

**THE ORISSA SOCIETY
OF THE AMERICAS**

**JOURNAL
SOUVENIR ISSUE**



**Twenty-third Annual Convention
July 2-5, 1992
Atlanta**

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THE ORISSA SOCIETY OF THE AMERICAS

Souvenir Issue, 1992

Editor: Kula C. Misra
Associate Editor: Minati Biswal

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Mihir Das
Nityananda Mishra
Jacob Patnaik
Bhabani Mohanty

***Who's Who among Oriyas
in North America***
Devi Misra (Chair)

Cultural
Pratap Das (Chair)

OSA PRESIDENTS

Gouri Das	1970	(Boston, Massachusetts)
Bhabagrahi Misra	1971	(Hartford, Connecticut)
Gouri Das	1973	(Boston, Massachusetts)
Amiya Patnaik	1975	(Riverdale, New Jersey)
Promode Patnaik	1978	(Birmingham, Alabama)
Ladukesh Pattnaik	1981	(Detroit, Michigan)
Rabi Patnaik	1983	(Randolph Town, Maryland)
Saroj Behera	1985	(San Jose, California)
Asoka Das	1987	(Toronto, Canada)
Amiya Mohanty	1989	(Richmond, Kentucky)
Digambar Mishra	1991	(Birmingham, Alabama)

VENUES OF OSA ANNUAL CONVENTION

1970	Hartford, Connecticut
1971	Hartford, Connecticut
1972	Riverdale, New Jersey
1973	Riverdale, New Jersey
1974	College Park, Maryland
1975	Riverdale, New Jersey
1976	Toronto, Canada
1977	Riverdale, New Jersey
1978	Wheaton, Maryland
1979	New Brunswick, New Jersey
1980	Detroit, Michigan
1981	Chicago, Illinois
1982	Minneapolis, Minnesota
1983	Bowie, Maryland
1984	Glassboro, New Jersey
1985	Kent, Ohio
1986	Toronto, Canada
1987	Stanford, California
1988	Saginaw, Michigan
1989	Nashville, Tennessee
1990	Washington, D.C.
1991	Chicago, Illinois
1992	Atlanta, Georgia

OSA 23RD ANNUAL CONVENTION
ATLANTA, GEORGIA
July 2 - 5, 1992

<i>Convenor</i>	Mahendra Misra
<i>Co-Convenor</i>	Arun Misra
<i>Advisory Committee</i>	Hemanta Jena Maya Misra Sarita Misra Amiya Mohanty Sarat Praharaj Ramsaran Sahu
<i>Art Work</i>	Arun Das
<i>Cultural</i>	Pratap Das Minati Praharaj
<i>Finance</i>	Devi Misra
<i>Food Services</i>	Jayasri Misra
<i>Reception</i>	Puspalakshmi Sahu
<i>Registration</i>	Devi Samantrai Prabir Dash
<i>Souvenir</i>	Kula Misra
<i>Sports</i>	Binayak Panda
<i>Youth Programs</i>	Bhagabat Sahu Sarita Misra

WELCOME TO THE CONVENTION

EDITORIAL

DO WE HAVE AN OBLIGATION TO HELP?

It is a tribute to the growth of OSA and to the talented professionals and entrepreneurs amongst its membership that many in Orissa are now familiar with our organization. A corollary of this recognition is an expectation in Orissa that the OSA collectively, or its members individually, would lend their support, primarily in the form of financial contributions, to worthy causes, especially those that are aimed in alleviating the hardships of poor people back home. The continual stream of appeals for donation that the OSA and its members receive bears testimony to this expectation.

Is this an unreasonable expectation? Not any more unreasonable than the time-honored tradition throughout civilization of the weak depending on the protection of the strong against injustice and inhumane suffering. Do we have an obligation to respond favorably to these expectations? I happen to think so. It is an obligation, because our commitment to uphold an ethnic identity through OSA would appear hypocritical if we became insensitive to the needs of the very people who constitute the source of this identity.

We can respond effectively in a number of ways. Often money is the most desirable and useful form of transaction when you reside at the other end of the world, but a valid response can also be in terms of time, expertise, information, technology transfer, or investment. For example, the Kalinga Hospital Project is a step in the right direction, because in addition to infusing a sizeable investment into the local economy, it promises to significantly augment the availability of modern health-care facilities in Orissa.

We should take pride in the fact that the OSA, a few of its Chapters and some individuals have been responsive over the years. This has included raising funds for flood relief, contribution to selected projects, establishing scholarships for meritorious students and, thanks largely to the efforts of individuals such as Pratap Das and the late Dr. Promode Patnaik, sponsoring a number of performing artists from Orissa. However, we can and should, in my opinion, strive to share more of our blessings. The current practice of printing the appeals for donations from various organizations in Orissa in our Newsletter/Journal, but leaving further response entirely to individual members, tantamounts to doing nothing substantive beyond a rather painless public service. What we need is an apparatus within the OSA to screen the appeals for donations, select a few based on some appropriate criteria, and promote these with sincerity.

One area in which the OSA can make a substantial impact in Orissa, with relatively small amount of funds, is higher education. Thanks to the continued support from the leadership and a broad spectrum of the membership, the OSA has made significant progress in pursuing this objective through its *Higher Education Committee*. The immediate goal is to establish an information center in each of the university towns in Orissa (starting with Bhubaneswar), capable of supplying to prospective students accurate and up-to-date information about higher education in U.S. and Canada. A subsequent and equally serious goal is to provide small grants to students arriving from Orissa to help them get settled. What we can achieve, of course, will depend to a large extent on your enthusiasm, support and encouragement.

Yes, we have an obligation to help the people of Orissa, to support worthy causes, to participate in Orissa's economic development. Not because we feel guilty about our relative prosperity here or have more money than we know what to do with, but because we are concerned, caring and compassionate *Oriyas*.

Kula C. Misra

THIS SOUVENIR ISSUE IS DEDICATED

TO THE MEMORY OF

DR. PROMODE KUMAR PATNAIK



1939 - 1992

DR. PROMODE KUMAR PATNAIK

1939 -1992

Dr. Promode Kumar Patnaik passed away, without much warning, on the early afternoon hours of March 5, 1992, after a very brief period of treatment at the Huntsville Hospital. He is survived by his wife Runu, daughters Rica and Ripa, and son Pranteek.

Dr. Patnaik was born on March 2, 1939 at Kandarsingha, Dhenkanal District, Orissa. After attending Kamakhya Nagar High School, he moved to Cuttack for further education: B.A. from Christ College, and M.Ed. from Utkal University.

A youth leader of the Congress Party of the sixties, he was a shining star in the political scene of Orissa. As President of the Student Unions of Christ College and Madhusudan Law College, he was a much loved and respected leader of the students.

Promode joined Atlanta University's MBA program in 1969 and received his Ph.D. from the University of Alabama in 1977. He was the Chairman of the Division of Business at Miles College, Birmingham during 1974-77. Later, he moved to Alabama A&M University, Huntsville as Professor of Finance and Director of the MBA program. Notable among his many contributions at A&M was the leadership role he played as the President of the Faculty Senate.

Promode was a dedicated community leader and he contributed immensely to the Indian communities in Birmingham and Huntsville. He served as the President of India Association in both these cities and was the founder of the Huntsville *Kirtan Mandali*.

He devoted a lot of his energy and time to the service of his fellow *Oriyas* all over North America. He was instrumental in bringing many *Oriya* students to the U.S. for higher education and organizing concert tours for *Oriya* artists in North America. He also served as President of our Society (1978-80). His latest in the endless string of contributions to the OSA was as the Chair of the committee that worked on the amendments to the OSA Constitution. The amendments proposed by this Committee, as you all are aware, have now been approved.

Promode was a radio artist, a poet, and the author of many essays. One of his legacies is the "Waves of the Ganges" radio program that is aired by a Huntsville radio station every Sunday morning. For his talents as an artist and his contribution to the promotion of *Oriya* culture in North America, Promode was the recipient of one of the first two *Kalashree* awards presented by the OSA last year.

It is difficult to imagine this year's OSA Convention at Atlanta, especially its cultural programs, without Promode. He was a constant and by far the most visible fixture of these programs - as an organizer, as a performer, as an instructor, and frequently as the Master of Ceremony. He was, of course, always at his best at the late-night *mehafils* that have now become an enjoyable tradition of the annual conventions.

Words cannot describe the sense of irreparable loss that we all feel at the sudden demise of Promode. We will forever miss his leadership, his artistic talents, his helping hand, and, above all, his friendly smile.

Kula C. Misra

WE LOVE YOU, DAD

Rica Patnaik

(This eulogy was delivered by Rica at the funeral services of Dr. Promode Patnaik, her father, on March 6, 1992)

I spent several hours last night trying to decide exactly what I was going to say to you all today. I kept thinking, "What can I say to them that they don't already know." The one thing I could think of stems from the fact that my sister Ripa, brother Pranteek and myself are three of the luckiest people in the world. This is because we are the only people who have the honor and privilege of being able to say, "We are Promode Patnaik's children." Many people have spoken to you today about Promode Patnaik as a man. I would like to speak to you about Promode Patnaik as a father. I would like to take a few minutes to tell you about my *Dad*, through his daughter's eyes.

When I was a young child, I remember being upset that my father never said the words "I love you" to me. But that feeling quickly disappeared as I grew up. Although my father never verbally said "I love you", he constantly showed us through his actions that he did.

When my father left India twenty three years ago, he left his family, friends, and everything familiar to him, in order to give his children, who weren't even born yet, the opportunity to do anything they wanted. What our *Dad* was really saying was, "I love you." My father struggled and sacrificed his whole life in order to provide us with everything we desired. What he was really saying was, "I love you.". He was an orator, a diplomat, a politician, an educator, a mediator, an artist, a leader, and the life of every party all rolled into one.

My mother said this morning, "Do you know what a rich man your father was?" She is absolutely right. He was a millionaire. Not because how much of money he had, but because of the sheer number of people that cared about him.

My father was the most caring, unselfish and devoted individual I have

ever known. I am reminded of that as I look around this room and realize that this is only a fraction of the number of people whose lives had been touched by my father.

As I stand here in awe of the magnitude of my father's influence, I remember the one thing he wanted from me and my brother and sister. He wanted us always to strive for the best out of life and never to settle for less. He wanted nothing more than for his children to achieve more than he had. He was simply saying, "I love you."

I want to take this opportunity on behalf of my mother, Ripa, Pranteek, and myself to thank you all for your prayers and support this past week. I want you all - whether you are his colleagues, students, friends, family, or members of the Indian community - to know that our *Dad* cared about you all very much. He would be very proud and grateful to you for the way you have taken care of us.

Many people have asked us if there is anything they can do for us. There is one thing. We ask that you try and take one aspect of my father's personality - whether it be something like his desire to help others or simply his love for life - and try to incorporate that into your everyday life. That way you would not just be telling that you remember our *Dad*, you would be showing us. By doing this you will be keeping our father's memory alive.

Finally, I would like to ask you not to worry about us. Pranteek, Ripa and I are Promode Patnaik's children. We will carry his strength and love with us for the rest of our lives. With these to protect and guide us, we will try to live our lives in a way that would make him proud. What we will really be saying is, "*We love you, Dad.*"

*** ☆●▼■●***

OSA

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Kabita Patnaik - New Jersey
Purna Patnaik - California
Maheswar Sahoo - Canada
Chintamani Sahu - South East
Puspalakshmi Sahu - Southern

March 6, 1992

The Orissa Society of the Americas is deeply saddened at the untimely death of **Kalashree Dr. Promode Kumar Patnaik**, former president of OSA and one of its foremost leaders.

Through the years, he had served the OSA in various capacities, and had been a source of inspiration to new generations of Oriyas in North America. A lover of *Oriya* music, *Odissi* dance, and *Oriya* culture, he was a formidable champion of Orissan and Indian traditions. His passing away is a serious loss to us all.

The OSA expresses its deepest condolence to Promode's wife, Runu; children, Rika, Ripa, and Pranteek, and other family members. We pray that God will give them the strength to bear this tragedy and carry on the legacy they have inherited from Dr. Promode Kumar Patnaik.

ଦିଗମ୍ବର ମିଶ୍ର
Digambar Mishra
President, OSA

COUNCIL OF CULTURAL RELATIONS, ORISSA**The Universe, Maitree Sarani,
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Date.....

ଶୋକ ପ୍ରସାଦ

କଟକ ପହରବାପାଙ୍କର ଏହି ସଭା ବିଶିଷ୍ଟ ଅଧ୍ୟାପକ ଡକ୍ଟର ପ୍ରମୋଦ ପଟ୍ଟନାୟକଙ୍କର ଆକସ୍ମିକ ପରଲୋକରେ ଗଭୀର ଶୋକପ୍ରକାଶ କରୁଛି ।

ଡକ୍ଟର ପ୍ରମୋଦ ପଟ୍ଟନାୟକଙ୍କର ଏକ ଜାତୀୟବାଦୀ ପରିବାରରେ ଜନ୍ମ ଗ୍ରହଣ କରିଥିଲେ ଏବଂ ସେଇ ଉତ୍କଳ ପରମ୍ପରାରେ ଆପଣାକୁ ଉତ୍କଳ ଏବଂ ଅନୁପ୍ରାଣିତ କରିଥିଲେ ।

ଡକ୍ଟର ପଟ୍ଟନାୟକ ଛାତ୍ରାବସ୍ଥାରେ ରୁଷ୍ଟ ନାଟର ସେବାରେ ଆପଣାକୁ ନିୟୋଜିତ କରିଥିଲେ ଏବଂ ଛାତ୍ର ଆନ୍ଦୋଳନରେ ସକ୍ରିୟ ଅଂଶ ଗ୍ରହଣ କରିଥିଲେ ।

ଡାକ୍ତର ଆପଣାର କର୍ମକ୍ଷ୍ମି ରୂପେ ପ୍ରସ୍ତର ଆମେରିକାକୁ ଗ୍ରହଣ କରିଥିଲେ ହେଁ ସେ ଜନ୍ମମାଟି ତାହାର ଜନସାଧାରଣ ଏବଂ ଐତିହ୍ୟକୁ ଭୁଲି ଯାଇନଥିଲେ । ଓଡ଼ିଶାର ଚରଣ ଚରଣୀମାନଙ୍କୁ ଉଚ୍ଛ୍ଵାସ ପାଇଁ ପାହାନ୍ତି କରିବାରେ ଡାକ୍ତର ଅବଦାନ ବିହୀନ ପାଇଁ ସ୍ମୃତି ହୋଇ ରହିବ । ଆମେରିକାରେ ଥିବା ଓଡ଼ିଆ ମାନଙ୍କର ଅନୁଗାମକୁ ପୁନଃ ସଂଗଠିତ କରିବା ଏବଂ ସକ୍ରିୟ କରିବା ପାଇଁ ଡାକ୍ତର ଉଦ୍ୟମ ଅଚଳ ନାହିଁ । ଜଣେ ବ୍ୟବସାୟୀ , ସ୍ନେହୀ ଏବଂ ଉତ୍ସାହୀ ଥିବା ନାଟ୍ୟ ଭାବରେ ଡକ୍ଟର ପ୍ରମୋଦ ପଟ୍ଟନାୟକ ପ୍ରବାସୀ ଭାରତୀୟ ମାନଙ୍କ ଭିତରେ ଖ୍ୟାତି ଅର୍ଜନ କରିଥିଲେ । ଓଡ଼ିଶାର ସାଂସ୍କୃତିକ ଐତିହ୍ୟ ଏବଂ ପରମ୍ପରାକୁ ଆନ୍ତର୍ଜାତିକ କ୍ଷେତ୍ରରେ ପରିଚିତ କରାଇବା ପାଇଁ ପ୍ରମୋଦ ପଟ୍ଟନାୟକ ଉଲ୍ଲେଖ୍ୟଯୋଗ୍ୟ ଭୂମିକା ଗ୍ରହଣ କରିଯାଇଛନ୍ତି ।

ଡକ୍ଟର ପ୍ରମୋଦ ପଟ୍ଟନାୟକଙ୍କର ମୃତ୍ୟୁରେ ଓଡ଼ିଶା ବାସୀ ସେମାନଙ୍କର ଏକ ପ୍ରତିନିଧି ଏବଂ ଆନ୍ତର୍ଜାତିକ କ୍ଷେତ୍ରରେ ଓଡ଼ିଶାକୁ ପରିଚିତ କରାଇବାର ଏକ ବିରାଟ ବାସ୍ତବକୁ ହରାଇ ବସିଛନ୍ତି ।

କଟକ ଜନସାଧାରଣଙ୍କର ଏହି ସଭା ଡକ୍ଟର ପ୍ରମୋଦ ପଟ୍ଟନାୟକଙ୍କର ପବିତ୍ର ସ୍ମୃତି ଉଦ୍ଦେଶ୍ୟରେ ଗଭୀର ଶ୍ରଦ୍ଧାଂଜଳି ଅର୍ପଣ କରୁଛି ଏବଂ ଡାକ୍ତର ପରିବାର ବର୍ତ୍ତମାନ ସ୍ଥିତି ଗଭୀର ସମବେଦନା ଜ୍ଞାପନ କରୁଛି ।

(ସଭାପତି)

ରିଭିଜା ଭଣ୍ଡାରୀ ପଟ୍ଟନାୟକ
ସଂପାଦକ

ଜଣେ ପ୍ରବାସୀ ଓଡ଼ିଆର ଆତ୍ମଚିନ୍ତା

ଜିତେନ୍ଦ୍ରନାଥ ମହାନ୍ତି

ଆମେ ଯେତେ ପ୍ରବାସୀ ଓଡ଼ିଆ, ଆମର ଓଡ଼ିଶା ପ୍ରତି ମମତା ଯେମିତି ଯେଉଁମାନେ ସ୍ୱଦେଶରେ ରହିଛନ୍ତି ତାଙ୍କଠାରୁ ବେଶୀ । ସେମାନେ ଓଡ଼ିଶାର କଠୋର ସମାଲୋଚନା କରନ୍ତି, ତାଙ୍କୁ ଦୈନନ୍ଦିନ ଜୀବନରେ ଦେଶର ସମସ୍ତ ଦୃଷ୍ଟିର ଫଳ ଭୋଗିବାକୁ ପଡ଼େ । ଆମ ପାଇଁ

ଓଡ଼ିଶା ଗୋଟିଏ **concept**: ସେ ଓଡ଼ିଶାରେ, ସବୁ ଦୃଷ୍ଟି ସତ୍ତ୍ୱେ, ରହିଛି ସୌନ୍ଦର୍ଯ୍ୟ, ସାରଲ୍ୟ ଓ ଧାର୍ମିକତା । ସେ ମାନସିକ ଓଡ଼ିଶାର ମାଟି, ପାଣି, ହାତୁ, ଗାଁ ଗଣ୍ଡା, ପାହାଡ଼ ଜଙ୍ଗଲ, ମନ୍ଦିର, ପୋଖରୀ, ସମୁଦ୍ର - ସବୁ ଆମ ପାଇଁ ସ୍ୱପ୍ନର । ଆମେ ସ୍ୱଦେଶକୁ ଫେରି ସେଠି ରହିବୁ ନାହିଁ, କିନ୍ତୁ ସାତ ସମୁଦ୍ର ପାର ହୋଇ ଦୂରରେ ରହି ମାନସିକ ମୂର୍ତ୍ତିକୁ ଧ୍ୟାନ କରି ଏଠିକା ଜୀବନରେ ଯେଉଁ ମୁହୂର୍ତ୍ତ ଗୁଡ଼ିକ ଅସହ୍ୟ ହୋଇଉଠେ, ସେଗୁଡ଼ିକୁ ଓଡ଼ିଶାର ଚିତ୍ରରେ ରଙ୍ଗୀନ୍ କରିବାକୁ ଚେଷ୍ଟା କରୁ ।

ମାକ୍ସମୁଲର୍ ସାହେବ ଅକ୍ସଫୋର୍ଡ଼ରେ ରହି ଭାରତୀୟ ଧର୍ମ ଓ ଦର୍ଶନ ସମ୍ବନ୍ଧରେ ଏତେ ଗ୍ରନ୍ଥ ରଚନା କଲା ପରେ, ଯେତେବେଳେ ସ୍ୱାମୀ ବିବେକାନନ୍ଦ ତାଙ୍କୁ ଭାରତକୁ ଆସିବାକୁ ଆମନ୍ତ୍ରଣ କଲେ, ସେ ଆମନ୍ତ୍ରଣ ପ୍ରତ୍ୟାଖାନ କଲେ- ଏହି ଭୟରେ ଯେ ସେ ମନେମନେ ଭାରତର ଯେଉଁ ମୂର୍ତ୍ତି ଗଢ଼ି ତୋଳିଥିଲେ, ସେ ମୂର୍ତ୍ତିଟି ଭାରତକୁ ଗଲେ ସେଠିକାର ବାସ୍ତବତାର ସମ୍ମୁଖୀନ ହୋଇ ହୁଏତ ଭାଙ୍ଗି ପଡ଼ିବ । ସେ କେବେ ଭାରତକୁ ଆସିଲେ ନାହିଁ ।

ଆମ ଅବସ୍ଥା ତାଙ୍କ ଠାରୁ ଭିନ୍ନ । ଆମେ ତ ଓଡ଼ିଶାରେ ଜନ୍ମ ହୋଇ ମଣିଷ ହୋଇଛୁ । ମଝିରେ ମଝିରେ ଫେରି ଯାଉଛୁ । ସେଠି ବନ୍ଧୁ ବାନ୍ଧବ, ପରିବାର, ଆତ୍ମୀୟ ସ୍ୱଜନ ରହିଛନ୍ତି । ତଥାପି ମୋ ପାଇଁ ଓଡ଼ିଶା ଗୋଟିଏ ରୋମାଣ୍ଟିକ୍ **concept**. ହୁଏତ ଏଇଥିପାଇଁ ଯେ ମୁଁ ୧୭ ବର୍ଷ ବୟସରେ, ୪୭ ବର୍ଷ ହେଲା, ଓଡ଼ିଶା ଛାଡ଼ି ଗଲି ଆସିଲି କଲିକତାରେ ପଡ଼ିବା ପାଇଁ । ତା ପରେ ଓଡ଼ିଶାକୁ ଛୁଟିରେ ଫେରିଯାଏ । କିନ୍ତୁ ବେଶି ଦିନ କେବେ ରହେନାହିଁ । (କେବଳ ବିନୋଦା ଭାବେଙ୍କ ସାଙ୍ଗରେ ବର୍ଷେ କାଳ ଗଲିବୁଲି ଥିଲି ଗାଁ ରୁ ଗାଁକୁ) । ଆସ୍ତେ ଆସ୍ତେ ପିଲାଦିନର ସାଙ୍ଗମାନଙ୍କୁ ଆଉ ଖୋଜି ପାଇଲି ନାହିଁ (ଯେଉଁମାନେ ପ୍ରସିଦ୍ଧ ହେଲେ ତାଙ୍କୁ ଖୋଜିଲେ ମଧ୍ୟ ଦେଖା ମିଳେ ନାହିଁ) । ତେଣୁ ଓଡ଼ିଶାକୁ ଗଲେ ଯାଏ ଗାଁକୁ; ସେଠି ସମସ୍ତେ ନିଜର । ବୃତ୍ତାମାନେ ଗଲିଗଲେଣି । ନୂଆ “ଜେନେରେସନ୍” ବଡ଼ ହେଲେଣି । ତଥାପି ତାଙ୍କର ସେହି ପୁରୁଣା ଚିହ୍ନଟ (ସେ ଅମୃତର ପୁଅ, ଅମୃତର ନାତି, ଇତ୍ୟାଦି) ।

ମୋ ଭିତରେ କେତୋଟି ଆତ୍ମବିରୋଧ, “କଣ୍ଠାତିକ୍ସନ୍”, ରହିଛି । ଯାହା ମୁଁ ସମସ୍ତଙ୍କ ଆଗରେ ମାନିନେବାକୁ ଚାହେଁ । ବଙ୍ଗଳା ଦେଶ ସହିତ ମୋର ସମ୍ପର୍କ ଖୁବ୍ ନିବିଡ଼ । କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟର ଛାତ୍ର ଓ ଅଧ୍ୟାପକ ହୋଇ ୨୨ ବର୍ଷ କଟେଇଛି । ସେ ସହରର ଲୋକଙ୍କର ସ୍ନେହ ମୋ ପାଇଁ ଅପରିମୀତ । ତଥାପି ଓଡ଼ିଶାରେ ମୋର ମନ ପଡ଼ିରହିଛି, ଓଡ଼ିଆ ଭାଷା ପ୍ରତି ଚାଣ କମ୍ ନୁହେଁ, ଯଦିଓ ଓଡ଼ିଆରେ ଲେଖା ପ୍ରାୟ ଛାଡ଼ିଦେଇଛି କହିଲେ ଚଳେ । ଠିକ୍ ସେମିତି ଜର୍ମନ୍ ଦର୍ଶନ ଉପରେ ଗତ ୪୦ ବର୍ଷ ଧରି କାମ କରି ଆସିଛି, ଏପରିକି ଜର୍ମନ୍ ଦାର୍ଶନିକମାନେ ମୋତେ ତାଙ୍କ ମଧ୍ୟରେ ଜଣେ ବୋଲି ମନେ କରନ୍ତି । ଜର୍ମନ୍ ଭାଷା ମୋର ମାତୃଭାଷା ଭଳି ହୋଇଯାଇଛି । କିନ୍ତୁ ଭାରତୀୟ ଦର୍ଶନ ଓ ସଂସ୍କୃତ ପ୍ରତି ମୋର ମୋହ ରହିଛି । ପ୍ରତିଦିନ ସଂସ୍କୃତ ନ ପଢ଼ିଲେ ମୋର ଆତ୍ମା ଦୃଢ଼ ହୁଏନା । ଯେତିକି ବୟସ ବଢ଼ୁଛି, ଭାରତୀୟ ଦର୍ଶନ

ଉପରେ ଲେଖିବାର ଇଚ୍ଛା ସେତିକି ବଳବତୀ ହେଉଛି । ଏ ଦୁଇଟି ବିରାଟ ଦାର୍ଶନିକ “ବ୍ରାଡିସନ୍” ମଧ୍ୟରେ ମୁଁ ନିଜକୁ ରଖିଛି ମଧ୍ୟ ସ୍ଥଳରେ । ସେଥିପାଇଁ ଜୀବନରେ “ବେନ୍ସନ୍” କମ୍ ନୁହେଁ ।

ମୋର ଆଉ ଗୋଟିଏ “କଣ୍ଟ୍ରାଡିକ୍ସନ୍” : ମୁଁ ନାସ୍ତିକ । ମୋର ଈଶ୍ଵର ବିଶ୍ଵାସ ନାହିଁ- ଏଥିପାଇଁ ନୁହେଁ ଯେ ମୁଁ ମନେ କରେ ଈଶ୍ଵର ନାହାନ୍ତି । ବରଂ ଏଥିପାଇଁ ଯେ “ଈଶ୍ଵର” ଶବ୍ଦଟିର ଅର୍ଥ ମୋ ପାଖରେ ଏ ପର୍ଯ୍ୟନ୍ତ ପରିଷ୍କାର ହୋଇନାହିଁ । ତେଣୁ କାହାର ଅସ୍ତିତ୍ଵ ବା ନାସ୍ତିତ୍ଵ ନେଇ ବାଦାନ୍ତବାଦ କରିବା ମୋ ପାଖରେ ଦୃବୋଧ । (ମୋ ନାଟୁଣୀକୁ ସେଦିନ କହୁଥିଲି, “ମୁଁ semantic agnostic” । ତା’ର ସେ କଥାଟା ଶୁବ୍ ପସନ୍ଦ ହେଲା । ସେ ତା ସ୍କୁଲରେ କହିଛି ଯେ ମଧ୍ୟ “semantic agnostic” ।) ଈଶ୍ଵର ବିଶ୍ଵାସ ନ ଥିଲେ ମଧ୍ୟ ପିଲାଦିନୁ ଯେଉଁ ବୈଷ୍ଣବ ପରିବେଶରେ ମଣିଷ ହୋଇଛି ତା’ର ପ୍ରଭାବ ଯାଇନାହିଁ । ଗାଁରେ ବଂଶୀଗୋପୀନାଥଙ୍କ ମନ୍ଦିରରେ ସନ୍ଧ୍ୟାରେ ଆରତି ହେଲେ ମୁଁ ସେଠି ନ ବସି ରହି ପାରେନା । ବେଳେବେଳେ ଆଖିରେ ଲୁହ ଆସେବୋଧହୁଏ ମୋ ବାପା ଓ ବୋଉଙ୍କ କଥା ଭାବି, ଯାହାଙ୍କର ବିଶ୍ଵାସ ଓ ଭକ୍ତି ଅପରିମୀତ ଥିଲା ।) । ଓଡ଼ିଶା ଗଲେ ପୁରୀ ମନ୍ଦିରକୁ କାହିଁକି ଯାଏ? ସରସ୍ଵତୀ ମନ୍ଦିରର ପାହାଚରେ ପଶୁପଶୁ କାହିଁକି ବସି ରହେ? ସମୁଦ୍ରର ହାତୁଡ଼ା ଦେହରେ ଲାଗେ । କିନ୍ତୁ ସେତିକି ନୁହେଁ । ଗୋଟିଏ ବିରାଟ ବୈତିହାସିକ “ବ୍ରାଡିସନ୍”ର ସ୍ଵର୍ଗ ଦେହ ଓ ମନକୁ ଅଭିଭୂତ କରେ । ସେ “ବ୍ରାଡିସନ୍”ର ବ୍ରହ୍ମପୁର- ଯେଉଁଠିକି ହଜାର ବର୍ଷ ଧରି କୋଟିକୋଟି ଜନତା ଭାରତର ଚାରିଆଡୁ ବିଶ୍ଵାସ ନେଇ ଆସୁଛନ୍ତି- ତା ତୁଳନାରେ ଆମର ଆଧୁନିକ ସଂଗନ୍ଧବାଦ କେତେ କ୍ଷୀଣ? ସେତକ ମାନି ନେଇ ମଧ୍ୟ ମୁଁ ମୋର ନିଜର ବୌଦ୍ଧିକ ସଂଗନ୍ଧତା ମଧ୍ୟରେ ପ୍ରତିଷ୍ଠିତ ।

ଭାରତବର୍ଷର ସେ ବ୍ରାଡିସନ୍ କେବଳ ଧର୍ମୀୟ ନୁହେଁ, ସେ ଗୋଟିଏ ବିରାଟ ଜିନିଷ । ସାରା ଜୀବନ ଧରି ମୁଁ ସେ ବ୍ରାଡିସନ୍‌କୁ ବୁଝିବାକୁ ଚେଷ୍ଟା କରିଆସିଛି । ତାକୁ କେବଳ “spiritual” କହିବା ଦ୍ଵାରା ତାକୁ ଛୋଟ କରାହୁଏ । (“Spiritual” କଥା - ଯାହାର ମୂଳସ୍ଵତ୍ତ “ହୃଦିଓ-ଶ୍ରୀଷ୍ଟିୟାନ୍” ଚିନ୍ତାଧାରା ମଧ୍ୟରେ- ମୋ ପାଖରେ ବହୁର୍ଥକ; ଓଡ଼ିଆ ଓ ସଂସ୍କୃତରେ “ଆଧ୍ୟାତ୍ମିକ”ର ଅର୍ଥ ଓ ବ୍ୟୁତ୍ପତ୍ତି ମୋ ମତରେ ଭିନ୍ନ ।)

ଓଡ଼ିଶା ପ୍ରସଙ୍ଗରେ ଏତେ କଥା ଲେଖିଲି । ଓଡ଼ିଶାର “ବ୍ରାଡିସନ୍” ଭାରତୀୟ ବ୍ରାଡିସନ୍‌ର ଗୋଟିଏ ଅଂଶ । ଆମେ, ମୁଁ, କେବଳ ଓଡ଼ିଆ ନୋହୁଁ, ଭାରତୀୟ ମଧ୍ୟ । କେବଳ ଭାରତୀୟ ନୋହୁଁ, ସାଧାରଣ ମଣିଷ ଭାବରେ ମାନବ ସମାଜର ଇତିହାସର ଅଂଶ । ଏ ତିନୋଟି ବୋର୍ ଆମ ଉପରେ । ତିନୋଟି ସମକେନ୍ଦ୍ରିକ ବୃତ୍ତର ମଧ୍ୟକୁଳ ମୁଁ, ଆପଣ, ଆମେ ପ୍ରତ୍ୟେକେ । ଏ ତିନୋଟି ବୈତିହ୍ୟ ମଧ୍ୟରେ ବିରୋଧ ଓ ସାମଞ୍ଜସ୍ୟ, ଉଭୟକୁ ନେଇ ଆମର ଜୀବନ, ଆତ୍ମବୋଧ, ଚିନ୍ତା ଓ କର୍ମ ଗଠିତ । ଏ ବିଷୟରେ ଭାବିବାକୁ ଗଲେ, ବର୍ତ୍ତମାନର ସମସାମୟିକ “ଅନ୍ୟ ସଂସ୍କୃତି” (“Other culture”) ଓ “ନାନା-ସଂସ୍କୃତି-ବାଦ” (“Multi-culturalism”) ସମ୍ବନ୍ଧରେ ଭାବିବାକୁ ପଡ଼ିବ । ସେ ଗୋଲକଧନା ଭିତରକୁ ବର୍ତ୍ତମାନ ମୁଁ ପଶିବି ନାହିଁ । ସେ ବିଷୟରେ ପରେ ଲେଖିବି ।

ସମାପ୍ତ

(Written on a Mac by Sarat Mohapatra using the Oriya Software : Copyright by Satyabrata Mishra)

PROMODE BABU, YOU WILL LIVE WITH US !

Bijoy Misra

(In memory of Dr. Promode K. Patnaik, who's no more)

Long time ago I met you as a kid,
You were to me, a man tall and big.
I was mesmerized by your thoughts
and charm,
I wanted to talk with you, friendly
and warm!

I learned dancing from you,
how to sing,
I learned organization from you,
how to bring,
Resources, talents, people
and feelings,
How to finish events,
with all smiles!

We went different ways,
life is a struggle!
I wasn't there, but you were
full with people!
You shared, and laughed,
and chuckled,
With students, friends and peers
that admired!

You lived life, called a place
your home,
Wherever you were, it turned
to be your home!
Rica was born in "America",
Ripa and Pranteek to follow,
Runu was there, a source of
strength, sweet and mellow.

Yes, I met you and
we danced again,
We joked and laughed and
lived life again,
We did *kirtan*, prayers,
I found solace,
Your voice and friendship,
always gave me grace!

I look at your picture and
you smile at me -
You say, "I finished my job,
and now you do!"

You say, "Live life and
let nothing fall!"
"Face life, struggle, and
always stand tall!"

I hear you, Brother, but
I wish to see you,
I wish to pray with you, Brother,
I miss you!
Let God help to share your
spirit with me,
Let God bless me to feel
your spirit in me.

Your mortal body is gone,
we burned it!
We prayed for clemency, because
we had to do it!
Your spirit lives, your picture
still smiles!
Your teachings live, and will
continue to flourish!

You lived with us, happy
and lively!
You lived with God, serene
and saintly!
You lived with the family,
with respect and love,
We were blessed to be with you
to share your love!

Promode Babu, you'll live with us,
we won't leave you!
We'll follow steps with you,
we'll pray with you!
We'll eat with you, we'll
share dreams with you!
We'll chant with you, we'll
dance with you!
We'll feel with you, we'll
smile with you!
Promode Babu, you'll live with us,
we won't leave you!

[Written March 10, '92, Boston]

PROMODE PATNAIK - A TRIBUTE

Bhagabat C. Sahu

Promode Patnaik, a life-long warrior, finally lost the battle of life and left us on the 5th of March, 1992. He came from warrior class of family in Orissa, an eastern state of India. As the very name "Patta-Nayak" suggests, he was a true "leader" of the Indian community at Huntsville. Even though he was proud of being an *Oriya*, with its rich heritage and culture, he had the unique talent of uniting all sections of the Indian community here in Huntsville and elsewhere. As a founding member of the Huntsville Indian Association and the Orissa Society of the Americas (OSA), he will be remembered forever by these organizations.

His leadership went beyond the confines of the Indian community and reached international societies. He was much respected at the place of his work, the A&M University, Huntsville, where he also occupied the chair of the President of Faculty Senate.

A god-fearing man, he was involved in several religious activities and institutions such as the *Kirtan Mandali* of Huntsville, ISKCON Society, Hindu Cultural Center of Tennessee at Nashville, and many others.

He was a great devotee of Lord *Jagannath* of Puri and he wanted to bring *Jagannath*, *Balabhadra* and *Subhadra* to this country. We had scheduled the consecration ceremony of Lord *Jagannath*, *Balabhadra* and *Subhadra* on April 19th, 1992 at the Hindu Cultural Center temple, Nashville, but alas, he did not live long enough to see his dream come alive. His *atma* has merged with *Paramatma*, the ultimate *brahma* which is nothing but *darubrahma* of Lord *Jagannath*.

With his sudden demise there will be a big vacuum. However, we in the Indian community must strive hard to carry on his unfinished work.

A legendary man has died, but his spirits are still with us. We shall carry on his banners. We certainly will miss his ever-outstretched helping hands. He passed away at a relatively young age, but he will be remembered for years to come. "*Life is measured by thought and action, not by time.*"

"ମାନବ ଜୀବନ ନିର୍ମଳ ଚକ୍ରବର୍ତ୍ତୀ ଶାସ୍ତ୍ର ବିନୟକ,
କର୍ମ କ୍ଷେତ୍ରରେ, କର୍ମ ଚକ୍ର ଶାସ୍ତ୍ର ଜୀବନର ମାନବକ୍ଷେତ୍ର"

[This eulogy went on air on 3-8-92 as part of the weekly program "Waves of Ganges", 90.1 FM, WOCG, Huntsville, Alabama. The consecration ceremony of Lord *Jagannath*, *Balabhadra* and *Subhadra* has since been performed. The cultural events, such as *bhajans* and the *Odissi* dance performance by the Chitraklekha Dance Academy of Toronto, that followed the consecration ceremony were dedicated to the memory of Late Promode Patnaik.]

ପ୍ରମୋଦ ଏକ ଅମ୍ଳାନ ପ୍ରତିଭା

ସତ୍ୟ ମହାପାତ୍ର
ସମ୍ପାଦକ, ଦିନଲିପି

ଦିନଲିପି ଦୈନିକ ସମ୍ବାଦ ପତ୍ରର ସଂପାଦକ ଶ୍ରୀ ସତ୍ୟମହାପାତ୍ର ଭାରତୀୟ ସଂବାଦପତ୍ର ମାନଙ୍କର ସର୍ବୋଚ୍ଚ ସଂସ୍ଥା ଇଣ୍ଡିଆନ୍ ନିଉଜ ପେପର ସୋସାଇଟି ନୂଆଦିଲ୍ଲୀ କାର୍ଯ୍ୟକାରୀ ସଦସ୍ୟ। ପୂର୍ବରୁ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ ସିନେଟର ସଦସ୍ୟରୂପେ ୧୯୬୮ - ୭୪ ପର୍ଯ୍ୟନ୍ତ କାର୍ଯ୍ୟ କରୁଥିଲେ। ଶ୍ରୀ ମହାପାତ୍ର ଯୁବ ଲେଖକ ସମ୍ମିଳନର ପ୍ରତିଷ୍ଠାତା ସମ୍ପାଦକ ଥିଲେ। ଏହା ବ୍ୟତୀତ ନିଖୁଳ ଭାରତ ସମ୍ପାଦକ ସମ୍ମିଳନୀ ନୂଆଦିଲ୍ଲୀର ମଧ୍ୟ କାର୍ଯ୍ୟକାରୀ ସଦସ୍ୟ ଅଛନ୍ତି। ଗତ ବର୍ଷ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା ଗସ୍ତ କରି ସେ ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ ଆମେରିକାନର ବିଭିନ୍ନ ସଦସ୍ୟ ମାନଙ୍କ ସହିତ ଯୋଗାଯୋଗ କରିଥିଲେ।

ପ୍ରମୋଦ ମୋର ବ୍ୟକ୍ତିଗତ ବନ୍ଧୁ ଥିଲେ। ଆମେରିକା ଯିବା ପୂର୍ବରୁ ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ କେତେକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କାଗଜ ପତ୍ର ସଂଗ୍ରହ ପାଇଁ ଉଭୟେ ବହୁତ ଦଉଡ଼ା ଦଉଡ଼ି କରିଥିଲୁ। ପରେ ପ୍ରମୋଦ ଆମେରିକାରେ ରହିଲେ ଏବଂ ବ୍ୟକ୍ତିଗତ ଭାବରେ ବହୁ ଉନତି କରିଥିଲେ। କିନ୍ତୁ ସବୁବେଳେ ଓଡ଼ିଶା କଥା ସେ ଚିନ୍ତାକରୁଥିଲେ। ପ୍ରମୋଦ ଓ ଦିଗମ୍ବର ବାବୁ ଓଡ଼ିଶା ଗସ୍ତରେ ଆସିଥିଲା ବେଳେ ଭୁବନେଶ୍ୱର ଷ୍ଟେଟ ଗେଷ୍ଟ ହାଉସ୍ ଠାରେ ଏକ ବୈଠକ ହୋଇଥିଲା। ଏହି ବୈଠକରେ ଅନ୍ୟମାନଙ୍କ ମଧ୍ୟରେ ସ୍ୱର୍ଗତଃ ଗୋପୀନାଥ ମହାନ୍ତି ମଧ୍ୟ ଯୋଗ ଦେଇଥିଲେ। ବିଦେଶରେ ଥିବା ଓଡ଼ିଆ ମାନଙ୍କର ଏକ ପରିଚୟ ଗ୍ରନ୍ଥ, ମେଧାବୀ ଓଡ଼ିଆ ଛାତ୍ର ଛାତ୍ରୀ ମାନଙ୍କୁ ବିଦେଶରେ ଉଚ୍ଚ ଶିକ୍ଷାର ସୁବିଧା କରାଇବା ସମ୍ପର୍କରେ ଆଲୋଚନା ହୋଇଥିଲା। ଏ ବିଷୟରେ ସମସ୍ତ ସହଯୋଗ କରିବାକୁ ପ୍ରମୋଦ ଓ ଦିଗମ୍ବର ବାବୁ ଉପସ୍ଥିତ ସମସ୍ତଙ୍କୁ ପ୍ରତିଶ୍ରୁତି ଦେଇଥିଲେ।

ଆମେରିକାରେ ଥିବା ଓଡ଼ିଶାର ବରପୁତ୍ର ମାନଙ୍କର ବିଭିନ୍ନ କାର୍ଯ୍ୟ ଓଡ଼ିଶାରେ କରିବା ପାଇଁ ସ୍ୱର୍ଗତ ଗୋପୀନାଥ ମହାନ୍ତିଙ୍କ ପ୍ରସ୍ତାବକୁ ସମର୍ଥନ କରି ମୁଁ ବ୍ୟକ୍ତିଗତ ଭାବରେ ଦାୟିତ୍ୱ ଗ୍ରହଣ କରିଥିଲି; ଆମେରିକା ଗସ୍ତ ସମୟରେ ଗତ ବର୍ଷ ସେ ସମ୍ପର୍କରେ ମଧ୍ୟ ଆଲୋଚନା ହୋଇଥିଲା। ପ୍ରମୋଦ ଓ ଦିଗମ୍ବର ବାବୁଙ୍କର ଉତ୍ସାହରେ ଏହି କାର୍ଯ୍ୟକ୍ରମ ଯେ ସଫଳ ହେବ ଏପରି ଆଶା ଓ ବିଶ୍ୱାସ ନେଇ ମୁଁ ଫେରିଥିଲି। କିନ୍ତୁ ବିଧିର ବିଧାନ ଅନ୍ୟରକମର ଥିଲା। ପ୍ରମୋଦର ହଠାତ୍ ତିରୋଧାନ ମତେ ନିର୍ବାକ କରିଦେଇଛି। ବହୁ ବିଚ୍ଛେଦର ଦୁଃଖ ମୋତେ ସହିବାକୁ ହେଲା। ହତୋତ୍ସାହ ମଧ୍ୟ ହେଇ ପଡ଼ିଲା। କିନ୍ତୁ ଦିଗମ୍ବର ବାବୁଙ୍କର ଅତୁରତ ଉତ୍ସାହ, ଏବଂ ଅନ୍ୟାନ୍ୟ ଓଡ଼ିଆ ବନ୍ଧୁମାନଙ୍କର ଉତ୍ସାହ ମୋତେ ପୁଣି କାର୍ଯ୍ୟକରିବାକୁ ପ୍ରେରଣା ଯୋଗାଇଛି।

ଯେଉଁ ଜଗନ୍ନାଥଙ୍କ ବିଷୟରେ ପ୍ରମୋଦ କର ବିଶେଷ ଉତ୍ସାହ ଥିଲା ତାଙ୍କରି ତିରୋଧାନ ପରେ ନେସ୍‌ଭିଲରେ ଶ୍ରୀକ୍ଷେତ୍ର ପ୍ରତିଷ୍ଠା କରାଗଲା, ଚକାଡ଼ୋଳା, ବଳରାମ ଓ ଶୁଭଦ୍ରାଙ୍କ ବିଗ୍ରହ ପ୍ରତିଷ୍ଠିତ ହୋଇପାରିଲା।

ମୋଟ ଉପରେ ଓଡ଼ିଶା ସହିତ ଏକ ଘନିଷ୍ଠ ସମ୍ପର୍କ ପ୍ରତିଷ୍ଠା କରାଯାଇ ବୋଲି ତାଙ୍କର ଇଚ୍ଛା ଥିଲା। ସେ କହିଥିଲେ ଓଡ଼ିଶାରେ ଯାହାକୁ ଚିଠି ଲେଖିଲେ ଉତ୍ତର ମିଳୁନାହିଁ। କିନ୍ତୁ ମୁଁ କେବଳ ଚିଠି ନୁହେଁ ଟେଲିଫୋନ ଯୋଗେ ସମ୍ପର୍କ ନିୟମିତ ରଖୁଥିଲି। ଏବେ ମଧ୍ୟ ଦିଗମ୍ବର ବାବୁଙ୍କୁ ଟେଲିଫୋନ ଓ ଚିଠି ମାଧ୍ୟମରେ ଯୋଗାଯୋଗ କରୁଛି। ଆମେରିକାରେ ଥିବା ଓଡ଼ିଆ ମାନଙ୍କର ବିଭିନ୍ନ କାର୍ଯ୍ୟ ଓଡ଼ିଶାରେ କରିବା ପାଇଁ ଏକ ଅନୁଷ୍ଠାନ ପ୍ରତିଷ୍ଠା କରାଯାଇଛି। ସେପରି ଏଠାକାର ଛାତ୍ର ଛାତ୍ରୀ ମାନଙ୍କୁ ଉଚ୍ଚଶିକ୍ଷା ପାଇଁ ତଥ୍ୟ ଯୋଗାଇ ଦେବାକୁ ଏକ ସୂଚନା କେନ୍ଦ୍ର ପ୍ରତିଷ୍ଠା କାର୍ଯ୍ୟ ଆଗେଇ ଚାଲିଛି। ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ ଆମେରିକାନ ର କର୍ମକର୍ତ୍ତା ମାନଙ୍କର ଏଥିପାଇଁ ଦେଖାଦେଇଥିବା ଉତ୍ସାହ ଅଭିନନ୍ଦନୀୟ।

ଆଜି ଆମ ଭିତରେ ପ୍ରମୋଦ ନାହାଁନ୍ତି। ସେହିପରି ଗୋପୀବାବୁ ଆଜି ଆର ପୁରକୁ ଚାଲିଗଲେଣି। କିନ୍ତୁ ସେମାନଙ୍କର ସ୍ୱପ୍ନ ଆଜି ପୂରଣ ହୋଇପାରିନାହିଁ, ସେମାନଙ୍କର ସ୍ୱପ୍ନ ପୂରଣ ପାଇଁ ମୋ ନିଜ ପକ୍ଷରୁ ଏବଂ ଦିନଲିପି ସମ୍ବାଦ ପତ୍ର ପକ୍ଷରୁ ସମସ୍ତ ଉଦ୍ୟମ ହେଉଛି। ଆମେରିକାରେ ଥିବା ଓଡ଼ିଶାର ବରପୁତ୍ର ମାନେ ଏହି ସ୍ୱପ୍ନକୁ ସାକାର କରିବା ପାଇଁ ସକ୍ରିୟ ପଦକ୍ଷେପ ନେଲେ ସେମାନଙ୍କର ଆତ୍ମା ଶାନ୍ତି ପାଇବ। ପ୍ରମୋଦ ଆତ୍ମା ଶାନ୍ତି ଲାଭ କରୁ ଏହା ହିଁ ଜଗନ୍ନାଥଙ୍କ ନିକଟରେ ମୋର ପ୍ରାର୍ଥନା। ତାର ପରିବାର ବର୍ଗ ଏବଂ ଆମେରିକାରେ ଥିବା ବହୁ ମାନେ ଏହି ଦାରୁଣ ବିୟୋଗକୁ ସହ୍ୟ କରିବାକୁ ଜଗନ୍ନାଥ ସେମାନଙ୍କୁ ଶକ୍ତି ଦିଅନ୍ତୁ ବୋଲି ମୋର ଆନ୍ତରିକ ପ୍ରାର୍ଥନା।

ପୁଣି ଥରେ ଆମେରିକା ଯିବାର ସୁଯୋଗ ପାଇଲେ ମୁଁ ବ୍ୟକ୍ତିଗତ ଭାବରେ ପ୍ରମୋଦର ଇଚ୍ଛା ଓ ଦର୍ଶନ ସମ୍ପର୍କରେ ସୂଚନା ଦେବି। ପ୍ରତିଭା ଓଡ଼ିଆ ମାନେ ଯେଉଁଠାରେ ଆସନ୍ତୁ ନା କାହିଁକି ଏହି ରାଜ୍ୟର ଉନତି ପାଇଁ ଯେ ଚିନ୍ତା କରୁଛନ୍ତି ତାହାହିଁ ଆଶା ସଂଚାର କରୁଛି।

WHAT IS THERE TO GAIN ?

Sampurna (Sony) Satpathy

[In memory of Dr. Promode Patnaik]

As the *bhajans* were sung loud and clear,
Friends and family waited in fear,
All I could do was cry,
And pray to the Lord
That he would not die.

As the people were worried out of their minds,
I wondered, "Why would God do this to a man so kind?"

He could hear you but could not respond,
They said by talking to him his blood pressure would get better,
Because he could feel our bond.

The doctor said he would have no chance to live,
Yet, I hoped for a miracle to appear,
Unfortunately he has gone and left us here.

I feel for his kids and wife,
What will each day be like without him in their life?

He is at peace, but
We are in pain,
I do not see what is there to gain.

We must face the fact that he has passed away,
And live our lives day by day.

He was an actor, a choreographer, and a singer,
I've been told,
He had a good sense of humour,
And a soul pure as gold.

Crying and weeping will only cause pain,
But from learning from Promode Patnaik,
Knowledge we will gain.

*[Sampurna, a seventh-grade student, is the daughter of
Panchanan and Sashikala Satpathy, Goodlettsville, Tennessee]*

TRIBUTE TO A HAPPY MAN

Sukanya Behura Senapati

[In memory of Dr. Promode Kumar Patnaik]

Promode Patnaik died on March 5, 1992, at Huntsville, Alabama, and the funeral took place the next day. By the time we arrived at Dr. Patnaik's house at about 7 p.m. on the 6th of March, all the funeral rituals were over and a bhajan session was in progress. The whole of the first floor of the Patnaik residence was filled with people, and there was even a crowd standing outside. I was told that many who attended the funeral had already left. The house was now filled with late arrivals -- people who came from far and could not make it on time for the funeral. I was amazed by the number of people who had gathered to pay tribute to this man who had an incredible zest for life. A refrain that I picked up at this gathering of people was "I cannot say this many people will show up at my funeral."

I had known Promode Babu for twelve years. I prefer to call him *Promode Babu*, not because it is a semi-formal term commonly used by us to refer to elders who are not related to us or he acted like a *babu* and put on a lot of airs, but because he had the style of a very civilized man. Everything he did, he did calmly with style and decorum. He seldom became perturbed by anything and had a talent for diffusing volatile and hostile situations with his subtle sense of humor. This humor consisted of seeing the absurdity of investing a lot of strong emotions in any situation, no matter how passionately one believed in the issues at stake.

An incident that was being narrated at this gathering by someone referred to the time when a singer had gone on stage but the accompanying instrument players refused to go on stage over a misunderstanding. "Look at these people", Promode Babu remarked, "they are artists and they should behave like artists, adding to the beauty of the song and the moment, instead of being influenced by the politics of the situation." After everything that could

be said and done to persuade the accompanists had failed, Promode Babu nonchalantly picked up a *mrudanga*, went on the stage, and played with the singer totally out of rhythm. The laughter that followed this adventure healed many bitter hearts in the audience. Last Christmas I was amazed to hear Promode Babu play the *mrudanga* with rhythm and dexterity, and this time in harmony with the singers. Promode Babu's love for the performing arts had enabled him to master an art form which, I am told by musicians, is a talent someone is born with, not something that can be learned. However, Promode Babu with sheer effort and discipline had learned a musical instrument at an age in his life when few of us would even venture to try out anything new.

Promode Babu made people realize the importance of appreciating the little things in life and the little things people had that could make them feel happy and blessed. He never pointed out these small things directly to the people involved. He would just comment on situations, or things, or attributes of people in a detached and humorous way. One time a friend of his, who had a head full of hair but never took good care of it, was not addressed directly but commented at, as was Promode Babu's style. He said "*Dekhucha, Bhagawan deyichanti bala. Dekhucha salata kemiti katichi kali.*" After this incident, this particular friend, it seems, has become a reformed man. He grooms his hair well, or, at least groomed it well when he knew he would be around Promode Babu.

Promode Babu was a great storyteller. He would spin stories from the most mundane incidents and events. Even though one was a part of the event or incident he was narrating, one had trouble recognizing it, because he would totally transform the incident either by his sense of humor or by his whimsical choice of words. Often I have sat

listening with fascination to the stories and events Promode Babu narrated, only to realize much later that I had also been part of the event, but had never looked at it in such an amusing manner nor remembered it with such fondness.

Promode Babu loved people and loved having fun with people. His home was like an inn, constantly filled with laughter and joy, music and dance, food and friends. I came back from the funeral with echoes of the same laughter and voices that I had always known it to have, only this time Promode Babu's voice was missing. In spite of their loss and grief, his wife, Runu *mausi*, and his children, Rica, Ripa, and Pranteek, smiled when they saw us. Pranteek played the *mrudunga* with gusto throughout the three-hour *bhajan* session. Ripa in her sweet, soft way laughed at the innocent games of the little children and even participated in their games. Rica in her quiet, strong way went about taking care of things that needed to be taken care of. And Runu *mausi* insisted that we all laugh, eat and

enjoy ourselves even though it was under such somber circumstances. She even made sure that the gift baskets of fruits that had been delivered to their home not spoil and be wasted. Like Promode Babu would have, she insisted we neither waste time in being unhappy nor waste our emotions feeling sorry for her and the children.

Promode Babu is dead, but the generosity of spirit he embodied lives on and finds expression in his amazing family who insisted that we laugh and be happy even during their time of grief. His zest for life continues in his wife and children, who refused to wallow in self-pity and insisted that we mourn the dead not by refraining from living and laughing, but by remembering the many funny and beautiful ways he had touched our lives.

[Sukanya and her husband, Kiran, live in Tampa, Florida.]

PROMODE PATNAIK

Jaya Sahu

[In memory of Dr. Promode K. Patnaik]

Promode Patnaik was a king in his own way,
He wanted everybody to be happy and united every single day.
When you asked for advice, he'd give you the best,
And when you used it, it was always a mere little test.

His criticism was always with a good reason,
But it was vital for every occasion in the season.
He was the backbone of all who knew him,
His enthusiasm was full to the brim.

At dance practice he pushed us till we pleaded to rest,
But he wanted us to realize that we could do everything the best.

And now that he is gone and left us to ourselves,
To carry on his goodwill and to fulfill his wishes.
It is time to take a stand,
And play the last fanfare with us, the band.

[Jaya is a seventh-grade student. She is the daughter of Bhagabat and Puspa Sahu of Athens, Alabama.]

UNCONDITIONAL LOVE

Aradhana K. (Manika) Sahu

(In memory of Promode Mamu)

Through thick and thin,
He was always by my side.
When I was feeling down,
He'd lift me up with a sense of pride.

His love was unconditional,
To everyone he knew.
Old, young, weak, and strong,
He listened through and through.

Through prayer or song,
He'd lift your spirits and make you feel good again.
It was love, peace and harmony,
That he wanted to spread from friend to friend.

Open your heart and your eyes,
And try to see what I saw.
A man of love, pride and happiness,
He seemed to have no flaw.

I will never forget him,
Or what he has taught me.
Values of the very best kind,
I want the world to always remember him
and never leave him behind.

Peace was his message, love was his song,
Somehow we can all help pass it along.
In our hearts and through the words we speak,
There is always a hint of love's tiny peak.

He tried to teach love,
And love forever more.
Let's carry on his dream,
So we may dream no more.

[Manika is 15 years old and a 10th grade student. She is the daughter of Krushna and Jolly Sahu of Oxford, Mississippi.]

ପ୍ରାତି,

“କେମିତି ଅଛି?” କେମିତି ଅଛି? ଆହା! ଏତେ ଦିନେ ମନେ ପଡ଼ିଲି? “ଦିନେ ନାହିଁ କାଳେ ନାହିଁ ଗମହା ପୁନେଇଁ ଦିନ ମାଲ୍ ମାଲ୍!” କାହିଁକି? ଏବେ ମନେ ପଡ଼ିଲି ମ? ହାଉସ୍‌କୁଲ (ବାଳିକା) ପାସକରି ବାପାଙ୍କର ବଡ଼ ଝିଅ, ଆଦର୍ଶ କନ୍ୟା ହୋଇ ଶୈଳବାଳାରେ ନାଆଁ ଲେଖେଇଲି। କାଳେ ପୁଅପିଲାଙ୍କ ସଂସ୍ପର୍ଶରେ ଆସି ନଷ୍ଟ ଓ ଦୁଃସ୍ବଚ୍ଚିତ୍ରା ହେବି ତୁରରେ ବାପା ମୂଳରୁ ଶେଷଯାଏ ବାଳିକା, ମହିଳା ଇତ୍ୟାଦି ଶିକ୍ଷାୟତନରେ ନାମ ଲେଖାଇଲେ। ରିହାରେ ପର୍ଯ୍ୟାପକାୟ ସବୁଦିନ ଷ୍ଟୁଲ ଓ କଲେଜ ଯାଇଛି। ଜୀବନରେ ବାପା ଓ ସାନଭାଇ ବିଦ୍ୟାପତି (ଯାହାକୁ ତମେ ଅତି ଶ୍ରଦ୍ଧାରେ ଡାକ ‘ବାବୁଲି ବିଦ୍ୟାପତି’) ବ୍ୟତୀତ କୌଣସି ପୁରୁଷଙ୍କର ୧୦ ଗଜ ଦୂରରେ ଆସିନଥିଲି। ଆଛା (Economics) ଇକନମିକ୍ସ ଓ ଇତିହାସ ନେଲି ଯେ ସହଜେ ତ ବୁଝି ପାରିଲି ନି ମନେ ବି ରଖିପାରେନି। କ’ଣ କଲେ ବୁଝିବି ଓ ମନେ ରଖିବି ଏଇ ଚିନ୍ତାରେ ଖାଇବା ପିଇବା ପ୍ରାୟ ବନ୍ଦକରିଦେଇ ଆସୁଥିଲି। ସେବାଦଳ ଓ ଏନ୍.ସି.ସି.ରେ ମିଶି ନମିଶିଲା ପରି ଲାଗୁଥିଲା। କାରଣ ଷାଶ୍ଵାତ୍ତିକ ପରୀକ୍ଷାତା ପାଖେଇ ଆସୁଥାଏ। ପଢ଼ା ଖୁବ୍ ଆଗେଇ ଗଲାଣି। ମୁଁ ଗପି ବସିଛି। କିଛି ବି ବୁଝୁନି। ଏହି ସମୟରେ ବୈକୁଣ୍ଠ ଭାଇ ସେବାଦଳର ବଡ଼ଭାଇ ମୋ ମାନସୀକ ଅସ୍ଥିରତାକୁ ଲକ୍ଷ୍ୟକଲେ ଓ କହିଲେ “ପ୍ରତିମା”? ଏତେ ଚିନ୍ତିତ କାହିଁକି ଦିଶୁଛ? ମୁଁ କହିଲି ପାଠ! ସବୁ ସେଇ ପାଠ! ମୋର କିଛି ମନେ ରହୁନି କି ମୁଁ କିଛି ବୁଝି ପାରୁନି। କ’ଣ କରିବି କହ? ସେ କହିଲେ ତୁମ ଘର ସାମ୍ରାଜ୍ୟେ ଜଣେ ଡ଼କ୍ଟର ସୁନ୍ଦରୀଆ ବଳିଷ୍ଠ ପିଲା ତୁମରି ପରି subject ନେଇ ପଢ଼ୁଛି। ସେ ଆମ ଯୁବ କଂଗ୍ରେସର ସଭ୍ୟ ଓ ଏନ୍.ସି.ସି.ରେ ମଧ୍ୟ ଅଛି। ସେ ଭଲ ପଢ଼େ। ତାକୁ କହିବ ଯଦି କହିବି ସେ ସାହାଯ୍ୟ କରିବ? ହଠାତ୍ “ହ” କରିବାକୁ ମନ ହେଲାନି। କିନ୍ତୁ ସେ ଯାହା କଥା କହୁଥିଲେ ମୁଁ ଜାଣିପାରୁଛି। ମେସ୍‌ରେ “ବଜାରୀ ଛତରା ଶ୍ରେଣୀର ପିଲା ରୁହନ୍ତି” ଏ କଥା ମୋର ଚିର ବିଦେଶୀ ବାପା କାନେ କାନେ କହିଥାନ୍ତି। ହେଲେ କାହିଁ ମୁଁ ତ ସେମିତି କିଛି ସ୍ବଭାବ ତାଙ୍କଠି ଦେଖୁନି?

ମମତା

ପ୍ରମୋଦ କୁମାର ପଟ୍ଟନାୟକ

ଆମ ଘର ଓ ମେସ୍ ଭିତରେ ମାତ୍ର ୧୦ ଫୁଟ ଓସାରର ରାସ୍ତା - ମୋ ଭାଇ ବାବୁଲି ତାଙ୍କ ମେସ୍‌କୁ ଯାଏ। କାଲି କିଛିତ କହେନି? ହଁ ବାପାଙ୍କର ପୁଅ ପିଲାଙ୍କ ବିରୁଦ୍ଧରେ ଏକ ଗତାନ୍ତରାଳିକ ଧାରଣା ବୋଧେ । ପ୍ରୟୋଗ ନେଇ ସେଇଦିନ ବାବୁଲିକୁ କହିଲି ସେ ଡ଼କ୍ଟର ବାବୁକୁ ଯାଇ କହତ ତାଙ୍କ Economics ବହିଟା ଟିକିଏ ଦେବେ। ସତକୁ ସତ ସେ ପଠାଇ ଦେଲେ। ବହିସାରା Underline ଓ ଚିହ୍ନ। ମନେ ହେଲା ସେସବୁ ମୁଖସ୍ତ କରିସାରିଲେଣି। କେମିତି କଥା ଟିକିଏ ହୁଅନ୍ତି ସେଇ ଚିନ୍ତା!..... ସେ ମୋତେ କେମିତି ସମୟ ଦେଇ ଟିକିଏ ବୁଝାଇ ଦିଅନ୍ତେ କି? “ଲିଲି” ମୋ ସାନ ଭଉଣୀ ତ ମୋର କାଳ। ଏଇନେ ପ୍ରେମରେ ପଡ଼ି ତାଙ୍କୁ ଖୋଜୁଛି ବୋଲି ପ୍ରଗଳ୍ଭାଙ୍କ ପରି କହିବ ଓ ଚିତ୍କେବ। ଏଡ଼େ ପାଜିଲ୍ ଓ ପୁଲେଇ ତାଙ୍କୁ କ’ଣ କହିବି? ତେବେ ସମୟର ସ୍ବଚ୍ଛତା ଦୃଷ୍ଟିରୁ ଉପାୟତା ନିତ୍ୟାନ୍ତ ଶୀଘ୍ର ଚିନ୍ତା କରିବା କଥା। ଏଥିରେ ବୈକୁଣ୍ଠ ଭାଇର ମଧ୍ୟସ୍ଥତା ଦରକାର ନାହିଁ। ନିଜେ ମୁଁ ନିଜକୁ ସଜାଇ ନେବାର ବନ୍ଦୋବସ୍ତ କରିନେଲି।

ଜାଣି ଜାଣି ବହିଟା ଫେରାଇବାରେ ବିଳମ୍ବ କରି, ଝିଅ ହୋଇ ଆଗ ମୁଁ ତାଙ୍କ ସହ ସମ୍ପର୍କ (ବହି ଆଳରେ) ବଢ଼ାଇଛି। ଏଥର ସେ ପୁଅପିଲା ଆଗାକୁ ଦେଖି। ଯଦି ଆଗାନ୍ତି ତାହାହେଲେ ଆଉ ଛାଡ଼େ କିଏ? ସମ୍ପର୍କତା ଘନେଇ ନେଇ ଅନ୍ତତଃ Economics ଟା ବୁଝି ହାସଲ କରିଦିଏ । X X X X ସତକୁ ସତ ସେ, ବାବୁଲି, ମୋ ଭାଇ ହାତରେ ବହିଟା ମଗାଇ ପଠାଇଲେ ମୁଁ ଦେଇଦେଲି କିନ୍ତୁ ସାହସ ବାନ୍ଧି ବହି ଭିତରେ ଗୋଟେ ଚିଠି ଛାଡ଼ିଦେଲି - “ଆପଣଙ୍କର ବହି ପାଇଁ ଧନ୍ୟବାଦ! ଆଉ କେବେ ଦରକାର ହେଲେ ସାହାଯ୍ୟ କରିବେ ବୋଲି ଆଶା” କଅଣ ଯେ ସେ ଭାବିଥିବେ ବା ଭାବୁଥିବେ ଭାବି ଭାବି ଆଖିରେ ନିଦ ନାହିଁ। ନିଜକୁ ଦୋଷୀ ଓ ଦୁସ୍ବଚ୍ଚିତ୍ରା ବୋଲି ଭାବି ସାରା ରାତି ଖୋଇନି। ମୁହଁ ଖୋଲି ଟିକିଏ ହେଲେ ଇଙ୍ଗାତ ଦିଅନ୍ତେ! ବାଧାହୋଇ ବାବୁଲି ହାତରେ ତାଙ୍କ ମେସ୍‌ର ମାଇଗୁଲି ପୁଜାରୀ ବଟିଆ ପାଖକୁ ଟିକିଏ ଚିଲୁଡ଼ି ତରକାରୀ ନିଜେ ନଖାଇ ପଠାଇ ଦେଲି। ତାକୁ ଖାଇ କ’ଣ କହିଲେ ବୁଝିବାକୁ ମାଇଗୁଲି ‘ବଟ’କୁ ଲାଞ୍ଚ ମଧ୍ୟ ଦେଲି। ସେ ନିଆଁଗିଳା ଆସିକହିଲା “ବାବୁ କିଛି କହିଲେନି ଖାଇସାରି ତାଲିଗଲେ” ମୁଁ ପଚାରିଲି ତୁ ପଚାରିଛୁକି ବାବୁ! ତରକାରୀ କେମିତି ହୋଇଛି? ସେ ନାହିଁ କଲା ପୁଣି ତା ଆରଦିନ “ମାଂସ” ତରକାରୀ ପଠାଇଲି। କିନ୍ତୁ ଏଥର ପୁରା ପରାମର୍ଶ ସହ।

ସକାଳୁ କଲେଜ ଗଲା ରାସ୍ତାରେ ହଠାତ୍ ସେଇ ଉଜ୍ଜ୍ୱଳ ଆକର୍ଷିତ ମୁହଁରେ ହସ ଦେଖିଲି। ବାବା ସେମତିକା ହସ ମୁଁ ସତେ ଜୀବନରେ ଭୁଲିପାରିବିନି। ହସତା ମୋତେ ଚାହିଁ ସବୁ ଧାରୁଆ ନିଶ ସଙ୍ଗେ ମିଶି ସତେ ଯେମିତି ଦିହର ପ୍ରତ୍ୟେକ କୋଣରେ ପଶିଗଲା ଓ ମୋତେ ଦୋହଲାଇଦେଲା। ମୋ ସମଗ୍ର ଶରୀର ଏକ ଅଜଣା ପୁଲକ ଓ ଶୀତରଣରେ ଭରିଗଲା। କାହିଁକି ଏମିତି ହେଲା ଏବେ ବି ତା ଉତ୍ତର ପାଇନି।..... ରିକ୍ତା ପର୍ଯ୍ୟଟାକୁ ପଛଆଡ଼ ଟେକି ନେଇ ହଠାତ୍ କହିଦେଲି ଘରକୁ ଆସିବେ। କଥାଟା ଯେ କାହିଁକି କହିଲି କେମିତି କହିଲି ବୁଝିପାରିଲିନି।

X X X X X ମୌସୁମୀ ପବନ ସାଙ୍ଗରେ ଝଡ଼ ଓ ତୋପାନ ତାକୁ ଲଗାଇ ଲଗାଣ ବର୍ଷା - କଟକର ରାସ୍ତାଘାଟ ବନ୍ଦ - ବିଜୁଳି କେବେ ଯେ ଆସିବ କେହି ଜାଣେନା - ପବନର ଗତିବେଳକୁ ବେଳ ବଢ଼ି ଚାଲିଛି ହଠାତ୍ ଦେଖିଲାବେଳକୁ ଆମ ଘରେ ନାଁ ତ ମହମ ବତୀ ନାଁ ତ ଲକ୍ଷ୍ମନ କିଛି ନାହିଁ। ବର୍ଷା ଓ ଅନ୍ଧାର ଘଡ଼ଘଡ଼ିରେ ଆମେ ଭାଇଭଉଣୀ ସମସ୍ତେ ଗୋଟେ ଗୋଟେ ବଖରାରେ କେହି କାହାକୁ ଦେଖୁପାରୁନୁ ବା କଥା କହିପାରୁନୁ - କାହାର ଚିହ୍ନାର ବି ଶୁଭୁନି। ପଢ଼ାବେଳେ ସନ୍ଧ୍ୟାରେ ଠିକ୍ ଏସବୁ ଘଟୁଛି ହଠାତ୍ ଆମ ଦାଣ୍ଡଘର କବାଟ ଟା ବର୍ଷାର ଝଡ଼ପବନକୁ ସହି ନପାରି ଖୋଲିଗଲା। ଓ ବିଜୁଳି ଆଲୁଅରେ ମୁଁ ତାକୁ ଦେଖିଲି ରାସ୍ତା - ଆରକଡ଼ ବାରଣ୍ଡାରେ ବସି ସେ ବର୍ଷାକୁ ଉପଭୋଗ କରୁଛନ୍ତି ଓ ମୁଁ ତାକୁ ଚାହିଁ ଦେଇଛି। ସତେ ସେ ବିଜୁଳି ଆଲୋକ ଓ ତାର ଝଲକ ମୋ ଜୀବନଟାକୁ ଏତେ ଓଲଟ ପାଲଟ କରିଦେବ ମୁଁ ଜାଣି ନଥିଲି। ବିଜୁଳି ଭଳି ସେ ଆସି ଆମ ଦାଣ୍ଡଘରେ ଅମାନିଆ ଦରଜାଟାକୁ ବନ୍ଦକରିବାକୁ ଚେଷ୍ଟା କରୁଛନ୍ତି ପଳରେ ବର୍ଷାପାଣି ଘରକୁ ନ ଆସିବାପାଇଁ।

ସେଇ ମେଘ ଗର୍ଜନ ଓ ବିଜୁଳି ଆଲୋକରେ ମୁଁ ଓ ସେ ହଜିଗଲୁ ଜୀବନ ପାଇଁ ମିଲେଇଗଲୁ ପାଣିରେ ବରଫ ଭଳି - କେହି କାହାର ସଭାପାଇଲୁନି ସ୍ୱତନ୍ତ୍ର ଭାବେ - କେବଳ ଆମେ ଆମକୁ। X X X X X ମୌସୁମୀପରେ, ନିବାସ ଗ୍ରୀଷ୍ମ, ଶୀତ, ହେମନ୍ତ ବସନ୍ତ କେତେ ଯେ କ'ଣ - ନିବିଡ଼ତାର ଶେଷ ନାହିଁ..... X X X X ହଠାତ୍ ଅର୍ଦ୍ଧଲଗ୍ନ ଖବଡ଼ ପରିଧାରୀ ଆଦର୍ଶବାଦୀ ଅର୍ଥନୀତିର ନିପୁଣ ଛାତ୍ର ମୋର ଘରୋଇ ଶିକ୍ଷକ ହୋଇ ଆସିଲେ। ସରଳତା ଓ ନିଷ୍ଠାପରତାର ପରଦା ତଳେ ଲୁଚି ରହିଥିବା ତାଙ୍କର ଲଲୁଚ ପ୍ରୟାସ ଓ ଲାଳସା ମୋର କୁଆଁରୀ ଯୌବନକୁ ମୋ ଅଜାଣତରେ ଚକ୍ଷୁ ଭରି ଦଂଶନ କରିବାକୁ ଲାଗିଲା ରାମଚନ୍ଦ୍ର ହରିଶ ପଛରେ ଧାଇଁ ଲକ୍ଷ୍ମଣ ଲକ୍ଷ୍ମଣ ଚିହ୍ନାର ପରିବର୍ତ୍ତେ କେବଳ “ଭରତ ଭରତ” ଶବ୍ଦ ଶୁଣାଗଲା। ଶେଷରେ ମୁଁ ଇନ୍ଦ୍ରଜୀତର ନାଗପାସ ବନ୍ଧନରେ ନ ପଡ଼ି “ଭରତ”ଙ୍କର ଆଭ୍ୟନ୍ତରୀଣ ଲାଳସାର ଶରବ୍ୟ ହେଲି। ଓ ତାଙ୍କର ଜୀବନ ସଙ୍ଗୀନି ହୋଇ ରହିଗଲି
.....

କାହିଁ କେବେ ତ ଦିନେ ତୁମେ ପଚାରିଲାନି କେମିତି ଅଛୁ? କେଉଁଠି ଅଛୁ? ମୋତେ ମନେ ରଖୁଛୁ? ଇତ୍ୟାଦି। ଆଜି ହଠାତ୍ ଏ ଜ୍ଞାନବାବୁଙ୍କ ହାତରେ ଏ ସରାଗବୋଲା ଚିଠିଟା କାହିଁକି? ମୋତେ ଦହଗଞ୍ଜ କରି ମୋ ସୁସ୍ଥ ଅତୀତକୁ ଜୀବିତ କରି ଜଳେଇ ମାରିବାକୁ ଚାହଁ? ଏତେ ଯଦି ସରାଗ ଥିଲା ଲାଗୁ ଲାଗୁ ଚିନି ଚାରିଥର ଏଠାକୁ ଆସିଲଣି କାହିଁ ଦିନେ ତ ମୋତେ ଦେଖୁ ଆସିଲାନି? ଛି ମୁଁ ଏତେ କ'ଣ ରାଗୁଛି ମ? X X X X X ନ ଆସିଛ ଭଲ କରିଛ..... ତମକୁ ଦେଖୁ କ'ଣ ଯେ ମୁଁ କହିଥାଆନ୍ତି ଓ ମୋର କ'ଣ ଯେ ହୋଇଥାଆନ୍ତା ମୁଁ ଜାଣିନି କିନ୍ତୁ ବିଶ୍ୱାସ କର ମୁଁ ମନେ ମନେ ତୁମ କଥା ଭାବେ ପୁରୁଣା ଦିନଗୁଡ଼ା ମନେ କରି ଅନେକ ଆନନ୍ଦ ପାଏ ଇଏ ତୁମକୁ କାଲେ University ରେ ଦେଖନ୍ତି ଓ ଲୁଚି ଲୁଚି ମନେ ମନେ ଖୁବ୍ ଜଳନ୍ତି X X X X ଦିନେ ଦୁଇଦିନ ଜରରେ ପଡ଼ନ୍ତି ମଧ୍ୟ କାହିଁକି କେଜାଣି ତୁମକୁ ଦେଖିଲେ ବା ତୁମ କଥା ପଢ଼ିଲେ ସେ ଖୁବ୍ ଗମ୍ଭୀର ରହନ୍ତି? ଭାବୁଛି ମୋର ସର୍ବସାହସ ଥାଆନ୍ତା କି ତମକୁ ମନଖୋଲି ପଦେ ଲେଖନ୍ତି। ହଁ ଜାଣିଲଣି? ମୋ ପିଲାମାନେ ବଢ଼ିଗଲେଣି ମୁଁ ଆଇ ଓ ଜେଜେମା ହେଲିଣି..... “ତୁମ ବାବୁଲି ବିଦ୍ୟାପତି” ଖୁବ୍ ବଡ଼ ମଣିଷ ହେଲାଣି କେତେ କ'ଣ ଗତ ୩୫ ବର୍ଷ ଭିତରେ ଘଟିଗଲାଣି ସବୁ ଭିତରେ ତୁମ “ପ୍ରତି ବଞ୍ଚୁଛି ମରି ନାହିଁ” ଏଇ ମୋର ନିରବ ଉତ୍ତର ତୁମ ପ୍ରଶ୍ନ ପାଇଁ ।

[It is ironic that we have to include this contribution from Promode in the issue dedicated to his memory. He had mailed this to me with some concern: "Bhaina", his note warned, "Please let me know if you find this article difficult to read or understand." The Friday before his sudden demise, I had called and assured him that I had no problem in reading and even understanding the article, and that it would be published in the Souvenir Issue. I am keeping my promise, but apparently he could not wait to see it. Kula C. Misra]

OUTSTANDING ORIYAS

Kula C. Misra, Editor

The OSA is proud to extend special recognition to two famous sons of Orissa for their outstanding accomplishments: Chief Minister Biju Patnaik for his life-long devotion to politics and people, and to Dr. Jitendra N. Mohanty for his scholarship that has earned him international reputation.

CHIEF MINISTER BIJU PATNAIK

It perhaps borders on audacity to try to introduce Mr. Biju Patnaik to anybody who was born or brought up in Orissa. A dominant figure in the political and industrial scene of Orissa (and India) for more than four decades, Mr Patnaik is one of the most well known *Oriyas* in India and abroad.

Biju Babu assumed the chief ministership of Orissa after leading the Congress Party to a landslide victory in the mid-term elections in 1961. His political prominence took another big leap in 1977 when he joined the Cabinet of Prime Minister Morarji Desai as the Minister in charge of Steel and Mines. His return to the seat of power in Orissa as Chief Minister, some twenty-seven years after he had first occupied this chair, bears testimony to his remarkable endurance as a politician and the popular support he has enjoyed in Orissa through the decades.

Biju Babu has always dreamed of transforming Orissa into an industrial power, both through private- and public-sector projects. As a young man, he had himself founded many private enterprises such as the Kalinga Textiles, the Kailnga Tubes, and the Kalinga Airways. Notable public-sector projects under his leadership include the export-oriented Daitery Iron Ore Project, the Paradeep Port, and the new steel plant being built at Jakhpura with foreign collaboration.

The OSA is proud to honor Chief Minister Biju Patnaik, a philanthropist and a visionary leader -- a legend in his own life time.

DR. JITENDRA NATH MOHANTY

Dr. Jitendra Nath Mohanty, a Professor of Philosophy at Temple University, is an outstanding scholar of our time. Born in Cuttack (1928), he was educated at Calcutta University (B.A., M.A. - Philosophy) and at the University of Gottingen (Ph.D - Philosophy, Sanskrit, Mathematics). His professional career began at the Calcutta University. After a few years at the Burdwan University (1962-68), where he rose to the position of Dean of Faculty of Arts, he returned to Calcutta University as the Acharya B.N. Seal Professor of Mental and Moral Science & Head.

Dr. Mohanty joined Northwestern University (Visiting Professor) in 1972. After varying periods with the University of Oklahoma (George Lynn Cross Research Professor) and the world-renowned New School for Social Research (New York), he joined Temple University in 1985 as a professor.

Dr. Mohanty's credentials include: 9 books as the author; 11 books as the editor; 130 articles in various journals and books; invited lectures at many universities in India, Europe, and North America; Visiting Fellowships at Oklahoma (Fulbright Scholar, 1967) Santiniketan, and Oxford; and a long string of academic distinctions.

Dr. Mohanty is recognized internationally as an expert on German philosophy and an authority on the German phenomenologist Edmund Husserl. He is one of the recipients of the prestigious Alexander von Humboldt Foundation awards for 1992. The OSA is proud to honor Dr. Mohanty.

MESSAGE FROM THE OSA PRESIDENT

I am very happy to extend warm greetings to everyone taking part in the 23rd annual convention of the Orissa Society of the Americas.

It is a distinct honor to be able to serve our esteemed organization that is committed to the enrichment of *Oriya* "swaviman" and Orissan culture. Our several worthwhile projects and programs have helped to preserve our *Oriya* identity and heritage while simultaneously encouraging dedication to the rich Indian traditions. These traditions have contributed in many ways to our well-being here, in our new home.

Just a year ago, I assumed the presidentship of OSA, with a commitment to new initiatives. We are pleased to announce that, during the first year in office, we have vigorously pursued the task of building a bridge between us here and our fellow Oriyas back home.

The Honorable Biju Patnaik, Chief Minister of Orissa, has graciously contributed to this significant cause. He has directed one of his cabinet colleagues to represent the State at our Annual Convention in Atlanta.

We have invited Mrs. Manorama Mohapatra, President of the Orissa *Sahitya* Academy to the Convention. This effort, it is anticipated, would begin a process of literary and cultural exchange on a permanent footing.

Some other very significant concrete efforts in this direction have also been initiated. These include:

1. Establishment of an OSA Center at Bhubaneswar to facilitate a strong linkage program. This would serve as a center for providing information about higher education in North America to prospective students, a matter being actively pursued by the OSA Higher Education Committee.
2. Provision for honoring every year two distinguished Oriyas -- one from Orissa and the other from North America -- who have brought pride and prestige to their people all over the world. The honorees this year are Chief Minister Biju Patnaik and Dr. Jitendra Nath Mohanty.
3. Plan for the publication of a "Who's Who Among Oriyas in the United States and Canada". This volume, when completed, would constitute a significant record of our history and achievements.

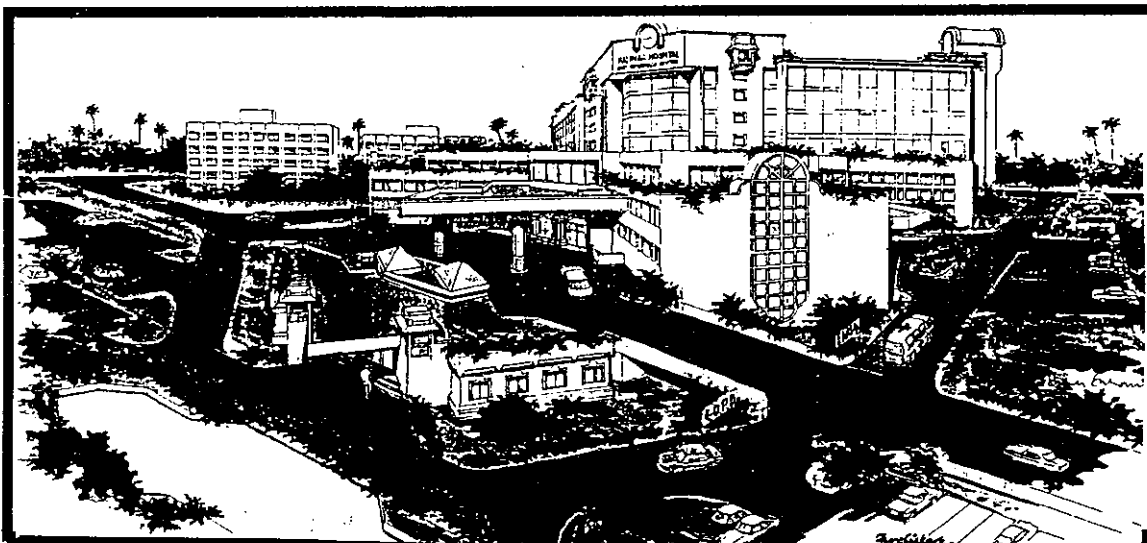
Once again, I welcome you all to yet another grand celebration of our ethnic pride at the Atlanta Convention. May I urge each one of you to extend your support and help in nurturing this emerging link between our home in America and the beloved Orissa of which we are so nostalgic. *Let us give an opportunity to our children to be proud of their roots.*

May God bless you all.

ଦିଗମ୍ବର ମିଶ୍ର

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ସ୍ମୃତି ଓ ଇତିହାସ : “ଓସା”

॥ ଦକ୍ଷିଣ ଭାରତୀୟ ମିଶ୍ର ॥

ପ୍ରାୟ ୨୨ ବର୍ଷରୁ ଉର୍ଦ୍ଧ୍ୱ ହୋଇଗଲା । ଏଇ କେତେ ବର୍ଷ ଭିତରେ ପୃଥିବୀରେ ବହୁ ପରିବର୍ତ୍ତନ ଘଟି ସାରିଛି । ସେଇ ପରିବର୍ତ୍ତନର ଧାରାରେ “ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକାନ୍” ଓ.ଏସ୍.ଏ. ବୋଧହୁଏ ଆଉ ଦୁଇ ତିନି ବର୍ଷ ପରେ ତାର ରୌପ୍ୟ ଜୁବୁଲା ପାଳନ କରିବ । ଏବେ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା ଓ କାନାଡ଼ାରେ ପ୍ରାୟ ୫୦୦ରୁ ଉର୍ଦ୍ଧ୍ୱ ଓଡ଼ିଆ ପରିବାର ବାସ କରୁଛନ୍ତି । ସେମାନଙ୍କ ଭିତରେ ଭାଷା-ସଂସ୍କୃତି-ପରିଚିତିର ପ୍ରୀତି ସୌହାର୍ଦ୍ଦ କ୍ରମଶଃ ଘନୀଭୂତ ହେବାର ଲକ୍ଷ୍ୟ କରୁଛି-ଦୂରରେ ଥାଇ ।

କେଉଁ ପରିପ୍ରେକ୍ଷାରେ ଏପରି ଏକ ଶିକ୍ଷା ସଂସ୍କୃତି ମୂଳକ ଅନୁଷ୍ଠାନର ପ୍ରତିଷ୍ଠା କରାଯାଇଥିଲା, ତା’ର ବିବରଣୀ ‘ଓସା’ର ଭବିଷ୍ୟତ ଇତିହାସ ପାଇଁ ହୁଏତ ବହୁ ହର୍ଷ ବିଷାଦ ଘଟଣାର ସମାହାର ଲିପିବଦ୍ଧ କରିବାର ଆବଶ୍ୟକତା ଥାଇପାରେ । କାରଣ ପ୍ରତ୍ୟେକ ଜାତି, ଭାଷାଭାଷୀ ଗୋଷ୍ଠୀ ସେମାନଙ୍କର ପରିଚୟ ଲୋଡ଼ିଛି । ସେମିତି ହୁଏତ ଲୋଡ଼ିବେ ଆଜିର ଆମେରିକାନ୍ ଯୁବକ ଯୁବତୀ, ଛାତ୍ର ଛାତ୍ରୀ, ତରୁଣ ତରୁଣୀ, ଯେଉଁମାନଙ୍କର ପୂର୍ବପୁରୁଷ ଜୀବନ ସଂଗ୍ରାମରେ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାକୁ ସେମାନଙ୍କର ବାସସ୍ଥଳୀ ଜୀବିକା ଅର୍ଜନର ଏକ ମୁକ୍ତ ସମାଜ ଭାବରେ ଗ୍ରହଣ କରି ନେଇଥିଲେ ସେମାନଙ୍କ ଭିତରୁ ଅନେକ ସ୍ୱାଭାବିକ ପ୍ରକ୍ରିୟାରେ ଆମେରିକାର ନାଗରିକ ବା ଅନ୍ୟ କେହି ସ୍ଥାୟୀ ବାସିନ୍ଦା । କିନ୍ତୁ ସେମାନଙ୍କ ଭିତରେ ଭାଷା, ସଂସ୍କୃତିର ଯେଉଁ ଧାରାଟି ରହିଛି, ତାକୁ ଜୀବିତ ରଖିବାର ଉଦ୍ଦେଶ୍ୟରେ ଏହି ଅନୁଷ୍ଠାନର ପରିକଳ୍ପନା କରାଯାଇଥିଲା ।

ମୁଁ ମୋର ପରିବାର ସହିତ କନେକ୍ଟିକଟ୍ ସହରରେ ରହୁଥାଏ । ଆମେ ଉଭୟ ହାର୍ଟଫୋର୍ଡ୍ ସେମିନାରୀ ଫାଉଣ୍ଡେସନରେ ଅଧ୍ୟାପନ କରୁଥାଉ । ସେ ସହରରେ ଅଳ୍ପ କେତେଜଣ ଭାରତୀୟ ରହୁଥାନ୍ତି । ଏହି ବିଭିନ୍ନ ଭାଷାଭାଷୀ ଭାରତୀୟଙ୍କ ମଧ୍ୟରେ ସୌହାର୍ଦ୍ଦ୍ୟ ବେଶ ବଢ଼ି ଉଠୁଥାଏ । କିନ୍ତୁ ଅଭିଜ୍ଞତାରୁ ଅନୁଭୂତିରୁ କ୍ରମଶଃ ଜଣାପଡ଼ିଗଲା ଯେ ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ଭାଷା ଭାଷୀ ଲୋକଙ୍କର ସଂଖ୍ୟା ବଢ଼ିବା ସଙ୍ଗେ ସଙ୍ଗେ ଭାରତୀୟ ସୌହାର୍ଦ୍ଦ୍ୟ ହ୍ରାସ ପାଇବାରେ ଲାଗେ । ଏହିଭଳି ସମୟରେ ‘ସମାଜ’ ଖବରକାଗଜରେ ସମ୍ବାଦଟିଏ ଦେଖିଲି । ବୋଷ୍ଟନ ସହରରେ ଡକ୍ଟର ପ୍ରଶାନ୍ତ ପଟ୍ଟନାୟକ, ଡକ୍ଟର ଗୌରାଚରଣ ଦାସ ଓ ଡକ୍ଟର ଯୋଗେଶ୍ୱର ରଥ ଏକ ନିଉ ଇଙ୍ଗଣ୍ଡ ଓଡ଼ିଆ ଆସୋସିଏସନ୍ ଗଠନ କରି ସାରିଥାନ୍ତି । ଏଭଳି ଏକ ଆଞ୍ଚଳିକ ଓଡ଼ିଆ ସଙ୍ଗଠନ ମନକୁ ପାଇଲାନାହିଁ । ତେଣୁ ୧୯୬୯ ବା ୧୯୭୦ (ମନେନାହିଁ)ରେ ଏହି ବନ୍ଧୁମାନଙ୍କୁ ଚିଠି ଲେଖି ଫୋନ୍‌କରି ହାର୍ଟଫୋର୍ଡ଼ରେ ଏକ ଓଡ଼ିଆ ସମ୍ମିଳନୀ ଡକାଇବାର ବ୍ୟବସ୍ଥା କଲି । ଏଥିରେ ଆମେରିକା ଓ କାନାଡ଼ାରେ ବାସ କରୁଥିବା ଶତାଧିକ ଓଡ଼ିଆ ଯୋଗଦେଲେ । ସେତେବେଳେ ମୁଁ ହାର୍ଟଫୋର୍ଡ୍ ସହରରେ (ବିଖ୍ୟାତ ଆମେରିକାନ୍ ଲେଖକ ମାର୍କ ଟ୍ରେନଙ୍କ ଘର ପାଖରେ) ୮୫ ସରମାନସ୍ତ୍ରୀରେ ରହୁଥାଏ । ସେହି ଘରେ ଡକ୍ଟର ଗୌରାଚରଣ ଦାସ, ଡକ୍ଟର ଯୋଗେଶ୍ୱର ରଥ ଓ ମୁଁ ବସି ଆଲୋଚନା କରି “ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକାନ୍”ର ସମ୍ବିଧାନ ପ୍ରସ୍ତୁତ କଲୁ ଓ ପ୍ରଥମେ ଡକ୍ଟର ଦାସ ଏହି ସଂସ୍ଥାର ସଭାପତି ନିର୍ବାଚିତ ହେଲେ- ପ୍ରାୟ ଦୁଇବର୍ଷ ସହରରେ ବାର୍ଷିକ ଉତ୍ସବମାନ ଅନୁଷ୍ଠିତ ହେଲା । ଓଡ଼ିଶା ନୃତ୍ୟ, ଓଡ଼ିଶା ସଙ୍ଗୀତର ଚର୍ଚ୍ଚା ସହିତ ସେହି ଉପମହାଦେଶରେ ବାସ କରୁଥିବା ଓଡ଼ିଆମାନେ ପରସ୍ପର ସହିତ ଯୋଗସୂତ୍ର ସ୍ଥାପନ କଲେ ଓ କାଳକ୍ରମେ ଓଡ଼ିଶାରୁ କେହି ଆମେରିକା ବୁଲିଗଲେ ଓ.ଏସ୍.ଏ.ର କର୍ମକର୍ତ୍ତାମାନେ ସେମାନଙ୍କୁ ଅତିଥି କଲେ । ମୁଁ ଥିବା ଭିତରେ “ଓଡ଼ିଶା ନୃତ୍ୟ” ପ୍ରଦର୍ଶନୀ ପାଇଁ ପ୍ରଥମେ ଦିଲ୍ଲୀରୁ ସୁରେନ୍ଦ୍ର ଜେନାଙ୍କୁ ନିଆ ଯାଇଥିଲା । ଏଥିପାଇଁ ବୋଷ୍ଟନ ସହରରେ ବାସ କରୁଥିବା ଆମେରିକାନ୍ ଅଧ୍ୟାପିକା ପ୍ରେଡ଼େରିକା ମାର୍ଗଲିନ୍ ପ୍ରଚେଷ୍ଟା କରିଥିଲେ ।

ମନେପଡ଼ୁଛି, ସେଥିପାଇଁ ବୋଧହୁଏ ଅନୁଦାନ ଯୋଗାଇ ଦେଇଥିଲେ ଭାରତରେ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାର ରାଷ୍ଟ୍ରଦୂତ ଅଧ୍ୟାପକ ଶାଲବ୍ରେଧ ।

ଅବଶ୍ୟ ଏହି ଅନୁଷ୍ଠାନଗଠନରେ ସକ୍ରିୟ ଭୂମିକା ନେଇଥିବାରୁ ମୁଁ ରାଜନୀତି କ୍ଷେତ୍ରରେ ସରକାରୀ କୋପ ଦୃଷ୍ଟିର ଶରବ୍ୟ ହୋଇଛି । ମନେ ପଡ଼ୁଛି ହାର୍ଟଫୋର୍ଡ୍ ସହରରେ ‘ଓଡ଼ିଶା ନୃତ୍ୟ’ର ଆୟୋଜନ କଲାବେଳେ ‘ଭାରତ ନାଟ୍ୟମ’ର କାହିଁକି ଆୟୋଜନ କରୁନାହିଁ ବୋଲି କୌଣସି ଅଜ୍ଞାତ ଭାରତୀୟଙ୍କର ପ୍ରଚ୍ଛନ୍ନ ଧମକ ଟେଲିଫୋନ ଯୋଗେ ପାଇଛି । ଏହି ଅନୁଷ୍ଠାନ ଗଠନରେ ମୋର ସକ୍ରିୟତା ମୋର ଜୀବନକୁ ରକ୍ତାନ୍ତ କରି ଏହି ସଂସ୍ଥାର ସମ୍ପାଦକ ଭାବରେ କାର୍ଯ୍ୟ କରିଛି । ସଭ୍ୟତାହା ସଂଗ୍ରହ କରି ଅନୁଷ୍ଠାନଟିକୁ ବହୁ କଷ୍ଟରେ ତିଆରି କରାଗଲା । କାଳକ୍ରମେ ଏହା ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା ସରକାରଙ୍କ ଦ୍ୱାରା ଏକ ସାଂସ୍କୃତିକ ଅନୁଷ୍ଠାନ ଭାବରେ ସ୍ୱୀକୃତି ଲାଭ କଲା । ପ୍ରଥମେ ସଂସ୍ଥା ପରଫରୁ ଏକ ନିଉଇଲେଟର

ପ୍ରକାଶ କରାଯାଉଥିଲା କ୍ରମେ ଓଡ଼ିଆମାନେ ଓଡ଼ିଶାରେ ଗବେଷଣା କାର୍ଯ୍ୟ କରିଥିବା ଆମେରିକାନ୍ମାନେ ଏହି ସଂସ୍ଥାର ଅଗ୍ରଗତି ପାଇଁ ସାହାଯ୍ୟ କରିଚାଲିଲେ ।

ମନେ ହେଉଛି ପରବର୍ତ୍ତୀ ସମୟରେ ଅର୍ଥାତ ୧୯୭୧ ମସିହାରେ ମୁଁ ଏହି ସଂସ୍ଥାର ସଭାପତି ନିର୍ବାଚିତ ହେଲି ଓ ବୋଧହୁଏ ଏହି ସଂସ୍ଥାର ପ୍ରଥମ ଆଜୀବନ ସଭ୍ୟ ମୁଁ ଓ ମୋର ପତ୍ନୀ । ସଂସ୍ଥା ତରଫରୁ ପ୍ରତ୍ୟେକ ବର୍ଷ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାର ବିଭିନ୍ନ ଥିଲେ ବି ମୁଁ ଅତ୍ୟନ୍ତ ଆନନ୍ଦିତ ଯେ; ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା ଓ କାନାଡାରେ ବାସ କରୁଥିବା ବହୁ ଓଡ଼ିଆ ପରିବାର ଏହି ଅନୁଷ୍ଠାନକୁ ଏକ ସକ୍ରୀୟ ସାଂସ୍କୃତିକ ଅନୁଷ୍ଠାନ ଭାବରେ ଗଢ଼ି ପାରିଛନ୍ତି । ଏବେ ଖବର କାଗଜମାନଙ୍କରୁ ଏ ସମ୍ପର୍କରେ ସମ୍ବାଦ ପାଉଛି ଓ ଏହି ଅନୁଷ୍ଠାନର ଅତିଥିୟତା ବହୁ ସମାଜସେବୀ, ରାଜନୀତିଜ୍ଞ ଓ ସାହିତ୍ୟ, ସଙ୍ଗୀତ, ନୃତ୍ୟ ନିପୁଣ କଳାକାରଙ୍କୁ ଯୁକ୍ତରାଷ୍ଟ୍ର ଭ୍ରମଣରେ ସାହାଯ୍ୟ କରିପାରିଛି । ଅନ୍ୟ ଭାବରେ କହିଲେ ଓ.ଏସ୍.ଏ. ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା ଓ ଓଡ଼ିଶା ମଧ୍ୟରେ ସାଂସ୍କୃତିକ ବିନିମୟର ଏକ କେନ୍ଦ୍ର ହୋଇ ପଡ଼ିଛି । ଏବେ ଆଉ ଏହାର ଜନ୍ମ ଜାତକର ବେଦନା ଓ ଚିନ୍ତାଧାରାକୁ ପୁରଣକରି ଲାଭ ନାହିଁ-କାରଣ ଏହା ଏକ ପ୍ରତିଷ୍ଠିତ ସାଂସ୍କୃତିକ ଅନୁଷ୍ଠାନ ଓ ଏହି ଅନୁଷ୍ଠାନର କାର୍ଯ୍ୟକ୍ରମ ଓଡ଼ିଆମାନଙ୍କ ଭିତରେ ଏକ ଆତ୍ମସମ୍ମାନ ଓ ଗୌରବ ବୋଧ ଜାଗ୍ରତ କରିପାରିଛି । ଭାରତ ବର୍ଷରେ ଓଡ଼ିଶା ହୁଏତ ଅର୍ଥନୀତି ଦୃଷ୍ଟିରୁ ଏବଂ ଏକ ଅନଗ୍ରସର ରାଜ୍ୟ ରହିଛି । ଉଭୟ ଭାରତୀୟ ଓ ଆମେରିକାନ୍ ଅର୍ଥନୀତିଜ୍ଞଙ୍କ ମାପକାଠିରେ । କିନ୍ତୁ ସଂସ୍କୃତି, ଭାଷା, ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ଓଡ଼ିଶା ତାର ଐତିହାସିକ ସମ୍ମାନ ପ୍ରତିଷ୍ଠା କରିଛି, କରିପାରିଛି, କରିପାରିଛି ଓଡ଼ିଆମାନଙ୍କର ସମ୍ମିଳିତ ଉଦ୍ୟମ ଫଳରେ । ଏ ଦିଗରେ ମୋର ବିଶେଷ କୌଣସି ଅବଦାନ ନାହିଁ । କିଛି ମାତ୍ରାରେ ଭାରତର ସଂସ୍କୃତିପ୍ରେମୀ ଏକ ସାଧାରଣ ନାଗରୀକର ସାଙ୍ଗଠନିକତାର ଏହା ଏକ କ୍ଷୁଦ୍ର ଦୃଷ୍ଟାନ୍ତ ହୋଇପାରେ । ଏଥିପାଇଁ ଜୀବିକା ଦୃଷ୍ଟିରୁ, ଅର୍ଥନୈତିକ ଦୂରାବସ୍ଥା ଦୃଷ୍ଟିରୁ ମୁଁ ଅନେକ ପରିମାଣରେ କ୍ଷତିଗ୍ରସ୍ତ ହୋଇଛି । ସେ କ୍ଷତି ମୋତେ ଯେତେ ଦୁଃଖ ଦେଉନାହିଁ - ତା'ଠାରୁ ଅଧିକ ଆନନ୍ଦ ଦେଉଛି 'ଓସା'ର ପ୍ରତିଷ୍ଠା । ଆନ୍ତଃରାଷ୍ଟ୍ରୀୟ କ୍ଷେତ୍ରରେ ସଠିକ୍, କ୍ରିୟାଶୀଳ ଭୂମିକା ନେଇପାରିଲେ 'ଓସା' ଏକ ସାଂସ୍କୃତିକ ଅନୁଷ୍ଠାନ ଭାବରେ ଓଡ଼ିଶାବାସୀଙ୍କର ଗର୍ବର ବିଷୟ ହେବ ।

୧୯୭୩ ମସିହାରେ ଅମଳାତାନ୍ଦିକ-ରାଜନୈତିକ କ୍ଷତ୍ରିୟ ଫଳରେ ଭାରତ ଫେରିଲି । ସେହି ୧୯୭୩ ମସିହାରେ 'ଓସା'ର ସଭାପତି ପଦରୁ ଇସ୍ତଫା ଦେଇଥିଲି । କିନ୍ତୁ ଏବେ ବି 'ଓସା' ମୋର ମାନସପତ୍ତରେ ରହିଛି । ଓସାର ବିକାଶ ଓ ଉନ୍ନତି ମୋର ଏହି ପରିଣତ ବୟସରେ ମଧ୍ୟ ମୋତେ ଗଭୀର ଆନନ୍ଦ ଯୋଗାଇ ପାରୁଛି ।

ଇତିହାସର ଏହି ଭୂରତା ନୂଆ କଥା ନୁହେଁ । ସ୍ୱାର୍ଥପରତା ଠାରୁ ଉର୍ଦ୍ଧ୍ୱକୁ ଉଠି ସାଂସ୍କୃତିକ ଚେତନାର ଧାରାକୁ ପ୍ରବାହିତ ରଖିବା ଦିଗରେ ଓସା ଆହୁରି ବଳିଷ୍ଠ ହୋଇପାରିବ ବୋଲି ମୋର ଦୃଢ଼ ଧାରଣା ରହିଛି । ଆମର କନ୍ୟା ଓଡ଼ିଶୀ ନୃତ୍ୟ ପ୍ରବୀଣା ଓ ତାଙ୍କର 'ଲୁସି' ଏବେ ଆମେରିକାର ନାଗରିକ ଓ କୁପ୍ରିତନ ଇଣ୍ଡିଆନାରେ ବାସ କରୁଛି । ତେଣୁ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାର ଓସା ସହିତ ପାରିବାରିକ ସମ୍ପର୍କ ପୁଣି ଗଢ଼ି ଉଠିଛି । ଏବେ (ଓସା ଡିରେକ୍ଟର)ରୁ ଦେଖୁଛି ମୋର ଜାମାତା କମ୍ପ୍ୟୁଟର ଇଞ୍ଜିନିୟର କମଳେଶ ।

ଏଇ ଅବସରରେ ପ୍ରଥମ ସମ୍ମିଳନୀ ପାଇଁ (ହାର୍ଟ ପ୍ରଭୁ ସେମିନାରୀ ପାଉଣ୍ଡେସନ)ର କର୍ମକର୍ତ୍ତାମାନେ ବିନା ଦ୍ୱିଧାରେ ସମ୍ମିଳନୀ ପ୍ରକୋଷ (ମେକନରି ହଲ୍) ଯୋଗାଇ ଦେଇଥିବାରୁ ତାଙ୍କୁ ଏବେ ଧନ୍ୟବାଦ ଦେବା ଉଚିତ୍ ମନେକରୁଛି । ଆଶା କରୁଛି ଓସା ଉଭୟ ଦେଶ ମଧ୍ୟରେ ଏକ ସାଂସ୍କୃତିକ ସେତୁ ଭାବରେ କାର୍ଯ୍ୟ କରିବ ।

ପୂର୍ବତନ ସଭାପତି

ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକା

THE OSA YOUTH FORUM

Sarita Misra, President, OSA Youth Forum

As the time for the annual OSA Convention creeps closer, many have been quick to point out all the things the Youth Forum is not accomplishing, instead of suggesting ideas and alternatives for improvement. Only a few brave souls have come forward with valuable suggestions that may help remedy some of the weaknesses of the Youth Forum.

From what I have heard, the general consensus among our *Oriya* youth is that the OSA is no longer much fun. One young adult I know well feels that the Convention is too adult-oriented and puts heavy emphasis on competition for the kids. Dr. Digambar Mishra expressed this concern at the last meeting of the Convention Organization Committee held in Atlanta (May 2). He suggested that the Youth Forum organize a party for the 1992 graduates as a part of its program. Other suggestions included having an informal discussion session on topics that concern the *youth* -- topics such as peer pressure, the transition from high school to college, attitudes toward our homeland, and our assessment of the people and cultures of both India and North America. These are just a few examples of the many issues you and I face as Asian Americans.

I am asking the members of the Youth Forum, once and for all, to be represented accurately. Write to us about your opinions concerning the OSA -- the competitions, the speakers, and the activities of the youth in general. For example, do you think that there are too many activities or not enough? Do you feel that a particular age group within the Forum is misrepresented and/or neglected?

One or two people can only do so much in trying to fix the problems of the Youth Forum. All of us need to work together so that the organization can truly represent all of us. Coming together once a year and complaining for an hour accomplishes nothing. The submission of constructive ideas and consistent participation in the Forum's affairs all through the year are the only solutions to making the Youth Forum a strong organization.

In conclusion, I would urge you to follow the advice of one of the most famous singers of our generation and "EXPRESS YOURSELF", but make sure to do so in conjunction with your representative:

Sangita Satpathy
Secretary, YOUTH FORUM (OSA)
641 Gaylemore Drive
Goodlettsville, TN 37072

FROM THE DESK OF THE OSA YOUTH FORUM ADVISOR

Bhagabat Sahu

Oh yes! We will have fun again this year in Atlanta during our 23rd annual OSA convention. The Youth Forum will celebrate its third anniversary. The Forum now has three duly elected office bearers: **Sarita Misra, President; Devjani Misra, Vice President; and Sangeeta Satpathy, Secretary /Treasurer.** The Youth Forum is in good hands under the leadership of these energetic and dynamic young women.

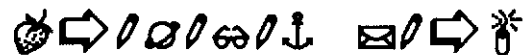
This year, in Atlanta, the Youth Forum has planned some new features -- such as Ice Breaker and Trivia Pursuit -- that will help us to get better acquainted with each other. There will be an open, informal session for exchange of ideas and opinions amongst the youth. For the first time, we will introduce *Odissa Study Tables*, which are intended to enhance our understanding of Vedic civilization, and Indian culture and history. We have arranged two excellent guest speakers to talk to the youth about their day-to-day life. Amidst all these activities we will also have fun, such as a graduation party, and a picnic at Whitewaters.

Let me take this opportunity to tell you a little bit about our cultural heritage. Although some western scholars think that the Indian civilization started only four to five thousand years ago, there is evidence that it is about 40,000 years old. Even if we accept the conservative estimate of 5,000 years, it is still probably the oldest culture on earth. What I am trying to say is that you should be proud to proclaim your Indian origin -- that you are an offspring of the oldest civilization and that you inherit a very old cultural heritage.

We will lose our cultural legacy and the linkage will be broken unless we preserve it and pass it on to the next generation. There are three ways to do

this: firstly through our speech (speaking our native tongue, which is a derivative of *Sanskrit*, the oldest language); secondly through our dress (using our traditional Indian costumes such as *dhoti*, *sari*, *kurta*, etc. on appropriate occasions); and thirdly through interaction with other people (who are knowledgeable about our civilization and cultural heritage). In this context, I wish to appeal to all my fellow *Oriyas* to try this trimodal approach at home and outside. The common denominators that bind us *Oriyas* are our place of birth back home, our language, and our cultural heritage. If we do not follow these, then in our hearts we are not bound to the common organization OSA. And if we do not ask our kids to practice these, I am afraid, this organization may not survive. I would strongly urge my fellow *Oriyas*, especially the youth, to learn the *Oriya* language, customs and traditions. If a Jew in this country can learn Hebrew, why can't we learn *Oriya*, or even *Sanskrit*? We must encourage the youth to learn our language at home through writing and speech, and through conversation at ethnic gatherings. I said this last year in the Chicago Convention and I do not hesitate to reiterate my apprehension -- unless we follow the common denominators the OSA is supposed to stand for, there may not be an OSA fifty years from now.

[Bhagabat Sahu and his wife Puspa live in Athens, Alabama. He is the current OSA Youth Forum Advisor.]



RAIN

Laboni Patnaik

One night I lay in my
Warm, cozy, snug, secure bed,
And I heard some music above my head.
Not the music I hear at concerts,
But the harmonic melody of nature.
Having no composer or beats per measure,
But falling randomly from the sky
By millions after millions
Sounding like the tingling of a bell.
The water kept dropping on the roof top
Without me knowing when it would stop.
It sounded like the sky just wept
With great mountains of sorrow,
While I peacefully slept.

Topple, drop, pitter, patter
But to me it didn't matter,
For I was already deep in my dreams.
Put to sleep by
the rain's
sweet lullaby.

Whatever happened next, I really don't know
But my dreams turned to nightmares
Like fire to snow.
I dreamt that a monster was chasing me around
He was playing big round drums
That made a big loud sound.
The bangs were so harsh, it really hurt my ears
I had never heard such volume
In all my years.
I then stood straight up in my bed
Sweat trickling down my head
And then I heard music above my head.
Not the music I hear at recitals,
But the music of nature.
The rain I heard was big and loud
I never thought so much water
Could be in one angry cloud.
Then I realized the monster's drum
Made the same sound
As the rain when it fell on the ground.

But the next morning when I woke up,
The clouds were not crying anymore.
The birds were chirping
As they usually did,
And outside on his red bike
Was a little kid.
The trees and grass were lush and green
And the black street looked extra clean.
As I looked out of the window,
I thought of my weird dream
And I said to myself -
"Things are not always the way they seem".

*[Laboni is the twelve-year old daughter of Purna and
Gopa Patnaik. They live in San Diego, California]*

ABOUT THE OSA JOURNAL / NEWSLETTER

The Journal/Newsletter of the Orissa Society of the Americas is published by the Society. We welcome short stories, essays, poems, commentaries, news items of interest, and letters to the editor. Manuscripts should normally not exceed four type-written pages (double space), and must include a few lines about the author(s).

The next issue of the Journal/Newsletter will be published in November, 1992. Manuscripts and other items for this issue must reach the editor by **September 30** at the following address:

Kula C. Misra
839 Crest Forest Road
Knoxville, TN 37923
(Telephone: 615-690-2364)

We wish to remind the representatives of the various OSA Chapters that we will be looking forward to receiving **on time** news items of interest pertaining to their chapters. These constitute an important component of this publication.

We encourage the submission of manuscripts in *Oriya*. However, it should be realized that the *Oriya* manuscripts are currently printed at Bhubaneswar; thus we only have limited control on the timing and format of such printing. We, therefore, urge you to submit manuscripts in *Oriya* well in advance of the deadline for a particular issue. This situation will change if and when our current efforts to procure legally a suitable and affordable *Oriya* word-processing program becomes successful. We are thankful to Satya Mohapatra, Editor of *Dinalipi*, Bhubaneswar, for printing many of the contributions in *Oriya* included in this issue.

Subscription to the Journal/Newsletter is by membership in the OSA only.

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TEEN TALK: BEING INDIAN IN AMERICA

Seema Mohapatra

I am an Indian. There is no denying this fact, since I look Indian. Being raised in the United States does not make me any less Indian than my relatives back home in Orissa. Though I am not knowledgeable on some facets of the Indian culture and do not speak the languages as fluently as my parents, I still know my roots are firmly placed in my Indian heritage.

However, this realization is not as simple as it sounds. If it were, there would not be so many Indian-American teenagers today in a state of disillusionment about their culture. The conflict between the Indian and American cultures has caused many to re-evaluate their identities. Sadly, many have rejected the Indian culture or have, at least, tried to stay ignorant about it in order to fit in. These people have the burden of trying to hide or deny a culture which is so obviously part of them.

"Where are you from?" is a commonly asked question to those who deviate from the "normal" WASP appearance. Those, who have decided that living a few thousand miles away from their mother country has made them separate from it, reply that they are from America. However, this reply is usually followed by another question such as "No, I mean where are you *really* from?" This makes it obvious that rejecting one's culture completely is not the way to develop a healthy identity.

Of course, the answer is obvious: Accept both cultures and live happily ever after. Unfortunately, in practice, this is not as easy as it seems. In my own experience, I have found no problems with explaining or defending my *Indian-ness* to my American friends or peers.

Since I am proud of my culture and feel that it is worthy of inquiry, my

friends ask and learn about the Indian culture. I fit in fine with my American friends and feel that my dual culture adds to, rather than detracts from, my friendships. Of course, there are those people who are intolerant of or uninterested in any culture other than their own. These people, in my opinion, are not worthy of my time and friendship.

In my dealings with Indian teenagers, I have found that many are surprised at the interest I take in Indian culture. A couple of weeks ago, one of my Indian friends and I went to an Indian concert. At school, an Indian peer was surprised that I was the one who made my mother buy the tickets and that I went on my own choosing. "Oh, you're really into that, aren't you?", she said. I was really shocked at her response.

Of course, I am into *that*, I thought. In fact, a part of me is *that*. Although her comment annoyed me, I answered with a "yes" and went on with my business. However, not everyone can do that. Many are more sensitive and this type of response is what makes some insecure about being Indian.

But these types of problems are inevitable. The older I get, the more I realize that the opinion that matters the most is my own. I am content with my dual culture and actually cherish it. I think it is worth keeping, even if it means overcoming a few obstacles.

It is important to realize that every first generation immigrant has to deal with the same types of questions and conflicts -- and that everyone has a choice. He can either reject or accept his origins, and neither choice is easy. However, by deciding to preserve rather than reject, one gains instead of losing. In the case of Indian-Americans, this means gaining the rich and diverse heritage of India.

In my life, this means more than being able to listen to both Hindi and American music, more than participating in high school and Indian dances, and more than enjoying the movies of Christian Slater and Salmon Khan. It actually means possessing a well-rounded perspective of the world and the people in it. It means

understanding and appreciating the uniqueness of others.

In my experience, being Indian has helped me to gain an identity and to realize what is really important to me.

[Seema, a 12th Grade student, is the daughter of Ramnarayan and Jhunu Mohapatra of Orlando, Florida.]

S I L E N C E

Ananya Dash

Two shadows passed in silence,
Neither willing to yield.
The promise had been broken,
Never to be resealed.

All the love that was there had wandered,
To a strange and foreign land.
Memories wrapped in silence,
Resisting prying, searching hands.

Whispered words, never spoken,
Caught on a lover's tongue.
The victims of time, resisting with signs
That perhaps love had not yet even begun.

[Ananya, age 17, is the daughter of Sarat and Sumitra Dash of Sparta, New Jersey. Having just graduated from High School, she is bound for the University of Pennsylvania.]

Spouse reunification remains a problem for Indians

A spouse-reunification bill to provide relief to spouses of green-card holders waiting in India is under consideration. The bill, if passed, would permit the issuance of a new class of visa ("S") to spouses of permanent residents while being processed for second-preference visa on the basis of marriage. The bill, however, is facing strong opposition from the Bush administration, especially from the State Department and the Immigration and Naturalization Services.

□□◆▲

ମହାନଦୀରେ ସଂଧ୍ୟା

• ରଂ ମହାନ୍ତି

ପାଦ ମୋର ଥମିଗଲ ମହାନଦୀ ବାଲିରେ
ଥକା ହେଇ ବସିଗଲି ପଥର ଉପରେ
ଖୋଜୁ ଖୋଜୁ (ମୋ) ପାଦ ଚିହ୍ନ ଅତଳ ବାଲିରେ
ମନ ମୋ ହଜିଗଲ ବିଗତ ଭବନାରେ ।

ବୈଶାଖି ଖରର ତତଳ ବାଲିରେ
ଖେଳୁଥିଲି ବୋହୁ ଘେରୀ ସାଙ୍ଗଙ୍କ ସାଥରେ
ଗଢୁଥିଲି ବାଲିର ମନ୍ଦିର ମହାନଦୀ କୂଳରେ
ରଖୁଥିଲି ବାଲିର ଠାକୁର ମନ୍ଦିର ଭିତରେ ।

ଲୁଚି ଲୁଚି ଯାଉଥିଲି ମହାନଦୀ ତଟକୁ
ନ ମାନି ବାପା, ବୋଉଙ୍କର କଥା ଆକଟକୁ
ଯାଉଥିଲି ଭୁଲି ସବୁ ପିଲଳିଆ ମନରେ
ନିଜକୁ ହଜାଇ ଦେଇ ମହାନଦୀ ବୁକୁରେ ।

ରହିଲିନି ଧୈର୍ଯ୍ୟତାର ବରଷାର ଅତ୍ୟାଧରେ
ଉଛୁଳି ପଡିଲ ଅଭିମାନେ ସୀମାର ବାହାରେ
ପିଲ ମନ ମୋ କି ଯାଣେ ଭଲମନ୍ଦ ସଂସାରେ
ଭଲ ସାଙ୍ଗେ ଖେଳୁଥିଲି ଗୋଳିଆ ବଡ଼ ପାଣିରେ ।

ଯେତେବେଳେ ପାଦ ଦେଲି କୁମାରୀ ଜୀବନରେ
ବାପାଙ୍କ ଆକଟ, ନ ଦେଖିବେ କେହିମୋତେ (ମହାନଦୀ) ତଟରେ
ଅଭିମାନେ ରଖୁଥିଲି ମୁଁ, ମୋ ବୟସ ଉପରେ
ଦେଖୁଥିଲି ମହାନଦୀ କୁ ଆମ, ବାଡ଼ ପଛରେ ।

ବରଷକେ ଥରେ ମାଘ ମାସ ଋତିରେ
ଯାଉଥିଲି ବୋଉ ସାଙ୍ଗେ କାର୍ତ୍ତୀକ ପୂର୍ଣ୍ଣିମାରେ
ଦେଉଥିଲି ଭଣେଇ କଦଳୀ ପାଟୁଆ ଢଙ୍ଗ
ଭଲ, ଭଉଣୀ ଓ ସାଙ୍ଗ, ମହାନଦୀ ବୁକୁରେ ।

ଧିରେ ଧିରେ କହୁଥିଲି ମହାନଦୀ କାନରେ
ପହଞ୍ଚିବାକୁ ଢଙ୍ଗ ମୋ (ସପନର) ସାଧକ ପୁଅ ପାଖରେ
ଡଙ୍ଗା ମୋର ନେଲ ଭଣାଇ, ହସି ନୀରବରେ
(ସତରେ) ଲଗିଗଲ ଢଙ୍ଗାମୋର ଦରିଆ ଆରପାରିରେ ।

ଭଙ୍ଗିଗଲ ଭବନା ରମ, ନାମ ଭାବରେ
ଆଖିମୋର ପଡିଗଲ ପାଖ ଶୁଆନ ଉପରେ
ସାଖି ହେଇ ରହିଛି କେତେ ଜନମ, ମରଣରେ
ମୁକ ହେଇ ସହିଛି ସୁଖ, ଦୁଃଖ ବିନା ଆପଣିରେ ।

ସୁରୁଜ ନେଉଥିଲେ ବିଦାୟ ନଦୀ ଆରପଟରେ
ଫରୁରଙ୍ଗ ବିଛାଇ ନୀଳ କଳ, କଳ ପାଣିରେ
ରଖି ସେ ହସି, ଚୀରଦିନ ମୋ ମନ ମନ୍ଦିରେ
ବଢାଇଲି ପାଦ ମୋର ଜୀବନ ରସ୍ତାରେ



[Ms. Ranu Mohanty, a frequent performer in the OSA cultural programs, is a well-known radio artist. She and her husband Subhendu live in East Lansing, MI.]

ଦେଖିଚି ଦେଖିନି

● ଦେବଦାସ ଛୋଟରାୟ

ପ୍ରାଚୀରୁ ସୁବର୍ଣ୍ଣରେଖା
କେତେ ନଦୀ କେତେ ନାରୀ
ଦେଖିଚି ଦେଖିନି

ଜଳ ପ୍ରପାତରେ ଡେହାୟା
ଶୁକୁ ଚତୁର୍ଦ୍ଦଶୀ ପରି ଦେହ
କେତେ ଗୋପନୀୟତାରେ ଉଠି
ନଦୀ ଆଉ ନାରୀ
ଗାଢ଼ ଓ ଉଜ୍ଜ୍ୱଳ ହୋଇ ବହିଯିବା
ମୋ ଛାତିର ଅନ୍ଧାର ଭିତରେ
ଦେଖିଚି ଦେଖିନି

ଦେଖିଚି ଦେଖିନି କେତେ ଦୁର୍ବଳ ତାରାର
ଗୁକୁ କରି ମରିଯିବା ଆଖି
ଆଉ ଆଇନା ମଝିରେ
କଲବଲ ସୂର୍ଯ୍ୟାସ୍ତର ନିଆଁ ଓ ପାଉଁଶ
ଉଡ଼ପରି ଲାଗିଯିବା
ନଦୁଂସକ ସଂଧ୍ୟାର ଗାଲରେ
ମୋ ସ୍ୱପ୍ନର ଅଧରାତି ବେଳେ
କଙ୍କାଳର ପାଟଶାଢ଼ି ପିନ୍ଧା
ଦେଖିଚି ଦେଖିନି

ସେ କ'ଣ ମର୍ଦ୍ଦଳ ମୁଣି, ସେ କ'ଣ ସମୁଦ୍ର
ସେ କ'ଣ ମନ୍ଦର ଆଉ ଅପ୍ସରର ଗାଲର ଶିଉଳି
ସେ କ'ଣ ଧାନର ଶ୍ରେଣୀ ଶସ୍ୟ ଆଉ ଧୂଳି
ନଦୀକୂଳବର୍ତ୍ତୀ ସଭ୍ୟତାର ?
ସେ କ'ଣ ସିନେମା ଗୀତ

ଯାହାପରେ ଟ୍ରକ୍ ଚଢ଼ି ଯାଏ ମାର୍କେଟ୍ ପାଖରେ,
ସେ କ'ଣ ମୋ ହୃଦୟର ଯୌବନର ଅଂଶ
ଜାଲୁ ଜାଲୁ ଦର୍ପଣ ଭିତରେ ?
ରହୁ ନିର୍ଜନତା ସ୍ମୃତି

ଅପରାହ୍ନ ସାର
ବାମନଙ୍କ ରତିକ୍ରିୟା ଅତିକାୟ ଦୁର୍ଗ ପ୍ରାଙ୍ଗଣରେ
ସେ କ'ଣ ଇତିହାସର ଅସମୟ
ନିହିତ ଶର୍ବରୀ,
ଯାହା ମୁଁ ଦେଖିଛି ?

ସତେ ମୁଁ ଦେଖିନି କିଛି
କିଛି ବି ଦେଖିନି
ଖାଲି କଟକର ଗୋଟିଏ ଝିଅର
ନିଷ୍ଠୁର ଓ କ୍ଷମାହୀନ ମୁଁ ହୁଏ ଛଡ଼ା
କିଛି ମୁଁ ଦେଖିନି ।



[Debdas Chotrai is an eminent lyricist and poet. An I.A.S. Officer, he is currently in charge of the Subarnarekha Project, Tatanagar, Bihar.]

NASHVILLE BECOMES *SHRIKSHETRA* OF AMERICA

Bhagabat Sahu
A Jagannath devotee

"Om Gopijanaballabhaya svaha"

Lord Jagannatha, Balabhadra, Subhadra, and Sudarsana have been installed in the Sri Ganesh Temple, Hindu Cultural Center (HCC), at Nashville, Tennessee. A special shrine in the pattern of Puri Jagannath was built inside the main temple complex according to the direction of Mr. Stapathy, a famous architect from India. Plans were made about five years ago to procure the Holy Idols from Puri after consultation with the Board of Trustees of HCC. The idols were made at Puri, out of neem tree, observing all proper procedures, and were installed in the Ganesh temple on April 19. The consecration ceremony was accompanied by proper rituals of yagnas, homas, chanting of tantras and mantras, bhajans, and various other pujas lasting over six days.

Five priests, along with hundreds of devotees from all over the United States and Canada, participated in this soul-touching and solemn consecration ceremony. Devotees, both Oriyas and non-Oriyas, came from far away places such as Arizona, Massachusetts, the Carolinas, Virginia, Ohio, Georgia, Mississippi, etc., despite the short notice given for the occasion. This congregation of more than a thousand comprised people from various religions, beliefs, creeds and ethnic groups, all with a common purpose. It was indeed a spectacular scene. The whole complex was vibrating with holy mantras, the sound of conch shells, bells, hulahulis, and other musical instruments. The devotees, filled with emotions and happiness, were in a state of ecstasy. Tears of joy were rolling down their cheeks - Lord Jagannath, the Lord of the Universe, had finally gotten jivannyasa in

America in a ritualistic way. The devotees offered flowers, fruits, tulsi garlands, ornaments, and money as a sign of their devotion. After the puja, the devotees were treated with mahaprasad. A superb Odissi dance program was presented by the Chitrlekha Dance Academy of Toronto, following the tradition of dance performance by devadasis in Puri Jagannath temple.

To commemorate this occasion, a souvenir issue was published, bearing messages of good wishes from the Governor of Orissa, the Ambassador and the Deputy Chief of Mission to the United States, and many others.

All this became a reality because of exemplary cooperation, sacrifice, unconditional and unsolicited support, and the good wishes of many people in this country and back home in India. Particularly commendable were the tireless efforts of friends residing around Nashville and Huntsville.

Lord Jagannath has been the cornerstone of Oriyan daily life, history, politics, pride, and culture for many centuries. To propagate the Jagannath philosophy, we have now formed a Jagannath Society of America (JSA) and we are in the process of selecting the Board of Trustees. The HCC has already allotted space to start a Jagannath Library to promote studies and research in Jagannath philosophy. We have plans to support the installation of Lord Jagannath in other parts of the country.

It seems to me that our identity as Oriyas remains incomplete without our identification with Lord Jagannath. Let's pray Lord Jagannath to lead us to be the leaders of the world. Let me stop here by quoting a translation of that famous verse from Adi Sankaracharya:

"Lord of the deities, save me from the
clutches of ephemeral world; O Lord of
Yadus, free me from the unbearable
burden of sins. You are the Lord of the
sufferers, you grant graciously the
touch of your lotus feet; O Lord, the

master of Universe, appear in my
vision."

"*Jaya Jagannatha swami,
nayanapthaagami bhavatu me*"



THE JAGANNATH SOCIETY OF AMERICA (JSA)

JSA is a registered, non-profit organization. The objective of JSA is to sustain and promote the *Jagannath* philosophy and culture in North America. A *Jagannath* shrine has been built in the *Ganesh* Temple, Nashville, Tennessee with the cooperation of JSA. A *Jagannath* Fund has been established to further the cause of JSA as well as to help share the expenses of regular *puja* and other related cultural activities. Your contribution to JSA will help carry out this objective.

Membership in the JSA is of the following two categories:

Life Member	- \$1,000
Patron	- \$2,000

In addition to daily *puja* of the deities three times everyday, special *puja* is performed every Sunday at 2.00 P.M.

Private offerings to Lord *Jagannath*, *Balabhadra* and *Subhadra* can be arranged as well according to the following fee schedule:

<i>Archana</i> :	1 day	\$ 15
	4 days	51
	1 week	101

Please send your tax deductible contributions/memberships to:

Jagannath Society of America (JSA)
C/O Dr. Bhagabat C. Sahu
502 Brookwood Drive
Athens, AL 35611

CONGRATULATIONS

to

ARUN MISRA

for winning the

COMMODORES CUP

and thanks to the community

(especially Indian Americans of Greater Atlanta)

for helping Arun and for having trust and confidence in us



Arun K. Misra Ph.D.
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ନବବର୍ଷର ଶୁଭେଚ୍ଛା

● ସ୍ନିଗ୍ଧରାଜ ମିଶ୍ର

ପିରମିତ୍ତର ଜ୍ୱଳନରେ ଫାଲ୍‌ଗୁନଟା ଜଳିବା ପୂର୍ବରୁ ଉଲ ଆମେ
 ସେଇ ନାଉଟିଙ୍ଗେଲ୍‌ର ବିସ୍ମୃତ ସ୍ୱରକୁ ନେଇ ମନରେ, ହୃଦୟରେ, ଦେହରେ
 କବିତାର ହାସମାନଙ୍କୁ ଇଂଦ୍ରଧନୁର ସାତରଙ୍ଗରେ ମଣିତ କରିବା ।
 ଭୃଗୋଳ ପଢ଼ିବା ଏତିକିରେ ବନ୍ଦରଣି ଉଲ ଆମେ ପୁଣି ଇତିହାସ ପଢ଼ିବା
 ପ୍ରାଣର ଅସମାପ୍ତ ପାରଦୀୟ ଉପମାନଙ୍କୁ ପୁଣିଥରେ ବୁଝିବାକୁ ଚେଷ୍ଟା କରିବା ।

ସମୁଦ୍ରର ବିଭୀଷିକା, ମରୁବାଲିର ସ୍ମୃତିଚିହ୍ନକୁ ଥରେ ପୋତି ଦେଲ ପରେ,
 ପୁଣିଥରେ ସେରୁତକୁ ନିଶ୍ଚିନ୍ତ ଭବରେ ଲେଖିଥାନ୍ତି ।
 ତୁମ ହାତରେ ମନେକର ମୁଁ ଗୋଟାଏ ନୀଳଆକାଶ ତୋଳିଦେବି
 ତୁମେ ସେଠାରେ ଇଂଦ୍ରଧନୁର ସ୍ୱପ୍ନ ଦେଖିବ ॥
 ଯଦି ଗୋଟେ ଇଂଦ୍ରଧନୁ ଫୁଟାଇବି, ତୁମେ ସାତୋଟି ରଙ୍ଗକୁ ଗଣିବ ।
 ତୁମ ରକ୍ତାଭ ପାପୁଲିରେ ଯଦି ସମୁଦ୍ରଟେ ଭାଲିଦେବି,
 ତୁମେ ଏକ ରୂପାର ଜାହାଜ ଦେଖିବ ।

ଏ ଜାହାଜଟି କାହାର ?
 ଆଜିର ନା ଆଗାମୀ କାଲିର ??

ଏବଂ.....

ଦିଗନ୍ତରା ସମୁଦ୍ର ଯେଉଁଠି ଆକାଶକୁ ତୁମ୍ଭେ ଦେବାର ଉପକ୍ରମ କରୁଛି,
 ସେଇଠି ତମ ଆଖିର ତାର ଗୋଟିଏ ସୀମାରେଖା ଟାଣିବ ।
 ସେଇ ସୀମାରେଖାର ଅର୍ଥ କ'ଣ ?
 ବଂଧୁକ କି ??

ନବବର୍ଷ ତ ଆସୁଛି ସେଇଥିପାଇଁ ।
 ତମ-ଆମ ଭବିଷ୍ୟତ କ୍ଷୁଣ୍ଣ ଭିତରେ ଥାଇ ଏବେ ବି ସ୍ୱପ୍ନ ଦେଖୁଛି ।
 ଉଲ ତାକୁ ନିଶ୍ଚିତ ଜାଗ୍ରତ କରାଇଦେବା ।
 ଗୋଟିଏ ଦିନ ପରେ ଅନ୍ୟ ଦିନର ସ୍ୱାକ୍ଷର ।
 ଗୋଟିଏ ବର୍ଷ ପରେ ଆନ ବର୍ଷର ସ୍ୱାକ୍ଷର ।
 ଏକ ନୂତନ ଆବେଗ,
 ଏକ ନୂତନ ସ୍ୱପ୍ନ,
 ଏକ ନୂତନ ଉଦ୍ଭାଦନା,
 ଏକ ନୂତନ ଉତ୍ସାହ,
 ଏକ ଭିନ୍ନ ଶୀତରଣ—ଏକ ନବୀନତମ ଅର୍ଦ୍ଧ୍ୟ ।
 ସେଇ ନବ ଲିପି,

ଏବଂ ମୋର ଅନ୍ତଃଲିପି,
 ଏକ ବୀଜଗାଣିତିକ ସମୀକରଣ ଆମ ପାଇଁ ॥

[Snigdharaj is a doctoral candidate (Physics) at the University of Missouri, St. Louis.]

ପ୍ରାଣର ବୁକୁ ମୋ ଗଳା ଉତନରେ ଶୁଭାଶୀଷ ମୋର ନେତ୍ର,
ବାପା ମାଆଙ୍କ ସୁକଲ୍ୟାଣ ନେଇ ଚିଠି ଖଣ୍ଡିଏ ତୁ ଦେବୁ।

ମୋ ନେତ୍ର ପିତୁଳି ଦୂରେ ତୋତେ ଛାଡ଼ି ରହିଛି ଯାହା ମୁଁ ବଂଚି,
ମୋ ଅନ୍ଧାର ଘରେ ତୁ କୁଳ ପ୍ରଦୀପ ମୋ ହୃଦ ସିନ୍ଦୂକ କଂଚି।

ଆହୁଲା ତୁ ମୋର ଜୀବନ ବୋଇତେ ଅନ୍ଧର ଆଶ୍ରା ଲଭଡ଼ି,
ତୋ ବିନେ ନଚଳି ଯିବିସିନା ବାବୁ ଶୋକ ସିନ୍ଦୂ ଜଳେ ବୁଡ଼ି।

ନୀର ଶୁଖିଗଲେ କରଦମ ଯେହ୍ନେ ହୁଏ ରବିର କିରଣେ,
ତପତ ସଲିଲେ ଥିଲେ ଝଣମାନେ ହୁଅନ୍ତି ସେହ୍ନେ ଯେସନେ।

ସେହିପରି କରି ଛାଡ଼ି ଯାଇଛୁ ମୋ ଦୁଃଖଧନ ଗଳାମାଳି,
ନିର୍ମୂଳ ପ୍ରାଣମୋ ନ ଯାଇ ରହିଛି ମଣିହରା ପଣିପରି।

କେତେ ଆଶା ବାବୁ କରିଥିଲି ମନେ ସବୁ କରିଦେଲୁ ବୁଆ,
ଏତେ ଦୂରେ ଥାଇ ଜାଣିବୁ କି ତୋର, ଦୁଃଖିନୀ ବୋଉର ବ୍ୟଥା।

ଶିରୀଷ କୁଶୁମ ପରିତୋତେ ମୁହଁ ବଜାଇ ଥିଲିରେ ଧନ,
ଗିରୀଶ ଉପରେ କୁଳିଷ ବରଷା ଭାଗ୍ୟକଳା ବିଡ଼ମ୍ବନ।

ଶୁକୁମାର ତନୁ ଲବଣି ପିତୁଳି ଯିବଣିତ କଳା ପଡ଼ି,
ଭାବିଲା ବେଳକୁ ଦୁଃଖ ଶଂଖାଳିରେ ପ୍ରାଣମୋ ଯାଉଛି ଛାଡ଼ି।

ଦିଶିଯାଏ ତୋର ହସିବା ବସିବା ଦିଶିଯାଏ ତୋର ମୁଖ,
ମାତ୍ର ନ ଶୁଭଇ ଛ' ମାନ ହେଲା ତୋ ସୁକୁମାର ବୋଉ ଡାକ।

ଆଉ ସେ ଅମୂଲ୍ୟ ଡାକ ଶୁଣିବାକୁ ଆଶାନାହିଁ ଏ ଜୀବନେ,
ଇଚ୍ଛା-ମୟଙ୍କର ଇଚ୍ଛା ପୂର୍ଣ୍ଣ ହେଉ ଯାହାଥିବ ତାଙ୍କ ମନେ।

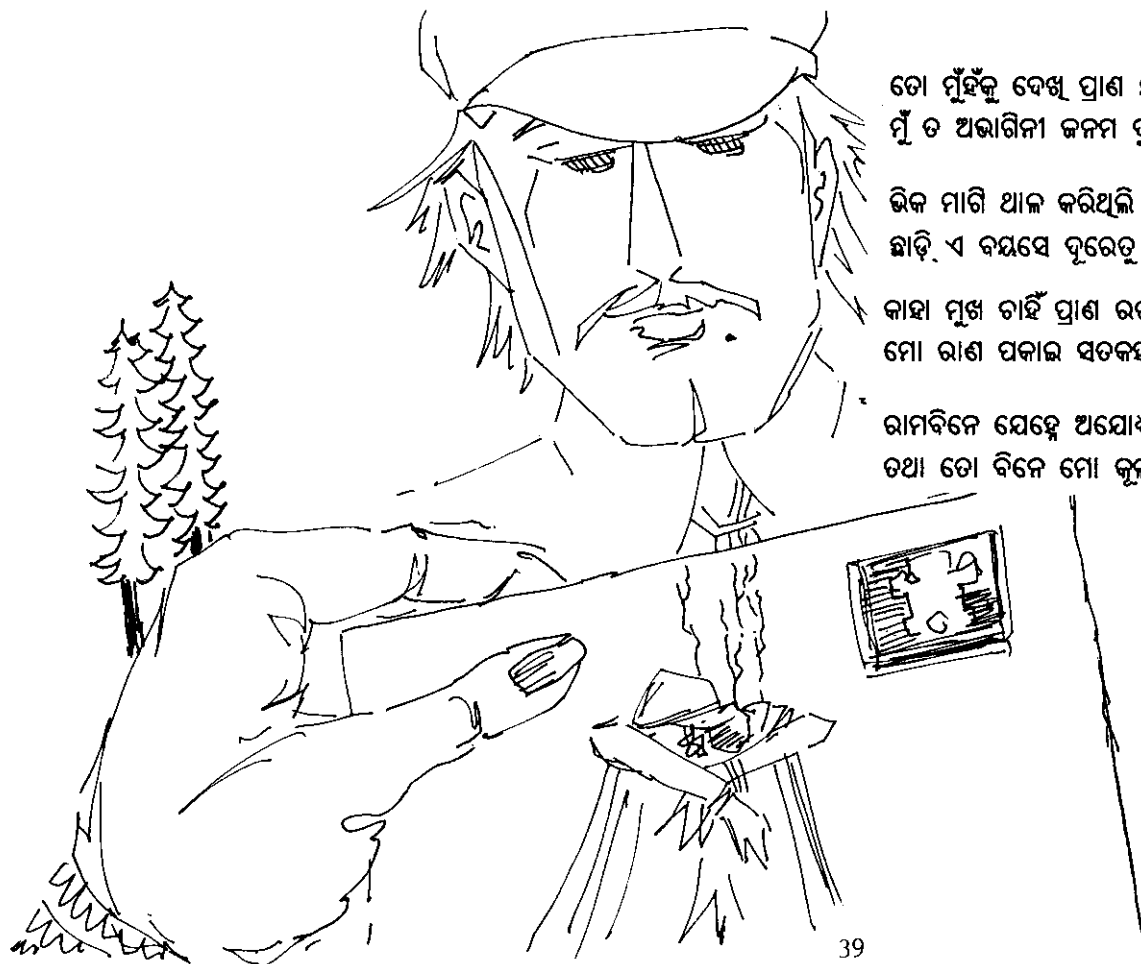
ଖୋଜୁ ନଥିଲି ମୁଁ ସୁନାମରେ ଧନ ଲୋଭୁ ନଥିଲି ସୁଖ୍ୟାତି,
ମୂଲ୍ୟାଗି ପେଟ ପୋଷି ଥାବୁ ହେଲେ ଦେଖୁଥାନ୍ତି ତୋତେ ନିତି।

ଦଣ୍ଡେ ନ ଦେଖିଲେ ବୋଉ କାହିଁ ବୋଲି ଖୋଜୁଥାଉ ଏଣେ ତେଣେ,
ଏବେ ଛାଡ଼ି ମୋତେ ରହିବୁ କେମତେ ମୁଁ କି ନ ପଡ଼େ ତୋ ମନେ।

ଅନ୍ଧପୂର୍ଣ୍ଣା ଦେଇ

କେତେ ଯୋଜନରେ ରହିଛୁରେ ବାବୁ ମୁଁ ତ ଜାଣି ପାରି ନାହିଁ,
ଅତିମ ସମୟେ ସତେ କ'ଣ ତୋତେ ଦେଖୁ ନ ପାରିବି ମୁଁହିଁ।

ମୋ ଅନ୍ଧର ର ବିଳାପ



ତୋ ମୁଁହିଁକୁ ଦେଖୁ ପ୍ରାଣ ଯାଇଥିଲେ ଗତି ହୋଇଥାନ୍ତା ମୋର,
ମୁଁ ତ ଅଭାଗିନୀ ଜନମ ଦୁଃଖିନୀ ସେ ଭାଗ୍ୟ ନାହିଁ ମୋହର।

ଭିକ ମାଗି ଥାଲ କରିଥିଲି ତୋତେ ପୂଜି ଦେବାଦେବୀ କେତେ,
ଛାଡ଼ି ଏ ବୟସେ ଦୂରେତୁ ରହିଲୁ କହ ବହୁବି କେମତେ।

କାହା ମୁଖ ଚାହିଁ ପ୍ରାଣ ରଖିବି ମୁଁ ସବୁ ଅନ୍ଧାର ତୋ ବିନେ,
ମୋ ରାଣ ପକାଇ ସତକହ ବାବୁ ଆସିବୁ ତୁ କେତେ ଦିନେ।

ରାମବିନେ ଯେହ୍ନେ ଅଯୋଧ୍ୟା ନଗରୀ କୃଷକିନେ ଗୋପପୁରୀ,
ତଥା ତୋ ବିନେ ମୋ କୁଳ ଚନ୍ଦ୍ରମାରେ ସବୁ ଦିଶେ ହତଶିରୀ।

ଜାଣନ୍ତି ଗୋପାଳ ତୋ ବିଲେବେ ଆମେ ହେଉଅଛୁ ବାବୁ ଯାହା,
ବସିଅଛୁ ଅନ୍ଧ-ଅନ୍ଧୁଣୀ ପରିରେ କେ ଆଉ କହିବ ଆହା ।

ଛ' ମାସ ତ ଛ ମୁଗରୁ ଅଧିକ ଲାଗିଲାଣି ବାବୁ ମୋତେ,
ଦୀର୍ଘ ଚାରିବର୍ଷ କିପରି ଏପ୍ରାଣ ରହିବ ନ ଦେଖୁ ତୋତେ ।

ପକ୍ଷୀ ହୋଇ ଉଡ଼ି ଯାଆନ୍ତି ହେଲେ ମୁଁ ରହନ୍ତି ତୋହରି ପାଖେ,
ଦେଖୁଥାନ୍ତି ତୋର ସୁଚାରୁ ଲପନ, ବିନ କାରୁଥାନ୍ତି ସୁଖେ ।

ଭାତଖାଇ ହାତ ଧୋଇତ ନ ଜାଣୁ କିପରି ଚଳୁଛୁ ଯାଇଁ
ଶୋଇ ପଡ଼ିଲେତୁ କିଏ ଉଠାଇବ ନାନା ଚାଟୁକଥା କହି ।

ଖାଇସାରି କାହାକାନି ପଣତରେ ପୋଛିବୁରେ ବାବୁ ମୁହଁ,
ଅଜଣା ଅତିହ୍ନା ରାଇଜେ କାଠାରୁ ପାଇବୁ ବାସଲ୍ୟ ସ୍ନେହ ।

କୋଳେ ମୋର ଶୋଇ ପିଲାଳିଆ କଥା କେତେ କହୁଥିଲୁ ଧନ,
ଏବେତ ସେକଥା ଶୁଣିବାକୁ ମୋତେ ହେଲାଣି ସାତ ସପନ ।

କିଏ ଜାଣିବ ମୋ ଅନ୍ତର ବ୍ୟଥାରେ କା'ଆଗେ କହିବି ଯାଇଁ,
ଅନ୍ତର୍ଯ୍ୟାମୀ-ନାଥ ହୋଇ ମୋ ଅନ୍ତର କଥାତ ଜାଣିଲେ ନାହିଁ ।

ଥିବି କି ନଥିବି ତୁ ଆସିବା ଯାଏ ଜାଣନ୍ତି ପ୍ରଭୁ ଗୋପାଳ,
ମନେ ରଖୁଥିବୁ ବୁଢ଼ରେ ଶ୍ରୀଗୁରୁ-ଦେବଙ୍କ ବାକ୍ୟ ଅଟଳ ।

ନ ଥିବି ଯଦି ମୁଁ କାନ୍ଦିବୁ ନାହିଁରେ ମୋରାଣ ଦେଉଛି ତୋତେ,
ଜାଣୁତ ଅମର ହୋଇ ରହିନାହିଁ କେହି ଏ ମର ଜଗତେ ।

ଅନ୍ତରର କଥା ଲେଖୁଛିରେ ଧନ ଦୁଃଖ ନ କରିବୁ ମନେ,
ଭାଗ୍ୟ ଯାହାଥିବ ଅବଶ୍ୟ ଘଟିବ ଭବିଷ୍ୟତ କିଏ ଜାଣେ ।

ବାପା, ମାଆ କଥା କି ଲେଖୁବି ସେତ ସଦା ତୋର ଦୁଃଖେ ଦୁଃଖ,
ଲୁହ ବହି ଆଖି ହେଲାଣି ଜଳକା କାହା ସୁଖେ ହେବେ ସୁଖ ।

କାବୁଲି, ବାବୁଲି, ଦେବଶ୍ରୀ ତୋହର ଭଲେ ଅଛନ୍ତି ଏମାନେ,
ବାପା ଡାକିବାକୁ ବ୍ୟାକୁଳ ହୁଅନ୍ତି (ତୋତେ) ଖୋଜୁଛନ୍ତି ମନେ ।

ଦରିଦ୍ର-ଧନ ଅନ୍ଧୁଣି ବୟନ ଦୁଃଖିନୀ ଦୁଃଖ ଶଂଖାଳି,
ଦୀର୍ଘାୟୁ କରନ୍ତୁ ଗୋପାଳ ତୋତେରେ ଶ୍ରୀ ପଦେ ମୋ ଏହି ଅଳି ।

ସତେ ଦୟାମୟ ମୋ ମନ କାମନା କରିବେରେ ବାବୁ ପୂର୍ଣ୍ଣ,
ନିର୍ବିଘ୍ନେ ମୋ କୋଳେ, ଦେବେ ତୋତେ ଆଣି ଏହି ମୋର ନିବେଦନ ।

‘ଇତି’

ତୋର, ଶୁଭାଭିଳାଷୀ
ବୋଉ

“ଅନପୂର୍ଣ୍ଣା ଦେଉ”

(ଉଚ୍ଚଶିକ୍ଷା ପ୍ରାପ୍ତି ଉଦ୍ଦେଶ୍ୟରେ ଅନପୂର୍ଣ୍ଣା ଦେଉଙ୍କ ପୁଅ ଡକ୍ଟର ଗୁରୁ ମହାନ୍ତି ଯୁକ୍ତାରାଷ୍ଟ୍ର ଆମେରିକାରେ ଥିଲେ
୧୯୬୫ ମସିହାରୁ ୧୯୭୦ ମସିହା ପର୍ଯ୍ୟନ୍ତ । ସେହି ସମୟରେ ଶୋକାକୁଳା ଅନପୂର୍ଣ୍ଣା ଦେଉ ଏହି ଚିଠିଟି
ଲେଖିଥିଲେ ତାଙ୍କର ପ୍ରବାସୀ ପୁଅଙ୍କ ପାଖକୁ ।)

TOOTHPASTE TO CONTRACEPTIVE, ALL IN ONE

Surendra N. Ray

I grew up in a village in Orissa where both toothpaste and birth control devices were unknown until I was twenty years old, but only the former became available subsequently as a luxury item. I am speaking for majority of the people in India and other tropical countries where a particular plant, *Neem* (*Azadirachta Indica*), grows by itself everywhere. The complete chemical composition and behavior of this plant are not well understood, but its usefulness is unravelling so rapidly that legal recourse is being planned in USA and elsewhere to claim patents and credit on products derived from this plant.

Quite a few uses of *neem* have been known in India from ancient times. When I suffered from small pox in my childhood, my mother used make a bed of *neem* leaves for me. The leaves and flowers are eaten, despite its bitter taste, after frying in oil alone or with some vegetables such as potato or eggplant. They are also used to protect clothes and books in storage from insects. People sleep under shady *neem* tree (often 60-80 feet high) for healing effects. Twigs are used for brushing teeth, which also provides mouth hygiene. The leaves and twigs are used as cattlefeed and manure. Villagers use *neem* oil, produced from *neem* seeds, on their hair to kill vermin and women take the oil internally during their pregnancy. A gum collected from the tree bark has numerous uses, including protecting silk from insects.

During devastating insect damage to the whole land, for example by locusts, the *neem* tree is often the sole survivor.

All Oriyas worship the trio of gods, *Jagannath*, *Balabhadra*, and *Subhadra*. These dieties are built of what else but the *neem* wood! It is believed that Sri Chaitanya, the father of the Vaishnava

cult (*Krishna* cult), was born under a *neem* tree; hence, his nick name *Neemai*. By the way, *Neemai* was born in Orissa (a controversial issue, though), but most of his work was cultured in Bengal.

In spite of all these hard facts, the *neem* did not catch the attention of the world scientists until recently, although it is now a hot topic of research. The first international conference on *neem* was held in June 1980 in the Federal Republic of Germany and there have been many more in rapid succession since then. In fact, according to an enthusiastic report issued by the National Academy of Sciences, the *neem* tree "seems to be one of the most promising of all plants and may eventually benefit every person on the planet."

As a result of such research, some commercial products are already available in the Western market, and the market is growing very fast. In Germany, *neem* toothpaste is very popular. In U.S.A., an inedible plant spray, called "Margosan-O", is available in some states.

Current research focuses on the pesticidal, spermicidal, and medicinal applications of *neem*. Extracts from *neem* seeds and leaves are ingredients of several pesticides that attack more than 200 species of insect pests as well as some kinds of mites and soil-dwelling worms. The wonderful thing about *neem*-based pesticides is that it is harmless to birds, animals, and human beings.

Much of the research on spermicidal effects of *neem* is being conducted in India. The Defense Institute of Physiology and Allied Sciences (DIPAS) in New Delhi has launched a trial run to test the effects on humans. The products are being tried on both men and women, because

it is believed, at least from some experiments on monkeys, that *neem* is a candidate for a male birth control pill.

The medicinal effects of *neem* are also being studied very aggressively. Various *neem* extracts have antibacterial, antiviral, and antifungal activities. There is also preliminary evidence that *neem* tree produces some compounds with aspirin-like, anti-inflammatory powers and others that may reduce high blood pressure. There are even neem compounds, it has been suggested, that can protect against ulcers.

A word of caution! Most of the claims for the *neem* have not yet been substantiated by solid, repeatable scientific studies and much of the research so far is tentative. But the rapidity of on-going research in this field is such that, by the time you read this article, some new facts about *neem* may have emerged. So, watch out!

[Dr. Surendra Ray and his wife Sukanti live in Bowie, Maryland.]

TIME CAPTURE

Sarita (Pinky) Misra

Time escapes me
Like a rug pulled suddenly out from under,
I stumble
Reach out into the darkness
Desparately clasping possessions of my past.

They fall in raindrops all around me
I wonder (I'm still falling)
If I have done things right
Savored the right moments.

Why is Time so slippery?
On several occasions I embraced Her
And squeezed Her tightly to my chest,
Yet she glided through my fingers
Silently floating away
Just laughing at the fool She left behind.

[Sarita, the daughter of Devi and Sarojini Misra of Huntsville, Alabama, is an undergraduate student at the Wesleyan College, Macon, Georgia. She is the current President of OSA Youth Forum.]

ଶତ ଜନ୍ମ ଜନ୍ମାନ୍ତରେ

• ଲକ୍ଷ୍ମୀଧର ନାୟକ

ଅନେକ କଥା, ଗୋପନବ୍ୟାଧି, ବିଧିର ପ୍ରାଣେ ରହିଛି ଲୁଚି
ଏଇ ଗୋଟିଏ ଜୀବନ କ'ଣ କହିହେବ ତା' ପାରୁନି ବୁଝି
ସମୁଦ୍ରର ସୀମାର ରେଖା

କୋଉଠି ଶେଷ, ଯାଏ କି ଦେଖା
ଆକାଶର ସେ ନୀଳିମାକୁ କି ସୂର୍ଯ୍ୟାଲୋକ ପାରିବ ପୋଛି ?
ନଦୀର କଡ଼ ଦି' ପାଖେ ଯେତେ ଗଛ ରହିଛି ମୌନେ ଭାବ
କଳାହାଣ୍ଡ ତା' ପାଣିରେ ନାଚେ, ଛଳ ଛଳ ସେ ଚକିତ ଶୋଭା
ତାଆରି ତଳେ ବୁଝ ପ୍ରାଣ
ଆକୁଳ ତାର ବୁଦ୍ଧିଗାନ
ଉଡୁଳି ଉଠି ପାରେକି ହାୟ ! ମନ ମାଫିକ୍ ସ୍ବପ୍ନ ଲେଉଟ !

ଖର ପାଖରେ ଛାଇର ମାୟା, ସ୍ନେହନିଗୁରୁ ମର୍ମବାଣୀ
ସେଇ ବାଣୀରେ ପ୍ରକାଶ ପାଏ ସବୁ କି ତା'ର ବିଳାସପାଣୀ
ଅନେକ କଥା, ଗୋପନ ବ୍ୟାଧି
ନକହି ପାରି ସେ ବିଫଳତା

ସାରା ଜୀବନ ଘାବୁଟି ମତେ, ତୁମକୁ, ଆଉ ବିଶ୍ବପ୍ରାଣ
ଦରଦୀ କିଏ କୋଉଠି ଅଛି, ତୋଳିବ ତହିଁ ବୀଣାର ତାନ ।

ପ୍ରଣୟ ପଥେ, କଥା ପଦକେ, ନିତି ସେ ଲଗେ ଚଣା ଓଟର
ସେଇତ କରେ ଅଭିମାନକୁ ଅମୃତରେ ମାଦକ ଭର
କଥାର ମଧୁ ରଖିବ ଯେତେ
ଆହୁରି ଲେଉଟ, ପିଇବ ସେତେ

ଗୋପନ ବ୍ୟାଧି, ଗଭୀର ହେଲେ, କ୍ଷତର ଦାଗ ରକ୍ତଖର
ସେଇତ କରେ ଅଭିମାନକୁ ଅମୃତରେ ମାଦକ ଭର ।

ଜୁଳନ ସିନା ଏ ଜୀବନକୁ ଦଗ୍ଧ କରେ, ଦୀପ୍ତ କରେ
ମହାକାଳର ଲହରୀ ତଳେ, ବିରହୀ ପ୍ରାଣ ଅଶ୍ରୁଧରେ
ଚିକିକେ ସବୁ ନହେଉ ଶେଷ

ରହିବି ରହି ନିର୍ନିମେଷ
ବାରମ୍ବାର ଜନ୍ମନେବି, ପ୍ରଳୟ ଝଡେ, ଧ୍ବଂସତଳେ,
କହିବା କଥା ନସବୁ ମୋର, ଶତ ଜନ୍ମ ଜନ୍ମାନ୍ତରେ ।



INSURANCE ON A MARRIED WOMAN'S LIFE

Arun K. Misra

There are a number of sound reasons for insurance on the life of a married woman. In addition to the immediate need for cash to pay funeral expenses and the medical expenses of her last illness and in addition to the money that might be needed for estate taxes and administration expenses, there are several considerable losses if a woman predeceases her husband.

*If she worked and contributed to the support of the household, her family needs funds to compensate for the loss of her earnings.

*If there are young children, a housekeeper may have to be hired for several years.

*The family's income tax rate will increase.

*The husband's eventual estate tax may be increased because of the loss of the marital deduction.

*The family's Social Security benefits will be decreased.

It is clear that even if she isn't earning money and contributing to family income, a woman who is "only a housewife" needs life insurance. If she did nothing more than provide her family with "free" household services, that would be enough to require insurance coverage. If she were valuable only to the extent of the tax advantages she gets her family through income splitting, that would be enough. If all she was worth was an estate tax saving when her husband dies, that would be enough. Even if her only monetary value consisted of the higher Social Security benefits her presence brings in, that would be enough. Put all these together and you have a picture of the extremely high insurable value of a wife.

1. *Insuring the Economic Value of a Working Wife.* It is not uncommon for married women to work and contribute all or part of their earnings to the support of the household. Replacement of

that income in the event of the wife's death may be a necessary part of the overall family program. Insurance on the life of the wife would also build up substantial living benefits for retirement.

A substantial percentage of women continue their careers in the business or professional world after marriage to assume part of the family financial responsibilities and to help provide the proper educational and cultural progress for the children. Insurance to meet the contingency of the wife's untimely death plays a role similar to that of key-executive insurance. Naturally, the same considerations apply to insurance on the husband's life when the wife is the main earner and the husband is the homemaker or secondary earner,

2. *"Housekeeper" Insurance.* How much is a wife worth in running the household? If the husband hires a housekeeper to care for the children and keep the family together, it's going to cost a lot of money. A good housekeeper could cost from \$150 to \$250 a week in most large cities and suburbs, plus the cost of room and board. Multiply this cost of \$7,800 to \$13,000 a year by the number of years until the children are grown and you have a sizable outlay. For example, let us assume that Mr. Smith has an \$800,000 gross estate and bequeaths \$100,000 to his children and the balance to his wife. Assuming that the administration expenses are \$50,000 and that he made no taxable lifetime gifts, here is how the taxable estate shapes up.

Gross estate	\$800,000
Administrative expenses	50,000
Adjusted gross estate	750,000
Marital deduction	650,000

Taxable estate	100,000
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For families of Indian origin, where one or both spouses are Resident Aliens

and not U.S. citizens, the unlimited marital deduction is reduced to \$600,000 and further complications of probate and estate liquidity creep in.

Now let us suppose that Mrs. Smith dies first with no property of her own. So there is no tax on her estate, but her death causes a big increase in the tax on Mr. Smith's estate.

Gross estate	\$800,000
Administrative expenses	50,000
Adjusted gross estate	750,000
Taxable estate	750,000

[Based on a report published by the Institute for Business Planning, Inc. and McMillan Press, New York.]

CAGED EMOTIONS

Chandra Misra

I try to suppress
the abandoned feelings within --
But my screams beg to be heard
and the tears you have ignored
remain.

A hidden pain,
Yet intense.

It aches and hurts.
Still, for you,
I remain silent.

Though my mind understands your reaction,
My feelings are confused.
I'm thinking, why can't I

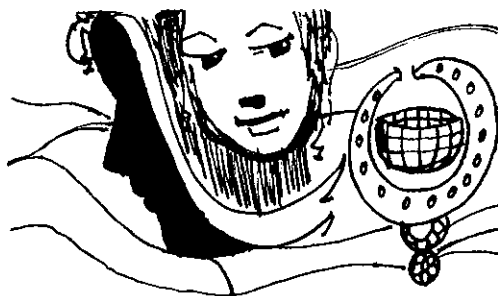
Now I write frantically, seeking release,
Trying hard to make the pain disappear.

I remember how often you say --
I will survive because I am strong.

Then I try hard to wear the mask
and say, yes, I am fine.

But underneath I tremble, and
a stream of tears slides down.

[Chandra Misra is a regular contributor to the OSA Journal/Newsletter. She and her husband Sudhansu live in Northwales, Pennsylvania.]



ପୃଥାର ଅଭିସାର

ବହୁର (ଶ୍ରୀମତୀ) ଲକ୍ଷ୍ମୀପ୍ରିୟା ଆଚାର୍ଯ୍ୟ

ମୁଁ ପୃଥା। କୁତ୍ତୋଜ ରାଜାଙ୍କର ଅଳିଅଳ ଏକମାତ୍ର ଦୁହିତା। ଆବାଲ୍ୟରୁ ଭୋଗ, ଐଶ୍ବର୍ଯ୍ୟରେ ପ୍ରତିପାଳିତା ହୋଇଆସିଛି ମୁଁ। ଦୁଃଖ ସହ ମୋର ପରିଚୟ ନଥିଲା ବୋଲି କୈଶୋରରୁ ମରଣ ଅବଧି ମାନସିକ ଅତର୍କାହର ସୀମା ରହିନାହିଁ। ଲୋକେ ଜାଣନ୍ତି, ମୁଁ କୁତ୍ତୋଜଙ୍କର କନ୍ୟା, ପଶୁରାଜାଙ୍କର ସହଧର୍ମିଣୀ ଓ ପାଣ୍ଡବ ଜନନୀ, ସୁତରାଂ ମୋର ଆଉ ଦୁଃଖ କ'ଣ? କିନ୍ତୁ ଲୋକେ କ'ଣ ଜାଣନ୍ତି ନାହିଁ ଯେ, 'ଦୁଃଖ' ଚେହେରାରେ ଲେଖାନଥାଏ, ଲେଖାଥାଏ ଭାଗ୍ୟଲିପିରେ? ଲୋକେ କ'ଣ ଜାଣନ୍ତି ମୁଁ ମୋର ବାଞ୍ଛିତ କଳଙ୍କକୁ ଗୋପନ ରଖି ସାରାଜୀବନ ଆତ୍ମପ୍ରବଞ୍ଚନାର କଠୋର ପୀଡ଼ନରେ, ଦୁଃସହ ମର୍ମଦାହର ଦାରୁଣ ଯାତନାରେ କି'ଭଳି ଧୂପସମ ଜଳି ଜଳି ନିଃଶେଷ ହୋଇଛି? ହୁଁ! କାହାପାଇଁ ଅଭିଶାପ ହୁଏ ଆଶୀର୍ବାଦ! ଏଇ ଯେମିତି - ମୋର ପୁତ୍ର ଦୃତୀୟ ପାଣ୍ଡବ ଅର୍ଜୁନ ପାଇଁ ଉର୍ବଶୀର ଅଭିଶାପ ପଞ୍ଚୁପାଣ୍ଡବଙ୍କର ଅଜ୍ଞାତ ବାସ କାଳରେ ଆଶୀର୍ବାଦରେ ପରିଣତ ହୋଇଥିଲା। ମୋର ବୀରପୁତ୍ର ଅର୍ଜୁନ ଯଦି ବୃହନ୍ନଳା ହୋଇନଥା'ନ୍ତା ତେବେ ଅଜ୍ଞାତ ବାସ ନିଷ୍ଠଳ ହୋଇଯାଇଥା'ନ୍ତା। ବିରାଟ ନଗରୀରେ ତା'ର ବୃଷସ୍ବସ୍ବସମ ଉନ୍ନତ ଦୀର୍ଘସ୍ବସ ଓ ଶାଳ ପ୍ରାଂଶୁ ସମ ବଳିଷ୍ଠ ଭୁଜଦ୍ବୟକୁ ଦେଖି ଯେ କେହି ଚକ୍ଷୁସ୍ବୀର ଜାଣି ପାରିଥା'ନ୍ତା ଯେ ଏଇ ହିଁ ବୀର ଧନଞ୍ଜୟ! ପୁଣି କାହା ପାଇଁ ଆଶୀର୍ବାଦ ହୁଏ ଅଭିଶାପ! ମୋ ଭାଗ୍ୟର ବିତନ୍ତନାୟେ, ଦୁର୍ବାସାଙ୍କର ଆଶୀର୍ବାଦହିଁ ପ୍ରଚ୍ଛନ୍ନ ଅଭିଶାପ ସ୍ବରୂପ ମୋର ଜୀବନଶାରେ ମୋତେ ମୁହୂର୍ତ୍ତେ ଶାନ୍ତି ଦେଇନାହିଁ!

ମହାକୋପୀ ମହର୍ଷି ଦୁର୍ବିଧା। ଚତୁର୍ମୁଖ୍ୟରେ ମୋର ପିତାଙ୍କ ରାଜ୍ୟରେ ଆଶ୍ରୟ ଗ୍ରହଣ କଲେ। ସେତେବେଳେ କେତେବା ବୟସ ମତେ? ଦ୍ବାଦଶବର୍ଷର କିଶୋରୀ ଟିଏ ମୁଁ - ଅପରିପକ୍ବ, ଚଞ୍ଚଳମତି, ଅପରିଣତ ବୟସ ଏବଂ ଅପରିଷ୍କୃତ ଯୌବନ। ପିତା କୁତ୍ତୋଜ ନିର୍ଦ୍ଦେଶ ଦେଲେ - 'ମା ମୋର କୁତ୍ତା! ଦୁର୍ବିଧା ଅସବୁଷ୍ଟ ହେଲେ ଆମେ ସମସ୍ତେ ନରକଗାମୀ ହେବା, ଆଉ ଦୁର୍ବିଧା ସବୁଷ୍ଟ ହେଲେ ତୁ ହେବୁ ପରମ ସୌଭାଗ୍ୟବତୀ ବହୁ କଷ୍ଟରେ ତୋତେ ପାଇଛି ମା'! ତୋର ସୌଭାଗ୍ୟସହ ମୋର ସମସ୍ତ ସୁଖ ସ୍ବାଚ୍ଛନ୍ଦ୍ୟ ଜଡ଼ିତ। ସାବଧାନ! ମହାତପା ଉର୍ବ୍ବରେତା ମହର୍ଷି ଦୁର୍ବିଧା କିନ୍ତୁ ପ୍ରଚଣ୍ଡ କ୍ରୋଧୀ। ତାଙ୍କ କ୍ରୋଧର ଶରବ୍ୟ ହେବୁ ନାହିଁ ମା'!

ପୁଷ୍କରିକାରେ ସଖୀ ଆଲେଖିକା ସହ ପ୍ରଜାପତି ପକ୍ଷରେ ଧାଉଁଥିଲି, ଠିକ୍ ସେଇ ସମୟରେ ପିତାଙ୍କର ଏ ଗୁରୁଦାୟିତ୍ର ମୋର ସର୍ବାଙ୍ଗରେ ରମଣୀୟ ଧୈର୍ଯ୍ୟ, ଘୈର୍ଯ୍ୟ ଭରିଦେଲା। ପୁଷ୍ପୋଦ୍ୟାନରୁ ଆସିଲି ଅତିଥି ଭବନକୁ, ଯେଉଁଠି ବିଶ୍ରାମ ନେଉଥିଲେ ମହର୍ଷି।

ଦୀର୍ଘ ଚାରିମାସକାଳ ରଖିଛି ସେବା, ପରିଚର୍ଯ୍ୟରେ ସବୁଷ୍ଟ କରିବା ପାଇଁ ମୁଁ ପ୍ରାଣାନ୍ତ ଉଦ୍ୟମ କରିଥିଲି। ଦ୍ରାହ୍ମ ମୁହୂର୍ତ୍ତରୁ ତାଙ୍କ କୁଟୀର ପରିଶୁଦ୍ଧ କରି ସେଥିରେ ପୁଷ୍ପ, ସମିଧ ସଂଗ୍ରହ କରି ରଖିବା, ରଖିଙ୍କର କଷାକୌପୀନ ପ୍ରସ୍ଥାଳନ କରିବା, ରଖି ହୋମାଦି ସମାପନ କଲାପରେ ତାଙ୍କର ଖାଦ୍ୟ ପ୍ରସ୍ତୁତ କରିବା, ବିଶ୍ରାମ ସମୟରେ ତାଙ୍କ ପଦସେବା କରିବା ଏହିପରି ଉଦୟାସ୍ତ୍ର ମୁଁ ବ୍ୟସ୍ତ ରହୁଥିଲି। ରାତ୍ରକାଳରେ ମହର୍ଷି ଶୟନ କରିଥିବା ସମୟରେ ସୁଖା ମୁଁ ସାରାରାତି ଦ୍ବାର ଦେଶରେ ଉଜାଗର ରହି ଅପେକ୍ଷା କରିଥାଏ କାଳେ କୌଣସି ମୁହୂର୍ତ୍ତରେ ଦୁର୍ବିଧା ମୋତେ ଖୋଜିବେ ଏବଂ ନପାଇ ଅଭିଶାପ ଦେଇ ଦେବେ? ସେଇ ଭୟରେ ସାରାରାତି ଅନିଦ୍ରା ଭାବେ ମୁଁ ନିର୍ଦ୍ଦେଶକୁ ଅପେକ୍ଷା କରିଥାଏ। ଶେଷରେ ଚତୁର୍ମୁଖ୍ୟ ଶେଷ ହେଲା। ରଖି ପରମସନ୍ତୋଷରେ ଯିବାପାଇଁ ବାହାରିଲେ। ପିତାଙ୍କୁ ଆଶୀର୍ବାଦ ଦେଇ ପରମ ଦୃଷ୍ଟିରେ ବିଦାୟ ଗ୍ରହଣ କଲେ ତୀର୍ଥତନ ପାଇଁ। ଏ କ'ଣ? ମୋତେ କିଛି ବରଦାନ କଲେ ନାହିଁ ତ ?

ମୁଁ ରାଣୀହଂସପୁରରୁ ଏକାକିନୀ ବାହାରି ଆସି ଯମୁନାନଦୀ ତୀରକୁ ଗଲି। ଚାହିଁ ଦେଖିଲି ଦୁର୍ବିଧା ଆଗରେ ଚାଲିଯାଉଛନ୍ତି ଅରଣ୍ୟ ପଥରେ। ମୁଁ ଅଶନିଃଶ୍ବାସୀ ଭାବେ ଧାଇଁ ଧାଇଁ ତାଙ୍କୁ ଅନୁସରଣ କରି ନୀରବରେ। ଜାଣେ ନାହିଁ କେତେ ଦୀର୍ଘପଥ ସେଇ ବିପଦସଙ୍କୁଳ ଅରଣ୍ୟପଥରେ ଯାତ୍ରା କରିଛି। ପଥଶ୍ରମରେ ମୋର ଯେତେବେଳେ ସାରାଦେହ ଅବଶ ହୋଇ ଉଠିଲା, ସ୍ବତଃ ଅସ୍ତୁତ ଆର୍ତ୍ତନାଦ ବାହାରି ଆସିଲା - 'ଆ!'

ରକ୍ଷି ଚକିତ ହେଲେ, ଲେଉଟି ଚାହିଁଲେ - ‘ପୃଥା ତୁମେ?’ ଅଶ୍ରୁବିକଳ କଣ୍ଠରେ ରକ୍ଷିଙ୍କ ପାଦତଳେ ମୁଣ୍ଡରଖି ମୁଁ କହିଲି, - ‘ପ୍ରଭୁ! କିଛି ବର ଦିଅନ୍ତୁ। ମୋ ସେବାରେ କ’ଣ ସବୁଷ୍ଟ ନୁହେଁ? ଦୁର୍ଦ୍ଦାସା ହସିଲେ, କହିଲେ - ‘ଆମେ ସଂପୂର୍ଣ୍ଣ ସବୁଷ୍ଟ। ଆମେ ସିଦ୍ଧପା। ଭିକ୍ଷା ନ ମାଗିଲେ ଅଯାଚିତ ବରଦାନ କରୁନାହିଁ। ଅଗ୍ନି ସୁଶୀତଳା! ତୁମେ ସୁତତୁରୀ। ଏଇ ଶୁଦ୍ଧ ଷ୍ଟିକର ମାଳାନିଅ ଏ ମାଳାଧରି ଜପକରି ଯାହାକୁ ସ୍ମରଣ କରିବ ସେ ତୁମ ନିକଟରେ ସେଇ ମୁହୂର୍ତ୍ତରେ ଉପସ୍ଥିତ ହେବ। ବ୍ରହ୍ମା, ଇନ୍ଦ୍ର, ରୁଦ୍ର, ଆଦିତ୍ୟ ହେଲେ ମଧ୍ୟ ଯଦି ଉପସ୍ଥିତ ନ ହୁଅନ୍ତି ତେବେ ଏ ମାଳାର ପ୍ରଭାବରେ ସେମାନଙ୍କର ମୂର୍ଦ୍ଧାପାଟି ପ୍ରାଣନାଶ ହେବ!’

ମୁଁ ଅପୂର୍ବ ଉଲ୍ଲାସରେ ନତମସ୍ତକରେ ମାଳା ଗ୍ରହଣ କରି ରକ୍ଷିଙ୍କ ପଦ ବନ୍ଦନା କରି ଫେରିଆସିଲି।

ପ୍ରବନ୍ଧ ମଧ୍ୟାହ୍ନ। ଗଙ୍ଗା ନୀଳ ନୀର ବେଶୀ, ଶ୍ୟାମ ନିଘଞ୍ଚ ବନାନୀ ସହସ୍ରମାଳୀ କିରଣରେ ଆହୁରି ଘନନୀଳ ଦିଶୁଥାଏ। ମଧୁଭରାପୁଷ୍ପରେ ସୁରଭି, ବିହଗକଣ୍ଠରେ କାକଳି, ପ୍ରଶାନ୍ତ ଆକାଶର ଅଙ୍ଗନରେ ଜ୍ୟୋତିଷ୍ମାନ୍ ଆଦିତ୍ୟଦେବ - ଏସବୁ ମୋତେ ଅଧିକ ଉଲ୍ଲାସିତା କରୁଥାଏ। କୋମଳ ମତିରେ ମୋର ସନ୍ଦେହ। ରକ୍ଷିପ୍ରବର ଯାହା କହିଗଲେ ସତ୍ୟ? ପରୀକ୍ଷା କରିବି କି? ଅରଣ୍ୟରୁ ସଂଗ୍ରହକଲି କୋମଳ ନବପଲ୍ଲବ ଓ ଶୁଭ୍ର ପୁଷ୍ପ। ଛାୟାଘନ ସହକାର ହ୍ରମକୁ ଲବଙ୍ଗଲତା ଯେଉଁଠି ପରିବେଷ୍ଟନ କରିଥାଏ, ଠିକ୍ ସେଇଠି ସେ ପଲ୍ଲବ ଓ ପ୍ରସ୍ତନରେ ଶଯ୍ୟା ରଚନା କରି ଷ୍ଟିକ ମାଳାଧରି ଅକସ୍ମାତ୍ ଅଂଶୁମାଳୀକୁ ସ୍ମରଣ କଲି। ନୟନ ମୋର ମୁଦ୍ରିତ ଅବସ୍ଥାବଳୀ କଂପିତ, ଅଧରୁ ଖୁରିତ ହେଉଛି ଅଂଶୁମାଳୀଙ୍କର ନାମ। ହଠାତ୍ କାହାର ଆବେଗକଂପିତ କାମଜ ଆହ୍ୱାନରେ ତମକି ଚାହିଁ ଦେଖେତ ସମ୍ମୁଖରେ ଦଣ୍ଡାୟମାନ ତେଜୋଦୀପ୍ତ ସୁଦର୍ଶନ ତରୁଣ। ମସ୍ତକରେ ସୁବର୍ଣ୍ଣ ମୁକୁଟ, କର୍ଣ୍ଣରେ ମଣିଦୀପ୍ତ ସୁବର୍ଣ୍ଣ କୁଣ୍ଡଳ, ବକ୍ଷତଳରେ କନକ ପଦ୍ମମାଳା, ପରିଧାନରେ ମହାର୍ଦ୍ଦ ଶାରୋଦ୍ରି ପଟ୍ଟବସ୍ତ୍ର। ଏ ନିଘଞ୍ଚ ଅରଣ୍ୟରେ କିଏ ଏହି ଯୁବକ? ସେ ନିଜର ପରିଚୟ ଦେଲେ - ‘ପୃଥା! ତୁମର ଅଭିସାର ସାର୍ଥକ ହୋଇଛି। ମୁଁ ଆଦିତ୍ୟ!’

ସର୍ବାଙ୍ଗ ମୋର ଅବଶ ହୋଇଗଲା ଭୟରେ, ବିସ୍ମୟରେ, ଲଜ୍ୟାରେ, ମୁଁ ଏ କି’ ଭୁଲ୍ କଲି? ମୁଁ ଯେ ଅରଜୋବତୀ। ମୁଁ ଯେ କୁମାରୀ କନ୍ୟା, ଆଦିତ୍ୟ ବ୍ୟାକୁଳ ହେଲେ - ‘ତୁମେ ସମ୍ମତି ଦିଅ ପୃଥା। ନଚେତ୍ ମୋର ହେବ ପ୍ରାଣନାଶ! ସୂର୍ଯ୍ୟ ବିହୀନ ପୃଥିବୀ - ଜନ୍ମନା କରି ପାରୁଛନ୍ତି?’

ନୟନରୁ ଧାର ଧାର ଅଶ୍ରୁଜଳ ଝରି ଆସିଲା ମୋର - ‘ପ୍ରଭୁ’ ମୋର ପିତୃକୁଳ? ମୁଁ ଯେ କୁମାରୀ?

ଆଦିତ୍ୟ ପ୍ରବୋଧନ ଦେଲେ - ‘ପୃଥା! ତୁମେ ଗର୍ଭବତୀ ହେଲେବି ସନ୍ତାନ ତୁମର ହେବ ଅଯୋନିସମ୍ଭୂତ। ତୁମର ସତୀତ୍ୱ, କୁମାରୀତ୍ୱ ରହିବ ଅକ୍ଷତ!’

ମୋର କର୍ଣ୍ଣ ଦ୍ୱାରରୁ ଉତ୍ପନ୍ନ ହେଲା ପୁତ୍ର। ନୀଳୋତ୍ପଳ ସଦୃଶ ସୁନ୍ଦର। ରମଣୀୟ ତାର ତନ୍ମୁ ସୁଷମା। ତାର ଭନ୍ତ, ପ୍ରଶସ୍ତ ଲଳାଟରେ ବକ୍ଷରେ ସୂର୍ଯ୍ୟ ରଖିଲେ ଅମୃତ କବଚ, କର୍ଣ୍ଣରେ ଦେଲେ ଅମୃତ କୁଣ୍ଡଳ। ବିବସ୍ମାନ୍ ଅତହିତ ହୋଇଗଲେ ଅସ୍ତ୍ରାଚଳ ଶିଖରକୁ। କୋଳରେ ମୋର ଅନିଦ୍ୟ ସୁନ୍ଦର ଶିଶୁପୁତ୍ର। ନିରୁପାୟ ମୁଁ। କ୍ରମଶଃ ସଂଧ୍ୟା ଘନେଇ ଆସୁଛି। ମୋ ରାଜ୍ୟ ସୀମାରେ ଅନେକ ଦୂରରେ। ମୋତେ ଫେରିବାକୁ ପଡ଼ିବ। ଏ ସନ୍ତାନ ଯେ ଅବୈଧ! ମୁଁ ଆଉ କ’ଣ କରିଥା’ନ୍ତି? ମୋ ସ୍ଥାନରେ ଯେ କୌଣସି କୁମାରୀ କନ୍ୟା ତାହାହିଁ କରିନଥା’ନ୍ତାକି? ଅଗତ୍ୟା ମାଟିର ମଞ୍ଜୁଷାଟିଏ ନିର୍ମାଣ କରି ତା’ରି ଭିତରେ ମୋର ଅବୈଧ ନବଜାତକକୁ ଶୁଆଇ ଦେଲି। ତା’ର ସୁକୁମାର, ଦୀପ୍ତିମତ୍ତ ଦେହ କାନ୍ତିରେ ମୁଗ୍ଧ ମଞ୍ଜୁଷା ସୁବର୍ଣ୍ଣ ସଦୃଶ ଝଲସି ଉଠିଲା। ଉଦ୍‌ଗତ କୋହକୁ ସମରଣ କରି ନଦୀତଳରେ ଉପାଇଦେଲି। ବକ୍ଷମୋର ବ୍ୟଥାଭାରରେ ଖଣ୍ଡ ଖଣ୍ଡ ହୋଇ ଭାଙ୍ଗି ପଡୁଥାଏ, ନୟନର ଲବଣାକ୍ତ ଅଶ୍ରୁଜଳ ଯମୁନାଜଳ ସ୍ରୋତକୁ ସତେକି ଆହୁରି ପ୍ରଖର କରୁଥାଏ। ମୋର ମନେ ହେଲା, ମୁଁ ସତେକି ନିଃସ୍ୱା ହୋଇଗଲି। ଏ ଗୋପନ କ୍ଷତ ଉପଶମ ହେବାର ନୁହେଁ। ପାପର ଭାର ବହନ କରିବା ପାଇଁ କେବଳ ନାରୀହିଁ କ’ଣ ସମର୍ଥା?

ସଥା ସମୟରେ ହସ୍ତିନାର ଯୁବାରାଜ ପଶୁଙ୍କ ସହ ମୋର ବିବାହ ହୋଇଗଲା। ଭାଗ୍ୟର ଚରମ ପରିହାସ ସେଠାରେ ବି ମୋ ପାଇଁ ଅପେକ୍ଷା କରିଥିଲା? ମୋର ପତି ପଶୁଥିଲେ ଶାପଗ୍ରସ୍ତ। ସୁତରାଂ ତାଙ୍କ ସହ ମୋର ଶୁଙ୍ଗାର ଅସମ୍ଭବ। ଦୁର୍ଦ୍ଦାସା ପ୍ରବଚ୍ଚ ମାଳାର ଆଶୀର୍ବାଦରୁ ଯଥାକ୍ରମେ ଧର୍ମ, ପ୍ରଭଞ୍ଜନ ଓ ଇନ୍ଦ୍ରଙ୍କ ଔରସରେ ମୁଁ ତିନୋଟି ପୁତ୍ର ଉତ୍ପନ୍ନ କରିଛି - ଯୁଧିଷ୍ଠିର, ବୃକୋଦର, ଧନଞ୍ଜୟ। କିନ୍ତୁ କର୍ଣ୍ଣକୁ ହରାଇବାର ଦୁଃଖ ତଥାପି ଭୁଲିନାହିଁ। ଶୁଣିଛି ଗାଳବସ୍ତୁତ ସଞ୍ଚୟକର ଦୁହିତା ରାଧା, ସାରଥୀ ଅଧରଥର ପଡ଼ି। ସେ ଯମୁନାରେ ସ୍ନାନ ସମୟରେ ସେହି ଭାସମାନ ମୃତ୍ତିକା ମଞ୍ଜୁଷାରୁ ଉଦ୍ଧାର କରି ମୋର ଜ୍ୟେଷ୍ଠ ପୁତ୍ର କର୍ଣ୍ଣକୁ ଲାଳନ ଧାଳନ କରୁଛି। ପୁତ୍ର ସ୍ନେହରେ ନାମ ରଖିଛି ‘ବସୁଷେଣ’। ହସ୍ତିନା ରାଜବଧୂ କୁଜାନନ୍ଦନ ଆଜି ସାମାନ୍ୟ ସାରଥୀ ପୁତ୍ର ରୂପେ ପରିଚିତ। ରାଧାଯେ ଶାପଗ୍ରସ୍ତ ଅନୁସନ୍ଧ୍ୟା ଅପସରା। ତା’ ହୃଦୟରେ ତେଣୁ ଅବୈଧ ଜାତକ ପ୍ରତି ବିଦ୍ୱେଷ ନଥାଇ ପାରେ। ମୁଁ କିନ୍ତୁ ଜନନୀ

ହୋଇ ମୋର ପ୍ରଥମ ଅଭିସାରର ସତ୍ତକକୁ ଦୂରକୁ ଏଭଳି ଠେଲିଦେଲି କାହିଁକି? ଅନୁତାପର ଅନଳରେ ସାରାଜୀବନ ଦଗଧିଭୂତ ହେବାପାଇଁ?

ରାଣୀହଂସପୁରର ଚନ୍ଦ୍ରଶାଳା ଉପରୁ ଅନେକ ସମୟରେ ଲକ୍ଷ୍ୟ କରନ୍ତି, ଅସ୍ତ ଶିକ୍ଷାଳୟରେ ଅସ୍ତଶିକ୍ଷା କରୁଥିବା ସମୟରେ କ୍ରୀଡ଼ାଚପଳ ପାଣ୍ଡବ-କୌରବ ରାଜପୁତ୍ରଗଣ ନିଜନିଜର ବଂଶଗାରିମାର ଗୌରବ ପଦର୍ଶନ କରିବା ସମୟରେ ଅଜ୍ଞାତ କୁଳଶୀଳ, ପିତୃମାତ୍ୟ ପରିଚୟହୀନ ବସୁଷେଣର ନାଲୋତ୍ପଳ ସଦୃଶ ମୁଖ ମଣ୍ଡଳ ଲଜ୍ୟା, ଅପମାନରେ ଲୋହିତ ହୋଇ ଉଠେ। ଆହା! ସ୍ବାଭିମାନୀ ପୁତ୍ର ମୋର! ମୁଁ ଧାଇଁ ଯାଇ କହିପାରେ ନାହିଁ ଯେ, ମୁଁ ତା'ର ମା'!

ମୋର ତୃତୀୟ ପୁତ୍ର ଅର୍ଜୁନ ଗୁରୁ ଦ୍ରୋଣାଚାର୍ଯ୍ୟଙ୍କର ପ୍ରିୟତମ ଶିଷ୍ୟ। କର୍ଣ୍ଣର ଏହା ସହ୍ୟ ହୁଏ ନାହିଁ, କାରଣ ସେ ମଧ୍ୟ ଅର୍ଜୁନର ସମକକ୍ଷ ଯୋଦ୍ଧା। କର୍ଣ୍ଣର ପ୍ରତିସ୍ପନ୍ଦିତା ତା'ରି ସଂଗରେ। ଅସ୍ତ ପରୀକ୍ଷା ସମୟରେ ଅର୍ଜୁନ ସହ ପ୍ରତିଯୋଗୀତା କରିବାକୁ ଆଗେଇ ଆସିଥିବା କର୍ଣ୍ଣକୁ ନିଷେଧ କରି ଦ୍ରୋଣାଚାର୍ଯ୍ୟ ଯେତେବେଳେ ସର୍ବଜନ ସମକ୍ଷରେ ଘୋଷଣାକଲେ - 'ରାଜପୁତ୍ର ସହ ରାଜପୁତ୍ରର ପ୍ରତିଯୋଗୀତା ସମ୍ଭବ। ଦୁଃଶର ବିଷୟ କର୍ଣ୍ଣ, ତୁମ୍ଭେ ସୂତ ପୁତ୍ର!'

ମୋର ଅଜ୍ଞାତ ଅପରାଧ ପାଇଁ ନିର୍ଦ୍ଦୋଷ କର୍ଣ୍ଣର ଜୀବନ ଇତିହାସ, ତା'ର ପୁରୁଷ କାରର ଗୌରବ ଏଇଭଳି ଲୀନିତ ଅପମାନିତ ହେଉଥିବା ସମୟରେ ସୁଦ୍ଧା ମୁଁ ଧାଇଁ ଯାଇ କହି ପାରେ ନାହିଁ ଯେ, - 'ସେ ମଧ୍ୟ ରାଜକନ୍ୟା କୁନ୍ତାର ନନ୍ଦନ! ମୁଁ ତା'ର ମା'!

ଦ୍ରୌପଦୀ ସ୍ବୟଂବର ସଭାରେ ଯେତେବେଳେ ସମବେତ କ୍ଷତ୍ରିୟଗଣ ପଣରକ୍ଷା କରିବାକୁ ଅସମର୍ଥ ହେଲେ, କର୍ଣ୍ଣ ମୋର ହୁଏତ ଉଠିଯାଇଥିବ ପରମ ଆଗ୍ରହରେ ପଣର ସର୍ବରକ୍ଷା କରି ବରନାରୀ ଦ୍ରୌପଦୀଙ୍କୁ ବରଣ କରିବା ପାଇଁ। କିନ୍ତୁ ପାଞ୍ଚାଳୀର ଭ୍ରାତା ଧୃଷ୍ଣଦ୍ୟୁମ୍ନ ଅକସ୍ମାତ ସେହି ସହସ୍ରାଧିକ କ୍ଷତ୍ରିୟ ତଥା ଅନ୍ୟାନ୍ୟ ଦର୍ଶକଙ୍କ ସମ୍ମୁଖରେ ଘୋଷଣା କଲେ - 'ଅଂଗାଧିପତି ଏ ପଣ ଜିଣିଲେ ବି ମୋର ଭଗ୍ନାସୂତପୁତ୍ରକୁ ବରଣ କରିବ ନାହିଁ!'

ଲଜ୍ୟା, ଅପମାନରେ ମଣ୍ଡପଉପରୁ କର୍ଣ୍ଣ ଅବତରଣ କରି ଆସିଥିଲା ନୀରବରେ, ଅଧୋବଦନରେ। ମୁଁ ସିନା ସେଠି ନଥିଲି, ଆକାଶରେ ଭାସ୍ବରତ ଥିଲେ! ସେ ବି ଥରକ ପାଇଁ ଉଚ୍ଚାରଣ କରିପାରିଲେ ନାହିଁ ରାଧେୟ ରାଜକନ୍ୟା କୁନ୍ତାର ନନ୍ଦନ? ମୁଁ ଅନେକ ସମୟରେ ଭାବେ ଯେଉଁ ନ୍ୟାୟରେ ମୋର ପାଞ୍ଚପୁତ୍ର ଦୁପଦ ନନ୍ଦିନୀ କୁଣ୍ଡାକୁ ବରଣ କଲେ ସେହି ନ୍ୟାୟରେ ମୋର ପୁତ୍ର ଭାବେ କର୍ଣ୍ଣ ବି ତାକୁ ବରଣ କରି ପାରିଥା'ନ୍ତା। ସେ ଅଧିକାରରୁ ସୁଦ୍ଧା ମୁଁ ମା' ହୋଇ ତାକୁ ବଞ୍ଚିତ କରିଛି!

ଧର୍ମଯୁଦ୍ଧରେ କିଏ କାହା ପକ୍ଷ ଗ୍ରହଣ କଲା ସେ ଯୁଦ୍ଧ ଆଜି ନିହାତି ଅବାଚ୍ଛର। ମୋର ଏକମାତ୍ର କାମ୍ୟବସ୍ତୁଥିଲା ଧର୍ମର ଜୟ ହେଉ, ପାପର କ୍ଷୟ ହେଉ। ତଥାପି ନିଭୂତରେ ଅହରହ ମୋର ପଞ୍ଚପୁତ୍ରଙ୍କ ବିଜୟ କାମନା କରିବା ସମୟରେ ସ୍ବତଃ କର୍ଣ୍ଣର ବିଜୟ ମଧ୍ୟ କାମନା କରିଛି। ତା'ର ବିଜୟ ଅର୍ଥ ଯେ, କୌରବ ମାନଙ୍କର ବିଜୟ ସେ ଯୁଦ୍ଧକୁ ମୋର ମାତୃ ହୃଦୟ ସ୍ବାକାର କରିନାହିଁ। ସବୁଠାରୁ ଚରମ ସଂଘର୍ଷର ସମ୍ମୁଖୀନା ହୋଇଛି, ଯେତେବେଳେ ଶୁଣିଲି ଆଗାମୀ କାଲି ଯୁଦ୍ଧରେ ପାଣ୍ଡବ ପକ୍ଷରୁ ସେନାପତିତ୍ବ କରିବ ତୃତୀୟପାଣ୍ଡବ ପାଲ୍ଲବୁନୀ ଏବଂ କୌରବ ପକ୍ଷରୁ ସେନାପତିତ୍ବ କରିବ କର୍ଣ୍ଣ। ଅସ୍ଥିର, ବିବ୍ରତ ହୋଇ ପଡ଼ିଲି ମୁଁ। ଏ ଦୁଇଙ୍କ ଭିତରୁ କୌଣସି ଜଣକୁ ହରାଇବା କଥା ଚିନ୍ତାକଳାମାତ୍ରେ ମୋର ବକ୍ଷ ଶତଧା ବିଦୀର୍ଣ୍ଣ ହୋଇଯାଇଛି। କାହାକୁ ଜଣାଇବି ଏ କଥା? ମୁଁ ଏକାକିନୀ ଚାଲିଗଲି କର୍ଣ୍ଣ ନିକଟକୁ। ଶୁଣିଛି ମହାବୀର କର୍ଣ୍ଣ ମହାଦାନୀ ମଧ୍ୟ। ପଣତ ପଡେଇ ଭିକ୍ଷା କରି ଆଣିବି ମୋର ମାନସିକ ଶାନ୍ତି।

କର୍ଣ୍ଣ ପ୍ରତ୍ୟହ ଗଙ୍ଗା ଜଳରେ ସଂଧ୍ୟାସ୍ନାନ କରେ। ସେ ସମୟରେ ସେ ସଂପୂର୍ଣ୍ଣ ଏକାକୀ ରହେ। ଏପରିକି ଦେହରକ୍ଷା ଟିଏ ସୁଦ୍ଧା ପାଖରେ ନଥାଏ। ଏଇ ଉପଯୁକ୍ତ ସମୟ। ମୁଁ ପୁଲକ, ବିସ୍ମୟ, ଆନନ୍ଦ ଓ ଆବେଗକଂପିତ ଧାର ପଦକ୍ଷେପରେ ତା' ନିକଟରେ ଠିଆହେଲି। ମନ୍ତ୍ରୋଚ୍ଚାରଣ ତା'ର ବ୍ୟାହତ ହେଲା। ସେ ମନ୍ତ୍ରକ ଉଚ୍ଚୋଳନ କରି ପ୍ରଶ୍ନକଲା- 'କିଏ ତୁମ୍ଭେ ଜନନୀ?'

ଆଜି ମୁଁ ବୁଝାଇ କହିପାରିବି ନାହିଁ ପଞ୍ଚପୁତ୍ରଙ୍କଠାରୁ ସହସ୍ରବାର ଏ ସନ୍ଦୋଧନ ଶୁଣିଛି, ମାତ୍ର ଆଜିର ଏ ସନ୍ଦୋଧନରେ ଯେଉଁ ପୁଲକ, ଯେଉଁ ଆନନ୍ଦ ସଞ୍ଚିତ ତା' ବିଧିସ୍ପଷ୍ଟିରେ କେବଳ ଜଣେ କୁନ୍ତାହିଁ ବୁଝିବ। ଅଶ୍ରୁବିକଳ କଣ୍ଠରେ ମୁଁ କହିଉଠିଲି - 'ଶତ ବାର ଡାକ ପୁତ୍ର! ମୁଁ ତୋର ମା'!

ତା'ରିଠାରୁ ଶୁଣିଲି ତା'ର ଦାନ ପରାୟଣତାର ସୁଯୋଗ ନେଇ ଅର୍ଜୁନର ପିତା ବାସବ ପାଣ୍ଡବମାନଙ୍କ ନିରାପତ୍ତା ପାଇଁ ତା'ଠାରୁ ସେଦିନ ପ୍ରଭାତରେ ସୂର୍ଯ୍ୟପ୍ରଦଳ ଅକ୍ଷୟ କବଚ କୁଣ୍ଡଳ ମାରି ନେଇଛନ୍ତି। ସତ୍ୟବନ୍ଧ, ଦାନବୀର କର୍ଣ୍ଣ ନିଜର ଲଲାଟ, ବକ୍ଷ ଓ କର୍ଣ୍ଣକୁ ଛିନ୍ନ କରି ଦେବରାଜକୁ କୁଣ୍ଡଳ ଦାନ କରି ସାରିଛି। ତା'ର ରୁଧିରାକ୍ତ ବକ୍ଷ, ଲଲାଟ ଓ କର୍ଣ୍ଣ ଦୁଇଟିକୁ ଚାହିଁ ଜାଣି ପାରିଲି ସେ ସର୍ବସ୍ବାନ୍ତ ହୋଇଯାଇଛି। ଏଣିକି ଯୁଦ୍ଧରେ ସେ ଆଉ

ଅଜେୟ ନୁହେଁ। ସେଇ ଦୁଃଖରେ ମୋର ଛାତ ପାଟି ଯାଉଥାଏ; କିନ୍ତୁ ଠିକ୍ ସେଇ ସମୟରେ କଣ୍ଠଠାରୁ ବହୁ ଶାଣିତ ବ୍ୟଙ୍ଗ, ବିଦ୍ରୁପ, ତାତ୍ପର୍ଯ୍ୟ ମୋତେ ସହ୍ୟ କରିବାକୁ ପଡୁଥାଏ, କାରଣ ମୁଁ ଯେ ମା'! ମା'ଯେ ବସୁଧାଭଳି ସର୍ବସହା! ଯମୁନାତୀରରେ କଣ୍ଠ ଭୂମିଷ୍ଠ ହୋଇଥିଲା, ଯମୁନା ଜଳ ସ୍ରୋତରେ ମୁଁ କଣ୍ଠକୁ ବିସର୍ଜନ କରିଥିଲି, ଆଜି ସେହି ଗଙ୍ଗା ତଟରେ କଣ୍ଠ ନିକଟରେ ଦାବୀ କରୁଛି- 'ତୁ ମୋର ପୁତ୍ର। ମୋ ଭାଗ୍ୟର ବିଦ୍ରୁପିତ ଅଧ୍ୟାୟରେ ମୂଳସାକ୍ଷୀ ପତିତବାପନାଗଂଗା ଗୋ, ଆଜି ବି ମୋ ଅପମାନର ସାକ୍ଷୀ ରହ'।

ବାରମ୍ବାର କଣ୍ଠର ମୃଦୁ ଗମ୍ଭୀର ସ୍ଵର ମୋର ହୃଦୟରେ ଅନୁରଣିତ ହେଉଥାଏ।

- 'ଜନନୀଗୋ! କେଉଁଠି ଥିଲା ତୁମର ଏ ବାସ୍ତବ୍ୟ? ନିରପରାଧ ନବଜାତକକୁ ପ୍ରଖର ଜଳସ୍ରୋତରେ ଭସାଇଦେବାବେଳେ ଏ ବାସ୍ତବ୍ୟ କେଉଁଠି ଆମ୍ବଗୋପନ କରିଥିଲା? ତୁମେ ଚିରକାଳ ମୋର ଜନନୀ! ମୁଁ କିନ୍ତୁ ଆଜି ପର୍ଯ୍ୟନ୍ତ ତୁମର ପୁତ୍ର ନଥିଲିତ? ଆଜି ମୁଁ ଏଠାରେ ଏକାକୀ ବୋଲି ନିଭୂତରେ ମୋତେ ପୁତ୍ରବୋଲି ସ୍ଵୀକାର କରୁଛ? ତୁମେ ଜାଣି ଜାଣି କୁତ୍ସାନଦନ ହେବାର ସୌଭାଗ୍ୟରୁ ଅସହାୟ କଣ୍ଠକୁ ଚିରକାଳ ବଞ୍ଚିତ କରି ଆସିଛ। ପରୋକ୍ଷରେ ଚିରକାଳ ମୋତେ ପାଣ୍ଡବ ମାନଙ୍କ ପ୍ରତି ଈର୍ଷାଦ୍ଵିତ କରିଛ। ଆଜି ଆଉ ସମୟ ନାହିଁ। ତୁମର ପୁତ୍ର କେବେ ସତ୍ୟଭୁଷ୍ଟ ହେବନାହିଁ। ଅର୍ଜୁନହିଁ ମୋର ପ୍ରତିଦ୍ଵନ୍ଦ୍ଵୀ। ଅନ୍ୟ ଜାରିଭାଇଙ୍କ ଜୀବନପ୍ରତି ବିପଦର ଆଶଙ୍କା ମୋଠାରୁ ନାହିଁ। ତୁମେ ଚିରକାଳ ପଞ୍ଚପୁତ୍ରର ଜନନୀ ଥିଲ, ରହିବ ମଧ୍ୟ। କଣ୍ଠ ମଲେ ପାଞ୍ଚ, ଅର୍ଜୁନ ମଲେ ପାଞ୍ଚ'।

ଅଶ୍ରୁଜଳରେ ତା'ର ମସ୍ତକକୁ ସିନ୍ଧ କରି ମୁଁ ନୀରବରେ ଫେରି ଆସିଥିଲି।

ସେଦିନ ଯୁଦ୍ଧ ଆରମ୍ଭ ହେବାର ବହୁପୂର୍ବରୁ ଅତି ପ୍ରତ୍ୟୁଷରୁ ଦେବମନ୍ଦିରରେ ଜଣେଇ ଆସିଥିଲି- 'ମୋର ଜୀବନ ବିନିମୟରେ ମୋର ଷଡ଼ପୁତ୍ରଙ୍କର ଜୀବନ ବଞ୍ଚିରହୁ'।

ଧନଞ୍ଜୟ ଆଶୀର୍ବାଦ ଭିକ୍ଷାକରି ଯୁଦ୍ଧଭୂମିକୁ ବାହାରିଗଲା। ସେ ସମୟରେ ମୁଁ କିଭଳି ପ୍ରତ୍ୟକ୍ଷ ମାନସିକ ବିପର୍ଯ୍ୟୟର ସମ୍ମୁଖୀନ ହୋଇଥିଲି ତା' ମୋ ବ୍ୟତୀତ କିଏ ଆଉ ଜାଣିବ? ସାରାଦିନ ମୋର ଅପରିସୀମ ବ୍ୟସ୍ତତାରେ କଟିଗଲା। ପ୍ରତିମୁହୂର୍ତ୍ତରେ କ'ଣ ଏକ ଅଶ୍ରୁର ସମ୍ଭାବ ଶୁଣିବାପାଇଁ ମନକୁ ଯେତେ ପ୍ରସ୍ତୁତ କଲେ ବି ବକ୍ଷ ମୋର ହୃତ ଲୟରେ କଂପିତ ହେଉଥାଏ, ଦକ୍ଷିଣ ନୟନ ଓ ବାହୁ ଘନ ଘନ ଭୂରିତ ହେଉଥାଏ। ଶେଷକୁ ବଡ଼ ଅସ୍ଥିର, ବିବ୍ରତ ହୋଇ ତ୍ରିକାଳ ଦର୍ଶୀ ପୁତ୍ର ସହଦେବ ନିକଟକୁ ଗଲି। ତ୍ରିକାଳଙ୍କ ସହଦେବ ମୋ ବିଚଳନଭାବ ଦେଖିମୃଦୁ ମୃଦୁ ହସିଲା ଓ ବକ୍ତ୍ର ଗମ୍ଭୀର କଣ୍ଠରେ କହିଲା - 'ତମେ ପଞ୍ଚପୁତ୍ରର ଜନନୀ ହୋଇ ରହିବ।'

ଠିକ୍ ଏଇ ସମୟରେ ଆମ ଦୂତ ଆସି ସମ୍ଭାବ ଦେଲା -

'କଣ୍ଠଙ୍କର ରଥଚକ ମେଦିନୀ ଗ୍ରାସ କରିଥିବା ସମୟରେ, ଦକ୍ଷିଣ ହସ୍ତରେ ସେ ନିଜେ ରଥଚକକୁ ଉଦ୍ଧାର କରୁଥିବା ସମୟରେ ନିରସ୍ର, ତଥା ନିଃସହାୟ ଅବସ୍ଥାରେ ବାସୁଦେବ ଇଙ୍ଗିତରେ ବୀର ସବ୍ୟସାଚୀଙ୍କ ବାଣରେ ଅଂଗାଧିପତି ବସୁଷେଣ ନିହତ ହୋଇଛନ୍ତି!'

ପାଣ୍ଡବ ଶିବିରରେ ଆନନ୍ଦ ଉଲ୍ଲାସର କୋଳାହଳ। ଏପରିକି ଚିର ଲଜ୍ୟାଶୀଳା ସୁଭଦ୍ରା ବୀରପୁତ୍ର ଅଭିମନ୍ୟୁର ମୃତ୍ୟୁଶୋକ ଯନ୍ତ୍ରଣା ବିସ୍ମୃତ ହୋଇ ଆନନ୍ଦରେ ଉଚ୍ଛ୍ଵସିତା ହୋଇ ଉଠିଲା। ମୁଁ ପାଷାଣୀ ସଦୃଶ ବସି ରହିଲି, ନୟନରୁ ମୋର ବିଦ୍ରୁପ ଅଶ୍ରୁ ଝରିଲା ନାହିଁ। ମୋର ହୃଦୟ କିନ୍ତୁ ଲୋଚକଜଳରେ ନୁହେଁ ଲୋହିତ ଲହର ବନ୍ୟାରେ ସତେକି ଭାସି ଯାଉଥିଲା। ତଥାପି ସୁଦ୍ଧା ଧାଇଁ ଯାଇ ତା'ର ଶବ ପିଣ୍ଡ ପାଖରେ ଥରଟିଏ କହିପାରିନଥିଲି - 'ମୁଁ ତୋର ମା'!

ଆକାଶକୁ ଚାହିଁଲି ସୂର୍ଯ୍ୟଦେବ ଅସ୍ତମିତ ହେଉଥିଲେ। ସମଗ୍ର ଆକାଶ ସତେକି ମୋ ହୃଦୟ ରକ୍ତରେ ଲୋହିତ ହୋଇଥିଲା। ତଥାପି ବିଜୟୀ ପୁତ୍ର ଧନଞ୍ଜୟକୁ ଅଭିନନ୍ଦନ ଜଣାଇବାକୁ ହେବ - ବକ୍ଷ ପାଟିଯାଉଥିଲେ ବି ଓଠରେ ହସ ଫୁଟେଇବାକୁ ହେବ। କାରଣ ମୁଁ ଯେ ପାଣ୍ଡବ ଜନନୀ

C/o ଡକ୍ଟର କୃଷ୍ଣଚନ୍ଦ୍ର ମିଶ୍ର, ଅର୍ଥନୀତି ଅଧ୍ୟାପକ
ସିଦ୍ଧ ମହାବୀର ମନ୍ଦିର ସମ୍ମୁଖ, ପୁରୀ - ୨

CONFRONTATION

Prasanna K. Pati

Dr. Sonjee had just returned from a visit to India. He had left India many years back, and was now settled in Sugarcreek, Kentucky, on Highway 65 not too far from Abraham Lincoln's birthplace. Dr. Sonjee lately has been pensive, moody at times, depressed. He was considered a competent and respected psychiatrist, having successfully treated many patients, but he knew in his heart of hearts that he too occasionally suffered from bouts of depression and alienation from the effects of the strange and unexpected twists in life. He wondered how and why a person from a small town in India could end up as a psychiatrist in a relatively unknown but colorful small town in this heartland of America.

But today was different. He felt bouncy and optimistic. He had just returned from an India which was vibrating with changes. The great Prime Minister Indira Gandhi had won the election by a land-slide. Her party's slogan, "Eliminate Poverty", had caught fire with the electorate. She had also liberated Bangladesh. He recalled how, during his visit, the great Prime minister was being compared to the Hindu Goddess *Durga*. His friend in India had told him, "Our Prime Minister is a re-incarnation of our Goddess. She has come down from Heaven to clean India of all the evils. Yes, my friend, you people in America will not understand our faith. You just watch her. I think she will cleanse the whole world of evil."

Dr. Sonjee had felt a sense of elation during his visit. Perhaps, India was waking up, was finally discarding the shackles of colonialism. He felt so satisfied about his visit. Even though he had abandoned his home country for the greener pastures of America, Dr. Sonjee had always felt proud that he was from India. He smiled to himself, and thought that it was now time for him to educate

the American people on the culture and civilization of India, of the great philosophical truths of Hinduism. He got carried away with his plans. He sincerely believed that the American people could profit from the teachings of India. Secretly, he admired America, but being a psychiatrist, he was keenly aware of the vast and complex social problems in America. He decided that he was going to do something about it, by presenting talks to various groups who cared to invite him.

It had been almost a year since he had started the project. He had developed a reputation of being a true expert of India's cultural values. He had been invited by various groups and he thought his messages had been appreciated by these groups of American people. His reputation had spread beyond the town and to the neighboring states. He had even received an invitation from a small college in Los Angeles. Dr. Sonjee was pleased with himself that his project was such a great success.

He studied the philosophy of Hinduism. He read the Hindu "Song of the Lord" daily. In Sugarcreek, he became known as the "*Guru*", the Teacher. His friends remarked that there was a radiance about him, a sense of joy. Dr. Sonjee now could write to his brothers in India about his mission of introducing spiritual concepts to the daily living of Americans. He marvelled at the fact as to how much he had learned from his patients over the years. He could visualize the faces of many of his patients and realize that he could have helped them more if he had utilized such spiritual concepts.

On his daily walks in Lincoln Park, Dr. Sonjee would go over his thoughts very carefully, organizing them into his next speech. Sometimes he also recalled how as a child he was always unfavorably

compared with his brilliant elder brothers. His teacher, known as Jack the Fox, would ridicule him and shout at him, "Look at your brother. He is the Golden Boy, and what are you?" He also remembered, with some irritation and anger, the sarcastic and taunting remarks of a distant cousin of his father. "You are not good enough. Your school record is not good enough for this family. Why are you wasting your time, reading novel and stories rather than studying?" He could now laugh under the trees of Lincoln Park as he thought about the way he had hidden novels under his textbooks at home and read them when no one was watching. He also remembered his total collapse at the college debating society. He had thought he would follow in the footsteps of his elder brother, who was a brilliant speaker. He remembered, with much embarrassment even now, how he had stood dumb in that debating competition, unable to proceed. Those days were now over. With much satisfaction, he could now claim to be a good speaker.

It was a lazy Saturday. Dr. Sonjee, as usual, was going through his daily mail. He opened an envelope, reading the invitation carefully. It was a letter from a small town in Texas. A Kiwanis Club of Sweethome had invited him to speak. He had never been to that part of Texas. So he quickly checked his diary to see if there would be a conflict on the proposed date. He was going to accept the invitation.

Dr. Sonjee was very impressed with Sweethome. He took an early morning walk enjoying the scenes, sound and activities of the small-town America, so different from India. He went over his talk again. He was well prepared, as he was giving the usual speech which was a brief overview of the civilization, history and culture of India. There would also be the highlights from Hinduism. He particularly liked the great humane concepts of Hinduism, "See Thyself in Others and Others in Self" and "The Entire Universe is one Family".

Mr. Harris of the Club introduced Dr. Sonjee as an expert on the great culture

of India, and a psychiatrist. Dr. Sonjee was full of self-confidence and gave his customary talk with sincerity and feelings. There was applause at the end of his talk and, as he always did, he invited questions. He didn't particularly like this phase of his presentation, the American-style question and answer period. He looked around, and there didn't seem to be any stirrings. He was just about ready to thank the audience and, then, he saw a hand go up from someone sitting almost in the last row.

"Yes, you have a question..."

"Dr. Sonjee, my name is John Barber. I have a few questions."

"Mr. Barber, go ahead."

Mr. Barber surveyed the audience, looked straight at Dr. Sonjee and asked, "Dr. Sonjee, do you know that there are more Indian psychiatrists in America than there are in India?"

Dr. Sonjee noticed that Mr. Barber was a Black American. He didn't like the question and he felt this discomfort. Mr. Barber didn't wait for the answer and stated, "Don't you think, after getting your training in America, you should have gone back to help your own people?" There was a vague murmur going through the audience. At this point, Mr. Barber stood up and asked, "Doc, you are a shrink, aren't you?"

There were a few chuckles going around. Again, Dr. Sonjee felt anxious, and wished it would end. However, he was not about to run, even though he didn't like the questions. He gathered his courage, looked eyeball to eyeball at Mr. Barber, and asked back, "How are those questions related to my talk?"

Mr. Barber left his chair and came to the front, and looked at the audience, not at Dr. Sonjee. Then, he turned around and stared at Dr. Sonjee with a smile, "Doc, you know, I am sure about Hindus and Muslims killing each other in India."

Dr. Sonjee tried unsuccessfully to keep a smile on his face, but he found it difficult to respond. There was no need to, as Mr. Barber added, "Yes, more Hindu-Muslim riots, more police shooting at crowds, more killings than British India had ever experienced."

Dr. Sonjee felt like screaming or even running away from the place, but being a proud person, he stood there, avoiding the gaze of his questioner.

Mr. Barber came to the podium, looked straight at Mr. Harris, and added, "Mr. President, I do not want to embarrass this poor little Indian doctor. He just represents the massive hypocrisy that is India." His voice began to rise, almost to the point of shouting at the face of Dr. Sonjee, "Hypocrisy, that is what India is all about. Child labor; widow burning, or what you call, Doc, *"sati"* or something like that; Dowry deaths; Your caste system, your considering those low-caste folks as sub-human. What caste you belong to Doc? *Brahmin*, the priest class I guess."

Dr. Sonjee reluctantly intervened and found himself shouting, "India is the largest democracy in the world", but Mr. Barber gave him a cold stare. Dr. Sonjee stopped. Mr. Barber added, with a low sarcastic, cutting voice, "Yes, Doc, a *Bramhin*, closer to God than we poor folks, isn't that what you believe?"

Dr. Sonjee had no words of rebuttal. He looked at Mr. Harris pathetically. Mr. Barber then shouted, "Doc, I am a Black. What do you think you are, Black or White? You folks from India claim that you are Aryans, referring to some migration to India four thousand years ago. You don't like to mix with us, the Black folks of America. You hobnob with the White folks. You are too good for folks like us."

Dr. Sonjee refuted in a loud voice, "It is not true, certainly not in my case."

Barber paused, had a sweet smile and then charged. "Doc, from your talk today, I gather you have a flare for history. You know that your countrymen were driven out of Uganda, Kenya and Burma. Do you have an explanation for that? I guess, you don't, but I have one: exploitation of the natives, clannishness and isolating themselves socially. Isn't that what the British did in India for two centuries?" Then, he looked at the ceiling as though talking to the Heavens, "Look at my black skin. We black folks have been victimized for three centuries in

America. You folks from India are good in business. You also shout from the house-tops that the average income of an Indian family in America is more than that of a White family. Have you ever thought of helping us, Black folks, giving us some opportunities?"

Dr. Sonjee fought back, and shouted at Barber, "Look here, I am not a businessman. I am just a doctor."

Barber wouldn't give up and shouted back, "You Indians are the Black Jews of America. Do anything for a fast buck."

There was a loud murmur from the audience. Several people stood up and demanded that Barber retract his words. One member came up to Barber, made a threatening gesture, and said, "Such prejudicial statements will not be tolerated in our club." Barber looked at the audience and then at Harris, and said with a sincere voice, "I am sorry for what I said. I apologize."

Many members were getting restless and there was an air of agitation. Tension was high but, surprisingly, no one had left the room.

Barber finally said, "Doc, my people, the Black people, are dying. They are dying of despair. Your Hindu God of death, *Yama*, prevails over the inner cities of America. You're a shrink. You understand. You've had a few Black patients in your career. You know how they feel. But most of them can't afford to go to shrinks like you. Just look around. Look with your third eye. You know how to do that."

Dr. Sonjee looked straight at Barber and said, "I treated all patients the same regardless of color, creed, religion or country of origin."

Barber remained tense and agitated for a moment. Then he suddenly flashed a smile, came over to Dr. Sonjee to shake hands, and said, "Remember, Doc. what you said in your talk about a great concept from the Holy Books, *"See Thyself in Others and Others in Self"*.

Mr. Harris stood up, thanked both Dr. Sonjee and Barber, and terminated the meeting.

It has been many months since he went to Sweethome. He has been

regularly declining many invitations to talk, and has become a bit reclusive. He had gone over that meeting many, many times in his mind. Sometimes, while taking a walk in Lincoln Park, he would hear the voice and words of Barber. Barber was always with him. In fact, Barber had become a constant companion to him on his walks, and was frequently engaged in debate with him.

It was a winter evening, cold with snow on the ground. Dr. Sonjee much enjoyed the varying and beautiful faces of Lincoln Park depending on the season. He loved the solitude of the park, especially in winter. After a dull day with his patients, he found that a walk in the park was most relaxing.

He was, as usual, walking and day dreaming, when he was suddenly jolted by a mocking voice from his back, "Nigger, what are you doing over here?" Then, he heard more voices coming from the same direction. He became very apprehensive. Was his mind playing tricks on him? He suddenly heard footsteps behind him, coming closer and closer. Suddenly a pair of hands grabbed him around the chest.

He shouted at them, "I am Dr. Sonjee, a doctor in Sugarcreek. Please leave me alone." He could clearly see three tall youths and immediately recognized them as "Skinheads". He pleaded with them to let go. He heard the mocking laughter and words such as, "You Hindu, go back to your own country", "You Gandhi, go back to where you came from". Then there was a heavy blow to his head.

Dr. Sonjee has now been in the hospital for several days, recovering from the brain injury. He is slowly improving. He is now able to recognize his family members. He is beginning to realize that he has suffered a brain injury, and the outlook is not yet predictable. His memory is very poor. Sometimes, he can't understand the nurse. At other times, he cries not knowing what he is crying about.

He is lying on his hospital bed early one morning. It is a brilliant sunny day outside. He knows that he is more rational today. He can even day dream

about walking in Lincoln Park. His reverie is interrupted by Mrs. Hill, his nurse.

"Dr. Sonjee, the Police detectives have come many times to get information about the incident and descriptions of your assailants. Do you feel like talking to them today?"

Dr. Sonjee faintly replied, "Please send them in. "Officers Kelly and Jordan came in, sat down on chairs close to the bed. Officer Kelly admired Dr. Sonjee. He knew Dr. Sonjee as a very competent and compassionate psychiatrist, who once successfully treated his sister out of a severe depression.

Officer Jordan stated the purpose of the interview. "Dr. Sonjee, we want you to recall all the events prior to the assault. More importantly, we would like you to describe the assailants as clearly as you can. This community is shocked at this event, but so far there have been no arrests."

Dr. Sonjee looks at both these officers for a moment, then shifts his gaze to the window. There is that brilliant sunshine. The world outside looks so peaceful and beautiful.

Officer Jordan asks again, "Doc, please help us. We need all the information we can get for arrests and prosecutions."

Dr. Sonjee recalled the faces of his assailants, their peculiar outfits and hairstyle -- tall, young, White males, perhaps in their early twenties. He could clearly remember their tauntings and, finally, the blunt blow on his head. From that point on, it was a blank.

After several minutes, he spoke in a calm but faint voice, "Officers, you are Christians, aren't you? Do you believe in forgiveness? I am not a Christian, but our Hinduism teaches, *"See Thyself in Others and Others in Self"*. With that in my heart, I ask God to forgive them. That is my final statement."

He shook hands with both officers, looked out, and wondered whether he was in India or America, or whether he was a Hindu or a Christian. He was aware that he was getting confused and that his mind was getting cloudy. He wanted to utter the name of the same

God that Mahatma Gandhi had after he recall the name of that God. All he could was shot by an assassin, but he couldn't faintly say was "Ma, Ma, Ma."

[Dr. Prasanna K. Pati is a retired psychiatrist, who lives in Salem, Oregon. He played the role of Dr. Sonjee in the Academy Award winning movie "One Flew Over the Cuckoo's Nest" (1975), which was filmed in the same hospital in Oregon where Dr. Pati worked as a psychiatrist. This short story, according to Dr. Pati, is entirely fictional, not autobiographical, and is not related to the movie.]

YOU SHOULD KNOW ..

**** *The world's first hospital on rails.***

The *Lifeline Express*, the world's first hospital on rails, has been one of the most successful health-care projects in India. The project, launched two years ago, is aimed at taking advantage of India's 40,000 miles network of railroad to reach about 80 million people in the rural areas without adequate health-care facilities. The project is funded by the United Nations, the Indian Railways, and the Central Health Ministry, and it functions through the enthusiastic participation of local sponsors. The special train is composed of three specially designed coaches that house an operating theater, a pathological laboratory, sterilization room and lying-in wards, accommodation for medical teams, a computer room, and a utility room for an air-conditioning unit and generators. So far, the *Lifeline Express* has provided free treatment to more than 15,000 poor people and carried more than 1,000 operations in course of its missions to rural outposts.

**** *Import duty on gold cut by half.***

The import duty on gold brought in by returning Indians and nonresident Indians has been cut from Rs. 450 to Rs. 220 per 10 grams. Up to 5 kilograms of gold are allowed as part of baggage by NRIs and by Indian passengers returning after at least six months of stay abroad. The gold must have been purchased with foreign exchange earnings and the import duty is to be paid in hard currency.

**** *Relief for India's energy problems?***

Iran has offered to build a pipeline through Pakistan to India for supply of natural gas. The proposal, if it materializes, would be capable of providing, for at least the next twenty years, three to four times the amount of natural gas India uses per year at present. Iran's very large natural gas reserves should be capable of sustaining the supply, but India would certainly insist on guarantees that the supply wouldn't be cut off in case of a conflict. Remember the 1973 Oil Embargo?

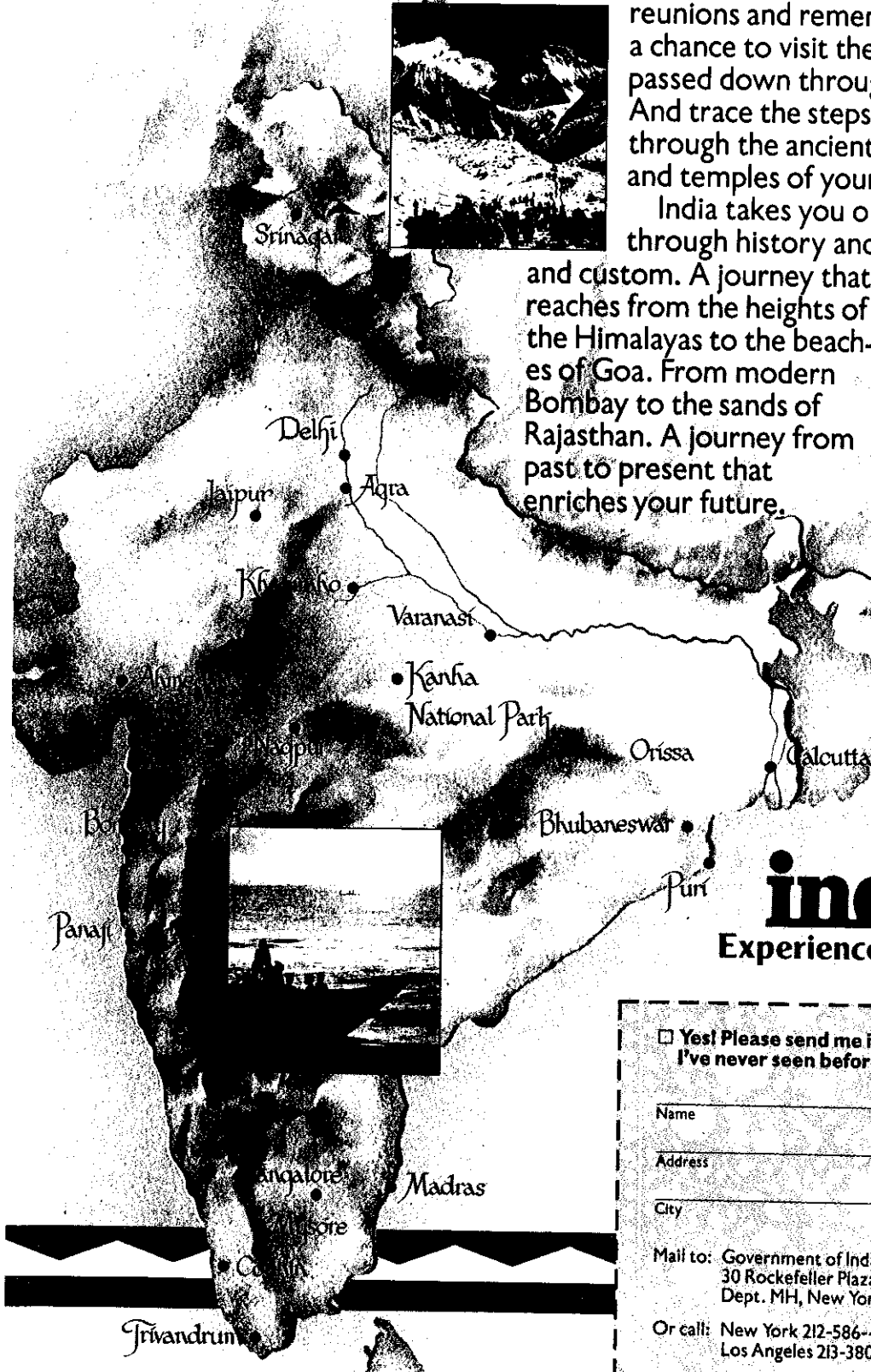
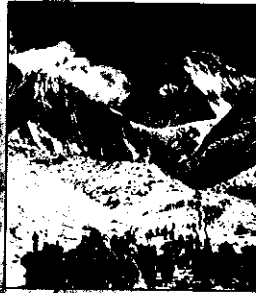
**** *Drinking for fun turns deadly.***

More than 200 people have died and about 100 have been rendered blind in the Cuttack-Bhubaneswar area, after drinking locally manufactured liquor apparently laced with methyl alcohol. This is the worst liquor-related tragedy ever in Orissa. Chief Minister Biju Patnaik, while rejecting an opposition demand for a judicial inquiry, has promised appropriate action if the allegations of involvement of some of his cabinet colleagues with the accused in this case are proved true.

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● ଶ୍ରୀମତୀ ପ୍ରମୋଦିନୀ ମିଶ୍ର

ବୁଡ଼ଗଲ ତୋର ରୂପ ଯଦବନ୍ ଉର୍ଜିଗଲ ଟାନ ପନ୍
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ଜଳି ଜଳି କରି ଚିତା ଜୁଷ ତୋର ଦେହେଟା ଦେଲନ ଜାଲି
ପାଏନ ଧାର୍ ମିତାର ସମିୟାଗଲ ତୋ କୁଟମର କଥାକେ ଉଲି ।
ରହେଲ କାଏଁ ଅଝରକା ଯାକର୍ ବସି ଛୁଟିଥିଲୁ ଯେତେଧନ୍
ଆଉର୍ କାଏଁ ଯେ ମନ୍ ଉଡୁର୍ କୁରୁର୍ ଯା, ଯା ବୁରୁଦାବନ୍ ।
ଗେର୍ ଦୁଃଖ୍ ଯେତେ ବେଢିଦେଲେ ତୋତେ ବନ୍ଧୁ ବନ୍ଧାବ
ଦେଲେ ଛାଡ଼ ।

ନଉଛେ ଦୁଃଖ୍ କାଏଁ ଜୀବନ ଯାକର ଯାହର୍ ସଙ୍ଗେ ଥିଲୁ
ମନ ଜଡ଼ ।

ପୁଓ ଝି ଯେତେ ଗଲେ ଯେଝାର୍ ବାଟେ ଧନ୍ ବାଟେ ଗଲ ଧନ୍
ଆଉର୍ କାଏଁ ଯେ ମନ୍ ଉଡୁର୍ କୁରୁର୍ ଯା, ଯା ବୁରୁଦାବନ୍ ।
ଟଲ୍‌ମଲ୍ ତୋର ଜୀବନ ତଙ୍ଗା ଏହେନ୍ ଭବ ମହାସିନ୍ଧୁ ତଲେ
ମାଡ଼ିଯାଉଛେ ଫେର୍ କାଲ ଲହଡ଼ରେ ବୁଡ଼ିଯିବା କେତେବେଳେ ।
ବେଲ ଉଡୁରି ତୋର୍ ସମିୟା ହେଲନ ତରକି ଥାରେ ମନ୍
ଆଉର୍ କାଏଁ ଯେ ମନ୍ ଉଡୁର୍ କୁରୁର୍ ଯା, ଯା ବୁରୁଦାବନ୍ ।
ରଧା ଗୁବିନ୍ଦର୍ ଶରନ୍ ବିନୁରେ ଆଉର୍ ଗତି ନାହିଁ କାର୍
ତୁଲ ମନ୍ ମୋର୍ କୁର୍ପା କରିଥିଲେ ଭବସିନ୍ଧୁ ହେମି ପାର୍ ।
ତାକ୍ ଜଗନ୍ନାଥ ବଲିରେ ଅନାଥ ପାଦପଦ୍ମେ କର ପିଆନ୍
ଆଉର୍ କାଏଁ ଯେ ମନ୍ ଉଡୁର୍ କୁରୁର୍ ଯା, ଯା ବୁରୁଦାବନ୍ ।



[Ms. Promodini Misra is a resident of Modipada, Sambalpur. She is the sister of Dr. Prasanna Pati of Salem, Oregon.]

THE TURNING POINT IN ORISSA HISTORY

Alok Misra

Recently, the Chief Minister of Orissa made a public complaint about the step-daughterly treatment Orissa has received from the Central Government in New Delhi over the years. This was highly unusual for one simple reason -- such conflicts between the Center and the State of Orissa had never before surfaced in public. What is notable also is that the current Chief Minister of Orissa is a veteran of Indian politics, who has been a cabinet minister at the Center and was even offered the Prime Ministership to save the National Front government last November when V.P. Singh lost the no-confidence motion in the Parliament. The previous Chief Minister of Orissa had the distinction of being the only chief minister in whole of India who stayed in power for the entire five years during Rajiv Gandhi's rule. In no small measure it was because of the blessings he enjoyed from the Prime Minister. Of course, it is no news to the people of Orissa that Orissa lags in development behind most other states in India, but it is news that the leaders of the state government have decided to raise the issue now.

Actually, examining the matter closely, one finds that conflicts between the Center and the States are broad and deep in the Indian political structure. The Central Government, following the system the British had established in the colonial period, continues to treat the state governments in the same manner the British Viceroy used to treat them. The state governments have little control over the revenues collected from mining, industry, forestry, food processing, shipping, rail transport, etc., although the revenues originate in the states. The state governments have no control over the allocation of resources for developments under the five-year plans. Just as the British used to dismiss the provincial governments at will

before 1947, the Central Government has imposed President's Rule on certain states arbitrarily. Any aspiring new business enterprise in a state faces difficulties in breaking into the distribution and marketing channels controlled through a myriad of regulations controlled by the Central bureaucracy. These and other grievances have erupted into open confrontations between the Center and the state governments of Tamil Nadu, West Bengal, Punjab, Assam, and Kashmir. The same problems remain in all the states and, sooner or later, they had to emerge to the forefront for Orissa.

Orissa has been an underdeveloped state for a long time. It has a large tribal population and the bulk of the people live in rural areas. Historically, there has not been much industrial development in the state and the paltry developments that took place were done by the All-India monopoly houses of the Birlas, the Singhanias, etc.. They had to deal with the absolute control the political power maintains over the economy. Some used the political patronage system, both at the state and central levels, to grow. Others tried to operate only at the state level, but soon realized that after a certain stage they had to deal with the Central authorities for financing, raw materials, etc.. There have been attempts to seek out some privileges through the back door by aligning directly with the ruling party at the Center, but these have proven inadequate for dealing with the growing economy and a rising entrepreneurial stratum. It is only natural that this frustration is articulated and presented in public by political representatives for discussion, agitation and redress. The grievance is genuine, but the motive of those who are championing the issue today in Orissa is not clear. Do they want to solve this problem, or do they have a

secret agenda and this issue is simply a ploy to get the support of the "home folks"? This remains to be seen.

Why it may be the turning point in Orissa politics is that the Indian Government has no adequate political mechanism to resolve disputes between the Center and the States. As a result, all political conflicts in India are left to simmer until some opportunistic politicians decide to latch on to such issues for personal gains. As the situation develops to agitation and street demonstration stage, the Government uses the pretext of law and order to deploy the paramilitary and military to crush the movement. Sometimes diversions are created by inciting communal, caste-based or linguistic conflicts. It is the common people, in this case our families and friends in Orissa, who suffer the consequences. The problems of Punjab began this way. The problems of Assam, Kashmir, and Tamil Nadu also started this way. It is important for us to examine this matter carefully and devise a plan to tackle the problem before it moves in the wrong direction.

We must take a principled and democratic stand on the matters at hand. This means, the resources of the land must benefit the people who inhabit that land. Starting from this principle, commercial intercourse for mutual benefit of the entire nation must be organized. Utilization of the resources of Orissa must be organized in a manner such that it provides work and employment to the people who live near the resources. These must be developed without causing environmental disaster for the local inhabitants. People's interests and their input must be sought for these developments. Otherwise these projects will foster resentment in the native people against those who reap the benefits and leave the industrial wastes for the locals to deal with. Serious negotiations must take place between the elected governments at the Center and in the State. Under no circumstances should force be used to settle this political problem in favor of

one or the other party. Every attempt to diffuse the situation by depicting it as a conflict of tribal-nontribal, coastal-hilly, or *Oriya-Nonoriya* interests must be opposed. Those who fall for such divisive and diversionary politics must be persuaded to refrain from such a path and unite the people for their common benefit.

This also calls for close scrutiny of those who are claiming themselves as the leaders of the people for negotiating these issues. Are they trustworthy based on their record? Will they, as our representatives, defend our common interest or cater to some narrow interest? In other words, a rigorous questioning of our apparent leaders is as important as are the issues themselves. It is absolutely imperative that the majority of the people -- the tribals, the peasants, the women, the students, and the oppressed of the land -- be mobilized to participate in the fight against injustice.

Already, the fallout of communism has led to killings in Orissa. The State Government must move to investigate and bring to justice those responsible for the killings. Those committing atrocities against the tribals, "*dalits*" and women must immediately be brought to justice. The bureaucrats and technocrats, the officers of the paramilitary and police forces, who have been amassing wealth and have been trigger-happy to kill people, must be made accountable for their actions. Any government that is sensitive to such values will be popular and all justice-loving people will gravitate toward it.

Orissa politics is undergoing change and that presents both opportunities and challenges. If people are sidelined by opportunistic politicians and their wealthy backers, it is the *Oriya* people who will ultimately suffer. If people are aroused and led by sincere leaders, the *Oriya* people will benefit and Orissa will advance. It is a turning point in our history and it is for the people to steer the future in the right direction.



ରଜନି ଗନ୍ଧା

• ଡକ୍ଟର ନିରୁପମା ମହାପାତ୍ର

ହେ ନବ କଳିକା ! ଶୁଭ ଶର୍ବରୀର
ପଣତରେ ହୋଇ ବନ୍ଧା,
ଶରତ ସ୍ୱର୍ଣ୍ଣରେ ସ୍ୱପ୍ନ ଦେଖୁଅଛୁ
ତୁମେକି ରଜନି ଗନ୍ଧା ?

ତୁରେ ବହୁତୁରେ ଅଜଣା ମନ୍ଦିରେ
ଦେବତାଙ୍କ ଶ୍ରୀପଦରେ
ପୂଜା ଫୁଲ ହୋଇ ଅର୍ପଣ କରୁଛୁ
ହୃଦୟ ଭକ୍ତି ଆଦରେ ।

କେଉଁ କିଶୋରୀର ଘନ ଜୁହଳରେ
ସଜା ହୋଇଛୁ ସଜନି,
ସୁଗନ୍ଧ ସମୀରେ ଭରି ଦେଉଅଛୁ
ପ୍ରଣୟୀ ବାସର ରଜନି ।

କି ଅବା ପ୍ରୀୟର ଉପହାର ହୋଇ
ଭରୁଛୁ ପ୍ରେୟସୀ ମନ,
କେଉଁ ଭ୍ରମର କୁ ପାଗଳ କରୁଛୁ
ନିଜେ ହୋଇ ଆର୍ଜମନ ।

ସ୍ୱପନ ଭଞ୍ଜିଲୁ ଉଷା ଆଗମନେ
ଅପୁର ମନ ବାସନା,
ଶିଶିର ଆଗମ ବାର୍ଷା ଦେଇଗଲୁ
ଅଳ୍ପ ଚନ୍ଦ୍ର ତୋରୁନା ।



[Dr. Mohapatra is a research scientist at the University of North Carolina, Chapel Hill.]

A DAY IN WONDERLAND

Shakti Routray

"Lisette, Lisette - wake up! You are going to be late for school", cried Sean Wagner.

As she heard her six year old daughter stumble out of bed and head for the bathroom, Mrs. Wagner began making a seaweed milkshake to go with Lisette's low-fat and cholesterol-free wheat-germ muffins. Mrs. Wagner has been on a healthy-eating surge ever since she heard about the potential for heart attacks for unhealthy eaters. Thereafter, she began subscribing to every health magazine and preparing foods like "algae surprise" for her daughter and herself.

"Not another slime milkshake! Yugh!" exclaimed Lisette as she raced into the kitchen with her fiery red curls bouncing around her slightly chubby and freckled face.

"It's seaweed and it's good for you. Now hurry up and finish your breakfast or else you will miss your bus. Oh! I'll have to work late preparing for a deposition for a very important client. So behave for Mrs. Bailey after school," declared mom.

Later that morning, as Mrs. Wagner was fast at work in her Los Angeles law firm, Lisette sat in story land listening to her kindergarten teacher narrate an abridged version of *The Wizard of Oz*. While the tale was fresh in Lisette's mind, she dozed off with all the other tired children for nap time. However, Lisette woke up to find herself floating along in a fluffy cloud made of cotton candy. Far away, she saw a distant land inhabited by all her favorite things. There were candy cane trees, butterscotch roads, popsickle bushes, singing giraffes, dancing hippos, and many other talking creatures. Lisette, astonished by the sight, just couldn't take her eyes off of it.

"What's the matter? Cat got your tongue? Hu huh hu huh", said a bushy tailed kangaroo as it suddenly leaped into her cloud.

"Who are you?" asked Lisette.

"Well, I'm your guide on this adventure, silly. Jean Claude is the name, but you can call me Claude," said the kangaroo as it shook Lisette's hand.

From there, they jumped on a hover board and flew around the earth. Lisette saw everything from Mount Aconcagua to Scotland Yard. Finally, Claude took Lisette to the North Pole where she saw seals, polar bears, and caribou.

"Wow, these seals are so cute. The polka dotted one is my favorite," said Lisette gleefully.

"Be careful. They are very playful. Look at that one. It's eating some seaweed," said Claude.

"Seaweed! Yugh! My mom makes me eat seaweed, too."

"No one makes the seals eat it. Seals love seaweed."

"Really? Maybe it tastes better raw and solid."

"Come, Lisette. It's time to go." urged Claude.

"But, I want to stay and eat seaweed. Wait, Claude! Wait!"

Lisette opened her eyes to see her teacher trying to wake her up. After school was over, Lisette ran back home to tell Mrs. Bailey about her adventure. When her mom finally came home, Lisette ran to her and exclaimed, "I love seaweed mom! I ate some with a seal and a kangaroo showed me"

[Shakti, a High School senior, is the daughter of Srimant and Dhara Routray of Cheshire, Connecticut.]

ମୋ ଚପଳ ସ୍ୱପ୍ନ

• ଝୀନୁ ଛୋଟରାୟ

ଚପଳତା ମନ ନେଇ ଦେଖୁଥିଲି ସ୍ୱପ୍ନ ମୁହଁ
ଆସିବି ବୁଲି ମୁଁ ଦିନେ ଆମେରୀକା ଦେଶ ।
ରଜାରଣୀ ଗପ ପଢ଼ି ଶୁଣୁଥିଲି କାନ ଡେରି
ଏ ଦେଶର ସବୁକିଛି ଭବ ପରିବେଶ ॥

ଭରୁଥିଲି କେତେ ମଜା ଆମେରୀକା ଗଲେ ରଜା
କରିବାକୁ ପଡ଼ବନି ହାତେ କାମ ଆଉ ।
TV ବସି ଦେଖୁଥିବି ମେସିନକୁ କାମ ଦେବି
ପାଟି କରିବାକୁ ଆଉ ନଥିବ ବୋଉ ॥

ପଢ଼ିଥିଲି ଭୁଗୋଳରୁ ଧନୀ ଦେଶ ସବୁଠାରୁ
ଦେଖିବାର ଜିନିଷରେ ଭରପୁର ବୋଲି ।
ଭରୁଥିଲି ଚିନ୍ତା ନାହିଁ କେହି କହିବାକୁ ନାହିଁ
ସମୟ କାଟିବି ମୁହଁ ଖାଲି ବୁଲି ବୁଲି ॥

ମନେ ମନେ ହସୁଥିଲି ଯେ ଦେଶକୁ ଗଲେ ବୁଲି
Ice-cream ମନଇଚ୍ଛା ଖାଇବି ଖାଲି ।
ରେଷେଇ ମୁଁ କରିବିନି ସମୟ ମୁଁ ହାରିବିନି
Ready-made ଖାଦ୍ୟ କିଣି ଲିଭିବ ବୁଲି ॥

ଥଣ୍ଡା ଦେଶ ଶୁଣିଥିଲି ବରଫ ପଡ଼ଇ ବୋଲି
ମନ ହୁଏ ହାଲ୍ ପାଲ୍ ଆସିବା ପାଲ୍ ।
ଭରୁଥିଲି ମନେ ମନେ ଆମେରୀକା ଗଲେ ଦିନେ
ସାରା ଦିନ ଚରଫରେ ଖେଳିବି ପାଇ ॥

ସ୍ବପ୍ନ ମୋର ସତ ହେଲା ବାସ୍ତବରେ ରୂପ ନେଲା
ଆସିବାକୁ ହେଲା ଏଠି ଘରଣୀ ହୋଇ ।
ଦେଖି କିନ୍ତୁ ହେଲା ତର ସବୁ କାମ ନିଜେ କର
ପାଣି ଗିଲସଟି କିଏ ଦେବାକୁ ନାହିଁ ॥

TV ବସି ଦେଖିବାକୁ ଗପବହି ପଢ଼ିବାକୁ
ମନଇଚ୍ଛା ଏଠି କା'ର ସମୟ ନାହିଁ ।
ସ୍ବପ୍ନେଶି ବୁଲିବାକୁ କାମ ଦେଇ ମେସିନକୁ
ରହିଗଲା ନିଜେ କିନ୍ତୁ ମେସିନ ହୋଇ ॥

ନିଜ ରକ୍ଷା ଖାଇ ଖାଇ ପାଟି ଆଉ ନ ରୁଚଇ
ବାସିଯାଏ ମୋ ବୋଉର ବେସର ରଇ
ପିଲାଦିନ ସ୍ବପ୍ନ ମୋର ହେଲା ଆସି ଏଠି ଦୂର
ବାହାରେ ଖାଇବା ନିତି ସମ୍ଭବେ ନାହିଁ ॥

ଶୁଣି ଶୁଣି ସ୍ବାସ୍ଥ୍ୟବାଣୀ Cholesterol କଥା ଦୁଣି
Ice-Cream ଖାଇବାର ଲଳସା ନାହିଁ ।
ବରଫ ଚଦାକୁ ମୋର ସଫା କରିବାକୁ ତର
ବରଫରେ ଖେଳିବାକୁ ତର ବା କାହିଁ ?

ଅତୀତକୁ ଭବି ବସି ମନେ ମନେ ଦିଏ ହସି
ଆମେରିକା ପାଇଁ ମୁଁ ଆଉ ନୁହଁଇ ବାଇ ।
ଭରାହୁଏ ଆଜିମୋର ଫେରି ପିବି ନିଜ ଘର
ଜନ୍ମଭୂମି ଠାକୁ ବଡ଼ ଜେ ମଂସାରେ ନାହିଁ ॥



[Jhinu Chotrai did her M.A. in Political Science from the Sambalpur University. She is the sister of Ms. Ranu Mohanty of East Lansing, Michigan.]

SHARING THE EXCITEMENT AND REWARDS

Pradip K. Swain

Rarely, do I sit down and count my blessings, but as I am getting older and life is getting shorter, I'm doing it more and more these days, especially when it comes to thinking about the past fifteen years of my chosen profession as an emergency physician.

As I celebrate my fifteenth anniversary in Emergency Medicine, there have been moments of mercurial exuberance and there have been moments of sisyphian fatigue -- the emotional roller coaster of feeling one minute the elation of the "great save" and the next minute the acknowledgment of my limitations and consoling the grief. The following represent some of the highlights and why I have lasted this long.

* My colleagues and nurses who, without being asked, jump in to help me when I am overwhelmed with multiple needs of a critical patient.

* Elderly patients who appreciate any small kindness I show them, and who appreciate even the least of my efforts.

* An elderly widow, of limited means but limitless gratitude, who for 15 years has not forgotten my Birthday, Father's Day, Easter, Christmas, or my children's Christmas.

* Compliant patients who carry my instructions to keep the wound clean and dry and avoid taking showers until the wound is healed.

* The hospital administrator who listens non-judgementally to my ranting and raving about everything from the new EKG machine to the arrogant attitude of *Dr. All Mighty*.

* Editor of the *Journal of the Orissa Society of the Americas* who understands that my writing is a form of stress debriefing, yet reads my manuscripts and even publishes them.

* The child who forgivingly hugs me farewell after I have restrained him, put a few stitches on his face, given him the dreaded shot, and generally played the necessary villain in the treatment protocol.

* The environmental services lady, with many years of service to the hospital, who somehow manages to strip the floor and wax it without ever getting in my way as I render patient care.

* Automobile accident victims who wear their seatbelts, saving not only their lives but also their faces.

* The once-treated patient who occasionally drops off a box of donuts during the early hours of the morning in remembrance of the kindness that has long since been forgotten by the emergency room staff.

* A loving, forbearing wife and three patient children who understand and deal not only with my physical absences but also my mental lapses, for my mind constantly drifts back to the emergency room.

* Young, talented physicians who are going to take my place and who will be there to take care of me when my time comes.

* The emergency department nurses moving with quiet grace, speaking softly in a caring voice, always soothing and reassuring, comforting the anxiously

waiting relatives, watching the monitors, and giving required medications.

* The emergency room secretaries and technicians who make countless runs to the lab with specimens, clean innumerable stretchers and make them ready for the next patient, and serve as invaluable public relations advocates when I don't have the time to do these necessary tasks.

* The patients who truly understand the concept and purpose of triage and say "The other people seem so sick, I don't mind waiting."

* The emergency room staff who unsolicited bring me crackers with cream cheese and a cup of hot tea for my lunch "just because."

* The state trooper who did not give me a speeding ticket when he knew someone's life was on the line in my emergency room; instead, he took me to the emergency room in his cruiser with blazing lights and siren, and then said "Doc, I might need you to save my life someday."

* The Harley Davidson rider who not only wears a leather jacket but a helmet too.

* The paramedics risking their lives to bring me, in the pouring rain, a crunched patient from an upside-down car, covered with oil, glass and jagged metal, with two I.V.'s running wide open, high-flow oxygen, hooked up to cardiac monitor, and fully immobilized on a long backboard.

* The parents of a dead youngster, high on drugs, from highway wreckage who quietly gave me permission for organ donation, because they understood that the only good thing that could come out of their son's death was the opportunity for someone else to have a new life. I am sure, no matter what sins this youngster committed in his life, he will find his way to heaven and be

remembered as a kind and generous man.

* The department coffee pot which provides me with not only the alertness to do my job but also a kind of warm solace for the bereaved and the impatient when mere words no longer work.

* Busy times which makes the shift go faster,

* Slow times which allow me to catch my breath and reflect.

I am proud that I am an emergency room physician, in spite of my constant bouts of burn-out, disappointments, and recriminations. Some higher power has molded me to deal with the crises, with the unpredictability of emergency work, and then kindly created a job for me to fill. I still find what I do deeply exciting and as creative as I choose to make it.

Finally, despite the difficult times, and frightening moments, my greatest joy is being part of the glorious enterprise, my speciality in Emergency Medicine, and the opportunity to represent one of the finest and dedicated group of physicians and nurses. As Winston Churchill said in a reflective moment on his 80th birthday,

"I have never accepted what many people have kindly said - namely that I inspired the nation. Their will was resolute and remorseless and, as it proved, unconquerable. It fell on me to express it."

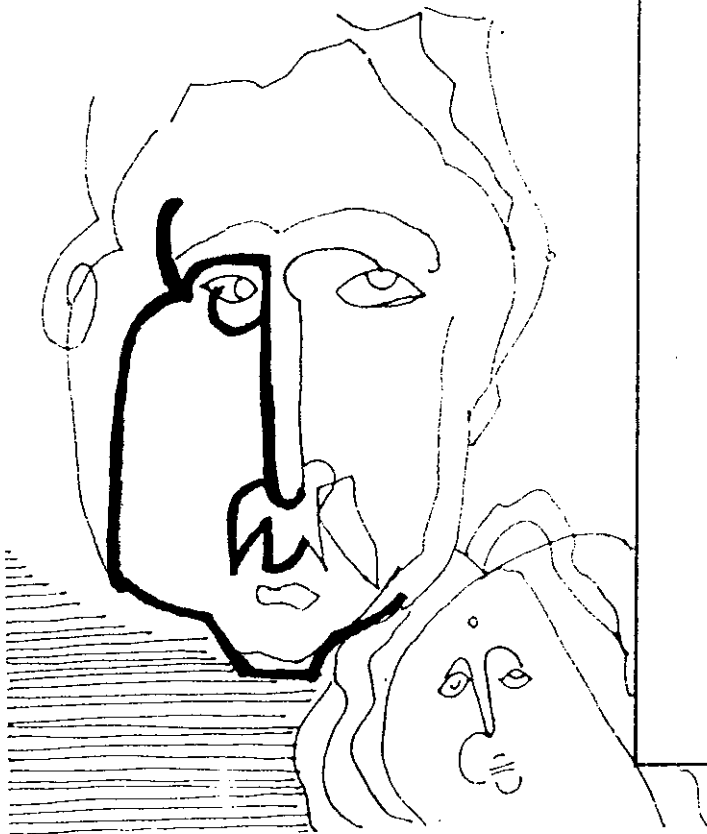
[Pradip Kumar Swain is the Director of Emergency Medicine at the Mercy Hospital, Altoona, PA. He and his wife Asha live in Holidaysburg, PA.]



ଦୀନାତମ୍ଭା

ଗୀତିକା ମିଶ୍ର

ପିତୃ ବର୍ଣ୍ଣ



ତୁମ ମିଛ ଖୁଆଲର ଉଚ୍ଛ୍ୱସିତ ତରଙ୍ଗେ
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ଛଳନାରେ ବିଚିତ୍ତେଲ ତଳାପଥେ

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ଆଖି ସିନା ତାଳେ ଲୁହ

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କଣ ସେମିତି ???

THE RISE AND FALL OF UTKAL

Arun Ranjan Panigrahi

Throughout the history of India, Orissa has been a vast, powerful state: from Kharavela to Chodaganga, from Narasingha to Kapilendra. Orissa came upon the historical scene during the *Kalinga War* in the third century B.C.. Even though *Kalinga* lost the war, it gained fame and presige as one of the most powerful states in India.

After the fall of the *Maurya* dynasty, *Kalinga* was ruled by the *Chedi* dynasty. The most famous *Chedi* ruler was Kharavela, who began his reign at the age of 24. He conquered most of the northern and eastern India in only fifteen years. After that, he retired into a life of religious activities and chose the Udaygiri hills as the holy area because Mahavira Jain had prayed there. Kharavela was instrumental in making Jainism a prominent religion in India.

After Kharavela's death, the *Chedi* dynasty came to an end. Later on, the *Gupta* monarchs took over the control of Orissa and enjoyed more than hundred years of cultural and political glory. The *Gupta* dynasty is credited with many accomplishments and that is why the period of their rule is called the Golden Age of Indian history. In the realm of religion, it caused the start of *Brahmanical* Hinduism and made Hinduism by far the most powerful religion. Temples were constructed everywhere for the countless gods and goddesses. Literature flourished, and Chandragupta II called himself *Kaviraja*, or "king of poets". During this great period lived another great writer, Kalidasa. He wrote numerous poems, dramas and stories and is considered the greatest Indian writer of all times. All of India was inundated by the boom of poetry and drama. Science probably achieved the greatest success during this time. Aryabhata, a great astrologer and mathematician, proved numerous propositions about the earth and how the

solar system worked, and made India the leader in science and astrology. The *Gupta* Age also produced many great sculptures in honor of gods and many of these exist even today. The *Gupta* Age also stimulated a lot of paintings and the famous Ajanta-Ellora caves bear testimony to this greatness.

Through internal conflicts and constant fighting with the *Huns*, the *Gupta* dynasty crumbled in the sixth century A.D.. Then, a new dynasty, called the *Vardhana* dynasty, emerged in northern India. But Utkal was able to stay free from the dominance of this dynasty and it became a number of city-states for about one hundred and fifty years. Then the *Somavamsi* dynasty took over Utkal. Utkal gained great fame during this time because of its many arts. Countries throughout Asia came to trade with Utkal.

In about 10th century A.D., a new dynasty, called the *Ganga* dynasty, assumed the control of Utkal. When Chodaganga took over as king, his kingdom was half the size of present-day Orissa. Through his dedication and courage, he conquered one-third of all India. Chodaganga also built the *Jagannath* temple at Puri, which is now one of the most famous temples in India. In those days, people were looking for an alternative in religion. This feeling dawned the start of the *Bhakti* movement. Puri became full of priests and a sacred place of pilgrimage. Chodaganga is considered by many historians as the greatest *Oriya* conqueror. At a difficult time, he made Orissa a very powerful state. The next most famous king was Narasingha Dev, the great grandson of Chodaganga. He conquered Bengal and constructed the famous Sun-temple at Konark.

In 1345, Kapilendra Dev took over the reigns of Orissa and established the *Surya* dynasty. Kapilendra Dev, one of

the great *Oriya* conquerors, extended his kingdom up to the Krishna River in the south. He struck fear into neighboring kingdoms for more than thirty years. Then, the downfall of the medieval Orissa began. Prataprudra Dev, the grandson of Kapilendra Dev, gave up the territory between the rivers Godavari and Krishna. One of the reasons for this may have been the strong *Bhakti* movement at this time, which preached to the *Surya* kings not to get involved in wars. So, in 1568, Orissa lost her independence, first to the *Nawabs* of Bengal and later to the *Marathas*.

For over two hundred years, until 1803, Orissa was controlled by the *Marathas*, when the British stepped in. In 1935, Orissa was recognized as a separate state within British India. After India became independent, all the princely states within Orissa merged into the Orissa State. And this was the birth of the present-day Orissa.

[Arun is a fifth grade student in Westboro, Massachusetts, and is the son of Godavarish and Anuradha Panigrahi.]

CONGRATULATIONS

On behalf of its members, the OSA extends its heartiest congratulations and best wishes for a happy and blissful married life to the following recently married couples.

Seema and Umakanta Choudhury

Leena and Narinder Dehal

Sharmistha and Asutosh Dutta

Nishatara and Safaquat Khan

Aruna and Prabodh Mishra

Saswati and Ashok Misra

Sonal and Dilip Misra

Gyatri and Saroj Kumar Mohapatra

Rosie and Basanta Mohapatra

Susmita and Arun Nanda

Sukanya and Raja Panda

Saroj and Ramsaran Sahu

Renuka and Promod Senapati

ମହାନ ମୂର୍ତ୍ତି

• କବିତା ପଟ୍ଟମାୟା •

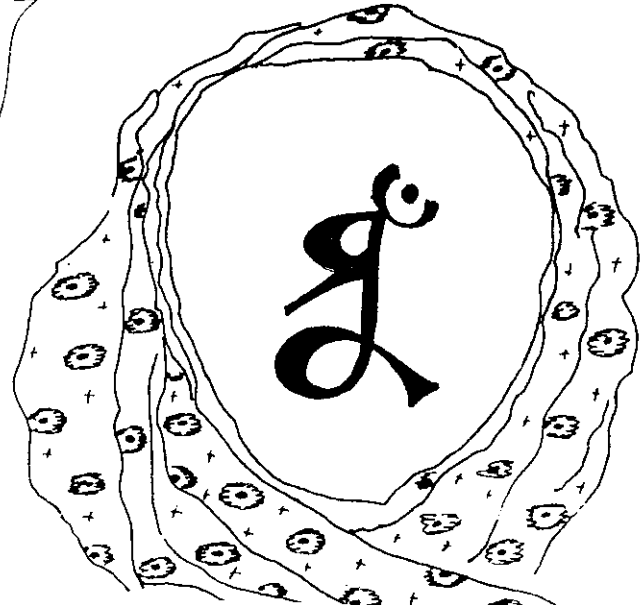
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ଅନେକ ଚର୍ଚ୍ଚ ବିଚର୍ଚ୍ଚରେ
ଭାବିଲି ପିଟିଯିବ ମୌନ ରୁଦ୍ଧତାର ॥

ଅନେକ କଲି ବିଶ୍ଳେଷଣ
ସଫଳତା ଲଭିବାକୁ କରି ନିରୂପଣ
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ମୋ ପ୍ରଳାପ ଫେରିଆସେ ହୋଇ ପ୍ରତିଧ୍ବନି ॥

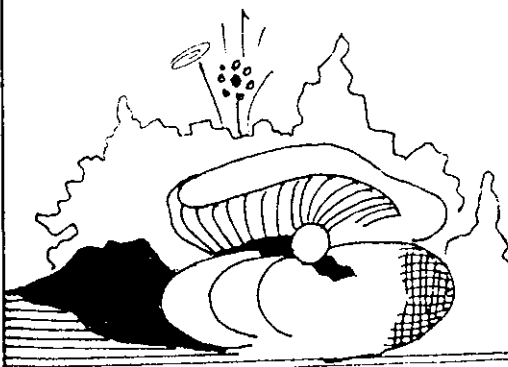


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• ସଂପର୍କ •

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ଦିନଲିପି ଦରିଆପାରି ସେବା

* ପାରିବାରିକ ସେବା

ଓଡ଼ିଶାରେ ରହୁଥିବା ଆତ୍ମୀୟ ସ୍ୱଜନ ମାନଙ୍କ ସୁବିଧା
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* ପାସପୋର୍ଟ ଭିସା ଓ ଭ୍ରମଣ ସେବା

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* ବିବାହ ସଂପର୍କ ସେବା

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* ଓଡ଼ିଶା ସାମଗ୍ରୀ ଯୋଗାଣ ସେବା

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ଯୋଗାଣ ।

* ଆଇନଗତ ପରାମର୍ଶ ଓ ସହାୟତା ସେବା

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ALASKA - AN AMAZING STATE

Debendra K. Das

I have been thinking of writing this article about Alaska for quite sometime, especially for our younger readers. I hope this article will create some interest in these readers about the many facets of Alaska -- a land of great contrasts.

Vital Facts

Alaska, the forty-ninth state in the Union, was bought from Russia in 1867 for the price of \$7.2 million. That price works out to be 2 cents an acre, a paltry sum. Despite that low price, this purchase by the Secretary of State, Mr. Seaward, was criticized as "Seaward's Ice Box" or "Seaward's Folly". However, Alaskans show their gratitude to him by commemorating Seaward's Day every year in March as a holiday for the state employees.

The name Alaska came from an *Aleut* word "Alyeska", meaning "The Great Land". This name is appropriate for a state that extends 2,400 miles from east to west and 1,420 miles from north to south. The Aleutian Islands chain alone extends for 1,100 miles toward Asia. Alaska is the largest state in terms of area in the United States and occupies 120 times the area of our smallest state, Rhode Island. It is larger than Texas, California, and Montana, the three larger states in the Union in order of their size, from larger to smaller.

It is the state with the least population density. With an area of 586,412 square miles, its population is only 537,800. This means there is only one person for every 1.1 square mile. For comparison, the state of New York has about 333 persons per square mile. Looked at another way, the population of the entire state of Alaska is half that of the city of Dallas, Texas.

Geography

Alaska is bordered on the north by

the Arctic Ocean. To the east is Yukon Territory (Canada) and to the west is the Bearing Sea, which separates Alaska from Siberia.

We all know that Alaska is the northernmost state in the Union, but do you know that it is also the westernmost and easternmost state in USA? This is so because the International Dateline passes through the Aleutian chain dividing the state between the western and eastern hemispheres.

Seventeen of the twenty highest mountains in the United States are in Alaska. The tallest peak, Mount McKinley, standing at 20,320 feet, is located within Denali National Park. This is the most visited park in Alaska and this wilderness spans a land mass larger than Massachusetts.

Alaska has more than three million fresh water lakes exceeding 20 acres in size. Lake Iliamna at 1,150 square miles is the largest fresh water lake in the U.S. lying entirely within one state.

Alaska had the misfortune to experience the most powerful earthquake recorded in North America. On March 27, 1964, which happened to be Good Friday, an earthquake registering about 8.6 on the Richter Magnitude Scale, rocked the Anchorage and Valdez areas causing severe devastation.

Interior Alaska

Fairbanks, located in the interior, is the second largest city in Alaska with a population of 72,000; Anchorage is the largest with a population of 219,000. The University of Alaska - Fairbanks, the main Campus of the University of Alaska, is located in Fairbanks. Started in 1917, it is the oldest institution of higher education in Alaska. Its museum contains an excellent exhibit of arctic artifacts rarely found elsewhere.

The Aurora Borealis, also called the

Northern Lights, is an exciting winter phenomenon to observe from Fairbanks in the winter skies.

The Trans-Alaska pipeline is a major engineering achievement to see in Fairbanks. It winds its way through 800 miles of wild land between Prudhoe Bay and Valdez. The 48-inch diameter pipeline, completed in 1977 at a cost of \$8 billion, carries approximately 1.5 million barrels of crude oil daily.

The Alaska Highway between Dawson Creek, British Columbia (Canada) and Delta Junction, Alaska, is 1,422 miles long. It was constructed in 1942 in the midst of World War II. Alaska was the only U.S. state invaded and occupied by the Japanese army during World War II. They captured Attu and Kiska at the western tip of the Aleutian Islands in June 1942. This invasion motivated the United States and Canada to push this highway project through. This year Alaska is celebrating the 50th anniversary of this highway, with many festivities planned for the summer by the communities along the highway in British Columbia, Yukon Territory and Alaska.

Weather

The Arctic Circle passes through Alaska, 190 miles north of Fairbanks. At the Arctic Circle, the Sun does not set on summer solstice (June 20 or 21) and does not rise on winter solstice (December 21 or 22).

At Barrow, the northernmost community in Alaska (and the U.S.), the Sun does not set from May 10 to August 2 and does not rise for 67 days in the winter. Barrow also has the distinction of having the northernmost supermarket in the United States.

Interior Alaska has a climate of extremes, from -40°F temperatures in winter to 90°F days in summer. Winters are long, dark, and cold with possibilities of many cold weather injuries such as frostnip, frostbite, and hypothermia -- a dangerously low body temperature condition -- that may lead to death. Sadly, fatal

accidents occur every year in Alaska due to immersion hypothermia in frigid water.

Transportation

Travel to the capital city of Juneau is possible only by water or air, because there is no highway leading into it. The Alaska State Ferry System provides transportation between many coastal communities as there are simply no roads connecting them.

Air travel is one of the most common forms of transportation in Alaska. Therefore, it is sometimes called the "flyingest state in the Union". It has approximately six times as many pilots per capita and twelve times as many planes per capita as any other state in the U.S.. On a given summer day, Lake Hood Air Harbor in Anchorage sees about 800 seaplane take-offs and landings. In the winter, the seaplanes exchange their floats for skis. Supplies and mail to the Alaska "bush" (areas beyond roads) communities are shipped by these small planes.

No railroad connects Alaska with the "Lower 48", that is, Continental U.S., although there is an internal railroad system within the state, stretching from Fairbanks to Seward. Fairbanks is the northernmost railway terminal in the United States.

Sporting Events

The Yukon Quest International Sled Dog Race between Fairbanks and White Horse, Yukon Territory, is conducted every February. Quest mushers start the race with no more than 12 dogs per sled. Temperatures during the Quest have dipped in the past to as low as 60°F below zero, making survival a battle with Mother Nature. The race covers 1,000 miles of wilderness. The last year's winner crossed the finish line after 11 days, 21 hours and 40 minutes.

The World Eskimo-Indian Olympics will be held at Fairbanks in July, 1992. This is a huge competition between those of the Indian and Eskimo communities with sport events that are

not familiar to most of us. Alaska natives create artwork from ivory taken from walruses, from willow wood, and from beads and moosehide.

The Iditarod, called the Last Great Race, covers a distance of 1,049 miles from Anchorage to Nome. This dog sled race challenges the endurance of mushers and their dogs to overcome subzero temperatures, wind, snow, frozen sea, and untamed wilderness. Mushers are allowed to start the Iditarod with as many as twenty dogs. The champion of Iditarod this year completed the race in 10 days, 19 hours and 17 minutes to win the first prize of \$51,600.

The Midnight Sun Baseball game is played in Fairbanks each year around June 21, on the day of summer solstice. The game starts at 10:30 p.m. and is played without any artificial light because of the Sun shining around the clock that day.

Also during the summer solstice, the Yukon 800 Marathon Boat Race is conducted. Billed as the toughest and longest riverboat race, this is an 800-mile boat race on Tanana and Yukon rivers, between Fairbanks and Galena and back. Racers drive 22-foot homemade boats powered by 60-horsepower engines, reaching speeds of more than 60 miles per hour. Last year's winner covered the distance in 14 hours, 46 minutes and 44 seconds.

Animals

Near Valdez harbor, Prince William Sound, and southern coastal regions, one can see harbor seals, sea lions, sea otters, walruses, humpback whales, and killer whales.

Alaska rivers and coasts offer wonderful opportunities for fishing. There are hatcheries where visitors can see the salmon swimming up to spawn.

Exotic animals, such as musk-ox and bison, also roam in Alaska. In addition, Alaska is home to wolf, caribou, polar bear, snow owl, puffin, wolverine, dall sheep, and many other species unique to the northern land. Another interesting point is that there are no snakes in Alaska.

The largest (Kodiak grizzly bear weighing up to 1,175 pounds) and the smallest (dwarf weasel weighing up to one and one-half to two and one-half ounces) living carnivores of North America live in Alaska.

Dall lambs can climb mountains within a few hours of their birth.

The world's coldest blooded animal, the ice worm, with a body temperature of 14°F, lives in the glaciers of Alaska.

The largest of the deer family, the moose, is found in many parts of Alaska. A bull moose averages six feet at the shoulders and weighs about 1,000 pounds.

A record concentration of bald eagles, an endangered species, is found near Haines, Alaska during the fall. Annually about 3,000 eagles gather along the Chilkat River to feed on salmon during their spawning run. In spring, migratory birds such as Canadian geese, ducks, swans, sandhill cranes arrive in Alaska in plentiful numbers to nest and breed.

Fire and Ice

Alaska is home to sixteen of the eighteen tallest volcanoes in the United States. Most of them are located along an arc, called the "Rim of Fire", stretching from Cook Inlet westward about 1,600 miles.

There are about 100,000 glaciers in Alaska covering about 28,000 square miles of its area. The Portage Glacier is just fifty miles from downtown Anchorage, where one can see chunks of blue ice from the glacier floating in a lake. Tour boats regularly approach the majestic Columbia Glacier in Prince William Sound, where one can witness the calving of icebergs.

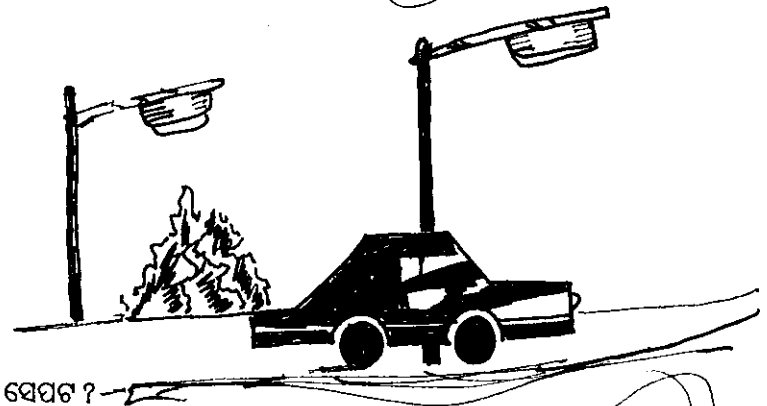
With fire and ice existing side by side, Alaska is truly a land of great contrasts. Now that I have introduced you to some interesting facts about Alaska, I hope it creates a desire in you to explore more about this state.

[Debendra Das is an Associate Professor of Mechanical Engineering at the University of Alaska. He has been living in Fairbanks, with his wife Kate and son Sunit, since 1984]

ଆମ୍ଭତ୍ୟା

ଦିଗନ୍ତର ମିଶ୍ର

ଫେବୃଆରୀ ଛାଇ ଖୋଜି ଖୋଜି
ତମେ ସବୁ ଯାଇପାର ଗାଡ଼ି ବଦଳାଇ
କଟକକୁ କୋଡ଼ିଏ ମାଇଲ ବାଟ ।
ଷ୍ଟେସନରେ କୋଳାହଳ ଶୁଣିପାର
ବାହାନାର ଦ୍ଵାହି ଦେଇ
ରେଳଡ଼ବା ତଳେ ଆମ୍ଭତ୍ୟା କରେ
କେଉଁ ଏକ ତେଲଙ୍ଗା ଯୁବକ ॥
ସେମାନଙ୍କୁ କ'ଣ ବା ମିଳେ
କୋଳାହଳ, ହସକାନ୍ଦ, ସହର ଗୁଜବ ?
ଅବା ଆମ ଆମ୍ଭତ୍ୟା ଅପବାଦ ସହର ସେପଟ ?
ମୁଁ ପୁରୁଳା କରେ ଦେହକୁ ମିଛେ ମିଛେ
ମଧ୍ୟାହ୍ନକୁ ଜିଣେ
ନିଜହାତେ ଭାଙ୍ଗିଯାଏ ଚୂଡ଼ି ପରେ ଛୁଡ଼ି
ସୂର୍ଯ୍ୟକୁ ବି ସାକ୍ଷୀ କରେ ଓ କାହାକୁ
ହତ୍ୟା କରି ନିଜେ ପୁଣି ଆମ୍ଭତ୍ୟା କରେ
ତୁମ ଦୃଷ୍ଟ ଅଗୋଚର । ଜହ୍ନଟା ବି ଶେଷେ ଦଗାଦିଏ
କଚେରୀରେ ସାକ୍ଷୀ ହେବା ପାଇଁ ॥



ରାଜଧାନୀ ବୁଲିବାଟା ସତହୁଏ ଖାଲି
ରିକ୍ଷାରେ ରିକ୍ଷାରେ
ଉଜୁଡ଼ାଇ ନିଜ ରାଜଧାନୀ ତମ ହସ ଛଳନା ଭିତରେ
ବସନ୍ତର କୋଳାହଳ ମରେ, ହଜାଖୋଜା ଶେଷହୁଏ
ଆଉ ଥରେ ଚନ୍ଦ୍ରାହାର ଦେଇ ଫେବୃଆରୀ
ଖୋଜିବାକୁ, ଧୈର୍ଯ୍ୟ ମୋର ପୂର୍ଣ୍ଣଛେଦ ପାଏ ॥
ରାଜଧାନୀ ଆରପଟେ କୋଳାହଳ
ହତ୍ୟା ଆଉ ଆମ୍ଭତ୍ୟା କେତେ,
ତମେ ସବୁ ଆଗରୁ ବଜନା କରି
ଅବା ନୂଆ ଦେହ ଖୋଜି ମିଛେ ମିଛେ କିଆଁ ଏତେ ଖେଳ ?
ତମ ହସ ପୁଣି ନୂଆ ମଧ୍ୟାହ୍ନର ହେଉ
ନୂଆ ସୂର୍ଯ୍ୟଲୋକେ ସୁତି ଆମ୍ଭତ୍ୟା କରୁ
ମୋ'ର ବା ଯାଏ ଆସେ କ'ଣ ।
ମୋର ଦ୍ଵାହି ବଞ୍ଚିବାକୁ ମୋ ନିଜ ରୂପରେ
କ୍ଷଣ କ୍ଷଣ ବଦଳିବା ବସନ୍ତର ବହୁତ ଦୂରରେ ॥

COBWEB IN THE DARK

Jhunu Mohapatra

Ayodhya is bursting today, with happiness, with glory, with celebration. Every hut, every dwelling is decorated with flowers and mango leaves. Men and women, old and young, are in a joyous and mirthful mood. Everyone is waiting for the great moment for something wonderful to happen. Even the animals seem to have caught the same fervor with occasional baws ... and yowls...

Every corner of Ayodhya is filled with shouts of pure pleasure, shouts of welcoming message "Long live Lord Rama, Long live Queen Sita, Long live noble Laxman..."

How soothing are these words to the ears!! Fourteen long and lonely years Urmila has waited to hear these very words in Ayodhya, in her own palace. It seems her meditation has come to an end. She may again sleep in her velvet-soft bed. She may now accept the meal she had sent back day after day for the last fourteen years. She may adorn her beautiful body with jewellery and gold-embroided sari which she had never touched during these years. How could she have slept in her soft bed when her beloved, Laxman, was awake all night guarding dearest Rama and Sita? How could she have decorated her unworthy body with ornaments and royal costume when her lord, Laxman, had to clad his body only with barks from trees?

It is like fourteen life-times ago... that unholy day when Ayodhya's life had come to a total stand-still. On that day Rama set out for fourteen years of exile in dense forest to fulfill the promise of King Dasaratha. Sita and Laxman accompanied him. Urmila sighed... She recalled the moment of separation. In fact, she would not have wanted it any other way. Was it not the duty of the younger brother Laxman to stand by his dearest Rama at this time of adversity? How fortunate was it for Sita to have accompanied her husband to the jungle!

But not Urmila She had to stay behind with remorse and grief amidst utter loneliness and anxiety to look after the heart-broken Dasaratha and the mothers - Kaushalya, Kaikeyi, and Sumitra. She clearly remembers how she waved goodbye to her dearest and looked at their path until the three beloved bodies became mere dots in the horizon. She had faked a brave composure in front of everyone -- she had wiped her own tears, she had prayed in solitude for their well being, she had smiled away in front of her esteemed father-in-law and mothers-in-law to provide them the comfort and mental strength to cope with the most unbearable separation. Day after day, she had done her duty as a princess and a daughter-in-law, and had kept herself occupied with work. Yet, every moment she had felt the absence of that one person, who had gone far away to fulfill his duty in the midst of dense forest and ferocious animals. She had gathered the courage to endure the loneliness with one hope -- the fourteen years would pass.

Today is that auspicious day. Today they will return to this palace. Urmila sighed again. She did not know how long she had been standing on the terrace, the same terrace from which she had bade farewell to the three of them. She recalled her eyes were dry then. But, today they are not, they can't be. The embankment of courage has finally burst with the eager anticipation of feasting her eyes with the beautiful sight of her beloved's return. She awoke from reverie. The "Long live Rama ... " sound seemed to be coming from inside the palace. Are they hear already?

Somebody touched her back. A current went through her body. It can't be She turned around to gaze into the most beautiful eyes in the whole world - the eyes that had not slept in fourteen years, the eyes that had watched with

intensity to guard Rama and Sita. The same eyes bore into her ... with love ... with tenderness with longing and with admiration.

"Urmila!", whispered Laxman "Can you hear it? The whole world is celebrating. Everyone is chanting the praise of Rama, Laxman and Sita, of their sacrifice, of their heroism. Nobody will know of your sacrifice, no one will sing your praise. History won't glorify your name. True, I have lived the life of a

hermit in the forest, but you have welcomed the same fate in the midst of this palace!! I salute you. I have no words to describe your virtues and deeds..." Urmila pressed her fingers against Laxman's lips stopping the flow of words. She leaned on him, drenching his broad chest with her unruly flood of tears....

[Jhunu Mohapatra and her husband Ramnarayan, live in Orlando, Florida.]

S E A R C H

Pracheta Sahu

Before my tired eyes you appeared that day:
 with smiles, with your brilliant head
Yours were dreamlike eyes
 and red lips arousing unknown passion;
 you smile, your body shines
 and when you laugh,
 your body dances
 with desires unclaimed.

Like a forgotten fragrance
 I sometimes remember you
 and the past,
 and sudden gust of wind bring
 at the strong outline of the clouds.
You may be the Goddess or the daughter of Goddess
 or only a Messiah of Peace,
 or someone's beautiful vision perhaps:
Whoever you are:
 I thought you TRUE.

Am I a sinner
 and suddenly you disappeared unexpected,
 and what I search for
 cannot be found in this Universe.

New lands, new people, new cultures, new generations
 even new skies are found
there is no sign of that TRUTH anywhere!

[Pracheta, a recent immigrant from Orissa, is full-time graduate student at the Fairleigh Dickinson University, Madison, New Jersey.]

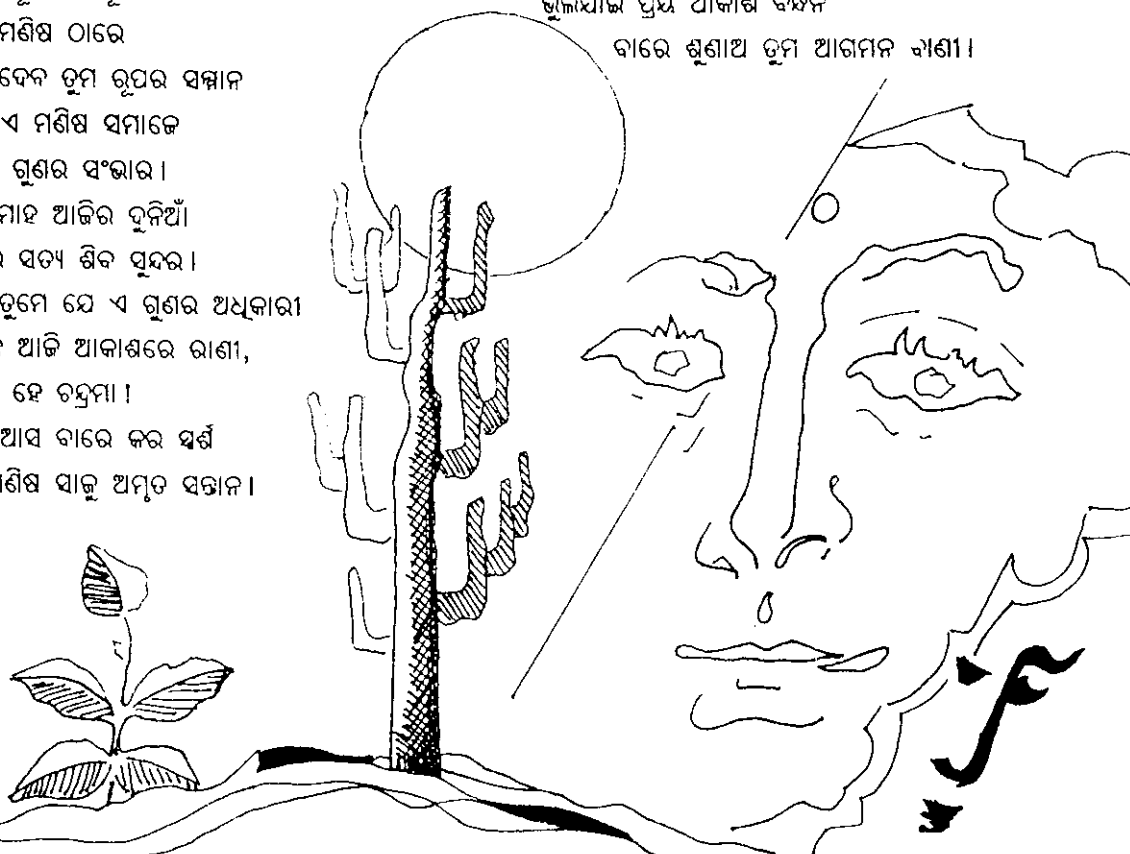
ଚନ୍ଦ୍ରମା

• ଆଶୁତୋଷ ଦତ୍ତ •

• କ୍ୟୁୟର୍ •

ପୂର୍ଣ୍ଣମୀର ଏ ଜ୍ୟୋତ୍ସ୍ନାରାତି
 ଧରାବକ୍ଷେ କରି ଆଲୋଡ଼ନ
 ଜହ୍ନଦିଏ ଶତ ପ୍ରଶ୍ନବାଚୀ
 “ସତେ କି ଚନ୍ଦ୍ରମା ତୁମେ ସତ୍ୟ, ଶିବ ଓ ସୁନ୍ଦର !”
 ଅନନ୍ତ ଆକାଶର ଜୀବନସାଥୀ ରୂପେ
 ହଜାଅ ଚାରକାକୁ ତୁମ ରୂପଶ୍ରୀ ସାଗରେ,
 ପ୍ରକୃତି ଋତ୍ କରେ ତୁମକୁ କୋଳେ ଧରି
 ଆକାଶର ଆନନ୍ଦ ପୁଣି ତୁମରି ସାନ୍ନିଧ୍ୟେ ।
 ଧରାବାସୀ ଆଲୋଡ଼ିତ ତୁମର ଏ ରୂପ ଦର୍ଶନେ
 ଆଶା ତାଙ୍କ ସତେ ତମେ ଓହ୍ଲାଇ ଏ ଧରାରେ
 ଖେଳନ୍ତି ତାଙ୍କ ସଙ୍ଗେ ଲୁଚକାଳି ଗୋପନେ
 ଆଶା ତାଙ୍କ ହୃଦୟା ତୁମ୍ଭ ତୁମକୁ ନିକଟେ ପାଇ
 ଦେଖନ୍ତେ ତୁମ ଶ୍ରୀରୂପ ମନପୂର୍ଣ୍ଣ କରି
 ଆଶଙ୍କାର ଭୟ କିନ୍ତୁ ଏ ମଣିଷ ଠାରେ
 କାଳେ କେହି ନ ଦେବ ତୁମ ରୂପର ସମ୍ମାନ
 ଜାଣେ ସେ ଯେ ଆଜିର ଏ ମଣିଷ ସମାଜେ
 ନାହିଁ କିଛି ସ୍ୱର୍ଗୀୟ ଗୁଣର ସଂଭାର ।
 ହିଂସା, ଦ୍ୱେଷ, ମାୟା, ମୋହ ଆଜିର ଦୁନିଆଁ
 ତେଣୁ ଖୋଜିବୁଲେ ସତ୍ୟ ଶିବ ସୁନ୍ଦର ।
 ହେ ଚନ୍ଦ୍ରମା ! ଭୁଲ ନାହିଁ ତୁମେ ଯେ ଏ ଗୁଣର ଅଧିକାରୀ
 ଯେ ଗୁଣେ ସାଜିଛ ଆଜି ଆକାଶରେ ରାଣୀ,
 ସତ୍ୟ ଶିବ ସୁନ୍ଦର ପ୍ରତୀକ ହେ ଚନ୍ଦ୍ରମା !
 ସବୁ ସ୍ୱାର୍ଥ ତେଜି ଆସ ବାରେ କର ସ୍ୱର୍ଣ୍ଣ
 ଯେ ସ୍ୱର୍ଣ୍ଣ ପାଇ ଉଦ୍ଧାମ ମଣିଷ ସାକୁ ଅମୃତ ସଜାନ ।

ତୁମର ଏ ଶୀତଳ କୋମଳ ସ୍ୱର୍ଣ୍ଣ
 ଧୋଇ ନେଉ ସମାଜର ସମସ୍ତ କାଳିମା
 ତୁମର ଏ ଯୌବନ ଶ୍ରୀରୂପ
 ଭରିଦେଉ ସବୁରି ମନେ ଶତ ପ୍ରେରଣା ବାସନା ।
 ମାୟାବିନୀ ସାଜିବାରେ ଆସ ଯେ ଓହ୍ଲାଇ
 ସ୍ୱର୍ଗୀୟ ମାୟାରେ ଭରିଦେଇ ଧରାକୋଣ ଅନୁକୋଣ,
 ସନ୍ତୋଷିନୀ ରୂପେ ଧୀରେ ଅବତରି ଏ ସମାଜେ
 ତୁମରି କୁହୁକ ମନ୍ତ୍ରେ ଆଶିଦିଅ ଶାନ୍ତିର ଧାରଣା ।
 ବାସପରି ବ୍ୟାପିଯାଉ ତୁମରି ଏ ମନ୍ତ୍ରେ
 ଖେଳିଯାଉ ସବୁରି ମନେ ଚହକ ଆନନ୍ଦ ।
 ଆଗୋ ! ଚନ୍ଦ୍ରମସୀ ଆଜିର ଏ ସାତ୍ତ୍ୱିକ ରଜନୀ
 ତୁମ ପାଇଁ ହେଉ ଉତ୍ସର୍ଗ ରଜନୀ ।
 ଭୁଲିଯାଇ ପ୍ରିୟ ଆକାଶ ବନ୍ଧନ
 ବାରେ ଶୁଣାଅ ତୁମ ଆଗମନ ଚାଣୀ ।



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FOR YOUR BEGGING BOWL

Mamata Misra

If we can ride a time machine and go back 3,000 years, we might see a lot of things. But today, I would like to talk about one of those sights that poses itself in front of my imagination.

We might see a 13-year old boy leaving his home and all things near or dear (parents, friends, pets, toys, and gadgets) to join his new home away from home, his *Guru's* camp. "hah, gadgets?" you say, "What is it Mom, a Nintendo or a Macintosh?" with a sarcastic voice. "Look Amitav", I say, "No matter what you call that thing-majigger, it serves the same purpose to that boy. To him, it is a lot of fun!" You keep quiet. Are you thinking, "Good for him, boy, he should be glad to be out of all the unfair restrictions at home", I wonder. We follow along. It's ok Amitav, you can still tag along, it is just my imagination, remember? I know you (or any other 13-year old for that matter) wouldn't go anywhere with a mother.

It's a long way and you are bored, so you start talking. "What's the big deal, Mom? Why is my *"brata"* so important to my grandparents?" I see an opportunity to pass on a mini-lecture as you might call it. All mothers are good at that and I am no exception. "Well, do you think your grandparents are going to be very happy to see *Kaka's* new baby?" I ask, trying to hide the emerging lecture under a casual conversation. "Of course", you say, "Mom, you are changing the subject." "No, I am not", I say with the feeling of a good move in a game of chess, "You see, going through this *brata* is like being born again. You may have read about the term *"dweeja"*, meaning "twice born". Well, the second birth comes from this ceremony." You ask, "What do you mean? Are they going to do any weird birth-stuff during this ceremony?" "Well not to the extent of diapers," I come to your relief, "but the rituals cover

enough to remind you of all the activities you have done in your babyhood." "Just in case I have forgotten?" you can't help being sarcastic. "Just in case it might make you curious enough to ask why this second birth," I reply, trying hard to stay calm.

We keep quiet for a while and then you try to be nice. "All right Mom, spill the beans." I start spilling the beans slowly, trying not to make a mess of it. "Well, just as after the first birth you exist physically and mentally, your intellectual and spiritual existence begins after the second birth. You keep quiet again perhaps wondering how this may affect your day-to-day life after the ceremony. I venture in, "Just as after the first birth one grows very rapidly with a little bit of help from the parents, after the second birth a boy grows rapidly with a little bit of help from his *guru*." You still haven't acted bored, and I judge I can spill just a few more. "Usually, by the time of the second birth, one has developed his value system already; he knows the good, the bad, and the ugly and he can tell them apart. However, it is usually after the second birth that one learns how to practice the good and how to control the bad and the ugly. Your first birth and the following years determine what you *may* become and what you may not, whereas your second birth and the following years determine what you *will* become and what you *will not*." I am glad to stop just in time before you might say, "Ok, ok, got it Mom, you don't have to rub it in."

We realize that we already are at the *Gurukula*, the *Guru's* camp. We watch the new kid in the block being welcomed by the teachers and the older kids. It is nice that we aren't disturbing the peace of the camp-life as they can't see us (since we aren't there for real). The place is so clean and beautiful, even

your face is lighting up looking at the beautiful green grass and the clear stream water and the well-kept gardens. If we stay here a little while you might notice that there is nothing unhealthy and good-tasting to eat here and the kids are disgustingly well-mannered. But if you stay here long enough, I day dream, you might become one of them. Why, you might even be one of them in some previous birth.

"Mom, is there anything to eat?" You gently wake me up from my day dream. We eat our sandwiches and then you bring up the practical question. "Mom, I am not going to have a *guru*, I am not leaving home, then why all this pretense? Isn't this just a waste of time and money?" "Well, yes and no. Times have changed and you will not have a single *guru* to live with and learn from as they are doing here. But if we interpret *guru* as the collection of all people, places, things, situations, and experiences one learns from, then everyone has a *guru* he or she would gladly salute. It is not a pretense if it is done for the sake of tradition and if we understand what it means. And it will not be a waste of money and time if it has some effect on you. A lot will depend on what you do with your vow."

"My what?" you raise your voice. I am about to say "Shhh, Amitav, this is a *gurukula*, no one talks like that here." But I control myself and say, "Oh, I thought you knew about it from one of your *Amar Chitra Katha* books." "Maybe, go on," you let me continue. "Your grandaprents can explain better. Basically, you take a vow to become a *Brmhacharee*, one who practices good habits and self-control until the habits become second nature to him. During the ceremony, they give you a very special thread to wear forever, to remind you of your vow. The thread is made of three strands knotted together in a very special way. The three strands are supposed to remind you about three kinds of duties you have to carry out in your life." "Three kinds of duties?" you ask. "Three kinds." I continue, glad to have retained your attention. "We,

human beings, are in permanent debt. We owe it to God, we owe it to our parents, and owe it to our *guru* for everything that has been given to us. These three kinds of debts cannot be paid off with money as they are priceless. The wise men of the past, therefore, suggested other ways of paying them off."

"First of all, you can be thankful for everything you have got instead of thinking about all the things you don't have that others have. This is the step where most people stumble and that is why they are never in peace. Once you have learned to appreciate what you have got, you can focus on how you can capitalize on it. For example, right now you have a great potential to learn many fine things in life. You can focus on that and learn to your capacity and build your future based on what you learn. In fact, one suggested way of paying off your *guru's* debt is to apply your ability to learn, to master what you are taught, and later in life to pass it on to others who may come to you to learn. A suggested way of paying the parental debt is to listen to your parents even when they seem unfair, think about what they are saying, and do it if you can, especially if it makes sense. Later on, when you become a parent, you pass the good things you learned from your parents to your children. Lastly, one is asked to pay God's debt by trying to understand one's relationship with God and His creation and by doing what that understanding prompts you to do." I realize that I have just delivered a lecture and I look at your face to see if you are still awake. I see a very grave and serious face. This lecture, then, must have been one that wasn't thrown at you for the umpteenth time if you are still with me.

"Mom, look at those guys. Do they get paid for all the hard work they do or is this real slavery?" You draw my attention to the young men working. Some are milking cows, some are digging the earth to plant something, and some are cleaning the floor. "Remember, there is no money involved

here. Nobody is working for somebody else. They are simply paying off their debts. They are working for the big family as members of the family. The *gurus* don't get paid to teach and the students don't pay to learn or get paid to work," I reply. We discuss the pros and cons of this ancient form of teaching and learning for a while.

We realize that it is time to return to reality. Knowing well that I can't really have such an easy conversation with you in reality, I decide to use the opportunity to spill all the remaining beans. "You know Amitav, the main point is that you are very important to

our family. Even though all the members of the family differ from one another in many ways, when it comes to you so many individuals with all their differences come together with a single wish -- they all want you to grow up to your full potential. So, on such an important day in the life of such an important person, what else can I say? Happy Second Birth, Amitav!"

I hear a soft snooze for a "Thank you". Oh, well, I shall write it down when I get home. May be you will read it. The trouble with mothers is that they never give up.

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F A R B E Y O N D

Surya Nayak

In that foggy twilight zone
you are a dew drop;
serene and phenomenal.

I feel you from within
Without your reflection.
Waiting as usual
At the edge of sleep.

Holding a candle,
melting like wax
I discover through that
mellowed and intoxicating flames:

A sparkling dot.

Hidden from me, for years.

[Surya Nayak has published poems extensively, both in Oriya and in English. His publications include: "Indo-English Poetry Today" (English), "Reflection" (a book of English poems), "Shadow" (a book of English poems), and "Sisira Mo Swapnara" (a book of Oriya poems, in press)). He and his wife Sujata live in Silver Springs, Maryland.]

IN THE NEWS ...

**** *New Steel Plant for Orissa.***

A new steel plant in the joint sector, backed by the London-based NRI Swaraj Paul, will be built at Jakhpura. The first phase of the \$480 million integrated steel plant, with a capacity of 1 million tons, is scheduled to go into production in four years. The plant will use the most modern German process technology that can handle low-grade available in Orissa. The plant will be completed in three phases, with an ultimate capacity of 3 million tons.

**** *New Vice Chancellor of Utkal University.***

Dr. Satyananda Acharya, Professor of Geology and a previous Head of the Geology Department, Utkal University, has been appointed the Vice Chancellor of the Utkal University. He had been the Acting Vice Chancellor for several months after the resignation of Dr. Trilochan Pradhan. Dr. Acharya obtained his M.Sc from the Patna University and his Ph.D. from I.I.T., Kharagpur. He joined the Utkal University in 1986 and was promoted to the rank of a full professor in 1968.

**** *Humboldt Foundation Award for Dr. Jitendra Mohanty.***

Dr. Jitendra N. Mohanty, Professor of Philosophy at the Temple University, has been awarded one of the Alexander von Humboldt Foundation awards for 1992 in recognition of his "achievements in research and teaching". Dr. Mohanty's area of expertise is German philosophy and he is a leading authority on the German phenomenologist Edmund Husserl (1859-1938). The award is named after Alexander Freiherr von Humboldt (1769-1859), a German scientist and explorer known for discovering the Peruvian ocean current that bears his name. It carries a cash prize of \$100,000 and funds for a year in Germany for research. Dr. Mohanty will continue his research at the University of Gottingen in the spring and summer of 1993.

**** *A prestigious appointment for Dr. Hrusikesh Parida.***

Dr. Hrusikesh Parida (Middletown, New York) has been appointed to the New York State Board of Professional Medical Conduct for three years. This is a great honor considering that there are over 60,000 physicians in the state of New York. Dr. Parida is also the President-elect of the Orange County Medical Society.

**** *Sam Pitroda in limelight again.***

Dr. Sam Pitroda, Advisor to the Prime Minister of India on Technology Missions, has been appointed a member of the World Telecommunications Advisory Council (WTAC), which was set up by the International Telecommunications Union.

**** *An Indian appointed as a judge in Canada.***

Ms. Sheila Roy, whose father was a judge in the Calcutta High Court, has been sworn in as a Provincial Court judge in Ontario, Canada. A highlight of the swearing-in ceremony was the presence of a Hindu priest, in traditional *dhoti* and *kurta*, from the Vishwa Hindu temple of Richmond Hill, who recited prayers from *Bhagbat Gita*. Taking into account the fact that Judge Ray's mother is Jewish, a rabi also participated in the ceremony. This may be the first judge of Indian origin in North America.

UNIVERSE - A VOYAGE - APPEALS TO YOU

Girija Bhusan Patnaik
General Secretary, The UNIVERSE

The Campus of the UNIVERSE was established in 1976, to promote Cultural and Economic Growth amongst our people. to project the greatest heritage of our people to the international arena, to acquaint our people with the great traditions of other people, and to have our brethren abroad with the mainstream of our land and its culture.

ACTIVITIES

The UNIVERSE organizes meetings every week - on Fridays - on various subjects. Distinguished persons, experts are invited to speak, foreign guests are invited to speak on their land and people, NRI brethren are invited to speak on their experiences in the countries where they are staying.

An International Seminar is organized every two years and scholars are invited from all over the world. They contribute papers, participate in the seminar, and the papers are published. About 15 such books have already been published.

We have a Library in which journals from several countries and choice books on various subjects (through donations and purchase) are kept for interested readers.

A Children's Festival is organized every year (Feb 16-20), involving the participation more than 2,000 children in more than forty events, making it one of the largest children's events in Orissa.

A Day Care Center for the Aged has been organized, in which senior citizens (above the age of 60) gather every afternoon to read magazines and newspapers, watch T.V., and listen to radio programs. Every week, they are

given a medical check-up (and possibly medicines), and counselling by lawyers, psychologists, and administrative officers on management of their land, pension, telephone and electric bills, etc. This, we hope, will gradually develop into an Old Age Home, which we have planned to build in 1992 if financial resources become available.

French and German Languages are taught to students to equip them for better career openings.

Handicapped women from slums and villages are imparted training in applique works, electronics, etc., so that they may become skilled enough to earn some income for their families. Similarly, women are trained to make the Community Development programs more effective.

Adult Education programs are organized in villages. This is connected with production programs, such as forestry environment and social programs, to make the adult education more effective and fruitful.

Efforts are in progress to keep the two vital roads, Cuttack-Puri and Cuttack-Paradeep, free from roadside excretions and environmental pollution. This will be beneficial for the State's tourist industry.

Scholars, both inland and foreign, are welcome to undertake research projects. There are a few guest rooms for research scholars and visitors who would like to stay in the UNIVERSE campus. At the moment, Prof. K. Seel is guiding a project "Man, Tribe & Forest" in collaboration with the UNIVERSE.

We have celebrated 1,000 years of the Cuttack City. Apart from the celebrations, we have published two volumes on the glorious "One Thousand Years of Cuttack City". These volumes should be a precious possession for any individual or organization.

Our Bhubaneswar Branch is organizing a seminar on the 2,500 years of the historic city of Bhubaneswar, apart from organizing meetings twice a month.

Our Puri Branch is being formed to further our activities and soon, we hope, we will have branches in all other towns of Orissa.

WE NEED EQUIPMENT AND MONEY

All these need infrastructure, resources; we need more buildings for the House of Culture we are now constructing.

We have been running these organizations and activities with donations and trickles of grants that come occasionally. We wish to build a permanent fund of at least Rs. 50 lakhs, so that the interest from this fund can finance the operating expenses.

UNIVERSE is a camus, a movement. It is a voyage, not a harbor. With resources and help we would like to further expand its activities in furtherance of the common goal dear to all of us.

UNIVERSE belongs to all our people, irrespective of caste, creed, political affiliations, and social avocations. All those who love life and culture are welcome to join the family of UNIVERSE. Wherever you are, you can play a significant role in this movement.

We appeal to all of you to join this family and contribute your mite to strengthen this movement, THE UNIVERSE.

All your donations and gifts may be sent to:

The UNIVERSE,
Maitree Sarani
Cuttack - 753 001
Orissa, India.

ORGANIZATIONS OF THE FAMILY OF THE UNIVERSE

Sri Radhanath Rath
Editor, *Samaj*
Chairman,
Inst. of Oriental & Orissan Studies

Sri Santosh K. Sahu
Member Pariamant (Rajya Sabha)
President,
Council of Cultural Relations

Justice Harihar Mahapatra
Chairman,
Cuttack City Millennium
Celebrations Committee

Sri B.R. Patel
President,
Council of Cultural Growth &
Cultural Relations

Mrs. Roop Shovakar
Secretary,
Annapurna

Sri Girija Bhusan Patnaik
General Secretary

[This contribution, received from Sri Girija Bhusan Patnaik, is being published here for the information of OSA membership. Inquiries about and contributions to the UNIVERSE should be sent directly to the given address.]

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MINUTES OF THE OSA EXECUTIVE COMMITTEE MEETING

May 24, 1992 - Detroit, Michigan

Present: Digambar Mishra, Hemant Senapati, Haralal Choudhury
Sirish Misra, Amiya K. Mohanty, and Sitikantha Dash.

Proxy: Sulekha Das, Chintamani Sahoo, Balabhadra Mishra, Renuka
Panigrahi, Jagannath Rath, Arun Das, Sarita Misra, and
Safaquat Khan.

The meeting was called to order by the President. Copies of the agenda for the meeting were distributed.

Proposed by Harlal Choudhury and seconded by Amiya Mohanty, one minute of silence was observed in honor of late Dr. Promode Kumar Patnaik, a former president of the OSA.

The items discussed and the resulting decisions are summarized below.

1. The Secretary/Treasurer reported that sustained efforts by the President and himself resulted in the recruitment of several Benefactors, Patrons, and Life Members. The President's goal of reaching a cash asset of \$50,000 may soon become a reality. Haralal Choudhury was particularly commended for his efforts at recruiting members for 1991-92. Other Chapter representatives were urged to accelerate their membership drive.

The Chapter heads must report the financial activities of their respective chapters to the OSA Secretary by **June 30** each year. This is required for IRS.

An **Audit Committee**, consisting of Natabar Khuntia, Nitin Doshi, and Parikhit Nayak, was appointed to audit the OSA accounts for 1991-92.

2. The President reported the progress of arrangements for the Atlanata Convention. A luncheon meeting presentation on Saturday (July 4) by the State Bank of India has been approved. The Bank will contribute \$1,000 toward the luncheon.

Guests invited to the Convention include: The Honorable P.C. Ghadai, Minister of Planning, Government of Orissa; Mrs. Manorama Mohapatra, President of the Orissa *Sahitya* Academy; Mr. Malaya Mishra, First Secretary and Head of the Chancery, Embassy of India, Washington, D.C.; Mr. Rabi Bohidar, Director of Tourism, Government of India (United States Branch); and a few other dignitaries.

3. Considerable discussion was devoted to the subject of OSA awards to outstanding *Oriyas*. Amiya Mohanty suggested that in future the selection for two such awards every year must be based on a set of well-defined criteria. This was approved.

Haralal Choudhury proposed that for this year Mr. Biju Patnaik, the Chief Minister of Orissa, be recognized for his unparalleled service to the cause of Orissa and *Oriyas* around the world. This was approved. From among *Oriyas* in North America, Professor Jitendra Nath Mohanty was selected unanimously for 1992.

4. The OSA LOGO issue was discussed. Thanks to the spirit of cooperation of the various parties involved, an amicable settlement has been reached. A proposal to restore the original logo designed by Arun Das and adopted by OSA during the

presidency of Rabi Patnaik will be presented at the General Body meeting in Atlanta for approval.

5. The OSA Silver Jubilee in 1994 was another key item in the agenda. Both the OSANY and the Washington (D.C.) chapters have expressed keen interest in holding this Convention.

It was acknowledged that the Washington Chapter often came to the rescue of OSA when no other Chapter showed any interest to host an annual convention. Moreover, this Chapter has contributed several innovative ideas about the management of OSA annual conventions.

The OSANY Chapter's contention to hold the 25th annual Convention was based on the following: (a) it is the oldest Chapter and its 25th anniversary also falls in 1994; and (b) it has not hosted an annual Convention since 1984. Some Committee members reported that the OSANY would be glad to include the Washington and New Jersey Chapters in planning a grandiose affair for the 1994 Convention.

It was a *very* tough choice for the Committee, but a decision had to be taken to allow enough time for planning of the Convention. After a long discussion, it was decided unanimously to approve the request from OSANY. The OSANY Chapter would be encouraged to include and involve representatives from the Washington Chapter in the planning of this Convention. The Committee felt optimistic that, in the larger interest of the OSA FAMILY, the two Chapters would cooperate to make the 25th annual Convention a huge success.

6. A proposal to reduce the Life Membership dues to \$150 for a limited period, from July 1 to September 30, 1992, was approved. In accordance with the recently approved amendments to the OSA Constitution, which will become effective from July 1, 1992, the General Body will be informed of this decision. at the Atlanta Convention.

7. Based on a joint proposal by Sitikantha Dash and Hemant Senapati, it was decided to seek the approval of the General Body concerning the appointment of an Executive Director for the OSA with provision for some modest remuneration.

8. Following a report by the President on the efforts on this subject, a proposal to establish a liason CENTER in Bhubaneswar was approved. Sitikantha Dash and Hemant Senapati generously pledged \$2,000 over a period of two years for opening such a Center with the help of Satya Narayan Mohapatra, Editor of *Dinalipi* and Chairman of the Orissa Media Center. To defray telephone and other operating costs, the OSA would contribute a maximum of \$400. Hemant Senapati was authorized to negotiate this matter during his trip to Orissa next October.

9. Satya Narayan Mohapatra, Editor of *Dinalipi*, has agreed to publish a "Who's Who in United States and Canada" volume, an idea initiated by late Dr. Gopinath Mohanty, without any charge to OSA. Bio-data for this compilation should be sent to Dr. Devi Prasad Misra, Huntsville, Alabama.

The meeting was adjourned after a vote of thanks to Mrs. Swarna Senapati, the charming and hospitable host for this meeting.

Hemant Senapati
Secretary/Treasurer, OSA

CONSOLIDATED FINANCIAL STATEMENT OF THE OSA, 1991-92

BALANCE SHEET JUNE 1, 1992

INCOME

1. Previous Balance: Transfer of Funds from the outgoing Secretary/Treasurer as of August 1991	\$36,014.77
2. Membership (Benefactors, Patrons, Life, and Annual)	7,500.00
3. Chicago OSA Convention	
Return of Advance	1,000.00
Profit Sharing	1,486.16
Membership Dues	1,880.00
4. Advertisements for the Chicago Convention Souvenir Issue	1,250.00
5. Interest Income	647.05
6. Gift toward the Atlanta OSA Convention Guest Travel	455.00
TOTAL INCOME	\$50,232.98

EXPENSES

1. Telephone & Other Expenses for previous OSA Office-bearers	\$ 627.40
2. Printing	
Office Stationery	173.60
Fall 1991/Winter 1992 OSA Journal	830.87
Spring 1992 Newsletter	285.00
3. Postage	
Mailing of Chicago OSA Convention Souvenir Issue	203.96
Postal/Federal Express	225.60
4. Telephone for OSA Office-bearers, June 1991 - May 1992	526.00
5. Flowers for Funeral Services	56.79
6. Reception for Orissa Chief Minister, Washington,D.C.	541.69
7. Advance to Atlanta OSA Convention	
Preparatory Expenses	1,000.00
Convention Guest Travel	655.00
8. Transfer of Gift received for Atlanta OSA Convention Guest Travel	455.00
9. Subrina Memorial Award	1,000.00
10. Miscellaneous Expenses	384.06
TOTAL EXPENSES	\$6,964.97

CURRENT BALANCE

\$43,268.01

THE ORISSA SOCIETY OF THE AMERICAS

MEMBERSHIP RENEWAL FORM

NAME _____

ADDRESS _____

NAME OF SPOUSE _____

TELEPHONE (HOME) _____

FIRST NAMES OF CHILDREN _____

Please mail this sheet, along with your check payable to OSA, to:

Dr. Hemant Senapati
Secretary/Treasurer, OSA
2240 Fawnwood Way
Bloomfield Hills, Michigan 48302

The membership categories are as follows:

BENEFACTOR	...	...	...	\$1,000
PATRON	...	...	...	\$ 500
LIFE MEMBER	...	...	...	\$ 200
ANNUAL MEMBERSHIP (July1 - June 30)				
FAMILY	...	...	...	\$ 25
SINGLE	...	...	...	\$ 10
STUDENT (SINGLE)	...	...	...	\$ 5
STUDENT (FAMILY)...	...	...	...	\$ 10

OSA will gratefully accept all donations to its general funds and donations for approved specified projects. Membership dues and donations are tax deductible. Subscription to OSA Journal/Newsletter is by membership only.

BENEFACTORS, PATRONS, AND LIFE MEMBERS

BENEFACTORS

Bhathena Dinyar
Doshi Nitin & Pankajani
Ram Dasarathi & Pat
Senapati Hemant & Swarna

PATRONS

Behera Kirtan & Mamata
Das Dhiren & Lipi
Dash Sarat & Sumitra
Dash SitaKantha & Kalpana
Jena Purusottam & Tripti
Mahapatra Sabyasachi & Amrita
Mishra Devi & Sarojini
Mishra Ghanasyama & Manorama
Mishra Hara & Manju
Mishra Ramesh & Anjali
Mishra Sanjeeb & Mukta

Mishra Saradindu & Lata
Mishra Umaballava & Shantilata
Misra Mahendra & Kabita
Mohanty Bhabani Prasad & Rajshree
Mohanty Promod & Laxmi
Muduli Hazari & Deepa
Nayak Bhaskar & Sabita
Patnaik Bireswar & Jayanti
Patnaik Ramprasad & Sudha
Pattanayak Anil & Mary Ann
Pattanayak Manaranjan & Minati

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Sahu Bhagabat & Puspalakshmi
Sahu Ramasaran & Saroja
Sahu Saheb & Krishna
Satpathy Bibekananda & Snehalata
Subudhi Jagat Mohan & Menaka
Swain Pradip Kumar & Asha
Satpathy Panchanan & Sashikala

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Acharya Suresh K. & Rashmi
Agarwal Nanakram & Manju
Bardhan Smriti
Barik Sadananda & Bidulata
Behera Anup & Nivedita
Behera Bailochan & Sanghamitra
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Choudhury Harlal & Swarna
Das Ajit & Sobhana
Das Anup & Kalpana
Das Ashok & Nalini
Das Bijoy & Pratima
Das Chittaranjan & Nameeta
Das Debendra Nath & Katherine
Das Krushna Mohan & Basanti

Das Pratap & Puspa
Das Santosh & Sulekha
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Dash Mihir & Usha
Dash Prabir & Prajesh
Dash Rajesh
Dash Sarat & Bharati
Dash Somnath & Nirmala
Dash Surendra N. & Nandita
Dash Udaya Nath & Ira
Dash Umakanta & Kalyani
Dubey Saroj & Santi
Dwivedy Keshab K. & Bidyut
Hota Satya Ranjan & Sanju
Jena Satish & Ajanta
Joshi Ajoy & Jyotsna

Joshi Akshya & Arati
Joshi Bishnu & Prava
Kanungo Jatindra & Dolly
Kanungo Kalpataru & Anu
Kanungo Nihar & Sasmita
Kanungo Rabindra & Minati
Kar Gitimoy & Rita
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Mansinha Leena
Mishra Arun & Sikha

Mishra Bhabagrahi & Shanti
 Mishra Bijoy Mohan & Subarna
 Mishra Brajendranath & Manju
 Mishra Digambar & Jyotsna
 Mishra Gokul & Ratna
 Mishra Hara & Biju
 Mishra Jayadev & Mamata
 Mishra Kailash & Suprabha
 Mishra Kali C. & Joshna
 Mishra Kula Chandra & Geeta
 Mishra Lingaraj & Sanjukta
 Mishra Munmaya & Bidulata
 Mishra Niranjana & Pravat
 Mishra Nityananda &
 Niharbala
 Mishra Prafulla & Dharitri
 Mansinha Jayashree
 Mishra Radhakanta & Gita
 Mishra Rama Ballav
 Mishra Ranganath & Bunu
 Mishra Santosh & Kabita
 Mishra Saradananda & Prabina
 Mishra Satyabrata & Bijayalaxmi
 Mishra Sudarsana & Kalyani
 Mishra Sudhakar & Rita
 Mishra Sudhansu & Chandra
 Mishra Surya & Tiki
 Misra Arun & Jayashree
 Misra Balabhadra & Nalini
 Misra Bijoy & Pravati
 Misra Jaga B. & Suprava
 Misra Prabhat K. & Nirmala
 Misra Shukla
 Misro Sarat & Bijayalakshmi
 Mohanti Bijoy K & Carol
 Mohanty Ajoy & Nita
 Mohanty Akshaya & Babita
 Mohanty Amiya & Saratkumari
 Mohanty Biresh & Elaine
 Mohanty Chandrasekhar & Rita
 Mohanty Himansu & Polyshtree
 Mohanty Jayagopal & Sulochana
 Mohanty Kishore K. & Durgeshnandini
 Mohanty Nirod & Sneha
 Mohanty Santosh & Caroliyn
 Mohanty Sri Gopal & Shantimayee
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 Mohapatra Chitta & Renu
 Mohapatra Deba & Kasturi
 Mohapatra Dipti Ranjan
 Mohapatra Rajnarayan & Manorama
 Mohapatra Ramnarayan & Jhunu
 Mohapatra Subash & Nirupama
 Mohapatra Surya & Valli
 Nanda Arun & Leena
 Nanda Haripada & Sandhya
 Nayak Antaryami
 Nayak Binod & Bandita
 Nayak Hemant & Phenu

Nayak Manmath & Priya
 Nayak Parakshita & Puspallata
 Padhi HaraNarayan & Sumitra
 Padhi Prafulla & Rajalaxmi
 Padhy Budhinath & Kalyani
 Panda Baijayanta
 Panda Bansidhar
 Panda Binayak & Sipra
 Panda Shiba P. & Premalata
 Pani Amer & Jayashri
 Pani Kailash & Puspa
 Pani Mrutyunjaya and Janaki
 Panigrahi Brundaban & Renuka
 Panigrahi Dibakar & Prabha
 Panigrahi Godavarish & Anuradha
 Panigrahi Prafulla & Shaila
 Parida Hrusikesh & Salila
 Pati Abhaya K.
 Pati Mahesh & Nivedita
 Pati Prasanna & Norma
 Patnaik Amiya & Kavita
 Patnaik Anupama
 Patnaik Birendra & Navanita
 Patnaik Deba
 Patnaik Gautam & Supriya
 Patnaik Hare K. & Chinmayee
 Patnaik Jana Ranjan & Krishna
 Patnaik Ladukesh & Sabita
 Patnaik Pradipta & Ira
 Patnaik Prakash & Ellie
 Patnaik Prakash & Kautuki
 Patnaik Prasant & Monjula
 Patnaik Pratap & Purnima
 Patnaik Promod & Chitralekha
 Patnaik Purna & Gopa
 Patnaik Sudip & Susmita
 Patnaik Surya & Anjalika
 Patro Pradip & Indira
 Pattanaik Pirkko & Dhyananarajan
 Pattnaik Asit & Suchitra
 Paty Umashankar & Lakshmi
 Paul Bikram & Rupa
 Praharaj Sarat & Minati
 Prasad Ananada & Aryabala
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 Rath Ranjit & Mary Martha
 Rath Sukanta
 Ray Sudersan & Yvonne
 Ray Surendra & Sukanti
 Rout Rabi & Chitra
 Sahoo Dilleswar & Sukanti
 Sahoo Kasinath & Nirupama

Sahoo Maheswar & Saudamini
 Sahu Krushnachandra & Pravati
 Sahu Prabhasini
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