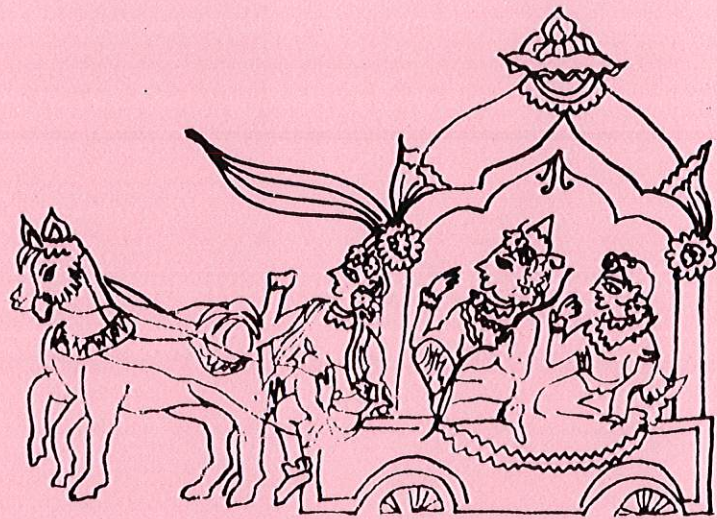
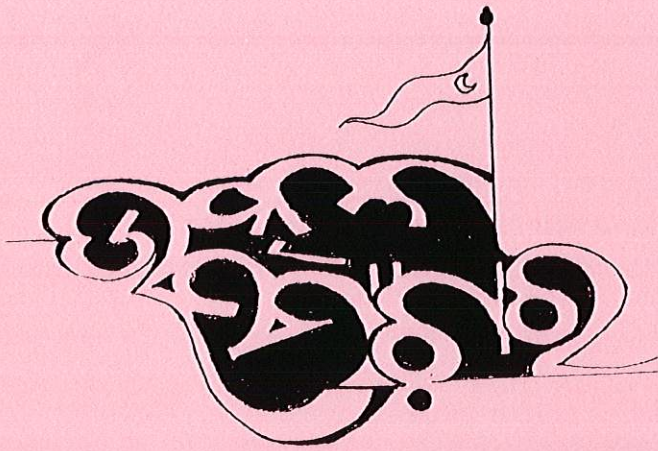


ସଂପାଦକ... ଅମଳ ଚନ୍ଦ୍ର ମହାନ୍ତି

TABLE OF CONTENTS

Editorial	1
Orissa, The Land and Its People	2
He is the All	3
Indian Thought Through the Ages	5
Travelogue	6
We and Our Environment	7
From Orissa	9
Letters to the Editor	11
Short Story	12
The Organization	Insert



PUJA AND YEAR END ISSUES 3 & 4, 1978

EDITORIAL

On behalf of the society and myself and my family, I wish all of you a pleasant and prosperous new year.

I have missed to wish you all a pleasant 'Buzja', because I have had to combine two issues of the Samachar. The prime reason being cost and lack of optimum collection of funds. Other reasons being my lack of time, assistance, and inadequate intime response from our members. I am happy that I do not lack materials though I will like to have more. I am very much obliged to people who have contributed for this issue and the future issues. If I will be able to make people read it and stimulate thought and reaction, I will be satisfied. Besides, as I have stated before, I am open to suggestions, advice and concrete help to expand this into a readable and useful communicating medium among us, both adult and children. I realize there are items which may not please some — some would have wanted it in a different way or with different things and I am one of them. But we have many limitations and that is important to realize.

If you have noticed, the cover and headings have taken a different shape. Thanks to the contributions of Dr. Umaballava Misra (New York). I am obliged and proud of his interest. This is another area where we can have contributions from others, especially from children. I plan to keep the features constant as far as possible and add on to it so that anybody can plan. At least we can have different covers each time. Can I expect some?



Slide Library - All of us who are in 'talking' business, realize the importance of slide projection or movie projection as a teaching vehicle. I think the same media can be utilized to educate or create interest in our children and us too, if we can establish a slide library based on topics.

Firstly, it will not be costly and slides could be collected from different people who have or are visiting home free or at duplicating cost. Some can be bought from the Government of Orissa. The topics may be many. If I can suggest a few they will be - (a) Town and villages of Orissa, (b) Village life, (c) Temples and art, (d) Religion and different festivals in Orissa, (e) Peoples in Orissa.



Orissa is the anglicised name of Utkal has been known as Kalinga or a part it in the ancient days. The state of Kalinga has been mentioned in ancient epics but its early history is obscure. A Nonaryan race is believed to have settled in Kalinga in the dim past before the Aryans came from the north. A new civilization came into being with the gradual blending of the two races. At the dawn of history, Utkal formed a part of the Kalinga Empire, most of which also were oriya speaking tracts, extending from River Ganges to Godavari.

Chandragupta Maurya established the Maurya Empire comprising most of northern India after defeating Seleucus Nicator, a successor of Alexander, in India and Kalinga was a challenge to this empire. In 263 BC, Asoka, grandson of Chandragupta, invaded Kalinga with a powerful force to subdue it but met with stubborn resistance. Kalinga lost the war but turned Asoka from "Chandasoka" (Chanda = evil) to Dharmasoka (Dharma = pious). This tragic episode of war was a turning point of Asoka, who renounced war and decided to conquer the hearts. He was instrumental in spreading Buddhism throughout Asia. The

Even pictures taken by us here showing nostalgia of the past. Those of us who attended the Kumar-purnima gathering two years ago in NJ, will certainly remember the pleasure of projecting into the past through the slides of us and our children. The slides can easily be transported to different areas. Any occasion where children are left to themselves to deal with time when adults are busy otherwise, or in the camps, or the annual meetings etc., can be utilized, if some people take a little time to prepare and present the slides. I think all of us will also enjoy them. I will like to have further suggestions and request people to come forward to spare the slides.

rock carved edicts at Dhauli-giri, a hill about two miles from Bhubaneswar, depicts the horror of this war and Asoka's deep concern for the people.

Kalinga became independent soon after the death of Asoka. In the second century BC, Kharavela, of the Chedi dynasty, was the most powerful King ever to rule Kalinga. He expanded the state from Ganges to the Cape Cormorin, the south end of India and Maharashtra in the west. In his time, Jainism replaced Buddhism as the prime faith. The twin hills - Udayagiri and Khandagiri also close to Bhubaneswar, were the strong centers of Jain faith. In the Hathi Gumpa (Elephant cave) one of the many caves in these hills, has the inscriptions recording the story of Kharvel.

In the first two centuries of the Christian era, Kalinga had established colonies in the south east Asia in Philippines, Thailand, Cambodia and Indonesia, and had many thriving ports in Orissa from where merchants and others sailed to these colonies. The existing monuments and traditions in these countries and in Orissa depict that part of the history.

Kalinga became divided into a number of kingdoms even though it was brought under one rule by the different Buddhist kings during the third to seventh centuries. The well known Chinese pilgrim and traveler Hiuen Tsang visited Orissa in 638 AD.

HE IS THE ALL

The cult of Jagannath, A grand synthesis

Dr. H. C. Das

Superintendent of Museums, Orissa

The Cult of Jagannath at Puri, the greatest in the Hindu pantheon, occupies the most prominent position in the art, culture and religion of Orissa since time immemorial. By the grace of this mysterious deity, the Kshetra or the place where he is installed is known as Srikshetra. Jagannath as the Lord of Universe embraces the millions irrespective of castes and creed. He is the popular Lord Patitapabana, redeemer of fallen. On the occasion of Car festival the Lord Himself comes out of his mysterious dark chamber and appears before the millions as Patitapabana.

The Cult of Jagannath is a mystery and enigma. It has assimilated in it many a trait from various religions cults and stands as a splendid synthesis, thus representing unity in diversity. We find in it conspicuous aspects of tribal culture, Buddhism, Jainism, Saivism, Saktism, Vaishnavism, etc. Since the Jagannath cult is a subject without limitation in this small paper I will touch upon the salient features of different religions that have crept into it.

In the first phase of the evolution of the Jagannath cult we find the integration of Aryan and tribal elements. The Mahabharata of Sarala Das and the Deul Tola Suango of Bipra Nilambar depict an

interesting story of amalgamation of Aryan and tribal features in the Jagannath cult. Lord Krishna died of the poisonous arrow of a Savara known as Jara. His dead body was cremated but the strange part of this cremation was that his heart could not be consumed by fire. This uncremated part was thrown into the sea. The repentant Jara savara followed this holy part of Krishna in the sea and ultimately rescued it in the east coast of Orissa. Miraculously this holy part was turned to blue stone known as Nilamadhav. Jara Savara with his heart full of content and pleasure worshipped Nilamadhav at Nilachal. This tribal deity continued to be worshipped for centuries by the Savaras.

The story further relates that the King Indradyumna of Malava with an intention of reviving Vishnu worship in India sent emissaries to all quarters. Bidyapati a Brahmin who came to the east stepped into the Savara village of Jara and heard of Nilamadhav. Bidyapati through the help of Lalita, the Savara maiden, came to know about the Nilamadhav worshipped secretly in the thick jungle not far from the village and finally he had the chance to see the image in the jungle. Immediately after the discovery Bidyapati came back to Malava. Having been informed the King Indradyumna

came down to Orissa to request the Savara for donation of the cult. But the Savara disagreed the proposal adamantly. As a result he was arrested. The king penetrated into the forest but unfortunately the blue stone was not traced out. The deity vanished from the site and told the king in a dream that he would appear in the sea next morning. It so happened in accordance with prophecy but alas the King and his entire army failed to lift the cult object from the water. Again as ordained by God it could be lifted with the help of the Savara headman, the original worshipper.

The story gleans that the cult of Jagannath emerged as the deity of tribals and non-tribals. Even now in the service pattern the tribal elements continue to exist and the present Daitas, the descendant of the Savaras act as the Priests of the Lord Jagannath.

In the multi-faceted aspects of Jagannath cult Saivism played a very conspicuous role. The Cult of Siva with its origin in the distant past entered into the realm of Jagannath. The very image of Jagannath is considered by some scholars to be originally a Siva lingam, the symbol of creation. The Eastern Ganges of Orissa identified Jagannath as Gokarneswar, a name of Lord Siva. They were ardent Saiva and hence identified Jagannath with Siva. Similarly the Sailodbhavas conceived him as Swayambhu (Brahma, Siva).

The question how a single image turned to three is perplexing to the scholars. Some scholars are prone to postulate that the influence of Buddhism turned the cult into three, signifying Buddha, Dharma and Sangha. The Bhaumakar Rulers as the ardent Buddhist, popularised the cult through the gospel of Buddhism although they never denied the Hindu Origin of Jagannath cult. It was during this time Buddha was taken into the pantheon of Dasavatara, Indrabhuti, the King of Uddiyana and the propounder of Vajrayan cult offered his obeisance to Jagannath in the opening verse of his book the Janasidhi. "Lord Jagannath who is the same as all the Buddhas and

who as all pervading Sidhi is compared to the sky, he is worshipped by all the highest Jainas, he is the giver of all, omniscient of the essence of all the best of all Vajrayanists. After bowing low before Him with all my feeling and devotion, I now enunciate His Great Sadhanas". It may be mentioned in this context that among the ten incarnations of Vishnu carved on the gateway of Jagannath temple Puri, Buddha, the ninth one justifies the Buddhistic aspect of Jagannath cult.

The speculation of some scholars that Jagannath is a Tirthankar of Jainism is corroborated by historical facts. The Hatigumpha inscription of Kharvela indicates that the Jinasan probably of Jinanath taken away from Kalinga by the Nandaraj of Magadha was brought back by the Mahameghabahan Kharavela in the 1st Century B. C. and was installed in a sacred place surrounded by the Sea and Kushagrass steppes. This description probably fits in with the town of Puri. Kharavela on his triumphant victory over Magadha might have installed this sacred image at the holy centre of Srikshetra. Kharavela restored this religion in Kalinga which was again superimposed by Buddhism. It was during this period the single Jaina image was changed into the Buddhist triad of Buddha, Dharma and Sangha and epithet of Jinanatha was turned to Jagannatha.

The Imperial Gargas and Surya Vanshi rulers of Orissa developed the theology of Jagannath and gave a new shape combining the elements already developed in early centuries. The Harihar cult originated in early mediaval period reflected considerably in the tenets of Jagannath Cult. Similarly the Sakta Tantric elements crept in rituals, when Jagannath and Balvadra represented Hari and Hara and Subhadra stood for Sakti. The deity Balavadra is sometimes taken in as Ananta or the Serpent representing the Naga Cult.

When Vaisnavism was accepted as the State religion of Orissa it had assimilated certain salient features from Saivism, Buddhism and Saktism and evolved a new

INDIAN THOUGHT
THROUGH THE AGES
DR. JITENDRA N. MOHANTY.



I had concluded my last essay by asking the questions: "What is that one Being which is called by different names?" or "What is that which existed at the beginning of all things?" - questions, which the authors of Rg-Veda had raised but dared not answer. The upanisads offered a most striking answer: namely, That one Being is none other than *Atman*, the Self within man but also the indwelling spirit in all beings. However difficult it may be to comprehend this thesis, there is no doubt that it has exercised a profound influence on Hindu religion, metaphysics and the way of looking at things.

Unlike the Vedas which are more interested in mundane life, in the community and its well-being, in nature around and in a better, more prosperous life here and hereafter, the upanisads, composed several centuries afterwards, are marked by a great change. The authors of the upanisades are philosophers, not priests, more intellectual than emotional, thinkers, rather than poets, and more interested in spiritual freedom than in better and a more prosperous life here or hereafter. This change continues to characterize Brahmanic thinking, and the Vedas come to be understood through the upanisades.

The central thesis of the upanisads is: *Brahman* = *Atman*. The word '*Brahman*' means variously: "the greatest, than which there is nothing greater", "that which is at the root of all things" and "that which has grown into all this." It is this which the Vedic authors were trying to find out. The question, then, is: what is Brahman? The answer is; "*Atman*". The word "*Atman*" means variously, "that which eats" "that which breathes" (cp. the German word for breathing, "*atman*") and "that which pervades." It is the inner spirit of all beings.

Several dialogues in the upanisades - many of the discourses are composed as dialogues - emphasize the great novelty of this answer. In one of these, we find the Brahmin, Valaki Gargya, learned in Vedic scholarship, visiting with the King Ajatasatru and offering to teach him the nature of *Brahman*. The king is willing to listen respectfully, but the lessons leave him dissatisfied. The Brahmin, in turn, wants to say that the Brahman is the sun, the moon, the fire, the sky, etc., etc. Note that they are the views of the devotees of the various Vedic gods. Ajatasatru rejects these answers, and himself offers to teach him about Brahman. Then he takes the Brahmin to a person who is fast asleep, and says: that where this person has gone in deep sleep, from which he returns when awake, that is his self, that is Brahman. What is remarkable is the change from searching for Brahman in the wide world outside to looking for it within oneself.

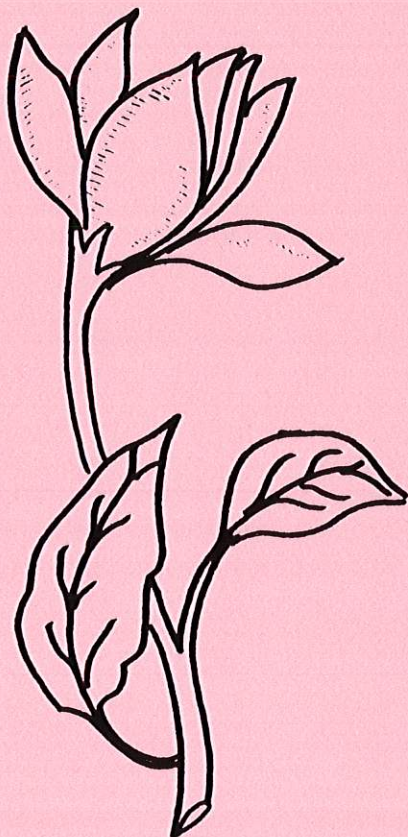
But what is this *Atman*? I will briefly recall one of the dialogues bearing on it. In this dialogue, the gods and the demons send their representatives, Indra and Virocana respectively, to the teacher, Prajapati, to learn the secret of *Atman*. The teacher gave them a series of answers. The first answer was: *Atman* is the body, "that which one sees in a mirror," that which is involved in waking experience. Indra and the demon go back to think and reflect on this answer. The demons are satisfied and do not return. (Note that we have here an implicit definition of who is a demon: he is one who thinks that his self, *atman*, is his body). Indra reflects on the answer, and returns dissatisfied to the teacher to receive his next answers. These are, in that order: the self who freely creates the world of dreams; the self who is in deep sleep; and the self as in the *fourth* or transcendental state. The last alone is the true self, which encompasses all the others.

It was common amongst the ancient Hindus to speak of four states in a person's selfhood: *jagrat* or waking, *swapna* or dreaming, *susupti* or deep, dreamless sleep, and *turiya* or the mystical experience. The last was regarded as giving access to what the self is in its inmost reality. The only descriptions we find in the upanisads are: the *atman* is pure spirit, infinite and bliss.

Spiritual freedom comes from knowing the *atman*, i.e. from knowing that *atman* = *Brahman*, that I am He (*sah aham*). By knowing this, one is free from one's narrow individuality, one's sense of ego, and becomes one with the universal truth of all beings. One then gets rid of all fear, of all suffering, and attains immortality.

This ideal dominates Hindu thought, but its exact understanding and interpretation led to great differences amongst the Hindu philosophers.

For the present, let us note that the upanisads show not merely this profoundly original spiritual thought, but also great social changes. We find *women* such as Gargi and Maitreyi and *kings* such as Ajarasatru rise to the ranks of the great teachers, excelling over their Brahmin contemporaries. Caste, from the point of view of the spiritual thought of the upanisads, is only a secular institution whose sanctity is provisional. In my next essay, I will write about this institution of caste, and the general Hindu view of life as it obtained in the antiquity.



TRAVELOGUE

J.R.DASH.

.. Midwest

St. Paul-Minneapolis

Entering the city through highway 94, one gets instantly impressed by the greenery, the openness and the newness of the structures adorning the skyline. Let us stop first at the lake-street home of Sudhansu and Indu Mishra. In a matter of minutes you would feel you are in Orissa amidst very intimate people. Sudhansu Baba lived in the twin cities for ten years before moving to Clearwater, Florida in 1969. Since 1975, they are back again. Their daughter, Mamnu (Nirupama), is majoring in micro-biology at the University of Minnesota and Mrs. Mishra is also an alumni from the same school.

Not too far from the campus, let us stop over at the residence of Amitabha and Dolly Sahoo. Amitabha Babu came here in 1976 and completed his M.B.A. with specialization in Management Info Systems. We got a treat of typical Oriya snacks here. With them time passes very quickly. Let us keep driving to the western suburb of Burnsville to the residence of Madan and Minoo Biswal. It's a beautiful home amidst maple trees and pinegroves. The Biswals were at San Jose, California before moving here two years ago. They are excellent hosts and you must plan to spend an evening with them. Let us meet a couple of bachelors. Mr. Shakti Mohanty is a newcomer to the twin-city and he is working for 3M company's corporate headquarters here. He lived with his brother Ranjit Mohanty at Zurich, Switzerland before moving to the U.S. Another bright young man from Orissa, Mr. Kishore Mohanty is doing his Ph.D. in Chemical Engineering at the U. of Minnesota. Kishore Babu did his undergrad work at I.I.T. Kanpur. Another newcomer to the city is Mr. Durga Panda from College Park, Maryland. Also Mr. Pranab Chatterjee from Balasore has been living here since 1969.

With so much company, you will certainly head north to the wilderness and to the beautiful lakefronts and picturesque spots.

THE

ORGANISATION

Annual Meeting—1978

The annual meeting of the society was held in the Washington DC area on the 2nd of July, 1978. Nearly fifty families from different states of the United States and Canada attended the meeting. It was a great pleasure to see friends coming from as far as Kingston, Toronto in Canada, Alabama, Ohio, South Carolina in the United States. This gave this regionally organized meeting a national and international flavour. The president of the society Sri Promode K. Patnaik, who came all the way from Huntsville in Alabama, presided over the meeting.

The meeting started with a minute of prayer in respect of the departed souls of the famous Oriyas at home, Dr. and Mrs. Parija, Biren Mitra, and Subhadra Mahatab.

After Sri. S. B. Mohanty, Chairman of the reception Committee welcomed the members, three resolutions were brought before the meeting on behalf of the Working Committee. They were briefly discussed and adopted.

Resolution one stated that the annual meeting will be held henceforth on the Labor Day weekend unless otherwise decided by the Working Committee sponsors. Resolution two requested Sri B.C. Mohapatra, the current treasurer to make an earnest effort to collect membership fees and donations which he agreed. Resolution three requested Sri Amiya K. Patnaik to review the present Constitution and rewrite it to fit into the activities of the Utkal Cultural Society by December 1978.

The meeting was followed then by the best event of the evening, the entertainment program. The program was well rehearsed and was of for better quality with successful attempt into as real variety program.

The program started with a Bhajana by Pratap Das, Sudeep Patnaik, Jnana Dash, Binod Nayak, Lata Misra and Kabzta Patnaik.

An excellent dance recital by Subrina Biswal, the seven year old daughter of Sm. Anu and Dr. Nilambar Biswal followed it. She danced Kuchipudi and the snake dance giving the impression of a real professional. This was followed by Songs from SM Bandita Nayak, SM Lata Misra, Sarbastr Pratap Das, Sudeep Patnaik, Jnana Dash, which kept the tempo of the evening moving up.

The highlight of the evening was a mini-drama adopted from Fakira Mohan's famous story 'Patent Medicine'. Sri. Rabi Patnaik, Sri Rasik Tripathy and Sm. Sipra Rath acted in it. The drama kept audience feeling that they were in a theater hall in Cuttack.

The surprise of the evening was the folk dance 'Bagabaguli'. The participants were Sms. Anu Biswal, Bandita Nayak, Sipra Rath, and Kumaris Kunkun Patnaik, Sujata and Sarita Satpathy, all clad not only in the red bordered sarees of the village folks, but in the typical rustic style.

The items of which we are proud of came next. "Computer Servent", a skit presented by Kumaris Sugata and Sarita (daughters of Dilip and Chhabi Satpathy) and Mala (daughter of Prakas and Babuli Patnaik) in oriya. This followed by a oriya song by Kumars Babu Patnaik, Sandeep and Subrat Biswal, Roky Patnaik and Kumaris Mala Patnaik, Sujata and Sarita Satpathy and Subrina Biswal. None of them probably are more than ten and are more conversed in english than oriya.

The solemnity of the evening came with the Bharat Natyam (Tillana) presentation of Kumari Tani Purohit (daughter of Arjun and Padmini Purohit). She did a superb job with impressive but complicated movements of the dance.

Of course there were caricatures and jokes by our President Sri Promode Patnaik.

The evening's entertainment program came to an end with a patriotic chorus by Pratap Das, Binod Nayak, Rasik Tripathy, Sudeep Patnaik, Bandita Nayak, Babuli Patnaik, Anu Baswal, and Sheela Koteswar and a vote of thanks by Sri Promode Patnaik.

Food followed next — which was excellent as usual and with more than 150 people to feed, the atmosphere was like a wedding festivity.

The stage was managed by Sarbasri Nilambar Biswal and Madan M. Das. Rest of the activities of the day were splendidly managed by Dilip Satapathy, Prakash Patnaik, Prafulla Misra, Sobha Patnaik, and Chhabi Satpathy.

The society is certainly obliged and proud of its friends in the Washington area for making the day a success and a eye opener for the rest of us in spite of the limited time they had, due to misunderstanding. It will not be out of place to acknowledge our gratitude to the following individuals, who were the driving force behind the occasion: Anu and Nilambar Biswal, Rabi and Sobha Patnaik, Dilip and Chhabi Satpathy, Prakas and Babuli Patnaik, Prafulla and Dharitri Misra, Rasik Tripathy and Pratap Das — even though we acknowledge that contribution to the success of any function is due to all participants including the attendees. I hope we keep up the spirits and stimulate others.

(Note - It is possible that I may have missed occasions and people, which is certainly not deliberate and I beg to be excused. I am obliged to Janan Dash for his write up on the function, which helped Amiya)

Editorial Note

The regional annual meeting of the Society was held in Washington area on July 2nd, 1978. As I had predicted in the last issue of the newsletter, the occasion was not only a great success but the best we had so far. As I commented also, it was an eye opener for our friends in other areas. It also should be a good education for the negative thinkers and tall talkers. The event proved that all we need is a group of sincere, self sacrificing persons to put the things together. When I realize the number of people involved including children, the after work almost daily get togethers extending well past midnights for planning, practice and rehearsals - half asleep children, crying babies, overworked or neglected spouses, my head bows down with respect towards their efforts and sacrifices. I hope and pray god that they keep up their spirits and stimulate others to take up the challenge. The organization is grateful to the group.

On looking at the negative side of these functions in-general: We certainly need improvement. The following observations and suggestions I believe are not out of place and I will certainly appreciate others to communicate their ideas to the

members through these columns - The most common observation in almost all the functions organized by us, is our complete lack of sense of time. Nothing starts in time. I do not think it is the lack of sense of time but lack of sense of care. I do not think any of us will afford to be late in appointments in our jobs. Why then here? Possibly we do not care for others' time, or lack of concern for the organization.

The second observation is, we are spending less and less time in discussing organizational matters-our aims, difficulties, planning etc. and less and less people are taking part in the discussions. Sometimes I wonder if, any of us come to a meeting, forget about prepared but at least to express our concern and ideas, what ever they may be. I agree these gatherings are a great place to meet people - make friends etc. but after such long existence as an effective or partly effective organization should not we be little more concerned, and allow the organization to become more mature? I am sure there are many people with equal or better ideas than the people who chronically take the platform.

Third observation, even though each of us seem to be concerned with our children's attitude, thought process, cultural and religious vacuum, We have not done anything for them as a group. I think it is more for parents disorganization than children's lack of interest. I suggest in any of the future meetings of OSA or its affiliated organization or even in small gatherings let us implement some activities and communications, (1) let us set up discussions groups before the meeting (of course the parents are to blame if they reach after the meeting) with an agenda. (2) let us put up slide shows (which is easy) depicting our culture etc. (3) encourage all to utilize this magazine by writing to meet their needs, and their writings and arts. Medicine always does not taste good. Quinine has to be sugar coated to cure malaria. Planning and sincerity are the key words. Sure we should meet people, be entertained and treated with good food but think we have a responsibility for ourselves and the second generation.

The fourth observation, we always blame our children for being noisy, not in their seats etc in the functions but sadly enough we see groups of adults seem to deal with their own affairs in the wrong place and certainly at the wrong time. In any meeting, small or big, I believe we are too grown up for that.

PEOPLE IN THE NEWS

CONGRATULATIONS FOR BECOMING PARENTS:

Mini and Prasana Samantray, daughter Anita
Lily and Shiba K. Mohanty, son Sunil
Pravati and Bijoy K. Misra, son Rajesh
Rita and Chandrasekhar Mahanty,
daughter Sucharita

WELCOME TO OUR MIDST

AS STUDENTS:

We wish them the best of luck

Mrs. Minati Dash - New York University
Mihir K. Dash - Rutgers University
Kailash Misra - Rutgers University
Sarat K. Dash - South Dakota School
of Mines and
Technology
Bichitrananda Ray - Toronto Univ. on open
fellowship program

IMMIGRANTS: We wish them to prosper

Sukanta Panda and Itisree Panda (a well-known
Odissi dancer) Dallas, Texas
Dr. Prasant Patnaik, M.D., Washington

JOINING THEIR HUSBANDS:

We wish them happiness
Pushpa Das (Pratap)
Sukanti Sahu (Dileswar)

WE CONGRADULATE FOR JOINING IN MARRIAGE

We wish them happy and pleasant lives
Debendra K. Das and Catherine
Pramila Rath and G. Jagadish
Mahendra Mallik and Diane

WE ARE PROUD TO ACKNOWLEDGE:

Dr. Madhabananda Sar, Research Associate
Professor of Anatomy, School of Medicine,
University of North Carolina at Chapel Hill at-
tended the Fifth Internatinal Congress of Hor-
monal Steroids which was held in New Delhi,
and served as a chairman of a session
"Steroids in Brain and Neuro-endocrine Func-
tions". He also spoke at a satellite endocrine
Functions". He also spoke at a satellite sym-
posium of the congress "Regulation of
Gonadal Function" held in Bombay. He
presented seminars at Utkal University, BJB
and Regional colleges in Bhubaneswar, in addi-
tion to the all Indian Institute of Medical
Sciences, New Delhi.

Dr. Jagannath Das, Director of the Center for
Research on Mental Retardation at Edmonton,
Canada, has been given the responsibility of
organizing the NATO Conference on Child In-
telligence at York University, England in May,
1979. We wish Dr. Das all success.

Mr. Bimal K. Mohanty moving to Brussels on
promotion. Dr. S. K. Dash being honored as
"Lion of the Year" by the Capital City Lions
Club in South Dakota. K.H. Patro for com-
pleting his MBA.

WE ARE PROUD TO ANNOUNCE:

Sri Anila K. Patnaik, Chicago, joined a very
small group of people to become a life member
of the society.

Dr. Ghana S. Tripathy M.D., Ohio, has donated
\$100. to the society fund. We are obliged an-
d hope he will keep up his good spirits and in-
fect others.

We welcome back Dr. Jogesh Ch. Rath, a
founder member of the society, who made a
sincere effort to establish himself in Orissa. We
will certainly appreciate his renewed help and
good will for the society.

VISITORS:

Dr. Bidyadhar Misra, and Dr. Trinath Rath, Vice
Chancellors of Utkal and Berhampur Univer-
sities respectively attended the Common
Wealth Vice Chancellor's meeting in Canada.
Dr. Misra, on his own, visited a number of other
universities in North America. He had con-
tacted many Oriyas in these places and had
group discussions regarding the educational
systems of India and outside.

Shyam S. Mohapatra, during his stay in New
York, met with some of us in different groups
and had discussed the social and political
aspects of India and Orissa. Sri Shyam Sundar
Mohapatra is an ex-member of Parliment from
Balasore. He was visiting the U.S.A. on a
political mission.

Sri Samarendra Kunda, Minister of State for Ex-
ternal Affairs was in New York for the UNO
General assembly meeting. A very hasty
meeting was arranged by the New York chapter
to felicitate him.

EDITORIAL NOTE

We wish the reception would have been better
organized in view of the fact that the minister was
here for some time and his stay was preplanned.
This would have allowed more members to attend
and take part in the activity. We hope in the future,
we should be able to do better. With regards to
felicitations, it is the view of a number of
members that besides giving felicitations. They
deserve, it would be more useful for the members
to discuss current situations in Orissa and India
and if as influential members of the Society or
Gov't. they can help our community here, not by
oral advice but by action.

It is already time to decide a place or places to hold the next annual meeting. The executive committee will like to have suggestions or invitation for the occasion, which may please be sent to Dr. Rabi Patnaik at: 3917 McDonough Rd., Randallstown, Md.-21133, who will coordinate. I will still advocate that because of our scattered population, we should have the meetings in different places, and even take advantage of the local annual happenings so that we get a wide feed back.

THEY MOVED

NEW ADDRESSES

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10F, 430E, 67th St.
New York, New York 10021

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Schenectady, New York 12307

Dr. Pradeep Swain
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Holidays Burg, Pa. 16648

Haralal Chaudhury
2600 Meadow Lane
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Dr. R.N. Kanungo
11 Greenfield Road
Dollard Des Ormeaux
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Jatindra Kanungo
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Cartier Ville, Quebec H4J1G4

Debendra K. Das
URI, Old Grad Apt.#J
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Dr. S.K. Dash
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Pratap Das
12 Manchester Pl. Apt.#304
Silverspring, MD. 20901

Jogesh Rath
Morenci Hospital
Morenci, Az. 85540

New York Chapter of the society has elected new office bearers. Dr. Krushna M. Das is the president. There are five vice presidents and Sri Sadananda Barik is the secretary.

The New York Chapter celebrated Kumarotsaba in the Hindu temple with Kartikeya puja and a cultural program.

The N.Y. and Washington groups welcomed the New Year with festivities in the houses of Dr. Birendra Patnaik and Sri Dilip K. Satpathy respectively.

U. Patnaik
40 Indian Cultural Center
54 New Garden Street
Queens Town
Georgetown, Guyana
South America

H.K. Parida
44 East Ave.
Middletown, N.Y. 10940

Sudhansu M. Mohanty
4220 Highland Road #4
Baton Rouge, LA 70808

Somnath Dash
Mahopac, N.Y. 10041

Satyabrata Das
6 Dellwood Road
White Plains, N.Y. 10605

Mihir K. Das
GSBA, Englehard Hall
Rutgers University
Newark, N.J.

Kailash Mishra
Dept. of Mathmatics
Rutgers University
New Brunswick, N.J

Saura Sahu
5605 Ponderosa Dr.
Durham, N.C. 27705

Debendra Patnaik
701 Maryland St.
Syracuse, N.Y. 13210

Panchanan Satpathy
Forest Park Apts.
104C Black Patch Dr.
Springfield, Tenn. 37172

In the eighth century, a Kesari dynasty was established by Jayati (712-744) and Jayati II was the most powerful king of this dynasty. He united the different kingdoms and revived the imperial tradition of Orissa under Kharavela. Jayati II was a great champion of Brahmanism and brought learned Brahmins and settled them in Orissa. He is also believed to have built a temple for Lord Jagannath at Puri. His son, (840-880 AD) also powerful ruler and builder espoused temples at Bhubeaneswar.

The Ganga dynasty succeeded the Kesaris. Ananta Varman Chodaganga, one of the rulers of this dynasty is believed to have erected the Deula (tower) and Jagamohan (assembly hall) of Jagannath temple Puri in twelveth century AD. Another Ganga king, Narasimha Deval is believed to have built the famous temple at Konark in honor of Surya, the Sun god.

Subsequently, there were frequent muslim invasions into Kalinga. Kapilendra Deva, the first Suryavamsi king extended his dominions as far south as Pennar River (in Madras) but his successors could not hold on to these possessions because of the Muslim rulers of Golconda. (Andhrapradesh). The last Hindu ruler of Utkal, Mukundadev, was overthrown by an afghan king Bayazid and one of his bigoted generals known as "Kalapahad" in 1568 AD. In 1592 AD, a Hindu general of Akbar, Man Singh, annexed Utkal to the Moghul empire. In 1751 AD it was occupied by the Marathas and the British took it over in 1803 AD.

In 1828 AD it was split up into regulation districts of Cuttack, Puri, and Balasore and non-regulation Tributary states with kings. Sambalapur was added to Orissa in 1905 - Orissa became a separate province in 1936. After independence in 1947, the rulers of these twenty-six Orissa states surrendered their authority and the formation of the present State of Orissa was completed in 1949.

ALCOHOL, TOBACCO, LIVER CIRRHOSIS AND CANCER

A study undertaken to determine whether males with liver cirrhosis are more likely to have cancer of certain organs, earlier and more frequently than males without cirrhosis and to trace common risk factors between cirrhosis and specific cancers. Among patients with cirrhosis and cancer, liver cirrhosis was usually diagnosed four or more years before the diagnosis of squamous cell (cancer of the superficial lining) of the mouth, pharynx or larynx. Most digestive organ cancers were diagnosed simultaneously with cirrhosis. Oral, Pharyngeal, respiratory, and digestive, genito urinary and skin cancers were seen three or more years earlier in cirrhotics than the non-cirrhotics - only cancers of the mouth plus pharynx and digestive organs were significantly excessive among liver cirrhosis patients - risk factors such as excess use of whisky, tobacco plus alcohol and mixed alcoholic beverages were positively associated with cancers of the oral cavity and liver. The frequency of cancer of mouth and liver was increased significantly in cancer patients with cirrhosis who also smoked and drank heavily.



BREAST CANCER AND RELIGION

In a recent epidemiologic study of breast cancers in the greater Bombay area, it was found that the incidence rate is 19.9 per 100,000 which is lower than Hawaii and U.S.A., (about 62/100,000) but higher than South Africa, Japan and Israel. But the incidence in Parsi women is high (48.5) - close to the rate seen in Swedish Women. The rate for women of other religious communities is 18.2 per 100,000. The average incidence rate in Parsis is thus 2.7 times higher than in the other indian communities taken together.

form known as Neo-Vaisnavism. Sarala Das and Panchasakhas of Oriya literature gave a new impetus to the Orissan Vaisnavism and Jagannath Cult. They preached the gospel of devotion based on knowledge and Yoga.

The post-Panchasakha philosophers like Divakar Dasa, Haridasa, Govindabhanja, Nanda Dasa, Sikhar Dasa, Chandramani Dasa, etc. further popularised the tenets of the Jagannath cult through their forceful Vaisnavite writings. The collective efforts of these Vaisnava writers kept the flame of the cult burning vigorously in Orissa and other parts of India.

These saint poets represented Him as Buddha. Sarala Dasa in his Mahavarata, Jagannath Dasa in his Daru Brahma Gita while tracing out the legendary origin of Jagannath assert the identification of the deity with the Buddha. These Vaisnava authors further assert that Jagannath is the embodiment of sixteen attributes whereas Krishna possesses only one such attribute. According to Achyutananda ten incarnations are created from Him. The identification of Krishna with Jagannath by some philosophers has not been accepted by the poet-philosophers on the ground that Jagannath is purusottama and Krishna is manifestation of one aspect. The Gupta Gita, Skanda Purana and Niladri Mahodaya narrate that these four deities represent four vedas. Balabhadra stands for Sama, Subhadra for Rig, Jagannath for Yajur and Sudarshana for Atharva veda.

The Sakta and Tantric elements combined with the Saivite and Vaisnavite ideologies gave rise to a new theological

conception of the Jagannath cult. According to the Sakta philosophy Vimala, the Pitha Devi of Srikshetra is regarded as Bhairavi and Jagannath as Bhairava. The Panchmokara rituals are in vogue in the temple services. On the Dasahara festival an animal is sacrificed to Bimala. This and erotic figures in the temple of Jagannath are the result of grand compromise, which makes this cult one of the most catholic in the world.

It has already been discussed above that the cult of Jagannath is a remarkable synthesis of Buddhism, Saivism, Saktism and Vaisnavism. It contains in it some Buddhistic conceptions in Vaisnavite setting retaining at the same time the Vaisnavite elements in more or less Buddhistic forms. The striking interaction between different religious faiths is a matter of great interest to the students of Indian culture. The Cult of Jagannath is thus a grand synthesis of various religious faiths "And so stands Lord Jagannath as purusottama the Supreme Self of the Bhagavat Gita," in his Adwatic aspect, as also as the Patitapabana, redeemer of fallen, in his Mahayantic aspect. It is not without significance also that in a land of superb sculptures this God has been kept deliberately shapeless. He declares through that shapelessness, to all the world, that no man-made image can ever pretend to represent Divinity except as a mere symbol. And even as a symbol of Divinity the Jagannath trinity is peculiarly significant. With only two large eyes dominating the whole representation each of the holy triad seems to become the all-eye of the universe. He who sees His whole creation at one sweep and from whom nothing can be hidden in all the worlds."



ଭବିଷ୍ୟତ

ମହାନଦୀରେ ନୂଆ ଆନକଟ
କର୍ମାଣ କରାଯିବ

ଆନୁଷ୍ଠାନିକ 'ଆଟାଟି'

ହରଣଗୁଳକାରୀ ଦଳ

ଦଳପତି ରେଫ ପରେ ପୋଲିସ ବହୁରହସ୍ୟ କାଣିପାରିଛନ୍ତି

(ନିଜ ପ୍ରତିନିଧିଙ୍କଠାରୁ)

କଟକ, ତା ୧୯ । ୧୦-ଏହା ମଧ୍ୟରେ କଟକ ପୋଲିସ ବିଭାଗ ଓଡ଼ିଶାରେ ଗୁମ୍ଫାଳୀ ସୂଚି କରିଥିବା ଏକ ଆଠଟ କିଲ 'ଆଟାଟି' ହରଣଗୁଳକାରୀ ଦଳର ସହାନ ପାଇଛନ୍ତି ।

ଦଳର ଦଳପତି ବୋଲି କୁହାଯାଉଥିବା ଜଣେ ଶିକ୍ଷିତ ଯୁବକ ସମେତ ଦଳର ଅନ୍ୟ ୪ ଜଣକୁ ପୋଲିସ ଗିରଫ କଲ ପରେ 'ଆଟାଟି' ହରଣଗୁଳ ଏବଂ ଏଥି ସହିତ ସମୂହ ସଙ୍ଗଠନ ସମ୍ବନ୍ଧରେ ବହୁ ଗୁମ୍ଫାଳୀକର ତଥ୍ୟ ଜାଣିପାରିଛନ୍ତି ।

'ଆଟାଟି' ହରଣଗୁଳକାରୀମାନେ କଟକ ବାଦାମବାଡ଼ି ମଟରସାଣ୍ଡ, ଭୁବନେଶ୍ୱର ମଟରସାଣ୍ଡ ଓ ଖୋର୍ଦ୍ଧା ମଟରସାଣ୍ଡକୁ ନିଜର କର୍ମକ୍ଷେତ୍ର ଭାବରେ ବ୍ୟବହାର କରୁଥିଲେ ସୁଦ୍ଧା ରେଳଗାଡ଼ିରେ ମଧ୍ୟ ଏମାନେ ଗୁମ୍ଫାଳୀକର ଭାବରେ ଯାତ୍ରା-ମାନଙ୍କର 'ଆଟାଟି' ହରଣଗୁଳ କରିଥାନ୍ତି ।

ଆଟାଟି ହରଣଗୁଳକାରୀମାନେ କେତେକ 'ସାଙ୍କେତିକ' ଭାଷାରେ କଥାବାର୍ତ୍ତା କରିଥାନ୍ତି, ଯାହା ସାଧାରଣ ବୁଝିବାକୁ ସମ୍ଭବ ହୁଏନା । ସେଥି ମଧ୍ୟରୁ କେତୋଟି ସାଙ୍କେତିକ ଭାଷା ହେଲ, 'ଠୋଲ ଆସିଲ ପୁଟନା' ଅର୍ଥାତ୍ ପୋଲିସ ଆସୁଛନ୍ତି ପକାଅ, 'ତୋଲବାବ ପରିବାକ' ଅର୍ଥାତ୍ ପକେଟକାଟି ଟଙ୍କା ନିଅ ବୋଲି ପୋଲିସ ଅନୁସନ୍ଧାନରୁ ଜାଣିପାରିଛନ୍ତି ।

ଆଟାଟି ହରଣଗୁଳକାରୀମାନଙ୍କୁ ଦଳ-ପତି ଏକ ସୂତର ଚାଲିମ ଦେଇଥାନ୍ତି । ଏହି ଚାଲିମରେ ଅନ୍ୟାନ୍ୟ ବିଷୟ ମଧ୍ୟରେ ଖାଲି ଆଟାଟି ଧରି ଭଦ୍ରଲେକ ଭଳି ଆଟାଟି ଧରିଥିବା ଲୋକମାନଙ୍କ ପାଖରେ ବସିବା ଏବଂ ପୁଡ଼ିଆ ଦେଖି ଖାଲି ଆଟାଟି ରଖି ଲୋକମାନଙ୍କର ଟଙ୍କା, ଗହଣା ତଥା ଅନ୍ୟାନ୍ୟ କିମ୍ପାସିଆ ଆଟାଟି ଧରି ଖସି ପଳାଇବା ଅନ୍ୟତମ ।

ଏହା ହତ୍ୟା ଆଟାଟି ଶ୍ରେର ଧର ପଡ଼ିଗଲେ ଆଟାଟି ଧରି ଶ୍ରେର ଗଲ, ଶ୍ରେର ଗଲ ବୋଲି ଚିହ୍ନାର କରି ଦଉଡ଼ିବା ମଧ୍ୟ ଚାଲିମ ଦିଆଯାଇଥାଏ ।

ଧର ପଡ଼ିଥିବା ଦଳପତିର ନାମ ଶରତ ଦାସ ଏବଂ ସେ ଜଣେ ଶିକ୍ଷିତ ବେକାର ଯୁବକ ବୋଲି କୁହାଯାଇଛି । ଆଟାଟି ହରଣଗୁଳକାରୀଙ୍କ ସଖ୍ୟା ପ୍ରାୟ ୧୫ ଜଣ ଏବଂ ସେମାନେ ନାନା ବେଶରେ କଟକ, ଭୁବନେଶ୍ୱର, ଖୋର୍ଦ୍ଧା ଏବଂ ରେଳଗାଡ଼ି, ଯାତ୍ରାବସ୍ଥାରେ ବୁଲୁ-ଥିବାରୁ ଜନସାଧାରଣ ଏଥିପ୍ରତି ସତର୍କତା ହେବାକୁ ନିବେଦନ କରାଯାଇଛି ।

ମହାନଦୀ ଉପତ୍ୟକାରେ ତୈଳ ଅନୁସନ୍ଧାନ

ନୂଆଦିଲ୍ଲୀ, ତା ୨୬-୧-ମହାନଦୀ ଉପତ୍ୟକାରେ ତୈଳ ଅନୁସନ୍ଧାନ କାର୍ଯ୍ୟକ୍ରମ କ୍ଷେତ୍ରରେ ସମନ୍ୱୟ ରକ୍ଷା କରି ଭରତୀୟ ତୈଳ ସମ୍ପା ପକ୍ଷରୁ ଏକ ଉପସାଧାରଣ ଅନୁସନ୍ଧାନ ଯୋଜନା ସମ୍ପାଦନ କରାଯାଇଛି ।

ଏହି ସମ୍ପାଦନା ଉପତ୍ୟକାର ମୋଟ ୧୮ ହଜାର ଟଙ୍କା ବର୍ଗକିଲୋମିଟର ଅଞ୍ଚଳରେ ତୈଳ ଅନୁସନ୍ଧାନ କରି କ୍ଷମତା ଦିଆଯାଇଛି । ଏହା ମଧ୍ୟରୁ ୧୨ହଜାର ବର୍ଗ କିଲୋମିଟର ଅଞ୍ଚଳ ସମୁଦ୍ର ଭିତରେ ଏବଂ ୬ହଜାର ଟଙ୍କା ବର୍ଗ କିଲୋମିଟର ଅଞ୍ଚଳ ସମୁଦ୍ର ଉପକୂଳରେ ଅବସ୍ଥିତ ।

ସମଗ୍ର ମହାନଦୀ ଉପତ୍ୟକାରେ ମୋଟ ୧୨ଲକ୍ଷ ଟଙ୍କା ବ୍ୟୟରେ ବ୍ୟାପକ ସର୍ବେକ୍ଷଣ କାର୍ଯ୍ୟ ଶେଷ ହୋଇଛି ।

ପୂରୁଣା ଆନକଟ ଯେକୌଣସି ସମୟରେ ଭୁଙ୍ଗା ଯିବ ବୋଲି ବିଶେଷଜ୍ଞମାନେ ଆଶଙ୍କା କରୁଛନ୍ତି

ଆନକଟ ନିର୍ମାଣ ପାଇଁ ୪୨ କୋଟି ଟଙ୍କା ଖର୍ଚ୍ଚ ଅଟକଳ କରାଯାଇଛି

(ନିଜ ପ୍ରତିନିଧିଙ୍କଠାରୁ)

କଟକ, ତା ୨୨-୧-ମହାନଦୀ ଯୋଡ଼ାପାରେ ଯାହା ଆନକଟ ପ୍ରାୟ ୧୧୦ ବର୍ଷ ପୂର୍ବେ ନିର୍ମାଣ କରାଯାଇଥିଲା । ଆନକଟ ଯେକୌଣସି ସମୟରେ ଭୁଙ୍ଗାଯିବ ବୋଲି ବିଶେଷଜ୍ଞମାନେ ଆଶଙ୍କା ପ୍ରକାଶ କରି ଆସୁଛନ୍ତି । ଆନକଟ ବର୍ତ୍ତମାନ ଏକ ଉତ୍ତରାଧିକାରୀ ଅବସ୍ଥାରେ ଥିବାରୁ ତାହାକୁ 'ଉତ୍ତରାଧିକାରୀ' ପଦ୍ଧତିରେ ଭଙ୍ଗିବା ପାଇଁ ବିଶେଷଜ୍ଞମାନେ ପ୍ରାଣମୁକ୍ତି ଉଦ୍ୟମ ତତ୍କାଳ ଆସୁଛନ୍ତି । ପ୍ରତିବର୍ଷ ବନ୍ୟା ପୂର୍ବରୁ ଲକ୍ଷ ଲକ୍ଷ ଟଙ୍କା ଆନକଟ ମରମତିରେ ଖର୍ଚ୍ଚ କରାଯାଇଛି ।

ଚଳିତ ବର୍ଷ ବଡ଼ ବନ୍ୟାରୁ ଆନକଟକୁ ରକ୍ଷାକରିବା ପାଇଁ ସରକାର ମରମତି ବାବଦରେ ୨୪ ଲକ୍ଷ ଟଙ୍କା ଖର୍ଚ୍ଚ କରିଛନ୍ତି । ଆନକଟର ସଙ୍କଟମୟ ଅବସ୍ଥା ଯୋଗୁଁ ନୂଆ ଆନକଟ ନିର୍ମାଣର ସ୍ଥାନ ନିରୂପଣ ଏବଂ ଖର୍ଚ୍ଚ ଅଟକଳ କରିବା ପାଇଁ ଉଦ୍ୟମ ସରକାର ଏକ କମିଟି ଗଠନ କରିଥିଲେ । ଏଥିରେ କେନ୍ଦ୍ର ସରକାରଙ୍କ ଜଳ କମିଶନର ଅଧ୍ୟକ୍ଷ ଅବସ୍ଥି ଏବଂ ଉଦ୍ୟମ ସରକାରଙ୍କ ଜଳସେଚନ ଓ ପୂର୍ଣ୍ଣବିଭାଗର ଉଚ୍ଚପଦସ୍ଥ ଅଧିକାରୀ ସଭ୍ୟ ରହିଛନ୍ତି ।

ଗତ କାଲି କମିଟିର କେତେକ ସଭ୍ୟ ବିଜ୍ଞାନୀସାଠାରୁ ଗତିଶୀଳତାପାଟଣା ଯାଏ ବୁଲି ଦେଖିଥିଲେ । କମିଟିର ଦୁଇଜଣ ସଭ୍ୟ ତଥା କେନ୍ଦ୍ର ଜଳ କମିଶନର ଉଚ୍ଚ-

ପଦସ୍ଥ ଇଂଜିନିୟର ବିଶେଷଜ୍ଞ ଶ୍ରୀ ମରକୁଲେ ଶ୍ରୀ ଗଡ଼ବୋଲେ ଉଦ୍ୟମ ସରକାରଙ୍କର ଜଳସେଚନ ବିଭାଗର ଉଚ୍ଚପଦସ୍ଥ ଅଧିକାରୀ ଶ୍ରୀ ଆର୍. କେ. ସାହୁ, ଶ୍ରୀ ଏ. ଜେନା, ଶ୍ରୀ ଆର୍. କେ. ଦାସ, ଶ୍ରୀ ବାମନର ଦାସ ସମୂହ ବିଭିନ୍ନ ସ୍ଥାନ ପରିଦର୍ଶନ କରିଥିଲେ ।

କମିଟି ଅନ୍ୟାନ୍ୟ ସ୍ଥାନ ଅପେକ୍ଷା ଉତ୍ତରାଧିକାରୀ ପଦ୍ଧତି ଗୋଟିଏ ଖାଲରେ ମଧ୍ୟଦର୍ଶୀ ସ୍ଥାନରେ ନୂଆ ଆନକଟ ନିର୍ମାଣ କରିବାକୁ ଏକ ପ୍ରକାର ସିର କରିଛନ୍ତି । କମିଟିର କେତେକ ସଭ୍ୟ ମଧ୍ୟ ଗତିଶୀଳତାପାଟଣାଠାରେ ନୂଆ ଆନକଟ ନିର୍ମାଣ କରିବାକୁ ମତ ଦେଇଛନ୍ତି । ତଥାପି ରେଳପୋଲ ନିକଟରେ ନୂଆ ଆନକଟ ନିର୍ମାଣ କରାଯିବ ବୋଲି କମିଟିର ସଖ୍ୟାଧିକ ସଭ୍ୟ ମତ ଦେଇଛନ୍ତି ।

ଆନକଟ ନିର୍ମାଣରେ ମୋଟ ୪୨ କୋଟି ଟଙ୍କା ଲକ୍ଷ ଟଙ୍କା ଖର୍ଚ୍ଚର ଅଟକଳ କରାଯାଇଛି ଏବଂ ନିର୍ମାଣ କାର୍ଯ୍ୟ ଚଳିତ ବର୍ଷ ଶେଷଆଡ଼କୁ ଆରମ୍ଭ କରାଯିବ ଆସତା । ମାତ୍ର ମଧ୍ୟଭାଗରେ ଆନକଟ ନିର୍ମାଣ କାର୍ଯ୍ୟ ଶେଷ କରାଯିବ ବୋଲି ଲକ୍ଷ୍ୟ ଧାର୍ଯ୍ୟ କରାଯାଇଛି ।

ନୂଆ ଆନକଟ ନିର୍ମାଣ ପାଇଁ ସମସ୍ତ ଅର୍ଥ କେନ୍ଦ୍ର ସରକାର ଯୋଗାଇ ଦେବେ ବୋଲି ସିର କରାଯାଇଛି ।

ମହାନଦୀରେ ନୂଆ ଆନକଟ ନିର୍ମାଣ ସଙ୍ଗେ ସଙ୍ଗେ ବିରୁପାନଦୀରେ ମଧ୍ୟ ନୂଆ ଆନକଟ ନିର୍ମାଣ କାର୍ଯ୍ୟ ଆରମ୍ଭ କରାଯିବାର ସମ୍ଭାବନା ରହିଛି । ନୂଆ ଆନକଟ ନିର୍ମାଣ ପରେ ବର୍ତ୍ତମାନଠାରୁ ଅଧିକ ଜମି ଜଳସେଚିତ କରାଯାଇ ପାରିବ ବୋଲି ଇଞ୍ଜିନିୟର ବିଶେଷଜ୍ଞ ଦଳ ମତ ପ୍ରକାଶ କରିଛନ୍ତି ।

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ଲେଭଲ-୩୧୦ଠାରେ

'ଉଭୟକ' ନିର୍ମିତ ହେବ

ଏଥିରେ ୧ କୋଟି ୪୦ ଲକ୍ଷ ଟଙ୍କା ଖର୍ଚ୍ଚ କରାଯିବ ବୋଲି ଲକ୍ଷ୍ୟ ଧାର୍ଯ୍ୟ କରାଯାଇଛି

କଟକ, ତା ୨୨ । ୧-ଗତ ୧୯ ତାରିଖ ଦିନ ଭୁବନେଶ୍ୱରଠାରେ ଏକ ଉଚ୍ଚସ୍ତରୀୟ ବୈଠକ ବସି କଟକ ଲେଭଲ-୩୧୦ଠାରେ 'ଉଭୟକ' ନିର୍ମାଣ କରାଯିବ ବୋଲି ସିଦ୍ଧାନ୍ତ ରାହଣ କରାଯାଇଛି ।

ନିର୍ମାଣ କରିବା ପାଇଁ ଉଦ୍ୟମ ସରକାରଙ୍କ ପକ୍ଷରୁ ଉଦ୍ୟମ ହେବା ସଙ୍ଗେ ସଙ୍ଗେ ଏଥିପାଇଁ କେନ୍ଦ୍ର ସରକାରଙ୍କ ଉପରେ ଗୁପ୍ତ ପକାଇବା ପାଇଁ ଦାବୀ କରିଥିଲେ ।

ଓଡ଼ିଶାରେ ସମାଜ ବିଜ୍ଞାନ

ଗବେଷଣା କେନ୍ଦ୍ର

ପ୍ରତିଷ୍ଠା ପ୍ରସ୍ତାବକୁ କେନ୍ଦ୍ର ସରକାର ଅନୁମୋଦନ କଲେ

(ନିଜ ପ୍ରତିନିଧିଙ୍କଠାରୁ)

ଭୁବନେଶ୍ୱର, ତା ୨୨-୧-ଓଡ଼ିଶାରେ ଏକ ସମାଜ ବିଜ୍ଞାନ ଗବେଷଣା କେନ୍ଦ୍ର ପ୍ରତିଷ୍ଠା ପ୍ରସ୍ତାବକୁ କେନ୍ଦ୍ର ସରକାର ଅନୁମୋଦନ କରିଛନ୍ତି । ଏହି କେନ୍ଦ୍ର ପ୍ରତିଷ୍ଠା ପାଇଁ ଶିକ୍ଷାମନ୍ତ୍ରୀ ଶ୍ରୀ ପ୍ରଦୀପକିଶୋର ଦାସ ଓ ଶିକ୍ଷା ବିଭାଗ ନିର୍ଦ୍ଦେଶକ ଅଧ୍ୟାପକ ଶ୍ରୀ ବିଧୁଭୂଷଣ ଦାସ ମଞ୍ଜୁ ବିଲ୍ଲୀଠାରେ କେନ୍ଦ୍ର ଶିକ୍ଷାମନ୍ତ୍ରୀ ଶ୍ରୀ ପ୍ରଦୀପ

କେନ୍ଦ୍ର ସଭ୍ୟ ଏବଂ ଶିକ୍ଷା ମନ୍ତ୍ରୀଙ୍କ ସହ ଉଚ୍ଚ ଅଧିକାରୀମାନଙ୍କ ସହିତ ଆଲୋଚନା କରିଥିଲେ । ଚଳିତ ବର୍ଷଠାରୁ ଏହି କେନ୍ଦ୍ର ଖୋଲିବା ପାଇଁ ବ୍ୟବସ୍ଥା କରାଯାଇଛି । ଓଡ଼ିଶାରେ ଖୋଲାଯାଇଥିବା ପ୍ରଥମ ବିଜ୍ଞାନ ଗବେଷଣା ପ୍ରତିଷ୍ଠାନ ରୂପରେ ଏହି ସମାଜ ବିଜ୍ଞାନ ଗବେଷଣା କେନ୍ଦ୍ର ଖୋଲାଯିବ ।

ପାରଦ୍ୱୀପରେ

ଜାହାଜ ନିର୍ମାଣ କାରଖାନା ପାଇଁ ଅନୁକୂଳ ବାତାବରଣ ରହିଛି



କିନ୍ତୁ ବର୍ତ୍ତମାନ ବଜାରରେ ହରଡ଼ ଡାଲି କିଲୋ ୫ ଟଙ୍କା ୫୦ ପଇସାକୁ ୬ ଟଙ୍କା ହେଲଣି ଏବଂ ଗଣେଶମାଙ୍କା ପୋରିଷ୍ଟେଲ ହୁଇସାଲ ପ୍ରତି ୧୫ ଦିନ ତଳେ ୧୧୧୦ ଟଙ୍କା ଥିଲା, ଏବେ ୧୧୭୦ ଟଙ୍କାରେ ପହଞ୍ଚିଲଣି । ପଞ୍ଚଦିନ ଭିତରେ ଗଣେଶମାଙ୍କା ପୋରିଷ୍ଟେଲ ହୁଇସାଲ ପଛା ୬୦ ଟଙ୍କା ବୃଦ୍ଧି ପାଇଲଣି । ସବୁ ଡାଲିକାତାୟ ଶସ୍ୟର ମୂଲ୍ୟ ଅସମ୍ଭବ ଭାବେ ବୃଦ୍ଧି ପାଇଲଣି । ଏବେ ମୁମୂରୁଡାଲି କିଲୋ ପ୍ରତି ୪ ଟଙ୍କା ହେଲଣି । ଦୁଇ ନୟର ହରଡ଼ ଡାଲି କିଲୋ ଦିନ ତଳେ କିଲୋ ପ୍ରତି ୪ ଟଙ୍କା ୮୦ ପଇସା ଥିଲା, ଏବେ ୫ ଟଙ୍କା ୨୦ ପଇସା ହେଲଣି । ମୁମୂରୁଡାଲି ୪ ଟଙ୍କା ଥିଲେ ୪ ଟଙ୍କା ୩୦ ପଇସା, ବୁଟ-ଡାଲି ୩ ଟଙ୍କା ୨୦ ପଇସା ଥିଲେ ୩ ଟଙ୍କା ୪୦ ପଇସା, ବନସ୍ତ ୧୦ ଟଙ୍କା ୩୦ ପଇସା ଥିଲେ ୧୦ ଟଙ୍କା ୫୦ ପଇସାକୁ ବୃଦ୍ଧି ପାଇଛି । ଖୋଲବଜାର ଗହମର ମୂଲ୍ୟ କିଲୋ ପ୍ରତି ୨୦ ପଇସା ଏବଂ ମୋଟା ଗୁରୁର ମୂଲ୍ୟ କିଲୋ ପ୍ରତି ୧୫ରୁ ୨୦ ପଇସା ବୃଦ୍ଧି ପାଇଲଣି । କଣ୍ଠୋଲ ତିନି କିଲୋ ପ୍ରତି ୨ ଟଙ୍କା ୩୦ ପଇସା ହୋଇଥିଲା, ଏବେ କଣ୍ଠୋଲ ଉଠିବାରୁ ୩ ଟଙ୍କା ହେଲଣି । ତିନି ନ ଯୋଗାଇ ଏବେ ତିନି ନାମରେ ଖଣ୍ଡସାରି ଖିଚି ହେଲଣି । ମାଝ କିଲୋ ପ୍ରତି, ୧୪ରୁ ୧୫ ଟଙ୍କା ଏପରି କି ଦୁନା ମାଝ କିଲୋ ପ୍ରତି ୮ ଟଙ୍କା ହେଲଣି । ଖୁବ୍ ବଜାରରେ ବିଲଡି ଥାଇ ୧ ଟଙ୍କା ୬୦ ପଇସା, ବାଲଗଣ କିଲୋ ୧ ଟଙ୍କା, ଅମୃତ-ଉଷା କିଲୋ ୧ ଟଙ୍କା ୨୦ ପଇସା, କଲଇ କିଲୋ ୧ ଟଙ୍କା ୬୦ ପଇସା, କସ୍ତୁରୀ ଗୋଡ଼ା ୩୦ ପଇସା, କାକଡ଼ କିଲୋ ୩ ଟଙ୍କା ୫୦ ପଇସା, ଝୁଡ଼ୁଣ କିଲୋ ୧ ଟଙ୍କା ୮୦ ପଇସା, ଘେମୁ ଗୋଡ଼ାକ ୪୦ ପଇସାରେ ଖିଚି ହେଉଛି ।

ସାମ୍ବାଦିକ ସମ୍ମିଳନୀରେ ଜାପାନ ବିଶେଷଜ୍ଞ ପ୍ରତିନିଧି ଦଳର ନେତା ଶ୍ରୀ ହାମାଗୁକା ସୂତନା (ସ୍ୱତନ୍ତ୍ର ସମ୍ବାଦକାତାଙ୍କଠାରୁ)

ଭୁବନେଶ୍ୱର, ତା ୨୨ । ୧୦—
ଓଡ଼ିଶାର ପାରଦ୍ୱୀପ ଓ ଗୁଜରାଟର ହାକିରଠାରେ ଜାହାଜ ନିର୍ମାଣ କାରଖାନା କରାଯିବା ସମ୍ପର୍କରେ ଜାପାନରୁ ଆସିଥିବା ବିଶେଷଜ୍ଞ ପ୍ରତିନିଧି ଦଳର ଶ୍ରୀ ଏନ୍. ହାମାଗୁକା କାଲି ଏଠାରେ ଏକ ସାମ୍ବାଦିକ ସମ୍ମିଳନୀରେ ପ୍ରକାଶ କରିଛନ୍ତି ଯେ, ପାରଦ୍ୱୀପଠାରେ ଜାହାଜ ନିର୍ମାଣ କାରଖାନା ପାଇଁ ଅନୁକୂଳ ବାତାବରଣ ରହିଛି । ଜାପାନର ଏହି ଆଇ. ଏଚ୍. ଆଇ. କମ୍ପାନୀର ବିଶେଷଜ୍ଞ ଦଳ ଦୁଇ ଗୋଟି ଶେଷ ପର୍ଯ୍ୟାୟର ଡ୍ରୋକେକ୍ଟ ରିପୋର୍ଟ ଗୁଜରାଟର ହାକିର ଓ ଓଡ଼ିଶାର ପାରଦ୍ୱୀପ ଜାହାଜ ନିର୍ମାଣ କାରଖାନା ସଂକ୍ରାନ୍ତରେ କେନ୍ଦ୍ର ସରକାରଙ୍କ ସହିତ ଗତ ସେପ୍ଟେମ୍ବର ମାସ ୨୫ ତାରିଖରେ ରକିନାମା ସ୍ୱାକ୍ଷରଣ କରିଥିଲେ । ଏହି କମ୍ପାନୀ କେନ୍ଦ୍ର ସରକାରଙ୍କୁ ଆସନ୍ତା ଅପ୍ରେଲ ୨୫ ତାରିଖ ସୁଦ୍ଧା ତାଙ୍କର ଶେଷ ପର୍ଯ୍ୟାୟ ଡ୍ରୋକେକ୍ଟ ରିପୋର୍ଟ ଦେବେ । ଏହି ଦୁଇ ଗୋଟି କାରଖାନା ପାଇଁ ପୃଥିବୀ ବ୍ୟାପୀ ଟେଣ୍ଡର ମଞ୍ଜୁର ହେବ । ୧୯ ମୋଟି କମ୍ପାନୀ ଟେଣ୍ଡର ଦେଇଥିଲେ । ସାମ୍ବାଦିକମାନଙ୍କର ଏକ ପ୍ରଶ୍ନର ଉତ୍ତର ଦେଇ ଶ୍ରୀ ହାମାଗୁକା କହିଲେ ଯେ, ପାରଦ୍ୱୀପଠାରେ ଆବଶ୍ୟକ ହେଉଥିବା ଜଳ, ଶ୍ରମ ଓ ବିଦ୍ୟୁତ୍ ରହିଛି ଏବଂ ଏହି ଜାହାଜ ତିଆରି କାରଖାନା ପାଇଁ ପ୍ରଥମେ ମୃତ୍ତିକା ପରୀକ୍ଷା କରାଯିବ । ଆସନ୍ତା ଫେବୃୟାରୀ ମାସ ସୁଦ୍ଧା ଏହି ପରୀକ୍ଷାର ଫଳାଫଳ ଜଣାପଡ଼ିବା ପରେ ଏ ସମ୍ପର୍କରେ ତୃତୀୟ ନିଷ୍ପତ୍ତି ନିଆଯିବ । ଶ୍ରୀ ହାମାଗୁକା କହିଲେ ଯେ, ହାକିର ଅପେକ୍ଷା ପାରଦ୍ୱୀପଠାରେ ବୃହତ୍ ଜାହାଜ କାରଖାନା ନିର୍ମାଣ କରାଯିବା ପାଇଁ ବହୁବିଧ ସୁବିଧା ସୁଯୋଗ ରହିଛି ।

ହେଲେ ପାରଦ୍ୱୀପ ବନ୍ଦରର କୌଣସି କ୍ଷତି ହେବ ନାହିଁ ବୋଲି ଶ୍ରୀ ହାମାଗୁକା କାଲି ସନ୍ଧ୍ୟାରେ ରଜ୍ୟ ସରକାରୀ ଅତିଥି ଭବନଠାରେ ଅନୁଷ୍ଠିତ ସାମ୍ବାଦିକ ସମ୍ମିଳନୀରେ ପ୍ରକାଶ କରିଛନ୍ତି । ଗତ କାଲି ଏହି ସାମ୍ବାଦିକ

ସମ୍ମିଳନୀରେ ଭାରତ ସରକାରଙ୍କ ଜାହାଜ ମନ୍ତ୍ରଣାଳୟର ପ୍ରତିନିଧି ଓ ରଜ୍ୟ 'ଇପିକଲ'ର ଅଧ୍ୟକ୍ଷ ତକ୍ତର ହରପ୍ରସନ୍ନ ମିଶ୍ର ପ୍ରମୁଖ ଉପସ୍ଥିତ ଥିଲେ ।

ପାରଦ୍ୱୀପରେ ଇସ୍ପାତ କାରଖାନା ପ୍ରତିଷ୍ଠା ସମ୍ଭାବନା

ପଶ୍ଚିମ ଜର୍ମାନୀରୁ ସାହାଯ୍ୟ ଚିଲିକାର ଆଖା ରହିଛି ବୋଲି

ବଙ୍ଗଳାରେ ଶ୍ରୀ ବିକ୍ର ପଟ୍ଟନାୟକଙ୍କ ସୂଚନା

ନୁଆଦିଲ୍ଲା, ତା ୨୨ । ୧୦—କେନ୍ଦ୍ର ଖଣି ଓ ଇସ୍ପାତମନ୍ତ୍ରୀ ଶ୍ରୀ ବିକ୍ର ପଟ୍ଟନାୟକ ୧୦ ଦିନିଆ ବିଦେଶ ଗସ୍ତ ପରେ ଆଜି ଏଠାକୁ ଫେରି ଆସିଛନ୍ତି । ଗତ କାଲି ସେ ବନଠାରେ ସୂଚନା ଦେଲେ ଯେ ପାରଦ୍ୱୀପରେ ପଶ୍ଚିମ ଜର୍ମାନୀ ସହାୟତାରେ ଏକ ଇସ୍ପାତ କାରଖାନା ପ୍ରତିଷ୍ଠାର ସମ୍ଭାବନା ରହିଛି ।

ଠାରେ ଏକ ଇସ୍ପାତ କାରଖାନା ପ୍ରତିଷ୍ଠା କରିବା ସାହାଯ୍ୟ କରିବାକୁ ପଶ୍ଚିମ ଜର୍ମାନୀର ସହ-ଯୋଗରେ ରାଉରକେଲରେ ଇସ୍ପାତ କାରଖାନା ପ୍ରତିଷ୍ଠିତ ହେବା ଫଳରେ ପ୍ରସ୍ତାବିତ କାରଖାନାଟି ଦୁଇ ଦେଶର ମିଳିତ ବ୍ୟବସାୟ ଶିଳ୍ପ ସଂସ୍ଥା ଦେବ । ପ୍ରଥମ ଅବସ୍ଥାରେ ଏହି କାରଖାନାରୁ ବର୍ଷକୁ ୧୪ ଲକ୍ଷ ଟନ ଇସ୍ପାତ ଉତ୍ପାଦ ହେବ । ତାପରେ ଏହାର ଉତ୍ପାଦନ କ୍ଷମତା ୩୬ ଲକ୍ଷ ୬୦ ହଜାର ଟନକୁ ବୃଦ୍ଧି ପାଇବ । (ପୁ.ଏନ୍.)

ଶ୍ରୀ ପଟ୍ଟନାୟକ ପଶ୍ଚିମ ଜର୍ମାନୀରେ ଗସ୍ତକେଳେ ବିଭିନ୍ନ ଶିଳ୍ପ ପ୍ରତିଷ୍ଠାନ ପରିଦର୍ଶନ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ସେଠା ଅର୍ଥନୀତି, ଅର୍ଥନୈତିକ ଦେହୋତ୍ତର ବିଭାଗମନ୍ତ୍ରୀ ଓ ଇସ୍ପାତ ଶିଳ୍ପ କର୍ତ୍ତାଙ୍କ ସହ ଅନୁଷ୍ଠାନ ଶିଳ୍ପ ସଂସ୍ଥାର ପ୍ରତିନିଧିଙ୍କ ସହିତ କଥାବାର୍ତ୍ତା କରିଛନ୍ତି । ସେ ତାଙ୍କ ପଶ୍ଚିମ ଜର୍ମାନୀ ପତ୍ର ସେକ୍ଟରର ବନଠାରେ ଆଲେକ୍ସାନ୍ଦର ସଭାରେ ସଭାପତି ତକ୍ତର ଦେଇ କହିଛନ୍ତି ଯେ ତାଙ୍କର ଏକ ସହ-ବୃତ୍ତ ହେବା ଦ୍ୱାରା ପାରଦ୍ୱୀପରେ ଇସ୍ପାତ କାରଖାନା ସମ୍ଭବ ହେବ । ଏହି କାରଖାନା ପ୍ରତିଷ୍ଠାରେ ଅର୍ଥ ସେକ୍ଟରର ନିର୍ଦ୍ଦେଶକ, ଏକ ସମୟ ବିନଷ୍ଟି । ସାହାଯ୍ୟ ଦେବା ଲାଗି ଜର୍ମାନୀ ବ୍ୟାଙ୍କର ଗାତଗୋଟିୟା ମୂଲ୍ୟାଙ୍କନ ଓ ଗୁଡ଼ିକ ପ୍ରସ୍ତୁତ ଅଛନ୍ତି । କାରିଗରୀ ସହ-ପରବର୍ତ୍ତୀ ସମ୍ପୂର୍ଣ୍ଣ ଓ ଓଡ଼ିଆ କବିମାନଙ୍କ ଯୋଗିତା ପାଇଁ ଇସ୍ପାତ ଶିଳ୍ପଗୁଡ଼ିକ ମଧ୍ୟ ଉପରେ ତାର ସଭବ ନିର୍ଦ୍ଦେଶ କରାଯିବ ଆଗ୍ରହ ପ୍ରକାଶ କରିଛନ୍ତି । ବିଶ୍ୱାସୀପତ୍ର-ରଚିତ ।

କବି ନୁହନ୍ତି

କବି ନୁହନ୍ତି ଶାନ୍ତିନିକେତନ, ତା ୧୨ । ୯-
ବିଶ୍ୱଭାରତୀ ଓଡ଼ିଆ ବିଭାଗର ଏକ ଆଲୋଚନା ସଭାରେ ସଭାପତି ତକ୍ତର ଦେଇ କହିଲେ ଯେ, ଲିଖିକ ଗାନ୍ଧୀୟର ଇସ୍ପାତ କାରଖାନା ସମ୍ଭବ ହେବ ସାଦେଶିକ କବି ନୁହନ୍ତି, ପ୍ରତିଷ୍ଠାରେ ପଶ୍ଚିମ ଜର୍ମାନୀ ସାହାଯ୍ୟ ସଂଗ୍ରହରେ ସହାୟକ କରି । ତାଙ୍କ କବିତାମାନଙ୍କର ସମାବଦନା ରହିଛି । ପ୍ରସ୍ତାବିତ କର୍ତ୍ତାଠାରେ ଏହା ପ୍ରମାଣିତ ହୋଇଅଛି । କାରଖାନା ନିର୍ମାଣରେ ୩୫୫ ଶହ ଲୋକେ ଯାଏ ଏକ ଶତାଦ୍ଧୀ ଧରି ମାର୍କ ଖର୍ଚ୍ଚ ହେବ ବୋଲି ଅବକଳ କଳା-କର୍ତ୍ତାମାନେ ଏ ସଂସକରେ ଆଲୋଚନା କରିଛନ୍ତି । ଭାରତ ବାହାରର ବିଦ୍ୱାନ ଶ୍ରୀ ଶ୍ରୀ ୩୬ ଲକ୍ଷ ୬୦ ହଜାର ଟନ ମାଲ୍ ବର୍ଷରେ ଏବେ ଏ କାରଖାନା ହେବ । ଏହି କାରଖାନା ପ୍ରତିଷ୍ଠାରେ ଅର୍ଥ ସେକ୍ଟରର ନିର୍ଦ୍ଦେଶକ, ଏକ ସମୟ ବିନଷ୍ଟି । ସାହାଯ୍ୟ ଦେବା ଲାଗି ଜର୍ମାନୀ ବ୍ୟାଙ୍କର ଗାତଗୋଟିୟା ମୂଲ୍ୟାଙ୍କନ ଓ ଗୁଡ଼ିକ ପ୍ରସ୍ତୁତ ଅଛନ୍ତି । କାରିଗରୀ ସହ-ପରବର୍ତ୍ତୀ ସମ୍ପୂର୍ଣ୍ଣ ଓ ଓଡ଼ିଆ କବିମାନଙ୍କ ଯୋଗିତା ପାଇଁ ଇସ୍ପାତ ଶିଳ୍ପଗୁଡ଼ିକ ମଧ୍ୟ ଉପରେ ତାର ସଭବ ନିର୍ଦ୍ଦେଶ କରାଯିବ ଆଗ୍ରହ ପ୍ରକାଶ କରିଛନ୍ତି । ବିଶ୍ୱାସୀପତ୍ର-ରଚିତ ।



ଅଧ୍ୟାପକ ତକ୍ତର ବନମାଳୀ ରଥ 'କବିତା' ଶୀର୍ଷକ ଏକ ଇ-ଗ୍ରନ୍ଥ ପାଠ କରିଥିଲେ । ଉପଦେବ ଯେ ଓଡ଼ିଆ ଏହା ପ୍ରମାଣ କରିବାକୁ ସେ ତକ୍ତର ଉପସ୍ଥାପିତ କରିଥିଲେ । ତକ୍ତର ଶରେଶ୍ୱର ମହାପାତ୍ର, ତକ୍ତର ଗୋବିନ୍ଦ ମିଶ୍ର, ତକ୍ତର ଶ୍ୟାମସୁନ୍ଦର ମହାପାତ୍ର, ଅଧ୍ୟାପକ ନୀଳାଦ୍ରିକୃଷ୍ଣା ହରିଚନ୍ଦନ ଓ ହାତ୍ତମାନେ ଆଲୋଚନାରେ ଯୋଗ ଦେଇଥିଲେ । ସଂପାଦକ ଶ୍ରୀ କେଳାଦି ପଟ୍ଟନାୟକ ସଭାପତି, ବକ୍ତା ଓ ଆଲୋଚକମାନଙ୍କୁ ସମ୍ଭବତଃ ଦେଇଥିଲେ ।

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LETTERS TO THE EDITOR

Generation Gap

In response to my editorial regarding generation gaps (last issue) I have received an anonymous letter said to be written by a teenager. The letter being lengthy, I have tried to edit it keeping the words and ideas intact. By deciding to bring the contents of this letter before all our readers, I feel to have opened up a Pandora's box. I am sure different parents as well as children do have their thoughts, and ideas to solve these problems but what I will like is to request them to share their thoughts and ideas with this magazine so that we can develop a fair discussion and possible guidance for all of us. I also sincerely request people among us who professionally deal with these and associated subjects, from sociological, psychological and other angles to help us.

It is certainly very important for all of us, both parents and children.

Dear Dr. Patnaik,

I am writing this letter in regards to your recent written newsletter. First of all, I would like to commend you on a job well done. For the first time someone has taken an interest in the children. They can finally feel a part in the organization.

I was especially glad to see that you have taken an interest in the problem of the so called "Generation Gap". And I hope you will respect the responses given by the many different generations.

First of all, being a teenager myself I can explain how it has been for me. But not only am I explaining my own situation but also the situation of almost all of the children brought up with Oriya parents. Besides, I was very surprised to see that we are all facing the same problem, but with no answers.

The most difficult problem to solve is the fact that the children cannot talk to their parents about their problems. Instead they go to a brother or sister, school friend or even another adult who they feel can understand them better. Our parents just made it clear to us that we were wrong and there was nothing else to say about it. One such topic was always about the opposite sex.

Whenever we felt a liking for someone, our parents told us we shouldn't and that it was bad. So instead of telling our parents whenever we like someone, we told a friend, and it was always hush-hush around our parents. We know how parents felt about it and it seemed ridiculous to us then, and it still does now. We never knew what would happen if they found out. And it is hard to explain the problems to our friends. They cannot understand, because they can talk more freely with their parents. I even pray every night, hoping my parents may change their views slightly.

Although they may not agree to serious dating, they should at least agree to letting their sons or daughters go out for a fun day. I'm sure if the children are brought up properly no problems should arise. I think we should have a little time to socialize on our own. If the parents feel they should be a little stricter, they should at least allow them to go to each others house or go out with the parents or with a big group of kids.*

What is the use of being so stubborn, when many of the kids may go right behind their parents backs and do what they want, though it is really a stupid thing for them to cheat their parents on.

I think this letter will bring some families to discussing somethings never before brought up or taken seriously. The kids can finally let out their feelings. It can really help them too. Even this has helped me feel a lot better. Also this may help many of the parents understand what their children's thoughts are.

Many of us feel our parents are not willing to change their ways because they are afraid of what others will think. But realize who is it that will be hurt or helped by the decision? And if our parents really care and love us they'll not totally let us free but will let go of us enough so that we can enjoy a little. For some of us it will be too late. But there will be others who may be helped.

I hope everyone who reads this will give it a great deal of thought and really take this problem seriously.

Thank you,
from the younger generation

LETTER FROM A CONCERNED MEMBER

The following letter which I have to edit due to space and the contents, still contains the original thoughts. I have kept the name purposely anonymous to keep personalities out in developing a forum for discussion of our ideas and problems.

"I am all for having more (activities) for women and children. I was happy to see the nomination form (for last election) but was disappointed when I did not see more ladies getting elected. One thing in favour of ladies is that they do not have (most of the time) the job pressure and so can be more effective in running the organization.

Even though I don't have tailored set of ideas, I was thinking, we should start a series from our children. There is a lot of pressure on us as parents, to do the right thing for the kids. How about seeing it from their side? Instead of telling them what to do, let them tell us what they want us to do. Let us not be cynical. Our children need help to grow up to be responsible adults. With all the identity problems we are putting them through, we have to work harder. Let us not say it is the problem of the concerned parents only. Let us ask parents to get the kids to write about themselves, some great things they have done, how do they feel among their counterparts in this country etc. Let us have conversation with them, which each of us does privately but if we share these with others it may lead us a little more towards better understanding of them and their problems.

sincerely yours

Concerned member.

SHORT STORY

by Sujata

No one knew I was coming. I was going to surprise them. It had been nine long years since I had been back home.

The riksha stopped in front of the old stone house and I stepped out. I headed for the door, but it was wide open. Were they expecting me, I wondered?

The hallway was dimly lit by a single lantern. A familiar smell, the smell of tea brewing. My great-grandmother, I remembered, made excellent tea, special with ginger. It was a favorite of mine.

Turning left at the end of the hallway, I saw my great-grandmother crouched on the floor, a glowing fire on the earthen stove, and a pot of tea brewing.

She didn't see me so I stood a few moments gazing, admiring, thinking about how kind she was and how fortunate I was to have her. A weak cough broke my concentration. She was still sitting close the fire without any notice of me. I approached her anxiously, wanting to touch and speak to her. I called to her and reached my hand out to touch her but she couldn't hear me. She didn't hear me. She didn't feel the touch of my hand.

I looked down at my hand, but they weren't holding anything, no one was there, no fire, no smell of tea. Total darkness all around. Where did she go? Where was everyone?

ACKNOWLEDGEMENT

I gratefully acknowledge the following: Mr. K. Ramamurty, Chief Secretary, Government of Orissa and Director of Public Relations Department for their help, and for the issue of Utkal Samachar. Dr. Uma Misra, Arun Das, and Mrs. Kabita Patnaik for the drawings and all the people who have contributed for this issue.

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