

ଉତ୍କଳ ଦିଗନ୍ତ

UTKAL DIGANTA



ଆପଣଙ୍କ ଆବେଗ ଆମ ଲେଖନୀ

Your feelings, Our Words

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ଓঁ নমো ভগবতে কাষুদেকায়।

বাগীশা যস্য বদনে লক্ষ্মীর্যস্য চ বক্ষমি।
যস্যাস্মৈ হৃদয়ে সম্মিত তৎ নৃষ্টহৃমহৎ উজে ॥১

বিশুষ্ণুর্গবিষর্গাদিনবলক্ষণলক্ষিতম্।
শ্রীকৃষ্ণাখ্যং পরাধাম জগাকাম নমামি তত্ত্ব ॥২

মাধবো মাধবাবীশী পর্বস্ত্রিদিধায়ীনো।
বদে পরম্পরামূনো পরম্পরমতিপ্রিয়ো ॥৩

মূকং করোতি বাচালং পঙ্কুং লংঘংযুতে গিরিম।
যত্ত কৃপা তমহৎ বদে পরমানন্দমাধবম ॥৪

যং ব্রহ্মাবরুণোব্রহ্মুত্তুতৎস্মৃন্তি দিবেৰ্যৈ স্মৃবে।
র্বেদৈৰ্যৈ পাণ্পদক্রমোপনিষদে র্গাযুন্তি যং পামগাঽ।
ধামাবন্ধিতত্ত্বাতেন মনসা পশ্যন্তি যং যোগিনো
যস্যান্তুং ন বিদ্যুৎস্মৃতামুরগণা দেবায় তচ্ছ্বে নমঃ ॥৫

নারায়ণং নমস্কৃত্য নরং চেৰ নগোভুমং।
দেবীং পরম্পুতোং ব্যাপ্তং ততো জয়মুদীৱয়েত্ত ॥৬

জন্মাদ্যস্য যতোঽন্তুযাদিতরতশ্চার্থেশ্বরিঙ্গৈ স্মৃতাৰ
তেনে ব্রহ্মহৃদা য আদিকবয়ো মুহুর্যন্তি যত্ত স্মৃতযৈ।
তেজো বারিমৃদাৰ্য যথা বিনিময়ো যত্ত ত্রিপর্ণোঁমৃষ্ণা
ধাম্বা স্মৃন স্বদা নিৰস্তুকুহুকং পত্যং পরং ধীমহি ॥৭

ধৰ্মৈ প্রোজ্জিতকৌতুকোৎস্ত পরমো নিৰ্মস্তুরাণীং পতাং
বেদ্যং বাস্তুবমত্ত বস্তু শীবদং তাপত্তয়োন্তুলনম।
শ্রীমদ্ভাগবতে মহামুনিকৃতে কিম্বা পর্বেৰীশুৱৈ
সদেৰ্যা হৃদ্যকুৰুতেৰ্ত্ত কৃতিভৈ শুশুৰ্বিস্মৃতক্ষণাত ॥৮

নিগমকল্পতরোচিতো পঞ্চলং শুকমুখাদমৃতদ্রবস্যুতম।
পিবত ভাগবতং রসমালয়ং মুছুরহো রসিকা ভুবি ভাবুকাঽ ॥৯



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ବହୁତ ବିଦ୍ୟାନ ବିଶ୍ୱାସ କରନ୍ତି, ଆମ ସଂସ୍କୃତି ଶ୍ରୀଷ୍ଟପୂର୍ବ ଦଶମ ଶତାବ୍ଦୀ ରୁ ଉଚ୍ଛ୍ଵତ ଓେକଥା ବି ସତ, ଆମ ଭାଷା, ସଂସ୍କୃତି, କଳା, ଐତିହ୍ୟ କୁ ପୁରା ବିଶ୍ୱରେ ମାନ୍ୟତା ଦେବା ପାଇଁ ଯେଉଁ ମାନେ ଅଗ୍ରଣୀ ଭୂମିକା ଦେଇଥିଲେ ,ତାଙ୍କ ପାଖରେ ଆମେ ଚିର ରଣୀ ! ସେମାନଙ୍କର ପରିଶ୍ରମ ଆଉ ସମର୍ପଣ ଆଉ ଏକ ନୂଆ ଅଧ୍ୟାୟର ରୂପ ନେଲା ! ୧୯୩୭ ଏପ୍ରିଲ ୧ ରେ ଓଡ଼ିଶା ଏକ ସ୍ଵତନ୍ତ୍ର ରାଜ୍ୟ ଭାବେ ପରିଚିତ ହେଲା ଓ ବିହାର ପ୍ରାନ୍ତ ତୁ ଅଳଗା ହେବାର କାହାଣୀ ବହୁତ ସାହସିକ ଏବଂ ଆମେ ସେଥିରୁ ଅନୁପ୍ରାଣିତ ହେଇ ପରିବା ! ୨୩ ସେପର୍ଚେମ୍ବର , ୨୦୨୩ ଲ୍ୟୁକାନ ,ସାରସପିଲତ ,ଜି ଏ ଏ ,କୁବ ବହୁତ ଉଷ୍ଣ ମୁଖ୍ୟରିତ ଥିଲା ଓ ମନ୍ତ୍ର ମୁଖ୍ୟ ବାତାବରଣ ,ରଙ୍ଗୀନ ଓଡ଼ିଆ ପୋଷାକ, ସଂଶୀତ କାର୍ଯ୍ୟକ୍ରମ, ଖାଣଟି ଓଡ଼ିଆ ଖାଇବା ସାଙ୍ଗକୁ ସମସ୍ତଙ୍କର ଯୋଗଦାନ କାର୍ଯ୍ୟକ୍ରମ ଦ୍ୱିଗୁଣିତ କରିଥିଲା ଓ ପ୍ରତାତ ହେଉଥିଲା କି ,ପ୍ରେଗ୍ରାମ ଯୁଗୋପ ରେ ନୁହେଁ ,ଓଡ଼ିଶା ରେ ପରିବେଶନ ହେଉଛି !

ଏକ ସାଧାରଣ ପ୍ରତିଭାଗୀ ,ମୁ ବି ଯୋଗଦାନ କରିଥିଲି ଓ ପ୍ରତି ଟି ମୁହଁର୍ର ଅବିସ୍ମରଣୀୟ ଥିଲା ଓ ଏହା ଏକ ଖାସ ଅନୁଭବ ଥିଲା ! ମନ ମାନସରେ “ପତ୍ରିକା ପ୍ରକାଶନ” ପାଇଁ ବହୁତ ଦିନରୁ ଯୁଦ୍ଧ ଚାଲି ଥିଲା ବିନା ସହାୟତା ରେ ,ଯେବେ ତୁ ମୁ ଆଯଳାଣ୍ଟ ରହିଲିଣି ! ଏକ ଅନପେଯାର ଲଲେକ୍ଷ୍ଣୋନ ଭଲି ନିଜ କଷ ରେ ବୁଲୁ ଥିଲା ବେଳେ ସଂଜୀବ ଭାଇ ଙ୍କ ସହ ମିଳିବା ପାଇଁ ସୌଭାଗ୍ୟ ମିଳିଲା ,ପ୍ରକ୍ଷାବ ଟି ରଖିଲି ପତ୍ରିକା ପ୍ରକାଶନ ପାଇଁ ! ସେ ବିନା ବିଚାର ରେ, ଏକଦମ ହଁ ଭାରି ଦେଲେ. କହିଲେ ଆଗକୁ ବଢ଼ ,ଆମେ ସମସ୍ତେ ମିଶି ଏ ପରିଯୋଜନା କୁ ସଫଳ କରିବା !

ମଣ୍ଡିର ମହୁନ ଚାଲିଲା କିଛି ବୁଦ୍ଧିଜୀବା କୁ ନେଇ, ପରିକଳନା ,ବିଷୟ ବଷ୍ଟୁ କେହିତି ରହିବି ଓ ଏହା ପ୍ରକାଶା ଓଡ଼ିଶା ବାସା ଙ୍କ ମଧ୍ୟ ରେ କେମିତି ଆଦୃତ ହେବ ! ଏ ବି ପ୍ରକ୍ଷାବ ଆସିଲା ଆମେ କିଛି ବିଷୟ ଲାଙ୍ଗ୍ରେଜୀ ଭାଷା ରେ ରେ ସ୍ଥାନ ଦେବୁ ଓ ଶେଷରେ ଅଗ୍ରି ତୁ ଡିସ ଅଗ୍ରି ରେ ସମ୍ବାଦ ଶେଷ ହେଲା ଓ ଆରମ୍ଭ ରେ ଆମକୁ ନିରାଶା ବି ମିଳିଲା ,ପ୍ରକୁତରେ ଓଡ଼ିଆ ସାହିତ୍ୟ କୁ ଭଲ ପାଇବା ର ଲୋକ ମାନଙ୍କ ସଂଖ୍ୟା ଅଗଣିତ ,କିନ୍ତୁ ତାକୁ କାନଭାସ ପର୍ଯ୍ୟନ୍ତ ଆଣି ଚିତ୍ର ଟିଏ ଆଙ୍କିବା ,ସତରେ ଦୁଃଖସାହସିକ ପଦକ୍ଷେପ !

ମିନା କେତନ ଭାଇ ଙ୍କର ଯୋଗ ସତେରେ ନିଆରା ,ମୁ ଦୈନିକ କାର୍ଯ୍ୟ ରେ ଏତେ ବ୍ୟଷ୍ଟ ବିବ୍ରତ ରେ ଥାଏ ,ଭାଇ ଙ୍କର ଏ ଶକ୍ତିଶାଳୀ ପ୍ରେରଣା ଆମକୁ ଏହି ସଫଳ ପ୍ରତି ରେ ପହଞ୍ଚେଇଛି ! ଆମେ କବିତା ,ଚିତ୍ର ,କିଛି ସାକ୍ଷ୍ୟାତକାର ପାଇଲୁ !

ମୁଁ କଥା ଦେଇଥିଲି କି ପ୍ରାରମ୍ଭ ଆଉ କିଛି ପ୍ରବନ୍ଧ କିମ୍ବା ଅଣ୍ଣ ଗଛ ଦେବି ପତ୍ରିକା ପାଇଁ ! ଚିତ୍ରା ରେ ଥାଏ କି . କିପରି ସମୟ କବଳ ରୁ ଖସି ନିଜ କୁ ସ୍ଵତନ୍ତ୍ର କରି କିଛି ନୂଆ ଭାବନା ଓ ସୃଜନ ଖାଲି ପୃଷ୍ଠା ରେ ଜୀବନ୍ତ କରିବି ! କେହି ମହାପୁରୁଷ କହି ଯାଇଛନ୍ତି, ସମୟ ମିଳିବ ନାହିଁ ,ସମୟ କୁ ସମ୍ବାନ୍ଧ ଦେଇ ସମୟ କୁ ଉପଯୋଗ କର ! ଆଗାମୀ ଓଡ଼ିଆ କାର୍ଯ୍ୟକ୍ରମ ଆଶାକରେ ଆଇ ଓ ଏ ପାଇଁ ସିନର୍ଜ ଅଣି ଦେବ ! ଆମେ ଆହୁରି ମୁଖ୍ୟରିତ ହେବା ଓ ଆମ ସଂସ୍କୃତି, ପରମରା ର ପତାକା ଆହୁରି ମଜବୁତ କରିବା !

ପୂର୍ବ ବର୍ଷ ଓଡ଼ିଆ ଚଳକିତ୍ର ପ୍ରଦର୍ଶିତ ହେଉଥିଲା ,ଖାଣ୍ଟି ଓଡ଼ିଆ କାହାଣୀ ସହିତ , ସମସ୍ତ ଓଡ଼ିଆ କଳାକାର ମାନଙ୍କର ଜୀବନ୍ତ ଏବଂ ମାନ୍ୟମୁଖ୍ୟ ଅଭିନୟ ର ମାଧ୍ୟକର୍ଷଣ ସମସ୍ତଙ୍କୁ କାହାଣୀ ପାଖ କୁ ଚାଣି ନେଇଥିଲା ଓ ବାସ୍ତବରେ ଓଡ଼ିଆ ଚଳକିତ୍ର ଯୁଗୋପ ରେ ପ୍ରଦର୍ଶିତ ହେବା ,ଓଡ଼ିଶା ତୁ ଏତେ ଦୂରରେ ଥାଇ ଓଡ଼ିଶା କୁ ଏତେ ଭଲ ପାଇବା ,ସମ୍ପୂର୍ଣ୍ଣ ଭାବରେ ଏ ନିଆରା ଓ ଚଳକିତ୍ର ପ୍ରଦର୍ଶନରେ ସଂଶ୍ଲିଷ୍ଟ ଥିବା ସମସ୍ତ ମହୋଦୟ କୁ ସାଦର ଅଭିନନ୍ଦନ ଏବଂ ଶୁଭେତ୍ରା ଓ ପୂର୍ବ ବର୍ଷ ଆମେ ମାନେ ଓଡ଼ିଶା ଦିବସ ବହୁତ ହର୍ଷ ଉଲ୍ଲାସରେ ଭାରତୀୟ ରାଜଦୂତ କାର୍ଯ୍ୟକଲ୍ୟ ରେ ଉପଭୋଗ କରିଥିଲୁ ଓ ଆମ ଇତିହାସ କେତେ ଭାଇବ୍ରାଂଟ ଏବଂ ମଜବୁତ ତାହା ଜାଣି ହୁଏ ବୀର ସୁରେତ୍ର ସାଏ ଆଉ ବାଜି ରାଉତ ର ଜୀବନ ସମର୍ପଣ ଭାରତ ସ୍ବାଧୀନ ସଂଗ୍ରାମ ପାଇଁ !

ଆପଣମାନେ ଏ ବିଷୟ ରେ ମୋ ସହିତ ଏକ ମତ ହେବେ, ଆମେ ମାନେ ସତ ରେ ବତ ସୌଭାଗ୍ୟଶାଳୀ ,ଆମେ ମାନେ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁ କୁ ପ୍ରଦେଶ ରୁ ଆସିଛୁ ,ସାରା ବିଶ୍ୱ ସଂମୁଖୀରେ ଆମର ଏ ଦସ୍ତଖତ , ଏହା ଅମୂଲ୍ୟ ଆଉ ଏ ସମୃଦ୍ଧ ପ୍ରତିଭାଶାଳୀ ପରିଚୟ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁ ଆମକୁ ଦେଇଛନ୍ତି ଓ ଆସ ମିଳି ମିଶି ଆମ ଓଡ଼ିଆ ସଂସ୍କୃତିକୁ ଆହୁରି ମଜବୁତ କରିବା ! ଆପଣ ମାନଙ୍କର ଉଚ୍ଚଳ ଭବିଷ୍ୟ ଏବଂ ସୁନ୍ଦର ସ୍ବାସ୍ଥ୍ୟର କାମନା କରୁଛୁ !

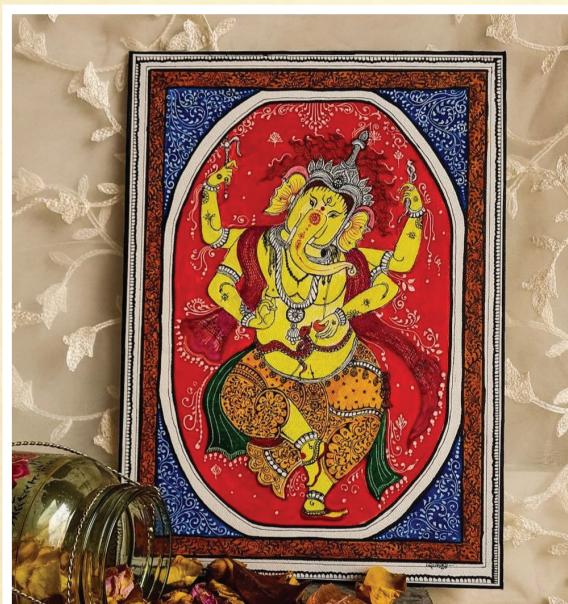
ଜୟ ଜଗନ୍ନାଥ

@କମଳ କାନ୍ତ ନନ୍ଦ, ଉବଲିନ -୦୯ ..

ଭୁଲିଗଲ କିରେ - ସମୟ ର ଆହ୍ଵାନ

ଭୁଲି ଗଲ , ଭୁଲି ଗଲ , ଭୁଲି ଗଲ କିରେ ।
 ତୁମ ପୂରୁଷ ବିଭବ ଭୁଲି ଗଲ କିରେ ॥
 ଖାରବେଳ କୁଙ୍କୁ କଣ ଭୁଲିଗଲ କିରେ ।
 କପିଳେଦ୍ର କୁ କଣ ଭୁଲିଗଲ କିରେ ॥
 ଗଙ୍ଗା ଠାରୁ ଗୋଦାବରୀ ଭୁଖ୍ଷେ କୁ ଭୁଲିଗଲ କିରେ ।
 କଳିଙ୍ଗ ହଁ ସାହସିକ ଭୁଲିଗଲ କିରେ ॥
 ରଜ ଆଉ ମାଶବସା ଭୁଲିଗଲା କିରେ ।
 ସେ ପଖାଳ ଆଉ ମଣ୍ଡା, କାକରା କୁ ଭୁଲିଗଲ କିରେ ॥
 ତର୍ପଣ, ଅର୍ପଣ, ପଣ । ସବୁ ଭୁଲିଗଲା କିରେ ।
 କାଳିଆ ର ଦେଶ କୁ କଣ ଭୁଲିଗଲ କିରେ ॥
 ଭୁଲି ନାହିଁ ଭୁଲି ନାହିଁ ସେ ଅର୍ଣ୍ଣ ଅଭଡ଼ା ।
 ଭୁଲି ନାହିଁ ଆମିଳ କି ଡଙ୍କ ତୋରାଣି ॥
 ଭୁଲି ନାହିଁ ସେ ଓଡ଼ିଆ ର ଭାବ ।
 ଭୁଲି ନାହିଁ ସେ ଉକୁଳ ର କଳା ॥
 ପରଦେଶୀ ହେଇକି ମୁ ଜଗା କୁ ତ ଝୁରେ ।
 ବୋଉ ହାତରଣା କୁ ତ ଦିନ ଦିନ ଝୁରେ ॥
 ଭୁଲି ନାହିଁ ପ୍ରତାପରୁଦ୍ର କୁ କି ଭୁଲିନାହିଁ ନରସିଂହ ଜୁ ।
 ମାତି ଅଛୁ ଆଣିବାକୁ ପୂର୍ବର ର ଗୌରବ , ଲଜୁଆଛୁ ପୁଣି ଥରେ କାରକୁଣ୍ଡ ଦେବ ହେଇ ॥

@ ମୀନକେତନ ପଣ୍ଡା, ଉଚିଲିନ - ୧୫ ..



@ଲୋପାମୁଦ୍ରା ପାଣିଗ୍ରହୀ, ଉଚିଲିନ - ୧୫



ଜଣାଶ ହେ ବନ୍ଦୁ ହେ ସଖା , ସ୍ଵର୍ବ ତୁମେ ହିଁ ତୁମେ ॥

ଜୀବନଯାତ୍ରା ଏକାନ୍ତ ପଥ ରେ କେଜାଣି କିପରି
ଆଂତରେ ଚେତନା ମାର୍ଗ ସାଜିଲ ତୁମେ ॥

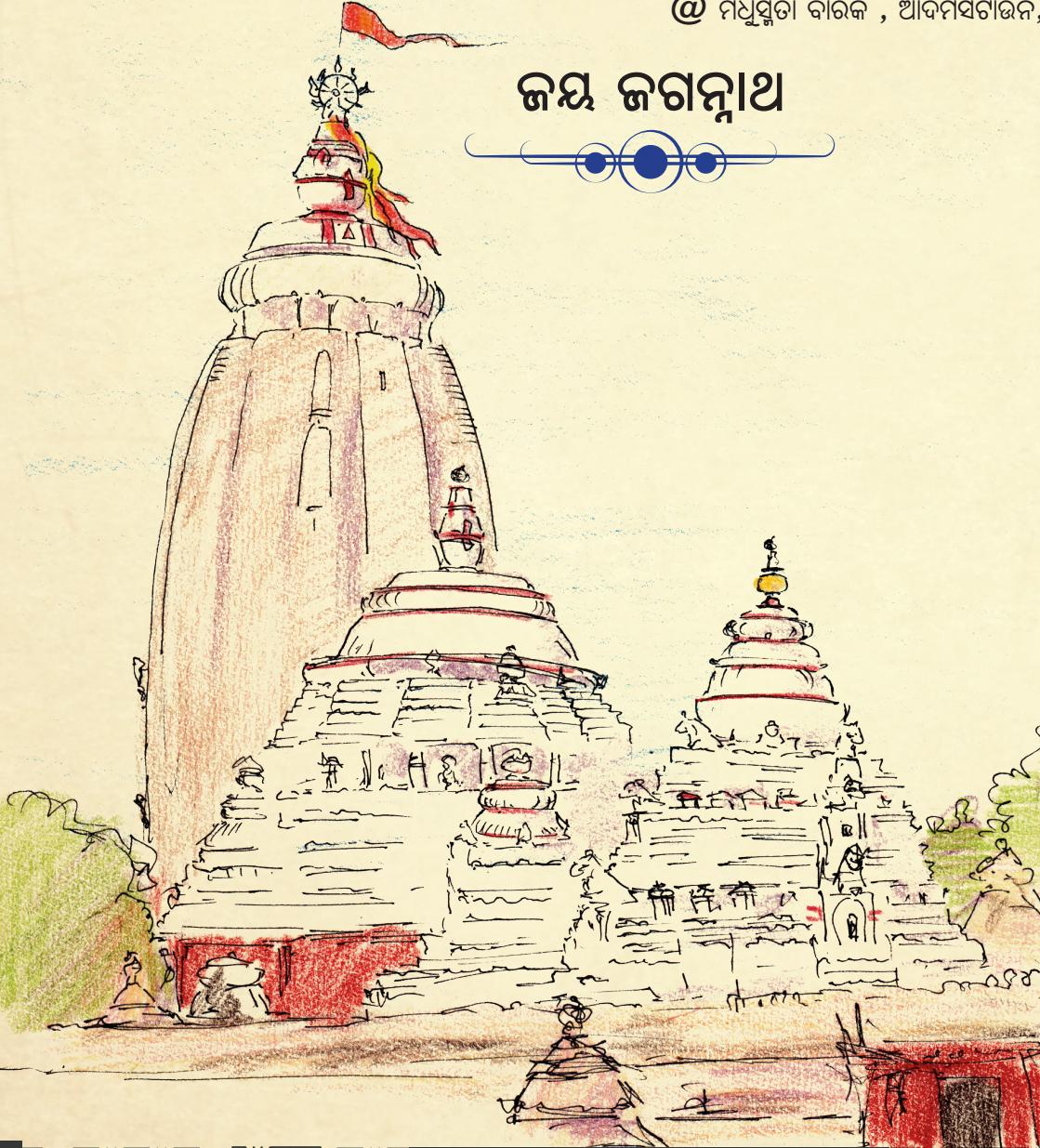
ମଧୁ ପରସ ର ଅଶ୍ଵ ଭିଜା ଆଖୁରେ , କେଜାଣି କିପରି
ଚିରତନ ପ୍ରେମ ର ଜ୍ୟୋତି ଜଳାଇଲ ତୁମେ ॥

ଭାବ ଭକ୍ତି ର ଯୁଗ ସମ୍ବନ୍ଧ ରେ କେଜାଣି କିପରି
ଆୟା କୁ ପରମାମ୍ଯ ରେ ବିଲୀନ କରାଇଲ ତୁମେ ॥

ହେ ବନ୍ଦୁ ହେ ସଖା ହେ ମହାବାହୁ ।

@ ମଧୁସ୍ନିତା ବାରିକ , ଆଦମସଟାଉନ , ଉଦ୍‌ବଳିନ ..

ଜୟ ଜଗନ୍ନାଥ



ଅଧମ ମୁହିଁ ତୋ ସଂସାର ର ବାସୀ ।

ଦେଶ କୁ ଦେଶ ଗଲି ,କାଳିଆ ତତେ ମୁ ସବୁଠି ପାଇଲି ।
 ତୋ ଚକା ଆଖରେ ମୁ ଦୁନିୟା ଦେଖିଲି ,ସବୁଠି ତତେ ହିଁ ପାଇଲି ॥
 ନୀଳାଚଳେ ରହି ଯେ ଆମକୁ ଦେଖୁଛୁ , ଚକା ଆଖରେ ତାହା ହିଁ ପାଇଲି ।
 ରଥ ରେ ଆସୁ ତୁହିଁ ଦେଶ ବିଦେଶ ରେ , ଚକା ଆଖରେ ମୋତେ ହିଁ ପାଇଲି ।

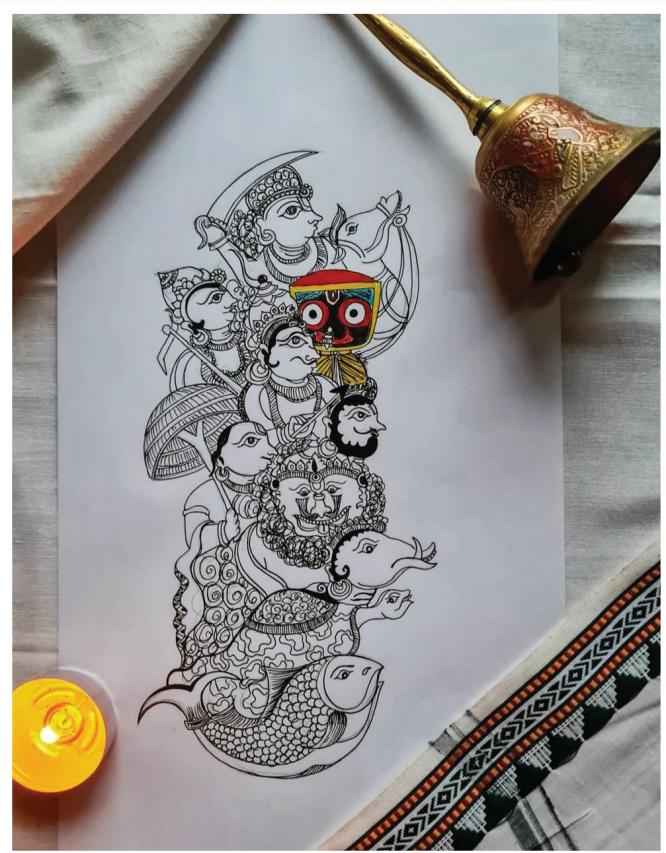
ପରମ୍ପରୁ , ସୃଘଂ କ୍ରମ୍ଭୁ ତୁ ହିଁ ଜଗନାଥ ।
 ଆଶୀର୍ବାଦ କରୁଥିବୁ ତୁ ହିଁ ଜଗତ ର ନାଥ ॥

ଦାସିଆ ତ ନୁହେ ମୁହିଁ କି ସାଲବେଗ ନୁହେ ।
 ଚତନ୍ୟ ବି ନୁହେ ମୁହିଁ କି ନାନକ ବି ନୁହେ ॥

ନା ମୁ ଜନ୍ମଦୁମ୍ୟାଂ ନା ମୁ ପୁରୁଷୋରମ ଦେବ ।
 ନା ମୁ ଉପେନ୍ଦ୍ର ଭଞ୍ଜ କି ନା ମୁ ଜୟ ଦେବ ॥

ଅଧମ ମୁହିଁ ତୋ ସଂସାର ର ବାସୀ ।
 ଆଶୀର୍ବାଦ କରୁ ଥିବୁ ମୁ ହିଁ ତୋର ଦାସୀ ॥

@ ଅମ୍ବିତା ଶରଣ, ଓବଲିନ



@ଲୋପାମୁହା ପାଣିଗ୍ରାହୀ, ଓବଲିନ - ୧୫

ଦହି ପଖାଳ

(ଝିଆ କାନତାସ ରେ ବାପା କବିତା)

ଆମ ଘରେ ଆଜି ଦହି ପଖାଳ !
 ନକରି ଆଳ, ଆସ ସଥଳ !!
 ଖରା ଦିନ, ପଖାଳ ପୁଣି ଦହି ପଖାଳ !
 ଦେଖୁଲା ବେଳୁ, ବୋହିଲାଣି ପାଟିରୁ ଲାଳ !!
 ସବୁ ଡଢିଆ ଙ୍କ ପ୍ରାଣ ଏ ପଖାଳ !
 ଧନୀ ଅବା ଗରିବ, ସଞ୍ଜ ଓ ସକାଳ !!
 ଭାରି ଆଦର .. ଆମ ପଖାଳ !
 ଆମ ଚାଷୀ ଭାଇ କୁ ଯୋଗାଏ ବଳ !!
 ପଖାଳ ସାଙ୍ଗରେ ଶୁଖୁଆ ବଡ଼ !
 ଖଟ ଧରୁ ଧରୁ ଆସେ ଘୁଞ୍ଜୁଡ଼ି !!
 ଦହି ପଖାଳ ସହିତ ଚିଙ୍ଗୁଡ଼ି ଭଜା !
 ଯେ ଖାଇଛି , ଜାଣିଛି ମଜା !!
 ଆୟ କସି ସଂଗେ ଲଙ୍କା କୁ ଦଳ !
 ଲିମ କଢ଼ି ଭଜା ସହ ଆଶ ପଖାଳ !!
 ପଖାଳକଂସା ପାଖରେ ଫୁଲପୁଣି ମାଛ !
 ସାରା ସଂସାର ତୋ ଆଗେ ତୁଳି !!
 କନ୍ୟା ଯେବେ ବାହା ହୋଇ ବାପଘରୁ ଯାଏ !
 ଜ୍ଞାଙ୍ଗପୁଅ ସହ ପଖାଳଖୁଆରେ ସମାହିତ ହୁଏ !!
 ବିଶ୍ଵ ପ୍ରସିଦ୍ଧ ଆମ ପଖାଳ !
 ତା ପାଇଁ ଆଜି ସବୁ ପାଗଳ !!
 ବଡ ଦେଉଳ, ସନ୍ଧ୍ୟା ଧୂପରେ ଭୋଗ ପଖାଳ !
 କାଳିଆ ସାଆଂକ ର ପ୍ରିୟ ଚଭା ପଖାଳ !!
 ଅମୃତ୍ୟ ତୁଳ୍ୟ ସେ ପଖାଳ ପାଣି !
 ଯେମିତି କଇବଳ୍ୟ ହାଟରେ, ଟଙ୍କ ତୋରାଣି !!

@ସୁନ୍ଦରି ..





ଲାଳସା

ଏଠାରେ ବସି

ମୋର ଆଖୁ ଖୋଲା ଅଛି

ମୋର ମନ ବହୁତ ଦୂରରେ ।

ତୁମେ ଯେଉଁଠାରେ ଥାଅ

ଆଶା କରୁଛି ତାରାମାନେ ଉଚ୍ଛଳ ।

ଏବଂ ପବନ ଶାତଳ ଅଟେ ।

ତୁମେ ମୋତେ ଛାଡ଼ି ଚାଲିଗଲ

ଜିନିଷଗୁଡ଼ିକ ଠିକ୍ ଚାଲିଥିଲା ।

ଓହ କାହିଁକି କାହିଁକି ?

ଲୁପ୍ତ

ତୁମେ ସମୁଦ୍ରକୁ ଅନୁଭବ କରୁଛ କି ?

ସତେଜ ଏବଂ ଗଢ଼ିବା ।

ମୁଁ ସେତେବେଳେ ତୁମକୁ ଅନୁଭବ କରୁଛି ।

ଲୁହର ସମୁଦ୍ର ।

ଲୁଣର ସ୍ଵାଦ ।

ତରଙ୍ଗକୁ ବନ୍ଦ କରିବାକୁ ଚାହୁଁନାହାଁନ୍ତି ।

ମୋତେ ପୁନର୍ବାର ଧୋଇ ଦିଅ ।

@ ଶନ୍ତି ଜନ ଟ୍ରିପାଠୀ , ବେଳପାଷ , BT8 8PH..



@ଲୋପାମୁଦ୍ରା ପାଣିଗ୍ରହୀ, ଡବଲିନ - ୧୫

ବୁଡ଼ୀ ର ଫୁଲ ଗଛ

୨୦୨୦ ମସିହା ଅକ୍ଷୋବର ମାସ କଥା , ପୁରା ଦୁନିଆ ଯେତେବେଳେ କୋରିଡ଼ ମହାମାରୀ ସହ ସଂଗ୍ରାମ କରୁଥିଲା , ଆମେ ସେତେବେଳେ ନୂଆ ଚାକିରା ପାଇଁ ଆୟୋର୍ଜ୍ ଛାଡ଼ି ବେଳଜିଅମ ଆସିଥିଲୁ । ଯୋଉଦିନ ଆସିଲୁ , ତା ପରଦିନରୁ lockdown, ନୂଆ ଜାଗା କୁ ଅଧା ଦୋକାନ ବଜାର ସବୁ ବନ୍ଦ ଥିଲା, ଭାରି ଚିଡ଼ା ଲାଗୁଥିଲା, ଲାଗୁଥାଏ ଆୟୋର୍ଜ୍ ଛାଡ଼ିକି ଭୁଲ କଲୁ ବୋଧେ.....

ଅପିସ ତରଫ ରୁ ମିଳିଥିବା ଘରେ ଗୋଟେ ମାସ ପୂରିବାକୁ ସାରିଲାଣି ପଛେ, କୋରିଡ଼ ର କତା କଟକଣା ଯୋଗୁ ଆମକୁ ନୂଆ ଘରେ ଟେ ମିଳିବାରେ ବହୁତ ଅସୁରିଧା ହଉ ଥାଏ । ବହୁତ କଷ ରେ ଶେଷ କୁ ଗୋଟେ ଘର ମିଳିଲା ଯେ , କିନ୍ତୁ ବହୁତ ପୁରୁଣା, ହେଲେ ୨ ଟା ବାଲକୋନୀ ଦେଖୁକି ମନ ଚିକେ ବୁଝିଗଲା । ସେ ଘର ନ ନେଇକି ବି ଆମ ପାଖରେ କିଛି ଚାରା ନଥିଲା । ଆମ ଘର ଡୃଢ଼ୀୟ ମହଳା ରେ ଥିଲା , ଆମ ଡଳେ ଜଣେ ବୁଡ଼ୀ ରହୁଥିଲା , ବୟସ ତଥାପି ୧୦ -୧୫ ରୁ କାମ ନଥିବ । ବୁଡ଼ୀ ର ବାଲକୋନୀ ରେ ବହୁତ ସୁନ୍ଦର ଫୁଲ ଗଛ ଲାଗିଥିଲା , ଦେଖୁଦେଲେ ମନ ଟା ପୁରା ଯାଏ । ଯେବେ ବି ଘରୁ ବାହାରକୁ ଯାଏ , ଫେରିଲା ବେଳକୁ ଆଗେ ବୁଡ଼ୀ ର ବାଲକୋନୀ ରେ ମୋ ନଜର ଆସେ । ଭାବେ କେତେ ସୁନ୍ଦର ଦେଖା ଯାଉଛି , ଏତେ ବୁଡ଼ୀ ହେଲାଣି , ତଥାପି ଏତେ ଗଛ ଲଗେଇଛି , କେମିତି ସମ୍ମାଳୁଛି , ତା ବାଲକୋନୀ ର ସେ ନାଲି ନାଲି ଫୁଲ..... ମୋ ମନ ରେ ଥାଏ , କେମିତି ଚାରା ଆଣିକି ମୁ ବି ମୋ ବାଲକୋନୀ ରେ ଏମିତି ଗଛ ଲଗେଇବି, ମୋ ବାଲକୋନୀ ବି ହସି ଉଠିବ । କିଛି ଦିନ ପରେ ମୋ ଗଛ ରେ ବି ଫୁଲ ହେଲା , ହେଲେ ସେ ମଜା

ନଥିଲା, ମନ ଟା ଚିକେ ପିକା ପଡ଼ିଗଲା । ଦିନେ ଜଣଙ୍କ ଘରେ ନିମନ୍ତଣ ରେ ଯାଇଥିଲୁ , ତାଙ୍କ ଘରୁ ଫେରିଲା ବେଳକୁ ଜୋର ରେ ସ୍ନୋଓ ପଡ଼ୁଥିଲା ।

ଘର ସାମ୍ବା ସତେ ଯେମିତି ଧଳା ଚାଦର ରେ ଘୋଡ଼େଇ ହେଇଯାଇଥାଏ । ଗାଡ଼ି ଭିତରୁ ମତେ ଆଗେ ବୁଡ଼ୀ ବାଲକୋନୀ ଉପରେ ନଜର ପଡ଼ିଲା , ତା ବାଲକୋନୀ ବି ଧଳା ଧଳା , ହେଲେ ଟା ଫୁଲ ଗଛ ସେମିତି ହସୁ ଥାଏ । ମନକୁ ଗୋଟେ ପ୍ରଶ୍ନ ଉଙ୍କି ମାରୁଥାଏ , ଏତେ ଥଣ୍ଡା ରେ ଗଛ ଟା କେମିତି ଅଛି ମୋ ? ଗାଡ଼ି ରୁ ଓହ୍ଲେଇକି ତା ବାଲକୋନୀ ଡଳେ କିଛି ସମୟ ଠିଆ ହେଲି , ଫୁଲ ଗଛ ଟା ଦେ ଖୁବି ବୋଲି , କେମିତି ଏତେ ଥଣ୍ଡା ରେ ଏତେ ତାଙ୍କ ଅଛି ସେ । ଠିକ ସେତିକି ବେଳେ ତା ଫୁଲ ଗଛ ରୁ ଗୋଟେ ପଡ଼ି ଟେ ଉଠିକି ଆସି ପଡ଼ିଲା । ପଡ଼ି ଚିକୁ ଗୋଟେଇକି ହାତ ରେ ଧରିଲି । ସେ ପଡ଼ି ଚିକୁ ଯେମିତି ଛୁଇଛି , ଚିକେ ହସ ଲାଗିଲା ।

ଆରେ ଇଏ କଣ , ଏଣା ତ ପ୍ଲାଷ୍ଟିକ , ସତ ପଡ଼ି ନୁହେ । ତା ପରେ ସେ ଗଛ କୁ ମୋ ଗବେଷଣା ଚକ୍ଷୁ ରେ ଭଲ କି ନିରିଖେଇ କି ଦେ ଖୁଲି , ମୋ ଆଖ୍ ଯୋର ସତ ଟା ଦେଖୁଛି , ସେଣା ମୋ ମନ ମାନିବାକୁ ନାରାଜ । ଏତେଦିନ ହେଲା ଭାବି ଆସୁଥିଲି , କେମିତି ସେ ଗଛ ଟା ଏତେ ଆକର୍ଷଣୀୟ ହେଇଛି, ଆଉ ଶେଷ କୁ ଉତ୍ତର ମିଳିଲା ଯେ , ସେଣା ସତ ନୁହେ ପ୍ଲାଷ୍ଟିକ ଗଛ ।

ସତରେ କଣ ସବୁ ଶୀତ , ଝଡ଼ , ଝାଂଜି , ମହାମାରୀ ରୁ ବଂଚିବାକୁ ହେଲେ ନିଜକୁ ପ୍ଲାଷ୍ଟିକ ହବାକୁ ପଡ଼ିବ ?

@ ପରିତା ଦାସ



@ ଶତକାଷୀ ଦାସ , ଦକ୍ଷିଣ ଉତ୍ତରିନ ...

ଶ୍ରୀପେନ, ଫେଲ୍‌ହୋପିନାଟିନ ଆଉ କୁସ୍ତପ୍ରାଣୀ

କାହାକୁ ଜୀବିତ ଦେଖିବାର ଅଭଳି ଶୁସ୍ତି ଅନୁଭବ କରିବା ବୋଧେ ରସାନନ୍ଦ ତୁ କେହି କେବେ ଏହିପେରିଏମ୍ କରି ନଥିବେ ! ନଭେମର ର ଶାତୁଆ ସକାଳ:ସୂର୍ଯ୍ୟ ଦେବତାଙ୍କ ସୁନେଲୀ କିରଣ ଥଣ୍ଡା ଉପରେ କୌଣସି ପ୍ରଭାବ ପକାଇ ବାରେ ଅସମର୍ଥ ! ରସାନନ୍ଦ ନୂଆ କରି ଯୁଗୋପ ଆସିଛି ,ନିଜକୁ ସୁଯୋଗ ଦେଇଛି ଆଉକିଛି ନୂଆ ଅନେକଷଣ କରିବା ପାଇଁ ,ନୂଆ ଦିଲ୍ଲୀ ରେ ଚାକିରି ଛାଡ଼ି ଆସିଛି ! ବ୍ୟବସାୟ ବିଷୟ ରେ ସ୍ଵାତକ କରୁଛି ! ଅଂଶକାଳିକ ସେବା କରୁଛି !

ରସାନନ୍ଦ ର ସହ କର୍ମୀ ଶ୍ରୀପେନ ! ବୟସ ୩୫ ,ଲମ୍ବା -୫.୨ ଗୋରା ,ଆଇରିଶ ନାଗରିକ ! ଦିନରେ ୪୦/୪୫ ସିଗାରେଟ୍ ଫୁଲି ଫୁସଫୁସ ରେ ଅଙ୍ଗାରକାମ୍ପ ଭରେ ଏବଂ ବାରମ୍ବାର କାସେ ! ରସାନନ୍ଦ ଶ୍ରୀପେନ ସହିତ ଦିନ ସାରା ବକର ବକର ହୁଏ ଏବଂ ଘାତି ବି ଦେଖେ ! ଘାତି ର କଣ୍ଠା କୁ ମନେ ମନେ ଗାଲି ଦିଏ ! ପରୀକ୍ଷା ବେଳେ ଏହିପ୍ରେସ ବେଗରେ ଦୌଡ଼ ଲଗାଏ ଆଉ ଏବେ କଛିମ ବେଗ ! ନିଜ ଉପରେ ରାଗେ !

ଶ୍ରୀପେନ ନିଜ ଜୀବନର କାହାଣୀ କୁହେ, ଯେତେ ବେଳେ ସିଏ ଯବାନ ଥିଲା ,ତାକୁ ବହିଁ ଖେଳିବାକୁ ଭଲ ଲାଗେ । କୌଣସି କାରଣ ବଶତଃ ବହି ତୁ ଦୂରେଇ ଯାଇ ଟେଲିଫୋନ ଅଫିସ ରେ ଚାକିରି କରେ, ସେବା ନିବୃତ୍ତି ପରେ ମଧ୍ୟ ଘର ଚଳେଇବା ପାଇଁ ଏବେ ବି କାମ କରୁଛି ! ରସାନନ୍ଦ ତାକୁ ସିଗାରେଟ୍ ଫୁଲି ବାକୁ ମନା କରେ, ଏ ସ୍ଵାସ୍ଥ୍ୟ ପକ୍ଷେ ବିଲକୁଳ ଭଲ ନୁହେଁ ! ଫୁସଫୁସ କମ୍ପର୍ମାଇୟ ହେଇଯିବ, ନିଃଶ୍ଵାସ ନେବାରେ ବହୁତ ସମସ୍ୟା ହେଇ ଯିବ ! ଶ୍ରୀପେନ ଏ ସବୁ ଶୁଣି ବହୁତ ହସେ ! ତାର ଧୂସର ଦାନ୍ତ କୁ ବାରମ୍ବାର ଦେଖେ ! ରସାନନ୍ଦ ତାର ତଣ୍ଡି ସଂକ୍ରମଣ କୁ ବେଶ ଭଲଭାବେ ଚିହ୍ନ ପାରେ ! ଔଷଧ ନେବାକୁ କୁହେ !

ଶ୍ରୀପେନ ବାରମ୍ବାର କାଶେ ! ପୁଣି ଖୋଲା ଆକାଶ କୁ ଚାହିଁ ଫୁସଫୁସ ରେ ଧୂଆଁ ଭରେ ଆଉ ବାକି ଧୂଆଁ ଆକାଶକୁ ଉଡ଼ାଇ ଦିଏ ! ଶ୍ରୀପେନ ରସାନନ୍ଦ କୁ ଭଲଭାବେ ଜାଶେ, ରସାନନ୍ଦ କୁ ତକ୍ତର

କହି କି ତାକେ (ରସାନନ୍ଦ ଦିଲ୍ଲୀ ରେ ମେତିସିନ କମ୍ପାନୀ ରେ କାମ କରୁଥିଲା) ,ବେଳେ ବେଳେ ତକ୍ତର ମୋର ପ୍ରେସ କ୍ରିପସନ ଦରକାର । ରସାନନ୍ଦ କୁହେ ,ମୁଁ ତୁମକୁ ମେତିସିନ ଦେବି ତିନି ଦିନ ଖାଇ ନିଅ ଠିକ୍ ହେଇ ଯିବ କିନ୍ତୁ ସିଗାରେଟ୍ ଡ୍ୟାଗ କରି ବାକୁ ପଡ଼ିବ !

ଶ୍ରୀପେନ ପୁଣି ହସେ ! ରସାନନ୍ଦ ତାକୁ ମେତିସିନ ଦିଏ (କପ ସିରପ, ଆଶିବାଯୋଟିକ ସହିତ ଆଶି ଅଲ୍ଲାଜିକ ବି ଦିଏ !

ଶ୍ରୀପେନ ଶୁସ୍ତି ହୁଏ ! ରସାନନ୍ଦ ର ଛାତି ଗର୍ବ ରେ ପାଇଁ ଉଠେ ! ରସାନନ୍ଦ କାମ ସାରି ଘରକୁ ଫେରେ, ଯେ ସବୁ ଘଟଣା ତା ସାଙ୍ଗ ସହିତ ଆଲୋଚନା କରେ ! ତା ପରେ ତା ସାଙ୍ଗ କଥା ଶୁଣି ରସାନନ୍ଦ ର ପାଦ ତଳୁ ମାତି ଖସିବା ଅନୁଭବ କରେ ! ଯଦି କିଛି ଉଲଟ ଫେର ହୁଏ ,ତତେ ଦୋଷୀ ସାବ୍ୟସ୍ତ କରାଯିବ ! ତୁ ଗୋଟେ ତକ୍ତର ନୁହେଁ ,କେମିତି ମେତିସିନ ଦେବା ପାଇଁ ସାହାର କଲୁ !

ରସାନନ୍ଦ ରାତି ସାରା ଶୋଇ ପାରେନା ! ପ୍ରତି ମିନିଟ ରେ ହୃଦୟ ଏବଂ ମନ୍ତ୍ରିଷ୍ଟ ର ଲତଇ କୁ ତର୍ଜମା କରେ ,ଯଦି କିଛି ପାର୍ଶ୍ଵ ପ୍ରଭାବ ହୁଏ ,ସେ ଜେଲ ଯାଇ ପରେ ,ତା ଉପରେ ରେଗ୍ୟୁଲେସନ କମିଟି କେସ ବି କରି ପାରନ୍ତି ! କ୍ୟାରିଆର ଆରମ୍ଭ ପୂର୍ବ ରୁ ଶେଷ ହେଇ ଯିବ ! ଏ କଥା ଭାବି ଭାବି ରାତି ସାରା ଶୋଇ ପାରେନି ! ଭଗବାନ କୁ ପ୍ରାର୍ଥନା କରେ ,ଶ୍ରୀପେନ ର ଶୁଭ ମନାଶେ !

ସକାଳୁ ତର ତର ହେଇ ଅଫିସ ପହଞ୍ଚେ ! ଶ୍ରୀପେନ ଅପେକ୍ଷା ରେ ରୁହେ ! ଶେଷରେ ଶ୍ରୀପେନ ଅଫିସ ରେ ପହି ଯାଏ !

ଶ୍ରୀପେନ କୁ ଜୀବିତ ,ସୁସ୍ଥ ଦେଖୁ ରସାନନ୍ଦ ର ହୃଦୟ ଗତି ସାଧ ରଣ ହୁଏ ! ବୋଧେ ପୁରା ପୃଥିବୀ ରେ ସବୁ ତୁ ଅଧିକ ଶ୍ରୀପେନ ର ଜୀବିତ ର ହେବାର ଶୁସ୍ତି ମନାଯେ ! ଦେଇ ଥିବା ମେତିସିନ ଫେରସ ଆଶି , ତଷ୍ଠବିନ୍ ରେ ଫୋପାଡ଼ି ଦିଏ !

ଶ୍ରୀପେନ, ପଚାରେ ସବୁ କିଛି ଠିକ୍ ? ? Hauyea ? ?



@ କମଳ କାନ୍ତ ନନ୍ଦ, ତବଲିନ -୦୯

Anubhuti ଅନୁଭୂତି

Today in 2024 marked a significant day as I was privileged to represent the rich cultural heritage of Odisha, through its exquisite handloom textiles at the Indian Embassy. The event aimed to showcase the intricate craftsmanship, vibrant colors, and timeless elegance inherent in Odisha's handloom tradition.

Before nominating myself to this event, I had many doubts - am I the right person to present it... Do I have enough knowledge on textiles... Will I do justice to this event? And many more...

But my deep love for Odisha handlooms motivated me to participate and I started exploring about it. Thanks to my best friend "Google", who educated me about a large variety of handlooms hailing from different districts of Odisha. Yes!!! it's not only Sambalpuri or Pasapalli as we commonly refer to any Odisha handloom. There's more to it like Bomkai, Khandua, Haiko, Berhampur Pata, Taraballi, Bichitrapuri, Dongria, etc...please don't ask me how to identify each of them, I still find it tricky .

Collaborating closely with other Odiya friends, we presented a diverse collection of handloom sarees, fabrics, and accessories were curated to reflect the

diverse tapestry of Odisha's textile heritage. Each piece carried with it a story of tradition, skill, and cultural significance.

The event commenced with opening remarks highlighting the importance of preserving and promoting India's rich handloom heritage. Emphasis was placed on to promote hand-made and hand painted textiles and fabrics, by encouraging the audience to wear them to all occasions.

Guests were invited to explore the exhibition showcasing an array of Indian state handloom stalls. When they visited our table, they were curious to know about each saree in display. We walked them though all the sarees, distinguishing each by its distinct weaving technique, such as single ikkat, double ikkat. These are created by an intricate process called 'baandha', in which wrap and weft threads are tie-dyed to produce the pattern on loom. We showed them the typical design motifs on Odisha handlooms like Sankha, chakra, Rudraksha beads, lotus, fish, animals, birds, temple, tribes etc., which are inspired from nature and our tradition.

Ambassador Akhilesh Mishra, Reeti Mam and the audience had elicited admiration and curiosity to our collection on display. Adding to our glory Reeti mam flaunted the Pattachitra shawl she had put that

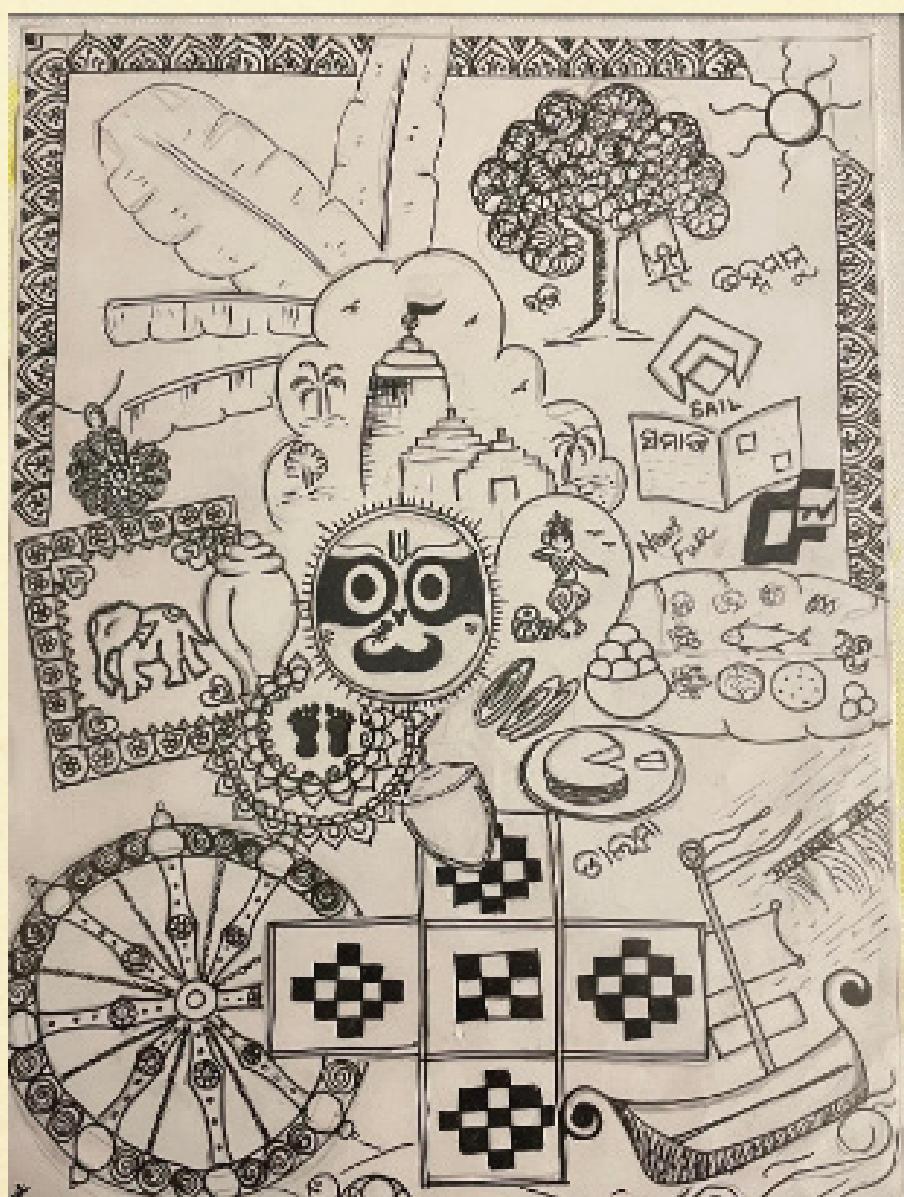
day!!! Also a mannequin with a black Pattachitra saree attracted many eye balls that day!

The event provided a platform for raising awareness of different Indian handlooms, networking and fostering collaborations between young entrepreneurs and enthusiasts. I was amazed with the exchange of knowledge on Indian handloom weaving and dying technique used in different states.

As the event ended, there was a sense

of fulfilment in having successfully showcased Odisha's handloom legacy. Through this endeavour, we hoped to not only promote the economic empowerment of weavers but also to instil a sense of pride and appreciation for India's rich textile heritage. The event served as a reminder of the timeless beauty and cultural significance encapsulated in every thread of India's handloom.

@ ଶୁଦ୍ଧିଷ୍ଟ ରେହେରା , ଭବଲିନ - ୧୮ ..



@ Hritvi Behera, Dublin - 18

Deep knowledge ଗଭୀର ଜ୍ଞାନ

1. Average distance between Earth and the Sun is 149.52 million km. The Sun's diameter is 1.39 million km. If you divide 149.52 by 1.39 then it is 107.5. So, the distance between Earth and Sun is about 108 times the diameter of the Sun. Which is the minimum time a mantra should be repeated as per Hinduism.

Similarly, a stanza in Hanuman Chalisa mentions the distance between Sun and Earth as "Juga Sahasra Jojan par bhanu". In Hinduism, 1 Yug = 12000 years and Sahasra = 1000. So, as per Hanuman chalisa, distance between Sun and Earth = 12000×1000 yojanas (1 yojana = 8 miles) = 96 million miles = 153.6 million kilometers. In fact the longest distance between the Sun and earth is approximately 152 million kms and shortest is 147 million kms.

2. Concept of multiverse is mentioned in Bhagavad purana, Garga Samhita, Brahma Vaivarta Purana, Yoga Vashistha and in many other sacred texts. These texts were written thousands of years back. However, the so-called modern science is now believing that it is possible. As per string theory, it suggests that our universe is just one "brane" or "membrane" in a higher-dimensional space, known as the

"bulk." Other branes or membranes could exist in the bulk, each with its universe. Scientists Neil deGrasse Tyson, Sean Carroll, Stephen Hawking and many others have strongly supported this theory and have published papers supporting this.

3. Aryabhatta, a great Indian Mathematician and astronomer invented zero around 5th century CE. He also did works on Arithmetic, trigonometry, fractions, quadratic equations and so on. He studied at Nalanda University (present day Bihar).

It is acknowledged by many that Aryabhatta studied and mentioned the value of pie in his work. The sloka mentioned by Aryabhatta was "caturadhika^८ śatama^{१०८} lagu^{१२} dvā^{१३} la^{१४} istathā sahasrā^{१५} am ayutadvayavi^{१६} kambhasyāsanno v^{१७} ttapari^{१८} āha^{१९}" means "Add four to 100, multiply by eight, and then add 62,000 (this will be 62832). By this rule the circumference of a circle with a diameter of 20,000 can be approached. This implies that for a circle whose diameter is 20000, the circumference will be 62832. So, $62832/20000 = 3.14$ (Value of pie).

Written@ Praveen Nayak ,South Dublin ..

ଓଡ଼ିଆ “ଲକ୍ଷ୍ମୀ ପୁରାଣ” ର ଉଚ୍ଚତିକ ବାର୍ତ୍ତା Universal massage from “laxmi puran”.

ମୂଳ ଲେଖା @ ବଲଗାମ ଦାଶ ..

The story starts when goddess MAA Lakshmi embarks on a journey outside her shrine of Puri, observing that many were heedless of the fact that it was a holy occasion dedicated to her. Taking the disguise of a Brahmin woman, she offers instructions to a rich trader's wife regarding rituals for her worship. Crossing the bounds of the city, she sees Shriya, a poor, outcaste woman who offers the goddess her worship with rituals, conducted with cleanliness and devotion. Pleased, Lakshmi manifests herself inside Shriya's house and blesses her.

Upon her return to the temple, her husband Jagannath and Balarama refuse her entry on the grounds that she had besmirched herself by entering the house of the outcaste woman. Lakshmi refuses to perform the purification ceremony before

entering the temple. She removes her expensive jewellery with the exception of her marital ornaments and leaves in a huff, cursing the brothers by depriving them of her presence that brought well-being and prosperity. Aghast, the brothers take the form of Brahmin mendicants and beg for food from household to household, not receiving any. Finally, they arrive at the newly built house for Lakshmi, where they are informed that it was the house of an outcaste. Relenting, the brothers consent to eat the food prepared by the outcastes and submit to Lakshmi's demands of egalitarianism, recognition of her holy days, and their promotion of communal eating for members of the highest Brahmin to the lowest Chandala. Lakshmi reunites with the gods in the temple at the end
AT the end Maa Laxmi put the below conditions

ଜଗତ ମାତା ବୋଇଲେ ତୁମେ କର ସତ୍ୟ ! ଚଣ୍ଡାଳୁ ବ୍ରାହ୍ମଣ ଯାଏ ଖୁଆ ଖୋଜ ହେବେ !!
ସମସ୍ତେ ଖାଇଣ ହସ୍ତ ଜଳେ ନ ଧୋଇବେ ! ହାତି ର ହସ୍ତ ବ୍ରାହ୍ମଣ ଛତାଇ ଖାଇବେ !!
ବ୍ରାହ୍ମଣ ଖାଇ ହସ୍ତ କୁ ମୁଣ୍ଡ ରେ ପୋଛିବେ ! ଅନ୍ତିମ ସର୍ବେ ମୁଣ୍ଡ ପୋଛୁଥୁବେ ହସ୍ତ !!
ତେବେ ବଡ ଦେଉଳ କୁ ଯିବି ଜଗନ୍ନାଥ ! ହେଉ ହେଉ ବୋଲି ଆଜ୍ଞା ଦେଲେ ମହା ବାହୁ !!
ଯୁଗେ ଯୁଗେ ଲକ୍ଷ୍ମୀ ଗୋ ତୁମ୍ଭର ଯଶ ରହୁ ! ଲକ୍ଷ୍ମୀଙ୍କ ହସ୍ତ ଧରିଣ ଜଗନ୍ନାଥ ନେଲେ !!
ବଡ ଦେଉଳ କୁ ପ୍ରଭୁ ବିଜେ କରି ଗଲେ ! ଲକ୍ଷ୍ମୀ ତନ୍ତ୍ର ଓଡ଼ିଆ ଯେ ଛାମୁ ରେ ଜଳାଇ !!
ଦେଉଳ କୁ ବିଜେ କଲେ ବ୍ରହ୍ମାଣ୍ଡ ଗୋସାଇଁ ! ଇନ୍ଦ୍ର ଡାକୁଗାନ୍ତି ଦେବ ମଣିମା ମଣିମା !!

Purana katha ପୁରାଣ କଥା

In English :

Jagata maata boile tumbhe kara satya ! Chandalu braahmana jaae khiaa kholi hebe !!

Samaste khaaina hasta jale na dhoibe ! Hadi ra hastu braahmana chhadaai khaaibe !!

Braahmana khaai hasta ku munda re pochhibe ! Anna khaai sarbe munde pochhuthibe hasta !!

Tebe bada deula ku jibi Jagannaatha ! Heu heu boli agya dele maha baahu !!

Juge juge Lakshmi go tumbhara jasa rahu ! Lakshminka hasta dharina Jagannaatha nele !!

Bada deula ku prabhu bije kari gale ! Lakhye chandra udiaa je chaamu re jalai !!

Deula ku bije kale brahmaanda gosaain !! Indra dakuchaanti deba manimaa manimaa !!

The Puran advocates 3 major points

1. **Social Change Through Empathy and Respect:** The text might advocate for social change by promoting empathy among the fortunate towards the less fortunate. It could suggest that positive change can be achieved through respectful interactions, even between those of different social classes. This approach emphasizes treating everyone with respect, even outcasts, rather than resorting to anger or hatred to fight social inequality.

2. **Importance of Rituals with the Right Intention:** The Lakshmi Purana likely emphasizes the importance of performing rituals with proper devotion and a pure heart. The story of Lakshmi visiting the poor woman who offered sincere worship, despite her social standing, could be interpreted as a message that rituals hold more value when accompanied by genuine devotion than by wealth or social status.

3. **Community kitchen and eating together to remove the discrimination.** Then society becomes srimandira where 64 nijoga, but all work together, eat together and live together without any discrimination.

I.Promoting Equality: Community kitchens often operate on a model where everyone eats the same food, regardless of their social status or financial situation. This can create a sense of equality and shared humanity among participants.

II.Fostering Inclusion: Community kitchens can be designed to be welcoming and inclusive spaces for everyone. This can be especially helpful for marginalized groups who may feel excluded from other social settings due to discrimination. By providing a safe and welcoming environment,

community kitchens can help to combat social isolation and promote a sense of belonging.

III.Addressing Food Insecurity: Discrimination can contribute to food insecurity, as marginalized groups may have difficulty accessing affordable and nutritious food. Community kitchens provide meals to those in need, regardless of their background. This can help to alleviate food insecurity and promote better health outcomes for all members of the community.

@ ମାନକେତନ ପଣ୍ଡା, ଉବଳିନ - ୧୫ ..



EMPEROR LANGULA NARASINGHA DEBA

The history article document sheds light on Emperor Langula Narasingha Deba I, a ruler of the Eastern Ganga Dynasty in Odisha, India. It argues that he should be recognized for his military achievements in defending Odisha from Muslim expansion during the 13th century.

The Ganges ruled Odisha for centuries before handed over to Gajapati rulers. Narasingha Deba I's father, Ananga Bhima Deba

III, successfully defended Odisha from attacks on multiple fronts. He established a strategic alliance with the Kalachuri clan and built a powerful military base at Cuttack.

Narasingha Deba I ascended the throne during a period of instability in the Delhi Sultanate, creating an opportunity for Odisha. He adopted aggressive tactics, unlike traditional

- **Battle of Katasin (1243 AD):** Narasingha Deba I's forces lured the



Muslim army of Bengal into a trap within thick jungles and inflicted heavy casualties. This victory brought the Radha province of Bengal under Odia control.

- **Battle of Lakhnauti (1244 AD):** The Odia army captured the fort of Lakhnauti and the province of Varendra, causing panic among Muslims.
- **Battles of Umurdan (1247-1256 AD):** A series of battles ensued against the newly appointed and well-reinforced Muslim governor of Bengal. While the Odias won some battles, they suffered losses including the death of their ally, the Haihaya king Paramadri Dev. However, the exhausted Muslim forces didn't venture further into Odisha.

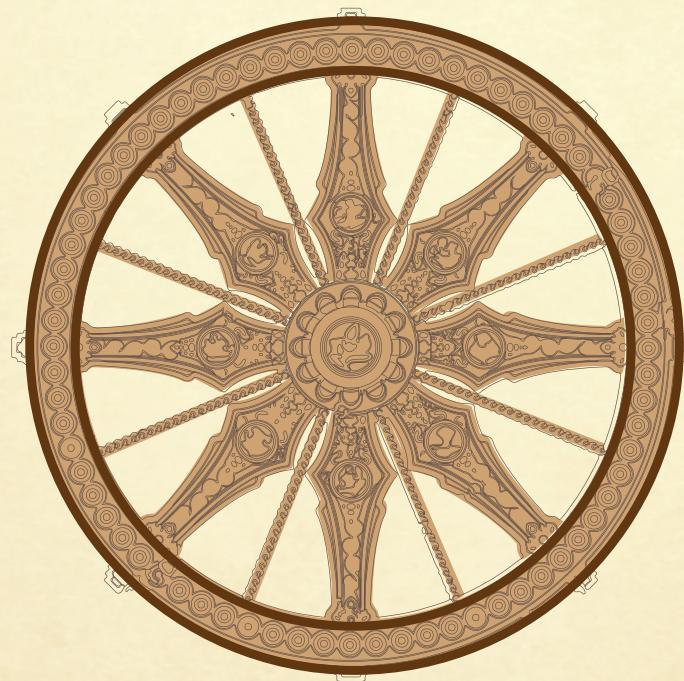
The document mentions conflicts with the Kakatiya dynasty in southern India. While the Kakatiyas captured some territory north of the Godavari River during Odia engagements with Muslims, Narasingha Deba I ultimately pushed them back.

Legacy and Injustice

Narasingha Deba I's achievements are often overshadowed by the dominance of left historians who downplay Odisha's victories. The Konark Sun Temple, built by Narasingha Deba I, is seen as a symbol of his Hindu supremacy amidst Muslim expansion.

Odia king like Narasingha Deba I, in Indian history narratives. Their resistance against Muslim conquest significantly impacted the course of Indian history. He stopped the expansion of Turukiya ruler and forced to make agreement with him that they will never cross Ganaga river.

Written@ Minaketan Panda , Ireland ..



Falguna Chaitra ଫାଲ୍ଗୁନ ଚିତ୍ର

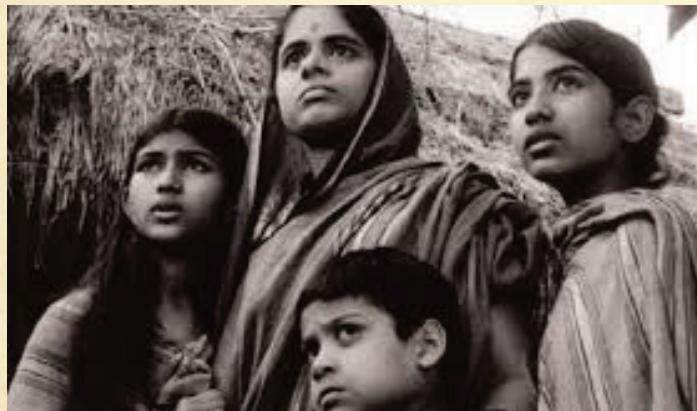
Odia cinema boasts a rich history dating back to 1936. Here's a glimpse into its fascinating journey:

Pioneering Steps (1936-1950s):

- The birth of Odia cinema is marked by the release of "Sita Bibaha" in 1936. This mythological film, based on the Ramayana, was the brainchild of Mohan Sundar Dev Goswami.
- Due to limited resources, the industry initially relied on infrastructure in Kolkata.
- There was a long gap between the first and second Odia film, with "Lalita" hitting the screens in 1949.

Growth and Identity (1950s-1970s):

- The 1950s saw a surge in Odia film production. "Sri Jagannath" (1950) further cemented the connection between Odia cinema and the state's cultural identity, particularly Jagannath worship.
- The industry strived for independence, with filmmakers like Kabiraj Krushna Chandra Tripathy Sharma using local talent for "Sri Sri Mahalaxmi Puja" (1959).
- This era witnessed the emergence of prominent figures like singer Akshay Mohanty and lyricist Gurukrushna Goswami.



Institutional Support and Beyond (1970s-Present):

- A significant milestone came in 1974 when the Odisha government recognized filmmaking and cinema construction as industries.
- The establishment of the Odisha Film Development Corporation in 1976 further bolstered the industry.
- Odia cinema has continuously evolved, encompassing diverse themes and genres while retaining its cultural essence.

Ireland, Dublin 2023

- "Malajanha" (Dead Moon) is a landmark film in Odia cinema history. Released in 1965, it's considered a classic directed by Nitai Palit, based on the novel of the same name by Upendra Kishore Das. The lead actors were Jharana Das and Akshaya Mohanty (Kashyap). Inspired by the Novel and movie one new movie "Phalguna Chaitra" Directed by Peenakee Singh and Sisir Kumar Sahu based on the heartwarming tale about family unity and sacrifice during challenging times. The rich culture of Odisha is said to be beautifully woven into the story.
- IOA appreciated the movie and bring the all odia families to approcite this new odia movie garnered positive reviews for its focus on family bonds and the performances, particularly the lead actors.
- It was praised for being a breath of fresh air with a unique storyline compared to typical Odia commercial movies.



MY STORY

By Dolly Misra

I came to the UK in 1961 with my husband who was a medical doctor and came here on a two years study leave. His first job was as a junior doctor in Wales, Cardiff. Before I came to the UK, I didn't have a clue about the country except that it was a cold country. The UK was a different world than now. The standard of living and the salary were not as high as now. The first house we lived in had no central heating, only a coal fire in the living room. I found everything different from back home such as the climate, food, clothes, currency including the culture. I tried my best to adapt to everything thinking well, "I am here only for two years". After living there only for a year, we moved to England moving around from North to South with two small children until 1970.

Then my husband got a good and permanent job in Limavady, N. Ireland. It was a big jump coming to Limavady from Surrey. Until then I didn't know the differences between Catholics and Protestants thinking they are all Christians. I was just amazed to see the fighting

between the two communities. As my husband was an Accident and Emergency doctor, he kept himself very busy day and night on call all the time without any time for the family. The children were sent home from school due to bomb scares. I felt very unsafe and homesick. I was very unsettled and pining to go back home. In those days telephone calls were too expensive and I was communicating with my parents by writing letters. At the same time, my



husband loved his exciting job here and had no intentions of returning home.

Eventually, I settled down and we bought our own house in 1973. Slowly I made some good friends and found the people are very friendly. They took me around and showed me around different beautiful scenic places in Northern Ireland. They welcomed me to their houses and made me feel at home. I am very proud to say today that the people of Limavady made me settle down and feel comfortable, a place where we lived for 30 years very happily. My children grew up and I got my driving licence and my own car. I was feeling a bit lost and wanted to do something to keep myself busy. Although I was a history graduate, I still had difficulty in getting a proper job. So I decided to go back to the College of Further Education and finished a two-year course in administration and passed with distinctions. Then I worked in the civil service for two years in Londonderry. Afterwards, I got an opportunity to work in the Health Service in Limavady which was near home and worked with the School Medical Officer and the team where I worked for 20 years.

After I lost my husband, I took early retirement and moved to Belfast to look after my grandchildren. When



my grandchildren grew up, I involved myself in the community. I joined many groups, clubs and organisations holding positions. I enjoyed working with the people in the community and have achieved quite a few awards of recognition.

Now I have become a Senior Citizen and a great Grandma and enjoying life with the extended family of four generations making my life in N. Ireland which is my home now and living here for 63 years after going through lots of ups and downs.



Mahaprasade Govinde ମହାପ୍ରସାଦେ ଗୋବିଦେ

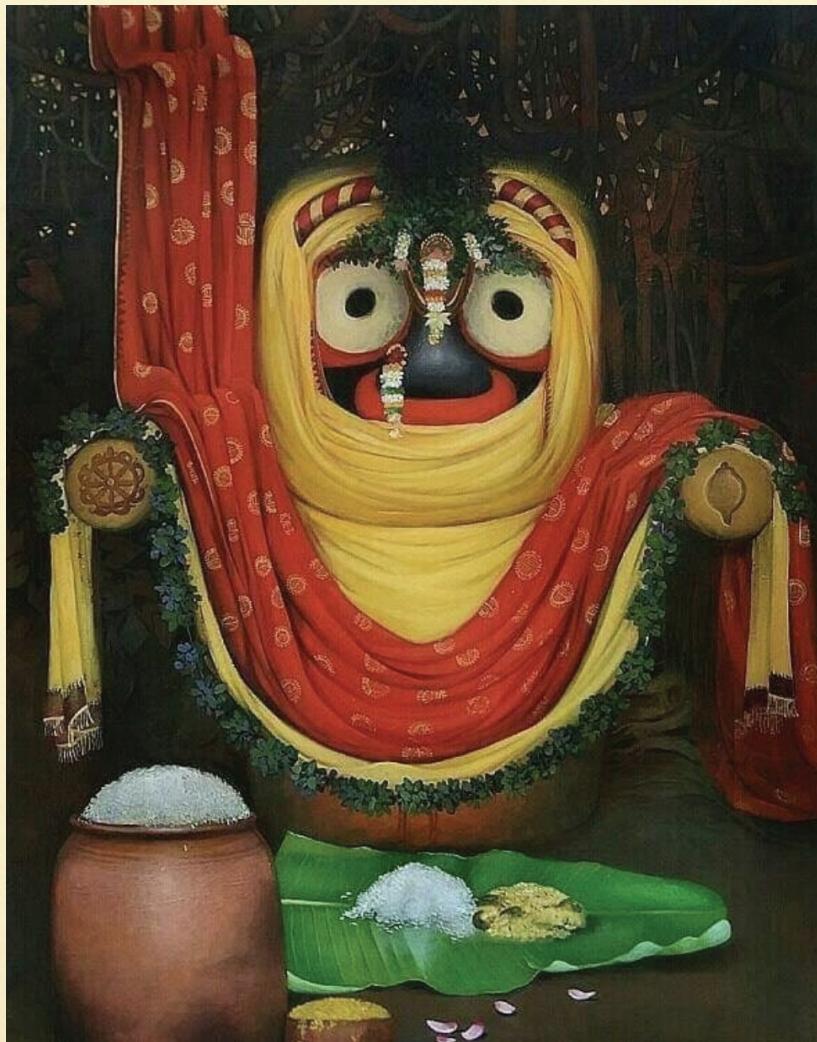
Sharing a heartfelt reflection on my annual pilgrimage to the divine abode of Shri Jagannath in Puri, Odisha. Since childhood, this sacred journey has been an integral part of my life, keeping me deeply rooted in my native culture and spirituality.

Every year without fail, our family makes the pilgrimage to the Shrimandira of Shri Jagannath at the mool dham in Puri. It's not just a vacation; it's a spiritual odyssey that fills our hearts with divine grace and blessings.

Our temple visit culminates in a soul-nourishing experience - partaking in

the

Mahaprasad within the temple premises at Anand Bazar. The Mahaprasad, infused with the divine essence of Lord Jagannath's blessings, is a taste like no other, something I've never encountered in any other temple. I was always curious to know the transformation from grain of rice to grace and revered Mahaprasad, also known as Arna Brahma. Some interesting aspect of the the divine journey where rice transcends into blessings and purity at Lord Jagannath Temple, Puri.



Offering to Lord Jagannatha:

1. Amunia: Pure rice chosen for cooking
2. Anna: Rice cooked to perfection
3. Chheka: Cooked rice moved out of the temple kitchen
4. Bhoga: Offering of rice placed on Bhairavi Chakra
5. Naibeda: Bhoga offered to the divine deities
6. Mahaprasad: Naibeda elevated to divine grace, offered to Goddess Bimala, the highest form of divine grace and blessing.
7. Kaibalya: Mahaprasad presented before Panch Parameswar
8. Abadha: Kaibalya consumed by devotees, nourishing body and soul
9. Nirmalya: Sacred remnants dried up, symbolizing purity and devotion. It is believed that Lord Vishnu incarnates himself as Lord Jagannatha and dines at Puri, and the food cooked in the Shrimandira is prepared by Devi Mahalakshmi herself, served to Shri Jagannatha and his siblings. Maha-Prasade Govinde the following prayer devotees pray before taking the Mahaprasadam
 Maha-Prasade Govinde
 Nama-Brahmani Vaisnave
 Svalpa-Punya-Vatam Rajan
 Visvaso Vaiva Jayate
 For those who have amassed very few pious activities, their faith in maha-prasad, in Sri Govinda, in the Holy Name and in the Vaishnavas is never born

Mr. Sanjeeb Kumar Barik



Chenna Sweets ଛେନା ର ମିଠା

1. Chhenapoda

It was invented by Sudarsan Sahu post 1947 after he set up a hotel in the village of Dashapalla and began experimenting with left over cottage cheese.

Chhenapoda Dibasa is being celebrated since 11 April 2022, the birth anniversary of Sudarsan Sahoo. It is made of well-kneaded homemade fresh cheese chhena, sugar, semolina, and is baked for several hours until it browns. Chhena poda is known as one of the Indian dessert whose flavor is predominantly derived from the caramelisation of sugar.

2. Rasabali

It is offered to Baladevjee, and originated in the Baladevjee Temple of Kendrapara. It is one of the Chapana bhoga of Jagannath temple. Kendrapara's Rasabali got GI tag on 3 October 2023.

It consists of deep fried flattened reddish brown patties of chhena (farmer cheese) that are soaked in thickened, sweetened milk (rabri). Flattening the chhena into palm-sized patties is done in order to allow them to absorb the milk more readily. The thickened milk is also usually lightly seasoned with crushed cardamoms.

3. Chhena kheeri

it is a sweet dish originally from coastal Odisha in eastern India . Chhena kheeri is made by deep-frying cubes of chhena cheese. Although typically ghee is used as the frying medium, chefs frequently

substitute this with vegetable oil. The cubes are added to milk and sugar, and boiled further until some of the milk evaporates and the dish acquires a thicker consistency, to form a rabdi. The mixture is seasoned with cardamom and nuts before being served.

4. Chhena jalebi

it is a sweet dish originally from the eastern Indian subcontinent, a dessert made from chhena. It's popular in Odisha, It is one of the Sukhili bhoga of Jagannath temple. The basic ingredient is fresh curd cheese called chhenna. Fresh chhena is thoroughly kneaded and rolled up into shapes similar to pretzels, before being deep fried. The fully fried chhena pretzels are then soaked in a sugary syrup. Chhena jilapis are served either hot or chilled.

5. Chhena gaja

it is a sweet dish from Odisha, the chhena gaja remains largely popular within the state itself. Chhena gajas are prepared by combining chhena, similar to cottage cheese, and sooji (semolina), and kneading the dough thoroughly. Water is squeezed out from the mixture, which is then dried briefly until it acquires the right consistency. It is then molded into palm-sized rectangular shapes (gajas), boiled in thick sugar syrup. Sometimes, the gajas are then allowed to dry a little more, in which case the sugar may occasionally crystallize on the surface. One of the best places to savor chhena gajas is Pahala, near Bhubaneswar

ଦ୍ୟଞ୍ଜନୀ:- ଓଡ଼ିଆ ଘାଣ୍ଟ (ପେରିବେଷଣ :- ୪ ଜଣଙ୍କ ପାଇଁ)

Dish:- Odia Ghant (Serves:- For 4 people)

ସାମଗ୍ରୀ :-

୧. ରସୁଣ ୫ ପାଖୁଡ଼ା
୨. ଅଦା- ୭୦ ଗ୍ରାମ
୩. ଗା ଚେବୁଲ ଚାମଚ ବାଦାମ ପେଷ
୪. ୧.ଚେବୁଲ ଚାମଚ ପାଞ୍ଚ ପୋରନ
୫. ୧୦୦ ଗ୍ରାମ ଛୋଟ ହେଇ କଟା ହେଇଥିବା ପିଆଜ
ଏବଂ ୨ ଗା ଚମାଚର - ଠିକ୍ ସାଇଜ ରେ କାଟି ରଖନ୍ତୁ
୬. ୬୫୦ ଗ୍ରାମ ମିଶା ପରିବା(ବନ୍ଦା କୋବି,ମୂଳା,
ଆଲୁକଖାରୁ,ମାଟି ଆଲୁ,ସଜନା ଛୁଇଁ,ଲାଇ) ଇତ୍ୟାଦି
୭. ସ୍ଵାଦ ଅନୁସାରେ ଲୁଣ, ଧରିଆ ପଡ଼
୮. ୨୫୦ ଗ୍ରାମ ଚଣା ଡାଲି (ଆଗ ରାତିରୁ ଭିଗା)

Materials:-

1. 5 cloves of garlic
2. Ginger- 70 grams
3. table spoons of almond paste
4. 1 Tablespoon five forn
5. 100 gms finely chopped onion and 2 tbs tomatoes - cut into bite sized pieces
6. 650 grams of mixed vegetables (bound cabbage, radish, sweet potato, potato, sweet potato, cabbage) etc.
7. Salt to taste, coriander leaf
8. 250 grams of chickpeas (from the previous night)

ପ୍ରସ୍ତୁତି ପ୍ରଶାଳୀ (preparation):-

୧. ରୋଷେଇ ଗ୍ୟାସ ଉପରେ କଡ଼ାଇ ଗରମ କରନ୍ତୁ !

Heat the stove on gas .

୨. କଡ଼ାଇ ଠିକ୍ ରେ ଗରମ ହେଇ ଗଲା ପରେ ଦୁଇ ଚେବୁଲ ଚାମଚ ତେଲ ଡାଲି ନିଅନ୍ତୁ !

After it gets hot, take two table spoons of oil.

୩. ତେଲ ଗରମ ହେଲା ପରେ ,ପାଞ୍ଚ ଫୁଟର ମିଳାଇ ନିଅନ୍ତୁ ,ପାଞ୍ଚ ଫୁଟର ଟିକିଏ ଧୂସର ରଙ୍ଗ ହେଲା ପରେ ସେଥିରେ ଛୋଟ କଟା ଯାଇଥିବା ପିଆଜ ମିଶାଇ ଏବଂ ସ୍କୁଖ ଗୋଟେ ଲଙ୍କା ସହିତ ଠିକ୍ ଭାବରେ ମିଳାଇ ସନ୍ତୁଳନ୍ତୁ ! ପିଆଜ ସୁନେଲୀ ରଙ୍ଗ ହେବା ପର୍ଯ୍ୟନ୍ତ ଅପେକ୍ଷା କରନ୍ତୁ !

After the oil heats up, mix it for 5 minutes, after 5 minutes it turns a little gray in color, add chopped onions and mix well with dry ground pepper and balance! Wait until the onion turns golden!

୪. ପିଆଜ ସୁନେଲୀ ରଙ୍ଗ ହେଇ ଯିବା ପରେ ,ସେଥିରେ କଟା ଯାଇଥିବା ଚମାଚର ସନ୍ତୁଳି ନିଅନ୍ତୁ ଏବଂ ଦରକାର ପଡ଼ିଲେ ସେଥିରେ ଅବଶ୍ୟକ ଅନୁସାରେ ପାଣି ମିଳାଇ ଠିକ୍ ରେ ପେଷ ବନାଇ ନିଅନ୍ତୁ !

After the onion turns golden in color, take the balance of the chopped tomatoes and add water as needed to make a fine paste!

୫. ତା ପରେ ସେଥିରେ ପୂର୍ବରୁ ତିଆରି କରାଯାଇଥିବା ଅଦା ଏବଂ ରସୁଣ ପେଷ ମିଶାଇ ସନ୍ତୁଳି ନିଅନ୍ତୁ !

After that add ginger and garlic paste made earlier and balance!

୬. ପେଷ ତେଲ ଛାଡ଼ିଲା ପର୍ଯ୍ୟନ୍ତ ଠିକ୍ ସେ ମିଳାଇ ନିଅନ୍ତୁ !

Mix until the paste leaves oil!

୭. ପେଷ ଠିକ୍ ରେ ବନି ଗଲା ପରେ ଅଧା ପେଷ କଡ଼ାଇ ରୁ କାଢି ବାହାରେ ରଖନ୍ତୁ !

After the paste has risen properly, remove half of the paste from the pan and keep it outside!

୮. ଏବେ କଡ଼ାଇ ରେ କଟା ଯାଇଥିବା ପରିବା ଏବଂ ଭିଗା ଚଣା ଡାଲି ମିଳାଇ ନିଅନ୍ତୁ ଠିକ୍ ଭାବେ ! ସ୍ଵାଦ ଅନୁସାରେ ଲୁଣ, ହଳଦୀ ଗୁଣ୍ଡ, ଧନିଆ ଗୁଣ୍ଡ ଠିକ୍ ଭାବରେ ମିଳାଇ ନିଅନ୍ତୁ ! ସେଥିରେ ୨୫୦ ମି ଲି ପାଣି ମିଳାଇ ନିଅନ୍ତୁ ଏବଂ ଚଣା ଡାଲି ଠିକ୍ ଭାବରେ

ସିଇବା ପର୍ଯ୍ୟନ୍ତ ଅପେକ୍ଷା କରନ୍ତୁ ! ପରିବା ୭୦/୮୦ ପ୍ରତିଶତ ସିଇ ଯିବା
ପରେ ସେଥିରେ ପୂର୍ବ ପ୍ରସ୍ତୁତ ବାଦାମ ପେଣ୍ଠି ଏବଂ ପୂର୍ବରୁ କାଢି ରଖିଥିବା ମସଲା ପେଣ୍ଠି ମିଳାଇ ନିଆନ୍ତୁ !

Now mix the chopped Chopped Veggies & Split Soaked Peas in the pan properly! Mix salt, pepper and coriander leaf according to taste!
Add 650 ml of water and wait until the chickpeas are cooked properly!
After 70/80 percent of the mixture is cooked, add the previously prepared almond paste and the spice paste that you have already boiled!

୯. ପରିବା ଏବଂ ବାକି ଚଣା ତାଳି ଠିକ୍ ରେ ଶିଖି ଯିବାପରେ ସେଥିରେ ଗରମ ମସଲା ଏବଂ ଧନିଆ ପଡ଼ୁ ମିଳାଇ ନିଆନ୍ତୁ !

After the pariva and the rest of the chickpeas are cooked properly, add the hot spices and pineapple leaves!

୧୦. ଏବେ ଗର୍ମାଗର୍ମ ଘାଣ୍ଠ ସହିତ ଅରୁଆ ଅନ୍ତିମ ପରିବେଶଣ କରନ୍ତୁ ଏବଂ ଖାଇବାର ମଜା ନିଆନ୍ତୁ !

Now serve arua anna with garmagarm ghant and enjoy.

@ ସଙ୍ଗୀତା ନନ୍ଦ



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Young Achievers

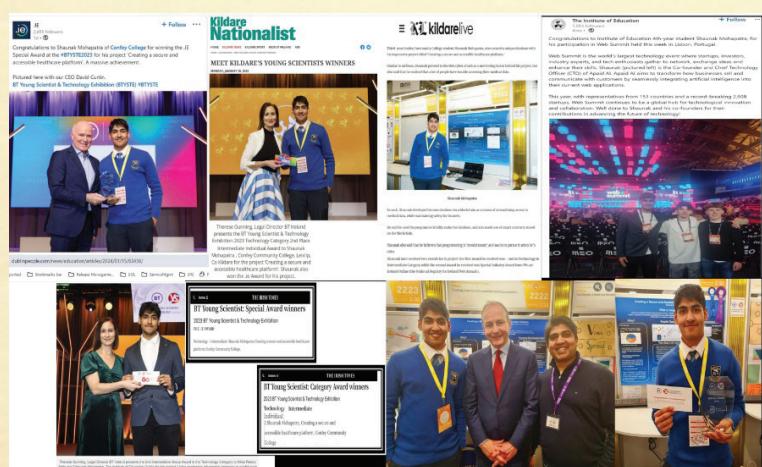
Shaunak Mohapatra, a tech-savvy student aged 16, is currently in the Transition Year at the Institute of Education. He is one of Ireland's brightest young tech enthusiasts, aiming to use technology to drive future progress. Shaunak has always been eager to learn about technology, starting his journey with Python at the age of 7, and he is now fluent in most programming languages.

Some of Shaunak's notable achievements include:

- Representing his school at the Primary School Fair in 2019 and 2020 for the BT Young Scientist competition
- Being the National Winner (1st Runners Up) of the Intel Mini Scientist competition in 2020
- Winning the 1st Runners Up in the Technology Category and receiving the IE Web Special Award at the BT Young Scientist in 2023
- Participating in the BT Young Scientist Business Bootcamp at UCD Nova in 2023
- Launching a startup as the CTO at the Web Summit in Lisbon in 2023 (Youngest Participant in the Lisbon Web Summit)
- Web Summit is the world's largest technology event where startups, investors, industry experts, and tech enthusiasts gather to network, exchange ideas and enhance their skills.
- This year, with representatives from 153 countries and a record-breaking 2,608 startups, Web Summit continues to be a global hub for technological innovation and collaboration
- Winning the 1st Runners Up in the Technology Category at the BT Young Scientist in 2024

Shaunak's recent work has been focused on AI, particularly his project using Generative Adversarial Networks to predict post-rehabilitation effects on stroke victims.

His current keen interests lie in the application of AI.



Shaurya Mohapatra, a 10-year-old badminton enthusiast, has been playing the sport for the past two years.

He possesses a strong passion for badminton and is currently being coached by some of the best coaches in Ireland.

Shaurya is working diligently towards securing a spot in the national team for the U13 category.

His recent accomplishments include -

- Representing the winning team, Leinster U11 2023, in a match against Alpha in Belfast.
- Representing the Dublin Team in the inter-county championship U13 - 2024, where they finished as First Runners.

Additionally, Shaurya is a member of the U13 Dev Leinster Squad. While he also enjoys chess and football (being a member of Lucan United), his primary passion lies in badminton, and he is eager to further pursue it.





Utkal Divas in Ireland - ଉତ୍କଳ ଦିବସ



Presenting handloom sarees of odisha - ଓଡ଼ିଶାର ହଣ୍ଡଲୁମ୍



Odisha rajya Utsava in Indian embassy ,Dublin , Ireland
- ଓଡିଶା ରାଜ୍ୟ ଉତ୍ସବ ଇଂଲିଅନ୍ୟ embassy, ଡୁବଲିନ୍



Presenting festivals of odisha - ଓଡ଼ିଶାର ପର୍ଵ ପର୍ବଣୀ

ବିଦେଶୀ ଅତିଥିଙ୍କୁ ଗଜପତିଙ୍କ ସମ୍ବନ୍ଧନା

ସୁରା, ୧୯ (ବ୍ୟକ୍ତି): ଶ୍ରୀମଦିଇ
ପରିବାର ପ୍ରକଳ୍ପ ଉପରେ ଉଦ୍‌ଦେଶ୍ୟ
ଅବସାନ ଲାଭ ଦିଗ୍ଭୟାମ୍ଭ ଆଧିକାର
ଅଭିନାଶକ୍ତି ଶ୍ରୀମଦିଇ ପରିବାର
ଉପରେ ଦିଗ୍ଭୟାମ୍ଭ କାହାରେ
କରିଛନ୍ତି । ପରିବାରକୁ ଦୂର ଦୀର୍ଘବିଷ୍ଣୁ
ଥିଲା ଅଭିନାଶ, ଜୀବା, ଜୀବନକୁଣ୍ଡ,
ଜୀବା ଜୀବନ ଏବଂ ଜୀବନର
ଦେଶର କର୍ତ୍ତାଙ୍କ ବ୍ୟକ୍ତିଗତ ପରିବାର
ଦେଶରେ । ଏହିକାର୍ଯ୍ୟ କରିବାର
ପରିବାର ଏବଂ ଜୀବନର
କାର୍ଯ୍ୟରେ ଯେତେବେଳେ କାହାରେ
ଖୁବିପୁଣ୍ୟ କରିବାକୁ
କରିଛି । ଏହି
ଅଭିନାଶର ଦୂରକାର
ବ୍ୟକ୍ତିଗତ ପରିବାର
ଦେଶର କାର୍ଯ୍ୟରେ କାହାରେ
ଥାଏଥିବା ଏହିରୁ ହୋଇଥିଲେ ।
ବେଳେକାଂ ତେଣେ କିମ୍ବା ମହାପ୍ରକଳ୍ପ
ପରାମର୍ଶ କରି ଏବଂ ଆଧିକାର
କରିଥିଲେ । କିମ୍ବା କେବେଳେ ଏହି

A group photograph of Indian men in traditional attire, including dhotis and shawls, gathered outdoors. Some are holding small red boxes or bags. The background shows a yellow banner with text and a red cloth.

Chennapoda steals the show at Chhadakhai fest in Dublin

Arunika Mohapatra

Bhubaneshwar: A non-resident Odia's "fire for baking the 'chhenapoda'" helped him win the first prize at the Chhadakhal festival recently organised by the Irish Odia Association in Dublin. "I was surprised when my name was announced," said Trinath Maharana, a software engineer who lives in Belfast, Ireland.

girl in Nayagarh district started baking it at home every weekend to satiate his sweet tooth. "Chhapatoda is my favourite sweet dish. But in Ireland it is impossible to get it. So, I decided to bake it taking help from videos and from what I could remember," said Tripathi.

Chef Sheikh Rahman Hussain, who judged the competition, said every bite of the chhenapods' made by Trinath was full of flavour. Hussain, who had had 'chhenapoda' in Balasore earlier, said the flavour was authentic.

**GLOBAL
ODIA**

The main deity Trinath Kassain, who 'lives' in Balasore, his abode was

A group of people, including a young girl and several adults, standing together indoors.

Association members with Alan Edge, mayor of South Dublin County, and Anil Kumar Maharana after winning the cooking contest.

'dahi bara-aloo dum'; Three children Hritvi B

hera (12), Ishani Pami (13) and Sona Barik (13) — told the audience

— cha ghanta' — for the other prizes of 105 people about Botta Bandna. Other children like Aishav-

from among the 28 dishes cooked by

Takshi Dash (7) narrated 'Jagannatha Astakam' Jhalsias, an

members also observed Ganesh Chaturthi at 'Ganesh stutee'. Among those present were

maritime tradition of
the state's trade links
with Sumatra, said San-
juk, working committee

आयरलैंड में 18 भारतीय भाषाओं की भागीदारी के साथ विश्व हिंदी दिवस समारोह का हआ आयोजन

प्रीष्म मोटी के प्रयासों से भारतीय भाषाओं की गणिता और लोकप्रियता की विश्व भा में सहित है - गुरुत्व अदानें



Lord Krishna painting by Louren Nayak



Odia and Santali language presentation in Indian embassy, Dublin, Ireland-

ଓଡ଼ିଆ ଏବଂ ସନ୍ତାଳ ଭାଷା ର ଉପସ୍ଥାପନା ଭାରତ ଏମ୍ବସି, ଡବଲିନ



Presentation Odisha in Indian embassy ,Dublin , Ireland-

ଓଡ଼ିଶା କୁ ଉପସ୍ଥାପନା ଭାରତ ଏମ୍ବସି, ଡବଲିନ



@ KK Shoot



Patrick Kavanagh was an Irish poet and novelist.
The structure was erected by the Monaghan county council,
and the painting of Patrick Kavanagh by Sovan Shivraj Patti.





Odia Cinema in Dublin - ଭବଳିନ ରେ ଓଡ଼ିଆ ଚଳଚିତ୍ର



Raja Celebration in Dublin - ବିଦେଶରେ ରଜମଞ୍ଜଳ



Chhadakai with 35types of odia food -
ଛାତଖାଇ ସହ ଗାଁ ପ୍ରକାର ଓଡ଼ିଆ ଖାଦ୍ୟ



ଅନ୍ଧିରୁକ୍ତ ପାଢ଼ୀ, ଭବଳିନ



Mr. Soumendra Kumar Dash
(ସୌମେନ୍ଦ୍ର କୁମାର ଦାଶ) - Odia Marathon /
Athletic in Dublin (ଓଡ଼ିଆ ଧାବକ)

I am a passionate, ultra marathon runner. I have done a couple of Dublin marathons with PB of 3 hrs 48 mins. I enjoy my trail runs as it gives altogether a different level of endurance test and Ireland has some best trails in the world. If someone share the same passion and would fancy a run with me, pls don't hesitate to contact.

As I say - "Anybody can Run"

Soumendra
17 Bishops Gate
Kilternan



@ ଶତକାଷୀ ଦାଶ , ଦକ୍ଷିଣ ଭବଲିନ

Dhaga Dhamali - ଭଗ ଭମାଳି

କେହି ରହି ନାହିଁ ରହିବେ ନାହିଁଟି ଭାବ ରଙ୍ଗଭୂମି ତଳେ !

ସର୍ବେ ନିଜ ନିଜ ଅଭିନୟା ସାରି ବାହୁଡ଼ିବେ କଳବଳେ !!

Meaning : No one will stay under the arena of life for ever !
Everyone will return after completing their own performance!!

ରାଜା ସିନା ପୂଜା ପାଏ ଆପଣା ଦେଶ ରେ !

ଜ୍ଞାନୀ ପୂଜା ପାଏ ଦେଶ ବିଦେଶ ରେ !!

Meaning : King is worshiped only in his country
The wise are worshiped in his country and abroad as well.

Odia Festivals (ଓଡ଼ିଆ ପର୍ବ) -2024

- * Maha Vishuba Sankranti (Pana Sankranti)
(ମହାବିଷୁବ ସଂକ୍ରାନ୍ତି(ପଣା ସଂକ୍ରାନ୍ତି)) – April 14 (ଏପ୍ରିଲ ୧୪)
- * Akshaya Tritiya(ଅକ୍ଷୟ ତୃତୀୟା) - May 7 (୫୯ ୭)
- * Savitri Amavasya(ସାବିତ୍ରୀ ଅମାବାସ୍ୟା) - June 6 (ଜୁନ ୬)
- * Raja Parba(ରଜ ପର୍ବ) - June 14-16 (ଜୁନ ୧୪ -୧୬)
- * Id-Ul-Zuha(ଇଦ -ଉଲ-ଜୁହା) - June 17 (ଜୁନ ୧୭)
- * Rath Yatra(ରଥ ଯାତ୍ରା) - July 4 (ଜୁଲାଇ ୪)
- * Muharram(ମୂହର୍ରମ) - July 17(ଜୁଲାଇ ୧୭)
- * Janmasthami(ଜନ୍ମାଷ୍ଟମୀ) - August 26(ଅଗଷ୍ଟ ୨୬)
- * Ganesh Puja(ଗଣେଶ ପୂଜା) - September 7(ସେପ୍ଟେମ୍ବର ୭)
- * Nuakhai(ନୂଆଖାଇ) - September 8(ସେପ୍ଟେମ୍ବର ୮)
- * Durga Puja(ଦୁର୍ଗା ପୂଜା) - October 4-8(ଅକ୍ଟୋବର ୪-୮)
- * Kumar Purnima(କୁମାର ପୂର୍ଣ୍ଣମା) - October 18(ଅକ୍ଟୋବର ୧୮)
- * Diwali/Kalipuja(ଦିଖାଲୀ / କାଳିପୂଜା) - October 23-31(ଅକ୍ଟୋବର ୨୩-୩୧)
- * Kartika Purnima(କାର୍ତ୍ତିକ ପୂର୍ଣ୍ଣମା) - November 12(ନେତ୍ରମୂର୍ତ୍ତି ୧୨)
- * X-Mass Day ବିତି ଦିନ (ଏକ୍ଷ ମାସ) - December 25(ଡିସେମ୍ବର ୨୫)

ଉତ୍କଳ ଦିଗନ୍ତର ନିୟମାବଳୀ

୧. ଉତ୍କଳ ଦିଗନ୍ତ ଏକ ପ୍ରଗତିଶୀଳ ପତ୍ରିକା । କୌଣସିଜାତି, ଧର୍ମ, ବର୍ଷ ଏବଂ ସମ୍ବୁଦ୍ଧତା ବିରୁଦ୍ଧରେ ଲେଖା ପ୍ରକାଶିତ ହେବ ନାହିଁ ।
୨. ଆଗରୁ କୌଣସି ପତ୍ରିକାରେ ପ୍ରକାଶ ପାଇଥିବା ଲେଖା ଦୟାକରି ପଠାନ୍ତୁ ନାହିଁ ।
୩. ଲେଖକଙ୍କର ବିନା ପରାମର୍ଶରେ ସମାଦକ ମଣ୍ଡଳୀ ଲେଖାଗୁଡ଼ିକରେ ଆବଶ୍ୟକ ପରିବର୍ତ୍ତନ କରିପାରିବେ ।
୪. କୌଣସି ଲେଖା ପ୍ରକାଶନ କରାଯିବାର କାରଣ ସମାଦକ ମଣ୍ଡଳୀ ଦେବା ପାଇଁ ବାଧ ନୁହଁଛି ।
୫. ଆପଣମାନେ ଲେଖାଗୁଡ଼ିକୁ ଆମକୁ ଇମେଲ କିମ୍ବା ଡ୍ରାଇପରେ ପଠାଇ ପାରିବେ ।
୬. ଲେଖାଗୁଡ଼ିକର ମୌଳିକତା ସମ୍ପର୍କରେ ସମାଦକ କିମ୍ବା ସମାଦକ ମଣ୍ଡଳୀ ଦାୟୀ ନୁହଁଛି ।
୭. ଯେଉଁମାନେ ଅନୁବାଦ ଗଛ କିମ୍ବା କବିତା ପଠାଇବାକୁ ଚାହୁଁଛନ୍ତି, ଦୟାକରି ସେହି ପ୍ରସଙ୍ଗର ମୂଳ ଭାଷାର ଲକ୍ଷିତ ପଠାଇବାକୁ ଅନୁରୋଧ ।
୮. ଡ୍ରାଇପର - ୦୮୯୪୮୮୪୭୩୩୭ / ୦୮୯୯୮୦୦୯୯୯
୯. ଆମ ଇ ମେଲ୍ ଠିକଣା :- utkaldigantaioa@gmail.com ଆପଣ ଲେଖା ସହିତ ଗୋଟିଏ ପାସପୋର୍ଟ ସାଇଜ ର ଫୋଟୋ ଏବଂ ଆପଣଙ୍କ ବିଷୟରେ କ୍ଷୁଦ୍ର ପରିଚୟ ବି ଦେବେ ।

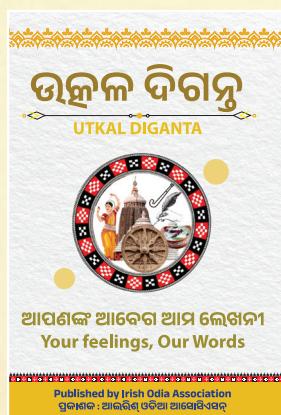
ଧର୍ମ୍ୟବାଦ !

ପରବର୍ତ୍ତୀ ପତ୍ରିକା ସଂଖ୍ୟା ପାଇଁ ଆପଣଙ୍କ ଲେଖାର ଅପେକ୍ଷାରେ ରହିଲୁ

Please Share Your Writing For The Future Edition Patrika

ଉତ୍କଳ ଦିଗନ୍ତ

UTKAL DIGANTA



Thank you - ଧନ୍ୟକାଦ



Jay Jaganath ଜୟ ଜଗନ୍ନାଥ
Bande Utkal Janani - ବନ୍ଦେ ଭକ୍ତଳ ଜନନୀ



Irish Odia Association

<https://irish-odia-association.000webhostapp.com/>

ସମ୍ପାଦକ :- ମୀନକେତନ ପଣ୍ଡା , କମଳ କାନ୍ତୁ ନନ୍ଦ

ଉପଦେଶ୍ୱା ମଣ୍ଡଳୀ:- ସଂଜୀବ ବାରିକ , ଶୁଚିଷ୍ଠିତ ବେହେରା , ମଧୁଷ୍ଠିତା ବାରିକ , ଦିବ୍ୟସ୍ଵରୂପା , ସରୋଜ ପାତ୍ର ଓ IOA ପରିବାର ବୃଦ୍ଧ

