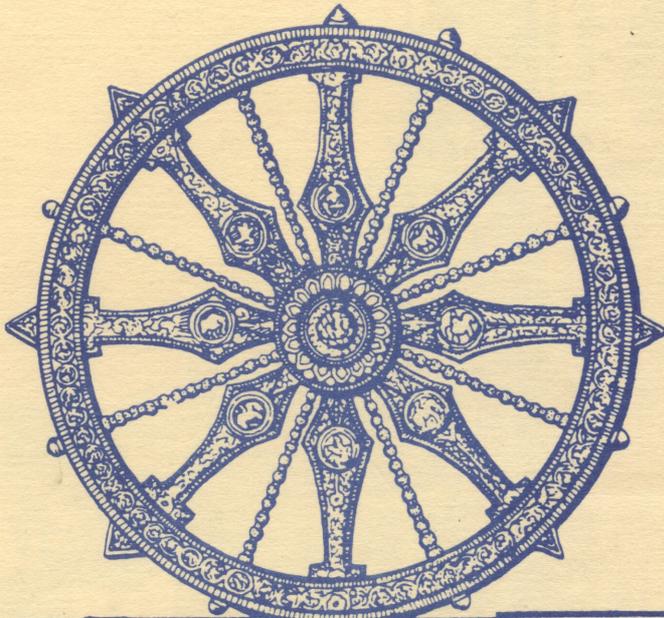


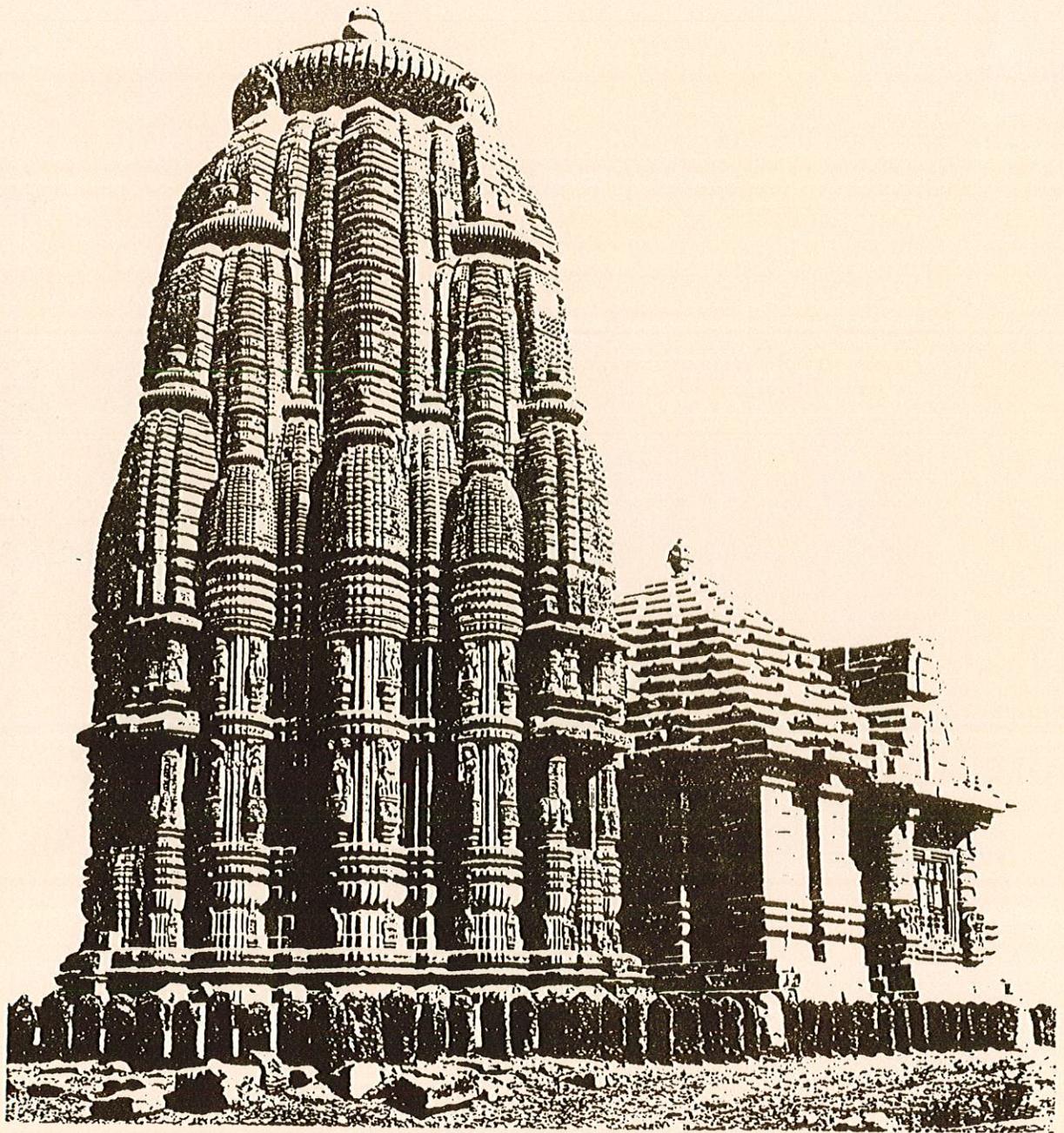
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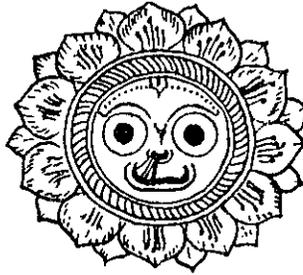
TWENTIETH ANNUAL CONVENTION
July 1 - 3, 1989
NASHVILLE, TENNESSEE



Rajarani Temple, Bhubaneswar.

JOURNAL
of the
ORISSA SOCIETY OF AMERICA

SPECIAL SOUVENIR ISSUE



ରଥାରୁକୋଗଞ୍ଜନ୍ ପଥମିଳିତ ଭୂଦେବପଟଳେଃ
ସ୍ମୃତିପ୍ରାଦୁର୍ଭାବଂ ପ୍ରତିପଦ ମୁଖାକର୍ଣ୍ଣ୍ୟ ସଦୟଃ
ଦୟାସିନ୍ଧୁର୍ବନ୍ଧୁଃ ସକଳଜଗତାଂ ସିନ୍ଧୁସ୍ତୂତାୟାଃ
ଜଗନ୍ନାଥଃ ସ୍ୱାମୀ ନୟନପଥଗାମୀ ଭବତୁ ମେ ।

*Oh Lord Jagannatha! Lord of the Universe!
Show me the true path!*

*Twentieth Annual Convention
of the
Orissa Society of America
July 1 - 3, 1989*

Nashville, Tennessee

Journal of the Orissa Society of America
SPECIAL SOUVENIR ISSUE

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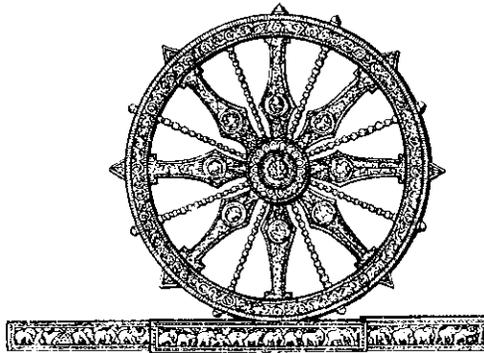
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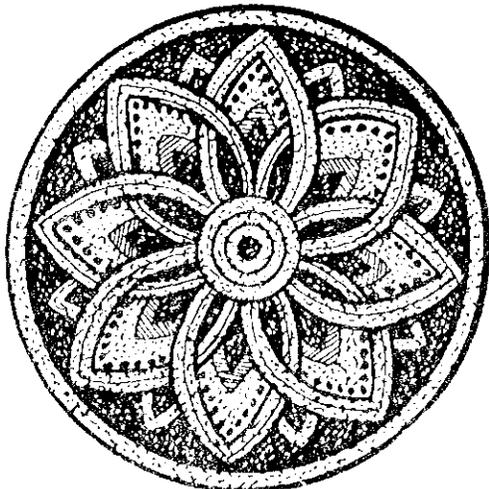
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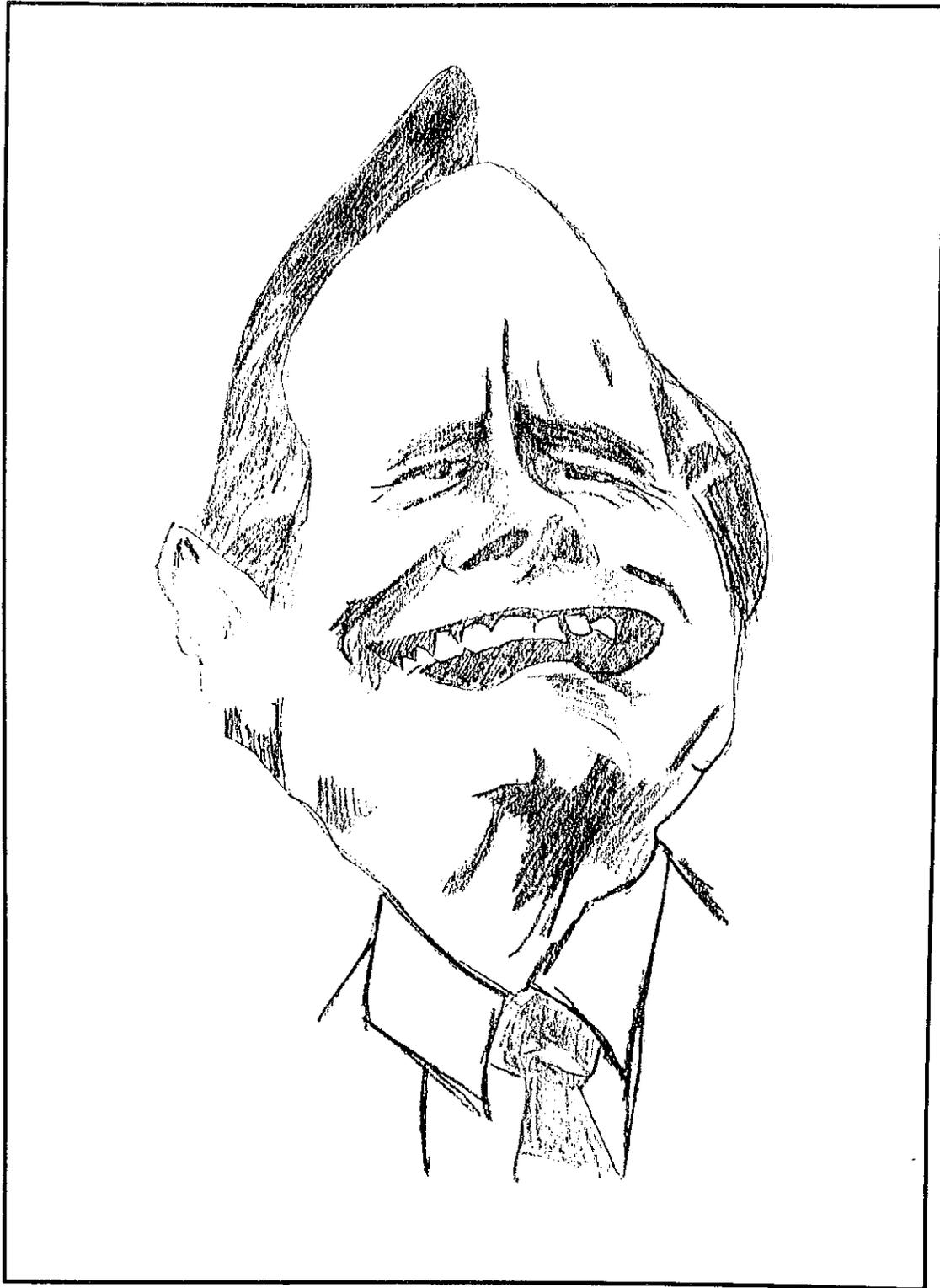
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PRESIDENT GEORGE BUSH

by

Suvankar Mohanty

In addition to his artistic talents, Suvankar is an active participant in football, soccer and track meets. He goes to school in Ancaster, Ontario, Canada.

ସ୍ଵାଗତମ୍

ରାଧାକାନ୍ତ ମିଶ୍ର

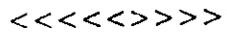
ବିଗତ କଳିକା - ନିଖିଳ ଆମେରିକା ଉତ୍କଳ ସମାଜ ବିଂଶ ବର୍ଷ ବଳିଷ୍ଠ ଯୌନ ବୟସର ଉତ୍କଳ ମାଦକତା ପରିବେଶ ଘେନି ବେନିସି ରାଜଧାନୀ ନାଶ୍‌ଭିଲ୍ ନଗରୀରେ ପଦାର୍ପଣ କରିଛି ୧୯୮୯ ମସିହା ଜୁଲାଇ ପହିଲାରେ । ଏହି ଅଧିବେଶନ ପ୍ରଥମ ଥର ପାଇଁ ଦକ୍ଷିଣ ଶାଖାରେ ପ୍ରତିଷ୍ଠିତ ହେବା ଦ୍ଵାରା ଦୀର୍ଘ ଦିନ ପ୍ରତୀକ୍ଷାର ପୂର୍ଣ୍ଣଚ୍ଛେଦ ତଥା ଅପେକ୍ଷାର ଅବସାନ ଘଟିଅଛି । ଏହି ସୁଖ ସୌଭାଗ୍ୟ ଜନିତ ସୁଯୋଗ ଯୋଗୁଁ ଜାତୀୟ ଓଡ଼ିଆ ସମାଜ ପରିଚାଳକ ବୃନ୍ଦଙ୍କୁ ଦ୍ଵାର୍ଦ୍ଧିକ ଧନ୍ୟବାଦ ଜଣାଇବା ସହ ଦକ୍ଷିଣାଞ୍ଚଳର ନିର୍ବାଚିତ ମୁଖ୍ୟ ଆଚାର୍ଯକ ସ୍ଵରୂପ ଉପସ୍ଥିତ ଆବାଳ ବୃନ୍ଦ ବନିତା ପ୍ରତିନିଧି ମାନଙ୍କୁ ସ୍ଵାଗତ ଜଣାଇଛି । ବିଂଶ ବର୍ଷ ଜାତୀୟ ଅଧିବେଶନ ସଂଗଠକଙ୍କ ବଳିଷ୍ଠ ନେତୃତ୍ଵ, ନିଷ୍ଠାପର କାର୍ଯ୍ୟାନୁଷ୍ଠାନ ତଥା ସମସ୍ତ ଆମେରିକା ଉତ୍କଳୀୟ ସାଥୀ ଓ ଶୁଭେଚ୍ଛୁଙ୍କ ଅନାବିଳ ଉତ୍ସାହ, ଉଦ୍ୟମ ଓ ସହଯୋଗର ସମନ୍ବୟ ଏହି ସୁନ୍ଦର, ସଫଳ ସମ୍ମିଳନୀ ସଂଯୋଜନାର ମୁଖ୍ୟ କାରଣ । ଅବଶ୍ୟ ସ୍ଵୀୟ ପରିଚାରବୃନ୍ଦଙ୍କ ଏତଦ୍‌କଳୀତ ଅକଳନୀୟ ସାହାଯ୍ୟ ଓ ସହିଷ୍ଣୁତାକୁ ଉପେକ୍ଷା କରା ଯାଇ ପାରିବ ନାହିଁ ।

ପ୍ରଧାନ ଅତିଥି ତଥା ଅନ୍ୟାନ୍ୟ ନିମନ୍ତ୍ରିତ ଅତିଥି ମାନଙ୍କୁ ସ୍ଵାଗତ ଏବଂ ମାତୃଭୂମିରୁ ପର୍ଯ୍ୟଟନରେ ଆସିଥିବା ଗୁରୁଜନ ଓ ଆତ୍ମୀୟ ମାନଙ୍କୁ ମୋର ଅଭିନନ୍ଦନ ଜଣାଇଛି । ଯେଉଁ ଶୁଭାକାଞ୍ଚକ୍ଷୀ ରତ୍ନ ଓ ବ୍ୟବସାୟୀଙ୍କ ଆର୍ଥିକ ଦାନ ଯୋଗୁଁ ବାର୍ଷିକ ପତ୍ରିକାଟି ମୁଦ୍ରଣ ହୋଇ ପାରିଛି ସେ ସମସ୍ତଙ୍କୁ ମୋର ଦ୍ଵାର୍ଦ୍ଧିକ କୃତଜ୍ଞତା ଜ୍ଞାପନ କରୁଛି । ଦୁଃଖର ବିଷୟ ଯେ ଅନିଚ୍ଛା ସତ୍ତ୍ଵେ ବିଂଶ ଅଧିବେଶନଟିକୁ ସଂକ୍ଷିପ୍ତ କରି ଦିଆ ଯାଇଛି । ଏହି ସଭାରେ ସମ୍ମିଳିତ ସଭ୍ୟ ମାନେ ସମ୍ପୂର୍ଣ୍ଣ ଦିନ ଦିନ ଭବିଷ୍ୟ ବୈଠକ ବସାଇବା ପାଇଁ ନିଶ୍ଚିତ ନେଲେ ଭଲ ହୁଅନ୍ତା ।

ବାର୍ଷିକ ଅଧିବେଶନ, ବିଭିନ୍ନ ଖାଖା ସଭା ସମିତି, ବଣ ଭୋଜି, ଗଣତାନ୍ତ୍ରିକ ନିର୍ବାଚନ ପଦ୍ଧତି, ଜୁଡ଼ା, ସାହିତ୍ୟ, ସଙ୍ଗୀତ ତଥା ସ୍ଵେଚ୍ଛା ସେବା ମନୋଚୂଛି ଇତ୍ୟାଦି ଯୋଜନା ମାଧ୍ୟମରେ ବିଦେଶରେ ବସତି ସ୍ଥାପନ କରିଥିବା ଉତ୍କଳୀୟ ବନ୍ଧୁମାନେ ପରସ୍ପର ଉତ୍ତୋରଭର ଉନ୍ନତି କରିବା ମନୋଚୂଛି ସହ ଦୂରଦୂରାନ୍ତ ମାତୃଭୂମିର ଅବହେଳିତ ଜନଗଣଙ୍କ ମଙ୍ଗଳାଚରଣ କାମନା ବିର ଦିନ ପାଇଁ ମାନସ ପଟରେ ସ୍ଥାନ ଦେବା ପାଇଁ ମୋର ଆହ୍ଵାନ ।

ସରଳ, ତରଳ, ବପଳ, ଜୋମଳ ବାଳକ ବାଳିକାଙ୍କ ମନୋରଞ୍ଜନ ସହ ଜଟୀଳ, କୁଟୀଳ ପଦ୍ଵା ଚିତ୍ତକୁ ଲାଲାୟିତ କରିବାର ବନ୍ଦୋବସ୍ତ କରାଯାଇଛି । ଆମେରିକାର ଏଥେନ୍ସ ଏବଂ ସଙ୍ଗୀତ ସହର ରୁପେ ପରିଚିତ ନାଶ୍‌ଭିଲ୍ ନଗରୀର ମୃଦୁ, ମନ୍ଦ, ମାଧୁର୍ଯ୍ୟ ତଥା ଆମେରିକା ଦକ୍ଷିଣାଞ୍ଚଳ ଓଡ଼ିଆ ଅଧିବାସୀ ମାନଙ୍କର ଆତିଥ୍ୟ, କାଳ କରାଳ ମହୋଦଧିର ଫେନିଲ, ନୀଳ, ସଲୀଳ ବେଳାଭୂମି ସ୍ଵର୍ଗରେ ଆତ୍ମହରା ହେବାଭଳି ଆଗତ ସାଙ୍ଗ ସାଥ, ବନ୍ଧୁବାନ୍ଧବ ଓ ଅତିଥି ପ୍ରଭୃତିଙ୍କ ମାନସିକ ଦୁଃଖ ଓ ମନସ୍ଵାପକୁ ଉପଶମ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଆନନ୍ଦ ମହୋତ୍ସବର ନିର୍ମଳ ଗାତାବରଣ ସୃଷ୍ଟି କରାଇବ, ଏହା ମୋର କାମନା ।

ଆଗକୁ ବନ୍ଧୁ ମାନଙ୍କୁ ଆମର ଦ୍ଵାର୍ଦ୍ଧିକ ସ୍ଵାଗତ । ଦକ୍ଷିଣାଞ୍ଚଳର ଭାଇଭଉଣୀଙ୍କ ସେବା ବନ୍ଧୁ ମାନଙ୍କର ଚିର ସ୍ମରଣୀୟ ହୋଇ ରହିବ ବୋଲି ମୋର ବିଶ୍ଵାସ । ଗୁରୁତର କାର୍ଯ୍ୟ ଦାୟିତ୍ଵ ପରିଚାଳନାରେ ତୁଟି ରହିବା ସ୍ଵାଭାବିକ । ତଥାପି, "କର୍ମଶୈଳ୍ୟ ବାଧୁକାରସ୍ତୁ, ମା ଫଳେଷୁ କଦାଚନ " ଉକ୍ତିକୁ ଭରସା ରଖି ବିଦାୟ ନେଉଛି ।



A Last Word

Asoka Das

In the universe of time two years is but an instant. Almost without realising it, my term of office is over, and at Nashville a new President will be taking over. It is appropriate that at this time I report to you, the general membership, on the state of the Orissa Society of America. In some areas we have made progress; in others the progress is debatable.

Perhaps the most visible development during the last two years has been the establishment of the Journal of the Orissa Society of America. From the beginning, when the new format of the Journal was being discussed, as a successor to the Newsletter, it had my full support. If you look around publications of other Indian Associations in Canada and the United States, I doubt that you will find any that matches our quality in both content and getup. We can all be proud of the Journal.

I note with great pride the beautiful and elegant Oriya print in this journal. Printing in Oriya has now passed into the computerised high-tech era, a long throw from the palm- leaf manuscripts of our forefathers. Although the OSA has had no active role in the development of the digital Oriya fonts, we can be sure that the Journal of OSA provided the impetus to Dr.L. Mansinha and Sabita and Gagan Panigrahi to undertake this project on their own. This benefits us all and our Journal now looks elegant.

The Journal is in fact a very expensive operation for the Society. With rising costs, printing and mailing the Journal costs \$800.00 per regular issue, and double that for the Souvenir issue. The main threat to the existence of the Journal is a matter of funds. By making sure that all the communication from the Executive to the members was through the pages of the Journal, we have saved some money, which then goes towards

the cost of producing the Journal.

A substantial part of the annual budget is the interest income derived from the life membership dues. A glance through the 1987 Souvenir shows a total of 107 patrons and life members. This year that number has increased by 70%, to 171 patrons and life members. I am particularly happy that this has occurred during my two year term as president. But having said that, let us recognise the weak state of our finances. The total life membership dues come to \$17100., giving an annual interest of about \$1700. This is hardly enough to run a society and publish a journal.

The Orissa Society of America is an umbrella organisation for the various local chapters. It is above all a voluntary association, providing a limited degree of service to its membership. In the past the activities of the Executive Body, including the President, Vice President, Secretary- Treasurer and the Editor-in- Chief, have been mainly ceremonial and perfunctory. We all enjoyed the Annual convention where we got together, ate, drank and gossiped.

It is my unpleasant duty to report on two major crises that occurred during my two year term. The first was the the change of venue of the 1988 convention at very short notice from Boston to Saginaw. Details of that crises are now well known, and I wil not dwell upon it here. Sufficient to state that the crisis was solved by the quick and enthusiastic action by the OSA Michigan Chapter. If nothing else this points out the fact that the true power and potency of a small organisation like ours resides in the local chapters, and ultimately in the spirited membership.

The OSA has been often urged to do something other than just meet annually. Therefore right from the beginning, in 1987, I,

with the help of many others, started thinking of sponsoring a major cultural group from Orissa. We all will enjoy the the finest Oriya music, live. The artists themselves will have an opportunity of visiting Canada and the United States. I had visions of many such OSA sponsored cultural tours, in which the OSA and the artistic community in Orissa develop a symbiotic, mutually beneficial continuing relationship. You all know that the OSA sponsored tour was abruptly terminated in December, 1988.

Directly, and by implication, I have been blamed by many. But only those who know me closely realise just how much hurt and disappointed I was by the turn of events. The organisation of the tour before the arrival of the artists, and their care and welfare basically took up most of my daily life for months. I was emotionally and personally attached to this project. The highpoint for me would have been a live and memorable evening of music by Oriya artists. Unfortunately, my hopes came crashing down, and however much I tried to rescue the situation, I failed. I implored, requested,

begged, but to no avail. At my request others tried, and failed.

My family has fully supported my involvement with OSA, first for the Toronto convention in 1986, then for the campaign for election, and finally during the two crises. After the musical tour debacle we have wondered why is it that when we all give so much of our time and energy to projects, do we have to undergo so much mental agony afterwards. Essentially I wished for nothing other than the betterment of the OSA. So why me?

I congratulate the new President and Vice- President. At the time I pen this, the results are not known. But both the slates consist of very well qualified candidates. Mr Keshab Dwivedy has been elected as Secretary- Treasurer by acclamation. My congratulations to him. I have no doubt that I am leaving the OSA in good hands.

During my term office I have requested advice and help from many of you. Even more touching have been those instances where members have helped even before I have asked. It has been a memorable two years. To each one of you, my heartfelt thanks.

<<<<<>>>>>

Dreams

Sudesna Dash

*I was playing with my friends and saw that life was no end at all _____.
Dreaming a__bout my past. I felt I learned at last _____. I'm never turning back__ again _____.
You know!!*

*What is it in the world I see. Running passed a wild dream _____. Is it true or is it not, will my
life end at all _____. Can you see beyond my eyes? Can you learn Earth's surprise. Tell __me
now _____!!!*

*Once I dreamt of a mystical place. Above the clouds you'll see it lay, but I turned around and saw
I had nowhere __ to go at all _____.*

*What is it in the world I see. Running passed a wild dream _____. Is it true or is it not, will my
life end at all _____. Can you see beyond my eyes? Can you learn Earth's surprise. Tell __me
now _____!!!*

*I saw myself near a windowsill. Sitting there and weeping__and weeping__like right
now _____.*

*What is it in the world I see. Running passed a wild dream _____. Is it true or is it not, will my
life end at all _____. Can you see beyond my eyes? Can you learn Earth's surprise. Tell __me
now _____!!!*

*Will my family stay okay, will they see every step of __the__way_____. Answer this question
please Oh God, tell me if it is true or not.*

*But, what is it in the world I see. Running passed a wild dream _____. Is it true or is it not, will
my life end at all _____. Can you see beyond my eyes? Can you learn Earth's surprise. Tell __me
now _____!!!*

*Sudesna Dash is eleven years old and is in Grade 6. In addition to writing poetry, she loves to
play the piano and the flute.*

Rainbows

Sucharita Misra

*Like seven ribbons in the air
Made of silk and satin -- light and fair,
RED It is the blood that touches wine
A heart so full it glows and shines,
ORANGE Wondrous as the sun at setting place
A dance of fire sparkling with grace,
YELLOW Merry as the laughter I wear
A canary's song, whispering, in humble ear,
GREEN Full of thoughts, hopes, and dreams
Children playing, life it seems,
BLUE In the sky, heaven, and star
Looks so close yet so far,
INDIGO She is caring, kind, but shy
Giving peace . . . , so gentle her cry,
VIOLET Like royalty, filled with pride
Comes and goes, moves with stride,
Who is she? Don't you know?
Her beauty withstands all, she is the rainbow.*

Sucharita Misra is a 7th grader and lives with parents Bijaylaxmi and Satyabrata Misra in Shrewsbury, MA.

Expression

Chandra Misra

*"All I want is to be loved." --
Wanting to be loved, to be lovable, is not really a
desire for how I want to be, but for how
I want others to be.*

*"I need your heart and your eyes and
your ears and your touch and your words.
I want you to see me and hear me and
feel me and speak to me and love me
for my desire to be loved.*

*How do I get your love? I must
drop my dream of love. Love is not
saying nice things to people or smiling or doing
good deeds. Love is love. I need not strive for
love but be it.*

*It is most satisfying when it fits the rhythm of
our need either physical or mental.*

*By giving what I want, I feel that
I have what I thought I lacked before.*

Chandra Misra is a frequent contributor to our journal. She is a practicing nurse in the Philadelphia area.

Brave Soldier

Devjani Mishra

*Brave soldier
really just a child
wasted by the bullet
of the gun
of a stranger
They took you away
they told you that if
you loved your freedom
you would fight for it
die for it --
would you kill for it too?
you once lived in a
big white house
Now your home is
the darkness
the blackness of shoveled
earth, and a box
and I
I, guilty
of the crime
of survival
can never be free
chained as I am to
your memory --
tell me, brave dead soldier
is this what freedom means?*

Devjani Mishra is a junior at Newburgh Free Academy. She is the coeditor of the school literary magazine, 'The Colonnade'.

The Big City

Sarita Misra

*Faces in a crowd
Appear distant and cold
Voices talking loud
Sound unfriendly and bold*

*Trapped within this city
I feel so small and meek
Filled with doubt and pity
I feel so frail and weak*

*The horns of cars are screaming
Blowing messages into my brain
This city holds no meaning
It is driving me insane*

*I will have to learn to laugh
In order to ease my pain
But still I ask myself: "By staying here,
What shall I ever gain?"*

Sarita is a sophomore at Huntsville High School, Huntsville, Alabama. She is the daughter of Sarojini and Devi Misra.

A Poem

Somia Mansinha

*warmest reminiscences
of Grandma,
stifling hot days
relieved with lemonade.
hearing her voice,
tell tales
of archaic days.
quavering voice,
sometimes tense
picking up
kettles.
radiant youth
spoke starry
with eyes
sometimes watery.
Physically alive
mentally vacant.
robbed over time
left no zest
remembers not
who I am
hurts to see
savage disease
speaks of rubber
cement falling
out of trees
incoherent mumbling
talks to grandpa
rest in peace
watch her
disappear
watch her
no more
no more.*

This poem was inspired by the horrors of Alzheimer's Disease. Some experts predict that as many as one quarter of all senior adults living in North America will be affected. The 'Grandma' referred to in the poem is not Somia's own grandmother, who is in very good health. Somia is completing Grade 13 in London, Ontario and is selecting an university for a Communication Studies program.

The Plea

Pramila Rath Chetty

*My precious eleven / twelve years old,
Roaming around carrying the heaviest load,
of arms and ammunition,
and whispering to fellowmen in a frigid tone.*

*My Angel pre-teen around the world
is out on a secret suicidal mission,
in the name of patriotism / oppression / religion.*

*My Darling ! My Little Dove ! You may not know,
that they, at the top, have made you a pawn,
for what does this war mean to you, My Budding Cherub !
or to me, but ruthless, senseless destructin
of love, life, freedom, and fruitful continuation ?*

*Pray, fly to me, fly to mom's open arms,
Yes, child ! it's your mother - silly and worried plain,
looking out all over eagerly,
Gases, guns and bombs darken the lane,
Please come home, eat well, sleep soundly,
and wake up to a beatiful morn,
far away from the Horrid zone.*

*For what does the war do to you, son!
War that brings nothing but annihilation?*

Pramila Rath Chetty lives in San Diego, California. Her poems have received numerous awards, including 'The Golden Poet Award', 1988 and the 'APA Poet of Merit', 1989. Her poems are included in several anthologies: 'Best New American Poets of 1987' and 'American Poetry Anthology, 1987'.

Summer Time

Sony Satpathy

*Summer time is coming and
it's not too faraway
Summer time is coming and
we'll be having summer days.*

*I'll be playing in the sunshine
having lots of fun and then
you can come and join me and
together we can have fun in the sun.*

*Oh, summer time is coming and
it's not too faraway
Summer time is coming and
we can play play away !*

*Sony goes to school in Goodlettsville, Tenn.. She is the daughter of
Sashikala and Panchanan Satpathy.*

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The New American Frontier: My Perspective

Anoop Mishra

In the midst of the American Revolution, the colonists in their revolutionary effort against England were failing miserably. At about this time, Benjamin Franklin proposed a theory of why the colonists were not faring well. He illustrated his idea by drawing a picture of a snake. This snake was divided into thirteen parts, each part representing a colony. He said that when the snake is divided, it loses its ability to function and is no longer effective. Likewise, when the revolutionaries fight in disunity as thirteen independent colonies, they also could not be effective. When the colonies finally fought England as one single entity, the United States of America, however, success immediately followed.

Although this depiction was made over 200 years ago, its basic message of unity is still very much applicable in today's fast-paced technological society. It is also one issue we cannot afford to circumvent if we are going to be optimistic about the new American frontier. In consideration of my perspective of the new American frontier, we have to realize that I do believe in a bright future for this country. But I also believe that we can only secure a positive attitude toward the new frontier if we alleviate the magnitude of some problems our society now faces. We all know that drug abuse, AIDS, environmental collapse, poverty, economic turmoil, and education are problems that we must consider. However, in my opinion, at the root of all these problems lie two principles we as a people must ultimately confront for the sake of a terrific new American frontier. These are: (1) Disunity, which plagues our nation, and (2) an apathetic populace which is tearing the fabric of this nation.

Initially, when we look at the idea of unity in attempting to establish a better future,

we cannot ignore Benjamin Franklin's message: a unified people can help to ensure a successful outcome. We do not have to contemplate for a long period of time to find empirical evidence. In both world wars, U.S. involvement was based upon a unified desire to participate, consequently allowing for military success for the United States. Vietnam is the contrasting example. America looks upon that war effort with sadness due to the failed effort. The failure in Vietnam can, in some way, be linked to the lack of unified support for the war by the American people and the lack of cohesive leadership. As I see it, two types of social tensions serve against unity.

The first type is racial inequality. Minority status has improved greatly since the 1950's when Martin Luther King, Jr. first paved the road of equality among all races. Unfortunately, however, certain roadblocks have been set up which detract from these efforts. With the Japanese supposedly controlling American markets and Asians supposedly dominating education, feelings of animosity are on the rise. Or even worse, we seem to be thinking that racial equality has been achieved because of the economic success of Asian-Americans. Curtis Chang of Harvard University notes that people use the statistic of the Asian-American's median income being higher than that of the white American's median income to support the myth that racial equality definitely exists. After all, since minorities statistically seem to be enjoying economic success, wouldn't that signify the absence of racial tensions? Unfortunately, when dealing with statistics, we have to keep in mind the saying: "Statistics are like a bikini. What they reveal is suggestive, but what they conceal is vital." (*Student Writers at Work, 1983, p.91*) The concealed principle in this case is

that there is no correlation between economic equality and true racial equality. A tremendous amount of progress in the area of racial unity has been made, but a great deal still needs to be made. We have come a long way, but we cannot simply take an exit from the road Dr. King initially paved. We must continue down that road until we reach our destination of racial equality. Instead of diverting our attention toward trivial issues such as the color of one's skin, the new American frontier should see people of all races working together to overcome problems we all have in common.

The second kind of unity I foresee to be essential to the new American frontier is global unity. The spirit of cooperation should be found among the people and governments of all nations. As we head into the twentieth century, the major problems political, economic, and social, can only be solved if governments work together rather than against each other. In the 1980's we have witnessed the European Economic Community strengthen to better the economy of each member. The Soviet Union is gradually moving away from its isolationist policies and establishing relations with all forms of governments. The Third World Asian and Latin American nations are relying more on the U.S. and international organizations such as the International Monetary Fund to solve their shared crisis of foreign debts.

A prosperous new American frontier will require nations to mutually satisfy each other's needs. With a unified effort on the part of all countries to solve crucial problems, not only could we establish a desirable new American frontier, but a desirable new global frontier.

Unity, however, is not the panacea for the problems America faces. The second major obstacle that must be put aside is apathy. As our society progresses, it seems that individuals in our society become more withdrawing. We seem to care about our own selfish interests rather than the interests of our fellow humans. Using the words of former

Justice Oliver Wendell Holmes, if something does not present "a clear and present danger" to us, we show no concern about it.

The example that absolutely jumps out at me is political apathy in this country. Recent studies have shown that only half of the registered voters in this nation voted in the last presidential election. Even a lower percentage vote in local elections. The percentages in both areas have been steadily declining over the past thirty years. It never ceases to amaze me how a country can enthusiastically send billions of dollars in foreign aid to promote democracy around the world, and yet have such a difficult time practicing democracy at home. Although a few people cannot vote because of special circumstances, most who do not vote are simply indifferent to what happens. Most young voters, especially, could care less about elections. But that same young person who refused to vote in the local election will be the first to vote in the family meeting when his twelve o'clock curfew is in jeopardy.

Professor Alvin Toffler attempts to find a reason for this indifference in his bestselling book, *Future Shock*. He clarifies that our society is increasingly becoming obsessed with technology and material wealth. Our society is progressing at such an accelerated rate, people almost have to be concerned solely with their own lives in order to survive. Economic and political competition is destroying the Andy Taylors and Mayberrys of America and replacing them with Donald Trumps and Manhattans. In this major shift, values and ethics have been taken hostage and held at gunpoint by people like Ivan Boesky and Michael Deaver. With this sudden shift of individual priorities, people have forgotten about other people. We no longer think about the environment or the economy as long as it does not harm us in any way. The only time we communicate with our neighbors anymore is when we threaten to call the pound if their dogs continue to destroy our garbage all over the yard. For Americans, apathy is running rampant when it comes to long-range

interests. UCLA Professor Norman Cousins accurately portays the problem when he observes: "As individuals, we are more angered by an automobile speeding through a puddle and spraying us with muddy water than we are by contaminated rainfall that jeopardizes the world's agriculture. People lather themselves with lotion for protection against sunburn, but they are curiously impassive about surplus solar radiation that can disfigure coming generations." ("Let's Think About Our Global Obligations" *Christian Science Monitor*, March 7, 1989, p.18) The quality of the new American frontier will greatly depend upon America's reviving values such as compassion and caring.

In retrospect, the new American frontier's status will depend upon our ability to handle the two basic problems of disunity and apathy in this country. Even though we read and hear about specific problems such as arms control via the media, we cannot afford to overlook the foundations of these specific problems. By working together and allowing our moral obligations toward other people dictate our actions, the new American frontier does look bright. If Benjamin Franklin's snake, the United States of America, acts as one single entity with the correct guidance and purpose, it can expect to experience many more victories and successes in the future.

Anoop Mishra lives in Birmingham, Ala. and has selected Duke University to attend in the Fall. This article formed the basis of a speech to the Exchange Club of Birmingham and was merited first place.



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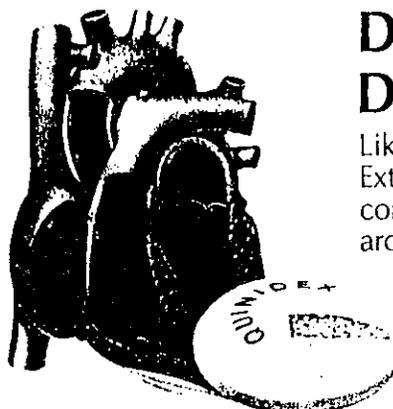


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Marital Conflicts : Sources ,Types and Resolution

Amiya K Mohanty

This article is an attempt, to analyze briefly the sources and types of marital conflicts, and to suggest certain guidelines for conflict resolution. Although the findings are based on studies pertaining to native American couples, they are applicable to Asian American couples as well.

Conflict is a social process which is defined as a "confrontation between individuals or groups, over scarce resources, controversial means, incompatible goals, or combination of these". Conflict may arise over a very broad range of issues and conflict behaviour may range from the use of physical force to non-violent non-cooperation. Many sociologists have convincingly shown that conflict is an inevitable part of all human association, where people are involved.

Conflict in context of marriage is usually thought of as consisting of quarrelling, disagreements and arguments, occasionally accompanied by physical violence. It can range from a variety of psychological and emotional confrontations to life threatening and life taking physical attacks. Practically no marriage proceeds smoothly without disagreements and difficulties. This is because the relationship in marriage is intimate, where expectations for specific role behaviour are not precise and clearcut. Consequently, satisfactions may be so subtle that they are hard to define and violations of expectations are hard to pin down.

The sources of conflicts:

Husbands and wives fight about virtually anything and everything. Often, a marital conflict begins with a minor incidence and ends with serious explosion. For all the variety, most fights can be classified under one of three major categories: situational, personalty or structural conflicts.

Situational conflicts: Situational conflicts are probably most common. There are disagreements about matters that arise out of everyday life, such as, where to eat, what to eat, where to go for vacation, what channel of T.V. to watch etc. Situational conflicts often are totally unexpected. Frequently they are short lived. As one man put it, "it is hard to remember what it is we fight about most of the time, afterward, it is business as usual". When situational conflicts are recollected, they often seem silly or outrageous. In the heat of the battle however, even the most trivial subject leads to violent conflict.

Personality Conflicts: Personality conflicts arise out of the problems of mutual acceptance of each other. If mates generally accept each other "as is", there will be nothing to fight about. As one man, married 30 years put it, "she has a right to be like she is. If I change her in my own image, I might not like her".

Personality conflict is a special problem when couples are mismatched for instance, a teetotaler married to an alcoholic or an atheist married to a devoutly religious person. In fact, studies have shown that most of the time personality conflicts focus on small matters; for example, on whether one replaces or fails to replace the toothpaste cap or whether one likes to sleep in complete dark or with a night light. Often, both partners discover that though minor, it is hard to change deeply ingrained habits. Husbands and wives may feel that it is stupid to bother each other over minor issues. Yet having to live with such

problems day in and day out may be unbearable. What makes matter worse is that most people do not have an easy time accepting personal criticism. Even when our mate is obviously trying to help or improve us we may feel attacked.

Structural conflicts: Structural conflicts involve the power relationship between the mates. Power in marriage, such as: who makes the decisions, who does what can be very complex and explosive. Power is the ability to influence another person or group. Most of the time we are not aware of the power aspects of our relationships in marriage because we believe, that intimate relationships are based on love alone.

Besides when we think of power we tend to think of force. Infact, exercise of power is often subtle and is not constantly exercised. It comes into play when an issue is important to both people and there is a conflict in goals.

Traditionally, husbands have held ultimate authority over their wives. However, the absolute control of the family by the husband has substantially declined during last few decades. Specially, if the wife works , she has gained power in the family. Studies have shown that employed wives have greater influence in deciding family size and how money is to be spent. However, relatively her status might have risen but few achieve absolute equality with husband in terms of power.

Types of Conflicts:

With respect to types of martial conflict the most basic distinction involves overt and covert conflict. Overt conflict is conflict that is open and can be directly observed. By contrast covert conflict is hidden and cannot be directly observed.

Overt conflict can take three forms: acute, progressive or habituated. Acute conflict is more prevalent early in marriage. It is an argument about some

specific event. Unless couples can resolve an acute conflict, there is high probability that it will become progressive. In some marriages, certain areas of conflict flair up periodically since no stable solution is reached. This is habituated conflict. Covert conflicts are the ones where there is emotional withholding. Many professionals see covert conflicts as potentially more damaging to intimate relationships than open fighting. If conflict becomes overt, the individuals become well aware that there is a problem and may attempt to find a solution . But this does not happen in covert conflict.

Major Conflict Issues:

Studies of conflicts in marriage agree that the most common issue over which partners disagree and argue is money management. The other issues of conflict are related to discipline of children, household jobs and duties, (task allocation), in-law relationships, personalities and habits and sexual relationship.

Conflict Resolution and Management:

The terms resolution and management are often used interchangeably. Infact, today the concept conflict management is widely used by both marriage counselors and marital therapists. Marriage counselors and marital therapists provide various guidelines for effective management of conflict through improved communications and effective negotiation.

Following is a useful Eleven Point Plan of Constructive Conflict Management provided by Hine. These rules might well be used to handle conflict in any kind of relationship, including marriage.

1. Try to keep in mind what the real issue is and confine the confrontation to this issue. Refuse to get sidetracked into other matters that have little to do with the issue at

hand. If you are hassling over finances, don't turn the discussion into a dissatisfaction about one of the in-laws.

2. Keep your partner's point of view and feelings in mind. Keep asking yourself, if I were in my partner's shoes, how would I feel? This is a place for empathy.

3. Keep an open mind. Don't shut out the possibility of considering a point of view other than the one you have. Don't establish a fixed position from which you are unwilling to move.

4. Avoid using highly charged words or phrases. Don't engage in name calling.

5. Don't hit "below the belt." Most people have a level of tolerance below which they cannot accept attacks. Learn what this is for your partner. On the other hand, don't wear your "belt" around your neck. Toughen yourself to be able to accept reasonable aggressive opposition to your ideas.

6. Be conscious of the tone of your voice. Your facial expression may be more important in communicating your true feelings than the words you use. Your facial expression and body posture are also effective forms of non-verbal communication. Some people exaggerate these forms to a point where they convey meanings that the communicator does not intend, which may block the negotiating process.

7. It has been said that when a person

faces an uncomfortable situation he may engage in fight, flight, or a freeze. If you must fight, fight fairly and don't run away, refuse to talk or lock yourself in your room. Also, learn when and where to have conflicts.

8. Give as much time to listening as to talking. Listening means attentively concentrating on what the other is saying and asking what it means. Let your periods of silence be for more than getting your breath and deciding on how you are going to counter your partner's arguments.

9. The point of your confrontation is not for one to win the other to lose. It is to arrive at a point you can both live with. The end needs to serve the best interest of both. There would be little gained if you won the argument and lost a friend.

10. Show love even if there is no agreement. Agree to disagree if necessary. Remember there is always time later to continue working on your differences. If you cannot arrive at a solution this time, you may be able to do so later.

11. Have patience and continue to work on the art of communication. Bargaining and negotiating make up a skill that no one ever perfects. But as you work to become more skillful, life will become increasingly interesting and fulfilling.

If the partners follow this plan there would be a good chance that the consequences of conflict would be functional for the relationship.

Amiya K. Mohanty is Professor of Sociology at Eastern Kentucky University, Richmond, Kentucky.

A Freshman at Princeton

Seema Misra

Yesterday, I had my last class. I thought I would feel some grand emotion, but I really didn't feel anything. I suppose it's only natural that you never know exactly what you've experienced until after it's over.

So I suppose my first year of college is over -- almost. So what have I learned? (besides two semesters of force equals mass times acceleration and the symbolism of rotting strawberries in *Death in Venice*). Not that academics aren't important. That's why I went to Princeton in the first place. It's just that college is a lifestyle -- it's an experience that has shaped my very being, the very essence of my personality, so much more than eigenvectors ever could.

The one thing you should never avoid is examining yourself -- no matter how afraid you may be of what you see.

A girl said something to that effect last semester at a Workshop on Racial Awareness; and if I had to name the most important fact that I've learned this year that would be it. I suppose that being aware is especially important at a place like Princeton where it is quite easy to become part of a homogeneous community.

Princeton is an idyll. Only the most minute fraction of the student population at Princeton is truly underprivileged. I could hardly consider myself a minority. My parents went to college; most of the people who went to my high school went to college. I am a part of upwardly mobile America. It didn't take too much courage for me to attend Princeton -- I used to think that real fear was being afraid of getting a B in college or meeting a girl who spent \$1000 on her credit card in one month. Both incidents have happened and neither made too much of an impression on me.

No -- I remember my first week at Princeton. I was a part of "Urban Action". We

were a group of freshman who went everyday to Trenton to help renovate low-income housing in Trenton. The object was to get to know other freshmen before beginning classes. During the day, we would do things like help a mother panel walls and play with her three children, who were the product of three different fathers. At night, we came back to Princeton and on the way we passed all the black mothers who, after taking care of white Princeton babies, were going back to take their own black sons off the basketball courts. I recall that incident clearly.

And I remember the night of Doctor King's Workshop where he pummeled into our brains the meaning of prejudice. He offended us when he insisted that we were prejudiced. If circumstances forced you to spend three weeks in a stranger's home, wouldn't you naturally choose the house of a white man's over that of a black man's? So many of us insisted we wouldn't but what do we know about what society has conditioned us into believing?

I knew that I would choose the white man's house: I went to the Oriya Convention at Saginaw last year. Some girls and I went into an elevator but we had to leave when a few members of a black wedding party entered also. Oriya mothers didn't trust them to be around "kala loka". As girls, we're taught to be afraid of being raped, of being killed. Then again, we're all afraid. Those black people live with the knowledge that no matter what anyone says, someone will always leave the elevator when they enter. My mother never told me that black people were murderers. She has quite a few black friends. But of course, the newspapers tell me a black man has more of a propensity to be a criminal.

I face discrimination too. My skin may be brown but few people will be afraid that my

brother will murder their mothers or rape their sisters. They'll just hate him because he'll steal their job or smell of curry powder. Big deal.

At the end of that workshop, Dr. King invited us to share our experiences with the audience. Maria Lopez is from Los Angeles -- that's the city, not one of its many suburbs. Before I heard her speak, I had never understood why Chicanos found their Chicano Caucus so important. She told us how hard it was for her to even apply to Princeton. Her friend wanted to be a doctor. She could have gone to the University of Los Angeles but fear stopped her. She was afraid of what the white people would say to her. She was afraid of ever moving out of her barrio, her neighborhood. I could have gone to Penn State on a full scholarship. I chose Princeton for the contacts.

And so what's the point? Is it that I will have a wonderful, WASPy life just because I'm a different class of minority, a different type of second-generation immigrant? Every time I look at a J. Crew catalog, I remember exactly

how preppy Princeton really is. I never actually saw anyone who looked like the models in that catalog until I came here. And I get a new catalog at least every month. I suppose the people at J. Crew know what Princeton likes and what Princeton is like.

The models in that J.Crew catalog are very pretty, very clean. You know, Maria's pretty too -- I think she's considered "exotic". Exotic, that's what I am too, I guess. I'm not exotic: I'm Indian. I am an Indian. And I struggle. And I face people who will always believe that the minorities they meet at Princeton are an "exception". And I get frustrated when my classmate Jack tells me that his goal is to be "independently wealthy before I'm 30". And so I go to Trenton every week to play with children who go to a community house after school because their mothers work.

Oh -- and of course -- I try really hard to get good grades at Princeton so that my children can go there too.

Seema Misra is a frequent contributor our journal. When not at Princeton, she lives at home at Lansdale PA with brother Bobby and parents Chandra and Sudhansu Misra.

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Ananda Fund Activities in Orissa

Surya Kanta Das

(Since 1961 The Ananda Fund has been awarding scholarships to students in rural Orissa. Annually about 160 students get monthly scholarships. A brief account of the founding of the fund is given at the end of this article. It is altogether fitting that the Annual Report for the fund be published in the Journal of the Orissa Society of America. Prof. Surya Kanta Das has been administering the fund since its inception)

In the academic year July 1988 through June 1989, Ananda Fund scholarships were awarded to 113 boys and 49 girls in 15 different high schools of Orissa. Two of the schools are exclusively for girls. They are: Barapali Girls' High School, Barpali (Sambalpur district) and Kunjabihari Girls' High School at Kantilo village in Cuttack district.

The parents of the winners of the Ananda Fund scholarships are poverty-stricken villagers, and with a wide variety of occupations. One is an operator of a trolley rickshaw in the village market. Another is a small shopkeeper selling betel leaves. The brother of a student (whose father is old and jobless) sells aluminium utensils and feeds the family. Many parents are small cultivators, raising one single crop of paddy in a year. A village barber's son is an Ananda Fund scholar, who himself helps his father in the haircutting saloon. Another pupil's father is a door-to-door salesman of vegetables and similar farm products. One father works as a labourer for a forest contractor dealing in timber. The son of a village washerman is also receiving Ananda scholarship this year. In case of two of our students, their mothers are widows and run their family working as domestic servants, earning free meals and 100 rupees each as monthly salary.

Our program of giving school uniforms, and textbooks is widely appreciated by teachers and students. Nearly 60 students benefit under this scheme. Those who do not qualify for monthly scholarship of Rs.20, get either textbooks or school uniforms. The

headmaster gives them a new pant and a new shirt twice a year from Ananda Fund grant to the school. The headmaster takes the trouble of getting the uniforms tailor-made locally and with utmost economy.

Ananda Fund has been sponsoring the Mansinha Memorial Essay Contest each year since 1974. For the year 1988 the contest was organized on the topic: "Mansinha's philosophy of life as reflected in his writings." First prize of Rs.350 went to a young lady of Ramadevi Women's College at Bhubaneswar. The second prize was of Rs.300, won by a student of Ravenshaw College. Third prize of Rs.250 went to an Oriya student of Delhi University. Prize distribution ceremony was held on 20th January under the chairmanship of Dr. Sadasiv Mishra, former Vice-Chancellor of Utkal University, and close friend of Dr. Mansinha.

Dr. Ralph Victor discovered, to his surprise, that many teachers, and of course students, have not seen their own country. For many years now the Ananda Fund has been sponsoring study tours of Orissa for selected students and teachers. A second program sponsors groups of teachers for study tours of India. A study tour for 20 teachers and 36 boys was completed in middle of June 1988 covering industrial and historical places of Koraput district. Another study tour for 12 high school teachers was conducted during December. The party visited Sri Aurobinda Ashram in Pondicherry and toured Madras city at Ananda Fund expense.

Ananda Fund has been created by Dr.

Ralph G. Victor and his wife Polly Victor. The Victors came to Orissa in the middle of 1950s and worked as volunteers in Barapali Village Project. The project was being assisted by American Friends Service Committee. At that time the Victors developed friendship with Dr. Mayadhar Mansingh who was the principal of G.M. College, Sambalpur. They used to discuss how to help spread of high school education in Sambalpur. On their return to the USA, Polly and Ralph Victor created the Ananda Fund, the name Ananda is related to their adopted son Andrew Ananda Victor. Andrew has also visited Orissa along with his parents in 1971.

Dr. Ralph G. Victor and Polly Victor now live at 5518 Columbia Dr. South, Fresno, CA 93727. Ananda Fund provides nearly Rs.50,000 a year for educational activities in Orissa. Preference is given to girl students in rural high schools.

The Government of India keeps tab on all money that is received by Indian nationals for religious, political, and educational purposes from foreign countries. A specific Indian legislation known as Foreign Contribution (Regulations) Act has been in the Statute book since 1976. The Ministry of Home Affairs, Government of India, New Delhi monitors the use of foreign funds because in the past foreign money at times was used for political purposes which were deemed to be undesirable.

Ananda Fund is a recognized and registered unit with the Government of India and is permitted to engage in educational activities. We submit our Annual Accounts to the Government of India as per rules of Foreign Contribution Regulation Act. The fund is operated according to both the letter and the spirit of the law. We have no religious or political connection whatsoever.

Prof. Surya Kanta Das has been Professor and Head of the Department of Commerce at Utkal University at Vani Vihar, Orissa.

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ନାରାୟଣ ରଥ

ସଂସ୍କୃତ ରାଇକେ କୁବେର ବାସ,
ବିଜ୍ଞାନ ବିଭବେ ସ୍ୱର୍ଗ ସଦୃଶ
ବିମୋହିତ ବିଶ୍ୱମନ

ମଦଗନ୍ଧ ଲୁଗା ମଧୁପ ପରାସ୍ତେ ଆସନ୍ତି ବିଦେଶୀ ଜନ ।୧।
ସ୍ନେହିତା ସୁଭାବେ ସମଶୀତଳ,
ପ୍ରକୃତି ସାଜିବୁ ଶୋଭା ଅତୁଳ,
ଚାଣି ନିଏ ଜନମନ,

ଦିବସ ନିଶିର ନ ଥାଏ ବିଭେଦ ଚାଲନ୍ତି ପିମ୍ପୁଡ଼ି ସମ ।୨।

ଅର୍ଲାଣ୍ଡୋ ସଦୃଶେ ଯାଦୁ ରାଇକ,
ଓଜିନ୍ ଜଗତ ଇଫକର୍ ସାଜ,
ଅସ୍ଥିତା ଦୁରାଏ ଜନ

ଯନ୍ତୁ କଞ୍ଚିକ-କଳ୍ପନା-ଚାତୁରୀ-ସଂଯୋଗ-ସାଫଲ୍ୟ-ମାନ ।୩।

ଦୃଶ୍ୟ ଅପରୂପ ଆସେ ଛନକ,
ବିସ୍ମୟ ଅଦ୍ଭୁତ ଭାବଦେ୍ୟାତକ,
ପ୍ରାକୃତେ କୃତ୍ରିମ ମିଶି ଖେଳନ୍ତି
ନିର୍ଦ୍ଧାରେ ସଜୀବ ଜନ୍ମାଇ ଭ୍ରାନ୍ତି
ଇନ୍ଦ୍ରିୟକୁ, ବର୍ଣ୍ଣିଲାକେ

ନଳୋଦ୍ଧୃଷ୍ଟ ଜଳେ ତନ୍ତୁ ବାସଦେଇ ବିବିଧ ରଙ୍ଗେ ବିରାଜେ ।୪।

ଭିନ୍ନ ରୂପ ରଙ୍ଗ କୁସୁମ ରାଜି
ଧରା ଫଳକେ ବିଭିନ୍ନ ରୂପସାଜି
ଲତା ଗୁଳ୍ମ ଧରି ବିବିଧ ଭେଜ
ଜଳେ ଜଳଯାନ ମରାଳ ଚେକ
ଧରିଣ ଆଲୋକମାଳା

ଉଦ୍ଭାସିତ ଧରା ବାଣସମୁଦାସ୍ୟେ ବର୍ଣ୍ଣାଦ୍ୟ ବିଦ୍ୟୁତ ଖେଳ ।୫।

ଡିଜିନ ଜଗତେ କୁହୁକ ପରି
ଯନ୍ କଉଶଳେ ବିଦ୍ୟୁତ ଭରି
ଗତ ଆଗତର ସବୁ ଚରିତ
ମାନବ ସମାଜ ବିକାଶ ତଥ୍ୟ
ଅତୀତଂ ଭବିଷ୍ୟ ଯାଏ

ଦେଖାଇ ଭ୍ରମାୟେ ନୟନ ମନକୁ ସତେକି କୁହୁକ ଇୟେ ।୭।

ବିଜ୍ଞାନ ବୈଭବ ଅନୁରାଷରେ
ଗ୍ରହ ପରିକ୍ରମା ଯନ୍ ମଧ୍ୟରେ
ଧରା ବକ୍ଷେ ଶମ୍ୟ ଫଳ ଅମାପ
ଗର୍ଭେ ମୃତ୍ତିକାର ବିଭିନ୍ନ ରୂପ
ସାଗରେ ପ୍ରକୃତି ମତ୍ସ୍ୟ ବିଭବ
ପ୍ରାଣୀ ଜଗତର କ୍ରମ ବିଭାବ
ଇତିକଟେ ଦେଖିମନ

ଚାଲିଯିବ କେଉଁ ଅଜଣା ରାଇଜେ ଦୂରାଇ ଶରୀର ଜ୍ଞାନ ।୮।

ବିଶ୍ୱଖ୍ୟାତ ଜାତି ସମାଜ କୃଷ୍ଣି
ଦୃଶ୍ୟ ଭବନରେ ସଂକ୍ଷିପ୍ତ ସୃଷ୍ଟି
ଜାତି ପରାକାଷ୍ଠା ରିଚି ସମଦ
ସଗର୍ବେ ଦେଖାଇ ଚଖାଇ ମୋଦ
ରସାଇ ରସିକମନ

ବଣିଜ ବ୍ୟାଜରେ ବସୁକାରବାରେ ଦେଖାନ୍ତି ନିଜ ପ୍ରାଧାନ୍ୟ ।୯।

ଦେଖି ଏ ଯୋଜନା ବିଚାରେ ମନ
ଅର୍ଥ ବଳେ ମିଶି ସଭ୍ୟତା ଜ୍ଞାନ
ସଂଯତ ଜୀବନ, ନିୟମେ ଶ୍ରଦ୍ଧା
ପରସ୍ପର ହୃଦେ ନ ଥାଇ ଦ୍ୱିଧା
ସରଗରେ ପରିଣତ

କରିବ ବିଶ୍ୱକୁ ଏ ଆଦର୍ଶ ଯଦି ଦୁଏ ଜନେ ଆଚରିତ ।୧୦।

<<<<<>>>>>

ଉତ୍କଳ ଭ୍ରମଣ

ବିଜୟ ମୋହନ ମିଶ୍ର

ଦେ ପରାସୁର ସର୍ବଶଙ୍କର ବିଶ୍ୱପା ଭଗବାନ୍ ବିଭୋ
 ତବକମଳ ପାଦପଙ୍କଜ ସେବକାନ୍ ନଃ ପାଦୁ ଭୋଃ
 ଭୃତଭାବନ ଭକ୍ତିମଞ୍ଜନ ପୁରିତାହ୍ନଳ କାମ ଦେ
 ପୁଣ୍ୟକର୍ମଣି ବିଶ୍ୱବନ୍ଦନ ଦ୍ଵାଂ ବୟଂ ବଦାମଦେ
 ଦାୟତାଂ ଶୁଭଦୃଷ୍ଟିରତ୍ର ନୁ ତିତ୍ରଶୋଭାମାଳିନୀ
 ଭାତୁ ଗୋକୂଳଭୂରପ୍ତାଂ ଭୁବି ସର୍ବସମହିଶାଳିନୀ

-ରାଧାନାଥ

ବାଇମନ ଶୁଣିବା ଦେଉ ଆମ କଥା,
 ଶୁଣାଇବୁ ଆଜି ଆସିଅଛୁ ଆମେ
 ଉତ୍କଳ କାହାଣୀ ଗୌରବ ଗାଥା ଘୋଷା

ଶୁଣ ସଭାଜନେ ଦେଇ ମନ କର୍ଣ୍ଣେ ଉତ୍କଳ ଦେଶ ଭ୍ରମଣ
 ଉତ୍ତର ଦକ୍ଷିଣେ ପୁରୁବ ପଶ୍ଚିମେ ଦେଖ ଶ' କୋଶ ପ୍ରମାଣ
 ତା' ମଧ୍ୟରେ ଅଛି ଜଗନ୍ନାଥ ଧାମ ନୀଳ ଶଇଳରେ ବାସ
 ନୀଳ ସରୋବର ପଦ ଧୋଉଅଛି ସତତ ହୋଇ ସୁହାସ ।୧।

ବୁଲି ଯାଇ ଦେଖ ବିଲିକାର ଦୁଦ ଅତି ମନୋରମ ଦୃଶ୍ୟ
 ମଦେହ ପର୍ବତ ମେଘାସନ ଗିରି ସ୍ଵର୍ଗକୁ କଲେଣି ସ୍ଵର୍ଗ
 ଭଗବାନ୍ ବିଷ୍ଣୁ ଦାରୁ ବ୍ରହ୍ମ ହୋଇ ଉତ୍କଳେ କଲେ ବିରାଜ
 ସର୍ବଦୃଶ୍ୟ ଏଠି ବିଷ୍ଣୁ ସେବା ହୁଲେ ସବୁଆଡ଼େ ଦେଖ ସାଜ ।୨।

ଚଣ୍ଡାଶୋକ ଏଠି ଧର୍ମାଶୋକ ହେଲେ ବୁଦ୍ଧଧର୍ମ ଆଚରିଲେ
 ଅହଂସା ସତ୍ୟକୁ ପୃଥ୍ଵୀ ଆଗରେ ସର୍ବଦିଗେ ପ୍ରଚାରିଲେ
 ଖାରବେଳ ରାଜା ମହା ପରାକ୍ରମୀ ହେଲେ ଭାରତ ସମ୍ରାଟ
 ବହୁ ଅଶ୍ଵ ଯେନି ଯୁଦ୍ଧ ସେ' କରନ୍ତି କି କହିବା ତାଙ୍କ ଥାଟ ।୩।

ସାଧବ ପୁଅ ସେ' ବଣିଜ କରନ୍ତି ଜାଭା ସୁମାତ୍ରା ବାଲିଦ୍ଵୀପେ
 ଏବ ଦିନ ଯାଏ ସେ' ସ୍ମୃତି ରହିଛି ଉତ୍କଳ ଲକ୍ଷ୍ମୀର ବୁକେ
 ଧର୍ମପଦ ପିଲା ବାରବର୍ଷ ତା'କୁ କୋଣାର୍କ ପୁଣ୍ଡି ମାଇଲା
 ବାରସ' ବଡ଼େଇ ପ୍ରାଣ ରଖିବାକୁ ସମୁଦ୍ରକୁ ବାସ ଦେଲା ।୪।

ଗଙ୍ଗ ବଂଶ ପୁଣି କେଶରୀ ବଂଶରେ ଏକ ଆରୋକ ବିକ୍ରମୀ
ନିଜ ସ୍ଵାଧୀନତା ବେଳ ରଖିବାକୁ ଓଡ଼ିଆ ମତ୍ସ୍ୟ ସଂଗ୍ରାମୀ
ଗଢ଼ିଲା ଓଡ଼ିଆ ଭାରତ ବୁକୁରେ କଳାର ନୁଆ ନିଶାଣ
ଭୁବନେଶ୍ଵରରେ ଦେଉଳ ମାନେ ହେ ରହିଲେ ତା'ର ପ୍ରମାଣ ।୪।

ବିଶ୍ଵକର୍ମା କାରିଗର ସ୍ଵର୍ଗୁଁ ଆସି କଲେ ଜଗନ୍ନାଥ ପ୍ରତିଷ୍ଠା
ଏ'ପରି ଦେଉଳ ପୃଥିବୀରେ ନାହିଁ ଦେଖ ଓଡ଼ିଆର ନିଷ୍ଠା
ନୀଳଚକ୍ର ନେତ ଉଡେ ଫରଫର ଚିରକାଳ ଏ' ଦେଉଳେ
ରାଜା ପୁଣି ଏଠି ସେବକ ବୋଲାଏ ପ୍ରଭୁ ବିଷ୍ଣୁ ଅନୁରାଳେ ।୬।

ପୁରୁଷୋତ୍ତମ ରାଜା ଥିଲେ ଯେ' ଯେ' କାଞ୍ଚି ବିଜେ କରିଗଲେ
ଜଗାବଳିଆ ଧଳା କଳା ଯୋଡ଼ା ପରେ ତା'ଙ୍କୁ ପୁଣି ସାଦା ହେଲେ
ଚୈତନ୍ୟ ଦେବ ଯେ' ଧର୍ମଭାବ ଶୁଣି ବଡ଼ଦାଣ୍ଡେ ବାସ କଲେ
ପ୍ରତାପରୁଦ୍ର ରାଜାଙ୍କ ସାଦାଧ୍ୟେ ଯେ' ବିଷ୍ଣୁ ଭାବ ପ୍ରଚାରିଲେ ।୭।

କଳା ପାଦାଡ଼ ଯେ' କାହୁଁ ଅଇଲା ଯେ' ଭାଙ୍ଗିଲା ଓଡ଼ିଆ କାହିଁ
ମୁକୁନ୍ଦଦେବଙ୍କ ରାଣୀ ପରଶିଲେ ଯେତେ ଯାହା ହୀରା ମୋତି
ତଥାପି ଭାଙ୍ଗିଲା ଲୁଚି କରିନେଲା ସାରା ଓଡ଼ିଆର ଧନ
ମର୍ମାହତ ହୋଇ ପଛୁ ହୋଇଯାଇ ଓଡ଼ିଆ ବିକଳ ପ୍ରାଣ ।୮।

ପିରିଙ୍ଗି ଆସିଲେ ବହୁ ଯେଷ କଲେ ଓଡ଼ିଆ ହେଲା ଅଧୀନ
ବିଦ୍ଵାର ବଙ୍ଗଳା ସହିତ ମିଶାଇ ପିରିଙ୍ଗି କଲେ ଶାସନ
ବହୁ କଞ୍ଚିଲେ ନାହିଁ ବାହୁରଲେ ଓଡ଼ିଶା ହେଲା ସ୍ଵତନ୍ତ୍ର
ପୁଣି କିଛି ବର୍ଷ ଗଢ଼ି ଚାଲିଗଲା ପିରିଙ୍ଗି ଗତି ବିଚିତ୍ର ।୯।

ଏବେ ଏ' ଓଡ଼ିଆ ବଞ୍ଚି ରହିଅଛି ଡେର ଜିଲ୍ଲା ସମାବେଶେ
ଶୁଣାଇବୁ ଆମେ ଉତ୍ତଳ କାହାଣୀ ସର୍ବଜିଲ୍ଲା ପରକାଶେ
ଉତ୍ତଳ ମାତାର ପୁଣି କିଛି ଅଙ୍ଗ ଏବେ ବି ବାହାରେ ଥାଇ
ବିଷ୍ଣୁ କୃପାବଳେ ଏ' ଜୀବନ କାଳେ ଆଣିବୁ ମାତା ଫେରାଇ ।୧୦।

ଜୟ ଜୟ ଜୟ ଜୟ ଜୟ ଜୟ ବାଲେଶ୍ଵର
କ୍ଷୀରଚୋରା ଗୋପୀନାଥ କରଲେ ବିଦ୍ଵାର
ପ୍ରତ୍ୟକ୍ଷ ଦେବତା ଯେ' ତ ସାକ୍ଷାତ ମୁରତି
କ୍ଷୀର ଚୋରି କରି ଦେଲେ ଭକତକୁ ଶାନ୍ତି
ବାଣସୁର ପୂଜାକଲେ ଦେବ ବାଣେଶ୍ଵର
ବାଣେଶ୍ଵର ନାମୁଁ ହେଲା ଜିଲ୍ଲା ବାଲେଶ୍ଵର ।୧୧।

ନୀଳଗିରି ଚାନ୍ଦବାଲି ସୁବର୍ଣ୍ଣର ରେଣୁ
ରୁଡ଼ାବଳଙ୍କ ବହୁଲ ବୁଲିଣ ପାଷାଣୁ
ରାଧାନାଥ କବିବର ଉତ୍କଳ ଭାରତୀ
ବାଲେଶ୍ଵର ଭୂଇଁ ଅଟେ ସାହିତ୍ୟର କୃତି ।୧୨।

ଗଦ୍ୟ ସ୍ରଷ୍ଟା ବ୍ୟାସକବି ଫକୀର ମୋହନ
ଓଡ଼ିଆ ଜାତିକୁ ଯେ' ଡ କଲେ ଆବାହନ
ଜୟ ଜୟ ଜୟ ଜୟ ଜୟ ବାଲେଶ୍ଵର
ଜୟ ଜୟ ଗୋପୀନାଥ ଖାଉଥାଅ ଶୀର ।୧୩।

ବାଲେଶ୍ଵରୁ ଯାଇ ତୁମେ ପ୍ରବେଶିବ ମୟୁରଭଞ୍ଜ ରାଜ୍ୟରେ
ମହାଗୁଣୀ ରାଜା ବିଜେ କରିଥିଲେ ଶ୍ରୀ ରାମଚନ୍ଦ୍ର ବଂଶରେ
ମୟୁର ଅଟେ ଯେ' ରାଜ୍ୟର ସଙ୍କେତ ନାମ ତ ମୟୁରଭଞ୍ଜ
ନଦୀ ପରବତ ଘାଟବାଟ ଯହିଁ ଅସୀମ କାନନ କୁଞ୍ଜ ।୧୪।

ମେଘାସନ ଗିରି ବାରିପଦା ଭୂଇଁ ଖୁଚିଙ୍ଗି ମନ୍ଦିର ଦେଖ
ଏ' ଅକ୍ଷଳେ ବାବୁ ଜାଗ୍ରତ ରହିବ ବହୁତ ଏଠାର ଭେକ
ଯାହା ତୁମ ଲୋଡ଼ା କଳାକୃତି ଗୀତ ଏଠାରେ ଲୋକଙ୍କୁ କୁହ
ଉତ୍କଳ ଭୁବନେ ଅନେକ ସଂସ୍କୃତି ଭଞ୍ଜ ନୃପତି ଆଗ୍ରହ ।୧୫।

ତା' ପରେ ପ୍ରବେଶ ଯାଇ ଗଡ଼ କେନ୍ଦୁଝର
ନିର୍ମଳ ପ୍ରଶାନ୍ତି ଏଠି ନଦୀନଦ ଝର
କେନ୍ଦୁ ପରି ଝର ଏଠି ଅଛି ବହୁସ୍ଥାନେ
କୃତ୍ରିମତା କଳୁଷତା ନାହିଁ ଏହି ସ୍ଥାନେ ।୧୬।

ଗନ୍ଧମାର୍ଦ୍ଦନ ପର୍ବତେ ଦୁନୁମାନ ବାସ
ଖଣ୍ଡାଧାର ପ୍ରଧାନ ପାଟ ଦିଅଇ ଉଚ୍ଛ୍ଵାସ
ବୈତରଣୀ ସାଳନ୍ଦୀ ଅତି କ୍ଷିପ୍ର ନଇ
ଆନନ୍ଦ ମନେ ଦୁହେଁ ସମୁଦ୍ରକୁ ଧାଇଁ
ଦଇତାରି ଠାରେ ବଡ଼ ଲୁହାଖଣି ଦେଖ
କେନ୍ଦୁଝର ଭାଇଠାରୁ ନମ୍ରଭାବ ଶିଖ ।୧୭।

ଚାଲ ଯିବା ଏବେ ସୁନ୍ଦରଗଡ଼କୁ ବେଦବ୍ୟାସ ଦେଖିବା
ବେଦ ଗିରିଗିଲେ ଶଙ୍ଖ ନଦୀ କୁଳେ ବ୍ୟାସଦେବଙ୍କୁ ଭଜିବା
ଅତି ମନୋହର ଗଡ଼ ଅଛି ଏଠି ନାମ ତ ସୁନ୍ଦରଗଡ଼
ନଦୀ ଝର ପୁଣି ବିସ୍ମୃତ ଅଛନ୍ତି କେତେ ଯେ' ଗିରିପାହାଡ଼ ।୧୮।

ଗ୍ରାହଣୀ ନଇ ବହି ଆସିଅଛି ସୁମଧୁର ସ୍ଵନ କରି
ବଣାଇ ରାଇଜ ସୁଖମା ସତେ କି ଦେବତା ବିଧାନ ପରି
ରାଉରକେଲାର ଯନ୍ତ୍ରପାତି ଦେଖ କେତେ ଯେ' ବିଦେଶୀ ଲୋକ
ଲୁହା କାରଖାନା ଓଡ଼ିଆ କରିଛି ରଖିଛି ଭାରତ ଟେକ ୧୯୮

ଅଛି ବହୁ ଖଣି ତୁନ ମାଙ୍ଗନିଜ ଏ' ସୁନ୍ଦରଗଡ଼ ଦେଶେ,
ଖଣି ସବୁ ଲାଗି ଏହି ସ୍ଥାନ ଖ୍ୟାତି ଏ' ଦେଶେ ଆଉ ବିଦେଶେ,
ଚାଲ ଭାଇ ଏଠି ସମୟ ତ ନାହିଁ ସମ୍ବଲପୁର ଦେଖିବା,
ମହାନଦୀ କୁଳେ ଡରୁଲତା ମୂଳେ ସମଲେଶ୍ଵରୀ ପୂଜିବା ୧୯୦୧

ଜୟ ମା' ସମଲେଶ୍ଵରୀ, ଜୟ ମା' ସମଲେଶ୍ଵରୀ ,
ସମ୍ବଲପୁରକୁ ପଶତେ ରଖିବୁ ଶୁଣୁ ମା' ତୁହି ସବୁ ଗୁହାରି, ଜୟ ମା ...
ଧାନ ବିଲ ଏଠି ଧନ ଅସୁମାରି ତୁହି ମା' ଅଜାଡ଼ି ଦେଲୁ ବହୁରି, ଜୟ ମା ...।
ଗ୍ରାମେ ଗ୍ରାମେ ଏଠି ଡକ୍ଟି ବସିଅଛି ବୁଣୁଛନ୍ତି ଲୁଗା ଆଦର କରି, ଜୟ ମା...।
ବରପାଲି ଗ୍ରାମେ ଜନମ ହୋଇଲେ କବି ଗଙ୍ଗଧର ତୋ' ବର ପାଇ, ଜୟ ମା...।
ତପସ୍ଵିନୀ କାବ୍ୟ ଲେଖିଗଲେ କବି ତୁହି ମା' ସବୁରି କରୁଣାଦାୟୀ, ଜୟ ମା...।
ରାମ ଚଣ୍ଡୀ ପୁଣି ବୁଢ଼ାରଜା ଅଛି ଶିଶୁପାଳ ଆଉ ବାରପାହାଡ଼ି, ଜୟ ମା...।
ସମ୍ବଲପୁରର ମହିମା ରଖିବୁ କରିବୁ ଉତ୍କଳ ସମଭିଶାଳୀ, ଜୟ ମା...।
ନୁଆ ଖାଇ ବେଳେ ଡୋଡେ ଦରଖିବି କହିବି ତୋ'ଠାରେ ମୋର ଗୁହାରି, ଜୟ ମା... ୧୯୮୧

ଧିରି ଧିରି ଭାଇ ଚାଲ, ଯିବା ଏବେ ବଲଙ୍ଗିର
ମନକୁ ନିର୍ମଳ ରଖ, ଦେଖିବା ଦୁରିଶଙ୍କର
ବହୁକାଳ ତଳେ ଥିଲା ଏଠି ବଳରାମ ରାଜା
କାହାକୁ ନ ଛାଡ଼େ ବାଟ କରିଥାଏ ସୈନ୍ୟସମ୍ଭା ୧୯୯୧

ବଳରାମ ଗିରି ଯାଇ ଏବେ ବଲଙ୍ଗିର ଦେଲା
ବଳଙ୍ଗି ରାଣୀ ବିକ୍ରମୀ ବହୁ ଯୁଦ୍ଧ ପୁଣି କଲା
ପର୍ବତ କନ୍ଧରେ ଦେଖ କେତେ ଯେ' ଜଳପ୍ରପାତ
ସୋନପୁର ଗଡ଼େ ଦେଖ ଅଛି ସୁରେଶ୍ଵରୀ ଥାଟ
ପାଟଣା ଗଡ଼ର ଲୋକେ ଶିକ୍ଷା ସଂସ୍କୃତି ସମୃଦ୍ଧ
ଆଦର କରନ୍ତି ସର୍ବେ ଦେଖିନାହିଁ କେବେ କ୍ଳେଧ ୧୯୯୧

ପ୍ରବେଶ କର ଭାଇ କଳାହାଣ୍ଡି ଦେଖ
ଇତିହାସ ବୁକୁପରେ ଅଛି ଅବଶେଷ
ପ୍ରାଚୀନ କାଳରୁ ଜନେ କରନ୍ତି ବସତି
ଅତୀତ ସଭ୍ୟତାର ଅଛି ସବୁ ସ୍ମୃତି
ପ୍ରାକୃତିକ ସୌନ୍ଦର୍ଯ୍ୟ ତ ଏଠି ଭରପୁର
ସରଳତା ଶିଖିବାକୁ ଯାଅ କନ୍ଧମାଳ ୧୯୮୧

କୈସାମ କଲରାପାଟ ବଡ଼ ପରବତ
କମଳା ନାରଙ୍ଗ ଖାଅ ଦୁଅ ଆମୋଦିତ
ଭରାମାପାଟଣା ଦେଖି ଆସିଥାଅ ଭାଇ
ଦେବୀ ପୂଜା ବେଳେ ଅତି ଆନନ୍ଦିତ ହୋଇ 1981

କି ଆଡ଼େ ଦେଖୁଛି କି କଥା ଭାବିବି ବିଶାଳ ଏ' କୋରାପୁଟ
ଖଣି ମଣି ଏଠି ଭରି ରହିଅଛି ଦଣ୍ଡକାରଣ୍ୟର ତଟ
ସୂର୍ଯ୍ୟବଂଶୀ ରାମ ଅଯୋଧ୍ୟା କୁମର ଏଠି ବନବାସ କଲେ
ଲଙ୍କାରୁ ସୀତାଙ୍କୁ ଉଦ୍ଧାରଣ ପାଇଁ ସୁଗ୍ରୀବ ସହ ମିଳିଲେ
ବାଲିମେଳା ଦେଖ ମାତୁକୁଣ୍ଡ ଦେଖ ଦେଖ ବଂଶଧାରୀ ନଇ
ବିପୁଳ ଏ' ଦୃଶ୍ୟ ଦୃଢ଼ ମଧ୍ୟେ ଭାବ ଧନ୍ୟ କୋରାପୁଟ ତୁହି 1971
କି ଭରି ରଖୁଛୁ ଯେତ ମଧ୍ୟେ ତୁହି ନାମ ତୋ'ର କୋରାପୁଟ
ଯେ' କଭରି ନେଇ ଓଡ଼ିଆର ପୁଅ ମେଲିବ ପୁଣି ତା' ଥାଟ
କେତେ କାରଖାନା ତୋ' ରୁକେ ହେଲାଣି ତୁହି ତ ଅପାର ଘର
ସୌନ୍ଦର୍ଯ୍ୟ ଶାଳିନୀ ତୁହି କୋରାପୁଟ ଓଡ଼ିଆ ଦେଶର ସାର 1971

ଭାଇ ଚାଲ କଳିଙ୍ଗ ଯାଟି ଆଡ଼େ ଯିବା
ସୁବର୍ଣ୍ଣଗିରିର ସିଂହାସନ ପରୁ ବଞ୍ଚିତ ରାଜ୍ୟ ଦେଖିବା
ଗହର କାନନ ଏଠି ଭରା ନଦନଦୀ
ଗୌର ଭିକ୍ଷୁ ବାସ କଲେ ସର୍ବେ ହୋଇ ସାଥୀ
ସାତ କୋଶିଆ ଗଣ୍ଡ ଯେ' ବଡ଼ ଭୟଙ୍କର
ପ୍ରଶାନ୍ତି ପ୍ରଶସ୍ତି ଏଠି ନାହିଁ କିଛି ତର 1971

ଫୁଲ ଦେବୀ ରାଣୀ ଥିଲା ସୁଜାତି ରମଣୀ
ଫିରିଙ୍ଗି ସହ ଲଢ଼ିଲା ଯେ ଦେଲା ପ୍ରାଣବଳି
ଫୁଲବାଣୀ ନାମ ହେଲା ଏ' ବଞ୍ଚିତ ରାଜ୍ୟ
ଜଳଦମାଳ ଭାସେ ଏଠି ପ୍ରକୃତି ସୌନ୍ଦର୍ଯ୍ୟ
ରୁଲି ଦେଖ ଖଣ୍ଡମାଳ ଦେବ ରାମେଶ୍ୱର
ଏ' ଶୋଭା ସମ୍ପଦ ଲାଗି ନମସ୍କାର କର 1971

ସାତ କୋଶିଆ ତୁ ପାର ନ ହୋଇଲେ ନ ଦେଖୁଛୁ ଡେଙ୍କାନାଳ
କପିଳାସ ତୁହି ଦେଖୁ ନ ପାରିଲେ ତୋ' ଜୀବ ହେବ ବିଫଳ
ଡେଙ୍କା ଖବର ଯେ' ମହାବଳଶାଳୀ ବାହୁରେ କରେ ବିଶ୍ୱାସ
ଆପଣା ଗଡ଼ରେ କରେ ଯେ' ଶୟନ ପ୍ରଭୁଠାରେ ତା'ର ଆଶ 1971

ବରଗି ଆସିଲେ ଫିରିଙ୍ଗି ଆସିଲେ ସଭିଙ୍ଗି ଡ଼ିଲି ଡେଙ୍କା
ଡେଙ୍କାନାଳ ଗଡ଼ ସ୍ୱାଧୀନ ରହିଲା ଓଡ଼ିଆ ନୋହିଲା ବଙ୍କା

ଦୋରଳା ଭୂଇଁକୁ ଚାଲିଯିବୁ ତୁହି ଦେଖୁରୁ ମହିମାଗାଦି
ଭକ୍ତ ଭାମ ଭୋଇ ଗୀତ ଲେଖୁଥିଲା ପ୍ରଭୁଙ୍କ ଚରଣ ବନ୍ଦୀ ।୩୧।

ବ୍ରାହ୍ମଣୀ ନର ବହି ଯାଉଅଛି ଏହି ଡେଙ୍କାନାଳ ଗର୍ଭେ
ଭୁବନକୁ ଯାଇ ବୁଲି ଆସିଥିବୁ ଘେନିଯିବୁ ତୁହି ସର୍ବେ
କଂସା ପିତୃକର ପେଣ୍ଡୁ ସ୍ଥାନ ଏଠି ଦୁଳଦି କିଆରୀ ଅଛି
କାଳ କାଳ ଧରି ଓଡ଼ିଆ ଦେଶକୁ ତାମ୍ରପାତ୍ର ଯୋଗାଇଛି
ମଳୟଗିରିର ପର୍ବତ ଉପରେ ଧାର ସମାରଣ ବହେ
ତାଳଚେରଠାରୁ ବିନ୍ଦୁଳି ଶକତି ସାରା ଓଡ଼ିଶାକୁ ଯାଏ ।୩୨।

ଚାଲ ଭାଇ ଗଞ୍ଜାମ ଜିଲ୍ଲା ଦେଖୁଯିବା
ସମୁଦ୍ର କୁଳରେ ଗୋପାଳପୁରରେ ଯାଇ ବିଶ୍ରାମ କରିବା

ବଡ଼ ଖ୍ୟାତ ସ୍ଥାନ କଳିଙ୍ଗ ନୃପତି କରିଥିଲେ ରାଜଧାନୀ
ଗଞ୍ଜାମା ଓଡ଼ିଆ ଅତି ସ୍ୱାଭିମାନୀ ପୃଥିବୀରେ ନାହିଁ ନାହିଁ
କାଳ କାଳ ଧରି କଳିଙ୍ଗ ଚାହିଁନା ଏ' ଦେଶେ କଲେ ରାଜୁତି
କେବେ ହୁଏ ନାହିଁ ଉତ୍କଳର ମଣି ଗଢ଼ିଲେ ବଡ଼ ସଂସ୍କୃତି ।୩୩।

ଏକ ବ୍ରହ୍ମରେ ଯେ' ବିଶ୍ୱାସ କରନ୍ତି ନାମ ଦେଲା ବ୍ରହ୍ମପୁର
ରଞ୍ଜିତୁଲ୍ୟା କୁଳେ ଗଢ଼ି ଉଠିଅଛି ଆସିକା ନାମ ସହର
ସୁମୁସର ରାଜ୍ୟେ ଜନମ ଦୋଇଲେ କବି ସମ୍ରାଟ ଉପଇନ୍ଦ୍ର
ଓଡ଼ିଆ ଭାଷାକୁ ଗଢ଼ି ଦେଇଗଲେ ଲେଖିଲେ ବ୍ରହ୍ମ ବିଦିତ ।୩୪।

ପାରଳାଖେମୁଣ୍ଡି ରାଜ୍ୟେ ବସିଛନ୍ତି ଗଜପତି କୃଷ୍ଣଚନ୍ଦ୍ର
ସଙ୍ଗଠନ କଲେ ସମ୍ମିଳନୀ ଦେଲା ଓଡ଼ିଶା ଦେଲା ସ୍ୱତନ୍ତ୍ର
ମଦେହ ଗିରିର ପରବର୍ତ୍ତୀ ଦେଖ ଭାଲେରି ଯୋଲେରି ଶିଖ
ଚିଲିକା ଦେଖୁବ ପାରିକୁଡ଼ ଯିବ ନଉକା ବହିବା ଶିଖ ।୩୫।

ଖଲିକୋଟ ଜାଗା ବଡ଼ ସୁଶାନ୍ତଳ ଦୁମାଠାରେ ଲୁଣ ସେକା
ସୋରଡ଼ା ବୁଗୁଡ଼ା ବୁଲିଯିବ ଭାଇ ଚନ୍ଦ୍ରଗିରି ଧରାକୋଟା
ଗଞ୍ଜାମ ଜିଲ୍ଲା ଦକ୍ଷିଣ ଦୁଆର ନିତ୍ତକ ଓଡ଼ିଆ ଭାଷା
ଓଡ଼ିଆର ଟେକ ସବୁବେଳେ ରଖେ ଧନ୍ୟ ତୁ ମା' ଓଡ଼ିଶା ।୩୬।

ସବୁଆଡ଼ ବୁଲି ଭ୍ରମି ଭ୍ରମି ଆସି ପ୍ରବେଶ କର କଟକେ
କେତେ କେତେ ଯୋଜା ଲଢ଼ି ଆସିଛନ୍ତି କଟକ ସହର ବୁକେ
କେଶରୀ ବଂଶର ରାଜଧାନୀ ଇଏ ମହା ପରାକ୍ରମୀ ରାଜା
ଗଢ଼ିଲେ ନଅର ଗଢ଼ିଲେ ଦେଉଳ ସବୁଆଡ଼େ ଦେଖ ରଜା ।୩୭।

ସଂସ୍କୃତ ସ୍ୱଭାବ କାରିଗରି ପଣ ବାଲମୁଣ୍ଡି ଚିନ୍ତା ଭାଲେ
ନନ୍ଦ କିଶୋର ଗୋପାଳ ପ୍ରହରାଜ ଓଡ଼ିଆ ସମ୍ପୃକ୍ତ କଲେ
ଉତ୍କଳ ଗୌରବ ମଧୁସୂଦନ ଡ଼ ପିରିଙ୍ଗି ସାଥେ ଲଢ଼ିଲେ
ଓଡ଼ିଶା ପ୍ରଦେଶ ସ୍ୱତନ୍ତ୍ର କରିଲେ ଏ' ଦେଶେ ନେତୃତ୍ୱ ଦେଲେ ।୩୮।

ନରାଜ ଦେଖୁବ ମୁଦ୍ରାଣ ଦେଖୁବ ଯିବ ଭାଇ ପାରାଦ୍ୱୀପ
ମହାନଦୀ ତଟେ ଧାରେ ଧାରେ ଯିବ ବିପଦ ସଂକୁଳ ପଥ
ବ୍ରାହ୍ମଣୀର ଦାଉ କଟକ ବିପତ୍ତି କେଉଁ ଦେବୀ ଅଭିଶାପ
କେଡ଼େ ବଢ଼ି ଦୁଃ କେତେ କ୍ଷତି ଦୁଃ କଟକ କି କଲ୍ୟା ପାପ
ଯାଜପୁର ଯାଇ ବିରଜା ମନ୍ଦିରେ ପୂଜା ଆଉ ପାରାୟଣ
ଏ' ମନ୍ଦିର ପୁଣି ପ୍ରତିଷ୍ଠା କରନ୍ତେ ରାଜା ଆଣେ ଏ' ବ୍ରାହ୍ମଣ ।୩୯।

ନୀଳାଚଳ ଡାଏଁ କରି ବାଲ ଭାଇ ଯିବା ଆମେ ପୁରୀଧାମ
ଜଗନ୍ନାଥ ହେଠି ବସି ରହିବୁନ୍ତି ବଡ଼ ଦେଉଳ ତା' ନାମ
ମହୋଦଧି ତଟେ ସ୍ନାନ କର ଭାଇ ଆନନ୍ଦ ବଜାରେ ଖାଅ
ବଡ଼ଦାଣ୍ଡେ ଚାଲୁଥାଅ ତୁମେ ଭାଇ ରଥବେଳେ ପୁରୀ ଯାଅ ।୪୦।

ସାକ୍ଷୀଗୋପାଳଙ୍କୁ ଦର୍ଶନ କରିବ ସତ୍ୟବାଦୀ ଏ' ସହର
ଉତ୍କଳମଣି ଜନମିଲେ ଏଠି କଲେ କେତେ ଉପକାର
ଭାର୍ଗବୀ ବିରୂପା ଦୟା କୁଆଖାଇ କେତେ ନଲ ଅସୁମାର
ଚିଲିକା ଯିବ ହେ କାଳିଜାଇ ଭେଟ ଯିବ ତୁମେ ବାଣପୁର ।୪୧।

ଖଣ୍ଡପଡ଼ା ଠାରେ ପଠାଣୀ ସାଆନ୍ତୁ ଗଢ଼ିଲେ ଜ୍ୟୋତିଷଶାସ୍ତ୍ର
ବାଉଁଶ ନଳିରେ ନକ୍ଷତ୍ର ଦେଖିଲେ ଧନ୍ୟ ଧନ୍ୟ ହେ ସାଆନ୍ତୁ
ଖୋରଧା ପାଇକ ବଡ଼ ବୀର ପଣ ଏବେ ବି ସତର୍କ ଥାଏ
କି କହିବା ଆମେ ରଣପୁର କଥା ରଣ ରକ୍ତ ଏଠି ବହେ ।୪୨।

ନୟାଗଡ଼ ଦେଖି ନୁଆ ଗାଁ ବାଟେ ଚାଲ ଯିବା ଦଶପଲ୍ଲୀ
ଶରଣକୁଳରେ ଲଢ଼ୁବାବା ଠାରେ ଦୁଃ କେତେ ବଡ଼ ପାଲ
କୋଣାର୍କ ମନ୍ଦିର ଓଡ଼ିଶାର ସ୍ମୃତି ପିପିଲିରେ ଦେଖ ଲୁଗା
ପୁରୀ ଦେଶ ଇଏ ଜଗନ୍ନାଥ ଭୁଇଁ ସଭିଙ୍କୁ ଜଗିଛି ଜଗା ।୪୩।

ଏହିପରି ମୁହିଁ ପରିଚ୍ଛମା କରି ଆସିଲି ଉତ୍କଳ ବୁକେ
ସବୁଠି ଦେଖିଲି ବିପୁଳ ପ୍ରକୃତି ନିର୍ଭୀକ ସ୍ୱାଧୀନ ଲୋକେ
ମନ ସନ୍ତୋଷିଲି ପିଠାପିଣା ଖାଇ ଓଡ଼ିଆ ଆଡ଼ିଥାଏ ନେଇ
ଯେଉଁ ଆଡ଼େ ଗଲି ଆନନ୍ଦିତ ହେଲି ବିବିଧ ବାଜା ବାଜଇ ।୪୪।

କେହି କରେ ନାଚ କେହି ଗାଏ ଗୀତ କେହି ବା କବିତା ଲେଖେ
ସୁନା ରୂପା ଆଉ ପଥର ହସରେ ଓଡ଼ିଆ ତା' ଭାଷା ଲେଖେ
ଧନ୍ୟ ତୁ ଓଡ଼ିଆ ଧନ୍ୟ ତୋ' ସାଗର ଧନ୍ୟ ତୋ'ର ନାଳନଈ
ଏତେ ସୁନ୍ଦର ଏଡ଼େ ମନୋରମ ରାଇଜ ଏ' ଲୋକେ ନାହିଁ ।୪୫।

ତୋ'ର ଦୃଶ୍ୟ ରାଜି କବିତା ଲେଖିଲି ମୁହିଁ ତ ଅଧମ ସାର
ଦୋଷ ତୁଟି ଥିଲେ ହେ ଓଡ଼ିଆ ଭାଇ ମୋତେ ତୁମେ କ୍ଷମା କର
ବହୁ ବହୁ ମୋତେ ସତ୍ୟାୟତା କଲେ ଗଢ଼ିଲେ ଆଜିର ନାଚ
ସଭିକୁ ଏ' ତାସ କୃତଜ୍ଞତା କହେ ଚାଲ ଯିବା ଆମ ବାଟ ।୪୬।

ନୋଟ୍: 'ଉତ୍କଳ ଭ୍ରମଣ' ୧୯୮୪ ମସିହା ଡିସେମ୍ବର ମାସରେ ଲେଖା । ନିଉୟାର୍କର ଶ୍ରୀ ଉମାବଲୁର ମିଶ୍ର ଓ ଶ୍ରୀମତୀ ଶାନ୍ତିଲତା ମିଶ୍ରଙ୍କର ପ୍ରରୋଚନାରେ ଏକ ପାଲା ଅଭିନୟ ଲାଗି ଏହା ଏକ ପ୍ରବେଷ୍ଟି । ଲେଖାର ଗବେଷଣାରେ ପିଟ୍ସ୍‌ବର୍ଗ ବାସିନ୍ଦା ବହୁ ଶ୍ରୀ ପ୍ରସନ୍ନ କୁମାର ମିଶ୍ର ଓ ମୋ'ର ପତ୍ନୀ ଶ୍ରୀମତୀ ସୁବର୍ଣ୍ଣଲତାଙ୍କର ଅବଦାନ ସ୍ୱୀକାର୍ଯ୍ୟ । ଏହାର ଏକ ସଂକ୍ଷିପ୍ତ ଭାଷ ୧୯୮୫ ମସିହାରେ ଓହ୍ଲାଉଠର କେଣ୍ଟୁ ଠାରେ ହୋଇଥିବା ଓ-ଏସ୍-ଏ ର ବାର୍ଷିକ ସମ୍ମିଳନୀରେ ଅଭିନୀତ ହୋଇଥିଲା । ଶ୍ରୀ ପ୍ରମୋଦ କୁମାର ପଟ୍ଟନାୟକ, ଶ୍ରୀ ଶ୍ରୀଗୋପାଳ ମହାନ୍ତି, ଶ୍ରୀ ସୁରେନ୍ଦ୍ର କୁମାର ରାୟ, ଶ୍ରୀ ମନରଞ୍ଜନ ପଟ୍ଟନାୟକ ଓ ଶ୍ରୀମତୀ ବନଲତା ମିଶ୍ର ଏହାର ସଙ୍ଗୀତ ଓ ପ୍ରଯୋଜନାରେ ସାହାଯ୍ୟ କରିଥିଲେ । ଏହି ପତ୍ରିକା ମାଧ୍ୟମରେ ଏହା ପ୍ରଥମ ଥର ଲାଗି ପୁଣ୍ୟୁଙ୍ଗ ପ୍ରକାଶ କରୁଅଛି । ଆଶା, ଆମେରିକା ବାସୀ ଓଡ଼ିଆ ଭାଇ ଭଉଣୀ ଏଥିରୁ ଚାରୁକଳା ଶୋଭିତ ଓଡ଼ିଶାରେ ଭ୍ରମଣର ଆନନ୍ଦ ପାଇବେ ।

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ପ୍ରମୋଦିନୀ ମିଶ୍ର

ମାଁ ଗୋ, ଇ' ଘରୁ ଜଂଜାଲେ ଦେଇ ଗଲିନ ଅଥା
 କିଏ ଘାଏ ଆନି ଦେତା କାଏରେ ମୋରୁ ଚୁଆ ଦିନରୁ କଥା
 ଆନି ଦେତା ମୋରୁ ସାୟସରୁସା ବଞ୍ଚିଲୁ ମକରୁ
 ଖେଲୁତି ଘାଏରେ ଚୁପୁଲି, ଚାଙ୍ଗିରୀ କୁଁରି, କାଟିଂ ଘର
 ଲୁକଲୁକାନି, ମୁହୁଁ ରୁହୁଁନି ଖେଲୁତି ଛିଲୋଲାଇ
 ବାଏଲୁ କୁଦେ ଘାଏ ନାବୁତି କାଏରେ ଦୁମୋନନ ଗାଇ
 ଖଲୁଖଲୁଦେ ବୁଢ଼ି ଯାଉଛେ ମଗନଏଦ୍ ପାନି
 ଗୋଡ଼ୁ ଛଟକେଇ ଗାଧୁତି ଘାଏରେ ମନ୍ ଯାଏତା ମାନି
 ନଦତାରା ଘାଟେ କାଏଁ ସେ ବାଲୁକେଶରୁ ଗୁରି
 ଗୁଡ଼ି ବରୁଗୁ କୁଡ଼ି ଯାଏତି ରେ ଅଁଟେ ମୁରି ଧରି
 ବଞ୍ଚିଲୁ ଗଢ଼ରୁ ପକା ଛୁଏରା ଶାଠଲୁ କାକରୁ
 କିନ୍ଦିରି କିନ୍ଦିରି ଖଡ଼ି ଟାଙ୍ଗରେ କାବୁତି କଟିଘରୁ
 ଭାଇ ଜିଉଁତିଆ ଉପାୟ ଦିନ ନଏଦ୍ ଖଡ଼ିନ ବସି
 ସାଙ୍ଗ ସାଙ୍ଗ ଦେଇ ବୁରେଇ ଲୁକେଇ ଖାଏତି କାଁକେରୁ କଷି
 ଦଦାମାନେ ମୋରୁ କଟକ ସଦୁରୁ ଆନୁଥାଏତେ ରସଗୁଲା
 ଡରେଇ ଧୁପେଇ ମାରୁଗାଲି ଦେଇ ଖାଉଥାଏତି ପେଟପୁରା
 ହୁକି ଯାଏତି ରେ ବଙ୍ଗଲା ବାରି ତୁଲି ଆନ୍ତି ପୁଟି
 ଦେଖି ଯାଏତା ମାଲିଗୁଡ଼ା ଗଂଡୁ ନେତା ଲୁଟି
 ଖଂଖୁ ପୁକାକେ ଦେଉଲୁ ଭିତରେ ବସୁତି ଜୁରାଁ ଦୁଁତେ
 ପାଏନ୍ ଛୁଡ଼ା ବୁଦେ ଦିରୁଜୁ ମାଲି ଦେଇ ଦେତା ମୋରୁ ଦ୍ରାତେ
 କୁଡ଼ି କୁଡ଼ି କରୁ ଘରୁକେ ଆସି ବସୁତି ମାଁ କୁଲେ
 କେ'ନ ମରିଥିଲୁ ବଲି ବୁଆମୋରୁ ମାରୁତା ଖୁଦେ ଗାଲେ
 ନାଇଁ ଖାଏତି ନାଇଁ ପିଇତି ରିଷେ ପଡ଼ତି ଶୁଇ
 ଧନମାଲି ସୁନାବଲି ମାଁ ମୋରୁ ପଏସା ଦେତା ଥୁଇ
 ଏଡ଼କି କଥାଦେଲେ ସିନେ ମୋରୁ ଯାଏତା ଉରୁଘା ବଥା
 କିଏ ଆନିଦେବ କହିତିଅ ମୋରୁ ଚୁଆବେଲରୁ କଥା

ମୋଦିପଡ଼ା, ସମ୍ବଲପୁର, ଓଡ଼ିଶା

Promidini Misra is the sister of Dr.Prasanna Pati of Salem, Oregon. She lives in Sambalpur.

ସମୟ ସମ୍ପାଦରେ ଭାସି ଭାସି ଦିନେ
 ସର୍ବେ ହୋଇ ଯିବେ ଲୀନ
 ବିଚିତ୍ର ସଂସାର ବିଚିତ୍ର ଡା ଗତି
 ମାନୁ ବା ନ ମାନୁ ମନ ।
 ଯା' ଯେତେ ଦୂରେ ଏ ମନ ମନ୍ଦିରେ
 ତୋର ମୂର୍ତ୍ତି ପୂଜା ହେବ
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 ନିତି ନିତି ଜଳୁଥିବ ।
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 ମୁଁ ତ ବୁଝି ପାରିଲିନି
 ବିଶ୍ୱ ବନ୍ଦନାୟ ବନ୍ଦନାରେ ତୁମ
 ହେଲା କେବେ କରି ନାହିଁ
 ଅବହେଳା ତୁମ ଅସତ୍ୟ ହେଲେ ବି
 ନିଶ୍ଚର ଉପାୟ ନାହିଁ ।
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ଆମେ ସବୁ
ନବବର୍ଷର ନବପ୍ରଭାତକୁ ।

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ମଲ୍

ମନୋରମା ରଥ

ଓଡ଼ିଶା ରାଜ୍ୟରୁ ଆସିଛି ମୁହିଁ
 ଆମେରିକା ଦେଶ ଦେଖିବା ପାଇଁ
 ଆମେରିକା ଦେଶ ଅତି ସୁନ୍ଦର
 ଆନନ୍ଦେ ଫୁରୁଛି ମନଟା ମୋର
 ଦୁଜାର ଦୁଜାର ମୋଟର ଗାଡ଼ି
 ରାସ୍ତାରେ ଚାଲିଛି ଧାଡ଼ିକ ଧାଡ଼ି
 ବୁଲିବା ପାଇଁ ମୁଁ ମଲ୍‌କୁ ଗାଲି
 ଗୋଡ଼ ଥକି ଗଲା ଧୀରେ ଚାଲିଲି
 କେତେ ଯେ ଜିନିଷ ଅଛି ସେଠାରେ
 ବସି ଦେଖୁଥାଏ ମଲ୍ ଭିତରେ
 ସବୁଠାରୁ ମୋତେ ଲାଗୁଛି ମଜା
 କେତେ ଯେ ଜିନିଷ ହୋଇଛି ସଜା
 ଯୋଡ଼ି ଯୋଡ଼ି ହୋଇ ମେମ୍ ସାହେବ
 ବାଲୁଥାନ୍ତି ସବୁ କେତେ ଦେଖିବ
 ହାଏ, ବାଏ ଖାଲି ଇଂରେଜି କଥା
 ଶୁଣି ଶୁଣି ମୋର ସ୍ମରୁଛି ମଥା
 ନାତି ନାତୁଣି ମୋ ଯେତେ ଅଛନ୍ତି
 ଖଣ୍ଡି ଓଡ଼ିଆରେ କଥା କହନ୍ତି
 ଆମେରିକା ନାମେ ସରଗ ପୁର
 ଧନ ଧାନ୍ୟ ଭରା ଜ୍ଞାନ ଭଣ୍ଡାର
 କଳ କାମ କରେ ମଣିଷ ପରି
 ଲାଗୁଥାଏ ଘାସ ଗାଲିଚା ସରି
 ଗଛ କୁଟି କମ କଟା ହୋଇଛି
 ନାନା ଜାତି ଫୁଲ ମନ ମୋହୁଛି
 ସବୁ ମୁଁ ଦେଖିଲି ମନ ଖୁସିରେ
 କିନ୍ତୁ ମନ ମୋର ନିଜ ଦେଶରେ

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କବିତା, ଚଢ଼େଇ ପାଇଁ ...

ଗୀତାଞ୍ଜଳି ରଥ

କ୍ଳାନ୍ତ ଆଖିପତା ତୋର ଶୋଇପଡ଼ି ଚଢ଼େଇରେ ,
 ଓଦାମାଟି ଦେଖିବାକୁ କେତେ ଆଉ ବାହୁଁଥିବୁ?
 ଦିନର ଠିକଣା ନାହିଁ ଅନିଶ୍ଚିତ ରାତି ଅଛି ,
 ଜୀବନ ପରିଧି ପରେ କେତେ ଆଉ ବୁଲୁଥିବୁ?
 ଆଗରେ ସାତ ସମୁଦ୍ର ପଛରେ ଟାଙ୍ଗରା ଭୂଇଁ ,
 ପାରିବୁନି ଚଢ଼େଇରେ କେତେ ଆଉ ଉଡୁଥିବୁ?
 କଣ୍ଠ ବସିଆସିଲାଣି ଜିଭ ବି ଗଲାଣି ଶୁଖି ,
 ବସନ୍ତ ଗଲାଣି ବାଲି କେତେ ଗାତ ଗାଉଥିବୁ?
 ଝିପିଝିପି ବରଷାରେ ଡେଖା ତୋ ଗଲାଣି ଭିଜି
 କୁନି ଦେହୁ ଥରିଲାଣି କେତେ ଆଉ ସଦୁଥିବୁ?
 ପାଦୁଡ଼ିଆ ଶୀତରାତି ବାହୁଁବାହୁଁ ମାଡ଼ିଯିବ
 ଅଶାନ୍ତ ବୁଡ଼ି ତୋ ଆଗେ, କେତେ ବା ସମ୍ଭାଳୁଥିବୁ?
 ଅମା ଅନ୍ଧକାର ମାଡ଼ିଆସେ ବାହୁଁବାହୁଁ
 ନିରୁଜ ତୋ କୋରଡ଼କୁ କେତେ ଆଉ ଖୋଜୁଥିବୁ?
 ଶ୍ରୀମୁ ପୃଥିବୀ ପରେ ଚିକେ ଯାଗା ଖୋଜିନେ
 ବସା ତୋ ଯାଇଛି ଭାଙ୍ଗି କେତେ ଆଉ ଗଢୁଥିବୁ?
 ଥଣ୍ଡା ଯାକି ଡେଖା ତଳେ ଉଷ୍ମତା ତୁ ଟାଣୁଥା
 ନିର୍ଦ୍ଦୀର ଅନ୍ଧାରକୁ କେତେ ବା ନିରେଖୁଥିବୁ?
 କିଆ ବୁଢ଼ା ଗପ ଶୁଣି ଡରନା ମୋ ଚଢ଼େଇରେ
 ସବୁ ମିଛ କଥା ଧରି କେତେ ଆଉ ଡରୁଥିବୁ?
 ଖିଆଲିଆ ମନଟାକୁ ବୁଝି ତୁ ତ ପାରିବୁନି
 ଶୋଇପଡ଼ି ବାୟା ମୋର କେତେ ଆଉ ଭାବୁଥିବୁ?
 ଦିଗନ୍ତ ପରି ବାରତା, ମନଟା ଅଦୃଶ୍ୟ ସୁତା
 ଖିଆ ଯୋଡ଼ି ପାରିବୁନି, କେତେ ବା ଛିଣ୍ଡାଉଥିବୁ?
 କୁହୁଡ଼ିଆ ଆକାଶରେ ତାରା ଗଣି ପାରିବୁନି
 କୁନି ଆଖି ଥକିଲାଣି କଥା ମାନି ମୁଦିନକୁ
 ତୋ ମନର କାନ୍ଦୁବାଡ଼େ ଇନ୍ଦ୍ରିୟକୁ ରଙ୍ଗ ବୋଲି
 କେତେ ସୁନେଲି ରୁପେଲି ସପନ ତୁ ଦେଖୁଥିବୁ

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ଆକାଂକ୍ଷା

କଲ୍ୟାଣୀ ପାଢ଼ୀ

ନ ଥାଆନ୍ତା ଯଦି ଦୁଃଖର ଯାତନା
କେ କରୁଥାଆନ୍ତା ସୁଖର କାମନା
ଦୁଃଖେ ହୋଇଥାଏ ବିଗଳିତ ମନ
ତେଣୁ ଭଲଲାଗେ ସୁଖର ଚନ୍ଦନ ।୧।

ମାତା ସହୃଦ୍ୟରେ ପ୍ରସବ ବେଦନା,
ସୁସ୍ତ ଥାଏ ବୋଲି ସନ୍ତାନ କାମନା
ଯେ ଡାକ୍ତର ବେଦନା ଭୁଲିଯାଏ ହେଲେ
ସନ୍ତାନର ମୁଖ ଥରେ ଚୁମି ଦେଲେ ।୫।

ରାତ୍ରିର କାଳିମା ଯୋଗି ନ ଥାନ୍ତା
କେ ସୂର୍ଯ୍ୟାଶିଖାର ପ୍ରତୀକ୍ଷା କରନ୍ତା
ସ୍ବାଗତ କରୁଁ ଏ ଆଲୋକ ସମ୍ଭାର
ଧୂବାରୁ ସିନା ସେ ମସି ଅନ୍ଧକାର ।୨।

ବସନ୍ତ ପ୍ରାରମ୍ଭେ ଆସେ ପତ୍ରଝଡ଼ା,
ତାପରେ ହୁଏସେ କିଶଳୟ ଭରା
ହୋଇଥାଏ ଯେଣୁ ସଂପୂର୍ଣ୍ଣ ଶ୍ରୀହୀନ
ସୁଶ୍ରୀ କରେ ବସନ୍ତର ଆଗମନ ।୩।

ବିରହ ଦ୍ଵାଳାରେ ହୃଦ କଳୁଥାଏ
ତେଣୁ ମିଳନରେ ଆତ୍ମା ସୁଖ ପାଏ
ବିରହ ଯାତନା ଯେ ପାରିବୁ ଭୋଗା,
ସେହି ସିନା ହେବ ମିଳନ ସୋହାଗା ।୩।

ଦୁଃଖ ପରେ ସୁଖ ଅଛି ଛାଇ ପରି,
ରାତ୍ରି ଅବସାନେ ପ୍ରଭାତ ଯେପରି
ଦୁଃଖ ସହିଯିବା ସୁଖର ଆଶାରେ
ଲୁହ ପିଇଯିବା ହସ ଭରସାରେ ।୩।

ଗ୍ରୀଷ୍ମ ନିଦାଘରେ ଚୁମି ନ ଫାଟନ୍ତା
ଆଷାଢ଼ର ବାରି ସେକି ରସୁଥାନ୍ତା
ଚାତକ ଆଖିରେ ଅନାଇ ନ ଥିଲେ
ଏତେ ପ୍ରେମଭରେ ଆଶ୍ଳେଷିକି ପାରେ ।୪।

ସଂସାର ସୁଖରେ ଯାଇଥିଲି ମଜ୍ଜି,
ତେଣୁ ଦୁଃଖଗୋଳେ ଯାଇଥିଲି ହଜି
ପରମ ଇଶ୍ଵର ପଦାରବିନ୍ଦରେ
ନିଜକୁ ସମର୍ପି ପ୍ରଣିପାତ କରେ ।୮।

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Kalyani Padhi lives in Northboro, Mass.

ଇହଲିଳା ପରଲିଳା

ନାରାୟଣ ରଥ

ଅଧପତନ ବାବୁ ମରିଗଲେ - ଖବର ଜାଗଜ ପଢ଼ୁ ପଢ଼ୁ ହୁଠାତ୍ ଛାତିରେ ଯନ୍ତ୍ରଣା ହେଲା, ତା'ର କେତେ ମିନିଟ୍ ମଧ୍ୟରେ ସବୁ ଶେଷ । ମରିବା ବିଷୟ ଭାବିଲେ ପ୍ରାୟ ସମସ୍ତଙ୍କ ମନରେ ସଂସାର ପ୍ରତି କେମିତି ମାୟା ଲାଗେ । ତେବେ ଅଧପତନ ବାବୁଙ୍କ ମନରେ ତାହା ଆସି ନ ଥିଲା - ଅପରନ୍ତୁ ମରିବାର ମୁହୂର୍ତ୍ତ ପୂର୍ବରୁ ଅଧପତନଙ୍କ ହୁଠାତ୍ 'ଆତ୍ମା' ସମ୍ବନ୍ଧୀୟ କିଛି ଚିନ୍ତାଧାରା ମନେ ପଡ଼ି ଯାଇଥିଲା - "ନୈନାଂ ଛିନ୍ଦନ୍ତି ଶସ୍ତ୍ରାଣାଂ" ... (ଆତ୍ମାର ବିନାଶ ନାହିଁ) , "ବାସାଂଶୀ ଜିର୍ଣ୍ଣାନୀ ଯଥା ବିହାୟ" ଅର୍ଥାତ୍ ପୁରୁଣା ଟେକ୍ସଟ୍ Salvation Army Warehouse ଆଗରେ ଛାଡ଼ି ଦେଇ ଆସିଲା ଭଳି ଆତ୍ମା ପୁରୁଣା ଶରୀର ବିସର୍ଜନ କରେ । ଏତାତୁଣ ଚିନ୍ତାଧାରା, ତଥା ହୃଦୟନ୍ତ୍ରଣା ମଧ୍ୟରେ ଅଧପତନ ବାବୁଙ୍କ ଆତ୍ମା ତାଙ୍କ ମରଣରୀର ତ୍ୟାଗ କରି ସାରିଥିଲା - ଯଦିଓ ଲୋକେ କହନ୍ତି "ଅଭ୍ୟାସ ମଲେ ଦୁଟେ" ତେବେ ଅଧପତନଙ୍କ କୌତୁହଳୀ ଆତ୍ମା ଇହଲିଳା ସମ୍ବରଣ ର ପରବର୍ତ୍ତୀ ଘଟଣାବଳୀ ଦେଖିବା ପାଇଁ ବହୁତ ଉତ୍ସୁକ ହୋଇଥିଲା - ଚାପୁଟିକ ଏ ପ୍ରକାର ସୁଯୋଗ ଖୁବ୍ କମ୍ ଆସେ । ତେଣୁ ତ୍ରିଶଙ୍କୁ ଭଳି ଅଧ୍ୟାସୁର୍ଗରେ ରହି ତାଙ୍କର ମୃତ୍ୟୁ ପରବର୍ତ୍ତୀ ଘଟଣା ଦେଖିବା ପାଇଁ ମନସ୍ଥ କଲେ ।

x x x x x x x x x x x

ଇତି ମଧ୍ୟରେ ଅଧପତନ ବାବୁଙ୍କ ସହଧର୍ମିଣୀ ଚଣ୍ଡିକା ପିଲାମାନଙ୍କୁ ନେଇ ବାହାରୁ ଫେରିଲେ - ପଢ଼ା ଟେକ୍ସଟ୍ ପାଖରେ ଅଧପତନଙ୍କୁ ଦେଖି କହିଲେ "ହଲକିଏ, ଜଣ ଖବରଜାଗଜ ପଢ଼ୁ ପଢ଼ୁ ଶୋଇପଡ଼ିଲ କି ?" ତେବେ ତି କୌଣସି ଶବ୍ଦ ନାହିଁ - ପାଖକୁ ଆସି ଯେତେବେଳେ ହଲାଇବା ପାଇଁ ଚେଷ୍ଟା କଲେ ଚଣ୍ଡିକା ନିଜକୁ ବିଶ୍ୱାସ କରିପାରିଲେ ନାହିଁ " ହେ ମା, ହେ ଭଗବାନ, ଏ ଜଣ କଲ, ମୁଁ ଜଣ କରିବି ଲୋ ମା ..." ପିଲାଦୁହେଁ ମଧ୍ୟ ଏହା ମଧ୍ୟରେ ପହଞ୍ଚିଗଲେ ଏବଂ ଜଣ ଘଟଣା ହୋଇଛି ଜାଣି ପାରିଲେ ।

ଅଧପତନଙ୍କ ଆତ୍ମାର କ୍ଷୋଭ ଏବଂ ଅନୁତାପ

ଆସିଲା । ଅସମୟରେ ମରି ମୁଁ ଚଣ୍ଡି ଏବଂ ପିଲା ମାନଙ୍କୁ ଜଣ ହଲରାଣ ନ କଲି ? ମାତ୍ର ଚାଳିଶ ବର୍ଷ ବୟସରେ ମରିବାଟା ଠିକ୍ ହେଲା ନାହିଁ - ଏ ସମସ୍ତର ମୂଳ ହେଲା, ଆମେରିକା ଆସି ରହିଯିବାଟା । ନିଜ ଦେଶରେ ବରଂ ଯେତକଟା ବେମାରୀରେ ମରିବା ଭଲ କିନ୍ତୁ ଆମେରିକା ଆସି junk food ଖାଇ ହୃଦ୍ ଯନ୍ତ୍ରଣାରେ ମରିବାଟା ସମିଚୀନ ହେଲା ନାହିଁ । Junk food ଖାଇ ଖାଇ cholesterol ଭାଗଟା ଚଢ଼ି ଯାଇଥିଲା । ସେ କଥାଟା ମାତ୍ର ମାସକ ତଳେ ଜାଣିବାକୁ ପାଇଲେ । ସେ ଦିନ ଠାରୁ ଚଣ୍ଡିକା ଘରେ କେବଳbroccoli ସିଝା ଏବଂ oat bran flakes ଖାଇବାକୁ ଦେଇଛନ୍ତି । ଗତ ମାସ ମଧ୍ୟରେ ସେ ଗୋଟିଏ ପକୋଡ଼ା ମଧ୍ୟ ଖାଇ ନାହାନ୍ତି । ଦୁର୍ଭାଗ୍ୟକୁ ଆଜି ପକୋଡ଼ା ଛାଣି ଖୁଆଇବେ ବୋଲି ଚଣ୍ଡି କହିକରି ଦୋକାନ ଯାଇଥିଲେ । ଆହା, ଯଦି ଅଧପତନ ବାବୁ ଇହଲିଳା ସମ୍ବରଣ କରି ନ ଥାନ୍ତେ, ଖାଇବାଟା ବେଶ୍ କମି ଯାଇ ଥାଆନ୍ତା । ଚଣ୍ଡିକାଙ୍କ ପ୍ରତି ଅଧପତନଙ୍କ ଆତ୍ମା ଦରଦରେ ଭରିଯାଇଥିଲା - ଚଣ୍ଡିକା କେତେ ସୁନ୍ଦରୀ ! ରବୀନ୍ଦ୍ର ଠାକୁରଙ୍କ ଭାଷାରେ "ଏମନ୍ତି ଆର୍ ପଡ଼ିଲ ନା ଚୋଖେ ଆମାର୍ ଯେମନ୍ତି ଆବେହୁ ..." ଅଧପତନଙ୍କ ଆତ୍ମା ପୁନର୍ବାର ଅଭିମାନରେ ଭରି ଉଠୁଥିଲା - ମଲାପୁର୍ବରୁ ଯଦି ସେ ମନଶୋଲି ବିକେ romantic କଥା ହୋଇପାରି ଥାନ୍ତେ ...। କେଉଁ କୁଣ୍ଠିକାରେ ପଡ଼ି ଚଣ୍ଡିକାଙ୍କୁ ସ୍ନେହରେ ମଧୁମତୀ (Honey) ବୋଲି ଡାକି ପାରିନାହାନ୍ତି, ସେ ପାଇଁ ସବୁବେଳେ ସୁନ୍ଦର ସଂସ୍କୃତ ପଣ୍ଡିତଙ୍କୁ ଦାୟୀ କରାନ୍ତି - କାଲି ପରି ଲାଗୁଛି - ନବମ ଶ୍ରେଣୀରେ ପଢୁଥିଲା ବେଳେ ସାଙ୍ଗମାନଙ୍କ ପ୍ରରୋଚନାରେ ପଡ଼ି classmate କ୍ଷମାସୁନ୍ଦରୀ ବେହେରାକୁ ଗୋଟିଏ ଜାଗଜରେ "ମୁଁ ତୋତେ ଭଲ ପାଏ" ବୋଲି ଲେଖି ଦେଇଥିଲେ - ସେ ଜାଗଜ ପଢ଼ିଗଲା ସଂସ୍କୃତ ମାଷ୍ଟ୍ରିଙ୍କ ହାତରେ - ପଣ୍ଡିତେ ଯେ ଖାଲି ଚୋଟିଲେ ତାହା ନୁହେଁ, ତା ପରେ ଅନେକ ଶ୍ଳୋକ ଶୁଣାଇଥିଲେ ମଧ୍ୟ - ଯଥା "ପରଦାରେଷୁ ମାତୃବତ୍, ଉତ୍ତୀବତ୍" ପୁନଶ୍ଚ "ଯୌବନେ ମର୍ଦ୍ଦତୀ ରମ୍ୟା" ଇତ୍ୟାଦି ପଣ୍ଡିତଙ୍କ ଶାରିରୀକ ଏବଂ ମାନସିକ ପ୍ରଭାବରେ ନବମ ଶ୍ରେଣୀରେ ଅଧପତନ ମିଶ୍ରଙ୍କ ଆତ୍ମାର ରୋମିଓ ଆତ୍ମହତ୍ୟା କରିଥିଲା - ତେଣୁ

ସ୍ୱଗତଃ ଯାହା ଭାବିଲେ ମଧ୍ୟ ପ୍ରକାଶ୍ୟରେ ଏପରିକି ନିଜ ସ୍ତ୍ରୀଙ୍କୁ ମଧ୍ୟ romantically କଥା କହିବାକୁ ପାଟିରେ ଖନି ବାଜି ଯାଉଥିଲା - ଯଦି ସ୍ୱର୍ଗରେ ପଶ୍ଚିତଙ୍କ ଆତ୍ମା ସହ ଦେଖା ହୁଏ

ଏ ପ୍ରକାର ଚିନ୍ତାରେ ଅନେକ ସମୟ ଚାଲିଗଲାଣି - ହଠାତ୍ ଯେପରି ଶୁଭିଲା "ରେ ଆମ୍ଭ ଚିନ୍ତା ପରିହରୀ ଫେଡ଼ି ଲୋଚନ ଜର ଜର ମର୍ତ୍ତ୍ୟକୁ ବିଲୋକନ" ଅଧପତନ ବାରୁ ଜାଣିଲେ ସେ ନିଶ୍ଚୟ ସ୍ୱର୍ଗର ପାଖାପାଖି ହୋଇଥିବେ, ଭକ୍ତକବି ମଧୁସୂଦନ ରାଓଙ୍କ ଆତ୍ମାର ବାଣୀ ଭଳି ଜଣା ପଡୁଛି - ଅଧପତନ ବାରୁ ତଳକୁ ବିଲୋକନ କଲେ -

ଏ ଭିତରେ ଦଶ ବାରଜଣ ପଡ଼ୋଶୀ ତଥା ବନ୍ଧୁ ଏବଂ ଦୁଇଜଣ ଚାଉନ୍ ପୋଲିସ ପହଞ୍ଚିଗଲେଣି - ଚଣ୍ଡିକା ବୋଧହୁଏ ନିଜକୁ ସମ୍ମାନି ନେଲେଣି । ପିଲାମାନଙ୍କ ଆଖିରେ ଏ ପର୍ଯ୍ୟନ୍ତ ଲୁହ ଲାଗି ରହିଅଛି - dead bodyକୁ ଜଣ କରାଯିବ ସେ ବିଷୟ କଥା ଚାଲିଛି । କନ୍ଧ ଅନୁସାରେ ଅଧପତନ ହିନ୍ଦୁ ବ୍ରାହ୍ମଣ । ତେଣୁcoffin ବିଷୟ ଚିନ୍ତା କରି ନ ଥିଲେ କି କୌଣସି ଆଡ଼େ କର୍ମନ୍ ପାଇଁ ଟଙ୍କା deposit କରି ନ ଥିଲେ- ପୁଣି ସେ ଯେ ୪୦ ବର୍ଷ ବୟସରେ ଇହଲୀଳା ସମ୍ବରଣ କରିବେ, ସେ ବିଷୟ ନିଜେ ମଧ୍ୟ ଭାବି ନ ଥିଲେ - cremation ଇତ୍ୟାଦି ପାଇଁ ଅନେକ ସରଞ୍ଚାପ ଲୋଡ଼ା - ଅନେକ ସମସ୍ୟା ପୁଣି ଯଦି ହିନ୍ଦୁ ପଦ୍ଧତିରେ ଶୁଦ୍ଧି କ୍ରୀୟା କରାଯାଏ - ଚଣ୍ଡିକାଙ୍କ ପାଇଁ ଅନୁକମ୍ପାରେ ଅଧପତନଙ୍କ ଆତ୍ମା ଫୁଲି ଉଠୁଥିଲା । କାଳେ କିଛି ଭିତରି ବ୍ୟକ୍ତିଗତ ସୁତନା ମିଳିପାରେ ତେଣୁ କେହି ଜଣେ ବନ୍ଧୁ ଚଣ୍ଡିକାଙ୍କୁ ଅଧପତନଙ୍କ ପକେଟ୍ ତାଲରୀ କେଉଁଠି ଅଛି ବୋଲି ପଚାରିଲେ । ଦୁଃଖ ଏବଂ ସମସ୍ୟାରେ ପଡ଼ି ଚଣ୍ଡିକା ଦେବୀ ଅଧପତନଙ୍କ ତାଲରୀ କେଉଁଠାରେ ଥିବ ବୋଲି ଭାବି ପାରୁ ନ ଥିଲେ - ଅଧପତନଙ୍କ ଆତ୍ମାର ଚଣ୍ଡିକାଙ୍କୁ ସାହାଯ୍ୟ କରିବା ନିମନ୍ତେ ବହୁତ ଇଚ୍ଛା ହେଉଥିଲା - ତାଲରୀ ଏବଂ ଓଲେଟ୍ ଯେ microwave oven କଡ଼ରେ ରଖା ହୋଇଛି ଏକଥା ଚଣ୍ଡିକାଙ୍କୁ ଠାରି କହିଦେବା ପାଇଁ ଇଚ୍ଛା ହେଉଥିଲା - କିନ୍ତୁ ଆତ୍ମା ଯେ ଅତୃଣ୍ୟ । ତେଣୁ ସେ ସାହାଯ୍ୟ ଚିକିତ୍ସା ମଧ୍ୟ କରି ପାରି ନ ଥିଲେ । ଯାହାହେଉ, ଇତି ମଧ୍ୟରେ ଓଲେଟ୍ ଏବଂ ତାଲରୀ ମିଳିଗଲା - ହଠାତ୍ ପୋଲିସ୍‌ଙ୍କ ନିର୍ଦ୍ଦେଶ କ୍ରମେ ସମସ୍ତେ ନୀରବ କର୍ଣ୍ଣପାତ କଲେ - ପୋଲିସ୍ କହିଲେ " ବ୍ରାଇଭର୍ ଲାଇସେନ୍ସ ପତ୍ରରୁ ଯାହା ଜଣା ଯାଉଛି, Late Mr. Mishra organ donation ପାଇଁ option ଦେଇଛନ୍ତି । ତେଣୁ ତାଙ୍କ dead bodyକୁ hospital

ନିଆଯିବ । ତାଙ୍କ ଇଚ୍ଛା ଅନୁଯାୟୀ ତାଙ୍କ ବସ୍ତୁ eye bank , ହାଡ଼ bone bankକୁ ଯିବ ଏବଂ ବାକୀ ଅଙ୍ଗ ସବୁ medical schoolର Anatomy Departmentକୁ donation କରାଯିବ - ତା' ପରେ ଆପଣ ମାନେ ଯଦି ଇଚ୍ଛା କରନ୍ତି, ବାକୀ ଯାହା ବଳିବ, ତାକୁ cremation କରିପାରନ୍ତି ନଚେତ୍ hospital ତା'ର ଭାର ବହନ କରିବ - ଆଉ ବଳିବ କଣ ? ଅଧପତନଙ୍କ ଆତ୍ମା ସନ୍ତୋଷ ଲାଭ କଲେ - ଯାହାହେଉ ଅନୁପଃ ଏଭଳି ଗୋଟିଏ ବୁଦ୍ଧିମାନର କାମ କରିଥିବାରୁ ପରିବାରକୁ ଏକ ଅସାଧାରଣ ସମସ୍ୟାରୁ କିଛିତ୍ ଶାନ୍ତି ମିଳିଲା -

ଏ ସମୟରେ ଅଧପତନଙ୍କ ମରଜଗତର ବନ୍ଧୁ ଆଦିକନ୍ଦ ଚଣ୍ଡିକାଙ୍କୁ ଜଣ ପଚାରିଥିବାର ଶୁଣାଗଲା - "ଆଜ୍ଞା, ଅଧପତନ ବିଶେଷ କିଛି ଇନ୍‌ସୁରାନ୍‌ସ୍ କରିଥିଲେ କି ନାହିଁ ?

ଚଣ୍ଡିକା କହିଲେ, "ହଁ କରିଥିଲେ, କିନ୍ତୁ ସେମିତି କିଛି ବଡ଼ amount ର ନୁହଁ । ଆପଣ ତ ଜାଣନ୍ତି, ସେ କେମିତି ଖାମ୍ ଖିଆଲି ଲୋକ ଥିଲେ, ତାଙ୍କର କଣ ଏ ସବୁ ପ୍ରତି ଲକ୍ଷ୍ୟ ଥିଲା କି ? ପଇସା ସଞ୍ଚିବା, ଇନ୍‌ସୁରାନ୍‌ସ୍ କିମ୍ବା ଭବିଷ୍ୟତ କଥା କହିଲେ, ସେ ଖାଲି କହିବେ, ଯେତେ ଦିନ ବଞ୍ଚିଅଛୁ ଖୁସିରେ ଖାଇପିଇ ଉଡ଼ାଇ ଦିଅ, ଭବିଷ୍ୟତ ଆସିଲେ ଦେଖାଯିବ । ବର୍ତ୍ତମାନ ଆମର କଣ ହେବ ? ବଞ୍ଚିଥିଲାବେଳେ ଏତେ କଲି ଏବେ ମଲାପରେ ଆହୁରି ହଇରାଣ ହେବି । ମା'ଙ୍କ କହିବା ଅନୁସାରେ ମୁଁ ଯଦି ଜଣେ ଧନୀ ଲୋକଙ୍କୁ ବାହା ହୋଇଥାନ୍ତି, ତେବେ ଆଜି ଏ ଦଶା ହୋଇ ନ ଥାନ୍ତା । ଆମେରିକା ଆସିବା ଚିନ୍ତାରେ ମୁଁ କଣ ଭୁଲ ନ କଲି - ମୁଁ କଣ ଜାଣିଥିଲି ଏ ପରି ହେବ "।

ଅଧପତନଙ୍କ ଆତ୍ମାର ଅନୁକମ୍ପା କ୍ରମଶଃ କମି ଆସୁଥିଲା - ମରିବାର କିଛି ଘଣ୍ଟା ମଧ୍ୟ ହୋଇନାହିଁ ... ଦେଖା ... ମାନବ କଣ ନ କରେ - ଶଳା ଟଙ୍କା ପ୍ରତି ସମସ୍ତଙ୍କର ଲୋଭ - ଟଙ୍କା ନ ଥିଲେ କେହି କାହାର ନୁହନ୍ତି । ଏଇ ଚଣ୍ଡିକା ଯାହାକୁ ମୁଁ ଏତେ ଭଲ ପାଉଥିଲି, ଯାହା ସୁଖ ପାଇଁ ମୁଁ ସମସ୍ତ ବଦଖର୍ଚ୍ଚ କାଟି ଦେଉଥିଲି, ଖବର କାଗଜରୁ coupon କାଟି cereal ଜିଣି ଗୋଟିଏ ଗୋଟିଏ ଟଙ୍କା ସଞ୍ଚୟ କରିଥିଲି, ସେ କଣ ଭାରୁଛି ଦେଖ । ବାସ୍ତବିକ ଯାହା ଜ୍ଞାନୀ ଜନ ମାନେ କହିଥିଲେ ସଂସାରଟା ଏକ ମାୟା । ଅତୀତକୁ ବିଲୋକନ କରିବାଟା ହିଁ ମୋର ଭୁଲ ହେଲା । ତେଣୁ ଅଧପତନ ବାବୁଙ୍କ ଆତ୍ମା ସ୍ୱର୍ଗ ଅଭିମୁଖେ ସଦ୍‌ଗତି କରିବା ପାଇଁ ପ୍ରସ୍ତୁତ ହେଲା ବେଳେ ହଠାତ୍ ପତ୍ର ପତ୍ର କଣ ଶବ୍ଦ ଶୁଣାଗଲା । ଅଧପତନଙ୍କ

ଆମ୍ଭା ବୁଲି ଚାହିଁଲେ - ଜଣେ ବିରାଟକାୟ, ତ୍ରିପଣ୍ଡ କଳା, ନିଶ ସଂପନ୍ନ ବ୍ୟକ୍ତି ଗୋଟିଏ ଗଦା ଧରି ମଇଁଷି ଭପରେ ବସି ତାଙ୍କୁ କଣ କହିବା ପାଇଁ ଡାକୁଛନ୍ତି । ଅଧପତନ ତାଙ୍କୁ ଚିହ୍ନି ପାରିଲେ । ଏ ଯେ ଯମ, ତେବେ ଯମ କେମିତି ଆସିଲେ ? ତାଙ୍କର ତ ସ୍ୱର୍ଗକୁ ଯିବା କଥା, ସେ ତ କିଛି ପାପ କଲା ଭଳି ମନେ ପଡୁନାହିଁ । ତେବେ ଯମ କାହିଁକି ? ପରୀମାନେ କାହାନ୍ତି ? ପୁଣି ଯମ ଯଦି ଆସିଛନ୍ତି ତ ଶୁଣି ନିଶ୍ଚୟ ମିଳିବ । ସେ କଣ କରିପାରିବେ ? ଯଦି ପ୍ରଥମ ବ୍ୟବହାରରେ ଯମଙ୍କୁ ସନ୍ତୋଷ କରିପାରିବେ ତେବେ ଦଣ୍ଡ କୋହଳ ହୋଇପାରେ । ତେଣୁ ଅଧପତନଙ୍କ ଆମ୍ଭା କହି ଆସୁଥିଲେ, ମିଷ୍ଟର୍କ ଯମ, Good... ଏଠାରେ କଣ ଦିନରାତି ଅଛି ଯେ morning କି evening କହିବି, ତାହା ସିନା ମର୍ତ୍ତ୍ୟରେ । ତେବେ ସେ ସାହସ କରି ପଚାରିଲେ "ହେ ଯମ ବାବୁ, ମୁଁ ତ କିଛି ପାପ କରିନାହିଁ

ମୋତେ ଆପଣ କାହିଁ ନେବାକୁ ଆସିଲେ ? ମୁଁ ତ ସ୍ୱର୍ଗକୁ ଯିବି ବୋଲି ଭାବୁଥିଲି ।" ରୁଷ ସ୍ୱରରେ ଯମ କହିଲେ, "ହେ ମୁର୍ଖାମା, ହିନ୍ଦୁମାନେ ବିତାରେ ଦଣ୍ଡ ହେଲା ପରେ ତାଙ୍କ ଭସ୍ମ ଗଙ୍ଗାରେ ବିସର୍ଜନ ହୁଏ, ତା'ପରେ ସେମାନେ ସ୍ୱର୍ଗକୁ ଯାଆନ୍ତି କିନ୍ତୁ ଯେହେତୁ ତୁ Motor Vehicle Department ଷଡ଼ଯନ୍ତ୍ରରେ ପଡ଼ି organ donation କରିଛୁ, ତୋର ଶରୀର ଗଙ୍ଗାକୁ ନ ଯାଇ freezer ଏବଂ formalin tank ଭିତରେ ରହିବ । ତେଣୁ ତୋ ଭଳି ପ୍ରାଣୀ ମାନଙ୍କ chargeରେ ଆମ department ।

ଅଧପତନ ବାବୁ ବୁଝି ରହିଲେ ଏବଂ ଯମଙ୍କୁ ଅନୁସରଣ କରି ଚାଲିବାରେ ଲାଗିଲେ । ସେ ଭାବୁଥିଲେ ଯଦି ଆଉଥରେ chance ମିଳନ୍ତା ତେବେ ସେ ବୋଧହୁଏ ସ୍ୱର୍ଗକୁ ଯିବେ । Insuranceଟିଏ ପୃଥ୍ୱୀରେ କିଣିଥାନ୍ତେ(କ୍ରମଶଃ...)

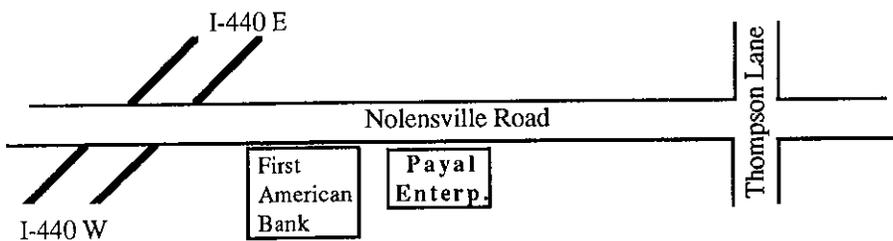
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ଶଶିଶେଖର ଶତପଥୀ

କୌଣସି ବ୍ୟକ୍ତିର ଭାଷା ଓ କଥାବାର୍ତ୍ତା ରଙ୍ଗୀରୁ ଯେପରି ସେହି ବ୍ୟକ୍ତି ବିଷୟରେ ଅନେକ କିଛି ଜାଣିହୁଏ, ସେହିପରି କୌଣସି ସମାଜରେ ପ୍ରଚଳିତ ଜଗତମାଳି ବା ଲୋକପ୍ରଚଳନ ଗୁଡ଼ିକ ସେହି ସମାଜର ଆଚାର ବ୍ୟବହାର, ସାମାଜିକ ଚିନ୍ତାଧାରା, ଓ ସଂସ୍କୃତି ବିଷୟରେ ଅନେକ କିଛି ଧାରଣା ଦେଇଥାନ୍ତି । ଜଗତମାଳି ଗୁଡ଼ିକ ଭାଷାର ଏକ ଅବିଚ୍ଛେଦ୍ୟ ଅଙ୍ଗ, ଏଗୁଡ଼ିକ ବିନା କୌଣସି ଭାଷା ସମ୍ପୂର୍ଣ୍ଣ ନୁହେଁ । ଜଗତମାଳି ଗୁଡ଼ିକ ଉପଲକ୍ଷ, ସାବଲୀଳ, ଓ ପୁଣ୍ୟୁଙ୍ଗ କରିଥାନ୍ତି, ଭାଷାକୁ ରୂପଶ୍ରୀ ଦେଇଥାନ୍ତି ।

କୌଣସି ସମାଜରେ ପ୍ରଚଳିତ ଜଗତମାଳି ଗୁଡ଼ିକୁ ବିଶ୍ଳେଷଣ କଲେ ତତ୍କାଳୀନ ସମାଜ ବିଷୟରେ ଅନେକ କଥା ଜଣାପଡ଼େ । ଗୋଟାଏ ଉଦାହରଣ ନିଅନ୍ତୁ । ଓଡ଼ିଆରେ ଅଛି - "ତିଳି ସ୍ୱର୍ଗକୁ ଗଲେ ବି' ଧାନ କୁଟେ ।" ଏହି ଜଗତି ଦ୍ୱାରା ଓଡ଼ିଶା ଓ ଓଡ଼ିଆଙ୍କ ବିଷୟରେ ଅନେକ କଥା ଜଣାପଡ଼େ । ପ୍ରଥମତଃ, ଧାନକୁଟିବାରୁ ଜଣାପଡ଼ିଲା ଯେ, ସମାଜରେ ଅନେକ ଲୋକ ଚାଷ କରନ୍ତି । ଗହମ, ତୁଳା, ବା ମଜା ଚାଷ ନ କରି ଧାନ ଚାଷ କାହିଁକି କଲେ ? ଏଥିରୁ ସମାଜରେ ଧାନ ବା ଚାଉଳର ବ୍ୟବହାର ଅଧିକ ବୋଲି ଧରିନିଆଯାଇପାରେ । ତିଳିରେ କୁଟିବା କଥାରୁ ଜଣାପଡ଼େ ଯେ ସମାଜରେ ଯନ୍ତ୍ରପାତିର ବ୍ୟବହାର ଏତେଟା ବହୁଳ ନୁହେଁ, ନୋହିଲେ ଲୋକମାନେ ଏତେ କଷ୍ଟ କରି ତିଳିରେ ଧାନ କୁଟନ୍ତେ କାହିଁକି ? ଏହି ଜଗତରେ ଥିବା ସ୍ୱର୍ଗ ଶବ୍ଦରୁ ଲୋକମାନେ ଅଳ୍ପବୟସରେ ଧର୍ମବିଶ୍ୱାସୀ ବୋଲି ଜଣାପଡ଼େ । ଲଟାଦି ।

କେତେକେ ହୁଏତ କହିପାରନ୍ତି, ଉପରୋକ୍ତ ତିଳି ଜଗତି ପ୍ରକୃତ ଓଡ଼ିଆମାନଙ୍କ ପରିଚାୟକ । ପୁଲେ ଓଡ଼ିଆଙ୍କୁ ଯୋଉଠି ଥୁଆନ୍ତୁ ପଛୁକେ ଟଣାଓଟରା ହେବେ, ମାଡ଼ଗୋଳ ଲାଗିବେ, ପଛୁରୁ ଗୋଡ଼ ଟାଣିବେ । ଶେଷରେ ସମସ୍ତେ ହୁଏତ ଏକାଠି ହଲରାଣ ହେବେ, ସେଥିପାଇଁ ଚିନ୍ତା ନାହିଁ । ଓଡ଼ିଆରେ ତିଳି ଜଗତିର ସମାନ ଅର୍ଥବୋଧକ ଆଉ କେତେଟା ଜଗ ବି' ଅଛି : "ସର୍ପ କନମ ଦେଲୁ ମୋତେ, ସ୍ୱଭାବ ଛାଡ଼ିବି କେମନ୍ତେ ?" ବା "ମୋତେ ଯେତେ ମାଠିରୁ ମାଠେ, ମୁଁ ସେଇ ଦରପୋଡ଼ା କାଠେ ।" ଏହି ପ୍ରସଙ୍ଗରେ କବିସୂର୍ଯ୍ୟ ଚଳଦେବ ରଥେ ଲେଖିଲେ -

"ବରଜୀ ବରସେ ଦେଇ ମାନସ
ବରଜି ବରସେ ଅମେଧ ଗ୍ରାସ ।
ଦେହେ ମଦାକିନୀ ରଜ ଲଗାଇ
ଗ୍ରାମଶୁକରୀ କି ହୋଇବ ଗାଇ ?"
ଘୁଷୁରୀକୁ ସଫାସଫି କରି ଗାଇଦୁଧ ପିଏଇଲେ ସେ କ'ଣ କେବେହେଲେ ଗାଇ ହେଇପାରିବ ? କବିସୂର୍ଯ୍ୟଙ୍କ କହିବାର ଉଦ୍ଦେଶ୍ୟ ତିଳି ଜଗ ବା "ମୋତେ ଯେତେ ମାଠିରୁ ମାଠେ" ଜଗ ସହିତ ସମାନ ହେଲେ ବି' ଜଗଦି'ଗାର ସଂକ୍ଷିପ୍ତତା, ସରଳତା, ବା ଶକ୍ତିଶାଳୀ ପ୍ରଭାବ କବିସୂର୍ଯ୍ୟଙ୍କ କବିତାରେ ସୁଦ୍ଧା ନାହିଁ । "ମୋତେ ଯେତେ ମାଠିରୁ ମାଠେ, ମୁଁ ସେଇ ଦରପୋଡ଼ା କାଠେ" ନ କହି ତା ବଦଳରେ କବିସୂର୍ଯ୍ୟ ବା ଅନ୍ୟ କୌଣସି କବିଙ୍କ କବିତା ଆବୃତ୍ତି କରି ଲେଖକର ବୋଉ ପିଲାବେଳେ ଲେଖକକୁ କାମ ହାସଲ କରିବାର ଉଦାହରଣ ନାହିଁ ।

କୌଣସି ଜଗର ପ୍ରଚଳନ ଓ ଲୋକପ୍ରିୟତା ଦେଖ କାଳ ପାତ୍ର ଉପରେ ନିର୍ଭର କରେ । "ପାଚେରୀ ଆରପଟ ଘାସ ଅଧିକ ସବୁଜ" (Grass is greener on the other side of the fence) ନ କହି "ଗାଁ କନିଆ ସିଙ୍ଘାଣୀନାକୀ" ବୋଲି କହିଲେ ଗାଁରେ ରହୁଥିବା ଯେ କୌଣସି ଓଡ଼ିଆ ଲୋକ ଆପଣଙ୍କ କଥାଟାକୁ ଚୁଟିଯିବ । ଅନ୍ୟପକ୍ଷରେ, ଆପଣ କୌଣସି ଆମେରିକୀୟ ବନ୍ଧୁଙ୍କ ଆଗରେ ଯଦି ଗାଁ କନିଆ ଜଗକୁ ଇଂରାଜୀ କରି କହିବେ, ତେବେ ସେ ଓଡ଼ିଶାର ଗାଁ ମାନଙ୍କରେ ନ୍ୟାୟିକିନ୍ ବା ନାକପୋଡ଼ା କାଗଜ ଅଭାବ ବୋଲି ଅର୍ଥ କରିବେ । ଆପଣଙ୍କ କଥାର ପ୍ରକୃତ ଅର୍ଥ ଚୁଟିବେ ନାହିଁ ।

ତିଳି ଜଗତି ସାମ୍ପ୍ରତିକ ଆମେରିକା ସମାଜରେ ପ୍ରଚଳିତ ହୋଇପାରିବ ନାହିଁ । ସେହିପରି ଓଡ଼ିଆ ସମାଜ ବା ଓଡ଼ିଶାରେ ଯେତେବେଳେ କୌଣସି ପରିବର୍ତ୍ତନ ହବ - ଉଦାହରଣ ସ୍ୱରୂପ, ଧାନର ବ୍ୟବହାର କମିବା, ତିଳି ବଦଳରେ ଧାନମିଲ୍ ବସିବା ଆଦି - ସେତେବେଳେ ଏହି ଜଗତିର ପ୍ରଚଳନ ବି କ୍ରମଶଃ କମିଯିବ । ଏହିସବୁ ଦୃଷ୍ଟିକୋଣରୁ ଭାଷାଭଳି ଜଗତମାଳି ଗୁଡ଼ିକ ଜୀବନ୍ତ । ତଳେ କେତେଗୁଡ଼ିଏ ଜଗର ଉଦାହରଣ ଦିଆଗଲା ।
ଓଡ଼ିଆମାନେ ଧର୍ମବିଶ୍ୱାସୀ । ଭଗବାନ୍ ହିଁ ସବୁ

ଜିନିଷର ଦୁର୍ଭାବଣା । ପୁଣି, ଓଡ଼ିଆର ଠାକୁର ଜଗନ୍ନାଥଙ୍କୁ ବଳି ଥାଇ ଠାକୁର ନାହାନ୍ତି । ଏହିସବୁ ପ୍ରସଙ୍ଗରୁ ଅନେକଟା ଓଡ଼ିଆ ଭଗର ସୃଷ୍ଟି । ଉଦାହରଣ :

- (୧) ଅରକ୍ଷିତକୁ ଦଇବ ସାହା ।
- (୨) ସାହାକୁ ରଖିବେ ଅନନ୍ତ, କି କରିପାରେ ବଳବନ୍ତ ?
- (୩) ଦଇବ ଦଉଡ଼ି ମଣିଷ ଗାଈ, ଯେଣିକି ଗାଣିଲେ ଦେଣିକି ଯାଇ ।
- (୪) ସକଳ ତୀର୍ଥ ତୋ ବରଣେ, ବଦ୍ରିକା ଯିବି କି କାରଣେ ?

କେତେକ ଭଗରୁ ଲୋକମାନଙ୍କର ଖାଦ୍ୟପେୟ ବିଷୟରେ ଜାଣି ହୋଇଥାଏ । ନିମ୍ନ କେତୋଟି ଭଗ ଓଡ଼ିଆ ମାନଙ୍କ ଖାଦ୍ୟପେୟ ଉପରେ ଆଧାରିତ ।

- (୧) ଅତି ଲେମ୍ବୁ ଚିପୁଡ଼ିଲେ ପିତା ।
- (୨) ଠାକୁର ଘରେ କିଏ ନା ମୁଁ କଟକୀ ଖାଇନି ।
- (୩) ବଡ଼ ବଡ଼ ଗଲେ ଫାସର ଫାଟି, ସାନ ଆସିବୁଡ଼ି ବେସର ବାଟି ।
- (୪) ସାନମାତୁକୁ ବଡ଼ ମାତୁ, ବଡ଼ ମାତୁକୁ ରାଘବ ।
- (୫) ପୋଥି ବାଇଗଣକୁ ବାଡ଼ି ବାଇଗଣ ଭଲ ।
- (୬) ନ ଦେଖିଲା ଓଢ଼ ଚୁଅ ଫଡ଼ା ।
- (୭) ଆକାଶର କଇଁଆ ନା ଚିଲିକାର ଚିଙ୍ଗୁଡ଼ି ।
- (୮) ନଈରେ ବାଳିଆ ବହୁଟିଲା, ଜଳକ ସିନ୍ଦୂର ନାଆଲୋ ରାଣ୍ଡ, ପୁଣି କାଳିଆ ଲେଉଟିଲା ।
- (୯) ମଲୁ ଲୋଡ଼ୁଥିଲା ଆମ୍ବିକି ପାଣି, ବରଦ ବୋଇଲା ପି' ତୋରାଣି । ଇତ୍ୟାଦି ।

ସ୍ଥାନୀୟ ଗଣପଞ୍ଚମୀଙ୍କ ଉପରେ ଆଧାରିତ କେତେଟା ଭଗ ଶୁଣନ୍ତୁ :

- (୧) ଚିନି ଦୁଣ୍ଡରେ ଚୋଳି କୁକୁର ।
- (୨) ଘଡ଼ିକେ ଘୋଡ଼ା ବୁଡ଼ୁଛି ।
- (୩) ଆ ବଳଦ ମୋତେ ବିନ୍ଦୁ ।
- (୪) ହାତୀ ଗଳିଯାଏ, ପିମ୍ପୁଡ଼ି ନ ଗଲେ ।
- (୫) ଘର ଭିଜି କୁମ୍ଭୀର ।
- (୬) ଦିଅଁ ଗଡ଼ୁ ଗଡ଼ୁ ବାନର ହେଲା ।
- (୭) ସାପ ମରିବ, ଅଥଚ ବାଡ଼ି ଭାଙ୍ଗିବନି ।
- (୮) ବେଙ୍ଗ କହେ ବେଙ୍ଗୁଲୀ ଲୋ, ପୃଥିବୀ କ୍ଷଣକ୍ଷଣକେ ଆନ ।
- (୯) ଘୋଡ଼ା ନ ଖାଇଲା ଘାସ ନା' ପୁରାଣ ପଣ୍ଡାକୁ ଲାଡ଼ୁ ।
- (୧୦) ମୁଁ ଯେ କଂସାରୀ ଘରର ପାରା, ମୋ ପାଖେ କୁଲା ତାଉଁ ତାଉଁ କଲେ ଲାଭ କଅଣ ?
- (୧୧) ବାଇ ବଡ଼େଇର କ'ଣ ଯାଏ, ବାଆ କଲେ ବସା

ଦୋହଲୁଥାଏ ।

ନିମ୍ନ କେତୋଟି ଭଗ ମଣିଷର ପ୍ରକୃତି ଓ ବିଚାରଧାରା ସହିତ ସଂଶ୍ଳିଷ୍ଟ । ଯଥା -

- (୧) ତୁଟ୍ଟାକୁ ଏତେ, ମୁଦି ନାହିଁ ଗୋଡ଼ କଟାଡ଼ୁ କେତେ ?
- (୨) ମାଆଲୋ ମଲି, ଅଫୁଲି ଫୁଲି, ଏଇ କଥାକୁ, ନାଆ ପେଲି ଦେଲି କଲିକତାକୁ ।
- (୩) ଗୋଦରୀ ଲୋ, ତୋ ଗୋଡ଼କୁ ଅନା ।
- (୪) ମୁଲରୁ ମାଇପ ନାହିଁ, ପୁଅ ନାଁ ଗୋପାଳିଆ ।
- (୫) ଅଖା ଧୋଉଥିବ, ଶୁଣ ଗାଉଥିବ ।
- (୬) ଆପେ ବଞ୍ଚିଥିଲେ ବାପର ନାଁ ।
- (୭) ଚାଲି ନ ଜାଣି ବାଟର ଦୋଷ ।
- (୮) ହୁଗିବନି କି ପଦା ବୁଡ଼ିବନି ।
- (୯) ବସା କି ଜାଣେ ପଶାର କଥା ।
- (୧୦) ବାପପୁଅ ରାତି ଅନିଦ୍ରା, ମୁଗୁରା ପଟ୍ଟ ମେଲା ।
- (୧୧) ଆପଣା ହସ୍ତେ କିନ୍ଦ୍ରା ଚୋଦି, କେ ତାର ଅଛି ପ୍ରତିବାଦୀ ।
- (୧୨) ମୁଲୁ ମାଇଲେ ଯିବ ସରି, ଦେବଙ୍କ ସଙ୍ଗେ କିପାଁ କଲି ।
- (୧୩) ସାତ କାଣ୍ଡ ରାମାୟଣ ସରିଗଲା, ସୀତା ମାଇ କି ଅଣ୍ଡିରା ବୁଝିଲେନି ?
- (୧୪) ଫମ୍ପା ମାଠିଆର ଶବ୍ଦ ବେଶୀ । ଇତ୍ୟାଦି ।

ଶେଷୋକ୍ତ ଫମ୍ପା ମାଠିଆ ଭଗ ପ୍ରସଙ୍ଗରେ କବିସୂର୍ଯ୍ୟଙ୍କ ଲେଖାରୁ ଆଉ ଗୋଟାଏ ଉଦାହରଣ ଦବାର ଲୋଭ ସମ୍ପରଣ କରି ହେଉନି । କବିସୂର୍ଯ୍ୟ କହିଲେ - "ସମଜଇ ନାହିଁ ସୁଜାତି ଭାଷା

କହିଲେ ହେଁ ହୁଅଇ ଲୋକହସା ।
କଡ଼ ମୁଁ ବୋଲି ନ ଜନ୍ମି ନିର୍ବେଦ
କ୍ଷତଦର୍ଶୀ ତୁଲେ କଲେ ବିବାଦ ।
ଜଗତେ କେବଳ,

ଜନେ ହସିବେ ଏହୁ ତହୁଁ ଫଳ ।
କବିସୂର୍ଯ୍ୟଙ୍କ କହିବା କଥା ହେଲା, " ପାଠଶାଠ ନ ପଢ଼ିଥିବା ଗର୍ବୀ ଲୋକ ନିଜକୁ ପଣ୍ଡିତ ମନେ କରି କ୍ଷତଦର୍ଶୀ ବିଦ୍ଵାନ୍ଙ୍କ ସହିତ ସୁକ୍ରିତକ୍ କରି ମାଡ଼ଗୋଳ ଲାଗିଲେ ଲୋକେ ହସିବେ ।" କବିସୂର୍ଯ୍ୟ କେତେ ସୁନ୍ଦର ଭାଷାରେ କଥାଟାକୁ ନ କହିଛନ୍ତି ? ହେଲେ, ଏଇଠି ବି' ଶକ୍ତିଶାଳୀ ଅଥଚ ସରଳ "ଫମ୍ପା ମାଠିଆର ଶବ୍ଦ ବେଶୀ" ଭଗ ଆଗରେ କବିସୂର୍ଯ୍ୟଙ୍କ ଲେଖା ସମାନ ହେଇପାରିଲାନି ।

କିନ୍ତୁ, ବେଳେବେଳେ କବିତାର ଅଂଶବିଶେଷ ଭଗ ଭାବେ ରୂପରେଖ ନବାର ଉଦାହରଣ ରହିଛି । "ସର୍ପ

ଜନମ ଦେଲୁ ମୋତେ, ସୁଭାତ ଛାଡ଼ିବି କେମନ୍ତେ । —
ଏଇ ଲୋକପ୍ରିୟ ତଗଟି ଭକ୍ତକବି ଜଗନ୍ନାଥ ଦାସଙ୍କ
ଶ୍ରୀମଦ୍ଭାଗବତରୁ ଭକ୍ତ । ସେମିତି "ଗୋଦର ଗୋଡ଼ରେ
ମାଉଁସ ଲାଗିଲେ ଦେହର କି ଶୁଭ ଗଣି ?" ତଗଟି
ଦେଶପ୍ରାଣ ମଧୁସୂଦନଙ୍କ ପରିଚିତ କବିତା "ଭକ୍ତଙ୍କ ସନ୍ତାନ"ରୁ
ସୃଷ୍ଟି । ତଗଟମାଳିରେ ସାମିଲ ହେବା ପାଇଁ ଗୌଣସି
କବିତାପଂକ୍ତି, କେବଳ ସାରଗର୍ଭକ ହିତା ଯଥେଷ୍ଟ ନୁହେଁ,
ତାହା ସଂକ୍ଷିପ୍ତ, ଓ ତା' ଛୁଡ଼ା ସରଳ ଓଡ଼ିଆରେ
ଲେଖାହେବା ଦରକାର । କବିତାର ଗୌଣସି ଅଂଶ ଯଦି
ହୃଦୟସ୍ପର୍ଶୀ ହେଲା, ଅଥଚ ସଂକ୍ଷିପ୍ତ ହେଲାକି, ତେବେ
ସେଥିରୁ ଗୋଟେ ଦି'ଟା ଧାଡ଼ି ତଗ ଆକାରରେ ପ୍ରକଳିତ
ହୋଇପାରେ । ପ୍ରାଚୀନ ହାସ୍ୟକାର କବି ଯଦୁମଣିଙ୍କ
ଲେଖାରୁ ଗୋଟାଏ ଉଦାହରଣ ଦେଲି । ଯଦୁମଣିଙ୍କ
ଭାଷାରେ —

"ଅନ୍ଧ ଦେଶକୁ ଗଲି ଦର୍ପଣ ବିକି
କନ୍ଧ ହାତରେ ଦେଲି ଗୋଦାନ ଟେକି,
ଜଡ଼ା ମଧୁରେ ଖଡ଼ା ଜଳି ରକ୍ଷନ
କାମୁଡ଼ା ଘୋଡ଼ା ମୁଖେ ଦେଲି ବୁମ୍ବନ ।"

ଏହି ଲେଖାର କେବଳ ପ୍ରଥମ ଧାଡ଼ିଟା "ଅନ୍ଧ
ଦେଶକୁ ଗଲି ଦର୍ପଣ ବିକି" ତଗ ଆକାରରେ ଓଡ଼ିଶାରେ
ପ୍ରକଳିତ । ସେହିପରି "ଅତିସମ୍ପଦ, ବାରୁ, ମହାବିଷମ "
ତଗଟି ଓଡ଼ିଆ ଜାତିର ନମସ୍ୟା କବି, କବିକର ରାଧାନାଥ
ରାୟଙ୍କ ନିମ୍ନ ପଦ୍ୟାଂଶର ସଂକ୍ଷିପ୍ତ ରୂପ :

ବରଷା ଜାଳ ଅଟେ ଉଦ୍ଭିଦ ମିତ୍ର
ମାତ୍ର ପଙ୍କଜ ମଲା, ନୋହେ ବିଚିତ୍ର ।
ଜଳ-ଗହଳ ହେଲା ତା ପକ୍ଷେ ଯମ
ଅତି ସମ୍ପଦ , ବାରୁ, ମହାବିଷମ ।"

ଉପରୋକ୍ତ ତଗଟମାଳି ଭିତରୁ ଆପଣମାନେ ଲକ୍ଷ୍ୟ
କରିବେ ଯେ, କେତେଗୁଡ଼ାଏ ତଗ ଓଡ଼ିଶା ବାହାରେ
ଏପରିକି ପାଶ୍ଚାତ୍ୟ ଜଗତରେ ବି' ପ୍ରକଳିତ । ପାର୍ଥକ୍ୟ
ଏତିକି ଯେ, ସେଇ ଗୋଟିଏ କଥାଟା ବିଭିନ୍ନ ସମାଜରେ
ବିଭିନ୍ନ ଭଙ୍ଗୀରେ ପ୍ରକାଶିତ ହୋଇଥାଏ । "ହାତୀ
ଗଲିଯାଏ, ପିମ୍ପୁଡ଼ି ନ ଗଲେ" ଟା ଇଂରାଜୀରେ Penny-
wise, pound- foolish ହୋଇଥାଏ । ସେହିପରି "ଗାଁ କନିଆ
ସିଙ୍ଘାଣିନାଜୀ" ତଗର ଅର୍ଥ ଇଂରାଜୀର Grass is greener
on the other side of the fence ସହିତ ସମାନ । ଏହିସବୁ
ତଗଗୁଡ଼ିକ ମଣିଷର ସାଧାରଣ ଚିନ୍ତାଧାରା ଉପରେ
ଆଧାରିତ ହୋଇଥିବା ଯୋଗୁଁ ତଗଗୁଡ଼ିକ କେବଳ ଗୋଟାଏ
ସମାଜରେ ସୀମାବଦ୍ଧ ନୁହନ୍ତି । ଆମ ପାଖରେ ଯାହା
ନାହିଁ, ସେଇଟା ନିଶ୍ଚିତ ଭାବେ ଭଲ - ଏଇ ଚିନ୍ତାଧାରାଟା
ମଣିଷର ସାଧାରଣ ପ୍ରକୃତି । ସୁତରାଂ, ଏ ବିଷୟ
ବୁଝାଉଥିବା ତଗ ଓଡ଼ିଆ ଛୁଡ଼ା ଅନ୍ୟ ଭାଷାରେ ବି'
ଦେଖିବାକୁ ମିଳେ । ଯେଉଁ ତଗଟମାଳି ଗୁଡ଼ିକ
ଲୋକମାନଙ୍କ ସହିତ ଯେତେ ଓତପ୍ରୋତ ଭାବେ ଜଡ଼ିତ,
ସେଗୁଡ଼ିକ ସେତେ ଜନପ୍ରିୟ ହୋଇଥାଏ ।

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Public holidays and religious festivals In India

Pongal: A three-day harvest festival and one of the most joyful events in the South. In Tamil Nadu newly harvested rice is ceremonially cooked. In Karnataka, the festival is called 'Sankranti', and cows and bullocks are gaily decorated and fed on 'Pongal' (a sweet preparation of rice). In the evening the cattle are led out in procession to the beat of drums and music.

Republic Day: January 26 marks the anniversary of the adoption of the Constitution in 1950 and is India's National Day. Celebrations in the state capitals are colourful. The celebrations in New Delhi, a magnificent parade of the armed forces and civilians, is followed by an impressive cultural pageant and a colourful folk dance festival.

Id-Uz-Zuha: Commemorates the sacrifice of Abraham. The Muslims offer prayers all round the country.

Muharram: Commemorates the martyrdom of Imam Hussain, the grandson of holy Prophet Mohammed and observed by the Shiite Muslims, who take out processions of colourfully decorated 'Tazias', which are paper and bamboo replicas of the martyr's tomb at Karbala in Iraq. The processions are specially impressive at Lucknow. In parts of the South, tiger dancers - men painted over with stripes and wearing tiger masks - lead the procession.

Holi: The most boisterous of all Hindu festivals, observed all over the North. It heralds the end of the cold weather. Men, women and children revel in throwing coloured powder and squirting coloured water on each other. Greetings and sweets are exchanged.

Mahavir Jayanti: The anniversary of the birth of Vardhamana Mahavira, the twenty-fourth Tirthankara, more than 2,500 years ago. The festival attracts pilgrims from all parts of the country to the ancient Jain shrines at Girnal and Palitana in Gujarat.

Good Friday: Services and recitals of religious music are held in hundreds of churches all over India.

Easter: The Christian belief in the resurrection of Christ is celebrated with enthusiasm by the members of the community. Processions are taken out in some parts of the country.

Baisakhi: The Hindu Solar New Year Day. People bathe in rivers and go to temples to offer puja (worship). Baisakhi is of special significance to the Sikhs. On this day in 1699 Guru Gobind Singh organised them into the 'Khalsa', brotherhood of man. In Punjab, farmers start harvesting on this day with great fanfare. Villagers perform the 'Bhangra' folk dance.

Buddha Purnima: Marks the birth and enlightenment of the Buddha.

Khardad Sal: The birth anniversary of Lord Krishna, the incarnation of Vishnu and the author of the Bhagavad Gita (Song Celestial), is observed all over. It is celebrated with special eclat at Mathura and Brindavan where Lord Krishna spent his childhood. Night long prayers are offered and religious hymns are sung in temples. Scenes are enacted from Lord Krishna's early life.

Independence Day: August 15 marks the anniversary of independence in 1947 and is celebrated with due solemnity. The national flag is hoisted and the occasion marked as a day of dedication.

Onam: Kerala's most popular festival, celebrated with great enthusiasm, it is primarily a harvest festival. The most exciting part of the festival is the snake-boat race at several places in the palm-fringed lagoons.

Dasahara and Durga Puja: Among the most popular of all festivals, it symbolises the triumph of good over evil. Every region observes this 10 day festival in a special way. In the North, 'Ram Lila' recitations and music recall the life of the legendary hero, Rama. Large fire cracker-stuffed effigies of Ravana, symbolising evil, explode to the cheers of thousands of spectators. In Kulu against the backdrop of snow-covered mountains, villagers dressed in their colourful best assemble to take out procession of local deities accompanied by music on pipes and drums. In Karnataka, Dasahara is celebrated with magnificent pomp and pageantry. In Bengal and the East, it is called 'Durga Puja'. Images of Goddess Durga are worshiped for four days and, on the last day, taken out in a procession and immersed in a river or the sea.

Gandhi jayanti: October 2, the birth anniversary of Mahatma Gandhi, the Father of the Nation. Special prayers are offered at the Gandhi Samadhi at Rajghat, Delhi and celebrations are held all over the country.

Diwali: The festival of lights is one of the most beautiful of Indian festivals. It comes 21 days after Dasahara and celebrates the return of Rama to Ayodhya after his 14 year exile. Countless flickering oil lamps and lights are lit in houses all over the country making it a night of enchantment. Worship of Lakshmi, the Goddess of wealth, and fireworks and festivities are an essential part of the occasion.

Guru Nanak Jayanti: Also known as 'Gurupurab', it is the birth anniversary of Guru Nanak who founded the Sikh faith. For two days and nights preceding the festival, the 'Granth Sahib' (Holy Book) is read and on the day of the festival, taken out in a grand procession. The celebrations at Amritsar are especially impressive.

Children's Day: November 14, the birth anniversary of Jawaharlal Nehru is celebrated throughout the country as Children's Day. Groups of children participate in rallies and cultural programmes.

Id-Ul-Fiter: Celebrates the end of Ramzan, the Muslim month of fasting. It is an occasion of feasting and rejoicing. The faithful gather in the mosques to pray; friends and relatives meet to exchange greetings.

Christmas: Celebrated by Christians and non Christians with special enthusiasm. The bigger cities like Delhi, Bombay and Calcutta wear a festive look as Christmas bazaars and festivities are organised.

<<<<<>>>>>

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Financial Statements

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Income:

Boston	549.03
Chicago	505.00
Detroit	1001.00
Huntsville	475.00
Los Angeles	575.00
Minneapolis	700.00
Nashville	220.00
New Jersey	300.00
New York	500.00
Phoenix	420.00
St. Louis	500.00
San Francisco	456.00
Toronto	530.00
Washington	500.00

Total Income **7631.03**

Expenses:

Travel	5475.12
Tour arrangements	
Telephone, mailing etc.	747.42
Paid to Artists	1550.00

Total expenses **7772.54**

Balance

Income - Expense	-141.51
Anticipated income from Nashville	380.00
Anticipated balance (380.00 - 141.51)	238.49

The amount \$238.49 will go to OSA towards as interest on the seed money of 5475.12

Income:

Membership registration	2230.00
Collection for meals	5900.00
Total	8130.00

Expenses:

Food	5860.73
Cultural activities, correspondence, sports, gratuities etc.	1703.69
Total	7564.42

Total **7564.42**

Balance

Income - expense (Remitted to OSA) 565.58

Proceeds from advertisements

Remitted to OSA 850.00

Proceeds from membership dues collected

Remitted to OSA

Annual 383.10

Life 900.00

Book Review

Bela Banerjee: Bringing Health to India's Villages

by *LaVonne Godwin Platt*

Published by Wordsworth, Newtown, Kansas 67114, USA

Paperback, 180 pages, \$11.95 plus \$1.25 shipping/handling

Reviewed by Lulu Mansinha

Bela Banerjee, born in what is now Bangladesh, has spent the major part of her adult life helping the people of Orissa. She was a social worker in the Barpali Village Service, and then rose to be the Pratinidhi for the Kasturba Gandhi Memorial Trust for Orissa.

In 1952 the American Friends Services Committee started a village development project in Orissa, in the village of Barpali, near Sambalpur. Both Bela Banerjee and the author LaVonne Godwin Platt worked on the Barpali project. Most people from Orissa, even if they have never heard of the Barpali Project, would recognise the Barpali 'paikahana', the cheap and sanitary toilet for the villages that was designed during the course of the project.

The Barpali Village Service (BVS) was of course much much more, with facets in agriculture, education, village industries, engineering and healthcare. Most of the workers were from Orissa, with a few from other parts of India and a few westerners.

One can list the various accomplishments of Bela Banerjee during her stay in Barpali. But far more than any description is the spontaneous emotion she evoked when she revisited Barpali in 1982, thirty years after she first arrived there. Bela and the author of the book, LaVonne Platt, walked down the main road to visit Bhavani Pradhan, a former BVS village worker who managed a weaver's cooperative. A woman stopped and hesitantly asked 'Didi?' Bela stopped and spoke to her. The news spread. Soon there were small crowds, mostly women. Some ran to hug her, others said "Namaste!". One said 'I never thought I would see you again. Now that I see you I see god.' A woman ran into the house to bring her daughter, whose birth Bela had attended, and

the daughter's daughter, to see and show Bela. One person told a story of how the Barpali latrine, which Bela had given him, was stolen. He found the culprit and got the concrete slab back.

On the road along the side streets people gathered and discussed if it is true that Bela didi is back. They called out to her when they recognised her. With all the greetings and salutations, it took them an hour to walk the half mile to Bhavani Pradhan's house.

They visited Himal Guria who proudly showed off her husky son, Shantuni. Shantuni was born prematurely, weighing one pound eleven ounces. Bela had nursed him to life. Bela laughed, amazed at Shantuni's muscular build, saying that his legs at birth has been thinner than her fingers.

An elderly man stopped Bela and said 'Today is lucky for me to have seen you'. An old woman bent down to touch Bela's feet and said 'You are a god. My daughter was burnt and you healed her'.

All this respect, affection and adulation for a person who was practically abandoned by her mother because she brought bad luck to the family. Bela's father died of cholera shortly after her birth. She was born near Dhaka, now in Bangladesh, to her father's third wife. The first two wives had died of cholera earlier. Because the newborn girl brought ill luck, her mother simply ignored her and refused to feed her. But for the kindness of a servant, and an aunt, Bela would not have survived. The

family land from which they received a small income was soon grabbed by relatives and hard times befell. They moved to Calcutta. After a few years Bela, who had no schooling, got a job in the Bengal Social Service Agency.

There is some innate quality in some individuals that attracts loyalty, friendship and affection. At each turning point in her life Bela has had friends who have propelled her through life with a determination. In Calcutta she developed a friendship with Dr. Lies Goempertz, a lady doctor, a refugee from Hitler's Germany. She insisted that Bela enter a midwifery training course in Calcutta. This was her first education. After completing the short training Bela got a job with the Friends Service Agency in Calcutta. After a few years Joan Court, another friend of Bela, made all the arrangements for Bela to go to England for training as a nurse. Bela, with no formal schooling and with just passable English, went to London with a scholarship. When she came back, she joined the Barpali Village Service.

While on the project she took leave and visited Lies Goempertz in New Zealand for six months. After the project was finished, she travelled in United States and Canada, staying with various families who had participated in BVS and knew Bela. Never having had much money, all her travels were planned, arranged by her friends worldwide.

But Bela Banerjee's life must not be judged only by her foreign travels. Her early life is one so typical of the poor in India (and everywhere else); the struggle for food and shelter; the hard work simply to keep from starving; no time left for schooling etc.. Most of us who come from Orissa, either have such a background or know many who did. But such is the mentality of man that once we have pulled ourselves up, we tend to ignore those who could not. We can but admire Bela Banerjee that she did not forget. She devoted her life to serve those who needed her. She never married. But in a sense her family is made up of the hundreds of lives that she has touched and made a little better; her children are all the babies she has delivered and nursed

through various crises.

For two years after the BVS project started I was a student at the nearby Gangadhar Meher College in Sambalpur. And yet, I am somewhat ashamed to say, I was only vaguely aware of the project. For reasons that I do not comprehend even now, my mind, and those of the others that I knew, were preoccupied with our own future careers. There was perhaps a sprinkling of any true idealism in us. While we recognised Gandhi and Nehru and all the other great leaders of India at that time who gave up promising personal careers to devote themselves to the people and the country, we never were inspired enough to do the same. We were 'bright' in the sense that we got good grades. We heard all the speeches but were not bright enough to understand and relate the speeches to our lives and our own plans and to the future of the country.

Much of what I know about the Barpali project was from my 'uncle' and 'aunty', Ralph and Polly Victor, who gave me a home away from home when I was a graduate student in British Columbia, and they lived in Seattle. They were part of the BVS for two years. I had never met them in Orissa, but over the years I heard the stories of Barpali, half a world away, sometimes at home on Mercer Island, sometimes in front of the campfire at the side of the brook at their cottage in the Wenatchee National Forest. Human memory is amazing. Except for the stories from uncle and aunty some thirty years ago, I had not had any contact with the BVS. Yet when I read that part of the book, the people and events all suddenly became alive.

In 1978 Bela joined the Seva Samiti, a project for women and children in the village of Haridaspur. Her main work was at the small hospital and the surrounding 35 villages. As before, she started working to improve nutrition, healthcare and the care of the young children in the area. Then in 1979 she became the pratinidhi (Director) of the Orissa Kasturba Gandhi National Memorial Trust (KGNMT). She was hesitant to accept the position because

she had no administrative experience. But friends assured her that they will look after that part.

Mahatma Gandhi started the trust in 1945 to benefit the poorest women and children in India. The first pratinidhi in Orissa was Ramadevi Chaudhuri. In Orissa the KGNMT operates ten projects, including one at Satyabhamapur, the headquarters of the trust. Bela's task was to visit and oversee the projects, as well as raise funds for the trust.

In many Oriya folk dramas there is a character called 'Niyati'. The story is usually a morality tale, with good ultimately triumphing over evil. At critical turning points in the

drama, Niyati comes on the stage and delivers a strong moral monologue, acting as the conscience of the hero, who sooner or later takes the correct decision to bring the tale to a happy ending. Perhaps Bela Banerjee is the Niyati in our lives. Her story should act as a jog to our conscience.

We have to thank LaVonne Godwin Platt for writing this book and letting us have a glimpse at the life of an extraordinary lady, who has devoted her life to improving the lives of others. In 1982 Ms. Platt spent six weeks in India with Bela Banerjee, travelling to all the places she worked and talking to everyone who knew Bela. Ms. Platt is the author of two other books.

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This journal has been typeset and composed for the most part on an IBM XT clone and printed out on a laser printer. The English text is set in *Zapf Calligraphic*, a digital version of the well known Palatino font. Most of the Oriya language prose is typeset in *Odissi*. The Oriya poems are typeset in *Sebati*. Both the digital fonts have been designed by Gagan Panigrahi, with help from Sabita Panigrahi and Lalu Mansinha.

ABOUT THE JOURNAL

The Journal of the Orissa Society of America serves the community of those who have some link, however tenuous, with Orissa. Most of us older ones were born in Orissa. The younger members have been born in United States or Canada of parents who hail from Orissa. Yet others may have had the good fortune to reside in Orissa for some length of time. You are welcome even if you have only a reading knowledge or just a passing interest in the people, life and culture of Orissa. However your bond with Orissa formed, you are welcome to form a bond with us.

We have a special soft corner for children and youth of all ages. Much of the writing that we do is aimed at those of us who grew up in America and know Orissa from the

anecdotal descriptions from the elders. Our philosophy is that we will publish all contributions, such as articles, poems, sketches etc., from our youthful readers. We particularly welcome critical views of us adults through the eyes of our children. The ultimate aim is to pass on the torch, within a decade or so, to a generation that knows Orissa only as a place to visit every so many years.

We are only marginally more selective for contributions from our older readers. In general we are interested in just about everything that interests you. We do not particularly wish for learned, pedantic articles on any subject. All we request of you, our contributor, is to remember that it should be interesting reading. There are of course limitations of space in JOSA, and of good taste.

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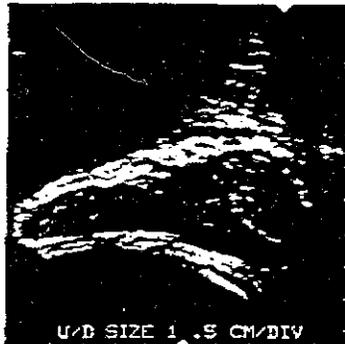
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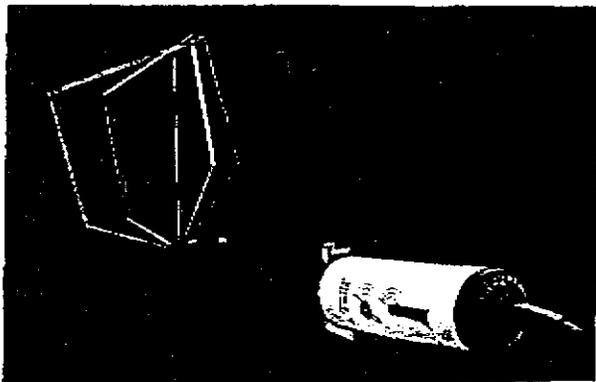


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L. Mansinha

A technical note: Many Oriya names may have several different English spellings. Although identical in sound, the listings of the same Oriya name may be widely separated in an English language directory; consider, for example, *Mahanty* and *Mohanty*. To group all the same Oriya surnames together we have adopted a short list of sorting surnames. These represent my personal, and sometimes arbitrary, choice. Note that the actual English spelling of the surname is not changed. The sorting surname is used only for alphabetic ordering of the Directory. Please remember to look up the list below before starting a directory search. All other surnames are listed according to the English spelling.

SORTING SURNAMES

Chowdhury
Das
Mahanto
Mishra
Mohanty

Mohapatra
Mallick
Nayak
Padhi
Patnaik

Patra
Sahu
Satpathy
Tripathy

<<<<<>>>>>

Acharya, Binayaka & Sanjukta
23 Sunset Tr #8
Irvington NJ 07111

Acharya, Kamal
2058 Eucalyptus Ct
Santa Clara CA 95050
408/241-8499

Acharya, Sarbeswar & Tara
Prabhat Arun Arvon
15400 Pine Tree Court
Bowie MD 20716
301/249-9536

Acharya, Sumanta
4421 Lake Lawford Ct
Baton Rouge LA 70816
504/767-0120

Acharya, Suresh & Rashmi
326 Glen Park Drive
Nashville TN 37217
615/361-0035

Acharya, Surya Narayan & Manjuprava
4330 - 54 Avenue
Vegreville Alt T0B 4L0 Canada

Agarwal, Jugal
8455 NE Spring Lake Road
Minneapolis MN 55414

Agarwal, Nanakram
75 Castle Road
Chappaqua NY 10514
914/238-4368

Agarwal, Om & Hema
Anjali
3055 Rollingwood Court
San Jose CA 95148
408/274-0810

Agarwal, Pradip
460 W Forest #901
Detroit MI 48201

Agarwala, Joy P.
Dept Chem Engg
Univ of Colorado
Boulder CO 80309
303/444-8068

Ahmed, Raju
230 N. Michigan Ave
Chicago IL 60601
312/726-2668

Anderson, David & Mamata
22 Blossom Dr
Robinson PA 19551
215/693-5937

Baral, Chittaranjan
1804, Metrerott Road
#401
Adelphi MD 20783

Bardhan, Smriti
2006 Broadway #104
Nashville TN 37203
615/320-0474

Barik, Devananda
1520 Ocean Avenue #F-2
Brooklyn NY 11230

Barik, Sadananda & Bidyulata
Banani Ashima
3 Bernard Place
Princeton Junction NJ 08550
609/275-5660

Barik, Sebananda
2114 Caton Avenue
3 B
Brooklyn NY 11226
212/856-5229

Barik, Sudhakara & Dharashri
Santwana Sambit
3324 Woodburn Village Dr
Apt 13
Annandale VA 22003
703/641-0822

Barman, Addison
35-42 161 Street
Flushing NY 11358

Basa, Deepak
Physics:City Coll:CUNY
137th & Convent Ave
New York NY 10031
212/316-2066

Bastia, Gayatri
49 Riverboat Village
South Hadley MA
413/533-7355

Bdool, Alam Mohamad
Dept of Govt
Cornell Univ
Ithaca NY 14853
607/273-7356

Behera, Anup & Nivedita
1093 Augustana
Naperville IL 60565

Behera, Bailochan & Sanghamitra
28490 Franklin River Dr
106
Southfield MI 48034
313/350-2078

Behera, Debendra
1871 Heather Hills Drive
Burlington Ont Canada
416/639-4627

Behera, Kirttan & Mamata
Sharina Sahana Rajiv
11 Cayuse Lane
Rancho Palos Verdes CA 90274
213/547-4800

Behera, Minaketan
1871 Heather Hills Drive
Burlington Ont Canada

Behera, Saroj & Sunity
Sanjiv
17510 Via Sereno
Monte-Sereno CA 95030
408/395-1237

Behera, Tikam
2306 Santa Fe Ave
Torrance CA 90501
213/734-7726

Beuria, Abasar & Trupti
Yuki Kunia
171 East 84th St.
Apt. 11- C
New York NY 10028
212/879-2127

Bhuyan, Bijoy & Janet
Shanti Leela
6907 S. 12th Street
Kalamazoo MI 49002
616/375-2821

Bhuyan, Jayanarayan
208 Pontalba Dr
Lafayette LA 70503
318/984-7410

Bhuyan, Laxminarayan & Sakuntala
Jagat
208 Pontalba
Lafayette LA 70503
318/984-7410

Biswal, Bagala Charan
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Kingston Ont K7L 3N6 CANADA
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15 Eros Crt.
Wyne NJ 07470

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Sibani Lisa Babi
1653 Cambria Place
Escondido CA 92025

Biswal, Nilamaber & Annapurna
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9704 Kerrigan Court
Randallstown MD 21133
301/655-6298

Biswal, Rabî & Minati
2611 Scarlett Oak Pl
Knoxville TN 37909
615/584-9349

Biswal, Sidhartha
158 Circlewood
Tuscaloosa AL 35405

Bohidar, Neeti
1530 Bridal Path
Landsdale PA 19446

Chatterjee, Devjyoti & Smee
Ananya Kooheli Miabi
20 Branko Rd
Berkley Hts NJ 07922
201/322-1938

Chatterjee, Pranab & Kaajal
3224 Maryland Avenue N.
Crystal MN 55427
612/535-1299

Chetty, Jagdish & Pramila
17803 Azucar Way
San Diego CA 92127

Chowdhury, Anil
1520 Hamilton Place
Dorval Que H9S 1H2 Canada

Chowdhury, B. & Sarojini
160 Redwood Crescent
Williamsville NY 14221

Chowdhury, Harlal & Swarna
Ranjan Rosi
600 Meadowmar Lane
Cincinnati OH 45230
513/232-2343

Chowdhury, Prabhat
Box 2790
University MS 38677
601/236-4682

Choudhury, Udaya Nath
208 Pontalba Dr
Lafayette LA 70503
318/984-7410

Dalai, Ajay Kumar
Dept. of Chemical Engg.
Univ. of Saskatoon
Saskatoon Sas Canada
306/477-0984

Dandpat, Barun
Address Unknown

Das, Ajit & Sovana
20 Hebron Road
Baltimore MD 21220
301/391-5294

Das, Akhaya & Vyjayanti
5 Old English Way
Wappinger Falls NY 12590
914/298-3262

Das, Alekh & Smita
Devilina
1164 Fifield Ave #S-2
St. Paul MN 55108
612/644-3157

Das, Amiya & Rani
Babita Sumita
7744 Epsilon Drive
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301/977-6620

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Concordia University
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Dash, Artatrana & Basanti
Bapi Bubli
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519/837-2922

Das, Ashok
43-70 Kissena Blvd #15H
Flushing NY 11355

Das, Asoka & Nalini
Auro Meera
4020 Dundas Street W.
Unit 77
Toronto Ont M6S 4W6 Canada
416/766-8796

Dash, Bhabesh & Asha
Rama Rajesh
1490 Golden Bell Court
Downers Grove IL 60515
312/960-0428

Dash, Bibhuti & Kumudini
Nigam
42 Provence Trail
Etobicoke Ont M9V 5A4 Canada
416/742-4961

Das, Bidyut
425 East 25th St
Manhattan NY 10010

Das, Bijoy & Pratima
Parthavi Barnali
5 Bainbridge Drive
Charleston SC 29407
803/766-9996

Dash, Binod & Nilima
Jilie
131 Wescott Drive
Pittsburg PA 15237
412/367-4307

Das, Chittaranjan & Nameeta
Papun
Box 313, 10 Vairo Blvd
State College PA 16803
814/237-6362

Das, Debendra Nath & Katherine
Sumit
4345 York Ave
Fairbanks AK 99709
907/479-0776

Das, Deva Dutta
2041 Euclid St, # 3
Los Angeles CA 40066
213/390-3042

Das, Dhiren & Lipi
Debidutta Abhinab
111 Robinhood Way
Wayne NJ 07470
201/633-9597

Das, Gautam & Monica
404 C Eagle Hts
Madison WI 53705

Das, Gouri & Chinmoyee
Snigdha Smita
2783 Fourth Plain Court
San Jose CA 95121
408/238-8529

Das, Jagannath Prasad & Gita
Silu Shila
11724 - 38A Avenue
Edmonton Alt Canada
403/435-6194

Das, Jagdish & Tina
14 Volino Drive
Poughkeepsie NY 12603
914/462-7110

Dash, Jnana R. & Swetapadma
Somesh Suchit
2785 Hayloft Way
Morgan Hill CA 95037
408/778-0225

Das, Jyoti Prakash
1400 Worcester Rd #7406
Framingham MA 01701
508/626-2655

Das, Jyotirmaya
6300 Stevenson Ave # 319
Alexandria VA 22304
703/370-7681

Das, Khirod & Dayabati
11771 Rexmoor Drive
Richmond VA 23235

Das, Krushna Mohan & Basanti
70 Pinewood Road
Manhasset NY 11030
516/365-8654

Dash, Madhab & Trupti
Sangita Sudesh
873 Fams Court
East Meadow NY 11554
516/481-2885

Das, Manas & Lynn
48 Seek Ct.
Silver Spring MD 20912
301/445-5182

Das, Manoj
5722 Alpha #2096
Dallas TX 75240
214/458-7852

Dash, Mihir
1610 Fender Road
Naperville IL 60565

Dash, Minati
Sabyasatchi
16W 16th St. #1S South
New York NY 10011
212/206-8489

Das, Naresh
P.O. Box N 9728
Nassau Bahamas
809/323-6546

Dash, Prabir & Prajesh Nandini
7200 Oldmill Run
Fort Worth TX 76133
817/294-2987

Das, Pramod & Mitali
Soumyajit
1714 Main St W #108
Hamilton Ont Canada
416/521-8134

Das, Pratap & Puspa
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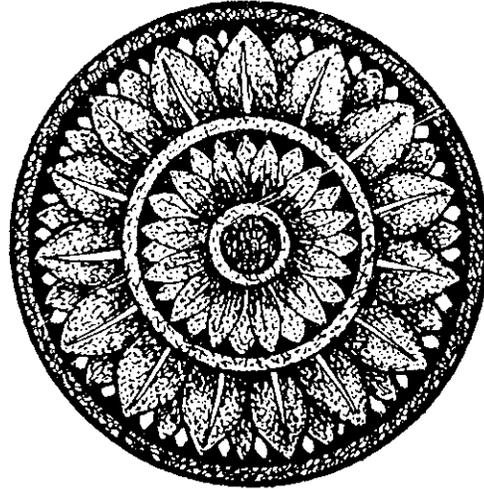
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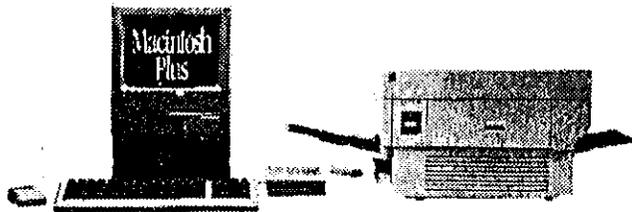
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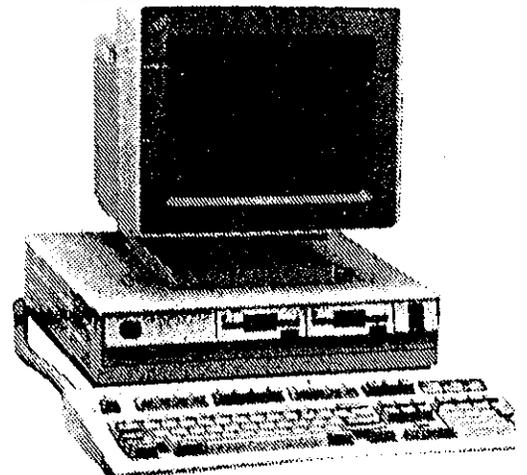
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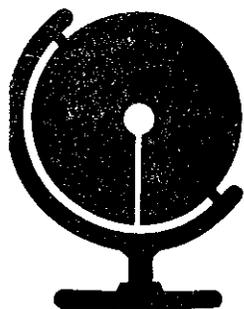
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