

**THE ORISSA SOCIETY
OF THE AMERICAS**

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Fall 1992 and Winter 1993

THE ORISSA SOCIETY OF THE AMERICAS

JOURNAL, FALL 1992 & WINTER 1993

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THE OSA WISHES ALL ITS MEMBERS

A VERY HAPPY

AND

PROSPEROUS NEW YEAR

EDITORIAL

OUR CHILDREN: INDIAN OR AMERICAN?

As an immigrant parent of Indian origin, I worry a lot about the future 'Indianness' of our children: Will they retain any link or attachment to India? Will they be able to communicate in their mother tongue? Will they respect their ethnic heritage? Such concerns are legitimate, because most parents maintain strong emotional bonds with India and feel responsible for somehow passing on this legacy to their children.

We parents have the right as well as the responsibility to educate our children in the values of our tradition and culture. After all, the Indian civilization is one of the oldest, rich in history and achievements, and deserves to be glorified. In fact, most of our children appear to be quite proud of their Indian lineage and are willing, if not always eager, to assimilate the values their parents cherish, although they are more enthusiastic about evaluating the promise of the future than basking in the glory of the past. What makes them really uncomfortable, however, is our occasional temptation to downgrade the Western culture, which they do not find particularly appalling, as a vehicle for promoting our own preferences.

I have no intention of underestimating the problems, real or perceived, we face in North America. Some, such as discrimination against minorities and susceptibility to crime, are scary and inexcusable; others, such as gross economic disparities and a propensity toward individualism, are the products of the social system in place. In any case, none of these is unique to North America. There is no dearth of decent principles and people in America, nor is there a lack of prejudice and injustice in India. Our children are aware that both countries have their highs and lows. The fact that we continue to live and prosper in this country must indicate to them that it could not be as decadent as some people here or in India tend to argue.

Parenting in an alien culture is a difficult task, but so is being a child to parents harboring dual loyalty. It is imperative that we parents become more sensitive to the strain that a child has to endure when he or she is constantly called upon to balance his/her behavior between two sets of customs and values which are significantly different if not outright contradictory. Whether we like it or not, our children will be influenced by the Western culture even more than we have been and not feel as guilty as we do. That is not only inevitable, it may even be essential for their prosperity and happiness. Moreover, let us not forget that our children are here only because of us, a decision in which they played no part. It is unfair to relegate them to a defensive position because of the pride and love they rightly feel for *their* country.

Our duty is to teach our children, through **personal examples** and exposure to opportunities, the magnificence of our language, traditions, customs and culture. It is primarily our responsibility to demonstrate to them convincingly that they don't have to be un-American to be proud of their Indian heritage or un-Indian to absorb the good values the American system has to offer. The security and happiness of our children in the United States/Canada lie neither in the blind acceptance of everything traditionaly Indian nor in rejecting everything that is Western. We all have accepted compromises since our arrival here. Our children may push this limit a little farther than our comfort zone, but haven't we done the same to the boundary set by our parents?

We are fortunate that the United States and Canada are two of the few countries in the world where an immigrant is expected to be a good 'citizen' without necessarily sacrificing his/her ethnic, religious, and cultural identity. We certainly should be persistent in persuading our children to continue, even strengthen, their linkage with India and Indians, but we must also encourage them to be good and loyal citizens of *their* country. This is an obligation we have opted to honor.

Kula C. Misra

FRIENDS WE WILL ALWAYS MISS

The Orissa Society of the Americas wishes to express its deepest condolences to the families of Mr. Dilip Satpathy, Mrs. Annapurna Kanungo, Mrs. Sukanya Panda, and Mr. Bidhu Patnaik. The untimely demise of these popular OSA members has cast a thick cloud of sadness among the entire Oriya community in North America. May their souls rest in peace!

DILLIP SATPATHY - IN MEMORIAM

J. R. Dash



Dilip Satpathy

1941 - 1992

Dillip Satpathy, a very dear friend and a prominent member of our North American *Oriya* community suddenly passed away on August 12, 1992. He would have been 51 years old on September 16. He is survived by his wife Chhabi (Annapurna), daughters Saju (Sujata) and Ritu (Sarita), and son Suraj. The family has been living in Sacramento, California where Dilip Babu worked as a mechanical engineer at the Rancho Seko nuclear power plant (for the State Government).

It started out as a very normal day and Dillip Babu left for work early, arriving at his work site around 6:15 a.m.. Soon after, while walking toward his office, he suddenly collapsed and never woke up. Within an hour, despite efforts by paramedics, he left us all for good. His wife Chhabi had been visiting Washington, D.C., with their son at the time. Both daughters were also away. The events that followed were heart-rending and extremely sorrowful. He was cremated on Aug 14 in Sacramento. His funeral was attended by hundreds of friends, well-wishers, and relatives (many of whom had flown from various parts of the country).

I knew Dillip Babu since 1976. He lived then in Germantown, near Washington, D.C., and we were residents of Toronto, Canada. Since then, we have spent many moments together in various parts of the country. We moved to California while he left for Spain for a few years. He moved back to Los Angeles and Topeka, Kansas. Again we lived close to each other in Texas, they in Houston and we in Austin. Finally, they moved to Sacramento in 1986 and, being only 130 miles apart, we kept meeting frequently. All our moments together were happy and cheerful. That was Dillip Babu's speciality -- a man always full of life and vigor. He exuded a closeness to everyone he met; naturally, he drew people close to him. His friendship knew no bounds and his friends were from all backgrounds, both Indian and American.

While he lived in Washington, his home was the epicenter of all social activities for *Oriyas*. We spent numerous sleepless hours talking and having fun. Dillip Babu and Chhabi used to be demanding hosts -- they would not let you go without lavishing their total hospitality on you. Dillip Babu endeared the Washington folks so much that everyone considered him as a local friend even if he was living three thousand miles away. His selflessness was exemplary. He showered so much favors and help on others without any expectation in return! Such people are rare and as someone said, "God always take good people away early."

Those few days after his demise will be etched in our minds forever. We all felt completely helpless and forlorn. The home in Sacramento, where Dillip Babu used to dominate with his towering height and endless hospitality, felt empty and melancholic. The torturous silence, with his smiling face in the photograph, made all of us very mechanical and weak. Hundreds of people kept coming at all hours to show their respect and console the family.

We love you, Dillip Babu, and we miss you. Let God rest your soul in peace! Let God give courage to Chhabi Nani, Saju, Ritu, and Suraj. Every moment I see you in your picture and do my *Namaskar*, I feel you are returning that endearing smile!

ANNAPURNA KANUNGO



Annapurna Kanungo

1938 - 1992

Mrs. Annapurna "Anna" Kanungo of Bridgeport, Connecticut, passed away on September 28 at Danbury Hospital following a lengthy illness. Besides her husband, Dr. Kalpataru Kanungo, and mother, Mrs. Hemamani Das, she is survived by a son, Nihar (Bulu) Kanungo of Arlington, Texas; two daughters, Kalpana Das of Danbury and Anjana Kanungo of Bridgeport; two sisters, Pramila Das and Rangalata Das, both in India; four grandchildren; and several nephews and nieces.

Mrs. Kanungo was born in Jamshedpur, India. She and her children joined her husband, Dr. Kalpataru Kanungo, a professor of biology at Western Connecticut State University, in 1966..

Mrs. Kanungo was a very active member of OSA, especially of the OSANY Chapter. She loved cooking and taking care of animals. She took great pleasure in skilled work with her hands and was an avid gardner.

Contributions in Mrs. Kanungo's memory may be made to the American Cancer Society, 40 North Street, Danbury, Connecticut 06810.

SUKANYA PANDA

Mrs. Sukanya Panda, wife of Mr. Raja Panda of Astoria, New York, died as the result of an unfortunate car accident on October 13. Mrs. Panda had immigrated to the United States very recently.

Mr. Raja Panda is still recovering from the injuries related to the accident and the trauma of losing his very young wife.

BIDHU PATNAIK

Mr. Bidhu Patnaik of Woodside, New York, passed away on October 26 while visiting India. He was a very active member of the OSANY Chapter.

BAPA, THE GREAT TEACHER

Elizabeth Wymer

(In loving memory of Dillip Satpathy)

The powerful influence of a great teacher comes not from his ability to lecture eloquently, but from the character and wisdom he exhibits. Three years after our memorable trip to India, I continue to reflect upon the experiences we had there and to remember the lessons that "Bapa", Dillip Satpathy, taught me during our travels.

The most unforgettable memories of our trip are associated with the things *Bapa* said. Before we left for India, he had spent considerable time with us explaining some of the philosophies behind the Indian culture. In explaining to me the significance of *chakra*, he said, "India is poor, but the wheel is turning and someday India will move to the top and America will be at the bottom." When we were traveling in India, *Bapa* explained the history behind many of the places we visited. Instead of relating a series of facts, he always managed to bring in the Indian and Hindu philosophy in order to place everything within a larger context. Once, when we were walking through a poorer section of Delhi, he said, "When the Sun shines on the gutter, it takes away only the pure water." This wisdom alone has had an enduring effect on the way I have learnt to see the world.

One of the greatest things I learned from both *Bapa* and *Ma* is that the experiences of life matter more than material possessions. "It is better to ride horses through the Himalayas than to buy a new car", *Bapa* used to say. "You can see and touch a car, but a memory is a comfort to the mind, and it has the power to shape a person's character."

After *Bapa's* death, I learned from Sarita that he had volunteered to work in a soup-kitchen, but had not told about it to anyone in the family. It is rare to find someone who gives to others without any expectation of return. But *Bapa* did not value money or status the way many people do. He knew that there was another reason for being alive and, by his actions, he taught those who knew him a better way to live.

Before we went to India, I barely knew *Bapa* and *Ma*, but when we met, they immediately welcomed me into their family as if I were another of their children. Their goodness and the way they look at the world has transformed the way I now see everything. I have no doubt that the knowledge, wisdom and love *Bapa* shared so generously with so many people will, in turn, be returned to others.

I will always be grateful to the Satpathys and will honor the memory of *Bapa* with love, respect, and an effort to emulate the great life he lived.

[Elizabeth, a very close friend of Sarita, regards herself as a daughter of the Satpathy family. This should come as no surprise. As many of us know, the Satpathy home has always been a home to any friend who cherished their values of laughter and affection. Editor]



ଅଶ୍ରୁ ତର୍ପଣ

ନନ୍ଦିତା ବେହେରା

ପ୍ରମୋଦ ବାବୁ ଆଉ ନାହାନ୍ତି ଭାବିଲେ ବିଶ୍ୱାସ ହେଉନି । ଏ କାଳି ଭଲି ଲାଗୁଛି ମୁଁହ ସଞ୍ଜବେଳେ ହଠାତ୍ ପରିଚିତ ଡାକ ଶୁଣି କବାଟ ଖୋଲିଲା ବେଳକୁ ଛିଡ଼ା ହୋଇଛନ୍ତି ପ୍ରମୋଦ ବାବୁ । ସେ ହସ ହସ ଦୀର୍ଘକାନ୍ଧ ଚେହେରା । ଯୋରରେ ହସି ଉଠି କହିଲେ ‘କଣ ଆଶ୍ଚର୍ଯ୍ୟ ହେଲ କି? କାଲିପର୍ଶିଆ ଆସିଥିଲିତ ଶୁଣିଲି ଝିଅ ହୋଇଛି ଦେଖିବାକୁ ଚାଲି ଆସିଲି । ଆଶ୍ଚର୍ଯ୍ୟ ଯେତିକି ନୁହେଁ ସେତିକି ଖୁସି ଲାଗିଥିଲା ସେଦିନ ଏମିତି ଅପ୍ରତ୍ୟକ୍ଷିତ ଭାବେ ତାକୁ ଭେଟି । ଠିକ୍ ବର୍ଷକ ତଳର କଥା । ସୁସ୍ଥ ସବଳ ଶରୀର । ଚାଲି ଚଳନ ଗତିବିଧି ସତେଜ ଚେହେରା କେଉଁଥିରେ କିଛି ପରିବର୍ତ୍ତନ ନାହିଁ । ଝଡ଼ପରି ତାଙ୍କ ହସ । ମଉଗଜ ପରି ଚାଲି, ମୋଗଲ ଦରବାରୀ ରୁଚି ତାଙ୍କ ଡୋପାନ୍ତି ହସରେ ମନକୁ ହାଲୁକା କରିବାର ଶକ୍ତି ଥିଲା । ହସିବା ଓ ହସାଇବା ଯେମିତି ତାଙ୍କର ରକ୍ତଗତ ।

ସେଦିନ ସନ୍ଧ୍ୟାଟି କଟିଥିଲା ଅସରଳି ଗପ ମଧ୍ୟରେ । ସହଜେ ଗପୁଡ଼ା ଲୋକ କାହିଁ ମାନସିଂ ପଦ୍ୟାବଳୀରୁ କୃଷ୍ଣ ଚିତ୍ରାକନ୍ଦ ଯାଏ ସବୁକିଛି ଅନର୍ଗଳ ଗପି ଚାଲିଥାନ୍ତି । ତାଙ୍କ କଥାର ଶୈଳୀରେ ଅସଲି କଟକୀ ବୋଲି କାନରେ ବାଜେ ମନେହୁଏ ହଠାତ୍ ଯେମିତି କଟକର କେଉଁ ରାଜ ରାଷ୍ଟ୍ରା ଉପରେ ଭେଟିଲୁ । ଗପୁ ଗପୁ ହଠାତ୍ ଗନ୍ଧାର ହୋଇ କହିଲେ କେମିତି ଆମେରିକାରେ ବହୁଥିବା ଓଡ଼ିଆ ଝିଅମାନେ ଓଡ଼ିଶା ଶୈଳୀର ନୃତ୍ୟ ଶିକ୍ଷା କରିପାରିବେ । କଟକରେ ହେଉଥିବା କୁମାର ଉତ୍ସବ ରଜ ଉତ୍ସବ ଭଳି ବର୍ଷକୁ ଥରେ ସବୁ ଓଡ଼ିଆ ଝିଅ ଏକାଠି ହୋଇ ‘କାଞ୍ଚ ବିଜୟ’ ‘କୁମାର ସମ୍ଭବ’ ‘ଶକୁନ୍ତଳା’ ଆଦି ନୃତ୍ୟନାଟିକା କେମିତି କରନ୍ତେ । ଏମିତି କେତେ କଟ ଅସୁମାରୀ ପରିକଳ୍ପନା ତାଙ୍କ ମନ ଭିତରେ ଉଠି ମାରୁଥିଲା । ତାଙ୍କ ସ୍ୱପ୍ନବିଭୋର ଆଖିକୁ ଦେଖିଲେ ମନେ ହେବ ସତେ ଯେପରି ଆମେରିକାର ସବୁ ଓଡ଼ିଆ ଝିଅ ଏକାଠି ହୋଇ ଗୋଟିଏ ମଣ୍ଡପ ଉପରେ ନୃତ୍ୟ କରୁଛନ୍ତି । ତାଙ୍କ କଳ୍ପନାର ନୟନରେ ଭବିଷ୍ୟତରେ ଏକ ପରିପୂର୍ଣ୍ଣ କଳାପ୍ରେମୀ ପରିସରର ସ୍ୱପ୍ନ ଦେଖୁଥିଲେ । କିନ୍ତୁ ତାଙ୍କ ନିକଟରେ ଯେ ସମୟର ସୀମା ଏତେ କମ ମୁଁ ସ୍ୱପ୍ନରେ ସୁଖା ଭାବିନଥିଲି । ସେ କଥା ଭାବିଲେ ଏବେ ମଧ୍ୟ ମନକୁ ଦୋହଲାଇ ଦିଏ ।

କଳା ତାଙ୍କର ରକ୍ତଗତ । କଳା ଓ କଳାକାର ତାକୁ ଲୁହା ଓ ରୁମ୍ଭକ ଭଳି ଆକର୍ଷଣ କରନ୍ତି । ଓଡ଼ିଶାରେ ଥିଲାବେଳେ ନାଟ, ଗୀତ ଡ୍ରାମା ସବୁଥିରେ ଅଂଶ ଗ୍ରହଣ କରୁଥିଲେ । ଆମେରିକା ଆସିଲା ପରେ ମଧ୍ୟ କିଛି ପରିବର୍ତ୍ତନ ହୋଇନଥିଲା । ଏଠିକାର କର୍ମବହୁଳ ଜୀବନ ଭିତରେ ମଧ୍ୟ କଳା ପାଇଁ ବେଶ ସମୟ ଦେଇପାରୁଥିଲେ । ଯେକୌଣସି ସ୍ଥାନରେ କଳାର ଏକ ସୁନ୍ଦର ପରିବେଶ ସୃଷ୍ଟି କରିବା ପାଇଁ ଅକପଟ ଉଦ୍ୟମ କରୁଥିଲେ । କୌଣସି ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମରେ ଯେ ପ୍ରମୋଦ ବାବୁ ନାହାନ୍ତି ଏକଥା ଅସମ୍ଭବ । ଯେକୌଣସି ପରିବେଶ ଯେତେ ଗନ୍ଧାର ହେଲେ ମଧ୍ୟ ତାକୁ ପ୍ରାଣ ଚଞ୍ଚଳ କରି ହସ ମିଜାସରେ ଭର୍ତ୍ତି କରିବାର ଯାଦୁକରୀ ଶକ୍ତି ତାଙ୍କଠାରେ ଥିଲା ।

ଓଡ଼ିଶାରେ କୌଣସି କଳାକାର ଯେ ତାକୁ ଜାଣେନି କହିବା ଅସମ୍ଭବ । ନିକଟରେ କଟକ କୃଷ୍ଣ ଚିତ୍ରାକନ୍ଦରେ ଜଣେ ଭଦ୍ରବ୍ୟକ୍ତି ଦେଖୁ ଦେଖୁ ପଚାରିଲେ ‘ଆପଣ ଆମେରିକାରେ ଅଛନ୍ତି ପରା ଆମ ପ୍ରମୋଦ ବାବୁ କେମିତି ଅଛନ୍ତି?’ ମୁଁ ଭାବିଲି ମୁଁ ତ କାଲିପର୍ଶିଆରେ ସିଏ ତ ଆଲାବାମାରେ ଭଲ ଅଛନ୍ତି କହିଲି । ବେଳେ ବେଳେ ଓଡ଼ିଶାରେ ଲକ୍ଷ୍ୟକରଣ କେତେକ ଭାବନ୍ତି ଆମେରିକାରେ ଥିବା ଓଡ଼ିଆ ଭାଇଭଉଣୀମାନେ ବୋଧେ ଗୋଟିଏ ଜାଗାରେ ପାଖାପାଖି ଘରକରି ରହିଛନ୍ତି । ବଜାର ଘାଟ ଗଲାବେଳେ ନିଶ୍ଚୟ ଥରେ ଅଧିକ ସକାଳେ ସଞ୍ଜେ ଭେଟ ହେଉଥିବ । ମୋଠାରୁ କିନ୍ତୁ ବେଶୀ ଖବର ରଖୁଥିଲେ କୃଷ୍ଣ ଚିତ୍ରାକନ୍ଦର କୃଷ୍ଣବାବୁ । କହିଲେ ପ୍ରମୋଦବାବୁ କି ପାଇଁ ରାଜା, ରାଣୀ ପୋଷାକ ସବୁ ରଖା ହୋଇଛି । ସିଏ ମଗାଇପଠାଇଛନ୍ତି ସେଠି କଣ ନାଟ ଗୀତ କରିବେ ବୋଲି, ମୁଁ କହିଲି ସିଏ ତ ସବୁବେଳେ କିଛି ନା କିଛି କରୁଥାନ୍ତି ବୋଧହୁଏ ଆଗାମୀ ଓଡ଼ିଆ କନ୍ଭେନସନ୍ ପାଇଁ କିଛି ଆୟୋଜନ କରୁଥିବେ ।

ଚାହୁଁ ଚାହୁଁ କନ୍ଭେନସନ୍ ସମୟ ପାଖେଇ ଆସିଲାଣି । ପୂର୍ବ ନିର୍ଦ୍ଧାରିତ ତାରିଖ ଅନୁଯାୟୀ ସମସ୍ତେ ଏକାଠି ହେବେ କିନ୍ତୁ ପ୍ରମୋଦ ବାବୁ ନଥିବେ । ସେଇ ଚିରାଚରିତ ଚାଲି, ହସହସ କଥା, ମୁରବାପଣିଆ, ଧଜାଳିଆ ନୃତ୍ୟଗୀତ ପ୍ରିୟ ମଣିଷଟି ବିନା କେମିତି ଖାଲି ଖାଲି ଲାଗିବ । ସବୁ ଗହଳି ଭିତରେ ହଠାତ୍ ତାଙ୍କ ପଡ଼ପାଟିଆ ଡାକ, ହସ ହସ ମୁହଁଟି ନାଟି ଉଠୁଥିବ ।

ମନୁଷ୍ୟ ଭବିଷ୍ୟ ବିଷୟରେ କେତେ ଅଜ୍ଞାନ । ଜୀବନ ଓ ମୃତ୍ୟୁର ପରଦାଟି କେତେ ସୂକ୍ଷ୍ମ ପରସ୍ପର କେତେ ନିକଟତର ମନେହୁଏ ଯେପରି ଅନେକ ଦୂରବର୍ତ୍ତୀ । ମୃତ୍ୟୁ ହେଉଛି ଜୀବନର ଶେଷ କଷଣ । ଏହି କଷଣରେ ଜୀବନର ଶେଷ ମୂଲ୍ୟାଙ୍କନ ହୋଇଥାଏ । ସବୁକିଛି ବାଦ ବିସମ୍ଭାଦ ଚିତାନ୍ତରେ ଭସୁସାତ ହେଲାପରେ ଅପାଶୋରା ହୋଇରହି ଯାଏ ସୁତି । ସିଏ ଚାଲିଗଲା ସିଏ ମୁକ୍ତି ପାଇଗଲା । କିନ୍ତୁ ଯେଉଁମାନେ ରହିଗଲେ ସେମାନଙ୍କ ବାଷ୍ପାକୂଳ ବେଦନା ସେଇ ଶୋକ ସତ୍ରସ୍ତ ପରିବାରର ନିଃସଙ୍ଗତା ଓ ଅଗଣିତ ଓଡ଼ିଆ ଭାଇଭଉଣୀ ମାନଙ୍କ ବ୍ୟାକୁଳତା ସବୁକିଛି ପରଲୋକରେ ପହଞ୍ଚିପାରୁ ଥିବ କି ନା ଜାଣେନା । ସେଇ କଳାଠାକୂଳ ନିକଟରେ ପ୍ରାର୍ଥନା ସେ ଯେଉଁଠି ଥାଆନ୍ତୁ ସେପରି ଥାଆନ୍ତୁ ଶାନ୍ତିରେ ରୁହନ୍ତୁ । ତାଙ୍କ ଆତ୍ମା ଚିରାନନ୍ଦନ ହେଉ ।



**REPORT ON
THE OSA TWENTY-THIRD ANNUAL
CONVENTION, ATLANTA**

July 2-5, 1992

ORGANIZATION

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

INAUGURAL PROGRAM

July 3, Friday, 1992

3:15 p.m.

HOLIDAY INN CROWNE PLAZA RAVINIA BALLROOM

Presiding: Dr. Digambar Mishra, President, OSA

- Opening Prayer *Dr. Bishnu C. Joshi*
- Welcome Address *Mr. Mahendra Misra*
Convenor
- Greetings *Mrs. Puspalakshmi Sahu*
President, OSA Southern Chapter & Chair, Reception Committee
- Introduction of the Guest of Honor & the Chief Guest *Dr. Digambar Mishra*
President, OSA
- Address by the Guest of Honor *The Honorable Lalit Mansingh*
Ambassador & Deputy Chief of Mission, Embassy of India
- Address by the Chief Guest *The Honorable Prafulla C. Ghadai*
Minister of Planning & Public Enterprises, Govt. Of Orissa
- Introduction of the Keynote Speaker *Dr. Kula C. Misra*
Editor-in-Chief, OSA
- Address by the Keynote Speaker *Mrs. Manorama Mohapatra*
President, Orissa Sahitya Academy
- Remarks *Dr. Digambar Mishra*
President, OSA
- Mr. G.C. Senapati*
Former D.G. of Police, Orissa
- Mr. Rabi Bohidar*
Director of Tourism, Govt. Of India, New York
- Presentations
- Special Recognition
- Appreciation *Dr. Arun Misra*
Co-Convenor
- Announcements



भारत का राजदूत
वॉशिंगटन, डी० सी०

AMBASSADOR OF INDIA
2107 MASSACHUSETTS AVE. N.W.
WASHINGTON, D. C. 20008

June 30, 1992

Message

I convey warm felicitations to members of the Oriya Society of the Americas on the occasion of the 23rd Annual Convention of the Society in Atlanta. The Convention has been a regular feature for many years and has been organised with great success.

I admire the contributions which the Oriya community in America has been making to the political, cultural and economic life of the country to which they have come. The Oriya community in America comprises people who have earned respect for their professional competence and excellence. At the same time they have kept alive their cultural traditions. We are, indeed, proud of them.

During the last visit of the Hon'ble Chief Minister of Orissa, Shri Biju Patnaik, members of the Oriya community had expressed their interest in contributing to Orissa's development. This is indeed laudable. Such efforts go a long way in linking the overseas Oriya community with the people and state of Orissa.

I wish all success to the organisers of the Convention and convey my best wishes for their future endeavours.

(Abid Hussain)
Ambassador

THE ATLANTA CONVENTION

Kula C. Misra, Editor

More than 125 families and a total of about 600 persons from all parts of the United States and Canada participated in the OSA 23rd Annual Convention held at Atlanta. The Convention was honored by the presence of many distinguished guests: Mr. Lalit Mansingh, the Acting Ambassador and Deputy Chief of Mission, the Embassy of India, as the Guest of Honor; Mr. Prafulla C. Ghadai, Minister of Planning and Public Enterprises, Government of Orissa, as the Chief Guest; and Mrs. Manorama Mohapatra, President, Orissa *Sahitya* Academy and Co-Editor of the well-known Oriya Newspaper *SAMAJ*, as the Keynote Speaker. Other distinguished guests included Mr. Malay Mishra, First Secretary and Head of Chancery, Embassy of India; Mr. Rabi Bohidar, I.A.S., Director of Tourism, Government of India, New York, and Mr. G.C. Senapati, Former D.G. of Police, Government of Orissa, representing the *Vishwa Oriya Sammilani* (World *Oriya* Conference).

The Convention was inaugurated with an invocation by Dr. B.C. Joshi of Nashville, Tennessee, who highlighted the recent installation of Lord *Jagannath* at the Hindu temple in Nashville. This was an event of great joy and pride for *Oriyas* living in North America.

Dr. Digambar Mishra, President of OSA, introduced the guests and profusely thanked Chief Minister Biju Patnaik for the presence of Minister Ghadai in the Convention as the representative of the Government of Orissa. He called for developing a strong linkage between *Oriyas* here and back home in Orissa. As a small but significant step in this direction, he announced OSA's plan to open a "liason center" in Bhubaneswar in December (1992). Dr. Misra also announced the decision of OSA to honor Chief Minister Biju Patnaik and Professor Jitendra N. Mohanty at the inaugural ceremony of the OSA Center as two "Outstanding *Oriyas*", a practice OSA intends to follow every year. He requested Mrs. Mohapatra to play a leading role in internationalizing the *Oriya* literary masterpieces and offered the cooperation of OSA in this venture.

Ambassador Mansingh, a role model of all *Oriyas* aspiring to join the IAS/IFS cader service, recounted the commendable achievements of *Oriyas* in all fields of activities. He paid tribute to *Oriyas* in North America for their success in a wide variety of professions, in spite of the fact that they represent a relatively small fraction of the immigrants of Indian origin.

Minister Ghadai eloquently described the determined efforts of the people and Government of Orissa toward industrialization, including the plans for building a second steel plant in Orissa. He pointed out that Orissa is one of the wealthiest states in terms of its natural mineral and forest resources, but the *Oriyas* remain poor because of disproportionate economic development. He urged the NRI *Oriyas* to accept the challenge of helping their State, in whatever way they can, to achieve its rightful place in the industrial development of India.

Mrs. Manorama Mohapatra's keynote address was inspiring. She reminded the Convention participants that the *Oriya* literature is very rich and that they should be proud of this legacy. Herself an eminent *Oriya* writer and scholar, she invited the *Oriyas* abroad to generously support a project for translating the outstanding

literary works in *Oriya* into English, so that non-Oriyas may have an opportunity to appreciate the rich flavor of *Oriya* literature. Mrs Mohapatra complimented the OSA and the *Oriya* community in North America for their efforts to preserve and promote the *Oriya* culture and pride, and urged them to get involved in the eradication of the rampant poverty and the inadequate educational opportunities in Orissa. A major impediment to the rapid progress of Orissa, amidst its bountiful natural resources, she asserted, is the lack of a spirit of sacrifice on the part of the people who are most well equipped to influence changes.

Tributes were paid at the inaugural function to: late Dr. Promode Kumar Patnaik, one of the founders and foremost promoters of *Oriya* culture in North America; late Dr. Gopinath Mohanty, the legendary *Oriya* writer and the winner of *Gyanapitha Award*; and late Justice Radha Charan Patnaik, an eminent jurist and a judge of the Supreme Court of India.

A highlight of the Convention was a panel discussion on "The Changing Role of *Oriya* Women". In addition to Mrs. Manorama Mohapatra, others who participated in this discussion included Renuka Panigrahy (Vice President, OSA), Oopali Operajita (moderator), Runubala Rath, Jayshree Mohanty, Rajashree Mohanty, and Sanghamitra Das.. It was a very well-attended and instructive program.

A considerable part of the Convention was devoted to programs aimed at the OSA youth. Specific youth programs included: a seminar on "Career Planning" addressed by Ms. Candice Serafino, Assistant Director of Counseling and Career Planning, Emory University, Atlanta; a graduation party; a round-table discussion on Lord *Jagannath* and Orissan culture (moderator, Dr. Bijoy Das); Orissa Study Table (moderator, Oopali Operajita); *Oriya* Essay, *Oriya* Speech and English Speech competitions; a wide spectrum of sports and games; a Youth Retreat on Sunday morning; and a Youth Forum meeting which was addressed by Mrs. Mohapatra, Mr. Keshab Dev Sharma, Editor, India Times, and Dr. Arun Mishra, Investment Advisor and former Professor in Atlanta University.

As is customary in OSA conventions, the evenings were reserved for cultural programs. The items presented ranged from instrumentals to songs and dances to one-act plays performed by children, youth, and adults. Special mention must be made of the *Mehfil* on Friday night which, as usual, was a collection of delightful performances in an informal gathering enlivened by a generous supply of refreshments. It was not the same, however, without the domineering presence of *Kalashree* Promode Patnaik, who always added a special dimension to the entertainment programs, especially the *mehfil*.

All in all, this Annual Convention was a well-organized, enjoyable event. On behalf of the *Oriya* community, I extend my congratulations to the organizers of the Convention, especially to Mahendra Misra (Convenor) and Dr. Arun Misra (Co-Convenor) for a difficult task very well done indeed!



**TRIBUTE TO
LATE JUSTICE RADHACHARAN PATNAIK**

Kula C. Misra

(23rd OSA Convention, Atlanta, July 3, 1992)

As you all are aware, Justice Radhacharan Patnaik met with a fatal car accident in the early morning hours of 30th May while returning to Cuttack from his village Bajapura.

Justice Patnaik joined the Cuttack Bar in 1957. After a very successful and prosperous law practice, he was appointed a judge of the Orissa High Court in 1981. Recently, only 5 months before his tragic death, he had joined the most prestigious legal institution of the country, the Supreme Court of India, as a judge. He was only the second Supreme Court judge ever to have been selected from Orissa -- after Chief Justice Ranganath Mishra who once was his mentor.

A confirmed bachelor, Justice Patnaik had devoted his life to the cause of the legal profession, especially to the challenge of protecting the legal rights of the poor and the disadvantaged.

The untimely demise of Justice Patnaik came as a devastating shock to the people of Orissa. In his death, Orissa lost a brilliant legal mind, an eminent jurist, and a champion of the legal rights of the underprivileged.

We have lost a truly great son of Orissa. The OSA wishes to convey its deepest sympathies and condolences to the bereaved family. May his soul rest in peace.

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ପରଦେଶୀ ଓଡ଼ିଆ ଭାଇ ଓ ଭଉଣୀମାନେ,

ଆଜି ଏ ସଂଧ୍ୟାରେ ଆପଣମାନେ ବହୁଦୂର ଦୁରାନ୍ତ ରୁ ଆସି ଓଡ଼ିଶା ସୋସାଇଟିର ୨୩ ତମ ବାର୍ଷିକ ସମ୍ମିଳନୀରେ ଯୋଗଦାନ କରିଥିବାରୁ ମୁଁ ନିଜ ଚରପରୁ ତଥା ଚସାସାଇଟି ର ସମସ୍ତ କର୍ମକର୍ମୀଙ୍କ ପକ୍ଷରୁ ଆପଣ ସମସ୍ତଙ୍କୁ ସମ୍ମେଦ ସ୍ବାଗତ ଅଭିବାଦନ ଜଣାଉଛି ।

ବ୍ୟୁତ୍ପତ୍ତି, ବାହାରେ ଜୁଲାଇ ଗ୍ରୀଷ୍ମର ପ୍ରଖର ଗୌଡ଼ତାପ। ଅଥଚ ଶୀତତାପ ନିୟନ୍ତ୍ରିତ ଏପରି ଏକ ସୁନ୍ଦର ମନୋହର ସଭାଘର ମଧ୍ୟରେ ଆରାମରେ ଆଜି ବି ଅନେକ ଉଲ୍ଲାସିତ ନୁହେଁ। ଉଦାସୀନ କିଛି ଦୁଃଖ, କିଛି ଅନ୍ୟମନଃପୂର୍ଣ୍ଣ। କଣ କିଛି ହଜିଲା ହଜିଲା ପରି ଲାଗୁଛି। ହଁ, ହଜିଛି ପ୍ରମୋଦ- ପ୍ରମୋଦ ପଟ୍ଟନାୟକ। ଡେକାନାଲ ଜିଲ୍ଲା କହରସିଂହା ଗାଁ ପୁଅ ତଃ ପ୍ରମୋଦ କୁମାର ପଟ୍ଟନାୟକ ଆମ ଭିତରେ ନାହିଁ। ହଂସଭୂଇଲ୍ ସହରରେ ପ୍ରମୋଦ ଛାଡ଼ି ଚାଲିଯାଇଛି ତାର ଶୋକବିହୂଳ ପରିବାର: ସ୍ତ୍ରୀ ଅନୁପମା, ଦୁଇ କନ୍ୟା ରିକା ଓ ରିପା, ପୁତ୍ର ପ୍ରୀତିକ, ନିଜର ପୁତୁରା ଜ୍ଞାନରଂଜନ ଓ ଶିଳା ଲଳେନ୍ଦ୍ର।

ବ୍ୟକ୍ତିଗତ ଭାବରେ ମୁଁ ହଜାଇଛି ମୋ କଲେଜ ଦିନର ବ୍ୟୁ। ହଜେଇଛି ଏକାନ୍ତ ପରି ସବୁବେଳେ ମନେ ହେଉଥିବା ମୋ ପରିବାର ଜଣେ ସଦାସ୍ମେହୀ ସଭ୍ୟ। ଓଡ଼ିଶା ସୋସାଇଟି ହରାଇଛି ତା'ର ମୁଖ୍ୟ ଜଗୁଆଳୀ, ଶୁଭଚିନ୍ତକ, କର୍ମୀ ଓ ପୁଷ୍ପପୋଷକ। ପ୍ରମୋଦର ଅଭାବ ସବୁଦିନ ପାଇଁ ରହିବ। ପ୍ରମୋଦର ସ୍ଥାନ ଅପୁରଣୀୟ ରହିବ ଆମପରି ପରଦେଶୀ ଓଡ଼ିଆମାନଙ୍କ ସାମାଜିକ ଓ ସାଂସ୍କୃତିକ ଜୀବନରେ।

କାଲି ପରି ଲାଗୁଛି। ପ୍ରମୋଦ ଆସିଥିଲା ୧୯୬୯ ଅଗଷ୍ଟ ମାସରେ ଜଗୁଭୂମି ଛାଡ଼ି ଆସିଥିଲା ଏଇ ଆଟଲାଣ୍ଟା ସହରକୁ ଉଚ୍ଚଶିକ୍ଷା ପାଇଁ। ଏଇ ଆଟଲାଣ୍ଟା ହିଁ ତା'ର କର୍ମକ୍ଷେତ୍ର ହେଲା ପ୍ରଥମେ। ପରେ ଆଲବାମାର ବର୍ମିଂହାମ ଓ ହଂସଭୂଇଲ। ତା' ଫାଇ ନାଁ ବୁଢ଼ାଥିଲେ ବି ସେ ଚାଲିଗଲା କଂତା ବୟସରେ ସବୁଦିନ ପାଇଁ ଗତ ୫ ତାରିଖ ଅପରାହ୍ନରେ ଆକସ୍ମିକ ଭାବରେ। ନିୟନ୍ତ୍ରିତ ଏ କି ନିଷ୍ଠୁର ବିଚାର!

ପ୍ରମୋଦ ଥିଲା ଏକ କଳାକାର। ଓଡ଼ିଶାର ବିଭିନ୍ନ ରଂଗମଂଚରେ ସେ ଅନେକ ନାଟକ କରିଛି। ଲମ୍ବା ମଣିଷ। ଠୋ ଠୋ କଥା। ନାଟକୀୟ ଭଂଗୀରେ ବି ସେ କାଟିଥିଲା ତା' ଜୀବନ ଏବଂ ସେଇ ନାଟକୀୟ ଭଂଗୀରେ ଚାରିଦିନ ଭିତରେ ଚାଲିଗଲା। ଛାଡ଼ିଗଲା ଅନେକ ପୁତ୍ର। ଓଡ଼ିଶା ସୋସାଇଟିର ୨୨ ଟି ବାର୍ଷିକ ସମ୍ମିଳନୀ ମଧ୍ୟରୁ ୨୧ ଟି ରେ ସେ ଯୋଗ ଦେଇଥିଲା। ୨୩ ତମ ସମ୍ମିଳନୀରେ ସେ ସଶରୀରେ ଉପସ୍ଥିତ ନାହିଁ। କିନ୍ତୁ ଏଠି ରହିଛି ତାର ନିର୍ଦ୍ଦେଶ, ଶୁଭେଚ୍ଛା। ସେତିକି ରେ ଆମ ସୋସାଇଟି ଆଗେଇବ। ସେ ଉପରେ ରହି ଆମ ଅଲକ୍ଷ୍ୟରେ ଦାଲିଚାଲିଥିବ ତା'ର ସ୍ନେହ ଓ ସଦ୍‌ବିଚାର। ପ୍ରମୋଦ ପଟ୍ଟନାୟକ ଅମର ରହୁ।

ଗତବର୍ଷ ଚିକାଗୋ ସମ୍ମିଳନୀ ପରେ ପରେ ଆମେ ହରେଇଛନ୍ତି ଆମ ସୋସାଇଟିର ଆଉଜଣେ ଶୁଭାକାଂକ୍ଷୀ ଡକ୍ଟର ଗୋପୀନାଥ ମହାନ୍ତିଙ୍କୁ। ଝିଅ ଅଂଜଳିକା ଓ କୋଇଁ ସୂର୍ଯ୍ୟବାବୁଙ୍କ 'ସାନ୍‌ହୋସେ' ଘରେ ସେ ଶେଷ ନିଶ୍ୱାସ ତ୍ୟାଗ କଲେ। ଏ ସୋସାଇଟି ପ୍ରତି ତାଙ୍କର ଥିଲା ଅସୀମ ସ୍ନେହ ଓ ଶୁଭାକାଂକ୍ଷା। ଜ୍ଞାନପୀଠ ବିଜେତା ତଃ ମହାନ୍ତି ଅର୍ଦ୍ଧ ଶତାବ୍ଦୀରୁ ଅଧିକ ସମୟଧରି ଓଡ଼ିଆ ଉପନ୍ୟାସ ସାହିତ୍ୟର ଜଣେ ଅପ୍ରତିଦ୍ୱନ୍ଦୀ ରଥୀ। ପଦ୍ମଭୂଷଣ ତଃ ମହାନ୍ତି ପରଜା, ଅମୃତ ର ସନ୍ତାନ, ମାଟି ଓ ମଗାଳ ପରି ପ୍ରସିଦ୍ଧ ଉପନ୍ୟାସ ଗୁଡ଼ିକର ସ୍ରଷ୍ଟା। ସେ ଥିଲେ ମାନବବାଦର ଜଣେ ଏକନିଷ୍ଠ ସାଧକ। ଭାରତୀୟ ସଂସ୍କୃତି ଓ ଜୀବନଧାରା ତଥା ଆନ୍ତର୍ଜାତିକ ଚେତନାର ସମନ୍ୱୟକାରୀ ଅପୂର୍ବ ପ୍ରତିଭା। ତାଙ୍କୁ ଏ ଅବସରରେ ସ୍ମରଣ କରି ଆମେ ଆଜି ଧନ୍ୟ। ଓଡ଼ିଶା ସୋସାଇଟି ଗୋଟିଏ WHO'S WHO ଟିଆରି କରିବା ଥିଲା ତାଙ୍କର ଇଚ୍ଛା। ସେ କାମରେ ଆମେ ଆଗେଇଛୁ।

ଆଜିର କୌଣସି କାର୍ଯ୍ୟକ୍ରମ ଆରମ୍ଭ କରି ଆଗେଇନେବା ପୂର୍ବରୁ ଆସନ୍ତୁ ଆମେ ସମସ୍ତେ ଏହି ଦୁଇ ମହାନ ବ୍ୟକ୍ତିଙ୍କ ଆତ୍ମା ପ୍ରତି ଶ୍ରଦ୍ଧାଞ୍ଜଳି ଜ୍ଞାପନ କରିବା କିଛି ସମୟ ନୀରବ ପ୍ରାର୍ଥନା କରି।

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ବର୍ତ୍ତମାନ ଆମର ନୀରବ ପ୍ରାର୍ଥନା ଶେଷ ହେଲା। ପୂର୍ବ ନିର୍ଦ୍ଧାରିତ କାର୍ଯ୍ୟକ୍ରମ ଅନୁସାରେ ସଭା ଆଗେଇ ଚାଲିବାକୁ ମୁଁ ନିବେଦନ କରୁଛି।

ରାଷ୍ଟ୍ରଦୂତ ମାନସିଂ, ବଂଧୁ ପ୍ରଫୁଲ୍ଲ ଏବଂ ସମ୍ମାନାୟା ମନୋରମା ଦେବୀଙ୍କର ଓଜସ୍ବିଳା ବକ୍ତୃତା ଶୁଣିବା ପରେ ମୁଁ ଯାହା କହିବାକୁ ଯାଉଛି ତାହା ଆପଣମାନଙ୍କୁ ଶୁଷ୍ଣ ଲାଗିପାରେ। ତେବେ ମାତ୍ର ଗୋଟିଏ ଦୁଇଟି ବିଷୟରେ ମୁଁ କହିବି।

ଏଠାରେ ଆମେ ସମସ୍ତେ ପ୍ରାୟ ଅନିଚ୍ଛୁକ ପରଦେଶୀ (RELUCTANT IMMIGRANT)। ଭାରତର ଅନ୍ୟାନ୍ୟ ବହୁ ଆଗୁଆ ରାଜ୍ୟମାନଙ୍କ ରାଜ୍ୟବାସୀଙ୍କ ସଂଖ୍ୟା ତୁଳନାରେ ଆମମାନଙ୍କ ସଂଖ୍ୟା ଏଠାରେ ଖୁବ୍ କମ୍ ଥିଲା। ତେବେ ସୁଖର କଥା ଯେ ଏବେ ଆମର ସଂଖ୍ୟା ବଢୁଛି। ଏ ଭିତରେ ଆମ ଅଜାଣତରେ ଆମ ମୁଣ୍ଡରେ ପାଟିଲାବାଳର ସଂଖ୍ୟା ମଧ୍ୟ ବଢୁଛି। କେତେଜଣ First generation immigrant ଆମ ଭିତରୁ ଅବସର ନେଇ ସାରିଲେଣି। ତେବେ ସବୁ ଭିତରେ ଆମ ସମସ୍ତଙ୍କର ଓଡ଼ିଶାର ପ୍ରଗତି ପାଇଁ କିଛି ତ୍ୟାଗ କରିବାପାଇଁ ଲଜ୍ଜା ଆମ ଭିତରେ ରହି ଆସିଛି। ବୋଧହୁଏ ଏଇଥିପାଇଁ ଯେ ଆମେ ଭଲରେ, ସୁନ୍ଦର ରେ ଏଠି ଅଛୁ। ଏ ତ୍ୟାଗର ରୂପରେଖ ଓ ତା'ର କାର୍ଯ୍ୟକାରୀତା ବିଷୟରେ ଆଲୋଚନା ହେବା ଦରକାର ପଡ଼ିଲାଣି।

ଆମର ଅନେକ ଓଡ଼ିଆ ତାନ୍ତ୍ର ବଂଧୁମାନେ ମିଶ୍ରି ଓଡ଼ିଶାରେ କଳିଙ୍ଗ ହସ୍ତପିଚାଳ ତିଆରି କରୁଛନ୍ତି। ଆମେ ପ୍ରତ୍ୟେକ ନିଜ ନିଜ ବାଟରେ ଆମ ପରିବାର ତଥା ବିଭିନ୍ନ ଅନୁଷ୍ଠାନମାନଙ୍କୁ ସାହାଯ୍ୟ କରୁଛନ୍ତି। କିନ୍ତୁ ଏ ସୋସାଇଟି ହେଲା ଆମର ମୁଖ୍ୟ ସଂଗଠନ। ବିନା ସଂଗଠନରେ ଆଧୁନିକ ମଣିଷ ଆଗେଇପାରିବ ନାହିଁ ବୋଲି ପାଶ୍ଚାତ୍ୟ ପଣ୍ଡିତମାନେ ଆମକୁ କହିଛନ୍ତି। ଏମାନଙ୍କର ପ୍ରଗତି ଅନୁଶୀଳନ କରି ଆମେ ଏହା ସତ୍ୟ ବୋଲି ଭାବୁଛୁ। ତେଣୁ ଓସାକୁ ସୁଦୃଢ଼ କରି ଆସବୁ ବିଭିନ୍ନ କାର୍ଯ୍ୟକ୍ରମ ହାତକୁ ନେବା ଆମ ନିଜର ପ୍ରଗତି ତଥା ଓଡ଼ିଶାବାସୀଙ୍କ ପ୍ରଗତି ପାଇଁ।

ଆନନ୍ଦର କଥା ଯେ ପ୍ରଥମଥର ପାଇଁ ଓଡ଼ିଶାର ଜଣେ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଏ ବିଷୟରେ ଏକମତ ହୋଇ ତାଙ୍କର ମନ୍ତ୍ରୀମଣ୍ଡଳର ଜଣେ ବରିଷ୍ଠ ମନ୍ତ୍ରୀଙ୍କୁ ଏ ସମ୍ମିଳନୀ କୁ ପଠାଇଛନ୍ତି। ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ବିଜୁ ପଟ୍ଟନାୟକ କଳିଙ୍ଗ ହସ୍ତପିଚାଳ ପାଇଁ ସରକାରୀ ଜମି ଦେଇଛନ୍ତି ଓ ଆମେରିକା ଆସିବା ଆଗରୁ ଆମକୁ ଖୋଜିଛନ୍ତି। ପରଦେଶୀ ଓଡ଼ିଆଙ୍କର ନିଜର ମୂଳଭୂଖଣ୍ଡ ସହ ସରକାରୀ ସ୍ତରରେ ଏହା ଏକ

ଓଡ଼ିଶା ସୋସାଇଟି ର ୨୩ ତମ ବାର୍ଷିକ ସମ୍ମିଳନୀରେ ସଭାପତି ଡକ୍ଟର ଦିଗମ୍ବର ମିଶ୍ରଙ୍କ ଉଦ୍‌ବୋଧନ

ବଡ଼ ସେତୁବଂଧୁ ବାଂଧବୀର ଅୟଂଆରମ୍ଭ ପର୍ବ। ଆମ ସୋସାଇଟି ଏ ବର୍ଷ ଦୁଇଜଣ ଓଡ଼ିଆଙ୍କୁ ସମ୍ମାନିତ କରିବାକୁ ଘୋଷଣା କରିଛି। ସେମାନେ ହେଲେ ଶ୍ରୀ ବିଜୁ ପଟ୍ଟନାୟକ ଓ ବିଶ୍ବ ବିଖ୍ୟାତ ଦାର୍ଶନିକ ଶ୍ରୀ ଜିତେନ୍ଦ୍ର ନାଥ ମହାନ୍ତି। ଆମର ଅନୁରୋଧ ଯେ ମନ୍ତ୍ରୀ ଶ୍ରୀ ଘଡ଼େଇ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କୁ ଆମର ଅଭିନନ୍ଦନ ଜଣାଇବେ ଏବଂ ଓଡ଼ିଶାର ପ୍ରଗତି ପାଇଁ ବିନା ପାରିଶ୍ରମିକରେ ଦକ୍ଷ ଜଂଜନିୟର, ବୈଜ୍ଞାନିକ ଓ ଅନ୍ୟାନ୍ୟ ପ୍ରଫେସନାଲ୍ ବୁଦ୍ଧିଜୀବି ମାନଙ୍କର ବ୍ୟକ୍ତିଗତ ବା ସମୂହ ପରାମର୍ଶ ଯୋଗାଇ ଦେବାପାଇଁ ଆମେ ପ୍ରସ୍ତୁତ ବୋଲି ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କୁ ଜଣାଇବେ ଯାହାପଲରେ ସେ ରାଜ୍ୟ ମନ୍ତ୍ରୀମଣ୍ଡଳର ସୁପାରିଶ ନେବେ ଓ ଏଥିପାଇଁ ନେତୃତ୍ବ ଦେବେ। ୧୯୯୩ ସମ୍ମିଳନୀ ପାଇଁ ଏକ ଛୋଟ ସାଂସ୍କୃତିକ ଡେଲିଗେସନ ପଠାଇବାର ଦାୟିତ୍ବ ମଧ୍ୟ ନେବେ। ଏ ପ୍ରକାର ବ୍ୟବସ୍ଥା ଏକ ପରଂପରାର ରୂପ ନେବ ବୋଲି ମୋର ଆଶା।

ବେସରକାରୀ ସ୍ତରରେ ଆମର ସଂପର୍କର ବନ୍ଧ ବାଣିବାର ଆୟୋଜନ ଅଧିକ। ପ୍ରଥମଥର ପାଇଁ ଆମେ ଜଣେ ବିଶିଷ୍ଟ ସାଂବାଦିକା ଓ ସାହିତ୍ୟିକାଙ୍କୁ ନିମନ୍ତ୍ରଣ କରି ଦେଇଛୁ। ପଣ୍ଡିତ ନୀଳକଂ ଦାସ ଯେଉଁ ଚୌକିରେ ବସିଥିଲେ, ସେଥିରେ ବର୍ତ୍ତମାନ ଅଛନ୍ତି ଅଧ୍ୟାପିକା ମନୋରମା ମହାପାତ୍ର। ଅର୍ଥାତ୍ ସେ ସାହିତ୍ୟ ଏକାଡେମୀର ସଭାପତି ଓ 'ସମାଜ' ସଂବାଦପତ୍ରର ସହଯୋଗୀ ସଂପାଦିକା। ନିକଟରେ ସେ ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ସର୍ବ ଭାରତୀୟ କ୍ଷେତ୍ରରେ ପ୍ରତିଷ୍ଠା କରିବା ପାଇଁ ଦିଲ୍ଲୀରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ସମ୍ମିଳନୀ କରିଥିଲେ। ମୋର ଆଶା ସେ ଓଡ଼ିଆ ସାହିତ୍ୟ ଓ ସଂସ୍କୃତିର ପ୍ରସାରକୁ ଦିଲ୍ଲୀରେ ସୀମିତ ନ ରଖି ଆନ୍ତର୍ଜାତିକ କରିବା ଦିଗରେ ଧ୍ୟାନ ଦେବେ। ବିଭିନ୍ନ କ୍ଷେତ୍ରରେ କୁଶଳୀ ଓଡ଼ିଆମାନଙ୍କ କୃତିତ୍ବକୁ ନେଇ ଓଡ଼ିଆ ଜାତି କେମିତି ଗର୍ବ କରିବ ସେ ବିଷୟରେ ଦୃଷ୍ଟି ଦେବେ। ଆମର ଆତ୍ମ ମର୍ଯ୍ୟାଦା ବା Self esteem ର ସ୍ତର ଖୁବ୍ ତାତ୍ପର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଆମର ବର୍ତ୍ତମାନ ଓ ଭବିଷ୍ୟତ ବଂଶଧର ମାନଙ୍କ ପାଇଁ। ତେଣୁ ସାହିତ୍ୟ ଏକାଡେମୀ ଆପଣଙ୍କର ନେତୃତ୍ବରେ ଓଡ଼ିଶାସହ ଆମ ସଂପର୍କ ବିଷୟରେ ନିର୍ଦ୍ଦିଷ୍ଟନୀତି ସ୍ଥିର କରିବ ବୋଲି ଆଶା। ଏଇଠି ମୁଁ କହିରଖେ ଯେ ଏ ସବୁ ଓଡ଼ିଶା ସୋସାଇଟିର ଦାବୀ ନୁହେଁ। ଏଠା ଓଡ଼ିଆମାନଙ୍କୁ ନିଜ ଜନ୍ମଭୂମି ପାଇଁ କାମ କରିବାପାଇଁ ଏହା କେବଳ ପ୍ରେରଣା ଦେବା ଜଗନ୍ନାଥଙ୍କ କରୁଣା ଓ ଓଡ଼ିଶାବାସୀଙ୍କର ଶୁଭେଚ୍ଛାରୁ ପ୍ରାୟ ସବୁ ଓଡ଼ିଆ ଏଠି ନିଜ ନିଜ ବୃତ୍ତିରେ ବେଶ୍ ନା କରିଛନ୍ତି। ଯେତେ

ପୋଷିବା ପାଇଁ କେହି ଦେଖକୁ ଫେରିବାର ଯୋଜନା କରୁଛନ୍ତି ବୋଲି ମୋର ମନେ ହୁଏ ନାହିଁ। କିନ୍ତୁ ନିଜ ରାଜ୍ୟରେ ଶୁଣା ଓ ସମ୍ମାନର ତାଲିକାକୁ ହେଲେ ନିଜ ଜାତିର ପ୍ରଗତି ସାଧନ ପାଇଁ ଉପାଦାନ ମିଳିବ। ସମୂହ ସ୍ୱାର୍ଥର ବିକାଶ ପାଇଁ ବ୍ୟକ୍ତିଗତ ତ୍ୟାଗ ସବୁବେଳେ ଏକତରଫା ରାଜ୍ୟ ନୁହେଁ ବୋଲି ମୋର ମନେ ହୁଏ।

ଯେଉଁମାନେ ଓଡ଼ିଶା ସୋସାଇଟିଠାରୁ ଦୂରେଇ ରହୁଛନ୍ତି ସେମାନଙ୍କୁ ମୋର ନିବେଦନ ଯେ ସେମାନେ ଜାତି ପ୍ରୀତିରେ ଉଦ୍‌ବୁଦ୍ଧ ହୋଇ ଏଥିରେ ମିଶିବାପାଇଁ ଆଗେଇ ଆସନ୍ତୁ। ପ୍ରତିବର୍ଷ ତୀର୍ଥକଳାପରି କନ୍‌ଭେନ୍ସନକୁ ଆସନ୍ତୁ। ହାତ୍ୟାଳ, ଆଲାସ୍କା ବା ଇଉରୋପ ଭାବେ ପରି ଅତତଃ ଏ ବାର୍ଷିକ ସମ୍ମିଳନୀ ଗୋଟିଏ ଭାବେକେ ବୋଲି ବିବେଚିତ ହେଉ। ଓଡ଼ିଆ ସମାଜର ସଂଗଠନ ଶକ୍ତ ନ ହେଲେ ଆମର ଆତ୍ମମର୍ଯ୍ୟାଦା ବଢ଼ିବ କେମିତି? ଆମର ସାଂସ୍କୃତିକ ବୈଶିଷ୍ଟ୍ୟ ଓ ସ୍ୱାଭିମାନ ବଜେଇ ରଖିଲେ ଆମର ସର୍ବଭାରତୀୟ ଭାବମୂର୍ତ୍ତି କ୍ଷୁଣ୍ଣ ହେବ ନାହିଁ। ବହୁ ସଂସ୍କୃତି ବାଦର (MULTI-CULTURALISM) ଦେଇ ବର୍ତ୍ତମାନ ଆସିଛି ଆମେରିକାରେ। କିନ୍ତୁ ଓଡ଼ିଆ ଜାତି ଭାରତୀୟ ଏକତା ଓ ବିଶ୍ୱପ୍ରୀତିରେ ବିଶ୍ୱାସି ବୋଲି ମହାମାନ୍ୟ ଉତ୍କଳମଣି ଗୋପବନ୍ଧୁ ଅନେକ ବର୍ଷ ପୂର୍ବରୁ ଲେଖିଯାଇଛନ୍ତି। ତାଙ୍କ ଭାଷାରେ :

“ଜାତୀୟ ମମତା ବିଶ୍ୱଜନ ପ୍ରୀତି
ଉତ୍କଳବାସୀଙ୍କ ଅଟେ ଏହି ଜାତି”

ଆମ ଜେନେରେସନ ଏବଂ ପ୍ରତିବର୍ଷ ଉତ୍କଳଶିକ୍ଷା ଓ ଚାକିରୀ ପାଇ ଆସୁଥିବା ଆମପର ଜେନେରେସନର ଲୋକଙ୍କ ପାଇଁ ଓଡ଼ିଶା ହେଲା ମାତୃଭୂମି। ଆମ ଭିତରୁ ଅନେକଙ୍କ ପିଲାଏ ଏଠି ଜନ୍ମ ବା ଏଠି ବଢ଼ୁଛନ୍ତି। ତେଣୁ ତାଙ୍କ ମନରେ ଓଡ଼ିଆ ପ୍ରୀତି, ଓଡ଼ିଆ identity ଏବଂ ସ୍ୱାଭିମାନ ସୃଷ୍ଟିକରିବା ଆମର ଗୁରୁ ଦାୟିତ୍ୱ। ଇଂରାଜୀ ଦେଶରେ ଇଂରାଜୀ କହିବାରେ କିଛି ଆପରିନାହିଁ। କିନ୍ତୁ ମାତୃଭୂମି ଓ ମାତୃଭାଷା ପ୍ରତି ମମତା ନ ରହିଲେ କଣ ଘଟିବ ତାହା କବି ଗଙ୍ଗାଧର ମେହେର ଅନେକ ବର୍ଷ ତଳେ ଚେତେଇ ଦେଇଯାଇଛନ୍ତି :

“ମାତୃଭୂମି ମାତୃଭାଷାର ମମତା ଯା ହୃଦେ ଜନନୀ ନାହିଁ
ତାକୁ ଯଦି ଜ୍ଞାନୀ ଗୁଣିରେ ଗୁଣିବା ଅଜ୍ଞାନୀ ରହିବେ କାହିଁ।”

ଅତୀତରେ ଓଡ଼ିଆମାନେ ଜାଭା, ବୋର୍ଣ୍ଣିଓ ଓ ସୁମାତ୍ରା ଆସି ବଣିଜ କରୁଥିଲେ ବୋଲି ନାନା କିମ୍ବଦନ୍ତୀ ଏବଂ କିଛି ଇତିହାସ ଅଛି। ମୂଳଭୂଖଣ୍ଡ ସହ ସେମାନଙ୍କର ବଂଶଧର ମାନେ କେମିତି ବିଚ୍ଛିନ୍ନ ହେଲେ ତାର ତଥ୍ୟ ନାହିଁ। ତେଣୁ ଏହାକୁ ଆଖିଆଗରେ ରଖି ଆମକୁ ଭବିଷ୍ୟତ ଇତିହାସ ପାଇଁ ପ୍ରସ୍ତୁତ ହବାକୁ ପଡ଼ିବ। ଏଥିରେ ହେବା କରିବାର ପ୍ରଶ୍ନ ନାହିଁ। ମୋ ମତରେ ୨/୩ ଦିନ ସମ୍ମିଳନୀ କରି ଏବଂ କିଛି ଭାଷଣ ଓ ନାଟଗୀତ କରିଆରେ ଆମେ ଆମର ଗୁରୁଦାୟିତ୍ୱ ତୁଲାଇ ପାରିବା ନାହିଁ। ନିଜ ଜାତି, ନିଜ ସାହିତ୍ୟ ଓ ନିଜ ଭାଷା ଓ ସଂସ୍କୃତି ପାଇଁ ସେତେବେଶୀ ଆମେ ତ୍ୟାଗ କରିପାରିବା ଆମ ବିଳାସ ବ୍ୟସନରୁ କାଟି, ସେତେବେଶୀ ଆମ ପିଲାଙ୍କର ଆମ ଦେଶ ସହ ସଂପର୍କର ସେତୁବନ୍ଧ ଦୃଢ଼ ହେବ।

ମୁଁ ପ୍ରଥମରୁ କହିଥିଲି ଓଡ଼ିଶା ପାଇଁ ତ୍ୟାଗ କରିବାକୁ ପଡ଼ିବ। ଆସନ୍ତୁ ପ୍ରବାସରେ ଏକାଠି ହୋଇ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟକୁ ବଂଚାଇବା ଏବଂ ଓଡ଼ିଶାର ଇଚ୍ଛୁ ରଖି ଗର୍ବ କରିବା।



INFORMATION NEEDED FOR THE 1993 SOUVENIR ISSUE

I would like to compile a list of various projects in Orissa, which have been or are being supported by OSA chapters or individuals, for publication in the 1993 Souvenir Issue.

This request is directed to the Chapter Representatives and all OSA Members. I hope all of you would cooperate. Editor

LESSONS FROM THE ATLANTA OSA CONVENTION

Ghana S. Tripathy

I am one of the very first post-independence Oriyas to set foot on this land. Of course, like most of us, my primary goal was to advance my education in my field and return to Orissa. For one reason or another, like many of my friends, I chose to stay in the country. For my classmates did the same. There was no OSA then. We five classmates, as well as our children, have kept close contact and consider ourselves members of one family.

Oriyas, who came after us, had more imagination and foresight than we did. Some of them got together and organized OSA.. As soon as I learned about OSA, I became a life-member. In earlier years, I with my family attended several OSA conventions. Lately, however, we have been unable to do so; therefore, this year we were determined to go to Atlanta. We asked our children, who live close by, to accompany us. Only our daughter, Sushila, her infant daughter, Lyida, and our son, Dilip, were able to make the trip. I was happy and excited, because it was after many years that we were able to attend the convention as a family.

I was also anxious to find out how the organization had grown and prospered. On our way to Atlanta, most of our discussions centered around India and America. All our children have been to India and are very interested in India's culture and civilization. Just before reaching Atlanta, I inquired if they would be interested in becoming members of OSA and both expressed a desire to become life-members someday. I felt proud of myself because my children, though of only half-Indian descent, appeared interested in continuing the link. I know for certain that they are more interested in India and Orissa than some of the children I know who live in India.

I congratulated myself and felt that I had achieved one of my goals.

Afer arriving in Atlanta, I was not disappointed. The accommodations were superb and the hotel was elegant. I proceeded to the registration desk. As I had preregistered, I was handed an impressive briefcase with "ORISSA SOCIETY OF THE AMERICAS" printed on it in golden letters. It contained the program of the Convention, a variety of information about India for tourists, and name tags for registrants. I could only admire the organizers. I quickly glanced at the program and was quite impressed with the subject matter to be discussed. Most impressive were "Changing Roles of *Oriya* Women", the "Youth Programs and Activities", and most of all the "Youth Forum" where distinguished guests were to address the youth. Recalling the previous conventions at Detroit, Naperville, Minneapolis, and Kent, I felt that we had come a long way, not just in terms of arrangements for our accommodation, but in all respects. However, as I will point out later, the Youth Forum turned out to be a disappointment.

I wanted to attend the Board of Governors/Exec. Committee meeting, but it was open only to the office bearers. The other seminar that morning was "Career Planning For Youth". Since neither of our children was looking for a new career, we went sightseeing. After lunch, I attended the "Changing Roles of *Oriya* Women" seminar. This was a very timely and excellent presentation. All the participants were very knowledgeable in the subject matter. I have no doubt about the leadership qualities of Indian and *Oriya* women. They have proven themselves time and time again from the Vedic period to the present in all aspects of life. It was a most exciting and illuminating program.

previous conventions. The meeting ended with a passionate appeal from the Youth Forum President, Miss Sarita Misra, for increased support and participation from the OSA members in the youth affairs. One OSA member, who chose not to wear his name tag, stood and declared, "If OSA does not pay attention to the youth, I can guarantee you there will be no OSA in 20 years." Most members silently agreed with him.

After a brief presentation by the State Bank of India, we broke for lunch. The Youth Forum was scheduled to follow and I did not want to miss that program. It took some time to get through the lunch line. I sat at the same table as the Youth Forum Vice-President, Devjani Mishra, and two of her friends. I found out that Devjani was a third-year student at Yale University, majoring in Political Science, and that she would serve as the moderator of the Youth Forum Panel. It was getting very late, so I could only have a brief discussion with her. I got the impression that she was very intelligent and frank; she also seemed to be a disgusted young lady because she felt that OSA was merely paying lip service to the youth. She echoed the same sentiment as the well-spoken member of the General Body meeting.

In the Youth Forum, Mr. Keshab Dev Sharma, Editor of the *India Times*, addressed the group first and took most of the time allotted to the entire panel. Recounting the Hindu religion and Vedic civilization in India, he said, "Hinduism is different from all other religions because it has no founder." He continued, "The Aryans brought with them a set of holy laws, codes of ethics, and principles which governed every aspect of their lives. They had codes for things such as social conduct, family values, government, marriage, happiness, life's goals, and pleasure. From time to time, Sages, *Maharsis*, *Pandits*, and Prophets modified and changed those laws and principles which, in reality, is the present Hinduism. Actually, it is '*Sanatan Dharma*' -- the Eternal Religion."

I thought it was very good so far. Then Mr. Sharma started contrasting Christianity, Western Civilization, and Western philosophies. It was directed mostly at America. In essence, he portrayed Americans as polite and friendly on the surface, but intolerant, violent, and racist in reality. He accused them of having eliminated most of the Native Americans and predicted that Indians would always be discriminated because of their color. He emphasized that power is the ambition of all Americans and that wealth is their happiness. On the issue of marriage, he pointed out how every other marriage in America winds up in a divorce, whereas Indian marriages, arranged by parents on the basis of many criteria, are sacred. Of course, he very conveniently forgot to mention the booty the groom's family collects as a dowry in India. He even brought politics into his speech by blaming the Bush government for blocking India's missile agreement with Russia.

At this point, a brave lady in the audience objected to Mr. Sharma's speech saying, "Excuse me sir! You are addressing the Youth Forum and have not said anything about the youth." Mr. Sharma abruptly ended his speech and asked for questions.

I was the only person to ask for recognition, because I had to make a comment. I told Mr. Sharma that basically I agreed with his views on the Hindu religion, but strongly disagreed with his characterization of America. I pointed out to him that I have been living in this country for 41 years and that, to the best of my knowledge, I have not been discriminated against because of my Indian origin. "On the other hand," I continued, "I couldn't say the same for the years I lived in India, where we are discriminated by color, caste, religion, language, and even dress and food. By this, I am not saying that America is free from discrimination." Then Mr. Sharma conceded that there is discrimination in India.

It was getting late. With very little of the allotted time left, Mrs. Mohapatra

The inaugural ceremony was very impressive too. The guest of honor, Ambassador Lalit Mansingh, and the keynote speaker, Mrs. Manorama Mohapatra, were at their best. The Minister of Planning, Govt. of Orissa, Mr. Prafulla Ghadai, was quite informative. He was quite correct in saying that Orissa is one of the poorest states in the Indian Union, despite her immense agricultural, mineral, and forest resources. I fully agree with him that New Delhi has exploited Orissa all these years. I give credit to the present Chief Minister, Mr. Biju Patnaik, in challenging New Delhi for a better deal for Orissa than she has received in the past. However, just as any other politician, Mr. Ghadai did not forget to give little jabs to the previous government of Orissa. His presence in Atlanta indicated to me that the current government of Orissa finally recognizes that there are a lot of *Oriyas* living North America and that their organization, OSA, is as interested in Orissa as they are, if not more so. The only disappointment was that the members of OSA had no opportunity to mix with the guests, especially the Minister, nor could they ask any questions. I hope that in future the organizers will arrange for round-table discussions among guests and interested members.

The dinner was quite good both days for the price. There were a few murmurs about it, but nothing unusual relative to the size of the gathering. The cultural programs on both nights were superb, considering that the performers and participants were predominantly amateurs. I wish the programs could have been shorter -- it was obvious that most of the children in the audience became tired, sleepy, and restless well before the end. On the second night, even some of the adults left the auditorium to watch the Fourth of July fireworks. My son took part in the *Mehfil*, but the rest of the family retired for the night.

The first item in the second day's program was "*Jagannath Puja and Prayers*" followed by a round-table

discussion on Lord *Jagannath* and Orissan Culture". I asked my children if they were interested in attending these meetings. The first thing they wanted to know was whether this was the same *Jagannath* as at Puri, where they were not allowed to enter the temple. I told them that He is the same *Jagannath*, "Lord of the Universe". We *Oriyas* call him "*Bada Thakur*".

I explained to them that they should not feel bad that they were not permitted into the Puri *Jagannath* Temple, as only Hindus are allowed such visits. Even all Hindus are not granted this privilege; the low-caste Hindus and the "*Harijanas*" are also forbidden entry. The late Prime Minister of India, Mrs. Indira Gandhi, could not go into the temple because her late husband was a *Parsi* -- a non-Hindu.

Once a year, I explained to my family, we have the world-famous Car Festival (*Ratha Jatra*), when devotees bring Him out of the temple. That is the only chance for all others to see Him. Most of the people in India, especially in Orissa, are not educated; they are conservative and orthodox, and they tend to cling to old ideas. In comparison, *Oriyas* in this country are broad-minded and highly educated; mostly they are professionals and many of them are employed as professors in universities. Now they have built a temple for Lord *Jagannath* in Nashville, Tennessee, where everybody is welcome, and we could even stop there on the way home.

In spite of all my explanations, they were not impressed and did not go to the meeting. I, too, did not go; instead I spent the morning listening to *Jagannath bhajans* on tape.

Since I could not attend the Executive Council meeting, I anxiously waited for the General Body meeting. I entered the meeting hall promptly at 10 A.M. and found only nine others in the room. Slowly the audience grew to about 50 at best. Despite the poor attendance, the discussions were very lively. There was, of course, not much order to the meeting. This is one thing which apparently has not improved since the

gave some grandmotherly advice to the "grandchildren" (the youth) by reciting parts of several patriotic poems she and others from Orissa have written. Her message was "not to forget your mother and grandmother, Orissa, and India -- they have many achievements of which to be proud." She begged the youth to keep close touch with them. Dr. Arun Misra spoke last. His advice to the youth was very short, sweet, and to the point. He spoke on morals and values of life. I believe the youth and the rest of the audience got more from him than any other speaker.

On the way home, I started the conversation with our children. I asked them how did they like the convention. I was very surprised by the radical change in their attitude. They told me that they were offended by Mr. Sharma's speech. I asked them if they felt this was because their mother is American. They assured me that other Indian children they know also felt the same way, even though both of their parents are Indian. They also said that children of other foreign nationals have similar feelings.

Most of today's Indian youth were not born when we, the parents, came here. Very few of our youth came here as infants and young children. They do not know much about India or Orissa, except what they have learnt from us (parents) or from history books. America is their country. They love America as their parents love India and Orissa. Oriyas are proud because two thousand years ago they went to Java, Sumatra, and Bali Islands. Today, Americans are visiting the Moon and the stars!

We should realize that Americans are not the only violent people in the world. The world is full of violent people. Americans were not the first to eliminate the original inhabitants from their land. The Indo-Aryans did the same when they invaded the Indian subcontinent. Even now the Indians mistreat the *Adibasis* and keep them suppressed. America is not only the country of our children, it is our country

as well. We, too, should be proud of her. My wife was sitting very quietly all this time. The only comment she made was, "People who live in glass houses should not throw stones."

LESSON 1. If we do not pay attention to our youth, then, as one of our members said, there may be no OSA in 20 years. I will add that if OSA brings speakers, such as Mr. Sharma, to address the youth, the timetable for OSA's demise would be shortened..

LESSON 2. Our children are no longer *Oriyas* or Indians. They are Americans. They are American children of Indian descent, as there are American children of Irish, Polish, Chinese or German descent.

LESSON 3. We should be extra-careful what we say about their country, which is also our country now.

LESSON 4. We want our children to learn more about the country of their parent's origin. To accomplish this, we should guide them gently, emphasizing the positives. Our children are not fools. They will accept the best of both cultures to continue the link -- this is what we really want. We should refrain from imposing our wishes on them as most Indian parents tend to do.

LESSON 5. We should be proud of our past glory, but we should not gloat. The past is gone. Let us work hard to be proud of the present and invest wisely in a future of which the future generations will be proud.

I view these five lessons as "*Panchashila*". Many may not agree with me, but they are my views. Finally, I would like to make one more suggestion to the leadership of OSA. In future conventions, we should have a program called "Youth Forum", where any member can express his or her opinion on any aspect of the organization. Such exchange may improve the attendance in the General Body meeting.

[Dr. Tripathy is a retired surgeon and the "father of five wonderful children." He and his wife, Rita, live in Dover, Ohio.]

OSA AWARDS, 1992

THE KALASHREE AWARD

As was announced in the last OSA Convention at Atlanta, the recipient of this year's *Kalashree* Award for excellence in performing arts is Mrs. **Chitrlekha Patnaik** of Toronto, Canada.

Chitrlekha, trained by almost all the great *gurus* of Orissa, is one of the foremost exponents of *Odissi* dance. She began her training at the early age of five. Through the years she has performed in many parts of India, Canada, and the United States. Her dance has become an instrument of elegance and grace, delightfully blending the cultural heritage of this dance style with her own superb skills. She is a true artist, who has devoted her energy and talent to authentic presentation and promotion of this beautiful art form.

A major contribution of Chitrlekha toward the promotion and popularization of *Odissi* in North America is the establishment of a Dance Academy in Toronto. Since 1980, she has been training students in *Odissi* dance and *Odissi* music, an achievement she is particularly proud of. The popularity and fame of this Academy is attributable directly to the hard work and dedication of Chitrlekha.

Chitrlekha has been very successful in passing this passion of *Odissi* culture to her children. The OSA members are very familiar with the talents and accomplishments of her daughter, Ellora, and son, Devraj, who have thrilled the audience with their performances at OSA Conventions and elsewhere.

The OSA is proud to claim a talented artist like Chitrlekha Patnaik as its own and honor her with the *Kalashree* award.

SUBRINA BISWAL MEMORIAL SCHOLARSHIP

This scholarship is awarded every year to a promising college-bound graduate of the OSA community to honor the memory of Subrina Biswal, who was one of our most loved and talented youngsters. As was announced in the Atlanta Convention, this year the scholarship was awarded to Ms. **Seema Mohapatra**, daughter of Ramnarayan & Jhunu Mohapatra (Orlando, FL).

The *ad hoc* Selection Committee appointed for this award -- Dr. C. Mohan Rao Kintala (Chair), Ms. Nivedita Mishra, and Mrs. Gopa Patnaik -- unanimously selected Seema from among six highly talented applicants. The judgement was based on a variety of criteria related to achievements and interests in the fields of academics, athletics, and Indian/Orissan culture.

Seema, President of her senior class and eventually a National Merit Scholar, graduated from Winter Park High School in Orlando. She has joined the John Hopkins University (Baltimore, Maryland) and intends to major in Biology, perhaps to pursue a career in the medical profession. An article "Teen Talk: Being Indian in America" by Seema was published in the 1992 OSA Souvenir Issue.

Based on the recommendations of the Committee, Mr. **Viswaprakash Mohanty** (son of Jayagopal and Sulochana Mohanty), a deaf college-bound graduating student from Colwyn, PA, was given a special award in recognition of his achievements and determination.

A N N O U N C E M E N T S

OSA ELECTION COMMITTEE

The President of OSA, in accordance with the unanimous decision of the Board of Governors/Executive Council Meeting on July 3, 1992, has appointed an **Election Committee** to conduct the OSA election due in 1993. The composition of the Committee is as follows:

Dr. Panchanan Satpathy (Chair)
Dr. Smriti Bardhan (Member)
Dr. Shrikant Dash (Member)

You will hear from the Election Committee in due course. Inquiries concerning the 1993 OSA Election may be directed to Dr. Panchanan Satpathy (641 Gaylemore Drive, Goodlettsville, TN 37072; telephone 615-859-5326).

PROMODE PATNAIK SMARANIKA

The first death anniversary of the late **Dr. Promode Patnaik** will be observed on March 5, 1993 at Huntsville, Alabama. As you all are well aware, Dr. Patnaik played a leading role throughout his life in promoting the art and culture of Orissa. In recognition of this life-long dedication of Dr. Patnaik, the Promode Patnaik Memorial Committee is planning to publish a *Smaranika* (Memorial Issue) on this occasion. The expenses for this publication will not be borne by OSA.

The *Smaranika* is intended to highlight the wide spectrum of cultural and political activities of Dr. Patnaik during the first 30 years of his life in India (1939-1969) as well as his involvement with educational and social-cultural organizations in the United States (1969-1992). The Memorial Committee solicits contributions, either in *Oriya* or in English, from Dr. Patnaik's friends, who are familiar with his various activities in India or in the United States. Of special significance in this connection are events involving personal experience or interaction with Dr. Patnaik, including personal correspondence (particularly in Dr. Patnaik's own handwriting) if considered appropriate for the *Smaranika*.

The *Smaranika* will be edited by Professor. Sura P. Rath of Louisiana State University, Shreveport, Louisiana. Your contributions (articles, poems, etc.) should be mailed by **December 31, 1992** to the following address:

Promode Patnaik Memorial Committee
c/o Dr. Digambar Mishra
1603 Shades Glen Circle
Birmingham, Alabama 35226
U.S.A.

1993 OSA ANNUAL CONVENTION

The President of OSA, Dr. Digambar Mishra, is pleased to announce that the **Michigan Chapter** has accepted his request to host the 1993 OSA Annual Convention in or near Detroit. Earlier the Ohio Chapter had offered to host this Convention, but it became necessary to change the venue owing to unforeseen circumstances. Judging from our previous experience with the hospitality of the Michigan Chapter, we all should look forward to a wonderful time at the next Convention.

Further communication regarding the next Convention will follow in due course.

THE SILVER JUBILEE OSA CONVENTION (1994)

In accordance with the decision of the OSA Board of Governors (see minutes of the July 3 meeting elsewhere in this Journal), President Digambar Mishra had appointed a Committee to make a recommendation as to which Chapter should be entrusted the responsibility of hosting the 25th Annual Convention in 1994. The Committee consisted of Dr. Nitin Doshi (Chair), Dr. Subhendu Mohanty, and Mrs. Kalyani Misra.

According to the report submitted to the President, the Selection Committee received proposals from three Chapters: Washington D.C.; New York (OSANY); and New England, "all of them very interesting and appealing." After careful consideration and deliberation, the Committee unanimously decided in favor of the **New York Chapter** to host the Convention in 1994. The Selection Committee and OSA wish to express their sincere appreciation to all the three Chapters for participating enthusiastically in the selection process.

Realizing that ultimately only *one* Chapter could be given the charge of the Silver Jubilee Convention and that the selection process was handled as objectively as possible through an impartial Committee, we all must accept this decision with the same democratic spirit that we consider to be the guiding premise of our organization. OSANY certainly needs our cooperation and goodwill in handling the Silver Jubilee Convention!



CONGRATULATIONS, ELLORA

Ms. Ellora Patnaik, daughter of Mr. Promod Patnaik and *Kalashree* Chitrekha Patnaik of Toronto, Canada, has been selected for admission into the American Academy of Dramatic Arts. She will be the first member of the Oriya community in North America to study in this highly selective and prestigious Academy.

The OSA wishes Lora all the best in her aspiration for an illustrious career in performing arts.



ଶ୍ରୀ ଜଗନ୍ନାଥ ଓ ଓଡ଼ିଆ ସଂସ୍କୃତି*

ଶଶି ଶେଖର ଶତପଥୀ

ଓଡ଼ିଶାର ସଂସ୍କୃତି ହେଉଛି ଆର୍ଯ୍ୟ, ଦ୍ରାବିଡ଼ ଓ ଶବର ସଂସ୍କୃତିର ସମନ୍ୱୟ ମାତ୍ର। ଓଡ଼ିଶାର ଏକା ସଂସ୍କୃତି ମୁଖ୍ୟତଃ ଆର୍ଯ୍ୟ ସଂସ୍କୃତି ହେଲେ ହେଁ ତାହା ବିଶେଷତଃ ଶବର ସଂସ୍କୃତି ଦ୍ୱାରା ଅନେକ ମାତ୍ରାରେ ପ୍ରଭାବିତ ହୋଇଛି। ଭାରତୀୟ ଆର୍ଯ୍ୟ ମାନବର ମୁଖ୍ୟ ଧର୍ମଗ୍ରନ୍ଥ ବେଦ ଓ ଉପନିଷଦରେ ଓଡ଼ିଶା ବା କଳିଙ୍ଗ ପ୍ରଦେଶର ଉଲ୍ଲେଖ ନାହିଁ। ପ୍ରକୃତରେ ବୈଦିକ ଯୁଗରେ ଓଡ଼ିଶା ଏକ ଅନାର୍ଯ୍ୟ ଦେଶରୂପେ ପରିଗଣିତ ହେଉଥିଲା। ଓଡ଼ିଶାରେ ପାଦ ପକେଇବା ପାପ ବୋଲି ଧରାଯାଉଥିଲା। “ପଦଭ୍ୟାଂ ସ କୁରୁତେ ପାପଂ ଯଃ କଳିଙ୍ଗାନ୍ ପ୍ରପଦ୍ୟତେ।” (ବୌଦ୍ଧାୟନ ଧର୍ମସୂତ୍ର) ସେତେବେଳେ ଓଡ଼ିଶାର ମୁଖ୍ୟ ସଭ୍ୟତା ଥିଲା ଶବର ସଭ୍ୟତା। ଏବେ ବି’ ଓଡ଼ିଶା ଲୋକସଂଖ୍ୟାର ପ୍ରାୟ ଏକ ତୃତୀୟାଂଶ ହେଉଛନ୍ତି ଆଦିମ ଅଧିବାସୀ, ଯେଉଁମାନେ କି’ ଏହି ପ୍ରାଚୀନ ଶବରମାନଙ୍କର ବଂଶଧର। ଏବେ ବି’ ଓଡ଼ିଶାର ଚାଲିଚଳନ ଓ ଲୋକପ୍ରଥାରେ ଆଦିମ ଶବର ସଭ୍ୟତାର ଅନେକଟା ଛାପ ଦେଖିବାକୁ ମିଳେ।

ବୋଧହୁଏ ଜଗନ୍ନାଥ ପୂଜା ହଉଛି ଓଡ଼ିଆ ସଭ୍ୟତାକୁ ଶବର ସଭ୍ୟତାର ସର୍ବଶ୍ରେଷ୍ଠ ଅବଦାନ। ଜଗନ୍ନାଥ ହେଉଛନ୍ତି ଶବର ଦେବତା। ଐତିହାସିକ ବିବରଣୀ ଅନୁସାରେ ଜଗନ୍ନାଥ ଆଗରୁ ନୀଳମାଧବ ରୂପେ ଶବରମାନଙ୍କର ଦ୍ୱାରା ପୂଜା ପାଉଥିଲେ। ପରବର୍ତ୍ତୀ କାଳରେ ତାକୁ ହିନ୍ଦୁମାନେ ନିଜର ଦେବତା କରି ନେଇ ଜଗନ୍ନାଥକୁ ବିଷ୍ଣୁଙ୍କ ଅବତାର ବୋଲି କହିଲେ। ଓଡ଼ିଆ ଲୋକକଥାରେ ଜଗନ୍ନାଥ ପୂଜାର ଆରମ୍ଭ ବିଷୟରେ ଅନେକ କିମ୍ବଦନ୍ତୀ ଅଛି। କିମ୍ବଦନ୍ତୀ ଅନୁସାରେ ରାଜା ଇନ୍ଦ୍ରଦ୍ୟୁମ୍ନ ନୀଳମାଧବକୁ ଠାବ କରିବାକୁ ବିଦ୍ୟାପତିଙ୍କୁ ପଠେଇଲେ। ବିଦ୍ୟାପତି ଶବର ରାଜା ବିଶ୍ୱାବସୁଙ୍କ ସହିତ ସଂପର୍କ ସ୍ଥାପନ କଲେ ଓ ଶ୍ରୀକ୍ଷେତ୍ର ଆସିବାର ଅଭିପ୍ରାୟ ଜଣେଇଲେ। କିନ୍ତୁ ଅନେକ ଚେଷ୍ଟା ପରେ ବି’ ବିଦ୍ୟାପତି ନୀଳମାଧବଙ୍କ ସଭା ପାଇଲେ ନାହିଁ। ଅବଶେଷରେ ବିଦ୍ୟାପତି ବିଶ୍ୱାବସୁଙ୍କ ଝିଅ ଲଳିତା ସହିତ ପ୍ରଣୟ ସୂତ୍ରରେ ଆବଦ୍ଧ ହୋଇ କୌଶଳରେ ନୀଳମାଧବଙ୍କ ସମ୍ମାନ ପାଇଲେ। ବିଦ୍ୟାପତିଙ୍କୁ ଶବର ପାଇବା ପରେ ରାଜା ଇନ୍ଦ୍ରଦ୍ୟୁମ୍ନ ସୈନ୍ୟସାମନ୍ତ ନେଇ ଶବରପଲ୍ଲୀ ଆକ୍ରମଣ କଲେ। ଭକ୍ତବତ୍ସଳ ନୀଳମାଧବ ଅତର୍ଜ୍ଜନ ହୋଇଗଲେ। କିନ୍ତୁ, ନିଜାନ୍ତ୍ରୀ ପର୍ବତରେ ଦେଉଳ ତୋଳାଇବାକୁ ଇନ୍ଦ୍ରଦ୍ୟୁମ୍ନଙ୍କୁ ଶୂନ୍ୟବାଣୀ ଦେଲେ। ନୀଳମାଧବଙ୍କ ଆଦେଶ ଅନୁସାରେ ରାଜା ମନ୍ଦିର ତିଆରି କଲେ ଓ ସେଠାରେ ଜଗନ୍ନାଥକୁ ପ୍ରତିଷ୍ଠା କଲେ। ଏଇ କିମ୍ବଦନ୍ତୀରେ ଐତିହାସିକ ସତ୍ୟତା ନ ଥିଲେ ହେଁ ଜଗନ୍ନାଥ ପୂଜା ଯେ ପ୍ରାଚୀନ ଶବର ସଂସ୍କୃତି ଉଦ୍ଧାର କରାଯାଇଛି - ଏଥିରେ ଦ୍ୱିମତ ନାହିଁ। ଏବେ ବି’ ରଥଯାତ୍ରା ଆରମ୍ଭରୁ ବାହୁଡ଼ା ଶେଷ ଯାଏଁ ଜଗନ୍ନାଥଙ୍କ ସମସ୍ତ ସେବାକାମ ଶବର ବଂଶଜ “ଦୟିତା” (ଦୟିତା ଶବ୍ଦଟି ଅସୁର ବା ଦୈତ୍ୟ ଶବ୍ଦର ଅପଭ୍ରଂଶ।) ସଂପ୍ରଦାୟ ଦ୍ୱାରା କରାଯାଇଥାଏ। ଏହି ସମୟରେ ଜଗନ୍ନାଥଙ୍କର ପୂଜା ଅଧିକାର ଆଉ କୌଣସି ସେବକଙ୍କର ନଥାଏ।

କୌଣସି ନିର୍ଦ୍ଦିଷ୍ଟ ଇତିହାସ ନ ଥିବା ଯୋଗୁଁ ଜଗନ୍ନାଥ ପୂଜାର ଆରମ୍ଭ ବିଷୟରେ ଉପରୋକ୍ତ କିମ୍ବଦନ୍ତୀ ଭଳି ଅନେକ ଉପାଖ୍ୟାନ ଓଡ଼ିଶାରେ ଶୁଣାଯାଏ। ପ୍ରକୃତରେ ଓଡ଼ିଶାର ଲିଖିତ ଇତିହାସ ବେଶୀ ପୁରୁଣା ନୁହେଁ। ମାତ୍ର ଖ୍ରୀଷ୍ଟପୂର୍ବ ୩ୟ ଶତାବ୍ଦୀରୁ ଏହାର ଆରମ୍ଭ। ଖ୍ରୀଷ୍ଟେତ୍ରରେ ଜଗନ୍ନାଥ କେଉଁ କାଳରୁ ପୂଜା ପାଇ ଆସୁଛନ୍ତି, ତାହା କହିବାକୁ ଇତିହାସ ଅକ୍ଷମ। ଜଗନ୍ନାଥଙ୍କ ବିଷୟରେ ପ୍ରଥମ ଐତିହାସିକ ଉଲ୍ଲେଖ କେଶରୀ ବଂଶ ରାଜତ୍ୱ ସମୟରେ, ଖ୍ରୀଷ୍ଟାୟ ୫ଷ୍ଠ ବା ସପ୍ତମ ଶତାବ୍ଦୀରେ ଦେଖିବାକୁ ମିଳେ।

ଅଷ୍ଟମ ଶତାବ୍ଦୀ ବେଳକୁ ଜଗନ୍ନାଥ ପୂଜା ଓଡ଼ିଶାରେ ସର୍ବଜନ ଆଦୃତ ହୋଇସାରିଥିଲା। ନବମ ଶତାବ୍ଦୀରେ ସୋମବଂଶୀ ରାଜା ଯଯାତି କେଶରୀ ଏକ ନୂତନ ଜଗନ୍ନାଥ ମନ୍ଦିର ତୋଳାଇଥିଲେ। ବର୍ତ୍ତମାନ ପୁରୀରେ ଯେଉଁ ମନ୍ଦିର ଅଛି ତା’ର ନିର୍ମାଣ କାର୍ଯ୍ୟ ୧୦ ଶତାବ୍ଦୀରେ ଯଯାତି କେଶରୀ (୨ୟ)ଙ୍କ ଦ୍ୱାରା ଆରମ୍ଭ କରାଯାଇଥିଲା। ଯଯାତି କେଶରୀ ଓ ତାଙ୍କ ଉତ୍ତରାଧିକାରୀମାନେ ଭୁବନେଶ୍ୱରର ଲିଙ୍ଗରାଜ ମନ୍ଦିର ତିଆରିରେ ବ୍ୟସ୍ତ ରହି ପୁରୀ ମନ୍ଦିର ନିର୍ମାଣ ଦିଗରେ ଧ୍ୟାନ ଦେଇ ନ ଥିଲେ। ଅବଶେଷରେ ଅନନ୍ତବର୍ମା ଚୋଡ଼ଗଙ୍ଗଦେବ (୧୦୭୭-୧୧୪୭ ଖ୍ରୀ.) ମନ୍ଦିର ନିର୍ମାଣ କାମ ଶେଷ କରିଥିବାରୁ ତାକୁ ନିର୍ମାତାର ଗୌରବ ଦିଆଯାଇଥାଏ। ସେ ପ୍ରାଚୀନ କଳିଙ୍ଗ, କୋଶଳ ଓ ଚୋଷଳ ରାଜ୍ୟର ରାଜ୍ୟଦେବତା (ଶ୍ରୀ ପୁରୁଷୋତ୍ତମ, ସୁଭଦ୍ରା ଓ ବଳଦେବ)କୁ ଏକାଠି ସ୍ଥାପିତ କରି ତିନୋଟିସାକ ରାଜ୍ୟକୁ ଏକତ୍ରିତ କରିଥିଲେ।

ଚୋଡ଼ଗଙ୍ଗଦେବଙ୍କ ଦ୍ୱାରା ଶ୍ରୀମନ୍ଦିର ପ୍ରତିଷ୍ଠା ପରେ ଜଗନ୍ନାଥଙ୍କ ପ୍ରସିଦ୍ଧି ଭାରତସାରା ବ୍ୟାପିଯାଇଥିଲା। ସେହି ସମୟରୁ ଶ୍ରୀ ଜଗନ୍ନାଥ ଓ ଶ୍ରୀମନ୍ଦିର ଓଡ଼ିଆ ସଭ୍ୟତା ଓ ସଂସ୍କୃତିର ପ୍ରାଣକେନ୍ଦ୍ରରୂପେ ପ୍ରତିଷ୍ଠା ଲାଭ କରିଥିଲା। ଜଗନ୍ନାଥଙ୍କୁ କଥାବସ୍ତୁ ଭାବେ ଗ୍ରହଣ କରି ଓଡ଼ିଆ କାବ୍ୟ ଓ ପୁରାଣ ସାହିତ୍ୟ ପରିପୁଷ୍ଟ ହେଲା।

ତ୍ରୟୋଦଶ ଶତାବ୍ଦୀ ଆରମ୍ଭରେ ରାଜା ତୃତୀୟ ଅନଙ୍ଗଭୀମଦେବ ଜଗନ୍ନାଥଙ୍କୁ ଗଙ୍ଗ ସାମ୍ରାଜ୍ୟର ରାଷ୍ଟ୍ରଦେବତା ଓ ନିଜକୁ ଜଗନ୍ନାଥଙ୍କର ଏକ ପ୍ରତିନିଧି ବୋଲି ଘୋଷଣା କରିଥିଲେ। ପରବର୍ତ୍ତୀ କାଳରେ ଜଗନ୍ନାଥ ଓ ଜଗନ୍ନାଥ ମନ୍ଦିର ଓଡ଼ିଶାରେ ଅଖଣ୍ଡ ରାଜନୈତିକ ବିସ୍ତାର କରିଥିଲା। ପୁରୀ ମନ୍ଦିର ଯାହା ହାତରେ ରହୁଥିଲା, ସେ ହିଁ ଓଡ଼ିଶାର ଶାସକ ରୂପେ ଗୃହୀତ ହେଉଥିଲେ। ସେ କାଳର ଚିନ୍ତାଧାରା ଓ ଚାଲିଚଳନକୁ ସାମଗ୍ରୀ କରି ଲିଖିତ ଶ୍ରୀ ସୁରେନ୍ଦ୍ର ମହାତ୍ମକ “ନୀଳଶୈଳ” ଉପନ୍ୟାସଟି ପଠନଯୋଗ୍ୟ।

ଗଜବଂଶର ଶେଷଭାଗ ଆଡ଼କୁ ଓଡ଼ିଶା ଉପରେ ମୁସଲମାନ ମାନକ ଆକ୍ରମଣ ପ୍ରବଳ ଭାବରେ ମାଡ଼ି ଆସିଥିଲା । ୧୫୬୮ ମସିହାରେ ଆଦୱାନ୍ ସେନାପତି କଳାପାହାଡ଼ ପୁରୀ ଆକ୍ରମଣ କରି ଜଗନ୍ନାଥ, ବଳଭଦ୍ର ଓ ସୁଭଦ୍ରାଙ୍କ ମୂର୍ତ୍ତିକୁ ନଷ୍ଟ କରି ଦେଇଥିଲା । କଳାପାହାଡ଼ର ଆକ୍ରମଣ ବିଷୟରେ ମାଦଳାପାଞ୍ଜିରେ ନିମ୍ନମତେ ବର୍ଣ୍ଣନା କରାଯାଇଛି - “ପରାକ୍ଷା ଦିବ୍ୟସିଂହ ପଟ୍ଟନାୟକେ ଠାକୁରକୁ ଘେନିଗଲେ । ଏ ଗୋଳରେ ପରମେଶ୍ୱରକୁ ଛପଳା ହାତୀପଡ଼ାରେ ପାତାଳି କରିଥିଲେ । ତହିଁକି ବୋଲି କଳାପାହାଡ଼ ଯାଇ ଠାବ କଲା । ମୁହାଣ ପାରି ହୋଇ ଗଲା । ଭେଉଁଆଁ କଢ଼ାଇ ଅଣ୍ଟାକ ପାଣିରେ ନେଲା । ସେଠାରୁ ପରମେଶ୍ୱରକୁ ହାତୀରେ ପକାଇ ଆଣିଲା । ବାଉନ କୋଟି ଭଣ୍ଡାର ସେଠାରେ ଛୁର କଲା । ବଡ଼ଦେଉଳ ଅଧକାଶିରୀ ଯାଏ ଭଙ୍ଗାଇଲା । ଯେତେ ଦେବତାମାନ, ପିତୂଳାମାନ ସବୁକୁ ହିଁ ଖୁଣ କଲା । କଳପବତ ଖୋଳାଇ ପକାଇଲା । ଘୋଡ଼ାନଶ୍ଚି ପୁରେଇ ନିଆଁ ଲଗାଇଲା । ଶ୍ରୀଜଗନ୍ନାଥ ମହାପ୍ରଭୁକୁ ଗଙ୍ଗାକୁଳ ତଣ୍ଡାଯାଏ ନେଲା । କାଠ କୁଡ଼ାଇ ଅଗ୍ନିରେ ପୁରେଇ ଜାଳିଦେଲା । ତେଣେ ପଠାଣର ଦେହ ଖଣ୍ଡ ଖଣ୍ଡ ହୋଇ ଫାଟିଗଲା । ଏହା ଶୁଣି ତାର ପୁଅ ଗଙ୍ଗାରେ ପରମେଶ୍ୱରକୁ ମେଲି ଦେଲା । ସେ ଦାରୁ ଭାସି ଆସନ୍ତେ ଅମୁରା ଗୋଟିଏ ଜାଳିକାଠ ବୋଲି ଧରି ତାହା ବାଲିରେ ପକାଇଲା । ଶ୍ରୀ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁକୁ ନେବାବେଳେ ବିଶ୍ୱର ମହାନ୍ତି ଯାଇଥିଲା । ବୈଷ୍ଣବ ହୋଇ ସାଂଗେ ଗୋଡ଼ାଇଲା । ଆଠ ମାସ ରହି ବାଦ୍ୟପଣ କରି ଦାରୁ ମାଗିଲା । ବ୍ରହ୍ମଖୋଳ କରି ମୃଦଙ୍ଗ ପୁରେଇ ଘେନି ଅଇଲା । କୁଜଙ୍ଗ ଗଡ଼ରେ ଆଣି ପ୍ରବେଶ କଲା । ଖଣ୍ଡାଏତ ଓଳିଆ ଉପରେ ଦୁଇ ଠାକୁରେ ରହିଲେ ।”

କଳାପାହାଡ଼ ଆକ୍ରମଣର ୭ ବର୍ଷ ପରେ ରାମଚନ୍ଦ୍ର ଦେବ ପୁରୀ ଅଧିକାର କରିଥିଲେ ଓ ସ୍ୱପ୍ନାଦେଶ ଅନୁସାରେ ଜଗନ୍ନାଥକୁ କୁଜଙ୍ଗରୁ ଆଣି ମନ୍ଦିରର ପୁନଃପ୍ରତିଷ୍ଠା କରିଥିଲେ । ସେଇଥିପାଇଁ ରାମଚନ୍ଦ୍ର ଦେବକୁ ଦ୍ୱିତୀୟ ଇନ୍ଦ୍ରଦ୍ୟୁମ୍ନ ବୋଲି କୁହାଯାଇଥାଏ । ଏହାପରେ ବି ମୁତାବତ ଖାଁ, ଏକରାମ ଖାଁ ଓ ତକି ଖାଁ ଆଦି ଆକ୍ରମଣକାରୀମାନେ ମନ୍ଦିର ଆକ୍ରମଣ କରିଥିଲେ । ମୁସଲମାନମାନଙ୍କ ଆକ୍ରମଣ କବଳରୁ ଜଗନ୍ନାଥକୁ ରକ୍ଷା କରିବା ପାଇଁ ହିନ୍ଦୁ ରାଜାମାନେ ଜଗନ୍ନାଥକୁ କୁଜଙ୍ଗ, ସୋନପୁର, ଚିଲିକା ଦ୍ୱୀପ ଆଦିରେ ବାରମ୍ବାର ପାତାଳି କରିବାକୁ ବାଧ୍ୟ ହୋଇଥିଲେ ।

ଅଷ୍ଟାଦଶ ଶତାବ୍ଦୀର ପ୍ରାରମ୍ଭରେ ମରହଟ୍ଟାମାନେ ଓଡ଼ିଶା ଅଧିକାର କରିଥିଲେ । ମରହଟ୍ଟାମାନେ ହିନ୍ଦୁ ଥିବାରୁ ସେମାନଙ୍କ ଅମଳରେ ଜଗନ୍ନାଥ ମନ୍ଦିରର ଅନେକ ଜନତି ହୋଇଥିଲା । ଇଂରେଜମାନେ ୧୮୦୩ ମସିହାରେ ଓଡ଼ିଶା ଅଧିକାର କରିବା ପରେ ରାଜନୈତିକ ଦୃଷ୍ଟିକୋଣରୁ ମନ୍ଦିରର କୌଣସି ଅବହେଳା କରିନଥିଲେ । ପୁରୀ ମନ୍ଦିର ପରିଚାଳନା ଭାର ପୁରୀ ରାଜାଙ୍କ ହାତରେ ନ୍ୟସ୍ତ କରାଯାଇଥିଲା ।

ପ୍ରକୃତ ପକ୍ଷରେ, ଜଗନ୍ନାଥଙ୍କ ଇତିହାସ ହିଁ ଓଡ଼ିଶାର ଇତିହାସ ଓ ଓଡ଼ିଶାର ଇତିହାସ ହେଉଛି ଜଗନ୍ନାଥଙ୍କ ଇତିହାସ । ଓଡ଼ିଶା ସଂସ୍କୃତି କହିଲେ ଜଗନ୍ନାଥ ସଂସ୍କୃତିକୁ ହିଁ ବୁଝାଏ । ଜଗନ୍ନାଥ ଓଡ଼ିଶା ଓ ଓଡ଼ିଆ ସଂସ୍କୃତି ସହିତ ଯେତେ ଓତପ୍ରୋତ ଭାବେ ଜଡ଼ିତ, ତାହା ସମଗ୍ର ମଣିଷ ଇତିହାସରେ ବିରଳ । ଓଡ଼ିଶାର ସଭ୍ୟତା, ଭାଷା ଓ ସାହିତ୍ୟ- ଏସବୁ ଜଗନ୍ନାଥ ଚିନ୍ତାଧାରାରେ ପରିପୂଷ୍ଟ । ଓଡ଼ିଶାର ପ୍ରାଚୀନ ସାହିତ୍ୟ ଜଗନ୍ନାଥ ଭକ୍ତି ରଥରେ ରସାଳିତ ।

ଜଗନ୍ନାଥ ହେଉଛନ୍ତି ଓଡ଼ିଆର ଓ ଓଡ଼ିଆ ହେଉଛି ଜଗନ୍ନାଥଙ୍କର । ଜଗନ୍ନାଥକୁ ଓଡ଼ିଆ ଜାତି ଯେତେ ଅତରଙ୍ଗ ମନେକରେ, ଅନ୍ୟ କୌଣସି ଜାତି ବୋଧେ ତା’ଠାକୁରକୁ ଏତେ ଅତରଙ୍ଗ ମନେ କରେନି । ଓଡ଼ିଆ ଜଗନ୍ନାଥକୁ ‘ଜଗା କାଳିଆ’ ବୋଲି ଡ଼ାକେ, ତୁ’ ତା’ କରେ, ଅଜାଗାପରା କରେ, ଜଗନ୍ନାଥକଠି ଗୁହାରୀ କରେ ଓ ଗୁହାରୀ ନଶ୍ୱଣିଲେ ଗାଳି ବି ଦିଏ । ସଂକ୍ଷେପରେ କହିଲେ, ଓଡ଼ିଆ କାଳିଆକୁ ତା ଆପଣା ପରିବାରର ଲୋକ ଭଳି ଦେଖୁଥାଏ । ଓଡ଼ିଆ ଜଡ଼ା ଆଉ କେଉଁ ଜାତି ତା’ଠାକୁରକୁ ‘କାଳିଆ ଭୂତ’ ବୋଲି କହିପାରେ । ପ୍ରାଚୀନ କବି ନାଲିଗୋପାଳଙ୍କ ଚଉପଦୀ ଅନୁସାରେ :

“ଆଗୋ ନଶଦେ ମୁଁ ମରଇ, ‘କାଳିଆ ଭୂତ’ର ପାଇଁ,
ଦେହଯାକ ତାର କର୍ପୂର କଷୁରୀ, ମୁଣ୍ଡରେ ବାଳ ନାହିଁ”

କବି ଯଦୁମଣି ବି’ କାଳିଆ ପାଖରେ କୌଣସି ଗୁଣରେ ସନ୍ଦାନ ପାଇନାହାନ୍ତି । ଏଡ଼େ କଦର୍ଯ୍ୟ, ବିକଟାଳ ରୂପଧାରୀ ଚେହେରା, ଭାଲୁଣୀ ପରି ମୁହଁ, ପୁଣି ନିପଟ ଅଳସୁଆଟାକୁ ଲୋକେ କାହିଁକି ପ୍ରତିଦିନ ପୂଜା କରୁଛନ୍ତି, ଏ କଥା ଭାବି ଯଦୁମଣି ଆଶ୍ଚର୍ଯ୍ୟାଦିତ ହୋଇଛନ୍ତି । ଯଦୁମଣି ତାଙ୍କ ସ୍ୱାଭାବସୁଲଭ ଭାଷାରେ ଲେଖୁଛନ୍ତି :

“ମିତ କିଏସେ ଗୋ ମୋ ମନ ରହିଲା ଲାଖୁ,
ଭାଲୁଣୀ ପରାଏ କାଳିଆ ମୁହଁକୁ, ଚାଲୁଣୀ ପରାଏ ଆଖୁ ।
ପକ୍ଷୀରକ୍ଷା ଭାତ ଗଣ୍ଡାକ ସେ ଯେବେ ନୟନେ ଦିଅଇ ଦେଖୁ,
ଭଣ୍ଡାରୀ ବୁହନ୍ତି ବ୍ରାହ୍ମଣେ ନେଇଣ ତାହାକୁ ଦିଅନ୍ତି ଚାଖୁ ।
ନିରତେ ପୁରତେ ବସିଛି ଯାହାର ଦିଗୁଣ ଶାଗୁଣା ପକ୍ଷୀ,
ଜଗତେ ଯାକ ଭଜୁଥାନ୍ତି ତାହାକୁ, କେଉଁ ଗୁଣ ତା’ର ଦେଖୁ”

ପ୍ରାତଃସ୍ମର କବି, କବିସୂର୍ଯ୍ୟ ବଳଦେବ ରଥ ଜଗନ୍ନାଥକୁ କାଳସର୍ପ ବୋଲି କହି ନିସ୍ତୁକ ଗାଳି ଦେଇଛନ୍ତି :

“ବାଧୁଲା ଜାଣି କ୍ଷମା କର ନୋହିଲା ରମା
ରମଣ ଦଶେ ଦିଅ ଟାଳି,
ତୁମକୁ ଜଗନ୍ନାଥ ଆଜ ମୋ ମନୋରଥ
ଭରତି କରି ଦେବି ଗାଳି ହେ, କୃପାନିଧି ।
କରୁଣା ସିନ୍ଧୁ ବୋଲି କରି କହନ୍ତି ବୁଧେ, ତୃରିମରି, ।
କଳାସର୍ପ ଆପଣ କବଳକର ପ୍ରାଣ
ପବନମାନଙ୍କୁ ସବୁରି ହେ, କୃପାନିଧି ।

କବିସୂର୍ଯ୍ୟଙ୍କ କହିବା ଅନୁସାରେ ଜଗନ୍ନାଥ ହେଉଛନ୍ତି ଏକ କାଳସର୍ପ ପରି। ଲୋକମାନଙ୍କୁ ଛତାପତ କରି ମାରନ୍ତି। ଲୋକମାନେ ଭୟରେ ତାଙ୍କୁ 'କରୁଣାଦିଶୁ' ବୋଲି ଡାକିବାକୁ ବାଧ୍ୟ ହୁଅନ୍ତି ସେନା; ହେଲେ ସେ ଏ ପଦବୀର ଯୋଗ୍ୟ ନୁହନ୍ତି। ପୁଣି, କବି ସମ୍ରାଟ ଉପେନ୍ଦ୍ର ଭଞ୍ଜ ଜଗନ୍ନାଥଙ୍କୁ କିପରି ଉପହାସ କରିଛନ୍ତି, ଲାଜ ନ କରି ଶୁଣନ୍ତୁ :

“ପ୍ରାଣ ସଜନୀ ଗୋ ଯାହା ମୁଁ ଦେଖୁଲି ଆଜ,
କହିବା ଲୋକର ମନକୁ ନ ଆସେ ଶୁଣିବା ଲୋକକୁ ଲାଜ ।
ପୁରୁଷ ହୋଇଣ ଲିଙ୍ଗ ତାର ନାହିଁ
ଅତି ହରଷରେ ରତି କରୁଥାନ୍ତି ନାହିଁ ଦିବସ ରଜନୀ।”

କବି ସମ୍ରାଟଙ୍କ ବର୍ଣ୍ଣନା ଯଦୁମଣିଙ୍କ ‘ଭାଲୁଣା ମୁହଁ’ ବା କବିସୂର୍ଯ୍ୟଙ୍କ ‘କଳାସର୍ପ’ ଗାଳିକୁ ବି’ ବଳିଗଲା।

ଓଡ଼ିଆ ଭକ୍ତ ଜଗନ୍ନାଥଙ୍କୁ ଯେମିତି ଜଣାଣ କରି, ଗାଳି ଦେଇ, ରଗେଇ, ଉପହାସ କରି, ବା ଅନ୍ୟ ଯେ କୌଣସି ଉପାୟରେ ଜଗନ୍ନାଥଙ୍କ କୃପା ଓ ସାନ୍ନିଧ୍ୟ ପାଇବା ପାଇଁ ଯୁଗ ଯୁଗ ଧରି ପ୍ରୟାସ କରି ଆସିଛି, ତାର ପଟ୍ଟାଭର ନାହିଁ। ଓଡ଼ିଶା ଇତିହାସର ପୃଷ୍ଠଭୂମିରେ ଅନେକ ପରିବର୍ତ୍ତନ ଘଟିଛି, ଅନେକ ରାଜାମହାରାଜା ଆସିଛନ୍ତି, ଯାଇଛନ୍ତି, ଯବନ ଶତ୍ରୁ ଆସିଛି, ବୌଦ୍ଧଧର୍ମ ଆସିଛି, ଜୈନଧର୍ମ ଆସିଛି, ସମୟର ଅନେକ ଘାତ ପ୍ରତିଘାତ ସହିତ ଜଗନ୍ନାଥ ମନ୍ଦିର ଓ ସ୍ୱୟଂ ଜଗନ୍ନାଥ ବି’, ହେଲେ ସମୟ ଓଡ଼ିଆର ମୌଳିକ ଜଗନ୍ନାଥ ଭକ୍ତି ଭାବରେ କାଣିଚାଏ ବି’ ପରିବର୍ତ୍ତନ ଆଣିପାରିନି। ଜଗନ୍ନାଥ ମହିମା ବାସ୍ତବରେ ସର୍ବକାଳଜନ୍ମା।

ଜଗନ୍ନାଥଙ୍କୁ ଓଡ଼ିଆ ପ୍ରାର୍ଥନା କରେ, ଜଣାଣ କରେ, ହୃଦୟର ଦୁଃଖ ସବୁ ଆକୁଳ ଚିତ୍ତରେ କହିଯାଏ, ଗାଳିଦିଏ, ହେଲେ ପ୍ରତିବଦଳରେ ମାଗେ କ’ଣ? ଭକ୍ତର ଭାଷାରେ : “ଜଗନ୍ନାଥ ହୋ, କିଛି ମାଗୁନାହିଁ ତୋତେ, ଧନ ମାଗୁନାହିଁ ଜନ ମାଗୁନାହିଁ ମାଗୁଛି ଶରଧା ବାଲିରୁ ମୁଠୋ।” (କବି ବନମାଳୀ ଦାସ) ଓଡ଼ିଆର ରାଜା ବି’ ନିଜର ସର୍ବସ୍ୱ ଜଗନ୍ନାଥଙ୍କ ପାଖେ ଅର୍ପିଦେଇ ଜଗନ୍ନାଥଙ୍କ ପ୍ରତିନିଧି ରୂପେ ରାଜ୍ୟ ଶାସନ କରିଛି। ସୂର୍ଯ୍ୟ ବଂଶ ରାଜତ୍ୱର ପ୍ରତିଷ୍ଠାତା ମହାପ୍ରତାପୀ ଦିଗ୍‌ବିଜୟୀ ସମ୍ରାଟ କପିଳେନ୍ଦ୍ର ଦେବଙ୍କ ଜଗନ୍ନାଥ ମନ୍ଦିର ଶିଳାଲିପି ଅନୁସାରେ : “ତୋ ଜଗନ୍ନାଥ ମୋହର ବାହିକ ଅଭ୍ୟନ୍ତର ତୁ ଜାଣୁ! ମୋହର ଯେତେ ରତନ ପଦାର୍ଥ ଅଛି ସେ ତୋହର ***** ଏ ଭୃକ୍ଷଣେ ତୁ ଯାହାକୁ ଅନୁଗ୍ରହ କରିଥା ମୋହର କେବେ ନୋହେ।**”) ପୁରୀ ଶ୍ରୀକ୍ଷେତ୍ରରୁ ଶଙ୍କରାଚାର୍ଯ୍ୟ ବି’ ଭକ୍ତର ଏହି ଚିରନ୍ତନ ବାଣୀ ଗୁରୁଗମ୍ଭୀର କଣ୍ଠରେ ଶୁଣେଇଛନ୍ତି : “ନବେ ଯାଡ଼େ ରାଜ୍ୟଂ ନ ଚ ଜନକ-ମାଣିକ୍ୟ ବିଭବମ୍, ନ ଯାଡ଼େହଂ ରମ୍ୟାଂ ସକଳଜନକାମ୍ୟାଂ ବରବଧୁମ୍। ସଦା କାଳେକାଳେ ପ୍ରଥମ ପତିନା ଗୀତ ଚରିତୋ, ଜଗନ୍ନାଥଃ ସ୍ୱାମୀ ନୟନ ପଥଗାମୀ ଭବତୁ ମେ”

ଭକ୍ତ ଭଗବାନଙ୍କଠୁ ଧନ, ଜନମ, ଐଶ୍ୱର୍ଯ୍ୟ ମାଗୁନାହିଁ, ହୀରା ନୀଳା ମୋତିମାଣିକ୍ୟ ମାଗୁନାହିଁ, ସୁନା ରୂପା ବା ବିଭବ ମାଗୁନାହିଁ, ରାଜ୍ୟ ବା ସ୍ତ୍ରୀ ରତ୍ନ ମାଗୁନାହିଁ, ସୃଷ୍ଟିର ଆଦିକାଳରୁ ଶିବ ଓ ଅନ୍ୟାନ୍ୟ ଦେବଗଣଙ୍କର ଉପାସ୍ୟ ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କର ଦର୍ଶନ ମାତ୍ରକ ହିଁ ମାଗୁଛି। ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କର ଏହି ସାନ୍ନିଧ୍ୟକୁ ପାଥେୟ କରି ଭକ୍ତ ଚାଲିବ ଏସଂସାରରୁ ମୋକ୍ଷଲାଭ ଆଶାରେ, ପରମାତ୍ମା ସହିତ ମିଳନ ଆକାଂକ୍ଷାରେ। ସଂସାରର ସୁଖ ଦୁଃଖ ହାନିଲାଭ ପ୍ରତି ଭକ୍ତର ସ୍ୱହା ନାହିଁ, ସାଂସାରିକ ଭୋଗବିଳାସର କାମନା ନାହିଁ; ଭକ୍ତ କେବଳ ଚାହୁଁଛି ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ଦର୍ଶନ ଓ ସାନ୍ନିଧ୍ୟ ମାତ୍ର। ଏହା ହିଁ ବୋଧହୁଏ ଜଗନ୍ନାଥ ଚିନ୍ତାଧାରାର ପ୍ରଧାନ ବୈଶିଷ୍ଟ୍ୟ।

*ନ୍ୟାଶ୍ୱତ୍ତିଲରେ ଶ୍ରୀଜଗନ୍ନାଥ ମନ୍ଦିର ପ୍ରତିଷ୍ଠା ଅବସରରେ।

ALL OUR READERS ARE CORDIALLY INVITED TO
THE OPENING CEREMONY OF

THE ORISSA CENTER, BHUBANESWAR

DECEMBER 29, 1992 - 5 P.M.

SUCHANA BVAVAN, BHUBANESWAR

AMERICA

Manorama Mohapatra

(Translated from Oriya by Brajakishore Das)

America,
The land where wants multiply
Despite plenty,
America, where lust and luxury
Lap against each other,
Where opportunities abound
Yet fear of uncertainty
Hovers over you,
Land of wild abandon, America!

America, Lively, alienated America,
Where every man is an island,
And kinship is a shattered dream
A utopia of glamour and glitter
An El Dorado of
Temptations and titillations.

Here everything has a price
But rarely anything has a value
America, a grand Guernica
An eerie erotica.

Again America,
The beautiful, the bountiful,
The blessed dream garden of God,
Where vast stretches of waters
Is bridged by the Golden Gate!

America, I saw you
From the heart of your hearts
California,
Where every piece of stone
Turned into my ears
A song of songs
Where Nature nurtured my soul
For a few precious days and nights
Of my life.

Within you, America
I had glimpse
Of the Absolute
And of the Infinite.

Do I understand you,
Do I not? I do not know
For me you will be
Always a paradox, a contrast,
A loving and lovable beauty.

*[Mrs. Manorama Mohapatra is the President of the Orissa
Sahitya Academy and the Joint Editor of the Oriya Daily Samaj.]*

ବିଦାୟ ଆମେରିକା

ହେମଲତା ମାନସିଂ

୧୯୮୯ ମସିହାରେ ଦ୍ଵିତୀୟପୁତ୍ର ରାଷ୍ଟ୍ରଦୂତ ଲଳିତ Deputy Chief of Mission ହୋଇ ଓଡ଼ିଶା ପୂର୍ବରୁ ୧୯୮୧ ରେ ଆସି ମୁଁ କାନାଡ଼ା ଆମେରିକାରେ ବର୍ଷେ ରହିଯାଇଥିଲି। ତଥାପି ଇନ୍ଦିରା ଓ ନାତିନାତୁଣୀଙ୍କ ସହ ପୂର୍ଣ୍ଣବାର ତିନିବର୍ଷ ପାଇଁ ଆସିଗଲି।

ଆମେମାନେ ଏଠା ଓଡ଼ିଆ ସୋସାଇଟିର ମେମ୍ବର ହେଲୁ। ପ୍ରତ୍ୟେକ ଓଡ଼ିଆ ଅନୁଷ୍ଠାନ ଗଣେଶ ଓ ସରସ୍ଵତୀ ପୂଜା, ରଜ, କୁମାରପୂର୍ଣ୍ଣିମା, ପିକନିକ୍ ସବୁ ଉତ୍ସବରେ କେବଳ ଭାଗ ନେଲୁ ନୁହେଁ, ପରମ ଆନନ୍ଦର ସହ ସହଯୋଗ କରି ଆନନ୍ଦ ଅନୁଭବ କରିଛୁ।

ଓଡ଼ିଶା ମାଟିରେ ବଢ଼ିଥିବା ଯେଉଁ ପୁତ୍ର ଜନ୍ମାଗଣ ଏ ଦେଶକୁ ଆସିଛନ୍ତି, ଏମାନେ ସମସ୍ତଙ୍କ ସହିତ ସମକକ୍ଷ। ଅନ୍ୟାନ୍ୟ ଜାତି ସହ ତାଳ ଦେଇ ଆଗେଇ ଚାଲିଛନ୍ତି। ଏହା ଦେଖି ଆମେ ଗର୍ବ ଅନୁଭବ କରୁଛୁ। ଏମାନେ ଦେଶ ଭୁଲି ଖବର ରଖନ୍ତି। ମଧ୍ୟେ ମଧ୍ୟେ ଦେଶକୁ ଯାଇ ବୁଲି ଆସୁଛନ୍ତି। ଓଡ଼ିଆ ଜନନୀର ଯେଉଁ କନ୍ୟାମାନେ ଏ ଦେଶରେ ରହିଛନ୍ତି। ଓଡ଼ିଆ ଘରର ବଢ଼ି ଆଚାର, ପିଠାପଣାର ସ୍ଵାଦ ସେମାନେ ଭୁଲି ନାହାନ୍ତି। ଏଦେଶରେ ଚାଲୁଥିବା ପଦାର୍ଥକୁ ନେଇ ଓଡ଼ିଆ ରୀତିରେ ରାନ୍ଧୁଛନ୍ତି। ଏମାନେ ଦେଶ ପାଇଁ ସତତ ଚିନ୍ତିତ। କିନ୍ତୁ ଆମର ଯେଉଁ ପିଲାମାନେ ଏ ଦେଶରେ ଜନ୍ମ ଲାଭ ନଲେ। ଆମେରିକା ବା କାନାଡ଼ାର ନାଗରିକତ୍ଵ ଗ୍ରହଣ କଲେ। ସେମାନେ ଓଡ଼ିଆ ଭାଷା ଜାଣିଲେ ନାହିଁ କିମ୍ବା ଓଡ଼ିଶା ମାଟି ସହିତ ପରିଚିତ ହେଲେ ନାହିଁ। ତାଙ୍କ ପାଇଁ ଓଡ଼ିଶାର ଆକର୍ଷଣ କ'ଣ ରହିଲା? ତେଣୁ ଓଡ଼ିଆ ଜନନୀମାନଙ୍କୁ ମୋର ବିନୀତ ଅନୁରୋଧ ସେମାନେ ପିଲାମାନଙ୍କୁ ନିଜସ୍ଵ ଖାଦ୍ୟପେୟ ସଂସ୍କୃତିରେ ମଝିରେ ମଝିରେ ଅଭ୍ୟସ୍ତ କରାନ୍ତୁ।

ଏଠାରେ ଅନ୍ୟାନ୍ୟ ପ୍ରଦେଶର ଭାରତୀୟମାନଙ୍କ ସହିତ ମିଶିବାର, ଜାଣିବାର ସୁଯୋଗ ମିଳୁଥିବାରୁ ବୁଝୁଛି ଯେ ସେମାନଙ୍କ ପିଲାମାନେ ମାତୃଭାଷା ଶିଖୁଛନ୍ତି। ଦେଶର ଯେଉଁ ଲୋକେ ଇଂରାଜୀ ଜାଣି ନାହାନ୍ତି, ସେମାନଙ୍କ ପାଇଁ ହିନ୍ଦୀରେ ଭ୍ରାତୃଭିକ୍ଷ ଶିଖିବାର ବ୍ୟବସ୍ଥା କରିଛନ୍ତି। ହିନ୍ଦୀ ପଢ଼ନ୍ତି। ସେମାନେ ନିଜ ଭାଷାରେ ଯୁକ୍ତ କଥୋପ କଥନ କରି ଆଥାନ୍ତି। ଜର୍ମାନୀ ଜାତି ଇଂରାଜୀ ଜାଣିଥିଲେ ବି ଜର୍ମାନ ଭାଷାରେ କଥା ହେବାକୁ ସୁଖ ପାଆନ୍ତି। ଜର୍ମାନ ଓଲ ଭାଙ୍ଗିବାବେଳେ ଡାହାର ଚୁନ ଗୋଡ଼ି ଆମେରିକାରେ ଆସି ପବିତ୍ର ରେଣୁ ପରି ଶହ ଶହ ଡଲାରରେ ବିକ୍ରୟ ହେବାର ଶୁଣିଛି। ନିଜର କୌତୁହଳ ଦମନ କରି ନପାରି ଲଣକଠାରୁ ନେଇ ଦେଖୁଛି। ତାହା ଆଉ କିଛି ନୁହେଁ କଳା ଗୋଡ଼ି ବା ବୁଲ୍ ଚିପ୍ସ ଓ ସିମେଣ୍ଟ ମିଶ୍ରିତ ଖଣ୍ଡ ମାତ୍ର। ଏଥିରୁ ସେ ଜାତିର ଦେଶପ୍ରେମ ସୃଷ୍ଟି ହୁଏ।

ଆମେରିକା ବା କାନାଡ଼ାରେ ଅନ୍ୟଜାତିମାନଙ୍କ ତୁଳନାରେ ଓଡ଼ିଆଙ୍କ ସଂଖ୍ୟା କମ୍ ଓଡ଼ିଆ ସୋସାଇଟ୍ ଯେଉଁ ଓଡ଼ିଆ ଛାତ୍ରମାନେ ପଢ଼ିବା ପାଇଁ ଆସିବାକୁ ଗାହୁଁଛନ୍ତି - ସେମାନଙ୍କୁ ସାହାଯ୍ୟ ଦେବାପାଇଁ ପ୍ରସ୍ତାବ ରଖୁଥିବାରୁ ମୁଁ ସେଲାଗି ସାଧୁବାଦ ଦେଉଛି।

ଆମ ଓଡ଼ିଆର ଗୋଟିଏ ଢଗ ଅଛି :-

ମଇଁଷି ଶିଙ୍ଗ ପଟା
ମାଇଲା ବେଳକୁ ଭୁଷାଭୂଷି
ଯୁଝିଲାବେଳକୁ ଗୋଟା।

ଏହା ଏ ଦେଶରେ ଥିବା ପ୍ରବାସୀ ଓଡ଼ିଆଙ୍କ ପ୍ରତି ପ୍ରଜ୍ଞାପୂର୍ଣ୍ଣ। ବିପଦ ଆପଦ ବେଳେ ଏମାନେ ଯେପରି ସହଯୋଗ କରୁଛନ୍ତି, ତାହା ମୋତେ ମୁଗ୍ଧ କରିଛି। ଆମେ ଆମେରିକା ଆସିଥିଲାବେଳେ ଓଡ଼ିଶୀ ନୃତ୍ୟଶିଳ୍ପୀ ସୁମିତ୍ରାଙ୍କ ଅକାଳ ବିୟୋଗ ଘଟିଲା। ତେବେ ସେପରି ଗଲାବେଳକୁ ପ୍ରମୋଦ ପରି ସ୍ଵର୍ଣ୍ଣମାର୍ଜୀ ମଣିଷଟାଏ ହଠାତ୍ ହୃଦ୍ ରୋଗର ଶିକାର ହେଲା। ଚିନ୍ତା କରନା 'ରୁନୁ', ଭଗବାନ ତୋ ପିଲାମାନଙ୍କର ସହାୟ ହେବେ।

ଆମେରିକା ପ୍ରବାସୀ ମୋ ଦେଶର ପୁଅ ଝିଅମାନଙ୍କୁ ସବୁବେଳେ ସ୍ମରଣ କରୁଥିବି। ସେମାନଙ୍କ ଯୋଗୁ ମୋର ପ୍ରବାସ ଜୀବନ ମଧୁମୟ ହୋଇ ଉଠିଛି।

ଓଡ଼ିଶାରେ ସମ୍ବଲପୁରୀଆ କଟକିଆ ଭେଦଭାବ ସୃଷ୍ଟି କରି ଆମେ ଦିନକୁ ଦିନ ସଂକୀର୍ଣ୍ଣମନା ହୋଇ ଉଠୁଛୁ। ସେହି ସମ୍ବଲପୁରରେ କିନ୍ତୁ ଓଡ଼ିଆ ଜାତିର ଗୌରବ କବି ଗଙ୍ଗାଧର ମେହେରଙ୍କ ଏହି ବାଣୀକୁ କେହି ଯେପରି ନ ଭୁଲନ୍ତି।

ମାତୃଭୂମି ମାତୃଭାଷାରେ ମମତା
ଯା ହୃଦେ ଜନମି ନାହିଁ,
ତାକୁ ଯଦି ଜ୍ଞାନୀ ପଣରେ ଗଣିବ
ଅଜ୍ଞାନୀ ରହିବେ କାହିଁ।

(Mrs. Hemalata Mansingh is the wife of Late Dr. Mayadhar Mansingh, a renowned Oriya poet and educator. She has been living in the United States for the last three years with her son Sri Lalit Mansingh, Deputy Chief of Mission, the Embassy of India, Washington, D.C. Another son, Dr. Lalatendu Mansingh, a previous editor of the OSA Journal/Newsletter lives in London, Canada.)

SECRET AGENT SPROCKET

Shakti Routray

Our story opens with the eccentric Aragon Sprocket mashing his way through the white plains of Siberia as he is being pursued by Gregor of Taymyr. Gregor wants to put an end to Aragon's espionage days since Aragon destroyed the plans for a top secret Soviet molecular transporter. As Aragon navigates towards the Ural Mountains, he encounters a heated sled race in progress. To make his escape, he blends with the other racers and heads for the finish line. Since his huskies are distant relations of the Hun's wolves, he easily wins this prestigious competition while evading Gregor's clutches for the moment.

As Aragon receives his trophy, he searches the horizon and finds that Gregor's band is still on his trail. After quickly "faxing" a coded memo notifying his contacts of the situation, Aragon flees through the Urals and down to the rendezvous point on the Volga River, where he tells the agent, Mesach, to prepare an ambush for Gregor. Meanwhile, Aragon embarks on his next mission to neutralize the Swedes' plans to take over the world.

On his arrival at Stockholm, he proceeds to the secret headquarters of the YFU, the code name for a coalition of people yearning for the union of all the Germanic races in order to create the greatest power on Earth. Aragon's mission requires him to infiltrate the coalition and dissuade the YFU from taking action. After he is accepted by YFU, he discovers that the movement's secret weapon is a Trojan Seal filled

with two billion dollars worth of surveillance equipment, special restrictive bombs, and indestructible toy soldiers loaded with Duracell batteries. He plans to sabotage the Seal by connecting the surveillance equipment to special Hubble modifiers and, also, by feeding the toy soldiers fried woodchips with glycerol sauce. As he initiates the first stages of Operation Defunct Seal, two shadowy figures appear from behind him. However, Aragon, using his superbly keen C.I.A. skills, catches a glimpse of their reflection on the silver plated seal and suspects treachery afoot. Recalling last week's episode of Macgyver, he immediately constructs a highly sensitive reflector gun from the Seal parts in seconds.

Suddenly, a ray of light shines on the tall villain's watch and reflects to the Seal, which causes a shocking laser beam to be expelled at the two. To Aragon's surprise, they are Gregor of Taymyr and Mesach, who turns out to be an Egyptian double agent belonging to NIA (Nasser Is Alive). Gregor and Mesach reveal that they masterminded YFU in order to create distraction for the world, while the Soviets and the Egyptians undermined the world's economy through BCCI. Fortunately for the human race, our hero Aragon saves the day once more.

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

INVEST IN OUR YOUTH

SUPPORT THE OSA YOUTH FORUM

A SOLDIER'S LOVE

Shibani Biswal

"Her hair was long
and dark like yours"
he said,
"her eyes held the
the twinkle of the moon
and when she smiled, the sky opened
and I fell through.

I could crawl
through the nights of terror
holding the crimson ground
in the tall grasses
to her village, and sleep the war
away with her
like a child on my chest.

I did not know
of the raid and woke
with her arm clasping mine.
I could not find the rest of her
so I buried her arm
and marked my grave.

I have learned that
loving in this world
is the silver splitting edge,
is the dare,
the danger of surviving
the pain of the jungle.

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

YOUTH FORUM

Dear OSA Youth Forum Members:

The OSA Youth Forum was somewhat of a disappointment at the Atlanta Convention. There was very little or no participation in the various contests, seminars, and meetings planned for the youth. Although we have not held a formal meeting of the Forum concerning next year's Annual Convention, we are considering changing the structure and scheduling of our youth programs to ensure greater participation next year.

It would be very helpful to have suggestions from all of you concerning youth activities you would like to see in the next OSA Convention. Please send your suggestions to:

Sangita Satpathy
641 Gaylemore Drive
Goodlettsville, TN 37072
(telephone: 615-859-5326)

With your help and involvement, we can make the Youth Forum an enjoyable and vital part of the OSA Convention. We are excited about the upcoming Convention, and hope to make it the very best possible.

Thank you.

Sangita Satpathy
Secretary/Treasurer
OSA Youth Forum

THE ELEVENTH AMENDMENT THOU SHALL NOT BUY LOADED FUNDS

Arun Misra

New England Financial Group, Atlanta

Is it a cardinal sin to be paid to help investors choose the right mutual fund? Is it true that no-load funds are saintly, or that commissions are sinful? At a time when investors sorely need personalized attention and encouragement, selling load funds is not a sin. Load is not a burden, rather a trust clients place in the financial professionals and the responsibility the financial institution takes in performing sound investment decisions.

No-loads are not no load. They collect fees over a longer period of time, but collect fees they do! Who pays for all these no-load advertisements? Put your money in a bank savings account and earn 5% interest with no load. Who pays for the salary of the clerk and other bank expenses? Pay a 3% sales charge to a Mutual Fund Manager and earn a dividend of 19%, not guaranteed of course. No-load benefit is for short term, six months to a year, but for a longer term, say one to five years, the commission funds charge lower fees and perform much better. So, load-funds in a properly executed financial plan will ultimately prove less expensive.

Obtaining the services of a fee-charging professional and a no-load clerk will definitely show different results within a very short span of time. The principle of risk versus reward in achieving a financial goal can be managed with prudence by a professional only. A good financial planner, who puts client's interest first, survives longer and will earn more fees. The real question is not fees, it's results. The valid comparison is not what a client might have done in a no-load vs, a commission fund, but rather what a client would have likely done without the help of a financial professional.

Arguments in favor of no-loads are largely emotional that their advocates have carefully disguised as factual. Is it fair to ask someone to work for free? If an investor wants personalized, quality, financial services, he must pay. Even in a restaurant you add 15% gratuity to your bill to show your appreciation for the service. Why should you complain about a 4.5% commission?

To judge loads properly, the entire fee structure charged over the life of the investment should be compared with the full value received. Have you ever seen a sign in any store window reading "We shall sell at cost"? How could anyone make a living by selling at cost?

The biggest illusion is that one can buy the same service or investment package for a consistently lower price. Continuing advice over the years, periodic review, new recommendations, and adjustment of the investment portfolio to meet the changing market conditions are necessary and will cost. Many investors need encouragement to invest in the first place. Almost all need their hands held during short-term reversals in the market. There are no free lunches and when things sound too good to be true, usually they are not.

Sixty percent of the price of Kellogg's Corn Flakes goes to distribution and marketing. You might prefer to walk into a store and buy a generic brand labeled "Corn Flakes" to reduce the load. Extremist may even be frustrated that they don't grow corn on the balcony of their apartments. For some, there may be no value in distribution and the average person should be left to find or create the best products on his own. Value and quality, not just the price, always count.

• ନାସ୍ତୁଣ ହଥ •

ଦେବତନ୍ତ୍ର

ବର୍ଲୀନ କାଢ଼ ଭାଙ୍ଗିବା ଏବଂ ମସ୍କୋରେ Mc Donald ଖୋଲିବା ପରଠାରୁ ପୃଥିବୀରେ ଶୀତଳ ଯୁଦ୍ଧର ଜଡ଼ତା ବହୁ ପରିମାଣ ରେ କମି ଆସିଥିଲା। ବହୁତାର ପ୍ରତୀକ ସ୍ୱରୂପ ଆମେରିକା ଏବଂ ରୁଷିଆର ରାଷ୍ଟ୍ରପତି ବର୍ଷକୁ ଦୁଇଥର ଶୀର୍ଷ ସମ୍ମିଳନୀ ନାମରେ, ଇଉରୋପରେ ମିଳାମିଶା କରୁଥିଲେ। ଇଥିଓପିଆର ଖାଦ୍ୟଭାବ ଦୂର କରିବା ନିମନ୍ତେ ଦକ୍ଷିଣ ଆଫ୍ରିକାରୁ ଚନ୍ଦ୍ର ଉପରେ ଚନ୍ଦ୍ର ଖାଦ୍ୟ ପଠାଯାଇ ଥିଲା। ମୋଟାମୋଟି ମାନବ ଜାତିର ଗୋଟିଏ ଲକ୍ଷ୍ୟ ଥିଲା ଶାନ୍ତି ଏବଂ ଏକତା। ଏ ସମସ୍ତ ଉପଲକ୍ଷି କରିବା ପାଇଁ ଯେଉଁ କଡ଼ିପେୟ ଭଗବାନ ତଥା ତାଙ୍କର ଅବତାର ଥିଲେ ସେମାନଙ୍କୁ ବିଶେଷ ସମୟ ଲାଗିନଥିଲା।

“ଆମେମାନେ ଯେଉଁ ମାନବକୁ ଆମ ନିଜ ପ୍ରତିକୃତି ରେ ସୃଷ୍ଟିକରିଥିଲୁଁ, ସେମାନେ ଏବେ ଏକତ୍ର ହେବାକୁ ଲାଗିଲେଣି, ଏବେ ଆମକୁ ମଧ୍ୟ ଏକତ୍ର ହେବାକୁ ପଡ଼ିବ। ଯାହା ଜଣା ପଡ଼ୁଛି ଟେକ୍ନୋଲୋଜିର ଅଗ୍ରଗତି ସଙ୍ଗେ ସଙ୍ଗେ ମାନବ ମାନବର ଧର୍ମ ସମ୍ପର୍କିତ ପ୍ରଥା ଏବଂ ବିଧାନ ଉପରେ ବିଶ୍ୱାସ ତୁଟି ଗଲାଣି। ଭୂତପ୍ରେତଙ୍କ ଉପରେ ସମସ୍ତଙ୍କର ସନ୍ଦେହ। ଲୋକମାନଙ୍କର ମହିର, ଗାର୍ଜୀ କିମ୍ବା ମସଜିଦ୍‌କୁ ଯିବା ପାଇଁ ସମୟ ନାହିଁ। ତେଣୁ ଆମମାନଙ୍କୁ ଏକ ହୋଇ ମାନବର ଭଗବତ୍ ଆତ୍ମାକୁ ଦୃଢ଼ୀକରଣ କରିବାକୁ ପଡ଼ିବ। ଅତଏବ ଏ ପ୍ରକାର ସଙ୍କଟମୟ ପରିସ୍ଥିତିରେ ଆମେମାନେ ଯଦି ଏକତ୍ର ହୋଇ ମାନବ ଜୀବନକୁ ନିୟନ୍ତ୍ରଣ ନକରୁଁ ତେବେ ଲୋକମାନେ ଯେ ନାସ୍ତିକ ହୋଇଯିବେ ସେଥିରେ ତିଳେମାତ୍ର ସନ୍ଦେହ ନାହିଁ। ଏହାର ପ୍ରତିକାର ସ୍ୱରୂପ ସମସ୍ତମାନବ ଜାତି ମାତ୍ର ଜଣେ ଭଗବାନଙ୍କ ଅଧୀନରେ ରହିବେ ଏବଂଦେବତାସିଦ୍ଧି ବିଧାନ ଅନୁଯାୟୀ ଅନ୍ୟ ଭଗବାନ ମାନେ ତାଙ୍କୁ ସେ ଶାସନରେ ସାହାଯ୍ୟ କରିବେ। ପୂନଶ୍ଚ ଏ ଦାୟାଦ୍ ଏକ ପ୍ରକାର rotation ଉପରେ ହେବ ଯାହା ପଳରେ ବିଭିନ୍ନ କାଳରେ ବିଭିନ୍ନ ଧର୍ମର ଭଗବାନମାନେ ପ୍ରାଣୀମାନଙ୍କ ସଂପୂର୍ଣ୍ଣ ଦାୟାଦ୍ ରେ ରହିବେ।”

ଅବଶ୍ୟ ଏ ପ୍ରକାରର ନୀତି ମାନବ ବିଭିନ୍ନ ସ୍ଥାନରେ ବିଭିନ୍ନ ସ୍ଥରରେ ଅନେକଦିନ ଧରି ପ୍ରୟୋଗ କରି ଆସିଛି। ତେଣୁ ତାହା ମାନବ ପାଇଁ ବିଶେଷ ନୂତନ ନୁହେଁ ଯଦିଓ ଭଗବାନମାନଙ୍କ ପାଇଁ ଏହା ସଂପୂର୍ଣ୍ଣ ନୂତନ। କାରଣ ଏ ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତ ଭଗବାନ ଏବଂ ତାଙ୍କ ଅବତାର ଯଥା ଆଲ୍ଲା, କୃଷ୍ଣ, ବୁଦ୍ଧ, ଯୀଶୁଖ୍ରୀଷ୍ଟ ଇତ୍ୟାଦି ତାଙ୍କ ଧର୍ମର ସର୍ବୋତ୍ତମ ଥିଲେ। ପ୍ରକୃତପକ୍ଷେ କମ୍ ହୁଅନ୍ତୁ ବା ବେଶା ହୁଅନ୍ତୁ ତାଙ୍କ ଧର୍ମପ୍ରେକ୍ଷାମାନେ ତାଙ୍କୁ ପ୍ରାର୍ଥନା କରୁଥିଲେ, ତାଙ୍କ ପାଇଁ ମହିରରେ ଦୀପ ଜାଳୁଥିଲେ, ଏପରିକି ଧର୍ମ ନାମରେ ମଝିରେ ମଝିରେ ପ୍ରାଣ ଦେବା ନିମନ୍ତେ ପଶ୍ଚାଦପଦ ହେଉ ନଥିଲେ। ତେବେ ସମସ୍ୟା ଥିଲା ଯେ, କେଉଁ ଧର୍ମର ଭଗବାନ ପ୍ରଥମ କରି ଏ ପ୍ରକାର ପରିଶାସନର ଦାୟିତ୍ୱରେ ରହିବେ କାରଣ ଯେଉଁ ଭଗବାନ ଏ ପରିଶାସନର ପ୍ରଥମ ଦାୟିତ୍ୱ ନେବେ ସେ ହିଁ ହେବେ “ପରମ ପିତା”। ଯେପରିକି ଆଉ ଯେତେ ସୁ ସ୍ୱଭାବଶାଳୀ, ଲୋକବସ୍ତୁ, ଦରିଦ୍ରପରାୟଣ ରାଷ୍ଟ୍ରପତି ହୁଅନ୍ତୁ ନା କାହିଁକି କେବଳ ଜର୍ଜ ଡ୍ୱାଗିଂଟନ୍ ହେଲେ ଆମେରିକାର “ରାଷ୍ଟ୍ର ପିତା” ଏବଂ ଗାନ୍ଧୀ ହେଲେ ଭାରତର “ଜାତି ପିତା”। ଅନ୍ୟମାନେ ପିଉସା ଏବଂ କକେଇ ହୋଇପାରନ୍ତି କିନ୍ତୁ ଜାତିର ପିତା ଏକ ମାତ୍ର। ଏ ଦୃଷ୍ଟିରୁ ଇତିହାସ ବହୁତ ମତାନ୍ତର। ତେଣୁ ‘ପରମ ପିତା’ହେବେ କେବଳ ଜଣେ ଭଗବାନ, ଯେ ହେବେ ଭଗବତ ସଂସ୍ଥାର ପ୍ରଥମ ସଭାପତି ଏବଂ ମାନବ ଜାତିର ଭଗବାନ। ତେଣୁ ଏ ପ୍ରକାର ସୁବର୍ଣ୍ଣ ସୁଯୋଗ ଛାଡ଼ିବାଟା ମୂର୍ଖତା ହେବ। ତେଣୁ ସମସ୍ତ ଭଗବାନ ମାନେ ଭଗବତ୍ ସଂସଦର ସଭାପତି ହେବା ନିମନ୍ତେ ସୁଯୋଗ ଉଚ୍ଛୁଥିଲେ। ଏଥିରେ ବିଜୟ ନିମନ୍ତେ କୃତନୀତି ଉପରେ ବିଶେଷ ଦଖଲ ଥିବା ଆବଶ୍ୟକ। ସେ ଦୃଷ୍ଟିରୁ କୃଷ୍ଣଙ୍କୁ ଛାଡ଼ିଲେ ଜୈନ୍ୟ, ଯୀଶୁଖ୍ରୀଷ୍ଟ, ବୁଦ୍ଧ, ମୋସେସ୍ ସମସ୍ତେ ଥିଲେ ବହୁତ ସରଳ ଶ୍ରେଣୀର ଭଗବାନ। କୃଷ୍ଣ ଯେ କେବଳ କୃତନୀତିଜ୍ଞ ଥିଲେ ତାହା ନୁହେଁ, ତାଙ୍କର ପ୍ରରୋଚନାରେ ପଡ଼ି ଗଣାଗଣିରେ ମହାଭାରତରେ ପାଣ୍ଡବ ପାଞ୍ଚ ଭାଇ ଏବଂ ତାଙ୍କ ନିହାଦ୍ ଭୀରୁ ଆତ୍ମୀୟ କେତେକଣକୁ ଛାଡ଼ିଲେ କେହି ବଞ୍ଚିବାର ଜଣାନାହିଁ। ତେଣୁ ଏ ପ୍ରକାର ସୁଯୋଗ ଯେ କୃଷ୍ଣ ଛାଡ଼ିବେ ତାହା ଭାବିବା ମଧ୍ୟ ଅନୁଚିତ। ଦ୍ୱିତୀୟରେ ମାରାବାଇକଠାରୁ ଭୀମାଭୋଇ ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତେ ତାଙ୍କୁ “ପରମ ପିତା” “ପରମ ପିତା” ଆହ୍ୱାନ କରି ଆସିଛନ୍ତି ଏବଂ ଏ ତାଙ୍କ ଶୁଣିବାଟା ତାଙ୍କର ଅଭ୍ୟାସଗତ ହୋଇଯାଇଛି; ଅତଏବ, କୌଣସି ପ୍ରକାରର ଏ ନାମତାକୁ ବଜାୟ ରଖିବାକୁ ପଡ଼ିବ। ତେବେ ଦେବତାସିଦ୍ଧି ନୀତିତାକୁ ମଧ୍ୟ ଅବହେଳା କରିହେବ ନାହିଁ।

ସମାଧାନ ହେଲା ଯେ ଭଗବତ୍ ସଂସ୍କାର ପ୍ରଥମ ସଭାପତି ନିର୍ଦ୍ଦେଶ ନିମନ୍ତେ ମତଦାନ ଦରକାର। ସମସ୍ତ ଭଗବାନମାନେ ସଦେହରେ ପରସ୍ପରକୁ ଚାହାଁଚାହିଁ ହେଲେ। ଏହାର ସୁଯୋଗନେଇ କୃଷ୍ଣ ଆରମ୍ଭ କଲେ “ଆଜି ସିନା ସମଗ୍ର ମାନବ ଜାତି ଏକତ୍ରୀତ ହେବାର ମର୍ମ ଉପଲବ୍ଧ କଲା ଏବଂ ଆପଣମାନେ ମଧ୍ୟ ଉପଲବ୍ଧ କଲେ, କିନ୍ତୁ ଆଦି ସୁଗରେ ମୁଁ ମହାଭାରତରେ ଏ ବିଷୟରେ କହିଥିଲି”। ସମସ୍ତେ ଉତ୍କର୍ଷ ହୋଇ ପଚାରିଲେ “କ’ଣ?”

- ଭଗବାନ କୃଷ୍ଣ କହିଲେ “ସେଇ ଯେ ମୋର ବାଣୀ।

ସର୍ବ ଧର୍ମାନ୍ ପରିତ୍ୟକ୍ତ ମାନେକଂ ଶରଣଂ ବ୍ରଜଃ”

ସମସ୍ତେ ତୁନି ପଡ଼ିଲେ। ଏହା ଅବଶ୍ୟ ସତ୍ୟ। କୃଷ୍ଣଙ୍କର ଜୟ ହେଲା ହେଲା ପରି ଲାଗିଲା। ସେ ଯେ ହେବେ ଭଗବତ୍ ସଂସ୍କାର ପ୍ରଥମ ସଭାପତି, ମାନବ ମନର “ପରମ ପିତା” ତାହା ନିଃସନ୍ଦେହ।

ଶ୍ରୀକ୍ଷିପାନ ଧର୍ମର ଭଗବାନ କିନ୍ତୁ ରୂପହେବା ଶ୍ଵର ନୁହଁନ୍ତି। ଯାହା ହେଉନା କାହିଁକି, ପୃଥିବୀରେ ତାଙ୍କ ଧର୍ମାଲମ୍ବୀ ସଂଖ୍ୟା ସବୁଠାରୁ ବେଶୀ। ତାଙ୍କୁ ମଧ୍ୟ ଲୋକମାନେ “ପରମ ପିତା” ନାମରେ ଆହ୍ୱାନ କରନ୍ତି। ପୁନଶ୍ଚ ଶ୍ରୀକ୍ଷିପାନ ଅନୁଯାୟୀ ସେ ହିଁ କେବଳ “ପରମ ପିତା” ଉପାଧୀ ଯୋଗ୍ୟ, କାରଣ ସେ ଧର୍ମରେ ଅନେକ ପିତା (ସ୍ୱତନ୍ତ୍ର୍ୟତ୍ୱତ୍ୱ) ତେଣୁ ସେ ପିତାମାନଙ୍କ ମଧ୍ୟରେ “ପିତା” “ପରମ ପିତା” ନା ହେବେ ତ ଆଉ କଣ ହେବେ? ଅନ୍ୟାନ୍ୟ ଭଗବାନମାନେ ମଧ୍ୟ ନିଜ ନିଜର ଶ୍ରେଷ୍ଠତା ପ୍ରଦର୍ଶନ କରି ଭଗବତ୍ ସଂସ୍କାର ସଭାପତି ହେବା ନିମନ୍ତେ ଉତ୍ସୁକତା ପ୍ରଦର୍ଶନ କଲେ। ତେଣୁ ଏ ସମସ୍ୟାର ନିର୍ଦ୍ଦେଶ ହେଲା ଭଳି ଜଣା ଯାଉ ନଥିଲା।

ବୁଦ୍ଧ ରୋକ୍ତୋକ୍ ପ୍ରଶ୍ନ କଲେ କୃଷ୍ଣଙ୍କୁ ହଲହେ କୃଷ୍ଣ, ତୁମେ “ମାନେକ ଶରଣଂ ବ୍ରଜଃ” କହି ପାରିଥାଅ, ତେବେ ସେଥିରେ ବିଶେଷତା କଣ? ସେମାନେ ତୁମ ଶରଣ ନିଅନ୍ତୁ ବା ଆତ୍ମମାନଙ୍କ ଶରଣ ନିଅନ୍ତୁ, ସେମାନେ ସମସ୍ତେ ମଲାପରେ ଯେ ଭଗବାନଙ୍କ ପାଖକୁ ଆସିବେ ସେଥିରେ ବିଶେଷତା ବା କଣ?” ଏହା ଉପରେ ଅନେକ ସୂଚି ଚର୍ଚ୍ଚ ହେଲା। ଶେଷରେ ସିଦ୍ଧାନ୍ତ ହେଲା ଯେହେତୁ ମାନବ ଜାତିର ତ୍ରାଣ ପାଇଁ ଏ ସମସ୍ତ କରାଯାଉଅଛି ଏବଂ କେବଳ ମାନବ ହିଁ ଭଗବାନଙ୍କ ଉପରେ ବିଶ୍ୱାସ କରେ। (ଐତିହାସିକ ଏବଂ ଧାର୍ମିକ ଗବେଷଣା ଦ୍ୱାରା ଜଣା ଯାଇଛି ଯେ ଗୋଛାଗଲ, ବ୍ୟାଗ୍ର, ମର୍ଦ୍ଦତ୍ତ ଇତ୍ୟାଦି ପ୍ରାଣୀମାନେ ଧର୍ମ ଏବଂ ଜାତି ଜନିତ ମତାନ୍ତରରୁ ନିଜ ନିଜକୁ ବିନାଶ କରନ୍ତି ନାହିଁ), ତେଣୁ ଏ ସମୟରେ ସେମାନଙ୍କର ମତ ନିଆଯାଉ। ସେମାନେ ଯାହାଙ୍କ ଉପରେ ଆତ୍ମା ସ୍ଥାପନ କରିବେ ସେ ହେବେ ଭଗବତ୍ ସଂସ୍କାର ପ୍ରଥମ ସଭାପତି। ସେଥିରେ ସମସ୍ତେ ରାଜିହେଲେ। ଦେବତାତ୍ତ୍ୱିକ ପ୍ରାଣୀମାନେ ସମସ୍ତ ଭଗବାନ ମାନେ ନିଜ ନିଜର ଉତ୍କୃଷ୍ଟତାକୁ ମାନବ ଜାତି ଆଗରେ ଉପସ୍ଥାପନ କରିବେ ଏବଂ ଲୋକମାନଙ୍କ ମତ ଗଣତାତ୍ତ୍ୱିକ ନୀତିରେ ଗ୍ରହଣ କରାଯିବ ଏବଂ ସେ ସିଦ୍ଧାନ୍ତ ଅନୁଯାୟୀ ଭଗବତ୍ ସଂସ୍କାର ପ୍ରଥମ ସଭାପତି ଅଧିଷ୍ଠିତ ହେବେ।

ବିଭିନ୍ନ ଭଗବାନ ମାନେ ତାଙ୍କର ଦୈବ ବିଚାର ଏବଂ ନିର୍ଦ୍ଦାତନ ବାଣୀ ଲୋକମାନଙ୍କ ସମକ୍ଷରେ ଉପସ୍ଥାପନ କଲେ। ସମସ୍ତ ଭଗବାନ ମାନେ ଯେ ଧର୍ମ, ନ୍ୟାୟଶାଳ, ଦୟାବାନ୍, ଜ୍ଞାନବାନ୍ ବ୍ୟକ୍ତିମାନଙ୍କ ପାଇଁ କରୁଣା ନିଧି ସେଥିରେ କାହାରି ସଦେହ ନଥିଲା। ସବୁ ଧର୍ମର ଭଗବାନମାନେ ଯେ ସଜନମାନଙ୍କ ପାଇଁ ପରିତ୍ରାଣ ପରାୟଣ ଏବଂ ଭକ୍ତ ବନ୍ଧନ ସେଥିରେ ସମସ୍ତେ ନିଃସନ୍ଦେହ ଥିଲେ। ଏପରିକି କେତେ ଲୋକ ପୁସୁରୁ ପାସର ହେଉଥିବାର ଶୁଣା ପଡୁଥିଲା। “ଯେ ଯେଉଁ ଭଗବାନକୁ ଡାକୁଛି ଡାକୁ, ଆମର ସେଥିରେ ଆପଣ ନାହିଁ”। ତେବେ କଥାଟା ଆସି ଅକେଲା ପାପୀମାନଙ୍କ ପାଖରେ। ସେମାନଙ୍କ ପାଇଁ କୌଣସି ଭଗବାନ ବିଶେଷ ବ୍ୟବସ୍ଥା କରି ପାରୁନଥାନ୍ତି। ଦେଖିବାକୁ ଗଲେ ପୃଥିବୀର ଅନେକ୍ଷତ ଭାଗ ଲୋକ “ପାପୀ ଶ୍ରେଣୀ ଭୁକ୍ତ”। କାରଣ ଏ ପୃଥିବୀରେ ବହୁବାକ୍ତ ଗଲେ କିଛି ନା କିଛି ପେଶ କରିବାକୁ ପଡ଼ିବ। ନତେର “ଧରାବାସୀ ଚାଲିଯିବେ ସେ ପିଠିରେ”। ତେଣୁ ପେଶମାନେ ହେଲେ “ପାପୀ ଜାତି”। ସ୍ୱର୍ଗ ଯାତ୍ରା, ମୁକ୍ତି ଏବଂ ପରିତ୍ରାଣ ସେ ସମସ୍ତ ସାଧୁ ସଜନଙ୍କ ପାଇଁ, କିନ୍ତୁ ପାପୀମାନଙ୍କ ପାଇଁ ସମସ୍ତ ଭଗବାନ ମାନଙ୍କର ଉପଦେଶ କମ୍।

ଲୋକମାନେ ମଧ୍ୟ ବହୁତ ଦୃଢ଼ରେ ପଡ଼ିଲେ - କେଉଁ ଭଗବାନ ଯେ ଶ୍ରେଷ୍ଠ, ତାହା ନିଶ୍ଚି କରି ପାରୁନଥିଲେ। ସେମାନେ ବୋଧହୁଏ କିଛି ଅଧିକ Bonus ଖୋଜୁଥିଲେ। ଯେ ଯାହା ଅଧିକ ମୁହୂର୍ତ୍ତରେ ଦେଇପାରିବେ ତାଙ୍କର ଗରାଖ ସେତିକି ବେଶୀ। ଭଗବାନମାନେ ଭାବନାଗ୍ରସ୍ତ ହେଲେ। ଏହି ଅବସରରେ ହଠାତ୍ କରି କୃଷ୍ଣଙ୍କର ଆଖି ପଡ଼ିଗଲା ଗୋଟିଏ

Gas Stationର ବିଜ୍ଞାପନ ଉପରେ - “ଦଶ ଗ୍ୟାଲନ୍ ଗ୍ୟାସୋଲିନ୍ କିଣିଲେ ଦୁଇ ଲିଟର କୋକାକୋଲା ଖାଲି ମିଳିବ”। Gas Stationରେ ମଟର ଗାଡ଼ିର ଲକ୍ଷ୍ୟ ଲାଭନ୍ ଦେଖି ଭଗବାନ୍ କୃଷ୍ଣ ସ୍ଵାତହାସ୍ୟ କଲେ, “ଆ - ହାଃ ଲୋକମାନଙ୍କର Bonus ଦରକାର”। ଭଗବାନ କୃଷ୍ଣ ମୌନ ଭଂଗ କଲେ। ଶ୍ରୀ କୃଷ୍ଣ ଉବାଚ - “ହେ ମାନବ ଗଣ! ମୋ ଉପରେ ଆତ୍ମା ସଂପନ୍ନ କର ଏବଂ ମୋତେ ଭଗବତ୍ ସଂସ୍କାର ସଭାପତି ନିଯୁକ୍ତ କର, ମୁଁ ତୁମ୍ଭମାନଙ୍କୁ ସମସ୍ତ ପାପରୁ ଉଦ୍ଧାର କରିବି। ଏହା ମୋର ନିର୍ବାଚନ ଉକ୍ତି ନୁହେଁ। ଏହା ମୁଁ ପୂରାଣ କାଳରୁ କହି ଆସିଅଛି। ଯଥା -

ସର୍ବଧର୍ମାନ୍ ପରିତ୍ୟଜ୍ୟ ମାମେକମ୍ ଶରଣଂ ବ୍ରଜଃ

ଅହମଦ୍ଵାମ୍ ସର୍ବ ପାପେଷୁ ମୋକ୍ଷୟିସ୍ୟାମି ମା ଶୁଚଃ। କୃଷ୍ଣଙ୍କର ବାକ୍ୟ ଶେଷ ହୋଇଛି କି ନାହିଁ ମାନବ ଜାତିର କୋଳାହଳରେ ବ୍ରହ୍ମର କଂପି ଉଠିଲା। ଅନ୍ୟ ପ୍ରଭୁମାନେ ରୁପ୍ ରହିଲେ। ଆଉ Gallup Poll ନେବା ପାଇଁ ଦରକାର ପଡ଼ିଲା ନାହିଁ। ଦେବତାବିକ ପଦ୍ଧତି ଅନୁଯାୟୀ କୃଷ୍ଣ ହେଲେ ଭଗବତ୍ ସଂସ୍କାର “ପ୍ରଥମ ସଭାପତି”।



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INVOLVEMENT AND PARTICIPATION

FOR THE VILLAGE

Anadi Naik

As *Oriyas*, many of us grew up in a village. Those who did not could still find their roots entrenched in the village life. *Oriya* literature worships the village life filled with rural splendor and simplicity.

A town might grow around a temple or a business center, but a village could grow at any place. Thatched roofs, mud houses, rice fields, and small streams are the symbols of the village life. Some of these rural communities are very poor. They depend on farming. Their age-old industries are challenged today by modern needs and production methods. Agriculture alone seems to be unable to bring them prosperity. Many of these villages lack basic amenities for sanitation and health care. In many areas, even drinking water is a scarcity.

For centuries, these poverty stricken rural communities remained isolated from the outside world and from each other as well. A decree or an ordinance from Delhi had virtually no impact on them for months or even years. In a way, the village life consisted of hard work, simple life-style, and relative isolation from the outside world.

Given this situation, a tremendous amount of work needs to be done to improve our rural communities. Some changes seem to be taking place. Because of the progress in mass communication -- for example, widely spread transportation system, television, and adult education programs -- the old isolation is beginning to break down. At the same time, some of the old values -- neighborly cooperation, lack of competitiveness, mutual trust, etc. -- that had taken deep roots in the village life are crumbling.

In the past, anybody who made it in the village wanted to get away to a city. Usually, the educated ones paved the way, followed by others who wanted greener pastures outside the confines of

the village. In this way, long before the word "brain drain" became familiar to us, it was already happening to our villages.

The task of improving the economic life of the village is a complex problem. Political leaders may promise grand designs through didactic slogans by their followers, but there is actually no quick-fix solution. The origin of rural poverty lies in hundred years of apathy and deprivation. For centuries, villagers have been taught to look up to others -- the headman or the government, for example -- for leadership and direction. For them to stand up and say "From now on we are the masters of our own destiny" requires serious thinking and unthinkable boldness. To make people think is the hardest thing to do.

One of the novelties of India's struggle for freedom was that it spread new ideas in the villages. In rural Orissa, many able and energetic activists established their *ashrams* in villages with this goal: Gopandhu Choudhury and Rama Devi in Bari; Harekrushna and Subhadra Mahatab in Agarpada; Pandit Krupasindhu Hota in Berboi. Because of their reassuring presence, villagers of Inchudi and Anyaspur were able to challenge the British *Raj*. In a historical sense, many illiterate villagers became catalysts of a change whose influence impacted around the world -- Civil Rights Movement in the United States, the democratic movements in Eastern Europe -- through nonviolent resistance.

Political emancipation depended on individual bravery, which drew strength from collective uprising. However, economic emancipation now rests on technical skills and social engineering devoid of ideological commitment. Because of a steadily rising expectation among our people, eradication of rural poverty must be accorded the highest priority. In order

to feed and clothe themselves, our people need ideas and technology that can solve their problems. But the ideas must be simple and the technology inexpensive. When Gandhiji introduced spinning wheels or urged the people to produce salt indigenously, many questioned their effectiveness. However, as an economic alternative to importing goods from the colonial power, they struck at the roots of the British Empire. For the masses, the ideas were simple to comprehend and cheap to execute.

At times, many of us get overwhelmed by deficiencies we see and encounter in the villages in which we grew up. The government bureaucracy looks corrupt and lethargic, political leaderships lack vision, and the young people in the village are unemployed and angry. Each village becomes a microcosm of the whole country. These are problems present throughout India. When properly coached, ordinary people throughout history have shown tremendous capability to learn and do things.

Unbelievable accomplishments have resulted because of the release of their untapped strength. Individually they may be vulnerable, but collectively they are strong. In a way, the weakness of our villagers may be their strength. Therefore, it is necessary that those of us who understand the nature of the problem and its cure should join together to do something. It is less important what we do for them than what the villagers learn from us to do for themselves. It is assuring to note that many individuals are working in villages with this goal in mind. Those who are working to build new awareness among the "ordinary" folks need our support.

In the comforts of our adopted home it is easy to forget about our toiling folks back in Orissa. Yet, more than our money, they need our involvement in their problems and prosperity.

[Mr. Anadi Naik, his wife Carroll, and their daughter Tapasi live in Baltimore, Maryland.]

OLD DREAMS

Chandra Misra

Old dreams
gone but not forgotten.
They were so strong, so deep.

New dreams, new goals.
Life moves on again.

Challenges I see now,
Things call me to move on.

Still
Softly, call the old dreams
not for me
but not gone.

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

ଏକ ନାମିକ ଅପସାଧା

• ରୁମା ଦଲୁଡ଼ ମିଶ୍ର •

ସାମାନ୍ୟ କଥନ

ନାମ -- X X X X X

ଯୋଗ୍ୟତା -ରାଜନୀତି ବିଜ୍ଞାନରେ ଏମ୍.ଏ. ଆଜ୍ଞା - ଉତ୍କଳ ବିଶ୍ୱ ବିଦ୍ୟାଳୟ, ବାଣାବିହାରରୁ। (ଯଦିଓ ରାଜନୀତି କେବେ କରିନି, କାରଣ ରାଜନୀତି କରିପାରିଥିଲେ ବର୍ତ୍ତମାନ ଏ ପ୍ରସଙ୍ଗର ଉତ୍ଥାପନ ହୁଏତ କରିପାରି ନ ଥା'ନ୍ତି - ଆପଣମାନଙ୍କ ପାଖରେ)

କ୍ଷମା ପ୍ରାର୍ଥନା -(ଶ୍ରେଣୀଟା ନିଶ୍ଚେ ଲେଖୁନି କାରଣ ତା ଉପରେ ମୋର ଆତ୍ମା ନଥାଏ କେତେବେଳେ; ବରଂ ସେଇଟା ଉତ୍ତ୍ୟ ରହିଥାଉ ବର୍ତ୍ତମାନ ପାଇଁ)

ଜାତୀୟତା -ଭାରତୀୟ। ସମ୍ପୂର୍ଣ୍ଣ ତଥା ପରିଷ୍କୃତ ଭାବରେ - ଯାହା ଆପଣମାନେ ଜାଣିଛନ୍ତି ଆଗରୁ।

ପିତାଙ୍କ ନାମ - X X X X X

ଗ୍ରାମ - X X X X

ପୋ: ଅ: - X X X X

ଜିଲ୍ଲା - X X X X

ଧର୍ମ - ବେକାରୀ।

(ମୁଁ ଜାଣିପାରୁଛି ଆଜ୍ଞା, ଶେଷ କଥାଟା ଶୁଣି ଆପଣଙ୍କ ନାକଟି ମନକୁ ମନ ଉଠିଯିବଣୀ ଉପରକୁ। ସେଇଟା ବରଂ ଉତ୍ତ୍ୟ ରଖୁଥିଲେ ଆପଣ ହୁଏତ ବେଶୀ ନହେଲେ ବି ଟିକିଏ ଖୁସି ହୋଇପାରି ଥାଆନ୍ତେ ଅନ୍ୟ କଥା ପାଇଁ। କିନ୍ତୁ ଏହି ଜ୍ୟାମିତିକ ଉପପାଦ୍ୟଟିର ଅନୁସିଦ୍ଧାନ୍ତରେ ମୁଁ ପହଞ୍ଚିପାରି ନଥା'ନ୍ତି ଯେ! ତେଣୁ ମୋର ଅନୁରୋଧ ଆପଣ ବିରକ୍ତଭାବ ପ୍ରକାଶ କରନ୍ତୁନି କିଛି ସମୟ ପାଇଁ ଅତତଃ। ମୁଁ ଆପଣଙ୍କର ଜାମାତା ହେବାର ପ୍ରସ୍ତାବ ଜମା ଦେଉନି। ଏପରିକି ଆପଣ ବିଶ୍ୱାସ କରିବେ କି ନ କରିବେ - ମୁଁ ଆପଣଙ୍କୁ ତା' କପେ କି ସିଗାରେଟ୍ ଖଣ୍ଡେ ବି ମାଗୁନି। ଏ ବିଷୟରେ ଆପଣ ନିଃସନ୍ଦେହ ରହିବା ଉଚିତ। ଏଣୁ ବେକାରୀ ବୋଲି ମୋତ ଭୟ କରିବାର ପ୍ରଶ୍ନ ଜମା ଉଠୁନି ଆପଣଙ୍କର।)

ବିଶେଷ କଥନ

ଦୁଇ ବର୍ଷରୁ ଉର୍ଦ୍ଧ ହେବ ଆଜ୍ଞା ଏମ୍.ଏ.ରେ ଏକସତେଶ୍ଚରେ ନାଁ ରେଜେଣ୍ଡି କଲିଣି। ଖାଲି ସେତିକି ନୁହେଁ - ଅନେକ ଇଞ୍ଚରଭିୟୁରେ ଝୁଣ୍ଟି କ୍ଷତବିକ୍ଷତ ବି ହେଲେଣି। ଆତ୍ମା ବୈତରଣୀ ନଦୀତ। ଖାଲି ଲମ୍ଫିଯାଇନି ମନକୁ ମନ। ଦିନକୁ ଦିନ ଆହୁରି ଲମ୍ଫିଯାଉଛି ମଧ୍ୟ। ଦୁରକୁ ବହୁ ଦୁରକୁ।

ବାପାକୁ ରିକ୍ତସା ପଇସା ମାଗିବାକୁ ଲାଜ ବି ଲାଗୁଛି। ପୁରୁଣା ସାଇକେଲ୍ ଖଣ୍ଡେ ଥିଲା ବାପାଙ୍କର ସେଇଟା ଆଗରୁ ମୁଁ ଚଢ଼ାଚଢ଼ି କରୁଥିଲି। ବର୍ତ୍ତମାନ ସେଇଟା କାହିଁକି କେଜାଣି ଏକାବେଳକେ ଅକାମୀ। ନୂଆ ସାଇକେଲ୍ ଖଣ୍ଡେ କରିଦେବାକୁ ଭାଇକୁ କହିବାକୁ ଇଚ୍ଛାହୁଏ ବେଳେବେଳେ ହେଲେ ସାହସ ହୁଏନି। ଭାଇଙ୍କର ବିରକ୍ତିଭରା ମୁହଁ ଆଉ ଭାଇଙ୍କକ ତାହଲ୍ୟପୂର୍ଣ୍ଣ ମନୋଭାବ ସବୁ ଏକାବେଳକେ ମନେ ପଡ଼ିଯାଏ। ଜାଣି କିମ୍ପା ଜଣାଇବି କାହାକୁ ଲାଭ ନାହିଁ ମିଳିବାର ଆଶା ବହୁତ କମ୍ ଯେତେବେଳେ ଏ ଅପିସରୁ ସେ ଅପିସକୁ ଦୌଡ଼ି ଦୌଡ଼ି ପାଦ ଖାଲି ଯାହା ଘୋଳି ହୁଏ ଆଜ୍ଞା ଚଟିବି ଛିଣ୍ଡିଯାଏ। ହେଲେ ଲାଭ କିଛି ହୁଏନି। ତଥାପି ଆଶାର ସିଢ଼ିଟା ଭାଙ୍ଗିଯାଇନି ତ!

ଆଃ ଛାତ୍ରଜୀବନଟା ବେଶ୍ ସୁନ୍ଦର ଥିଲା। ଛାତ୍ରାବାସରେ ରହିବା; ଖାଇବା; ପିଇବା; ପୋଷାକ ପରିଚ୍ଛଦର କିଛି ଚିନ୍ତା ନଥିଲା। ମାସକୁ ମାସ ଧନ କିଛି ଘରୁ ଆସିଯାଉଥିଲା। ବାପ ପଇସାରେ ସିଗାରେଟ୍ ଖଣ୍ଡେ ଖଣ୍ଡେ ଚାଣିବା ଆଉ ହେମାମାଳିନୀ ଥିବା ହିନ୍ଦୀ ଚଳଚ୍ଚିତ୍ର ଗୋଟେ ଗୋଟେ ଦେଖିବାରେ ଏକ ସ୍ୱତନ୍ତ୍ର ଆନନ୍ଦ ଥିଲା ବୋଧେ ସେତେବେଳେ

ପୁଣି ସୁତପା ଠାରୁ ବେଶୀ ସୁନ୍ଦର ହୋଇଛି ସେ କୁଆଡ଼େ। ସୋନାଳୀ ମିଛ କହୁଥିବା ସବୁ କଥାକୁ ବଦାଇ କହିବା ତାର ଗୋଟାଏ ଖୋଇ। ସୁତପା ଠାରୁ ଯେ ଅଧିକ ସୁନ୍ଦରୀ ଝିଅ ଅଛନ୍ତି - ମୋର କାହିଁକି ବିଶ୍ୱାସ ପାଇନି। ଏ କଥା ଶୁଣି ଆପଣଙ୍କୁ କେମିତି କ'ଣ ଗୋଟେ ଲାଗିବଣି। ଏ ପ୍ରକାର ଧାରଣାକୁ ମୋର କିଂଭୂତ କିମ୍ପାକାର ବୋଲି ଭାବିଜିବେଣି। ହେଲେ ମୋ ପାଇଁ ଯେ ଏ ବିଶ୍ୱାସ ଶତକଡ଼ା ଶହେ ଭାଗ ଠିକ୍ ଥିଲା - ଏ କଥା କହିକି ଭାବୁନାହାନ୍ତି ଆପଣ? ଆଜି ଅଛି ବି। ଭବିଷ୍ୟତରେ ହୁଏତ କେବେ ବଦଳି ଯାଇପାରେ। କହିପାରୁନି ମୁଁ ଏବେଠୁଁ ଆପଣଙ୍କୁ।

ସୁତପା ସୁଖୀ ହୋଇଛି।

ସୁତପା ସମ୍ମାନ ପାଇଛି।

ତାର ସ୍ୱାମୀ ଜଣେ ଆଇ.ଏ.ଏସ୍. ଅଫିସର। ମୁଁ ବି ଆଇ.ଏ.ଏସ୍. ପାଇଥିଲେ ସୁତପା ସ୍ୱାମୀ ହୋଇ ଥାଆନ୍ତି। ତାର ଝିଅପରି ଗୋଟିଏ ସୁନ୍ଦର କୁନି ଝିଅର ବାପ ହିସାବରେ ଆଜି ଗର୍ବ ଅନୁଭବ କରୁଥାଆନ୍ତି।

ସୁତପା ବିବାହ କରିଛି ଆଦିତ୍ୟକୁ।

ଆଦିତ୍ୟ ?

ହଁ, ସେଇ ପତଳା ନହନହକା ପିଲାଟା।

ମୁହଁସାରା ଯାହାର ବ୍ରଣସବୁ ଆର୍ତ୍ତନାଦ କରୁଥିଲେ ଏକ ସମୟରେ।

(ଏବେ ଅବଶ୍ୟ ତା ମୁହଁରେ ଆଉ ବ୍ରଣ ଉଠିନି। ଦେହରେ ଯଥେଷ୍ଟ ମାଂସ ବୁଦ୍ଧି ଘଟିଛି। ଚାକିରୀ ପାଇବା ସହିତ ଚେହେରାଟା ତାର ଯେମିତି ବାଗେଇ ଯାଇଛି। ଅଥବା ସୁତପା ପରି ସୁନ୍ଦରୀର ସଂସ୍ପର୍ଶରେ ଆସି କିଛିଟା ସୌନ୍ଦର୍ଯ୍ୟ ପାଇପାରିଛି ଆଦିତ୍ୟ। ପରଶମଣିର ସଂସ୍ପର୍ଶରେ ଆସିଲେ ଲୁହା ବି ସୁନା ହୋଇଥାଏ।)

କଲେଜରେ ନାମଜାଦା ବଜାରୀ ହିସାବରେ ଦିନେ ଯାହାର କୁଖ୍ୟାତି ଥିଲା। ଥରେ ଦି'ଥର ଅଶ୍ଳୀଳ କମେଣ୍ଟ କରିଥିଲା ବି ସେ ସୁତପା କୁଁ। ହୁଏତ ସେଥିପାଇଁ ମୋଠୁଁ ପୁରସ୍କାର ପାଇଥିବା ମାତୃର କ୍ଷତ ବିକ୍ଷତ ଚିହ୍ନ ଏବେ ବି ଲିଭି ନଥିବ ଆଦିତ୍ୟ ପିଠିରୁ। ଆଜି ହୁଏତ ସେଇ ସୁତପା ଦାଗ ଗୁଡ଼ିକ ଉପରେ ସ୍ନେହରେ ଆଉ ଅନୁରାଗରେ ହାତ ସାଉଁଳୁ ସାଉଁଳୁ ନିଜ ପୂର୍ବ ଭୂଲର ପ୍ରାୟଶ୍ଚିତ କରିଥିବ ସୁତପା।

ପ୍ରମାଣ

ସୁତପା ଦିନେ ମୋତେ ଭଲ ପାଉଥିଲା।

ଆଉ ଆଦିତ୍ୟକୁ ଘୃଣା କରୁଥିଲା।

ହେଲେ ଆଜି ହୁଏତ ସବୁ ଓଲଟ ପାଲଟ ହୋଇଯାଇଛି।

ଜୀବନର କୁଆଖେଳରେ ବାଜି ଜିତିଯାଇଛି ଆଦିତ୍ୟ।

ଆଉ ମୁଁ ଅତି ଶୋଚନୀୟ ଭାବରେ ହାରି ଯାଇଛି।

ଜୀବନର ସମସ୍ତ ସୁଖ ସୌଭାଗ୍ୟ ହରାଇଛି।

ସମ୍ମାନ ହରାଇଛି।

ପ୍ରତିପତି ହରାଇଛି।

ସମସ୍ତଙ୍କର ଆଶା ଓ ବିଶ୍ୱାସ ହରାଇଛି।

ତା ସହିତ ସୁତପାକୁ ବି ହରାଇଛି।

କିନ୍ତୁ ଜିତିଯାଇଛି ଆଦିତ୍ୟ।

କାରଣ ସେ ଆଇ.ଏ.ଏସ୍. ପାଇଯାଇଛି।

ଆଜି ସେ ସମାଜରେ ସମ୍ମାନୀତ।

ସେ ଗଳାବେଳେ ସମସ୍ତେ ତାକୁ ହାତ ଯୋଡ଼ି ନମସ୍କାର କରୁଛନ୍ତି ।
 ତା ସହିତ ପଦେ କଥା କହି ନିଜକୁ କୃତ୍ୟ କୃତ୍ୟ ମନେ କରୁଛନ୍ତି ।
 ଆଜି ମୋ ପରି କେତେ ବେକାର ତା'ର ଦୟାର ପାତ୍ର ।
 ତାରି କଲମ ଗାରରେ ଆଜି ହୁଏତ ମୋର ଚାକିରୀ ।
 କାଲି ଅଛି ଇଶ୍ଵରଭିତ୍ତି ।
 ଆଦିତ୍ୟକୁ ମୁହାଁମୁହିଁ କିଛି ଅନୁରୋଧ କରିବା ସୁଦର ହେବନି ।
 ସୁତପା ଯାଇ ପ୍ରଥମେ ଅନୁରୋଧ କଲେ କିପରି ହେବ ??
 ନାଁ..... ନାଁ;
 ହୁଏତ ସୁତପା ମୋତେ ବ୍ୟଙ୍ଗ କରିବ ।
 ମୋର ଦୁର୍ବଳତାର କ୍ଷତରେ ଆହୁରି ବେଶୀ ଆଘାତ କରିବ ।
 ନାଁ; ଏତେ ବୋକା ଝିଅ ନୁହେଁ ସୁତପା
 ସେ ଜୀବନକୁ ଠିକ୍ ଚିହ୍ନିପାରିଛି ।
 ସୁଖୀ ହୋଇ ବଞ୍ଚିବାର କୌଶଳ ଜାଣିଛି ।
 ହୁଏତ ସେ ମୋତେ ତା' ଦେବ ।
 ମୋ ସାଙ୍ଗରେ ଗଳ୍ପ ଯୋଡ଼ି ଦେବ ।
 ଆଉ ତାରି ଭିତରେ ନିଜର ଆଭିଜାତ୍ୟ -

ଧନର ପ୍ରାଚୁର୍ଯ୍ୟ ଓ ସୁଖ ସୌଭାଗ୍ୟକୁ ସବୁ ବଖାଣି ବସିବ । ପରୋକ୍ଷ ଭାବରେ ହୁଏତ ମୋତେ ରକ୍ତାକ୍ତ କରିବ ସୁତପା
 ଯେତେବେଳେ ମୁଁ ତାକୁ କହିଛି, “ମୋ ଚାକିରୀ ବିଷୟରେ ଆଦିତ୍ୟକୁ କହିଲେ ଭଲ ହୁଅନ୍ତା ସୁତପା କାଲି
 ସାଙ୍ଗେ ଦଶରୁ ତିନିଟା ଯାଏ ଅଛି ଇଶ୍ଵରଭିତ୍ତି । ଆଉ ବିଚାରକ ମଣ୍ଡଳୀ ଭିତରେ ଅଛି ଆଦିତ୍ୟ; ସେତେବେଳେ ହୁଏତ
 ସୁତପା କହିବ - ଘରେ ଯେତିକି ନରମ..... ଅଫିସ୍ରେ ତାର ଦୁଇଗୁଣ କଢ଼ା ସେ, ନିର୍ମଳ ଅଫିସ୍ରେ
 ହିସାବରେ ମିଷ୍ଟର ମହାପାତ୍ର ଭାରି ସଜୋଟ..... ପ୍ରିୟାପ୍ରୀତି ତୋଷଣ ଆଦୌ ନାହିଁ ଯାକଠି । ମୁଁ ବା' କହିଲେ କିଛି
 କହନ୍ତେ । ହେଲେ ଆଜିକାଲି ଯୁଗ ଯାହା ହେଲାଣି ନାଁ; ସେଥିରେ ହାତେ ମାପି ତା'ଖଣ୍ଡେ ନ ଚାଲିଲେ ରକ୍ଷା ନାହିଁ ।

ହାତେ ମାପି ତା'ଖଣ୍ଡେ ଚାଲି ପାରି ନଥିଲି ମୁଁ.....
 ଏଣୁ ଆଜି ହାରି ଯାଇଛି ।
 ହାତେ ମାପି ତା'ଖଣ୍ଡେ ଚାଲିପାରିଛି ସୁତପା
 ଏଣୁ ସେ ନିଜକୁ ସୁଖୀ କରିପାରିଛି ।
 ହାତେ ମାପି ତା'ଖଣ୍ଡେ ଚାଲିବ ଏବେ ଆଦିତ୍ୟ.....
 ତାର ପଦୋକ୍ତି ହେବ ।
 ଆଉ ସୁତପା !!
 ଆଭିଜାତ୍ୟ ଓ ସାମାଜିକ ସମ୍ମାନ ହାରରେ
 ମୁହଁଟା ଆହୁରି ଭାରି ହୋଇ ଉଠିବ ତା'ର ।
 ହସ ପାଖୁଡ଼ାକର ଦାମ୍ ହେବ ହଜାରେ ଟଙ୍କା ।
 କଥା ପଦେ ହେବ ତା'ର ଲକ୍ଷେ ଟଙ୍କା ।

ଅନୁସିଦ୍ଧାନ୍ତ

ନାଁ; ଆଉ -
 ଯିବିନି ମୁଁ ଅନୁରୋଧ କରିବାକୁ ତସ_OT ପାଖକୁ ।

ନ ମିଳୁ ଚାକିରୀ ।
 ବେକାର ହୋଇ ଏମିତି ଭାଗାବଣ୍ଟକ ପରି ବୁଲିବାରେ
 ବରଂ ଅନେକଟା ଆନନ୍ଦ ଅଛି ଅନେକ ସମୟରେ ।
 ହେଲେ ସାମାନ୍ୟ ଚାକିରୀ ଖଣ୍ଡିଏ ପାଇଁ
 ଏତେ ଛୋଟ କରିଦେଇ ପାରିବିନି ମୁଁ ନିଜକୁ ସୁତପା ପାଖରେ ।
 ସୁତପା ଦିନେ ମୋର ମାନସୀ ଥିଲା ।
 ତା' ଆଗରେ ପୌରୁଷ ମୋର ଥିଲା ମହାନ୍
 ମୁଁ ଥିଲି ତାର ଆବର୍ଣ୍ଣ ପୁରୁଷ ।
 ବୋଧହୁଏ ଆଜି ମୋତେ ସମ୍ମାନ ଦିଏ ସୁତପା ।
 ମନେ ମନେ ଶ୍ରଦ୍ଧା କରେ ମୋର ପୌରୁଷତ୍ୱକୁ ସେ ।
 ନାଁ.....; ଚାକିରୀ ଖଣ୍ଡିଏ ପାଇଁ ଆଜି
 ଏତେ ଛୋଟ କରିଦେଇ ପାରିବିନି ମୁଁ ନିଜକୁ - ତା' ପାଖରେ ।
 ମନରେ କୁଣ୍ଡଳ ବରପ ସବୁ ଆହୁରି ଜମାଟ ବାନ୍ଧି ଆସୁଛି ।
 କିନ୍ତୁ କାହିଁକି ଆଜି ଏ କୁଣ୍ଡଳ ?
 ସୁତପା ଆଦିତ୍ୟର ସ୍ତ୍ରୀ -
 ଆଉ ଲିଙ୍ଗି'ର ମା -
 ଆଉ ମୁଁ ?
 ତାର ପ୍ରେମରେ କବର ଦେଇଥିବା ଅତୀତର ପ୍ରେମିକ ।
 ଆଜି ??
 ତୃତୀୟ ପୁରୁଷ ଏକ ବଚନ ।

ବି:ପ୍ର: (Clarification)

୧. ସବୁ-ଗପ ଗପ ହେଲେ ବି ଆଜ୍ଞା ସତଗପ ନୁହେଁ ସବୁବେଳେ ।
- (୨) “ ସୁତପା ” - ଏକ କାଳ୍ପନିକ ନାଁ ।
 - (୩) ଗପଟି ଓଡ଼ିଶା ଜାଆରେ ଲେଖାଯାଇଛି ଜାଣିଶୁଣି ।
 - (୪) ଲେଖାଟି ସୁଗପୋସୋଗୀ ନ ଲାଗିଲେ ହୁଏତ ନୀରବ ରହିଲେ ଭଲ ହେବ ।
 - (୫) ଲେଖକ ସୁଗପୋସୋଗୀ ଶବ୍ଦଟି ପାଇଁ ଯଥେଷ୍ଟ ସଚେତନ ।
 - (୬) ସୁଗପୋସୋଗୀ (ସୁନ୍ଦାରାଷ୍ଟ୍ର ଆମେରିକାରେ) ସୁଗପୋସୋଗୀ (ଭାରତ ତଥା ଓଡ଼ିଶାରେ) - ଆକାଶ ପାତାଳ ପରକ୍ ଆଜ୍ଞା, - “ନୀଳବର୍ଣ୍ଣ ଶୁଗାଳ କଥା” ଆପଣମାନଙ୍କ ଭିତରୁ ଉଣାଅଧିକେ କେହି ପଢ଼ିଥିବେ ନିଶ୍ଚୟ ।
 - (୭) ଦୁଇ ସଂସ୍କୃତିକୁ ମିଶାଇ ଯେ କୌଣସି ଲେଖାଟିକୁ ସୁଗପୋସୋଗୀ କରେଇବା କବିସୂର୍ଯ୍ୟ ବଳଦେବ ରଥଙ୍କର “ଜଗତେ କେବଳ” କବିତା ପରି ହେବ ଯାହା --
 “ସମୟେ ନାହିଁ ସୃଜାତି ଭାଷା
 କହିଲେ ହେଁ ହୁଅଇ ଲୋକ ହସା
 ଜଗତେ କେବଳ
 ଜନେ ହସିବେ ଏଇ ତହୁଁ ପଳ”
 X X X X X X
 ଦେହେ ମହାକିନୀ ରଜ ଲଗାଇ
 ଗ୍ରାମ ଶୁକରୀ କି ହୋଇବ ଗାଇ

ଜଗତେ କେବଳ
ଜନେ ହସିବେ ଏହି ତହୁଁ ପଳ”

X X X X X

“ଯାହାକୁ ଯାହା କରିଛି ଦଇବ
ତହୁଁ ନିକି ସେ ଅନ୍ୟଥା ହୋଇବ

X X X X X

ଜଗତେ କେବଳ

ଜନେ ହସିବେ ଏହି ତହୁଁ ପଳ”

- ଯେତେବେଳେ “ଆମ ଜଗତ” ଆଉ “ଆମେରିକା ଜଗତ” ସମ୍ପୂର୍ଣ୍ଣ ଭିନ୍ନ। ମୁଁ ଆମ ଜଗତ କଥା
କହୁଛି।

(୮) ସମସ୍ତଙ୍କୁ ସୁହାଇଲା ଭଳି ଲେଖାଟିଏ ଲେଖିବା ସବୁବେଳେ ସମ୍ଭବ ନୁହେଁ ଆଜ୍ଞା - ଏଠିକା ଜୀବନଯାତନ
ପ୍ରଣାଳୀ ଭିତରେ।

(୯) ସାଧାରଣ ଭାବରେ ଆଦୃତ ହେଲାଭଳି ଲେଖାଟିରେ ଯଥେଷ୍ଟ ଯତ୍ନ ନିଆଯାଇଛି।

(୧୦) Any Comments - Appreciation or Depreciation Welcome.



PLEASE SUBMIT YOUR CONTRIBUTIONS

FOR THE OSA 1993 SOUVENIR ISSUE

BY APRIL 15

CONTRIBUTIONS IN ORIYA ARE ENCOURAGED AND

SHOULD BE SUBMITTED AS EARLY AS POSSIBLE

LOVE ALWAYS

Surya Nayak

(This poem is for a very special person)

I remembered the night
pregnant with fragrance; a toggle of lispings
between my ear
and a beverage glass:

That was you, my love.

I saw you sleeping
inside a flower
with passionate eyes:

That was my dream.

I saw you transfigured
into a sparkling drop,
dripped from the petal
on my chest;

I quivered under your touch:

That was a sensation.

Love always!!

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

YOUNG ADULT SEEKING PEN PAL

Shri Bidyuta Ranjan Boity, a 21-year-old student from Rourkela, is keen on establishing a "pen pal" connection with a young man or woman in the United States to learn more about the traditions and culture of this country through exchange of letters. According to his letter received a few months ago, he had completed a B.Sc. degree and was trying for admission into a M.B.A. program.

It is a wonderful opportunity for any young adult in the United States to learn about Orissa and India from the personal experiences and perspectives of another well-educated young adult who lives in Orissa.

The address at which you can communicate with Bidyuta Ranjan is:

Bidyuta Ranjan Boity
Qr. No. C/219, Sector - 16
Rourkela - 769003
Orissa, India

HEALTH FORUM

HEART ATTACK: CAUSE, TREATMENT, AND PREVENTION

HEART ATTACK

Understanding Heart Attack

Ask yourself an important question: Can I tell the difference between indigestion and a heart attack? If you can't, you should know what questions to ask. Your life may depend on it.

A heart attack can strike anyone. When it occurs, there is no time to delay. Most heart attack victims survive if they recognize the early warning signals of heart attack and get medical care at once.

The pain of heart attack isn't exactly the same for everyone. It might be an intense pain for one person, or a milder pain for another -- often misinterpreted as "indigestion."

Often heart attack victims hesitate. Some don't want to admit that they're ill. Others mistakenly decide that the symptoms don't mean anything or are due to indigestion. They don't know the early warning signals of heart attack; so they wait, ignoring the warnings, hoping the pain will disappear -- and needlessly risking their lives.

Warning Signals of Heart Attack

When you suffer a heart attack, every minute counts. Don't wait. Get help **immediately**. Be sure you know these signals, because they may save your life.

****** Uncomfortable pressure, fullness, squeezing or pain in the center of the chest lasting more than two minutes.

****** Pain may spread to the shoulders, neck or arms.

****** Severe pain, lightheadedness, fainting, sweating, nausea or shortness of breath may also occur.

****** These signals are not always present. Or sometimes they subside and then return.

If these signs occur, act immediately. Waiting can be fatal. Call the emergency rescue service. If you can get to the hospital faster by car, have someone drive you. Prompt action can reduce the risk of a fatal heart attack.

The early warnings of heart attack are a special "body language." They tell you that the blood supply to the heart is seriously reduced. A coronary artery, which supplies the heart with blood, has become narrowed or closed and part of the heart muscle has begun to die because it's getting no blood and oxygen. Doctors call this myocardial infarction.

Heart Attack: The Cause

Coronary atherosclerosis causes heart attack. It's a slow process that can go on for years without causing any symptoms. Fatty deposits build up along the inner walls of the arteries to the heart. Just like lime deposits forming in a water pipe, atherosclerosis coats the inside of the artery channels and gradually narrows them. The fatty build-up reduces the flow of blood from the artery to an area of the heart muscle. When the blood flow stops due to an obstruction, a heart attack results.

Heart Attack: Prevention

Everyone can reduce the risk of heart attack. Atherosclerosis can be slowed by

decreasing coronary risk factors, and the chances of death or disability from heart attack is reduced.

High blood pressure, high blood cholesterol levels and cigarette smoking are important risk factors of heart attack. Obesity and lack of regular exercise also can work to your disadvantage. Most of these risk factors, however, can be corrected to reduce your risk of heart attack.

Risk factors that neither you nor your doctor can change include heredity, age and sex. In some families, there's a tendency toward heart attack. Black Americans, in particular, have a greater risk of heart attack, because they are more prone to high blood pressure. The incidence of heart attack also increases with age. And men are more likely to suffer heart attacks earlier in life than women.

The risk factors just mentioned -- heredity, age and sex -- can't be modified. But by changing your lifestyle and correcting the risk factors you can control can improve your chance of living a longer, more healthful life.

Preventing heart attack is the best way to deal with the problem. It's never too late to change habits that could harm your heart. This means having regular medical checkups and following your doctor's advice about coronary risk factors, including stopping smoking, treating high blood pressure, knowing your cholesterol values and following a prescribed diet and medical treatment if needed.

Emergency Care: Benefits of Prompt Action

Many deaths from heart attacks occur before victims ever reach a hospital because of delays in calling for help. Now there's another critical reason to get prompt medical attention: new treatments are available that allow doctors to decrease the amount of permanent damage to the heart and accelerate recovery of normal function.

Often heart attacks occur when blood flow through a narrow and diseased artery stops abruptly because a clot has formed in the vessel. But now medicines that can dissolve clots and restore blood flow are in use. And the amount of heart muscle that dies from lack of blood flow can be reduced when flow is restored very early. Time is crucial, however. If clot-dissolving procedures are delayed beyond two to four hours, the benefits are greatly diminished.

The other benefit of early care is that hospitals are prepared to identify and treat life-threatening early consequences of a heart attack. Damaged hearts are prone to develop abnormal electrical activity that prevents normal, regular beating. The most feared of these is ventricular fibrillation, which completely prevents blood from circulating. Heart attack patients are observed continuously so that any such threatening complication is treated at once.

After someone has progressed through the emergency care stage, some additional treatments may be considered. Recent studies suggest that narrowed coronary arteries may be suitable to treat with "balloon angioplasty". This is a technique in which a tiny balloon at the end of a long tube (catheter) is guided into a narrowed segment of a coronary artery. Inflating the balloon widens the narrowed channel to increase blood flow to the affected part of the heart. In some cases a doctor may recommend surgical procedures such as coronary artery bypass grafting to supply new blood flow to sections of the heart.

The Healing Heart

Increasing knowledge about how hearts heal and better early care have shortened the length of enforced bed rest and quiet previously used. In the usual case where the remaining blood flow is good, the healing process starts promptly. The portion of the heart

muscle that is permanently damaged is replaced by scar tissue. At the same time, new scar tissue develops to reinforce the damaged area. During this time, depending on the person's own rate of recovery, the doctor will prescribe increasing activity and arrange for release from the hospital when it's appropriate for the individual.

Rehabilitation: A Prescription For Recovery

Each person recovering from a heart attack should have two major goals: (a) develop a plan to restore ability and live as normal a life as possible; and (b) control risk factors to reduce the chance of a second attack.

Usually the best results are gained when many people besides the patient are involved. The family must understand the program and be actively involved and sensitive to the person's problems. Both over-protectiveness and unrealistic expectations can delay progress. The doctor is the primary source of directions for increasing activity, exercise and medications. Other health professionals may contribute by giving dietary advice, guidance in exercise and counseling in personal concerns. There may be some limits for the person in resuming activities customary before the attack. However, with reasonable adjustments most people are capable of resuming an active and satisfying life, including returning to work.

A long range plan to reduce the patient's risk of another heart attack should be linked to restoring activity levels. Stopping cigarette smoking is essential! Establishing eating habits that reduce saturated fats and control dietary cholesterol are important, and in some instances medication must be prescribed. If high blood pressure is present, it must be reduced. Regular exercise at a prescribed energy level helps control these risks and also may independently improve the circulatory system's functioning.

For both primary goals, restoring activity and controlling risk factors,, organized "rehabilitation" programs have benefited many people recovering from heart attacks.

Most Patients Return to Work

Most people can and should return to work after recovering from a heart attack. Some may have to change occupations or alter their lifestyles. However, it is important for each person to continue working with his or her doctor on a long-term health plan.

HOW TO MAKE YOUR HEART LAST A LIFETIME

While you are reading this article,, someone somewhere died of heart disease. In U.S.A. alone, heart and blood vessel diseases claim a life every 32 seconds. That translates to nearly a million Americans every year. What's more, one American in four currently suffers from some type of heart or blood vessel disease.

Sobering statistics, aren't they? But their purpose isn't to scare you. It's to make you fight back against the number one killer in the U.S.A.

And it's a fight you can win. In fact, all it takes to turn those statistics around and stack the odds in your favor is a few simple precautions. Measures that can reduce your risk of heart disease and increase your chances of a longer, healthier life.

Don't Smoke. No Ifs, Ands, Or Butts

Scientists and doctors used to think there was a link between cigarette smoking and heart attack. Now they don't just think so. They know so.

Fact is, smoking doubles your risk of heart attack and increases your risk of

sudden cardiac death two to four times. Moreover, post-heart-attack survival rates are greatly reduced among smokers compared to nonsmokers. All in all, more than 300,000 Americans die as a direct result of smoking each year, the majority from heart attack.

Of course, the best precaution is never to start smoking in the first place. The next best option is to quit. Now. Because the sooner you quit, the faster your cardiac risk will decline. Within 10 years, a former pack-a-day smoker has as little risk as someone who's never smoked a single cigarette.

If you smoke and need help kicking the habit, ask your doctor for advice or call your local American Heart Association. No one says quitting is easy. But it's a whole lot easier than coping with heart disease.

Down With High Blood Pressure

The higher your blood pressure, the higher your risk of stroke, heart attack or congestive heart failure. And if you have high blood pressure combined with other risk factors such as smoking, high blood cholesterol, diabetes or overweight, your risk of heart attack increases several times over.

Unfortunately, high blood pressure is less apparent than many other risk factors. In fact, there are no symptoms at all. That's why it's important to ask your doctor to check your blood pressure regularly with the familiar arm band and gauge known as a sphygmomanometer.

If the checkup shows your blood pressure is higher than the recommended level, your doctor may advise you to reduce salt in your diet, lose weight, begin a program of regular exercise and definitely give up cigarettes. These measures are intended to improve your cardiovascular health and help keep your blood pressure from rising further. In some cases, doctors prescribe medications for controlling elevated blood pressure. Either way,

it's important to follow your doctor's orders.

Cut The Cholesterol And Trim The Fat

High blood cholesterol is another risk factor you have a good chance of controlling. All it takes is a few simple modifications in your diet. They're changes that may be difficult to make at first. But take heart. A low-cholesterol diet doesn't mean giving up everything you love. Chances are, many of your favorite foods are already part of a heart-healthy diet.

The key is reducing your intake of foods high in saturated fat, cholesterol or both. That includes fatty meats, organ meats, lard, butter, whole-dairy products and egg yolks. You will find you can eat well and keep saturated fats and cholesterol to a minimum simply by making these substitutions:

** Eat more fish or skinless poultry in place of meat.

** Use only lean cuts of meat instead of marbled meats; trim all visible fat.

** Cook with unsaturated vegetable oil and polysturated margarine instead of lard and butter,

** Substitute skim-milk products for their whole-milk counterparts.

** Limit egg yolks to three per week, or substitute two egg whites for each egg yolk in cooking.

Check For Diabetes And Keep It In Check

There are two kinds of diabetes. One kind begins in childhood and can't be cured, only controlled through diet and medication. The other kind is more common. It develops most often among overweight adults and can usually be

eliminated or completely controlled through diet and weight reduction.

Unfortunately, the adult type of diabetes often goes undetected and, therefore, uncontrolled, a situation that can generally increase the risk of heart disease.

The best way to avoid this risk is to have regular checkups. If you've developed diabetes, your doctor can detect it and help you control it, usually by suggesting changes in eating habits.

Reduce Your Weight And Reduce Your Risk

Being overweight doesn't just put a strain on your belt, it puts a strain on your heart. What's more, carrying excess pounds may lead to other cardiac risk conditions such as high blood pressure, high blood cholesterol and adult diabetes. Good reasons to get your weight into the normal range and keep it there.

There are a number of approaches to weight loss. The basic strategies are to reduce your caloric intake or increase your exercise levels or both. Ask your doctor or local American Heart Association to help you find a plan you can live with.

Give Your Heart A Workout

Don't forget that your heart is a muscle. And like every other muscle in your body, it works better when it gets regular exercise. Fact is, studies indicate inactive people have a higher risk of heart attack and a lower chance of post-heart-attack survival. Moreover, lack of exercise contributes to high blood cholesterol and overweight.

The answer is a regular program of aerobic exercise. That's any exercise that raises your pulse rate, makes you breathe hard and perspire. To benefit from your exercise program, schedule at least three workouts per week, each lasting a minimum of 20 minutes.

Aerobic activities are quite varied. Brisk walking, jogging, running, cycling and swimming are all good. Your doctor can help you select one well-suited to your age and physical condition.

Take Oral Contraceptives With Caution

While many women take the pill with no problems, others experience side effects related to increased cardiac risk.

For example, women who have had mild kidney disease or a family history of high blood pressure may experience a marked rise in their blood pressure after taking oral contraceptives. Some women experience abnormal fat level changes or blood clots in arteries or veins.

Moreover, women who take oral contraceptives in the presence of other risk factors, particularly smoking, generally increase their chance of heart disease. Your doctor can evaluate the risks in your particular case.

A No-Risk Offer

You have nothing to lose by following this program to reduce your risk of heart attack. Nothing to lose and everything to gain. Because with each risk factor you eliminate, your chance of avoiding heart disease increases.

And now is the time to start. Not next month or next week. After all, in the mere five or ten minutes it has taken you to read this article, ten or twenty more Americans have died of heart disease. We don't want you to join them.

"WE ARE FIGHTING FOR YOUR LIFE"

[This article has been extracted, with permission, from a brochure published by the American Heart Association for public education. We hope our readers will benefit from the information contained in this article. Editor]

ORISSA DANCE ACADEMY

The Orissa Dance Academy, one of the premier cultural institutions of Bhubaneswar, the temple-studded capital city of Orissa, is solely devoted to imparting training in *Odissi* Dance, the classical dance form of Orissa. Established in 1975, the Academy has won laurels for its glorious achievements in projecting and popularizing the *Odissi* dance and the *Odissi* music in India and abroad. In doing so, it has maintained and preserved the sanctity and purity of the dance form, style, and technique. The Academy is at present imparting sustained training to over 350 students under the direct supervision and able guidance of well known *gurus* of *Odissi* dance. The Academy provides a rare opportunity to the trainees to come in contact with *gurus*, dancers and choreographers of outstanding ability and caliber. Dance classes and rehearsals go on round the clock so that the studios are never silent.

The Orissa Dance Academy has an accomplished performing unit, which presents innovative dance dramas as well as various dance forms of Orissa under the inspiring guidance of *Guru Gangadhar Pradhan*, who is equally expert as a teacher, performer, choreographer, and instrumentalist. Innumerable performances by this unit have touched and inspired national and international audiences stretching from remote villages of Orissa to glamorous capital cities of the world.

Since 1985, the Academy has been celebrating five-day-long annual dance festivals every year giving all the students, from entry to senior levels, a chance to perform before large audiences.

The Academy has sponsored and maintained close links and affinity not only with the dance institutions all over Orissa, but also with dance institutions of Gauhati in Assam, Anand in Gujerat,

Toronto in Canada, Amsterdam in Holland, and Southern California in USA. Upholding the rich cultural heritage, the Academy has moved ahead with its noble and dynamic mission to embrace everybody under the sun to its cultural family, plunging into the mainstream of international cultural amity and harmony.

Apart from its main base at Bhubaneswar, the Academy has started the *Konark Natya Mandap* project at Konark, which is designed to be the flagship of the Academy. The project started in 1978 with the acquisition of a three-acre piece of barren land at Konark, one kilometer from the world-famous Sun Temple. The Academy has since developed this desolate property into a lush heaven for art and culture, the *Konark Natya Mandap* -- an indoor/outdoor facility for teaching, performance, and research in Orissan music and dance.

Achievements of the Konark project include: Establishment of a school in ancient *gurukula* tradition; Ongoing classes in five disciplines (*Odissi* dance, *Odissi* music, *Tabla*, *Chhau* dance, and *Gotipua* dance) with 200 local students; Observation of local *pujas* and festivals through performing arts (e.g., *Basanta Utsava*, *Shiva Ratri*, *Dola Utsava*, *Kumar Purnima*, etc.); Annual presentation of Konark Dance and Music Festival since 1986, a unique program which has earned national acclaim; and Construction of a performing *Mandap* incorporating features of Konark architecture (in progress).

Future goals of the project include: Completion of the *Mandap*, Establishment of a cultural library; Construction of fifteen class rooms; Building hostel facilities for the trainees (boys and girls); and Starting experimental performing art on a regular basis on the *Mandap*.

The ultimate goal is to develop the *Mandap* into a leading institute for teaching *Odissi* dance, *Odissi* music, folk dance, folkarts and village craft with the involvemnt of the rural community, as well as as for staging performances for the Indian and international tourists visiting the Sun Temple.

Those interested in supporting this expensive but worthwhile cultural project are requested to direct their contributions and/or inquiries to Dr. Purna Patnaik, 2225 9th St., Olivenhain, CA 92024, tel (619) 436-8277. Dr. Patnaik is the coordinator of the Academy for North America. Editor]

[This article, extracted from a brochure by the Academy, is presented here for the information of OSA members.



THE JAGANNATH SOCIETY OF AMERICA (JSA)

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

Membership in the JSA is of the following two categories:

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

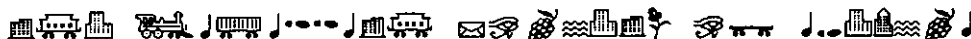
In addition to daily *puja* of the deities three time everyday, special *puja* is performed on every Sunday at 2:00 p.m.

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

Archana:	1 day	\$ 15
	4 days	51
	1 week	101

Please send your tax-deductible contributions/memberships to:

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



INTEGRATED RURAL DEVELOPMENT IN KALAHANDI -- A PRAGATI PROJECT

Mira Misra

For the past two years, *Pragati*, a Boston-based voluntary organization, has been supporting rural development efforts in the Kalahandi district of Orissa. Through our collaborating organization, VISWAS, we have come to learn a lot about the people of Kalahandi, their problems and their struggles. I would like to share this experience with you.

Kalahandi is one of the poorest and most neglected districts in India. It is often in the news due to unfortunate events such as deaths caused by starvation, distressing sale of children, epidemics, and mass destruction due to natural disasters like famine and drought. It is disturbing to know that of the 2652 villages in this district, only 556 villages are connected with all-weather roads. There are no mining or industrial establishments of any significance to provide employment to the local people. Thus, in a land of perennial drought, agriculture is the main source of livelihood. Literacy levels in Kalahandi area are abominably low; only 19.5% of the total population is literate. The numbers are even lower in rural areas -- 17.6% for men and a dismal 7.68% for women.

However overwhelming these conditions may seem, the people of Kalahandi have not given up meeting the challenge. The youth, women and men have joined forces with various non-governmental voluntary organizations to address and overcome their problems. One such organization is VISWAS, the Vivekananda Institute of Social Work and Allied Services, led by Mr. A.V. Swamy. VISWAS, with its headquarters situated in Khariar Road, Kalahandi District, has been working in the villages since 1988. Their team of volunteers includes young graduates

from nearby colleges, youth and children, men and women from the villages. They have organized the villagers to address and resolve, amongst themselves, several issues such as (1) tackling drought in a manner to create employment, (2) eradicate illiteracy, and (3) combat corruption and exploitation. The campaign to spread the message was titled "Youth Against Illiteracy and Drought", and implemented throughout the area through *padayatras* and group meetings.

Their efforts have reaped rich rewards. The impact of this campaign has been increased attendance of children in primary schools by 30%; the standard in non-formal education centers raised to third standard among 50% of the children in two years, increased number of "*Shiksha sainiks*" (volunteers for promoting literacy), setting up of *Mahila Mandals* and *Yuvak Sanghs*. Reports indicate that 3411 adults were made literate in one year. VISWAS took the responsibility of educating and training the *shiksha sainiks* and distributing educational kits. The efforts of VISWAS have spread to several neighboring districts too. During the year 1990, state level workshops were held in Bhubaneswar. Fiftysix representatives from eleven "Blocks" participated to discuss the future course of action and plans to achieve the campaign's goals. These efforts have been complemented, in part, by the enthusiasm and support offered by Indians resident in USA. Through personal contacts and voluntary organizations, the people have responded to the call for involvement with eagerness. *Pragati*, as a group of enthusiastic volunteers, is proud to participate in this campaign.

Pragati is a non-profit, apolitical, non-religious, voluntary organization, committed to supporting developmental efforts in India. It is also a vehicle for interested people to come together, enable each other to convert ideas into action, and together march toward progress. One of *Pragati's* first projects has been the **Integrated Rural Development Project** in Orissa. In the past two years, *Pragati* has coordinated sponsors among Indian residents in USA, and collected and sent about \$4,000 to support the efforts of VISWAS. Two of *Pragati* members, Mr. A. Sashitharan and Dr. Bijoy Misra, have visited VISWAS at Khariar Road and have obtained first hand reports of the intensive work that is being organized by this group.

As project coordinator, I have had the pleasure of interacting with people working in VISWAS, talking to various voluntary organizations in USA and India, and our several sponsors. The task of setting up contacts and the communication channels has not been simple, but it has certainly been rewarding, and a great learning experience for me. Currently, *Pragati* is seeking new sponsors to continue the project for the next three years. The project needs 20 participants who would send contributions of \$15 per month for a period of one to three years. *It is the policy of Pragati*

that all contributions to the project are sent to India without deductions for organizational or other expenses. All participants become members of *Pragati* and are provided quarterly newsletters and periodic updates on the progress of the project and other *Pragati* activities.

As a member of *Pragati*, I have had the opportunity to be involved in initiating new ideas into projects and to participate in various discussions and lectures on issues related to development and literacy in India and around the world. If you are interested in joining our group or would like to know more about our activities, especially the Kalahandi project, please contact the following:

Mira Misra
1246 Commonwealth Ave, #44
Allston, MA 02134
Phone: (617) 734-2245

A. Sashitharan
38 Sewall St.
Somerville, MA 02144
Phone: (617) 628-4824

We seek your support in spreading the news of rural development in all parts of India and the world.

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RESERVE THE JULY 4TH WEEKEND
FOR
THE 1993 OSA ANNUAL CONVENTION
AT DETROIT, MICHIGAN

NEWS OF OSA CHAPTERS

SOUTH-EAST CHAPTER

Neeta Mohanty

The annual meet of the Chapter was held at North Myrtle Beach on 26th and 27th of May, 1992. The picnic was attended by about fifteen families. The two days were filled with lots of fun. The evening of the first day included a fabulous dinner, different games for the children, a musical chair competition for the ladies, and a cultural program.

In a formal meeting of the OSA-SEC the next morning, Mr. Chintamani Sahu presented the annual report of activities and Mr. Gautam Pattnaik presented the annual budget report. The members discussed various topics, focusing on ways to strengthen the Chapter and improve its visibility. Three *Oriya* movies were shown over the two day period.

New office-bearers of the Chapter duly elected at this meeting are as follows:

President: Mrs. Ranjita Mohanty
Vice President: Dr. Ashok K. Satpathy
Secy/Treasurer: Ms. Neeta Mohanty
Area Representatives:
Mr. Sridip Pattnaik (Charlotte, NC)
Mr. Kailash Mishra (Raleigh, NC)
Mrs. Nibedita Mohanty (Augusta, GA)

NEW ENGLAND CHAPTER

Anuradha Panigrahi

The Chapter celebrated *Ganesh Puja* and *Saraswati Puja* at the Acton Church of Good Shepard. Both children and adults participated in the evening's cultural programs that included poem recitals, piano and violin recitals, short *Oriya* plays, *Oriya* group songs, and puppet show.

Youth members of the Chapter participated in many cultural programs sponsored by various South-Asian organizations in New England area. At the Harvard-Radcliffe South-Asian cultural program, Nivedita Mishra (daughter of Bijoy Mohan & Subarna Mishra) sang two melodious *Oriya bhajans* and participated in a group dance, Subhajan Mohanty (son of Mr. & Mrs. Omka Nath Mohanty) sang a classical *bhajan*, and Sarba Das (daughter of Santosh and Selekha Das) performed the *Dasavtara* dance in *Odissi* style.

Some of our members (Bijoy Mishra, Swarup Sahoo, and Godavarish Panigrahi) have been actively involved in a "Literacy Project" in the Kalahandi District of Orissa through a Boston-based organization called *Pragati*. The primary goal of this project is to work in the Kalahandi community to fight against drought and illiteracy and to establish enterprises for self-sustaining growth. Bijoy Mishra recently returned from India after completing an Indian Youth Camp project organized by *Pragati*.

People on the move: Dhiraj Pradhan and family to University of Texas, College Station; Mihir Rath and family to Fort Wayne, Indiana. Dr. Anup Poojari, I.A.S., has returned to India after completing Ph.D. in Economics at Boston University.

New Members: Abhoy Pattnaik & family (From Bangalore, India, on work assignment), Dilip Raut (Ph.D. student at University of Lowell), Jatish Mohanty (I.A.S. officer from Orissa at Boston University) & family, and Swarup Sahoo (working in Boston).

The annual picnic of the Chapter, held at the Hopkinton State Park, was enjoyed by more than 70 participants. Office-bearers of the Chapter for 1992-94, elected at the annual meeting, are listed below:

President: Satyabrata Mishra
Vice President: Abhoy Patnaik
Secy/Treasurer: Subrat Pani

of Arunachal Pradesh; Dr. & Mrs. N.K. Satpathy (visiting their daughter & son), Mr. Arun De, a prominent political figure from Balasore (visiting his sister in New York); Mr. Radhamohan Subudhi (visiting his brother and daughter); and Mrs. Manorama Sahoo (visiting her son in New Jersey)

OSANY CHAPTER

Ashutosh Dutta

The year started with the celebration of Saraswati Puja, which was attended by about sixty people in spite of snow. *Visuba Milan* was observed in the *Ganesh* Temple of Queens in April. Following sumptuous food and "*pana*", the cultural function on this occasion included *Oriya* poem recitation as well as discussions on the famous *Oriya* writer Fakir Mohan Senapati and *Utkal Gaurab* Madhusudan Das.

The annual picnic was held on July 25 at Bear Mountain State Park. It was a beautiful sunny day filled with activities like boating, trekking, and eating. On popular demand, another picnic was organized in the last week of August at Poconos. This well-attended, two-day event was a fun affair comprising outdoor sports (volleyball, football, tennis, badminton, fishing, boating, etc.), palatable food, and an enjoyable entertainment program (songs, comics, parodies, and one-act play). As *Ganesh Chaturthi* fell on last day of the camp, *Ganesh Puja* was performed at the camp site. OSANY's annual function and *Kumar Utsav* had to be postponed because of sudden demise of one of the Members.

New Members: Umakanta & Seema Choudhury, Gangadhar Sahoo, Mr. & Mrs. Lingaraj Mohapatra, Mr. & Mrs. Biraja Sankar Nayak, and Shyama Sundar & Ketaki Swain.

College-bound: Ananya Das (daughter of Sarat & Sumitra Dash) - University of Pennsylvania; Anup Muduli (son of Hazari & Deepa Muduli) - University of Rochester; Ranjan Roy (son of Rabindra & Prava Roy) - Drexel University, PA.

Prominent Visitors: Mr. Surendra Nath Dwibedi, The Honorable Governor

Honorable Governor Dwibedi was felicitated by OSANY at a luncheon hosted in his honor by the Indian Consulate (July 18).

Dr. K.M. Das, one of the founders of OSA, was felicitated at the OSANY's Poconos Camp for his lifetime contribution to the Society. Dr. Das has returned to India for good.

The OSANY Chapter has been struck with a heavy burden of grief at the untimely death of three of their beloved members. Mrs. Annapurna Kanungo, ex-Vice President of OSANY and the wife of Dr. Kalpataru Kanungo (ex-President, OSANY) passed away on Dec 28; Mrs. Sukanya Panda, wife of Mr. Raja Panda, Secretary of OSANY, died as the result of a car accident on October 13; (Raja Panda is still recovering from the accident related injuries and shock); Mr. Bidhu Patnaik, one of the most active members of OSANY, passed away on October 26 while on a visit to India.

OHIO CHAPTER

Haralal Choudhury

The annual meeting of the Chapter was held at Columbus on October 17 and was attended by ten families from Columbus and Cleveland areas. The program consisted of *Laxmi Puja*, organized by Mrs. Sakuntala Mangaraj, dinner and entertainment, organized by Mrs. Rajkumari Senapati, and a General Body meeting, chaired by Mr. Nagabhusana Senapati.

The members present expressed condolences at the tragic demise of Mrs. Sukanya Panda and contributed toward the funeral expenses.

The entertainment program included a variety of recitals: *Veena* by Madhuri Nayak, Piano by Sanujit Senapati and Swati Rout, and flute by Anulekha Mohanty. Debadatta Nayak gave a recital in sanskrit.

President Nagabhusana Senapati presented a report on the activities of the Society last year. The suggestion of Dr. D. Mangaraj to include telephone and postal expenses incurred for Chapter activities as a part its budget was approved unanimously.

The meeting was adjourned after a sumptuous dinner arranged by the Columbus families.

WASHINGTON (D.C.) CHAPTER

Shreekanta Nayak

The Chapter celebrates four main events each calender year: *Saraswati Puja*, *Ganesh Puja*, *Raja Parva*, and *Kumar Purnima*. Other events may be added according to demand. The Chapter is committed to encourage local artists as well as to help organizing performances by artists from Orissa.

The annual dues for the Chapter membership is \$30 for family and \$15 for single members. This fee schedule may soon change for students.

Keeping with the tradition of the Chapter, the biennial election of office-bearers for the chapter was held during its annual gathering (October 17), in conjunction with the *Kumar Purnima* celebration. The election was conducted by Jacob Patnaik. The elected new Executive Committee is constituted as follows:

President:	Shreekanta Nayak
Secretary:	Nrusingh Mishra
Treasurer:	Sujata Ray
Members:	Srinivas Praharaj Gita Mohanty Alpana Das

Under consideration is the formation is an Advisory Committee, comprising of

experienced members of the Chapter, to provide guidance to the Executive Committee. The Chapter is also working on the formation of a Student-Youth Action Committee to promote greater involvement of the youth and students in community functions.

CANADA CHAPTER

Maheswar Sahu

A gala musical night at the Yorkwood Public Library on August 1, organized by the *Utkal Samaj*, was attended by more than 150 persons from different parts of India. The first half of the program consisted of a variety of Indian dance performances such as *Odissi* and *Bharat Natyam*, and contemporary and group dances. The second half of the program was highlighted by songs of different Indian languages. The program was followed by a sumptuous *Oriya* cuisine.

The annual cottage picnic was held at Rice Lake during the Labor-day weekend. The three-day picnic was highlighted by boating, fishing, card-playing, and musical entertainment. The delicious food included many authentic *Oriya* dishes such as *mudhi*, rice, fish curry, *chhena podapitha*, etc..

The members of the newly elected Executive Committee of the *Utkal Samaj* are Basanti Das, Kanak Mohanta, Nalini Das, Santan Mohanto, and Maheswar Sahoo.

SOUTHERN CHAPTER

Puspalakshmi Sahu

Twenty families participated in the annual get-together of the Chapter held at the *Ganesh Temple*, Nashville, Tennessee, on October 24. The program included: prayer to Lord *Jagannath*; General Body meeting; entertainment performances by local artists, especially children; and an excellent dinner

organized by Panchanan and Sashikala Satpathy with considerable help from other participants such as Mrs. Annapurna Parija, Mrs. Arati Joshi, and Mrs. Sarojini Misra.

The participant expressed their condolences to the families of Mr. Dillip Satpathy, Mrs. Annapurna Kanungo, and Mrs. Sukanya Panda for the recent loss of their loved ones. The Chapter President, Mrs. Sahu, presented the Financial Statement for 1991-92, which was unanimously approved.

Special recognition and congratulations were extended to the following newly married couples:

- Srikant & Sushree Dash
- Ashok & Saswati Misra
- Saroj & Gayatri Mohapatra
- Anirudha & Archana Sahoo
- Probodh & Aruna Misra

A focus of discussions in the General Body meeting was the conflict between the OSA Annual Convention, which is scheduled on the July 4th weekend every year, and the *Rathajatra* festival of Lord *Jagannath*, which falls around that time. Shifting of either the Annual

Convention or the *Rathajatra* celebration to another weekend did not appear to be feasible solutions. Considering the dwindling interest of the Chapters to host the Annual Convention and the impracticability of attending both the Annual Convention and the *Rathajatra* on the same weekend, many members favored a biennial scheduling of the Convention. This would allow the Oriya community an opportunity to participate in the *Rathajatra* festival at least in alternate years. A resolution to forward such a recommendation to the OSA Board of Governors for consideration was passed unanimously.

[If this section does not contain any news pertaining to you Chapter, it is because we did not receive any from your representative.]

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WE URGE YOU TO SEND YOUR CONTRIBUTION

FOR THE PROFILE SECTION (YOUNG ADULTS)

TO BE FEATURED IN THE 1993 SOUVENIR ISSUE

LETTERS TO THE EDITOR

A NOTE OF APPRECIATION

Dear Editor:

Namaskar. I feel privileged to read OSA Journal when I get my hands on it. The design and compilation of 1992 Souvenir issue were very impressive. I must say that I enjoyed your editorial; it was great I have visualized OSA Journals in the making. I remember that day when one of the OSA Journals stole my sight; it was a bunch of hand-written manuscripts stapled together. It was good, but today's journals are very impressive. Let's keep up the good work!

History propels through dialectical changes. Establishment of a thesis and counter-establishment of antithesis give birth to synthesis. It is beautiful. This is the emotion I carry for OSA Journals.

At ten years old, I was published in "Teenager", a leading literary journal of India. I have been contributing to the leading literary journals of USA, UK, Canada, Denmark, Pakistan, and India since then.

Seeing my thoughts in print on a page of OSA Journal makes me feel great. A nostalgic feeling indeed.

I owe a lot to many individuals who made me a poet and a lyricist. I am thankful to my father who made me a poet. I am grateful to my wife, Sujata, and daughter, Tasha, who kept me alive as a poet. I am indebted to Rabi Patnaik and Sujata Nayak, who transformed me from a poet to a lyricist. They keep my literary flow flowing. I love yopu.

I personally take the pride to thank you for your time and efforts in putting the Journal together, Mr. Editor.

Surya Nayak
Silver Springs, Maryland

[Thanks for your for compliments The standard of our Journal depends primarily on the quality of contributions; the editorial efforts are supplementary. Nevertheless, we appreciate your encouragement. Editor]

A SUGGESTION

Dear Mr. Misra:

Being a recent immigrant from Bhubaneswar, such early introduction to OSA through a tiny poem "SEARCH" was made possible due to your kind consideration for sharing some very vital space in the OSA Souvenir Issue (1992).

I deeply appreciate your help, because it gave me enough strength and encouragement to go ahead with my challenging student life. It also enabled me to get to know others in USA.

The OSA Journal Souvenir Issue (1992) is too perfect and nicely edited. However, publishing some pictures of events of interest to OSA in this issue would have given it a more lively touch. I am sorry to forward this unwanted suggestion, especially when I am not even a OSA Member yet.

Thanking you once again.

Pracheta R. Sahu
Tranquility, New Jersey

[Thanks for your comments. Any suggestion for the improvement of our Journal is most welcome; yours is a good one. Subject to our budget constraints, we would seriously consider publishing a few selected photographs in each issue, if appropriate photographs of good quality are received from our readers, on time. Incidentally, Pracheta is a Member of OSA now. Editor].

[We welcome letters from our readers for inclusion in this section. Suitable material for letters include comments, criticisms, suggestions, etc. pertaining to the current or proposed OSA activities.]



MINUTES OF THE OSA BOARD OF GOVERNORS AND EXECUTIVE COUNCIL MEETING

July 3, 1992
Holiday Crowne Plaza, Atlanta

Present: Digambar Mishra (President), Renuka Panigrahy (Vice President), Hemant Senapati (Secretary/Treasurer), Sirish Misra (Michigan), Arun Das (Washington), Sitikantha Dash (North-West), Anuradha Panigrahi (New England), Haralal Choudhury (Ohio), Balabhadra Misra (Illinois), Purna Patnaik (California), Puspalakshmi Sahu (Southern), Niranjan Tripathy (Texas), Amiya K. Mohanty (Immediate-past president), Pratap Das (invited), Kula Misra (Editor-in-Chief)

Proxy: Mana Ranjan Pattanayak (New York)

The meeting was called to order at 10:10 a.m. by the President. Copies of the agenda for the meeting were distributed.

The minutes of the last Executive Meeting held on May 24 at Detroit (as published in OSA Souvenir Issue, Summer 1992) were approved unanimously.

The items discussed and resulting decisions (unanimous unless stated otherwise) are summarized below.

1. For eligibility to vote in the 1993 election of OSA office-bearers, Membership Dues for 1992 must be received by Dec 31, 1992.

2. OSA will pay for lunch and hotel expenses for guests invited from Orissa for the Annual Convention at Atlanta.

3. The **Subrina Biswal Memorial Scholarship** will be awarded to **Ms. Seema Mohapatra** of Florida (daughter of Ram Narayan and Jhunu Mohapatra), as recommended by the Award Committee.

4. This year's OSA **Kalashree Award** will go to **Mrs. Chitrlekha Patnaik** of Toronto, as recommended by the appropriate Award Committee.

5. In addition to contributions specially designated for this purpose, up to \$400 of OSA funds may be spent toward the expenses of the **OSA Center** to be opened at Bhubaneswar in December, 1992.

6. The OSA Executive Council is authorized to donate a maximum of \$1,000 of OSA funds per year for charitable causes based in Orissa. Any item of expenditure under this category would need prior approval of the Executive Council.

7. Up to \$40,000 of OSA funds may be allocated for long-term fixed deposit. The Secretary/Treasurer is authorized to make the necessary arrangements.

8. Three Chapters were considered as possible hosts for the 1993 OSA Annual Convention; Southern, Ohio, and New England. The respective Chapter representatives were requested to consult the Chapter members and inform the President of the decision.

9. Although the Executive Council in their last meeting (May 24, 1992 - Detroit) had voted in favor of the New York Chapter as the host for the 1994 Silver Jubilee Annual Convention, the question was discussed again at the request of some members. Based on the contention that enough representatives were not physically present at that meeting to participate in this important decision, a motion to reopen the issue for further discussion was entertained and approved by a majority.

After hearing arguments from representatives of both the New York and Washington chapters, it was decided, with the concurrence of the representatives of both chapters, to refer the matter to an *ad hoc* committee. The President invited possible names for this committee, but none was suggested from the floor. It was unanimously decided to leave the appointment of the *ad hoc* committee to the discretion of the President, who promised prompt action.

10. The President invited nominations for the Election Committee to conduct the OSA election due in 1993. The composition of the Election Committee, as listed below, was unanimously approved (all from Nashville, Tennessee): Panchanan Satpathy (Chair), Shrikanta Dash, Smriti Bardhan.

The meeting was adjourned at 12:25 p.m.

Hemant Senapati
Secretary/Treasurer

OSA HIGHER EDUCATION COMMITTEE A PROGRESS REPORT

Kula C. Misra, Chair

The OSA Higher Education Committee has adopted two basic objectives: (a) establish a network of "Information Library" in Orissa for providing easily accessible information about the graduate programs in various North American universities to perspective graduate students; and (b) explore the possibility of establishing a **Student Financial Assistance Fund** to provide some financial assistance to needy students from Orissa after their arrival in U.S.A./Canada

Our current priority is to house an **Information center** within the **Orissa Center** in Bhubaneswar, which will be inaugurated on December 29. Initially, we will concentrate on establishing a library of Graduate Catalogs from as many North American universities as we can collect. These will be stored, as they become available, at the Orissa Center and may be consulted by interested persons within its premises.

We are examining the feasibility of investing in a more enduring system of information storage, display, and retrieval. The system would probably consist of a set of catalogs on Microfiche and a Paper Reader/Printer that would enable a perspective student to scan through a large number catalogs rapidly as well as print selected pages from the microfiche document (perhaps for a small charge). The purchase and transport of such a set-up -- a rather expensive proposition -- has to await the raising of adequate funds for this purpose by the Committee. Mr. Manaranjan Pattanayak, a member of the Committee, is actively coordinating this effort. We also intend to solicit the help of the Government of Orissa and the Utkal University for this project.

We are also in the process of compiling a document summarizing the general requirements of admission into North American graduate programs and the normal application procedure. We will seek the cooperation of the newspapers in Orissa for quick dissemination of this information when it is ready.

RECENT ADDITIONS TO THE LIST OF BENEFACTORS, PATRONS, AND LIFE MEMBERS

BENEFACTORS

Raj, Prasanta & Chandra
Ram, Dasarathi & Pat

PATRONS

Mohanty, Bhabani & Rajashree
Patnaik, Bireswar & Jolly
Satpathy, Panchanan & Sashikala

LIFE MEMBERS

Agarwal, Nanak & Manju
Choudhury, Umakant & Seema
Das, Jagannath & Gita
Goudar, Shankar & Rattri
Jena, Bhanu & Minakshi
Kar, Kishore & Sangeeta
Mahapatra, Laxmi & Minakshi
Mishra, Ajit
Mishra, Banambar & Prativa
Mishra, Bhabani & Haripriya
Mishra, Durga & Aparajita
Mishra, Prabodh & Aruna
Misra, Amaresh & Sucheta
Misra, Subhendra & Puspanjali
Mohanty, Santosh & Carolyn
Mohapatra, Rabi & Manju
Nanda, Arun & Susmita
Nayak, Prafulla & Mami
Panda, Navin & Manjulata

Panda, Raja
Panda, Sukant & Itishree
Panigrahi, Gagan & Sabita
Parija, Gopal & Annapurna
Patnaik, Asit & Suchitra
Patnaik, Gyana & Sujata
Patnaik, Lalit & Ashima
Patra, K.H. & Bishnu
Pradhan, Dhiraj & Lynn
Pradhan, Tanuj & Meera
Prasad, Anand & Aryabala
Rath, Pradeep & Swadha
Sahoo, Chitamani &
Vaijayantimala
Sahu, Amitav & Sandhya
Sahu, Sudam & Kantilata
Sarangi, Pitambar & Gitu
Tripathy, Nirranjan & Sumita
Tripathy, Nirranjan & Swati

We apologize for the inadvertent omission of the following from the list of Life Members published in the 1992 Souvenir Issue:

*Satpathy, Krushna & Lilabati
Mohanty, Bimal & Sanjukta*

YOUR HELP WILL BE APPRECIATED

J.B.S. HALDANE CHAIR UTKAL UNIVERSITY

Since last year, Utkal University has been exploring avenues to establish the **J.B.S. Haldane Chair** in Human Genetics to honor the memory of Prof. J.B.S. Haldane who breathed his last at Bhubaneswar. On the occasion of the celebration of late Prof. Haldane's Birth Centenary organized by the Department of Anthropology, Chief Minister Biju Patnaik kindly donated a sum of five lakhs of rupees for this purpose. However, at least another eight to ten lakhs of rupees would be needed for the project. From the income of an endowment of 15 lakh rupees or so, it should be possible to support the salaries and research expenses of an eminent Professor and a Research Student.

On behalf of the Utkal University, Vice-Chancellor Prof. S. Acharya has appealed to OSA and its members for collective and individual financial support toward establishment of the Chair.

For further information, please contact:

*Prof. S. Acharya
Vice-Chancellor
Utkal University
Vani Vihar
Bhubaneswar - 751004
Tel: (0674) 52850*

BISWA-BIDU-KUSUM TRUST CHARITABLE DISPENSARY

In memory of late Dr. B.N. Sahu, an eminent agricultural scientist of India, a **Charitable Dispensary** was opened by the Honorable Minister of Labor on March 14 at Kalantira (Ramakumarpur), Cuttack. Through this dispensary, health care, including free consultation and medicine, is provided to about 1,000 families in four to five villages of the

area. We request your generous assistance in meeting the recurring expenditure of this charitable venture, so that we may continue to provide free health care to this rural population.

*Dr. B.C. Sahu
Ex-Dean & Retd. Prof. of Agronomy
Bajamani Bhavan
Plot-75, Surya Nagar
Bhubaneswar - 3*

BISAKHA DASH HIGH SCHOOL KATAPALI VILLAGE SAMBALPUR DISTRICT

The Bisakha Das High School, named after the philanthropic wife of late **Prof. Ghanashyam Dash**, was opened in 1983-84 to commemorate his 25th death anniversary.

Late Prof. Dash was a great scholar of history and an excellent teacher. He was the pioneer in the discovery of the historical importance of Sisupalgarh, the Prachi Valley, Ratnagiri and Lalitgiri (the famous site of Pushpagiri University) mentioned by Hieun-Tsang during his visit to India.

Prof. Dash was a member of the Senate and Syndicate of the Patna University in the undivided state of Bihar and Orissa as well as of the Utkal University in the state of Orissa. He was also a member of the Indian History Congress, Indian Records Commission, All India Oriental Conference, Committee of Compilation of the History of Freedom Movement in Orissa (Vice-Chairman), and the Chief Editor of the Orissa Historical Research Journal. The present Orissa State Museum at Bhubaneswar was originally founded by him in 1934 at Ravenshaw College, with his own private collection of precious antiques.

As a consequence of good academic performance, the Bisakha High School, has been granted 60% grant-in-aid since 1990 from the State Government to

cover only the salary of the teachers. However, a 100% grant-in-aid due in March, 1993 is likely to be withheld, because the School has no *pucca* R.C.C. room for a Science Laboratory.

A *pucca* R.C.C. Science Laboratory, 18 by 35 ft in dimension, (630 sq. ft.) would cost about Rs. 94,500 to build @ Rs. 150/sq ft. Such a sum is quite beyond the financial capability of the School at present. If a sum of Rs. 50,000, that is about half the total cost, could be deposited with the District Rural Development Agency (D.R.D.A.), the District Board would sanction an incentive grant of the same amount (i.e., Rs. 50,000) for the construction of a proper Science Laboratory.

On behalf of the Ghanashyam Dash Memorial Trust, Prof. Prafulla Kumar Pati (former Vice-Chancellor of Sambalpur University and Member of the Orissa Public Service Commission), has appealed for a donation of Rs. 50,000 from OSA and its members for the Science Laboratory building. It is hoped that OSA members will be generous toward this noble cause.

Inquiries and personal donations may be directed to:

Dr. Prafulla Kumar Pati
MOTIJHARAN (near Stadium)
 Sambalpur - 768001
 Orissa, India

**SANSKRUTI BHAVAN:
 PROMODE MEMORIAL HALL**

The Council of Cultural Growth and Cultural Relations is building a *Sanskriti Bhavan*, in the campus of THE UNIVERSE (please see the OSA Souvenir Issue, 1992, p. 84-85).

Late Dr. Promode Patnaik had visited the UNIVERSE campus several times during his trips to Orissa. During one such visit he had expressed the desire that a cultural complex should be built within the UNIVERSE campus, a complex that would serve as a cultural bridge between the *Oriyas* in North America and Orissa. Dr. Patnaik had volunteered

to spearhead an appeal to the *Oriya* community in North America for financial support after there was substantial progress in the construction of the complex. This, evidently, was not meant to be.

The Council of Cultural Growth and Cultural Relations has gone ahead with the construction of the complex. The first two floors of the *Sanskriti Bhavan* is nearing completion.

The UNIVERSE wishes to add a third floor to the building and dedicate it to the memory of late Dr. Patnaik. The plan includes building a well-equipped Conference Hall in this floor, to be named as **Promode Hall**, with a seating arrangement for 150 (expandable to 250, when necessary, by the addition of moveable chairs). The plan also includes space for an Information Center, as had been suggested by Dr. Digambar Mishra (OSA President) and late Dr. Patnaik during their visits. The equipment needed for this Conference Hall-Information Center complex includes a podium, a microphone for each fixed chair, a 16 mm film projector, a 35 mm slide projector, an over-head projector, projection screens, a FAX machine, a photocopying machine, and a computer with a dot-matrix printer.

The estimated cost of the third floor is 16 lakhs of rupees as detailed below:

Building	Rs.8 lakhs
Lift	Rs.5 lakhs
Equipment & Furnire	Rs.2 lakhs
Miscellaneous	Rs.1 lakh

The long-term plan, not included in the above estimate, includes the possibility of adding a fourth floor, which will have 8 guest rooms where friends from North America could stay during their visits to Orissa.

The Council of Cultural Growth and Cultural Relations is soliciting funds to the extent of Rs. 16 lakhs from OSA and its members for the construction of the **Promode Hall**.

Justice Harihar Mohapatra
Dr. Sadasiva Misra
Mr. Girija Bhusan Patnaik

FROM THE DESK OF THE EDITOR

I am deeply touched by the recent flurry of compliments from friends and well-wishers in Orissa pertaining to the activities of OSA and its Souvenir Issue published in conjunction with the last Annual Convention at Atlanta. On behalf of OSA, I wish to express our sincere gratitude to all of you who have taken the trouble of conveying your goodwill and encouragement. Your appreciation means a lot more to us than you probably realize.

I have enjoyed reading every single letter I have received, long or short, in *Oriya* or in English, and wish it were possible to reply to each one of you individually. That being not practicable, primarily because of time constraints, I request your indulgence for using the editor's prerogative to respond through this Journal. I hope you would demonstrate your forgiveness by continuing to write.

Almost every letter I have received contains a request for a copy of the 1992 Souvenir Issue, and many have offered to pay a reasonable price for it. I have not been able to comply, simply because we did not print enough copies to meet such a contingency. It is now obvious that we must take into account this demand in the printing of future issues of our Journal/Newsletter. For a small organization such as ours, the additional cost is certainly a factor and will have to be addressed soon. As an interim measure, a limited number of free copies of this issue of the Journal (which does not contain the Address Directory) will be made available for distribution in Orissa through the Orissa Center, Bhubaneswar.

Some of you have inquired about membership in OSA. An Application Form, as well as information about dues for different categories of membership, are included in this Journal. A continuing membership or a life-membership in OSA would automatically guarantee you a copy of each issue of OSA Journal/Newsletter (and an updated Address Directory in the Souvenir Issue every year). This is an option worth considering.

I would like to take this opportunity to remind you of our "Letters to the Editor" section. If you have any specific comments, criticisms, or suggestions to offer, please feel free to write me a short letter. We will publish it (with minimal editing, if necessary) as soon as possible. News items, especially those of interest to our members here, are particularly welcome. You are also cordially invited to submit articles/poems/short stories, etc., either in English or in *Oriya*, to be considered for publication in our Journal.

Many years ago the OSA started a quarterly Newsletter, primarily as a vehicle of exchanging information among its members who happen to be dispersed over a very wide geographic area. It has evolved through the years to its present form under the able leadership of many previous editors (for example, Jnana R. Dash, Lalu Mansinha, Saradendu Mishra, Digambar Mishra). It is my hope that someday it will serve as the most visible, permanent and tangible link between the *Oriyas* in Orissa and North America. We certainly welcome all the help, cooperation and advice we can get from you in this endeavor.

Kula C. Misra
Editor

THE ORISSA SOCIETY OF THE AMERICAS

MEMBERSHIP RENEWAL FORM

NAME -----

ADDRESS -----

NAME OF SPOUSE -----

TELEPHONE (RESIDENCE) -----

FIRST NAMES OF CHILDREN -----

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

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

The membership categories are as follows:

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

OSA will gratefully accept donations to its general funds and for approved specified projects. Membership dues and donations are tax deductible.

Subscription to OSA Journal/Newsletter is by membership only.

RAVENSHAW COLLEGE ALUMNI ASSOCIATION OF NORTH AMERICA

PROFILE INFORMATION

Your Name and Current Address:

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Your Home Address in India:

Ravenshaw College Years:

As a Student: From _____ To _____ Degree _____
(month/yr) (month/yr)

As Faculty: From _____ To _____ Degree _____
(month/yr) (month/yr)

Brief Biodata:

Suggestions on Our Role:

(If your spouse was a student or faculty, fill out a separate sheet)

Please mail to: Dr. S.N. Ray, 6703 Spenard Road, Bowie, MD 20720
Telephone: (301) 262-6747 (Home) (301) 459-3533 (Office)

**INAUGURATION OF
OSA CENTER, BHUBANESWAR
259, Kharabela Nagar
(Near the Reserve Bank of India Office)
Bhubaneswar**

December 29, 1992 - 5 p.m.

***Venue of
Ceremony :*** **Suchana Bhavan
Bhubaneswar**

Chief Guest: **The Honorable J.D. Sharma
Governor Of Orissa**

The ceremony will also include the recognition of Mr. Biju Patnaik, Chief Minister of Orissa, and Dr. Jitendra N. Mohanty, Professor of Philosophy at the Temple University (USA), the two OUTSTANDING ORIYAS selected by OSA for 1992 (see OSA Souvenir Issue, Summer 1992).

Every OSA member is cordially invited to attend this ceremony that will mark a major step enhancing the linkage between the Oriyas in North America and their State of origin. If you plan to attend, please call:

**Satya Mohaptra
Editor, Dinalipi**

**Telephones (Bhubaneswar): 40504/405963 (Office)
54351 (Residence)**

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