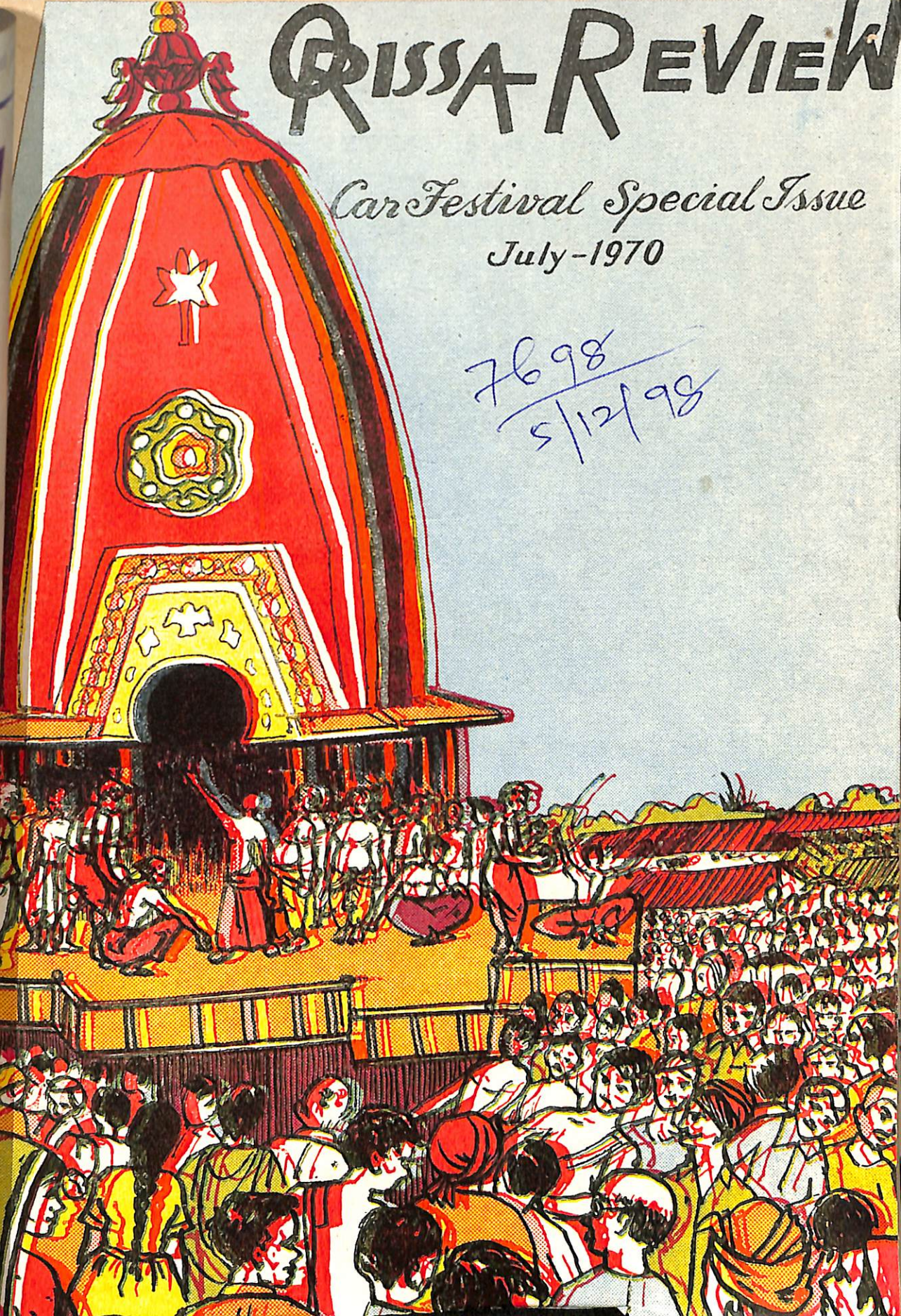


CRISSA REVIEW

Car Festival Special Issue

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Lord Jagannath, Devi Subhadra and Lord Balabhadra

ORISSA REVIEW

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THE CAR FESTIVAL

Jagannath, Balabhadra and Subhadra
 depart from the Temple (Bada Deula)
 on the way to the abode of their
 They would be back after nine
 Sudarshan is seen by the side of
 Jagannath. Thousands of pilgrims
 pulling the ropes and the chariots
 on.

Jagannath makes his appearance to-day
 atita Pabana, i.e., one who lifts the
 . Many people, due to various
 ons and difficulties, cannot come into
 Temple for Darshan and according to
 ular belief, Jagannath comes out in
 open, the Bada Danda, in order to
 Darshan to the multitude of people
 mbled there irrespective of their
 e, creed and religion. Everyone is
 sidered equal in Bada Danda, or the
 n arena, and there is no discrimi-
 on of big and small there. So many
 es are attached to the chariots. Any-
 y, any devotee can pull the ropes.
 s everybody can have a glimpse of
 Lord in the Bada Danda and the
 ular belief that the Lord comes out

for this reason is perhaps correct from
 the ceremonial point of view. But every
 ceremonial procedure has also some
 philosophical concept behind.

What then is the significance of the
 Car Festival? It is not known for certain
 when the Car Festival started taking
 place. But there is little doubt that it is
 very ancient. Descriptions of the Car
 Festival can be traced in many ancient
 writings. The Car with Lord Jagannath
 symbolises Paramatma and there are
 mention of devotees attempting to commit
 suicide under the wheels of the chariot
 with a view to get themselves mingled
 with the Paramatma (Supreme Soul). This
 of course, is a matter of personal reli-
 gious faith. Comprehension of the philo-
 sophical concept is more important. Faith
 without comprehension degenerates to
 superstition and dogmas.

It seems, the Lord-in-the Chariot is a
 symbol of the Paramatma, Ropes symbo-
 lise Guna or the links and those who pull,
 the devotees, symbolise Atma or the soul

born out of Paramatma or the Soul Divine. Atma and Paramatma are constantly in link. Cultivation of virtues or Sadhana of Gunas manifests this relationship between Atma and Parmatma. This Sadhana is possible even amidst the humdrums of worldly affair. Thus the Car Festival, Lord Jagannath as Patita Pabana has a significant soul-stirring message and is an inspiration for spiritual pursuit.

Procedures are evolved for the attainment of a purpose. In order to realise the deep relation between Paramatma and Atma, it is necessary to realise that God dwells in every human being, or in other words, the equality of human beings, the fraternity amongst mankind. We have to catch this spirit. We have

been maintaining the unity of mankind and also social order and harmony through religion. The Bada Danda and the seat of the Lord Jagannath has continued to influence humanity and mankind in this direction throughout the ages. Synthesis, integration and harmony have been the special characteristics of Jagannath cult or the culture of Orissa. We have to maintain this tradition. Our culture, however, is seriously threatened and sought to be disturbed, distorted and destroyed by chaotic conditions and violent eruptions. The situation needs to be resolved and this requires study and understanding of our culture. Let the message of the Car Festival dwell and deeply stir in us—this is our prayer to Lord Jagannath.

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MESSAGE OF INDIAN CULTURE

THE VEDIC BASIS OF INDIAN CULTURE

The spirit of India, which is otherwise known as Indian Culture, is represented by its great seers from the *risis* (ରୂପ) of the *Upanishads* to Ramakrishna, Aurobindo and Mahatma Gandhi. Although, on a superficial study of Indian scriptures, one might be tempted to see in them a medley of religious, social and economic practices and attitudes, some of which may *prima facie* appear to be irrational and negative in their approach. Yet an analytical appraisal of Indian culture as gleaned from Indian scriptures will yield three essential truths which may be said to constitute the eternal threefold message of Indian culture to the world.

UNIVERSAL PEACE

In the first place, Indian culture stands for universal peace and good-will on earth, universal happiness and welfare

for mankind and universal understanding and toleration among different peoples and religions of the world. In the vedas great emphasis is placed on *ଶାନ୍ତିମନ୍ତ୍ର* or the prayer for all comprehensive, universal peace, which runs as follows :—

ଦେବୀଃ ଶାନ୍ତିରକ୍ତବଞ୍ଚଃ ଶାନ୍ତିଃ ପୃଥିବୀ ଶାନ୍ତିରାପଃ
 ଶାନ୍ତିରୋଷଧୟଃ ଶାନ୍ତିଃ ବନସ୍ପତୟଃ ଶାନ୍ତିଃ ଶାନ୍ତିରେବ
 ଶାନ୍ତିଃ ।

Let there be peace in space ; let there be peace in the solar universe ; let there be peace in this world ; let there be peace on the waters ; let there be peace in the world of medicinal herbs, that is, let the medicinal herbs yield the properties and results expected of them and let them not act differently on different human systems ; let there be peace in the plant world and the animal world, that is, let them not behave erratically.

At the end of every social, political and religious function in India prayers are

addressed to God for bestowing all-round peace on the earth by chanting the mantra “ॐ ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି”. The word “ଶାନ୍ତି” or peace is repeated three times here, the significance is that at the end of every such functions God is invoked for giving peace of mind to every individual, for bestowing peace on the country and the society and for bringing peace on the world among the entire mankind.

UNIVERSAL HAPPINESS

Another ancient Indian saying runs thus :—

ସବେ ଭବନ୍ତୁ ସୁଖିନଃ ସବେ ସନ୍ତୁ ନରାମୟା ।
 ସବେ ଭଦ୍ରାଣି ପଶ୍ୟନ୍ତୁ ମା କଞ୍ଚିଦ୍ ଦୁଃଖଭ୍ରାତ୍ ଭବେତ୍

let everyone in the world be happy, let everyone in the world be free from disease, want and hunger, let everyone in the world see the right, think the right and do the right, let no one do any evil in word, thought and deed. Let no one in this world suffer from unhappiness, want and hunger. Here is one of the finest conceptions of world welfare and world happiness based on the pursuit of *Ahimsa* that is, non-violence in word, thought and deed.

The Upanishadic ideals of “ସୋଂହଂ” (I am that) and “ତଦ୍‌ମସି” (Thou art that) proclaim the unity of mankind by identifying every person with Brahman (ବ୍ରହ୍ମନ) and thereby indirectly discourage misunderstanding and conflict between man and man.

Mahatma Gandhi proclaimed the message of world peace in the following words :—
 “My idea of nationalism is that my country may become free ; that if need be, the

whole of the country may die, so that the human race may live. There is no room for race hatred here. Let that be nationalism.....I do want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore, my service of India includes service of humanity”.

In a famous article on “the Doctrine of the Sword” Mahatma Gandhi said—“I do not believe that when there is only a choice between cowardice and violence, I would advise violence.....I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless victim to her own dishonour. But I believe that non-violence is infinitely superior to violence, forgiveness more manly than punishment. ଶମା ବୀରତ୍ୱଃ ଭୃଷଣଂ Non-violence is the law of our species as violence is the law of the brute. The ancient Indian *Yogis* who discovered the law of non-violence in the midst of violence were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realised their uselessness and taught a weary world that its salvation lay, not through violence, but through non-violence”.

Christian, Islamic, Budhistic and Confucian cultures ring with a similar message of universal peace, goodwill and understanding. In the Sermon on the Mount occur the following lines:—“Blessed are they which do hunger and thirst for righteousness, for they shall be filled. Blessed are the pure in heart for they shall see God. Blessed are the meek for they shall be called the peacemakers; for they shall be filled with peace.”

of God. Blessed are they which persecuted for righteousness sake ; for is the kingdom of Heaven."

In the Epistle of Paul to the Romans the following lines : "Let all bitterness evil; cleave to that which is good. Lovingly affectioned one to another with charity love. Be not overcome of evil overcome evil with good."

In the Epistle of Paul to the Ephesians the following lines : "Let all bitterness and wrath and anger and clamour, railing-speaking be put away from you, all malice. And be ye kind to one another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you."

In the Epistle of Paul to the Thesalonians the following lines: "Hold fast that which is good. Abstains from appearance of evil. See that none render evil for evil unto any man; but follow that which is good, both loving yourselves and to all men." These of Christian philosophy undoubtedly aim universal peace, goodwill and understanding among mankind.

Islam preaches and establishes a strong brotherhood of man. The Koran says: "No man is true believer unless he desireth his brother that which he desires for himself. God will not be affectionate to that man who is not affectionate to God's creatures. He is the most favoured of God from whom the greatest good comes to his creatures. The best of man is he from whom good accrueth to all humanity. God's creatures are his family."

The following quotation from the Buddhist scripture, the Sutta-Nipata, is a hymn to universal love and peace

expressed in the form of a universal benediction:—

"May creatures all abound in weal and peace; may all be blessed with peace always; all creatures weak or strong, all creatures great and small, creatures unseen or seen, dwelling afar or near, born or awaiting birth,— may all be blessed with peace."

On world peace Confucianism (of China) has the following message :—

The Tao (right conduct) never does, Yet through it everything is done. If kings and barons can keep the Tao, The world will of its own accord be reformed.

When reformed and rising to action, Let it be restrained by the Nameless pristine simplicity.

The Nameless pristine simplicity Is stripped of desire (for contention) By stripping of desire quiescence is achieved;

And the world arrives at peace of its own accord."

UNIVERSAL WELFARE AND ALL-ROUND PROGRESS

The Second message of Indian culture is that it stands for (a) good, efficient and just government broadbased on the welfare of cattle and men and (b) for righteous social conduct among men based on truth, non-violence, progress and robust optimism.

In the Indian scriptures occur the following lines :—

ସ୍ୱସ୍ତ ସ୍ୱଳାଭ୍ୟଃ ପରି ପାଳୟନ୍ତୁ
 ନ୍ୟାୟେନ ମାର୍ଗେଣ ମହା ମହାଶାଃ ।
 ଗୋବ୍ରାହ୍ମଣେଭ୍ୟଃ ଶୁଭମସ୍ତୁ ନିତ୍ୟଂ
 ଲୋକାଃ ସମସ୍ତାଃ ସୁଖିନୋ ଭବନ୍ତୁ ॥

Let the people of the country live in contentment and happiness under the fostering care of Government which should govern the country well with efficiency and justice. Let Government look after the welfare of the cattle and human beings of all the different strata of society. Let everyone in the country live in contentment and happiness with due regard to the well-being of his neighbours and fellow countrymen.

In the Upanishads occur the following famous lines :—

“ ଭମସ୍ୟା ମା ଜ୍ୟୋତିର୍ଗମୟ
ମୃତ୍ୟୋ ମୀ ଅମୃତଂ ଗମୟ
ଅସତୋ ମା ସତ୍ ଗମୟ ।”

Oh God! lead me and the country from darkness to light, from ignorance to knowledge and from knowledge to greater knowledge. Lead me and the country from violence in thought, deed and words to non-violence in thought, deed and words. Lead me and the country from untruth to truth and from death to deathlessness. Every Indian is required to address the above prayer to God daily and to regulate his life in the spirit of the said prayer.

Similar high ideals have been proclaimed in Christian, Islamic, Buddhist and Confucian philosophies.

DOCTRINE OF KARMA YOGA

The third message of Indian culture is the doctrine of Karma Yoga (କର୍ମଯୋଗ) as enunciated in the (ଭଗବଦ୍ ଗୀତା) Bhagabad Gita. The ways of spiritual emancipation of man have been shown in the Gita to be essentially four, namely, Gyan Yoga (ଜ୍ଞାନ ଯୋଗ) or the path of union with God or of realisation of God through knowledge of

the self as part of God (ଆତ୍ମନଂ ବିଦ୍ୟାତ୍), Karma Yoga (କର୍ମଯୋଗ) or the path of union with God through the performance of selfless work; Bhakti Yoga (ଭକ୍ତି ଯୋଗ) the path of union with God through practice of love and devotion; and Raja Yoga (ରାଜଯୋଗ) or the path of union with God through meditation. Through any of these four means you can reach God and attain mokshya (salvation). In the Gita all these four different ways have not only been expounded as the various methods of attaining union with God in the teachings of the Gita they stand reconciled, blended and harmonised. Although all these four different methods have been given importance in the Gita, Karma Yoga with a blending of Gyan Yoga, Bhakti Yoga and Raja Yoga has been emphasised as the most convenient method for man for the realisation of God. In fact, the perfect man of the Gita, with so much resemblance to the Aristotelian conception of the ideal man as the harmonious embodiment of all the virtues, is one who is active (Karma Yoga) as well as meditative (Raja Yoga), who is devotional (Bhakti Yoga) and at the same time possesses knowledge of the self (Gyan Yoga).

The distinctive teaching of the Gita is Karma Yoga which means that every man should perform his allotted duties conscientiously and selflessly, without insisting on his rights, and it is through such selfless action that he should steadfastly pursued for the benefit of society and mankind (ସର୍ବଭୃତ୍ସୁକ୍ତିକ୍ଷେମେ) without any regard for the consequences. That man ultimately realises God.

features of Karma Yoga are as

ନିର୍ମିଶେଷବାଧକାରି ସ୍ତେ
 ଯା ଫଳେଷୁ କଦାଚନ ।
 ଯା କର୍ମଫଳ ହେବୁ ତୁ
 ମି ଭେଦଂ ଗ ସ୍ତୁ କର୍ମଣି ॥

your allotted duties without
 on your rights. Let your reward
 be actions themselves, never in
 its.

ମୟୀ ସର୍ବାଣ୍ଣ କର୍ମାଣି
 ଅନାସାଧ୍ୟା ଧ୍ୟାତ ଭେଦତା ।
 ନିରାଶୀ ନିର୍ମମୋ ଭୁତ୍ତା
 ସୁଧ୍ୟସ୍ତ ବିଗତ କ୍ଳରଃ ॥

ering your actions to me, fixing
 nd on me, the Eternal self, cast off
 ghts of the result, forget the 'I' and
 your duties.

Gita has prescribed that for doing
 action for the good of the society
 ve, you must develop a correct
 e of mind and cultivate certain
 qualities (Daivi Sampat) and discard
 demoniac attributes (Asuri Sampat)
 always try to establish control over

ସର୍ବଭୂତସ୍ତୁ ମାମ୍ବାନଂ
 ସର୍ବ ଭୂତାନ ଶୁଚ୍ଛନ୍ତି ।
 କ୍ଷିପ୍ରତେ ଯୋଗସଂକ୍ରାମ୍ଭା
 ସର୍ବତ୍ର ସମଦର୍ଶନଃ ॥

must look on all creatures alike and
 them with equal consideration thin-
 that I, the Eternal self, am present
 alike.

ଅହଂସା ସତ୍ୟମକ୍ରୋଧ
 ସ୍ତ୍ରୀମାଂଶ ଶାନ୍ତି ରପୈଶ୍ଚନଂ ।

ଦୟା ଭୂତେଷୁ ଲୋଚୁପ୍ତୁଂ
 ମାଦିବଂ ସ୍ତା ରଗୁପଲଂ ॥
 ଭେଦଃ କ୍ଷମା ଧୃତିଃ ଶୌଚ
 ମଦୋହୋ ନାତି ମାନିତା ।
 ଭବନ୍ତି ସମ୍ପଦଂ ଦୈବୀ
 ମତ୍ତ ଜାତସ୍ୟ ଭବତ ॥

Non-violence in thought, word and deed.
 truthfulness, absence of anger even on
 provocation, renunciation of the idea of
 doership in action, tranquillity of mind.
 refraining from malicious gossip, kindness
 to all creatures absence of attachment to
 the objects of senses, mildness, sense of
 shame in doing things not sanctioned by
 the scriptures of usage, abstaining from
 idle pursuits, forgiveness, external and
 internal purity, absence of the feeling of
 self-importance there are divine qualities
 which must be cultivated by everyone in
 the pursuit of Karma Yoga.

ତ୍ରି ବିଧଂ ନରକେଷ୍ୟେଦଂ
 ଦ୍ଵାରଂ ନାଶନ ମାମୁନଃ ।
 କାମଃ କ୍ରୋଧ ସ୍ତ୍ରୀ ଲୋଭଃ
 ତସାଦେତତ୍ତ ହୟଂ ତ୍ୟଜେତ ॥

Passion, anger and greed—these constitute
 the triple gate to Hell leading to the
 damnation of the soul. Therefore, there
 must be shaken off by everyone performing
 the Karma Yoga.

Similar principles are found in Christian
 and Islamic philosophies. When Jesus
 said, "he as much as ye have done it unto
 the least of these my bretheren, ye have
 done it unto me," he was teaching the
 spirit of Karma Yoga, that is worship of
 God through the service of man.

For worship of God through the service of man, Christian philosophy has prescribed the practice of a number of disciplines, as in the Gita. For example, in the Sermon on the Mount it is stated—“Thou shalt not kill and whosoever shall kill shall be in danger of the judgment”. “Ye resist not evil, whoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat let him have thy cloak also”.

“Love your enemies ; bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you that ye may be the children of your father which is in Heaven, for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and the unjust”. This is the doctrine of *Ahimsa* or non-violence as propounded in the Gita and as practised and preached by Mahatma Gandhi.

The Holy Koran says—“You work that you may keep pace with the earth and the soul of the earth. To be idle is to become a stranger unto the seasons and to step out of life's possession that marches in majesty and proud submission towards the infinite. Life is indeed darkness save when there is urge. And all urge is blind save when there is knowledge. And all knowledge is vain save when there is work. And all work is empty save when there is love. And when you work with love you bind yourself to yourself and to one another and to God. This is Karma Yoga, Gyan Yoga and Bhakti Yoga of the Gita combined.

For leading this life of work, the Holy Koran has prescribed the following disciplines, as in the Gita and the Bible—

“Whoever is kind to God's creatures, is kind to him ; therefore, be kind to man on earth, whether good or bad and be kind to the bad, is to withhold him from badness, thus in heaven you will be treated kindly”.

Says the Koran—“Feed the hungry, visit the sick and free the captive who be unjustly bound. The creation is God's family ; for its sustenance is from him ; therefore, the most beloved God is the person who doeth good to God's family”.

“When you speak, speak the truth, perform when you promise ; be chaste, have no impure desires ; withhold your hands from striking and from taking that which is unlawful and bad”.

The ideal of Karma Yoga blended with Bhakti Yoga and Gyan Yoga, as enunciated in the Gita, which constitutes the central message of Indian culture to the world, has also been accepted as the philosophy of life in modern America, as illustrated in the following poem, “Philosophy of life”, of Henry Long fellow, an American poet:—

“Tell me not in mournful numbers
Life is but an empty dream.
For the soul is dead that slumbers
And things are not what they seem

Life is real, life is earnest
And the grave is not its goal.
“Dust thou art, to dust returneth
Was not spoken of the soul.
(See Page 11)

TEMPLE AND CULT OF JAGANNATH

When we think of Orissa we are always reminded of two things—Puri and Konark. The appeal of the magnificent structure of Puri with all its wealth of sculpture in the erotic vein) is of course limited to the educated art-lover, not only in India but also outside India. Puri is a fallen shrine. As one of the centres of Sun-worship, it was flourishing some centuries ago, but now it is in decay and its appeal to the masses has practically gone.

Throughout the greater part of Hindu India, Orissa means Puri and Puri means the shrine of Jagannath, of Vishnu as the Lord of the World. Puri in Orissa is one of the four great shrines of Hinduism, established, according to tradition, at the instance of the great Teacher and Revivalist of Philosophic Hinduism, Maharaja Parashurama, of about 800 A.D. at the four corners of India, North, South, West and East. In the North we have the two shrines of Kedarnath and Badrinath, the

former dedicated to Siva, the latter to Vishnu. In the South we have Ramesvara, which is connected with the worship of Siva as performed by Rama, the incarnation of Vishnu and the hero of the Ramayana. The shrine of Dwarka in Gujrat in Western India is dedicated to Krishna and in the East we have the temple of Jagannath, who is Krishna or Vishnu incarnate. For every pious Hindu a visit to these four shrines, and particularly to the three in the East, West and South, which are easily accessible, is almost obligatory. At any rate, the aspiration of most Hindus is to visit these shrines, and more specially that of Puri. In this way Orissa has helped to strengthen the solidarity of Hindu India. Puri has become interwoven into the religious life of Hindu India.

The history of the shrine of Jagannath is shrouded in mystery, and scholars everywhere are trying to unravel this mystery. Whatever might be the origin of this

shrine, there are certain things which seem to connect it with Buddhism. As a matter of fact, it would seem that on the ruins of Buddhism, which was passing away as the popular religion, the cult of Jagannath with that of his brother Balarama and his sister Subhadra came to be established, and these three figures appeared in a way to be a transformation of the three-fold objects of worship in popular Buddhism—Buddha, Dharma and Sangha. In popular consciousness, particularly in Orissa, the connexion of Buddhism is decidedly admitted. One great thing which characterises this shrine is the total disregard of caste restrictions, which forms such a very predominant characteristic of present-day, Brahmanical Hinduism. Throughout the whole of caste-ridden India, where every group has its most elaborate laws with regard to eating and drinking with members of other groups and even in coming in contact with them by physical touch, Puri is the only place where caste is thrown to the winds under the aegis of Lord Jagannath. Hindus normally would not eat rice cooked by people who do not belong to their own caste, or which is not cooked by a Brahman—the Brahman's ministrations in this respect is acceptable to all. But here the consecrated food which is offered to Jagannath—the usual vegetarian Hindu food of rice and lentils and various curries and sweets—becomes not only acceptable to all as the direct offerings from the table of the Deity, so to say, but it even sanctifies those who eat them. An untouchable person who may be the lowest of the low in the social scale can take the *prasada* or the consecrated food from his own plate from which he is eating and put it himself into the mouth of a Brahman, and the latter would not be polluted by

this touch and would not lose his caste and he is expected to reciprocate the same thing. Such a tremendous disregard of what is considered to be the most sacred thing in Hindu Society today is astounding. The cooked rice which is offered to Jagannath is dried and is taken all over the country and it cannot be polluted by the touch of the lowest classes. On the other hand, it sanctifies those who handle it. One might say that in present-day Hinduism this unique character of the shrine at Puri in Orissa is one of the greatest gifts of Hinduism as it developed in Orissa to the entire domain of modern Hindudom in India.

In Orissa, as in most other States, there has been no lack of protestant movements against the outward paraphernalia of Puranic Hinduism. Caste has been opposed by most of the great teachers, saints and sages and philosophers of India, beginning with Buddha onwards in historical times. There was a condemnation of caste by most of the mediaeval devotees of India. In modern times the matter was brought to a head by Raja Ram Mohan Ray, who has aptly named the "Father of Modern India." With the influence of a rigid monotheistic atmosphere of Islam in his mind, and inspired by the study of Persian and Arabic literatures at an early age, he had not only condemned for ordinary image-worship the ritual of worshipping God through images. With him this was rank idolatry. His course did not understand or care for the rationale behind image-worship in Hinduism, which is not at all so primitive or unthinking as is often thought. His condemnation was downright and unflinching. He took his stand on the monotheism of the Vendanta. Among the Nirguna sects

losophers who composed in various Indian dialects—Brajbhasha and Koli Hindi and the rest. Idolatory abjured and Puranic Ritualism with images was looked upon as something against the spirit of true religion. Like Kabir and Dadu and the Sikhs beginning with Guru Nanak who were in the same tradition. In Orissa, though Brahmanical orthodoxy became only fortified during the time of the Kalinga dynasty and also of the subsequent dynasties, the anti-caste feelings continued though. Finally, in the 18th century expressed itself in the Mahima religion with its teachers, Mahima Goswami and his disciples, the blind poet of aboriginal origin, Bhima Bhoi. Forceful couplets and distichs of Bhima Bhoi are

still current among the Oriya people, although there is no general acceptance of his doctrines. This form of protestant Hinduism, which appears to have absorbed also a good deal of Buddhism which survived through it, was not taken to kindly by the Oriya people, particularly the scholars and Pandits who were the custodians of Hindu religion and society. This is why a religious movement comparable to the Brahmo Swamaj Movement in Bengal, with Sikhism in the Punjab and with the Kabir-Panth in Northern India and with the Arya Samaj in Punjab and North India, namely the Mahima cult of Orissa, could not make its mark either in its native State of Orissa or in the rest of India.

(From Page 8)

Trust no future, however pleasant
Let the dead past bury its dead.
Act, act in the living present
Heart within and God overhead."

UNITY OF MANKIND—

The foregoing examination of the ideals aimed by the important religions and cultures of the world emphasises the underlying unity of mankind. If this unity is appreciated, recognised, and acted upon by everybody, there will be no scope for conflict or misunderstanding in any part of the society and among the nations of the world. The seeds of

universal toleration and world peace, are contained in the age-old conception of universal religion of the Vedas which state "एकं सत् बहुभिर्वाक्यैर्वाक्यैः" that is, Existence or God is one but different people name God differently. Mahatma Gandhi said in the Harijan.—"I believe in the Bible and the Koran as I believe in the Gita. I regard all the faiths of the world as equally true with my own." In the daily public prayer meetings held by Mahatma Gandhi, passages from Gita of the Hindus, Holy Koran of the Muslims and the sacred Bible of the Christians used to be read out with a view to emphasise the fundamental unity of all religions and cultures of the world.

(This article is a summary of the Extension lecture delivered by Shri Mahanti at the University of California, Riverside, U. S. A. on 18. 2. 1969.

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SRI JAGANNATH TEMPLE—BID TO RESTORE AGE—OLD REPUTATION

The Temple of Lord Jagannath at Puri is an ancient institution of India. It is the foremost seat of Hindu religion in our country and one of the most important places of pilgrimage. Apart from its geographical situation, it has got its spiritual importance. People come here as a pilgrim or for attaining spiritual knowledge. It was therefore once the foremost seat of education and culture of the country. After achieving the degree course in different institutions elsewhere in India like Benaras, Gaya, Haradwar, Risikesh, etc., pupils have had to come to Puri to receive their post-graduate training under the educational curriculum of ancient India. The Temple at Puri therefore has a force of attraction on mainly these two accounts.

The geographical location right on the sea-beach of the Bay of Bengal attracts quite a large number of visitors to spend a few days so as to avail of the climatic change and at the same time to offer devotion to Lord Jagannath. Some of them

come only for relaxation. Sri Jagannath Temple, Puri and many other temples in its surroundings have international importance on account of their architectural carvings, fine arts and on this account a large number of tourists from India and abroad visit the place. These categories of visitors to Puri need only boarding, lodging and transport facilities. Such visitors would therefore expect, if not all, the minimum amenities so as to make their stay at this place lively and encouraging. The conditions prevailing in this respect about a few decades back and that at present would be the subject-matter of my subsequent narration.

Pilgrims who come to Puri to attain their spiritual objects and religious services form the main bulk of the visitors to Puri. These people also need minimum facilities on account of boarding, lodging and transport facilities and besides they primarily need assistance to achieve their spiritual and religious objects. The attraction towards the Temple of Lord

Jagannath, Puri, therefore depends on the facilities and services available to such pilgrims who need assistance for achieving their spiritual and religious ends.

Accommodation of visitors, pilgrims and others coming to Puri is one of the important item of the amenities required by them. Previously only a few Dharmasalas and lodging houses were there besides the Pantha Nivas run by Government. The Railway hotel was formerly the only place of pilgrims needing accommodation in hotels. In course of time new lodging houses and a good number of hotels have come up. Some of these hotels more or less afford modern facilities while the others are developing in that respect. Pilgrims who stay in lodging houses generally depend on the Temple Mahaprasad for their food.

Pilgrims' tenements or self-contained residential units were wanting in Puri. Religious minded persons who want to remain peacefully away from the rush in hotels, lodging houses or Dharmasalas were often proposing for establishing such self-contained residential units. Big size hotels like Janapath of New Delhi has no doubt good prospects here. The administration of Sri Jagannath Temple, Puri is now having a scheme for establishment of such a hotel and also self-contained residential units. Under the "own-your-own tenements at Puri" scheme Sri Jagannath Temple, Puri provides opportunity to any person in India to donate Rs. 6,700 for construction of the tenements where such donor can have free accommodation hereditarily up to 60 days in a year according to the discretion of the donor. For the remaining days the Temple Administration would utilise the tenements for

letting out to others appropriating income therefrom for maintenance management of the tenements. The scheme along with the terms and conditions attached to it are being circulated throughout India for building such tenements. The site for the tenements been fixed by the side of the main road (Ratha Danda) of Puri in the vicinity of Sri Gundicha Temple which is close to Rly. and bus terminus. Intending persons may contact the Administrator, Sri Jagannath Temple, Puri to get hold of a copy of the scheme if the same has not reached them otherwise and avail of the opportunity at their earliest. Steps are also being taken for establishing a big-size hotel near about the sea-beach which will run under the direct management of the Temple Administration and achievement in this respect would come to public view in due course. For the present the Temple Administration undertakes to arrange accommodation for any number of pilgrims or visitors as the case may be in the existing Dharmasalas and big size lodging houses. Persons who need reservation of their accommodation ahead of their arrival at Puri may write to the Administrator, Sri Jagannath Temple, Puri sufficiently ahead so that necessary assistance would be afforded in this respect.

Sri Jagannath Temple, Puri is well known as the foremost seat of Hindu culture and tradition. The glory of the Temple in the past was mainly based on the religious force which it was putting forth the people visiting it. The then authorities and the persons connected with the Seva Puja Niti of the Temple were having much of their activities

direction. In course of time with the decay of the Temple structure, this tradition and glory gradually came to an end. Of late, with the reconstruction of the Temple structure and their repairs and renovation, the spiritual and cultural aspect of the temple have also been developed. The action that has been taken in this direction during the last 1½ years have been found to be very promising and further steps are being taken in this direction so as to restore the age-old reputation of the temple. It is relevant to acquaint with the following facts in relation to the temple which are a few important items of the series of reforms adopted.

(a) In between the western and southern gates of the Temple in the outer compound, there exists the Temple garden. The garden was being utilised to raise Tulasi plants, other flower and leaves which are required for worship of the deities and also it contains a few temples which were providing facilities to the devotees for spiritual meditation and concentration on Prana, Pranam, etc. In the gradual course the garden was ruined. The temple structures fell down to the ground and there were bushes and jungles. The area has now been renovated, remodelled and dilapidated structures repaired. Separate beds for growing Tulasi plants, different flowers and leaves have been prepared and such plants are now being raised in sufficient quantities so-much-so that the daily production of flowers and leaves from this garden exceeds the daily requirements. The area is made lively for spiritual devotion and Yogic concentration and it is also made suitable for religious discussion and recitation. A visitor to the Temple would be very much pleased to have a

view of the garden and once he comes inside it he will feel the force of attraction always of this noble institution.

(b) The Niladri Bihar established in 1969 near the western gate of the temple in its outer compound has a museum depicting the cult of Lord Jagannath and matters connected with Jagannath Dharma. The museum is illustrative and descriptive. Statues and scriptures have been made to depict the history revealed from the Ramayan, the Mahabharat and other religious Puranas. A visit to this museum would give the visitors a standing impression of not only of Sri Jagannath Temple or the cult of Lord Jagannath but largely the Hindu religion. A visit to this museum will not only make the journey of the visitors to this far off place from their homes fruitful but also effective.

(c) The Institution styled as Niladri Bihar besides containing a museum on this subject now narrated is more or less a university of cultural education pertaining to Sri Jagannath Temple. This university has got different wings to train up the people for taking Seva puja niti programme of the deities, to train up people for singing and dancing before the Lords in the traditional manner, to educate people in higher standard on subjects like Veda, Upanisad, Astrology, Astronomy, Sanskrit, History, Archaeology, Art and Architecture, etc. Some of these institutions are running from February, 1969 and the remaining institutions will shortly open. Among the institutions to open the Nilachala Mahavidyalaya is one. The proceeds that will be derived from the

entrance fee from the visitors to the museum will be spent for running of the institution and a nucleus fund is being created, the interest accrued out of which would supplement expenses of this institution. General public of India have been requested to donate to their mite for this nucleus fund for the sacred institution.

(d) Cows are connected with our religions so-much-so that there has been prescribed worship in Shri Jagannath Temple that cows are essential. Milk and milk products are no doubt important menu in the temple offerings. The history of the temple indicates that there was a full-fledged Gosala of the temple in the past. In course of time it was completely ruined. For worship occasions, cows are being temporarily hired and the temple was depending on market for requirement of milk and milk products. From 1969, a new Gosala has been established. It is located near the entrance of the Puri Rathadanda near Kumarpara Out Post and the live stocks so far received are more by way of donation from the devotees. A visit to Lord Jagannath Temple includes compulsorily a visit to the Temple Gosala for persons who believe in achieving religious objectives. All donations of cash and live stocks for improving the Gosala and maintaining it will be gracefully accepted by the Administrator, Sri Jagannath Temple, Puri.

(e) Sri Gundicha Temple is one of the endowments situated outside the Temple premises where Lord Jagannath comes once in a year during Ratha Jatra festival. This temple is important on this account

and large number of visitors come every day. The temple and premises are now being properly after and a vegetable garden has established in the outer premises. The vegetable raised from this garden the temple requirement for the daily offering. As this is the garden used for Lord Jagannath as popularly known, an atmosphere of garden has now been created inside it and visitors are very well enjoying it.

(f) Out of the 12 Jatra ceremonies of Lord Jagannath, the Chandan Jatra is important, as this is the only ceremony which lasts for 21 days in the year. On all these 21 days, the Lords are taken to a nearby tank known as Narendra tank. The ceremony is more or less a boating ceremony of the Lords in this tank. The tank was lying dilapidated for years. In the meanwhile not only repairs but renovations have been effected but the surroundings have been made lively by establishing parks and making arrangements for pleasure walk in the morning and evening hours on its embankments. The pavements have been repaired and provided light arrangements have been provided. Arrangements for boating and swimming are also there. Arrangements for persons who want to bathe with privacy. This is a sacred tank where thousands of pilgrims take their bath every day, keen measures are being systematically taken to maintain the sanitation and cleanliness. Visitors will really enjoy it.

The Cult of Jagannath

Jagannath is a unique institution. It is represented by the cult images of some primitive people. Yet it has no exclusiveness about it and in the caste-ridden Hindu world the worship stands for the best Universalism in principle. In practice it is unreservedly cosmopolite. It is the most pre-eminent cult in India and is accepted as such by all the sects and divisions of Indian religions. During the course of ages it has developed no fanaticism not even any ceremonial initiation. Its philosophic conception of Jagannath abolishes the most ancient, and yet the most rationalistic idea about the basis, the beginning and the manifestation of mankind and the Universe ever conceived in the worship of a personal God. Ethically for universal brotherhood and spontaneous performance of duty in service it requires no moral incentive in Revelation or commandments, nor does it tend to create in the worshipper any supercilious arrogance which seeks to make proselytes of the non-conforming.

Suffocating aggression of ages has undoubtedly somewhat screened the spirit of Jagannath. But it is still said and held, "The real worship of Him is, as people do when He is on the car during the car festival, as that kind of worship alone delivers man from 're-birth.' Unlike in other festivals, in car festival Jagannath comes out in His own wooden images and there the worship is universal without consideration of caste or even creed. No priest intervenes and people freely embrace the images just as we do a brother or a friend. Here it is that the descendants of the primitive Savara worshippers are in sole charge of the images and the Raja does the duties of a sweeper to the God. The social sense and the moral principle involved in this symbolic practice demonstrates the natural process of self-expression of the individual in society. It is a positive virtue unlike equality grown out of 'tolerance,' which is negative.

Yet some scholars seek to explain the universalism of Jagannath as 'tolerance'.

They say it has grown out of submission to various conquering cults and aggressive schools of thought and practice during the course of ages. Jagannath according to them, is, so to say, an amalgam of the effects of imposed cults and cultures. Conquests of the land and its people there have been, as also formidable attacks on the spirit of Jagannath. But the living organic unity of Jagannath has either assimilated them as it has done the vedic Visnu cult of Upper India, or the aggressors have fallen flat like storms on a mountain, everytime to leave Jagannath fresher than before. The Radhakrishna cult is an instance of the latter. The legendary Indradyumna of Malava could make Him recognised as his Visnu with a single appeal. But in spite of long centuries of advantageous aggression. He has never been made the Krishna of Vrindavana nor has Parakiya Prema (love with other men's wives) as a mundane experience leading to spiritual bliss, ever could be any part of His cult or worship. Yet there is no discarding any in this religion of man and all the gods and goddesses attacking and appealing, have found place in the compound of the temple. Jagannath has welcomed and embraced all, but been overwhelmed by none and has lost Himself in none.

Jagannath is primarily a Jaina cult. He is known as a Puranic God. All rites and rituals connected with the institution are Puranic and distinctively non-Vedic. Therefore it is Pre-Vedic. The god was in later times identified with Vedic Visnu, who was originally the Sun. Vamana of the Brahmanas and the Puranas. A car had long been attributed to the Sun in his strides in the heavens. In the Upanishads

the Atma is Vamana. The body has been compared to his car and the comparison has been described in every detail. Atma, rider; body, car; faculty of discernment, driver; senses, horse; mind, binding rope, etc. The sun, in the Veda is called the Atma of "all that moves and all that stands." i.e. the Universe. Again this imagery of soul and body, rider and car, is found in this form in the writings of the Greek philosopher, Plato. It seems to have been taken by him from a current tradition. Sun as the presiding Atman of the Universe under the name of 'Aten' was introduced as a cult in Egypt by its emperor, Pharaoh Akhnaten in the 14th century B. C. appears that he got it from Mitanni in the valley of the upper Euphratis. Visnu literally means all pervading. Jagannath is specifically called Vamana when he is on the car.

All this point to a common source traditional legends inherited by the Vedas as well as other ancients at intervals from India to Greece. Conclusive instances can be multiplied. But they are relevant here.

The history of Jagannath begins in a dim prehistoric past. It begins at a place when naif legend first gave place to philosophical speculation about the land and the Universe. The Afrasian from India to Egypt are the cradle of ancient civilisation. In this land warlike city states long ago produced empires whose their emperors became gods. The domination of this process is the rise of monotheism, which practically rules the world to-day. But side by side with this process there also started enquiry into

of things and the character of the human soul to regulate human relations on a rational plane and morality on a rational plane and principles.

uniform writings of Sumer some 5000 years old have been read and it is found that Tiamat (cf., Vedic Tamasness) was the mother of creation. She presented 'the spirit of Chaos' from which came the Cosmos. The name of 'primordial deep' (the sky before creation) was Apsu, (cf., Vedic, Apas—the only waters, the sky). This Apas was the father (Sumerians then were patriarchal). The spirit that manifested was named Zee (cf., Indian Jiva). The natural art of those early times there revealed clean-shaven and naked states priests, who look just like our Jainas or Tirthankaras. Authoritative scholars conclude that they were either Sumerians (H. R. Hall) or Indo-Aryans (A. Trever). They were immigrants in India. They came either by sea or land both with a highly developed urban civilization, which they imposed upon a primitive people of the land. The study of ancient Indus culture indicates that there were cultural and commercial relations between India and Sumer, the mother of civilization in those lands up to Egypt and Mesopotamia.

This leads us to the ancient metaphysical theory of the void—the primordial cosmic darkness from which came the universe. It was extensively prevalent among the later Buddhists and is a living tradition associated with Jagannatha among the followers of the Panchasakhas of the Vaishnavas. According to this, everything is out of nothing. All appearance and the universe is the product of desire

and action of the senses of the individual. And if desire and with it action are eliminated, that which appears like self or soul will become void or vanish altogether. This is Nirvana (permanent vanishing or extinction), so common a term among the Jainas and the Buddhists. This Nirvana is attained by the practice of Yoga, a particular process of exercise of the body and its organs. It has been discovered that this Yoga was being practised in Mahenjodaro of the ancient Indus valley.

There is no scope for any detailed discussion here. The fact is that the Jain cult is one of the most ancient cults of the world based on metaphysical speculation. Jainism comes from 'Jina' meaning conqueror of the senses and the desire. A Jina is also called Nirgrantha, i.e. knot-less. Sentient individual was conceived to consist of desires bound up together in a big knot, very difficult to untie.

Yoga is the endeavour to untie this knot which can make one Nirgrantha and lead to his Nirvana. This necessarily involves the social practices of universal equality and brotherhood and the moral conduct on that basis. For desire will have to be eliminated. How? It is by looking to the satisfaction of others' desires with sympathy and consideration—a genuine feeling for others' wants and suffering and constant endeavour to relieve them and that in the disinterested service of others that one's own desires are liberalised and sublimated so that they ultimately vanish. From this proceeds non-injuring and non-killing as well as control of one's own desires. It is well known how Jainas made a fetish of both. Yet here we find the basis of our Sannyasa (giving up all worldly attachments) and Brahmacharya.

(Practice for attaining liberation). Needless to say that vegetarianism is a natural corollary of this; and so also is the sublime idea and practice of social equality and universal brotherhood so essentially associated with the cult of Jagannath.

As a Jaina institution Jagannatha means not 'Lord of the Universe' as it is wrongly interpreted. It means 'Jagat or Universe itself personified.' Natha is a surname used by Jains from very ancient times. Almost all their Tirthankaras are 'nathas' meaning persons worshipped or honoured, e.g. Parsanatha, Risabhanatha, Addinatha Neminatha, etc. A sect of Jains are known as Natha-panthis. Here Natha means simply Jaina. Similarly there is a Gadi (place of Nirvana) of a Natha Abadhuta (Jaina Yogi) at Konarka in the Puri district. Descendants of ancient Jaina physicians in Orissa are known by the family name, Nath. They are also called Natha Yogis.

Very early an important section of the Jains found the void theory untenable and unsatisfactory. Already there had been the theory of transmigration of Karma, which was the ethical basis of the individual's action in society to regulate his universal relations.

A knot of actions and desire being born again and again ultimately to end in void it was thought, must have a permanent substratum. This was discovered in the life force as a separate entity which organically harmonised into unity all the various actions of the individual including his desires. This they called Jiva (Soul, of., 'Zee' of Sumer). Thus Nirvana or extinction

became Moksa or Mukti, liberation of the soul from bondage. In this Mukti the soul became absolute alone (Kevala) in its perfect absolute consciousness, as it was free from connection with non-soul (A-Jiva) matter. One attaining Mukti is Kevali (having a Kevala soul). Mukti, therefore is Kaivalya (state of being Kevali). It is significant that in the cult of Jagannath Kaivalya exclusively is the name for Mukti.

Thus among the Jainas there appeared two main sections—one 'Voidist' and the other 'Soulist.' The remnants of both are still found in Jagannath. The Voidist section through their Yogic practices based on Brahmacharya, including strict celibacy and control of the senses, seek 'Nirvana.' This they explain as the real worship of Jagannath. This is the Yogic Vaisnavism of Jagannath expounded by the Pancharakshas as distinct from Gaudiya Vaisnavism of Chaitanya and his followers. This Yogic Vaisnavism has a copious literature in Orissa, where it is now a living cult. Others worship Jagannath for Mukti Kaivalya.

Sakyamuni the Buddha, the founder of the 'Middle Path' was the most outstanding reformer of the primary cult. It is never a fact that he primarily thought of healing a social malady due to caste and Vedic sacrifice. His 'Path' was to steer clear between the ascetic formalism and fetish of non-killing and non-injuring on the one hand and the pleasure and free sense enjoyment on the other. In this purely rationalistic reform he stressed the ethical aspect of Jainism and avoided the metaphysical controversy of soul or non-soul. In later times both

as well as the soulists equally
him as their own. The voidists
of Jagannath in their Yogic
ism call themselves Bauddha
st) and both the voidists and the
worship Jagannath as Bauddha
which means Buddha himself
ted, or incarnation of Visnu as
a.

gnath is worshipped in four images
and believed as four forms
ha Murti) of one god. Jagannath.
forms are:

Sudarsana, a pillar or post with
indifferent colour.

Balabhadra, white face with eyes
and hands.

Subhadra, woman, yellow face with
eyes, no hands.

Jagannatha, black face with brilli-
ant eyes and hands.

these images are made of wood.
are renewed every 12 years. In
ip, rites and festivals the order of
dence is as given above. They are
arly called Sudarsana, Badathakura-
ndra and Jagannath.

sovant Dass, one of the Panchasakhas,
ins as follows in his *Prema-Bhakti-
ma-Gita*:

darsana represents great void (Maha-
a), nothingness beyond all conception.
may be explained as Chaotic Dark-
The name implies 'easy to see' or
philosophy, as it is a mere mental
raction, the very negation of manifesta-

tion. Then in the process of cosmic
expression comes the 'Void', which is con-
ceivable as the undifferentiated beginning.
This is the Universe in seed, so to say.
It has been said to be Void clothed with
light, i.e., consciousness (Cetana). This is
Jagannath or Jagat proper.

In this absolute consciousness began the
first stir for creation, desire and hence,
differentiation. Matter (Prakriti), the
material cause of creation, appeared in
the Void. This Prakriti spread her five
elements in the waters of the causal deep
(primordial deep'-Karanarnava), where
Kala was sleeping (undifferentiated by
events). She at once became Yoga-Maya
(world mother in union). This Yoga-
Maya was prime energy (Sakti). Kala,
the agent of modification and of change
was yet inactive. Yoga-Maya found that
it is not possible for her to exist alone.
She struggled for intimate union with Kala,
who should be incessantly active. So she
awakened him and made him strong and
fit enough to be in union with her. Now
says Kala, "If you desire union with me
then you will be the prime mother. I
shall be the father penetrating your body
in eternal union. Whole creation will
be mine. All manifestation in flux will
proceed from me. In strength and power
I shall be supreme. My name will be
Virat (all manifest). I shall be called
Ananta (endless) as no one will get at my
end as well as Sesa (the end of everything)".

Yoga-Maya is Subhadra, meaning good
woman. Her popular name Somandra,
(San. Samudra), meaning Ocean seems
more appropriate. To the ancients the
space was celestial ocean (Primordial deep).

Virat is known as manifested form
(Thularupa) of Jagannatha. As Kala he

may be Balabhadra (good in power). He represents perpetual death and destruction in change and flux. Yet in this power the universe represents harmony and beauty. He is good.

Kala and Bala are old Dravid words. Samudra may have some connection with old Dravid root 'Mud' (also 'Buj' in Oriya) meaning to close, to enclose. She enclosed the creation in her body and disclosed the secret of it to Kala, who was in sleep.

Names Subhadra and Balabhadra are often interpreted to be those of Krishna's sister and brother. It seems incorrect. Jagannatha himself, Visnu though he has been, has never been identified with Krishna, nor has he been ever named Krishna.

The colour scheme in the images and their make up are evident. Jagannatha form or aspect is black as representing Sunya, darkness. His brightness of colour and eye indicates Chetana, absolute consciousness (c. f. clothed with light). His hands indicate action potential. Subhadra's yellowness as a woman is distinctively Dravid. She is the Sakti immanent. Therefore there are no hands. Manifestation is all light, all action. Therefore Virat is white with hands. Faces with eyes and noses make the images presentable as persons.

Yasovanta's description is figurative—a logical process expressed as a chronological order. Hence he speaks of aspects or forms as appearances in a successive process. Tantric-Saiva influence is patent in his writing. It is a characteristic of the later Voidists. In Tantra, Sakti is between soul

and matter. Sakti is Yoga-maya, Mother in eternal union with Siva, who called Kala. Imagery of sexual union Sakti with Siva, here, is again distinctive Tantric. Tantra, moreover, seems to be primarily a development of the Voidist Yogic school, in which the individual process of procreation had long been projected on a universal plane to explain world creation.

The Voidist Yogis even now in their practice for Nirvana make the individual their field of operation, in which the instinct is the basis of all creation. Tantra is also called Tantric practice. Tantra is very old and is non-Vedic. It is called Agama (coming from out-side) as distinguished from Nigama, i.e., the Veda. Under the staggering impact of this Voidist theory on a universal plane the Rig Vedic Rishi uttered in his bewilderment—"Did every thing come out of nothing? Then where? Whom directed? Who knows it?" (Rig. Veda X129). The effects of this impact are clearly traceable in the Upanisads up to Manu. Even in the Vedic verse, referred to, the Rishi says "I desire ('Kama'—generally used for sexual desire) first arose within the void. In this sense the Voidist Yogis still use the term Bindu, meaning seminal drop. Bindu in the sense of drop is originally a Dravid word adopted by the Vedics.

Early Vedic people do not appear to have any subjective outlook. The Voidists based their philosophy on the subjective experience. The Soulist Jainas sought a permanent separation of the individual Jiva (Soul) from the matter (Ajiva) for their Kaivalya. They considered Ajiva not as products of

n void, but as substances other than
 1. From this, the Samkhya philosophy
 Purusa (soul) and Prakriti (primeval
 iter of which all Ajiva substances are
 modifications) was but an easy step.
 e name Purusa (person) is significant
 e, though it is very old. This involves
 intelligent organising principle of
 ty in diversity. But these Purusas
 re still considered to be many—as
 ny Jivas as there are in the world.
 e monism of Vedanta evolved out of
 s dualism with many Purusas who had
 an identical in nature and substance.
 Vedanta the Purusa became one
 iversal Soul, of which the purest and
 e most essential manifestation was
 a. The Prakriti was inherent in the
 ry nature of the Purusa.

This Vedantic monism is the basis of
 e monotheism of the Bhagavat Gita of
 e Mahabharata. In this, 'Param
 'ahma' (the Universal Soul) as Supreme
 urusa is the only personal God of
 orship, Purusottama. The entire
 niverse of Jiva (Brahma) and Ajiva
 Mahat Brahma) is his self expression—
 e expression of his very nature
 Prakriti). This Universe in change and
 ux is only to view Purusa in his aspect
 f manifestation. It is Ksara (perpetually
 hanging Purusa). This manifestation is
 ot an expression of the Void. It is the
 xpression of something. When viewed
 s this something unchanging and un-
 hanged the very substratum of this
 iversal change, it is Aksara (unchanging
 aspect of Purusa—Aksara) Purusa. The
 iversal Purusa who is viewed in both
 these aspects is Purusottama the supreme
 P u r u s a or the Personal God of the
 worshippers (Gita XV, 16-18).

Gita definitely mentions that this
 Purusottama had already been there
 among the people, the worshippers (vide
 'Loka' in Gita XV-18). Gita is moreover
 full of implied and direct references to
 this Jagannath cult, for the discussion of
 which there is no scope in this brief
 discourse.

Jagannatha is Purusottama from time
 immemorial. The name Puri is really
 Purusottam—Puri. Locally it is still
 called Purusottama (Oriya, Purustama,
 Prastam). As the place of Purusottama
 or Jagannatha it is the supreme place of
 worship in the Hindu world. There has
 not been, nor is there still, any other
 place where Purusottama is worshipped.
 Gita in its Purusottama, therefore,
 evidently refers to Jagannatha, which had
 already existed there and had also been
 known as Purusottama. It also proves
 that Jagannatha, as has been indicated
 is not 'Lord of the Universe', but Jagat
 itself worshipped as a person. It means
 Jagat-person. His images are different
 aspects of looking at the same thing.
 Ksara Purusa is represented by Subhadra
 or 'Daibi Maya', devine energy manifest
 in the phenomenal world. Virat or
 Balabhadra. The noumenal aspect is
 Aksara Purusa represented by the
 Jagannath form of the images. Sudarsana
 may here be the symbol of unity, i.e. - all
 is one—the undescrivable character of
 Jagat-person, i.e., the Universe worshipped
 as a personal god.

Here a word about the Bhagavata cult
 is necessary. Gita has referred to it (IV-1,
 2 ; VII-17 ; XII-19), and many scholars
 seek to find in it a basis for the Jagannatha
 cult. The Bhagabata cult rose out of a

hero worship. This hero, it appears, is the Krishna of the Rig Veda—a great seer and superman who boldly fought the polytheistic and sacrificing Indra worshippers (Rig Veda VIII-96. 13-15). In course of time he was deified and crudely anthropomorphic sentiments together with magic and miracle were attributed to him. Naturally there arose blind faith and self-surrender called 'Bhakti', and an emulation of other captivating cults known to the devoted. Partiality of the god to the devoted or even exclusive mercy towards them, his response to prayer or praise, mediation of the god's favourites for mercy, and avatara, i.e. the god's own coming down or sending agents like prophets, messiahs and messengers—all this appeared in the cult undoubtedly in emulation of the famous Ahur-Mazda cult of their western neighbours, the Medes of Persia, and later on of the Jehovah of their successful Semitic imitators. Fittingly to the scheme there also came a legend of revelation, by Narayana, the supreme divine king, to Narada, the chosen prophet.

Similarly on the other side the outstanding cult of Jagannatha could not be ignored. Vasudeba, i.e., Krishna himself was identified with the Vedic Narayana and was called the world soul. His elder brother Sankarsana became the individual soul; his son Pradyumna, the mind; and his grand son Aniruddha; the soul-sense or the sense of individuality. Thus in this 'Chaturvyuha' or four forms of Narayana the 'Chaturdha Murti' of Jagannath was imitated and a plausible philosophy was associated with it. The revelation was now requisitioned to prove that the whole thing was Jagannatha.

The earliest exposition of this Bhagabata Dharma, which is Agamic and, therefore,

non-Vedic, is found in the Mahabharata (last 18 Chapters of Santiparva). There it is said that Narada got it with all its mysterious symbolism (Sarahasya) and its forms with their significance (saksat) from Narayana, who is in (Saksat), i.e., none else but, Jagannatha or, in other words, Jagannatha Himself appeared as Narayana and revealed it to Narada. It is further said that it is this Dharma that has been narrated briefly and systematically in the 'Bhagavata Gita', i.e., the Bhagavat Gita.

There is, therefore, no basis for the theory that Jagannatha is a product of the Bhagavata cult. On the contrary, the legendary revelation referred to above, which the more emphasises the originality as well as the intrinsic worth and importance of the Purusottama-Jagannatha cult, was to explain and universalise the philosophy expounded its marvellous and most eclectic synthesis culminating in its Purusottama-Yoga.

In this connection it may not be fetched to conclude that the image of Ekanansa which is mentioned and associated between the images of Vasudeva and Sankarsana in Northern India was a later device for a better adjustment of the form and philosophy of the Jagannatha cult. For Ekanansa is not only imitated in form, but means one and indivisible like Yogamaya who is immanent in both in Jagannatha and Virat, and cannot be separated from either. It may further noted that in the tradition of Indradyumna of Malava, who may be traced very far back to the Bhagavata Gita, which definitely points to the Bhagavata cult.

unic as well as local tradition has it originally Jagannatha was being worshipped as Nilamadhava represented blue or black stone. Even now Pottanna, the place, is known as Niladri. Niladri; and the god is called Niladrinath Achalanath. To interpret adri or a as mountain here, is incorrect. It is a piece of stone. By some tribes in the lowlands of Orissa, I am told, black stone is still worshipped as Nilamadhava. Pandit Binayak Misra, the archaeologist, tells me that he has seen it at Mallahara. This Nilamadhava, says he, was being worshipped by the Raja Visvavasu (probably the head of his tribe) when Northerners from Malava invaded Indradyumna at their head came to advise it. Suddenly Nilamadhava disappeared and the present wooden images were made. The god better understood was carved and established in its place. Very simple and elaborate publication was arranged for this substitution. Visvavasu and his sons were made hereditarily the nearest priests. Their descendants are still in the same office. They are known as 'kinsmen' of Jagannatha and perform the funerals of the deity every twelve years the old images are discarded for the new.

It may be mentioned here that in the Vedic literature of Rig Veda (X-81-4) the word wood (Daru) is used to indicate the material of which the universe (Jagat) is made. Jagannatha is specifically known as 'Daru Brahma' (world substance symbolised in wood) both in the Puranas and by the people.

Evidently the present images represent the same conception as Nilamadhava did, but in a form more intelligible and acceptable to the ordinary worshipper. Nila-

madhava consists of three words, Nila-Ma-Dhava. It is pre-Vaisnavic. Hence the meaning given to it as Dhava (Husband) of Ma (Lakshmi, goddess of wealth) which is Nila (Blue or black) in colour, is an afterthought. Moreover in such an interpretation, 'Nila' is *prima facie* either meaningless or redundant.

Orissa like many other parts of India was predominantly a Dravid country in pre-Vedic times. The language was Dravid. Savaras in the present Orissan coasts of Kalinga were an advanced people, as can be gleaned from the ancient Greek writings as also from indigenous sources. But they seem to have mainly adopted the Dravid language and customs of Kalinga. A similarly advanced section of the Dravid-speaking Odas, whose primitive kinsmen are probably the Oraons of Chotanagpur, came and occupied the Savara portion of the coasts of Kalinga and consequently the land was called Kalinga-Oda or Kalingoda, in later times known as Kaingoda or Kangoda. The present name Orissa comes from 'Oda-Visaya' (Oda district) of latter Kalinga.

Nilamadhava appears to be a Dravid name. Nila meaning black, is ordinarily a Dravid term, adopted in later times by Sanskrit. When Lakshmi became Ma in Sanskrit, is uncertain. But Dravid Ma and Ama (mother) have not been Sanskrit words yet, though like Vaisnavic Lakshmi, Sakti or Devi of the Saivaites has adopted imitation Dravid names, Amba and Uma. It is interesting to note that 'Ma' was a name of the Sumerian mother goddess. Another Babylonian Lady of the gods was Ama, Mama or Mami representing 'the creatrix of the seed of mankind'. Ma was the name of the mother goddess in

Asia-Minor more than 4,000 years ago. Hence Ma as mother is non-vedic. It is Dravid. Dhava means white. It is not Sanskrit. Sanskrit Dhavala (white) came out of it with addition of la in analogy of Prakrita, Sukala (Sanskrit—Sukla; Vedic Sukra). In Oriya exclusively 'Dhoba' for white is still used. Hence, Nilamadhava means black-mother-white. Yellow as an auspicious and beautiful colour of a lady is undoubtedly and pre-eminently Dravid. Hence Nilamadhava represented, unmanifest energy—manifest. But in the name of a stone all this may not be plain to the understanding of the worshippers. To make the whole thing explicit northern Vaisnavas in consultation with Visvvasu collected wooden cult images from allied tribes of the place and planned and polished them according to the colour scheme involved in Nilamadhava. This was also made to tally with the colour schemes of the early Rig-Vedic Visnu, the sun god. Rig Vedic Risis give a vivid description of it as the Night Sun (black); the morning Sun ('Hiranyagarbha')—golden pregnant women, or simply, golden womb); and the day Sun (white).

It may be that the colour of 'Ma' in Nila-Madhava was indeterminate and the yellow or golden colour was devised and fixed for Subhdara in the new scheme. The particle 'Ma', not a colour name, between 'Nila' and 'Dhava' may also indicate this.

Tradition is clear that the cult of Nilamadhava was very widespread and influential. Its Vaisnavisation was considered a dire necessity even in Malava. In the Vaisnavisation of such a cult, its advanced Savara worshippers with their friends and tribesmen must have been required to be

appeased and conciliated. Consequently the selection of the types for the images might have been a very laborious and judicious affair. The tradition indicates it. Even to-day among primitive Savara and Dravid tribes from Orissa to the further frontiers of Assam wooden images with crudely carved painted faces with or without hands are found in many localities.

In the up-lands of South Orissa worship of wooden pillar (Khambeswar) is still very prominently prevalent. This or something like that, might possibly have made the addition of Sudharsan inevitable. For Sudarsan, which is a place neither in Nilamadhava, nor Purusottama, is evidently a new addition perhaps involving, if at all, some indirect deference to the sentiment of the worshippers. Even among the worshippers of Sudarsan has little to do. Many do not know him. He is a mere name so to say. Yet he is sought to be made prominent by always giving him the place.

In a recent speech reported in the Collector's Magazine, 1949 (p. 50ff.) of Maharaja College, Parlakimedi, Pandit Satyanarayan Rajguru, the epigraphist, says that in some secluded forest parts of the up-lands of Orissa some pre-historic painting have been found which are being suspected by epigraphists to be hieroglyphic writing representing even abstract ideas in human forms, particularly in expressive limbs and organs of man. They say that the paintings may be specimens of indecent picture writing at least as old as the older than, the pre-dynastic Egyptian writing. (See Page 32)

Development of Puri For Tourists

Puri is known to the Hindu world as the celebrated seat of Lord Jagannath. All through the year, people from all quarters of the globe visit Puri. Of late, Puri is attracting crowds of tourists from foreign countries. It is well known that people from the whole of India have been visiting Puri at least from the days of Sankaracharya who established the 'Govardhana Matha' there in the beginning of the ninth century A. D. The visitors to Puri may be broadly divided into two sections: (a) pilgrims, and (b) tourists. The second category, again, may be classified as home-tourists and foreign-tourists. Of course, such a classification is very broad inasmuch as a visitor may be a pilgrim and a tourist as well. The foreign tourists may be taken to constitute a special section of visitors.

It is needless to say that the temple of Lord Jagannatha is the greatest attraction of Puri. It is interesting from the points of view of art, religion, archaeology, history, philosophy, Oriya language and

Oriya script, etc. etc. The second great attraction of Puri is the sea-beach. But, when we think of Puri as a great centre of tourism, we generally forget one thing regarding the attractiveness of the Puri temple from the point of view of the non-Hindus who are not admitted into it. Once we think in terms of the Jagannatha temple, we may rest assured of full engagement at least for a couple of hours inside the temple premises. It may be even 5 to 6 hours to be covered partly before noon and partly in the afternoon. But once we think in terms of only taking a view of the main temple either from the Lions' gate or from the top of the Raghunandan Library, we may conclude unmistakably that sight-seeing in Puri, is a matter of only half-an-hour or so, excluding the sea-beach. 'What next?' is the question that arises in our mind. If we want to make foreigners interested in Puri and expand the scope of the industry of tourism in

Orissa, we shall have to pay more attention to certain other things which are detailed below.

At present, when a foreign tourist is taken to the Lions' gate area, he gets down from his car and takes a view of the main temple. In most cases, he takes a photograph of the main temple from that area. Thereafter, if the Raghunandan Library is open (for, it belongs to the Emar Matha and remains open during scheduled hours only), the tourist is taken to its top. There, he stands for some time, takes a view of the sea on the south and then looks around for some minutes to take a view of the town. He then looks at the main temple with profound interest, takes out his camera, takes photographs of the temple area and then, there ends the attractiveness of the Puri temple for him. The only other interesting thing for him is the sea-beach which may not be so very attractive for him as we generally think. He takes a bath in the sea and then feels that there is nothing more to see at Puri.

Thus, if a tourist gets down at Bhubaneswar by plane at about 11-30 A.M., rushes to Puri, by 6 P. M., he finishes sight-seeing and wants to go to some other place early next morning in order to avoid wastage of time. As his stay in India means spending of more money on his part, he wants to be very quick in covering places of tourist importance. Hence, something should be done so that he will not only be able to see the Puri temple 'better' without entry into it, but also feel interested to stay there at least for one or two days to visit places of great antiquarian and historical significance.

In the interest of tourism, therefore, the following suggestions may be taken into

consideration and implemented after examination and necessary modifications to make Puri more enjoyable for tourists.

(1) We may begin from the Temple. A tourist starts either from Railway Hotel or from some other place and on reaching the Lions' gate area gets down from his car.

Immediately, he finds round him a group of people, stretching their hands to him for money. Of course, some local people are normally well-dressed and who want to help the tourist in some way or other in seeing the temple, rally round him. But, the moment they see a 'guide' with him, they refrain from showing their eagerness for being called upon for stretching a helping hand for sight-seeing. Still the beggar trouble continues. Many a time it is seen that where-ever the tourist moves in the spacious area in front of the Lions' gate, the beggars follow him. Some times the tourist even returns to his car and wants to quit the place immediately out of sheer disgust. The same scene is repeated when the tourist gets into his car after sight-seeing in the temple area. Beggars, many of whom are diseased persons, even stretch their hands into the car shouting for help. The result is that a sort of hatred for the entire area and the people is inculcated in the tourist who perhaps, forgets all that he enjoyed in the area and carries a deep impression of the despicable scene of the beggar nuisance.

All those who are interested in the expansion of tourism in Orissa may not fail to brood over this issue and find out ways and means to overcome the difficulty.

perhaps he seriously considered if the circus area in front of the Lions' gate declared as a 'prohibited area' for going.

2) As the foreign tourists are not admitted into the temple, they take a view of it in a somewhat better manner from a vantage point. This 'point' is the top of the Raghunandan Library as stated earlier. It is about 60 feet high and with the permission of the authorities of the Raghunandan Library, a tourist can go to the top of the building. Now, from the Lions' gate, the tourist is able to see only a flight of twenty-two steps, the main gate of the inner compound and also a very small portion of the east-facing wall of the Bhogamandap. But, from the top of the Raghunandan Library, he can see the upper portions of many other temples standing around the main temple. He also gets a sort of aerial view of the kitchen area, the Ananda Bazar in the northern corner in between the inner compound and the outer compound of the temple.

But then, the difficulty in the case of the vantage point is that the tourist can make use of it only when the library remains open. At other times, he is not able to go there. Hence, arises the necessity of making some alternative arrangement as a result of which the tourist can see portions of the areas around the main temple at any time between 6 A. M. and 6 P. M. according to his convenience.

(3) After this, the tourist desires to go round the outer compound when he is told that there are four gates on the four sides, namely the Lion's gate, the Elephant gate, the Tiger gate, and the Horse gate. It is seen from experience that after he is taken

round the outer compound along the roads, he expresses his sense of disgust sometimes sarcastically and sometimes in the choicest of phraseology mainly from the sanitary and the hygienic points of view. At some places, he takes out his kerchief on account of bad smell. He also complains of the lack of traffic control. When he goes in his car, he is stranded at some places and no body comes to his help. The uncovered gutters often present a nauseative scene to the eyes. Naturally, it strikes the local guide that something should be done to make a 'go round the temple area' really refreshing.

The following suggestions may be taken into consideration by all concerned not only to make the temple area more enjoyable for the tourist, but also to create a better impression about this ancient seat of Orissan culture in the minds of the pilgrims and home tourists as well.

(a) The roads round the outer compound may be widened as far as practicable and kept neat and clean from morning to midnight.

This would necessitate the provision for traffic control in front of the four-gates in particular and also the appointment of supervisory staff to see that no kind of dirt is allowed to be there on the roads for any length of time. In many advanced countries of the world, automatic sweeping arrangements have been made for the roads as a result of which they remain perfectly neat and clean all through day and night. Even in New Delhi, some roads are kept neat and clean with excellent sweeping arrangements from morning to midnight. Here in Puri, some sweepers, for the present, may be engaged to work alternatively

for specified hours, so that visitors will feel delighted to walk round the temple area on foot. The open gutters may also be closed with provision for periodic cleaning.

(b) Next is the question of taking of a view of the various small temples around the main temple, the flower garden, the Koili Vaikuntha, etc. etc. Many very important persons have suggested that two tall towers may be constructed preferably by the road side on the north-eastern corner and on the south-eastern corner of the outer compound. Since the height of the main temple is more than 200 feet from the road level, the height of the proposed towers may be about 100' to 150'. A fee, if necessary, may be imposed for admission to the towers. The two towers will give scope to the tourist to see the temple area from two sides and will also present to him a panoramic view of the blue waters of the sea one side and the green coconut groves on the other. The question of installing an electric lift in each of the towers may also be taken up at a later date to add to the tourist's facilities. Otherwise, old men and women may find it very difficult to ascend a flight of steps leading to the top of the towers.

(c) The roads all round the outer compound may be profusely illuminated with coloured lights to add to the attractiveness of the area.

(d) At present, we have a number of shops around the outer compound facing the roads. The concerned authorities may consider the desirability and also the feasibility of putting up some structures of uniform size and of symmetrical appearance in stead of the shops that we are now

having there. In that case, we shall have a beautiful row of shops all around the temple. This will add much to the attractiveness of the temple area till very late at night and provide scope for a better play of the Orissa handloom products and Odissi art-pieces which are now sold at different places in the town.

(4) Next, the sea-beach. There is consensus of opinion among the tourists that the sea-beach is highly enjoyable at Puri. It is one of the best in the whole of India. But then, the same beggar trouble constitutes a deterrent factor here too. As a tourist sits on the beach, young beggars from the nearby Nolia streets and also from the town go there and trouble him. Invariably they come and stand in front of the tourist who sits on the sand beach facing the sea. Consequently, particles of sand, arising out of the movement of the beggars, fall on his body. It has been our experience that many tourists fell very much disturbed and want to come back to the hotel quickly.

It will not be difficult to find out remedies if the question is taken up seriously. It may be considered if some thing can be done with the help of the police authorities to put an end to the menace of the beggars on the sea-beach.

(e) Illumination of the sea beach is another important thing to be taken up for the development of the beach area. Some eminent tourists have suggested that the whole area beginning from the Chakra Tirth on the North to Swargadwar on the South, if not more, should be beautifully illuminated so that till about 9 O' clock at night, tourists can saunter along the coast

may be taken also maintain a uniform level of the beach which gets undulating from time to time on account of the particles that are thrown by the waves carried subsequently by the current of that blows from the sea-side.

tourists in general may be taken round other places in Puri town. This will be an additional attraction in Puri on the land and also longer stay of the visitors in Puri on the other. But, certain improvements are to be made in each case indicated below :—

At present, the Lokanatha Temple located on the western extremity of the town is almost inaccessible for tourists. It is a place of great religious importance for home-tourists and foreign tourists may like to see the place for evident reasons. Lord Lokanatha is the Khetra (the Presiding deity) of Puri-Khetra (a religion zone) and the respect that commands is very great indeed. But a tourist goes there, he is perturbed to see the beggars troubling him for money. Most of these beggars are lepers who come in the leprosy asylum that is located in the vicinity of the temple area. It is the common experience of the guides that when the tourists see that beggars crying out for alms, they develop a terrible hatred for the place. Many a time, they do not like to get down from the car and insist on returning back immediately. Even from the hygienic point of view, it is a question that should engage our attention as citizens of India.

It is suggested that the temple of Lord Lokanatha may be connected with the town by a new road that may start from the sea-coast beyond the 'Swargadwar' area. When this is done, the leprosy

asylum will no more be by the road side from the tourists point of view. In addition to this, some other measures may be taken to prevent them from squatting by the side of the new road. The same measures may not apply to the existing road connecting the temple with the town as the asylum is very close to it.

(ii) In Puri, we have the reminiscences of great religions preachers of India preserved with the greatest care for centuries past in some cases. The sweet memories of world-famous saints and Gurus such as Sankara, Ramanuja, Sri Chaitanya, Nanak, etc. induce many a tourist to visit the mutts with which they were mainly connected. But then, the lack of proper arrangements from the tourists' view point prevents the guides now from including the concerned mutts in the tourists' itinerary. It is now being felt with increasing intensity that this matter may be taken up by a committee of eminent personalities and officers of Puri and the type of development considered in each case. If only ten such important mutts, if not more, can be developed to attract tourists, Puri will undoubtedly necessitate at least two days' stay therein even for foreign tourists.

The mutts to be visited may be provided with tape recorders so that when a tourist goes there, he simply switches on the tape recorder and listens to all that is worth knowing about the mutt in relation to the great Gurus of the past.

(iii) There are four big tanks in Puri, viz., Indradyumna, Narendra, Markandeya and Swetaganga. The tank-areas require much development from the sanitary and communicational points of view. They are worth seeing.

(iv) Similarly, the Vrajavihar and the Neeladrivihar (inside the Jagannatha temple area) may be provided with tape-recorders (if permissible) to tell the tourists with exactitude the important things about the models and other exhibits to enable them to appreciate them fully.

(v) At a later stage, some other places near Puri such as the Balia Panda and the Sara lake may also be included in the scheme of 'Development of Puri for tourists'. When the Marine Drive, connecting

Puri with Konarka along the sea-coast is completed, and when the jumbo plane services come into operation, tourists from all quarters of the globe would be attracted in large numbers to Puri. At that too-distant future, the importance of the suggestions made in the preceding paragraphs for the development of Puri may be realised more objectively. This is only a broad outline and details shall have to be worked out in respect of each suggestion.

(From Page 26)

proto-Sumerian picture writing ; but developed on a different basis. For in Egypt, and probably in pre-Cuniform Sumer, basis is not man and his limbs and organs, but animals and plants. The images of Jagannatha might originally have been fashioned on some such hieroglyphic

paintings long conventionalised and used by the local people along with or in connection with Nilamadhava, when Indradyumna came to vaisnavise the cult. Further research and investigation are, however, awaited on this very interesting discovery.

The Missing Bhairava Image Of The Jagannath Temple

Vandalism was practised not only by the Muslims in India, but also occasionally by the Hindus. The Konarak temple would have been dismantled by the Raja of Burda for the sake of the Navagraha stone and carved images, but for the intervention by Henry Ricketts, Commissioner.

There was once an image of Bhairava at the edge of the throne of Jagannath. In the last decade of the 18th century, Brahmachari, the preceptor of the Marathas, wanted to make some repair of the throne of Jagannath. Consequently, the image of Bhairava was removed from its place. The Byragis (Vaishnava mendicants) always grudged the existence of a Tantric image on the throne of Jagannath. They persuaded Brahmachari not to place the Bhairava image at its original position, when the throne of Jagannath was repaired. The Bhairava image was worshipped by the Dandi Sannyasis of the Svami sect, whose head was Sankaracharya of Puri. The Byragis were afraid that the Dandi

Sannyasis would make agitation for the restoration of the image at its proper place. So they secretly removed the image from the temple, broke it to pieces and threw away the pieces into the sea.

The Dandi Sannyasis in protest ceased to attend the temple of Jagannath. But they did no dare to take any action against the Byragis, who were favoured by Brahmachari. In 1801, the mother and brother of Maharaja Raghuji Bhonsle visited the temple of Jagannath. The Sannyasis represented their grievances to them, who brought the fact to the notice of Raghuji. The Maharaja issued an order to Enkajee Sukdeo, the Naib Governor, to replace in its old position the image which was worshipped by the Dandi Sannyasis. He also ordered the priests of the Jagannath Temple to take care of new image which was to be put up by Enkajee.

At this time Harbans Ray, the Dewan, arrived from Nagpur. He sided with the

Vaishnavas and at his instance, the execution of Raghuji's order was deferred. The Vaishnava Mohant made a representation to the Nagpur Court not to reinstal the image of Bhairava. Pending a decision in their favour, they stopped eating consecrated food.

Raghujee Bhonsle changed his opinion. He issued a 'Hukum nama' to two Maratha Officers of the temple, stating that Sankaracharya 'very improperly' wished to place an image on the throne of Jagannath, which would be a deviation from the established usage. He also ordered a Maratha Officer to keep the image of Bhairava in the 'Berha Kulan' and not on the throne of Jagannath. Sadaseo Rajaram, the Subedar of Orissa, was staying in Nagpur at that time. He wrote to Nilakantha Rao, a Marathia Officer at Cuttack, saying that the Mohants and Sants of Puri had represented to the Maharaja, alleging that the Sannyasis had prepared an image of Bhairava with the intention of placing it on the throne of Shree Jagannath. It was the wish of the Government that in the temple of Jagannath the ancient customs might be for ever retained and nothing new be introduced. Debi Singh Patjoswee was asked to place the image of Bhairava 'In a large court' and to persuade the Vaishnava ascetics to eat the consecrated food, as before. He further informed that he would do 'whatever necessary' after his return to Cuttack. But the British conquered Orissa and he never returned.

On 1 May 1806, Ram Shankar Bharati made a petition to the Governor-General, praying for the restoration of the Bhairava image to its original position. The petition was referred to James Hunter, the Collector of Pilgrim tax, for his opinion. Hunter

pointed out that "the parties acknowledge no superiors, which forms a strong obstacle to the amicable settlement of the dispute." Sir John Barlow, officiating Governor-General, agreed with him and observed that "Government should not interfere in the religious disputes which are stated to prevail among the different sects of Hindus at Jagannath".

From 1807 to 1867, nothing was done for the rehabilitation of the image of Bhairava. In that year Jagat Bandhu Misra and Dasarathi Praharaj, two Puri Brahmans, possibly priests of the Jagannath Temple, wrote a letter to Pundit Gangadhar Kaviraj of Murshidabad. It was stated that formerly there was an image of Bhairava—'a Lila Murti of Siva complete with its Vahana'—on pedestal of Jagannath. About sixty years ago the Byragis destroyed it completely. At this Dandi Sannyasis left the temple in wrath after cursing the Byragis. Now an attempt had been made for the restoration of the Bhairava image and for that purpose an exposition of form of worship known as 'Bhairavi Chakra' was deemed essential. Pundit Gangadhar was requested to explain the real import of that Bhairavi Chakra. It appears that the Bhairava image was not installed again on throne of Jagannath, in spite of the efforts of those two Brahmans of Puri. The question is, where is that missing Bhairava image, which was constructed in 1802 ?

References

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NATIONAL INTEGRATION AND SHRI JAGANNATH

Cultural intermingling and assimilation gives such impact on the heritage of a nation in such a manner that they almost become inseparable traditions of the nation. Such has been the cultural integration in Orissa among people of various races, tribes, castes and religions, creeds, colours and languages who lived and sometimes ruled this part of the country.

It is a common sight in Orissa to find Buddhist or Jain images respectfully carved on Hindu Temples, and large numbers of Muslims participating in Hindu festivals and vice versa. Even to-day under Shri Jagannath's all receptive roof, all doctrines, even the most divergent ones, find a resting place. There

one sees the learned pundit of Shankara charya monastery seeking salvation by way of spiritual knowledge. Here you find large number of Saiva Sanyasis voluntarily enduring excruciating torture and seeking absorption into the deity by severe austerities. You also see large number of devotees consecrating their entire soul as it were to Hari with outpourings of love and affection. All Hindus worship at its shrine. The followers of Sankaracharya, Ramanuja, Ramananda, Kabir, Chaitanya, Nanak are to be seen paying homage to the great God. The Jains of the Digambar sect flock to the temple at a certain period of the year. The Buddhists feel that the three figures of Jagannath, Balabhadra and Subhadra worshipped with so much fervour here

All human beings are my children. What else can I wish for my children other than that they all should be happy and prosperous? Let everybody's dealings be free from malice. Let all put in their best effort. This is what I have stated everywhere even at distant Taxila.

—ASOKA (DHAULI EDICT)

have been derived from the "Tri-Ratna" symbol which stands for Budha, the Law and the Church. Even to-day at Manikagoda village in the district of Puri during Dusserah festivals Muslims and Hindus sit side by side to take part in religious rituals of goddess Durga. The Muslims also take part in the ceremony with Brahmin priests and put on sacred ring of Kusha Batu in their finger and do *Sankalpa*. Later when the deity is taken round to every house in the village including those of Muslims, they also plaster their courtyard and varandah of the house with cow-dung and erect a small shed to place the deity and offer *Bhoga*.

During Muharrum processions in several places in Orissa, large number of Hindus join them and most of the artists who decorate the Tazias are Hindus.

Cementing of Hindu-Muslims amity has further taken a deep root in Orissa in the celebration of Satyanarayana popularly called Satyapir. This Puja is celebrated throughout the State which is generally followed by Satyapir Pala (Poetra Opera). It has been found that Satyapir Puja and Pala is being performed in Orissa since early years of 18th century when Orissa was still ruled by the Muslim Subahdars. Satyapir has often

been identified with Shri Jagannath, Lord of universe and the one supreme being as the author of the whole universe, a theory very similar to the ones propounded by the sufi saints of Islam.

The peculiarity of this function is that the performers of this Pala are generally Hindus and they dress strictly in the costume commonly used by Muslim processions in 17th and 18th century. Sweet offered in this function is popularly known as *Shirini* (a Persian word meaning "Sweet") where as sweets offered in any other religious functions goes by the name *Bhoga*.

Thus Satyapir is the outcome of the great religious tolerance practised by the people of Orissa. Among some of the great devotees of Jagannath temple is a muslim called Sal Baig who composed a large number of verses, still considered to be the most popular Oriya religious songs.

It is no wonder that such amity prevalent among the people of Orissa has its roots in the catholicity of Shri Jagannath. This is being reconfirmed every year when Shri Jagannath comes out of the temple during Car Festival to mingle with the people whoever he may be.

Given that humanity is designed by nature to develop the total power of intellect.....a first requirement is that mankind should live in the tranquillity of true peace that it may more freely and easily devote itself to its appointed work. The conclusion is that universal peace is the greatest of all the good things which make up our felicity.

—DANTE

CEREMONIAL DRESSES OF THE LORDS IN PURI TEMPLE

Lord Jagannatha, Balabhadra and Devi Subhadra adorn various types of dresses on different occasions during the year. A list of such occasions are given below

Name of 'Besha'	Dates of occurrence
Chandanalagi Besha	.. Baisakh month, 42 days from Akhyaya Trutiya.
Ganesh Besha (Initiated to please Ganapati Bhatta of Maharashtra).	.. Snan Purnima Day
Suna Besha	.. Ashadha Sukla Ekadasi (on the chariot)
Banabhoji Besha	.. Bhadra Krushna Dasami
Kaliya Dalan Besha	.. Bhadra Krushna Ekadasi
Pralambasur Badhha Besha	.. Bhadra Krushna Dwadasi
Krushna Balaram Besha	.. Bhadra Krushna Trayodasi
Baman Besha	.. Bhadra Sukla Trayodasi
Raja Besha	.. Aswin Sukla Dasami
Radha Damodar Besha	.. Aswin Ekadasi to Kartik Sukla Dasami
Laxmi Narayan (Thiakia) Besha	.. Kartik Sukla Ekadasi
Bankachuda Besha (Baman)	.. Kartik Dwadasi
Tribikram Besha (Dalikia)	.. Kartik Trayodasi
Nrusinha Besha	.. Kartik Chaturdasi
Laxmi Narayan (Raja Rajeswar)	.. Kartik Purnima
Nagarjuna (Parsuram) Besha (at times)	.. Kartik Sukla Trayodasi
Padma Besha	.. Any Saturday and Wednesday between Magha Amabasya to Basanta Panchami.
Gaja Udharan Besha	.. Magha Purnima
Chacheri Besha	.. Falguna Sukla Dasami to Purnima except Chaturdasi.

Source—Sri Jagannath Temple Administration

CALENDAR OF EVENTS, ORISSA, JUNE 1970

- 1-6-1970 ... Collection of toll on the Express Highway No. 1 started
Shri Jagatbandhu Mohapatra, I.A.S. (retired) also an
eminent litterater died at Cuttack.
- 3-6-1970 ... The Foundation stone of the New Market of Cuttack
Municipality was laid at Cuttack.
- 5-6-1970 ... The Inland Water Transport Committee appointed by
Government of India with Shri B. Bhagabati as Chairman,
held discussion with the State Government representative
at Bhubaneswar regarding the development of water
transport facilities in Orissa.
- 6-6-1970 ... Dr. S. S. Ansari, Governor of Orissa inaugurated the Annual
Session of the depressed class league at Bhubaneswar.
Union Minister, Shri Jagajiban Ram presided.
Seminar on Town Planning held at Cuttack
- 11-6-1970 ... Chief Minister, Shri R. N. Singh Deo formally declared open
the new Transport District for Kalahandi as also the newly
constructed District Transport Office at Bhawanipatna.
- 12-6-1970 ... Shri Dayanidhi Naik, Minister for Works and Transport
laid the foundation stone of three major bridges on
Junagarh-Kalapur and Dharamagarh-Golamunda Road in
Kalahandi district.
- 13-6-1970 ... Orissa Cabinet decided to extend more concession to the
pensioners with effect from July 1, 1970.
- 17-6-1970 ... Shri Dayanidhi Naik, Minister for works and Transport
declared open an all-weather to connect Berhampur with
Rayagada. This will be a direct link to Koraput district
without touching other states.

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TOURIST ATTRACTION IN ORISSA

ism and travel are as old as the civilization. The Hindus regard as their duty to devote the last phase of their life to Vanaprastha. Every pious man cherishes a desire to visit the four directions which cover the whole country. Followers of all religions too equally enjoin it upon their followers to undertake journeys to various places of pilgrimage. Advancement of science and technology has now reduced the distance and it is no longer a barrier between the countries. Tourism is therefore becoming increasingly popular and before long the concept of one world (Vasudhaiva Kutumbakam) even in a physical sense seems to be more realisable today than in the past. Yet, the irony is that today the world is divided into camps and mutual suspicion and hatred have seized mankind. The reason is not far to seek. It is due to the absence of meaningful, social and cultural exchanges among the countries. Tourism can perhaps bridge this gap and advance the process of integration. In a broader sense

it can strengthen the world peace and promote better understanding among the countries.

Orissa, though economically behind many other States in India, is rich in tourist spots and holds out a variety of attractions. It abounds in places of historical interest, in religious centres, temples. Buddhist Vihars, hills, dales, forests, mountains, gorges, lakes, fauna and flora and what not. It has a long coast line with beautiful sea-beaches. The handicrafts and handloom fabrics of Orissa, its silver filigree and horn works, patta paintings and stone works have become coveted souvenirs for the tourists.

Orissa is popularly known as 'Jagannath Desh,' as, for centuries past people from all parts of the country have trekked down to Puri to see Lord Jagannath. The temple of Jagannath was built in the 12th Century and is 214 feet high. It is crowned with Vishnu's wheel and flags which catch the eyes of the tourist and the

pilgrims from a long distance. The architecture of the temple is most impressive. There is a corlrite monolithic pillar, an exquisite piece of carving in front of the Eastern gate, which was brought from Konarka in 1761 A.D.

The famous Ratha Yatra (Car Festival) of Lord Jagannath is held every year during June-July. About two lakhs of people congregate on the occasion. They come from every corner of India in their colourful costumes. To witness Ratha Yatra at Puri is to have a glimpse of the entire people in the country, highlighting diversity in unity. Numerous other festivals are also celebrated in Puri at different times of the year. This ancient town is washed by the blue waters of the sea and resting on the broad and attractive sea-beach. One can watch the sun-rise and also sun-set over the sea (specially during November to January)—a pleasure unique to be realised to be believed. Sea-bath is exceedingly enjoyable here. There is no parallel to this in India. Foreign tourists enjoy it most and this is the greatest attraction for them in Puri.

There is the luxury Railway Hotel and other good hotels facing the sea beach, which provide all comforts, good food, etc.

KONARKA

From Puri, one may proceed to Konarka. It is about 53 miles by road. Standing majestically on the sandy coast of the Bay of Bengal, the Sun Temple at Konarka, formerly called the Black Pagoda of the East, has attracted large numbers of visitors from different parts of the world, especially for its richness in art and superb workmanship. In the debris of Kalinga's chequered history, the Konarka

temple has lost its main shrine, but the remaining structure and the ruins around testify till today the boundless creative energy of the Orissan artists and their priceless contribution to the building technology. The 128 ft. high audience hall which stands majestically till today was built in a Pyramidal style. The Mandir or the Dancing Hall has been constructed on an elevated plinth and its centre is approachable from all the four sides by flights of steps. The roof however was flat.

"Here Indian sculptors have shown that they can express with as much fire and passion as the greatest European art the pride of victory and the glory of triumphant warfare, for not even the Homeric grandeur of the Elgin marbles surpasses the magnificent movement and modelling of this Indian Achilles, and the superbly animal mental horse in its massive strength and vigour is not unworthy of comparison with Verrochio's famous master piece in Venice". This is the tribute of Havell to Konarka.

Writing about the temple sculptures in Orissa, Rabindranath Tagore in the inimitable style wrote :

"When the old wornout Buddhist religion was finding a new form inside the newly born Hindu religion, the ripples of the new bubbling life of that age petrified into these assemblies of stone in a far corner of India and, after a lapse of one thousand years, they are expressing in words of silent suggestions, today, the abundant music of the human heart. They appear to be a few torn leaves from some great Epic, newly written at some

time. The language of man is defeated by the language of stone. Stone does not weave words one after another. It does not say anything, but all it has to say, it says once. And what it says occupies our mind. So that what it receives, we see and feel, though intuitively understood, it finds time to put into the terms of words. Finally when it settles down usually, it has to be interpreted in terms of its own language."

To know Orissa, one must visit Konarka. The hard sandy palm-beach at Konarka is one of the finest shores in India. Swimming and sun-bathing are the most active pastimes here while you visit the monument.

BHUBANESWAR

Bhubaneswar, the capital of the State of Orissa, presents two faces, one is the ancient temples-city with about a 100 ancient temples, the other, the growing, expanding New Capital still in its making. Bhubaneswar and its environs have splendid specimens of architecture covering some twenty five centuries of history. Nowhere else in India does a State capital present such a dramatic contrast between the old ways of life and the new, nor such a continuous cultural history. Here one can see specimens of the world's most beautiful temple architecture and sculpture. According to a legend, there were thousands of temples in the Bhubaneswar area. On the temple walls are depicted the grace, the joy, the rhythm of life in wonderful variety.

About 6.4 Km. away are the twin hills of Udayagiri and Khandagiri which are honey-combed by "caves". Jain ascetics lived here more than 2,000 years ago in

the quiet seclusion of these forests, practising austerities. The largest one, called the Rani Gumpa, has two storeys and several fascinating sculptures which appear, among other things, to commemorate the military triumphs of a warrior king. Another important cave is the Hatigumpa. It contains the only rock-cut inscription in India which records chronologically the achievements of a king. It describes year by year, for 13 years, the important events of the region of the then King of Kalinga, Kharvela, who avenged Asoka's invasion, in the 2nd Century B. C. and brought back to Orissa from Magadha the famous 'Jeenasana'.

The earliest among the famous temples in the Bhubaneswar is the one called Parsurameswar, dated about middle of the 7th Century A. D. It has a squarish tower over the sanctorum and a rectangular pillared porch with lovely latticed stone windows. Its interior is plain, like most of the temples here. The exterior, however, is lavishly decorated with elegant sculptures. On the western doorway of the porch is an interesting scene of elephant-capture. One of the legs of the captive elephant is tied with a rope and it is faced by a tame elephant carrying a rider armed with a spear. A man standing on the ground is trying to tether its right hind leg with a rope.

Next in chronological order is the 8th Century A. D. Vaital temple. It is remarkable for its uncommonly-shaped double-storied tower, which owes its origin to the rock-cut Buddhist architecture of the preceding ages.

But of all the magnificent temples in Bhubaneswar, the one called 'Mukteswar'

can be considered a veritable "dream in sand stone". A wonderful work of art, it has been lovingly chiselled out of stone and not an inch of space is left unembellished. Its statutory, vivid dynamism and the floral motifs seem as fine as Orissa's pride that is silver filigree. A striking feature is its elegantly carved entrance archway. Built in about 10th Century A.D., it represents an advanced stage of architectural development.

Dominating the landscape for miles around is the majestic Lingaraj temple. It is the largest and was built in about the middle of the 11th Century A.D. It consists of a high curvilinear tower, a pillared hall, a dancing hall and a hall of offerings. It has several smaller shrines clustering around it and is surrounded by a stone enclosure wall, measuring 158 m. by 142m (520 ft. by 445 ft.). There is an observation platform for foreign visitors who have no access inside the temple. As in Mukteswar, not an inch of space on the outer walls of this temple remains unadorned. Its elegant and rich surface treatment makes it one of the most refined manifestations of Indian temple architecture. To the South-East of the temple, is the holy Vindusagar tank which is said to contain water collected drop (Vindu) by drop from every sacred river and tank in India.

Another exquisite piece of temple architecture is the Rajarani, which belongs to the 11th Century A. D. Situated in the midst of ruins of temples, this unique graceful sandstone structure looks enchanting. It has a singularly attractive tower embellished externally with small replicas of itself, and is littered with splendid works of art and sculpture. It is celebrated for its beautifully formed, full-bosomed

women in diverse moods and graceful poses. There are lovely languorous ladies in amorous dalliance, smiling secretly at a mirror, making music or pensively penning a letter. Their mobility of expression and marvellous plasticity are scarcely equalled elsewhere. A few miles away from Bhubaneswar, the tourist can see the sculptured 64 Yoginis at Hirapur with superb hair dressing styles.

A well-planned town with broad avenues and self-contained residential units, it has a fresh and spacious look. The offices of the Government are housed in an imposing edifice. The buildings of the State Museum, the market, the Rabindra Mandap, the Legislative Assembly and the Utkal University are some of the notable recent structures. The museum has a good collection of sculptures, palm-leaf manuscripts and medieval weapons of war, among other things.

Sixteen miles away by a good metalled road is Nandankanan, a lovely 1,000 acre natural park over-looking a placid lake with a modest but rapidly expanding collection of brilliant plumage, wild animals like lions, tigers, bison and deer and reptiles, like pythons and crocodiles. There is a tempting profusion of flowers too.

Puri-Konarka-Bhubaneswar constitute the Golden Triangle of tourists which must be visited.

CHILKA

Hundred Kilometers South of Bhubaneswar is the vast pearshaped Chilka lake, hemmed between the mountains 65 Km. long and 16 Km. broad. The Chilka lake is also the home in winter of migratory birds. Fishing, rowing, boating, bird-watching and bird-shooting are the most attractive pastimes offered by the lake.

me shooting is available in nearby full of deer, tiger, elephants, etc.

ther south of Chilka lake is Gopalpur in the Ganjam district. It is a ar sea resort. The sea beach at pur is excellent and affords very good thing facilities. Boating can also be on the backwaters. A luxury hotel "Palm-beach Hotel" gives all comfort ood food. It is right on the sea. the district of Cuttack, three places, agiri, Udayagiri, Lalitgiri, not very far one another were at one time the es of Buddhist learning & culture. were once the seat of the famous agiri Vihar or University. Recent ex- tions at Ratnagiri and Udayagiri have ght out innumerable images of rent kinds of Lord Buddha and also a r and Stupas, etc. The sculpture of images and the architecture are of a high order. The three places are of t histrocal interest and also of abiding action for the Buddhists.

HIRAKUD DAM

about 10 miles from Sambalpur, the ltipurpose Hirakud Dam, is thrown oss the river Mahanadi. The main dam 5.748 ft. long and is the biggest single n constructed in the country. There is Ashok Niwas which provides comforta- stay. The Gandhi Minar and the wahar Minar are two towers to the right e and left side of the dam. From the ver on the right side there is panoramic ew of the whole project including the um, Power Houses and Spillways. A look ound from the top of the minar presents ectacles to the eyes which can never be rgotten.

MANDIRA

The Mandira Dam is not far away from ourkela. The other two growing towns,

Kansbahal and Rajgangpur are even nearer. This is an ideal place for weekend and holiday resort for the workmen and employees. Here one finds a lake, (artifi- cial) mountains, an island, gardens, ghat road, rest-houses at the top of the moun- tains and beautiful landscape around.

Little below this place the rivers Sankh and Koel join together to give rise to the river Brahmani. Near the confluence there is the Vedavyas temple and a big *Mela* is held every year on the occasion of Siva Chaturdashi.

Orissa also abounds in games and sanc- tuaries, water-falls, gorges and other places of scenic beauty. The Similipal Park, the Usha Kothi and Barmul forest abound in wild animals which can be seen even in day time.

The Pradhanpat water-fall near Deogarh in the district of Sambalpur, the Khandadhar water-fall near Bonai in Sundargarh district and the Chatikona water-fall near Bisam-Katak in the district of Koraput are water-falls with wonderful natural beauty.

The Nrusinghnath temple in Sambalpur and Harisankar in Bolangir district are celebrated places of pilgrimage. These places attract large crowds all through the year. These are places for meditation and relaxation as well. Scenic beauties around them add to their charm. There are also hot springs and hill resorts. The most famous among the hot springs is the one at Taptapani in Ganjam district. It is approachable by good road from Berhampur. The entire State of Orissa can be aptly described as the epitome of India. The wide variety of tourist interest that the State presents is the most remarkable thing. Of the gorges, Tikarpara, about 140 miles from Bhubaneswar ranks as the most outstanding. Here, the river Mahanadi runs for about fourteen

miles through a narrow gorge flanked by hills and forests on two sides. Animals are in abundance and most attractive for those who are fond of games. For others, the place is enchanting, eminently prized for relaxation.

The problem before the State is how best to provide amenities and facilities for the tourists at every place. It is a matter in which not only the Government but also the public shall have to take interest. With the co-operation of all, it is earnestly hoped that in course of time Orissa will be a veritable paradise for the tourists.

ORISSA HANDICRAFTS AS SOUVENIRS

The tourist, while reflecting on the artistic excellence of ancient temples and architecture is seized of the fine and artistic handicrafts which he sees all around during his visit to this State. The Orissa Handicrafts Emporium of the Orissa State Handicrafts Corporation at Bhubaneswar contains all such specimens. The long tradition of craftsmanship engraved on the temples is reflected in the variety of handicrafts made of wood, ivory, horn, lacquer, applique, brass, sand-stone, other stones, textiles, leather, golden grass, clay and silver. A variety of decorative and utilitarian objects like boxes, toys, images of Gods and Goddesses and human figures are available for sale. The wooden masks are exquisite pieces which remind us of the days of epics. Beautiful papier-mache toys, nodding tigers, comic men and women are in great demand by the tourists. Foreign tourists have evinced keen interest in the beautifully embroidered leather works of Puri and Cuttack and they are not satisfied unless they purchase at whatever price decorative leather articles using tiger, deer, snake and lizard skins. The flexible brass fish of

Ganjam is a marvel of craftsmanship in sheet metal. Orissa textile works, famous for their rich variety of designs, old and unusual patterns, blending of colours have established a market not only in this country but abroad also. The Patachitra prepared out of a simple mixture of Chalk and Gum on a Canvas depicting in colours mythological topics and themes have earned a reputation which the lovers of art can only testify. Replicas of men and women in various poses found in the niches of the temples are re-produced in stone with equally marvellous effect. Orissan handicrafts to-day boast of two outstanding specialities applique work of Pipli on way to Konarka and the silver filigree of Cuttack. In the city of Bombay silver filigree has already established a market Garden and beach umbrella and canopies are rare designs of handicrafts which have received universal recognition.

The State is dotted with scores of places of tourist interest but years of neglect have shut them from the world outside. Of the places mentioned above much more still remain to be done by way of provision of amenities, recreation facilities, good hotels and the State Government are struggling to do this in a grand manner. The rich heritage of the State's indigenous culture reflected in her famous Odissi, tribal folk dance, Chow dance provide entertainment to all kinds of people. A school of Odissi dance has developed and many talented artists have marvelled the audience both here and abroad. The rich cultural heritage combined with a variety of handicrafts of excellent craftsmanship, the variegated wild life, her wealth of temples, caves, enchanting sea-beaches will no doubt place Orissa prominently in the tourist map of India.

THE PRIMITIVE RELIGION AND JAGANNATH

though on the face of it religion would appear to be a concern purely for the individual and in spite of the recent view of an eminent French man to the effect "The Deity is an academic subject, strongly held religious conviction, probably on political situations and cannot be divorced from those aspects of social life of which the State must take cognizance." This is particularly the case in India which is the most religious country in the world where great importance is attached to the religion as compared with that of other countries. For an example, in the United States of America the culture is comparatively independent of religion. In India, the two are so inseparably bound that religion as a conservative force appears to be a positive obstacle to the cultural unity. The Society in India is organised on the basis of caste and religion. The social conduct is much influenced by practices which may not be themselves religious but are subject to religious sanctions. Therefore the question of religion in India cannot be entirely disentangled

from the race. The successive racial intrusions into the country have contributed to the new elements now found in the Hindu religion which took its final form as the impact of social ascendancy.

The first occupants of India were probably "Negretos" and the element of Phallic fertility cult might have been perpetuated by the Proto-Austroloid who were the next comers and contributed greatly to the Totemic theory or at least the basis thereof. Next came the people of Mediterranean origin contributing Phallic and a Magallanic culture and the life essence theory. Jhon Marshall has clearly shown that the pre-aryan religion of India was the cult of a bull and of a snake the typical mediterranean cult to be found elsewhere. It has therefore been pointed out with some aptness that in modern Hinduism only those elements of Vedic rites survive which are essential such as the marriage ceremonies etc. Although the Society was organised on the Aryan lines, its religion appears to be more older than that of the so-called

Aryan invasion. The Gods of Rig Veda in later development were reduced to minor Gods. The tribal Gods lost their identity during the process of assimilation. This was perhaps the way on which Jagannath was brought as a Hindu God and subsequently played a vital role in bringing out a synthesis of all the diversified religious cults of India. W. J. Wilkins in his book on Hindu Mythology has expressed his view that "He (Jagannath) was the local divinity of some, now unknown tribe, whose worship was engrafted into Hinduism, and the God when admitted into the Pantheon was regarded as another manifestation of Vishnu".

Historian and Scholars however do not agree on the origin of Lord Jagannath. There are many divergent views :— according to Scholars like General Cunningham, Prof. Wilson, James Ferguson etc. Jagannath owed its origin from Tri-ratna of Buddhism i.e., Buddha, Dharmo, Sangho. The meaning of this Tri-ratna principle is, Buddha means Purusa, Dharmo means Prakruti, Sangha means the mixture of the two. The Palli literature and Tantric literature of Nepal identify Buddha with Jagannath. The engraved image of Buddha in Ellora cave is named as Jagannath. The car festival is a derivative concept from Buddhism. Hence the cult of Lord Jagannath has derived its origin from Buddhism, the view which is perpetuated by the scholars mentioned above.

As against this view there are scholars like M. M. Ganguli, Pitterson, Pandit Surya Narayan Das who preach the Brahmanical origin of Lord Jagannath. Prof. P. Mukherjee has tried to prove through the help of epigraphic evidences that Krishna Basudev cult is the root of the cult of Lord Jagannath. This Krishna Basudev cult

was prevalent in India long before the advent of Buddhism.

Besides these two views discussed above there is still another view which holds that Jagannath is the representative of Jainism and owned its origin from Jainism. The scholars like Pandit Nilakantha Das, Kedarnath Mohapatra, Pandit Banamali Acharya and Pandit Binayak Misra hold the view that the Puranic King Indradyumna was a Jain King. Pandit Binayak Misra has gone to the extent of identifying Kharavel with the powerful emperor Indradyumna who was primarily responsible for installing Lord Jagannath at Puri. However, in the process of bewildering historical controversies the fundamental concept of Jagannath is perhaps lost sight of.

The concept of Jagannath is definitely older than Buddhism, Jainism and Krishna Basudev cult. The worship of Jagannath by Savaras is definite indication that worship or the concept itself is as old as the pre-historic civilisation. Savaras belong to the Proto-austroloid ethnic stock who came after Negretos into India. The Totemistic cult which was the basis for the tree worship. Till now the Sauras and Koraput worship their "Kitung" means God. They believe that their "Kitung" remains in a tree on the side their village. The name of the tree in which the "Kitung" resides is known as "Jaganta". They also believe that their "Kitung" has ten incarnations which is exactly similar to the concept of incarnation of Vishnu. The word Jagannath was never a Sanskrit word.

(See Page 49)

Jagannath: A Great Symbol of Universalism

issa, for ages, has had the pride of being one of the important places of India. For centuries, this otherwise known as 'Utkal' has commanded the reverence of pilgrims all over the country. Puri, the seat of Lord Jagannath known as Shri Purusottam Debra has been acclaimed as one of the 'Dhams' of the country. Situated on the east coast of the country and overlooking the sea, the huge temple of Lord Jagannath has been, through ages, transmitting the message of Love, Universal Brotherhood and self perfection which comprise the highest goal of life. Irrespective of the conflicting theories put forth by scholars about the evolution of Lord Jagannath and the time of construction of the temple, the fact stands that here is a place and here are seated three unique

images who have been giving out the message that all men are the children of God.

JAGANNATH, A GREAT LAND MARK

The currents and cross currents of different religious thoughts and the impacts of foreign aggressions at different times have failed to impede the glory that the Deity commanded. The image, may, the name of Lord Jagannath evidently stood as a great trade mark in the Hindu realm. Researches made on the origin of Lord Jagannath or the trinity, namely, Jagannath, Balabhadra and Subhadra speak only one truth and it is that, at different times this great mark has been capitalised by the preachers of different religious schools to suit their interest. King Indrabhuti, the founder of Vajrayana

system of Buddhism has described the Lord as Buddha in his famous work 'Jnanasidhi' written in Circa 717 A. D. (Ref. Shri K. N. Mohapatra's articles on 'Autiquity of Lord Jagannath'). It is said that Acharya Sankar ascribed Brahmanical character to the Deity to strengthen the influence of Brahmanism in this region. The celebrated Jaina writer, Siddhasena Divakar, in glorifying 'Jina' has referred to him as Jagannath. Shri Purusottam Dev has referred to the Lord as a Vaisnavite Deity. In order to prove their own theories, arguments and counter-arguments have been put forth by these great religious masters at different times. But irrespective of all these theories, arguments and counter-arguments and definitions, one and only one theory, the one legend, has filtered down to this age through the passage of time. This legend does not appear to have undergone any change.

THE LEGEND IS THE DEFINITION

It is a simple legend. Perhaps once narrated at the beginning by an unknown great, great grand father to his descendants, the legend or the story has come down to this date and has survived the conflict among different religious sects. The legend refers to Lord Jagannath as a Deity of the tribals who was discovered by a Brahmin priest, Bidyapati, an emissary from the court of the then King Indradyumna. According to the legend, while being worshipped by the Savara Chief 'Biswavasus', the Lord was known as 'Nilamadhab.' In order to fulfill the desire of the King Indradyumna, Nilamadhab transforms himself into a peice of Log and makes himself available on the sea shore. Later on, this log could be lifted only when the Savar Chief Biswavasus and the

Brahmin priest Vidyapati lifted the holding both the ends. Then came the question of converting the log into images. After long prayers, 'Viswakarma' or the Lord appeared as an ordinary carpenter and the three unique images were built out of the log. Significant enough, here were three images, unlike other Gods and Goddesses, who had no hands, no legs and who had no resemblance with any living being on earth known to man. They do not resemble any one of them, the Buddha, the Krishna or the Siva. The very image built represents only a primitive attempt to put it in our present day language. If we put it more boldly, the concept behind the creation of these three unique images belonged perhaps to that time when there was only Man and when perhaps there was no conflict among so many religions as we witness today. Or perhaps, the master mind behind this concept foresaw what was going to happen and thus created the images and created a cult by itself to which the whole world could veer round. The truth is, here is a Deity who very much wanted the civilised and the un-civilised, the Brahmin and the non-Brahmin, the touchable and the untouchable to pray, eat and work together without any barrier between them.

THE SIGNIFICANCE

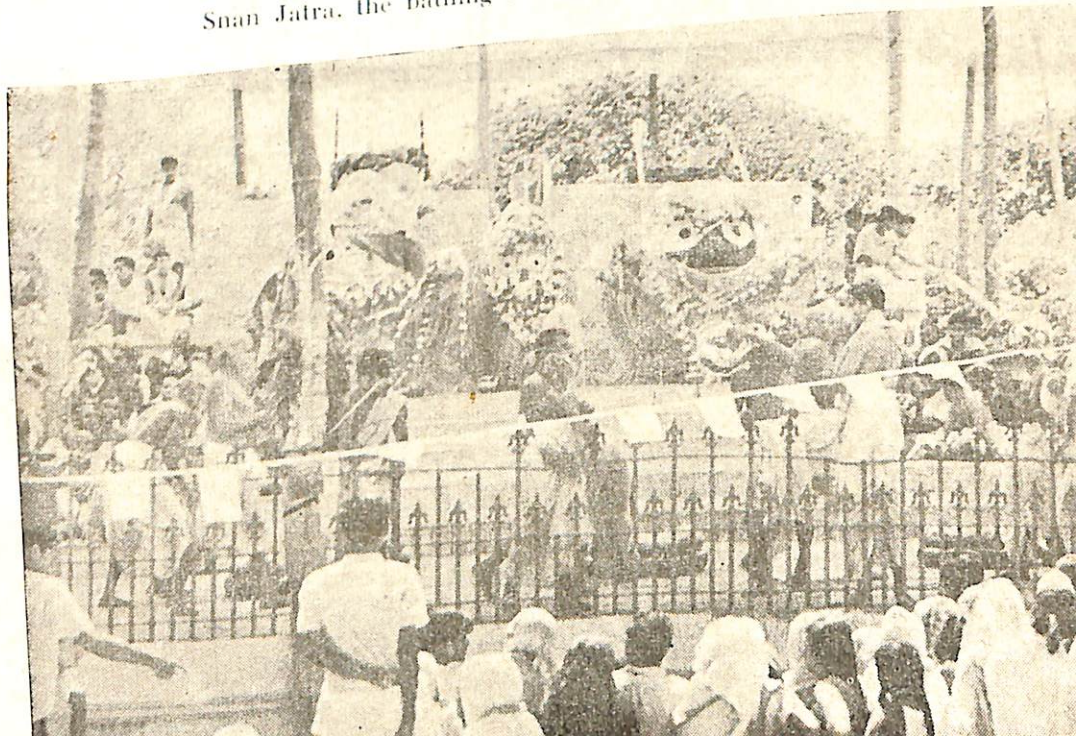
Looking at the three Deities, one finds the prominent display of three colours showing Balabhadra in white, Subhadra in yellow and Jagannath in black. There could be no better impressive display of a great ideology of our time, the peaceful co-existence of the three important races of the world, the white, the black and the yellow. The conspicuous

A view of Sri Jagannath Temple, Puri.



CAR FESTIVAL IN PICTURES

Snan Jatra, the bathing ceremony preceding the Car Festival

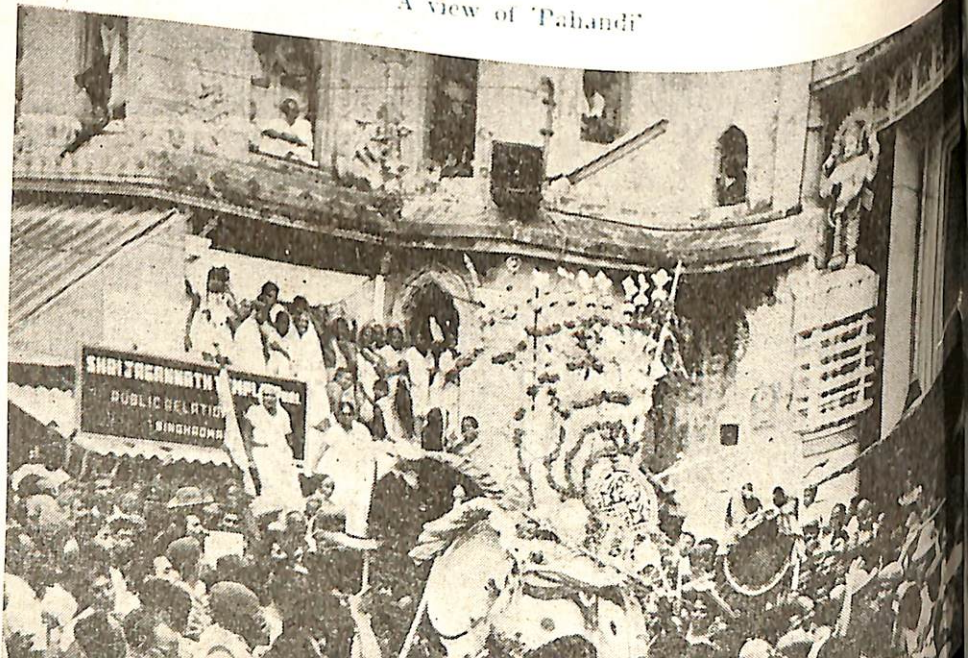




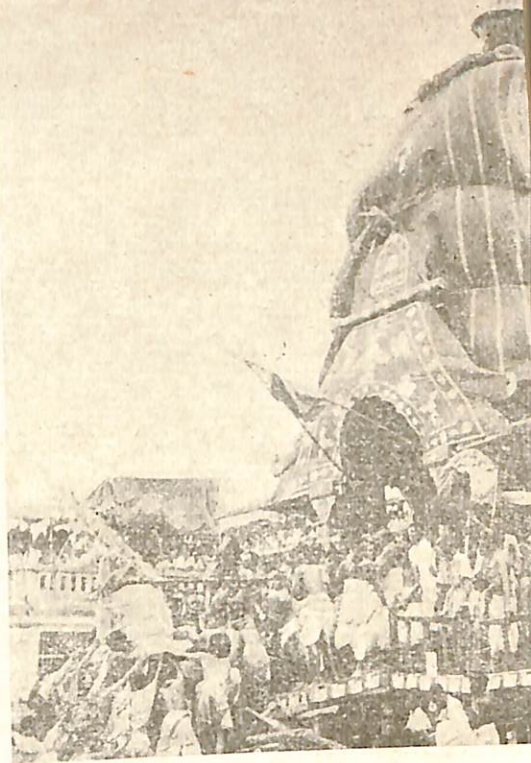
A view of 'Pahandi' near Lions' Gate

CAR FESTIVAL IN PICTURES

A view of 'Pahandi'

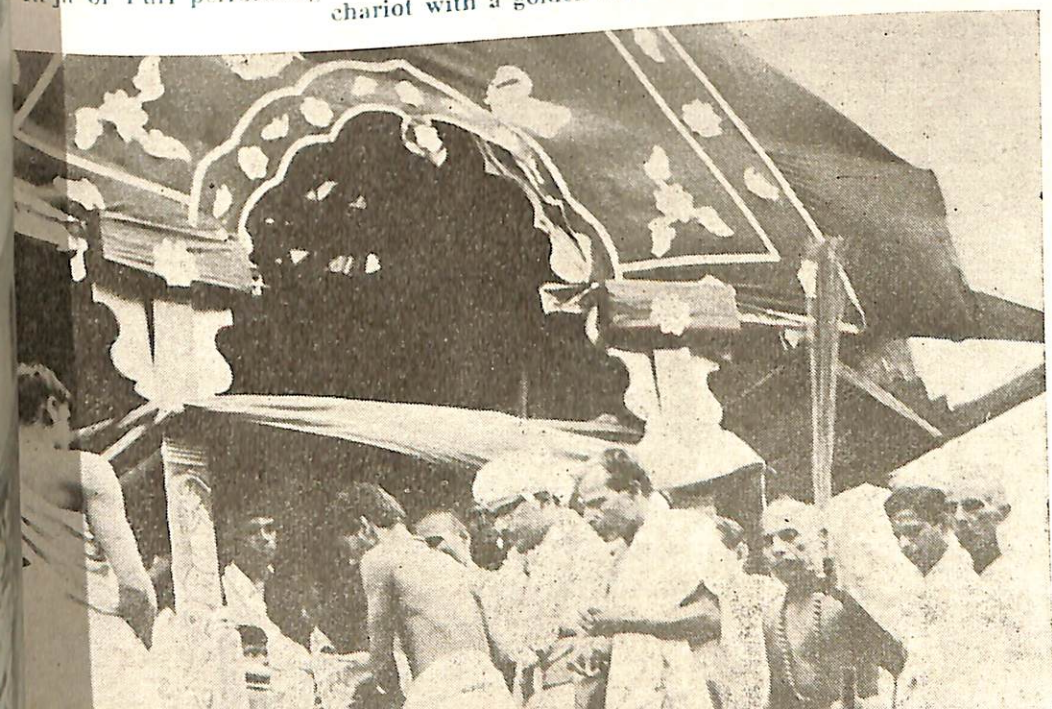


Lord Jagannath being taken to the Car



CAR FESTIVAL IN PICTURES

Raja of Furi performing "Chihera Pahnara" He sweeping the platform of the chariot with a golden broom

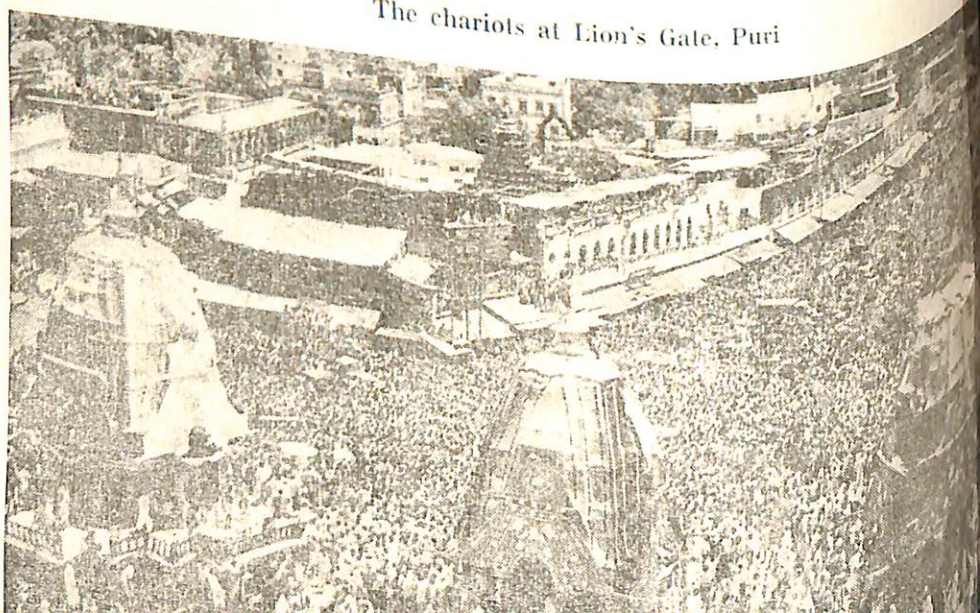


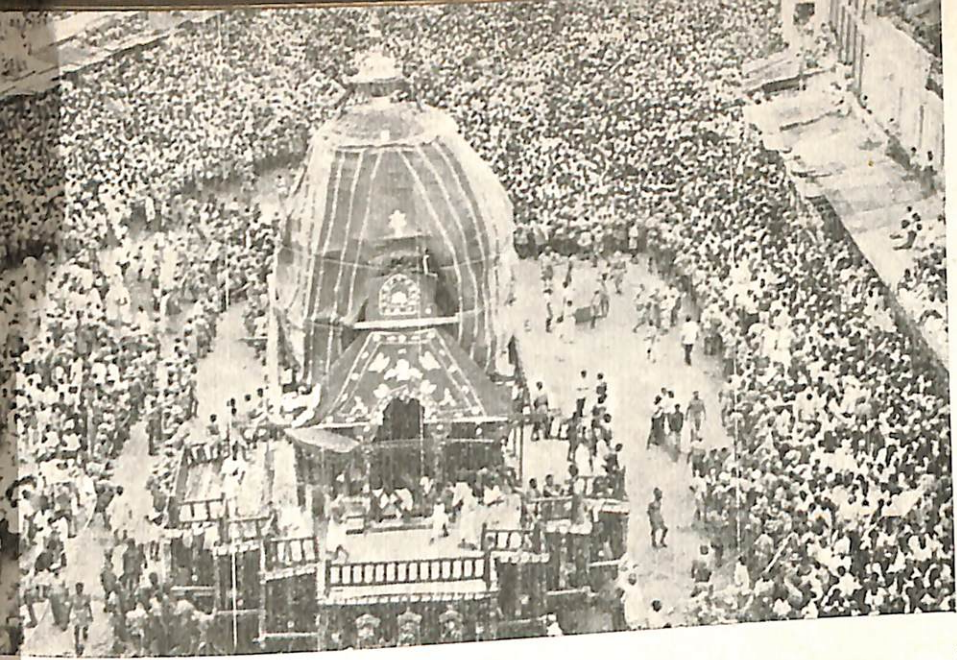


Sarathi, the charioteer

CAR FESTIVAL IN PICTURES

The chariots at Lion's Gate, Puri

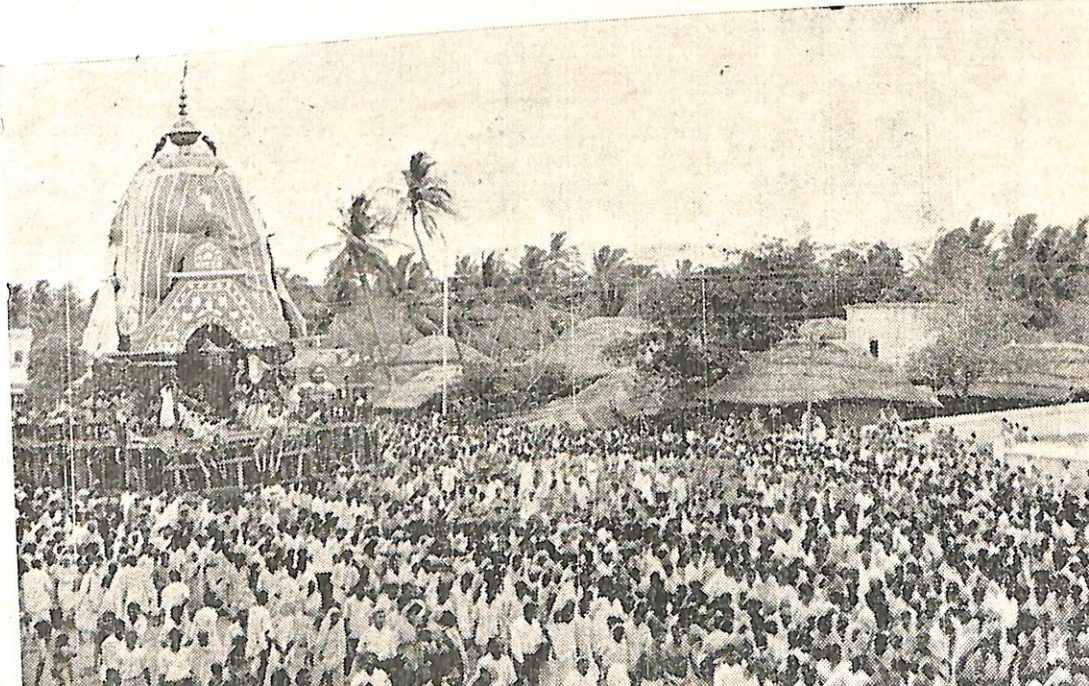




Sea of humanity on the Bada Danda

CAR FESTIVAL IN PICTURES

The Car in its return journey

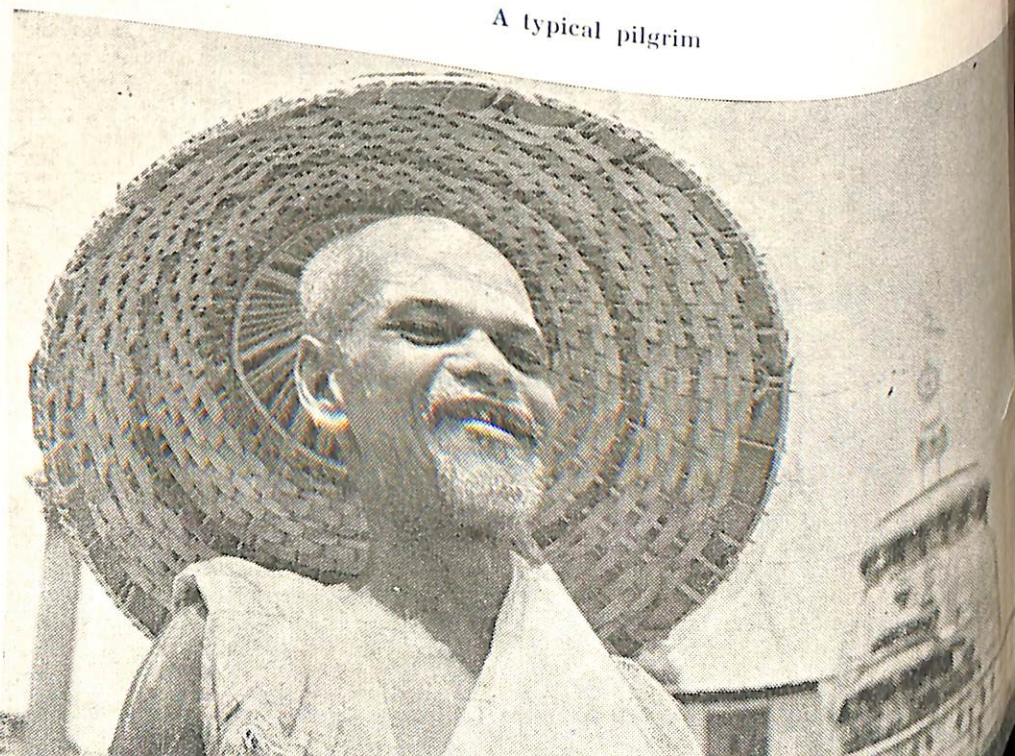




Lord Jagannath is seen from the Car

CAR FESTIVAL IN PICTURES

A typical pilgrim



ice of ears and the existence of the eyes are also not without any significance. To any sensible mind they convey a great message. 'I'm eyes and alone' as if to tell to mankind to 'act no words' so that the Lord can see man is doing. It is, as if 'to say, never and wherever you are, I see actions'.

To sum up, here is a Deity and here is a cult which is so broad in character that it turned out to be the confluence of all religious beliefs of all standards. No wonder, Jagannath did not even appear to have assimilated Christianity and Islam. Looking at the Lord during 'Pahandi' on the eve of Carnival, the way the Deity bound to a chariot is carried on to the chariot, one could easily visualise the crucified Jesus being led to the top of the mountain

where from he turned back to face the multitudes and looked upon them with kind eyes to wash away their sins. Here's the 'Patitpaban' or the 'Redeemer of Sins'. After the 'Snan Purnima' day the Lord remains clad all over and is said to be suffering from fever. During the week long period the Lord resembles to a mound on a platform, more or less like the 'Pir' at Kaipadar in Puri district.

Nowhere else such vivaciousness is found. It is perhaps this vivaciousness that kept the Jagannath cult alive through ages. Jagannath is a great philosophy and the greatest philosophy ever known to mankind. He is a symbol and forever remains the Daru-Message of Love, Truth and Tolerance, although through the passage of time this truth has got smeared with certain taboos and prejudices which need reform.

(From Page 46)

Palli word. It may therefore be assumed that the word Jagannath is a Sanskritised derivation from the Savar word "Jaganta" which is a Austric word. There can therefore be no doubt that the worship of Jagannath has owed its origin to the pre-historic primitive religion which has found its way to Hinduism during the gradual process of assimilation. The Daitas of the temple of Puri still claim their origin from the Savaras and they are perhaps the most important functionary of the temple. They have got the right to

bath the images and give them cloths and work as personal attendant of the Deities. This is a hereditary right enjoyed by this class of Sebayats of the temple. This clearly proves the primitive origin of Lord Jagannath even to-day.

However, Jagannath stands to-day as a symbol of unity in the midst of diversities of India in spite of many religious and historical controversies regarding the origin of Jagannath. He still stands as an integrating factor of all the divergent religious cults of India.

ORISSA STATE LOTTERIES

FOURTH DRAW

DATE OF DRAW—8-8-1970

ONE FIRST PRIZE—Rs. 2,50,000 (Common to all series)

TWO SECOND PRIZES—Rs. 20,000 Each (One from each series)

TWO THIRD PRIZES—Rs. 10,000 Each (One from each series)

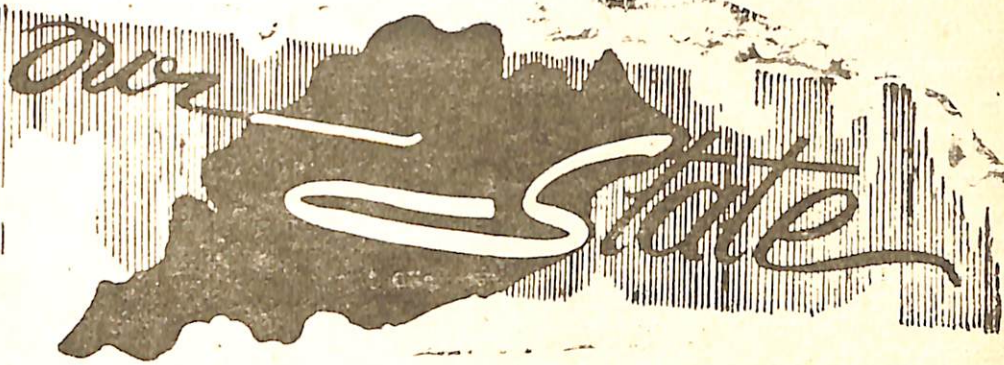
And 400 Other Lucky Prizes of Rs. 100 Each
(200 from each series)

Alluring rates of discount ranging from 25% to 30% in addition to Bonus and Prizes to Agents.

Full ticket books available from the Director of State Lotteries, Orissa, Bhubaneswar-1, Liaison Officer, Orissa Bhawan, New Delhi, and from All Treasuries and Sub-Treasuries and Tahasil Offices in Orissa.

A. K. BISWAL

Director of State Lotteries and Ex Officio
Deputy Secretary to Government



MASSIVE ROAD DEVELOPMENT PROGRAMME FOR KALAHANDI DISTRICT

Government of Orissa have provided a sizeable amount for improvement of the road communication in Kalahandi district, one of the most backward regions of the State, according to official sources.

Giving the details of the projects to be undertaken in the district, an official spokesman said in Bhawanipatna recently that financial provision has been made to construct all major bridges on the State highways and major district roads in the district as also for improvement to all the important roads linking the subdivisional and block headquarters.

A noteworthy feature of the works programme, he added, is the construction of the major bridge over river Tel. on the State Highway No. 3, linking Khariar and Bhawanipatna at a cost of Rs. 30

lakhs. The work on this bridge is fast progressing and it will be opened to traffic before the beginning of the next monsoon. In addition to this, another major bridge at a cost of Rs. 18 lakhs will be constructed on Sunder river shortly. Strengthening and widening the existing weak bridges on the same road will also be taken up. When all the bridges are completed and commissioned to traffic by next year on this road, Nawapara will be connected by all-weather road with the district headquarters. Completion of the bridge over the river Airy connecting Khariar with Kantabanji is yet another achievement of the Works Department, he said.

DIRECT LINK WITH STATE CAPITAL

Similarly bridges are under construction on the State Highway No. 1, for connecting Bhawanipatna with Bhubaneswar via

Madanpur-Rampur and Tumudibandh. The bridges are under construction on all the rivers and nalas at Chipal, Sandul, Janpadar, Ratanpur, Gobarbahal, Bagpur and Utei at a cost of Rs. 1.50 lakhs, Rs. 5 lakhs, Rs. 7 lakhs, Rs. 1.20 lakhs, Rs. 4 lakhs and Rs. 11 lakhs respectively. Among these, construction of bridges at Gabarbahal and Ratanpur has been completed and the construction works at Chipal and Sandul are expected to be completed soon. Sincere efforts are being made to complete the construction of all the bridges on this road by next year with the primary objective of providing direct road link to Bhubaneswar from Bhawanipatna. On this road, a completely new alignment of road with a total route length of thirteen miles, connecting Madanpur-Rampur with Tumudibandh in Phulbani district is under construction at a cost of Rs. 7 lakhs. When this road will be commissioned, the distance between Bhawanipatna and Bhubaneswar will be considerably reduced.

DEVELOPMENT OF MAJOR DISTRICT ROADS

In order to develop the major district road connecting Bhawanipatna with Thumal-Rampur, a block headquarters located at an altitude of 3600 feet above sea-level, a bridge is nearing completion on the river Muralijore at a cost of Rs. 11 lakhs and this will be opened to traffic shortly. Development of this road is expensive on account of the mountainous terrain and innumerable rivers and streams but construction of this road is considered essential to remove the barrier of isolation of the tribal areas and to bring about their integration with the rest of community. This road will also open up tremendous possibility for

exploitation of the rich forest resources and also for the promotion of tourism. be added.

ALL-WEATHER ROAD TO INTERIOR AREAS

With the primary aim of providing all-weather road from Dharmagarh to Simulpalli in Nawapara Subdivision via Golamunda, it has been decided to construct bridges over the River Tel, Ghutia and Golamunda and the foundation stone of these bridges will be laid by the Minister, Shri Dayanidhi Nayak on June 12. It is estimated that construction of the bridges on these rivers will cost about Rs. 28 lakhs out of which a sum of Rs. 19 lakhs alone will be spent for the bridge on Tel river. A sum of Rs. 4 lakhs will also be spent to improve the existing road.

In order to provide better communication facilities in the undeveloped areas, the road connecting Dharmagarh and Ampani via Behera is being improved and a bridge at Mudra river on this road is nearing completion at an estimated cost of Rs. 5 lakhs. Similarly it is proposed to improve the road connecting Junagarh and Kalamunda via Dasigaon and two bridges over Bhetrajore and Kusumjore will be constructed at a cost of Rs. 4.50 lakhs and Rs. 4 lakhs. Another bridge is under construction at Jharkundamal Nala on Dharmagarh-Charbahal road at a cost of Rs. 1.50 lakhs. The road connecting Mahajanguda and Banceira via Ladugaon is being improved and a bridge over the river Kamal on this road will be constructed at a cost of Rs. 3 lakhs by next year and to begin with a sum of Rs. 2 lakhs has been spent to improve the first six miles of this road.

STATE HIGHWAY

ement to the State Highway connecting Bhawanipatna and Handi in Koraput district via ni was being neglected for long. road being the life line of the district. nment have decided to improve this by improving and strengthening and first step 21 miles of this road are g improved at a cost of Rs. 15 lakhs.

LANDING GROUND

ne aerodrome at Utkela is also being

improved at a cost of Rs. 6 lakhs to provide safe landing of air-craft all the year round.

It may not be out of place to mention here that most of the Block headquarters of this district and one of the Subdivisions namely, Nawapara remain isolated for over seven months in a year because of extremely poor road communication system. When all these works programmes are completed, there will be all-weather communication not only to block headquarters but to the rest of the State.

HIRE PURCHASE SCHEME FOR TOURIST VEHICLES

s a part of the measures for promotion ourism. Government of India have duced a scheme of providing finan- assistance for hire-purchase of Tourist

nder the scheme, tourist car operators the approved list of the Department of rism of the Government of India can il of loan assistance to the extent of 45,000 or $\frac{2}{3}$ of the total price of vehicle, whichever is less. The vehi- for which loan is to be obtained from Government, will be purchased on ment of the remaining amount by the ator to the Director-General of rism. Government of India and on ction of the prescribed hire-purchase eement. The operator will be required repay the Government contribution ether with interest at $4\frac{1}{2}$ per cent per um above the prevailing bank rate, in

not more than 16 quarterly instalments, the first instalment being payable 3 months after the date of purchase of the vehicle. On full payment of all the quarterly instalments, the ownership of the vehicle will be transferred to the name of the operator. The scheme applies to the hire-purchase of motor cars both new and second-hand and Mini buses, omnibuses of the deluxe type used for tourist purposes.

A six-member committee with the Director-General of Tourism, Government of India as Chairman has been appointed to deal with the applications for hire purchase of vehicles under the scheme. Other details of the scheme can be had from the Director of Tourism of the State Government as also from the Director-General of Tourism, Government of India.

EFFORTS MADE BY THE STATE GOVERNMENT OF ORISSA FOR ESTABLISHMENT OF ANOTHER STEEL PLANT IN THE STATE

After the Prime Minister of India made a statement in Parliament on the 17th of April, 1970, announcing the Central Government's decision to locate 3 steel plants at Vizag, Hospet and Salem, there has been some unfortunate and unwarranted criticism in the local press to the effect that the State Government of Orissa did not show due sincerity in its efforts in putting forth the claim of Orissa for a steel plant before the Centre.

As early as July, 1964, the Government of Orissa had submitted a comprehensive memorandum to the Central Government for setting up large integrated steel works at Bonai and Nayagarh. The Central Government had informed the State Government that they were commissioning a study for selection of sites for the establishment of large scale undertakings for the manufacture of pig iron which might ultimately be developed into integrated steel plants. A feasibility report on blast furnace complexes was submitted by M/s. M. N. Dastur & Co. (P) Ltd., Consulting Engineers, Calcutta to the Central Government in 1965. The Central Government did not take a decision on this report, neither did they give a copy to the State Government in spite of repeated requests. Later on it was known that this report had indicated a few sites in the country where large integrated steel works could be established. In the report nearly 30 locations in different parts of the country had been examined and the Consulting Engineers had come to the conclusion that the Bonai-Nayagarh area offered the best scope for

the establishment of large integrated steel works from the point of view of production and distribution costs. The Government of India did not take any decision on this report.

From 1967 onwards the State Government have been trying to get a feasibility report on an iron and steel plant prepared through M/s. M. N. Dastur & Co. Ltd., a reputed consulting engineer firm in the country. The Central Government however, had asked this firm not to prepare any feasibility report for the State Government and the firm was avoiding to take up the assignment for a long time without disclosing this reason. The State Government, thus, had difficulty in getting a feasibility report prepared through this reputed firm. But it may be made clear that it was the Central Government's responsibility to get a feasibility report prepared. The State Government's efforts for getting feasibility project reports prepared at their own cost for iron and steel plants was to be equipped with comprehensive information furthering their own claims. It may be noted that the feasibility reports for Salem, Goa, Hospet and the report regarding Vizag were got prepared at the cost of the Central Government.

The draft 4th Five-Year Plan did not contain any proposal for expansion of steel industries or additional steel capacity in the 4th Plan period and only a meagre sum of Rs. 20 crores was provided for promoting such advance action as was considered possible within this amount for additional steel capacity. There was

fore, no possibility of having any public sector steel plant during the 4th period. It was only towards the latter part of March 1970, that there was any indication of an upward revision of this figure. In a paper circulated to the Members of the National Development Council, it was stated that the provision for steel had been increased by another 90 crores to a total of Rs. 110 crores. The Chief Minister of Orissa had at this meeting made a specific reference for setting up "a steel plant at Bonai, which has been identified by many expert bodies as the best location for a steel plant in the country". It had also been urged that preliminary work should be started relating to this immediately to prepare the project report, so that a Plant would come into being in the 5th Plan period. Even earlier than this, on the 5th of March 1970, the Minister of Industries had sent a detailed memorandum drawing the attention of the Union Minister for Steel and Heavy Engineering to the very many factors which favoured the location of the steel plant in Bonai-Nayagarh areas and also referred to the memorandum submitted earlier in 1964. This was acknowledged by the Union Minister for Steel and Heavy Engineering on the 30th March in which he had held out assurance that the claims of Bonai-Nayagarh will also be considered at the time of putting up additional steel capacity. It cannot, therefore, be said that the State Government did not place its case before the Central Government at the time for locating a steel plant in Orissa, nor were the Central Government unaware of the techno-economic factors favouring such a location. Yet when it finally came to deciding the location, Bonai-Nayagarh were ignored and other

areas were given preference. It should therefore, be obvious to any one that the decision on the location of the steel plant, now announced, is mostly on political considerations.

It has also come to the notice of the State Government, the statement made by Shri Samarendra Kundu, M.P., to the effect that though he had written a letter in time, the State Government have taken no action on it. In this connection it may be pointed out that the letter written by Shri Kundu, M. P., was towards the end of January, 1970, by which time the State Government had already initiated action to prepare a further memorandum in addition to the detailed memorandum sent by Dr. Khosla as far back as 1964. This detailed memorandum was sent with a covering letter by the Minister, Industries as early as the 5th March, 1970 to the Union Minister for Steel and Heavy Engineering requesting for location of the 5th Public Sector Plant in Orissa and this was more than 40 days before the announcement was made by the Prime Minister on the 17th April, 1970. It was also acknowledged and the merits of the memorandum were conceded when the Union Minister for Steel and Heavy Engineering in his reply dated the 30th March 1970 to the Minister, Industries, Orissa, said that the case of Bonai-Nayagarh will be borne in mind. The announcement by the Prime Minister on the location of new steel plants was made on the 17th April '70, which was more than 40 days after the memorandum was sent to the Government of India by the Minister, Industries on the 5th of March 1970. It is, therefore, wrong to say that Minister, Industries wrote a letter only 5 days after

the decision was announced. It is the second letter which was written by him protesting against injustice to Orissa and urging upon the Union Minister, Steel and Heavy Engineering, to take up feasibility study of Bonai soon. It is wrong to say or interpret, as is being done by some, that our case for Bonai and Nayagarh has been rejected. These places have great merits and can never be rejected. We have only to make united demand and exert pressure on the Union Government to take steps for feasibility studies and announcement of decision

regarding locating a steel plant at Bonai without delay and then also at Nayagarh. Paradip has also been suggested as a suitable site for a port based coastal steel plant. These projects will serve national interests and can never be ignored. We have only to take steady steps without losing head or heart. It is time for everybody to be united in demand and not to waste time and energy in finding fault with the State Government unnecessarily which will only weaken the force and weight of the demand. This needs to be realised.

REHABILITATION OF BURMA REPATRIATES

Government of Orissa have so far provided financial assistance to the tune of Rs. 76,77,426 in shape of loan and grant for rehabilitation of the repatriates from Burma. This was disclosed at the 4th meeting of the Orissa State Rehabilitation Committee which was held here recently.

Rs. 3,37,800 as housing grant and Rs. 9,500 for education of children.

The meeting, presided over by Shri K. C. Majhi, Minister for Urban Development, was attended by the Collectors of Cuttack, Puri, Ganjam and Koraput districts, besides the representatives of different Departments. Shri B. K. Panigrahi, Shri Lingaraj Misra, Shri Narendra Kumar Mohanty, Shri Hanuman Prasad Panigrahi and Shrimati Kalimani; the non-official members of the Committee also attended. Shri Rabinranath Das, Commissioner, Rehabilitation gave a resume of the steps taken by the State Government for rehabilitation of the repatriates from Burma.

It was revealed in the meeting that most of the people who took business loan could not utilise it properly and came up for further loans even though some of the repatriates have settled in business. The Committee felt that the question of granting further business loan could only be entertained in very genuine cases. The consensus opinion of the meeting was that it would be better if attempts were made to settle the repatriates as agriculturists in places where sizeable areas were available and were suitable for establishment of colonies.

Of the financial assistance made available to the Burma repatriates, Rs. 51,97,350 was given towards business loan, Rs. 21,32,710 towards housing loan,

Of the number of families and persons repatriated from Burma, Ganjam district has the largest concentration with 1,327 families comprising 2,346 persons followed by Puri district with 817 families comprising 2,333 persons. In Cuttack district, there are 220 families with 700 persons and the corresponding figures for Balasore, Koraput, Sundargarh and Sambalpur districts are 37 and 208, 164 and 414, 5 and 19, 4 and 24 respectively.

LOAN ASSISTANCE FOR EDUCATED UNEMPLOYED

In order to help educated unemployed to establish themselves in small-scale industries, trade, business and professions, etc., the nationalised banks and other commercial banks have come forward with offer of loan assistance in deserving cases in a wide range of field. Interested educated unemployed can take advantage of the schemes to establish themselves in gainful self-employment.

Salient features of some of the schemes are indicated below in a tabular statement for information of the general public. They are requested to contact the banks in their localities for further details. The District Employment Officer and concerned District Level Officers may be contacted for assistance, if necessary.

STATEMENT

Serial No.	Name of the Banks and other institutions and schemes sponsored	Qualification required	Amount of loan assistance available and periodicity of loan	Security, etc., required	Rate of interest	Whether full finance is given or margin money is required
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	<i>State Bank of India</i>					
	<i>(a) Defence Oriented Industries.</i>					
	<i>(b) Export Oriented and Foreign Exchange Saving Industries.</i>	<i>Entrepreneurs and Craftsman</i>	<i>Maximum 2 lakhs for individuals and 3 lakhs for groups of persons for—</i>	<i>(a) Instalment credit</i>	<i>Instalment credit :— Finance charge 9½ per cent per annum on outstanding.</i>	<i>Each case to be considered on its merit.</i>
	<i>(c) Consumer Goods Industries having assured base in domestic raw materials.</i>	<i>Entrepreneurs and Craftsman.</i>	<i>(a) Purchase of machinery/equipment. Instalment credit for a period up to 5 years.</i>	<i>Hypothecation of moveable machinery equipment.</i>	<i>Term loan 2% above S. B. I. advances 9½% per annum.</i>	

Serial No.	Name of the Banks and other institutions and schemes sponsored	Qualification required	Amount of loan assistance available and periodicity of loan	Security, etc., required	Rate of interest	Whether full finance is given or margin money is required
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	(d) Industries providing basis for agriculture development and further industrialisation.	Entrepreneurs and Craftsmen.	(b) Medium-term loan for fixed assets for 5/7 years.	Term loan Registered Mortgage over fixed assets. Working capital where the loan amount is not in excess of Rs. 2,500 an equitable mortgage accompanied by a memorandum of deposit.	..	Each case to be considered on its merit.
			(c) Working capital to meet short-term requirement.	Hypothecation of all current assets.	..	Ditto
	(e) Farm Graduate Scheme covering farming and poultry, etc.	Degree holder in Agriculture, Veterinary Science, Dairy Science and Agricultural Engineering.	Up to Rs. 1 lakh including up to Rs. 25,000 or 25 per cent of the total assistance whichever is less for purchase of land.	..	One half per cent above S. B. I. advances, minimum 9 per cent per annum.	Third party guarantee when considered necessary.
			(f) Medium-term	Registered Mortgage of land, etc.	9½ per cent	Margin money subject to capacity.

credit.

of implements,
etc., plus addi-
tional security
by way of
regr./equita-
ble mortgage
of land.

(iii) W. C. .. Hypothecation
of crops with
collateral
security by
way of regr./
equitable
mortgage of
land.

(f) Retail trades ..	Grocery, textile, consumer goods, etc.	Working Capital Equipment finance not to exceed Rs 25,000. Same terms as in the case of self-emp- loyed profes- sion.	Against pledge a hypotheca- tion of stock in trade collaterals in shape of third party guaran- tee obtained where consi- dered neces- sary.	2½% above S. B. ave. rate. Hypotheca- tion minimum 10% p. a. 2% above S. B. ave. rate. Minimum 9½ per cent.	40% to 50% margin retain- ed by bank on Hypothe- cation changes. Larger margin may be requi- red, if neces- sary.
(g) Professional ..	Doctors, Consultants, Architects, etc.	Equipment finances value of the equip- ment to be acquired together with the value of the applicants' moveable equipment not to exceed 1 lakh.	For 2 to 3 years against Hypo- thecation of equipments.	10%	20% of cost to be borne by the beneficiary. In deserving cases the down pay- ment may be reduced or waived. In such cases the loan amount will not exceed Rs. 10,000.

Serial No.	Name of the Banks and other institutions and schemes sponsored	Qualification required	Amount of loan assistance available and periodicity of loan	Security, etc., required	Rate of interest	Whether full finance is given or margin money is required
(1)	(2)	(3)	(4)	(5)	(6)	(7)
2.	Central Bank ..		Up to Rs. 7½ lakhs.	Pledge/Hypothecation of raw materials/finished goods or those in process.	8½% up to Rs. 2 lakhs.	Not specifically mentioned.
	(a) Setting up a new concern expansion or renovation.		(a) Temporary loan for 3/7 years.			
			(b) Advances.			
3.	United Commercial Bank.	To artisans, technicians and professionals including carpenters, tailors, doctors.	Up to Rs. 5,000 3 years.	(a) Pledge of assets and guarantee. (b) L. I. C. Policy to be pledged if loan more than Rs. 2,000 in the case of advance to professionals.	9%	.. No specified
	(a) To set up Small Industries/Start professions.					
	(b) Profession ..	Technician, Doctors, Lawyers, etc.	Up to Rs. 5,000 Loan for 2 to 3 years.	Guarantee necessary.	9%	.. Not specified
	(c) Transport operations.		75% of the cost of vehicle. Loan for 2 to 3 years.	Hypothecation of vehicle.	9%	.. 25% of the cost as margin.

(d) Trade and small business including cloths electricals, etc.

Up to Rs. 2,000
Up to Rs. 5,000 of stock.
Clean advances.

4 *Andhra Bank*

To set up small industries registered with Director of Industries.

Engineers and technologists.

Up to Rs. 1 lakh (a) Term loan for purchase of machinery, land, buildings 5/0 years (b) Working Capital.

L. I. C. policy to be pledged. Security can be waived in deserving cases.

Not specified ..

No margin required.

No margin required for 1st year.

5 *United Bank of India.*

For purchase of equipments, etc. and for working capital.

Engineers and technologists.

Up to Rs. 50,000 per unit.

Pledge of assets fixed and floating and collaterals necessary.

9½%

Margin of 10 to 50% required.

(b) Covers farming, poultry, fishery, etc.

(1) Short-term upto Rs. 1,000

(i) Hypothecation of crop and equipments.

8½% to 9½%

.. Margin money 25% to 10% per cent medium-term loan.

(2) Medium-term upto Rs. 5,000.

(ii) Mortgage of land.

Serial No.	Name of the Banks and other institutions and schemes sponsored	Qualification required	Amount of loan Assistance available and periodicity of loan	Security etc. required	Date of interest	Whether full finance is given or margin money is required
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	(c) Transport Operation including taxis and Auto Rickshaws.		(i) Original book value of investment should not exceed 7½ lakhs. (ii) Up to 75% of the cost of chassis or 66 2/3% of the total cost of vehicle repayment period between 18—36 months.	On hypothecation of vehicle plus collateral security. mortgage of property or third party guarantee, vehicle to be covered by comprehensive Insurances.	10%	20 to 25% of purchase price as down payment.

6 Indian Oil Corporation.

- (a) Retail outlets }
dealership. }

(b) Indane Agency }
dealership. }

Engineering graduates/diploma holders and other graduates including Law, Commerce and Agriculture excluding Medical graduates.

Rs. 40,000 to 1 lakh required.

(a) Equipment means servicing and auxiliary no pumping set and machinery set and machinery may be arranged under hire purchase schemes.

(b) Govt. of India considering for bank loans.

(c) Kerosene/Light diesel agency dealership.

Rs. 25,000 required.

7 Indian Overseas Bank.

(i) Professions	Doctors, Architects, furniture maker, Bicycle rickshaw runner, Taxi, Auto Rickshawn runner, commercial typewriting institution etc.	Not exceeding Rs. 25,000/ short term finance for 30 months.	Hypothecation of equipment guarantee/ Life Insurance Policy.	10%	Margin 25%
(ii) Retail trade and business clothes, medicines, footwear, etc.		Up to Rs. 1,000 up to Rs. 3,000 Clean advances for 24 months.	On hypothecation.		
(iii) Small-scale Industries.	Good and thorough grasp of the trade.	Depending upon the scheme.	Ditto	10%	Not mentioned
(iv) Dairy farm, poultry farm, etc.	Technical and qualified people.	Ditto	Ditto	9% to 10%	Ditto

Serial No.	Name of the Bank and other institution and scheme sponsored	Qualification required	Amount of loan Assistance available and periodicity of loan	Security, etc. required	Rate of interest	Whether full finance is given or margin money is required
(1)	(2)	(3)	(4)	(5)	(6)	(7)
8	<i>Union Bank of India.</i>	Doctor, Architect, furniture maker, Laundry. Bicycle rickshaw runner, Taxi auto rickshaw runner, Commercial Typewriter Institution, etc. All engineers.	Rs. 5,000 for Artisans (Maximum) Rs. 25,000 for professional equipments.	Hypothecation of the equipment to be purchased. A suitable guarantee acceptable to the Bank or assignment of L. I. C. Policy may be asked for.	9½% per annum	75 to 85% maximum to the entire cost.
9	<i>Punjab Bank.</i>	<i>National</i> Ditto ..	Not specified ..	Ditto ..	9 to 9½% per annum	70% for purchase of Truck. 70% for purchase of Taxi Car, Scooter, etc. (Maximum).
10	<i>Bank of India</i> ..	Ditto ..	75,000 maximum for purchase of truck, Rs. 25,000 for taxi, Rs. 1,000 for Auto-rickshaw. Rs. 25,000 Maximum for Artisans, Engineers and the like.	Ditto ..	9% per annum	Repayable in 36 monthly instalments. 70% of the entire cost maximum, or repayable in 36 monthly instalments or quarterly instalments for 3 years.

REVISION OF SALES TAX

The question of revising tax rates of the items of luxury goods was engaging the attention of Government for sometime past. After a thorough examination of the matter in all its aspects, Government have decided that the following changes in the tax rates of the following luxury goods should be given effect to from the 15th May 1970 to achieve some uniformity with tax rates in respect of these items prevalent in other States of the Eastern Zone.

Items	Tax rates with effect from the 15th May 1970
1. Refrigerators, Air Conditioning plants and components and parts thereof.	12 per cent
2. Cinematographic equipments including cameras, projectors and sound recording equipments, lenses, films and parts accessories required for use therewith.	Ditto
3. Photographic and other cameras and sound recording equipments, lenses, films and plates, paper and cloth and other parts and accessories required for use therewith.	Ditto
4. All arms including rifles, revolvers, pistol and ammunition for the same.	Ditto
5. Cigarette cases and lighters ..	Ditto
6. Dictaphone and other similar apparatus for recording sound and spare parts thereof.	Ditto
7. Sound transmitting equipment including telephones and loud speakers and spare parts thereof.	Ditto
8. Molasses ..	Ditto

Besides, two new serials as under have added to the schedule of luxury goods, with effect from the date indicated above, i. e., the 15th May 1970.

1. Carpets, pile carpets including Calins and Galichas ..	10 per cent
2. Batteries excluding dry cells ..	Ditto

3. Further, as per the Government decision, the following items of goods will be chargeable to Sales Tax at the rate indicated against each as under—

Items	Tax rates, with effect from the 15th May 1970
1. Bullion and special ornaments and other articles made thereof.	5 per cent
2. Cooking Gas ..	Ditto

Items	Tax rates, with effect from 15th May 1970
3. Dry Cell batteries	
4. Mosaic (and masonry) tiles and laminated sheets ..	7 per cent
5. Linoleum ..	Ditto
6. Cereals and pulses including all forms of horsegrams, blackgram, peas, mung, arhar, masur, ragi (mandia), khesari, millet, bajra and jowar, wheat, oats barley, maize, powdered or broken pulses, sago, besan and sattu.	Ditto 3 per cent
7. Inferior kerosene ..	Ditto

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Build your State self-sufficient and strong with Development Programmes.

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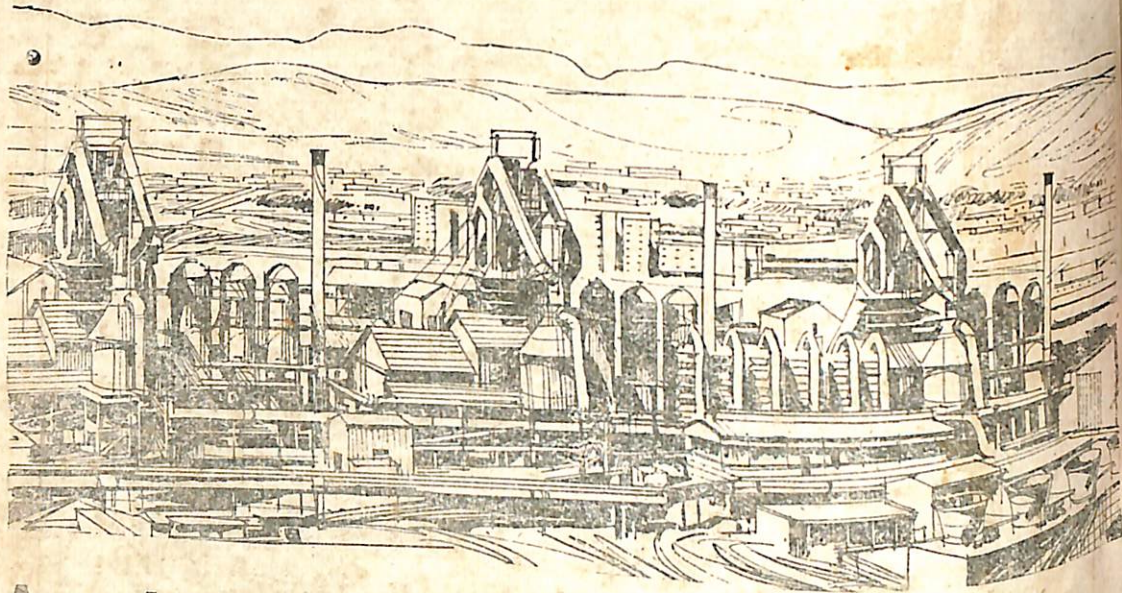
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Rourkela today



A major landmark on India's industrial map —product of Indo-German Collaboration.

As late as 1955, Rourkela, home of 140 odd inhabitants, was just another tiny village in the interior of Orissa. Since then, in barely 14 years this village has been transformed into a vast industrial complex with a modern township of a quarter of a million people, and producing steel, fertilizers and coal by-products.

A West German consortium of world-famous industrial firms like Krupp, Demag and Vöest provided the initial know-how and technology, and thus, the best of the West German steel industry became available to India.

At Rourkela Hindustan Steel has produced steel, steelmen, and a band of trained engineers who can design new metallurgical plants. Within 10 years, the expansion of this steel plant from 1 to 1.8 million tonnes was taken in hand and designed and completed under the supervision of our own engineers, with the continuing help of equipment manufacturers of West Germany.

Excellence in specialized steel rolling

Rourkela's 1.8 million tonne annual capacity is utilized in making plates and sheets, coils and pipes. The machinery and processes used match the world's best. Rourkela adopted the L.D. process of steel making even before it

came to be widely accepted commercially in the West. The Plate Mill can roll plates up to 63 mm thick; the Wide Strip Mill can convert slabs 200 mm thick into strips as thin as 2 mm, at the rate of 11 metres per second. Units installed under the expansion programme include an Electrical Sheet Mill and a Continuous Coil Galvanizing Line and a Tandem Cold-Rolling Mill incorporates the latest advances in technology. And the new Electrolytic Tinning Line enables Rourkela to stop up the country's supply of tinplate several times over.

This variety of steel products serves an equally wide range of industries—shipbuilders, automobile manufacturers, locomotive and wagon builders, construction and defence industries.

Wide range of by-products

Besides supplying machinery for steel making and processing, West Germany has also helped to install at the steel plant a coke by-products complex—one of the largest in Asia. 70,000 cubic metres of coke oven gas are treated here every hour. The chemicals produced serve as raw materials in the manufacture of plastics, drugs, explosives, paints and insecticides. Rourkela's fertilizer plant, one of the largest sources of nitrogenous fertilizers

in the country will produce 400,000 tonnes of calcium ammonium nitrate (20.5% N) in 1969-70.

Rourkela saves on imports, sells abroad

Every tonne of steel in the form of plates and sheets produced by Rourkela saves that much from what the country would otherwise have had to import. It also exports pipes to many countries in the neighbouring areas and contributes to their economic development and earns valuable foreign exchange for India. Plates, sheets and coils from Rourkela steel form an important component of engineering goods exported from India.



HINDUSTAN STEEL
part of the grand design for self-reliance and progress

Regd. Office: Ranchi
Plants: Rourkela, Bhilai, Durgapur
Alloy Steels Plant, Durgapur