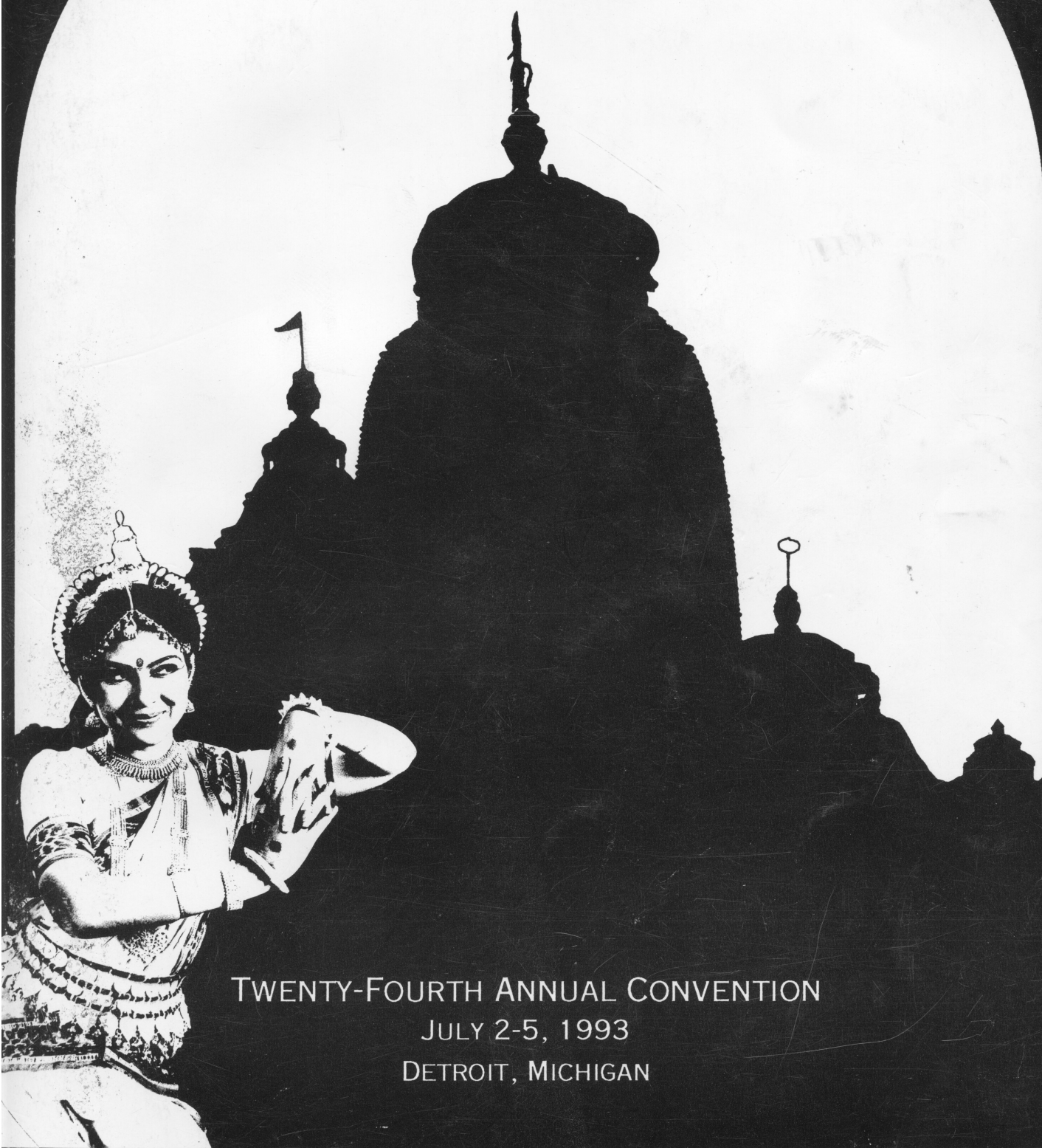




ORISSA SOCIETY OF THE AMERICAS
JOURNAL

SOUVENIR ISSUE

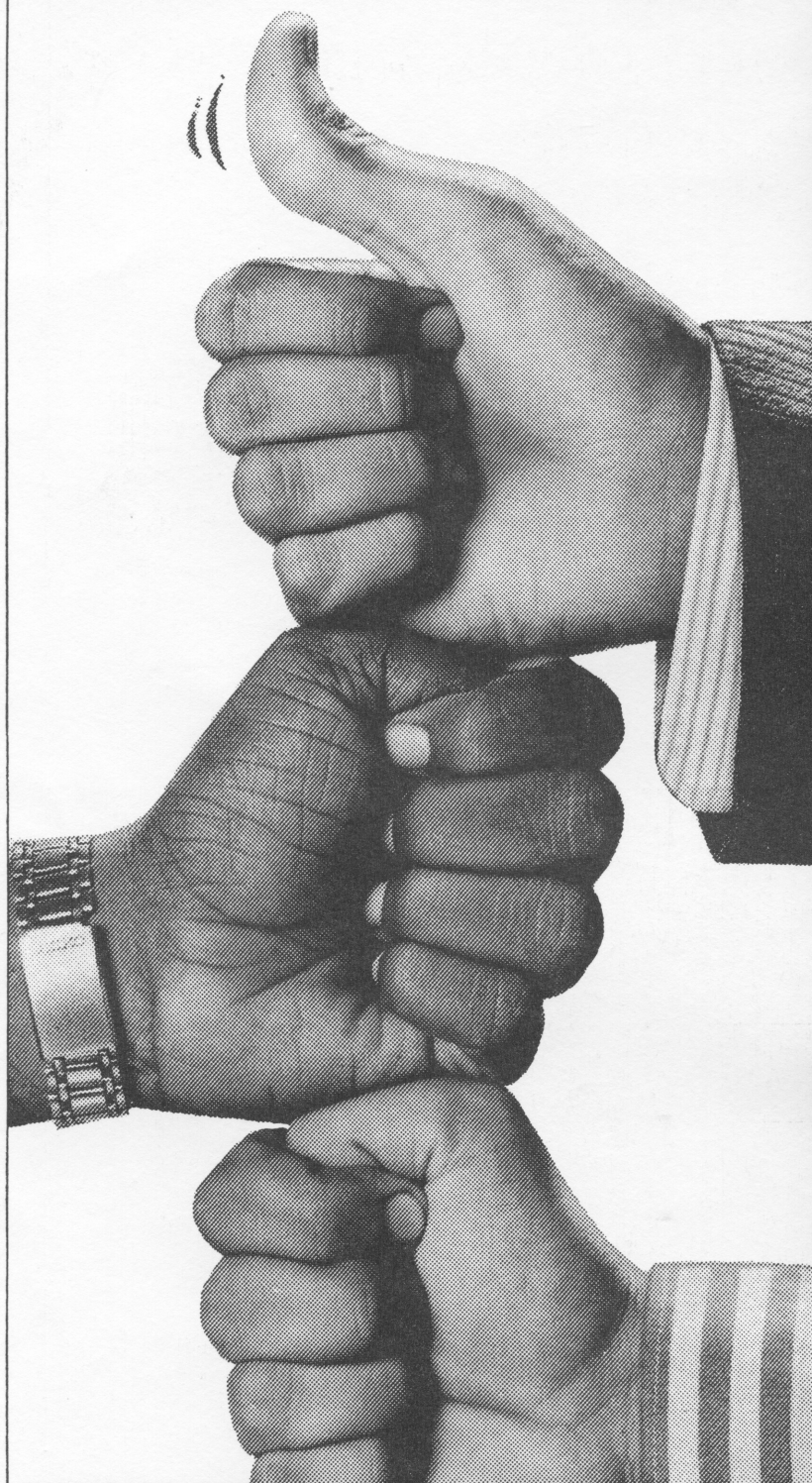


TWENTY-FOURTH ANNUAL CONVENTION

JULY 2-5, 1993

DETROIT, MICHIGAN

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less than 1 year	15.5%
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1 year & above	
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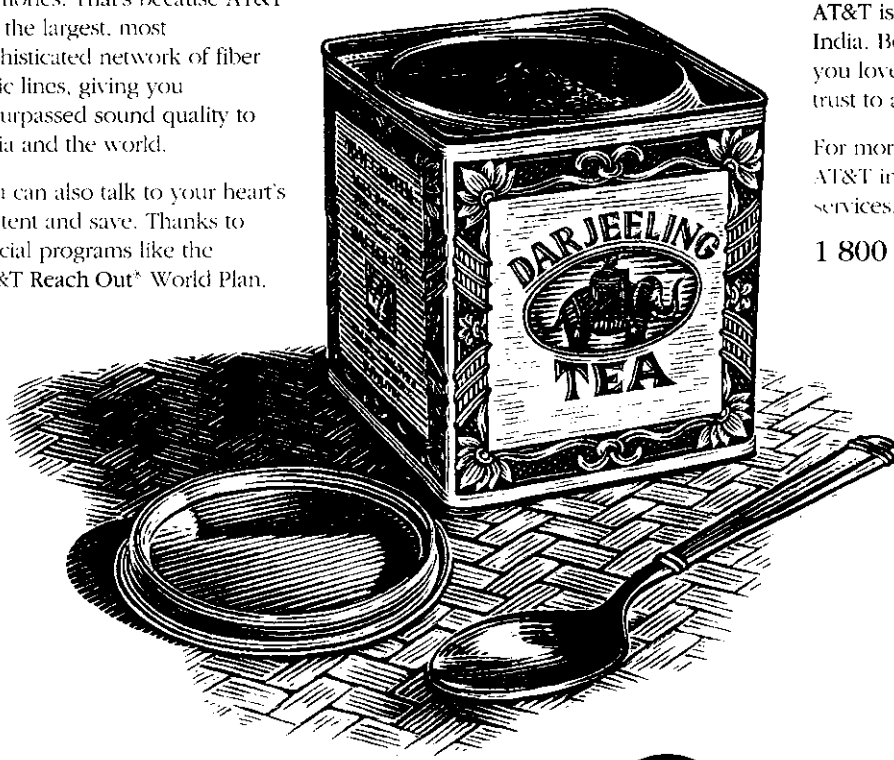
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THE ORISSA SOCIETY OF THE AMERICAS

Souvenir Issue, Summer 1993

Editor

Kula C. Misra

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<i>Secretary</i>	Sangeeta Satpathy
<i>Advisor</i>	Bhagabat Sahu

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Higher Education

Kula C. Misra (Chair)
Amiya K. Mohanty
Kali Mishra
Mana Ranjan Pattanayak
Chandra Raj
Jogeswar Rath
Digambar Mishra (Ex-officio)
Bidyut Das (Student)

Cultural

Pratap Das (Chair)

Orissa Center (USA)

Mana Ranjan Pattanayak (Chair)
Mihir Dash
Nityananda Mishra
Jacob Patnaik
Bhabani Mohanty

Who's Who Among Oriyas in North America

Devi Mishra (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 Patnaik	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)
<i>Digambar Mishra</i>	1991	<i>(Birmingham, Alabama)</i>
<i>Sita Kantha Dash (Elect)</i>	1993	<i>(Minneapolis, Minnesota)</i>

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
1993	<i>Troy, Michigan</i>

OSA 24TH ANNUAL CONVENTION

TROY, MICHIGAN

July 2 - 4, 1993

Convenor
Co-Convenor

Sudarsan Mishra
Debasish Mishra

Convention Activities

Subhendra D. Mahanti - Chair
Sirish Mishra - Co-Chair

Accommodation

Sirish Mishra - Chair
Natabara Khuntia - Co-Chair

Sports

Parikshita Nayak - Chair
Sudipta Misra - Co-Chair
Chandan Nayak

Food

Ballari Khuntia - Chair
Chandralekha Samantaray - Co-Chair
Sonchita Chakrabarty
Jayashree Mishra

Registration

Pradeep Mishra - Chair
Nirmal Rath - Co-Chair
Subhendra D. Mahanti
Saroj Mohapatra
Sarat Patra

Cultural

Jayashree Mahanti - Chair
Sonali Mishra - Co-Chair
Puspa Nayak
Sanghamitra Behera
Sanjukta Mishra
Amit Chakrabarty

Souvenir/Advertisement

Mohammad Yousouf - Chair
Sonchita Chakrabarty - Co-Chair
Sanghamitra Behera
Surendra D. Mahanti

Finance

Amiya Samantaray - Chair
Bilochan Behera - Co-Chair
Sudipta Misra

Youth Program

Amit Chakrabarty - Chair
Debashis Mishra - Co-Chair
Saroj Misra
Smita Mahanti
Sonali Mishra
Amit Doshi

Reception

Natabara Khuntia - Chair
Puspalata Nayak - Co-Chair
Pravin Misra
Dhanadakanta Misra

W E L C O M E T O T H E O S A C O N V E N T I O N

EDITORIAL

INDIFFERENCE OR ENDORSEMENT?

There was a time, I remember, when discussions about the OSA affairs, particularly in the General Body meetings at OSA Conventions, were lively and spirited. One could argue that they often were rhetorical, focusing on matters of little long term consequence, but there could be little question about the passion these people felt in advancing views, they were convinced, toward the betterment of OSA.

The overall picture of participation and commitment in recent years has been noticeably different. The attendance in the General Body meetings has been disappointing, the discussions rather mundane. In fact, the OSA Constitution *had* to be recently amended (by a lack of strong opposition rather than by an overwhelming endorsement!) to get around the lack of quorum in General Body meetings. What does this apparent lack of enthusiasm signify? Is the membership very satisfied with the operation and plans of OSA, or is there a feeling of indifference under the assumption that nothing would change anyway?

All those who have been involved in the affairs of the OSA over the years, especially the Office Bearers, should justifiably be proud of its growth and progress. It is now a stable organization of more than 500 families and individuals, with a healthy financial base, a firmly entrenched tradition of democratic principles and procedures, a regularly published journal, and even a viable presence in our homeland in the form of an Orissa Center, OSANNY Scholarship Program (and there are probably other such scholarship programs instituted by individuals that I am not aware of), and sporadic attempts to help a few educational institutions and charitable organizations.

But are we doing all that we can do or should aspire to do? Some suggestions advanced by the members at various times include: Offering counsel and help to perspective students in Orissa desirous of pursuing higher studies in North America; establishment of additional scholarships in educational institutions in Orissa; establishing a mechanism for an annual disbursement of a budgeted amount to charitable organizations in Orissa; lending a helping hand in the development of some rural communities in Orissa; designing a plan to help the abused wives in the Oriya community; building of a permanent facility for housing the OSA, etc.. However laudable the targets, it is extremely doubtful if OSA, with its limited financial and manpower resources, can accomplish all of these. What we need (and I hope the incoming administration will be able to provide it) is some criteria by which we can prioritize our targets and a mechanism to implement the selected projects.

In my opinion, the annual Convention is the most important OSA event, the glue that binds the Community dispersed over a very large area (although it is becoming increasingly difficult to find an enthusiastic host!). It is also important that the OSA formulate a plan of short-term and long-term objectives which goes beyond the dinners and cultural entertainment we all enjoy at the annual conventions. Because an organization, like the moon, either grows or shrinks; the difference is that the moon does not have a choice whereas the OSA through its members does.

Kula C. Misra

OSA PRESIDENT'S MESSAGE

My Fellow OSA Members:

It is with great pleasure that I wish to extend to you a very warm welcome to the 24th Annual Convention. We indeed are grateful to our friends of the **Michigan Chapter** for this hospitality. As most of you know, this is the second time within the last six years that they have come forward to hold the Convention on a very short notice. Their cooperation in promoting the interests of our community is commendable!

OUR TENURE

Two years ago, I assumed the presidency of the OSA with a commitment to facilitate the search for the ideals of the *Oriya* community despite the challenges of diversity. We called for new inventiveness and renewal. As I exit, I wish to report with all humility that together we have taken our esteemed organization to a higher plateau. It has been an honor and privilege to serve the OSA. During our tenure we have been able to accomplish several major goals.

OSA CENTER AT BHUBANESWAR

On December 29, 1992, the OSA Center was inaugurated at Bhubaneswar. The occasion was graced by about one thousand dignitaries. **Mr. Satya Mohapatra**, editor of *Dinalipi*, has been kind enough to assume the responsibility of managing the liaison between us here and fellow *Oriyas* back home. The Center is also being equipped to provide information about higher education in North America to prospective students from Orissa. On behalf of the OSA I wish to thank **Hemant** (Dr. Hemant Senapati, Secretary/Treasurer, OSA) and **Sita Kantha** (Dr. Sita Kantha Dash, President-elect, OSA) for their financial support for this ambitious project.

STATE REPRESENTED AT THE OSA ANNUAL CONVENTION

Building a few bridges of goodwill between our new home and the one we are so nostalgic about has begun formally. The **Honorable Biju Patnaik**, Chief Minister of Orissa, has graciously agreed to support this cause. Last year, for the first time, the State was represented at our annual convention by one of his cabinet colleagues, the **Honorable Prafulla Ghadal**. This year the **Honorable Minister Nallini Mohanty** is expected to represent the State at the Detroit convention.

INVITING LITERARY FIGURES

For the first time, last year we were able to invite a distinguished literary figure from Orissa -- **Professor Manorama Mohapatra**, President of the Orissa *Sahitya* Academy -- to address our annual convention. This year, we will be honored to have **Professor Santanu Acharya**, a leading *Oriya* writer, and his wife, **Mrs. Nirupama Acharya**, to address the Convention. We are thankful to **Prajesh** and **Nivedita**, their daughters, for their cooperation in making this possible.

HONORING OUR OWN

Disproving the old saying "A Prophet is not without honor except in his own country", the OSA has instituted a program of recognizing "Outstanding *Oriyas*". Last year the recipients of this honor were **Mr. Biju Patnaik**, Chief Minister of Orissa, and **Dr. Jitendra N. Mohanty**, a scholar of international reputation. This year the OSA has selected **Dr. and Mrs. K.M. Das** for this honor in recognition of their service to the *Oriya* community.

FINANCIAL STATUS

Thanks to your contributions, the OSA is in good financial state. I wish to thank

especially the Benefactors, Patrons, and Life Members, who have helped us to build a respectable cash reserve.

Before I close, I wish to congratulate and welcome our new office bearers: **Dr. S.K. Dash, Mrs. Gopa Patnaik, and Dr. Bijan Rao.** I am confident that they will do a wonderful job. I also wish to thank **Dr. Surendra Ray, Mrs. Chandra Misra, and Mrs. Smriti Panda** for their commitment to the democratic traditions of OSA.

I extend my thanks to the Board of Governors and the Executive Council for their continued support. **Renuka** (Vice President) and **Hemant** (Secretary-Treasurer) have been constant sources of help and guidance. **Kula Bhaina**

(Editor-in Chief) has saved me from many decision-errors; we will always value his wisdom and advice. During my tenure I have called on many of you for committee work, financial contributions, advice, and with other requests, and none of you have ever turned me down. I am so grateful for such support.

Once again, I thank all of you for your trust in me. May Lord *Jagannath* bless all of us.

Digambar Mishra
President, OSA

A NOTE OF APPRECIATION

This is the last issue of the OSA Journal under my editorship. I had accepted this position with considerable trepidation, partly because of the commitment of time I was sure it would demand, but also because of my own doubts regarding my qualifications for this important responsibility. In retrospect, however, I am grateful for the opportunity to be actively involved in the affairs of the organization that I have always considered a vital bridge of communication with the *Oriya* community in North America.

I owe a debt of gratitude to many for this wonderful experience: the OSA President Digambar Mishra for insisting, despite my initial refusal, that I accept the position and for his unflagging support throughout my tenure; the authors who responded generously to my appeal for contributions and accepted gracefully the editing I imposed; Mrs. Minati Biswal for co-editing several of the issues; and, above all, you the readers who consistently encouraged me with compliments, both on and off the record.

I realize I have disappointed some of you on some occasions, mostly because of editorial errors in what was printed. A few of you had to wait a long time before seeing your contribution in print, especially if it was in *Oriya*. I apologize for all these lapses -- some were clearly beyond my control but others probably could have been avoided by exercising greater vigilance. All the contributions which have not been published, either because of limited space or because of very late submission, will be handed over to the next editor-in-chief through Dr. Sita Kantha Dash (President-elect).

Kula C. Misra

CONSOLIDATED FINANCIAL STATEMENT OF THE OSA, 1992-93

BALANCE SHEET -- June 1, 1993

INCOME

Balance as of June 1, 1992	\$43,268.01
Membership Dues (Benefactors, Patrons, Life, Annual)	6,760.00
Atlanta Convention	
Return of Advance	1,000.00
Share of Profit	272.19
Membership Dues	2,670.00
Contribution toward Guest Travel Expenses	750.00
Advertisements for the 1992 Souvenir Issue	1,200.00
Interest Income (for the period ending 12-31-92)	1,380.30
Miscellaneous (Parents' contribution toward Subrina Biswal Scholarship)	500.00
TOTAL INCOME	\$57,800.50

EXPENSES

Subrina Biswal Scholarship	\$ 1,000.00
Printing & Mailing of the 1992 Souvenir Issue	2,230.00
Grant to Youth Forum for Expenses (Dr. B. Sahu)	1,000.00
National Federation of Indian Association Membership	50.00
Plaques, Flowers, etc.	121.17
Atlanta Convention Fund Raising (From one patron's check sent to the Secy.)	100.00
Guest Expenses at Atlanta Convention	411.70
Printing of OSA Constitution (S.Khan)	126.36
Reimbursement to OSA Office Bearers for Telephone and Postage Expenses	793.60
Printing & Mailing of Fall'92/Winter'93 Journal	2,200.00
Advance for 1993 OSA Convention at Detroit	2,000.00
Advance for 1993 OSA Election Expenses	500.00
Miscellaneous Expenses	264.00
Rent for OSA Center at Bhubaneswar	500.00
TOTAL EXPENSES	\$11,296.83
BALANCE AS OF JUNE 1, 1993	\$46,503.67

Accounts maintained & submitted by: Dr. Hemant Senapaty, Secretary/Treasurer.
Accounts audited by: Mr. Natabar Khuntia, Dr. Nitin Doshi, and Dr. Parikhita Nayak.

THE ORISSA SOCIETY OF THE AMERICAS

RESULTS OF 1993 ELECTION

The election of OSA office bearers for the 1993-95 term was conducted by the Election Committee comprised of:

Dr. Panchanan Satpthy (Chair)
Dr. Smriti Bardhan
Dr. Shrikant Dash

Some statistics for the election are as follows:

Total number of ballots received	= 420
Invalid ballots	= 3
Total ballots for President/Vice President	= 416
Total ballots for Secretary/Treasurer	= 411*

* Six ballots were not marked for Secretary/Treasurer

The ballots were counted in presence of representatives of the various candidates. The Election Committee has declared the following to have been elected by virtue of receiving a majority of the votes:

<i>President</i>	<i>Dr. Sita Kantha Dash</i>
<i>Vice President</i>	<i>Mrs. Gopa Patnaik</i>
<i>Secretary/Treasurer</i>	<i>Dr. Bijan K. Rao</i>

PROMODE PATNAIK MEMORIAL FUND

BALANCE SHEET -- May 1, 1993

Total Collection	\$2,715.00
Expenses for Publication of <i>Smaranika</i>	700.00
BALANCE AS OF May 1, 1993	\$2,015.00

This account is maintained separately. Those who wish to contribute to the Promode Kumar Patnaik Memorial Fund may do so by sending a check or money order, designated for this Fund, to the Secretary/Treasurer of OSA.

OSA FUNCTIONS AT BHUBANESWAR

DECEMBER 29, 1992

INAUGURATION OF THE ORISSA CENTER

[Plot No. 259, Unit III, Kharabela Nagar, Bhubaneswar]

Inaugurated by: *Professor Bidhu Bhusan Das*

Distinguished Guests: *Honorable Chaitanya Prasad Majhi*
Minister of Education, Govt. of Orissa

Dr. Satyananda Acharya
Vice Chancellor, Utkal University

Presiding: *Dr. Digambar Mishra*
President, OSA

Vote of Thanks: *Sri Prodosh Kumar Patnaik*

RECEPTION IN HONOR OF OSA'S "OUTSTANDING ORIYAS": HONORABLE BIJU PATNAIK, CHIEF MINISTER, AND DR. JITENDRA N. MOHANTY, DISTINGUISHED PHILOSOPHER

[Suchana Bhavan, Bhubaneswar]

Chief Guest: *Honorable J. D. Sharma*
Governor of Orissa

Distinguished Guest: *Honorable Nalini Kanta Mohanty*
Minister of Urban Development, Govt. Of Orissa

Special Guest: *Mrs. Manorama Mohapatra*
President, *Sahitya Academy*

Chair: *Dr. Digambar Mishra*
President, OSA

Welcome Address: *Honorable Prafulla Ghadai*
Minister of Planning & Public Enterprises, Govt. Of Orissa

Vote of Thanks: *Sri Satya Mohapatra*
Editor, *Dinalipi*

ମହାର୍ଘ ଆକାଂକ୍ଷିତ ଉତ୍ସବ

ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକାସ୍ (ଓସା)ର ବନ୍ଧୁମାନେ ଗତ ଡିସେମ୍ବର ୨୯ ତାରିଖ ଦିନ ଭୁବନେଶ୍ୱରର ସୂଚନାଭବନ ଠାରେ ମିଳିତ ହୋଇ ଉତ୍ସାହ ଉଦ୍‌ଘାଟନାର ସହିତ ଯେଉଁ ସମ୍ପର୍କିତ ସମାରୋହର ଆୟୋଜନ କରିଥିଲେ, ତାହା ଥିଲା ଏକ ବିରଳ ଅନୁଭବ ଓ ମୈତ୍ରୀର ମହାନ ଦୃଷ୍ଟାନ୍ତ ।

ସନ୍ଧ୍ୟାର ମନୋରମ ପରିବେଶରେ ବିଶିଷ୍ଟ ରାଜନୈତିକ ତଥା ରାଜ୍ୟ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ବିଜୁ ପଟ୍ଟନାୟକ ଓ ଆନ୍ତର୍ଜାତିକ ଖ୍ୟାତିସଂପନ୍ନ ଓଡ଼ିଆ ଦାର୍ଶନିକ ଡକ୍ଟର ଜାତେନ୍ଦ୍ର ନାଥ ମହାନ୍ତିଙ୍କୁ ସମ୍ପର୍କିତା ପ୍ରଦାନ କରାଯାଇଥିଲା । ସକାଳେ ଖାରବେଳନଗର ଠାରେ “ଓସା”ର ସୂଚନା କେନ୍ଦ୍ର ଉଦ୍‌ଘାଟନ କରାଯାଇଥିଲା । ଅପରାହ୍ନରେ ସୂଚନାଭବନଠାରେ ଏକ ମନୋଜ୍ଞ ହସ୍ତଶିଳ୍ପ ପ୍ରଦର୍ଶନୀ ମଧ୍ୟ ଉଦ୍‌ଘାଟିତ ହୋଇଥିଲା । ସଂଧ୍ୟାରେ ଆକର୍ଷଣୀୟ ବିଚିତ୍ରା କାର୍ଯ୍ୟକ୍ରମ ପରିବେଷିତ ହୋଇଥିଲା । “ଓସା” ପାଇଁ ଏହି ଉତ୍ସବ ଥିଲା ଅନୁପମ ଓ ଅନନ୍ୟ ଅନୁଭୂତିର ଏକ ଉତ୍କଳ ଉଦାହରଣ ।

“ଓସା”ର ସୂଚନା କେନ୍ଦ୍ର ଉଦ୍‌ଘାଟନ

ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାରେ ଉଚ୍ଚଶିକ୍ଷା ଓ ଗବେଷଣା ପାଇଁ ଜୁଲୁକ ଶିକ୍ଷାର୍ଥୀମାନଙ୍କୁ ସବୁପ୍ରକାର ସୁବିଧା ସୁଯୋଗ ଦେବାଲାଗି “ଓସା”ର ଏକ ସୂଚନା କେନ୍ଦ୍ର ସେଦିନ ପୂର୍ବୋକ୍ତରେ ଖାରବେଳନଗରସ୍ଥିତ ୨୫୯ ନମ୍ବର ପୁରୀଠାରେ ପୂର୍ବତନ ଉଚ୍ଚଶିକ୍ଷା ନିର୍ଦ୍ଦେଶକ ତଥା ଲକ୍ଷ ପ୍ରତିଷ୍ଠିତ ସାହିତ୍ୟ ସମାଲୋଚକ ପ୍ରଫେସର ବିଧୁଭୂଷଣ ଦାସ ଉଦ୍‌ଘାଟନ କରିଥିଲେ । ରାଜ୍ୟ ଶିକ୍ଷାମନ୍ତ୍ରୀ ଶ୍ରୀ ଚୈତନ୍ୟ ପ୍ରସାଦ ମାଝୀ ଏହି କାର୍ଯ୍ୟକ୍ରମରେ ଯୋଗଦେଇ ଏହି ସୂଚନା କେନ୍ଦ୍ରର ଉନ୍ନତି ପାଇଁ ରାଜ୍ୟ ସରକାର ସମସ୍ତପ୍ରକାର ସହଯୋଗ କରିବେ ବୋଲି ପ୍ରତିଶ୍ରୁତି ପ୍ରଦାନ କରିଥିଲେ । ସାମଗ୍ରିକ ଦୃଷ୍ଟିକୋଣରୁ ଓଡ଼ିଆ ଜାତିର ଉନ୍ନତି ପାଇଁ ବିଦ୍ୟାର୍ଥୀମାନଙ୍କୁ ସହଯୋଗ କରିବା ଉଦ୍ଦେଶ୍ୟରେ ‘ଓସା’ ହାତକୁ ନେଇଥିବା କାର୍ଯ୍ୟକ୍ରମକୁ ସେ ଭୂୟସୀ ପ୍ରଶଂସା କରିଥିଲେ । ଶିକ୍ଷା ରାଷ୍ଟ୍ରମନ୍ତ୍ରୀ ଡାକ୍ତର (ଶ୍ରୀମତୀ) କମଳା ଦାସ କାର୍ଯ୍ୟକ୍ରମରେ ଯୋଗଦେଇ ଏହି ସୂଚନା କେନ୍ଦ୍ର ଦ୍ୱାରା ମେଧାବୀ ଛାତ୍ରଛାତ୍ରୀମାନେ ଉପକୃତ ହେବେ ବୋଲି ଆଶା ପ୍ରକାଶ କରିଥିଲେ । ‘ଦିନଲିପି’ର ସମ୍ପାଦକ ତଥା ସୂଚନାକେନ୍ଦ୍ରର ଦାୟିତ୍ୱରେ ଥିବା ଶ୍ରୀ ସତ୍ୟ ମହାପାତ୍ର କହିଲେ ଯେ, ଆମେରିକାକୁ ଉଚ୍ଚଶିକ୍ଷା ଓ ଗବେଷଣା ପାଇଁ ଯାଉଥିବା ମେଧାବୀ ଛାତ୍ରଙ୍କ ତୁଳନାରେ ଓଡ଼ିଆ ଛାତ୍ରମାନଙ୍କ

ସଂଖ୍ୟା ନଗଣ୍ୟ ହୋଇଥିବାବେଳେ ଅଧିକ ଓଡ଼ିଆ ଛାତ୍ରଙ୍କ ଆମେରିକା ଯିବା ନିମନ୍ତେ ସୂଚନା କେନ୍ଦ୍ର ଉଦ୍ୟମ କରିବ । ଓଡ଼ିଆରେ ଶିକ୍ଷା ବ୍ୟବସ୍ଥା ଓ ଗବେଷଣା କାର୍ଯ୍ୟକୁ ଦ୍ୱିଗୁଣିତ କରିବା ଦିଗରେ “ଓସା” ସୂଚନାକେନ୍ଦ୍ର ସହାୟକ ହେବ ବୋଲି ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟର କୁଳପତି ଡଃ ସତ୍ୟାନନ୍ଦ ଆଚାର୍ଯ୍ୟ ଆଶା ପ୍ରକାଶ କରିଥିଲେ । କାର୍ଯ୍ୟକ୍ରମରେ “ଓସା” ସଙ୍ଗଠନର ସଭାପତି ଡଃ ଦିଗମ୍ବର ମିଶ୍ର ପୌରୋହିତ୍ୟ କରିଥିଲେ । ବୁଦ୍ଧିଜୀବୀ, ସରକାରୀ, ବେସରକାରୀ, ବିଶିଷ୍ଟ ବ୍ୟକ୍ତି, ଗବେଷକ, ବିଦ୍ୟାର୍ଥୀ ତଥା ସାମ୍ବାଦିକମାନଙ୍କ ଉପସ୍ଥିତିରେ ସମୁଦ୍ଧତ ଏହି ସଭାରେ ସାମ୍ବାଦିକ ପ୍ରଦୋଷ ପଟ୍ଟନାୟକ ଧନ୍ୟବାଦ ଅର୍ପଣ କରିଥିଲେ ।

ଐତିହ୍ୟର ପ୍ରତିଧ୍ୱନି: ହସ୍ତଶିଳ୍ପ ପ୍ରଦର୍ଶନୀ

ସୂଚନାଭବନ ମଧ୍ୟରେ “ଓରୁପା” ଅନୁଷ୍ଠାନ ଆନୁକୁଲ୍ୟରେ ଏକ ସୁଦୃଶ୍ୟ ଓ ଆକର୍ଷଣୀୟ ହସ୍ତଶିଳ୍ପ ପ୍ରଦର୍ଶନୀ ଉଦ୍‌ଘାଟିତ ହୋଇଥିଲା । ଅନ୍ୟକେତେକ ମହିଳା ହସ୍ତଶିଳ୍ପୀଙ୍କର କୃତୀ ମାନ ମଧ୍ୟ ଏଥିରେ ସ୍ଥାନ ପାଇଥିଲା । ବିଶିଷ୍ଟ ଶିଳ୍ପପତି ତଥା ସୂର୍ଯ୍ୟ ଉଦ୍ୟୋଗର ପରିଚାଳନା ନିର୍ଦ୍ଦେଶକ ଶ୍ରୀ ଅମରେନ୍ଦ୍ର ଦାଶ ପ୍ରଦର୍ଶନୀ ଉଦ୍‌ଘାଟନ କରିଥିଲେ । ଶ୍ରୀ ଦିଗମ୍ବର ମିଶ୍ରଙ୍କ ଅଧ୍ୟକ୍ଷତାରେ ଅନୁଷ୍ଠିତ ଏହି କାର୍ଯ୍ୟକ୍ରମରେ ରାଜ୍ୟ ଯୋଜନା ଓ ଉଦ୍ୟୋଗ ରାଷ୍ଟ୍ରମନ୍ତ୍ରୀ ଶ୍ରୀ ପ୍ରଫୁଲ୍ଲ ଚନ୍ଦ୍ର ଘଡ଼ାଇ ଯୋଗ ଦେଇଥିଲେ । ମନ୍ତ୍ରୀ ଶ୍ରୀ ଘଡ଼ାଇ ଓଡ଼ିଶାର ଐତିହ୍ୟ ଓ ମର୍ଯ୍ୟାଦାବଦ୍ଧ ହସ୍ତଶିଳ୍ପ ସାମଗ୍ରୀର ଆକୃତି ଉପରେ ଉଲ୍ଲେଖ କରି ଏହିସବୁ ସାମଗ୍ରୀର ଅଧିକ ବଜାର ସୃଷ୍ଟି କରିବା ଦିଗରେ ଆମ ସମସ୍ତଙ୍କର ଯଥେଷ୍ଟ ଦାୟିତ୍ୱ ରହିଛି ବୋଲି ସଚେତନ କରାଇଥିଲେ । ପ୍ରଦର୍ଶନୀରେ ଚିତ୍ରକଳା, ମୃତ ଶିଳ୍ପ, ପଟ୍ଟଚିତ୍ର ଓ ଓଡ଼ିଶୀ କଳା କାଗିଗରୀରେ ସମୃଦ୍ଧ ବିଭିନ୍ନ ଆକର୍ଷଣୀୟ ଦ୍ରବ୍ୟମାନ ସ୍ଥାନିତ ହୋଇଥିଲା । ଏହି କାର୍ଯ୍ୟକ୍ରମରେ “ଦିନଲିପି” ସମ୍ପାଦକ ଶ୍ରୀ ସତ୍ୟ ମହାପାତ୍ର ମଧ୍ୟ ଉପସ୍ଥିତ ଥିଲେ ।

ପ୍ରତିଭା ସମ୍ପର୍କିତା: ସନ୍ଧ୍ୟାର ସୁତି

ଲୋକାରଣ୍ୟରେ ମୁଖରିତ ସୂଚନାଭବନରେ ସାଂଧ୍ୟ ସମ୍ପର୍କିତା ସମାରୋହ ଅଭୂତପୂର୍ବ ଉଦ୍‌ଘାଟନା ଜାଗ୍ରତ କରିଥିଲା । ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ବିଜୁ ପଟ୍ଟନାୟକ ଓ ଦାର୍ଶନିକ ଡଃ ଜାତେନ୍ଦ୍ର ନାଥ ମହାନ୍ତିଙ୍କ ସମ୍ପର୍କିତା ଉଦ୍ଦେଶ୍ୟରେ ଅନୁଷ୍ଠିତ ଏହି ସମାବେଶରେ ମାନ୍ୟବର ରାଜ୍ୟପାଳ ଶ୍ରୀ ଯଜ୍ଞଦଶ ଶର୍ମା, ରାଜ୍ୟ ପୂର୍ବ ଓ ନଗର ଉନ୍ନୟନ ମନ୍ତ୍ରୀ ଶ୍ରୀ ନଳିନୀକାନ୍ତ ମହାନ୍ତି, ଓଡ଼ିଶା ସାହିତ୍ୟ

ଏକାଦେଶମୀର ସଭାପତି ତଥା “ସମାଜ”ର ସହଯୋଗୀ ସମ୍ପାଦିକା ଶ୍ରୀମତୀ ମନୋରମା ମହାପାତ୍ର ଯୋଗଦେଇ “ଓସା”କୁ ଗୌରବାଦିତ କରିଥିଲେ। ବର୍ତ୍ତମାନର ସଙ୍କଟଜନକ ପରିସ୍ଥିତିରେ ପାରସ୍ପରିକ ମୈତ୍ରୀ ବନ୍ଧନର ଦୃଢ଼ୀକରଣ ଓ ବୈଦେଶିକ ରାଷ୍ଟ୍ରର ଅତ୍ୟାଧୁନିକ ପ୍ରଯୁକ୍ତି ବିଦ୍ୟାର ଉପଯୋଗ ଏକାନ୍ତ ଅପରିହାର୍ଯ୍ୟ ବୋଲି ଦର୍ଶାଇ ମାନ୍ୟବର ରାଜ୍ୟପାଳ ଶ୍ରୀଯୁକ୍ତ ଶର୍ମା କହିଲେ, ଅର୍ଥନୈତିକ କ୍ଷେତ୍ରରେ ଦାରିଦ୍ର୍ୟ ଦୂର କରିବା ଏକ ସମୃଦ୍ଧ ରାଷ୍ଟ୍ର ଗଠନ ବର୍ତ୍ତମାନର ଆହ୍ୱାନ। ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ବିଜୁ ପଟ୍ଟନାୟକଙ୍କୁ ସମର୍ଥନା ପ୍ରଦାନ ସମ୍ପର୍କରେ ଉଲ୍ଲେଖ କରି ରାଜ୍ୟପାଳ କହିଲେ ଯେ, ଶ୍ରୀ ପଟ୍ଟନାୟକ ସ୍ୱାଧୀନତା ଆନ୍ଦୋଳନରେ ଅବିସ୍ମରଣୀୟ ଭୂମିକା ଗ୍ରହଣ କରିବା ସମେତ ଉତ୍କଳର ମହନୀୟ ଅତୀତ ଗୌରବକୁ ଅକ୍ଷୁଣ୍ଣ ରଖିବା ପାଇଁ ଅବିସମ୍ଭାବିତ ପ୍ରୟାସ ଅବ୍ୟାହତ ରଖୁଛନ୍ତି। ପୂଜନୀୟ ତଥା ଯୋଗ୍ୟ ବ୍ୟକ୍ତିମାନଙ୍କୁ ଉପେକ୍ଷା କଲେ ଜୀବନର ପ୍ରକୃତ ବ୍ରତ ସାଧିତ ହୋଇପାରେ ନାହିଁ ବୋଲି ରାଜ୍ୟପାଳ ମତ ଦେଇଥିଲେ।

ସମର୍ଥନାର ଉତ୍ତରଦେଇ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ବିଜୁ ପଟ୍ଟନାୟକ ଜଗନ୍ନାଥ ସଂସ୍କୃତିର ମହନୀୟତା ସମ୍ପର୍କରେ ଆଲୋଚନା କରୁଥିଲେ। ମୁସଲମାନ ପୁତ୍ର ସାଲବେଗଙ୍କ ଆକୁଳ ଆବେଦନ କିପରି ଜଗନ୍ନାଥଙ୍କ ରଥଚକ ଗଡ଼ିବାରେ ଅନ୍ତରାୟ ସୃଷ୍ଟି କରିଥିଲା ଏବଂ ମୁସଲିମ୍ ପୀରଙ୍କ ସମ୍ମାନାର୍ଥେ ସତ୍ୟ ନାରାୟଣ ପୂଜା ଉତ୍କଳୀୟ ଜୀବନଧାରା ସହିତ କିଭଳି ଅଙ୍ଗାଙ୍ଗି ଭାବେ ଜଡ଼ିତ, ତାହା ସେ ବର୍ଣ୍ଣନା କରିଥିଲେ। ସେ କହିଲେ ଯେ, ପ୍ରବାସୀମାନେ ନିଜର ଜନ୍ମସ୍ଥାନ ସହିତ ସମ୍ପର୍କ ରଖିବା ଗୌରବର ବିଷୟ। ଓଡ଼ିଶା ଭୂମି ସଂସ୍କୃତି ଓ ଐତିହ୍ୟରେ ପରିପୂର୍ଣ୍ଣ। କିନ୍ତୁ ଆମେ ଆମର ନିଜ ସଂସ୍କୃତିକୁ ଭୁଲି ଯାଉଛୁ। ଇଣ୍ଡୋନେସିଆରେ ଭାରତୀୟ ସଂସ୍କୃତିକୁ ପ୍ରାଧାନ୍ୟ ଦିଆଯାଉଥିବାବେଳେ ଭାରତରେ ବିଦେଶୀ ଭାବଧାରା ଓ ସଂସ୍କୃତିକୁ ଗୁରୁତ୍ୱ ଦିଆଯାଉଛି। ଏହାର ଏକ ଉଦାହରଣ ଦେଇ ସେ କହିଲେ ଯେ, ଆମେ ଇଣ୍ଡୋନେସିଆର ଲାଜପୁ ବୋଲି ଲେଖୁଛୁ। କିନ୍ତୁ ଭାରତୀୟ ଏୟାର ଲାଜପୁ ବୋଲି ଲେଖୁନାହୁଁ। ଆମେ ଆମ ନିଜ ସଂସ୍କୃତି ପ୍ରତି ବିମୁଖ ହୋଇପଡ଼ିଛୁ। ଏହି ସମାଜକୁ ପରିବର୍ତ୍ତନ କରିବା ପାଇଁ ସମୟ ଆବଶ୍ୟକ। କୌଣସି ରାଷ୍ଟ୍ର ବା ବ୍ୟକ୍ତି ଯେପର୍ଯ୍ୟନ୍ତ ନିଜ ଭିତରର ଶକ୍ତିକୁ ଚିହ୍ନି ନପାରିଛି, ସେ ପର୍ଯ୍ୟନ୍ତ ଆଗେଇବାକୁ ସମର୍ଥ ହୋଇପାରିବ ନାହିଁ। ଯେ ପର୍ଯ୍ୟନ୍ତ ଲୋକେ ଓଡ଼ିଶା ଭୂମିକୁ ନିଜର ଏବଂ ସେମାନେ ଏହି ଭୂମିର ମାଲିକ ବୋଲି ନ ଭାବିଛନ୍ତି, ସେ ପର୍ଯ୍ୟନ୍ତ କୌଣସି ଉନ୍ନତି ହେବା ସମ୍ଭବ ନୁହେଁ।

ଆମେରିକାରେ ଥିବା ଓଡ଼ିଆମାନେ ସେମାନଙ୍କର ଐତିହ୍ୟକୁ ଚିହ୍ନିପାରିଥିବାରୁ ଆନନ୍ଦ ପ୍ରକାଶ କରି ସେମାନଙ୍କର ଉଦ୍ୟମକୁ ସବୁମତେ ପ୍ରୋତ୍ସାହନ ଯୋଗାଇ ଦିଆଯିବ ବୋଲି ମୁଖ୍ୟମନ୍ତ୍ରୀ ପ୍ରତିଶ୍ରୁତି ଦେଇଥିଲେ।

ଉତ୍ସବରେ ବିଶିଷ୍ଟ ଅତିଥି ଭାବରେ ଯୋଗଦେଇ ଶ୍ରୀମତୀ ମନୋରମା ମହାପାତ୍ର “ଓସା” ନିମନ୍ତ୍ରଣରେ ନିଜର ଆମେରିକା ଗସ୍ତର ମଧୁର ସ୍ମୃତି ବର୍ଣ୍ଣନା କରି କହିଲେ ଯେ, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାରୁ ଆସି ଏହି ଉତ୍ସବରେ ଯୋଗ ଦେଇଥିବା ଓଡ଼ିଆମାନେ ଓଡ଼ିଶାର ଗର୍ବ ଓ ଗୌରବ। ଆମେରିକାସ୍ଥିତ ଓଡ଼ିଆମାନଙ୍କର ଓଡ଼ିଶା ପ୍ରତି କିଭଳି ଗଭୀର ମମତା ଓ ଆତ୍ମୀୟତା ରହିଛି ଏବଂ ନିର୍ମଳ ହୃଦୟରେ ସେମାନେ ଓଡ଼ିଶାକୁ କିଭଳି ଭଲପାଆନ୍ତି, ଶ୍ରୀମତୀ ମହାପାତ୍ର ତାହା ଉଲ୍ଲେଖ କରିବା ସଂଗେ ସଂଗେ ସେମାନଙ୍କୁ ବିଦେଶରେ ଆମର “ମହାନ ମାନବ ସମ୍ପଦ” ରୂପେ ଅଭିହିତ କରିଥିଲେ। ପ୍ରବାସୀ ଓଡ଼ିଆମାନଙ୍କର ସହଯୋଗ ଫଳରେ ଆମର ରାଜ୍ୟର ଦ୍ରୁତ ଶିଳ୍ପାୟନ ପାଇଁ ବିଜୁ ବାବୁଙ୍କ ଦ୍ୱାରା ଆରମ୍ଭ ହୋଇଥିବା ଅଭୂତପୂର୍ବ ଉଦ୍ୟମ ସାର୍ଥକ ହେବ ବୋଲି ସେ ଆଶା ପ୍ରକାଶ କରିଥିଲେ। ତଃ ଜାତେନ୍ଦ୍ର ମହାନ୍ତିଙ୍କ ଭଳି ଜଣେ ଖ୍ୟାତନାମା ଦାର୍ଶନିକଙ୍କୁ ସୋସାଇଟି ପକ୍ଷରୁ ସମର୍ଥନା ଜ୍ଞାପନ କରାଯାଉଥିବାରୁ ଶ୍ରୀମତୀ ମହାପାତ୍ର ଏହି ସାଧୁ ଉଦ୍ୟମର ଭୂୟସୀ ପ୍ରଶଂସା କରିଥିଲେ। ନବବର୍ଷ ସମସ୍ତ ଓଡ଼ିଆଙ୍କ ପାଇଁ ଶାନ୍ତି, ମୈତ୍ରୀ ଓ ସମୃଦ୍ଧିର ବାର୍ତ୍ତା ବହନ କରିଥାନ୍ତୁ ଏବଂ ଶ୍ରୀ ଜଗନ୍ନାଥ ସମସ୍ତଙ୍କୁ ପ୍ରେମ ବନ୍ଧନରେ ବାନ୍ଧି ରଖନ୍ତୁ ବୋଲି ଶ୍ରୀମତୀ ମହାପାତ୍ର ପ୍ରାର୍ଥନା କରିଥିଲେ।

ସଭାପତି ତଃ ଦିଗମ୍ବର ମିଶ୍ର ତାଙ୍କ ବକ୍ତବ୍ୟରେ କହିଥିଲେ ଯେ, ଆମେରିକାରେ ଚାରି ପାଞ୍ଚ ହଜାର ଓଡ଼ିଆ ରହିଛନ୍ତି। ସେମାନଙ୍କ ମଧ୍ୟରେ “ଓସା” ଜରିଆରେ ଉତ୍ତମ ଯୋଗସୂତ୍ର ରହିଛି। ବିଦେଶରେ ବିଭିନ୍ନ ସ୍ଥାନରେ ରହୁଥିବା ଓଡ଼ିଆମାନଙ୍କ ସହିତ ଯୋଗସୂତ୍ର ସ୍ଥାପନ ପାଇଁ ରାଜ୍ୟ ସଚିବାଳୟରେ ଏକ ସ୍ୱତନ୍ତ୍ର ଦସ୍ତର ଖୋଲାଯିବାକୁ ସେ ପ୍ରସ୍ତାବ ଦେଇଥିଲେ।

ଯୋଜନା ରାଷ୍ଟ୍ରମନ୍ତ୍ରୀ ଶ୍ରୀ ପ୍ରଫୁଲ୍ଲ ଚନ୍ଦ୍ର ଘଡ଼ାଇ ସ୍ୱାଗତ ଭାଷଣ ପ୍ରସଙ୍ଗରେ ଏହି ସଙ୍ଗଠନ ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକାରେ ରହୁଥିବା ଓଡ଼ିଆ ଓ ରାଜ୍ୟର ଓଡ଼ିଆ ଅଧିବାସୀମାନଙ୍କ ମଧ୍ୟରେ ସଂଯୋଗ ସେତୁ ରୂପେ କର୍ମ କରିବାର ସଙ୍କଳ୍ପ ନେଇ ଆଗେଇ ଥାନ୍ତୁ ବୋଲି ଆହ୍ୱାନ ଜଣାଇଥିଲେ। କାନାଡାରୁ ଆସି ଓଡ଼ିଶାରେ ନୃତ୍ୟ ଶିକ୍ଷା କରୁଥିବା କୁମାରୀ ନିହାରୀକା ମହାନ୍ତି ସେଠାକାର ଯୁବ ଫୋରମ୍ ପକ୍ଷରୁ ସ୍ୱାଗତ ଜଣାଇଥିଲେ।

ଓଡ଼ିଶା ମିଡ଼ିଆ ସେକ୍ଟରର ସଭାପତି ତଥା “ଦିନଲିପି”ର ସମ୍ପାଦକ ଶ୍ରୀ ସତ୍ୟ ମହାପାତ୍ର ଧନ୍ୟବାଦ ଅର୍ପଣ କରିଥିଲେ । ସଭାପତି ଡଃ ମିଶ୍ର ଓଡ଼ିଶା ସୋସାଇଟି ପକ୍ଷରୁ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ପଟ୍ଟନାୟକଙ୍କୁ ମାନପତ୍ର ଦେଇ ସମ୍ବର୍ଦ୍ଧିତ କରିଥିଲେ । ଡଃ ଜାତେନ୍ଦ୍ର ମହାନ୍ତିଙ୍କ ଅନୁପସ୍ଥିତିରେ ତାଙ୍କ ବଡ଼ ଭାଇ ଶ୍ରୀ ରବୀନ୍ଦ୍ର ନାଥ ମହାନ୍ତି ମାନପତ୍ର ଗ୍ରହଣ କରିଥିଲେ । ଉତ୍ସବ ଆରମ୍ଭରେ ମାନ୍ୟବର ରାଜ୍ୟପାଳ ଶ୍ରୀଯୁକ୍ତ ଶର୍ମା ଓ ମୁଖ୍ୟମନ୍ତ୍ରୀ ପଟ୍ଟନାୟକଙ୍କ ସମେତ ଅତିଥିମାନେ ହସ୍ତଶିଳ୍ପ ପ୍ରଦର୍ଶନୀ ବୁଲି ଦେଖିଥିଲେ ।

ଫେୟାର ପିଲୁ ଓ ଭୁବନେଶ୍ୱର: ନୂଆ ପ୍ରତିଶ୍ରୁତି

ଓଡ଼ିଶା ଓ ଆମେରିକା ମଧ୍ୟରେ ଯୋଗସୂତ୍ର ସ୍ଥାପନ ପାଇଁ ଫେୟାର ପିଲୁ ମେୟର ଓଡ଼ିଶାର ରାଜଧାନୀ ଭୁବନେଶ୍ୱର ସହିତ ସବୁମନ୍ତେ ସାହାଯ୍ୟ ଯୋଗାଇ ଦେବାକୁ ଏକ ପ୍ରତିଶ୍ରୁତି ପତ୍ର ପାଠ କରାଯାଇଥିଲା । ରାଜ୍ୟ ପୂର୍ବ, ଗୃହ ନିର୍ମାଣ ଓ ନଗର ଉନ୍ନୟନ ମନ୍ତ୍ରୀ ଶ୍ରୀ ନଳିନୀକାନ୍ତ ମହାନ୍ତି ଗତ ତିସେମ୍ବର ୨୯ ତାରିଖ ସଂଧ୍ୟାରେ ସୂଚନାଭବନଠାରେ ଆୟୋଜିତ ବର୍ଷାଦ୍ୱୟ ଉତ୍ସବରେ ଏହା ଘୋଷଣା କରିଥିଲେ । ଏହାଦ୍ୱାରା ସାଂସ୍କୃତିକ ଓ ଭାବଗତ ଏକତ୍ୱର ଆଦାନପ୍ରଦାନ ସମ୍ଭବ ହୋଇପାରିବ ।

ଓଡ଼ିଶାର ସମୃଦ୍ଧି ପାଇଁ ମୁଖ୍ୟମନ୍ତ୍ରୀ ପରିଶ୍ରମ ବୟସରେ ମଧ୍ୟ ସାତ ସମୁଦ୍ର ଡେଇଁ ନଈ ପାର ହୋଇ ବାରମ୍ବାର ବିଦେଶ ଗସ୍ତ କରୁଛନ୍ତି ବୋଲି ଉଲ୍ଲେଖ କରି ଶ୍ରୀ ମହାନ୍ତି କହିଲେ ଯେ, ଏପରି ଉଦ୍ୟମକୁ ସଂପୂର୍ଣ୍ଣ ହୃଦୟଙ୍ଗମ କରି ବିଜୁ ବାବୁଙ୍କ ସୁନାର ଓଡ଼ିଶା ଗଠନ ସ୍ୱପ୍ନକୁ ସାକାର କରିବା ପାଇଁ ‘ଓସା’ ସଙ୍ଗଠନର ବନ୍ଧୁମାନେ ଆଗେଇ ଆସିବା ଉଚିତ ।

ବିଚିତ୍ରା: ବହୁ ବର୍ଷା

“ଓସା”ର ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ ଗତ ତିସେମ୍ବର ୨୯ ସଂଧ୍ୟାର ପରିବେଶ ଅଧିକ ମଧୁରତା ଓ ଚିତ୍ତ ବିନୋଦନରେ ଗୁଞ୍ଜରିତ ହୋଇଥିଲା । ସମ୍ବର୍ଦ୍ଧନା ସମାବେଶ ପରେ ପରେ ଖ୍ୟାତନାମା ଶିଳ୍ପୀ ଶ୍ରୀ ମୋହିନୀମୋହନ ପଟ୍ଟନାୟକଙ୍କ ନିର୍ଦ୍ଦେଶନାରେ ମନୋଜ୍ଞ ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ ଶ୍ରୋତାମାନଙ୍କର ହୃଦୟ ରସାଣିତ କରିଥିଲା । ଆମେରିକାରେ ରହୁଥିବା ବିଶିଷ୍ଟ ଓଡ଼ିଶୀ ନୃତ୍ୟଶିଳ୍ପୀ ଉପାଳୀ ଅପରାଜିତା ତାଙ୍କର ଅଭିନବ ମୁଦ୍ରା ଓ ଭଙ୍ଗୀ ବିମୁକ୍ତିତ ନୃତ୍ୟରେ ଦର୍ଶକମାନଙ୍କୁ ଆମୋଦିତ କରିଥିଲେ । ସମ୍ପର୍କ ନାନ୍ଦ୍ୟକାର ଓ ସାଂସ୍କୃତିକ ସଂଗଠକ ଶ୍ରୀ ବଞ୍ଚୟ ମିଶ୍ରଙ୍କ ଭୂମିକା ସାଂସ୍କୃତିକ ତଥା ମନୋରଞ୍ଜନ କାର୍ଯ୍ୟକ୍ରମକୁ ବେଶ୍ ଉପଭୋଗ୍ୟ ଓ ପ୍ରାଣବତ୍ତ କରି ଗଢ଼ି ତୋଳିଥିଲା ।

[In honor of the memory of Dr. Promode Patnaik by his loving wife Runu on the occasion of his first death anniversary.]

ଜୀବନ ସାଥୀ

ଶ୍ରୀମତୀ ଅନୁପମା (ରୁନୁ) ପଟ୍ଟନାୟକ

ମୋ ଜୀବନ ହୋଇଥିଲା ଧନ୍ୟ ତୁମକୁ ପାଇ
ମୋ ଅନ୍ତରେ ରହିଗଲା ତୁମେ ଅମର ହୋଇ ।

ତୁମ ସ୍ମୃତି ରହିଗଲା ମୋ ହୃଦୟେ ତାଜମହଲ ହୋଇ
ଏ ଜଟିଳ ଦୁନିଆରେ ଥିଲ ତୁମେ ଜଣେ ଦିଗ୍‌ବିଜୟୀ ।

ଜାଣେ ନାହିଁ କାହିଁକି ଯେ ଚାଲିଗଲା ଏତେ ତରବରେ
ଏତିକି ବିଶ୍ୱାସ ମୋର ତୁମେ ଅଛ ପ୍ରଭୁଙ୍କ ପାଖରେ ।

ତୁମେ ଥାଇ ଦେଖୁଥାଅ ତୁମ ପରିବାର
ତୁମ ବିନା ନିଃସ୍ୱ ଆଜି ମୋ ସୁଖ ସଂସାର ।

ସରାପତିକ ଭାଷଣ

ମାନ୍ୟବର ରାଜ୍ୟପାଳଜୀ, ଓଡ଼ିଶାର ଇନ୍ଦ୍ରିୟ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀଯୁକ୍ତ ବିଜୁ ପଟ୍ଟନାୟକ, ମନ୍ତ୍ରୀମଣ୍ଡଳର ଦୁଇଜଣ ବରିଷ୍ଠ ସଭ୍ୟ ଶ୍ରୀଯୁକ୍ତ ମହାନ୍ତି ଏବଂ ଶ୍ରୀଯୁକ୍ତ ଘଡ଼ାଇ। ମଂଚାସୀନ ଅନ୍ୟାନ୍ୟ ଅତିଥିଗଣ, ଆମେରିକା ଓ କାନାଡ଼ାରୁ ଆସିଥିବା ଓଡ଼ିଶା ସୋସାଇଟିର ସଭ୍ୟବୃନ୍ଦ ଏବଂ ଆମର ଶୁଭେଚ୍ଛୁ ଓଡ଼ିଆ ଭାଇ ଓ ଭଉଣୀମାନେ।

ଆଜି ଏ ସଂସାରେ ଆପଣମାନେ ଏଇ ଉତ୍ସବରେ ଯୋଗଦାନ କରିଥିବାରୁ ମୁଁ ନିଜ ତରଫରୁ ତଥା ଓଡ଼ିଶା ସୋସାଇଟି ତରଫରୁ ଆପଣ ସମସ୍ତଙ୍କୁ ସମ୍ବେଦ ସ୍ୱାଗତ ଅଭିବାଦନ ଜଣାଉଛି।

ବଂଧୁଗଣ, - ଭିଟାମାଟିରୁ ହଜାର ହଜାର ମାଇଲ ଦୂରରେ ଆମେରିକା ଓ କାନାଡ଼ାର ସମସ୍ତ ପ୍ରକାର ଚାକଚକ୍ୟ ଭିତରେ ରହି ସୁଖ ଆମେ ପରଦେଶୀ ଓଡ଼ିଆ ମାନେ ନିଜ ଜାତିର ମାର୍ଯ୍ୟଦା, ସ୍ୱାଭିମାନ ଓ ଗୌରବକୁ ଅସ୍ପୃଶ୍ୟ ରଖିବା ପାଇଁ ଚେଷ୍ଟା କରି ଗର୍ବ ଅନୁଭବ କରୁଛୁ। ଆଜି ଆମ ପାଇଁ ଏହା ଏକ ଖୁବ୍ ସୁରଣୀୟ ଦିନ, ଏବଂ ମୋର ବିଶ୍ୱାସ ଏ ଜାତିର ଭବିଷ୍ୟତର ଇତିହାସ ଏଇ ଦିନକୁ ସେମିତି ଭାବେ ମଧ୍ୟ ସମୀକ୍ଷା କରିବ ଯେ ‘ଓସା’ ଏହାର ୨୩ ବର୍ଷ ବୟସରେ ଅଳ୍ପ ଭିଡ଼ି ଠିଆ ହୋଇଛି ନିଜର ମୂଳ ଭୂଖଣ୍ଡ ସହ ଏକ ସେତୁ ବଂଧୁ ବାନ୍ଧିବା ପାଇଁ।

ଆଜି ସକାଳେ ଆମେ ଗୋଟିଏ ଛୋଟ ଉଡ଼ା ଘରେ ମେଧାବା ଓଡ଼ିଆ ଯୁବକ ଯୁବତୀମାନଙ୍କୁ ବିଦେଶରେ ଅତି ଉଚ୍ଚ ମାନର ଶିକ୍ଷା, ଗବେଷଣା ଓ ବୈଷୟିକ ତାଲିମ ପାଇଁ ଆବଶ୍ୟକୀୟ ସୂଚନା ଓ ଅନ୍ୟାନ୍ୟ ସାହାଯ୍ୟ ଯୋଗାଇ ଦେବା ପାଇଁ ଏକ ଯୋଗାଯୋଗ କେନ୍ଦ୍ର ପ୍ରତିଷ୍ଠା କରିଛୁ। ଆମର ଆଶା ଏବଂ ବିଶ୍ୱାସ ଯେ ଏ ଯୋଗାଯୋଗ କେନ୍ଦ୍ର ଉପରୋକ୍ତ ମୁଖ୍ୟ ଲକ୍ଷ୍ୟ ପୁରଣ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଆମର ୨ୟ ଓ ୩ୟ ପିଢ଼ାର Immigrant ମାନଙ୍କ ପାଇଁ ଆମ ମାତୃଭୂମି ଭାରତ ଏବଂ ଜନ୍ମଭୂମି ଓଡ଼ିଶା ସହ ଏକ Emotional ଏବଂ Cultural bridge ସ୍ଥାପନ କରିବ। ଆମର ସ୍ୱପ୍ନ ଯେ ଏହି ସଂପର୍କରୁ ଆସିବ ଆମ ପିଲାଙ୍କର ଓଡ଼ିଆ ପ୍ରୀତି ଏବଂ ଏହାର ଭବିଷ୍ୟତ ଅର୍ଥନୈତିକ ବିକାଶ ପାଇଁ ନୂଆ ଉତ୍ସାହ ଓ ପ୍ରେରଣା।

ଇତିମଧ୍ୟରେ ଓଡ଼ିଆ ଜାତିର ଭବିଷ୍ୟତ ସ୍ୱପ୍ନ ଦେଖିବାରେ ଅଗ୍ରଣୀ ଓଡ଼ିଆ ଆମର ମାନ୍ୟବର ମୁଖ୍ୟମନ୍ତ୍ରୀ ‘ଓସା’ ପାଖରେ ପ୍ରଥମଥର ପାଇଁ ପହଂଚି କେବଳ ସେମାନଙ୍କର କୁଶଳ ଜିଜ୍ଞାସା କରି ନାହାନ୍ତି, ବରଂ ସେମାନଙ୍କର ପ୍ରତିଭା ଓ ପରାମର୍ଶର ସବୁପ୍ରୟୋଗ ପାଇଁ ଆଗ୍ରହ ପ୍ରକାଶ କରିଛନ୍ତି। କୁଳାଳ ମାସରେ ଆମର ବାର୍ଷିକ ସମ୍ମିଳନୀକୁ ତାଙ୍କର ଯୋଜନା ମନ୍ତ୍ରୀ ବଂଧୁ ପ୍ରଫୁଲ୍ଲଙ୍କୁ ପଠାଇ ଆମକୁ ରଣୀ କରିଛନ୍ତି। ସେ ମଧ୍ୟ ପ୍ରଥମ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଯେ କି ଆମର ଓଡ଼ିଆ ଡାକ୍ତର ବଂଧୁ ମାନଙ୍କୁ ଓଡ଼ିଶାରେ କଲିଙ୍ଗ ହସ୍ପିଟାଲ୍ ତିଆରି କରିବା ପାଇଁ ଭୁବନେଶ୍ୱରରେ ସରକାରଙ୍କ ତରଫରୁ ଜମିଦେବା ସଙ୍ଗେ ସଙ୍ଗେ

ଅନ୍ୟାନ୍ୟ ଆନୁସଙ୍ଗିକ ସାହାଯ୍ୟ ପ୍ରଦାନ କରିଛନ୍ତି। ଏଇଠି ମୁଁ କହିରଖେ - ବିଜୁବାବୁଙ୍କ ପୂର୍ବରୁ କୌଣସି ମୁଖ୍ୟମନ୍ତ୍ରୀ ବା ମନ୍ତ୍ରୀ ଆମକୁ ସାହାଯ୍ୟ କରିବା ଦୃଷ୍ଟିରେ ଥାଉ, ବର୍ଷ ବର୍ଷ ଧରି ଆମର କୌଣସି ଚିଠିର ପ୍ରାପ୍ତି ସ୍ୱୀକାର ମଧ୍ୟ କରି ନଥିଲେ।

ଆମେ ‘ଓସା’ର ସଭ୍ୟବୃନ୍ଦ ସମସ୍ତେ ପ୍ରାୟ ଅନିଚ୍ଛୁକ ପରଦେଶୀ ବା Reluctant Immigrant। ଭାରତରେ ଅନ୍ୟାନ୍ୟ ବହୁ ଅନେକ ଆଗୁଆ ରାଜ୍ୟ ମାନଙ୍କ ତୁଳନାରେ ଆମମାନଙ୍କ ସଂଖ୍ୟା ସବୁଠାରୁ କମ୍। ସାଧାରଣତଃ ନିଜର ଆର୍ଥିକ ଉନ୍ନତି ପାଇଁ କିମ୍ବା ନିଜ ଦେଶରେ ହେଉଥିବା ଅନ୍ୟାୟ ଅତ୍ୟାଚାର ସହି ନପାରି ଜଣେ ଅନ୍ୟ ଦେଶକୁ Migrate କରେ। ଆମେରିକାରେ ଥିବା ପରଦେଶୀ ଓଡ଼ିଆ ମାନଙ୍କ କ୍ଷେତ୍ରରେ ଉପରୋକ୍ତ କୌଣସିଟି କାରଣ ସତ୍ୟ ନୁହେଁ, - ବରଂ ଉଚ୍ଚଶିକ୍ଷା ଆହରଣ ଏବଂ ସରକାରୀ ବା ବେସରକାରୀ ସଂସ୍ଥାରେ ଥିବା ବେଳର ଅସୁଖ ଅନୁଭୂତି ବୋଧହୁଏ ଅନେକଙ୍କର ଆମେରିକା ରହଣିର କାରଣ।

ଆମେରିକା ଓ କାନାଡ଼ାରେ ପ୍ରାୟ ଏକ ହଜାରରୁ ସାମାନ୍ୟ ଉର୍ଦ୍ଧ୍ୱ ଓଡ଼ିଆ ପରିବାର ବା ମୋଟ ପାଞ୍ଚହଜାର ଓଡ଼ିଆ ରୁହନ୍ତି। ଏମାନଙ୍କ ଭିତରୁ ଶତକଡ଼ା ଅଠାଦେଇ ଭାଗ ଖୁବ୍ ଉଚ୍ଚ ଶିକ୍ଷିତ। ନିଜ ନିଜର ବୃତ୍ତିଗତ କ୍ଷେତ୍ରରେ ବହୁ ଓଡ଼ିଆ ନାଁ କରିଛନ୍ତି। ସମସ୍ତଙ୍କ ଭିତରେ ଓଡ଼ିଶାର ପ୍ରଗତି ପାଇଁ ବିନା ପାରିଶ୍ରମିକରେ ନିଜ ଜ୍ଞାନ ଓ ବୈଷୟିକ ଦକ୍ଷତା ତଥା ପରାମର୍ଶ ଯୋଗାଇ ଦେବାର ପ୍ରବଳ ଇଚ୍ଛା ରହିଛି। ଏ ପ୍ରକାର ତ୍ୟାଗର ରୂପରେଖ ଓ କାର୍ଯ୍ୟକାରୀତା ବିଷୟରେ ଉଭୟ ସରକାରୀ ଓ ବେସରକାରୀ ସ୍ତରରେ ଆଲୋଚନା ଏବଂ ଯୋଜନା ହେବା ଦରକାର ବୋଲି ମୋର ମନେ ହୁଏ।

ଜଗନ୍ନାଥଙ୍କ କରୁଣା ଏବଂ ଓଡ଼ିଶାବାସୀଙ୍କ ଶୁଭେଚ୍ଛାରୁ ଆମେ ପ୍ରାୟ ସବୁ ଓଡ଼ିଆ ଆର୍ଥିକ ଦୃଷ୍ଟିରୁ ସେଠାରେ ସୁଚ୍ଛଦରେ ଅଛୁ - ଯେତେ ପୋଷିବା ପାଇଁ କେହି ଦେଶକୁ ଫେରିବାର ଯୋଜନା କରୁଛନ୍ତି ବୋଲି ମୋର ମନେ ହୁଏ ନାହିଁ। କିନ୍ତୁ ନିଜ ରାଜ୍ୟରେ ଶୁଖି ଓ ସମ୍ମାନର ତାଲିକା ଭୁକ୍ତ ନ ହେଲେ ନିଜ ଜାତିର ପ୍ରଗତି ସାଧନ ପାଇଁ ଉତ୍ସାହ ମିଳିବ କେଉଁଠି? ସମୂହ ସ୍ୱାର୍ଥର ବିକାଶ ପାଇଁ ବ୍ୟକ୍ତିଗତ ତ୍ୟାଗ ସବୁବେଳେ ଏକତରଫା ରାସ୍ତା ନୁହେଁ ବୋଲି ମୋର ମନେ ହୁଏ।

ଓଡ଼ିଶାର ସରକାର ଓ ଜନସାଧାରଣଙ୍କୁ ମୋର ନିବେଦନ ଯେ ସେମାନେ ପରଦେଶରେ ଥିବା ଓଡ଼ିଆମାନଙ୍କୁ ନ ଭୁଲି ସେମାନଙ୍କୁ ଓଡ଼ିଶାର ବିକାଶ ଦିଗରେ ସାହାଯ୍ୟ କରିବା ପାଇଁ ନିୟୋଜିତ କରନ୍ତୁ। ପରଦେଶୀ ଓଡ଼ିଆ ମାନଙ୍କ ପାଇଁ ଗର୍ବ କରି ଓଡ଼ିଆ ପିଲାଙ୍କର ଆତ୍ମମର୍ଯ୍ୟଦା ବା Self Esteem ବଢ଼ାନ୍ତି। ଆମର ସାଂସ୍କୃତିକ ବୈଶିଷ୍ଟ୍ୟ ଓ ସ୍ୱାଭିମାନ ବିଦେଶରେ ବଜାୟ ରଖିଲେ ଆମର ସର୍ବଭାରତୀୟ ଭାବମୂଳି କ୍ଷୁର୍ଣ୍ଣ ହେବ ନାହିଁ କାରଣ ସାରା ବିଶ୍ୱରେ ଚର୍ଚ୍ଚମାନ ବହୁ-ସଂସ୍କୃତିବାଦ

ବା Multi - Culturalism ର ହାତୀ ବହିବାକୁ ଆରମ୍ଭ କରିଛି ।

ଅତୀତରେ ଓଡ଼ିଆ ମାନେ ଜାଭା, ବୋର୍ଷିଓ ଓ ସୁମାତ୍ରା ପାଇଁ ବସତି ସ୍ଥାପନ କରିଥିବାର ନାନା କିମ୍ବଦନ୍ତୀ ଓ କିଛି ଇତିହାସ ଅଛି । ଗତ ତିନିଦଶକରୁ ଉର୍ଦ୍ଧ୍ୱ କାଳ ଧରି ଆମର Visionary ବିଜୁବାବୁ ଏ ବିଷୟରେ ସବୁବେଳେ ଆମକୁ ଏକ populist ଚୋନ୍ଦରେ ଚେତାଇ ଦେଇଛନ୍ତି, - କିନ୍ତୁ ମୂଳ ଭୂଖଣ୍ଡ ଓଡ଼ିଶା ସହ ସେମାନଙ୍କ ବଂଶଧର ମାନେ କିଭଳି ବିଚ୍ଛିନ୍ନ ହେଲେ ସେ ବିଷୟରେ ବଶେଷ ତଥ୍ୟ ବା ଇତିହାସ ନାହିଁ । ତେଣୁ ଏହାକୁ ଆଖି ଆଗରେ ରଖି ଆମକୁ ଭବିଷ୍ୟତ ଇତିହାସ ପାଇଁ ପ୍ରସ୍ତୁତ ହେବାକୁ ପଡ଼ିବ । ଏଥିରେ ହେଲା କରିବାର ପ୍ରଶ୍ନ ନାହିଁ । ନିଜ ଜାତି, ସାହିତ୍ୟ, ଭାଷା ଓ ସଂସ୍କୃତି ପାଇଁ ଆମେ ପରଦେଶୀ ଓଡ଼ିଆ ଆମ ବିଳାସ ବ୍ୟସନରୁ କିଛି କାଟି ତ୍ୟାଗ କରିବା ପାଇଁ ପ୍ରସ୍ତୁତ ଅଛୁ । ଏଥିପାଇଁ ଦରକାର ସରକାରୀ ଓ ବେସରକାରୀ ସହଯୋଗ । Public Policy ଏବଂ Administration ର କଣେ ଆଗୁଆ ଛାତ୍ର ହିସାବରେ ମୁଁ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କୁ ଅନୁରୋଧ କରିବି ସେ ରାଜ୍ୟର ମୁଖ୍ୟ ଶାସନ ସଚାବ ଓ ତାଙ୍କର ମୁଖ୍ୟ ପରାମର୍ଶଦାତା ତଥା ମନ୍ତ୍ରୀମଣ୍ଡଳ ସହ ଆଲୋଚନା କରି ପରଦେଶୀ ଓଡ଼ିଆଙ୍କ ପାଇଁ ଏକ ସ୍ୱତନ୍ତ୍ର ଦସ୍ତର ଖୋଲନ୍ତୁ । ଏହି ଦସ୍ତର ଛୁଟିରେ ଆସୁଥିବା ବିଭିନ୍ନ କ୍ଷେତ୍ରରେ ସୁପରିଷ୍ଟିତ ଓଡ଼ିଆ ବିଶେଷଜ୍ଞ ମାନଙ୍କୁ ବିନା ଖର୍ଚ୍ଚରେ ତାଙ୍କ Expertise ର ବିନିଯୋଗ କରିବେ । ଲକ୍ଷ ଲକ୍ଷ ଟଙ୍କା ଖର୍ଚ୍ଚ କରି ଗୋରା ବିଦେଶୀ ବିଶେଷଜ୍ଞ ମାନଙ୍କୁ ଆଣି ଓଡ଼ିଶା ବିଷୟରେ ପରାମର୍ଶ ନେବାର ବୋଧହୁଏ କୌଣସି ଆବଶ୍ୟକତା ନାହିଁ ବୋଲି ମୋର ମନେ ହୁଏ ।

ଦ୍ୱିତୀୟରେ ପ୍ରତିବର୍ଷ ‘ଓସା’ର ବାର୍ଷିକ ସମ୍ମିଳନୀକୁ ଏକ ସରକାରୀ ପ୍ରତିନିଧି ଦଳ ପଠାଇବା ପାଇଁ ଆମର ବିନୀତ ଅନୁରୋଧ । ମୋର ବିଶ୍ୱାସ ଏହା ଏକ ସର୍ବଦଳୀୟ ପରଂପରାରେ ପରିଣତ ହେବ । କାହିଁକି ନା ପୃଥିବୀର ଯେ କୌଣସି କୋଣରେ ଥିବା ଓଡ଼ିଆମାନଙ୍କର ସୁଖ ଦୁଃଖ ବୁଝିବା ସରକାରଙ୍କର ଏକ ନୈତିକ କର୍ତ୍ତବ୍ୟ । ଏଥିରେ ବ୍ୟୟ ହେଉଥିବା କେବଳ ବାଟଖର୍ଚ୍ଚ ପାଇଁ ଓଡ଼ିଆ କରଦାତା ମାନେ ବୀତସ୍ମୃତ ହେବେ ନାହିଁ ବୋଲି ମୋର ବିଶ୍ୱାସ ।

ଶେଷରେ ଓଡ଼ିଶା ସୋସାଇଟି ନିଜର ସ୍ଥାୟୀ କାର୍ଯ୍ୟାଳୟଟିଏ ତିଆରି କରିବା ପର୍ଯ୍ୟନ୍ତ ସରକାର ରାଜଧାନୀର

କେନ୍ଦ୍ର ସ୍ଥଳରେ ଗୋଟିଏ ଗୃହ ଭଡା ସୂତ୍ରରେ ଯୋଗାଇ ଦେବା ପାଇଁ ଅନୁରୋଧ । ‘ଓସା’ ର ଏହା ଦାବା ତାଲିକା ବୋଲି ଭାବି ମୁଖ୍ୟମନ୍ତ୍ରୀ ବିଚଳିତ ହେବେ ନାହିଁ ବୋଲି ମୋର ଆଶା । କାରଣ ଏତିକି ଉଚ୍ଚଶିକ୍ଷିତ ଓଡ଼ିଆ ଆମେରିକା ଓ କାନାଡା ରେ ନରହି ଓଡ଼ିଶାରେ ଥିଲେ ସେମାନଙ୍କ ଭିତରୁ ଅନେକ ବୋଧହୁଏ ତାଙ୍କ ନିଜର ଓ ତାଙ୍କ ସ୍ତ୍ରୀ ପିଲାଙ୍କର ଚାକିରୀ, ବଦଳି, ଘର ପାଇଁ ଜାଗା, ରଣ ଇତ୍ୟାଦି ପାଇଁ ମନ୍ତ୍ରୀ ଓ ଅତିସର ମାନଙ୍କର ଯଥେଷ୍ଟ ବେଶୀ ମୁଣ୍ଡବ୍ୟଥା ର କାରଣ ହେଉଥାନ୍ତେ । ଆମକୁ ଏଠାରୁ ବିଦାକରି ସରକାର ସେ ଦିଗରୁ ଅନ୍ତତଃ ସାମାନ୍ୟ ଆଶୁଷ୍ଟି ପାଇଛନ୍ତି ।

ମୁଁ ପ୍ରଥମରୁ କହିଥିଲି ଯେ ଆମେ ସମସ୍ତେ ଦରିଆପାରି ଓଡ଼ିଆ ଆମ ରାଜ୍ୟ ପାଇଁ ତ୍ୟାଗ କରିବାକୁ ପ୍ରସ୍ତୁତ, - ଆଜିର ଏଇ ‘ଓସା’ ସେଣ୍ଡର ଉଦ୍‌ଘାଟନ ସେ ଦିଗରେ ମାତ୍ର ଏକ ଛୋଟ ପଦକ୍ଷେପ । ପରବର୍ତ୍ତୀ ପିଢ଼ୀର ବଂଶଧରମାନଙ୍କର ଓଡ଼ିଶା ସହ ସଂପର୍କ କୁ ମଜବୁତ କରିବା ସକାଶେ ଏହା ଏକ ଅୟମାରମ୍ଭ ମାତ୍ର ।

ବିଶ୍ୱର ଯେ କୌଣସି କୋଣରେ ଥିବା ଓଡ଼ିଆମାନେ ଉତ୍କଳର ସତ୍ତକ । ଆଜି ମୋର ବିନମ୍ର ନିବେଦନ ସମସ୍ତ ସରକାରୀ ସଂସ୍ଥା, ବେସରକାରୀ ସଂସ୍ଥା ଏବଂ ଜନସାଧାରଣ ଏହି ମୂଳ ଭୂଖଣ୍ଡର ଓଡ଼ିଶା ରାଜ୍ୟ ସହ ପରଦେଶୀ ଓଡ଼ିଆମାନଙ୍କୁ ସଂପୃକ୍ତ କରିବାର ଉପାୟ ଚିନ୍ତା କରି ଆବଶ୍ୟକ ପଦକ୍ଷେପ ନିଅନ୍ତୁ । ଓଡ଼ିଆ ସଂସ୍କୃତିର ବିକାଶଧାରାକୁ ଅକ୍ଷୁର୍ଣ୍ଣ ରଖି ପ୍ରତିକୂଳତା ସହ ସଂଗ୍ରାମ କରି ବିକାଶର ରୂପରେଖ ଆସନ୍ତୁ ମିଳିମିଶି ନିର୍ଣ୍ଣୟ କରିବା । ପରଦେଶୀ ଓଡ଼ିଆ ମାନଙ୍କୁ ନିଜ ଭିତ୍ତିମାଟିର ଉନ୍ନତି ପାଇଁ ବିନିଯୋଗ କରି ପାରିଲେ ଆମ ରାଜ୍ୟବାସୀଙ୍କର ପ୍ରଗତି ହେବ ଏବଂ ଆତ୍ମମର୍ଯ୍ୟାଦା ବଢ଼ିବ ଏଥିରେ ମୋର ସନ୍ଦେହ ନାହିଁ ।

ବର୍ତ୍ତମାନ ମୁଁ ଆମେରିକା ଓ କାନାଡାରୁ ଆସିଥିବା ‘ଓସା’ର ସଭ୍ୟ ମାନଙ୍କୁ ଅନୁରୋଧ କରୁଛି ଠିଆହେବା ପାଇଁ, - ଆମେ ସେମାନଙ୍କୁ କରତାଳି ଦେଇ ସ୍ୱାଗତ କରିବା । ଆପଣମାନଙ୍କ ଭିତରୁ ଯେଉଁମାନଙ୍କ ପରିବାର ସଭ୍ୟ ଓ ସଂପର୍କୀୟ ଆମେରିକା ଓ କାନାଡାରେ ବସବାସ କରୁଛନ୍ତି ସେମାନଙ୍କୁ ମଧ୍ୟ ମୁଁ ଠିଆ ହେବାକୁ ଅନୁରୋଧ କରୁଛି ।

ଡଃ ଦିଗମ୍ବର ମିଶ୍ର





ଓଡ଼ିଶା ସୋସାଇଟି ଅଫ୍ ଆମେରିକା ଦ୍ଵାରା ସମ୍ମାନିତ ପ୍ରଫେସର ଜିତେନ୍ଦ୍ର ନାଥ ମହାନ୍ତିଙ୍କ ଉତ୍ତର

ଦିଗମ୍ବର ବାବୁ ପ୍ରିୟ ବରେଷୁ,

ଆମେରିକାର ଓଡ଼ିଶା ସୋସାଇଟି ତରଫରୁ ମୋତେ ଯେଉଁ ସମ୍ମାନ ଦେବାର ଆୟୋଜନ କରାଯାଇଛି ସେଥିପାଇଁ ଆପଣଙ୍କୁ ଓ ସୋସାଇଟିର କର୍ମକର୍ତ୍ତାମାନଙ୍କୁ ମୋର ଆନ୍ତରିକ ଧନ୍ୟବାଦ ଜଣାଉଛି। ଆପଣ ନିଜେ ସୁପରିଚିତ ଓ ବିଦ୍ୟାଦୁରାଗୀ, ସେଥିପାଇଁ ମୋର ଗବେଷଣା ଓ ଲେଖାଲେଖି ପ୍ରତି ଆପଣଙ୍କର ଶ୍ରଦ୍ଧା ମୋ ପାଇଁ ଅତ୍ୟନ୍ତ ପ୍ରେରଣା ଦାୟକ।

ଭୁବନେଶ୍ୱରକୁ ଯାଇ ସେ ସମ୍ମାନ ସ୍ୱହସ୍ତରେ ଗ୍ରହଣ କରିପାରିଲେ ଅତ୍ୟନ୍ତ ସୁଖୀ ହୋଇଥାଆନ୍ତି। ସ୍ୱଦେଶର ଓ ମାତୃଭାଷାରେ ସମ୍ମାନଠାରୁ ଅଧିକ ଆନନ୍ଦର ବିଷୟ କଣ ହୋଇପାରେ? ଯିବାକୁ ତେଷା କରିବି। ଯଦି ନିୟାଜପାରେ, ସେ ତୃତୀୟା କ୍ଷମା କରିବେ। ଛାତ୍ରାବସ୍ଥାକୁ ବାଦ୍ ଦେଲେ, ଓଡ଼ିଶାରେ କୌଣସି ସମ୍ମାନ ପାଇବା ମୋ ପାଇଁ ଏହା ପ୍ରଥମ। ତା ସାଙ୍ଗକୁ ପୁଣି ସେ ସମ୍ମାନ ପ୍ରଦାୟୀ ଆମେରିକାବାସୀ ଓଡ଼ିଆ ମାନଙ୍କଠାରୁ। ସେଥିରେ ଆଶ୍ଚର୍ଯ୍ୟ ହେବାର କାରଣ ନାହିଁ, ମୁଁ ନିଜେ ୧୯୪୫ ମସିହାଠାରୁ ଓଡ଼ିଶା ବାହାରେ ରହିଛି। ଓଡ଼ିଶାର ଲୋକେ - ନିଜର ଆତ୍ମୀୟ ସ୍ୱଜନ ବଂଧୁବାନ୍ଧବଙ୍କୁ ଛାଡ଼ିଦେଲେ - ମୋତେ ଚିହ୍ନିବେ କାହିଁକି? ଓଡ଼ିଆ ଭାଷାରେ କଣ ବା ଲେଖୁଛି? ଇଂରାଜୀରେ ଅଥବା ଜର୍ମାନ ଭାଷାରେ ଲେଖା ତ ସବୁ ଦେଶ ବାହାରେ ଛପା ହୋଇଛି। ସେଥିରେ ସମସାମୟିକ ରାଜନୈତିକ ଅଥବା ସାମାଜିକ ବା ସାହିତ୍ୟ ଚେତନା ସମ୍ବନ୍ଧରେ ଏପରି ତଥ୍ୟ ନାହିଁ - ଯାହା ସାଧାରଣ ପାଠୁଆ ଲୋକଙ୍କର ମନକୁ ଆକର୍ଷଣ କରିବ। ତେଣୁ ସେସବୁ ଲେଖା କାହାର ପଢ଼ିବା କଣ ଦରକାର? ମୋ ସ୍ୱଭାଷାଭାଷୀ ଲୋକମାନେ ମୋତେ କାହିଁକି ଚିହ୍ନିବେ?

ଓଡ଼ିଶାରୁ ମୁଁ କଣ ପାଇଛି? ସେଠି ଜନ୍ମ, ମୁହଁରେ ପ୍ରଥମ ଭାଷା ଓଡ଼ିଆ, ପ୍ରଥମ ଶିକ୍ଷା ଓଡ଼ିଆରେ। ପ୍ରଥମ ଖେଳ ଗାଁ ପଡ଼ିଆରେ। ବହୁ ନୈତିକବୋଧ ଶିଖୁଛି। ପ୍ରଥମ ପୂଜା ଜଗନ୍ନାଥଙ୍କୁ। ପ୍ରଥମ ଓଷାବ୍ରତ ରଜ ଓ କୁଆଁର ପୁନେଇ। ଓଡ଼ିଶାରୁ ଯାହା ପାଇଛୁ, ତାହା ନିଜର ଅସ୍ଥିମଜ୍ଜାଗତ, ନିଜ ବ୍ୟକ୍ତିତ୍ୱର ଅନ୍ତରତମ ସ୍ତରରେ ଘନୀଭୂତ। ତା ଉପରେ ବାକି ଯାହା ଶିକ୍ଷା, ସଂସ୍କୃତି, ଧାରଣା - ଯାହା ପରିବର୍ତ୍ତେ ଜୀବନରେ ଶିଖୁଛି। ପ୍ରତିଷ୍ଠିତ, ପ୍ରଥମେ ଓଡ଼ିଆ, ତା'ପରେ ଭାରତୀୟ, ତାପରେ ବିଶ୍ୱମାନବ।

କଟକରେ କଲିଜିଏଟ୍ ସ୍କୁଲରେ ପଢ଼ିଲାବେଳେ ଯାହା ଶିଖୁଥିଲି - ଅତୁଳନୀୟ ଶିକ୍ଷକମାନଙ୍କ ଠାରୁ। ଚତୁର୍ପୂର୍ବରୁ ଭଦ୍ରକ ହାଇସ୍କୁଲରେ ପଢ଼ିତ ନିଜକଣ୍ଠ ମିଶ୍ରଙ୍କ ଠାରୁ ଯାହା ସଂସ୍କୃତ ଶିଖୁଥିଲି ଏବଂ ଗୋକୁଳାନନ୍ଦ ନାୟକଙ୍କଠାରୁ ଇଂରାଜୀ, ଉପେନ୍ଦ୍ର ମହାନ୍ତିଙ୍କଠାରୁ ଓଡ଼ିଆ ସାହିତ୍ୟ, ସେ ଶିକ୍ଷା ଛଡ଼ା ବାକି ସବୁ ସମ୍ଭବ ହୋଇ ପାରିନଥାନ୍ତା। କଲିଜିଏଟ୍ ସ୍କୁଲରେ ପଢ଼ିଲାବେଳେ କାଠଯୋଡ଼ି ନଇ କୂଳରେ ପ୍ରତି ସଂଧ୍ୟାରେ ଯାତ୍ରୀଭମଣ ବେଳେ ବଂଧୁମାନଙ୍କ ମାଧୁରେ ମୋର ବିଭାଗ

ଆଦାନ ପ୍ରଦାନ ଚାଲୁଥିଲା ଏବଂ ଭବିଷ୍ୟତର ସ୍ୱପ୍ନ ରୂପାୟିତ ହେଉଥିଲା, ତା ଛଡ଼ା ଭବିଷ୍ୟତର ଚିନ୍ତାର ରାସ୍ତା ପରିଷ୍କାର ହୋଇନଥାନ୍ତା। ଠିକ୍ ସେତିକିବେଳେ ଶ୍ରୀ ରାମଚନ୍ଦ୍ର ଭଟ୍ଟ ନ ଓ କଟକ ଟାଉନ୍ ହଲ୍‌ରେ ଯେଉଁ ଦୁଇଟି ପାଠାଗାର ଥିଲା ସେଠି ବସି ପଢ଼ିବାର ଯେଉଁ ଆନନ୍ଦ ପାଇଥିଲି, ତା ଛଡ଼ା ଭବିଷ୍ୟତର ଲେଖାପଢ଼ାର ଜୀବନ ସମ୍ଭବ ହୋଇଥାନ୍ତା କି ନାହିଁ କହିବା କଷ୍ଟ। ତଦାନୀତନ କଟକ ସହରର ନାଲିମାଟି ରାସ୍ତା ଓ ଅନ୍ଧାର ବା ଗମ୍ୟ ଆଲୁଅ ଦ୍ଵାରା ସାମାନ୍ୟ ଆଲୋକିତ ଗଳି ମଧ୍ୟଦେଇ ଅନ୍ଧଜୀବନର ପ୍ରଥମ ପ୍ରେରଣା ପ୍ରତିଷ୍ଠିତ ହୁଏ। ବିବେକାନନ୍ଦ, ଅରବିନ୍ଦ, ଗାନ୍ଧୀ, ରବିନ୍ଦ୍ରନାଥଙ୍କ ଲେଖା ଅନୁପ୍ରାଣିତ କରେ। ଚିନ୍ତାର ଜୀବନକୁ ନୂଆ ରାସ୍ତାରେ ଗଢ଼ି ତୋଳିବାକୁ।

ତା'ପରେ - ହାଇସ୍କୁଲ ପରେ - ରେଭେନ୍ସା କଲେଜରେ ଦୁଇବର୍ଷ। ଶିକ୍ଷକମାନେ ଥିଲେ ଅପୂର୍ବ। କିନ୍ତୁ ଜଣକର ବ୍ୟକ୍ତିତ୍ୱ ସବୁଠାରୁ ବେଶୀ ପ୍ରଭାବ ପକାଇଥିଲା। ସାରା ବିଶ୍ୱରେ ବୈଜ୍ଞାନିକ ଭାବରେ ଜଣେ ଓଡ଼ିଆ ପ୍ରସିଦ୍ଧି ଲାଭ କରିଥିଲେ - ପରିଜା ସାହେବ। କଲେଜର ପ୍ରିକ୍ସିପାଲ ଥିଲେ। ପାଖକୁ ଭୟରେ ଯାଇ ପାରୁନଥିଲୁ। କିନ୍ତୁ ପିତୃବଂଧୁ ଭାବରେ ତାଙ୍କର ସ୍ନେହ ମିଳିଥିଲା। ଗୋଟିଏ ପ୍ରଶ୍ନ ପ୍ରାୟ ମନରେ ଉଠୁଥିଲା। ସେ କାହିଁକି ଆହୁରି ବୈଜ୍ଞାନିକ ଗବେଷଣା ଛାଡ଼ି କଟକରେ କଲେଜରେ ଅଧ୍ୟାପନ କରିବାକୁ ଆସିଲେ। ଆହୁରି ବଡ଼ ବୈଜ୍ଞାନିକ ହୋଇପାରିଥିଲେ ସେ କଣ ଓଡ଼ିଶାର ବେଶି ସେବା କରିନଥାନ୍ତେ? ପରେ କଲିକତାରେ ପ୍ରେସିଡେନ୍ସି କଲେଜରେ ପଢ଼ିଲାବେଳେ ହରେକୃଷ୍ଣ ମହତାବଙ୍କ ସଙ୍ଗେ ଦେଖାହେଲା। ସେ କହିଲେ ଜିତେନ୍ଦ୍ର ସେ ଭୁଲ କରିବ ନାହିଁ। ଯେଉଁଠି ଗବେଷଣା କରିପାରିବ ସେଇଠି ରହିବ। ଓଡ଼ିଶାକୁ ଫେରିବାର ଆବଶ୍ୟକତା ନାହିଁ। ପରେ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଦର୍ଶନ ବିଭାଗ ଖୋଲିଲା। ଅଧ୍ୟାପକ ନିର୍ବାଚନ ସମିତିର ଜଣେ ବିଶିଷ୍ଟ ସଦସ୍ୟ ମୋ' ନାଁ ପ୍ରସ୍ତାବ ଦେଲେ। ପରିଜା ସାହେବ ସେତେବେଳେ ଉପାଚାର୍ଯ୍ୟ। ସେ କହିଲେ ମୁଁ ଜାଣେ ଜିତେନ୍ଦ୍ର ଏଠି ଆସିବ ନାହିଁ। ପରିଜା ସାହେବ ନିଜେ ପ୍ରେସିଡେନ୍ସି କଲେଜର ଅଥବା କେମ୍ବ୍ରିଜ୍‌ରେ ରହିଥିଲେ ଆହୁରି ଅନେକ ବଡ଼ ବୈଜ୍ଞାନିକ ହୋଇଥାନ୍ତେ। ମୋର ଓଡ଼ିଶାକୁ ଅଧ୍ୟାପନା କରିବାକୁ ଫେରିବା ମୋ ଅଜଣାତରେ ବନ୍ଦ ହୋଇଗଲା। କିନ୍ତୁ ଓଡ଼ିଶାକୁ ଜାଣିବାକୁ ଆହୁରି ସୁଯୋଗ ହେଲା।

ଗଡ଼ଜଙ୍ଗରୁ ଫେରିଆସ ୧୯୪୫ ମସିହାରେ। ଚାକିରୀ ନଥାଏ। ବଡ଼ମାମୁଁ ଗୋପବନ୍ଧୁ ଚୌଧୁରୀ କହିଲେ ବିନୋବା ଭାବେ ବଡ଼ ଦାର୍ଶନିକ ପଢ଼ିତ। ସେ ଓଡ଼ିଶାକୁ ପଦଯାତ୍ରା ପାଇଁ ଆସିଛନ୍ତି। ତାଙ୍କ ସାଙ୍ଗରେ ଦେଖାକର। ବିନୋବାଙ୍କ ସାଙ୍ଗରେ ଓଡ଼ିଶାର ଗାଁ ଗଛରେ ଚାଲିଚାଲି ବୁଲିଲି। ଓଡ଼ିଶାକୁ ଆହୁରି ଅନ୍ତରଂଗ ଭାବେ ଚିହ୍ନିଲି। ସର୍ବୋଦୟ କାମରେ ଯୋଗ ଦେବି ନା ଦର୍ଶନ ଅଧ୍ୟୟନ - ଅଧ୍ୟାପନା - ଗବେଷଣାରେ

ବୁଢ଼ି ରହିବି ଏହି ଦୁଇଟି ସମ୍ଭାବନା ମଧ୍ୟରେ ଦୋଳାୟିତ ହୋଇ ଅନେକ ଦିନ ରହିଲି। ବଡ଼ ମାଲ୍ ରମାଦେବୀ କହିଲେ ତୁ ଓଡ଼ିଶାର ସର୍ବୋଦୟ କାମରେ ପୁରାପୁରି ଭାର ନେ। ତା' ମଧ୍ୟରେ ଯାହା ଲେଖା ପଢ଼ା ସମ୍ଭବ କରିବୁ। ଯାହା ଅର୍ଥ ଦରକାର ମୁଁ ବ୍ୟବସ୍ଥା କରିଦେବି। ଅତ୍ୟନ୍ତ ଲେଖାଥିଲା ଭିନ୍ନ କଥା। କିନ୍ତୁ ରମାଦେବୀଙ୍କ ସ୍ନେହରୁ ବଞ୍ଚିତ ହେଲିନାହିଁ। ଚିନ୍ତାର ମହିମା ସେ ବୁଝୁଥିଲେ। ସାମାନ୍ୟ ନବ ଚୌଧୁରୀ ଥିଲେ ନିଜେ ଦାର୍ଶନିକ। ତାଙ୍କ ହୃଦୟର ଯୋଗାଯୋଗ ଥିଲା ନିବିଡ଼। ଏକାଠି ହେଲେ ଦର୍ଶନଚର୍ଚ୍ଚା ଚାଲେ। ଯେମିତି ବର୍ତ୍ତମାନ ମନ ମୋହନ ଚୌଧୁରୀଙ୍କ ସଂଗେ।

କଳିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରସିଦ୍ଧ ଦର୍ଶନ ଅଧ୍ୟାପକ “ରେୟାର” (ପୂର୍ବ ନାଁ ଥିଲା ପଞ୍ଚମ ଜର୍ଜ ଅଧ୍ୟାପକ”, ପରେ ନାଁ ହେଲା ଆଚାର୍ଯ୍ୟ ବ୍ରଜେନ୍ଦ୍ର ସିଲ୍ ଅଧ୍ୟାପକ) - ଯାହାକୁ ସର୍ବପଲ୍ଲୀ ରାଧାକୃଷ୍ଣନ୍ ବହୁଦିନ ଅଳଙ୍କୃତ କରିଥିଲେ- ପାଇଁ ଯେତେବେଳେ ମୋତେ ମନୋନୀତ କରାଗଲା (୧୯୭୭

ମସିହାରେ) ଜଷ୍ଟିସ୍ ରାମ ପ୍ରସାଦ ମୁଖାର୍ଜୀ (ସାର ଆଣ୍ଟୋନି ମୁଖାର୍ଜୀଙ୍କର ଜ୍ୟେଷ୍ଠ ପୁତ୍ର) ମୋତେ ଡାକି ପଠାଇଲେ। କହିଲେ “ଜିତେନ୍ଦ୍ର, ତୁମକୁ ଏ ଅଧ୍ୟାପକ ପଦବୀ ଦିଆ ହେବାରୁ ମୁଁ ଖୁବ୍ ଆନନ୍ଦିତ। ଦୁଇଟି କାରଣରୁ। ପ୍ରଥମ ତୁମ ପିତା ଜଗନ୍ନାଥ ମୋର ସହପାଠୀ ବ୍ୟୁତ୍ତ। ଦ୍ୱିତୀୟ, ଓଡ଼ିଶାର ମିଷ୍ଟର ଦାସ (ତୁମ ମାଲ୍ ରମାଦେବୀଙ୍କର ବଡ଼ବାପା) ମୋ ପିତାଙ୍କର ଶିକ୍ଷକ ଓ ଗୁରୁଥିଲେ। କଳିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ସହିତ ଗୋଟିଏ ପୁରୁଣା ସମ୍ବନ୍ଧ ଯେପରି ପୁଣି ରୂପାୟିତ ହେଲା।

ଆଜି ଏ ସବୁ କଥା ମନେ ପଡ଼ୁଛି। ଆହୁରି ଅନେକ କଥା ଏମିତି ଅଛି। ମୋର ସ୍ମୃତିର ଭାରାରେ ଆପଣଙ୍କୁ ଭାରାକ୍ରାନ୍ତ ନକରି, ଆପଣମାନଙ୍କ ପ୍ରତି କୃତଜ୍ଞତା ଜଣାଇ ଏତିକିରେ ରହିଲି।

ଇତି

ଶୁଭାକାଂକ୍ଷୀ

ଜିତେନ୍ଦ୍ର ନାଥ ମହାନ୍ତି

ତୁମେ ଚାଲିଯିବା ପରେ ?

(୪ ଡ. ପ୍ରମୋଦ କୁମାର ପଟ୍ଟନାୟକଙ୍କ ସ୍ମୃତିରେ)

ବୃଷତନ୍ତ୍ର ମହାନ୍ତି

ତୁମେ ଚାଲିଯିବା ପରେ
କେତେ ନିବିଡ଼ ସଂପର୍କକୁ
ମନେ ପକାଇଛି
ତୁମ ରୁନୁ
ରିନା, ରିପା ପ୍ରାନ୍ତଟିକ
ଖୋଜୁଛନ୍ତି ତୁମ
ଅମଳିନ ସ୍ନେହ
ତୁମେ ଥିଲେ ଦେଖୁଥାନ୍ତ
ତୁମ ବନ୍ଧୁମାନେ
ଝୁରୁଛନ୍ତି
ତୁମ ସାଥୀ
କଳା ଓ ସଂସ୍କୃତି
ତୁମେ ସିନା ଦେଖୁପାରିଲ ନାହିଁ
ତୁମ ସ୍ୱପ୍ନ
ସଫଳ ହୋଇଛି
ପ୍ରଭୁ ଜଗନ୍ନାଥ
ଦେଖୁଥିବା ଲୋକ
ମନେ ପକାଉଥିବେ
ତୁମ ସ୍ମୃତି, ଯିଲ ଆଉ
ସେମିତି ଚିରଦିନ

OUTSTANDING ORIYAS

This year the OSA has selected Dr. K.M. Das and Mrs. Basanti Das for recognition as "Outstanding Oriyas". Saradindu Misra of Dix Hills, New York, recounts with affection some of the outstanding contributions of Dr. and Mrs. Das to the Oriya community in the United States as well as in Orissa..

THE FIRST OSANYANS

Saradindu Misra

It was August of 1971. I was just getting ready to come to the United States against a job offer. Since I did not know any *Oriyas* in United States, my good friend, Shri Ullas Mohanty of Bhubaneswar, suggested that I see his brother-in-law, Dr. Krushna Mohan Mohan Das in New York, upon my arrival. He did not know Dr. Das' telephone number, but he was kind enough to give me his address. I arrived at the JFK airport on August 16th and stayed with friends of mine in Long Island before making contact with Dr. Das. Within the week of my arrival, I was able to get his telephone number through the operator. I spoke with him and he immediately invited me to spend the following weekend at his home in Queens.

Next Friday, I packed my overnight bag and made my sojourn to Queens, after work. A long subway ride from Manhattan to Queens, and then a bus ride to Cambria Heights, brought me to the clinic of Dr. Das, near his home. As I reached the clinic, Dr. Das stepped out from his parked car and greeted me as if he knew me for a long time. We drove to his home, together, where I was introduced to Mrs. Das (Basi Apa). Little did I realize then that this introduction would culminate in an everlasting friendship for over two decades with this noble *Oriya* couple and their family.

Dr. Das was one of the pioneers among *Oriyas* to have set foot on this land. After a teaching stint at the Veterinary College

of Orissa, he joined the Cornell University in the United States. He obtained his Masters and Ph.D. degrees from Cornell and then joined the teaching faculty of the Pace University in New York. When I met him in 1971, he was the Chief of Staff in the world-famous Animal Medical Center of New York -- a position of rare distinction ever held by an Indian.

As far as I remember, at this time, Dr. Das was the only *Oriya* who had a house in New York -- and it was a virtual weekend home for almost all the *Oriyas* living around the tri-state area. Every weekend, most of them would assemble in Cambria Heights for socializing, which was always followed by a sumptuous *Oriya* dinner. I have never seen anyone as Basi Apa who would get such thrill in cooking and feeding the guests. And what a cook she is! No one can compete with her in traditional *Oriya* fares!! I believe, around the summer of 1970, in one of those *Oriya* gatherings, Dr. Das proposed to set up an association of *Oriyas* living around the New York area. Thus started the formation of OSANY. Subsequently, the same year, friends living in Boston compiled a list of all *Oriyas* living in the United States and invited them to a gathering to launch the Orissa Society of the Americas. OSANY joined this national organization right away and was then the only separate Chapter under the OSA umbrella. Since then the gradual growth of OSANY has been phenomenal. It is still the

largest Chapter of OSA and has been a vital part of all its activities.

Thanks to Dr. Das, the founder of OSANY and a past president of the Chapter for various periods, whose vision and leadership enabled the Chapter to thrive so successfully for so many years, contributing enormously towards the *Oriya* cause both in the USA as well as in Orissa. The most important of them all was the creation of OSANY Scholarship Program which was instituted in 1986 during Dr. Das' presidency. This program created an endowment in the three universities of Orissa (Utkal, Sambalpur, and Berhampur), the proceeds from which would be used to award a scholarship of Rs.3,000 every year to the best graduate of each university. This program is a significant achievement of the *Oriyas* living in North America. It has brought tremendous awareness in Orissa about the contribution of non-resident *Oriyas* towards the excellence of education in Orissa. Thanks to Dr. Das for rigorously pursuing this project from inception to completion against a lot of obstacles and red-tape in Orissa. Besides this scholarship program, Dr. Das's contribution in the formation of the Orissa Flood Society in 1971 and the Jagannath Society in the mid-70's, along with Mr. Bimal Mohanty, is noteworthy. Big or small, he always wants to get involved in something for the benefit of the *Oriyas* living either in this country or in Orissa.

He is a true Orissan in that sense. Both he and Basi *Apa* regarded all the *Oriyas* living in this country as members of their family. Their home was open to all of

them, especially to newcomers to the New York area. Numerous immigrant *Oriyas* have lived in their home prior to getting a foothold in this country. The writer of this tribute is one of those who stayed with the Das family for several months while getting used to this foreign environment. During that period I never thought for a moment that I was away from my family, in a foreign land. Basi *Apa* looked after me as her own younger brother. When my wife arrived in June of 1972, she complained that I had been thoroughly spoiled by Basi *Apa* and was incapable of taking care of myself. I was not the only such case. I have seen many newcomer *Oriya* families, who lived with them and had similar experience. For many years, the venue of the Thanksgiving dinner for *Oriyas* was her home. Basi *Apa* is an embodiment of tranquility. Her cheerful disposition and loving care would immediately make an everlasting impression on anyone who happens to be associated with her. She is the kind of person who will never have an enemy.

One can go on elaborating the virtues of Dr. and Mrs. Das, about their service to the *Oriya* community. Both of them have carved a very special place in the hearts of all the *Oriyas* living away from their motherland. Thus, it is most appropriate on the part of the members of our community to have decided to felicitate Dr. Das and Basi *Apa* at the 24th Annual Convention of OSA, in recognition of their love, affection, and service to the non-resident *Oriya* community for more than two decades.

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OSANY SCHOLARSHIP

Rajan Panda, President, OSANY

It was October of 1984. After the resounding success of the OSA Convention at Glassboro, the then OSANY President, Mana Ranjan Pattanayak, handed over charge to the newly elected President, Dr. Krushna Mohan Das, with a balance in excess of \$17,000 in the OSANY treasury. At this time, the OSANY members seriously thought of utilizing part of the funds to create some kind of endowment in Orissa which would have a lasting impact. The Executive Committee, headed by Dr. Das and Jayanti Mahapatra, together with Mana Ranjan Pattanayak, came up with the idea of establishing three scholarships in the three major universities of Orissa (Utkal, Berhampur, and Sambalpur). After many meetings and much deliberations among the Executive Committee members and with the general membership, it was decided that three endowments would be instituted, one in each university. OSANY would set up the endowments with an initial funding of \$3,000 for each university, which would be placed in a fixed deposit. The annual yield, estimated as at least Rs. 3,000 a year for each endowment, would be used to award a scholarship every year to the Best Graduate of each university.

The proposal was then sent out to each OSANY member by Dr. Das for ratification. The response to create the scholarships was overwhelmingly favorable. In September of 1985, Dr. Das wrote to the Vice Chancellors of the three universities, outlining the proposal. Again, the response from the respective universities was unanimous -- they were eager to start the process right away.

Each of the universities was given a check for \$ 3,100, with the stipulation that \$ 3,000 would be deposited in a fixed account and every year the interest amounting to no more than Rs. 3,000 would be given out as the OSANY

scholarship. The additional interest, if any, would be added to the principal. From the first remittance, each university would spend \$ 100 towards award of the first year scholarship.

Berhampur University instituted the award right away. Beginning in the year 1986, it has been awarding the OSANY scholarship every year to the Best Graduate of the University. Our congratulations to them for their prompt action and efficient management.

The program, however, ran into trouble both at Utkal and Sambalpur universities. The Syndicate of the Berhampur University debated over the scope of the award over many sessions. Finally, it was decided that instead of one scholarship to the best graduate of the year, it would award three OSANY scholarships, each valued at Rs. 1,000, to the best graduates of Arts, Science, and Commerce departments. The award of the scholarships finally began in 1991 and has been continuing since then.

Due to student unrest, Utkal University suspended its convocation for a number of years. Finally, in the year 1991, the Convocation was inaugurated by the then Vice President of India, Dr. Shankar Dayal Sharma (now President of India), who presented the OSANY scholarship to the best graduates of the University for the years 1987, 1988, and 1989, accompanied by thunderous applause from the audience.

The OSANY scholarship is the only endowment, created for Orissa, by the *Oriyas* of North America with a lasting value. It has helped create a tremendous awareness in Orissa about the expatriates' small but significant contribution towards excellence in education in Orissa. OSANY is grateful to its members, especially to Dr. Das, Jayanti Mahapatra, and Mana Ranjan

Pattnayak, for painstakingly carrying out this task to completion. On the eve of the 24th OSA Annual Convention, we appeal to the OSA Board of Governors and the various OSA Chapters to come up with programs for Orissa, perhaps similar to the OSANY scholarship, which will create a meaningful as well as lasting impression in our home state about the concerns and contributions of the non-resident *Oriyas* living in North America.

[This article was recieved in response to a special request from the Editor to the OSANY Chapter. In addition to providing the much deserved recognition to OSANY for its innovativeness and vision, the information may prove useful to other OSA members and Chapters contemplating

scholarship programs for educational institutions in Orissa.]

RECIPIENTS OF OSANY SCHOLARSHIP

Berhampur University

1986 Asis Patnaik
1987 Sanjay K. Rath
1988 Ganesh Subudhi
1989 Rabi Sankar Sabat
1990 A.V.S.B.T. Sundari

Sambalpur University

No names forwarded to OSANY as yet.

Utkal University

1987 Julie Acharya
1988 Baisali Singh
1989 Rasmita Kar

★*☆★* *+★☆☆*★☆☆

SERVICES OFFERED BY OSANY

Rajan Panda, President, OSANY

LEGAL SERVICE CELL

In response to a special request by OSANY, Mr. Sujit K. Mohanty, an experienced practicing lawyer, licensed to practice law in Federal courts and New Jersey, has agreed to extend his good offices to all the members of OSA -- free primary consultation on all legal matters including immigration. Mr. Mohanty may be contacted at:

Law Offices of Joseph D. Shein
49 Grove Street, Haddonfield, NJ 08033
Tel: (609) 427-9527; FAX: (609) 427-9895

STUDENT INFORMATION CELL

This cell will work in conjunction with the OSA Center at Bhubaneswar to collect and disseminate educational information to aspiring students from Orissa, and also do the same for students inside USA intending to pursue studies in the Tri-State area of New York, New Jersey, and Connecticut. It may also be possible to arrange temporary accommodation for students. For assistance, contact: Asutosh Dutta at (212) 864-6183.

VISITOR ASSISTANCE PROGRAM

New York being a major port of entry and embarkation for tourists visiting USA as well as for OSA members travelling abroad, there is often a need for assistance. For assistance on this matter, to the extent possible, you may contact: Dr. Atashu Nayak at (718) 793-5427 or Bidut Das at (718) 271-2421.

For any other information, or if you have difficulty in reaching any of the aforesaid persons, please contact Rajan Panda at (718) 805-3381. OSANY is always willing to render whatever assistance it can to the *Oriya* community.

I D E A S

Shibani Biswal

An idea is a little seed for one,
But one will have to grow it from when it's wee,
Seeds look so small until they are done,
Cause in a tiny seed may be a huge tree.

With towering trunks and heavy branches,
Along it grows with its family and friends,
It becomes a landing spot for finches,
And in its place it disappears and blends.

As an idea becomes many other,
And becomes utilized with time and care,
It will become a home and a mother,
And in the years to come it becomes rare.

All kinds of seeds of power are within us,
Waiting for you develop them with focus.

[Shibani, the daughter of Madan and Pravati Biswal, is a 10th grade student. They live in San Ramon, California.]

MY BROTHER, SONAL

Tasha Nayak

Sonal, my brother
so different from other.
He is very naughty
but sporty.

When I eat ice-cream,
God! he screams
and snatches away from me.

He is a cute little wrestler
you know!

He likes to play tabla
but when I try to help, He says
NO and Blah.. Blah .. Blah ..

He doesn't know how to speak
you know! He is only three.

I love my little brother
He is so different from other.

[Tasha is the 7-year old daughter of Surya and Sujata Nayak of Silver Spring, Maryland. A student of third grade, she learnt rhyming of words in school and wrote this poem using Word Perfect 5.1]

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YOUTH FORUM

Activities for the OSA youth are in full swing. Debashish Mishra of the Michigan Chapter is the Co-Convenor of the next OSA Annual Convention at Troy, which is being dedicated to the OSA youth. I spoke with Debashish in mid-April, exchanging some ideas over the telephone. He has some excellent ideas of his own and, with the help and other youth in the area, is in the process of putting together some new and exciting youth programs for this year's Convention.

At the present momemnt, the tentative schedule for the youth includes a Nintendo Tournament for the younger kids and the viewing of Disney movies during registration. A speaker is being coordinated for a discussion session for the older kids. Potential topics include the recent Hindu-Muslim ordeal in India, but have not been finalized. Sports, a consistent favorite among all age groups will be included as always. Also planned, after the Cultural Program, are a Youth Icebreaker and a Dance Party.

We are not stressing the essay and speech competitions this year due to low turn out and lack of enthusiasm in the past. There are enough competitions during the school year! OSA should be a FUN experience. Both parents and kids have expressed the need for less emphasis on these competitions. Let's make the OSA Convention an event of fun for our youth -- a week-end to be enjoyed, not endured.

Lastly, I encourage every youth to send in a profile of himself/herself to be published in future issues of the OSA Journal. Dr. Kula Misra, Editor-in-Chief, had sugested this in the last issue, and he intends to includes a Youth Profile section in the Souvenir Issue under preparation. It is a good way for all of us to introduce ourselves to each other and learn more about one another. It does not have to be too long; 10-15 lines with a recent passport-size **photograph** will suffice. It should be emphasized that this is *not* intended as a contest to see who has more achievements and awards, although such information should be included where applicable. Information should include name, parents, address, age, year in school or college, interest and hobbies, and any other pertinent information about yourself you would like to share with others. Due to lack of voluntary contributions and time constraint, the Youth Executive Committee, at the urging of Dr. Misra, has taken the initiative of contacting a few people and requesting them to submit their profiles for the Souvenir Issue. In future, we hope, the contributions will be voluntary and will not require our intervention.

If you have any suggestions or comments concerning OSA, especially the Youth Forum, please contact Debashis, Titly, Sangita, or me. If you want see changes and innovations, let us know. And remember:

"CHANGE BEGINS WITH THE INDIVIDUAL"
(Michael Stipe)

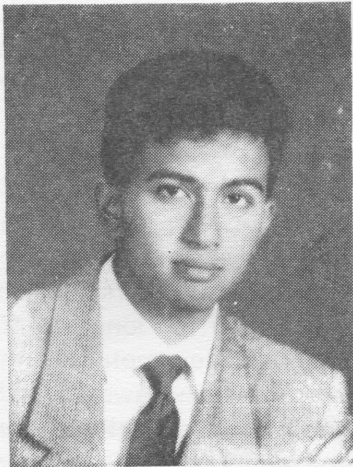
Take care. I hope to see you in July.

Sincerely,
Sarita (Pinky) Misra
President, OSA Youth Forum
005 Reed Hall, University of Georgia
Athens, GA 30609

YOUTH PROFILES

DEBASISH MISHRA

Debasish, the son of Sirish and Sanjukta (Plymouth, MI), is going to be a junior this Fall at the University of Michigan, Ann Arbor, where he is pursuing an Economics and Japanese Language major, with the intent of going to Law School. Although he plans to work as a corporate lawyer, his career objective is to run a firm that provides consulting and legal services to companies seeking to invest and trade in other countries, especially in Asia.



Debasish's career goals stem from his deep interest in international affairs. He is a member of the University of Michigan International Relations Society (UMIRS), through which he is involved in helping high-school students understand and solve global issues and problems. He is also actively involved in the Asian American Student Coalition and in the Indian American Student Association and serves as an Associate Editor of the IASA Newsletter.

Dancing is one of the ways Debashish has a lot of fun, which is why he runs his own disc jockey business. He also likes to draw (he is the cartoonist for IASA Newsletter), play baseball, and watch Star Trek. He is a strong opponent of the use of drugs (legal or otherwise) by anybody and irrational

discrimination. He believes that you should always be there for the people you love.

Debasish is the Co-convenor of the upcoming OSA Annual Convention at Troy and he intends to demonstrate that OSA can be a lot FUN for the youth too!

MAUSUMI NAYAK

Mausumi, the 15-year old daughter of Bandita and Binod Nayak (Gaithersburg, MD), was born in Maryland, but she spoke only *Oriya* until she started going to school. She is now a 10th-grade student at the Thomas S. Wootton High School.

Mausumi is a very outgoing person, who loves to sing, dance, and be around people. She is learning Indian vocal classical music and she is a member of the varsity tennis team at school.



Mausumi really enjoys visiting new places and meeting new people. Last summer she went to Oxford, England, in conjunction with a program called "The Oxford Tradition". She took two courses there -- Introduction to Medical Science, and Creative Writing. She was also able to travel around England and meet a lot of new and interesting people. It was a memorable trip and a wonderful experience.

Mausumi likes to help people whenever and in whatever way she can. However, what she loves to do most is to make people laugh.

HINDU FAITH

Gita Das

History : From 3,000 B.C. to Present

Pre-Aryan India was the earliest civilized country, with its own religion, philosophy and laws that guided civic life. Pre-Aryan Indians believed in the dual nature of the great God, manifested in the division between creation and the creator, male and female, matter and non-matter. In female form, She is the Eternal Nature who folds and unfolds in her mysterious ways. In male form, He infuses his creation with reason, knowledge and wisdom, so that mankind will evolve into sentient beings, and will be capable of realizing the glory of the great God.

The Aryan Period

Aryans were nomadic people who came with their sky-gods and goddesses, and settled in India. They, like their Greek and Roman cousins, were polytheistic. To understand the Hindu pantheon of gods, one needs to be familiar with Olympian gods and goddesses of pre-Christian Greece and Rome.

In Europe, Christianity, with its monotheistic belief and practices, replaced the old polytheistic religion. In India, a different evolution took place. After many sectarian quarrels, they came to realize that it is silly to argue if god is one or many. We are finite beings with limited abilities to know, so we can never know Him in His entirety. So let us leave everyone to his or her own vision of god. The important thing is to be aware of Him, to be guided by Him, and to surrender oneself to Him. At present, the common belief is that God manifests Himself in infinite forms, and that various gods and goddesses are merely the facets of His different manifestations. He is the unity in diversity. When mankind realizes this truth, every created being will appear to Him as part of His own being, and the division between "mine" and "thine" will disappear. Feelings of love and friendship

will rise spontaneously in our hearts and, without being commanded, we will do things to bring wellness to all.

Rites of Worship

There are many different forms of worship: public worship by groups, and private worship by individuals. Wise people's way of worship is more spiritual and simple, whereas worldly people worship with great pomp and festivities. Ignorant, uninitiated people confuse the image of the deity with the deity itself and indeed become idol worshippers. So let me describe briefly the essential rites of the worshipper.

Before the worship starts, the worshipper will prepare himself to be in a state of purity. He will be physically clean, remove all impure thoughts from his mind, and still all his physical and mental activities. He will usually start meditating, fixing his vision on the image of the deity. He will visualize the image in his mind's eye. He will welcome the deity and request Him to stay in his heart until the completion of the worship.

He will symbolically worship His feet, offer a lighted lamp (vision), burn incense (smell), ring the bell (hearing), offer fruits and other food (taste), and offer a soft beautiful cloth (touch). After providing all the sense-comforts to his divine guest, the worshipper will sing hymns praising the great deeds of the God, asking for spiritual enlightenment, material comforts, success, fame, glory, or whatever else his heart desires.

Sometimes such a worship will be followed by lighting the sacred fire and placing all offerings into the fire, so that the fire will destroy all the impurities and carry the purified essence of the offering to the god and goddesses in heaven. One must remember that there are myriad of regional, local, and sectarian variations of these rites. Even prayers are different.

Worldly people ask for all the worldly things such as victory, success, brilliant sons, beautiful daughters, great wealth, and freedom from sickness, misfortune, and suffering. Spiritual people simply ask not to be forsaken by God, whereas ignorant people worship Him out of fear of His displeasure and punishments in the form of calamity and great suffering that may come to them.

Hindu Ethics

Darkness of ignorance hides the seed of enlightenment that remain submerged in human nature. We need to make efforts to bring this enlightened side of our nature to the surface so that it will take root and grow in our lives, and dispel all the gloom and darkness from our minds. Like a shining white lotus it will bloom heavenward and orient us toward God.

Cultivation of virtues is needed to start this process. Practice of truth, non-violence, self-discipline, chastity, humility, charity, non-possessiveness, compassion, acquisition of knowledge, and wisdom and devotion to God are the most important habits of mind and action one needs to cultivate. As we keep refining and purifying our own minds, it will start to shine like a mirror and we will be able to reflect, reason, and intuit about ourselves the meaning of our lives and their purpose, and consequently appreciate the beauty of human life centered on God.

Without such continuous efforts the mind will remain an uncultivated and sterile ground where nothing will grow. Reading scriptures, listening to sermons, and participating in worship will have no effect; the person will remain unchanged and impervious. There is no structure or mechanism in him to comprehend and absorb all this knowledge; therefore, he will simply go through the motions of participation without becoming a true participant.

Relationship with the Christian Faith

Most educated Hindus think of Jesus Christ as one of the great universal

teachers. Like Buddha and Mohammed he came to our world to teach us to become better persons, to actualize all potential and possibilities so that our earthly lives will be free from pain and suffering brought on by ignorance, anger, hatred, fear, and all other negativity.

Those who were Hindu at one time but embraced the Christian faith see Christ as God incarnate. In Indian tradition, the God recreates himself in human form so that people will realize the dignity and possibilities of human life.

As many Hindus believe in one God, they understand the teachings of Christ without experiencing conflicting beliefs. Specifically, Jesus' view of God as a loving, compassionate and caring Father is very close to our concept of the supreme deity.

Christ's teachings emphasizing universal brotherhood, compassion for the meek, powerless and downtrodden, forgiveness for the sinners and wrong-doers, and help to bring back the fallen ones to the path of God are very similar to the Hindu teachings. The devotional path of Hinduism and that of Christianity are so very alike that Mahatma Gandhi became enormously attracted to Christianity. He corresponded with Tolstoy (the great Russian writer, who at that time, was trying to live a Christian lifestyle) and was greatly influenced by him. His other close friend, Rev. C.F. Andrews, shaped and influenced his strategies of the Indian freedom movement by supporting Gandhi's beliefs that political freedom alone would not result in the betterment of mankind if the man himself remained a morally unethical, self-centered and power-loving worldly person. The hallmarks of Gandhian philosophy are non-violence, pacifism, unitarianism, and welfare of mankind. These ideals are shared equally by the Hindu and the Christian faith.

[Dr. Gita Das teaches Psychology at the University of Alberta, Edmonton, Canada. She and her husband, Dr. Jagannath Das, live in Edmonton, Canada.]

HINDU RELIGIOUS FESTIVALS

Gita Das

Hindu festivals in reality are observations of various ancient festivals of the Indian sub-continent. Some of them are religious, but some originally were folk festivals that in later times developed a nominal association with religion. Consequently, different groups of people in different regions of India celebrate these festivals following their own traditions. Overseas Hindus observe these celebrations according to the tradition of their family, community, and the region of their origin. There is no single, uniform way these festivals are celebrated. It is interesting to see how a single festival is observed in many diverse forms.

HOLI: THE FESTIVAL OF SPRING

Among all the seasonal festivals, the ancient spring festival or "*Basanta Ustava*" is the most popular one. It originated as a folk festival with nominal religious association. However, in the course of time, kings and commoners, secular and religious people of diverse faiths and from various walks of life came to celebrate it in their distinctive ways.

Varlations

Since the very ancient times, at the beginning of Spring, when the trees are in blossom and the first full moon appears in the Spring sky, the season has been welcomed with special celebratory songs and dances. Young people used to go to the temple of the god of love, *Kama*, and worship Him and His wife *Rati* so that they would marry their true love and experience a fulfilled life.

Later, the practices have changed. Instead of worshiping *Kama* and *Rati*, people celebrate by singing songs of love in general, and love songs specifically associated with *Radha* and *Krisna*, the deities of ideal love. In northern India, these folk songs are known as "*Hori*" or

"*Holi*", so the name of the Spring festival has changed and become known as *Holi*.

In other parts of India, the festival is known as "*Dola*", because *Radha* and *Krisna* used to swing together. The swing is known as "*Dola*" or "*Hindola*", hence the name "*Dola-yatra*". The swinging is the experience one needs to evoke the fluttering of joyous hearts, so that the soaring and surging emotions of love can be felt physically as well as emotionally. According to the mythology of *Krisna*, it was said that to celebrate the joy of Spring as well as their Springtime love, *Radha* and *Krisna* and the cow-maidens of *Vrindaban* smeared each other with red and pink powder and sprayed each other with fragrant red and yellow colored water. Even today people re-enact this celebration of the Spring by repeating these joyous activities.

Celebrations

On this day people will play with each other by throwing colored powders and by spraying and sprinkling colored water. The group of revelers will go from house to house, neighborhood to neighborhood, and will play with everyone in sight. Householders will often offer sweets to the revelers. The play will continue till noontime when they will go to a nearby river or pond to bathe, swim, and engage in various kinds of water sports.

In the afternoon, the preparations for the all-night celebration begins. Singers will go on a procession through the village or city streets. They will then gather in the village or city square where they will sing and dance on an open-air stage. There are regional variation of this theme. In certain areas, it will be quite a religious event, where the village deities will be brought out in a large procession and, after paying homage to them, merrymaking will begin. In secular celebrations it will be an all-night dance

and musical performance, including drinking and all kinds of non-religious fun.

Another big event of the night celebration is the lighting of huge bonfires by young children. They make an effigy of the demoness *Holika*, who steals and tortures children. They will burn her effigy in this bonfire. Children will throw all kinds of rubbish into the bonfire, so that *Holika* will eat these ghastly things. Sometimes they will dance around the bonfire to show their pleasure.

During the Muslim rule in India, both Hindus and Muslims used to celebrate *Holi*. In the Muslim accounts, it is called "*Id-i-Gulabi*" and "*Ab-i-Pashi*". The main feature of its celebration in the royal courts was the presentation and exchange of rose water.

Hindus who live outside their home country observe the Spring festival as a social event with friends and relatives. They usually do not associate religion with it.

Spring festivals in other parts of the world have many similarities with our celebrations. Spring festivals of Romans (February-March) and the carnival of All Fools Day celebrated by the Europeans have similarities with the way common folks celebrate the *Holi* festival. In rural and tribal areas of India, the all-night celebrations are marked by bawdy songs, vulgar jokes, playing the fool, drinking intoxicating drinks, and wild dancing.

This behavior has sanctions of ancient folk customs. On certain feast days, taboos, conventions and normal restraints that guide social behavior are set aside. People do as they please, knowing that the next morning they won't be held responsible for their behavior the previous night. These customs are justified on the grounds that everyday inhibitions kill spontaneity, and the flow of feelings and emotions dries up. By going through such uninhibited experiences for a short while, people regain the spontaneous flow of feelings and feel rejuvenated. The root meaning of the Sanskrit word "*Utsav*" is rejuvenation and explains why we need festivals.

BASANTA PANCHAMI

Basanta Panchami is the day of worship of the goddess *Saraswati*. She is the goddess of speech, language, fine arts and science. She is known as the mother of *Veda* (knowledge) and the embodiment of pure wisdom and worldly knowledge. Her power is the transcendental power that keeps human beings moving upward, and makes them refined, cultured, spiritual and noble.

Her other name is "*Vani*" or "*Vac Devi*", which is speech. Her presence in human life has made human beings superior to all the other created animals. Her gift of language helped them to speak and communicate their needs, to share feelings and thoughts with each other, to remember things of the past, and to think about the future. Consequently, we are able to have culture and civilization and, because of her gift of speech and language, our world became different forever. Through speech, she made the words more powerful than the concrete reality they represent. Thus abstract knowledge and thinking became possible. Because of her wide influence in the everyday life of mankind, she has been worshiped by religious people as well as by others who have a secular bent of mind. Her devotees are musicians, artists, poets, authors, journalists, actors, orators, artisans, academics, and students. On this day of worship, her image (made from clay, stone, bronze or painted on paper) is worshiped in schools and universities, art galleries, music studios, as well as in the humble workshops of craftsmen and artisans.

She can be worshiped in her image, or through the objects like musical instruments or books that represent her. Some people worship her by composing a new piece of music, or by writing something and dedicating it to her; others may organize musical events or stage a play or other varieties of cultural events.

Rites of Worship

The religious ritual consists of (1) welcoming her, (2) singing her praise and

asking for knowledge, success in studies and whatever else the devotee desires, and lastly (3) offering her sweet scented flowers and sandalpaste. We bow down and offer a silent prayer.

Her Image

In ancient times, saints in a state of meditation saw her vision. Her image is made according to the exact description of that vision that was written down in books. She is seen as a beautiful young woman, all white and soothing like white moonlight, yet glowing like dazzling white snow. She wears luminous white pearls; her white garment of fine silk radiates like white fire. She has four hands; one of the hands bends in the gesture of benedictions, and in the other three hands she holds a book, the symbol of knowledge, a lute, a symbol of music, and a rosary, which is an indication of her intuitive wisdom. She stands on white lotus, symbolizing her power of transformation. The lotus plant has its root in mud and slime, its stalk in water, yet the blooming flower raises its head over its plane of existence and remains oriented towards the Sun. (In the yoga tradition, the human brain is conceptualized as a thousand-petal lotus flower, and the goddess as its presiding deity.) Near her feet is her mount, the white swan, representing the human spirit in its most refined and pure state. When she mounts on it, the swan flies the limitless sky, and at the end of the flight comes down and rests at her feet in her lotus grove.

Goddess of Knowledge In Other Religions

In classical Greece, there are nine muses (female divinities) who preside over the arts. They are: *Clio*, history; *Euterpe*, lyric poetry; *Thalia*, comedy;

Melpomene, tragedy; *Terpsichore*, choral song and dance; *Erato*, erotic poetry; *Polyhymnia*, religious poetry and song; *Urania*, astronomy; and *Calliope*, epic poetry.

In medieval Christianity, *Sophia* is considered as the highest feminine wisdom. With respect to her power of spiritual transformation, Erich Neuman wrote, " ... the medieval painting of *Philosophia*, one of the medieval forms of *Sophia*, gathering the arts around her, teaching the philosophers, and inspiring the poets."

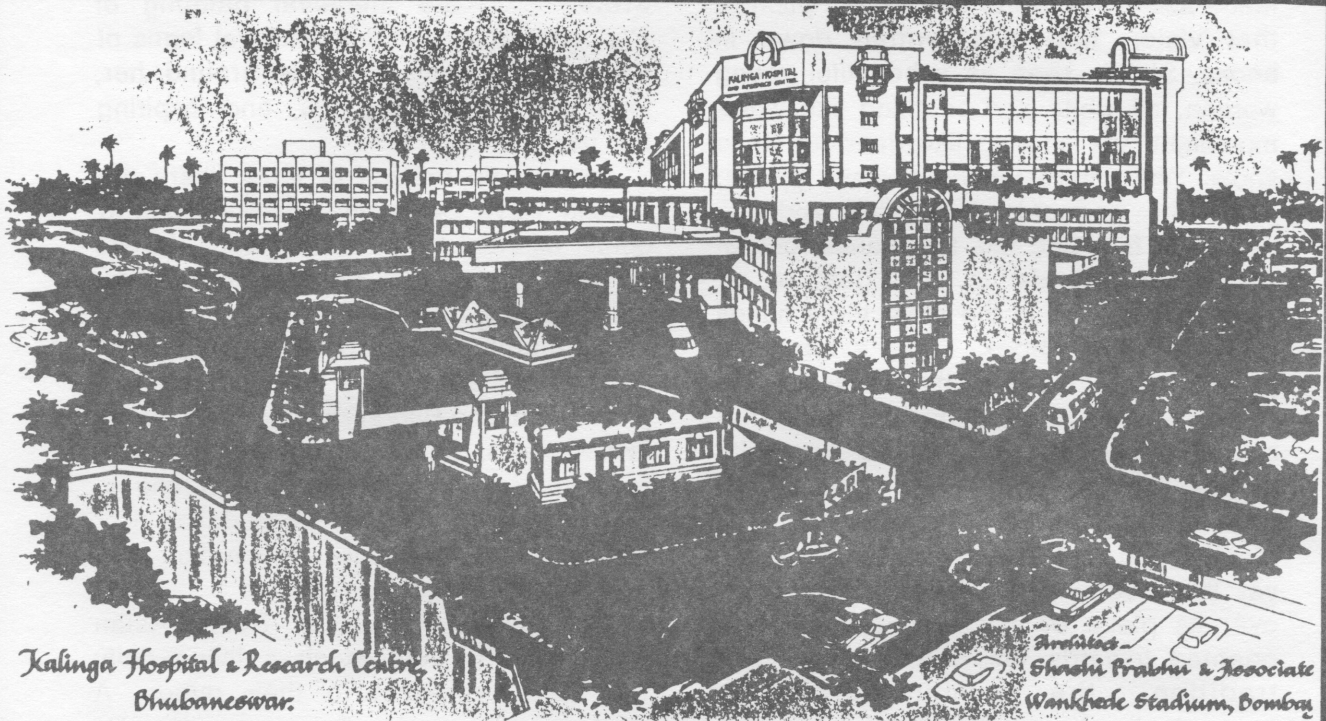
In the Jain religion of India, there are sixteen *Vidya Devis* who are worshiped to obtain different kinds of knowledge. In one of the famous Jain temples in Dilwara, Mt. Abu, Rajasthan, there is a beautiful white marble image of the goddess of *Saraswati*.

In Mahayana Buddhism, she is known as *White Tatra*. She is the protectress and redemptress. As *Prajanaparamita*, she is thought to be mother of all Buddhas. Her inherent nature is pure illumination that grants total enlightenment.

Among the people of South Asian origin, she is very much a living deity who is everpresent in their minds. A student will evoke her presence by silently uttering her name before he/she starts writing an exam. A musician will offer silent prayers before he/she performs. The same goes for actors, public speakers or writers. We do it because we believe she inspires us, empowers us, and enables us to be creative, to be wise and to be spiritual.

[Dr. Gita Das teaches Psychology at the University of Alberta, Edmonton, Canada. She and her husband, Dr. Jagannath Das, live in Edmonton, Canada.]

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(ସ୍ବ ୧୮୪୩-୧୯୧୮)

ଆଦ୍ୟକଥା:

ପାଠ୍ୟପୁସ୍ତକ ଲେଖକ, ଅନୁବାଦକ, କବି ଓ କଥାକାର ଫକୀରମୋହନ ସେନାପତି ସମଗ୍ର ଭାରତବର୍ଷର ଗୌରବ ଓଡ଼ିଶାର ଜାତୀୟତା, ଭାଷା ଓ ସାହିତ୍ୟକୁ ରକ୍ଷା କରିବା ସକାଶେ ସେ ଯେଉଁ ପ୍ରକାର ବ୍ୟାକୁଳତା ପ୍ରକାଶ କରିଥିଲେ, ତାହା ଅନ୍ୟ କୌଣସି ଲେଖକଙ୍କ ଠାରେ ପରିଦୃଷ୍ଟ ହୁଏନାହିଁ। ଜୀବନସାରା ଓଡ଼ିଆଭାଷା-ସାହିତ୍ୟ-ଜାତୀୟତାର ସୁରକ୍ଷା ପାଇଁ ସଂଗ୍ରାମ କରି କରି ଏହି ନିଃସଙ୍ଗ ପଦାତିକ ସ୍ବ ୧୯୧୮, ମଇ ତା୧୪ରିଖ, ବୈଶାଖ ସଂକ୍ରାନ୍ତି ଦିନ ଚିରଦିନ ଲାଗି ଇହଧାମରୁ ବିଦାୟ ନେଇଗଲେ। ସଂକ୍ରାନ୍ତି ପୁରୁଷ ପରି ସଂକ୍ରାନ୍ତିରେ ଜନ୍ମନେଇ, ସଂକ୍ରାନ୍ତି ଦିନ ହିଁ ଶେଷ ନିଶ୍ବାସ ତ୍ୟାଗ କଲେ।

ପିଲାବେଳ ଓ କିଶୋର ଜୀବନ କଥା:

ସ୍ବ ୧୮୪୩, ଜାନୁଆରୀ ତା୧୪ରିଖ, ପୌଷ ସଂକ୍ରାନ୍ତି ଦିନ ବାଲେଶ୍ବର ସହରର ଅଦୂରରେ ଅବସ୍ଥିତ ମଲ୍ଲିକାଶପୁର ଗ୍ରାମରେ, ଖଣ୍ଡାୟତ ପରିବାରରେ ଭୂମିଷ୍ଠ ହୋଇଥିଲେ ବ୍ରଜମୋହନ। ପୁରୀ ଯିବା ବାଟରେ ପିତାମାତାଙ୍କର ଅକାଳ ମୃତ୍ୟୁରେ, ଛେଉଣ୍ଟ ବ୍ରଜମୋହନ ବୁଢ଼ୀମା କୋଟିଳାଦେଈଙ୍କ ଦ୍ବାରା ପ୍ରତିପାଳିତ ହୋଇଥିଲେ। ବ୍ରଜ ଅତି ରୁଗ୍ବୀ ଥିବାରୁ ବୁଢ଼ୀମା ଜଣେ ଫକୀର-ପୀରଙ୍କ ହାତରେ ତାଙ୍କୁ ସର୍ଥପି ଦେଇଥିବାରୁ, ସେ ବଞ୍ଚିଗଲେ — ନିଜର ଆତ୍ମଜୀବନଚରିତରେ ବର୍ଣ୍ଣନା କରିଛନ୍ତି। ତା'ପରେ ତାଙ୍କର ନାମ ହୋଇଥିଲା ଫକୀରମୋହନ।

ଘୋର ଆର୍ଥିକ ଅନଟନ ଯୋଗୁଁ ପଞ୍ଚମ ଶ୍ରେଣୀରୁ ତାଙ୍କର ପାଠରେ ତୋରି ବନ୍ଧାହେଲା। ଅଳ୍ପସଂସ୍ଥାନ ପାଇଁ ସେ ଘୂରି ବୁଲିଲେ ଚାରିଆଡ଼େ। ଏଗାର/ବାରବର୍ଷ ବେଳକୁ ଜାହାଜାତି କାମରେ ନିଯୁକ୍ତ ହେଲେ ଫକୀରମୋହନ।

ଫକୀର ଜୀବନକୁ ମଧୁମୟ ଓ ସୁଖଯୁକ୍ତ କରିବା ଆଶାରେ କଳାବତୀଙ୍କ ପାଣିଗ୍ରହଣ କଲେ ସତ୍ୟ; କିନ୍ତୁ ଜୀବନ ହୋଇଉଠିଲା ଖୁବ୍ ଦୁଃଖମୟ, ଦୁର୍ବିସହ ଓ କର୍କଶ। କାରଣ କଳାବତୀ ଥିଲେ କର୍କଶ ଭାଷିଣୀ ଓ ଦାସିକା।

ଯୌବନକାଳରେ ପ୍ରଶାସନିକ ଚତୁରତା:

ବାଲେଶ୍ବର ମିଶନ ସ୍କୁଲରେ ଦ୍ବିତୀୟ ଶିକ୍ଷକ ଭାବରେ ଫକୀରମୋହନ ଯୋଗଦେଇ ହେତୁପଣ୍ଡିତ ହେବାର ସୌଭାଗ୍ୟ ଅର୍ଜନ କରିଥିଲେ। ଶିକ୍ଷକ- ଫକୀରମୋହନ ପାଠ୍ୟପୁସ୍ତକର ଘୋର ଅଭାବ ଅନୁଭବ କରି ସ୍କୁଲ-ପାଠ୍ୟ ନିମନ୍ତେ ପାଠ୍ୟପୁସ୍ତକ ରଚନାରେ ମନୋନିବେଶ କରିଥିଲେ। ନିଜର ପାରଙ୍ଗମପଣିଆ ଓ ପାରଦର୍ଶିତା ଯୋଗୁଁ ସେ ବିଭିନ୍ନ ସ୍ଥାନରେ ଦେଓଦାନ କାର୍ଯ୍ୟରେ ଯୋଗଦେଇ ସୁନାମ ଅର୍ଜନ କରିପାରିଥିଲେ। ନୀଳଗିରି, କେନ୍ଦୁଝର, ଦଶପଲ୍ଲା ଓ ବାମଣ୍ଡା ପ୍ରଭୃତି ସ୍ଥାନରେ ତାଙ୍କର ଚତୁରତା ଓ ପ୍ରଶାସନିକ ପାରଦର୍ଶିତା ସମସ୍ତଙ୍କ ମନରେ ବିସ୍ମୟ ସୃଷ୍ଟି କରିଥାଏ। ସେ ସମୟରେ ରାଜ-ପ୍ରଦତ୍ତ ବେତନ ଥିଲା

ଆଜି ଦଶମାର ମୂଲ୍ୟଠାରୁ ଖୁବ୍ ବେଶୀ ।

କେନ୍ଦୁଝରରେ ଦେଢ଼ାନ ଥିଲାବେଳେ ପ୍ରଜାମେଳି ଭିତରେ ବନ୍ଦୀହୋଇ ସେ ମୃତ୍ୟୁକୁ ଅପେକ୍ଷା କରିଥାନ୍ତି । ଏଇ ସମୟରେ ନିଜର ଚତୁରପଣିଆ ପ୍ରଦର୍ଶନ କଲେ ଫକୀରମୋହନ । ରାଣୀଙ୍କ ପାନଖିଆ ପ୍ରସଙ୍ଗକୁ ଆଳକରି- “ଭୋଳାନାଥ ଖମାରିଆ ଜାଣିବୁ...” ଇତ୍ୟାଦି ଲେଖି, ତିନିଖଣ୍ଡ ତାର ବାନ୍ଧି ଯେଉଁ ଚିଠି ପଠାଇଥିଲେ, ତାହାଦ୍ୱାରା ତାଙ୍କର ଜୀବନ ରକ୍ଷା ପାଇଯାଇଥିଲା । ଏ ଘଟଣାଟି ତାଙ୍କ ଜୀବନଚରିତର ଏକ କିମ୍ବଦନ୍ତୀ ପାଲଟି ଯାଇଛି ।

ଯୌବନ କାଳରେ ବାଗ୍‌ଦେବୀଙ୍କ ପ୍ରତି ଆକୃଷ୍ଟ ହୋଇ ସେ ବାଣୀ-ବନ୍ଦନା କରିବାରେ ଲାଗିପଡ଼ିଲେ । ଏହି ସମୟରେ କବି ରାଧାନାଥ ରାୟ ଓ ଶିକ୍ଷକ କବି ମଧୁସୂଦନ ରାଓଙ୍କ ସହ ସାକ୍ଷାତ ହୁଏ । ତିନି ଲେଖକଙ୍କ ମଧୁର ମିଳନରେ ଓଡ଼ିଆ ଜାତି ଓ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଆଧୁନିକ ଯୁଗଟିଏ ସୃଷ୍ଟି ହେଲା ।

ଉତ୍କଳ ପ୍ରିୟ ଏଣୁ କୋମଳା:

ସ୍ୱ ୧୮୩୭ରେ ମିଶନାରୀ ମାନେ କଟକରେ ମିଶନ ପ୍ରେସ୍ ପ୍ରତିଷ୍ଠା କରିବାରେ ସମଗ୍ର ଓଡ଼ିଶାରେ ଆଧୁନିକ ଯୁଗର ସୂତ୍ରପାତ ଘଟିଥିଲା । ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟର ଉନ୍ନତି କଳ୍ପେ ଫକୀରମୋହନ ଅଣ୍ଟାଭିଡ଼ି ଲାଗି ପଡ଼ିଥିଲେ । ଆର୍ଥିକ ଓ ଶାରୀରିକ କଷ୍ଟ ଆଜିବି ବହୁ ଶ୍ରମ ସ୍ୱୀକାର କରି ବାଲେଶ୍ୱରରେ ସର୍ବପ୍ରଥମେ ସେ ମୁଦ୍ରାଯନ୍ତ୍ର ପ୍ରତିଷ୍ଠା କରି ‘ବାଲେଶ୍ୱର ସମ୍ବାଦବାହିନୀ’ ପତ୍ରିକା ପ୍ରକାଶ କରି ମାତୃଭୂମି ଓ ମାତୃଭାଷାର ଉନ୍ନତି ବିଧାନ କରିଥିଲେ ।

ଓଡ଼ିଆ ଭାଷା ସୁରକ୍ଷାର ସେନାପତି:

ନ’ଅଙ୍କ ଦୁର୍ଭିକ୍ଷର କରାଳ ଛାୟା ଓଡ଼ିଶା ଉପରୁ ଅପସରି ଯାଇ ନଥାଏ । ସେତେବେଳେ ପୁଣି ଓଡ଼ିଆ କହିଲେ କଟକ-ପୁରୀ-ବାଲେଶ୍ୱରକୁ ବୁଝାଉଥାଏ । ଗଡ଼ଜାତ ଅଞ୍ଚଳ ଥାଏ ବିଚ୍ଛିନ୍ନ ହୋଇ । ତତ୍କାଳୀନ ଓଡ଼ିଶାରେ ବଙ୍ଗବାସୀମାନଙ୍କର ପ୍ରାଦୁର୍ଭାବ ବଢ଼ି ଉଠୁଥାଏ । ସ୍ୱ ୧୮୬୮ରେ ତତ୍କାଳୀନ ବାଲେଶ୍ୱର- ଜିଲ୍ଲା ସ୍କୁଲର ସଂସ୍କୃତ ଶିକ୍ଷକ ବଂଶୀଧର ବ୍ୟକ୍ତି କାନ୍ତିଲାଲ ଉଚ୍ଚାଚାର୍ଯ୍ୟ ଓଡ଼ିଆ ଭାଷା ଉଚ୍ଛେଦର ମସୂଧା ରଖି ଗୋଟିଏ ପୁସ୍ତିକା ପ୍ରକାଶ କରି ପ୍ରଚାର କଲେ । ଏହାର ନାମ ରଖିଥିଲେ- “ଉଡ଼ିଆ ଏକଟା ସ୍ୱତନ୍ତ୍ର ଭାଷା ନୟ” । ଏହାଦ୍ୱାରା ଓଡ଼ିଶାର ମାତୃଭାଷା ଓଡ଼ିଆ ନ ହୋଇ ବଂଗଳା ଭାଷା ହେବାର ବାଟ ଫିଟି ଯାଉଥାଏ ।

ସ୍ୱାଭିମାନୀ ଫକୀରମୋହନ ନିଜର ଦଳ ପ୍ରସ୍ତୁତ କରି ଅଣ୍ଟାଭିଡ଼ି ଓଡ଼ିଆ ଭାଷାର ସୁରକ୍ଷା ଆନ୍ଦୋଳନ ଆରମ୍ଭ କଲେ । ଇଂରେଜମାନଙ୍କ ଆଖିରେ ସେ ହେଲେ, - ‘ବେଟା ରିଂ ଲିଡର’ ! ପ୍ରାତଃ ସୁରଣୀୟ ବ୍ୟକ୍ତିତ୍ୱ ଜନ୍ମ ବାମ୍ବସ ଥାନ୍ତି

ସେତେବେଳେ ବାଲେଶ୍ୱରର କଲେକ୍ଟର । ତାଙ୍କ ଠାରେ ଫକୀରମୋହନଙ୍କ ଏକାନ୍ତ ଅନୁରୋଧ, ସାମ୍ବିଧାନିକ ଯୁକ୍ତି ଓ ଆନ୍ଦୋଳନ ଫଳରେ ଓଡ଼ିଆ ଭାଷାବିଲୋପ ଚକ୍ରାନ୍ତ ପକ୍ଷ ହୋଇଥିଲା; ଓଡ଼ିଆ ଭାଷା ସେଦିନ ଆଶୁ ବିପଦରୁ ରକ୍ଷା ପାଇଗଲା । ଯୁଦ୍ଧଭୂମିରେ ଯେପରି ସେନାପତିଙ୍କର ଦୂରଦର୍ଶିତା ଯୋଗୁଁ ରାଜ୍ୟ ଓ ରାଜଧାନୀ ସୁରକ୍ଷିତ ହୁଏ, ସେହିପରି ଓଡ଼ିଆ ଭାଷାର ବିପଦ ଓ ବିପନ୍ନ କାଳରେ ଫକୀରମୋହନ ଯଥାର୍ଥରେ ସାଜିଥିଲେ ସେନାପତି ।

ପ୍ରୌଢ଼ ଓ କବି- ଜୀବନ:

ପ୍ରଶାସକ ଫକୀରମୋହନଙ୍କ ପୁଣି ଏକ ସଂକଟ ଦେଖାଦେଲା- ପ୍ରଥମା ପଦ୍ମା କଳାବତୀଙ୍କ ମୃତ୍ୟୁ ଓ ଦ୍ୱିତୀୟ ଦ୍ୱାରା ଗ୍ରହଣ । ଦ୍ୱିତୀୟା ପଦ୍ମାଙ୍କ ନାମ ଥିଲା କୃଷ୍ଣାକୁମାରୀ । ‘ଆତ୍ମଜୀବନଚରିତ’ରେ ଫକୀରମୋହନ କୃଷ୍ଣାକୁମାରୀଙ୍କୁ ସ୍ୱର୍ଗ-ପ୍ରେରିତା, ମଧୁରଭାଷିଣୀ ନାରୀ ରୂପରେ ବର୍ଣ୍ଣନା କରିଛନ୍ତି ବାମଣ୍ଡାରେ ଦେଢ଼ାନ ଥିବା ସମୟରେ ତାଙ୍କର ପ୍ରଥମ ପୁତ୍ରର ମୃତ୍ୟୁରେ ଶୋକାକୁଳା ପଦ୍ମାଙ୍କୁ ଆଶ୍ୱାସନା ଦେବାଲାଗି ଫକୀରମୋହନ ମହାଭାରତ, ରାମାୟଣ, ଉପନିଷଦାଦିକୁ ସରଳ ଓଡ଼ିଆ ଅନୁବାଦ କରି ରାତ୍ରିକାଳରେ ପଢ଼ି ଶୁଣାଉଥିଲେ । ବ୍ୟାସଦେବଙ୍କ ମହାଭାରତର ସରଳ ଓଡ଼ିଆ ଅନୁବାଦ ସେ କରିଥିବାରୁ ବାମଣ୍ଡାଧୀଶ ତାଙ୍କୁ ‘ବ୍ୟାସକବି’ ଉପାଧିରେ ଭୂଷିତ କରିଥିଲେ ।

ବାର୍ଷିକ ଉପନୀତ ହୁଅନ୍ତେ, ସ୍ୱ ୧୮୯୨ରେ କୃଷ୍ଣାକୁମାରୀଙ୍କ ଅକାଳ ମୃତ୍ୟୁ ଫକୀରମୋହନଙ୍କୁ ଦୁଃଖ ଓ ହତାଶାର ଦରିଆରେ ଭସାଇଦେଲା । ପ୍ରାଣପ୍ରିୟା ପଦ୍ମାଙ୍କ ଶୋକ ଭୁଲିବା ପାଇଁ ସେ ସାଜିଲେ କବି । ସରଳ ଭାଷା ଓ ଭାବୋଦ୍‌ଘାପକ ଭଙ୍ଗୀରେ ସେ ଗୀତିକବିତାମାନ ଲେଖି ଆଧୁନିକ ଓଡ଼ିଆ କାବ୍ୟ କବିତା ଜଗତକୁ ସମୃଦ୍ଧ କରିଚାଲିଲେ । ‘ଅବସର ବାସରେ’ ପୂଜାଫୁଲ ଇତ୍ୟାଦି କବିତା ପୁସ୍ତକ ତାଙ୍କ କବି ଜୀବନର ସ୍ୱାରକୀ ।

ଓଡ଼ିଆ ଭାଷା ଓ କଥାସାହିତ୍ୟର ଜାଗ୍ରତ ପ୍ରହରୀ:

ମାନସିକ ଓ ଦୈହିକ ଅସୁସ୍ଥ ଫକୀରମୋହନ କଟକରୁ ବିଦାୟ ନେଇ ଉନବିଂଶ ଶତାବ୍ଦୀର ଶେଷପାଦ ବେଳକୁ ନିଜ ଜନ୍ମଭୂମି ମଲ୍ଲିକାଶପୁରରେ ରହଣି କରିଥିଲେ । ଏହି ପରିଶିତ ବୟସରେ ଓଡ଼ିଆ ଗ୍ରାମୀଣ ଭାଷାକୁ ଜୀବନ୍ୟାସ ଦେଇ କଥା ସାହିତ୍ୟ ରଚନା କରିବାରେ ଲାଗିପଡ଼ିଲେ ।

‘ରେବତୀ’, ‘ରାଣୀପୁଅ ଅନନ୍ତା’, ‘ପେଟେଣ୍ଡ ମେଡିସିନ୍’, ‘ଧୂଳିଆବାବା’ ଓ ‘ତାଳମୁନ୍ଦା’ ପରି ପ୍ରଥମ ଶ୍ରେଣୀୟ କୋଡ଼ିଏଟି କାହାଣୀଧର୍ମୀ ଗଳ୍ପ, ‘ଛ ମାଣ ଆଠଗୁଣ୍ଠ’, ‘ଲହମୀ’, ‘ମାମୁ’ ଓ ‘ପ୍ରାୟଶ୍ଚିତ’-ଏପରି ଚାରୋଟି ସମାଜ ସଂସ୍କାରଧର୍ମୀ, ହାସ୍ୟ-ବିହୃତପୂର୍ଣ୍ଣ ଉପନ୍ୟାସ ଓ ‘ଆତ୍ମଜୀବନଚରିତ’ ନାମକ ରଚନା ଫକୀରମୋହନଙ୍କ ଗଦ୍ୟ ଓ ଗୋଟିଏ ଗୋଟିଏ

ଦିଶାରୀ।

ନୂଆ ନୂଆ ସାମାଜିକ ଓ ଐତିହାସିକ ବିଷୟବସ୍ତୁ ଆଧାରରେ ନିତିନିଆ କଥାକୁ ସମ୍ବଳ କରି ତାଙ୍କ କଥାସାହିତ୍ୟ ସମୃଦ୍ଧ। ରାଜଦରବାରର ବା ସମ୍ପ୍ରାନ୍ତ ପରିବାରର ଚରିତ୍ରକୁ ମୁଖ୍ୟ ନକରି ସାରିଆ, ଭଗିଆ, ନାକଫୋଡ଼ିଆ ମା, ସାଧୁ ସାହୁ, ଭୀମା ମା, ଚାନ୍ଦମଣି, ସରସ୍ବତୀ ଦେବି, ଚମ୍ପା, ଚିତ୍ରକଳା, ନଟବର, ରାମଚନ୍ଦ୍ର ମଙ୍ଗରାଜ ପ୍ରଭୃତି ଚରିତ୍ର ମାନଙ୍କୁ ଗାଁ ଦାଣ୍ଡରୁ ବା ଅନାଲୋଚିତ ଛିନ୍ନପୁଷ୍ପାମାନଙ୍କରୁ କିମ୍ବା ପୁରୁଣା ଜମିଦାରୀ ସଭ୍ୟତା ମଧ୍ୟରୁ ସାଉଁଟି ଆଣିଲେ। ଓଡ଼ିଆ ସାହିତ୍ୟରେ ପ୍ରଥମ ଥର ପାଇଁ, ଗାଁ ଦାଣ୍ଡର ଧୂଳିଧୂସରିତ ଚରିତ୍ରମାନଙ୍କୁ ସାବରେ ନେଇଆସି ସାହିତ୍ୟ-ମୁକୁଟ ପିନ୍ଧାଇଦେଲେ ଫକୀରମୋହନ।

ଗ୍ରାମୀଣ ଓଡ଼ିଆ ଭାଷାରେ ଗରିମାମୟ କଥା ସାହିତ୍ୟ ଲେଖି ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟର ହୋଇଉଠିଲେ ସେ ଜାଗ୍ରତ ପ୍ରହରୀ। ଫକୀରମୋହନଙ୍କ ଗଦ୍ୟ ସରଳ, ସହଜ, ସୁବୋଧ, ଶୃଙ୍ଖଳ, ସଂସ୍କାରଧର୍ମୀ, ସାମାଜିକ ଓ ଶୁଦ୍ଧ ହାସ୍ୟରସଯୁକ୍ତ ଯେ, ତାହାକୁ ତନ୍ମୟ କରି ନ ପଡ଼ିଲେ ଫକୀରମୋହନଙ୍କ ବିଶିଷ୍ଟତା ଜାଣିହୁଏ ନାହିଁ। ଜନୈକ ଆଲୋଚକ ତାଙ୍କ ସମ୍ପର୍କରେ କହନ୍ତି:-

Fakir Mohan is man of lettss.

Fakir Mohan is a man of charactss.

Fakir Mohan is a man of style.

ତତ୍କାଳୀନ ବଙ୍ଗୀୟ କଥାକାର ବଂକିମ ଚନ୍ଦ୍ର ଓ ହିନ୍ଦି ସାହିତ୍ୟର କଥାକାର ପ୍ରେମଚନ୍ଦ୍ରଙ୍କ ସାହିତ୍ୟର ବୈଶିଷ୍ଟ୍ୟ ଠାରୁ ଫକୀରମୋହନଙ୍କ କୃତିଗୁଡ଼ିକର ସ୍ୱତନ୍ତ୍ରତା ରହିଅଛି। ବିଶେଷତଃ ‘ଛ ମାଣ ଆଠଗୁଣ୍ଠ’ ଉପନ୍ୟାସ ଅଷ୍ଟାଦଶ ଶତାବ୍ଦୀର ଜମିଦାର ମାନଙ୍କ ଜ୍ୱରତା, ଅତ୍ୟାଚାର ଓ ଶୋଷଣ ବିରୁଦ୍ଧରେ ଏକ ଆଧ୍ୟାତ୍ମିକ ଚେତନା ସ୍ୱରୂପ। ଗ୍ରାମୀଣ ଓଡ଼ିଆ ଭାଷା ସହିତ ତତ୍ତ୍ୱସ୍ପର୍ଶ ଓ ବୈଦେଶିକ ଶବ୍ଦର ସମାହାରରେ। ବିଶୁଦ୍ଧ ହାସ୍ୟରସ ଓ ବିଦ୍ରୁପର ଅବତାରଣାରେ ଏହି ଉପନ୍ୟାସଟି ଭାରତୀୟ ସାହିତ୍ୟରେ ଏକ ଅମୂଲ୍ୟ କୃତି। ଫକୀରମୋହନଙ୍କ ଭାଷା, ଚରିତ୍ରଚିତ୍ରଣ ଓ ଶୈଳୀଚାରୁର୍ଯ୍ୟ ଆଜିଯାଏ କଥା ସାହିତ୍ୟିକମାନଙ୍କୁ ପ୍ରଭାବିତ କରିଚାଲିଛି।

ଶେଷକଥା:

ଫକୀରମୋହନ ସେନାପତି ଓଡ଼ିଆ ଜାତି ଓ ସାହିତ୍ୟର ଅନ୍ୟତମ ସଂପଦ। ଏହି କରିଭକର୍ମୀ-ଯୋଗୀ-ପୁରୁଷଙ୍କର ଆବିର୍ଭାବରେ ଓଡ଼ିଆ ଜାତି ସ୍ୱାଭିମାନୀ ହେବା ସହିତ, ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ଭଣ୍ଡାର ପାଇଛି, ପାଠ୍ୟପୁସ୍ତକ, ଅନୁବାଦ ପୁସ୍ତକ, ଭ୍ରମଣ ସାହିତ୍ୟ, କଥା ସାହିତ୍ୟ ଓ ଆତ୍ମଜୀବନୀ ସେ ଓଡ଼ିଆ ଭାଷାକୁ ଆସନ ବିପଦରୁ ରକ୍ଷାକରି ଓଡ଼ିଆ ଋଦ୍ୟ ସାହିତ୍ୟକୁ ନବ-ନବନ ଦାନ କରିଥିଲେ। ତାଙ୍କ ସାହିତ୍ୟ-ଲେଖନୀ-ସର୍ବରେ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଆଧୁନିକ ଗଦ୍ୟ-ଯୁଗ ସୃଷ୍ଟି ହୋଇଥିଲା।

ବାର୍ଷିକ ମଧୁବାବୁଙ୍କ ସହ ‘ଉତ୍କଳ ସମ୍ମିଳନୀ’ରେ ଯୋଗଦେଇ ଜାତୀୟ ଚେତନା ଓ ସ୍ୱାଭିମାନର ଡାକରା ଦେଇଥିଲେ। ଫକୀରମୋହନଙ୍କ ସାହିତ୍ୟ ବିଶ୍ୱଧର୍ମୀ-ବସ୍ତୁନିଷ୍ଠ ହୋଇଥିବାରୁ ଦେଶ-କାଳ-ପାତ୍ରକୁ ଅତିକ୍ରମ କରି ଅନୁବାଦର ମହାୟତାରେ ବିଶ୍ୱବ୍ୟାପୀ ଯେ ହୋଇପାରିବ, ଏଥିରେ ସନ୍ଦେହ ନାହିଁ। ଫକୀରମୋହନଙ୍କ ବ୍ୟକ୍ତିତ୍ୱ ଓ ତାଙ୍କର କୃତି ସମୂହ ଓଡ଼ିଆ ଜାତି ପାଇଁ ଗର୍ବ ଓ ଗୌରବର ସାମଗ୍ରୀ!!

ହୃଦୟେଶ୍ୱରୀ

— ପ୍ରତିଭା ପରିଡ଼ା

ମୁଁ ବସିଛି ଏଠି

ତତେ ଧ୍ୟାନ କରି

ରାତିସାରା ଅତନ୍ତ୍ର ନିଶାରେ.....

ମୁଁ କାହୁଁ ଜାଣିବି ?

ତୋର ବରାଭୟ ବଂଶୀଧ୍ୱନି

ମୋର ବନ୍ଦ ଦରଜାରେ ।

ଭଣ୍ଡରୀ !

ତୋର ମୋର ଭେଟ କେବେ ?

କେତେ ଜନ୍ମର ରାସ୍ତା ପାର ହେଲେ ? ?

ଭଏ ବୋଧେ ନିରୋଳା ଅହଂକାର ନା !

ମୁଁ ତାହିଁ ବସିଥିବି ତତେ ଏଇମିତି

ସାରା ଅଭିମାନର ଅର୍ଦ୍ଧିତ କ୍ୱାଳାରେ.....

ଆଉ ତୁ ଉଜଳୁଥିବୁ ଅହରହ

ଶୀତଳେଇବା ପଣର ଅଗ୍ନିସ୍ନାନରେ

THE SPECTRE OF STARVATION IN ORISSA IN 1993 A CRY FOR HELP -- A CALL FOR ACTION

*One must know the nature of action
And also the nature of wrong action
As well as the nature of inaction*

---The Bhagabat Gita

Imagine a man-made debacle killing *one million three hundred thousand people!* Imagine one out of every three persons that you know dying a horrible, lingering, undignified death! That nightmare happened in Orissa in 1866. The world does not remember the worst famine ever, anywhere. In India the event is barely mentioned in the history books. The horror of it all is that it was preventable. Even one and a quarter century later, the stories of suffering appear unreal. When the rice was gone, they started eating the leaves off trees. When the leaves were gone, they started eating the barks off trees. When that was gone, they simply lay down and died -- our countrymen, our forefathers, your ancestors and mine. Heroic sacrifices by the parents to save their children, by feeding them the last crumbs of food, were common. When no crumbs were left, the parents tried to ensure the survival of the children by offering to sell them or simply to give them away.

The administrator of the region, the British Lieutenant-Governor of Bengal was implored to help. He came for a day to see for himself, decided that there was no problem, and did absolutely nothing to help.

The popular misconception regarding famine is that it is caused by the total unavailability of food to all sections of the society. That was true before the development of market economies. All recent famines have been due to a collapse, not of the food supply, but of the buying power of a large segment of the population. In the Orissa Famine the crops

failed due to a drought in 1865. The bulk of the rural population depended on rice not only for sustenance, but also as an instrument of barter, as money. With their own crop gone, they had no currency of barter, no money to buy food. With no local buyers, whatever grain was left was exported for high prices elsewhere. A casual visitor, much like the Lieutenant-Governor, would have seen no problem with the food supply, as the merchants were still selling rice.

By May of 1866, the government could no longer ignore reports of mass starvation and deaths. Some relief effort was started, but was soon stalled by flooded rivers and a lack of transportation facilities. By the time the relief was resumed in October, it was too late. More than a million people were dead!

How is famine preventable? The normal fluctuations of the weather results in a major crop failure every 50 years or so, *resulting in famine only in totally isolated regions*. Within a normal market economy, and a transportation network, a crop failure in one place is compensated by surplus food production in another region, if there is some local purchasing power.

The normal market forces do not operate, however, if there is a collapse of the purchasing power of a large part of the population. In such situations there must be timely intervention by the administration to protect the public. The export of food from the affected region must be banned. In fact, food must be imported to bring the price down. There was a record *export* of food from Orissa in 1865, the year of the crop failure!

The last famine in Europe, the Irish Potato Famine of 1846, resulted in some deaths, but nothing on the scale of what happened in Orissa 20 years later. In India, Bengal suffered the same crop failures as Orissa in 1865, but because of a diversified economy and a much better transportation network the deaths were about 45,000.

If we should have learnt anything from the Orissa Famine of 1866, it is that the prescription against death by starvation is a gainfully employed population. One of the recommendations of the India Famine Commission (yes folks! there was such a body) was that one of the famine relief actions be the rapid initiation of public works projects to provide the buying power in the affected population. Market forces would then ensure a flow of food into the region. Typical public works projects would include construction of roads, and irrigation systems to prevent the next famine.

However, experience, both recent and historical, suggests that distant governments cannot be depended upon to provide timely intervention and assistance. The only solution is education and continuing local initiative. This is where our efforts at assistance at the grassroots level can make a difference.

The Kalahandi-Bolangir Region in 1993

We learn from history that we do not learn from history. There have been persistent press reports of starvation in Kalahandi and neighboring districts. The difference between starvation and famine is only a question of numbers, a matter of scale. To the person who is dying of hunger it makes no difference if the distant political powers call it a "temporary food shortage" or a "famine". Whatever be the name, we cannot stand by and do nothing. It is easy to blame the poverty on the poor. Those of us who are fortunate enough not to have to worry about the next meal must help those who have nothing to eat.

For the past several months there has been considerable discussion on ORNET (ORissa NETwork --an email network) on what can be done. While most of us talk and discuss, some have already initiated projects to help. A student organization called IPAG (India Progressive Action Group) is currently funding tube-well construction in two tribal villages in Koraput District and a vocational training project in West Bengal.

The ORNET discussions led to the osmotic election of Priyadarshan Patra of IPAG, Himanshu Baral of ICA (Indians for Collective Action), and Srinivas Praharaj as the leaders of the Kalahandi-Bolangir Project. They have issued the following statement/appeal.

An Appeal for Help, Cooperation, and Funds

In the wake of shocking stories of destitution in the Kalahandi and Bolangir Districts of Orissa, we solicit the sincere support of all friends of India and all persons with a sense of love and sympathy toward the land and people of Orissa.

OBJECTIVE: To establish some grassroots, small-scale infrastructure in Kalahandi or Bolangir District. Among the alternatives being explored are: (1) minor tube-well irrigation facilities; (2) land reclamation; (3) poultry/diary farm; (4) vocational training such as tailoring or painting; (5) dry/subsistence/cash-crop farming; and (6) soil and water conservation and energy self-sufficiency training.

SUPPORT: Any contribution will be appreciated, but we prefer a continuing commitment, as we would like to see a worthwhile project go to completion. We suggest \$5/month for students and \$15/month for people with regular income. Onetime contributions are, of course, welcome.

PROGRESS TO DATE: Support of IPAG and many friends of Orissa have been obtained. ICA is favorably inclined to provide matching funds for all donations received. We are in correspondence with groups such as *Padwa Gramdani Sangha* of Koraput, India Development Service of Chicago, Orissa Society of the Americas, *Pragati* of Boston, *Parivartan* of UPenn, Centre for Applied Systems Analysis & Development of Bombay, and Development

Network of Pune for information and technical assistance. *VISWAS* of Khariar Road, Kalhandi, *Akhil Bharatiya Vanabasi Kalyan Ashram* of Sudergarh, *Jana Seva Parishad* of Kendrapara, and *Sarvodaya Relief Fund* of Cuttack have been requested for project proposals and ideas. Several knowledgeable private citizens of Orissa have been asked to send information and ideas on the needs of the affected people.

CONTRIBUTIONS

Please send your contribution to: India Progressive Action Group (IPAG)
Box 321, Texas Union, The University of Texas
Austin, Texas 78713, USA

In order to avoid confusion with other ongoing IPAG projects, please state clearly on the check or elsewhere "Kalahandi-Bolangir".

CONTACTS

For further information on any aspect of this project, please contact:

Priyadarshan Patra (512)476-7803(h); (512)471-9708(w) darshan@cs.utexas.edu
Himanshu Baral (408)985-8403(h); (408)980-1500 x246 himanshu@isi.com.
Srinivas Praharaj (315)682-1932(h); (315)433-4751(w) rse090@t4d.carrier.utc.com

SKETCHES

A student organization called **India Progressive Action Group (IPAG)** was founded in spring of 1989 at the University of Texas at Austin. IPAG is currently funding tube-well construction in two tribal villages in Koraput District and a vocational training project in West Bengal. On April 21, 1992, IPAG was honored as the "Most Outstanding Political Student Organization" at the University of Texas at Austin.

Indians for Collective Action (ICA) is considering providing matching funds for the Kalahandi-Bolangir project. ICA is a non-profit, charitable organization providing seed money for grass-root developmental projects in educating women, providing vocational training to women and empowering them, and transferring agricultural and environmental technology to rural India through reliable social and human development organizations. ICA donates about \$30,000 per year. ICA is based in the San Francisco Bay area in California. It is celebrating its silver jubilee this year. The President of ICA is Mr. Raj Mashuriwala who can be reached at (415)325-0691.

With a Masters degree in Mechanical Engineering, **Himanshu Baral** is presently working with ISI, California. He has been active in several projects relating to India and is the Joint Secretary of ICA.

After a stint as a Computer Engineer, **Priyadarshan Patra** is pursuing a doctorate in Computer Science at the University of Texas at Austin. He is a founding member of IPAG.

After a doctorate degree in Mechanical Engineering and a stint at the US Army Fort Belvoir Research Division, **Srinivas Praharaj** is currently working with United Technology Carrier at Syracuse, NY. He has been an active member of the OSA Washington Chapter and has been involved with development projects in Maharashtra.

PRESS REPORTS

India Today, February 15, 1993

ORISSA CHILDREN ON SALE FOR Rs. 20

The agony of famine drives parents to sell their children for the price of a plate of chicken curry.

If Kalahandi plumbed the lowest depths of human misery, it pales in comparison with the contiguous famine-ridden district of Bolangir in western Orissa. Rukh Meher, 60, of Bhalamunda village -- a nondescript village of about 50 huts of mainly unemployed farm labourers -- is willing to sell her three grandchildren. She offers her eldest grandchild for Rs. 1,000. Getting no response, she slashes the price to Rs. 500 before finally coming down to Rs. 100, virtually begging at this point: "Please take her. She is a nice child. If you don't take her, she will starve to death with me." Haro starts crying, frightened at the prospect of leaving her grandmother. Rukh, however, is insistent. "Please shove her into your car. Once she is inside, she will stop crying."

Rukh's family lost its only wage-earner when her son, Raghu, died of tuberculosis last year. As Raghu's wife is mentally deranged, Rukh was faced with providing for the whole family. But too weak to work, she resorted to begging. She barely earns Rs. 3 a day -- not even enough to feed herself, leave alone the rest. She is one of the numerous people in Bolangir whose misery has reached the point where they are compelled to sell their children "for less than a plate of chicken curry" as a former MP, Balgopal Mishra, puts it

India Abroad, April 9, 1993

STARVATION KILLS 130 IN DROUGHT RAVAGED ORISSA

(From News Dispatches)

BHUBANESWAR. About 130 people have died of starvation in drought-hit southern parts of Orissa. The affected villages are mostly in southernmost Malkangiri district, about 500 kilometers from here, and in adjoining Kalahandi district. Villagers have said many more might die if relief is not sent quickly. UNI news agency quoted Nabin Madkani, a resident, as saying the toll was highest in Podia, where 84 people died. He said poor people had been eating leaves and wild roots for weeks before they became too weak to survive. Government officials admitted that people had died but claimed the casualties were due to other reasons. They said government-controlled food outlet had enough supplies, but some people lacking money could not buy them. The reports of starvation deaths figured in parliament, with members advising government to send relief supplies. Shivraj Patil, speaker of the Lok Sabha (lower house), said he would convene a meeting of members of Parliament from the state.

Although this is no desert area and rainfalls are regular in most parts, drought is almost an annual occurrence in the tribes-dominated regions of Malkangiri and Kalahandi. Kalahandi has become almost a metaphor for famine, which has been plaguing it for years. The region is sparsely populated and the level of economic development is relatively poor.

COMMENTS

[Various versions of this project in the planning stage have been circulated. The following comments are abstracted from very many detailed responses.]

Prasanta Behera.

.. I remember, a couple of years back the same situation had happened. People from Nuapara & Khariar (Kalahandi district) had sold their kids for little money. It came in a big way in *Samaj* and other national newspapers. Rajiv Gandhi visited Klahandi to see the disaster. I am from Kalahandi. The part from which I come (near Bhowanipatna) is not affected that much and it has never been as far as I can remember. However, Nuapara and Khariar (that area) always has been hit hard by drought. The lands in that area are not fertile ...

Mihir Mohanty

... The forest range in this area used to provide a lot of forest products, like Honey, *Palua*, *Jhuna*, etc.. Now all the major forest in this area has been decimated by deforestation. And that has a doubling effect on the people. It brings devastating summer with no products whatsoever ...

Digambar Mishra (OSA President)

... However, it's really gratifying to note the concerns of your group, and let me say unhesitatingly that I applaud your efforts. In fact, I am very challenged ...

Snigdharaj Mishra

It is very encouraging to see the motivation for helping Klahandi & Bolangir areas. But we should be careful in implementing the project. We should not leave the work in the hands of the local officers/leaders, etc. ...

Bidyut Baran Das

It is very pleasing to find so much of concern being shown for our people back home. A small step today may turn out to be a giant one in future.

Lalu Mnasinha

I was born in Bhowanipatna, Kalahandi District, when my father was a school teacher there. He left before I could form any memories of the place. But, still, it distresses me that in the last decade of the twentieth century, there should be people starving anywhere in Orissa, in the midst of an

economic boom in India. I thank you for taking the initiative in doing something for Kalahandi.

Ashutosh Dutta

... if Govt. gives one lakh for some project, only 20% of it really gets spent on the project and the rest gets misappropriated at different levels. We would like to make sure that this does not happen, (and) that (the money) gets really spent for those people who are suffering.

Saroj Sahu

Thank you very much for your efforts for the starving population of Kalahandi-Bolangir. I am a student working in Japan and an ORNET subscriber. I would like to donate whatever I can for the funds being raised by Kalahandi-Bolangir people. I do not have a bank account in US. So I will have to request some American friend of mine here to write a cheque for me.

Sukanta Mishra

Hats off to you for your efforts in keeping the issue alive.

Deba Chandan Nayak

I really appreciate your effort and strength for a noble cause. I hope everything will work out properly to help our fellow Oriyas in Kalahandi-Bolangir.

"Tears of Humanity, Tears of Humanity
Flowing in Sunrise, Flowing in Sunset"

Neelamadhab Mohapatra

I really appreciate your sincere effort to do something for the poor. I had been very busy at work as usual. The reason I am sending this mail to you now is to find out more about Kalahandi effort you are leading. Microsoft matches the contribution if the organization is registered ...

SriGopal Mohanty, Chittaranjan Ray, and Tapan Nayak and many others have sent supporting suggestions for implementation of this project.

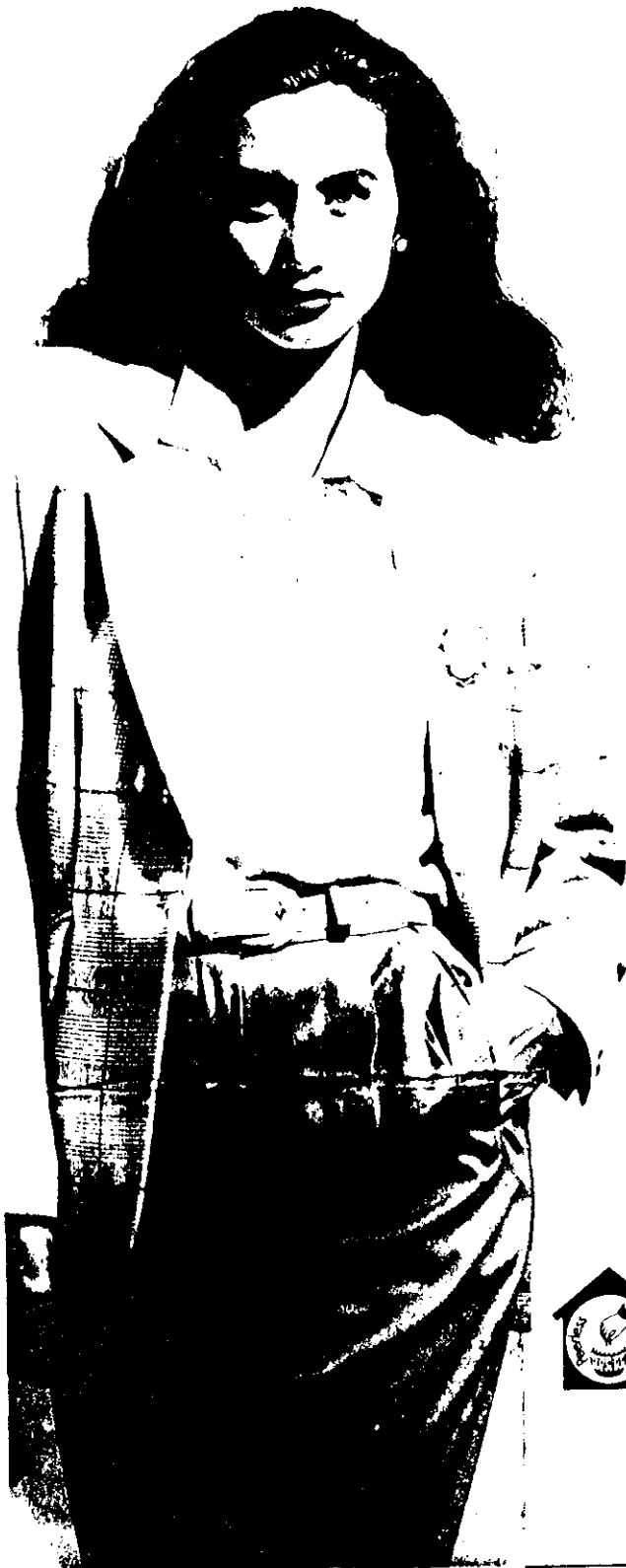
[Written and collated by Lalu Mansinha with the active cooperation of Srinivas Praharaj, Priyadarshan Patra, and Himanshu Baral.]

ଘାସ ବାଗିଚ ମଜା ଦେଖି

ଶିତଳ ଷଷ୍ଠି

କେତେ ଗହ ଗହ ସହି ସଂଗୀତ ଆଖିର ସମାଲପ୍ତରେ
 ଦୁଇକି ଯାଉଛି ଦୁଇଦୁଇି ବଜା ନିଶାନ୍ ମୁହୁରି ସୁରେ ।
 ଶିତଳ ଷଷ୍ଠୀ ଜାତରା ଆସିବ ବଜରାଟାକେ ଥରେ
 କିଏ ମୁରୁଛି ପାରବା କାର୍ଯ୍ୟ ଯେ ଦେଖିଛେ ଥରେ ।
 କେନ୍ଦୁଦିନୁ ସରଜିଲା ବିଧାତା ଇ ଶିତଳଷଷ୍ଠୀ
 କେତେ ରଂଗେ ସଜା ବୁଜା ଆସିବ ନେଉଛେ ବେଟି ।
 ଚାଉଁଛି କୁଟିର ଲୋକ ଆସି ଠୋଲ୍ ହେଉଛନ୍ ସହରେ
 ଉଛୁଲି ପଡୁଛେ ସହରଟା କେତେ ବଜାରୁ ସୁରେ ।
 ଧାଡ଼ିକେ ଧାଡ଼ି ଲାଗିଛେ କେତେ ନାଟ ଗୀତ କିରତନ୍
 କେତେ ରଂଗେ ଡଂଗେ ନାଟନି ନାଟ ଘିଟି ନେଉଛେ ମନ୍ ।
 ଗାଁଟି ଗଲବାକେ ଡାଁଣେ ଆଖିର ନାଜନ ବାଟ
 ଚହଲି ଯାଉଛେ ମନ୍‌ଗୋ ଯେତେ ବସିଛେ ହାଟ ।
 ଝାଲ ଗମ୍ ଗମ୍ ନିଥିରି ଯାଉଛେ ଦେହେ ଯାଉଛେ ଚାଟି
 ହେଲେ ମିଶା ସଭେ ଯାଉଛନ୍ ଇ ଯାତ୍ରାଗଣେ ମାଟି ।
 ପଛ କୁଟିର ସିଂହାସନେ ଗୋ, ବିଜେ ହର ପାରବତା
 ପଡିବ ତାର ବାର ଲାଗି ଗୋ, ଡାଁଣେ ଯୁଗଳ ମୁରତି ।
 ଭୁରୁଷବ ପିଠିନେ ଶିବ ଗୋ ହାତେ ଡମ୍ବରୁ ଧରି
 ସିଂହର ପିଠିନେ ଦେଖ ଗୋ ହେମ୍ବଲତା ଗଉରି ।
 ଝଟକି ଯାଉଛେ ଦେଖ ଗୋ ମୁଡ଼େ ମୁକୁଟର ଝୁପା
 ଝଲ୍ ମଲ୍ ହେଉ ଝୁଲୁଛେ ତାର କଷିଆ ରୁପା ।
 ଧସନ୍ ହେଲା ଗୋ ଜୀବନ୍ ଦେଖି ଯୁଗଳ ମୁରତି
 ମାଆ ମହାମାଲ ଗୋ ଦିଅ ଗତି ମୁକତି ।

କାର୍ଯ୍ୟ ହେଉ କରି ଇ ଘରେ ମୋର ଦିନ କାଳଟା ସରବା
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 କରବା ।
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 ମନ୍ ଯାଉଛେ ମନ୍‌ଟାରେ ବୁଆ ନାଜି ଦେଖି ସାଜ ସରସା ।
 ଘର ଯାକର ଉଦା ସର ସର କାଠ ଦୁଟାକ ଭିଜୁଲା
 କାର୍ଯ୍ୟ ରାନ୍ଧିନି ଏତାଥରେ କାର୍ଯ୍ୟ ଦୁଷ୍ଟ ମତେ ପଡୁଲା ।
 ପୁକି ପୁକି ଧିଁ ଧିଁ ହେଲିନ ନାଜି ଜଲୁଛେ କୁସ
 ଧରି ଦେଲାନ' ମୁଡ଼ ବଥା ରୋଗ ଗାଧ ଗଲିନ' ଲୁହେ ।
 ଏତା ଲାଗିବି ନଲାବ ପସେ ପିଟି ଦେତି ହାଡ଼ି ସରେଇ
 କେତା କରତି ଦେଖତି ଘାସରେ ଯାସତି କେନ୍ଦୁକେ ପଲେଇ ।
 ପୁଣି ବୋଲୁଛେ ବେଲା ଦେଲାନ' ଭାତ ଦେ ମୋତେ ତୁରତି
 ତାର ବୁଆ କଥା କହେନି କାଣା ସଦ୍ କଲେ ଘାସ କହେତି ।
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 ଯାହା ହେଉଛେ ଦେତ ତୁରତି ହରମିସା ଡାକ୍ ପଡୁଲା ।
 ଝି ବଲୁଛେ କଲେଇ ଯିମି ଜଲୁଖିଆ ସିନେ କରତୁ
 କେତା କଡ଼ା କଲେଇ ପାଠ ପଢ଼ିଥିଲେ ସିନେ ଜାନତୁ ।
 ଭୁକେ ଶୁଷ୍ଟେ ବୁଆ ଛରକି ଯାଉଛେ ନାଜି ପାରୁଛେ ଧରି
 ଗାଲି ଲାଗି କରି ପାସନ୍ ନଲେ ବୁଆ ଦିହେ ଯାଉଛେ ଥରି ।
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 ମାଡ଼ି ଆସଲାନ' ତିହାର ଯାକର କାର୍ଯ୍ୟ ବୁଦି ଫେର କରସି ?
 ବେଲା, ହେଲାନ' ନାଜି ପାରୁଛେ ମହାପୁକେ ଗୁଧେଇ
 ଆଖି ଦେଖତେ ବୁଆର ଗୁରୁସ ପିଇ ଦେଲାନ' ବିଲେଇ ।
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 କେତା କରବେ କୁରୁମ୍ ଯାକର ଘାସ ବାଗିଚ ମଜା ଦେଖତି ।



'PEERLESS ABASAN' INVITES DEPOSITS FROM NON-RESIDENT INDIANS

IN ITS CUMULATIVE FIXED DEPOSIT SCHEME

LUMP SUM DEPOSIT	TERM	RATE OF INTEREST	MATURITY VALUE
Rs.	(Months)	(per annum)	Rs.
1000	36	13%	1,443
1000	48	14%	1,689
1000	60	15%	2,011
1000	72	15%	2,313
1000	84	15%	2,660

Joint Account may be opened, Deposit in multiples of Rs. 1000/-

As per Scheme -

Loan Facility of 75% on issue value of unencumbered deposit. Premature withdrawal after 6 months. Housing Loan facility after Maturity.

Scheme approved for Non-Resident Indians by the concerned Authority.

Direct remittance through normal Banking Channels or out of funds held in the Non-Resident (external) Rupee/FCNR/Non-Resident (Ordinary) rupee account with Banks in India may be sent to the Company's Head Office. Maturity proceeds of deposits inclusive of periodical interest accrued will be credited to the Depositor's Ordinary Non Resident Rupee Account with Banks in India. Additional facilities now offered :-

- **Free Accidental Death Insurance Benefit** for the Depositors in the age group of 16-65 years to the extent of issue value of deposit, subject to a maximum of Rs. 1,00,000/-. All claims are to be settled in India in Indian currency and proceeds credited to Rupee A/c of the claimant in India.
- Any income in the shape of interest to be credited to Non-Resident Rupee Account in India is exempted from payment of tax u/s 10 (U) (ii) of the Income Tax, 1961.
- Facilities of Loan and Housing Loan are available.

For details please contact Head Office :

PEERLESS ABASAN FINANCE LIMITED

Head Office : 5, Loudon Street, Calcutta-700 017.

Other Offices at : New Delhi • Bombay • Madras • Guwahati • Panaji • Imphal

A Company Classified As Housing Finance Institution.

You may also contact :

Mr. Dola Gobinda Rath, Sr. Marketing Consultant, Peerless Abasan Finance Ltd,
Satyam, 557, Shahidnagar, Bhubaneswar-751007, India **Ph. 0674-55650**





ସତ କହିବି ନାଁ ମିଛ କହିବି, ନାଁ ଅଙ୍ଗେ ଲିଭେଇବା କଥା କହିବି? ନାଃ। ଭାବୁଛି, ସତ କହିବିନି କି ମିଛ କହିବିନି। ଖାଲି ଅଙ୍ଗେ ଲିଭେଇବା କଥା କହିବି। ଆଉ ହଁ। ମଞ୍ଜନ ବିଷୟରେ କହିବି, ଆଉ ପରାଧି ବିଷୟରେ ବି। ମଞ୍ଜନ! ପରାଧି! ମାନେ ସେ ବି ଗୋଟେ ଗୋଟେ କଥା? କଥା କହିଲେ ବୋଧେ ସୁନ୍ଦର ଶୁଭୁନି। ତେବେ ଗପ? ନାଃ! ଗପ କୁହାଯାଇ ନ ପାରେ। ତେବେ, ସତ୍ୟତାର ଆଭାସ ଗପ କହିଲେ ଚଳିବ। ହଁ। ତାହେଲେ “ମଞ୍ଜନ” ବିଷୟରେ ଆରମ୍ଭ କରୁଛି।

ମଞ୍ଜନ! ରୂପରାୟ ଏକା ବସିଲେ ମନେପଡ଼େ ଅନେକ କଥା। ଗୋଟେ ପରେ ଗୋଟେ ସମୁଦ୍ରର ଦେଇପରି ମନର କାନ୍ଧରେ ପିଟିହୁଏ। ମନେ ପକାଇଦିଏ ସେ ଅତୀତକୁ ଜୀବନ୍ତ କରେ। ଅତୀତ ମୋ ପାଖକୁ ଚାଲିଆସେ ରୂପରାୟ ଧୀରେ ଧୀରେ। ତା ପାଦଶବ୍ଦ ମୋତେ କିନ୍ତୁ ଶୁଭେନା। ସେ କେତେବେଳେ ଯେ ଆସେ ମୋତେ କିନ୍ତୁ ଦିଶେନା। କିନ୍ତୁ ହଠାତ୍ ମୋର ନିଜ ଭିତରେ ତା ଡାକକୁ ମୁଁ ଅନୁଭବ କରେ। ସେ ଡାକେ, “ଏଇ ଭାବିବୁ? କଅଣ ଭାବିବୁ? ମୋ ବିଷୟରେ, ନା ବର୍ତ୍ତମାନ ନା ଭବିଷ୍ୟତ ବିଷୟରେ? ଆରେ ବାବା ସେ ସବୁ ଅନିଶ୍ଚିତ। ସେ ସବୁ ମିଛ ବି ହୋଇପାରନ୍ତି। କିନ୍ତୁ ମୁଁ! ନାଃ, କେବେଠି ମିଛ ନୁହେଁ। ସତ। ଏକାନ୍ତ ଭାବେ ସତ୍ୟ। ମୁଁ ତୋତେ ଠକିବିନି। ଅବଶ୍ୟ। ମୋ ଦେହରେ ଦୁଃଖ ଅବାଧ୍ୟାଏଁ ତୋତେ ବି କଦାଇବି ଓ ଶୁଖିଥିଲେ ତୁ ବି ହସିବୁ। ଆ..... ତାଲ। ମୁଁ ତୋତେ ଫେରାଇନେବି ପହର ବର୍ଷ ତଳକୁ। ମନେ ପକାତ! ଏଇ ରାସ୍ତାରେ ତୁ ତୋ ବୟସକୁ ଅତିକ୍ରମ କରି ଆସିବୁ? ଝାପସା ମନେ ପଡ଼ୁଛି ନିଶ୍ଚୟ। ଆଜ୍ଞା, କହତ ଦେଖୁ! ତୁ ଖୁଆଲି ନୁହେଁ ତ ଆଉ କ’ଣ? ଏଇ! ହସିବା ବନ୍ଦକରିଦେଲୁ ଯେ? ଆଖିରେ କେତେ ଲୁହ। ହଉ ବୁଝିଲି, ଭାବୁଛି ସେ ଦିନଗୁରା କେତେ ସୁନ୍ଦର ବୋଲି। ନା? ହଁ। ସେ ବୟସ ଚାଲିଯାଇଛି। ଛୁଆ ବେଳର ଖେଳ, କଥା ସବୁ କିଛି ମୋ ଦେହରେ ମିଶିଯାଇଛି। ତୁ ଆଜି ଏକୁଟିଆ। ନା? ନାରେ.....। ମୁଁ ପରା ଅଛି। ବର୍ତ୍ତମାନ ବି ଅଛି। ଭବିଷ୍ୟତ ପରେ ଆସିବ। ଆଜ୍ଞା! ଏଥର ତୁ ଟିକେ ହସ୍। ହସ୍ ଟିକେ!” ଅତୀତ ମୋତେ ବାଧକରେ। କିନ୍ତୁ ମୁଁ ହସିପାରେନି। ହସିବାକୁ ଚାହିଁଲେବି ମୋ ଆଖିକୁ ଚାଲିଆସେ ଶ୍ରାବଣର ବନ୍ୟା। ଅସେଶତାର ଧାର। ଲୁହଭିଜା କଣ୍ଠରେ ମୋର ସ୍ଵର ଶ୍ଵସ୍ତହୁଏ। ଗାଇବାକୁ ଚାହିଁଲେ ଗାଇପାରେ ଖାଲି ବେସୁରା ସଙ୍ଗୀତ, ଠିକ୍ ସମୁଦ୍ର କୁଳରେ, ସେଇ ପାଗଳତାପରି। ପୁଣି ଅତୀତ ମୋତେ କହେ, “ଏଇ! ରୂପ ରହିଲୁ ଯେ! ତାଲ! ବର୍ତ୍ତମାନକୁ ସାଙ୍ଗରେ ନେଇ -ତାଲ। ବସି ବସି ସେଇ ପୁରୁଣା କଥା ଭାବି ଆଉ ଲାଭ ନାହିଁ।”

ହଠାତ୍ ଏକ ଅତିହୀନ ସ୍ଵର ଶୁଣି ମୁଁ ଚମ୍ପକି ଉଠେ। “ଆରେ-ଆରେ, ଦୂରିଗଲୁକି? ସେ ପରା ବର୍ତ୍ତମାନ। ରୂପରାୟ ତୋରି ସାଙ୍ଗରେ ସବୁବେଳେ ଚାଲିଥାଏ। ମୁଁ ଜାଣେ। ମୋ ପାଖରେ ତୋର କହିବାପାଇଁ କିଛି ନାହିଁ। ମୁଁ ତୋର ମନକଥା ସବୁ ଜାଣେ। ତୁଟା ବଡ଼ ନିରାହ। ଗୋଷ୍ଠୀ ନିର୍ଣ୍ଣୟକରିବାର ବୟସ ତୋର ଏ ପର୍ଯ୍ୟନ୍ତ ବି ହୋଇନି। ତୋ ବୟସର ଗୁଡ଼ି ପାହତରେ ଅନେକ ସିଉଲି। ତୁ ଚାଲିବାକୁ ଚେଷ୍ଟା କରନା। ପାଦ ଖସିଯିବ। ଖସିଯିବ ସେ ପାତେରା ମହଲ ଭିତରକୁ। ତା ଭିତରେ ଦେଖୁ ତୁନିଆଟା। ତା ଭିତରେ ଦୁନିଆଟା ଖୁବ୍ ସୁନ୍ଦର। କିନ୍ତୁ ସଂସାର ଭିତରତା ଅନେକ ଦୁଃଖ, କଷ୍ଟ, ଅନେକ ଯସଶା। ତୁ କାଟନ୍ତର ଭିତରେ ଶ୍ଵାସରୁବ ହେବୁ। ତୁ କବାଟ ଫିଟାଇ ବାଧହୋଇ ଫେରିଆସିବୁ ସେଇ ବିଶାଳ ଦୁନିଆକୁ। ସବୁଦିନପାଇଁ ଝୁରିହେବୁ ସେଇ କାଟନ୍ତରର କେତେଟା ଶାନ୍ତ ମୁହୂର୍ତ୍ତକୁ। ତା ଭିତରେ ରହିତ ପାରିବୁନି। ତେଣୁ ଝୁରି ହେବାରେ ଲାଭ କଅଣ? ତେଣୁ ମୂଳରୁ ସେଠାକୁ ନ ଯିବାହିଁ ଭଲ। ବରଂ ଏଠି ଖୋଜିବାକୁ ଚେଷ୍ଟାକରେ ଭବିଷ୍ୟତକୁ।

ଦିନରାତି ଲୁଚକାଳି ଭିତରେ ମୁଁ ଚେଷ୍ଟାକରେ ଖୋଜିବାକୁ। ଭବିଷ୍ୟତକୁ। ହଠାତ୍ ଅତୀତ ପୁଣି କହେ, “ଦେଖୁତ। ସମୁଦ୍ର ସାଙ୍ଗରେ ଆକାଶଟା କେଉଁଠି ମିଶିଛି।” ଅତୀତ ମୋତେ ଉସାହ ଦିଏ, ବର୍ତ୍ତମାନ ତାକୁ ସମର୍ଥନ ଦିଏ।

ଅତୀତ ଓ ବର୍ତ୍ତମାନକୁ ନେଇ ମୁଁ ଖୋଜିଚାଲେ। ଭବିଷ୍ୟତଟା ତ ଖୁବ୍ ପାଜିଲ୍। ଜମା ଧରାଦିଏନା। ତାକୁ ଖୋଜି ଖୋଜି ମୁଁ ଯାଏ ସମୁଦ୍ର କୁଳକୁ। ସେଇ ସମୁଦ୍ରକୁଳ! ଚାହିଁରେ ତାର ସେଇ ଦିଗନ୍ତକୁ। ଭାବେ, ଦୂରରେ କଅଣ ସମୁଦ୍ର ସତରେ ଆକାଶରେ ମିଶିଯାଇଛି ?

ବର୍ତ୍ତମାନ ମୁଁ କହିବାକୁ ଯାଉଛି। “ପରାଧି” ବିଷୟରେ। ଟିକ୍ ଟିକ୍ ... ଟିକ୍ ... ଟିକ୍ ହୋଇ ଘଣ୍ଟାର କଣ୍ଠା ଚାଲେ। ସମୟର ଆବର୍ତ୍ତନ ଭିତରେ ମଣିଷ ପଥର ହଜେଇ କେତେବେଳେ ମୁକ୍ତା ଖୋଜେ, ତ କେତେବେଳେ ମୁକ୍ତା ହଜେଇ ପଥର ଖୋଜେ। ମଣିଷର ମନ ବଡ଼ ଅଭୂତ। ତା ଜାଣିବା ମନର ଅର୍ଥ ସେ ନିଜେ ବୁଝେ। ସେ ଭାବି ଭାବି କହେ, ଜନ୍ମ କର୍ମପାଇଁ ନାଃ ନାଃ, ବୋଧେ ପୁଣିଥରେ ଜନ୍ମ ନେବାପାଇଁ। କେତେଟା ଶୀତଳ ପାଣି ପିଇ, ଅଳ୍ପ ଆକ୍ରାନ୍ତ ହୋଇ ମୁଖରିତ ସଂଧ୍ୟେ ଓ ନିଦ୍ରିତ ରାତ୍ରିର ସମୟରେ ତା ଜୀବନର ତୃପ୍ତି। ସୁଖ ଓ ଦୁଃଖ ତା ଜୀବନରେ ଗୋଟେ ଗୋଟେ ପାହାଚ ମାତ୍ର। ମନର କଡ଼ କେତେବେଳେ ତିଆରି କରେ ସୁନ୍ଦର ଚାକମହଲ ତ କେତେବେଳେ ତାକୁ ଭାଙ୍ଗିରୁଜି ସମାଧା କରିଦିଏ। ସୁଖ ଓ ଦୁଃଖ ସାଙ୍ଗେ ହସ ଓ କାନ୍ଦକୁ ମଧ୍ୟ ସେ ଚିହ୍ନେ। ହସିହସି ପୁଲ ପୁଚାଇ ପାରେ। ଲୁହ ଧାରାରେ ଆଉ ଏକ ପ୍ରଶାନ୍ତ ମହାସାଗର ମଧ୍ୟ ସେ ସୃଷ୍ଟିକରିପାରେ। ମଣିଷର ମନ, ମହାନ୍ ମନରେ ତିଆରି। ତା ମନ ଅନେକ ରୂପ ନିଏ। ଦୁଃଖ ପାଇଲେ ମଣିଷ କାନ୍ଦେ, ଖୁସିହେଲେ ସେ ହସେ, ଆଶ୍ଚର୍ଯ୍ୟ ହେଲେ ମୁବାବ୍ ହୁଏ ଓ ସେ ରାଗିଲେ ବିଶମ୍ପ ହୁଏ। ମଣିଷ ମନର ରଙ୍ଗ ଅନେକ। କଳା, ଧଳା, ନିଳ, ନାଲି, ସବୁଜ, ହଳଦିଆ ଆଉ ବାଇଗଣି ମଧ୍ୟ। ତାର ସେଇ ରଙ୍ଗର ବିଶ୍ୱାସୀତାକୁ ସାଇତି ରଖେ ସେ ଓ ନିଜ ଦେହରେ ବୋଳି ସେ ନିଜକୁ ସଜାଇବାକୁ ଚେଷ୍ଟାକରି ବସେ। ପୁଣି ଅନ୍ୟ ରଙ୍ଗ ଖୋଜିବସେ ସେ। ଏମିତି ଖୋଜିବା ମଧ୍ୟରେ, ସେ କିନ୍ତୁ ନିଜର ଆଧ୍ୟାତ୍ମିକତାକୁ ପାସୋରି ପକାଏ। ଠିକ୍ କରେ, ଭୁଲ୍ ମଧ୍ୟ କରେ। ଭୁଲ୍ ହେଲେ ତାକୁ ତିଆରି କରି ଠିକ୍‌କରେ ଆଉ କେତେବେଳେ ପୁଣି ଠିକ୍ କରିବାକୁ ଯାଇ ଭୁଲକରିବସେ। ମନର ଖୁଆଇକୁ ନେ ସେ ନିଜକୁ ବଦଳାଏ। ବେଳେବେଳେ ମନଟି ବଦଳି ଯାଏ। କିନ୍ତୁ ତା ଆତ୍ମା! ଜମା ବଦଳେନାହିଁ। ସମୟର ଆବର୍ତ୍ତନର ବିପରୀତ ଦିଗରେ ନିଜର ଜୀବନ ଆବିଷ୍କାର କରି ପରାଧି ଭିତରେ ଘୁରି ଘୁରି ସେ ନିଷ୍ପେଷ ହୁଏ, ପୁଣି ବିଲିନ ହୁଏ। ଲିନ ହୁଏ ପରମାତ୍ମାଙ୍କଠାରୁ।

ହଁ ଏ ପର୍ଯ୍ୟନ୍ତ ମୁଁ ଯାହା କହିଛି, ଖାଲି ମଞ୍ଜନ ଓ ପରାଧି ବିଷୟରେ। ହଁ ବ୍ୟତିକ୍ରମ ବିଷୟରେ ତ କିଛି କହିନି !

ଏଇ ହେଲା ଶତାବ୍ଦିର ବ୍ୟତିକ୍ରମ। ହଁ ହଁ ମୁଁ ଜଣେ ବିଂଶ ଶତାବ୍ଦିର ମଣିଷ। ତୁମ ମାନଙ୍କପରି। କିନ୍ତୁ ତୁମମାନଙ୍କଠାରୁ ସମ୍ପୂର୍ଣ୍ଣ ଅଲଗା। ମୋର ସମୟର ବ୍ୟତିକ୍ରମ କେବେବି ହୋଇପାରେନା। ମୁଁ ବିଂଶ ଶତାବ୍ଦିର ଏକ କଳକିତ ମାନବ। ଏ ବିଜ୍ଞାନ ଯୁଗର ପ୍ରକ୍ରିୟାରେ। ମୁଁ ଆଜି କିନ୍ତୁ ଆଉ ମାନବ ହୋଇ ରହିନି। ମୁଁ ଏକ ବିଶାଳ ମରୁଭୂମି ପାଲଟି ଯାଇଛି। ମୋର ଜୀବନଟା ଏକ କଣ୍ଠାସିଜୁ ପାଲଟିଯାଇଛି। ମୋ ମନର କଣ୍ଠା ବିଶାଳ ନ ହେଲେ ମଧ୍ୟ ଭୟଙ୍କର। ମୁଁ ମୋ ନିଜକୁ ଚିହ୍ନେ। କଣ୍ଠାସିଜୁ ସବୁ ମୋ ଆଖିକୁ ଧରେ ଧରେ ସୁନ୍ଦର ଦିଶିବାକୁ ଲାଗିଲା। କିଛି ପୁଲ ପତ୍ର ନ ଥାଇମଧ୍ୟ ସେ ସବୁବେଳେ ସତେଜ ଓ ଶବୁଜ। ଏ ମରୁଭୂମିର ସନ୍ଧ୍ୟା ଅତି ସୁନ୍ଦର। ଏମିତି ଧୀରେ ଧୀରେ ମୁଁ ମୋର ଏ ମରୁଭୂମିକୁ ଭଲପାଇଲି। ଆକାଶର ନିର୍ଜିମା ମୋତେ ବିଭଲ ଦିଶିଲା। ତାରାଗୁଡ଼ିକ ଦିଶୁଥିଲେ ନିଆଁଖୁଣ୍ଟାପରି। କି ଅସହ୍ୟ ସେ ଦୃଶ୍ୟ। ଗୋଲାପ ପୁଲଗୁଡ଼ାକ କି ଭୟଙ୍କର ! ତାର ନାଲି ନାଲି ପାଖୁଡ଼ାରେ ଦିଶୁଥିଲା ବିପଦର ସଙ୍କେତ ସବୁ। ମୁଁ ଗୋଲାପପୁଲକୁ ଘୃଣା କଲି। ବଗିଚାର ସବୁ ଗଛକୁ ଉପାଡ଼ି ଫୋପାଡ଼ି ଦେଲି। ବଗିଚାସାରା ଫୋଡିଦେଲି, ପତାଶ ପ୍ରକାରର କଣ୍ଠାସିଜୁ। ମାଟିଉପରେ ବାଲିରଖୁ ତିଆରି କଲି ଏକ ମରୁଭୂମି। ଦୁଇ ପ୍ରହରର ସେ ତାତିଲା ବାଲିଉପରେ ବସି ସେ କଣ୍ଠାସିଜୁକୁ ଦେଖୁ ମୁଁ ଅନୁଭବ କରୁଥିଲି ଅପୂର୍ବ ରୋମାଞ୍ଚ। ହଁ କି ସୁନ୍ଦର ମୁହୂର୍ତ୍ତସବୁ ! କିନ୍ତୁ ଏବେ ଖାଲି ଶୁଣିପାରୁଛି ତା ଦିର୍ଘ ନିଶ୍ୱାସ। ନାଃ। ମୁଁ ମରୁଭୂମିକୁ ଭଲପାଇ ଠିକ୍ କରିଛି। ସେ ମୋତେ ଆଦର କରେ। ଦୁଃଖ ଦିଏନା, ଯନ୍ତ୍ରଣା ଦିଏନା। ସେ ମୋତେ ଭଲପାଏ କି ନା ତା ଜାଣି ନ ପାରିଲେ ବି, ମୁଁ ଏତିକି ଜାଣେ ଯେ ସେ ମୋତେ ଆଦର କରେ। ଏ ସମାଜ ଓ ଏ ଦୁନିଆଠାରୁ ସେ ଅତି ଭଲ। ନାଲିଆଖୁ ଦେଖାଇ ସେ ମୋତେ ଡରାଏନା। ଏ ବିଂଶ ଶତାବ୍ଦିର ମୁଖ, ନିଜକୁ ଖୁବ୍ ବଡ଼ ଭାବୁଥିବା ମାନବଗଣ, ଏବେ ନ ବୁଝିଲେବି ମୋ କଥାର ଅର୍ଥ ଦିନେ ନିଶ୍ଚୟ ବୁଝିବେ। ମୁଁ ସେତେବେଳେ ଥିବି ନା ଜାଣେନା। କିନ୍ତୁ ମରୁଭୂମି ତ ଥିବ। ହଁ। ସେହି ଦିନେ ନିଜେ ବୁଝାଇଦେବ ତା ନିଜର ଉଦାରତା। ସେହି ପ୍ରକାଶ କରିବ ତା ଅନ୍ତରର କୋମଳତା, ଦେଖାଇବ ତାର ବ୍ୟତିକ୍ରମ, ଶୁଣାଇବ ବାଲିଝଡ଼ର ସଙ୍ଗୀତ, ଦୂର କରିବ ସେମାନଙ୍କର ଦୁଃଖ ... କଷ୍ଟ ଓ ଅନ୍ତରର ବେଦନା। ଏଇଥି ପାଇଁ ତ ମୁଁ ତାକୁ ଏତେ ଭଲପାଏ। ମୁଁ ଯଦିଓ ଏସବୁକୁ ପସନ୍ଦ କରେନି, ତେବେ ବି ଏବାଟେ ନିଜକୁ ମାଡ଼ିଆଣିଛି ବାଧ୍ୟହୋଇ। ନହେଲେ ମୁଁ ଜୀବନ ଦୌଡ଼ରେ ଅନେକ ପଛରେ ପଡ଼ିଯିବିସେ।

I N T H E N E W S . . .

DEMOTION OF PROFESSORS IN BIHAR

Of a total of 15,000 college and university teachers in Bihar, 10,000 are readers and professors, more than 50% of India's university teachers in these ranks. The state University Service Commission found that instead of filling vacancies on the basis of national competition, as laid down by the University Grants Commission, the Bihar authorities had appointed people without such competition and at times did not even advertise for the vacancies. The Bihar Government of Laloo Prasad Yadav (Chief Minister) has demoted 4,000 university professors who were appointed largely on considerations other than merit.

NEW STEEL PLANT IN ORISSA

A public offer to raise Rs.10 billion (\$310 million) for the *Kalinga* steel plant is likely to be opened in September. The London-based Capro Group of the famous industrialist Swraj Paul aims to raise Rs.6.4 billion for the first phase of the Rs.120 billion project, of which Paul will personally invest Rs. 2.7 billion. The plant is expected to produce 1.5 million tons of steel annually in the first phase of the operation, with a final target of 3 million tons per year which will make it the largest steel plant in India. The plant will be one of the most modern in the world and provide direct employment to 2,000 people, besides indirectly creating thousands of jobs through ancillary industries.

McDONALD HAMBURGERS AND JORDACHE JEANS IN INDIA

With a total investment of about \$40 million over the next seven years, of which the foreign equity contribution will be \$20 million, a joint venture of McDonald's and an as yet unidentified Indian partner will open 20 fast-food branches in India.

Jordache Enterprises of the United States has signed a 11-year agreement with Trade Wings of India to market jeans in India, Pakistan, Bangladesh, Maldives, Mauritius, Nepal, Sri Lanka, and Burma. The investment will be around Rs.40 million.

NEW AIRLINES FOR DOMESTIC SERVICE IN INDIA

Almost a dozen private airlines have sprung up over the the last 18 months, since the Government of India introduced an "open skies" policy for domestic operators wanting to tap the country's expanding market. This would bring an end to the era of monopoly by the state-run Indian Airlines, one of Asia's largest domestic carriers with a fleet of more than 50 planes.

The biggest private operator is East-West Airlines, which has acquired a fleet of eight Boeing 737s and two Fokker Friendships, and plans to add 10 Boeing 737-400s this year. Another competitor is Modiluft launched by the industrialist S.K. Modi in technical collaboration with Lufthansa. This operation, involving a start-up capital of \$1.66 billion, will begin with three Boeing advanced 737-200s on a dry lease from Lufthansa and will initially cover the Delhi-Bombay, Delhi-Calcutta, and Delhi-Bangalore routes. The newest to enter the market is Jet Airways, which is seeking government permission for equity participation by Gulf Air and Kuwait Airways.

Let us hope that the competition between the public-sector Indian Airlines and the private-sector airlines will result in both providing more courteous, efficient, and reliable service to the passengers! The government, however, does not seem to be too thrilled with the challenge from the private sector to Indian Airlines. It has ordered the private airlines not to publish their flight schedules, saying that they have been authorized as "air-taxi" operators, not regular scheduled airlines.

THE PRAJATANTRA PRACHAR SAMITEE AWARDS

The eminent *Oriya* playwright Gopal Chotray has been selected for this year's **Bisuv Award** for his contribution to *Oriya* drama. The recipients of this year's **Jhankar Award** are Dr. Indu Mishra (essay and criticism), Hara Prasad Das (poetry), and Sarojini Sahu (short story). Other recipients are as follows: **Art Award** to Hati Maharana for his patta painting; **Sports and Athletic Award** to M.S. Alam; **Literary Award** to Srinibas Pathy (essay and features), Sadasib Das (poetry), and Elora Kabi (short story); **Meena Bazar Award** for children's literature to Subhendra Mohan Srichandran Singh, Nanda Kishore Singh, and Nirupama Burma; **Debashish Memorial Prize** to Lopamudra Jena for her painting.

STATUS OF THE BILL TO REUNITE SPOUSES

A bill (H.R. 4275) introduced last year by Senators Guy Vander Jagt (R - MI) and Donald Riegle (D - MI) to address the problem of long waiting periods for non-immigrant spouses of newly-wed immigrants did not make much headway. The bill enjoyed bipartisan support in the Congress (despite the strong opposition of the Bush Administration), but the issue had a low priority and it was introduced late in the session. A similar bill (S.2385), introduced in the Senate by Senator Donald W. Riegle (D-MI), also did not make through the 102nd Congress.

Last March, Senator Riegle reintroduced the Spousal and Children Immigration Act of 1993 (S. 618) as an amendment to the Immigration and Naturalization Act, and referred it to the Senate Judiciary Committee for action. Senators co-sponsoring the bill are: Edward Kennedy (D - MA), Paul Simon (D - IL), Dennis Deconcini (D - AZ), Mark Hatfield (R - OR), John Glenn (D - OH), Charles Robb (D - VA), and Carl Levin (D - MI).

The bill, if passed, would enable spouses and children of permanent residents to receive non-immigrant visitor and student visas ("S" visa) while their applications for immigrant visas are being processed. Hopefully, the Congress will recognize the importance of this bill to the 'permanent residents' and ensure its passage this year.

FEDERAL MUSCLE TO FIGHT BIAS-CRIME

Congressman Charles E. Schumer (D - NY), who heads the House subcommittee on crime and criminal justice, plans to reintroduce his bill aimed at empowering federal judges to impose long prison terms for bias crimes, crimes motivated by animus for a particular religious, ethnic, or other minority group. Current sentencing guidelines do not require the judges to consider bias as an aggravating factor.

A similar bill introduced last year by Senator Paul Simon (D - IL) was approved in both houses of the Congress, but succumbed to the objection of Senator Jesse Helms, the conservative Republican from North Carolina. A strong demand from a coalition of

Indians and other minority groups for the passage of this legislation, admits Rep. Schumer, would certainly help the cause.

DR. NAVIN NANDA RECEIVES MANY AWARDS

Several honors and awards were recently bestowed on Dr. Navin C. Nanda, Distinguished Professor of Medicine and Director of the Heart Station Echocardiography Laboratories, the University of Alabama at Birmingham, in recognition of his outstanding contributions in the field of cardiology and echocardiography over the past two decades. The Cardiological Society of India presented Dr. Nanda with a Special Award at its annual meeting in New Delhi in November, 1992. He has also been honored with a special medal by the Chilean Society of Echocardiography for his contribution to the development of echocardiography in Chile.

Dr. Nanda was the founding president of the American Association of Cardiologists of Indian Origin and a past president of the American Association of Physicians of Indian Origin. He is currently the editor-in-chief of the 'Echocardiography' Journal.

PRESTIGIOUS "SARASWATI" AWARD FOR POET RAMAKANTA RATH

Sri Ramakanta Rath, I.A.S., has been selected for this year's *Saraswati* Award for his book of poetry "*Sri Radha*". He is the second recipient of this national award, which was established last year by the K.K. Birla Foundation. The last year's winner was the famous Hindi poet Harbans Rai Bachhan. The award carries a cash prize of Rs. 3 lakhs.

Sri Rath is a well known poet of national reputation. His other notable contributions to contemporary Oriya literature include *Sandhigdha Mrugaya*, *Anek Kothari*, *Sarbatra Andhar*, and *Saptama Rutu*. Earlier he had received the *Kendra Sahitya Academy* Award for *Saptma Rutu* and the *Sarala* Award for *Sarbatra Andhar*.

Sri Rath was the Chief Secretary, Government of Orissa, before his retirement last November.

"UTKAL SAMMANA" AWARD FOR POET HARAPRASAD DAS

Sri Haraprasad Das is the recipient of this year's *Utkal Sammana* Award for his book *Mantraptha*, a collection of poems. The award, established last year by the Orissa Sponge Iron Limited, carries a cash prize of Rs. 10,000. His other Oriya publications, which have also received wide acclamation, include *Labdhkar Tini Prahar* and *Garvagraha*.

Sri Das is currently posted at Bhubaneswar as the Accountant General of Orissa.

DR. HRUSIKESH PARIDA IN THE LIMELIGHT

Dr. Hrusikesh Parida (Middletown, N.Y.), a Life Member of OSA, was installed as President of the Orange County Medical Society, New York, in an inauguration ceremony held at "Arden House" (Governor Harriman's Mansion) on May 11, 1993.

Dr. Parida was appointed to the Board of Professional Medical Conduct of the New York State last year. He also serves as the "Contact Physician" for the American Medical Association's Peer Review Committee.

Dr. Parida is from Chandanpur, Puri District.

THE PEEPAL TREE

Prasanna K. Pati

Ohio was experiencing one of the most bitter winters that anyone could remember. Columbus was blanketed with snow. The sky was overcast. There had been no sun for days. It was very depressing weather.

Dr. Sonjee has been in practice of psychiatry for many years. After completing his training in a reputable mid-western University Medical Center, he decided to locate in Columbus. He enjoyed the many cultural events and programs offered by the Ohio State University. Despite the weather, his day was full with appointments.

"Dr. Sonjee, you are a Hindu. You are a shrink in America. Is that compatible? You Hindus believe in millions of Gods and Goddesses. You even believe in a God of Death, *Yama* or something like that. You believe in ghosts and witches. Don't take me wrong, Doc. I am your patient in this hospital. There is nothing personal against you. Besides, I am curious."

Dr. Sonjee interrupted his patient in this psychotherapeutic session, and asked, "Mr. Girod, are you expressing concerns about my competency to understand and treat you?"

"No," Mr. Girod replied, "Nothing like that, Doc. I like you personally. It's just that I have been to so many psychiatrists for my mental problems. Maybe a Hindu psychiatrist can fix me. With all the mystery and magic of your religion, you may have special powers."

Mr. Girod was a bright, likable patient who suffered from anxiety attacks, intense headaches, outbursts against family members whom he loved dearly, and varying periods when he would withdraw from the world. Being a relatively wealthy man, he had gone to a number of psychiatrists and psychoanalysts while living in Detroit. His symptoms waxed and waned, but he never became stabilized.

Dr. Sonjee and Mr. Girod had a good therapeutic rapport, but today's discussion disturbed Dr. Sonjee. He wondered about Mr. Girod's comments. His reference to ghosts and witches bothered him specially. The encounter with Mr. Girod made Dr. Sonjee think of Samantapur.

Samantapur was an ancient little town in the heart of India, situated on the bank of a sacred and turbulent river. While taking daily walks in the streets of Columbus, Dr. Sonjee would often think about his upbringing in a traditional society, his religion and the rituals, and the many temples of Samantapur. Somehow, the temple to *Shiva*, the Hindu God of Destruction, intruded again and again on his consciousness. It had been many years since he had visited the temple, but all the images were sharp in his mind. At first, he couldn't understand why he would be preoccupied with the temple in Columbus, so far away from Samantapur. There were multiple flashes of memory, the temple with the sacred *peepal* tree in the backyard and on the bank of the river. He knew that his father had regularly worshipped *Shiva* in the temple. That night he felt anxious and apprehensive.

Dr. Sonjee had a restless night. It must have been the early hours of the morning that he heard himself mumbling, walking up with a sense of fear but with great relief that it was only a dream about the ghosts in the *peepal* tree. The people of Samantapur, he pondered with much fondness, were so helplessly superstitious. They had their beliefs in magic, the mysterious, and above all in ghosts and witches. He smiled to himself. But the ghost in the *peepal* tree was unique. He remembered that as a child he had heard that a highly respected and beloved teacher had died rather suddenly while only in his late twenties. His death

had shocked the ancient town. Nobody could remember the details. It was many years ago that he had passed away, but all of Samantapur still believed that his ghost had taken abode in the *peepal* tree along with other ghosts.

Dr. Sonjee remembered all the stories he had heard, as a child, about the *peepal* tree, about all the ghosts living there and their nocturnal wanderings in Samantapur. Above all, he remembered the "teacher-ghost" who, according to old-timers, died an unhappy man because of a failed romance that broke his heart. The story was that he was dead for at least three days before the neighbors became concerned as nobody had seen him or his elderly mother. When some town elders from Samantapur broke into the house, they found the old woman cradling her son in her lap, softly talking to him and telling him to "Wake Up". Nobody knew how exactly he had died. The old woman sobbed loudly every night and never accepted that her son was gone. She died a few months later.

It was almost two years later that Dr. Sonjee visited Samantapur. Even though his visit was a whirlwind of activities, he thought about the nightmarish dream in Columbus, about the *peepal* tree, and the teacher-ghost who had paid him a visit. The ghost was a vague and blurred image in his mind; nevertheless, on this brief visit to Samantapur, he was keenly aware of that image. As time passed, he began to ask himself, "Why not visit with the teacher-ghost? Why not find out what happened to him? Why not find out if that ghost even existed in the *peepal* tree? How did he die an untimely death? What had his mother told him just before he passed away? Why not?" All these questions began to agitate him. He wondered if he was losing his mind. After all, he was a psychiatrist!

It was almost midnight. Dr. Sonjee could not sleep. He looked at the immobile lizard on the ceiling of the guest house in Samantapur. It was drizzling outside. He opened the window and looked out, anxiously. Samantapur, the town where

he grew up, slept still with hardly any sound, unlike his town in distant America. He got dressed, went out of the guest house, and started walking toward the temple and the *peepal* tree. It was probably a mile or so. The street was lighted dimly. He didn't see anyone. It was safe to walk alone in Samantapur even at that time of night, unlike many towns in America. He could see some people sleeping on cots on the street, others on verandas adjoining their houses.

The narrow street leading to the temple of Lord *Shiva*, the Hindu God of Destruction, had no lights at all, so he walked slowly. As a child he had walked that street many times on his way to the river. He was a bit surprised that he was not anxious, but rather expectant and curious. He slowly went around the ancient temple to the backyard. He didn't see anything or hear anything. He looked around, went even closer to the *peepal* tree. It was so dark. He slowly went forward and touched the tree with reverence. A flood of memories came back to him. He thought of his many visits to this ancient temple and of the people of Samantapur who had long since departed. He felt like he had gone back in a time tunnel. He began to feel anxious, and thought it was time to return to the guest house when he heard a clear voice, "Come near me. I have been waiting for you for fifty-some years." Startled, Dr. Sonjee suddenly felt frightened. He thought he was hallucinating, but managed to say simply, "Who are you?"

"I am the teacher-ghost. I visited you in your dream at Columbus. Do you remember what I had told you to do?" Dr. Sonjee took courage and said clearly, "Yes, it just came back to me. You directed me to come and visit you. I can even remember your face in that dream. Here I am, all the way from America." He looked around. He didn't see or hear any apparition, any movement or sound for what seemed like an eternity. Then he heard the same voice coming from the top of the tree, "I will tell you my story. People in Samantapur think that I died

very unhappy, and that is why my soul is not liberated and I became a ghost. They even think that I was either murdered or I killed myself. I want you to know the truth."

Dr. Sonjee looked up into the rustling branches of the *peepal* tree. He found himself shouting at the tree, "Tell me the truth."

"I will tell you the truth. Do you remember the well only a few yards away from my house? Perhaps you have forgotten, but it is about a quarter mile from here. I have visited that well every night since I gave up my body."

Dr. Sonjee shouted again, demanding, "Please go on."

"Yes, that's the well from which her body was recovered. People in Samantapur have forgotten her, but I haven't."

Dr. Sonjee protested, "No, I haven't forgotten. Her name was Basanti. She was extraordinarily beautiful and you were in love with her."

He heard a deep sigh, not too far from where he was standing.

"Yes, I was in love with her, and she was in love with me. It was 1927. But we were not allowed to get married."

Dr. Sonjee spoke back, "Basanti committed suicide." He looked up into the tree again, still failing to see anything.

A sad voice came back, "Yes, she jumped into that well. They found her body the next morning."

Dr. Sonjee replied, "My mind is playing tricks on me. I was then a small boy. I cannot remember all my feelings. I didn't understand why Basanti had to kill herself. Please accept my heart-felt sympathy, but why couldn't you get married?"

"Dr. Sonjee, you have been away in America too long. Don't you remember all the taboos, the caste system, and the rule against marriage between castes? You know I was a *Brahmin* and Basanti belonged to a low caste. All of Samantapur was against our marriage. I pleaded with the citizens of Samantapur. It all fell on deaf ears. Basanti and I became the target

of ridicule, hatred, and taunts. Life became unbearable for us. There were only two persons who supported us, my mother and your father."

Dr. Sonjee heard a resounding laughter from the top of the *peepal* tree. "My mother, what a woman! I can tell you how progressive she was, supporting her *Brahmin* son for a love marriage with a girl of lower caste, a thing unheard of anywhere in India those days. I would say my mother and your father belonged to the next century in their progressive thinking and acceptance of all human beings."

Dr. Sonjee interrupted, "Get on with the story, and nothing but the truth."

"After Basanti's death, I became a recluse. I wouldn't come out of the house. Once I tried, but was hit with stones. I decided that I should meet Death. You know the *Sufis* of ancient India, almost like sages and gurus, men of much wisdom. They used to decide on the time of their departure from this world. You should read the stories of the great *Sufis* of Delhi during the days of the Sultanate, before the Moghuls conquered India. I made an appointment with Death and entered into deep meditation."

Dr. Sonjee couldn't keep himself from screaming at the treetop. "Go on! What was it like, your tryst with Death?"

The voice came back clearly. "I remained in deep peace. I meditated on the great philosophical questions of life, as the sages had done for thousands of years. I was enlightened. I was no more an earthly creature, I was somewhere else. I died on my mother's lap. I had invited Death. It wasn't suicide. You tell the people of Samantapur my true story. I have to leave now."

Dr. Sonjee shouted back, "Do not leave. I have one question that you must answer." He heard the voice, "Go ahead."

"Why did you wait so long to tell your story? And why did you call me all the way from America to tell your story? You could have told your story to someone else in Samantapur."

Dr. Sonjee looked up into the tree again, straining his ears for the voice to come back. After a long pause, the voice came back, clear and compassionate. "I am glad you ask that question. I had almost forgotten to tell you the rest. Not very far from you on your left, in the temple courtyard, the bier with your father's body was brought in. You know very well that he died suddenly after a brief illness, just after you left for America. I remember that night. The entire town was in shock, almost in disbelief that he had passed away. You know those ancient Hindu rites for twelve days before a soul is released. Those rites for your father were held very close to this tree, and I was a witness to all of those rites."

Dr. Sonjee felt dizzy. He felt his heart pounding against his chest wall, but he shouted back, "Tell me more, tell me all, tell me the truth, the whole story."

The voice came back, soothing and calming. "Before his soul was released on the twelfth day, he came and talked to me."

Do you mean that his apparition came and talked with you? Do you mean to say that he came to talk with you after he passed away?"

The voice clearly replied, "Yes, he came to this tree. He told me to give this message to you." "My son is on his way to America. Some people in Samantapur are saying that I died because of the shock at his departure. You call him for a visit, tell him your story and also what I have told you just now. And give him this family ring to take to America." "And with that, your father handed me a gold ring."

Dr. Sonjee stood there overwhelmed with emotions, until he felt a ring slipped into his palm.

It was getting to be almost early dawn. He looked at the ring, which his father had once worn, and then he looked up at the tree. It was just a beautiful old peepal tree slowly emerging into the light of the dawn. He stood there with folded hands and softly said "Thank you".

On his way back to the guest house, he stopped at the well, looked down, and offered a silent prayer.

It had been many years since his return from India. He was busy seeing patients in his office in Columbus. During an interlude, his receptionist called him and said, "A Mr. Girod would like to see you for a few minutes." Dr. Sonjee clearly remembered his patient, Mr. Girod, who had improved very much and was now a successful travel agent in Detroit.

Dr. Sonjee came out quickly to the reception area, greeted Mr. Girod warmly, and guided him into his office. Mr. Girod, Dr. Sonjee noticed, looked healthy and well. He talked about his family and business and a recent trip to India. He told Dr. Sonjee how much he enjoyed his visit to India. After a lot of friendly conversation, Dr. Sonjee suddenly remembered what Mr. Girod had said about him being a Hindu, believing in Gods and Goddesses, ghosts, and witches. He reminded Mr. Girod about it.

Mr. Girod laughingly said, "Well Doc, do you still believe in Gods and Goddesses, ghosts, and witches after being in America for so many years?"

Dr. Sonjee became tense, went over to the window, and then returned to his chair. Mr. Girod noticed that Dr. Sonjee had a faraway look, as if he was in another world. He added, "Sorry, Doc, perhaps I offended you."

Dr. Sonjee quickly said, "Not at all, Mr. Girod. I just thought about a ghost, an encounter with a friendly ghost, shall we say?"

Both of them laughed aloud and, then, Dr. Sonjee looked fondly at the gold ring he was wearing on the middle finger of his right hand.

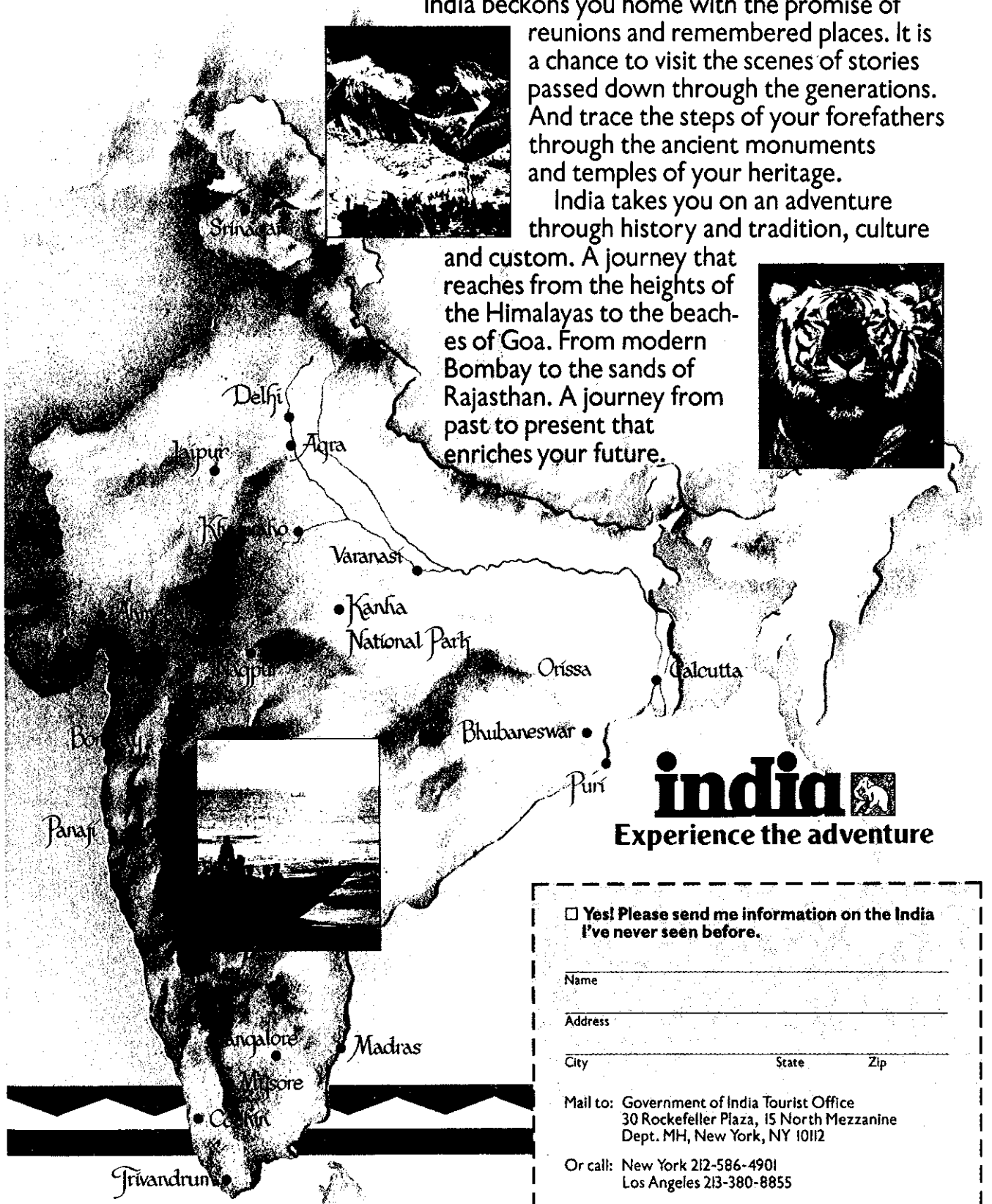
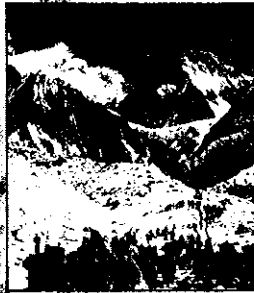
[Dr. Prasanna K. Pati is a retired psychiatrist, who lives in Salem, Oregon. He played the role of Dr. Sonjee in the Academy Award winning movie "One Flew Over the Cuckoo's Nest" (1975), which was filmed in the same hospital in Oregon where Dr. Pati worked as a psychiatrist.]

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M A Y A

Mamata Misra

"What does *Maya* mean, Mom?",
You asked me the other day.
What does *Maya* mean, Son,
I didn't know what to say.

Should I say -- she's the cause,
Whose effect you see and feel
In birth, in death, in life?
She can create and conceal.

You see *Maya* at play
In every form of creation.
In the pot that is nothing but clay
In thoughts that run into action.

She hides you from yourself
You think you are your ego.
That's what the wise men said
A long time ago.

With her two-fold power
She makes you believe and say,
"This is me and that is they
And they are in my way!"

When in fact we're all the same,
Formless covered by *Maya*,
Behind the forms called this and them
All created with *Maya*.

Like the waves in the ocean
Are nothing but the water,
All the things you see in the world
Are none other than its creator.

If I say all this to you
Would you understand?
Or would you think your mother
Is really out of her mind?

THE GARDNER HAS CLEARED THE GARDEN

Nishi Dash

Pieces of beauties lying in the barren field
I can't stare at the cruel hands
who did his duty,
He can't understand there
the sweetness is sealed
He is not beware of the word beauty.

He is the murderer of the blessings
of the heaven
Oh! you silly thankless creature
your heart never cares,
Today all the the brightness of this
world are graven
His heartless heart never
to the loveliness stares.

How can he be the creation of God?
His deeds lead me to a shock,
He is nothing but a sickle-handed
wooden rod
Having a stubborn heart made up of rock.

His deeds made the earth to cry
Far from a tree a lament is heard,
The leaves seem to be dry
Oh God! why have you made those beauties
if you can't guard?

*[Nishi, the daughter of Chandra Kumar and
Kiran Dash, is a student of B.A. (English
Hons.) at the BJB College, Bhubaneswar.]*

THE DESIRE

Smt. Bijoyini Das

(translated from Oriya by Sri Bhagaban Jaisingh)

Sometimes I feel
the ultimate moment has come,
in its usual way the horizon
will again spill the soft
and cosy warmth of the sun,
the birds will blow
the holy conch
of the approaching dawn.

But I will not be there
to see the morning light
and hear its holy blare.

Tonight is my last night.
Throughout every hair-root
my precious breath feels
the tremors of an earthquake
and draws the curtain
between the past and
the future.

I feel like writing a verse
whose lush-green thoughts
would spread a grassy mat
on the soothing wasteland,
and draw the exquisite picture
with foot on the earth
and head touching the sky's vault,
the moon sparkling on its lips
through the eyes flowing like a spring
the glare of the sun's rays.

My unending tales
like the fragrance would touch
the corners of the earth,
each word vibrating life's warmth
showering the nectar
of selfless love,
the thoughts of my great
and sombre soul.

Just at this time
a shabbily-clad thin woman
stands before me,
her hands out-stretched.
She makes me take a three-fold vow
to snatch away my three-fold earth
for the three worlds
(the gem-studded crown
of a proud king).
She is nobody but the replica
of my worldly self.

The seedling of my identity
on the wet clay of my mind
has now sprouted into a giant tree.

My future appears to be
entangled in its serial roots.
The invisible handprints.

[Smt. Bijoyini Das, a resident of Dagarpada, Cuttack, is a well known contemporary literary figure in Orissa. She is the author of many novels (Sikha Patanga, Nishidha Kabya, Panka Tilak, Agyanta Adhyaya, Bagdutta, Debadasi, Diary, and Debaki - in press), several collections of poems and short stories, a drama (Samayara Swara), and a children's book (Hanumanaanka Bhoka). She has actively participated in many seminars and conferences on literature and women's issues in different parts of India. She has also been involved in several radio and television programs and films. Awards she has received include the Vishuba Award (1965), the Chitrapuri Award (1968), and the Jibanranga Award (1976).]

EULOGY OF A DAUGHTER

Sarat Misra

[This eulogy is dedicated to the memory of Mrs. Sukanya Panda ("Mona" to her family and friends), the daughter of Mr. and Mrs. Sarat Misra and the wife of Rajan Panda (Astoria, New York). Sukanya succumbed to the injuries received in a tragic automobile accident on October 13, 1992. The OSA joins OSANY and a host of friends in expressing its deepest condolences to the bereaved family. Sarat Babu and his wife live in Calcutta; he is the Joint News Editor of the famous Anand Bazar Patrika. Editor]



Like any other day we sat mum and speechless near the patio peering at the distant sunny sky overlooking the concrete jungle of Calcutta. The scenario melts into a hazy cloud. A tiny toddler comes romping like a lump of bloom from the distant horizon. A feeble squeak "haeo", "haeo" (as her mother often address me) slowly changes into a mimic voice "lolla", "Polly" (as she used to call us in a frolicking mood) as she leaps closer to a gusto with a brimming smile smeared on her face. Our eyelids drop in ecstasy with tears blurring the vision. We see her no more.

That's Sukanya, our second daughter. A spirited child that took the gauntlet to disprove the notion that girls are any less than boys. During the schooling at Loreto Day School, Calcutta, an inner urge for upmanship always goaded her to be diligent and

dynamic, with her finger in every pie -- class representation, house captaincy, state-level leadership training program, quizzing, debating, and competing with a knack of diction. Her puritan approach often hustled her seniors to be modest when she passed by. Yet her simplicity, innocence and kindness made her a popular soul close to everyone's heart.

Her forte was music that won her accolades in both Indian and Western vocal music competitions, playback singing in an art film. In a joyous mood she often said, "I live, breathe and speak music." True, music was in her blood. Once in Class-IX, she was suddenly called upon to play the percussion band to fill the absence of the professional group which did not show up. The screaming crowd virtually lifted her up on the stage in profound ecstasy.

The silent music frozen in the sculptures of Konark and Bhubaneswar used to fascinate her as a child. She always was looking for something interesting that would blend creativity and science with music. Logically, she chose Architecture as the subject of her career. She would often sit unfazed beside her drawing board from dusk to dawn, with cassetted music as a stimulant. She dreamt of designing buildings with an aura of timelessness which would enhance the aesthetic quality of life.

Even as a student in Bengal Engineering College, Shibpur, her musical trait took her to the IIT-fest at Kharagpur and NASA Conference at OUAT where she earned wide acclaim and popularity. The students of her college in a message condoled "She was such a wanted presence, who reminded us always of the finer things of life." She was loved and respected by one and all. Her soft cultivated manners, frankness, as well as her own special ways imparted a certain color to her personality.

Marriage with Rajan came unexpectedly just as she was planning for her Masters degree in the United States. As if in a whirlwind, she landed in New York to the happy embrace of Rajan early in August, 1992. Soon the couple busied themselves in setting up their home and facing up to realities. A month and half later she wrote back to India, "Out here, I am yet to recover from the cultural shock. Life is too fast here ... faster than what I had imagined. It is a mad, mad world where everybody is running after money. They are total hadonists. I was dazed to see the glitter and glamour everywhere. One mostly watches the Miss Universe contests on the streets ... no one bothers anyone. It is a mad rush for nothing. Honestly, we hear all tall talks about America, it's life, glamour and glory but, I swear, nothing compares to India. Despite her poverty, nothing compares to her warmth and family-bond, purity of relationships which these Americans can never know of ... I guess it is going to take me aeons to tune myself to the rhythm of this place. My heart beats for India."

But the warmth and affection she discovered at OSANY parties filled her heart with joy and confidence. Her songs, sweet voice and teenage looks found her new relations -- she was thrilled that "Lata Apa is arranging a *ghazal* teacher and a *tabalchi* to practice at her place."

The world fell to pieces for us on the early morning of *Mahastami* in 1992, when a phone shrieked into our ears about the car accident. Friends Mana Ranjan Pattanayak and Dr. Minati Pattanayak (Mini Apa) had taken upon themselves to do everything that was possible. On my arrival at Cooper Hospital, Camden, I found Mona (her nick-name) no longer belonged to us alone. Scores of anxious friends were turning up at the hospital. But Mona's high soul and spirit was meant to soar up into the Heavens!

Mona, the epitome of all my life's ethos and worth, is lost for trifle. She was just 24!

PLANNING AHEAD

Satya Shaw

KEEPING INFORMED

Mapping a Strategy for Your Estate Plan

Travelers know the importance of planning out their route ahead of time. The same approach is used in estate planning. While you don't necessarily need a map and compass to achieve your goals, there are a number of methods that can be used to save taxes and preserve your estate.

Basic Strategy: The most fundamental tool in estate planning, *the will*, comes in two forms: simple and complex.

Simple Will. This may be all that's needed for younger people who haven't accumulated a large amount of assets. This will is used to provide instructions on how and to whom your property is to be distributed and to appoint a guardian for your children.

"One of the main reasons for creating a trust is to reduce or eliminate a family estate's tax burden."

Complex Will. This is an expanded version of the simple will. It generally contains a testamentary trust and sometimes charitable giving clauses. A complex will may be needed to take greater advantage of the *unified gift and estate tax credit*. The credit shelters up to \$600,000 on an estate's assets.

What is a *testamentary trust*? It is any trust created by a will and is typically used to hold assets for a spouse, minor children or mentally incompetent adults. The trustee utilizes the trust's funds for the beneficiary's health, education, welfare and support. When the trust ends, the assets are distributed to the designated beneficiaries.

One of the main reasons for creating a trust is to reduce or eliminate a family's estate tax burden. Here is a brief description of how some of them work.

Marital Trust and By-pass Trust. Often used by married couples with children, these trusts are appropriate if you have assets exceeding \$600,000. How do they work? Suppose you and your spouse have a combined estate worth \$1.2 million. You could set aside up to \$600,000 in a by-pass trust and place the remainder in a marital trust. After the death of the first spouse, the surviving spouse receives income from the by-pass trust and will also have a right to the income and assets of the marital trust.

Following the death of the second spouse, assets from the by-pass trust will be distributed to the children with no estate tax liability. The assets of the marital trust will also pass to the children free of estate tax, thanks to his or her unified gift and estate tax credit.

Living Trust. This is used to pass property to beneficiaries without having to go through probate. Living trusts can be made revocable or irrevocable depending on your objectives. With a revocable living trust, you may (1) sell the trust's assets and keep the proceeds, (2) amend the terms of the trust, and (3) revoke it entirely during your lifetime.

Irrevocable Trust. This trust allows you to reduce estate taxes by removing assets from your estate before death. For example, you transfer property (e.g., a life insurance policy) to the trust. Since you no longer own the property, it won't be subject to estate tax. Note: you can structure the trust to take advantage of the *annual gift tax exclusion*. In that case, transfers to the

trust of up to \$10,000 (\$20,000 if you are married and it's a joint gift) are exempt from gift tax.

Charitable Remainder Trust. This is a form of irrevocable trust that permits you to remove assets from your estate. The trust's income goes to your beneficiaries and the remainder to a charitable organization. You may take a current tax deduction or your family may take a deduction on the estate tax return depending on how the trust and the gift are structured.

These are just a few of the techniques that can be used in your estate plan. Your professional advisor can provide the proper guidance to achieve your goals.

PLANNING TECHNIQUES

Questions and Answers about Disability Insurance.

Recent studies show that individuals in their 40s are three to four times more likely to become disabled than to die before the age of 65. And a 30-year-old has a 50% chance of being unable to work for more than three months before reaching age 65.

Considering these statistics, have you ever thought about what you would do if you became permanently disabled? What if you couldn't return to work? How would you maintain your income?

These are important questions to ask, even if your job offers *disability insurance benefits*. Reason: In most cases, you will receive only a portion of your salary (usually a percentage of base salary) for a limited time period. In addition, employer-provided disability benefits are generally taxable, while benefits you provide yourself are not.

As a result, if you are in good health and currently have earned income, you may want to acquire your own disability insurance policy. Here are some questions people frequently ask about disability insurance.

Q. How much coverage should I acquire?

A. In general, it's a good idea to acquire enough disability insurance to replace 60% to 70% of your annual income. Ideally, you should look for a policy that provides future coverage increases without a medical examination and increased benefits that keep pace with the cost of living.

Q. How do insurance companies define disability?

A. The definition of "disability" usually differs among insurance companies. What's important, however, is to acquire a policy that will pay benefits (1) regardless of the cause of injury and (2) if you cannot work in your chosen profession. For example, a surgeon who develops a hand tremor and can no longer perform surgery could still receive benefits, even if he or she was later made the dean of a medical school.

Q. How long do you have to wait before collecting benefits?

A. It depends. Policies are generally available with 30, 60, 90 day, six month and one year waiting periods. One way to lower your premium is to wait for a longer period of time after you become disabled before collecting benefits. You may find greater savings if you jump from a waiting period of 30 days to, say, 60 or even 90 days, before receiving benefits.

Q. How long should coverage last?

A. There are generally two schools of thought here. Some advisors recommend acquiring a policy that pays disability benefits until you retire. But if you become disabled at a young age, you may not have earned or be entitled to retirement and Social Security benefits. As a result, you may want coverage for life.

Other factors to consider when looking for disability insurance:

- * Check to see if the policy will make partial payments if you are only partially disabled.

- * Be sure your disability policy cannot be canceled for any reason except, of course, for failing to pay the premium.

- * See if you can be exempted from the waiting period, if you become disabled again within a certain time.

- * Ask your tax advisor if it's possible to waive the premium after a certain period, such as 90 days, if you become disabled.

Something New. Another type of insurance you may want to consider is *renewable term disability insurance*. Although it is not widely available, this type of protection may be an alternative to traditional disability policies for some individuals. It works much like term life insurance in that the premium is generally lower in the early years and increases over time as your chances of being disabled increase.

TAX STRATEGIES

On the Road with Business Travel Deductions.

Suppose you have a business trip planned this summer. Can you deduct your travel expenses if you add a few vacation days? It depends on the facts.

General Rule. You can deduct your business travel expenses within the U.S. if the trip is solely for business. If a trip is purely personal, no deduction is allowed. But when you combine the two, your business-related travel expenses are deductible only if the trip is **primarily for business**. For instance, when you extend a business trip into a short vacation, you may be able to deduct your travel expenses to and from the business destination.

Example 1. John Doe, a self-employed sales representative lives and works in Chicago, Illinois. In August, he takes a business trip to Scottsdale,

Arizona. On the way home, he stops in Albuquerque, New Mexico, for two days to visit his sister. For the five days he is away from home, Doe spends \$1,500 on travel expenses.

If Doe had not stopped in Albuquerque, he would have been gone only three days and the total cost of the trip would have been \$900. As a result, \$900 (including the round-trip transportation to and from Scottsdale) is eligible for deduction (within certain limits).

What travel expenses are deductible? You can deduct the "ordinary" and "necessary" expenses incurred while traveling away from home on business. If you bring other family members along the trip, you may be able to deduct what it would have cost you to go alone.

Example 2. Let's say Doe travels to Los Angeles to close an important business deal. He brings his wife and two children along. While the round-trip airfare would have cost \$500, the family pays a total of \$1,500 with a group discount. Doe can deduct \$500 of the airfare even though that is more than one-fourth of the entire cost. The same principle applies to the cost of lodging.

There are several limitations. For one thing, only 80% of your business meals are deductible. Second, an employee's unreimbursed business travel expenses are lumped in with other miscellaneous expenses. The total is deductible only to the extent it exceeds 2% of the adjusted gross income (AGI). Other special rules apply to business trips outside the U.S.

Keeping Track. Recordkeeping is a must whenever you travel away from home on business. It is helpful to keep a log, a diary, a notebook, or any other written record of your expenses.

RETIREMENT REVIEW

Is an Age-weighted Plan Right for You?

There is a new type of retirement plan that takes an employee's age into account when determining retirement benefits. It's

called an *age-weighted retirement plan*, and it is geared toward older employees with only a few years to retirement.

Background. An age-weighted plan combines the strength of a defined benefit plan with the flexibility of a defined contribution plan.

With a *defined benefit plan*, employees are guaranteed a specific benefit amount (calculated actuarially) at retirement. And employers can make higher annual contributions for older, key employees so that specific retirement benefits accumulate.

However, an employer must make a contribution to the plan whether or not the company is profitable. Defined benefit plans generally have higher administrative costs than other retirement plans.

On the other hand, a *defined contribution plan* is generally easier and less costly to administer. In addition, the employer has the flexibility of choosing the amount to contribute to the plan each year. Defined contribution plans, however, tend to favor younger workers.

Best of Both Worlds. Age-weighted plans operate similarly to defined contribution plans. For example, an employer's annual contribution may vary from year to year or may be skipped entirely. Furthermore, annual amounts can be as high as 15% of the compensation of eligible employees.

There are, however, several key differences. For instance, an age-weighted retirement plan allows older business owners and key employees closing in on retirement to receive a much larger share of the annual contribution. This allows them to accumulate funds much more rapidly over a shorter period of time. In addition, contribution amounts are based on an employee's *age and pay*, rather than on pay alone. However, the employer must comply with anti-discrimination provisions similar to the rules that apply to other qualified plans.

Final Word. An age-weighted retirement plan is not a do-it-yourself proposition. Your professional advisor can help set up a plan that meets both your business and personal needs.

STAYING AHEAD

Five Tax-Smart Ways to Invest Your Child's Money.

Say that your parents or in-laws give your young child a large gift to put towards a college education. After you have thanked Grandma and Grandpa for their generosity, you have to decide how to invest the money. Although there are many other factors to consider, don't overlook the "kiddie tax"

What is the "kiddie tax"? It is a special tax that applies to the investment income of a child under age 14. In brief, if a child's "unearned income" exceeds a certain amount for the year, the remainder is taxed to the child at the top federal income tax rate of the parents. It doesn't matter where the money came from as long as the income is "unearned". But "earned income" (e.g., wages for delivering newspapers) is exempt from the kiddie tax.

Example. Mr. and Mrs. Smith have three children under age 14 who received money from their grandparents. If the children are each receiving \$2,000 a year in interest on their college funds, the children collectively will owe \$1,014 in taxes (assuming the Smiths are in the 31% tax bracket).

Is there any way to avoid the kiddie tax? One way is to have your child make investments that produce tax-free income. Another idea is to make investments where the tax is deferred until after the child turns 14. Caveat: With some tax-deferred investments (e.g., certain zero-coupon bonds), the interest is subject to annual tax even though it's not paid until maturity.

You might want to discuss the following investment possibilities with your professional advisor:

(1) *Growth Stocks*. In general, when investing for growth, you should look for securities that are expected to show strong capital appreciation, but little or no current dividends.

(2) *Mutual Bond Funds*. These type of funds are generally tax-exempt and offer the advantages of diversification and professional management. You may also purchase municipal bonds on an individual basis. Be sure that the bonds are well-rated.

(3) *Series EE Bonds*. In general, interest earned on Series EE U.S. Savings Bonds is taxable only when cashed in or they mature.

(4) *Whole Life Insurance*. Consider investing in a cash value life insurance

policy whose build-up is not subject to current income tax. Note: Distributions from the policy made before the child reaches age 14 may trigger kiddie tax. If your child needs the cash, you may want to borrow from the policy.

(5) *Deferred Annuities*. The cash value build up in a fixed premium or flexible premium annuity is generally tax-deferred until distributions are made. Be aware, there is a 10% tax penalty for early withdrawals from an annuity (subject to certain limitations).

Bottom Line. As you can see, there are some advantages to considering strategies for accumulating savings for minor children. A little advance financial planning should help you meet your goals.

The Question Box

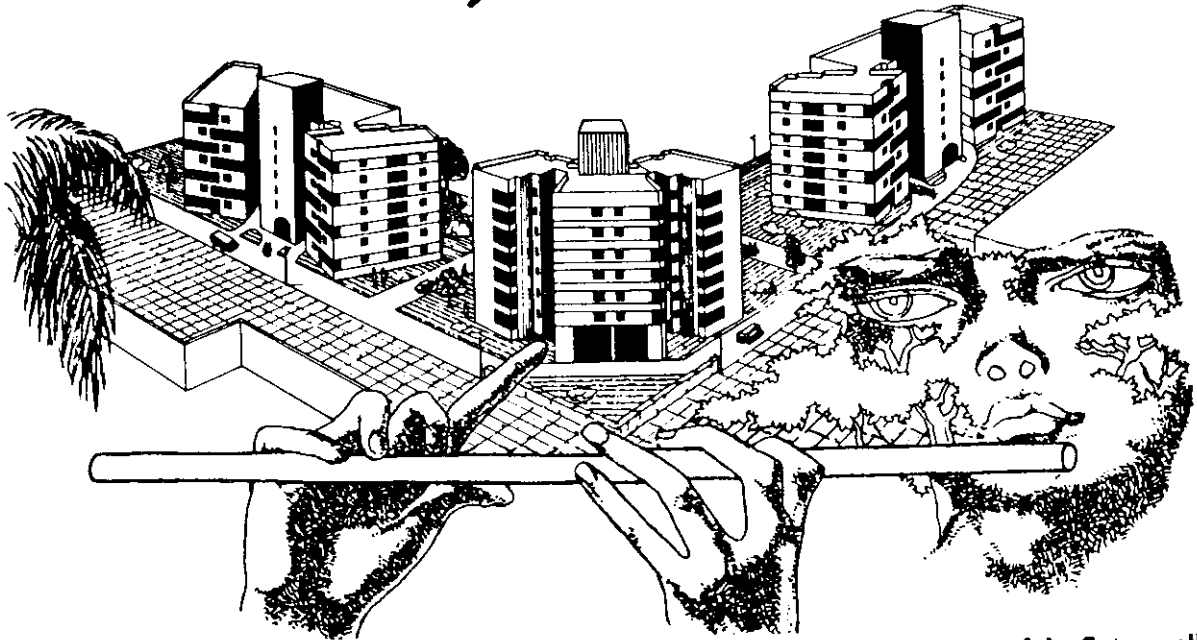
Q. I retired from my job a couple of years ago and would like to return to work on a part-time basis. Will this affect the Social Security benefits I receive?

A. Under current law, if you are age 70 or older, your Social Security benefits will not be affected regardless of your earnings. Someone under age 65 will lose \$1 of benefit for every \$2 earned over \$7,680 in 1993. If you are age 65 or older, you will lose \$1 for every \$3 earned over \$10,500.

Q. I heard that the interest rate for Series EE U.S. Savings Bonds was recently lowered. Does the lower rate apply to all Series EE U.S. Savings Bonds?

A. No. The U.S. Treasury Department cut the guaranteed interest rate on Series EE Bonds acquired after February 28, 1993 to 4%. Series EE Bonds purchased prior to that date will continue to earn 6% provided the bonds are held for a minimum of five years.

*Return 'O' Native !
Luxuries you have tasted...yet
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THE USE OF AN IRREVOCABLE LIFE INSURANCE TRUST AND LAST SURVIVOR IN ESTATE PLANNING

Arun Misra

Persons who, over their lifetimes, successfully accumulate an estate made up of cash, stock, bonds, real estate (both developed and undeveloped), or a substantial interest in a closely held business, face one major problem someday: Estate Shrinkage.

Starting at 37% and going up quickly to 55% and even higher in some circumstances, the Federal Tax can destroy a lifetime's efforts, especially if the estate is composed largely of liquid assets such as real estate.

Having worked with individuals owning estates worth \$2 million to estates worth over \$10 million, I have found that almost every estate owner falls somewhere within two extreme positions concerning estate shrinkage.

First Extreme. "I started out with nothing and earned every penny I'm worth today. I don't care if my kids end up paying 50% or more to the government in taxes after we are gone. That will still leave them with a lot more than I had when I started. If they can't get by on that much, that's their problem, not mine."

Second Extreme. "I have spent a lifetime accumulating an estate and I don't want to pay the government ONE DIME more than I have to. I want to take advantage of every legitimate way there is to avoid estate taxes. My goal is to maximize the property we leave to our children (or charity, grandchildren, etc.) at our deaths."

The *Unlimited Marital Deduction* which came into being in 1981 essentially eliminated the large Federal Estate Tax problem at the death of the first spouse (regardless of the size of the estate), but it compounded the problem at the death of the other spouse.

Take this example of a moderate-sized estate made up of the following assets:

Assets	Fair Market Value
Home	\$ 325,000
Vacation Property	150,000
Cash (Savings, CD's, Money Market, etc.)	100,000
Stocks, Bonds	100,000
Miscellaneous (Cars, Furniture, etc.)	125,000
Pension Assets	800,000
Value of closely held business interest (80% Ownership)	1,400,000
Total	\$3,000,000

Estates of this size and larger are more and more common these days.

Assuming the disposition of this property is such that it would be left to Mrs. Sinha at Mr. Sinha's death and the residue to their three children at Mrs. Sinha's death, there would be some taxes, debts, funeral expenses, and possibly medical expenses at the first death, but chances are that the estate would continue to grow modestly and, by the second death, could have easily grown to \$4 million.

Then at Mrs. Sinha's death, the Federal Estate Taxes could easily approach \$2 million (and that is assuming Congress doesn't increase estate tax rates in near future, which many experts predict is almost a virtual certainty).

The choices as to how to pay these taxes are simple:

(1) Dispose off liquid assets (cash; marketable securities, assuming they are marketable at the time of death).

(2) Sell other assets (and hope too much is not tied up in non-liquid real estate, longer-term bonds, etc.).

(3) Borrow (never try to borrow money from a bank to pay estate taxes).

So, even though the estate might be worth \$4 million on paper, having to come up with the money to pay these taxes in nine months (when the estate taxes become due) could cause a much greater hardship and much more shrinkage than that caused by the taxes alone.

These are some of the reasons why the "*Irrevocable Life Insurance Trust*" in conjunction with a *Joint and Last Survivor Life Insurance Policy* has become such a popular estate-planning technique.

By designing a life insurance policy that pays off just at the time when the cash for the real estate taxes are needed (i.e., at the second death), it creates the most cost-effective way of solving the problem -- i.e., if the estate owner DOES tend to favor the TAX REDUCTION BY TAXATION scenario (please refer to the two extreme positions discussed earlier).

The technique works for three basic reasons:

(1) An *Irrevocable Trust* is created which applies for and owns a policy on the two joint lives. By having a properly drawn trust own the policy, the insurance proceeds DON'T get added to the already existing estate. In other words, a \$2 million Joint and Last Survivor Policy owned by the trust doesn't compound the problem by pushing the size of the estate (i.e., taxes thereon) from \$4 million to \$6 million. The estate stays at \$4 million and the additional \$2 million of insurance proceeds are available for the beneficiaries (i.e., the children) to use. They can loan the money to the estate to pay estate taxes or they can use the money to purchase assets, thereby creating liquidity within the estate.

(2) A *Joint and Last Survivor Policy* is considerably less expensive than a single policy on either of the insured individually. This is largely due to

significantly lower actuarial probability of the two deaths.

To explain this, it is helpful to take a quick review of the law of probabilities. The chances of rolling a "1" on a single dice is 1 out of 6 (or 1/6). When you introduce a second dice, the probability changes drastically. The probability of rolling a pair of dice and getting a "1" on each dice is not 2 out of 12; it is the product of the two individual probabilities -- i.e., 1/6 multiplied by 1/6, or 1/36.

Since each individual's death represents an independent fractional probability, the product of the two mortality probabilities is MUCH LOWER than each one's separate mortality probability.

This is the primary reason for the cost differential in Last Survivor coverage versus individual coverage on one life. This also explains why the cost of a Joint and Last Survivor Policy sometimes may be lower than the premium on a single policy on the life of a healthy insured even when the second life is totally uninsurable.

(3) The premiums for the insurance are made by the irrevocable trust that owns the Last Survivor Policy. The husband and wife give GIFT money to the trust every year and because of something known as "Crummey Powers" (named after the court case of the same name), these gifts qualify for the \$10,000 annual Gift Tax Exclusion per person (\$20,000 for husband and wife). In an example with three children, a husband-wife team could claim up to \$60,000 per year of Tax Exclusion gift to the trust.

Not only is the money gifted each year reduces the size of the estate, the entire insurance proceeds, which might be several million dollars, should be totally excluded from estate taxation as well.

So, if you are interested in passing the maximum possible percentage of the estate you have managed to accumulate over your lifetime to your family, rather than to the government, you should certainly examine the possibility of an Irrevocable Life insurance Trust funded with a Joint

and Last Survivor Policy. It isn't the right policy for everyone, but it certainly does make a lot of sense in many situations.

[Dr. Arun Misra is an insurance agent and a stock broker. He is with the Personal Benefits Group, Inc., Atlanta. He has won many awards for his outstanding performance as an insurance agent.]

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A POET IS A WOMAN

Manorama Mohapatra

(Translated from Oriya by Brajakishore Das)

A poet is a woman
Eternally
For all times.

With what intensity
Does she wait
To partake of
Others' deeds,
Their sorrows and delights:
Inwardly she runs
Like one mad,
Does not care for ups and downs.

She has the ability
to touch the innermost chords
Of human beings,
She has the compassion
To heal their wounds
Unknown and unknowable.

She offers her sympathy
In flesh and blood,
She embraces
The essence of a loving heart,
Opens herself up
For a majestic submission
Total yet unconditional.

The flexibility
of her mind implants in itself
The glowing seeds of desire,
The thought of creativity
Drowns her heart
Into depths of emotions
Waiting to burst out.

Moment by moment
The embryo of her feelings
Sprouts into growth
In the sanctum of her heart.

Blown along with the breeze of faith
In the sun-washed dawn
Another bud similarly sprouts
Somewhere within her mind.

And then at last
The whole being
Of this poet-woman
Of this woman-poet
Unfolds its petals
And down flows
The stream of words
Pregnant with music
Of the spheres.

A rare fragrance
Fills the air
And what a bliss there is
In opening up
Only to run into a stream
Across pathless paths.

[Mrs. Manorama Mohapatra, a distinguished Oriya poet and writer, is the President of the Orissa Sahitya Academy and the Joint Editor of the Oriya Daily "Samaj".]

CAPITAL MARKET IN ORISSA

Satyabhusan Rath

"Rediscover Orissa, the land of a splendid past and a vibrant present, that offers the nature in its very best and a heaven for investors with its peaceful ethos and bountiful resources. Step into the Orissa Pavilion, Pragati Maidan, New Delhi, for a glimpse of the rich heritage of Orissa's art and culture, opulent natural resources, replendent nature, and a resurgent Orissa under the inspiring leadership of Shri Biju Patnaik."

I came across this advertisement in the directory of India International Industrial Trade Fair '92. Of course, the state has it all. But for economic growth and industrial progress something more than heritage, splendid past, and peaceful ethos are essential. A prospective investor looks at a healthy economic and industrial climate, a sound capital market, knowledgeable common investors, and favorable policy.

At this economic juncture every government should reflect a positive frame about their resources and economic policies. Capital market, one of the most important segments in nation's economic system, needs more professionalism and dedication to develop a better scientific investment atmosphere among small- and medium-scale investors. The present decade witnessed a tremendous growth of the capital market in the country. In the mid-eighties, the country went through a boom in capital market, then the most eventful and unprecedented buoyancy in 1992. Orissa shared the growth in the capital market in the nation. The response and involvement of the common people of Orissa in the capital market was heartening.

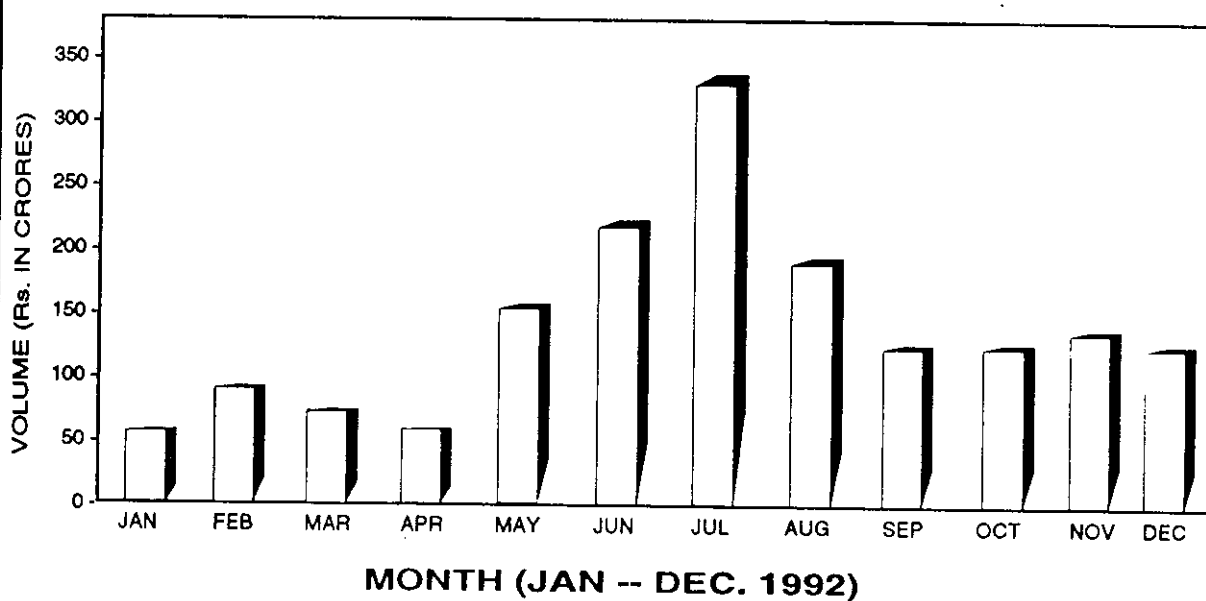
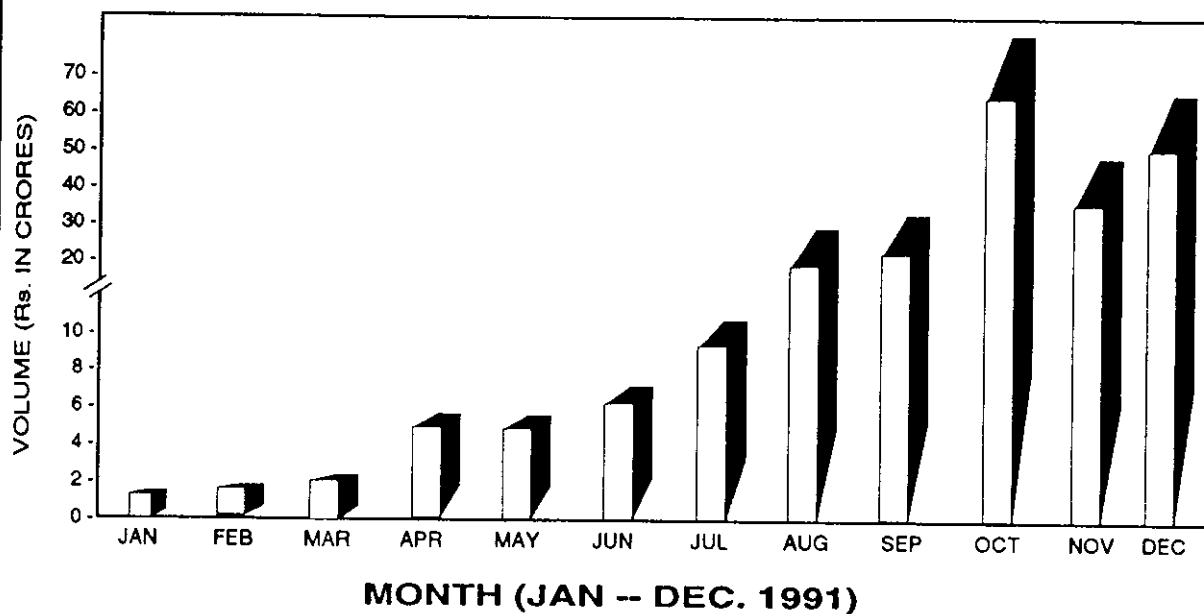
The Bhubaneswar Stock Exchange Association Ltd. (BSEAL), formed in 1991, played a vital role in the phenomenal development of capital market in Orissa. It made a sea change in Orissan

investment climate and eventually emerged as the east Indian tiger in a time span of two eventful years, which witnessed both sides of the financial jargon.

BSEAL commenced its trading operation on 2nd January, 1991. The volume of business in this exchange during the first part of 1991 was encouraging -- in the order of Rs. 371 lakhs during the period from 2nd January to 31st March. In its second year of operation, from 1st April to 31st March, 1992, the trading activities and the volume of business was in the order of Rs. 411 crores, a tremendous growth by any standard. The volume of turnover reached Rs. 330 crores in April, 1992 alone and the daily average recorded was around Rs. 14.5 crores. The daily average turnover was about Rs. 8 crores in January, 1993.

The performance of BSEAL over the last two years clearly indicates the changing scenario of Orissa's capital market, which is at the threshold of tremendous growth. There are two hundred and odd companies whose equities are traded under the "permitted securities" category of the exchange. Last year, up to May-June, the liquidity position was extremely satisfactory. The liquidity position fell in the wake of the security scam last May-June. This was a part of the national phenomenon as the investors became hesitant and skeptical. The investors survey report (which incorporates the opinions of two thousand investors from various walks of life and is being published every December since two years) has discussed the reasons for this myopic reaction of the investors. Most investors lack a knowledge of the fundamentals of capital market. Seven out of ten are first-time investors and are not familiar with portfolio management or other investment avenues. They do not

BHUBANESWAR STOCK EXCHANGE ASS. LTD. MONTHWISE VOLUME CHART



Since the inception, this Stock Exchange has computerised the entire settlement procedure, from the time transactions takes place on the floor of the exchange till the deliveries are effected and payments are made.

Initially twelve companies were listed with a paid up capital of Rs.171 crores. By now the number has gone up to 31. The details of these companies and their market performance are clearly depicted in the following table.

EQUITY BASE			PREFERENCE SHARE		DEBENTURE		NAME OF THE COMPANY	MARKET PRICE		RATIO		PRODUCT
No. OF SHARE	PAID UP CAPITAL (Rs)	No. OF SHARE	PAID UP CAPITAL	No. OF DEBEN	PAID UP CAPITAL			LAST 52 WEEK HIGH / LOW	As on 28th. FEB. 1993	EPS	P / E	
34,90,000	3,49,00,000					Barar Vanaspati Ltd.		70/10.75	12.50	-0.9	NA	Vanaspati Ghee
3,42,75,000	34,27,50,000					BW Industries Ltd.		20/16	19.00	NA	22.1	Granite, Block
73,02,400	7,30,24,000					CEETA Polymers Ltd.		65/10	17.00	1.0	NA	Polyster Granules
87,34,583	8,73,45,830					Ferro Alloys Corp. Ltd.		140/20	27.50	-19.5	NA	Ferro Alloys
84,04,190	8,40,41,900					Grapco Granules Ltd.		57,520.5	25.00	0.8	NA	Granite Talles
1,00,28,000	10,02,80,000					IFGL Refractories Ltd.		60/25	27.50	NA	NA	Refractories
5,81,68,180	58,16,81,800					Indian Charge Chrome Ltd.		73,75/15	15.50	NA	NA	Charge Chrome
5,71,729	57,17,290					Indian Metals and Ferro Alloys Ltd.		N A	N A	NA	NA	Ferro Alloys
1,83,10,000	18,31,00,000					Indo Maxwell Ltd.		27/57	10.00	NA	NA	Carbon F Rod
58,80,000	5,88,00,000					IPITATA Sponge Iron Ltd.		170/70	82.50	7.9	10.4	Sponge Iron
90,51,772	9,05,17,720					ISPAT Alloys Ltd.		80/20	23.00	4	5.8	Alloys Products
1,49,85,000	14,98,50,000			6,25,000	6,25,00,000	Mangalam Timber Ltd.		48/7/10	12.00	0.9	NA	Timber Products
68,11,225	6,81,12,250					Mazda Industries & Leasing Ltd.		1650/40	150.00	16.4	8.2	Packaging & Leasing
4,74,86,900	47,48,69,000					MODI Cements Ltd.		90/16	21.00	-6.6	NA	Cement
3,50,99,900	35,09,99,000					National Aluminium Co. Ltd.		50/50	50.00	0.3	NA	Aluminium
49,66,400	4,96,64,000					NICCO Industries Ltd.		50/25	25.00	2.8	NA	Cable
1,14,52,350	11,45,23,500					Orient Paper Industries Ltd.		400/130	145.00	1.1	138.1	Paper
54,00,000	5,40,00,000	1,50,000	1,50,00,000		56,94,00,000	Orissa Cement Ltd.		800/180	245.00	23.6	10.4	Cement
69,49,600	6,94,96,000	35,018	20,48,300	64,74,644		Orissa Extrusion Ltd.		40/10	100.00	16.4	6.1	ALU Exlu. Prod.
20,24,083	2,02,40,830					Orissa Industries Ltd.		125/25	16.25	-2.3	-	Refractories
60,00,000	6,00,00,000					Orissa Sponge Iron Ltd.		195/45	67.50	5.0	13.6	Sponge Iron
4,80,25,000	48,02,50,000					Orissa Synthetics Ltd.		42,5/11	14.00	-7.7	-	Synthetic Yarn
57,51,575	5,75,15,750					Polar Latex Ltd.		80/18	20.00	-6.0	NA	Contraceptive
2,89,74,500	28,97,45,000	55,000	55,00,000	16,60,338	15,52,77,000	Powmex Steels Ltd.		100/17	20.00	NA	NA	High Speed Steel
1,01,35,861	10,13,58,610					Straw Products Ltd.		145/NA	145.00	NA	NA	Paper Board
19,33,18,600	193,31,86,000					UTI-UGS-2000		52,520	23.50	NA	NA	Mutual Fund
27,67,48,500	276,74,85,000					UTI-UGS-5000		48,75/15	19.00	NA	NA	Mutual Fund
99,12,14,800	99,12,14,800					UTI-MASTER PLUS	MUTUAL FUNDS	41/21	23.50	NA	NA	Mutual Fund
33,10,500	3,31,05,000			19,55,000	9,77,50,000	Universal Vita Alimeta Ltd.		12/8	9.00	NA	NA	Nuddles & Fast Food Prod.
1,97,22,570	19,72,25,700					Western India Sugars & Chem. Ltd.		37,5/18	25.50	NA	NA	Sugar
39,44,500	3,94,45,000					Subham Industries Ltd.		10/10	10.00	NA	NA	Cement

know how to diversify their investable funds in a scientific and organized way.

However, a comparative study of last two years' investors survey report shows the annual growth rate of investors to be around 47.2%. It has increased from 10% in 1991 to 57.2% in 1992. Now the major challenge before the Stock Exchange Authority, financial consultants, and the government is to protect this growth rate. This, evidently, needs a serious game plan and such a plan can be sustained only with team effort.

The traditional investment in real estate and bullion are not considered as good as they were earlier. People now prefer investing in stocks. What Orissa lacks in investor savvy is more than compensated by way of administrative and professional support to the local

capital market, which still is in a nascent stage.

It is, therefore, high time that the local government, merchant bankers, financial institutions, corporate research houses, and brokerage houses pay more attention to this emerging area of Indian capital market where a common investor needs guidance and adequate training.

The BSEAL in its last two years of operation has successfully fulfilled its objective in serving the common investor.

[Satyabhusan Rath, aged 27, is the Director of RATH 'N' Associates, Bhubaneswar. With degrees in Commerce and Law, and a graduate diploma in Merchant Banking & Financial Services, he has been working as an Investment Consultant since the last three years.]

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P L A Y T I M E

Elora Patnaik

I was playing with my toy,
A girl came up and said,
"Could I play with your toy?"

I said, "If I can share your doll,
You may have my ball."

We dressed the doll,
We played the ball
We jumped, we ran,
We skipped and had fun.

We returned each other's toy,
Hugged and said good bye.

[Elora is the 7 year-old daughter of the daughter of Asima and Lalit Mohan Patnaik who live in Birmingham, Alabama.]

ବନମାଳୀ

— ଶ୍ରୀ ଚନ୍ଦ୍ରସ କୁମାର ମିଶ୍ର

ମୁଁ ଯେ ବନମାଳୀ	ବନରେ ମୁଁ ଖାଲି	କେହି ନ ଜାଣନ୍ତି ମୋତେ ।
ରହିଥାଏ ତରୁମୂଳେ ।		
ଯାଏନି ମୁଁ କେବେ	ସୂର୍ଯ୍ୟର ଆଲୋକ	ବନମାଳୀ ମୁଁ ବନେ ରହିଥାଇ
ରହିସୁଖ ନଭତଲେ । ୧।		ଭାଗ୍ୟେ ମୋ ଅନ୍ଧାର କେତେ । ୨।
ବାହାରକୁ ପୁଟି	ଦେଖାଯାଏ ନାହିଁ	ଭାବେ ମୁଁ ସଦା ଏ କେତେ ଦୁନିଆ
ରହେ ଅନ୍ଧାର କୋଳରେ ।		କିଏ ଗଢ଼ିଛି ଏହାକୁ ।
ପ୍ରସ୍ତୁତିତ ହୋଇ	ଦିଗ ଚହଟାଇ	ଏତେ ହାନିମାନ ଏ ଛାର ଜୀବନ
ଝଡ଼ି ମୁଁ ଯାଏ ବନରେ । ୨।		ନିନ୍ଦଇ ସଦା ଭାଗ୍ୟକୁ । ୩।
ଆଶା ବାନ୍ଧିଥିଲି	ଉଜେ ଉଠିବାକୁ	ଧନ୍ୟ ତୁ ବିଶାଣି କେତେ କାରିଗର
କୁସୁମେ ସ୍ଥାନ ନେବାକୁ ।		ରଚିଛୁ ଏହି ସଂସାର
ପାଲିନାହିଁ ମୁଁ	କାହାର ସାହାରା	ମୋ ଜୀବନେ ସଦା ଦେଇଛୁ ଅନ୍ଧାର
ମୋ ଖ୍ୟାତି ବଢ଼ାଇବାକୁ । ୩।		ଦୁଃଖ ତୁ ମୋ ଦୂରକର । ୪।
ଗୁଣ ମୋ ସୁମରି	ସଢ଼େ ମୁଁ ମରି	ତୁ ସୁଖରେ ରହି ଦୁଃଖରେ ଭସାଇ
ଏହି ବିଶ୍ୱାଳ ଜଙ୍ଗଲେ ।		ଠେଲିଲୁ ଏହି ସଂସାରେ ।
ଦେଖୁନାହିଁ କେବେ	ବାହାର ଦୁନିଆ	ମୋ ଜୀବନେ ସଦା ଅନ୍ଧାରେ ସଢ଼ଇ
ଏହି ଜଗତରେ ଭଲେ । ୪।		ଚିନ୍ତଇ ମୁଁ ଦୁଃଖରେ । ୫।
ଝୁରେ ମୁଁ ଆଲୋକ	ସତେ ଚକ୍ରବାକ	ଆହେ ମହାପୁରୁ ଜଗତ ଇଶ୍ୱର
ଏହି ସବୁଜ ଜଗତେ ।		ଦୁଃଖ ମୋର ଦୂରକର ।
ମୁଁ ଯେ ନିଷର୍ମା	ବନମୋର ସୀମା	ଦେଖୁଥାଏ ସଦା ଆଲୋକକୁ ଭୁଲି
ନାହିଁ ସୁଖ ମୋର ତେତେ । ୫।		ତୁମକୁ ମୁଁ ନିରନ୍ତର । ୬।
ମୋ ଜନ୍ମ ଅନ୍ଧାରେ	ଏହି ପାରାବାରେ	

ପରଲୀଳା

— ନାରାୟଣ ରଥ

— ପୂର୍ବାଭାସ —

ଅଧପତନ ବାବୁ ହଠାତ୍ କରି ମରିଗଲେ । ହେଲେ ତାଙ୍କର କୌତୁହଳୀ ଆତ୍ମା ମୃତ୍ୟୁ ପରବର୍ତ୍ତୀ ପାର୍ଥବ ଘଟଣାବଳୀ ଦେଖିବାର ଉତ୍ସୁକତା ଅବଲମ୍ବନ କରି ବହୁତ ନିରାଶ ହୋଇ ଯେତେବେଳେ ସ୍ୱର୍ଗାଭିମୁଖେ ସଦଗତି କରିବାକୁ ମନସ୍ଥ କରୁଥିଲେ, ଅକସ୍ମାତ୍ ପ୍ରବେଶ କରନ୍ତି “ଯମରାଜ” । ଯମଙ୍କ ଦୃଷ୍ଟିରେ ଅଧପତନ ଅଙ୍ଗ ପ୍ରତ୍ୟଙ୍ଗ ଦାନ କରିଥିବା ଦୋଷରେ ଦୋଷୀ । ଯାହା ଫଳରେ ସେ ସ୍ୱର୍ଗାଭିମୁଖେ ଯାତ୍ରା ନକରି ଯମାଳୟ ଅଭିମୁଖରେ ଯାତ୍ରା କରିବା ପାଇଁ ନିର୍ଦ୍ଦେଶ ଦିଅନ୍ତି ।

X X X X X

X X X X X

ଅଧପତନଙ୍କ ଆତ୍ମା ଶେଷରେ ଯମଙ୍କୁ ଅନୁସରଣ କରି

ତାଙ୍କ ଦରବାରରେ ପହଞ୍ଚିଲେ। ସମସ୍ତେ ଭାବନ୍ତି ସ୍ୱର୍ଗକୁ ଯିବା ଅପେକ୍ଷା ଯମପୁରକୁ ଯିବା ବହୁପରିମାଣରେ ନିଶ୍ଚିତ ଏବଂ ସୁବିଧାଜନକ। ମାତ୍ର, ଅଧପତନ ଦେଖିଲେ ତାହାର ସଂପୂର୍ଣ୍ଣ ବିପରୀତ। ଯମଙ୍କ ସେକ୍ରେଟେରୀ, ଚିତ୍ରଗୁପ୍ତ, ଯେ ପ୍ରାଣୀମାନଙ୍କ ପାପ ଅନୁଯାୟୀ ଶାସ୍ତି ନିୟନ୍ତ୍ରଣ କରନ୍ତି, ତାଙ୍କ ଅଫିସ୍ ସାମ୍ନାରେ ବିରାଟ ଲାଇନ୍ ଲାଗିଛି। ସେଠାରେ ମଧ୍ୟ ବିଭିନ୍ନ ଆତ୍ମାଙ୍କ ମଧ୍ୟରେ ଠେଲାପେଲା ଲାଗିଛି ଏବଂ କିଏ ପ୍ରଥମ ସ୍ଥାନ ନେବ ସେଥିପାଇଁ ଗଣ୍ଡଗୋଳ ଚାଲିଛି। ଅଧପତନ ବହୁତ ଆଶ୍ଚର୍ଯ୍ୟ ହେଲେ, ତାଙ୍କ ପାର୍ଥିବ ଧାରଣା ଅନୁଯାୟୀ ଲୋକମାନେ ଲାଇନ୍‌ରେ ଠେଲା ଠେଲି କରନ୍ତି; କାରଣ ସେମାନେ କୌଣସି ସୁଯୋଗ ହରାଇବାକୁ ଚାହାନ୍ତି ନାହିଁ। ସେ ନିଜେ ମଧ୍ୟ ବାଲ୍ୟକାଳରୁ ଯୌବନ ପର୍ଯ୍ୟନ୍ତ ଠେଲାଠେଲିରେ ଅନେକ ମାସ ଏବଂ ବର୍ଷ ନଷ୍ଟ କରିଥିଲେ। ରାଣୀହାଟର ହିନ୍ଦି ସିନେମାରେ ଟିକେଟ୍ ଖରିଦ୍ କଲାଠାରୁ, କଲେଜ ଏଡ୍ମିସନ୍, ଟାଇନ୍ ବସ୍ ଉପରକୁ ଉଠିବା, ରେଲ୍‌ସ୍ଟେ ରିଜର୍ଭେସନ୍, କଣ୍ଟୋଲରେ କିରୋସିନ୍ କିଣିବା ପର୍ଯ୍ୟନ୍ତ, ଠେଲା ଠେଲି ନକରି କିଛି କାମ ହାସଲ କରି ନଥିଲେ। ଅବଶ୍ୟ ସେ ଯେବେ ଠାରୁ ବକ୍ସିସ୍ ଦେବାପାଇଁ ସକ୍ଷମ ହୋଇଥିଲେ! ଅନେକ ପରିସ୍ଥିତିରେ ସେ ସମସ୍ତଙ୍କୁ ବାଦ୍ ଦେଇ ପାରିଥିଲେ। ମାତ୍ର ଯମାଳୟରେ ଠେଲାଠେଲିତା ତାଙ୍କ ଦୃଷ୍ଟି କରୁ କରୁଥିଲା। କାରଣ କୌଣସି ପ୍ରାଣୀ କିମ୍ବା ଆତ୍ମା ସୁସ୍ଥ ମଣ୍ଡିତରେ ଶାସ୍ତି ପାଇବା ନିମନ୍ତେ ଠେଲାପେଲା ହେବେ ନାହିଁ ବରଂ ଶାସ୍ତିକୁ କେମିତି ବାଦ୍ ଦେବେ ସେଥିପାଇଁ ଅନବରତ ବ୍ୟବସ୍ଥା କରିବେ। ଅଧପତନ ସେ ଠେଲାପେଲାର ରହସ୍ୟ ଜାଣିବା ପାଇଁ କୌତୂହଳ ହେଲେ ଏବଂ ଅଳ୍ପ ସମୟ ମଧ୍ୟରେ ଠେଲାପେଲା କରି ଆଗରେ ପହଞ୍ଚିଗଲେ। ମର୍ତ୍ତ୍ୟରେ ସେ ସ୍ୱର୍ଗ ଏବଂ ନର୍କ ବିଷୟରେ ଯାହା ଜାଣିଥିଲେ ତାହା ତାଙ୍କୁ ସଂପୂର୍ଣ୍ଣ ଭୁଲ ଜଣାପଡ଼ିଲା। ମାନବ ସଭ୍ୟତାର ଉନ୍ନତି ସଙ୍ଗେ ସଙ୍ଗେ ଯେ ସ୍ୱର୍ଗ ଏବଂ ଯମାଳୟରେ ଉନ୍ନତି ଘଟିଛି, ସେ ସେଥିରେ ନିଃସନ୍ଦେହ ହେଲେ। ଅବଶ୍ୟ ତାହା ତାଙ୍କୁ ବିଶେଷ ଆଶ୍ଚର୍ଯ୍ୟ କରିନଥିଲା। ବିଶେଷତଃ, ଯେଉଁ ପରିମାଣରେ ପୃଥିବୀରେ ଜନ୍ମ ଏବଂ ମୃତ୍ୟୁ ନିୟନ୍ତ୍ରଣ ହେଉଛି ସେଥିରେ ଯଦି ସ୍ୱର୍ଗର ପରିଶାସନର ବିକାଶ ନ ଘଟେ। ବିଶ୍ୱଜ୍ଞଳା ହେବାରେ ସନ୍ଦେହ ନାହିଁ। ଏ ସମସ୍ତଙ୍କୁ ଦୃଷ୍ଟି ରଖି ସ୍ୱର୍ଗରେ ପ୍ରଶାସନିକ ବିକାଶ ଘଟିବାଟା ସ୍ୱାଭାବିକ। ଏବଂ ସେଇ ପ୍ରଶାସନିକ ପରିବର୍ତ୍ତନକୁ ନେଇ ପାପୀମାନଙ୍କୁ ନର୍କଭୋଗରୁ ଅସମୟରେ ମୁକ୍ତି ଦିଆଯାଉଛି, ଯାହାଫଳରେ ପୃଥିବୀର ବିଭିନ୍ନ ସ୍ଥାନରେ ଦୁରାତ୍ମା ମାନଙ୍କ ବିକାଶ ଘଟୁଅଛି। ବିଶେଷ କରି ଓପିଜିଟ୍ ଡି.ସି.ରେ। ଏ ସମସ୍ତ ଚିନ୍ତା କରୁ କରୁ ଅଧପତନ..... ଲାଇନ୍‌ର ମର୍ମ ଅବଗତ ହେଲେ ଏବଂ ଠେଲାପେଲାର କାରଣ ବୁଝିଲେ। “ବୋଧହୁଏ, ଯେ ଶାସ୍ତ୍ର ଶାସ୍ତି ଆରମ୍ଭ କରିବ ସେ ସେତେଶାସ୍ତ୍ର ଶାସ୍ତିରୁ ମୁକ୍ତି ପାଇବାର (Parole) ସମ୍ଭାବନା ଆଇପାରେ ଏବଂ ସେଥିପାଇଁ

ଏ ଠେଲାପେଲା ଚାଲିଛି।”

ଚିତ୍ରଗୁପ୍ତ ଅଧପତନକୁ ଚାହିଁଲେ। ଚିତ୍ରଗୁପ୍ତ ଉଦ୍‌ବାଚ : “ହେ ଅଧପତନାତ୍ମା !” “ତୁମ ପୁରାତନ ଜନ୍ମର କର୍ମରୁ ଯାହା ଜଣାପଡୁଛି ତୁମେ ବିଶେଷ କିଛି ପାପ କର୍ମରେ ଭାଗ ନେଇ ନାହିଁ। ଏବଂ ଆମର ସ୍ୱର୍ଗୀୟ ବିଚାର ଅନୁଯାୟୀ ତୁମେ ପାର୍ଥିବ ଜୀବନ ନିରୀହତା ଏବଂ ନିର୍ଦ୍ଦିଷ୍ଟତା ମଧ୍ୟରେ କଟାଇ ଅଛ। ଅର୍ଥାତ୍ ସରଳ ଭାଷାରେ Credit ନକଲେ ଲୋକ ଯେମିତି Credit Worthy ନହୁଏ ସେମିତି ତୁମେ ଯଦି ସାମାନ୍ୟ କିଛି ହେରାଫେରି କରିଆଆନ୍ତ ତେବେ ତୁମ ପାଇଁ ସ୍ୱର୍ଗରେ File ସୃଷ୍ଟି କରାଯାଇଥାନ୍ତା ଏବଂ ତୁମକୁ ସ୍ୱର୍ଗଭୋଗର ସୁବିଧା ଦିଆଯାଇଥାନ୍ତା। ମାତ୍ର ତୁମ ପୂର୍ବତନ ଭତିହୀନ ଅନୁଯାୟୀ ତୁମେ କେବେ ଲାଞ୍ଚଟିଏ ନେବାପାଇଁ ନିଜକୁ ସୁଯୋଗ ଦେଇନାହିଁ। (ଉଲ୍ଲେଖ ଥାଉକି, ଅଧପତନ ମିଶ୍ର କଲେଜରେ ଅଧ୍ୟାପନା କରି ଜୀବନ ଅତିବାହିତ କରିଥିଲେ) ତାହା ଫଳରେ ତୁମ ପାର୍ଥିବ ଜୀବନଟା ଗାଈ ଛେଳି ଏବଂ କୁକୁଡ଼ା ଭଳି ଏକ ନିରୀହ ଜୀବନ ଏବଂ ନିରୀହ ପ୍ରାଣୀ ମାନେ ଯେମିତି ହଇରାଣ ହୁଅନ୍ତି ନିରୀହ ଆତ୍ମାମାନେ ମଧ୍ୟ ଯମାଳୟକୁ ଶାସ୍ତି ପାଇଁ ଆସନ୍ତି। ଅବଶ୍ୟ ତାହା କିଛି ପରିମାଣରେ କୋହଳ ହୋଇପାରେ। ତେବେ ସେ ଶାସ୍ତି ନିମନ୍ତେ ତୁମକୁ ଭୂରିଶ୍ରମାଙ୍କ ଅଫିସ୍‌କୁ ଯିବାକୁ ପଡ଼ିବ, ଯେଉଁଠାରେ ତୁମର ଶାସ୍ତି ନିମନ୍ତେ ବ୍ୟବସ୍ଥା କରାଯିବ।”

ଏହାକହି ଚିତ୍ରଗୁପ୍ତ ଅଧପତନକୁ ଭୂରିଶ୍ରମାଙ୍କ ସହ ସାକ୍ଷାତ କରିବାକୁ ନିର୍ଦ୍ଦେଶ ଦେଲେ। ଅଧପତନ ପୁନର୍ବାର ଆତମ୍ବିତ ହେଲେ। ମାନବ ଜଗତରେ ସେ ଶିଖୁଥିଲେ ଯେ, “ଭଗବାନ ମାନବକୁ ନିଜ ପ୍ରତିକୃତିରେ ସୃଷ୍ଟି କରିଛନ୍ତି। କିନ୍ତୁ ତାଙ୍କୁ ଜଣାପଡ଼ିଲା ଯେମିତି ସ୍ୱର୍ଗର ସମସ୍ତ ବ୍ୟବସ୍ଥା ମାନବ ପାଖରୁ ଶିଖି କରାଯାଇଅଛି। Disney landରେ ବିଭିନ୍ନ ରଂଗର ଲାଇନ୍ ପଡ଼ିଲା ଭଳି ଭୂରିଶ୍ରମାଙ୍କ ଅଫିସ୍‌କୁ ଯିବା ପାଇଁ ଗୋଟିଏ ରଂଗର ଲାଇନ୍ ପଡ଼ିଛି ଯାହାଫଳରେ ରାସ୍ତା ଭୁଲିବା ଅସମ୍ଭବ। ଅଧପତନ ଲାଇନ୍ ଅନୁସରଣ କରି ଚାଲିବାରେ ଲାଗିଲେ। ଯଦିଓ ଅଧପତନଙ୍କ ଆତ୍ମା ଯମାଳୟର ଦର୍ଶିତ ପଥରେ ଗତି କରୁଥିଲେ। ତେବେ ସେ ତାଙ୍କ ପାର୍ଥିବ ଚିନ୍ତାଧାରାକୁ ଭୁଲିପାରୁ ନଥିଲେ। ଶେଷବରେ ସେ ଯମପୁରୀ ବିଷୟରେ ଅନେକ ଗନ୍ଧ ଶୁଣିଥିଲେ। ପାପୀମାନେ କେମିତି ନର୍କରେ ଦହଗଞ୍ଜ ହୁଅନ୍ତି ଏବଂ ତାହା ତାଙ୍କୁ ଅନେକ ସମୟରେ ଭୟଭୀତ କରାଇଥିଲା। ଯାହାଫଳରେ ସେ ପାପ ବିଷୟରେ ସେ କେବେ ସଚେତନ ମନରେ ଭାବୁନଥିଲେ। ତେବେ ଯମାଳୟ ଆସି ନର୍କକୁଷ୍ଠ ନଦେଖିଲେ ତାଙ୍କ ଯମାଳୟ ଯାତ୍ରା ଯେ ଅସଫଳ ହେବ। ତେଣୁ ସେ ଲାଇନ୍ ଅନୁସରଣ କରି ଚାଲୁଥିଲେ ମଧ୍ୟ ଏପଟ ସେପଟ ହୋଇ ନର୍କକୁଷ୍ଠ ଦେଖିବା ପାଇଁ ସୁଯୋଗ ଉଠୁଥିଲେ। ହଠାତ୍ କରି ତାଙ୍କ ଚକ୍ଷୁଗୋଚର ହେଲା ଏକ ବିରାଟ ବିଜ୍ଞାପନ - “କୃତ୍ରିମ ପୂରାଣ ଉପାଦାନ କେନ୍ଦ୍ର” ।

ଅଧ୍ୟାପକ ଆମ୍ଭା ସ୍ୱର୍ଗରେ ଏ ସରଜାମ ଥିବାର ଦେଖି ଭୁରୀ ପ୍ରଶଂସାରେ ଭରି ପଡ଼ିଥିଲା। ବାସ୍ତବିକ ସେ ପାର୍ଥିବ ଜୀବନରେ ଭୁଲରେ ମଧ୍ୟ କଳ୍ପନା କରିନଥିଲେ ଯେ ଯମାଳୟରେ ନିର୍ଜର ଏତେ demand ଥିବ ଏବଂ ତାର supply ପାଇଁ କୃତ୍ରିମ ପ୍ରଣାଳୀ ପ୍ରୟୋଗ କରାଯାଉଥିବ। “ଯମକ ମାୟା ନରକୁ ଅଗୋଚର।”

ଏମତ ଚିନ୍ତାଧାରା ମଧ୍ୟରେ ଲାଭର ଅନୁସରଣ କରି ତାଲୁ ତାଲୁ ହଠାତ୍ ତାଙ୍କ ଦୃଷ୍ଟିଗୋଚର ହେଲା ଦୁଇଟି ଆମ୍ବା ପ୍ରତି। ତାଙ୍କ ମଧ୍ୟରୁ ଜଣେ ଖୁବ୍ ଚିହ୍ନା ଚିହ୍ନା ଜଣାପଡୁଥିଲେ ଏବଂ ଅନ୍ୟଜଣକ ଜଣା ଜଣା ଲାଗୁଥିଲେ। ଚିହ୍ନା ଆମ୍ବା ଜଣକ ଯେ ସଂସ୍କୃତ ପଣ୍ଡିତ ମହାଶୟକ ଆମ୍ବା ସେଥିରେ ଅଧ୍ୟପତନଙ୍କ ସହେହ ନଥିଲା। ପଣ୍ଡିତ ମହାଶୟକ ଆମ୍ବା ହାତଯୋଡ଼ି ଆଉ ଭଦ୍ର ଆମ୍ବାକୁ ଏକଧାନରେ ଅନୁସରଣ କରିବାରେ ଲାଗିଛନ୍ତି। ହଠାତ୍ ଅଧ୍ୟପତନଙ୍କର ପାର୍ଥିବ ଜଗତର ବିବରଣୀ ମନେ ପଡ଼ିଲା। ସ୍କୁଲରେ ପଢୁଥିଲା ବେଳେ ସଂସ୍କୃତ ପିରିୟଡ଼ରେ ପଣ୍ଡିତ ମହାଶୟ ଅନେକ ଉଦାହରଣ ଏବଂ ବ୍ୟାଖ୍ୟା ଦାନ କରୁଥିଲେ। ବିଶେଷତଃ ପଣ୍ଡିତ ମହାଶୟ କଥା କଥାକେ ପୁରୀର ‘ଲଙ୍ଗୁଳିବାବା’ଙ୍କ ଉଦାହରଣ ଦେଉଥିଲେ। ଲଙ୍ଗୁଳିବାବାଙ୍କର ବେଦ ବେଦାନ୍ତ ସମ୍ବନ୍ଧୀୟ ଜ୍ଞାନରାଶି ପଣ୍ଡିତଙ୍କୁ ବିଶେଷ ଭାବରେ ତରସ କରିଥିଲା। ପୁନଶ୍ଚ ଲଙ୍ଗୁଳିବାବାଙ୍କ ଅଗାଧ ପାଣ୍ଡିତ୍ୟକୁ ଖାପ ଖାଇଲା ଭଳି ଥିଲା, ତାଙ୍କର ବିଶେଷ ଭାବରେ ବୁଦ୍ଧିଲାଭ କରିଥିବା ବର୍ତ୍ତୁଳ ଉଦର, ଯେଉଁଟା ତାଙ୍କ କିହ୍ନେ ଲିଙ୍ଗକୁ ଉପକୋକନ କରିଥିଲା। ଯାହା ପରିଶାମରେ ସେ ‘ଲଙ୍ଗୁଳିବାବା’ ନାମରେ ପୃଥିବୀରେ ଖ୍ୟାତ ହୋଇଥିଲେ (ଅନ୍ତତଃ ପଣ୍ଡିତ ମହାଶୟଙ୍କ ମତରେ) ଏବଂ ପଣ୍ଡିତ ମହାଶୟଙ୍କୁ ବିଶିଷ୍ଟ ଭାବରେ ପ୍ରଭାବିତ କରିଥିଲା। ଯାହା କଥାରେ କହିଛି “ପ୍ରାଣୀମାନେ ନିଜଭଜ୍ଜା ଅନୁଯାୟୀ ଫଳ ପ୍ରାପ୍ତ ହୁଅନ୍ତି” ତାହା ଠିକ୍ ଘଟିଥିଲା। ପଣ୍ଡିତ ମହାଶୟଙ୍କର ସ୍ୱର୍ଗୀୟ ଜୀବନରେ ଏବେ ପଣ୍ଡିତ ମହାଶୟ ସ୍ୱର୍ଗରେ ଲଙ୍ଗୁଳିବାବାଙ୍କ ଦର୍ଶନ ପାଇଛନ୍ତି ଏବଂ ତାଙ୍କ ଅନୁସରଣରେ ରତ ଅଛନ୍ତି। ଅଧ୍ୟପତନ କହିଲେ “ପଣ୍ଡିତ ମହାଶୟ ଓଲଟି”। ପଣ୍ଡିତ ମହାଶୟ ବୋଧହୁଏ ଅଧ୍ୟପତନଙ୍କୁ ଚିହ୍ନିପାରି ନଥିଲେ କିମ୍ବା ସେ ଏକଲୟରେ ଲଙ୍ଗୁଳିବାବାଙ୍କୁ ଅନୁସରଣ କରି ତାଙ୍କ ଗନ୍ତବ୍ୟ ପଥରେ ରତ ଥିଲେ। ତେଣୁ ତାଙ୍କ ପାଖରୁ କୌଣସି ଉତ୍ତର ନପାଇ ଅଧ୍ୟପତନ ମଧ୍ୟ ନିଜ ପଥ ଅନୁସରଣ କରି ଚାଲିବାରେ ଲାଗିଲେ। ଏମିତି ଚାହୁଁ ଚାହୁଁ ତାଙ୍କ ଚକ୍ଷୁ ଆକର୍ଷଣ କଲା ଆଉ ଏକ ବିଜ୍ଞାପନ। ବିଜ୍ଞାପନର ସଂକେତରୁ ଅଧ୍ୟପତନ ବୁଝିଲେ ଯେ ସେ ଯେଉଁ ଅଞ୍ଚଳରେ ପ୍ରବେଶ କରୁଛନ୍ତି, ତାର ନାମ “ପ୍ରଭାବପୁରୀ”। ଏ ପ୍ରକାର ନାମକରଣର ତାତ୍ପର୍ଯ୍ୟ ବୁଝିବା ନିମନ୍ତେ ଅଧ୍ୟପତନ ଆଗ୍ରହୀ ହେଲେ ଏବଂ ଗତି ହ୍ରାସ କଲେ। “ପ୍ରଭାବପୁରୀ” ନିଜବେର୍ତ୍ତୀ ହେବା କ୍ଷଣି ହଠାତ୍ କରି ପୁଣି କେତେକ ଚିହ୍ନା ଆମ୍ବାଙ୍କ ଦର୍ଶନ ମିଳିଲା। ସେ ସମସ୍ତଙ୍କ

ମଧ୍ୟରୁ ମହାମ୍ବାଗାନ୍ଧୀ, ମାର୍ଟିନ୍ ଲୁଥର କିଙ୍ଗ୍, ହିଟଲର ଏବଂ କେନେଡ଼ିଙ୍କୁ ବିନା କଷ୍ଟରେ ଚିହ୍ନିପାରିଲେ। ତେବେ ଅନ୍ୟମାନଙ୍କୁ ଚିହ୍ନିପାରିଲେ ନାହିଁ। ସବୁଠାରୁ ତାଙ୍କୁ ଆଶ୍ଚର୍ଯ୍ୟ ଲାଗୁଥିଲା ଯେ ତା’ ମଧ୍ୟରୁ କିଛି ଆମ୍ବାମାନେ ଅନ୍ୟ ଆମ୍ବାମାନଙ୍କ ପଛରେ ଗୋଟିଏ ଲେଖାଏଁ ଲାଠି ଧରି ଦଉଡ଼ି ଅଛନ୍ତି ଏବଂ ଅନ୍ୟ ଆମ୍ବାମାନେ ଭୟରେ ଦଉଡ଼ିବାରେ ଲାଗିଛନ୍ତି। ଅବଶ୍ୟ ଗାନ୍ଧୀଙ୍କ ହାତରେ ବାଡ଼ି ଥିବାଟା ସେ ଜାଣିଥିଲେ କିନ୍ତୁ ମାର୍ଟିନ୍ ଲୁଥର କିଙ୍ଗ୍ ଏବଂ କେନେଡ଼ିଙ୍କ ହାତରେ ବାଡ଼ି ସେ କେବେ ଦେଖିନଥିଲେ। ଅଧ୍ୟପତନଙ୍କୁ ଏହା ଏକାନ୍ତ ଅସମ୍ଭବ ଜଣାପଡ଼ିଲା। କାରଣ ସେ ପାର୍ଥିବ ଜଗତରେ କେବେ ସ୍ୱପ୍ନରେ ଭାବି ନଥିଲେ ଯେ, ଗୋଟିଏ ସ୍ଥାନରେ ହିଟଲର, ଗାନ୍ଧୀ ଏବଂ କେନେଡ଼ିଙ୍କ ଆମ୍ବା ଏକତ୍ରିତ ହେବେ ବୋଲି। ପୁନଶ୍ଚ ଏମାନେ ବାଡ଼ିଧରି ଦଉଡ଼ିବାର ତାତ୍ପର୍ଯ୍ୟ କ’ଣ? ଅଧ୍ୟପତନ ଏ ପରିସ୍ଥିତିକୁ ଅନୁଧ୍ୟାନ କରି ବୁଝିବା ପାଇଁ ଚେଷ୍ଟା କଲେ। ଅନୁଧ୍ୟାନରୁ ଜଣାପଡ଼ିଲା କେବଳ ଗାନ୍ଧୀ, କେନେଡ଼ି ଏବଂ ମାର୍ଟିନ୍ ଲୁଥରଙ୍କ ଆମ୍ବା ବାଡ଼ି ଧରିଅଛନ୍ତି ଏବଂ ପ୍ରତ୍ୟେକଙ୍କ ଆଗରେ ମାତ୍ର ଗୋଟିଏ ଗୋଟିଏ ଆମ୍ବା ଦଉଡ଼ିବାରେ ଲାଗିଛନ୍ତି; ମାତ୍ର ହିଟଲର ପଛରେ ଲକ୍ଷ ଲକ୍ଷ ଆମ୍ବା ବାଡ଼ି ଧରି ଗୋଡ଼ାଇଅଛନ୍ତି। ଅଧ୍ୟପତନ ଗାନ୍ଧୀଙ୍କ ସାମ୍ନାରେ ଭୟରେ ଦଉଡୁଥିବା ନାଥୁରାମ୍ ଗରୁସେକ ଆମ୍ବାକୁ ଚିହ୍ନିପାରିଲେ। ସେତେବେଳେ ସେ ଦଉଡ଼ିବାର ତାତ୍ପର୍ଯ୍ୟତା ଜାଣିପାରିଲେ। “ବୋଧହୁଏ ଯେଉଁମାନେ ପାର୍ଥିବ ଜଗତରେ ଅନ୍ୟର ହାତ ଘଟାଇଥାନ୍ତି, ତାଙ୍କୁ ଶାସ୍ତିତା ଏଇ ପ୍ରକାରର ମିଳେ” ହେଲେ “ପ୍ରଭାବପୁରୀ” ନାମଟା ତାଙ୍କୁ କେମିତି କୌତୂହଳିତ କରୁଥିଲା। ହଠାତ୍ କରି ଜଣେ ଯମଦୂତ ସେ ପଟରୁ ଚିହ୍ନାର କଲେ- “ହେ ମୂର୍ଖୀମ୍ବା, ସିଧା ତୋ ଯିବା ରାସ୍ତାରେ ଯା, ଏପଟକୁ ଉହୁକି ଦେଖିବା ତୋ ଶାସ୍ତି ପାଇଁ ଭଲ ହେବନାହିଁ। ଅଧ୍ୟପତନ ଚମକି ଉଠିଲେ। ତେବେ ବିଶେଷ ଭାବ ନହୋଇ ପଚାରିଲେ, “ଦୂତ ବାବୁ, ଶାସ୍ତି ପାଇବା ପାଇଁ ତ ମୁଁ ଚାଲିଅଛି; ତେବେ ଏ ‘ପ୍ରଭାବପୁରୀ’ର ଅର୍ଥ କ’ଣ? ଦୟାକରି ମୋତେ ଜଣାଇଲେ ମୁଁ ଆପଣଙ୍କ ଉପକାର ଭୁଲିପାରିବି ନାହିଁ।” ଯମଦୂତ କହିଲେ, “ମୂର୍ଖ, କ’ଣ ପାର୍ଥିବ ଜଗତରେ ବିଜ୍ଞାନ ଅଧ୍ୟାପନା କରୁଥିଲୁ, ତେଣୁ ତୋର ବିଧାୟକ ଜ୍ଞାନର ଅଭାବ। ଏ ‘ପ୍ରଭାବପୁରୀ’କୁ ଯେଉଁମାନେ ଆସନ୍ତି, ସେମାନେ ତାଙ୍କ ପାର୍ଥିବ ଜୀବନରେ ଅନ୍ୟ ଜୀବନକୁ କୌଣସି ନା କୌଣସି ପ୍ରକାରରେ ପ୍ରଭାବିତ କରିଥାଆନ୍ତି। ସେ ପାରସ୍ପରିକ ପ୍ରଭାବର ଫଳସ୍ୱରୂପ ସ୍ୱର୍ଗରେ ତାହା ଭୋଗର ସରଜାମ କରାଯାଇଅଛି। ଯାହାଦ୍ୱାରା ଗାନ୍ଧୀ ଏବଂ ଅନ୍ୟାନ୍ୟ ମାନେ ତାଙ୍କ ଜୀବନକୁ ଅସମୟରେ ପ୍ରଭାବିତ କରିଥିବା ଆମ୍ବାମାନଙ୍କୁ ଶାସ୍ତି ଦେବାପାଇଁ ସ୍ୱାଧୀନତା ଦିଆଯାଇଛି। ଅଧ୍ୟପତନ ଏହାଶୁଣି ପ୍ରୀତ ହେଲେ। ବାସ୍ତବିକ “ଯେସାକୁ ଚେସା” ବୋଲି ଯେ ଲୋକ କହିନ୍ତି, ତାହାର ସଂପୂର୍ଣ୍ଣ ନିୟୋଗ କେବଳ ସ୍ୱର୍ଗରେ ହିଁ ସମ୍ଭବ।

ଅଧପତନକ ରମନର ବିଳମ୍ବ ଘଟିଥିଲା। ତେଣୁ ସେ କ୍ଷୀପ୍ର ବେଗରେ ନିଜର ଲାଇନ୍ ଅନୁସରଣ କରି ଭୂରିଶ୍ରବକ 'ଶାସ୍ତି ବନ୍ଧନ' ଅଫିସରେ ପହଞ୍ଚିଲେ। ସେଠାରେ ପହଞ୍ଚି ଅଧପତନ ଦେଖିଲେ ସେଠାରେ ଜମାରୁ ଲାଇନ୍ ନାହିଁ। ସେ ବହୁତ ଖୁସି ହେଲେ ଯେ ତାଙ୍କୁ ଲାଇନ୍ରେ ଠିଆହେବାକୁ ପଡ଼ିବ ନାହିଁ। ଚିତ୍ରଗୁପ୍ତଙ୍କ ସହାୟକ ଭୂରିଶ୍ରବ ସେଠାରେ ଶାସ୍ତି ବନ୍ଧନ କରୁଛନ୍ତି। ଅଧପତନକୁ ଦେଖି ଭୂରିଶ୍ରବ ଗମ୍ଭୀର ସ୍ଵରରେ କହିଲେ, “ତୋ ପୂର୍ବ କୃତକର୍ମରୁ ଯାହା ଜଣାପଡୁଛି ତୁ ଗୋଟିଏ ନିରୀହ ପ୍ରାଣୀ ଭଳି ଜୀବନ ଅତିବାହିତ କରିଅଛୁ। ଏବଂ ତୋର ରେକର୍ଡ ଖାତାରୁ କିଛି ସାଂଘାତିକ ପାପ କରିଥିବା ବିବରଣୀ ମିଳୁନାହିଁ। ତେଣୁ ତୋତେ ଶାସ୍ତି ପସଦ କରିବାର ସ୍ଵାଧୀନତା ଦିଆଯିବ।” ଏହାକହି ଭୂରିଶ୍ରବ ଅଧପତନଙ୍କ ହାତକୁ ଗୋଟିଏ ଶାସ୍ତି Menu ବଢ଼ାଇଦେଲେ। ଅଧପତନ ସେ ଶାସ୍ତି Menu ଦେଖିଲେ ଏବଂ ଏ ପ୍ରକାର ସ୍ଵାଧୀନତା ଯମପୁରୀରେ ପାଇଥିବାରୁ ନିଜକୁ ଗୌରବାନ୍ୱିତ ମନେକଲେ। ହେଲେ ତାହାସହିତ ତାଙ୍କ ମାନସିକ ଦୃଷ୍ଟି ମଧ୍ୟ ବଢ଼ିଗଲା ପରି ଜଣାପଡୁଥିଲା ଯେପରିକି ସେ Menu ମଧ୍ୟରୁ କୌଣସିଟା ପସଦ କରିବାକୁ ଚାହୁଁ ନଥିଲେ। ଅନ୍ତତଃ ପକ୍ଷେ ଧରାରେ ପୁନର୍ଜନ୍ମ ନେବାଟା ସେ ସମୀଚୀନ ମନେକରୁ ନଥିଲେ। କାରଣ ଚଣ୍ଡାଳଙ୍କ ପାର୍ଥବ ଛଳନା କଥା ତାଙ୍କର ଘନ ଘନ ମନେପଡୁଥିଲା। ତେଣୁ ସେ ଆଉ “ଜୀବନଚକ୍ର” ମଧ୍ୟରେ ନପଶିବା ପାଇଁ ନିଶ୍ଚିତ କରିଥିଲେ। ତେବେ ସେ Itemଟା Menuରୁ ବାଦ୍ ଦେଲେ ଆଉ ସମସ୍ତ ପସଦ ନ୍ୟୁନତର ଲାଗୁଥିଲା। ହଠାତ୍ କରି ତାଙ୍କ ଚକ୍ଷୁ ଆକର୍ଷଣ କରିଥିଲା ଗୋଟିଏ Item ଯାହା ତାଙ୍କ ମନକୁ ଭଲକରି ପାଇଲା। ସେ ଭାବୁଥିଲେ, “ବୋଧହୁଏ ସେ ପ୍ରକାର ଶାସ୍ତି ଭୋଗରେ ଅନେକ ନୂତନତା ଥାଇପାରେ ବୋଲି ଏବଂ ତାହା ଭୋଗ କରିବା ପାଇଁ ସେ ଉତ୍ସୁକ ଥିଲେ। ଭୂରିଶ୍ରବଙ୍କ ହାତକୁ ତାଙ୍କ ପସଦ ବଢ଼ାଇ ଦେବା ପୂର୍ବରୁ ଅଧପତନ ଭାବୁଥିଲେ, “ଭୂତ ଆତ୍ମା”କୁ ପରିବର୍ତ୍ତନ ହେଲାପରେ ସେ କେଉଁ ପ୍ରକାରରେ ସମୟର ବିନିଯୋଗ କରିବେ।

(ବ୍ରମଣ)

ଶକ୍ତି

ସାହିତ୍ୟାଳଙ୍କାର ପାତାୟନ ମିଶ୍ରଶର୍ମା

କିଏ ତୁମେ ଦେବୀ! କେଉଁଠାରେ ଥିଲ
କିମାଉଁ ଆସିଛ କୁହ ।
ମତାଇ ତତାଇ ହସାଇ କନ୍ଦାଇ
ବୁଝାଅ ଜନତା ସୁଅ (୧)
ଜପା କୁସୁମର ରକ୍ତିମା କିଗୋ,
ପାରିଲାନି ମନ ଭେଦି ।
ନିରୀହ ଛାଗଲ ଶୋଣିତରେ କଲ
ରଞ୍ଜିତ ପୂଜା ବେଦୀ (୨)
କାଠ, କୁଟା, ମାଟି, ରଞ୍ଜ କି ତୁମ
ଶରୀରର ଉପାଦାନ ।
ଭକ୍ତିଭରେ ଯହିଁ ଚରଣ ସରୋଜେ
କରେ ଭକ୍ତ ପୁଷ୍ପଦାନ (୩)
ଏଇକି ତୁମର ପୂଜକ ପ୍ରବର
କାମ, କ୍ରୋଧ, ମଦେଭରା ।
ମୁଦି ସୁନୟନ ଅଙ୍ଗ ଚାଲୁଥାଏ
ଧରା ମଣୁଥାଏ ସରା (୪)
ଦୁର୍ଜନ ନିବାରୀ ସଜ୍ଜନ ତାରି
ପାରିବ କି ହରପ୍ରିୟା ।
ଜଗତ ଦୁର୍ଦ୍ଦଶା ଦେଖୁ ସବୁ ଆଶା
ବିନାଶେ, ଚମକେ ହିୟା (୫)
ସର୍ବଦେବ ଠାରୁ ସକଳ ଶକ୍ତି
କରି ପରା ଆହରଣ ।
ଅଖିଳ ବ୍ରାହ୍ମାଣ୍ଡେ ଶକ୍ତିମୟୀ ବୋଲି
ଉଡ଼ାଇ ଅଛୁ ତୋରଣ (୬)
ମାଗୁନି ଅଧିକ କଣିକା ମାତର
ଦେଇକି ପାରିବୁ ମାତ ।
ସେହି ଶକ୍ତିରୁ ଭୁଲୁଣିତ ହେଲା

ପୁଲ ଗଛ

ଶାନ୍ତିଲତା ମିଶ୍ର

ଶୀଘ୍ର ଶୀଘ୍ର ଘରଦ୍ଵାର ଓଲଟେ ଦେଇ ବାଡ଼ିପଟ କୁଅରୁ
ପାଣି ଆଣିବାକୁ ଗରାଧରି ବାହାରିଗଲା ଅନୁ। ଶାଶୁଙ୍କ ଗରଗର

ପଛରୁ ଶୁଭୁଛି । ବାଡ଼ିକବାଟ ଖୋଲି ଦେଲା ପରେ ଝଲକାଏ
ଥଣ୍ଡା ପବନ କାନିପଣତକୁ ତାର ଉଡ଼େଇ ନେଲା ପାହାଞ୍ଚ
କଡ଼ରେ ଥିବା ମଲ୍ଲିବୁଦା ଆଡ଼କୁ । ସତେ କି ପୋଛି ଦେଉଛନ୍ତି
ତାରି କାନି ପଣତରେ, ତାରି ପାଇଁ ଝରି ଆସୁଥିବା ସମ୍ବେଦନଶୀଳ
ଲୁହ ସବୁକୁ । ଏଇ ବାଡ଼ିପଟ ହିଁ ତାର ବଡ଼ ପ୍ରିୟ ସ୍ଥାନ ।
ପାହାଞ୍ଚର ଦୁଇ କଡ଼େ କଡ଼େ ମଲ୍ଲି ଗଛ । ତାପରେ ମାଳତୀ
ଲଟାର କୁଞ୍ଜବନ । ତାପରେ ଦୁଇ ଧାଡ଼ିର ନଡ଼ିଆ ଗଛ ।
ତାପରେ କୂଅ ଚାହିନୀ ଆରମ୍ଭ । ବେଶ ବଡ଼ ସିମେଣ୍ଟର
କୂଅଚାହିନୀ । କୂଅ ଚାହିନୀ ଚାରିକଡ଼ ଯାକ ଫୁଲଗଛ । ଚମ୍ପା,
ମହାର, ଚଗର, କାମିନୀ, ଚରାଟ । କୂଅ ଚାହିନୀ ଉପରେ
ଠିଆ ହେଲେ ସହଜରେ ହାତ ପାଏ ଫୁଲ ଗଛକୁ ଫୁଲ
ତୋଳିବାକୁ । ଠାକୁର ପୂଜା ପାଇଁ ପ୍ରତିଦିନ ସେ ଫୁଲନିଏ
ଶାଶୁଙ୍କ ପାଇଁ । ଆଉ ପାଣି ନିଏ ଗାଧୋଇବା ପାଇଁ ।

ଆଜି କିନ୍ତୁ ସବୁ କାମରେ ତେରି । ରାତିର ଝିପିଝିପି
ବରଷାରେ ଓଦା ସକାଳ ଦେହ ମନକୁ ତାର ବେଶୀ ଓଦା
କରିଦେଇଛି । କୌଣସି କାମରେ ମନ ସ୍ଥିର ଲାଗୁନି । ସକାଳୁ
ଆଜି ବହୁତ ତେରିରେ ସେ ଉଠିଲା । ଇଚ୍ଛା ହେଉଛି କିଛି
କାମ ନକରି ଏଇ କୂଅ ଚାହିନୀଟି ଉପରେ ଘଣ୍ଟାଏ ବସିଯିବାକୁ ।
କିନ୍ତୁ କୂଅ ଚାହିନୀଟି ଓଦା । ସବୁ କାମକୁ ପଛରେ ପକେଇ
ଇଚ୍ଛା ହୁଏ ଯାଇ ଶୋଇଯିବାକୁ ଶେଯ ଉପରେ । ଶାଶୁଙ୍କ
ପାଟି ପୁଣି ଶୁଭିଲା— “ଆଲୋ ପୁଣି ଯାଇ କୋଉଠି ଠାକୁ”
ତରତରରେ ଫୁଲ ଚାଲୁଡ଼ାରେ ଫୁଲ ଭରିକରି ପାଣିଗରା ଧରି
ଘର ଭିତରକୁ ଫେରିଗଲା । ଶାଶୁଙ୍କ ଗାଧୁଆ, ଠାକୁର ପୂଜାରେ
ସାହାଯ୍ୟ କରି ଜଳଖିଆ ଦେଇ ପୁଣି ରୋଷେଇବାସରେ ଲାଗିଗଲା
ସେ ।

ଦେହ ଓ ମନ ଆଜି ଅଳସ, ଉଦାସ ଲାଗୁଛି । ପାହାଡ଼ିଆ
ସ୍ୱପ୍ନା ମନକୁ ବେଶ୍ ଆବେଶ କରିରଖୁଛି ଏପର୍ଯ୍ୟନ୍ତ । କାହିଁକି
ସେ ଏପରି ଏକ ସ୍ୱପ୍ନ ଦେଖୁଲା । ପ୍ରାୟ ୩ ବର୍ଷ ହୋଇଗଲାଣି
ସେ ଏ ଘରକୁ ଆସିବାର । ଏପରି ସ୍ୱପ୍ନ ସେ କେବେ ଦେଖିପାରିବ
ସେ ଭାବିନଥିଲା ।

ଦେବକାନ୍ତ ଫେରିଛନ୍ତି ଘରକୁ । ତାକୁ ଶେଯରେ ପାଖରେ
ବସେଇ ବହୁତ କଥା ଗପୁଛନ୍ତି । ତାର ହାତକୁ ଚାପିଧରି
କହୁଛନ୍ତି— ମୋତେ କ୍ଷମା କରିବ ଅନୁ । ମୁଁ ତୁମ ପାଖରେ
ବହୁତ ଅନ୍ୟାୟ କରିଛି । ତୁମକୁ ଛାଡ଼ି ରହିବା ମୋ ପକ୍ଷେ
ସମ୍ଭବ ନୁହେଁ । ଏ ସୁନ୍ଦର, ସରଳ ମୁହଁକୁ ଯେତକି ମୁଁ ଚେଷ୍ଟା
କରିଛି ଭୁଲିବାକୁ ସେ ସେତକି ମତେ ମନେ ପକାଇ ଦେଇଛି ।
ମୁଁ ଫେରିଆସିଛି ତୁମ ପାଖକୁ । ମତେ ପ୍ରାୟଶ୍ଚିତ କରିବାକୁ
ଦିଅ ତୁମର ସେବା କରି । ଦେବକାନ୍ତ ୭୦ ନଇଁ ଆସୁଥିଲା
ଅନୁର ୭୦ ଉପରକୁ । ହଠାତ୍ ଶାଶୁଙ୍କ ଡାକରେ ତା’ ନିଦ
ଭାଙ୍ଗିଗଲା । - ‘କଲୋ ! ଆଜି ଉଠିବୁ ନାଉଁକି ?’ ଏତେ
ସୁନ୍ଦର ପାହାଡ଼ିଆ ସ୍ୱପ୍ନା ଭାଙ୍ଗି ଦେଇଥିବାରୁ ଶାଶୁଙ୍କ ଉପରେ
ତାର ଭାଷଣ ବିରକ୍ତି ଆସିଲେ ବି ସେ ମୁହଁ ଖୋଲି କିଛି

କହିପାରିନାହିଁ । ପୁଣି ସେ ଆଖୁବୁଜିଲା । ପୁଣି ହୁଏତ ସେ
ସ୍ୱପ୍ନା ଫେରିଆସିବ ଏଇ ଆଶାରେ । ନା ନିଦ ହେଲାଣି ।
ସୂର୍ଯ୍ୟ ଅନେକ ବେଳୁ ଉଦୟ ହୋଇ ସାରିଲେଣି । ଅମାଳିଆ
ମେଘଟା ଯାହା ତାକୁ ଘୋଡ଼େଇ ରଖୁଛି । ଅଳସ ଦେହ ଓ
ମନକୁ ନେଇ ଶେଯ ଭିତରେ ପଡ଼ି ରହିବାକୁ ତାର ଇଚ୍ଛା
ହେଲା । କନ୍ୟାଚାକୁ ଦେହ ଉପରକୁ ଚାଣିଆଣି ଏପଟ ସେପଟ
ପୁଣି କଡ଼ ଲେଉଟାଇଲା ସେ । ଶାଶୁଙ୍କର ପୁଣି ଗର ଗର
ଡାକ ଶୁଭିଲା । କଲୋ ଆଜି ତୋର କ’ଣ ହୋଇଛି କି ?
ଆଉ ଯଦି ହୋଇଥା’ନ୍ତୁ— ଏତିକିରେ ହଠାତ୍ କରି ଚାଲୁକ
ମାରିଲା ପରି ଶେଯରୁ ଉଠିବିଲା । ଗରା ଓ ଫୁଲ ଚାଲୁଡ଼ା
ଧରି ବାଡ଼ିପଟକୁ ଚାଲିଗଲା ।

ସତରେ ସେ କିଏ ସେ ଓ କଣ ବା ତା ଜୀବନର
ମୂଲ୍ୟ । ତା ଜୀବନର ଗତି କେଉଁ ପର୍ଯ୍ୟନ୍ତ, ଭାବି ବସିଲେ
ଭାବନା ସରିଯାଏ କିନ୍ତୁ ଉତ୍ତର ମିଳେନା ।

ରୋଷେଇବାସରେ ମନ ଦେଲା ଅନୁ । ବାପ ଘର ଛାଡ଼ି
ଦେବକାନ୍ତଙ୍କ ହାତ ଧରି ଏ ଘରକୁ ସେ ଆସିଥିଲା ତିନିବର୍ଷ
ତଳେ । ଦେବକାନ୍ତଙ୍କର ଜଣେ ସ୍ତ୍ରୀ ଦରକାର ଓ ତାର ଜଣେ
ସ୍ୱାମୀର ଏଇ ନ୍ୟାୟରେ ସେ ଆସିଥିଲା ଏଇ ଘରକୁ । ଆଉ
ଶାଶୁଙ୍କର ଦରକାର ଜଣେ ବୋହୂ ସେବା କରିବାକୁ । ଶାଶୁ
ଡାକର ବୋହୂଟିଏ ପାଇଲେ, ସେବାବି ପାଇଲେ । ଦେବକାନ୍ତ
ବି ସ୍ତ୍ରୀ ପାଇଲେ । କିନ୍ତୁ ସେ କ’ଣ ପାଇଲା ?

ତାର ଜନ୍ମର ମାସକ ପରେ ମାଆ ତାର ଚାଲିଯାଇଥିଲା ।
ଏକାକୀ ବାପର ସଂସାରରେ ରହିଗଲେ ଛଅଟି ଝିଅ କେବଳ ।
ଅଲୋଡ଼ା ଅଖୋଜା । ପ୍ରଥମ ଦୁଇ ଝିଅ ତେର ଚଉଦ ନହେଉଣୁ
ସେମାନଙ୍କୁ ବାହା କରିଦେଇଥିଲେ ବାପା । ତୃତୀୟ ଝିଅକୁ
ଏକ ମଦ୍ୟପ ଠାରୁ ଚଙ୍କା ଆଣି ପ୍ରାୟ ବିକି ଦେଇଥିଲେ
କହିଲେ ତଳେ । କିଛି ବର୍ଷ ପୂର୍ବେ ତା’ର ସ୍ୱାମୀ ମରିଯିବାରୁ
ସେ ବିଧବା ଭଉଣୀଟି ଏବେ ଆସି ଘରେ ରହୁଛି । ଚତୁର୍ଥ
ଭଉଣୀଟି କାହା ଶିକ୍ଷାରେ ପଡ଼ି ଘରଛାଡ଼ି ଚାଲିଗଲା ସହରକୁ ।
ସେଠାରେ ନର୍ସ କାମ କରି ଚଳୁଛି ବୋଲି ପରେ ଶୁଣିଥିଲା
ଅନୁ । ତୃତୀୟ ଭଉଣୀଟି ବିଧବା ହୋଇ ଘରେ ରହିଲା ପରେ
ପରେ ବାପା ବି ବେମାର ପଡ଼ିଲେ । ବିନା ଔଷଧ, ବିନା
ପଥରେ ଶେଯରେ ପଡ଼ି ପଡ଼ି ମୃତ୍ୟୁକୁ ହିଁ ଅପେକ୍ଷା କରି
କରି ଶେଷରେ ଚାଲିଗଲେ । ତା ପରବର୍ଷ ତା ଉପର ପଞ୍ଚମ
ଭଉଣୀଟି କଲେରାରେ ପଡ଼ି ଚାଲିଗଲା । ଆଉ ନିର୍ଜନ ଇଚ୍ଛା
ଘରେ ରହିଗଲେ ଆଠ ବର୍ଷର ଅନୁ ଓ ବିଧବା ଭଉଣୀ
ମିନୁ । ପଡ଼ୋଶୀ ରୁମୀ ମାଉସାଙ୍କ ଦ୍ୱାରା ପ୍ରତିପାଳିତା ଅନୁ
ସେତେବେଳେ ଆଠ ବର୍ଷର । ଗୋଟିଏ ପୁଅ ଓ ମାଆର
ସଂସାର ଭିତରେ ଝିଅ ରଂକୁଣୀ ରୁମୀ ମାଉସା ଅନୁକୁ ଝିଅ
ପରି ଭଲ ପାଉଥିଲେ । ମା ଗଲାବାରୁ ସେଇ ହିଁ ତାକୁ
ଘରେ ଆଶ୍ରୟ ଦେଇଥିଲେ । ଅନୁବେଳକୁ ଗାଁରେ ସ୍କୁଲର ସୁବିଧା
ହୋଇଯାଇଥିଲା । ରୁମୀ ମାଉସାଙ୍କ ସହାୟତାରେ ଅନୁ ସ୍କୁଲକୁ

ଯାଏ। ସ୍ନେହ କାଙ୍ଗାଳିନୀ ଅନୁ ବି ରୁମୀ ମାଉସୀକୁ ମା'ଠୁ ବଳି ବେଶୀ ଭଲ ପାଏ। ଗାଁ ଯାକର ଅଧିକାଂଶ ତାର ଆପଣାବର।

ଅନୁ ଯେତେବେଳେ ଗାଁ ହାଉସ୍‌ଲରେ ଦଶମ ଶ୍ରେଣୀର ଛାତ୍ରୀ ଦିନେ ଗାଁର ନିର୍ମଳ ଭାଇ ବିବାହ ପ୍ରସ୍ତାବ ନେଇ ଆସିଲେ ଅନୁ ପାଇଁ ଦେବକାନ୍ତଙ୍କ ସହିତ। ପୁଅ ପାଠ ପଢ଼ିଛି, ସହରରେ ଭଲ ଚାକିରୀ ଅଛି, ଗାଁରେ ଜମିବାଟି ବି ବହୁତ ଅଛି। ଦେବକାନ୍ତଙ୍କ ପରିବାରରେ ବିଧବା ରୁଣ୍ଡଣୀ ମା'କୁ ଛାଡ଼ି ଦେଲେ ଆଉ କେହି ନାହିଁ। ଏ ପ୍ରସ୍ତାବରେ ମନା କରିବାର ପ୍ରଶ୍ନ ହିଁ ଉଠୁନଥିଲା। ଏପରି ସୁଯୋଗ କାହାକୁ ବା ମିଳେ। ବର ଘର ବି ସବୁ ଜାଣନ୍ତି ତା ବିଷୟରେ, ତାଙ୍କର କେବଳ ଝିଅ ଦରକାର ଆଉ କିଛି ନୁହେଁ।

ଦେବକାନ୍ତ ସହରରେ ରୁହନ୍ତି। ବର୍ଷକୁ ଥରେ ବୁଢ଼ଥର ତାଙ୍କୁ ଛୁଟି ମିଳେ। ସେ ବି ଖୁବ୍ କମ୍ ଦିନ ପାଇଁ। ତେଣୁ ବହାଘର ଶୀଘ୍ର ହେବା ମଧ୍ୟ ଦରକାର। ରୁମୀ ମାଉସୀ ହିଁ ତାର ମୁରବା, ବାପ, ମା ସବୁ କିଛି ଥିଲେ। ସବୁଥିରେ ସେ ସହଜରେ ରାଜି ହୋଇଗଲେ। ସେଇ ପରିସ୍ଥିତିରେ ସେଇ ମାତ୍ର ଗୋଟିଏ ରାଷ୍ଟ୍ରା ଥିଲା।

ବାହାଘର ସରିଲା। ପୁଅ ଘର ପଟୁ ହିଁ ସବୁ ଆୟୋଜନ ଥିଲା। ଅନୁ ଆସିଲା ବାହା ହୋଇ। ସବୁ ଜିନିଷର ସାମା ଅଛି ଏ ସଂସାରରେ, କିନ୍ତୁ ତା ଖୁସିର ସାମା ସେ ଖୋଜି ପାଉନଥିଲା। କଣ ପାଇଁ ଦେବକାନ୍ତ ତାକୁ ବାଞ୍ଛିଲେ ସେ ଭାବି ପାରୁନଥିଲା। ତାଙ୍କର ଏ ଦୟା ପାଇଁ ସେ ତାଙ୍କୁ ପୂଜା କରିବ ବା ତାଙ୍କର ସେବା କରିବ ସେ ଠିକ୍ କରି ପାରୁନଥିଲା।

କିନ୍ତୁ ଏ ଖୁସି ତାର ବେଶୀ ଦିନର ନଥିଲା। ବିବାହର ଚାରିଦିନ ପରେ ଦେବକାନ୍ତ ତାଙ୍କ ବୋଉଙ୍କ ଠାରୁ ମେଲାଣି ନେଉଥିବାର ସେ ଆଉ ଘରୁ ରହି ଶୁଣି ପାରିଲା। ଏଥରକ ଶୀଘ୍ର ଫେରିଆସିବେ ବୋଲି ବୋଉଙ୍କୁ ତାଙ୍କର ସାବୁନା ମଧ୍ୟ ଦେଉଥା'ନ୍ତି। ଏତେ ଶୀଘ୍ର ଦେବକାନ୍ତ ଚାଲି ଯାଉଛନ୍ତି? ହଠାତ୍ କରି କିଛି ଭାବି ପାରିଲାନି ସେ। ମନଭରି ତାଙ୍କୁ ଥରେ ଏପର୍ଯ୍ୟନ୍ତ ଦେଖିବାର ସୁଯୋଗ ବି ପାଇନି ସେ। ତାଙ୍କୁ ତ କାହିଁ କିଛି ଏ ବିଷୟରେ କହି ନାହାନ୍ତି। କହିବେନି ନା କଣ? ନା ତା ପାଖକୁ ଆସୁଛନ୍ତି କିନ୍ତୁ କଣ କହିବେ, କେବେ ଫେରିବେ, କାହିଁକି ଏତେ ଶୀଘ୍ର ଫେରି ଯାଉଛନ୍ତି ଏକା ଥରକେ ସବୁ ଅକୁହା ପ୍ରଶ୍ନର ଉତ୍ତର ଶୁଣି ଯିବା ପାଇଁ କାନକୁ ପ୍ରସ୍ତୁତ କରି ରଖିଲା ଅନୁ। କିନ୍ତୁ ଏ କଣ! ସେ କିଛି କହିଲେନି। ଏକ ଚିଠିଟିଏ ଧରେଇ ଦେଇ ଶୀଘ୍ର ପଦକ୍ଷେପରେ ଘରୁ ବାହାରିଗଲେ।

ଥରିଲା ଥରିଲା ହାତ ଓ ଛଳଛଳ ଆଖିରେ ଚିଠି ଖୋଲିଲା ଅନୁ। ଲେଖାଥିଲା - ଅନୁ ! ପ୍ରଥମରୁ ହିଁ କ୍ଷମା ମାଗି ନେଉଛି। ତୁମେ ବହୁତ ଭଲ ଝିଅ। ତୁମର ସହିବାର ଶକ୍ତି

ବହୁତ ମୁଁ ଜାଣେ। ତୁମର ପ୍ରଶଂସା ଅନେକ ଶୁଣିଛି। ପିଲାବେଳୁ ଅନେକ କଷ୍ଟ କରିଛି। ଏ କଷ୍ଟଟି ତୁମକୁ ଅଧିକ କିଛି ବାଧୁବ ବା ଭାରି ହେବ ବୋଲି ମୁଁ ଭାବୁନାହିଁ। ମୁଁ ତୁମକୁ ବିବାହ କରିଛି କେବଳ ମୋ ବୋଉ ପାଇଁ। ବିଧବା ରୁଣ୍ଡା ବୋଉର ଏକ ତୁମ ପରି ଜଣେ ସୁନାମାକି ବୋହୂର ଆବଶ୍ୟକତା ଥିଲା, କିନ୍ତୁ ମୋର ସ୍ତ୍ରୀର ଆବଶ୍ୟକତା ନଥିଲା। କାରଣ ମୁଁ ବିବାହିତ ଓ ଦୁଇଟି ସନ୍ତାନର ଜନକ ମଧ୍ୟ। ମୁଁ ସହରରେ ରହେ ମୋ ପରିବାର ସହ।

ତୁମର ପାରିବାରିକ ଅବସ୍ଥା ମୁଁ ଜାଣେ। ତେଣୁ ଏଠାରେ ତୁମେ ରହିଲେ ତୁମର ନିଶ୍ଚୟ କିଛି ଅସୁବିଧା ହେବନାହିଁ ବୋଲି ମୁଁ ଭାବୁଛି। ବୋଉର ମୃତ୍ୟୁ ପରେ ଏ ସଂପତ୍ତିର ଉତ୍ତରାଧିକାରଣୀ ମଧ୍ୟ ତୁମେ ହେବ। ସେ କାରଣ ପତ୍ର ମୁଁ ଶୀଘ୍ର ତୁମ ପାଖକୁ ପଠେଇ ଦେବି, ଏ କଥା ତୁମ ମୋ ମଧ୍ୟରେ ସାମାନ୍ୟ ରହିଲେ ଭଲ। ତୁମେ ନିଶ୍ଚିତ ରୂପେ ଗାଁ ଲୋକଙ୍କ ଦ୍ଵାରା ଚର୍ଚ୍ଚିତା ହେବାକୁ ଚାହିଁବ ନାହିଁ। ମୁଁ ମଝିରେ ମଝିରେ ଆସି ବୋଉଙ୍କୁ ଦେଖା କରି ଯାଉଥିବି ଏବଂ ଲୋକାପଦାରୁ ତୁମକୁ। ଏ ଆଘାତଟି ବଡ଼ କଷ୍ଟକର ହେଲେ ମଧ୍ୟ ମୋର ଅନ୍ୟ ଉପାୟ ନ ଦେଖି ମୁଁ ଏପରି କରିଛି। କାରଣ ମୁଁ ଜଣେ ବିଜାତୀୟ ଝିଅକୁ ବିବାହ କରିଛି ଓ ମୋର ଧନାତ୍ମକ ଶ୍ଵଶୁରଙ୍କ ପ୍ରତ୍ୟେକ ସଂପତ୍ତିର ଏକମାତ୍ର ଉତ୍ତରାଧିକାରୀ ସୂତ୍ର ମାଲିକ ହୋଇଛି ମଧ୍ୟ। ବୋଉଙ୍କୁ ଏ ଶେଷ ଜୀବନରେ ସତ କହି କଷ୍ଟ ଦେବକୁ ଇଚ୍ଛା ନଥିବାରୁ ଏପରି କରିବାକୁ ବାଧ୍ୟ ହେଲି। ତା ବ୍ୟତୀତ ତୁମକୁ ମୋର ସମସ୍ତ ସଂପତ୍ତିର ଉତ୍ତରାଧିକାରଣୀ ଯେ କରିଯାଉଛି - !

ଆଉ ଆଗକୁ ବିଶେଷ କିଛି ଅନୁ ପଢ଼ିପାରିଲାନି। ଗୋଡ଼ତଳୁ ତାର ସାରା ପୃଥ୍ବୀ ଖସି ପଡ଼ିଥିଲେ ବି ସେ ପାଷାଣୀ ପରି ଠିଆହୋଇ ରହିଲା, ଝରି ଆସୁଥିବା ଲୁହ ଶୁଖିଗଲା। ସେହି ଦିନ ଠାରୁ ସେ ଏଇ ଘରେ ପାଷାଣୀ କନ୍ୟା ହୋଇ ରହିଆସିଛି। ଘରକୁ ଫେରିଯିବାକୁ ବାଟନାହିଁ। ସେ ଭଞ୍ଜା ଘରର ସୀମିତ ସମ୍ବଳ ଭିତରେ ବିଧବା ଭଉଣୀଟି ବହୁତ କଷ୍ଟରେ ଦିନ ବିତେଉଛି। ତା ପାଖରେ ଯାଇ ବୋଝ ହୋଇ ରହିବାର ପ୍ରଶ୍ନ ହିଁ ଉଠୁନି, ମାଉସୀଙ୍କୁ ଜଣାନ୍ତା। କିନ୍ତୁ କଣ ଲେଖିବ, ତାର ଦୁର୍ଭାଗ୍ୟର କାହାଣୀ। ନା ଆଉ ତାଙ୍କ ମନରେ କାହିଁକି କଷ୍ଟ ଦେବାକୁ ଯିବ। ସେ ଯଥେଷ୍ଟ କରିଛନ୍ତି ତା ପାଇଁ। ସାରାଜୀବନ କେତେ ତାଙ୍କୁ ହଇରାଣ କରିବ। ଏଠାରେ ହିଁ ସେ ରହିଯିବ, ମନକୁ ବୁଝେଇବ। କଷ୍ଟ ହେଲେ ବି ତାଙ୍କୁ ସେ ଠିକ୍ ମନେଇପାରିବ। ଏଠାରେ କିଛି ନଥିଲେ ଖାଇବାକୁ ତ ସହଜରେ ମିଳିବ। ସତେକି ଜୀବନରେ ଏଇ ଖାଇବା ଗଣ୍ଡାକ ହିଁ ବହୁତ ବଡ଼କଥା। ହଁ ତା ପାଇଁ ବଡ଼ ନୁହେଁ ତ ଆଉ କଣ? ଅନ୍ୟାନ୍ୟ ସୁଖ ସୌଭାଗ୍ୟର କଥା ସେ ମନକୁ ଆଣି ପାରେନା। ତା ପାଇଁ ଏସବୁ ଭାବିବା ମଧ୍ୟ ମନା। ଦେବକାନ୍ତ ତ କହିଯାଇଛନ୍ତି ଲୋକାପଦାରୁ ରକ୍ଷା

କରିବାକୁ ମଝିରେ ମଝିରେ ଆସି ଦେଖୁ ଯାଉଥିବେ। ସେଇ ସାଙ୍ଗନାକୁ ସମ୍ବଳ କରି ସେ ସେହିଠାରେ ସେହିଦିନ ଠାରୁ ରହି ଆସିଛି। ଜଣେ ଅସହାୟା ରୁଗ୍ମା ବୁଢ଼ୀର କିଛି ଉପକାର କରି ଏଜନ୍ତୁରେ ନହେଲା ପରଜନ୍ତୁର ମିଛ ସୁଖ ଲାଳସାରେ ସେ ଦିନ ବିତେଇ ଦେବ।

କିନ୍ତୁ ଆଜିର ଏ ସ୍ୱପ୍ନ। ହୁଏତ ଏପରି, ତାର କିଛି ମୂଲ୍ୟ ନାହିଁ। ତା ମନର ଭିତ ପୁଷ୍ପରିଣାରେ ଏପରି ଏକ ସ୍ୱପ୍ନର ଟେକାଟିଏ କିଏ ପିଞ୍ଜି ତା ଭିତରେ ଏତେ ଉତ୍ତେଜନାର କେଉଁ କିଏ ଖେଳେଇ ଦେଲା? ପୁଣି ଏଇ ଅଣାୟତ୍ତ ମନକୁ ଆୟତ୍ତ କରିବାକୁ ତାକୁ କିଛି ଦିନ ଲାଗିବ। ପୁଣି ଥରେ ମନକୁ ତାକୁ ପ୍ରହାର ଦେଇ ତାର ପ୍ରତିବାଦର ସ୍ୱରକୁ ବନ୍ଦ କରିବାକୁ ହେବ।

ଜୀବନୀ ଓ କାମନାର ଅତଳ ଗହ୍ୱରରେ ବୁଡ଼ି ରହି ରୋଷେଇ ସାରିଲା ଅନୁ। କିନ୍ତୁ ତାର ଆଜି ଖାଇବାକୁ ଇଚ୍ଛା ନାହିଁ। କାନି ପଣତରେ କେତେବେଳେ ନିଆଁ ଲାଗି ଖଣ୍ଡେ ପୋଡ଼ିଯାଇଛି ସେ ଜାଣିପାରିନି। ଉଠିଲା ସେ। ଶାଶୁକୁ କିନ୍ତୁ ଖାଇବାକୁ ଦେବାକୁ ହେବ। ଶାଶୁକୁ ମନର କଥା କେବେ ସେ କହେନା। ତେଣୁ ଆଜି ଏସବୁ କଥା କହିବାର କିଛି ମାନେ ନାହିଁ। ଯଦିତାଳିତ ପରି କର୍ତ୍ତବ୍ୟ ଦୃଷ୍ଟିରୁ ତାକୁ କେବଳ ଯାହା ସାହାଯ୍ୟ କରି ଦିଏ ସେ। ବେଳେବେଳେ ତାର ଇଚ୍ଛା ହୁଏ ମୁହଁ ଖୋଲି କହିଦେବାକୁ। ମୁଁ ତୁମର ବୋହୂ ନୁହେଁ କି କିଛି ନୁହେଁ। ମତେ ସବୁବେଳେ ହୁକୁମ୍ ଦେବାକୁ ତୁମେ କିଏ ସେ। ପୁଣି ପରମୁହୂର୍ତ୍ତରେ ନିଜକୁ ସମ୍ବରଣ କରିନିଏ ସେ। କେତେ ଦିନ ବା ବୁଢ଼ୀ ବଞ୍ଚିବ। କାହିଁକି କି ଶେଷ ଜୀବନରେ ସତ କଥା କହି କାହିଁ ତାଙ୍କ ମନରେ କଷ୍ଟ ଦେଇ ଅସନ୍ତୋଷ ଓ ଅଶାନ୍ତି ଗୁଡ଼ିଏ ସାଉଁଟିବ।

ବାତି ପଟକୁ ପୁଣି ଥରେ ଚାଲିଗଲା ସେ ଶାଶୁକୁ ଖାଇବାକୁ ଦେଇ ସାରି। ଏଇ ପୁଲଗଛ ମାନେ ହିଁ ତାର ସାଙ୍ଗ। ସେମାନଙ୍କୁ ଆଉଁସି ଆଉଁସି ପାଣି ଦେଲା ବେଳେ ସେ କହିବସେ ସେମାନଙ୍କୁ ତାର ମନର ଗୋପନ କଥାଗୁଡ଼ାକ। ଏଠି ଆଉ ତାର କେହି ଆପଣାର ନାହାଁନ୍ତି। ତା ହାତର ସଯଦ୍ ବଞ୍ଚିତ ଏଇ ପୁଲଗଛମାନେ ହିଁ ତାର ସ୍ୱାମୀ, ସନ୍ତାନ, ସନ୍ତତୀ। ଏଇମାନେ ହିଁ ତାର ପରିବାର। ସେଇମାନଙ୍କୁ ଯାଇ ଥରେ ତାର ସ୍ୱପ୍ନ କଥାଟି କହିସାରିଲେ ତା ମନ ଯାଇ ହାଲୁକା ହେବ। ନୁହ ଛଳ ଛଳ ଆଖିରେ ସେ କହିବ - ସେ ପ୍ରତୀକ୍ଷା କରିଛି ଓ କରିବ ଏହିପରି। କିନ୍ତୁ ଦେବକାନ୍ତର ନୁହେଁ କିନ୍ତୁ କାହାର ସେ ଜାଣେନା। ପୁଲ ଗଛମାନେ ବେଶ୍ ବୁଝିଯିବେ। ଦୋଳାୟିତ ପବନ ତରଙ୍ଗର ଲହରୀରେ ସେମାନ ବି ମୁଣ୍ଡ ହଲେଇ ଛିଆଡ଼ି ଦେବେ କିଛି ତାରି ପ୍ରଦତ୍ତ ଜଳ ବିହୁ ତା ଉପରକୁ। ସତେକି ସେମାନେ ବି କାନ୍ଦୁଛନ୍ତି ତା ଦୁଃଖରେ।

ମାଁ ମାଟି ମୋର

ପ୍ରମୋଦିନୀ ମିଶ୍ର

ନୁହେଁ ମୁଇଁ ପଲ୍ଲୀ ବାଳା ଗୋ ମୁଁ ତ ଏ ପଲ୍ଲୀବଧୂ
ଭୁଲିଛି ଅତୀତ ପାଇ ଗୋ ତାର-ମମତା-ମଧୁ ।
ଝଡ଼ିବ ଦିନେ ଏ ମାଟିରେ ମୋ ଜୀବନ-କୁସୁମ
ମାତ୍ର ନ ଲିଭିବ ତା ଭାଲୁ ମୋର ରକ୍ତ-କୁକୁମ ।
ପୁଣ୍ୟମୟୀ ମାଁ ମାଟି ମୋ ତାର ଉପମା କାହିଁ
ଯେତେ ଦେଖୁଥିଲେ ନେତ୍ରକୁ ସଦା ନୂଆଁ ଲାଗଇ ।
ବନ, ଗିରି ପରିବେଷିତ କିଆ, କେତକୀ ବନ
ବିବିଧ କୁସୁମ ସୁବାସ, ତିର କରେ ହରଣ ।
ଥିଲା ଏହା ପୂର୍ବେ ଉଦ୍‌ବର୍ଣ୍ଣୀଙ୍କର ରମଣ ସ୍ଥାନ
ଅଦ୍ୟାପି ରହିଛି ଦେବାଙ୍କ ତାରୁ ଚରଣ ଚିହ୍ନ ।
ସପ୍ତମୁହିଁ ଗିରି ଶିଖରୁ ଝରି ସପତ ଝର
ଶସ୍ୟ ଶ୍ୟାମଳା ମାଟିର ଧୋଇ ଦିଏ ପୟର ।
କୁଳେ ବିଭାଜିତ ଦେଉଳ ବିଜେ ରାଘବ ପତି
ପ୍ରତିଧ୍ୱନି ଛଳେ ତୋଳୁଛି କେତେ ଯଶ, କାରତି ।
ଦେଉଳ ପ୍ରସ୍ତୁତ ପ୍ରାଙ୍ଗଣେ ତାରୁ ଚିତ୍ର ଚିତ୍ରିତ
ସତ୍ୟ, ତ୍ରେତୟା, ଦ୍ୱାପର ଗୁଡ଼ି କରେ ଚିହ୍ନିତ ।
ଝଙ୍କା ବରଗଛ ଓହୋଳ ଛୁର୍ବ କଳାପଥର
ତହିଁ ପ୍ରିୟା ସଙ୍ଗେ ବିଜୟ ପ୍ରଭୁ ତମରୂପର ।
ବଞ୍ଚିତ ହୋଇଛି ପୁରାଣେ ଶିବ ସ୍ନାନ ନିମନ୍ତେ
ଆସୁଥିଲେ ଏହି ଝରକୁ ତାଙ୍କ ପ୍ରିୟା ସଙ୍ଗେ ।
ତୋଳିଥିଲେ ଏହି କୁଟୀର ମୋର ପିତୃ ପୁରୁଷ
ପ୍ରତି କୋଣେ ଆହା ଜଡ଼ିତ ତାଙ୍କ ଯଶ-ପୌରୁଷ ।
ଜୀବନେ-ମରଣେ ସାଥ୍ ତ ମାଁ ମାଟି ମୋହର
ତା ପାଣି ପବନେ ଗଢ଼ିଲି ସିନା ସଂସାର ମୋର ।
ଉଡ଼ିଯିବ ପ୍ରାଣ-ପକ୍ଷୀ ମୋ ଯେବେ ଛାଡ଼ି ଶରୀର
ନ ରଖିବେ ଆଉ ଏ ଦେହ ବନ୍ଧୁ, କୁଟୁମ୍ବ ମୋର ।
ମାତ୍ର ଚାହିଁଥିବ ମାଟି ମାଁ ବେନି କର ପ୍ରସାରି
ତୋଳିନେବ ନିଜ କୋଳକୁ ମୁଖେ ତୁମ୍ଭର ଭରି ।
ଏହି ମାଟି ମାଁ ସେବାରେ ଲାଗିଥାଉ ଜୀବନ
ତା କୋଳେ ଜନମି ତା କୋଳେ ହେଉ ଶେଷ ଶୟନ ।

G H O S T

Sura P. Rath

By the time the procession carrying the image of *Ganesh* reached the edge of the lake, it was dark. The whole parade route had been as expected -- adulation of the public for the size and beauty of the image, for the movie songs the band played, and for the blessings the priest offered. From time to time the crowd stopped the truck to pay the priest and touch the feet of *Ganesh*. Exultation of spirit. One last touch before *Ganesh* returns to his abode in *Kailash*, on the Himalayas!

The image was unloaded into the boat, leading to a rush for some to grab a part of the garlands. A high pass in Sanskrit or English was almost guaranteed by a petal and some *sindoor*. Select upperclassmen went on the boat; the rest stayed on shore cheering, chanting, and dancing to the god's slow slide toward departure to heaven. The blue water of the lake danced too, dressed in the golden moonlight with spots of stars. The image was slowly lowered into the cold waters of the lake. Nothing remained but some bubbles and a few half-dried petals that glistened in the soft light.

He returned with the other fourth graders. The fellows from his village were walking too, in small groups. Excited talk about soccer and cricket, about teachers who could be tricked. At the first bazaar square the first member of his group left for his home. His father's shop was three blocks to the south. In a moment he was lost in the market crowd. Another's home would come in two blocks down the street. The third would leave the group after one and half a block, at the railroad crossing. Ramesh and he would walk together to the campus; there he would join the older village boys. The street lights and the moonlit sky made the evening a pleasant time to reminisce about teachers, girls in the class, and forthcoming tests.

On the school grounds, as Ramesh prepared to leave, he looked around for the company of village boys. There was none. Did they take another route? Or stay behind in the bazaar? He wished he had kept their company. Afraid of betraying his fear of walking home alone, he decided to keep walking, taking the short cut across the freshly harvested fields. Surely there would be other villagers retuning home! Nothing to fear.

Except for the two trees halfway to the village and the cremation grounds on the west end he had to pass through, there was nothing really to worry about. He had heard sighting of a ghost under those two trees. At night, especially on moonlit nights, it had been seen dancing naked in the dense shadows of the banyan tree. Others had seen it lodged as a large ball of fire on the tree top.

The fields were bathed in bright moonlight. Halfway between the school and the trees, he looked closely at the shadow under the trees. Nothing was visible. Are ghosts visible all the time? Or do they appear and disappear? He clutched the knots of his sacred thread, and tried to remember the *Gayatri*.

From the west side, something wrapped in white was walking slowly toward the trees. There was no head. A headless torso! "This is it," he thought. "I'm dead today." *Gayatri mantra* was hard to recall. What comes after "*barenyam*?" What a hassle! The words were not coming at the critical moment. He switched to "*Jana gana mana*" and sang it aloud. The sacred thread was beginning to hurt his left shoulder. Pulling it too hard, maybe. He increased his pace.

The trees were acting strangely. They seemed to move toward him. In the shadow under the tree he could decipher some spots of light. At least there was no fireball visible yet! He clutched the knots of his sacred thread even tighter.

As he came closer to the tree, the other figure became clearer. "Hey boy, you from Gopinathpur." she asked him. "Yeah." he said haltingly, trying to guess the identity of the woman, but unsure whether she was a spirit in a human disguise. They always do like that -- when they come close, they just suck the blood.

"I'm from Mathapur." she volunteered. "You are not afraid, are you?" she asked. "I heard you sing from all the way there." she pointed in the direction she had come from. "Don't fear. We'll walk together the next two fields. The I'll keep calling your name as we part company."

He tried to look in her face to see if she was real. But her face was veiled in white. "Nah," he said. "Afraid who, me?"

They walked past the twin trees, each careful not to come too close to the other. One down, one to go, he thought.

A few yards past, she prepared to turn left. She kept calling him as the Gopinathpur boy. He walked straight on the narrow dividers between the harvested rice fields, looking back at the trees and left toward the disappearing figure of the woman. The village cremation ground was approaching. If he can get past the river bank and over the bridge to the village pond, all is well. There would be people on the bathing steps. He gave one intense look at the darker side of the cremation ground. All was fuzzy.

"The *Gayatri mantra* would be handy this time." he thought as he got stuck again with "*barenyam*". "*Jana gana mana adhinayaka ...*" he sang. In the far end of the cremation ground, under the tall banyan tree next to the hedges emerged the figure of a woman covered in white and slouched slightly as though she was trying to pick something up from the ground. They gather all kinds of dirt, even human waste -- those witches.

"Who could it be?" he thought. The posture and the height left no doubt in his mind. It must be Kumudini's mother, who had killed herself two years ago after a fight with her husband. Others in the village had seen her in the area, and here she was.

He began to run, looking repeatedly in the direction of the figure to see if she was following. Across the river, and over the bridge. Home. Safe. In the barn, rice was being weighed and sacked. His father was entering the numbers in the book in the dim light of a lantern as he counted out money for the workers. His mother stood holding a flashlight.

He walked over and held her tightly. There was no fear. The ghosts could not come near there!

[Dr. Sura P. Rath is a Professor and Head of the English Department at the University of Louisiana, Shreveport, Louisiana.]

◆★★★★ ◆◆ ◆◆◆ ◆◆◆

OSA NEEDS

THE INVOLVEMENT AND PARTICIPATION
OF OUR CHILDREN

TO ENSURE ITS CONTINUED
GROWTH AND PROSPERITY.

A TRIBUTE TO AN ANGEL NAMED "KATIE"

Pramila Chetty

Tears flow freely
and heart is laden with lead,
Yet I must be calm to look up and hope,
To catch a glimpse of an angel named "Katie",
flying in the sky
and waving us "Hi".

Who can forget the darling little redhead?
A "halo" encircling her kind, gentle face?
Her china doll shape and ballerina grace?
Those dazzling eyes and perennial smile
emanating joy and pure love?
Yes, she is but an angel from heaven above.

Only eleven years on earth
(Seems like yesterday, doesn't it?),
yet her mission accomplished.
To be a role model for all little girls,
To be nice and neat and eager to serve,
To care for the people and pets,
and share her divine love.

Almighty may have missed her much,
so He simply called her back,
And angel as she is,
Darling Katie did not forget her track.

On a clear, sunny November day, that's why,
Waving us all a fond farewell, she went up high,
With her doting dad on a Cesna plane,
And in a twinkle vanished in the sky.

No old age blues for Katie,
No lingering sickness, no sorrow,
Her melodious voice vibrates eternal echoes,
"Have a nice day" and "see you tomorrow".

*[This poem is dedicated to the loving memory of Katie
Franich of San Diego, who returned to Heaven following a
plane crash on November 10, 1992. Katie was Ms. Chetty's
most adorable and outstanding student, and Ms. Chetty
feels like she has lost her own child.]*



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OCTOBER

Strotalina Nayak

Hello! Hello! October is here.
Just remember
Columbus Day,
We can read and play
that's a holiday.

Leaves get colorful
and fall from trees;
people grow pumpkins
Hey! stay away from bees.

We put costumes in Halloween;
Last year I was an Indian Queen.

This year we will
dress funny and cheer,
so we can chase ghost
in Halloween night without fear.

If you want to do this again
so wait for Halloween
to come again. BOO!!

[Strotalina, daughter of Sujata and Surya Nayak (Silver Spring, Maryland), is eight years old. Her poems have been accepted for publication by the American Academy of Poetry. Strotalina is also learning Kathak and Folk dance of Rajasthani Gharana. Recently, she won an award in a dance competition conducted by the AIA of Washington, D.C. Congratulations.]

SILENCE

Surya Nayak

My fountain nib
drifts across the paper.
Words flow like blood
from the wounds of solitariness.

Who gave me? YOU.

From the emptiness
I hear your voice
calling different names.

I see in the silhouette
your body melting in blue.

My nib staggers
creating echoes.

Everything stops
in an endless silence.

Except

an eternal waiting.

[Surya Nayak is an established poet and has published extensively in both Oriya and English. We are proud to have him as a regular contributor to the OSA Journal/Newsletter.]

ANNOUNCEMENTS

BGR MEDICAL RESEARCH CENTRE & HOSPITAL, ROURKELA

The first phase of the construction of a multi-disciplined and multi-speciality medical complex, consisting of a Medical Research Center, a 400-bed Hospital, and a Medical College at Rourkela is about to start. For further information on investment and participation opportunities in this commercial venture, you may contact: Dr. P.K. Pati, Managing Director, BGR Medical Research Centre & Hospital Pvt. Ltd., P.O. Sonaparbati, Rourkela -769 016.

THE ORIYA AUROVILIAN, BHUBANESWAR

The *Oriya Aurovilian* is a spiritual magazine that spreads the message of Sri Aurobindo and The Mother. The annual subscription rate, including the mailing charges, is Rs. 162. Interested persons should contact: Mr. Kalyani Patnaik, 184-B, Unit-III, Bhubaneswar - 751 001.

ORIYA FEATURE FILM "KANAKLATA"

The recently completed *Oriya* feature film "*Kanaklata*", based on the famous novel of Palli Kabi Nanda Kishore Bal, is available on VHS for purchase and distribution. NRIs interested in overseas distributional arrangements of *Oriya* films already available on VHS format (e.g., *Kanaklata*, *Diganta*) or in sponsoring new projects (e.g., a 13-episode TV-series on the theme of Tribes of India) may contact: Mr. Ghanashyam Mohapatra, Balaji Sadan, Bramheswarpatna, Bhubaneswar - 751 002. Mr. Mohapatra is a Director & Approved Producer, I & PR, Orissa, Doordarshan, New Delhi.

FIFTIETH ANNIVERSARY OF THE SCB MEDICAL COLLEGE, CUTTACK

Plans are under way to celebrate the 50th anniversary of the SCB Medical College at Cuttack in January, 1994. S.C.B. Medical College graduates in North America are requested to send their names and addresses to Dr. P.K. Pati, 1353 Heather Lane, Salem, Oregon 97302. The function will have both social and academic components. Dr. Pati welcomes views and ideas about this function from perspective participants. These will be forwarded to Cuttack for preparation of the final program.

MAYUR PUBLICATIONS

Mayur Publications, Bhubaneswar, has received the approval of the Reserve Bank of India as an exporter of books, journals, and other printed material. Orders from the United States for any publication from India, either by surface-mail or by air-mail, will be discounted as follows (excluding postage): Individuals and Libraries - 10%; Trade - 20%. Contact address: Dr. Bhabagrahi Misra (OSA Life Member), C-5, Unit-III, Kharavel Nagar, Bhubaneswar - 751 001.

VIDEO MAGAZINE "DARPAN"

Dynamic Studios has taken an innovative approach of utilizing modern technology to disseminate cultural information. Persons interested in subscribing to their bi-monthly cultural video magazine (a 60-minute VHS cassette with commentary either in English or in *Oriya*--your choice) may contact: Mr. Sudhansu Sekhar Rath, Managing Director, Dynamic Studios Pvt. Ltd., 786 Sahid Nagar, Bhubaneswar - 751 007.

INTERNATIONAL FOUNDATION FOR VEDIC EDUCATION, U.S.A.

The International Foundation for Vedic Education, U.S.A., and *Sri Sarvaraya Veda Pathasala*, in collaboration with the Department of Sanskrit and Indian Studies, Harvard University, Cambridge, Massachusetts, and the Center for Particle Physics, University of Texas, Austin, Texas, will be holding an International Conference on *Vedas (Atharva Veda)* on July 14, 15 & 16, 1993, in the Dag Hamerskjold Auditorium, United Nations, New York.

Distinguished scientists, mathematicians, applied scientists, and researchers from all over the world, and scholars in *Atharva Veda, Mantra & Tantra Sastras* and *Dhanurvedya* from India and Nepal will participate in the proceedings.

Please contact Mr. Sastry Kambhampati at (908) 396-8332 or (908) 396-3941 for further information.

MAITREE SAMAJ

Maitree Samaj is a registered universal friendship voluntary organization devoted to the philosophy of *Basudheiva Kutumbakam* (one family, one world). One of the schemes of this "Universal Friendship Movement" is "Universal Souvenirs Collection" -- collection of all types of souvenirs (such as *abhinandanika*, birth issue, annual issue, special issue, homage issue, etc.) in all languages from different organizations, societies, seminars, conferences, offices, clubs, etc. If you have something to donate, please contact: Shri Ashok Kumar Dalai, General Secretary, Maitree Samaj, Banambar Rout Lane, Badambadi, Cuttack-12.

DIVYA SANDESH

Mr. Durga Madhab Misra, Retired Director General of Police (Central Industrial Security Force) is the editor of a new monthly (since October, 1991) spiritual magazine "*Divya Sandesh*". Annual subscription rate for the magazine is \$12 (plus \$3 for postage). Persons interested in subscribing to this magazine should contact Mr. Misra at "Chandralok", Plot No. D9, B.J.B. Nagar, Bhubaneswar - 751 014.

MATRIMONIAL

Oriya, *karan* gentleman (Pattanaik family), aged 30 years, teetotaler, and working for more than 10 years as a General Insurance representative is looking for a pretty, fair, educated, NRI *Oriya* girl from a respectable family (preferably of *karan* family). Contact Mr. Santosh K. Kanhar, Telephone Operator, Telephone Bhawan, Bhubaneswar - 751 001.

**DISBURSEMENT OF OSA FUNDS
IN RESPONSE TO APPEALS FROM ORISSA , 1992 -93**

Chetana Institute for the Mentally Handicapped	- \$ 200
Orissa Dance Academy (Guru Gangadhar Pradhan)	- \$ 200
Prof. Ghanasyam Das Memorial Fund (Dr. P.K. Pati)	- \$ 100
Singhbhum District Utkal Sabha	- \$ 200
Rama Devi Choudhury Memorial Trust	- \$ 100

★✱❖ ❖☆✱❖✱✱✱❖★❖★❖❖✱✱

NEW HOUSE FOR SALE IN BHUBANESWAR, ORISSA

BRAND NEW HOUSE HAVING 3 BEDROOMS, 3 BATHS, FORMAL DINING ROOM, LIVING ROOM, AND GARRAGE WITH FRONT AND REAR YARD SPACE IS OFFERED FOR SALE FOR IMMEDIATE OCCUPANCY.

THE HOUSE, AN INDEPENDENT BUILDING, IS SITUATED ON 1,840 SQ. FT. AREA IN A PRESTIGIOUS, HIGH-INCOME GROUP HOUSING COMPLEX NEAR KHANDAGIRI OFF THE NATIONAL HIGHWAY; CLOSE TO AIRPORT, BUS TERMINAL, AND RAILWAY STATION. REASONABLY PRICED AT \$30,000 (U.S.)

FOR DETAILS PLEASE CONTACT IN USA:

JAGA B. MISRA	(413)	243-2721
BIJOY MISRA	(708)	690-8570

THE JAGANNATH SOCIETY OF AMERICA (JSA)

The **Jagannath Society of America (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 also 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 time everyday, special *puja* is performed on 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:

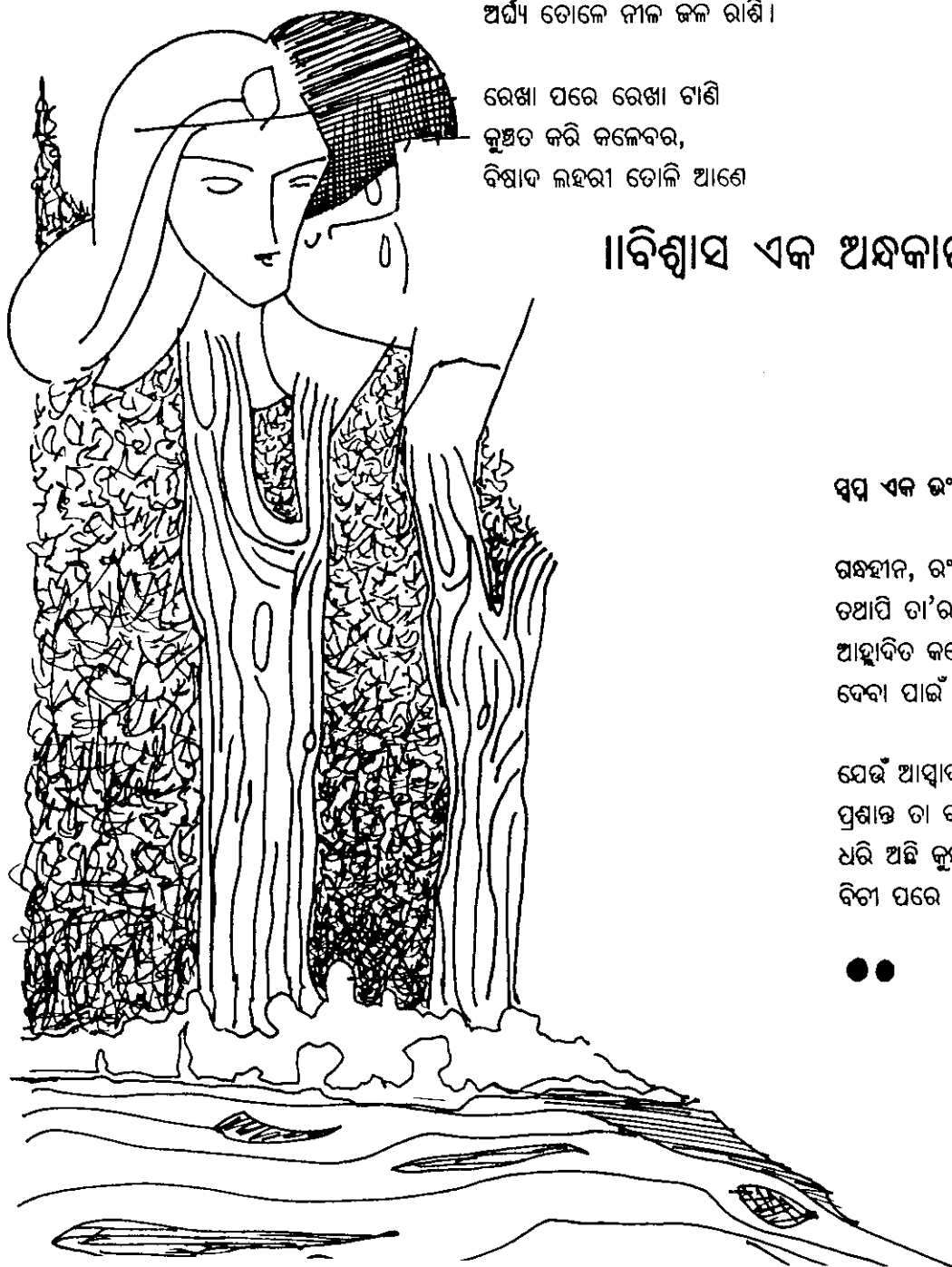
Jagannath Society of America
C/O Dr. Bhagabat Sahu
502 Brookwood Drive, Athens, Alabama 35611

ସୂର୍ଯ୍ୟ ନାୟକ

ଶର୍ବରୀର ଘନ ଅନ୍ଧକାର
ତାରିଆଡ଼େ ମେଂତା ମେଂତା ହତାଶା
ବାଲ୍ୟଚନ୍ଦ୍ରିକାର ପତଳା ହସ
ଟାଣିଆଣେ ଆଗାମୀ ଦିନର ବିଶ୍ୱାସ ।
ସାଗର ତୀର ର ପ୍ରଶସ୍ତ ବାଲୁକା ରାଶି
ଯହିଁ ମଥାପିଟେ ନୀଳ ବିଚା
କଲ୍ଲୋଳିତ କରି ତାର ବକ୍ଷ
ଅର୍ଘ୍ୟ ତୋଳେ ନୀଳ ଜଳ ରାଶି ।

ରେଖା ପରେ ରେଖା ଟାଣି
କୁହୁତ କରି କଲେବର,
ବିସ୍ମାଦ ଲହରୀ ତୋଳି ଆଣେ

॥ବିଶ୍ୱାସ ଏକ ଅନ୍ଧକାରର॥



ସ୍ୱପ୍ନ ଏକ ଉଂଗା ଅତୀତର ।

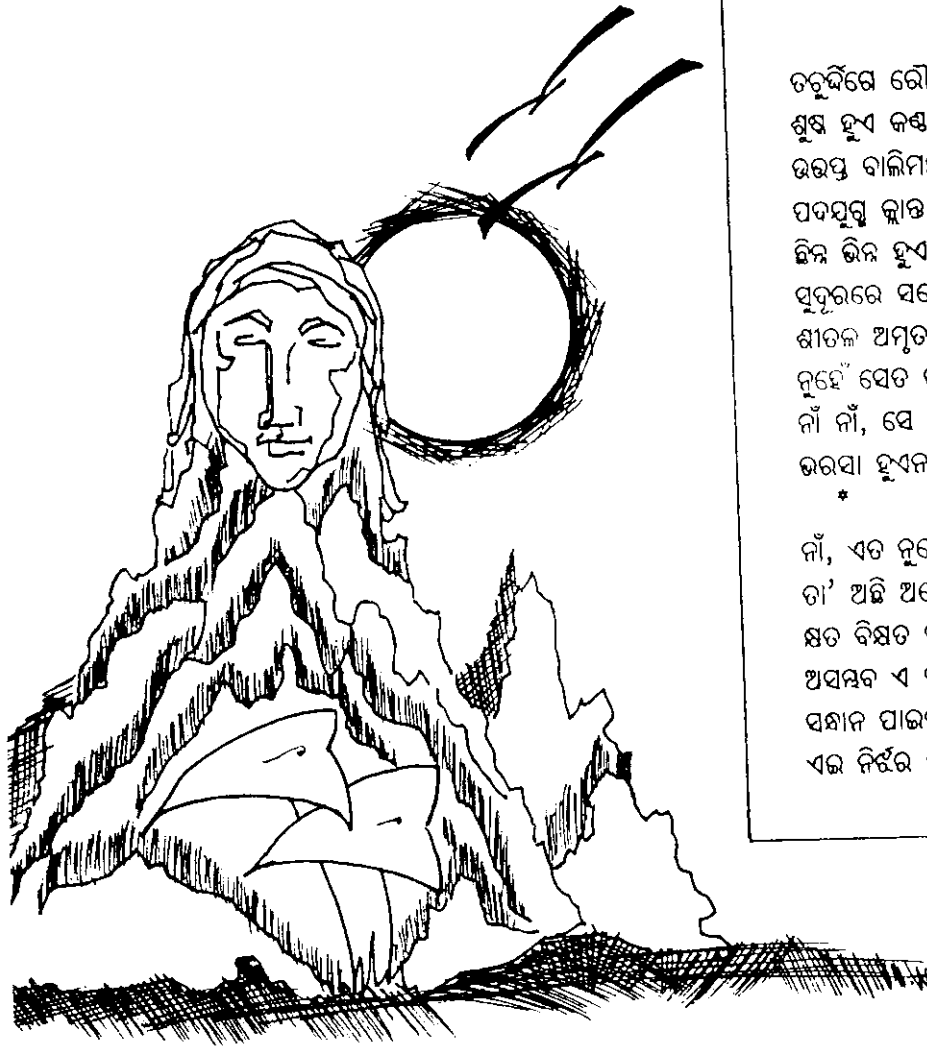
ରକ୍ଷହୀନ, ରଂଗହୀନ, ସ୍ୱାଦହୀନ
ତଥାପି ତା'ର ଅଛି ଏକ ରୂପ
ଆହୁତିତ କରେ ଯାହା ଖାଲି
ଦେବା ପାଇଁ ସ୍ୱର୍ଗୀୟ ଆସ୍ୱାଦ ।

ଯେଉଁ ଆସ୍ୱାଦନ ପାଇଁ
ପ୍ରଶାନ୍ତ ତା ବକ୍ଷ ଉଦ୍‌ବେଳିତ
ଧରି ଅଛି କୁମ୍ଭକର୍ଣ୍ଣର ମୂର୍ତ୍ତୀ
ବିଚା ପରେ ବିଚା ଅପ୍ରମିତ ।



ଝୁନୁ ମହାପାତ୍ର

ଆଶାର ସମାଧି

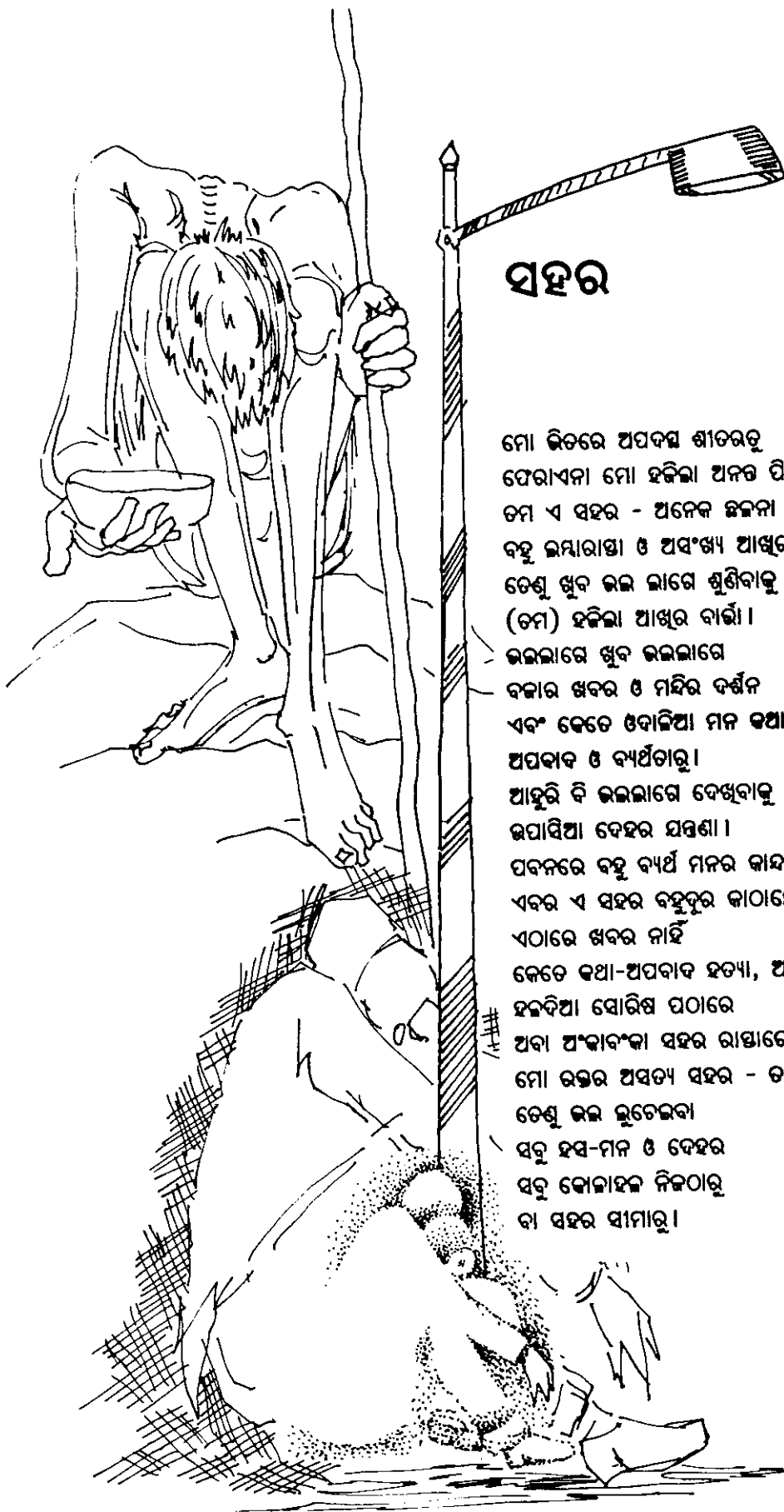


ତରୁଣିରେ ରୌଦ୍ରତାପ ଆଉ ଦେହଜଳା ଝଞ୍ଜା
ଶୁଷ୍କ ହୁଏ କଷ୍ଟ, ଏକ ବିନ୍ଦୁ ଝଳାଦାର ଆଶେ
ଉଭୟ ବାଲିମୟ ପଥ.....

ପଦପୁରୁ କ୍ଳାନ୍ତ ହୁଏ
ଛିନ୍ନ ଭିନ୍ନ ହୁଏ ସେଇ ପଥେ ଚାଲି
ସୁଦୂରରେ ସତେ ଅବା ରହିଛି ଗୋଟିଏ
ଶୀତଳ ଅମୃତସମ ଜଳାଶୁୟ...
ନୁହେଁ ସେତ କାଳ୍ପନିକ ??
ନାଁ ନାଁ, ସେ ଯେ ବାସ୍ତବ !!
ଭରସା ହୁଏନା କି ନିଜ ଚକ୍ଷୁ ପରେ ?

* * * *

ନାଁ, ଏତ ନୁହେଁ ଜଳାଶୁୟ
ତା' ଅଛି ଅନେକ ଦୂରେ...
କ୍ଷତ ବିକ୍ଷତ ପାଦ, ରକ୍ତାକ୍ତ ଦେହ, ଶୁଷ୍କ କଷ୍ଟ ନେଇ
ଅସମ୍ଭବ ଏ ପଥରେ ଯିବା
ସନ୍ଧାନ ପାଇବାର ଆଶା ତ୍ୟାଗ କରି ଏବେ
ଏଇ ନିର୍ଜ୍ୱର ମରୁ ପ୍ରାନ୍ତରେ ନେଉଛି ମୁଁ ଜୀବନ୍ତ ସମାଧି।



ସହର

ଦିଗମ୍ବର ମିଶ୍ର

ମୋ ଭିତରେ ଅପଦସ୍ଥ ଶୀତଳରୁ
 ଫେରାଏନା ମୋ ହଜିଲା ଅନନ୍ତ ପିପାସା
 ତମ ଏ ସହର - ଅନେକ ଜଳନା ରାତି
 ବହୁ ଲମ୍ବାରାସ୍ତା ଓ ଅସଂଖ୍ୟ ଆଖୁର ଆଡ଼କୁ
 ତେଣୁ ଖୁବ୍ ଭଲ ଲାଗେ ଶୁଣିବାକୁ
 (ତମ) ହଜିଲା ଆଖୁର ବାଣୀ ।
 ଭଲଲାଗେ ଖୁବ୍ ଭଲଲାଗେ
 ବଜାର ଖବର ଓ ମନ୍ଦିର ଦର୍ଶନ
 ଏବଂ କେତେ ଓଡ଼ାଳିଆ ମନ କଥା
 ଅପବାଦ ଓ ବ୍ୟର୍ଥତାରୁ ।
 ଆହୁରି ବି ଭଲଲାଗେ ଦେଖିବାକୁ
 ଉପାସିଆ ଦେହର ଯନ୍ତ୍ରଣା ।
 ପବନରେ ବହୁ ବ୍ୟର୍ଥ ମନର କାନ୍ଦଣା
 ଏବର ଏ ସହର ବହୁଦୂର କାଠାଯୋଡ଼ିଠାରୁ
 ଏଠାରେ ଖବର ନାହିଁ
 କେତେ କଥା-ଅପବାଦ ହତ୍ୟା, ଆତ୍ମହତ୍ୟା କେତେ,
 ହଜିବିଆ ସୋରିଷ ପଠାରେ
 ଅବା ଅଂକାବଂକା ସହର ରାସ୍ତାରେ
 ମୋ ରକ୍ତର ଅସତ୍ୟ ସହର - ତଥାପି ଅସହ୍ୟ
 ତେଣୁ ଭଲ ଲୁଚେଇବା
 ସବୁ ହସ-ମନ ଓ ଦେହର
 ସବୁ କୋଳାହଳ ନିଜଠାରୁ
 ବା ସହର ସୀମାରୁ ।

CAN WE HAVE OUR CAKE AND EAT IT TOO?

Ghana Shyam Tripathy

I have been searching for the answer to this question for many years. I believe, finally, I have found it during the last visit to my village.

Like 90% of the *Oriyas*, I was born and brought up in a village. While I was growing up, my village, "Mahu", was very remote and inaccessible. It is located on the delta of two rivers, the Brahmani and the Kharaswan, in the extreme southeast corner of Cuttack District known as Ali (*Aul*). It was a fairly large village where more than three hundred families lived. The population was about 1,800 to 2,000 people.

The village was self-sufficient and self-contained in all respects. People of many occupations and trades lived there. There were *Brahmins* for religious needs, *Karans* were teachers. There were astrologers, blacksmiths, potters, carpenters, masons, fishermen, barbers, traders, oilmen (*telis*), florists (*malis*), milkmen (*gopals*), wahermen (*dhobies*), and, of course, the untouchables.

There were no goldsmiths. I remember, when my sister got married, goldsmiths came from a distant village and lived with us for three weeks to make her ornaments. I watched them melting the gold and silver in clay cups over a charcoal fire, and they made very fine jewelry.

Because the village was on the delta of two rivers, there were many tidal channels, streams, and creeks. I learned swimming, fishing, and punting and rowing of boats very early in my life.

The land around my village was flat and fertile. There were all kinds of palm trees, mango groves, and huge, majestic banyan and peepal trees. Just about five or six miles south of the village, where the rivers joined the Bay of Bengal, there was a thick mangrove (*Sunderban*) type of forest.

The wild life was plentiful. We had jackals, foxes, hyenas, monkeys, wild

boars, rabbits, and mongooses, to name a few. There were various kinds of snakes and lizzards. The largest lizzards, called "*godhies*", were three to four feet long. The mongoose and *godhie* were considered as friends of man because they kept the snake population down.

The rivers were full of fish, sea turtles, and crocodiles. As a matter of fact, one of my village school classmate's brother was killed by a crocodile as he was swimming in the river, outside the fenced area.

There were birds of many species. In winter months, the migratory ducks and geese covered the sky and the water.

The houses were of mud walls and thatched roofs. Although people of different occupations and trades lived in the village, most of the villagers were farmers. Rice paddy was the main crop. They also raised oil seeds and pulses. There were frequent high floods and occaisional droughts and cyclones damaging the crops and killing the livestock.

The village had one-room, single-teacher (*abadhan*) schools where a few fortunate children learned their three R's. The unfortunate ones either helped the parents with their work or, despite their tender age, worked for well-to-do families to help the parents financially.

Health problems were very serious. The main source of drinking water was open wells, except in the areas where the untouchables lived. They had to get their drinking water from rivers and ponds. Cholera used to break out first in the untouchable section and then spread to the rest of the village. The killer diseases were cholera, typhoid, smallpox, and malaria. Many people were infected with parasitic worms. Occasionally people died of snake bites, or of rabies due to dog or jackal bites.

In spite of all these calamities and epidemics people seemed to be happy and

content. The non-official village *Panchayets* settled all the disputes arising in the village. Card games and the ancient dice-game (*pasa*) were the main pastime of the adults. Children had their own games such as *bahuchori*, *bagudi*, etc.

The evenings were set aside for the scripture reading and music (*kirtan*). As most of the villagers were illiterate, they gathered around the *Bahagabata Gadi* or the *Shiba* temple to sing and listen to the scriptures. This was a brilliant method of learning and teaching the religion. "*Palla*", "*jatra*", and "*kirtan*" were the main forms of entertainment.

Once every year there were sport and music competitions among neighboring villages. Most adult males and children took part. The women mostly took care of the families and homes.

I left the village at the age of twelve years for my education in the city. By then, I knew almost every house and the people who lived in them. I knew all the streams, creeks and bushes where I used to fish, swim, catch birds, and trap rabbits and mongooses for pets.

I have been gone from the village for sixty years now, and for forty-one of those years I have lived in the United States. I still have a fascination and irresistible attraction for my village and visit my village as frequently as I can.

In 1968, for the first time, my wife came with me to my village. It took us two days to travel the sixty miles from Cuttack by car, boat, and foot. For the very first time she saw the ancient method of irrigation, the pressing of sesame and mustard seeds to extract oil, and clever techniques of catching fish. She was fascinated with everything around the village. The howling of the jackals in the dark silent nights was a unique experience for her and it left an indelible mark in her memory.

Our last visit was in February, 1992. This time it took us only two hours by car from Cuttack to the door of our house. Now we have a high school, a Middle English school, a post office, and a dispensary. People now get their drinking water from

tube wells, thanks to the philanthropic organizations funded by some foreign countries. There are several *pucca* houses, electricity, and many T.V. sets. Public telephone is going to be installed soon. My wife remarked about the unbelievable progress since 1968.

There are less than a dozen people of my age still alive. Some of them came to see us. Rita finally went to bed and my friends and I talked till late hours of the night, reminiscing about our childhood and the changes that have taken place since. Then they pointed out to me that all these changes have not been for the better. Gone forever are the peace and tranquility. Serious crimes have increased, including a recent murder. Rivers and streams are dry due to flood control projects. Gone also are all wild life because the bushes and mangrove have been cleared for cultivation. Crows, robins, and house sparrows are the only common birds now.

No longer do the people gather around the *Bhagabata Gadi*. Instead, they sit around the television sets. Above all, there has been great changes in the people. All young people are leaving the village for greener pastures, as many of us did. Mostly old, disabled men and the women are left behind to cultivate the land, which they are unable to do.

It was quite late, so we bade an emotional goodbye, realizing we might not see each other again.

I went to bed but could not sleep. It was true, my young grandnephew and grandniece, like people living in high-rise apartments in big cities, did not know who lived next door. They were amazed that, after sixty years, I could remember not only the houses but also the names of the people who lived there.

Next morning Rita said to me, "I did not hear the howling jackals this time". I replied, "**My dear, we cannot have our cake and eat it too!**".

[Dr. Ghana Shyam Tripathy is a retired surgeon. He and his wife, Rita, live in Dover, Ohio.]

HUMAN

Nishi Das

Life of human full of illusions
Many problems here don't have solutions.

All the people have the same greed
Although they don't belong
to a single creed.

People here between them don't care
Their prayers to God for others are rare.

People here laugh on each others tears
They don't know how much
they are meres.

The path of the life is full of troubles
Although life of human is a flying bubble.

Here always the season changes
Human mind is full of revenges.

Although the life is very brief
Then also we aren't free from grief.

Dreams of us always touch the sky
Even if we know we have to tell
this world a big Good Bye.

[Nishi, the daughter of Chandra Kumar and Kiran Dash, is a student of B.A. (English Hons.) at the BJB College, Bhubaneswar.]

CREATION

Chandra Misra

I asked

you

to hold me tight

that night.

Our lips met

to form a

kiss.

Our souls merged

to form one

love

and this

union

is a reunion

with creation,

Now.

[Chandra, a regular and enthusiastic contributor to the OSA Journal, lives with her husband in Northwales, Pennsylvania.]

BATTERED WOMEN: CHARACTERISTIC FEATURES AND APPROACH TO MANAGEMENT

Devi P. Mishra

At least 1.5 million cases of domestic violence occur in United States each year¹, even assuming that such violence may be underreported. About 93% of the victims are women. It is conceivable that in some areas as many as 50% of family relationships may involve violence.

In a study at the Yale University² 3.8% of women presenting to surgical services, 3.4% of women seeking psychiatric services, and 20% of women visiting Emergency rooms in hospitals were battered. Walker³ noted that 53% of men abusing their wives or partners also abused the children, and another third of spouse batterers **threatened** to abuse the children.

DEFINITION

A *battered woman* is defined as any woman over the age of 16 seen with evidence of physical (including sexual) assault on at least one occasion at the hands of her intimate partner within a context of coercive control.⁴

The "battered wife syndrome"⁵ is a symptom complex arising out of violence in which a woman has received deliberate, severe, repeated physical assault from her husband with the minimal injury of severe bruising. The battery of abuse encompasses emotional, sexual and material degradation as well as physical and sexual assault. Violent acts committed range from verbal abuse, threatening violence to throwing an object, pushing, slapping, kicking, hitting, beating up, threatening with a weapon or using a weapon.

THE CYCLE OF BATTERING

1. *Tension Building Phase*

Discrete acts like name-calling, intimidating statements, general meanness, and mild physical abuse such as pushing cause family friction, **thereby** gradually escalating tension. During this time the batterer expresses dissatisfaction and hostility. The wife may attempt to placate the batterer in the hope of pleasing him and calming him down. In general, she tries not to respond to hostile acts; but as the tension builds up, she finds it difficult to control the batterer's anger and frequently withdraws, fearing that she will inevitably set off the explosive reaction. The withdrawal on the part of the wife may actually be the signal for the batterer to be more aggressive.

2. *The Aggressive Act.*

It involves an uncontrollable discharge of tension. The batterer lashes out both physical and verbal abuse. The victim frequently is left injured. During this phase the victim may actually injure or kill the batterer in self-defense or herself be injured or killed. In two-thirds of such abuse cases alcohol may be given as an excuse for the violence.

3. *The Remorse Phase*

In the third phase, the batterer apologizes profusely and asks for forgiveness. Because many batterers are charming and manipulative, and show kindness and remorse and even shower the victim with gifts and promises, the victim becomes hopeful that the relationship can be saved.

In repeated cycles, the frequency and intensity of the first phase increase, those of the third phase decrease, and violence becomes more acute and dangerous. The batterer learns that he can control the victim and does not have to put much energy into obtaining forgiveness. By this time the victim is demoralized and finds it difficult to leave the relationship.

MISCONCEPTIONS PERTAINING TO BATTERED WOMEN

1. *Battered women are always from a lower socioeconomic group.*

Most studies reveal that battering occurs in all groups regardless of race, religion, or socioeconomic circumstances.

2. *Battered women must enjoy the abuse, otherwise they would leave.*

Studies show that the battered women are not masochists, but they tend to linger in abusive relationships because of intimidation, poor self-esteem, and economic constraints.

3. *A woman who gets beaten probably provoked her partner.*

This belief is often held by the victim herself. Violence, however, resides within the batterer.

4. *The battered could have the batterer arrested.*

Victims fear loss of income and reprisal from the batterer after his release. Most jurisdictions and law enforcement officers minimize the impact of domestic violence.

5. *If a battered woman remarries, she usually chooses another violent man.*

Not true at all. Many make a conscious effort to choose someone who is not a violent person or a batterer.

THE BATTERER PROFILE⁶

These individuals refuse to take responsibility for their own behavior and blame the victims for their own acts of

violence. They have strong, controlling personalities and cannot tolerate autonomy of their partners. They are frequently rigid in their expectation of marriage and in sexual attitudes. They consider their wives or partners as chattel and they wish to be cared for in most basic ways as they were cared for by their mothers. They frequently make unrealistic demands and have a low tolerance for stress. They appear depressed and make suicidal gestures, but basically they are aggressive and assaultive, using violence as a means to solve their problems.

Charming and manipulative in relationships outside marriage, they show low self-esteem, a feeling of inadequacy, and a sense of helplessness, all accentuated when faced with the possibility of losing their spouse.

The key is to teach them to give up violence as a way of problem solving. In most situations the well-being of women is best served by termination of the marriage.

WOMEN'S RESPONSES TO BATTERING⁷

A. Physical Response

In a study of 130 Canadian women in a shelter, Kerouac et al.⁸ reported that 20.7% were bothered by sleep disturbances and disturbing physical sensations.

A variety of somatic complaints, headaches, insomnia, choking sensation, hyperventilation, gastrointestinal symptoms, and chest, pelvic and back pain are frequent and common.

In emergency room settings inquiries about evidence for injuries or burns are essential. Battering generally leads to injuries of head, face, breast, and upper abdomen and arms.

B. Psychological Response

Battered women showed significantly lowered self-esteem, increased anxiety, and varying degrees of depression.

Landenburger⁹ identified stages of binding which included aspects of self-

blame, covering up the abuse and shrinking of self, disengaging a period of help seeking and recovering, wherein she completes grief work, tries to find meaning in her experience, and works at the pragmatics of survival. Battered women left an abusive relationship for two major reasons of safety, personal as well as emotional. Hoff¹⁰ demonstrated that the victims were successful day-to-day managers, but the social system continually defined battering as a personal one.

C. Behavioral Response

Torres¹¹ provided "a needed cultural comparison". Hispanic-American victims were more tolerant of abuse. Concern for children was important enough for 40% of Hispanic women to continue living with the batterer as compared to 20% of Anglo-American women. The tendency of Hispanic women to stay in relationships longer related to pressure from extended family and/or threats to family members, whereas Anglo-American women were more influenced by lack of resources.

COMMUNITY-BASED SPOUSE ABUSE PROTECTION AND FAMILY PRESERVATION TEAM

Fragmentation and lack of coordination exists between different agencies catering to the families experiencing spouse abuse. Also, there are no mandatory reporting requirements for spouse abuse as there are for child abuse.

1. Law Enforcement and Legal Assistance.

These services address the victim's need for protection and safety. Law enforcement officers either are hostile or non-caring toward victims of spouse abuse. Although a primary contact for victims, they alone cannot prevent abuse or deter fatal attacks. They are often unwilling to arrest the perpetrators.

Mandatory arrest or written notification procedures in domestic

violence cases may be the best method to meet the victim's need for protection. Victims need to know the civil and criminal protection available to them.

2. Medical Services.

Only 3% of domestic violence is recognized by physicians and emergency room personnel.

Victims may appear shy, frightened, embarrassed, evasive, anxious, or passive, and may often cry. Frequently, the batterer accompanies the victim to monitor what is being said. The options considered are:

- (a) Treatment of injuries;
- (b) Suggestion to leave the violent situation includes a mental health worker and police, and job counselling for the batterer;
- (c) Developing an exit plan; and
- (d) Long term aid and referral.

3. Shelter.

Only 31% of victims gave effective rating to health care personnel compared to 56% to the shelters. The shelters provided reassurance, perspective analysis, reciprocity, and independence to the victim.

The shelter movement is credited with raising community awareness of the breadth and depth of family violence and the tragic consequences of sex-role stereotyping in US society. Shelters have served as the most common referral source for medical personnel.

4. Social and Mental Health Services.

Social services encompass a wide range of services including information and referral, public assistance, and individual, group, couple and family counselling. Social services and mental health agencies often have contact with victims of spouse abuse, perpetrators, and family members. Nevertheless, many agencies respond to spouse abuse as a symptom and fail to deal with the issue of violence.

Depression, anxiety, and domestic disorders are consequences of abuse.

5. **Employment Services.**

Unemployment, underemployment, and lack of preparation or opportunities for employment place tremendous stress on the victim. Many abused wives feel financially strapped and thus dependent on the batterer. Abused women, who have not been employed for many years, require job training and assistance with self-esteem issues.

PURPOSE

Spouse-abuse protection and family-preservation team should be multidimensional, comprehensive, coordinated, and accountable. It should provide case consultation, resource development, and community action. It should mobilize needed services, serving as a valuable resource to local judiciary system as well as making the victims aware of public and private community services that could be of help.

SUMMARY

The spouse abuse or battering occurs irrespective of race, religion, or cultural background. Approximately 10 to 12 married Oriya women or girls, presently residing in USA, appear to have undergone such hardship. This served as an eye opener to this undercurrent of a social issue and warranted a succinct review as outlined above.

Acknowledgment. My sincere thanks to Dr. S.P. Rath for reviewing this article.

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DREAMS, NIGHTMARES, AND REALITY

Mamata Misra

[This poem is dedicated to "Saheli", a group at Austin, Texas, that tries to provide a helping hand to battered Asian women in the United States.]

Love and affection,
Hope and protection,
I thought I saw in the hand
That I held with trust,
Without hesitation,
To come to this far away land.

It was just an illusion,
With no clear vision,
It melted away and is gone.
My body is battered,
My dreams all shattered,
I have no one I can lean on.

Sweet dreams are gone
Never to return.
Nightmares have taken their place,
Where I run through a maze
With absolute craze
As every path closes on my face.

I stretch out my arms
To catch a thick rope
That hangs above my head,
Then I see a loop
Around my neck
And hear, "They want you dead!"

"No, no, no, no
Let me out of here,
Let me out of here," I cry.
Then I wake up
With a pounding heart
And a mouth so very dry.

As I pull myself up
With my water cup,
I think about my dream.
My maze is so real.
It's my ordeal
It does me no good just to scream.

No need to run wild,
No need to feel tired,
Every maze has a way out.
Efforts well thought,
Battles well fought,
Bring some good results about.

I must look at my options,
Avoid distractions,
And pick the path that seems the best.
If it happens to be a closed one,
I can backtrack and then turn,
And find a new path that'll be the next.

The soft flowing water
In the winding river
Finds its final destination;
Through the high mountains,
Through the wide plains,
It travels all the way to the ocean.

When my fate presents
Unexpected events,
Things that block my way,
I can go around,
Not just round and round,
Riding my own free will away.

[Mamata Misra lives in Austin, Texas, with her husband and two sons. A software developer by profession, she has edited and produced a book "RISC System/6000 Technology" published by the IBM Corporation. Her interests include teaching illiterates, writing for children, and studying Vedanta.]

ପ୍ରକାଶନ ଓଡ଼ିଶାବାସୀଙ୍କ ପାଇଁ

ଦିନଲିପି

ଦରିଆପାରି ସେବା

★ ପାରିବାରିକ ସେବା

ଓଡ଼ିଶାରେ ରହୁଥିବା ଆତ୍ମୀୟ ସ୍ୱଜନମାନଙ୍କ ସୁବିଧା ଆସୁବିଧାର ପ୍ରତ୍ୟକ୍ଷ ତଦ୍ୱାରାଧାନ ।

★ ପାସପୋର୍ଟ ଭିସା ଓ ଭ୍ରମଣ ସେବା

ଏହାଛଡ଼ା ଆପଣଙ୍କ ପରିବାର ଓ ବ୍ୟକ୍ତିଗତାବସ୍ଥାକୁ ଆପଣଙ୍କ ପାଖରେ କିମ୍ବା ଆପଣଙ୍କ ପାଖରୁ ଘରେ ପହଞ୍ଚାଇବା ଦାୟିତ୍ୱ ।

★ ବିବାହ ସଂପର୍କ ସେବା

ଓଡ଼ିଶାରେ ଆପଣଙ୍କ ଆତ୍ମୀୟ ମାନଙ୍କ ପାଇଁ ଉପଯୁକ୍ତ ବିବାହ ସଂପର୍କ ସ୍ଥାପନରେ ସହାୟତା ।

★ ଓଡ଼ିଶା ସାମଗ୍ରୀ ଯୋଗାଣ ସେବା

ଓଡ଼ିଆ ପତ୍ରପତ୍ରିକା, ଚାରକସା କାମ, ଚାନ୍ଦୁଆ, ପୂଜାପାଠ ସାମଗ୍ରୀ, ଘରକରଣା ସାମଗ୍ରୀର ଯୋଗାଣ ।

★ ଆଇନଗତ ପରାମର୍ଶ ଓ ସହାୟତା ସେବା

ଓଡ଼ିଶାରେ ଆପଣଙ୍କ ଜମିଜମା ତଥା ଅନ୍ୟ ବିଷୟରେ ଆଇନଗତ ପରାମର୍ଶ ଓ ସହାୟତା ।

ଓଡ଼ିଶାରେ ଆପଣଙ୍କ ଆତ୍ମୀୟ ମାନଙ୍କ ପାଇଁ ଉପଯୁକ୍ତ ବିବାହ ସଂପର୍କ ସ୍ଥାପନରେ ସହାୟତା

ତଥା ଆପଣଙ୍କର ଯେ କୌଣସି କାର୍ଯ୍ୟ ପାଇଁ ଯୋଗାଯୋଗ :

ସଂଯୋଜକ :

ଦିନଲିପି ଦରିଆପାରି ସେବା

ଏ/ଏସ୍, ଶିଳ୍ପାଞ୍ଚଳ,

ଭୁବନେଶ୍ୱର - ୭୫୧ ୦୦୧

ଫୋନ୍ : ୪୦୫୦୪୭, ୪୦୫୯୭୩,

୪୦୩୦୩୧, ୫୪୩୫୧

ଗ୍ରାମ - ଦିନଲିପି

ଟେଲେକ୍ସ - ୬୭୫-୨୮୮-ସୁଡ଼ୋଇକ୍

ଫାକ୍ସ - ୫୭୨୮୯

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MEMBER-I N.S.

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— ଶ୍ରୀନିବାସ ପ୍ରହରାଜ

ଜୀବନର ଅଭିଳାଷର ରଂଗୀନ ପୁଲସବୁ
ପୁଟିବାର ସୁଯୋଗ ନପାଇ
କହ ହୋଇ ଝଡ଼ିପଡ଼ି,
ଶୀତ ଦିନ ସକାଳର ପ୍ରଭାତ ଆଗରୁ ।

ଜୀର୍ଣ୍ଣ ଆଉ ଶୂନ୍ୟ ଏକ ଘରର
ଝରକା ପଛପଟେ,
ଦୁଇଟି ଲୁହ ଝରିପଡ଼େ,
ଅପରିଚିତା କେଉଁ ଏକ
ଅସହାୟା ମା'ର ଆଖିରୁ ।
ବେଦନାର କଣ୍ଠରେ
ଆଉ ପୁଣି କେତେ ଜୁଣବିଜ ଆତ୍ମା,
ବିଦାୟ ନିଅନ୍ତି ଏ ପୃଥିବୀରୁ,
ଅପୂରଣ ଆଶାର ଅବଶେଷ ବୋଝନେଇ ।

ସେ ଅଜଣା ଗାଁ ଠାରୁ,
କେତେ ନଦୀ କେତେ ଦରିଆ ଆଉପଟେ,
ଶାନ୍ତ ଆଉ ସ୍ବଚ୍ଛ ଏଇ ପରିବେଶ ଦେଖୁ
ମନରେ ମୋ ପ୍ରଶ୍ନ ଆଉ ଆଶଙ୍କାର ଝଡ଼ଊଠେ ।
ଶୁଖିଲା ପତର ଭଳି, ସେ ଝଡ଼ରେ,
ଯା' ପାଖରୁ ତା' ପାଖକୁ, ତା' ପାଖରୁ ଯା' ପାଖକୁ
ଘୁରିବୁଲନ୍ତି ମୋର ପ୍ରଶ୍ନବାଚୀ ସବୁ ।
କାହିଁକି ଏ ସାମଞ୍ଜସ୍ୟ, କାହିଁ ଏତେ ତପା ?
କାହିଁକି ଏ ଧରା,
ସାଇତିଛି କାହାପାଇଁ ସୁଖର ସମ୍ଭାର,
ଆଉ କାହାପାଇଁ ଖାଲି,
ଦୁଃଖ ମରୁଭୂମିର,
ସୁଖର ମରିଚିକା ପଛେ ପଛେ ଧାଇଁବାର
ବିପଳ ଓ ଚିନ୍ତ ଅନୁଭୂତି ?

ଦେଖୁଲି ମୁଁ ସେଠି,
ଜୀବନର ହାହାକାର ।
ବୁଝିଲି ମୁଁ ସେଠି,
ଦୁଃଖ କ'ଣ, ସଞ୍ଜା ତାର କ'ଣପୁଣି ବିସ୍ତାରକଥନ କ'ଣ ।
ମନରେ ରହିଗଲା ମୋର,
ହାଡ଼କଳାଳ ମଣିଷର
ନିଷ୍ଠେସିତ ଜୀବନର ଶେଷମୁହୂର୍ତ୍ତ ।
ଗୋଟିଏ ଦଣ୍ଡର ଏ ପଟରେ
ଦାରିଦ୍ର୍ୟ ଆଉ ଯାତନାର ଢେର ।
ଆଉ ଆଉପଟେ,
ଶାନ୍ତି,
ମୁକ୍ତି ପାଇ ଦୁଃଖର ଜ୍ଵାଳଦାସବୁରୁ ।

ନିଜକୁ ପଚାରେ ମୁଁ ଆଜି,
ସମ୍ଭବ କି ହେବ କେବେ
ଏ ଦୂରତାର ପ୍ରାଚୀର ଭାଙ୍ଗି ?
ସମ୍ଭବ କି କେବେ ଏଠାରୁ
ବଢ଼ାଇବା ଭ୍ରାତୃତ୍ବର ହାତ ?
ସମ୍ଭବ କି କେବେ,
ସେମାନଙ୍କ ଦେଖିବାଟା,
ଭାଇର ଆଖିରେ ସମବେଦନାର ଲୁହ ?
ସମ୍ଭବ କି କେବେ,
ସେମାନଙ୍କ ଶୁଣିବାଟା,
ଭଉଣୀ ମୁହଁରୁ ପୁଣି 'ଆହା'ର ସାବ୍ଦନା ?
ଏଇମିତି, "ସମ୍ଭବ କି କେବେ"ର
କେତୋଟି ପ୍ରଶ୍ନବାଚୀ,
କୁହେଲିକା ବିନୁ ହୋଇ,
ଜମିଯାନ୍ତି ମନର ଝରକାରେ ।
ଆଉ ପୁଣି କେବେ ବହିଯାନ୍ତି ଏକାଠି ହୋଇ,
ଉତ୍ତର ପାଇବାର
ଅଂକାବଂକା ଅଜଣା ରାସ୍ତାରେ ।

* ଦକ୍ଷିଣ ଓଡ଼ିଶାର କେତୋଟି ଭାଇଭଉଣୀଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ

ଆଶା

ରାମୁ ମାହାତି

ନବ ବଧୂର ଆଖିରେ ଆଖିଏ ସପନ ନେଇ
ତୁମ ପାଖେ ପହଞ୍ଚିଲି ନିରୀହ ବିଦେଶୀ ହେଇ
ଭାବି ମନେ ଏ ବିଦେଶୀ ଜୀବନ କିଛିଦିନ ପାଇଁ
ଫେରିଯିବା ଦେଖକୁ ତୁମେ, ମୁଁ ସବୁଦିନ ପାଇଁ ॥

କୁନି କୁନି ପାଦ ଚାଲି, ଖନି ଖନି କଥାରେ
ହଜିରଲି ତୁମ ସାଙ୍ଗେ ତୁମ ସରଧା ବାଲିରେ
ମନେ ମନେ ଭାବି ଏ ଜୀବନ ଅଳ୍ପଦିନ ପାଇଁ
ଫେରିଯିବି ତୁମ ସାଙ୍ଗେ ଦେଖକୁ ସଂସାର ନେଇ ॥

ଶିଖିଲି, ଜାଣିଲି କେତେ କଥା ବିଦେଶୀଙ୍କ ମେଳରେ
ହେଲେ ମନ ମୋ ଲାଗୁନାହିଁ ଆଉ କୌଣସି କଥାରେ
ଫେରିବି ମୁଁ ସେ ଅଣଲେଉଟା ଅତୀତକୁ ଥରେ
ଆସନ୍ତି ଆଉ ଏ ଦେଖକୁ ବିଦେଶୀ ରୂପରେ ॥

ଆଖି ମୋର ଖୋଜେ ଚିହ୍ନାମୁହଁ ବିଦେଶୀ ହାତରେ
ଲୁଚି ଲୁଚି ପୋଛେ ଲୁହ ବିଦେଶୀଙ୍କ ମେଳରେ
ପାଏ ନାହିଁ ଥଳ କୂଳ ଏ ଅନିଶ୍ଚିତ ଜୀବନେ
ଫେରିଯାଏ ମୋ ଦେଖକୁ ନିତିଦିନିଆ ସପନେ ॥

କେତେ ଦିନ, ବର୍ଷ ଚାଲିଗଲା ସମୟ ସ୍ରୋତରେ
ସତେ କଣ ହଜିଯିବି ମୁଁ ବିଦେଶୀ ମାଟିରେ
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ଦେଖକୁ ଫେରିବା ଆଶା ମୋ ରହିଯିବ ଆଶାରେ ॥

ମରୀଚିକା

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— ନିରୂପମା ମହାପାତ୍ର

ନିଦାଘର ନିଛାଟିଆ ମଧ୍ୟ ଦ୍ୱିପ୍ରହରେ,
ଅଳସ ଆଖିରେ ମୋର ସ୍ୱପ୍ନ ସ୍ପର୍ଶକରେ ।

ଏ ସ୍ୱପ୍ନରେ ହୋଇନାହିଁ ମୁଁ ରାଜକୁମାରୀ,
ଯାଉନାହିଁ ଦୂରଦେଶେ ସ୍ୱୟଂବର ସାରି ।

ପକ୍ଷୀରାଜ ଘୋଡ଼ା ଚଢ଼ି ରାଜପୁତ୍ର ସାଥେ,
ଉଡ଼ିଯାଉ ନାହିଁ ନୀଳ ଆକାଶର ପଥେ ।

ଦେଖୁଛି ମୁଁ ରାମରାଜ୍ୟ ସାରା ପୃଥିବୀରେ,
ଧର୍ମାଶୋକ ଆବିର୍ଭାବ ବୟାନଦୀ ତୀରେ ।

ଜଳୁନି ପଞ୍ଚାବ ଆଉ ଜଳୁନି କାଶ୍ମୀର,
ପୁତ୍ରଶୋକେ କାହୁନାହିଁ ପାଲେଷ୍ଟାଇନ୍ ନାରୀ ।

ଶ୍ରୀଲଙ୍କାରେ ବହୁନାହିଁ ରୂଧୀରର ସ୍ରୋତ,
ଆଫ୍ରିକାରେ କାହୁନାହିଁ ବୁଭୁକ୍ଷୁ ବାଲୁତ ।

ପକ୍ଷୀର କାକଳି ଯେବେ ଭାଙ୍ଗିଲା ଭାବନା,
ଦିବାସ୍ୱପ୍ନ ଶେଷକଲା ବାସ୍ତବ ଚେତନା ।

LETTERS TO THE EDITOR

Dear Kula Babu:

Namaskar. As usual, I am sending a copy of my article to be considered for our OSA magazine. I liked the last issue very much, especially the *Oriya* articles. Once again, thank you for printing my poem as well as the letter.

With best wishes and love to you and your family, I remain,

Chandra Misra
Sept 18, 1992

Dear Readers of OSA Journal:

I am writing to thank you for the friendship we have developed over the past few years. Many of you have written or told me about your feelings after reading my articles and poems. Thank you all for your generous comments and suggestions. I appreciate knowing that some of us share the same feelings.

For the past few years, I have been communicating through our Journal, which has formed an invisible bond between you and me. Through my poems and articles I have tried to talk about the issues that concern all women: life and love; parents and family; husband and children; pleasure and pain; the call of duty and the call of the heart. I wanted to write to express my dreams and vision. But it is you all who inspired and enlightened me to see this on paper. I have strived to write warmly and personally to you, my readers, and it has formed a connection between us.

I believe we have developed a relationship and I want to maintain our relationship.

I also express my heartfelt thanks to all the editors of OSA Journal who have provided thoughtful, sensitive, and necessary editing to my writings. I

extend my special appreciation to Professor Lalu Mansinha, who encouraged me to write about my feelings.

May God bless you richly.

Chandra Misra
OSA Life Member
Northwales, Pa

[If you were able to touch our readers, it was because you wrote from your heart, with feelings and passion. The OSA editors have merely done what they are supposed to do -- encourage, edit, and publish. The OSA looks forward to many more contributions from you. Editor.]

Kula Babu:

Namaskar. I received the OSA Journal yesterday. There has been a vast improvement in the quality of the magazine after you assumed its editorship. Especially in this issue, the contributions are of high standard and worthy of reading. Although I had the privilege of making a small contribution as a co-editor of the Journal with Digambar Babu, the issues edited by you have been of significantly better quality.

Congratulations on an excellent issue.

Sura Rath
Sherveport, LA
Dec 4, 1992

[The compliments meant a lot to me, especially because they came from a previous co-editor and one with unquestionably better literary talent than I have. The credit, of course, belongs to the authors of the various pieces -- I merely had the privilege of putting them together.]

The letter from Dr. Rath was in Oriya and has been translated by the Editor.]

Dear Kula:

I am a little disappointed in the way my article "LESSONS FROM THE ATLANTA OSA CONVENTION" has been published in our Journal. Not only are there many typographical errors, but also the pages are not in proper order. The readers are at a loss to understand the point I was making.

As a matter of fact, several of my friends have already called my attention to the above fact. I am sure that a little care could have prevented this confusion.

Sincerely yours,
G.S. Tripathy
Dec 15, 1992

Dear Kula:

I congratulate you for the excellent editorial in the last issue of our Journal. My wife tells me that I am quick to criticize and very slow to compliment. I did demonstrate that in my last letter. Didn't I?

I sincerely thank you for your leadership in our organization, especially your contribution to our Journal. Please keep it up. Have a happy holiday.

Sincerely yours,
G.S. Tripathy
Dover, Ohio
Dec 19, 1992

[Your criticism is justified and I apologize for the lapse that should not have occurred.

I am touched by your second letter and appreciate your generous compliments. Editor.]

Dear Editor:

Namaskar. I understand, your tenure as the Chief Editor of OSA Journal will be ending on July 4, 1993. Your answer to my previous letter (Fall'92 Edition) was very polite. Gathering flowers and piling them in one place is certainly different

than that of collecting flowers and making a presentable bouquet. Your efforts in making the OSA Journal presentable are highly commendable. We will miss your good work.

We would like you to hold the fort again and encourage the younger generation to blend into our cultural main-stream. Than Q, Mr. Editor.

Sincerely,
Surya Nayak
Silver Spring, MD
April 5, 1993

[Thanks to kind readers like you, it has been a privilege and a pleasure. I have no doubt that the Journal will rest in good, perhaps more competent, hands. Editor.]

Dear Kula Babu:

It was a great pleasure to receive the Fall Issue of the OSA Journal. Like every other time I went through every page and every line of it. Your editorial on our children is timely and thought provoking. In spite of their Indian or *Oriyan* origin, they are integral part of this society they live in. They have adopted certain values from us, but the rest is up to them -- how they utilize their parental culture for shaping their futures. I read with great interest Ghanshyam Babu's reflections at the Atlanta OSA Convention. My wife, Manorama, and I had a very hearty laugh when I read aloud Rama Ballabh Babu's *Oriya* short story. I was deeply saddened by the news of Dilip Babu's sudden death. Although I do not know most of the *Oriyas* living in North America, I still feel close to them. It is surprising that 50-60 pages of the OSA Journal becomes the link to our past and hopefully will be the bridge to the future.

Few weeks ago, I wanted to invite a couple of *Oriya* families, who have moved into the area. My 22-year old son, who was born and raised in Pittsburgh, could not understand my feelings of being

excited about inviting some strangers during the holiday season. It is difficult for our children to realize why after residing quarter of a century in U.S.A. their parents prefer wet rice to steak, *Oriya Bhajans* to any other music, and rush to the airport or the bus station to pick up a stranger after receiving a telephone call from another stranger they have never met. To all their questions, I have only one answer, "We are *Oriyas* and there are only a few of us to help each other."

I very eagerly wait for the next issue of the OSA Journal.

Ghanashyam Mishra
Canonsburg, PA
January 5, 1993

Dear Editor:

The OSA has provided a forum for the *Oriyas* of North America to preserve their culture, to share fun times with one another, and to provide the younger generation an understanding of their ethnic background. But my question is: Should the role of the OSA be limited to just that? Should the OSA not care about problems of *Oriyas* in North America and give them a helping hand in times of need?

Most of us are aware of the existence of family violence in this country. But how many of us are aware of violence that occurs in Indian families and *Oriya* families in North America? It is about time that we opened our eyes and accepted the the existence of such problems. It is not just dust on the floor that you can sweep under the rug. It is a matter of life and death for some. A young *Oriya* girl leaves everything in the world and comes to a strange country with a stranger to become his bride. When she becomes the victim of family violence, she has no family support and no one to turn to. She tries to endure it as long as she can. If life becomes unbearable, she gives up her last

treasure, her pride, and leaves her husband's home to become homeless. Often, the violent husband is sick and needs medical attention to be able to deal with his anger and its violent expression. Unfortunately, not realizing this, his family members help him to get rid of the abused wife and to find a second wife, a new victim. When a problem is not accepted as a problem, it perpetuates.

American organizations such as the Battered Women Center are there to help. But cultural differences and language barriers can pose communication problems for Asian women. A few Indian organizations such as "*Apna Ghar*" in the Chicago area and "*Saheli*" in Austin, Texas are trying to fill this gap. Although such groups can provide initial counselling and help to restore the self-esteem of a victim, many problems remain. These victims need job training to support themselves, financial support to survive until they become self-supportive, and legal advice pertaining to immigration and family laws.

I would like to urge the *Oriyas* to be aware of this problem and show concern by making suggestions as to how *Oriyas* as individuals and as members of OSA can help with this problem. I request the elected OSA officials and all interested parties to address this issue. Here are some suggestions:

- * OSA should establish a forum for discussing this issue.

- * OSA should establish a fund from which a victim could get a loan, similar to student loans, if needed.

- * OSA should solicit sponsors who may contribute small amounts for the temporary sustenance of a victim.

Mamata Misra
Austin, Texas
April 26, 1993

[We welcome letters from our readers for this section. Editor.]

WIFE ON SALE

Surya Nayak

(This poem is for a social satire)

The Sun
slowly disappeared
leaving the Night
to regain the earth.

A sign, "Wife on Sale"
stole my sight. I paused.

When

Madhuri perfumed her body
with an intimate-spray
of lavender dew
and strolled
within the perimeter
of my eyes.

Her enticing look
tapped the animal in
to rouse itself.

The gradual process of flesh-trade
began on her limbs;
we fed our flesh
to wolves and bitches within us.

A well-made waste.

I gave fifteen hundred dollars
in bargain for the trade.

Her old husband and a child
to be fed in the morning.

Madhuri was young,
her husband, a pimp.

He sells his wife.

[Surya Nayak is an established poet who has published extensively in both Oriya and English. He and his wife Sujata live in Silver Springs, Maryland.]

R E S U R R E C T I O N

Pracheta R. Sahu

Dwelling in mere thought and talk
with human intimate relation,
I plug my mind to theirs
I exclude the juice
I embrace my love in every thought.

My continuous attempts for imitation
to their affinity and repulsion
caused by stagnation
and natural emotion
was my self-introspection.

My continuous dissection
of my actions and reactions,
my superficial observation
and emancipation
of this oblique motion
without any resolution
was my only mission.

My awkward obsession
for a harbor of rectification
with no ambition
based on sauces of leery sensation
was my next recommendation.

My determination
to heal the pains
of frustration and identification
for the dingy observation
became my channel of devotion.

My meditation
for all natural emotions
based on repulsion and attraction
seemed to me:
the only goal of this creation.

[Pracheta Ranjan Sahu came to the United States after practicing law for about seven years at Bhubaneswar. A full-time MBA (Finance) student at Fairleigh Dickinson University, Madison, New Jersey, he is a regular contributor to the OSA Journal.]

S H E L L S

Chandra Misra

One lazy afternoon, just before one of those summer three-day week-ends was about to kick off, once again I had the pleasure of looking at the Ocean City beach with my little boy. Suddenly, Prayag, my son, handed me a fragment of what must have been a magnificent conch shell -- a remnant of a masterpiece of creation, an exquisite shrad. As he asked me what it was, I tried to imagine the "whole" of this organism, before the churning sea and time broke it into pieces.

The shell must have been an elegant ecto-skeleton, a prime example of its species. Now all that remained was a chunk of pink and white fragment, its scalloped edge chipped and scratched. It's complex shape, intricate design, and brilliant colors had vanished after the crashing surf took its toll.

Looking at the piece of shell and trying to offer an explanation of what it is to a two-year-old boy provoked several thoughts in my mind. I thought of the residents of the St. Mary's Manor, where I have been working for the last few months. St. Mary's is a retirement home or nursing home, where older people stay when they cannot take care of themselves. Many Americans spend their golden years at such facilities now-a-days. Families are unable to take care of the elderly because of social changes, creating situations where both the husband and the wife have jobs. Most of St. Mary's residents must use either a wheel-chair or a walker. They are unable to walk or speak coherently. Their debilities come from a variety of diseases or, often, just from ripe old age. Many of the residents had responsible jobs when they were young and contributed immensely to their families and the Society.

My thoughts wondered to Nora, a victim of Alzheimer's disease for the last five years. Her friends, who knew and loved her when she was in her prime, still see her as the loving mother, the warm-hearted wife, and the fun-loving sister she used to be. They knew her as a gifted teacher, an outstanding church and community leader, a confidant and friend, a lover of laughter and music, and as one who loved to wear beautiful hats.

My memory shifted to Mr. Cryor, who is now ninety-nine years old. He used to be the editor of a prominent newspaper in Philadelphia. Now he can hardly see because of his old age. Some of the nurses, who have been working at St. Mary's for a long time, remember the war-time stories he used to tell them. They tell me about Mr. Cryor's days as a war reporter, who covered the dangerous zones in Nazi-occupied Poland. He apparently performed many courageous acts, but he always shared most proudly the story of how he single-handedly carried two wounded soldiers to the Army Center and saved their lives. Today, he can hardly walk to the dining room, only a few feet away

I handed the little piece of pink shell to my son and told him it was a small piece of a big shell. He seemed pleased with my answer and said, "I love you, Mummy." It was so easy to please him with an answer,

"Is it true?" I thought to myself. My mind has been crowded with questions ever since I joined St. Mary's Manor. I joined this place with the intention of helping some of the elderly people for my own satisfaction.

To the care-givers, it is difficult to imagine that these elderly people were once young and energetic. It takes a lot of

time and energy to feed them, walk them to the bathroom, change their clothes, and tuck them in at night. Often many of us lose our patience when we wait for them to swallow their medicine, or simply answer our questions. As we run short of time we urge them to hurry up so that we can finish our job. The work takes so much time and energy that often they have to endure our angry outbursts. Unable to protest, many residents just go along with the care-giver's choice and take their outbursts quietly. It must be very painful to be so helpless.

Suddenly, I heard voices and the laughter of nearby children, which brought me back to reality. "It's time to

go home, Mom," said Prayag. I looked at the piece of shell which I had given back to him. "Would it be possible to look into the eyes of the residents and imagine them as fragment of that big conch shell?" I wondered. "Can we give them the respect and the loving care they deserve?" Unfortunately, the experiences and thoughts of the aging in our country are often dismissed as reminiscences of the good old days!

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

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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 to our readers, and comments in the form of 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).

Contributions for the future issues of the Journal/Newsletters should be submitted to the OSA President-elect:

Sita Kantha Dash
210 E. 107th St. Circle
Minneapolis, MN 55420

or the Editor-in-Chief to be appointed by him.

We encourage the submission of manuscripts in *Oriya*. However, it should be realized that *Oriya* manuscripts are currently printed at Bhubaneswar; thus we only have a 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 and in previous issues.

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

Editor

ତୁମେ ତ କବିର କବିଟିଏ

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ଅନୁକମ୍ପା-ମମତା/ଆଶୀର୍ବାଦ ଅଭିଶାପର କଂପନ;

ମୁଁ ଲୀନ ହୋଇଯାଉଛି

ତୁମ ଅଧି ଚୈଦ୍ର ବ୍ରହ୍ମାଣ୍ଡର

ଅଖିଳ ସ୍ଵରରେ —

କାହାକୁ ଆସିଛି ନିରେଖିବାକୁ ?

କବିଟିକୁ ନା' ମଣିଷକୁ

କବିତାକୁ

ନା' କବିତା ଗଢୁଥିବା ନିର୍ବାକ ନଦୀଟିକୁ ।

କେତେ ଜନ୍ମର ପାପ ଲୋଡ଼ା

କବି ଜନ୍ମଟେ ପାଇଁ ଏ ନିଶ୍ଚିନ୍ତ ପୃଥିବୀରେ ?

ନା' ନିଜେ ବଂଚୁଥାଏ କବିଟି

ନା' ଅନ୍ୟକୁ ଜାଇବାକୁ ଦେଉଥାଏ ?

ଚିତା ସାଉଁଟୁଥାଏ କେବଳ ଅସରନ୍ତି ଶୋଷରେ-

ମାଟିର ଲୁହକୁ ଢୋକୁ ନ ଢୋକୁଣୁ

ବିହ୍ୱଳ ହୋଇ ପଡୁଥାଏ

ଝୁଲୁଥିବା ଜହ୍ନ ପୁଣି କାଶତଣ୍ଡା ଚକୋରୀ ମାୟାରେ....

ମନଭରି ସ୍ଵପ୍ନକୁ ସଂଖୋଳୁ ସଂଖୋଳୁ

ଆଉଟି ହୋଇ ପଡୁଥାଏ

ଅସରନ୍ତି ଜହ୍ନର କ୍ଳାଳାରେ-

ମୁଁ ତ ବାହାନାଟିଏ

ତୁମ ହୃଦୟକୁ ଛୁଇଁବାକୁ

ଆକୁଳ ହେଉଥିବା ଅମୂର୍ତ୍ତ ସମ୍ବୋଧନଟିଏ....

କବିତାକୁ ଆଳ କରି

ଏ ସଂସାରକୁ ଦେଖୁ ଶିଖୁଥିବା

ଦୋଦୋ ଚିହ୍ନା ଅନୁଭବଟିଏ-

ତୁମେ କବିର କବିଟିଏ ନା!

ତୁମେ ତ ଦୂର ଦିଗ୍‌ବଳୟର ନିରୋଳା ନକ୍ଷତ୍ରଟିଏ !

ତୁମେ ତ ଆଦ୍ୟ ଆଷାଢ଼ର ପ୍ରଥମ ଓଁ କାରଟିଏ!

ତୁମେ ତ ମହିରର ଧୂପବାସ୍ନାଟିଏ...

ଏ ମାଟିର ଶୁଭଶଂଖଟିଏ....

ନିଜ ବୁକୁର ଗଢ଼ାର ଉଷ୍ମରେ

ଜୀବନ ଜଞ୍ଜାଳର ମଧୁର ଯନ୍ତ୍ରଣାକୁ

ଭରା ବିଶ୍ବାସର ପବିତ୍ର ଉଜ୍ଜ୍ଵାଳକୁ

ଅସରନ୍ତି ମୁହୂର୍ତ୍ତ ଲାଗି

ସର୍ତ୍ତ ଦେଇ ଚାଲିଥିବା ମହିମ୍ନ ଆବେଗଟିଏ;

ଆଉ,

ହଜିବା ଓ ହାରିଯିବାର ରାହାରେ

ଆସନ୍ତା କବିଜନ୍ମଟେ ଲାଗି

କିଛି ପାପ ସଞ୍ଚୁଥିବା ମୁଁ ଯେ

ପଦ୍ମପତ୍ରେ ଢଳଢଳ କବିହୃଦିଏ-

ଗୋଟିଏ ଜନନୀ କୋଟିଏ ପୁତ୍ର

ମନୋରମା ମହାପାତ୍ର

ମାନବିକତାର ପ୍ରଣବ ମନ୍ଦ୍ର

ଉଠେ ଯହିଁ ଦିବାରାତ୍ର

କୁମାରିକାଠାରୁ ହିମାଚଳ ଯାଏଁ

ଗୋଟିଏ ତୀର୍ଥ

କୋଟିଏ ସଜ୍ଜ ଚରଣ ଧୂଳିରେ

ପବିତ୍ର ତାର ଗାତ୍ର ॥

ଯେଉଁଠାରେ ରହି ଦିଅ ଖରେ ଚାହିଁ

ନେତ୍ରପଥରେ ଦିଶିଯିବ ସେହି ନୀଳଚକ୍ରର ନେତ

ଜାତି ଧର୍ମର ଭାଷା ବିଭେଦର ବନ୍ଧନ କାଟି

କୋଟିଏ ଜନନୀ ସମତାର ନେତ-

ତଳେ ତହିଁ ସମବେତ ॥

ଭାଇରେ ଭାଇରେ ଭାଗ ବଞ୍ଚେ

ବିନଷ୍ଟ କରେ ଯେଉଁଠାରେ ଭାରସାମ୍ୟ,

ଭଲ ମଣିଷର ଭାବଭଙ୍ଗାସ ଟିକିଏ ମିଳିଲେ

ଗଢ଼ି ଉଠିବ ଯେ

ସେହି ଠାବେ ପୁଣି ଭାବ ସଂହତି କାମ୍ୟ ॥

କର୍ମର ଏବେ ବେଳ ଆସିଅଛି

ଧର୍ମଧ୍ଵଜାରେ ନାହିଁ ଆଉ ପ୍ରୟୋଜନ,

ବିଭେଦର ବାଡ଼ ଭାଙ୍ଗଇ ଯାହା, ତାହା ହିଁ ଧର୍ମ

ସେହି ଧର୍ମର କର ଏବେ ଜୟଗାନ ॥

ଧ୍ଵାଜ ଭିତରେ ଅଗ୍ନି ଶିଳାକା

ଦେଖାଇ ଦିଏ ଯେ

ସେହି ମଣିଷଟି ଅପପାବିତ୍ତ ବୁଦ୍ଧ ॥

ଅପର ନୟନୁ ଲୁହ ପୋଛିଦେଇ

ଆଶ୍ଵାସ ବୁଣେ

ସମବେଦନାରେ ଶୁଦ୍ଧ ॥

ଗୋଟିଏ ଜନନୀ କୋଟିଏ ପୁତ୍ର

ପ୍ରତି ଧମନୀରେ ଗୋଟିଏ ରକ୍ତ ବହେ!

କୋଟିଏ କଣ୍ଠେ ଗୋଟିଏ ମଣିଷ

ମାନବବାଦର ମହିମ୍ନ ସ୍ତବ ଗାଏ ॥

ହାରିଯାଇଥିବା ଲୋକଟି

■ ସୁନନ୍ଦା ତ୍ରିପାଠୀ

ସତ୍ୟତା'ର ଗଣଗୋଡ଼ିରେ ଯୋଗଦେଇ
ସରଳ ନିରାହ ଲୋକଟି ଧାଇଁ ଧାଇଁ ଆଜ୍ଞା ମାତ୍ରା
ବାଟ ମଝିରେ ଝୁଣ୍ଟି ପଡ଼େ ତ
ଲୋକମାନେ ତା ପିଠି ଉପରେ ଆଗେଇ ଯା'ନ୍ତି;
ଲହୁଲହୁଣ୍ଡାଣି ହୁଏ ଆତ୍ମା।
ଉଠିବାକୁ ଶକ୍ତି ପାଏନା ଯେତେବେଳେ
କଷ୍ଟ ମଷ୍ଟ ସେଇଠି ସୂର୍ଯ୍ୟକୁ ମୁହଁକରି
ଆରମ୍ଭ କରିଦିଏ ଉର୍ଦ୍ଧ୍ୱାସି ଚପ।
ଭାବେ, ହୁଏତ ଆଉଥରେ ଉଠିବାକୁ
ଶକ୍ତି ପାଇଯିବ।

ଏଥର ଯଦି ସେ ଉଠିଯାଏ
ତେବେ ପାଦ ପାତ କରି ଫେରିଯିବ ପଛକୁ
ତା ନିଜର ଆହୁରି ନିଜିଲା ପକ୍ଷକୁ
ଉଇରି ଦେବ ସବୁ ଜିନିଷ ଅଟୋପ
ଅଥଚ ଆଉ ଥରକୁ ପାଇଁ କି ସେ
ଆଗର ଶକ୍ତି ଫେରି ପାଏନା।
ସେମିତି ଭଙ୍ଗା ଦେହ ଭଙ୍ଗା ମନରେଇ
ସେ ଫେରେ ନିଜ ଘରକୁ
ହଜିଯାଏ ତା ରାତି'ର ନିଦ
ବନ୍ଧୁ କଷ୍ଟରେ ଛାଇ ନିଦ ଲାଗିଥିଲା ବେଳେ
ହଠାତ୍ ତିରୁ ଚିରେଇ ଉଠେ ସେ
ତାକୁ ଲାଗେ
କେହି ସେମିତି ତାକୁ ଗାହୁକୁ ମାଉଛି
ଛବ୍ ପବ୍ ହେଇ ସେ ଉଠିବସେ

ଆଉ ନିଦ ଆସେନା ଆଖିକୁ,
ସାରା ରାତି ସେ ବୁଲୁଥାଏ
ସିଲହବ୍ ସାଜି ॥

ଏ/୨୯, ଶିଳ୍ପାଞ୍ଚଳ
ଭୁବନେଶ୍ୱର



ଦୂରଦେଶେ ଅଛ ଯେତେ
ବନ୍ଧୁ ପରିଜନ
ଶୁଣି ମୁହିଁ ହୃଷ୍ଟ ହୁଏ
ତୁମରି ସୁଗୁଣ ।
ସର୍ବଦା ଚିନ୍ତା ହୋଇ
ତୁମ କର୍ମମୁଖ
ପରଦେଶେ ରଖୁଅଛ
ତୁମଦେଶ ଚେକ ।
ସେ ବିରାଟ ମହାଦେଶେ
କେ କାହାକୁ ଜାଣେ
ସହସ୍ରକ ମଧ୍ୟେ ଗଣା
ତୁମେ ଜଣେ ଜଣେ ।

ଏହାଠାରୁ ବଳିଆଇ
କିଭାବ୍ୟ ଆମର
ସବୁଠାରେ ସାହା ଆମ
କାଳିଆ ଠାକୁର ।
ଧନୀ ମାନି ଜ୍ଞାନି ହୋଇ
ହୁଅ ମହାଯାନ
ଶୁଣାଅ ସେଠାରେ ଆମ
ଶାନ୍ତି ମୈତ୍ରୀ ଗାନ ।

ଜନ୍ମଭୂମିର ମନ କଥା

ଜଳେ ପଡ଼ୁପଡ଼ୁ ସମ
ହୋଇ ଢଳ ଢଳ
ଭୁଲନାହିଁ କେବେ ହେଲେ
ତୁମ ମାତୃ କୋଳ
ଆନନ୍ଦରେ ଫେରିଆସ
ସର୍ବେ ସ୍ବଗୃହକୁ
ଜନ୍ମଭୂମି ମାଆ ଦେଖୁ
ଉନ୍ନତ ମୁଖକୁ ।

ପୁରିଉ କୋଳତାର
ସୁଯୋଗ୍ୟ ସତ୍ତାରେ
ତୁମେ କି ନ ଜାଣ ସିଏ
ଝୁରେ ମନେ ମନେ ।
ମନଭରି ହସ୍ତ ମାଆ
ହେଉ ସେହି ଧନ୍ୟ
ଚଉଦିଗେ ଉତ୍ତାର
ବିଜୟ କେତନ ।
ଏତିକି ପ୍ରାର୍ଥନା ମୋର
କହୁନି ଅଧିକ
ବୁଝିଶୁଝି ଚିତ୍ତାକର
ଖଟାଇ ବିବେକ ।

ଶ୍ରୀମତୀ ପ୍ରମିଳା ମହାପାତ୍ର



YOUR HELP WILL BE APPRECIATED

BLIND SCHOOL

Kendrapara, Cuttack

The Kendrapara Municipality Blind School solicits your help in strengthening its existence and in improving its operation to serve the blind children of this area. It is a boarding school that receives children from many rural communities. It provides a limited level of elementary education, but emphasizes training in music and cottage industry, with the hope that these children someday may be self-sufficient. Because of its success, there is a great demand for increasing enrollment in the school.

The fledgling school has been in operation for a few years, but it is constantly under the threat of closure due to lack of funds. It operates on a shoestring budget, receiving a small amount of funding from the State Government that has always been uncertain. The teachers work with meagre remuneration, essentially as volunteers.

The help they seek is financial as well as organizational. They wish to be introduced to the organizations and foundations for the sight-impaired in North America and Europe. Adoption as a sister organization, they hope, will enable them to receive aid in the form of educational equipment. Some examples of needed equipment are: Braille writing instruments and accessories; educational supplies such as clocks and games; and other special products for the blind.

Dr. Debendra K. Das and his wife Katherine (OSA Life Members from Fairbanks, Alaska), who had an opportunity to visit the school last year, have compiled a list of organizations of the blind in the United States and have initiated correspondence with them. A helping hand from you in this direction will go a long way in changing the lives of those children in the school.

For further information as to how you can help, please contact Dr. Das and/or Ms. Kadambini Devi, Principal
Kendrapara Municipality Blind School
Kendrapara, Dist. Cuttack

EDUCATION FOUNDATION

Vyasa Vihar, Balasore

The Education Foundation gratefully acknowledges the contribution of Rs. 2,000 from OSA toward the construction of the College Building at *Vyasa Vihar*.

To honor the memory of the great *Oriya* poet *Vyasa Kabi* Fakir Mohan Senapati on his 150th birth anniversary, the Foundation is committed to the establishment of a University at *Vyasa Vihar*. Contributions for this noble cause may be mailed to:

Rabindra Mohan Das

Secretary, Education Foundation

Vyasa Vihar, Balasore- 756 001

In view of the role Fakir Mohan played in making *Oriyas* proud of their language, the Foundation appeals that the OSA consider "adopting" the proposed Fakir Mohan University.

CHAKAA AKHI

Chakaa Akhi is a non-political organization, dedicated to the preservation of the practicing art and culture of the *Oriyas* isolated in the Singhbhum district. The organization has been in existence for four years. In this short span, it has held several functions in the interior Singhbhum villages as well as in the bordering towns of Orissa, such as Baripada, Keonjhar, and Rourkella. Besides promoting cultural activities, *Chakaa Akhi* proposes to (a) set up a press and publish a magazine on *Oriya* culture, and (b) set up a research project on the works of *Utkalamani* Gopandhu Das.

Currently, activities of Chakaa Akhi are directed from satellite locations in Singbhum. The plan is to locate *Chakaa Akhi* headquartes in Rourkella -- this will provide a suitable environment to direct the cultural activities within Singbhum.

Being an organization without political backing, it is extremely difficult to raise funds for this organization, especially in Bihar. In order to accomplish its goals, *Chakaa Akhi* needs and solicits financial support from *Oriyas* in Orissa and North America.

We appeal to the members of the OSA to support this worthy cause. Tax

deductible contributions may be made out to "Chakaa Akhi" and sent to the local representative in the United States at the following address:

Ms. Indu Misra
2473 Brenner St
Roseville, MN 55113
(Tel: 612-631-9579)

The Indo-American Friendship Foundation (IAFF), a non-profit organization in USA promoting cultural and educational programs for Orissa in USA, will actively participate in this program and handle the financial transactions.

☆☆☆☆* ☆☆☆

R E N D E Z V O U S

Premananda Panda

The park was benignly beautiful
With its green grassy fields
and blooming flowers.

He comes from the east,
She comes from the west,
They meet and sit together
Under the flowery *kadamba* tree.

He tells her many strange stories;
She feeds him nice chocolate sweets;
The busy evening bazaar spells no cast
While they play, laugh and make merry.

They sing love songs of the Supreme Master,
till it is time for them to retire.
O', but, he and she are two little buds
to blossom in future.

[*Premananda*, a lecturer in English at the Salepur College, is the author of "Seedi", a collection of Oriya poems.]

SURENDRANATH DWIVEDY FOUNDATION

Mr. Surendranath Dwivedy, who celebrated his eightieth birthday on February 11, 1992, has been an eminent political figure of India for more than five decades. An intrepid freedom fighter (he was a student of the Ravenshaw Collegiate School, Cuttack, when he joined the *Salt Satyagraha* movement), one of the founders of the Indian socialist movement, a distinguished Parliamentarian (a member of the *Rajya Sabha*, 1952-1956; a member of the *Lok Sabha*, 1957-1970), an organizer of the *kisan* movement, a trade unionist, a journalist, an author, and now the Governor of Arunachal Pradesh since March 1991, Mr Dwivedy has been one of a small number of politicians from Orissa who have risen to national prominence.

The Surendranath Dwivedy Foundation was established under the Indian Trust Act as an irrevocable charitable Public Trust on January 28, 1987. The main aims and objectives of the Foundation are as follows:

(a) To work for the promotion of humanism, freedom, and social justice, to stimulate thinking on current problems, and to encourage understanding and tolerance among the people with the intention of fostering a feeling of oneness, and establish social and communal harmony, and national and cultural integration;

(b) To organize seminars, forums, and study groups for all shades of opinion without aligning or affiliating with any political group or party;

(c) To promote international understanding and brotherhood and to work among all sections of the society regardless of caste, creed or community, to safeguard human rights and the cause of social change;

(d) To organize lectures in the universities, colleges and schools to educate and make the youth and students conscious about the ideals of democratic

socialism, national and cultural integration;

(e) To publish journals, books and newspapers, etc. for public education;

(f) To grant scholarships to meritorious students and give awards and assistance to individuals and institutions for the promotion and advancement of its objectives; and

(g) To award fellowships to scholars for their outstanding intellectual work for a term of three years that shall be adequate to meet their research requirements.

The registered office of the Foundation is at Rourkela, and Justice N.K. Das (retired) is its Chairman.

The Foundation has already organized some seminars and lectures. The proposal for which the Foundation is appealing to NRI's for funds is to establish a **National Academy for Democratic Education** at Bhubaneswar. The estimated cost for starting the Academy in rented quarters, pending acquisition of land necessary for building a permanent structure, is about Rs. 50 lakhs. You will be glad to know that Dr. K.M. Das, a Life-member of OSA from New York, has pledged to donate Rs. 1 lakh for this purpose.

Donations to the Foundation are tax exempt under Section 80(G) of the Income Tax Act and the accounts of the Foundation are being submitted regularly to the Income Tax Department. Donations for the Foundation should be mailed to:

The Secretary,
Asian Workers Development Institute
Bastia Smriti Sadan
Sector - 6, Rourkela - 769 002.

The Foundation has not yet been granted permission by the Home Ministry to operate a foreign account, but the Asian Workers Development Institute (AWDI), an educational body, has. Mr. Dwivedy is the Chairman of AWDI and the money will be transferred to the Surendranath Dwivedy Foundation.

MINUTES OF THE OSA GENERAL BODY MEETING

**July 4, 1992 - Atlanta, Georgia
(Holiday Inn Crown Plaza)**

The General Body meeting was called to order by OSA President, Dr. Digambar Mishra, a little after 10 A.M.

An edited version of the items discussed and the resulting decisions are summarized below.

1. The State of the OSA report was presented by the President.

2. The Secretary -Treasurer, Dr. Hemant Senapati, presented the financial report as of June 1, 1992. The balance sheet showed an income of \$50,232.98 (including a carry-over balance of \$36,014.77) and an expenditure of \$6,964.97 (including a reimbursible advance of \$1,655.00 toward the 1992 OSA Convention at Atlanta), resulting in a balance of \$43,268.01. [The Balance Sheet has been published in the 1992 OSA Souvenir Issue -- *Editor*.]

Following a discussion on the increasing cost of attending OSA annual convention, Dr. Senapati and Dr. Devi Mishra (Huntsville) suggested that OSA might consider subsidizing the cost of the convention in order to bring down the cost in certain areas.

Dr. Bijoy Mishra (Chicago) said that the organizers of an annual convention should be provided with a greater amount of advance money toward preparatory costs.

3. The President announced that life membership dues would be reduced from \$200 to \$150 until September 30, 1992. He urged non-members and annually subscribing members to take advantage of this offer.

4. Following a discussion on investment of OSA funds, a consensus emerged to invest \$40,000 in a safe deposit. The Secretary-Treasurer and the Executive Council were authorized to take appropriate action.

5. The President announced the decision of the OSA Executive Committee to restore the original logo of OSA. No objections were voiced by the members, putting a long-standing controversy to rest.

6. Dr. Sita Kantha Dash (Minneapolis) suggested the appointment of an Executive Director who could run the routine affairs of OSA. The President urged the members to send their suggestions on this proposal.

7. Dr. Surendra Ray (Washington) voiced his concern about the appointment of the Board of Governors and the manner in which the recent amendments to OSA Constitution were adopted. The President described how proper procedures were followed and Dr. Ray was satisfied with the answer. The President explained that, according to the recent amendments, the Board of Governors would make broad policy decisions and the Executive Council would manage the day-to-day affairs of OSA.

8. The President announced plans to establish an information and liason center at Bhubaneswar and a pledge of \$2,000 contribution from Dr. Hemant Senapati and Dr. Sita Kantha Dash toward the operation cost of the OSA CENTER for the first two years. The OSA would contribute a maximum of \$400 per year toward the operation cost of the Center for the first two years. The matter of continued OSA financial support for the CENTER will be discussed later.

9. Dr. Devi Mishra (Huntsville), the Chair of the *Who's Who among Oriya in North America*, requested the members to provide relevant information (home town in Orissa, names of parents, areas of expertise, etc.) for this publication.

10. The President requested the members visiting Orissa during the ensuing December to attend, if possible, the *Viswa Oriya Sammilani* and the inauguration of the Orissa Center at Bhubaneswar.

11. The President announced the Election Committee for the next OSA elections: Dr. Panchanan Satpathy (Chair), Dr. Smriti Bardhan (member), Dr. Srikant Dash (member) -- all from Nashville, Tennessee.

12. Ms. Devjani Mishra, Vice President of the Youth Forum, suggested that activities at the annual OSA convention should be better designed to attract the participation of the younger generation. She criticized the crowded youth program in the Atlanta Convention. The President promised to look into the matter.

13. The President presented the Budget Proposal for 1992-93, along with a plan of proposed activities. Some highlights of the plan are: (a) inviting American and other scholars on Orissa for the 1993 annual convention; (b) inviting a literary figure from Orissa to address the 1993 convention; and (c) holding a special get-together of all college and university students connected with OSA.

The meeting adjourned at 12:30 P.M.

Renuka Panigrahi
Vice President, OSA

**VOICE YOUR OPINION ON THE CURRENT STATE OF OSA
AND SUGGEST WAYS FOR IMPROVEMENT**

**ATTEND THE GENERAL BODY MEETING AT TROY
(OSA ANNUAL CONVENTION)**

OSA 23RD ANNUAL CONVENTION
ATLANTA, GEORGIA
July 2 - 5, 1993

FINANCIAL STATEMENT (SUMMARY)

INCOME

Advance from OSA (National)	\$ 1,000.00
Membership Dues Collected	2,670.00
Registration Fees for Convention	5,605.00
Meal Tickets	5,315.00
Donations	1,633.76
Donation from State Bank of India	1,000.00
Interest Earned on Bank Deposit	30.79
TOTAL INCOME	\$17,254.55

EXPENSES

Program Printing and Mailing	\$ 1,078.12
Registration Tags & Meal Ticket Books	474.38
Expenses for Cultural Programs	2,027.54
Rental for School Auditorium & Cafeteria	407.87
Hotel Room for Guests	107.80
Bank Service Charge for OSA Atlanta Account (3/92 to 9/92)	70.00
Food	6,689.87
Sports	534.60
Registration Bags	500.00
Air Fare for Guest (India to USA & Return) reimbursed to OSA (National)	750.00
Membership Dues remitted to OSA (National)	2,670.00
Advertisement Revenue remitted to OSA (National)	400.00
Profit (50%) remitted to OSA (National)	272.18
Profit (50%) remitted to OSA (Southern Chapter)	272.19
TOTAL EXPENSES	\$17,254.55

Accounts maintained & submitted by

Dr. Devi P. Misra
Finance Committee
OSA Atlanta Convention

Accounts audited by

Dr. Panchanan Satpathy
(appointed by the OSA Atlanta
Convention Organizing Committee)

THE ORISSA SOCIETY OF THE AMERICAS MEMBERSHIP RENEWAL FORM

NAME

ADDRESS
.....

NAME OF SPOUSE

TELEPHONE (RESIDENCE)

FIRST NAMES OF CHILDREN

.....

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

Dr. Bijan K. Rao
Secretary/Treasurer, OSA
10204 Brookmont Drive
Richmond, VA 23233

The membership categories are as follows:

BENEFACTOR	\$1, 000
PATRON	\$ 500
LIFE MEMBER	\$ 200

ANNUAL MEMBERSHIP (July 1 to June 30)	
FAMILY	\$ 25
SINGLE	\$ 10
STUDENT (SINGLE)	\$ 5
STUDENT (FAMILY)	\$ 10

OSA will gratefully accept donations to its general funds and for approved specified projects. Membership dues and donations are tax deductible.

Subscription to OSA Journal/Newsletter is by membership only.

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Rajashree
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 Kanungo Kalpataru
 Kanungo Nihar & Sasmita
 Kanungo Rabindra & Minati
 Kar Gitimoy & Rita
 Kar Kishore & Sushreesangita
 Kar Rudra & Jayashree
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THE OSA DIRECTORY, 1993

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