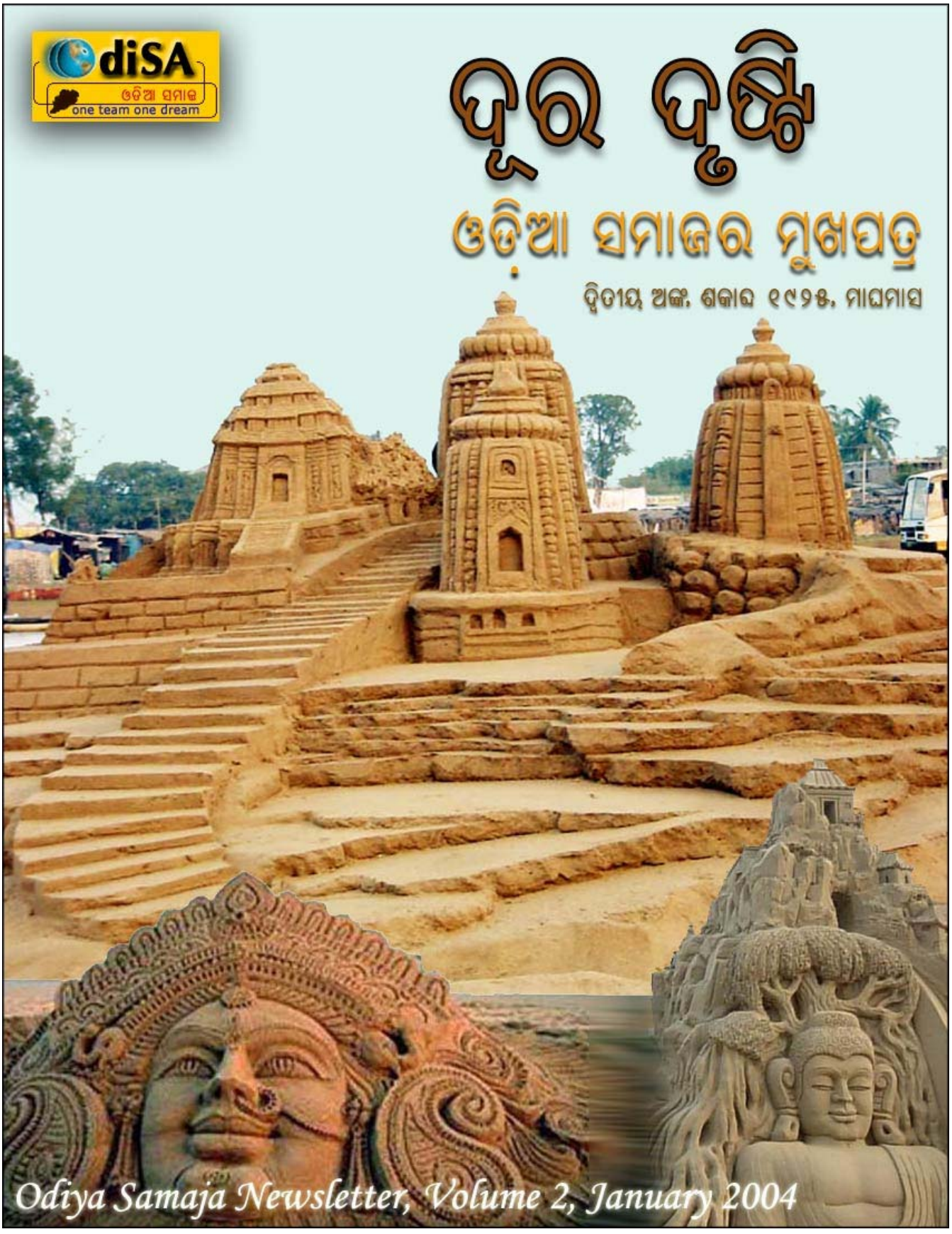

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ଓଡିଆ ସମାଜ
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ଦୂର ଦୃଷ୍ଟି
ଓଡ଼ିଆ ସମାଜର ମୁଖପତ୍ର
ଦ୍ୱିତୀୟ ଅଙ୍କ, ଶକାବ୍ଦ ୧୯୨୫, ମାଘମାସ
Odiya Samaja Newsletter, Volume 2, January 2004

ଦୂର ଦୃଷ୍ଟି

ଓଡ଼ିଆ ସମାଜର ମୁଖପତ୍ର

diSA ଓଡିଆ ସମାଜ one team one dream

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Cover and Layout:
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ବିଶ୍ୱବ୍ୟାପୀ ଓଡ଼ିଆମାନଙ୍କ ଚିନ୍ତାଧାରା ଓ ବାର୍ତ୍ତାଳାପରେ ଅନ୍ତର୍ନିହିତ ଦୂରଦର୍ଶିତାକୁ ଏକ ଲିଖିତ ରୂପାୟନ ଦେବାର ଅଭୀପ୍ସା ନେଇ "ଦୂରଦୃଷ୍ଟି"ର ଜନ୍ମ। ଓଡ଼ିଶା ପ୍ରଦେଶ ଓ ଓଡ଼ିଆ ଜାତି ପାଇଁ ସେ' ସମସ୍ତ ସଦିଚ୍ଛା ଓ ଶୁଭାକାଙ୍କ୍ଷାକୁ କର୍ମକ୍ଷେତ୍ରରେ ପ୍ରତିପାଦନ ପ୍ରଚେଷ୍ଟାରେ 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 ... ...

ପ୍ରିୟ ବନ୍ଧୁଗଣ,

ଦୂରଦୃଷ୍ଟିର ଦ୍ୱିତୀୟ ସ୍ତବକର ସଙ୍କଳକ ଭାବରେ ଆପଣଙ୍କୁ ସ୍ୱାଗତ ଜଣାଉଛି। ମୋର ବିଶ୍ୱାସ, ପ୍ରଥମ ସଙ୍କଳନର ଲେଖା ସବୁ ସ୍ଥାନ ବିଶେଷରେ ସୁଧୀ ପାଠକ ବୃନ୍ଦଙ୍କ ନିକଟରେ କିଛିଟା ଗ୍ରହଣୀୟ ହୋଇଥିବ । ସାହିତ୍ୟିକ ମାନଙ୍କ ମତରେ ସାଧାରଣ ଲେଖକ ଓ ସଙ୍କଳକ ମଧ୍ୟରେ ବହୁତ ପଥ ଅତିକ୍ରମ କରିବା ଲାଗି ରହିଥାଏ। ଭାଷା ଓ ସାହିତ୍ୟରେ ପାଣ୍ଡିତ୍ୟ ଲାଭ କରିବା ପରେ ହିଁ ଲେଖକ ସଙ୍କଳକ ହେବାଲାଗି ଯୋଗ୍ୟ ହୁଏ। ମୋର ଏ ସବୁ କିଛି ପ୍ରତିଭା ନାହିଁ, କିନ୍ତୁ, ଚେଷ୍ଟା କରୁଛି ।

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

ସାଧାରଣ ଓଡିଆ ଲେଖାରେ ବି ମୋ ଭୁଲର ମାତ୍ରା, ଓଡିଶାର ଯେ କୌଣସି ଲେଖକର ଭୁଲ ତୁଳନାରେ ଅତ୍ୟାଧିକ ହେବ, ଏଥିରେ ସନ୍ଦେହ ନାହିଁ । ପ୍ରଥମ ସ୍ତବକର ଲେଖାଲାଗି ଯାହାସବୁ ସମାଲୋଚନା ଓ ସମୀକ୍ଷା ମିଳିଲା, ସେତିକିକୁ ବି ଓଡିଆରେ ଲେଖିବା ମୋ ପକ୍ଷରେ ସହଜ ନୁହେଁ । ଅନେକ ଲେଖକଙ୍କ ଲେଖା ଏତେ ଉଚ୍ଚକୋଟୀର ଯେ, ସେ ଭିତରୁ ଭୁଲ ବାହାର କରିବା କି ବ୍ୟାକରଣ ଶୁଦ୍ଧି କରିବା ମୋର ଭାଷା-ଜ୍ଞାନ ର ସୀମାତୀତ । ଆମେରିକା ଭଳି ଦୂର ଦେଶରେ, ଭାଷାକୋଷ ଓ ଓଡିଆ ଲେଖା ପ୍ରଣାଳୀର ଅଭାବ, ଏଇ ସମସ୍ୟାକୁ ଆହୁରି ଗୁରୁତର କରି ଦେଉଛି । ଆଶା, ନିକଟ ଭବିଷ୍ୟତରେ, ଓଡିଶାରେ ରହୁଥିବା ସହୃଦୟ ଓଡିଆ ଭାଷାବିତ୍ ମାନଙ୍କ ସହାୟତା ଲାଭକରି ଆମେ ଏ ସମସ୍ୟାର କିଛିଟା ସମାଧାନ କରିବା ଦିଗରେ ଚେଷ୍ଟିତ ହେବା । ବର୍ତ୍ତମାନର ସଙ୍କଳନ ଲାଗି ଆପଣଙ୍କ ଭଳି ଲେଖକ ଓ ପାଠକ ବୃନ୍ଦଙ୍କ ସମାଲୋଚନା ଓ ସମୀକ୍ଷା ଆମ ଲାଗି ଅତ୍ୟନ୍ତ ଶୁଭଦାୟକ ।

ମୋ ଭଳି ଜଣେ ସାଧାରଣ ଲେଖକର ମତରେ, 'ଦୂରଦୃଷ୍ଟି' ର ସୃଷ୍ଟି ନୂତନ ସାହିତ୍ୟର ସୃଷ୍ଟି ଲାଗି ନୁହେଁ, ହୁଏତ ଭବିଷ୍ୟତରେ ଏହା ଏକ ଲକ୍ଷ୍ୟ ହୋଇପାରେ । ବର୍ତ୍ତମାନର ଲକ୍ଷ୍ୟ ହେଲା- ବିଦେଶରେ ରହୁଥିବା ଓଡିଆ ବଂଶଧର ମାନଙ୍କ ମନରେ ମାତୃଭାଷା ଓ ସଂସ୍କୃତି ଉପରେ କିଛିଟା ଚେତନା ଆଣିବା ଲାଗି ଏକ ଚେଷ୍ଟା । ଇଚ୍ଛା କରିଥିଲେ ଇଂରାଜୀରେ ଦୁଇ, ଚାରି ପୃଷ୍ଠା 'ସଙ୍କଳକ'ଙ୍କ ଲେଖନୀରୁ' ଲେଖିବା ଅତି ସହଜ ହୁଅନ୍ତା । କିନ୍ତୁ, ଅନେକ ଚେଷ୍ଟାକରି ଏଇ ଗୋଟିଏ ପୃଷ୍ଠା ଓଡିଆରେ ଲେଖିପାରିଲି, ସେତିକି ମୋ ଲାଗି ଯଥେଷ୍ଟ । ମନ କହୁଛି- ଓଡିଆ ଭାଷା ତା ଦେଶର ଠାକୁର ଜଗନ୍ନାଥ ଭଳ, ଭକ୍ତମାନ'ଙ୍କ ଗାଳି, ତାସ୍ଲଲ୍ୟ, ନିନ୍ଦା ଶୁଣି ଶୁଣି ତାର ସନ୍ତାନ ମାନଙ୍କ ମନରେ ନିଜର ପ୍ରଭାବ ବିସ୍ତାର କରି ଗୃଲିଛି । ହୁଏତ କାଠ, ପଥରର ଦେବତା ଓ ଆଦରହୀନ ଭାଷା ମଧ୍ୟରେ କିଛିଟା ଚେତନାଗତ ସାମଞ୍ଜସ୍ୟ ରହୁଛି, ଏବଂ ସେହି ଲୁକ୍କାୟିତ ଚେତନା କୁ ଉଦ୍ରେକ କରିବା ହେଉଛି ଆମର କ୍ଷୁଦ୍ର ମସ୍ତିଷ୍କର ଏକ ଚିରନ୍ତନ ପ୍ରକୃତି । ଅନେକଙ୍କ ଲାଗି ଏସବୁ ଦର୍ଶନର ମୂଲ୍ୟ କିଛି ନ ଥାଇପାରେ, କାରଣ ଆଧୁନିକ ମଣିଷର ପ୍ରକୃତି ଏପରି ଉଚ୍ଚକୁ ଗତି କରିଯାଇଛି ଯେ, ତଳକୁ ଦେଖିବା ତା ଦୃଷ୍ଟିରେ ଅସମ୍ଭବ । ଆଉ ଅଧିକ ନ ଲେଖି, ଏକ ଛୋଟ ଉଦାହରଣ, ଭକ୍ତକବି ଚୈତନ୍ୟ ଦାସ'ଙ୍କ 'ମଥୁରା ମଙ୍ଗଳ' ରୁ କହିବା ବାହୁଲ୍ୟ ହେବ । ତତ୍ତ୍ୱଦର୍ଶୀ ଉଦ୍ଧବ, କୃଷ୍ଣ ପ୍ରେମରେ ବିଭୋର ଗୋପୀ ଗଣଙ୍କୁ ଭଗବାନଙ୍କ ଉପରେ ବ୍ରହ୍ମଜ୍ଞାନ ପ୍ରଦାନ କରିବା ପରେ ଗୋପୀଗଣ କହୁଛନ୍ତି -

"ଉଦ୍ଧବ ବଚନ ଶୁଣି ବୋଲନ୍ତି ଗୋପ ରମଣୀ
ଏ ଯେଉଁ ଜ୍ଞାନକୁ ବୁଝାଇଲ
କ୍ଷୀରଭାଣ୍ଡେ ଦଧିଦେଲେ ନାଶ ଯାଇ ସେହୁଭଲେ
ଜ୍ଞାନକଥା କିପାଇଁ କହିଲ ହେ ହରିଦୂତ
ଆମ୍ଭର ଭଗତି ରତ୍ନାକର
ଜ୍ଞାନ ନଦୀ ତହିଁ ସମକର ହେ ?"

ଡକ୍ଟର ମାର୍କଣ୍ଡେଶ୍ୱର ପଣ୍ଡା
ସାନ୍ ଆଣ୍ଟୋନିଓ
ଟେକ୍ସାସ୍, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା

ଆମ ପ୍ରଚ୍ଛଦପଟ

ବାଲିରେ ପ୍ରତିମା ଗଢ଼ିବା ଓଡ଼ିଶାର ଏକ ପୁରାତନ କଳା । ଚତୁର୍ଦଶ ଶତାବ୍ଦୀରେ ଭକ୍ତବତ୍ସଳ ଜଗନ୍ନାଥ, ପଣ୍ଡିତ ବଳରାମ ଦାଶଙ୍କ ବାଲି ରଥ ଆରୋହଣ କରିବାର କିମ୍ବଦନ୍ତୀ କେଉଁ ଓଡ଼ିଆକୁ ବା ଅଜଣା! ଆଜି ସେହି ସୁକ୍ଷ୍ମ କଳା କାରିଗରୀକୁ ପୁଣି ଥରେ ଜୀବନ୍ତ ରୂପ ଦେଇଛନ୍ତି ଆନ୍ତର୍ଜାତୀୟ ଖ୍ୟାତି ସମ୍ପନ୍ନ ଶିଳ୍ପୀ ଶ୍ରୀ ସୁଦର୍ଶନ ପଟ୍ଟନାୟକ । ବିଭିନ୍ନ ଅନ୍ତରାଷ୍ଟ୍ରୀୟ ପ୍ରତିଯୋଗୀତାରେ ପୁରସ୍କୃତ ତା'ଙ୍କ ହାତଗଢ଼ା କେତୋଟି କମନୀୟ ବାଲି ପ୍ରତିମାକୁ ଆଧାର କରି ଏ' ସଂଖ୍ୟାର ପ୍ରଚ୍ଛଦପଟଟି ସଂଯୋଜିତ । "ଦୂରଦୃଷ୍ଟି"ର ଏ' ପ୍ରଚ୍ଛଦପଟରେ ପରିଷ୍ଫୁଟ କଳାତ୍ମକନିପୁଣତା ଆଜି ପୁଣି ପ୍ରତ୍ୟେକ ଓଡ଼ିଆ ହୃଦୟରେ ପୂର୍ବ ଗର୍ବଗାରିମାର ସ୍ଫୁଲିଙ୍ଗ ଉଦ୍ରେକ କରିବ ବୋଲି ଆଶା ।

Our Cover Page

Sand art has been a traditional art form practiced and pursued in Orissa since time immemorial. The loving anecdote of Lord Jagannatha riding the sand chariot crafted by Pandit Balaram Das in fourteenth century AD, is a familiar folklore in every Oriya household. Today, Mr. Sudarsan Patnaik, a renowned sand artist, is again providing newer and modern dimensions to this age-old fine art. This edition of "duRa-dRuSTi" proudly presents a collage of his sand sculptures that have won numerous international acclaims and awards. Let the exquisite craftmanship and excellence accomplished in all such endeavours stir every Oriya heart to write newer footprints on the sands of time.

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mahanadi.com echoes from Orissa

Acknowledgments

We would like to express our sincere gratitude and appreciation to all without whose efforts the current edition of our electronic journal, "ଦୂରଦୃଷ୍ଟି" would not have been possible: notable among them are our esteemed authors for their contributed articles, Dr. Padmanava Pradhan for compiling a list of rare ସମ୍ବଲପୁରୀ wise sayings, Sambeet Mishra for allowing us to use ଓଡ଼ିଆ ଛଗs and proverbs from mahanadi.com's କଥା ଧାଡ଼ିଏ, and last but not the least, Sudarshan Patnaik for the exquisite sand sculpture images.

Disclaimer

Although the articles are edited by the Editor, and the members of the Editorial Board, with the best of their abilities, the contents and views are those of the individual authors or contributors. We express our regrets for any errors that has escaped our notice at the time of its release.

ଓଡ଼ିଆ ସମାଜର ମୁଖ୍ୟ ନିର୍ବାହୀଙ୍କ କଲମ୍‌ରୁ ପଦେ

It is a great pleasure to see the 2nd issue of 'ଦୂର ଦୃଷ୍ଟି', the newsletter of ଓଡ଼ିଆ ସମାଜ. I would like to thank the editorial team and all the people who put their enormous effort in making this issue a success.

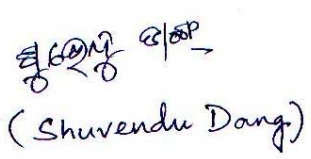
On this auspicious occasion, I would like to share my vision with regards to ଓଡ଼ିଆ ସମାଜ, the novel initiative of dedicated ଓଡ଼ିଆs across the globe to realize an ଓଡ଼ିଶା of their dreams. The common dream is to make ଓଡ଼ିଶା and ଓଡ଼ିଆs proud leaders in all fields. The dream is to make ଓଡ଼ିଶା a rich and prosperous state. Rich not just financially but in the fields of science, technology, industry, agriculture, education, music, dance, literature, language, arts, sports and all other fields. The dream is to make ଓଡ଼ିଶା a model for all others to follow.

To realize this dream 'ଓଡ଼ିଆ ସମାଜ' will take a multi-faceted approach with various groups in ଓଡ଼ିଆ ସମାଜ working on different projects. In fact one of the affiliates of ଓଡ଼ିଆ ସମାଜ, ଓଡ଼ିଶା ବିକାଶ **Initiative** or more popularly known as **OBI** has already started few projects in ଓଡ଼ିଶା. Another important objective through these projects is to develop leadership skills among the young ଓଡ଼ିଆs.

At present the executive body (ମୁଖ୍ୟ ନିର୍ବାହୀ:*Shuvendu Dang*, ଓ ୪ ଜଣ ପ୍ରତିନିଧି**:** *Ahimanikya Satpathy, Markandeswar Panda, Pradyot Sahu, and Surjya Prakash Mahapatra*) with the help of the members is in the process of registering ଓଡ଼ିଆ ସମାଜ in North America and in India. We are also in the process of finalizing our constitution and the different groups to undertake the various projects. As we progress, some of our members are involved in a petition to establish an Indian Institute of Technology (IIT) in ଓଡ଼ିଶା.

On this occasion of release of ଦୂର ଦୃଷ୍ଟି, I would take the opportunity to invite all ଓଡ଼ିଆs across the world having a dream for their motherland and the desire to act to join us and help us make an ଓଡ଼ିଶା of our dreams.

ଶୁଭେଚ୍ଛା ସହିତ,



ଶୁଭେନ୍ଦୁ ଡାଙ୍ଗ୍
ମୁଖ୍ୟ ନିର୍ବାହୀ, ଓଡ଼ିଆ ସମାଜ

କୋଟିଏ ସନ୍ତାନ ଗୋଟିଏ ସପନ ଜନନୀ ମା ଉତ୍କଳ ।
ଗୋଟିଏ ଦଳ ଏ' ଓଡ଼ିଆ ସମାଜ, କୋଟିଏ ସିଂହର ବଳ ॥
- **"One Team, One Dream"**ର ଭାବାର୍ଥ

The Sand Art of the Golden Beach

Dr. Debasmita Misra
Fairbanks, Alaska, USA

Introduction

It was only last week I was watching the Zee News when a familiar face showed up with Puri being in the news. The familiar face was no other than our Sudarsan Patnaik, the renowned sand artist from Puri, ଓଡ଼ିଶା. He was in the news for yet another of his new idea sculpted in the sand of the golden beach of Puri. This time it was Saddam Hussein coming out of a hole. This sculpture had caught the news almost everywhere worldwide.



(Sudarsan Patnaik busy sculpting Saddam Hussein's image on the beach sands of Puri, ଓଡ଼ିଶା; photo courtesy of Sudarsan Patnaik)

Quoting Himtimes, a daily news portal from India: Patnaik said he chose Saddam as the motif to send across the message that dictators are a temporary phenomenon-just as sand art. "I want to give message through this art...Saddam Hussein being the President of Iraq had to still hide himself in a hole. In fact there were no pictures of him anywhere showing him coming out of the hole. So I made this as my theme this year. Just as sand sculptures are temporary, so is Saddam Hussein," said Patnaik.

It was the November of 2001. I had traveled to ଓଡ଼ିଶା with my family. Dr. Bijoy Misra of Boston, MA had suggested me to collect some information on the sand art of ଓଡ଼ିଶା for his Orissa Online project. In this context he had provided me with the contact information of Mr. Sudarsan Patnaik. I called up Sudarsan one day and fixed an appointment to meet with him at his school. I was expecting an elderly voice on the other side but to my surprise the voice was of a young and extremely humble person. I felt uncomfortable when he addressed me as ଭାଇନା, and spoke of all his bagged merits over his small span of profession as a sculptor. I was thinking, how can such a young person reach such a pinnacle of fame? But then I remembered ଧର୍ମପଦ, and thought to myself that age is not a factor, but diligence, steadiness, sincerity, and aspirations are key factors to success.

So, we went and met this young man whom I had spoken with a few days back. His school was in the open air of the golden beach of Puri.



(Sudarsan Patnaik at his Golden Sand Art Institute, Puri; photograph taken by the author)

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The school reminded me of Gopabandhu Dash's ବନବିଦ୍ୟାଳୟ where many of our ancestors have been educated under the open air of ସତ୍ୟବାଦୀ. There were a few ଛାତ୍ର s busy learning the skills of sand art from the Guru himself. Sudarsan has a charming personality and showed us around with a smile on his face. A few of his students at work are shown below *(photographs taken by the author)*:









We had seen sand sculptures when we used to live in Minnesota. Every year during the State Fair, there would be a great display of sand sculptures by many different artists from around the world. I had always expressed my glee at their marvel. Sudarsan's art was nothing short of such magnanimity.



(A gnomes cottage sculpted by Kali Bradford and Steve Buckner for the 1996 Minnesota State Fair; photo obtained from http://westernfront.wwu.edu/1999/November/features2344.html)

About Golden Sand Art Institute
(Text Source: http://www.mahanadi.com)

A dream to realize, a strong zeal in the heart and a dedicated Art lover, Sudarsan not only mastered the art, but was keen to propagate the same to others. The determination of this man, support and a consorted effort from his friends in Puri, culminated in the formation of “Golden Sand Art Institute” in the year 1995. The institute is an open-air institute with no boundaries and limitations, with sands below the feet and the sky above the head, the institute is located in the seashore that spans between Hotel May Fair Beach Resort and the Panthanivas in Puri.



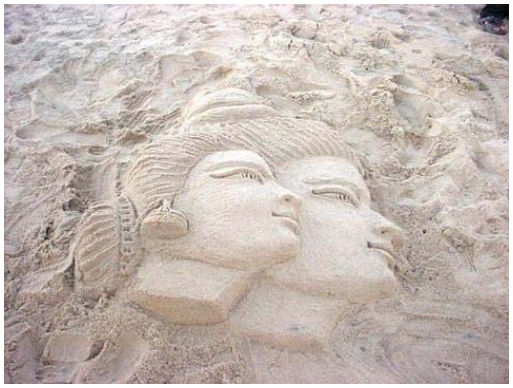
(A sand art depicting an ଆଖି made by the one of Sudarsan’s student; photograph taken by the author)

The goals of the institute are to –

- Propagate the art among the general public.
- Impart training on Sand Art to art lovers.
- Develop and Popularize of this unique art form.
- Develop Sandart as a professional carrier with support from its fine art wing.

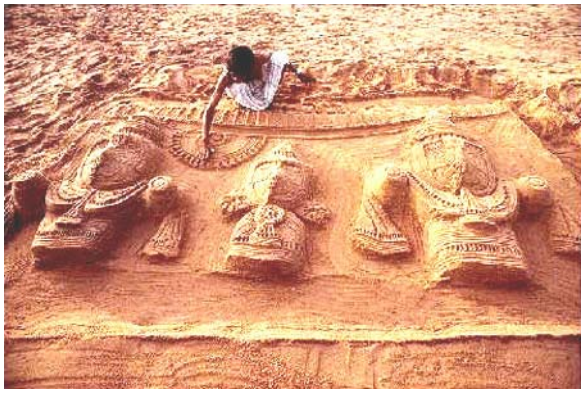
The institute that started with only two students has grown steadily over the years. The institute organizes an annual "Sand Art Exhibition" in the month of December. Sudarsan recalls the first exhibition of the institute "there were only two students and they were new, we organized the publicity with help of my local friends who prepared the banners and posters. Then they carved some magnificent arts on the sand, many of which were done by me alone just to show the visitors that we have many participants". But all these pains were forgotten once the crowd started pouring in and the art form was appreciated by all.

ଧନ୍ୟ ଜୀବନ ଏ ଜଗତେ
ଯେ ପ୍ରାଣ ଧରେ ପ୍ରାଣୀ ହିତେ ।
-- ଭାଗବତ



(A sand art depicting ପ୍ରକୃତି ଓ ପୁରୁଷ made by the one of Sudarsan's student; photograph taken by the author)

There was a huge tourist gathering also. In search of talents among children, the institute organizes various programs including a sand castle competition among local and tourist children, painting competitions and cartoon competition. Besides it organizes some special exhibitions on the occasion of ଦଶହରା, ନବବର୍ଷ etc. The institute also performs demonstration exhibition of sand sculptures every year during the occasion of Puri Beach Festival, and ପଲ୍ଲିଶ୍ରୀ ମେଳା during the ରଥ ଯାତ୍ରା of Lord ଜଗନ୍ନାଥ.



(On one of Puri's fine sand beaches, Sudarsan Patnaik creates an ephemeral sand sculpture representation of the divine siblings Lord Jagannath, Balabhadra and Subhadra; photo obtained from www.culturalportraits.com/ Photos/Sand%20Art-L.jpg)

A comparison can be easily made between the quality and standard of art work presented by Sudarsan Patnaik and his contemporary artists from other parts of the world. The following pictures reveal the mastery of Sudarsan's art.



(Benjamin Probanza's unusual sand sculpture won first place at a recent contest at Treasure Island; source - www.sptimes.com/2002/06/21/beachesphotos/ sand-sculpture.jpg)



(Sudarsan's sand art that bagged the 2nd prize in International Sand Sculpture Championship at Valladolid, Spain – 2003; photo courtesy of http://www.mahanadi.com)



(Sand Jesus created daily Randy Hofman located on the corner of Boardwalk and 2nd street in Ocean City, MD. in front of the Plim Plaza hotel; source: www.fpcsmyrna.org/assets/ images/SandJesus_2.jpg)



(A sand sculpture of goddess ଦୁର୍ଗା sculpted by his student; photograph was taken by the author)

A brief history of Sand Art
(Most of the text source: http://www.mahanadi.com)

"Sand sculpture has been with us for thousands of years. Sand Art in one way or another can be found throughout the worlds' cultures, from the sand paintings of the North American Indians to the ବାଲୁକା ମଣ୍ଡଳs of the Tibetan monks" says Paul Hoggard, the creator of sandsculpture.net. There is an interesting historical paper on sand sculpting published in *the Strand Magazine* that can be viewed at http://www.sandsculpture.co.uk/history1.htm.



(A sand sculpture from circa 1908; photo obtained from http://www.tramp-art.com/scrapbook_3.htm)

A common question asked by the beach lovers of Puri beach who have witnessed the magnificent Sand Art as to how did the sand sculptures originated and who was the first person to carve a sculpture using sand as the medium? The question is indeed difficult to answer. No one knows, who is the first person to have started or initiated the art form, possibly a child first sat on the beach and created a temple like structure. The ancient Indian history as well as the history of the world has no records of this ancient art form. Every one of us who have visited sea beach must have built some form in sand or must have observed a small child sitting on the beach shuffling his hand in the sand so that he can gather some moist sand and try to give it the shape of a conical temple. So the historians

might have ignored this natural instinct of a small child and not put it on record.

Although not historically proven, there is an interesting story in the myths of ଓଡ଼ିଶା regarding the origin of sand sculpture. "Poet ବଳରାମ ଦାସ, the author of ଦାଣ୍ଡି ରାମାୟଣs, a great devotee of Lord ଜଗନ୍ନାଥ once during ରଥ ଯାତ୍ରା (the car festival) tried to climb the chariot of Lord ଜଗନ୍ନାଥ to offer his prayer.



(Sand art of typical temple architecture of ଓଡ଼ିଶା by Sudarsan Patnaik; photo courtesy of http://www.mahanadi.com which serves as a part of the collage on the cover page design of this issue of ଦୂର ଦୃଷ୍ଟି)

Since he was a non-ବ୍ରାହ୍ମଣ, he was not allowed by the priests of the temple to climb the chariot for which he felt insulted. Suffering great frustration and humiliation he came to the ମହୋଦଧି beach of Puri (Puri beach was called ମହୋଦଧି in ancient times) and carved the statues of Lord ଜଗନ୍ନାଥ, Lord ବଳଭଦ୍ର and Devi ସୁଭଦ୍ରା on its Golden Sand. Then he started praying and worshipping these idols. His devotion for the Lord was so strong and deep that, the original idols vanished from the chariot and appeared at the place of worship of ବଳରାମ ଦାସ." Although the above has no historical support, it is evident that from the period of ବଳରାମ ଦାସ the people of Puri are acquainted with the carving of sculpture on sand. The period of ବଳରାମ ଦାସ as mentioned in history is fourteenth century AD. Hence sand sculpturing in Puri is at least seven hundred years old.

The Guru
(Text Source: http://www.mahanadi.com)

There are very few people who leave their footprints on sands. One of them is Sudarsan Patnaik, 26, who does not only leave his footprints but makes it shine and glitter everyday. He has initiated this unique art form in Puri, ଭାରତ and has spread it all over the world.



(Sand art of Mahatma Gandhi by Sudarsan Patnaik on the golden beach of Puri; photo courtesy of http://www.mahanadi.com)

To carve a sand sculpture, the raw material is the only clean and fine-grained sand mixed with water. With the help of this type of sand and with the blessings of ଭଗବାନ and by the magic of his

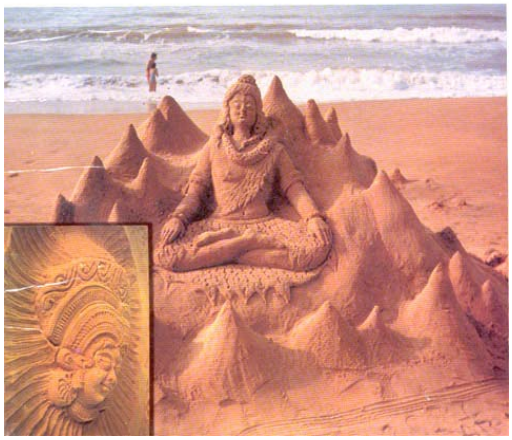
fingers, he has carved many beautiful and attractive sculptures on the golden beach and many other places.



(Right: Sand art of a rare British coin, equally rare and valuable is our artist Sudarsan Patnaik; photograph taken by the author)

From his childhood, Sudarsan had an inclination towards art that was discovered by his neighbor ଶ୍ରୀ ବଟରାଜ ଦେବ ଗୋସ୍ୱାମୀ, who happened to be the grandson of late ଶ୍ରୀ ମୋହନସୁନ୍ଦର ଦେବ ଗୋସ୍ୱାମୀ, the producer of the first ଓଡ଼ିଆ feature film "ସୀତା ବିବାହ". ଶ୍ରୀ ଗୋସ୍ୱାମୀ, got him admitted in a local art school, "The ସନ୍ଧ୍ୟା Art School", run ଶ୍ରୀ ଦେବେନ୍ଦ୍ର ଦାଶ. Under the training of ଶ୍ରୀ ଦାଶ, Sudarsan's talent got the right boost and within a short period he became an expert in fine arts and paintings. His expertise came to light when within a year he participated in various district level art competitions in ଓଡ଼ିଶା and won eight prizes in a row. In 1994 during his visit to The Rock Garden in Chandigarh he met Mr. Nek Chand, the creator of the garden and got attracted towards sculpting while seeing the cement sculptures.

In order to practice his art, Sudarsan usually goes to the beach to draw sketches. One day he put aside his sketches and started playing with the sand. He began to etch out the face of Lord ଶିବ using the sand.



(Sand sculpture of Lord ଶିବ on କୈଳାଶ mountains made by Sudarsan Patnaik; photocourtesy of http://www.mahanadi.com)

Excited at his success, Sudarsan was interested to sculpt more faces and soon started doing a bust of ମା ଦୁର୍ଗା, a lady's face, a man lying down etc. Slowly he realized that he has discovered the right medium, i.e. 'SAND', to epitomize his innate talent and started practicing on it. Thus was born the Sand Artist on the golden beaches of Puri, the abode of Lord ଜଗନ୍ନାଥ.

Thereafter, with zeal to create something new, he frequented the beach daily in the morning and afternoon. In his own words "At night, I visualize the kind of figure I will create in the morning ". And before dawn, he would reach the beach to give shape to his imagination.

ପରଦୁଃଖରେ ହୁଅ ଦୁଃଖୀ, ପରସୁଖରେ ହୁଅ ସୁଖୀ ।
ଧନ୍ୟ ସେ ଧନ୍ୟ ନରନାରୀ, ଜଗତ ଜନ ହିତକାରୀ ।
-- ମଧୁସୂଦନ

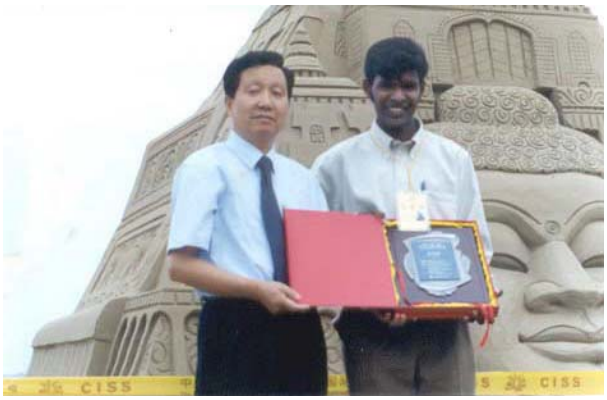


(Sudarsan Patnaik sculpting his visualized image of a sleeping lady; photo courtesy of http://www.mahanadi.com)

It would take about a couple of hours to complete a sculpture. He would then sign his name and quietly slip off. He would return back again in the afternoon to enliven his next thought. In the morning the figures would dry up and crumble faster in the sun. But in the evening the wet sand kept them looking fresh and attractive for a long time.

The Achievements
(Most of the text source: http://www.mahanadi.com)

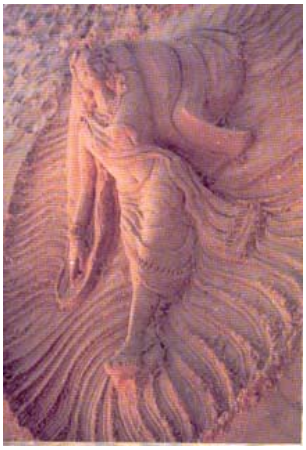
A talent can never hide and an aim to achieve further cannot stop someone. After conquering the Puri beach Sudarsan was eager to explore various other beaches in the country and traveled to Madras, Mumbai and Goa to demonstrate his unique art form.



(Sudarsan Patnaik receiving recognition at China International Sand Art championship in 2002; photo courtesy of http://www.mahanadi.com)

Soon invitation poured in and his unique art form was noticed and supported. He was invited by Hotel And Restaurant Association of Orissa (HARAO) to demonstrate at Puri Beach Festival in 1996. There he built an 8 ft. high sculpture of sitting Lord ବୁଦ୍ଧ, which in itself is a record. Thereafter Sand Art became one of the principal attractions of Puri Beach Festival.

An art form that lures tourists, he received invitation from the Tourism Department of the Governments of ଓଡ଼ିଶା and ଭାରତ to demonstrate in different tourism related festivals like Travel and Tourism Fair, Calcutta -1996 & 1999; India International Trade Fair, New Delhi –1996; Food and Cultural festival, Goa-1995; South Asian Fraternity Camp, Amritsar –1996; India Tourism Week, New Delhi –1997; Hotel Nilachal Ashok, Puri etc.



(Sculpture of an ଆଉଲା on the Puri sea beach designed by Sudarsan; photo courtesy of http://www.mahanadi.com)

The various tourists who visited his institute (Golden Sand Art Institute) and witnessed his art, informed him that this form of art is also being practiced in Holland, Canada, USA, Spain and Japan and many competitions are regularly being organized in those countries. The opportunity to compete internationally created a lot of enthusiasm in Sudarsan and motivated him to participate. His pursuance bore fruit when he got the invitation from ten different organizations to participate including the "World Championship of Sand Sculpturing", Canada and Sand World International, USA, but unfortunately due to lack of sponsorship he could not take part in these competitions.

Although due to the initial lack of support he was unable to participate in any international competition, his dream to exhibit his art in a foreign land was realized in 1998 with the able support of the Government of ଭାରତ Tourist office at London, U.K. Sudarsan was invited to exhibit his unique art in the "World Travel Market-98" at London. Thus started the flurry of opportunities to participate in several international competitions, exhibitions, and



demonstrations which was a dream come true for Sudarsan. Amongst the various achievements *(photographs inserted, courtesy of http://www.mahanadi.com and Sudarsan Patnaik)* are the following –

- 2nd prize in International Sand Sculpture Championship at Valladolid, Spain – 2003
- 3rd Colored Sand Festival at luilang, China (demonstration event)- 2003
- Participated in the Snow Statue Festival at Asaikawa, Japan -2003
- Participated in the 1st Ningxia Sand lake International Sand Sculpture Event - 2002
- Participated in the Dutch Sand Sculpture Festival at Thorn, Netherland -2002

ସ୍ୱସୁଖ କରି ବିସର୍ଜ୍ଜନ, ପରାର୍ଥେ ଧରଇ ଜୀବନ ।
ଆଚରି କ୍ଷମା ପ୍ରେମ ବ୍ରତ, ପାଳଇ ଧର୍ମ ଅବିରତ ।
-- ମଧୁସୂଦନ



- Participated in the Sand Sculpture Festival at Blankenberge, Belgium- 2002
- Champion Medal in "29th International Snow Statue Contest -2002" at Sapporo, Japan
- Singles International Sand Sculpting Competition 2001 6th May at Scheveningen, Holland representing India - 2002.
- 3rd Prize in World's Master Sand Sculpture's Championship 2001 on 10th July at Italy.
- Denmark International Sand's Sculpture's Festival 2001 Blokhus on 25th June representing India.
- Participated in SANTOSA SANDSTATION 2001 3rd June "SPLENDOURS OF GOLDEN ASIA" at Singapore representing India.
- UK International Sand Sculpturing Festival 2000 at Glasgow representing India.
- International Sand Sculpturing Championship 2000 at China representing India.



- World Sand Sculpturing Championship at France 2000 representing India.
- Exhibited during the World Cup Cricket-1999 held at England.
- Exhibited in World Travel Market at London with support at Govt. Of India Tourism Dept. New Delhi 1998

Sudarsan's sand art has hit the news media several times. The word spread from locals and tourists who realized his unique talent and his sculptures and art forms got published in different national and local newspapers including The Statesman, The Times of India, The Asian Age, The Telegraph, The Indian Express, The India Today, etc. He truly acknowledges that his talent and the unique art form got recognized and popularized because of the media support. The electronic media also played a big role in bringing the sand art to the drawing room of common people. The art of Sudarsan and his team has been telecasted through different TV channels including National Doordarshan Channel, Zee News, AP-TV (London), Zee India, BBC, 0-

TV, ସୁରଭି, ଆଜିର ଓଡ଼ିଶା and several other domestic and international TV channels.



(Sudarsan and his sculpture in the International Sand Sculpture Championship, Holland, 2001; photo courtesy of http://ww.mahanadi.com)

Quoting The Times of India, Tuesday, January 13, 2004, in the article entitled, "Saddam stands tall on shifting sands": *A sand sculpture of former Iraqi president Saddam Hussein on a beach in Orissa is drawing huge crowds of curious onlookers. Internationally acclaimed sand sculptor Sudarsan Patnaik crafted a likeness on the beach at his hometown of Puri. Hundreds of people have been flocking to the beach to view the image. "I used only clean and fine grained sand mixed with water to make the sculpture," said Patnaik, who has crafted hundreds of works on Indian and foreign beaches. Patnaik, 26, represented India in the China International Sand Sculpture Competition at Zhoshan near Shanghai last October and won the fourth prize. He has bagged more than a dozen prestigious awards, including the third prize in the Berlin Beach Festival and the second prize at the International Sand Sculpture championship held at Valadoli city near Madrid this year. "Saddam fell after 30 years of rule and his arrest prompted me to make a sculpture of him," he said. "Like Saddam, this sculpture is also transient." Patnaik has since 1995 been running the Golden Sand Art Institute, an open-air institute on Puri beach and has trained around 50 students. A large number of sculptures made by Patnaik and his students can be seen there every afternoon. "He has done the image of Saddam so nicely that you cannot bypass the sculpture without watching it while strolling on the beach," said Nagendra Chotray, a tourist. "I watched it for an hour and was thrilled," he said.*



(Sand art of Sudarsan in the China International Sand Sculpting Championship, 2002; photo courtesy of http://www.mahanadi.com)

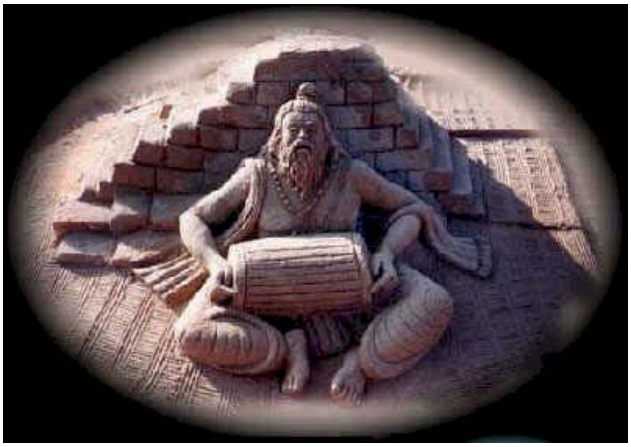
Quoting Deccan Herald, Sunday, August 10, 2003, in the article entitled, "A handful of sand": *Sand sculptor Sudarshan Pattnaik of Orissa has bagged the third prize in the Berlin Beach Festival for his Ganesh sculpture in sand. Pattnaik was the only representative from India in the festival, organised between June 17 and July 27, 2003. Sculptors from Russia and the Netherlands were placed first and second respectively among the 20 participants from ten countries including the hosts, the United Kingdom, Denmark, Ireland, Scotland and Belgium.*



(Sand art of another sleeping lady on the golden beaches sculpted by Sudarsan Patnaik; photo courtesy of http://www.mahanadi.com)

Young Sudarshan Pattnaik (26), the internationally-known sand artist from Puri, Orissa had sprung another surprise by building a 10ft high chariot in sand at Puri on the ratha yatra day ie July 1, 2003 at Puri. In the process he re-created a legend which says that in the 14th century Balaram Das, a great poet and devotee of Lord Jagannath was denied permission to ride the Lord's chariot as he was not a Brahmin. Humiliated by the temple priests and the king of Puri, Das came to the beach and built the chariots of Jagannath, Balabhadra and Subhadra in sand. He paid homage to the deities there and started singing bhajans. His devotion was so strong that the deities vanished from the original chariots and appeared in the sand chariots built by Das. Later the king and priests traced the gods to Das' chariots and to commemorate this event even today the chariots pause for a while at Balangadi square on the grand road of Puri. This is the square from where the deities are supposed to have vanished to Das' chariots.

Said Sudarshan, "This also proves that sand sculpture which is very popular abroad actually originated in our land in the 14th century, not in America as is commonly believed. This 10ft sculpture in sand is the highest in India so far. Outside I have built a much higher sculpture. The sand chariot was a tribute to Balaram Das, the father of sand art at the same place on the same day." Sudarshan has participated in 18 international sand sculpture championships and two international snow carving championships so far. The artist has been practising the unique form of art for the past 13 years.



(Photo obtained from http://puri.nic.in/sandart.htm)

"Can I live on congratulations alone? I have repeatedly knocked at the doors of politicians like Braja Kishore Tripathy and Orissa Chief Minister Naveen Patnaik for a job in NALCO. I don't have a house of my own, no source of earning. Even the youth, culture and sports departments could grant me some support. They don't. The government only sends congratulatory messages!", says Sudarshan.

He had earlier made the country proud by bagging the second position in an international championship held in Spain from April 27 to May 2, 2003. This again opened the flood gates of congratulations for Sudarshan and he received

messages from the Chief Minister and the governor too after getting a rousing welcome in Delhi on May 5, 2003 when he came back from Spain with the award.

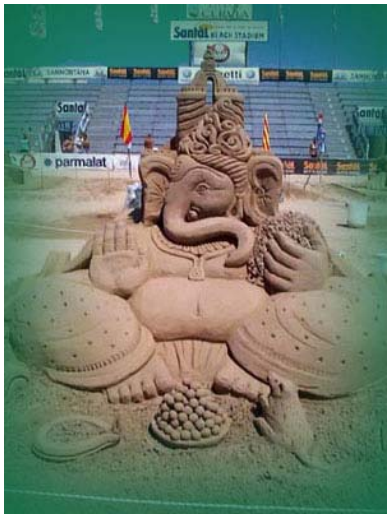


(Photo obtained from http://puri.nic.in/sandart1.htm)

"The organisers pay for my fare and lodging and boarding there. That's all. But after I come back I draw a blank whereas sand artists outside are in very good shape with sponsors vying with each other to support them," Pattnaik reveals.

Since sand art is an off beat art and sand sculptures have limited longevity they are very popular with the public and many international events are held all year round with millions of people gathering to watch the sand sculpture competitions spread over 56 hours. There is a live telecast of the competitions and they are big media events.

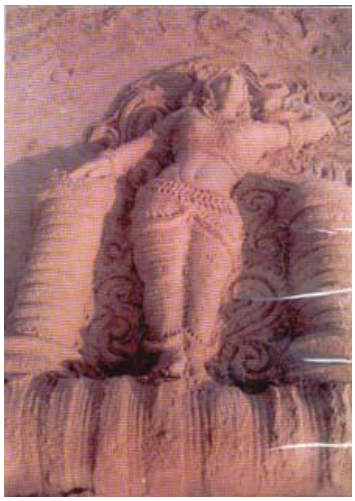
Sudarshan made his international debut in 1998 when he participated in the World Travel Market in London with support from the Department of Tourism, New Delhi. The list of the events he participated in is impressive. He exhibited his art at the 1999 World Cup cricket tournament in England. Then he took part and won accolades at the World Sand Sculpturing Championship at France, 2000, International Sand Sculpturing Championship, 2000 at China, UK International Sand Sculpturing Festival, 2000 at Glasgow, Santosa Sandstation, 2001 and Splendours of golden Asia at Singapore, Denmark International Sand Sculpture's Festival, 2001, Singles International Sand Sculpting Competition, 2001 at Scheveningen, Holland, Champion Medal in the 29th International Snow Statue Contest, 2002 at Sapporo, Japan, the Sand Sculpture Festival at Blankenberge, Belgium, 2002, the Dutch Sand Sculpture Festival at Thorn, Netherland, 1st Ningxia Sand Lake International Sand Sculpture Event, 2002, the Snow Statue Festival at Asaikawa, Japan, 2003, 3rd Coloured Sand Festival at Luilang, China (demonstration event), 2003 etc.



(Photo obtained from http://puri.nic.in/sandart1.htm)

He won the 3rd prize in the World Master Sand Sculpture Championship, 2001 before winning the second prize at the Spain meet this year. Sudarshan is now away in Holland participating in another world event.

ପର ଉପକାର ପାଇଁ ଯାହାର ଜୀବନ, ଜଗତ ମଧ୍ୟରେ ସେହି ଲୋକ ଧନ୍ୟ ।
ଅସ୍ଥିର ଜଗତ ମଧ୍ୟେ ସକଳ ଅସାର, ସାର ମାତ୍ର କରିବାର ପର ଉପକାର ॥
-- ଫକିରମୋହନ



(Photo courtesy of http://www.mahanadi.com)

He has received nothing from the government. Yet, he has started a school in Puri for young sand artists. He is training them and thinking of beginning an international sand art competition and festival in Orissa too. But for all that he needs support. The Chief Minister who distributes government houses to cricketers has been singularly stingy when it came to this young artist who has unfurled the country's flag as the lone Indian representative in many countries.

No wonder Sudarshan is beginning to sound frustrated, "There have been many offers from abroad. My friends there are surprised that I don't take up those offers. I shall wait for sometime more because I really want to do something for my country, for my State. But, that I cannot do on an empty stomach. If the present state of affairs continues I will return all these congratulations and felicitations and leave the country."

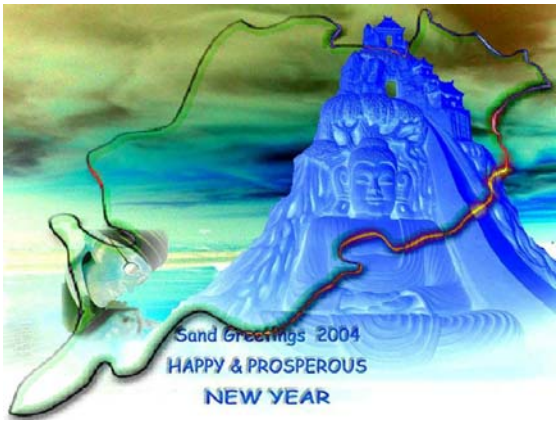
Final Words

Sudarsan needs our encouragement and active support. He has magic fingers, with unlimited potentials and with immense heat to create some thing new on sand. The young man has miles to go and conquer the world. He is arduously working to promote the art form in different forums and one of his goals is to establish a permanent sand sculpture garden in the style of Nek Chand's Rock Garden. He deserves to be the most desired man of all times as opposed to his “most wanted Saddam sculpture” depicted below.



On behalf of the ଦୂର ଦୃଷ୍ଟି team, its ପାଠକବୃନ୍ଦ, the ଓଡ଼ିଆ ସମାଜ and ମହାନଦୀ·କମ୍ , we extend him our best wishes in his effort and urge all to pray and support for this bright and talented sand artist who is making ଓଡ଼ିଶା proud everyday. If you ever visit Puri, do stop by his ମୁକ୍ତ ବାୟୁ Golden Sand Art Institute on the golden beach. You can observe his beautiful gallery on the beach in the afternoon from 4-6 P.M. The institute is run by Mr Sudarsan Patnaik, e-mail: sudarsansand@hotmail.com, Marichikote Lane, Puri-752001, Orissa, India. Of

course, while you are there, you will realize that his art form is as beautiful as the sunset of Puri.



(Above: A New Year greetings sent by Sudarsan Patnaik to all his friends, digitally realtered by the author)



(Above: The beautiful sunset of the Golden Beach of Puri captured by the camera of the author on the day of his visit to the Golden Sand Art Institute)

ସେହି ଏକା ବଡ ପରଦୁଃଖ ଦେଖି, ଚିତ୍ତ ଯାର ଯାଏ ଦବି ।
ପରଲାଗି ଯେହୁ ଦିଏ ଆତ୍ମବଳି ପର ପାଇଁ ଅନୁଭବି ॥
-- ଲକ୍ଷ୍ମୀକାନ୍ତ

ଜୋଛନା

ମନୋରଞ୍ଜନ ଶତପଥୀ

ରେଡିଙ୍ଗ୍, ଗ୍ରେଟ୍ ବ୍ରିଟେନ

ଆଜି ଜୋଛନା ରାତିରେ ରୁତୁ ବସନ୍ତ ଦୋଳିରେ
ଶୃଙ୍ଖଳାରେ ବନ୍ଧନରୁ ମନ ମୁକୁଳେ
ପରଦେଶୀ ବନ୍ଧୁ ମୋର କାହିଁ ଅଛ କେତେ ଦୂର
ଥରେ ଆସି ନିଅ ମୋତେ ବାହୁ ଘେରରେ

ପାଦର ନୂପୁର ଆଜି ସବୁ ନିୟମକୁ ଭୁଲି
ବାଜି ଉଠେ କେଉଁ ଅଜଣା ଛନ୍ଦରେ
ଶରୀରେ ଉଠେ ତରଙ୍ଗ ଝଲସେ ଅଧରର ରଙ୍ଗ
ନିଶାରେ ଝୁଲେ ମଦିରା ପିଆଲାରେ
ଆଜି ଜୋଛନା ରାତିରେ .....

ଗଳାର ଗଜରା ହାର ମହକଇ ଶତଗୁଣ
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ଦୃତରୁ ଦୃତତର ହୁଏ ସ୍ପନ୍ଦନ ବୁକୁର
ତୁମ ଓଠ ପରଶକୁ ଲୋଡେ ବିକଳେ
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ଝାସ ଦେବି ଚନ୍ଦ୍ରିକାର ପାରାବାରେ
ଆଜି ଜୋଛନା ରାତିରେ.....

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ସଂଜବତୀ

ମନୋରଞ୍ଜନ ଶତପଥୀ

ରେଡିଙ୍ଗ୍, ଗ୍ରେଟ୍ ବ୍ରିଟେନ

ସଂଜ ତାରାର ଚାହାଣୀ ତଳେ
ଅଗଣା ତୁଳସୀ ଚଉରା ମୂଳେ
କୋଟି ଦେବତାଙ୍କୁ ନିଦରୁ ଉଠାଇ
କିଏସେ ସଂଜ ବତୀ ଜାଳେ?

ପୂନେଇଁ ରାତିରେ ଜହ୍ନ ହସେ
ରଜନୀଗନ୍ଧାର ଅଧୀର ବାସେ
ଥରେ ଉପରକୁ ଥରଟେ ତଳକୁ
ଚାହିଁ ଚେତନା ହରାଇ ବସେ

ଚୁଲାରେ ସର ଫୁଲି ଉଠେ
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କଣ ଭାବୁଥାଏ ମଉନ ମୁହିଁ
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ଯେପରି ତାଙ୍କ ଦେହେ ନ ଲାଗେ

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STORIES FROM THE PAST

Anadi C. Naik
Mount Airy, Maryland, USA

Vinobaji was traveling in West Bengal. In a few days he was due in the city of Kolkata. It was known that Bidhana Chandra Roy, the Chief minister, did not care too much about Bhoodan or Gramdan.

A year or so ago Nehru had made a very supportive comment about the movement and had said, "Gramdan has come to stay." Dhebar Bhai of Gujurat, president of the Congress Party was a supporter of the movement and often joined Vinobaji in the Padayatra. So Bidhanbabu - in spite of his personal feelings -spread out the red carpet for Vinobaji and his entourage in Bengal. He allowed people to travel freely on city trams to attend Vinobaji's meetings. He himself attended each meeting in Kolkata. Jute mills around the city had concentration of hundreds of Oriyas in each place.

In order to distribute literatures regarding Bhoodan I was sent to Kolkata with an older worker named Nirmala Chandra Rai. There was a Bhoodan office on the College Street of Kolkata. By then my idea of a Bhoodan office was a place like that of Cuttack where workers lived in a commune; did spinning and prayer and survived on vegetarian food; no one took a salary; their needs were met by contribution from the public. But Kolkata office was different. It was a tiny little place donated by someone very rich.

Ramanandababu was the only worker there. His office, bedroom and the kitchen were the same - the front part of the tiny room. He cooked fish for his evening meals. Guests coming from outside the city slept either inside or outside depending on the weather. Usually, Charubabu- septuagenarian Charu Chandra Bhandari, universally known as Charuda - when in town stayed in the back part of the room. Because it was the month of June, Nirmal bhai and I - on our way to the jute mill areas - put up our mosquito nets along with Ramananda babu in the front room. We were to travel with two Sarvodaya workers from Gujurat- Kantibhai Saha and Kantibhai Kothari. Ratibhai Gondia from Gujurat was coordinating out travel.

The Gujurat workers had not arrived yet. So Nirmal bhai and I had to wait for them. During our stay in the city we tried to meet some of the prominent Oriyas in Kolkata. One of them was Sri Akuli Mishra of Kendrapara district. Akulibabu owned a printing press. From Raj Kanika, he had recently been defeated in election by Prahalad Mallik, deputy minister of irrigation and electricity. We heard an earful from him about Prahaladbabu and the Congress Party. He tried to convince us that Bhoodan was a waste of time!

The following morning it was drizzling in Kolkata. Nirmal bhai and I were going toward Bahubazaar. Kolkata's footpaths are always full of people. So clustering of people here and there did not surprise me. But at one point I saw a group of people had surrounded a man who seemed to be lying on the footpath. I thought, maybe the man was sleeping. But a conversation in Hindi caught my ear. "We are poor people. Who is going to listen to us? He has been stabbed." I told Nirmal bhai "Let us see what has happened". We turned back and joined the crowd. After seeing us, two dhoti and chadder clad men with beard, the group seemed to be encouraged. " What happened?" - I asked. " Looks like somebody has stabbed him" - came the reply from someone in the group. It seemed like no one knew the man. None of them was his friend or relative. The entrance to the Hospital was half a block away. The incident occurred on the footpath adjacent to the hospital compound.

ମନୁଷ୍ ଜୀବନ୍ ମାଟିର ଗରେହି ହାଁଡ଼ି ପାଡ଼୍ଲି ବାଗିର୍ ।
ଠୁଡୁକ୍ କରି ଠେଇ ହେଲେଁ ହଇ ଯାଏସି ମାଟିର୍ ॥

A clothing store was just opening its door for business. The owner had a telephone in his store. I went there to call the police. The shopkeeper did not want to get involved. He told me " If you call from my phone, the police would come and harass me".

Another shop with telephone also told me the same thing. I knew that the situation of the wounded man on the footpath was getting precarious. Again coming back to the group I suggested "Let us carry him to the hospital." I knew it was a difficult task. Since no one knew his caste, carrying him physically was not an acceptable idea for the gathering. One of them spoke forcefully "Let us take him on a flat bed rickshaw. No sooner he had finished speaking, a flat bed rickshaw showed up on the street. The group asked the rickshaw-wallah to come to the spot and he did. The group put the wounded man on his rickshaw. The rickshaw puller was sympathetic and did not ask for money. " We have to take him to the hospital" - Said I. In a few minutes the wounded man was admitted to the hospital. A couple of people from the street had come with the patient. But they were not willing to give their names as contacts. So I became the wounded man's next of kin and my address remained in the hospital book as Bhoodan Office, College Street.

That afternoon I left for the jute mills with my coworkers. Three or four day's later Nirmal bhai and I came back to the city and put down our bedding in the college street office. Ramanandababu seemed to be visibly upset. We could sense that. "How come you put up a man in the hospital and did not tell me?" He demanded. "What was there to tell you? I have no idea who he was or what he was doing. All I could see was a wounded man lying on the street. I took him to the hospital" – said I. "You know the man died. Police came looking for you. In the middle of the night he was knocking on our door." After I heard the phrase "The man died" I could not hear any thing from Ramanandababu's conversation. It was a complete let down for me. I had so much hope that the man would survive. The following morning I went to the hospital. No one had any news about the dead man.

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ମୋ ଗାଁ ଅନୁଭୂତି

ଡଃ ସନ୍ଧ୍ୟାଶ୍ରୀ ପୁରୋହିତ
ଟରୋଣ୍ଟୋ, କାନାଡା

ମୋ ଗାଁ ନାଁ ହେଲା ବାଲପୁର । ସମ୍ବଲପୁର ସହରରୁ ତେର କୋଶ ଦୂର । ସେତେବେଳେ ମୋର ବୟସ ଠିକ୍ ମନେ ହେଲେ ନଅ ବର୍ଷ । କାହାରି ସଂଗରେ ଆମେ ଦି'ଭଉଣୀ ସମ୍ବଲପୁର ପହଞ୍ଚି ଯାଉ ଓ ସେଠୁ ବସ୍‌ରେ ବସିଲେ ଦି'ଘଣ୍ଟାରେ ଗାଁ ପହଞ୍ଚି ହୁଏ । ସେତେବେଳେ ରାଉରକେଲା ସହର ବିଦେଶୀ ମ୍ୟାନେଜ୍‌ମେଣ୍ଟ୍ ହାତରେ ଥାଏ ଷ୍ଟୀଲ୍ ପ୍ଲାଣ୍ଟ ଯୋଗୁଁ । ତେଣୁ ସେଠି ଆମର ବଢିବା ଅନ୍ୟ କୌଣସି ବଡ ସହର ସହିତ ତୁଳନା ଯୋଗ୍ୟ ହେଇଥାଏ । ସହରରୁ ଗାଁକୁ ଯାଇ ମାସେ କଟେଇବାର ଅନୁଭୂତି କିନ୍ତୁ ଆଜି ଯାଏ ମନେ ପଡେ । ଶିଶୁ ଅବସ୍ଥାରେ ଜାଗାର ସୁବିଧା ଅସୁବିଧା ଏତେ ମାନେ ରଖେନି ।

ଗାଁ ଘର ଆମର ଖୁବ୍ ବଡ । ଘରକୁ ପଶିବା ଆଗରୁ କେତେ ବାଟ ଚାଲିବାକୁ ପଡେ । ଗୋଟିଏ ପାଖରେ ମହିଁଷି ଗୃହାଳ, ଅନ୍ୟ ପାଖରେ ଗାଈ ବାଛୁରୀ ଗୃହାଳ । ମଝିରେ ଘର ବାଟ ବନ୍ଧ ପର୍ଯ୍ୟନ୍ତ ଗଲେ ଅଗଣାରେ ପହଞ୍ଚି ଯାଉ । ବିରାଟ ଦୁଆରକୁ ବେଢି କରି ଅନେକ କୋଠରୀ । ତଳେ ନଅଟି କୋଠରୀ, ଉପରେ ଛଅଟି । ରୋଷେଇ ଘର, ଠାକୁର ଘର, ରୋଷେଇ ରଖିବା ଘର, ଭଣ୍ଡାର ଘର, ଧାନପୁରା ଘର, ଓ ବାକି ସବୁ ଶୋଇବା ଘର । ରନ୍ଧାଘରକୁ ଲାଗି ପଛ ଅଗଣା । ସେଠୁ ବିସ୍ତାର ହୋଇଥାଏ ଖନ୍ଦା । ପିଇବା ପାଣି ପାଇଁ ବିରାଟ କୂଅ । ବଡ ବଡ ପୁରାରେ ଧାନ ବନ୍ଧା ହେଇ ଖଲାରେ ରଖା ହେଇ ଥାଏ । ପୁଆଳ ଗଦାରେ ବସିବା ମଧ୍ୟ ଖୁବ୍ ଆନନ୍ଦ ଦେଉଥିଲା ସେତେବେଳେ ଖଲାରେ । ଅଗଣାରେ ଖଟ ଓ ଚୌକି ସବୁବେଳେ ପଡିଥାଏ । ବହୁ ବର୍ଷ ପରେ ଦାଣ୍ଡ ଘରକୁ ଆଧୁନିକ ଧରଣରେ ଅତିଥି ବସିବା ଉଦ୍ଦେଶ୍ୟରେ ସଜା ହେଲା । ସେ ସମୟରେ କିନ୍ତୁ ମୋ ଜାଣିବାରେ ଯିଏ ଆସିଲେ ଅଗଣାରେ ବସି ଆତିଥ୍ୟ ଗ୍ରହଣ କରୁଥିଲେ ।

ଖରାଦିନ ହେଇ ଥିବାରୁ ସବୁ ପିଲାଙ୍କ ଛୁଟି ପଡିଥାଏ ଓ ଆମର ଦିନ ମଧ୍ୟ ବଡି ସକାଳୁ ଆରମ୍ଭ ହେଇ ଯାଏ । ସକାଳୁ ଉଠି ଆମେ ଚାଲି ଯାଉ ନଦୀ କୂଳକୁ । ଆମ ଅଜା ପାଞ୍ଚ ଗାଁର ଥିଲେ ଗଉଁଟିଆ । ଚକବନ୍ଦୀ ହେଇ ନ ଥାଏ, ତେଣୁ ଅନେକ ଜମିର ମାଲିକ ଥିଲେ ସେ । ସକାଳୁ ସକାଳୁ ଦଶ ବାର ଜଣ ଗୋଟି (ମୂଲିଆ) ଆସି ପିଣ୍ଡାରେ ବସନ୍ତି । ଅଜା ଆମର ସେତେବେଳ ଯାଏଁ ତିଆର ହେଇ ସମ୍ବଲପୁରୀ ଧୋତି ଓ ସଂଗରେ ସମ୍ବଲପୁରୀ ଗାମୁଛାଟିଏ କାନ୍ଧରେ ପକାଇ ସେମାନଙ୍କୁ ଭେଟନ୍ତି । ଗୋଟିମାନେ ଏକା ସଂଗେ ବୋଲ ପକାନ୍ତି, "ଜୁହାର ଗଉଁଟିଆ" । କିଏ କେଉଁ ଜମିରେ କାମ କରିବ ତାହା ସେହିଠାରେ ସ୍ଥିର ହେଇ ଯାଏ । ବଡଖା ମା ଆମର ସେମାନଙ୍କୁ ସମସ୍ତଙ୍କୁ ଅତି ଆଦରରେ ଭଲମନ୍ଦ ପଚାରି ପଚାରି ମୁଢି ଓ ଚା ପରସି ଦିଅନ୍ତି । ତା'ପରେ ସମସ୍ତେ ବାହାରି ଯାଆନ୍ତି କାମରେ । ଦୁଇଟି ଏଗାର ବାର ବର୍ଷର ପିଲା ଆମ ଗାଁରୁ ବଡି ସକାଳୁ ଆସି ଗାଈ ବାଛୁରୀଙ୍କୁ ପାଣି ପିଆଇ ବାହାର ପିଣ୍ଡାରେ ଅପେକ୍ଷା କରନ୍ତି । ବଡଖା ମା ଜଣେ ସ୍ତ୍ରୀ ଗୋଟିହାରୀକୁ

ଉକିଆ ଅଛେ ବଲି ଅନ୍‌ଧାର୍‌କେ କିହେ ନେ କରୁଛ ମନ୍ ।
ଅନ୍‌ଧାର ନେ ଥିଲେ ଦେଖ୍‌ତ କାହୁଁ ପୁନି ରାତିର୍ ଜନ୍ ॥

ନେଇ ଗୃହାଳକୁ ଯାଆନ୍ତି ଦୁଧ ଧୂଇଁବା ପାଇଁ । ଗାଈ ବାଛୁରୀଙ୍କ ସହିତ ସବୁ ଦିନ ସେ କେତେ ପ୍ରକାର କଥା ହୁଅନ୍ତି । ଦି'ହଳ ପୃଷ୍ଠ ବଳଦ ସହିତ କେଜାଣି କେତେ ଗାଈ ବାଛୁରୀ । ପିଲା ଦିଓଟିକୁ ଡାକ ପକାଇ ଗୃହାଳ ଦ୍ୱାର ଖୋଲି ଦେଲେ ଛାପର ଛାପର ଶବ୍ଦରେ ପେଲା ପେଲି ହେଇ ସେ ଦଳ ବଳ ବାହାରି ଯାଆନ୍ତି ଚରାଭୂମିକୁ । ମହିଁଷି ଚାରୋଟିକୁ କେବେ ବାହାରକୁ ଯିବା ଦେଖି ନାହିଁ । ବଳଦ ଯୋଡି ଦୁଇଟି ବଳଦ ଗାଡି ଟାଣି ସମ୍ବଲପୁର ସହର ଯାଏ ଚାଉଳ ବସ୍ତା ବଜାରରେ ପହୁଁଚାନ୍ତି । କେଉଁ ସମୟରେ ଘର ଲୋକେ ଅନ୍ୟ ଗାଁକୁ ଯିବା ପାଇଁ ବା ସହରକୁ ଆସିବା ପାଇଁ ମଧ୍ୟ ଏହି ବଳଦ ଗାଡି ବ୍ୟବହାର କରନ୍ତି । ମୁଁ ମଧ୍ୟ ଥରେ ବଳଦ ଗାଡିରେ ବସି ସମ୍ବଲପୁର ଆସି ଥିଲି । ଖୁବ୍ ମଜାରେ ଆମେ ସଭିଏଁ ଆସିଥିଲୁ ସେ ଦିନ । ମନ ହେଲେ ଗାଡିରୁ ଓହ୍ଲାଇ ରାସ୍ତାରେ ଚାଲିଲୁ, ଥକି ଗଲେ ଗାଡିରେ ବସିଗଲୁ !

ମୋ ବଡ଼ବାପାଙ୍କର ବଡ଼ ଦୁଇଝିଅ ଆମ ସାଂଗର । ତେଣୁ ଆମେ ଚାରି ଭଉଣୀ ଓ ଗାଁର ଅନ୍ୟ ଝିଅମାନେ ମିଶି ଚାଲି ଯାଉ ନଦୀ କୂଳକୁ । ବୁଦା ଖଜୁରୀ ଗଛର ଡାଳରେ ଦାନ୍ତ ଘସି ଘସି ପହଞ୍ଚୁ ପାଣି ପାଖରେ । ଗାଧୋଇ ପାଧୋଇ ଫେରୁ ଖରା ବଢ଼ିଲା ପରେ । ଆମ ମଝିଆଁ ବାପା ଗଣିତର ଶିକ୍ଷକ ଥିଲେ । ଅନ୍ଧ ହେଲେ ମଧ୍ୟ ଖୁବ୍ disciplined ଲୋକ । ସଙ୍ଗେ ସଙ୍ଗେ ଡାକରା ପକାନ୍ତି ଜଳଖିଆ ସାରି ପଢ଼ି ବସିବା ପାଇଁ । ଗାଁରେ ବଡ଼ ଆମ୍ବ ତୋଟା । ସେଠି ଆମ ଅଜାଙ୍କ ଖାତାର ଅନେକ ଆମ୍ବ ଗଛ । ବଡ଼ଖା ବାପା ଦିନେ ନେଇ ଅତି ଗର୍ବର ସହିତ ଚିହ୍ନାଇ ଥିଲେ ଆମକୁ ନିଜର ଆମ୍ବ ଗଛ ଗୁଡ଼ିକୁ ଓ କେଉଁ ଗଛର ଆମ୍ବ ସ୍ୱାଦିଷ୍ଟ ଓ କାହାର ନାଁ କ'ଣ । ଉପର ମହଲାର କୋଠରୀ ଗୁଡିକରୁ ତିନୋଟି କୋଠରୀ ପୁଆଳ ବିଛା ହୋଇ ତା' ଉପରେ ବିଭିନ୍ନ ପ୍ରକାରର ଆମ୍ବ ବିଛା ହେଇଥାଏ । ଆମ ଜେଜେମା ସକାଳୁ ଯାଇ ବାଛି ଦିଅନ୍ତି ପାଚିଲା ଆମ୍ବ ଯାକ ଓ ଆମେ ସକାଳ ଭ୍ରମଣରୁ ଫେରିଲା ବେଳକୁ ବଡ଼ ଏକ ହଣ୍ଡା ଓ ବାଲଟିରେ ପାଣି ଭିତରେ ଆମ୍ବ ଗୁଡ଼ିକ ଥଣ୍ଡା ହେବା ପାଇଁ ରଖା ଯାଇଥାଏ । ଯିଏ ଯେତେ ଖାଇ ପାରିଲା ।

ଗଣିତ ପଢ଼ା ଆରମ୍ଭ ହୁଏ । ଦି' ପହର ଖିଆ ସରିଲା ବେଳକୁ ଗରମ ଖୁବ୍ ପଡି ଯାଇ ଥାଏ । ଘରର ଲୋକଙ୍କ ବିଶ୍ରାମ ସମୟ । କିନ୍ତୁ ଆମ ମାନଙ୍କ ପାଇଁ ଏଇତ ସମୟ – ଘରୁ ଖସି ଯାଇ ଗାଁରେ ବୁଲିବା, ସାଂଗ ସାଥିଙ୍କ ସହିତ ନୂଆ ଖେଳ ଖେଳିବା । ଅଧିକାଂଶ ସମୟ ଆମର ପଶାଖେଳ ପରି ଏକ ଖେଳ 'ସଂଖାଡ଼ି' ଖେଳିବାରେ କଟିଯାଏ । ସେଥିପାଇଁ ଚାରି ପାଞ୍ଚ ଜଣ ଖେଳାଳୀ ଓ ଗୋଛେ ତେନ୍ତୁଳି ମଞ୍ଜି ଓ ଗୋଟିଏ କାଠ ଯନ୍ତ୍ର ଆବଶ୍ୟକ ହେଉଥିଲା । ଖେଳ ଆରମ୍ଭ ହେଲେ ଦି'ଘଣ୍ଟା କେମିତି କଟି ଯାଏ । ପାଖ ଘରେ ଜଣେ ସ୍ତ୍ରୀ ଲୋକ ମୁଢ଼ୀ ଓ ଚିନିଆ ବାଦାମ ଭାଜିବା ପେଷା କରନ୍ତି । ଆମ ବାହାରି ଦାଣ୍ଡରେ ଅନ୍ୟ ଜଣେ ସ୍ତ୍ରୀଲୋକ ବିଭିନ୍ନ ପ୍ରକାର ଖାଇବା ସାମଗ୍ରୀର ଟୋକେଇ ନେଇ ସକାଳୁ ସଞ୍ଜବେଳ ଯାଏଁ ବସନ୍ତି । ଚଣା, କଞ୍ଚା ଆମ୍ବ, ମିଠା ନାଲି ତେନ୍ତୁଳି, ପକୁଡ଼ି, ରାଶିଲଡୁ ଓ କେତେ କ'ଣ । ହାତରେ ପଇସା ନ ଥାଏ । କିନ୍ତୁ ଭଣ୍ଡାର ଘରେ ଯେ ଧାନ ପୂରା ବନ୍ଧା ହେଇ ପଡ଼ିଛି ! ଜେଜେମା ଆମର ଆମ୍ବ ସୁଲ୍ହା ସୁଖାଇ ଜଗି ଜଗି ଗଡ଼ି ପଡ଼ନ୍ତି ଖଟଟି ଉପରେ । ଧୀରେ ପାଦ ଚିପି ଚିପି ଭଣ୍ଡାର ଘରକୁ ଯାଇ ପୂରା ଫାଙ୍କରେ ହାତଦେଇ ବାଟ କରି ଦେଲେ ଫ୍ରକ୍‌ର ମୁଣିରେ ଧାନ

ଗୁଡ଼ିକ ଭରି ଯାଏ । ସେହି ଧାନ ବଦଳରେ କିଛି ବି କିଣା ଯାଇ ହୁଏ - ଚୁରନ୍ ବଟିକା, ଚଣା, ମୁଢ଼ି, ଚିନିଆ ବାଦାମ୍, ଲିଆ - ଇତ୍ୟାଦି । କଲେଜ୍‌ରେ ଅର୍ଥଶାସ୍ତ୍ର classରେ Barter system ପଢ଼ିଲା ବେଳେ ଗାଁର ସେ କିଣା ବିକା ଶୈଳୀ **(goods for the exchange of goods)** ବୁଝିବାରେ ସ୍ପଷ୍ଟ ହେଲା । ଭଣ୍ଡାର ଘରଟି ବେଳେ ବେଳେ ଖୋଲା ରହିଯାଏ, ନ ହେଲେ ଜେଜେମା ଆମର ଖୁବ୍ ବେଉଁତ କରି ତାଲାଟିଏ ପକାଇ ଦିଅନ୍ତି ଦିନ ସାରା । ଯେତେବେଳେ କିନ୍ତୁ ସୁଯୋଗ ମିଳେ ଆମେ ହାଜିର ହେଇ ଯାଉ ଭିତରେ । କେତେ ପ୍ରକାର ଆଚାର, ଆମ୍ବୁଲ, ତେନ୍ତୁଳୀ ଥାକ ଥାକ ହେଇ ଥୁଆ ହେଇ ଥାଏ । କେତେ ରକମର ଚାଉଳ । ଜେଜେମା ଦିନେ ଦିନେ ସକାଳେ ସଙ୍ଗରେ ନେଇ ଯାଆନ୍ତି ପରିବା ବାଡିକୁ । ଛୋଟ ଟୋକେଇଟିଏ ସଙ୍ଗରେ ନେଇ ତାଙ୍କ ସଙ୍ଗରେ ଆମେ ଚାଲୁ । ବାଇଗଣ, ପୋଟଳ, ସାଗ, ଲଙ୍କା, ଭେଣ୍ଡି, ବିଲାତି ବାଇଗଣ, କଖାରୁ - ପାକଳ ପରିବା ତୋଳିବା ସଙ୍ଗେ ସଙ୍ଗେ ଜେଜେମା ଆମର ସବୁ ଗଛ ପତ୍ରକୁ ନିରେଖି ଆସନ୍ତି ।

ଘରର ଆଉ ଏକ ଆକର୍ଷଣ ହେଲା ଢିଙ୍କି କୁଟା । ଦୁଇ ଜଣ ସ୍ତ୍ରୀ ଲୋକ ଆସି ପୁରା ଘରୁ ଧାନ ଟୋକେଇରେ ଆଣି ଢିଙ୍କିରେ କୁଟନ୍ତି । ଜଣେ ଗାତରେ ଧାନ ପୁରାଏ ଓ ଜଣେ ଢିଙ୍କି ଗଡାଏ । ଗୋଟିଏ ତଳରେ ଯେମିତି ଦୁଇଜଣ ଖେଳ ଖେଳନ୍ତି । କାମ ଶେଷ ହେଲେ ଜେଜେମା ମାଣରେ ଚାଉଳ ଭରି ସେମାନଙ୍କ କାନିରେ ବାନ୍ଧି ଦିଅନ୍ତି ପାଉଣା ହିସାବରେ । ସେମାନେ ଅତି ଭକ୍ତିରେ ତାଙ୍କ ଗୋଡତଳେ ପଡି ଘରକୁ ଫେରନ୍ତି । ଥରେ ଅଧେ ସେ ଢିଙ୍କିରେ ଚଢିବା ପାଇଁ ଚେଷ୍ଟା କରିଥିଲି । କିନ୍ତୁ ନା - ମୋ ଯୋଗ୍ୟ କାମ ସେ ନଥିଲା । ସେ ବଡ଼ିମାନେ କିନ୍ତୁ ଏ କାମରେ କେତେ ନିପୁଣ ।

ଆମେ ପୁଣି କେଉଁଦିନ ଦୁଇ ତିନି ଜଣ ସ୍ତ୍ରୀ ଲୋକ (ଆମେ ଯହାଙ୍କୁ ବଡ଼ି ବୋଲି ଡାକୁ) ଟୋକେଇ ଭରି ପଲ୍‌ସା ପତର ନେଇ ଆସି ବସି ଯାଆନ୍ତି ଅଣ୍ଟାଲି ଉପରେ (ଉପର ମହଲାକୁ ଅଣ୍ଟାଲି କୁହାଯାଏ) । ସେଠି ଖଡ଼ିକା ସହିତ ସେ ପତ୍ର ଗୁଡିକରେ ସେମାନେ ଖଲି ଦନା ତିଆରି କରନ୍ତି ଶହଶହ ଓ ତାକୁ ସୂତୁଲିରେ ଗଳାଇ ହାର ପରି ଝୁଲାଇ ରଖନ୍ତି । ଏକ ବଡ ବାଉଁଶ ଟୋକରୀ ମଧ୍ୟରେ ଖଲି ଗୁଡିକ ସାଇତି ରଖା ଯାଏ । ଖାଇବା ସମୟ ଆସିଲେ ଆମେ ପିଲାମାନେ ଉପରକୁ ଯାଇ ଦନା ଖଲି ବ୍ୟବହାର ପାଇଁ ନେଇ ଆସୁ । ପୁରୁଷମାନଙ୍କ ପାଇଁ କଂସା ବାସନ ଲାଗେ ।

ଚାରିଟା ବେଳ ହେଲେ ଆମେ ଯାଉ ପୋଖରୀ ତୁଠକୁ । ମୋର ଗାଁ ଭଉଣୀ ଦୁହେଁ ଅଣ୍ଟାରେ ଗୋଟିଏ ଗୋଟିଏ ଗରିଆ ଧରି ଚାଲନ୍ତି ବିଲ ବାଟରେ । ଆମେ ଦି' ଭଉଣୀ ପଛେ ପଛେ । ପୋଖରୀ ଗାଧୁଆ ମଧ୍ୟ ଖୁବ୍ ଆନନ୍ଦ ଦେଇଥିଲା ସେତେବେଳେ । ଗରିଆ ଧରି ପହଁରା ଶିଖିବା ଏକ ଅଭ୍ୟାସ ହେଇ ଯାଇଥାଏ କିଛି ଦିନରେ । ସଞ୍ଜ ହେଲା ଆଗରୁ ଗରିଆରେ ପାଣି ଭରି ଆମେ ଫେରୁ ଘରକୁ । ବିଜୁଳି ଆଲୁଅ ପହଞ୍ଚି ନଥିଲା ସେତେବେଳେ । ତେଣୁ ସଞ୍ଜ ହେଲେ ଲଣ୍ଠନ ଲଗାଇ କାମ କରିବାକୁ ହେଉଥାଏ । ଆମେ ଫେରିବା ବେଳେ ଘରର ପୁରୁଷ ଲୋକ ପାଞ୍ଚ ଛଅଟି ଲଣ୍ଠନ ସଜାଇ ତେଲ ଭରି ଜଳାଇବାରେ ବ୍ୟସ୍ତ ଥାଆନ୍ତି । ଆମ ଜେଜେମା ସଞ୍ଜ ଆଳତୀ କରନ୍ତି । ଗାଈ ବଳଦ ଗୁହାଳକୁ ଫେରି ଆସି ଥାଆନ୍ତି । ବେଳ ବୁଡିଲା ବେଳକୁ ଖାଇବା ସମୟ ହେଇଯାଏ । ପ୍ରତିଦିନ ଅନେକ ଲୋକଙ୍କ ପାଇଁ ରନ୍ଧା ହୁଏ, ବଡ ବଡ ହାଣ୍ଡିରେ ପଖାଳ ରଖାହୁଏ । କାଠଚୁଲି

ରନ୍ଧା ତାଲି, ଶାଗ, ଆମ୍ବିଳ, ଘାଣ୍ଟ ତରକାରୀ, ମାଛ ଭଜାର ସ୍ୱାଦ ଅନ୍ୟ ପ୍ରକାର । ମାଛରୁ ମନେ ପଡେ କଣ୍ଟା କଥା । ବଡ ପୋଖରୀକୁ ଗାଁ ଲୋକେ କଣ୍ଟା କହୁଥିଲେ । ଆମ ଅଜାଙ୍କ ନାଁରେ ଏମିତି ଏକ କଣ୍ଟା ଥିଲା ଯେଉଁଥିରେ ମାଛ ଚାଷ କରା ଯାଉଥିଲା ଓ ମୋର ରହିବା ମଧ୍ୟରେ ଦିନେ ମୁଁ ମାଛ ଧରିବାର ଦୃଶ୍ୟ ଦେଖିବାକୁ ପାଇଥିଲି । ଚାରିଜଣ ଗୋଟି ବଡ ଜାଲକୁ ଚାରି କଣରୁ ଧରି ପୋଖରୀର ଗୋଟିଏ କଡରୁ ଅନ୍ୟ କଡ ପର୍ଯ୍ୟନ୍ତ ଘୋଷାରି ଘୋଷାରି ନେଇ ଆସି କୂଳକୁ ଉଠି ଆସିଲେ । ଜାଲରେ ଅନେକ ଛୋଟ ଛୋଟ ମାଛ ଆସିଥାନ୍ତି । ଘର ପାଇଁ ଯେତେ ଦରକାର ସେତିକି ଆଣି ଗୋଟି ହଳିଆଙ୍କୁ ତାଙ୍କ ପ୍ରାପ୍ୟ ଦେଇ ବାକି ଚାଲିଯାଏ କେଉଟ ଘରକୁ ବିକି ପାଇଁ । ବର୍ଷାଟିଏ ହେଇଗଲେ ବଡଖା ବାପା ଆମର ଭାଇ ଦୁଇ ଜଣଙ୍କୁ ନେଇ ଚାଲି ଯାଆନ୍ତି କେନାଲ୍ ପାଖକୁ ଓ ଗୋଟିଏ ଜାଗାରେ ପାଣି ସୂଅ ବନ୍ଦ କରିଦିଅନ୍ତି । ପାଣି ସୂଅରେ କେନାଲ୍‌ରେ କେତେ ବଡ ମାଛଭି ଆସନ୍ତି । ଭଲ ସମୟ ଥିଲେ ଗୋଟିଏ ବଡ ମାଛ ଘରକୁ ଆସିଯାଏ । ଏମିତି ଥରେ ଗୋଟିଏ ଦିନର ଘଟଣା ମନେ ପଡେ । ସକାଳୁ ସକାଳୁ ଗୋଟିଙ୍କ ପାଟିତୁଣ୍ଡରେ ମୋର ନିଦ ଭାଙ୍ଗିଯାଏ । ବାହାରକୁ ଆସି ଦେଖେ ବଡଖା ବାପା ମୋର ବାହାରିଛନ୍ତି ଗାଁ ଦାଣ୍ଡକୁ । ସମସ୍ତେ କେମିତି ଉତ୍ତେଜିତ ଜଣା ପଡୁ ଥାଆନ୍ତି । ମୁଁ ମଧ୍ୟ ଅନ୍ୟ ମାନଙ୍କ ସହିତ ଚାଲିଲି ଦାଣ୍ଡକୁ । ଏ କଣ - ମୋ ସାଇଜ୍‌ର ମାଛଟିଏ ! ଏତେ ବଡ ମାଛ ମୁଁ କେବେ ଦେଖି ନଥାଏ । ଆମ ମହାନଦୀରେ ଏତେ ବଡ଼ ମାଛ ! ବଡଖା ବାପା ମୋର କହୁଥିଲେ ସେମାନେ ଧରିଛନ୍ତି ହେଲେ ଆମର କିଛି କରିବାର ନାହିଁ । ସେମାନେ ନେଇ ଯାଆନ୍ତୁ । ମୋ ବୁଝିବାରେ ହେଲା ଯେ ଅନ୍ୟ କେଉଁ ଗାଁର କେଉଟ ସେ ମାଛକୁ ଧରିଥିଲେ ଓ ଭାର ଅଭାବରେ ନେଇ ନ ପାରି ଆମ ଗାଁ ପାଖ ମହାନଦୀ କୂଳରେ ରାତି ଅଧରେ ଛାଡି ଯାଇଥିଲେ । ଭୋର ହେବା ଆଗରୁ ଆମ ଗାଁ କେଉଟମାନେ ଏତେ ବଡ ମାଛକୁ କୂଳରେ ପଡିଥିବା ଦେଖି ଗାଁ ଭିତରକୁ ବୋହି ନେଇ ଆସିଲେ । ମାତ ନ୍ୟାୟ କରିବା ପାଇଁ ଗଉଁଟିଆଙ୍କୁ ଡାକି ଆସିଲେ । ସେହି ସମୟରେ ଅନ୍ୟ ଗାଁର କେଉଟ ମଧ୍ୟ ସେଠି ଆସି ପହଞ୍ଚି ତାଙ୍କ ପ୍ରାପ୍ୟ ମାଛଟିକୁ ଭାରରେ ଲଦି ନେଇଗଲେ ।

ସନ୍ଧ୍ୟା ହେଲା ପରେ କାନରେ ପଡେ ମୃଦଙ୍ଗ ଓ ଗିନିର ଶବ୍ଦ ଓ ହରିବୋଲ ଧ୍ୱନି । ଆମ ଅଜା ଓ ବଡ ବାପା ଅଧିକାଂଶ ଦିନ ସନ୍ଧ୍ୟାରେ ଯାଆନ୍ତି ମନ୍ଦିର ମଣ୍ଡପକୁ । ଗାଁ ମଝିରେ ମଣ୍ଡପ ଓ ପାଖରେ ମନ୍ଦିର । ଗାଁର ବ୍ରାହ୍ମଣ ମୁଖିଆ ଭାବେ ଆମ ଅଜା ସେ କାଳରେ ମନ୍ଦିର ତୋଳାଇ ଥିଲେ । ସବୁ ଜାତିର ଲୋକ ଆସି ମଣ୍ଡପରେ ବସୁଥିଲେ । ଅନେକ ସମୟ ଯାଏ କିର୍ତ୍ତନ ହେଉଥାଏ ଓ ଗାଁର ଭଲ ମନ୍ଦ ବିଚାର ମଧ୍ୟ ସେହିଠାରେ ହୁଏ । କିଛି ସମୟ ପରେ ନିଦ ଆସିଯାଏ ଓ ଘରକୁ ଫେରି ଆସି ମୁଁ ନିଦ୍ରା ଯାଏ । କେଉଁ ରାତି ଖୋଲା ଆକାଶ ତଳେ ଆମ ଘର ମଝି ଅଗଣାରେ ଧାଡି ଧାଡି ହେଇ ପଡିଥିବା ଖଟ ଉପରେ ପଡି ରହି ତାରା ମାନଙ୍କୁ ଦେଖିବାରେ ମୁଁ ଅନେକ ସମୟ ବିତାଏ । ନା ମନରେ ଛନ୍ଦ, ଦ୍ୱେଷ, ନା କୌଣସି ପ୍ରକାର ଆଶା ଆକାଂକ୍ଷା ।

କିଛି ବର୍ଷ ପରେ ଅଜା ଓ ଜେଜେମାଙ୍କ ସ୍ୱର୍ଗବାସ ହେଇଗଲା । ଗାଁରେ ଚକବନ୍ଦୀ ଲାଗିଗଲା । ଅନେକ ଜମି ସରକାର ହାତକୁ ଚାଲିଗଲା ଓ ଅନୁସୂଚୀତ ଜାତିର ଲୋକଙ୍କ ମଧ୍ୟରେ ବାଣ୍ଟି ଦିଆଗଲା । ମୁଁ ବହୁତ ବର୍ଷ ପରେ ଥରେ ଗାଁକୁ ଗଲି । ସେତେବେଳେ ସବୁ ବଦଳି ଯାଇଥିଲା । ଗାଈ ଗୁହାଳରେ ଦୁଇଟି ଗାଈ ଓ ଦୁଇ

ତିନୋଟି ବାଛୁରୀ ଥିଲେ । ସେ ପୁଧ (ମହିଁଷି) ବଳଦ କିଛି ନଥିଲା । ଆମ୍ବ ତୋଟାରେ କାହାରି ଅଧିକାର ନଥିଲା । ବଡ ବଡ ଗଛ ସବୁ କାଟି ନିଆଗଲା । ଗୋତି ହଳିଆ ପ୍ରଥା ରହିଲାନି, ସେମାନେ ନିଜ ଜମିରେ ଉପାର୍ଜନ କରି ସ୍ୱାବଲମ୍ବୀ ହେଇଗଲେ । ଭଣ୍ଡାର ଘରର ଶୋଭା ମଧ୍ୟ ରହିଲାନି । ଧାନ ମିଲ୍‌ରେ ପିଶା ହେଇ ଆସିଲା । ନାଁକୁ ଗୋଟିଏ ଢିଙ୍କି ପଡି ରହିଥିଲା ନିଜ ଜାଗାରେ । ମନ୍ଦିର ମଣ୍ଡପରେ ଆଉ କିର୍ତ୍ତନ ହେଉ ନଥିଲା । ମନ୍ଦିର କମିଟି ଗଢା ହେଇଥିଲା ଓ ସେଥିରେ ଅନୁସୂଚୀତ ଜାତିର ପ୍ରତିନିଧି ଅଧିକ ହେଇ ସେହି ମାନଙ୍କ ପ୍ରାବଧାନରେ ରଥଯାତ୍ରା ଓ ଅନ୍ୟ ପୂଜାବିଧି ହେବାରେ ଲାଗିଲା । ସେମାନଙ୍କ ପରିବାରର ପିଲାମାନେ ସରକାରୀ ଚାକିରୀ ପାଇଲେ । ଦେଖୁ ଦେଖୁ କଞ୍ଚା ମାଟିର ଦି' ବଖରା ଘର ତାଙ୍କର ପକ୍କା କୋଠା ଘରେ ବଦଳି ଗଲା । ଗାଁ ଦାଣ୍ଡର ଶାନ୍ତ ପରିବେଶ ଆଉ ନଥିଲା । ମୋଟର ସାଇକଲ ଓ ଜିପ୍‌ର କର୍କଶ ଶବ୍ଦ ଓ ଧୂଳି ବାତାବରଣକୁ ଅସହ୍ୟ କରିଦେଇଥିଲା । ସେହିମାନେ ଏବେ ଗାଁର ମାଲିକ । ବଡ଼ଖାବାପାଙ୍କ ପୁଅଝିଅ ସମସ୍ତେ ସହରକୁ ଚାଲିଗଲେ ରୋଜଗାର ନେଇ । ଜମି ଆଉ ତାଙ୍କ ପେଟ ପୋଷି ପାରିଲା ନାହିଁ କିମ୍ବା ଗାଁରେ ଆଉ ମର୍ଯ୍ୟାଦାର ଶ୍ରେଣୀ ରହିଲାନି । ଏତେ ବଡ ଘର ଯାହା ଧନ, ଜନ ଓ ମାନରେ ଦିନେ ଭରପୂର ହେଇଥିଲା, ଆଜି ତାହା କେମିତି ଶ୍ରୀହୀନ ହେଇ ପଡି ରହିଥିଲା । ତଥାପି ବଡଖାବାପା ଆମର ଆଦରରେ ଧାଇଁ ଧାଇଁ ନେଇ ଖେତ ଖଳା ଦେଖାଇ ନିଜ ତରଫରୁ ଅତିଥି ସତ୍କାର କରନ୍ତି । କିନ୍ତୁ ତାଙ୍କୁ ଆଜି ଦେଖି ମନେ ହୁଏ ଗୋଟିଏ ଜୀବନ କାଳରେ ଏତେ ବଡ ପରିବର୍ତ୍ତନକୁ ଅଙ୍ଗେ ନିଭାଇ ଜୀବନ କାଟିବା କଣ ସହଜ କଥା ?

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ଜନ୍ମସ୍ଥର

ଅହିମାଣିକ୍ୟ ଶତପଥୀ

କାଲିଫର୍ଣ୍ଣିଆ, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା

ଅଣ ଉଝୁଳା କୁଅ ପରି ଜର
ଉତୁରା ଜରାୟୁରେ ମାଁର ମୋର
ବାପାଂକୁ ଚାକିରି ମିଳିଲେ ବନ୍ୟାସ୍ଥାନ
ଘର ତୋଳା ହବଇ ହବ
ଏଇମାତ୍ର ଜନ୍ମହେଲି ମୁଁ !!

କଦମ୍ ତାଲ, କଦମ୍ ତାଲ...
ଟିଣର ଛାତରେ ପବନ ମାରୁଛି ହୁଇସିଲ୍
ପିକ୍‌ନିକ୍‌କୁ ଆସିଥିବା ବର୍ଷାକୁ ଦେଖି
ବୁଢାପା ମାରୁଛି ରାଜକୀୟ ହାଇ
ଗଂଜେଇ ନିଶାରେ
ବୁଢିମା ଧାଉଁଛି ଏନ୍ତୁଡିରୁ ଦେଇପିଣ୍ଡି
ଦେଇପିଣ୍ଡିରୁ ଏନ୍ତୁଡି ।

ଏଇଟା ପ୍ରରବଦ୍ଧ ନା ବର୍ତ୍ତମାନ ?

ହୁଏତ ଦୁଇଦିନ ତଳେ ମୁଁ ମରିଥିଲି
ଆଜି ପୁଣି ଜନ୍ମହବା ପାଇଁ !!

****

ଯେଡ଼କି ବାଉଁଶକେ ଡେଡ଼କି ପୁଲା ।
ଯେତ୍‌କି କମାଲେ ଚ଼ଏଲ୍‌କେ ଗଲା ।।

ଓଡ଼ିଶା ବିକାଶ Initiative (OBI)

Satya R. Dash
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Abstract

The ଓଡିଶା ବିକାଶ Initiative (OBI) is a ନୂତନ, innovative proposal created by ଓଡିଆ ସମାଜ for establishing a development fund, from the contributions of well-wishers of ଓଡିଶା. ଓଡିଶା has been recently viewed as the poorest state in India with gross mismanagement in her administration and resources. Equally since her birth, its spirit is sapped due to lack of political strength that could originate from internal pride and economic strength. The gross administrative mismanagement was vividly evident during the aftermath of the 1999 super cyclone. Even so many NGO's are working diligently to provide relief as best as they can. However, in spite of several good efforts being underway, one major limitation has been funding. Another equally critical limitation is lack of proper fund utilization that can motivate continued contributions by the well wishers. Also, due to neglect by the elite, poverty has increased and literacy rates have stagnated. All these factors have contributed to a sense of frustration, non-motivation, and detachment of our fellow brethren and has, gradually, slowed down the progress of our province immensely. It is our ardent duty as her child to join hands in establishing, and wisely managing, a sustainable developmental fund that would cater to both long and short term development of our province. The following draft is prepared for your perusal and objective suggestions. It has many innovative ideas not seen so far in current ଓଡିଶା related developmental efforts. [This concept paper was prepared in 2001]

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- Fund Structure -- Salient Features
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- Glossary
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Motivation

It is accepted without hesitation that ଓଡିଶା is one of the poorest states in ଭାରତ. It is also assumed that readers believe ଓଡିଶା needs a helping hand for sustainable development. The more important question is do we have an obligation towards ଓଡିଶା'S ବିକାଶ? There is an implicit assumption that the reader is at least a successful professional having some capacity to contribute financially for the development of ଓଡିଶା. There could be multiple opinions on this assumption.

By and large the out flux of emigrants to the West from ଓଡିଶା originated in the 60's as a trickle. The mass momentum picked up in the 90's, especially,

after the mammoth economic expansion following one of the greatest depression (in recent memory) of the 90's. As many of the immigrants from ଓଡିଶା arrived, they enjoyed their newly found material ସମୃଦ୍ଧି, just as other Indian immigrants experienced.

Sometimes, it is tempting to conclude that we are the harbingers, and perpetuators of our success, i.e. master's of our own destiny. However, this author believes, that success in life is a combination of millions of factors. The crucial ingredients of such success is often unidentifiable intangible ଘଟଣା'ସ.

It is said that ଦଇବ ଦଉଡି ମଣିଷ ଗାଈ, ଯେଣିକି ଓଟାରି ତେଣିକି ଯାଇ. Regardless of how one puts it -- as luck, random event, or God, the basic premise is this lucky event occurred by virtue of the fact that one was born in ଓଡିଶା (or ଓଡିଆ parents) at that time. This is where the very fact that we or our forefathers were born in ଓଡିଶା, and where in all likelihood the intangible ଘଟଣା's took place, plays a crucial role. Although it is a humanitarian କର୍ତ୍ତବ୍ୟ to assist the poor, it may be argued that having been nurtured by this state to possess the means to escape its poverty, we owe a duty to alleviate the excruciating pains of our native land.

Why another fund? Innovative! Hmmmm ...

Why another fund when multitudes exist is a natural question to ask? The answer will be given in two aspects.

1. **Competition:** OBI believes that a multiple of developmental agencies are required considering the large varieties of ସମସ୍ୟା's that afflict our dear ଓଡିଶା today. In order to best utilize resources it is best if each energetic group can come up with their ଅନୁପମ ideas. It is expected that healthy competition will lead to the best ideas which must cater to the ever changing needs of a dynamic target that forms the basis of development.

2. ଅଭିନବ **Funding:** It can be stated that, at least, among ଓଡିଆ developmental agencies, OBI's funding approach stands out uniquely. Unlike other organizations OBI does not desire to take a permanent donation. Instead, OBI guarantees the return of donor's capital (with a lock in period of 5 years). Only the investment returns accruing from the contributed capital will be utilized for ଓଡିଶା's development. So much so it can supplement as an attractive retirement vehicle to an individual, whose pre-retirement growth value will support our impoverished motherland in its most formative stages. The obverse side of guaranteed return of capital is that the contributors can withdraw funding at any instant. While this may seem as a cause of instability, in reality, it will keep all partners, constantly, alert to a proper functioning democratic mechanisms. In other words this is an asset.

Development -- The OBI Perspective

Development can have many meanings depending on a person's ଦୃଷ୍ଟିକୋଣ. For an illiterate it can be literacy, for a real estate developer it is construction, for the starving in କଳାହାଣ୍ଡି it is food, for the rain starved farmer in ନୁଆପଡା it is water for his/her crops, and so on. In a true sense development is ultimately realizing the full potential of a human being. In the context of ଓଡିଶା, development can be categorized into goals depending on one's time horizon. The following are one possible categorization.

- **Short-term:** Lifting the grinding poverty (food, clothing, and shelter) that saps the ଉତ୍ସାହର ସ୍ରୋତ of the people comprising ଓଡିଶା's body politic.

- **Medium term:** Uplifting the educational level and awareness of the people.

- **Long term:** Instilling pride in ଓଡିଶା's heritage, language, and culture.

It is the author's (personal) belief that the ଓଡିଆ language would be the underpinning of the long term, sustainable fulfillment of ଓଡିଆs. Our ସାହିତ୍ୟ, our ancient knowledge, and our ଇତିହାସ is ଅତୁଳନୀୟ. Not only we have been unable to exceed this threshold but also we are in real danger of losing them permanently, unless our development is achieved quickly to eliminate the sense of ନିଃସହାୟତା in the general body politic.

Our efforts to provide a helping hand would educate our posterity about the abysmal state their parents have come from, and that children too have an important responsibility to uplift their parents' motherland. Otherwise, it is like our motherland sweating and toiling to produce us, who simply come to an alien country and mortgage everything they possess -- their brain, capital and ultimately their future (the children). This is a serious problem afflicting the state of ଓଡିଶା.

ଓଡିଆs tend to suppress their identity and origin. They seem reluctant to say to non-ଓଡିଆs and their own children that they have come from a poverty-stricken, debt-laden, illiterate state. Poverty, debt, and illiteracy are as much a part of our culture as dance, music and drama and it is our bounden କର୍ତ୍ତବ୍ୟ to teach our children about all such issues, without developing a blinker on our basic issues. Many ଓଡିଆs are reluctant to teach these realities, perhaps, because they seem to feel insulted in exposing their identity, are unwilling to show to their children what deprivation means, and why children should be a part of the process of solving such problems.

Notwithstanding our indifference (or apathy) there is reason to believe that in our heart of hearts there resides a **desire to assist our** motherland. It is just that our life encourages us to procrastinate to a supposedly better day when we will have more time and finance at our disposal. While that may indeed be so for a isolated few, the author would like to remind the following lines from ଫକୀରମୋହନ:

ଜାଣେ ଏ ଜୀବନ ନୁହେଁ ଜଳର ବୁଦ୍‌ବୁଦ୍
ନିତି ନବ କର୍ତ୍ତବ୍ୟରେ ହେବି ମୁଁ ଉଦ୍‌ବୁଦ୍ଧ ।

Any project sponsored by OBI is expected to have a multi-dimensional goals, either in terms of the development horizon (short, medium, long), or in terms of retaining and nurturing our ଓଡିଆ pride and ଇତିହାସ.

Fulfilling Our କର୍ତ୍ତବ୍ୟ -- Funding Principles

Considering the current ଦାରିଦ୍ରତା of ଓଡିଶା crying out for attention against the potential resources available; any initiative in ଓଡିଶା is most likely best left to the short-term development. Any developmental effort is, ଅବଶ୍ୟ, dependent on financial outlay. It is the purpose of this report to describe the operational principles for a sustainable initiative, that can generate ଅବିରାମ resources towards ଓଡିଶା'S development. Through such enunciated principles we (and ଆମର ଓଡିଶା) would also be much better prepared to offer immediate assistance in the event of another natural calamity, such as the supercyclone of 1999. Besides, knowledge of stable funding can

lead to envisioning of properly planned sustainable developmental efforts.

Note that it is tempting to get carried away by imagining our effort will turn ଓଡିଶା into USA. Far from it. OBI's aim is to provide resources that can enable triggering catalytic, highly visible events, which can lead to the fructification of other efforts being made locally by the people, or the government.

Fund Structure -- Salient Features

The kernel of OBI's guiding principles can be summarized into four main points:

- To assist achievement of sustainable development.
- Inherent design to assure guaranteed stable funding.
- Democratic project selection process.
- Avoidance of hegemonistic potential in fund utilization.

Some of the salient features are:

- The OBI is being sponsored by ଓଡିଆ ସମାଜ.
- The OBI will consist of an open-ended fund with shares of $10 each. (*Small scale contributor's participation enabled*)
- The ownership of each share entitles the owner to 1 vote on any issue. (*Democratic*)
- Regardless of how much an individual contributes to the fund the voting strength cannot exceed 25 % of the total eligible votes. (*ସୁରକ୍ଷା of democracy by avoiding hegemony by a handful of major contributors*)
- The developmental expenditure will be restricted to the investment returns that the fund fetches through mutual funds traded in the U.S.A. market. (*High Quality Investment Portfolio*)
- The investment of the fund will be restricted to mutual funds categorized as conservative or semi-conservative by the USA mutual fund industry. Thus the investment management will be left to the professionals. (*Portfolio Safety*)
- As OBI expects contributors across multiple currency domains, the $10 share value will have to be re-denominated to a local currency of reasonable magnitude. The actual value will be established in consultation with the corresponding ଓଡିଶା affiliated association of the contributing member's parent ଓଡିଆ organization. (*Non-exclusivity*)
- A contributor may withdraw his contribution at any time subject to a lock-in provision for 5 years. (*Donor Satisfaction*)
- The accounts to the nearest $100 will be made public through ଓଡିଆ ସମାଜ's web site, and also on paper. Anonymous donors will be identified through anonymous id's allocated for the purpose. (*Transparency*)
- All funded initiatives should have a cost estimate made before being sent as finished proposal. Very limited cost overruns will be permitted.
- Voting for project selection (or anything else) will be universally accessible through Internet polling mechanisms to be developed by ଓଡିଆ ସମାଜ, the hosting organization.

Developmental Spin-offs (Long-term) -- Involvement of Younger Generation

Please recall that OBI's focus is essentially short-term -- targeting alleviation of ଦାରିଦ୍ରତା through targeted aid. It is true that many of us just wish to console ourselves for leaving ଓଡିଶା by getting involved in some way in her ବିକାଶ. However, recognizing that, essentially, we are ପ୍ରବାସୀ ଓଡିଆ'ସ, there exists a longer term cultural spin-off of such involvement.

Many of us (ପ୍ରବାସୀ ଓଡିଆ'ସ) know that even though we wish to retain our culture (synonymous with ଓଡିଆ language), it is a Herculean task to achieve that in today's rapidly Hollywoodizing society. Part of the difficulty lies with us parents who cling to some outmoded definition of ଓଡିଆ culture, ignoring the fact that ସଂସ୍କୃତି evolves over time. A part of it results from a highly dispersed society. Nonetheless, many exemplary ଦମ୍ପତିs have been able to continue the practice of preserving the ଓଡିଆ language through their children. As an aside, the author wishes to salute such parents for achieving so much in such an adversarial cultural ପରିବେଶ.

It is becoming increasingly common for (upper year) school going students and university students to take up voluntary developmental efforts. ଓଡିଆ ସମାଜ and OBI believe that it is possible to make an effort at our linguistic rehabilitation, cultural rejuvenation, instilling of pride in our heritage, and learning about our great culture, by involving our bright, dynamic students in several sponsored projects located in ଓଡିଶା, especially during the summer vacation. OBI hopes to become a channel to satisfy this urge by many ପ୍ରବାସୀ ଓଡିଆ's today to leave their cultural footprints, in spite of living in a foreign land. This way an avenue for safeguarding us, our identity, and our identity's future will be available.

କୃତଜ୍ଞତା

There are many people to be thanked for the creation of this document. Some the author wishes to highlight are:

- Shree DevanarayaNa Patnaik who first floated the idea of Odisha Development Fund in ornet.
- The ପାଠକs of Myodisa mailing list (ଓଡିଆ ସମାଜ sponsored forum at yahoogroups) who read and made many constructive suggestions.

Glossary

- ଓଡିଆ ସମାଜ (OdiSA) is an international organization of ପ୍ରବାସୀ ଓଡିଆ's representing their attachment to their homeland. To learn more about OdiSA please visit their web site at http://www.odiya.org/myodisa.
- You may also participate in the exciting things in this group, you are invited to their group discussion forum. This can be done by simply sending an e-mail to myodisa-subscribe@yahoogroups.com to join our mailing list.

Document Ownership

This is a draft document prepared by Satya Dash for ଓଡିଆ ସମାଜ's proposed development initiative. ଓଡିଆ ସମାଜ is an organization representing ଓଡିଆ's residing outside their homeland.

Change History

Date	Who	What
Mar 31, 2001	Satya Dash	Create Initial Document
Apr 1, 2001	Satya Dash	Incorporate Debasmita Misra's Feedback. Extensive and detailed. Unable to enumerate these.
Apr 18, 2001	Satya Dash	Include Surya Mishra's Suggestions [Mishra, April 2001]
Apr 23, 2001	Satya Dash	Include Sankarshana Babu's viewpoint [Acharya, 2001]
Dec 31, 2003	Satya Dash	Change unit value from 25 to 10. Adapt for inclusion in ଦୂରଦୃଷ୍ଟି

References

1. Acharya, Sankarshan, Mail Correspondence of April 21, 2001. Text in Appendix A, Extract 1.
2. Mishra, Surya Kanata, Mail Correspondence of April 7, 2001. Text in Appendix A, Extract 2.

Appendix A

Extract 1:

From: "Dr. Sankarshan Acharya"
To: "Debasmita Misra" , ,
CC: ,
Subject: Re: [Ornet] Re: What we expect in any Convention?
Date: Sat, 21 Apr 2001 10:01:27 -0500

Dear Debasmita:

I would like to add to your points. OSA should educate our posterity about the abysmal state their parents have come from and that children too have an important responsibility to uplift their parents' motherland. Otherwise, it is like our motherland sweating and toiling to produce us who simply come to an alien country and bequeath everything they possess, their brain, capital and ultimately their future (the children). This is a serious problem afflicting the state of Orissa. Oriyas tend to suppress their identity and origin. They seem reluctant to say to non-Oriyas and their own children that they have come from a poverty-stricken, debt-laden, illiterate state. Poverty, debt, and illiteracy are as much a part of our culture as dance, music and drama and OSA must teach our children about all such issues without developing a blinker on the former. Most parents are reluctant to teach these realities perhaps because they seem to feel insulted to expose their identity and are unwilling to show to their children what deprivation means and why children should be a part of the process of solving Such problems.

Regards,
Sankarshan

Extract 2:

From: "Surya Kant Mishra" <s_k_mishra@h...>
Date: Sat Apr 7, 2001 12:52 am
Subject: oDishA bikAsha Initiative - A few Suggestions

First of all kudos to Satya bhai for the draft. Its fabulous, inspiring, to the point and yet touches the details. Here I am putting down my views. I am trying to be as critical as possible, because I believe that constructive criticism brings the best out of us. I expect similar criticism of my views also.

1. Who is the audience of this draft. who is the author? I mean I know now the audience is MyOdisa members and the author is Satya Dash. But ultimately who is it targetted towards and who is "us", "we", and "I" in the draft? And whom are these "we" and "I" calling out to?

2. The document lays down rules and goals pretty well, but doesn't address what it will do. I agree with "Find a purpose, means will follow". but let us try to be more concrete.

3. There are quite a few NGOs working to provide food, health services, employment etc in Orissa. One of them is SEEDS, which I believe is doing splendid work. Why do we need another?

4. Providing the above mentioned facilities are short term goals. Aren't we tired of such short term activities. Every 5 years the politicians come to the villages with the same agenda of providing short term goodies - free food, clothes, liqour etc.

5. In my opinion a long term goal will be which will bear more stable and self-sustainable fruits. For example education, establishing industries, spreading awareness etc.

6. In this direction, it will be a good idea to invest educating the young. Female literacy is also one of the barometers of well being of the society. A more literate populace will elect better government and hence the machinary will role in the right direction.

7. Help garner support from industrialist to start ventures in Orissa. This will stop the exodus of skilled persons from Orissa. Also the well educated will have a reason to stay back.

8. A high literacy rate and good industrialised econom y will develop the state. And in turn this will put it in prominence in the society's map. Oriyas world over will identify with Orissa with pride. That's the way I propose to instill pride in Oriyas.

9. I believe that the reason for writing the draft is to lay down framework for initiating development programmes in Orissa. In that case the audience is anybody ready to invest finacially/physically. I am sure these people are not restricted to the Orissa domain. How good will it be to include oriya words in the draft. Putting oriya words makes it very entertaining for us oriyas but it will be a pain for non-oriyas. Imagine you walking into a meeting to start a industry in Tamil Nadu and the people in the meeting start talking in tamil.

I will try to put down more agressive ideas in the next positng. Let me handle this much for now.

Thanks in advance for your opinions
-Surya

In a private talk Surya also suggested me the following, which I have included:
1. Highlight the innovative aspects of the OdiSA sponsored initiative.

****

ନିଜର ଚରିତ୍ର ଯାର ଅମୂଲ୍ୟ ସମ୍ପଦ, ଅପରକୁ ଦିଏ ନାହିଁ ଭୟ
ନିର୍ଭୀକ ସେ, ପଥ ତା'ର ସଦା ନିରାପଦ, ସବୁଠାରେ ଲଭେ ସେହୁ ଜୟ ।
-- କାଳିନ୍ଦୀଚରଣ

ଯାତ୍ରା

ଡକ୍ଟର ଆରତୀ ନନ୍ଦ ପତି
ହ୍ୟୁଷ୍ଟନ୍, ଟେକ୍ସାସ୍, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା

ଅକାରଣେ ମୁହିଁ କାହିଁକି କାନ୍ଦିବି
ପାରିଲି ନାହିଁ ମୁଁ କରି
କରିବା ଆଗରୁ ସ୍ୱପ୍ନର ଶେଜରେ
କାହିଁକି ବାହିଲି ତରୀ ?

ହୁଙ୍କାର ଡାକରେ ଥରାଇ ଗଗନ
ଉଡାଇ ଦେଲି ଯେ ବାନା
ଝୁରିତ ପୌରୁଷେ ବ୍ରହ୍ମାଣ୍ଡ କିଲା
ଘୋଷି ମୋ ଜୟ ସୂଚନା ।

ପୁଲକିତ ମୋର ରେଣୁ ପରମାଣୁ
ରକ୍ତର ଜୁଆର ଚାଲେ
ବନ୍ଧହୀନ ମୋର ସ୍ୱପ୍ନର ଲହରୀ
ସବୁ କୂଳ ଖାଇବୁଲେ ।

ନିଦ୍ରିତ ନୟନ ଅର୍ଦ୍ଧସୁପ୍ତ ପ୍ରାଣ
ନ ଜାଣି ପାରଇ ବେଳ
ଜାଗ୍ରତ ଶରୀରେ ଇସାରା ପାଇଲି
ସରିତ ଯାଇଛି ଖେଳ ।

ରଂଗୀନ ସ୍ୱପ୍ନର ଉତ୍ତାଳ ତରଙ୍ଗ
ଫିକା ପଡେ ବେଳା ଭୂମେ
ସ୍ୱପ୍ନର ସହର ବାଲିର ନଅର
ଭଙ୍ଗାମାନ ଧରି ଭ୍ରମେ ।

ଯଥାର୍ଥ ସମୟେ ଆଖି ବୁଜି ଦେଇ
ବିଲେଇ କାହିଁକି ହେଲି
ବେଳ ଥାଉଁ ଥାଉଁ ବିଚାର ନ କରି
ନିଜକୁ ଭଣ୍ଡାଇ ଦେଲି ।

ସମୟ ସୋତରେ ଭାସି ଭାସି ଯାଇ
ଲାଖିଲି ଏକ ଦ୍ୱୀପରେ
ସେଠି ମୁହିଁ ରଜା ନିଜେ ପୁଣି ପ୍ରଜା
ଏକାକୀ ନଈ କୂଳରେ ।

ଜାଗ୍ରତ ଆଖିରେ ଦେଖିଲି ସଂସାରେ
ଏକାକୀ ପଥିକ ମୁହିଁ
ବେଳ ବୁଡି ଯାଇ ପକ୍ଷୀ ଉଡିଗଲେ
ନାଉରୀର ଦେଖାନାହିଁ ।

ଜୀବନଟା ଏକ ଚଲାଭୂମି ଅଟେ
ପଥ ଅଛି ଅସରନ୍ତି
ଅପେକ୍ଷା ନ କରି ଚାଲିବି ଆଗକୁ
ତେଣା ଖଞ୍ଜି ଦିନରାତି ।

ତେଣାର ଯନ୍ତ୍ରଣା ଅମୃତ ସମାନ
ପ୍ରଫୁଲ୍ଲିତ ମନ ମୋର
ସାହସ ଶକତି ଉଛୁଳି ଉଠୁଛି
ଲଘିଂବାରେ ପାରାବାର ।

ତେଲ ନାଇନ ସଏଲତା ନାଇନ ପଏସା ନାଇନ ।
ହେଲେ ଦିପଟେ ଜଲାବାର ଲାଗି ମୋର ନେ ଆଶାଟେ ଅଛେ ॥

ନାଉରୀର ନୌକା ରହିଲା ଦୂରରେ
ଭାସିଆସେ ସ୍ମିତ ଗୀତି
ସାଥିବିନା ମୁହିଁ ଆସିଛି ଅନେକ
ଅଦୃଷ୍ଟ କି କରାମତି ।

ସାଥି ବିନା 'ବେଳ' ଚାଲିଛି ଆଗକୁ
ଚାହିଁନି ପଛକୁ କେବେ
କର୍ତ୍ତବ୍ୟର ଦୌଡ ଶେଷ କରିବାକୁ
ନିଶ୍ୱାସ ମାରିନି ଏବେ ।

ପଛରୁ ଡାକିଲି ରୁହ୍ନହେ ବାନ୍ଧବ
ନେଇ ଯାଅ ତୁମ ସାଥେ
ପାରି କରିଦିଅ ଅନନ୍ତ ଦିଗନ୍ତ
ସାରଥି ସାଜି ମୋ ପଥେ ।

ବାଦଲ ଫାଙ୍କରୁ ଇନ୍ଦ୍ରଧନୁ ରେଣୁ
ବିଞ୍ଚି ହୋଇଗଲା କ୍ଷଣେ
ଆଢୁଆଳେ ଥାଇ ସୁରୁଯ କହିଲେ
ଜୀବନ ନୃପତି ଜଣେ ।

ଯୁଦ୍ଧରେ ବିଜୟ ସାରାଂଶ ଯାହାର
ସମାଧି ସନ୍ୟାସୀ ପରି
ଏକାକୀ ଲଙ୍ଘିଲେ ଦୁର୍ଗମ ଅରଣ୍ୟ
ଗୁଳ୍ମକୁ ପାରିବୁ ବାରି ।

ପ୍ରଥମ ବରଷା ଭିଜାର ମାଟିରେ
ଅଙ୍କୁରିଲା ଆତ୍ମା ମୋର
ଛୁଇଁଲା ଆକାଶ ପୃଥିବୀ ପାତାଳ
ସ୍ୱାଦିବାରେ ଜୀବନର ।

ଜୀବନ ସଡକେ କେତେ ନାଲିବତୀ
ଜଳୁଛି ମୋହ୍ନରି ଆଗେ
ସବୁଜ ଆଲୁଅ ସଭିଁଏ ଟପନ୍ତି
ଗଲେବି କଚ୍ଛପ ବେଗେ ।

ଅଟକି ଯାଇଛି ଆଜି ସିନା ଗାଡି
କାଲିକୁ ମୋହ୍ନର ପାଳି
ବ୍ୟୋମର ଯାନରେ ଚନ୍ଦ୍ରମା ଚୁମ୍ବିବ
ଶୁଭୁଥିବ କରତାଳି ।

ଚର୍ମର ଭରଣ ମୋହ୍ନର ସଦୃଶ
ହୁଏତ ନ ଥିବ ଦିନେ
ମୃତ୍ୟୁକୁ ଝୁଣ୍ଟିବା ପୂର୍ବରୁ ସାରିବି
ପାଞ୍ଚିଛି ଯାହା ମୁଁ ମନେ ।

ସୋତର ଭଉଁରୀ ସମାନ ଜୀବନ
କେନ୍ଦ୍ରକୁ ବେଗରେ ବଢେ
ନିଷ୍ଠାର ପକାଷ୍ଠା ସର୍ବଦା ରହିଲେ
ହିମାଳୟ ନିଷ୍ଟେ ଚଢେ ।

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ଜାଏଁଥିର୍ ବି ମୂଲ୍ଟେ ଥିଲେ ସେସ୍ଟେ ବି ଡାର ଥିବା ।
ଜନମ୍ଟା ଆମର ହଇ ସାରିଛେ ମରନ୍ଟା କାହିଁ ଯିବା ।।

ତରୁଣ କବିର କରୁଣ କାହାଣୀ

ନିରଞ୍ଜନ ମିଶ୍ର
ସଡ୍‌ବରୀ, କାନାଡା

(ପ୍ରଥମ)
ପିଲାଦିନ ପାଠପଢା କଥା
ମାଧ୍ୟମିକ ସ୍କୁଲ୍‌ରେ ନୂଆ ରଙ୍ଗ, ନୂଆ ସ୍ୱପ୍ନ ଦେଖୁ ଦେଖୁ
'ଧର୍ମପଦ' ଭୂମିକାରେ ଅଭିନୟ କରି
ଗାଇଥିଲି "ନମୋ ନିରଞ୍ଜନ ..."
କାନ୍ଦିଥିଲେ ଦର୍ଶକ ମଣ୍ଡଳୀ ।
ଉତ୍ସାହ ଓ ପ୍ରେରଣାରେ ଭାସିଯାଇ
କବିଙ୍କର ପଦ ଅନୁସରି
ଲେଖିଗଲି କେତେ ଯେ କବିତା;
ସାହିତ୍ୟ ସାର୍ ସେ, କେତେ ବାଃ ବାଃ କରି
ହାତଧରି ଚଢାଇଲେ ମତେ
କବି ବନିବାର
ବାଦଲ୍‌ର ଉଞ୍ଚା ପାହାଡରେ ।
କୈଶୋରର ଚପଳତା, ସ୍ୱପ୍ନ ଆଉ ବନ୍ଧୁତାର ମୋହ
ଗାଁ ମାଟି, ଆମ୍ବତୋଟା, କିଆ ବଣ, ନଈତୁଠ, ଗୋଧୂଳିର ସନ୍ଧ୍ୟା
ବିଲୁଆ ନନାର ଡାକ, ରଜ ଅବା କୁଆଁର ପୁନେଇ ଜହ୍ନ,
ପଣାଯାତ୍ରା, ଦୋଳର ମିଳନ
ସବୁକୁ ଆଦର କରି
ଲେଖୁଥିଲି କେତେ ଯେ କବିତା ।
ଭରିଥିଲା ସ୍କୁଲ୍ ମ୍ୟାଗାଜିନ୍
ହାତଲେଖା, ଲିଥୋକରା ସାହିତ୍ୟ ପତ୍ରିକା ।
କି ସୁନ୍ଦର ନାଁ ଦେଇଥିଲୁ
"ଲେଖା ଓ ଲେଖନୀ"
ତରୁଣ ଶିକ୍ଷକ ଜଣେ କହିଥିଲେ,
"ଦିନେ ହବୁ ରବି ସିଂ, ମାନସିଂ
କିମ୍ବା କବି ପାଟଶାଣୀ" ।

(ଦ୍ୱିତୀୟ)
ବାପାଙ୍କର ଚେତାବନୀ "ଭଲ କଲୁ, ଲେଖା ଲେଖି କରି,
ପାଠରେ ତୁ ମନ ଦେ ଏଣିକି;
ହବୁ ତୁହି ହାତ କୁ ଦିହାତ,
କେତେ ଆଶା ରହିଛି ଆମର
ସେଥିପାଇଁ ଲୋଡାରେ ପାଗଳା !
ଧନ୍ଦା କିଛି,
ଚଳାଇବୁ ତୋ ନିଜ ସଂସାର" ।
କହିଥିଲେ ଗଣିତ ଓ ବିଜ୍ଞାନ ଶିକ୍ଷକ
" ଲେଖାଲେଖି ବନ୍ଦକରି, ମନ ଦେ' ପାଠ
ପଢିବାରେ,
ଲୁଚା ଚୋରା ପ୍ରେମଚିଠି ବନ୍ଦ କରି,
ପ୍ରତିଷ୍ଠା ପାଇବୁ ବାପା ନୂଆ ଦୁନିଆରେ" ।

(ତୃତୀୟ)
କଲେଜ୍‌ରେ ନାଁ ଲେଖାଇଲି
ପ୍ରାଇଭେଟ୍ କଲେଜ୍ ତ; ଛ' ମାସ ଚାଲିଲା ଷ୍ଟ୍ରାଇକ୍,
କୁଜୀନେତା; ଆନ୍ଦୋଳନ କରିସାରି

ନେତାଜୀ ବନିଲେ ।
ତାଙ୍କଲାଗି ବାଟ ଖୋଲା ମନ୍ତ୍ରୀପଦ;
କିମ୍ବା ମନ୍ତ୍ରୀଙ୍କର ନିଜଲୋକ ଗାଦି ॥
ଭଲ ପିଲା, ଭଲ ପାଠ ପଢି, ମାଡି ଚାଲିଗଲେ,
ଏଣ୍ଟ୍ରାନ୍ସ ପରୀକ୍ଷା ଦେଇ,
ଇଂଜିନିୟରିଂ, ଡାକ୍ତରୀ ବା କମ୍ପ୍ୟୁଟର୍ ପାଠ ପଢିବାକୁ ।
ତାଙ୍କ ଲାଗି ଭାଗ୍ୟଲକ୍ଷ୍ମୀ କବାଟ ଖୋଲିଲେ,
ନିଜଦେଶେ ବଢିଆ ଚାକିରୀ;
କିମ୍ବା ବିଦେଶରେ,
ଆଇ·ଟି· ସେକ୍ଟର ଆଉ ହାଇଟେକ୍
ଜବ୍ ମାର୍କେଟ୍‌ରେ ॥

(ଶେଷକଥା)
"ପତଝଡ଼ ଜମିଗଲା", ବାତ୍ୟା ଆସି ଥମିଗଲା ।
ଅଭିଶପ୍ତ ବାତ୍ୟା ଆସି, ଘରବାଡି, ଆମ୍ବତୋଟା
ସବୁକିଛି ଧୂଳିସାତ୍ କଲାପରେ,
ଚାକିରୀ, ବେପାର, କିମ୍ବା ରାଜନୀତି;
ସବୁଥିରୁ
ଆଶା ସରିଗଲା ପରେ;
କଳାକାର 'ଦେବ ଦାସ' ସାଜି
ଗାଁକୁ ଫେରିଲି;
ଦେଖିବାକୁ ଖାଲି,
ଚନ୍ଦାମୁଣ୍ଡ ଭଳି, ଆମ୍ବତୋଟା ଅଛି,
ଆମ୍ବଗଛ ନାହିଁ,
ବିଧବାର ଧଳାଶାଢୀ ଭଳି,
ନଈପଠା ବର୍ଷାଦିନେ ଶୁଖିଲା ସଫେଦ୍,
ପାଣିଚୋପା ନାହିଁ,
ଅସୁରୁଣୀର ବିଶୃଙ୍ଖଳ କେଶରାଜି ଭଳି
ଅଦିନିଆ ବରଷାରେ ବନ୍ୟା ଆସି
ନଈବନ୍ଧ ଭାଙ୍ଗେ;
ଚାଷବାଷ କିଛି ହଉ ନାହିଁ ।
ଗାଁ ସାରା ବସିଚନ୍ତି, ଅନାଥ କେତୁଟା ଛୁଆ
ଆଶାହୀନ, ଅସହାୟ, କିଏ ବା ଅଥର୍ବ;
ବୃଦ୍ଧ ଆଉ ବୃଦ୍ଧାମାନେ
ଚିଠି ଆଉ ମନିଅର୍ଡର୍‌କୁ ଆଶା କରି ବସିଚନ୍ତି,
ବିଦେଶରେ ଖଟିଖିଆ ପିଲାଙ୍କର ଉତ୍ତରକୁ ଚାହିଁ ॥
ଘରେ ବାପାଙ୍କର ଆଣ୍ଠୁଗଣ୍ଠିବାତ
ବୋଉର ଅସରନ୍ତି ଶ୍ୱାସରୋଗର ବେଦନା,
ସେମାନଙ୍କ ଆଶା ବୈତରଣୀ ଶୁଖିଗଲା ପରେ,
ଆଉ ବା' କଣ ରହିଲା
ଅକ୍ଷମ ପୁତ୍ରର କବି ପ୍ରତିଭାରେ ?

ସଭ୍ୟତାର ଖତଗଦା ଭିତରେ
ସେଦିନ ରାତିରେ
ପୟାଁ ଅମାବାସ୍ୟାର ପ୍ରଥମ ପ୍ରହରେ
କାଉଁରିଆ ନିଆଁଖୁଣ୍ଟା ଧରି
"ଅନ୍ଧାରରେ ଆସିଥିଲୁ, ଆଲୁଅରେ ଯିବୁ"
ଡାକଦେଇ
ପୋତିଦେଲି ସବୁତକ "ଲେଖା ଓ ଲେଖନୀ"
ତେଣୁ ହେ ବନ୍ଧୁ! ସାହିତ୍ୟର ପାଲିଙ୍କି
ବାହକମାନେ
କାହାକୁ ବୋହିବ ତୁମେ; ପାଲିଙ୍କି ତ ଶୂନ୍ୟ ?
ଆଖି ଥାଉଁ ଥାଉଁ ଅନ୍ଧ ହେଲେ ଦର୍ଶକମଣ୍ଡଳୀ,
କାହାକୁ ବା ବିକିଥାଆନ୍ତି କବିତାର ଅଭଙ୍ଗା
ଆଇନା ?
ଶୁଣ ମୋର ବନ୍ଧୁ !

ତରୁଣ ଏ' କବି; (ପଚିଶି ବର୍ଷର ଯୁବକ ମୁଁ)
ନଈତୁଠେ ବସି
ବାତ୍ୟାମାଡ ଖାଇ ଅଣ୍ଟାଭଙ୍ଗା ଅଧାମରା ଏ' ବରଗଛର
ଶିରାଳ ଶିଅ ଉପରେ ବସି
"ଗାନ୍ଧୀ" ମାର୍କା ବିଡିଟିଏ ଧରି
"ସନାନା" ଦୋକାନରୁ ଚା' କପେ ଖାଇ
ଲେଖୁଛି, ଏ ଶେଷ କବିତା ।

ତୁମେ ଥରେ ପଢ, ତୁମେ ଥରେ ଜାଣ,
ତରୁଣ କବିର ଜୀବନ ··· ସାଧନା ···
ଅନ୍ତହୀନ ସଂଗ୍ରାମ ଓ ଅସଫଳ ସର୍ଜ୍ଜନା,
"ଲେଖା ଓ ଲେଖନୀ"
ସବୁତକ
ଏ ଯୁଗରେ, ଏ ଶତାବ୍ଦୀରେ,
ଏ' ହାଇଟେକ୍ ସଭ୍ୟତାର ଝଲମଲ ଆଲୁଅ ରେ
ବନିଗଲା "ଅଚଳ ଦୋଅଣି" ।

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Hirakud Dam – Irrigation and Flood Prevention

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Hirakud Dam is the 2nd largest man made dam in the world. It is nearly 25.5 Kilometers (15.85 miles) long and covers an area of 746 Km^2 (288 square miles) with a storage capacity of 8100 million cubic meters (10611 million cubic yards). It is 61 meters (200.141 ft), high. It was inaugurated in 1957 by the then Prime Minister of India the late Jawaharlal Nehru, as the nation's first multi crore post -independence project.

The three purposes of the Hirakud dam were to produce electricity, flood control and irrigation. In the past four decades or more, it has been used primarily for power generation. Next, its utilization has been for flood control. However, the goal of irrigation has not been fully utilized. According to Orissa Government's Website, http://www.orissainfo.com/agro/index.htm, the total area that is sown for various crops in Orissa is approximately 59.90 thousand hectares. Out of these, approximately 18.54 thousand hectares have been irrigated. That amounts to only one fourth of the area that can benefit from irrigation. The geographical area of Orissa is 15,540 thousand hectares. 40% of this geographical area i.e., 101501.6 thousand hectares is being utilized for agriculture. The actual irrigation potential of the dam is 253, 754 hectares.

According to recent reports, the goal of the dam for flood control has not been too effective in recent years. The reason is of deposition of silts in the dam. According to the Website of the Oriya news daily, "Pragativadi"[1], every year, 12,000 acre-feet silt gets deposited in the dam. The Gross Storage in the dam has been reduced by 53.72 percent. It is not surprising that because of this reduction in capacity, the dam is not being too effective in flood control. In fact, according to some studies, because of siltation, the dam will be ineffective after the year 2020.

Like roads, bridges, buildings and other man made structures, dams are subject to eventual wear and

tear and need continuous vigilance and maintenance for their safety and integrity. Hirakud dam's life expectancy was 100 years. It is plausible to think that after half of its expected life; it may have developed problems such as cracks, cavitations and weakness of gates. As such, it is prudent to be ambivalent and ensure the structure does not pose a threat.

According to a World Bank memo[1], out of 25 dams in India surveyed for their safety, (Hirakud included) none has been designed to hold back the amount of water they can receive during heavy storms.

Some of these dams can receive as much as seven time water as they are capable of containing. The author of the memo, William Price of the Bank's Asia Technical Division says, "The consequences of a dam failure during a major flood would have to be described with some adjective beyond 'disastrous'".

India's worst disaster, the failure of the Machu II Dam in 1979, killed at least 2000 people[1]. Machu II collapsed during a flood, which was over twice as strong as that which the dam was built to contain.

According to Mr. Price, "there is no comparison" between the remote area downstream of Manchu II and the highly populated valleys below Hirakud. Failure of the Hirakud dam would dwarf the Machu II dam disaster. Machu II dam is only 26 meters high whereas Hirakud is 61 meters high. Hirakud dam holds 8.1 billion cubic meters of water (80 times more water than Machu II).

World's worst dam disaster occurred in Henan province in China in August 1975. It was caused by failure of two dams with a combine capacity of 600 million cubic meters (compared to 8.1 billion cubic meters at Hirakud). In that accident, in China, between 86,000 and 230,000 people were killed when dams burst during an exceptionally heavy flood.

Although, the people of Orissa have been lucky that the Hirakud dam has not been cause of a disaster yet, we cannot expect to wait to see if it will happen or not. I think the capacity for calamity is of such enormity that we cannot wait until things begin to unravel. Regular and timely maintenance must be done to prevent and minimize danger. Any negligence or compromise with regard to safety issues should not be tolerated or overlooked. As an emergency measure, an inundation map showing areas likely to be affected, in case the dam breaks must be created as soon as possible and distributed to the public. Next an emergency evacuation plan must be designed and practiced. Studies show that an effective evacuation plan can cut down the rate of fatalities by a factor of more than 100.

After the evacuation plans are in place, next step should be to initiate a project for irrigation and simultaneous flood control. As previously mentioned the total sown area in the state is nearly 60,000 hectares. Out of these approximately 20 thousand hectares have been irrigated. It is possible to allocate regular funds to a project for irrigation. If we plan on irrigate the remaining 40, 000 hectares in 5 years, we need to do only 8,000 hectares per year. That is 219178 square meters per day, or 0.219 km^2/day.

Hopefully, after a team has been organized to undertake such a project, the details can be worked out.

An intricate network of irrigation can also help reduce the severity of floods by channeling water to where it is needed. Number of smaller dams (which can reduce pressure on the bigger dam) can be strategically placed and linked by existing rivers and streams. According to Dr. Subhas C. Mohapatra, of North Carolina, an eminent agricultural engineer, these dams should be placed every 100 miles or so. In many engineering fields, there is a concept known as Optimization, which teaches ways to find alternative ways that minimize cost. Linking rivers, streams and canals

for purposes of irrigation would minimize cost because it will eliminate the necessity of building man made canals.

Next, steps should be taken to control soil erosion. I have noticed in Ames, Iowa where I live, steps have been taken successfully to control rise of beds due to silts in creeks and rivers after floods. As I have a personal fascination with rising waters after heavy rains, I often go and observe creeks and rivers as they start to rise after a storm. In the last decade there have been two major floods in the state of Iowa. During these times many houses and important building were submerged in water with only a few deaths. I have seen, just under my eyes big trees on the banks falling to the river taking with it large chunks of soil. In last few years I have noticed these rivers and creek banks have been planted with fast growing shrubs and grass with root systems that has practically prevented any soil from leaving the banks while raising the bank height, which keeps the water, contained. Soil erosion has been a problem everywhere in the world. But simple measures can be implemented to arrest the problem effectively.

Lastly, the drainage canals in cities must be kept free of garbage and grass and shrubs. Drainage in cities in India is used to collect household garbage. The government should monitor these drainage systems and make citizens keep them clear of obstacles.

I visited Orissa in the winter of 2001, and was able to take the train to Bhubaneswar after arriving at the international airport in Calcutta. That was end of December. Looking outside from the train, I noticed all the rice fields from Bengal to Orissa were bare since they had just been harvested. But when I returned from Bhubaneswar to Calcutta, in mid February, the fields of Bengal were all green whereas the fields of Orissa were all still parched. The reason was that the fields of Bengal had already been planted and were dotted with pump houses that kept pouring water whereas there was no activity in the fields on the side of the State of Orissa. I asked a fellow Oriya traveler who works in Calcutta about the discrepancy and his reply was- "We Oriyas love to eat and sleep". Orissa has a warm weather, plenty of water and more land mass per capita than most states in India. With proper planning and activity, Orissa can become one of the more successful states in the country.

Funding for irrigation and flood control projects may not be easy to obtain especially when it is not considered an emergency. However the old adage “prevention is better than cure” is very applicable in this situation. If the government can find funds in an emergency for rehabilitation after a flood, the same urgency can be applied for irrigation and flood control that would bring more security and prosperity to the state. But if Hirakud dam breaks then, there won’t be much need for rescue and rehabilitation. There won’t be many left to do that. As the Hirakud dam is nearing its end to be useful for power generation, irrigation and flood control, it is time to start planning another system that will meet those needs even if we get lucky and a major flood due to dam break is averted.

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Leadership is Crucial for Social Progress

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Advancement of a society singularly depends on the vision of its leaders. There is an argument that leaders are produced by masses and, therefore, leaders merely reflect masses. This is true, but such leaders are myopic individuals who merely pander to wishes of masses to fulfill their ulterior agenda of self-aggrandizement and social dominance. These leaders are demagogues who adopt devious trategies designed to mislead masses into believing that the latter's aspirations will be fulfilled. Masses are led to follow these leaders. They do so like thirsty nomads chasing behind mirages in deserts in search of water, but never quench their thirsts, albeit they perpetually chase after mirages.

The astuteness of myopic leaders stems from their ability to create credible mirages so that masses keep chasing these mirages without realizing that they are merely chasing mirages. By the time masses recognize how they were being deceived all along by demagoguery of their myopic leaders; these leaders would have accomplished their agenda of self-aggrandizement at huge costs to their society.

Leaders with vision intending to serve in the best public interest of their society rarely resort to demagoguery. These leaders can be called far-sighted leaders. They guide their society to ultimate prosperity and safety. They do not hesitate to follow unpopular paths. Their ability to lead even through an unpopular path stems from their immense skills to articulate how a new vista of prosperity will unfold at the end of a tortuous route. Masses cannot see the end of a winding tunnel as well as some far-sighted individuals can. All far-sighted individuals, though, do not succeed in becoming leaders. Only those far-sighted individuals who can articulate well can win credibility and confidence of a society. They are skilled enough to explain how traveling through a tortuous path is worth the pain. Articulate and far-sighted individuals can become leaders to guide the destiny of a society provided they also have the best interest of public in their mind and are self-less in their pursuits. Such leaders are virtuous. They do not necessarily reflect a society. They have the ability to mold the society in a way that leads people to prosperity and safety.

Virtuous leaders may not all the time end up with jackpots for their masses. But, they can explain their failures with sincerity and integrity to retain the confidence of masses to follow. For example, Abraham Lincoln was a very astute far-sighted leader who did not hesitate to win confidence of masses after aligning with them on their desire to perpetuate slavery. Perpetuation of slavery was the desire of masses then. After winning the race, however, Lincoln painfully reneged from his own promise and abolished slavery. He still remains the most virtuous leader Americans have produced. He did not choose to reflect desire of masses to perpetuate slavery; he could easily have done so. But, his vision of a prosperous America lay in a slave-free society. He could visualize what masses could not. Masses felt that he was following a tortuous path with no visible gain from abolishment of slavery. Only an Abraham Lincoln could see that restoration of equality enshrined in the constitution would entice the very able people from the rest of the world to flock to American shores with their human and monetary capital and make America prosperous. He visualized this prospect before most other nations could fathom the efficacy of his strategy. He was right.

Contrast Lincoln with a popular leader like Biju Patnaik of Orissa. It has intrigued me for a long time about a commonly uttered statement on Orissa's political leaders which goes like this: "Whatever has been done in Orissa was due to Biju Patnaik." The list goes on and on like RSP, Paradip Port, state government staff quarters, etc. Biju Patnaik's daredevilry is also commonly known, like rescuing Indonesia's Sukorno and even naming the latter's daughter as Megawati Sukornoputri who is the current Indonesian president.

But, how much has the state of Orissa developed as a result of what Biju Patnaik has done? If one compares the astronomical growth in personal assets of this leader with the decline in Orissa's per-capita income or net-worth, the statement that Biju Patnaik has done a lot for Orissa defies objectivity. Biju Patnaik has, of course, tried his level best to establish mega projects in Orissa through Central or other external assistance and he has succeeded in many more cases than others have. But, common people of Orissa have benefited very little, if at all, from these mega deals.

If, instead, Biju Patnaik or other political leaders pursued hard to establish technological institutions to educate talented Oriyas, the state's per-capita income would not have languished.

Why did Biju Patnaik not pursue hard for such obvious strategies as establishing educational institutions to enhance per-capita income of Oriyas? Was it due to his flawed vision? Or it was because only the Centrally-assisted mega projects could enhance his personal wealth much faster than educational institutions would ever have achieved?

These are very pertinent questions for individuals of a society to address in order to be objective about their political leaders and to ascertain why the society has remained poor. These are also very important questions for to ponder over because Biju Patnaik's top advisor is the only de facto advisor of the current CM (Biju Patnaik's son Naveen Patnaik) who is apparently reluctant to divulge his and his family's current assets as promised to citizens.

Orissa's poverty is directly related to growth in personal assets of its leaders. It is easy to be carried away by the personal success of some individual like Biju Patnaik. No one can gainsay that Biju Patnaik's personal success engendered a larger number of mentions of Orissa's name than possible otherwise. But, that does not make him a leader who made the state climb in its economic ladder. To be fair to him, though, no other leader even tried to make the state climb up the economic ladder. Every Oriya politician longed to acquire personal wealth in the same way, as illustrated by Biju Patnaik, by nibbling from Central assistance coming to the state. Biju Patnaik had greater personal success due to his other achievements which brought him closer to Central leaders who were in-charge allocating funds to the state.

Biju Patnaik was a business man, but the business enterprises he established never succeeded in sustaining profitability and employment. The business of self-aggrandizement ushered in, though, permeated through a band of his immediate followers and through the spine of every Oriya, notably, those flaunting five-star hotels and phenomenal real-estate. In fact, the most prominent businessman nurtured by him was branded by Indian Express as one of the biggest bank robbers!

Again, to be fair to Biju Patnaik, no other leader has established any industry that has succeeded in making profits and providing sustainable employment. Orissa is dotted with dying industries and decaying industrial centers. This is not due to flawed visions of leaders. It is due to deliberately calibrated schemes of encouraging only those enterprises that would amass personal fortunes for leaders. These schemes have obviously created the only entrepreneurs" who

started with premeditated plans to financially defraud the society so that they recover the upfront kickbacks paid to leaders and then make a killing before bankruptcy of their enterprises and decimation of jobs. Biju Patnaik laid a solid foundation for such schemes successfully for self-aggrandizement that was followed by other politicians.

How would a few more institutes in Orissa ensure Orissa's representation at the Centre for more allocation of resources to the state? Allocation of resources is not the issue for development, when vast sums of allocated funds remain unspent due to administrative lethargy and unwillingness to serve in the best interest of public. Nevertheless, it should be clear that skilled people garner better economic opportunities than the unskilled lot to be more self-reliant and independent to raise their true inner voices. The probability of representation of a state nationally increases with the growth in the number of skilled people from the state earning their livelihoods independently. Economic independence is crucial for courage which allows someone to speak-up. Economic independence comes from skills which stem from good technical education. India has shed its international nomenclatures like "land of naked fakirs, mendicants and snake-charmers" because of skills of people acquired through world-class technical institutes. Orissa has lost such opportunities because this state has had fewer educational institutes per-capita than most other states in the nation. Orissa's leaders were exceptionally skilled in self-aggrandizement while uniquely forgetting to make the minions skilled enough to earn their livelihoods. Unfortunately, this does not help even the leaders because horse-sense leads people to form People's War Group to take laws to their own hands. When income level of the state does not rise, even the real-estates acquired by leaders earn little.

Writing truths obviously engenders personal troubles to writers, but a society can progress only if enough of individuals volunteer to express the truth as vividly as they can. This unsavory article will obviously generate anger and frustration because it does not bestow on a popular leader the commonly-held view of his great contributions to the society.

It is not a question of greatness of an individual like Biju Patnaik that a society should care. A society should reckon its advancement in terms of measurable attributes of progress like per-capita income or net-worth. Then individuals of the society must ask how much someone like Biju Patnaik has contributed towards advancement of such attributes that matter to the society.

Obfuscation of objective progress through a discussion of nebulous ideas like what Biju Patnaik has got for Orissa is not useful. There is a school of thought that such plants like Rourkela Steel Plan would be established in the state, irrespective of Biju Patnaik, because of natural resources of the region. That the plant was established during Biju Patnaik's time does not make him a great contributor to social advancement, especially when Orissa has reached the economic abyss over time.

In fact, any leader who was instrumental for establishment of NALCO would be considered to be a quintessential myopic leader who acted willy-nilly in the worst interest of the state by not retaining some ownership of the plant, forfeiting massive dividends to the Center and selling off mineral resources of the state for piddle royalties. The Oriya promoter of NALCO might have achieved some short-term personal benefits; but that proves his lack of vision and ability or desire to purse the best public interest.

It is possible that individuals who have not achieved anything significant personally may contribute the most to social progress like Mahatma Gandhi uniting India to attain independence.

This discussion is intended to confront Biju

Patnaik's political followers fighting with one another for capturing the power of self-aggrandizement in Orissa by claiming a legacy which is at best negative. Virtuous leaders generally exhibit integrity. They will not hide truths of relevance to the public. They will certainly not renege from promises made to people without explaining the extenuating circumstances under which such promises could not be kept for best public interest.

Leadership is very crucial for development of a society. Orissa has been unfortunate so far.

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PANDIT NILAKANTHA DAS

A PIONEER TO REVOLT ON SALT ACT IN BRITISH INDIA

Prof. Dr. Bikram Das, M.D, F.I.C.P.
Tinikonia Bagicha, Cuttack

Pandit Das, a student of class 1X, took oath in 1902 with Gopabandhu Das to dedicate his life for upliftment of downtrodden Orissa.

After Post Graduation, he refused the allurement of Government service. He with his friends formed an Education League to spread education in neglected illiterate Orissa. As the headmaster of Satyabadi 'Banabidyalaya ' he revolutionized education in Orissa. Along with teaching, he trained his students to serve the people during calamities like spread of disease (cholera etc.) and helped people during floods and famine.

In 1921, he joined Mahatma Gandhi's Non Cooperative Movement after resigning from the special Professorship of Calcutta University. He took charge of the movement in Western Orissa with headquarters in Sambalpur . He published a paper named "Seva" to spread the news and views of Congress. At the call of Congress when students left government Schools and joined the movement, he started a National School and took its honorary Headmastership. He rendered service to ailing people of Western Orissa , suffering from Cholera and Smallpox.

Before the British time, Orissa was famous for Salt manufacture and trade with distant countries by sea. After British banned salt manufacture, the peasants were reduced to paupers. Failure of rain and flood added to their miseries. During 1866 famine, one crore people died of starvation. In 1918-20, Nilakantha worked in some famine areas with tearful eyes. Nilakantha long agitated against the British ban of salt manufacture. He fought against the superstition and fear of the people for British court atrocities.

After joining Non Co-operation movement, he was imprisoned several times. Sitting idle in the prison without revolutionary activities did not suit his temperament, so he dedicated himself to remaining busy in literary activities.

In 1923, when he was in Hazaribag jail, C.R. Das, Motilal Neheru and others reacted for inaction of the congress Leadership; they wanted a change. As pro changers they wanted to enter into Central Assembly to fight the Government against the repressive laws. From the jail, Pandit Das joined the pro changers party. The pro changers of the Congress formed the "Swaraj Party"to fight the election. Pandit Das contested from Orissa and became a M.L.A and the opposition secretary on

Viceroy's central assembly. As a prominent leader, he fought and lectured constantly for several hours against the Government Bills. He also brought a non official resolution on 8.2.1927 for the formation of Orissa Province. After the demise of his great friend and associate, Pandit Gopabandhu Das in 1928, all the responsibility including Presidency of the congress fell on his shoulder.

From 1921, MahatmaGandhi came several times to Orissa and was well acquainted with the misery of Orissa. As the member of Central Assembly, Nilakantha fought against the Salt Act which was not unknown to Mahatma.

In 1930, Mahatma Gandhi started a new wave of Civil Disobedience. He decided to defy the Salt Act which protected the British monopoly on Salt production. On 11th March, 1930, Gandhi started to extract Salt from the sea water at Dandi. This started a great agitation among the peasant. Pandit Nilakantha contesting an election was elected to Central Assembly only before 12 days, but he resigned and organized the Salt movement in Orissa as the President of Utkal Congress. But soon was arrested and transferred to Hazaribag Jail.

Pandit Das's memorable speeches and discussions on Indian Salt and particularly on Salt manufacture in Orissa on 7th March 1929 , has been recorded in Central Assembly proceedings published by the present Parliament Secretariat is one of the example. After 1928, Pandit nilakantha Das was the de facto leader of Orissa. His Salt Movement must have influenced the Mahatma. Pandit Das was of radical views from the time he was a student. When Netaji Subhash Chandra Bose gave the clarion call to the nation to start the revolutionary movement and left the Congress by differing from Mahatma Gandhi, Nilakantha even as the President of Utkal Congress Committee supported the views of Bose and resigned from the Provincial Congress. After leaving the position of Congress President, he wholeheartedly devoted his time for activities like the expansion of Education in Orissa. His convincing effort as the non-official and official President of the University Committee --- on his report the Utkal University was later established. He was instrumental in establishment of Orissa Medical College.

His only hobby was reading and writing. He edited many important newspapers and magazines like "Nababharat". He wrote 5 "Kavyas", 3 religious philosophical books including his famous "Bhagabat Gita "with its Vyasa. He wrote many literary critical works and more than 4 books in children literature. His Autobiography received the Central Sahitya Akademy Award in 1963.

Even in his temporary relieve from Politics, he trained many notable personalities in Literature. So, he was known as "Utkal Guru".

In 1955 , he was awarded D.Litt. in Literature from Utkal University. As for his contribution on the formation of that Unversity, he was honoured as the Pro – Chancellor and the Chairman of the Senate.

In 1957, he was again elected uncontested to Orissa Assembly from the Satyabadi Constitution and was as the Speaker. As the Speaker, he brought separation of his office from the Government Secretariat and brought prestige to the Institution.

In 1958, he became the President of Orissa Sahitya Akademy . In the same year, he received the "Padmabhusan" honor from the President of India. He was honored by many literary institutions including the Prajantantra's Bisuva Millan.

On 6th November, he left the world amidst memorable admirers and institution. As a National hero and one of the makers of Modern India, he was duly honored by the Government and the people of Orissa.

Redefining the Development in Orissa

Pradyot Sahu

I see many Oriya people expressing interest in various forums and in personal communications to do something for the development of Orissa and Oriya people. Some are interested to do something for the economic development of Orissa. Some for culture, some for the language and literature. Here I shall leave what is development to the reader and I shall concentrate on something which is expressed in the following line: - "ASK NOT WHAT ORISSA CAN DO FOR YOU, BUT ASK WHAT YOU CAN DO FOR ORISSA".

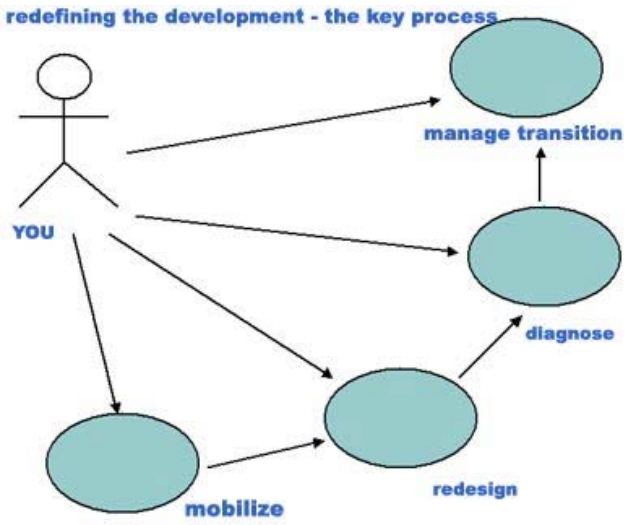
Orissa receives funds from various development projects thru the government and various private channels. But I have a strong feeling that there is something wrong as the things do not improve over time. The number of people needing assistance increases over a period of time. Many people complain of corruption by politicians, bureaucrats, social workers. I feel that corruption is just a part of the problems. And, our developmental approaches should be ready to deal with the corruption as it may face over time from various influential persons or groups. (Read, politicians, bureaucrats, social workers and YOU, the reader.)

You must be knowing that Orissa, as a state in India, practises democracy, where everybody is supposed to be party to the affairs of the state. Actually, that way you become a politician and a social worker too.

And do not think donating one hour's or one days salary will make much of a difference. It is you who can make a lot of difference by redefining the development in Orissa. How do you redefine it? I think it may be easy and easier than you think.

When you want to redefine the development, you can do the following: -

- you can mobilize the development
- you can redesign the development
- you can diagnose the problems
- you can manage transition to make the development
- you can manage transition to make the development meaningful.



How do you mobilize the development

Identify the development processes in Orissa. Bring in the interested people, remember how a political leader or a social worker in your town or village did. Remember that he may be an illiterate in some cases. Try to divide the task such as who will do what and establish a structure of governance. This may be flexible and dynamic enough to meet the changing and the difficult times. Determine measures for development. What makes the development is done? You may prioritize the processes. Some processes may be critical to the success. Select team members who have cohesive goals, committed to the development of the particular kind and not corrupt.

How do you redesign the development

You and your group have to create the concept of the real development which do not make a particular problem repeat and re-emerge again and again. You must determine the final outcome of the development and should design the implementation roadmap in detail. Before applying large scale, you must select a small area where it has a smaller chance to success and try to implement the development process. You must test, learn, improve, and iterate again and again before applying large scale.

How do you diagnose the problems

Make your development processes finite. Prepare the boundary and the scope of development processes. Understand the needs of the people. Understand the current process which may be wrong, in-efficient, corrupt etc etc. Identify the existing weaknesses. Set targets for new development process.

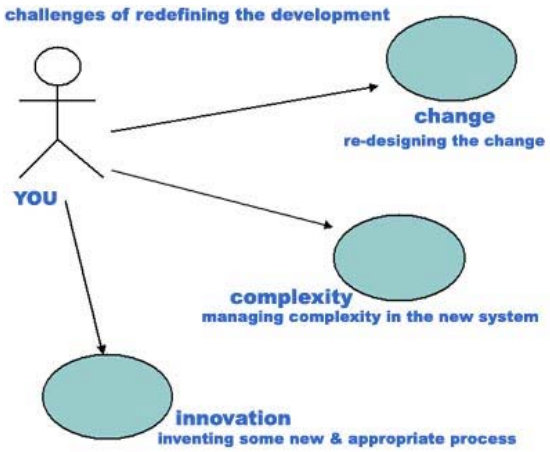
How do you manage transition

Implement initial pilot version. Realize initial benefits. Develop supporting infrastructure for the development. Rollout and Institutionalize the development. Implement the versions of development as they are iterated and refined.

Where it may go wrong again

As it is "normal" to go wrong again...There may be various things. Insufficient mobilization of the people and the resources, ineffective identification of the development processes, inadequate availability of the required resources, ineffective study of the existing development processes, too detailed study or too narrow focussed projects may make it wrong. Starting with vague objectives, failure to specify the goals, specially the critical ones which make it successful, timidity in redefining the development. There are other things like narrow scope, small goals, self-censorship, skipping the prototype small area test of the development.

The reason to failure may be taking too long to do any task. The motivation to do something may decrease exponentially sometimes. Sometimes the members may loose focus too if it takes a longer time.



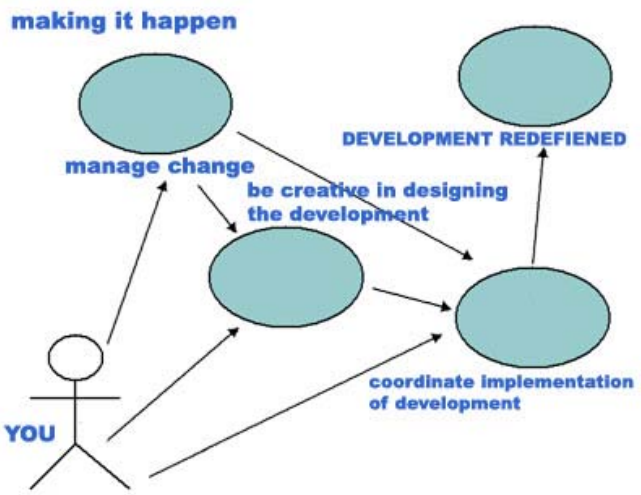
Three Challenges

The first challenge is innovation. It is about inventing some new and appropriate development process. Sometimes, we think innovation is difficult and costly. If you think this go to any village in Orissa and find the innovation there with the right eye. It does not need an MIT lab to start an innovation.

The first challenge is innovation. It is about inventing some new and appropriate development process. Sometimes, we think innovation is difficult and costly. If you think this go to any village in Orissa and find the innovation there with the right eye. It does not need an MIT lab to start an innovation.

The second challenge is complexity. The new development system which does not have a good theory and practice will look more complex than it is. This is overcome by careful detailed design of the development and its process.

The third challenge is change. The change is inevitable whether we change or NOT. Redesigning the change as it is required over a space and time really helps.



Making It Happen Finally

To make it happen finally, we need to be creative in designing the development and its processes, designin the success and failure associated with it. The implementation has to be coordinated properly to ensure no gaps between the goal and the final output. The change has to be managed throughout be it designing the development or implementing the development. One way of managing the change is to be ready with all sorts of contigencies and keeping the contigency plan ready with resources required for it.

And one final sentence, it is you make this happen too – "ASK NOT WHAT ORISSA CAN DO FOR YOU, BUT ASK WHAT YOU CAN DO FOR ORISSA" – Not those political leaders or social workers corrupt or otherwise.

SaraswatI PujA
(ସରସ୍ୱତୀ ପୂଜା)

Manoj Panda
Detroit, Michigan, USA

ସରସ୍ୱତ୍ୟୈ ନମୋ ନିତ୍ୟମ୍ ଭଦ୍ରକାଳ୍ୟୈ ନମୋ ନମଃ
ବେଦ-ବେଦାନ୍ତ-ବେଦାଙ୍ଗ- ବିଦ୍ୟାସ୍ଥାନେଭ୍ୟ ଏବ ଚ

It means that we bow to Goddess SaraswatI, who is "ଭଦ୍ରକାଳୀ" (calmness beyond "କାଳ" or time) and who is also the embodiment of "ବେଦ" (ଋକ୍, ଯଜୁସ୍, ସାମ, and ଅଥର୍ବ), "ବେଦାନ୍ତ" (End part of each of the four Vedas which are called ଉପନିଷଦs), "ବେଦାଙ୍ଗ" (Limbs of Vedas which are 6 in number. Four ବେଦାଙ୍ଗs govern correct chanting of the Vedas: 1. ଶିକ୍ଷା (phonetics), 2. ଛନ୍ଦs (meter), 3. ନିରୁକ୍ତ (etymology), 4. ବ୍ୟାକରଣ (grammar). The two other ବେଦାଙ୍ଗs are 5. ଜ୍ୟୋତିଷ (astronomy-astrology) and 6. କଳ୍ପ (procedural canon) which includes the ଶ୍ରୌତ and ଶୁଳ୍ବ ଶାସ୍ତ୍ରs (ritual codes), ଧର୍ମ ଶାସ୍ତ୍ରs (social law) and ଗାର୍ହ୍ୟ ଶାସ୍ତ୍ରs (domestic codes).

ସରସ୍ୱତୀ ମହାଭାଗେ ବିଦ୍ୟେ କମଳ ଲୋଚନେ
ବିଦ୍ୟାରୂପେ ବିଶାଳାକ୍ଷି ବିଦ୍ୟାମ୍ ଦେହି ନମୋସ୍ତୁ ତେ

O Great ସରସ୍ୱତୀ whose eyes are like the lotus of knowledge! O Great eyed (whose third eye is open) mother of knowledge, I bow to You, please bless me with knowledge.

ସରସ୍ୱତୀ ପୂଜା is celebrated on the fifth day of the bright fortnight (ଶୁକ୍ଳ ପକ୍ଷ ପଞ୍ଚମୀ ତିଥି) of ମାଘ ମାସ. This year it falls on January 25th. This day is also known as ବସନ୍ତ ପଞ୍ଚମୀ or ଶ୍ରୀ ପଞ୍ଚମୀ. "ଶ୍ରୀ (shrI)" in ସଂସ୍କୃତ (Sanskrit) means beauty and "ବସନ୍ତ (Basanta)" in ସଂସ୍କୃତ means spring. The advent of spring brings in warmth and beauty to the earth. This festival is celebrated to welcome the beauty of the nature through the worship of the Goddess.

Hinduism is full of symbols. The help of different symbols conveys the deep subtle truth to the gross senses of the human beings. After sufficient meditation, the mind becomes eligible to delve deep in to understand the finer meaning. In our ପୁରାଣs it is said that there are thirty-three crores (330, 000, 000) deities. Modern man becomes confused with the manifold Gods. But essentially, for the Hindus, ବ୍ରହ୍ମ (Brahman) is One and only One. Then obvious question is asked, why there are so many forms of Gods and Goddesses? Well, all these different forms of Gods and Goddesses are symbolic grossification of a certain subtle power of God. To the common mind it is very difficult to comprehend this subtlety. Hence the forms are created to train the mind to prepare for the flight to the higher realm. Let me give an example. Fire burns. Water wets. All these have gross outer forms. But there is a power within that form which burns or wets, right? Won't it be difficult to comprehend the subtlety initially without the gross form? Hence to understand the different aspects of subtle forces or power of God, various forms are created.

In the light of the above discussion let's say what subtle Truth the image of Goddess ସରସ୍ୱତୀ

convey? In Her popular images and pictures, Goddess ସରସ୍ୱତୀ is generally depicted with four arms, wearing a white sari and seated on a white lotus. She holds a book and a rosary in Her rear two hands, while the front two hands are engaged in the playing of a lute (ବୀଣା). She uses a swan as Her vehicle (ବାହନ).

The white symbolically depicts purity and effulgence. The lotus is a symbol of Supreme Truth. The Goddess, the form of ଶକ୍ତି (shakti) or ମାୟା(Maya), the power of ବ୍ରହ୍ମ, the manifested form of Knowledge, sitting on the lotus indicates that the Knowledge is rooted in the ବ୍ରହ୍ମ. Hence Goddess ସରସ୍ୱତୀ is the embodiment of supreme knowledge in the effulgent form is always rooted in the Supreme Reality.

The four arms denote Her omnipresence and omnipotence. The two front arms indicate Her activity in the physical world and the two back arms signify Her presence in the spiritual world. The four hands represent the four elements of the inner personality ("ଅନ୍ତଃ କରଣ"). The mind (ମନ) is represented by the front right hand, the intellect (ବୁଦ୍ଧି) by the front left hand, the conditioned consciousness (ଚିତ୍ତ) by the rear left hand, and the ego (ଅହଙ୍କାର) by the rear right hand.

A book in the rear left hand signifies that knowledge acquired should be used to develop the sense of discrimination to go beyond "ଚିତ୍ତ" or the storehouse of past experiences. The rosary signifies concentration, meditation, and contemplation, leading to union ("ଯୋଗ") with the Supreme Reality which is to destroy the "ଅହଙ୍କାର". The Goddess is shown playing a musical instrument that is held in Her front hands, which denote mind and intellect. This symbol conveys that the seeker must tune his mind and intellect in order to live in perfect harmony with the Supreme Truth. As the harmony between the hands bring in beautiful tunes in the ବୀଣା, similarly a harmony between mind and intellect can make person's living regulated.

A swan can distinguish pure milk from a mixture of milk and water. A swan, therefore, symbolizes the discrimination, or the ability to discriminate between real and unreal. ସରସ୍ୱତୀ uses the swan as Her carrier. Hence knowledge is used for distinguishing the real from unreal to get liberation.

The worship of ସରସ୍ୱତୀ is prevalent since the age of the ବେଦs where she has been referred as ବାଚ (vAcha). She is the Goddess of music, poetry, learning and eloquence, indeed, of all the arts and sciences.

In some scriptures ସରସ୍ୱତୀ has been described as the wife of ବ୍ରହ୍ମା (brahmA). But, the widely held view is that She was created by ବ୍ରହ୍ମା out of His own intuitive powers and therefore, She was His daughter. ବିଷ୍ଣୁ (vishnu) is the preserver of the universe and for this job He needed both learning and intellect, and Goddess ସରସ୍ୱତୀ fulfilled this need by becoming His wife.

ସରସ୍ୱତୀ is also part of "ଶକ୍ତି" triad which is known by ମହାକାଳୀ, ମହାଲକ୍ଷ୍ମୀ and ମହାସରସ୍ୱତୀ in Hinduism. ମହାସରସ୍ୱତୀ is effulgent, white in color and representation of ultimate knowledge. Once one gets true knowledge then liberation from the bondages from ମାୟା becomes possible. The "ଶକ୍ତି" is nothing but the power of ବ୍ରହ୍ମ jut like the burning power of fire. That "power" is represented in many forms. ମହାସରସ୍ୱତୀ is the ultimate form and holds the key to "ମୁକ୍ତି" or liberation. SHE is ONE and

again SHE is many. ବ୍ରହ୍ମ and ଶକ୍ତି are one and the same but the manifestation is different.

This day is very auspicious for the students. They get up early in the morning, take bath and wear new garments. They go to their respective educational institutions with flower. They participate in the worship of the Goddess with great devotion. They break their fasting after the ପୁଷ୍ପାଞ୍ଜଳି (flower offering) is offered. Then a sumptuous vegetarian meal follows. Many kids also start their first step of education ("ଖଡ଼ି ଛୁଆଁ ") on this day. Again all these chantings of ମନ୍ତ୍ର, ପୁଷ୍ପାଞ୍ଜଳି, fasting etc. are various ways to train the mind to focus on the Truth.

This festival is observed differently in the temple of ଜଗନ୍ନାଥ (jagannAtha). As this festival marks the advent of the spring season with winter receding, the warm clothing of the three deities are removed and they are again clad in saffron-color clothes.

A special variety of cake is prepared and offered to the deities, which is known as 'ବସନ୍ତପିଷ୍ଟକ' (cake of the spring). Thereafter, a peculiar festival continues from this day to ଦୋଳ ପୂର୍ଣ୍ଣିମାin which the representative deity of Lord ଜଗନ୍ନାଥ, ରାମଚନ୍ଦ୍ର goes out hunting. This part of the festival is known as ବେଣ୍ଟ ଯାତ୍ରା. The deity receives a bow and an arrow made out of split-bamboos and goes to ବେଣ୍ଟ ପୋଖରୀ (a pond) situated in the campus of the ଜଗନ୍ନାଥ ବଲ୍ଲଭ ମଠ, which is very close to the temple. There the deity shoots arrows to a bundle of coconuts and କସ୍ତୁରୀ, which represent a deer.

Happy ବସନ୍ତ ପଞ୍ଚମୀ to all.

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RURAL DEVELOPMENT IN ORISSA

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The work in progress falls under the "MASTER PLAN FOR RURAL DEVELOPMENT IN ORISSA" which I had developed in 1995 during a sabbatical at the Chiba University in Japan. The master plan envisages two approaches: 1) development without government assistance, 2) Establishment of Technology Resource Centers (TRCs) in strategic location within the state to identify and solve regional problems and make these technologies available to the surrounding communities for economic development. I have since taken voluntary retirement from North Carolina State University to execute the master plan.

IAFF stands for Indo American Friendship Foundation. It was founded in 1988 as a memberless, program based, tax exempt organization. Although IAFF was not structured to represent all Non Resident Orissans of the North American Continent, it does carry the good will and friendship of a large number of them towards their beloved Orissa. Therefore, IAFF's mission statement is **"SERVICE THROUGH FRIENDSHIP, UNDERSTANDING, AND MUTUAL ASSISTANCE"**.

IAFF's programs are guided by one or more of the following principles or mottos:

- Prevent hunger rather than feed the hungry.
- Prevent sickness rather than treat the sick.
- Promote education, understanding and friendship in any form, at any time, and any place possible.

IAFF has programs in the USA and India. The popular Subrina Biswal prize in performing arts awarded annually at each OSA convention is an example of its American programs. At present, IAFF's India program is directed toward ORISSA. Thus, IAFF is the oldest NGO founded by non-resident Orissans of North American Continent dedicated for ORISSA's development. IAFF's first involvement in Orissa in 1989 was facilitated through the personal initiatives of the late Mr. Biju Patnaik, the then Chief Minister and his secretary Mr. Pyarimohan Mohapatra. IAFF has two types of programs to support its work in Orissa.

1. Sponsored programs for which individual or groups of individual donors provide the funds.
2. Intramural programs, which are regional in nature and are funded through IAFF's own funds.

IAFF has selected agriculture, education, and health care as its areas of activity in Orissa.

EDUCATION: IAFF's early activities in Orissa involved the field of education under sponsored programs. These constituted journal grant to the Sambalpur University, library grant to Athgarh women's college, computer grant to SCB Medical College, development grant to Sarankul College and Ramakrishna Cottage, Cuttack, and development and scholarship grants to Kujang High School. Arrangements for summer apprentiship at the National Institute of Science and Technology, Berhampur and Chief Justice G.K. Misra scholarship at Dhenkanal High School are in progress.

HEALTH CARE: IAFF has elected to limit its activities to the area of pediatric or children health care and family planning. Thus, Orissa's first rural clinic dedicated to children's health is scheduled to open shortly in the Dhenkanal district.

AGRICULTURE: IAFF's involvement in ORISSA's agriculture is both extensive and expansive. These efforts are based on the premise that it is not possible or even necessary to go to every corner of Orissa to solve all problems. Instead, TRCs (Technology Resource Center) will be established in selected areas to identify regional problems and provide solutions thereto. The adjoining communities can apply these technology-based solutions for their benefit. Government agencies will also have access to these technologies if they wish to apply them in different parts of the state. The first such TRC is now fully functional in the Kamakshya Nagar sub-division of Dhenkanal district. Some of the technologies developed at this TRC have already been communicated to the Chief Minister's Office through e-mail for his information and perusal.

At each TRC agriculture is divided into four components:

- Hunger prevention/alleviation: In this context it needs to be recognized that although many areas of Orissa face hunger and starvation frequently, this problem assumes greater significance for the habitation of the outer space where large scale agriculture is yet to become a reality. Thus, technology for space agriculture are also applicable to agriculture on the earth as such or with appropriate modification to prevent or/and alleviate poverty.

- Subsistence agriculture: Where production is directed towards supporting family needs.

- Commercial agriculture: Where production is directed toward wealth generation. In this context, differences between income generation and wealth generation need to

ମନ ବଚନ ଧ୍ୟାନ କରି । ଯେ ପରେ ହୁଏ ଉପକାରୀ ॥
ଦିନ ହରନ୍ତି ଦୁଃଖ ସୁଖେ । ସେ ଧନ୍ୟ ଇହ-ପରଲୋକେ ॥
-- ଭାଗବତ

generation and wealth generation need to be recognized. Income generation pertains to supplemental income in addition of subsistence production. Wealth generation pertains to agriculture as the sole source of economic strategy which encompasses activities beyond mere subsistence.

- Recreational agriculture: Where people need technologies for their pleasure and aesthetic values rather than economic consideration. Under this category people usually end up spending money rather than trying to make money.

Each of the above is further investigated with respect to crop production under too little water (i.e., drought) and too much water (i.e., flood).

Technology packages under development are aimed at:

- Integrated Farming Systems (IFS): According to this concept agricultural planning entails crop protection from animal grazing and stealing to storage, processing and marketing etc. The main component of IFS is targeted farming, where the grower targets a specific income and then selects crops and production methods to meet this target.

- Controlled Environment Agriculture (CEA). According to CEA, if the grower can identify the environment needed for the root zone growth and the shoot zone growth, and if he can control these environmental factors, then it would be possible to grow any crop at any place at any time, thus making off-season crops available for the consumers of any community. However, while practicing CEA, due consideration must be given to income/investment ratio.

- Reduction of drudgery through mechanization and development of mechanical aids for growers.

- Drought management through water-harvesting, drip irrigation and gel hydroponics.
- Disease and nutrition management through crop rotation, siliculture, and above ground agriculture (AGA).

- Resource and environment conservation through water harvesting and storage, crop rotation, drainage control, waste disposal and recycling through thermal composting and vermicomposting etc.

- Crop diversification through floriculture, tissue culture based biotechnology, and microeconomics based production and marketing schemes.

- New methods for crop and food processing will be used to enhance product shelf life and market value.

This year, 14 persons were trained at the TRC on CEA and IFS. With the exception of two, all others came from the KBK area (i.e., western Orissa). In addition, I had undertaken survey tours in the KBK area and Jatni area to evaluate the potential for establishing new TRCs in these areas.

The work in progress at the current TRC is being funded through donors and investors from Orissa, USA, and Canada. You are invited to visit the TRC to see projects in progress.

Please contact: advocate Parsuram Mohapatra at 674-2403153 (Bhubaneswar) or me at iaff1@aol.com or 919-3627653 (USA). You may also write to IAFF, 1413 Boxwood Lane, Apex, NC 27502 USA and visit IAFF's web site at iaff1.org.

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ଏ ଧନ କାହାର ?

(Audio Cassette & CD)

Er. Jagabandhu Behera
Khapuria, Cuttack



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The ପ୍ରଥମ ମନ୍ତ୍ର of ଇଶା ଉପନିଷଦ is as follows.

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ତେନ ତ୍ୟକ୍ତେନ ଭୁଞ୍ଜିଥା, ମା ଗୃଧଃ କସ୍ୟସ୍ୱିଦ୍ ଧନଂ ॥

(The ruling force dwells in all of this, in every bit of it; even in anything that is changing or moving.
By that renunciation, enjoy; do not covet the wealth of any one.)

ମହାତ୍ମା ଆନନ୍ଦସ୍ୱାମୀ ସରସ୍ୱତୀ gave spiritual deliberation on the above ମନ୍ତ୍ର continuously for one week at Delhi. That deliberation was published in a book named "ୟେ ଧନ୍ କିସ୍କା". This ହିନ୍ଦି book has been translated by me in ଓଡ଼ିଆ language and published last year. Inspired by the response of the people I have made this year one Mp3 Audio CD for the whole book and Audio Cassettes in 8 parts (Audio CD Price: Rs. 80.00 each and Audio Cassette Price Rs. 35.00 each).

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ବିପଦରେ ଧୈର୍ଯ୍ୟ ସମ୍ପଦରେ କ୍ଷମାଭାବ, ଯୁଦ୍ଧେ ପରାକ୍ରମ ଅଭିଳାଷ ଯଶୋଲାଭ
ସଭାରେ ବଚନାଚାତୁରୀ ଶାସ୍ତ୍ରରେ ମତି, ମହତ-ଜନର ସ୍ୱଭାବ ସୁଲଭ ଗତି ।
-- ନୀତିଶତକ

ପଦେ ଅଧେ

ଡକ୍ଟର୍ ଦେବସ୍ମିତ ମିଶ୍ର
ଫେୟାର୍‌ବ୍ୟାଙ୍କ୍ସ୍, ଆଲାସ୍କା, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା

ଭୁବନେଶ୍ୱର ର ଖୋଲା ଆକାଶ ରେ ସାଇଁ ସାଇଁ କରି ୫ଟି ମିଗ୍ ଫାଇଟର୍ ଉଡି ଚାଲିଗଲେ । ମୋ ଧ୍ୟାନ ହ୍ୟାରୋଲ୍ଡ ରବିନ୍‌ସ୍ ର ଉପନ୍ୟାସ ରୁ ହଠାତ୍ ଉଠି ମିଗ୍ ବିମାନ ଗୁଡାକୁ follow କରିବାକୁ ଲାଗିଲା । ଏହି ପାଞ୍ଚଟି ବିମାନ ଉଡି ଚାଲିଗଲେ ଦୂର ଦିଗ୍‌ବଳୟ ଆଡକୁ, ମିଶିଗଲେ ଯାଇ ଦୂର ଆକାଶର ଧଳା ବାଦଲ ସହିତ । ତାଙ୍କ ଗତି ପଥରେ ଛାଡିଗଲେ ଧାର ଧାର ପାଞ୍ଚଟି ଧୂମ୍ରରେଖା, ସ୍ମାରକ ସ୍ୱରୁପ । ମୋ ଚିନ୍ତା ସେଇ ଧୂମରେଖା ଗୁଡିକର ବୃଦ୍ଧି ଉପରେ fixed ହେଇ ରହିଗଲା । ଆମମାନଙ୍କ ଜୀବନରେ ମଧ୍ୟ ଆମେମାନେ ଏହିପରି ଏକ କ୍ଷୀଣ ସ୍ମାରକରୁ ଆରମ୍ଭ କରି ଜୀବନର ଶେଷ ମୁହୂର୍ତ୍ତ ପର୍ଯ୍ୟନ୍ତ ତାହାର ବୃଦ୍ଧି କରିଚାଲୁ ।

ଥଣ୍ଡା ଥଣ୍ଡା ମଳୟ ପବନ ବୋହି ଆସି ଗାଲରେ ବାଜିଲା । ମୋ attention ମିଗ୍ ଧୁଆଁ ଉପରୁ change ହେଇଗଲା । ମୁଁ gate ଆଡକୁ ଅନେଇଲି । ଦେଖିଲି ସାମ୍ନା ଘରର ପିଲାମାନେ cricket bat ଧରି ବାହାରିଛନ୍ତି ଖେଳିବା ପାଇଁ । ଟୁନ୍‌ଟୁନ୍ ମୋତେ ଡାକିଲା ଖେଳିବା ପାଇଁ । ଆମ ଘର ପାଖରେ ଗୋଟିଏ ଖୋଲା ପଡିଆରେ ଆମେ ସଞ୍ଜବେଳେ ମିଶି ଖେଳୁ । ମୁ chair ରୁ ଉଠି ମାଁଙ୍କୁ ଡାକିଲି – 'ମାଁ , ମୁଁ ଖେଳିବାକୁ ଯାଉଛି' । ମାଁ ଉତ୍ତର ଦେଲେ – 'ଯା, କିନ୍ତୁ ୭ଟା ସୁଦ୍ଧା ଘରକୁ ପଳେଇ ଆସିବୁ । ପାର୍ଥନା କରିବା ସମୟ ହେଇଯିବ' । ମୁଁ ଚାଲିଲି 'ହଉ ମାଁ' କହି ।

ସାଢେ ୫ଟା ବେଳେ siren ବାଜିଲା । ଆମ ଖେଳ ମାତ୍ର ଦେଢ ଘଣ୍ଟା ହୋଇଥାଏ । ଟୁବୁ bat ଟି ଧରି ଠିଆ ହେଇଗଲା । ଜୀବନ୍ bowling କରିବାକୁ ବାହାରିଥାଏ । ଟୁବୁର ହାତ ଟେକିବା ଦେଖି ସେ ଅଟକି ଗଲା । ମୁଁ off slip position ରେ ଅନେଇଥିଲି **bowler** ଆଡକୁ । Siren ଶୁଣି ସମସ୍ତେ ସ୍ତବ୍ଧ ହୋଇ ଛିଡା ହୋଇଗଲେ । ଭଟ୍ଟ କହିଲା – 'ଚାଲ ଘରକୁ' । ଆମେ ସବୁ wicket ତାଡିବା ଆରମ୍ଭ କରିଲୁ । ମୁଁ wicket ୩ଟା ଧରି ବୁଲିକରି ରାସ୍ତା ଆଡକୁ ଦେଖିଲା ବେଳକୁ ଦେଖେ କି ବାପା ବ୍ୟସ୍ତ ହୋଇ ଆମ ଆଡେ ଆସୁଛନ୍ତି । ମୋତେ ଦେଖି ବାପା ଯଲ୍‌ଦି ଘରକୁ ପଳେଇ ଆସିବାକୁ କହିଲେ । ଏହି ସମୟରେ ଭୁବନେଶ୍ୱର ଆକାଶ ଚିରି ଚୌଦ୍ୱାର ଆଡୁ କେତେ କେତେ fighter ବିମାନ ଉଡିଗଲେ ପୂର୍ବ Pakistan ଦିଗକୁ । ଆମେ radioରୁ ଶୁଣିଥିଲୁ ଯେ ଭାରତ ଓ ପାକିସ୍ତାନ୍ ମଧ୍ୟରେ ଘମାଘୋଟ୍ ଯୁଦ୍ଧ ଆରମ୍ଭ ହୋଇଯାଇଛି । ଯୁଦ୍ଧର ଏଇଟା ତୃତୀୟ ଦିନ ।

ମୁଁ ଘରକୁ ଫେରିଲି । ବାପା ମୋତେ ଘର ଭିତରକୁ ଯିବାକୁ କହି gateରେ ତାଲା ପକେଇଲେ । ତା ପରେ ଘରକୁ ପଶି କବାଟ ବନ୍ଦ କରିଦେଲେ । ଅଧ ଘଣ୍ଟେ ଭିତରେ ଚାରିଆଡ ଶୁନ୍‌ଶାନ୍ ପଡିଗଲା । ରାସ୍ତାରେ କେବଳ ବେଳେ ବେଳେ police ଗାଡି patrol କରୁଥାଏ । Sirenବି ମଝିରେ ମଝିରେ ବାଜି

ବୁଢ଼ିକେ ପଚରାଲିଁ – "ବଡ଼ି ଗୋ ବଡ଼ି, ଗୁଡ଼ିକେ ଯିବାର୍ କେ ଧର୍‌ସା କେନ୍‌ଟା" ।
ବଡ଼ି ଦେଖେଇ ଦେଲା – ଲହ୍‌ସ୍‌ରସର୍ ମେଲା ହାଡ଼ର ପଦମ୍ ଦୁଇଟା ॥

emergency situationର ଘୋଷଣା କରୁଥାଏ । ଆମେସବୁ ପିଲେମାନେ ଝରକାକୁ ଟିକେ ଖୋଲି ରାସ୍ତାକୁ ଅନେଇଥାଉ । ମନରେ ବହୁତ ଚିନ୍ତା ଚାଲିଥାଏ । ବୋମା କୋଉଠି ପଡିବ । ଆମର କଣ ଅବସ୍ଥା ହବ । ବାପା ଓ ମାଁ radioକୁ ଚାଲୁ ରଖିଥାଆନ୍ତି । ସେଥିରେ କହୁଥାଏ, ବୋମା ପଡିଲେ କିପରି ଦାନ୍ତରେ ଗୋଟାଏ ମୋଟା କନା କାମୁଡି, ଗୋଟାଏ ଗାତ ଭଳିଆ ଜାଗାରେ କମ୍ବଳ ଘୋଡି ହୋଇ, ମୁହଁ ମାଡି ଶୋଇଯିବାପାଇଁ । ଆମ ମାନଙ୍କୁ ବହୁତ ଡର ଲାଗୁଥାଏ । ଘରେ ଚୁଲିବି ଜଳାଇବା ମନା କାରଣ କାଳେ ଶତ୍ରୁ chimney ବାଟରେ ବାହାରୁଥିବା ଧୂଆଁକୁ ଠାବ କରି ବୋମା ପକେଇବ । ସେତେବେଳେ ଆମର କାଠଚୁଲି ଥିଲା । ତେଣୁ ଧୂଆଁବି ବହୁତ ବାହାରୁଥିଲା ।

ଚାହୁଁ ଚାହୁଁ ୭ଟା ବାଜିଗଲା । ଗୋଡ ହାତ ଧୋଇ ଆମେ ବସିଗଲୁ ପ୍ରାର୍ଥନା କରିବାକୁ । 'ଆହେ ଦୟାମୟ ବିଶ୍ୱ ବିହାରୀ, ଘେନ ଦୟାବହି ମୋର ଗୁହାରୀ ...' - ମାଁଙ୍କ ସ୍ୱରଟା କେତେ ମଧୁର । ଆମେ ମାନେ ସବୁ follow କରିବା ଆରମ୍ଭ କରିଲୁ । ଯୁଦ୍ଧ ପାଇଁ ବେଶି ବଡ ପାଟିତ କରିବା ମନାଥିଲା । କିନ୍ତୁ ଭଗବାନଙ୍କୁ ସ୍ମରଣ କରିବା ପାଇଁ ବଡ ପାଟି କରିବା ଦରକାର କଣ ? ଆଖି ମୁଜି, ହାତ ଯୋଡି, ପ୍ରାର୍ଥନା ଆଗେଇ ଚାଲିଲା । 'ଓଁ ଅଖଣ୍ଡ ମଣ୍ଡଳାକାରମ୍ ବ୍ୟାପ୍ତଯେନ ଚରାଚରମ୍ ...' । ସଭା ଶେଷରେ ସମସ୍ତେ ମିଶି ଗାଇଲୁ - 'ମନ୍ତ୍ର ହୀନ କୀୟା ହୀନ ଭକ୍ତି ହୀନ ମୁହିଁ, କି ଧନ ଦେଇ ପୁଜିବି ଧନ ମୋର ନାହିଁ ... ସରଗରୁ ଦୟାନାଥ କରନ୍ତୁ କଲ୍ୟାଣ' । ଠକ୍ ଠକ୍ ଠକ୍ ଶବ୍ଦରେ ଆମ ଧ୍ୟାନ ଓ ଠାକୁରଙ୍କ ଆଗରେ ମୁଣ୍ଡିଆ ମାରିବା ଶେଷ ହେଲା । ପିଣ୍ଡାକୁ ଯାଇ ସମସ୍ତେ ପହଞ୍ଚିଗଲୁ କାରଣ ଜେଜେମାଁଙ୍କର ପାନ ଖୁଣ୍ଟା ଦେଖିବାଟା ଏକ ଦୈନନ୍ଦିନ କାର୍ଯ୍ୟକ୍ରମ ଆମ ପିଲାମାନଙ୍କର । ଦାନ୍ତ ନଥିବା ହେତୁ ପାନକୁ ଖୁଣ୍ଟି ଗୁଣ୍ଡ କରି ଖାଇବା ଛଡା ତାଙ୍କର ଆଉ କିଛି ଚାରା ନଥାଏ । ଶୁନ୍‌ଶାନ୍ ଭୁବନେଶ୍ୱର ନଗରୀ ସହିତ ଜେଜେମାଁଙ୍କ ପାନ ଖୁଣ୍ଟା କେହି ଲୁହା ଉପରେ ହାତୁଡି ପିଟିଲା ପରି ଶୁଭୁଥାଏ । ମୋ କାମ ଥିଲା ତାଙ୍କ ହାତ ତିଆରି ଗୁଣ୍ଡି ଡବାରୁ ବାଛି ବାଛି ସେକା ନଡିଆ ଖାଇବା ।

ବାପା ସବୁ room ବୁଲି ବୁଲି ଦେଖୁଥିଲେ କାଳେ କୋଉ sky light ବାଟରେ ବାହାରକୁ ଆଲୁଅ ଦିଶୁଛି କି ନାହିଁ । କାରଣ ସାରା ଭାରତରେ ଯୁଦ୍ଧ ଯୋଗୁଁ blackout ଘୋଷଣା କରା ହୋଇଥାଏ । ଘର ମାନଙ୍କରେ ଯେତେ କମ୍ ଆଲୁଅରେ ଚଳିବାପାଇଁ radio ମାଧ୍ୟମରେ ସତର୍କ କରାଯଉଥାଏ । ମାଁ ଆମ ମାନଙ୍କୁ ବସି ପଢା ଆରମ୍ଭ କରିବାକୁ କହୁଥିଲେ । ଆଉ ସମସ୍ତେ ପଢିବାକୁ ବସିଗଲେ । ମୁଁ ଅପେକ୍ଷା କରିଥାଏ ବାପାଙ୍କୁ, ମୋତେ ଗଣିତ ପଢେଇବା ପାଇଁ । ବାପା କେବଳ ଗଣିତ ପଢାନ୍ତି, ବାକି ସବୁ subject ମୁଁ ମାଁଙ୍କ ଠାରୁ ପଢେ । ପଢା ସରିଲାବେଳକୁ ଭୋକ ଲାଗିଲା । ଆମେ ସମସ୍ତେ ପୁଣି ମୁହଁ ହାତ ଧୋଇ ବସିଲୁ ଖାଇବା ପାଇଁ । ରୁଟି, ସନ୍ତୁଳା, ନିମ ସାଗ, ଓ ମାଂସ ତରକାରି । ମୁଁ ଆଖି ମୁଜି ଆଗ ନିମ ସାଗକୁ ଗିଳି ଦିଏ । ଛିଲୋ କି ପିତା । କିନ୍ତୁ ବାପା ଓ ମା କହନ୍ତି ତାହା ସ୍ୱାସ୍ଥ୍ୟ ପକ୍ଷରେ ଭଲ । ଜେଜେମା ତାଙ୍କର ରୁଟିକୁ ଦୁଧରେ ବୁଡେଇ ଚକଟି ଚକଟି ଖାଆନ୍ତି । ଖାଇବା ଚାଲିଥିଲା ବେଳେ ଯୁଦ୍ଧ ବିଷୟ ବାପା ଉଠେଇଲେ । କିପରି ମୁଜିବୁର୍ ରହମାନ୍‌ଙ୍କୁ ପାକିସ୍ତାନ୍ ରେ ସରକାର ଗଢିବାକୁ ଦିଆଗଲାନି । ତା

ଛତା କିପରି west Pakistan ଉର୍ଦ୍ଦୁ ଭାଷାକୁ ପୂର୍ବ Pakistaniଙ୍କ ଉପରେ impose କରିଲା । ତେଣୁ ଆରମ୍ଭ ହେଲା ବିଦୋହ୍ର । ଏହି ବିଦୋହ୍ରକୁ ଦମନ କରିବା ପାଇଁ କିପରି ପାକିସ୍ତାନ୍‌ର ସୈନିକମାନଙ୍କୁ ନିୟୋଗ କରାଗଲା । ସେମାନେ ଦିନଦହାଡରେ ଲକ୍ଷ ଲକ୍ଷ ବିଦୋହ୍ରୀଙ୍କୁ ବଡ ନିର୍ମମ ଭାବରେ ହତ୍ୟା କରିବାକୁ ଆରମ୍ଭ କରିଲେ । ମୁଜିବୁର୍ ରହମାନ୍ କିପରି ଭାରତ ସରକାରଙ୍କ ଠାରୁ ସହାୟତା ମାଗିଲେ । ତାଙ୍କୁ ସାହାଯ୍ୟ କରିବା ପାଇଁ ଶ୍ରୀମତି ଇନ୍ଦିରା ଗାନ୍ଧି, ଭାରତର ପ୍ରଧାନ ମନ୍ତ୍ରୀ, କିପରି ଯୁଦ୍ଧ ଘୋଷଣା କଲେ । କଥା ଶୁଣୁ ଶୁଣୁ ଖାଇବା ସରିଗଲା । ଆମେ ସମସ୍ତେ ଗିଲାସେ ଗିଲାସେ ସର ପକା ଦୁଧ ପିଇ ଶୋଇବା ପାଇଁ ବାହାରିଲୁ ।

ମାଁଙ୍କ ଗପ ନ ଶୁଣିଲା ଯାଏଁ ନିଦ କୋଉଠି ହଉଛି ? ମାଁଙ୍କର ଗପ ହଉଛି ଅଧା ଶ୍ଲୋକ ଓ ଅଧା କଥା । ଆରମ୍ଭ ହେଲା - 'ସ୍ମାରଂ ସ୍ମାରଂ ସ୍ୱଗୃହ ଚରିତଂ ଦାରୁଭୂତୋ ମୁରାରି' ରୁ । ଜଗନ୍ନାଥ କିପରି ତାଙ୍କ ଗୃହ କଥା ଚିନ୍ତା କରି କରି ଦାରୁ ପାଲ୍‌ଟିଗଲେ । ଗପ ଶୁଣୁ ଶୁଣୁ କେତେବେଳେ ଯେ ନିଦ ହେଇଯାଇଛି ଜଣାନାହିଁ । ସକାଳୁ **radio**ରେ ଆକାଶବାଣୀର ପ୍ରାରମ୍ଭିକ music ଶୁଣି ନିଦ ଭାଙ୍ଗିଲା । ମଶାରି ଭିତରୁ ବାହାରି, ଖଟ ଚାଦର ସଜାଡି, ଗଲି ବାପା ମାଁଙ୍କ room କୁ । ଭଗବାନଙ୍କୁ ସ୍ମରଣ କରି ମନେ ମନେ ବୋଲିଲି - 'ତ୍ୱମେବ ମାତା ପିତା ତ୍ୱମେବ, ତ୍ୱମେବ ବନ୍ଧୁ ସଖା ତ୍ୱମେବ, ତ୍ୱମେବ ବିଦ୍ୟାଂ ଦ୍ରବିଡଂ ତ୍ୱମେବ, ତ୍ୱମେବ ସର୍ବଂ ମମ ଦେବ ଦେବ' । ତା ପରେ ମଶାରି ଟେକି ମାଙ୍କ ପାଦ ଛୁଇଁଲି । ମାଁ ଚାହିଁଥିଲେ ଏବଂ ଟିକିଏ ଗଡପଡ ହଉଥିଲେ । ବାପାଙ୍କ ମଶାରି ଟେକା ହେଇ ସାରିଥିଲା । ଅଗଣାକୁ ଯାଇ ଦେଖେକି ବାପା ଗୋଟାଏ କମ୍ବଳ ପକେଇ ଶିର୍ଷାସନ କରୁଛନ୍ତି । ମୋତେ ବାପାଙ୍କର ଆସନ ଦେଖିବାକୁ ଭାରି ମଜା ଲାଗେ । ମୁଁ ବି ପଦ୍ମାସନ କରି ବସି ପଡିଲି । ଚାରିକଡ ଶାନ୍ତ ବାତାବରଣ । ମାତ୍ର ସକାଳ ୫ଟା ବାଜିଥାଏ । ବାପା କହନ୍ତି ନାଲି ସକାଳ ଦେଖିଲେ ବହୁତ vitamin ମିଳେ । ବାପାଙ୍କର ଆସନ ଶେଷ ହେଲା । କିଛି ନ କହି ବାପା ବାଲ୍‌ଟିଏ ଥଣ୍ଡା ପାଣି ନେଇ ଗାଧୋଇ ପଡିଲେ । ତାହା ଦେଖି ମୋ ଦେହ ଶିତେଇ ଗଲା । ମୁ normally ଟିକିଏ ଖରା ତାତିରେ ନଡିଆ ତେଲ ମାଲିଶ କରି ଗାଧୋଇବା ପସନ୍ଦ କରେ ।

ବାପା ବାହାରିଲେ ଆମ Rayleigh cycleଟା ଧରି ଗଉଡ ଗୁହାଳରୁ ଦୁଧ ଆଣିବା ପାଇଁ । ମୋତେ ସକାଳୁ ସକାଳୁ ଦୁଧ ଦୁହାଁ ଦେଖିବାକୁ ବଡ ଆନନ୍ଦ ଲାଗେ । ମୁଁ ଜଲଦି ଦାନ୍ତ ଘସି, ମୁହଁ ଧୋଇ, ବାପାଙ୍କ **cycle**ରେ ବସିପଡିଲି । ବାପାଙ୍କର ଆରମ୍ଭ ହେଲା ପଣିକିଆ ପଚାରିବା । 'କହିଲୁ ୮ ସତାଁ କେତେ' ? '୨୩କ ପଣିକିଆ ମନେଅଛି' ? ଏପରି ପଣିକିଆ ଓ ଅନ୍ୟାନ୍ୟ ଗଣିତ discussion ଭିତରେ ଗୁହାଳ ଆସିଯାଏ । ଦୁଧ ଦୁହାଁର ଚେଁ ଚର୍ ଚେଁ ଚର୍ ସରିଲାପରେ ମୁନ୍ଧେ ପାଣି ମିଶେଇ ୫ପା ଦୁଧ ମପାହୁଏ । ଘରକୁ ଫେରି ମୁଁ ବସିପଡେ English ଓ ଓଡିଆ grammar ପଢିବା ପାଇଁ । ବାପା ଚାଲନ୍ତି ମାଛ ଅନ୍ୱେଷଣରେ । କୋଉଠୁଁ ଗୋଟାଏ ବଡ ସେଉଳ ବା ଭାକୁଡ ମାଛଟେ ମିଳିଗଲେ, ଘରକୁ ଫେରି, ତାକୁ କାଟି, କେଳେଇ, ହଳଦି ଲୁଣ ପକେଇ ରଖିଦିଅନ୍ତି ରନ୍ଧା ହବା ପାଇଁ । ତା ବାଦ ଯାଇ ବାପା କିଛି ଚୂଡା ଛତୁଆ ଦୁଧରେ ମିଶାଇ ଖାଇ ବାହାରନ୍ତି office ।

ଧୀରେ ଚାଲ ସିଧା ସହଜ ବାଟେ, ଧୀରପାଣି ଏକା ପଥର କାଟେ ।
ହାନିରେ ଲାଭରେ ଧୀର,
ରହିଥାଏ ଯେହୁ ସଂସାରରେ ସେହୁ ବୋଲାଏଟି ସିନା ବୀର । -- ଲକ୍ଷ୍ମୀକାନ୍ତ

ପଣିକିଆ ବୋଧହୁଏ ଆମ ଘରେ ସମସ୍ତଙ୍କ ଗୋଟିଏ ରୋଗ । ମୋର ଜଣେ କକେଇ ହଉଛନ୍ତି କେନ୍ଦାପଡା ନି·ପ୍ରା· ବିଦ୍ୟାଳୟରେ ମାଷ୍ଟ୍ରେ । ଥରେ ତାଙ୍କ ପୁତୁରାକୁ (ମାନେ ମୋତେ) cycleରେ ବସେଇ ତାଙ୍କ ବିଦ୍ୟାଳୟକୁ ନେଇଗଲେ । ମୁଁ ଖାଲି ଶୁଣିଥିଲିଯେ ସେ ଛାଟ ବହୁତ ବ୍ୟବହାର କରନ୍ତି ବୋଲି । ସେଦିନ ମୋର ସ୍ପଷ୍ଟ ମନେ ପଡୁଚି କି ମୋତେ ଗୋବରୀ ନଈ କୂଳରେ ଠିଆ କରିଦେଇ ଟିକିଏ ଝାଡ ଭିତରକୁ ଯାଇ ଗୋଟିଏ ମୂଳି ବାଉଁଶ ବେତଟିଏ ନେଇ ଆସିଲେ । ବିଦ୍ୟାଳୟରେ ପହଞ୍ଚି roll call ସାରିବା ପରେ ପରେ କେତେଜଣ ପିଲାଙ୍କୁ ଠିଆ ହବାକୁ କହିଲେ । ତାଙ୍କ ପାଖକୁ ଯାଇ ଜଣ ଜଣଙ୍କୁ ହାତ ଦେଖେଇବାକୁ କହିଲେ । ତାପରେ ଆରମ୍ଭ ହେଲା ଛାଟ ତାଣ୍ଡବ । ପଣିକିଆ ପଚରା ଓ ବେତ ପ୍ରହାର । ପିଲାଙ୍କ 'ମାଲୋ ବୋଉଲୋ' ଶୁଣି ଓ ତାଣ୍ଡବ ଦେଖି ମୋର ବି pants ଓଦା ହେଇଯାଇଥିଲା ।

ଆମ ବଡ ଜେଜେ (ମୋ ସ୍ୱର୍ଗବାସୀ ଜେଜେବାପାଙ୍କ ବଡଭାଇ) ସନ୍ଧ୍ୟାବେଳେ ବସି ମୋତେ ଓ ମୋର କକେଇଙ୍କ ପୁଅକୁ ଶ୍ଲୋକ ଅଭ୍ୟାସ କରାନ୍ତି । ଗାଁରେ ଆମର ଗୋଟିଏ ବାଡିଘର ସାମନାରେ ବସି ସନ୍ଧ୍ୟାରେ ଆବୃତ୍ତି ଚାଲେ । କିଏ କେତୋଟି ଶ୍ଲୋକ ମନେ ରଖିପାରୁଛି । ବଡ ଜେଜେଙ୍କ ପାଦ ଛୁଇଁ ମୁଁ ଆରମ୍ଭ କରେ - 'ଅହଲ୍ୟା ଦ୍ରୌପଦି ତାରା କୁନ୍ତି ମନ୍ଦୋଦରି ତଥା, ପଞ୍ଚ କନ୍ୟା ସ୍ମରେ ନିତ୍ୟଂ ମହା ପାତକ ନାଶନମ୍ ' । ଏହିପରି ୨୦-୨୫ଟି ଶ୍ଲୋକ ସରିଲାବେଳକୁ ଜେଜେମାଙ୍କ ଡାକରା ପଡେ ଖାଇବା ପାଇଁ । ମହିପାଳ ଛୋଟ ଗାଁଟିଏ । କେନ୍ଦାପଡା ବଜାର ପାଖରେ ହେଲେ ମଧ୍ୟ, ଗାଁରେ ସେପରି କିଛି ବଜାରି ପ୍ରଭାବ ନଥାଏ । ଗାଁରେ ସର୍ବମୋଟ ବ୍ରାହ୍ମଣ ଓ କରଣ ମିଶି ୧୫-୨୦ଟି ପରିବାର ହେବେ । ଯେତୋଟି ପରିବାର, ଗାଁଟି ସେତୋଟି ଭାଗରେ ବିଭକ୍ତ । ଉପରେ ସମସ୍ତେ ନିଜ ନିଜର ଘନିଷ୍ଠ ବନ୍ଧୁପରି ଆଚାର କରନ୍ତି । କିନ୍ତୁ ଅସଲରେ କେହି କାହାର ଉନ୍ନତି ଦେଖିପାରନ୍ତି ନାହିଁ । ଘରେ ଘରେ ଇଞ୍ଜିନିୟର୍, ଓକିଲ, ନହେଲେ ରାଜନୀତିବାଲା ଭର୍ତ୍ତି । ଆଶ୍ଚର୍ଯ୍ୟର ବିଷୟ ଯେ ନାଁ ଗୁଡାକ ସବୁ 'ଆ' ରେ ଶେଷ ହୁଏ, ଯଥା ମଦନା, ହଗୁରା, ଗାଣୁଆ ଇତ୍ୟାଦି । ଝିଅ ବା ସ୍ତ୍ରୀଲୋକ ମାନଙ୍କ ନାଁ ସବୁ 'ଇ' ରେ ଶେଷ ହୁଏ, ଯଥା ଗୁନି, ଟୁନି, ମୁନି ଇତ୍ୟାଦି । ନଈର ନାଁ ଗୋବରୀ ଓ ଠାକୁରାଣୀଙ୍କ ନାଁ ହେଲା ମହୀପାଳୁଣି ।

ଜେଜେମାଁଙ୍କ ମାଟି ହାଣ୍ଡିର ଦୁଧ ଆଉଟା ଯେ ଦେଖିଛି, ସେ ଜାଣିଛି । ଦୁଧ ଥଣ୍ଡା ହେଲାବେଳକୁ ଦେଢ ଇଞ୍ଚ୍ ବହଳର ସର ପଡିଥାଏ । ତାକୁ ଖାଇବାପାଇଁ ବାଡିଆ ପିଟା । ସକାଳୁ ଜେଜେବାପା ଘଷି ପାଉଁଷ ମୁଣ୍ଡାଏ ଧରେଇ ଦିଅନ୍ତି ଦାନ୍ତ ଘସିବା ପାଇଁ । ଦାନ୍ତ ଘସିସାରି କଂସା ଢାଳରେ ପାଣି ନେଇ ମୁହଁ ଧୋଇ, ନିମ ଡାଙ୍ଗ ଖଣ୍ଡେ ଭାଙ୍ଗି ଓ ଚିରି ଜିଭ ଛେଲା ହୁଏ । ତା ପରେ ପରଟା ଓ ସରୁ ସରୁ କଟା ଆଳୁ ଭଜା ଜଳଖିଆ ହୁଏ । କୁଅ ମୂଳରେ ପାଣି କାଢି ଗାଧୋଇବାର ଗୋଟିଏ ଅଲଗା ମଜା ଥାଏ । ଗାଧୋଇବା ଆଗରୁ ବାଡି ପଛରେ ଇଟାପକା ଖୋଲା (makeshift) ପାଇଖାନାରେ ଗୁହାଳ ଆଡେ ଅନେଇ ଦୁଇ ନମ୍ବର୍ ସାରିବାକୁ ପଡେ । ଖିଆ ପିଆ ସାରି ବଡମାନେ ଟିକିଏ ଆରାମ୍ କରନ୍ତି । ମୁଁ ଧଣ୍ଡ ଭଳିଆ ଗାଁ ଦାଣ୍ଡରେ ହଉ ବା ୟାତା ଘରେ ବୁଲେ । ରବା ସହିତ ବଢିଆ ଲୁଚକାଳି ଖେଳ ହୁଏ । ସନ୍ଧ୍ୟାରେ ଜେଜେବାପାଙ୍କ ସହିତ ଏକ ଟହଲ୍ ମାରିବା ପାଇଁ ଯାଇ

ପହଞ୍ଚୁ ବାୟା ବାବାଙ୍କ ମଠରେ । ଢୋଲକି, ଝାଞ୍ଜ, ମୃଦଙ୍ଗ ଓ ଗିନି ବାଦନରେ ୨୦-୨୫ ଜଣ ଭକ୍ତ ଚଲା କିର୍ତ୍ତନରେ ମାତିଥାଆନ୍ତି । କେତେବେଳେ 'ହରେ ମୁରାରେ, ମଧୁକୈଟ ଭାରେ, ଗୋବିନ୍ଦ ଗୋପାଳ, ମୁକୁନ୍ଦ ସୌରେ' ତ ଆଉ କେତେବେଳେ 'ହରେ ରାମ ରାଧେ ଶ୍ୟାମ, ସୀତା ରାମ, ରାଧେ ଶ୍ୟାମ' ଧ୍ୱନୀରେ ମଠ ଭିତରଟା ଗୁଞ୍ଜିଯାଏ । ମୁଁ ବୁଲିବୁଲି ସବୁ ଠେକୁଆ, ମୟୁର, ପାରା ଓ ମାଙ୍କଡ ମାନଙ୍କୁ ଦେଖେ । ହରିବୋଲ ସରିଲାପରେ ପ୍ରସାଦ ପାଇ ଆମେ ଘରକୁ ଫେରୁ ।

୫-୬ ଦିନ ପରେ ସନ୍ଧ୍ୟାବେଳେ radioରେ announce କରାହେଲା କି ପାକିସ୍ତାନି ସୈନିକ ମାନେ ଆତ୍ମସମର୍ପଣ କରିଲେ ଓ ଏକ ନୂଆ ଦେଶ ବଙ୍ଗଳାଦେଶ ନାମରେ ଗଠନ କରାଗଲା । ଭାରତ ଏହି ଦେଶ ଗଠନର ସ୍ୱିକୃତି ପ୍ରଦାନ କରିଲା । ବାପା ଘରଯାକର ସବୁ skylightରୁ carbon paper ଗୁଡିକ କାଢିଦେଲେ । ଯୁଦ୍ଧ ସରିଲା ଏବଂ ସମସ୍ତେ ଉଶ୍ୱାସ ପାଇଲେ । ଆମ cricket ଖେଳରେବି ଆଉ siren ବାଜି ବ୍ୟାଘାତ ସୃଷ୍ଟି କରିଲାନି । ସବୁ ପୂର୍ବପରି normal ହେଇଗଲା । ସେଇ ୧୧ ଦିନ କିନ୍ତୁ ମୋ ମନରେ ଏକ ସ୍ମୃତି ହୋଇ ରହିଗଲା । ଗୋଟାଏ ଦେଶ ତାଙ୍କ ଭାଷା ସୁରକ୍ଷିତ ରଖିବା ପାଇଁ କେତେ ବଳିଦାନ କରିଲେ । ଭାଷା ହଉଛି ଆମର ପ୍ରଥମ ପରିଚୟ । ଆମ ଭାଷାର ସୁରକ୍ଷା ଓ ପ୍ରସାରଣ ହେଉଛି ଆମର ଦାୟିତ୍ୱ । ନହେଲେ ଆମର ଭାଷାର ମୃତ୍ୟୁ ନିଶ୍ଚିତ । ତା ସହିତ ନିଶ୍ଚିତ ଆମର ପରିଚୟ ର ଲୋପ ହେବ ।

ଆହୁରି ବହୁତ କଥା ମନରେ ଅଛି । କିନ୍ତୁ ଆଜି ସବୁ କହିଦେଲେ ପରେ କହିବାକୁ କିଛି ନଥିବ । ଏହିପରି ପଦେ ଅଧେ କଥା କହି ନିଜ ମନକୁ ହାଲୁକା କରିଦେଲି । ଆଶାକରେ ଆପଣବି ଏହିପରି ପଦେ ଅଧେ କହି ଆପଣା ମନକୁ ଉଲ୍ଲାସ ଦେବେ ।

(ମୁଁ ମୋର ବନ୍ଧୁ ଓ ସାନଭାଇ ଶ୍ରୀ ଅନିଲ୍ କୁମାର୍ ପାଣିଗ୍ରାହୀଙ୍କୁ, ଏହି articleଟା review କରି ଓ ବନାନ ଶୁଦ୍ଧି suggest କରିଥିବା ନିମନ୍ତେ, ମୋର ହାର୍ଦ୍ଦିକ କୃତଜ୍ଞତା ପ୍ରକାଶ କରୁଛି)

My Alaskan Experience - A Picture Journal

Manisha Misra
Fairbanks, Alaska, USA

It was summer of 2003. We decided to take a trip through the Denali park to Anchorage. Our neighbors, the Reddys and my family sat down one evening to plan the trip. The next morning, we started at 7:30 am from Fairbanks on the Parks highway. We packed our van with food and drinks for the way. We took our camera to take some photographs. On the way we took the picture of the beautiful Denali mountain ranges.



My mom and auntie preparing our lunch plates at Healy, AK



A glimpse of the breathtaking Denali mountain ranges

At Healy, we stopped for some lunch. My mom and Kamala auntie prepared our lunch plates. My dad and Reddy uncle filled gas in the van. We kids had a lot of fun eating lunch and enjoying the view. We also had games to play in the van.

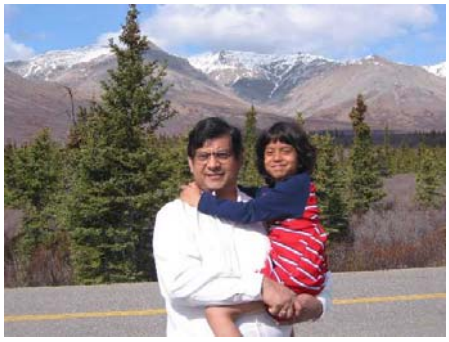
We reached the town of Denali and saw this small glacier. It was a very magnificient view on the side of the road. There was a small river flowing across the street cutting through the mountains. We stopped a little bit to take some photographs.



My papa, mama, bhaina, and myself in front of a tiny roadside glacier in Denali

On our way through the Denali National Park, we saw so many beautiful views, which can be only shown by pictures.

ସାଧୁ ସଜ୍ଜନ ସଙ୍ଗତରେ । ଧନ୍ୟ ଯେ ନିତ୍ୟ ବାସକରେ ॥
ସଜ୍ଜନ ସଙ୍ଗେ ସଦା ରହି । ପବିତ୍ର କର ଏହି ମହୀ ॥
-- ମଧୁସୂଦନ



My papa and I in Denali National Park, AK



My papa and I in front of another peak



Another peak in the Denali Park

Finally, after several scenic views in the park, we reached Anchorage at 10:00 pm. It was not like any other city of USA. It was surrounded by snow-peaked mountains with some scenic views. However, I was more interested in getting some books from Barnes and Nobles bookstore, which is my favorite bookstore.



Inside Barnes and Nobles bookstore in Anchorage, AK

We stayed in a big hotel and had a lot of fun that evening.



The hotel and the mountain ranges in the background

We were all tired and slept early all excited about the trip next day. In the morning we woke up a bit late and went straight away for brunch in Bombay India restaurant in Anchorage.



Bombay India restaurant, Anchorage, AK

Right after the brunch we were all ready to visit some more sights. We went to the Portage Lake to see the glacier. The lake was filled with floating icebergs. The weather was a bit cloudy which made the view of the lake breathtaking.



The floating icebergs in the Portage Lake near Anchorage, AK

We took a boat to reach the glacier. On the way, we saw several beautiful waterfalls.



A waterfall feeding the Portage Lake, AK

Finally, we reached the glacier. It was a magnificent view that can be only described by a photograph.



A magnificent view of the Portage glacier

ଦୁର୍ଜନ ସଙ୍ଗେ କଲେ ବାସ । ନିଷ୍ଚେ ଘଟିନ ସର୍ବନାଶ ॥
ସର୍ପ ସମାନ ଭୟଙ୍କର । ଦୁର୍ଜନ ଜନେ ପରିହର ॥
-- ମଧୁସୂଦନ



My mom, bhaina, and I in front of the Portage glacier, Alaska



The Reddys and we in front of the Portage glacier, Alaska

After the Portage glacier, we went on a long ride through a tunnel to Whittier. The tunnel was very narrow and dark. At a time they only let people to drive in one direction. I do not have any photographs of the tunnel to show. At the end of the tunnel is Prince Williams Sound bay.

We returned back to Anchorage and we were all hungry. So, we decided to spend the evening in Chuck-e-Cheeses. We all had some pizza and a lot of fun playing several games in the restaurant. I won many goodies.



Inside Chuck-e-Cheeses, Anchorage, AK

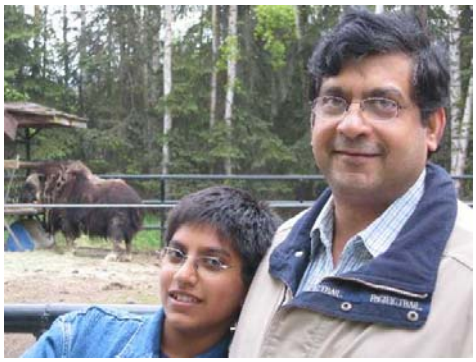


All of us, the kids inside Chuck-e-Cheeses, Anchorage, AK

That was the end of that day. The next morning we went to the Anchorage zoo. It was a big zoo with many animals. My papa carried me on his shoulders around the zoo. We saw many kinds of birds such as the bald eagle, swans, and turkeys. There were several animals in the zoo. We saw a big grizzly bear, polar bear, glacier bear, tigers, musk ox, moose, an African elephant and many more animals.



My papa carrying me inside the Anchorage Zoo, AK



The musk ox of Anchorage Zoo in the background



A beautiful turkey of the Anchorage Zoo



A Polar Bear of the Anchorage Zoo

After the zoo, we went to a local chocolate factory. We saw the world's largest chocolate fountain. We bought some chocolates and gifts from the store.



The world's largest chocolate fountain, Anchorage, AK

On our way back, we took some more photographs of the beauty of Alaska. The most beautiful was the sunset of Alaska, which I think is unique. This trip was the most memorable experience for me since we moved to Alaska in July of 2002.

ଶିଳାରେ ଘଷିଲେ ଚନ୍ଦନ । ସୁବାସ କରେ ବିତରଣ ॥
ତେସନେ ସଂସାର କଷଣେ । ବିତରେ ସାଧୁ ପ୍ରେମଧନେ ॥
-- ମଧୁସୂଦନ





My family in front of the Chugiak mountains



The beautiful sunset of Alaska in Denali

****



KatakOnline…

Mrs. (Dr.) Mamata Mohanty

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ଭ୍ରାନ୍ତି

ଅନିଳ କୁମାର ପାଣିଗ୍ରାହି
ହୃଷ୍ଟସ୍‌ମେନ୍ କେନ୍‌ସର୍ ଇନ୍‌ଷ୍ଟିଚ୍ୟୁଟ୍
ୟୁଟାଃ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ସଲ୍ଟ୍ ଲେକ୍ ସିଟି

ଫାଟ-ସମ୍ବଳିତ ପାଣିପାଇପ୍‌ର ଯୋଡଜାଗାରୁ ଛିଟିକି ପଡୁଥିବା ଜଳାଂଶ ପରି ପାହାଡ ଉପରିସ୍ଥ ମେଘଖଣ୍ଡ ପଛ ପଟରୁ ପୁଳାଏ ଲାଲ ରଙ୍ଗ ଆସି ବୋଳିହୋଇଗଲା ହରିହରଙ୍କ ଦେହ-ମୁହଁ ଉପରେ । ମୁଣ୍ଡିଆଟି ଉପରେ ଉପବେଶିତ ହରିହର ଧ୍ୟାନସ୍ଥ ଭଙ୍ଗିରେ ଦିଶିଲେ ପୁଲକିତ । ଯଦି ମେଘ ନ ଥା'ନ୍ତା, ପାହାଡ ପଛପଟରେ ହଜିଯିବାକୁ ଉଦ୍ୟତ ପେଣ୍ଟୁଟି ଦିଶୁଥାନ୍ତା ଯେମିତିକି ଠିକ ପାହାଡ ଉପରେ ଥୁଆ ହୋଇଛି । କଅଣ ଥାଏ ସେ ପାହାଡ ପଛ ପଟରେ? ଜଳ-ଭଣ୍ଡାରର କିଛି ନୀଳାଂଶ, ନା ଆବୁଡାଖାବୁଡା କିଛି ମାଟି ଓ କାଁ ଭାଁ କିଛି ବୁଦା ! ପ୍ରଥମ ଥର ପାଇଁ ସେ ନିଜକୁ ଏକ ନିଷ୍ଠିତ ପଙ୍ଗୁ ମନେ ହେଲେ ।

କୌଣସି ଗ୍ରୀଷ୍ମକାଳୀନ ସଂଧ୍ୟାରେ ଯେତେବେଳେ ଖୁବ ଯୋର ରେ ପବନ ବହେ, ଚଳଚ୍ଚିତ୍ର ପରଦାର ବୋମାଶଂକିତ ନିରୀହ ଲୋକମାନଙ୍କ ପରି ଯେତେବେଳେ ଶୁଖିଲା ପତ୍ରସବୁ ନିର୍ଦ୍ଦିଷ୍ଟ ଏକ ଦିଗରେ ଦୌଡନ୍ତି, ଏବଂ ମେଘ-ବହ୍ନି ଧୂଳିକଣା ଯେତେବେଳେ କୁହୁଡିର ଭ୍ରମ ସୃଷ୍ଟି କରନ୍ତି, ବୃଦ୍ଧ ହରିହର ହୋଇ ଉଠନ୍ତି ଚରମ ରୋମାଞ୍ଚିତ । ସବୁଦିନପରି ଘରୁ ବାହାରି ପ୍ରଥମେ ଡେମ୍ କୁ ଯାଇଥିବା ଲିଙ୍କ ରୋଡ୍, ତା' ପରେ ବିଶ୍ୱବିଦ୍ୟାଳୟର ବିଭିନ୍ନ ବିଭାଗ, ଲାଇବ୍ରେରୀ ତଳ ହୋଇ ଛାତ୍ରାବାସସବୁ ପାରି ହୋଇ ଠିଆ ହୋଇ ପଡନ୍ତି ସବାଶେଷ ଛାତ୍ରାବାସ ଓ ବୁଦୁବୁଦୁକିଆ ଜଙ୍ଗଲ ମଝାମଝି ଚାତର ଜାଗାରେ । ଧୂଳିକଣା ସବୁ ମନା ନ ମାନି ଆଖି ଭିତରେ ପଶନ୍ତି, ଓ ଆଙ୍ଗୁଳି ରେ ଆଖି ମଳୁମଳୁ ତନ୍ମୟ ହରିହର ଚକାଭଉଁରି ଖେଳିବାକୁ ଇଚ୍ଛା କରନ୍ତି । ସେଠି ଘଡିଏ ଠିଆ ହେବା ପରେ ଜଙ୍ଗଲିଆ ଅଂଶ ପାରିହୋଇ ପହଞ୍ଚିଯାଆନ୍ତି ପାହାଡ ପାଦ ତଳେ । ଏବେ ନିର୍ଦ୍ଦିଷ୍ଟ ଏକ ପଥର-ସମ୍ବଳିତ ମୁଣ୍ଡିଆ ଉପରେ ବସିଯାଆନ୍ତି ପାହାଡକୁ ସାମ୍ନା କରି ଏକ ଧ୍ୟାନସ୍ଥ ମୁଦ୍ରା ରେ ।

କିଛିଦିନ ପୂର୍ବର ଏକ ପବନରହିତ ସାୟାହ୍ନରେ ବୃଦ୍ଧ ହରିହର ଆବିଷ୍କାର କରନ୍ତି ନିର୍ଦ୍ଦିଷ୍ଟ ଏକ ଚପଲ ର ଛାପ-ସବାଶେଷ ଛାତ୍ରାବାସ ଠୁ ସେ ଜଙ୍ଗଲିଆ ଅଂଶ ଯାଏ; ଯା ଭିତରେ ରହନ୍ତି ମାତ୍ର କେଇଟି ପରିବାର । କିଏ ଆସୁଛି ସବୁଦିନ ତାଙ୍କ ଆଗେ ଆଗେ? ଦୀର୍ଘ କେଇ ଦିନ ସେଇ ଛାପ ନିରେଖିବା ପରେ ତାଙ୍କ ଧାରଣା ଦୃଢିଭୂତ ହୁଏ-ସେ ଏକ ନାରୀ ର ! ପେଣ୍ଟୁଟି ପାହାଡ ପଛପଟେ ହଜି ଗଲାଣି । ଝାପସା ଏକ କଳା ଚାଦର ଓହ୍ଲାଇ ଆସୁଛି ଜାଙ୍ଗୁଲୁ ଜାଙ୍ଗୁଲୁ ପାହାଡ ଉପରୁ । ପାହାଡଉପରିସ୍ଥ କ୍ରମକୃଷ୍ଣାୟମାନ ରକ୍ତିମାଭା ଏଥର ହରିହରଙ୍କୁ

ସୂଚାଇଦେଲା, ଏଥର ଫେରିବାର ବେଳ । ଗଲିଭର ର ଭ୍ରମଣ କାହାଣୀ ଶୁଣାଇବା ଶେଷ କରିବାକୁ ସେ ନାତି ପାଖରେ ବଚନବଦ୍ଧ । ଅଦୃଶ୍ୟାନାରୀ ନେଇ ତାଙ୍କ ଭାବରାଜି ଏଇଠି ମୂର୍ଚ୍ଛା ଗଲେ ।

ସେଦିନ ଭୋଜନାନ୍ତେ ନାତି ପ୍ରବର ବୃଦ୍ଧଙ୍କ ସମୀପବର୍ତ୍ତୀ ହୋଇ ଗଲିଭର ର ଭ୍ରମଣ ବୃତ୍ତାନ୍ତ ବିବୃତ କରିବାକୁ ଅତି ବସିବାବେଳେ ବୃଦ୍ଧ କହିଲେ, 'ବୁଝିଲ ପଣ୍ଡିତେ' (ହରିହର ସର୍ବଦା ନାତି କୁ 'ପଣ୍ଡିତେ' ଡାକନ୍ତି), 'ସେଇ ଯେଉଁ ଜଙ୍ଗଲିଆ ରାସ୍ତା, ସେଠି ଜଣେ ଝିଅ-' ହଠାତ୍ ଅଟକି ଗଲେ ବୃଦ୍ଧ ହରିହର । ଅତିମାନସିକ ସ୍ତର ରେ ସେଇ ଅଦୃଶ୍ୟା ନାରୀଟି ହଠା ତ୍ ଏକ ଝିଅ ପାଲଟିଯାଇଥିବା ଉପଲବ୍ଧି କରି ସେ ହୋଇଉଠିଲେ ବିହ୍ୱଳ । ସେ ଝିଅଟିର ବୟସ କେତେ ହୋଇ ପାରେ?

ଚିନ୍ତାମଗ୍ନ ହରିହର ଉଚ୍ଚରିଉଠିଲେ, 'ପଚିଶ ରୁ ସତେଇଶ ଭିତରେ ହେଲେ ଭଲ, କମ ହେଲେ ଖୁବ ଭଲ' । ଚିନ୍ତାଶୀଳ ନା ତି ଭାବିପାରିଲା ଯେ ତା' ସହିତ ଦ୍ୱିତୀୟ ଶ୍ରେଣୀ ରେ ପଢୁଥିବା ସେଇ କାଳୀ ଝିଅ ଟିକୁ (ଯା' ନାକରୁ ସର୍ବଦା କିଛି ବାହାରି ଆସିବାକୁ ଆଉଟୁ ପାଉଟୁ ହେଉଥାଏ, ଏବଂ ଦୈବାତ୍ କିଛି ବାହାରି ଆସିଲେ ନାକ ସ୍ୱତଃ ସଶବ୍ଦ ସଙ୍କୁଚିତ ହୋଇ ଯାଏ) ଅଜା ଦେଖିଥିବେ । ମାତ୍ର ଅନଭିଜ୍ଞ ନାତି ପଚିଶ-ସତେଇଶ ବା କମ ସଂଖ୍ୟା ସଂପର୍କିତ ଇଙ୍ଗିତ ବୁଝି ନ ପାରି କହିଲା, 'ଅଜା, ସେ ମୋ ସଙ୍ଗେ ପଢେ । ତା' ନାକ ଖୁବ ବଡ ବଡ, ଓ ସେ ଅନେକଙ୍କୁ ରାଂପୁଡେ । ଦେଖ, ତା' ସଙ୍ଗେ ମିଶିଲେ ସେ ତୁମକୁ ବି ରାଂପୁଡିବ । ନହେଲେ, ତୁମ ଦେହ-ହାତରେ ଅବା ଲୁଗାରେ ନାକରୁ ସିଙ୍ଘାଣି ଆଣି ଲଗେଇଦେବ ।'

ଅଜା ହରିହର କିନ୍ତୁ ତଥାପି ନିର୍ବାକ । ଆଖିଦୁଇ ତାଙ୍କ ଅର୍ଦ୍ଧନିମିଳିତ । ସେ ଝିଅଟି ଶ୍ୟାମଳୀ ହୋଇଥିବା ଉଚିତ୍, ଠିକ ଯେମିତି ଥିଲେ ମାଳତୀ- ଦୀର୍ଘ ୫୦ ବର୍ଷ ତଳେ । ସେ ଏକ ଭିନ୍ନ ମାଳତୀ ହୋଇଥିବେ କି? ବିବାହ ଆଗରୁ ସେ ମାଳ ତୀଙ୍କୁ ଦେଖି ନ ଥିଲେ । ତାଙ୍କ ଆଖି ଦୁଇ ଛଳଛଳ ହେଲେ । ନିରାଶ ହୋଇ ନାତି ଏବେ ନିଦ୍ରା କୋଳରେ ।

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ପାହାନ୍ତା ପ୍ରହରୁ ହରିହର ଏଥର ଉଠିପଡିଲେ । ମୁହାଁଇଲେ ପୂର୍ବୋକ୍ତ ଚଲା ରାସ୍ତାରେ । ଆଶ୍ଚର୍ଯ୍ୟ ! ଝାପସା ଆଲୁଅ ରେ ସେ ଦେଖିଲେ ପୁଣି ସେଇ ଚପଲ ର ଛାପ । ସେଇ ଝିଅ, ସେଇ ଶ୍ୟାମାଙ୍ଗୀ ! କେମିତି ଏକ କାରୁଣ୍ୟ ର ଛାପ ଉକୁଟି ଉଠିଲା ହରିହରଙ୍କ ଚେହେରା ରେ । ତାଙ୍କ ଶରୀର ସାରା ଭିନ୍ନଏକ ବେପନ । ହରିହର ଆଖି ପୋଛିଲେ ପଞ୍ଜାବୀର ଏକ କୋଣରେ । ଏଥର ସେ ଦିଗ ବଦଳାଇଲେ, କେଂପସ ବସତି ପାରି ହୋଇ ଉଠିଗଲେ ଗେଷ୍ଟ ହାଉସ ସାମନା ଛିପ ଉପରକୁ । ଏଥର ସେ ପୂର୍ବୋକ୍ତ ପାହାଡକୁ ସାମନା କରି ବସିଗଲେ । ସାମନାରେ ତାଙ୍କର ରକ୍ତିମ ପୂର୍ବାଭାର ଆସର ।
ଭିନ୍ନଏକ ଖିଆଲ ରେ ହଠାତ୍ ଚମକିଗଲେ ହରିହର । ଯଦି ସେ ଝିଅର ମୁହଁ ହୋଇଥିବ ବିସର୍ପିତ? 'ନରାଧମ ପାନାମା ରାଷ୍ଟ୍ରପତି ପାଇନଏପଲଫେସ' - ଏ ସ୍ଲୋଗରଣରେ ଚକିତ ବୃଦ୍ଧ ହସି ଉଠିଲେ । କାହିଁ କଇଦୀ ରାଷ୍ଟ୍ରପତି- କାହିଁ ଏ ଶ୍ୟାମାଙ୍ଗୀ ! ଏଥର ବୃଦ୍ଧ ନିଶ୍ଚିତ ହେଲେ, ସେ ଶ୍ୟାମାଙ୍ଗୀ କେବେବି ମାଳତୀ-ରୂପ ନେଇ ପାରେନା । ଆଶ୍ୱସ୍ତ ବୃଦ୍ଧ ଏଥର ଗୃହାଭିମୁଖେ ଆଗେଇଲେ ।

ଅପରାହ୍ଣରେ ସବାଶେଷ ଛାତାବାସ ପାରିହେଲା ବେଳକୁ ଗୀଷ୍ମପୂର୍ବ ପବନର ବେଗ ବେଶ୍ ଦୃତ । ଆଧ୍ୱ-ଆଦିଗନ୍ତ ଧୂଳି ଓ ଧୂଳି । ଆଖି ମଳି ମଳି ହରିହର ଆଗେଇ ଚାଲିଲେ ମୁଣ୍ଡିଆଟି ଦିଗରେ । ଏତେ ନିକଟରୁ ହେଲେବି ପାହାଡ ବାରି ହେଉନାହିଁ । ଦୁଇଥର ଝୁଣ୍ଟି ହୋଇ ସମ୍ଭାଳୁ ସମ୍ଭାଳୁହରିହର ଦେଖିଲେ, ମୁଣ୍ଡିଆଟି ଉପରେ କେହି ଜଣେ ବସିଛି । ବୃଦ୍ଧ ଆଖି ବନ୍ଦ କଲେ, ଆଖି ମଳିଲେ । ଧୂଳିର ଆସର ଏବେବି ଅବଦମିତ । ତାଙ୍କ ଓ ମୁଣ୍ଡିଆ ମଝିରେ କିଛି ଶୁଖିଲା ଗଛ-ଡାଳ । ନାତ୍ୟୁଷ୍ଣ ଧୂମ୍ରକୁଜ୍ଝଟିକା ଭିତରେ ହରିହର ଝାଳେଇଗଲେ । ଧୀରେ ଆଗେଇଲେ ସେ । ସେଇଠି କେହିଜଣେ ବସିଛି ନିଷ୍ଚୟ । 'ସେଇ ଶ୍ୟାମାଙ୍ଗ-' ହରିହର ସ୍ୱଗତୋକ୍ତି କଲେ । କିଛି ଡାଳ ଆରେଇ ନିକଟେଇଗଲେ ହରିହର । କେହି ନାହିଁ । ଆଶ୍ଚର୍ଯ୍ୟାନ୍ୱିତ ହରିହର ଚାରିଆଡକୁ ଅନେଇଲେ । ପବନ ଆଉ ସେତେବେଶି ନାହିଁ, କିନ୍ତୁ ଧୂଳିପଟଳ ଏବେ ବି ଅପସରି ନାହିଁ । ଏଥର ହରିହର ଯାଇ ବସି ପଡିଲେ ମୁଣ୍ଡିଆଟି ଉପରେ । ଆଖି ତାଙ୍କର ନୟାନ୍ତ ହୋଇ ସାରିଲାଣି ଧୂମ୍ରଧୂଳିକା ଦାଉରୁ ।

ପବନର ବେଗ ଏଥର ବେଶ୍ କମି ଗଲାଣି । ହରିହର ଅନେଇଲେ କେଂପସର କ୍ରମାପସୃୟମାଣ ଉପାନ୍ତ ଆଡେ । କେଂପସର ଲୋକମାନେ ଖୁବ୍ ବେଗରେ ମାଡି ଚାଲିଛନ୍ତି ପାହାଡ ଭିତରକୁ, ଯେମିତିକି ତାଙ୍କର ଅଙ୍ଗାଳିକାରାଜି ଧସେଇ ପଶିବେ । ଏଇଠି- ଏ ମୁଣ୍ଡିଆ ଚାରିପଟେ- ସେଇ ଯେଉଁଠି ଚୁନପଥର କି କ'ଣ ଖୋଳି ବାହାର କରାଯାଉଛି, ଯେଉଁଠୁ ଏ ପାହାଡର ଆରମ୍ଭ- ସେଇଠୁ ଆଗରେ ଜଳବିଦ୍ୟୁତ ପ୍ରକଳ୍ପ ପର୍ଯ୍ୟନ୍ତ, ଏ ତମାମ ପାହାଡତଳି ଇଲାକା ଦୁଇ-ତିନିଫୁଟ ଉଚ୍ଚ ଶୁଖିଲା ପତ୍ରହୀନ ଚାରାଗଛରେ ଭରପୂର - ସାମାଜିକ ବନୀକରଣ ଯୋଜନା ର ସଫଳ କୃତି । ବିରକ୍ତିରେ ହରିହରଙ୍କ ଶିରା- ପଶିରା କଂପି ଉଠେ ଏ ବନୀକରଣ କଥା ମନେ ପଡିଲେ । ବନୀକରଣ ମାନେ କେବଳ ଇଉକାଲିପଟସ୍ ଓ କୃଷ୍ଣଚୁଡା? 'ଛେନାଗୁଡ', ବିରକ୍ତିରେ ହଠାତ୍ ଉଚ୍ଚରିଲେ ହରିହର ।

ଧୂଳିଧ୍ୱଜ ଅପସରି ଗଲାଣି । ପାହାଡ ଦିଶୁଛି ଭଟ୍ଟାରୁ ଉବୁକି ଆସିଥିବା ଟାପୁ ଟିଏ ଭଳି । ତା' ସେପଟେ ବୋଧହୁଏ ସୂର୍ଯ୍ୟ ଲୁଚି ସାରିଲେଣି । ପାହାଡ ଶେଷମୁଣ୍ଡ- ଯେଉଁଠୁ ଡେମ୍ ର ସୃଷ୍ଟି- ସେପଟକୁ ଅନେଇଲେ ହରିହର । ସେଠି ଲାଲ ଅଙ୍ଗାରଟିଏ ଭଳି ଜଳୁଛି ଜବାହର ମୀନାର । ତା' ତଳକୁ ଅସଂଖ୍ୟ ବିଜୁଳିବତି ଲମ୍ବି ଯାଇଛନ୍ତି ଏକ ସରଳରେଖାରେ ଡେମ୍ ଉପରେ ।

କାହାର ଏକ ପାଉଁଜିର ଛମ୍ ଛମ୍ ସ୍ୱର, ସାଙ୍ଗକୁ କିଛି ଚୁଡି ର ଝଙ୍କାର । ଉଦ୍‌ବିଗ୍ନ ହରିହର ଚମକିପଡିଲେ । ଅନ୍ଧାର ହୋଇ ଆସିଲାଣି । ଚାରିଆଡକୁ ଅନେଇଲେ ସେ । ଅଦୂରରେ ଦେଖିଲେ, ଏକ ବୁଢା ଆଡୁଆଳକୁ କେହିଜଣେ ବଡ ସନ୍ତର୍ପଣରେ ଅପସରି ଯାଉଛି । ଏକ କଳକଳନାଦିନୀ ଝରଣା ପରି ଝରି ଆସୁଛି ପାଉଁଜି ଓ ଚୁଡି ର ଝଙ୍କାର ସେ ବୁଢା ମୂଳରୁ । ଚମତ୍କୃତ, ପୁଲକିତ ହରିହର ମୁଣ୍ଡିଆରୁ ତଳକୁ ଓହ୍ଲାଇଲେ, ସେଇ ବୁଢା ପାଖକୁ ଗଲେ । ସେଠି କେହି ନାହିଁ । ଏପଟ ସେପଟ ଅନେଇଲେ ବୃଦ୍ଧ ହରିହର । କେହି ଦେଖାଯାଉନାହିଁ ଏଥର । ପଛକୁ ଅନେଇଲେ, କେଂପସର ଅନେକ ଘରେ ଆଲୁଅ ଜଳି ସାରିଲାଣି । ହଠାତ୍ କାହାର ଖିଲିଖିଲି ହସ; ପୁଣିଥରେ ଚମକି ପଡିଲେ ହରିହର ।

ସୁନାର ପରୀକ୍ଷା ହୁଏ କଷଟି ପଥରେ ।
ବନ୍ଧୁର ପରୀକ୍ଷା ହୁଏ ବିପଦ କାଳରେ ।।
-- ଚିନ୍ତାମଣି

ନିକଟରେ ବୁଦାଟିଏ ଅଳ୍ପ ଅଳ୍ପ ଦୋହଲୁଛି, ଯଦିଓ ପବନ ଆଉ ନାହିଁ । ପାଦପାଖରେ କିଛି ଚାତର ବାଲିଆ ଜାଗା । ଅବସନ୍ନ ବୃଦ୍ଧ ସେଇଠି ବସି ପଡିଲେ । 'ସେଇ ଶ୍ୟାମାଙ୍ଗୀ', ପୁଣିଥରେ ଉଚ୍ଚରିଲେ ସେ । ଏଥର ହସିଲେ ବୃଦ୍ଧ, ଏକ ଚମତ୍କୃତ ହସ । ସେ ଝିଅଟି କେତେ ମାଜିଲ୍ ସତେ ! ସେ ଜାଣିଛି, ହରିହର ଏଇ ସମୟରେ ଆସିବେ - ଏଇ ରାସ୍ତା ଦେଇ, ଏଇ ପଥର ମୁଣ୍ଡିଆ ଉପରେ ବସିବେ । ସେ ଜାଣିଛି, ଏଇ ଭିତରେ ହରିହର ମଧ୍ୟ ତାକୁହିଁ ଖୋଜୁଛନ୍ତି ମନେ ମନେ । ଥରେ ଅନ୍ତତଃ ରାସ୍ତା ରେ ଦେଖା ହୋଇ ଯାଆନ୍ତା କି- ଏକଥା ତ ସେ ସବୁବେଳେ ଭାବୁଛନ୍ତି ।

ହଠାତ୍ ଚିନ୍ତିତ ହୋଇଗଲେ ବୃଦ୍ଧ : ଯଦି ଦେଖା ହୋଇଯାଆନ୍ତା, କ'ଣ କରନ୍ତେ ସେ? କ'ଣ କରନ୍ତା ସେ ଶ୍ୟାମଳୀ ? ଲାଜେଇ ଯାଆନ୍ତା ବୋଧହୁଏ ! ନା, ବୋଧହୁଏ ସେ ନିଜେ ଲାଜେଇ ଯାଆନ୍ତେ !! ସେ ସ୍ଥିର ନିଶ୍ଚିତ ହେଲେ, ଆଜି ସିଏ ଯେତେବେଳେ ଏତେ ପାଖକୁ ଆସିଲାଣି, କାଲି ବା ପଅରିଦିନ ନିଶ୍ଚୟ ହେବ ସାକ୍ଷାତ ।

ନିଶ୍ଚିନ୍ତ, ଉଠିବାକୁ ଚେଷ୍ଟା କଲେ ବୃଦ୍ଧ । ସ୍ତବ୍ଧ ହୋଇଗଲେ, ସମୀପସ୍ଥ ବାଲି ଉପରେ ସେଇ ଶ୍ୟାମାଙ୍ଗୀର ଚପଲ ଛାପ ! ପୁଲକ ଓ ବେପଥୁ ରେ ଏବେ ହିଲ୍ଲୋଳିତ ବୃଦ୍ଧ ହରିହର । ନିଜ ପାଦ ଉଠାଇଲେ, ସେଇଠି ବିଁ ସେଇ ଏକହିଁ ଛାପ !! ସଂଧ୍ୟା ଏବେ ଧ୍ୱାନ୍ତ । ବଡ କଷ୍ଟରେ, ଅଥଚ ସମ୍ଭାବ୍ୟ ଦ୍ରୁତବେଗରେ ଯାଇ ବୃଦ୍ଧ ପହଞ୍ଚିଲେ ଅଳ୍ପଦୂରସ୍ଥ ବତିଖୁଣ୍ଟ ତଳେ । ବିଦ୍ୟୁତାଲୋକ ତଳେ ଚମତ୍କାର ଧୂଳି । ଧୂଳି ଉପରୁ ପାଦ ଉଠାଇଲେ : ଛାପ ତାଙ୍କ ନିଜ ଚପଲର ! ସେଇଠି ବସି ପଡିଲେ ବୃଦ୍ଧ ହରିହର । ହସି ଉଠିଲେ । 'ଡିଲ୍ୟୁଜନ'- ସ୍ୱଗତୋକ୍ତି କଲେ ସେ । ଏ ଅଚିନ୍ତ୍ୟପୂର୍ବ ଉଦ୍‌ବର୍ତ୍ତନରେ ଲାଜେଇଗଲେ ହରିହର ।

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ସେଦିନ ରାତିରେ ପରମାଗହ୍ରରେ ଗଲିଭର୍‌ର ଭ୍ରମଣ ବୃତ୍ତାନ୍ତ ବିବୃତ କରି ସାରିଲା ବେଳକୁ ହରିହର ଆବିଷ୍କାର କଲେ ନିଦ୍ରାଭିଭୂତ ନାତିର ପ୍ରଶାନ୍ତ ମୁଖମଣ୍ଡଳ ।

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କାଞ୍ଚନ ଅଗ୍ନି ପରୀକ୍ଷାରେ । ଝଟକେ ତେଜ ଯେ ପ୍ରକାରେ ॥
ସଜ୍ଜନ ଦୁଃଖାଗ୍ନିରେ ଦହି । ପୁଣ୍ୟର ତେଜରେ ଶୋଭଇ ॥
-- ମଧୁସୂଦନ

ଅଗ୍ରଗାମୀ ଓ.ବି.ଆଇ.

ସତ୍ୟ ରଞ୍ଜନ ଦାଶ
ଟରୋଣ୍ଟୋ, କାନାଡା

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The କୋଟିଏ ମନ ଗୋଟିଏ ସ୍ୱପ୍ନ start

It was in the March of 2001 that OBI was written up as a conceptual plan for the development arm of ଓଡିଆ ସମାଜ. The initial contributors were the Debasmita Mishra, Surya Mishra, Dhirendra Kar, Niranjana Tripathy, and myself, along with a gratuitous moral support from Biswa Patnaik, and Markandeswara Panda.

Just as at the beginning of anything I remember (fondly as well as with ନୈରାଶ୍ୟ) we had stars in our eyes. The cause of the stars was a back of the envelope calculation that even if 1000 ଓଡିଆs contribute 100 dollars a year we will have an estimated capital of 100000 dollars accumulated in a year. At the rate of 5 % return we will be able to contribute 5000 dollars in the first year towards Orissa's development, with multiplier growth rates of another 5000 with each additional year. [1]

[1] It may be recalled that ଓ·ବି·ଆଇ· does not contribute its capital but only the returns from its investments towars Orissa's development. There is another article in this issue, which covers the entire conceptual edifice of ଓ·ବି·ଆଇ· and its way of operation coincisely. The interested ପାଠକ is referred to that article.

The ବିଷମ period

Little did we anticipate that the support will be pitiably small, in fact we managed to just about double our number of contributors, from the initial five. In fact the author concluded at one point the whole effort was "ପଇଡ ପାଣି କେବେ ପିଇବା ନାଁ ଶ୍ରୀକ୍ଷେତ୍ର ଆମେ କେବେ ଯିବା". The ensuing ବିମର୍ଷ, has made us all wiser to the ground reality. No complaints but an indicator the road remaining to cover.

Having said that one of our major ଆକାଂକ୍ଷା was to show a different trail. Till then there were ଓଡିଆs dime a dozen who provided finance as contribution for the development of ଓଡିଶା. All nice except we realized that after the contribution the accounting amongst the charity collectors was poor. Any questions pertaining to accountability publicly (or privately) was deemed as an ଅପମାନ. We dreamed to create a society where all contributors are partners. The ଢଗ "ନିଜ ବୁଦ୍ଧିରେ ଯୋଗୀ ହେବ, ପର ବୁଦ୍ଧିରେ ରାଜାହେବ ନାହିଁ" correctly captures our sub-conscious desire to return something to the community that bore us through our own ପରିଶ୍ରମ and ଝାଳ.

The ଆତ୍ମବିଶ୍ୱାସ building phase

Today we have not only recovered from our initial ଝୁଣ୍ଟିହୀନତା ଅବସ୍ଥା, but also have more realistic goals. The latest funding was entirely managed with generated returns from ଓ·ବି·ଆଇ·'s investments. It is gratifying to learn that in less than two years ଓ·ବି·ଆଇ· has come such a long way. The accumulation of ପୁଞ୍ଜି is occurring at a stable rate, engendering hope for the

coming years. We have reacquired the ପ୍ରଭା in our eyes and ତରଙ୍ଗ in our heart, even if they are smaller in size than they were at inception.

The ଫଳୋତ୍ପାଦନ -- the SHEDS Income Generation Scheme in 2003

Today, after two years, ଓ·ବି·ଆଇ· members felt that the time is ripe had to walk the talk. Accordingly in August of 2003, invitation for proposals requiring funding up to USD 500 were posted worldwide. We received many proposals. There were three outstanding that survived the rigorous initial screening phase. One was funding of a nature club for spreading awareness about ecology, although the main project was for development of a child friendly police station. This was indeed a forward looking project that was a welcome surprise to ଓ·ବି·ଆଇ· members. Another was a noble project to provide ଦାତବ୍ୟ ନେତ୍ର ଚିକିତ୍ସା. The third was an income generating scheme in ନୂଆପଡା from SHEDS.

The decision making process in, consistent with its foundational principles, lies with the contributors. Voting was held, with the leadership provided by Suryakanta Mishra, and the members overwhelmingly supported the SHEDS project. As the voting is a free thinking model it is difficult to capture the precise reasons underlying the overwhelming support received for the SHEDs proposal. As far as one can say all the voted projects were well envisioned, correctly planned and budgeted, aimed for ଉତ୍ତମ ପରିଭାଷିତ ଲକ୍ଷ୍ୟ, and aimed for ମହତ objectives.

Having said that there were many meritorious points contained in the SHEDS proposal. It is only the SHEDS proposal that is being highlighted because this will be executed for this year. But all the proposals had ଉତ୍ତମ merits. Some of the merits according to the author are:

1. Targets one of the most ଅବହେଳିତ districts
2. Targets one of the poorest districts
3. ନୂଆପଡା is in often complained ଚିର ଅବହେଳିତ ପଶ୍ଚିମ ଓଡିଶା and therefore claimed the contributor's ଧ୍ୟାନ.
4. The ଲକ୍ଷ୍ୟ is drought related
5. And it is self-financing and self-sustaining except for the seed capital borrowed from ଓ·ବି·ଆଇ·, to function as a catalyst.
6. Provides solutions to prevent communities to be better prepared for future droughts through financial and occupational preparedness.

In short in addition to being properly targeted the SHEDS project is geared towards making communities self-sustaining. ନୂଆପଡା is a district which has the highest emigrant labourers due to lack of income earning activities. It is hoped that the SHEDS project will be able to build the ଆତ୍ମ-ବିଶ୍ୱାସ of the community to sustain itself and progress instead of the perpetual ସଘର୍ଷ for survival. 103 families are being benefited from this project.

ଓ·ବି·ଆଇ· is proud to be funding this project. In the coming year we will measure our ସର୍ବପ୍ରଥମ ପରିକଳ୍ପନା. Looks forward to many such projects in the future with SHEDS, and even other organizations for Orissa's development, especially as our funding strength improves over the years.

Appendix – The SHEDS Proposal

The SHEDS proposal is attached here verbatim. It is hoped that by attaching the full SHEDs proposal readers will be able to vibe with the feelings that swayed the voting of the ଓ·ବି·ଆଇ· contributors.

PROPOSAL FOR UNDERTAKING THE INCOME GENERATION ACTIVITIES IN KOMNA BLOCK OF NUAPADA DISTRICT

Proposal submitted to:

ODISHA BIKASH INITATIVE,
C/O MR.SURYAKANTA MISHRA,
SAN JOSE,CA,USA.

Proposal submitted by:

SOCIAL HEALTH EDUCATION DEVELOPMENT SOCIETY,
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PH: 9437177358,3202509

EXECUTIVE SUMMARY:

Poverty has been one of the major issues in Orissa with a numerous amount of the population living in extreme difficult conditions. This situation is still much worse in the Western Orissa specially in Bolangir, Kalahandi, Nuapada Districts where 68.4% population migrate every year to places like Chattisgarh, Andhra Pradesh and some to even cities like Bhubaneswar, Cuttack and Sambalpur. One of the major causes for this is the consistent drought that has marred the state for a period of last ten years and resulting the families to either survive on very difficult circumstances or migrate leaving the women, children and the aged behind in the villages. These men who migrate normally resort to alcoholism and prostitution and once they come back to their village during the rainy season transmit to their wives leading to the severity of the Sexually Transmitted diseases in the area. Nuapada accounts for a very high incidence of STD cases ultimately enhancing the risk of HIV/AIDS in the area.

SHEDS with support from Concern Worldwide, USA and Ireland undertook the Drought Intervention Programme in some villages of Nuapada District where it was successful in digging Tank within Tanks, Percolation Tanks, Ponds and Tube wells. These have been successfully managed by the Village Committees but the problem still is not addressed that of Income Generation since the Government was supposed to take up the rehabilitation as per the agreement, which unfortunately did not happen in all the villages. However SHEDS could provide some support to these villages but this was just a tip of the iceberg.

Understanding their present requirements and to prevent the people from Migration SHEDS is planning to undertake this programme in Nuapada District in two villages in Komna Block in Lokhna G.P. in Dongerpada and Dumerpada.

The present programme plans to provide them Vegetable seeds assisting them in agriculture support as well as providing them with the Nutritional supplementation. Apart from that they would be provided with Mushrooms and poultry (local variety Egg laying Hens) in order to build their economy. The programme would be managed in a revolving mechanism so that it becomes sustainable once SHEDS phases out from these villages. The project would work with five women groups and two village committees in these two villages and they would also be involved in Monitoring and collection of the inputs. Joint accounts in the banks would be operated in order to maintain the transparency of the programme. Regular meetings would also be organized with the beneficiaries.
The beneficiaries would also be provided with the training to build their capacities in Mushroom Cultivation, Group Dynamics, Community Based Disaster Preparedness and management of Seed Banks.
Once the programme starts regular monitoring would be undertaken in order to ensure the successful outputs. The total amount to be spent for this project is Rs. 96,472(Rupees Ninety Six thousand four hundred and seventy two only) of which Rs. 22,500 (Rupees Twenty two thousand four Hundred only) would be requested from OBI. The Member of Parliament from this area Mr. Bikram Keshari Deo has agreed to sanction Rs. 35000.00 from MPLAD funds. The Programme would generate Rs. 36836.00 and the community is expected to contribute Rs. 2136.00

The total number of beneficiaries proposed to be covered is 103 Households. The Project would ensure the Food Security of 103 families also ensure the revival of livelihood mechanisms in the agricultural sectors.

As the Project would work for sustenance of the programme by the means of developing a revolving mechanism of the Seeds through Seed Bank it would ensure that the project would continue for a longer term and also reduce the dependency of the communities in the external support.

ମଣିଷ ଚିହ୍ନିବା ସହଜ ନୁହେଁ, ବିପଦରେ ବନ୍ଧୁ ପରଖା ହୁଏ
ଅସଲ ଘାଟଟି ସେହି
ସୁଖ ବେଳେ ବନ୍ଧୁ , ଅନେକ ମିଳନ୍ତି ଦୁଃଖରେ ନ ଥାଏ କେହି ।
-- ଲକ୍ଷ୍ମୀକାନ୍ତ

There are quite a few risks and assumptions in the project and some of the risks that the project relates to are in relation to the damage of the crops due to natural havoc. Also the problems of Political interference and targeting the right beneficiaries are expected to crop up which needs to be advocated. However it is assumed that the project would try to ensure food security and revival of livelihood mechanism to one Hundred and three families.

1. Introduction

BACKGROUND:

Orissa having its rich heritage and cultural values has been downslid in many ways due to the problems related to the Economy. It provides the cheapest labor in the country with the highest number of people migrating to neighboring states (about 34.2% population migrating to other states) temporarily due to lack of opportunities and thus are exploited at various levels. The adjoining states of Andhra Pradesh,West Bengal and Chattisgarh enjoy the results with our people remaining in the vicious circle of poverty thus also making the state weaker in all respects.

The recent sexual exploitation incident that occurred in Andhra Pradesh where about fifty families were rescued is a glaring example of it.

One of the major causes for the poverty is the consistent droughts that they have faced in last ten years and the apathy of the government to solve it.

SHEDS with support from Concern Worldwide, USA and Concern Worldwide, Ireland undertook a Drought Intervention Programme in Nuapada District in 2000-2001, which has impacted the villages to a great extent.

This project tries to incorporate three Income Generation Programmes in two villages with five Women groups in Nuapada District one of the most backward district of Orissa. This project would assist in tapping the government resources if successfully implemented and would also assist in replication in other parts of the Block.

TARGET GROUP:

One Hundred and Three Scheduled Tribe Women of two villages representing One Hundred and Three Households who are in extremely weak economic conditions. This would be implemented in Dumerapada and Dongerpada of Lokhna G.P. in Komna Block of Nuapada District of Orissa.

ORGANIZATION

The proposed programme is being planned to be implemented by Social Health Education
Development Society (SHEDS). SHEDS is a social development agency registered under the Societies Registration Act of 1860 bearing number 2822-221 dated the 14th of January 1992. It is registered under the Foreign Contribution Regulation Act of 1973 with registration no.105020159. Apart from that SHEDS is also registered under the Income tax Act.

It was established on the 1st of January 1987 in the name of SEVA (Swasthya Evam Vidya Anudan) by four youths studying in their eight standard with initial seed money of Rs.75 and aimed at working on Adult Education, Health Camps and Sanitation. Working with local clubs like the Rotary and the Lions Club it was felt SEVA should have a much more organized set up and thus it was decided to get it registered in the name of SHEDS on the 14th of January 1992. Since then SHEDS has been involved in activities related to Health, Education, Income generation and Micro Credit and Micro Finance. Initially after Registration SHEDS concentrated on activities related to Health Camps and organized Cataract Operation Camps with the District blindness Control Society, Puri. Later on it worked in issues related to the reduction of Infant Mortality Rate as it felt that this was one of the major problems of the state. In order to reach to the community with its programme it trained TBAs and later on became part of the network on Reproductive Health by the name of Committee for Reproductive Health Care (CRHC). It convened the activities of the forum for three years and CRHC was able to organize TBA Training, Trainers Training and was also able to organize the First TBA Convention during the period.

Apart from the programme on Reproductive Health, SHEDS also conducted programmes on Low Cost Locally available sources of Nutrition in collaboration with the Ministry of Human Resources Development. It also manages a Govt. Health Sub Centre in Angarapada and is the first and only organization to do so in Orissa.

SHEDS also formed forty-four Non Formal education Centers during its initial period and later on this increased to two hundred and fifty five centers, which are now functioning with the local support. However during this period the devastating Super Cyclone caused a lot of damage to the Coastal districts of Orissa and thus SHEDS undertook massive relief and rehabilitation programme in collaboration with Concern Worldwide. SHEDS also facilitated the transfer of funds from Concern Head Office for the management of the programmes in India and after the Super Cyclone Rehabilitation Programme, SHEDS also worked for the Earthquake Rehabilitation in Gujarat, Drought in Western Orissa and Floods in Coastal Orissa in the years 2000, 2001 and 2002 with Concern.

During its work on the rehabilitation programme, the activities of SHEDS took a major shift with a stress on economic sustainability and thus it could establish a Coir Rope Production center and Mushroom Production center and also facilitated formation of SHGs. Presently SHEDS facilitates the functioning of 211 SHG groups in Khurda, Cuttack, Nuapada, Kalahandi and Angul Districts.

SHEDS has registered a not for profit company by the name of SHEDS corp. which tries to fund the programmes of SHEDS with the Income it makes from the export of Handicrafts.

SHEDS also works in Bobbili in Andhra Pradesh and in Surendranagar in Gujarat.

Presently it receives support from Concern Worldwide, American India Foundation, Literacy Focus Group and Ministry of Information and Public Relation for its activities.

Apart from that SHEDS receives technical support from Teach International, Finland for its education programme .

ଉପକାରୀ ମିତ୍ରକୁ ଯେ ପ୍ରତାରଣା କରେ, ତା ସମାନ ଅଧାର୍ମିକ ନାହିଁ ଏ ସଂସାରେ ।
ମିତ୍ରଠାରୁ ଉପକାର ପାଇ ଯେଉଁ ଜନ, ମିତ୍ର କାର୍ଯ୍ୟ ନ କରଇ ସେହିଟି କୃତଘ୍ନ ।
-- ବାଲ୍ମିକି ରାମାୟଣ

2. Objectives

OVERALL OBJECTIVE:

The overall objective of the project is to enhance the Livelihood Mechanisms of the people severely affected by the recurring drought and enhance their coping capacities through economic independence.

SPECIFIC OBJECTIVES:

The following are the specific objectives of the programme -

- To develop their economic capacities by providing them with the agricultural and animal husbandry inputs and ensuring a revolving mechanism.
- To develop the capacities of the women for lobbying and advocating with the government on issues related to development.
- To build the capacities for better preparedness to various disasters.

3. Planned Activities and Outputs:

The following activities would be taken in the programme.

- To provide vegetable seeds, Mushrooms and Hens to One Hundred and two families through five women groups..
- To undertake trainings on Community Based Disaster Preparedness to women groups and Village Committees.
- To train the women groups on issues related to advocacy, management of groups and finances.
- To train and form the Community Seed Banks and Poultry Banks in two villages.

The strategy of implementation of these activities is as follows:

MEETINGS:

Meetings with the community in order to discuss regarding the proposed plan and identification of the beneficiaries and the activities will be undertaken. The village committees and women groups will be formed since the programme would be implemented through them.

TRAININGS:

Trainings would be organized on-

Group Dynamics: Training would be organized to the women groups on the Importance of Self Help Groups, Group Dynamics, issues related to management of the groups and various linkages. Exposure visits to nearby areas where some successful groups are functioning would also be taken up.

Training on Mushroom Cultivation: Training would be organized on the various technicalities related to Mushroom Cultivation and also related to the aspects of Marketing and Packaging of the Mushrooms. Training would also be provided on the improved methods of Cultivation of Mushroom in collaboration with the Orissa University for Agricultural Technology, Bhubaneswar.

Community Based Disaster Preparedness:
Five Women Groups / Village Committees would be trained on the preparedness aspects of disasters specially related to drought. This would include training them on the Early warning systems, alternatives sources of employment, Drought resistant crops, tapping the resources of the panchayats for water harvesting structures, search and rescue operations etc.

Community Seed Banks: Two Community Seed Banks would be formed to start a revolving mechanism of seeds within the community and to ensure the better coping mechanism within the community. All the women would be trained on the management aspects of the Community Seed Banks and the methodologies of seed collection, processing and packaging.

DISTRIBUTION OF VEGETABLE SEEDS:

Vegetable seeds would be provided in order to revive back their lost vegetable cultivation and also to support them in their nutritional requirement. The Vegetable seeds would be provided in a packet of 510 grams per beneficiary and would consist of the following seeds. The detailed list is as follows:

VEGETABLE SEEDS

Sl. No.	*Name of Vegetable Seeds*	*Quantity (Grams)*	*Variety*	*Rate/kg (Rs)*	*Amount (Rs)*
1	Kosala (Saag)	100	Red/White	100.00	10.00
2	Coriander	100	Kalami	100.00	10.00
3	Palak	50	All Green	80.00	8.00
4	Radish	50	Pusachetki (HYL)	200.00	10.00
5	Tomato	10	Utkal Kumari	2500.00	25.00
6	Brinjal	10	Green Star	2500.00	25.00
7	Chilly	10	Utkal Ava (HYL)	500.00	5.00
8	Bean	100	Contander	100.00	10.00
9	Lady Finger (Bhindi)	50	B.O.2 (HYL)	500.00	25.00
10	Papaya	5	Selection - 1	1200.00	6.00
11	Drumstick	5	P.K.M - 1 (Hybrid)	2200.00	11.00
12	Cucumber	10	Supriya (HYL)	1000.00	10.00
13	Pumpkin	10	Baidyabati (HYL)	400.00	4.00
	Total	**510**		**11380.00**	**159.00**

DISTRIBUTION OF MUSHROOM SPUN AND OTHER ACCESSORIES:

Mushroom Spuns would be distributed among these groups who have completed the training on the Mushroom Cultivation. Apart from the Spun they would also be provided with support for the Straw,Pulse Powder and Polythene. However the beneficiary has to contribute towards the bamboo, stones and the labor. The Mushroom Cultivation support would be for five beds and the beneficiaries would be able to develop a revolving mechanism within forty-five days once the Mushroom is produced.

During winter the Dhingri variety of Mushroom is produced where the beneficiary is expected to earn Rs. 50/- within 45 days from one bed assuming that one bed would be produce two kilograms of mushroom to be brought back by SHEDS for Rs. 25/- per kilogram. The Beneficiary is expected to reinvest Rs. 25/- per bed and repay Rs. 5/- per bed back to SHEDS.
The beneficiary would repay double the amount provided by SHEDS .All this collected amount would be deposited in a local bank, which would be repaid to OBI, and later the balance remaining amount would be utilized to implement the programme in the adjoining villages.

DISTRIBUTION OF HENS:

Local Variety Hens would be provided on Loan where they would return four extra Hens towards the two Hens they take from SHEDS i.e. they would return six Hens. This would be distributed through the Village Committee and the Women Group and the Hens have to be returned within One and Half Years. In case of any eventuality then due claim would be made from the Insurance agency for the recovery of the amount and the beneficiary would be extended some more time to refund but this will be decided by the Village Committee and the women Group. A women group would be given the responsibility of the storage with the Project Coordinator of SHEDS taking the responsibility of its security and these Hens would be sold in the Market till the amount is refunded to OBI and once this is done the remaining Hens would be redistributed in the adjoining villages and the programme would be extended to other villages.

FORMATION OF COMMUNITY SEEDBANKS:

Community Seed Banks would be formed in these two villages with the beneficiaries contributing double the amount of seeds that they have taken from SHEDS through the women group. There would be a small team of five members comprising of members from the women groups as well as from the Village committee who would oversee that all the women who have taken the vegetable seeds would repay double the seeds after their crop and this would assist in maintaining a revolving mechanism and the extra seeds would be sold in adjoining villages. This would assist in maintaining a revolving mechanism. SHEDS would be directly involved in the overall coordination of the activities for a minimum period of three years in order to facilitate the smooth functioning of the Seed Bank and a joint account would be opened in the local bank for the purpose.

PROFITABILITY AND REPAYMENT PROCEDURES:

The Profitability for SHEDS would be in Mushrooms, which would be utilized for the management of the programme.
It is expected that 103 women would produce 206 kilograms within forty-five days. SHEDS would purchase at the rate of Rs. 25/- per kilogram and sell in the market at Rs. 35/- per kilogram with a profit of Rs. 10/- per kilogram. In this process SHEDS would make a profit of Rs. 16480.00 per annum. However there may be some variations due to some unavoidable circumstances but SHEDS would try to achieve this profit. This would be utilized for the management of the project.

Repayment of OBI would be done from in following ways:

From Mushrooms:
Rs. 5/- would be collected from each bed and since each beneficiary is provided with five beds therefore Rs. 25/- is collected from each beneficiary in 45 days. Thus the total amount collected would be Rs. 25 * 8 times in a year * 103 beneficiaries which is Rs. 20,600.00

From Seeds:

The estimated collection from each beneficiary at the rate of 1020 grams. of seeds. 510 grams. Of this seeds would be collected for sale to the wholesaler at the rate of Rs. 87/- Thus the total sale would be Rs. 8961.00.

From Hens.

It is estimated that each beneficiary would repay one Hen within six months and this would in return provide Rs. 70.00 per beneficiary. Thus the total no. Hens to be collected and sold in the market would be 103, which is estimated to provide an income of Rs. 14420.00.

Thus at the end of One year The total amount to be collected back from the beneficiary would be Rs. 20,600 + Rs. 8961.00 + Rs. 14420.00 = Rs. 43,981.00

OBI would be repaid with 6% simple Interest per annum and the total amount to be repaid to OBI would be Rs. 22500.00 + Rs. 1125.00=23625.00

The balance amount would be used for the management of the programme.

COMMUNITY PARTICIPATION:

Community would be involved since the beginning of this project right from the identification and finalization of activities and beneficiaries. Apart from that community would also assist in monitoring of the activities, distribution of materials and the Village Committee would monitor the activities and report back to the field coordinator.

The Programme would be implemented through Women. However Men would be involved in all the processes of the project.

This present proposal is being designed in consultation with the community and keeping their requirements in mind .The total implementation would also be through the Village Committees and the women groups and SHEDS would only facilitate the activities.

INVOLVEMENT OF WOMEN AND DISADVANTAGED GROUPS:

The women would be involved in a very big way in this programme and the distribution of materials would be done to the women in the family. The women groups in the village would also be involved in the monitoring of the programme as well as in Community Based Disaster Preparedness activities.

MANAGEMENT OF THE PROJECT:

Overall the project would be managed by SHEDS and the team comprising of two Animators, and one Programme Coordinator. However in the community, the Village Committee and the Women Groups would manage the project and also ensure proper implementation with a concrete action plan and organized monitoring systems.
The Suggestions from OBI would be taken from time to time in management of the Programme.

COORDINATION:

Coordination and liaison would be carried out with other agencies, especially with the Government and Panchayati Raj Institutions. .
The Member of Parliament has agreed to allocate the balance requirement of the fund from the MPLAD for the purpose of this programme.
The Panchayati Raj Institution would be requested to allocate funds for undertaking additional inputs if found necessary. The ITDA (Integrated Tribal Development Authority) would also be involved in the coordination process.
Apart from the above agencies, the Local Youth Clubs, CBOs, Mahila Mandals would also be involved in the implementation of the programme.

OUTPUTS OF THE PROJECT:

After the project is carried out, the following outputs would be achieved-

- Food security is ensured to 103 families due to vegetable cultivation, a part of which is expected to be consumed by the beneficiaries.
- Sustainability is ensured to these two villages, which would be replicated back in other villages.
- 103 families would sell vegetables, Mushrooms and Eggs providing them support an opportunity to build their economy.
- 618 Hens of Local Variety would be collected that would be redistributed in other villages extending the benefits from this programme to other villages.
- Two Community Seed Banks are formed, ensuring a revolving mechanism in the village for the agricultural support.
- Five numbers of Women Groups and Village Committees would train under Community Based Disaster Preparedness, ensuring better preparedness in their village during disasters.
- The local representative funds are utilized for the purpose of Community development sensitizing them to replicate similar models in other villages for developing a self-sustained economy in the village.

4. Monitoring and Evaluation

The following indicators would be used to assess the progress of the project-

- Number of women groups trained under CBDP.
- Number of village committees and women groups actively involved in the programme.
- Number of beneficiaries undertaking the vegetable cultivation.
- Number of beneficiaries involved for distribution of Vegetable seeds, Mushrooms and Hens.
- Number of Community Seed Banks formed.
- Number of Community Grain Banks and Seed Banks functioning
- Number of women groups and village committees involved in the planning of the programmes.
- Number of women groups and village committees involved in the implementation of the programme.
- Number of external link agencies actively involved in the coordination and linkage of the programme
- Number of external agencies providing back up support and integrating the programme for its sustainability.
- Number of women groups and village committees involved in management and coordination of the programme.
- Sustainability of the total project.

This information would be collected on a monthly basis by the project management committee involving a senior management member of SHEDS, programme management staff and three representatives from village committee and women groups.

Apart from that monitoring would be conducted on regular basis through the following methodology-

- Monthly meetings
- Monitoring visits by the senior management members
- Monitoring by the programme staff
- Monitoring by the representatives from village committees
- Monitoring by OBI.

RISKS AND ASSUMPTIONS:

It is assumed that the project would-

- Ensure food security to 103 families
- Ensure sustainability of the agricultural inputs.
- Enhance capacities of the communities on better Disaster Preparedness Methods
- Ensure better coordination and linkage with the Government authorities, PRIs, and village committees.

RISKS:

- **Natural calamities**- Regular depressions that are presently occurring may also pose as a risk to the project, since the agricultural inputs may be washed away once they are sown and there are heavy rains.
- **Political Interference**- There may be strong political interference for the inclusion of more villages in the programme.
- **Duplication**- Since the Government and some other agencies are also involved in the distribution of seeds; there may be cases of duplication in same activities in some villages.

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ମରି ଏ ମରତ-ପଥେ ସେଇ ଏକା ଲଭଇ ଜୀବନ ।
-- ଗତନାୟକ

FUTURE PLANS:

The future plans of the project are as follows-

The project will try to link with the on going Government programme in order to ensure sustainability of the programme.
SHEDS will continue providing back up support to the community grain banks in order to make the community seed bank totally functional, so that they are not depending on any external support.
This project will also link up agencies like ATMA, Krishi Vigyan Kendra (KVK) and OUAT in order to ensure longer-term sustainability and identification of flood resistant varieties of crops.
Advocacy and lobbying would undertaken in coordination with the women groups and the village committees to allocate MP LAD and MLA LAD funds for undertaking more similar activities.
It is also being planned to involve Panchayats in the total process.

7. Budget

Sl. No.	Name of the item	Unit cost in Rs.	No. of units	Total cost
1.	***Staff***			
	i. Staff Salaries			
	a. Animators	500.00	2 x 12	12,000.00
	b. Project Coordinator	1200.00	1 x 12	14,400.00
	ii. Training Costs	NIL	NIL	NIL
2.	Project Goods and Services:			
	i. Vegetable Seeds [510 grams]	159.00	103	16,377.00
	ii. Mushrooms	125.00	103	12,875.00
	iii. Hens (2 hens)	70.00	206	14,420.00
	iv. CBDP trainings	700.00	2 trainings	1400.00
	v. Grain Bank / Seed Bank trainings	500.00	2 villages	1,000.00
	vi. Group Dynamics trainings	1000.00	5 trainings	5,000.00
3.	Transportation (Recurring)			
	i. Transport of materials	2,500.00	1 trips	2500.00
4.	***Administration***			
	i. Printing and Stationary			2,000.00
	ii. Telephone			1,500.00
	iii. Traveling			2,000.00
	iv. Visibility			1,000.00
	v. Monitoring			5,000.00
	vi. Contingencies			2,000.00
5.	Auditing			2,000.00
6.	Evaluation			1,000.00
	TOTAL			**96,472.00**

1	Support from MPLAD	35000.00
2.	From the Programme	16480.00 +20536=36836.00
3.	Community Contribution	2136.00
5.	Request from OBI	22,500.00

Educating The Citizenry For Citizenship

The Need For An Effective Basic Education, especially in ଓଡ଼ିଶା (Orissa)

Biswajit Khandai
Lake Forest, California, USA

When it comes to the question as to why India hasn't progressed to its potential during the 55 years of its post-colonial existence, depsite a working democracy, an independent judiciary and press, and a reasonably modern Constitution, every Indian - educated or illiterate, scientist or performing artist - usually has a ready answer or two !

For clarification : I am talking about measurable progress here, in terms of health, wealth, and wisdom. I am not talking about abstract or spiritual progress.

The most common answers one gets to this question usually point to "corruption" by the politicians and bureaucrats etc. These answers are of course the most simplistic in their scope too.

The slightly more erudite answers cite the extremely low level of employment and hence wealth generation.

The even more erudite answers go into the lack of infrastructure - of the physical kind, such as roads, schools, electricity, clean drinking water etc., as also the legislative/enforcement kind, such as modern labour laws, better tax collection, effective and swift justice dispensation etc.

A few respondents of the cynic and/or condescending and/or thinking types observe that in a democracy people get what they deserve. What it really means is that in a democracy people only get what they reasonably expect and demand of their representatives - and nothing more.

Sad, but also very very true.

So, there we are : we Indians haven't deserved (demanded) better ! The question that should naturally be asked then is this : If the average Indian can demand the best possible vegetable at the cheapest negotiable price in exchange for his rupee, why hasn't he been able to demand the best possible policies, law, and administration in exchange for his ballot ?

The answer is very obvious : The common man does not know a good policy or manifesto from a bad one, because he does not know how to tell. Nobody bothered to teach him at school or anywhere else ...

And that is the topic of discussion of this article.

Note that I am talking about average people here who control the results of elections in India. The elite upper middle class who have a solution for every problem, but would not go out to vote on the election day, are not relevant to this discussion.

For a vibrant democracy, mere participation in the elections by the electorate is not enough. We also badly need an intellectual infrastructure among the electorate, in the form of basic school-level education in subjects like economics, political theory, working of a government, basic jurisprudence etc. We need these subjects in our school curricula alongside subjects like mathematics, science, literature and history.

Let's face it : when it comes to preparing the students for an effective citizenship in a democracy, OUR SCHOOL CURRICULA HAVE BEEN EXTREMELY DEFICIENT.

The type of school curricula on which modern India has raised two full generations of its citizens was devised by one Lord Macaulay during the Lord Dalhousie days, around 1848 ! The essential objective of the basic education was to create a bunch of people who would know the three R's, and a bunch of English, but little else. This would fit with the goal of creating a bunch of clerks that could work for the British masters during the Raj. The danger of teaching weighty subjects such as economics or policial theory to Indian students were a little too obvious to the British masters.

Many in their late 30's or older would remember how under the ଓଡ଼ିଶା Board of Secondary Education students were studying 200 marks worth of English literature, but absolutely nothing of economics or political theory or government or basic law. While the size of English literature has been since cut down to size, I do not think the utilitarian subjects that were missing have been brought in yet.

I haven't even touched upon the other harmful aspects, such as the heavily leftist slant in the central (CBSE/NCERT) curriculum or the blatantly communist curriculum in places like West Bengal that had continued until recently. These things undermine Indian nationalism and heritage, and grow a bunch of students who would be against Indian culture, Hinduism, free markets among other things. These things are important, but that will be the subject for another discussion.

So why didn't we change the curriculum after the British left in 1947 ? The immediate successors to the British were a generation of politicians who had by and large jumped school to participate in the freedom movement [barring the few top leaders, who had got reasonably high ducation]. This crop of lower level politicians depended heavily on the bureaucracy, which suddenly became all powerful. The bureaucracy ruled by proxy, and it was in their vested interest to continue the kind of curricula that was created by their erstwhile British masters, and which system had created the bureaucrats themselves. It would have been suicidal for the bureaucrats to usher in curricula that would spread awareness of economics and governance among the general populace, for it would have eventually ransferred power back to the people, and the bureaucrats would no longer be able to rule by proxy. As a related matter, don't we see a reflexive resistance from the bureaucracy to the prospect of "right to information" even today ?

A democracy is like a free market where the voter is the consumer and the representatives who are vying for the voter's vote are the producers. Like any other free market, we not only need competition among the representatives (producers), but equally importantly we also need ability of the voter (consumer) to decide the pros and cons of the different products (policies, administration and their results) available. With absolutely no education of economics, political theory, and governance available at the basic level of education, how is the common man going to decide which policies are good for him ? How can he know that certain policies, while painful in the immediate or short term, can bring very wonderful results in the medium or long term ?

What percentage of highly educated people - let alone the moderately educated or merely literate - in India understand the significance of the GDP growth, or a fiscal deficit ? Or convertibility of the rupee, or an interest rate change ? How many would understand the impact of more spending vs. more saving ? Or why may the government have found it impossible to offer a 12% return on the provident fund schemes ? How many people understand that the only sustainable source of money for the government is taxes of various kinds ? How many people would be able to answer what would happen if the government were to go on a currency printing spree ? How many people realize that when somebody is evading taxes, he is stealing from other people by depriving the whole society from funds for infrastructure building or welfare ? Doesn't the common man always dismiss misappropriation of public funds and tax evasion

with a simple ".. oh, it is just the government's money that somebody is stealing, what harm is he doing to anybody else ? ... "

And with this level of ignorance, people are asked to pariticipate in a democracy ! This is not just unfair, it is criminal.. it is subversion of democracy in a very subtle way.

With the voter devoid of economic sense, and an ability to weigh the impact of policies, it is usually non-economic issues that dominate the political discourse. And once in a while when economic issues do come up, the voter always weighs the economic issues for their immediate appeasement value or shock value. An across the board increase in government salaries, or rice at Rs.2 a kilo become instant hits with the voter, while an increase in the administered price of petroleum products, or a cut in fertilizer subsidy is reflexively opposed by the voter. The political opposition exploits the ignorance of the people and creates unrest against sensible policy decisions.

The average voter also believes the government to be an inexhaustible source of money, and an inexhaustible source of employment, and expects the government to provide a solution to all the economic problems with a magic wand. In a mindset reminiscent of the British raj, the common man still blames the government for everything, and also damages public property with the hope that somehow he is getting "even" with the government. Few realize that the much abused adage " କମ୍ପାନି କା ମାଲ୍, ଦରିଆ ମେଁ ଡାଲ୍ " (" Company kaa maal, dariyaa me daal ") refers to the property of the East India Company, not the public funds or public property of free India !

Contrast this with the electorate in the United States, where people often make painful economic choices through their direct ballots, such as whether to reduce government spending on schools or on roads during a budget crisis. People often decide whether the local government should issue a certain bond to finance new schools. The people understand that the government, after all, would be borrowing on behalf of the people, and at some future date, the people will be indirectly paying the debt back. Where the motto of TINSTAFL ("There is no such thing as a free lunch") is drilled into the minds of the people through school Economics textbook and culture. Where people proudly use the term "taxpayer money" or "tax dollars" to describe government money. Where the limits of the government's ability to influence the economy is also well recognized by the citizenry. Where a non-functioning babu in a government office is not easily tolerated by the common man because as far as the latter is concerned, the former is earning the bread from the latter's money (his tax dollars, you see !).

[The United States is just one example, chosen out of convenience and familiarity, because I have had the fortune of seeing the system functioning from up close. Not only in the US, but in any democratic country that is also economically advanced, we can expect to see a much higher degree of sensible voter influence in the economic policies of the government. Most importantly, this is in no way intended to convey the impression that there is no inefficiency or corruption in America. There indeed is, albeit at a much much smaller proportion than India. It is perhaps human nature to experiment with rulebreaking and temptation. But the people in the US are keen to demand accountability when a rule does get broken or low efficiency is displayed, and some representative either in the legislature, or in the enforcement readily feels the heat to set things right. Note that key positions in the enforcements such as police chiefs or public prosecutors, and even some judges are also elected by people, based on the track record of the candidates.]

When shall we see the awareness among the Indian electorate rise to a level that they can evaluate government policies and economic data

ଫଳଭାରେ ଅବନତ ଯଥା ତରୁଗୁଣ, ଜଳଭାରେ ଅବନତ ନୀରଦ ଯେସନ ।
ନାନା ଗୁଣେ ସେହିପରି ନମ୍ର ସାଧୁଜନେ, ଐଶ୍ୱର୍ଯ୍ୟରେ ମଧ୍ୟ ଗର୍ବ ନ ବହନ୍ତି ମନେ ।

with a reasonable perspective ? When will they demand performance from the public servants - politicians and bureaucrats alike - because they will know that such servants are after all "servants", and not "kings" ? When shall we see the electorate demanding legislation from their legislators, and not put up with the latter's daily dose of vulgar conduct inside the legislatures ?

When this happens, the need for NRIs/NROs to implore the government to enact a certain legislation or another, or slow down or speed up the divestment process would disappear. Which is not very useful anyway, because the NRI/NRO does not hold the power of the ballot.

It must be noted that the CBSE/NCERT curriculum has been changing more readily of late, albeit at a slower than desired pace. Some state curricula such as that of ଓଡ଼ିଶା, that are still frozen in time, must be immediately overhauled at the earliest, if Indian democracy has to be meaningful.

We have lost five decades of Indian democracy to the designs of Macaulay, laid more than 150 years ago. Let us not lose one more decade !

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ବିଶ୍ୱରଞ୍ଜନ ଜେନା ଓରଫ୍ ଭଲ୍‌କାନ୍ (ପୋର୍ଟୋରିକୋ, ଯୁକ୍ତରାଷ୍ଟ୍ର ଆମେରିକା)ଙ୍କ ସଂଗ୍ରହରୁ ସଂଗୃହୀତ (ମୂଳ ରଚ଼ନା: ଅଜ୍ଞାତ)

Compiled by Biswaranjan Jena alias Vulcan of Puerto Rico, USA (original source unknown)



ORISSA BUREAUCRACY
(CHAIN OF COMMAND)

ତୋଷାମଦକାରୀ କ୍ଷିପ୍ତ ଶ୍ୱାନ ପରି ସହଜେ ଚିହ୍ନା ନ ଯାଏ ।
ଭୃତ୍ୟଭାବ ଧରି ଗୋଡ଼ ଚ୍ଚାଟୁ ଚ୍ଚାଟୁ ବିଷ ଲେପି ଦେଇଥାଏ ॥

--ମଧୁସୂଦନ