

ଦୂର ଦୃଷ୍ଟି

ଓଡ଼ିଆ ସମାଜର ମୁଖପତ୍ର



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ବିଶ୍ୱବ୍ୟାପୀ ଓଡ଼ିଆମାନଙ୍କ ଚିନ୍ତାଧାରା ଓ ବାର୍ତ୍ତାଳାପରେ ଅନ୍ତର୍ନିହିତ ଦୂରଦର୍ଶିତାକୁ ଏକ ଲିଖିତ ରୂପାୟନ ଦେବାର ଅଭୀକ୍ଷା ନେଇ “ଦୂରଦୃଷ୍ଟି”ର ଜନ୍ମ । ଓଡ଼ିଶା ପ୍ରଦେଶ ଓ ଓଡ଼ିଆ ଜାତି ପାଇଁ ସେ’ ସମସ୍ତ ସଦିକ୍ଷା ଓ ଶୁଭାକାଂକ୍ଷାକୁ କର୍ମକ୍ଷେତ୍ରରେ ପ୍ରତିପାଦନ ପ୍ରବେଶରେ ସବୁ ଓଡ଼ିଶାପ୍ରେମୀ ଓ କର୍ମୋଦ୍ୟୋଗୀ ଓଡ଼ିଆମାନଙ୍କୁ ଅନୁପ୍ରାଣିତ କରିବା ଏ’ ମୁଖପତ୍ରର ପ୍ରଧାନ ଲକ୍ଷ୍ୟ ଓ ଉଦ୍ଦେଶ୍ୟ ।

“dUra-dRuSTi” feeds on the flames of farsightedness flickering in the hearts and minds of Oriyas all over the world. As the mouthpiece of oDiA samAja (OdiSA), the newsletter aspires to inspire all Orissa lovers in the service of our motherland, Orissa.

ସଂକଳକଙ୍କ ଲେଖନୀରୁ

କାଳର ଗତିରେ ଅନେକ ଭାଷା ଲୁପ୍ତ ହୁଏ, ଓ ସେହି ଲୁପ୍ତ ଭାଷାର ଭସ୍ମରୁ ଅନେକ ନୂତନ ଭାଷାର ଜନ୍ମ ହୁଏ । ଅନେକ ବିଶ୍ୱାସ କରନ୍ତି ଭାଷାକୁ ମୃତ୍ୟୁମୁଖରୁ ବଞ୍ଚାଇବା ଲାଗି ସାହିତ୍ୟର ଉନ୍ନତିର ଏକାନ୍ତ ଆବଶ୍ୟକ । କିନ୍ତୁ ଅନେକ ଆଧୁନିକ ବାଦୀ ମତ ଦିଅନ୍ତି ଯେ, ସମାଜର ଉନ୍ନତି ଲାଗି କେବଳ ବ୍ୟାବସାୟିକ ଭାଷାହିଁ ଯଥେଷ୍ଟ । କେବଳ ଓଡ଼ିଶା ନୁହେଁ, ସାରା ପୃଥିବୀରେ ଏ ଭଳି ଏକ ମତବାଦ କୁ ନେଇ ଗବେଷଣା ଚାଲିଛି । ଫଳାଫଳ କଣ କେବ, ତାହା ବହୁତ ଦୂରର କଥା । ଏହିପରି ଘଟିସନ୍ଧି ମୁହୂର୍ତ୍ତରେ ସାଧାରଣ ମାନବ କେବଳ ନିଜର ମାତୃଭାଷା ନୁହେଁ, ଅନ୍ୟ ଭାଷାକୁ ବି ଲୋପ କରିଦେଇ ନିଜର ବ୍ୟବସାୟୀ ମନୋବୃତ୍ତିକୁ କିଛିଟା ଚରିତାର୍ଥ କରିପାରିବା ଲାଗି ଅପତେକ୍ଷା କରୁଛି । ବସ୍ତୁବାଦୀ ଲାଗି ଲାଭ-କ୍ଷତି କେବଳ ତଲାରେ, ମାନସିକ ଶାନ୍ତିରେ ନୁହେଁ ।

ଏହି ସମ୍ମିଳନୀ ଜାତି ପ୍ରାଣସିନ୍ଧୁ କୋଟି ପ୍ରାଣବିନ୍ଦୁ ଧରେ ।
 ତୋର ପ୍ରାଣବିନ୍ଦୁ ମିଶାଇ ଦେ ଭାଇ ତେଇଁ ପଡ଼ି ସିନ୍ଧୁ ନୀରେ ॥ - ମଧୁସୂଦନ

ଆଜିକାଲି, ମାତୃଭାଷାର ଅର୍ଥ ବି ବଦଳି ଯାଉଛି। ମୁଁ ବିଜ୍ଞାନ ପଢ଼େ ଓ ପଢ଼ାଏ, ତେଣୁ ଇଂରାଜୀ ଭାଷାର ଆବଶ୍ୟକତା କୁ ନେଇ ଯୁକ୍ତି କରିବା ଅବିବେକିତାର ସଙ୍କେତ, କିନ୍ତୁ ଘରେ ଓ ବନ୍ଧୁମତ୍ସଲରେ ବିଜ୍ଞାନ ର ଭାଷା କହିବା ଆଉଏକ ଅଜ୍ଞାନତାର ସୁଚନା । କେବଳ ଇଂରାଜୀ ଭାଷାରେ ଲେଖିବା କି ପଢ଼ିବାର ଅର୍ଥ ନୁହେଁ ଯେ ସମସ୍ତେ ବିଜ୍ଞାନ ଓ କଳାକୁ କେବଳ ପଢ଼ିଦେଇ ବୁଝିପାରିବେ ।

ତେବେ ଭାଷାର ମୌଳିକତା କଣ? ବିଭିନ୍ନ ଧର୍ମାବଲମ୍ବୀ ମାନେ ବିଶ୍ୱାସ କରନ୍ତି ଯେ କୌଣସି ଧର୍ମଶାସ୍ତ୍ରକୁ କ୍ଷେବଳ ପୁରାତନ ଲେଖାରେ ହିଁ ପଢ଼ି ତାର ବିଷୟବସ୍ତୁକୁ ଉପଲବ୍ଧି କରିହେବ । ଏଇ ଯୁକ୍ତି କୁ ନେଇ କୁହାଯାଏ, ବେଦକୁ ବୈଦିକ ଭାଷାରେ, କୋରାନ୍‌କୁ ଆରବୀୟ, ଚୋରା କୁ ହୀବୃଭାଷାରେ ହିଁ ପଢ଼ିବା ଉଚିତ । ଏକ ସାଧାରଣ ଉଦାହରଣ ହେଲା, ଉପେନ୍ଦ୍ର ଭଞ୍ଜ ଙ୍କ ଲେଖା ସବୁକୁ ଜାପାନୀ କିମ୍ବା ଫରାସୀ ରେ ଅନୁବାଦ କରି ସାହିତ୍ୟରୁ ଅନର୍ଥ ବାହାର କରିବା । ମଣିଷର ମନ, ଭାବନା, କିମ୍ବା ଭାଷାଜ୍ଞାନ କେବଳ ମସ୍ତିଷ୍କର ପ୍ରତିଫଳନ ନୁହେଁ, ଏସବୁ ତାର କ୍ରମବିକାଶ ଲାଗି ଏକ ମୌଳିକ ଉପାଦାନ ।

ଓଡ଼ିଶାର ଉନ୍ନତ୍ତି କେବଳ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟର ଉନ୍ନତ୍ତି ରେ ସାଧୁତ ହୋଇପାରିବ ନାହିଁ । ସେଥିଲାଗି କିଛିଟା ଶିକ୍ଷା ଓ ଶକ୍ତିର ଆବଶ୍ୟକ, ଯାହାକି ଆମରି ଜନ୍ମଭୂମିର କଳା, ସାହିତ୍ୟ, ବିଜ୍ଞାନ, ଇତିହାସ, ଅର୍ଥନୀତି, ଶାସନ, ଶିଶୁ ବିକାଶ, ନାରୀଜାତି ର ଜାଗରଣ, ଦରିଦ୍ରତା ର ଦୂରିକରଣ, ଅରାଜକତା ର ମୂଳୋପାଚନ, ଏବଂ କୁସଂସ୍କାରର ମାର୍ଜନା ଲାଗି ଉତ୍ସାହିତ କରିବା ଲାଗି ପ୍ରେରଣା ଯୋଗାଇବ । ପ୍ରଥମ ଅଙ୍କ ରେ ଏଇ ସବୁ ବିଷୟରେ ଲେଖା ପ୍ରକାଶ କରିବା

ଲାଗି ସୁଯୋଗ ମିଳିଲା ନାହିଁ । ମୋର ଆଶା, ଭବିଷ୍ୟତରେ, ଆପଣ ମାନଙ୍କ ସହାୟତା ରେ, ଉପର ଲିଖିତ କଳ୍ପନା ସବୁର ରୂପାୟନ ସମ୍ଭବ ହେବ । ଲେଖକ ଲେଖିକା'ଙ୍କ ମତ ସବୁ ସେମାନ'ଙ୍କ ବ୍ୟକ୍ତିଗତ ମତ । ଏଇ ସ୍ୱାଧୀନତା କୁ ବଜାୟ ରଖି, ଲେଖା ସବୁ ଠିକ୍ ଅବିକଳ ପ୍ରକାଶ କରା ଯାଇଛି । ପାଠକ ବୃନ୍ଦ ଲେଖାର ସ୍ୱାଧୀନତା କୁ ସମ୍ମାନ ଦେଇ, କିଛିଟା ତୀବ୍ର ସମାଲୋଚନା କୁ ଗ୍ରହଣ କରିବେ, ଏଇ ଆଶା ମୋର ରହିଛି । ସମାଲୋଚନା ଆତଙ୍କବାଦ ନୁହେଁ।

ଦୂରଦୃଷ୍ଟି, ଓଡ଼ିଆ ସମାଜ ସଙ୍କଳନର ପ୍ରଥମ ଅଙ୍କର ସଙ୍କଳକ ଭାବରେ ମୁଁ ନିଜକୁ ଅତ୍ୟନ୍ତ ଭାଗ୍ୟବାନ ମନେକରୁଛି । ମୋର ପେଷା ହେଲା ବିଜ୍ଞାନ, ସାହିତ୍ୟ ନୁହେଁ । ଜୀବନରେ କବି, ଭାବୁକ, କିମ୍ବା ସାହିତ୍ୟିକ ହେବା ମୋର ଅଭିପ୍ରାୟ ନୁହେଁ । ବରଂ, ଆପଣମାନଙ୍କର ଲେଖାକୁ ସଙ୍କଳନ କରିବାର ପ୍ରଥମ ସୁଯୋଗ ଯେ ମୋତେ ଭବିଷ୍ୟତ ରେ କିଛି ଲେଖାଲେଖି କରିବା ଲାଗି ଅନୁପ୍ରାଣିତ କରିବ, ଏଥିରେ ସନ୍ଦେହ ନାହିଁ । ମୋର ଏଇ ପ୍ରଥମ ସଙ୍କଳନରେ ଅନେକ ଶବ୍ଦ, ବ୍ୟାକରଣ, ବନାନ, ଫଳା ଇତ୍ୟାଦି ଭୁଲ୍ ନିଶ୍ଚିତ ରହିବ । ଓଡ଼ିଆ ଭାଷାର ଲେଖାର ଏଇସବୁ ଭୁଲ୍ ଲାଗି ମୁଁ ପ୍ରଥମରୁ ଆପଣ ମାନଙ୍କ ନିକଟରେ କ୍ଷମା ପ୍ରାର୍ଥନା କରୁଛି।

ଏଇ କ୍ଷୁଦ୍ର ପ୍ରଥମ ସଙ୍କଳନ ରେ ପ୍ରକାଶିତ ଲେଖା ଆପଣ ମାନଙ୍କ ମାନସକୁ କିଛିତ୍ ଛୁଇଁ ପାରୁ, ସେଥିଲାଗି ମୁଁ ଜାତି, ଧର୍ମ ନିର୍ବିଶେଷ ର ପ୍ରଥମ ରୂପରେଖ, ଜଗା-ବଳିଆ-ସୁଭଦ୍ରା ଙ୍କୁ ଭୂମିକ୍ଷ ପ୍ରଣାମ ଜଣାଉଛି ।

ମାର୍କ୍ସେଟ୍‌ର ପଣ୍ଡା,
ସାନ୍ ଆକ୍ସେନିଓ, ଟେକ୍ସାସ ୭୮୨୩୦-୧୮୩୦
ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା ।
ଅଗଷ୍ଟ ୨୭, ୨୦୦୩

ଯେ ନର ନ ବୁଝେ ମାନ ଅପମାନ, ନୁହଁଇ କି ସେହୁ ପଶୁର ସମାନ ?
ଯା' ଭାଷା ଦୁର୍ବଳ କାହିଁ ତାର ଜ୍ଞାନ, କାହିଁ ତା'ର ରାଜ ଦୁଆରେ ସମ୍ମାନ ? - ଗଙ୍ଗାଧର

ଓଡ଼ିଆ ସମାଜ କଣ ?

ଡକ୍ଟର୍ ଦେବସ୍ମିତ ମିଶ୍ର
ଫେୟାର୍‌ବ୍ୟାଙ୍କସ୍, ଆଲାସ୍କା, ୟୁକ୍ଟରାଷ୍ଟ୍ର ଆମେରିକା

ଓଡ଼ିଆ ସମାଜ ଏକ ଆନ୍ତର୍ଜାତିକ ସମାଜ ବା ଅନୁଷ୍ଠାନ । ମାର୍ଚ୍ଚ ୨୪, ୨୦୦୧ ରେ ଜନ୍ମ ନେଇ, ଆଜି ଏହି ସମାଜ ଦ୍ରୁତ ଗତିରେ ବୃଦ୍ଧି କରୁଛି । ଏହି ସମାଜର ଲକ୍ଷ୍ୟ ହେଉଛି :

- ୧/ ଯେ କେହି ଓଡ଼ିଶା ରାଜ୍ୟ ଏବଂ ଓଡ଼ିଆ ଭାଷାର ଶୁଭଚିନ୍ତକ, ତାଙ୍କୁ ଏହି ଅନୁଷ୍ଠାନ ଜରିଆରେ ଏକତ୍ରିତ କରିବା ।
- ୨/ ଏହି ଅନୁଷ୍ଠାନ କୁ ଏକ ସାମାଜିକ, ସାଂସ୍କୃତିକ, ଶିକ୍ଷାଗତ, ଲାଭ-ବିହୀନ, ଧର୍ମ ନିରପେକ୍ଷ, ଓ ରାଜନୀତି ନିରପେକ୍ଷ ଅନୁଷ୍ଠାନ ଭାବରେ ଗଢ଼ିବା ।
- ୩/ ସଭ୍ୟମାନଙ୍କ ଭିତରେ ଏକ ମୈତ୍ରୀ ଓ ପାରସ୍ପରିକ ସମ୍ମାନ ଜନିତ ବାତାବରଣ ସୃଷ୍ଟି କରି, ଗଣତନ୍ତ୍ର ନୀତି ଅବଲମ୍ବନ କରି ସମାଜକୁ ଦୃଢ଼ କରିବା ।
- ୪/ ଓଡ଼ିଆ ଭାଷା, ସଂସ୍କୃତି, ଓ ଐତିହ୍ୟ କୁ ବଜାୟ ରଖିବା ଓ ପ୍ରସାରଣ କରିବା, ଯଥା ଯେ କୌଣସି ଦେଶରେ ଆମେ ରହୁ, ସେଠାରେ ଆମେ ଓଡ଼ିଆ ଭାବରେ ନିଜର ପରିଚୟ ଦେବା ଏବଂ ଓଡ଼ିଆ ଭାବରେ ଗର୍ବ ଅନୁଭବ କରିବା ।
- ୫/ ସଭ୍ୟ ମାନଙ୍କୁ ନିଃସ୍ୱାର୍ଥପର ଓ ମୈତ୍ରୀପୂର୍ଣ୍ଣ ପ୍ରତିଯୋଗିତା ଜରିଆରେ ଭବିଷ୍ୟତ ପାଇଁ ନେତୃତ୍ୱ ନେବାଲାଗି ସାହସ ଓ ଉଦ୍ଦୀପନା ସଂଯୋଗ କରିବା ।

- ୬/ ନିଜ ପାର୍ଶ୍ୱ ପଡ଼ିଶାରେ ଅନ୍ୟ ଓଡ଼ିଆ ମାନଙ୍କ ସହିତ ମୈତ୍ରୀ ଭାବ ସ୍ଥାପନ କରିବା, ପ୍ରମୁଖଭାବରେ ଦରକାରବେଳେ ସେମାନଙ୍କ ସାହାଯ୍ୟରେ ଆସିବା ।
- ୭/ ଅନୁଷ୍ଠାନ ଜରିଆରେ ଓଡ଼ିଶାରେ ଉନ୍ନତି ମୂଳକ କାର୍ଯ୍ୟ କରିବା ଏବଂ ଓଡ଼ିଶାର ଉନ୍ନତି ପଥରେ ଦୃଢ଼ ସମ୍ବନ୍ଧ ସ୍ଥାପନ କରିବା ।

ଓଡ଼ିଆ ସମାଜ ବିଶ୍ୱବାସୀ ସମସ୍ତ ଓଡ଼ିଆଙ୍କୁ ଏହି ଅନୁଷ୍ଠାନରେ ଯୋଗଦାନ କରିବାକୁ ନିମନ୍ତ୍ରଣ କରୁଛି । ଓଡ଼ିଆ ସମାଜର ଆଭିମୁଖ୍ୟ ହେଲା :

The Odiya Samaja (OdiSA) is an organization of well wishers of Orissa. The society is a non-ethnic, secular and non-political forum. Friendship is the motto of the society. The objective of the society is to promote a friendly and respectful environment for its members. The society will actively promote the heritage, culture, language (Odiya), awareness and pride of the state of Orissa. The society will conduct its business in all fairness and abide by the laws of the country. The society will provide leadership opportunities to its members and help younger to understand, absorb and promote the pride of their heritage. Both Oriya and English will be the official language of the society. The society will work with the people of the state of Orissa in developing fellowship and providing a helping hand as and when needed. The members of the society vow to safeguard the ethics and values of the society and set a standard for excellence at all times.

ଉଠ ପ୍ରିୟ ଭ୍ରାତା ଉଠ ଗୋ ଭଗିନୀ ମାତୃଭୂମି ଦୁଃଖ ଦୀନତା ଯଶ ।
ବିନୀତ ଚିତ୍ତରେ ତବ ପୁତ ପଦେ ନିବେଦଇ କବି ପ୍ରାଣ-ଉଚ୍ଛ୍ୱାସ ॥ - ନନ୍ଦକିଶୋର

ଅପ୍ରେଲ୍ ୪, ୨୦୦୧ ରେ ଶ୍ରୀ ବିଷ୍ଣୁ ମିଶ୍ର ଏହି ସମାଜର ଏକ motto ପ୍ରସ୍ତାବ କରିଥିଲେ । ତାହା ହେଲା- One Team One Dream | ସମାଜର ସଭ୍ୟମାନେ ଏହି mottoକୁ ବିନା ଦ୍ୱିଧାରେ ଅବଲମ୍ବନ କରିଆସିଲେ ।

ଓଡ଼ିଆ ସମାଜର ବିଭିନ୍ନ କାର୍ଯ୍ୟକ୍ରମ ମଧ୍ୟରେ ସର୍ବପ୍ରଥମ ହେଉଛି ଓଡ଼ିଶା ବିକାଶ ପ୍ରାରମ୍ଭିକୀ (ଓ.ବି.ଈ.) । ଏହି initiative ଦ୍ୱାରା, ଓଡ଼ିଶାର ଉନ୍ନତି ପାଇଁ ପୁଞ୍ଜି ଏକତ୍ରିତ କରାଯାଇଛି । ଏହି ପୁଞ୍ଜିକୁ ଆମେରିକାର stock market ରେ invest କରାଯାଇଛି । ଏହି initiativeର ପ୍ରଶାସନ ଏବଂ ଅନ୍ୟ information ପାଇଁ <http://www.odiya.org/OBI> access କରନ୍ତୁ ।

ଓଡ଼ିଆ ସାହିତ୍ୟ ସଭା ହେଉଛି ଓଡ଼ିଆ ସମାଜର ଆଉ ଗୋଟାଏ ଅଙ୍ଗ । ଏହି ସଭାର ଉଦ୍ଦେଶ୍ୟ ହେଉଛି ପୁରାତନ ଓଡ଼ିଆ ସାହିତ୍ୟ ଏବଂ କବିତା ବିଷୟରେ ଆଲୋଚନା କରିବା ଏବଂ ତାହାକୁ ଅନ୍ୟମାନଙ୍କ ଉପଯୋଗ ପାଇଁ archive କରିବା । ଏହା ଛଡା, ନୂତନ ଲେଖକ ଓ କବିଙ୍କୁ ଉତ୍ସାହିତ କରି, ସେମାନଙ୍କର ଲେଖାକୁ ପ୍ରସାରିତ କରିବା । ଆପଣ ଯଦି ଏହି ସଭାରେ ଯୋଗଦାନ କରିବାକୁ ଚାହାନ୍ତି, ତେବେ odiasahityasabha@yahogroups.com କୁ ଏକ e-mail ପଠାନ୍ତୁ । ଶ୍ରୀ ସତ୍ୟ ଦାଶଙ୍କ ନେତୃତ୍ୱରେ ଓଡ଼ିଆ ସମାଜ ଏକ electronic କବିତାକୋଷ ଏବଂ ଶବ୍ଦକୋଷ ପ୍ରକାଶ କରିଅଛି । ଓଡ଼ିଶା online ହେଉଛି ଶ୍ରୀ ବିଜୟ ମୋହନ ମିଶ୍ରଙ୍କ ସ୍ୱପ୍ନ । ଓଡ଼ିଶା ବିଷୟରେ ଯାହାକିଛି ସୂଚନା ଏକତ୍ରିତ ହୋଇପାରିବ, ତାହାକୁ ଏକ website ମାଧ୍ୟମରେ ସମଗ୍ର ବିଶ୍ୱବାସୀଙ୍କୁ ପ୍ରଚାରିତ କରାଯିବ । ଓଡ଼ିଆ ସମାଜ, ଏହି

ସ୍ୱପ୍ନକୁ ସାକାର କରିବା ପାଇଁ ଏକତ୍ରିତ ।

ଅତୀତରେ, ଓଡ଼ିଆ ସମାଜ କେତେଗୁଡ଼ିଏ ଉନ୍ନତିମୂଳକ କାର୍ଯ୍ୟରେ ଭାଗ ନେଇଥିଲା :

୧/ ଶ୍ରୀ ଧିରେନ୍ଦ୍ର କରଙ୍କ ନେତୃତ୍ୱରେ ପଞ୍ଜିମ ଓଡ଼ିଶାରେ ଶ୍ରୀ ରାମକୃଷ୍ଣ ମିଶନ୍ ଜରିଆରେ ଏକ seed-bank କାର୍ଯ୍ୟକ୍ରମ ଆରମ୍ଭ କରାଯାଇଛି ।

୨/ ଯୋଗ ନାମକ ଏକ ଆମେରିକା-ବସିତ ଅନୁଷ୍ଠାନ ସହିତ ଯୋଗ ଦେଇ, ଓଡ଼ିଶାର ଉଚ୍ଚ ବିଦ୍ୟାଳୟର ଶିକ୍ଷକ ମାନଙ୍କୁ ବିଭିନ୍ନ ନୂତନ ବିଷୟବସ୍ତୁରେ refreshers ଶିକ୍ଷା ପ୍ରଦାନ କରାଯାଇଛି ।

୩/ ଆମେରିକାର ଓଡ଼ିଆ ସେବକ ଅନୁଷ୍ଠାନ ସହିତ ମିଶି ୨୦୦୧ ର ଓଡ଼ିଶାର ବନ୍ୟା ପ୍ରପୀଡ଼ିତ ବାସିନ୍ଦାମାନଙ୍କୁ ସାହାଯ୍ୟ ଯୋଗା ଯାଇଛି । ଏହି କାର୍ଯ୍ୟ ଶ୍ରୀ ଅହିମାଣିକ୍ୟ ଶତପଥୀ ଓ ଶ୍ରୀ ଧିରେନ୍ଦ୍ର କରଙ୍କ ନେତୃତ୍ୱରେ ସମ୍ପୂର୍ଣ୍ଣ ହୋଇ ପାରିଛି ।

ଓଡ଼ିଆ ସମାଜର ପ୍ରଥମ ବନ୍ଧୁମିଳନ, ସେପ୍ଟେମ୍ବର ୧-୨, ୨୦୦୧ ରେ କାନିସାସ୍ ସିଟି, ଆମେରିକାରେ ହୋଇଥିଲା । ଏହି ମିଳନର ଆବାହକ ଥିଲେ, ଶ୍ରୀ ରମାବଲୁଭ ମହାପାତ୍ର । ୨୦୦୪ ରେ, ସମାଜର ଦ୍ୱିତୀୟ ବନ୍ଧୁମିଳନ ପାଇଁ ପ୍ରସ୍ତୁତି ଚାଲିଛି । ଆପଣମାନେ ବହୁମାତ୍ରାରେ ଯୋଗଦାନ କରି, ଓଡ଼ିଆ ସମାଜକୁ ମଜବୁତ୍ କରିବେ ବୋଲି ଆମର ଆଶା ।

ଓଡ଼ିଆ ସମାଜର ଭବିଷ୍ୟତ କାର୍ଯ୍ୟକ୍ରମ ଓ ଆପଣମାନଙ୍କ ସହଯୋଗିତା ପାଇଁ myodisa list ରେ ଯୋଗଦାନ କରିବାକୁ ଆମର ଅନୁରୋଧ ।

ଗୋଟିଏ ଦଳରେ ଫୁଟିଉଠୁ ପ୍ରଭୁ କୋଟିଏ ସିଂହର ବଳ ।
କୋଟିଏ ସନ୍ତାନ ଗୋଟିଏ ସପନ ଜନନୀ ମା ଉଜ୍ଜ୍ୱଳ ॥ - "One Team, One Dream"ର ଭାବାର୍ଥ

Consciousness of Citizens Vital to Develop Orissa

Dr. Sankarshan Acharya
Chairman, Citizens for Development

I. The Travesty of Orissa Society

A bounteous Orissa has been denuded of its culture, wealth and possessions. The state owes a whopping Rs. 30,000 crores in debt, costing us about Rs.3600 crores annually in interest payments. About 92% of the state's revenues are spent on a defunct bureaucracy. Our elected representatives are at loggerheads with babus to establish supremacy over a bankrupt state.

Only citizens are supreme in a democracy. The elected representatives and appointed babus paid by citizens are supposed to serve the best interest of citizens. Instead, our standard politician-babu duo acts like a master affecting every aspect of citizens' lives.

The Bhubaneswar Development Authority and the State Housing Board, for instance, are dictating how citizens' families should live in their own homes. Citizens are forced to spend hard-earned savings on leasing (not owning) government controlled plots with run-down constructions built by third-class contractors and architects unable to remain employed without the gratitude of depraved housing agency babus. These babus are paid from our own taxes, yet they incessantly squeeze kickbacks from us for self-aggrandizement. They do not serve in the best public interest. How many of these standard babus and ministers -- forcing our families to live in their plans for our quarters -- will prefer to live in third-party designed third-class homes, for example, with a Pooja room juxtaposed to a bathroom as in Loombini Vihar?

Empirically houses designed and constructed by citizens themselves as in Forest Park or Nayapalli have been far better in quality than the BDA-Housing Board ghettos. Citizens do not want layers of bureaucracy to control their living rooms, and to wangle their live savings. Citizens do not want their government to buy land from private people and "lease" the same at exorbitantly higher prices to families desperately needing homes in Bhubaneswar and other cities for educating children. The same babus and ministers preemptively buy up lands for themselves in areas they slate to build roads and other infrastructure on. Their ruse is to sell the privately acquired lands at exorbitantly high prices after building roads and infrastructure using public funds under their control. For example, lands from Jayadev Vihar Square to Nandankanan were preemptively purchased by bureaucrats and ministers before making the area's master plan public; huge amounts were then borrowed by the state to build roads and parks, forcing innocent citizens longing for civic amenities to cough up enormous sums for every square inch of litigated space left over due to artificial scarcity. Citizens want the government to make master plans public as soon as decided and even open up alternative plans for public debate before acceptance by government. Obviously it was not wise to develop one oblong Jayadev Vihar-Nandan Kanan stretch with just one major road which may eventually prove to be dangerous, while many other areas closer to the center of the city remain undeveloped.

ଭୟ ନାହିଁ ଭାଇ ଜାଗିଲାଣି ଏବେ ପୁରୁଣା ଓଡ଼ିଆ ପ୍ରାଣ ।
 ଶିବ ଶିରୀ କ୍ଷେତ୍ର ମହତ ବିଭବ ମନ୍ଦିର ରଢ଼ିବା ଟାଣ ॥ - କୁନ୍ତଳା କୁମାରୀ

Even the government-fixed land price in Bhubaneswar with one of the lowest incomes in the world is seven times of that in California which boasts of one of the largest per-capita incomes in the world. Private underhand deals take place at unimaginable multiples of the government price. Citizens do not want their government to be a real-estate agent, squandering resources and controlling plans for their living quarters and squeezing their live-savings. Citizens want to truly own their plots obtained from government on lease. Their government must confiscate all the plots illegally allotted to politicians and babus through fake lotteries and via improper conversion from “lease” to “sthiban” status. Most of the prime land in Bhubaneswar is held by these parties and the government. This amounts to choking denizens of the city and precluding standard private transactions except for astronomical sums exchanging underhand. The most efficient government action in this regard is to disband BDA and Housing Board and to sell all government land to highest private bidders and let the latter develop the areas strictly as per government master plans by providing, for example, ample parks, children play centers, and recreation facilities around multistoried buildings. Citizens want the government to be a creator/keeper of collective goods, not a controller of private lives.

The state government has effectively imposed credit crunch on truly enterprising private entrepreneurs and has wasted more than Rs.600 crores via the Orissa State Finance Corporation. The OSFC acts like a financial intermediary borrowing from commercial banks (such as the State Bank of India) and lending to politically-connected “entrepreneurs” who have siphoned off OSFC’s borrowed sums for their private use, making citizens of the state poorer than ever before. Citizens do not want their government to operate inefficient financial intermediaries like the OSFC. Citizens want their appointed babus to think better for public service rather than concocting stratagems

to loot public wealth. Now, commercial banks are reluctant to lend to even the state government. They loathe lending the self-proclaimed entrepreneurs because of massive defaults. Because of such defaulting reputation established by our OSFC-anointed entrepreneurs, no true Oriya entrepreneur will ever succeed in receiving commercial bank credit. The negative reputation assiduously nurtured by our “intellectual” babus has effectively caused a credit crunch in the state that is difficult to dissipate. No effective/efficient/profitable entrepreneur will ever succeed in the state, unless citizens rise and awake to throttle their government on a right path.

The state was once a fountainhead of intellectualism in ancient India as witnessed by one of the four Dhams with a Sankaracharya based in Puri. Reeling under corruption, it is now begging for survival with its bounteous mineral resources siphoned off to the Centre for development outside Orissa while our minions flock to factories in Gujrat as laborers. The state has signed an agreement with the Central government, effectively allowing the latter to squeeze about Rs. 600 crores per year through stratagems like NALCO, while making us beg and recoil in shame. Our elected representatives want to declare the state as a “special status” state to garner more funds under their control and to perpetuate the status quo. Instead, they should demand the Center to write off all our government debt, releasing about Rs. 3600 crores per year for development of schools, roads, hospitals and police force.

We are not poor. But, our collective approach has forced us to be exactly what we are not. We are individually smart, but lack collective wisdom to further interest of our society. Some Central “High Command” could sway our politicians and babus to sign deals with the Center that make us lose vast sums of our resources every year, while we have been psychologically weakened enough to not even

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ଧୀରପାଣି ସିନା, ପଥର କାଟଇ, ସ୍ରୋତ ତହିଁ ବ୍ୟର୍ଥ ହୁଏ ॥ - ନୀତିବାଣୀ

to not even speak for our right. It is true perhaps that the state's cosigners of NALCO stratagem themselves benefited enormously.

But, the state is now sinking. Are the same decision makers now feeling good about what they have done? Even the vast amounts of their private illegitimately acquired resources have been locked in properties and lands that cannot generate much income or liquidity, thanks to the dysfunctional nature of the state they created. If the state retrogresses, kickbacks can no longer be generated. This appears to be a god-send solution to the mess created by the self-aggrandizing politician-babu duo. But, the retrogressing prisoners' dilemma keeps the state in an abysmal rut from where eventual extrication seems impossible.

Even the value of public loot shrinks as a result. For example, a babu making Rs.50 lakhs in kickbacks may feel comfortable to store this ill-gotten wealth by building a house because saving bribes in a bank is not an option. But, the building so constructed may fetch hardly Rs. 10,000 per months, which is equal to the monthly interest from savings of Rs. 15 lakhs at 8% per year. This shows that the value of public loot of Rs.50 lakhs diminishes to Rs.15 lakhs. Eventually when the property so built deteriorates, the loot vanishes to simply the value of land.

Over-building and property price bubble are the hallmarks of a depraved society that Bhubaneswar has become over decades. It is as if we are run aground with buildings not generating even a small portion of the costs of invested capital due to diminishing economic base wrought by nontransparent kickback-oriented government policies.

It is not just the losses of Rs. 35 lakhs in the above example that hurts Orissa society. We are severely affected by inferior roads, bridges, hospitals and

schools that contractors audaciously thrust on us after our monitors (the depraved babus) walk away from with their share of the loot. Our bridges collapse, roads wash away, hospitals carry no medicines, teachers remain unpaid, and sewerage systems give way, electricity transmission fails, and water supplies pollute. The suffering is pervasive. Even the debauched politician-babu duo may be chased by Naxalites. Societies can be founded only on justice. Only then the less able can tolerate and rationalize their deprivation. Injustice will breed contempt. It will induce the less-able to ignore their own fallacies to castigate the more able and wealthy people.

Citizens can no longer be quiet when kickbacks lead to inferior medical service, schooling and public roads. It seems our elite can no longer improve the state of our affairs. Many of them would rather send their children abroad and emigrate with the loot to live retired peaceful lives. If our elite feel ashamed to disclose their state of domicile as Orissa, we have lost our self-respect as a society.

Consider how our appointed babus can employ public resources to create a business institute (XIM) in the state to educate their own children through back-doors, while tacitly permitting Jesuits to pursue their own agenda engendering potential social upheaval. These same babus have remained totally silent when the Jesuits contravened an agreement (on two-thirds of seats for Orissa) by offering fewer than two-third of seats to students from Orissa. Our public funds were used to build an institute. We wrote a charter for the Jesuits to run it under the name of Xavier Institute of Management. Jesuits used backdoors to admit candidates of bureaucrats in lieu of freedom to pursue "rural management" programs in Orissa, contravening the charter and defying faculty recommendation. The state government must publish statistical data on conversion in areas under

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ବସନ୍ତ ନିକଟେ, ଓହିଁ ପାଇଁ ସିନା, ପିକ ହୁଏ ବାବଦୁକ ॥ - ଗଙ୍ଗାଧର

the rural management program.

There are press reports that Orissa has witnessed a dramatic rise in conversion to Christianity and that there are unwarranted battles between converted Adhibasis with those that continue to adhere to their aboriginal culture. The government should require the XIM to furnish a report on admission records of all candidates since the institute's inception and appoint a commission to establish the truth about the swap between the favor in admission and the bureaucratic leniency in permitting Jesuits to perform religious duties from within the campus under the veneer of rural management. XIM should also be required to make the admission process completely transparent to be administered rationally by the faculty with no interference from the Jesuits. The commission should verify whether or not Christians and other Jesuit supporters have received higher pays and promotions. Our government must require the XIM to publish its budgets (all sources and uses of funds); the business management program appears to be self-sufficient. The XIM should be made an IIM because the country is gaining little financially from the Jesuits and most, if not all of their foreign contributed funds, must be gravitating to activities not slated in the charter of the institute; and the society is losing immensely through inculcation of an alien dogma in the minds of the followers of our ancient culture through various direct and indirect means.

II. A Citizen's Questions to Honorable Elected Representatives

As a citizen and taxpayer, I arrogate the right and privilege to convey my hard feelings about the

state's crises stemming primarily from nonchalance of elected representatives.

The state has accrued a whopping Rs.30000 crores in outstanding debt. Is this debt approximately equal to self-aggrandizement that cannot be accounted by known sources of income of many of our political representatives, their bureaucratic cronies as well as kith and kin? What is our august OLA's solution for this predicament?

How about the Rs. 600 crores being drained out of the state per year through the NALCO stratagem that funds the Central bureaucracy and development outside Orissa? How could our elected representatives have acted like sitting ducks when such deleterious agreements were being signed? Why do current representatives not debate about persuading the Center to redeem the state's income for developing the poorest society in the country? What is our dignified Orissa Legislative Assembly (OLA) doing about that?

How does it benefit a society when our august OLA suspends a senior officer based on allegations of misbehavior (not corruption nor inefficiency) before thoroughly investigating the case and examining witnesses? Is it to establish supremacy of OLA? People already know that. What is the use of supremacy over a bankrupt state?

Citizens accept that OLA has judicial powers and that it is supreme within the state. But, how have our honorable representatives used the dignity and power of OLA for betterment of an aggrieved society?

We have a right to ask you these pertinent questions because you represent us. It is citizens' privilege to ask such questions to their representatives.

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ପରହିତ ସାଧୁ, ମରେ ଯେ ମହୀରେ, ସେହି ଏକା ସୁପୁରୁଷ ॥ - ଗୋପବନ୍ଧୁ

III. A Citizen's Questions to Respected Babus

1. If voters are empowered to replace politicians in a democracy, why should their representative politicians across party lines not vote for a system of replacement of the depraved and dysfunctional bureaucrats?
2. Don't you think that the arrogant depraved bureaucratic attitude can be rectified only if India adopts an executive hiring system, similar to the USA, to recruit the top two tiers of the government hierarchy through a competitive process open to all qualified citizens including those from the current cadres? [I am not a candidate for any post!]
3. Shouldn't the best ideas form the basis of governance for a society to advance?
4. Can the answer to (3) be "yes" if the answer to (2) is "no"?
5. Don't you agree that the current cadre-based promotions till retirement breeds a bureaucracy not interested in solving the society's problems?
6. Like the recruitment at the junior-most officer level is done through competition, shouldn't all other levels (at least the top two) be filled by a competitive process open not just to those who have crossed the first hurdle, but also to all other qualified individuals of the society?
7. What rational sense of justification does your association have to preclude elected representatives from important public service committee meetings

by deliberately conducting such meetings at the times of assembly sessions?

8. Don't you think that bureaucrats should be trained to develop an attitude for serving the public in exchange for the salaries paid by taxpayers, and to exorcise their nonchalant medieval lordship acquired from the bygone British Raj?
9. Don't you think that the problem with our bureaucrats is that they have ascended to their thrones by simply passing some qualifying examination, which has little relevance to the society or solving of human problems?
10. Shouldn't you extricate yourself from the cocoon of an association to answer the above questions as a rational human intellectual?

IV. How should citizens respond now?

The rational Orissan elite must treat the current precarious predicament seriously and evolve strategies to develop the society. We must ask pertinent questions to our elected representatives and appointed babus, for asking pertinent questions incessantly is the most important virtue of a developed society. Instead of asking questions, many of us sulk in resentment and anger as the debauched public servants (elected representatives and appointed babus) loot our wealth. The rest of us aspire and strive to replicate the approaches of usurpers of public wealth. We must reverse our collective failure in devising strategies for penalizing and stigmatizing looters. In addition to asking pertinent questions, steps needed to develop our society include the following.

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ଦେଖ ମହାଦେବ ବିଷ ଖାଇଲେ ॥ - ଉପେନ୍ଦ୍ରଭଞ୍ଜ

1. [Feel proud.] The first and foremost role of citizens of Orissa is to feel proud of our cultural heritage and legacy to a great nation. We must, however, devise ways to deploy our own mineral and human wealth to develop our state. Our self-aggrandizing political-babu duo wants to declare the state special for more charity inflow. Charity does not develop a society, as we have witnessed during the last six decades. Our will to reform is the key to our success. We may be individually smart, but our collective efforts lack wisdom and have therefore gone astray. We do not need a special status for our state. We need special reform to lead the nation, not beg alms as a laggard state.

2. [Demand service.] Instead of bribing government officials to get things done, citizens must demand service in exchange for salary payments. Citizens must ask for instituting systems of accountability, whereby a defunct bureaucrat is removed from service following ten cases of dereliction of duty. We should not be afraid that such responses will make our government services go haywire because we have already reached the nadir of non-performance of our officials. There are millions of qualified Orissans waiting on line to work twice for half the pay.

3. [Replace nonperforming officers.] Citizens must demand implementation of recruitment/promotion based on open competition at all levels of the government, open not just to the cadre babus (like IAS and OAS) but to all qualified and experienced citizens available to compete. Competitively chosen officials with no guarantees for their tenure are more likely than the cadre-based vegetating officials to perform most efficiently.

4. [Demand efficient and trimmed bureaucracy.] Already 92% of our state's revenues are wasted in salaries of bureaucrats loathing to perform their assigned duties for which they are paid by us. Citizens must demand at least a 50% trimming of

the existing bureaucracy. The state government should remain responsible only for those public goods (like roads, schools, hospitals, law and order) that citizens cannot do independently and leave the rest (businesses and residences) to the citizens themselves.

5. [Independent vigilance commission.] Citizens should demand institution (through an act of the State Legislative Assembly) of an independent state vigilance commission to supplant the current government-controlled vigilance department with three commissioners elected by the people through referendum during general election. The current vigilance department, howsoever impartial it may be, can be credibly colored by the Opposition as acting in the behest of the incumbent administration. Credible prosecution is possible only through an independent vigilance commission. Citizens must endow the commission with due authority to confiscate properties acquired with unknown/illegitimate sources of income and prosecute usurpers of the loot in a court of law.

6. [Force the government to stay off running businesses.] Nowhere in the world have bureaucrats run businesses efficiently. Under the pretext of creating jobs for the society they establish enterprises to loot by (i) controlling and misusing public resources, (ii) collecting kickbacks from candidates seeking jobs, and (iii) making the enterprises go bankrupt with employees losing livelihoods. Our government must not be allowed to run business enterprises. The self-aggrandizing babu-politician duo has mustered only sick and defunct businesses and unduly neglected governance. The short-run lure of employment in state-owned business enterprises is outweighed by the risk of colossal losses to the state's exchequer and ultimate elimination of jobs as the enterprises collapse due to top-level corruption. The lure of employment in government kills our enterprising ability and, once in government, it cripples us

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completely.

7. [Agitate when rational policies are not implemented.] Our public servants must follow what citizens consider rational. Citizens should make no demand for higher salaries or more government jobs because such demands stifle us as a society. Citizens must ask for reforming public policies to extricate the society from the vicious noose of the depraved politician-babu duo. We must not allow this duo to continue wasting our resources in the name of development yet to occur because of their very ruse of self-aggrandizement.

8. [Reservations (quota) only for families with no current government employment.] Citizens must seek to amend the reservation law to disqualify any SC-ST family that already has a government job from claiming any further reservation on education, training, jobs or promotions. This amendment will help the really needy masses in these categories, rather than continue to enrich a few very rich elite SC-ST families in India.

The current law, designed for social transformation of SC-ST classes, has simply created another elite

class that does not care to advance the society except to secure their own families politically and economically. This amendment should be contemplated even for reservations for the other backward classes. The amended law may help contain emigration of Indian human talent that detests prejudice against merit in their own motherland. Most SC-ST social welfare programs have basically helped the entrenched babus and ministers. Merely proposing such a law will make the NDA government instantly popular among the SC-ST masses. The entrenched, rich elitist SC-ST folks who have made fortunes under the current law will be ashamed of protesting against an amendment that will really benefit the truly downtrodden SC-ST masses and perhaps help in stopping conversion.

With best regards to all and with fervent desire to restore Kalinga pride,

Sankarshan Acharya
Chairman, Citizens for Development

First Things

Sambit Misra

*First the puppy then the dog;
First the rain then the fog;
First things first
First you run then you hide;
First I live then I died;
First things first
First you relax then you watch T.V.;
That's the way it's got to be;
First things first*

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Seeds Bank Project: A Lesson Learnt

Dhirendra Kumar Kar.
Boston. Massachusetts.

This project was one among the 1st one that surfaced in MyOdissa mailing list sometime in May 2001. I all started with a importance of “ AkhiTrutiya” in odia calendar and how the people back in Orissa in particular Western Orissa are facing the problem.

Time Line

The initial appeal to the group and other friends were as follows.

“Dear Friends

I would like to draw your attention to a major issue where our own people back home in pashchima oDishA are facing.

We all are aware of some extent of the severe drought situation in pashchima oDishA.

A lot of discussions has taken place and I am sure everyone is aware of the grim situation. This is the time of the year where a new dream comes in the mind of every farmer for a good harvest in the coming year. This is the time for seeding, but unfortunately there are a lot of farmers who can't afford to buy the seeds to sow.

I need all of your support in this regards. Even if we can make difference in a single farmer's life then it is going to give us one more good reason to live. I was thinking to start this process of establishing “OUR SEEDS BANK” at least in one village this year. We need to collect, say \$1000 which translates to Rs. 50,000 roughly. Let us provide support to 10 farmers this year. We can expand on this in subsequent years.

We are not going to start a charity programme rather it is some sort of self help. The farmers can take seeds/money on loan for a year and return it next year depending upon their harvest without paying any interest or some nominal amount to sustain the process. This is going to be their own programme.

Building the ownership is the one of the root to sustain and prosper for any plan or program. Please step forward, we need support at every level, financially and the most important thing we need at our will level. I need some friends back in oDishA who can come forward to support us in this endeavor to implement this plan. If anyone has some contact information of some trustworthy NGO working in Western Orissa to help us in this regard, please let me know.

Please offer your suggestion/comments. At this point of time we don't have any organizational set up for getting Tax Deduction on the Contributions for this cause it has to go to one of our Personal account for disbursement of the fund. Two of us will open a personal account for now with the name of “Odiya Samaja” and will disburse the funds with proper protocol to the organizations of our choice. I am in contact with Mr. Rabi Das from KVP and will let you know if his organization M&T International will help us in this endeavor. Apparently, Rabi Das has several years of record in working with locals of paschima oDishA.

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ମଣିରେ ଭୂଷିତ, ସର୍ପସମ ସେ ତ, ଜାଣି ଦୂରୁ ପରିହର ॥ - ନୀତିଶତକ

Here is the APPEAL: Please send me your personal pledge (for at least \$25.00 or equivalent foreign currency) and I will post your names and a total pledged amount periodically in our FORUM. Let us fix a deadline for the pledge to be 06/15/2001. Those who cannot afford to help now, please post your note of sympathy for the deprived farmers in Odisha in our FORUM (<http://www.odiya.org/forum6/default.asp>).

That will be the noblest gesture to show our concern for our own people. If possible we will communicate all messages or at least the ones which have been written to a farmer you know. Please try and use Odiphon to draft your letter (if possible) and post the code in the FORUM so that we can have the contents in oDiA. A posting in English is fine too.

*I am sure if we all come forward we can meet the meagre amount of \$1000.00 before the deadline. Once we have met the target, I will send more information on how and where to send the money through individual communications. **Let us all join together to make this dream a success. This is the high time, we have to be hyper active.***

With regards,

Dhirendra Kar”

Progress

I got a lot of emails, support and pledges from the friends. A good amount of discussion went through the list. I was reporting the progress of pledge from time to time which can be found in the archive mails of myodisa. Finally I got count of 16 people in total for the pledge amount around \$800.00. I tried my best to find some contact Person or Organization in western Orissa to carry out the task but to my surprise no one was interested in implementing the concept as per the terms i.e. to create awareness among the people to help themselves rather than usual charity mode. Finally 25% of the members who had pledged defaulted and we got \$625.00 and were ready to start the project. Everyone was asking just give us the

money and leave everything else on them which we as a principle were comfortable with. We did not get any positive response from Mr. Das (KVP) so nothing could be done except wasting a lot of time and money on telephone trying to find out a contact in western Orissa to carry out this project..

Project Start Up

Finally after my visit to Orissa in December 2001 I got a chance to visit Ramakrishna Ashram in Kalahandi and was spellbound by their work. I was touched in my heart and mind to see how the work and dedication of a single person Swami Vairagya Nanda, the founder and secretary of Ramakrishna Ashram M.Rampur, Kalahandi can make difference in the life of the poverty stricken people in that under developed area to find out a permanent solution to their problems, make them self reliant and make them self sustainable in their own land. He is a real follower of Swami Vivekananda's word and making use of it in practice "Let the poor, illiterate, the ignorant, the afflicted- Let these be your God, and know that service to these alone is the highest religion". I had always believed that there is nothing impossible for a willing heart; the example that I saw in M.Rampur Kalahandi re-inforced that belief in me. The Ashram has utilized knowledge base from the experience of ISRAEL'S dryland farming by adopting modern technology, to make that Ashram an OASIS for that drought prone Kalahandi region. I was surprised to see all sort of Indian vegetables and fruits as well as foreign vegetables and fruits such as some varieties of lettuce, broccolies, strawberries, raspberries, Chinese cabbage, chinese potatoes, etc. being cultivated there with bumper harvests in record time. The Ramkrishna Ashram is presently working on these fields' Agricultural development, Community Health Services through Mobile Allopathy and Homeopathy dispensary for tribals, Residential school with Innovative and integrated

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agricultural training and education for street children and school dropouts, drug awareness counselling, old age home, hostel for tribal students, library services and above all creating self help groups in the community for fighting poverty and hunger. The entire requirements of the Ashram, for two hundred inmates that includes the residential school, old age home and sc/st students' hostel is met internally and nothing is bought from the market except salt. Everything comes from the Ashram's garden and fields raised by themselves. All the diversities are taken into its own advantage and the agricultural activities and the farming done there are a classic example of its own kind. Swami Vairagyananda believes that unless the helpless poor and marginal farmers are empowered with appropriate and need based agricultural technology supported by group action they would remain poor and down trodden for all times to come. This sort of work needs to be implemented across our state to make our state one of the most developed state in India. If this is possible in Kalahandi, then it is not going to be far behind to see this type of agricultural development in all part of Orissa. My strong feeling is, what we lack there to help the people in need, is not resources but a political determination and state government's commitment in living up to its responsibility. **Seeds-bank project** was launched through the Odisha Bikasha Initiative (OBI) with the help of the Ramakrishna Ashram of Kalahandi to reinforce the self-sustainability of the local farmers in the drought stricken areas. Entire fund collected \$625.00 was transferred to RK Ashram for this purpose.

The project started with a beneficiary of 7 families from the Motadanga Village in Madanpur Rampur. Initial investment for purchase of seeds and other required materials for cultivation were supplied to them. The beneficiaries were also paid a minimum wages for their labour cost to work in their own fields so that they can sustain their family needs for food. Due to high cost of PVC pipes we could not extend the irrigation facilities to the fields. A presentation was made to the lift irrigation department but could not be successful in that. Anyway partial success was achieved with raising the Corps, but we lost a substantial amount of the investment. To our satisfaction those family were little better off economically to meet their requirement. From time to time RK Ashram has provided updates on the fund utilization and progress over telephone and emails.

Now this year to expand the service RK Ashram with its own fund and seeds bank fund has started a small training centre cum development centre for making Pickles, Papad ,Badi to give employment opportunity to the tribal ladies during off season and make them self reliant. We hope a lot can be achieved if they are supported in their endeavor. They need support in marketing their produces and making them aware of their rights and responsibilities. A long way to go. This is a little update I am able to provide at this point of time when I am trying to fulfill my demands in a new job and handling two little kids back home.

Rainy Day

Sambit Misra

Rain is like a soft cold shower.

Thunder is like a horse galloping.

Lightning is like a flash-light waving around.

Rain is like a glass of water sloshing all around.

Rain is like little wet crystals falling from the sky.

Sambit Misra is the son of Nilima and Debasmita Misra. He is a student of Randy Smith Junior High in Fairbanks, AK. He wrote the poem "First Things" in grade 1 and "Rainy Day" in grade 4. He is 12 year old and has interest in science, music, and video games. He is a martial artist and a student in taek-won-do.

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ଚିରା କନାରେ ମଣିବର, ଥିଲେ ନ ତୁଟେ ମୂଲ୍ୟ ତାର । - ଭୃପତି ପଣ୍ଡିତ

Conversation, Beyond Words

Mrs. Chandra Misra

It was a spring afternoon, heavily punctuated with flowers all over. Invisible birds were intruding the atmosphere once in a while.

Reluctantly I got up from the patio to be back at my work. I was not in a mood of leaving the flowering plants, which I only planted a few weeks earlier. But duty has its own demand; I do work as a nurse in the city hospital.

“Chandra, you are going to have Room numbers 336 to 339,” blurted the head nurse, “by the way, there is an Italian lady in Room 336. She neither speaks nor understands English. She presses the ‘call’ button all the time. And we don’t know what to do with her.”

“Here evaporates my spring afternoon.” I mumbled to myself. I hurriedly put on my stethoscope and entered into the room 336.

“Hi, Mrs. Venuto, how are you this afternoon! My name is Chandra and I will take care of you today.”

Mrs. Venuto, whose first name was Lucy, offered me a smile and started telling me something in Italian. After 5 minutes of her non-stop talk, I signaled her that I did not understand a thing of what she said.

Lucy showed me her wrist and started talking again in fluent and rapid Italian. “Dear Lord! How am I going to survive this afternoon?”

Suddenly, I remembered an incident from my days in Bombay, where I lived for a few years after my marriage. Mr. Ganguli, who lived in a flat downstairs, had his mother visiting them from Minapur. Dr. Narang’s aunt from Punjab lived next door. Mr. Balkishnan’s grandmother from Madras was visiting them after the birth of their first child. Every afternoon, the three ladies would sit on the

porch and sip tea together. One day, I happened to overhear their conversation. It was fascinating. Each spoke in her own language. And I knew none of the three knew the language of the others.

I asked Mrs. Ganguli, “Mashima, how is it that you all laugh so much when you do not understand each other?” She replied, with the wisdom of age, that one does not have to understand a language to carry on a conversation.

Lucy interrupted my wandering thoughts with a torrent of unfamiliar words. I started to reply in English, but paused. “Since she does not understand English anyway, why not speak in Oriya? I can then bring the best of my feelings.” Had my mother been here, I would have spoken to her in Oriya; but she is not here. I never got a chance to bring her here. She left this world when I was hardly six months old. I proceeded to comb Lucy’s hair, braided it in the way she had it before, cleaned her and changed the sheets. And all the time I was thinking of my mother, whom I never knew. Tears came to my eyes. Lucy looked at me; saw my tears and she probably felt something inside of her.

She continued talking in Italian, and I in Oriya. We talked about what women have talked about since the dawn of mankind: of life and love; of parents and family; of husband and children; of pleasure and pain; of the call of duty and the call of the hearts.

When I finished my shift at 11P.M that night I went and gave Lucy her medication and wished her good night. Lucy replied with a big smile and gave me a hug. We had formed a bond, without even a language. Our minds did not meet, but something else definitely did.

ପଢ଼ିଲି ନାନା ଦେଶଭାଷା, କାହିଁତ ନ ପୁରିଲା ଆଶା ।
ହେଉ ପଛକେ ସେ ନିକୃଷ୍ଟ ମୋ ମାତୃଭାଷା ମତେ ଶୋଷ । - ଫକିରମୋହନ

GaNesha Tattwam

Manoj Panda

OM gaNAnAM tvA gaNapatiM AvAmahe .
kaviM kavinAmupama shravastamaM .
jyeShTharAjaM brahmaNAM brahmaNaspata .
Anah shR^iNvannUtibhih sIdasAdanaM

(Rg Veda 2.23.1)

O Ganapati of the gaNas (troops of Lord Shiva), we invoke Your holiness, Who is the true reflection of Brahman, the wisest among the wise, Who abound in treasure beyond all measure, the most brilliant one. Please be happy with our prayers, come with Your blessings and assurances of protection into our home, and be seated.

Tattwam means “Tat” “Twam”. That is ‘You are That’. The realization of “That in you” through the symbol of “GaNesha” is “GaNesha Tattwam”.

All of us we have some or other kinds of obstacles. The definition of life is synonymous with the working against the difficulties of some or other kind. The illusory Maya which is the ultimate difficulty is to be removed to obtain liberation. Although human beings are spark of the Brahman, they have made themselves limited by their own actions. To grow over these limitations and to be free from bondages we pray to the Lord. The Lord VinAyaka, the son of Lord Shiva and Shakti, removes all obstacles by his grace, hence He is known as VighnarAja (who lords over the obstacles).

GaNesha or GaNapati means Lord of GaNas or the beings. He is worshipped to bless us with success in every activity.

Following are the verses dedicated to invoke the blessings of Lord GaNesha.

praNamya shirasA devam gaurI putram
vinAyakam |
bhaktA vAsam smaren nityam Ayuh
kAmArtha siddhaye ||1 ||

By bowing with the head we offer obeisance before the son of Gauri, VinAyaka, whose abode is with the devotees, and who remember Him always for long life, success and fulfillment of desires.

Lord is never born and eternal. However in the existence of duality, it is our nature to associate a nAma-rUpa to everyone including Gods. Divinity takes manifold forms to appease the dual nature and which again helps to transcend itself. The great Rishis devised these methods of worship so that the ordinary mind will seek the “source” of the fulfillment of desires and not to be satisfied with the fulfillment of desires only.

As long as the body lives, the mind should be fixed on Divinity. “Body and mind” should be used as a boat to cross the ocean of samsAra by using those in right direction. A fragrant short life dedicated unselfishly at the Lotus Feet of the Lord and the service of the being is far better than living a long life of libertine and excessive sense enjoyment.

ଦେଖିଲି ବୁଲି ବହୁଦୂର, କାଞ୍ଚି, କାମାକ୍ଷା, କାନପୁର ।
ପାଇଲି ନାହିଁ ଘୁରି ଘୁରି, ମୋ ମାତୃଭୂମିର ମାଧୁରୀ ॥ - ଫକିରମୋହନ

prathamam vakratuNDam cha eka dantaM
dvitIyakam |
tR^itIyam kR^ishhNa pi.ngAkshham
gajavaktram chaturthakam || 2 ||

First is the name VakratunDa, One with a curved trunk, second ekadanta, the single-tusked One, third Krishnapingaksha, the black and reddish-brown-eyed One, fourth gajavaktra, the God with the face of an elephant.

Trunk is the long nose. Long nose indicates long breath. When the breath is regulated consciously (prANAyAma), it rejuvenates body and mind and opens new vistas of life hitherto unknown. It is said in Yogic scriptures that:

AyurvAyuh balam vAyuh, vAyudhAtA sharIriNa
VAyu sarbamidam bishwam vAyuh pratyakhshya
devatA.

It means that “breath” gives span of life, energy and it sustains the “body”; the whole universe is “breath” and “breath” is verily living God.

In Upanishad it is said that:

Namo BrahmaNae ! namastae vAyuh! Twameba
pratykhsham brahmAsi !...

vAyuh or breath is the manifestation of Brahman.

gaNas to get the head of a being who is sleeping with the head faced northwards. The head of a baby elephant was brought and Lord shIva attached the head to the torso and gave life. Lord ShIva also appointed Lord Ganesha as the head of his Ganas or followers.

Hence here the image of Lord GaNesha trunk is shown prominently to signify the importance of breath and its regulation. By proper technique when it is done, one gets wealth, prosperity and liberation.

The name “ekadanta” is from the incarnation to subdue sambartAsura. It is said that once a rAkshasha named sambartAsura tried to swallow Lord GaNesha. Lord GaNesha came out of the stomach of the demon by breaking his one tooth and tearing apart the stomach by it. What it means is that one can come out of the “stomach” of ignorance (as we are already in it as “mAyA” has swallowed us) by taking the weapon of good (two tusks; i.e. good and bad). When one becomes “ekadanta” or remains only in one pointed direction towards the Lord, then the liberation from the bondages of all kinds cannot wait.

Lord always fights against the evil and obstacles with all the might. That is represented by the color “Krishna pingAksha” or the reddish brown eye color.

Gajavaktra means elephant faced. The story in the Shiva purANa goes that Mother PARvatI before taking bath created a boy from the dirt of Her own body and asked him to guard her doors. In the mean time Lord Shiva arrived. But the boy won’t let Him go in without the permission of his mother. Lord Shiva got enraged and cut off the boy’s head. When Mother pArvatI saw all this she was very unhappy. At this Lord shIva ordered His

Here dirt means earth or “kshiti” tattwa. It has got all other elements namely water, fire, air and space in it. It indicates that Mother or the Prakriti creates the universe by all the five elements. But “kshiti” is the beginning. Hence Lord GaNesha is always invoked at the beginning of any worship.

ଫଳଭାରେ ଅବନତ ଯଥା ତରୁଗୁଣ, ଜଳଭାରେ ଅବନତ ନୀରଦ ଯେସନ ।
ନାନା ଗୁଣେ ସେହିପରି ନମ୍ର ସାଧୁଜନେ, ଐଶ୍ଵର୍ଯ୍ୟରେ ମଧ୍ୟ ଗର୍ବ ନ ବହୁଛି ମନେ । -ମଧୁସୂଦନ

The spiritual quest in us like PARvatI builds up ego after little progress, in the form of doll and puts up in the entrance. But Self Realization i.e. Lord Shiva cannot get in when the ego is present. Hence ego has to be destroyed which was indicated by the chopping of head of the boy by Shiva. The boy's head was replaced by that of an elephant. Once self realization is uncovered within one the person is calm (small eyes) , receptive (large ears) as indicated by the head of the elephant. The trunk of the elephant shows how the Yogis live on small number of long breaths instead of frequent small breaths. That ensures long and healthy life.

The next verse is:

lambodaram panchamam cha sassTham
vikaTameva cha |
saptamam vighnarAjam cha dhUmra varNam
tathAssTamam || 3 ||

Fifth name is lambodara, the God with a large belly, sixth is vikaTa, the gigantic One, seventh is vighnarAja, the Lord (and destroyer) of obstacles, dhumravarNa, the smoky-colored

navamam bhAlachandram cha dashamam tu
vinAyakam |
ekAdasham GaNapatim dvAdasham tu
gajAnanam || 4 ||

Ninth name is bhAlachandra, One whose forehead is adorned by the moon, tenth, vinAyaka, the great leader (“va” means air, wind, “nAyaka” means leader; hence, “vinAyaka” means Lord of prANa or Yogeshwara), eleventh, GaNapati, the lord of gaNas, and twelfth gajAnana, the elephant-faced One.

dvAdashaitAni nAmAni tri sandhyAm yah
paThennarah |
na cha vighna bhayam tasya sarva siddhikaram
prabho || 5 ||

By the blessings of Lord Ganesha whoever chants these twelve names during the three sandhyAs (morning twilight, noon, evening twilight), will not experience any fear of obstacles, and will achieve all successes.

Here the deity has the face of an elephant, a body with a large belly and the rat as his vehicle. And we worship with all our devotions. The meaning behind the elephant face is that of calmness in all activities (karma) with the regulation of prANa (long nose indicates that), the large belly indicates that the body which is filled with knowledge

(jnANa) and the rat indicates the patience and perseverance (remember how rat can bite through any thing with repeated gnawing) and bhakti (devotion). When one practices “prANa karma”, he attains “jnANa” or knowledge to discriminate “real” from “unreal” and that culminates in “bhakti” or devotion by patience which paves the path for mukti or Self realization.

Lord KArtikeya or Skanda was another son of Lord Shiva and Mother pArvatI. Once they wanted to test both their sons. The contest was that the one who can come back to Kailash after going around the universe seven times, he will be the winner. The vehicle of Lord KArtikeya is peacock. So he immediately left. But Lord GaNesha calmly went around his parents seven times and sat at the Feet of Them. After a long time Lord kArtikeya came back. Then it was the time to decide who is the winner. Lord shIva asked Lord gaNesha to explain his activities. Lord gaNesha said that Lord shIva and Mother pArvatI is the center of universe. So when he went around them seven times, it is equivalent to going around the universe seven times. Lord ShIva declared that Lord gaNesha is the winner. Lord ShIva also bestowed the boon that Lord GaNesha will be worshipped at the beginning.

ପାଦପ ମନ୍ତ୍ରକେ ଯଥା ରୌଦ୍ରତାପ ସହି, ଛାୟାଦାନେ ପଥକର ସନ୍ତାପ ହରଇ ।
ସ୍ଵସ୍ତୁତ କାମନା ତେଜି ବହୁ କ୍ଳେଶ ସହି, ସାଧୁଜନ ତଥା ଲୋକ-କଲ୍ୟାଣ ସାଧଇ । -ମଧୁସୂଦନ

In the Yoga shAstra it is said that the whole universe comprises of seven centers. They are mUIAdhAra, swAdhisThAna, maNipura, anAhata, bishuddha, AjnA and sahasrasAra. The whole creation is shIva-shakti. Hence with shIva-shakti at the sahsrasAra a Yogi goes around the universe by prANa karma. All the universe is within. And its equivalent power also can be manifested by practice. YogI in Lord Ganesha proved that beyond any doubt.

Hence it is very important to understand the meaning of the rituals, “mantram” or the verses so that one can practice those in right perspective to get the intended result.

Asato mA sad-Gamaya
(O Lord! lead me from “changing” to “unchanging”)
tamaso mA jyotir-Gamaya
(O Lord! lead me from darkness of ignorance to light of knowledge)
mrutyor-mA amrutam Gamaya
(O Lord! lead me from death to immortality)

Om shantih ! Om shantih ! Om shantih !
Peace ! Peace ! Peace !

Humble regards
-Manoj Panda

ଶାସନ ଓ ଉତ୍ତରଦାୟିତ୍ୱ

ଶୁଭେନ୍ଦୁ ତାଙ୍କ
ଆଲିଙ୍ଗନ, ଟେକ୍ସାସ୍, ଯୁକ୍ତରାଜ୍ୟ ଆମେରିକା

କୌଣସି ବ୍ୟକ୍ତିର ଆର୍ଥିକ, ସାମାଜିକ ବା ନୈତିକ ବିକାଶ ପାଇଁ ସବୁଠାରୁ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ତତ୍ତ୍ୱ କଣ? ତାହା ହେଉଛି ନିଜ କାର୍ଯ୍ୟର ଦାୟିତ୍ୱ ନେବା । କେବଳ ଦାୟିତ୍ୱର ସ୍ଥିତି ବା ଅନୁପସ୍ଥିତି ନିର୍ଣ୍ଣୟ କରି ଦେଇ ପାରିବ କୌଣସି କାର୍ଯ୍ୟର ମାନ । କୌଣସି ଖେଳରେ ଦଳର ପ୍ରଦର୍ଶନ ଦଳର ପ୍ରତି ସଦସ୍ୟର ଦାୟିତ୍ୱଜ୍ଞାନ ଉପରେ ନିର୍ଭର କରେ । କୌଣସି ଅନୁଷ୍ଠାନର ସଫଳତା ତାର ପ୍ରତିଷ୍ଠିତ ସଭ୍ୟର ଦାୟିତ୍ୱର ମାନ ଉପରେ ନିର୍ଭର କରେ । ଦାୟିତ୍ୱର ଉପସ୍ଥିତିରେ ପରିଶ୍ରମ, କାର୍ଯ୍ୟକୁଶଳତା ସ୍ୱତଃ ଆସେ ଏବଂ ଦାୟିତ୍ୱର ଅଭାବରେ କୌଣସି କାର୍ଯ୍ୟ ସଫଳ ହୁଏ ନାହିଁ ।

ଗୋଟିଏ କୀର୍ତ୍ତୀଦଳ ବା ବ୍ୟାବସାୟିକ/ସାମାଜିକ ଅନୁଷ୍ଠାନ ପରି ଗୋଟିଏ ଦେଶ ବା ରାଜ୍ୟର ବିକାଶରେ

ପ୍ରତିଷ୍ଠିତ ନାଗରୀକର ଦାୟିତ୍ୱ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ଆଜି ଆମ ଓଡ଼ିଶାରେ ବିକାଶର ଅଭାବର ମୁଖ୍ୟ କାରଣମାନଙ୍କ ମଧ୍ୟରେ ନାଗରୀକମାନଙ୍କ ଦାୟିତ୍ୱହୀନତାର ସ୍ଥାନ କେଉଁଠି ? ମୋ ମତରେ ସବୁଠାରୁ ଉପରେ । ଏକ ଗଣତନ୍ତ୍ରରେ ନାଗରୀକମାନଙ୍କ ଦାୟିତ୍ୱ-- ଉପଯୁକ୍ତ ପ୍ରତିନିଧି ବାଛିବା । ଏହି ଲୋକପ୍ରତିନିଧିମାନେ ହେଉଛନ୍ତି ରାଜ୍ୟର ବିକାଶର ବାହକ , ଆମ ରାଜ୍ୟରୁପକ ରଥର ସାରଥୀ । ଗୋଟିଏ ପରିବାରର ବିକାଶରେ ଯେପରି ପିତାମାତାଙ୍କର ଭୂମିକା, ରାଜ୍ୟର ବିକାଶରେ ରାଜ୍ୟସରକାରଙ୍କ ଭୂମିକା ରହିଥାଏ । କର୍ତ୍ତବ୍ୟ ଉପଯୁକ୍ତ, ଯୋଗ୍ୟ ଓ ସକ୍ଷମ ବ୍ୟକ୍ତିମାନଙ୍କୁ ବାଛିବା , ଆମେ କଣ ତାହା ଠିକ୍ରେ ନିର୍ବାହ କରିଛୁ ? ସାରଥୀ ଠିକ୍ ନ ଥିଲେ ରଥ କିପରି ଠିକ୍ରେ ଚାଲିବ ?

ମାତୃଭୂମି ମାତୃଭାଷାରେ ମମତା, ଯା ହୃଦେ ଜନମି ନାହିଁ ।
ତାକୁ ଯେବେ ଜ୍ଞାନୀଗଣରେ ଗଣିବା, ଅଜ୍ଞାନ ରହିବେ କାହିଁ ॥ - ଗଙ୍ଗାଧର

ସରକାର ନିଜ କର୍ତ୍ତବ୍ୟ ପ୍ରତି ସଚେତନ ନ ହେଲେ ରାଜ୍ୟର ବିକାଶ ଅସମ୍ଭବ । ଆଜି ଆମ ରାଜ୍ୟ ସରକାର ଏପରି ବ୍ୟକ୍ତିମାନଙ୍କୁ ନେଇ ଗଠିତ, ଯେଉଁମାନଙ୍କର ନା ଯୋଗ୍ୟତା ଅଛି ନା ଇଚ୍ଛା ଅଛି ରାଜ୍ୟର ବିକାଶରେ । ଏହି ଲୋକମାନେ ସରକାର ଗଢ଼ିଲେ କାରଣ ଆମେ ତାଙ୍କୁ ବାଛିଛୁ । ତ ଦାୟୀ କିଏ ? ଆମ ପରବର୍ତ୍ତୀ ପୁଣ୍ଡ ହେବ ଯୋଗ୍ୟ ପ୍ରତିନିଧି ମିଳିବେ କେଉଁଠୁ ? ଏହି ପ୍ରତିନିଧି ମିଳିବେ ଆମ ମଧ୍ୟରୁ । ଏହା ନୁହେଁକି ବର୍ତ୍ତମାନ ସରକାରରେ ଯୋଗ୍ୟ ବ୍ୟକ୍ତିନାହାନ୍ତି ବର୍ତ୍ତମାନ ମଧ୍ୟ ସରକାରରେ ଏପରି ବ୍ୟକ୍ତିମାନେ ଅଛନ୍ତି ଯେଉଁମାନେ ରାଜ୍ୟର ବିକାଶ ଚାହୁଁଛନ୍ତି । କିନ୍ତୁ ତାଙ୍କ ସଂଖ୍ୟା ବହୁତ କମ ଓ ତାଙ୍କୁ ଉପଯୁକ୍ତ ପରିବେଶ ମିଳୁ ନାହିଁ କାର୍ଯ୍ୟ କରିବା ପାଇଁ । ବର୍ତ୍ତମାନର ସରକାରୀ ପରିବେଶ ମୁଖ୍ୟତଃ ଏପରି ଲୋକମାନଙ୍କ ଦ୍ୱାରା ପ୍ରଭାବିତ ଯେଉଁମାନଙ୍କର ଯୋଗ୍ୟତା ନାହିଁ, ସେଥିପାଇଁ ସେମାନେ ନିଜେ କୌଣସି କାର୍ଯ୍ୟ କରନ୍ତି ନାହିଁ କି ଅନ୍ୟମାନଙ୍କୁ କରାଇ ଦିଅନ୍ତି ନାହିଁ । ଯୋଗ୍ୟତାର ଅଭାବ ହେଉଛି ସବୁଠାରୁ ବଡ଼ ସମସ୍ୟା । ବର୍ତ୍ତମାନ ରାଜନୀତିରେ ଅଂଶ ଗ୍ରହଣ କରୁଥିବା ଅଧିକାଂଶ ବ୍ୟକ୍ତିମାନଙ୍କ ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ଅର୍ଥ ଉପାର୍ଜନ କରିବା । ଅର୍ଥ ଉପାର୍ଜନ କରିବାରେ କିଛି ଭୁଲ ନାହିଁ, ଭୁଲ ହେଉଛି ସେହି ଅର୍ଥ ସେମାନେ ରାଜ୍ୟ ରାଜକୋଶରୁ ନିଅନ୍ତି ଯାହା ପ୍ରକୃତରେ ରାଜ୍ୟର ବିକାଶରେ ଖର୍ଚ୍ଚ ହେବା କଥା । ଆମ ଶାସନ ବ୍ୟବସ୍ଥା ପରିବର୍ତ୍ତୀତ ହୋଇଛି ଏକ ଅର୍ଥ ଆମ୍ବସାତ କରିବାର ଯତ୍ନରେ । ସମସ୍ୟା ଆହୁରି ଗମ୍ଭୀର ହେଉଛି, କାରଣ ଏହି ବ୍ୟକ୍ତି ଯେଉଁମାନେ ସରକାରରେ ଥାଇ ଆମ ଭଲ ମନ୍ଦ ପାଇଁ

ନିର୍ଣ୍ଣୟ ନେଉଛନ୍ତି, ସେମାନଙ୍କୁ କେହି ପୁଣ୍ଡ କରିପାରୁ ନାହାନ୍ତି । (କେହି କହି ପାରନ୍ତି ଆମ ସମ୍ବାଦପତ୍ରମାନେ ଏହି କାମ କରିପାରିବେ । କିନ୍ତୁ ଓଡ଼ିଶାର ସମ୍ବାଦପତ୍ରମାନେ ନିଜ କର୍ତ୍ତବ୍ୟ କେତେ ଦାୟିତ୍ୱର ସହ କରୁଛନ୍ତି ?) ଯେବେ ତାଙ୍କୁ କାହାକୁ ଉତ୍ତର ଦେବାର ଆବଶ୍ୟକତା ପଡୁନାହିଁ, ତେବେ ସେମାନେ ନିଜ କାର୍ଯ୍ୟ ଦାୟିତ୍ୱର ସହ କରିବେ ବୋଲି କଣ ବିଶ୍ୱାସ ?

ଏହି ସବୁ ଯୁକ୍ତିକୁ ଆଧାର କରି କୁହାଯାଇ ପାରେ କିଆମ ରାଜ୍ୟ ବିକାଶ ନ କରିବାର ମୁଖ୍ୟ କାରଣ ହେଉଛି ପଞ୍ଚାୟତଠାରୁ ଆରମ୍ଭକରି ଲୋକସଭା ପର୍ଯ୍ୟନ୍ତ ଆମେ ବାଛିଥିବା ପ୍ରତିନିଧିମାନଙ୍କ ଯୋଗ୍ୟତାର ଅଭାବ ଓ ଦାୟିତ୍ୱର ଅଭାବ । ଏପରି ଏକ ବ୍ୟବସ୍ଥା ଆବଶ୍ୟକ ଯେଉଁଥିରେ ଯୋଗ୍ୟତା ଓ ଦାୟିତ୍ୱ ହେବ କେନ୍ଦ୍ରବିନ୍ଦୁ । ସେହି ପରି ଏକ ନିର୍ବାଚନ ଓ ଶାସନ ବ୍ୟବସ୍ଥା ବର୍ତ୍ତମାନ ସାମ୍ବିଧାନିକ ପଦ୍ଧତି ଉପରେ ଆଧାର କରି ପ୍ରସ୍ତାବ କରା ଯାଇଛି ।

ଯେହେତୁ ନାଗରିକମାନେ ଯୋଗ୍ୟ ବ୍ୟକ୍ତିମାନଙ୍କୁ ବାଛିବେ, ଏହା ଆବଶ୍ୟକ କି ନିର୍ବାଚନରେ ଠିଆ ହେଉଥିବା ପ୍ରାର୍ଥୀମାନେ ଯୋଗ୍ୟ । ଏପରି ବ୍ୟବସ୍ଥା ଦରକାର ଯେଉଁଥିରେ ଏହା ନିଶ୍ଚିତ କରି ହେବ କି ସବୁଠାରୁ ଯୋଗ୍ୟ ବ୍ୟକ୍ତି ନିର୍ବାଚିତ ହେବ । ଯେକୌଣସି ନିର୍ବାଚନରେ ଠିଆ ହେଉଥିବା ପ୍ରାର୍ଥୀମାନେ ପ୍ରାର୍ଥୀପତ୍ର ଦାଖଲ କରିବା ସମୟରେ (୧) ଏକ ଯୋଗ୍ୟତା ପତ୍ର ଓ (୨) ଏକ ଉଦ୍ଦେଶ୍ୟ ପତ୍ର ମଧ୍ୟ ଜମା କରିବେ ।

ତଳୁ ଉପରକୁ ଉଠିଥିବା ଲୋକ ଜାଣିଥାଏ ତଳ କଥା
ଉଚ୍ଚାସନେ ଥାଇ ଯତ୍ନ କରିଥାଏ ହରିବାକୁ ତଳ ବ୍ୟଥା । - ଗଙ୍ଗାଧର

ଯୋଗ୍ୟତା ପତ୍ର ନିର୍ଣ୍ଣୟ କରିବ, ପ୍ରାର୍ଥାପି ନିର୍ବାଚନ ଲଢ଼ିବା ପାଇଁ ଯୋଗ୍ୟ କି ନୁହେଁ । ଏହି ଯୋଗ୍ୟତା ନିର୍ବାଚନ କମିଶନ୍ ସ୍ଥିର କରିଥିବା ଯୋଗ୍ୟତା ଛଡ଼ା, ନିର୍ବାଚନ ମଣ୍ଡଳୀର ନାଗରୀକମାନେ ନିର୍ଣ୍ଣୟ କରିଥିବା ଏକ ଯୋଗ୍ୟତା ତାଲିକା ଉପରେ ଆଧାରିତ ହେବ । ଏଥି ପାଇଁ ପ୍ରତି ନିର୍ବାଚନ ମଣ୍ଡଳୀରେ ଏକ ସମିତି ଗଠନ କରାଯିବ । ଏହି ସମିତିରେ ସମାଜର ବିଭିନ୍ନ ବର୍ଗର ବ୍ୟକ୍ତିମାନେ ରହିବେ ,ଯାହାଦ୍ୱାରା ଏହା ସବୁ ନାଗରୀକ ମାନଙ୍କ ପ୍ରତିନିଧିତ୍ୱ କରିବ । ସ୍ଥାନୀୟ ଶାସନତନ୍ତ୍ର ଏହି ସମିତି ମନୋନୀତ କରିବ । ଏହି ସମିତି ସ୍ଥାନୀୟ ଆବଶ୍ୟକତା ଅନୁସାରେ ପ୍ରାର୍ଥୀମାନଙ୍କ ଯୋଗ୍ୟତା ସୂଚୀ ସ୍ଥାନୀୟ ଶାସନତନ୍ତ୍ରକୁ ପ୍ରସ୍ତାବ କରିବ । ଶାସନତନ୍ତ୍ର ଏହି ସୂଚୀ ଉପରେ ବିଚାର କରି ଓ ଆବଶ୍ୟକ ପରିବର୍ତ୍ତନ କରି ସମିତି ପାଖକୁ ଅନୁମୋଦନ ପାଇଁ ପଠାଇବ । ସମିତି ଅନୁମୋଦନ କଲା ପରେ, ଏହି ସୂଚୀ ଅନୁଯାୟୀ ପ୍ରାର୍ଥୀମାନଙ୍କ ଯୋଗ୍ୟତା ନିରୂପଣ କରାଯିବ । ଆହୁରି ପ୍ରତିବର୍ଷ ସମିତିକୁ ନୂଆ ସଦସ୍ୟ ମନୋନୀତ ହେବେ । ଏହାଛଡ଼ା ସମିତି ଏହା ମଧ୍ୟ ଧ୍ୟାନ ଦେବ ଯେ ନିର୍ବାଚନ ଦଳଭିତ୍ତିକ ନହୋଇ ପ୍ରାର୍ଥୀଭିତ୍ତିକ ହେବ । ରାଜନୈତିକ ଦଳ ଥାଇପାରନ୍ତି କିନ୍ତୁ ରାଜ୍ୟର ଶାସନ ଦଳନିର୍ବିଶେଷରେ ହେବ । ଏହା ଦ୍ୱାରା ଦଳନିର୍ବିଶେଷରେ ଯୋଗ୍ୟ ପ୍ରାର୍ଥୀମାନେ ନିର୍ବାଚିତ ହୋଇପାରିବେ ।

ଉଦ୍ଦେଶ୍ୟ ପତ୍ରରେ ପ୍ରାର୍ଥୀ ନିଜ ନିର୍ବାଚନ ଲଢ଼ିବାର ଉଦ୍ଦେଶ୍ୟ ବର୍ଣ୍ଣନା କରିବ, ଅର୍ଥାତ୍ ନିର୍ବାଚିତ ହେଲେ ସେ ଯେଉଁ କାର୍ଯ୍ୟଗୁଡ଼ିକୁ ସଂପନ୍ନ କରିବ ତାହାର ଏକ ତାଲିକା ଦେବ । ଏହି ଦୁଇଟି ପତ୍ର ଲିପିବଦ୍ଧ ହେବ,

ଏବଂ ପ୍ରମାଣପତ୍ର ରୂପରେ ରହିବ । ଏହା ଛଡ଼ା ନିର୍ବାଚନ ଆଗରୁ ଏକ ସାଧାରଣ ସଭାରେ ସବୁ ପ୍ରାର୍ଥୀ ଜନସାଧାରଣଙ୍କ ପ୍ରଶ୍ନଗୁଡ଼ିକର ଉତ୍ତର ଦେବେ । ଏଠାରେ ମଧ୍ୟ ସେମାନେ ଦେଖିବା ସମସ୍ତ ପ୍ରତିଶ୍ରୁତି ଲିପିବଦ୍ଧ ହେବ । ସେମାନେ ଏହି ସଭାରେ ନିଜ ଉଦ୍ଦେଶ୍ୟ ପତ୍ରରେ ଥିବା ବିଭିନ୍ନ ଯୋଜନାଗୁଡ଼ିକୁ ବିସ୍ତାରରେ କହିବେ । ଏହି ପ୍ରକାରରେ ସାଧାରଣ ନାଗରୀକମାନେ ପ୍ରାର୍ଥୀମାନଙ୍କୁ ଜାଣିବା ପାଇଁ ସୁଯୋଗ ପାଇବେ ଓ ପ୍ରାର୍ଥୀ ମାନେ ମଧ୍ୟ ଆଉ ମିଥ୍ୟା ପ୍ରତିଶ୍ରୁତି ଦେଇ ପାରିବେ ନାହିଁ । ଏହି ବ୍ୟବସ୍ଥା ପଞ୍ଚାୟତ ନିର୍ବାଚନଠାରୁ ଆରମ୍ଭକରି ଲୋକସଭା ନିର୍ବାଚନ ପର୍ଯ୍ୟନ୍ତ ବ୍ୟବହାର କରା ଯାଇପାରିବ ।

ନାଗରିକମାନେ ପ୍ରତିନିଧିମାନଙ୍କୁ ବାଛିଲା ପରେ, ଏହି ପ୍ରତିନିଧିମାନଙ୍କ କାର୍ଯ୍ୟ ହେଲା, ତାଙ୍କ ପ୍ରତିଶ୍ରୁତିଗୁଡ଼ିକୁ ପୂର୍ଣ୍ଣ କରିବା । ଏଥିପାଇଁ ଆବଶ୍ୟକ ହେବ ଅର୍ଥ । ଏହି ପ୍ରତିନିଧିମାନେ ଯେପରି ରାଜକୋଶର ଅର୍ଥର ଦୁରୁପଯୋଗ ନ କରନ୍ତୁ ସେଥି ପାଇଁ ତାଙ୍କୁ ଅର୍ଥ କେବଳ ରଣ ଆକାରରେ ଉପଲବ୍ଧ ହେବ । ପ୍ରତିନିଧି ମାନଙ୍କ ଦାୟିତ୍ୱ ହେବ ଯଥା ସମୟରେ ଏହି ଅର୍ଥ ଫେରାଇବା । ଏହା ଦ୍ୱାରା ରାଜ୍ୟ ରାଜକୋଶରୁ ଅର୍ଥର ବେହ୍ନିସାବ ଖର୍ଚ୍ଚ ରୋକାଯାଇପାରିବ ଏବଂ ଆର୍ଥୀକ ଭାବେ ସ୍ୱ-ସଂପୂର୍ଣ୍ଣ ଯୋଜନା କରିବା ପାଇଁ ସେମାନେ ବେଶୀ ଅଗ୍ରସର ହେବେ । ରାଜ କୋଶରୁ ଯେପରି ଅର୍ଥ ନ କମେ ତାହା ମଧ୍ୟ ଏହି ବ୍ୟବସ୍ଥାଦ୍ୱାରା ସୁନିଶ୍ଚିତ କରି ହେବ ।

ମାନବ ଜୀବନ, ନୁହଇ କ୍ଷେବଳ, ବର୍ଷ ମାସ ଦିନ ଦଣ୍ଡ
କର୍ମେ ଜାଏଁ ନର, କର୍ମ ଏକା ତାର, ଜୀବନର ମାନଦଣ୍ଡ । - ଗୋପବନ୍ଧୁ

ଲୋକପ୍ରତିନିଧିମାନଙ୍କ କାର୍ଯ୍ୟ ହେବ ରଣ ଆକାରରେ ନେଇଥିବା ଅର୍ଥର ସୁବିନିଯୋଗ । କାର୍ଯ୍ୟ ଆଶାନ୍ୱୟୀ ହେଉଛି କି ନାହିଁ ଜାଣିବା ପାଇଁ ପ୍ରତିନିଧିମାନଙ୍କ ଦାୟିତ୍ୱ ହେବ ନିର୍ଦ୍ଦିଷ୍ଟ ସମୟରେ ଏକ ପ୍ରଗତି ପତ୍ର ଜନସାଧାରଣଙ୍କ ସମ୍ମୁଖରେ ଉପସ୍ଥାପନା କରିବା । ଏହି ପ୍ରଗତି ପତ୍ର ଓ ଅନ୍ୟ ତଥ୍ୟ ଆଧାରରେ ନିର୍ଣ୍ଣୟ କରାହେବ କି ସେମାନେ ନିଜ କାର୍ଯ୍ୟ ଠିକ୍ରେ କରୁଛନ୍ତି କି ନାହିଁ । କାର୍ଯ୍ୟ ଠିକ୍ରେ ହେଉନଥିଲେ ପ୍ରତିନିଧିଙ୍କୁ ପ୍ରଶ୍ନ କରା ଯିବ ଓ ଉପଯୁକ୍ତ ଉତ୍ତର ଅଭାବରେ କିଛି ଜୋରିମାନା ବା ପଦବୀରୁ ବହିଷ୍କାର ମଧ୍ୟ କରାଯାଇପାରେ । ସେହିପରି କାର୍ଯ୍ୟ ଉତ୍ତମରୂପେ କରୁଥିଲେ ସମ୍ବର୍ଦ୍ଧନା ସହ ଯୋଜନାରୁ ହେଉଥିବା ଆର୍ଥିକ ଲାଭର କିଛି ଅଂଶ ମଧ୍ୟ ଦିଆଯିବା କଥା । କାର୍ଯ୍ୟର ସଂପନ୍ନତାରେ ନିଜର ବ୍ୟକ୍ତିଗତ ଲାଭ ପ୍ରତିନିଧିମାନଙ୍କୁ ଅଧିକ ଉତ୍ସାହିତ ହେବେ ।

ରାଜ୍ୟର ବିକାଶ ପାଇଁ ଏକ ଶକ୍ତିଶାଳୀ ମନ୍ତ୍ରୀମଣ୍ଡଳ ଆବଶ୍ୟକ । ଏପରି ଏକ ମନ୍ତ୍ରୀମଣ୍ଡଳ ଯାହା ଓଡ଼ିଶାକୁ ସବୁ ବେଳେ ବିକାଶ ପଥରେ ବଢେଇ ନେବ । ସେଥିପାଇଁ ଦଳନିର୍ବିଶେଷରେ ଯୋଗ୍ୟ ଓ ସକ୍ଷମ ମନ୍ତ୍ରୀମାନଙ୍କ ଚୟନ ଆବଶ୍ୟକ । ମନ୍ତ୍ରୀ ବାଛିବା ବେଳେ ଏହା ଆବଶ୍ୟକ ନୁହେଁ କି ସେ କେଉଁ ଦଳର ବରଂ ତାଙ୍କର ଯୋଗ୍ୟତା, କାର୍ଯ୍ୟକୂଶଳତା ଓ କାର୍ଯ୍ୟ କରିବା ପାଇଁ ଇଚ୍ଛା ଅଧିକ ଆବଶ୍ୟକ ହେବ । ମନ୍ତ୍ରୀମଣ୍ଡଳ ଗଠନ ସମୟରେ ବିଭିନ୍ନ ମନ୍ତ୍ରୀପଦ ପାଇଁ ନିର୍ବାଚନ ହେବ । ଇଚ୍ଛୁକ ପ୍ରାର୍ଥୀମାନେ ସେମାନେ ଇଚ୍ଛା କରୁଥିବା ମନ୍ତ୍ରୀପଦ ପାଇଁ ପ୍ରାର୍ଥପତ୍ର, ଯୋଗ୍ୟତା ପତ୍ର ଓ ଉଦ୍ଦେଶ୍ୟ ପତ୍ର ଦେବେ । ସାଧାରଣ ନିର୍ବାଚନରେ ଯେପରି ପ୍ରାର୍ଥୀମାନେ ସର୍ବସାଧାରଣ ସଭାରେ ନିଜ ପ୍ରାର୍ଥତ୍ୱ

ସପକ୍ଷରେ ଯୁକ୍ତି ଦିଅନ୍ତି, ସେପରି ବିଭିନ୍ନ ମନ୍ତ୍ରୀପଦ ପାଇଁ ପ୍ରାର୍ଥୀମାନେ ସବୁ ନିର୍ବାଚିତ ପ୍ରତିନିଧିମାନଙ୍କ ଆଗରେ ଯୁକ୍ତି ଦେବେ । ମନ୍ତ୍ରୀମଣ୍ଡଳ ର ପ୍ରାର୍ଥୀ ମାନଙ୍କ ସବୁ ପ୍ରତିଶ୍ରୁତି ସର୍ବସାଧାରଣଙ୍କ ଆଗରେ ମଧ୍ୟ ସ୍ଥାପନ କରାଯିବ । ଯେହେତୁ ଲୋକପ୍ରତିନିଧିମାନେ ନିଜ ସବୁ ନିର୍ଣ୍ଣୟ ପାଇଁ ନିଜ ନିର୍ବାଚନ ମଣ୍ଡଳୀର ନାଗରୀକମାନଙ୍କ ପାଖରେ ଦାୟୀ, ସେଥିପାଇଁ ମନ୍ତ୍ରୀମଣ୍ଡଳ ସଦସ୍ୟ ନିର୍ବାଚନରେ ସେମାନେ କାହା ସପକ୍ଷରେ ନିର୍ଣ୍ଣୟ ନେଲେ ତାହାର ଯଥାର୍ଥତା ମଧ୍ୟ ଦେବେ । ରାଜ୍ୟରୁ ରାଜ୍ୟସଭାପାଇଁ ସଭ୍ୟ ନିର୍ବାଚନ ବେଳେ ମଧ୍ୟ ଏହି ବ୍ୟବସ୍ଥା ଗ୍ରହଣ କରାଯାଇ ପାରିବ ।

ଆଉ ଏକ ଆବଶ୍ୟକତା ହେଉଛି ରାଜ୍ୟରେ ନେତୃତ୍ୱର ବିକାଶ । ରାଜ୍ୟର ନେତୃତ୍ୱ ନେବା ପାଇଁ ଯୁବ ପିଢ଼ିକୁ ଉତ୍ସାହିତ କରାଯିବା ଆବଶ୍ୟକ । ସେଥିପାଇଁ ମୁଖ୍ୟମନ୍ତ୍ରୀ ୨ରୁ ଅଧିକ ଥର ପଦବୀ ଗ୍ରହଣ କରିପାରିବା କଥା ନୁହେଁ । ଏହାଦ୍ୱାରା ନୂତନ ବ୍ୟକ୍ତିଙ୍କୁ ରାଜ୍ୟର ନେତୃତ୍ୱ ନେବା ପାଇଁ ସୁଯୋଗ ମିଳିବ । ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ନିର୍ବାଚନ ମଧ୍ୟ ସାଧାରଣ ମନ୍ତ୍ରୀମାନଙ୍କ ପରି ହେବ । ମୁଖ୍ୟମନ୍ତ୍ରୀ ଓ ବାକି ମନ୍ତ୍ରୀମାନେ ମଧ୍ୟ ନିଜ କାର୍ଯ୍ୟ ପାଇଁ ଦାୟୀ ହେବେ । ତାଙ୍କୁ ମଧ୍ୟ ନିୟମିତ ଅନ୍ତରାଳରେ ନିଜ କାର୍ଯ୍ୟଗୁଡ଼ିକର ବିବରଣୀ ଦେବାକୁ ପଡ଼ିବ । କାର୍ଯ୍ୟରେ ଅବହେଳା ପ୍ରଦର୍ଶନ କଲେ ତାଙ୍କୁ ମଧ୍ୟ ଉପଯୁକ୍ତ ପରିଶାପ ଭୋଗିବାକୁ ପଡ଼ିବ ।

ସବୁ ମନ୍ତ୍ରୀ ଓ ଲୋକପ୍ରତିନିଧିମାନେ ନିଜ କାର୍ଯ୍ୟସୂଚାରୁ ରୂପରେ କରିବା ପାଇଁ ବିଭିନ୍ନ ବିଭାଗରେ ଥିବା ସଚିବ, ଜିଲ୍ଲାପାଳମାନ ତଥା ଅନ୍ୟାନ୍ୟ ଶାସନ

ଭୁଞ୍ଜନ ନିର୍ମୋକ, ତେଜିଲା ପରାୟେ କରେ ଯେ କୋଧ ବର୍ଜନ
ଜିତେନ୍ଦ୍ରିୟ ବୋଲି, ସେହି ମହାଜନେ ପୁଞ୍ଜି ଜଗତଜନ । - ନନ୍ଦକିଶୋର

ପଦବୀରେ ଥିବା ଅଧିକାରୀମାନଙ୍କ ସହଯୋଗ
 ଆବଶ୍ୟକ । ଏହି ଅଧିକାରୀ ମାନେ ଯେପରି
 ଆବଶ୍ୟକାନୁଯାୟୀ ସହଯୋଗ କରନ୍ତି ଓ ଲୋକ
 ପ୍ରତିନିଧିମାନଙ୍କ ଯୋଜନାଗୁଡ଼ିକୁ ପୁର୍ଣ୍ଣ କରନ୍ତି ସେଥି ପାଇଁ
 ମଧ୍ୟ ବ୍ୟବସ୍ଥା ଆବଶ୍ୟକ । ଏପରି ବ୍ୟବସ୍ଥା ଯେଉଁଠିରେ
 ଏହି ଅଧିକାରୀମାନେ ମଧ୍ୟ ନିଜ କାର୍ଯ୍ୟ ଦାୟିତ୍ୱର ସହ
 କରିବା ପାଇଁ ବାଧ୍ୟ ହେବେ ।

ଏହି ପ୍ରକାର ଶାସନ ପଦ୍ଧତି ଏକ ପ୍ରକାର ନିଷିଦ୍ଧ
 କରିପାରିବ କି ଲୋକପ୍ରତିନିଧି ମାନେ ନିଜ ଦାୟିତ୍ୱ ପ୍ରତି
 ସଚେତନ ରହି କାର୍ଯ୍ୟ କରିବେ । ପୁରା ବ୍ୟବସ୍ଥା
 ଆଧାରିତ ପରିଶାମ ଉପରେ । ଭଲ ପରଶାମ ଦେଖାଇ
 ପାରିଲେ ପୁନର୍ବାର ନିର୍ବାଚିତ ହେବା ଅବସର ମିଳିବା
 ସହ ଆର୍ଥିକ ଲାଭ ମିଳିବାର ସମ୍ଭାବନା ମଧ୍ୟ ଅଛି ।
 ସେହିପରି ମନ୍ତ୍ରୀମଣ୍ଡଳରେ ଯୋଗ୍ୟ ଓ ସକ୍ଷମ ବ୍ୟକ୍ତି
 ମାନେ ଆସିଲେ ଏବଂ ଦୃଢ଼ ଓ ସମର୍ଥ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ
 ନେତୃତ୍ୱରେ ରାଜ୍ୟର ବିକାଶ ଦୃଢ଼ ଗତିରେ ହୋଇପାରିବ
 । ଏହି ବ୍ୟବସ୍ଥାଦ୍ୱାରା ନେତୃତ୍ୱର ବିକାଶ ମଧ୍ୟ ପ୍ରାପ୍ତ
 କରାଯାଇ ପାରିବ । ସବୁ ଅର୍ଥ ରଖି ଆକାରରେ
 ଦିଆଯିବା ଦ୍ୱାରା ରାଜ୍ୟ ରାଜକୋଶରୁ ଅର୍ଥ କେବେ ହ୍ରାସ
 ହେବ ନାହିଁ । ଏହି ବ୍ୟବସ୍ଥା ଦ୍ୱାରା ସମସ୍ତେ କାର୍ଯ୍ୟ
 କରିବା ଓ ଉପଯୁକ୍ତ ପରିଶାମ ଦେଖାଇବା ପାଇଁ ବନ୍ଧ ।
 ସେଥି ପାଇଁ ରାଜ୍ୟର ବିକାଶ ମଧ୍ୟ ନିଷିଦ୍ଧ ହେବ ।

-- Shuvendu Dang <shuvendu_dang@yahoo.com>,
 Arlington, TX, USA.

ଓଁ ନମୋଭଗବତେ ବାସୁଦେବାୟ

ଓଁ ନାମ ଜପ ମାତ୍ର, କାୟା ଜୀର୍ଣ୍ଣଶୀର୍ଣ୍ଣ ।
 କାଳନିଦ୍ରାପ୍ରପୀତିତ ତାକେ ଜନାର୍ଦ୍ଦନ ॥୧॥
 ନ ପାଏ ଗତି ଆନ, ପାପେ ତୁବିଛି ମନ ।
 ଏକା ତ ଶରଣ ତୁମେ, ମୋ' ମଧୁସୁଦନ ॥୨॥
 ମୋ' ପୁତ୍ରଦାରାଗୃହେ ମୋହିତ ଯେ ମୋ'ର ମନ ।
 କାମନା ବାସନା ଭରା ତୁଚ୍ଛ ଏ' ଜୀବନ ॥୩॥
 ଭକ୍ତିଶୂନ୍ୟ ଦୀନଦୁଃଖୀ ଆଉ ଶୋକାତୁର ।
 ଅନାଥ ଅନାଶ୍ରୟ ମୁଁ ଯେ ଖୋଜଇ ନିଶ୍ଚାର ॥୪॥
 ଗର୍ଭବାସ ମାତାପାଶେ ଯହଣା ଅଶେଷ ।
 ସହିଛି ଅନେକ କଷ୍ଟ, ଆହେ ପୀଡ଼ବାସ ॥୫॥
 ବହୁଧର କଥା ଦେଇ ସଂକଳ୍ପ ହୋଇଛି ତ୍ୟୁତ ।
 ତଜନୀତ କ୍ଷୋଭେ ମଗ୍ନ ସଦା ମୋର ଚିତ୍ତ ॥୬॥
 ତେଣୁ ଆତୁରେ ତାକେ ତୁମକୁ ଅରିସୁଦନ ।
 ଦୁଃଖାଣ୍ଡବପାରାବାରୁ କର ମୋତେ ପରିତ୍ରାଣ ॥୭॥
 ବାରମ୍ବାର ଯାଇ ଆସି ସଂସାରଜଞ୍ଜାଳ ରଥେ ।
 କ୍ଳାନ୍ତ ମୁଁ ନ ଚାହେଁ ଆଉ ଯିବାକୁ ସେ' ପଥେ ॥୮॥
 ସୁକୃତ ଅଜଣା ମୋତେ ନ ଚିହ୍ନେ ବିବେକ ।
 ଜନ୍ମ ଜନ୍ମାନ୍ତରେ ମୋର ଦୁଃସ୍ୱତ ଅନେକ ॥ ୯॥
 ଦେହରୁ ବିଭିନ୍ନ ଦେହ ଭ୍ରମିଛି ଅନେକ ଧର ।
 ଜନ୍ମମୃତ୍ୟୁ ଚକ୍ର ମୋତେ ଉତ୍ତର ଚକ୍ରଧର ॥୧୦॥
 ବାକ୍ୟ ଯେ ଭାଷଇ କେତେ ପ୍ରଳାପେ ଅନର୍ଗଳ ।
 ଜରାମରଣଶଙ୍କିତ ମୁଁ ଯେ ଅତି ହୀନବଳ ॥୧୧॥
 ଯ(ଯ)ତନେ ପାଳିଲେ ଯେତେ ଜନନୀ ଜନକ ।
 ଜନ୍ମେ ଜନ୍ମେ ଭକ୍ତି ତହିଁ ଅଚଳ ମୋ' ରଖ ॥ ୧୨॥

ଏ' ବାରାକ୍ଷର ମନ୍ତ୍ର କର୍ମଫଳଦାୟୀ ।
 ମାତାଗର୍ଭେ ଶୁକଦେବ ଦିନେ ଥିଲେ ଗାଇ ॥
 ପ୍ରଭାତେ ନିରାହାରେ ବାରାକ୍ଷର ସ୍ମରି ।
 ଭକତ ଭକ୍ତିରେ ଲଭେ ଯୋଗେଶ୍ୱର ହରି ॥

--Biswa R. Patnaik ,Toronto, Canada.

କହିବା ଲୋକ ତ ମହତ ନୁହଇ ମହତ ସହିବା ଜନ,
 ସହିଷ୍ଟତା ହୀନ, ବାଳକ ବାଳିକା, ହୁଅନ୍ତି କ୍ରୋଧେ ଅଜ୍ଞାନ । - ନନ୍ଦକିଶୋର

ମୁଁ, କାଳାତୀତ

ଅନିଲ ପାଣିଗ୍ରାହୀ
ସଲଗ୍ ଲେକ୍ ସିଟି, ଯୁଟାଃ, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା

ସବୁ କିଛି ଗତି କରେ ସମୟ ସୁଅରେ
ସବୁ କିଛି ଅବସ୍ଥିତ ସମୟ କୋଳରେ
ସମୟର ଅବସ୍ଥିତି ମୋହରି ଭିତରେ
ମୁଁ ପୁଣି ଅବସ୍ଥିତ କାଳର ଗର୍ଭରେ
ମୁଁ ତିର ତଞ୍ଜଳ ଗତିଶୀଳ
ସମୟ ମୋ ଗତିପଥ, ଅଚିନ୍ତ୍ୟ ଅମାପ
ସମୟ ମୋ ଗତିଶୀଳ ବ୍ୟୋମ ତା ଆଧାର
ମୁଁ ହିଁ କାଳ, ମୁଁହିଁ ବ୍ୟୋମ, ଅଚିନ୍ତ୍ୟ ଅମାପ । (୧)

ମୁଁ ତିର ଅବସ୍ଥିତି ସମୟ କୋଳରେ
ସମୟର ବସ୍ଥିତି ପରିବର୍ତ୍ତନରେ
ପରିବର୍ତ୍ତନ ହିଁ ତିରନ୍ତନ, ସେ କାଳ-ଆଧୃତ
ସେ ହିଁ କାଳ, ସେ ହିଁ ବ୍ୟୋମ, ଅଚିନ୍ତ୍ୟ ଅମାପ । (୨)

ମୋ ସ୍ଥିତି କାଳ-ନିହିତ, କାଳହିଁ ପ୍ରତୀତ
କାଳହିଁ ପରିବର୍ତ୍ତନ, ଏଣୁ ସେ ପ୍ରତୀତ
ମୁଁ ଦେଖେ ପରିବର୍ତ୍ତନ, ମୁଁ ଅପରିବର୍ତ୍ତିତ
ମୁଁ ସୃଜେ ପରିବର୍ତ୍ତନ, ମୁଁ ଅପରିବର୍ତ୍ତିତ । (୩)

ମୁଁ ପ୍ରତ୍ୟକ୍ଷ କରେ ମୋ ପ୍ରତୀୟମାନତା
ମୋ ପ୍ରତ୍ୟକ୍ଷତା ସୃଜେ ମୋ ପ୍ରତୀୟମାନତା
ମୁଁ ପ୍ରତ୍ୟକ୍ଷ, ମୁଁ ସତ୍ୟ, ମୋ ପ୍ରତୀୟମାନତା ଅଲିକ
ମୁଁ ପ୍ରତ୍ୟକ୍ଷ, ମୁଁ ସତ୍ୟ, ମୋ ଅସ୍ଥିତି ଅଲିକ । (୪)

ଯଦି ଓ ମୁଁ ଦେଖିପାରେ ମୋ ପ୍ରତୀୟମାନତା
ମୁଁ ଅନୁଭବି ପାରେ ନାହିଁ ମୋ ନିଜ ସତ୍ୟତା
ମୋ ଅନୁଭବ ଅଜ୍ଞ, ଅଲିକ; ମୁଁ ସତ୍ୟ
ମୁଁ ହିଁ କାଳ, ମୁଁ ହିଁ ଲୟ , ମୁଁ ଅବିନଶ୍ଵର । (୫)

ମୁଁ ପ୍ରେମୀ ପରିବର୍ତ୍ତନର, ସେ ଇ ହିଁ ସୌନ୍ଦର୍ଯ୍ୟ
ମୁଁ ପ୍ରେମୀ ସୌନ୍ଦର୍ଯ୍ୟର, ସେ ଅପରିବର୍ତ୍ତିତ
ମୁଁ ପ୍ରେମୀ ପରିବର୍ତ୍ତନର, ମୁଁ ଅପରିବର୍ତ୍ତିତ
ମୁଁ ହିଁ ସତ୍ୟ, ମୁଁ ସୌନ୍ଦର୍ଯ୍ୟ, ମୁଁ ଅବିନଶ୍ଵର । (୬)

ମୁଁ ଖେଳେ ଛବି ସହ, ମୁଁ ନୁହେଁ ଛବିଳ
ପ୍ରତୀକ ମୋ ଖେଳସାଥୀ, ମୁଁ ନୁହେଁ ପ୍ରତୀକ
ଭାବନା ମୋ ଖେଳଘର, ମୁଁ ନୁହେଁ ଭାବନା
ରଚେ ମୁଁ ଏସବୁ ଖେଳ, ମୁଁ ନୁହେଁ ରଚନା
ମୁଁ ସୃଜେ ଶବ୍ଦ, ଅର୍ଥ, ମୁଁ ସୃଜେ ମୋ ଚିତ୍ତ
ଏସବୁ ମୋ କ୍ରୀତନକ, ମୋ ଅନ୍ତର୍ନିହିତ-
ଏସବୁ ମୋ ରୂପାନ୍ତର, ମୁଁ ଓ ମୋ ନିଜସ୍ଵ । (୭)

ମୁଁ ଉଡେ ବିହଙ୍ଗ ସାଥେ, ତଥାପି ମୁଁ ସ୍ଥିର
ମୁଁ ଗାଏ ଭ୍ରମର ସାଥେ, ମୁଁ ସୁର- ନିଃଶବ୍ଦ
ମୁଁ ବହମାନ ନଦୀ, ମୁଁ ତିର ସ୍ଥବିର
ମୁଁ ହିଁ ମୋ ପ୍ରତ୍ୟକ୍ଷ୍ୟଦର୍ଶୀ, କାୟାତୀତ ସ୍ଥିର । (୮)

ପ୍ରକୃତି- ଅନ୍ତର୍ନିହିତ, ପ୍ରକୃତି- ବହିର୍ଭୂତ, ମୁଁ ହିଁ ଯେ
ପ୍ରକୃତି
ପୃଥିବୀ- ଅନ୍ତର୍ନିହିତ, ପୃଥିବୀ-ବହିର୍ଭୂତ,
ମୁଁ ହିଁ ଯେ ପୃଥିବୀ
ମୁଁ ଅନ୍ତର୍ନିହିତ, ମୁଁ ବହିର୍ଭୂତ, ମୁଁ ହିଁ ସର୍ବସ୍ଥିତି
ମୁଁ ଅନ୍ତର୍ନିହିତ, ମୁଁ ବହିର୍ଭୂତ, ମୁଁ ଅନୁପସ୍ଥିତି । (୯)

ସତ କହିବାକୁ କିଆଁ ଡରିବି, ସତ କହି ପଛେ ମଲେ ମରିବି ।
ମୋତେ ଏତିକି ଶିଖାଅ ସାହିଁହେ ! ମୋର ଧନ ଜନ ଲୋଡା ନାହିଁ ହେ । - ରାମକୃଷ୍ଣ ନନ୍ଦ

ଦିନ ଏକାଭୂତ ହୁଏ ରାତି ସହ, ଦିନ ସହ ରାତି
ବର୍ଷା ମିଳେ ନଦୀ ସହ, ତା ସହ ଜଳଧି
ମୋ ଗର୍ଭରେ ଏକାଭୂତ ସୌନ୍ଦର୍ଯ୍ୟ- ପକ୍ୱତି
ଏକାଭୂତ ମୋ ଅନ୍ତରେ ଏ ଅମାପ ସୃଷ୍ଟି
ମୋ ଗର୍ଭରୁ ମୁଁ ହିଁ ସୃଜେ ବହୁବିଧ ଦୃଷ୍ଟି
ମୁଁ ହିଁ ସୂକ୍ଷ୍ମ, ମୁଁ ସୃଜନା, ମୁଁ ହିଁ ତ ସୃଷ୍ଟି ! (୧୦)

ମୁଁ ଭୋଗେ ମଧୁରତା, ମୁଁ ହିଁ ମଧୁରତା
ଭୋଗୀ ହିଁ ମୁଁ, ଯେଣୁ ଭୋଗେ ମୁଁ ମଧୁରତା
ମୁଁ ଭୋଗେ ମୋ ମାଧୁର୍ଯ୍ୟ, ମୁଁ ହିଁ ଉପଭୁକ୍ତ
ମୁଁ ଭୋଗେ ମୋ ମାଧୁର୍ଯ୍ୟ, ମୁଁ ହିଁ ଉପଭୋଗ । (୧୧)

ଦେଖେ ମୁଁ ସୌନ୍ଦର୍ଯ୍ୟ, ଯେଣୁ ମୁଁ ହିଁ ସୌନ୍ଦର୍ଯ୍ୟ
ଦେଖେ ମୁଁ ସୌନ୍ଦର୍ଯ୍ୟ, ଯେଣୁ ମୁଁ ହିଁ ଦର୍ଶନ
ମୁଁ ହିଁ ଦୃଶ୍ୟ, ଯେଣୁ ଦେଖେ ମୁଁ ମୋ ସୌନ୍ଦର୍ଯ୍ୟ
ମୁଁ ଦେଖେ ମୋ ସୌନ୍ଦର୍ଯ୍ୟ, ମୁଁ ହିଁ ଦର୍ଶକ
ମୁଁ ଦୃଷ୍ଟା, ମୁଁ ଦର୍ଶନ, ମୁଁ ହିଁ ଦର୍ଶକ
ମୁଁ ଦୃଷ୍ଟା, ମୁଁ ଦର୍ଶନ, ମୁଁ ଦୃଶ୍ୟ ସୁନ୍ଦର
ମୁଁ କର୍ତ୍ତା, ମୁଁ କ୍ରିୟା, ମୁଁ କୃତ ଅମର । (୧୨)

ଜାଣେ ମୁଁ ତୁମେ ଅଚିନ୍ତ୍ୟ,
ତଥାପି ତୁମକୁ ମୁଁ ବାନ୍ଧିରଖେ ମୋ ମନଃଦର୍ଶନେ
ଜାଣେ ମୁଁ ତୁମେ ଅବନ୍ଧ୍ୟ,
ତଥାପି ତୁମକୁ ମୁଁ ବାନ୍ଧିରଖେ ମୋ ହୃଦ କନ୍ଦରେ
ଜାଣେ ମୁଁ ତୁମେ ଅରୂପ,
ତଥାପି ମୁଁ ସୃଜିତାଲେ ପ୍ରତିଛବି ତୁମ
ଜାଣେ ତୁମେ ସର୍ବବ୍ୟାପି,
ତଥାପି ମୁଁ ଖୋଜିବୁଲେ ପଦଚିହ୍ନ ତୁମ
ଜାଣେ ତୁମେ ଶରୀରୀତ,

ତଥାପି ମୋ ହୃଦେ ଗୁଞ୍ଜରିତ ପ୍ରତିଧ୍ୱନୀ ତୁମ
ମୁଁ ତୁମ ପ୍ରତିଧ୍ୱନୀ, ପଦଚିହ୍ନ, ପ୍ରତିଛବି ଓ ଦର୍ଶନ
ତୁମଠୁ ଅବିଚ୍ଛିନ୍ନ
ମୁଁ
ତୁମ କାଳ, ତୁମ ବ୍ୟୋମ, ତୁମ ଛୁଟି ସୁନ୍ଦର ମଧୁର
ମୁଁ ହିଁ ତୁମେ, ତୁମେ ହିଁ ମୁଁ, ସତ୍ୟ-ଶିବ-ସୁନ୍ଦର ।
(୧୩)

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ସଙ୍ଗୀର୍ଷତା

ଚିରସ୍ମୃତା ନନ୍ଦ, ଚରୋଞ୍ଜେ

ଘାଣ୍ଟି ଚକଟି ଦିଅନ୍ତି ସତେ ଜୀବନଟାକୁ
ସନ୍ତୁଳି ଦିଅନ୍ତି ଏ' ହୃଦୟକୁ
ମନର ମେଞ୍ଚା ମେଞ୍ଚା ଆଶା
ଆଉ
ଆଖିର ମୁଠା ମୁଠା ସ୍ୱପ୍ନ
ଏଇ ସ୍ୱପ୍ନ ଏଇ ଆଶା
ମେଞ୍ଚା ମେଞ୍ଚା ଆଶାରେ
ଜୀବନଟା ଭର୍ତ୍ତି
ମୁଠା ମୁଠା ସ୍ୱପ୍ନରେ
ମନଟା ପୂର୍ତ୍ତି
ଏଇ ସ୍ୱପ୍ନ ଏଇ ଆଶା
ଆଶା ଆଉ ସ୍ୱପ୍ନର ମନ୍ଦିର ତୋଳି
କରା ହୁଏ ବଞ୍ଚିବାର ପ୍ରୟାସ
ସେ' ମନ୍ଦିର ଭାଙ୍ଗି ଗଲେ
ହୋଇଯାଉଁ ଏକାଥରେ ନିରାଶ
କରି ବସୁଁ ମୁକ୍ତିର ପ୍ରୟାସ

----- 0 -----

ସତ୍ୟରେ ମରିବି ସତ୍ୟରେ ଡରିବି ଏହି ଆଜ୍ଞା ମୋତେ ହେଉ
କହେ ଭୀମଭୋଇ ଏ ମର୍ତ୍ତ୍ୟମଣ୍ଡଳେ ଯଶ ଅପଯଶ ଥାଉ । - ଭୀମଭୋଇ

ମାତା ଉତ୍କଳସୁହାସିନୀ

ବିଜୟ ମୋହନ ମିଶ୍ର

ମହୋଦଧିଧୌତା ମହାନଦୀସ୍ନାତା
ଉତ୍କଳସୁହାସିନୀ ।

ସଙ୍ଗତନୃତ୍ୟ -- ସ୍ଥାପତ୍ୟକଳାମୟୀ
ଉତ୍କର୍ଷନିବାସିନୀ ॥

ଶଙ୍ଖନାଭିଜାତା ବିଲଙ୍କାପ୍ରଶସ୍ତା
ଉତ୍କଳପ୍ରକାଶିନୀ ।

ସ୍ତୁତବନକୁଞ୍ଜ -- ମାଳାର୍ଦ୍ଦ୍ୟଶୋଭିତା
ଶୀଳସ୍ତ୍ରୀସ୍ୱରୂପିଣୀ । ୧ ।

ବିରଜାସୁନ୍ଦରୀ ବିମଳାଭୈରବୀ
ଶୀତଳାମାହେଶ୍ୱରୀ ।

ତ୍ରିଶକ୍ତିସମୂତ -- ଯୋଗିନୀକ୍ରୀଡ଼ିତା
ରକ୍ତା ସମଲେଶ୍ୱରୀ ॥

ମଙ୍ଗଳାଶାରଳା ଚର୍ଚ୍ଚିକାଚଣ୍ଡିକା
ଶ୍ରୀଭଗବତୀଶ୍ୱରୀ ।

ନୀଳାଚଳବନ୍ଦ୍ୟା ସତତ ଆରାଧ୍ୟା
ମାତାଭୁବନେଶ୍ୱରୀ । ୨ ।

ଦୟାଚିତ୍ରୋତ୍ପଳା ଭାର୍ଗବୀଉତ୍କଳା
ପ୍ରଗଳ୍ଭୋଜ୍ଞାସିନୀ ।

ମହେନ୍ଦ୍ରଗିରି-- ଦଣ୍ଡକାରଣ୍ୟତଟୀ
ଶ୍ୟାମଳସୁମୋହିନୀ ॥

ଚିଲିକାସୁରୂପା ଅଂଶୁପାମଧୁରା
ବିଶାନ୍ତିପଦାୟିନୀ ।

କନ୍ଧମାଳୟନ -- ଜଙ୍ଗଲପୁରିତା
ସୁଶେଣୀତରଙ୍ଗିଣୀ । ୩ ।

ବାକ୍ପରାୟଣୀ ସଙ୍ଗତଦର୍ଶିନୀ
ସୌକ୍ଷ୍ମ୍ୟସୁଖକାମିନୀ ।

ତ୍ରିତାଳମୃଦଙ୍ଗ -- ପ୍ରତ୍ୟୁତରଙ୍ଗ
ତାଳବାଦ୍ୟମୁଚ୍ଛିନୀ ॥

ଅଭିନବରଙ୍ଗ -- ଚତୁରବିରଙ୍ଗ
ସୁସାହିତ୍ୟଶୋଭିନୀ ।

ଶ୍ରୀଶାରଳୋପେନ୍ଦ୍ର-- ଜଗବଳମଧୁ
ସୁକାବ୍ୟପ୍ରମୋଦିନୀ । ୪ ।

ଶୃଙ୍ଗରଭାମିନୀ ସୌଖ୍ୟପ୍ରଦାୟିନୀ
ଶ୍ରୀରାଧା ନାମ ଖ୍ୟାତା ।

ଜୟଦେବକୃତା ଚନ୍ଦନଚର୍ଚ୍ଚିତା
ଶ୍ରୀଚୈତନ୍ୟସୁସ୍ଥିତା ॥

ପ୍ରଣୟବଲ୍ଲରୀ ସୁବର୍ଣ୍ଣଭାସ୍ୱରୀ
ସୁଗୀତାସୁମୋହିତା ।

ସଗୁଣ-ନିର୍ଗୁଣ --- ବିଗୁଣ-ଅଗୁଣ
ଶ୍ରୀନୀଳାଚଳସ୍ଥିତା । ୫ ।

କର୍ତ୍ତବ୍ୟ କରମେ ନୋହିବ ବିମୁଖ, କ୍ରମେ କ୍ରମେ ତହୁଁ ଉପୁଜିବ ସୁଖ ।
ନ ପାଇଲେ ଫଳ ନୋହିବ ନିରାଶ, ବିପଦେ ଭବିତ ଦ୍ୱିଗୁଣ ସାହସ । - କୁତଳାକୁମାରୀ

ଶୀଘ୍ରଭୟଙ୍କରୀ ଶୁଭଶେୟଙ୍କରୀ
 କ୍ଷୀରୋଦଧିଶାୟିନୀ ।
 ଦୟାବିଦ୍ୟାଶାନ୍ତି-- କ୍ଷାନ୍ତିକାନ୍ତିୟୁକ୍ତା
 ଶୀଘ୍ରଦେବୀକାତ୍ୟାୟନୀ ॥
 ଶୌର୍ଯ୍ୟବୀର୍ଯ୍ୟତତ୍ତ୍ୱା ପ୍ରଚକ୍ଷ-ଉତ୍ତତ୍ତ୍ୱା
 ଦୁଷ୍ଟପନିଷ୍ଠୁତିନୀ ।
 ଅନୁପୂର୍ଣ୍ଣାଲକ୍ଷ୍ମୀ ସଦାଗୃହଲକ୍ଷ୍ମୀ
 ସ୍ୱଭାବପ୍ରଦାୟିନୀ । ୬ ।

ଭାସ୍କର୍ଯ୍ୟଶାଳିନୀ ମନ୍ଦିରମାଳିନୀ
 କର୍ମକାକ୍ଷାଧ୍ୟାୟିନୀ ।
 ଅତିଶୁଚିରୁଚି ବାଚି ଛନ୍ଦସୁଚୀ
 ପ୍ରସ୍ତରଗାୟନୀ ॥
 ଧର୍ମପରାୟଣୀ ଶାସ୍ତ୍ରାର୍ଥବୋଧିନୀ
 ନିତ୍ୟାନନ୍ଦଦାୟିନୀ ।
 ପରମାର୍ଥପ୍ରିୟା ଜଗନ୍ନାଥଶିୟା
 ସର୍ବଦା ଆହ୍ୱାଦିନୀ । ୭ ।

ମାତା ସୁହାସିନୀ ସୁଚାରୁଭାଷିଣୀ
 ବରଦା ସୁପ୍ରସନ୍ନା ।
 ଆୟୁବଳାରୋଗ୍ୟ -- ସମୃଦ୍ଧିଦାୟିନୀ
 ସୁଧାସୁକ୍ଷମାପୁର୍ଣ୍ଣା ॥
 ବହୁଜନମାନୟା ରତ୍ନାକରକନ୍ୟା
 ମାତା କରୁଣାମୟୀ ।
 ପଦସୁଗ ବନ୍ଦେ ଜନନୀ ଅନିଚେନ୍ଦ୍ୟ
 ଶୁଭେ ଅମୃତମୟୀ । ୮ ।

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କାମନା

ପ୍ରଦୀପ ଚନ୍ଦ୍ର ତିପାଠୀ
 ଅଧ୍ୟାପକ, ବାଣିଜ୍ୟ ବିଭାଗ
 ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ
 ଅଗଷ୍ଟ ୧, ୨୦୦୩
 ତୁମରି ଆଦେଶେ ବହୁଅଛି ଦେଶେ
 ଶତ ନଦନଦୀ ଧାରା
 ବହୁଛି ପବନ ବନ ଉପବନ
 ଉଦେ ରବି ଶଶୀ ତାରା ॥୧॥

ଦେଇଛତ ସବୁ ଦୟାମୟ ପ୍ରଭୁ
 ମାଗିବାକୁ କିଛି ନାହିଁ
 ତୁମ କୃପା ଝର ବ୍ୟାପିଛି ସଂସାର
 ଲେଖିବାକୁ ଭାଷା କାହିଁ ॥୨॥

ସ୍ୱର୍ଣ୍ଣପ୍ରସୁ ଦେଶ ୪ ଭାରତ ବର୍ଷ
 ଜନନୀ ମୋ ଜନ୍ମଭୂଇଁ
 ବହୁଅଛି ଗଙ୍ଗା ଉତୁଛି ତ୍ରିରଙ୍ଗା
 ବିଶ୍ୱ ଭ୍ରାତୃଭାବ ବହି ॥୩॥

ସେଦେଶେ ଜନମ ସାର୍ଥକ ଜୀବନ
 କରିଛ କରୁଣାନିଧି
 ଯେ ଦେଶେ ଜନମିଲେ ମୋହନ ସୁନ୍ଦର
 ବହୁକ୍ଷ ବିଜୟୀ ଗାନ୍ଧୀ ॥୪॥

ମାଗୁଅଛି ଆଜି ଭାଳ କୃପାରାଜି
 ଜନହିତେ ମନରହୁ
 ଦେଶ ମାତୃକାର ସେବା କରିକରି
 ୪ ଜୀବନ ଧନ୍ୟ ହେଉ ॥୫॥

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କେହି ରହିନାହିଁ ରହିବେ ନାହିଁତି ଭବରଙ୍ଗ-ଭୂମିତଳେ
 ସର୍ବେ ନିଜ ନିଜଅଭିନୟ ସାରି ବାହୁଡିବେ କାଳବଳେ । - ରାଧାନାଥ

ପଲ୍ ନଦୀ କୁଳରେ ଗୋଟିଏ ସନ୍ଧ୍ୟା

ମନୋରଞ୍ଜନ ଶତପଥୀ
ପଲ୍ ନଦୀ କୁଳ, ମାକାଓ
୨୭ - ୧୧ - ୧୯୯୬

(୧)

ଆଜି ସନ୍ଧ୍ୟାରେ, ପଲ୍ ନଦୀ କୁଳରେ
ଗୋଟିଏ ରେଷ୍ଟୋରାଣ୍ଟରେ ଚା ପିଉଥିଲି ।
କିଛି ଭାବିବାପାଇଁ ନଥିଲା ବୋଲି
ନଦୀର ସେପାରିକୁ ଚାହିଁ ରହିଥିଲି ।

ଜାହାଜଟି ଭାସିଚାଲିଯାଏ ଧରିଧରି
ଯେମିତିକି ଭାସିଯାଏ, ଗାଁର ନଳରେ
କାର୍ତ୍ତିକ ପୁନେଇଁ ରାତିରେ
କଦଳୀପତ୍ରୁଆର ତଳ ଆମରି ।

ନଦୀ ସେପଟେ ପାହାଡ ପର୍ବତ, ଚୀନ୍ ଦେଶର ।
ସେମାନଙ୍କ ପଛରେ ଆଲୋକମାଳାରେ
ଝଟକୁଥିଲା ଜୁହାଇ ସହର ।
ଆଜିମୋର ପଶଥିଲା, ପଲ୍ ନଦୀକୁ ନେଇ
କେବେ ନଭାବିବି; ଆଉ କାଳେ
ଭାବି ହୋଇଯିବବୋଲି, ଗୋଟକପରେ
ଗୋଟାଏ ଚା ପିଉଥିବି ।

ପାହାଡ଼ି ରାତିରେ, ଗାଁ ନଳରେ
ଗାଧୋଇ, ଆମେ ତଳ ଭସାଇଥାଉ
ଆଉ ଭସାଇ ଭସାଇ ଗାଇ ଥାଉ ---

ଆ ... କା ... ମା ... ବୈ
ରୁଆ ପାନ ଥୋଇ
ରୁଆ ପାନ ଡୋର
ମାସକ ଧରମ ମୋର ।

ହଠାତ୍ କେଉଁଠୁ ଭାସିଆସିଥିଲା
ନଦୀ ଭିତରକୁ ଗୋଟିଏ ବିରାଟ ଜାହାଜ ।
ଲାଗୁଥିଲା, ସତେକି ଭାସି ଆସିଲା
ଏକ ଚଳନ୍ତି ସହର !
ଜାହାଜଟିର ଦେହରେ, କେତେ ଆଲୁଅର ମାଳା
ସତେ ଯେପରି, ଦୀପାବଳୀର ଦୀପମାଳା ।

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ଏମିତି ଏକ କାର୍ତ୍ତିକ ପୂର୍ଣ୍ଣମୀ ସକାଳର ବେଳା
ଗାଁ ଶିବମନ୍ଦିର ପାଖରେ ହେଉଥାଏ
ବୃନ୍ଦାବତୀଙ୍କର ପୂଜା ।
ଗାଆଁର ଝିଅ, ବୋହୂ ଓ ବିଧବାଏ ମିଳି
ଗଗନ କାଇ ପକାଉଥାନ୍ତି ହୁଳହୁଳି ।

ଇଚ୍ଛନ୍ତି ଦାମ୍ପତ୍ୟକୁ ହସ୍ତେ ରଖିବାକୁ ସମସ୍ତଙ୍କ ଭାଗ୍ୟ ଡୋରି
ନିଜ ଭାଗ୍ୟଡୋରି, କାଳ ହସ୍ତେ ଏହା ପକାନ୍ତି ହେଲେ ପାସୋରି । - ରାଧାନାଥ

ପୂଜା ବୋଧହୁଏ ଆସୁଥାଏ ସରି
ଦେଖିଲି, ଗାଆଁର ଚିହ୍ନାଝିଅଟିଏ
ହାତରେ ଭୋଗଥାଳି ନେଇ
ପୂଜାରୁ ଫେରୁଥାଏ ଡରବର ହୋଇ ।

.... ଯଦି ଏହି ହାତରେ, ତୁମକୁ
ଖୁଆଇ ଦିଏ ମୁଁ ଭୋଗ
ତାହାପରେ, ଏ ହାତ
ଆଉ ମୋହର, ହୋଇ କି ରହିବ !

ମୁଁ ଜାଣି ନପାରିଲି, ନିଜେ ଚାଲିଆସିଥିଲି
ତାହାରି ସାମନାକୁ
ଅବା ଭୋଗଥାଳି ହାତେ
ସିଏ ଆସିଥିଲା ମୋର ରାସ୍ତା ରୋକିବାକୁ ।

ଉତ୍ତର ମୋ ଥିଲା ଏଇ --

ନହେଲେ ବା ନାହିଁ
ଯଦି ହାତରେ ଖୁଆଇ ଦେବନାହିଁ
ତେବେ, ମୋର ବି ଭୋଗ ଖାଇବା
ଦରକାର ନାହିଁ ।

ନିଅ ଏଇ ଠାକୁରଙ୍କ ଭୋଗ
ଖାଇଥାଅ ଟିକେ ଭଲକରି
ସହରରେ ଏ କାହୁଁ ଅବା ମିଳୁଥିବ ।

ମୁହଁ ଫେରାଇ ସେଠୁ ଆସିଥିଲି ଫେରି
ସେ କଅଣଯେ ଭାବି ବସିଥିବ
ଥରେବି ନଥିଲି ପରଖି ।
ତାହାପରେ, ଯାହସବୁ ଘଟିଗଲା
ସେଦିନର ସଞ୍ଜ ବେଳେ,
ଭାବିଲେ, ଦେହ ଗୋଟାପଣେ
ଏବେବି ଥରିଯାଏ କେତେ !

କହିଥିଲି ଟିକେ ନାଟକ ଠାଣିରେ

ଭୋଗ ତ ଖାଇବି
ହେଲେ ସର୍ତ୍ତ ମୋର ଏଇ
ନିଜ ହାତରେ ତୁମେ
ଦେବଟି ଖୁଆଇ ।

ହେଉଥାଏ ଆଳତୀ, ଶିବ ମନ୍ଦିରରେ ।
ମୁଁ ବସିଥାଏ, ତୁଳସୀ ଚଉରା ବେଢାରେ
ଯେଉଁଥିକି ପୂଜା ହେଉଥିଲା
ଆଜି ସକାଳରେ ।

ଚମ୍ପକି ପଡ଼ିଥିଲା ସିଏ
ଫେରିବି ଯାଇଥିଲା ପଛକୁ
ପାଦେ ଦୁଇ ପାଦେ ।

ଏକି କଥା, ଏକି କଥା
କୁହୁ ତୁମେ ସତେ !
ସହରରେ ରହି, ହିତାହିତ ଜ୍ଞାନ ସବୁ
ଅବା ଭୁଲିଲ କେମନ୍ତେ ?

ହଠାତ୍ କେଉଁଠୁ ବାହାରି ଆସିଥିଲା
ସେଇ ଝିଅଟି, ଯେପରି କି
ଅନ୍ଧାର ଛୁପାଇ ରଖିଥିଲା
କେବେଠୁ କେଉଁଠି ।

କାତରତା ସିନା କାପୁରୁଷପଣ, ବୀର ମାରେ ଅବା ମରେ କରି ରଣ ।
ପଛଘୁଞ୍ଚା ନାହିଁ ବୀରର ଜାତକେ, ନ ମରେ ସେ କେଉଁ ପରାଣ ଆତଙ୍କେ । - ଗୋପବନ୍ଧୁ

ନିଅ ଏବେ ଭୋଗ ଖାଅ ତ ଯଲ୍‌ଦି
ନିଜହାତେ ଖୁଆଇ ଦେବାକୁ
ମୁଁ ଏବେ ହେଉଅଛି ରାଜି ।

ସାରା ଦେହ ମୋର ଥରି ଉଠିଥିଲା
କେଉଁ ଅପରାଧରେ, ମଣିଷ ଆଜି
ଅପରାଧୀ ନହୋଇଲା ଅବା !

କଣ ଯେ ଘଟି ଚାଲିଛି, ବୁଝିପାରୁ ନଥିଲି
ଆଉ ସେଇଥିପାଇଁ ବୋଧହୁଏ
ତା ହାତରୁ ଚୁପ୍‌ଚାପ୍ ଖାଇ ଚାଲିଥିଲି ।

ତୁମର ଏପରି କରିବାର
କି ଉଚିତ୍ ଥିଲା ?
ସକାଳର ମୋର ସାମାନ୍ୟ ଦୁଃଖମିକୁ
ଦେହଭିତରକୁ, କେମିତିଯେ
ଚାଣିନେଲ ଭଲା !

ଏବେ ତ ନିଜେ ଖୁଆଇ ଦେଲ
ୟା ପରେ, କଅଣଯେ ହେବ
ତୁମରି ହାତର ?

ମୁଁ ଆଉକିଛି କହିପାରିନଥିଲି ।
କଣ ଯେ କହିହୋଇଥାଆନ୍ତା
କିଛି ହେଉ ନଥିଲା ବି ଭାବି ।
ଆଉ ଏମିତି ଏମିତି ରେ କିଛି କ୍ଷଣ
ଯାଇଥିଲା ବିତି ।

ମୁହଁ ତଳକୁ କରି କହିଥିଲା ସିଏ --

ଯେବେ ସାରା ଶରୀର
ଆଉ ହୋଇ ନ ରହିଲା ମୋର
ତେବେ, କେବଳ ମୋ ହାତ କଥା
କାହିଁକି ପଚାର ?

ଶେଷରେ ମୁଁ ମୁଁହ ଖୋଲିଥିଲି --
ଦୂରଦେଶକୁ ତ ମୁଁ କାଲି ଯିବି ଚାଲି
ରହିବ କି ମନରେ ତୁମର
ଆଜିର ସକାଳ, ଏଇ ସନ୍ଧ୍ୟା
ଆଉ ତମେ ଖୁଆଇ ଦେବାକୁ ମୋତେ ?

ମୁଁ ବି ଚମ୍ପକି ପଡ଼ିଥିଲି, ଆଉ
କହିଥିଲି ଭରିତରି
କୁହ, କୁହ ସବୁ ଖୋଲିକରି
ଆଜି ମୁହଁ ବୁଝିପାରେ ନାହିଁ
ତୁମର ଏ ଅଜଣା ପହେଲୀ ।

କାନ୍ଦ କାନ୍ଦ ହୋଇ କହି ବସିଲା ସେ --
ତମେ ପୁଣି ଏ କି କଥା କହିବସ ଯେ !
ଯାହୁଙ୍କପାଇଁ ଦିନଟିଏ
ଉପାସ ରହିବାକୁ ହୁଏ
ତାଙ୍କୁ କଅଣ ଜୀବନରେ
କେବେ ଭୁଲିହୁଏ ସତେ ?

ଉତ୍ତର ତା ଥିଲା ଏଇ --

ତମେ ତ ମୋଠୁ ଭୋଗ ନେଲ ନାହିଁ
ତେଣୁ ଦିନସାରା ଆଜି
ମୁଁ ବି କିଛି ଖାଇନାହିଁ ।

ନିକଟକୁ ଭୟ ନ ଆସିବା ଯାଏ ଥିବ ସିନା ତାକୁ ଭରି
ଭୟ ଆସିଗଲେ ନିକଟେ ସହସା ପ୍ରତିକାର ତା'ର କରି । - ବିଶ୍ୱନାଥ

ପୂଜାଥାଳି ଧରି ଶେଷରେ ସେ
ଫେରିଗଲା ଗାଁ ଭିତରକୁ
ପଛରେ ସେ କଅଣ ଛାଡ଼ିଗଲା
ଏଇଆ ଭାବିଭାବି, ଚାହିଁ ରହିଥିଲି
ତାହାରି ଯିବାର ବାଟକୁ ।

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ଆଜି ପଲ୍ଲ ନଦୀ ମନେ ପକାଇ ଦେଇଛି
ସେଇ ସନ୍ଧ୍ୟାର କାହାଣୀ
ସେଇ ଅଶ୍ରୁସିନ୍ଧୁ ମୁହଁ
ଆଉ ସେହି କରୁଣ ଚାହାଣୀ ।

ଆହା ଏବେ ସେ କଅଣ କରୁଥିବ !
କହରେ ପଲ୍ଲନଦୀ, ଥରେ ଯାଅରେ କହି
ସେ କଅଣ ଏବେ ମୋତେ ନେଇ ଭାବୁଥିବ
ଅବା ମୁଁ ଭୁଲିଅଛିବୋଲି
ଭାବିଭାବି ମୁଣ୍ଡ ପିଟୁଥିବ ।

ହେଇଟି ... ସେଇ ଯେଉଁ ତାରାଟି
ଝଟକୁଛି ମୋ ମୁଣ୍ଡ ଉପରେ
ସେଇଟି କି ଝଲସୁଥିବ
ମୋ ଗାଆଁର ଆକାଶରେ !
ହୁଏତ ... ସେଇ ଝିଅଟି ଏବେ
ଆକାଶକୁ ଚାହିଁ ରହିଥିବ
ଆଉ ଏଇ ତାରାଟିକୁ ଦେଖିଦେଖି
ମୁଁ କେତେ ଦୂରରେ ଅଛି
କଳନା କରୁଥିବ ।
... ଅବା ହୁଏତ ତା ମୁହଁର ଆଲୋକ
ତାରାଟି ଦେହରେ ଧକ୍କା ଖାଇ
ମୋ ଆତକୁ ଫେରି ଆସୁଥିବ ।

ସେ, ଏଇ ତାରା ... ଆଉ ମୁଁ
ଆମେ କି ବନିଗଲୁ ଗୋଟିଏ ତିଭୁଜ
ମଝିରେ କତେ ପାହାଡ ପର୍ବତ
ସାଗର, ମହାସାଗର ଓ ବାଦଲ୍ ଖଣ୍ଡ
ସବୁକିଛି ମିଶି ଗଢ଼ନ୍ତି ଅବା
ଭଗବାନଙ୍କର ଏକ ନୂଆ ବିଶ୍ୱରୂପ ।

ହେଇଟି ... ସେଇ ତାରାଟି ସଙ୍ଗେ
ଏବେ ଅନେକ ତାରା ମିଶିଗଲେଣି
ଏକାଠି ଆଖିମିଟିକା ମାରି
ଅବା କିଛି କହିଗଲେଣି --
ଥାଆନା ତୁ କାହିଁ
ହଜାର ହଜାର ମାଇଲ୍ ଦୂରରେ
ହେଲେ ତୋ ଗାଆଁର କେଉଁ ଏକ ନିଭୃତ କୋଣରେ
ଛୋଟିଆ ହୃଦୟଟିଏ ଥରିଥରି ଉଠେ
ଆଉ ରକ୍ତର ସୁଅକୁ ଠେଲିଦିଏ
ଶିରା ଓ ଧମନୀ ଦେଇ
ଏକ ସୁନେଲୀ ଦେହ ଉପରେ
ତୋ ନାଆଁକୁ ଲେଖି ଦେବା ପାଇଁ ।

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ପଲ୍ଲ ନଦୀ କୁଳରୁ ଫେରିବାବେଳେ
ଆଖି ଥିଲା ଲୁହରେ ଭରପୂର ହୋଇ
ଆଉ ପଲ୍ଲ ନଦୀ ପଛରୁ ଶୁଣାଉଥିଲା --
ମୋ କୁଳକୁ ଆସିବୁ
ଆଉ ନଦୀର ସେପଟକୁ ନେଇ
ମୋତେ ଭୁଲିଯିବୁ,
ଏ କଥା କେବେ ହେବ ନାହିଁ ।

ଶୁଣ ହେ ମଣିଷ ଭାଇ,
ଝୁରିମରିବାକୁ, ବୁଡ଼ିମରିବାକୁ ମଣିଷ ଜନମି ନାହିଁ । - କୁନ୍ତଳାକୁମାରୀ

ଓଡ଼ିଆ କହିବା ନିତାନ୍ତ ଆବଶ୍ୟକ

ସତ୍ୟ ରଞ୍ଜନ ଦାଶ, ଚରୋଲ୍ଲେଖ

ଜୁଲାଇ ୩୧, ୨୦୦୩

ସଂକ୍ଷିପ୍ତ ବିବରଣୀ

ମୁଁ (ଲେଖକ) ୧୯୯୯ ମସିହା ଖରାଦିନ ଛୁଟିରେ ଭୁବନେଶ୍ୱର ଯାଇଥିଲି । ଭୁବନେଶ୍ୱରରେ ଓ ମୋଟାମୋଟି ଓଡ଼ିଶାରେ ଓଡ଼ିଆ ଭାଷାରେ ପ୍ରତି ପିଲାମାନଙ୍କର ଜ୍ଞାନ ଦେଖି ଯାହା ସବୁ ଅନୁଭବ କରି ତାହା ଏଠାରେ ବିଶ୍ଳେଷଣ କରାଯାଇଅଛି । ଓଡ଼ିଆ ଭାଷା ପ୍ରତି ଓଡ଼ିଶାସ୍ଥିତ ଓଡ଼ିଆମାନଙ୍କ ଆଚରଣ ଏବଂ ବର୍ତ୍ତମାନ ପ୍ରବାସୀ ଓଡ଼ିଆମାନଙ୍କ ଆଚରଣ ଭିତରେ ତୁଳନା ଓ ସାମଞ୍ଜସ୍ୟ କରାଯାଇଅଛି । ଆନ୍ତରାଜ୍ଞାୟ କ୍ଷେତ୍ରରେ ଭାଷା ଓ ଭାଷାରେ ମହତ୍ତ୍ୱ ବିଶ୍ଳେଷଣ କରାଯାଇଅଛି । ସଂସ୍କୃତି ଯେ ଭାଷାଠାରୁ ଭିନ୍ନ କିମ୍ବା ଭାଷା ସଙ୍ଗରେ ଗଭୀର ଭାବରେ ଜଡ଼ିତ, ତାହା ଉପରେ ଆମେରିକାରେ ସ୍ଥାୟୀ ପ୍ରବାସୀ ଓଡ଼ିଆ ବୁଦ୍ଧିଜୀବୀମାନଙ୍କ ମତାମତ ଲେଖକ ଉଲ୍ଲେଖ କରିଛନ୍ତି । ଏପରିକି ଆମେରିକା ସ୍ଥିତ ଓଡ଼ିଆ ଜାତିର ଭବିଷ୍ୟତ ଯୁବକ-ଯୁବତୀଙ୍କ ମତାମତ ବି ଏଠାରେ ପରିବେଷନ କରାଯାଇଅଛି ।

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1. Motivation

It is said ଆତ୍ମୋପଲବ୍ଧି (self-realization) is the ideal for individual growth. Interaction with persons, i.e. a role model, or anti-role model, especially in the formative years of childhood, forms lasting impression of an individual’s ଦୃଷ୍ଟିକୋଣ. In cultures such as ଭାରତୀୟ culture, which are more personalized than rule based (as in Western cultures), these tend to take the form of idolizing the guru. Frequently, this idolization makes one put the guru in a pedestal instead of actually focusing on implementation or growth of the guru’s beliefs by ଅନୁକରଣ କିମ୍ବା ଅନୁସରଣ.

So was the case with me. From childhood I was encouraged to read and write in English to be successful in society. However, as I was always immersed in an ocean of ଓଡ଼ିଆ ବାତାବରଣ, this could neither influence my basic ଓଡ଼ିଆ personality, nor made me think of ever loosing my ଆଭିଜାତ୍ୟ. Things started to change when I became a software developer at IBM in Toronto. Through the initial years we participated and enjoyed the ଓଡ଼ିଆ functions of କୁମାର ଉତ୍ସବ and ବିଶୁବ ମିଳନ, with gusto and fully cognizant of my ଓଡ଼ିଆତ୍ଵ.

All this hunky dory continued until a much-awaited ସିଦ୍ଧି arrived in the form of an convention of the Orissa Society of Americas (hereafter OSA) in Toronto in 1999.

1.1 ଟରୋଣ୍ଟୋରେ ଢିଙ୍କି ପ୍ରହାର

This convention single-handedly pounded my brain new thoughts like never before, things that I had never thought of before about me, myself, and my ସମ୍ପର୍କ to my ଆଭିଜାତ୍ୟ versus the rest of the world. The convention was singularly marked by an extreme pride in the avoidance of usage of ଓଡ଼ିଆ. The highlight was the inauguration lasting over two hours where many supposedly intellectual and successful ଓଡ଼ିଆs were present and who delivered all types of supposedly inspiring keynote addresses. I can safely say that not a single ଓଡ଼ିଆ ଶବ୍ଦ

ଯେଉଁ ଜୀବିକାରେ ଧନ ସମ୍ପାଦନ ଉତ୍ତମ ମିଳାଇ ଖରେ,
ସେପରି ବୃତ୍ତିକୁ ନତେଜିବ କେବେ ମନେରଖ ଗୁଣୀ ନରେ । - ନୀତି-ନିର୍ଦ୍ଦେଶୀ

was employed during these two to three hours by the dignitaries, except for an excellent ଓଡ଼ିଆ ସମବେଦ song (in which my children happened to participate).

While I was reduced to a କିଂକର୍ତ୍ତବ୍ୟବିମୁକ୍ତ state due to the singular absence of ଓଡ଼ିଆ, I was astonished none of the assembled were noticing it. Our North Indian tabla player, however, did point out “Mr. Dash you ଓଡ଼ିଆs must be a shameful race to have an innaguration without employing a single ଓଡ଼ିଆ ଶବ୍ଦ“. The ସାଂସ୍କୃତିକ ଧ୍ୱଂସିକରଣ (cultural devastation) brought about by a single generation of ପ୍ରବାସୀ ଓଡ଼ିଆs needs to be seen to be believed.

1.2 ପ୍ରତିରୋଧ ଓ ତୀବ୍ର ସମାଲୋଚନା

What followed over the following few years was a crusade I launched over ଓରନେଟ୍ [ornet] -- the electronic newsgroup criticizing our attitude. I developed many hypothesis about our backwardness and the underlying cause for it. Needless to say the North American immigrant ଓଡ଼ିଆ community was aghast and my outbursts were treated as nonsense. That did not bother me as much as the fact that people, initially, never agreed ଓଡ଼ିଆ କହିବା ଆବଶ୍ୟକ. Many theories were put forward justifying the requirement to not use ଓଡ଼ିଆ ଭାଷା. ¹

Some of the reasons advanced are really hilarious, but most of them have to do with the feeling ଓଡ଼ିଆ ସଂସ୍କୃତି is independent of ଓଡ଼ିଆ ଭାଷା. I am attaching two such mails from the younger folks, and one from an experienced senior intellectual, but highly virulent in his antipathy towards our mother tongue, describing their attitude about ଓଡ଼ିଆ ଭାଷା [Purohit, 2002]. I have summarized many of these excuses as Common Fallacies in the appendix. The true nature of the antipathy towards ଓଡ଼ିଆ ଭାଷା by our own *avante garde* intellectuals is vivid in ornet. Only a tiny sample of mails are presented here. I strongly encourage ପାଠକs to dig into the ornet archives.

I am sorry to say that I was mercilessly attacked and some of my reactions bordered on the verge of insanity. While the majority of North American ଓଡ଼ିଆ community got lost in the words and either shrunk or attacked me mercilessly, a few enlightened handful realized the truth of what I was saying.

It is my gut feeling that today due to the efforts of a few of us the realization has dawned on many North American ଓଡ଼ିଆs, that ଓଡ଼ିଆ ଭାଷା is the *sin qua non* of our identity. The typical ଓଡ଼ିଆ ମନୋଭାବ of not-admitting directly mistakes may be causing the lack of open

¹ The mails in ଓରନେଟ୍, where this crusade was launched, from 1999 onwards should be available archived at Columbia University web pages (<http://lists.cs.columbia.edu/pipermail/ଓରନେଟ୍/>). Recently ଓରନେଟ୍ has become undemocratic and censored. If for some reasons these archives were to be destroyed I will step in to collate my private copies to present to the public (with immense effort).

admittance of our ଅଜ୍ଞାତ ମନୋଭାବ. However, I am sure that the undercurrent of the errors committed by a lost generation are being realized.

One major ଆନୁଷ୍ଠାନିକ ଲାଭ of this heart-rending ବିବାଦ is the current article that you are reading. The author (being a English medium school student and thus ଓଡ଼ିଆ ଭାଷା handicapped) introduced English interspersed with as a medium of exchange. I will write more about this towards the end of the paper. I have personally found it as an excellnt way to compel myself to think in ଓଡ଼ିଆ, as opposed to thinking in English.

It is fortunate that qualified academic observers of that period were able to separate the କୁଣ୍ଡା from the ଚାଉଳ amidst the dogfight that characterizes the ସାଂସ୍କୃତିକ ସଂଘର୍ଷ that was taking place in ଓଡ଼ିଶା. It was concluded that in its many years of existence there was a substantial issue being discussed thread bare [Nayak, Decemeber 2002]. For the first time in ଆଧୁନିକ ଓଡ଼ିଆ ଲିପିଲେଖନ, instead of typical aping the colonial practice, oDiA was used instead of Orissa in English, and oDishA instead of Orissa. The former stuck, the latter did not.

1.3 The ଓଡ଼ିଆ diaspora and its special issues

When I was a child we were given the impression that there is a rosy future for us and our country (and by association ଓଡ଼ିଶା) as economic growth takes shape. Today to our utter devastation we realize that while generally it is true for India for the hope was an absolute ପୌରାଣିକ story rather than possessing any semblance of ବାସ୍ତବିକତା.

Within India itself most states, barring perhaps Assam and Bihar, have left us behind. This is even without considering the singular recent ସମ୍ପର୍କ of ଶ୍ରୀ ଚନ୍ଦ୍ରବାବୁ ନାଲଡୁ. This is a matter of shame to all ଓଡ଼ିଆs wherever we are. In this abysmal state we have no one else to blame but us – you, and I.

If we look at the success of other states I would give great importance to the role of expatriates from that state. When we say role, it is shortsighted to say the role of money is what has brought about the in ପରିବର୍ତ୍ତନ those states, although the author admits it is the most visible form of NRI help. In fact among the current NRO communities anytime anyone brings up subject of need for ଓଡ଼ିଆ ଭାଷା and ଗୌରବ the immediate repartee is “how much (money) have you contributed to Orissa’s development?”.

The author believes that the real ପରିବର୍ତ୍ତନ that the NRIs brought about in their states was by being implicit role-models. They were successful in ଫରେନ୍ under far more competitive circumstances, and succeeded due to their mettle and perseverance. Unfortunately, due to circumstances the number of expatriate ଓଡ଼ିଆs was significantly less and due to variety of reasons their impact has been minimal in their home state. This is a condition all of us have to live with, notwithstanding how embarrassing it is.

କେ ରହିଛି ଭବେ ବାସ୍ତବ ବିଭବେ ସୁବର୍ଣ୍ଣ ମୁକୁଟ ବାନ୍ଧି ?
ଯଶ ଅପଯଶ ନୋହି କଳବଶ ହୁଅନ୍ତି ତା’ ପ୍ରତିବାଦୀ । - ଗଙ୍ଗାଧର

By ଭାଗ୍ୟ or ଅବସ୍ଥାନ expatriate ଓଡ଼ିଆs occupy a special place. In whatever we do we become a role-model. Within the comity of expatriate ଓଡ଼ିଆs North American ଓଡ଼ିଆs occupy a larger role simply due to the pre-eminence of America in present day world.

1.4 Predominance of Punjabi and Hindi Culture

We have no choice to accept the fact that today in India the predominance of Hindi and Punjabi ସଂସ୍କୃତି is immense. When I say ସଂସ୍କୃତି I mean not only ଗୀତ-ନାଚ but the entire ବାତାବରଣ which envelopes a person when he is not engaged with matters of livelihood. A typical example is how a typical Bhubaneswari denizen deals with his pet dog [Praharaj, 2000].

Sadly in this game we have lost and the expatriate ଓଡ଼ିଆs by and large have been a negative model. One only has to attend a Orissa Society of America's convention in USA to understand this. ² Again the issue is not so much of personality but passing on wrong messages as an implicit role model. So much so it is a common occurrence that in an ଓଡ଼ିଆ home ଓଡ଼ିଆ ଭାଷା in North America is no longer used.

Some may consider sort of unfortunate that among the various Indian diaspora communities it is the expatriate ଓଡ଼ିଆs who have the greatest burden. I think it is in fact a real fortune that we are uniquely placed to make a change.

Shall we do it? The author thinks so. There is a silver lining in the sky. Most of the failure of expatriate ଓଡ଼ିଆs on the ଓଡ଼ିଆ ଭାଷା front can be traced to the generation which arrived before the software boom happened. ³ Today's younger mass of ଓଡ଼ିଆ immigrants is acutely conscious of the need for ଓଡ଼ିଆ ଭାଷା to retain our special heritage.

2. ସମ୍ପର୍କ between Language, Culture, and Identity

There are multiple approaches to assert why speaking language is important. One can approach as an ଓଡ଼ିଆ, or as an Indian, or form a global viewpoint.

My principal thesis ଓଡ଼ିଆ ଭାଷା for is as an ଓଡ଼ିଆ ବଂଶଧର. It would be injustice to not consider the language issue without describing vis-a-vis what is coourring elsewhere in the world.

2.1 ଓଡ଼ିଆ ସଂସ୍କୃତି ଓ ଓଡ଼ିଆ ଭାଷାର ଗଭୀର ସମ୍ବନ୍ଧ

² Two particularly troubling examples are an annual competition for children's cultural performance in the OSA convention. In the Subrina Biswala sward many of the items are generally children singing to Hindi film tunes. Another troubling example is the appointment of OSA president (and the other executive positions as well) during 2001-2003 none of whom can understand, speak, or have anything to do with ଓଡ଼ିଆ ଭାଷା.

³ While making generalization about expatriate ଓଡ଼ିଆs the author wishes to acknowledge that there are many experienced ଓଡ଼ିଆs who have actively realized that something has to be done for ଓଡ଼ିଆ ଭାଷା. In fact would ଦୂରଦୃଷ୍ଟି might be because of such ପ୍ରେରଣା.

For ages it has been assumed culture was synonymous with language. Now there seems to be questions on this assumption.

One of the common arguments offered is culture is independent of language. Of necessity we have to take into historical precedences. Fortunately, the struggle of ଓଡ଼ିଆ ଭାଷା against ବଙ୍ଗଳା is well documented. There has been a nice exchange on this in that captures the ties of the language to culture [Patnaik, 2001, Dash, 2000]. Please note how defensive is the argument by Patnaik that one must jettison the language. Please also note the arguments of throwing the “baby with the towel” because some aspects of ଓଡ଼ିଆ ସଂସ୍କୃତି are not liked (which is actually true of all ethnic groups).

The catchword of the anti-ଓଡ଼ିଆs seems to be “In America do as the Americans do”, ignoring the history of the blacks, the Hispanics, and other communities that keep their language/culture alive. In recent years the melting-pot America has recognized this. One of the changes is the state of California deciding to inducted Spanish as one of the instructional languages in schools. Against all these evidence it appears that the antagonists are either cut off from the current events or wish to indulge in delusion of their inbuilt inferiority complexes, which they wrongly associate with avoidance ଓଡ଼ିଆ culture [Patnaik, 2001].

However, defensive and delusional Patnaik’s arguments may be, there are arguments which can be ridiculous. Manasinha [Manashinha, 2001] argued in ଓଡ଼ିଆରେ, that because Akbar maintained his mother tongue of Persian in a foreign land, why do ଓଡ଼ିଆs have to speak ଓଡ଼ିଆ to maintain their identity? If the reader is wondering the relationship between the premise and conclusion so does the author.

2.2 Our Identity and ଓଡ଼ିଆ ଭାଷା

The fact remains as ଓଡ଼ିଆ diaspora our numerical strength is a order of magnitude lesss compared to other linguistic groups originating form India. As an individual it bothers me when I see that my ଓଡ଼ିଆ identity will disappear with me.

When I left ଓଡ଼ିଶା a while ago, just like many other Indians, our thought was to hang around for a few years, accumulate some wealth wealth, and then return to our ମାତୃଭୂମି. Statistically, in the heart of heart each of us, probably, knew that it was a mere କାର୍ତ୍ତବ୍ୟ ସୁଖଚିନ୍ତା, never meant to be fulfilled. The good hygienic life, and subsequently our ଧୂତରାଜିକ ties to our children have prevented us from accomplishing what we set out to do. This is a tragedy but must have been known to our parents when we let them. It is just the everpresent parents eternal desires of the best for their children that prevented them form blurting out the truth, And we just thought we were the best of the ସୁନାପିଲାs, just going for a little trip before we turn ଓଡ଼ିଶା into a ଶସ୍ୟ, ଶ୍ୟାମଳା great land.

I can bet for most of us identity was a non-issue. In fact the author would go to calim identity was never something that was an Indian issue. It was a ଫରେନ୍ (British) concept that seemed nonsense until we were cut off from the umbilical cord through which we were forcibly led to think of our ଭକ୍ତ ଭବସାଗର. So to say we, the diaspora, didn’t miss ଓଡ଼ିଆତ୍ୱ until we realized that it was receding. As the ଓଡ଼ିଆ ଭଗ:

ଦେଖିଲେ କଥା ନ କୁହଇ

ନ ଦେଖିଲେ ଝୁରୁଥାଇ

For the author personally the ଆବିର୍ଭାବ of identity consciousness was when he saw the hundreds of non-ଓଡ଼ିଆ speaking ଓଡ଼ିଆ children at ଗୋରୋଞ୍ଜେ in 1999. The picture that the author remembers is “ଓଡ଼ିଆs, ଓଡ଼ିଆs everywhere but not a ଶବ୍ଦ of ଓଡ଼ିଆ”. It was their subsequent virulent anti-ଓଡ଼ିଆness in ଓର୍କନେଟ୍ (duly abetted by their parents and extended grand-parents) which caused deep anguish (and equally severe ପ୍ରତିରୋଧ from the author).

However, leaving aside the mechanisms by which my lessons were obtained, generally, the argument was that identity is independent of language. The author asserts that identity is tied up intimately with language just like fish to water. True food, dress, behaviour, and many other facets do define an identity. But confusing the multi-dimensional nature of identity with the claim that the ମୂଳ ଆଧାର of culture, the ଭାଷା might be an exercise self-consoling statement. It is as fallacious just as the argument that because a tiniest flap cover can cause Columbia spaceship’s failure, knowing how to design a flap cover is equivalent to possessing the ability to design a spaceship.

The reality is that ଭାଷା determines how we are primed to think, and thereby determines our unique attributes that is summed in one word *identity*. A simple ଦୃଷ୍ଟାନ୍ତ would be the simple request “ପାଣି ପିଅ” and its equivalent “Drink water”. Notice in the ଓଡ଼ିଆ version it is the “ପାଣି” which is emphasized while in the English version that act of drinking which is emphasized. Similarly one may draw conclusions of how is different from other Indian languages. Each ଭାଷା has its unique attributes, even though one may not be able to pinpoint them at one point.

Those who develop software with multiple languages know this too well. In theory each programming language is capable of developing all kinds of software. In reality the choice of the programming language almost guides you to think in particular ways. For example one would tend to write a chess program in a logic programming language.

2.2 ଓଡ଼ିଆ ଭାଷା and its Parallel with Environmentalism

Today all of us know that environmentalists are an important group that determine not only public discourse but have deep impact on economic life. The merits of environmental preservation are well accepted today by the general populace.

Let me take you back to the 1950 or even before, where environmental groups were those emotive weirdos who were opposed to everything “progressive” and that fetches economic prosperity. The progressives were, of course, those whose activities’ major side effect was degradation of habitat. At that point the principal argument of the environmentalist defied logic and science. Their argument was that each object -- living and non-living -- had its importance in the cosmos. We may not understand the objects importance and ସମ୍ପର୍କ to other objects at the current moment, but that is no reason to assume that there is none. Today these sentiments are holy gospel.

Similarly the ଭାଷା issue has its importance even if we do not understand it. The environment movement is based on the purity of the physical surroundings that we live in. In the same way human beings are unique in

କି ଫଳ ମୂଳେ କହି ନୀତି ବଚନ, କି ଫଳ ଅନ୍ଧ ଆଗେ ଧରି ଦର୍ପଣ ।- ଚିନ୍ତାମଣି

the sense we have left our physical environment for a richer abstract world. It is the different languages of the world which contribute the human diversity. No one, including those who claim that ଓଡ଼ିଆ speaking is not necessary to remain ଓଡ଼ିଆ, would question that diversity is important. Then why the ଛଳନା from so many of us?

Even as the OSA, its electronic medium ଓଲ୍‌ନେଟ୍, and many of the ଓଡ଼ିଆ youth are deeply against it, the world has recognized the importance of keeping languages under the relentless attack of conformity demanded by the globalization process.

2.3 World Mother Language Day

The UNO from the year 2000 has declared February 21st to be the International Mother Language Day. This was acknowledged as an important and precious element of the cultural heritage and identity of a community. The date February 21st was chosen to honour 3 language martyrs from Bangladesh who were shot during public demonstrations to promote their language in Pakistan (against Urdu imposition) in 1952. Incidentally, let it not be lost that it was Bengalis who were honoured.

The author believes that today the ଓଡ଼ିଆs have a lot to learn from ବଙ୍ଗଳୀs on ଓଡ଼ିଆ ଭାଷା. This is ironic to the extreme, not only because they are the geographic neighbours of ଓଡ଼ିଆ homeland, but because they were the ones who were out to kill ଓଡ଼ିଆ ଭାଷା in the 18th century with their slogan “ଓଡ଼ିଆ ସ୍ୱତନ୍ତ୍ର ଭାଷା ନୋଇ”, when they were the bureaucrats of the British Raj ruling ଓଡ଼ିଶା. Thanks to the revivalist ଫକିରମୋହନ ସେନାପତି and others, and a broad minded British Raj, ଓଡ଼ିଆ ଭାଷା survived and subsequently flourished.

2.4 World Recognition of Languages

Now it is generally accepted that ମାତୃଭାଷା is the foundation of a culture since it embodies a unique attributes that define a common behaviour pertaining to a group of people. As languages disappear rapidly this recognition has gone from mere recognition to alarm [Nelosn, February 2002]. Based on our experience with the environmental movement, in fact UNESCO has produced a list of “endangered languages”. It is urging countries to protect their cultural treasures.

Globalization and need for harmonization as a pillar for economic growth is the catalyst why languages are threatened.

While in general terms all of the above arguments apply to ଓଡ଼ିଆ as well, it is not the author’s thesis that these alone are the reason for speaking ଓଡ଼ିଆ. My thesis is different which forms the material of next section.

3. Causes of ଦୁର୍ବଳ ଓଡ଼ିଆ Pride in our Language

Against this tremendous success of our ancestors in struggling for defining our identity through ଭାଷା, the current plight of ଓଡ଼ିଆ ଭାଷା in the cities and among the North American ପ୍ରବାସୀ ଓଡ଼ିଆs is a sad story. Today in Bhubaneswar in the stores if the customer queries prices in ଓଡ଼ିଆ not only do we get that funny stare from the

ଘାରିଆଏ ଯାକୁ ଅର୍ଥର ନିଶା, ପୁଅଠାରୁ ବଡ଼ ତା’ର ପଇସା । - ଚିନ୍ତାମଣି

salespeople, but also we receive reply either in English or Hindi. One of the mails in ଓରନେଟ୍ accurately describes this feeling [Praharaj, 2000].

The author wishes to now discuss the many reasons why this inbuilt towards ଓଡ଼ିଆ ଭାଷା exists among us. Needless to say many of these are based on personal experience corroborated through others' experiences.

3.1 Inherited Parental Complexes

It has become almost a cliché amongst North American families as a matter of immense ଗୌରବ to say “ମୋର ପିଲାଛୁଆମାନେ ଓଡ଼ିଆ କହି ପାରନ୍ତି ନାହିଁ କି ବୁଝିପାରନ୍ତି ନାହିଁ”. Notice the pride inherent in this saying. I would go on to admit this is more common among the near-independence generation. Unfortunately the generation, subsequent to the near-independence generation, that is brought up in ଓଡ଼ିଶା's cities is severely handicapped of any knowledge in ଓଡ଼ିଆ, due to being educated in English medium schools (beyond the few hundred words used in ଦୈନନ୍ଦିନ ଜୀବନ). One has to wait, at least for half a decade, to see whether they have any attachment to their cultural heritage. But looking at their present behaviour they are more culturally attuned to the ଭାଙ୍ଗା ପିଲି ସଂସ୍କୃତି, while simultaneously having a ଦୁର୍ବଳ background in ଓଡ଼ିଆ ସଂସ୍କୃତି.

A strong observation is the following mail from Praharaj [Praharaj, 2000] reveals how deeply entrenched (internalized) our inclination towards English is. Although, the incident has been exaggerated, I think it captures pretty well the attitude of most middle-class ଓଡ଼ିଆs towards our ମାତୃଭାଷା.

The inference seems to be that as parents we (or really our near-independence generation) have failed miserably in preserving our heritage. The reasons might be psychological. During pre-independence days the ଗୋରା ସାହେବ୍ was the role-model. Imagine the complex of the generation brought up trying to catch-up with the ସାହେବ୍ through its most visible attribute – the English language. In effect the drive was to become a ଓଡ଼ିଆ ବାବୁ, for which the easiest medium was jettisoning all ଓଡ଼ିଆness as soon as possible. Obviously, the fact that we became identity conscious through ବିଲାତ୍ education was also another driver factor.

By itself learning from other cultures is good. Gandhi had said (paraphrased) “I will keep my window open to all cultures, but I will firmly stay in my room”. The ଭାଗବତ aptly captures this kernel. “ସେ ପକ୍ଷୀ ଉଡେ ଯେତେ ଦୂର ସେ ଜାଣେ ତାହା ବେଭାର”. Implicit in this ଜଗ was the assumption that a bird always returns to its nest. That was not the case of our latent ଓଡ଼ିଆ ବାବୁ s that left overseas. The most famous person who revived ଓଡ଼ିଆ -- ପକ୍ଷିରମୋହନ -- put it most eloquently (paraphrased):

ପଢ଼ିଲି ନାନା ଦେଶଭାଷା, କାହିଁତ ନ ପୁରିଲା ଆଶା ।
ହେଉ ପଛକେ ସେ ଯାହା ଅନ୍ୟକୁ, ମୋ ମାତୃଭାଷା ମତେ ଶ୍ରେଷ୍ଠ ।
ଦେଖିଲି ବୁଲି ବହୁ ଦୂର, ବିଲାତ, ଜର୍ମାନୀ, ଆମେରିକା ।
ପାଠଲି ନାହିଁ ଘୁରି ଘୁରି, ମୋ ମାତୃଭୂମିର ମାଧୁରୀ ॥

English ସଂସ୍କୃତି was supposed to be more refined (again by some pre-conceived notion learnt from the British) and therefore the drive towards unlearning anything that defines ଓଡ଼ିଆness had its catalyst here. I suppose most of us remember when our near-independence born generation ran after bagging that କନ୍ଦେଖ୍-ପଢା ବୋହୁ. What

was the implicit bargain there? The ବୋହୂ would be free of the spoiled ଓଡ଼ିଆness, and be more refined, thus becoming a pillar of strength for the families dreamed of future. Little in anyones ପ୍ରତ୍ୟାଶା it was imagined that the କନ୍ଭେକ୍ସ-ପଇ ବୋହୂ will come home to be rued.

As not speaking or writing ଓଡ଼ିଆ was the desired norm imagine the effect of a କନ୍ଭେକ୍ସ-ପଇ ବୋହୂ on the future generation. It is today we are seeing this indirect trend introduced by the near-independence born generation. Please notice how the fact that someone possessed less ଓଡ଼ିଆତ୍ୱ was considered as an asset.

This involuntary ଚାଛଲ୍ୟ towards everything ଓଡ଼ିଆ is, principally, responsible today for the deep malaise that has struck our ମାତୃଭାଷା. One startling influence of our near-independence born fathers is when today’s ଓଡ଼ିଆ youth travels in a train, all of a sudden, he/she unconsciously switches to ବଙ୍ଗଳା or ହିନ୍ଦି, once the train crosses Kharagpur [Sahu, 2002].

3.2 The acute need for weakening ଓଡ଼ିଆness and its unforeseen consequences

As in the example of Sahu (2003) above, it was common (until recently) to avoid all signs of being recognized as an ଓଡ଼ିଆ unless one is very close to home. I have friends who tell that most in ଓଡ଼ିଆs in Shantiniketan will go to any lengths to prevent from being identified as ଓଡ଼ିଆ. There are ଓଡ଼ିଆs in North America who will go to any extent to prevent their children from picking up ଓଡ଼ିଆ.

It is my assertion that the bottom line for this ଚାଛଲ୍ୟ towards everything ଓଡ଼ିଆ is an acute ନ୍ୟୁନତମ complex amongst ଓଡ଼ିଆs. This might be shaping our behaviour and could be the root cause of our backwardness. It is common in our culture to get ones things through ଚୋଷାମଦ rather than as an object of ନ୍ୟାୟ. It seems the only way people can protest is when they are as part of labour unions. In the case of labour unions the pendulum swings to the other extreme making reckless demands for resources which are an insult to the impoverished masses.

Long ago ମଧୁ ବାବୁ recognized this and his ଉଦ୍‌ବୋଧନ to get out of the ନ୍ୟୁନତମ complex in ଉତ୍କଳ ସନ୍ତାନ is a vivid testimony to this [Madhusudan Das, 1924]:

ତୁ ମନେ ଭାବିଛୁ ଚୋଷାମଦ କରି ବଜାଇବୁ ଜାତି ମାନ
 ଚୋଷାମଦିଆର କୁକୁର ପ୍ରକୃତି ଅଇଁଠା ପତରେ ଧ୍ୟାନ
 ତୁ ପରା ବୋଲାଉ ଉତ୍କଳ ସନ୍ତାନ ଏବେ କିମ୍ପା କାହିଁ ଭୀରୁ

In this sense one may argue our retrograde attitude towards our ମାତୃଭାଷା is a symptom of a deeper malaise rather than being a cause that requires a cure. However, decades of neglect by the near-independence born generation has today resulted in the rise of a new generation (especially among the diaspora) which remembers nothing but the internalized desire to avoid learning ଓଡ଼ିଆ.

3.3 Globalization and Computerization, Complex about Assumed Superiority of Other Cultures

ସାହିତ୍ୟ ସଙ୍ଗତ କଳା ନ ଜାଣେ ଯେ ଜନ, ମଣିଷ ହେଲେହେଁ ତାକୁ ପଶୁ ବୋଲି ଗଣ ।
 ନାହିଁ ତା’ ଲାଜୁଳ , ନାହିଁ ଶିଙ୍ଘ ସିନା ତା’ର, ନ ଖାଏ ସେ ଘାସ, ଯାହା ପଶୁର ଆହାର । -ନୀତିଶତକ

The initial antipathy towards their parents has been transformed to a far more ବିପକ୍ଷ attitude towards our mother tongue. At least the parents in their attempt to hide the antipathy in a sort of negative way were cognizant of the ମାତୃଭାଷା. But for their children it is now plain apathy [Panda, 2001].

It is no secret that ଓଡ଼ିଶା is one of the most backward states (in India) even as the formerly backward have leapfrogged their way to relative prosperity. It is assumed that we are backward because of inability to be part of the global economy. The rise of globalization and its becoming the principal determinant of success has only exacerbated this mindset. It has become a cliché, even by otherwise known personalities, to use globalization as a justification for not keeping the ମାତୃଭାଷା alive [Misra, 2002]. Let it be known that Mishra is a grand-daughter of ନୀଳକଣ୍ଠ ଦାସ, who was a pioneer in the effort to revive lost ଓଡ଼ିଆ and ଗୌରବ. Dharitri Mishra correctly, but reluctantly, identifies that the loss of our ଓଡ଼ିଆତ୍ୱ is due to our temperament.

For those who think globalization makes it imperative to lose our unique attributes, I will only point out to the Greeks, the Italians, the Irish, and many other communities, if not our Bengalis, Gujaratis, and Punjabis. In each of the above case the diaspora is substantially larger than the populace that remains in its native land, yet the unique cultural attributes (mother tongue except for the Irish) are preserved and propagated with a zeal that would be beyond the କଳ୍ପନା of most ଓଡ଼ିଆs.

3.4 Wrong Role Models and Self-serving Protagonists, Goebbel's Law -- Lie Repeated 100 times becoming Truth

In all this the near-independence generation has been assumed into role models simply because of non-availability of others. They keep alive this antipathy towards ଓଡ଼ିଆ ଭାଷା so as to hide their gross failure on the cultural front and internalized complexes. In the OSA convention in Toronto the then Indian ambassador to USA, Shree Lalit Mansingh, was enthusiastically prompting the assembled ଓଡ଼ିଆs audience to forget about their ଓଡ଼ିଆତ୍ୱ and instead focus on Indianness. There is obviously no glaring example of a bad role-model for ଓଡ଼ିଆ ସମାଜ. [All this, ଅବଶ୍ୟ, while his speech contained not a single ଓଡ଼ିଆ ଶବ୍ଦ.] This is all the more embarrassing because of the pedigree of the speaker and the tremendous love and affection that we have given to this family. I have coined the phrase “our heroes are zeroes” to describe such people. I can not find a better example for this hypothesis.

If you were wondering I am too harsh. Let me ask a simple question. Do you think we will ever bond with the children of these parents who did not teach them and have made their home else where. This is a tremendous loss to ଓଡ଼ିଶା because it needs us, our children. Otherwise it is like a mother who keeps producing children, sees her children attain prosperity, but in the process continues to become ଦରିଦ୍ର and ଦରିଦ୍ର.

Looking at the collective denial amongst the North American ଓଡ଼ିଆ diaspora, the conclusion by Hitler's propaganda minister that “a lie repeated a thousands times will be appear as truth” comes to mind. Even so in spite of the tremendous pressure exerted by the near-independence generation to deny the importance of spoken I am happy to state that the lie has been proven to be a lie. AL thanks to the empowerment and the communication power of the internet.

ନୀତ ଉଚ୍ଚପଦେ ହେଲେ ମଣ୍ଡିତ, ମୂର୍ଖ ପୁତ୍ର ଯଦି ହୁଏ ପଣ୍ଡିତ,
ଅମାନୀ ଯଦ୍ୟପି ଲଭେ ସମ୍ମାନ, ଜଗତକୁ ମଣେ ତୁଣ ସମାନ । - ଚିନ୍ତାମଣି

3.5 Poverty of thinking.

Based on all this I think the real malaise striking ଓଡ଼ିଶା and ଓଡ଼ିଆs is simply a limitation of our thinking. I call it as “poverty of thinking”. We are poor because we are unwilling to undertake the mental effort where we can believe we will be rich through effort. The ସମୃଦ୍ଧି that is implied is not only of ଆର୍ଥିକ ସମୃଦ୍ଧି but also encompasses individual growth and ସାଂସ୍କୃତିକ ସମୃଦ୍ଧି that can produce a society of ଆତ୍ମବିଶ୍ୱାସୀ denizens. The real catch for us would be to bootstrap ourself to think that we can do what we want to do.

As we are not ପ୍ରସ୍ତୁତ to achieve the hard way, for us ଦୁର୍ନୀତି and any other shortcut is the order of the day.

5. Solutions

The solutions to uplifting ourselves can be either or both at individual and societal levels.

5.1 Individual Solutions

At the individual level the single most important thing we can do is to ensure that our children are developed in the language. Of necessity, this must progress in the order of spoken, reading, and writing. With the rise of the visual media substitution of the written word, the importance of visual and spoken capability can not be more emphasized. To give an example a person who sings ଓଡ଼ିଆ songs would be a considered close enough to ଓଡ଼ିଆ ଭାଷା. Similarly acting out in ଓଡ଼ିଆ ନାଟକ and performing କବିତା ଆବୃତ୍ତି. I can attest to personal example of making my children literate through the help of these. But it goes without saying that the principal effort was the fact that we make it a point to speak at ଓଡ଼ିଆ home; The singing and acting are merely reinforcements, or motivators, for sustaining pride, but by themselves are not the foundation on which ଓଡ଼ିଆ ଭାଷା capability can be built. The groundwork was the work at home.

At a societal level we must give priority always to programming which includes ଓଡ଼ିଆ content. In fact it won't hurt to explicitly discourage ଅଣ-ଓଡ଼ିଆ programming. Simple as it may sound one only has to attend any ଓଡ଼ିଆ event to count the number of ଓଡ଼ିଆ words used. We must develop a consciousness to use ଓଡ଼ିଆ. A vivid reference to love of ଓଡ଼ିଆ without ଓଡ଼ିଆ ଭାଷା is in the case of Choudhary, 2002, and the ensuing self-defence.

One must also encourage usage of in whatever form it takes. A vivid example of discouragement is such as proffered by Jnana Dash who objected to me using in a backdrop of English content [Dash, 2001]. While it may be a easy to ignore the message as a tantrum thrown by a generation for its own unknown ନିହିତ ସ୍ୱାର୍ଥ, in reality the impact is tremendous. It requires tonnes of resilience to withstand it. A resilience which we must build for the sake of ଓଡ଼ିଆ and ଓଡ଼ିଆ ଭାଷା. As a solution to our ଭାଷା issues more people should object to messages such as coming Dash [Dash, 2001].

It is clear and persistent public support for usage which will lift our society. An example is what this author is doing in this very paper. Role-modelship for taking a clear stand in favour of is the need of the order of the day. We should take a step to defend any attempt to dishonour. Let us gather all our strength when offering rebuttal to such ideas from ମେହେର's immortal words [Meher, 20th Century]

ମାତୃଭୂମି ମାତୃଭାଷାରେ ମମତା
ଯା' ହୃଦେ ଜନମି ନାହିଁ
ତାକୁ ଯେବେ ଜ୍ଞାନୀ ଗଣରେ ଗଣିବ
ଅଜ୍ଞାନ ରହିବ କାହିଁ

I am not one to minimize the Herculean nature of this task. Even as societal effort is important the greatest ଦୂରତା is at the ବ୍ୟକ୍ତିଗତ level. Role-modelship by definition is where we become leaders by practicing. A society can not be anything if its individuals do not provide role-model for what it wants to be. The challenge is at the societal level, the ଆଧାର for the solution is at the ବ୍ୟକ୍ତିଗତ level.

I am optimistic that self-realization has set in about the ବିଷମ ଭ୍ରମ that we have committed collectively against our ମାତୃଭାଷା. What I have not yet seen is adequate signals of open acknowledgement. It is my firm ଆନ୍ତରିକ ବିଶ୍ୱାସ that an unacknowledged problem can not be solved. Till then I will wait for ଗୋଦାବରୀଶ ମିଶ୍ର's mythical ବାବାଜୀ's ସମ୍ପ୍ରେତ୍ତନ prowess in ଉଠ କଙ୍କାଳ:

ଦୁର୍ଗମ ଗିରି ଦୁର୍ଗ ପ୍ରାଚୀର ଜୀର୍ଣ୍ଣ ଦୁଆରେ ବସି
ତାଙ୍କେ ତାହିକ ମନ୍ତ୍ର ସାଧନେ-ଜାଗ୍ରତ ପୁରବାସୀ
ପୃଥ୍ୱୀ ବିଦାରୀ ବାରବାଟି ମତା-ଉଠ ଉଠ ଚଞ୍ଚଳ
ଖୋରଧାର ଶତ ସରଦାର ଶିର କର ଉନ୍ନତ ତର
ଉଠ କଙ୍କାଳ-ଛିତୁ ଶୃଙ୍ଖଳ-ଜାଗ ଦୁର୍ବଳ ଆଜି
(ଉଠୁ) ହୃତ ଗୌରବ-ଗତ-ଗୌରବ-ମୃତ ଗୌରବ ରାଜି ॥୧॥

ଚିର ବନ୍ଦିତା ବନ୍ଦିନୀ ମାଆ ବନ୍ଧନ ଫେଲବାରେ
ସମ୍ବଲପୁର ସମ୍ବଲବୀର ଦମ୍ଭ କି ନାହିଁ ଧରେ?
ଗଙ୍ଗା ଧୋଇଲା ତିକୁର ଯାହାର କୃଷ୍ଣା ଚରଣ ତଳ
ଶମଶାନ ଆଜି ମତାଦେଶ ଆଜି ଏହି ସେହି ଉତ୍କଳ
ଜାଗ ଦୁର୍ବଳ-ଛିତୁ ଶୃଙ୍ଖଳ ଉଠ କଙ୍କାଳ ଆଜି

...

1. References

- ଓଇନେଟ୍, Electronic Bulletin Board, Archives and Discussion at <http://www.columbia.edu>. P.S. When these discussions were taking place ଓଇନେଟ୍ was an open forum. Recently it has become a censored medium. A new electronic discussion group myodisa@yahoogroups.com is supplanting ଓଇନେଟ୍ as a free forum for intellectual exchange.
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ପଞ୍ଜିମ ସଭ୍ୟତାର ଏସନ ରୀତି କାହୁଁ ବୁଝିବ ସେହୁ ସୁଗତ ନୀତି ?
ଜୀବନେ ଜାଣନ୍ତି ସେ ଆପଣା ସୁଖ କଥା କହନ୍ତି ସତେ ବକ-ଧାର୍ମିକ । - ନୀଳକଣ୍ଠ

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 - Dillip Kumar Praharaj, June 14, 2000 email in ଓଲ୍‌ନେଟ୍.
 - S. C. Choudhary, April 7, 2002 in ଓଲ୍‌ନେଟ୍.
 - In addition the e-mail extracts in Appendix B also form part of the reference.
2. Appendix A: Fallacies of why ଓଡ଼ିଆ ଭାଷା should not be spoken amongst ଓଡ଼ିଆs.
- There is, at least, one person in the gathering who does not understand ଓଡ଼ିଆ, hence we should not use ଓଡ଼ିଆ [Patanaik, 2000].
 - That because English words are being incorporated rapidly into all languages, ଓଡ଼ିଆ is going to anyway disappear. So what use it is in learning ଓଡ଼ିଆ.
Accepting words from another language in fact shows that a language is dynamic and has capacity to grow. The best counter-example is English itself, which incoproartes words form other languages like sponge. Yet it continues to grow like anything.
 - ଓଡ଼ିଆ Culture is independent of ଓଡ଼ିଆ language.
 - Children will learn ଓଡ଼ିଆ anyway because they have to write letter to their mother in ଓଡ଼ିଆ.
The କନ୍‌ଭେକ୍ସ-ପତ୍ର ବୋଧୁ has changed the whole game. Today even if the children were to either speak or write in ଓଡ଼ିଆ to their mother/grandmother, the mother herself will be either ଅକ୍ଷମ in ଓଡ଼ିଆ or choose to reply in English.
 - In foreign countries there is no time for either the parents to impart ଓଡ଼ିଆ to children or for children to learn ଓଡ଼ିଆ.
This has been proven wrong by some parents actually successfully transmitting ଓଡ଼ିଆ.
 - If we understand ଓଡ଼ିଆ that is good enough for my role as an ambassador of Orissa; the implicit conclusion being we have no requirement to speak ଓଡ଼ିଆ.
This assumes that we do not need to propagate ଓଡ଼ିଆ or propagation can be done without speaking the language.

3. Appendix B: Reference mails from ଓଡ଼ିଆs.

- i. Mail of Jnana Dash. This mail shows how a genuine desire to use in English writing was ଓଡ଼ିଆ ଭାଷା discouraged, wittingly or unwittingly. This mail appeared in ଓଲ୍‌ନେଟ୍ on September 21, 2000.

Subject: ଓଲ୍‌ନେଟ୍ in general and Oriya values in particular

The plethora of messages in this forum (many of them are of little value or painful to read - like the ones with personal anecdotes and wisdom on every issue, or **the ones interspersed with Oriya words in English quotations**, as if such feeding enhances our vocabulary!!) has reached new heights in terms of numbers and new lows in terms of contents. To the garrulous ones - the finger rushes to the delete button at the sight of thy names. Not flattering to your ego, but true. How about taking a vow to observe a week of "electron-silence" every month?

It is very painful to see discussions pertaining to an unfortunate death in a family. Devjani's note is an eye-opener and provides points to ponder. Let us display empathy rather than anger and slander. In the name of community responsibility, we are causing further pain and anguish to those who are suffering from this tragic loss.

Jnan R. Dash
San Jose

- ii. Mail of Arjun Purohit in ଓଇଲ୍ on April 25, 2002, reveals how adamant are the senior ଓଡ଼ିଆs of America that ଓଡ଼ିଆ ଭାଷା has no place ଓଡ଼ିଆ in gatherings. Typically, they usuall imply it rather explicitly stating so. Arjun Purohit's mail is a good example.

WRONG. It is a gathering of people who are interested in Orissa and her heritage. They may be Oriya speaking, Koshali speaking, Telegu spaking, Bengali speaking, Kond speaking, Santhali speaking, English speaking, Hindi speaking, Gujerati speaking... anything speaking. OSA is not a language based organisation. Its full name is ORISSA SOCIETY OF AMERICA, not ORIYA SOCIETY OF AMERICA. There seems to be genuine confusion between OSA and ODissa.

Arjun Purohit

- iii. Mail of Devanarayana Patnaik versus Purna Mishra

In this mail we discover how flimsy and defensive are the arguments of the antagonists of ଓଡ଼ିଆ ଭାଷା.

Conversely how logical and factual are the arguments of the protagonists.

In a message dated 2/24/01 2:05:25 AM Eastern Standard Time, purnamishra@hotmail.com writes:

> if you want to see how the Oriya culture is synonym with the Oriya language, > you need to read the autobiography of Fakir Mohan Senapati. He has
 > described it lucidly how the Oriya culture got decimated in the southern
 > Medinipur district as the Oriya speaking people stopped speaking Oriya and > started speaking Bengali.

>
 > The then zamindar of Patashpur printed the Oriya Bhagabata in Bengali
 > Script and tried to preserve the dying Oriya culture. Let us look what happened?
 > The PAndAs became PAndAs, the MohAntys became MAitees, and the JenAs
 > became JAnAs. The Oriyas became Bengalis. "Bhakuda Macha" became "Katla
 > Mach", the ever-popular "Kau Macha" became "Koi Mach", and lo the source
 > of Oriya culture the "Pakhala Bhata" became "Panta Bhat".

>
 > This is a documented proof of what happened to the Oriya culture when the
 > people stopped speaking the Oriya language.

>
 > I have a question for all who claim one can retain the Oriya culture
 > without the language. Please share a documented proof with us.

>
 > -- Purna
 Purnababu,

Fakiramohan Senapati worked hard to revive Odia. He and few others convinced the then British administrator John Beams, who happened to be a linguist to let Odia books to be used in Odisha. The Bengalis argued that Odia is not a primary language. "Odia akta swattantra bhasha noi". Mr. Beams found out through his research that infact Odia is a primary language and that It has a distinct root and at one time much more developed than its sister languages Assamese and Bengali.

It is the close similarity between Odia and Bengali that creates problem. Imagine Odisha and Bengal would have been one state, as it could have been, then clearly first thing that comes to mind is that Bengali would have been the preferred language, but may be not, the language could have been something in between, Odangali. That Odia is the living language spoken by some 35 million people in Odisha is due to Odia culture, which is thriving well in Odisha.

Now coming to immigrants, like us Odias in USA, can we keep Odia culture in USA. The question, I like to pose is would we keep Odia culture in USA?. I have posted emails saying NO. We must get rid off the bad elements of Odia culture in USA. We cannot and should not separate ourselves from the mainstream Americans. I say that for all Indians not just for Odias. Our children in later years say after 10 generations may simply be not able to speak in Odia, primarily because there are not that many Odia immigrants, Odias prefer to stay in Odisha. There is nothing wrong in that, if they become famous writers in English and influential members of the American community. The alternative of devoting time and energy to hold on to a much tarnished Odia culture with deep feelings of caste and distinctions based on one's origin, such as Koshali, Sambalpuri, Gadjati, Jajpuria, Kutki etc is not something that is that attractive.

Having said all these, I must add that it is necessary that Odias take pride in their literature, read the Odia books and their translation. The important thing is in our thought process more than the language.

A poem written by a very illustrious Odia translated into english goes like this:

" Look Brahmin ! to your front and behind

iv.

Hundreds of gods in human form are waiting
 can you get God sidetracking them ?
 Whom are you worshipping in the dark dungeon of the temple
 Being afraid to touch the real gods who are left outside
 It is sin, not piety, for which the god has become dumb
 And does not utter a word in spite of all your worship.

Know ye priest, the god has k\left the country for the sins perpetrated by you
 Only the gods of wood and stone are found in the temples
 Instead of worshipping the god of stone and wood, come and worship the living
 gods
 whose eyes will shed tears of joy if you speak to them a few kind words.

Stop teh chanting of your incantations, stop the offer of lighted camphor
 These are thousands of gods waiting outside with outstretched hands.
 Give the food offerings of the deities to these hungry gods
 And see god in every human habitation
 with that worship the dumb god will be vocal in no time
 And the neighbors will exchange among themselves the words of god
 Come devotees, come priest don't enter the dark dungeon any more

In the divine light outside, search for the gods personified."

I am sure there will be many who will at once know who is this Odia writer.

It is a tribute to him that he understood that what is holding Odia's progress are its own
 people, those who wear a Paita and the rest who do not. In the name of history and tradition, the
 Paitabalis exploit the baser instinct of their fellow men and weaken the society as a result.

In America do as Americans do. Be a proud American first, learn Odia next. Read Odia literature, you
 will be surprised to find that many Odia writers who shaped Odia culture of today were immigrants
 from Bengal. speaking both Bengali and Odia, and contributing significantly to Odia culture.

I wonder what will some Odia's say if a Bengali after visiting Jagannath will say that while she was
 inside the temple Jagannath spoke to her in Bengali!. Would that make Jagannath culture any less of
 an Odia culture?

Devanarayan Pattanayak, February 24, 2001

v. Mail of Dharitri Mishra, October 25, 2001 in ଓଡ଼ିଆ:

This mail suggests that even though that globalization has handicapped the spread of ଓଡ଼ିଆ us from
 passing ଓଡ଼ିଆ to our children, the real reason is our attitud.

Pandit Nilakantha's works were published many years back in a multi-volume collection called
 "Nilakantha Granthabali", which is unfortunately out of print for quite a while now. However, there
 is a voluntary organization named "Nilakantha Smruti Samiti" in Bhubaneswar, which has re-printed
 some of his books in the recent years.

Unfortunately, at present time, most of the highly educated younger generation Oriyas in Orissa **don't
 have time or temperament to learn and read Odiya, let alone the past of Orissa. (It does not help
 them to complete in the current global market place.)** However, those, who are especially interested
 in socio-political issues related to Orissa prior to Independence, and in Odiya as an independent
 language (not an offshoot of Bengali, for example), would find many of Pandit Nilakantha's writings
 very informative.

Thanks.

-Dharitri Misra, Maryland

vi. Mail of Dillip Kumar Praharaj, June 14, 2000 in ଓଡ଼ିଆ:

This mail reveals how deep seated in our sub-consciousness is our avoidance of ଓଡ଼ିଆ.

I have been reading so many emails on language. Have you seen an Oriya
 commanding to his dog like 'Tomy, Nain, Ja-a-na, base, kha' they usually say 'Tomy, No, Dont go, Sit
 down, Eat'.

Why do we talk in English to a dog ? Any explanations !!!! Have you ever thought about it ?

Just a thought, pl. dont take it otherwise

Dillip K. Praharaj

vii. Mail of Biswa Patanaik, February 20, 2001 in ଓଲ୍ଲେଟ୍:

This mail contained an excellent article on our ମୃତ ଓଡ଼ିଆ ସ୍ଵାଭିମାନ (as an attachment) showing how we no longer possess our ସ୍ଵାଭିମାନ. The article was from Dharitri and the author was ଶ୍ରୀ ନାରାୟଣ ମିଶ୍ର.

viii. Mail from Ram Dash of July 11, 2000 in ଓଲ୍ଲେଟ୍, showing how the nonsensical arguments for not speaking ଓଡ଼ିଆ was understood by keen observers, and how it correlates with our ସ୍ଵାଭିମାନ.

Dear All,

If you happen to be reading this mail, I request you to read it, in its entirety.

In past few days I was silently observing the war of words between Satya Dash and Mira and was at pains to see how some people sided with one or with the other and even calling for truce, more or so for a girl who doesn't seem to have the slightest respect for her mother tongue (If I can say so).

[Authors Annotation: Mira Panda was a youth and an excellent example of youths misguided by a lost generation of parents. Her, numerous excuses for not speaking ଓଡ଼ିଆ are archived in ଓଲ୍ଲେଟ୍.]

Is the issue one between only Satya and Mira? How can our visions be so myopic? I believe the issue has far greater implications and far reaching consequences. Let me ask you people a couple of why's.

Why do we as parents choose to converse with our own children in English? Why do we as uncles and aunts choose to converse with other's children in English?

Is Odia such a difficult language to muster? I have seen couple of second generations girls (of course they are in a minority) fluently speaking in Odia. Take my example. At an age of 24 I tried to learn Hindi and now at the age of 26, I can read, write and speak quite well in Hindi. I don't boast of any higher IQ but for my will to do so and I did it.

I even came across such ridiculous statements, as one can remain Odia without speaking Odia. I think these kinds of statements have the potential to question the very foundation of an ethnic group on this world known as Odias. Odianess is not hereditary. One does not automatically qualify for being an Odia just because he/she has one or both parents Odias. Also at the same token, we can't question one's Odianess if one or both parent's of his/her are not Odias. To being an Odia, I believe that there must be some Odianess in you heart. By saying Odianess, I mean love to a language which distinctly identifies the ethnic group, love and respect for all our fellow brethren and so on.

Mr. Satya Dash can be radical, he may be little abusive, but what I feel is the inner cry of a person who is seeing his fellow brethren on a path of dwindling morality and false pride (I say false pride just because they can speak in English).

And the issue is not confined in America alone. Its echo is reverberating in Odisha, where now English-Medium schools are mushrooming all across the length and breadth of the state for the same false pride and reason.

What happened to our "Swabhimaan"? In our village there is a Bengali family living for 100 years but as you enter their house you can still hear them conversing in sweet Bengali. Then why is it difficult for us? Why should we put all the blame on the environment?

I can see you all (myself included) on the verge of crossroads. We have to decide individually which course we have to take. We have every right to differ. But think once, do you want to take the course, which will strip you of the very identity, of which you are presently taking pride on?

The choice is yours.
Thanks,
Ram Dash

ଉଚ୍ଚ ହେବା ପାଇଁ କର ଯେବେ ଆଶା, ଉଚ୍ଚ କର ଆଗେ ନିଜ ମାତୃଭାଷା ।
ନାହିଁ ଯେବେ ହୃଦେ ଉଚ୍ଚ ଅଭିଳାଷ, କର ଆମୋଦର ପଲଙ୍କେ ବିଳାସ ।
ମାତୃଭାଷା ପୋଥି ଛୁଇଁବାକୁ କରେ, ଅନ୍ୟ କେଉଁ ଜାତି ଲଜାବୋଧକରେ ।
ପ୍ରତିବେଶୀଙ୍କର ଚରଣ ପ୍ରହାର, ଚିହ୍ନଶ୍ରେଣୀ କର ବକ୍ଷଦେଶେ ହାର । - ଗଙ୍ଗାଧର