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ORISSA REVIEW





PRIME MINISTER
SMT. GANDHI
ADDRESSING THE
INTERNATIONAL
CONFERENCE OF WOMEN
ENTREPRENEURS.

THIRD NATIONAL
OF WOMEN ENTREPRENEURS

ଆନ୍ତର୍ଜାତିକ ମହିଳା ଶିକ୍ଷାକର୍ମାଳୟ ସମ୍ବେଦନାରେ
ପ୍ରଧାନମନ୍ତ୍ରୀ ଶ୍ରୀମତୀ ଇନ୍ଦିରା ଗାନ୍ଧୀ



Prime Minister
Smt. Indira Gandhi
contributing on the occasion
All India Deaf & Dumb

ନିମ୍ନଲିଖିତ କାର୍ଯ୍ୟକ୍ରମ ଓ ବସ୍ତୁ ସମ୍ପର୍କରେ

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POLICE AND THE PEOPLE

Shri S. S. Padhi

Who are Police? They are not foreigners. They are from among the People. In a society to live, every person has to depend on the other for fulfilment of his needs. So there is division of labour. For peaceful living, certain laws and rules are to be obeyed by all the individuals of the society and there should be a certain body to look after Whether the laws of the society are obeyed by the individuals so as not to prevent disturbance in the peaceful living of the others. This responsibility, from the time immemorial has rested on a body of people called Police. The Police help the people in maintaining law and order for a peaceful living in the society. In a democratic set up like ours police are not different from the people as they are selected by the people from the people, and for the people.

The responsibility of the Police is to keep a watch over the society for peaceful co-existence of every individual of the society. Prevention of crime is the primary duty, as obviously prevention of crime keeps people free from misery. Still crimes are committed. The Police have to detect the case, collect evidence and get the criminals punished and to deter them from leading a criminal life. The Police can not just function without the assistance of the people. Whether it is investigation or prevention of crime, the co-operation of the people is a must for proper discharge of Police duties. Thus Police is not there to punish the people but to help the people to punish the criminals of them and create an atmosphere for a sound and harmonious living. The Police will help the

people and do everything they can for detecting the criminals of the society.

In Our State 381 Nos. of Police Stations and 299 Nos. of out-posts have been established at different places to facilitate easy reach of the people to ask for police assistance and the number of thanas and out-posts are being increased according to the need of the people.

Experience shows that at times, people are reluctant for some reason or the other, to report the crime or to be witness in cases even though they were present on the spot. Thereby they not only do not carryout the responsibility bestowed on them by the society but also harm the society and indirectly harm themselves.

I appeal that people should come forward boldly to discharge their part of responsibility in dealing with the criminals to help the society. They should seek assistance of the police and also assist the Police in detecting and preventing crimes. The law prescribes the following as duties of the citizens in this regard.

(a) A citizen is bound to assist the Police and Magistrate (1) in the taking or preventing escape of any person whom such magistrate or Police Officer is authorised to arrest, (2) in the prevention or suppression of a breach of the peace (3) in the prevention of any injury attempted to be committed to any Railway, canal, telegraph or public Property.

(b) Citizens are bound to give information to nearest Magistrate or the Police Officer about commission of cognizable offences enumerated in section 39 of the C. P. C.

(c) A Citizen (private person) may arrest any person who in his presence

commits non-bailable and cognizable offence or any proclaimed offender.

Let us all together bring about orderly living in our society which has so much progressed in every respect due to centuries of thinking and working intelligently.

Director General, Orissa Police

CENTRAL GOVERNMENT'S ECONOMIC COMMITTEE CLEARS CONSTRUCTION OF THREE MAJOR BRIDGES IN ORISSA

The Economic Finance Committee of Ministry of Finance has cleared three major bridges in Orissa namely Brahmani Bridge on Dhenkanal-Kamakshyanagar major district road, Bansadhara Bridge in Koraput district and Baitarani Bridge on 23—National Highway. The Director-General, Roads in the Ministry of Shipping and Transport has called for the technical report within a week on these major bridges from the Engineer-in-Chief, Government of Orissa.

According to the Union Minister of State for Defence, Shri K. P. Singh Deo, he had telephonic discussions recently with the State Works Minister, Shri Basanta Kumar Biswal who told him that construction of the works of these bridges including the bridge on river Brahmani will be taken up as soon as the technical is received from the Government of India and he hoped, the works will begin by June before the onset of monsoon.

Shri Singh Deo before his departure to New Delhi after two days visit to Orissa held discussion with the Chief Minister of Orissa, Shri J. B. Patnaik yesterday regarding expansion of N.C. C. in the State and other development projects. Earlier, at Dhenkanal Shri Singh Deo in an district level official meeting reviewed the progress of various development programmes in the district. This include immediate construction of fire-proof houses at Bhuban out of Prime Minister's relief of Rs. 5.50 lakhs, Rural Electrification, Health Care in inaccessible backward areas, immediate construction of market complex at Dhenkanal for which Government of India has already released 6 lakh rupees under the integrated Urban Development Programme. He also enquired about the disruption of postal communication due to recent disturbance at Bhuban. However, it was learnt from the postal Superintendent that the postal communication to Bhuban and Kamakshyanagar has since been restored and the further improvement of this service will be done in another week. Shri Singh Deo also visited Kalanga 25 Km. from Dhenkanal where 39 houses were gutted by a devastating fire which occurred in 2nd March 1984. He advised the local officials to speed up the relief and rehabilitation programme in the village.

The Pioneer of Modern Oriya Lyrics

Dr. Janaki Ballabha Mohanty (Bharadwaj)

Madhusudan is considered as the father of modern Oriya Lyric poetry. He was born at Puri in the year 1853 in a Marhatta family, which settled there permanently. His ancestors came to Orissa during the Marhatta rule as military officers. During the British rule the Marhattas had to quit Orissa but of Sadasiv Rao, the grandfather of Madhusudan, who decided to settle at Puri to worship Lord Jagannath. In course of time the family adopted Oriya as their mother-tongue. In his childhood Madhusudan was brilliant and religious minded. The idealism of his early life drew him towards teaching and he devoted his entire life to the field of education in Orissa. Three years after his retirement from the highest educational office as Inspector of Schools he breathed his last in 1912 at Cuttack.

Madhusudan was a man of conviction, invincible courage and profound piety. He was also a social and religious reformer and was naturally drawn towards the Brahmo Samaj of Raja Rammohan Roy from his college days.

He started his literary career as an essayist and a poet from 1873. Shunning the old traditional lyric forms in Oriya, he introduced new forms akin to those in western literature. Consequently, he is known as the first modern lyric poet. At the beginning of his literary career, while he was a teacher at Balasore Zilla School in 1873, he translated a few pieces of prose and poetry from Sanskrit and English that appeared in

the 'Utkal Darpan', a literary Journal published from Balasore. The collection of his poems in two volumes under the title "Kabitabali" (Collection of Poems) that appeared in 1873 and 1874 in collaboration with the then leading poet Radhanath Roy, marked the beginning of a new era in Oriya lyrics. In these poems the old lyrical forms Chautisa, Koili, Boli, Padia etc., which occupied a prominent position so far, were replaced by ode, elegy, sonnet and other forms of English poetry. Madhusudan, towards his fag end of literary career wrote only two short stories and translated "Uttar Ram Charita", a sanskrit drama of Bhababhuti into Oriya. His literary creations were mainly confined to lyrical compositions. During a period of thirty years from 1880 till his death, he has enriched Oriya Literature mostly through his lyrical writings. His well known poetry collection are "Chhandamala Vol. I (1880-81) (Collection of Poems)", Chhandamala Vol. II (1895-96), Sangitamala (1894-95) (Collection of songs), Basanta Gatha (1910) (Songs of spring), Kusumanjali (1903) (Offerings of flower), Utkalgatha (1908) (Songs of Utkal).

His 'Basanta Gatha' which contains twenty-seven sonnets, is the first of its kind in Oriya Literature, so far the form and content are concerned. In 'Kusumanjali' we find a good number of elegies such as 'Soka Lahari' (Waves of grief), 'Mahadevi Victoria' (Empress Victoria, the queen of England), Radhanath Biyoge (an elegy on the death of poet Radhanath), Soka Sloka

(couplets on grief) etc. His poems *Pruthibi Prati* (ode to the mother earth), *Nadi Prati* (ode to the River), *Akasa Prati* (ode to the sky), *Jeeban Chinta* (Psalm of life), *Kounasi Paraloka Basini Prati* (ode on the death of an unknown lady) are a few instances of his odes addressed to various objects. He was pious and devout, hence his poetry is charged with profound religious emotions. He is also regarded as a great mystic poet in modern Oriya Literature and his poems reflect a deep mystical awareness of life, the creation and the creator. His sense of awareness of divinity in every being is reflected in his poems marks him out a mystic poet par excellence.

The last decade of the 19th century, being the dawn of national consciousness in India, turned the mystic Madhusudan to a true patriot and his prolific pen turned from religious to patriotic and nationalistic themes. His *Utkal gatha* containing such types of poems testifies to his change of attitude. He is certainly the first modern Oriya poet of repute as borne out by his poems like *Bharata Bhabana* (Thought about India, 'Bharata Bandana' (The worship of India,) 'Utkal Bandana' (The worship of Orissa,) 'Janmabhumi' (The motherland), etc., enkindled the spirit of devotion to the motherland. In one of his poems of Utkal Gatha he has prayed to God that let the purpose of his life be fulfilled through the service to motherland and mother-tongue.

In these poems, he has tried to recapitulate the past glories of Orissa and has given a clarion call to the people of different parts of Orissa to be united irrespective of caste, creed and religion and be dedicated to the betterment of their country. Besides, he has tried to inspire the people to infuse in them the idea of Pan-Indian consciousness. In most of his poems, both religious and nationalistic, his optimistic attitude is reflected. His earnest belief that the people of India will prosper if they embrace the new education and the new religion (Probably the religion of Brahmo Samaj which he embraced whole-heartedly) has been beautifully reflected in one of his very popular poems.

Madhusudan as a reformer has also voiced the spirit of revolt against the old superstitious beliefs and religiosity and condemned the attitude of treading upon the beaten track. He raised his voice against a purposeless life fettered by superstition and convention. For the first time in Oriya literature the message and the noble ideal of universal brotherhood has been reflected in his utterances. Faith in God and religious belief did not make the poet narrow and confined, but made him noble, philanthropic and cosmopolitan.

He being an optimist, this world appeared to him beautiful, sweet as nectar and the people as immortal beings. He abundantly celebrates it.

"Madhumaya shrusti sudhamaye shrusti

E shrusti amruta maya he

Jaga naranari amruta santati

Piya se amruta paya he."

(The creation is as sweet as honey and nectar, oh! the children of immortality: arise and drink the nectar)

His heart was always full of divine pleasure. He was a devotee of truth and like Mahatma Gandhi has visualised truth as God Himself. (*Satya Basant Gatha*) His finest lyrical compositions are '*Patita Ramani*' (The fallen woman), '*Bichede*' (in separation), '*Rusiprane*' '*Debabatarana*' (The descent of God into the soul of a saint), '*Himachala Uaaya Utshhaba*' (Sunrise on the Himalayas). '*E Shrusti Amruta Maya He*' (The creation is immortal), etc., His sonnet '*Patita Ramani*' is a unique poem in which the poet with tremendous human sympathy shows the nobility in a prostitute and address her as let others look upon you with vanity and disdain yet my heart groans in your tragedy, oh my sister!

Poems for the juvenile are another aspect of his poetic creation. His poems on seasons of the year, '*Prabhat*' (The morning), '*Sundar Sansara*' (The beautiful world), '*Sova*' (The beauty), are of abiding interest to youngmen.

As an essayist he shows a deep preoccupation with moral and philosophical ideas. But his genius lies in the literary prose that he wrote. He developed an Oriya prose style that continued long after his death. His contribution to the growth of juvenile and children's literature is of significance. He also wrote many useful text-books as there were none worth the name for the school children. In this respect he was the pioneer. He produced the first Oriya

distinctive text of significance entitled "*Varna Bodh*" (learning the alphabet) when the English method of education was introduced.

Whether he wrote sonnets, patriotic poems or lyrics or essay a high sense of morality is reflected in all his writings. His poetry has the flavour of a deep liberal thinker of wide learning and great understanding. He is very much influenced by Upanisadic thoughts and ideals.

Jayadev Nagar
Bhubaneswar-2.

SPIRITUAL UPLIFTMENT VITAL TO SOCIETY AT VALEDICTORY FUNCTION OF SRIMAT

Shri B. N. Pande, Governor of Orissa has called upon the people to spread the message of Ramayan for the moral and spiritual upliftment of the society.

Speaking at the concluding function of Srimat Valmiki Ramayan in Shri Lingaraj Temple the Governor said that Ramayan depicted the ideal life and living of an individual, a family and the society. It preaches the message of love, amity and devotion to duty. The sagacious character of Sri Ram and Sri Bharat reflected the ideal role of rulers completely being detached from the material greed.

The Governor said that Ramayan was the sheet anchor of Indian cultural and tradition. It espoused the Sanatan Dharma according which man is the creation of God and the soul is immortal. The soul bequeaths the body to merge with the Creator. It is only pious and self-less who devotes his life in the service of the society gets salvation and spiritual bliss. For others, several births take place before achieving salvation, he added.

The Governor pointed out that attachment to material wealth was nothing illusion. Unless men gets over this illusion, the inevitable doom was bound to set in. He therefore, appealed to the people to draw inspiration from the Ramayan and set foot on the path of religion and godly demeanours.

Swami Haricharan Das of Chitrakut Ashram and Shri Suresh Kumar Routray, M. L. A. and Managing Trustee of Shri Lingaraj temple also spoke on the function.

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Archaeological Remains at Vishnupur

Mrs. Sasipriya Dei

The sculpture shed at Vishnupur with its nice piece of sculpture attracts the visitors far and wide. The beautiful architectural pieces are nicely carved, well balanced and depict in a nice way the prevailing condition of the society visitors, learned scholars interested to study the temple architecture of Orissa once visit the sculpture shed at Vishnupur containing the nice architectural work of meritorious ancient sculpture of Orissa.

The site is brought to light in the course of exploration work of Kushabhadra valley by the Curator, State Archaeology and her party in-charge of the project under the guidance of the Superintendent, State Archaeology. (The visitors, learned scholars interested to study the nice plastic art of ancient Utkala must once visit the Museum at Vishnupur). These nice architectural pieces are the silent witness of genius of utkaliya in plastic art in by gone days.

The village Vishnupur stands on the bank of river Kushabhadra under P.-S. Nimapara, in the district of Puri. The approached road to the site is 40 (forty) Kms. by metalled road from Bhubaneswar to Nimapara and about 3 (three) Kms. by unmetalled road from Nimapara to Vishnupur.

In this village in a open field under the scorching heat of the Sun stands the big Somanath temple completely in a ruined condition. This temple was constructed during Ganga rule in Orissa C. 12-13th century, A.D. In course of time the zizantic temple

collapsed and the loose sculptures of the temple are lying helter-skelter in the site in the open field. The weathering effect of the wind is causing a great damage to the nicely chiselled sculptures of the temple.

In order to safeguard the sculptures state Archaeology has constructed a sculpture-shed in the site. The sculpture-shed is a small building consisted of two rooms. There is a small varendah in front of this building before which there is a vast open space.

Inside the sculpture-shed some rare specimen of architectural design are visible. Stories taken from Ramayana and Mahabharat are depicted on the rough stone in a nice way that demand the attention of the scholars from outside.

Inside the sculpture-shed the following important sculptures are visible. They are nicely carved, and well-proportioned.

(1) A Panel Kalyana Sundara

The scene depicts the marriage of Siva and Parvati. This celestial marriage is important because Lord Siva gives up his celebacy in the greater interest of the world to kill Tarakasura who is creating trouble to the Gods. The trouble of the God is realised and it is decided to launch a war against him and Siva's son will be the general of the army launched against Tarakasura. Hence Siva's marriage is essential and he accepts Parvati as his better half through many difficulties.

All the important Gods like Brahma, Vishnu and two other Risis are depicted in this panel. Dakshya Prajapati, the father of Parvati is offering her to Siva amidst great rejoicing.

But lord Siva is a great Yogi determined not to accept any spouse which will disturb his Yoga. But goddess Parvati takes a vow to get the hand of Siva, the greatest Yogi. Hence she was engaged in terrible penance to satisfy Siva and got his hand.

On seeing her terrible penance Siva is moved and appear before her in the guise of a mendicant to test her mind and to know her real intention.

On first meeting Siva enquires about her well being in the following words :—

“अपिक्रियार्थं सुलभं समित कुशम्
जलान्यपि स्नान विधिंश्च माणिते
अपि स्वशक्ता तपिसि प्रवृत्तसे
शरीरमाद्यं खलुधर्म साधनम्”

English—O’ Parvati are sacrificial wood and kusagrass, easily obtainable for holy rites ? Is the water suitable for bath ? and do you practice austerity in proportion to your strength in Your body ? for, the body is the ultimate means of performing religious rites.

“इयन्यतेन्य पुरतो विडम्बना
यदुतया वारता राज हार्ग्यया
विलोक बुद्धक्ष अधिष्ठित त्वया
महाजन स्मेर मुख भविष्यति”

English—Here is another radicle in front of you. That You fit to be taken on the king of elephants will sit on an old bull after marriage. By observing this even the great people will mock at you with smiling face.

“वपु विरुपाक्ष अलक्ष जन्मता
दिगम्बर त्वेन निवेदित वसु
वरेषु यद्बान मृगाक्षि मृगयते
तदस्ति किं व्यस्त अपित्रिलोचने”

English—Shiva’s body is ugly (due to deformed eyes), his birth is obscure, wealth is indicated by

his neckedness, O’ deereyed lady is there a single quality in Shiva that is sought for in the grooms ?

Listening to these poor comments about Shiva Parvati refuted these by saying—

आलोक सामान्य अचिन्त हेतु कः
निन्दन्ति मन्दा चरित महात्मनाम्

English—In fact bad men speak ill of the rarest and unthinkable character of the noble ones.

“असम्पदतस्य वृषेण गच्छतः
प्रभिन्न दिग्वारता वाहन वृषा
करोति पादौ उपगम्य मौनिना
बिनिद्र मन्दार रज्जुरणाङ्गुलि”

English—Indra whose mount is Airavata bows down at the feet of that richless Shiva while going on bull and thus makes fingers of the feet red by the pollens of the blooming Mandara flowers on the head of Indra.

“चतुष्क पुष्प प्रकरावकीर्णयोः
परोऽपि को नाम तवानुमन्यते
अलक्त काङ्कानि पदानि पादयोः
बिकीर्ण केषाषु परेत भूमिषु”

English—Who ever even if an enemy would approve of the red anointed steps of your feet that move about on the scattering of flowers in the quadrangle to be set on the cremation ground strewn with corpse hairs ?

“अवस्तु निबन्धपरे कथं जुते
करोऽय मामुक्त विवाह कौतुकः
करेण शम्भोर्वलयी कृताहिना
सहिष्यते तत् प्रथमावलम्बनम्”

English—O’ lady of trash objective how can your hand with nuptial thread tolerate the first group of Shiva’s hand encircled by Snakes ?

“त्वमेवतावत् परिचिन्तय स्वयं
कदाचिदेते यदि योग महितः
बधु दूकूलं कलहंस लक्षणं
गजाजिनं शोणित बिन्दुवर्षि च”

English—Just you consider yourself how the silk garments of a bride having signs of signing geese on it and the blood shedding elephant's skin these two can harmoniously be put together.

Expressing these words of appreciation for Lord Siva Parvati convinced Siva that she holds him in high esteem and at last the marriage takes place. This scene is depicted on the stone in a nice way. This fine architectural piece is found in the sculpture-shed at Vishnupur.

(2) Rasakrida of Srikrishna

(a) This is another interesting panel found in the site Museum at Vishnupur. Srikrishna is regarded as an incarnation of the Supreme God. In the Krishna Avatar or (incarnation) he exhibits all the activities possible on the part of a man. Krishna is depicted with some Gopis very sportively.

(b) In this panel a royal person is sitting majestically with bow in his hand. Others soldiers perhaps monkey as appear from their face are standing near by. They are showing respect to the person with folded hands.

(3) War campaign of Srirama

Ramachandra, the king of Ayodhya launches a war campaign against the demon nature of Ravana, the king of Lanka as he has stolen the wife of Rama named Sita. Rama the hero of the occasion is depicted with his monkey soldiers. He is looking with an angry mood towards the city of Ravana named Lanka garh. Hanuman is depicted near the left of Rama. All these scenes are depicted on the rough stone in a nice way.

(b) This panel depicts the king with his Attendants. A two handed royal person is

sitting majestically with both his hands placed on both the legs. The attendants are holding royal umbrella and chamara, respectively. Other persons, are standing with folded hands. This panel represents the royal court. The word "Kamadeva" is visible on the panel.

(4) Srikrishna is surrendered by Asta Gopis.

(5) A panel of Elephant procession—

In the days of yore Orissa was famous for elephant. Hence they are depicted on stone in large number—

(6) A broken image of Surya Narayan

(7) A Raja sitting inside a Palanquin

(8) An elephant over a human figure

(9) Some sculpture of Oltasingha meant to be used for decorative purpose.

(10) A broken image of Siva and Parvati.

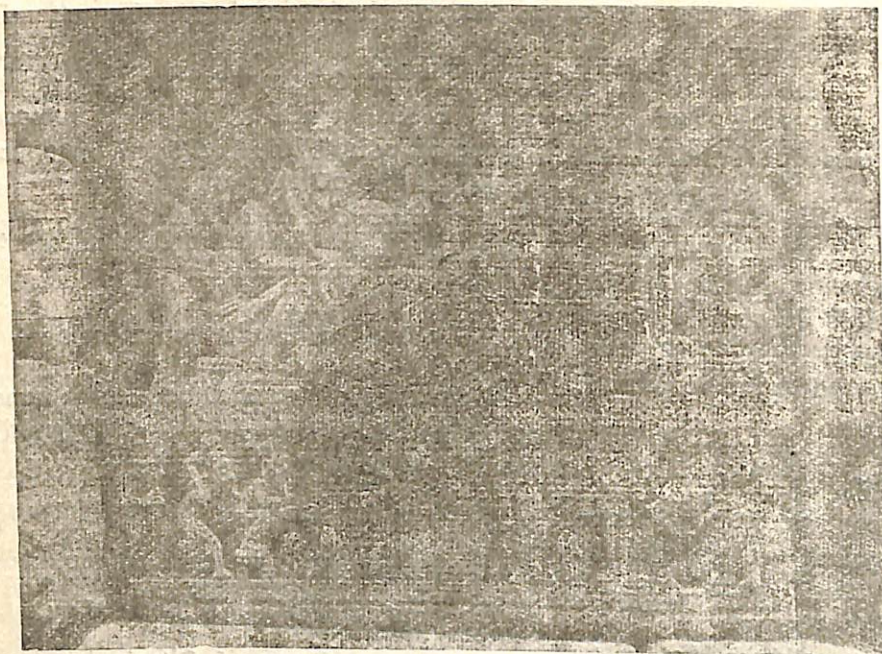
(11) Besides the above sculptures some broken images are found.

The Vishnupur sculpture shed contain some nice sculptures that quenches the thirst of scholar eager to study the architectural specimen of the temple of Orissa, the ancient name of which was "Utkala" where the knowledge of art or (Kalavidya) has reached its zenith. The high watermark of architectural style is visible at Konark built by Langula Narasingha Dev in 13th century. The architectural style of Vishnupur is of the same period or little earlier.

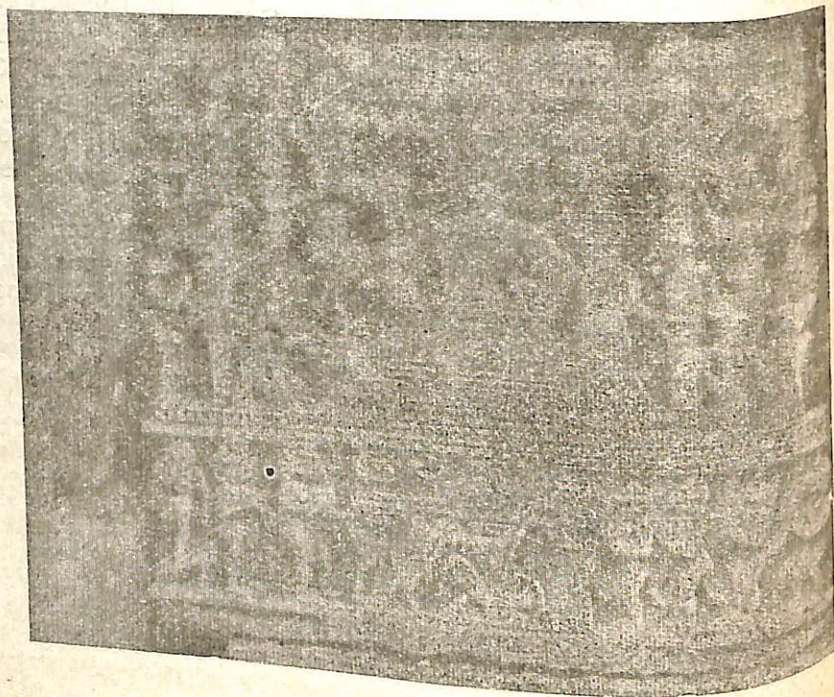
The sculptures in the sculptures-shed at Vishnupur sings the glorious songs of undying fame of ancient sculptors of Orissa.

Curator,

State Archaeology, Bhubaneswar



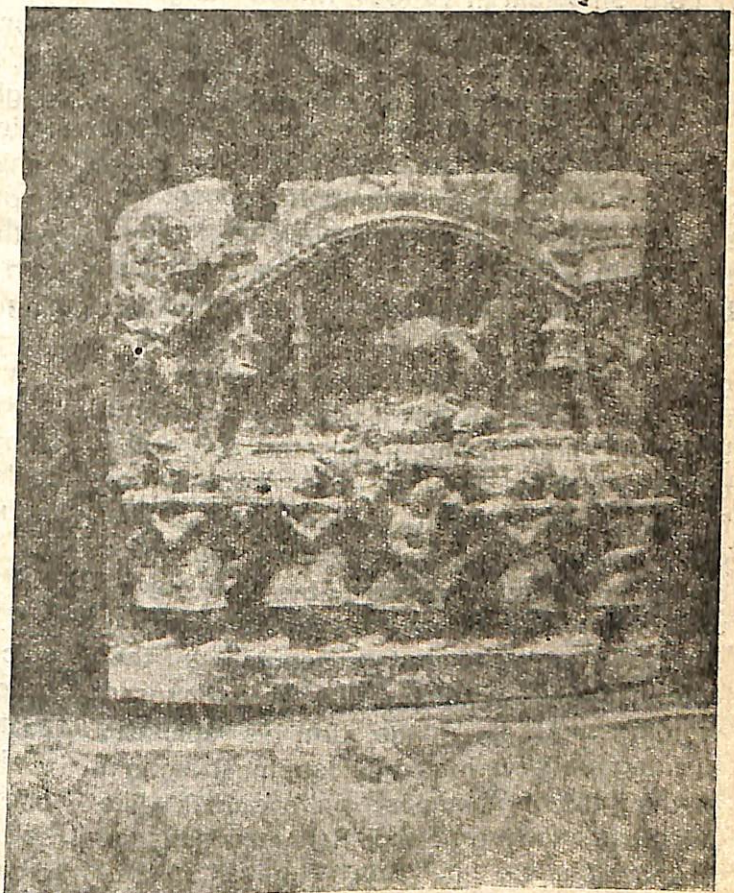
Kalyana Sundara



War Campaign of Sri Rama



Royal Court



Raja in a Palangin

Sri Ramacharit Manas—A glimpse

Shri Swami Hari Charan Das
(Ramayani Baba)

Among many other scriptures of the world those spiritually adorned and devotionally oriented "Shri Ramcharitmanas" of Goswami Tulasidas assumes a unique place and remarkable appreciation. The epic is dictated and backed by Lord 'Shankar' and mother 'Parvati' of Kashivisvanathpeeth. Though many literatures have been composed regarding the unparalleled exploits of Lord Shreeram in various Indian languages i. e. Sanskrit and many other regional languages of this pious land, Ramcharitmanas is extraordinarily of its kind.

Sage Tulasidas (15 century A. D.) was reluctant to narrate this immortal poem in a rural language of Hindi speaking region. He was in a doubt of its wide acceptance by learned and wise pandits as an authentic scripture written in Sanskrit like Bhagabat-gita and Valmkiramayana. Foreseeing the future decline of Sanskrit literature in the kali-yuga Lord Sambhu assured Tulasidas that, He would shoulder the responsibility for the dissemination of this epic. The cream of vedas and the applied principles of Indian cultures seconded by the objectives of all the spiritual literatures of ancient Rishis, Tulasidas started to enumerate this epic in easily assimilable literary composed wordings. He has gathered in his epic the disintegrated various philosophical school of thoughts of the past philosophers like Adi-Shankaracharya, Adi-Ramanandacharya, Madhavacharya, etc. But he never missed to disclose the traditional and highly scientific philosophical systematic thoughts

of his grand guru Jagatguru Swami Ramanandacharya, (visitadweita Philosophy) through his Ramayana. He was conscious of the ethnic criticism to his composition by the wicked misconceived persons. So he, with folded hands made submissive supplications to enemies as well as supporters to avoid praises to keep the epic devoid of any controversy. Tulasidas stresses that for the spiritual aspirants, first of all, the association with saints and holy-man are needed to grasp the secret value and weightful doctrines inscribed in it for the attainment of the final beatitude of the human birth. He elaborately notes the devotion and love of Bharat (the younger brother of Lord Rama) at the feet of the Lord renouncing the paternal wealth and kingdom.

Avoiding much stress and strain to the mind of the readers he is conscious to compose the epic in relation to the Lord's Leela only. His Lord, through Leela, though is acting as an ideal human being, yet is revealed as the Lord of the universe the Satchitananda, the truth, consciousness and bliss personified. The hero of his epic Lord Ram sports on this mortal world descending from his unperishable abode (Saketdham) to gratify long cherished desires of his devotees by bestowing his uncommon, unparalleled divinely pastimes so as to enable them to sing His glory to cross the ocean of metempsychosis. His Lord Sriram as he sets, the creator, preserver and destroyer of the universe and assumes

a limited form by sporting in the court-yard of the palace of the king Dasharath and the fortunate queen Kausalya. The poet never hesitates to disclose his inabilities to give a full account of the entire sports in different Kalpa (cycle of evolution and involution) performed by his Lord, but he confesses that he has only followed the foot-prints of the ancient Rishis, who have previously composed Ramayana in various languages. The four categorised principal concepts of vedas prescribed for the emancipation of the soul are—(1) Gyanamarga (the path of knowledge); (2) Karmamarga (the path of action); (3) Bhaktimarga (the path of devotion); (4) Upasnamarga (the path of worship). The poet has given full accounts of these four paths through speakers (Shiva and Parvati, Jagnavalkya & Bharadwaja, Kakabhusundi and Garuda) as to consolidate them and prove the interdependence of the paths to follow without rejecting any one of them for the fulfillment of the goal of life that is god realisation signifying the importance and greatness of the path of devotion which is the easy means and without impediments.

Tulasidas paints Lord Shankar as more dearer to Lord Ram as his intention is to direct the devotees of Sri Ram not to discard Shaivits, and the poet implies by setting numerous examples especially in the occasion, when Lord Ram proceeds towards Lanka with his boar and monkey retinue for a war against Ravana of the installation of Ramesvaram. Lord Sri Ram says—“Being my devotee if a person hates Shankar and devotee of Shankar disregards me is bound to yield as a result of his deed to live in the dungeon of hell for countless years.

पूँकर प्रिय मम द्रोही भिन्न द्रोही मम दास
सौ नर करहि कल्प भर घोर नरक में वास ।

(R. C. M. 6:2)

His Lord Ram is no other than the embodiment of compassion and knower of the heart of the true devotees and befriender of the afflicted as well as socially rejected indigenous Bhills, he is the true guest in the cottage of the uncultured old lady Shavari. Lord Ram says:—

जाति पाँति कुल धर्म बढ़ाई । धन बल परिजन गुण चतुराई ॥
भगति हीन नर सोई कैसा । विनुजल वारिद देखिअ जैसा ॥

(R. C. M. 3:34)

“Oh good lady (Shavari):

caste, dynasty, religious faith, piety, reputation, wealth, physical strength, proud of kiths and kins, intelligence, with the person lacking devotion are no more worth than a cloud without rain. The intention of the poet is clear to make his epic acceptable for the common man and its application at all days to come through devotional concepts. The negation that was entertained by the atheistic person towards the concept of existence of the super natural entity, the poet giving analogies, wants to wipe out doubts, if any, in the minds of the readers, regarding different concepts of Sagunabada and Nirgunavada. The poet says—“As there is no difference between solid hail stone and liquid water the all pervaded Brahma Himself assumes a human form as nothing impossible for him to do. Poet further defines that Saguna Brahma means the infinite Lord who possess all good qualities and Nirgunabrahma, who is devoid of all bad qualities. Therefore the same Lord is called by the Rishis in different names and realised by those Rishies in different forms. The spectacle through which the seekers of the truth behold Lord Sri Ram, as categorised by the poet in three ways, all religions of the world can be divided into three categories. (1) The worshiper of incarnation of the Lord are also called the devotee of Sagunabrahma. (ii) The people who accept the existence of the lord in every where but do not recognise the descent of the Lord they are categorised as the devotees in the path of Nirgunabrahma. (iii) But there is another category of the worshippers as the persons who cultivates the path of Shabda-brahma (the infinite, who pervades himself in the form of sound). Here in his scriptural text book of Ramcharitmanas the poet has never failed to synthesise, these three different paths in one goal. The poet sees these three major qualities in his Lord Sriram as to let him be acceptable by the whole world, though the Lord is ever worshipped indirectly or directly by the whole universe through different paths as seemingly contradictory they appear. The sportive Almighty, Lord Sriram's immaculate action goes with two parallel ways. His human like Leela as an ideal human being performs and his divinely marvellous Leela reveals in all the ways from his childhood up to the end of the epic. The miraculous touch by His Lotus feet with a particular stone during his

journey for Mithila with sage Visvamisra resulting transformation of the stone into a plous lady, who had been lying by the curse of her husband sage 'Gautam'. In the childhood the Lord as a tender child appeared before his mother Kaushalya with a gigantic form, which contains the whole creation and its happendings, Uncommon and rather mysterious Leelas of the Lord occurred in every steps in Sri Ramcharit manas. Therefore it is easily beyond perception of the human mind and intellect to know the mystery and to digest his Leelas. Mainly the Lord who is the very soul of the animates and inanimates, who is ever-cheerful even in the diverse circumstances of his exilement has come into a limited human guise to let the people of the earth learn the technique of his devotion by practising which one can easily attain him.

In some places of the epic the poet was conscious that irregistible doubts may occur in the minds of the readers, while Lord Ram as on ordinary human, lamenting with severe anguish after His wife's departure from him during fourteen years of exilement and in the battlefield, when the younger brother Laxman was fallen unconscious. The poet was himself conscious to eradicate the possible doubts of the readers which made emphatically references from his own experiences and quoted some sayings of vedas to justify the Leela of the Lord, as his Lord was playing to delude the mundane people with the notions that he is an ordinary mortal. The Lord is fathomless and his Leela is uncommon. The poet makes conscious not to be infatuated and not to be indulged into the illusion of malajdustment of the mind, so that it may not yield the result of cyclic never-ending births and deaths.

Chittrakoot Ashram
Bhubaneswar-7.

Glorifying the mysterious results and tremendous achievements of the persons who are ever engaged themselves to chant 'Ramanama' the poet says—

नाम प्रभाऊ जान गनराऊ, प्रथम पूजित नाम प्रभाऊ
(R. C. M. 1-18-2)

'Lord Ganesh deserves first worship in every sacred occasion only because he knows the mighty act of Ramanama'. (R. C. M. 1-18-2) Lord Shiva perhaps could save himself from the unavoidable results of his poison in-take as he is ever attached and enjoys the ecstasy of Ramanama'. The poet has inducted some of his experiences in course of his discussion and with firm declaration, he points out'

जो सुमिरत भयो भाँगते, तुलसी तुलसी दास
(R. C. M. 1-26)

"the unfailing result that makes transformation of intoxicated hemp-plant into holy basil". (R. C. M. 1—26) While comparing the Lord Himself and His name, he says—that the ever charming and out streched hands of Ramanama are open to embrace all kinds of sinners for the upliftment into the highest realm of salvation, which is not normally available for the aspirants of other spiritual practices.

If through an unbiased introspection and unprejudiced approach towards the epic are to be focussed, it would reveal that the very inclination of the poet, as a saint does, to save the mankind from the catastrophe of their indulgence in this tangible world. The sole lamentation of the poet is to teach the veiled soul for an uninterrupted longing for the accomplishment of his spiritual entity and his true identification as an eternal servant of the Lord Shri Rama.

Healthy Handsome Child from a Sterile Mother

Dr. L. N. Sinha

This modern scientific theory for the production of a good natured healthy handsome child from a sterile mother, has been checked from the Science and Philosophy of "virgo"—the "Kanya Rashi". The virgo—Kanya is allocated to the sixth house of the Zodiac the House of Health in the Astrological chart, stands to interpret for a good, holy and pious lady, the Latin name, stands for virgin, means Kanya. The name "Virgin Mary" had its origin in this Constellation, which is truly "the Divine Mother". The Divine mother means "MA KALI".—A pure and holy mother, from Her, the creations begins and the Shakti steps forwards. means the real mother. Every thing in the universe is operating through the wisdom of a supreme power working according to the plan and purpose. No creation can occur without Her.

The Latin word for pure water or Sea is "MARE". By changing the Letter from "Etoy" we have the name "MARY"—Joy—the pure, the Holy, the Divine mother. The term virgin Mary will thus be seen to have a double significance, since both the names have practically the same meaning "purity", "the holiness".

KALI is the creator of all, the power—the Forces—the energies—the Shakti, which all derives from Adishakti, i. e. so to say, the origin of all—means the beginning of life and this life takes her shelter in a Nuclear Proto Plasmic Cell coming from

the outer space in the shape of energy. By changing the letters of "KALI" "I" to "A" we arrive at the word KALA—A sorrow—A misery—A bad, an evil and an ominous period—"the Death"—where the Life ends. This concludes that both the life and the Death are two ends of the Poles meet or conjoined together—means "Death" where from a new life begins, with a new creation.

To fully understanding the meaning of the word Virgin- Kanya one should consider all the synonyms used in connection with it, namely, chaste, pure undefiled fresh, new, unadulterated—means Purity, holiness. All of which lies with a holy and Divine mother, as she esteemed to be the creator and destroyer of all. From her all the Shakti Power and Forces are in operation. A A mother who is honest sincere, well behaved and pure in all respect, nothing evil and adulteration and artificialization should ever come out of her holiness. As such her progeny must be of the like and a good natured one, associated with handsome looking, based with divine power, which is due to the good progressive stages of "KALA" the time or the period. Nothing impure should come out of the pure. This is the Philosophy of the "KANYA" in brief for which the Hindus has placed the emblem of a "KANYA-Virgin" in the sixth house of the Zodiac—which teaches and interprets for purity and holiness. This theory steps

forward out of purity with a basis to the theory idealism-ideal Realism. The details are more complicated in structure.

When we studied it from the chemical stand point the term unadulterated is very applicable as the definition of a pure body, for the word unadulterated means. "Some of the original chemical elements missing from the body, could we have any better description of disease. Health exists when all the chemical constituents of the Blood are present since they are the original elements from which the Divine chemist created it.

As we know since birth, the human body is composed of millions of tiny active cells each of which is a complete living unit. These cells differ in composition according to the types of tissue they help to form. For instances the cells forming the Bones are different from those which forms the skin and Nerve tissues.

The materials from which these cells are built come or should come i. e. from our food. It is of two kinds—organic and inorganic. The organic materials are Albumin, Fibrin, Sugars and Fats. The inorganic materials are water and certain minerals now known as tissue and cell salts.

The salts when administered on minimal medicinal dosages stands for proper nourishment of cells in human/animal, beast body, by virtue of their medicinal properties, stands for the revitalization of the cells, by giving a privilege for the growth of new cells, and it thus, simultaneously helps for strengthening the diseased cells. Thus by the supplementation of deficiency the disease takes the normal procedure of cure, in a most harmonious manner.

These mineral salts are the workman, they usually do the job of building. The materials for buildings and repairing the body are supplied from our food. They are put into their right places, that is built in to the structure of our body.

In these days of man-power shortage, artificialization of the standard of living of men, devitalized and adulterated foods every body knows how difficult to carry

on with a skeleton staff. Yet that is exactly what we expect our bodies to do when we share them of essential minerals. Normally we shall obtain the mineral salts from our food, but if through years of wrong living upon devitalized foods, we become deficient in these salts, then we can not reasonably expect to get sufficient to adjust the balance simply by a change of diet alone, although this is essential to regain and maintain health. For instance iron is a metal, which gives healthy blood for its rich red colour. Lack of iron means Anaemia and its attendant ills. If we want to get iron in to our system through our food alone it is difficult to get sufficient iron particularly on extreme cases, although we know that the spinach and deep green vegetable contain iron, but only in a very small quantities. Therefore, to get iron in this way it would take more of these foods that we could possibly consume. Iron in the form of cell salt Feric phosphate or the iron tonics can supply the requisite quantity of iron lossed in the body, tending for the causation of disease and stands for the control of Anaemia in all cases, by supplying the deficiency.

It is easily assimilated into the system through the saliva and does not cause constipation.

It is often argued by some that because the mineral salts are inorganic, they can not enter the blood or be utilized by the body the people who make such dogmatic statement at this do not know the correct meaning and derivation of the word organic and inorganic. Organic does not mean that a mineral has been changed, but that several minerals have been combined together and organised with the fluidic minerals. The basic mineral element can not be changed. Another fact not recognised is that the chemist is liable to pulverise on triturate them in to particles as fine as they are found in planets. This ensures perfect assimilation. Moreover as stated earlier, the body is composed of both organic and inorganic minerals. The inorganic minerals are the integral part of the body ingredients and just as necessary to its normal functioning as the organic substances.

There are twelve principal mineral salts which go to form the human body, also there are traces of many more than that. Indeed it is reasonable to suppose since man is a Microcosm of the Macrocosm a solar system in miniature" that he has traces in his make up of every mineral found in the planet.

It is concluded that every one uses up more of his birth salts, i.e. the salt allocated to his birth sign or the sign in which the Sun was at his birth than any other. The position and the aspects of the Moon and the other major planets will also show what mineral a person is likely to be deficient in. Hence it is wise to administer, the birth salt to which he is deficient in, for the control or cure of his/her ailments in disease.

The life, mind and soul are the mental substance means energy which controls and guides to the physical body, usually comes to the material earth from the outer surface to take the shelter in the mother's womb and remains there in the form of nuclear protoplasmic cell empowered with life subject to its gradual development up to 280 days, to become a well developed child abiding by the Laws of Nature. After 280 days it comes out from the mother's womb to the material earth as a fully developed child abiding by the Laws of Gynaecological Science. With a basis to the theory of "Reciclamation". The position of the Sun, Moon, and the other planet at birth stands for guiding its nature and other Anticidents. Being mental substance the life, mind and soul are "immortal, and come from the outer space. After death it passes away from the physical body in the shape of "Acta plasm" and submerge gradually in the space and again comes from the space abiding by the rules of transformation, being concentrated, as liabation in the form of rain, and comes to the material world from the World's of eternity, again for a rebirth with a reference to the theory of Reciclamation to take shelter in the mother's womb. What the birth may be, it still remains a stumbling block to the Scientists and the Philosopers as well.

The great Philosopher Pythagoras states that there is a principle of unity, underlying the whole universe which makes it a uni-universe or one verse and which causes all parts of that universe to be inter-related as one whole.

That is to say that there is a connection between the etheric body of the earth, which is the etheric envelope interpenetrating and surrounding the body of the planets and the etheric body of the man as well as the etheric counterpart to every cell composing the body.

The Sun's Ray—the planet's Ray which reaches our earth has been found to contain minerals and metals in a Gaseous or etheric state. This proves to us that the etheralized metals and minerals are the constituents of the etheric body of the earth therefore they must be constituents of the man's "Etheric body", and of the etheric counterpart of all the cells of his body.

The cells of the body are Radio Active and anything that is to stimulate Cell Activity must also be of a Radio Active nature and not a crude inert substance. This is where the Biochemistry gets to the heart of the matter, for literally speaking it gets to the heart of the cell.

Each of the cell is a living unit. No Scientists and Philosopher can say where from the life comes to the cell and how do they starve or dead. The life comes automatically through the supreme wisdom of God, the Creator of All. The Shakti or energy of life comes from the Adi Shakti through her Invisiable, Indivisible, Infinitesimal power and Wisdom which is given at the time of birth and supposed to be an end at death.

Only the Astrological Science in its higher aspect can definitely for tell the Anatomical structure, the Development of the Nuclear protoplasmic Cell inside the mother's womb. mother's uterus—i.e. the nature of the body to be formed, the manner, custom, behaviour of the incumbent, whether to be fully developed or a deformed body—whether male or female, child, the nature of the progeny, whether Rogue, thief, murderer, or a holy or pious man his character and characteristics, personality prior to or should likely to come from her mother's womb.

In this context how some Doctors and the Scientists only go to show how futile it is to dismiss or discard the Science Astrology, as an exploded superstition, unworthy of study by the modern scientific man. Moreover scientists and physicians of repute, rare though, as yet they may be, have come to the conclusion, that the position of the Sun and the Moon

at the time of Birth plays an important roll in the individual life for bringing out their colour, complexion, mental conditions manner, custom, behaviour, nature, desires, and aversions and affination, mentality—mind make up-religiousness and other anticidents, and that the claims of the Astrologers should be more closely investigated by the Scientific mind of the physicians and Scientists. The Lagna—or the Fixed mathematical point from where the Life starts stands for interpreting the structure—the Anatomical structure of the body, in the mother's womb, gradually developing from a nuclear protoplasmic cell.

A remarkable Polish Scientist Dr. MMe M. de Charapowicki, Author of Spectro Biology even go so far to say—the major keynote—of a body relates to that particular quality and vibratory "Rhythm" which was dominant in the Atmosphere—space—at the moment of birth, and which will control all other vibrations through the whole span of life of that body. This startling statement stands to substantiate Astrology albit from another angle. Instead of using the word Lagna in Horoscope, scientifically we say it to be a spectro Biological map. regarding which she adds. "It gives a clear way how to find our individual scale of vibrations our keynote, our Anatomical position and structure in the space, not the exact time of birth,—and our Rhythm of life. It also serves as a guide in clinical diagnosis and in choice of selecting remedies—with a reference to the movement of the planets in the space, and their treatment for

making the ailments free from the disease of an Individual Sick.

The Ancient Herbalists do believe that, not only man, but also are Herbs, metals and minerals, the lucky Gems, the precious Mineral stone, Diamond, Nilam Emeralds, Phsporago, Sapphires, Marago, Cinamons-stone, Cral, Ruby, Manikya are ruled by the invisible dynamic of the planetary influence. It stands for the causation and cure of this Diseases of the individual by virtue of their "Catalysis Action" "the—Contact Action" Dr. Scientist the Great Culpepper admits this Hindu provings the original edition of his book. This was later on deleted from his book as unworthy consideration by the modern and enlightened men.

It is evident that the Dynamic Actions of the planet System, and particularly of Moon stands for the causation of the disease of the Individual by causing a disharmony or disturbance in the various fluid system of the body chemistry.

The position of Sun, Moon Nodes and planets at birth will reveal what chemical elements are likely to be deficient in the body. The Sun controls to the workings of the Brain, mind thoughts and memory perception, and given of vitality and supporters of all life happiness.

How to arrive at a conclusion of the mathematical findings to test the validity of the medicine, whether the medicine is correct or wrong prior to its medicinal administration, the conditions are as follows—

Scientific names of the Medicaments
inorganic tissue and cell salts

| | Phases of the Moon, Mathematics of the Medicaments | | | |
|------------------------|--|---------------|----------------|--------------|
| | Bright Fortnight | | Dark Fortnight | |
| | New moon | First quarter | Full moon | Last quarter |
| 1. Potassium Phosphate | 10 | 10 | 10 | 5 |
| 2. Ferric phosphate | 15 | 10 | 5 | 10 |
| 3. Potassium Sulphate | 10 | 5 | 5 | 10 |
| 4. Calcium Phosphate | 50 | 30 | 35 | 15 |
| 5. Magnesium Phosphate | 30 | 20 | 40 | 10 |
| 6. Potassium Chloride | 115 | 75 | 95 | 50 |
| | 10 | 10 | 10 | 10 |

If the parants are the Chronic sufferor of Bronchial and Eusonofolia diseases, suspected Asthima, Asthematic cough susceptible to cold and heat, Skin affections, Synovitis, Arretable temperament, irritation of the Bronchial Passage. No regard to others religion, God and Goddess, Duelistic in behavior, use the Gemini Salt Potassium chloride, as the Gemini rules over, the Bronchin bronchial Passage, Bronchitis, Broncho Pneumonia, Pneumonia Peleurosy, Cough and Cold. Tuberculosis, and the diseases arising out of the Bronchial Passage—the disease of the Lungs more or less it corresponds for the Cardiological Diseases, and also the disease of the heart and lungs. To prevent the progeny from the attack of such diseases the Gemini Salt is Indicated.

The Mathematics of the Medicaments

The Mathematics of the Medicaments, stands to Interpret, for the Mathimatical Figures in respect of a Medicament, comes to existance, for testing the validity or the correctness of a Medicine/Medicines used in a Combination, prior to its administration, on a Sick Individual for the achievement of a cure.

This has been checked by examining the Medicine upon 100 person sick, separately, on each separate quarters, of the Moon phage days in a looner Month to that Medicnes, those who are coming with the closer resemblance of Moon, to which they have got their affinity. All these drugs have been examined on the different selected phages of the Moon, to the day on which the disease of the individual either tends to aggravate or ameolorates as per the invisible dynamic of the Moon to the Medicaments. The Moon further have got a vigourous Action on the fluid System of the body as such the Moon is said to be considered as the Controller of Medicines and the human body as well and hence designated as "Ousodhisha"

The number cure as examined on the particular Moon Phage day, are said to be considered as the Mathematics of the Medicaments. Because the recordings of the cure have been taken in Mathematical percentage, out of the examination upon 100 person sick.

This theory stands to establish its original Scientific truth for all Medicines, Allopathy, Biochemistry, Homoeopathy & Ayurvedic.

The Mathematical findings of the Medicaments, meant for testing the validity or the correctness of the Medicines used in a combination and to be used on the sick individual for achieving their cure, have been more properly, examined systematically and scientifically on the four separate phages of the Moon i.e. on bright fortnight, new moon, 1st Qr, Dark fort night, Full Moon Last Qr i.e., in thier four different separate quarters, because on those days particularly the disease shows its aggravation and ameoloration period. On the other hand, the Medicine also shows their highest or the lowest number of cure or percentage of cure. The number of cure have been taken in the Mathematical percentage to which designate as the Mathematics of the Medicament.

The Mathematical figures of the Medicaments always stands to start functioning from a particular fixed unextended Mathematical point. For instance say that fixed point is "X". From that fixed point "X" -O, they usually runs ahead either by showing an increasing or decreasing ratio, moving in a clockwise motion as the case may be, with a reference to the increasing and decreasing phages of he Moon.

The Moon too also starts functioning from a particular fixed point i.e., New Moonday, and tends to increase to arrive at the full Moonday then tends to decrease to arrive again at the New Moonday ie., from which it starts functioning to complete the circuit or the circle of life or journey, abide by the laws of Nature, and never likes to violate the laws of universe or the universal laws.

Similarly, the Mathematical figures of the Medicaments starts functioning from a particular fixed Mathematical points, where from it goes on showing either an increasing or decreasing ratio in a clockwise motion to complete thier circuit in a month unlike the Moon.

Now one can be able to test the validity or the correctness of the medicine, ready

to be administer on an individual sick prior to its Medicinal administration, by viture of the Mathematics of the Medicaments.

For the examinations of the Medicine, and the human body Sick, the Mathematics of the Medicaments are bringing out 25 conditions. Now a Scientist can be capable enough of checking the required Medicines from the 25 stand point of view prior to its Medicinal administration for the achievement of a speedy successful and permanent cure, ever than tested as before in any of the Medical Science.

The details of which are more complecated in structure.

$$115 + 75 + 95 + 50 = 335/4 = 84$$

This combination turns out a recordings of more than 80% i.e., 84% out of 100. This shows that the midicinal administration is not defective, rather it is perfect. Medical rules states that the medicinal administration can be made with success when more than 60% of the symptoms out of 100% is indicating on a sick individual.

The ratings of the pulse and the heart=84.

The rule states that the pulse rate is followed by the heart rate and *vice versa*.

Hence, patctings of the pulse and heart is 84. Slightly above normal, which is due to mental strain, and depression and from several thoughts and oppressions from several quarters.

Blood pressure Normal==145/80

Energy losses in the constitution 84% out of 100 and the medicinal energy from the medicine to the physical body sick to be charged 84% for seting right the similimum equal for the proper rectification of cure, and of maintaining the normal harmony of life.

This medicine is prescribed at first for a Virgorian librian native as this natives are always prove to Nervousness and over sentiveness, the beatings of the heart and the pulse must be high i. e., slightly above normal and the ratings 84 is not at all counted much to be high here. Now this is estended for the treating effect for all individuals.

The energy lossed in the constitution is designate as the "Intra Atomic energy" the deficit of which stands for the causation of all type of diseases in the human consttution by causng a disharmony in the Ionic Balance.

The extra Atomic medicinal energy —

The extra Atomic Medicinal energy is a peculiar type of invisible energy (as immanent) in a medicaments comes or release from its inert or crude state, through Division and Subdivision, and trituration and reaches in its eth'ric state. The Herbs m'nerals, metals and chemicals from which we derive medicine from its crude state are remain as inert, although their medicinal property is present or remain mmanent in their crude or physical state. This can never be of any beneficial for the treatment of the disease of the individual until and uness they releases their medicinal properties. These crude and saturated drugs are on'y of useful in external applications only.

Comng through th' process of Division and Subdivision, this extra Atomic energy or the Medicinal Force, as immanent in the medicine, should rease, and arrived at the molecular, Atomic, lini stages, and as and when charged to the sick individual for the cure of their disease, it definitely stands for curing the disease of an individual by controlling the workings of the captivated tons in the tonic balance of the individual. In this stage, it cures the disease b maintaining their Similimum.

Here the % of the deficiated tons is 84% causing itself as diseases. The supplementation of 84% of medicinal tons derived from the medicine when charged to the individual sick standes for the controls and cure of the disease by maintaining a correct equilibrium.

This medicine simultaneously stands to show what percentage of Physical energy lossed in the physical body stands for the causation and creation of the disease, and what amount of medicinal force or energy be charged on an individual sick for the eradication and cure of the disease in a comparatively lesson period. This rule is also applicable for the preventive medicines.

This drugs in combination shows a vigourous Actions in the uterus—and controls to the deficit Alkaline and Acidious Secretion, and on physical body it brings a normal rhythm or harmony of life, and in females particularly it helps for the purpose of child bearing.

All of these inorganic tissue salts are usually essential in diseases, for making a diseased individual found to perfect health, but some are required in greater quantities than others and some are used up more quickly than other.

The position of Sun and Moon Nodes at birth will reveal what main chemical elements are likely to be deficient in the body leading for the causation of a constitutional disease as such for the recovery of the disease, the individual is advised to take the deficient salts to which the body shows its deficiency in medicinal dosages, thereby the disease cures by the supplementation of the desired salts as lossed in the constitution. Showing itself as disease. Hence, the people uses up more of a certain cell salt according to the time of the year in which they were born. As at result, there is a tendency to deficiency in these birth salt. The rational procedure therefore is to supply the relevant cell salts.

Indications and Actions

It acts as a best tonic for pregnant lady corrects constipation, weakness, general debelities and nervousness, neurasthinia, keeps the body and mind chearful. Maintains a perfect health happyness and harmony of life by supplying haemoglobin and RBC. Both for the mother and the Foetus inside the womb. Corrects diges-

tion and malassilation of food. Controls vomiting in pregnancy. Keeps the brain and the mind cool. Maitains an equilibrium in the mental and physical body. Controls sensitiveness, over sensitiveness and irritability. Corrects bearing down pain and lathergetic condition. Gives a way for facilitating the proper movement of the foetus inside the womb. Keeps the kidneys and the liver function set right during pregnancy. Hence, it prevent retention of urine and malassimilation of food helps for proper digestion. Controls flatus, flatulance and accumulation of gas from the abdoman, Dull aching pain, the rhuematic pain from the elastic body and dull and sick headache, lathergetic condition prevents pulpitation of heart, morning sickness as observed during pregnancy, which is esteemed to be a customarary affaris. It acts as a best tonic for the pregnant ladies during lactation, and for the other ladies in general suffering from the bad wasting diseases. It is a general tonic for all the individuals in all ages suffering from wasting diseases, showing a picture of debility, anaemia, immaciations, lathergetic conditions giddy headache, morning sickness, associated with general and nervous debilities and also in preneicious and secondary anaemia as occurred either during the time of pregnancy or in general.

It controls cell starvations and stands for the production of a good natural healthy handsome child out of a sterile mother, by controlling the acid and alkaline balance inside the uterus.

A valid scientific combination for Easy Delivery in All ages for females of any community.

| | | Bright New Moon | Fortnight 1st Qr. | Dark Full moon | Fort night last Qr. |
|------------------------|----|--------------------|----------------------|-------------------|------------------------|
| 1. Magnesium phosphate | .. | 30 | 20 | 40 | 10 |
| 2. Potassium phosphate | .. | 10 | 10 | 10 | 5 |
| 3. Ferric phosphate | .. | 15 | 10 | 5 | 10 |
| 4. Calcium phosphate | .. | 50 | 30 | 35 | 15 |
| | | 105 + | 70 + | 90 + | 40 |

$$= \frac{305}{4} = 76\%.$$

Potency used in General cases

3×, 6×, 12×, 30×

Dose 1 tab. each = 4 tab. 4 times a day
with rapid water after food.

Medical Officer,
Bhubaneswar

RUBBER PLANTATION IN DHENKANAL DISTRICT

Dhenkanal is now poised for rubber plantation in a big way. The Central Rubber Board which surveyed this district has found that Sadar and Gondia Blocks are ideal in respect of soil, temperature and rainfall for rubber plantation. It is now proposed to have rubber plantation in 10,000 hectares in these two blocks under private and State Government entrepreneurship. Already a nursery has been established at Govindapur where 15,000 grafts are being raised. These grafts have come from Kerala.

The Union Minister of State for Defence, Shri K. P. Singh Deo visited this nursery on the 4th March accompanied by the Collector, Shri P. B. Pattnaik. It was learnt that after five years each hectare of rubber plantation will yield a profit of Rs. 17,000 per annum.

HOW DEVELOPED IS ORISSA ?

Dr. Manoranjan Das

An attempt has been made in this article to find out the position of Orissa *vis a vis* other States on the basis of some socio-economic indicators.

Per capita Income

per capita income of a State is one of the means to indicate the standard of living of the people. Higher *per capita* income is indicative of a higher standard of living and *vice versa*. An analysis of *per capita* income of different States at current prices from 1970-71 to 1978-79 indicate that the *per capita* income of Orissa, even though has increased over the years, has always remained below the figures of all the States except Bihar. In 1970-71 Orissa's *per capita* income was Rs. 482 and it increased to Rs. 860 in 1978-79. But over these years Punjab's *per capita* income increased from Rs. 986 to Rs. 2,101. Punjab has maintained the highest *per capita* income in the Country. During the entire period Punjab's *per capita* income has been almost double that of Orissa. All-India average of *per capita* income was Rs. 663 in 1970-71 and became Rs. 1,267 in 1978-79.¹ For inter-State comparison of *per capita* income Table I A may be referred. The wide disparity between the *per capita* income of Orissa and India over the period 1970-71 to 1978-79 can be seen in Table I which indicates that the Indian average *per capita* income has been more by Rs. 150 to Rs. 240 (approximately) over this period.

Engel's Ratio

Another important index of the level of living is the ratio of expenditure on food items to total consumer expenditure which is commonly known as Engel's Ratio. A smaller ratio of expenditure on food items to total expenditure indicates higher standard of living and *vice versa*. Engel's ratio have been calculated for different States for the years 1960-61, 1965-66, 1968-69 and 1973-74 with respect to both rural and urban population. The ratio for Orissa with regard to rural areas have been 70.03, 77.40, 79.67 and 75.73 respectively for the above mentioned years, with regard to urban area the ratios are 57.13, 68.76, 70.39 and 77.57 respectively. This indicates that the Engel's ratio has increased both for rural and urban areas. These figures are higher to the figures of many States. These ratios are also higher than the Indian average by three to five per cent.²

Occupational Pattern

Economists have pointed out that over-dependence on agriculture and allied sectors is a sign of backwardness and that with the economic progress, there must be shift of population from the agricultural sector to the manufacturing sector. In Orissa about eighty per cent of the working population are engaged in the agriculture and allied activities which is indicative of the lower standard of living.³

1. Economic Survey of Orissa 1980-81 (Bureau of Statistics and Economics, Orissa, Bhubaneswar) p. 6.

2. Ibid p. 8

3. Ibid p. 76

Communication facility

The extent of surface roads and railway routes indicate the potentiality of a place to carry men and materials from place to place for production purposes. Without adequate communication facility a State cannot achieve rapid economic growth. The length of surfaced roads per hundred square kilometres of area for different States indicate that Orissa had only 9.5 Kms. (as on the 31st March 1979) of road as against Indian average of 19 Kms. This figure is one among the lowest in the country. The highest figure of 66.2 Kms. is of Punjab. This inadequacy has also not been offset by the facility of railway routes. The railway route length per '000 Sq. Km. of area (as on the 31st March 1976) is 13 Kms. in case of Orissa as against the Indian average of 18 Kms. The highest figure is of West Bengal, i. e., 43 Kms. Orissa's figure is one of the lowest in the country. To know the details Table I-A may be referred.

Plan outlay

The expenditure under different Five-Year Plans have been increasing. The expenditures have been Rs. 18.41 crores during the first plan, Rs. 86.50 crores during second plan, Rs. 224.58 crores during third plan, Rs. 124.95 crores during three annual plans (1966-67 to 1968-69), Rs. 249.34 during Fourth Plan and Rs. 453.62 crores in the Fifth Plan (1974-75 to 1977-78), Rs. 382.39 crores during 1978-80. The outlay for the Sixth Plan is Rs. 1500 crores⁴. But the data on *per capita* annual plan outlay in different States indicate that Orissa's *per capita* outlay in 1978-79, 1979-80 and 1980-81 have been Rs. 73, Rs. 79 and Rs. 92 respectively which were the lowest (with exception to one or two States) in the country. In this regards Table 2 may be referred.

Agriculture

Agriculture is the mainstay of the State. Agriculture and allied activities contribute over sixty per cent to the State income and supports about eighty per cent of the

working population. Rice is the dominant crop which covers seventy to eighty per cent of the total cultivated area⁵. But the average yield of rice in Orissa is almost the lowest in the country. The average yield during 1975-76 to 1977-78 is only nine quintals per hectare as against 28.9 quintals/hectare in Punjab. For details Table 3 may be referred. One of the reason for this low yield is the inadequate irrigation facility. The percentage of net irrigated area to the net area sown in Orissa is on 17.8 which is lower to many States. The Indian average is 24.6 per cent and the highest figure is 76.6 per cent which is of Punjab. In this regard Table I-A may be referred. The same table also indicate that the consumption of fertilisers per hectare of cropped area in Orissa is also one of the lowest in the country. It is only 9.3 Kgs. as against Indian average of 29.8 Kgs. Punjab's figure is 94.8 Kgs./hectare.

Literacy and poverty

The percentage of literacy in Orissa is 34.1 as against Indian average of 36.2. The highest literacy rate is of Kerala which is 69.2. The percentage of population below the poverty line in Orissa is 66.40 as against the Indian average of 48.13. Orissa's figure is the highest in the country. For details, Table I-A may be referred.

Industry

Eventhough attempts have been made to industrialise the State, much have not been achieved as is indicated from the sectoral contribution of the State income and the percentage of workers engaged. Agriculture is still the dominant sector.

Conclusion

Even though due to limitations exhaustive study has not been made, on the basis of the above study it is not difficult to draw the conclusion that Orissa is far behind many States in the race of development. Economists and Government are to join hands to make out an appropriate plan for the rapid economic growth of the State and correct the regional imbalance in the country.

4. Ibid pp. 152-154

5. Ibid p. 88

TABLE I

Disparity in per capita Income of Orissa and India (in Rs.)

Base 1970-71

| Year | | India | Orissa | Gap |
|-----------|----|-------|--------|-------|
| (1) | | (2) | (3) | (4) |
| 1970-71 | .. | 632.8 | 482.4 | 150.4 |
| 1971-72 | .. | 626.6 | 434.1 | 192.5 |
| 1972-73 | .. | 604.1 | 456.6 | 147.5 |
| 1973-74 | .. | 621.2 | 480.7 | 140.5 |
| 1974-75 | .. | 617.6 | 426.8 | 190.8 |
| 1975-76 | .. | 663.6 | 489.8 | 173.8 |
| 1976-77* | .. | 659.2 | 420.9 | 238.3 |
| 1977-78* | .. | 701.0 | 500.4 | 200.6 |
| 1978-79* | .. | 727.6 | 514.5 | 213.1 |
| 1979-80 T | .. | 677.8 | 435.2 | 242.6 |

* Provisional

T Quick Estimate

Source—Economic Survey of Orissa, 1980-81 (B. S. & E., Orissa) p. 5

TABLE 2T

Per capita annual plan outlay in different States

(In Rs.)

| States (1) | 1978-79 (2) | 1979-80 (3) | 1980-81 (4) |
|----------------|----------------|----------------|----------------|
| Andhra Pradesh | 90 | 90 | 97 |
| Assam | 81 | 78 | 97 |
| Bihar | 58 | 62 | 70 |
| Gujrat | 106 | 126 | 159 |
| Haryana | 176 | 190 | 200 |
| Karnataka | 90 | 91 | 108 |
| Kerala | 70 | 73 | 105 |
| Madhya Pradesh | 81 | 95 | 102 |
| Maharashtra | 125 | 132 | 145 |
| Orissa | 73 | 79 | 92 |
| Punjab | 168 | 168 | 186 |
| Rajasthan | 74 | 91 | 100 |
| Tamilnadu | 66 | 73 | 87 |
| Uttar Pradesh | 74 | 75 | 88 |
| West Bengal | 69 | 87 | 104 |

Source—Economic Survey of Orissa, 1980-81 (B. S. & E., Orissa) P. 71

TABLE 3

Yield rate of rice in different States in quintals/Hectare

| States (1) | Average yield during 1975-76 to 1977-78 (2) | States (1) | Average yield during 1975-76 to 1977-78 (2) |
|----------------|--|---------------|--|
| Andhra Pradesh | 15.2 | Haryana | 24.0 |
| Assam | 9.9 | Karnataka | 18.5 |
| Bihar | 9.4 | Kerala | 15.1 |
| Uttar Pradesh | 9.7 | Maharashtra | 15.0 |
| West Bengal | 12.7 | Punjab | 28.9 |
| Orissa | 9.0 | Rajasthan | 13.5 |
| Madhya Pradesh | 7.9 | Tamilnadu | 20.4 |
| Gujrat | 12.8 | All-India | 12.7 |

Source—Economic Survey of Orissa, 1980-81 (B. S. & E., Orissa) P. 16

TABLE I-A

Some Socio-Economic Indicators for different States

| (1) | (2) Surfaced road length per hundred Sq. Kms. of area as on the 31st March 1979 | (3) Railway route length per '000 Sq. Kms. of area as on the 31st March 1976 | (4) Per capita income at current prices 1978-79 in Rs. | (5) Percentage of net irrigated area to net area sown 1976-77 | (6) Consumption of fertilizers per hectare of cropped area 1978-79 in Kg. | (7) Percentage of literacy, 1981 Census (P) | (8) Percentage of population below the poverty line in 1977-78 (combined) |
|---------------------|--|---|---|--|--|--|--|
| Andhra Pradesh ... | 19.6 | 17 | 1,027 | 32.4 | 46.3 | 29.9 | 42.18 |
| Assam .. | 10.7 | 28 | 960 | 21.4 | 2.4 | N. A. | 51.10 |
| Bihar .. | 15.4 | 31 | 735 (a) | 34.5 | 17.2 | 26.0 | 57.49 |
| Gujrat .. | 16.9 | 29 | 1,452 (a) | 12.8 | 31.4 | 43.8 | 39.04 |
| Haryana .. | 39.6 | 32 | 1,600 (a) | 49.3 | 34.4 | 35.8 | 24.84 |
| Himachal Pradesh .. | 7.3 | 5 | 1,267 | 16.3 | 13.0 | 41.9 | 27.23 |
| Jammu & Kashmir .. | 3.2 | ... | 1,145 | 43.0 | 20.7 | N. A. | 34.06 |
| Karnataka ... | 32.2 | 15 | 1,146 | 13.2 | 32.3 | 38.4 | 48.34 |
| Kerala .. | 53.1 | 23 | 987 (a) | 10.6 | 33.4 | 69.2 | 46.95 |
| Madhya Pradesh .. | 11.1 | 13 | 854 | 10.7 | 9.0 | 27.8 | 57.73 |
| Maharastra ... | 20.2 | 17 | 1,694 | 8.3 | 19.4 | 27.4 | 47.71 |

| | (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
|---------------|-----|------|-------|---------|-------|-------|------|-------|
| Manipur | .. | 6.8 | 13 | 795 | N. A. | N. A. | 42.0 | 29.71 |
| Meghalaya | .. | 6.6 | .. | 598 (c) | N. A. | 9.1 | 33.2 | 48.06 |
| Nagaland | .. | 8.4 | .. | N. A. | N. A. | N. A. | 42.0 | N. A. |
| Orissa | .. | 9.5 | 13 | 860 | 17.8 | 9.3 | 34.1 | 66.40 |
| Punjab | .. | 66.2 | 43 | 2,101 | 76.6 | 94.8 | 40.7 | 15.13 |
| Rajasthan | .. | 9.7 | 16 | 1,025 | 17.3 | 7.7 | 24.1 | 33.76 |
| Sikkim | .. | 13.7 | N. A. | N. A. | N. A. | N. A. | 23.8 | 52.12 |
| Tamilnadu | .. | 64.1 | 29 | 1,151 | 38.8 | 68.1 | 45.8 | 59.73 |
| Tripura | .. | 11.6 | 1 | 813 (d) | N. A. | 4.2 | 41.6 | 50.09 |
| Uttar Pradesh | .. | 21.3 | 29 | 930 | 47.5 | 45.5 | 27.4 | 32.54 |
| West Bengal | .. | 35.7 | 43 | 1,279 | 23.3 | 30.6 | 40.9 | 21.69 |
| All-India | .. | 19.0 | 18 | 1,267 | 24.6 | 29.8 | 36.2 | 48.13 |

(a) Relates to 1977-78

(c) Relates to 1973-74

(d) Relates to 1975-76

Bio-Resources of the Sea

Shri P. K. Mohanty

The ocean covers an area of 71 per cent of the earth's surface with an average depth of 3.7 Km. Ocean is predominant in the southern hemisphere which is also known as marine hemisphere. The five major oceans of the world are the Pacific, the Atlantic, the Indian, the Arctic and Antarctic. The Indian ocean basically enjoys the southern hemisphere and is the smallest of the three major oceans.

Broadly speaking ocean is the source of minerals, power, petroleum and lastly even food. The unique feature is the high salinity which makes it the richest source of elements and minerals. Although our scientists are aware of the fact that the oceans are the sources of everything but still then, they have not yet been successful in the exploration of the natural sources from the same. The greatest problem of the world and India is the food problem, due to the higher density of population. The world population continue to grow and is likely to touch 11 billion by the year 2100 as estimated by United States, and the present population of India being 683 million by the Census of 1981. With this statistics it should be well imagined what a tremendous human population in India is! Moreover, our agricultural output has not been proportionately increased. In analysis of the food problem of the human race, one should not overlook the fundamental fact that three fourth of human settlements are along the banks of the rivers or the coastline of the ocean. It is estimated that ocean contribute only 5 per cent of the world's food consumption. The reason being our complete negligence towards the noticeable exploration of marine food resources. Therefore, at present the

only solution for our food problem is expected to be solved by the marine source.

A small country like Japan is only consisted of some major islands like Honsu, Hokkaido, Shikoku and Kyushu. The landmass is not enough for their agriculture for which their staple food is the marine food. This is the only country in the world with successful excavation of marine food resource and with maximum utilisation of the same. Therefore, Japan is not in the mark of food crisis and is most advanced in the matter of modernised fish farming. This mariculture has been employed extensively to cultivate mussels, scalps, shrimp (Prawn like organism) cat fish, tuna and others. In spite of new technology mariculture has not been adopted widely all over the world. The total world wide mariculture production is only 2 million tons which is 4 per cent of the total world catch.

It is interesting to note that fish form an important constituent of our food, rich in protein (richest in animal protein). However, even with all the advances in methods of harvesting, locating, and catching of fish, fish contribute only 10 per cent of protein to our diet only due to our poverty. There is a Chinese proverb which says: "If you give a person a fish a day, you are giving him a meal for the day, but if you teach him how to fish, you provide him meals for the rest of his life". This clearly pictures the significance of the art of fish farming for intensifying the productivity of fish. The proportionate fish catch in the various ocean of the world was Pacific ocean 53 per cent, Atlantic ocean 40 per cent, India ocean 5 per cent and Mediterranean 2 per cent.

Thus within the total world catch the major oceans Pacific and a large coast live, the total production of fish in 1981 was 2.4 million tons of which 1.4 million ton is from the sea and 1.0 million ton from Inland water.

Apart from the fishes marine turtles are also a major marine food which were chiefly exported to different places for the purpose of food. Since the population of these turtles are going to be depleted, our Government has declared not to kill after the wild life protection act. During this crucial period active steps should be taken for the increase of these turtles by which it can suffice our purpose for the dietary problem. Certainly the production of these should be enhanced for the solution of food problem. Thirdly, different varieties of molluscs like mussels (locally called Samuka), snails of marine food. Though we are in abundance with the sort of food but still then, we are far away from these.

Next to the animal products let the sea weeds be taken into consideration. Sea weeds which are generally considered as useless could offer a solution for the hungry millions as an alternative for food because of its high nutritional value. Sea weeds could be ceased in a variety of ways for good, pharmaceutical, textile purposes. For example, Algin, Carrangeenin and agar are three major substances which are extracted from the sea weed and are used in a variety of ways in the food preparation, such as ice-cream, malted milk, cheese, chocolates, puddings and salad dressing such as mayonnaise. Apart from these there are many other varieties of sea weeds which can be used on food, fodder, fertiliser and even biomases. At present, the cost of harvesting and processing sea weeds is high and the Japanese Scientists have been successful in cultivation and with the production of 6 crops per year. Sea weed industry should be encouraged and be treated as a part of the rural development programme for poor people living along the coast.

Apart from the sea weeds, there is a far richer source of sea food namely, plankton, the microscopic plants and animals that

abound in sea water in millions turning into nutritious soup. These planktons are of two types—Phytoplankton and Zooplankton. The most numerous type of this Zooplankton are called copepods which are much more than all other animals including insects. These copepods take phytoplankton, then small fishes take Zooplankton and then larger fishes take smaller fishes-likewise completing the marine food chain. This indirectly implies planktons are also quite essential to be maintained for the development of the larger animals like fishes and whales. For the proper growth of the plankton pollution of sea water should be checked. By the end of this century hopefully, scientists will be able to perfect these techniques to make plankton, the greatest addition to world's food supply for man as it is estimated that the mass of phytoplankton in the ocean is approximately 0.2 million billion tons which is the largest quantity of the living species in the ocean.

Considering the vital importance of the ocean resources for development in the food crisis by developing appropriate technology and capability, the Government of India has set up the Department of Ocean Development (DOD) to carry out the broad manifold objectives as well as monitoring and implementing various developmental programmes on the Ocean Science and Technology. However, in near future it is expected that our biologists will meet these challenges of global crisis with determination for a better economic and prospective future.

Further Reading

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Horticulture and Orissa

Dr. R. C. Das

Horticulture provides nutritious as well as tasty food materials and helps to improve the environments beautifully and aesthetically. It can be taken up in very small scale like planting of one or two plants in the back-yard of the house as well as in large scale for production of fruits, vegetables, spices, flowers, medicinal plants etc., on commercial basis. Further through Horticulture our houses, villages, Towns and cities can be beautified. The barren lands and the road side waste lands are converted to lovely spots only through Horticulture.

In Orissa, there is vast scope for Horticultural Development. Our land and climatic conditions are very suitable for the cultivation of many types of fruits, vegetables, spices, medicinal plants, flowers etc. But unfortunately much stress has not been given for exploitation of our resources for Horticultural Development. A major portion of our fruits, vegetables, spices etc. required at present are imported from neighbouring States. Even the flowers, being sold in the towns and cities are brought from other states. Thus huge amounts are being drained out from the State every year.

It is therefore high time to go ahead for the development of Horticulture in the State. This will not only augment our production and increase the economic condition of the farming community, but also will lead for the establishment of many Horticultural based industries like canning Industry, Fruit Juice and Squash Industry, Sauce Industry, Pickle Industry, Fruits and

vegetables dehydrated Industry, Frozen fruit and vegetable Industry, Perfume Industry etc. Our respected Chief Minister has taken a promise to develop the State through Industrial revolution. The Horticultural development will therefore provide raw materials for the establishment of the above Industries.

The State of Orissa can be broadly divided into four regions i. e., Coastal belt, Eastern Ghat region, Northern Plateau and Central Table Land, according to Agro-climatic conditions. In these regions there are vast scope for cultivation of different types of fruits, vegetables, spices, plantation crops, root crops, medicinal plants, agro-forestry etc. The feasibility of Horticultural development in these regions are presented below.

(i) *Northern Plateau*—The districts of Mayurbhanj, Keonjhar, Sundargarh and Pallahada Subdivision of Dhenkanal district are included under this region. There is vast scope for the cultivation of Banana, Pineapple, Papaya, Tapioca, Potato, Sweet Potato and different kinds of vegetables etc. in this region very successfully. In dry areas of the region Guava, Anala, Ber (Barkoli), Custard apple (Sitaphal), Ramphal, spice crops and medicinal plants can be grown profitably.

(ii) *Central Table land*—In this region the districts of Sambalpur, Bolangir, Southern side of Dhenkanal district and Subdivisions of Boudh and Athagarh are situated. In this region fruits like Mango, Litchi, Bel,

Orange, Mosambi, Lime, Banana, Sitaphal etc. can be grown. Besides vegetables like Potato, Yam, Pea, Tomato etc., spices like Methi, Panmadhuri, Corriander etc. can be easily grown and there are favourable soil and climatic conditions exist.

(iii) *Eastern Ghat region*—Under this division, the districts of Koraput, Kalahandi, Phulbani and hilly areas of Ganjam districts are included. There are scopes for growing of different types of fruits like mosambic, banana, lime, pineapple, jackfruit, bread-fruit, pomogranate, avacado, mango, sapeta and vegetables like cole crops, potato, brinjal etc. in the region. The spices like onion, garlic, zeera, ginger, turmeric, cardamum, black peeper, cumin, and other plants like tamarind, arrowroot (Palua) sapeta, fig, mushroom (European type) etc. can also be grown in this region very successfully. Besides many kinds of medicinal plants and herbs can be grown.

(iv) *Coastal belt*—The districts of Cuttack, Puri, Ba'asore and East Ganjam are situated in this region. There is every scope for growing mango, coconut, arecanut,

sapeta, banana, pineapple, lime, cashewnut, etc. in the region. Further chillies, mustard, tamarind, batelvine, mushroom (Pady straw mushroom) sweet corn etc. can also be grwon in this region very successfully. Besides different kinds of vegetables in each season can be grown also.

So there should be whole heated attempt for improving the Horticultural prospects in the State. By this (i) our food production will be increased (ii) the economic conditions of the farmers will be improved (iii) horticultural based industries will come up (iv) employment scope will be brightened (v) environmental conditions will be improved (vi) medical materials will be available (vii) trading facilities will be expanded and (viii) drain- ing of State's money will be checked.

For this, it requires proper planning, involvement of technical personnel and finance to achieve the aim. Besides the programmes should be whole heartedly supported by general public, for whom these will be implemented.

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ENVIRONMENTAL DEVELOPMENT OF THE EASTERN-GHAT RANGE DISCUSSED

A high level meeting of officials of Orissa, Andhra Pradesh and Tamilnadu on environmental development of Esstern Ghat Range was recently held at Bhubaneswar. Orissa's Chief Secretary Mr. Gyanchand inaugurated the meeting which was presided over by Sri S. Kanungo, member, Planning Commission.

Shifting cultivation has been posing a major problem in this region. In order to protect the region against this, cultivations of coffee, simaruba a species that produces oil seeds round the year, development of land and construction of water reservoirs, etc. were discussed as measures to be taken up. Besides, development of environment of Chilika Lake and Similipal was also discussed.

Brown Plant Hopper—

A serious pest of Dalua paddy

Shri Sarata Chandra Bal

Last year the State of Orissa suffered from four successive blows viz., cyclone, flood, drought and pest damage. Although the first three were altogether beyond human control, the last one could have been averted by the farmers by adopting proper control measures.

The pest that damaged the rice crop in several districts of Orissa viz., Cuttack, Puri & Balasore is brown plant hopper (*Nilaparvata lugens*). The countries which suffer from this pest devastation besides India are South & South-east Asia, China, Japan, Korea and Micronesia. It can attack the rice crop at all the stages of its growth particularly at the late vegetative stage and reproductive Stage.

The adult pest has yellowish brown body with a white thoracic strip and black stripes on the head. The wings is present are transparent. The female is lighter in colour than the males.

This plant hopper is seen in less numbers in "kharif" paddy because during this period the weather is not congenial for its multiplication and growth. But the "dalua" (Summer) paddy is usually severely infested with it. In the months of March and April the atmospheric temperature is high. In the first fortnight of March 2-3 brown plant hoppers (BPH) are seen per hill, but in April when the temperature rises both the nymphs and adults congregate in large numbers at the basal parts of the plants above the

water level & cause direct damage to rice by sucking the plant Sapy, so that there is yellowing of leaves. Infestation of about 250 or more plant hoppers per hill will cause drying up of the plants, a condition referred to as "hopper burn". First the hoppers attack at the central part of the paddy field causing hopper burn in patches and gradually go on attacking the whole field.

BPH secrete honey dew on the paddy plants. Feeding punctures may also predispose plants to fungal and bacterial infections. BPH also transmit the grassy stunt Virus. Rice plants infested with the Virus are stunted & tiller profusely. Leaves become pale green & erect. If the plants produce panicles, they are few and have dark brown unfilled grains.

Preventive and Curative Measures

(1) The field should be inspected at weekly intervals from the first week of March. If more than 5 BPH are seen per hill then the crop should be sprayed with insecticides like Carbaryl 50WP (Sevin) at the rate of 1 kg. or Dichlorvos 100 EC (Nuvan) at the rate of 100 ml. or Monocrotophos 40 EC (Nuvacron) at the rate of 400 ml./acre in 200 litres of water after draining out water from the field.

Grnular insecticides like phorate 10 G (Thimet) at the rate of 4 kg./acre or Carbofuran 3 G (Furadon) at the rate of 12 kg./acre

may be applied in the field before the panicle initiation stage. Under dose of the insecticide should not be sprayed because lower dose of insecticide helps in building up resistant strains of the pest.

Due to ignorance farmers apply cow dung, Slurry, Phenyl & Kerosine in the rice field to control the BPH which often aggravate the situation.

(2) The insecticide should be sprayed preferably by hand compression Sprayers directing the nozzle to the base of rice plants & ensuring thorough coverage of lower parts of the plant.

(3) Spraying should be done in alley ways made at a distance of 2-3 feet.

(4) The same insecticide should not be sprayed again & again but should be alternated.

(5) It is necessary to drain out the paddy field at certain intervals so that, the severity of infestation of BPH & other insects will be less.

(6) As the BPH population increases towards the end of April, early maturing paddy varieties should be grown.

(7) The crop can be escaped from BPH infestation if paddy is transplanted within first fortnight of January.

(8) Rice plants should be transplanted at a wide spacing of 8"×8" which help in reducing BPH infestation.

(9) Weeds should be destroyed from the rice field.

(10) As a measure of biological control when the population of BPH exceed the economic threshold limit (i.e., 5 BPH per hill) the parasite "mirid bug" (*cryptorhinus lividipens*) should be released to the infested field on mass scale which feed on BPH.

(11) Resistant varieties like CR. 407—19, CR 190—103, CR 181—10, CR. 94—214—5, CR 57, JS-52, OR.-131—13—13 (Daya) and tolerant varieties like, IR-36, PTB-10, Annapurna, Ratna and Parijat should be grown.

(12) More quantity of nitrogenous fertilizers should not be applied at the time of last top dressing. Application of more nitrogenous fertilizers favour BPH multiplication.

As a measure of controlling the BPH on long term basis crop rotation should be followed in irrigated areas where one pulse crop should be grown in between two Dalua paddies. This could be done with the co-operation between Department of Agriculture and Department of Irrigation.

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BHUBANESWAR—

The Land of Lord Lingaraj

Shri B. N. Mohapatra

The famous temple at Bhubaneswar, built in the eleventh century A. D., still stands though dedicated to Lord Lingaraj—the God of destruction.

The temple of Lord Lingaraj, renowned throughout India and the World over for its natural architectural designs, wonderful embroidered work and fine workmanship of the carvings on its walls, reminds us of the rare and precious legacy, bequeathed by our ancestors in this temple.

Besides, Bhubaneswar abounds in places of beauty and hoary antiquity and also temples, small or big, dotted over here and there. Some of these temples, which are considered as the magnificent treasures of our glorious past seem to lie beneath the frank gaze of the wide-open-eyes of the visitors and tourists. The majesty and grandeur of this ancient temple as well as the soothing and balmy climate of this place attract the minds of thousands and thousands of visitors and tourists from all over India and also abroad throughout the year. Just three Kilometers to the South-East of the Capital of Orissa, stands this historic monument on more than a thousand year old road leading to famous centre of pilgrimage like Puri—the land of Lord Jagannath.

This temple is located beautifully on an elevated piece of land, measuring four and half acres. It is surrounded on all sides by a high and massive stone wall which

has three doors on the South, North and East. Pilgrims generally get into the front courtyard of the temple by the main entrance on the east. This door is kept open from early morning till late at night.

The main temple, which enshrines Lord Lingaraj, rises to a height of 147 feet from the ground. There is a rod on its pinnacle on which the flag flutters in the air as if welcoming the devotees from far and near. Lord Lingaraj is personified by a large natural block of stone, bordered with a stone rim pointed towards the North. Besides, this temple is flanked by that of Lord Kartikeya on the West and that of Lord Ganesh on the South. The temple of Goddess Parvati stands on the North a little behind the main temple.

This lofty temple, rich in imposing architecture, natural art and floral decorations, portrayed on its walls has been alluring thousands and thousands of devotees, young and old from countries far and near. The construction of this gigantic monument was at first started by Yayati Keshari of Keshari dynasty and later on completed by his great grandson Lalatendu Keshari. The carvings on the temple walls, which depict beautiful life-like portraits of mortals, caught in wild passion, demons fighting, Gods in cosmic evolution and creepers hanging with flowers draw a regular flow of visitors from different parts of India nay of the world. Their painstaking journey is amply

rewarded as soon as they cast their eyes on these rare and precious arts of our ancestors. The natural and splendid statues, thrilling with life, draw a striking line in their memory for good.

Unlike Lord Jagannath, living in din and bustle of the city of Puri, Lord Lingaraj dwells in solitude and his legendary abode at Bhubaneswar dominates the landscape in peace and tranquility for miles and miles around. His temple nestles in the thick foilage of trees, lining the compound walls. When the temple is silhouetted against the pure gold of the horizen and the compound walls are reflected by the flow of the colourful clouds at Sun-set it looks magnificent and the entire temple area is transformed into a fairy land till the darkness envelops the earth. The temple remains bathed in this panoramic view for sometime and then comes back to its former State making the audience enchanted.

Apart from the temple of Lord Lingaraj, there are a number of temples, some of which are still looking fresh and new although built in the remote past and some of which are lying in ruins or remains in this land of marvel and holiness. But among all these temples, there is one temple, standing on the bank of Vindusagar (A big tank) which is the only temple of Vishnu in the domain of Lord Siva. The height of this temple is about sixty feet and the presiding deities are Ananta, Basudev and Suvadra.

Another fascination is Siva-ratri (The night dedicated in devotion to our adoring God Siva) which is not only famous at Bhubaneswar but also all over India. This festival is celebrated during February-March each year. A large number of devotees, coming from different parts of the Country assembled here on this day for worship of Lord Lingaraj. The devout souls, with their minds, concentrated upon Lord Siva in deep and profound devotion remain awake all over the night, each with an earthen lamp burning. This night the entire temple area, filled in with the voice of Har-Har Mahadev seems to thunder all around, creating a deep sense of

devotion in the minds of all those present on the occassion. The atmosphere, created by this holy assemblage and surcharged with the aroma of incense is very sublime, profound and serene. The mind remains absorbed in deep and profound devotion and then soars high towards the Lord. One forget the world outside at this time.

Next to this, comes the famous car-festival of Lord Lingaraj, which is locally known as Ashokastami Yatra. It is celebrated during March-April every year. This festival is witnessed by a huge congregation, consisting of more than one Lakh of people, collected from different parts of Orissa nay of India.

Another attraction of this place is the Rajarani temple the miniature of the world famous temple of Konark, standing at a Kilometre's distance from the temple of Lord Lingaraj. It was built in the eleventh century A. D. Although it is not as high as the temple of Lord Lingaraj or that of Lord Jagannath at Puri, it is superb from the point of view of its high standard of architecture and remarkable carvings on the temple walls, as if pulsaing with life and vigour, impress the minds of the visitors by holding out before their very eyes a world of beauty. They are so much bewildered at the sight of these lovely portraits that they cannot but help admiring the masterly art of our ancestors.

Bhubaneswar is also called as the land of temples and tanks. Of all the tanks here, Vindusagar is the largest and widest. This vast beautiful tank arrests the attention of the visitors first on their way to the temple of Lord Lingaraj. It spreads over an area of 1,300 feet in length and 700 feet in breadth, framed with stonewalls on all sides. It is said that this tank contains drops of water, collected from all the sacred rivers of India. It is within a stone's throw distance from the temple of Lord Lingaraj. Its beautiful location and the lovely water expense delight the minds of the people. In the moon-lit night, the small temples, houses and trees lining the banks, reflected on its water and sparkling with moon-beams present before the

passers by a series of pictures as if moving in a Kaleidoscope.

The temple of Lord Lingaraj, rising high above the buildings, turrets and minarets has been standing as a silent witness of our ancient civilisation and as a symbol of the benevolent minds of our Kings, commanding a striking view in the heart of the city.

Besides the Capital city is flanked by Dhauligiri (A small Hill) on the east with the beautiful shrine of Budha and on the west by Udayagiri with the ancient rock edicts of Budhism, which are colourful in the annals of History of India. The Udayagiri caves are also famous for the beautiful and charming elephants carved out of stone by the then architects of Maharaja Ashoka.

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ORISSA REMOTE SENSING APPLICATION CENTRE (ORSAC) SET UP

State Government have approved of the proposal to set up Orissa Remote Sensing Application Centre (ORSAC) at Bhubaneswar. This centre will analyse the photographs sent by different Satellites and help to exploit Natural Resources available in Orissa. This will be the third of its kind with two other provincial Remote Sensing Application Centres' already set up in U. P. and Tamilnadu. ORSAC will receive photographs from the National Remote Sensing Agency (NRSA), Hyderabad and function as an autonomous body. The State's Chief Secretary will be the Chairman of this newly set up organisation. The other members are Secretaries of S. T. E., C. C. F., Director of Statistics, Soil Conservation, Agriculture and Mines. Professors and Head of the Departments of Geography, Geology and Marine Science of Utkal and Berhampur University have been taken as members. Sr. Scientist Dr. Gokulananda Mohapatra will be the Chief Executive of the Centre.

Dreamland of Beauty

Shri Nrusingh Prasad Deb

The words of Abul Fazal, the great court historian of Moghul emperor Akbar uttered in respect of Konark, three centuries after it was built, are true even now, another four centuries after "Even those whose judgement is critical and who are difficult to please, stand astonished at its sight".

Designed in the shape of a gorgeously decorated chariot mounted on twenty-four wheels and drawn by seven horses the world famous Sun Temple of Orissa situated about 64 Kms. from Bhubaneswar, on the sandy coast of the Bay of Bengal at Konark. Standing in its ruins this magnificent temple is regarded as the brightest gem of Orissa's architecture and engineering dexterity. The inner meaning of Konark reveals that Kona means angular and Arka means the sun. Because of the geographical situation of Konark, the sun appears to be rising in one angular direction for 365 days.

This superb monument was constructed by King Narasinha Deb I, the powerful, heroic, unchallenged and victorious, in the middle of the 13th century and sixteen years revenue collections of Orissa was spent to meet the constructional expenses. It was the biggest, loftiest and most exquisitely proportioned temple in India. The temple consists of two principal structures, a high tower captioned Sikhara and a smaller building, the Mandapa. And what stands now is the porch of 130 feet height. The main temple is in ruins to-day.

The Mandapa or Mukhasala is well preserved. The image of the main deity was removed in view of the invasion of Muslim Administrators. The temple is the consumption of the sculpture and architecture of mediaeval India before they were overwhelmed by muslim vandalism.

The walls of the temple are decorated with carvings of human beings in diverse forms and activities, flora and fauna, scrollings elephants, birds and beasts, life-size images of damsels and erotic couples. No visitor can miss the expression of the joy of life, the delight of existence in various phases and monuments. Besides, the operations of the hunt, the carrying of merchandise to the market, the beating cymbals and drums which enliven the feet of the dancer, the joining of passionate mithunas in tender kisses, warm embraces or ultimate union, etc., the whole creation engaged in one prolonged dramatic moment. The drama of life, i. e., life and death encompassed by the wheels of the sun-chariot in their gyrations, accors time and space, state the theme of life in Konark. Broadly speaking, Konark may be symbolically a shrine of war, worship and love, the three central factors of our life. Indeed, Konarka is a magnificent lyrical epic in stone, of the joys of love and victory, dedicated to the great master of life, the Sun God.

This is a subject to be analysed that many of the Konarka sculptures are of a highly erotic character. Female with strong

bodies, firm and rounded breasts, massive limbs, seemingly full of the energy of womanhood. The entwined bodies are in the most moving forms and engaged in a great variety of amorous activities. But these are not mere sensuous imagery but the expression of a highly sophisticated inquiry into sex relations. Because sex has been at the root of all religion since time immemorial. Sex symbolism and sex worship have been known and practised throughout the course of known history as the basis for procreation and propagation of the species and the fertility rites of nature. Moreover, brave attempts have been made to explain away the mithunas frankly depicting all aspects of sex from sweet tenderness, mild love to a passionate embrace.

It requires a thorough research by the 20th century Engineers that the temple was built of stone blocks without the use of mortar on such other joining material. Cement was dream in those days. Only the stone blocks are held together by a system of poise and balance. Basing upon the mathematical calculation the weight of one stone block acting in counterpoise against the pressure of another. The stability of the whole structure being thus a question of perfect balance and equilibrium. It proves the proficiency of Kalinga Engineers in Mathematical knowledge, long seven hundred years ago, which is now a matter of surprise for the modern age people.

Now the question arises whether the credit due only to the ambitious king Narasingha Deb or to his great minister Sebei Samantrai who was overall in charge of the whole project. But impartial judgment of our conscience points out that none of the above deserves the credit and commendation except the great 1200 masons and workman of ancient Kalinga who toiled and laboured ceaselessly and poured out their very souls into the stones of Konarka, which pulsate with a terrific vitality of their own defying death and decay even among ruins. It is in deed, this soul infusion on dead materials that creates deathless art. The souls of 1200 poets have sought deathlessness though the stones they loved

for the sake of those whom they desired to please. But history is silent about the details of those twelve hundred souls.

It has been vividly described in Bhavishya Purana, Samba the son of Lord Srikrishna and Jambavati was once cursed by the Risi Durvasa to turn into a leper. On appeal to his godly father, Shri Krishna advised him to become a worshipper of the healing Sun. Then Samba retired to the Mitravana forest on the banks of the river Chandrabhaga to devote himself to penances and severe austerities. Years followed like stream. The sun God pleased by the Samba's devotion and appeared before him and promised to grant a boon. Samba asked to be cured of his dreadful disease and became once more the handsome youth he once had been. He was further told that in the waters of the river Chandrabhaga would be found a magnificent statue of the Sun God himself that it should be removed from the engulfing waters, installed and duly worshipped.

Another story in the Samba Purana tells that on the eastern shores of India there was a forest called Tapobana, inhabited by ascetics. These ascetics one day found an image of the Sun God shining in the ocean. The ascetics brought this image to the shore and Baibasuta Manu built a temple for it. This Tapobana is identified as Arkakhetra or Surjyakhetra which is captioned as Konarka at present.

Legend has it that the builder, Narasingha Deb was a leper and built this temple by way of thanks giving for being cured of the dreadful disease. But the historical view is that the King built it to show his gratitude to the Gods for his achievements as a warrior.

The story relating to the construction of Konarka is enthralling one. The temple was about to be completed. Twelve hundred great artists of kalinga were under the guild chief waited in anguish for mass execution by king Narasingha Deb as they were unable to affix the colossal monolithic kalas to the Sikhara of the main temple. The young unrecognised son of the master builder Bisu Maharana, who was born after his father had left home twelve years

before, suddenly appeared on the site. Actually he came in search of his father. But the boy of 12 years solved the engineering puzzle and gave relief to the life of 1200 great masons and his father. In order to save his father and the brotherhood of twelve hundred elderly and experienced masons from humiliation, the boy sacrificed his life, flinging from the top of the temple into the deep waters of the Chandrabhaga.

The ancient glory of Kalinga sculptor's genius pertified into stone at Konarka. It attracted numerous tourists from inside and abroad. The present Government under the dynamic leadership of Shri Janaki Ballav Pattnaik has taken massive steps to protect and beautify the temple, the seventh wonder of the world. A number of sophisticated hotels have been constructed by reputed hotellers of India on the

vast stretch of sand at Konarka. The marine drive has been constructed on the Puri sea beach linking the 'Bhubaneswar-Puri-Konarka' golden triangle. Besides this, the introduction of Boing Air Service to Bhubaneswar is notable and pave the way for the domestic and foreigner tourists. However, the construction of another "new Konarka temple" by the famed sculptors of Orissa, if even possible, will be considered as the best monument of 20th Century.

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E—21, Unit—VIII,
Bhubaneswar

STATE AWARD FOR FIVE BEST CRAFTSMAN

Five reputed Master Craftsman of Orissa have been nominated to receive State Award in Handicrafts for the year 1984. The recipient of State Award will be given cash prizes of Rs. 2,500-00 each alongwith a certificate. Shri J. B. Patnaik, Chief Minister of Orissa will give away these prizes on the 6th March 1984 at 7 p.m. at the Exhibition Ground, Bhubaneswar.

The recipient of this award are Shri Dinabandhu Mohapatra of Bhubaneswar, Shrimati Dinamani Sahu of Koraput, Shri Kunjabehari Meher of Barpali, Shri Nityananda Bhoi of Cuttack and Shri Bansidhar Pradhan of Puri.

The Universalisation of Primary Education and the Role of Community

Shri P. C. Mohanty

The entire period of formal education can be divided into two main stages school and higher. The School Education is treated as one continuous unit. The Primary Education has occupied an integral part in the main stream of School Education. The constitutional makers of the free India have provided a specific position to the Primary Education in the Indian Constitution. In order to fulfill the directive principle contained in Article 45 of the Constitution, each State should strive to provide free and compulsory education for all children up to the age of 14 years. It was decided to achieve the target by 1960. But in view of the immense difficulties involved, such as socio-economic condition of people, lack of adequate national resources, unexpected explosion of population, lack of infrastructure, ignorance of backward and tribal people and the illiteracy, apathy of the parents, etc., it was not possible to make adequate progress in primary education in order to achieved the constitutional directive within specific period.

It is a matter of grave concerned on the part of a developing country like India that Universalisation of Primary Education cannot be achieved after expiry of 35 years of Independence and 22 years of the target fixed by the Indian Constitution. Of course, it is a happy thing that the Universalisation of Primary Education has occupied a predominant place on the 20-point Programmes of the national recon-

struction and a degree to achieve this goal has been initiated from September 5, 1982 the "Gurudivas" to November 14, 1982, the 'Sisudivas'.

In this context the inaugural address of Professor S. Nurul Hasan, the then Union Minister of Education, Social-Welfare and Culture, Government of India on the occasion of "All-India Primary Teachers' Conference" at Bombay on February 25, 1977 regarding the Universalisation of Elementary Education and the role of the Primary School teacher are most significant. He has rightly mentioned:

"The key role which Primary Education plays in strengthening the country's educational edifice as a whole has always been recognised by the Government. It was for this reason that Universalisation of Elementary Education was included in the Directive principle of State Policy. At the time of Independence, we had only 11 million children in schools which was 35 per cent of the age-group 6—11. Compared to them, progress has been striking, specially when we view it in the context of frequent cuts in financial outlays necessiated by the tight economic situation in the country. 570 lakhs of children were on the rolls of Primary Schools in 1970-71, comprising 78.6 per cent of the population in this age-group. In 1976-77, the estimated figure of enrolment is 685 lakhs with the percentage rising to 86.8 per cent. Facilities for free

education of children in the age-group 6—11 now exist in all the States. Primary Schools within a radius of 1.5 kms. have been provided for 97 per cent of such children. The targeted enrolment figure for 1978-79 is 771 lakhs, and the percentage is 96. Universalisation of Elementary Education is included in the Minimum Needs Programme. All State Governments have been assured by the Planning Commission that their requirements towards the expansion of the School system would receive the fullest support. Various programmes of non-Formal Education are already being implemented in many Districts. Preparations have been made and blue-prints finalised after intensive national debate and consultation. The State has to play a major role in creating a favourable socio-economic environment more schools have to be opened, particularly in the rural and long neglected areas. However, the time has now come when the teacher must involve himself more actively in this vital area, so that facilities which already exist may be utilised to the optimum. Teachers must devise meaningful part-time courses and multi-entry points and help in bringing back children who have dropped out of its system.

Taking notes of the socio-economic problems, the school must combine non-formal Education of children in the relevant age-group with formal schooling. I would go a step further that in addition to children, every teacher should on a voluntary basis make at least five adults literate every year".

This remarks of the Education Minister and eminent Educationist of India was not only specifically meant for Universalisation of Primary Education but it was a well-thought out Plan and Programme of the whole system of school Education through Elementary, Non-formal and Adult Literacy. This futurology is not a science of prediction, it is a tool for current planning. Explosion of population is very rampant in case of India. Accordingly, if the universalisation of Primary Education will not go parally, there will definitely be a set back in the system of Education at the national level. As a

result, other allied problems will be crop-up.

In order to achieve this Constitutional Directive within a specific period, there might be a considerable pressure on Education and Educational institutions and the infrastructure of Education through "Universal Provision", "universal enrolment", and 'universal retention' as suggested by the Commission of 1964-65 and accepted as a guiding principle of the National Educational Policy.

In order to shape the "destiny of India in her class-rooms" it is desirable that the Community should play her role to achieve to this goal in its right prospective. The school community relationship should be unseparable. The school must be the nucleus around which the life of the Community should revolve. It is obvious that Education can no longer be permitted to exist as an activity to be conducted in isolation from the life of the community as a purely academic exercise where the values and ideas imparted cannot be tested against the realities of daily existence. The experience of the school and the experience of the actual life in the surrounding community must interact with each other, one feeding the other so that both are enriched. It is only by such a process that the school can perform its most important function which is to provide an impetus to the social and intellectual revolution. It is of course admitted that most of the rural people of India are living with abject poverty and unable to provide their children to cope up with a formal system of education. Because, they are exploiting the children's labour through different means of employment. This thing must be abandon, by sending the children regularly to the school. Further, Government should provide adequate facilities to the economically weaker community irrespective of any particular cast and creed.

The role of the teacher to make this National Project successful is most significant. The member of the teaching community should maximum contribute to the task for providing equality of Educational opportunity. Further adequate

attention should be provided by the teacher to achieve worthwhile education to children in backward areas, children from homes of the poor and under-privileged. They should also try to check wastage and prevent drop-outs by making the school a worthwhile place to go. It is also look out of the teacher to buildup

an atmospher salutary to the wholesome growth of pupils in their formative stage. The whole the teaching community of our country should be sufficiently galvanised to meet the challenges of different problems which come in the path for achieving the main objectives of Universalisaton of Primary Education.

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F. B. DAS
Signature of F. B. Das

କରଦାତାଗଣା :
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କର୍ତ୍ତାମାନ

୬-ବର୍ଷିୟା

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ଦୁଇଗୁଣା ଲାଭ ମିଳୁଛି ।

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ଶକ୍ତ ପ୍ରକାର

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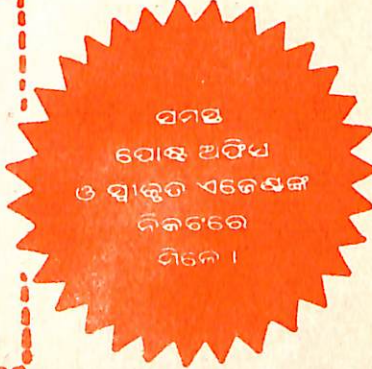
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ସାଧାରଣ ବୈଶିଷ୍ଟ୍ୟ

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- 7,000 ଟଙ୍କା ପର୍ଯ୍ୟନ୍ତ ସୁଧ (ଅନ୍ୟାନ୍ୟ ପୁରୁତୁ ସୁଧ
ଅପାରେ ମିଳୁଥିବା ଅପତୁ ମିଶାତ) ଉପରେ
ଅପରେ ଅନନ୍ତ 80-ଏକ ଧାରା ଅନୁସାଧ୍ୟା
ଅପରେ ବିଦାତି ମିଳେ ।
- ପ୍ରମାଣା ଶାସ୍ତ୍ରାଧିକାନ୍ତ ବିନିଯୋଗ କ୍ଷେତ୍ରରେ
ତେଜା । ବାତ ଅଧିକ ପର୍ଯ୍ୟାନ୍ତ 13 ବାତ ସୁଧ
ମିଳେ ଏବଂ ଏହା ଅପରେ ଦେବାକୁ ପର୍ଯ୍ୟନ୍ତ ନାହିଁ
କିମ୍ବା ଶୈଷ୍ଟି ବିଷୟ ନାହିଁ ।



ଜାତୀୟ ସଞ୍ଚୟ ସଙ୍ଗଠନ

ପୋଷ୍ଟ କୋଡ୍ ନମ୍ବର ୧୧, ନାଗପୁର-୧.

୧୯୮୧

ଆପଣ କ'ଣ ପୁଣି ମାଆ
ହେବାକୁ ଯାଉଛନ୍ତି ?



ବିକୃତ ହୋଇ ପଞ୍ଚନୁ ନାହିଁ ଗର୍ଭପାତ କରେଇ ନିଅନ୍ତୁ
ଏବେ ଏହା ଆଜନ ଅନୁମୋଦିତ



ପମ୍ପ ପରଦାବା ତାହରଦାନା ବୁଝିବେ
ମାଗଣାରେ ହେବାକୁ ଗର୍ଭପାତ
କରାଉତାର ବ୍ୟବସ୍ଥା ରହିଛି ।
ଗର୍ଭଧାରଣର ତାର ପସାତ ମଧ୍ୟରେ
ଗର୍ଭପାତ କରାଇବା ପଦ୍ଧତି ଓ ନିରାପତ ।

ଦୁଇଟି ସନ୍ତାନ ଯଥେଷ୍ଟ
ତୁତାୟକୁ ମନ ବଜାନ୍ତୁ ନାହିଁ

ମନେ ରଖନ୍ତୁ : ତାହମ୍ଭାର ଗର୍ଭପାତ କରାଇବା ଆପଣଙ୍କର ସ୍ୱାସ୍ଥ୍ୟତାନା ପୋଷକ,
ଉପଯୁକ୍ତ ପରିଚାଳନା ନିୟୋଜନ ପଦ୍ଧତି ସ୍ୱତନ୍ତ୍ର ଭାବେ ।

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