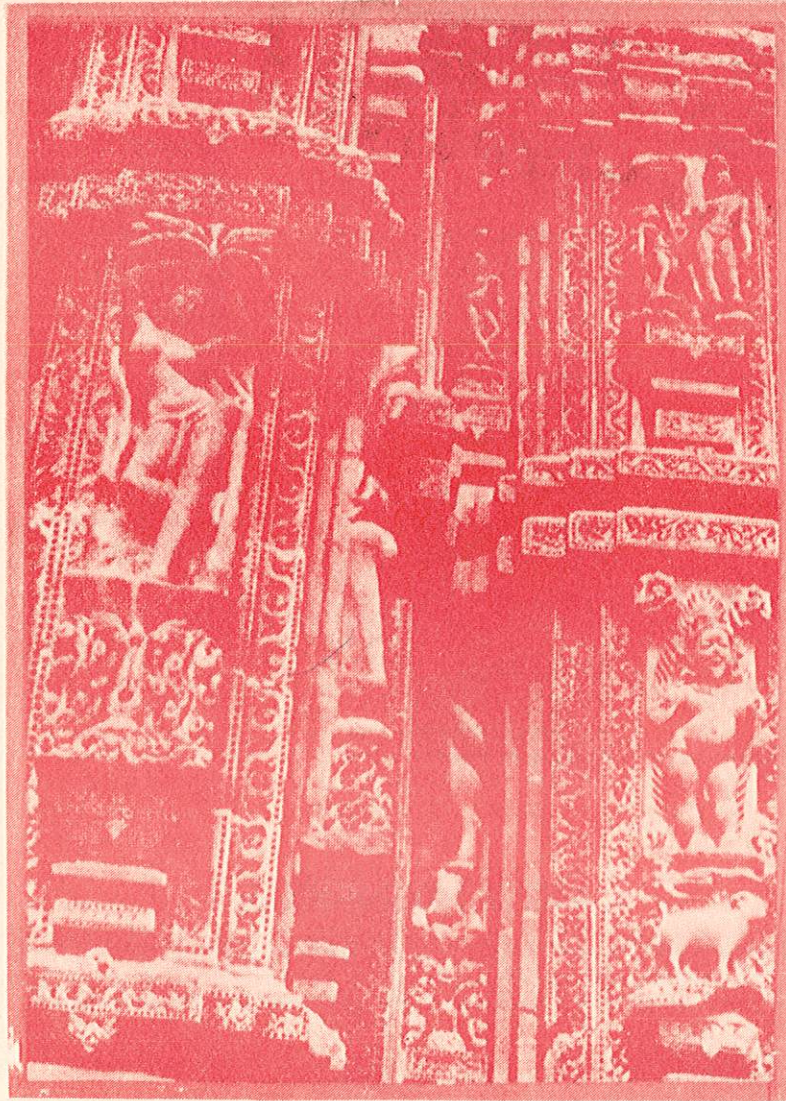


**JOURNAL
OF THE
ORISSA SOCIETY
OF THE AMERICAS**



WINTER 1991

JOURNAL OF THE ORISSA SOCIETY OF THE AMERICAS

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ABOUT THE JOURNAL

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**The Oriyas
of
Greater Metropolitan Chicago
cordially invite you
to the
22nd
OSA Convention
July 4-7, 1991
Hyatt Lisle - Lisle, Illinois**

From the Editor in Chief

CONTINUING THE ENTERPRISE: TOWARD A NEW AGENDA

It gives me great pleasure to bring you greetings as a part of the Journal's Winter issue. I trust that you had a wonderful holiday season and wish each of you a very prosperous and productive 1991.

Since its inception twenty-one years ago, the Orissa Society of the Americas has played a decisive role in its central effort to create a **sense of community** among Oriyas living in the United States and Canada. It has had many milestones in the last several years. To recapitulate a few, the present Journal was launched to replace a newsletter; annual convention venues have been moved from school/college or community centers to big hotels; and a youth forum has been established to socialize the youngsters at an early stage.

Most recently, the OSA successfully held the 21st Convention in the nation's capital. This annual phenomenon once again demonstrated the legitimacy and viability of a structured socio-cultural organization. The preliminary announcement concerning the upcoming 1991 July convention in Chicago is yet another indication of our cohesive group efforts to move forward. The growing activities of several groups and their mobilization of support over the years have signaled the evolution of a vibrant young organization to maturity.

Enthusiastic youth participation in the OSA is quite admirable. For example, one young graduate student from Stillwater, Oklahoma has challenged all who are computer literate, more specifically his peers, most of whom are computer giants to be in touch with each other through a new mode of communication called ORNET.

Another young professional in his twenties has assumed the leadership of the New York chapter, the largest of all OSA chapters. Weekend Oriya teaching centers have been introduced in Boston, Minneapolis-St. Paul and other cities for small children who have scant, if any, knowledge of the language.

WHERE DO WE GO FROM HERE?

How does one explain or evaluate a small ethnic group's present accomplishments and future needs? Is it an appropriate time in the life of OSA to raise a routine question like the one above? We strongly believe that these questions' resilience cannot be over-emphasized in the American cultural setting that is so heavily permeated, among other things, by a highly structured organizational ethos.

It appears, though, that not a great deal of concerted efforts has been directed toward rationally articulating a set of meaningful goals and objectives and incorporating them into a manageable agenda for the OSA. Dr. Bhabagrahi Mishra, one of the founders of the OSA and former president, echoes the need for dynamism. As noted recently in a letter to this editor from his Bhubaneswar home, Bhabagrahi Babu is amazed to see the progress of our organization since his return home in 1973. While reminiscing about how he and his friends had conceived the OSA as a forum for maintaining contact with Oriyas then scattered in North America, he cautions, however, that unless the OSA keeps pace with the challenging times, the organization may become an "ethnic ghetto."

More than 2000 years ago, Socrates told us how an unexamined life is not worth living. We accept Bhabagrahi Babu's observation in that light since he undoubtedly has held high respect and affection for the OSA. Yes, these are challenging years. OSA can look forward with considerable confidence in the Journal as a key asset to welcome comments and ideas from its readers. The mere existence of the OSA and pursuit of structural orthodoxy can never be successful platforms for the society. OSA does need an ambitious but workable agenda.

From the Editor continued**IMMEDIATE CHALLENGES**

The most immediate challenges include the following: First, the OSA must find a means of including hundreds of fellow Oriyas in its membership roster. Their exclusion surely affects our sense of community. Undoubtedly, **building a community** is fundamental as OSA's and JOSA's shared reason for being.

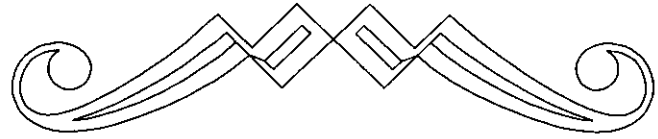
The second immediate challenge concerns bridging the apparent distance between the young generation of the OSA, born and/or raised here and its counterparts who are already here, or on their way to pursue higher learning. Let us not forget that most, perhaps all of us, at one time or another, belonged to the latter category.

Finally, financial problems do not plague the OSA today, but we must devise ways of spending money in the most efficient manner. Unspent money combined with a lack of long-term vision and the absence of viable projects will hamper our efforts to accomplish our objectives.

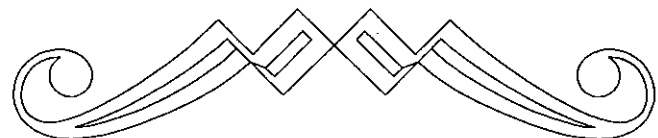
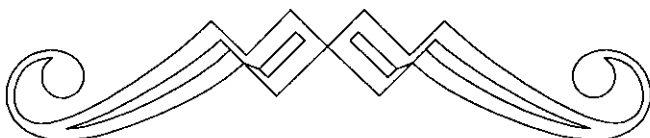
IN CLOSING

JOSA and the editors are very fortunate to have the full support of the OSA officials. We have a feeling that serving varied readers is a hard job. However, greater efforts by all those who value the Journal will certainly facilitate the search for the **ideals of Oriya community**.

Finally, Sura and I invite you to participate in assuring the Journal's continued success. We welcome your ideas, as well as your manuscripts.

**Unwitting Love**

Chandra Misra

*Between us,**It wasn't meant to be.**How it started,**I can only guess.**Was it a word...a smile?**Is it your silence..my expression**you tell me it WAS from the beginning—**When?**I really didn't mean to do anything,**I was only being me.*

ବୋଉ

ନିଜିତା ବେହେରା

କିଶୋରୀ ମନର ସ୍ୱପ୍ନକୁ ସାର୍ଥକ କରି ଯେତେବେଳେ ଆମେରିକାରେ ପାଦଦେଇ, ମନେକଲି ଜୀବନ ମୋର ଧନ୍ୟ ହେଲା। ତା'ପରେ ବାସ୍ତବ ସତ୍ୟତା ସହିତ ସଂଘର୍ଷ କରି ଅନେକ କଷ୍ଟରେ ନିଜକୁ ଚଳାଇ ନେଲାପରେ ଗୋଟିଏ ଅବଶୋଷ ମନରେ ରହିଥାଏ କେବେ ମୋର ବାପା, ବୋଉ ଆସି ନିଜ ଆଖିରେ ଦେଖୁଥିବେ ତାଙ୍କ ଅଲିଅଳି ଝିଅର ବିଦେଶୀ ଜୀବନ। ଅନେକ ଦିନର ପ୍ରତୀକ୍ଷା ପରେ ଠିକ୍ ହେଲା ଖରାକୁଟିରେ ବାପା ଓ ବୋଉ ଡିନିମାସ ପାଇଁ ଆମେରିକା ବୁଲି ଆସିବେ। ବାପା ତ ଚଳିଯିବେ ମୋର ଚିନ୍ତା ନଥିଲା ବୋଉ ମୋର ବାଲୁରା ଟିକେ ଚଳାଇ ନେବାକୁ ହେବ। ଭାଉଜ ଚିଠିରେ ଲେଖିଲେ ବୋଉର ଦାତ୍ତକ ପଢ଼ିଗଲାଣି ଟିକେ ନରମ କରି ରାନ୍ଧି ଖାଇବାକୁ ଦେବ। ମୁଣ୍ଡରେ ମୋର ଚଢ଼କ ପଢ଼ିଲା। ମତେ ତ ସାଖୁଉଛନ୍ତି ଟିଏ ପାଟିରେ ପୁରାଇ ଦଉଡ଼ୁ ଦଉଡ଼ୁ ବେକ ନାହିଁ ଦିନସାରା କାମ, ରାତିରେ ପିଲା ଦୁଇଟିଙ୍କର ଧନ୍ୟ କେତେବେଳେ ଦୋରନ୍ଧା ଭାତ ରାନ୍ଧି Microwave ରେ ଗରମ କରି ଖାଇ ଆମେ ବଞ୍ଚୁ। ମନକଥା ମନରେ ରଖି ବୋଉକୁ ଚିଠି ଲେଖିଲି ଶିଶୁ ଦାତ୍ତତାତର ପାଖକୁ ଯାଇ ସୁନ୍ଦର ଚକଚକିଆ ଦାତ୍ତ ହଳେ ଲଗାଇପକା। ଏ ଦେଶରେ କେତେ ଫଳ, ବିସ୍କୁଟ୍, କୁଡୁମୁଡ଼ିଆ ଜିନିଷ ଅଛି, ଦାତ୍ତ ନଥିଲେ ଚାଖୁକୁ କେମିତି? ଏଠିକାର ଚକଚକିଆ ଫଳ ନଖାଇ ପାଇଲେ ତୋ ଆମେରିକା ଆସିବା ବୁଝା। ଖାଲି ସୁଜିଖୁରି ଓ ଦୋରନ୍ଧା ଭାତ ଖାଇବାକୁ ଏତେବାଟ ଆସିବୁ! ବୋଉ ମୋ କଥା ମାନି ଶେଷରେ ହଁ ଭରିଲା। ମୁଁ ଆଶ୍ଚର୍ଯ୍ୟରେ ନିଶ୍ୱାସ ନେଲି।

ଆସିବାର ଦିନ ତାରିଖ ଠିକ୍ ହୋଇଗଲା। ପାଦ ମୋର ତଳେ ଲାଗୁ ନଥାଏ। ବୋଉ ମୋର ଦେଖୁଥିବ, ଝିଅ ତାର କେତେ ଆନନ୍ଦରେ ଗାଡ଼ି ଘୋଡ଼ା ଚଢ଼ି ଆମେରିକା ସାରା ବୁଲୁଛି। ସେମାନଙ୍କ ଆସିବାର ଦୁଇଦିନ ପୂର୍ବରୁ ଛୁଟିନେଇ ସନ୍ଧ୍ୟାରେ Airport ଗଲି। ଆଖୁଟି ଯଥାସମ୍ଭବ ବିସ୍ତାରିତ କରି ଲୋକଗହଳ ଭିତରକୁ ଚାହିଁଥାଏ କାହାଟି ମୋ ବାପା ବୋଉ? ବିରକ୍ତି ଆସୁଥାଏ କୁଆଡ଼େ ବାଟ ଭୁଲିଗଲେକି? ଶେଷରେ ମୋର ସବୁ ଆଶାକୁ ଚରିତାର୍ଥ କରି ଦିଶିଲା ବାପାଙ୍କ ମୁହଁ। ସିଏ ସବୁଦିନେ ଚୋଙ୍ଗା ସିଧା ସକ୍ଷମ ତେଜୀ ମଣିଷଟିଏ। ଚତୁର୍ଦିଗକୁ ଆଖୁରୁଲାଉ ରାଜକାୟ ଭଂଗାରେ ଆସୁଥାଆନ୍ତି। ତାଙ୍କ ପଛକୁ ଆହା

ବୋଉଟି ମୋର ନିର୍ମୂଳି ଲତାଟି ପରି ଝାଉଁଳି ପଢ଼ିଥାଏ। ସହଜେ ଚାରିଫୁଟିଆ ମଣିଷଟିଏ। ପ୍ଲେନ୍ ଭିତରେ ବସି ବସି ଆକୁରି ସାନ ଦିଶୁଥାଏ। ମୁହଁ ଶୁଖି କଳାକାଠ। ତାର ସେଇ ପାଦଘୋଷରା ଚାଲିଦେଖୁ ମନେହେଲା ଆହା କେତେ କଷ୍ଟ ପାଇଲା ସତେ ବୋଉଟି ମୋର ବିଚରା ନ ଆସିଥାଆନ୍ତା ପଛକେ। ଆଗକୁ ଦଉଡ଼ି ଗଲି ମୁଁ ବୋଉକୁ ଧରିବାକୁ। ଆମକୁ ଦେଖୁ ଦୁହିଁଙ୍କର ମୁହଁ ଉଜ୍ଜ୍ୱଳ ହୋଇ ଉଠିଲା। ବାଟରେ ଆସିଲାବେଳେ ବାପା ଆମର କାର ଭିତରେ ବାକୁଥିବା ଅନୁପଜଲୋଟା ଭଜନର ତାଳେ ତାଳେ ମୁଣ୍ଡ ହଲାଇଥିବା ବେଳେ ବୋଉ free-way ର ଧାଡ଼ି ଧାଡ଼ି ଗାଡ଼ି ଓ ଆଲୋକ ମାଳାକୁ କାନ୍ଦରେ ମୁହଁ ଲଗାଇ ଦେଇ କାବାକାଠ ହୋଇ ଚାହିଁଥାଏ। ତାର ଦୀର୍ଘ ଯାତ୍ରାର କୁଟି କୁଆଡ଼େ ଉଭାଇ ଯାଇଥାଏ।

ଘରେ ଗପସପ କରି ଦୁଇଟିଦିନ କେମିତି କଟିଗଲା, ଜଣା ପଡ଼ିଲାନି। ତା ପରଦିନ ସକାଳୁ କାମ। ରାତିରୁ ବାପା ବୋଉଙ୍କୁ ବୁଝାଇ ଦେଇଥିଲି ଆମେଦୁହେଁ କାମ କରୁ ତେଣୁ ଘରେ ଖାଣ୍ଡପିଇ ରାମାୟଣ, ମହାଭାରତ କ୍ୟାସେଟ୍ ବସି ଦେଖୁଥାଅ ମୁଁ ପୁଣି ଫେରି ଆସିବି ଯେ। ସ୍କୁଲକୁ ଗଲା ଛୁଆ ବୁଝିବାଭଳି ବୋଉ ମୋର ବୁଝିଗଲା। ସକାଳୁ ଉପମା କରି ଚେରୁଲୁ ଉପରେ ରଖିଦେଲି। ଭାତ ତରକାରୀ freez ରେ ଅଛି ବୋଲି ଲେଖାଟିଏ ମାରିଦେଲି। ଡ୍ରୋସ୍ ପିନ୍ଧିସାରି ଯୋତା ପିନ୍ଧୁ ପିନ୍ଧୁ ବୋଉ ଆସିଲା। ମୋ ବେଶ ଦେଖି କହିଲା, “ସକାଳୁ ସକାଳୁ ଏ ଘୋଡ଼ି ବେଶ ପିନ୍ଧି କୁଆଡ଼େ ବାହାରିଲୁ”? ମୁଁ କହିଲି, ‘କହିଥିଲି ପରା ମୁଁ କାମ କରେ ବୋଲି’। ବୋଉର ମନେପଡ଼ିଲା ଏତିକିବେଳେ ଝିଅଟି ରଡ଼ିକରି କାନ୍ଦିଉଠିଲା। ବାପା ବାହାରେ ବୁଲୁଥିଲେ, ପାଟିକଲେ “ଆରେ ତାକୁ ଜିଏ କନ୍ଦାଇଲା”। ହସ ଲାଗିଲା ମତେ ଏତ ଛୁଆକୁ ବୁଝାଇବାକୁ ବେକନାହିଁ ପୁଣି କନ୍ଦାଇବା ଜିଏ କାହାର ବେକ ଅଛି। ଶିଶୁ ଝିଅ ମୁହଁରେ Pacifier ଟିଏ ଗୁଞ୍ଜିଦେଇ ସିରିଆଲ୍ ଖାଇଲି। ଏଠି ଆମେରିକାରେ ବାପାଙ୍କୁ Microwave ଚଳାଇବା ଶିଖାଇଦେଲି। କାଳେ ମନେ ନରଖିବେ ଗୋଟିଏ କାଗଜରେ ଏକ, ଦୁଇ, ତିନି କରି ଲେଖିଦେଲି। ବାପା ଟିକେ ହତବଦ୍ଧେଇ ଗନ୍ଧେ ଆସିବାର ଗୋଟିଏ ରାତି ପାହିନି ଇଏ ପୁଣି ନୂଆ teaching। ବୋଉ ଡରି ଡରି ପଚାରିଲା ମେସିନ୍ କଥା କିଛି ଭୁଲଭାଲ୍ ହେଲେ ଠୋ କିନା ଫାଟିବ କାଳେ? ମୋର ତେଣେ ଡେରି ହେଲାଣି ତେଣେ ବାଟରେ ଝିଅଟିକୁ baby sitter ପାଖରେ, ପୁଅକୁ ସ୍କୁଲରେ ଛାଡ଼ି ଯିବାକୁ ପଢ଼ିବ। କିଛି pack ମଧ୍ୟ କରିନି ଝିଅଟିର। ଭାରୁଥାଏ ଭଗବାନ ମତେ ଦୁଇବାହୁ ନଦେଇ ଚର୍ଚ୍ଚୁବାହୁ ଦେଇଥାଆନ୍ତେ କି କେତେ ସୁରିଧାରେ କାମ ଗୁଡ଼ିକ କରିହୁଅନ୍ତା। କୌଣସି ମତେ

ଗୋଟେ ହାତରେ bag ଆଉ ହାତରେ ଛୁଆଟିକୁ ଟେକିନେଇ ଗାଡ଼ିରେ ବସିଲି। ବୋଉଟି ମୋର କାବାକାଠ ହୋଇ ଦୁଆର ବନ୍ଦ ଉପରେ ଛିଡ଼ାହୋଇ ଥାଏ। ବାପା ତେଣେ microwave direction ଟି ଧରି ଅଭ୍ୟାସ କରୁ ଥାଆନ୍ତି। ଶବ୍ଦ ଥାପୁଥାଏ କେଁ କେଁ।

ଗାଡ଼ିରେ ବସି ଭାରୁଥାଏ ବୋଉକୁ ଟିକେ ଏଠିକା ପରିଚ୍ଛିତି ବୁଝାଇ ଦେବାକୁ ପଡ଼ିବ। ପ୍ରଥମ ଦିନରୁ ଏମିତି ଭରିଲାଣି। ତିନୋଟି ମାସ କେମିତି ଚଳିବ। ଅପ୍ତୟ କାମ କରୁ କରୁ ମନେପଡ଼ିଲା କାଠଘର ନିଆଁ ଲାଗିଯିବା ଭୟ ରହିଛି ମୁଁ ତ କିଛି ବୋଉ ଯଦି ତୁଲି ଲଗାଇ ଦିଏ ଆଉ ବନ୍ଦକରି ପାଇବ କି ନାହିଁ। ଘରକୁ phone କେହି ଧରୁ ନାହାନ୍ତି। ମୋ ବାପା ବୋଉ ଗଲେ କୁଆଡ଼େ? ଅନେକ ସମୟପରେ ବାପା ଧରିଲେ କହିଲି ତୁଲିରେ କେହି ଲାଗିବନି smoke alarm ବିଷୟରେ ମଧ୍ୟ ବୁଝାଇଦେଲି। ବୋଉ କହିଲା ନାହିଁଲୋ ମା ଇଏ ଆମେରିକା। ଲକ୍ଷ୍ମଣ ତିନିଗାର ପକାଇଲା ଭଳି ଆମେ ଏଇ ସୋପାଟି ଉପରେ ବସିଛୁ ତୁ ଆସିଲେ ଏଠୁ ଉଠିବୁ। ଖାଇବା କଥା ପଚାରିଲାରୁ କହିଲା ବାପା microwave direction ଟି କେଉଁଠି ହଜାଇ ଦେଲେ ତେଣୁ freeze ରୁ ଥଣ୍ଡା ଭାତତାଳି କାଢ଼ି ଖାଇ ବସିଛନ୍ତି ଆମ ଅପେକ୍ଷାରେ। ମନଟା ମୋର ବିଷେଇ ଗଲା। ଏଇ ଖାଇବା ନେଇ ବାପା ସାରାଜୀବନ ବୋଉକୁ ରାଗଟି ଥାକିରୁ ଧୁଆଁ ନ ଉଠୁଥିଲେ ଭାତଥାକି ପାଖରେ ବସିବେନି। ଏଠି କେମିତି ଥଣ୍ଡାଭାତ ଖାଇଲେ। ଭାବିଲି କିଛି ଗୋଟେ କରିବାକୁ ପଡ଼ିବ। ବିଚରା ଆମେରିକା ଆସି ଶେଷରେ ଖାଇବା ବିନା ହାରିଯିବେ। ଭାଉଜଟି ମୋର କେତେ ଯତ୍ନ ନିଏ। ବାପା ଖାଇ ବସିଲେ ବଢ଼ିଟିଏ ଭାଜି, ବାଇଗଣଟିଏ ଛାଣି ଥାକି ପାଖରେ ଗରମ ଗରମ ଥୋଇଦିଏ। ନିଜକୁ ଦୋଷୀ ଦୋଷୀ ଲାଗୁଥାଏ। ସବୁକାମ ଭିତରେ ମୋର ପ୍ରଥମ ଚିତ୍ରା ହୋଇପଡ଼ିଲା କେମିତି ତିନୋଟି ମାସ ଭଲରେ କଟାଇବେ। ବାପାଙ୍କୁ ଚକାଇ ନେବାରେ ଏତେଟା ଅସୁବିଧା ହେଲାନି । library ରୁ ଭଲ ବହିଖଣ୍ଡେ ଦେଲେ ନାକ ଉପରେ ଚଷମାଟି ଦେଇ କୁଆଡ଼େ ମଞ୍ଜି ଯିବେ । ଖାଇବା ମଧ୍ୟ ଦରକାର ପଡ଼ିଲେ ତାଙ୍କୁ western food ସହିତ introduce କରିହେବ। ଆଜି କେଣ୍ଟକୀ ଚିକେନ୍ ଚାଖ, କାଲି ଚିକେନ୍ ସ୍ୟାଣ୍ଡଉଇଚ୍ try କର କହି ଭୁଲାଇ ଦେଇ ହେବ। ହେଲେ ବୋଉ। ତାର ଦୁଇଓଳି ସଜରୋଷେଇ ଦରକାର, ତା ସାଙ୍ଗକୁ ପୁନିଆ ପରବ। କାଲି କଣ ବ୍ରତ ଅଛି ବୋଉ ଘୋଷଣା କରି ସାରିଲାଣି । ଗୋଟିଏ freeze ରେ ଆମିଷ ନିରାମିଷ ସବୁ ରହୁଛି ତେଣୁ ଖାଇବନି। ଦୁନିଆର ସବୁ ଯୁକ୍ତି ଏକାଠି କଲେ ମଧ୍ୟ ବୋଉକୁ ବୁଝାଇ ହେବନାହିଁ। ବୁଲାଇ ନେବା ଲାଗି ଡିଜ୍‌ନି ଲ୍ୟାଣ୍ଡ ନେଲି। କହିଲା ଏଠି ପାଖ ଆଖରେ ମାହିର ନାହିଁ? ଚିଡ଼ି ଉଠିଲି

ମୁଁ ମାହିର ତ ସବୁବେଳେ ଦେଖୁଛି, ଏଠି କିଛି ଦେଖିଯା। ଛାଡ଼ ବିରକ୍ତ ହୋଇ ଲାଭନାହିଁ କେମିତି ଖୁସିରେ ରହିପାଉ ସିଏ ତିନୋଟି ମାସ।

ଦିନେ ଶନିବାର ଉଠୁଠୁ ଟିକେ ଡେରି। ଦେଖିଲା ବେକକୁ ବାପା living room ର ସବୁ ଜିନିଷ ଥାକରୁ କାଢ଼ିଦେଇ ମହା ବ୍ୟସ୍ତ ହୋଇ କଣ ଖୋଜୁ ଥାଆନ୍ତି। ତାଙ୍କ ଚଷମାଟି ମିଳୁନି, ତେଣେ ତାଙ୍କ ମାଉଣ୍ଡବେଟେନ୍ ବହିଟି ଅଧାପଢ଼ା ହୋଇଛି। ତେଣୁ ସକାଳୁ ସକାଳୁ mood off। ମଲା ମଣିଷ! ମୁଁ ମଧ୍ୟ ତାଙ୍କ ସହିତ ଲାଗିପଡ଼ି ଖୋଜିଲି। ନିଶ୍ଚୟ ଏ ପିଲା ଦୁହିଁଙ୍କର କାଣ୍ଡ। ରାଗରେ ପୁଅକୁ ନେଇ ତା room ଭିତରେ ବନ୍ଦ କରିଦେଲି। ତା'ପରେ ଝିଅର ପାଳି। ତଳେ ବସି ବହି ଚିରୁଥାଏ। ଅତି ବିରକ୍ତ ହେଲେ ଶେଷରେ ଛୁଆଙ୍କ ଉପରେ ଝଡ଼ାହେବ। ତା କାନଟି ଧରିବାକୁ ଯାଉଛି, ମନେପଡ଼ିଲା ବିରାଟ ବୋବାଳି ଛାଡ଼ିବ, ବୁଝାଇବାକୁ ଶକ୍ତି ମୋର ନାହିଁ । ତେଣେ pacifier ଟି ଦୁଇଦିନ ହେବ ହଜି ଯାଇଛି। କାନ୍ଦୁ ମୋର ପ୍ରାଣେ ଭୟ। ଝିଅଟି high-chair ରେ ବସି ଖାଉଛି ବୋଲି ବୋଉର କେତେ ରାଗ ସବୁବେଳେ କହୁଛି ଛୁଆକୁ କାଖେଇ ବୁଲେଇ ବୁଲେଇ ଶୁଆ ଶାରୀ ଦେଖେଇଲେ ଛୁଆ ଖାଆନ୍ତି। ତାକୁ ଏଠି ବାନ୍ଧି ପକେଇ କଣ ଖୁଆଉଛ? ମୁଁ କହିଲି ଇଏ ଆମେରିକା। ଏଠି ଯଶୋଦା ମା ଭଳି ଭୁଲାଇ ଖୁଆଇବାକୁ ସମୟ କାହିଁ ବୃକ୍ଷମାର ନାଁ ଗନ୍ଧ ନାହିଁ କିଏବା ନେବ ପୁରୁଣା ବୃକ୍ଷମାଟିକୁ? ଦେଖିଲା ବେକକୁ ବାହାରୁ ବୋଉ ଆସୁଛି ହଲି ହଲି ବାପାଙ୍କ ଚଷମାଟି ପିନ୍ଧି। ବାପାଙ୍କ ରାଗ ପକ୍ଷମକୁ ଉଠିଲା। କହିଲେ ସକାଳୁ ସକାଳୁ କି ଦୃଶ୍ୟ ଦେଖୁଥିଲ ଯେ ମୋ ବୃକ୍ଷମା ନେଇ ପିନ୍ଧିଛ? ବୋଉ ଜିଭ କାମୁଡ଼ି ବୃକ୍ଷମାଟି ଟେବୁଲ ଉପରେ ଥୋଇଦେଇ ଗାଧୁଆଘର ଭିତରକୁ ପଶିଗଲା। ଝିଅଦିନେ ଦେଖୁଛି ବାପା ରାଗିଲେ ବୋଉ ରୁପ୍ ହୋଇ ରୋଷେଇ ଘରେ ପଶିଯାଏ। ଏଠିତ ସେମିତି କଣିକିଆ ରୋଷେଇଘର ନାହିଁ। ଶେଷକୁ bath room ଟି ସୁବିଧା। ବୋଉଟା ଗାଳି ଖାଇଲା। ମନଟା ଭଲ ଲାଗିଲାନି। ଠିକ୍ କଲି ଆଖି ତାର ପରୀକ୍ଷା କରାଇ ବୃକ୍ଷମା ହଲେ ଧରାଇ ଦେଲେ କଥା ଶେଷ। ବୋଉକୁ କାମ ଦିଆଗଲା ପୁଅର A.B.C.D. ବହିରୁ ଦେଖୁ ଅଭ୍ୟାସ କର, ଆଖି ପରୀକ୍ଷା ହେବ । ପୁରୁଣା computer କାଗଜ ପୁକାଏ ଦେଲି ଅଭ୍ୟାସ କରିବାକୁ। ଯେତେବେଳେ କାମରୁ ଫେରେ ଦେଖେ ବୋଉ ବିଚାରୀ ପୁଅର study table ଟି ଉପରେ ବସି ମନଦେଇ କଣ ଲେଖୁଥାଏ। ମାସେ ପରେ ପଚାରିଲି ବୋଉ ତୋ କାଗଜତକ ଆଣେ କେମିତି ଶିଖୁଲୁ ଦେଖିବା, ତା'ପରେ ଡାକ୍ତର ପାଖକୁ ଯିବା। ବୋଉ ବାଧ୍ୟ ଛାତ୍ରାଭଳି କାଗଜ ବିଡ଼ାଏ ନେଇ ଆସିଲା। ଦେଖିଲା ବେକକୁ ପୁଅର ରଙ୍ଗ ଫେନ୍‌ସିଲ ଧରି ରଙ୍ଗବେରଙ୍ଗର ମାଣଡ଼ିତା

ସବୁ ଅଙ୍କା ହୋଇଛି। ମୁଁ ଆଶ୍ଚର୍ଯ୍ୟ ହୋଇ ତାକୁ ଚାହିଁଲି। ବୋଉ କହିଲା କାଳେ ମାଣଡ଼ିତା ଗୁଡ଼ା ଭୁଲିଯିବି ତେଣୁ ଅଭ୍ୟାସ କରୁଥିଲି। ତୁ ମାର୍ଗଶୀର ହେଲେ ଘରେ କାନ୍ଧବାଡ଼ରେ ଚାଳିଦେବୁ, ତୋ ଝିଅକୁ ଟିକେ ଶିଖାଇବୁ। ମୁଁ ତୁମ୍ଭ ହୋଇ ବସିଗଲି। କହିଲି ସେଦିନ ତତେ ବାପା ଏତେ ଗାଳିଦେଲେ ବୃଷମାଟି ହୋଇଥିଲେ ଅତତଃ ଗାଳିରୁ ବ୍ରାହି ପାଇଥାଆନ୍ତୁ। ବୋଉ ହସି ହସି କହିଲା ତୋ ବାପାଙ୍କ ଗାଳି କଣ ନୁଆ, ମୁଁ ତ ସାରାଜୀବନ ଶୁଣିଛି। ତାଙ୍କ ଗାଳି ମୋ ପାଇଁ ବନ୍ଦନ ତୁଲ୍ୟ। ମୋର ନୁଆ ବୃଷମା ଦରକାର ନାହିଁ କେତେଦିନ ଆଉ ବଞ୍ଚି ଯେ ତାଙ୍କରି ବୃଷମାଟି ପିନ୍ଧି କାଳ କାଟିଦେବି। ଆଶ୍ଚର୍ଯ୍ୟ ହେଲି ମୁଁ। ବୋଉତ କୌଣସି ସ୍କୁଲ କଲେଜ ଯାଇ ପାଠ ଶାଠ ପଢ଼ିନି ଏତେ ଅସାଧାରଣ ସହିବା ଶକ୍ତି ତାର ଆସିଲା କେଉଁଠୁ? ଦିନଟିଏ ହେଲେ ବାପାଙ୍କ ବିରୁଦ୍ଧରେ ଅନୁଶୋଚନା କରିବାର ଦେଖିନାହିଁ। ବୋଉ ସହିତ ନିଜକୁ ତୁଳନା କରୁଥିଲି, ଟିକିଏ ପାନରୁ ବୁନ ଖସିଲେ ମୁହଁର ରଙ୍ଗ ମୋର ବଦଳିଯାଏ। logic ବହିରେ ପଢ଼ିଥିବା ଯୁକ୍ତିଗୁଡ଼ା ମନେ ପଡ଼ିଯାଏ ବା soap opera ର dialogue ସବୁ କହିବାକୁ ଦୁଇମିନିଟ୍ ସମୟ ଲାଗେନାହିଁ ‘ବିଦ୍ୟା ଦଦାତି ବିନୟମ୍’। ଏକ ସାଧାରଣ ଗାଉଁଳା ପରବେଶରେ ବଢ଼ି ତାକୁ ଏତେ ବିନୟା ହେବା ଶିଖାଇଲା କିଏ? ବୋଉକୁ ଚିତ୍କାକରି ମଧ୍ୟ ସିଦ୍ଧାନ୍ତରେ ପହଞ୍ଚି ପାରେନି ମୁଁ। ଆସିବାର କିଛିଦିନ ହୋଇଗଲାଣି। କେହି ସାଇପଡ଼ିଶା ଆମଘରକୁ ଆସୁନାହାନ୍ତି କି ଆମେ ଆଉକାହା ପଡ଼ୋଶୀ ଘରକୁ ଯାଉନୁ। ବୋଉର ଅଭିଯୋଗ ମନଖୋଲା ଗପି ପାରୁନି। ସବୁଦିନେ କାମରୁ ଫେରି ପିଲାଙ୍କ କଥା ବୁଝ, ସ୍ତ୍ରୀମାନଙ୍କ କଥା ବୁଝ। ତାପରେ ବୋଉ ଅଭିଯୋଗ ଶୁଣିବା ମୋର ନିତିଦିନିଆ ହୋଇ ଯାଇଥିଲା।

ଦିନେ ରବିବାର ଦେଖୁ ମୁଁ ଘାସ କାଟୁଛି, ବୋଉ କୋଉଠି ଥିଲା ଧାଇଁ ଆସିଲା। ଖରାରେ ଝାଙ୍କନାଳ ହୋଇ ଘାସତକ ମୁଁ ଜମା କରୁଥାଏ ବୋଉ ଅଙ୍କାମାରି ଆଭାକାତୋ ଗଛତଳେ ବସି ପଢ଼ିଲା। ତାପରେ ପାଖକୁ ଡାକି ଗମ୍ଭୀର ହୋଇ କହିଲା ଆମ ଯୋଉଁ ଟିକେ କଞ୍ଚୁସ୍ କି? ମୁଁ ଭୁ କୁଞ୍ଚୁତ କରି ତାକୁ ଚାହିଁଲି। ଟିକେ ହସି କହିଲା ଘରେ ଯୋଡ଼ା ଯୋଡ଼ା ଗାଡ଼ି ଘୋଡ଼ା ବାନ୍ଧିଛି, ଦୁଇତିନିଟା ଚାକର ଟୋକ ରଖନ୍ତା ନାହିଁ ପିଲାକାମ ଘରକାମ କରନ୍ତା। ମରିପଡ଼ି ସବୁ ନିଜେ କରୁଛୁ। ତାପରେ ମୁଣ୍ଡ ଆଉଁସି ଦେଇ କହିଲା କେତେ ଗେହୁରେ ତତେ ବଢ଼ାଇଥିଲି, ଶେଷରେ ଆସି ଏଠି ଘାସ କାଟିଲୁ। ଗାଁରେ ସମସ୍ତେ ପଚାରିଲେ ମୁଁ କଣ କହିବି। ବୋଉ ଯୁକ୍ତି ଶୁଣି ନ ହସି ରହିପାରିଲିନି। ତାକୁ ବୁଝାଇଦେଲି ଏଠି ସମସ୍ତେ ନିଜକାମ ନିଜେ କରନ୍ତି।

ବୋଉ କଣ ବୁଝିଲା ଜାଣି ପାରଲିନି। ସବୁଦିନେ ତା ଫେରିବା କେତେଦିନ ରହିଲା ପଚାରେ। ବିଚାରୀ କଣ ଭାବିଥିଲା କେଜାଣି ଦିନସାରା ଘରେ ସୋପାଟି ଉପରେ ବସି ବସି ଗୁମେଇ ପଡ଼େ, ରାତି ହେଲେ ଏଠିକା ବିଛଣାରେ ତାକୁ ନିଦ ହୁଏନି। ଖାଇବା ତ ଅଧାଦିନ ଉପାସ। ବ୍ରତ, ଠାକୁର ପୂଜା, ଆକତା କିଛି ମନ ମୁତାବକ କରିପାରୁନି। ଆଛା କାଠଘର। କାମ ଟିକେ କରିବାକୁ ତା ମନ ଘରଦ୍ୱାର ଓକାଓକି ଧୁଆଧୋଇ କରନ୍ତା। ଏଠିତ carpet ତେଣୁ ତା ମଧ୍ୟ ବନ୍ଦ। କଥା କେହି ବୁଝୁନାହାନ୍ତି। ଖାଲି ଗଛ ଗୁଡ଼ିକରେ ପାଣିଦିଏ ଦିନକୁ ଦୁଇଥର Drive way ଟିକୁ ଧୋଇଧାଇ ବୁକ୍‌ବୁକ୍ କରି ରଖିଥାଏ। ବିଚରା ଅଣନିଶ୍ୱାସୀ ହୋଇଗଲାଣି।

ବୋଉଟି ଜୁନୁଜୁନୁ ଚାହିଁଥାଏ ବାପାଙ୍କ ମୁହଁରୁ ଛୁଆଳ ମୁହଁକୁ।

ଶେଷରେ ଦିନେ ଅତି ବ୍ୟସ୍ତ ହୋଇ କହିଲା ମୋର ଆମେରିକା ବୁଲା ସଇଲା। ମତେ ଟିକେ ଗାଡ଼ିରେ ବସେଇ ଦେ ମୁଁ କେମିତି ପକାଏ। ମୁଁ କହିଲି ତତେ କଣ ସତରେ ଏଠି ଭଲ ଲାଗୁନି। ତୋର ଆହୁରି ମାସକପରେ ଯିବା କଥା। ବୋଉ କହିଲା ନାଉଁଲୋ ମା ତମ ଆମେରିକା ତ ଧନ, ଜନ, ଗୋପ, ଲକ୍ଷ୍ମୀ ସବୁଥିରେ ପୂର୍ଣ୍ଣ। ଏଠିକା ଛାର ବାଇଗଣ ପରିବାଟିକୁ ମଧ୍ୟ ନିହି ହେବନି। କେତେ ସୁନ୍ଦର କଳା ମୁରୁ ମୁରୁ ହୋଇ ତେଲ ଲଗେଇ ଚିକ୍କଣ ଚାକ୍କଣ ହେଇ ଜିଲି ଭିତରୁ ଚାହିଁଥିବେ। ଏଠି ସବୁ ଭଲ ଯେ, ମୋର ତେଣେ ଗାଁ କଥା ଭାରି ମନେପଡ଼ିଲାଣୀ। ସଞ୍ଜ ହେଲେ ଠାକୁର ଘର ଘଣ୍ଟ ଆକତୀ ଶୁଭୁଛି। ତେଣେ ଗୁହାଳରେ ଗୋରୁଗୁଡ଼ା ରଡ଼ି ଛାଡ଼ୁଥିବେ। ଟ୍ରେମାଟାକୁ କହି ଆସିଥିଲି ନଡ଼ା ମୁଠାଏ ଦେଉଥିବ କି ନାହିଁ ଧାନ ଗୁଡ଼ା ପୋକ ଖାଇଯିବେ। ତାପରେ ଲସଆଞ୍ଜଲସର ତାରାବିହିନ ଆକାଶକୁ ଚାହିଁ କହିଲା ଆମ ଦୋଳ ପୁନିଅଁ ହବ। ଠାକୁର ବିମାନ ଉପରେ ଚଢ଼ି ଭୋଗ ଖାଇବେ। ଗାଁ କଥା ମୋ ଆଖିରେ ନାଚୁଛି, ତୁ ମା ମତେ ପଠାଇ ଦେ। ବୋଉକୁ ଆଉକିଛି କହି ଅଟକାଇବା ଅସଂଗତ ମନେକଲି। କହିଲି କାଲି phone କରି ତୋ ଯିବା କଥା ଠିକ୍ କରିଦେବି। ବୋଉ ମୁହଁ ଉଜ୍ଜ୍ୱଳ ଦିଶିଲା। ତା ମୁହଁକୁ ଚାହିଁ ମୋର ମନେହେଲା ଯେମିତି ଆମ ଗାଁ ଦାଣ୍ଡ ନଡ଼ିଆଗଛ ଫାଳରେ ବଳିମାତ୍ର ଲୁଚକାଳି ଖେଳୁଛନ୍ତି। ବୋଉର ଅକୁହା ଭାଷା ବୁଝିବାକୁ ମୋର ବାକି ରହିଲାନି। ପିଲାଦିନେ ବହିରେ ପଢ଼ିଥିବା କବିତା ଦୁଇଧାଡ଼ି ମନେ ପଡ଼ିଲା।

“ଆଲୁଅ ତାର କି ମନୋହର
ଅନ୍ଧକାର ତା’ଠାରୁ ଭଲ
ଟିକି ମୋର ଗାଆଁଟି
ଭୁଗୋଳ ପୋଥି ପତରେ ପଛେ
ନଥାଉ ତାର ନାଆଁଟି”।

Poetry and World Economy: Restructuring the Old Inhibitions

Sura P. Rath

Sometime late last year, the invitation to participate in an international seminar on "Restructuring the World Economic Order" in Cuttack (December 1990) came from Mr. Girija Patnaik. It was to be organized by the Universe and the Institute for Oriental and Orissan Studies. I had attended their 1988 seminar on "Tribal Culture in a Changing World," and had shown a strong interest in their effort to bring together scholars from nearly two dozen countries to engage in an intellectual forum on issues critical to modern life.

Making a commitment was hard, though. The subject belonged in the fields of economics, banking, finance, and international politics — none of which was even a distant relative to my field, literature and rhetoric. During my search for a point of entry into the subject on an ordinary Sunday, 12 November 1989, I came upon four news items of interest that gave me the courage to venture an essay. The first three of these came from the Associated Press in my morning newspaper, the Shreveport Times; the fourth came as a segment in the evening CBS news magazine 60 Minutes on television.

The first AP report, from the capital city of Dover in Delaware, described a man who had paid \$19,500 for a 1978 Chrysler New Yorker valued at \$5,000. "The man didn't care about the car," the report said, "he forked over an extra \$14,500 for the honor of having Delaware license plate number 313." According to the story, a three-digit plate could sell for as much as \$50,000, and a single-digit plate at least \$100,000. The second AP report, from Fontvieille, Monaco, was about a 1961 Ferrari, a red Berlinetta Competizione 250GT with twelve cylinders and a 168B motor type (one of only 28 made), that had sold for \$2.6 million at an auction. It said that another 250GT, a 1958 "Tour de France" model went for more than \$1.78 million to a Japanese buyer, while a "Supersqualo" went for \$1.6 million.

The report concluded that the prices of Ferraris had risen since the death in 1988 of Enzo Ferrari, the founder of the Italian auto company. On August 19, 1988, five days after Ferrari's death, a

12-cylinder 1963 Ferrari 250P, one of only five of its kind, had been sold in Monterey, California, for \$2.72 million. The third AP story, from New York, reported that first edition of William Blake's *Songs of Innocence and Experience* had sold for \$1.32 million at a Sotheby auction. It also listed other good sales: a set of the first four successive editions of Shakespeare's collected plays ("Four Folios") for \$2 million; an autographed manuscript of John Locke, \$907,500; and a presentation copy of Thomas Jefferson's 1781 Notes on the State of Virginia, \$165,000.

In each instance, a happy marriage between a classic work of art and a bold lover - investor had taken place. In each instance, the apparent value of an object rose in proportion to two variables: the emotional association of the thing with a person; and the speculated promise of return on the investment. The exchange of vows not only sanctified the present loves and future hopes of these buyers but also proclaimed to the world that there is enough wealth among us to preserve — and profit from protecting — a valuable object.

Now, contrast the affluence and overflow of conservationist zeal in the three AP stories above with some of the following records of the despicably low value we have placed on human life in our time:

- famine in Ethiopia claims thousands of lives
- infant mortality in Bangladesh reaches new height
- early snow sends thousands in New York to public shelters
- malnutrition adds to the ravage of cholera in South America
- low life expectancy in the Third World linked to illiteracy
- joblessness spurs minority youths into drug and crime
- urban poverty and violence on the rise worldwide

Let us put, if you will, the three AP stories on the "income/credit" side of our ledger. On the

other side, the "expense/debt" page, we have the items above. What does this basic accounting exercise reveal? A curious phenomenon, not too flattering to anyone. Simply, when we add up the credit numbers and the debit numbers, and try to get the "bottom line," instead of a zero balance a large red number indicating delinquency and deficit pops up, presenting an absurdity, an enigma of human depravity.

On the one hand, we recognize the values of objects that seem worth preserving and are eager to pay for them; on the other, we allow thousands of human lives to go to waste and silent extinction.

Our immunity against this ethical disjunction between the local and cosmic, the immediate and the transcendent, choices comes from a rhetoric of division and separation. Only by embracing the theory that the Ethiopian famine has nothing to do with the antique auction in London can we claim that the Londoner investing two million pounds in Queen Victoria bathroom slippers — an exaggerated example, I admit — has no responsibility toward the hundred deaths in Addis Abba. However convincing the vision of self-fulfillment might sound, the argument is untenable to anyone with the slightest political literacy about the modern world.

What exactly do the poor nations expect from the wealthy ones? Some years ago, at a United Nations forum on hunger and homelessness a delegate alleged that the typical middle class American spent more money on an annual upkeep of his frontyard than the total annual living expense of a family of five in his country. The allegation, even when the statistics back it up, has a ridiculous aspect to it. The delegate's observation could mean any of the following:

- middle-class Americans should not have frontyards
- they may own frontyards only after people in all other countries live a comfortable life
- if they already have one, they should not maintain these grounds beyond a certain expense limit
- poor people should not have families of five
- people in other countries should emulate the American passion for lawns

- other national governments should adopt the American political/economic system in the interest of the welfare of their middle class.

The list can be extended, though the general intent of his contrast lay somewhere in the assertion that poverty anywhere in the world is an insult to affluence everywhere, that it is unethical for people anywhere in the world to spend on luxury items of life when the vital need of people in another part remain unfulfilled. The bottom line is a call for a sense of values. Perhaps alongside this assertion lingered the hope that those who are economically better off will voluntarily accept the moral leadership for uplifting those that are still striving.

The urgency of this assertion and this hope has increased in the past decade and half as the world has shrunk with recent advancements in international communication. This brings me to the fourth news item mentioned earlier. It was an interview by Ed Bradley with Jose Vargas Llosa, a distinguished novelist, also the front runner at the time among the presidential candidates in Peru. Llosa had the prospect of being nominated for and winning the Nobel Prize for literature some day, had held no public office, had no political experience, and claimed himself to be the "emergency candidate" for a country ravaged with poverty, debt, leftist terrorism, and an out-of-control cocaine export trade.

Bradley harped on one major issue: Why would a fine writer such as Llosa want to be the President? How would he run the country? And would he write another novel if he lost the election? Leaving aside the old question as to whether a writer would make a better president than, say, a movie actor, a philosopher, a crown prince, a peanut farmer, or just a son or daughter of a president or prime minister, we may see in Bradley's concerns the old aporia of the Platonic question and the Shelleyan assertion. In the Ideal State of Plato, the poet was banished as a potential danger to his fellow beings. In the Shelleyan cosmology, the poet was the unacknowledged legislator of the world.

Poetry and World Economy continued

Taking a medial position, I think it is time we brought the poet into the presidency, or in the present context to the task of restructuring the world economy. A first step toward shedding the old Platonic inhibition lies in our recognition that the despicable crisis of world poverty and world hunger has always been more a moral problem than an economic one.

What the world needs today, is pragmatist philosophers who can inventory the global assets and identify the global needs in human terms, and design a figure in a carpet large enough to include all who are blessed to be on this earth. They need to forge a future alliance strong enough not to leave anyone behind, and stable enough not to grow by fits and starts. Not a re-distribution of wealth: nor a ceiling on the entrepreneurship of the rich, mind you, but a revision of the priorities in our investment for the collective future of the planet — this is more fundamental to our survival than a political solution to the deforestation of the Amazon valley.

Whatever name we give to such a global political system, its principle must be the sharing of things in the caring for life.

GOD, WHERE ARE YOU?

Ms. Promodini Mishra

Are you or are you not?
are you here or there?
Do I touch you, when and where?
Are you the One who takes away
my sorrow?

Your beautiful idol in the temple,
majestic and forgiving,
Draws sinners and the sad
to offer prayers
in your abode daily.

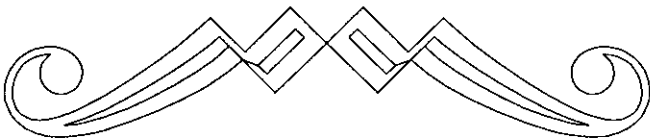
My mother had told me
when I was a little girl,
"You hide in the heart of everyone,
You, the mysterious one,
Known as the 'Tenant of the heart'."

*Prahlad had pointed to a pillar,
"Listen, my father,
God, the Reedemer, is even in this pillar!"

Bring me a dream, God, whisper to me,
tell me who you really are,
I am anxious and confused
not knowing where you are.

Let me know when and where I touch you,
and bow to you,
Only then will the flame in my heart
fade away,
And bring peace to me.

*Devotee of Hindu God, Vishnu



ORIIYA HERITAGE AND ORIIYA LANGUAGE

Subhas C. Mohapatra

It was inspiring to see the enthusiasm in some quarters for the Oriya language during the 21st convention at Gaithersburg which culminated in the suggestion that we conduct our proceedings in Oriya as much as possible during the 1991 convention in Chicago. This was all said in the name of Oriya heritage and pride. Undoubtedly, the Oriya language is the single clearest identity of an Oriya. Many of us travel to the convention from far away places to meet Oriyas, talk and hear Oriya language, eat Oriya food and get a glimpse of Oriya culture. In my view, however, it is oversimplification to equate Oriya pride and heritage with Oriya language.

There are many a Oriyas who are domiciles of Orissa, take great pride in Orissa and provide immeasurable service to Oriyas and Orissa, yet who do not speak Oriya in their home or even on the streets of Orissa. Most of our children in this country can barely understand Oriya, much less use Oriya language. Many of our Oriya friends have spouses who can not speak or understand Oriya. Hundreds of Oriyas would give anything to speak any language, be it Oriya or not, for they suffer from various degrees of speech impairment. Finally, many Oriyas have become domiciles of another Indian state and speak that language in their day-to-day life. Yet, they have preserved their Oriya heritage and pride through their love for Orissa, Oriya food and clothing and cultural ties with Orissa.

Are all the above lesser Oriyas? Being an Oriya, I always look forward to speaking Oriya with whomsoever can understand it during personal conversation, where what I say may not be of major consequence, but my official means of communication, even with Oriyas, has been and will remain English. While I have the greatest admiration (which sometimes even borders jealousy) for those with eloquence in Oriya, I am not the least bit ashamed for having equal eloquence in another language, and I will feel insulted if any one dares question my Oriya heritage and pride on this score. I have always encouraged my children to understand Oriya, not necessarily

to master the language. When it comes to clear expression of ideas and thoughts, I would always encourage them to use a language in which they are proficient, which happens to be English. In this regard, I wish to emphasize that our love for the Oriya language must be balanced with the need of our youngsters who have lost eloquence in Oriya but are still as much enthusiastic about OSA as we the immigrant Oriyas are; the emergence of the youth forum is a good example of this.

Continuity of OSA and its conventions will depend on the active involvement of our present youth and future generations who most certainly would not have even a marginal skill in the Oriya language. If we, the immigrant Oriyas, insist on continuing our deliberations at the convention in Oriya, our youth will not be able to grasp the proceedings and may soon lose interest in the OSA. Consequently, OSA will be controlled by the progressively decreasing number of newly arriving Oriyas or a few who might manage to maintain proficiency in Oriya. Such a monopolistic consequence would not be good for Oriyas or OSA. Therefore, and in view of the fact that most of us do communicate at personal levels in Oriya, I urge that we continue our official proceedings exclusively in English without adulterating it with Oriya or any other language. It is not fair to impose Oriya language in the name of Oriya pride while abandoning Oriya food in favor of non-Oriya food (as is being done in every OSA convention dinner)! Should we also abandon Bharat Natyam from our cultural functions because it is not an authentic Oriya dance? To what level of fanaticism are we willing to push our Oriya pride and heritage? I am certain that our youth would be well qualified and equipped to preserve our Oriya heritage and practice our Oriya culture even though they may not be able to speak Oriya language fluently. This can be done through the cultural functions of the annual OSA convention and regional celebration of Oriya festivals and emphasis on Oriya language at the family level.

ଦ୍ରୋପଦୀର ଅଭିଯୋଗ

ଅଧ୍ୟାପିକା ଚନ୍ଦ୍ର ଲକ୍ଷ୍ମୀପ୍ରିୟା ଆଚାର୍ଯ୍ୟ

ମୁଁ ପଞ୍ଚପୁରୁଷର ପରମ ପ୍ରେୟସୀ, ପଞ୍ଚପୁତ୍ରର ଜନନୀ ପାଞ୍ଚାଳୀ। ଜଣେ କ୍ଷତ୍ରିୟ ଜନ୍ୟାର କାମ୍ୟ ବୀର୍ଯ୍ୟଶାଳୀ, ଶୌର୍ଯ୍ୟଶାଳୀ ଜଣେ କ୍ଷତ୍ରିୟ ରୂପାମଣିର ସହଧର୍ମିଣୀ ହେବା, ଜଣେ କ୍ଷତ୍ରିୟ ନାରୀର ବାସନା ବୀର ପ୍ରସବିନୀ ହେବା। ମୁଁ ଜଣେ ନୁହେଁ, ସେହିଭଳି ପାଞ୍ଚଟି ବିରଙ୍କୁ ବରଣ କରିଛି, ପଞ୍ଚପୁତ୍ରର ଜନନୀ ହୋଇଛି। ତଥାପି ମୋର ଅନେକ ଦୁଃଖ, ଅସୁମାର ଅଭିଯୋଗ। ବୀରମାର ଧରାବତରଣ କଲେବି, ଶତାନ୍ତା ଶତାନ୍ତା ଧରି କହି ବସିଲେବି ମୋର ସେ ଗୋପନ ବ୍ୟଥା ଉପଶମ ହେବାର ନୁହେଁ। ଧର୍ମର ସଂସ୍ଥାପନ ପାଇଁ, ପାପର ବିନାଶପାଇଁ ଯୁଦ୍ଧ ପଶୁସମ୍ପର୍କି ଦେଇଛନ୍ତି। ଜଣେ ସାଧାରଣ ନାରୀ ଯେଉଁଭଳି ସମ୍ମାନ, ଐଶ୍ଵର୍ଯ୍ୟ, ସ୍ଵାମୀ ସୌଭାଗ୍ୟ ଆଶାକରେ, ମୁଁ ତା'ଠାରୁ ବହୁଗୁଣରେ ପାଇଥିଲି, ତଥାପି ମୁଁ ସୁଖୀ ହୋଇ ପାରିନାହିଁ।

ସ୍ଵୟଂବର ଦିନଠାରୁ ମୋର ବିଦ୍ରୁହ ଗାନ୍ଧାରୀ ପ୍ରତିକୂଳ ସ୍ତ୍ରୋତ ଗୋଟିକପରେ ଗୋଟିଏ ଅପାତରେ ନେଇ ପିଟିଦେଇଛି, ଗୋଟିକ ପରେ ଗୋଟିଏ ଆବର୍ତ୍ତରେ ମୋତେ ପିଟିଦେଇଛି, ବୀରମାର ମୋତେ ଉପହସିତ ହେବାକୁ ପଡ଼ିଛି।

ହେ ନାରାୟଣ! ତୁମେତ ସର୍ବଞ୍ଚ! ତୁମେତ ଜାଣିଥିବ ପାଣ୍ଡବ ମାନଙ୍କପ୍ରତି ଦୁର୍ଯ୍ୟୋଧନ ଯେତେ ବୈରଭାବ ପୋଷଣ କଲେବି, ଦୁର୍ଯ୍ୟୋଧ୍ୟ ଜତୁଗୃହରେ ଅଗ୍ନିସଂଯୋଗ କଲେବି ସେମାନେ ନିହତ ହେବେ ନାହିଁ, ହେବାର ନୁହେଁ। କାରଣ ସେଇମାନେହିଁ ତୁମ ଧର୍ମଯଜ୍ଞର ରକ୍ଷିକ, ପୁଣି ସେଇମାନେହିଁ ତୁମ ଧର୍ମଯଜ୍ଞର ଏକ ଏକ ଅମୋଘ ଅସ୍ତ୍ର। କିନ୍ତୁ ଜତୁ ଗୃହ ଦାହ ପରେ ଯେତେବେଳେ ସେମାନଙ୍କ ମୃତ୍ୟୁ ସମ୍ଭାବ ପ୍ରଚାରିତ ହେଲା ଏବଂ ମୋର ପିତା ଦ୍ରୁପଦ ଏ ଦୁଃସମ୍ଭାବ ଶୁଣି, ବିଶେଷତଃ ଅର୍ଜୁନ ନିହତ ହେବା ଶୁଣି ଯେତେବେଳେ ଶୋକାଭିଭୂତ ହୋଇ କହିଲେ- ‘ପଶୁ ପୁତ୍ର ଧନଞ୍ଜୟର ମୃତ୍ୟୁରେ ବସୁନ୍ଦରୀ ବୀରଶୂନ୍ୟ ହେଲା। ଅନଳୋଦ୍ଭୂତା ଜନ୍ୟା ଯାଜ୍ଞସେନାକୁ ମୋର କାହା ହାତରେ ସମର୍ପଣ କରିବି?’ ‘ହେ ବାସୁଦେବ! ତୁମେ ସେତେବେଳେ ଏଭଳି ରହସ୍ୟମୟ ଭାବରେ କାହିଁକି କହିଥିଲ- ‘ଭ୍ରାତ୍ର ଧାରଣା ପାଞ୍ଚାଳରାଜା! ଯାଜ୍ଞସେନାତ ଏକମାତ୍ର ଅର୍ଜୁନର ନୁହେଁ, ଅର୍ଜୁନ ଯାଉ, ତିତ୍ତା କାହିଁକି? ଯାଜ୍ଞସେନୀ ସ୍ଵୟଂବରୀ ହୁଅନ୍ତୁ, ସ୍ଵୟଂବରର ଆୟୋଜନ ହେଉ।’

ହେ ଅତର୍ଯ୍ୟାମୀ! ହେ ଭାବଗ୍ରାହୀ! କେହି ନଜାଣିଲେବି ତୁମେତ ଜାଣିଥିଲ, ତୁମ ସଖା ଅର୍ଜୁନ ଜୀବିତ। ଭାବର ଗ୍ରହାତା ତୁମେ, ଜାଣିଥିଲତ ମୁଁ ବୀର ସବ୍ୟସାଚୀକୁ ମନେ ମନେ ବରଣ କରି ସାରିଛି। ତଥାପି ପ୍ରଭୁ! କାହିଁକି ମୋର ଭାଗ୍ୟ ସହ ଏ ନିଷ୍ଠୁର ଖେଳ ଖେଳିଲ? କେବଳ ସଖା ଅର୍ଜୁନଙ୍କ ବୀରତ୍ଵର ବିଜ୍ଞାପନ ପାଇଁ ନା?

ସ୍ଵୟଂବରର ସର୍ଭଥିଲା ଭୂମିଉପରେ ଅବସ୍ଥାପିତ ପ୍ରକାଶ ଜଳଭାଣ୍ଡର ଶତଯୋଜନ ଉର୍ଦ୍ଧ୍ଵରେ ଘୂର୍ଣ୍ଣାୟମାନ କୁରାଳଦ୍ରବ୍ୟ ଦେହରେ ରହିବ ଏକ ବିଦୁର୍ଦ୍ଧିତ ସ୍ଵର୍ଣ୍ଣ ମସ୍ୟ ଏବଂ ଜଳପାତ୍ରରେ ପ୍ରତିଫଳିତ ପ୍ରତିବିମ୍ବକୁ ଚାହିଁ ଯେଉଁ ବୀର ସେହି ସୁବର୍ଣ୍ଣ ମସ୍ୟର ବାମତନ୍ତ୍ରରେ ଶରାଘାତ କରିପାରିବ, ସେ ହିଁ ହେବ ଅନଳୋଦ୍ଭୂତା ଯାଜ୍ଞସେନାର ଯୋଗ୍ୟ ପତି। ଏ ଭିଷଣ ସର୍ଭ ଥିଲା ଯେକୌଣସି ବୀର ପାଇଁ ପ୍ରତ୍ୟକ୍ଷ ଆହ୍ଵାନ।

ସୁସଜ୍ଜିତ ମଞ୍ଚଉପରେ ସ୍ଵୟଂବରୀ ଭାବରେ ସୁସଜ୍ଜିତା ହୋଇ ଗନ୍ଧପୁଷ୍ପମାଳ୍ୟ ଧରି ମୁଁ ଠିଆହୋଇ ଜଣକ ପରେ ଜଣେ ବୀର ବୋଲାଉଥିବା ଦୁର୍ବଳ ଭାରୁ ରାଜପୁରୁଷକୁ ଦେଖୁ ମନେ ମନେ ଉପହାସ କରୁଥିଲି। ଶହ ଶହ ରାଜା ଅକୃତକାୟ ହୋଇ ଫେରିଯିବା ପରେ ଅଜ୍ଞାଧିପତି କର୍ଣ୍ଣ ଯେତେବେଳେ ମଞ୍ଚ ଆରୋହଣ କଲେ ମୁଁ ତାଙ୍କ ଆଖି ସହ ଆଖି ମିଶାଇ ଆତ୍ମସମରଣ ସୁଦ୍ଧା କରିପାରିଲି ନାହିଁ। ସାରା ଦେହରେ ମୋର କଂପନ.....ଅତନୁ ନିଜେ ଆବିର୍ଭୂତ ହେଲେକି? ଏ ତେଜସ୍ଵୀ ପୁରୁଷ କ’ଣ ଦ୍ଵିତୀୟ ଆଦିତ୍ୟ? ବୀର କଣ୍ଠକର ମସ୍ତକ ଉପରେ ସୁନୀଳ ଗଗନରେ ମଧ୍ୟାହ୍ନର ଉଜ୍ଜ୍ଵଳ ସୂର୍ଯ୍ୟ। ଘନଶ୍ୟାମ ବର୍ଣ୍ଣ କର୍ଣ୍ଣ ସୁନ୍ଦର, ସୁପୁରୁଷ। ପଦପାତରେ ତାଙ୍କର ଦାମ୍ଭିକତା, ଅହମିକା, ଚାହାଣୀରେ ଦୃପ୍ତ, ସ୍ଵର୍ଷିତ ପୌରୁଷର ଗର୍ବ, ଧନୁ ଧାରଣର ମୁଦ୍ରାରେ ପ୍ରତ୍ୟକ୍ଷ ପ୍ରତିଶ୍ରୁତି, ପ୍ରଭୁର ସମ୍ଭାବନା। ମୁଁ ଦୁର୍ବଳ ହୋଇ ପଡ଼ିଲି, ପୁଷ୍ପମାଳ୍ୟଟି ଧରିବାକୁ ସୁଦ୍ଧା ବଳ ପାଇଲି ନାହିଁ। ମନେ ମନେ ଶତବୀର ଉଚ୍ଚାରଣ କରି ଏଇହିଁ ମୋର କାମ୍ୟ ପୁରୁଷ। ପାଲଗୁନା ନ ଆସିଲେବି ମୋର ଆଉ ଦ୍ଵିତୀ ନାହିଁ, ଅଥବା ଫାଲଗୁନୀଙ୍କର ପୁନର୍ଜନ୍ମ ହେଲାକି? କିନ୍ତୁ ଅକସ୍ମାତ୍ ମୋର ଭାଇ ଧୃଷ୍ଣଦ୍ୟୁମ୍ନ ନିଷେଧ କରି ଉଠିଲେ- ‘ଅଜ୍ଞାଧିପତିଙ୍କର ବଂଶ ପରିଚୟ ରହସ୍ୟାଚ୍ଛନ୍ନ। ସେ ସୂତପୁତ୍ର ଭାବେ ପରିଚିତ। ସେ ଏ ପଣ ହୁଏତ ଜଣି ପାରନ୍ତି; କିନ୍ତୁ ମୋର ଭଉଣୀ ପାଞ୍ଚାଳୀ ନିବଂଶଜ ଅଥବା ଅଜ୍ଞାତ କୁଳଶୀଳ ବ୍ୟକ୍ତିକୁ ବରଣ କରିପାରିବ ନାହିଁ।

ଏ ନେଷେଧାଜ୍ଞାରେ ମୋର ଅତରାମ୍ଭା ବିଦ୍ରୋହ କରି ଉଠିଥିଲେବି ଆତ୍ମସମ୍ମାନକୁ ଜଗି ମୁଁ ପଦଚ୍ୟ ଉତ୍ତରି

ନଥିଲି । ଅପମାନାହତ କର୍ଣ୍ଣ ଫେରିଯାଇଥିଲେ । ଯେତେବେଳେ କୌଣସି କ୍ଷତ୍ରିୟ ସଭାନ ସର୍ଭ ରକ୍ଷା କରିବାପାଇଁ ସମର୍ଥ ହେଲେ ନାହିଁ, ସେତେବେଳେ ଜାତି ବର୍ଣ୍ଣ ନିର୍ବିଶେଷରେ ଯେକୌଣସି ବୀର ପୁରୁଷଙ୍କୁ ଆହ୍ୱାନ କରାଗଲା ଏବଂ ଠିକ୍ ସେତିକିବେଳେ ବ୍ରାହ୍ମଣବେଶୀ ବୀର ଧନଞ୍ଜୟ ମଞ୍ଚ ଆରୋହଣ କରି ସ୍ୱୟଂବରର ପ୍ରତିଜ୍ଞା ରକ୍ଷା କଲେ । ଆନନ୍ଦ, ଉଲ୍ଲାସ, ବିରୋଧ, ବିଦ୍ରୋହରେ ମୁହୂର୍ତ୍ତକ ଭିତରେ ସ୍ୱୟଂବର ମଞ୍ଚ ରଣାଙ୍ଗନରେ ପରିଣତ ହେଲା । ହେ ପ୍ରଭୁ ଚକ୍ରଧାରୀ ! ଏହାହିଁ କ’ଣ ମୋର ଭାଗ୍ୟଲିପି ? ଯେଉଁଠି ମୁଁ, ସେଇଠି ଯୁଦ୍ଧ, ବିଗ୍ରହ, ଅଶାନ୍ତି ?

ଭୋଗ, ଐଶ୍ୱର୍ଯ୍ୟରେ ପ୍ରତିପାଳିତା ରାଜକନ୍ୟା ମୁଁ । ବ୍ରାହ୍ମଣବେଶୀ ଭିକ୍ଷୁ ଅର୍ଜୁନଙ୍କୁ ଅନୁସରଣ କରି ବିବାହପରେ ପାଦରେ ଚାଲିଚାଲି ଏକଚକ୍ରା ନଗରୀ ପର୍ଯ୍ୟନ୍ତ ଗଲି । ଏତେ କଷ୍ଟ ପରେବି ସେଠି ସୁଦ୍ଧା ମୋ ପାଇଁ ଲାଞ୍ଜନା ଅପେକ୍ଷା କରିଥିଲା ? ମଧ୍ୟରାତ୍ରରେ ପଞ୍ଚୁ ପାଣ୍ଡବଙ୍କ ସହ ମୁଁ ପହଞ୍ଚିବା ପରେ ପ୍ରଥମ ପାଣ୍ଡବ ଯୁଧିଷ୍ଠିର ମା’ କୁନ୍ତୀଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ କହିଥିଲେ, ‘ମା, ଦେଖ, ଆମେ ଆଜି ଅପୂର୍ବ ଜିନିଷଟିଏ ଆଣିଛୁ ।’

ନଦେଖ, ନଜାଣି ରକ୍ତମାଂସର ସଜୀବ ନାରାଟିକୁ ନିର୍ଜୀବ ଦ୍ରବ୍ୟ ଜ୍ଞାନରେ ମା’ କୁନ୍ତୀ ଭିତରୁ ନିର୍ଦ୍ଦେଶ ଦେଲେ- ‘ଯାହା ଆଣିତ, ପାଞ୍ଚଭାଇ ବାଣ୍ଟିକରି ନିଅ ।’

କି ନିଷ୍ଠୁର ଆଦେଶ ! କି ଚରମ ଅପମାନ ! ଅର୍ଜୁନଙ୍କ ବ୍ୟତୀତ ଅନ୍ୟ ସମସ୍ତେ ଗୋପନ ଆନନ୍ଦରେ ପସନ୍ଦ ଦିଶୁଥିଲେ । ସେଇ ମୁହୂର୍ତ୍ତରେ ଅର୍ଜୁନଙ୍କ ଆଖି ସହ ମୋ ଆଖି ମିଶିଗଲା । ଦୁଃଖ, ଅପମାନ, ଅବସାଦ ଓ ଦୁର୍ଗିତାରେ ଅର୍ଜୁନଙ୍କ ମୁହଁ ବିବର୍ଣ୍ଣ ଦିଶୁଥିଲା । ଏ ଅଲଂଘ୍ୟ ଆଦେଶ ବିରୁଦ୍ଧରେ ପୁଣିଥରେ ମୋର ଅତ୍ରାମ୍ୟା ବିଦ୍ରୋହ କରିଉଠିଲା । କିନ୍ତୁ ମୁଁ ଯେ ନାରୀ ! ମୁଁ ଯେ ବଧୂ ! ମୋର ନିଜସ୍ୱ ମତ କାହିଁ ? ମୋର ସ୍ୱତନ୍ତ୍ର ସଭା କାହିଁ ? ସାରାଜୀବନ କି କଷ୍ଟରେ, କି ମାନସିକ ସଂଘର୍ଷରେ, କି ଅବସାଦରେ ମୋର ଦିନ ନ ଯାଇଛି ? ପୁଣି ପଞ୍ଚୁପାଣ୍ଡବଙ୍କ ଘରଣୀ ବୋଲି ସମାଜରେ ମୋତେ କେତେ ବିଦ୍ରୁପ ସହିବାକୁ ନ ପଡ଼ିଛି ! ଜଣେ ଅର୍ଜୁନର ପତ୍ନୀ ହୋଇଥିଲେ ମୋତେ କେବଳ ଅର୍ଜୁନର ସୌଭାଗ୍ୟ-ଦୁର୍ଭାଗ୍ୟ ସହ ଜଡ଼ିତ ହେବାକୁ ପଡ଼ିଥା’ତା । କିନ୍ତୁ ଜୀବନବ୍ୟାପି ମୋତେ ପାଞ୍ଚଜଣଙ୍କର ସୋଭାଗ୍ୟ-ଦୁର୍ଭାଗ୍ୟରେ ଜଡ଼ିତ ହେବାକୁ ପଡ଼ିଲା । ସୁଭଦ୍ରା, ଚିତ୍ରାଙ୍ଗଦା, ଉଲୁପୀ, ବେଲାବନ୍ଧୀ, ହିଡ଼ିମ୍ବା ଏମାନେବି ମୋରିଭକ୍ତି ନାରୀ, ମୋରିଭକ୍ତି ପଶୁଙ୍କର ପୁତ୍ରବଧୂ, କିନ୍ତୁ କେହି ଏଭଳି ଲାଞ୍ଜିତା କି ?

ଏମାନଙ୍କର ସ୍ୱାମୀ ସୌଭାଗ୍ୟ ପ୍ରତି ସାରାଜୀବନ ମୁଁ ଗୋପନ ଭର୍ଷ୍ୟାରେ ଜକିଛି ।

ଗୋଟି ଗୋଟିକରି ମୋର ଏ ଅପମାନର ଅସରଳି ଅଭିଯୋଗ କେତେ ବାଢ଼ିବି ହେ ପ୍ରଭୁ ? କେଉଁଠିବା ତମେ ମୋତେ ଅପମାନିତ କରିନାହିଁ ହେ ନାରାୟଣ ? ଧର୍ମରାଜ ରାଜସୂୟ ଯଜ୍ଞ ଅନୁଷ୍ଠାନ କଲେ । ଇନ୍ଦ୍ରପ୍ରସ୍ଥର ପରମ ଐଶ୍ୱର୍ଯ୍ୟ ମୁଁ, ପାଣ୍ଡବର ପାତରାଣୀ ମୁଁ । ମୋର ଏ ଗର୍ବକୁ କିଭଳି ତୁ ଲୁଣ୍ଠନ କରିଦେଲ ହେ ଗର୍ବଗଞ୍ଜନ ? ସେଇ ଯଜ୍ଞ ଦିନ ମୋର ସପତ୍ନୀ ହିଡ଼ିମ୍ବାର ପୁତ୍ର ଘଟୋକ୍ତ ସମସ୍ତଙ୍କୁ ପ୍ରଣାମ କଲା, ଏକମାତ୍ର ମୋ ବ୍ୟତୀତ । ହିଡ଼ିମ୍ବା ସପତ୍ନୀ ହୋଇପାରେ, କିନ୍ତୁ ଘଟୋକ୍ତ ମୋର ମଧ୍ୟ ପୁତ୍ର, ତାକୁ ଶାସନ କରିବାର ଅଧିକାର କ’ଣ ମୋର ନଥିଲା ? ବୀର ଘଟୋକ୍ତ ଉନ୍ମାତ ମସ୍ତକରେ ସଦର୍ପରେ ମୋ ସମ୍ମୁଖ ଦେଇ ଚାଲିଯିବା ସମୟରେ ମୁଁ କହିଥିଲି- ‘ଦ୍ୱିତୀୟ ପାଣ୍ଡବଙ୍କ ପୁତ୍ର ହୋଇ ସାଧାରଣ ସୌଜନ୍ୟ ସୁଦ୍ଧା ମା’ଠାରୁ ଶିକ୍ଷା କରିନାହିଁ ? ମୁଁ ବ୍ରାହ୍ମଣରାଜ ଦ୍ରୁପଦ ନନ୍ଦିନୀ, ମୋତେ ଚିହ୍ନି ନାହିଁ ? ଗୁରୁଜନଙ୍କ ପାଦତଳେ ପ୍ରଣତ ହେବାକୁ ହୁଏ, ଏତିକି ଜାଣିନାହିଁ ? କିନ୍ତୁ ମୋ କଥା ନ ସରୁଣୁ ଶହ ଶହ ଗୁରୁଜନ, ଲଘୁଜନ, ସମବୟସୀ ତଥା ପରିଚାରକ, ପରିଚାରିକା ପୁଣି ନିମନ୍ତ୍ରିତ ଅତିଥି ମାନଙ୍କ ସମ୍ମୁଖରେ ରାକ୍ଷସୀ ହିଡ଼ିମ୍ବା ଗର୍ଜି ଉଠିଥିଲା- ‘ଆଲୋ ! ଆଲୋ ! ଦ୍ରୌପଦୀ ! ତୁ ଅସତୀ ! ବ୍ୟଭିଚାରିଣୀ ! ମୁଁ ରାକ୍ଷସ କୁଳରେ ଜାତ ହେଲେବି ସତୀ, ଶୁଦ୍ଧାଚାରିଣୀ, ପତିବ୍ରତା । ନିର୍ଲଜ୍ଜା ! ତୁ ଗୋଟାଏ ସ୍ତ୍ରୀ ହୋଇ ତୋର ପାଞ୍ଚଟା ସ୍ୱାମୀ । ମୁଁ ହୀନ କୁଳରେ ଜାତ ହେଲେବି ବରବଧୂ । ତୁ ଉଚ୍ଚକୁଳସମ୍ଭୂତା ହେଲେବି ବାରବଧୂ !’

ମୁଁ ଷ୍ଟବ୍ଧ ହୋଇଗଲି । ଅଜକାରର ସହସ୍ର ସହସ୍ର ଲୋମଶ ହାତ ସତେକି ମୋର ଡକ୍ଟି ଚିପି ଦେବାକୁ ଉଦ୍ୟତ ହେଉଥିଲା । ସଖୀ ସୁରେଖା ମୋତେ କୋକାଗ୍ରତ କରିନେଇ ନଥିଲେ ସେଇଠି ହୁଏତ ଆଉକିଛି ଅଘଟଣ ଘଟିଥା’ତା ।

ପୁଣି ଯେଉଁ ପ୍ରଚଣ୍ଡ ଅପମାନର ସୁଦୀର୍ଘ ଗାଥା ମୋର ହୃଦୟ ରକ୍ତରେ ଆର୍ଯ୍ୟାବର୍ଣ୍ଣର ଇତିହାସରେ ଯୁଗ ଯୁଗପାଇଁ ଲିପିବଦ୍ଧ ହୋଇଛି ତା’ତ କୌଣସି ଦିନ ଭୁଲିବାର ନୁହେଁ । ହସ୍ତିନାର ରାଜ ଦରବାରରେ ସେଦିନ ଇନ୍ଦ୍ରପ୍ରସ୍ଥର ରାଜା ଯୁଧିଷ୍ଠିର ଦ୍ୟୁତକ୍ରୀଡ଼ାରେ ପରାସ୍ତ ହୋଇଥିଲେ । ସରକବିଶ୍ୱାସୀ ଯୁଧିଷ୍ଠିର କପଟୀ ଦୁର୍ଯ୍ୟୋଧନର କପଟପାଶାର ତାପୂର୍ବ୍ୟ ବା’ କ’ଣ ବୁଝିବେ ? ପୁଣି ପଶାରେ କେହି ହୁଏତ ନିଜସ୍ୱ ଧନ, ରାଜ୍ୟ, ସୈନ୍ୟସାମନ୍ତ ଏସବୁକୁ ପଣ

ରଖେ, ମୁଁ କ'ଣ ହସ୍ତାନ୍ତର କରିବାଭଳି ସଂପର୍କିତ୍ୟ ଥିଲି ? ମୁଁ କ'ଣ କେବଳ ଯୁଧିଷ୍ଠିରଙ୍କ ପତ୍ନୀ ଥିଲି ?? ମୋତେ ପଶାଖେଳରେ ପଶରଖିବା ପୂର୍ବରୁ ଅନ୍ୟ ଚାରିଭାଇଙ୍କର ମତ ନେବାର ଆବଶ୍ୟକତା ନଥିଲା କି ??? ପଶାଖେଳରେ ଯୁଧିଷ୍ଠିର ସର୍ବସ୍ୱ ହରାଇଥିଲେ । ଅନ୍ତଃପୁର ଭିତରେ ମୁଁ ଏ ଖବର ଜାଣିନଥିଲି, ଦୂତ ମୁଖରୁ ଶୁଣି ଆଶ୍ଚର୍ଯ୍ୟ ହେଲି । ଦୂତର ଅହ୍ୱାନରେ ଅପମାନିତ ବୋଧକରି ତାକୁ ଫେରାଇ ଦେଇଥିଲି । କିନ୍ତୁ ପରେ ପରେ ପାଞ୍ଚଶ ଦୁଃଶାସନ ଯେଉଁଭଳି ଭାବରେ ମୋର କେଶାକର୍ଷଣ ପୂର୍ବକ ମୋତେ ଚାଣି ଚାଣି ନେଇ ହସ୍ତିନା ରାଜଦରବାରରେ ପହଞ୍ଚାଇଲା, ବିଶ୍ୱର କୌଣସି ନାରୀ ସେପରି ଲାଞ୍ଜିତା ହୋଇନାହିଁ । ପୁଣି ଧୃତରାଷ୍ଟ୍ର, ଭୀଷ୍ମ, ଦ୍ରୋଣ, କୃପାଚାର୍ଯ୍ୟ, ଶକୁନୀ, ଭୃଗିଶ୍ରୀବା, ସଞ୍ଜୟ, ବିଦୁର ପ୍ରଭୃତି ଗୁରୁଜନ, କର୍ଣ୍ଣ, ଜୟଦ୍ରଥ, କୌରବ ଶହେ ଭ୍ରାତ, ଅନ୍ୟାନ୍ୟ ପାରିଷଦ ଏବଂ ମୋର ପଞ୍ଚସ୍ତ୍ରୀମାନଙ୍କ ସମ୍ମୁଖରେ ମୋତେ ବିବସ୍ତ କରିବାର ସେ ଯେଉଁ ନିଷ୍ଠୁର ନିର୍ଦ୍ଦେଶ ! ଜଣ ଜଣ କରି ସମସ୍ତ ଗୁରୁଜନଙ୍କ ସାହାଯ୍ୟ ଭିକ୍ଷା କରିଥିଲି ; କିନ୍ତୁ ଜଣେ ହେଲେ କେହି ବିଚାର ପ୍ରତିଷ୍ଠାବେ ଶାନ୍ତ ବିବେକରେ ମୋପ୍ରତି ଏ ଚରମ ଅନ୍ୟାୟ ବିରୁଦ୍ଧରେ ପ୍ରତିସ୍ୱର ଉତ୍ତୋକନ କରିନଥିଲେ । ମୁଁ ରୁଝିପାରିଥିଲି, ସେମାନେ ସମସ୍ତେ ବିଜ୍ଞ ହେଲେ ବି ପୁରୁଷ ଏବଂ ମୁଁ ରାଜକନ୍ୟା ହେଲେବି ପରମାୟୁଧରୀ ନାରୀ । ବିବସ୍ତା ନାରୀର ଗୋପନୀୟ ଅଂଗର ସୁଠାମ ବିକାଶ ଦେଖିବା ପାଇଁ ପ୍ରତ୍ୟେକଙ୍କ ଆଖିରେ ଅଦମ୍ୟ ଲାଳସା । ପଞ୍ଚୁପାଣ୍ଡବ ତ୍ରିଭୁବନ ବିଜୟୀ ବୀର ଏବଂ ସେଇ ପଞ୍ଚବୀରଙ୍କର ଘରଣୀ ମୁଁ ସେମାନଙ୍କ ସାହାଯ୍ୟ ଭିକ୍ଷା କଲାବେଳେ ହତବୀର୍ଯ୍ୟଭଳି ସେମାନେ ମଥାନତ କରି ରହି ରହିଥିଲେ । ଉଲଙ୍ଗ ଇଙ୍ଗିତ, ଅଶ୍ଳୀଳ ଉଲ୍ଲାସରେ ଦୁର୍ଯ୍ୟୋଧନ, ଦୁଃଶାସନ, କର୍ଣ୍ଣ, ଶକୁନୀ ପ୍ରମତ୍ତଭାବେ ମୋତେ ତାସଲ୍ୟ କରୁଥିଲେ । ଦୁର୍ଯ୍ୟୋଧନର ଦୁଃସାହସର ସୀମା ନଥିଲା । ନିଜର ଉଚ୍ଚ ପ୍ରଦର୍ଶନ ପୂର୍ବକ ଦୁର୍ଯ୍ୟୋଧନ ପ୍ରମତ୍ତ ଆବେଗରେ କହି ପକାଇଲା- 'ପଞ୍ଚୁପାଣ୍ଡବଙ୍କ ଅଜ୍ଞଶାୟିନୀ ଥରେ ମାନଗୋବିନ୍ଦର ଏଇ ଅଙ୍କରେ ଉପବେଶନ କରି ଦେଖନ୍ତୁ, ମାନଗୋବିନ୍ଦ ତାଙ୍କୁ ଉଦ୍ଧାର କରପାରୁଛି କି ନାହିଁ ।'

ଯେଉଁ କର୍ଣ୍ଣଙ୍କ ସୌନ୍ଦର୍ଯ୍ୟରେ ସ୍ୱୟଂବର ସଭାରେ ମୁଁ ଆତ୍ମବିସ୍ତୃତା ହୋଇଥିଲି, ତାଙ୍କରି ବିଦ୍ରୁପ ଥିଲା ସବୁଠାରୁ ବେଶୀ ଶାଣିତ । ହେ କେଶବ ! ଶେଷରେ ତୁମକୁ ଆଶ୍ରୟ କରିବା ବ୍ୟତୀତ ମୋର ଆଉ ଗତ୍ୟନ୍ତର ନଥିଲା । ହେ ମାନଉଦ୍ଧାରଣ ! ତୁମେ କିନ୍ତୁ ଅନାୟାସରେ ଯେପରି ଷୋଳସହସ୍ର ଗୋପନାରୀଙ୍କ ବସ୍ତ୍ର ହରଣ କରିପାର,

ଅକ୍ଳେଶରେ ସେହିଭଳି ପାଣ୍ଡବଧୂର ଲଜ୍ୟା ନିବାରଣ ପାଇଁ କୋଟି କୋଟି ବସ୍ତ୍ର ଯୋଗାଇଦେଇ ପାର । ଶଠ ପୁରୁଷ ହେ ! ମୋ ଭାଗ୍ୟ ସହ ତୁମେ ମନଇଚ୍ଛା ଖେଳିଛ ; କିନ୍ତୁ ସେଇ ଗୋଟିଏ ଦିନର ସ୍ମୃତି ମୋ ଜୀବନରେ ଚିର ଅମ୍ଳାନ । କୋଟି ବସ୍ତ୍ରାବୃତ୍ତା ପାଞ୍ଚାଳୀକୁ ବିବସ୍ତା କରିବା ଦୁଃସାଧ୍ୟ ହୋଇପଡ଼ିଲା, ଦୁର୍ମତି ଦୁଃଶାସନ କ୍ଳାନ୍ତ ହୋଇ ପଡ଼ିଲା । ତମକୁ ଭଜିଲେ ହତହତା ହେବା ସୁନିଶ୍ଚିତ । ହେ ଦ୍ୱାରକାଧିପତି ! ତମେହିଁ ଶେଷରେ ମୋ ଲଜ୍ୟା ନିବାରଣ କରିଥିଲ ; ତଥାପି ପ୍ରଚଣ୍ଡ କ୍ରୋଧ ଓ ଅପମାନରେ ମୋର ବିଦ୍ରୋହୀ ଅନ୍ତରାତ୍ମା ସେଦିନ ଅଭିଶାପ ଦେଇଥିଲା ନୀରବରେ- 'ଯୁଗାନ୍ତର ପରେ କଳି ପ୍ରବିଷ୍ଟା ହେବା ପରେ ତମ ସୃଷ୍ଟିରେ ନାରୀ ସ୍ୱଇଚ୍ଛାରେ ହେଉ ବା ବହୁବଲ୍ଲଭା ଏବଂ ଶତ ଶତ ପାଞ୍ଚାଳୀ ମୋରିଭଳି ଅସହାୟ ଅବସ୍ଥାରେ ବିବସ୍ତନର ଅପମାନ ଭୋଗ କରନ୍ତୁ । ନାରୀ ଦେହ ହେଉ ପଣ୍ୟ । ନାରୀ ମାଂସକୁ ଲୁବ୍ଧ ପୁରୁଷ ସ୍ୱଷ୍ଟ ଦିବାଲୋକରେ ଲେହନ କରୁ ।'

ପାପାଚାରୀ ଦୁଃଶାସନ ମୋର କେଶାକର୍ଷଣ କରିଥିଲା ବୋଲି ସେଇଦିନୁ ଦୁଃଶାସନର ମୃତ୍ୟୁ ପର୍ଯ୍ୟନ୍ତ ପଞ୍ଚଦଶବର୍ଷ କାଳ ମୁଁ ମୁକୁଳିତ କେଶା ହୋଇଥିଲି ।

ଏତିକି ଅପମାନ ସୁଦ୍ଧା ସୁପ୍ରତୁଳ ହେଲାନାହିଁ ପ୍ରଭୁ ? ମୋରି ମୁହଁରୁ ମୋ ଗୋପନ ଦୁର୍ବଳତାର ସ୍ୱୀକାରୋକ୍ତି ଶୁଣିବାପାଇଁ ପୁଣି ଏକ ନୂଆ ନାଟକ ସୃଷ୍ଟି କଲ ? ଦୁର୍ଯ୍ୟୋଧନ ସହ ଧର୍ମରାଜଙ୍କର ଦ୍ୱିତୟାବାର କପଟପାଶାର ହାନ ସର୍ତ୍ତ ଅନୁଯାୟୀ ପାଣ୍ଡବଙ୍କ ସହ ମୁଁ ଦ୍ୱାଦଶବର୍ଷ ବନବାସ ଓ ବର୍ଷେ ଅଜ୍ଞାତବାସରେ ରହିଲି । ସର୍ତ୍ତଥିଲା ଅତ୍ୟନ୍ତ ନିର୍ମମ । ଅଜ୍ଞାତବାସ ସମୟରେ ଆମର ପରିଚୟ ଯଦି ଜ୍ଞାତ ହୁଏ ତେବେ ପୁନରାୟ ଦ୍ୱାଦଶବର୍ଷ ହେବୁ ବନବାସୀ । ପାପମତି ଦୁର୍ଯ୍ୟୋଧନ ଚାରିଦିଗରୁ ଦୂତ ପଠାଇଲା । ଆମେ ସେତେବେଳେ ଅସ୍ୱନ୍ଦ ବନରେ । ଦୁର୍ଯ୍ୟୋଧନର ଦୂତ ଗୌରମୋକ୍ଷ ଅସମୟରେ ମୋର ସ୍ୱାମୀମାନଙ୍କୁ ପକ୍ୱ ଆମ୍ବୁପକଟିଏ ମାଗିଲା । ଅରଣ୍ୟ ହେଲେବି ଅସମୟରେ ସୁପକ୍ୱ ଆମ୍ବ କେଉଁଠାରୁ ମିଳିବ ? ବାସୁଦେବ ! ତମପାଇଁ ସମୟ ଅସମୟ କ'ଣ ? ତମେହିଁ ସମୟର ପ୍ରସ୍ତା ! ଅତୀତରେ ତମେହିଁ ମୋ ସ୍ୱାମୀମାନଙ୍କୁ ରକ୍ଷା କରିଥିଲ ଦୁର୍ବାସା ରଷିକ ବ୍ରହ୍ମ ଅଭିଶାପରୁ । ପୁଣି ତମେହିଁ ଜରାସନ୍ଧ ବଧ ବେଳେ କାର୍ଯ୍ୟସିଦ୍ଧି ପାଇଁ ଗଧପାଦ ଧରିବାଭଳି ଗୌରମୋକ୍ଷକୁ ଅନୁରୋଧ କରିଥିଲ ପାଣ୍ଡବମାନଙ୍କୁ ଦେଖୁଛି ବୋଲି ସେ ଯେମିତି ପ୍ରକାଶ ନକରେ । ପଞ୍ଚୁପାଣ୍ଡବଙ୍କ ସହ ମୁଁ ଉତ୍ସୁକ ହୋଇ ଚାହିଁ ରହିଥାଏ । ତମେ ଭୂମିରେ ଆମ୍ବୁପକଟିଏ

ରୋପଣ କଲ । ଜଣ ଜଣ କରି ପାଣ୍ଡବମାନଙ୍କୁ ଅନୁରୋଧ କଲ ନିଜ ନିଜର ମନର ଗୋପନ ଇଚ୍ଛା ପ୍ରକାଶ କରିବାକୁ । ଧୀରେ ଧୀରେ ବୃକ୍ଷଟି ପଲ୍ଲବି ଉଠିଲା । ଶାଖା ପ୍ରଶାଖା ବିସ୍ତାର କଲା, ମୂଳକରେ ମଞ୍ଜିରିତ ହେଲ, ସବୁଜ ବର୍ଣ୍ଣର ଅପକ୍ୱ ଆମ୍ର ପକ ବୃକ୍ଷଶାଖାରେ ଝୁଲିଲା, ପାଟିଲା ନାହିଁ ହେ ଅତ୍ୟନ୍ତୀୟାମୀ ! ତତେତ ସବୁ ଜାଣ । ମୋର ସ୍ୱୟଂବର ଦିନରୁତ ଜାଣିଛ ଅଂଗାଧିପତି ଦାନବୀର କର୍ଣ୍ଣର ସୌନ୍ଦର୍ଯ୍ୟ ପ୍ରତି ମୋର ପ୍ରଗାଢ଼ ଆସକ୍ତି । ଏ ସଂଗୁପ୍ତ ଦୁର୍ବଳତାକୁ ସମସ୍ତଙ୍କ ଅଜ୍ଞାତରେ ମୁଁ ଦିନ ଦିନ ଧରି ମୋ ଅନ୍ତରର ନିରୁତ କୋଶରେ ଲାଳନ କରି ଆସୁଥିଲି ପରମ ସ୍ନେହରେ । ହେ ଅତ୍ୟନ୍ତୀୟା ! ମୋତେ ହତହତା କରି ତମେ କି ଆନନ୍ଦ ପାଅ ? ହଠାତ୍ କହିଲ ତମେ- 'ଯାଜ୍ଞସେନୀ ! ତମେ ତମ ମନକଥା କୁହ । ସ୍ତ୍ରୀ ମାନେ ବଡ଼ ରହସ୍ୟମୟୀ ।'

ଇତସ୍ତତ ହେଲି, ବିକ୍ରତ ହେଲି । ତମ ଓଠରେ ସେଇ ସ୍ମୃତହସ, ତମ ଆଖିରେ ସେଇ ମୁଗୁ ଚାହାଣୀ । ଯମୁନା ଜଳରେ ବିବସ୍ତା ଗୋପୀମାନେ ଲଜ୍ୟା ଓ ଅହଂ ବର୍ଜନକରି ଉର୍ଦ୍ଧ୍ୱକୁ ହସ୍ତ ଉତ୍ତୋଳନ କଲାଭଳି ମୁଁ ମଧ୍ୟ ସବୁ ପାପ ପୁଣ୍ୟ ତମରି ଉପରେ ନ୍ୟସ୍ତ କରି କହିଉଠିଲି- 'ସୁଦର୍ଶନ, ସୁପୁରୁଷ ପଞ୍ଚସ୍ତ୍ରୀମା ଥିବା ସକ୍ଷେ କର୍ଣ୍ଣ ପ୍ରତି ମୁଁ ଆକୃଷ୍ଟା ।' ହେ ମଧୁସୂଦନ ! ତରେ ତାଳିମାରି ହସିଉଠିଲ । ଅଥଚ ଭାଗ୍ୟର କି ବିଦ୍ୟମନା ! ସେଇ କର୍ଣ୍ଣର ସୁଖ ଦୁଃଖରେ ମୁଁ ପ୍ରକାଶ୍ୟରେ କେବେ ଭାଗୀ ହୋଇ ନାହିଁ ସେକଥା ପରେ ।

ବିରାଟ ରାଜ ଅତ୍ୟଧିକରେ ପାଣ୍ଡବଙ୍କ ସହ ମୁଁ ଆଶ୍ରିତା ହେଲି ଛଦ୍ମରୂପରେ, ପଟମହିଷୀ ସୁଦେଷାଙ୍କର ଅଂଗଲଗା ଦାସୀ ସୈରିନ୍ଦ୍ରୀ । କି ଅପମାନ ! ଧର୍ମରାଜ ରହିଲେ ଦୁ୍ୟତ ବିଶ୍ୱାସ୍ୟ କଳ ନାମରେ । ଭୋଜନରସିକ ଭୀମସେନ ରହିଲେ ମୁଖ୍ୟ ସୂପକାର ବଲ୍ଲଭ ନାମରେ । ମୋର ପ୍ରାଣାଧିକ ପ୍ରିୟ ସ୍ତ୍ରୀମା ଦିଗ୍‌ବିଜୟୀ ଧନଞ୍ଜୟ ସବୁଠାରୁ ଲଜ୍ୟାକର ଭୂମିକାରେ ନପୁଂସକ ଭାବେ ବିରାଟ ରାଜକନ୍ୟାର ନୃତ୍ୟ ଶିକ୍ଷକ ଭାବେ ରହିଲେ ବୃହଦ୍‌କା ନାମରେ । ସୁକୁମାର, ସରଳ ନକ୍ତକ, ସହଦେବ ଦୁହେଁ ରହିଲେ ଯଥାକ୍ରମେ ଅଶ୍ୱପାଳକ ଗ୍ରନ୍ଧିପାଳ ଓ ଗୋ-ପାଳକ ତନ୍ତ୍ରୀପାଳ ନାମରେ । ଏ ଖେଦ ମୋର କୌଣସି ଜନ୍ମରେ ଯିବନାହିଁ ହେ ଅତ୍ୟନ୍ତୀୟା ! ତମକୁ ଆମେ ଧରିଥିଲୁ ବୋଲି ତମେ ଆମକୁ ଏମିତି ବୁଡ଼େଇ ମାରିଲ ?

ସୁଅ ମୁହଁରେ ପତର ଭଳି ମୁଁ ଭାସିଛି । ସବୁ ତୁମରି ଇଚ୍ଛା । ବିରାଟ ରାଜାର ଅତ୍ୟଧିକଚାରିଣୀ ସୈରେନ୍ଦ୍ରୀ

ପ୍ରତି କାମାତୁର ରୂପଲୁଚ୍ଚ କାଚକର ଦୁର୍ବାର ଲାଳସା । ପୁଣି ତା'ର ଦୃତି ଚପଳା ଦୁଃସାହସିନୀ ଭାବେ ମୋତେ ଆସି ଯେତେବେଳେ ଏ ସମ୍ପାଦ ଦେଇଥିଲା, କ୍ରୋଧ, ଦୁଃଖ ଆଉ ଅପମାନରେ ମୁଁ ଖଣ୍ଡେ ପଥର ମୂର୍ତ୍ତିଭଳି ଛିର ରହିଥିଲି । ଚପଳା କହିଥିଲି- 'ଚିତ୍ତା କରୁଛ କ'ଣ ସୈରେନ୍ଦ୍ରୀ ? କାଚକ ବାହୁବଳେ ବିରାଟ ରାଜା । କାଚକକୁ ବରଣ କଲେ ତମେହିଁ ହେବ ବିରାଟ ରାଜ୍ୟର ସର୍ବେସର୍ବା । ତା'ଛଡ଼ା ତମେ ଏମିତି କେଉଁ ସତୀ ନାରୀୟେ ? ତମର ତ ପାଞ୍ଚଜଣ ଗନ୍ଧର୍ବ ସ୍ତ୍ରୀମା ଅଛନ୍ତି, ଷଷ୍ଠ ସ୍ତ୍ରୀମା ବରଣ ପାଇଁ ତମର ଆପଣି କାହିଁକି ? କାଚକକୁ ଯଦିଓ ବୁଲୋଦର ଉଚିତ ଶିକ୍ଷାଦେଲେ, କୁରୁ ରଣାଙ୍ଗନରେ ଶବ୍ଦପ୍ରସ୍ତ ଉପରେ ଦୁଃଶାସନର ରକ୍ତରେ ଯଦିବା ଭୀମସେନ ମୋର ବେଶାବନ୍ଧନ କଲେ, ତଥାପି ସେ ଅପମାନର କ୍ଳାଳା ମୋର ପ୍ରଶମିତ ହୋଇ ପାରିଲାକି ?

ହେ ଦିନବାନ୍ଧବ ! ମୋର କ'ଣ କିଛି ଇଚ୍ଛା ନଥିଲା ? ତମରି ଇଚ୍ଛାରେ, ତମରି ଇଚ୍ଛାତରେ କୁଟାଖୁଏ ଭଳି ମୋତେ ଯେତେବେଳେ ଯୁଆଡ଼ିକି ଇଚ୍ଛା ଭାସେଇ ନେଇଛ ତ ! ମହାଭାରତ ଯୁଦ୍ଧରେ ଏ କି କଠୋର ପରୀକ୍ଷା ପୁଣି ନେଲ ? ସେଦିନ ଯୁଦ୍ଧରେ ଶତପୁଷ୍ପର ସେନାପତି ଅଜ୍ଞେୟ ବୀର କର୍ଣ୍ଣ । ପାଣ୍ଡବ ପକ୍ଷରେ କର୍ଣ୍ଣଙ୍କ ବିରୁଦ୍ଧରେ ଯୁଦ୍ଧ କରୁଛନ୍ତି ମୋର ପ୍ରିୟବଲ୍ଲଭ ଧନଞ୍ଜୟ । ବୀର କର୍ଣ୍ଣ ମା' କୁଟୀଙ୍କୁ କଥା ଦେଇଛନ୍ତି- 'ଅନ୍ୟ ଚାରିଭାଇଙ୍କ ଜୀବନପ୍ରତି ବିପଦ ନାହିଁ ତୁମେ ପଞ୍ଚସୁତ୍ର ଜନନୀ ଥିଲ ଏବଂ ରହିବ । କର୍ଣ୍ଣ ମଲେ ପାଞ୍ଚ, ଅର୍ଜୁନ ମଲେ ପାଞ୍ଚ ।'

ସେଦିନ ଯୁଦ୍ଧରେ ମୋର ଚିତ୍ତ ସଂଘର୍ଷ କି' ଚରମ ଅବସ୍ଥାରେ ପହଞ୍ଚିଥିଲା, ଥରେ କଳ୍ପନା କର ବାସୁଦେବ ! ପାଣ୍ଡବ ଶିବିରରୁ ଶୁଣିଲି କର୍ଣ୍ଣଙ୍କ ରଥଚକ ମେଦିନୀ ଗ୍ରାସ କରିବା ସମୟରେ ନିରସ୍ତ୍ର କର୍ଣ୍ଣଙ୍କୁ ତମରି ନିର୍ଦ୍ଦେଶରେ ପାଲଗୁନୀ ଅନ୍ୟାୟଭାବେ ବଧ କରିଥିଲେ । ଶିବିରରୁ ଏ ସମ୍ପାଦ ପାଇବାମାତ୍ରେ ନିରୁତରେ ବିହୁଏ ଲୁହ ଭାଲିବାର ଅଧିକାର ମଧ୍ୟ ମୋତେ ସେଦିନ ଦେଇନାହିଁ । ନୟନ ମୋର ଅଶ୍ରୁଭାରାକ୍ରାନ୍ତ, ବକ୍ଷ ମୋର ବ୍ୟଥା ଭାରାକ୍ରାନ୍ତ ତଥାପି ଓଠରେ ହସ ପୁଟାର ଦିଗ୍‌ବିଜୟୀ ସ୍ତ୍ରୀମା ଧନଞ୍ଜୟଙ୍କୁ ମୋତେହିଁ ପ୍ରଥମେ ସ୍ୱାଗତ କରିବାକୁ ପଡ଼ିଥିଲା । ପାଣ୍ଡବ ଶିବିର ସେଦିନ ଉତ୍ସବମୁଖର । ସଂଗୋପନରେ ଆମ ପକ୍ଷର ଦୁଇଜଣକର ଅତ୍ୟଧିକ ସେଦିନ ବିଦାର୍ଣ୍ଣ ହେଉଥିଲା ଓ ସେଥିରୁ ରକ୍ତ କ୍ଷରଣ ବି ହେଉଥିଲା ସମସ୍ତଙ୍କ ଅଜ୍ଞାତରେ । ପାଣ୍ଡବଙ୍କର ଏ କଳମୁଖରିତ ଆନନ୍ଦରେ ପୂର୍ଣ୍ଣ ପ୍ରାଣରେ ସହଯୋଗ କରିପାରିନଥିଲୁ ଆମେ ଦୁଇଜଣ- ପାଣ୍ଡବ ଜନନୀ କୁଟୀ

ଓ ପାଣ୍ଡବ ପତ୍ନୀ ଯାଜ୍ଞସେନୀ !

ଅଠର ଦିନର ମହାଭାରତ ଯୁଦ୍ଧ ଦିନେ ଶେଷ
 ବି ହେଲା । ଛାତି, କୁରୁମ୍ଭ, ପ୍ରିୟ ପରିଜନ ସର୍ବସ୍ୱ ହରାଇଲି ।
 ଯୁଧିଷ୍ଠିର ହସ୍ତିନାର ଅଧିଶ୍ୱର ମଧ୍ୟ ହେଲେ । ଆମର ବୀରପୁତ୍ର
 ଅଭିମନ୍ୟୁର ସନ୍ତାନ ପରୀକ୍ଷିତକୁ କୋଳରେ ଧରି ମୋର
 ପଞ୍ଚପୁତ୍ରଙ୍କର ମରଣ ଶୋକବିସ୍ତୃତା ବି ହେଲି । ପୁଣି ଦିନେ
 ସମସ୍ତ ଐଶ୍ୱର୍ଯ୍ୟ ବର୍ଜନ କରି ପାଣ୍ଡବଙ୍କର ସତୀର୍ଥ, ସହଧର୍ମିଣୀ,
 ସହକର୍ମିଣୀଭାବେ ସେମାନଙ୍କ ମହାଯାତ୍ରାରେ ସହଗାମିନୀ
 ମଧ୍ୟ ହେଲି । ତୁଷାରାବୃତ ହିମାଳୟର ପାଦଦେଶରେ ମୋର
 ପତନ ପ୍ରଥମେ ହେଲା । ଯେଉଁ ଯୁଧିଷ୍ଠିରଙ୍କ ଅଦୂରଦର୍ଶିତା
 ହେତୁ ମୁଁ ବାରମ୍ବାର ଲାଞ୍ଜିତା ହୋଇଥିଲି, ସେଇ ଧର୍ମରାଜ
 ତାଙ୍କ ଭାଇମାନଙ୍କୁ ଆଗକୁ ଡାକି ନେଇଗଲେ । କେହି
 ଥରେହେଲେ ମୁହଁ ବୁଲେଇ ପାଣ୍ଡବପ୍ରେୟସୀକୁ ଚାହିଁଲେ ନାହିଁ
 ଭୀମସେନ ଟିକିଏ ଅଟକି ଯିବାରୁ ଧର୍ମରାଜ ତାଙ୍କୁ ସଦୃଞ୍ଚାନ
 ଦେଇ ଆଗକୁ ବାଟ କଢ଼େଇ ନେଲେ । ମୁଁ କେଉଁଠି ଥିଲି
 ମହାଭାରତ ଯୁଦ୍ଧର ହେତୁ । ତୁମେ କୁହ ବାସୁଦେବ !
 ଧର୍ମଯୁଦ୍ଧରେ ମୁଁ ନିମିର ମାତ୍ର ନଥିଲିକି ? ଶୁଭ୍ର ଶୀତଳ
 କଠିନ ବରପଞ୍ଚଶ ଉତ୍ତରେ ଏକାକିନୀ ପଡ଼ି ରହିଲି ଅସହାୟ
 ରାମଣୀ ଭଳି । ସେଦିନ ତୁମେ କେଉଁଠି ଥିଲ ପାଣ୍ଡବ
 ସଖା ବସୁଦେବ ? ତମକୁ ଭଜି ଭଜି ରସମୟା ରାଧା,
 ପ୍ରେମମୟା ମୀରା, ମମତାମୟା ସର୍ବସହା ଜାନକୀ,
 ଷୋକସହସ୍ୱ ଗୋପନାରୀ ସମସ୍ତେ ଉତ୍ତରୁ ହେଉଛନ୍ତି ଅଥକ
 ଜଳରେ । ତମକୁ ଦେଖିଲେ ଥରଟିଏ ପତାରତି ତମରି
 ଇଚ୍ଛାରେ, ତମରି ଇଚ୍ଛାରେ ମୁଁ ସ୍ରୋତମୁଖର ପୁଲ ପାଖୁଡ଼ାଭଳି
 ଭାସି ଚାଲିଛି କାଳରୁ କାଳାନ୍ତର, ଯୁଗରୁ ଯୁଗାନ୍ତର, ଜନ୍ମରୁ
 ଜନ୍ମାନ୍ତର- ତଥାପି ମୋର ଏ ଦୁର୍ଦ୍ଦଶା କାହିଁକି ଜବାବ
 ଦେଇପାରିବ ?

- * -

ମାର୍ଚ୍ଚେ:- ଅଧ୍ୟାପକ ଡକ୍ଟର କୃଷ୍ଣଚନ୍ଦ୍ର ମିଶ୍ର
 ସିଦ୍ଧ ମହାବୀର ମନ୍ଦିର ସମ୍ମୁଖ
 ପୁରୀ-୨

MOTHER'S COLUMN

Chandra Misra

My two children were born in India. There were family and friendly neighbors around to love. At times I felt they might be smothered from all the attention. I was young. Pregnancy was a well thought out venture and fit our social custom. After a long lapse, when I became pregnant again with my third child, it came as a big surprise. I had forgotten how to cope with a little baby. My mind wandered thinking about all those sleepless nights I would have to go through. I thought about how I could ever find love for the little one and the ability to cope with the demands of my two teenage children. I had my work which I intended to continue and planned to work in Calcutta at Mother Theresa's camp. Would I ever be able to do that?

When my friends heard the news of my pregnancy, some felt sorry for me. A few of them expressed their feelings by saying, "Chandra, now you have to work a long time to bring this baby up." My fellow nurse-friends jokingly said, "now that you have a little one, you must take care of your back, to work for a long time." A friend of ours, who is an accountant, even suggested to buy zero coupon bonds for the little one for his college expenses. I had hardly recovered from my delivery and post partum blue, when I was bombarded with all these suggestions and pieces of advice. At times, I started getting anxious just thinking about all these things.

One day, after taking my customary stroll, I found myself waiting in the line at a grocery store with my new born son. As we waited our turn, my mind wandered to thoughts of my little one's future. Was the new baby getting the proper amount of hugs and kisses that he needed in order to flourish? Will he be able to go to the college he wants like his brother and sister? Suddenly, I noticed a tired looking woman standing in line behind me. Surrounding her were three children. At first glance I could not imagine that they might all be hers, but one look at the three pairs of

identical brown eyes confirmed my suspicions. Standing there with my son, I pitied the other woman. Her hair looked as if it were long over due for a trim. The shirt that she wore was probably one that her husband had discarded long ago. Her dashing shorts looked comfortable, and fit what appeared to be a permanently full figure.

She could have been my age; it was hard to tell. I felt empathy for her. I felt sorry for her. But most of all, I felt sorry for the infant seated in the front of her cart.

But as I stood there watching, something magical happened. All of a sudden, the woman swooped the baby up from the cart and lifted him high into the air. The mother smiled a smile so beautiful that it touched my heart. The baby responded instantly with kicks and squeals of laughter. It was as if time had stood still for these two, despite all the distractions in the crowded supermarket. Nothing else mattered. They exchanged a bond of love as old as time.

After all the countless diapers she must have changed, after all those sleepless nights and runny noses, she still found time to make that child feel special, as if he were her only one.

Suddenly a cloud lifted. I realized I was thinking too much about my son's future. Children don't need new shoes, or designer clothes, or even up-to-date toys in order to feel loved. They don't need a mother with a new haircut, a manicure, or one dressed in the latest style. It does not matter to them if their mother has a Master's degree or if she has travelled all over the world. What they need is to feel loved, to feel special, if only for a few brief moments each day.

We need to take our children in our arms. We need to hold their small faces in our hands, look deeply into their eyes and say, "I love you."

And mean it.

"911"

Pradip K. Swain, M.D.

The ambulance came as fast as it could. It took only eight minutes. To you, it must have seemed an eternity. Wondering what was taking the ambulance so long; was someone really coming? The neighbors peering out window and doors wondering what was wrong. Your home was never in such disarray, never having an ambulance or paramedics before.

I am sorry the paramedics chipped the paint on the door jamb. They had to bring in a lot of equipment. Then the even impudently rearranged your living room. The easy chair and coffee table were in the way and they needed room to work. If anyone were to come home not knowing, what would they think could have happened.

I wonder what the neighbors were thinking. What would they go home and say? Would they watch for you to come home and call you, or call tomorrow? Or not know what to say or do, so not call and hope never to mention it?

I am sorry, I cut your Dad's suit. He was in cardiac arrest. I did not know it was the one he was going to wear to your wedding. I had to take his teeth out in order to pass a tube into his throat to make him breathe. I did not know he had never wanted to be seen without them.

I wonder if you thought he was going to make it. You saw a nurse bobbing up and down on his chest, I.V. bags being hung high up in the air, so many people around him. Did you think this was like something you had seen on "Rescue 911"?

I am sorry you saw me shocking him, he was in ventricular fibrillation - "The death beat". Even so, I know it's hard to see him jolted right off the stretcher with his arm jerking up as if he were striking out at me. It must have seemed as if I was hurting him, unfeeling of his defensiveness. I wonder if he felt it, if he was hanging on hoping for the chance or did he want me to stop and leave him in peace. With dignity, yes, with dignity regained too if he could be saved.

I am sorry that we were so intimate and I did not even know his name. I wonder if that would have helped. I didn't mean to seem so impersonal. I could see that he was a strong man. The faded tattoos on his arm - probably was in the service.

All was still and quiet for what seemed a very long time. His eyes were fixed in infinity; his fluttering chest stilled. I remained standing around the stretcher a while long. I closed his eyes for him. I wanted him to be comfortable, not to be afraid or have to answer any possible plea. He could not see you crying. I am sorry that I could not cry. There was no time and I did all I could. I am sorry your dad could not hug and kiss you good bye. I am sorry for crying now.

It has been three months since your dad has died. You called my office to see me. I know what you really wanted was another contact with me who had shared your grief and pain. The pain of a daughter who has lost her young father, the grief of a doctor who has lost his young patient to death and had to bear the agony of breaking the news to his daughter.

You entered into my office - our eyes met and you began to weep. Tears slipped down my cheeks too, as I hugged you awkwardly. Your head fell on my shoulder and you sobbed a few minutes as I soothed your hair and patted your back, saying: "I know, I know."

You asked me questions about your dad's death. Questions you could not have asked me three months earlier, when the pain was too fresh, but the questions that must now be asked and answered so that you could continue to recover.

I was able to answer all your questions except for one - the same one I have asked myself many times since I have entered the world of medicine: "Why? Why did someone so young have to die?" "I don't know" I said. "There is no answer. You just have to keep on going. Cherish your memories. Cry for him when you need to, but don't let this ruin your life. The pain will never go away, but time will soften it somehow."

I sensed you felt stronger and somewhat relieved. You showed me your family album with pictures of your dad, you had brought with you. It was important for you that I, who knew him only in death, know him in life. After you left, I felt empty and sad. The reality of practicing medicine was not what I had imagined it to be while struggling through the long years in medical school. I could not save every patient's life and

911 — continued

ease all the sufferings as I had dreamed of doing. It is often difficult to play the role of the healer when the patient is not healed.

There is nothing as painful as watching someone die. A part of my professional being is screaming within, "Do something! Your business is to save lives!" And from a quiet place in my heart, I whisper "Good bye young man. I sure hope you are going somewhere more peaceful than this place." At times, I think this job just takes more out of me than I can stand.

Today I received your letter. As I opened it, I found your neat handwritten thank-you card. You

wrote, "The caring, love and tenderness you showed during my time of sorrow will forever have its place in my heart. I know you did not save my father, but you surely saved me. May God bless you and keep you in His care always."

As tears filled my eyes, I realized I had received medicine's greatest reward - a patient's sincere expression of love and appreciation for my best efforts.

This special letter, along with a few others I have received, are hidden away in my desk drawer. When I feel tired, discouraged, I read them over again. They give me encouragement I need to keep on trying and strength to carry on.

My Visit to the U.S.A.

Surya Misra

An academic assignment in Omaha, Nebraska, in October '89 made my visit to U.S.A. possible. In fact, it was my first international travel.

In the U.S. I got friendly dealings, brotherly affection and, in fact, I could not feel that I was far away from home and my family. The domestic surroundings of all the families I visited, despite all luxury, were typically Oriya.

I am indebted to the following families where I stayed for a day or two: Ashok Das (S.B.I.) from New York, Brajendra Sahu & Jugal Swain, Dr. N.C. Misra from Omaha, Dr. Bibhuti Misra from Baltimore, Pratap Das, Sudeep Patnaik, Dr. Pradipta Patnaik, Prakash Patnaik and Santanu Dash. I am still haunted by the happy memory of a few hours with Sujeet (Tuna).

The KUMAR USTAB which I attended at Washington was one of my most memorable events. The sincerity of the organizers was amazing. Last, but not the least, Sri Rajendra Supakar of Chicago had left an impact on me through his brotherly affection.

Jugal Swain (New York) was with me till the last moment of my boarding the international flight back home at Kennedy.

The telephone conversations with all my well wishes like Dr. Digambar Mishra, Dr. Sura Prasad Rath, Dr. Manindra Kumar Mohapatra, Dr. Hemanta Senapati, etc. and of my sisters, Shanti Dubey (MA) and Lilabati Satapathy (NC), whom I could not meet were very pleasant and sweet.

I have been invited to chair a panel at the Third World Conference in Nebraska in October 1990. Since my University will not be able to finance, I am trying for some international travel help from other sources. In case I am successful, I shall try to meet few new families this time.

**Honorable Ambassador Dr. Abid Hussein's Address to the
Orissa Society of the Americas
Twenty-first Convention in Washington D.C.**

June 30, 1990

Edited: Sura P. Rath

I am extremely grateful to the great Orissa Association for asking me to be here this evening. I deem it a privilege to be here when you are celebrating this annual event as a mark of friendship, joy and happiness which prevails among the Oriyas who are living in America today. I am also happy that you have been able to get our brothers and sisters belonging to the state of Orissa from Canada today. It is a good thing to find that we have made a little India in America, which has got all the beauty and glory of the cultural essence of our society reproduced and recreated from India.

I understand how difficult it is to be a foreigner in an alien nation. I understand how difficult it is in such a situation to preserve one's cultural identity. And it goes to the credit of men like Dr. Amiya K. Mohanty and others that have been able to inspire this community to be together to think alike and to join the intellectual people forward not only to improve the status of the people of Orissa but of India to which all of us belong.

I certainly give full credit to those people who have been able to build this beautiful tie between two or three generations of Oriyas who have stayed here. The first generation came down and struggled to stay in this beautiful land fighting out together for existence against all odds and established themselves. And then came the second generation which entered the life from the primary stage itself and established themselves in schools and colleges, and today they are getting ready to move ahead. Surely they have imbibed the best of the two cultures, but it is possible that their fight for existence and for efficiency and excellence would be much harder perhaps than what the first generation had witnessed. I am confident that these young boys and girls, as they are growing with great vigor and determination to move ahead, will keep the flag of India high. As the elders have brought to them, through programs which we will be witnessing here, the best of the cultural heritage

of India, similarly these youngsters are perhaps bringing to their households and to their elders the new winds of change which they witness and experience in their schools and colleges by living together side by side, shoulder to shoulder with Americans themselves. There is a very interesting laboratory which we find in each of our houses in America today. While the elders are bringing the values of India, the youngsters are bringing in the new energies and creativity of the twenty-first century. India is known for mixing the different cultures and bringing out a beautiful rainbow, and it is for these young boys and girls here to play the important role which India has always been famous for.

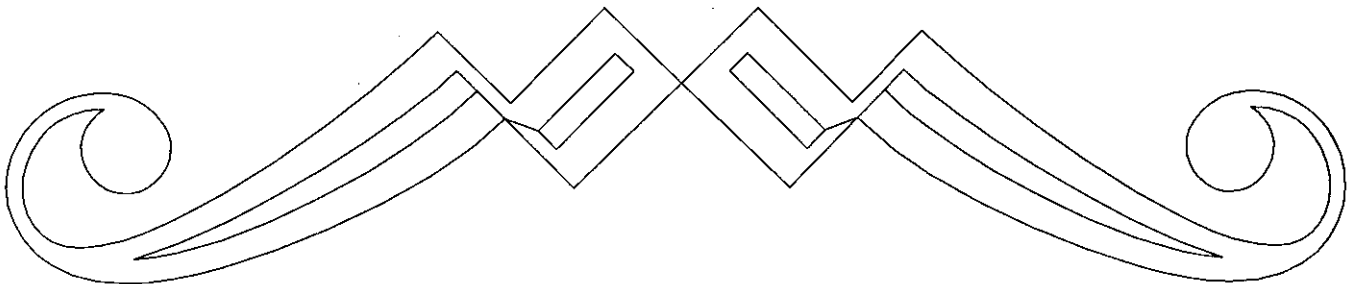
India has got many languages, many cultures, many traditions of dance, drama and history which are unique in their own nature. But if India has become unique it is only by the combination of these different cultures. I come from Andhra. I'm proud of my language; I'm proud of my culture; I'm proud of the history of the Andhras. But that particular history will remain incomplete unless it intertwines itself with the culture and tradition and language of Oriyas who are our brothers. And so on, with the other languages, the other cultures, the other religions, and the other beautiful aspects of Indian life which are spread all over to be tied together.

India is like a beautiful bouquet of flowers. It is beautiful, because there is no monotony of colors in the particular flowers, but there are many splendid shades in them which combined together make it a beautiful bouquet. I am sure you will be making that beautiful bouquet in America also. You should be proud of being an Oriya, but you should also be proud of the fact that you belong to India. You should be proud of what other language groups are doing. I'm confident that we are together and strong, and show it to Americans how united we are though we may be coming from different cultures of India.

Ambassador's Address continued

I do not wish to take much of your time, but I will only say to the young boys and girls; Yes, acquire the best which is there in America but do not neglect and forget the best in our country. We have a glorious past, a great history. Its value system is appreciated and worshipped by people now in different parts of the world. If you have missed that particular thing, if you are devoid of that particular thing, then you are like any other man walking in the streets of New York, Washington, or wherever it may be. Let us be the symbol of a new culture which is a combination of the old and the new. Let us be the flag bearers

of something which is going to lead to the creation of a new India and a new civilization. Let all boys from American stock, Indian stock, or any stock in may know and recognize us for the great values for which we stand. When they say that here is a boy from India or here is a boy from Orissa, let them not think that we are like ordinary men who have just come for living here. We are the sources of a new light they would like to get. It is for nothing that somebody has talked about Gita as the "light of Asia."



OSA ANNUAL CONVENTION GUIDE

Dr. S.N. Ray

The twenty-second annual convention of the Orissa Society of the Americas is going to be held in Chicago in July, 1991. This annual ritual always begins with lots of enthusiasm, goes through lots of frustrations and ends up with nice memories. It may be useful to summarize some facts from the past twenty one years which can be used as guidelines for our future organizers of the convention. I still think some innovative approach is needed to continue these conventions. That is a separate subject of discussion and not the purpose of this article.

Rather than trying to discuss the pros and cons of different planning approach, I only want to present a recipe from our previous experience. The following discussion will have a calendar of events and list of mistakes which should not be repeated and certain tips to think about for future organizers. If any item misses the schedule drop it out rather than hang on to it.

PLANNING: Planning begins right from July after declaration of the venue. Though at this time it appears as if there is whole lot of time one needs to stage a magnificent convention, in reality, that is not true because none of us is employed by the OSA. And on the other hand, no body wants to be less professional in conducting the convention business. The main part of the planning is to form a committee. Caution! This is the first disappointment. A decent OSA member will only leave it to the crowd for voting and stick with it. A better way is to nominate a few names and then draw a name. A calendar of events is due this time.

NUMBER OF ATTENDEES: The critical mass appears to be 130 families. One should plan on 140 families in larger cities and 100 in smaller places.

SELECTION OF SITE: A residential school campus is the best place to hold the convention.

Hotels should be given secondary consideration. But whatever place it may be, the general body meeting should be, I repeat, "should be" scheduled at the same place where you stay. The general body meeting has always been least attended when it is away from the place of residence. The Mehefil should also be at the same place. If you decide a hotel, find out the charges for adjusting children and age limit for them. If the hotel is supplying breakfast how many tickets will be issued by them. If the hotel attracts you for low cost rooms after so many reservations, etc., please sit down with them and get the facts in writing and weight them and think very hard the way of implementing all these. Otherwise be ready for thousands of dollars of phone calls from/to your members.

FINANCIAL ARRANGEMENTS: An average Oriya family can be thought of two adults and two children and a very careful consideration should be given how much this family is willing to pay. Also think about students. Do not, again "do not" count on advertisements. If the organizers make even six to seven dollars per hour from their job, my advice is that they should work a little more in their job place and donate that extra to the cause of the convention rather than to try to raise money from advertisement. A simple rule! You, after all your hard work to collect money from advertisers, can count only on 40 percent collection. A tip! Do not plan for free distribution of souvenirs. That is a waste of time for organizers. Eye catching incentives should be given to early registrants.

ADDRESSES: The addresses should be collected on a computer disk from the last convention organizers by September. The addresses on the disk should exactly match with that of the distributed list. It may be tempting to try to collect a better list on the disk but you will be in trouble to update later. People will react to their addresses being printed wrongly and will talk to you what

Convention continued

they see and not what is on the disk and you can correct them easily. Do no underestimate this effort and start this process right away. Also obtain a membership list from the OSA secretary-treasurer by September. This is very important specially in the election year. Remember that the address list is one of the most valuable articles you distribute to members. We do not have addresses of some of our patrons and life members. It will be so nice to collect them.

MAGAZINE: Every paid member wishes to get a copy of the souvenir magazine. Mail a copy of the magazine to them if they have not attended the convention. They will appreciate it very much. "Do not" leave it to the OSA elected officials.

FOOD: Arrange for minimum number of meals that you have to. One common dinner in minimum makes the occasion ceremonial. Overdoing is neither easy nor appreciated. Enforce tickets for meals. The alternate is to issue your personal blank checks to anybody present. Food money should not be burdened for other expenses. This dissuades people buying tickets and those few who buy tickets carry the overload.

AGENDA: The General Body Meeting should not be held before 10 AM. No item except Executive Body meeting should overlap. it is cruel to let children have their sports when adults have planned for a business meeting. We got to see them at the play ground. Otherwise they do not perform. No activity should begin before 9 AM anyway.

BADGES: Everybody should be instructed to wear a badge. This will assure security arrangements and remind people to register.

ENTERTAINMENT: This is a very difficult problem to manage. We need a Mehefil. The entertainment program should be both adults and children mixed. Having children perform on a day different from adults does not make it a successful event. No paid artists should perform on either

night because our amateur artists will never enjoy it.

REMEMBER! This is not a professional meeting so you do not have to have paid entertainment. The length of the program should not exceed two and a half hours.

YOUTH PROGRAM: Very careful thought should be given to youth programs. There should be time to watch them perform. In the past, whatever we have tried has not given a satisfactory result.

SCHEDULE:

- August 31 - Kick-off Meeting, Planning, Selection of Committee.
- September 1 - Collect Advance from OSA.
- September 30 - Place Selection and Reservation, Obtain Address list, Obtain Membership List.
- October 31 - Update of Membership and First Update of Address list.
- January 15 - Order of Food.
- January 31 - Send letter of intent, invitation, magazine articles and Agenda to the OSA Journal.
- February 1 - Start preparing the package, Second update of Address List.
- March 1 - Draft of Package Ready, Certificate Formats Ready, Last Update of Address.
- April 1 - Printed Package is ready, Printed Certificates Ready, Order sports awards.
- April 15 - Mailing of Packages.
- May 15 - Receiving Response.
- July 1 - Convention
- July 15 - Mail Magazines to Paid members.

**The Twenty-Second OSA Convention
Washington, D.C.
June 29-July 1, 1990**

SOME HIGHLIGHTS

The OSA was honored to have the Indian Ambassador and the Deputy Chief of Mission at its annual convention.

The Honorable Abid Hussein, India's Ambassador to the United States, inaugurated the convention. (Excerpts from his speech published separately.)

The Honorable Lalit Mansingh, Deputy Chief of Mission, addressed the convention on June 30. Born and raised in Cuttack, Lalit Babu was on the faculty of political science at Utkal University before joining the Indian Foreign Service. Educated in Orissa and New Delhi, Mansingh took first place in the all-India Civil Service examinations. He has held high federal and diplomatic positions both at home and abroad.

In his illuminating speech, Mr. Mansingh emphasized the rich cultural heritage of the Oriyas and expressed his delight in their success stories in North America. He deplored a brief spell of a sense of inferiority complex that had plagued the progress of the Oriyas in the post-independent India.

Mrs. Hemalata Mansingh, mother of Ambassador Mansingh, attended the convention. She later wrote a nice piece about the convention in daily Samaj. Mrs. Mansingh is the widow of Dr. Mayadhar Mansingh, a legendary Oriya literary figure of modern Orissa.

Dr. Nivedita Mohanty and her husband, Dr. Om Mohanty, who were visiting the United States, also attended the OSA convention. Nivedita spoke on "Oriya Nationalism at Home, and Abroad" and answered questions from the audience. A historian by training, Mrs. Mohanty is the author of Oriya Nationalism. She lives at Jamsedpur in Bihar where her husband heads a federal agency in science and technology.

Dr. Artratrana Mohanty, a practicing physician in Manchester, U.K. and president of the Oriya Association of Great Britain attended the convention with his family. In his comments at the seminar on "Oriya Nationalism", he emphasized the need to establish a close link among Oriyas in the U.K and North America.

The 1991 OSA Convention A Preliminary Announcement

Dear Friends:

Mark your calendar now for the 1991 OSA Convention, July 4-7, at the Hyatt Lisle, Lisle, Illinois. The Oriyas of Chicago are looking forward to seeing you. We have been meeting regularly since the 22nd of July and have just signed a contract with the Hyatt Lisle. We are sure you will be pleased with the accommodation arrangements.

Lisle is located 26 miles west of the Chicago loop area. The hotel is right off the East-West Tollway I-88 at Route 53. The two and a half year old Hyatt has 311 suite sized rooms, 11 of which are equipped for the handicapped. After several negotiations, OSA was given the following exclusive rates (applies to those pre-registering): single and double occupancy - \$45, triple and quad occupancy - \$50. These prices include deluxe continental breakfast. Hyatt is also reserving for OSA all ten of its meeting/banquet rooms. Two of these rooms are being set up for the children. One room will be equipped with toys for the toddler crowd, the other will have lounge furniture, television, VCR and video games for the older children. For your visiting enjoyment, the Hyatt has a sky-lit atrium lobby with a seating capacity of 175. The management of the hotel is very keen on holding the OSA Festival and will work with us to accommodate our various needs. We are fortunate also in that the Hyatt Lisle has an Indian chef on staff. At this writing, we are contemplating having all the programs, including cultural, at the hotel. This is still under consideration by the Cultural Committee as they must weight the pros and cons of such an arrangement.

We propose to hold the "festival of Orissa" at the Chicago convention. We feel that the world "Festival" better defines the character of the annual gathering. So, please do not be confused, we are hosting the same OSA meeting but with a new focus. We hope that our ideas and plans will accentuate this concept.

At present, the Public Relations Committee headed by Gyana Patnaik, is working to update the OSA directory. Gyana is requesting that you take some time to review the addresses, not only for yourself, but those of your friends and relatives, to see that they are correct and in the directory. Please do not rely on someone else to make corrections. We want the directory as up to date as possible for the mailing of the Festival package. **Please mail corrections and additions to: Gyana R. Patnaik, 5 S 671 Vista Circle, #203, Naperville, IL 60563.**

We are also expecting articles from you for the 1991 souvenir. The articles may be sent to Gyana at the above address or to the OSA Journal editor at 1603 Shades Glen Circle, Birmingham, Alabama 35226 by April 30th, 1991.

The Oriyas of Chicago are committed to meeting the needs of the OSA attendees and are anxious to make this a memorable occasion.

Mary Ann Pattanayak
Chairman,
Twenty-Second OSA Convention, Chicago, July 4-7, 1991

October 25, 1990

MESSAGE FROM THE CHAIRMAN YOUTH FORUM, OSA

The recently held annual OSA function in Washington, D.C., had indeed focused our attention on the youth activities. As chairman of the Youth Forum, I feel proud of this spirit and in the same breath, we must recognize the efforts and the good wishes of the executive committee members of the OSA, the managing committee of the hosting chapter and the parents' advisory committee and last, but not the least, the executive committee members of the Youth Forum OSA. The essay contest and the debates were mainly intended to let our youth know about our heritage, culture, and existing problems in India. The illuminating talk by Swami Suddhananda on Vedanta and significance of our culture and heritage and its impact on the West was excellent. One preliminary course on Yoga was given by Dr. Kusum Singh and the youth enjoyed it and appreciated the value of the scientifically founded physical and mental exercises.

The Youth Forum had their executive body meeting, and most important of all, the general body meeting which had a very good attendance. They have decided on a few things including having a constitution of their own which would certainly help this budding organization to run in a smooth and disciplined manner. In my address to the general body, I asked them to be involved more in their activities and should take over the management of the Youth Forum entirely only to be guided by the Chairman and the Parents Advisory Committee. I would like to ask the Youth Forum to work cohesively and well in advance to make the upcoming convention in Chicago a successful one, maybe better than last year. We need to have the Chapter representatives involved and share some of the responsibilities. We need to have vigorous membership drive.

I am really pleased to see that our youth have excelled in their scholastic achievements and have entered into the top universities. However, one day, it will make me feel great if I see some of them in the list of Noble Laureates. We, as brown colored people, need to toil hard to come to the forefront. We need to set a high goal and go for it with the moral values and the character that we have inherited from our forefathers.

Let me end this message with a line from Hugh M. Comer: "Be careful what you want because you may get it."

All the Best.

Bhagbat Sahu
Athens, Alabama

YOUTH FESTIVAL

Sucheta (Meena) Mohanty

The Twenty-First Annual OSA convention hosted by the Washington, D.C. Chapter was held at Gathersburg, Maryland on June 29 thru July 1, 1990. The focus of the convention in part was directed towards the youth. Through lectures, games, competitions and parties, the Youth Festival turned out to be a big success.

The Youth Festival started early in the morning on June 30 with speech competition. Immediately following the competition, Swami Suddhananda presented a lecture to the youth about the basic tenets of Indian culture. A short break was taken for lunch. Then a caravan of cars filled with people of all ages headed to the school. This is where the essay competition took place. There were competitions in both Oriya and English. After the essay writing, the mind was able to rest while the body was put to work running dashes and doing long jumps. As the youngsters competed, there were many parents and relatives on the sidelines cheering their favorite ones.

The next day, there was a magic show for the youth. There was also a cultural program which displayed a great deal of talent and interest in Oriya culture.

The Orissa Society of the Americas' Youth Forum had a very successful meeting on July 2nd. The day started with an early morning wake-up Yoga session led by Dr. Kusum Singh from Blacksburg, Virginia. About 40 youth and parents together learned how to relax and revive using stretching and breathing techniques. After a short break, there was a lecture by Swami Suddhananda. He gave an overview of Hindu scriptures and their relation to everyday life. The afternoon was spent at a park nearby where everyone ate lunch and socialized.

The amount of work involved and enthusiasm concerning the youth activities were greatly appreciated. Special thanks to Dr. Sanjeev Mishra for planning and organizing many of the youth activities.

If you have any plans or activities you would like to see happen next year, please feel free to suggest us. Elections will be coming up in July for new officers; so if you are interested, you can start planning your campaign.

India—A Land of Festivals

Arun Panigrahi

Diwali is the festival of lights,
And oh! It is so bright in the nights,
People keep their hopes up high,
For Goddess Lakshmi to send blessings from the heavenly skies.

People don't want their house a mess,
Because then, Lakshmi will give them less.
People sleep hoping for presents,
While the moon gives light shaped as a crescent.

Holi is a festival in which you play,
And everybody is merry and gay,
People throw pain and powder,
And everybody is so much louder.

For our best friends, we make colors like gold,
And for our lowliest enemies we make mold.
After Holi, the streets are covered charred rainbows,
And we are sad because Holi has to go.

In August, we celebrate Krishna's Birthday,
When he was born the world was cold and gray,
Krishna is known for killing King Kansa,
He killed him by slamming his lungs.

Ganesh is the God of Learning,
People offer him sweets for all of his blessings,
Shiva killed his son; so he was dead,
But revived him with an elephant head.

India's culture keeps our head high,
It helps us move forward and rise,
India's culture has a great heritage
With that, we cross life with an edge.

Rajabagicha: The King's Garden

Sucharita Mishra

The heavy doors were opened to the outside and I stepped out into the cold cement floor of the house. I progressed outside; my bare feet were exposed to the dry dirt which lay below. The mango trees swayed to the music of the gentle zephyr. I looked to the west, observing the grey iron gate which confined me from the rest of the poverty stricken world outside. Nearby, there was a small stick shack in which some peasants had permission to live in. To the east, the old brick garage was shaded by the tall coconut trees. To the north, there stood the most wonderous sight of all - the pond. I thought of all the happy childhood memories my father and his siblings had spend swimming in that pond. Nature had not begun it, but had invaded it with time, covering it with vegetation.

I turned back and sat on the steps to the mansion. I spent the day in solitude. The hot, burning sun soon rotated from the middle of the sky to the west. As dusk approached, the colors controlled the sky. With a soft brush stroke every hue from the pallet was displayed before me. Soon, only the silhoutte of the palm trees could be seen, and the last intonate bird cast its song to my ear. A servant with a kerosene lamp approached me and said it was time for my dinner. I realized I had spent the day doing nothing, I had spent the day doing everything.

A Letter to Grandma

Ruli Patel

Hoboken 11/7/90

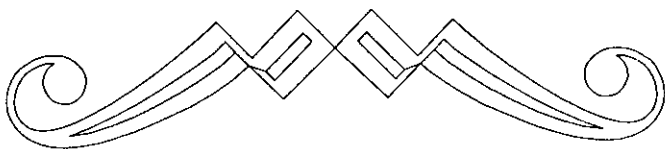
Dear Grandma,

Hi. How are you? Are you feeling any better? Everyone is doing fine here. Did you get my two other letters? I wrote a poem about you for English class and the teacher loved it. I hope you love it too. Here it is:

*From the day I was born
Till the day I was grown
My grandmother has always been there
To treat me like her own.
I love the way she looks
She always gave, but never took.
Her hair is gray and tied in a bun
Her smile is brighter than the sun
She always loved everyone
And can never find wrong in anyone.
Her eyes sparkle like that of a dove
She is filled with so much love
I want to be with her night and day
But, oh she is so far away
I knew one day she was gonna die
But, I always believed it to be a lie
Now she is so tired and weak
And I have nothing to give
God I only pray
Please don't send her far away.*

Did you like it? I wrote it all by myself. Everybody loved it. Everytime I read it, I get tears in my eyes. I had a dream that you were all better and I know that's gonna come true because dreams can come true. I am gonna send this poem to a poetry contest and if I win and get the money, I am going to bring you here or I am going to go over there and see you. Do you know how much I miss you? I talk about you to my friends and tell them about how you are the best grandmother in the world and how I love you more than anyone in the world. Well, how is everybody? I heard Pradeep Mama got a child. I can't wait to see her. I am gonna make daddy take me to India or I will go by myself. I am running out of room. I will write again soon. Remember I love you and I always will.

Love, Ruli



LESSONS LEARNED IN INDIA

Sarita Misra

Just when I begin to get a bit too comfortable with my life here in America and seem to be taking everything for granted, it seems that a span of two years has passed and once again, it is time for our family to return for a visit to our homeland, India. When my parents first approach me with the question, "So, what do you think of going to India this summer?", my first response is usually, "Well, how about we think of not going to India this summer!" "Oh, come one," they persuade, "It will be a lot of fun." They tell me I should go and spend time with my grandparents. They love me so much, don't I realize that? "Oh, of course I do." I insist. I want to see our relatives. But then I explain to my mother, "Who wants to put up with the heat, the mosquitoes, the dirty roads, the gruesome bathrooms? No air conditioning, no washing machines, no coke to cool off with whenever you feel like! Not burgers, no good T.V. shows, no car to cruise around in on a breezy summer day, and two months really is a bit too long, don't you think?" My arguments are futile and besides the tickets have already been confirmed, Bou calmly explains.

So there I am, in 100 degrees heat, drenched in self-pity and misery. The mosquitoes are quite multitudinous. Flies swarm in masses around me. There is really nothing to do and I feel shy to start any conversation with my cousins. The first couple of weeks drag by like so. However, something strange happens by the third week. My spirits are higher. I feel more positive about my new environment and the people around me. Hey! India isn't such a bad place after all. All I had to do was give it some time. After realizing this, my whole outlook towards my homeland changes. I am more aware of its strengths and beauty rather than its limits. I begin to realize how fortunate I am to have life's best in the US. while in my own country, everyday it is a struggle for millions to find food to eat or proper shelter and clothes. I realize that all those times that I've whined about schoolwork and how difficult life is for me is nothing compared

with what my fellow countrymen endure. My cousins can only dream of the many opportunities which are open for me here in the States. During my stay in India this past summer, I realized that the course load and homework given in the U.S. was nowhere near as hard as India's and so I expressed this to one of my cousins. She sighed and said, "Yes, you have it very easy in the States. It must be simple to make good grades." I agree with her to a certain extent. Perhaps compared to India, it is much "easier" to attain high marks in the U.S. but one must also consider that it is ten times easier to get distracted from your studies. In India, teenagers don't have 36 cable channels to choose from. you must be 18 to get a license to drive and only a few lucky teens are permitted to have their own car, let alone to go out anywhere.

If there is one thing that my most recent visit to my mother country taught me, it is to never complain about your situation because there are thousands in this world who have it much, much worse than you. I've led a new life since my return from India. I used to complain about school because I was scared of hard work but I now realize it is the only ticket to a successful life and a chance for the many doors of opportunity to stay open for an individual. One summer in India has changed my view of the world forever. I love the country of my birth and am proud of it.

Soon, another two years will fly by and this time when my parents ask, "What do you think about going to India this summer?" I plan to say "I think it would be a lovely idea!"

HARVARD FRESHMAN AWARDED THE SUBRINA MEMORIAL SCHOLARSHIP

Miss Nivedita Mishra, a Harvard-bound freshman, became the first recipient of the Subrina Biswal Memorial Scholarship. This scholarship was established by the Orissa Society of the Americas in memory of Subrina, a distinguished young Odissi dancer who died at 19.

The Honorable Abid Hussein, India's ambassador to the United States, handed over the scholarship check to Nivedita during the inaugural ceremony of the Twenty-first Annual OSA Convention on June 30, 1990 in Washington D.C. Nivedita is the daughter of Dr. Bijoy Mohan and Subarna Mishra of Boston, Massachusetts, who are research scientists at Harvard and MIT, respectively.

DEVRAJ PATNAIK RECEIVES SUBRINA BISWAL PRIZE IN PERFORMING ARTS

The first Subrina Biswal Prize in Performing Arts awarded by the Indo-American Friendship Foundation was won by Mr. Devraj Patnaik of Burlington, Ontario, Canada. Devraj is a 9th grader and is 15 years old. His parents are Mr. Pramode and Mrs. Chitrlekha Patnaik, the founders of the Chitrlekha Academy, Burlington, Ontario. Although Devraj has many artistic talents, he won the award of \$400.00 for his captivating Tabla performance. In winning the award, Devraj scored 42 out of possible 50 points. Devraj's parents are from Berhampur, Ganjam, Orissa. They have played an active role in Devraj's artistic training which started when he was 8 years old.

The Indo-American Friendship Foundation (IAFF) is a nonprofit, nonreligious and nonpolitical registered organization which has no official link to the OSA, but which sponsors and supports activities for the benefit of OSA and its chapters. For additional information, contact IAFF at 1413 Boxwood Lane, Apex, North Carolina 27502, USA.

ORISSA SOCIETY OF THE AMERICAS Election 1991

Nominations duly seconded are invited from the paid members of the OSA for the offices of:

1) President and Vice President

2) Secretary & Treasurer, for the 1991-1993 term of the OSA.

Please mail your nominations to the Chairman Election Committee on or before February 25, 1991 (postmarked) at the following address:

Dr. Satya Prasana Das
4305 Walpole Lane
Bloomington, IN 47401

MINUTES OF MEETING OF OSA EXECUTIVE COMMITTEE ON JUNE 30, 1990

The meeting was called to order at 12 Noon by the President. The following members were present. The President recognized all present.

1. Dr. Amiya K. Mohanty - President on Chair
2. Ms. Bijaya Misra - Vice President
3. Dr. Keshab K. Dwivedy - Secretary & Treasurer
4. Dr. Digambar Mishra - Editor-in-Chief
5. Ms. Anoo Shaya Misra - Youth Representative
6. Mr. Mihir K. Dash - Rep. Chicago for Dr. B. Misra
7. Dr. Hara Padhi - Rep. Canada for Mr. Maheswar Sahu
8. Dr. Purna Patnaik - California Chapter
9. Ms. Sulekha Das - Rep. New Jersey for Ms. Kabita Patnaik
10. Dr. Sudhansu Misra - New York Chapter
11. Ms. Puspalakshmi Sahu - Southern Chapter
12. Dr. Harlal Choudhury - Ohio Chapter
13. Mr. Nityananda Misra - Rep. NE for Mr. Chandrasekhar Mohanty
14. Mr. Pratap Das - Washington Chapter
15. Dr. Sita Kantha Dash - North Central Chapter
16. Mr. Natabar Khuntia - Rep. Michigan for Dr. Kalyani Mishra

Dr. Harlal Choudhury proposed and a minute of silence was observed for late Subrina Biswal.

Minutes of last meeting were unanimously adopted.

A report was presented about the payments to the artists. Three separate checks of \$163.00 each were sent to the artists as approved by majority votes by the executive committee members. Acknowledgements were received from Ms. Bhubaneswari Mishra and Mr. Umesh Kar.

It was proposed by Dwivedy and was accepted to have two youth representatives to count the ballots of LOGO contest. Ballots were handed over for counting. A vote of thanks was proposed for the judges Dr. Kalyani Mishra, Dr. Sudhansu Misra and Ms. Puspalakshmi Sahu.

Ms. P. Sahu presented a report on the Odissi Dance Institute. It was recognized as a success. OSA can participate in any such self-sustaining cultural and educational events. Efforts of Dr. Bhagabat Sahu and Dr. Pramod Patnaik were appreciated by the committee.

Mr. Pratap Das presented 21st Convention affairs. Program was tight and had promises of success. Youth has been adopted as the theme. Finances may break even. **There was some last minute additional expenditures on Souvenir printing.** A motion was proposed and adopted after discussions and modifications that the Souvenir is a special issue of OSA journal and OSA will contribute up to half of expenses subject to a maximum of \$1000.00.

Mr. Mihir Das proposed that Chicago Chapter will host the 22nd Convention. A formal letter from the chapter will follow soon. Committee wished the chapter best of luck.

The Journal will continue in the same format. Besides the Souvenir issue, two other issues will be printed. If required, additional news letters will be supplemented. Efforts will be made to cut-down cost.

A vote of thanks was proposed for Dr. Subhendu Mohanty and his committee of three judges for selecting an award winner for Subrina Memorial Award. Ms. Nivedita Misra from Boston was nominated as the Outstanding Scholar.

A vote of thanks was proposed for Dr. Bijoy Das for his fundraising efforts for Subrina Memorial Award. The fund raising effort will be kept open. The fund stood at \$3903.00 to date including \$500.00 from Mr. and Mrs. Biswal.

It was discussed that IAFF or any other organization giving awards in OSA convention should work with approval of OSA and the local chapter. OSA has to exercise some control on this kind of activities.

A petition from Mr. Chintamani Sahoo was presented for formation of SE chapter. The petition was unanimously accepted.

Audited accounts for the past year was presented by Secy. and Treasurer. The financial statement as printed in the Souvenir was unanimously accepted. A vote of thanks was proposed for the Audit Committee: Dr. Pramod Mohanty - Chair, Dr. Purusottam Jen and Dr. Bijan Rao. The chapters maintaining funds under tax deductible status of OSA will be requested to provide financial statements for year ending on June 30, 1990. Tax forms are due to IRS by December 15, 1990. It was proposed by Dr. Sudhansu Misra and accepted that the Secretary will send a form to all Chapters to fill in the financial status.

The following budget proposal was adopted.

Projected Income		Proposed Outlay	
Interest	\$2,000	Journal	\$2,700
Membership	\$1,000	Youth Activities	\$ 500
Donation & Adv.	\$ 700	Election	\$ 300
Others	\$ 500	Communication	\$ 500
Misc.	\$ 200		
Total	\$4,200	Total	\$4,200

The membership drive for last year was a success. Dr. Harlan Choudhury will still head the effort. It was proposed and adopted to charge \$300.00 to change a Life Member to a Patron. Registration desk can be manned by OSA for membership drive. Life/Patron membership can be accepted in two installments if the members want it that way.

An election committee was proposed with Dr. Satya Das - Chair, Dr. Sandhya Nanda - Member and Dr. Rajashri Mohanty - Member to conduct the 1991 election. The appointment of the Election Committee was unanimously accepted.

It was proposed and accepted that a committee will be formed to decide criteria on honoring an outstanding Oriya every year.

The following ideas were discussed on future OSA activities: Youth Forum (Camp), Odissi Dance Institute, Cultural activities, Education and training Committee, and Host family Committee.

The President proposed a committee consisting of Mr. Bhabani Mohanty - Chair, Mihir Dash - Member, and Mr. Bijoy Mishra - Member to perform a feasibility study and propose guidelines for formation of a proposed Board of Trustees. This was accepted subject to approval of the General Body.

Based on the counting of Ballots of the LOGO contest, the nomination A received 55 votes, the nomination B received 50 votes, the nomination C received 20 votes, and the nomination D received 101 votes. The nomination D was accepted as the LOGO. A vote of thanks was proposed for the youth members for counting the ballots.

Youth activities were discussed by Dr. B. Sahu, Ms. Bijaya Misra, and Ms. Anoo Misra. Youth Forum will take charge of allocated funds, prepare budget and spend on activities with guidance of a parent advisory committee. A proposal was discussed for a youth constitution. Youth will have to submit full accounts for tax purposes. The idea of youth collecting separate membership fund was discussed and the decision was deferred to the general body. A vote of thanks was proposed for Dr. Bhagabat Sahu for forming Puspalakshmi Sahu Trust Fund for youth activities.

It was proposed and accepted that the Editor-in-Chief will have the responsibility of publishing the annual Souvenir issue in cooperation with the convention hosting chapter. The latter will help consolidate all available addresses of Oriyas in the United States and Canada.

A vote of thanks was proposed for the Washington Chapter for the arrangements and for hosting the 21st convention.

The meeting was adjourned at 3:00 p.m.

Respectfully submitted
Keshab Dwivedy, Recorder

OSA 21ST CONVENTION FINANCIAL STATEMENT
(Washington, D.C. June 29 - July 1, 1990)

INCOME:

Membership Dues	\$2,615.00
Registration	\$6,559.00
Meal Tickets	\$10,876.00
OSA Contribution toward Souvenir	\$1,460.15
Advertisement	\$1,625.00
Interest earned from Bank Account	\$208.62
Miscellaneous	\$2.00
Total Income	\$23,345.77

EXPENSES:

Registration	\$1,086.49
Facilities Charges	\$1,766.50
Convention Souvenir	\$2,920.30
Food and Beverage	\$6,930.52
Cultural Activities	\$1,829.37
Youth Program Activities	\$607.63
Public Relations	\$749.03
Bank Service Charges	\$71.80
Membership Dues remitted to OSA	\$2,615.00
Miscellaneous	\$1,993.51
Disbursement to OSA (National) - 50% of Surplus	\$1,387.81
Disbursement to OSA (Local) - 50% of Surplus	\$1,387.81
Total Expenses	\$23,345.77

NOTE:

Prepared by Surendra Nath Ray on 12/31/90

Not Audited as of 12/31/90

OBITUARY

Anadi Naik

Recently, three prominent men from Orissa's public life departed for heavenly abode. They are Binod Kanungo, Devendra Satpathy and Prallhad Mallik.

Binod Kanungo

As a teenager, Binod Kanungo left high school and joined the "Monkey Brigade" to overthrow the British from India. Over the years, he was repeatedly jailed for sedition. In free India Binod Babu briefly tried his hands in electoral politics but his heart was always in Gandhian Constructive Programs. As a young man he had worked with late Gopabandhu Choudhury and Brajamohan Singh at the Bari ashram to carry out programs of rural development. Hand-spun dhoti and chaddar were always his public attire.

Binod Kanungo was a prolific writer. In a folksy style, he could explain complicated subjects in a layman's language. He also was a skillful and behind the scene operator. In tumultuous politics of Orissa he had no problem in getting along with people from any political stripe. For generations to come Binod Kanungo's name will remain affixed with the Oriya Gyana Mandal which he single handedly wrote, published and marketed.

Devendra Satpathy

In his youth, Devendra Satpathy became a communist and was sent to jail. He met comrade Nandini Panigrahi and shortly there after they were married. He worked for the Life Insurance Corporation of India.

Influenced by late Gopabandhu Choudhury and Rama Devi he quit his job and joined the Bhoodan movement and was placed in charge of Gandhi Tattva prachar Kendra at Cuttack. he developed a parallel interest in Sri Aurovinda's philosophy and at the same time and became a fixture at various Pathachakras. He was one of the leading figures

in the Aurovinda circle around the country. When Nandini Satpathy became a parliament member he moved to New Delhi and for a while, worked for All India radio. Later, he became a member of Rajya sabha. Debednra Satpathy had a charming personality and infectious smile. In spite of his wife's rise and fall in political landscape he always appeared to be content with himself.

Prallhad Mallik

Prallhad Mallik joined the Congress Party as a college student. Later he became secretary of the District Congress Committee of Cuttack. During the first Biju Patnaik ministry in 1960, he was a member of the "inner circle" Prallhad Mallik successfully overcame his rural background. Because of his continuous effort to better the lives of Harijans as well as the poor from other castes, over the years, he became a fixture among the elected officials. During the National Emergency, Prallhad Babu became a detainee. After the emergency he was elected to the State Assembly. Having served the longest in the state cabinet he thought that his Janata party should choose him as the leader. But it did not happen. He had never been a Revenue minister - a traditionally number two position in the state cabinet.

In order to preserve the unity within the Janata Party, Nilamani Routroy was called in from the Parliament to form a ministry. Frustrated that the power brokers in politics are not ready to accept a Harijan as a chief minister of Orissa, he quit the Janata Party and joined the Congress. He played an influential role as the Deputy Chairman of the State Planning Board. In the death of Sri Prallhad Mallik, the Harijans of Orissa lost a role model and a champion of their cause.

Letter to the Editor

August 15, 1990

Editor, Journal of the
Orissa Society of Americas
1603 Shades Glen Circle
Birmingham, Alabama 35226

Dr. Jogeswar Rath's letter to the editor in the Spring issue of the Journal has inspired me to write a few lines about our OSA. I admire and support his ideas since I was there with him when the OSA was formed. We still have happy memories of those days, and it saddens me when I see groupism and infights. I think, while planning on Dr. Rath's ideas, we should not abandon working towards a healthy OSA which will fulfill its original goal of friendship and good will among all Oriyas here.

The younger Oriya-American generation is moving forward through schools and colleges, and some have settled very well in their specialized fields, while their children are in kindergarten and elementary schools. It appears, during the past few years, the participation of such young folks has declined. This year's Annual Convention was reported to be well attended, but the senior members of the OSA, most of whom were part of the founding of the OSA, were missing.

Our New York Chapter is split into two; annual picnics and other local functions are attended by fewer people than private home parties. In fact, personal home gatherings are now published in our Journal as "events." I am afraid, if the present trend continues, most of our children will not have the same sort of strong bond with the OSA as all of our generation have.

It is a fact that many of us knew each other more intimately after coming here and the OSA conventions give us the opportunity to meet with new Oriyas while having fun with old friends and acquaintances. However, unfortunately, taking advantage of our common origin and our emotional and social bond here, some of us have cheated several Oriyas of millions of dollars in the name of investment. These persons have used the Society meetings and positions to engage in such unethical practices. At times, the OSA has honored them instead of condemning their activities. This affair, in my judgement, should not be termed as personal/business matters.

We should be careful of these spoilers. Most of us wish to have happy get-togethers at the local meetings and annual conventions. I find that several persons simply stay away from the OSA.

Evidently, the situation is cause for concern. I am here attempting to focus our attention on the problem, not to propose an answer of my own. Perhaps, by working together, we can eliminate the cause of this problem and restore our mutual friendship and cordiality.

Hope you will publish my above concerns in your "Letter to the Editor" section and oblige.

With best wishes.

Sincerely yours,

Jagat M. Subudhi, M.D.
Muttontown, New York 11791

CHAPTER NEWS

Washington, D.C.

S.N. RAY

1. Kumar Utsab was celebrated on 10/13/90. Entertainment was coordinated by Bandita Nayak and all presentations were by children. Sushree Sangeeta Kar came as guest artist.

2. Sushree Sangeeta Kar and Sujit Mohanty were invited by Washington Chapter to present Hindi, Gujarati, Punjabi and Bengali songs to local non-Oriyas on September 12. This presentation was arranged at the residence of Jacob Patnaik.

3. The Chapter elected the following office bearers for 1990-92

President - Arun Das
 Sec/Treasurer - Binod Nayak
 Representatives - Niva Kodalikar
 Sudhakar Barik
 Pankaja Panda

North-Central

S.K. Dash

1. Daves Dash, son of Dr. and Mrs. S.K. Dash of Minneapolis had his Brataupanayan in the Hindu Temple of Minnesota on May 6. Local Oriyas and guests from other cities attended the Brataupanayan. Dr. Bishnu Joshi of Nashville conducted the rituas.

2. Mr. and Mrs. Gangadhar Mohapatra, parents of Dr. Sarat Mohapatra; Dr. and Mrs. Anirudha Mishra, parents of Mr. Bhabani Misra, visited Minneapolis. Local Oriyas had a going away party for them.

3. Satyanarayan Puja was conducted by Gangadhar Mohapatra for Rohan, son of Alekh and Smita Dash and for Amrit, son of Bhabani and Harapriya Mishra.

4. Alekh Ch. Dash has accepted the position of Assistant Professor of Pharmaceutics at Creighton University, Omaha, NE. He is finishing his Ph.D. in Pharmaceutics at the University of Minnesota and will join his new position in January, 1991.

5. The North Central Chapter of OSA has new members - Nihar Mohapatra, Student of Electrical Engineering, U of M; Sanghamitra Sahu, student of Geophysics, U of M; Sushant Mohanty, trainee at Unisys, and Mr.

and Mrs. Dharmaraj, trainees at Unisys.

6. A group of investors are considering Bhubaneswar as a site for a proposed cancer center. This group has expertise in setting up such cancer centers in United States and India.

U.S. News and World Report has selected Dr. S.K. Dash as a judge to select the best in America who have contributed significantly to science and technology. The names of these scientists will be published in the next issue of U.S. News and World Report.

New England Nityananda Mishra

Our New England Chapter held the annual picnic on August 4th and celebrated Ganesh Puja on September 8th.

The Chapter has elected a new slate of officers at the annual meeting. They are :Anuradha Panigrahi, President; Nibedita Pati, Vice-President; and Sadhana Mohapatra, Secretary/Treasurer.

Our youth members are active in an Oriya school, learning the language and culture. They prepare for group activities. They meet once a month for three hours and are doing this for a year.

Sucharita Mishra and Bijay Padhy presented dances at the India Day celebration of India Society of Worcester on August 19. Sucharita presented another dance (folk style) in the India Day celebration of Indian Association of Greater Boston held at MIT on August 26. Her mother, Bijayalaxmi, provided the background song. Vinita Mishra, Sunita Mishra, Sucharita Mishra, Bibaswat Mishra, Bijay Padhy, and Arun Panigrahi sang a group song in Oriya at the August 19th celebration, also. These six youth members presented a short Oriya play at the Ganesh Puja ceremony. These cultural activities were due to the hard work of the youth as well as diligent efforts of the directors, such as Godavarish Panigrahi, Satyabrata Mishra and Bijayalaxmi Mishra.

People on the move:

1. Nirod Das, a Ph.D. in Computer Science from Univ. of Mass. has moved to City Univ. of New York with a full time job as Assistant Professor.
2. Nihar Mohapatra is moving to IBM, Poughkeepsit, New York on job transfer and promotion.

New Arrivals:

1. Sukanta and Susan Tripathy have been blessed with a son. His name is Aneil. He is their second child.

**Southern Chapter
Puspalakshmi Sahu**

The Southern Chapter held its annual meeting on the eve of the Labor Day weekend. We had about 150 people, including guests as far as from Wisconsin and Indiana, which made this gala event a grand success. The cultural program on Saturday was followed by a picnic and a general body meeting on Sunday with Bar-B-Que chicken and sports events like spoon and marble race for the ladies. They made it real enjoyable. But alas! Alabama lost to the rest of the Southern Chapter in Volleyball.

We were fortunate to have Swami Suddhanandaji amidst us who addressed on two occasions about the Upanishad and Bhagavat Gita. His enlightened discourses were very well liked, both by youngsters and adults. The chief guest, Dr. Bishwanath Shaw, gave a speech with citation from Mahabharat and Dr. Amiya Mohanty extolled the Southern Chapter members for doing an excellent job for the OSA. The Saturday evening was really enjoyable. An excellent ODISSI dance was presented by Rajashree Mohapatra, the well-known dancer from Puri, Orissa. Her students, the kids from the local chapter, had no less exciting performances. Some of the children from the Southern Chapter narrated Ramayan in Oriya and English. It was really heart touching. I strongly believe that we should teach our children our religion, culture, and language. A strong foundation is always needed for a better future. I urge the parents to make an effort to teach their children our language when they are growing up and have an edge over their peers by becoming multi-lingual. Sumptuous food by the ladies from all over the Chapter areas made the two-day convention really enjoyable and we could not have expected any better.

Finally, I convey my sincere thanks and appreciation to every member of the Southern Chapter for making it a success. This is our program, and our full participation and cooperation in each and every step will make the coming year's convention yet another successful one.

NEW JERSEY

Sulekha Das

NOTE: The following news items were inadvertently misplaced in the computer printout and therefore, did not see the appropriate chapter column in the last issue of the JOSA. **The editor takes full responsibility and offers apologies to all concerned.**

1. Mr. Sumit Kumar Subhudhi, son of Dr. Manmohan and Mrs. Shantilata Subhudi has been named to the Honors Group of the Forty-Ninth Annual Science Talent Search for the Westinghouse Science Scholarships.

2. Mr. Sarthak Das, son of Santosh and Sulekha Das, won the second place in debate in the State of New Jersey in impromptu speaking category. Sarthak is currently looking for an "Ivy League" school for his undergraduate work.

3. Rolli and Ruby Sahoo, daughters of Dr. Dilleswar and Mrs. Sukanti Sahoo have won first place in Kul Kil County (PA) Talent Show.

4. Visuba Milan celebration was held by New Jersey Chapter on May 5th at Westwood, New Jersey. Guest artist Shrimati Swati Panda from Pittsburg, Sujit Mohanty, Leena Nanda, Sukanti Sahoo entertained the gathering with a variety of traditional Oriya songs, bhajans, pop songs, Ghazals and Hindi songs. The young children of the chapter sang oriya bhajans and folk songs. The participants in group songs were Nivedita & Ruli Patel; Ruby, Rinku, and Raj Sahoo; Anjali & Anita Muduli. Little Sony Nanda's two solo songs were a real treat. A delicious community dinner was served.

5. The current officebearers of the Chapter:

Mrs. Kabita Patnaik	President
Dr. Dilliswar Sahoo	Vice President
Mr. Tanuj Pradhan	Secretary/Treasurer

NEW YORK CHAPTER

Ashutosh Dutta

OSANY organized several functions during the last six months. The annual OSA convention in Washington, D.C. was attended by a large number of people from our Chapter, a camp was organized in South Jersey in the last week of August. The attendees had a good time in the camp with lots of food, games, fishing and chit-chat.

On October 20th, OSANY held its annual meeting in Martinsville Community Center of New Jersey. This was attended by many new members who have come to New York recently. A pleasant surprise of this meeting was that the young members of the Chapter were persuaded to provide innovative leadership. Consequently, the following were unanimously elected to be in charge of the Chapter for the next two years:

Mr. Ashutosh Dutta	President
Mr. Ranjan Panda	Secretary/Treasurer
Ms. Rupa Mohapatra	Vice President
Ms. Prabhasini Sahu	Vice President
Mr. Rama Ballav Mishra	Vice President

This meeting was chaired by Dr. Sudhansu Mishra, the outgoing president.

ORNET

Based on the innovative ideas of several of our young friends of the OSA, namely, Subrat Mohapatra, Stillwater, Oklahoma and Chitta Baral, Baltimore, Maryland, Osany is very much involved in a newly formed Oriya Network (ORNET). Anyone who has EMAIL facility can send messages to the members of the ORNET at ORNET. CS Columbia EDU. ORNET also has a database for addresses of all members (All letters in the above EMAIL address should be small). Any request to include new members and any query regarding ORNET should be directed to: ORNET-REQUEST, CS, Columbia edu.

This network will bring all the OSA members much closer to each other and will hopefully be a medium of linking the different generation. If you have EMAIL facility, please join the ORNET.

PEOPLE, PLACES AND THINGS

PHOTOGRAPHS ON ORISSA TO TOUR WASHINGTON STATE

On September 10, 1990, an exhibit of photographs by David J. Capers opened at Washington State University, Pullman, Washington, U.S.A.. Entitled "Dance Theatre of India", the exhibit focuses on the revitalization of dance theatre in the State of Orissa during the post-colonial period. Divided into four sections, it begins with temples, sculptures, and maharis. It then goes into the second section, "Architects of the Reconstruction," featuring Gurus Pankaj Charan Das, Kelu Charan Mahapatra, Mahadev Rout, Late Deba Prasad Das, and Mayadhar Raut. Also featured in this section are the scholars, Sri Dhiren Dash, and dancers Indrani Rahman and Sanjukta Panigrahi. The third section includes the gotipuas from Dimiri Sena and the following jatras: Prahlad Nataka, Dhanu Jatra, Ram Lila, Radha Prema Lila, and Bharat Lila. The last section zeroes in on Odissi today with Guru Kelu Charan Mahapatra symbolically inaugurating with a conch shell and the Queen, Sanjukta Panigrahi. This section also includes Kumkum Mohanty, dancers from Orissa Dance Akademi, Chapala Mishra, Alok Kanungo, Sutapa Dutta Gupta, and Ratna Roy with artisans in the crafts of weaving, tailoring, silversmithing, solapith and bell making.

After the initial year of tour, funded by Washington Commission for the Humanities and sponsored by The Evergreen State College (Olympia), it will be taken over by the Exhibit Touring Services for an additional tour of four years. There will be lectures on Odissi dance, jatras, temple dance, and the history of reconstruction (Odissi Renaissance) during its initial tour.

DHIREN DASH, eminent theatre director and scholar from Orissa, recently visited U.S.A. on an invitation from Brown University, Rhode Island. In addition to assisting a translation project of the university, Shri Dash studied the theatre of U.S.A. which enabled him to go around the country. He visited Boston, New York, Chicago, Detroit, Philadelphia, Saint Louis, Salt Lake City, Rapid City, Los Angeles, Seattle, Pittsburgh, Huntsville

and saw various theatre productions and theatres for which the Asiatic Cultural Council funded. Shri Dash is again due to return to U.S.A. on an invitation from Evergreen College, Seattle and will be here from January to March, 1990.

DR. UMA CHARAN MOHANTY, Professor and Head of the Department of Anthropology, Madras University, Madras, India, is at the Eastern Kentucky University in Richmond as a Fulbright Professor-in-Residence for 1990-91. Dr. Mohanty is scheduled to lecture at several universities during his stay in the United States.

DR. RABI KANUNGO, an outstanding psychologist, was recently honored with a special chair in management studies at the prestigious McGill University in Canada. He is the author of several books and numerous articles on industrial psychology.

THE FOLLOWING FACULTY MEMBERS of the Department of Political Science at Utkal University, Orissa visited the United States and Canada in recent months:

1. PROFESSOR S.N. RATH, who recently stepped down as chair of the department, was invited to present a paper at an international conference in Toronto, Canada. He also attended the 1990 American Political Science Association meeting in San Francisco and travelled various cities at the invitation of his former students and friends.

2. PROFESSOR SHARADA RATH, is elected to assume the chairmanship of the Political Science department in May 1991, attended the annual meeting of the American Women Studies in Kent, Ohio. Her visit was funded by the Government of Orissa at the instance of the chief minister, who is reported to be committed to the progress of the Oriya Women back home. Mrs. Rath is the wife of Dr. S.N. Rath.

3. DR. AMARESWAR MISHRA was in Dallas, Texas to present a paper on Indian politics at the Southwestern Political Science meeting. He is the author of a major book on Indian government and politics and numerous research papers.

DR. ASHA HANS was a Fulbright fellow at the American and Columbia University. She teaches international affairs and also holds Senior Research Scientist position in the department of Political Science at Utkal University.

PROFESSOR K.C. DASH, Head of the Department of Chemistry, Utkal University, was at Indiana University and the University of Delaware as a Fulbright Professor-in-Residence. Before returning home in October, Dr. Dash met with his erstwhile friend and colleague, Dr. Rabi Mohapatra in Maryland and his former professor at Raven-shaw, Dr. Birendra Patnaik in Pennsylvania.

MRS. SOLILA PARIDA, a former singer of All India Radio and BBC, is currently in Bombay's film world. She is about to complete the production of Vish-Kanya, her second film. Solila's first film, "Koi Hai" was shot in New York where she was an office manager to her doctor-husband, Hrushikesh Parida. Both Mr. and Mrs. Parida are life members of the OSA.

MR. SUBRAT MOHAPATRA, a graduate student of Computer Science at Oklahoma State University, Stillwater, has established a network of communication called "ORNET." This innovative piece of social engineering enables a new mode of social intercourse among Oriyas, particularly, the youngsters.

OOPALIE OPERAJITA, Odissi and Bharat Natyam dancer, has been appointed Fellow at the Studio for Creative Inquiry, College of Fine Arts, Carnegie Mellon University. The CFA at Carnegie-Mellon has a host of stellar alumni including the late Andy Warhol, actors Ted Danson and

George Peppard, and Steven Bochco (L.A. Law, Doogie Howser, M.D., and Cop Rock). Oopalie recently performed with her studio for ARTTRAN-SITION '90 at MIT in Boston. Her performance was simultaneously telecast on slowscan to six American cities and three in Europe. She is now leaving for a tour of India, where she will perform in seven cities, and for a three-week, six country tour of Europe soon after.

Oopalie's involvement in the OSA is noteworthy. She taught a short summer course in Odissi at Huntsville, Alabama in June, 1990. This was organized by the Southern Chapter of the OSA.

A NEW CHAPTER came into being on June 2, 1990. It is named the "South Eastern" chapter and consists of North Carolina, South Carolina and Georgia. Fifteen families living in these states held an inaugural picnic at the McDowell Park in Charlotte, North Carolina and elected the following office bearers:

Dr. Chintaniani Sahu.....President
Mrs. Ranjita Das.....Vice-President
Mr. Gautam Patnaik.....Secretary/Treasurer

MR. ASHUTOSH DUTTA, currently employed in the Department of Computer Science at the prestigious Columbia University, was recently elected to head the OSANY for next two years. In his early twenties, Ashutosh is honored to be the youngest president of the largest and the first formally structured OSA chapter.

ZITA TRIPATHY, a sophomore majoring in Zoology at the University of Oklahoma, is one of the three recipients of the General Motors Volunteer Spirit Award. She was selected on the basis of her outstanding activities on the university campus and in the community. Zita is the daughter of Narayan and Sarala Tripathy of Oklahoma.

MR. SARAT CHANDRA MISHRA, a ranking diplomat at the Indian Embassy in Washington, D.C., is returning to the Ministry of External Affairs in New Delhi after completing his term in the Embassy. During their stay in the United States, both Sarat Babu and his wife, Prativa Devi, were very intimately involved in the OSA activities. They will be surely missed in our Chicago convention in 1991.

THE FOLLOWING ROTARIANS from Rotary District 326 in Orissa visited Western Kentucky on a group study exchange program:

1. **Dibakar Swain**, a mechanical engineer and currently a senior materials officer at NALCO in Augul.

2. **Kshiron Chandra Mohapatra**, a metallurgical engineer, is currently running his own construction company at Tulsipur, Cuttack.

3. **Tusharjyoti Kumar Kar**, is a doctor at Barbil, Keonjhar.

These young rotarians from Orissa spent a few days at Kentucky State University in Frankfort, Kentucky where Professor Manindra Mohapatra briefed them about the higher education system in the United States.

CONGRATULATIONS PARENTS

OSA WELCOMES ITS NEW MEMBERS

Meeta and Nihar Kanungo . . .	Son
Neeta and Bobby Paty	Daughter
Mamata and Dave Anderson . . .	Son
Sujata and Santosh Parida	Son
Nilima and Debasmita Mishra . .	Son
Sabita and Gagan Panigralin . . .	Son
Nandita and Niranjana Behera . . .	Daughter

AN APPEAL

Rama Devi Choudhury, known to millions in Orissa as Ma or mother, died in 1985 at the age of 86. For nearly 60 years she was a source of inspiration in the public life of the state.

Rama Devi was born into an aristocratic family. Her father, Gopal Ballabh Das was the top Oriya civil servant of his time and her uncle was Mr. Madhusudan Das. At an early age, she was married to Gopabandhu Choudhury, the highest ranking Oriya civil servant then. From the day one, the couple decided "to serve the country together." Within a few years, Gopabandhu Choudhury resigned his job and joined the freedom movement. Rama Devi stood by his side as a devoted wife and coworker.

Three times during the freedom movement, Rama Devi courted imprisonment for sedition and spent several years in prison. She and her husband established an ashram in Bari and, when not in prison, lived among the Harijans. From their ashram they carried on various programs for rural development in Orissa.

All her life, Rama Devi concerned herself with the problems of the poor. Very early on she realized that as long as women in villages were not involved in changing their own lives, poverty in the villages would not go away. Therefore, inspired by Gandhiji she opened training centers for women; taught them to spin and weave their own clothes and to live simply. Trained by her many young women, she abandoned caste-consideration from their personal life and married outside their caste. Several women went to jail with her too.

In the mid 1950's, when the Bhoodan movement started, Gopabandhu Choudhury and Rama Devi traveled from village to village in Orissa and collected land for the landless poor. After her husband's death in 1958, Rama Devi became the driving force behind many constructive programs in Orissa and never slowed down as if she was carrying the load for both of them. She helped rehabilitate the villagers of Assam after the Bengali-Assamiya conflict. She went to NEFA to boost the morale of the local people as well as to help the wounded Jawans after the Indo-China war. During the Bangladesh War, scores of doctors, nurses and

social workers under her guidance worked among the refugees in West Bengal. For the drought stricken villagers of Bihar Jayaprakash Narayan asked her to send some plumbers and pipe fitters from Orissa which she did.

Rama Devi was barely 5 feet tall. She had no formal education. Yet, when she spoke, millions of people listened to her. She presided over the All India Sarvodaya conference in 1958 and received the Jamunalal Bajaj award in 1982. During the National Emergency of the mid 70's, she opposed the government policy and chaired a coalition formed by divergent opposition groups in Orissa. Under her guidance and inspiration, hundreds of men and women once again went to jail.

Until her death, Rama Devi never wavered from her conviction. She always spoke simply, directly and affectionately. She commanded unparalleled trust and respect from the people. Now that she is gone, a Memorial Trust is being organized to continue her unfinished works - to train women in villages for better education, health care, eradication of untouchability and abolition of dowry system. The trust intends to strengthen the Acharya Harihar Cancer Detection Center founded by her at Cuttack and to publish her speeches and writings along with an authoritative biography of her. There are many Oriyas in North America whose lives have been touched by this extraordinary woman through personal contacts or through parents and other relatives. Many have studied or taught at a college named after her.

So, in a way, we all owe her our dues. Among others, Dr. Bina Devi, Radhanath Rath (Samaj), Biju Patnaik (Chief Minister) and Rabi Ray (Speaker, Lok Sabha) are members of this trust. A target of Rs. 1 million has been set.

We ask our friends to make a generous contribution to the Rama Devi Choudhury Memorial Trust. The checks may be sent to :

Sri Manmohan Choudhury
c/o Mr. Anadi Naik
1682 Longford Road
Baltimore, MD 21207

VISITORS FROM ORISSA

Sri Manmohan Choudhury, a veteran Sarvodaya leader and freedom fighter, visited his late son's family in New Jersey. During his stay, he conferred with Mr. Anadi Nayak about Rama Devi Memorial Trust fund efforts in the United States.

Sri Narayan Das, a former State Congress Party leader in Orissa and a veteran Gandhian, spent a month at a peace foundation in South Dakota. He also visited Martin Luther King Center For Non-Violence in Atlanta. Sri Das is currently the head of the Gandhi Foundation in Orissa.

Narayan and Pramoda Das, visited their daughter Dolly and son-in-law Nirod Mohanty in California.

Sri Sankarsan Sahu of Keonjhar visited his son Bhagabat at Athens, Alabama. Bhagabat's younger brother, Ajodhya, an attorney in Cuttack also accompanied him. They spend nearly three months travelling the U.S. and Canada.

Sri Pitambar Mishra, a retired senior state vigilance-police officer of Saanta Sahi, Cuttack and wife Kuntala visited their son, Ashok in Huntsville, Alabama. They stayed nearly four months with their family members, Digambar and Banamber, in Birmingham and Lake Charles, respectively.

Mrs. Rajashree Mohapatra, a noted Odissi dancer and singer from Puri, accompanied her husband, Sanjay, to participate in the wedding of her brother Pramod Mishra in Indianapolis. They spent nearly two months with Rajashree's sister, Minnie, and her husband, Sarat Praharaj, in Huntsville, Alabama.

During her stay here, Rajashree presented dance programs in several cities. A gold medalist in dance from Allahabad, Rajashree has performed all over India. She also holds a Masters degree in Physics from Utkal University.

Miss Sasmita Tripathy spent two months with her uncle Digambar Mishra in Birmingham, Alabama. She was a member of a delegation, led by Dr. Radhanath Rath, an eminent educationist and former head of Utkal University's Psychology Department to Sweden.

WEDDINGS

Pramod (Kuna) Mishra and Sarmistha (Meeta) Rath were married in a gala ceremony at the India Cultural Center in Indianapolis, Indiana on June 9, 1999. It was a dazzling event attended by many friends and relatives from various cities in the United States and Canada. Pramod's parents, Radha Binod and Premalata Mishra, accompanied by their second daughter Rajshree and her husband Sanjay Mohapatra from Puri were present at the wedding. Meeta's maternal grandparents, Surjya Narayan and Anusaya Panda from Berhampur also attended the marriage. Daughter of Uday and Preeti Rath of New Jersey, Meeta is a research scientist at Indianapolis. Pramod holds a degree in management and is a systems analyst in Huntsville, Alabama.

Later, on August 18, Minnie and Sarat Praharaj, sister and brother-in-law of Pramod, held a grand dinner at Huntsville, Alabama in honor of the newly married couple.

Nirmal (Kunu) Rath, a computer analyst at EDS in Detroit, Michigan was married to **Sopna Mishra** of Dhenkanal in past July at Arjya Samaj in Bhubaneswar. Kunu's brother, Jagannath (Dallas), Bishnu, (Nashville) and sisters, Sarojini (Huntsville) and Sashikala (Nashville) are reportedly preparing for a grand party (date undecided) to welcome Sopna. Potential attendees wish her a speedy immigration clearance.

Arun (Tutu) Nanda, a doctoral candidate in computer science at Michigan State University got into wedlock with **Susmita (Lali) Kar** in last June at Cuttack. Lali is the daughter of Professor Gyana and Mrs. Nilima Kar of Sidheswar Sahi, Cuttack, and Tutu is the son of late Gagan and Mrs. Saudamini Nanda of Buxibazar, Cuttack.

ABOUT THE CONTRIBUTORS

Dr. Laxmipriya Acharya teaches at S. C. S. College, Puri. She is widely published in Oriya periodicals.

Mrs. Nandita Behera is a leading Odissi dancer. She recently moved to the United States to join her husband in California.

Pramodini Mishra lives in Modipada, Sambalpur.

Sarita (Pinky) Misra is a senior at Huntsville High School, Huntsville, Alabama.

Surya Misra teaches political science at Utkal University.

Sucharita Mishra is the daughter of Nityananda and Nihar Mishra.

Chandra Misra is a R. N. at a local hospital in Philadelphia.

Subhas Mohapatra is a research professor at N. C. State University.

Anadi Naik is a veteran Sarvodaya leader who spent over a year in prison during Mrs. Indira Gandhi's draconian rule in 1975. He lives in Maryland.

Arun Ranjan Panigrahi is the son of Godabaris and Anuradha Panigrahi of Westborough, Massachusetts. Panigrahi is a fourth grader. He writes regularly for the OSA Journal.

Sura Prasad Rath teaches English at Louisiana State University - Shreveport and is an associate editor of this Journal.

Surendra Nath Ray is a Physicist who currently runs his own enterprise in Maryland.

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Mohanty Akshaya	401\726-4313	92 Hendricks St #3	Central Falls RI 02863	LIFE MEMBER
Mohanty Bani Prasanna & Binu	612/646-4730	1989 Knapp Ave. Apt # E-4	St. Paul MN 55108	MEMBER
Mohanty Bhabani Prasad & Rajshree	317/782-8485	14524 Saddleback Drive	Carmel IN-46032	LIFE MEMBER
Mohanty Debasis	504/344-6228	600 East Roosevelt St Apt3 287	Baton Rouge LA 79802	MEMBER
Mohanty Dolly & Nirod	714\848-0749	18362 Springtime	Huntington Beach CA 92646	LIFE MEMBER
Mohanty Gopal Prasad	612/646-4730	1989 Knapp Ave #E4	St Paul MN 55108	MEMBER
Mohanty Himansu S.	401\722-4362	390 Mineral Spring Ave#6	Pawtucket RI 02860	LIFE MEMBER
Mohanty Jagannath P.		37 John Hay Ave	Kearny NJ 07032	MEMBER
Mohanty Jitendra N. & Sarbani	215/828-8636	4123 Barberry Dr.	Lafayette Hill PA 19444	MEMBER
Mohanty Kalpana & Subash C.	401/722-4362	390 Mineral Spring Ave # 6	Pawtucket RI 02860	LIFE MEMBER
Mohanty Kishore K. & Durgeshnandini	214/424-8780	904 Druid Dr	Plano TX 75075	LIFE MEMBER
Mohanty Laxmi & Promod		9521 Arrowdale Rd	Richmond VA 23229	PATRON
Mohanty Madhu Sudan & Geeta Rani		1010 Raleigh St No 218	Glendale CA 91203	MEMBER
Mohanty Mihir		10555 Deodara Dr	Cupertino CA 95014	MEMBER
Mohanty Nirupama & Purna	404/860-7162	3725 Columbia Dr.	Augusta GA 30907	MEMBER
Mohanty Nivedita & Ajoy	814\238-4737	16-C Grad Circle	State College PA 16801	LIFE MEMBER
Mohanty Radhagobinda & Achala		501 N. Annie Glidden No C1	Deklab IL 60115	MEMBER
Mohanty Rita & Chandrasekhar	401\884-2542	40 Woodbridge Dr.	East Greenwich RI 02818	LIFE MEMBER
Mohanty Saratkumari & Amiya	606\623-7146	Rt-10,110 Forest Hill Dr.	Deacon Hills Richmond KY 40475	LIFE MEMBER
Mohanty Saroj & Shreelekha	612/949/2911	7020 Beacon Circle	Eden Prairie MN 55346	MEMBER
Mohanty Sashi & Pranati	301/937-7920	4306 Kenny Street	Beltsville MD 20705	MEMBER
Mohanty Shantimayee & Sri Gopal	416/648-0203	266 Lloyminn Ave	Ancaster ONT L9G1J1 CANADA	LIFE MEMBER ✓
Mohanty Shiba & Lily	703/450-5044	7631 Huntmaster Lane	McLean VA 22102	MEMBER
Mohanty Subhransu	703/486/3700	1735 Jefferson Davis Hwy # 800	Arlington VA 22202	MEMBER
Mohanty Sulochana & Jayagopal	215/461-8157	551 Darby Rd	Ridley Pk. PA 19078	LIFE MEMBER
Mohapatra Anil & Kanchanmala	301/309-6754	404 Blendford St # A	Rockville MD 20850	MEMBER
Mohapatra Dipti Ranjan		2463 Balmoral St	Union City CA 94587	LIFE MEMBER
Mohapatra Jhunu & Ramnarayan	407/657-6423	Dept of Math Central Florida Univ.	Orlando FL 32816	LIFE MEMBER
Mohapatra Kasturi & Deba	213/425-8493	2780 Tulane Ave	Long Beach CA 90815	LIFE MEMBER

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LIST OF MEMBERS, LIFE MEMBERS AND PATRONS

NAMES	PHONE NUMBERS	ADDRESS	CITY/STATE/ZIP	MEMBERSHIP
Mohapatra Lalatendu & Suchitra	609/799-8799	32 Thoreau Dr.	Princeton NJ 08536	MEMBER
Mohapatra Nirupama & Subash	919/362-7653	1413 Boxwood Lane	Apex NC 27502	LIFE MEMBER
Mohapatra Purna & Bubu	718/845-1648	130-27 Leffeerts Blvd	South Ozone Park NY 11420	MEMBER
Mohapatra Rabi & Manju	301/384-9495	513 Finsbury Rd	Silver Spring MD 20904	MEMBER
Mohapatra Rajnarayan & Manorama	314/872/8537	12561 AMERSHAM CT	St. Louis MO 63141	LIFE MEMBER
Mohapatra Renu & Chitta		RR 1 Box 79X	VESTAL NY 13850	LIFE MEMBER
Mohapatra Sarat K. & Rita	612/739-0426	9335 Dartford Rd	Woodbury MN 55125	MEMBER
Mohapatra Sasank		200 Oak Crest Dr Apt# E254	Lafayette LA 70503	MEMBER
Muduli Deepa & Hazari	201\876-4232	35 Wehrli Rd.	Long Valley NJ 07853	LIFE MEMBER
Naik Anadi & Carroll	301/944-1061	1608 Longford Rd	Baltimore MD 21207	MEMBER
Naik Bijayananda & Latika	504 834 0205	118N Gate house Dr Apt B	Metaire LA 70001	MEMBER
Naik Priya & Manmatha	913\834-3277	642 Sunrise St.	Elmhurst IL 60126	LIFE MEMBER
Nanda Leena & Arun	215\691-0734	5630 N. Halbea Street	Bethlehem PA 18017	LIFE MEMBER
Nanda Nihar K.	612/331/2007	800 University Ave SE #3	MPLS MN 55414	MEMBER
Nanda Sandhya & Haripada	317/846-6629	10550 Power Dr	Carmel IN 46032	LIFE MEMBER
Nayak Antarjami		115 Chipman St.	Cambridge ONT N3C 3R1 CANADA	LIFE MEMBER ✓
Nayak Bandita & Binod	301/424-5057	11004 Colonial Green Court	Gaithesburg, MD 20878	LIFE MEMBER
Nayak Bhaskar & Sabita	516/462-0559	23 Majestic Dr.	Dix Hills NY 11746	MEMBER
Nayak Parakshita & Puspallata	313/828-9309	5426 Hertford	Troy MI 48098	LIFE MEMBER ✓
Nayak Prafulla & Mami	703/825-6610	284 Lafayette Dr	Culpeper VA 22701	MEMBER
Nayak Surya & Sujata	301/585-8384	1917 Eastwest Hwy Apt # 203	Silver spring MD 20910	MEMBER
Padhi Rajlaxmi & Prafulla	818\706-9479	1325 North Tottemham Ct.	Agoura Hills CA 91301	LIFE MEMBER
Padhi Sumitra & Hara	416\335-8681	2359 Arnold Crescent	Burlington ONT L7P 4J1 CANADA	LIFE MEMBER ✓
Padhy Kalyani & Budhinath	617\393-9362	9 Tomahawk Dr	Northboro MA 01532	LIFE MEMBER
Panda Aparajit		3 Oakland Square Apt #1	Pittsburgh PA 15213	MEMBER
Panda Baijayanta		IMFA Rasulgarh	Bhubaneswar-751010 Orissa	LIFE MEMBER
Panda Bansidhar		IMFA Rasulgarh	Bhubaneswar-751010 Orissa	LIFE MEMBER
Panda Brajendra & Rashmirekha	701/232/3570	136 D University Village,	Fargo ND 58102	MEMBER
Panda Dhiraj		124 St Vincent Ct	Cherryhill NJ 08003	MEMBER
Panda Durga P. & Fern	612/631/8555	1698 17th Ave NW	New Brighton MN 55112	MEMBER
Panda Jogesh Chandra & Smiti	612/644/3672	1160 Fairfield Ave # N-4	St. Paul MN 55108	MEMBER
Panda Manoj Kumar		229 N. Husband Apt# 201	Still Water OK 74075	MEMBER
Panda Pankaja	301/927 4815	7201 Princeton Ave, APT# 4	College park MD 20740	MEMBER
Panda Prabeen & Dipti	201/937-9537	270 Hempstead Dr	Somerset NJ 08873	MEMBER
Panda Premalata & Shiba P.	303\771-7296	6484 S. Ivy Ct.	Englewood CO 80111	LIFE MEMBER
Panda Raja	718/721-7291	31-50 41st.	Astoria NY 11377	MEMBER ✓
Panda Santosh K.		270 Palmdale Dr Apt 606	AGIN CT ONT M1T 3N8 CANADA	MEMBER ✓
Panda Sipra & Binayak	205/880-9184	1241 Willowbrook Dr. SE #2	Huntsville AL 35802	LIFE MEMBER
Pani Janaki & Mrutyunjaya	504\295-3273	4421 Lake Lawford Ct.	Baton Rouge LA 70816	LIFE MEMBER
Pani Kailash & Puspa	914/762-7291	80 Hirst Rd. Briarcliff Manor	NY, NY10510	LIFE MEMBER
Panigrahi Anuradha & Godavarish	617\366-2649	19 Nottingham Rd.	Westboro MA 01581	LIFE MEMBER
Panigrahi Bijay K. & Suchitra	914/469-5357	234 Whispering Hills	Chester NY 10918	MEMBER
Panigrahi Prabha & Dibakar	201\874-7017	9 River Edge Rd.	Belle Mead NJ 08502	LIFE MEMBER
Panigrahi Pradipta K.	504/344-6228	600 East Roosevelt St Apt# 287	Baton Rouge LA 70802	MEMBER
Panigrahi Renuka & Brundaban	515\292-4960	3603 Anner St	Ames IA 50010	LIFE MEMBER
Panigrahi Shaila & Prafulla	716\741-3941	6425 Woodberry Ct.	E. Amherst NY 14051	LIFE MEMBER
Parida Salila & Hrushikesh	914\343-3351	20 Randall Heights	Middletown NY 10904	LIFE MEMBER
Parija Gopal C. & Annapurna		5244 Edmosen Pike APT 121	Nashville, TN 37211	MEMBER
Parija Gyanaranjan & Monalisa	504/383-4256	600 East Roosevelt St Apt# 292	Baton Rouge LA 70802	MEMBER

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LIST OF MEMBERS, LIFE MEMBERS AND PATRONS

NAMES	PHONE NUMBERS	ADDRESS	CITY/STATE/ZIP	MEMBERSHIP
Patanaik Amita		281 Port Royal Trail	Agin Court ONT. M1V 2K5 CANADA	MEMBER ✓
Patel Akhileswar & Basanta		901 Hudson St	Hoboken NJ 07030	MEMBER
Pati Abhaya K.		2830 St. Juan Blvd.	Belmont CA 94002	LIFE MEMBER
Pati Jogesh & Geeta	301\262-1786	7707 Wingate Dr.	Glennedale MD 20769	MEMBER
Pati Nivedita & Mahesh	203\659-4509	805 Neipsic Rd.	Glastonbury Ct 06033	LIFE MEMBER
Pati Norma & Prasanna	503\362-7426	1353 Heather Lane SE	SALEM OR 97302	MEMBER
Pati Raj K. & Arati	414\375-4046	N143 W6487 Layton St APT # 8	Cedarburg WI 53012	MEMBER
Patnaik Anjalika & Surya	408\259-0124	2796 Glauser Dr.	San Jose CA 95133	LIFE MEMBER
Patnaik Anupama & Promode	205\883-8215	2001 Hackberry Green	Huntsville AL 35803	LIFE MEMBER
Patnaik Bhudeep	301\588-0420	8712 Bradford Rd Apt#6	Silver Spring MD 20901	MEMBER
Patnaik Bidhu	718\786-4686	47-06 46TH St APT #E-7	Woodside NY 11377	MEMBER
Patnaik Chinmayee & Hare K.	313\977-0742	343 Powderhorn, Ridge Court.	Rochester Hills MI 48309	LIFE MEMBER ✓
Patnaik Deba		Dir. Res. College, Univ of Michigan	701 East Uni., Ann Arbor MI 48109	LIFE MEMBER ✓
Patnaik Gopa & Purna	619\436-8277	2225 9th St.	Olivenhain CA 92024	LIFE MEMBER
Patnaik Ira & Pradipta	301\2560176	5913 Bowie Mill Ct.	Rockville MD-20855	LIFE MEMBER
Patnaik Jacob & Sanju	703\560-9230	3411 Aston Street	Annadale VA 22003	MEMBER
Patnaik Jeetu & Promod	4163356424	2196 Fairchild Blvd.	Burlington ONT L7P 3E4 CANADA	LIFE MEMBER ✓
Patnaik Kautuki & Prakash	613\586-9626	Douglas Rd.	Hamilton NJ 08690	LIFE MEMBER
Patnaik Kavita & Amiya	201\664-5259	503 Bryant Place	Riverdale NJ 07675	LIFE MEMBER
Patnaik Krishna & J.R.	705\674 3229	141 Duffrin	Sudbury ONT P3C 4W7 CANADA	LIFE MEMBER ✓
Patnaik Monjula & Prasant	703\885-7909	501 Woodmont Dr.	Staunton VA 24401	LIFE MEMBER
Patnaik Navanita & Birendra	215\793-2146	1135 Dorset Dr.	West Chester PA 19380	LIFE MEMBER
Patnaik Prakash & Ellie	613\830-5282	1182 Orleans Blvd.	Orleans ONT K1C2W1 Canada	LIFE MEMBER ✓
Patnaik Purnima & Pratap	416\889-1038	83 Green Bush Cr.	Thorn Hill ONT L4J 3J2 CANADA	LIFE MEMBER ✓
Patnaik Sabita & Ladukesh	313\855-9296	5960 Naneva Ct.	West Bloomfield MI 48033	LIFE MEMBER
Patnaik Sanghamitra & Pradeep	301\655-3830	4314 Mary Ridge Dr.	Randallstown MD 21133	MEMBER
Patnaik Sudha & Ramprasad	215\542-9490	610 Creek Rd.	Moore's Town NJ-08057	PATRON
Patnaik Supriya & Gautam	704\532-5531	5413-D Albemarle Rd	Charlotte NC 28212	LIFE MEMBER
Patnaik Susmita & Sudip	301\972-6883	19054 Prdridge Wood Dr	German Town MD 20874	LIFE MEMBER
Patra Susant Kumar		350 Colgate St	Boulder CO 80303	MEMBER
Patro Indira & Pradip	613\825-4255	4 Spring Cress Dr.	Nepean ONT K2H 7V2 CANADA	LIFE MEMBER ✓
Pattanaik Dhyananjan & Pirkko	201\721-2474	7 Parker CT.	South AMboy NJ 08879	LIFE MEMBER
Pattanaik Lalit Mohan & Ashima	205\942-5509	200 Sugarbush Ave # 219	Birmingham AL 35209	MEMBER
Pattanaik Manas Ranjan	504\344-6228	600 East Roosevelt St Apt# 287	Baton Rouge LA 70802	MEMBER
Pattanayak Mary Ann & Anil	312\974-8699	3870 Downers Drive	Downers Grove IL 60515	PATRON
Pattanayak Minati & Manaranjan	215\875-8770	573 Kings Rd.	Yardley PA 19067	PATRON
Pattniak Asit K. & Suchitra	205\930-9137	1517 16th Ave S Apt.o	Birmingham AL35205	MEMBER
Paty Lakshmi & Umashankar	212\680-1736	159 76Th St.	Brooklyn NY 11209	LIFE MEMBER
Paty Robert & Namita	516\921-2253	36 Evelyn Ln	Syosset NY 11791	MEMBER
Paul Bikram & Rupa				LIFE MEMBER
Pradhan Tanuj & Meera	609\587-9659	#2 Harris Ct	Lawrenceville NJ 08648	MEMBER
Praharaj Minati & Sarat	205\881-6520	2211 South Park Blvd SW	Huntsville AL 35803	LIFE MEMBER
Praharaj Srinivas	301\582-0934	147 Westway Apt# 102	Greenbelt MD 20770	MEMBER
Praharaj Tonya & Alok	301\538-8805	706 Rainbow Ct	Edgewood MD 21040	MEMBER
Prusti Rabi	206\524-3936	Dept of Pharmacology, Univ of Wash.	Seattle WA 98195	LIFE MEMBER
Purohit Padmini & Arjun	613\548-8810	283 Inverness Cr.	Kingston ONT K7M 6P3 CANADA	LIFE MEMBER ✓
Raichoudhury Ashima & Ramesh	516\676-6896	29 Westland Dr.	Glenn Cove NY 11542	PATRON
Raj Chandra & Prasant	216\835-4094	1695 Settlers Reserve	Westlake OH 44141	PATRON

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LIST OF MEMBERS, LIFE MEMBERS AND PATRONS

NAMES	PHONE NUMBERS	ADDRESS	CITY/STATE/ZIP	MEMBERSHIP
Ram Pat & Dasarathi	216\526-4836	8651 Bradford Lane	Cleveland OH 44141	PATRON
Rao Bijan K. & Bijayalaxmi	804/273-1939	10204 Brookmont Dr.	Richmond VA 23233	LIFE MEMBER
Rao Vasanta & Kodukala Amruth	914\692-6016	RD #2 Box 52	Middletown NY 10940	LIFE MEMBER
Rath Bhakta & Susama	703/620-4815	10908 Timbermill Court	Oaktown VA 22124	MEMBER
Rath Bidyut	713\541-3374	10551 Huntington Estate	Houston TX 77099	LIFE MEMBER
Rath Bishnu P.	205/883-5499	1001 Brookridge Cir	Huntsville, AL 35801	MEMBER
Rath Chitra & Jagannath	214/221-3291	1343 Cheyene Rd	Lewisville, Tx 75067	LIFE MEMBER
Rath Debasis	205 821 4019	357E Thach AVE Thach Apt # 210	Auburn AL 36830	MEMBER
Rath Jogeswar & Renubala	602\428-5418	503 5th Ave.	Safford AZ 88546	LIFE MEMBER
Rath Manju & Sura P.	318/797 7841	429 Galway	Shreveport LA 71115	MEMBER
Rath Mihir Kanti & Gitanjali	508/478-1995	13 Howard st.	Milford MA 01757	LIFE MEMBER
Rath Narayan & Sipra	914\783-7015	6 Scarborough Pl	Harriman NY 10926	MEMBER
Rath Nirmal & Swapna	313/739-1872	45200 Fox lane West Bldg. 10 APT # 202	Utica MI 58317	MEMBER ✓
Rath Ranjit & Mary Martha	513\922-6605	5660 Cleves-Warsaw Pike	Cincinnati OH 45238	LIFE MEMBER
Rath Sukanta	219/424-9937	7701 Wishingwell Ct.	Fort Wayne IN 46815	LIFE MEMBER
Rath Uday & Pretti		3 Grand Coach Ct	Medford NJ 08055	MEMBER
Ray Sukanti & Surendra	301/262-6747	6703 Spenard Rd.	Bowie MD 20715	LIFE MEMBER
Ray Yvonne & Sudersan	416/493-7735	183 Edmonton Dr.	Willowdale ONT M2J 3X4 CANADA	LIFE MEMBER ✓
Rout R.K. & Chitra		9411 Farm Court Lane	Love Land OH 45140	LIFE MEMBER
Routroy Dharayoti & Srimanta	203/272-1096	75 Birch Dr	Plantsville CT 06479	MEMBER
Roy Bijoy & Penny	708/983-7078	2434 Riverwoods Dr	Naperville IL 60565	MEMBER
Roy Rabindra & Prava		6 Hickory Court	Lawrenceville NJ 08648	MEMBER
Sahoo Anirudha		23 High Ridge Rd	Ocean Township NJ 07712	MEMBER
Sahoo Bijay K.	803/779-2548	University Terrace #40	Columbia SC 29201	MEMBER
Sahoo Chintamani & Vijayantimala	803/534-0237	1336 Marshall NE	Orangeburg SC 29115	MEMBER
Sahoo Narayan & Anjali		156 Western Ave	Albany NY 12203	MEMBER ✓
Sahoo Nirupama & Kasinath	215/775-4405	1825 Reading Blvd.	Wyomissing PA 19610	LIFE MEMBER
Sahoo Sambit		200 Oak Crest Dr Apt# C332	Lafayette LA 70503	MEMBER
Sahoo Saudamini & Maheswar	613/596-9380	38 Bateman Drive	Nepean Ont K2G 5H4 Canada	LIFE MEMBER ✓
Sahoo Sukanti & Dilleswar	717/668-1363	R.D.2, Box 93	Tamaqua PA 18525	LIFE MEMBER
Sahu Debraj & Urmila	301/540-5920	20908 Shakespeare Dr	Germantown MD 20876	MEMBER
Sahu Dipak	615/539-1238	790 Cedarbluff Rd Apt#2714	Knoxville TN 37923	MEMBER
Sahu Kantilata & Sudam		1427 Eolifto Dr	Orangeburg SC 29115	MEMBER
Sahu Krishna & Saheb	512/225-8290	817-52 St	West Des Moines IA 50265	PATRON
Sahu Prabhasini		10 Longfield Road	New Brunswick NJ 08901	LIFE MEMBER
Sahu Pravati & Krushnachandra	601/234-8707	330 Manor Dr.	Oxford MS 38655	LIFE MEMBER
Sahu Puspalakshmi & Bhagabat	205/233-4247	502 Brook Wood Dr.	Athens AL 35611	PATRON
Sahu Ramasaran	205\830-5044	401 Gallaher View Rd	Knoxville, TN 37919	LIFE MEMBER
Sahu Upendra	716/636-9629	946 Klein Rd	Williamsville NY 14221	MEMBER
Samal Ashok		Dept. of Comp. Sci. Univ.N. L.	Lincoln NE 68588	MEMBER
Samal Baruni & Prasanna	216/464-5828	32850 Meadowlark Way	Pepper Pike OH 44214	LIFE MEMBER
Samal Jayashree & Babrubahan	805/498-7329	4017 San Luis st	Newbury Park CA 91320	LIFE MEMBER
Samal Siba				MEMBER
Samantray Meenakshi & Prasanna		659 Palm Ave	Las Altos CA 94022	LIFE MEMBER
Sangavasivam Yamuna				MEMBER
Satpathy Snehalata & Bibekananda	213/404-1611	17315 Alexandra Circle	Cerritos LA CA 90701	PATRON
Satpathy Arnapurna & Dilip	916/638-3304	2413 Cathay Way	Sacramento CA 95864	LIFE MEMBER
Satpathy Lilabati & Krushna	919/584-0257	2305 Somers Ave T-5A	Burlington NC 27215	LIFE MEMBER

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LIST OF MEMBERS, LIFE MEMBERS AND PATRONS

NAMES	PHONE NUMBERS	ADDRESS	CITY/STATE/ZIP	MEMBERSHIP
Satpathy Namita & Sashi A	314/882-4838	Dept. of Physics, Univ of Missouri	Columbia MO 65211	LIFE MEMBER
Satpathy Sashikala & Panchanan Sen Brahma P.	615/859-5326	641 Gaylemore Drive 24-F Hudson View Dr	Goodlettsville TN 37072 Beacon NY 12508	LIFE MEMBER MEMBER
Senapati Nagabhusana & Rajkumari		1088 Kilham Ct.	W. Worthington, OH 43235	LIFE MEMBER
Senapati Swarna & Hemant Senapati Sukanya & Kiran	313/737-3991	2240 Fawn Wood way 9510 Norchester Circle	Bloomfield hills MI 48320 Tampa FL 33647	PATRON ✓ MEMBER
Shaikh Naimuddin & Najmul Akhtar	508/692-6240	67 Tyngsboro Rd	Westford MA 01886	MEMBER
Shaw Basanti & Satya B		2517 Chumley	Memphis TN 38119	LIFE MEMBER
Sinha Lina & Raj		573 Kings Road	Yardley PA 19067	LIFE MEMBER
Subudhi Manoj	516/364-0515	2206 Rt 106	Mutton town NY 11791	LIFE MEMBER
Subudhi Menaka & Jagat Mohan		2206 Rt. 106	Muttontown NY 11791	PATRON
Subudhi Saroj K.	516/364-0515	2206 Rt 106	Mutton town NY 11791	MEMBER
Subudhi Shantilata & Manmohan		4 Somerset Lane	East Setauket NY 11733	LIFE MEMBER
Supkar Rajendra		5338 North Glenwood	Chicago IL 60640	LIFE MEMBER
Swain Asha & Pradip Kumar	814/696-0410	R.D.#2 Box 61A	Holidaysburg PA 16648	PATRON
Swain Braja K. & Veena		447 Demott Ave	Rockville Center NY 11570	LIFE MEMBER
Swain Kalpana & Asok		97 Ridge Dr	Fairfield OH 45014	LIFE MEMBER
Tripathy Indira J.		6220 Brook Ave.	Baltimore MD 21206	LIFE MEMBER
Tripathy Jayanti	504/344-7941	4421 Lake Lawford Court	Baton Rouge LA 70816	MEMBER
Tripathy Niranjan & Swati	817/382-7305	2219 Carraige Hill St	Denton TX 76291	MEMBER
Tripathy Rita & Ghana S.	216/343-5796	915 N Wooster Dr.	Dover OH 44622	LIFE MEMBER
Tripathy Sarala & Narayan	405/321-6418	2014 Saddleback Blvd.	Norman OK 73072	LIFE MEMBER
Wolf Frances & Thomas		25 Front St.	Mount Wolf PA 17347	LIFE MEMBER

