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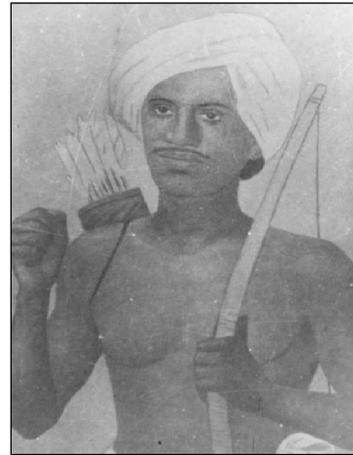
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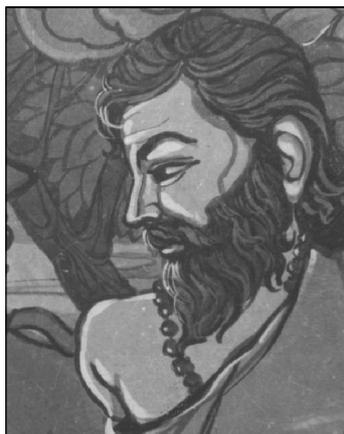
BIRTHDAY TRIBUTES



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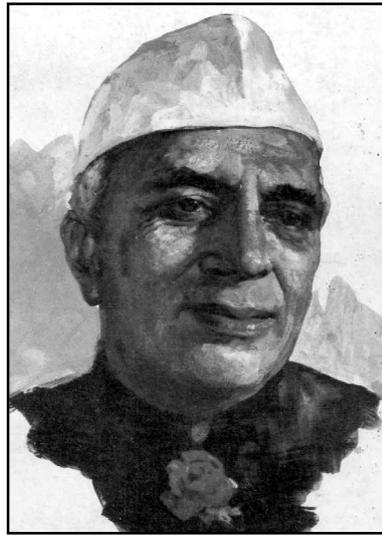


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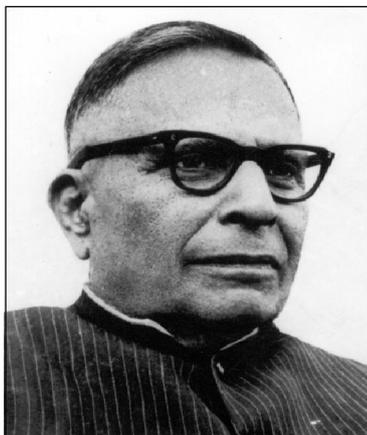


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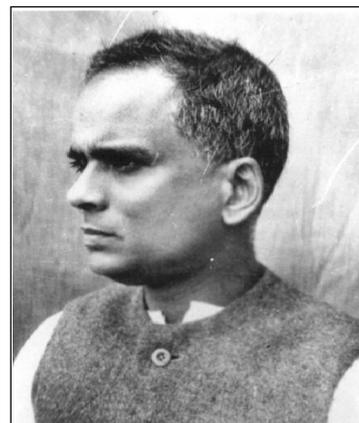
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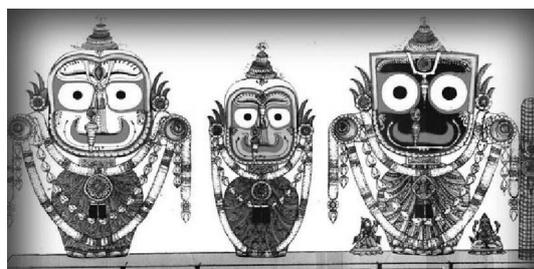
JAGANNATHASTAKAM

Once you appeared in the woods
On the banks of Kalindi
Dancing to the tune of the sweet concert
Seeking nectar from the lotus faces of cowherd women,
Your feet adored by Laxmi, Siva, Indra and Ganesh
O Lord, the Master of the Universe,
appear in my vision.



Holding a flute in your hand
Head bedecked with peacock tail
And the yellow silk in the waist
Glancing at your companions
All the time you bask in the glory
And perform *leelas* in Vrindavan,
O Lord, the Master of the Universe,
appear in my vision.

Close by the ocean on the shining blue mountain
Sharing the sanctum sanctorum
with the mighty Balabhadra
And Subhadra seated at the centre,
You offer chances to the deities
for paying obeisance,
O Lord, the Master of the Universe,
appear in my vision.



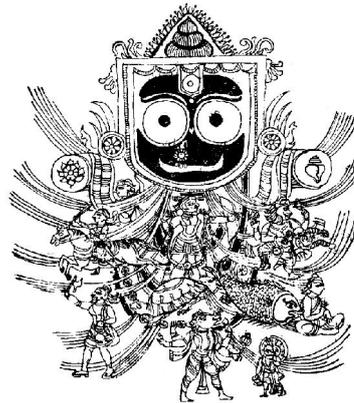
O ocean of compassion,
Whose form resembles a range of thick clouds,
Who treks his way with Laxmi and Saraswati
Whom Lord of the deities adore with
Vedic chanting, waving of flames and reading
His *leelas* in rhyme,
O Lord, the Master of the Universe,
appear in my vision.

Ascending the chariot when you proceed
Monarchs throng on your pathway,
Hearing the burden of their hymn with compassion,
Ocean of grace, the friend of universe,
being merciful (to the ocean)
You have chosen your abode ashore,
Oh Lord, the Master of the Universe,
appear in my vision.



Holding fast to your all-pervading self
You who have lotus-petalled eyes, blissful,
Reside in Niladri with your feet
resting on Ananta *naga*,
Basking in blissful love you are in ecstasy
While embracing the elegant shape of Radhika,
Oh Lord, the Master of the Universe,
appear in my vision.

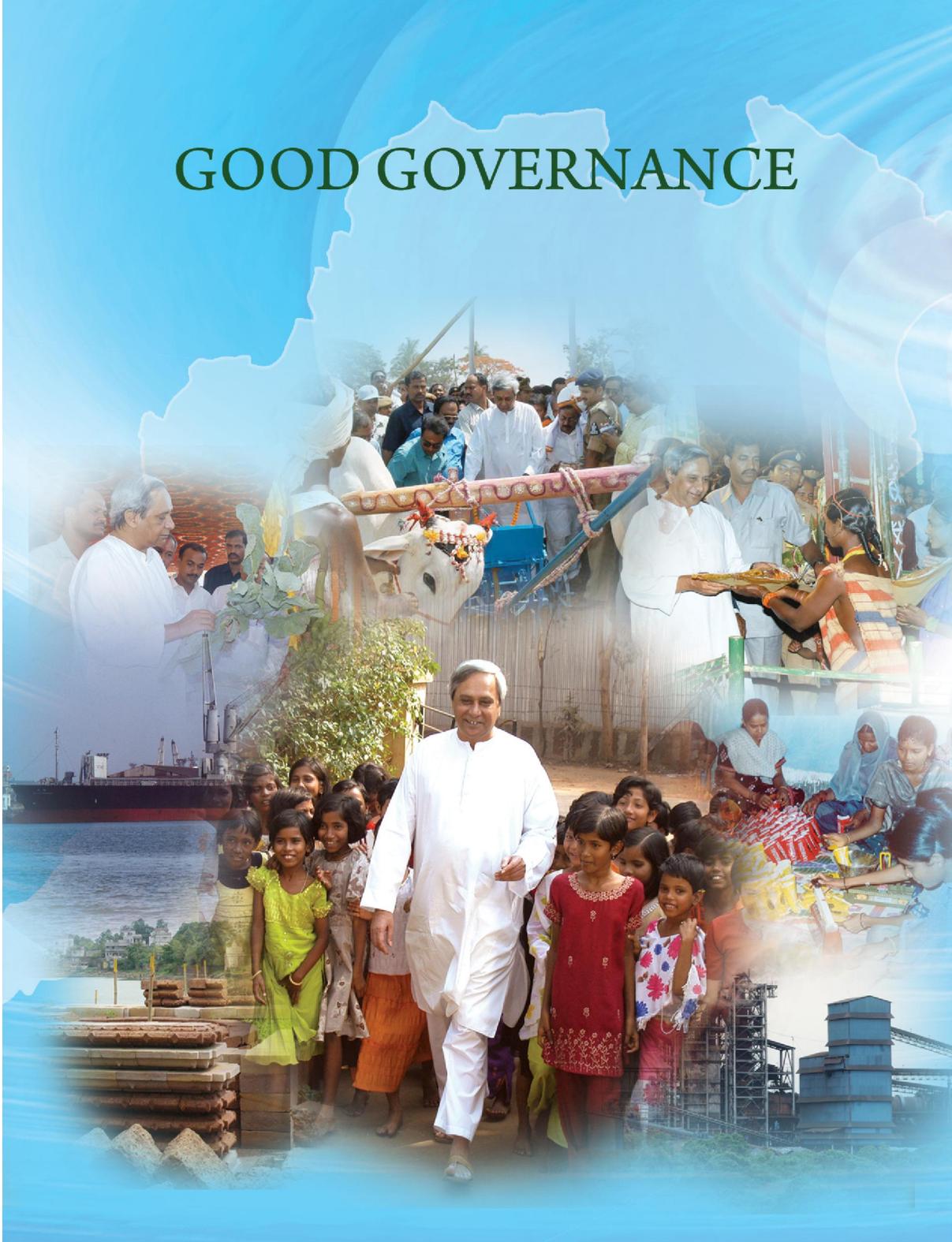
Neither do I crave for kingdom
Nor for gold, ruby and wealth
I do not pray for the most beautiful
woman coveted by all
Your *leela* is sung in every age
by Shiva Shankar,
Oh Lord, the Master of the Universe,
appear in my vision.



Lord of the deities, save me from
the clutches of this ephemeral world,
Oh Lord of Yadus, free me from the
unbearable burden of sins,
You are the Lord of the sufferers
Grant graciously the touch of your lotus feet,
Oh Lord, the Master of the Universe
appear in my vision.

Translated by Praharaja Satyanarayan Nanda

GOOD GOVERNANCE



CULTURE DEPARTMENT

Orissan Culture is very vibrant, unique and more than 2005 years old and the manifestation of which is now visible even today not only in present Orissa but also in South Asian and South-East Asian countries. To preserve, disseminate our culture, the Culture Department has taken several initiatives, some of which are mentioned below.

- To make the University of Culture which is the first of its kind in the country functional Ac.45.185 dec. of land has been taken. The dispute of the villagers has been settled and with the investment of Rs.3.25 crores in 2009-10, the work is going on and the job has been assigned to IDCO from the approved estimated total cost of Rs.18.95 crores.
- Funds to the tune of Rs.5.70 crores have been released by the Department for construction of Sanskruti Bhawan in all the district headquarters.
- Formation of Block Level Kala Sanskruti Sangha and District Kala Sanskruti Sangha which are the federation of the artists and cultural groups is an unique experiment in the country. This has been inaugurated in the district of Ganjam by the Hon'ble Chief Minister. Proposal to replicate the scheme in all the districts has been approved by the Hon'ble Chief Minister. It is now in process and with Planning & Coordination Department for allocation of funds.
- 1500 indigent artists of the State are now covered under the Pension Scheme of Rs.1000/- per month. The process to include more number of artist has started with advertisement already published to empanel such artists.
- Infrastructure upgradation of the Government College of Art & Craft, Khallikote has been taken up with an estimated cost of Rs.1.04 crores as 'Centre of Excellence' as per pronouncement made by Hon'ble Chief Minister and the work is nearing completion.
- Several Academies like Orissa Lalita Kala Akademy, Orissa Sahitya Akademy, Orissa Urdu Akademy, Odissi Research Centre have been made vibrant. The OLKA has organized the All Orissa Art Competition and National Artist Camp and Seminar in which 290 nos. of eminent artists have participated. A sum of Rs.25,000/- has been given as award to the outstanding performer and each eminent artist and in annual art examination, 4000 students have participated.
- Kabi Chandra Kali Charan Smruti Sandhya at Cuttack and six days Classical Drama Festival at Rabindra Mandap was celebrated by OSNA. Besides making routine Jayanties and exhibitions for legendary artists, several performances and exhibitions done by several artists displaying their products.
- Besides, Jayanties of eminent literary persons were celebrated, several publications of rare manuscripts have been published. 17 Book Fairs have been facilitated by the Orissa Sahitya Akademy in several parts of the State from Boudh-Phulbani to Nayagarh-Sambalpur. The back logs of distributing various Sahitya Akademy Awards from 2005-06, the conferment of Academi awards were in process. These will be cleared up and target has been given to confer the awards by December. Decision has been taken to have an international writers' conclave.

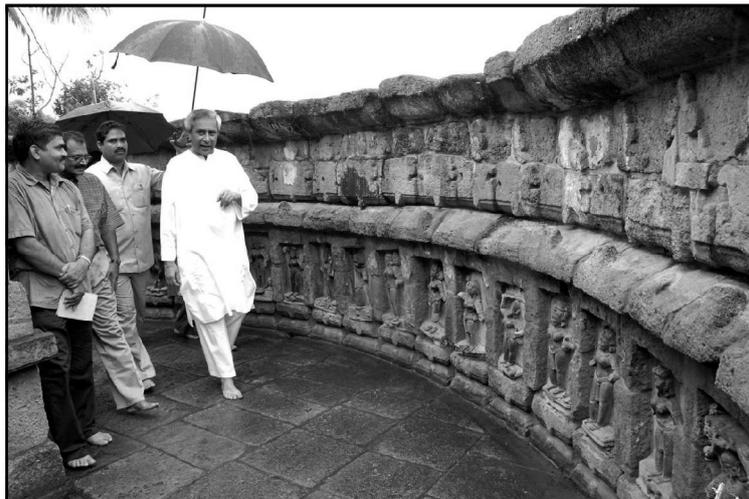
- Several initiatives have been taken through Orissa Urdu Akademy for imparting Urdu learning at Khurda Centre and also to impart computer training under financial assistance of National Council for Promotion of Urdu Language (NCPUL), New Delhi. Last year, the book written by Dr. Sitakanta Mohapatra was translated into Urdu and Persian and several seminars were organised, discussion was made with the Chairman, National Minority Commission for enhancement of grant by Govt. of India schemes, discussion was also made with the Joint Secretary, Ministry of Minority Affairs, Government of India to give scholarship to the minority boys and girls.
- Through Odissi Research Centre, documentation and publication were made to preserve the Orissan dance and music. Pallavi's notation book of late Pt. Bhubaneswari Mishra was publicized in a book form. Besides, publicizing "Raga Sarani", "Champu Sarani" and documenting/recording "Gita Govinda", cultural programme at Surat, Doordarshan, Mukteswar Festival, National Women's Meet, Railway Meet, stipend to students on advance internee course of Odissi drama and music is provided. Proposal has been made by Culture Department to put up Orissa Dance Museum, Orissa Museum at ORC for which the proposal amounting to Rs.10 crores has been sent to Union Ministry of Culture. Under Culture Department, several activities are being taken by B.K. Art & Craft College and Khallikote Art College Now, 72 students in Khallikote Art College and 218 students in B.K. Art & Craft College, Bhubaneswar are persuing their studies.
- 18 Jayanties of dignitaries having contribution in literary and library movement of the State have been celebrated by H.K.M. State Library, Bhubaneswar. For construction of annex building within-built transformer, a cost of Rs.2.50 crores has been sanctioned for early implementation and it is at completion stage.
- Besides celebration of Jayanties of notable personalities in the fields of dance, music and drama by Utkal Sangeet Mahavidyalaya, workshops and seminars have been organized.
- Through Orissa State Archives, digitization and digital microfilm has been done for 1 lakh 9 thousand pages of records conservation of archival documents for 3 lakh 26 thousand sheets of records completed. Publication entitled 'Bhasa Bhitika Swatantra Odisha Pradesh Gathana-Vol-I' is completed. Besides, acquisition of private records relating to Prajamandal movement and preparation of reference media entitled "Social Reform during 19th century" for fellowship award has been done. A regional Archives at Sambalpur is set up. The building at the cost of Rs.50.00 lakh is at completion stage.

Neglect of Central Government:

- ✱ Orissa is very rich in monument and heritage sites. 3000 monuments have been identified in the State as important monuments. Till now, ASI has declared only 78 monuments as ASI protected monuments. ASI has declared 3675 monuments as centrally protected monuments all over India in 30 States. In comparison to other States like Karnataka 507, Uttar Pradesh 743, Madhya Pradesh 292, Maharashtra 285, Gujurat 202, Andhra Pradesh 137, Tamilnadu 413, Rajasthan 162 monuments have been declared as Centrally Protected Monuments by ASI In

Orissa, only 78 monuments have been declared as Centrally Protected Monuments which is very less in number in comparison to other States.

- ✿ Even the funds granted by the ASI is very less than other States in spite of our several requests. To provide the required funds for protection of these national monuments, the Government of India are silent over the matter and more funds have been flowing to other States. Even to protect the World Heritage Monuments at Konark, the ASI is not paying due attention despite the demands of Culture Department after discussion made by our Hon'ble Chief Minister Shri Naveen Patnaik with Hon'ble Prime Minister who is holding the Culture portfolio.
- ✿ In spite of several communication and demands, the ASI and Government of India are not paying heed to do the museum at Lalitagiri and put the famous Casket Relics of Buddha in the Museum discovered during the excavation in 1985. The casket is now lying down in ASI Office. To preserve and document our ethnic tribal culture (Orissa is proud of having distinct 62 ethnic cultures in small geographical area) which is not found elsewhere in any other Indian State. The Government of India have been callous over the matter.
- ✿ In spite of the declaration of Union Ministry of Culture, Government of India to put a Culture Fund to develop the periphery of Konark, the World Heritage Monument for which a sum of Rs.30 crores has been estimated by the Government of India is yet to be implemented.
- ✿ The recent award of Finance Commission for Heritage Conservation in Orissa is Rs.65 crores whereas Madhya Pradesh has got 175 crores, Jharkhand has got 100 crores, Bihar has got 100 crores and Andhra Pradesh has got 140 crores. This shows the clear apathy of ASI of Government of India to preserve/protect our heritage sites. Although Orissa is having many natural heritage sites and much potential in both tangible and intangible heritage, no support has been given by Government of India for development of eco heritage site and to preserve tangible heritage of Orissa.



Government promoting Chaushathi Yogini Shakti Pitha

INFORMATION TECHNOLOGY

1. e-Governance Projects as per National e-Governance Programme

The National e-Governance Programme (NeGP) envisions a three pillar model for delivery of “web-enabled Anytime, Anywhere access” to information and services in rural India. These are:

- (a) Orissa State Wide Area Network (OSWAN)
- (b) Common Services Centres (CSC)
- (c) State Data Centre (SDC)

The OSWAN, State Data Centre and Common Services Centres (CSC) are to be implemented by the Orissa Computer Application Centre (OCAC). SWAN and State Data Centre would act as core e-Government infrastructure of the State to deliver multiple government services through one stop shop i.e. CSCs. Under this initiative e-GRM (e-Governance Road Map) has been prepared under the guidance of NISG-WIPRO covering 15 Departments as Mission Mode Project, which would deliver 200 identified services in the first phase.

Orissa State Wide Area Network (OSWAN)

After evaluation of bidders the job has been awarded to M/s ITI Ltd. at a price of Rs.69,80,78,120/- out of which Government of India Share is Rs.47,87,46,200/-and State Share is Rs.21,93,31,920/-. The installation of State Headquarters (SHQ), all District Headquarters (DHQ) and 225 Block Headquarters (BHQ) PoPs (Point of Presence) have been completed. VC and IP Phone connectivity between all DHQs and SHQ have been established.

Further after evaluation of bidders for Bandwidth Services of OSWAN the job has been awarded to M/s BSNL at a price of Rs.23,26,50,009/-. Till date BSNL has provided all of bandwidth connectivity across the State except 9 places for some technical reasons which will be solved soon.

Common Services Centre

For implementation purpose the State is divided into six zones. The scheme is being implemented in PPP mode in association with 3 private agencies i.e. M/s Zoom Developers, M/s SREI Infrastructure Finance Ltd. & M/s Bharatiya Samruddhi Finance Ltd who, in turn, are appointing Village Level Entrepreneurs (VLEs) to carry out the job. As on 31.10.2010, 5985 nos. of CSC have already been opened as reported by SCAs (Service Centre Agencies)

State Data Centre

State Data Centre is to be set up at State Headquarters which will be connected through OSWAN for electronic delivery government services through CSCs.

After evaluation of bidders the job has been awarded to M/s SPANCO Ltd. at a price of Rs.29,86,90,196/-. SLA (Service Level Agreement) has been signed with the Operator. The implementation of the project is in progress and will be completed by the end of November 2010.

2. Integrated Grievances Redressal System - Sanjog Help Line

This project is implemented by OCAC for digital monitoring of the grievances of public to strengthen the redressal system. This is initially started for Rural Development and Panchayati Raj Department. Now the Sanjog Help Line is functioning at OCAC premises and till date the help line services are available for Information & Public Relations, Food Supplies & Consumer Welfare, Higher Education Department, Project TRIPTI, State Labour Commissioner, Panchayati Raj Department and Rural Development Department.

3. Industry Facilitation and IT Promotion Cell

To attract IT entrepreneurs of the Country and from abroad, the Information Technology Department, Govt. of Orissa has set up an Industry Facilitation and IT Promotion Cell at Orissa Computer Application Centre in 2005. This will provide single window facilities to IT Company for establishment of their units at Orissa. In order to make Bhubaneswar and Orissa favourite, IT destination and attract the IT companies to set up their units at Orissa, OCAC has participated in different national and international seminars and conferences to project the opportunities available in Orissa. Major IT Companies like Wipro, TCS, Mind Tree Consulting Pvt. Ltd & Genpact have signed MoUs with the Govt. of Orissa for setting up their units at Bhubaneswar in the Infocity.

4. Student Academic Management System (SAMS)

OCAC has implemented this Project as an extension of e-College Project for Higher Education Department to introduce e-Admission procedure in 60 Junior Colleges of Orissa in 2009. In 2010 e-Admission process has implemented for 53 Degree Colleges and 111 Junior Colleges. In this system the students have taken the advantage of applying online in listed colleges without visiting the colleges.

5. e-Registration

Government of Orissa proposes to modernize and implement computerized registration and delivery across 176 Registration Offices of the State, which would improve administrative effectiveness and efficiency and accelerate the overall development of the State through improved Government interfaces. The project is being implemented by Orissa e-Governance Services Ltd. (A SPV of OCAC & IL & FS) in PPP mode. Hon'ble Chief Minister of Orissa has inaugurated the e-Registration Process and the system is in operation across the State.

6. e-Municipality

e-Municipality is one of the Mission Mode Projects that has significant citizen interaction, since Municipalities provide a large number of basic services for millions of citizen living in India's urban centres. It is envisaged that MMP for Municipalities would provide a major fillip to the Government of India's Ministry of Urban Development's urban reform agenda. The vision for the National Mission Mode project for e-Government in Municipalities is to leverage the ICT opportunities for sustained improvement in efficiency and effectiveness of delivery of municipal service to citizens. The Key Objectives of the MMP includes :

- Provide Single Window services to citizens on any time, any where basis
- Increase the efficiency and productivity of ULBS
- Develop a single and integrated view of ULB information system across all ULBs in the State

- Provide timely and reliable Management information relating to Municipal administration for effective decision making
- Adopt a standard-based approach to enable integration with other related applications. This project is being implemented by Orissa e-Governance Services (A SPV of OCAC & IL & FS)

7. Orissa Secretariat Workflow Automation System

Orissa Secretariat Work Flow Automation System (OSWAS), a solution to automate all the functions and working procedures of Secretariat and provide an effective method of storing, maintaining and retrieving the huge volumes of data that is generated by integrating workflow, knowledge, security managements through core, central and departmental applications. The project is being executed through M/s Tata Consultancy Services.

Implementation Plan

1. Departments to be covered in the 1st Phase -23 Departments

- | | |
|--------------------------------------|-----------------------------|
| 1. Chief Minister Office | 13. Excise |
| 2. Finance | 14. G.A |
| 3. Home | 15. Higher Education |
| 4. Housing & Urban Development | 16. IT |
| 5. Inf. & Public Relations | 17. Industries |
| 6. Law | 18. Labour & Employment |
| 7. Science & Technology | 19. PGPA |
| 8. Public Enterprises | 20. Rural Development |
| 9. Revenue & Disaster Management | 21. Textiles & Handlooms |
| 10. Women & Child Development | 22. Co-operation |
| 11. Panchayati Raj | 23. Planning & Coordination |
| 12. Food Supplies & Consumer Welfare | |

2. Departments identified for Pilot Implementation in 1st phase

Information Technology, Excise, Law, Chief Minister's Office, Rural Development, Public Grievance and Pension Administration, Science & Technology and Co-operation.

3. Trial Run

Test run of the OSWAS Software has been started at Chief Minister's Office, Rural Development, Excise, Law, Science and Technology, Co-operation, Information Technology, Panchayati Raj, Food Supplies and Consumer Welfare and General Administration (AR) Department with handholding support.

Use of OSWAS in Test Environment at Public Enterprises Department has started from November, 2010. Home Department has started practising diary entry in test environment.

4. Departments to be covered in the 2nd phase – 16 Departments

- | | |
|---|-------------------------------|
| 1. Agriculture | 9. SC & ST Development |
| 2. Commerce | 10. School and Mass Education |
| 3. Culture | 11. Steel and Mines |
| 4. Energy | 12. Sports and Youth Services |
| 5. Fisheries and Animal Resources Development | 13. Tourism |
| 6. Forest and Environment | 14. Transport |
| 7. Health | 15. Works |
| 8. Parliamentary Affairs | 16. Water Resources |

Status of Infrastructure / Overall Progress

- Server, Storage and Oracle Software have been procured and installed at Data Centre for OSWAS located at IT Centre, Orissa Secretariat.
- Hardware has been procured for 23 user departments in two phases and delivered at the departments.
- A presentation on the proposed system has been made to senior officials of Orissa.
- Master data configuration has been completed for 35 out of 38 Government Departments.
- The SRS (System Requirement Specification) submitted by M/s TCS to OCAC has been forwarded to the user departments for approval.
- Core application has been demonstrated to 27 departments and tested by 21 Departments.
- Common Applications such as Court Case Management System, RTI, Grievances Management, Asset Management and Assembly Questions have been demonstrated to 9 Departments viz. Rural Development, Excise, Co-operation, Law, Information Technology, Industries, Public Grievances and Pension Administration, Housing & Urban Development and Science & Technology Departments.
- User Requirement Specification for department specific applications have been prepared in respect of 9 Departments.
- M/s TCS is providing handholding support to the users of the department where trial run of the application has started and is conducting user training on the use of application.
- A fresh requirement study has been made by TCS and OCAC team and necessary modifications have been suggested for improvement of user friendliness of the OSWAS application.

8. e-Procurement

In this scheme e-Tendering process has been introduced for Government Tenders. Now this facility is extended to Water Resources, Works, Housing & Urban Development, Rural Development, Sports & Culture and Agriculture Departments and some of the PSUs. Now e-Tendering process is applicable for Tenders of Rs.10.00 lakhs and above. In this process 5000 engineers and 2000 contractors are already trained. Till date Tenders of approximately Rs.30,223 Crores have been floated.

9. Development of Infocity — II SEZ

For development of Infocity-II, Bhubaneswar, a project to be implemented in PPP mode envisaging direct employment for One Lakh IT Professionals and indirect opportunity for Four lakh personnel in Service Sectors. As per ICT Policy, suitable frame work has been aimed for enabling competitive SEZ benefits.

For providing external infrastructure linkages to IT SEZ viz.: Road, Water & Electricity Supply the job has been handed over to IDCO to create necessary infrastructure. IDCO has submitted an estimate of total requirement for this scheme to the tune of Rs.155.57 crores.

Initially a sum of Rs.2.00 crore has been placed with IDCO for this purpose.

10. OCAC Incubation Tower

To promote the BPO units in the State, Government have approved the estimate of Rs.28.97 crore for construction of an IT Tower named “OCAC Incubation Tower” adjacent to existing OCAC Building, Bhubaneswar. This building will provide incubating facilities to BPO Units and cater to the need of MSME software exporters, besides accommodating the ancillary activities under NeGP a training centre for VLEs will be established. This was approved in the meeting of the SLEPC on ASIDE Scheme. In the meantime the construction work of the building is in progress and the cost estimate of the building has been revised by IDCO to Rs.35.49 crore.

The administrative approval of additional amount of Rs.6.52 crore by the Government is awaited.

11. e-District

Ganjam and Mayurbhanj districts of Orissa have been identified for Pilot implementation of e-District Project. The ‘e-District’ initiative of the Department of Information Technology (DIT), Ministry of Communication & Information Technology (MCIT), and Government of India has been identified as one of the Mission Mode Projects (MMP) at the State level. The project aims at providing support to the basic administrative unit i.e. District Administration to enable content development of G2C services, which would optimally leverage and utilize the three infrastructure pillars, the State Wide Area Network (SWAN) for connectivity, State Data Centre (SDC) for secure & fail safe data storage, and Common Service Centres (CSCs) as the primary front-ends for service delivery to deliver services to the citizens at their doorstep.

The Physical Progress of the Project is as follows:

- Selection of Implementing Agency - M/s Sobha Renaissance Information Technology Private Ltd. (SRIT) has been selected as the Implementing agency.

- Establishment of (District e-Governance Society) DeGS at District level— Done by the respective District Administration.
- Supply of Hardware - Hardware procured, installation on progress at the sites of the district. Server configuration and hosting of the application will be done within one week.
- Site Preparation and networking - on Progress.
- Application Software Development - Complete. Dry Run of the software has been done at Ganjam.
- System Software Procurement – Complete.
- Provide Connectivity to all the concerned offices - SRIT is in the process of providing BSNL connectivity.
- Providing Training to the officials of the concerned offices — Training will be imparted to total 500 officials from both the districts by SRIT. One phase of Training for officials at Ganjam and Mayurbhanj is done.

12. Map Digitization Project

The Project is funded by Revenue and Disaster Management Department. In this project all the cadastral maps of all districts are to be digitized. The scanning and digitization of around 40,000 maps for 8 districts have been completed and submitted to DLRS for validation.

13. Modernization of Record Room of Tehsils

The Project is funded by Revenue and Disaster Management Department for modernization of Record Room of 33 Tehsils. Under this project Tehsils Record Rooms are furnished with modern movable shelves called Compactors and installed with computers for digitization of revenue records / documents stored in record room. So far site preparations of 22 Tehsils are completed and installation of compactors & computers are in progress. Site preparation of remaining 11 Tehsils is under progress.

14. Computerization Projects executed by OCAC

Some other Computerization Projects executed by OCAC are as follows:

Orissa Information Commission, Orissa Staff Selection Commission, Orissa Mining Corporation, Works Department, Handlooms and Textiles Department, Housing & Urban Development Department, BMC, BDA, Director, Tourism, OTDC, Labour and Employment Department, Energy Department, Advocate General, Orissa, Cuttack, High Court, Berhampur University, Higher Education Department etc.

OCAC has implemented computerization of Panchayati Raj Department under TFC Grant. Till date delivery and installation of computer hardwares and peripherals are completed at all Block and GPs.

15. Training at OCAC

Several training programmes are regularly being conducted by OCAC with its highly qualified and experienced staff at various levels including O and A level programmes of the DoE-ACC Society, Government of India, Computer Aided Design & Drafting using Auto CAD, STAAD Pro etc. CISCO

has established a Local Academy in OCAC to prepare Network engineers with CCNA certification on a non-profit basis. In order to provide wider opportunity to the students to work on export - oriented projects, OCAC conducts Japanese & French Language Courses for the Computer Professionals.

OCAC has planned to start specialized training programmes in collaboration with OEMs like HP, Oracle and Tally.

16. e-Despatch

OCAC is implementing the e-Despatch system in different Govt. Departments and PSUs. Recently OCAC has signed the MoU with its software partner M/s Cybertech Software and Multimedia Pvt. Ltd. for copyright of the Software. OCAC has implemented this software in the following Departments at an average cost of Rs.6.34 lakhs each.

1. Information & Public Relations Department
2. Health Department
3. Housing & Urban Development Department
4. Food Supplies & Consumer Welfare Department
5. Energy Department
6. Excise Department

Besides above some Departments / PSUs have requested to implement the e-Despatch software which are in progress.



Government reviewing the progress of Rural Electrification through Video Conferencing at State Secretariat.

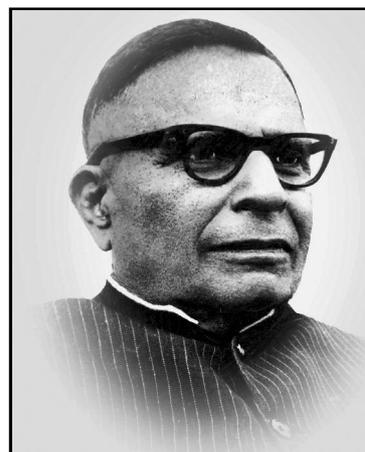
Dr. Harekrushna Mahatab : A Versatile Genius

Dr. Bhagabat Tripathy

The name of Dr. Harekrushna Mahatab has become a household name in Orissa. He was a versatile genius who had possessed the qualities of a great man. He was in a line a freedom fighter, an astute politician, a prolific writer, an eloquent speaker, a social scientist, a reputed journalist, a celebrated historian, a popular leader, an architect of modern Orissa, a nation builder and above all a statesman in the true sense of the term. Pioneering in multidimensional fields he himself had become an institution.

Born on 21st November, 1899 in an aristocratic noble family at Agarapara, now in the district

of Bhadrak (Orissa) he was educated in his village primary school, secondary education in Bhadrak High School and lastly his college education in the Ravenshaw College, Cuttack. During his school days he was greatly moved by Swami Vivekananda and became a revolutionary in his outlook. When he was continuing his study in the Ravenshaw College, the Non-Co-operation Movement started. At the clarion call of Gandhiji he discontinued his study and plunged into freedom movement and became a true disciple of Gandhi. After the untimely demise of Pandit Gopabandhu Das he became the spearhead of the freedom struggle in Orissa till India achieved independence. He was nominated by Subhas Chandra Bose, the then President of the Indian National Congress to the All India Working Committee of the Congress in 1938. He was the only fortunate man from Orissa who was arrested in the Ahmed Nagar Fort along with other top ranking politicians of India who were the representatives of contemporary India like Sardar Patel, Moulana Azad, Jawaharlal Nehru, Dr. Prafulla Chandra Ghose, Acharya Kripalini, Acharya Narendra Dev, Gobinda Ballav Panth,



Asaf Ali, Dr. Pattabhisitaramaya etc. for about three and half years and was released in May, 1945. His autobiography Sadhanara Pathe itself is the main source to reconstruct the history of freedom movement in Orissa.

As a political leader he became the first Chief Minister of independent Orissa and held the same office in another term in 1960. He became the Minister for Commerce and Industries in the Central Cabinet and was the Secretary General of the Congress Party in Parliament. In 1955, he was appointed as the Governor of undivided state of Bombay. Besides holding these offices he was elected to the Parliament and the Orissa Legislative Assembly several times. Directly or indirectly till his death, he was the pivot around whom the whole administrative

machinery of the state revolved whether he was in office or not.

As a man of letters he authored many books viz. *Pratibha*, *Tautor*, *Avyapara*, *Chhayapathara Yatri*, *Charichakshu*, *Sesha Ashru*, *Palasi Abasane*, *Chudangadeva*, *Jivana Samasya*, *Odisha Itihasa*, *Nutana Dharma*, *Atmadana*, *Yuga Sanketa*, *Gandhiji-O-Orissa*, *Sadhanara Pathe (Autobiography)*, *Gan Majlis (1st & 2nd Vol.)*, *Trutiya Parva*, 1975, *Anandara Sandhana*, *Dasha Varshara Orissa* (all in Oriya) which touched upon various branches of literature comprising novel, story, essay, drama, poem etc. He also authored in English, *History of Orissa*, *Beginning of the End*, *While Serving My Nation*. He patronized the upliftment of Oriya language and literature. He instituted 'Prajatantra Prachar Samiti' in 1947 through which he established himself as a true journalist and culminated in *Jhankara*. 'Prajatantra' became a laboratory where both journalism and literature were experimented. His 'Gan Majlis' is a feature of this class. Through 'Gan Majlis' he was able to mould the political and social character of Orissa. He became the Editor of 'Jhankar' since its inception in 1949. He was the founder of 'Visuv

Milan' which is a unique literary institution in India. Taking their birth under this huge marquee of this Visuv movement many writers to-day are well established in their own respective fields and their contribution in making our literature rich and glorious is unforgettable. He was the guardian of modern Oriya literature and acted as a bridge between literature and politics. Considering all his achievements we can conclude that he was a versatile genius. He was the President of Orissa Sahitya Academy, President of the Orissa Sangeet Nataka Academy, Lalitakala Academy for two terms and was the member of the Executive Committee of the Central Sahitya Academy for two terms. He was a researcher as well as a historian. He wrote history of Orissa for the first time in a scientific manner. Andhra University, Utkal University and Sagar University have conferred on him the Honorary Degree of Doctor of Letters, Doctor of Literature and Doctor of Laws respectively. As a historian he selected Bhubaneswar, the sacred land of Kharavela and Kapilendra Deva, the two invincible heroes of Orissa history, as the capital of Orissa which is an epoch making step.

He not only wrote history but he himself became history by his remarkable achievement for merging the Princely States taking initiative from Nilagiri State with the Province of Orissa. Speaking of Mahatab's role in the merger of States Sardar Patel said, "He was the living spirit in that drama. I am happy that I helped him to realize what was not only his dream and his ambition, but also the dream and ambition of all Oriyas. I am happier still that it was that backward province as they call it, which led the way for the rest of India to follow." He established Hirakud Dam Project, inaugurated the New Capital at Bhubaneswar, Kalinga Iron Works, Ferro-Manganese Work at Joda, Cement, Steel and Aluminum Plants which served as the milestones on the path of economic progress of Orissa.

According to S.C. Dash, a political scientist of Orissa "This was a wrong decision for him (Mahatab). Otherwise, with his reputation as a Governor, he might have developed just on the model of one of his distinguished contemporaries (Zakir Hussain) who left education to become the Governor of Bihar from where he ultimately entered the Rashtrapati Bhavan

through the office of the Vice-President. Had not power hunger obsessed Mahatab the history of Orissa would have flown through a different course and he himself would have been a different man.”

Such a great soul departed on 2nd January, 1987 creating a great vacuum in every sphere of human life. When his dead body was proceeded from his residence Ekamra Nivas to his birth place Agarapara for cremation, the whole path from Bhubaneswar to Agarapara was crowded by the sea of humanity to pay tribute to their beloved departed leader which proved how he had won the heart of mass millions. When his dead body reached Agarapara

thousands of people from all walks of life along with celebrities had come over there Galaxy of writers, politicians, artists, journalists and above all the Hon'ble Governor B.N. Pande assembled which proved that he was the real representative of the state intelligentsia.

Speaking highly of Mahatab the Sardar said, “A true patriot in that he loves Orissa but loves India more. A practical and a born leader of men, Mahatab has carved out for himself a name which will live in Orissa's history. More than ten years ago he conceived a future for Orissa which he had the good fortune to realise in his own life time.” Taking into account the yeomen service he

had rendered to the state, Mahatab can rightly be called the Maker of Greater Orissa.

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*Hon'ble Chief Minister Shri Naveen Patnaik
launching the Calf Rearing Scheme under
Rashtriya Krishi Vikash Yojana at Jagannathpur
on 2.11.2010.*

Role of Kalinga in the Process of Ancient Indian Colonization in South-East Asia

Dr. Benudhar Patra

Maritime activity of India which is one of the fascinating fields of historical research is as old as its civilization, and as such may be traced back to the Harappan times. Maritime study comprises many aspects such as the study of ancient maritime structure, ancient ports, trade emporiums, trade routes, articles of import and export, navigation, ship-building technology, direction of monsoon winds, sea currents etc. So far as ancient maritime history of India is concerned; the much debated question of colonization also came to the

picture, which seems to play an important role. India has a long and glorious maritime heritage. Her stretchy coastline on the east, south and west, bordering the Bay of Bengal, the Indian Ocean and the Arabian Sea has been studded with many flourishing ports and port towns since time immemorial. India's strategic position had, thus, invested her from the earliest times with responsibilities to play an important role as 'a first-class maritime power'. India had close contact-commercial, cultural and political with the foreign countries such as South-east Asian countries i.e. Java, Sumatra, Bali, Borneo, Siam (Thailand), Champa (Vietnam); Sri Lanka (Ceylon), Rome, Africa etc. which has been referred to by both indigenous and foreign sources. The overseas relation of India with far off countries, particularly with Southeast Asia is noteworthy, and it is recorded that ancient India had established colonies in different regions of Southeast Asia. Referring to ancient India's colonizing zeal R.K. Mookerji¹ writes "The early growth of her (India's) shipping and ship-building, coupled with the genius and energy of her merchants, the skill and daring of her seamen, the enterprise of

her colonists, and the zeal of her missionaries, secured to India the command of sea for ages, and helped her to attain and long maintain her proud position as the mistress of the Eastern Seas." In the present paper, a sincere endeavour has been made to analyse ancient Indian colonization in Southeast Asia with specific reference to the role played by Kalinga or ancient Orissa in it.

Colonization in connection with the overseas trade and maritime activities is an unavoidable aspect to be studied in its historical perspective. It is a yardstick to measure the penetration and intensification of Indian as well as the Kalingan traits in South-East Asia. The connotation of the word colonization varied from time to time. By colonization it is, however, generally understood that a set of people go from one country to another and permanently make it their home. In other words, it is the practice of acquiring colonies by conquest or other means and making them dependant. But, the colonizing activity of the ancient Indians was distinctive in several respects. The Indians wherever they went, settled down there, absorbed some of the cultural aspects of the original inhabitants, and

adopted some traits of the civilization of the people. In spite of their superiority they never tried to dominate, rather they allowed the indigenous elements to grow. The ancient Indian colonists had the practical knowledge of adaptability.

After centuries of interaction both the colonists as well as the original settlers formed one society, each saturated with the culture and civilization of the other, though the dissemination of Indian culture formed a lion's share. About the Indianization, A.P. Patnaik² says "the expansion of Indian civilization to the South-East Asia during the early centuries of Christian era is one of the outstanding events in the history of the world." As a product of this Indianization, a series of kingdoms came into existence like Cambodia, Champa, Burma, Siam, Java, Bali, Sumatra etc. with tangible Indian influence. Though each of these states developed according to its own genius through a process of interaction with the physical and social environment of the respective area, their cultures never lost the family resemblance that they owed to their common origin. This common origin could be India as a whole or that of Kalinga, on the eastern

coast, which with its typical Indian culture had predominantly influenced the people of South-East Asian countries at a very early period. The Chinese travellers and historians of the period have spoken of a people in South-East Asia as *Kunlun* (the people of Kalinga) whose civilizing influence might have created this effect. According to A.P. Patnaik,³ '*Ku-lung*' or '*K'un-lun*, which was the usual designation of the Kalinga people in the Southeast Asian region, was gradually transformed to '*Kling*' or '*Keling*'. Besides, the Indian immigrants in the Malay Archipelago are still called *Orang Kling*⁴, which is a survival of the name Kalinga, by which the inhabitants of Orissa were once known.

The people of Kalinga had a big share in the process of colonizing activities of South-East Asia. They indeed, were the pioneers. Even for several centuries, Kalinga remained in the form of 'Greater Kalinga' acquiring several islands and countries, which lay around the Indian seas under its suzerainty. It is also said that long before the Pallavas of Kanchi, the people of ancient Orissa had laid the foundation of Indian or Indianised states "beyond the moving seas"⁵. In this

connection, many important questions arise which are yet to be answered such as, why did the people of Kalinga go to such distant places in the remote past? What prompted them to undertake this hazardous task? At what point of time did these people take up seafaring and made voyages to distant lands? What exactly was the share of Kalinga in the process of colonization and Indianization of Southeast Asia? What was the nature of migration of the people of Kalinga? Satisfactory answer to these questions is a difficult task. However, a moderate attempt in this line has been made below.

Different scholars have advocated different theories on the migration. Kautilya's *Arthashastra* recommends seizure of the territory of other countries and deporting surplus population of his own, which can be taken to indicate an early wave of Indian immigration to South-East Asia and other countries⁶. But this interpretation is so imaginative that it looks like a flight of nationalistic fancy rather than sober historical thinking. Some scholars, however, seek to particularize a few definite waves of migration from India and assign causes to the same. They say that the Aryan

conquest drove the pre-Aryan settlers of India towards the countries beyond the sea in the east and South-east and that the Hindus were forced to migrate there in large numbers by political events in later times. Most of the theories, however, are based on disturbed life in India, which compelled the people to take shelter in distant lands. One theory advocates that the first wave of Hindu migration in the early centuries of the Christian era occurred owing to the invasion of India by the foreign hordes such as the Greeks, the Shakas and the Kushanas. Basically it is attributed to the pressure of the Kushana invasions of India in the first century CE.⁷ This assumption, in the absence of historical proof, however, seems to be unacceptable. It is to be remembered that the conquests of the foreigners in the early centuries CE hardly affected the area beyond the Gangetic plain. Further, there was ample space in India itself for them to take shelter. It is, therefore, difficult and not proper to regard the foreign conquest as a sufficient cause, by itself, for a large-scale migration to a distant land beyond the sea.

The migration of the Kalingans, in particular, is attributed to the bloody

conquest of Kalinga by the Mauryan Emperor Ashoka in the third century BCE, which, it is suggested, might have provoked an exodus⁸. Could it be that Kalinga people migrated, enmass to South-East Asia on the wake of the Kalinga war of Ashoka? There is no historical evidence of such a movement. Archaeological evidences are silent too. But it appears indirectly in one of the rock edicts of Ashoka that after Kalinga war, the grief stricken emperor has not only spoken of the 'dead and deported' but also of 'the people who were fortunate to have escaped' without mentioning the land to which they escaped. As the small kingdom of Kalinga was surrounded on three sides by the mighty empire of Ashoka, thousands of young people from Kalinga, experts in navigation, might have preferred to escape into the distant lands through the sea rather than being deported to Magadha as prisoners.⁹ But G. Coedes¹⁰ remarks that there was no mass emigration from India. The exodus was pre-eminently caused by commercial considerations. It is quite remarkable that despite the large-scale influx of Indians including the Kalingans of various economic classes and intellectual levels over a long

period, there is no evidence of any local resistance to their arrival. The Indians also did not regard these new lands as outlets for their excessive population or an exclusive market for their growing trade nor did they insist on the superiority of their culture. It was what as D.P. Singhal¹¹ remarks, "Whenever Indians settled they gave what they had and took what they could. Thus was evolved, by mutual consent, a new culture whose dominant note was Indian." The regions, especially the islands of South-East Asia were so much influenced by the Indian culture that many scholars have gone to the extent of declaring them as a part of 'Greater India', 'Indian Colonies', 'Extended part of India', 'Further India' etc. According to H. Kulke and D. Rothermund¹² the Greater Indian theory was a by product of Indian Freedom Movement. According to them the Indian historians smarting under the stigma of their own colonial subjection, tried to compensate for this by establishing the theory that Indians of yore were strong enough to establish colonies of their own. In 1926, at the initiative of Kalidas Nag, the 'Grater India Society' was established in Calcutta and in subsequent years. R. C. Majumdar, a doyen of Indian

historians published a number of books and articles on the subject what he called 'Ancient Indian Colonies in the Far East'. R.C.Majumdar¹³ writes, "For nearly fifteen hundred years, and down to a period when the Hindus had lost their independence in their own home, Hindu kings were ruling over Indo-China and the numerous islands of the Indian Archipelago, from Sumatra to New Guinea. Indian religion, Indian culture, Indian laws and Indian government moulded the lives of the primitive races all over this wide region (Far East), and they imbibed a more elevated moral spirit and a higher intellectual taste through the religion, art, and literature of India. In short, the people were lifted to a higher plane of civilisation. A greater India was established by a gentle fusion of races, which richly endowed the original inhabitants with the spiritual heritage of India.....The colonial and cultural expansion of India is one of the most brilliant, but forgotten, episodes of Indian history, of which any Indian may justly feel proud." This 'Greater India' theory, however, has been recently refuted by many scholars from South-East Asia.

The early South-East Asia remained under the influence of Indian culture from

the very ancient times. In the words of A. Lamb¹⁴, "By the opening of the Christian era the civilization of India had begun to spread across the Bay of Bengal into both island and mainland of South-East Asia; and by the fifth century A.D. Indianized states, that is to say states organized along the traditional lines of Indian political theory and following the Buddhist or Hindu religions, had established themselves in many regions of Burma, Thailand, Indo-China, Malaysia, and Indonesia. Some of these states were in time to grow into great empires dominating the zone between metropolitan India and the Chinese southern border, which has sometimes been described as 'Further India' or 'Greater India'. Once rooted in South-East Asian soil, Indian civilization evolved in part through the action of forces of South-East Asia origin, and in part through the influence of cultural and political changes in the Indian sub-continent. Many scholars have described the eastward spread of Indian civilization in terms of a series of 'waves'. B.K. Majumdar¹⁵ says "From the second to the fifth centuries A.D.(CE) the Hindus, belonging particularly to the South, north-east India, showed signs of maritime

activities which culminated in the establishment of their political power beyond the seas. The fascinating account of Hindu colonial and cultural expansion beyond India proper, the plantation of Hindu colonies in Sumatra, Java, Malaya Peninsula, Champa and Kambuja and the establishment of the kingdom of Sri Vijaya (modern Palembang) under the Sailendra kings should ever remain a glorious episode in ancient Indian history."

In this connection several theories like the *Vaishya* theory, the *Kshyatriya* theory and the *Brahmana* theory have been formulated by the scholars. The *Vaishya* theory gives the credit of colonization to the *Vaishyas*, the *Kshyatriya* theory to the *Kshyatriyas* and the *Brahmana* theory to the *Brahmanas*.

The *Vaishyas* or the trading communities of India have been given the credit of colonizing South-East Asia. Trade was the driving force for the early contact. Trade in the opinion of Romila Thaper¹⁶ led to settlements, which slowly developed into colonies. The Sanskrit and Pali works like the *Brihat Katha*, *Kathakosha*, *Jatakas*, *Milindapanho*,

Niddesa (Pali canonical work), Jain texts etc. refer to trading voyages between Indian ports, and *Suvarnavdipa* and *Suvarnabhumi*. N.J. Krom¹⁷ says that the Indian penetration into South-East Asia began with traders who settled and married native women, thereby introducing Indian culture. G. Coedes¹⁸ is of the opinion that the spread of Indian culture was a result of intensification of Indian trade with South-East Asia early in the Christian era. According to R.C. Majumdar¹⁹, 'as in all ages and countries, the prospect of acquiring wealth first tempted the Indian traders and merchants to explore unknown territories beyond their own frontiers'. The Indian traders, while trading indirectly transmitted their customs, the Indian religious ideas and the technical skill to the populations of the respective places. Further, he also expressed that "the merchants in India, as in other countries, must have been pioneers in the exploration of Southeast Asia. The knowledge and experience gained by them, must have induced not only other traders, but also peoples of different categories to follow in their wake"²⁰. The inscriptions also show that guilds of Indian merchants had established outposts in many

parts of South-East Asia. They provided an important transmission belt for all kinds of cultural influences. The concepts like *Suvarnabhumi* (lands of gold or Indo-China), *Suvarnavdipa* (islands of gold or Indonesia) refers to importance of traders who considered those regions as mine-house of gold or precious commodities. All these suggest that trade was the primary concern of the Indian colonists.²¹

This theory, however, is not free from criticism. If merchants played a major part in the transmission of culture then the centres of Hindu civilization would have developed on the coastal areas, the areas usually frequented by the traders. But in Indonesia, these are found in interior areas and mountains and in case of Java, in the almost inaccessible plains of Kedu and Prambanan. Commercial contacts are also inadequate for the transmission of the higher civilization of one people to another.²² J.F. Cady²³ who criticizes this assumption remarks, 'Some of the strongest centres of Indian influence, such as central Java, Mon Dvaravati, Cambodian Angkor, and Pagan Burma, were not centres of seaborne commercial intercourse at all, but rather advanced political

entities in their own might' J.C. Van Lear²⁴ has also strongly rejected this theory. Since the traders belonged to the lower strata (third in rank) of Indian caste system they had least possibility of acting as administrators, advisors etc.

The *Kshyatriya* hypothesis in connection with the colonization and Indianization of the South-East Asia has been propounded by a host of scholars. This theory ascribed the transmission of Indian culture to the conquest of South-East Asia by the Indian princes and kings who crossed the Bay of Bengal with all their retinue and founded strong 'Indian' or 'Hindu' kingdoms there.²⁵ It is said that the Indian culture went to South-East Asia with the activities of Indian warrior immigrants who captured the political power of the region. This theory further propounds that Indian monarchs ousted from their realms sought new lands in Indonesia. They conquered certain areas and introduced Hindu civilization among the native population. Accordingly it was one of colonization by Indian monarchs, and might have resulted in intermarriage between those Indian princes and daughters of local chiefs which further strengthened the

process of colonization by the *Kshatriyas*. However, so far as the *Kshatriya* theory of Indian colonization is concerned there exists very little proof of any direct political influence in South-East Asia. R.C.Majumdar²⁶ is of the opinion that “we must not presume that this colonization (Hindu colonization) was the result of any military expedition, deliberately undertaken by any Indian king for this purpose”. F.D.K. Bosch²⁷ has also criticized this theory. Bosch has put forth his claim on the following ground that “A conquering prince would have mentioned his success in an inscription, or, if not, one of his descendants would have done so.” But this practice is absent in the South-East Asian islands. In the absence of such records, the Sanskrit names, adopted by the rulers of South-East Asia is taken as the most important evidence in this regard. But the pure Sanskrit form adopted by the South-East Asian rulers’ shows that they had adopted these names not from the names of the Indian rulers but from Sanskrit language itself. However, the role of the *Kshatriyas* and the warriors in the process of Indian colonization in South-East Asia cannot altogether be ruled out. Megasthenes’s reference to the

organization of ‘Board of Admiralty’ under the Mauryan emperor Chandragupta Maurya, depiction of the figure of sailing vessels on the coins of Satavahana and Pallava kings, Samudragupta’s claim to have exercised suzerainty over “all islands” and particularly, powerful naval expeditions by Chola emperors (11th century CE) against Sumatra and Malaya Peninsula indicate to the significant role played by the rulers and warriors in the process of colonization.

The third theory, the *Brahmana* theory seems to be the most successful explanation. This theory says that the Indian priests disseminated and upheld Indian culture in places outside India, including Indonesia. Amongst priests were included the Brahmins, the Buddhists and the Jain monks. In addition to being religious specialists they were experts in *Dharmashastra* (religious rites), *Arthashastra* (economic affairs) and *Silpashastra* (art and architecture). They must have acted as development planners and as advisors to the rulers of South-East Asia. They gradually improved their own ways of administration and language. Besides, this theory is based on the fact that Indian influence is mostly evident in the

religious outlook on life manifested by holy monuments (*Chandis*), and Sanskrit words which enriched the Indonesian vernaculars.²⁸ R. Le May is of the opinion that ‘The beginning of Indian colonization overseas eastward go back a very long way in time and it is almost certain the results seen today were, in the main, not achieved by military expeditions, but by peaceful trading and religious teaching and thereby all the more permanent’²⁹. J.C. Van Lear³⁰ has given emphasis upon the role of the *Brahmans*’ for the colonization of South-East Asia.

It is said that the transmission occurred at the court level and was the work of the Brahmanas. The *Brahmana* priests functioned to complete the merger with local cults, to make rulers *avatars* of Hindu Gods, to concoct impressive royal genealogies, and eventually to Hindu literature, legal code, and governmental forms.³¹ Van Lear³² says, “the initiative for the coming of Indian civilization emanated from the Indonesian ruling groups, or was at least an affair of both the Indonesian dynasties and the Indian hierarchy. The course of events amounted essentially to a summoning to Indonesia of Brahmin priests and Indian

court artificers. The Indian priesthood was called eastward certainly because of its wide renown—for the magical, sacral legitimation of dynastic interests and the domestication of subjects, and probably for the organization of the rulers' territory into a state (patrimonial). In corroboration to this W.F. Wertheim³³, a Dutch scholar has summarized this view as follows: "The so-called 'Hindu colonisation process, is reduced, in the modern conception, to the presence at the Javanese courts of a comparatively small number of very influential Indian Brahmins, lending political support to Javanese rulers by providing them with a kind of investiture and with a genealogic confirmation of membership in a high caste, and acting at the same time as advisers in affairs of Government and things sacral."

R.C. Majumdar³⁴, has summed up by saying "the zeal of the Brahmans and Buddhists, pressure caused by increasing population and invasion of foreign hordes, and the spirit of adventure of the *Kshyatriya* princes and nobles added to the commercial enterprise of the merchants, and caused a steady flow of Indian emigrants to various parts of the Indo-China Peninsula and the

east Indies. Many of these emigrants permanently settled in these foreign lands. They married women of the localities and the influence of their superior culture gradually Hinduised the society. This imperceptible but gradual penetration, often aided by active missionary propaganda, gradually spread Hindu religion, art, literature and social ideas in all directions. Sometimes a military adventurer seized the political power and established a Hindu kingdom. The fusion between the Indian settlers and the Hinduised local people was so complete that it is not always possible to distinguish between the two. The latter assumed Hindu names and adopted Sanskrit or *Pali* language and Hindu religion, manners and customs, while the Indians imbibed local habits and social usages and merged themselves into the local communities. Thus, grew up the Indian colonial kingdoms, which were constantly strengthened by fresh streams of immigration from the motherland." Gradually, the new culture spread from place to place and engulfed the entire region.

The colonization process under discussion can never be the work of any single community. It has been said

earlier that people of different castes were involved in the trading activities. Maritime trade was not restricted to the *Vaishyas*, the traditional traders, only. The profitability part of it attracted people from different castes who had the money and the mentality to take up the trip. Hence, as suggested earlier, there grew up a class of rich merchants called the *Sadhavas* or *Sadhavas* in Kalinga (ancient Orissa) who carried on this maritime trade. They used ships called *Boitas* (the word *Boita* is probably derived from the Sanskrit word *Vahitra*, meaning a ship or vessel) to travel to distant lands such as Java, Sumatra, Bali, Borneo, Sri Lanka, Burma, Siam, Champa etc. to carry out trade and for cultural expansion. *Kartika Purnima* Day (full moon day of *Kartika* falling in the months of October - November) was considered by the *Sadhavas* as an auspicious day to begin their sea voyages. They, however, did not belong to a particular caste but constituted a class including people from different castes indulging in the maritime trade. Thus, people of all castes i.e. *Vaishyas*, *Kshyatriyas*, *Brahmanas* and even *Shudras* formed the *Sadhavas*.

Thus, colonization was neither done by any caste nor

during a short span of time. It was a combined effort of various participants over a long period of time. Nevertheless, the trading trips were carried with them Brahmins who acted as advisers because of their expertise over various branches of knowledge, the *Kshyatriyas* who gradually fused their traditional occupation with that of trade for their survival and the *Vaishyas* who earned the title of honest businessmen 'Sadhu' or 'Sadhaba'.

Now question arises as to what was the role of the people of South-East Asia in the process of colonization? What sort of civilization existed there before the advent of Indian cultural elements? Were they merely passive recipients or did they actively participate in the process? The propounders of 'Greater India' theory put forward, the passive recipient theory. But it will be wrong to think that the areas of Southeast Asia were merely 'cultural appendages' of India. The Dutch scholar, J.C. Van Leur³⁵ was the first to project the Indonesian element in the process. He has highlighted the great skill and courage of the Indonesians. Early Indonesian inscriptions show that trade, agriculture and craftsmanship had considerable progress in

early Indonesia. If this view is to be accepted then the early Indonesians were a developed lot and if that be so there was the least chance of their welcoming the foreigners. At the same time, protagonists of the opposite view said that the Indonesian people as well as the rulers themselves invited and welcomed the Indians in large numbers. Whatever may be the fact, source materials are very scanty either way. The chauvinistic approach of the modern scholars of the South-East Asia has made them argue in support of their country. But one thing is certain that when the Indians first went there probably there was no resistance from the local people, although whether they welcomed them or not is a difficult story altogether. Initially there was very good relationship between the original settlers and the foreigners, which continued to remain so almost, till the end. This, however, does not mean that the local people were underdeveloped or backward nor does this prove that they were very developed. As stated earlier, the claim of Indian scholars on 'Greater India' theory is not free from chauvinistic approach. According to tradition, it is recorded that Fu-nan was the

first kingdom in the Southeast Asia which was founded by a *Brahmana* from India named Kaundinya (1st Century CE). Gradually, several other Hindu colonies were developed in Kambuja, Champa, Java, Sumatra, Bali, Borneo etc.

The role of Kalinga in the process of colonization of South-East Asia and Ceylon is supported by various sources. It is believed that the first impulse to the colonizing activity and expansion of India had its origin in the daring spirit of Kalinga. The spirit of enterprise and adventure was so remarkable among the *Oriyas* in ancient times that they have been referred to in the Sanskrit literature as *Kalingah Sahasikah* (the brave Kalingans). They cherished the ambition of founding colonies in distant lands. Recent researches on the Indian colonization have revealed that Kalinga had a major share in the over-seas expansion and colonization. The naval power of Kalinga made it possible for her to establish kingdoms in South-East Asia in the early stages of colonization and finally a great empire during the middle ages³⁶. Tradition holds that 20,000 families were sent from Kalinga to Java by the prince of Kalinga who further

multiplied and prospered. Similar traditions of colonists from Kalinga (ancient Orissa) are preserved in the chronicles of Java. According to A. Bhattacharjee³⁷ “the most important kingdom of Java during the Tang period was Kalinga, named after the well known province of India. Thus, it is quite natural that the colonists from Kalinga dominated Java or at least a part of it. Any way, the name Kalinga and the popular belief that the original colonists of Java came from Kalinga indicate a close affinity between Java and Kalinga country”. Both R.K. Mookerji³⁸ and Crawford hold the view that all the Hindu influences in Java were from Kalinga³⁹. The Buddha images of Borobudur, the greatest monument of the Sailendras in Java, are found to have been modeled up on the Buddhas from Ratnagiri in Orissa⁴⁰. The fact admits very little doubt that many Kalingan rulers’ ruled over Ceylon and established dynasties there. Starting from Vijaya up to Nishanka Malla many kings of Ceylon were either from Kalinga or had matrimonial relationship with the ruling families of Kalinga.

There was a Hindu kingdom in central Java, which the Chinese called as *Holing* or

Kalinga. Prome, the capital of Burma for some time was named as *Shrikshetra* after the name of famous *Shrikshetra* (modern Puri) of Orissa. The Sailendras, the most famous ruling dynasty of Sumatra were not only contemporary of the Sailodbhavas of Kalinga but were supposed to be their offshoots. It is believed that the Sailendras came directly from India and were connected with the Sailodbhava kings of Kalinga.⁴¹ However, it is difficult to ascertain the exact share of the Kalingan people in ‘Greater India’, but it can be inferred that they had a lion’s share in it. Highlighting the role of Kalinga in the colonization of Southeast Asia, M. N. Das⁴² said that the expansion of Kalinga, politically and culturally, into the lands so mentioned, was really a great contribution of that land to the civilization of the East. Spreading Hinduism and Buddhism, Indian literature and art, and still more, infusing the Indian blood into various parts of the Asiatic hemisphere, Kalinga had greatly advanced the movement for ‘Greater India’. The legacies of the past remain till to day. Even to day, the Pacific islanders look towards the shores of India in memory of a very remote age when the people from that side

went and civilized them. The remains of Hindu and Buddhist architecture in Malaysia still indicate the cultural conquest of that land by Kalinga. The names like *Talaing*, *Telinga*, *Kling*, *Keling* and Kalinga still continue to exist and used by the people of Burma and Malaysia.

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Orissa Through the Looking Glass of Foreigners

Nikunja Bihari Sahu

It was a sultry morning when I reached a seaside lodge in Puri to pick up two American tourists (a gentleman and a lady) to take them around on a sight-seeing trip. Their first reaction was of delight unbound and the lady was excited at the prospect of a day out. The trauma of confinement of the previous day in the hotel room was too daunting for them to be desperate for fresh air. As we sped along the Puri-Konark marine drive bordered by Casuarina trees and dusty villages they confronted me with a question as to why the local people often stare at American and European tourists. I managed to answer that it was out of only general curiosity.

On the way, the sight of many rivers flowing into the sea enthralled them. I informed them that those were tropical rivers which receive most of their rainfall during the monsoon. They were quick to ask as to how our people store water from the monsoon rains.

We were on our way towards Bhubaneswar (from Konark) when they were fascinated by the rice cultivation on either side of the road. I could well imagine that they were probably coming across such plantation for the first time in their life. They considered the place as the rice bowl. They also informed me that they were able to purchase Indian Basmati rice from their markets in Washington. The type of manual farming with bullocks and bullock carts was a sight worth seeing for them. They were full of sympathy for the hard life shouldered by the Indian farmers. They have hardly any explanation for the sight of so many cows moving around freely. They wanted to know the event of a cow being hit by a taxi. They sought intervention of the local municipal authorities for preventing the cows from left freely on the road. They confessed that they would never find such scenes in their own country. Not surprisingly,

they requested us to slow down the taxi at times to take heart full of photographs.

At Dhauli, they wanted to know as to why there are not too many Buddhists living in India at present. I replied that Buddhism being a difficult religion to practice (this may be treated as my personal opinion), people might have been attracted to other easier religions. At this point, they baffled me by asking whether Hinduism was such an easier religion.

It was pouring down heavily when we reached the Lingaraj temple. We had to take shelter under a makeshift roof. Soon, some cows invaded the space demanding a share of their own. But the people were quick to drive them away. The tourists were shocked to find the cows being pushed out into the rains. Our next destination was the Mukteswar temple. This had a lasting impression on their minds not only for its fabulous sculpture, but for its well maintained lawns as well. They felt that Bhubaneswar was a cleaner place compared to typical Indian metropolis they have visited.

We had our lunch at a medium size city restaurant. The lady got disheartened to find that her request for a bottle of

beer was not obliged. There was no Cocoa Cola drink available either. Finally, they had to satisfy themselves with the available Indian brands of soft drinks.

We wrapped up the day with a visit to a premier city museum. Pleased at the soothing air-conditioned ambience of the museum, the white man remarked that it was probably the first Indian museum he had ever seen to have an air-conditioned facility. Incidentally, we came across a portrait of the Puri sea beach with some local women in

traditional attires carrying sea shells in bamboo baskets on their heads. The white lady was amused by the Sari clad women and wanted to know whether Indian women ever wear smarter dresses for going out at swimming. She was surprised the day before not to find a single woman on the Puri beach enjoying the surf with men.

They enjoyed every bit of their stay in Orissa. I could assert that the state has a great potential for attracting foreign tourists not just for its scenic beauty, but for its rich

panorama of people and their exotic way of life. I was not surprised when I received an e-mail the other day from the tourists recounting their unforgettable moments during the brisk journey across the little stretch of Orissa.

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His Excellency Governor Shri Murlidhar Chandrakant Bhandare inaugurating a Friendly Cricket Match organised by Raj Bhawan Cricket Team at Raj Bhawan Play Ground on 10.10.2010.

Few Scientific Tips Generated for Jute Cultivation

*N.Ranasingh, T.Samal,
P.N.Jagadev, R.K.Paikray*

Technology generated

- Varietal development :** Four Jute varieties have been released from this Research Station out of which 2 are of capsularis i.e. Baladev (JRC-4444) and KC-1 (Jayadev); and 2 are of olitorius i.e. Mahadev (TJ-40) and Rebati (KOM-62). Besides, 3 capsularis varieties (KJC-7, KJC-9 and KJC-10) are in Advanced Varietal Trial and expected to be released shortly.
- Varieties identified and recommended for the State;

Olitorius – JRO-524, KOM-62, S-19, JRO-7835 and JRO-8432

Capsularis – JRC-7447, KC-1, JRC-698 and JRC-212

3. Sowing of the crop in 1st fortnight of April yielded 15-20% higher fibre over 2nd fortnight of April sowing.

4. Application of Quizalfop ethyl @ 50 g a.i./ha at 21 DAE along with adjuvant effectively controlled the dominant grassy weeds. This herbicide + one hand weeding reduced the cost of cultivation by Rs.2400/ha with a net profit of Rs. 8,500/ha.

5. Two sprays of urea (2%) at 45-60 days at 10 days interval recorded good yield in dry years.

6. Application of 80-40-40 kg N, P₂O₅ and K₂O/ha to capsularis and 60-30-30 kg N, P₂O₅ and K₂O/ha to olitorius is superior in producing Jute fibre.

7. Cropping system recommended.

Rain fed

Jute –
groundnut
Jute -black
gram

Jute – toria

Irrigated

Jute – rice –
green gram
Jute – rice
– potato

Jute – rice –
black gram

Jute – rice –
vegetables

8) IPM module developed at J.R.S., Kendrapara for controlling most of the insect pests of Jute is hand weeding + seed treatment with *Trichoderma viride* @ 10 g/kg of seed along with spraying of neem oil @ 4 ml/litre of water.

9. Two sprayings of endosulfan/ monocrotophos @ 2 ml/litre of water at 15 days interval when the insect pest infestation load exceeds 10% could effectively control the major insect pests of Jute.

10. Seed treatment with carbendazim @ 2 g/kg of seed and spraying of the same fungicide @ 1.5 g/litre of water could control major diseases of Jute.

11. JRO-66, JRO-8432, JRO-878, JRO-7835, JRO-524 and S-19 were found to be moderately resistant to the root knot nematode of Jute.

Technology adopted and benefits to the farmers of State

1. Popular Variety: Olitorius - JRO – 524 (95%) and KOM-62 (5%)

Capsularis - JRC - 4444 (80%)

2. About 80 per cent of Jute farmers are now applying Quizalofop ethyl @ 50 a.i./ha at 21 days crop stage to control the grassy weeds and thereby reducing their cost of cultivation by Rs. 2400/ha.

3. Most of the farmers are now sowing the crop in April to avoid pre-mature flowering and also to fit into a suitable cropping system.

4. About 40-50 per cent of the farmers are applying the recommended dose of fertilizer.

5. In dry years, about 40% of the farmers are now spraying 2% urea.

6. The cropping system of Jute- groundnut and Jute-blackgram in rainfed area and Jute-rice-greengram and Jute-rice-blackgram in command area are popularly adopted by the farmers.

7. Seed treatment of resistant variety JRO-524 with carbendazim @ 2 g/kg of seed is now a common practice.

8. Two spraying of endosulfan @ 2 ml /litre of water at 15 days interval are now being adopted by the farmers.

9. The average fibre productivity of the State has been increased about 500 kg/



JUTE VAR. KOM 62 REBATI
IN THE RESEARCH STATION

ha (2007-08) over the productivity of 1980-81 due to new technology developed through research and subsequently adopted by the farmers.

10. Enhancement of fibre quality by 1-2 grades has been achieved by improved package of practices.

11. The Scientists are actively involved in imparting training on Jute through Farmers Field School and Jute Technology Mission by which many farmers are trained about the new technology.

12. More than 500 farmers are actively involved in demonstration of new technology generated through Front Line Demonstrations and Adaptive trials.

Thrust Areas of Research.

1. Broadening the genetic base through direct exploration in centre of origin and pre-breeding for fibre quality improvement and stress tolerance.

2. Basic and strategic research on genomic in Jute for augmenting productivity and improving quality of fibres and imparting resistance to biotic and abiotic stress.

3. Fine tuning production technology to address non-uniform productivity and reduction in cost of cultivation through cost effective weed management and fibre extraction-cum-retting methods.

4. Technology assessment and refinement in farming system mode.

5. Refinement of retting process vis-à-vis mechanized fibre extraction for textile worthiness.

N. Ranasingh, Asst. Pathologist, T.Samal, Assistant Entomologist, P.N. Jagadev, Breeder and R.K.Paikray. Professor, Agronomy are working at Jute Research Station, Kendrapara.

Ramayana – an Idealistic Composition

K. C. Pattanaik

"The name of Rama is like the casket of jewel.... He alone is happy who sings the glory of Rama – Nama. The whole world is deluded by Maya and it does not attain the fearless state. It is unfortunate of you if you don't recite the Name. My Lord Rama is the most beneficent donor who gives substance to the whole world."

(Guru Nanak)

To recite "Rama, Rama" day and night without knowing its essence, is like uttering "Water, Water" crores of times – Thirst still keeps its presence.

(Kabir)

Ramayana is an encyclopaedia of Sanatan Dharma, its principles,

philosophy and social norms second to Mahabharata. Ramayana is the only epic which embraces all aspects of Hinduism without any exception. It (Ramayana) teaches man how to uphold the law of morality. The Ramayana and Mahabharata are our treasure houses – nothing to do with mundane affairs. The lack of idealistic as well as realistic approaches arrest the onward march of a country. The Lord Rama Chandra has shown the way to conduct ourselves in crises. Sri Ram Chandra set the rules for proper conduct giving up throne and going to exile cheerfully. We know the Greece we all admire – is gone. But Homer's Illiad and Odessey remain and will remain for ever, not in Greece but in all the languages of the civilized world. So also Valmiki Ramayana will live in all tongues of civilized people whatever happen to India and its Politics.

Ramayana is not history or Biography. It is a part of Hindu Mythology. One cannot understand Hindu Dharma unless one knows Rama, Sita, Bharata, Satrugna, Hanuman and Ravana. All the languages of India have the Ramayana and Mahabharata retold by their poets with addition and variations of their own. Reading

Ramayana and Mahabharata, we go back to live with our ancient forbears and listen to their grand voices. Mythology and Vedic principles are necessary for any great culture to rest on its stable spiritual foundation and function as a life giving inspiration and guide. Let us keep ever in our mind the fact that it is the Ramayana and Mahabharata that bind our vast numbers together as one people despite caste, space and language that seemingly divide them. The traditional orthodox view is that Valmiki wrote the Ramayana during the life time of Sri Rama. Judging from normal experience, it would appear that the story of Rama had been in existence long before Valmiki wrote his epic. As revealed from Purana Lord was Rama was an Avatara by Vishnu, Rama and Krushna were synonyms for Vishnu and Vishnu, in turn meant Rama and Krishna. Temple had come to an existence with ritual worship of Rama as God.

In this Kaliyuga, the age of darkness and cruelty, the human mind ever in turmoil constantly disturbed by passion affluently and therefore unceasingly restless, cannot find some for devotion. Dhyana and meditation become well-nigh impossible. Puja, Aradhana and Archana all these are

authorized to one certain sections of people according to Sastras.

At this crucial stage, is there any remedial measure to get peace and tranquility? Yes, there is. The holy texts have shown the way of reciting God's names with faith. This Short of nama-Sankirtana roots out all evils, influences and remorse, anger, greed, infatuation, pride and prejudice. This is the safest, easiest and effective medium to be in communion with God and most direct means to attain God. At all times and under all circumstances, chanting can be resorted to. Spiritual wisdom alone can illumine our hearts dispelling nesciences as we are the time falling prey to sensory pleasures and also to the acquisition of profit.

The Ramayana is synoptic philosophy par-excellence as it co-relates the truths and ethics, religion, science and presents therein a clear and comprehensive manner. The epic points out that in this world has to be gone through and it acts as the training ground and preparing individual soul for its eternal pilgrimage.

The study of Ramayana contributes to an integrated development of a

human being—a vigorous body, a strong will, a powerful intellect and chastened and mellowed spirit. In the said epic, Lord Sri Rama has been portrayed as one possessing both the characteristic of human pursuits – idealism and realization. Here we may cite an example – how Lord Rama was idealistic and showering his blessings coupled with love and affection on semi-human animal Anjineya, Prahallada the son of demon and Guha-a hunter – Chieftain revering as example of pure devotion. They have prominent place in God's heart.

We know to secure spiritual knowledge the Vedas provide the base and would enable an aspirant to know about the supreme beings traity. But since all do not have the capacity to understand them the Vedic thought has come down in the form of scriptural literature like the Ramayana, Mahabharata and Bhagabatam. The Ramayana is the bed-rock of our culture all through the centuries. The Agasthe Samhita says that the supreme Lord whom the Vedas try to present before the devotees in human form came down on earth as Sri Rama to teach people and show the practical methods to be observed by him in all walks of life as an ideal house-holder.

The Ramayana is the hand book of Dharma in all its phases. To a believer, it is not only a marvellous poetical work but embodies the soul of India and of all its people.

The tradition is that the supreme one whom the Vedas try to reach, came down as Sri Rama – the son of Dasaratha, and the Vedas also came down as Valmiki's child the Ramayana. Sri Rama is one of the great forces of India's spiritual dynamism. Sri Rama offers asylum to Vibhishana, Ravan's brother in the teeth of general opposition and proclaims his vow of giving refuge to all that come to him.

The tale of the Lord and his consort born as mortals experiencing human sorrows and viles and establishing Dharma was sung by the Rishi in words of matchless beauty. And Brhma's words under whose guidance Valmiki composed the Ramayana categorically narrating Sri Rama's virtuous qualities coupled with lofty ideals and unblemished character and his dynamic role in establishing Ramarajya in the epic have come true. "As long as the mountains stand and the rivers flow, so long shall be the Ramayana be cherished among men and women and save them from sin".

Many meanings can be read in the Ramayana and its beauty appreciated in many ways as from a real diamond; many glorious colours emanate. We should look upon Rama, Laxman and Hanuman like our own fathers and elder brothers who come to our rescue at the time of need. We should grow to be like Bharata, Laxman and Hanuman good and brave souls full of love and strength.

The story of Seeta as retold by Valmiki can be fully appreciated only by women. Only they can fully appreciate the courage of Jatayu and the prowess of Hanuman. Seeta's sorrows have not ended with the Ramayana. They go on still in the lives of women. Sri Rama returned to Ayodhya with some of his important Vanaras and now he was crowned as his father had wished before his death. Every Hindu should take a note of it as Sri Rama the worthy son of Dasaratha was obedient and devotional to his father that nowhere in Ramayana has he ever disregarded or disobeyed his father. Really such divine quality in all aspects such as equal vision of joy and sorrow and to come to the rescue of a needy in adversity and so on and so forth of main hero-Sri Rama of the epic undoubtedly magnified significant of

Ramayana for its sanctity and guidance to men and women who are allured in the pangs of Maya – the devastator of human race.

The Vaishnava hymns exalt Bharata even above Rama for spotless mend and unblemished unselfishness. For fourteen years till the return of Rama, Bharata installed Rama's Paduka on the throne and administered the Kingdom as a devotional exercise in the service of his brother Rama. This spotless love and devotion of Bharat towards his eldest brother Rama should be introspected by the present human race and follow his idealistic theory in the day to day performance of duty towards elders which is our Vedic tradition.

Sorrow and joy are both alike the play of God as the Lord Rama himself took with him his divine spouse the embodiment of his own supreme compassion, into the world of men and women, enacted with her a great drama of joy and sorrow in the Ramayana which is noteworthy. The tenderness and purity and the untold sufferings of women took shape, as the Uttara Ramayana, like an unflickering lamp, it throws light on the quality of their heart.

Let no one look upon work as a burden, good work is the secret that keeps life going, one should not hanker after results; life without work would be unendurable.

It is said that Rama Charita Manasa is an encyclopaedia of Sanatan Dharma and its principles, philosophy and social norms second to only Mahabharata. Rama Charita Manas is only epic which embraces all aspects of Hinduism without any exception. Grierson rightly remarked "It is the Bible of hundred million people and is looked upon. No other spiritual book needs to be consulted after having gone through this book. Nobody can fully appreciate Sanatana Dharma without having a Birds eye view on this book".

The ideologies beliefs, motives, actions and reactions symbolized in the epic are applicable for all times and for all ages. They have taught to man for several centuries how life should be led and what should be the ultimate goal of life. Socio-moral values also elevate a man to spiritual level by purifying him both internally and externally, through the observance of social and moral discipline after studying this book. It was the considered opinion of the author of

Ramayana that the revival of faith in the traditional Hindu values could revoke most of the elements of society and establish the Rama Rajya on the earth.

From the study of Ramayana we can find the social and ideal relationships between different characters. Sri Rama is the repository of all that is noble and virtues, truth, charity, penance, detachment, friendliness, purity, straightforwardness, service to his preceptors and help to the needy in adversity are the real ideal characters of Sri Rama as expounded in Ramayana. The traditional ideals of heroism, dignity and sublimity of Rama and purity of Sita as expressed by the poet in Ramayana are beyond comparison with any other ethical works.

The Yudha Kanda shows us a warrior possessing all the qualities of any ideal Yudhaveera next only to Rama namely His skill, valour unexcelled super-natural heroism. Rama's highest ideal in life is an unflinching and enthusiastic commitment to Satya Dharma- a Dharma that aspires for righteousness for the sake of truth and goodness only; a Dharma uncompromising, though it may be, has its resonance, not in a temporal emotional attachment, but in the

everlasting supplement good of all beings in supreme altruism that transounds all temporal attachment and seeks the eternal, spiritual welfare of beings.

Dasaratha and Kausalya stand for the ideals of parental affection and self sacrifice. Lakshmana and Bharata epitomize fraternal love. Sita exposes the value of chastity wifely fidelity. Sugriva represents true friendship; Hanuman is unique in devotion and service to his master. Sri Rama is the transcendental being incarnates for the sake of the virtual and ideal. Rama possesses mainly righteousness than physical power for which he comes out victorious. In the Rama Rajya, Dharma with four pillars (via truth, purity, compassion and charity) reigns everywhere throughout the world.

The chariot of piety depicted in the Lanka Kanda constitutes such values as valour, fortitude, truthfulness, good conduct, strength, discretion, self control, benevolence, forgiveness, compassion, evenness of mind, adoration of God, contentment, charity, dispassion, wisdom, pure and steady mind and various form of Yama and Niyama, homage to Brahmins and to one's preceptors. It is

suggested that Varnasram Dharma should be strictly adhered to and any infringement of laxity might lead to chaotic results.

Love should become the bedrock of social forces. Evil should not be returned for evil. One should be generous, sincere, broadminded and liberal in one's conduct. There should be equilibrium between Artha, Kama and Dharma.

Acquisition of wealth, though essential for satisfaction of one's material needs should be based on honest toil, it should be equitably distributed. It is further mentioned therein that the State should work on democratic principles and follow the instruction laid down in the Vedas, and Sastras. The sovereign Head of the State should be magnanimous, affectionate, sympathetic and Virtuous. Wars should be fought strictly according to rules. A refugee who seeks shelter should not be killed but protected. Patriotism acts as a cementing value which brings men and women into one fold.

Rama Rajya could be established on this earth if the rules adhered to, a righteous administration, wise legislation and dispassionate judgement. The message of the epic is important. It is for all times and

all situations. Even in the present age and scientific and technological advancement, it can do a lot in removing the distraction. It can infuse modern brain in the innocent frustrated man and make his life really happy and peaceful.

The progress to be maintained in building nation and the manner in which it can be administered most efficiently are contained in Ramayana and Mahabharata. Lord Rama who was to be crowned the next day realized that His father had committed himself to a promise. Though it was a sacrifice that defies discipline, he left the country happily without even a trace of remorse. The purpose of stay in the world was to establish the rule of Law and he carried this out and thereby protected the victorious from being persecuted by demons.

Vibhishana shows himself in this first exposition of him by Valmiki as a righteous and conscientious, faithful and well wishing counsellor and his loyalty coupled with deep responsibility and desire for the welfare made this idealistic . Vibhishana's hospitality manifests itself in various ways to the concluding Sargas of Yudha Kanda.

Dasaratha, Rama's father is briefly but vividly introduced by Valmiki as an ideal king embodying all the ideals of a true Ksatriya; a heroic and powerful Atiratha of the Ikshvaku and vanquisher of enemies, royal riches, yet bent on sacrifice and Dharma and in face of Maharshi in self-restraint, armedly protecting and ruling the kingdom to the satisfaction of all and being desired by town men and country men, he is a radiant personality, whose greatness of character permeates the hearts and minds of citizens of Ayodhya and transforms them into an ideal people.

Visvamitra is portrayed as a powerful and eminent Brahmachari, a sage who has attained his status through the practice of extraordinary Tapas, who is endowed with highest fame and virtues.

Sumantra – the king's ever loyal charioteer and counsellor, distinguishes himself by his intimate attachment and devotion to Rama as well as his deep sympathy with his relatives and the citizens of Ayodhya in their grief at his banishment. Moreover he has heart to understand, the deep psychic feelings of Rama and heart to appreciate in his lofty virtues and idealistic regard for Dharma and truthfulness.

Valmiki described Bharata to be a man of high benevolence with deep love and an intimate attachment to his father, mother, brother, full of anxiety and concern about their welfare. Bharata is portrayed as an ideal brother. Satrugna is his most intimate personal friend, his 2nd self with whom he is always together wherever he goes.

In the original version, Valmiki introduces Sita's personality straight away in her role as living testimony of wifely fidelity and devotion to her husband. Valmiki has also portrayed Sita as the perfect embodiment of spiritual sublimity of femininity of character which makes her an ideal womanhood, is complemented by radiating beauty and charm of personality so that Sita is the veritable embodiment of all excellences physical and spiritual of an ideal wife.

Rama was the prime ideal in Valmiki's mind that inspired him to retell the Ramayana story in the spirit of his poetical vision; Rama must have been much of Ideal character in the tradition before him. So we can say then more truly that Valmiki's poetical vocation was awakened, at the vision of the ideal character of Rama and this vision itself filled

him with a poetical mission to make his story an ideal saga of life with an ideal message of life embodying in itself a whole cosmos of life in its richness.

Dr. Wurm has defined the Ramayana as a story that expands the lofty ideals of life embodied in the portrayal of the life – experience of ideal characters and is woven into a human saga which unfolds the rich pulsation of the soul of life.

He said “It preaches a Universe of characters which rifted by polar forces the forces of light and darkness of sublime ideals and diabolic anti ideals embodying the gladdening message of the victory of light over darkness and of ideals over anti-ideals and mirroring the wealth of emotions and sentiments and ordeals of life of the common man of all walks, sets a stage towards his living identification with lofty ideals incarnated by the ideal characters who unattained in their perfection, as it were, are flesh and blood of his own in

their humanity. In its deepest spiritual purport, the Ramayana is a hymn on the glory of altruism. Its highest ideal is the ideal of an unflinching enthusiastic commitments to a supreme spirit of benevolence, which foregoing every concerns about personal welfares to the extent of total self sacrifice and transcending all bonds of natural attachment, seeks the deepest welfare of all beings, an ideal which has its resonance in the unspoken intuition that which validifies the truth of man’s self commitment as the highest aspiration of his heart, is an eternal bond of love with his fellow beings which endures beyond and against mere natural attachment”.

Lord Rama’s life reveals that the search light of virtue should be focused inwards, unmindful of tragedies of stormy situations.

“Suffer in silence, stand up after a fall and march forward to the goal”.

Last but not the least, we mention here that the people of Ayodhya as such are explicitly characterized several times especially in the context of the discipline of the ideal city of Ayodhya. As the poet introduces the ideal city of Ayodhya, he also introduces her citizens – idealized through the king’s spirit radiating on them. In this atmosphere they are an ideal people in all respects, a people living in happiness and prosperity of unfailing efficiency, a people endured with lofty virtues, religiously devoted to righteous and truth stepped to an unblemished moral life, all sections of society living up to the expectation of their distinctive qualities.

‘Isavasya medam Servam.’

K.C.Pattanaik lives at K.B.Street, Bhubaneswar – 2

Karttikeya : A Unique Image of Orissan Art

Kalyan Kumar Panda

Skanda - Karttikeya is not a vedic deity. In its formative stage the worship of Karttikeya was prevalent predominantly within the non-Vedic and / or non-Aryan community.¹ The Upanishads and the Sutra literatures bear ample evidences relating to an amalgamation of complex thoughts that depict Skanda - Karttikeya as a member of the Brahmanical pantheon. And, by the time of the Epics and the Puranas, Karttikeya, having lost his individual identity, had attained prominence in the Hindu theology. Karttikeya, otherwise known as Murugaon and Subrahmanya in South

India, was extremely popular among an exclusive set of devotees as the war god. In the Bhagavadgita,² the Lord is made to say that he is Skanda among the warriors (Senaninammahan Skandah). He is also adored as a god of learning and wisdom as well as an exponent of various Sastras.³ He has several other names, the important among them being Sammukha, Shadanana, Svaminath, Guha, Gangaputra, Senani, Saravanabhava, Sarajanman, Tarakajit, Kraunchabheta, Agnibhu etc. The Amarakosha⁴ also enumerates a variety of names of Karttikeya.

However, the worship of Skanda-Karttikeya came to be completely merged in the cult of Siva in northern India of the post-Gupta period and separate shrines were seldom dedicated to this deity. But in South India, his worship became a popular one and there is not a village, however small, which does not possess a shrine for Subrahmanya. Though his mythical association with Siva was never minimised, many separate shrines were erected by the Cholas and others. Although the worship of the deity was not unknown to the people of Orissa, its antiquity cannot be traced in this region before the Christian era.

In fact, the earliest evidence of Karttikeya in this region represents the deity with its developed form of the Epic-Puranic traits. In Orissa, specially at Bhubaneswar which abounds in temples of Siva, Karttikeya with Parvati and Ganapati, came to enjoy the position of so many Parsvadevatas of Siva, the three occupying the central position in the eastern, western, northern and southern niches respectively of the main shrine.

Orissa has sculptural representations of this deity belonging to different centuries of the Christian era. K.C. Panigrahy⁵ refers to different varieties of Karttikeya images in the Orissan art, most of which can be assigned to the 8th-9th century A.D. But the present image of Karttikeya Mahasena⁶ seems to be a unique one, for many of its iconographic peculiarities. The image is associated with the temple of Kosalesvara at Baidyanath, located by the side of the river Tel at a distance of about 15 Kilometres from Sonepur town in the Bolangir district of Orissa. Although the temple itself belongs to the early medieval period i.e. the 10th century A.D., this Saivite sculpture of Karttikeya Mahasena belongs to the sixth century A.D. Usually

Karttikeya images are placed in one of the three niches of the main shrine (Vimana) in a Siva temple, but this two-armed image is placed inside the temple. Mahasena is depicted as riding on his vehicle, the peacock, which is treated in a strange manner. Charles Fabri⁷ draws our attention to the typical 'wig' style head dress of the figure of Karttikeya and rightly points out that this was an unusual (typical fashion in the Indian iconography of the sixth century A.D. Vidya Deheja,⁸ however, does not agree to this date proposed by Charles Fabri. But a close observation of this sculpture reveals that it has a plain halo round its head. Ornamentation is shown only in the two earrings, one necklace and two bracelets. The dress in the waist is marked by a loin cloth and the sacred thread is placed on the left shoulder. Mahasena - Karttikeya is shown holding a 'vel' (sakti) in the right hand. These iconographic features very well tally with those of the sixth century A.D.

In this connection our attention is drawn towards the contents of the Kesari Beda⁹ and the Rithapur plates¹⁰ of Arthapati and Bhavadattavarman, two powerful rulers of the mighty Nala dynasty who ruled over the South Kosala

region in the fifth century A.D. The Nalas are also known to us from the thirty-two gold coins discovered from Edonga¹¹ in ex-Bastar state in Madhya Pradesh. On the obverse of the gold coins of the Nala kings, there is the representation of couchant bull and crescent moon, which undoubtedly refer to the fact that the Nalas had embraced Saivism in the fifth century A.D. In the Kesaribeda and Rithapur plates, Arthapati and Bhavadatta-varman have recorded that they acquired the prosperity of sovereignty through the grace of Mahesvara and Mahasena.¹² G. Ram Das¹³ interprets the phraseology of "Mahesvara Mahasenatisrsta rajya vibhavah" as one "who has created the supreme authority of administration of the king with such officers as Mahesvara and Mahasena." The interpretation seems to be far fetched. the usual convention of an introduction in an inscription begins with blessing from a deity and as such we are not in a position to accept the interpretation of G.Ram Das. V.V. Mirashi¹⁴ holds the view that the expression should be taken to mean that Bhavadattavarman obtained the kingdom and wealth through the grace of the great

lord Mahasena. D.C. Sircar,¹⁵ gives us the correct interpretation by referring to 'Mahesvara' and 'Mahasena' as two distinct deities by whose grace king Bhavadatta obtained royal virtues or to whom the kingdom of Bhavadatta was dedicated. We subscribe to this view of D.C. Sircar and suggest that under the influence of the Saivite teachers who possibly came to South Kosala and Kalinga from the north after the South-Indian campaign of Samudragupta. Arthapati and Bhavadatta of the Nala family of Kosala and Anantavarman of the Vasistha lineage of Kalinga¹⁶ embraced Saivism. The Nala inscriptions¹⁷ have been issued from Puskari at an early stage of their history. Later on they seemed to have defeated the Vakatakas and occupied Nandivardhana identified with modern Nagardhana near Nagpur and issued their Charter from the old Vakataka capital. They seem to have further extended their territory as far as Prayaga, the confluence of Ganga and Yamuna, where Bhavadattavarman was known to have taken a sacred bath.

S.N. Rajguru¹⁸ draws our attention to the seal No.25 discovered from the excavations at Bhit¹⁹ which refers to a king called

Vrshadhvaja Gautamiputra who also uses the same phraseology namely "Mahesvara Mahasenatirsta Rajya Vivabhha" as used by Arthapati and Bhavadatta. It may be noted that Bhit is located near Prayaga where Bhavadattavarman had taken his sacred bath. In the light of these evidences, it is not wide of the mark to suggest that Vrshadhvaja was in all probability a member of the same Nala family, offering the traditional devotion to Mahesvara and Mahasena. The representation of bull in the coins and the dedication of the kingdom to Mahesvara and Mahasena indicate without any shadow of doubt that in the fifth and the sixth century A.D., there was the beginning of Saivism in South Kosala under the mighty Nalas who were the enemies of the Vaishnavite Vakatakas. It is also further interesting to note that Bhavadatta was succeeded by his son Skandavarman, known to us from the Podagarh inscription.²⁰ Obviously, Bhavadatta was not merely a worshipper of Mahesvara-Siva

but also of Mahasena-Skanda, after whom he named his son. The sculptural evidence of the Kosalesvara temple at Baidyanath revealing the iconographic features of Mahasena Skanda of the sixth century A.D., leaves no doubt that Baidyanath was a famous 'tirtha' where under the patronage of the Nala King Bhavadattavarman, the image of Mahasena Skanda was enshrined. But the original temple where the image was installed, could not survive the ravages of time. The image was, therefore, placed inside the present temple of Kosalesvara of the tenth century A.D., when the Somavamsis established their supremacy in this part of Orissa.

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The Sanskrit Kavyas and the Sarala Mahabharata

Dr. Satyabrata Das

15th century was indeed the age of renaissance in the history of Oriya literature. On all fronts Orissa witnessed phenomenal advancement. This period which coincided with the reign and tenure of King Kapilendradeva politically saw the high water mark of progress, power and stability. Culturally and aesthetically this period of Orissan history stands out distinctly for one spectacular achievement which probably no other regional nor national event could match with : it was the composition of the great Indian epic , the Mahabharata in Oriya by Sri Sarala Dasa. Interestingly, the complete Mahabharata was not composed in any other regional Indian language before. More significantly, this great Indian

epic (which was originally written by the great sanskrit poet Vyasadeva) that Sarala Dasa wrote in Oriya is not a translation of Vyasa's sanskrit one, nor written in its shadow either. It is exclusively an original work that comes out of Sarala's rich imagination and deep insight and marvellous narrative skill. In the entire length of this massive creative work Sarala has nowhere showed off nor pretended any scholarship or pedantry. On the other hand, this modest scribe from the common peasantry of an anonymous remote hamlet of Orissa (with no visible access to scholarship nor any royal patronage) makes the best use of the numerous folk elements of his mother -tongue and his mother-land. Curiously enough, till the period of Sarala Oriya literature had nothing much to boast of its own. But all the same, historians have no dearth of evidence about the blossoming of a rich foliage of literary creation just around this time. For instance, the composition of the great sanskrit fables called the Panchatantram, started during this period. The distinguished sanskrit poet Jayadeva composed his masterpiece Gita Govinda at this point of history. Both the Panchatantram and the Gita Govinda contributed significantly to the immortal treasure of Indian classics. As a matter of fact Orissa won a

place of distinction in the entire Indian sub-continent for its contribution to Sanskrit tales, plays and poetry.

Though Sarala (as the literary historians and critics observe) had no visible access to the ocean of Sanskrit literature and classics he was fortunate enough for being born into an unusually creative phase of Orissan literary history. Though not directly ,in all likelihood, Sarala came under the influence of many a sanskrit classics of such great masters like Jayadeva and Kalidasa. Especially poet Kalidasa seemed to be the dream-angel of Sarala and his greatest favorite. In the Oriya Mahabharata he writes with an autobiographical tinge :

“Kalidasa was me in the first birth, verily a part of Mahakalika... In my third birth was I poet Sarala by name”(Swargarohana Parva p.22).

In the Mahabharata we see clear marks of some Kavyas of Kalidasa (such as, Raghuvamsam and Kumara Sambhavam) and, of course, that of Jayadeva's Gita Govinda.

Kalidasa's Raghuvamsam and Sarala Mahabharata :

As we notice, Sarala Dasa was profoundly influenced by Raghuvamsam. As a noted Sarala scholar and

critic rightly observes, Sarala Dasa learns from this great classic that a simple idea or concept can be blown into a massive work of art with one's imagination, insight and genius (Dr. K. C. Panigrahi).

As Raghuvamsam has it, King Dilip at the instruction of sage Vasistha undertook the responsibility of the holy cow Nandini with the hope of being blessed with a son. Thereafter the king was fully committed to the nurture and care of Nandini, the holy cow. One day while the cow was grazing in the jungle a lion pounced upon it. The king (Dilip), who was guarding the cow, got instantly ready to defend Nandini. But unfortunately he couldn't shoot the lion as his Quiver failed to release the arrow. At this turn of event the king was utterly helpless and undone. So he pitifully appealed to the lion to spare the cow Nandini and to eat him (king Dilip himself) instead. At this moment there was the shower of flowers from the Heaven and King Dilip got indication that he would soon be blessed with a son for his supreme act of dutifulness and sacrifice. (Raghuvamsam, Canto II).

Sarala Dasa has borrowed this idea from Kalidasa while tracing the birth of King Raghu in the Mahabharata (Vana Parva, p.340). Though the story-line

remains largely same Sarala puts a tiger in the place of a lion. The territorial exploits of the Pandavas and the Swayamvara of Draupadi (in the Oriya Mahabharata of Sarala Dasa) are patterned on Kalidasa's model (Raghuvamsam). In the classic Raghuvamsam poet Kalidasa gives an elaborate account of the extensive journey, adventure and the territorial exploits of king Raghu. Exactly in an identical manner, Sarala Dasa conducts the Pandavas along a long journey systematically punctuated by adventure and exploits from time to time. In the process of the grand Swayamvara of princess Draupadi we notice a clear and visible impact of Kalidasa on Sarala. The manner in which the maid Sunanda conducts princess Indumati in the Swayamvara (in Kalidasa's Raghuvamsam) Sarala's heroine Draupadi (in the Oriya Mahabharata) is being conducted by her maid Kesini. The maids play a significant role in carrying on the rituals of the Swayamvara ceremony both in Kalidasa's Raghuvamsam and Sarala's Mahabharata. In the former the maid conducts princess Indumati in the grand reception Hall and moves from one aspirant prince to another giving due introduction on each prospective groom. Whereas, in Sarala Mahabharata the maid Kesini is not fortunate

enough to get such opportunity as Draupadi had an altogether different condition to choose her groom. Hence the great privilege and attention that Sunanda, the maid of princess Indumati, gets in Kalidasa's Raghuvamsam is not available to Kesini, the maid of princess Draupadi in Sarala Mahabharata. The grand ritual of introduction, as we find in Raghuvamsam, is absent in Sarala's great epic. Secondly, poet Kalidasa (in Raghuvamsam) introduces king Sushena as having many queens. Sarala Dasa seems to have taken this clue from Kalidasa and introduces the King of Mathura in a similar manner (as having many queens). He further adds a bit of spice to this by explaining that the king of Mathura knew a tantric retention technique and thus could satisfy so many queens in one night. Sarala Dasa in fact displays his native talent in adding such elements to almost every episode that he takes from Vyasa or Kalidasa. That is his speciality and originality. And invariably every such addition or interpolation has a base of logic or reason.

Further, as we find in Raghuvamsam Kauscha, the disciple of Maharishi Varatantu, approached King Raghu for help to pay Guru Dakshina to his Guru (Maharishi Varatantu). In the course of that meeting the

kind and hospitable king Raghu asks several philosophical questions to the budding scholar Kauscha. The king says that “the Ashramites take their bath in the holy pond of the Ashram and offer palmful of water to the departed souls of the ancestors. They keep one sixth of that on the sandy bank of the pond.” Then the king asks this scholar whether the water of the holy pond of the Ashram gives them peace and happiness. (Raghuvamsam, canto V., Sloka 8)

In the Mahabharata, Sarala Dasa creates a similar situation in the course of the meeting and inter-action between Vyasa and Gandharasena. Vyasa wants to know from Gandharasena the solution to such a philosophical puzzle. (Adi Parva, p.36).

There are very strong evidences that Sarala Dasa was influenced by poet Kalidasa, especially by his Kavyas like Raghuvamsam and Kumara Sambhavam.

Kumara Sambhavam of Kalidasa and the Mahabharata of Sarala Dasa:

Among the greatest creations of poet Kalidasa Kumara Sambhavam is one. The supreme lord Shiva and mother Parvati (the illustrious daughter of the lord of the mountains, Himalayas) figure as

the main characters of this classic. The plot of Kumara Sambhavam is mostly drawn from the Shiva Purana though various episodes of this classic are also taken from the Mahabharata, the Ramayana and other major Puranas.

The influence of Kumara Sambhavam is often clearly visible in the Oriya Mahabharata of Sarala Dasa. In Kumara Sambhavam poet Kalidasa portrays the physical and the sensual aspect of the union of both lord Shiva and Parvati (in the manner in which ordinary mortals do) though both occupy such lofty positions in the spiritual domain. Sarala, as it seems, picks up this thread and gives a fascinating account of his previous birth (in the cycle of birth and death) how he was serving lord Shiva as the guard at His door. It so happened, to his utter misfortune, he by chance witnessed lord Shiva and Parvati in their moment of physical union. As a result he was cursed to be born as a mortal on earth.

As we find in this great Sanskrit classic, Parvati obtained the approval of her father (the lord of the Mountains, the Himalayas) and went to the summit of the mountain to practise penance. She passed through the hardest and the toughest austerity by exposing herself to fire in

summer, rain in monsoon and cold in winter. And at last lord Shiva was pleased by her penance and single-minded devotion. He appeared in the guise of a Brahmachary to take the ultimate test of Parvati’s unwavering devotion to Him. In the course of their conversation lord Shiva (in disguise) spoke profusely against Shiva before Parvati and tried to motivate her to give up her penance by portraying Shiva as somebody not worth aspiring for. But Parvati exhibited her firm determination, singularity of purpose and clarity of reason that finally moved Lord Shiva who revealed Himself at the end.

In a similar approach, in the Oriya Mahabharata poet Sarala Dasa presents a very interesting episode in which lord Narada goes on vilifying and censuring Shiva before Parvati to test her commitment to the former. Thus we find that Sarala Dasa was influenced by the Sanskrit poet Kalidasa and his great Kavyas.

Jayadeva’s Gita Govinda and the Oriya Mahabharata of: Sarala Dasa :

The love-theme of Radha-Krsna has inspired scores of poets down the ages and Jayadeva has been a perennial and powerful source of inspiration for all of them by his immortal classic Gita

Govinda. And obviously, Sarala was no exception to it. Poet Jayadeva liberated the hitherto Radha-Krsna love theme from the cramping effects of religious sentiments and gave it a much fresher and wider perspective and, most importantly, connected it to the main stream of Sanskrit Kavya tradition with its powerful aesthetics (especially the “Shringara Rasa”). Jayadeva attributes all the grace and glamour to Sri Radha and portrays her in the finest manner and brings about a wonderful fusion of human and divine traits. The rich Kavya and Purana tradition on the love theme of Radha – Krsna that proliferated in Oriya literature in fact owes its inspiration and spirit to Sri Jayadeva and his magnum opus the Gita Govinda.

In fact Sri Radha as a character develops into her full bloom first in Sarala Mahabharata. There is absolutely no doubt about it that Sarala was directly inspired by Sri Jayadeva’s Gita Govinda. All along the epic (Sarala Mahabharata) we notice a special attraction for and focus on Sri Krsna’s love for Sri Radha and the Gopis.

Especially the Dasavatara (ten incarnations of lord Vishnu) of Sri Jayadeva was the favorite of Sarala Dasa. It figures at several points along the Oriya Mahabharata (of

Sarala Dasa). In the Udjoga Parva of Sarala Mahabharata we get a comprehensive account of all the ten incarnations of Sri Vishnu as Jayadeva describes in his Dasavatara. He puts them chronologically (as Jayadeva does) as the fish, the tortoise, the boar, half-man-half-lion (Narasimha), Parsurama, Sri Rama, Sri Krsna, Balarama, Buddha and Kalki. (Sarala Mahabharata. Udjoga Parva. p.27).

Besides, Sri Jayadeva’s Gita Govinda, with its high sensuousness and heavenly lyrical quality, inspired Sarala Dasa profoundly. Particularly the unique portrayal of the love and union of Sri Krsna and Sri Radha in the Gita Govinda had impressed Sarala Dasa greatly. In the Udjoga Parva of the Oriya Mahabharata Sarala makes a wonderful portrayal of the love-scene of Sri Krsna and Sri Radha under the thick fragrant foliage of the Madhavi creepers exactly in the manner of Sri Jayadeva (p.128). The state of absolute liberation and ecstasy that Sri Radha displays in Sri Jayadeva’s Gita Govinda is fully shared by Sarala Dasa. The high sensuousness and excitement that Sri Krsna and Sri Radha (of Sri Jayadeva) exhibit in the Gita Govinda reverberates in Sarala Mahabharata. In the Stree

Parva of the Oriya Mahabharata Sarala Dasa mentions about Sri Krsna’s union with sixteen thousand Gopis. Similarly, in the Vana Parva of this epic he gives a romantic account of Sri Krsna and Sri Radha who are in a heightened state of excitement and ecstasy in the shade of the fragrant creepers with the soothing breeze blowing and the scented flowers blooming around. (Vana Parva.p. 374). Above all, the unmatched lyrical features and the inimitable syntax and style of Sri Jayadeva’s Gita Govinda moved Sarala Dasa to lofty height.

All said and done, in the quality of style, range of imagination, variety and philosophic insight Sarala Dasa maintains his position in the creative world. No doubt he was inspired and influenced by the Sanskrit Kavyas, but in turn he used them in the most original and creative manner which a thorough-bred genius is only capable of.

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First Hexagonal Postage Stamps on Aldabra Giant Tortoise

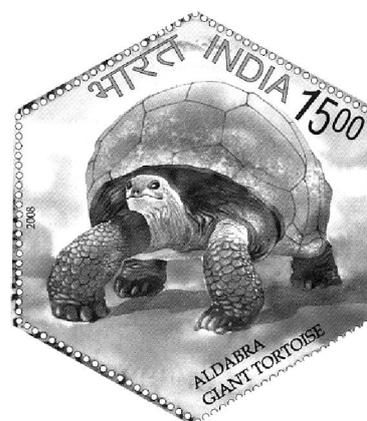
Nrusingha Dash

Generally we see the postage stamps of India in quadrilateral shapes. In the post-Independence era Indian Postal Department had issued only two commemorative postage stamps in trigonal shape on different occasions. But later India post has issued for the first time a hexagonal (odd shaped) postage stamps on August 2nd, 2008, to commemorate the Alipore zoo's Aldabra giant tortoise called Adwaita. There are several stamp designs issued by Department of Post in different countries and on different occasions in different shapes viz. round shape, quadrilateral shape, rectangular

shape, trigonal shape and hexagonal shape.

Here we shall discuss the story of a tortoise named Adwaita. We all know about the folk tales of tortoise who defeated the hare and won the race. Well, Adwaita was also a winner. Before it died in the year 2006 in Alipore Zoological Garden, Kolkata, Adwaita was perhaps the longest living animal in the world having lived for more than 250 years.

Nothing specific can be told about its early life. It is said that British sailors coming to India picked up some tortoises from the Aldabra Islands in the Indian ocean on way to India. Legend has it that these were presented to Robert Clive (Governor General of India) who was instrumental in firmly establishing the rule of the British East India Company in India especially after the Battle of Plassey (1757). Four such tortoises were brought to Alipore Zoo at the time of its establishment in 1857 from the menagerie at Latbagan, Barrackpore, established by Wellesley in 1800. Three of them eventually died in the last 130 years at different times. To save Adwaita the last surviving specimen from being teased by unruly visitors, it was kept in a secluded enclosure. Subsequently on 30th November, 1994 it was shifted to a



centrally located octagonal enclosure so that visitors could see this living wonder from a safe distance.

People lovingly called it Adwaita meaning the matchless or the unique one as it was a living example of nature's mystery. It is supposed to have been born in 1750. It was fed wheat bran, grams soaked in water, small pieces of carrots, sweet potatoes, beans, leafy vegetables, diced banana and rice mixed with gram powder. The Aldabra Giant Tortoise (*Geochelone Gigantea*) is a native of Aldabra atoll, part of the Seychelles Islands in the Indian Ocean. The Aldabra atoll has been protected from human influence since late 19th century and is home to a large number of giant tortoises, perhaps having the world's largest population of the specie. The size of an Aldabra Giant Tortoise can be upto 4ft in length and the weight can be about 550 lbs. They are



normally darkgray to black in colour, have small pointed head covered with scales, a long neck, a highly domed carapace and thick, bony scales on forelegs. Aldabra Giant Tortoise differs from the other Giant Tortoises found in Galapagos Island in Pacific Ocean by having a small neck plate on the carapace which seems to be absent in the Galapagos Giant Tortoise. Breeding season of Aldabra Giant Tortoise extends from February to May. The female tortoise usually lays 4 to 25 eggs and incubation period is about 4 months.

Giant Tortoises have been subject of scientific research for conservation and breeding. It is said that they can survive upto six months without food and water. Indiscriminate hunting has threatened the survival of Giant Tortoises in Galapagos as well as in the Indian Ocean Islands.

Adwaita already had eighty years behind him by the time Charles Darwin (father of evolution) arrived at Galapagos. India's First War of Independence in 1857, Partition of Bengal in 1905, the two World Wars, strides in the field of Science and Technology, the theory of relativity, conquest of the space, the Moon and the Everest, the making and later breaking of the Wall of Berlin events passed on the world stage, but unconcerned and unaffected, Adwaita, the matchless kept growing and gathering layers of time, more like an unmindful rock sitting by the riverside. How many generations of zoo visitors must have looked at Adwaita with amazement and marvelled at his longevity.

Adwaita became ill several months before his death after a crack developed around a wound on its chest, and ultimately succumbed to death on 22nd March, 2006.

Adwaita could have been an interesting study on how he coped with such a prolonged human captivity. Did it resent it ? Did its pine for his native Aldabra or, did he ultimately get tired and went with the unfulfilled dream of one day seeing his homeland ?

India Post had issued a set of two commemorative postage stamps on 2nd August, 2008 based on Aldabra Giant Tortoise Adwaita to make it memorable for our generations to come. The specially designed colourful stamps were printed in India Security Press, Nasik which cost in different denominations i.e. Rs.5/- and Rs.15/-. These type of hexagonal postage stamps issued by the India Post were unique really in the sense that no such stamp has ever been published by the Department of Post. Perforation has been arranged in such a manner that one can easily tear off one stamp from another from the sheetlet. The total number of stamps on a sheetlet was 13. Four types of sheetlet were released and 30 lakh stamps were printed. Adwaita was really an amazing creature on the earth by the Almighty Lord. Wah ! Adwaita Wah ! Really you are a greatest creature of Almighty.

Nrusingha Dash lives at Baidyanath Sudharanee Niwas, behind Irrigation Inspection Bungalow, Sakhigopal-752014, Puri.

Registration of Geographical Indications and Orissa

Dr. Baburam Singh

Geographical Indication (GI) is a type of intellectual property which identifies goods originating in a territory, region or locality, where a given quality, reputation or other characteristics of the good is essentially attributable to its geographical origin. The goods may be agricultural, natural or manufactured goods and the indications may be any geographical name or figurative representations or any combinations of the both conveying the geographical origin of goods to which it applies.

For example Basmati rice, Darjeeling Tea, Banarasi Silk, are very different from similar products or regional products produced elsewhere. These geographical products or regional products owe their characteristics to the region they come from. For agricultural goods it is the climate and other geographical

factors responsible for particular feature of the goods. For manufactured goods, it may be the locally available raw materials or skills and craftsmanship of people of that area which contribute towards the typical qualities of the product. So use of name of geographical origin before the name of goods helps in identifying the quality or speciality of the product. Because of its special quality such regional or geographical products, fetches better price in the market compared to similar products from other region. Thus Geographical Indication provides a common brand to the producers and manufacturers of the product in the region like the trade mark of a company on its goods. This is a community owned brand as opposed to other forms of IPR which are individual oriented. Registration of Geographical Indications protects the economic interest of entire producers of that goods in the region. Protection of GI gives right to the producers of GI to exclude others from misusing Geographic Indication in a competitive environment. It ensures quality and genuineness of the products to the consumers and better market returns to the producers.

Unlike other form of intellectual property, Geographical indication is owned by groups or community. It is a recognition to the products which are already existing with clear history and reputation and not created new. An association of persons or an association of producers or any organization or authority established by or under any law can register as owner of Geographical Indication but not individuals.

Registration of Geographical Indications started in India in Post World Trade Organisation era after enactment of the geographical indications of goods (Registration and Protection) Act 1999 which came into force on 15th September 2003. The Geographical Indication Registry is located at Chennai and the Registrar of Geographical Indication is responsible for registration of Geographical Indication. Since inception of the registry at Chennai, so far (up to March 2010) 215 applications have been filed for registration. Four applications were filed in the year 2003, 15 in 2004, 27 in 2005, 32 in 2006, 42 in 2007, 29 in 2008, 45 in 2009 and remaining applications were filed in the year 2010. Of the

215 applications received by Geographical Indication Registry at Chennai for registration, 136 were from handicraft sector, 52 were from agriculture, 13 were from manufacturing sector, 5 from natural class and 6 were food stuffs. Statewise filing of geographical indication applications indicates highest number of filing from Karnataka (35) followed by 24 from Tamilnadu, 23 from Andhra Pradesh, 21 from Kerala, 17 from Uttar Pradesh, 12 from Gujarat, 11 from Maharashtra, 10 each from West Bengal and Orissa.

Contribution of Rajasthan, Jammu and Kashmir, Bihar to Geographical Indication registration was 9, 6 and 5 respectively. While Madhya Pradesh, Chhatisgarh and Himachal Pradesh each contributed 4 each, to Geographical Indication registration, Assam contributed 3.

Of the 215 applications received upto March 2010, 120 geographic Indications were successfully registered in the Geographical Indication Registry. Class wise and year wise break up of these registered Geographical Indications were provided in the Table-1.

Table-1 : Class and year wise registration of Geographic Indication of India.

Year	Class	Handicraft	Agricultural	Manufacturing	Food stuff	Total
2004-05		2	1	-	-	3
2005-06		18	2	4	-	24
2006-07		1	2	-	-	3
2007-08		19	11	1	-	31
2008-09		33	10	1	1	45
2009-10		7	5	1	1	14
Total		80	31	7	2	120

As evident from the Table highest number of Geographical Indications were registered in the year 2008-09 and among different class of goods two thirds were alone from handicraft sector. Agricultural geographical indications were 31 out of 120 registered up to March 2010. Contribution of other sectors were not very significant.

Highest (27) number of geographic indications were registered from Karnataka, followed by 18 from Tamil Nadu, 13 from Kerala, 11 from Andhra Pradesh, 9 from Rajasthan and 7 from West Bengal. While Orissa successfully registered five Geographical indications, Bihar, Gujarat, Madhya Pradesh, Uttar Pradesh each contributed 4 to the total

Geographical Indication registered. State wise Geographical Indication registration up to March 2010 is provided in Table-2.

Table-2 : State wise registration of Geographic Indications in India (upto 31st March 2010).

State	GI Registered
Andhra Pradesh	11
Assam	2
Bihar	4
Chhatisgarh	3
Himachal Pradesh	4
Kerala	13
Karnataka	27
Goa	1
Maharashtra	3
Nagaland	1
Orissa	5

Jammu & Kashmir	3
Gujarat	4
Madhya Pradesh	4
Rajasthan	9
Uttar Pradesh	4
West Bengal	7
Tamil Nadu	18
Total	120

Of the 10 Geographical Indications filed from Orissa five were registered in favour of Orissa. These include (i) Kotpada Handloom Fabrics (ii) Orissa Ikat (iii) Konark Stone Carving (iv) Orissa Pattachitra and (v) Pipli Applique works. Remaining five applications which are in the examinations process include (i) Sambalpuri Tie and Dye Saree and Fabrics (ii) Gopalpur Tassar Fabrics

(iii) Ganjam Goat Ghee (iv) Khandua Saree and Fabrics of Orissa and (v) Dhalapathar Parda and Fabrics.

Considering the rich cultural heritage and tradition of the state associated with the artisan skill of its people and varied agro-climatic conditions, the state has tremendous potential for Geographical Indication registration. Registration of these Geographical Indications in the Geographical Indication Registry will not only safeguard the interest of the localized producers of specialized goods but also keep these dying traditions alive from the process of extinction.

Efforts of some of the states including Orissa is

encouraging but further sustained efforts needs be taken to maximize registration of all potential Geographical Indications from different classes.

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Dr. Baburam Singh is the Professor and Convener of IPR Cell, OUAT, Bhubaneswar.



Hon'ble Chief Minister Shri Naveen Patnaik discussing on the development of Biotech I.T. Park at Secretariat on 11.10.2010. Shri Bijay Kumar Patnaik, Chief Secretary and other dignitaries are also present.