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UTKARSA



UTKARSA

A NEWSLETTER OF
ODISHA SOCIETY OF AMERICAS

Volume – 64 June - 2018

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ଆମେରିକା ଓଡ଼ିଆ ସମାଜର ମୁଖପତ୍ର

ସଂଖ୍ୟା – ୬୪ ଜୁନ୍ - ୨୦୧୮

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Susil Panda
Vice-President

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Sachi Pati
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ସଭାପତି

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କୋଷାଧ୍ୟକ୍ଷ



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&
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ଜୁଲି ଆଚାର୍ଯ୍ୟ ରାୟ
ନାଗେଶ୍ୱର ରାଜନାଲ୍
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ଓଡ଼ିଆ ବିଭାଗ

ଅଲଙ୍କରଣ – ଛାୟାଚିତ୍ର – ମୁଦ୍ରାକାର

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Dear OSA members,

The OSA editors team is very happy to present the Utkarsa; Volume 64 for 2nd Quarter of 2018. We are very happy to promote talent and accomplishments of OSA members across the country.

We are proud to present some fantastic individuals and families who have done us proud.

In this edition, please read about,

- Dr. Annapurna Pandey

who has been honored with the distinguished Odia award for 2018.

- Ms. Kuku Das

who is the winner of the Arun Das Memorial Kalashree Award

- Devyesh Satpathy

who is the winner of the Subrina Biswal Award for Academic Excellence

- Sabrina Khuntia

who is the winner of the Yuva Kala Vikas Award

We congratulate all the recipients on behalf of the OSA family - We are proud of your contributions and accomplishments.

Also congratulations to Isha Patnaik for her voluntary service in a remote village in India - We hope to see more from Isha and other Youth in the future.



We also congratulate and celebrate the OSA family of Bibhu, Rashmi and Anmol who won the Zee TV contest "America's Smartest Family".

If you have not heard about OSA Impact and the work done by OSA youth from the OSNE chapter under the leadership of OSA Youth Ashok Panigrahi and Malaya Paul, please read about the initiative in this edition of Utkarsa.

We are also sharing updates on OSA initiatives for Malaria No More and Public e-Library in Odisha.

We hope you enjoy the contents from this edition. As always the editors look forward to your feedback, ideas and suggestions.

Please write to us
at
editors@odishasociety.org

UTKARSA
Editorial Team



ସମ୍ପାଦକୀୟ

॥ ଜୀବନ ଦୀପ ॥

ଜୀବନ ଦୀପରେ ଜ୍ଞାନର ତରଳ

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ସୁଖର କିରଣ ପାଅ ।

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ସେବା ଓ ଶ୍ରମରେ ଜୀବନ ନିର୍ବାହ

ନତୁବା ହୋଇବ ବ୍ୟର୍ଥ ।

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ଏକାକୀ କଠିନ ହୋଇ,

ହାତ ଆଉ କାନ୍ଧ ସର୍ବ ସମାନ୍ତର

ହୁରୁଦେ ବିଶ୍ୱାସ ନେଇ ।

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ଘରଠାରୁ ଦେଶ, ଖାଦ୍ୟ ବେଶଭୂଷା

ଆମର ଜୀବନ ଡୋର ।

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- ପ୍ରଭୁ

ଆମେ ଓଡ଼ିଆ...ଆମ ଓଡ଼ିଶା



**EXECUTIVE
MESSAGE**



We hope to see a stronger

ସମ୍ପର୍କ,

powerful

ସଂସ୍ପର୍ଶ

and an impactful

ସଂସ୍ପର୍ଶ

In

MICHIGAN

49th

OSA Convention 2018.





2018 Convention Organizing Team

Mr Sishir Senapati, Convener

Mr Vivek Das, President OSA MI

The whole Convention Team

Membership Action Committee:

Mr Sameer Senapati, NC

Mr Ashok Panigrahi, CT

Mr Manoj Mahapatra, IL

Mr Prakash Sahu , Washington DC

Mr Ansuman Panigrahi, NJ

Editorial Board

Mrs Julie Ray Acharya, UT

Mr Prasanta Bhunya, Canada

Ms Nagesh Rajanala, NJ

Ms Anuradha Pranay Mishra, NJ

OSAnet Moderation

Mr Sunil Sabat, CA

Mr Prashant Padhy, IL

Mr Prabhat Mohapatra, NJ



OSA Impact

Mr Abhishek Panigrahi, NY

Ms Amisha Paul, CT

OSA Awards

Mrs Ranjita Mishra (Chair), NJ

Mr Jagannatha Ratha, TX

Mrs Aparna Mohapatra, GA

Mrs Sujata Patnaik, IL

Mr Debashis Das, NC

and the appointed judges

50th Convention Selection Team

Mr Pratap Das, DC

Mr Sourjya Mohapatra, MA

Mr Satya Patnaik, OH

Grievance Handling

Mrs Esha Bandyopadhyay Dash, CA

Mr Birendra Jena, OH

Mr Pitamber Sarangi, NJ



Guest Selection

Mr Susil Panda, VP, OSA (Ex-officio member)

Mr Sishir Senapati, Convener, 2018 Convention

Mr Dhirendra Kar, NC

Mr Gopal Mohapatra, TX

Mrs Sabita Panigrahi, Toronto

OSA Library

Mr Nishikant Sahoo, MA

Mr Ajay Mohanty, DC

Mrs Nalini Patnaik, TN

Mr Priyadarsan Patra, AZ

Mr Sandip Dasverma, CA

I would also shout out for Mrs Kuku Das, Mrs Aparajitra Mishra, Mr Satya Patnaik, Mr Amiya Nayak, Mr Sanat Patnaik, Mr Gagan Panigrahi & Mr Tarini Das for continuous help and support to the executive team.



OSA HONOURS...

OSA AWARD WINNERS - 2018

Dear Friends,

The Awards committee has completed the work this year for OSA Awards. Happy to share the results with you.

Distinguished Odia Award - **Dr. Annapurna Pandey**

Arun Das Memorial Kalashree Award - **Kuku Das**

Subrina Biswal Award for Academic Excellence - **Devyesh Satpathy**

Yuva Kala Vikas Award - **Sabrina Khuntia**

For the categories of Utakalmani Gopabanddhu Dash Memorial Award and Youth Volunteer Award, with regrets, we either did not have any nomination or the nomination did not meet the minimum criteria for the respective award.

Congratulation to all award recipients. We are very proud of them for their accomplishments and contributions. Many thanks to all nominees for their contribution

Sincere appreciation and thanks to Awards committee members for all their hard work, which was very thorough, timely, diligent and following the awards guidelines.

Susil Panda

Vice President





Profiles

Distinguished Odia Award

Dr. Annapurna Pandey



Dr. Annapurna Devi Pandey is a very well-known personality in the OSA community, in USA and worldwide for her numerous contributions as an anthropology and sociology scholar, educator, writer (both in Odia and English), orator, social activist, filmmaker, organizer, and a life-long volunteer for Odisha and Odia cause. Following is a brief list of rationale describing these credibility's.

A Brief Background

Dr. Pandey did her undergraduate degree at Ravenshaw College, now university, and earned both her Master's and PhD in Sociology at Jawaharlal Nehru University (JNU), New Delhi. After her graduate work at JNU, she taught Sociology at Ravenshaw University, Odisha, from 1981- 1988 before going to Cambridge University as a commonwealth fellow in Social Anthropology. She was a Postdoctoral fellow in Social Anthropology at Cambridge university, UK (1988- 1989). This year she has held a senior Fulbright Nehru teaching and research fellowship for her project Skilled in Odisha (2017-2018).



Teaching Experience

Dr. Pandey has been teaching Cultural Anthropology at the University of California, Santa Cruz since 1995 and also taught for a decade at San Jose State University, California. Her area of research includes women's activism and leadership in India; their economic and political empowerment in rural and tribal India; and women's identity making in the Indian Diaspora in California. Her latest project is women and work in the context of economic nationalism in India.

She was invited to teach Semester at Sea (SAS) Spring, 2016. She taught two courses, Gender: A cross Cultural Perspective and Anthropology of Aging. <http://www.semesteratsea.org/voyages/spring-2016/>;

Scholarly Activities

She has authored numerous essays on Indian Women's activism, agency and entrepreneurship in India and Indian diaspora. Her research work has been published in books, international journals and academic proceedings. Dr. Pandey has presented papers in more than a hundred national and international conferences in Canada, Germany, Latin and South America, Croatia, UK, Australia, Netherlands, Brazil among others and at various universities all over the world. She organized various international conferences, workshops, symposia; panels at international conferences and has been invited as keynote speaker/ plenary speaker/resource person in various conferences, seminars, panels, forums, and institutes around the globe. Besides teaching at UC Santa



Cruz and San Jose, Dr. Pandey taught for Semester at Sea, Spring 2016, run by the University of Virginia, Charlottesville. She travelled to more than 11 different countries teaching two courses, Gender, a cross-cultural perspective, and Aging Across Cultures.

A few of the recent notable contribution is a contributed a chapter titled, Women and Religion in the Indian Diaspora in Multiculturalism and the Convergence of Faith and Practical Wisdom in Modern Society (ed.) IGI Global, 2017. 2016 “Rural Women’s Self-Determination and Grassroots Resistance Movement:

Reclaiming Land and Traditional Livelihoods in Odisha,” a chapter contribution in Dr. Bidyut Mohanty, Amrita Patel and Asha Hans eds. For a proposed book titled Women in Odisha, OUP Press.

2016 “Microcredit/Microfinance: An Indian Alternative to Development,” a chapter contribution in a proposed book by Bidyut Mohanty ed. Micro Credit, OUP Press.

Another notable contribution is her film Road to Zuni, A rare documentary on the contribution of an Indian anthropologist to the American Indians in the USA.

Spreading Odisha/India Culture

Currently she is a senior Fulbright U.S. Scholar in India (2017-2018) and has spent the last 9 months in Odisha. Her research project focuses on the Make in India and Skilling India projects popularized by the present government and



their impact on everyday life of rural and tribal women in Odisha. She also developed a Faculty Led Study program (FLSP) for UC Santa Cruz students and has taught it at the Centurion university of Technology and Management (CUTM) during 2014, 2015 and 2017. This was widely appreciated by the state of Odisha, which honored the American students and their interest in the cultures and people of Odisha.

Film Making

Dr. Pandey is an accomplished filmmaker. *Homeland in the Heart; The Myth of Buddha's Birthplace* (with Prof. James Freeman), which has received several awards at national and international film festivals. She just completed another educational film, *Road to Zuni*, which will be screened at various film festivals and academic meetings worldwide.



Profiles

Arun Das Memorial Kalashree Award

Kuku Das



Smt. Kuku Das has been a successful entrepreneur, community leader and cultural ambassador of Odisha not only in California Bay Area but for much of USA for more than 2 decades. She is instrumental in propagating Odia language (Co-founded Chala Ame Odia Sikhiba), drama, culture in Bay Area California. She has written, directed and acted in numerous plays for kids, adults and brought RDF (OSA regional Drama Festival) to California for the first time in 2013. She also excels as a costume and set designer with her creative ideas and immense knowledge about odia culture and history. She is not only an active member of Bay Area Odia community but also her contribution to OSA in general is commendable. She has served twice as cultural chair of OSA Annual Conventions, Convener of 2010 OSA Convention and Vice President of OSA. She was instrumental in leading “Let’s Learn Odia’ movement in OSA national level and with her advocacy OSA has introduced Odia Vocabulary and Speech contest during the annual convention as well as chapter level events. She has recently started an Odia radio program for the first time in California known as ‘Ame Odia’.

Kuku is a dynamic leader and organizer who instills community pride among the young Odias and is an inspiration for everyone who values our language



and culture. Recently, she has brought a new wave of energy among young Odias in Bay Area propagating not only odia but the significance of OSA as an organization.

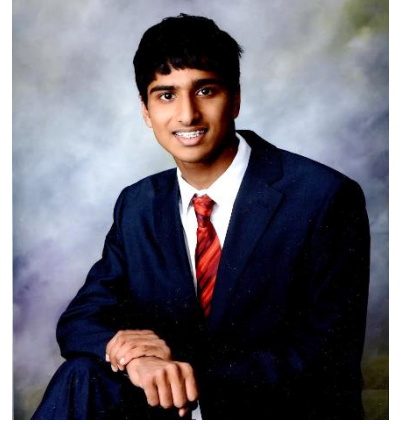
Association/ Involvement with the OSA Activities at both national and chapter level

- Cultural Chair, 1998 OSA Convention, Monterey, CA
- Cultural Co-chair Northern California, 2005 OSA Convention, CA
- Convener, 41st OSA convention, San Francisco, 2010.
- Vice president, OSA (2011 -13)
- Cultural Coordinator – 2017 OSA Cruise Convention
- OSA Grievance Committee (2013-2015)
- National Lead of Let's Learn Odia program since 2010.
- Current Chapter President – California Chapter
- Lead organizer of Annual Odia Vocabulary and Speech contest during the convention



Profiles

Subrina Biswal Award for Academic Excellence **Devyesh Satpathy**



Dev is a self-directed learner, collaborative worker and community contributor. He seeks continuous learning opportunity as a student, prioritizes his goals and takes responsibility for his choices. He is a top performer and is motivated by academic challenges. He is a keen observer and is able to recognize issues of critical importance around him and has demonstrated drive and passion to contribute positively to his community. As a youth volunteer and leader, he is very organized in his approach and executes his work diligently. As a provides mentorship and guidance to younger students. He has led community fundraising efforts supporting the performing arts and social causes. In addition to academics, he demonstrates citizenship by volunteering in the boards of local government, non-profits and student council to make his immediate neighborhood a better community.

He is not only involved in his school and local community, he has also actively participated in the Odia community in different roles; be it participation in cultural programs, forming local band “Brodia” with O program and volunteering for Adopt-A-Village program.

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Association with OSA

Dev is the youngest son of Sushant Satpathy and Ipsita Mahapatra. He has volunteered as a youth member for various local events as well as 2013 Convention. He has attended OSA Conventions in 2008, 2013, 2014, 2015, 2016 and 2017 and participated in various cultural events (opening ceremony, CCO, SB Performing Arts, OSA Got Talent etc) as an individual member as well as part of a group. He has won several awards for his participations such as SSKYEC, SB Award in performing arts and Meghna



Memorial Creative Writing.

Dev and his younger friends in OSA-Chicago local community have formed a band “Brodia” to perform during OSACHicago’s holiday celebrations. He has participated in the youth mentorship program under OSA Chicago. In December 2015, Dev had visited Badigaam village, the site of OSA’s Adopt-A-Village program and was subsequently helped in fund raising.



Profiles

Yuva Kala Vikas Award

Sabrina Khuntia

Sabrina, daughter of Shri Madhusudan and Bharati Khuntia of Chicago, is not only a bright academically but also a talented Odissi dancer. She has been learning dance from Guru Shrimati Ipsita Satpathy of Utkalaa Center for Odissi Dance, starting at an early age of 6. After years of hard work and training and successfully completing all the requirements of this dance form, she graduated with a Manchapravesh (solo three hour performance) in 2017. During her training with her Guru she has performed in many social and cultural events in and around Greater Chicago area, numerous non-profit organization fundraisers (details given below).

Sabrina is also a kind and compassionate teen ager who has a strong spiritual foundation with teachings from Chinmaya Mission. She has performed in numerous events of the Mission and is blessed by Pujya Swami Shrananandji. Sabrina is a intelligent young woman with all-round talent.

Accomplishments

Odia culture

Participated in Odia dances and dramas through Odia school and chapter events
Fluent in speaking Odia Won Odia speech contest at Chicago convention 2013



Dance

Odissi student for 12+ years Manchapravesh graduate Performed at Temple Dance Festivals at Balaji and Lemont Temples (2007-2018) Performed at Chinmaya Mission to present Odia Classical, semi-classical, and Sambalpuri folk dance (2007- 2018) Presented Odia Art and Dance at Christmas Around the World Museum of Science and Industry KalaUtsav sponsored by India Consulate in Chicago (2015-2017) Tri-State Telugu Associations events (2010-2013) Featured Odissi Soloist @ Balaji Classical Dance Festival (2017) Iskcon Temple Fundraiser (2016) Performed in Utkalaa ensembles with Gurus Ipsita Satpathy & Sujata Mohapatra (Summer 2016) Worked as a teaching assistant for Utkalaa Center for Odissi Dance (2016-2018)

OSA Award 2018 3 Attended workshops with visiting Gurus Manoranjan Pradhan, Guru Aruna Mohanty, Guru Sujata Mohapatra, Odissi Music Workshop with Guru Ramahari Das & Guru Dhaneshwar Swain.

Susil Panda

Vice President

The Odisha Society of the Americas

Website: <http://www.odishasociety.org/>

Like Us: <https://www.facebook.com/groups/1902803256640735>

Follow Us: <https://twitter.com/OdishaSocietyNA>

Join Us: <https://www.linkedin.com/company/the-odisha-society-of-the-americas>

Donate Us: <https://www.paypal.me/odishasociety>



We are Proud of ...

Dr. Prakash Patnaik



Dr. Prakash Patnaik,

**Principal Research Scientist, Air Defence Systems,
National Research Council of Canada,**

is being showered with honours and recognitions:

1. NATO-AVT Panel Award of Excellence (to be presented in Dec. 2018);

2. Scientific Achievement Award (SAA)

(NATO's highest scientific award); for outstanding scientific
research and leadership.

**3. Elected Vice- Chair, NATO Strategic Committee, Applied Vehicle
Technologies.** In two years Dr. Patnaik will be the
Chair of the NATO Strategic Committee, AVT.

4. Canadian Technical Advisor,

Materials and Processing Technology (MAT) Group

The Technical and Cooperation Program, between Australia,
New Zealand, Canada, UK and USA (also known as Five Eyes Program).

Defence Materials & Aerospace domains.



We are Proud of ... **I s h a P a t n a i k**



Isha Patnaik did a volunteer service project for 2 weeks in the village of Deuladiha, Odisha during the winter break of 2017. This trip was organized by CORD USA (Chinmaya Organization for Rehabilitation and Development). The activities involved working with the various programs that CORD offers including field visits. These activities included interacting with Balavihar children and Mahila Mandal groups, and educating adolescent girls on sanitation and hygiene. Several days of physical labor such as village clean up, digging azolla pits and compost pits was also built into the activities.



We are Proud of ... The Dash Family



The Dash family

Buffalo Grove, Illinois,

“America’s Smartest Family.”

The winner of Zee TV’s “America’s Smartest Family” has been chosen:

The Dash family from Buffalo Grove, Illinois. The Indian American family of three – husband Bibhudatta, 44, wife Rashmi, 42, and son Anmol, 13

“We are super excited to be the winners of ‘America’s Smartest Family.’ It was our first national TV experience and we enjoyed it thoroughly,” Bibhudatta Dash said in a statement. “It was a great platform for Anmol to showcase his talent. Many thanks to Zee and Touchdown Media for a great experience.”

Courtesy : www.indiawest.com



Congratulations...

OSA IMPACT GRANT

Congratulations to OSNE Youth team in reaching this milestone of finalizing the OSA Impact project. In 2015 December, an idea that started during a discussion with Nityananda babu (Mishra) on how to involve OSA youth in various OSA social programs and, in the process, build relationship among our youth, has reached such a milestone. I wanted to thank all the people involved during last 2 yrs. Besides Abhisek Panigrahi and Amisha Paul from the OSNE Yotuh group, I would like to thank Saloni Mahapatra, Megha Panigrahi, Toshit Panigrahi and Roshni Sahoo who have been part of the team in launching OSA Impact program and our friends Alok Maillik and Manorama Choudhury for providing them initial guidance in this effort. In addition, Arun Mohanty (past OSNE president) and Soumya Mohanty (current OSNE President), Ashok Panigrahi and Malaya Paul have helped as part of the advisory committee of this group.

OSA Impact was formally launched during 2016 Convention. Later, OSNE Youth Group had proposed to have a separate non-profit organization as a subsidiary under OSA to carry out to-be-determined social projects in Odisha. After discussion with the team, it was agreed we will run this as a project under OSNE with a separate bank account and youth team will have independence to select the projects. Also, the advisory committee suggested keeping the initial fundraising goal modest (\$3-\$5K) and find a comparable project. One of my suggestion was to talk to K.C. Mishra of eKutir and involve



Nishikant Sahoo as he had some interaction with him during 2015 Convention. Finally, with the help of many of these adult volunteers, OSNE youth team organized a fundraiser in Feb 2017 with partial financial support from OSA and raised \$4K+.

It took some time for the Youth Team to come up with the modalities to use the funds in a project. Though there were some initial proposals that didn't materialize during our tenure, I am glad that OSNE Youth team has found this project to be worthwhile and funds have been deployed for a good purpose.

As we await the (successful) results of this effort, I hope youth members from other chapters will either join this group or start something similar on their own. My suggestion would be to continue with the collaboration among team members to help foster a lasting friendship and provide impetus for future projects. Once again I thank everyone involved in this effort.

Sushant Satpathy

Immediate Past President, OSA



OSA INITIATIVE...

OSA funded Model Public Library

(Odisha Public e-Library)

now open to Berhampur Community

We wanted to share with you that the much awaited OSA Model Public Library "Odisha Public e-library, Berhampur" is operational and open to public in Berhampur.

The Odisha Society of the Americas (OSA) funded model public library, named as “**Odisha Public e-Library**” was opened to Berhampur public on 4th April by Odia cine-star turned MP Honorable Sri Sidhanta Mohapatra in presence of Local MLA Dr Ramesh Chaupatnaik, Mayor Smt. K. Madhavi, Dy Mayor Smt. Jyotshna Nayak, Chairman, BDA, Sri Sri Subash Chandra Maharana, and new BMC Commissioner Sri Chakravarti Singh Rathore, IAS.

A public e-Library, first of its kind in Odisha, is likely to serve the local community and students for their thirst for knowledge and education. Speaking on the occasion, Commissioner mentioned about OSA’s partnership with BMC. MLA Dr Ramesh Chaupatnaik expressed his extreme happiness that due to OSA’s effort this library could come up.

MP Sidhant Mohapatra told that his childhood dream is now fulfilled. He is ready to help as and when necessary, even financially. OSA OPLI(Odisha Public Library Initiative) local Member Dr. Subudhi and Mr. Surya Padhi and OSA



BOG Member Mrs Nalini Patnaik, President OSA Southern Chapter was present on this occasion. OSA is in process of signing a MOU with BMC to guide on smooth functioning of the library.

The library is now conveniently located at “Berhampur Town Hall”, a central location accessible from Women’s College, Khallikote University, MKCG Medical College & Berhampur University and will help the local students and the community immensely.

It may be noted that the model library was not functional since CM Naveen Patnaik inaugurated on August, 31st, 2017 due to logistic & safety concerns. The library was moved from original location to new location in a record time under the superb leadership of new BMC Commissioner Mr Rathore.

This model urban public library will function as a Resource Center, Information House, and Community Center for the general public around Berhampur, build a stronger community, and establish an exemplary socio-economic educational infrastructure model as well as bring Information and Communication Technology (ICT) as a service at grass root level. It will provide necessary infrastructure and service to conduct various activities/programs in general public’s interest towards Literacy, Education, Employment, Entrepreneurship, Health and wellness, e-Government, Civic engagement, e-Commerce, and Social inclusion.



The library will provide Broadband Internet Room, Community Center, and Reading Room for adults, women, and children and integrate civil society, friends-of-library to make the library more community driven. Mr Gangdhar Mishra has been appointed as the Chief Librarian and there are two technicians assisting him. The BMC MIS Officer Mr. Basudev Panigrahy is in charge of the digital infra structure. Regular building maintenance will be done by existing staff.

The library has 3000 sq ft space in first floor in addition to one big hall with capacity to accommodate 1000 people in ground floor. The library is equipped with 12 computers, 2 servers, projector, and printer.

We are seeking your guidance, wishes, and support for OSA's model public library to truly serve the Berhampur community and make a difference. This library will also provide opportunity to NROs for community service in various ways: mentoring by visiting experts, remote lectures, remote classes and many more avenues.

Many committed volunteers have contributed over the past years for what we see today. Let us work to make the OSA's signature project a big success and meaningful to the local community.

OSA Public Library Initiative(OPLI) Committee



The Odisha Public e-library



MALARIA NO MORE

I was alarmed hearing Odisha takes 40% of the malaria burden in India when it carries 3% of Indian population and 4% of the land. But good thing is, India has launched an ambitious National Framework to eliminate Malaria by 2030. It has formed a National Malaria Coalition with MNM (Malaria No More) and many private/public sector organizations.

Recently, MNM CEO Martin Edlmund reached out to some members of Odisha society on this. Martin & Anjali Kaur, MNM India Head, met with us last week to discuss their Odisha plan and looking for a strategic partnership with OSA. We were impressed with their plan on making Odisha their success model for other states and aiming to eliminate malaria by 2027. MNM will support the current government effort by providing technical assistance, driving strategy and innovation, and developing a strong and coordinated partner network to support implementation and close capacity gaps. Some work have started giving them a lot of confidence.

As their India program continues to develop, they anticipate a variety of opportunities to collaborate with OSA, including:

- Contributing to strategy as it develops
- Reinforcing political relationships in Odisha State and influencing CM to include this to his 2025 plan
- Engaging our members in malaria campaign



- Tapping key networks and relationships in US and India

We have a real opportunity to partner with MNM providing strategic help and be part of the success story of the state we continue to call home. Soon, I will be sending a request inviting your skill set, time and generosity to be part of the MNM strategic effort.

Please feel free to write to me on any questions and concerns you may have.

Sincerely,

Lalatendu Mohanty



CHAPTER REPORTS



NY/NJ

CHAPTER

We believe in prosperity

We have a social responsibility to our seniors

SAMPARK

Program is the step in the right direction



My mother who only had up to 3d grade education in Odiya reminded me of my responsibilities to the elderly when I was growing up in my village. Now, my 11-year-old daughter continues to remind me do the same. This is much more important especially the rhetoric we hear every day. Caring, sharing and respect are the core pillars of our society.

Thanks to Bijay Mohanty for leading this program. This is a great program to assist any elderly who seeks assistance. We can only make this bigger and better. This will help us to make our community stronger.



We believe in prosperity
We contribute to the community through
Food Bank Volunteering
This makes Odia community proud



Prabhat Mohapatra, Robin Dash, Sudhendu Das and countless others have been volunteering at Hillside Food Bank in New Jersey. They have been doing so at Trenton Soup Kitchen. This is truly an achievement to be proud of. We thank the volunteers for their self-less commitment and dedication. Such volunteering is earning good will from the community!

We have big hearts. Putting 443 meals on the table on President's Day in Trenton Soup Kitchen is a great feeling for all of us.





We believe in prosperity
We solve problems;
Answering immigration question is helpful



Immigration is a hot potato issue these days. Policies changes are taking place on the fly. The life of the ones on VISA is more challenging now than ever before. We arranged an attorney to answer questions during Saraswati Puja. We created a webinar for all of OSA. We believe solving people's problem is what we should be doing to build a stronger community.



We believe in prosperity
We walk the talk
Mock SAT test to score higher is a way for
OSA
To reach higher



Thanks to Sarang Mahatow, OSA NY/NJ Chapter conducted SAT/College preparation webinar and mock SAT Test. Webinar was attended by audience from other chapters. We believe that this will enable our children to score higher and receive admission from better universities. Empowering children to achieve higher is a way to engage OSA/Prospective OSA members. This is one way we are helping our community to move higher.



ROCKY MOUNTAIN

CHAPTER

We are pleased to report that the OSA-Rocky Mountain Chapter (OSARM) has galloped along its upward trajectory over the past year. The chapter has currently around 45 families, who have enthusiastically participated in all community activities. Several events have been hosted and coordinated by the chapter and its members, brief summaries of which follow.

Members of OSARM participated in three outdoor and one indoor picnics in 2017, enjoying the brief summer of Denver. In keeping with our cultural roots, several ethnic festivals were celebrated by members. Diwali was celebrated in a local club, where the community kids joyously set the night air ablaze with firecrackers. In addition, annual Ganesh and Saraswati Puja celebrations were hosted by individuals, who were fantastically supported by other OSARM members.





In continuation with our tradition of the preceding years, the cohesion between the family members of OSARM and their camaraderie with other communities allowed us successfully execute the fourth annual cultural program in a row. The cultural event had participation from talents from within the Odia community and the larger Indian community in the Denver metro area. Participants of all ages demonstrated their skills in various classical dance/music, modern dance/songs, fusion art elements and a fashion show, in front of an audience of around four hundred. The quality and tenor of the overall event has been judged by all comers to be the best OSARM has produced over the last four years.

For cultural event videos, follow the youtube link.

<https://www.youtube.com/playlist?list=PLY9i7Rlu0GKw13fhwUGCQuPtXpD1XmRW0>

For cultural event photos, follow the belwo link.

<https://www.facebook.com/media/set/?set=oa.1637833512929834&type=3>



Charity Event Standupforkids

In the fall of 2017, OSARM members hosted a dinner drive for homeless and underprivileged kids in Denver, in association with the local charity organization Standupforkids. All families cooked and fed approximately hundred kids on a Sunday evening. More hearteningly, several small kids of the community displayed their altruism with great zeal in company of the adults.

In closing, it has been exciting and vibrant times at the OSARM, and we are aiming to shine brighter in the future.



Suwendu Samal & Samrat Mohanty
OSA, Rocky Mountain Chapter, Denver, CO



OSNE

CHAPTER

Continuing to celebrate our rich culture and heritage, OSNE celebrated Saraswati Puja on 01/27/2018 with utmost devotion to the Goddess of knowledge , Music and Creative Arts . The whole community came under one roof to celebrate our roots. It started with Saraswati Vandana and Sholka chants by our young talents which is followed by Odishi dances, Bollywood number and so much more. To keep it more original, couple odia songs were sung by our OSNE members in their melodious voice.



All our men, women and beautiful children looked colorful with their traditional attire and nevertheless the home cooked food was just delicious, of course no one can beat us on our culinary skills. Here are some pics of our celebration.







SAN FRANCISCO BAY AREA

CHAPTER

Odisha became a separate state 82 years ago on April 1, 1936. Since then the first day of April is celebrated as Odisha's birthday all over the world. Yesterday our bay area celebrated Odisha day at the iGurukul facilities in Santa Clara. There must have been over 200 people attending and I must admit I did not know about 70% of the crowd. So many new families and faces!

The entrance at iGurukul was the exhibit hall of many Odia artifacts - books, art, sarees, pattachitra, musical instruments, sculpture, etc. The main hall had Lord Jagannath at the front, greeting all devotees. Kuku Das and team (Gayatri & Manoj Joshi, Priyadarshi,..) did a great job organizing all events. Debendra Das Sharma narrated the glorious past of Odisha and its journey thru the ages to modern times. Kuku presented a short overview of OSA (Odisha Society of the Americas) and encouraged new folks to become members.

Odishi dance and other children programs followed. Nita Ganapathy organized a quiz competition. The best part was food outside. Someone said we had "Chhapan Bhog" (56 items as offered to Lord Jagannath). All kinds of delicacies were served and the food line was



a site to behold. All items were cooked by family volunteers. Apparently the social media came handy - Facebook and WhatsApp were used very effectively to coordinate participation.

Again, thanks goes to Kuku for her leadership with big help from Gayatri and team. Way back in 1983, we did Odisha day and invited many non-Odia Indians and Americans for a half-day program. At that time we had only 20 families. Now that we have so many more, this celebration can be scaled up in future.

Jnan Dash

(bay area resident since 1979)



CANOSA

CHAPTER

Sahitya Pathachakra

o n

Pandit Godavarish Mishra

Today, Odias in Toronto gathered in Oakville's Vaishno Devi temple to welcome the spring season with poetry reading and celebrating literary works of a Pandit Godavarisha Mishra. It was CANOSA's 12th *Sahitya Pathachakra* .

This year, around 50 literature lovers attended the event. The program started with *Jagannath Ashtakam* followed by *Saraswati Bandana*.

The day was structured into three parts. The first was devoted to the literary work and life of Pandit Godavarish Mishra and talks on his literary works given by Sumitra Padhi (Novels), Niranjan Mishra (Kali Jai), Aryabela Nayak (Life story), Niyati Mohanty (Odishara ardha satabdira itiha o tahirre mo sthana), Madhumita Das (Short story), Sunanda Mishra Panda (Natak), Parasara Mishra and Prashant Bhuyan. Tanmay babu's recitation of "Tunga Sikhari Chula" was appreciated by many and he enlightened the audience with the



CANOSA

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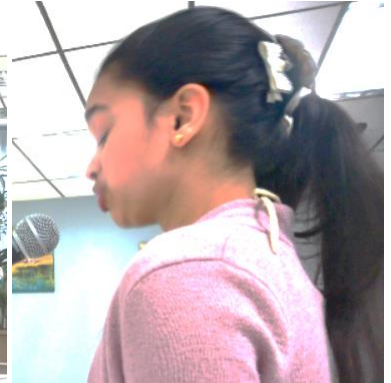
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Following the discourse on Godavarish Mishra, the second part was the poetry reading session, with a striking enthusiasm and passion. The poets were Gagan Panigrahi (recited by Sabita Panigrahi), Sunanda Mishra Panda, Aryabela Nayak, Satyajit Patnaik, Abhiram Sahoo, Prasanta Bhunya, Parasara Mishra, Madhumita Das, Sumitra Padhi and Niranjana Mishra (recited by Nivedita Patnaik). The poems varied from Odisha history, women issues, social issues and spirituality.



This year's Odia speech competition by the children was sponsored by OSA and was on the topic of Odia Food. The quality of the speaking by children has been ever improving. Their pronunciation and accents were very good. It was evident that the children genuinely enjoyed participating in the competition and speaking in Odia. Many children participated in the drawing competition. At the end, Srigopal Mohanty, Niranjana Mishra and team presented Kirtan in Odia.





The function ran smoothly due to the efforts of Parasara Mishra, and Tanmay Panda. Parasara Mishra's masterful and articulate moderation along with Tanmaya Babu's zestful speaking created an exciting atmosphere. Although the subject matter was heavy, the environment was a relaxed one. At the end, CANOSA President Sunanda Mishra Panda thanked the participants for joining the Pathachakra. We are led to believe that there is a lack of interest in Odia literature in North America, but CANOSA has proved otherwise.





We are definitely looking forward to the next *Sahitya Pathachakra*. Certainly this year's *Pathachakra* was a great celebration of Odisha's heritage. It is worth noting here that *Sahitya Pathachakra* is very unique to CANOSA.

Gagan Panigrahi



**ENGLISH
SECTION**



IN MEMORIAM...

A J A

Grandfather

A Tribute to Dr. Subhas C. Mohapatra

Aja was very kind and caring towards everyone. He took a lot of pride in his research, and invited me to visit his farm several times. I always wished I could visit his farm, but never got a chance to. I deeply regret not going there. I wanted him to know that I appreciated his research and him by visiting the place he took so much pride in. I know he would have been happy if anyone visited or looked at his work. Aja was a role model to me. He was very active and worked hard. I have not seen people with as much energy as he had. He was very sociable towards everyone and I enjoyed talking with him. I used to have conversations with him about how he played soccer in India.

I will miss him,

&

I am very grateful,

I met a person as amazing as him.

-Aryan Das

(Subhas babu was Aja to all second generation Odia children in Southeast chapter. Aryan Das, a 9th grader lives with parents Sivabarate & Romita Das in Cary NC.)



IN MEMORIAM...

Last Good-bye

A cold December morning

My brain is frozen

My heart is cold

My body shivers.

What did I hear?

My husband has “passed”

But, he did not take a test !

He is gone?

But I am not finished

Talking; Nagging; and Complaining.

Most of All, I am not done loving him!

Please God,

Give me one minute with him

Just to hold him tight

Feel his heart beat

And tell him, please take me with you.

We are a team.

- Dr. Nirupama K. Mohapatra

(Nirupma married Subhas babu in Boston Massachusetts at the age of 20. Their love affairs lasted 52 years. In America, Subhas babu is survived by Niru his wife, Gautam his son, Tanuja his daughter, Christopher his son in law, and Malini his granddaughter. Even though he lived in the U.S. for 53 years, Subhas babu should be remembered for his pride and commitment, and dedication to Odisha.)



IN MEMORIAM...

We meet every moment...

I called my mother “Bau”. Probably I am talking of the only person in this existence who had been my friend and my guide, in the true sense. Not clichéd on this one to write paeans about one’s mother even if beyond rational. This is true for all mothers for everyone, and I hope this helps further in reposing all love in all the mothers.

Though a housewife, born to a well-heeled family, both paternal as well as marital (in laws), it is the perseverance and the dignity with which she lived made her one of the most well-known and regarded “active/working housewives” of the state. She never earned, never worked, always dependent on her husband’s income and yet carved a niche for herself. We, her children are known as her progeny rather than our father’s or our famous families. Is this empowerment? She wasn’t aware of this jargon because for her this was a normal practice, a way of life.

Enjoying her husband’s social status, nobody ever saw her misusing power. A friend to the domestic help, the domestic help’s family, the domestic help’s community, she could go on and on in her search for avenues to get closer to the earth. Is this being rooted? She never thought that this needed any publicity. She was never known to save wealth, as many housewives do and this was drilled into us, her children, as her ‘mindless extravaganza’ by some during our formative years. This spending was not even once for her own jewelry or



garments or any other form of self aggrandizements. Now we know how many beneficiaries she has left behind in the house and outside the house. Is this selflessness? She is not aware that we remember her today for this. She never ever flaunted her ‘giving’.

Bau attended all the social gatherings, even the ones we would find difficult to relate to, hosted by remotest of our extended family relations. She was always there, even to the disdain of her own family. Now we see all of them coming to stand by us. Is this being social? I wouldn't know. But she was the fulcrum of the society around her. She built institutions, without ever planning for one or craving for one.

She has been a *littérateur*, a social worker, an institution builder, an eternal and incorrigible optimist, a great thinker with limited knowledge of English, a larger – than- middle class housewife in spite of no economic independence, a god fearing person but not ritualistic, and always emotional for others and utterly negligent about herself. We discussed RD Burman music, we discussed Rajesh Roshan music, we discussed literature, we discussed politics, we discussed political figures, we discussed Shirdi Baba, we discussed sports, we shared jokes, we discussed love affairs, and we discussed life.

She got me to life, she keeps me in life and she guides me from there. I see her every evening, close to the moon and twinkling selflessly. How am I so small, being born to her? I often wonder in this crazy life with no time to even



remember my mother's tears

Thanks the 'Mother's' day for reminding to dedicate a few words, as if I am doing a favour.

Keep blessing, my creator, Bau.

-Charudutta Panigrahi

(In the memory of my mother Late Mrs. Mandakini Panigrahi, Founder Secretary Odisha Lekhika Sansad)



ESCAPE

She's confined in a world
And she can't escape her mind
Imaginations unfurled
Too many feelings unable to be controlled

It feels like a labyrinth
Overcrowded with webbed lies
Her thoughts make her scream and shout
Nobody can hear her beyond her cries

Wanting to escape to a place
Somewhere where she cannot be traced
She wishes to escape from reality
Cause she dreams of a paradise of her own

She is engulfed by the darkness
Deep breaths and salty tears
Words devouring her from inside
She is lost within the chaos on the street



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Every night she thinks about this madness
Thoughts swallowing her soul
Wandering, never knowing where to go
Left to make the decision

She doesn't know how to choose



Battling her mind every day, every night
Slowly spiraling downwards
Her demons may act silent
However, they are never leaving her alone

Always looking for an excuse
To whisper silently in her ear
She needed enough strength
To make herself sane again

She was left in a confused state
Full of maniac episodes
She did not want to see a sign of judgment
She did not want to change anymore

Stronger than she was before
She couldn't let herself crumble anymore
The shadows were her friends
No longer basking in its darkness

Able to breathe in the pristine air
The golden sunlight shining on her face
Facing each day with a smile
She was finally able to escape



Author: Sumedha Jena

Grade: 8

Woodrow Wilson Middle School

Age: 13

Hobbies/Passions: Reading, Writing

Future Goals:

I want to continue reading world literature and contribute to the literary world so as to bridge the gaps between societies. I want to get into Biotechnology profession where human feelings will take over technology.

Parent's Name(s): Sandhya R Jena & Nilasundar Jena

Address: 68 Edison Avenue, Edison, NJ 08820

Email: nsjena@yahoo.com



Where there's a will...

Prologue:

I have been fond of writing since childhood and writing poetry, stories, plays etc. since ten years of age. I agree it was reduced drastically during the struggle for the existence in life. By the grace of God I could achieve the most. As part of my professional Career, I used to write many research papers and chapters for books in relation to my Profession.

Every human being faces stress in some form or other. So am I. My way of removing stress from my mind is two folds: either performing surgeries or by writing. It was continuing throughout my Professional career and I used to be considered as the happiest person in life. We all know God keeps everything in balance, as for example, a blind person has a very sharp memory and hearing capacity. When my surgical activities got reduced I reverted back to literature in a big way and published the old and new poems, short stories, plays, novels and about my life time hidden experiences.

Out of Sight, out of mind. My work in literature as a budding writer though remarkable for age during my childhood and youth to some extent, was forgotten completely from the mind of almost all in the due course of time. Then I tried to revive the washed away memory by my sincere efforts to prove “where there's a will....”



People often comment that a medical Doctors attitude is always dry, but I would like to disprove it as I feel they understand the life much better.

These facts are already being published in two online Odimagazines “Amen Odia” as “NitaLipireNiihitSeeker O roudra” andVedantias “JevonsNauka” in detail. Besides, the experience to overcome all sorts of difficulties in Profession, Effortsdon’t die, this book deals with much of Passion .

The present book is divided into five parts.

In Part I, I described my years of growing up as a girl in a village later moved to small towns to acquire education. It is important to see, how the mentoring can make a difference. The setback in a child’s mind due to deprivation of my most liking aspect, ie education has enhanced my will power.

Part II high lights the dual actions. I trace my most successful professional journey in a predominantly man’s world. The ups and down during the journey finally made me to stable.

Further, it states about my first love i.e.literature.

To be master in your own field or passion is not enough. One has to face the dark side of the moon. This is narrated in Part III.

To reach the top one must have someone ideal which is reflected in Part IV.



Part V tells us that it is not enough to be in highest position without people's appreciation.

Finally I would like to tell the whole world that if one has the strong will power always able to fulfill the desire which I could. If there is will both Profession and passion go hand in hand. I will find more pleasure than writing if the readers derive pleasure of reading this book

Prof. Anita Panda

Author

Foreward 01

"Where there is a will.....is a creative account of Dr. Anita Panda's eventful life. The book has eight chapters, each one replete with memories, reflections and introspection on various challenges of life she lived. We can call the book as a string of eight pearls which carry many messages and lessons for all of us. The first chapter entitled "Learning to spread wings" tells how this 8th child born to Gandhian parents in a remote rural village was struggling to find her place in a gender insensitive school while the parents wanted to see her grow up as a Rishi Kanya. The last chapter shows how she really became a Rishi Kanya and one of the top most doctors of the country helping thousands with her professional skills and the basketful of awards and honours she received for her outstanding contribution. Many wonder how she moved effortlessly from writing medical prescriptions to writing poetry, plays and stories that made her



popular among the readers. And how naturally she combined the knife with the pen. Readers will find out the secret only after reading this book which is written in a lucid, imaginative and eminently reader friendly style."

Dr. Bhagbanprakash

Senior Advisor,

India International Institute of Democracy and Election Management (IIIDEM)

Election Commission of India

Foreward 02

Individual possess talent, acquired ability and will to succeed in many pursuits. However in the battle field of life , few individuals actually manage to combine with connectivity, aspiration converted into success.

Dr Anita Panda is an exception. She is a renaissance spirit who does many things well and exceeds in all the fields of activities and inactivities she indulges in. She is a notable medical , a social activist , a writer of poetry, short story, novel, drama and other genres, a philanthropist and a proud Odia Woman of life, family and ties.

“Where there is a will” is the latest creation from few range of lifelong production. The book traces the journey from the distant land of Odisha to Delhi of Dr Panda and partly her personal, professional, familial and intellectual experiences that transform her. The book not only touches upon her twist in destiny to become a famous medical practitioner but also how she



keeps on intellectual self vibrant with interactive and learning exchanges with people and personalities. Her eventful interaction with people like Rajiv Gandhi, Nandini Satpathy, Sunanda Pattnaik provides insight into her keen socio-literary perception in this autobiographical memoir.

I am sure the book will be a good read and an inspiring publication to many Odias who always love to opine without listening .

“ Where there is a will” Refers not only to personal history with creative growth, it documents in a vivid manner Dr Panda’s journey through her life, which is creative, active, inspiring and extremely social. I loved reading the book.

Amarendra Khatua.

Please write to us to get the softcopy of the book in your email box.

Thank you

Editors

UTKARSA



A DAY TO CELEBRATE...

**SMILE PLEASE
ON
ODISHA DIBASA**

(A beam on 1st April won't hurt)

There was always humour, comedy and a certain cheekiness in public life in Odisha. I have heard that in one of the meetings of Utkal Sammilani in the early days, Lingaraj Panigrahi addressed the gathering as ଡ଼େନ and when asked about it indicating possible irreverence, his quick repartee was that

‘ଡ଼େନ’ କହୁବିବା ଗଞ୍ଜାମ ଲୋକଙ୍କ ଅଭ୍ୟାସ.

There was no rancour in anyone and it lightened the meeting with fits of laughter. Riling was common in public life and that made us more confident and well knit. We fondly remember prominent personalities who had enviable ready wit and terrific sense of humour – Biju

babu, Harihar Das, Akshaya Mohanty, Duti Krushna Panda, Habibulla Khan, Bhagwan Pratihari, Kalicharan Patnaik and many more. They added colour to Odia life. Humour unites and anodyne humour cements. Since 1936, we have reasons enough to be jocular, light hearted and playful.

I like Biswa Rath's "Jibana ta dukha, Sansara ta mohmaya." (By the way, Biswa is now a famous stand up comedian of India, young, qualified and from Odisha). His opening line quite explains the ever proud display of glum on everyone's look and voice in Odisha. Not only Odisha but across the country.



Display of sadness helps me avoid jealousy at work place. Many people believe this. That look of despondency and the drag in my feet, every morning and evening, is my passport to a state ‘untouched by unwanted jealousy’. A telephone call must be attended with a gloomy ‘hallo’, so that the caller doesn’t know that I’m happy. I can’t be happy. If I laugh boisterously, then “there is some chicanery I have committed to have gained something, to have been in a happy mood to have been laughing heartily on the phone, uff.” So much to hide my simple happiness. I am scared to demonstrate that I am happy or can be happy. A happiness, wanton and free spirited. Downcast is celebrated. Only depression, khali dukkha. There is a lurking hypocrisy in this dukkha – I want to show myself sad, when I am not. But I must create that despondency around me. Only then I am immuned from my peers, Why? Am I a prisoner of my own timidity?

Even before the advent of Orissa Theatre in 1942, promoted by the venerable Kali Charan Patnaik, a witty sense of humour had pervaded everyday life in Odisha. Probably because the mood in the society was less ‘crabby’. We were happy in the happiness of others. Crony nepotism or usurping of public wealth was less rampant. There was a bonding and belongingness which gave confidence in people to smile at themselves, at others and at situations. Humour knew no class divide. Though a bit forced and sometimes trite, stand up comedians have now ushered in the irreverence required to make humour unbridled. But cuss words and only f*uck or {BCs} and {MCs} don’t make humour. They are shockers and can provide the initial draws.



Brilliant plays like Girls' School in 1942, Chumban i.e. 'Kiss' in 1942, Bhata i.e. 'Rice' in 1944, and Mulia i.e. 'Labourer' in 1946 had oodles of comedy. Pure comedy and not slapstick. Tima of Annapurna theatre, Radha Panda in Odia films were brilliant with no fake accent or intonations and were spontaneous. Jayi or Jayiram Samal, made comedy simple and brought it to the masses. And dropped his guard with superb comic timing in films. Since 1975 he has been prolific even though in the nineties humour in Odia films suffered due to 'insensitive' copies and dubbings from South films. Papu Pom Pom is natural talent, inventive and has an uncanny sense of timing. He and Jeevan panda have given Odia diction a new-found acceptance and identity. Odia diction in Odisha is pathetic. But a director once told me that twisted Odia accent is popular among the masses. Is it? "But people would consume what you give them", I said, almost dejected. Mamina or Jyotsna Satpathy and Sadhana Parija or Comedy queen Runu deserve special felicitation because they have successfully break the glass ceiling and taken up comedy amongst an audience which has not necessarily been expecting 'original' work and that too from female comedians. Not limited to only theatre or films, humour has windows in various formats. Kuna Tripathy is forthright in his stand-up comedy and it's time he expands his portfolio and variety.

Cartoonist brothers Aswini and Abani Rath of Bolangir, the celebrated duo who are now acknowledged by Limca Book of Records, have certainly added colour to everyday life in Odisha with their punches, though not always funny in their cartoons. But there could be various forms of bringing in humour to Odisha



lives. Niankhunta, a tabloid of satire published cartoons prolifically since 1938 and used cartoons to make caustic storytelling, visually attractive and retainable. But the writings and the cartoons were almost always political satires. But there was nothing much beyond politics. It contributed a lot to make politics, the centre of Odia chit chats and bantering in social life. During the 40's, Omkar Nath Panigrahi of Bolangir came out with brilliant cartoons and quite burlesque too. Dr Mahtab edited Prajatantra, and his political satire called 'Gaan Majlis' was a regular mirror in the paper which summed up life in a pint-sized cartoon. 'Gaan Majlis' was extremely popular, was cerebral and much ahead of its times. It represented the hopes, aspirations, troubles and joys of the average Odia, through a daily comic strip in Prajatantra paper, a state-based presentation, akin to the Common Man of Laxman. But now it has been discontinued. Memes in whatsapp or other social media are a big hit world-wide. Why can't cartoons regain their lost glory? But that's a different topic to discuss about. It is common belief that Faturananda (real name Rāmachandra Mishra) was the first full time, professional Odia satirist, writer and humourist. His early life was not easy, and he could afford to be funny even in the teeth of adversities. That's the inertness of humour to material worth and its great power. Humour is power.

All the above mentioned refer to performances in humour – films, theatres, writings, poems, publications etc, but what about the innate sense of humour in Odias? Somebody has aptly said that “the only way to survive is to have a sense of humour.” The Ancient Greeks also told jokes. There were 'joke-groups'



' who met to trade and test their wit, like the group of 60 who met in the Temple of Heracles in Athens in the 4th century BC. The khatis in Odisha were great congregations for exchange of humour – of all kinds, from plain college bantering to poetry readings to sharing of anecdotes or film critiques and the like. A variety of hilarious indulgences but without any caveats. Till the eighties, the social life in tier I or II towns of Odisha had minimal social tensions. Relaxed, people were relatively much calmer. Was it because they were less ambitious? Or they were less insecure?

On one hand I pride myself to be the inheritor of the Jagganath benediction and on the other hand I am increasingly becoming insecure and volatile. If I submit to the Supreme, I need not worry about my welfare and if I am not under pressure, then I should be free to be having an authentic smile on my countenance. I flaunt my piety and yet run scared in life. Am I not quashed in between. Sandwiched. How do you think I can cultivate or retain my sense of humour? Humour is God's blessing to a few fortunate and truly 'independent' souls, people who have the openness to laugh at themselves, speak without hang-ups and live without guile. If I am out to please others, I can't have much of 'unadulterated' comedy in life. Differently, if Odisha is beset with poverty, disasters and setbacks then humour should be the sanitiser or the arbitrator. Because someone has said that, "humour is the weapon of unarmed people: it helps people who are oppressed to smile at the situation that pains them."

I remember distinctly that till the eighties we made lively and daring political



jokes, imitated the politicians of the day and used exaggeration and caricature to pass comment on the social and political wellbeing of the state. But probably someone told me that I would be taken more seriously if I am ‘smug’ faced. And I have locked my humour, somewhere away. And now I have force myself to get nostalgic to remember my ‘smile’ which is buried since decades. A pity.

Let me wake up, let me rekindle myself and my unbridled humour. If I can laugh at myself, all the rest would follow. Let simplicity and hearty humour be Odisha’s valuable export. At least for the next generation, let me pledge, this Odisha Dibas, to laugh from within.

“Our revenge will be the laughter of our children.”

ଅଳପ ହସିଦେ ଯାଉ ଲୋ ଦୁଃଖ ,

ମାଣିକ !

ଆଲୋ ଅଲୋ ମାଣିକ

Charudutta Panigrahi



A DAY TO CELEBRATE...

PAKHALA DIVASA

ପଖାଳ ଦିବସ

୨୦ ମାର୍ଚ୍ଚ ୨୦୧୮

Friends,

Namaskar.

Happy pakhala dibasa, if this sounds as an acceptable greeting. But how can I do this watching the youtube sent by Tapan in which Dabasis Mohapatra is singing 'Asa jlbana dhana pakhALa kansA' with a lot of emotion. Yet there the only people enjoying pakhALa are shown to be poor farm workers. And the rest are I suppose Babus who love to eat puri and chhole./ alu dum.. I wonder...

At the same I feel moved by remembering that Canada Chapter of OSA started with a PAKHALA party in 1971 summer. Everyone sat down on the floor with excitement even though there was a hilarious moment when someone asked for a spoon to eat. Then the excitement was perhaps more of a curiosity but today if we do it is more of a pride.

As I opened my mail today, there I found Prasanta Bhunya's poem - enticing and mouth watering, isn't it? Here comes Gagan's poem. PakhALa, oh, pakhALa, dhanya tuhi, oDiAra prANa.... Then am I eating pakhALa today ? Brrr, -2 C outside, sorry folks, I promise I will when the day becomes ' a tatalA



kharA pakhALa' day. Well, I will have no choice. We will be then with our grand children who would be after ajA and Aee, " when are you having pakhAla (can not pronounce this akhADuA 'L') ?‘

Manoj's reference to youtube in which Shyamamani Devi is singing the same one 'Asa jlbana...'. Also another by Bala Krushna Das. Well, who was the lyricist after all ? Does it matter and who cares ? Good that we know the names of singers - Debasis Mohapatra, oh well, eminent names like Balakrushna Das and Shyamamani Devi. Hey, I found out lyricist's name in Shyamamani's youtube. He is none other than Kabichandra Kali Charan Pattanayak. Have you paused a while ? Oh, he is the famous dramatist Kali Babu. Yes, Kali Babu, may be he is an eminent name in the history of Odia drama literature. I could not think Kali Babu wrote this 'pakhALa' song because no one tells his name nor in my limited knowledge of reading his dramas I came across this one. In my youngerr age, I have been often charmed by his beautiful lyrics in all his dramas. Here is one written in early forties in his daring social play "chumbana" against the taboo of time: rAi kare banaphaLa bhunjAe shyAmaku, shyAma die rAi mukhe prema chumbanaku - a magnificent display of bhASA, rasa o lALitya.

Friends, how often do we ask knowing the name of the lyricist of a popular song? Just a month back I was in a small musical get-together in our India community. I was most impressed when the singers were presenting songs of certain poets and lyricists like Neeraj, Sahir Ludhianvi , Javed Akhtar and



Tagore.. (Incidentally Indian music is highly enriched by invaluable contributions by Muslims). I was feeling embarrassed about the trend in Odia music gathering. Hardly anyone mentions lyricist's name except perhaps famous names like Upendra Bhanja, Kabisyrya Baladev Ratha, Gopalkrushna (may be if the singer feels like).

Just the other day I was going over the recent Utkarsa and my eyes fell upon the article: Akshaya - The Cult. Excellent article. Akshaya's story can be told and retold thousand times. He is a legend.

Akshaya known to be 'Khoka Bhai' became a rising star during late fifties of last millennium by singing lyrics of 'Bulu Bhai'(Partha Sarathi Mohaptra) - mo ranglatA ruSichhi, bApa ghara Jiba boli goDa kADhi basichhi', 'nuA nuA dinA kete baDa Adara, nuAku puruNA hele tuTha pathara', 'Tap Tap ghoDA chAle...!', and many many from Bulu Bhai's pen in Khoka Bhai's voice. The whole Odia music started an unheard of new and exciting revolution that the article in Utkarsa is describing. In those days, the pair Bulu Bhai -Khoka Bhai' became a pair of flowers in one stem. Bulu Bhai had an untimely death in 1976 at the age of 43 and the Odia music world did not give any indication of any loss feel the loss because soon Akshaya became an eminent lyricist by himself - that's another story, of course.

I would like to narrate another instance of neglect. Listening to 'ChhAnda' as produced by Odissi Research Centre, one can be lost as if in trance. The credit



goes mainly to one person for creating that kind of music - Bhubaneswar Mishra. We all are very much aware of Guru Kelu Charan Mohapatra, but how many of us have attention to Bhubaneswar Babu ? Today's recreated Odissi dance owe enormously to both Kelu Babu and Bhubaneswar Babu. They were two flowers in the same stem as well.

There is another type of neglect by us, the OSA community and in general Odias in North America. The Odissi dance which we proudly display as our glorious cultural asset put its first footing in NA by the pioneering work of Ritha Devi in New York and Menaka Thakkar in Toronto. We, at least in OSA hardly have taken notice of them with significance and recognized their contributions.

We are continuously learning. Even simple appreciation of our music and dance is a recent phenomenon. Most of our cultural heritage was hidden in villages and the educated class was dismissing its ownership with the pretense of being elitists. Our learning process is moving us slowly, sometimes too slowly. Yet we are moving.

Sri Gopal Mohanty

Professor Emeritus

Mathematics and Statistics

McMaster University

Canada





CSR Watch in Odisha

Odisha is the bellwether of CSR (Corporate Social Responsibility) partnership in state growth. Many firsts to its credit, the state has been able to trigger discourses around CSR and resulting policies and mechanisms. It is widely acknowledged that Odisha was the first state in India to pioneer a CSR White paper and a CSR monitoring council. And on 19th May it heralded a CSR Watch, a joint initiative by CYSD & FIDR with the active participation of the industry, civil society, government, community and the academia.

In the last four years more than 1700 Cr has been deployed under CSR by about 270 plus companies. The geographic spread of the CSR support to the communities across Odisha is not equitable and is difficult to be made so under the prevailing circumstances. If one-third of the districts of Odisha get almost all the CSR resources then the onus is on all of us to participate in the design of the CSR programs, not ignoring the 'ask' of the communities in diverse areas and themes. The needs of the geographies and demographics vary, quite obviously. Hence the deployment plan should also be equally elastic. But this requires in-depth analytics by a neutral forum before conclusions are made.

CSR is not the only funds source that could augment the district and the state development. There is DMF (District Mineral Fund), District development budget and other sources to compound available resources. Who crafts the district plan and how inclusive is the process? This neutral forum CSR Watch



could stitch together a more professionally prepared district plan by spending exclusive time and up-to-date expertise on the same. A district plan is quintessential preamble to the state plan and its soul. If we aim to achieve a comfortable double digit SGDP in the coming 3-4 years and sizeably increase Odisha's contribution to the national GDP, then the District Development Plan needs to be sharper. Much more qualitative and consistent exercise.

Today if CSR is contributing to about 1-2% of the state development throughput in absolute numbers, its scope to provide Odisha a Development Lab in each district and sub-district is limitless. We have the natural resources and we also have the specific industrial zones to develop specialised manufacturing clusters and export capabilities. With increase in revenue, CSR's play in the development of the communities is going to grow exponential. But can we ensure that CSR is more demand driven? Need based and not whimsical and token. Deep dive research, data collation and analytics can help shape CSR to be deservedly referred to as the 'third wave' of development, at least for Odisha. After the public programs and then the foreign aids, here is the time to mainstream business in state human development. This requires convergence of minds, rooting out of inter/intra agency mistrusts and developing a culture of unflinching neutrality. CSR Watch is intended to imbibe, disseminate and develop the synergistic vehicle of development in the state.

Human development is the core and a budget of 1.2 Lakh crores (18-19) for example would have more 'absorption' if the development needs are better



targeted. Development economics need a technically competent, non-aligned, inclusive coalition to walk hand-in-hand. CSR Watch is one such conceptualisation – to bring in industry, civil society, government, academia and the community to think, develop, assist, watch, analyse, report and disseminate that sincere smile in every family. It is not only about watching but participating. After all it is all about reaching out to the last mile but with a fresh and measurable perspective.

Let's resolve to give everyone a rightful place under the sun and keep reimagining development.

Charudutta Panigrahi

CSR Watch

(A joint initiative of CYSD & FIDR)



ଓଡ଼ିଆ
ବିଭାଗ



ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି

ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି

ଭାରତ ଓ ଆମେରିକାକୁ ମୁଁ କେବେ ତୁଳନାତୁଳକ ଦୃଷ୍ଟିରୁ ଦେଖିନି, ଦୁହେଁ ଅଲଗା ଅଲଗା ପୃଥିବୀ

- ଡାକ୍ତର ପ୍ରସନ୍ନ ପତି

୨୦ ଜୁନ ୧୯୫୨ରେ କଟକ ମେଡିକାଲ କଲେଜର ପ୍ରଥମ ବ୍ୟାଚର ଛାତ୍ର ଡାକ୍ତର ପ୍ରସନ୍ନ ପତି ଉତ୍ତର ଶିକ୍ଷା ପାଇଁ ପି. ଓ. କର୍ପ୍ୟୁ କାହାଳରେ ବୟେଲୁ ଆମେରିକା ଯାତ୍ରା କଲେ । ଯଦିଓ ସେ କେବେ ଭାବିନଥିଲେ ଯେ ସାରା ଜୀବନ ଅନ୍ୟ ଏକ ଦେଶରେ ରହିଯିବେ । ତାଙ୍କର ପାଦ କିନ୍ତୁ ଆଉ ସ୍ୱଦେଶକୁ ଫେରିନଥିଲା । ୧୯୮୬ରେ ଅବସର ଗ୍ରହଣ ପର୍ଯ୍ୟନ୍ତ ସେ ଓଡ଼ିଶା ରାଜ୍ୟ ହାସପିଟାଲରେ ମାନସିକ ରୋଗ ବିଶେଷଜ୍ଞ ଭାବରେ କାର୍ଯ୍ୟ କଲା ପରେ ସମ୍ପୂର୍ଣ୍ଣ ସେ ଅନେକ କମ୍ୟୁନିଟି ସେବା କାର୍ଯ୍ୟକ୍ରମରେ ନିୟମିତ ଭାବେ ନିଜକୁ ନିୟୋଜିତ କରି ରଖିଛନ୍ତି । ଡାକ୍ତର ପତି ଏବେବି ଝୁରି ହୁଅନ୍ତି ନିଜର ମାଟି, ପାଣି ପବନକୁ, ତାଳତମାଳର ବାସ୍ତାକୁ, ମହାନଦୀ କୁଳକୁ ଏବଂ ପିଲାଦିନର ଅଭିଳାଷକୁ । ସେ ଜଣେ ଇମିଗ୍ରାଣ୍ଟ ଅଥର ଗୋଟାପଣେ ଓଡ଼ିଆ । ତାଙ୍କ ମନର ଭାବନା ଓ ପ୍ରଶ୍ନବାଚୀକୁ ‘ପ୍ରତିବେଶୀ’ ପାଠକଙ୍କ ପାଇଁ ସାକ୍ଷାତକାର କରିଆରେ ଉପସ୍ଥାପନ କରୁଛୁ ।



ସାକ୍ଷାତକାର:

ସତ୍ୟ ପଟ୍ଟନାୟକ

୭୪୬୪ ଟ୍ରିକଟ୍ଟମ୍ କୋଟ,
ତରଲିନ, ଝୁଝିଓ ୪୩୦୧୬,
ସୁଭରାଷ୍ଟ୍ର ଆମେରିକା

ସତ୍ୟ ପଟ୍ଟନାୟକ ସୁଭରାଷ୍ଟ୍ର ଆମେରିକାରେ ସୂଚନା ଓ ପ୍ରେତ୍ୟୋଗିକ କ୍ଷେତ୍ରରେ କାର୍ଯ୍ୟ କରୁଥିଲେ ମଧ୍ୟ ସାହିତ୍ୟରେ ରୁଚି ରଖନ୍ତି । ଓଡ଼ିଶାର ବିଭିନ୍ନ ଖବରକାଗଜ ଓ ପତ୍ରପତ୍ରିକାମାନଙ୍କରେ ସେ ନିୟମିତ ଭାବରେ ଲେଖି ଆସୁଛନ୍ତି । ମୌଳିକ କବିତା ବ୍ୟତୀତ ସେ ଚିନ୍ତାସାହିତ୍ୟର ଅନୁବାଚ ତଥା ଚିନ୍ତାସାହିତ୍ୟ ଓ ସାହିତ୍ୟକ୍ରମକୁ ନେଇ ଅନେକ ଫିଚର ରଚନା କରିଛନ୍ତି । ସେ ସୁଭରାଷ୍ଟ୍ର ଆମେରିକାକୁ ପ୍ରତ୍ୟାଗତ ଏକମାତ୍ର ଓଡ଼ିଆ ସାହିତ୍ୟ ପତ୍ରିକା ‘ପ୍ରତିଶ୍ରୁତି’ର ସମ୍ପାଦକା କରନ୍ତି ।

ପ୍ରଶ୍ନ: ଡା. ପତି, ଓଡ଼ିଶାରେ ଆପଣଙ୍କ ଘର କୋଉଠି ? ନିଜର ପିଲାଦିନ ବିଷୟରେ କିଛି କଣେଇବେ କି ?

ଡା. ପତି: ୨୫ ଅଗଷ୍ଟ ୧୯୨୫ରେ ସମ୍ବଲପୁର ଜିଲ୍ଲାରେ ମୋର ଜନ୍ମ । ମୋର ପିତା ସମ୍ବଲପୁର ଡେପୁଟି କମିଶନର ଅଫିସରେ ୧୭ ବର୍ଷ ବୟସରୁ କାମ ଆରମ୍ଭ କରିଥିଲେ । ମୋର ଜେଜେବାପା ମଧୁସୂଦନ ପତି ସମ୍ବଲପୁର ଜିଲ୍ଲାରେ ରେଭିନ୍ୟୁ ଏଜେଣ୍ଟ ଭାବେ କାମ କରୁଥିଲେ । ଥରେ ଫିରିଙ୍ଗୀ ଅଫିସର ଜନ, ଲୁକାସକ ସହିତ ଶିକାର କରିବାକୁ ଜଙ୍ଗଲକୁ ଯାଇଥିଲେ । ଦୁଇଜଣଯାକ ମଞ୍ଚା ଉପରେ ବସି ବାନ୍ଧକୁ କରି ଥାଆନ୍ତି । ମୋ ଜେଜେବାପାଙ୍କୁ ପାଇଖାନା ଲାଗିଲା ଓ ସେ ତଳକୁ ଓହ୍ଲେଇ କିଛି ଦୂରରେ ପାଇଖାନା କରିବାକୁ ଗଲେ । ସେ ପାଇଖାନା କରିବା ସମୟରେ ଯେଉଁ ପତ୍ର ଶର ହେଲା, ତାହାକୁ ଫିରିଙ୍ଗୀ ଅଫିସର ବାନ୍ଧ ଭାବି ଚିତ୍କାର କଲେ ଓ ମୋ ଜେଜେବାପାଙ୍କର



ସାକ୍ଷାତକାର



ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି



ଘଟଣାସ୍ଥଳରେ ମୁହଁ ହେଲା । ତାଙ୍କ ମୃତ ଶରୀରକୁ ସକାଳେ ଶଗଡ଼ଗାଡ଼ିରେ ସମ୍ବଲପୁର ଆଣାଗଲା । ପୋଲିସ ଆସି ସମ୍ବଲପୁର ଜିଲ୍ଲାସ୍ତରରେ ମୋ ବାପା ମୃତ୍ୟୁର ପତ୍ତିକୁ ଖବର ଦେଲେ । ମୋ ବାପାଙ୍କ ଉପରେ ତାଙ୍କର ବିଧବା ମା ଓ ଦୁଇଟି ସାନ ଭାଇ ଭଉଣୀଙ୍କର ଦାୟିତ୍ୱ ପଡ଼ିଲା । ତେପୁଟି କମିଶନର କାର୍ଯ୍ୟକ୍ରମରେ ତାଙ୍କୁ କିରଣି ଚାକିରି ସହ ଘରେ ରହି ପଢ଼ିବା ପାଇଁ ଅନୁମତି ମିଳିଲା । ସେ ୧୯୧୭ ରେ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ମାଟ୍ରିକ୍ ପାସ୍ କଲେ । ମୋ ବାପା ମା'ଙ୍କର ବାଲ୍ୟବିବାହ ହୋଇଥିଲା । ମୋ ଅଜା ଜଣେ ଶିକ୍ଷକ ଥିଲେ । ଏବେ ହାରାକୂର ବନ୍ଦ ଚଳେ ହଜିଯାଇଥିବା ରମେଇା ଗାଁରେ ସେ ରହୁଥିଲେ । ମୋ ଜେଜେବାପା ଓ ଅଜା ବାପା ମା' କ ବିବାହ ପିଲାଟିଦିନରୁ ସ୍ଥିର କରିଦେଇଥିଲେ ।

ମୋ ପିଲାଦିନ ବହୁତ ଅସୁଖନତା ଭିତରେ କଟିଥିଲେ ବି କେବେ କିଛି ଅଭାବ ଅନୁଭବ ହୋଇନଥିଲା । ବାପା କହୁଥିଲେ, ଭଲ ପଢ଼ ଓ ଭଲ ଖେଳ । ଗଜ ଉପନ୍ୟାସ ପଢ଼ିବାପାଇଁ କି ଗୀତ ଶୁଣିବା ପାଇଁ ଆମକୁ ଅନୁମତି ନଥିଲା । ସ୍ଥାନୀୟ କଂଗ୍ରେସ ଅଫିସରେ ଛୋଟ ଲାଲଚୋରାଟିଏ ଥିଲା । ଗଣିତୀକ ମାଲି ଏକ୍ସପେରିମେଣ୍ଟ ଉଠାଉ ଥିଲା, ହିଟଲରଙ୍କ ମେନ୍ କ୍ୟାମ୍ ଏବଂ ଅନ୍ୟାନ୍ୟ କିଛି ବହି ମୁଁ ସେଇଠି ପଢ଼ିଥିଲି । ବର୍ଷାଦିନେ ମହାନଦୀ ଉତ୍ତୁରୁଥିବା ବେଳେ ସାଙ୍ଗମାନଙ୍କ ସହିତ ପହଞ୍ଚିବାକୁ ଭଲ ପାଉଥିଲି । ଆମେ ଶାତଳକଷ୍ମା ଓ ରଥପାତ୍ରା ସମୟରେ ସେବା କରୁଥିଲୁ । ମୁଁ ୧୯୪୨ରେ ପାଟଣା ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ମାଟ୍ରିକ୍ ପାସ୍ କଲି । ଓଡ଼ିଶାରେ ମୋର ସ୍ଥାନ ଚତୁର୍ଥ ଥିଲା ।

ପ୍ରଶ୍ନ: କଲେଜ ସମୟ କେମିତି କଟିଥିଲା ?
ତା. ପତ: ଷ୍ଟୁଡିରେ ଗଣିତ ଓ ଇତିହାସ ଭଲ ହେଉଥିବାରୁ ମୋର କଳା (ଆଇ ଏ) ପଢ଼ିବାକୁ ଇଚ୍ଛା ଥିଲା । ବାପା ମୋତେ ହେତୁମାତ୍ର କେ.ସି. ମହାନ୍ତିଙ୍କ ପାଖକୁ ନେଲେ । ସେ କହିଲେ ଯେ, ଦ୍ୱିତୀୟ ବିଶ୍ୱଯୁଦ୍ଧ ପରେ ବିଜ୍ଞାନର ଆବଶ୍ୟକତା ସବୁକ୍ଷେତ୍ରରେ ରହିବ । ତେଣୁ ସେ ବିଜ୍ଞାନ ପଢ଼ିବା ଉଚିତ୍ । ମୋର ବଡ଼ ଦୁଇ ଭାଇ କଳା ପଢୁଥିଲେ, କିନ୍ତୁ ମୁଁ ବିଜ୍ଞାନ ପଢ଼ିଲି ।

ପ୍ରଥମବର୍ଷର ଛାତ୍ର ହୋଇ ମଧ୍ୟ ରେଭେନ୍ସା ମହାବିଦ୍ୟାଳୟ ପଶ୍ଚିମ ଛାତ୍ରାବାସର ସହ ସମ୍ପାଦକ ଭାବରେ ନିର୍ବାଚିତ ହୋଇଥିଲି । ପଶ୍ଚିମ ଛାତ୍ରାବାସର ଲାଲଚୋରା ଓ ପଠନକ୍ଷର ଦାୟିତ୍ୱ ମୋତେ ଦିଆଯାଇଥିଲା । ଗଣିତ, ପଦାର୍ଥ ବିଜ୍ଞାନ ଓ ସାହିତ୍ୟ ଭଲ ହେଉଥିଲେ ମଧ୍ୟ ମୁଁ ରସାୟନ ଶାସ୍ତ୍ର ଓ ଉଚ୍ଚ ବିଜ୍ଞାନରେ ଭଲ କରୁନଥିଲି । ଅଗଷ୍ଟ ୮, ୧୯୪୨ରେ ଗଣିତୀ ଭାରତଛାଡ଼ି ଆନ୍ଦୋଳନର ତାଳବା ଦେଲେ । କଲେଜରେ ଧର୍ମଘଟ ଆରମ୍ଭ ହୋଇଗଲା ଓ କଲେଜସାରା ଆମେ ନାରାବାକି ଆରମ୍ଭ କରିଦେଲୁ । ଇଂରେଜ ସରକାର କଲେଜ ବନ୍ଦ କରିଦେଲେ ଓ ଆମକୁ ଚବିଶ ଘଣ୍ଟା ମଧ୍ୟରେ ହଷ୍ଟେଲ ଖାଲି କରିବାକୁ କୁହାଗଲା । ମୁଁ ସମ୍ବଲପୁର ଫେରିଲି । ମାତ୍ର ପରେ ସରକାରଙ୍କ ପାଖରୁ ବାପାଙ୍କ ନାଆଁରେ ଚିଠି ଆସିଲା । ମୁଁ କଲେଜ ଆନ୍ଦୋଳନରେ ଚେତୁର ନେତୃତ୍ୱ ନେଇଥିବାରୁ ମୋତେ କଲେଜରୁ ବହିଷ୍କାର କରାଗଲା । ତ: ପ୍ରାଣକୃଷ୍ଣ ପରିକା ପ୍ରିନ୍ସିପାଲ ଆଥାନ୍ସି । ମୋର ବଡ଼ଭାଇ, ଯିଏ ପୁରୀରେ ଷ୍ଟୁଡି ସବ-ଇନିସ୍ପେକ୍ଟର

ଅଗଷ୍ଟ ୮, ୧୯୪୨ରେ ଗଣିତୀ ଭାରତଛାଡ଼ି ଆନ୍ଦୋଳନର ତାଳବା ଦେଲେ । କଲେଜରେ ଧର୍ମଘଟ ଆରମ୍ଭ ହୋଇଗଲା ଓ କଲେଜସାରା ଆମେ ନାରାବାକି ଆରମ୍ଭ କରିଦେଲୁ । ଇଂରେଜ ସରକାର କଲେଜ ବନ୍ଦ କରିଦେଲେ ଓ ଆମକୁ ଚବିଶ ଘଣ୍ଟା ମଧ୍ୟରେ ହଷ୍ଟେଲ ଖାଲି କରିବାକୁ କୁହାଗଲା । ମୁଁ ସମ୍ବଲପୁର ଫେରିଲି । ମାତ୍ର ପରେ ସରକାରଙ୍କ ପାଖରୁ ବାପାଙ୍କ ନାଆଁରେ ଚିଠି ଆସିଲା । ମୁଁ କଲେଜ ଆନ୍ଦୋଳନରେ ଚେତୁର ନେତୃତ୍ୱ ନେଇଥିବାରୁ ମୋତେ କଲେଜରୁ ବହିଷ୍କାର କରାଗଲା ।



ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି



ଥିଲେ ମୋ ଚରଫରୁ ପ୍ରିନ୍ସିପାଲଙ୍କୁ ମୋତେ କଲେଜରେ ପ୍ରବେଶ କରାଇବାକୁ ଅନୁରୋଧ କଲେ । ମୋ ସହିତ ୫୭ଜଣ ଛାତ୍ରଙ୍କୁ ବହିଷ୍କାର କରାଯାଇଥିଲା । ତା ପରିଚାଳକ ଚିଠି ଆସିଲା ଯେ, ଛମାପ୍ରାର୍ଥନା ପତ୍ର ଦାଖଲକଲେ ପୁନଃପ୍ରବେଶ ମିଳିବ । ସେୟା କଲି । ମାସକୁ ପନ୍ଦରଟଙ୍କା ଛାତ୍ରବୃତ୍ତି ସହିତ ମୋର ମାଗଣା ଶିକ୍ଷା ମିଳୁଥିଲା । ହଠାତ୍ କଲେଜରେ ପ୍ରତି ମିଲ୍ ଚାଲିଅଣା ଥିଲା, ଶୁକ୍ରବାର ସଂଧ୍ୟା ମିଲ୍ ମାଛ ଚର୍କାରି ଯୋଗୁ ପଞ୍ଚଅଣା ଥିଲା । ମୋ ସହିତ ମୋର ଯେଉଁ ସାଂରମାନେ ହଠାତ୍ କଲେଜରେ ରହୁଥିଲେ, ସେମାନଙ୍କ ମଧ୍ୟରେ ନରସିଂହ ସ୍ୱାଇଁ (ଡି.ଜି. ପେଲିସ), ପଦାରବିଦ ମହାପାତ୍ର (ସମାଜ ସମ୍ପାଦକ ରାଧାନାଥ ରଥଙ୍କ କୁଳ) ଅନ୍ୟତମ । ସେ ସମୟରେ ସମ୍ବଲପୁର ଓ ଗଢ଼ଜାତ ଅଞ୍ଚଳର ଛାତ୍ରମାନଙ୍କୁ ପୂର୍ବ ଛାତ୍ରାବାସରେ ରହିବାପାଇଁ ଦିଆଯାଇଥିଲା । କିନ୍ତୁ ମୋର ବଡ଼ଭାଇ ତଥା ପ୍ରଫୁଲ୍ଲ ପତି ସେଠାରେ ଆଉରୁ ଚାରିବର୍ଷ ରହିଥିବାରୁ ମୋତେ ପଶିମ ଛାତ୍ରାବାସରେ ରଖେଇଥିଲେ ।

ମୁଁ ଓଡ଼ିଶା ମେଡ଼ିକାଲ କଲେଜର ପ୍ରଥମ ବ୍ୟାଚର ଛାତ୍ର ଥିଲି । ଫିଏରସ୍ଟି ଦ୍ୱାରା କୋଡ଼ିଏ ଜଣ ଛାତ୍ରଙ୍କୁ ବନ୍ଦାଯାଇ ଆତମିସନ୍ ଦିଆଯାଇଥିଲା । ସାମୁଏଲ୍ ଦାସ, ଆଇସିଏସ୍ ସେତେବେଳେ ଚେୟାରମ୍ୟାନ୍ ଥିଲେ । ପରେ ମୟରଭଞ୍ଜର ମହାରାଜା ଶାନ୍ତନୁ ଚନ୍ଦ୍ର କଲେଜକୁ ଦେଇଥିଲେ ଓ ତାଙ୍କ ନିଆଁରେ କଲେଜର ନାମ ସାମନ୍ତ ଚନ୍ଦ୍ରଶେଖର ଭଞ୍ଜ ମେଡ଼ିକାଲ କଲେଜ ହୋଇଥିଲା । ଫାଇନାଲ ଏମ୍ ବି ବି ଏସ୍ ରେ ମୁଁ ସର୍ବତ୍ରୀ ପ୍ରାକ୍ତିକାଳରେ ଫେଲ୍ ହୋଇଥିଲି, କିନ୍ତୁ ଛମାସ ପରେ ପାସ୍ କଲି । ୧୯୪୯ରେ ଏମ୍ ବି ବି ଏସ୍ ସରିଲା ପରେ ହାଇସ୍ ଅଫିସର ଭାବେ କାମ ଆରମ୍ଭ କଲି । ୧୦୦ ଟଙ୍କା

ଝଲପେଷ ମିଳୁଥିଲା, ସେଥିରୁ ବାପାଙ୍କ ପାଖକୁ ସମ୍ବଲପୁର ୫୦ଟଙ୍କା ପଠେଇଥିଲି । ମୋର ସାନ ଦୁଇଭାଇ ପଢୁଥିଲେ ଓ ବାପାଙ୍କ ବରମା ମାତ୍ର ୭୫ଟଙ୍କା ପ୍ରତିମାସ ଥିଲା ।

୧୯୪୪ରେ ମେଡ଼ିକାଲ କଲେଜରେ ଆମେ ବର୍ଜିମ ଚନ୍ଦ୍ରଙ୍କ ବଙ୍ଗଳା ନାଟକ 'ସହାଜାହାନ' ର ଓଡ଼ିଆ ଅନୁବାଦ କରି ତ୍ରୁମା କରିବାକୁ ସ୍ଥିର କଲୁ । ଆମ ବ୍ୟୁତ୍ପାଦନ କୌଶଳି ଛାତ୍ରୀ ନ ଥିବାରୁ ସାହାଜାହାନଙ୍କ ଝିଅ ଭୂମିକାରେ ଅଭିନୟ କରିବା ପାଇଁ ମତେ ବନ୍ଦାଗଲା । ମେକଅପ୍ ଆର୍ଟିଷ୍ଟ ମାନେ କଲିକତାରୁ ଆସିଥିଲେ । ମୋ ପରି ପତଳା ଶାବନା ପୁଅପିଲାକୁ କେମିତି ଗୋଟେ ସୁନ୍ଦରୀ ରାଜକୁମାରୀରେ ପରିବର୍ତ୍ତନ କରିଲେ ମୁଁ ଏବେ ବି ବିଶ୍ୱାସ କରିପାରୁନି । ମୋ ପାଖରେ ଫଟୋଟିଏ ଥିଲେ ଆପଣଙ୍କୁ ଦେଖାଇଥାନ୍ତି । ବରାଙ୍ଗାରର ତଥା ରାମପ୍ରସାଦ ମିଶ୍ର, ଯେ ପରେ ପାଟଣା ରାଜାଙ୍କ ଅର୍ଥମନ୍ତ୍ରୀ ଭାବେ କାମ କଲେ, ସାହାଜାହାନ ଭୂମିକାରେ ଅଭିନୟ କରିଥିଲେ । ଆମେ ଦୁଇଦିନ ଶୋ କଲୁ । କଟକର ବିଶିଷ୍ଟ ବ୍ୟକ୍ତିମାନେ ତ୍ରୁମା ଦେଖିବାକୁ ଆସିଥିଲେ । ୧୯୪୫ରେ ଚିପୁ ସୁଲତାନ ତ୍ରୁମା ହୋଇଥିଲା ଏବଂ ଯଦିଓ ପର ବ୍ୟାଚରେ ଦୁଇଜଣ ଝିଅ ଥିଲେ, ମୋତେ ପୁଣିଥରେ ଝିଅ ପାଠି ଦିଆଗଲା । ସେତେବେଳେ ଝିଅମାନଙ୍କୁ ଷେଜକୁ ଆସି ତ୍ରୁମା କରିବା ସ୍ୱାକୃତି ନଥିଲା ।

ଓଡ଼ିଶା ସେତେବେଳେ ମହତାବ ଓ ପରେ ଚୌଧୁରୀଙ୍କ ଶାସନକାଳରେ ଭଲ ଥିଲା । କୌଣସି ପ୍ରକାରର ଲାଞ୍ଚନିଧି ନଥିଲା । ମୋର ସାତ୍ତ୍ୱେ ନଅବର୍ଷ ବଟକ ରହଣି ବେଶ୍ ସୁଖପ୍ରଦ ଥିଲା ।

ପ୍ରଶ୍ନ: ଆମେରିକା ଆସିବାକୁ କେମିତି ସ୍ଥିର କଲେ ?
 ଡା. ପତି: ୧୯୫୧ ମସିହାରେ ଆମେରିକାନ୍ ମେଡ଼ିକାଲ ଆସୋସିଏସନ୍



ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି

ଓ ଭାରତୀୟ ମେଡିକାଲ ଆସୋସିଏସନ୍ ମିଳିତ ରୁଦ୍ଧି ସ୍ୱାକ୍ଷର କଲେ ଯେ ଭାରତୀୟ ଡାକ୍ତରଙ୍କୁ ପୋଷ ଗ୍ରାଣ୍ଟ୍‌ସ୍ ଟ୍ରେନିଂ ପାଇଁ ଆମେରିକାରେ ସୁବିଧା ଦିଆଯିବ । ମୁଁ ନ୍ୟୁରୋଲଜି ପାଇଁ ଦରଖାସ୍ତ ଦେଲି ଓ ଦିଲ୍ଲୀକୁ ଇଣ୍ଟରଭ୍ୟୁ ପାଇଁ ଗଲି । ପେନ୍‌ସିଲଭାନିଆ ରାଜ୍ୟର ଓହରନ୍ ସହରରେ ଅବସ୍ଥିତ ଏକ ମାନସିକ ହସ୍ପିଟାଲରେ କାମ କରିବା ପାଇଁ ମତେ ସେମାନେ ବାଛିଲେ । ଜୁଲାଇ ୧୬, ୧୯୫୨ରେ ହସ୍ପିଟାଲରେ ପହଂଚି ଦେଖିଲି ଯେ ନ୍ୟୁରୋଲୋଜି ବଦଳରେ ମତେ ମନସ୍ତତ୍ତ୍ୱ ବିଭାଗରେ ନିଆଯାଇଛି ।

ଜୁନ୍ ୨୦, ୧୯୫୨ରେ ମୁମ୍ବାଇରୁ ପି.ଓ. କର୍ପୁସି ନାମକ ଜାହାଜ ଧରିଲି । ଜାହାଜଟି ସେତେ ବଡ଼ ନଥିଲା ଓ ସେଥିରେ କିଛି ବିଦିଶ ସୈନିକ ମାଲୟୋସିଆକୁ କମ୍ୟୁନିଷ୍ଟମାନଙ୍କ ସହ ଯୁଦ୍ଧ ସାରି ଘରକୁ ଫେରୁଥିଲେ । ସେମାନେ ବଡ଼ ଖୁସି ମିଳାଇର ଥିଲେ, ଜୋରସୋରରେ କଥା ହେଉଥିଲେ ଓ କୋଳାହଳ କରୁଥିଲେ । ଜାହାଜରେ ମାତ୍ର ବାଳକଣ ଭାରତୀୟ ଥିଲେ । ମୌସୁମୀବାୟୁର ପ୍ରବେଶ ଆରବସାଗରକୁ ଉତ୍ତରକୁ ଚାଲି ଦେଇଥିଲା । ବିଦେଶୀ ଖାଦ୍ୟ ଆମକୁ ଭଲ ଲାଗୁନଥିଲା । କିନ୍ତୁ ଖେଳିବା ପାଇଁ ତେଜ ଉପରେ ଅନେକ ବ୍ୟବସ୍ଥା ଥିଲା । ଆମେ ଚିନିଜଣ ଭାରତୀୟ ଗୋଟିଏ ଛୋଟ କ୍ୟାମ୍ପରେ ରହୁଥିଲୁ । ଜଣେ ବ୍ୟକ୍ତି ଗୋଥାକୁ ଇଂଲଣ୍ଡ ସବୁଦିନ ପାଇଁ ରହିବାକୁ ଯାଇଥିଲେ । ଅନ୍ୟଜଣକ ତେଜୁଲରୁ ଇଂଲଣ୍ଡ ପଢ଼ିବାପାଇଁ ଯାଇଥିଲେ । ମଝିରେ ଆମକୁ ଯେମେନ, ପୋର୍ଟ ସୟୋଦ୍ ଓ ଆଲଜିରିଆରେ ରହି ଜିନିଷ କିଣିବାର ସୁବିଧା ଦିଆଯାଇଥିଲା ।

ପ୍ରଶ୍ନ: ଆମେରିକାରେ ପ୍ରଥମଥର ପାଦ ରଖିଲାପରେ ମନରେ କ’ଣ ଆସିଲା ? ବୌଦ୍ଧତା ସାମାଜିକ ତୁଳନାତୁଳ ଭାବନା ଆସିଥିଲା ?

ଜା. ପତି: ନ୍ୟୁୟର୍କ ସହରକୁ ପ୍ରଥମଥର ଦେଖି ବିଶ୍ୱାସ କରିପାରିଲିନି । ଖୁବ୍ ସୁନ୍ଦର ଲାଗିଥିଲା । ମୋର ଧାରଣାର ବାହାରେ ଥିଲା । ପ୍ରଥମେ ଯେଉଁ କିଛି ଆମେରିକୀୟଙ୍କ ସହିତ କଥାବାର୍ତ୍ତା ହେଲି ଖୁବ୍ ଭଲ ଲାଗିଥିଲା । ଭାରତ ଓ ଆମେରିକାକୁ ମୁଁ କେବେ ତୁଳନାତୁଳ ଦୃଷ୍ଟିରୁ ଦେଖିନି । ଦୁହେଁ ଅଲଗା ଅଲଗା ପୃଥିବୀ ।

ପ୍ରଶ୍ନ: ୧୯୫୨ରେ ଓଡ଼ିଶାରୁ ଆମେରିକା ଆସିବା ଏକ ସ୍ୱପ୍ନ ଥିଲା । ଆପଣଙ୍କ ସହ ଆଉ କିଏ ସବୁ ଆସିଥିଲେ ? ସେମାନଙ୍କ ସହ ଏବେ ସମ୍ପର୍କ ରଖିଛନ୍ତି ?

ଜା. ପତି: ମେଡିକାଲ ପ୍ରଥମ ବ୍ୟାଚରୁ ଆମେ ଯେଉଁ ପାଠକଣ ଆସିଥିଲୁ, ରାଜୁ ପରିଡ଼ା କଟକରୁ, ଉଦୟ ଦାଶଙ୍କ ଘର ପିପିଲି, ଖୋର୍ଦ୍ଧାରୁ ଗାନ୍ଧି ବର୍ମନ, ଯାଜପୁରରୁ ରାଜୁ ମହାନ୍ତି ଏବଂ ସମ୍ବଲପୁରରୁ ମୁଁ । ରାଜୁ ମହାନ୍ତି ଓ ଉଦୟ ଦାଶ ଆଉ ସଂସାରରେ ନାହାନ୍ତି । ରାଜୁ ପରିଡ଼ା କଟକରେ ରହୁଛନ୍ତି । ଗାନ୍ଧି ବର୍ମନ ଫ୍ଲୋରିଡ଼ାରେ ଓ ମୁଁ ଓରେଗନରେ । ଆମ ତଳ ବ୍ୟାଚରୁ ଘନ ତ୍ରିପାଠୀ ଓ ବିରେଶ ମହାନ୍ତି ଆସିଥିଲେ । ବିରେଶଙ୍କ ବାପା ରାଧାସହସ୍ରବ ମହାନ୍ତି ୧୯୩୦ରେ ପୁରୀ ମ୍ୟୁନିସିପାଲିଟି ଚେୟାରମ୍ୟାନ ଥିଲେ ଓ ସେତେବେଳେ ପୁରୀକୁ ବିକ୍ରି କରି ଆସିଥିଲେ । ମୁଁ ୧୯୫୨ରେ ଛାଡ଼ିଲାବେଳେ ବି ସମ୍ବଲପୁରକୁ ବିକ୍ରି କରି ଆସିନଥିଲି ।

ପ୍ରଶ୍ନ: ୬୫ ବର୍ଷ ପରେ ଏବେ ସେଇ ତୁଳନାରେ ଦେଖୁଛନ୍ତି ନି ଅନ୍ୟକିଛି ?

ଜା. ପତି: କିଛି ବିଷୟରେ ଭାରତ ତୁଳନାରେ ଆମେରିକା ଭଲ-ଯେମିତିକି ଔଦ୍ୟୋଗୀକରଣ । କିନ୍ତୁ ସାମାଜିକ ଦୃଷ୍ଟିକୋଣରୁ ଏଠି ଅନେକ ପ୍ରକାରର ଅସୁବିଧା ରହିଛି । ମୁଁ ୧୯୫୨ରୁ ମାନସିକ ରୋଗ ବିଶେଷଜ୍ଞ ଭାବେ କାମ କରୁଛି ଓ ଅନେକ ରୋଗୀଙ୍କୁ ଦେଖୁଛି- ଏହା ମୋର ହୃଦୟର କଥା ।

ପ୍ରଶ୍ନ: ଆପଣ ଓଡ଼ିଶାର ପର୍ଯ୍ୟାଟନ ନିବାସୀ । ଗଙ୍ଗାଧର ମେହେର ଆପଣଙ୍କ ଅଞ୍ଚଳର ଜଣେ ଦିଶିଷ କବି । ଆପଣଙ୍କୁ କେମିତି ଲାଗେ ?

ଜା. ପତି: ମୁଁ ଦୁଃଖର ସହିତ କହୁଛି ଯେ, ଗଙ୍ଗାଧର ମେହେରଙ୍କ କୌଶରୀ ରେଖା ପଢ଼ିନାହିଁ । ଆମର ସ୍କୁଲ ଓ କଲେଜ ବହିରେ ବି ତାଙ୍କର କୌଶରୀ କବିତା ନଥିଲା । କିନ୍ତୁ ୨୦୦୧ରେ ମୁଁ ଯେବେ ଓଡ଼ିଶା ଯାଇଥିଲି ମୁଁ ଓ ମୋର ପତ୍ନୀ ବରପାଲି ଯାଇଥିଲୁ । ତାଙ୍କର ବାସତ୍ୟକୁ ଦେଖୁଲୁ । ଏକ ମନ୍ଦିର ପରି ତାଙ୍କର ସେ ଘର ।

ପ୍ରଶ୍ନ: ବୌଦ୍ଧତା ଓଡ଼ିଆ ସାହିତ୍ୟିକ ଆପଣଙ୍କୁ ଭଲ ଲାଗିଛନ୍ତି ?

ଜା. ପତି: ରାଧାନାଥ ରାୟଙ୍କ ଚିନ୍ତା ଓ ଫକୀରମୋହନ ସେନାପତିଙ୍କ ସବୁ ଗପ ପଢ଼ିଛି । ମୋ ପାଖରେ ସେ ସଂକଳନ ବି ଅଛି । ଫକୀରମୋହନଙ୍କ ପୁରୁରାଙ୍କ ପୁଅ ଯୋଗା ସେନାପତି ମୋ ସହ ମେଡିକାଲ ପଢୁଥିଲେ ।

ପ୍ରଶ୍ନ: ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ବିଶ୍ୱ ସାହିତ୍ୟ ସହ କେମିତି ତୁଳନା କରନ୍ତି ?

ଜା. ପତି: ତୁଳନା କରିବା ପାଇଁ ଆବଶ୍ୟକ ଜ୍ଞାନ ମୋ ପାଖରେ ନାହିଁ । **ପ୍ରଶ୍ନ:** ଆପଣ ଗୋଟିଏ ଇଂରାଜୀ ସିନେମାରେ ଅଭିନୟ କରିଛନ୍ତି । ସେ ବିଷୟରେ ବିଛି କୁହନ୍ତୁ ।





ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି

ତଥ ପତି: ୧୯୭୪-୭୫ରେ ମିଲିସ ପର୍ମାଣ ନିର୍ଦ୍ଦେଶିତ 'ଝାନ୍, ଫିଉ ଓଉର ବି କୁରୁସ୍ ନେସ୍' ସିନେମା ଆମ ହସିତାଳରେ ପୁଟି ହୋଇଥିଲା । ଜ୍ୟାକ୍ ନିକଲସନ୍ ମୁଖ୍ୟ ଭୂମିକାରେ ଥିଲେ । ମୋତେ ମାନସିକ ରୋଗ ବିଶେଷଜ୍ଞର ହୋଟ ଭୂମିକାଟିଏ ଦିଆଯାଇଥିଲା । ୮୦ ସେକେଣ୍ଡର ରୋଲପାଇଁ ୧୦୦୦ ଟଙ୍କା ପୁଟିଙ୍ଗ କରିବାକୁ ପଡ଼ିଥିଲା । ୬୫୮ ଅନେରିକାୟ ତଲଲ ମିଳିଥିଲା ଏକ ହୋଟ ରୋଲ ପାଇଁ । ମୋ ନାଁ ତାଲର ସୋସି ଥିଲା । ଏଇ ସିନେମାକୁ ୧୯୭୫ରେ ଅନେକ ଓଫାର ପୁରସ୍କାର ମିଳିଥିଲା । ୧୯୮୬ରେ ଅବସର ନେଲାପରେ ମୁଁ ଗପ ଲେଖିବା ବିଷୟରେ ଗୋଟିଏ କୋର୍ସ କଲି ଓ ତାଲର ସୋସି ନାଆଁରେ ଗପ ସଂକଳନଟିଏ ପ୍ରକାଶ କଲି । ୨୦ଟି ଗପ ଲେଖିବାକୁ ମୋତେ ୧୪ ବର୍ଷ ଲାଗିଥିଲା ।

ପ୍ରଶ୍ନ: ଆପଣ ସିନେମା ଦେଖନ୍ତି ? କେଉଁ ସିନେମା ଆପଣଙ୍କୁ ଭଲ ଲାଗିଛି ?

ତଥ ପତି: କଟକରେ ପଢୁଥିବାବେଳେ ପ୍ରଭାତ ସିନେମାରେ ହିନ୍ଦୀ ସିନେମା ନିୟମିତ ଦେଖୁଥିଲି । ସେତେବେଳେ ନୟାସଂସାର ଓ ବନ୍ଧନ ଫିଲ୍ମ୍ ବହୁତ ଭଲ ଲାଗିଥିଲା । ପରେ ଶୋଲୋ, ଲଗାଣ୍ଡ ଓ ଦେବଦାସ୍ ଭଲ ଲାଗିଥିଲା । ହିନ୍ଦୀ ଫିଲ୍ମ୍‌ର ଗୀତ ଓ ନାଟ ମୋର ବହୁତ ପସନ୍ଦ । ଇଂରାଜୀ ସିନେମା ହଲ ନୁହଁ ମୋତେ ସବୁଠୁ ଭଲ ଲାଗିଥିବା ସିନେମା ।

ପ୍ରଶ୍ନ: କିଛି ଓଡ଼ିଆ ସିନେମା ଦେଖିଥିବାର ମନେଅଛି ?

ତଥ ପତି: ମୁଁ ଓଡ଼ିଆ ସିନେମା ଦେଖିନାହିଁ । ୧୯୮୦ରେ ପିଲାମାନଙ୍କୁ ଧରି କଟକରେ ପ୍ରଭାତ ସିନେମାକୁ ଯାଇଥିଲି । ମୋ ସାନପୁଅ ବହୁତ ବୋଲି ହୋଇଥିଲା । ଆମେ ଅଧାରୁ ଉଠିଆସିଲୁ । କିନ୍ତୁ ମୋ ଆରପୁଅ ମାଲକକୁ ମୁହିଁ ପୂର୍ବରୁ ଥିବା ଆଡ଼ର୍ଭାଗକମେଣ୍ଟ୍ ଭଲ ଲାଗିଥିଲା ।

ପ୍ରଶ୍ନ: ଆପଣ ଗପ ଲେଖିବାର ପ୍ରେରଣା କେଉଁଠୁ ପାଇଲେ ?

ତଥ ପତି: ୧୯୮୭ରେ ସମ୍ବଲପୁର ବୁଲିବାକୁ ଯାଇଥିଲି । ସେଇ ସମୟରେ ମୋ ଭାଇ ପ୍ରଫୁଲ୍ଲ ପତି (ଇଂରାଜୀ ଅଧ୍ୟାପକ) ଓ ମୁଁ ସକାଳୁ ଆଠ ମାଲଲ ଚାଲିବାକୁ ଯାଇଥିଲୁ ।

ଚାଲିବା ସମୟରେ, ଗପ ଲେଖିବାର ଶୈଳୀ ଉପରେ ସେ ସବୁଦିନ କହୁଥିଲେ । ତାଙ୍କର ଅନେକ ହୋଟ ବଡ଼ ପୁତ୍ରମାନଙ୍କୁ ବ୍ୟବହାର କରି ମୁଁ ଗପ ଲେଖିବା ଆରମ୍ଭ କରିଥିଲି ଓ ସଂକଳନଟିଏ ହାସିଥିଲି । କଳା, ସୃଜନ ଓ ହୃଦୟର ଗଭୀରତମ ଭାବନାକୁ ନେଇ ଗପ ଲେଖାଯିବା ଉଚିତ ବୋଲି ମୋର ମତ । ମୋର ଗପ 'ସ୍ୱମ୍ୟାକ୍ ପ୍ରମ୍ ଗର୍ଜିଆ' କୁ ସିନେମା କରାଯାଇଛି ।

ପ୍ରଶ୍ନ: କୌଣସି ଔପନ୍ୟାସିକ ଆପଣଙ୍କୁ ପ୍ରଭାବିତ କରିଛନ୍ତି ?

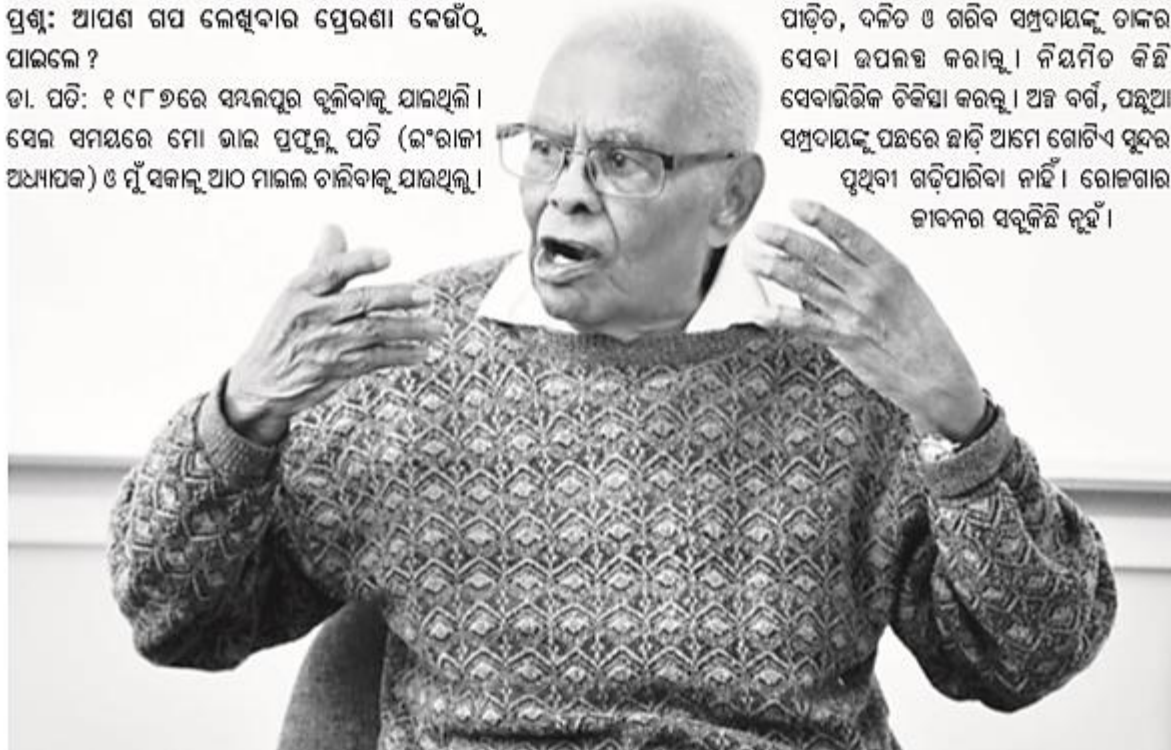
ତଥ ପତି: ମୋତେ ଗପ ପଢ଼ିବାକୁ ଭଲ ଲାଗେ । ଉପନ୍ୟାସ ଭିତରେ ଟାଗୋରଙ୍କ 'ଗୋଲା' ଭାଗରେ ଥିବାବେଳେ ପଢ଼ିଥିଲି । ଅବସରପରେ ଭାରତର ଇତିହାସ ପଢ଼ିଛି । ଓମାଲୋକ ଲିଖିତ ପୁରୀ, କଟକ, ସମ୍ବଲପୁର ଓ ବାଲେଶ୍ୱର ଜିଲ୍ଲା ଗେଜେଟ୍ ପଢ଼ିଛି । ସାଲ୍ ଅକ୍ସ୍ମ୍ ପ୍ରେଜରକ ଲିଖିତ 'ଆମଙ୍ଗ୍ ବି ରାଜାସ୍ ଆକ୍ଷ ରୟତ୍ସ୍' ଓ ବ୍ରିଟିଶ୍ ସମୟର ଭାରତ ଉପରେ ଅନ୍ୟାନ୍ୟ ପୁସ୍ତକ ପଢ଼ିଛି ।

ପ୍ରଶ୍ନ: ଆପଣ ତାତ୍ତ୍ୱର କେଉଁ ବିଭାଗରେ କାମ କରିଛନ୍ତି ?

ତଥ ପତି: ମୁଁ 'ଆମେରିକାନ୍ ବୋର୍ଡ୍ ଅଫ୍ ସାଇକିଆଟ୍ରି ଆକ୍ସ ନ୍ୟୁରୋଲୋଜି'ରେ ଡିପ୍ଲୋମାଟ୍ ଓ 'ଫରେନସିକ୍ ସାଇକିଆଟ୍ରି ଆକ୍ସ ମେଡିକାଲ ହେଲଥ୍ ଆଡ଼ମିନିଷ୍ଟ୍ରେଟର' ଭାବେ କାମ କରିଛି । ଆମେରିକାନ୍ ସାଇକିଆଟ୍ରିକ୍ ଆସୋସିଏସନ୍‌ର 'ଲାଲ୍ ଫେଲୋ' ଓରେଗାନ୍ ଷ୍ଟେଟ୍ ହସିତାଳରେ ୨୮ ବର୍ଷ କାମ କରିଛି । ଅବସରପ୍ରାପ୍ତ ପରେ ବି ମୁଁ ଓରେଗନ୍ ହସିତାଳରେ କନସଲଟାଣ୍ଟଭାବେ କାମକରୁଛି । ପଇସା ବହୁତ କମ୍, କିନ୍ତୁ ମନରେ ଶାନ୍ତି ମିଳେ ।

ପ୍ରଶ୍ନ: ଯୁବ ତାତ୍ତ୍ୱମାନଙ୍କ ପାଇଁ କିଛି ସୂଚନା ?

ତଥ ପତି: ଯୁବ ତାତ୍ତ୍ୱମାନଙ୍କୁ କହିବି ଯେ, ସେମାନେ ସମାଜର ପାଠିତ, ଦଳିତ ଓ ଗରିବ ସମ୍ପ୍ରଦାୟଙ୍କୁ ତାଙ୍କର ସେବା ଉପଲକ୍ଷ କରାନ୍ତୁ । ନିୟମିତ କିଛି ସେବାଭିତ୍ତିକ ଚିକିତ୍ସା କରନ୍ତୁ । ଅନ୍ଧ ବର୍ଗ, ପଛୁଆ ସମ୍ପ୍ରଦାୟଙ୍କୁ ପଛରେ ଛାଡ଼ି ଆମେ ଗୋଟିଏ ସୁନ୍ଦର ପୃଥିବୀ ଗଢ଼ିପାରିବା ନାହିଁ । ରୋଜଗାର ଜୀବନର ସବୁକିଛି ନୁହଁ ।





ଇମିଗ୍ରାଣ୍ଟର ଆତ୍ମଲିପି

ପ୍ରଶ୍ନ: ଆପଣ ଏକାଧାରରେ ଜଣେ ଡାକ୍ତର, ଗାନ୍ଧିବ, କଳାକାର ଏବଂ ସଂସାରୀ। କେଉଁ ଚରିତ୍ର ଆପଣଙ୍କର ପ୍ରିୟ ? ବିଭିନ୍ନ ଚରିତ୍ରମାନଙ୍କ ମଧ୍ୟରେ ସମୟ ଓ ପ୍ରାଥମିକତା କେମିତି ନିର୍ଦ୍ଧାରଣ କରନ୍ତି ?

ଡା. ପତି: ଭଲ ପ୍ରଶ୍ନଟିଏ । ମୋର ମାନସିକ ରୋଗ ବିଶେଷଜ୍ଞ ହେବା ଏକ ଈଶ୍ଵରଦର ସୁଯୋଗ ବୋଲି ଭାବେ । ହଜାର ହଜାର ରୋଗୀଙ୍କର ମନସ୍ଵରୁକୁ ଜାଣିବାର ସୁଯୋଗ ପାଇଛି ଓ ସେବାକରି ଆନନ୍ଦ ଲାଭ କରିଛି । ତେଣୁ ଏଇଟି ମୋର ସବୁଠୁ ପ୍ରିୟ ଚରିତ୍ର । ଏଇ ଭରତ ବୟସରେ ଜୀବନକୁ ସହଜ ଓ ନିୟମବଦ୍ଧ କରିଛି । ପ୍ରତିଦିନ ଚାରିମାଲକ୍ ଚାଲୁଛି । ପଢ଼ୁଛୁ ଘରକାମ ଯଥା ଭାବୁଥିବା କ୍ରିଡ଼ିଂ, ଘରପେଛା, ଲୁଗାସଫା, ବଗିଚାକାମ ଗତ୍ୟାଦି କରି ସାହାଯ୍ୟ କରୁଛି । ଆଉ ଲେଖିପାରୁନି । କିଛି ଭାରତୀୟ ଓ ଆମେରିକୀୟ ବନ୍ଧୁଙ୍କୁ ନେଇ ଗୋଟିଏ ସ୍ଵତ୍ଵି ଗୁପ୍ତ କରିଛୁ ୧୯୮୬ରୁ । ଦୁଇଥର ଗାତା, ଅରେ ଉପନିଷଦ ଓ ଧର୍ମପଦ ସାରିଲୁଣି । ଗାତା ଉପରେ ଈଶ୍ଵରଙ୍କ ଲେଖିଥିବା ବହି ଯାହା ୨୦୧୧ରେ ପ୍ରକାଶିତ ହୋଇଛି, ଏବେ ତା’ ଉପରେ ଚର୍ଚ୍ଚା କରୁଛୁ । ମୁଁ ଦିନକୁ ନଅ ଘଣ୍ଟା ଶୁଏ । ଅନେକ ବର୍ଷତଳେ କମ୍ପ୍ୟୁଟରଠୁ ଦୂରରେ ରହିବାକୁ ସ୍ଥିର କରିଥିଲି । ସେଇଥିପାଇଁ ଚିଠି ଲେଖିବାରେ ଚାଲିଯି ରାଜତର ବ୍ୟବହାର କରୁଛି । ପଢ଼ି ଇ-ମେଲ୍ କରନ୍ତି । ଏବେ ଜୀବନର ଶେଷ ସମୟପାଇଁ ପ୍ରସ୍ତୁତ ହେଉଛି । କିଏ ଜାଣିଛି ସେ କେତେବେଳେ ଆସି ପହଞ୍ଚିବ । ମୋର ପାଇଁ ଶୁଭ ପ୍ରୟାଗରେ ପକାଇବାକୁ କହିଛି ।

ପ୍ରଶ୍ନ: ଓଡ଼ିଆ କନଭେନସନ୍ ଓ ଅନ୍ୟାନ୍ୟ ଉତ୍ସବମାନଙ୍କରେ ଆପଣଙ୍କୁ ସଂଗୀତର ତାଳେତାଳେ ନାଚିବାର ଦେଖାଯାଇଛି । ନାଚିବାକୁ ଭଲଲାଗେ ?

ଡା. ପତି: ୨୦୦୫ରେ ଯେତେବେଳେ ୮୦ ବର୍ଷର ହୋଇଥିଲି, ଜଣେ ଆମେରିକୀୟ ମହିଳା ‘ଏକ୍ସପ୍ରେସିଭ୍ ଡ୍ୟାନ୍ସ’ ଆରମ୍ଭକଲେ । ମୁଁ ସେଠିକି ଗଲି ଓ ମୋତେ ଭଲ ଲାଗିଥିଲା । ଯେକୌଣସି ସଂଗୀତକୁ ନେଇ ନିଜ ଶକ୍ତି ଅନୁସାରେ ବିନା ପ୍ରତିଯୋଗିତାରେ ଏଭଳି ନାଚିବାର ଶୈଳୀ ମୋର ପସନ୍ଦ ହେଲା । ମୁଁ ଘଣ୍ଟା ଘଣ୍ଟା ନାଚିଲି । ଏବେ ଗୋଟିଟ କୁମ୍ଭା ନାଚ କ୍ଲବ୍ରେ ଯୋଗଦେଇଥିଲି । କିନ୍ତୁ ଏ ବୟସରେ ଏପ୍ରକାର ନାଚ କରିପାରିବି ନାହିଁ ବୋଲି ଛାଡ଼ିଦେଲି । ଟରୋଣ୍ଡୋ କନଭେନସନ୍ ସମୟରେ ରଂଗବତୀ ଗୀତ ଉପରେ ନାଚିବାପାଇଁ ଥିଲା । ଆୟୋଜକମାନେ ମତେ ପ୍ରଥମେ ନାଚିବାକୁ ଅନୁମତି ଦେଇଥିଲେ ।



ପ୍ରାୟ ୧୦୦ଲୋକ ସେକ୍ସ ଉପରକୁ ଯାଇ ନାଚିଥିଲେ । ଓଡ଼ିଶା ରାଜ୍ୟପାଳ ସେଇ ଦୃଶ୍ୟ ଦେଖି ଆନନ୍ଦିତ ହୋଇଥିଲେ ।

ପ୍ରଶ୍ନ: ଆପଣଙ୍କର ପରିବାର ବିଷୟରେ କିଛି କହିବେ ?

ଡା. ପତି: ନେମାଁ ସହ ବିବାହ ୪୩ ବର୍ଷ ହୋଇଗଲା । ତାଙ୍କର ବୟସ ଏବେ ବୟାଅଶୀ । ସେ ଝାଞ୍ଜିଓ ରାଜ୍ୟରେ ଜନ୍ମ ଓ ବଡ଼ ହୋଇଛନ୍ତି । ମୋର ସମସ୍ତ ପଢ଼ିଆମେରିକୀୟ ଓ ନର୍ସ । ଚାରି ପିଲା ମୋର ପୂର୍ବ ଦୁଇ ବିବାହରୁ । କେହି ଜଣେ ଡାକ୍ତର ହେଲେ ନାହିଁ । ସେମାନଙ୍କ ସହ ମୋର ନିବିଡ଼ ସମ୍ପର୍କ । ଏଇ ବୟସରେ ମୁଁ ଅତୀତ ସହ ସାଲିସ୍ କରି ସାରିଛି ।

ପ୍ରଶ୍ନ: ଆପଣ ୬୦ ବର୍ଷ ଆମେରିକାରେ ରହିଥିଲେ ବି ଭିତରେ ଜଣେ ଖାଣ୍ଡି ଓଡ଼ିଆ । କେମିତି ?

ଡା. ପତି: ଗୌରୋଲିକ ପରିବେଶ, ସାମାଜିକତା ମୋର ଭାବନାକୁ କେବେ ପ୍ରଭାବିତ କରିପାରିନି । ମୁଁ ପଞ୍ଚଷ୍ଠି ବର୍ଷ ତଳେ ଓଡ଼ିଶା ଛାଡ଼ିଥିଲେ ମଧ୍ୟ ଏବେବି ମୋ ଭିତରେ ମୁଁ ଜଣେ ସମ୍ପୂର୍ଣ୍ଣ ଓଡ଼ିଆ । ମୋ ପିଲାଦିନ, ମୋ ଜନ୍ମସ୍ଥାନ, ସେ ମାଟି, ତା’ର ସୁଗନ୍ଧ ଏବେବି ମୋ ପାଖରେ ସତେଜ । ମୁଁ ଆକାମୀ ସମସ୍ତ ଜନ୍ମରେ ସେଇ ବାପା, ମା’ ଓ ମାଟିର କୋଳରେ ଜନ୍ମ ନେବାକୁ ଚାହୁଁବି ।

Dr. Prasanna Pati is probably the senior most Odia in North America Odia community. Please read this interview with him published in the current issue of 'Pratibesi', one of the top Odia magazine published from Calcutta. I would like to bring such interviews with Odias from different walk of life across North America and publish those in various journals and newspapers of Odisha. Once we achieve fifty interviews, those can be compiled in an anthology and kept in all the state and college libraries of Odisha. That would help readers (particularly Odiash'a younger generation) be inspired. Looking for volunteering support for this project.

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କଥାକୃତ...କଥାଟିଏ

ଫଗୁଣ

ଏଇ ଫଗୁଣ; କେତେ ରଙ୍ଗ, କେତେ ପ୍ରେମ, କେତେ ସପନ ଆଉ କେତେ ମରମର ସାକ୍ଷୀ। ଏଣୁ ତମ ଥାଲିରେ ପକେଇବିନି କି ମୋ ତାଟିଆରୁ ଉଠେଇବିନି । ତା ନାଆଁଟା କହି ତାର ପଦୁଅଁ ପତରରେ ଭଲଭଲ ହେଉଥିବା ପବିତ୍ର ପାଣି ମୁନ୍ଦାଏ ପରି ନିଶ୍ଚଳଙ୍କ ଚରିତ୍ରଟାକୁ ନହୁଉଳି ଦାଗଟେ ଲଗେଇବାକୁ ଦେବିନି। ଏଣୁ ତମକୁ ମୋ ରାଣ ରହିଲା, ନାଁ ପଚାରି ମୋତେ ଧରମ ସଙ୍କଟରେ ପକେଇବନିଟି। ହେଲେ କଥାଟି ଯେତେବେଳେ ଗୁମରର; ନକହିଲେ ହେବନି କି ? ହୁଏତ ଆପଣ ଏଇପରି ଭାବୁଥିବେ। ଯେତେବେଳେ ସବୁ ଶୁଦ୍ଧ ସୁବର୍ଣ୍ଣ ଆଉ ଛଳଛଳ ସତ ଯେତେବେଳେ ସେଥିରେ ଆଉ ଦୋଷ ବା କେଉଁଠୁ ରହିଲା।

ଏତେ ସ୍ମୃତି, ଏତେ ପ୍ରୀତି, ଏତେ ସବୁ ଭେର୍ କରି ଗଦେଇ ଦେଲେ ସାହିତ୍ୟପ୍ରେମୀ ସବୁ ମୋ ପାଇଁ। ସେଇ ସ୍ମୃତିର କୁଡ଼ ଭିତରୁ ସାଉଁଟି ଆଣିଲି ଏଇ କଥାଟି ଆପଣଙ୍କ ପାଇଁ । ଏହାର ପୂର୍ବାପର ସବୁ ଅଛି, ଅଲ୍‌ବତ୍ ରହିଛି। ଯେତିକି ଓଡ଼ିଆ ଜାଣିଛି; ସେତିକିରେ ମୋ ଭାବ କୁ ଆପଣଙ୍କ ଭଳି ଭାଇ-ବନ୍ଧୁ-କୁଟୁମ୍ବଙ୍କ ଆଗରେ ବାଢ଼ି ଦେଉଛି। ଭାବବ୍ରହ୍ମ ଇଏ; ନିଛକ ସତକଥା। ରାମି ଟିକିଏ ବି ନାହିଁ। ସହରିଆ କଥା ହୋଇଥିଲେ କିଛି ଚକ୍ରକିଆ ହେଇଥାନ୍ତା ବୋଧେ; ହେଲେ ଗୋଟିଏ ଛୋଟ ଗାଁ ଚଉଦବୀର କଥା। ଗୋଳିଆ ବଢ଼ି ନଇପାଣି ହେଉ ବା ନିରିମଳ ବୋଡ଼ା ପାଣି ହେଉ, ଆତ୍ମ ପଣସ ବେଢ଼ା ବନ୍ଦନାଳ ହେଉ ବା ନଡ଼ିଆ ଲଟିମଳା ଗଛରେ ଭରା ବାରିସାଇ ହେଉ, ବୁଢ଼ାବନ୍ଧର ମାଟିବନ୍ଧ ହେଉ ବା ବାରିବନ୍ଧର ଚବକୋଉ ଥିବା ଶେଉଳ ମାଛ ହେଉ; ଏଇ ସମସ୍ତଙ୍କ ସହ ବୁଲିବଢ଼ି ଏଇ କଥାକୁ ଅଙ୍ଗେ ନିଭେଇଛି। ତାକୁହିଁ ଲେଖୁଛି।

ପିଲାଦିନୁ ମୁଁ ଭାବେ ରାସ୍ତାର ମଝିର ଗୋଟିଏ ବାମ ଅଛି ଆଉ ବାମର ବି ଗୋଟିଏ ବାମ ଅଛି; କେଉଁଠି ଚାଲିବା ଠିକ୍ ହେବ! ଆତ୍ମ ଗଛରେ ଦେଖେ, ବଜାରରେ ଦେଖେ, ଘରେ ଦେଖେ; ହେଲେ ଗଛ ଉପରେ ଚଢ଼ି, ତେମ୍ପଲଗା ନସା ନିଗିଡ଼ା ସେଇ ଆତ୍ମଟାକୁ ଯେତେବେଳେ



ଚୋବେଇ ପୁଲାଏ ଖାଏ ସେତେବେଳେ ହିଁ ଯେତେ ପୁରେ ମୋର । ସେ କଥା ଅଲଗା, ସେ ମଜା ଅଲଗା; କେବଳ ଅନୁଭବୀ ହିଁ ବୁଝି ପାରିବ । ଏଇ ଭଳି ଚହଲା ମନର କଥାଟିଏ ଇଏ । କଥା ହେଲା; ଥିର ଥିବା ପାଣିକୁ ଥିରି କରି ଛୁଇଁଦେଲେ ସେ ଥିର ଯାଏ, ଚହଲି ଯାଏ; ହେଲେ ପ୍ରେମ ଛୁଇଁଗଲେ, ଚହଲୁ ଥିବା ମନ ବି ଥିର ହୋଇଯାଏ । ଏଇମିତି କାଳବେଳର କଥା ଇଏ ।

ଗାଁରେ ସମସ୍ତେ ଟୁପୁରୁ ଟାପୁରୁ ହେଉଥିଲେ; ମୋତେ କୁଆଡ଼େ ଯେତେମ ହେଇଗଲାଣି ବୋଲି । ସେତେବେଳେ ଯାଏଁ ମୋତେ ପ୍ରେମ ବୋଇଲେ ରଙ୍ଗବତୀ ଗୀତ ଭଳି ଲାଗୁଥିଲା ଆଉ ମୋତେ ପ୍ରେମର ସଂଜ୍ଞା ଏତେ ବୁଝା ପଡ଼ିନଥିଲା ବୋଧହୁଏ । ସତ କହିବାକୁ ଗଲେ ଏଯାବତ୍ ବୁଝାପଡ଼ିନି । କ୍ଷୀରି ସାଙ୍ଗରେ ଦ୍ରାକ୍ଷା ଆଉ କାନ୍ଥ ଭୋଜି ଦେଲାଭଳି, ଏଇ ଜୀବନର ଚଲାପଥରେ ହୁଏତ ପ୍ରେମ ଆତଯାତ ହୋଇଥିବ ମୋ ସହ । ହୁଏତ ମୁଁ ଜାଣିପାରିନଥିବି । ସତ କହିବାକୁ ଗଲେ; ବିଶ୍ୱବ୍ରହ୍ମାଣ୍ଡର ଇଏ ଗୋଟିଏ ପୁବକ ଯାହାର ସଂଜ୍ଞା ଆଉ ଭାବ; ବୟସ, ଜ୍ଞାନ, ଅନୁଭବ, ଅନୁଭୂତି, ଦେଖା-ନଶା-ଶୁଣାରେ ବଦଳିବାରେ ଲାଗିଛି ।

ସେଇ ବଦଳୁଥିବା ଦୁନିଆଁର ଗୋଟିଏ କୋଣରେ ଏଇଭଳି ଅନୁରାଗ ଜାଗି ଉଠିଥିଲା ମୋର; ତା ପାଇଁ । ଏବେ ମୁଁ ବୁଝି ପାରୁଛି ଯେ , ଅନ୍ୟମାନେ ଯାହାକୁ ଏକ ସାମାଜିକ ମନସ୍ତତ୍ତ୍ୱ ନେଇ ପ୍ରେମ ବୋଲି କୁହନ୍ତି ଏଇଟା ଠିକ୍ ସେଇୟା ନଥିଲା । ଗୋଟିଏ ଝିଅ ପିଲାଙ୍କ ସବୁ ସଂସ୍କାରି ଗୁଣ ତା ଭିତରେ ଖୁଦି ହୋଇ ରହିଥିଲା । ଏଣୁ ମୋତେ ସିଏ ଭଲ ଲାଗୁଥିଲା । ଆରେ ଇଏ କଣ, ଯାହାର କଥା ଆଜି ଲେଖି ବସିଛି ଆପଣଙ୍କ ପାଇଁ ଆଜି କଣ ତାକୁ ଦୋଦୋଟିହ୍ନା ହେଲାପରି ଇଏ, ସିଏ ବୋଲି ସବୁ ଲେଖୁଛି । ବେଖାପିଆ କଥା ଇଏ । ଚାଲନ୍ତୁ ତା’ର ନାମଟିଏ ରଖିବା ।

“ଫଗୁଣ”

ଆମ ଭିତରର ବୁଝାମଣା ଇଏ ।



ଏଣୁ ଫଗୁଣ ମୋ କଢ଼ରେ ଥିଲେ ମୋତେ ବୃନ୍ଦାବନ ଆଉ କଢ଼ରେ ନଥିଲେ ଚାରିଧାମ ପ୍ରାୟେକ ଅନୁଭୂତ ହେଉଥିଲା । ଯଉବନର ଅୟମାରମ୍ଭରେ ଏଇ ଫଗୁଣ ସାଥରେ ଫଗୁ ସହ ମିଳନ ହୋଇଥିଲା । ଦେଖାଦେଖି ତ ପିଲାଦିନୁ ଥିଲା । ହେଲେ ଯେତେବେଳେ ତାର ମୁହଁରେ ଫଗୁହାତଟିଏ ବୋଲି ଦେଲି; ମୋ ହାତଟା ଗରମରେ ଜଳିଗଲା ପରି ଲାଗିଲା ଆଉ ଯେତେବେଳେ ତା ମୁହଁଟା ଝଟକି ଉଠିଲା । ମାଟି ଆମ୍ବୁଡ଼ିଲା ପରେ ସତେ ଯେପରି ରତ୍ନହାଣ୍ଡିଟିଏ ଦିଶିଗଲା । ସିଏ ସିନା ଆଖି ମୁଦିଦେଲା ଭୟରେ, କାଳେ ତା ଆଖିରେ ଅବିର ସବୁ ପଶିଯିବ ବୋଲି । ହେଲେ ମୋ ଆଖିଦିଟା ଖୋଲା ରହିଗଲା । ମୁହୂର୍ତ୍ତେ ପାଇଁ ସବୁ ତୋରା ଦିଶିଲା ମତେ । ସବୁ ରଙ୍ଗ ଯେପରି ଏକାକାର ହୋଇଯାଇଛନ୍ତି ତା ମୁହଁରେ । ଫେରିଲି ବାସ୍ତବତାକୁ , ଯେତେବେଳେ ଫଗୁଣ କହିଲା,

:ବୁଲୁ ଭାଇନା, ସରିଲା ନା ଆଦୁରି ଅଛି

ମୁଁ କହିଲି,

:ସରିଲା କେଉଁଠି, ଏଇତ ପ୍ରାରମ୍ଭ । ଆଜି ପରା ହୋଲି ଲୋ । ଏତେ ସହନରେ କଣ ସରିବ । ରକ୍ଷାଘରୁ ମାଇଁ କହିଲେ,

:ହଇଓ ପୁଅ, ତା ଦିହରେ ତାତି ଖଇ ଫୁଟୋଉଛି । ହେଲେ ତମେ କୁଆଡ଼େ ଅମଙ୍ଗ ହେବ ବୋଲି ସେ ପରା ଆସି ଠିଆ ହେଲା । ଏବେ ବୁଝି ପାରିଲି ମୋ ହାତ କାହିଁକି ଗରମ ଲାଗୁଥିଲା, ଫଗୁଣ ମୁହଁରେ ଅବିର ବୋଲିଲା ବେଳେ ।

ତା ଆଖି ଉପରୁ ଫଗୁ ଝାଡ଼ିଦେଇ, ତାକୁ ଆଖି ଖୋଲିବାକୁ କହିଲି । ଗାଁ ଦାଣ୍ଡ ଉପରେ ପିରେପିରେ ସୁରୁଯର କିରଣ ସଳଖି ହେଲା ପରି ତାର ଆଖି ଖୋଲିଲା । ତାର ଆଖି ଧାରରୁ ଫଗୁ ସବୁ ଝଡ଼ିଲା ବେଳକୁ ମନେ ହେଉଥିଲା ଯେପରି ସେଇ ସୁରୁଯର ଆଲୁଅରେ ପକ୍ଷୀସମୂହ ଉଡ଼ି ଯାଉଛନ୍ତି କାକଳୀ ନିନାଦରେ । ଏଇମିତି ହୁଏ ମ; ସେ ମୁହୂର୍ତ୍ତରେ । ଦିନବେଳେ ତାରା ବି ଦିଶନ୍ତି ଆଉ ରାତିଟା ଗୋଟିଏ ଚିପାଖାତା ଭଳି ଲାଗେ । ଏଇମିତି ହୋଇଥିଲେ , ସେଇମିତି ହୋଇଥାନ୍ତା । ଫଗୁଣ ଏଇମିତି କହିଥିଲେ ମୁଁ ସେଇମିତି ବୁଝେଇ ଥାନ୍ତି । ଏଇମିତି କେତେ କଣ ।



ସେ ଆଖିଖୋଲି ସାରି କହିଲା ।

:ଏବେ ଯିବି, ମୁହଁ ଧୋଇବିତ ।

ମୁଁ କହିଲି,

:ମୋତେ ଟିକେ କହିଲୁନି...ତୋ ଦିହ ଖରାପ ବୋଲି । ଏମିତି କଣ ?

ସେ ହସି ଦେଲା । ଆହା ମଧୁମାସ ଖେଳିଗଲା ସେଇ ଅଗଣାରେ । ବୁଝିଲେ ପାଠକେ... ମୁଁ କହିଲି ପରା, ଏଇମିତି ହୁଏ । ନେପଥ୍ୟରେ ନଶୁଣିଥିବା ଆଉ ନଜାଣିବା ବାଦ୍ୟସଙ୍ଗୀତ ବାଜି ଉଠେ । ମନ ତୁହାଇ ତୁହାଇ ମୋତେ ବୁଝାଉଥାଏ,

ହେ ତୁ ତୁନି ରହମ । ତାକୁ ଅଟକିବାକୁ ଦେନା । ସିଏ କହୁ । କହୁ ଦିପଦ । ଏଇତ ଆଜିର ଟିପାଖାତା ପାଇଁ ଭାବିବାର ପ୍ରସଙ୍ଗ । ସାଉଁଟିନେ ଯାହା ପାଉଛୁ । କିଏ ଜାଣେ ଏ ଘଡ଼ି ଆଉ ଆସିବ କି ନାହିଁ । ଯଦି ଆସିବ, କିଏ ଜାଣେ କେଉଁ ପରିସ୍ଥିତିରେ ଆସିବ ।

ଏଣୁ ଅଗତ୍ୟା ଶୁଣିଲି ତାକଥା । ହଁ କଣ ହେଲାଟି । ହଁ ସେ ହସି ଦେଲା । ଆଉ କହିଲା,

:ମୋ ଦିହ ତାତିରେ ଖଇ ଫୁଟୁ କି ନଫୁଟୁ, ତୁ କଣ ଶୁଣିବା ଲୋକ ନା ବୁଝିବା ଲୋକ । ଝଡ଼ଟାଏ ତୁ; ବୁଝିବା ପୂର୍ବରୁ ରାଗ ଅଭିମାନରେ ବରଷି ପଡ଼ିବୁ । ଏଣୁ, ତୋର ଆଜିର ପରା ଦିନଟାକୁ ମୁଁ କିଆଁ ବରବାଦ କରିଥାନ୍ତି କହିଲୁ !

ମୋତେ ସ୍ତବ୍ଧ କରିଦେଲା ଏଇ କେତେ ଧାଡ଼ି । ଆଖି ଛଳଛଳ ହୋଇ ଉଠିଲା । ମନ ଭିତରଟା ଉଠିଲା ହୋଇ ଉଠିଲା । କେତେ ଶାନ୍ତି ଏବେ । ଏଇ ଧାଡ଼ିଟିଏ ହିଁ ଅମୃତ । ପ୍ରେମବୋଲା ଦୁଇପଦ । ସାରା ପ୍ରେମଗ୍ରନ୍ଥର ଆଉ ଅବା କଣ କରିଥାନ୍ତି । ତାକୁ କହିଲି,

:ତୁ ଗଲୁ ମୁହଁ ହାତ ଧୋଇ ଆସିବୁ । ଆହା, ଏ କି କଲି ମୁଁ; ଏବେ ପୁଣି ଥଣ୍ଡା ପାଣି ଲାଗିବ ତୋତେ ।

ଫଗୁଣ କହିଲା,



:ହେଉଛି ତୁ ଜମା ବ୍ୟସ୍ତ ହେଏନି ମ । ଦିନିନରେ ଚେଜା ଭଳିଆ ଠିଆ ହେଇଯିବି ।

ସେ ଚାଲିଗଲା ମୁହଁ ହାତ ଧୋଇବାକୁ । ହେଲେ ମୁଁ ମନ ଭିତରେ ଗାଁ ମୁଣ୍ଡର ଠାକୁରାଣୀଙ୍କ ଠୁ ଆରମ୍ଭ କରି, ବାମ୍ଫି ମହାଦେବ, ଦଧିବାମନ, କାଳିକା, ଭୂୟାଁଶୀଙ୍କ ସହ ମଠ ମହାପ୍ରଭୁଙ୍କୁ ଭୋଗ ଦେବାର ଏକ ପ୍ରତିଜ୍ଞା କରି ପକାଇଲି । ସର୍ତ୍ତ ଥିଲା ଯଦି ତାର ଶୀଘ୍ର ଆରୋଗ୍ୟ ହୁଏ । ଦୁଇ ମିନିଟ୍ ପରେ, ଭାବି ବସିଲି ସମସ୍ତେ କହୁଛି କାଳିକା ଅତି ପ୍ରତ୍ୟକ୍ଷ; ଏଣୁ ଟିକେ ନରମି ଗଲି । ଭାବିଲି ନାହିଁ, ଏଇଟା ଠିକ୍ ହେବନି ଏଇମିତି ସର୍ତ୍ତ ରଖିବାଟା । ନିଜକୁ ବନ୍ଧକ ରଖି ପକାଇଲି ଏବେ । ଆଖି ବନ୍ଦ କରି କହିଲି , ମୋତେ ତାଠୁ ଦଶଗୁଣ ଅଧିକ ଢୁର ଦିଅ ପଛେ ମୋ ଫଗୁଣକୁ ନିରୋଗ କରି ରଖ ହେ ଦେବାଦେବୀ ଗଣ ।

ଫଗୁଣ ଫେରି ଆସିଲା ହାତ ମୁହଁ ଧୋଇ । କହିଲା

:ଭାଇ ସବୁ ରଙ୍ଗ ଧରି ଖେଳିବାକୁ ଚାଲିଗଲା । ଦେଲୁ ଚିନାଏ ଫଗୁ ତୋତେ ଲଗେଇ ଦିଏ । ତୋ ମୁଣ୍ଡଟା ଖାଲି ଅଛି ।

ମୁଁ ସବୁ ରଙ୍ଗ ପସରା ତା ଆଡ଼କୁ ବଢ଼ାଇ ଦେଲି । ଫଗୁଣ ସେଇ ଗୋଲାପୀ ଅବିର ଚିନାଏ ନେଇ ମୋର ଅଭିଷେକ କରି ଦେଇଥିଲା ସେଇ ଫଗୁଣରେ । ମୁଁ ତାର ହାତରେ ରଙ୍ଗ ଦେଖି କହିଲି, :ଆରେ ପୁଣି ରଙ୍ଗହାତ କାହିଁକି ହେଲୁ ଲୋ, ଆଉଥରେ ହାତ ଧୋଇବାକୁ ପଡ଼ିବ ଏବେ ।

ସେ ସେଇମିତି ହାତ ଝାଡ଼ି କହିଲା;

:ଚଳିବ । ତୁ ଆ ଦିଗା ପିଠା ଖାଇ ଦେଇଯିବୁ ।

କେଜାଣି କାହିଁକି ଏ ସନ'ର ଫଗୁଣ ଏତେ ଛୁଇଁଗଲା ମତେ । ସବୁଆଡ଼େ ଫଗୁଣ ସର୍ବସ୍ୱ । ମୋ ଫଗୁଣର କଥା, କେତେ ପ୍ରେମବୋଲା । କେତେ ଖାତିର, କେତେ ଦରଦ । କେତେ ସରଳ, କେତେ ନିରାହ । କେତେ ଅମୃତ କେତେ ସ୍ୱର୍ଗୀୟ । ଜୀବନର ଗ୍ରୀଷ୍ମ ଆଉ ଶୀତର କଷାଘାତରେ ଏଇ ଫଗୁଣ ହିଁ ସ୍ୱର୍ଗସୁଧା ଆଣେ । ମୋର ଯୁବସୁଲଭ ଉଦାମତାରେ ପିରେପିରେ ଯତ୍ନପ୍ରୟତ୍ନର ବୀଜ ଅଙ୍କୁରିବାରେ ଲାଗିଗଲା । ଏଇ ପ୍ରଥମ ଋତୁରେ ହିଁ ଯେପରି ଅତି ଜ୍ଞାନୀ ହେବାରେ ଲାଗିଲି । ହୋ ହଲ୍ଲା, ହାସ୍ୟରୋଳ ସବୁ ଏବେ ଖାଁ ଖାଁ ଲାଗିବାରେ ଲାଗିଲା ।



ଗାଁରେ ନିଜତି ପ୍ରତି'ତ ଫଗୁଣର ଘରକୁ ଯାଇ ପାରୁନଥିଲି; ଏଣୁ ତାର ଘରୁ ବାହାରିବା ସମୟ ଅନୁଧ୍ୟାନ କରିବାରେ ଲାଗିଲି। ଆଉ ନଦାଣିଲା ଭଳି ସେଇ ସମୟ ଗୁଡ଼ିକରେ ତାର ଯିବା ଆସିବା ବାଟରେ ତାକୁ ଦେଖୁଥିଲି। ସବୁଠୁ ଖୁସି ଲାଗୁଥିଲା ମନ୍ଦିର ବେଢ଼ାରେ ତାକୁ ମିଶିଲା ବେଳେ। ପ୍ରତିଥର ଯେପରି ପଢ଼ିଲି ଦେଖା। ରଘୁନାଥଜୀଉଙ୍କ ଆଗରେ ଯଦିଓ ଅଲଗା ଅଲଗା ଠିଆ ରହୁଥିଲୁ, ହେଲେ ପ୍ରତିଥର ତାପାଇଁ ହିଁ ପ୍ରାର୍ଥନା କରୁଥିଲି। ତାର ଖୁସି ପାଇଁ ନିଜ ଭାଗର ଖୁସି ମଧ୍ୟ ଫଗୁଣକୁ ହିଁ ଦେବାକୁ ଆସ୍ଥାନରେ ବିରାଜିଥିବା ଦେବଦେବୀଙ୍କୁ ଗୁହାରି କରୁଥିଲି। ଏବେ ଫଗୁଣ ଖୁସିରେ ଅଛି ଜାଣି ମୁଁ ବି ଖୁସି। ମୋ କଥା ଦେବାଦେବୀ ଶୁଣିଲେ। ଶୁଣିବେନି! ନିଷ୍ଠାପ ମନର ଭାବନା ଇଏ। ଏଇ କଥା ସେଦିନ ଗୀତାକୁ କହୁଥିଲି। ମୋ ଧର୍ମପତ୍ନୀଙ୍କୁ।

ମନ ପବିତ୍ର ଥିଲେ, ସାତ ସରଗର ଦେବାଦେବୀ ବି କଥା ଶୁଣନ୍ତି। ଏଇଟା ଗୋଟେ ଜ୍ଵଳନ୍ତ ଉଦାହରଣ। ଇଏ ମୋ ହାତଧରି ହସିହସି କହିବାରେ ଲାଗିଲେ,

:ଫଗୁଣ ପାଇଁ ତ ଏତେ ମାଗି ବସିଲ। ହେଲେ ଅରୁଚିଏ ଫଗୁଣକୁ ମାଗିଥାନ୍ତୁ! ଇଶ୍ଵର ଶୁଣିଥାନ୍ତେ ନିଶ୍ଚୟ। ତୁମ ସାଥରେ ଥାଆନ୍ତା। ତାକୁ ଆଦୁରି ଖୁସିରେ ରଖିଥାନ୍ତୁ।

ଗୀତାକୁ କହିଲି,

:ସମାଜର କୁସଂସ୍କାର ଆଉ ପୁତିଗନ୍ଧମୟ ଜାତିପ୍ରଥା ଆଉ ବଦ୍ନାମକୁ ମୁଁ ଡରିନି କି ଏବେ ବି ଡରୁନି; ହେଲେ ଫଗୁଣକୁ ଏଇ ବଦ୍ନାମ ଗଳି ଦେଇ ଆସିବାକୁ ପଡ଼ିବ ଏହା ମୋତେ ମଞ୍ଜୁର୍ ନଥିଲା। ସେଇଥି ପାଇଁ ହିଁ ନୀରବରେ ସବୁବେଳେ ପ୍ରେମର ଏଇ ଅନୁଭବକୁ ହିଁ ଆଦରିଥିଲି। ତା ପାଇବାରେ ହିଁ ମୋତେ ସବୁ ପ୍ରାପ୍ତି ହେଉଥିଲା। ତା ଖୁସିରେ ହିଁ ମୋ ଦୁନିଆ ଭରି ଯାଉଥିଲା। ମୁଁ ମୋ ପ୍ରେମକୁ ଏଇଭଳି ସାଇତି ରଖିଥିଲି, ଦୁନିଆଁର ପାପଦାଉରୁ, ବଦ୍ନାମରୁ ଆଉ ତାର ଦୁଃଖକଷ୍ଟରୁ। ଏଇଥିରେ ହିଁ ଥିଲା ପରମ ତୃପ୍ତି।

ସେଦିନ ଗାଁରେ ବିଶୁ ମଧ୍ୟ ଏଇକଥା ହିଁ ପଚାରିଥିଲା।

:ଭାଇନା, ଏତେବାଟ ଆସି ପଛେଇ ଯିବା। ତମେ ସହି ପାରିବତି। ରହି ପାରିବତି। ଏ କି ବିଚିତ୍ର କଥା!



ବିଶୁକୁ ବୁଝାଇଥିଲି, କହିଥିଲି...

:କିରେ ପଛେଇଲି କେତେବେଳେ ? ଏଇତ ପ୍ରେମ । ଦୃଶ୍ୟରେ ଅଦୃଶ୍ୟରେ ଫଗୁଣ ସାଥୀରେ ହିଁ ରହିଥିବି । ବିବାହ ପ୍ରେମର ଶେଷ ଅଗଣା ନାହିଁରେ । ପ୍ରେମ ହେଉଛି ପ୍ରେମ, ପ୍ରେମ ଆଉ କେବଳ ପ୍ରେମ ।

ଏତେ ଗୁଡ଼ାଏ ପ୍ରେମ ଶବ୍ଦ ଶୁଣି ସେ ମୋ ମୁହଁକୁ ବଲବଲ କରି ଅନାଇ ରହିଲା । ହୁଏତ ଭାବୁଥିଲା ଯେ ତା ବୁଲୁଭାଇ କିଛି ବଡ଼ଜ୍ଞାନ ପାଇଗଲାଣି ଏ ଭିତରେ । ହୁଏତ ବୁଝି ନିର୍ବାଣ ପାଇଗଲା ପରି ।

ସେ କହୁଥିଲା,

ମୋତେ ତ ଏତେ ସବୁ ବୁଝା ପଡୁନି ହେଲେ ତମେ କହୁଛ ଯେତେବେଳେ କିଛି ଭଲ ପାଇଁ ହିଁ କହୁଥିବ । ହେଲେ ବୁଝିଲ ଭାଇନା, ମୁଁ ସବୁବେଳେ ତୁମ ଦୁହିଁଙ୍କୁ ମିଶି ରହିବାର ହିଁ ମୋ କଳ୍ପନାରେ ଦେଖେ । ଦିନେ କଣ ହେଇଥିଲା ଶୁଣୁନ ! ତମ ଦିଜଣଙ୍କ ଚେହେରାକୁ ନେଇ ଅମିତାଭ-ରେଖା, ଧର୍ମେନ୍ଦ୍ର-ହେମାମାଳିନୀ, ଆଉ ଜୀତେନ୍ଦ୍ର-ରୀନାରାୟ ସହ ମେଳ କଲି; ଜମାରୁ ହେଲାନି ମେଳ । ତାପରେ ପ୍ରଶାନ୍ତନନ୍ଦ-ମହାଶ୍ଵେତା ଆଉ ଉତ୍ତମ-ଅପରାଜିତାଙ୍କ ସହ ବି ମିଶାଇଲି; ହେଲେବି ନାହିଁ । ହେଲାନି ତ ଜମାରୁ । ଏଣୁ ଭାବିଲି ତମ ଦିଜଣଙ୍କ ଯୋଡ଼ି ରାମ-ସୀତା, ରାଧା-କୃଷ୍ଣ ଅବା ଶିବ-ପାର୍ବତୀ ଭଳି ଜବରଦସ୍ତ ହେବ । ହେଲେ ଏବେ ତମେ ଏଇମିତି ତ୍ୟାଗର ରାସ୍ତା ଧରିଲେ ଆଉ ମେଳ କଣ କରିବି ମୁଁ ।

ସେଦିନ ବହେ ହସିଲି । ବିଶୁର କଥା କେତେ ସରଳ ଆଉ ମନଛୁଆଁ ଥିଲା । ଆମର ପ୍ରେମ ଧିରେଧିରେ ସଂକ୍ରମିତ ହେଉଥିଲା । ମୋର ବନ୍ଧୁ ସବୁ ଏଇମିତି ସପନ ଦେଖିବାରେ ଲାଗିଥିଲେ ମୋ ପାଇଁ ଆଉ ମୁଁ ସପନ ଦେଖୁଥିଲି ଫଗୁଣର ଖୁସି ପାଇଁ ।

ସେଦିନ ଚତୁର୍ଥ ନିଆଁ ପାଇଁ ଫଗୁଣ ଘରକୁ ଆସିଥିଲା । ଏତେ ସକାଳୁ ତାକୁ ଦେଖି ଆଖି ମନ୍ତ୍ରୁ



ପୁଣି ଦେଖିଲି, ଇଏ ସ୍ୱପ୍ନ ନା ସତ ! ସେ କହିଲା, ଏମିତି ଢେଲାଢେଲା ଆଖି କରି କଣ ଦେଖୁଛୁ ବା ? ଯା ସେ କରଞ୍ଜ ଦାନ୍ତକାଠିଟାକୁ ଚୋବେଇ, ମୁହଁ ଧୋଇ ଆସେ ତୋତେ କିଛି କହିବି ।

ମୁହଁ ଧୋଇ ତା ପାଖକୁ ଆସିଲି । ମୋ ବୋଉ ମଧ୍ୟ ସେତେବେଳେ ତା ଚଟୁରେ ନିଆଁ ଧରି ଦେବାକୁ ଆସିଲା । ଫଗୁଣ ଆମ ଦୁହିଁଙ୍କୁ ଅନାଇ କହିଲା

:ନନା ମୋତେ ବିଭା କରିଦେବ ବୋଲି କହୁଛି । ବୁଝିଲୁ ନାନୀ, ସେଦିନ ମୋତେ ପଚାରୁଥିଲୁ ପରା, ମୋ ବୁଲୁକୁ ବିଭା ହେବୁକି ବୋଲି ! ଏବେ ଯଦି ନନା ମୋତେ ଆଉ କା ହାତରେ ଛଦି ଦେବ, ତୋ ସାନପୁଅକୁ କେମିତି ବିଭା ହେବି କହିଲୁ !! ଆଉ ମତେ ଯଦି ଇଏ ବିଭା ହେଇଥାନ୍ତା ତେବେ ସମାଜ ଆଉ ଜାତିରେ ଉଲୁଗୁଣା ଖାଲି ପାଆନ୍ତାନିକି !!! ଏଣୁ ମୁଁ ନନାକୁ କହିଲି, ତୋର ଯାହା ଇଚ୍ଛା କର । ଆଜି ସେମାନେ ସବୁ ଆସୁଛନ୍ତି ଏଣୁ ସକାଳୁ ସହଳ ଚୁଲୀ ଲଗାହେବ । ବୋଉକୁ କହି ସେଇଥିପାଇଁ ନିଆଁ ନେବାକୁ ଆସିଲି ପରା ।

ମୋ ବୋଉ ତା କପାଳରେ ବୋକଟିଏ ଦେଇ, ତାକୁ କୁଣ୍ଠେଇ ଧରିଲା ମୋତେ ହାତ ବଢ଼େଇ ଡାକିଲା ଆଉ ମୋତେ ବି ଡାକି ଧରିଲା ।

:ଭଗବାନ ତୋତେ ସଦାସୁଖୀ ରଖନ୍ତୁ, ତୋ ହାତ କାତ ବନ୍ଦ୍ର ହେଉଲୋ ମା ବୋଲି ତାକୁ ଆଶୀର୍ଷ ଦେଲା ।

ସଦାବେଳେ ପରି କହିଲା,

:ମୁଁ ସାନକୁ ଜନ୍ମ ଦେଇଛି ହେଲେ କର୍ମ ଦେଇନି ଲୋ । ଦେଖାଯାଉ ତା ଭାଗ୍ୟରେ କଣ ଅଛି । ତା ପାଇଁ ବଟଉସ୍ତରେ ପାଣି ଦେଉଛି । ସବୁ ମଙ୍ଗଳ ହେବ ଲୋ । ତୁ ଚିନ୍ତା କରନା ।

ସେ ନିଆଁ ଚଟୁଏ ନେଇ ଚାଲିଗଲା । ହେଲେ ତାର କଥା ଗୁଡ଼ାକ ଆଉ ମୋ ବୋଉର ଆଶୀର୍ଷ ସବୁ ରତ୍ନନିଆଁଠୁ ଆହୁରି ତେଜୋମୟ ଥିଲା । ଏଇ ଦୁଇଜଣଙ୍କ କଥା ଏବେବି ମନରେ ଅଛି । ରତ୍ନନିଆଁ ପରି ଜଲୁଛି । ତା ଖୁସି ପାଇଁ ମୁଁ ମନାସୁଥିଲି ଆଉ ମୋ ଖୁସି ପାଇଁ ସେ ବି ନିଜକୁ ଏଇ ସମାଜର ଅଜ୍ଞାବଜ୍ଞା ସର୍ପିଳ ଅନ୍ଧବିଶ୍ୱାସର ଗଳିରେ ପାଦ ଥାମି ଦେଇଥିଲା । ଏବେ ତାର ମୋର



ବ୍ୟବଧାନ ଦୁଃଖ ତେର ହଜାର କିଲୋମିଟର ଠୁଁ ଅଧିକ ହେବ, ତାର ମୋର ନମିଶିବାର
ଛବିଶ ବର୍ଷରୁ ଅଧିକ ହେବ । ହେଲେ ବି ସେଇ ସ୍ନେହ ପ୍ରେମ ଆଦର ଅମ୍ଳାନ ରହିଛି ।

ଶେଷଥର ପାଇଁ ଏଇ ଫଗୁଣରେ ହିଁ ଫଗୁଣକୁ ମିଶିଥିଲି । ସେଦିନ ସେ ରଙ୍ଗକନାରେ ଗୁଡ଼େଇ
ସେଇ ଗୋଲାପୀ ଫଗୁ ନେଇ ଆସିଥିଲା । ପ୍ରଥମେ ସେଇମିତି ମୋତେ ଚିଲକ ଲଗେଇ
ଦେଇଥିଲା । ଆଉ ମୁଁ ବି ନୀରବରେ ତା ଗାଲରେ ତିନି ଆଙ୍ଗୁଠିଆ ସ୍ଵାକ୍ଷର, ମୋ ପ୍ରେମର; ଆଙ୍କି
ଦେଇଥିଲି । ସେ ମୁଣ୍ଡୁଆଁଇ ବସିଲା, ମୋ ପାଦ ଛୁଇଁ ଆଶୀର୍ଵାଦ ନେଲା । ଅହ୍ୟସୁଲକ୍ଷଣୀ ହୋଇ
ରହିଥାଉ ସଦା । ସେଇ ଫଗୁଣରେ , ମୋ ଫଗୁଣକୁ ଫଗୁଣକୁ ଅର୍ପଣ କରିଦେଇଥିଲି ।
ସବୁବେଳେ ଫଗୁଣ ଆସେ, ସେଇ ଫଗୁଣ ସହ ମୋ ଫଗୁଣ ଆସେ । ବସନ୍ତୋତ୍ସବ ଦୁଃଖ ମୋ
ମନ ପ୍ରାଣ ଆତ୍ମାରେ ...!

ପୁଣି ଆସେ ସବୁ ସେଇ କଥା, ସେଇ ରାଗରଷା, ସେଇ ଅଭିମାନ; ଆଉ ତାସହ ମଧୁମାସ
ଆହୁରି ନୀବନ୍ତ ହୋଇଉଠେ ମୋ ପ୍ରାର୍ଥନାର ଅଗଣାରେ । ତାପାଇଁ ଏବେବି ସୁଖ ଶାନ୍ତି ଆଉ
ସେନେହ ମାଗେ । ଆହୁରି ଅଛି, କିଛି ଆଗରୁ ଆଉ କିଛି ପଛରୁ । ହେଲେ ଆଜି କେବଳ
ଫଗୁଣରେ ଫଗୁଣର କଥା ହିଁ କହିଦେଲି...

ମୋ ଫଗୁଣର କଥା...!!!

-ପ୍ରଭୁ



ଭାଷା ଭାବନା...

ଶନିବାର, ୨୧ ଏପ୍ରିଲ ୨୦୧୮

ନିତିନିତି

ବ୍ୟକ୍ତିତ୍ୱ



ପିଲାଙ୍କୁ ପ୍ରଥମରୁ ଓଡ଼ିଆ ମନସ୍କ କରିବାକୁ ହେବ



ବାର୍ଦ୍ଧ ୨୮ ବର୍ଷର ଅଧ୍ୟାପନା ଅଭିଜ୍ଞତା ପରେ ଭାଷା ପ୍ରତିଷ୍ଠାନର ମଙ୍ଗଳ ସମ୍ବଳିତ ଡ. ତପସ୍ୱରାଣୀ ଦାସ ମହାପାତ୍ର । ଓଡ଼ିଆ ଭାଷାକୁ ଜ୍ଞାନର ଭାଷା କରିବା, ପ୍ରଶାସନିକ, ସାମାଜିକ କ୍ଷେତ୍ରରେ ଭାଷାର ବ୍ୟବହାର ବଢ଼ାଇବା ତାଙ୍କ ଦାୟିତ୍ୱ । ଗଲା ୩୦ ବର୍ଷ ଭିତରେ ସେ ଓଡ଼ିଆ ପ୍ରଶାସନିକ ଶବ୍ଦକୋଷ, କଥିତ ଓଡ଼ିଆ ଭାଷାକୋଷକୁ ଲୋକକ ସମ୍ମୁଖକୁ ଆଣିପାରିଛନ୍ତି । ଏହାସହ ଓଡ଼ିଆ ଭାଷାରେ ନିର୍ଦ୍ଦିଷ୍ଟ ବର୍ଣ୍ଣମାଳା ନିର୍ଦ୍ଦାରଣ ପାଇଁ ମଧ୍ୟ ଭାଷା ପ୍ରତିଷ୍ଠାନ ତାଙ୍କରି ଉଦ୍ୟମରେ କାର୍ଯ୍ୟ କରୁଛି । ସେ କହିଛନ୍ତି, ଓଡ଼ିଆ ଭାଷାର ପୁରୁଣା ପାଇଁ ପିଲାମାନଙ୍କୁ ଓଡ଼ିଆ ମନସ୍କ କରିବା ଦରକାର । ଉପସ୍ଥାପନ କରୁଛି ତାଙ୍କ ସହ କଥାବାର୍ତ୍ତାର କିୟତ୍ତ ।

ଡ. ତପସ୍ୱରାଣୀ ଦାସ ମହାପାତ୍ର ନିର୍ଦ୍ଦେଶକ- ଭାଷା ପ୍ରତିଷ୍ଠାନ

ଜନ୍ମ: ୧ ଏପ୍ରିଲ ୧୯୬୦

ଜନ୍ମ ସ୍ଥାନ: ଜଳେଶ୍ୱର, ବାଲେଶ୍ୱର

ବାପା: ବିଜେନ୍ଦ୍ରନାଥ ଦାସ ମହାପାତ୍ର

ମା: ହେମାଙ୍ଗିନୀ ଦାସ ମହାପାତ୍ର

ସ୍ୱାମୀ: ଚନ୍ଦ୍ର ପ୍ରସାଦ ଦାସ

ଅଭିଜ୍ଞତା: ଅଧ୍ୟାପକ ଭାବରେ ୨୮ ବର୍ଷର ଅଧ୍ୟାପନା ଅନୁଭୂତି

ପଦପଦବୀ: ଭାଷା ପ୍ରତିଷ୍ଠାନ ନିର୍ଦ୍ଦେଶକ (୨୦୧୫ରୁ ଅଧିଷ୍ଠିତ), ଉତ୍କଳ ସଙ୍ଗୀତ ମହାବିଦ୍ୟାଳୟର ଓଡ଼ିଆ ବିଭାଗ ମୁଖ୍ୟ, ଆଇଆଇଟି ଭୁବନେଶ୍ୱରର ସିନେଟ୍ ସଦସ୍ୟ, ଉତ୍କଳ ସାମ୍ବୁତି ବିଶ୍ୱବିଦ୍ୟାଳୟ ବୋର୍ଡ ସଦସ୍ୟ, ସାହିତ୍ୟ ଏକାଡେମୀ, ସଙ୍ଗୀତ ନାଟକ ଏକାଡେମୀ ସଦସ୍ୟ ।

ପ୍ରକାଶନା: ଶିଶୁ ଅନନ୍ତ ଦାସ ସୃଷ୍ଟି ଓ ସମ୍ପଦ, ଶିଶୁ ଅନନ୍ତ ରଚନାବଳୀ: ଏକ ଅନୁଧ୍ୟାନ, ଭାଷା ଅନୁଶୀଳନରେ ଜଳେଶ୍ୱର

ସମ୍ମାନ ଓ ପୁରସ୍କାର: ଶିଶୁ ଅନନ୍ତ ପୁରସ୍କାର (୨୦୦୧), ହରେକୃଷ୍ଣ ମହତାବ ସମ୍ମାନ, ଗୋଟିପୁଅ ସମ୍ମାନ, ବାଲ୍ୟଶ୍ରୀ ସମ୍ମାନ

“ ବ୍ୟବହାର କରୁନାହିଁ ବୋଲି କୌଣସି ବର୍ଣ୍ଣକୁ ଆମ ବର୍ଣ୍ଣମାଳାରୁ ବାଦ୍ ଦେଇଦେଲେ ଆମ ପରପିଢ଼ି ପ୍ରାଚୀନ ସାହିତ୍ୟ କୃତିଗୁଡ଼ିକୁ ପଢ଼ିବେ କିପରି ? ଆମେ ଯଦି ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ପ୍ରାପ୍ତ ଭାଷା ତେବେ ଏହା ଯେ ସେତିକି ପୁରୁଣା, ଆମକୁ ତାହାର ଜ୍ଞାନ ପରପିଢ଼ିକୁ ବାଣ୍ଟିବାକୁ ହେବ । ଏଥିପାଇଁ ସେମାନେ ଆମ ପଞ୍ଚିତ, ବିଦ୍ୱାନ ତଥା ପୂର୍ବ ପୁରୁଷଙ୍କ ଦ୍ୱାରା ଲେଖାଯାଇଥିବା ଶବ୍ଦ, ଅକ୍ଷର ଓ ମାତ୍ରାଗୁଡ଼ିକୁ ଚିହ୍ନିପାରିବା ଦରକାର । ଯଦି ଆମେ ବର୍ଣ୍ଣମାଳାରୁ ତାହାକୁ ବାଦ୍ ଦେଇଦେବା ତେବେ ସେ ବିଷୟରେ ଆଉ ଆଲୋଚନା ବି ହେବ ନାହିଁ । ”



- ◆ ଦିନକୁ ଦିନ ଓଡ଼ିଆ ଭାଷାର ବ୍ୟବହାର ସଙ୍କୁଚିତ ହେବା ଦେଖୁ କେହି କେହି ଆଗକୁ ଏହାର ସ୍ଥିତି ସାମ୍ବାଦିକ ଏବଂ ଏହା ଏକ ବିରଳ ଭାଷାରେ ପରିଣତ ହେବ ବୋଲି ମତ ଦେଉଛନ୍ତି । ଆପଣ ଏଥିରେ ସହମତ ହେବେ ?

ନା, ନା । ଓଡ଼ିଆ ଭାଷା ଏତେ ବିପଜ୍ଜନକ ଅବସ୍ଥାକୁ ଆସି ନାହିଁ । ଓଡ଼ିଆ ଭାଷାର ବ୍ୟବହାର ସାମାଜିକ କ୍ଷେତ୍ରରେ ଦିନକୁ ଦିନ କମୁଛି, ତାହା ସତ । ଆମ ପରପିଢ଼ି କାଳେ ଓଡ଼ିଆ ସଂସ୍କୃତି, ଭାଷାଠୁ ଦୂରେଇଯିବେ, ଓଡ଼ିଆରେ କଥା ହେବେ ନାହିଁ- ସେଥିପାଇଁ ଏପରି ଆଶଙ୍କା ସୃଷ୍ଟି ହେଉଛି । କିନ୍ତୁ ଏହା ଠିକ୍ ନୁହେଁ । ମୋ ମତରେ ଓଡ଼ିଆ ଭାଷା ରହିଛି, ରହିଥିଲା ଏବଂ ରହିଥିବ ।

- ◆ ଯେତେବେଳେ ସାମାଜିକ କ୍ଷେତ୍ରରେ ଭାଷାର ବ୍ୟବହାର କମୁଛି ବୋଲି ଆପଣ କହୁଛନ୍ତି ତାହା ବିରୁଦ୍ଧ ହେବା ଆଶଙ୍କା ନାହିଁ ବୋଲି କେମିତି କହିବେ ?

ଦେଖନ୍ତୁ ଆଜିବି ଓଡ଼ିଶାର ଅଧିକାଂଶ ପିଲା ଓଡ଼ିଆ ଭାଷାରେ ପାଠ ପଢୁଛନ୍ତି । ଇଂରାଜୀମାଧ୍ୟମ ସ୍କୁଲ ସଂଖ୍ୟା ଯଥେଷ୍ଟ କମ୍ । ଏହି ଘରୋଇ ସ୍କୁଲଗୁଡ଼ିକ କେବେ ବି ଓଡ଼ିଆ ସ୍କୁଲଗୁଡ଼ିକର ସ୍ଥାନ ନେଇପାରିବ ନାହିଁ । ପୁଣି ଇଂରାଜୀ ମାଧ୍ୟମ ସ୍କୁଲଗୁଡ଼ିକରେ ଏବେ ଓଡ଼ିଆ ବିଷୟ ଉପରେ ଗୁରୁତ୍ୱ ଦିଆଯାଉଛି । ସେମାନଙ୍କ ଛାତ୍ରଛାତ୍ରୀମାନେ ମଧ୍ୟ ଓଡ଼ିଆ ବିଷୟରେ ଭଲ ପ୍ରଦର୍ଶନ କରୁଛନ୍ତି । ଏଣୁ ଆଗକୁ ଏହି ଧାରା ଆହୁରି ଉଜ୍ଜ୍ୱଳ ହେବ ବୋଲି ଆମେ ଆଶା କରିବା ।

- ◆ ଅଭିଯୋଗ ହୁଏ, ଓଡ଼ିଆ ମାଧ୍ୟମ ସ୍କୁଲଗୁଡ଼ିକରେ ଓଡ଼ିଆକୁ ଗୁରୁତ୍ୱ ଦିଆଯାଉ ନାହିଁ । ସେଠି ଓଡ଼ିଆ ପଢ଼ାଇବାକୁ ସ୍ୱତନ୍ତ୍ର ଶିକ୍ଷକ ନାହାନ୍ତି । ଯେମିତି ଓଡ଼ିଆ ଭାଷା ପାଇଁ କୌଣସି ନିର୍ଦ୍ଦିଷ୍ଟ ଜ୍ଞାନ ଥିବା ଶିକ୍ଷକଙ୍କ ଆବଶ୍ୟକତା ନାହିଁ ତାହା ପ୍ରମାଣିତ ହେଉଛି । ଆପଣ ଏହାକୁ ଅନୁଭବ କରନ୍ତି କି ?

ଏହା ଅତ୍ୟନ୍ତ ଦୁଃଖର ବିଷୟ ଯେ ଓଡ଼ିଆ ସ୍କୁଲଗୁଡ଼ିକରେ ଓଡ଼ିଆ ଭାଷା ଶିକ୍ଷା ଉପରେ ଗୁରୁତ୍ୱ ଦିଆଯାଉ ନାହିଁ । ଯେଉଁମାନେ ଓଡ଼ିଆ ପଢୁଛନ୍ତି ସେମାନଙ୍କ ମନ ଭିତରେ ରହୁଛି ଯେ, ଆମେ ଓଡ଼ିଆରେ ପଢ଼ିଲେ ଚାକିରି ମିଳିବ ତ ? ଏପରି ଧାରଣା ଏଇଥିପାଇଁ ସୃଷ୍ଟି ହୋଇଛିଯେ, ଆମେ ମୁଆଡ଼େ ଯାଉଛୁ ଇଂରାଜୀକୁ ଜ୍ଞାନର ଭାଷା ଭାବେ ଦେଖୁଛୁ । ଇଣ୍ଟରନେଟ୍‌ରେ ଯାହା ବି ସର୍ଚ୍ଚ କରୁଛୁ ତାହା ଇଂରାଜୀରେ ହେଉଛି । ଓଡ଼ିଆରେ ଏତେ ପରିମାଣରେ ତଥ୍ୟ ଓ ବିଷୟ ଉଲ୍ଲେଖ ହେଉ ନାହିଁ, ଯାହାକୁ ନେଇ ଆମେ ଗର୍ବ କରିପାରିବା । ହେଲେ ଏହାର ଅର୍ଥ ନୁହେଁ ଯେ, ଆମେ ଓଡ଼ିଆରେ ପଢ଼ିଲେ ଚାହା ଆମକୁ ରୋଜଗାରର ପନ୍ଥା ଦେବ ନାହିଁ, ବରଂ ସ୍କୁଲ ଶିକ୍ଷା ଯଦି ଓଡ଼ିଆରେ ହେବ ତାହା ହେଲେ ପିଲାଟି ଅଧିକ ପ୍ରତିଭାବାନ ହୋଇପାରିବ । ଆମ ପୂର୍ବରୁ ଯେଉଁମାନେ ଓଡ଼ିଶାରେ ବଡ଼ ଚାକିରିସବୁ କରିଛନ୍ତି ସେମାନେ ତ ଓଡ଼ିଆରେ ପଢ଼ିଥିଲେ, ଏଣୁ ଓଡ଼ିଆରେ ପଢ଼ିଲେ ଆମେ ପ୍ରତିଦ୍ୱନ୍ଦ୍ୱିତା କରିପାରିବାନି ବୋଲି କାହିଁକି ଭାବିବା ?



◆ ତହାହେଲେ ଏ ଆଶଙ୍କା କହିବି ?

ଆମେ ଯେଉଁମାନେ ଆମ ପିଲାଙ୍କୁ ଇଂରାଜୀ ମାଧ୍ୟମରେ ପଢ଼ାଇଛୁ, ସେଇମାନେ ଓଡ଼ିଆ ଅପସରି ଯାଇଛି ବୋଲି ଧାରଣା ସୃଷ୍ଟି କରିଛନ୍ତି । ଏହା ଭୁଲ୍ କଥା । ବର୍ତ୍ତମାନ ଷ୍ଟୁଲଗୁଡ଼ିକରେ ଓଡ଼ିଆ ପଢ଼ାଯାଇଛି ସେଗୁଡ଼ିକୁ ସ୍ୱତନ୍ତ୍ର ଧ୍ୟାନ ଦିଆଯାଇ । ପିଲାମାନେ କେମିତି ପ୍ରଥମରୁ ଓଡ଼ିଆ ମନସ୍କ ହେବେ ସେଥିପ୍ରତି ଦୃଷ୍ଟି ଦିଆଯାଇ ।

◆ ଇଂରାଜୀ ମାଧ୍ୟମ ଷ୍ଟୁଲରେ ଓଡ଼ିଆ ବାଧ୍ୟତାମୂଳକ କରାଯାଇଛି । ସେଠାରେ ଆପଣ ଓଡ଼ିଆ ପଢ଼ାର କିଛି ଉନ୍ନତି ଦେଖୁଛନ୍ତି କି ?

ମୋ ବ୍ୟକ୍ତିଗତ ଅନୁଭୂତିରୁ କହୁଛି, ଇଂରାଜୀ ମାଧ୍ୟମ ଷ୍ଟୁଲଗୁଡ଼ିକର ପିଲାମାନେ ଭଲ ଓଡ଼ିଆ ଲେଖୁଛନ୍ତି ଓ କହୁଛନ୍ତି । ଆମେ ତ ଭାଷା ପ୍ରତିଷ୍ଠାନ ପକ୍ଷରୁ ଯେଉଁ ପ୍ରତିଯୋଗିତା କରୁଛୁ ସେଥିରେ ତହା ସ୍ପଷ୍ଟ ହେଉଛି । ଏଗୁଡ଼ିକ ଘରୋଇ ଅନୁଷ୍ଠାନ । ସେମାନେ ତହାତି ସେମାନଙ୍କ ପିଲାମାନେ ଭଲ ନମ୍ବର ରଖନ୍ତୁ, ଷ୍ଟୁଲର ନାଁ ରଖନ୍ତୁ । ଏଣୁ ସେମାନଙ୍କ ପିଲାମାନେ ଭଲ ପ୍ରଦର୍ଶନ କରୁଛନ୍ତି । ସରକାରୀ ଷ୍ଟୁଲରେ ଯଦି ସେହି ତତ୍ପରତା ଓ ଯତ୍ନ ନେବାର ପ୍ରବୃତ୍ତି ସୃଷ୍ଟି ହୁଅନ୍ତା ତେବେ ପିଲାମାନେ ବି ଭଲ ପ୍ରଦର୍ଶନ କରନ୍ତେ ।

◆ ଓଡ଼ିଆ ମାଧ୍ୟମରେ ଶିକ୍ଷକ ନିଯୁକ୍ତି ହେଉ ନାହିଁ, ଏହା ଏକ ସମସ୍ୟା କି ?

ଯେଉଁମାନେ ଓଡ଼ିଆ ଭାଷା ପଢ଼ି ନଥିବେ, ତହାର ବ୍ୟାକରଣ, ବାକ୍ୟ ଗଠନ ବିଷୟରେ ଜାଣି ନଥିବେ ସେମାନେ ପିଲାଙ୍କୁ ସେ ବିଷୟରେ ବୁଝାଇବେ କେମିତି ? ଓଡ଼ିଆ ମାତୃଭାଷାର ପିଲାଟିଏ ଅନ୍ୟକୁ ଓଡ଼ିଆ ପଢ଼ାଇଦେଇପାରିବ; କିନ୍ତୁ ଯଦି ତହାର ଶବ୍ଦ ବ୍ୟୁତ୍ପତ୍ତି ଓ ବ୍ୟାକରଣରେ ଗଭୀର ଜ୍ଞାନ ନଥିବ ତେବେ ସେ ପିଲାଙ୍କ ପ୍ରଶ୍ନର କିପରି ସମ୍ବୁଝାନ ହେବ ? ଏବେ ସେଇଥିପାଇଁ ଓଡ଼ିଆ ମାଧ୍ୟମ ପିଲାମାନେ ଓଡ଼ିଆରେ ଲେଖିବାବେଳେ ଶବ୍ଦ ଗଠନ, ବନାନରେ ଅଶୁଦ୍ଧି ପ୍ରକାଶ କରୁଛନ୍ତି । ଏଣୁ ପ୍ରତି ଷ୍ଟୁଲରେ ଓଡ଼ିଆ ବିଷୟରେ ପାଠ ପଢ଼ିଥିବା ଶିକ୍ଷକଙ୍କୁ ଓଡ଼ିଆ ବିଷୟ ପଢ଼ାଇବାକୁ ନିଯୁକ୍ତି କରାଯାଇ । ଯଦି ତହା ସମ୍ଭବ ହେଉ ନାହିଁ ତେବେ ଇତିହାସ, ଭୂଗୋଳ ବା ଇଂରାଜୀ ପଢ଼ାଇଥିବା ଶିକ୍ଷକ ଯେଉଁମାନେ ଓଡ଼ିଆ ବିଷୟରେ ପାଠ ପଢ଼ାଇଛନ୍ତି ସେମାନଙ୍କୁ ସ୍ୱତନ୍ତ୍ର ଓଡ଼ିଆ ଭାଷା ତାଲିମ ଦିଆଯାଇ । ବୁକ୍ ବା ଜିଲ୍ଲା ସ୍ତରରେ ଏଥିପାଇଁ ସ୍ୱତନ୍ତ୍ର ଭାବେ ତାଲିମ ବ୍ୟବସ୍ଥା ନିୟମିତ ଭିତ୍ତିରେ ଆୟୋଜନ କରାଯାଇ ।



◆ କେମିତି ଏ ଚାଲିଯିବ ଦିଆଯାଇ ପାରିବ ?

ପ୍ରଥମରୁ ବର୍ଷମାଳା ବିଷୟରେ ଚାଲିଯିବା ଦରକାର । ତା’ପରେ ବ୍ୟାକରଣ । କେଉଁଠି କେଉଁ ଇ’, କେଉଁ ସ’ ବ୍ୟବହାର ହେବ, କେଉଁଠି କେଉଁ ମାତ୍ରା ଦିଆଯିବ, କେଉଁ ସ’କୁ କେଉଁ ପ୍ରକାର ଉଚ୍ଚାରଣ ହେବ ସେ ବିଷୟରେ ଶିକ୍ଷକମାନଙ୍କ ଜ୍ଞାନ ରହିବା ଦରକାର । କାରଣ ଏବେ ଆମେ ଦୀର୍ଘକାରକୁ ଦୀର୍ଘ କରି ଉଚ୍ଚାରଣ କରୁନାହିଁ । ତିନୋଟି “ସ”କୁ ଆମେ ଆଉ ତିନି ପ୍ରକାର କରୁନାହିଁ । ସେଥିପାଇଁ ପିଲାମାନେ ସାମାଜିକ ବ୍ୟବହାରରେ ବିଭିନ୍ନ ମାତ୍ରା ଓ ବର୍ଣ୍ଣ ବ୍ୟବହାର ନେଇ ସହିହାନ ରହୁଛନ୍ତି । ମନ ଲାଗୁ ଲେଖୁଛନ୍ତି । ଏଥିପାଇଁ ଆମେ ପିଲାଙ୍କୁ ଦାୟୀ କରିବା ନାହିଁ । ଯଦି ସ୍କୁଲରେ ବ୍ୟାକରଣ ଠିକଣା ଭାବେ ଚାଲିଯିବା ପ୍ରାୟ ଓଡ଼ିଆ ଶିକ୍ଷକଙ୍କୁ ନିଯୁକ୍ତି ଦିଆଯାଏ ତେବେ ଏ ସମସ୍ୟା ଆଉ ହୁଏତ ରହନ୍ତା ନାହିଁ ।

◆ ବର୍ଷମାଳାକୁ ନେଇ ଆମର ଏବେ ବି ସନ୍ଦେହ ରହିଛି । କେଉଁଠି ୪୯, ୫୦, ୫୨ ବୋଲି ଲୋକ କହୁଛନ୍ତି । ଏ ବିଷୟରେ ଏକ ସମାଧାନର ସୂତ୍ର ବାହାର କରିବା ପାଇଁ ଭାଷା ପ୍ରତିଷ୍ଠାନ ଚେଷ୍ଟା କରିଥିଲା । କ’ଣ ହେଲା ତାହାର ଫଳାଫଳ ?

ବର୍ଷମାଳାକୁ ନେଇ ସନ୍ଦେହ ହେବାର କାରଣ ହେଉଛି, ଏହାର ବ୍ୟବହାର । ଅନେକ ଓଡ଼ିଆ ବର୍ଷକୁ ଆମେ ଏବେ ଆଉ ବ୍ୟବହାର କରୁନାହିଁ । ଅର୍ଥାତ୍ ସେଗୁଡ଼ିକୁ ଆମେ ଅନେକ ଦିନ ହେଲା ବାଦ୍ ଦେଇ ଚାଲିଛୁ । ସେଥିପାଇଁ ଦୁହ୍ନୁ ଆସିଛି । କେହି କେହି ଭାବୁଛନ୍ତି ଏହାର ଆବଶ୍ୟକତା ନାହିଁ, ଏଣୁ ଏତେ ସଂଖ୍ୟାରେ ବର୍ଷ ଆମେ ରଖିବା କାହିଁକି ? କିରୁ ବ୍ୟବହାର କରୁନାହିଁ ବୋଲି କୌଣସି ବର୍ଷକୁ ଆମ ବର୍ଷମାଳାରୁ ବାଦ୍ ଦେଇଦେଲେ ଆମ ପରପିଢ଼ି ପୂର୍ବରୁ ଲିଖିତ ଅକ୍ଷରଗୁଡ଼ିକୁ ପଢ଼ିବେ କିପରି ? ଆମେ ଯଦି ଶାସ୍ତ୍ରୀୟ ମାନ୍ୟତା ପ୍ରାପ୍ତ ଭାଷା ତେବେ ଏହା ଯେ ସେତିକି ପୁରୁଣା, ଆମକୁ ତାହାର ଜ୍ଞାନ ପରପିଢ଼ିକୁ ବାଣ୍ଟିବାକୁ ହେବ । ଏଥିପାଇଁ ସେମାନେ ଆମ ପଣ୍ଡିତ, ବିଦ୍ୱାନ ତଥା ପୂର୍ବ ପୁରୁଷଙ୍କ ଦ୍ୱାରା ଲେଖାଯାଇଥିବା ଶବ୍ଦ, ଅକ୍ଷର ଓ ମାତ୍ରାଗୁଡ଼ିକୁ ଚିହ୍ନିପାରିବା ଦରକାର । ଯଦି ଆମେ ବର୍ଷମାଳାରୁ ତାହାକୁ ବାଦ୍ ଦେଇଦେବା ତେବେ ସେ ବିଷୟରେ ଆଉ ଆଲୋଚନା ବି ହେବ ନାହିଁ ।

◆ ବ୍ୟବହାର ହେଉ ନଥିବା ବର୍ଷକୁ କେବଳ ଭାଷାରେ ଗବେଷଣା ବା ଉଚ୍ଚଶିକ୍ଷା ପାଇଁ ଆଶା ରଖୁଥିବା ଛାତ୍ରଛାତ୍ରୀଙ୍କ ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ହେବା ଉଚିତ କି ?

କେବଳ ଓଡ଼ିଆ ଭାଷାରେ ଉଚ୍ଚଶିକ୍ଷା ପାଇଥିବା ବ୍ୟକ୍ତି ଓଡ଼ିଶାର ଭାଷା, ସାହିତ୍ୟ, ସଂସ୍କୃତି ବିଷୟରେ ଗବେଷଣା କରନ୍ତି ନାହିଁ । ବିଭିନ୍ନ ପରିବେଶରୁ ସେମାନେ



ଆସିଥାଆନ୍ତି । ଏଣୁ ସେମାନଙ୍କ ପାଖରେ ବର୍ଣ୍ଣମାଳା ଆଉଥରେ ଶିଖିବାର ସୁଯୋଗ ନରହିପାରେ । ପୁଣି ପ୍ରାଥମିକ ଶିକ୍ଷା ଆମ ଉପରେ ଗଭୀର ପ୍ରଭାବ ପକାଇଥାଏ । ଏଣୁ ସେଠାରେ ଯଦି ଆମେ ଏକ ମାତ୍ର, ବର୍ଣ୍ଣ ବା ଅକ୍ଷର ସମ୍ପର୍କରେ ଜାଣିଥାଉ ତାହା ବ୍ୟବହାର ନହେଲେ ବି ଆମ ମନରେ ରହିଯାଏ । ଏଣୁ ଯେତେବେଳେ ଆମର ଆବଶ୍ୟକ ପଡ଼େ ଆମେ ତାହାକୁ ବ୍ୟବହାର କରିଥାଉ । ଏଣୁ ବର୍ଣ୍ଣମାଳାରେ ସବୁ ଅକ୍ଷର ରହିବା ଉଚିତ ବୋଲି ମୋର ଦୃଢ଼ ମତ ।

◆ ଭାଷା ପ୍ରତିଷ୍ଠାନ ପକ୍ଷରୁ ଏହି ବର୍ଣ୍ଣମାଳା ନିର୍ଦ୍ଧାରଣ ନେଇ ତେଷ୍ଟ ହୋଇଥିଲା, ତାହାର ସ୍ଥିତି କ’ଣ ?

ଏ ବିଷୟରେ ଆମେ ବିଭିନ୍ନ ସ୍ତରରୁ ମତାମତ ସଂଗ୍ରହ କରୁଛୁ । ନିକଟରେ ଏକ କର୍ମଶାଳାରେ ଦେଶର ବିଶିଷ୍ଟ ଭାଷାତତ୍ତ୍ୱବିତ୍ମାନେ ଏ ନେଇ ନିଜର ମତ ବେଲଇଛନ୍ତି । ଏବେ ସେ ନେଇ ଆହୁରି ଆଲୋଚନା ଚାଲିଛି । ଖୁବ୍‌ଶୀଘ୍ର ଆମେ ସେ ନେଇ କିଛି ବିଶେଷ ନିଷ୍ପତ୍ତି ନେବାକୁ ଯାଉଛୁ । ବର୍ଣ୍ଣମାଳା ସହ ବ୍ୟାକରଣ ବିଷୟରେ ମଧ୍ୟ ଆଲୋଚନା ଚାଲିଛି । ଏତିକି କହିପାରିବି ଯେ, ଲିପି ସଂସ୍କାର ନାଁରେ ବର୍ଣ୍ଣମାଳାକୁ ସଂକ୍ଷିପ୍ତ କରିବା ପାଇଁ ଯେଉଁ ଯୁକ୍ତି ଉପସ୍ଥାପନ ହୋଇଛି ତାହା ସପକ୍ଷରେ ଅଧିକାଂଶ ରାଜି ହୋଇ ନାହାନ୍ତି ।

◆ ଶିକ୍ଷକଙ୍କୁ ଡାଲିମ ଦେବା ଲାଗି ଭାଷା ପ୍ରତିଷ୍ଠାନ ନିଜସ୍ୱ ଉଦ୍ୟମ କାହିଁକି କରୁନି ?

ପ୍ରଥମେ ଯେତେବେଳେ ଭାଷା ପ୍ରତିଷ୍ଠାନ ସ୍କୁଲ ଓ ଗଣଶିକ୍ଷା ବିଭାଗ ଅଧୀନରେ ଥିଲା ସେତେବେଳେ ଆମେ ବିଭିନ୍ନ ସ୍କୁଲର ୧୬୭ ଜଣ ଶିକ୍ଷକଙ୍କୁ ଡାଲିମ ଦେଇଥିଲୁ । ଏବେ ବି ଆମର ଇଚ୍ଛା ଓ ଆଗ୍ରହ ରହିଛି ଡାଲିମ ଦେବା ଲାଗି । କିନ୍ତୁ ଆମ ପାଖରେ ଅଭାବ ହେଉଛି ମାନବ ସମ୍ବଳ । ଏଠାରେ ଜଣେ ନିର୍ଦ୍ଦେଶକ, କେବଳ ମୁଁ ରହିଛି । କିନ୍ତୁ ନିର୍ଦ୍ଦେଶକଙ୍କ ସହାୟକ ହେବା ପାଇଁ ଯେଉଁ ପ୍ରକଳ୍ପ ସଂଯୋଜକମାନେ ରହିବା କଥା, ସେମାନେ କେହି ନାହାନ୍ତି । ମୁଁ ସେଥିପାଇଁ କିଛି ଲୋକଙ୍କୁ ନିଯୁକ୍ତି ଦେବା ଲାଗି ସରକାରଙ୍କୁ ଅନୁରୋଧ କରିଛି । ଏହି ଡାଲିମ ଦ୍ୱାରା ଆମେ ଆଶା କରୁଛୁ ସେମାନେ ପିଲାମାନଙ୍କ ଶିକ୍ଷା ଆରମ୍ଭରୁ ବ୍ୟାକରଣକୁ ଗୁରୁତ୍ୱ ଦେବେ । ଏହା ହେଲେ ସେମାନେ ଭବିଷ୍ୟତରେ ଆଉ ଭୁଲ୍ କରିବେ ନାହିଁ । ସବୁ ବର୍ଣ୍ଣ ଜାଣିଲା ପରେ ସବୁ ପିଲା ନହେଲେ ବି କିଛି ପିଲା ତ’ ପ୍ରାଚୀନ ସାହିତ୍ୟ ପଢ଼ିପାରିବେ । ତାଙ୍କ ମନରେ ତ ଆଗ୍ରହ ଆସିବ । ତାହା ସାମାଜିକ ବ୍ୟବହାରରେ ନଆସିଲେ ବି ବୌଦ୍ଧିକ ବିକାଶରେ ତ’ ସହାୟକ ହେବ ।



◆ ଭାଷା ପ୍ରତିଷ୍ଠାନ ପକ୍ଷରୁ ଆପଣଙ୍କ ସମୟରେ ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ବର୍ଣ୍ଣମାଳା ପ୍ରକାଶ ହୋଇପାରିବ ବୋଲି ଆଶା ରଖନ୍ତୁ ?

ମୁଁ କରିପାରିବି ବୋଲି ନିଶ୍ଚିତ କହିପାରୁନି କିନ୍ତୁ ଏଥିପାଇଁ ଚେଷ୍ଟା କରିବି । କିନ୍ତୁ ଆମେ ପ୍ରାରମ୍ଭିକ ପଦକ୍ଷେପ ନେଇଛୁ । ଏହାର ନିର୍ଯ୍ୟାସ ନିଶ୍ଚିତ ପାଇବାକୁ ଆଶା ।

◆ ଓଡ଼ିଆ ଭାଷାର କେତେ ଶବ୍ଦ ଏ ଭିତରେ ହଜିଛି ?

ଶବ୍ଦ ଗୋଟିଏ ନଦୀର ପ୍ରବାହ ଭଳି । ଏହି ପ୍ରବାହରେ ଆମେ ଅନେକ ଶବ୍ଦକୁ ହରାଇଛୁ ଆଉ ଅନେକକୁ ଯୋଡ଼ିଛୁ । ଅନେକ ସମୟରେ ମୋର ମନେହୁଏ ମୁଁ ଅନେକ ଶବ୍ଦକୁ ଭୁଲିଗଲିଣି । ଏଣୁ କହି ହେବ ନାହିଁ ଆମେ କେତେ ହରାଇଛୁ । କିନ୍ତୁ ଏହା କହିବି ଯେ ହଜିଲା ଶବ୍ଦକୁ ସାଉଁଟିବାର ଏକ ଉଦ୍ୟମ ଆରମ୍ଭ ହୋଇଛି । ଆମେ ସେଥିପାଇଁ ୩୦ଟି ଯାକ ଜିଲ୍ଲାର ହଜିଲା ଶବ୍ଦଗୁଡ଼ିକୁ ଏକାଠି କରି ଏକ ସ୍ୱତନ୍ତ୍ର କଥିତ ଓଡ଼ିଆ ଶବ୍ଦକୋଷ ତିଆରି କରିଛୁ ।

◆ ସ୍ୱତନ୍ତ୍ର ଓଡ଼ିଆ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପାଇଁ ଏକ ଦୃଢ଼ ନବି ଉପସ୍ଥାପିତ ହୋଇଛି, ଆପଣଙ୍କ ମତ କ'ଣ ରହିବ ?

ଓଡ଼ିଆ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ସ୍ନାତକ ପଢ଼ିବା ଜରୁରୀ ନୁହେଁ; ବରଂ ସେଥିରେ ଗବେଷଣା ହେଉ । ବିଭିନ୍ନ ସାମାଜିକ ବିଷୟ, ଯେମିତି ଆଇନ, ରାଜନୀତି ବିଜ୍ଞାନ, ସମାଜ ବିଜ୍ଞାନ, ପ୍ରଭୃତି ପାଇଁ ଆବଶ୍ୟକ ପୁସ୍ତକ ସୃଷ୍ଟି ଦିଗରେ ଚେଷ୍ଟା କରାଯାଉ । ବିଭିନ୍ନ ପ୍ରତିଯୋଗିତାମୂଳକ ପରୀକ୍ଷା ପାଇଁ ଆବଶ୍ୟକ ପୁସ୍ତକ ତିଆରି କରାଯାଉ । ଏହା ଦ୍ୱାରା ଓଡ଼ିଆ ଜ୍ଞାନର ଭାଷାରେ ପରିଣତ ହୋଇପାରିବ ।

◆ ଓଡ଼ିଆ ଭାଷାକୁ ସରକାରୀ ଭାଷା କରାଯାଇଛି । କିନ୍ତୁ ତାହାର ବ୍ୟବହାର ନେଇ ଅନେକ ପ୍ରଶ୍ନ ଉଠୁଛି । ଆପଣଙ୍କ ମତ ?

ଭାଷାର ସୁରକ୍ଷା ବା ତାହା ଚିଷ୍ଟିବା ପାଇଁ ଦୁଇଟି ଜିନିଷ ଦରକାର । ଗୋଟିଏ ହେଉଛି ପ୍ରଶାସନିକ ସ୍ୱୀକୃତି ଏବଂ ଅନ୍ୟଟି ସାମାଜିକ ବ୍ୟବହାର । ପ୍ରଶାସନିକ ସ୍ତରରେ ଓଡ଼ିଆ ଭାଷା ଚାଲିଲେ ଲିଖିତ ରୂପରେ ଓଡ଼ିଆ ଭାଷାଟି ରହିପାରିବ । ଭାଷା ମରିବ ନାହିଁ । ଏହାକୁ କିନ୍ତୁ ଅଧିକ ଜରୁରୀ ହେଉଛି ସାମାଜିକ ସ୍ତରରେ ଓଡ଼ିଆର ବହୁଳ ବ୍ୟବହାର ନହେଲେ ଭାଷା ମରିଯିବାର ଆଶଙ୍କା ସୃଷ୍ଟି ହେବ ।



◆ କିନ୍ତୁ ସରକାରୀ ସ୍ତରରେ ଓଡ଼ିଆର ବ୍ୟବହାର ହେଉ ନାହିଁ ?

ଏହାର କାରଣ ହେଉଛି ଦୀର୍ଘ ବର୍ଷ ହେଲାଣି ଆମେ ଇଂରାଜୀକୁ ସରକାରୀ ଭାଷା ଭାବେ ବ୍ୟବହାର କରି ଆସୁଛୁ । ଯେଉଁମାନେ ପାଇଲରେ ଲେଖୁଛନ୍ତି ସେମାନେ ଭାବୁଛନ୍ତି ଓଡ଼ିଆରେ ପାଇଲ ଲେଖିବା କଷ୍ଟକର ହେବ । କିନ୍ତୁ ତାହା ଆଦୌ ଠିକ୍ ଚିନ୍ତନ ବୋଲି ମୁଁ ଗ୍ରହଣ କରିବି ନାହିଁ । କାରଣ ଆମେ ତ ଓଡ଼ିଆରେ ପଢ଼ିଛୁ ଲେଖୁଛୁ, ଏଣୁ ପାଇଲରେ ଲେଖିଲେ ତାହା କଷ୍ଟକର ହେବ କାହିଁକି ? ଆମେ ନିକଟରେ ପାଇଲରେ କିପରି ଲେଖିବାକୁ ହେବ ସେଥିପାଇଁ ତାଲିମ ସହ ସରକାରୀ ଅଧିକାରୀଙ୍କ ଭିତରେ ପ୍ରତିଯୋଗିତା ମଧ୍ୟ ଆୟୋଜନ କରିଛୁ । ଏହାଦ୍ୱାରା ସେମାନଙ୍କ ଭିତରେ ଆଗ୍ରହ ବଢ଼ିବ ବୋଲି ଆଶା । ପ୍ରଶାସନିକ ଶିକ୍ଷକୋଷ ସହ ପ୍ରଶାସନିକ ନଥି ମଧ୍ୟ ଆମେ ପ୍ରସ୍ତୁତ କରିଛୁ, ଯାହା ସେମାନଙ୍କ ପାଇଁ ସହାୟକ ହେବ ।

ସାକ୍ଷାତ : ହରିହର ପଣ୍ଡା
ପଟୋ : ବିଶ୍ୱରଞ୍ଜନ

ଭାଷା ଭାବନାର ଏଇ ସମ୍ବେଦନଶୀଳ ପ୍ରସଙ୍ଗଟି ସମସ୍ତ ଓଡ଼ିଆ ଭାଇ ଓ ଭଉଣୀଙ୍କ ନିମନ୍ତେ ଏଇଠି ଉପସ୍ଥାପନା କରିଅଛୁ । ଏହି ସାକ୍ଷାତକାର ନିମନ୍ତେ ନିତିଦିନ ପରିବାରକୁ ଆମର ସହୃଦୟ

କୃତଜ୍ଞତା ଜ୍ଞାପନ କରୁଅଛୁ ।

ଧନ୍ୟବାଦ

ନିତିଦିନ
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ଓଡ଼ିଆ ଖବର...

ସୋମବାର, ୨୩ ଏପ୍ରିଲ ୨୦୧୮

ନିତିଦିନ

ନୃପୟକରେ ଉତ୍କଳ ଦିବସ ପାଳିତ



ସତ୍ୟ ପଟ୍ଟନାୟକ, ନୃପୟକ, ୨୨୧୪:

ଓଡ଼ିଶା ସେବାଇଟି ଅଫ୍ ଆମେରିକା(ଓଏ) ତରଫରୁ ଆମେରିକାର ଇଣ୍ଡିଆ କନସୁଲେଟ୍, କେନେରାଲ କାର୍ଯ୍ୟାଳୟରେ ଘଟ ଶୁକ୍ରବାର ଉତ୍କଳ ଦିବସ ପାଳିତ ହୋଇଯାଇଛି । ନୃପୟକ ଓ ନୃପୟକରେ ଉତ୍କଳ ଦିବସ ପ୍ରାୟ ଶତାଧିକ ଓଡ଼ିଆ ଏହି କାର୍ଯ୍ୟକ୍ରମରେ ସମିଲ୍ ହୋଇଥିଲେ । ନିଜର ସଂସ୍କୃତି ଓ ପରମ୍ପରାରୁ ମନେ ପକାଇବା ସହିତ ପରସ୍ପରକୁ ମିଠା ଖୁଆଇ ଖୁସି କରିଥିଲେ । ଦୁଇଟି ଓଡ଼ିଆ ପ୍ରଦେଶର ୧୦୯ର ୮୨ ବର୍ଷ

ପୂର୍ବକୁ ବିଦେଶରେ ମନାଇବା ସହିତ ନିଜର ମାତୃଭାଷାକୁ ପୂଜି ଚଳାଇ କରିଥିଲେ ଆମେରିକାରେ ବାସ କରୁଥିବା ଓଡ଼ିଆମାନେ । କାର୍ଯ୍ୟକ୍ରମରେ କେନ୍ଦ୍ରମନ୍ତ୍ରୀ ଧର୍ମେନ୍ଦ୍ର ପ୍ରଧାନଙ୍କ ଏକ ଭିଡିଓ ବାର୍ତ୍ତା ପ୍ରଦର୍ଶିତ ହୋଇଥିଲା । ଶ୍ରୀ ପ୍ରଧାନ ପ୍ରବାସୀ ଓଡ଼ିଆଙ୍କୁ ଉତ୍କଳ ଦିବସର ଶୁଭେଚ୍ଛା ବାର୍ତ୍ତା ପ୍ରଦାନ କରିଥିଲେ । ଇଣ୍ଡିଆ କନସୁଲେଟ୍, କେନେରାଲ୍ ସଭାପ ଚକ୍ରବର୍ତ୍ତୀ ମୁଖ୍ୟ ଅତିଥି ଭାବେ ଯୋଗ ଦେଇଥିଲେ । ଆମେରିକାରେ ବାସ କରୁଥିବା ବରିଷ୍ଠ ଓଡ଼ିଆ ସରବିତ୍ତ୍ୱ ମିଶ୍ର ନିଜର ଅନୁଭୂତି ବର୍ଣ୍ଣନା କରିଥିଲେ । ଓଡ଼ିଶା ସେବାଇଟି ଅଫ୍ ଆମେରିକାଙ୍କର ସଭାପତି

ଇଲାଚେନ୍ଦୁ ମହାନ୍ତି କହିଥିଲେ, ଓଡ଼ିଶା ହେଉଛି ଉତ୍କଳ କଳାର ଦେଶ । ସେଥିପାଇଁ ଓଡ଼ିଶାର ଅନ୍ୟ ନାମ ଉତ୍କଳ । କଳା, ସ୍ଥାପତ୍ୟରେ ନୈପୁଣ୍ୟ ପାଇଁ ଓଡ଼ିଶା ଭାରତ ତଥା ବିଶ୍ୱରେ ପରିଚିତି ଲାଭ କରିଛି । ଆମେମାନେ ସେହି ମହାନ ସଂସ୍କୃତି ଓ ଗୌରବମୟ ପରମ୍ପରାରୁ ଆସିଥିବାରୁ ଗର୍ବ ଅନୁଭବ କରିବା ଭଳିତ ବୋଲି ଶ୍ରୀ ମହାନ୍ତି କହିଥିଲେ । ନୃପୟକ-ନୃପୟକ ଚ୍ୟାପୁରର ମିଳିତ ସହଯୋଗରେ ଆୟୋଜିତ ଏହି କାର୍ଯ୍ୟକ୍ରମରେ ଚ୍ୟାପୁରର ସଭାପତି ଶ୍ରୀବତ୍ସ ଦାସ କହିଥିଲେ, ଆମେରିକାରେ ରହୁଥିବା ପ୍ରବାସୀ ଓଡ଼ିଆମାନେ ଓଡ଼ିଶାର

ବିକାଶ ଦିଗରେ ଦୃଷ୍ଟି ଦେବା ଆବଶ୍ୟକ । ୨୦୨୭ ମୁଖ୍ୟ ଓଡ଼ିଶାରୁ ଯେପରି ମ୍ୟାଲେରିଆ ନିରାକରଣ ହୋଇପାରିବ, ସେ ଦିଗରେ ସମସ୍ତେ ସହଯୋଗ ହେବା ଭଳିତ ବୋଲି ଶ୍ରୀ ଦାସ କହିଥିଲେ । ଶେଷରେ ସଂସ୍କୃତିକ କାର୍ଯ୍ୟକ୍ରମ ପରିବେଷିତ ହୋଇଥିଲା । ସ୍ୱରାତ୍ରି ମହାନ୍ତି ଓ ପଲ୍ଲବୀ ଦାସ ଓଡ଼ିଶା ନୃତ୍ୟ ପରିବେଷଣ କରିଥିଲେ । ପିଲାମାନଙ୍କ ଦ୍ୱାରା ସହଯୋଗୀ ନୃତ୍ୟ ପରିବେଷଣ ହୋଇଥିଲା । ଡିବିଏଁ ଚ୍ୟାପୁ ସ୍ତୁତ୍ୱ ତରଫରୁ ସ୍ତୁତି ମିତ୍ର ପୁରକାୟସ୍ତକ ନିର୍ଦ୍ଦେଶନାରେ ମଧ୍ୟ ଓଡ଼ିଶା ନୃତ୍ୟ ପରିବେଷଣ କରାଯାଇଥିଲା ।





49th

O S A Convention
Dearborn, Michigan

www.odishasociety.org



O S A

Odisha Society of Americas

ଓସା

ଆମେରିକୀୟ ଓଡ଼ିଆ ସମାଜ



ସଂସ୍କୃତି - ସମ୍ପର୍କ - ସଂହତି

Heritage is Pride - Network is Growth - Unity is Strength



O S A

**MI Chapter invites you to 2018
Convention**

5TH-8TH JULY DETROIT

**49TH OSA
CONVENTION**

BRIDGING GENERATIONS: CELEBRATING ODIA UNITY



JULY 5TH
MEET & GREET, SUNSET CRUISE AND SALSA WITH ANUPAM, COMPLEMENTARY DINNER, POOL PARTY, MEN'S NIGHT, COMEDY NIGHT, INDOOR GAMES.

JULY 6TH
BHAJAN, INAUGURATION, CULTURAL PERFORMANCES, YOUTH EVENTS, SEMINARS, SPORTS, YOUTH TROUPE HOMECOMING, MEN'S INDOOR GAMES.

JULY 7TH
LUNCH, OSA-YOUTH GOT TALENT, CULTURAL PERFORMANCES, YOUTH EVENTS, SEMINARS, CRICKET, DJ NIGHT, MEN'S

**FORDS
AUDITORIUM**



Venue

Edward Hotel & Convention Centre

A classic renaissance theater with high class performing arts auditorium to showcase our prime-time performances and competitions. Mouth watering Lunches & Dinners are provided here for convenience on both the event dates



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MI Chapter invites you to 2018
Convention



Cultural

We promise you a very memorable couple of days, with a plethora cultural extravaganza bound to captivate your senses and keep you mesmerized. We have a lineup of renowned guest artists who will undoubtedly make your convention experience a memorable one. We are trying our best to ensure spectacular high-quality performances to satisfy every age group. Our guest Artists include, world renown Choreographer **Saswat Joshi**, sensational singer **Bishnu Kabi & Pragyan Hota**,



O S A

MI Chapter invites you to 2018 Convention

GUEST SPEAKERS
FROM ODISHA
Bridging Generations: Celebrating ODIA unity...

DASH BENHUR
Prof Jitendra Narayan Dash, Eminent Odia writer, Sahitya Akademi award winner, is popularly known as Dash Benhur in Odisha. Dash Benhur is widely respected across Odisha for his mammoth work in the field of children's literature in Odia. He is the author of more than 100 books, including 15 collections of short stories.

JAGADANANDA
An eminent social activist and state planning board member. He is involved in grassroots micro-planning in tribal dominated districts, a founding Convener of the National Social Watch Coalition, the founder of CYSD (Centre for Youth and Social Development). As a member of the Civil Society Advisory group at the Commonwealth Foundation, involved in several social policy issues at Commonwealth and UN

Guest Speakers

Eminent Odia writer Prof Jitendra Narayan Dash, Sahitya Akademi award winner writer, popularly known as **Dash Benhur** in Odisha, will be the guest speaker at 2018 OSA Convention. Dash Benhur is widely respected across Odisha for his mammoth work in the field of children's literature in Odia. He is the author of more than 100 books, including 15 collections of short-stories. An eminent social activist and state planning board member, **Jagadananda** will be the special guest . His works involved in grassroots micro-planning in the tribal dominated districts, a founding Convener of the National Social Watch Coalition, the founder of CYSD (Centre for Youth and Social Development).



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MI Chapter invites you to 2018
Convention



Youth Events

Our youth committee includes an enthusiastic team of Oriya youths, who are designing a convention, with a variety of activities tailored to meet the expectations of every age group and taste. You can start your day off with Zumba/Yoga or hit the Gym at the hotel. to Talent Shows and Prime Time Cultural Extravaganza, which, of course, you will be a big part of. Evenings will include, Pool Party, Movies, Stand Up Comedy, Cruise, Tour to Ford Rouge Factory/Henry Ford Museum, DJ Nights and more. We will also be conducting Sporting events for our energetic youngsters.



O S A

MI Chapter invites you to 2018 Convention

**OSA
CONVENTION**
5TH-7TH JULY '18
WWW.OSA18.ORG

The wide varieties of food in 2018 convention is so carefully chosen that our guests will reminisce the food for a long time

Vegetarian, Non-Vegetarian, Vegan, Foods without onion and garlic from Iskcon, Gluten free and much more.

A FOOD INVITATION
We cannot discuss Odia food and not mention the street food that all of us grew up with, enjoying Chatpatti Cuttacki Chaat, Spicy Gupchup, Baripada Jhal Mudhi

DIVINE DINING
STRAIGHT FROM ODIA KITCHEN

FOOD TEAM WITH LOVE

Food

Our Food team has enthusiastically started the preparations and are really excited to present you with a preview of what you might expect. The wide varieties of food in 2018 convention is so carefully chosen that our guests will reminisce the food for a long time. We will serve food to please everyone's palate. Whatever maybe your taste, we have just the thing for you. We will have Vegetarian, Non-Vegetarian, Vegan, Foods without onion and garlic from Iskcon, Gluten free and much more. We cannot discuss Odia food and not mention the street food that all of us grew up with, enjoying Chatpatti Cuttacki Chaat, Spicy Gupchup, Baripada Jhal Mudhi... I am sure that is enough to stimulate your taste buds, but we have more...Pakhala Bhata, Badi chura, Saga Bhaja, Machha Bhaja, Chingudi jholo... All of you sweet lovers will not be disappointed. Be ready to be transported to dessert heaven with Crispy Kakara pitha, Arisha Pitha, Puri gaja, Cool and refreshing Mitha Dahi, lip smacking Chum Chum to name a few... Kakara Arisha gaja chumchum

We have not forgotten our theme, "Bridging the Generations" . For all of you with an international taste, our Italian, Mexican and Chinese cuisine is sure to please you.



O S A MI Chapter invites you to 2018 Convention

Dear All.

Brothers and Sisters in America....

Namaskar. We share a common bonding, that being our love of Odisha and our experiences of living in the USA and Canada. Please do come cherish and celebrate this experience with us, have fun and create happy memories for a lifetime with us.....

On behalf of all the Odias in Michigan...

We welcome you to Detroit Michigan on July 5th 2018 for the 49th OSA Convention (Thursday evening) - 8th (Sunday morning) to celebrate this culture, showcase your talents, share experiences, laughs, stories and carry the fun memories of a lifetime with you. Come meetup with friends, families, people with similar interests and and enjoy great food and performances.

We are also planning a lot of youth activities like cruise, local trips, etc. Our theme for the convention is bridging the generations and cultures. There will be many performances during the day and wonderful mehfil sessions during the evenings. There will be lots of great seminars, activities, discussions and performances.. Michigan awaits your arrival and participation. We welcome you with open arms and hearts.



Please do come and share in this memorable experience.

Our Convention website is operational and ready for registration. The Early bird offer is open only until March 31, 2018 so please register as soon as possible.

We are having a concerted effort to involve as many youngsters as possible and this year the BOG has decided that there will be no charge under the OSA Fees category for all students (college going) attending the convention.

The theme of this years Convention is bridging the generations and cultures. We will have something for everybody from our senior brothers and sisters on whose shoulders the generation has come up to the youngest member who are born here in Usa and Canada.

Kindly sign up for the 2018 convention in Michigan.

<http://www.osa2018.org>

or

<http://osa2018.org/>

You can also access it thru <http://www.odishasociety.org/> and click on the 2018 convention link. .Requesting all BOG members to forward to their communitis please. Your assistance is greatly appreciated.

Jai Jagannath and best wishes to all



Warm Regards

Vivek Das

President MI OSA

On behalf of our Convenor Dr Shishir Senapati,
Our entire convention committee,
MI OSA Executive team and Michigan Odia family



Copyright 2018 Odia Society of America, Michigan Chapter



Please register at

www.osa2018.org

Dear Editors

The Magazine came out extremely good. I haven't gone through the articles but just the cover page itself tells the superb energy it brings. It's content going to be electrifying. Thanks to all of you for the hard work and love for making difference.

Lalatendu Mohanty
Presidet
OSA

Great Publication.

I have not gone through whole magazine
but

mind-blowing!

Amazing!!

Keep it up!!!

Thanks

Amulya

OSA Seattle Chapter

Dear All,

Your few words of perceptiveness shows ...

You care

Thank You ...!

Editors

editors@odishasociety.org

Dear All,

Namaste

The UTKARSA for all of us.

For the forthcoming issue of

UTKARSA

Please send your write ups.

Please send your raw document...

- Without any editing or graphics.
- With your Photo, web links, Address, E_mail id & Phone No.

Please let us know any errata in the issue so that we correct and edit the digital version. Your constructive comments are always welcome and yes, Please let us know few words about the current issue.

Thank You All...!

Editors

editors@odishasociety.org



ଉତ୍କର୍ଷର ସମସ୍ତ ଭବିଷ୍ୟତ ସଂସ୍କରଣ ନିମନ୍ତେ ଅନୁରୋଧକ

ସୁଧୀବୃନ୍ଦ

ନମସ୍ତେ ।

ଆଶା ଓ ବିଶ୍ୱାସ; ଦିବ୍ୟକୃପାରେ ସମସ୍ତେ ସପରିବାର ସକ୍ଷମରେ ରହିଥିବେ ।

ଆପଣଙ୍କୁ ଅନୁରୋଧ କରାଯାଉଅଛି ଯେ,

ଆପଣଙ୍କ ଅଞ୍ଚଳର ସମସ୍ତ (ଓସାର ସଭ୍ୟ)ଙ୍କୁ ଉତ୍କର୍ଷର ଆଗାମୀ ସଂସ୍କରଣ ନିମନ୍ତେ

ସ୍ୱଳ୍ପିତ ଆଲୋଚ୍ୟ ଅଥବା ଯେ କୌଣସି ସୂଜନାତ୍ମକ ସମ୍ଭାର

(କଳା, ସାହିତ୍ୟ, ସଂସ୍କୃତି, ପର୍ଯ୍ୟଟନ, ଭ୍ରମଣ, ଚିତ୍ରୋତ୍ତଳନ, ଚିତ୍ରକଳା, ପ୍ରଭୃତି)

ପ୍ରେରଣ କରିବାକୁ ଉତ୍ସାହିତ କରିଲେ ଆମ୍ଭେ ପ୍ରୀତ ହେବୁ ।

ଯେ କୌଣସି ଆଲୋଚ୍ୟକୁ ବିନା ଯାନ୍ତ୍ରିକ ସମ୍ପାଦନା ସହ ପ୍ରେରଣ କଲେ ଆମ୍ଭେ ସେହି

ପ୍ରସଙ୍ଗକୁ ସମ୍ପାଦନା କରିବାକୁ ସହଜ ହେବ । ପ୍ରତ୍ୟେକ ଆଲୋଚ୍ୟ ସହ ପ୍ରେରଣକାରୀ

ନିଜର ନାମ. ପ୍ରତିଛବି. ଇ_ଡାକ ଠିକଣା, ଠିକଣା ପ୍ରଭୃତି ଲେଖି ପ୍ରେରଣ କଲେ ଅତି

ଉତ୍ତମ ହେବ ।

ସମ୍ପଦ ଶୁଭେଚ୍ଛା...!

ଆପଣ ସପରିବାର ସକ୍ଷମ ସୁଖ-ଶାନ୍ତି-ପ୍ରେମରେ ରୁହନ୍ତୁ ।

ଆପଣଙ୍କର ନୀବନର ଚଳାପଥ ସମୃଦ୍ଧ ହେଉ; ଏହା ହିଁ ପ୍ରାର୍ଥନା ।

-ପ୍ରଭୁ

ସମ୍ପାଦକ

ଓଡ଼ିଆ ବିଭାଗ

editors@odishasociety.org



ଉତ୍କର୍ଷ



UTKARSA