occasion a success.

My sincere appreciation to a few friends, for their strong desire to bring out this beautiful souvenir with an updated Oriya directory and the well thought cultural programs for the Convention. I am also thankful to various authors for their contribution and to advertising sponsors for their donations to the souvenir.

Since the primary goal is to have a happy get-together, I appeal to all of you to unite so that we can make OSA a stronger society. This Convention is for all of us, but especially for our children with whom we hope to preserve our tradition, culture and heritage for the future.

Again, wishing you all a good time and a most enjoyable stay here in Toronto, Canada.

God Bless you all.  
July 4, 1986

Yours sincerely,  
*Asoka Kumar Das.*  
Chairman, Convention  
Organizing Committee

## From the Editors . . .

The marking of a fiftieth anniversary is but a transient moment for a culture that has antecedents going back several thousand years. What makes this celebration special of course is that it is being held half way around the world, in Toronto, Canada. Many of us adults were born in Orissa of the thirties and the forties, and the fifties. What we remember, with nostalgia and with the pleasant distortion of a long memory, is a beautiful verdant, rural countryside, centered around the joint family and small towns and villages. The industrial age and the twentieth century had passed Orissa by. A countable handful constituted the entire intellectual middle class. In 1936, the year of statehood, in the whole of Orissa there were only two holding doctoral degrees. There was no university, one small college, no engineering college. The literacy rate was 10%, and the life expectancy about 26 years. Orissa was in political and cultural oblivion.

It is an enduring wonder that so many of us who grew up with kerosene lamps and bullock carts and thatched huts are now middle level technocrats in the most advanced industrialised society. While we practice advanced medicine, manufacture computers or design blast furnaces, we still yearn for a Orissa that is no more. For, in the fifty years since statehood, Orissa has entered the industrial age with a vengeance. Factories produce steel, aluminum, jet engines, heavy water etc. There is now talk of a rocket launching facility. The resulting urbanisation has brought forth a transformation of the province and the society.

But the cultural explosion in the past half century is even more astonishing. If one looks at the cultural happenings in major North American cities, one will espy performances of 'Odissi' dance. This style was so carefully nurtured through the lean centuries in the temples of Orissa. Through the efforts of many, Odissi dance has caught on in India and aficionados abound throughout the world. There has been a burst of books, magazines and the plastic arts.

In a way this convention and the marking of this moment in time is for our children who know the Orissa of our youth only through our words. We were driven by our personal, scientific and technical ambitions which an impoverished society could only bless but not afford. Growing up in this continent of milk and honey (and coke, hamburgers, hotdogs, icecream, and television) they have only a glimmer of our early lives. Our lament is the one familiar to so many generations of immigrants who have built up this continent.

This convention, this celebration and this souvenir is in fact our (the elders) communication with the youth, who are citizens of Canada and the United States. This souvenir is a 'time capsule', freezing a picture of this expatriate group at this moment in time. Perhaps in 2036 when the presently youthful members of the OSA mark the 100th anniversary of Orissa they will open up the yellowed and dusty pages of this journal and speak wistfully of the summer of '86 in Toronto. And so to you the youth, we the elders, wish a happy 100th anniversary celebration in 2036.

Many persons have helped in the production of this souvenir. Without the help of Bishnu Misra, Ramprasad Patnaik, Ladu Pattanaik and Babuli Shaw this souvenir would not have been published. We thank the authors for trusting us with their manuscripts when the printing was but a dream. Uma Mishra and Gagan Panigrahi provided some of the artwork that punctuates the pages. We were fortunate in being able to obtain original contributions from many eminent persons in Orissa, among them H.K. Mahtab, Shyam Sundar Misra and the late Mayadhar Mansinha. To these 'giants' who in their own various ways struggled for statehood and then directed the destiny of Orissa, we are indebted.

Lalu Mansinha

Saradindu Misra

Manaranjan Pattanayak

Orissa Society of Americas

17th Annual Convention

July 4 and 5, 1986.

Toronto, Canada

(The coordinator of each committee is indicated in boldface)

Organising Committee

Chairman: **Asoka Kumar Das**

Co-chairmen: Maheswar Sahoo  
Mobasar Uddin Khan

Advisory Board:	<b>Sri Gopal Mohanty</b> Lalu Mansinha Rabindra Kanungo Arjun Purohit	Cultural Programs:	<b>Chitra Lekha Patnaik</b> Sri Gopal Mohanty Jolli Mohapatra Tani Purohit Nalini Hota Rabindra Kanungo
Accommodation:	<b>Pratap Pattanaik</b> Mobasar Uddin Khan Hara Narayan Padhi	Meetings:	<b>Rabindra Kanungo</b> Arjun Purohit
Audio and Lighting:	<b>Promod Patnaik</b> Dillip Harichandan Bibhu Mohanty Durga Madhab Misra	Sports:	<b>Hara Narayan Padhi</b> Pratap Pattanaik Sirish Mishra Bijoy Mishra (Chicago)
Catering:	<b>Sanatan Mahanto</b> Nalini Das Basant Dash Sumitra Padhi Purnima Pattanaik Minati Kanungo Padmini Purohit	Youth Committee:	<b>Priti Dhara Mohanty</b> Nachiketa Kanungo Raj Kumar Dash Robin Purohit Ellora Patnaik Leena Mansinha Somia Mansinha Niharika Mohanty
Registration:	<b>Maheswar Sahoo</b> Mobasar Uddin Khan Pratap Pattanaik Hara Narayan Padhi Jaya Gopal Mohanty	Youth Advisors:	<b>Nityananda Mishra</b> Bijoy Misra (Boston)
Finance:	<b>Asoka Kumar Das</b> Maheswar Sahoo	Children's Activity:	<b>Ashoka Harichandan</b> Minati Kanungo Shantimayee Mohanty

Souvenir/  
Directory:

Lalu Mansinha  
Saradindu Misra  
Manaranjan Pattanayak



# Orissa Society of Americas 17th Annual Convention

## Thursday, July 3

16.00 - 23.00 Registration at COLMAN PLACE  
lounges of Erindale campus.

## Friday, July 4

07.30 - 10.30 Registration at South Building  
08.00 - 09.00 Breakfast at South Building  
Cafeteria  
10.00 - 11.30 Workshop  
12.00 - 13.00 Lunch  
13.30 - 15.00 Opening ceremony

Inauguration by

Her Worship Hazel McCallion,  
Mayor of Mississauga.

Our honored guests:

His Excellency S. J. S. Chhatwal,  
High Commissioner of India;

Mr. Bob Horner, M. P.,  
Mississauga North;

Mr. Surinder Lal Malik,  
Consul General of India, Toronto.

16.30 - 17.30 OSA Executive Body meeting  
18.00 - 19.00 Dinner, buffet.  
19.00 - 20.00 Film  
20.00 - 22.30 Cultural Program  
22.30 - 23.00 Late night snack  
23.00 - 01.00 'Mehfil'

## Saturday, July 5.

08.00 - 09.00 Breakfast  
09.00 - 11.00 General body meeting  
11.00 - 12.00 Discussion  
12.00 - 13.00 Lunch  
15.00 - 18.00 Orissa Golden Jubilee  
Cultural Program  
19.00 - 20.00 Dinner  
20.00 - 21.00 Awards and closing ceremony  
21.00 - 23.30 Film show and cultural program  
23.30 - ? 'Mehfil'  
( Program subject to change )

## CHILDREN AND YOUTH PROGRAM

## Friday, July 4

09.00 - 12.00 (Ages 5 - 13) Name Bingo  
Field and outdoor activities  
(Ages 14+) Informal meetings  
Field outdoor activities.  
15.30 - 17.30 Children's talent show.  
19.30 - 22.30 (All ages) Debating; Quiz  
and Trivial Pursuit based  
on India and Orissa

## Saturday, July 5

09.00 - 12.00 (5 - 13) Play Day  
(14+ ) Discussion by youth in  
General Body meeting  
13.00 - 14.30 (5 - 13) Scavenger Hunt  
Puppet Show  
20.30 - 22.00 (14+ ) Youth Forum with  
adult panel.

# ORISSA SOCIETY OF AMERICAS, INC.

**President:** Saroj Behera  
**Vice President:** Purna Patnaik

**Secretary - Treasurer:** Sarat Misro  
**Editor in Chief:** Deba Mohapatra

5/20/86

Dear Friends,

It is my great pleasure to welcome you to the Seventeenth Annual Convention of The Orissa Society Of Americas Inc. This year is unique for us here in North America and all the people in Orissa. 1986 is the Fiftieth Anniversary of the declaration of statehood for Orissa. Although history is filled with the glory and independence of Orissa, the British, our colonialists of yesterdays, incorporated Orissa with Bihar and Bengal for a long time. Finally the richness of Oriya culture and the uniqueness of the Arts, Dance and the Language prevailed and Orissa became a state in 1936.

May this occasion be a reminder to all of us of our heritage of richness in Thoughts. We, who are so far away from our homeland, are the representatives of that glorious past. Let us all reflect upon that culture and propagate that beauty to our children in this foreign environment.

My congratulations to the members of the Canadian Chapter of the OSA for hosting this unique occasion.

WELCOME TO ALL OF YOU.



PRESIDENT, OSA



PRIME MINISTER · PREMIER MINISTRE

I am very pleased to offer my greetings and best wishes to the members of the Orissa Society of Americas as you gather here in Toronto with your hosts from Utkal Samaj for your 17th Annual Convention.

For those of you of the older generation, it must seem difficult to believe that fully fifty years have now passed since the state of Orissa was formed, and I am certain that this year's Convention will be a time for considerable reflection on the achievements of the past five decades.

For the younger generation, the Convention presents a valuable opportunity to learn about the traditions and history you have inherited, and to explore ways in which you can preserve and promote that heritage in the decades to come.

I wish you all a most enjoyable and productive meeting, as well as continued peace and prosperity in the years to come.

*John D. Diefenbaker*

OTTAWA  
1986



HIGH COMMISSIONER OF INDIA  
10 SPRINGFIELD ROAD  
OTTAWA, CANADA  
K1M 1C9

M E S S A G E

The Prime Minister of India has desired me to convey that he is delighted to learn that the Utkal Samaj of Toronto is hosting the 17th Annual Convention of the Orissa Society of Americas which coincides with the 50th Anniversary of the establishment of the State of Orissa. He has also asked me to convey his greetings and good wishes for the success of the Convention and for the well being of all members of your Society.

2. The people of Orissa, like those from other parts of India, are making an important contribution towards the enrichment of the multi cultural societies of the Americas. Through their diligence and dedication, they have achieved significant success in various fields. On this occasion of the celebration of Orissa's Golden Year, I would also like to give you my personal good wishes for your continued prosperity.

( S.J.S. Chhatwal )



## **ABOUT THE CONTRIBUTORS**

-----

**Mayadhar Mansingh:** Dr. Mansingh (1905-1973), was the foremost modern Oriya poet and educationist of Orissa.

**Harekrushna Mahtab:** Dr. Mahtab, reputed historian and politician, was also the Chief Minister of Orissa.

**Shyam Sundar Misra:** Mr. Misra is a life-long social worker. Presently, President of the Servants of India Society.

**Soubhagya Misra:** Dr. Misra is a prominent young Oriya poet. He teaches English in Berhampur University.

**Jayanta Mahapatra:** Dr. Mahapatra is yet another modern Oriya poet. He teaches Physics at the Ravenshaw College.

**Sitakanta Mahapatra:** Dr. Mahapatra, besides being a poet of repute, also serves as a senior officer in the Indian Administrative Service cadre.

**Jiten Mohanty:** Famous Indian Philosopher. Taught in the University of Oklahoma and in New School of Social Research, New York. Presently teaches at Temple University, Philadelphia.

**Lina Pattanayak:** Lina is a first year pre-med student at Pennsylvania State University. She is the daughter of Mana Ranjan and Minati Pattanayak.

**Shanak Patnaik:** Shanak (Nicky) is also a first year student in the University of Pennsylvania in Philadelphia. He is the son of Birendra and Navanita Patnaik.

**Jagannath Das:** Dr. Das is a professor of Psychology at the University of Alberta, Canada.

**Gita Das:** Dr. (Mrs.) Das is also a professor of Psychology at the University of Alberta.

**Pramila Rath Chetty:** Mrs. Chetty is a well-known writer from Minneapolis.

**Jnana Ranjan Dash:** Mr. Das is an active member of OSA. He has been the editor of OSA Newsletter for 8 years and presently writes regularly in Samaja.

**Hemanta Kumari Devi:** She is a well-known Oriya poet.

**Kalpanamayee Dash:** A well-known poet. She lives in Minneapolis.

**Satyabrata Shaw:** A practicing CPA in Memphis, TN. He was OSA's previous Secretary-Treasurer.

# Seek I not Immortality

Mayadhar Mansinha

Seek I not to proceed to Light from Darkness  
In search of Immortality leaving Death behind,  
Leaving this un-substantial earthly soil  
for the firm land of Truth,  
Freeing me from the tangled illusions of the moment  
For the dispensations of Eternity.

I plead O Father, that Thou illuminest this Darkness  
Kindling here and now Thine torch of Wisdom.  
Infuse Eternity into the passing moment  
And transform this base Earth into a land of Gold.

Tempt me not with the Invisible Distant  
Why not a light now on this Contemptible Present,  
Let the Sinner meet at the doorstep of his  
humble cottage Thy Holy Ghost  
And let Thy Truth be revealed through the Delusions.

Seek I not Immortality, if in every Death of mine  
A flower blossoms on the Shores of Life.



# Orissa since independance

H. K. Mahatab

Orissa, as it is today, originally consisted of portions of three regions, such as Koshala in the West, Kalinga in the South and Utkal in the North. These three regions combined together in about the 12th century and what is known as our culture and language developed during this period of about 700 to 800 years. But again in the 16th century because of political situations in the country, Orissa was dismembered, each member remaining as a tail-end of another state, such as South Orissa was tagged to Madras, West Orissa to Madhya Pradesh and North Orissa to Bengal. Now as a result of people's agitation, a separate Orissa state was created in 1936 with the western and southern areas amalgamated, but the princely states numbering about 26 remained completely separate from what was know as British Orissa. These princely states merged in Orissa in 1949. Thus the Orissa state, as it is has really come to its own, is only about 40 years ago.

Because of different situations prevailing in different areas, the political situation also was widely different in different areas. In some areas it was well developed while in some other areas it was most undeveloped. So also was the education. The advantages of the British administration which other states got in course of about a century and a half, were not available to Orissa. All these problems had to be tackled since independence. Indian politics entered Orissa in 1921. Before that it was the politics of amalgamation of Oriya speaking tracts. Even though Orissa was quite young in Indian politics, it could make headway in a short period. The Congress Party virtually ruled Orissa since independence till about the present period. Only for 3 or 4 years there was non-congress rule. In the Congress rule from 1946 to 1950 there were four major achievements namely, the construction of the multi-purpose project of Hirakud on the Mahanadi, merger of the princely states in the province and construction of the new capital. Besides Orissa had a separate high court and separate cader of services with its own Public Service Commission which was formerly tagged to Bihar and Orissa cadre. The Congress Rule from 1950 to 1957 was marked with natural disasters such as unprecedented floods and tumultuous agitation on the issue of state reorganization. Nothing much could be achieved. Then from 1957 to 1961 there was congress government in coalition with the Ganatantra Parishad—and organization of some former rulers. The achievements during this period were:

Establishment of the Museum, the Zoological garden namely Nandan Kanan and three Academies Sahitya, Sangita and Lalit Kala. Besides the construction of the capital was expedited and the government offices from Cuttack were shifted to Bhubaneswar.

Then there was a short period of President's rule and then came in the congress government under Sri Biju Patnaik. The main achievements were the Paradip port and the Express Highway connecting the most interior part of

Cuttack to the port. The congress ministry went out in 1967 as it happened in about 8 states in India. The dissident congress came to power with the coalition of Swatantra party and Jana congress in Orissa. Since then the politics in Orissa is passing through the same vicissitudes as in India and other states. In course of about 4 decades, education has spread far and wide making up the lee-way of the pre-independence period. There are the three general Universities, Utkal, Berhampur and Sambalpur. Besides, there is a University of Agriculture and Technology. Recently a Sanskrit University has also been started.

Because of the atmosphere created, the educated youths of Orissa could be spread over not only to other states of India, but also to many countries in the West. Today the fact is the elite section of Oriyas remains outside Orissa in other states and in Western countries. The number of Oriyas succeeding in Central examinations is proportionately larger than that of other states including West Bengal and Madras. Recent development is that educated Oriyas are getting into Defense Ministry. Some of them have become officers of rank. Now the problem for Orissa is that while on the one side the elite section is making headway outside Orissa, the section in Orissa is deeply involved in trivial and unimportant matters. Although literature has been developing fast, but it is not developing to the extent it could attract the attention of the section of Oriyas living outside. It is gratifying to note that in almost all the states and also in Western countries, Oriyas living together are forming associations in order to maintain the heritage and culture of Orissa. Now it is being seriously thought out how to build up contact between the associations working outside and those working in the state.

I felt proud when I received a letter from the Orissa Society of America requesting me to contribute an article for their Souvenir. In the course of this article, may I suggest that the Oriyas who have settled down in America and Canada should, as a matter of duty, take a little interest in the literature and cultural affairs of Orissa. Correspondence is the best course of contact. I would be happy if I could be on the list of contacts of the Orissa Society of America not only for the Souvenir, but also for other purposes. I may write something as I am now engaged only in reading and writing.





## ସ୍ମୃତି - ଚର୍ପଣ

ଅବନୁ ଆକାଶ ଭବର୍ତ୍ତ୍ୟ,  
 ଆଦିଗନ୍ଧ ମନ୍ଦାୟ ମିଳେ  
 ଭୃଙ୍ଗ, ନିର୍ମଳ, ନୀଳ ଅପରୂପ ରୂପର ବିପଣୀ  
 ପାର୍ଥକ୍ୟ ଜୀବନେ ଭରେ ସୁଧାମୟ, ସ୍ଵପ୍ନିକ ହାସିଣୀ ॥  
 \* \* \* \* \*  
 ଧୂସର ଧରାୟ ବଚନ ଦୈନନ୍ଦିନ ଜୀବନ-ସନ୍ତାପ  
 ସଂଗ୍ରାମ ମୁଖର ପ୍ରାଣ ଭୁଲୁଛି, ଆବେଶ ଅଧର  
 "ଜନନୀ ଜନ୍ମଭୂମିକୁ ସ୍ଵର୍ଗାଦିପୀ ଗହାୟିଣୀ"  
 ମାତୃଭୂମି ମମତା-ଆହ୍ୱାନ  
 ସୁଦୂର ହାରଦବର୍ଣ୍ଣ ଭୁବନିତ ପରିଣତ, ବନ୍ଧୁ, ପରିଜ୍ଞ  
 ବିଦେଶୀ ଅଗତ ପ୍ରିୟ ସୁଖ, ଶାନ୍ତି, ପ୍ରେମର ପ୍ରତୀକ  
 ଭୂଧାମେ ଧନ, ମାନ, ମର୍ଯ୍ୟାଦାର ଜୀବନ୍ତ ମାଧବ ।  
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ପ୍ରମିଳା ରଥ ଚେଟି

ମିନିଆ ପରିସ୍, ମିନିସୋଟା

(ସ୍ମରଣ ହୀନ ଶଙ୍ଖୀ ତତ୍ତ୍ୱକର ଗୋପାଳାୟ ସମ୍ମାନାର୍ଥେ ଅର୍ପିତ)

# Essence of the annual convention

*Jnana Ranjan Dash*

Over the years, OSA's annual convention has become the most attractive annual gathering of OSA members and friends. People talk about it well ahead of time and plan for it, long-distance travellers book airline tickets in advance, car-travellers discuss leaving together like a caravan for the long trip, many call up their friends urging them to make the convention-site the big rendezvous, and many friends arrange visits of relatives from India around this time so as to bring them to the convention. Oh, there is so much excitement and look-forward-to sort of thing! It is one of those things which you do not miss until you attend one and after attending one, you make it a permanent annual event.

This year's convention at Toronto brings back memories of eleven years ago, when the first and only OSA convention was held at this city. I was thrust the responsibility to organize it after a last-minute phone call from Gouri Das of Boston (now at San Jose). The year was 1975.

That convention was only an one-day affair, although it seemed reasonably elaborate at the time. Over 100 people attended from cities as far away as New York, Detroit, and Montreal. A school was reserved with facilities for meeting rooms and a large auditorium. There were the usual protocol meetings of OSA executives (accompanied by amusing shouting matches between groups from Boston and New Jersey) followed by the general-body meeting with the usual speech-making rituals. We did have an entertainment program. Menka Thakkar, the noted Odissi exponent of Toronto had presented exciting dance numbers to the accompaniment of Rakhal Mohanty's melodious (recorded) voice rendering Jayadeb's verses. Ms. Thakkar did not charge her fee to OSA, because in her words, she was "dancing in front of an all-Oriya audience for the first time in America". Children ran around the corridors, shouting, giggling, innovating new games to keep busy. Gopa Misra of Toronto (now in Detroit) entertained the audience with his jokes as the master of ceremonies. Adults pretended silence during the entertainment program, while whispering to friends about events in each other's life since their last meeting, about people they both knew here and back home in Orissa. Samar Bhuyan of Detroit (now in Jamshedpur, India), Vice President of OSA, used his metallic voice to request the audience to keep quiet during the general-body meeting - it did not work. Personal socializing was at a higher premium than organizational matters. Prasanna Samantray from Boston (now in San Jose), then the treasurer and secretary of OSA, took care of registration of attendees. Bachelor friends Sradhananda Mishra, Hara Narayan Padhi and Om Prakash Mohapatra (currently in Dhahran, Saudi Arabia) worked hard helping in stage and other arrangements. Food was cooked at my place the day before. For me and a newly arrived wife (Swetapadma) from India, it was a tough challenge! However, guests arriving from Detroit (Sirish and Sanju Mishra, Samar and Munmun Bhuyan), Boston (Gauri and Chinmoyee Das, Prasanna Samantray) had rescued us. Local friends from Toronto and nearby cities also dropped by during the morning of the convention-day helping in the cooking game. It was all a big fun affair! Food was served just before starting the entertainment program. Someone from New York had grumbled at how non-descript and simple the food was. In my spirited exuberance, I had undermined the importance of "good" food in any Oriya gathering - hosting variety and quality food being the traditional

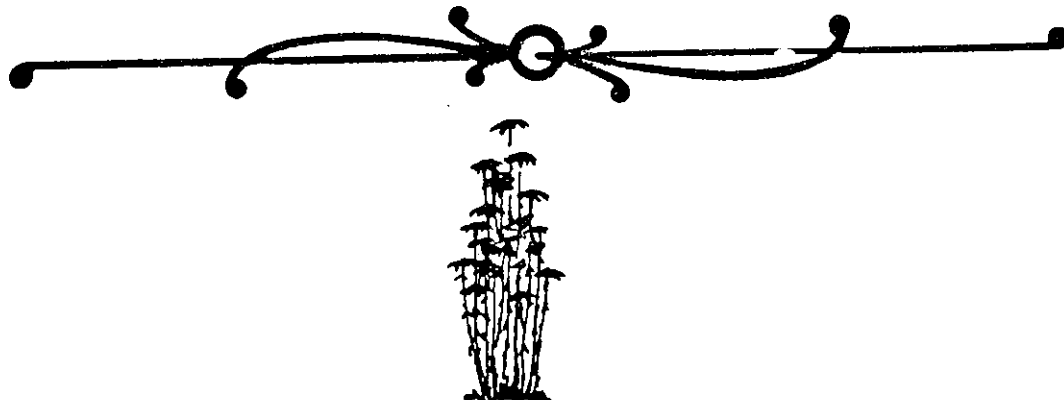
hallmark of Oriya hospitality! We braved the brickbats with motherhood statements such as, food is not the critical component of a convention and luckily, the general public went along with it.

That convention eleven years ago did not have the pomp and grandeur of recent ones at Washington and New York. But the essence was the same. We had fun! Everyone was thrilled to see each other. Many people met their old friends, in some cases without prior anticipation. Memories of yesteryears were enlivened during those few hours of togetherness. I wrote about the convention in glowing terms in the newsletter. That was one of the first OSA conventions held outside the New England, New York area.

Many things have happened since then. A number of other sites have hosted the annual convention - Washington, Ohio, Detroit, Chicago and Minneapolis. Next year's proposed site is California. Many friends are already talking excitedly about plans to visit California for the first time under the pretext of the convention. In retrospect, it was the Washington convention in 1983 that brought a new sense of rejuvenation to the annual meeting. Pratap Das and friends worked very hard to enhance the scope - holding it in a campus environment, introducing many new items for the first time, and expanding it to a two-day celebration. The following year's convention at New York was even larger in scope. Mana Ranjan Pattanayak and friends introduced many novelties including children sports events, group discussions on social issues, debate competition amongst various youth groups, and a two-phased entertainment program. This year's convention promises to offer even more novelties, thanks to Ashok Das and friends. We have reached a point where two days seem not enough and the convention is so packed up with programs that members complain for not getting time for unstructured socializing. As time goes by, the OSA convention might span over 3-4 days or there may be two conventions per year. These are signs of positive growth!

The downside of an elaborate convention is that it requires a good size group to organize. As a result, areas with smaller OSA population have felt they can not organize such a show. I believe that a simpler convention in the model of the one eleven years ago is still worthwhile, the only difference being the rapid growth in attendance. Examples from last year's convention in Ohio and this year's arrangements prove that any site can organize a convention, using hotels and catering services. New sites such as Alabama and Texas should plan hosting it in future. We must continue the annual convention tradition with new vigor!

Over the years, the convention might have changed in many respect, but the essence has remained the same - it provides a forum for social exchange for OSA members and it is one place to come to meet many friends from the vast expanse of North America. In sum total, it is like a family getting reunited every year. This reunion aspect is the fundamental attraction that transcends every other formal organizational objective of the OSA convention.



## ଗୁରୁ ଭୟ - ନିୟମ

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# Bhubaneswar 1972

In vain I listen:  
trying to hear the voices  
of your black-robed moss-bearded stones.

S. K. Mahapatra

The harsh summer of their bewitching gaze  
has quite burnt me,  
their Ahalya-pain that has now lost its voice  
winds over my limbs.

And then the still, unmoving look of your gods!  
It has reached out to the dumb limits of my being.  
The seas inside of me go on pounding forever  
those final boundaries of death.

Thus the wheel of the seasons turns:  
the unyielding logic of dwarfdom  
spreads its rule everywhere:  
to every man his uselessness  
to each his own helpless loneliness  
broken promise, hidden malice  
untold suffering  
speeches made and forgotten.

At times  
the bird-pool of the sky becomes empty  
the gods drowse through the long afternoons  
and history gleams at the edge of infinity.  
Empires all:  
Bhauṃa, Kesari, Ganga, Kharavela, Ashoka  
confined now to the limits of barbed wire  
and irritating asphalt;  
the cries of a million words  
sink like bedecked corpses  
in the dark wombs of mines shining like rivers;  
miles of letters of the alphabet  
vanish into the void  
on conveyer-belt of grey newsprint.

Bhubaneswar  
hide me  
in the nests of your darkness;  
when the roused rain starts to dance  
come, like Radha,  
to the blue door of my heart:  
for I am yours, yours only,  
put me to flight  
like a child's kite  
in the loose, dispersed wind.



# Prejudice through the eyes of a second grader

Lina Pattanayak

There I was dressed in my white cotton frock, swinging my Snoopy lunchbox back and forth as I walked home from school. I loved school. I had lots of friends and my teacher, Mrs. Busby, was the nicest teacher in the whole world. She even brought our class homemade chocolate chip cookies. I couldn't wait until I was in third grade though. I wouldn't be a little second grader anymore!

Usually, I walked home with Annie and David, but they were both at home sick with colds, so I was walking by myself. Some kids rode by on their bikes; others were playing hopscotch on the sidewalk across the street. I waved to Mom's friend, Mrs. Ashley, who was busy digging dandelions on her front lawn. I liked our neighborhood because all the houses looked alike. They were like neat boxes that came in all different sizes and colors.

It really was a beautiful day. I stooped to pick a white daisy and I tucked it behind my ear. My mom always said that light colored flowers looked best with my dark skin and brown eyes. Mom liked daisies so I picked some for her too. They would look so pretty on the dinner table, I thought. Mom promised macaroni and cheese for dinner tonight!

I walked along smelling the flowers, and turned the corner onto my street.

That's when I saw them.

There were five or six guys, farther up the street. I recognized them from school. They were older and bigger than me, probably fourth graders.

I knew the one with the blond hair because he had just gotten suspended for burning little Suzie's hair. She had to get her hair cut really short. I felt sorry for her because, boy did she look funny. Brian was the other boy I knew. He was a meanie. He almost got expelled for kicking Mr. White, our principal, in the shins. I didn't really know the rest, but they were all staring at me as I walked up the street, and I started to get nervous.

I kept walking though, and tried hard to keep myself from going slower and from showing I was scared. Just before I got to them I crossed the street. The whole bunch started to follow me across.

There were no neighbors around and my house was still a block away. I kept walking with my head down, holding onto my lunchbox. My hands were sweaty and I gripped the handle even harder, digging my fingernails into my palm.

This one boy with a red baseball cap started it with "Hey, why are you so brown? Did your Mom forget to give you a bath?" The others started in with "Hey Paki!", "You're a little brown shit!" "Hey guys, look at that brownie", "Brownie!", "Paki!" Once in a while somebody at school would call me "Paki" (short for "Pakistani"), but I would just ignore it. No one was ever this mean.

I felt as though someone had punched me in the stomach. I gasped for air and choked back a sob as the tears started to form. Dropping the flowers, I started to run. I ran as fast as I could with my lunchbox banging against the side of my leg, all the way home. I wanted to get as far away from those boys as I could. They didn't chase me, but I ran as though they were right behind me. The words "Paki" and "Brownie" kept ringing in my head.

It just wasn't fair. Why did I have to be so different? Why did I have to be brown? I wanted so much to be white, just like everyone else. No one would call me names then.

I ran into my house and straight into my mother's arms. I told her what happened and she held me tightly in her arms, trying her best to console me. She said it didn't matter what color I was and those boys were too dumb to realize that. "You are what you are, Lina", she said, "and you can't change that."

"Mom", I cried, "why couldn't you make me white? I don't want to be Indian anymore. Why can't you just paint me white? It would work." I sobbed over and over again. I just needed a big brush and a can of paint. I knew that Dad had some left over from painting the ceiling. It would work. I was sure of it. Mom just laughed and told me that paint would be poisonous to my skin. I still wasn't convinced.

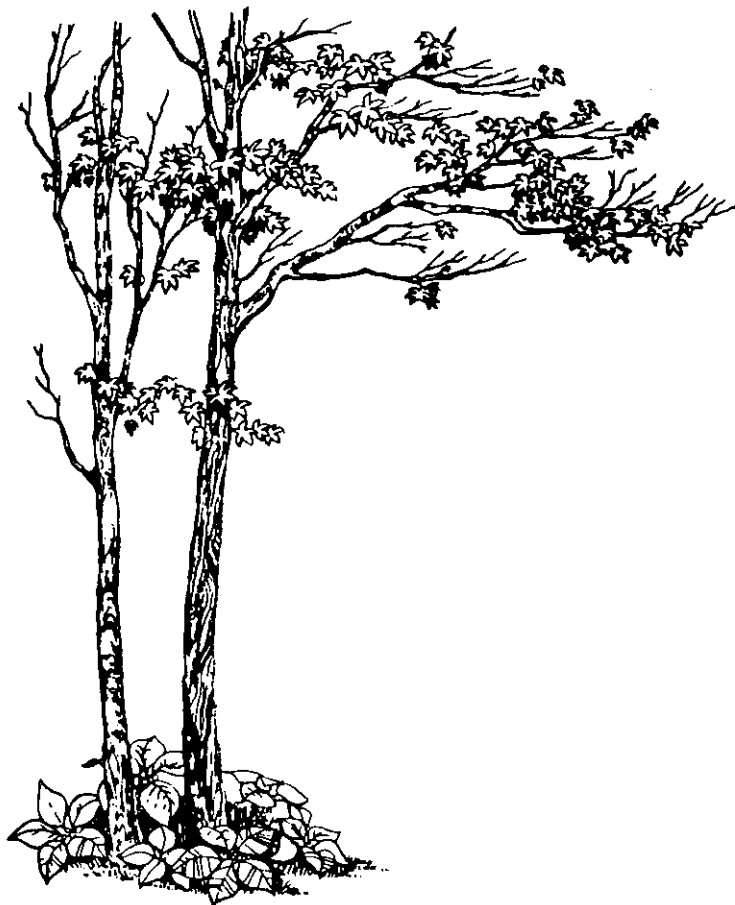
Then I had an even better idea. I could coat myself with baby powder! Baby powder wasn't poisonous; people put it on their skin. It would be great! I would be white, just like everyone else. Then those guys wouldn't tease me. No one would tease me.

When I explained it to my mother, she said, "Lina, darling, it just won't work." I was determined to try it anyway. So as soon as she turned her back, I was off to her bedroom and the Johnson and Johnson's.

I poured the white powder on my palms and rubbed it on my face. I got a little paler, but not whiter. So I rubbed a little harder. But the powder just wouldn't stick. Clouds of white dust rose as I tried rubbing it on my arms. My arms didn't turn white either. My nose filled with the stuff; all I could smell was baby powder. I tried more powder, but that only made the floor whiter and made me sneeze harder. It wasn't working! What was I going to do? I stared at my face in my parent's dresser mirror, but still a little brown face stared back at me. I would never be white. I was stuck with it. I was stuck with my ugly brown skin! "I hate it!", I screamed. My mother came running in to find me sitting on the floor covered from head to toe with baby powder. The powder was beginning to cake into a sticky mess from the tears that were running down my face.

Mom cleaned me up though. She held me tightly and rocked me in her arms, until I was too tired to cry; too tired to do anything but sleep.

The next day, I went to school and I saw those boys. My heart started to pound, and I was afraid that they would tease me again. But then I saw they were too busy teasing Janie, calling her "fatso". I realized that they would always find something to tease someone about, whether it was the color of his skin or the size of his body. It has been difficult to accept my color, but I have never tried to make myself white again. Today I realize I am Indian and I am proud of it.

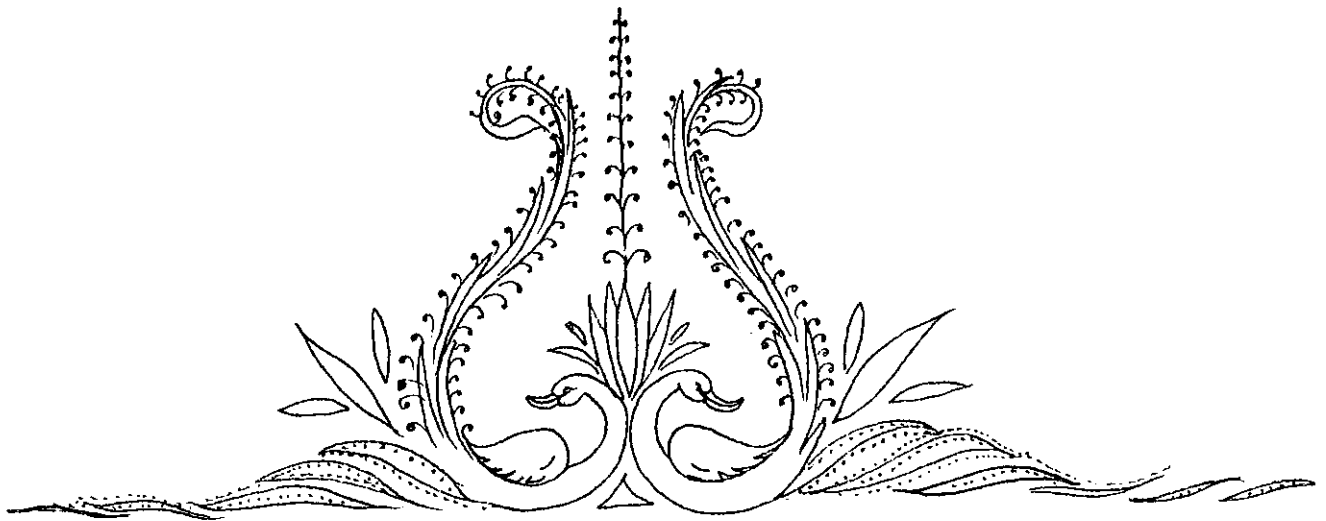




# A time

Jayanta Mahapatra

Summer trees tremble inside koel calls,  
sleep swallows the owl in the deodar hole,  
a naked wind blows in from the river that pushes me  
into the deep hives of the past and curls around  
the sweetness of forgotten flowers.  
It bears no trace of the crushed-grass-scent  
from the night before when Lakshmi was dragged  
onto the bank and her screams torn  
out of her tight warm hips.  
This small house, this dream in which I live,  
they have made for me too my own enemy,  
so that I might console my time with good and evil  
and raise the thought of fate into deep mysterious skies  
over this captivity. So that  
the earth may come out of the darkness beneath me,  
and I stand upright to silence, to artifice,  
as I watch the sunlight sweep the nameless slums  
of my country,  
and in its wake see the gold dust,  
the spring and the autumn of our pain,  
and a careless memory inhabit my walk.



# Meaning of Hindu Marriage

Gita Das

Before the creation of the temporal world, the sky (Dyaus) and the earth (Prithvi) were united. From their union gods and other beings were born. Thus this mythical marriage sets the model for subsequent marriages. Even now when the bridegroom offers his right hand to the bride as a symbol of kinship (at the time of 'Panigrahana'), he tells her "Dyauraham, Prithvitvam". (I am the sky and you are the earth.) The temporal purpose of marriage always has been to create a new household and to procreate a new generation (praja sristi), in order to keep continuing our race and our way of life (Sanskriti). In Sanskrit, the word 'Santana' means the being who keeps us continued. Thus although as an individual we are born to die, our race may be continued forever. Mortal men and women, through their progeny, can overcome the limits of mortality and may become immortal. In India, this attitude has helped us to undertake projects which take several generations to complete. In music, one particular 'ghrana' took seven generations to perfect. In painting, in architecture, in scholarly studies, and in fact in any human endeavour, you will see that this father-to-son or teacher-to-student tradition has helped to reach a level of excellence which is not possible to achieve in an individual's lifetime. It is not exactly physical immortality one seeks through one's progeny, but the continuity of knowledge, vision and wisdom; all our spiritual acquisition will come to nothing if there are no descendants to pass it on.

The other purpose of marriage is indeed spiritual, because it is hoped that the marriage will make us a total person.

At birth, the human child is identified according to its gender, and subsequently that identity determines the direction of his or her personality development. Children acquire a set of traits, attitudes, and thought patterns which make them distinctly different from each other. The limited experiences of their half-self make them incapable of understanding the experiences of the other half of humanity. Man never learns to know or feel the way a woman does; similarly, masculine thoughts, ideals and feelings remain unfamiliar to women. If not for marriage, we would always remain locked into our fractured selfhood. In marriage, coming in close contact with the opposite sex, we gradually learn about the total nature of the human person and transcend the boundary of our isolated, limited personal experiences. The woman bestowed gracefulness (lalita) on man and man made her spirited (tejaswi). This is why almost all Hindu deities are presented as being in union with their opposite self. Laxmi is eternally united with Narayana, Parvati with Parameswara, Shachi with Indra, Radha with Krishna and so on. Together they symbolize the wholeness of the existence, as well as the dual nature of the Supreme Being (Param Brahma). For the purpose of creation He divided Himself into Prakriti (Nature) and Purusa (Cosmic Spirit) and at the end of creation He merged Himself into Prakriti and remains as indivisible One. Marriage reflects this interplay between our own selves (masculine and feminine selves) as well as between the partners, so that the unitary nature of human persons can be realized. The symbol of this united self is Ardhanareeswara image of Siva and Parvati (can be seen inside the Elephanta Cave near Bombay). After his marriage, Siva merged his own self with Parvati and they became One person. The image's left half has the body of woman (Parvati) and right half has the body of man (Siva). In the sixth century, the poet Kalidasa wrote a poem to this vision of Siva as 'ardha-nareeswar'. (This poem is part of a mangala-charanam)--Mata Pitri vyam Jagatou, namo bamardhajanaty! (I bow to the Supreme spirit known as father and mother of the universe whose left half is woman...)

Adi Sankara (8th century) wrote a beautiful hymn to this vision of the Supreme being where not only the right half of His body is male and left half is female, but who contains within Himself the opposites of the world, such as auspicious and inauspicious, beauty and non-beauty, attraction and fear, life and death, and so on. After the bride and groom are united in matrimony this hymn is recited by the priest, so that like the word and its meaning, like day and night, like Parameswar and Parvati they may remain united forever.

To remind us of this meaning of marriage as another step towards one's own spiritual growth, when the bride is given away the bride's father says, "Kanya Laxmi Samakhyata, baro narayan smrita!" It refers to the belief that the bride is the earthly image of Shri-Laxmi or Sri Devi. She is the Prakriti, the primordial power (Adya-Sakti), wealth, grace, beauty and good fortune. By marrying her, the groom is being wedded to the feminine nature of the Supreme Being. It is hoped that this marriage sets him upon the path of spiritual liberation (sajuja-mokhsa).

Similarly, the groom is the earthly (parthiva) image of Narayan (literally the primal God who moves in the cataclysmic water of pre-creation--"nara ayati iti"--Narayan). Loving the husband, the bride will experience the emotion of first true love (Adi-rasa). The physical passionate love of humans shakes the mind and body and envelops their whole beings. This grand passion invigorates the mind and body and takes them to a new height of growth, so that they become able to create and procreate and gradually move towards becoming a loving spiritual being. The passion changes to devotion for each other. By the grace of God, one day this human love becomes spiritual love, so that the finite human being can realize the presence of the Infinite in his heart. As God is outside the realm of human knowledge, He will always remain unknowable; but in love we do not strive to understand, we only feel, we experience. Thus the God who resides in distant heaven, comes down and resides in the lotus of our heart.

The most widely practised form of Hindu marriage is the religious marriage which follows the ancient Indo-Aryan (Vedic) rites. According to an old legend, the ocean was churned to acquire riches hidden in the sea. From the oceans various riches and exotic things were obtained. Then from the foaming milk-white ocean arose the goddess Sri (Shri-Laxmi), as she is now known) holding the pot of ambrosia in her right hand. She was so very beautiful that no one had seen any woman like her. Narayana, the Supreme Lord, asked her to be his wife. The Brahma, the creator, invented the rites of marriage and himself taking the role of the priest, performed the mythical marriage between Laxmi and Narayan. Fire and other gods witnessed this marriage. Since that time, these marriage rites became a model for subsequent Indo-Aryan marriages. It may be mentioned here that the first play written in Sanskrit was about the wedding of Laxmi (Laxmi-Parinaya). Bharat Muni (famous creator of Bharat Natyam dance) wrote it and produced the play in the legendary court of Indra. The nymph Urvasi played the role of Laxmi.

A large part of this Vedic form of marriage involves worship of various deities. Therefore, some familiarity with the history of Indo-Aryans is necessary to understand their form of worship.

About five thousand years ago the Aryans came to India. At that time they used to worship the same Aryan gods as their cousins in Greece and Iran. Since then, they have been assimilated with the people of their adopted countries and have gone their separate ways. Yet any European who is familiar with Homer's Greece will realise that the Hindu priest is offering homage to ancient Indo-European gods and goddesses. A list of Vedic deities with their Greek and Roman names are written below:

#### Deities

<u>Sanskrit</u>	<u>Greek</u>	<u>Roman</u>
Indra	Zeus	Jupiter
Biswakarma	Hephaestus	Vulcan
Mitra (Sun)	Apollo	Mithra
Varuna	Poseidon	Neptune
Yama	Hades	Pluto
Sani	Cronos	Saturn
Goddess Aditi (mother of gods)	Rhea(mother of olympian gods)	
Shachi (wife of Indra)	Hera	Juno
Saraswati	Athena	Minerva
Basundhara	Demeter	Ceres

Devi, the mother goddess of the universe, was worshipped all over the known world in ancient times. In Etruscan Rome, in Minoan Crete, in Pharaonic

Egypt, as well as in Sumer, Accad and pre-Aryan India. Her worship is almost extinct in other parts of the world. In India she is still worshipped with pomp and splendour and regarded as The Nature (Prama-Prakriti), believed to be a manifested aspect of the Supreme Being. All the Aryan goddesses are considered to be different 'persona' of her.

People who are brought up to believe in the oneness of God find the numerous deities of India quite confusing. Nor do they understand why we have to worship so many gods and goddesses, in the form of idols; especially as nobody can ever see the Divine through our mortal eyes, what made the Hindus see the gods as a person with an elephant's head, four arms, six heads and so on? Let me explain a few things.

#### The Belief in the Oneness of God

Indo-Aryans came to realize the oneness of God through their contact with pre-Aryan Indians who used to worship Shiva as the great lord (Maheswar) of the world. He is the Supreme Being. Indo-Aryans came to realize that none of the nature gods (of rain, water, fire) whom they worshipped existed before the creation and none will exist after its end. It is the Supreme entity who exists. He is beyond time, beyond destruction and creation. They called this unknowable God Parama Brahma or, commonly, Bhagavan. He is one and unique (Ekamebadyitiam). He has no body (Niskalam). He is non-active (Niskriyam). He has no end (Shantam). He has no imperfection or fault (Nirabadyam). He is free from the darkness of ignorance (Niranjanam). Like the pure fire, he enlightens the entire world. So, they realized that all the beings whom we worship are nothing but the separate aspects of the Complex Supreme entity. It is said in Svetasvetara Upanisad, IV, 1,

"--ya ekovarno bahudha saktyayogat  
varnan anekan nihitartho dadhati,  
vichaiti chante viswamadau sa Devah  
so no budhya subhaya samyunaktu."

He who is one, who is nameless and formless; who for unknown reasons, with his various powers assumes many forms and names; who is in the beginning and end of all things; may He unite us with the bond of goodwill. As you read this prayer you will understand the Indian concept of God one as well as many. He is the "unity in diversity".

This concept of God also makes it clear that it is not easy to comprehend such abstraction. Even those who can comprehend wish to relate to Him rather than trying to figure out His true identity. This is why even many Christians find it easy to relate to the Son of God, rather than to God himself. Christ's humanness forms a bridge between God and man. The European artists painted many pictures of Mother Mary with the Christ child. People who have never read the Bible experience a profound feeling seeing Michelangelo's Pieta for the first time. It stirs something within us which we cannot articulate, it conjures up inarticulate visions of suffering and redemption which no philosophical discussion ever will be able to explain. Being in the presence of an image or icon, we seem to realize those things which are beyond words, beyond our concepts and ideas, beyond the limit of our intellect. This is why the image of God is so dear to the Hindu heart. He knows that this is not what God looks like, but this is how he wishes to see Him. All these images are meditated images (Dhyan murti), not realistic images, because Hindus do not wish to reduce God to human level. These, their images, emphasize various dimensions of the Supreme Being, such as God's wise, merciful, benevolent aspect (sundara rupa) or His awe-inspiring, wrathful aspect (ghora rupa), or as the embodiment of balance and perfection. So, when we worship separate divine beings, through them ultimately we are worshipping Him. It is said that wherever the raindrops may fall from the sky, ultimately they will flow to the ocean; similarly, to whomsoever we may pray, ultimately our prayer reaches Him. "Akasat patitam toyam yatha gachhati sagaram sarbadevanamaskarah kesabam prati gachhati." When He dances His cosmic dance He puts the creation in motion and at the time of nemesis (samhara), He strikes His left foot and puts the world order in reverse, producing chaos and destruction (Pralaya). This is why He is called Nataraja (king among the dancers) and Mahakala (the great Time). He is all encompassing Visnu (Visnu literally

means the Being who is spread all over the universe). He is the progenitor Brahma. It is because of our limited intellect that we see them as separate gods, but who has seen His cosmic form (Viswarupa) knows that He is One and All (sarbam).

One can say that all these sound fine, but why do four hands or the elephant head have to be part of God's image? Simply because such iconic representation symbolises certain ideas and concepts in a visual form.

Most divine images have four arms. Two arms hold weapons to denote power and two other arms gesture the sign of blessing (Bara) and protection (Abhaya). Thus, gods represent power tempered with mercy. Contrast to them Danava, (son of Danu, step brother of gods) represented as physically big, powerful, threatening. Here the power symbolises a desire to conquer and enslave others, not to exercise it for their welfare. Similarly, the gestures, posture, expressions and phantasmal physical form of the deities signify deep, mythical, inarticulate meaning for the worshipper. It is like Picasso's painting; if you did not grow up with the culture which gives shape to these visions, then you may not understand it through the medium of words. So suspend the understanding, stop thinking, let yourself sink into His mystery and hope that by His Grace you may come up with a new understanding of Life. The diver who seeks pearls lets himself sink into the depth of the mysterious ocean; he does not try to understand it.

#### The Worship

Indo-Aryans may pray to the universal God (Biswa-Deva), but they worship Him in distinctly Indian ways.

1. Meditation: The priest or worshipper withdraws his mind from the outside world and focuses it on the iconic image as it appears in his mind. When he can see the vision clearly and experiences being in union with this mental image, the divine presence becomes real to him. First he worships in silence in his inner world, then invites the deity to be present in the external man-made image of Him.

2. Rites of worship: Here the worshipper relates to Him as he would relate to a royal personage. He offers Him a place to sit, water for absolution, offerings of grain, flowers, green grass (durba), fruits (akhsata), sandalwood paste, and a lighted lamp. After that he offers consecrated food (bhojya or naibedya) and again water for ablution. Then he plays music with the brass bell for His entertainment and fans the deity with a peacock feather fan. After that, the priest requests the deity to stay and witness the marriage until it is over.

When the general worship ends, the priest will arrange the consecrated firewood and ignite it. The Fire is the main witness, because the other eternal entities, like Sun and Moon, only shine during their appointed hours, whereas fire can be anywhere at any time, so nobody can keep their secrets hidden from fire. This is why fire is the most reliable witness (both Iranians and Indians worship fire).

Fire is also the purifier. It purifies all the human offerings and carries them to the gods; in this capacity the fire links humans to gods. In the latter part of the marriage ceremony, the bride and the groom, together, put offerings into the fire and go around it.

After igniting the fire, the priest and other scholars will recite the sacred Scriptures of Aryans (Veda gana). At the end of marriage, the priest will request the deities to go back to their own place. He will pacify the fire with consecrated water. When everything is done he will lead the assembly of friends and relatives to bless the newly-weds.

#### The rites of marriage

The day before the marriage the inaugural ceremony starts. The bride and the groom, in their own houses, take part in it separately. Seven married women light the sacred ceremonial lamp which will burn continuously until the ceremony is over (similar to the Greek ritual of lighting the Olympic light). After that, they anoint the groom with turmeric and perfumed oil and pour the consecrated water. After the bath, the would-be marrieds wear yellow-coloured clothes. Yellow is the colour of Spring (Basanti). It symbolises the onset of new life and joy. It is also the colour of the sun which always keeps the

clothing purified. The priest pays homage to the planets of the solar system (Nabagraha puja), so that as the stars follow their proper course without encountering obstacles, similarly, the newly-weds, hopefully, will move through the passage of life without facing any obstacles. Like the solar family, they may live in total harmony.

After the worship is over, the bridegroom is invited by his friends for supper to mark his last unmarried day (Avada-vat). He usually gets new clothing as a gift.

Journey of the bridegroom: On the marriage day, the bride's brother comes with their family priest to invite the bridegroom. They, together, go through a short worship. After that, the friends and relatives of the groom assemble and move in a procession to the bride's house where the marriage will take place.

Welcome: When the bridegroom arrives, the bride's father comes forward to give him a ceremonial welcome (Bara-Varana). He is treated like a royal personage; that is the day when an ordinary man becomes a king.

At the auspicious hour (determined by astrologers) the marriage ceremony starts. The first part of the marriage is a general worship of various Vedic and other ancient (Pauranic) deities. The second phase starts with parents giving the bride in marriage.

Giving away the bride (sampradanam): It is said that the highest gift one can give is giving away one's own daughter, because she is part of the parents' body (angaja) and soul (atmaja). She is the joy of their life (nandini), and the grace and beauty of their home (Laxmisri). To give her away is almost synonymous with giving oneself away. Only a selfless person willingly will give such a gift to others. The groom (grahita) who receives her, feels blessed by such a gift, because his unborn children will be begotten by her and his line will be continued. He will have the opportunity to set up his household with a partner who will take his interest to her heart. With great humility, the groom accepts her and promises to honour her.

Accepting the hand of kinship (Pani-grahana): The bridegroom with his right hand accepts the bride's proffered hand and utters the same words which his ancestors have uttered thousands of years ago, and the bride answers. This is how they are united with each other, while experiencing communion with their forefathers, whose names they do not know, whose faces they can only imagine, but whose words they remember. May the forefathers (Pitri) remain immortal in us.

(It may be mentioned that the offering of one's hand as a gesture of friendship and clasping the other's hand to cement the bond of friendship is largely practised in the European culture. In India this ancient custom remains only in marital rites.)

Tying the knot (Hasta-granthi): The priest ties the upper garments (ultariya) of the bride and groom together and ties their clasped hands as well. Staying tied like this for a while, they perform certain worships to acknowledge their marriage as a gift from heaven, thank the deities and pray to them for marital happiness and a harmonious family life.

Homage to Fire (Laja Homam): The bride places her cupped hands on the hands of the bridegroom. Her brother puts popped white rice in the cup of their hands. They offer it to the fire. The bride asks for long life and good health for her husband, and for peace, wealth and prosperity for friends, family and relatives. From then on, they are no longer bride and groom, but will function as man and wife.

Taking Seven Steps Together (Saptapadi):

The procedure of becoming husband and wife may have been completed, but in mind and emotion this knowledge takes time to be properly integrated. That is why Yagnabalka (a famous ancient philosopher whose wife Maitrayi wrote Maitrayani Upanisad) recommended that the bride and groom, now as husband and wife, should walk seven steps together so that their long journey in life will not be marred by disagreement and misunderstanding. So they walk. During this symbolic walk, they tell each other what their duties, rights and privileges are going to be, and what they expect from each other.

Nature of relationship: Aryan society is a patriarchal society. Within that framework, the husband and wife try to work out an egalitarian relationship. In

public, she defers to her husband; in private she treats him as an equal. Kalidasa (a classical poet) described an ideal wife as homemaker (grihini), wise counsellor (sachiba), friend (sakhi), and a beloved pupil in the area of fine arts (priya sisya lalitekalabidhau). Here, in the third step, the husband promises to give all his earnings to the wife, because she is a good economist and an efficient money manager. The wife replies that she will accept only lawfully earned money, not any other kind. Similarly, their other verbal exchanges during the marriage reflect this equal partnership. Even the marriage vow itself says nothing about obedience. They say to each other: "Let my heart be like yours" (yadidam hridayam taba tadastu hridayam mama), because if they ever manage to achieve such oneness of heart, they will be able to solve most of their other problems. If they remain separate in their hearts, eventually their relationship will end in disharmony. The fear of the master may keep the marriage going, but it is the love for each other that makes it successful. Yagnyabalka, who wrote the vows, had such a worthwhile, unconstricted relationship with Maitreyi, no wonder he recommended these seven steps for posterity. After Saptapadi, the main marriage ceremony ends.

Becoming married: On the fourth day of marriage (counting from the day of inauguration) the newly-weds participate in another fire-rite (Homa) in the bride-groom's house. This is done after the new bride worships the god of wisdom and success (Ganesha) to remove obstacles in her new life, and worships the mother goddess (Ambika). Then she worships her chosen deity (Ista Deva), the deity worshipped in her new home (Griha Devata), and the deity worshipped by her clan (Kula Devata). Going through each of these activities, she gradually starts to become a part of her new household. Each time she prays for her own and her husband's welfare, the newly weds begin to be united mentally and emotionally. Until this feeling of belonging to each other appears, physical consummation alone will not bring fulfillment. This is why the union should be first consummated in mind, then in body. During the worship, when they start to pay homage to the fire, the husband puts a small amount of offerings (Ajyam, a mixture of leaf, herbs, natural perfumed resins from the tree, and other similar things) in the wife's hand and says:

Pranaih pranam samdadhami I am putting my life in your life.  
 Asthiviyasthini samdadhami I am mixing my bones with your bones.  
 Mansaimansami samdadhami I am joining my flesh to your flesh.  
 Twacha twacham cha samdadhami I am covering your skin with my skin.

Then the priest blesses them, uttering the blessing from Rig-veda: "Samani ba akutih. samana hridayani bah/Samanamastu bo mano yatha bah susahasati" (Sanjana Suktam). May you be able to reach similar decisions (sankalpa), may you have similar hearts and minds; whatever brings harmonious unity, may you be able to possess it.

After they become united both in words (vakya) and minds (mana), they become united physically (kaya). Thus the marriage is consummated in three spheres of human existence.

Compiled from Sanskrit sources and interpreted by Gita Das.  
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 January 1984

P.S. Hindu marriage varies according to the region (deshachar), community (Lokachara) and family (kulachara). Therefore, what is written here may not be practiced in all parts of India.



## ଲୀଳାବତୀ

ମଧ୍ୟମଣି ଯାହା ପଢ଼ିଛି ହୁଏ ସେହି ହୁଏ  
 ଅଶ୍ରୁ ସମୟେ ଶ୍ରୀଚରଣେ ଯିବି ଯାହୁଁ କିଶୋରୀ ହୁଏ  
 ପ୍ରାୟା ନାହିଁ ସୁଦେ ସୁଦେଶା  
 ସଂସକ୍ତି ନିୟତି ଅନୁସାରେ ସୁସ୍ଥ ହୃଦୟ କହେ ଗୋ  
 ପୁଣ୍ୟମା ଶୂନ୍ୟ ହୃଦୟର ସିନା ହୃଦୟର ହୃଦୟ ସମୟ,  
 ଫୁଲ ଆକାଶେ ସୁଧା ହୃଦୟ ଦେଇ ଦେଖି ଯେଉଁ ହୃଦୟ  
 ହୃଦୟ ହୃଦୟ ସହସ୍ରା,  
 ସନ୍ତପ ଦେବ ହୃଦୟର ହୃଦୟ ସଂସକ୍ତି ମୁକ୍ତା ହୃଦୟ  
 କିଏ ସେ ଅଭାଗ-ନେତ୍ର କହିଥାନ୍ତୁ ନିଜ ଅନୁପ୍ରାଣ ମୟ  
 ଶାନ୍ତ ସିଂହାସନ ଦେହରେ ହୃଦୟ କିଣି ନେହାନ୍ତୁ ଜୀବନ  
 ସୋହାଗ ନାମରେ ସୁଜନୀ,  
 କରାଣି କରାଣି ହୃଦୟର ହୃଦୟ ହୃଦୟ ଗୋ ବସିନୀ  
 ଅଶ୍ରୁ ମୁକ୍ତ ହୃଦୟ ନୟନ ଗୋହାପାତ୍ର ନୟନ ସୁଖରେ  
 ଦେହ ଆଶ୍ରୟରେ ଦେହରୁ ବିଧାତା ଶ୍ରୀମଦ ଅଜିତ ମାୟାରେ  
 ବଦଳି ସୁଖ ଉପନୀ  
 ହୃଦୟ ହୃଦୟ-ସେହାଦା ହୃଦୟ କହ ନାହିଁ ତଳେ ହୃଦୟ  
 ହୃଦୟ ହୃଦୟ କିଜିତ ନାହିଁ ଗୋହାପାତ୍ର ଏକେ ହୃଦୟ  
 ହୃଦୟ ହୃଦୟ କିପାଇଁ ଆହା ବହି ବହିତ ଅବନୀ  
 ହୃଦୟ ହୃଦୟ ହୃଦୟ  
 ହୃଦୟ ଦେ କାନ୍ତି ପ୍ରଜ୍ଞାନୟୀ ଗୋ । କାନ୍ତି ସମୟେ ଶାନ୍ତ  
 ମହା ଜଗତ - ମାନବ ଜାତିର ହୃଦୟ ମହତ ମଣି ଗୋ !  
 ମହା ସନ୍ତପ ହୃଦୟ ଶ୍ରୀଚରଣେ ହୃଦୟ ତ ଦେବ ଆଶିଷ  
 କିଏ କହୁଁ ହୃଦୟର ?  
 ହୃଦୟ ହୃଦୟ ଲୀଳାବତୀ ହୃଦୟ ବାଜି ଶବ୍ଦରେ ଜନନୀ

କଳ୍ପନା ମୟୀ ଦାଣ୍ଡି  
 ମିନି ଆ ପରିଷ୍ଟ, ମିନି ସୋନା

## ପାଠ୍ୟ କୋଷାଳ

କୋଷାଳ !

କାହିଁ କେତେ ବରାୟୁଯୁଗର -  
 ସଂସ୍କୃତି, ବିଜ୍ଞାନ ଆଉ କଳାର ସ୍ତାପକ ।  
 ଝିଲିମିଲି ସେ କୋଷାଳ -  
 ଖଣ୍ଡ ଖଣ୍ଡ - କଳାମୟ ଶିଳା,  
 ଛିଛି ଆବେଶ ଭାବୋଦୟ -  
 ଦୀର୍ଘମନ୍ତ୍ର - ମର୍ତ୍ତ୍ୟକାନ୍ତ ହାସ୍ୟ, ହୃଦୟ, ଶେଷ ।  
 ଭୂତସ୍ମିନ୍ନ ଗାୟତ୍ରୀ ମୟୁକ୍ତାଗ ଛିଛି ଆବେଶ -  
 ଆଜି କାଳର ସଂଗ୍ରାମେ,  
 ହୃଦୟାତ୍ମ, ସ୍ଥଳିତ ବସନ ଆଉ -  
 ଶୌର୍ଯ୍ୟ ସ୍ତମ ଆଜି ସେ କୋଷାଳ,  
 ଅଜମରା ବାନ୍ଧୁତ ପାୟାବେ  
 ଆଜି ବିନି ଗତି -  
 ମର୍ମଦେବ ଆକୃଷ୍ଟ କାହୁଁବୋ ।

ଝିଲିମିଲି କୋଷାଳର କଳାମୟ କୀର୍ତ୍ତି  
 ଛିଛି ଶିଳା ସ୍ତମ୍ଭର ପୃଷ୍ଠ ନିହାତନ ।  
 ସେହିମନ୍ତ୍ର ଗୋରୁବେଳେ ଯିଏ ଆମେ ଗାୟିବ  
 ସେହିମନ୍ତ୍ର କଳା ଆଜି ସଜ୍ଜ ଅବା ମୂର୍ତ୍ତିମନ୍ତ୍ର  
 - ଜୀବନ୍ତ ଜାଗ୍ରତ !

ଶିଳାୟାହ ଅନ୍ତରାଳୁ ଖୋଜିବୁରୁ ସମୟର ସୁଧ ।  
 ଶିଳାୟାହ ବେତରୁର ଉତ୍ସାହ, ପ୍ରତିଭାର ନିମିତ୍ତ ସୁଧ ।

ପଥରର ଉକ୍ତର ସ୍ଥାପନର -  
 ଅଧିବାସ ଯାହାର ଅନ୍ତର,  
 ଭୂଦାନ ପ୍ରେରଣା ଆଉ ଭୂକ୍ଷୁଧିର ଦାବର ଆଦାର  
 ପରିପୁର୍ଣ୍ଣ, ପରିସ୍ପାଦ ପ୍ରତିଶିଳା ମୂଳ ।  
 ଶେଷାଦୀର ପରିସ୍ପାଦ ହାତକାୟ ଭୂଦାନ ଆଦେଶ  
 ମୃତ୍ୟୁର, କଳାହର ସେହିମନ୍ତ୍ର ମୃଦୁ ବେଳଭୁବେ  
 ଦୃଶ୍ୟର ଦୃଶ୍ୟରେ -  
 ହୃଦୟର କାହୁଣ୍ଡ -  
 ଅଗ୍ରଣି ମିଳନା - ।

ସେବାଳୟ ଆହତାହେ ଜାଣିବି ତୁ ତ ଜୀବନ୍ତ  
 ଜୀବନ୍ତର ଶୌରଭର ଆନୋଦିତ  
 ସେହିମନ୍ତ୍ର ପୃଷ୍ଠାହ ସ୍ପଷ୍ଟ କଳାବେଶ,  
 ଅଭିଶପ୍ତ ଆଜିର ଦହଣ କୋଷାଳ  
 ଭଗବନ୍ତ ! ଭଗବନ୍ତ, ନିର୍ଦ୍ଦିଷ୍ଟ .... ନିଷ୍ପନ୍ନ .....

ଭୂମି ଯାଏ ବ୍ୟୁତ୍ତମେ -

ତୁଳେବିତ ସର୍ବଗ୍ରାସୀ କାଳ କାଳିନି,

କାଳ - କାଳ ତେଜାଳର କଳା ହଠଗ

ଦୋହୁଁ ଯାଏ •••••

ସମୟର ••• ସଂସ୍କୃତିର •••••, ସଂଗୀତର  
ବିମୋହନ ହୁଏ - ।

ବିଭିନ୍ନ କୋଣର କଳା

ବିଭିନ୍ନ ଭୂମିରେ ଉଦ୍‌ଭାବ ହୁଏ -

ଅସଂଖ୍ୟ ଅଭିବ୍ୟକ୍ତି ଆଉ

ଅଭିବ୍ୟକ୍ତି ଅଭିବ୍ୟକ୍ତିର ଉଷ୍ମ ।

ଭୂମିର 'ମନସ୍କ' ଭୂମିର 'ସାମ୍ରାଜ୍ୟ',

ଭୂମିର ପ୍ରାଣର ଶେଷ ,

ମୁକ୍ତ ସ୍ୱାଧୀନ 'ଭାବ' ଆଉ ସ୍ୱାଧୀନ ସେବ --

ମୁକ୍ତ ସ୍ୱାଧୀନ, ଶତ୍ରୁର ନିର୍ମଳ ମେଖଳ ।

'କାଳ' କାଳ ! ମୁହୂର୍ତ୍ତେ 'କାଳ' କହୁଣୀ ?

ସମୟର ଅସ୍ତିତ୍ୱ ••• ମହାଗତି ଭିତ୍ତି କଲଙ୍କ ?

ଏ ମଣିଷ ଗତି କିନ୍ତୁ କାଳ ସ୍ୱର୍ଣ୍ଣ ସ୍ୱର୍ଣ୍ଣ ବି ତ

କାଳର ଅନ୍ତରାଳ ••••• ।

ଶତ ଶତ ମହାମହା, ତୁଳିକା, ଆଶ୍ୱିନୀ କାଳ

ଦେଖି ଏ ଗତି ••• ହୋଇଛି ବହନ କଳା

କିନ୍ତୁ ••• ହୋଇଛି ବିଶୁଦ୍ଧ ।

ତେବେ କିଆଁ ହୋଇଛି ଆମେ ?

କାଳର କହଣୀ ପାତେ -

ମୁହୂର୍ତ୍ତ କୋଣର ଭୂମି -

ପ୍ରସ୍ତର ସ୍ୱାପନ ଯାଏ ••• ଆମେ କି ଅଜ୍ଞାନ ?

ଆଜି ବିଶ୍ୱ ଶାନ୍ତୀ ବିକଳର ପ୍ରତିଭା

ମୁହୂର୍ତ୍ତ ସାମ୍ରାଜ୍ୟ

ପ୍ରକୃତିର କୃତ୍ୱିତ୍ୱ ପୋତି ଛାଏ ••• ବିଭିନ୍ନ ଅପୂର୍ବ ସ୍ୱାଦ

ତେବେ ଆମେ ସେଇ ସିନ୍ଧୁ ଶିଖର -

କୋଣର ଶାନ୍ତରେ ଶାନ୍ତିରା -

ଯାହାକୁ ଚାହାନ୍ତି ସବୁ,

ଧୂଳିର ଏ ଦେଶର କଳାଶିଳ୍ପ ସୂକ୍ଷ୍ମର ଉଦ୍‌ଭାବ

ପ୍ରାଣର ଆମ ଶିଖା ପ୍ରଶିଦ୍ଧ -

ଆମେ ସତେ ଭୂମିରୁ ଉଠାଇ କାଳ ?

ମୁହୂର୍ତ୍ତ କୋଣର ସତେ ଗତିରା

କିବା ଏକ ବିଧାନ ସ୍ୱପନ ?

ଅସିମିତି ସୂକ୍ଷ୍ମର ତେଜାଳର ହୃଦୟରେ --

ଅନର୍ଥକ ଅପବିତ୍ର କହିବା ବ୍ୟବସାୟ

ସତେ ଆମେ ହୋଇ ବିହୀନ ?

ତହାଡ଼ୀଣ୍ଡୁ ସୁବିଧା ପାରିବେ  
ଆମେ ଆଶ୍ରାକରି ଗଢ଼ି ଯିବୁ  
ଭୁବନ ଭବିଷ୍ୟ ?

ଆମର କୋଷର କିଛି ଭାଗକୁ କେବଳ  
ଭଲ ଭଲ ବିନ୍ଦୁ ସୁସ୍ଥିତିକାହା  
ହେବୁ ମିଆଁର କିଛି ଆଦି ଯୁବକର ଅଦମ୍ୟ ଆଦେଶ  
'ଶାନ୍ତି'ର 'ସୁଖ'ର ଆଦି ବିପତ୍ତିର ଗତି  
ମୁଖ୍ୟତଃ ସତେ କିଏ - ସଂସ୍କୃତିର ଗୋଟି - !

କୋଶାଳ ! କୋଶାଳ ! ଖାଲି ଶୁଣି ଆଜି କୋଶାଳର ଛୁଟି •••••

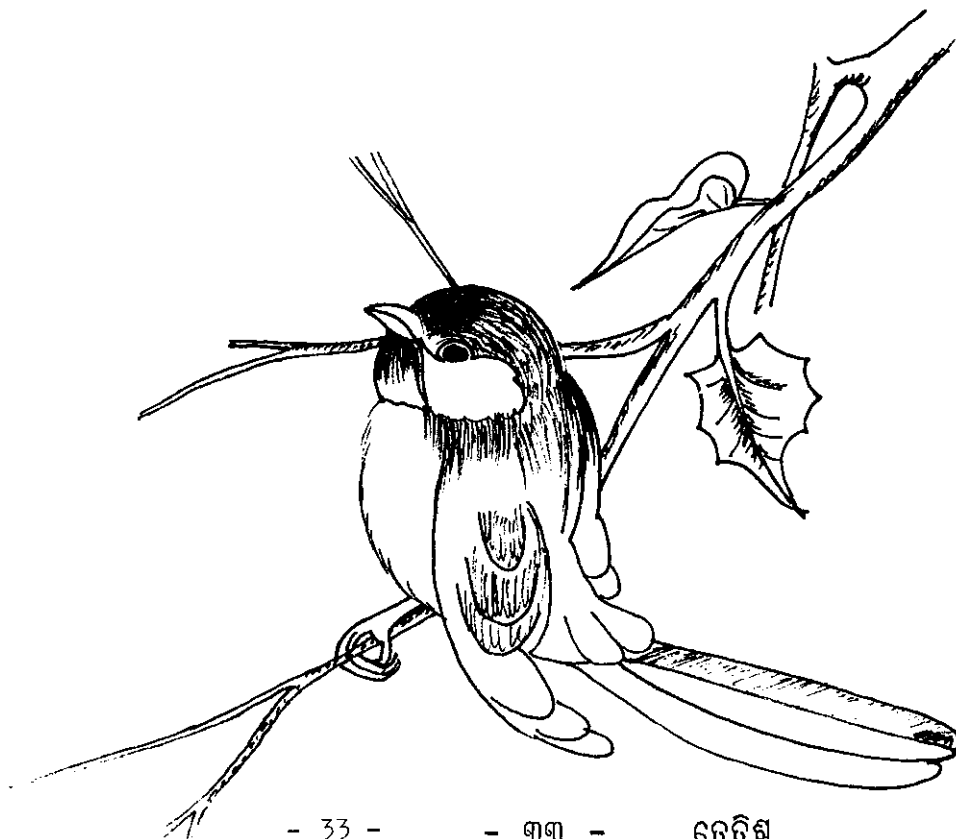
ମଣିଷ ମଣିଷ ମନୁ ପ୍ରଶ୍ନକୃତେ -  
ଆମେ ତେବେ ମାନୁ ••••• କ୍ଳାନ୍ତ -

ଆମେ ପହଞ୍ଚୁଛୁ ?

ମା' ••••• ମା' ••••• । ଏ ମଣିଷ ସନ୍ଧ୍ୟାସାଗ

ଏ ମଣିଷ କାଳର ଅନ୍ତ !

ବିପ୍ଳବ, କୁମାରୀ ଦେବୀ



# Fragments from an autobiography

Jiten Mohanty

In 1943, I started college. My close friend from the Collegiate School, Abani Ghosh (now of University of Rajasthan, Jaipur, India) was, by then, deep into spiritual matters. Donning a full beard and long hair, he was known to be practising meditation and reading the very difficult writings of Sri Aurobindo. Another friend Kangali Pati (now known as Prapatti, of Arabindo Ashram, Pondicherry, India) - senior in the school as well as in college by a year - lived on austere existence in a boarding house in Bangali Sahl, a block off Kathjori river. Early in the college year, we three started a study circle which met every week in Kangali Pati's bare room. A few others soon joined. As far as I remember, a young poet Gopal Misra started coming, he read some of his poems. Baldyanath Misra, later to be an economist, also joined. We would otherwise read and discuss pages from Sri Aurobindo's writings on Yoga. At home, Gandhi was the great influence. Like many others, I was spinning and wearing Khadi. Gopa Babu and Rama Devi never preached, but their practice of Gandhian ideas were far more influential than any preaching could be. At the same time, Naba Babu and Malti Devi - with their friends Suren Dwivedy, Lohia, Achut Patwardhan and Jayprakash Narain - led us into a humanistic version of marxism. There was already enough intellectual ferment as a consequence. On the bank of Kathjori, with ageold stone embankments of mute witness, we talked endlessly into the late evenings about "Gandhi vs. Marx vs. Aurobindo".

A year or so later, another young man, just out of P.M. Academy joined us. Gobinda Das was a thin, tense and articulate person - interested in politics and religion (later to become a prominent barrister in Delhi and for sometime Advocate General of Orissa). Gobinda was reading the sayings of Sri Ramakrishna and doing meditation, was into Marx and socialism, Gandhi and Khadi. After passing my I.A. examination, circumstances led me to the Presidency College, Calcutta. Gobinda (along with Naresh Nayak, now of the Steel Plant at Rourkela) followed me there, and in the turbulent intellectual and political life of the college made quite a mark by his fearlessness and forthrightness.

Two other fellow students during the years in Ravenshaw College have made their marks in Orissa and in India. Janaki Pattanaik had come from Khurda (if I remember right). Noticed for his austere Khadi wearings, red shirt, bare feet, he and I were in the same sanskrit classes taught by Pandit Karunakar Misra and Prahlad Pradhan. Now he is Orissa's Chief Minister. Ranganath Misra had come from P.M. Academy and seldom socialised in our group. We knew him as the son of Godavarisha Babu and for his striking appearance: he was a fair, big, boy - certainly a good student. Now he is on the Bench of the Supreme Court. In the final Intermediate examinations I came out first. Janaki and Ranganath were among the first ten, I do not remember their ranks. Moving out to Calcutta, however, I lost touch with them - until much later Janaki, editing the oriya monthly "Jhankar", asked me for an article.

In the meantime, I was writing abstruse pieces in Oriya - first in weekly newspaper (long since defunct) Asha whose office was close to our house (I would in fact run into the office and hand in an essay to its aged editor whose name I now forget). Then I wrote a few short pieces for the magazine Sankha, also dead since long. One essay I remember was entitled "Silpi, Biplabi O Jogi". As the title would show, it was to show the inner tension and connection between Tagore, Gandhi and Sri Aurobindo. It was at this time that I moved to Calcutta, which opened a new phase in my life.

But I must mention opportunities which Cuttack provided for our intellectual growth. During the two years I was a student of Ravenshaw College, I planned to read all the books in the library, written by nobel-prize winners in literature. This was a good experience, I read most of them save the large volumes of Thomas Mann. The most inspiring experience was reading Rolland's "Jean Christophe". Many of the intellectual and spiritual conflicts I found myself in were movingly portrayed by Rolland in the figure of the young "Jean Christophe". Just about that time, Rolland passed away. I wrote to Mme Rolland telling her what I owed to her husband. She made me a member of the International Rolland Society. I do not have the faintest idea if that Society any longer exists or not.

Around 1943-45, there were two interesting public libraries in Cuttack. For young readers like me, they were exciting places, and I still remember with a certain nostalgia the hours I used to spend in them. One was the library in the Sri Ramchandra Bhaban's second floor, above the lecture hall. There I read not only the poets Radhanath Roy and Madhusudan Rao, Balkuntha Pattnaik and Sachl Routray, but first discovered the leatherbound volumes of the complete works of Swami Vivekananda. I do not know how many young highschool and college going students these days read Vivekananda. For me and my friends in Cuttack, his writings and speeches were of the profoundest importance. Krushna Chandra Sengupta, then Headmaster of the Collegiate School, made me recite, at the Ramakrishna Mission center in Bangali Sahi, Vivekananda's "Arise, Awake, Stop not till the goal is reached". His words rang in our ears.

The other library, actually a reading room, had been set up by the Public Relations Department of the Government something created during the war, whose exact function I did not understand - in the Town Hall. This reading room had excellent new books in Indian history, politics and philosophy. I spent hours and hours into the evening reading all kinds of new publications. It must be said to the credit of the British Government that a library set up for the propaganda contained books by Gandhi and Nehru, as also by other Indian politicians.

As I looked back, I recall how reading in these two libraries was exciting for me. Cuttack did provide enough fuel to carry me for years. The basic concerns and worries took shape there. The town with its small intellectual groups and an alert left-wing students Federation group, helped to make us aware of what was going on in Indian politics as well as in the world of ideas. For us, the place where this awareness took shape was the bank of the river Kathjori, where endless walks and conversation brightened up our minds. But all that ended in the July of 1945.

# your village

At last the ample afternoon  
has burned down to a thinness:  
the steep hill-face unbuttons in loneliness  
to reveal to the tired traveller:  
the blood-smeared horizon,  
the string of hills around your village  
like girls playing a game of leap-frog.

The sun hastily climbs down  
the steps of your smooth cheeks,  
the pincers of two hills  
drop the glowing chunk of fire  
into the calm despair of the wind.

My gloom makes friends  
with the blurred, dark, sal trees.

S. K. Mahapatra

In your village  
elephants dance on decorated walls of clay,  
flowers and beehives on growing sal trunks  
the youthful tribal in quest of honey  
slides down like a wave,  
down into the blue darkness  
toward wet stars, and crushed torn petals.

No one ever returns  
from the worship of the flowery whorled-centre.

Starlight breaks the pitcher of silence,  
sorrowing wombs all begin their dance:  
hand on hip, interlocked despairs  
in rhythmic fury;  
the dance of uninvited, jagged shadows  
and dust of rainbows in fistfuls.

The next morning  
when we return,  
your fatigued village still lies asleep,  
its head in the hollow between the hills:  
the infant Krishna  
between the enormous breasts of Putana.





# As I look at the USA

Kailash Chandra Rath

Change of place makes no heaven. So when an Oriya like me comes to America on a visitor's visa, he does not enter into the heaven, but at the most, he gets a glimpse of it.

According to the Hindu Scriptures, there are seven types of heavens stratified one after the other, one over the other and one within the other and all that simultaneously too. The Rishis and Munis live in one, the dead forefathers in another, the Gods in one, India, the Lord of the Gods in one and Bramha, Vishnu and Maheswar in one each.

In short, living in Hell or Heaven depends on one's own outlook. Broader the outlook, wider is the perspective. In the widest, spirit alone reign supreme and all tangibilities lose their identity in the spirit alone. An anecdote will express my say better. Two suspects were confined to a cell on a sea-shore overnight. Questioned next morning, one complained of the dampness, the restless roar of the sea, the bite of the insects and the fowl smell around whereas the other one was in a rapport with his feelings. He observed through the skylight the vastness of the sky, the shiny stars in the heaven, the grandeur of the milky way. That night alone, in his entire life, he could feel the magnanimity of the darkness. All the same, mind you one has to pass through the first stage to rise higher and higher. So, please bear with me through the following justifications.

In Orissa, evil propensities like sex-feeling (Kama), expression of wrath (Krodha), tendency to grab other properties (Lova), losing rationality (Moha), acting thoughtlessly (Maha) and growing jealous (Marchhanda) have a free display and each is a great impediment to high thinking. But here what I observed, these factors are fairly under control and so I said, I got a glimpse of the heaven. Presently, I will enunciate one by one in short.

1. I feel that there is no sex distinction here. Females appear to me equally free as the males and the Indian male supremacy has no place in this soil. In otherwords, the scope for infatuation, a great hindrance to progress is few and far between.

2. The atmosphere is not prone to express individual anger, for, everybody enjoys equal rights and is non-interfering by nature. The State is conscious of the basic needs of any individual and caters to them on easy terms.

3. The tendency to grab others property appeared to me remarkably absent and the individual grandeur is so varied and common that every citizen feels that within his reach.

4. There is open admiration for mundane objects but close deprecation for illegal appropriation.

5. The ego factor in any individual is expressed pretty sublimely. And the drinking spree is as common as the drinking disease uncommon.

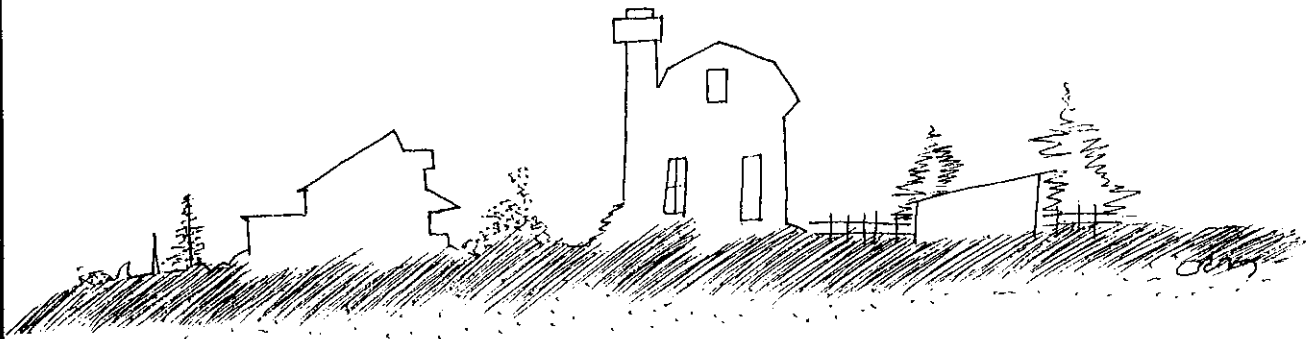
6. The gate to expression of jealousy is guarded here with a fanatic's zeal. And the people possess either plentiful not to mind neighbour's possessions or are engrossed in achieving qualities, they consider worthy.

7. Individualism and fierce independence appear to be the common motto. Leg-pulling, idle gossip, midday nap, harmful criticism are pretty uncommon. Honest labour, devotion to duty, strict utilization of every second for productivity appeared to me to have been the characteristic traits that have built the nation great.

So, in short, all the degrading factors of life are in check here and the gateway to heaven for a glimpse alone is open. The measure for tangible objects is as tangible as that of spirit is intangible. All the while, inside the plane, I was feeling like a chicken inside an egg. The plane was the egg and the emanating sound from the plane was my sign of heart-beating. The chicken emerged from the shell and I landed in the soil. I looked around and saw that my earlier nest is the village Rasarasikpur with the Indian Pin 754 029, once considered coziest by me will no more remain my cache. Now the well frog has jumped to the sea and henceforth wherever I be, I will widen my perspective. Every individual has a birth right to outgrow his station and I trust that God grants liberty to the deserving.

Har! Om Tatsat.

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# Shapes by the Daya

And in these skies, always,  
dancing like ghostly light,  
the faint cries of cranes, and clouds  
floating back to reverie. Here  
where we discover we don't have to look  
for victories. My hands and eye overwhelm,  
and this scarred land stares up with such hatred  
that it makes one cry out as if under a blow.  
The young cowherd boy still stands in tree shadow  
owning his clumsy and meaningless words,  
those capable of severing night from day.  
A thousand birds fly to grief in these  
frightened winds, the wounded letters in the stone's arms  
mirror themselves in the sky.  
We have our own passwords,  
but who hears the explosions, the fear  
of footsteps walking on to nowhere?  
Time rests its terrible quiet on the river.  
And the wind blows everywhere, and words dance  
like the ghastly remains of long-dead men  
by the light of a cold moon,  
in these skies  
as though they were a fearful place to be naked in.

NOTE: In 261 B.C. thousands of Oriyas were slaughtered  
by the armies of the emperor Ashoka on the banks of  
River Daya. Here, later, Ashoka carved his rock edicts  
for posterity.

Jayanta Mahapatra



# How to manage your money and plan for your future

S. B. Shaw

We are one of the most affluent minorities in America consisting of highly professionals such as doctors, engineers, business executives, scientists etc. The more successful we are in our profession, the less time we have to manage our own financial affairs. A recent survey shows that 91% say they have no written financial plans. My personal experience has shown me that planning and investing for your future could be based on a simple plan. The name of my plan is S B SHAW.

S SET UP YOUR GOALS

B BUDGET FOR SUCCESS

S SYSTEMATIC SAVINGS PLAN

H HOLD YOUR TAXES AS LOW AS POSSIBLE

A ADVISORS MUST BE SELECTED CAREFULLY

W WINNING ATTITUDE FOR LIFE

## SET UP YOUR GOALS

In order to be successful you must have specific goals and a specific time to achieve these goals. We primarily earn money to achieve three basic things: (1) to make a comfortable living and buy things as we need and want; (2) to provide money for children's college education; (3) to retire with dignity and financially independent. But unless we write down our goals as a commitment it will be difficult to achieve them. We must think about our goals everyday to stay motivated.

## BUDGET FOR SUCCESS

No matter what you make, you can always find money to save. If you are serious about building financial security for you and your family there are ways to arrange your present income to free up money for investments. If you spend money on things that you do not need or you do not really manage the money you have or just spend as expenses come up, do not feel bad about it. But now it is necessary that you get control of your spending. The best way to do this is by budgeting. It gives control of your money since you decide what needs to be spent and where your money can be put for best use. You may have to make a little sacrifice for sometime.

## SYSTEMATIC SAVINGS PLAN

Most people do not have anything left to save at the end of the month. Therefore, at the first of the month before you pay to anyone else, write a check to yourself for at least 6% of your income. It is not what you earn that counts, but what you keep. Regularly deposit a set amount every month in to an investment program no matter what other financial

obligations you have. You will be surprised how fast your money will build if you invest even a small amount regularly at a good rate of return. For example, if you save \$120 a month at an annual rate of 10% then in 40 years you will have more than a million dollars. It is called the magic of compounding.

#### HOLD YOUR TAXES AS LOW AS POSSIBLE

We all have tax problems. Death and Taxes are for sure. The more you earn the more you have to pay in taxes unless you have financial planning that will reduce your tax burden to the minimum. An average person works about 3 hours a day just to pay taxes. There are several legal ways you can reduce your taxes to 6 to 10 percent your gross income. You can even recover the taxes you have paid in the last three years. Remember that a dollar saved in taxes is the dollar earned. By proper tax planning you can increase your earnings and networth.

#### ADVISORS MUST BE SELECTED CAREFULLY

I have heard a lot of stories about losing money on bad advice or bad investments. Therefore it is very important that you select a reputable and experienced CPA (Certified Public Accountant) and or CFP (Certified Financial Planner) to do a financial need analysis of your family and review your financial objectives to draw up recommendations for financial planning. Your advisor will help you select what's best for you from various alternatives of investments such as CD's, Mutual funds, Stocks, Bonds, Insurances, Money Market Account and Real estate etc. Your choice should depend upon your financial objectives and your financial strength. Never put all your eggs in the same basket. Always diversify your investments.

#### WINNING ATTITUDE

Most people have the negative attitude of life, therefore they receive as they expect. My principle is to be optimistic. Always be positive, enthusiastic, excited, happy and confident about your life. Life will give you whatever you will accept. If you accept living with financial hardship, life will give you hardship. If you accept being poor, life will make you poor. If you accept being unhappy, life will deliver that also. It all depends on your attitude and expectations. For things to improve you must improve. You must expect to succeed in life.

Learn to see yourself as happy, prosperous and financially independent. Prepare for your financial success today and do it right.

- ମୌସୁମୀ -

ମୂଳ ଭାଷା - Pablo Neruda

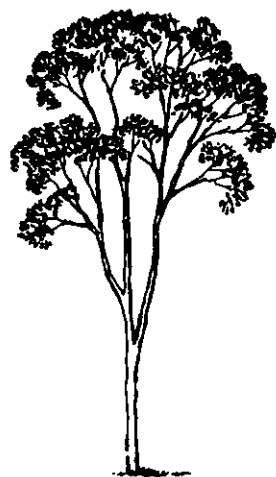
ଓଡ଼ିଆ - ଡ. ପ୍ର. ଦାସ

ଏଡିଟର, କାମରା

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ନୂହା ଅଧ୍ୟାୟ ରକ୍ତେ ପହଞ୍ଚି ପରସ୍ତ  
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ହେତୁ ଅବା ସ୍ବାଗତରେ ନିମନ୍ତ୍ରିତ ନିମନ୍ତ୍ରଣ ଅଟୁ ।  
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ମହୋଦଧି ।  
ହୃଦରେ ମହାକାଶ  
ଯାହା ସୁଧା ହେବା କହାଯାଏ  
ପ୍ରତିଦିନ ,  
ମେଘ ।

ସ୍ବର୍ଣ୍ଣ ଏକାକୀ ଶାନ୍ତରେ ସୁନ୍ଦର ଗୋହର  
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ତଳ ପ୍ରାଣ ,  
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ନିପୁଣନ କହିବାର  
ଶକ୍ତିସ୍ୱାତ  
ଅତିକାୟ ଧଳା ।



# My experience in the United States about four decades back

Shyam Sundar Misra

The second world-war brought in its train innumerable hardships to the people of my Country. In the first place, the food-grains of our country were purchased, on a large scale, from areas where they were produced most for the use of the allied forces working in different parts of the globe. Secondly, a devastating cyclone swept over large parts of East Coast of India covering Bengal, Orissa and many other parts of Malabar, now known as Kerla. The famine that ensued as a result of these man-made and natural calamities was known as Bengal Famine and it resulted in the destruction of millions of lives with the death of bread-winners in many families. As a result, a large number of children were left in the rural areas absolutely destitute and unprotected. Many voluntary, humanitarian organisations grew up at that time which made it their first duty to bring up these children by providing them with free food and raiment and the other necessities of life till they reach the age of eighteen when efforts would be made both officially and nonofficially to make them stand on their own feet. Late lamented A.V.Thakkar (Thakkar Bapa), the then Vice-President of the Servants of India Society, made it his duty to tour the famine-affected areas of our country; ask for nation-wide help and then with the help and cooperation of the local people arrange for the relief of the distressed and rehabilitation of those abandoned and destitute children who had no other source of help in the entire Country. Any one who has made a careful study of the events of those days is bound to come to the conclusion that in coming to the rescue of the distressed, it is the nonofficial agencies that occupied the pride of place. It is their selfless and pioneering work which put to shame the highest official agencies in the country so that Lord Wavell, the then Viceroy of India, activated himself to tour the distressed areas of the land. The Indian Parliament of the time kicked up a row. Though most of the national leaders of the country were in jail at that time because of the 'Quit India' movement, still those leaders who were members of Parliament and were outside jail moved heaven and earth to make the Government conscious of the plight of the poor citizens of the country. The Government tried its best to underestimate the extent of distress; but when this method could fool no one, specially those who were at the helm of affairs in England; it could not sit idle and tried many ways of relieving the distress of the affected-people.

Many orphanages were started in the country, known as the 'Wavell Homes' where the Government agencies made an attempt to bring up orphaned children and look after their all-round welfare. Simultaneously with this, the Education Department of the Government of India asked for the applications from qualified persons belonging to both Government and non-Government agencies who would like to avail themselves of the United Nations fellowships meant for the study of childcare in countries other than their own for periods extending from four months to one year. In the year about which I am writing, i.e., in the year 1950, six persons belonging to the whole of India were selected by the Education Department of the Government of India to visit countries other than their own to study child-care under the



auspices of the United Nations. It fell to my lot to visit the USA in this connection for study and tour for a period of six months.

On arrival in the USA, the first place where I reported myself was the United Nations office in New York. There, for a period of one month, I underwent what is called a course of Orientation. Briefly speaking, this consisted in our brushing up our knowledge about the history and the Social Security system of the USA. In between our contacts and discussions, we came in touch with many people and learnt about their ways of behaviour. Generally speaking, all discussions took place on the dinner table. The Americans were terribly proud of their own country and felt shocked if someone criticised their country and their way of living. I remember an instance when I was due to arrive at a railroad station at 6 PM. It was a long journey and the train ran late. Therefore, instead of reaching the rail station at 6 PM, I reached it near about 9 PM. At that late hour, I never expected any one to wait for me. I knew the name of the hotel where I was to stay. So it was no problem. I got down from the train with my suitcase. To my surprise, I met a gentleman who wanted to know from me whether I hailed from India. In my replying in the affirmative, he informed me that he had come there to escort me to the hotel where I was to stay. There was no sign of boredom or irritation in the man. More important, he introduced me to his wife who instead of complaining about the late arrival of the train, gaily asked me whether I liked her country. This was a clear indication to me as to how I should behave in this country. The Americans indulge in self-criticism, but that is criticism of the American way of life by an American and not by an outsider.

I must mention here that once I received uniform courtesy even overflowing affection wherever I went. In the first day of my stay in New York, I stayed in the YMCA known as the Sloan House. After breakfast, I was to go from there to the United Nations office in the Flushing Meadows in Queens by underground train system. In the underground train, I met many Americans who were curious to know about me and my country. I answered their queries to the best of my ability. Then I told them that I was absolutely new to the city of New York and did not know how to reach the United Nations office. At this, a young couple who were my co-passengers offered to go with me to the Flushing Meadows and put me in the bus which would take me straight to the United Nations office. I will never forget their friendly behaviour. After a month's stay in New York when the Orientation course was over, I was asked to report myself to the Federal Security Agency in Washington, D.C. where I had to work under the guidance of a tutor. This lady, who was both courtesy and efficiency personified, arranged for both my tours and studies. I remember that in addition to both New York and Washington, D.C., I visited Chicago and Los Angeles in each of which I stayed for a period of 15 days, visiting the slums and other unprivileged areas. Apart from these big cities, I visited many small towns, almost villages, in the states of Arizona, Kentucky and Oklahoma. It would be impossible for me to put in writing my pleasant experiences in all these areas. But I had certain pleasant memories which will linger always in my mind. In the State of Oklahoma, I was directed to go to a town where I was to meet the officers in charge of the department looking after the welfare of the Red Indians there. The office catering to their

welfare was known as the India Office. It so happened that I reached that town on a Sunday. But as accommodation was already reserved for me in a hotel, I had no problem. I had many books and magazines to spend my time usefully and so after lunch, I sat down to a session of study. But I could not proceed with my studies for a long time. The telephone rang and as I picked it up, the voice at the other end said "I am Gardener speaking. I belong to the India Office. Since there is no office work today, why not you join both my wife and me for a picnic on a river bed and spend our evening there". No offer could be more welcome to me at that time. I gladly agreed to his proposal. We had a wonderfully nice picnic, Mr. Gardener showed me my hotel and said "This is your hotel, but you need not get down here. Come to our home to dine with us. I hope our food won't be very bad." I was getting more and more amazed at the excellent behaviour of the gentleman and decided not to say no to any of his requests. I had a fine dinner in his house and after the dinner was over, Mr Gardener insisted that I should sign my name on his table cloth. Wonder of wonders, one of my colleagues late L.N.Rao toured the United States on a leader-exchange programme, visited that very town where Mr. Gardener worked, had dinner with him and signed his name on his table cloth and wrote to me from that place about his experiences. It is incidents like this which makes us think about the Kingdom of God where there is all friendliness and no ill-will and where life lived is life lived in heaven.

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## Picnic at Taptapani

The rock too had a mind, a mouth.  
At times it fills the concrete pool,  
feelingly and with warmth,  
with sounds of water.  
At others, it's cool and hard like the Buddha,  
and rolls down along  
the thirsty beaks of wood pigeons.

The purpose of our visit  
we have left behind in the car.  
The driver has absconded with the key.

The only other purpose  
is in the mouth of the rock  
at a great height,  
in the old earth and sky,  
amidst the old foliage.

Soubhagya Misra

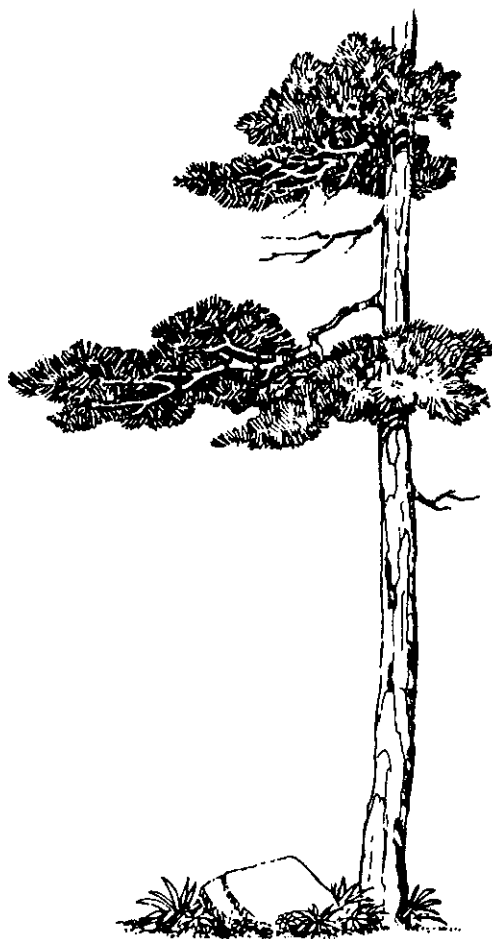
The tiger of that invisible emptiness  
would never walk, Binod,  
into the cage of your camera.

Yet two of us  
in the manner of competent hunters  
turn the carcass of an uneasy moment  
and watch it intently.

And a couple of others  
are drawing on paper  
the hill, the tree, the afternoon sun,  
the dog licking the eating-leaves.  
A song rises from somewhere  
like smoke,  
and the clappings  
ring with the sounds of Diwali  
in a far-off town.

Laughter turns into peanuts  
which a crow picks up  
and flies off to a jackfruit tree.

Do not ask  
who has built the temple,  
who has installed the stone  
as a god.  
We have come here  
not to ask questions,  
but to pick berries.



Darkness approaches,  
and see,  
all of them have vanished.

Someone is saying :  
they have gone up the mountain  
in a group  
looking for the source of the stream.  
One cannot hear anything  
other than pebbles rolling down  
the mountain slope;  
one cannot see anything  
other than the shaking leaves  
and branches of the trees in the mountains.

They've been lost like words.  
They have scattered in all directions  
like birds.

When they returned  
you saw one holding a bunch of wild flowers,  
and another a small, bright stone,  
and still another a green twig  
or a bird's feather.

Someone is saying :  
we met an old tribal  
who prevented us  
from climbing further and  
further up.

Another asks :  
why did we come here?  
His bruised knee  
is dotted with blood.

The last sun stopped near him  
for a moment,  
put off all the lights and left  
like the watchman  
of an empty bungalow.

Note : Taptapani (literally hot water), in the district of  
Ganjam, Orissa, India is well-known for its hot spring.



# Indo - US relationship

Shanak Patnaik

India and the United States are the two largest democracies in the world. Therefore, it would seem to be appropriate that the two nations would work hand in hand, becoming steadfast allies. Unfortunately, this has not been the case as diplomatic relations have been most often characterized by bitterness and discord.

At first, there was a definite friendship between the two countries. The United States was delighted about the formation of a new democracy, and when China fell to the Communist forces of Mao Tse Tung, America saw India as the major bulwark against Communism in Asia. However, India did not want to be in such a lofty position. This agreement can be attributed to differences in priority between the United States and India. America was the strongest power in the world, but was concerned about the Soviet threat. As a result, they tended to see individual nations as being for them or against them with no middle ground.

India, on the other hand, was interested in developing as a nation, and thus they wanted to maintain a climate of peace and stability in Asia. They did not subscribe to the "Domino Theory" which started that if one nation fell to Communism, the countries which bordered it would soon follow. Also, India did not want to join any alliance with the United States and the other western Democracies. Rather, under Prime Minister Jawaharlal Nehru, they sought to adopt a "policy of non-alignment", that is, they did not want to side with either the United States or the Soviet Union. The United States, which was on a crusade against Communism, did not comprehend this policy.

India showed its distaste for alliances on two different occasions. When the United States formed the Southeast Asian Treaty Organization, which included Australia, France, Pakistan, New Zealand, Philippines, Thailand and United Kingdom, India refused to join because of its official policy of nonalignment and its opposition to military agreements. For the same reasons, India would not get involved in the Central Treaty Organization, whose members included Iran, Pakistan, and Turkey. Both these groups were important to the United States as barriers against the Soviet Union.

Another obstacle to good relations has been India's dispute with Pakistan over the areas of Jammu and Kashmir, which the two nations coveted. The ruler of the region signed the territories over to India. However, Pakistan pressed for a referendum among the people, and the United States supported this position. India saw the land as its own and not subject to negotiation.

Also, India has protested about the amount of aid that the United States has provided to Pakistan. Hindus and Moslems had a long history of conflict, from the invasion of India in the 16th century to the bloody violence sparked by the partition of the Indian subcontinent into Hindu India and Muslim Pakistan. So it was natural that these two nations would become enemies. In the early 1960's,

when America first considered sending military aid to Pakistan, India was worried that these weapons might be used against them and voiced its concerns. The United States went ahead anyway for two main reasons. One was to stop the spread of Communism. The other was that Pakistanis had worked hard to cultivate their friendship with America, so they were seen as a dependable ally.

In 1971, West Pakistani soldiers dealt with revolt in East Pakistan by slaughtering about 1 million of the Easterners. As a consequence, millions of refugees poured into India from East Pakistan. India asked United States for help because of the influx of so many people and also denied any involvement in the revolt. The United States not only refused to provide aid, but also cut off developmental loans to India even though these were not used for military purposes. Both India and Pakistan amassed forces along the border, and no one is exactly sure as to who initiated hostilities. However, President Richard Nixon declared that "India bears the major responsibility for the hostility that have ensued."

In recent years, the United States has continued to support Pakistan. Although aid was suspended in 1978 due to Pakistan's atomic research, it was reinstated in 1980 following the Soviet invasion of neighboring Afghanistan. In 1982, the United States approved a plan which would send Pakistan 3.2 billion dollars over 5 years. They also agreed to sell the Pakistanis 40 F-15 aircrafts.

Because of the perceived American favoritism towards Pakistan, India sought help from Soviet Union. In 1962, they purchased MiG fighter planes from the Russians after China invaded. This pattern continued until the late 1970s when India started to buy more military hardware from Western nations.

Another conflict between the United States and India arose when India exploded a nuclear device in 1974. So far, India has refused to have its nuclear facilities inspected to confirm that they are not manufacturing nuclear weapons. When India also did not sign an international agreement calling for stopping the spread of nuclear weapons, the United States refused to sell the Indians spare parts for the American built nuclear power reactor at Tarapur.

Indian attitudes towards the United States have radically changed, depending upon who was in charge. Under Nehru, India was clearly wary of the United States. Nehru fathered the concept of non-alignment, and he obviously felt the influence of Mahatma Gandhi when he exhibited his unwillingness to enter into any military agreements. Of course, tension was heightened since America was so ardently anti-Communist at the time.

Then when Nehru's daughter Indira Gandhi took power for the first time, conditions were not ameliorated a great deal. It was during this time period that India fought with Pakistan over the formation of Bangladesh. Also, India exploded its first nuclear device. The United States also expressed strong disapproval when Gandhi declared a national emergency and proceeded to censor the press, jail her political opponents and give herself unlimited power.

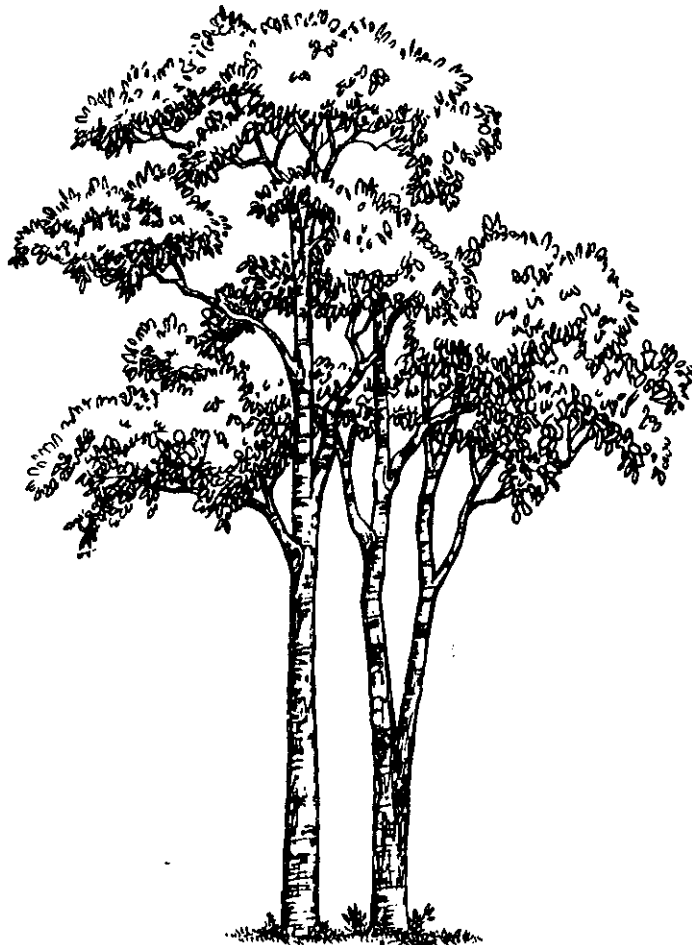
There was a thaw in relations when Gandhi was defeated in 1977 and the Janata party, led by Morarji Desai, took control. Desai was much more favorably inclined to United States than his predecessors. However, his Government lasted only a year.

In January, 1979, Gandhi regained power, but her second term was marked by more cordial relations with America. She continued to purchase weapons from United States and earned praise in Washington for bringing the nonaligned nation movement back to neutrality after Cuban dictator Fidel Castro sought to tilt the nations towards Soviet Union. Also, the Americans reinstated the sell of spare parts for the Tarapur reactor.

However, the problem still existed. Gandhi refused to condemn the Soviet Union for its invasion of Afghanistan. She took the same stance when the Russians shot down a Korean airliner.

Following Indira Gandhi's tragic assassination in 1984, her son Rajiv took over. Thus far, he has provided hope for better relations because of his more pro Western stance. He has gotten American support for his handling of the situation in Punjab. Hopefully, the two countries will keep working together, so that harmony can finally exist between the two largest democracies on earth.

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## ଆମର ଓଡ଼ିଶା

ମଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଦାସ ଓ ମଧୁ ସୁନ୍ଦର ଦାସ,  
ଓଡ଼ିଶା ଦେଶକୁ ଗଢ଼ି ଯେ ଗର୍ବ ଡାକରଣକୁ ସ୍ବପ୍ନେ କହି ନ୍ୟାସ  
ଭାଳି ଭାଳି ଅଶ୍ରୁ, ଦେହ ରକ୍ତ ନିଜ ମାସ  
ଡାକରଣ ଶାନ୍ତ କହି ଦେହର ଦୀର୍ଘ, ଏବେ ଦେଖନ୍ତୁ ଛାଡ଼ି ଦୀର୍ଘଶ୍ବାସ  
ଆମ୍ଭ ଥରେ ଦିନକ ପାହାଁ  
ଦେଖିବ ତମ ଓଡ଼ିଆ ଭାବ  
କୋହାଁଟି ତମେ ଛୁଣିବ କୋହିଁ କହିଲାହୁଏ ଗହୀର ଶୂନ୍ୟ  
ବଢେଇ ଶୁଣୁଛି ଅତି ଆଦରରେ ଆଜି  
କି ସ୍ବୟଂ ଅତିଆ ଚଢ଼ୁଆ, ଗହନ ଘାସ !

ମି: ଦାସ ଓ ମଣ୍ଡିତ ଗୋପବନ୍ଧୁ  
ଆମେ ଜାଣୁ ତମର ନିଜର ଡିବାହି କେହି ନ ଥିଲେ  
ଶାଳା ସମ୍ପ୍ରାପ୍ତି, ସ୍ବତନ୍ତ୍ର, ପୁତୁରା, ନିଜର ତରଫ ଅଟେ ପିଲେ,  
କିନ୍ତୁ ଏହି ଓଡ଼ିଆ ମାନଙ୍କ ଭିତରେ ତମର ଥିଲେ ଅସଂଖ୍ୟ ବଂଧୁ !  
ସେ ଶୁଭ୍ର ଆମ ନିକଟରେ ଅସଂଖ୍ୟ  
ଆମେ କିଏ ଜାଣୁ ଶ୍ରାବ୍ୟ ଓ କଣ ବଢ଼ି  
ତେଜ ଏବେ ଶାନ୍ତ ସ୍ବରରେ ସଜିବ ଦୀର୍ଘମାନଙ୍କ ସ୍ବପ୍ନାଗ୍ରଣିରେ  
ଦେହର ଶାନ୍ତ ଆମର ପୋତୁରୁ ନେଉଛି ବିକଟ ଓଡ଼ିଆ ଗହ୍ନ ।  
ଜାହାଁ ପୁତୁରା ଶାଳ ସଂସାରର ରକ୍ତ ଆମେ ଖବର  
ସବୁ ଦାଗ ହିତରୁ ମିଶ ମୁଦ୍ରାହତୀର ଗର୍ବର  
ତମର ସେ ସବୁ କିଛି ନଥାଏ ମଧ୍ୟ ତମ ଦେହରାକ ପ୍ରାୟଶଚିକିତ୍ସର ଅନନ୍ତ ।  
କେବଳ ନିଜର ତୁମ ଥିବା ତମର ଦୈନନ୍ଦିନ ଗ୍ରାସ  
ନାହିଁ ନିଜର ହିତର ସାମାନ୍ୟ ଚିନ୍ତା,  
ଆମେ କିନ୍ତୁ ଏବେ ନିଜର ଖାଲ ସାଜିବ  
ମଣ୍ଡିତ ମିତ୍ର ଶାନ୍ତ ସମା ଆମ୍ଭେ ଶୋଇଯାଏ ଗୋଟାକ ପରେ ଶୋଇଯାଏ ସ୍ବପ୍ନ  
ତମରେ ତୁମର ସମସ୍ତ ନିଜର ହିତର ।

ମଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଦାସ  
ଓଡ଼ିଆ ଗ୍ରହଣ ମାତ୍ର ମାଗି ମାଗି ଥିବା ତୁମକୁ ଶ୍ରାବ  
ଦେହରୁ କି ଆମ୍ଭେ ତରଫ ପ୍ରହାର  
କାଗ ହାତରେ ଓଡ଼ିଆ ଜାତିର କି ଆଜିର ସମ୍ମାନ !  
ସଂଜାତରୁ ବେଗର ଆହୁରି ମାନସରୁ କୁମାରୀକା  
ସବୁରୁ ଆଜି ଭାବି ହୋଇ ମାତରେ ଥିବା ଏକ ଏକ ଶିଳା  
ଦେହରୁ ଆମେ ହୋଇ ଗର୍ବ କରୁଛୁ ପୁଣି ଶୁଣି ବଦୋଦୟ  
ନିମ୍ନସ୍ତର ଥିବା ଦିନ କିନ୍ତୁ ଅଧିକାରୀର ହିତର  
ତମରୁ ହିତର ହିତର ଦେବା



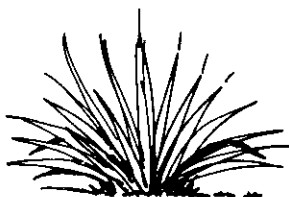
ବୋକା ପଣ୍ଡିତ ଗୋପବନ୍ଧୁ ବାସ  
ଜୀବନ ତେଜ ହିଁ ଶାହେଦି ଗହା କଟି  
ଉଣି କେବେ ଦାଉ ଦେବାହ ବିଲସ !

ପଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଓ ମି: ଦାସ  
ଲଢ଼ି ଲଢ଼ି ଗଢ଼ି ଦେହବନ୍ଧ ଓଡ଼ିଶା ପ୍ରଦେଶ  
ନିଜର ଗୋଟି ଜାଗାଟିଏ ଯାହା ଅନୁଗା  
ଆଜି ଯଦି ଦିଅନ୍ତୁ ପୁଣି ଓଡ଼ିଶା ମାଟିରେ ଦାସ  
ଖୁଦ୍ର ଶ୍ରାବ ନେଇ ଚିତ୍କାହ କହିବାହ ପାହ ଯାଅନ୍ତୁ ସ୍ଥାନ,  
ମୁହଁରେ ଦେହ ବହୁଣା  
ବିଚ ଦାସୁରେ ମାହନ୍ତୁ ଆମେ ଶୁଭୁକ  
ଆମେ ମହାହାତୀୟାୟାହ ହାବୁକ ।

ଗୋପବନ୍ଧୁ, ମି: ଦାସ ଓ ଜାହାନ ଗଜପତି  
ଆପଣମାନେ ଯେ ଏ ଦେଶଟା ଗଢ଼ିନାହୁଛନ୍ତି  
ହାବୁହୁ ଥରେ କି ସ୍ଥାପ-ହାବ ହୁହା ତା ପଛରେ  
ଆପଣମାନେ କି ହାବିହୁରେ ହାଗା ଦେବେ ଗୋଟି ଏହ ଘରେ ।  
ନାନ୍ଦୁଛୁ ଆମେ, ହୁରେ ଆପଣମାନେ ହୁହୁ  
ହୁହା ହୁହା ହୁହା ସେହିପରି ଏକତ୍ର  
ତେବେ ବଣହୁ ଖଟେ କହି ନେହୁ କିତ କହି  
ବନହାତ ଦେବେ ଗୋଟି ହୁହା ବିଶୁହି,  
ତା' ଆହୁ ଆମେ କହାହୁ ଦେହୁନୁ ଗଣତନ୍ତ୍ର କାଳେ  
ଏବେ ଆହୁ ବାଦ ହାତାହୁ ଯୁଗି ମାହୁଁ ହେହେଶୁହୁଁ ହୁହା ପାଳେ ।  
ବାଦ ହାତା ଆମେ ହୁହେହୁ ଦେହୁନି ସାମାଜିକ ଆନ କାମା  
ଦେଶବାସୀ ଦେହେ ସମସ୍ତେ ଦେହେ ଗ୍ରାମୀ  
ବାଦ ହାତା ଯଦି ଦେହେ କେବେ ଦେହାହ  
ବାହାହୁ ଆଜିହୁ, ହୁହେବେ ଯେ ଆମ କଦହ, ଅକ୍ତିଆହ  
ଅଥବା ଅନେହ ହାତା, ବାଦ ସାଜି ବସିହୁ ହୁହାସକେ  
ନିର୍ବିକାହ ମନେ !

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ପ୍ରାଚୀନଶିଳାହ ଅପରାଧ ପାହୁ  
ଓଡ଼ିଆ ବେହେହାକୁ ଗଜିବାହୁ "ହାହୁ"  
ତମ ପୁତ୍ରଙ୍କ ହାତ  
ଖାନ୍ଦ, ଶାହା ବର୍ଦ୍ଧାହ ମାଟ  
ଆହୁ ହେହେଶୁ ହେହେହେଶୁ ଶୁଣ ଆମହୁ ତମ୍ଭ ତମ୍ଭକାହ  
ମହୋଦାହ ଓଡ଼ିଶା ହିକାହ !

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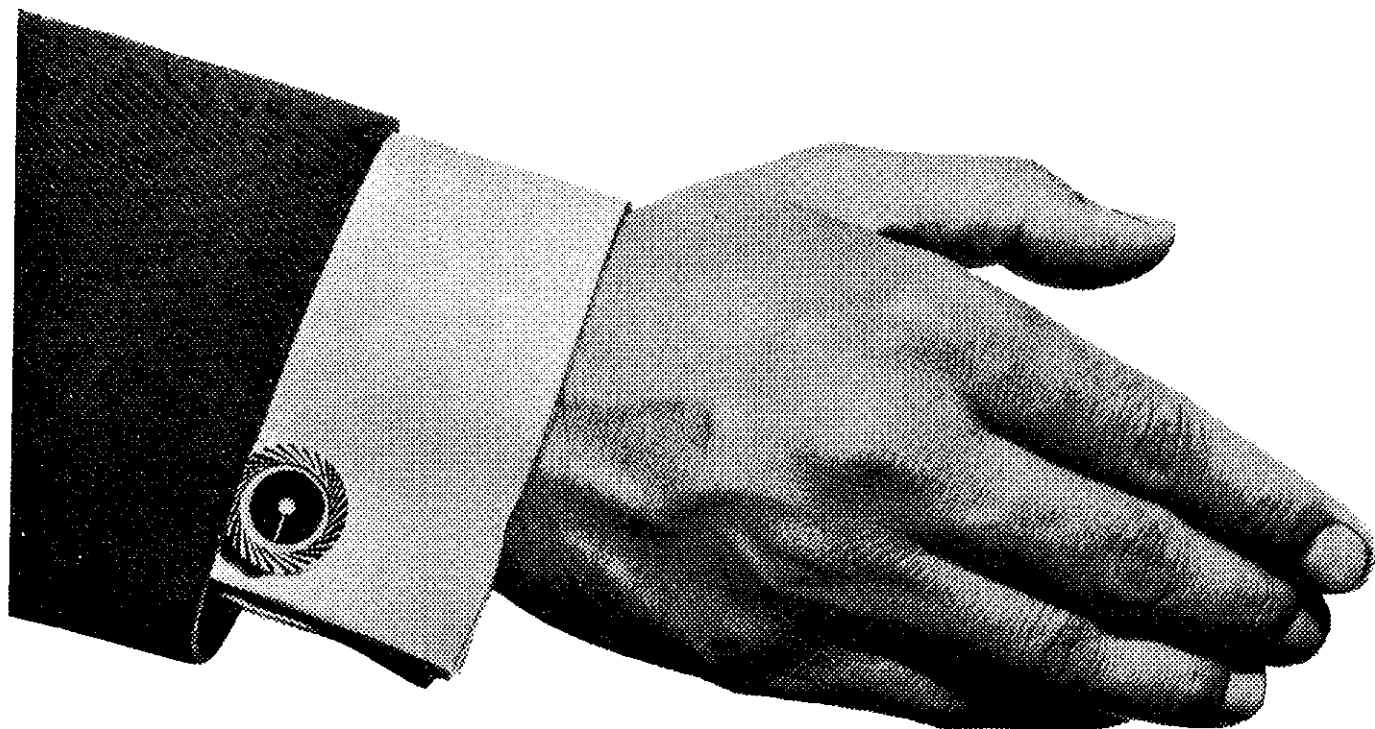
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**The OSA directory**  
**Alphabetical Listing**  
**1986**



# The OSA 1986 Directory

The number of entries in this directory is close to 600, an increase of about twenty percent over 1984. The resulting increase in cost has forced us to condense the printed output somewhat. Instead of having a separate directory by state, an abridged list is appended to the main directory.

The problems encountered in forming this directory are basically those of attempting to spell non-English names in a latin script. The sounds, accents and syllables are different in Oriya. Thus identical Oriya surnames may have several variants in English and are not grouped together in the directory. In fact the variants may be well separated in the sorted directory.

We have adopted an internal 'standard surname' for the purposes of sorting. The choice is arbitrary, depending on how close a spelling is to the original Oriya in sound. Thus all variants are grouped together. The place of a particular surname in the directory depends on the spelling of the 'internal standard' of the particular surname. Please note that the preferred spelling of the variant surnames are preserved.

The internal standard surnames are:

Chowdhury  
Das  
Mahanto  
Misra  
Mohanty  
Mohapatra  
Mallick  
Nayak  
Padhi  
Patnaik  
Patra  
Sahu

So when searching for a particular entry in the directory please bear in mind the above invisible standards. Except for the above list all other surnames are sorted according to the English spelling.

Many members have helped in supplying information for this directory. among them are Sarat Misra, Sashi Misra, Manaranjan Pattanayak and Sumitra and Hara Padhi. I express a special appreciation to Asoka Das. He thoroughly went through a draft printout and returned it in a format that made the task of entering the corrections much easier.

The labour that went into these directories would be considered well spent if you, the reader, find them useful. As always, critical comments (and if possible, some faint praise) are welcome.

Calu Mansinha

### PATRONS

1. Kirtan Behera
2. Saradindu Mishra
3. Manaranjan Pattanayak
4. Bibeka Nanda Satpathy
5. Jagat Mohan Subudhi

### LIFE MEMBERS

- |                          |                         |
|--------------------------|-------------------------|
| 1. Sadananda Barik       | 2. Saroj Behera         |
| 3. Madan Biswal          | 4. Nilamber Biswal      |
| 5. Jagadish Chetty       | 6. Haralal Choudhury    |
| 7. Bijoy C. Das          | 8. Debendra K. Das      |
| 9. Krushna M. Das        | 10. Pratap K. Das       |
| 11. Santosh K. Das       | 12. Jnana R. Dash       |
| 13. Madhab C. Dash       | 14. Sarat K. Daash      |
| 15. Sitikantha Dash      | 16. Umakanta Dash       |
| 17. Nitin Doshi          | 18. Saroj Dubey         |
| 19. Keshav Dwivedy       | 20. Kalpataru Kanungo   |
| 21. Nihar Kanungo        | 22. Rabindra Kanungo    |
| 23. Rudra N. Kar         | 24. Kamal Khuntia       |
| 25. Natabar Khuntia      | 26. Bijoy C. Mahapatra  |
| 27. Chitta R. Mahapatra  | 28. Bijoy K. Mishra     |
| 29. Bijoy M. Mishra      | 30. Bhabagrahi Mishra   |
| 31. Braja N. Mishra      | 32. Debiprasad Mishra   |
| 33. Digamber Mishra      | 34. Ghanashyam Mishra   |
| 35. Hara Mishra          | 36. Kali Mishra         |
| 37. Kula P. Mishra       | 38. Nityananda Mishra   |
| 39. Radhakanta Mishra    | 40. Ramesh C. Mishra    |
| 41. Ranganath Mishra     | 42. Sarat Mishra        |
| 43. Surya Mishra         | 44. Uma B. Mishra       |
| 45. Bimal K. Mahanti     | 46. Nirod K. Mohanty    |
| 47. Pramod Mohanty       | 48. Srigopal Mohanty    |
| 49. Deba P. Mohapatra    | 50. Subash Mohapatra    |
| 51. Hazari Muduli        | 52. Prafulla K. Padhi   |
| 53. Uma S. Paty          | 54. Budhinath Padhi     |
| 55. Siba P. Panda        | 56. Dibakar Panigrahi   |
| 57. Hrusikesh Parida     | 58. Aniya K. Patnaik    |
| 59. Harekrishna Patnaik  | 60. Birendra K. Patnaik |
| 61. Pradipta Patnaik     | 62. Ladukesh Patnaik    |
| 63. Pramod Patnaik       | 64. Prakash Patnaik     |
| 65. Ramprasad Patnaik    | 66. Purna Patanik       |
| 67. Anil Pattanayak      | 68. Surya Patanik       |
| 69. Ramesh Raichoudhury  | 70. Prasanta Raj        |
| 71. Bidyut Rath          | 72. Jogeswar Rath       |
| 73. Dileswar Sahoo       | 74. Kasinath Sahoo      |
| 75. Prasanna Samal       | 76. Prasanna Samantray  |
| 77. Dillip Satpathy      | 78. Panchanan Satpathy  |
| 79. Hemata Senapati      | 80. Manmohan Subudhi    |
| 81. Manoj Subudhi        | 82. Braja Swain         |
| 83. Ghanashyama Tripathy |                         |



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Prabhat Arun Arvon  
11509 Nevis Drive  
Beltsville MD 20705  
301/937-3544

Acharya, Suresh & Rashmi  
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Nashville TN 37217  
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312/929-7903

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Bidyulata: Banani Ashima  
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Dharashri: Santwana  
Sambit  
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617/879-9501

Rath, Narayan & Sipra  
150 Townline Rd  
New York NY 10965  
914/735-1295

Rath, Nirmal C.  
1001 Brookeridge Circle  
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Rath, Omkar  
604 Causley Ave #112  
Arlington TX 76010

Rath, Parsuram  
2745 Reservoir Ave  
Bronx NY 10468

Rath, Pradeep & Swadha  
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Bay City TX 77414  
409/244-1455

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513/922-6605

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Rath, Suraprasad & Manju  
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301 Ball St #1094  
College Station TX 77840  
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Rath, Tushar Ranjan  
415 South Oak #226  
Arlington TX 76010  
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Rath, Udaya & Pretti  
Salmishtha  
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Medford NJ 08055  
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Ray, Shreeja  
209 Dartmouth Ave  
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Lona Lopa  
75 Birch Drive  
Plantsville CT 06479  
203/272-1096

Roy, Bijay & Penny; Ellora  
259 Ord Court  
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232 Winn St  
Burlington MA 01803  
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Sahu, Amitabh & Dolly  
12353 Travois Road  
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602/325-7372

Sahu, Devashis  
33 Bloomfield Ave  
Somerset NJ 08873  
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Roli Rupi Rinku  
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Trombley, Richard  
Sneha Lata: Robin  
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# GEOGRAPHICAL LISTING

## Canada

Alt - - - - -  
Das, Jagannath: Edmonton  
Mishra, Abinash: Edmonton  
Mishra, R. K.: Edmonton  
Rao, Subir: Sherwood Park  
Acharya, Surya Narayan: Vegreville

BC - - - - -  
Mohanty, Shailendra: Vancouver  
Panda, Amulya: Vancouver

Man - - - - -  
Nayak, Bichitra N.: Winnipeg

Ont - - - - -  
Patnaik, Durga Das: Agincourt  
Mohanty, Sri Gopal: Ancaster  
Mahanta, Pramod: Bramalee  
Rao, Suratha: Brights Grove  
Behera, Debendra: Burlington  
Behera, Minaketan: Burlington  
Padhi, Hara: Burlington  
Patnaik, Promod: Burlington  
Nayak, Antariyami: Cambridge  
Padhi, Dharendra: Etobicoke  
Dash, Arta: Guelph  
Mohanty, Bibhu: Hamilton  
Furohit, Arjun: Kingston  
Duryodhan, Epily: London  
Mansinha, Lulu: London  
Mansinha, Leena: London  
Panigrahi, Gagan Bihari: London  
Mishra, Prasanta: Mississauga  
Mishra, Sradhananda: Mississauga  
Patra, Pradip: Nepean  
Sahoo, Maheswar: Nepean  
Patnaik, Prakash: Orleans  
Nayak, Amiya: Ottawa  
Rath, Amitav: Ottawa  
Sarangi, Rajendra: Pine Valley  
Kar, Prabhat: Richmond Hill  
Padhi, Satyanarayan: Scarborough  
Panda, Duryodhan: Scarborough  
Mishra, Niranjan: Sudbury  
Pani, Amar Kumar: Sudbury  
Patnaik, J.R.: Sudbury  
Khan, Mobassar: Thornhill  
Behera, Akurra: Toronto  
Das, Asoka: Toronto  
Dash, Bibhuti: Toronto  
Mahanto, Sanatan: Toronto  
Mahanto, Arun: Toronto  
Mahanto, Jaydev: Toronto  
Mahanta, Sarbeswar: Toronto  
Mishra, Ajit: Toronto  
Mohanty, Prafulla: Toronto  
Patnaik, Vanu Pratap: Toronto  
Misra, Durga Madhab: Waterloo  
Tripathy, Priyadarsi: Waterloo  
Pattanaik, Pratap: Willowdale  
Ray, Sudarsan: Willowdale

Que - - - - -  
Harichandan, Dilip: Brossard  
Hota, Nalini: Brossard  
Mishra, Arun: Brossard  
Kanungo, Rabindra: des Ormeaux  
Chowdhury, Anil: Dorval  
Panigrahi, Sarat: Dorval  
Mohanty, Jayagopal: Mont St Hillaire  
Das, Anindya: Montreal  
Jena, Birendra: Montreal  
Mohapatra, Susil: Montreal  
Kanungo, Siddhartha: Ormeaux  
Mohanty, Bibhuti: Otterburn Park  
Kanungo, Jatindra: Sept-Iles  
Nanda, Bijoy: Ville La Salle

Sas - - - - -  
Padhi, Raj: Moose Jaw  
Mishra, Kali C.: Saskatoon

## UNITED STATES

AK - - - - -  
Das, Rajesh: Jonesborough

AL - - - - -  
Sahu, Bhagabat: Athens  
Jethi, Rabindra: Birmingham  
Mishra, Dignabar: Birmingham  
Khadenga, Devananda: Huntsville  
Mishra, Devi: Huntsville  
Nayak, Arjyendu: Huntsville  
Nayak, Paresih: Huntsville  
Patnaik, Bidhan: Huntsville  
Patnaik, Gyana: Huntsville  
Patnaik, Lalendu: Huntsville  
Patnaik, Promode: Huntsville  
Prahara, Sarat: Huntsville  
Rath, Nirmal C.: Huntsville

2  
Samantaray, Aniya: Huntsville  
Biswal, Sidhartha: University

Mishra, Banamher: University

AR - - - - -  
Barik, Sudhakara: Fayetteville

AZ - - - - -  
Kar, Rudra N.: Mesa  
Mohapatra, Rajesh: Mesa  
Patel, Sunil: Mesa  
Satpathy, S. M.: Phoenix  
Mishra, Pratap: Safford  
Rath, Jogeswar: Safford  
Mishra, Hara: Scottsdale  
Sahu, Chintamani: Tucson  
Sahu, Sudam: Tucson

CA - - - - -  
Baral, Suresh: Albany  
Mohanty, Sanjib K.: Antioch  
Satpathy, Bibek: Bell  
Mishra, Santosh: Buena Park  
Mishra, Sarat: Cupertino  
Panda, Mrusingha: Englewood  
Mohapatra, Satya B.: Grand Hills  
Mohanty, Prabir: Hawthorne  
Behera, Niranjan: Hollywood  
Patnaik, Ashok: Hollywood  
Senapati, Promod: Hollywood  
Mohanty, Nirod: Huntington Beach  
Mohapatra, Deba: Long Beach  
Das, Deva Dutta: Los Angeles  
Haque, Shaikh: Los Angeles  
Gantayat, Akhil: Milpitas  
Padhi, Prafulla: Mission Viejo  
Behera, Saroj: Monte-Sereno  
Patnaik, Swaroop: Mountainview  
Mitra, Kasi: Newark  
Mohanty, Deba Ranjan: Newark  
Samal, Babru: Newbury Park  
Patnaik, Purna: Olivenhain  
Padhi, Krishna Chandra: San Diego  
Panda, Nabin: San Diego  
Pattanaik, Manas Ranjan: San Diego  
Agarwal, Om: San Jose  
Das, Gouri: San Jose  
Pattanaik, Surya: San Jose  
Samantray, Prasanna: San Jose  
Das, Purna C.: Santa Barbara  
Acharya, Kamal: Santa Clara  
Panda, Markandeswara: Santa Cruz  
Mishra, SriKanta: Stanford  
Behera, Kirttan: Torrance  
Behera, Tikam: Torrance  
Dash, Rangadhar: Torrance  
Padhi, Arun: West Los Angeles

CO - - - - -  
Mohanty, Raja: Aurora  
Agarwala, Joy P.: Boulder  
Panda, Shiba P.: Englewood  
Das, Bhanu Pratap: Fort Collins  
Pradhan, Sahadev: Littleton

CT - - - - -  
Kanungo, Kalpataru: Bridgeport  
Pati, Uttam: New Haven  
Parija, Gopal: Norwich  
Routray, Srimanta: Plantsville  
Pati, Mahesh: Rocky Hill  
Kanungo, Nihar: Stamford  
Das, Yasobant: West Haven

DEL - - - - -  
Mishra, Subrat: Newark

FL - - - - -  
Mohapatra, Ram Narayan: Orlando  
Tripathy, Siba: Palm Spring  
Senapati, Kiron: Pensacola  
Kar, Karuna: West Palmbeach

GA - - - - -  
Mohanty, Purna: Augusta  
Mohanty, Deepak: Savannah

IL - - - - -  
Roy, Bijay: Bartlett  
Khuntia, Kamalakanta: Bloomington  
Jena, Laxmidhar: Bowlingbrook  
Mishra, Indu: Carbondale  
Ahmed, Raju: Chicago  
Ahmed, Stan: Chicago  
Nayak, Pradeep: Chicago  
Supkar, Rajendra: Chicago  
Patel, Lokanath: Coal Valley  
Dash, Bhabesh: Downers Grove  
Pattanayak, Anil: Downers Grove  
3  
Pitroda, Satyan: Downers Grove  
Naik, Marmatha: Elmhurst  
Khuntia, Purna: Freeport  
Misra, Balabhadra: Naperville  
Mishra, Surya: Naperville  
Farida, Bismaya: Rockford  
Misra, Ashoke: Wheaton  
Mishra, Bijoy: Wheaton  
Mishra, Hardhan: Wheaton

IN - - - - -  
Patnaik, Pradeep: Bloomington  
Puri, Ashok: Bloomington  
Mohanty, Bhabani Prasad: Carmel  
Rath, Sukanta: Fort Wayne  
Panigrahi, Bhagaban: Ft. Wayne  
Mahanti, Bijoy: Indianapolis  
Nanda, Haripada: Indianapolis  
Tripathy, Basik: Jasper  
Deo, Nivedita: Purdue  
Das, Sachindra: W. Lafayette

IW - - - - -  
Mishra, Manjit: Ames

KS - - - - -  
Patro, Prakash C.: Lenexa  
Mishra, Subrat: Topeka

KY - - - - -  
Mohapatra, Manindra: Frankfurt  
Mahapatra, Sangram: Frankfurt  
Mahapatra, Sabyasachi: Louisville  
Mohanty, Amiya: Richmond

LA - - - - -  
Haque, Syed: Baton Rouge  
Misra, Prasanta K.: Baton Rouge  
Mohanty, Rama: Baton Rouge  
Mohanty, Sudhansu: Baton Rouge  
Pani, Mrutyunjay: Baton Rouge  
Bhuyan, Laxminarayan: Lafayette  
Das, Chittaranjan: Lafayette  
Tripathy, Khetrabasi: New Orleans

MA - - - - -  
Mishra, Purna C.: Amherst  
Patra, Priyadarsan: Amherst  
Pradhan, Dhiraj: Amherst  
Pradhan, Tanuj: Amherst  
Tripathy, Sukanta: Arlington  
Dash, Satyanarayan: Boston  
Prusty, Somanath: Brookline  
Roy, Rajendra: Burlington  
Gersony, Bijayalaxmi: Cambridge  
Misra, Bijoy Mohan: Cambridge  
Nayak, Sashi: Cambridge  
Mishra, Kallash: Chelmsford  
Rath, Mihir Kanti: Framingham  
Lombard, Kavita: Hingham  
Mishra, Jagabandhu: Lee  
Mahapatra, Amresh: Lexington  
Mohapatra, Nihar: Milford  
Mullick, Mahendra: North Andover  
Padhy, Jnanaramani: Northboro  
Padhy, Budhinath: Northboro  
Misra, Satyabrata: Shrewsbury  
Bastia, Gayatri: South Hadley  
Pradhan, Braja Mohan: South Hadley  
Mohanty, Debraj: Waltham  
Padhi, Hemalata: Westboro  
Panigrahi, Godavarish: Westboro

MD  
Nanda, Jaya Prakash: Baltimore  
Patnaik, Pradipta: Baltimore  
Supkar, Prakash: Baltimore  
Sahu, Jubraj: Belcamp  
Acharya, Sarbeswar: Beltsville  
Mohanty, Sashi: Beltsville  
Mishra, Brajendranath: Bethesda  
Ray, Surendra: Bowie  
Das, Satchi: Columbia  
Kodaliakar, Suresh: Columbia  
Das, Pratap: Germantown  
Mishra, Subhendra: Greenbelt  
Mohapatra, Pramod: Hyattsville  
Panda, Brahmnananda: Hyattsville  
Mishra, Sanjeeb: La Plata  
Dutta, Sukanta: Lanham  
Pati, Jogesh: Lanham  
Mahapatra, Bijay: Potomac  
Biswal, Nilamaber: Randallstown  
Patnaik, Kunkun: Randallstown  
Patnaik, Rabi: Randallstown  
Nayak, Binod: Seabrook  
Brown, Alvero: Silver Spring  
Das, Manas: Silver Spring  
Mallick, Mahendra: Silver Spring

Mishra, Prafulla: Silver Spring  
Mohapatra, Rabi: Silver Spring

MD Contd.  
Patnaik, Dilip: Silver Spring  
Patnaik, Sudip: Silver Spring  
Patnaik, Bhudeep: Takoma Park  
Patnaik, Srideep: Takoma Park  
Rath, Girija: Upper Marlboro

MI  
Khilar, Kartik: Ann Arbor  
Nayak, Prafulla: Bloomfield Hills  
Agarwal, Pradip: Detroit  
Misra, Barada: Detroit  
Mahanti, Subhendra Deb: East Lansing  
Mahanti, Surendra D.: East Lansing  
Trombley, Richard: Farmington Hills  
Mishra, Ramesh: Grand Blanc  
Mishra, Ranganath: Grand Blanc  
Mishra, Sudarsan: Grand Blanc  
Mohanty, Biresh: Gross Ile  
Panda, Baijayanta: Hancock  
Bhuyan, Bijoy: Kalamazoo  
Mohanty, Prafulla: Kalamazoo  
Prasad, Annada: Orchard Lake  
Misra, Gopabandhu: Ossinelle  
Mishra, Sirish: Plymouth  
Doshi, Nitin: Rochester  
Khuntia, Natabara: Rochester Hills  
Behera, Ballochan: Southfield  
Patnaik, Hare K.: Sterling Heights  
Barik, Gangadhar: Troy  
Senapati, Hemant: Troy  
Mishra, Rajkishore: Utica  
Nayak, Parikhita: Utica  
Patnaik, Ladukesh: West Bloomfield

MN  
Biswal, Madan: Burnsville  
Chatterjee, Pranab: Crystal  
Dash, Rabi: Crystal  
Sahu, Amitabh: Eden Prairie  
Agarwal, Jugal: Minneapolis  
Das, Alekh: Minneapolis  
Dash, Sita Kantha: Minneapolis  
Mohanty, Sakti: New Brighton  
Panda, Durga: New Brighton  
Chetty, Jagdish: Plymouth  
Mishra, Sudhansu: Roseville  
Mishra, Narasingha: St. Paul  
Mohapatra, Sarat: Woodbury

MO  
Kantungo, Pusparaj: Chesterfield  
Das, Sidhartha: Rolla  
Dash, Udaya Nath: St. Louis  
Mishra, Prabhat: St. Louis  
Mohapatra, Rajnarayan: St. Louis

MS  
Shaw, Biswanath: Madison  
Jena, Prasanna K.: MSU  
Sahu, Krishna: Oxford  
Mohanty, Pratiba: Starkville  
Choudhury, Prabhat: University  
Mishra, Sukanta: University  
Swain, Abhimanyu: Vicksburg

NC  
Mohapatra, Subash: Apex  
Satpathy, Krishna: Burlington  
Mohanty, Ganesh: Charlotte  
Sarangi, Mahesh: Charlotte  
Mohanty, Prakash: Clemmons  
Mishra, Nityananda: Edenton  
Das, Mona: Greensboro  
Patnaik, Pradeep: Matthews  
Swain, Nikunja Kishore: Raleigh

NH  
Patnaik, Sukumar: Manchester

NJ  
Panigrahi, Dibakar: Belle Mead  
Chatterjee, Devjyoti: Berkeley Hts.  
Panda, Dhiraj: Cherryhill  
Mishra, Krishna: Cliffside Park  
Mishra, Sourjya P.: Cliffside Park  
Swain, Samar: Clifton  
Parida, Ashok: Elizabeth  
Mishra, Padmini: Fairlawn  
Patnaik, Prakash: Hamilton Twsp  
Patel, Akhileswar: Hoboken  
Sahu, Pramod K.: Jersey City  
Muduli, Hazari: Long Valley  
Rath, Udaya: Medford  
Fujari, Nirmal: Mendham  
Ray, Gnanendra: Mercerville  
Ray, Rabindra: Mercerville  
Ray, Chittaranjan: Newark

Samal, Sadhan: Newark  
Sasmal, Sudhansu: Newark

Rao, Mohan: North Plainfield  
Sahu, Narayan: Ocean Town  
Mahapatra, Sarat: Old Bridge  
Malla, Sanjeeb: Princeton  
Pati, Biswanath: Princeton  
Das, Ajit: Randolph  
Das, Santosh: Randolph  
Panigrahi, Deepak: Randolph  
Patnaik, Asish: River Vale  
Patnaik, Asit: River Vale  
Parida, Santosh: Rivervale  
Patnaik, Amiya: Rivervale  
Pattanayak, Dnyanaranjan: Sayreville  
Sahu, Devashis: Somerset  
Sahu, Prabasini: Somerset  
Dash, Sarat: Sparta  
Dandpat, Barun: Wayne  
Das, Dhiren: Wayne  
Mohanty, Sriprakash: Wayne  
Haque, Mohammad: West Orange  
Sahu, Brajendra: Whippany  
Sahu, Mahendra: Whippany  
Biswal, J. C.: Wyne  
Barik, Sadananda: Yardville  
Mohapatra, Rabi: Yardville

NY  
Mishra, Narayan: Albany  
Mishra, Santosh: Albany  
Mohapatra, Sashadhar: Albany  
Panigrahi, Surya N.: Albany  
Sahoo, Narayan: Albany  
Mohapatra, Chitta: Binghamton  
Patra, Rajib L.: Bronx  
Rath, Parsuram: Bronx  
Panigrahi, Devdas: Bronxville  
Barik, Devananda: Brooklyn  
Barik, Sebananda: Brooklyn  
Das, Sanjukta: Brooklyn  
Misra, Aparajita: Brooklyn  
Mishra, Bijoy: Brooklyn  
Mishra, Sudhakar: Brooklyn  
Misra, Ushakanta: Brooklyn  
Mohanty, Satya Narayan: Brooklyn  
Mohanty, Sudhansu Sekhar: Brooklyn  
Nayak, Bhaskar: Brooklyn  
Pati, Umashankar: Brooklyn  
Patnaik, Animesh: Brooklyn  
Swain, Braja Kishore: Brooklyn  
Mohanty, Sudeep: Buffalo  
Mohanty, Sujit: Buffalo  
Mishra, Umaballava: Dobbs Ferry  
Panigrahi, Prafulla: E. Amherst  
Dash, Madhab: East Meadow  
Subudhi, Marmohan: East Setauket  
Mohanty, Sangram: Farmingville  
Barman, Addison: Flushing  
Pal, Subash: Forest Hills  
Raichoudhury, Ramesh: Glenn Cove  
Mahanti, Bimal K.: Granite Springs  
Das, Tara Prasad: Guilderland  
Bdool, Alam Mohamad: Ithaca  
Mishra, Abinash: Ithaca  
Mishra, Charu Chandra: Ithaca  
Mishra, Prabreen: Ithaca  
Misra, Umesh: Ithaca  
Mohanty, Satya Prakash: Ithaca  
Patnaik, Pradyot: Ithaca  
Sastry, Velunani: Jackson Height  
Sarangi, Pitambar: Kew Gardens  
Misra, Arun: Lake Katrina  
Misra, Saradindu: Little Neck  
Behera, Rabindra: Liverpool  
Das, Akhaya: Manhasset  
Das, Annada: Manhasset  
Das, Krishna: Manhasset  
Patnaik, Bidhu: Manhasset  
Das, Bidyut: Manhattan  
Parida, Krishakesh: Middletown  
Rao, Kodukular: Middletown  
Subudhi, Jagat: Muttontown  
Das, Anup: New Rochelle  
Basa, Deepak: New York  
Dash, Minati: New York  
Mishra, Tanuja: New York  
Panda, Banikanta: New York  
Pradhan, Ashok: New York  
Pradhan, Asima: New York  
Raghavan, Rebat: New York  
Rath, Narayan: New York  
Misra, Sukla: Ossining  
Kar, Gitimoy: Painted Post  
Das, Jagdish: Poughkeepsie  
Das, Ashok: Rochester  
Deleew, Shreela: Rochester  
Panigrahi, Prasanta: Rochester  
Ray, Shreela: Rochester

Sarangi, Prakash: Rochester  
Sarkar, Amit: Scarsdale

Pattanayak, Deba N.: Schenectady  
Pattanayak, Deva: Schenectady  
Singha, Binod: Schenectady  
Mohapatra, Purna: South Ozone Park  
Mishra, Mahendra: Spring Valley  
Misra, Satyabrata: Staten Island  
Mohanty, Gopal: Syracuse  
Pani, Kailash: Tarrytown  
Mohanty, R. B.: Troy  
Patnaik, Biseswar: Wappingers Falls  
Choudhury, B. Mishra: Williamsville

OH -----  
 Mishra, Murmaya: Akron  
 Sinha, Sanghamitra: Akron  
 Mohapatra, Surya: Beechwood  
 Ram, Dasarathi: Brecksville  
 Dash, Surendra: Canton  
 Patnaik, Bireswar: Canton  
 Choudhury, Harlal: Cincinnati  
 Mohanty, Subhendu: Cincinnati  
 Nayak, Kashinath: Cincinnati  
 Panda, Sukanta: Cincinnati  
 Rath, Ranjit: Cincinnati  
 Rout, Rabindra K.: Cincinnati  
 Panigrahi, Nokul: Cleveland Heights  
 Tripathy, Ghana S.: Dover  
 Mangaraj, Duryodhan: Dublin  
 Senapati, Nagabhusan: Dublin  
 Samal, Prasanna: Lyndhurst  
 Patnaik, Deba: Oberlin  
 Mishra, Santosh: Stow  
 Mohanty, Bidhu: University Heights  
 Misra, Ajay: West Lake  
 Raj, Prasant: Westlake

OK -----  
 Tripathy, Narayan: Norman  
 Mohanty, Bibekananda: Stillwater  
 Kar, Kishore: Tulsa

OR -----  
 Sahoo, Ashok K.: Corvallis  
 Pati, Prasanna: Salem

PA -----  
 Nanda, Arun: Bethlehem  
 Dash, Umakanta: Camphill  
 Sahoo, Dilliswar: Coaldale  
 Patnaik, Ramprasad: Dresher  
 Mohanty, Dilip: Emmaus  
 Dubey, Saroj K.: Erie  
 Dubey, Sitansu: Erie  
 Mishra, Balidyanath: Hartfield  
 Swain, Pradip Kumar: Holidaysburg  
 Mohapatra, Lalatendu: Huntington Valley  
 Patnaik, Sushanta: Huntington Valley  
 Bohidar, Neeti: Landsdale  
 Misra, Sudhansu: Landsdale  
 Das, Amiya: Mechanicsburg  
 Das, Indu Bhusan: Philadelphia  
 Mohanty, Jitendra N.: Philadelphia  
 Nayak, Deepak K.: Philadelphia  
 Parhi, Keshab K.: Philadelphia  
 Dash, Binod: Pittsburg  
 Mishra, Chanakya: Pittsburgh  
 Mishra, Prasanna: Pittsburgh  
 Anderson, David: Robinson  
 Mohanty, Ajay K.: State College  
 Mohanty, Arun: Wayne  
 Mishra, Ghanasyama: Waynesburg  
 Patnaik, Birendra: West Chester  
 Patnaik, Rohit: Westchester  
 Sahoo, Kasinath: Wyomissing  
 Pattanayak, Manaranjan: Yardley

RI -----  
 Mohapatra, Ajay: Barrington  
 Mohanty, Chandrasekhar: East Greenwich  
 Mohanty, Subashchandra: Pawtucket  
 Patnaik, Surendra: Pawtucket  
 Bai, Aswini: Pawtucket  
 Mohanty, Akshaya: Pawtucket  
 Mohanty, Himansu: Pawtucket  
 Mohanty, Nibaran: Pawtucket  
 Mishra, Tushar: Peacedale

SC -----  
 Das, Bijoy: Charleston  
 Das, P. K.: Columbia  
 Sahoo, Bijay K.: Columbia

SD -----  
 Rakhit, Chandl: Brooking  
 Satpathy, Basanta: Brooking

TN -----  
 Joshi, Ajaya: Columbia  
 Satpathy, Panchanan: Goodlettsville  
 Mishra, Kula: Knoxville  
 Mishra, Sarada: Knoxville  
 Shaw, Satyabrata: Memphis  
 Acharya, Suresh: Nashville  
 Bardhan, Smriti: Nashville  
 Joshi, Akhaya: Nashville  
 Joshi, Bishnu: Nashville  
 Mishra, Radhakanta: Nashville

TX -----  
 Garabadu, Sanjay: Arlington  
 Mohanty, Gautama Kumar: Arlington  
 Mohanty, Jayanta Kumar: Arlington  
 Mohanty, Suwendu Kumar: Arlington  
 Panda, Prabeen Kumar: Arlington  
 Panda, Pranab: Arlington  
 Panda, Ramahari: Arlington  
 Panigrahi, Sapan Kumar: Arlington  
 Patnaik, Harsabardhan: Arlington  
 Rath, Omkar: Arlington  
 Rath, Tushar Ranjan: Arlington  
 Dash, Jnana: Austin  
 Mishra, Jayadev: Austin  
 Mohanty, Sitakanta: Austin  
 Mukherjee, Sambit: Austin  
 Rath, Pradeep: Bay City  
 Panigrahi, Brundaban: College Station  
 Rath, Suraprasad: College Station  
 Das, Manoj: Dallas  
 Senapati, Akhaya: Dallas  
 Das, Prabir: Fort Worth  
 Mohapatra, Rajat K.: Fort Worth  
 Satpathy, Anup: Granbury  
 Satpathy, Dilip: Granbury  
 Sahu, Ramsaran: Granbury  
 Patnaik, Basant: Houston  
 Rath, Bidyut: Houston  
 Samal, Siba: Houston  
 Rath, Bishnuprasad: Lewisville  
 Rath, Jagannath: Lewisville  
 Acharya, Binayaka: Lubbock  
 Prusti, Rabindra: Lubbock  
 Patnaik, Deepak: Pasadena  
 Mohanty, Kishore K.: Plano  
 Patra, K. H.: Plano  
 Patro, Vishnu: Plano  
 Khan, Hamid: San Antonio  
 Mishra, Lalatendu: San Antonio  
 Sinha, Tapan: Sugarland

UT -----  
 Samal, Ashok: Salt Lake City  
 Mohanty, Prabhat Kumar: Salt Lake City

VA -----  
 Das, Jyotirmaya: Alexandria  
 Patnaik, Jacob: Annadale  
 Mishra, Hara: Blacksburg  
 Rath, Bhakta: Oaktown  
 Das, Khirod: Richmond  
 Das, Sri Prakash: Richmond  
 Dwivedy, Keshab K.: Richmond  
 Jena, Purusottam: Richmond  
 Mohanty, Promod: Richmond  
 Mohanty, Sujit: Richmond  
 Patnaik, Prasanta: Staunton  
 Mohanty, Siba: Sterling  
 Sahu, Saura: Woodbridge

VT -----  
 Tetreault, John: Rutland  
 Dash, Somnath: So Burlington

WA -----  
 Das, Bivekananda: Pullman  
 Patel, Cheta: Richland

WI -----  
 Das, Satya P.: Madison  
 Mishra, Kailash: Madison  
 Naimuddin, Shaikh: Madison  
 Das, Sidhartha: Milwaukee  
 Pattanaik, Lalit Mohan: Milwaukee

WV -----  
 Panda, Binayak: Wheeling

# Parting notes

It is fitting that we end this journal, much as we started, with two timeless verses, one from the Bhagabat Gita, and the other from the Rig Veda.

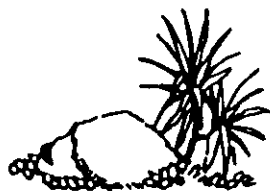
The Gita was written about the first century A.D., in the form of a dialogue between the warrior Arjuna and his charioteer, Krishna. Arjuna is having self doubts about the wisdom of fighting his cousins. Krishna convinces him that he must rise above personal feelings, for Arjuna is fighting for truth and justice. The Gita is not simply a dialogue on the justifications for a righteous war, but rather a philosophical discourse on all life. The verse we have chosen is a statement on the continuity of all life.

The **Rig Veda**: Sometime in prehistory, the sage Vyasa directed the the writing and collection of verses that are common to all ages and hold for all mankind. Thus started the tradition of the 'oral book'. If today all written and printed copies of the Vedas were destroyed, the Vedas would be accessible through the memories of numerous scholars. This represents an astonishing process which has no equal in any other civilisation. Such is the majesty and beauty of the verses in Sanskrit that the tradition of learning and recitation of the Vedas has continued unbroken for at least 3000 years. Civilisations have risen and fallen, kingdoms and empires have come and gone; the languages of India have evolved and split, and yet the original books, written in Sanskrit, long before the pyramids were built, live on in the minds of men, passed on from master to disciple, from generation to generation for over 30 centuries. The verse overleaf is from the Final Hymn of the Rig Veda from a modern translation from the original Sanskrit text by Jean Le Mee.

Thanks are due to Epily Duryodhan, who helped during the final preparations of this journal. He also provided the copies of the Oriya texts of the invocations.

See you all next year at the 18th Annual Convention of the OSA.

Lalu Mansinha



ବାସାଂସ୍ତ୍ରଜର୍ଣ୍ଣାନ ଯଥା ବିହାସୁ ନବାନ  
 ଶୂଦ୍ଧାନ୍ ନବେଽପରାଣି  
 ତଥାଶରୀରାଣି ବିହାସୁ ଜର୍ଣ୍ଣାନ୍ୟନ୍ୟାନି  
 ସଂଯାତି ନବାନ ଦେହା ॥୨॥

As man, casting off worn-out garments,  
 taketh new ones,  
 so the dweller in the body,  
 casting off worn-out bodies,  
 entereth into others that are new.

Bhagabat Gita

Let your aim be one and single  
 Let your hearts be joined in one -  
 The mind at rest in unison -  
 At peace with all, so may you be.

Rig Veda



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