

# ORISSA REVIEW

VOL. LXVII NO. 10

MAY - 2011

**SURENDRA NATH TRIPATHI, I.A.S.**  
Principal Secretary

**BAISHNAB PRASAD MOHANTY**  
Director-cum-Joint Secretary

**LENIN MOHANTY**  
Editor

Editorial Assistance  
**Bibhu Chandra Mishra**  
**Bikram Maharana**

Production Assistance  
**Debasis Pattnaik**  
**Sadhana Mishra**

**Manas R. Nayak**  
Cover Design & Illustration

**Hemanta Kumar Sahoo**  
**Manoj Kumar Patro**  
D.T.P. & Design

**Raju Singh**  
**Manas Ranjan Mohanty**  
Photo

The *Orissa Review* aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the *Orissa Review* are not necessarily those of the Government of Orissa.

**Published by Information & Public Relations Department, Government of Orissa, Bhubaneswar - 751001 and Printed at Orissa Government Press, Cuttack - 753010.**

For subscription and trade inquiry, please contact : **Manager, Publications, Information & Public Relations Department, Loksampark Bhawan, Bhubaneswar - 751001.**

Five Rupees / Copy

E-mail : [iprsec.or@nic.in](mailto:iprsec.or@nic.in)  
[iprsec@rediffmail.com](mailto:iprsec@rediffmail.com)  
Visit : <http://orissa.gov.in>  
Contact : 9937057528(M)

## CONTENTS

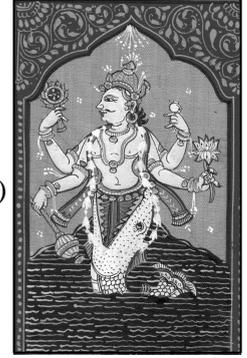
<b>Dasavatara Slokam by Poet Jaydev : Author of Gitagovinda</b>	...	1	
<b>Good Governance</b>	...	3	
<b>Padmavati of Gitagovinda</b>	<i>P.C. Tripathy</i>	...	7
<b>May Day and the Dignity of Labour</b>	<i>Dr. Anil Kumar Mohapatra</i>	...	11
<b>The Impact of Geeta Govinda on Odia Sculptures</b>	<i>Pramodini Jena</i>	...	16
<b>The Five Jewels of Laxmana Sena</b>	<i>Dr. Ajit Kumar Tripathy</i>	...	18
<b>Shri Jayadev : The Eminent Sanskrit Scholar</b>	<i>Sibasundar Pattanaik</i>	...	21
<b>Bihan Maa - The Seed Mothers</b>	<i>Biswamohan Mohanty</i> <i>Hrushikesh Mahapatra</i>	...	23
<b>Essence of Bamana Avatara</b>	<i>Ramesh Chandra Dash</i>	...	26
<b>Dr. B.R. Ambedkar : The Messiah of the Downtrodden</b>	<i>Siddhartha Dash</i>	...	31
<b>Yoga Nidra in Hatha Pradipika</b>	<i>Chitta Ranjan Pradhan</i>	...	34
<b>Reforms in Administration : Administration of Justice and Protection of Human Rights</b>	<i>Dr. K.C. Sarangi</i>	...	37
<b>Legends of Harisankar and Nrusinghanath</b>	<i>Er. Nirakar Mahalik</i>	...	45
<b>Islamic Monuments in Cuttack</b>	<i>Dr. Mohammed Yamin</i>	...	48
<b>Importance of Rama Nama</b>	<i>K.C. Patnaik</i>	...	58
<b>Socio-Economic Profile of Tribal Populations in Mayurbhanj and Keonjhar Districts</b>	<i>Laxman Kumar Sahoo</i>	...	63

## Dasavatara Slokam by Poet Jaydev : Author of Gitagovinda



PRALAYA PAYODHI JALE  
DHRUTABANASIBEDUM  
BIHITA-BAHITRA-  
CHARITRAMAKHEDAM  
KESHABA DHRUTA MINA SHARIRA  
JAYA JAGADISHA HARE.

(1)



KSHYITIRATI BIPULATARE  
TABA TISHTATI PRUSHTHE  
DHARANIDHARANAKINA  
CHAKRAGARISTHE  
KESHABA DHRUTA KACHHAPA RUPA  
JAYA JAGADISHA HARE.

(2)



BASATI DASHANIKHARE  
DHARANI TABA LAGNA  
SHASHINI KALANKA KALEBA NIMAGNA  
KESHABA DHRUTA SHUKARA RUPA  
JAYA JAGADISHA HARE.

(3)



TABA KARA KAMALA BARE  
NAKHAMDVUTA SHRUNGANG  
DALITA HIRANYAKASHI PU  
TANU BHRUNGANG  
KESHABA DHRUTA NARAHARI RUPA  
JAYA JAGADISHA HARE.

(4)



CHHALAYASI BIKRAMENA  
BALIMDVUTABAMANA  
PADA NAKHA NIRAJANITA JANA PABANA  
KESHABA DHRUTA BAMANA RUPA  
JAYA JAGADISHA HARE.

(5)



KSHYATRIYA RUDHIRA MAYE  
JAGADAPAGATA PAPAM  
SWAPNYASI PAYASI  
SHAMITA BHABA TAPAM  
KESHABA DHRUTA BHRUGUPATI RUPA  
JAYA JAGADISHA HARE.

(6)



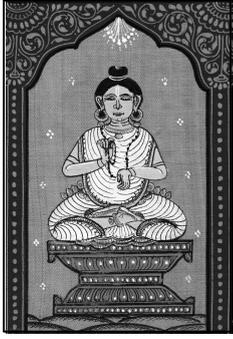
BITARASI DIKHYURANE  
DIGPATI KAMANIYAM  
DASAMUKHA MOULI BALIM RAMNIYAM  
KESHABA DHRUTA RAMA SHARIRA  
JAYA JAGADISHA HARE.

(7)



BAHASI BAPUSHI BISHADE  
BASANAM JALADAVAM  
HALA HATI BHITA MILITA JAMUNAVAM  
KESHABA DHRUTA HALADHARA RUPA  
JAYA JAGADISHA HARE.

(8)



NINDASI JAGNYABIDHE RAHAHA SHRUTI JATAM  
SADAYA HRUDAYA DARSHITA PASHUGHATAM  
KESHABA DHRUTA BUDDHA SHARIRA  
JAYA JAGADISHA HARE.

(9)

MLECHHA NIBAHA NIDHANE KALAYASI KARABALAM  
DHUMAKETUMIBA KIMAPI KARABALAM  
KESHABA DHRUTA KALKI SHARIRA  
JAYA JAGADISHA HARE.

(10)



SHRI JAYADEVA KABERIDA  
MUDITA MUDARAM  
SHRUNU SHUVADAM  
SUKHADAM BHABA SARAM  
KESHABA DHRUTA DASA BIDHA RUPA  
JAYA JAGADISHA HARE.

(11)

BEDANUDHARATE JAGANTI  
BAHATE BHUGOLAMUD BIVRATE  
DAITYAN DARAYATE BALIM  
CHHALAYATE KSHYATRAKSYAM KURBATE  
POULASTYAM JAYATE HALAM  
KALAYATE KARUNYA MATANWATE  
MLECHANA MURCHHAYATE  
DASH KRUTI KRUTE KRUSHNAYA  
TUVYAM NAMAH.

(12)



Home

- National e-Gov Plan
- About RTI Act 2005
- Resources for VLEs
- Online Citizen Services
- e-Gov in States
- Online Legal Services
- Mobile Governance
- e-Gov Resources
- Public Utility Forms
- Discussion Forum

[ଈଢ଼ମ](#) | 
 [ଊଠାଢ଼ି](#) | 
 [ଊଢ଼ିଢ଼ି](#) | 
 [ବାଂଢ଼ା](#) | 
 [କଢ଼ିଢ଼ା](#) | 
 [ହିଢ଼ି](#) | 
 [ମରାଢ଼ି](#) | 
 [English](#)

## E-Governance Initiatives in Orissa

- ⊕ [Bhulekh](#)
- ⊕ [Downloads Forms Website](#)
- ⊕ [e-Shishu](#)
- ⊕ [ITIMS](#)
- ⊕ [ORIS](#)
- ⊕ [e-Gram](#)
- ⊕ [e-Literacy](#)



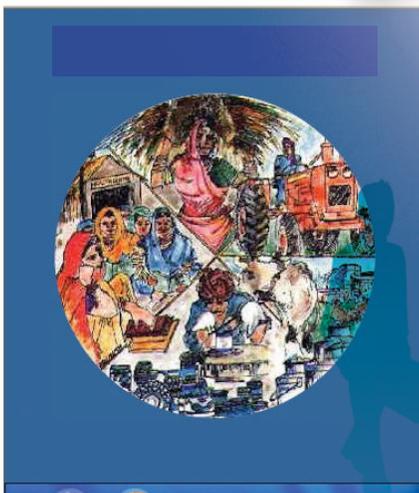
Last modified: April 15, 2009  
You are visitor no.: 00010035



# GOOD GOVERNANCE



PanchayatiRaj Institution Admin



## RuralSoft

A Web based Application to Strengthen the Monitoring of Rural Development Schemes

Citizen Section  
Government Section

- [Product Overview](#)
- [About PriaSoft](#)
- [Product Scope](#)
- [Product Flavours](#)
- [Implementation](#)
- [Artifacts](#)
- [Presentation](#)
- [User Manual](#)
- [Installation Script](#)
- [Support](#)
- [Training](#)

**PriaSoft A Move Toward Strengthening Local Governance**

HOME | FAQ | CONTACT

Contents provided and

## **e-Governance**

### **Successfully Strengthening PRIs through ICT**

"Every village ought to be a republic ..... with the authority and resources to realize the potential for economic and social development."

Strengthening of Panchayati Raj Institutions (PRIs) is a must if the fruits of the development are truly and really reach the rural poor. The effects and wide uses of information and communication technology (ICT) has brought about a major turnaround in the rural context too thus bringing the dream to near fruition in bettering the lot of the rural populace further.

After more than 60 years of independence, the rural villages have come up with many developmental programmes with much investment by Government of India and State Government but still continue with lag behind in terms of desired progress. This is because of lack of proper monitoring of these developmental projects due to some age old methodology of manual system. Information is the power. To achieve this goal, the universal service to all citizens by disseminating information regarding the plan and programmes of the Government to all citizens speedily has to be assured through the intervention of Information Technology which helps in improving administrative efficiency and improving public services and ultimately Good Governance.

For realizing the need in employing ICT for empowering the rural citizen, Panchayati Raj Department has launched number of e-Governance initiatives.

**Hardware:** The Block Computerisation in Orissa started during the year 2003-04. Two P-IV Computers, one Dot Matrix Printer were provided to each Block of Orissa. One Computer with one Printer was also provided to each Block in Gramsat Pilot Project. Further all 6234 Gram Panchayats have been provided with desktop / laptop computers.

**Connectivity :** One V. Sat unit with Antenna (ODU) and Modem (IDU) were provided to each Block in Gramsat Pilot Project. All DRDAs and all Blocks are also provided alternative Internet connectivity under BSNL-VPN since 2009-10 by Panchayati Raj Department. Gram Panchayas are also allowed to have internet connectivity of available Internet Service Providers (ISP).

**Interactive Training Programme :** One IRD System, One TV, One Antenna set were provided to each Block under Gramsat Pilot Project to conduct interactive training programme through satellite mode which has one way video and two audio facilities. Further in Satellite Interactive Terminal, each

DRDA is connected with State Headquarters through two way audio and video facilities for live video conferencing.

**Rural Soft** aims for monitoring of all wage employment programmes. This was developed and implemented as per the suggestion of Dr. N.C. Saxena, Retd. Judge, Supreme Court of India to review all anti-poverty programmes and monitor the status of starvation. The URL of Ruralsoft is <http://ori.nic.in/ruralsoft>.

**PAMIS (Project Accounting and Monitoring Information System)** : This accounting software is web hosted to capture daily financial transactions and to generate computerized cash book of the DRDA and Block. Now, the Block and DRDAs have discarded the hand-written cashbook, hand-written pay acquaintance. The website of PAMIS is <http://ori.nic.in/pamis>.

**Manpower** : Technical Manpower with qualification of MCA / B.E (Computer Science), BE in IT/BE (Electronics and Telecommunication) were engaged as Computer Programmer out of Eleventh Finance Commission (EFC) Award Grant on contractual basis. One Additional Computer Programmer having minimum qualification of O'level of DOEACC is also placed in each Block under NREGS.

**Software** : To start with implementation of online applications with the help of VSAT, two small applications were developed by NIC, Bhubaneswar with active guidance and support by Panchayati Raj Department, Government of Orissa. The softwares are Rural Soft and PRIASoft, subsequently; a number of applications are implemented with the existing infrastructure.

**PRIASoft** i.e. Panchayati Raj Institutions Accounting Software, which facilitates the Panchayat (Gram Panchayat / Block or Intermediate Panchayat / Zilla Panchayat)-wise flow of funds under different schemes in shape of Cash, Bank, Treasury and Advance is being implemented at ZP, BP and GP levels. The URL of PRIASoft is <http://ori.nic.in/priasant>.



**BETAN**, the Pay Roll Software is developed by Orissa Computer Application Centre (OCAC) and put in place in online for pay bill generation of all teachers, all Block staff and all DRDA staff. The website address of BETAN is <http://ori.nic.in/betan>.

**NPP (National Panchayat Portal)**, an enriched software is in place to cater the need for uploading information to the individual website of Gram Panchayat, Block Panchayat and District Panchayat. The website is <http://panchayat.gov.in>.

**NREGsoft**, software developed by National Informatics Centre, New Delhi in accordance with guidelines of National Rural Employment Guarantee Act - 2005 is mandatorily being implemented in Orissa. The website address is <http://nrega.nic.in>.

**ICT Pilot Project :** For effective monitoring and implementation of MGNREGS, and to achieve the mandate of Reserve Bank of India to disburse all the social sector benefit including flagship programme of MGNREGS through Electronic Benefit Transfer (EBT), a proof of concept was deployed in 4 GPs of the State. With the financial support by MoRD through UNDP, an attempt was made to pilot test, an application to integrate the financial inclusion with process of implementation of MGNREGS in Salagaon GP of Tangi Choudwar Block in Cuttack District and Betna, Budhikhamari and Bhagabatchandrapur GPs of Baripada Block in Mayurbhanj District. The success of this pilot initiative gave the confidence to the administration to implement the EBT mode of wage transfer under MGNREGS in a larger scale with the help of State Bank of India. Wages in thousand Gram Panchayats of Ganjam, Gajapati and Mayurbhanj shall be paid through EBT by the State Bank of India through their Business Correspondent.

**Plan Plus** software of Ministry of Panchayati Raj Department, Government of India takes care of preparing the District Plans under Backward Region Grant Fund (BRGF). 19 BRGF Districts have already been uploaded to web for the year 2007-08 to 2009-10. The website is <http://panchayat.gov.in/planplus>.

**e-Dak :** The true impact of e-Governance can also be achieved by ensuring all government communications transparent using real time application. Information is power and it is directly proportional to the reduction of poverty. The mission of the Department was to disseminate authentic and real time information to the poor which can also be an enabler to reduce poverty.

**Sanjog helpline :** Panchayati Raj Department is part of the Integrated Grievance Redressal System (IGRS) of the State Government. This is an IT enabled single window public grievance redressal mechanism in a common platform that enables easy and effective interaction between the rural citizen in particular the Mahatma Gandhi NREGS beneficiaries and the Panchayati Raj Department. A toll keeping the government process in tact and still enabling an instant message of Government instructions and guidelines was what created e-Despatch. An in house letter management system has been successfully implemented for receiving and despatching of letters and daks in Panchayati Raj Department. All letter being despatched by this department is automatically hosted to the official website of Panchayati Raj Department in real time and also dispatched to the concerned officials through fax/e-mail and post free number 1800 345 6770 and 155335 have been established in State Headquarters to redress the grievance of the general public. The same grievance is put to Sanjoghelpline portal (<http://sanjoghelpline.in>), and the complaint is automatically transmitted through SMS/ Fax/letter/ website to the officer concerned or escalated to the higher officer within 7 days.

Official website of the department : Panchayati Raj Department is the 1st department in Orissa who have hosted bi-lingual (English/Oriya) website. The website address is <http://orissapanchayat.gov.in>.

### **Towards Inclusive Governance :**

Improvement of local capacity building for e-Governance : The concept of inclusive governance is gaining acceptance across different level of Government. Recognizing the inclusive governance which

is absolutely critical for human development, Panchayati Raj Department has versioned and implemented the following add on ICT initiatives which would take the entire e-Governance of the Department to the next higher level.

**Gram Panchayat Computerization and Gram Panchayat Connectivity :** All 6234 nos. of Gram Panchayats of the State are provided with desktop/laptop computers. Desktop computers are provided where there is electric connection with the Gram Panchayat Building and the rest Gram Panchayats are provided with laptop computers. The Gram Panchayats are also allowed to have internet connectivity from the available Internet Service Provider. The existing VPN-Broadband connection upto Block level can also be extended upto Gram Panchayat Level.

**PAMIS-2010 :** With the success of PAMIS in Zilla Parishads and Panchayat Samities and with an intention to standardize and unify the software application for rationalization of accounting system of Panchayati Raj Institutions, PAMIS-2010 has been conceptualized to computerize the accounts of all 3-tier PRIs including Gram Panchayats in a consolidated manner. PAMIS-2010 is developed in open source platform. This application has its unique advantage over all accounting software application that each financial transaction of PRIs will be made available in the public domain. It has capability to generate structured accounting as well as analytical reports in the formats prescribed by the C&AG, India to monitor different anti-poverty and development programmes implemented by the PRIs in a proper and scientific manner. The web address of PAMIS 2010 is <http://www.orissapanchayat.gov.in>.

**Gram Panchayat Database Facility Management Centre :**

The vision would be a total web-based solution as a structural approach of e-Governance in PRIs for Project monitoring, asset tracking and budget management with citizen centric interface, taking into consideration all the information and knowledge management requirements in a PRI. Information sharing is the key for government implementing any form of e-Governance. The way to transform illiterate to e-literate is much more challenge. Training of all stakeholders in the system is another critical factor for the success of the initiative. The stakeholder includes women PRIs who would be involved in running the system especially at Gram Panchayat level, found it difficult to leave their station to attend training courses usually conducted at District Headquarters or State Capital. So capacity building of women PRIs of lower level is thought up to be conducted through digital literacy mode at least at Block headquarters establishing Gram Panchayat Database Management Facility Centre in each Block, where they may be imparted training for their skill development. To cater the above need, Gram Panchayat Database Management Facility Centre is being established in every Block Hqrs. with 20-seater LAN facility and well-equipped with furniture and fixtures for conducting regular training workshop of local PRIs and officials.

## Padmavati of Gitagovinda

P. C. Tripathy

In the 1st Canto, 1st Composition and 2nd stanza of Gitagovinda it has been mentioned:

*“vagdevata caritacitritacittasadma,  
padmavatis caranacarana  
cakravarti sri vasudeva ratikelikatha sametam”*

This means Vagdevata (Goddess of Learning) whose picturesque view has always been imprinted in the inner part of his heart is the supreme motive force for movement of the pairs of feet of Padmavati. Jayadeva has elaborately discussed the love episode of Sri Vasudeva. But the meaning of the word ‘Carana’ has been described in the Patalakhanda of the Padma Purana dating back to 8th century A.D. as one who prays or offers his prayer or submits himself/herself before the God or Goddess. The meaning of ‘charana’ is described as Gandharva, Vidyadhara and Deva community in Sabdakalpadruma (P.888) and Srimad Bhagavata (4/16/12):

*“antarvahasica bhutanam pasyan  
karmani caranaih,  
udasinaivadyaksa vayur-atmaiva dehinam”*

That means all the works of the living beings are watched by the ‘charanas’ indifferently as ‘vayu’ and ‘atma’ (air and soul). If we accept ‘charana’ as worshipper then the meaning would



be that Jayadeva was the supreme worshipper (charana cakravarti) at the feet of goddess Padmavati or ‘Goddess of Wealth’, the tutelary deity of that Sasana according to Jain and Hindu scriptures, respectively. Besides, the word charana can also be described as prayer or vandanakari, those who are gypsies and spread the essence of the Gods / Goddesses by moving from one place to another. Other interpretations of charana are ‘bhrutya’, ‘bhata’, ‘sevaka’ as Jayadeva describes himself as the cakravarti and hence he was the head of the community.

Further in the 1st Canto, 2nd song, stanza 25 it is mentioned:

*“padmapayodharatati parirambhalagna  
kasmira mudrita muro madhusudanasya”*

That means the fragrant essence of Padmavati on her breast is also applied on the body of Madhusudhana (Krishna) while embracing her.

In the 10th canto, 19th composition, stanza 9 of the Gita Govinda it is mentioned:

*‘jayati padmavati ramana jayadeva  
kavi bharati bhanitamatisatam”*

Because of use of the word ‘ramana’, Padmavati is now considered as the wife of Sri Jayadeva as the meaning is derived from the Sanskrit word ‘ramu kridayam’. But on the other hand, it is claimed that he (Jayadeva) being the supreme worshipper always thinks about Goddess Padmavati and entertains her through his poetry for worldly and heavenly pleasure. This interpretation suits well to the Indian tradition of poets writing ‘kavyas’ to please Gods and Goddesses, rather than interpreting them as beloved wives. Most of the commentators have not taken these stanzas for consideration in their respective commentaries. So they may be considered as ‘prakshipta’ (interpolated) slokas. But Banamali Bhatta of 16th Century A.D. in his commentary Sanjeevani Tika has taken the following version in place of “Jayati Padmavati Ramana Jayadeva Kavi Bharati Bhanita mati .....” of Gitagovinda.

*“Jayati Jayadeva kavi Bharati bhusitam  
manini janasya janitasatam”*

It may be mentioned here as to how the version differs from one to another (Sanjivani Tika published by Andhra Sahitya Academy, Osmania University, Hyderabad).

In canto 11th, 21st composition of the stanza 21, it has been mentioned:

*“vihita padmavatisukhasamaje, kurumurare  
Mmngalasatani bhanati jayadevkaviraje”*

It was generally accepted (i) that people who are living happily with wealth and prosperity by the grace of Padmavati or Laxmi may be blessed by Murari (Krsna) for their welfare. (ii) Jayadev, the King of Poets, concludes in the last line that “Lord Murari (Krsna) blesses hundred times to those who have achieved all pleasure by the grace of Padmavati.”

The commentator Rana Kumbha of 16th century A.D. has described in his commentary Rasikapriya:

*“padmavatyah Laksmya sukham suharupam  
samajam sthanam prasado Yena.  
kinduivilve jayadevakarito mahalaksmiyah prasadoasti  
ti prasiddhah laksmi bhaktya hari stupyati ti”*

(Commentary of Rana Kumbha Page-174 published by Meher Chand Lachman Das Publications, Ansari Road, Dariya Ganj, New Delhi-2)

Here Rana Kumbha has taken Padmavati as Laxmi, the Goddess of wealth. A temple for her worship was built by Jayadeva himself at Kenduivilva which was very famous during his time. The details of the images of two Padmavati have already been discussed earlier in this book. In some of the commentaries of Gitagovinda it has been argued that Padmavati was the wife / beloved of Sri Jayadev, which may not be acceptable due to present archaeological discovery. Padmavati has been taken as Laxmi in Nutana Sarbanga Sundari Tika by commentator Dhananjaya Dwija of 16th century A.D. He has elaborately discussed on the commentary on Sarbanga Sundari Tika of the Gitagovinda by Kaviraj Narayan Dash of 13th century A.D. wherein Padmavati has also been taken as Laxmi

and also the beloved of Jayadev. Similarly, in one Sarbanga Sundari Tika of Krushna Das of 18th century A.D. (\*Cat. L/359, P.32) Padmavati has been described as Laxmi. In Rasikarangada Tika of the Gitagovinda by Laxmana Bhatta of 18th century A.D. (\*Cat-L/327, P.45) Padmavati has been taken as Laxmi and Saraswati, the wife of Lord Vishnu. One unknown commentator of century A.D. (\*Cat-L/347 P.79) in his Odia Prose commentary has described Padmavati as Laxmi and also the wife of Jayadev. Similarly, it also appears that one commentator whose name has not appeared in the manuscript (\*L/473, P.99) of 18th century A.D. has taken Padmavati as Laxmi.

(\*A descriptive Cat. of the Gitagovinda manuscript, published by Odisha State Museum, Bhubaneswar, 2008)

Now the matter may be discussed from the archaeological point of view. There is an idol measuring 3' 7" in length and 1' 10" in breadth of 10" thickness called Jageswari at Mukhasala of the temple of Padmavati at Kenduvilva. Another image called Padmavati measuring 3' 6" in length, 1' 8" in breadth and 8" in thickness is also at the inner sanctum sanctorum of the said temple. Both the images are made in hard black granite stone which has elaborately been discussed before in this book. The year of these deities has been calculated to the 7th or 8th century A.D. Both are two handed idols sitting in full grown lotus on Padmasana, holding in left hand full blossom lotus with the stem. But the right hand of the deities differ from each other. One of them is holding fruit (pineapple variety with stem) and other five mangoes or oranges or some other fruits or five buds of lotus in a bunch. A seven hooded Naga (Cobra) is covering the head of each of the deities. Both the palms of the deities of the sanctum

sanctorum are broken whereas the left palm of the deity installed in the Mukhasala is broken.

There was an old brick temple for the deities for worship which was broken in due course. "Jaya Jaya Devhare, 1102 in Devanagari script is engraved below the Navagraha pillar in front of the temple. This old hand made brick temple was discovered from the bushes at the outskirts of the village during the year 1963-64 and these idols were worshipped under a Kendu tree at the site at that time. The village was full of Kendu and Vilva trees with dense forest during the period as indicated above. The Government of Orissa in Archaeology Department have preserved the site and rebuilt the temple using the same old bricks and stones scattered there. Very close to the place the image of a broken Jain Tirthankar is worshipped at Barunei Vasudev under a mango tree. The broken pieces of the deities of Jainism, Buddhism, Saivism are also worshipped at same place by the villagers. A cement and brick made pendal is now constructed there by the Baliana Panchayat Samiti. The images of Naga called Astika Jaradagaru, Bhairava, two handed Durga, called Mahisamardini were located after excavation and are now kept in the local museum. The Mukteswar Shiva linga, the temple of which is broken now is an early period structure according to the scholars. There was an image of Madhava made of hard black granite stone holding the cunch, wheel, mass and lotus which has been preserved in local Museum. The images of Shyama Tara or Nilasarasvati of Buddhist Pantheon measuring 3' 3" x 1' 9" x 9" in breadth, length and thickness respectively is worshipped under a banyan tree called Mangala in the nearby village Phiriphira, a hamlet of revenue village Kenduvilva and is only one Km. away from the place of Padmavati temple. Inside the Museum

treasurers of historical importance i.e Madhava (26"x 13"), Lakshmi Madhava (13" x 6"), Astika Jaradgaru have been preserved. There is an inscription engraved on stone inside the Museum the letters of which have been defaced and it is difficult to decipher. This may be a Dharani Mantara of Buddhist Pantheon according to some epigraphists. So it is now concluded that the area had flourished with Jain, Bouddha, Sakta and Nagas and Vaishnavite cult one after another from the days of yore. It may be concluded that the village had previously been influenced by the Jainism from time immemorial for which Padmavati as Shasana Devi of Jain Tirthankar Parsvanath of the 6th century B.C. was worshipped there. The images of Parsvanath are also worshipped at place Bhaghalpur near Turintara about 4 Kms straight away from the place towards south crossing the river Kushabhadra. The site is now protected by the State Archaeology Department. Similarly the image of first Jain Thirthankar Risabhanath along with 23 other Tirthankars around the slab

measuring 21" x 9" x 5" is seen now at Adasapur on the front wall of Swapneswar Siva Temple, two Kms. away towards north from the place. Further, Jainabad named after the inhabitants of Jain community at that time is seen towards South East corner on the bank of river Kushabhadra which is around 2 Kms. from Kenduvilva. So these two images of Padmavati at Kendubilva have been worshipped as Sashandevi till to-date from the influence of Jainism to Vaisnavism. Archaeological excavation were done there during the year 2008 headed by Dr. C.B. Patel, Superintendent, Odisha State Museum and evidences come that there were human habitation from 3rd century B.C.

Prafulla Chandra Tripathy lives at 1181, Debraj Vidyapitha Road, Govinda Prasad, P.O- Rasulgarh, Bhubaneswar.



*Shri Priyabrata Patnaik, CMD, IDCO handing over a cheque of Rs.10 crore to Hon'ble Chief Minister Shri Naveen Patnaik for Chief Minister's Relief Fund at Secretariat on 6.4.2011. Shri Bijoy Kumar Patnaik, Chief Secretary is also present.*

## May Day and the Dignity of Labour

*Dr. Anil Kumar Mohapatra*

We applaud and appreciate the splendid architectural designs of the great monuments like 'Konark' and 'Tajmahal' etc. however, few could be able to see the tears and toils of the people whose hands these miracles. Not only these great structures but in all manifestations of labour ranging from the production of crops to chips from rocks, making of pots to ports, building of schools to satellites, and from the construction of roads to railways etc. everywhere labour has a crucial role to play. It is the labour that has brought a sea change in the natural earth which the God once left for mankind to enjoy. Thus labour has been the moving force and factor behind the development of human civilization from its cradle till the present day. However, the hand of labour has not been duly recognized and rewarded down the ages. The paradox is that having created the conditions of luxury they remain alienated mostly from the outcome of their labour and are still living under the subsistence level due to an unfavorable social, economic and political condition that perpetuate it. Here lies the genesis of the 'May Day' which reminds the humanity of the appalling plight the working class is/was undergoing despite their contribution in enriching the human civilization while making a fervent appeal to extend a just and humane treatment to them.

'May Day' which is today observed as "International Workers' Day" in more than eighty countries across the globe has a history of its own. It dates back to the struggle of the workers that reached its peak in 1886 in Chicago in the United States of America. The workers there were being forced to work ten, twelve, and fourteen hours a day with a very less wage. They thus demanded for the reduction of working hours to eight a day which would leave working people more time for their families, for bettering themselves, and for taking an active part in politics. The American Federation of Labor(AFL) endorsed it through a resolution stating that eight hours would constitute a legal day's work from and after May 1, 1886. The resolution called for a general strike to pressurize the government to accept the demand: "eight hours for work; eight hours for recreation and rest; and eight hours for sleep"<sup>1</sup>. The AFL's call indeed unleashed a popular movement across America. By April 1886, the movement could enlist the support of 250,000 workers in the May Day Movement. That aroused fear in the business circles and the state as well. All precautionary measures were taken by the authority to suppress the strikers. The first two days, however, passed peacefully and in some places the strikers could be able to succeed in getting their demands accepted by their employers. But on 3<sup>rd</sup> May Police fired

into a crowd of strikers at a factory, killing six workers and wounding untold members. To protest the brutality a mass meeting was called the next day in Haymarket Square. It was raining heavily that evening and there were only 200 most dedicated workers still remaining at the meeting when the last speaker was about to finish his remark. At that time 180 cops marched into the square and ordered the meeting to disperse. When the speaker finished his remark someone threw a bomb at the police which killed seven cops. In retaliation, the police ordered indiscriminate firing at the unarmed workers and the casualties became many. It is said that 'Although it was never determined who threw the bomb, the incident was used as an excuse to attack the entire Left and labor movement. Police ransacked the homes and offices of suspected radicals, and hundreds were arrested without charge. Anarchists in particular were harassed, and eight of Chicago's most active leaders were charged with conspiracy to murder in connection with the Haymarket bombing. A court having few hand picked judges found all eight guilty, despite lack of evidence connecting any of them to the bomb-thrower. Out of these eight seven were absent in the meeting and the eighth member present in the meeting was on the speakers' platform. Albert Parsons, August Spies, Adolf Fischer, and George Engel were hanged on November 11, 1887. Louis Lingg committed suicide in prison, and the remaining three were finally pardoned in 1893 following immense working class upheaval in 1893.'<sup>2</sup>

Sukomal Sen writes "The bomb outrage in Hay Market and the subsequent hanging of the working class leaders were meticulously designed to frighten and demoralize the rising working class movement. . . . Though the rising tempo of the Trade Union Movement in the USA suffered some setback after the tragedy but the capitalists and their state power could not however, ultimately

check the growth of Trade Union Movements... it became internationalised spreading the message of Hay Market throughout the world."<sup>3</sup> It is worth quoting here the statement of August Spies who made a statement just a few seconds before his execution that " You may strangle this voice but there will be a time when our silence will be more powerful than the voices you strangle today."<sup>4</sup>

During this one hundred twenty five years, Sukomal Sen further writes " the spirit of May Day has continued to inspire the working-class movement of the world. What happened between May 1 and 4 of the year 1886 at Chicago... unleashed a new phase of international working class movement not just on the question of eight-hours' day but on issues with wider ideological implications."<sup>5</sup>

Realizing its symbolic importance the Paris Congress of the Second International in July 1889 decided to observe May 1<sup>st</sup> as the International Workers Day to commemorate the the Haymarket martyrs. Since then May Day has long been regarded as a focal point for demonstrations by various socialist, communist and anarchist groups. New demands like better wages, better health facilities and job security etc. have been added to the list. On the whole May Day has been celebrated by workers around the world as an expression of their international solidarity and shared political aspirations for freedom. In many countries, the working classes sought to make May Day an official holiday, and their efforts largely succeeded.

The first May Day celebration in India was organised in Madras by the Labour Kisan Party of Hindustan on May 1, 1923. In that meeting a resolution was passed stating that the government should declare 'May Day' as a holiday. Today, May Day is a nationwide bank holiday in India. The holiday is tied to labour

movements for communist and socialist political parties. Each year, on that day i.e. First May, all the Workers Unions celebrate the Day with traditional enthusiasm exposing the wrong policies of the government through rallies, dharanas, petitions, yatras and other forms of public mobilisation. Besides their usual demands, in India, their agenda includes a demand for right to work and right to food etc.

Spirit of 'May Day' has been clearly reflected in the Indian Constitution which in its Part-IV has provided for India's commitment to a socialist pattern of society and a welfare state. Few articles which find mention in the section called 'Fundamental Rights' too provide protection to the working class. Article 23(I) prohibits traffic in human beings and begar and other similar forms of forced labour and declares that any contravention of this provision shall be an offence punishable in accordance with law. Article 24 prohibits the employment of any child below the age of fourteen years in any factory or mine or engaged in any other hazardous sector. Article 39 says that the State shall, in particular, direct its policy towards securing (a) that the citizens, men and women equally, have the right to an adequate means of livelihood; (b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good; (c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment; (d) that there is equal pay for equal work for both men and women; (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength; (f) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity

and that childhood and youth are protected against exploitation and against moral and material abandonment. According to Article 39A the State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity, and shall, in particular, provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. Article 43 says that the State shall endeavour to secure, by suitable legislation or economic organisation or in any other way, to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities and, in particular, the State shall endeavour to promote cottage industries on an individual or co-operative basis in rural areas. Article 43A directs the State to take steps, by suitable legislation or in any other way, to secure the participation of workers in the management of undertakings, establishments or other organisations engaged in any industry. Article 323(B) (2)(c) provides for the adjudication or trial by tribunals of industrial and labour disputes. The Union list in Schedule VII empowers the Union Government to go for regulation of labour and safety in mines and oilfields. In a similar way the Concurrent List empowers both the Central and State Governments to make law regarding: trade unions, industrial and labour disputes, social security and social insurance; employment and unemployment, welfare of labour including conditions of work, provident funds, employers' liability, workmen's compensation, invalidity and old age pensions and maternity benefits and education and training of labour.

The Government of India has been sympathetic to the plight of the workers. The most important policy responses of the Government are

the Child Labour (Prohibition and Regulation) Act, 1986 and such other measures such as the fixation of working hours, the provision for maternity relief, minimum wage for skilled and unskilled labour, land reforms, bonus norms, insurance coverage etc. The Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA), 2009 (previously known as NREGA of 2005) is an Indian job guarantee scheme which provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work-related unskilled manual work at the statutory minimum wage of 120 per day in 2009 prices.

India is currently estimated to have a total workforce of 500 million, which is expected to grow by 20 million every year over the next 10 years. It has the potential to account for one-fourth of the overall workforce across the world by 2022. Therefore, emphasis has been given on a planned investment in skill development of the workers in the country.

Realizing the significance of the increasing size of the work-force the Central Government has put in place a coordinated action for skill development. A National Council for Skill Development has been set up to synergise public and private streams for skill development and a National Skill Development Corporation has been set up as well to promote private sector led action.

Workers are the backbone of our country's economy. A nation like ours can not genuinely progress and prosper making its working force unhappy. A lot remain to be done to ameliorate the conditions of the workers in the unorganized sectors of our country. Much of controversy on MGNREGA centres around injustice done to the poor who are engaged on short term basis. Apart from their anxiety about

their future engagement, they are subjected to several kinds of exploitation. The worst victims are women workers who are vulnerable to sexual abuse. The workers in the unorganized sectors are forced to work longer with less wage and corrective measures in the regard are yet to be formulated. Workers are also partly to blame for their ordeals and miseries. Workers – in both organized and unorganized sectors – are yet to develop class consciousness. Being guided by 'false consciousness' they are divided into several groups and sub-groups resulting in lack of unity and cohesiveness among them. Political affiliation is a serious obstacle to the joint fight of workers for their common maladies. Political parties drag them in different directions to promote their partisan interests at the cost of the genuine interests of the workers. The authorities thus find it easy to tackle labour issues by playing one against another.

To conclude, the economic development of the country will have well take up only when the government and management realize the central importance of the workers in the economic sphere. Despite the increasing use of machine and technology the significance of labour or human hand is still there. Karl Marx therefore, emphatically held the view that 'labour adds to the value of a good'. He argued that 'the price (strictly the exchange value) of a good was in ideal conditions determined by the quantity of labour that had gone into producing it' and therefore, he advocated that 'this was the price the worker deserved to get'<sup>6</sup> without which their lot would never go beyond the subsistence level. And such contradictions, he said would end through a Proletarian revolution and the dictatorship of Proletariat. Therefore, it would be unwise on the part of the government to dissatisfy its work-force by denying it its due. But the workers are not going to get recognition and justice by sitting divided and silent. They need to continue their

struggle relentlessly on a platform of unity and solidarity. Karl Marx therefore gave a clarion call to the workers of the world to unite. He said they had nothing to lose but their chains. In a similar fashion Joe Hill<sup>7</sup> in his powerful poetry appeals to all workers:

“Workers of the world, awaken!  
Rise in all your splendid might  
Take the wealth that you are making,  
It belongs to you by right.

No one will for bread be crying  
We'll have freedom, love and health,  
When the grand red flag is flying  
In the Workers' Commonwealth.”

#### References :

1. Sen, Sukomal(1988), “May Day and eight hours struggle in India : A Political History”, Calcutta: K.P. Bagchi and Company, p.50.

2. ‘May Day - the Real Labor Day’ can be accessed at <http://flag.blackened.net/daver/anarchism/mayday.html>
3. Sen, Op cit, Pp. 57-60.
4. Ibid, p.56.
5. Ibid, p.VII.
6. McLean, I. and A.McMillan (ed.)(2006), “The Concise Oxford Dictionary of Politics”, New Delhi: Oxford University Press, p.299.
7. May Day, Op cit.

---

Dr. Anil Kumar Mohapatra is the Assistant Professor, P.G. department of Political Science, Utkal University, Vani Vihar, Bhubaneswar.



*Shri R.K. Sharma, Commissioner-cum-Secretary, Revenue & Disaster Management & Excise presenting a dividend cheque of Rs.2.00 crore to Hon'ble Chief Minister Shri Naveen Patnaik at Secretariat on behalf of Orissa State Beverage Corporation on 31.03.2011*

## The Impact of Geeta-Govinda on Odia Sculptures

*Pramodini Jena*

The Dasavatara worship (ten incarnations) flourished at Puri being influenced by the Geet Govinda of Kaviraj Jayadev and this cultural tradition spread throughout Odisha as well as the Prachi Valley, which created the scope for the devotees of different ideological thoughts. Hence the worship of Gods like Narsimha, Varaha, Vamana, Trivikrama, Buddha, Balarama, Sankarsana and Krishna Gopinath flourished throughout the region. In course of time the sculptural representation of artistic style of different incarnations were constructed and worshipped accordingly in the temples as the main cult deity or as the side deities with the Madhava-Vishnu temples in Odisha as well as the Prachi Valley.

After the publicity of Geeta Govinda of Kaviraj Jayadeva, the fourhanded Madhava-Vishnu-Vasudeva images were sculpturally decorated with the devotees, the worshippers, the royal couples only but not as the two handed Madhava Vishnu-Krishna during the Ganga dynasty.

But it was strange that the sculptural representation of Radha Krishna dual image did not appear till the period of Prataprudra Deva, though Krishna images of Gopinath form flourished throughout the country and also with the Prachi Valley. Though Krishna Gopinath images holding

a flute were sculpturally represented and worshipped, but Radha Krishna Yugala Upasana appeared in the later period.

We have come across two types of Krishna-Gopinath images with the Prachi Valley, though Krishna as Gopinath worship flourished throughout India. The Krishna-Gopinath image is worshipped as the side deity at the Grameswar temples of Nibharana, near Nayahat, Puri and the other images with the Akhandalesvara temple of Prataprudrapur Sasana, close to Kenduvilva. But the images of Krishna-Gopinath are sculpturally the same or the exact replica.

The chlorite stone images are 15" in height where Krishna stands majestically in thrice-bent pose in double lotus pedestal, under a flower-laden Kadamba Tree, decorated with Makara arch, holding a flute in two hands. A herd of cows and the mount Garuda depicted on the pedestal ornamentally decorated with celestial ornaments like Keyura, Kankana and ear rings and the Kirit crown over the head. But these two Krishna-Gopinatha images are worshipped as the side deities with a Shiva temple, the cultural deviation with the Prachi Valley, though the Harihara worship is well acquainted with the Prachi valley.

But the Krishna -Gopinath image of 4' 10" height traced and restored from the tank near the

Gangesvara temple of Gangesvar Garh near Sundaragram on the Fulnakhara-Niali Road is noteworthy. Here the Krishna Gopinath stands majestically in a thrice bent pose in double lotus pedestal under a flower-laden Kadamba Tree, decorated with Makara arch, holding a flute in his two hands with celestial ornaments like Keyura, Kankana, ear rings and the necklace decorated with Kaustubha. Decorated with flying Vidyadhara couples at the top corner of the arch, Mardali and Changuri Musicians are present on both sides of the arch. But the four handed Brahma and the Vishnu, the iconographic deviation, are flanked on both side of the prominent Makara Arch. A herd of cows depicted on the pedestal, four bearded devotees are present on both side of the pedestal and mount Garuda is present outside the pedestal in Namaskar Mudra. But the unique and exceptional feature with this image that eight Gopies or Asta Sakhies are present on both sides of Krishna –Gopinath expressing their devotional prayer with raising their hands upward in self-surrender posture to Lord Krishna, the Almighty. This sculptural representation of Krishna-Gopinath clearly indicates the Maharasa which has been eulogized in the Geeta-Govinda Kaviraj Jayadev. This is the only image that is traced out of the whole of the Prachi Valley indicating the influence of the Geeta Govinda on the sculpture of the valley. Mr. P.K.Ray, the

eminent archaeologist, opined that Krishna–Gopinath images were sculpturally represented after the 13<sup>th</sup> century A.D. This Krishna-Gopinath image was most probably sculpturally represented during the Ganga rule. As the image seems to be the Main Cult deity of life sized and obvious that this image was worshipped in a separate temple. But the very sculptural representation imitates the description of Maharasa of the Basanta Rasa in the Geeta Govinda of Devotional poet Jayadev. The village Gangeswar Garh is very close to Kenduivilva, the birth place of celebrated poet. Krishna-Gopinath images are invariably worshipped throughout the country and Radha images on metallic form or stone medium, were placed in the later period, which originated from the Gajapati king Prataparudra Deva. But this image of Krishna Gopinath encircling the Asta Sakhis or eight Gopies is a rare phenomenon and the unique sculpture of the Prachi valley, indicating the influence of Geeta Govinda of Kaviraj Jayadev on the sculpture.

---

Pramodini Jena is a Research Scholar in Shantiniketan and lives near Sub-Treasury, Nimapada, Puri-752100.

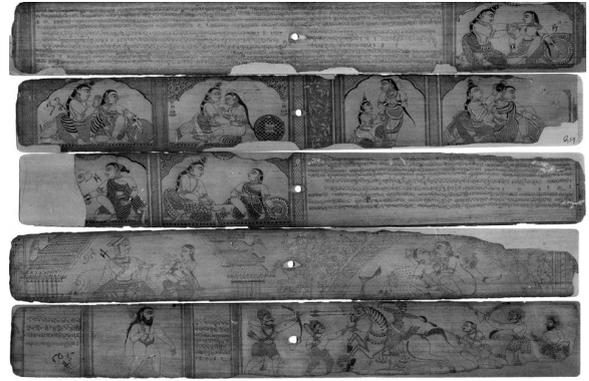
## The Five Jewels of Laxmana Sena

*Dr. Ajit Kumar Tripathy*

Jayadeva was one of the greatest poets of India and an unrivalled master of erotic religious lyrical poetry. The poet himself abstained from mentioning anything about his birth place except that he was born at place called Kenduvilwa. As Dr. N.S.R. Ayengar has said “The ancient Indian Poets never recorded anything about their age, place of birth and time. This, one feels, was partly because of their modesty and partly because they perhaps never thought it worthwhile, since they never had such narrow, parochial attitude to life. Perhaps they considered themselves as sons of India writing in the best of Indian languages - Sanskrit”. We are proud of them as they are to the exclusion of their provincial identities. But distortions of history need critical scrutiny.

One of the hypothesis on which the whole superstructure of the arguments in favour of the birth place of poet Jayadeva’s being in Bengal is that a stone or wooden slab bearing the names of Govardhana, Sarana, Jayadeva, Umapati and Dhoyi was said to have been fixed on the wall of Laxmana Sena’s assembly hall. This was discovered by two Vaishnava Saints - Rupa and Sanatana in the first part of sixteenth century.

This discovered verse is quoted below  
“Govardhanasca Sarano Jayadeva Umapatih.  
Kavirajasca ratnani Samitau Laksmanasyaca.



Shri Harekrishna Mukhopadhyaya in his book *Birbhum Vivarana* has mentioned that Shri Rupa and Sri Sanatana had seen this sloka inscribed in the assembly hall of Laxmana Sena at Shridhama Navadwipa. Laxmana Sena’s rule in a part of Bengal had come to an end in the year 1205 when Mohammad-i-Bhaktiyar had occupied his capital and he had fled to Puri, taken refuge in Orissa, where a powerful Hindu Gajapati King of the Ganga dynasty ruled at that time. The report of this discovery by the two Goswamis comes to us after four more centuries. According to Prof. Dr. Banamali Ratha, this verse lacked authenticity of any kind and it has been accepted by the scholars as a spurious one or a hearsay.

According to Thomas E Donaldson there is no contemporary epigraphic or literacy evidence to prove that Nadiya was ever the capital

of Laxmana Sena or his forefather and successors. The grants of land and villages by the Sena Kings were always issued from Vikramapura or in the case of the later ones from Dharyagrama and Phalgugrama. No Sanskrit work written during the Sena period mentions Nadiya as the capital of Laxmana Sena.

In Pavanadutam, Dhoyi has called the capital of Sena Kings as Vijayapura. Only Tabaquet-i-Nasiri written in 1260 AD fifty five years after the collapse of the Sena rule is Nadiya, mentions Nadiya as the seat of Sena's Government. This book Tabaquet is not a historical creation as it has given Laxmana Sena a rule of eighty years and narrates fanciful stories about his birth and about the destruction of Nadiya.

Mahammad-i-Bhaktiyan destroyed thoroughly the city of Nadiya (or whichever was the capital of Laxmana Sena) and left it in total ruins. There was no trace of the palace standing. The verse was supposedly discovered in on the gates some three hundred years later by the two Goswami's Rupa and Sanatana.

According to Kedarnath Mohapatra a noted historian, "The story of the connection of the five poets with Sidhama Navadwipa originated and perhaps was circulated in the post Chaitanya period when Nadiya came to prominence due to the birth of the great reformer Sri Chaitanya in that holy place. There is little evidence literary or archaeological that the Gita Govinda was popular in Bengal period prior to the advent of Sri Chaitanya. In fact Sri Chaitanya first discovered the jewel of Gita Govinda when he visited Puri in 1509 AD and came to realise the religious significance of the work from Raya Ramananda Gajapati's administrator of Rajamohendri on the banks of the Godavari when he went on pilgrimage to the south.

According to Dr. Bhagaban Panda the verse is written in very poor Sanskrit and is a spurious one like the famous traditional verse cited describing the nine jewels of the court of Vikramaditya, also called Chandragupta-II.

The entrance of the Assembly hall of Laxmana Sena could not have existed upto the time of Rupa and Sanatan Goswami. Dense vegetation must have covered the ruins of this palace in these three hundred years. The two great Goswamis nowhere in their numerous works have mentioned anything about this so called discovery of the inscription. Their biographies never mentions this discovery. Neither the contemporaries of Sri Chaitanya who came from Nadiya nor Srichaitanya himself ever mentioned anything about Laxmana Sena once ruling over Navadwipa or about any historical ruins of his palace. No Vaisnav literature written after Sri Chaitanya has ever mentioned about this grand discovery by the two Goswamis.

This verse was most probably composed by some Pandit of poor competence in Sanskrit in the first part of 20th Century on the basis of the verse Vacha Pallavayati" which itself was a "Prakhipta' (Interpolated) sloka of Gita Govinda mentioned the four poets Dhoyi, Umapati, Dhara, Sarana and Govardhana Acharya.

To quote Dr. Bhagaban Panda, the names of these two learned Goswamis were cleverly associated with the discovery of this so called verse in Nabadwipa in order to give an air of antiquity and gain the confidence of the people. So the story of seeing this inscription on the entrance of Laxman Sena's assembly hall at Nadiya is simply imaginary and as such unacceptable.

Nowhere in the history of India or anywhere else in the world the names of Court

poets are inscribed on stone or wooden slabs fixed at the entrance of a Durbar (assembly) hall.

Pandit Ramakanta Tripathy in the year 1935 edited and published in Calcutta the famous book of Govardhan Acharya called “Arya Saptasati”. In the introduction to this book Sri Tripathy has written that this sloka “Laxmanasya Pancharatna” was found quoted in the book Raja Tarangini written by the famous Kashmiri Poet Kallahana. Kallahana had written Raja Tarangini in 1148 AD. Laxmana Sena ruled a part of Bengal from 1170 to 1205. How could Kallahana know either about the five poets or about Laxmana Sena in 1148 ? This question has been asked by M. Winternits. Therefore Pandit Tripathy has told a white lie when he said that this sloka was quoted in Raja Tarangini by Kallahana.

Thus it is established that Pandit Ramakanta Tripathy like Harekrishna Mukhopadhyaya was creating false evidence in

support of the theory that Jayadeva belonged to the court of Laxmana Sena of Bengal.

### **References:**

1. Gita Govindam Sacred profanities: a study of Jayadeva’s Gita Govinda. - Dr. NSR Ayengar.
2. Mahakavi Jayadeva O Gita Govinda — Dr. Satyanarayan Rajguru.
3. Shri Gita Govinda Mahakavyam Kaviraja Jayadeva — Dr. Bhagaban Panda.
4. Jayadeva and Gita Govinda in the Tradition of Orissa — Dr. Pathi, Dr. Panda & Dr. Rath.
5. Alochana — Pandit Nilamani Misra.

---

Dr. Ajit Kumar Tripathy is the State Election Commissioner, Orissa, Bhubaneswar.



*Hon'ble Chief Minister Shri Naveen Patnaik in a meeting on peripheral development of Konark by Indian Oil Foundation at Secretariat on 20.4.2011.*

## Shri Jayadeb : The Eminent Sanskrit Scholar

*Sibasundar Pattanaik*

Jayadeb, the eminent Sanskrit Scholar was the 12th century Sanskrit poet of Odisha and he was born in Kenduli or Kendubilwa, a hamlet near Bhubaneswar which is situated by the side of a riverlet Prachi on Akshaya Tritiya day (Third Full moon day) of the month of Baishakha. The poet is famous for a collection of Sanskrit poems titled as “Gita Gobind” not only in Odisha but also throughout India.

Biswanath Kabiraj the writer of Sahitya Darpan, Sri Ram Das, the poet of Dadhyata Bhakti (both Odisha Poets) recognized Shri Jayadeb and his writing of “Gita Gobind.” Two eminent Sanskrit Scholars of Maithili in the by gone centuries namely Keshab Mishra, the famous writer of Alankar Sekhar and Chandra Datta of the writer of “Bhaktimala” have recognized his writings of “Gita Gobinda” by writing high of it and identified his place of birth, Kendubilwa in Odisha. There are some narrow minded persons claiming his place of birth in West Bengal. But the eminent scholars of West Bengal admit that Sri Jayadeb belongs to Odisha.

Sri Jayadeb lost his parents (Bhojadeb and Bama Devi) at his early days and was taken care by his sister but he left for Puri due to misbehaviours of his brother-in-law. A poet is being inspired by his better half. Sri Jayadeb got his partner of life by marrying Padmabati, a beautiful girl of South Kalinga, who not only encouraged the great poet to write such devotional songs to Sri Krushna, the supreme deity of the

universe with His consort Sri Radha, but also danced to the tune of the songs of “Gita Gobinda.”

The great poet has been so much devotional to the supreme deity. Sri Krushna that he has admitted that this anthology of his poems is “Haricharan Smaranaamruta Krutakabi Kalus Bhabajwara Khadane”- (This anthology would remind one to the fact of Hari, the supreme deity, and by such recollection of God’s action on the Earth it would wipe out the evils (sins) of the material world.) Sri Jayadeb has propagated the ultimate Hindu Philosophy that one who completely surrenders on the lotus feet of Bhagaban, who is Sri Krushna or Hari and he would be free from worldly bondage or influence of Maya. Thereby one would attend Sajujya Mukti (or having place in God’s eternal abode). As Sri Krushna is Abatari (incarnation of God in real form) and Sri Radha is Jiba (His creation of living being) and the relationship of God with his creatures is of perpetual / eternal affairs. The poets like Kalidas, Magha etc. who were born earlier to Sri Jayadeb have narrated about God’s relationship. But from the writings of Sri Jayadeb Sri Krushna is described as Param Brahma Bhagaban and ultimate well-being of Jiba is to surrender before Him.

We have learnt from our religious scriptures that when God takes Abtar or Abtari, His servitors take birth so as to assist or serve Him. We also know that Sri Laxmi is the consort of Bhagaban. She is Jogamaya. She is expanded

or appears in many forms to serve Bhagaban. When Bhagaban took His Abtari in the form of Sri Krushna, Sri Radha, Rukmani, Satyabhama etc. took their Abtars to serve Sri Krushna, Sri Laxmi, Sri Radha or any of Abtars of Sri Laxmi is Jogamaya of Bhagaban. Bhagaban has three main qualities-Sat, Chi and Ananda and as such, He is also called 'Satchidananda'. Ananda or pleasure is derived from Allahdin quality of Bhagaban. Sri Radha or Sri Laxmi amplifies this Alladin quality of Bhagaban unless which a Jiba or living being can not get pleasure. The followers of Sri Cult (i.e the followers of Sri Ramanuj and Sri Balavacharya) have described nicely that a Jiba is to express his desires to Sri Laxmi or any of her form to get the blessings of God. Since Sri Radha is one of the form of Sri Laxmi, her relationship with Bhagaban Sri Krushna can not be taken in bad sense.

Sri Jayadeb is an exponent in the description of nature - green trees, cloud and river with its rhythmic sounds take the heart of a man to that surroundings of Nature and gives ample pleasure to him. Sri Jayadeb in his small anthology of Sanskrit poems has narrated in such a manner that he has taken his seat in the galaxy of great Sanskrit poets like Kalidas, Magha and SriHarsa and his name is called loudly in the Roll call of honour.

The framing of words and rhetorics are rhythmical having their equal comparison with those of the earlier mentioned poets.

From the writings of Sri Jayadeb we can know that he can be better compared with Panini, the eminent scholar of Sanskrit grammar. In the poems of Gita Govinda we can see that Sri Jayadeb has properly narrated about Bishesa, Bisesan, Abaya, Jamak, Anuprasa and Jatipata.

If we analyze these facts it would be voluminous. A detailed analysis would expose the greatness of the poet.

If we consider the music of Gita Gobinda we can find Sri Jayadeb has his inspiration from the earlier poets. Sri Jayadeb in his Gita Govinda has adopted 12 (twelve) Ragas (notes) such as Malab, Malaba Goud, Gujjar Basanta, Ramakeri, Karnata, Deshakhya, Deshi Baradi, Baradi, Bibhes, Gundakiri and Bharaoi. He has also adopted 5 (five) Tolas (Rhythms such as Jati, Rupaka, Ekatali, Nisari and Astatala. These Ragas and Talas (Rhythms) have not only made him great poet it also made him great composer of music parallel only with Bharat.

Our great exponent of drama Kabi Chandra Kali Charan Pattanayak has accepted Gita Gobinda as a Giti Natya (Melody-Drama) Sri Jayadeb was so keen as a dramatist that he has adopted the real form of drama that consists of three stages that is elevation, climax and descendance. In Gita Gobinda the story begins and reaches its climax at "Dehi Padapallaba Mudaram" (Please offer your lotus feet to me). Then this drama descends to the base.

Gita Gobinda has got a recognition in Sri Jagannath Temple which is recited on each night before Sri Jagannath goes to sleep. The eminent poet Upendra Bhanja has great regard for Sri Jayadeb and in his song he has narrated that he pays regards to Sri Jayadeb and Dinakrushna and he does not consider other poets.

Gita Gobinda of Sri Jayadeb is a very small compilation of poems. But it is magnificent in all aspects.

---

Sibasundar Pattanaik lives at Kanaka Mruga, Jail Road, Khordha.

# Bihana Maa

## The ‘Seed Mothers’

*Biswamohan Mohanty  
Hrushikesh Mahapatra*

“Seed Mothers” of Orissa have played a crucial role in the revival of millet based farming system. Being store houses of knowledge on local seeds and biodiversity, they have been instrumental in identifying, conserving and spreading local and traditional seed varieties.

The livelihoods of adivasi communities - Koya in Malkangiri and Kondh in Kandhamal districts in Orissa State, are primarily dependant on agriculture. Traditionally, they have been cultivating many species of millets which provided food sufficient for the entire year. The local communities with concern for agricultural sustainability have been growing diverse crops to maintain and conserve the local diversity. Adivasis in this region are also dependant on the forest resources for food and non-timber forest products. Over the years, rapid loss of forest cover has widely affected the adivasi livelihoods. Also, the high cost external input agriculture started to have influence on the adivasi farming systems. The diverse cropping systems were largely replaced by mono cropping with paddy and some high value crops. In such a changing situation has been a challenge for the women in the households to ensure continuous supply of food to their families as rice growing alone cannot meet all their nutrition and household needs.

During the year 2006, a local NGO - started working with the communities to help them revive their traditional agriculture systems based on their knowledge. The focus was on helping

them adopt a system of agriculture which was based on local seeds, low cost and sustainability.

### **Bihana Maa**

Adivasi women play a key role in nurturing the local seeds and have enormous knowledge on them. There are quite a few women who still grow various millets in their backyards and on small patches in mixed crop fields. These women are popularly known as Bihana Maa or Seed Mothers. Recognizing the role and importance of seed mothers in reviving traditional seeds, the four local farmer organizations, also called as Lok Sangathans decided to bring dignity to their role. They identified 28 adivasi women in the year 2006 to spearhead the seed knowledge in the area. The seed mothers were expected to help the villagers identify local seeds and share information about the benefit of mixed crops and facilitate free exchange of seeds across households. These Bihana Maa in the villages play the link role between farmers to provide vital information on different seed, their character and quality of seed, process of cultivation and storage as they help sourcing of seed from one to the other.

## Seed Multiplication

The seed mothers and the farmer organisations worked together in strengthening the biodiversity in the area. The seed mothers constantly sourced local seeds with improved traits and exchanged them with the farmers. But the traditional seeds did not have all the desired traits and had to be improved. Moreover, the quantity accessed by the seed mothers was so little that it could not be shared with all those farmers who were interested to grow. They had to be multiplied on farmers' fields. The farmer organizations helped in identifying farmers who could take up the seed multiplication trials. Subsequently, aromatic paddy, millet and pulses varieties were grown by the seed mothers and few lead farmers in their fields first and then exchanged with other fellow farmers. These seeds are identified based on their traits needed by the farmers like short duration, and traits that protected it from the wild animals, pests and diseases etc. Over the last four years thirty two varieties of paddy, seven varieties of millets and twenty one other varieties of rare local seeds are multiplied and shared among 800 odd farmers.

## Mapping bio-diversity

To convince the communities across villages and help them recognize the vast diversity of food and forest products available, the seed mothers participated in the biodiversity mapping of the villages. These women had demonstrated that their knowledge on forest is endless as the women at Tangpalli and Adamunda villages displayed twenty five varieties of edible wild green leaves sourced from the forest. In another exercise, on bamboo, at Jharapalli village, the community identified fifty three types of bamboo utilities in the adivasi households. This had inspired the farmer organizations to collaborate with six other people's organizations to initiate a 'save bamboo' campaign to motivate families stop

cutting of bamboo sprouts every second year. All the knowledge generated during this process by the seed mothers as well as other adivasi women, have been developed into community bio-diversity registers. There are now twenty two community bio-diversity registers.

## Building the crop diversity

Traditionally, 'Shifting Cultivation' was followed wherein families cleared the forest, ploughed land once in a year and grew diverse crops including legumes, beans, pulses and millets, in combinations. One of the most critical farming practices prevalent in these areas is the millet centered mixed cropping practices where in twelve to twenty one types of food crops are grown on the uplands along the forest track. Drawing inspiration from the methods of age old shifting cultivation practice, the elder farmers of the area realized the need of mixed cropping on the uplands. The seed mothers enabled about 678 families to revive their mixed cropping to ensure steady flow of food all round the year. Farmers cultivated pulses like black gram, arhar, kidney bean and runner bean with cereals like corn, paddy and jana. Some farmers mixed the millets like foxtail millet and finger millet with vegetables like bhendi, kidney beans etc. In Malkangiri, for instance, a village level seed mapping was done to know the availability of different varieties. Based on the availability of the seeds, the farmer groups in the villages were encouraged to exchange seeds and initiate mixed cropping on their lands. In about three years time, this process has brought in ninety peas of millet seeds which has reached more than 500 farmers from a mere 47 households. The farmers had also brought and exchanged traditional aromatic paddy varieties like Kalazeera and Machhakanta seeds. As per the convenor of Community Seed Fair, their members have reclaimed more than 100 acres of uplands and raising mixed crops. Revival of millet based farming systems had enabled 739 small adivasi families (in 2008 at Malkangiri Block) to harvest at least two crops out of the 6 to 14 crops

grown, when most of the regular farms failed to produce any. Women play a vital role in ensuring food and nutritional security to the families. To optimally utilise their production across years, they store the harvest of one season for about five to ten years in their households. They also grow all types of vegetables in their backyards which include plants that produce drinks. Twenty two village level women managed vegetable nurseries which are raised to share nutrition rich vegetable plants among the households. The seed mothers facilitated exchange of plants and seeds grown in kitchen gardens.

### **Community Seed Fair**

Community Seed Fairs were organized from 2007 onwards by the farmer organizations to create a platform for the Seed Mothers and common farmers to cherish their seed diversity. These fairs organized immediately after the Kharif harvest, are enabling exchange of seeds as well as experiences. The seed mothers display the rich diversity of the seeds and abundance of natural resources available in the locality. Hundreds of farm women led by the Seed Mothers, demonstrate the richness of the biodiversity by displaying samples of various seeds. Scores of farmers from different places participate in these fairs and exchange seeds of all types.

### **Celebrating ‘Chasi Swaraj’ by foot march**

(The foot march on promotion of traditional seeds was initiated on 12 February 2009 from Jharapalli village. It moved through 55 interior Adivasi villages covering a distance of 60 kilometers. The volunteers with the foot march encouraged the ordinary adivasi farmers for their efforts of protecting the seed diversity of the area through a series of street meetings. Along the way the local farmer organizations had also organized gram Panchayat level Seed as women from villages joined with their seed pots and exchanged seeds among them. The foot march ended on the 9<sup>th</sup> day at Malkangiri celebrating the Community Seed Fair, wherein 5000 people participated.)

The Community Seed Fair 2009 at Malkangiri, for instance had inspired farmers from six different districts of the state to join them with their seeds. During the fair, a total of 231 farmers exchanged local aromatic varieties of paddy seeds. Forty seven Adivasi farmers have sold 60 quintals of aromatic paddy varieties at rate of Rs. 1400 to 1700 per quintal (Kalazeera, Samudrabali, Atmasitala, etc.) replacing the certified seeds. The Seed Fair is also used as a platform to sensitise people on the need to protect forests. About thirty adivasi women of Ranginiguda displayed 105 varieties of medicinal plant materials (crops, plants, leaves, roots, fruits, seeds, skin, wood & latex) along with 15 varieties of roots, eight varieties of leaves, mushrooms, cashew, tamarind, Mahula, etc. sourced from the local forests during the Malkangiri Seed Fair 2009.

### **Spreading tradition far and wide**

The number of ‘Bihana Maa’ or the seed mothers is growing. In three years time, 73 seed mothers have reached about 2800 small farm households helping them to switch over to traditional seeds and traditional methods of cropping. These women are also making efforts to sensitize the mainstream society about the richness of adivasi foods by organizing food mela during the official exhibitions at the district and the state level. They have been bringing in legitimacy to millet based crops and local foods by organizing community level seed fairs, food festivals and exhibitions. These are evolving as platforms for discussing wider issues related to food diversity.

---

Biswa Mohan Mohanty, lives at 40/570, Laxmi Vihar, Sainik School, Bhubaneswar - 751005, E-mail - biswamohan@gmail.com

Hrushikesh Mahapatra, lives at 82, Budheswary Colony, Bhubaneswar-751006, Email- hrushi\_mahapatra @ yahoo.com.

## Essence of Bamana Avatara



*Bali swears for gift to Lord Bamana*

The Supreme Lord Jagannath has innumerable incarnations. As per the Skanda Purana, all incarnations emerge from his divine body to carry out important works as per his sweet will and ultimately these mingle with Him. Nobody knows the actual number of incarnations and their chronology. The Bhagabat has illustrated different lists of such divine appearances at various places. However, it is possible to make a list of incarnations numbering forty five. The Bamana Avatara was of one the most interesting eternal figures of the Lord.

*“Balernu shruyate kirtirbitataa dikshwa  
kalmasaa, aishwarjyaad bhramsitasyaapi  
bipra byaajena bishnuna.”*

Lord Bishnu took away wealth and authority of Bali in disguise of a Brahmin. Yet, Bali became famous for which people respect him till today. The Bhagabata says:-

*Ramesh Chandra Dash*

*“Panchadasham Baamanakam krutwaa  
gaadadhwarem baleh, padatrayam  
jaachamaanah pratyaditsu sribistapam.”*

In the fifteenth incarnation, with a view to return back the heaven to the divinities, the Lord proceeded to the Altar of king Bali. He snatched the kingdom of Indra in a trick of begging three steps of land and returned it back to the divinities. Moreover, Bali surrendered to the Lord completely with refutable devotion. For this, the Lord extended so much glory that Bali became famous, renowned and a virtuous king (Punyasloka).

But Bhisma declares in his famous Staba:-

*“Vaamanam rupa maasthaaya balim  
sajanya maayaya, treilokyam  
kraantabaana jastu tasmei kraantaatmane  
namah.”*

“Visma prayed Lord Vamana who prevailed upon king Bali in a figment of the imagination and measured three Worlds in three steps”.

The demon king Bali was a gambler in his past life. He earned a lot in gambling and purchased a necklace, garnished with diamonds for a Cocotte. However, Bali fell down and sustained critical injuries while visiting the brothel. Apprehending death, he dedicated the necklace to Lord Shiva. Consequent upon his death, Lord



*Lord Bamana lifts his foot*

Yama verified his life diary. He found a least amount of virtue owing to dedication of necklace to Lord Shiva at the end of his life. Lord Yama asked whether he would opt first to live up the sin or virtue. Bali plumped for the virtue and therefore, was born to occupy the heaven for a moment.

Lord Indra had killed 'Birochan', father of Bali in a heinous plot as the latter ruled out worship of Indra in his kingdom. Birochan like his father Prahallad was a great devotee of Lord Bishnu. So Bali promised to avenge the death of his father by wiping out position of Indra for all time to come. But in a fierce battle, the divinities united, defeated and hacked Bali. When they proceeded to cremate his body, Lord Bishnu appeared and vilified the divinities for disgrace. On His persuasion, the dead body of Bali got back life by Sukracharya. For this reason, Bali remained incensed with rage on Indra. Bali turned down the approach of Aditi (mother of all divinities) who sought forgiveness for her son, Indra. Though goddess Laxmi was pleased with Bali who utilized wealth properly for benevolence, Lord Bishnu did not appreciate him since he had

no control over passion. Bali had gained dominion over the Earth and had chased the Gods from the Heaven. The Brahmin mates of Bhruhu empowered Bali by organizing 'Biswajit Jagna' (sacrifice for winning the world) for him.

During a battle between the demons and divinities, the latter were defeated and Lord Indra was snatched off his authority, glory and fortune. The refurbished Bali dethroning Lord Indra, as the Lord of the Heaven started doling out divine elephant, horse, jewellery, sapphire, pot of nectar etc. unhesitatingly. Now Jama could realize that Bali would escape hell by act of his benevolence. Bali was soon recognized as the best donor but with full of vanity at the chagrin of Sukracharya.

Lord Indra described his plight to his parents (Aditi and Kasyap). Hermit Kashyap requested Lord Brahma for redress. The latter advised to practise tough austerities in utter darkness near the Milky Sea for getting blessings of Lord Bishnu. Kasyap maintained celibacy and silence for years and meditated to please the Lord. Lord Bishnu appeared in front of him and suggested to ask for boon. Kashyap prayed Him to born as the younger brother of Indra and to revert Indra's position. Similarly, Aditi observed a vow for a son's requital. So Lord Bishnu told her, "I will take birth as your son, since you have organized 'Payobrata', so look for the son from your husband, serve hermit Kasyap who is devoid of any sin and keep the matter secret. I would kill all the enemies of the divinities, so please be calm". Lord Bamana was born to them as per His own will. He was four handed and quite handsome. He bore signs of Sribatsa, Koustubha and other divine marks. His face with lotus eyes was like a full moon but He assumed a dwarfish figure equal to an ascetic boy of five year old. Divinities, holy men and hermits eulogized for His glamour and majestic figure.

As hallmark of his birth, divine music, dance and song started by the Gandharvas spontaneously. Lord Bamana expressed desire for His thread ceremony. Eventually, hermit Pulaah furnished Him with a sacred thread, Pulastya offered Him a pair of white garments, Agastya made Him available with a deer skin, Bharadwaja presented a girdle, Marichi provided the Lord with a stick of Butea Frondosa (Palaasa), Basistha tied it with a holy thread, Angiraa placed garment of sacred grass at the Lord's disposal. Sun supplied an umbrella for Him. Bhrugu contributed a pair of wooden sandals, Brihaspati endowed Him with a water pot. All these were needed for the appearance of holy investiture. Lord Bamana learnt all the Vedas in a month and then desired to attend the horse sacrifice of demon king Bali. He was going to complete 100th Jagnya so that he would achieve the seat of Indra forever. Brihaspati escorted Him to Kurukshetra. At His footsteps, holes were created on Earth which also trembled out of fear. The Sea was convulsed.

The Earth goddess bowed down at His every step. Bali and the hermits were startled to witness such a wildering physique. Bali could not start the Jagnya as somebody reached at his door to ask for something from him. So he got up, welcomed the Lord and offered a seat. He expressed gratitude that he got a rare chance for washing Lord's feet without toil. The hermits hardly get this chance even after deep meditation and prolonged wait. Bali felt as if the entire world was sanctified by His small feet and all his sins were wiped out. Then Bali asserted to offer cow, gold, decorated house, sacred food and drink, marriageable Brahmin girl, wealth, village, house, elephant, chariot etc. to the Lord.

The horse sacrifice was arranged by Bali and his queen Bindhyaabali and sacrificial horse was escorted by his son Taarakaaksha.

Apprehending danger, sage Sukracharya persuaded Bali to deny any offering that would mean welfare of the divinities and mar the interest of the demons. He informed Bali that the Lord in disguise had reached there not for his welfare but for destruction, so he should refuse for any gift. Bali denounced this suggestion since the Lord had reached to beg something. It will be the finest presentation since I am offering him after his own request, said Bali. He considered the act of munificence as piety and he had no intention for any gain during this life or after. Sukracharya cautioned Bali that the Lord had reached there like an ascetic with His power of illusion and would take away all authority, glamour, fame and fortune in deception. He advised him to forswear any offer. He quoted cases from the Shruti and told prevarication was more or less desirable in cases of pleasing wife, amusement, marriage, praising girls, protecting own vocation, danger to life, welfare of cows and Brahmins and saving some body's life-

*“Steeshu narmabibaahe cha bruttyarthe  
praana sankate, go braahmanarthe  
himsaayaam naanrutam syaajjugupsit.”*

Thus Sukracharya scolded and cursed Bali that he would be bereft of his kingdom soon. He castigated him, “You are an ignorant, stupid, imposter and uncultured fellow who would face the music soon due to own action. You are taking an air of your wisdom.” At that time, the Lord reached the altar of sacrifice. Both Bali and Bindhyaabali requested the Lord to accept gifts. While the ascetics enjoying the scene, Sukracharya was in deep anguish. He had to lose an eye as he tried to check the flow of solemn water from the conch shell, in shape of a fly, at the time of pouring, as the mark of a vow.

While Bali was ready to bequeath everything, the Lord asked for three steps of land

only for the maintenance of a perpetual sacred fire. The Bamana Purana says:-

*“Mamaagni sharanaarthaaya dehi raajan  
pada trayam, subarna graama ratnaadi  
tadarthibhyah pradiyataam.”*

“Oh ! King, you are the best donor, you may make a gift of gold, village and gems to those who seek from you but I need only three steps of land for an Altar. I would be obliged by this much”. Bali thought that the petite man would ask for small things since miniature things were in his fate. Bali swaggered, “You should keep the honour of a king by asking valuables as I am the Lord of three worlds”. The Lord simply refused for anything else. Soon Bali crossed his heart to offer the largess.

Suddenly, an amazing scene occurred. The dwarfish ascetic boy increased His body appallingly with glare. The demons dared to touch Him, were crushed to death. His body inflated to cover the Earth, Sky, all quarters, Netherland, Heaven, Oceans, animals, birds, human beings, divinities and hermits as well. Bali witnessed the Earth at the feet of the Lord, mountains in His chest, winds in His thighs, birds in knees, Prajapati Brahma in the joints, demons in his buttocks, sky in His naval, seven Seas in the armpit and all stars in his bosom. He could also see Dharma, goddess Laxmi and truth in the Lord's heart, moon in His mind, sound in beak, divinities in hands, all quarters in Ear, Heaven in head, clouds in hair, air in nose, sun in eye, fire in mouth, Vedas in the

speech, Lord Baruna in tongue, laws in His eyebrows, day and night in His twinkles, anger in His forehead, greed in His lips, lust in His touch, water in His semen, impiety in His back, sacrifice in pedicure, death in shadow, infatuation in His laugh and medicines in hairs of the body.

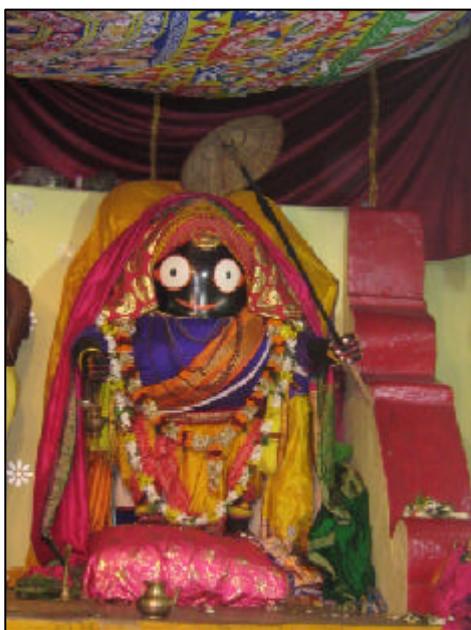
The demon king saw all the rivers in the veins of the Lord and rocks in His nails. Thus

Bali was fortunate to look at all the senses round the whole divine body. He also could find the Lord holding unbearably dazzling Sudarshan disc, dreadful Sarnga bow, peeling Panchajanya conch, swift Koumadaki mace, shield with marks of hundred moons, sharp Bidyaadhar sword and quiver of imperishable arrows. His minister- Sunanda and Lokapala reached there for service.

However, Lord Bamana measured the whole Earth in one step, scaled the Sky by body and all the quarters by

hands. By the second step He occupied the Heaven and other worlds. As the second step touched the Satyaloka, the latter lost its glamour by the nails of the Lord which were dazzled by moon light. Lord Brahma washed His feet by pouring water from His pot and it was sufficient enough to wash only the corner of a nail. That stream developed as the Ganga. This is considered as a famous act of the Lord-

*“Bishnu paadaagrasa sambhuta.”* and  
*“Brahma draba lokatrayam bhagbato  
bishwadeba kirtih.”*



*Lord Jagannath as Bamana.*

The demons desiring to harm the Lord were killed by divine ministers. Bali also dissuaded them from the act since the Lord was invincible and capable of giving sorrows and happiness. In anguish, the Lord asked Bali to provide space for the third step lest he would definitely punish for non-obligation and cheating:-

*“Rune bhaabasi deityandram bandhanam  
ghora darshanam, twam puraya padam  
tanme no ched bhandham pratichhame.”*

The son of Bali pleaded for his father’s respite since he had gifted at proper place and time to proper person. So the Lord enlightened him that he asked three steps of land as per His measurement. How the descendants of Prahallad could forget his size and shape ? Bali replied that he would not budge from his words. He may incur any kind of perilous punishment, go to hell and remain penniless but he would remain truthful to his promise. Like his grandfather Prahallad, he would not mind for body, wealth, spouse and any other worldly substance since all these were fragile. It would be impossible to realize God with vanity of power and wealth. So he prayed the Lord to keep the third step on his head:-

*“Padam trutiyam kuru shirsmime nijam.”*

Queen Bindhyaabali and Lord Brahma requested the Lord to let Bali free of punishment since he had given up everything without parsimony. So the Lord replied that He took away everything from one He liked the most. Because, man hates others and even disregards the Supreme Creator being blind of wealth-

*“Brahman jamanu gruhmnaami tadhisho  
bidhunomyaham, janmadah purusah  
stabdho lokam maam chaabamanyate.”*

Lord Bamana extolled Bali as the great among demons, for he had no reaction on being snatched off his wealth, power, family and

position. The Lord talked to him in cheat and accused variously yet he did not deviate from truth in spite of Sukracharya’s dissuasions. So he would be the king Sutala, better than the heaven where he would have no mental fatigue, disease, anxiety and enemies. In the 8<sup>th</sup> Manwantara under Sabarni Manu he will be given the seat of Indra snatching it from Purandar by Lord Sarbabhouma.

Moreover, he would find the Lord as the gate keeper with a mace. This happened since the Lord Himself was entangled in the worldly bondage for accepting the gratuity from Bali-

*“Nityam drastaasi maam tatra  
gadaapaanimabasthitam, maddarshana  
mahaahlaadadhwaasta karma  
nibandhanah.”*

However, the Lord was released when goddess Laxmi being bereft of her Lord reached Sutala and made Bali her brother. On the day of Rakshabandhan, Bali was agreed to present whatever not available in her house. Lord Bishnu was not in her house as he had been guarding four gates of Bali’s palace.

Then the Lord returned the heaven to Lord Indra. Bali went down to Sutala with followers. Lord Bamana pleased all the divinities, Aditi and hermit Kashyap and earned the title ‘Upendra’. Prahallad eulogized Lord Bamana as the wishful tree (Kalpa Bruksha). He loves His devotees but becomes harsh at times towards the hostiles. The most important objective of this incarnation was the descent of river Ganga. The sojourn of Lord Bamana is being remembered during Chariot festival every year. The view of Lord Jagannath or Bamana on the chariot is adjudged as very sacred for emancipation.

---

Ramesh Chandra Dash is the Tourist Officer in Keonjhar.

# Dr. B.R. Ambedkar : The Messiah of the Downtrodden

*Siddhartha Dash*

As the unquestioned leader of the depressed classes and the principal architect of the Indian Constitution, the name of Dr. Bhimrao Ramjee Ambedkar will always be remembered in Indian history. Dr. B.R. Ambedkar is known as the leader of the Indian Untouchables, as modern Manu for his work in piloting the Constitution of Independent India through the Constituent Assembly, as well as 'a symbol of revolt against all oppressive features of Hindu society'.

Dr. B.R. Ambedkar played a vital role in shaping the modern Indian society. He strongly denounced the outrageous attitude of the Brahmanical Hinduism towards the untouchables and worked for the liberation of the untouchables from the oppression of High Caste Hindus. The caste system that subjugated more than one fifth of the population to levels worse than animals for more than two thousand years of inequality became the prime target of his life. He tried to remove untouchability in order to establish a new social order based on the principle of equality. His entire life has been a saga of relentless crusade for social justice.



## Opposition to Caste System

According to Ambedkar, the Hindu scheme of social structure based on the four

Varnas or Chaturvarna breeds inequality and has been the parent of the caste-system and untouchability which are merely forms of inequality. In Hinduism, everything is caste-oriented and caste-bound. Caste determines one's station and status in society. One is doomed if he is born in a lower caste or in an outcaste family. Indian society is a gradation of castes forming an ascending scale of reverence and a descending scale of contempt, a system which gave no scope for the growth of the sentiment of

equality and fraternity so essential for a democratic form of government. The caste system is not just a division of labour, but a hierarchical division of labourers which is not based on natural aptitude or spontaneity but on the caste of the parents.

## Ambedkar's Struggle for Safeguarding Rights of the Untouchables

In 1920, Ambedkar started a Marathi weekly paper called 'Mooknayak' to champion

the cause of the depressed classes. He founded the 'Bahiskrit Hitkarini Sabha' on July 20, 1924 for the upliftment of the depressed classes. The aim of the Sabha was to educate, unite and agitate. He was firmly convinced that without the right knowledge (education) no fruitful purpose is served. Also, however well educated without unity of action (unity) the goal becomes distant. But with knowledge and unity, strengthened by an agitation to demand what is rightfully ours, a movement will be a definite success.

Ambedkar embarked on three programmes:

- Encouraging free hostels for the depressed class.
- Establishment of the People's Education Society for the depressed classes.
- Providing representation in the legislature for the depressed classes.

Ambedkar also felt that the bureaucracy shared the prejudices of the Caste Hindus against the depressed classes. He wanted the public services to be made responsive to the needs of the weaker sections. This could be ensured through greater number of jobs to the scheduled castes and tribes in the civil services and other governmental services.

In 1927 Ambedkar started Satyagraha at Mahad, a place in Kolaba district of present Maharashtra to secure to the untouchables the right to access to the Chavdar Tank. He also started Satyagraha at Kalram Temple, Nasik to secure the right to entry into the temple by untouchables in 1930. In 1937, he organized Independent Labour Party. This party was committed to education, industrialization and social equality. This party became the second biggest opposition party in Bombay. Out of total 15 reserved seats 11 seats went to Independent Labour Party. As a member of Viceroy's Executive Council from

July 1942 he was instrumental in bringing about several legislative measures to protect the rights of labourers and workers.

### **Poona Pact and Ambedkar**

Ambedkar attended all three Round Table Conferences held in London during 1930-32. In these Conferences he emphasized the separate identity of 'untouchables' in India and demanded the status of separate electorate for them. On this question, he had confrontation with Gandhiji in the Second Round Table Conference held from September to December 1931. The British Government accepted Ambedkar's demand and granted "Communal Award" in 1932 providing for separate electorate for the Depressed Classes. In protest, Gandhi resorted to fasting unto death. Tremendous pressure was mounted on Ambedkar to withdraw this demand for the status of separate electorate for 'untouchables'. Ambedkar was unperturbed and said "The Mahatma is not an immortal person, nor the Congress. Mahatmas have come and Mahatmas have gone. But untouchables have remained as untouchables". But ultimately he relented and signed the well-known Poona Pact on September 24, 1932 on behalf of the depressed classes ensuring 'reserved seats' for 'untouchables'. The Pact was later embodied in the Government of India Act, 1935.

### **Ambedkar and Gandhi**

Gandhi did not want to disturb the Hindu Varna system and wanted a reform within that framework. Gandhiji believed that for the abolition of untouchability, there was the need of change of heart on the part of general caste people. He stressed penance on the part of the upper castes. But Ambedkar wanted to demolish the Hindu Varna system totally and wanted political power as well as legal protection for the untouchables. Ambedkar said that mere changing

the name from untouchables to Harijan, as proposed by Gandhiji and Congress Party, was not going to improve their lot.

### **Uplift of the Status of Women**

Dr. Ambedkar was not only the champion of the cause of untouchables and depressed classes but that of the women also. He was convinced that for social justice and progress of the nation it was essential that conditions of women should be improved a lot. He stood for the economic equality of women and vehemently pleaded for the spread of women education. The Hindu Code Bill, piloted by him, empowered women to equally inherit property. The Bill also included abolition of the doctrine of rights by birth, provision for inter-caste marriage and divorce. But the Bill could not be adopted because of the conspiracy of some higher caste Hindu leaders. In protest Ambedkar resigned from Nehru's Cabinet on September 27, 1951.

### **Ambedkar's Imprint on Constitution**

In 1946, Ambedkar was elected to the Constituent Assembly. He was elected Chairman of the Drafting Committee appointed by the Constituent Assembly. As Chairman of the Drafting Committee and the Law Minister he strove his utmost to incorporate into our Constitution such provisions as would establish a new social order. The Constituent Assembly adopted Article 17 of the Constitution for the abolition of Untouchability. He took all care to enshrine the progressive ideas and ideals of the National Congress into the Constitution. Generally Ambedkar is known as the Father of the Indian Constitution. Ambedkar was so convinced of the value of our Constitution that he opined, 'if the Constitution fails we should not blame the Constitution but say that man was vile'. In other words, he believed that the success of the

Constitution depends upon the persons who work it.

Ambedkar was a great social revolutionary. He endeavoured to rouse self consciousness and self respect among the Depressed Classes. He advised them to be lionine heroes instead of remaining as innocent as goats. He aimed at eradicating social distinctions, based on caste and Varna, and establishing a social order, based on liberty, equality and fraternity. Later in his life he embraced the religion of Tathagat Buddha as he felt that it was the best religion which does not consider untouchability. He breathed his last on 6 December 1956. He was cremated at Dadar Chowpati which is known as Chaitya Bhoomi in Mumbai. In recognition of his services, Government of India conferred on him Bharat Ratna posthumously. New York Times wrote, "The whole world acknowledges him as the leader of untouchables. But few realized his permanent impact on the constitutional set up of India". Times of London wrote, "In the social and political life during the last period of the British Empire in India, Dr. Ambedkar's name occupied a prime position. His face reflected his courage and resoluteness, and although his intellect had no parallel in the world, he was not too proud. He could never be flashy".

Dr. Ambedkar entertained a dream that political democracy can also be translated into social democracy. He tried to restructure a totally dilapidated structure. He presented us a temple like constitution. He has entrusted the succeeding generation with the task of protecting this temple.

---

Siddhartha Dash lives at N-4/205, IRC Village, Bhubaneswar-751 015.

# Yoga Nidra in Hatha Pradipika

Chitta Ranjan Pradhan

## Introduction

The term *yoga nidra* is derived from two Sanskrit words, ‘*yoga*’ means union or one pointed awareness, and ‘*nidra*’ which means sleep. During the practice of *yoga nidra*, one appears to be asleep, but the consciousness is functioning at a deeper level of awareness. It means even when you sleep, your self is awake and aware. For this reason *yoga nidra* is often referred to as deep relaxation/sleepless sleep/ *yogic* sleep/psychic- sleep/transcendental sleep/ dynamic sleep/conscious sleep/ a scientific sleep with inner awareness. *Yoga nidra* is a process by which one can travel from conscious to unconscious through sub-conscious. *Yoga nidra* is one of the *pratyahara* practice, where one withdraws the awareness from external sources and gradually enters into the *citta* and ultimately leads to *dhyana* and *samadhi* too.

Since *Yoga Nidra* is an old practice and it has been discussed in *Vedas* and *Puranas* such as *Devi Mahatmya*, *Bhagavata Purana*, *Vishnu* (the sleeping lord) reclines on the *naga shesha* in *yoga nidra*. It has been practiced by *sadhus* and *rasis* from the millennia. Of the three states of consciousness of waking, dreaming and deep sleep, as expounded in the *Upanishads*, particularly the *Mandukya Upanishad*, *yoga*

*nidra* refers specifically to the conscious awareness of the deep sleep state, referred to as “*prajna*” in *Mandukya Upanishad*, *Bhagavata purana yoga nidra* refers to *yoga maya*. In *Brahma Samhita yoga nidra* refers to *cit* potency. Maharsi Patanjali and the authors of Hatha Yoga texts and other literatures might be influenced by *Vedas*, *Upanisadas* and *Puranas*. So it has been found that in some texts there are some indication and discussion of *yoga nidra* practice such as Patanjala Yoga Sutra and Hatha Pradipika etc. Let’s discuss how Swami Swatmarama’s discussed *yoga nidra* in his Hatha Pradipika.

Swami Swatmarama’s treatise on Hatha Yoga has been held in great esteem both by scholars and practicing Yogis. It is one of the outstanding Hatha text among other Hatha yoga texts. The date of Hatha Yoga text is between the middle of the 14<sup>th</sup> century and the middle of the 16<sup>th</sup> century (1350-1550) A.D.

In chapter four of **Hatha Pradipika** there is a discussion of *yoga nidra*. The author has mentioned the word *yoga nidra* only once in this chapter. While discussing the practice of various *mudras* Swami Swatmarama indicates that one should practice *Khechari Mudra* until *yoga nidra* is attained. Once *yoga nidra* is attained there remains no such thing as *kala* (H.P.CH.4.V.49).

In the preceding verses he explained briefly about *yoga nidra*.

### **1. Making the mind objectless and minimize the life activities**

This is the state of preparation in which one should not try to not think of any thing and remain like an empty pot (H.P.CH.4, V.50), and when the worldly affairs (overt) and the inner activities such as: *kama, krodha, lobha, moha, mada, matsyarya*, thinking, feeling etc (covert) life activities are reduced to minimum then surely the *prana (pavana)* and mind set concentrated in their space i.e. *brahmarandhra* (H.P.CH.4, V.51).

### **2. Treading the *susumnapath* or concentrating to *brahmarandhra***

By the practice of treading the *susumna* path incessantly in this manner life activities all the worldly behaviour or activities, as well as mental processes such as cognitive, conative and affective, are reduced to the minimum (H.P.CH.4,V.52).

### **3. Feel the body with nectar**

Filling the whole body, from foot to head, with nectar; then (i.e. by doing this) will be attained excellence of body and great strength and valour (H.P.CH.4,V.53).

### **4. Merging the mind and *kundali***

Merging the mind in the *kundali* and the *kundali* in the mind and seeing (one's) mind with (one's own) mind, and one should meditate upon that supreme state (H.P.CH.4.V.54).

### **5. Merging with consciousness (one pointed awareness)**

Merging the individual self in the cosmic self and vice versa, and seeing the self every where, one should not let anything enter one's consciousness and enjoy the blissful state (H.P.CH.4.V.55).

### **6. Awareness of the self**

When the ordinary consciousness goes by the regular practice there is no consciousness either subjective or objective in Yogi's mind as there is nothing inside or outside an empty pot , but there is another consciousness with which the *yogi* is filled as well as surrounded like a pot in the ocean i.e. awareness of the inner self. (H.P.CH.4.V.56).

### **7. Thinklessness**

After the awareness of the inner self the *yogi* should not worry about anything in the world, nor should he imagine or think. Abandoning all worries, he should imagine or think of nothing (H.P.CH.4.V.57).

### **8. Turning the mind from imagination**

The entire universe is a mental construction; and the imaginary world too is a mental construction and it is also not real. Turning the mind away from all that which is mental construction, one can certainly attain peace by dwelling on *nirvikalpa (Brahman, who is not a mental construction)* (H.P.CH.4.V.58).

### **9. Feeling of non-dual/*Unmani Avasta***

When the mind turns from the imagination and directed towards *Brahman* disappears in it (*Brahman*) like camphor does in fire and salt in water (H.P.CH.4.V.59). Whatever is known is called object of knowledge and its knowledge is called mind. There is no other way of attaining peace than do abolish both knowledge and its objects (H.P. CH.4. V.60). When mind attains the state of *unmani* and no dualities is experienced (H.P.CH.4.V.61). When '*manas*' disappears in *Brahman* and when the *manas* loses itself the absolute (Alone) remains (H.P.CH.4.V.62). This is the state of *samadhi* or *unmani*.

## Conclusion

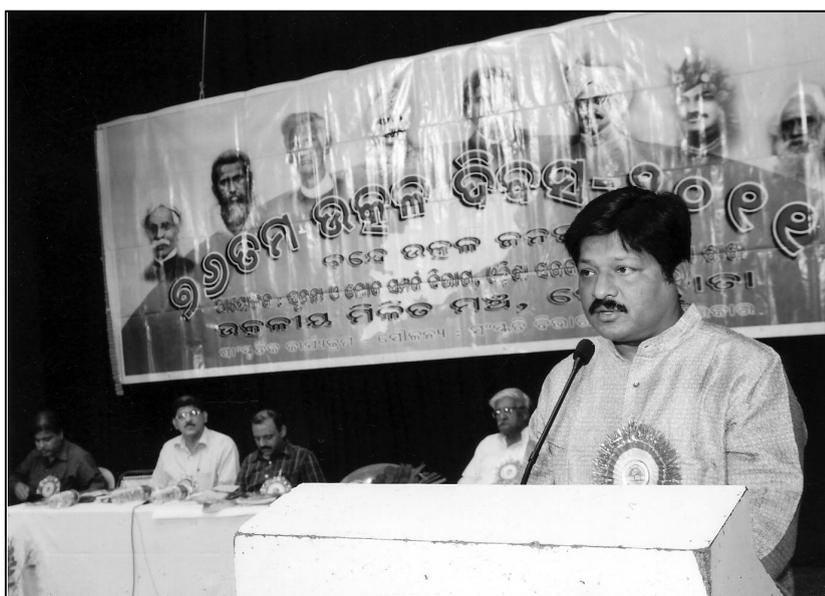
Swami Swatmarama mentioned in his Hatha Yoga during the practice of *Khechari mudra* a *sadhaka* can attain *yoga nidra*. And by attaining this there will be no such thing as (*kala*) means the *Sadhaka* will be free from all sorts of fear including the fear of death and also will go beyond the dualities, time and space. Ultimately will achieve the state of absoluteness and attain peace by dwelling on *nirvikalpa*. This is the state of *yoga nidra*. That's why in the very beginning of the *khechari mudra* practice the author mentioned that the *sadhaka* should practice *khechari mudra* until *yoga nidra* is attained. Swami Swatmarama has given the importance on *yoga nidra* on his Hatha Pradipika during the practice of *khechari mudra*. Although *yoga nidra* is a form of *raja yoga* practice. It seems that without *raja yoga hatha yoga* is fruitless and vice –versa. In Hatha Pradipika Chapter three and four importance has been given on both *raja yoga* and *hatha yoga* in numbers of Sutras. And it is advised that both *raja yoga* and *hatha yoga* should be practiced simultaneously because

without one other is useless. It means both *raja* and *hatha* are the both sides of the same coin. In order to attain success in yoga both must be practiced.

## References :

1. Swatmarama Swami, "Hatha Pradipika" (1998) Kaivalyadhama, S.M.Y.M. Samiti, Lonavla, Maharashtra, India.
2. Swami.S.S, "Hatha Yoga Pradipika" (1998) Yoga Publication Trust, Munger, Bihar, India.
3. Swami, S.S (1998), "Yoga Nidra", Yoga Publication Trust, Munger, Bihar, India.
4. Panda, N.C. "Yoga Nidra", Panda, Pub (2003), D.K Print World (P) Ltd, New Delhi.
5. The Devi Mahatmya, retrieved from "[http://www.s-a-i.info/assoc\\_change/navarathri\\_6\\_1.html#1](http://www.s-a-i.info/assoc_change/navarathri_6_1.html#1)"

Chitta Ranjan Pradhan lives At.-Lehenga, P.O.- Nukhapada, Via.- Narasinghpur, Dist.- Cuttack



Shri Pratap Jena, Minister for School & Mass Education addressing on the occasion of Utkal Divas 2011 organised jointly by the Information Centre, Kolkata under Orissa Information & Public Relations Department and Utkaliya Milita Manch held at Mahajati Sadan, Kolkata.

## Reforms in Administration : Administration of Justice and Protection of Human Rights

Dr. K.C. Sarangi

*Our spiritual, philosophical and literary texts have revealed before us some human and ethical principles, which are the best practices of the past and conscientiously followed, they may bring reform in administration as well as in the administration of justice.*

It is a settled position that our criminal justice system, as it stands at present, has largely been inherited from the English system of law. With the change of time, the required changes that should have taken place have not actually taken place, may be due to various constraints. As a result, though the basic aim of law is to do good for the people, more often than not, it is turning against the people. An impeccable functioning of the criminal justice system depends primarily on three things: (a) credibility of the court, (b) an impartial and citizen-friendly law enforcing agency i.e. police and (c) an 'aware' citizenry.

Bacon, in Regulation 17 of the maxim wrote: "Honesty and integrity of a judge cannot be questioned. But his decision may be impugned for error either of law or of fact." The reasons for the rule are well understood. If allegations of deviousness against judges were permitted, writes Ram Jethamalani, 'public confidence in justice will be destroyed and no system of justice can survive without confidence.' (Lex Et. Juris, April, 1997, P.9)

But like all other maxims, this one too is a general expectation and hence is subject to careful scrutiny. If we take a common man's view at the legal scenario, what annoys the litigant public and causes inconvenience and sometimes havoc with the people at large are (a) too many (liberal) adjournments the necessity to investigate who are responsible for the same (b) extra judicial considerations (c) lack of practical vision etc. (d) lack of efforts to find out the truth for which innocents at times suffer. The principle that is of utmost importance for all those who are associated with the administration of justice is 'justice must not only be done, but to be manifestly and undoubtedly done.' The judiciary, both individually and collectively must 'evoke respect for judicial decisions and confidence in their character and integrity by their impeccable conduct' (ibid P.11).

In the recent past, the National Human Rights Commission and the State Human Rights Commission have come up with many brilliant decisions. The Human Rights Commission

and the Criminal Justice System may do their best in deciphering the truth and awarding the justice. What, thus, is expected from the enforcement agency, is an impartial and citizen-friendly approach by all the stakeholders such as Executive, Judiciary and Legislature. In the country in general and in the State in particular, there is no dearth of well cultured, law-abiding and citizen friendly police officers. There are police officers, who apart from doing their best in assisting in proper dispensation of justice have done good work in flood, cyclone and other natural calamities. They need be identified and positioned in places where they can be ideals and examples for others. The poet's vision in the lines 'one lamp lights, another grows nor less, so nobleness enkindleth nobleness' is a cosmic vision and is applicable to all times. Sincerity of purpose and dedication to duty, are the best ways by which we can pay our debts to the societies we live in, or of which we are the products. The training institutes can play a pivotal role in inculcating this idea among the cadets as well as trainee officers. [A visionary instructor's timely and inspiring advice may create tens of thousands of ideal officers striving hard to ensure justice in future and perhaps this is the real way to spiritualism. Prof. J. Sashidhara Prasad writes in his article. 'A University Nonpareil;']

True education is the manifestation of perfection that is innate in man. Education should be for character building and man-making and lead in the direction of spiritualism. Education should teach truth, humility, selflessness, aesthetic sense, and promote creativity, leadership qualities, decision-making and team spirit, common sense with general knowledge, faith, self-reliance, concentration and self-control. (Anil V. Gokak ed. Divine Vision published by Sri Sathya Sai Institute of Higher Learning, Vidyagiri, Prasanti Nilayam, 2006 P.118).

The education in the stream of law is no exception to this universal truth. However, to create a climate of proper teaching and training, infrastructure both at the level of Central and State Government should be strengthened for imparting state-of-the-art training to the fresh recruits and also to the in-service personnel. Chosen Officers with clean service and academic background must be posted in the training institutions and they should be given incentive as permissible under Government Rules or at least an appreciation so that they feel recognised.

Nearly a century back, Wollen Beach was the Asst. Agent in Kandhamal District of Orissa (1901-1924). He was vested with all Dewani and judicial powers as per the then prevalent provision. His way of learning the 'Kui' language, his way of mixing with common men are topics of discussion even now. He served Kandhamal District for 24 years till he was promoted as Deputy Commissioner, Angul. An officer born in Europe had so much sense of belonging to Kandhamal soil that even in twenty-first century with all our dedicated, sincere technically qualified officers, we are unable to find a parallel match winning the heart of the people to such an infinite extent. The ethno-communal situation at Kandhamal may find best solution if there is a detailed probe into the style of administration as well as dispensation of justice by William Beach. Thus, conduct of an officer is a sine qua non, irrespective of the fact whether he serves the administrative wing or judicial stream.

'Quest for truth shall be the fundamental duty of every court' was the finding of the Mallimoth Committee, which Government of India set up for bringing reforms in criminal justice system. The Committee suggested that Section 482 of the Code of Criminal Procedure be substituted by a provision on the following lines:

Every Court shall have inherent power to make such orders as may be necessary to discover truth or to give effect to any order under this Code or to prevent abuse of process of court or otherwise to secure the ends of justice.

Hon'ble Supreme Court, while deciding the Criminal Appeal No. 164 of 1983 observed :

“Judiciary acts as a bastion of the freedom of the rights of the people. ... .. Therefore, the judges would adopt purposive interpretation of the dynamic concepts of the Constitution and the Act with its interpretative armoury to articulate the felt necessities of the time.

The apex Court has further held that :

“The Judges, therefore, should respond to the human situations to meet the felt necessities of the time and social needs, meaningful right to life and give effect to the Constitution and the will of the legislature. This Court as the vehicle of transforming the nation's life should respond to the nation's needs and to interpret the law with pragmatism to further public welfare to make the constitutional animations a reality. Commonsense is always served in the Court's ceaseless striving as a voice of reason to maintain the blend of change and continuity of order which is sine-qua-non for stability in the process of change in a parliamentary democracy. (A.I.R. S.C. 1136)

Thus, “Indian judiciary has always been very conscious of its limitations and duties, which is why over a period of time it became the most trusted pillar of the Indian democracy and the most powerful arm of the Indian state”.

Nothing in this world is an unmixed blessing. Judicial power, as Colton writes, possesses guilty shades of weakness as other forms of power. That is why Lord Acton remarked ‘power tends to corrupt and absolute power

corrupts absolutely’. Power jurisprudence demands regulatory parameters because ‘power will intoxicate the best hearts, as wine the strongest heads. No man wise enough nor good enough to be trusted with unlimited power’. (Lawyers Update July 2009, page 23)

Ram Jethamalani, while contemplating solutions was assertive in saying that the jurisdiction of courts to transfer cases has always been exercised on the principle of equity and justice. The slightest misconduct of a judicial officer has been held to justify a transfer (Lex Et. Juris, April, 1997, P.10).

Some optimistic thinkers like O.P. Saxena, however, believe that if we devise a mechanism like that of National Judicial Commission ‘having in it judges of known integrity, former judges, senior Advocates and highly reputable social activists’ (Lawyer's update, October, 2008 P.8) and allow the Commission all matters ‘pertaining to appointment, transfer and punishment’ (ibid) relating to judicial officers there may be a signal breakthrough. The Mallimoth Committee, however, was of the opinion that the mere entrustment of the power of appointment to the National Judicial Commission will not ensure appointment of competent and upright judges. We need a process to ensure objectivity and transparency in their behalf. However, this needs a national debate and further visionary and extensive studies.

The will power to ensure justice has always been admired. One recollects with appreciation, the Shakespearean vision in ‘The Merchant of Venice’ when young Portia, with her persuasive submission, tilts the balance of justice in favour of Antonio facing trial unjustly. Shylock for his wrongdoing, having been punished, the readers over the centuries, have been inspired by this immortal writing.

Proper administration of Criminal Justice System was also considered as an essential duty of government/ruler in the ancient India. B.P.Mathur, in his article 'Kautilya, the art of Governance' writes:

An essential duty of the government is maintaining order, which includes both social order as well as preventing and punishing criminal activity. Kautilya elucidates in great detail the principles of both civil and criminal law. A judge is called dharmastha – upholder of dharma, which indicates that ultimate source of law is Dharma. So long people follow raja dharma, social order will be maintained.

*(The Indian Journal of Public Administration, October – December 2007)*

In Kautilya's 'Arthashastra', the administration of justice is treated in a special adhikarana, Book Three, explains, in details, the law to be administered in the law courts. A list of priorities was laid down for taking up cases for consideration. R.P.Kangle, the scholar on Arthashastra has observed that 'in urgent matters and in matters of great importance, the rule about priorities may be set aside (1. 19. 29-30). It may be supposed that the same considerations are meant to apply to cases coming before the Dharmasthas. (The Kautilya Arthashastra, Part-III, Page-216).

The Manusmriti, the other smritis, the Dharmasashtras and the Mahabhasya also deal with about the proper administration of the criminal justice system. The values they preach, are the traditional values which are "spiritual aesthetic truth of Indian Culture" and remain constantly guiding and inspiring.

The scriptures assert king 'Yama' as the best upholder of criminal justice system. In the Srimad Bagavatam, Lord Krishna has announced

to Udhava while discussing about His great 'vibhuties' that He is 'Yama' amongst those who mete out punishment (Book eleven, Chapter XVI). In the Gita, the Lord also says 'Yamah Sanjamatamaham' (Chapter 10, Verse 29) which means among the propounders of rule and austerity, he is, Dharmaraja 'Yama'. In Savitri we have found how the Dharmaraja dispensed just decisions being moved by the determination of Savitri. All this means is that an impartial Justice System is equated with the divine splendour.

In a judgment to an 11 year incident in Government Girl's College at Ambikapur, Chhatisgarh, Hon'ble Supreme Court emphasized on skilful cross-examination by prosecution to elicit the truth. The court is required to function like the legendary swan in separating the grain of truth from the chaff of falsehood. The skilful cross-examination to elicit the truth is not the forte of the defence but can be a tool for the prosecution when the witnesses suppress the truth under fear. The court ought not to act mechanically and accept statement given under fear of pressure, denying the complicity of the appellants in the crime and to ignore the threads of truth appearing in the testimony of a witness in answer to leading questions put by the prosecutor.

The apex court has sounded alarm at the growing trend of witnesses turning hostile in the criminal cases involving rich and influential, stressing that justice would remain a far cry unless a witness protection mechanism was put in place (The times of India, June 12, 2009 Bhubaneswar Edition). The apex court has upheld that in cases involving influential people, the common experience is that witnesses do not come forward because of fear and pressure. It depicts a tremendous need for witness protection in our country, if a fair criminal justice administration has to be a reality.

Similarly in all common law jurisdictions, judgments play a vital role in setting out the precedents for future. Therefore, the development of law, requirement for giving reasons for the decision is of essence and is virtually a part of 'the process' ( *Kranti Associates (P) Ltd. V. Masood Ahmad Khan*, (2010) 9 SCC 496). With such landmark decisions, we may look forward to still better systems and better future where public life is cleansed and standards of rectitude have been set.

Administration of justice and human right protection are not poles apart, but they are poles asunder. In the age of globalization, whereas the former has to assert the rule of law and rule of prudence, the later is to reaffirm the rule of prudence and the dignity of human rights. Globalization is not mere economics. It is a situational demand where there is a felt necessity of peaceful coexistence of people, institution, demography, spiritual and cultural heritage. Experiences over the last few decades reveal that many human rights activities use global communication to prevail on the hearts and minds of world citizenry who may influence the Govts. for a particular decision. The judiciary alone can show the right path, the right direction. If we are on the job rightly, the divine light will lead us kindly on. As Tennyson writes:

For the drift of the Maker is dark,  
 An Isis hid by the veil,  
 Who knows the ways of the world,  
 How God will bring them about?  
 Our planet is one, the suns are many,  
 The world is wide,  
 Shall I weep if a Poland falls?  
 Shall I shrink if a Hungary falls? or  
 An infant civilization be ruled with rod  
 or with knout?  
 I have not made the world, and

He that made it, will guide.  
 (Maud, Part-IV, Stanza-VIII)

Democracy, development, and respect for human rights and fundamental freedom are interdependent and have mutual reinforcement. An impartial and unbiased judiciary is protection of all this. It is God's world. He has created the legal system, which has an ancient heritage. He is the highest dispenser of justice. The persons in charge of the system have to only keep it in mind that it is God's work, they are involved in, and make themselves worthy instruments to abide by His inspiration i.e. the dictates of conscience. The cosmic Father, despite His all-pervasiveness, sits in a microscopic form in our heart. He is the conscience in man. Hence, to ensure the right of a poor citizen, if the highest bureaucrat or the established politician is to be cut to size, then our judicial system should not hesitate to act upon. Since that is what 'reasonableness' or 'diligence' really mean. Then only the 'Divine design' will be translated into reality and we have a peaceful social system 'abandoning the dubious middle way', (Savitri, P.704), as Sri Aurobindo puts it.

Our country is governed by Rule of law. The State is bound to protect the life and liberty of every human being. Even animals and birds, as envisaged under different statutes are to be protected. The State administration must act impartially and carry out its legal obligations to safeguard the life, health and well-being of all its citizen without being inhibited by local politics keeping this in vision. The RTI Act, 2005 has prescribed that every public authority shall publish all relevant fact, while formulating important policies or announcing the decisions which affect public and provide reasons for its administrative or quasi judicial decisions to affected persons (The RTI Act, 2005, Section 4(1)(c) & (d)).

'Law is an instrument of social change as well as the defender for social change'

(Mudaliar v Idol of Sri Swaminathaswami {(1996) 8 SCS 525: AIR 1996 SC 1697}). The objective is to establish equity, justice, dignity of human rights and values and an egalitarian social order. The legislative action should also be devised suitably to constellate economic empowerment of all citizens, irrespective of caste, creed, religion, status and gender in socio-economic developments and empowerment of its citizenry.

The doctrine of separation of power is to be honoured. Hon'ble Chief Justice of India, Sri S.H. Kapadia, delivering the fifth M.C. Setalvad Memorial Lecture, has reaffirmed the above doctrine. His lordship advised 'we must refuse to sit as super-legislature, to weight the wisdom of legislation. We are not concerned with the wisdom, need or appropriations of the legislation'. (Business Standard, 19 April, 2011, P-11). Hon'ble Chief Justice of India cautioned that every institution of the State, and the fourth estate too, has a role to play and nothing beyond that, (ibid). Indian democracy will immensely profit by such enlightening guidance.

India is unique. Even the gods in the Heaven are desirous of taking birth in this country because of the immense outlets of our citizens to serve the Almighty through their service and sacredness. The famous verse in the Bhagavatam is worthy of reference.

*aho amisham kimakari sobhanam prasanna  
esham swiduta swayam harih;*

*yaih janma labdham nrusu bharatajire  
mukunda sevoupayikam spruha hi nah  
(5-19-21)*

(Those humans who have taken birth in Indian soil, making them worthy for the service of the Lord, virtuous indeed they are; may be the Lord Himself is happy with them. We, the gods in

heaven, desire to have this fortune to serve the Lord being born in Indian soil)

The cosmic theory of Crime, punishment and atonement has been recognized in this country over the ages. The pages of The Ramayana are brilliant examples. Some characters in The Mahabharata did not get even chance for atonement. They committed crime and were punished by the Lord. Some parallel examples are also found in English literature. Shakespeare's Othello, apart from developing in the readers' mind, 'the experience of the extremes of 'pity and fear' is also an example of 'a hideous blunder' as Bradley puts it, (Shakespearean Tragedy P-144) committed due to jealousy, 'rising to the pitch of passion' (ibid). What is learnt from the above tragedy as Othello's explaining the eventual ruin of Othello is that such jealousy converts human nature into chaos, and liberates the beast in man: and it does this in relation to one of the most intense and most ideal of human feelings' (ibid). The bad company of Iago, spoils a 'great of heart and no less pure and tender than he was great' (ibid). We have also observed in the above tragedy the contrast. 'Desdemona' on the dying hour forgiving her husband's misdeed replies to Emilia's question 'O who hath done this deed?'

"Nobody: I myself, Farewell.

Commend me to my kind Lord, O' farewell" !

No amount of atonement can repay this sacrifice, this forgiveness. In the history of English literature, 'Desdemona stands unique for her forgiveness, for her unblemished love for her husband. As Bradley rightly puts it, 'Desdemona is herself and herself alone' (ibid, 168). The tragedy of 'Othello' teaches us to stay away from bad company and caste away 'jealously' of any kind, if we really want a purged society.

In Romantic literature, Samuel Taylor Coleridge, in one of his masterpieces, 'The Ancient

mariner' has described the inevitable sequence of crime, punishment and atonement in a picturesque and subtle manner especially stressing on as to what happens when an innocent is punished. The title of the poem in the 1800 edition was 'The Ancient Mariner: A poet's Rever.'

In the high seas, a ship was floating cheerfully. All on a sudden, there was a tempest, couched with fog and 'Ice mast-high' 'as green as Enealed' came floating by (Lines 51-52), 'The Ancient Mariner', Lyrical Ballads ed. Brett and Jones P.II)

The Poet writes:

*The Ice was here, the Ice was there,  
The Ice was all around:  
It crack'd and growl'd and roar'd and howl'd  
Like noises of a swound. (Lines 57-66, (ibid  
P.12)*

Ultimately an Albalross came as a sign of blessings and flew around the ship. There was a change in the surrounding. The ice started splitting. Coleridge writes:

*At length did cross an Albatross  
Through the Fog it came,  
And as it were a Christian Soul  
We hail'd it in God's name (lines 61-64)*

But, showing lack of gratitude and acting with unkindness, the chief mariner killed the innocent albatross that made the 'breeze to blow' (line 92). The crime was committed. The penalizing process started. The breeze stopped. The sails dropped down. Without breath, without motion, the ship appeared to be like an idle painted ship 'upon a painted Ocean' (line 144). There was no water to drink, no water to bathe. Every tongue was withered at the root. Old and young, all marines looked with despair. The chief of them, the ancient mariner, felt as if instead of the Cross, the albalross was hung around his neck. Two hundred sailors breathed their last, leaving

the old mariner repenting for his misdeed, all alone across the deep seas. Coleridge depicts the mariner's repentance:

*The many men so beautiful,  
And they all dead did lie!  
And a million million slimy things  
Liv'd on and so did I.*

(lines 228-231, ibid P.19)

The mariner made confession before a holy man, a hermit and then he was left free. But wherever the anguish returns, he speaks of his 'ghastly adventure' (line 618, ibid, P-33). He developed a 'strange power of speech' and the moment he sees the face of a man, who, he believes, must hear him, he teaches his tale. 'In this poem, the ancient mariner has shared his experience of crime, punishment and alone-ment with a wedding guest. He also shares his wisdom accrued, while taking leave of the wedding guest :

*Farewell, farewell ! but this I tell  
To thee, thou wedding guest!  
He prayeth well who loveth well  
Both man and bird and beast.  
He prayeth best who loveth best,  
All things both great and small:  
For the dear God, who loveth us,  
He made and loveth all. (lines 643-650,  
ibid P.34)*

It goes without saying that the experience of the ancient mariner makes the listener stunned and retracing from the bridegroom's door, he goes and sleeps, only to rise up as a 'sadder and wiser man' on the next morning. The wisdom has universal application, 'an innocent person has to be saved'. It is only the portal of justice and an unbiased and impartial administration which can ensure the same. The divine dictum 'Basudeva sarvamiti' in the Gita has tremendous inspiration and being a cosmic truth, Coleridge could embark upon the same in his poem.



## Legends of Harisankar and Nrusinghanath

*Er. Nirakar Mahalik*

The ethos of people is known from the legends and myth regarding their race. Family ties were fostered by age old customs and ancestral ideologies from their clan. They acquired supreme faith in all powerful clandestine providence. This faith of theirs is a Superior being manifested itself in their love for a tree, stone, an animal, a river, hill, forest, sun, moon, celestial bodies, air, earth and fire etc. There are four examples from the book 'Sri Harisankar and Sri Nrusinghanath' authored by me which would elucidate how the faith of human being manifests as the activities of Supreme Being representing the crux of a legend.

People believe that severe drought, flood or cyclone are interpreted as a punishment for sins, the result of Divine Wrath. Rain, the giver of new lives and saviour of Earth is also worshipped. The folk sing songs in group offering prayers to God like Indra to shroud the skies with the thickest rain bearing clouds and send down torrential showers. They sing songs to invoke rain. From the book Sri Harisankar, first legend and myth describes the worship of the God Ganesh as Indra (rain-God) on the foot-hill of Gandhamardan at Harisankar is the district of Bolangir. The tribals of the area take the dancing Ganesh idol from the precinct of the temple in a procession to the Harisankar spring and bathed the idol in the spring water so that the God Indra in shape of Ganesh

invoke rain. In this context, it is further stated that they catch a big frog and tie it alive with a string. The frog is decorated with vermilion and turmeric paste. They go on a big procession with much clamour and noise and force the frog to make dance, They sing the song;

*'Bengali nani paean de  
paean nain dele dhan theye  
Inder rajar mausi maru  
Joar nallia badhee naun'*

The tradition of dancing of frog is also prevalent in other parts of Odisha since long to invoke rain. They also sing 'Benga mundare sindura dhalipaka Indara'. It is a natural phenomenon in rural areas that the croaking of frog envisages the advent of rain. In the Vedic age, the Rigvedic hymn about the frog croaking was sung to invoke rain-fall. Religious rituals were also performed in different parts of Odisha to welcome rain.

The second legend and myth of the above book is regarding warfare between Patna and Baster states, in fourteenth century AD. Batsaraj Deva of Chouhan dynasty was the king of Patna. His capital was Patanagarh in the present district of Bolangir, Ramai Deva, the founder of Chouhan dynasty was the grandfather of the former's father. At that time Patna kingdom comprises Patna,

Gangapur, Banoi, Baud, Khemandi and Nandapur. A legend was prevalent among tribals regarding Patna how the king conquered its Bastar state so easily ?

Maharaja Batsadeva had a beautiful daughter, the princess of Patna. He wished to get his daughter married to Nag prince of Bastar. He sent the royal priest to Baster for negotiation. The king of Bastar welcomed the priest and was very much pleased with the marriage proposal of his son with the daughter of Batsadev. He heard about the 'Ramai khanda', the holy sword of Ramai Deva, the founder of Chauhan dynasty with help of which the king of Patna was winning all battles in past. Baster king asked the priest of Patna, if the Patna king would agree to hand over 'Ramai Khanda' not as a dowry but as a token of love, then he would agree to the proposal.

The king of Patna became furious and did not agree to the proposal. As 'Ramai Khanda' was the only source of power of Patna kingdom which was also a glory to the throne, it was not possible to spare the sword. The princess of Patna in the mean time decided to marry the prince of Baster and she started worshipping him as her revered husband. She told her mother, the queen of Patna that if she did not marry him, she would commit suicide. The queen knowing all these, requested the king to give Ramai Khanda' as dowry at the time of marriage. At last the king of Patna, agreed to the condition imposed by the Baster king.

The marriage was performed with pomp and revelry. Bride returned to Bastar with the 'Ramai Khanda'. This sword was brought in a palanquin over an elephant, when the king of Baster had lifted the 'Ramai Khanda' from the palanquin, one cobra started biting it with raised hood. The king thought that it was the treachery of Patna king.

Out of anger, the Bastar king gave the name of his pet dog as 'Batsadeva'. He also harassed the princess of Patna in many ways, Batsadeva declared war against Baster. At the first instance, the soldiers of Bastar retreated from the border, Patna soldiers followed them upto their capital. Baster soldiers remained in side their fort of Dantewada for several months.

King of Patna thought that it was very difficult to maintain their soldiers due to shortage of food stuff. King Batsadev prayed the Goddess Dantesvari, the family deity of Baster to save them from the future danger. But the Goddess appeared before the soldiers as a female fruit-seller. Those who took the sweet fruits from her they died. The Senapati, military general of Patna investigated the matter and came to know that this type of mischief was done by the Goddess Dantesvari herself.

Hearing from the general the king of Patna prayed the Goddess Dantesvari with devotion and offerings. She was pleased with the king and appeared before him saying : Oh king if the king of Baster was not there, who would worship the Goddess ?

Batsadeva boldly assured the goddess that he would worship her with much care. Then the deity in the name of 'Bastaren' was worshipped in his kingdom except proper Patnagarh. The Goddess Dantesvari was pleased with him and told "the morrow morning while the door of Dantewada fort is opened by a pregnant woman your soldiers would enter inside the fort".

Actually, it happened in the next morning, when the Goddess Dantesvari in the form of a pregnant woman came out from the fort, then all the soldiers of Patna entered inside the fort. Bastar king was defeated and killed. Then the king of Patna was able to recover the prestigious 'Ramai Khanda', the glory of Patna. From that time, the

deity remains at Jaypur as Chandi-Basteren at Jesil Titilagarh sub-division and also as Basteren-Mouli at Titilagarh proper.

The third legend and myth from the above book is about appearance of Lord Harisankar in the foot hill of Gandhamardan mountain range in present Khaprakhol Block of Bolangir district. Legend prevalent in that area is that one Kondh family lived near the hill side of Harisankar Nallah. They went to the forest to procure some roots of medicinal plants. While digging the root, their crowbar struck on a stone in form of 'Siva linga'. The 'Siva Linga' was found bleeding profusely.

On that night, the husband Kondh dreamt that the 'Siva Linga' he found was the God Harisankar himself. The God instructed him to construct one temple for him. All the Kondh of that area went to the then king of Patna, Ramei Deva, the founder of Chouhan Dynasty. When the Kondh couple described all these, the king himself expressed that he also had dreamt the same episode. By the help of the Kondhs king Ramai Deva constructed the temple of Harisankar at the foot-hill of Gandhamardan on the right side of the spring.

The fourth legend comes from the book 'Sri Nrusinghnath' written by the same author. The legend and myth about the appearance of God Nrusinghnath is that more than five hundred years ago, the hill track of Nrusinghnath area was inhabited by the Khondhs. There were two Kondh families Hari and Sahadeva, two brothers living at Manbhang, at the outskirt of Nrusinghnath nallah. Yamuna and Rodana, their wives went to dig the roots of edible creepers called 'Pitha Kanda' i.e. near the Nrusinghnath Nallah which is also called 'Papaharan. 'Nallah' that creeper was coiling over one Bael tree (Aegle marmelos). The Kondh women while digging a little blood came out from a stone idol, struck by their crow-

bar. Both the Kondh women were astonished with the phenomenon and immediately returned home. They narrated the incident to their husbands. Both couples rushed to the spot and found that the hole had been filled up with milk instead of blood.

They heard some voice from the heavens "Hariah"; I am very much pleased with you. You construct a temple for me and install me there. I am Narayan Vishnu, I have come to the earth to kill the 'Musikadatya' (rat demon) for which I had to incarnate myself in the form of Marjar Keshari (cat-lion) known as Nrusinghnath. Then one idol as cat-lion made of black granite stone forged out of that hole. The Kondh brothers Hari and Sahadev along with others went to Patna and apprised the Maharaj Baijal Deva, the then king of Patna. They requested the king to construct a temple at the spot where the God 'Marjarkeshari' had appeared.

King Baijal Deva constructed one temple on the left side of the 'Papaharan Nallah' on the foot-hill of Gandhamardan range near Paikmal in the district of Bargarh in Odisha and installed the deity there. Kondh people were worshipping the 'Marjar-Keshari' by offering some fruits like mango, narangi (jungle orange), Jack fruits and many kinds of roots from that time. But, now one unmarried Brahmin boy is used to worship the God Nurshinghnath being appointed by the temple committee.

---

Er. Nirakar Mahalik lives at N-1/82, I.R.C. Village, Bhubaneswar- 751015.

# Islamic Monuments in Cuttack

*Dr. Mohammed Yamin*

## Introduction

The Muslims conquest of India made a distinct impact on the indigenous manifestation of life and culture, which gave rise among other expression of art and architecture. The style incorporated were not only new modes and principles of construction but reflected the social-religious demands of the followers of Islam. The advent of Islam, indeed, made the old order end. In fact, in India the movement of Islamization was an epoch making events. It is a movement of comparatively recent growth firmly established itself with the social-religious structure of India.<sup>1</sup> In the ancient architecture of Hindu, Buddhist and Jain construction spaces were either spanned by beams or the courses of bricks or stones were laid in corbels, so that the open span was gradually reduced to a size which could be covered with a single slab. There having some evidences that the true arch may have been known in India in earlier time.<sup>2</sup> The Muslims brought with them the principle of building a true arch, so that the bricks or stones could be laid as voussoirs to reproduce a curve and thus span the space between columns. It can be said that the arch was reintroduced by the Muslims and firmly implanted on the Indian soil. The result was that flat lintels were replaced by arches or vaults and the pyramidal roof (*Pidha*) or spire (*Sikhara*) by the dome. The erection of a round dome over a square structure

introduced multiplication of sides and angles by providing squinches, so that a base of multisided could be obtained to raise a circular drum for the dome. A sunshade balcony was laid on cantilever brackets fixed into the walls, which introduced the *chhajja*. Brackets with pendentives lent them fascinating ornamentation supported by balconies. Kiosk (*chhatris*), tall towers (*minarate*) and half-domed double portals are the distinctive features of the Indo-Islamic architecture.

Different forms of prayer and worship of the Hindus and the Muslims is the cause of difference in lay-out of temple and mosque. As in the Islamic form of worship emphasis on congregational prayer, required a space of courtyard (*Sahn*) with a large prayer-hall at the Western side end. The centre is occupied by a recess or alcove, called *Mihrab*, that indicate the Western direction (*qibla*). A pulpit (*minbar*) to its right is meant for imam who leads the congregational prayer. A *minarate* originally created for *muajjin* to call the Muslims to prayer five times. Later on it assumed as a character of architectural beauty. The entrance to a mosque is on the east side and that can be enclosed by cloisters (*riwaqs*). A *hauz* or tank is provided for abulation usually created in the courtyard of mosque. The distinct form of burial practice by the Muslims in which they erect a tomb. A domed chamber (*hujra*) with a cenotaph (*zarrah*) in its

centre, a mihrab in the Western wall and the grave (*qabr*) in and underground chamber (*Maqbara*) constituted the significant character of a tomb. Sometimes mosque is also found near the side of tomb with a well-planned garden. Generally the entrance is opened at the Southern side.<sup>3</sup>

In the Islamic architecture the motifs of ornamentation are different from other architecture, here we find the ornamentation naturalistic, absence of human and animal figure (because it is prohibited in Islamic injunction) so they execute the ornamentation of geometrical and arabesque patterns, ornamental writings and formal representation of plant and floral life. Islamic art represents the lucidity in expression, economic use of material and orderly use of different characteristic. It is found that in the Islamic buildings ornamental design were carved on stone in low relief, cut on plaster, pointed on inlaid. The embroidery ornamentation is generally depicted in the Islamic architecture with striking colour.

### Monuments in Orissa

The defeat of Mukunda Deva the last Hindu king at the hand of Sulaiman Karrani in 1568 A.D. marked the end of Hindu rule in Orissa.<sup>4</sup> It is true that, the Afghan rule in Orissa is marked by a period of political warfare. However, the political unrest toned down with the conquest of Orissa by Raja Mansingh the General of emperor Akbar in 1595 A.D.<sup>5</sup> Hence, it is suffice to mention that, in Orissa Afghan rule was short lived and was only confined to the border districts up to the North of the river Mahanadi and having little indelible imprint in the culture of Orissa. The Muslims rule in Orissa from 1568 to 1751 opened a new chapter in the history of architecture. The Muslim introduced their own tradition in methods of construction and concept of decoration. The use of building materials such as concrete and mortar, introduction of arches

vaults, domes, minars, etc. embellishment of the walls with perforated screens, geometrical and floral patterns etc. are some of the typical features of Muslim monuments. The Islamic architecture in Orissa is represented by a small number of mosques, tombs etc. which mostly belongs to the Mughal period. The Mughal Governors had Cuttack as their headquarters and thus the city contains several Muslim monuments.<sup>6</sup>

In fact, Muslims migration to Orissa was a continuous process. They settled in Orissa with a new religion and culture. Along with the administrators, general, traders and camp followers, the Ulemas (religious preachers) and saints also come with them to serve their religious needs. The Muslim religious institutions like *Mosque, Tomb, Maktab* and *Madras* as flourished under the patronage of Muslim rulers. During the period of Muslim rule in Orissa, Cuttack was the capital and grew to be the most important centre for Muslim religious institutions, afterwards with the penetration of the Muslims to the interior Orissa, Muslim population increased considerably. In every district of Orissa we find a good number of Muslim population and their institutions. Presently, Muslim mosque and tomb of the saints are found in every nook and corner of Orissa. Only in Cuttack district there are around 307 Muslim shrines and mosques that were established during Muslim period.<sup>7</sup>

A good number of Muslim educational institutions grew up in Orissa like, *Maktab*s and *Madras* as for education of Muslim pupils. For maintenance of these liberal grants were made. Most of the institutions still continue to-day. The *Madras* at Khatbinsahi Cuttack, Pattamundai, Binjharpur, Aali, Alanahat, Sharadhapur, Soram (Puri) are some of the examples which got Muslim patronage to impart education to the Muslim children.<sup>8</sup> Emperor Aurangzeb appointed Qazis, Muftis and Muhatasibs and granted rent-free lands to saints and pious Shaikh in Orissa.<sup>9</sup> Shaikh

Junaid was appointed Muhatasib of Cuttack. "His duties were to enforce the prophet's laws and put down the practices forbidden by him". Under Shaikh Junaid, two Qazis were appointed in Cuttack, their names were Rahamattullah and Sayyid Muhammed Ghaus.<sup>10</sup>

There are references of the Muslim rulers granted lands to poor destitute, holy men, Ulemas, Moulavis, and saint and to the different religious institutions of Muslims for their maintenance. Mughal Government issued 10 batis of land to Abdul Hamid, one holy man for his maintenance and for praying to God for the longevity of the throne. Nawab of Bengal in 1686 A.D. granted 5 batis of land to Musabat Aisa Bibi of Jajpur in Orissa for her maintenance. Likewise Shaikh Abdul Salam received grant from emperor Aurangzeb (1704-05 A.D.)<sup>11</sup> Sometimes Government issued grants for the students as *Madad-i-Mash* and also to the pious persons. It is noticed that, Mughal rulers on behalf of their Subedar facilitate the dervishes to settle at *Madad-i-Mash* lands.

The generosity of Muslim rulers was not confined only to Muslim monuments, religious persons or saints. Having deep respect to the existing religious tradition and beliefs of the Hindu communities, the Muslim rulers confirm lands already enjoyed by the trusty of the temples of Hindu's and expedite the matter for release of more grants for the Hindus religious purposes. One such instance was Sham Mohapatra of Usuna village in Kadinda Pargana received grant of one bati of land for the purpose of Khairat. One noble man of Orissa Gujari Husain granted the entire mauza of Baghua to Shri Jagannath Thakur (God) through Mohua Das for Amrit Manohi. Shujja-ud-din Muhammed Khan granted one bati and two manas of land to Purusottam Bharti in Suasahi village for the maintenance of Sadabant. Sarfuddin Husain granted the entire village of Jagannathpur to adhikari Gopinath Das for the expenses of

travelers and beggars.<sup>12</sup> Many more such examples are available in Orissa which confirmed that, the Muslim rulers and common Muslim granted their land in support or maintenance of Hindu religious places, which indicates the religious liberality of Muslim population in Orissa since fifteenth century onwards.

The Muslim architecture in Orissa is concerned; it particularly started with the advent of Mughal rule as the Afghans could not have peaceful time to devote themselves for architectural activities. Hence, maximum architectural works belong to the Mughal period. The Muslim monuments in Orissa as elsewhere in India comprise mosque, tomb, palaces of the Governor and the forts. The monuments as shrines are contribution to the society of Muslim rulers and administrators. All medieval monuments of Orissa had directly or indirectly born the impact of Islamic architecture. Most of them have their exceptional architectural brilliance.

### Monuments in Cuttack

Cuttack, the former capital of Orissa, is situated in latitude 20° 29' N and longitude 85° 50' East. The city of Cuttack at the apex of the delta of the Mahanadi river, it extends from the Mahanadi on the North to the Kathjodi on the South and covers an area of about 59.57 Square Kilometers. The geographical position of Cuttack at the bifurcation of a river is unique in India as all big cities are generally situated at the junction of two rivers called Pattana in Sanskrit. Its position is such that it served as the only narrow slip of the land root of the country and as such the people coming from the North and the South had no other alternative but to cross the river Mahanadi and Kathjodi at Cuttack.<sup>13</sup>

The etymological meaning of the word 'Cuttack' is a fort and capital city.<sup>14</sup> The word Cuttack is an anglicised form of Sanskrit word KATAKA which signifies seven different meanings

out of which the two are most important (1) the military camp, (2) the fort or capital or the seat of the Government protected by the Army. According to MADAL PANJI recorded by Stirling in 1822, it was one of the KATAKAs of Gangeswar Deo, the second Prince of Ganga Bansa line, and is still distinguished as Katak Biranasi by which name also it is mentioned in Ferishtash's History of Bengal.<sup>15</sup>

Since Cuttack had been the capital of the Mughal Government in Orissa, enjoyed the privilege of possessing some of the exceptional Muslim monuments. The first Muslim monuments appeared to have been constructed here.<sup>16</sup> Badaoni, a historian of the reign of Akbar described Cuttack as "the mine of heathenism". Abul Fazal, renowned writer during the reign of Akbar describe Cuttack as "The city has a stone fort situated at the bifurcation of two rivers, the Mahanadi held as high veneration by the Hindus, and the Kathjori. It is the residence of the Governor and contains some fine buildings". This stone fort has been after careful scrutiny identified with fort of Barabati constructed by Mukunda Deva.<sup>17</sup> William Bruton is the first and only English man to give us a description of the splendor of the court of Mukunda Deva. The palace of Mukunda Deva is now in ruins and is identified as Barabati fort.<sup>18</sup> Some of the significant Muslim architectural works in Cuttack are unfolded here as follows:

### **Lal Bagh Palace**

Lal Bagh Palace built at Cuttack in 1636 A.D. is the first significant Muslim monument in Orissa basically meant for the palace of Mughal Governors. We do not have any evidence from Persian sources about the construction of the Lal Bagh palace. On Lal Bagh Palace William Bruton describes "Although the palace of the Nabab be so large in extent, and so magnificent in structure, yet he himself will not lodge in it, but every night

he lodged in tents, with his most trusty servants, and guards around him, for it is an abomination to the Mughals (which are white men) to rest or sleep under the roof of a house that another man hath built for his own honour. And therefore he was building a palace which he purposed should be a fabric of a rest, and future remembrance of his renown." Thomas Mottes' interesting description on 6th May, 1766 A.D. throws some light on the Lal Bagh palace which is quoted as follow "Each of the sides of the triangle on which Cuttack is built is two miles, but on the banks of Cutjoree is best inhabited. On it is Lalbaug the residence of the Governor of the province, a large building laid out in a number of courts, in the Morisco taste, but much out of repair, the Governor, when one part is ready to fall, removing to another". From the principal entrance of this palace, runs the great street, formerly built in a straight line, one and half miles long, and still the chief place of business in the town.<sup>19</sup> By the time of Maratha the palace was fast disintegrating. T. Motte's statement "but on the banks of the Cutjoree is best inhabited", can be corroborated by the fact that all old Muslim families of Cuttack resides in that area. And all the old and significant monuments in the shape of mosque situated in that part of the city. This depicts that the then city of Cuttack covered the Western part and on the East it extended up to *Qadam Rasool* now in the centre of the city, presence of many graves and shrines that support the presence of Muslim population in the area. The Orissa Raj Bhawan till it shifted to Bhubaneswar stood on the site of Lal Bagh Palace.<sup>20</sup>

### **Dewan Bazaar Mosque**

One of the significant Muslim Monuments is the Dewan Bazaar Mosque at Cuttack. It is the oldest mosque of the city. The Persian inscription records during the reign of Shah Alamgiri (Aurangzeb) the foundation of this Mosque was laid by Mirza Jaffar, Dewan of

Orissa in the year 1069 Hifra era (1658-59 A.D.). Mir Jafar was the Dewan of Orissa during the reign of Prince Azam, Subahdar of Bengal. Hence, this locality has perhaps been named after him as Dewan Bazaar. Infact, Mir Jafar laid the Dewan Bazaar Mosque in 1658-59 A.D. and it was completed by Azad Mohammed in 1678 A.D. Besides the locality near Khasi Bazaar was named Alam Chand Bazaar after Alam Chand. There are two Persian inscriptions in this mosque. The English translation of the first inscription is as follows:<sup>21</sup>

- (a) With the name of Allah, the most gracious and merciful.
- (b) During the reign of Alamgir (Aurangzeb) whose qualities are indescribable.
- (c) Mirja Jaffar, Wazirul Mulk laid the foundation of this magnificent mosque which is as sacred as Kabaa.
- (d) Wisdom dedicate the date of the laying of its foundation—Here is this magnificent mosque a sacred place which was constructed in Hijra 1069 (1658-59 A.D.).

The second Persian inscription reveals that this mosque was completed by Azad Mohammed in the year 1284 *Amlī* (1878 A.D.).<sup>22</sup>

Dewan Bazaar mosque has not been built on an elevated plinth. This mosque contains three domes one of which is bigger than the other two on either side. This feature later became common to the mosque of Mughal Subahdars in Orissa. It has consisted four minarets. Other structural elements related to the mosque are six arches and three *hujras* which are on the right side. Two lattices are noticed in the interior. The symmetrical vaults and arches in the hail and semi-spherical vaults and small towers are some architectural specimens which look impressive. The presence of a large pond near the Dewan Bazaar mosque makes it a natural charm.

### **Juma Masjid at Balu Bazaar**

It is a monument of eminence may be regarded as the Magnum opus of Muslim monuments in Orissa,<sup>23</sup> bears all the characteristic feature of a congregated prayer hail. It has a vast hall with beautiful workmanship crowning towards with stairs leading to the tops. On the construction of this mosque, the dated inscription on it states “At divine command Mohiuddin built this mosque in 1102 A.H. (1690-91 A.D.)”. Another inscription informs that “during the reign of Shah Alamgir there was a Nazim of this country whose name was Ekram Khan, who was worthy of getting the title of Khan-i-Khana”. Further states the inscription “light of the eyesight of the ladies of the Harem, Shahazada Begam, who was as pious, righteous and God fearing as Mary. She built this mosque for the prayer of God. This mosque is as pure and sacred as the Divine house (Kabaa)”.<sup>24</sup>

An English traveller Leckie, who was in Orissa in 1790 A.D. identified Shahazada Begam with Zaibun Nisha, the gifted daughter of emperor Aurangzeb. But, there is no sufficient evidence available to corroborate it. It is possible that Shahazada Begam was the wife of Ekram Khan, as her name comes after him in the inscription. Had she been the daughter of Aurangzeb, her name would have occurred in the tablet containing the orders of the emperor. Whereas B.C. Ray states categorically that “During the reign of Aurangzeb, Zaibun Nisha, the Shahazada Begam, daughter of the Aurangzeb laid the foundation of this great mosque for prayer to Almighty and the construction was completed by Nawab Ekram Khan in 1102 A.H. or in the year 1689 A.D.”. Hence, it can be presumed that this mosque was built by Ekram Khan at the orders of emperor Aurangzeb.

This is the biggest mosque in Cuttack. It has been raised to an elevation of 15 feet from

the ground. It has a deep tunnel underneath, through which one can move from the main road side to the opposite side. From the main road the elevation of the mosque as well as the courtyard (150'x75') presents a commanding site. It had originally one entrance on the East, which has been closed now. A new entrance has been built by Mohammed Husain, a resident of Cuttack Town built this verandah in the year 1214 *Hijra* (1799 A.D.),<sup>25</sup> with the Azangah over it. It has three domes of which the Central is the largest than the other, on either side of it. The two side-domes are of the same size, thus maintaining symmetry which is one of the distinct feature of Mughal architecture. It has eight minarets; largest two are of 75 feet high from the ground. There are eighteen arches and two latticed windows in the interior.<sup>26</sup> On the right side of the mosque there are some *hujras*, which are used by the Madrassa of Cuttack to impart Islamic teaching to the children. This Juma Masjid of Balu Bazaar is constructed perhaps in the style of Turkish model—having a glance at it would be struck by its artistic skill.

### **Mohammadia Bazaar Mosque**

The inscription of the Mohammadia Bazaar mosque reveals that the mosque was built in the year 1125 *Hijra* (1713-14 A.D.) by one Mohammed Ali. This mosque is situated near the Darpani House in Cuttack.<sup>27</sup> The designation of Mohammed Ali is not given. One thing can be said that, Mohammed Ali might be Alivardi Khan Mohabat Jung, who according to Ghulam Husain Khan, migrated to Orissa with his father after the death of Azam Khan in 1707 A.D. As Shujauddin Khan, the then Subahdar was also a great builder of Masjid, Alivardi Khan to please his master built this small mosque.<sup>28</sup> This mosque is adorned with three dome, two of them on either side looking smaller than the larger one in the centre. The front faced has been adorned with design of Mehrabs

small and big. There are no minarets on it. Having three arches and a door leading to the interior, the mosque is simple and no ornament exists on it. Its simplicity is its grandeur.

### **Fateh Khan Mosque**

In architecture and design, Fateh Khan mosque and the Mohammadia Bazaar mosque are distinct from other mosques in Orissa made by the Muslim rulers and administrators. No dated inscription has come to light by which we can certify the date of its construction. However, one tablet of stone in Arabic language is yet to be deciphered which was found near the Fateh Khan mosque. It is believed that some Governor of the fort Barabati had built this mosque for the convenience of prayer for the army, which were garrisoned in those date in the fort. Probably it was built by Fateh Khan as a tombstone in the courtyard of Qadam Rasool which says “Fateh Khan the leader of the army expired in the month of Rajab 1128 *Hijra* (1768-69 A.D.)” From this we can assign that this mosque was built by Fateh Khan. So the mosque is known as Fateh Khan mosque. In boldness of conception and in art of execution it certainly stands no comparison with Juma mosque and Dewan Bazaar mosque. It has an open yard to accommodate a large number of devotees. A letter preserved in Orissa State Archives dated 1812 from the Collector of Cuttack to the Secretary in the Fort William states, that this was used as a powder magazine of English troops stationed at Cuttack.<sup>29</sup>

### **Qadam Rasool of Cuttack**

Qadam Rasool (foot-print of the holy Prophet Mohammed P.U.H) the most important Mughal monument in Orissa is situated at Cuttack. One Haji Syed Alimullah, President of Dacca and a very close relative of Syed Hashim of Mashar of Persian brought the holy relic from Najab in

Arabia with the signature of the Sherif of Mecca. It was first kept under a Khirin tree in Kukuriapada village in Sungra Pargana of Cuttack district in order to testify the genuineness of the relic. The place was named as Rasulpur for enshrining the holy relic. Because of the presence of the holy relic in the Sungara Pargana many diseases and ailments became healed from that were the news reached the Shujauddin Mohammed Khan the then Deputy Nazim of Orissa. In the latter part of the reign emperor Aurangzeb desired to pay homage to the sacred relic but this was not possible due to the bad communication between Rasulpur to Sungra. Hence, Diwan Mohammed Ali, Officer in Charge of the Shrine of Sungra removes the holy relic of the Prophet to Cuttack in accordance with the direction of Shujauddin Mohammed Khan.

The Deputy Nazim of Orissa Nawab Shujauddin Mohammed Khan was forced to the above order because of certain specified reason, (i) As Shujauddin was a great patroniser of exquisite monuments in Orissa he made up his mind to built a beautiful shrine to maintain the sacredness of the holy relic of the Prophet Mohammed. (ii) The second reason may be that, as Cuttack was the suitable place of greater importance where a large number of devotees can be accomanded to pay homage to the holy relic. In accordance with the order of the Deputy Nazim, the holy relic was shifted to Rasulpur at Cuttack and at Jabraghat on the bank of the river Mahanadi in the year 1099 A.M. in a straw-thatched house the holy relic was installed. Munshi Hashmand Khan was appointed as the Superintendent to look after the shrine. Still this locality of Cuttack has been called as Hashmant Shahi.<sup>30</sup> It is stated that, on hearing that some unknown roguish men threw the relic into the river, The Nawab engaged a number of fishermen to search out the relic and after finding he restored it in the present shape.

The Qadam Rasool Shrine has a boundary of half a square mile. On each corner of the boundary wall there is a small minaret. A well-laid garden inside it, but, since it has been converted to a Muslim burial ground, the garden has been lost to decay. The main entrance is called as Naubat Khana (Music Gallery). It comprises doubled storied the upper story was used to beat drums at the sunrise and sunset during the month of Ramadhan, for observation of Fast and during other specific reason and times the drum was beaten. To the right side of the Naubat Khana, there is one small mosque called Moti Masjid. It was built on an elevated plinth and seems to be contemporary of the Naubat Khana. The Moti Masjid is a single flat dome resting on three arches.<sup>31</sup> After the Naubat Khana another entrance is there where six hujras on both sides with dome on them used as a resting shed. The entrance has two stone pillars inserted in the walls on both sides. On the right side of the entrance there is one more mosque similar in architecture to Moti Masjid mentioned above was built in 1130 *Hijra* era i.e., 1717 A.D. by Nawab Shujauddin Mohammed Khan who equally built the main impressive building of Qadam Rasool. The mosque has nine small minarets having a big one on the centre bearing the emblem of Islam i.e. the crescent and a star. It has beautiful arches and fine mehrabs recently one Azangah was added to its beauty and utility.

No shrine of Orissa has such a huge and impressive building as the Qadam Rasool is having. Qadam Rasool shrine is an octagonal building standing on an octagonal plinth, has only one dome, over which a small golden dome has been placed. The interior roof has been exquisitely painted with flowers and plants of many varieties. The non-existence of the human forms in the paintings indicate the painter's awareness in the Islamic prohibition of human forms of paintings. It has a marble floor in black and white squares.

In the centre the Qadam of Rasool, (foot print of the holy Prophet Mohammed P.U.H) has been placed in a metal basin, on a pillar, encircled by water (very often drink by the devotees), kept in an octagonal reservoir. The pinnacle of the dome has been adorned as if like those of Sikhara temple with Kalasa and Amalaka. At the first glance this structure looks like a structure built on a temple style of architecture. The most important characteristic in the construction of the walls and buildings is that the dome as well as the building has been built in Oriya style by Oriya masons and architects. So far as the architectural design of the building is concerned, it was one of the beautiful pieces of Mughal architecture and style in Orissa. Hence, it is one of the examples of fusion of Hindu-Muslim architecture in Orissa. Inside the Qadam Rasool, a big grave yard is there in which Mohammed Taqi Khan, the Deputy Nazim of Orissa, Fateh Khan and Azam Khan and many more notable personalities have been buried. It is also stated that, a renowned saint Shahid Pani tomb is also found there.<sup>32</sup>

In the Qadam Rasool there are several inscriptions some are inscribed on the main building and others are on the tomb stone within the compound. These inscriptions unfold the past architectural history of Orissa. This is basically Persian inscription not seen now in full. Translation of these inscriptions in English can be made in brief in the following lines:

The inscription on the main gate of the Naubat Khana (Music Gallery) of the Qadam Rasool records that, "During the reign of Alamgir II, this Naubat Khana was built by Nawab Maslehuddin Muhammed under the supervision of his son Didar Ali in the year 1169 *Hijra*" i.e., 1755-56 A.D. Another inscription inscribed on the pillar supporting Qadam Rasool mentions that "Shujauddin Mohammed Khan built this dome of Qadam Rasool in 1127 *Hijra* (1714-15 AD)."

In the mosque inscription it was mentioned that "Qadam Rasool mosque was built by, Shujauddin Mohammed Khan in 1130 *Hijra* i.e., 1717-18 A.D". Another inscription on the wall of the reservoir reveals that, "the reservoir was constructed by Shujauddin during the reign of Alamgir II (emperor Farukh Shiyar) in 1121 *Hijra* (1714-15 AD.)". An inscription found on the tomb stone of Fateh Khan within the compound of Qadam Rasool states that, "Fateh Khan, the leader of the Army, expired in the month of Rajab 1182 *Hijra* (1768-69 A.D.)". The tomb stone of saint Shahid Pani Shah within the compound have inscription which reveals that, "this wise generous man and Hafiz of Quran expired in 1193 *Hijra* i.e., 1779-80 A.D.". The inscription on the tomb of Mohammed Taqi Khan, a son (from the concubine) of Shujauddin Mohammed Khan states that, "a man of generosity".<sup>33</sup> To the generosity of Taqi Khan, Md. Anwarul Haq<sup>34</sup> pointed out that, "a well had been dug in A.D. 1609 by Mohammed Taqi Khan at Vidyadharpur (Near Cuttack town) on the side of old Jagannath Road for those of the pilgrims, who were coming in large number to Puri during the Rath Yatra (Car festival)".

I may find it suffice to conclude the beauty of *Qadam Rasool* in the following words of Altaf Hussain, "Today the *Qadam-Rasool* is a shrine dear to the Hindus and the Muslims alike. It has become a symbol of the impact of Islam on Hinduism and Vice Versa. It is a common sight to see the Hindus and the Muslims making a pilgrimage to it. Historically, the *Qadam-Rasool* is a monument of art and beauty; morally it is a solace to desperate and wounded hearts".<sup>35</sup>

### **Sardar Khan Bazaar Mosque**

There are two inscriptions, the first inscription states that the mosque was built by Sardar Khan in the year 1167 *Hijra* (1753-54 A.D.). The second inscription describes that, the

dome of the mosque was built by Seth Haji Qadir Khan, Son of Jan Mohammed in the year 1324 Hijra i.e., 1914. It is believed that, Sardar Khan, traditionally a horse and diamond trader who settled here after an accident, built this Maszid for his family to offer Namaz at this mosque. Thomas Mottl who visited Orissa in 1766 A.D. also referred this Maszid as Sardar Khan Maszid.<sup>37</sup> This Maszid has three domes and four *hujra* attached to it. The mosque is on an elevated plinth. There is also one pond with stone steps available to enter into the historic mosque.

### **Shah Mansur Mosque and Tomb**

A saint of eminence Shah Mansur,<sup>38</sup> by his philanthropic deeds he could attract the Hindus and the Muslims alike. Now a day's it is a centre of unity between Hindu-Muslim. Hundred of devotees pay visit to this shrine daily. Presence of this mosque and tomb can be located inside the compound of former Raj Bhawan Cuttack, now Children's Hospital there is a small mosque and shrine under a big Pipal tree.<sup>39</sup> It was built by Hazrat Mansur in the year 1800 A.D. as found mention in the dated inscription. It is believed that the saint was the builder of this mosque and shrine to save him from rain and sun and after his death the saint was buried beside the small mosque.

### **Oriya Bazaar Mosque**

There are two inscriptions found in the Oriya Bazaar mosque. The first inscription records that the foundation of the mosque was laid by Raushan Mohammed and was completed by Mohammed Hashim and Mukkarram Au in the *Hijra* era 1223. The second inscription inscribed in the reservoir reveals that the water reservoir was constructed by Syed Mukkarram Ali in the *Hijra* era 1328.<sup>40</sup> This Maszid is architecturally Semblance with Dewan Bazaar Maszid and Juma Maszid of Cuttack.

### **Legend of Sayyed Ali Bukhari of Cuttack**

The other significant Muslim architectural monuments in Jajpur town are the shrine of Sayyed Ali Bukhari, a great revered saint of Central Asia who came with the Afghan army of Kalapahar. A spiritual person always accompanied the army for various reasons during those days. Reasons like, (a) He was to inspire the soldiers at the time of war. (b) He was to perform the duties of Imam. (c) He may convert the natives who were interested to embrace Islam. A legendary story goes as such that, after the battle of Gohiritikri Sayyed Ali Bukhari accompanied Kalapahar to Cuttack, but when the fort of Barabati as about to be occupied the saint head was severed by the enemy. His headless trunk however gave spur to his horse which carried him straight to Jajpur. He was buried there where his tomb stands till today. The horse was buried in a separate grave beside him. It is said that a tomb built on the foot of the Barabati fort where his head was interred in Cuttack.<sup>41</sup> The tomb stone inscription states that "this Asthana of Saha Bukhari who was killed along with his companion Diler Khan in the year 1170 Amlī (1764 A.D.) was built by Wali Baig Khan, a merchant".<sup>42</sup>

During the Urs (anniversary or festival) ceremony of the saint every year thousands of people throng at Jajpur to pay tribute to the saint at his shrine. Recital of *qawwali*, offering of *Chaddar* and related ritual were performed in the Dargah by the devotees. The shrine of the saint brought the Hindus and the Muslims closer by which a cultural synthesis emerged between Hindu-Muslim in Orissa.

Finally, it can be sum of that, Islamic monuments in Cuttack may not be of exceptional caliber or may not stand in comparison with many of its contemporary in India. Yet the monument constructed by the Muslim rulers, Subedars and

administrators is considered to be the exceptional one in architecturally which indicates their interest in its beauty and grandeur. The Islamic architecture thus, bores the cultural synthesis in Orissa.

### References :

1. Percy Brown, Indian Architecture (Islamic Period), D.B. Taraporevala Sons & Co. Ltd. (Mumbai, 1997), P. 1.
2. Martin S. Briggs, "Muslim Architecture in India", A.L. Basham, ed, A Cultural History of India, Oxford University Press, (Delhi, 1999), P. 313.
3. Y.D. Sharma, Delhi and its Neighbourhood, Director General, Archaeological Survey of India, (New Delhi, 2001), P. 6.
4. Harekrushna Mahatab, The History of Orissa, Prajatantra Prachar Samiti, (Cuttack, First Edition, 1960), Vol. II, P. 381.
5. Ibid, PP. 382-383.
6. Nrusimha Charan Behuria, Chief ed, Orissa State Gazetteer, Vol.II, Gazetteer Unit, Department of Revenue, Govt. of Orissa, (Bhubaneswar, 1991) P. 112.
7. B.C. Ray, Orissa under the Mughals Punthi Pustak, (Calcutta, 1981), P. 143.
8. M. Yamin, Impact of Islam on Orissan culture, Readworthy, (New Delhi, 2009) P.219.
9. Z.A. Desai, "Orissa in the Eyes of Muslim Authors", Journal of Ancient Indian History, Vol. II, Part, 1-2, 1968-69, P. 52.
10. Mohammed Anwarul Haq, Muslim Administration in Orissa, Punthi Pustak, (Calcutta, 1980), P. 240.
11. B.C. Ray, op. cit., P.130.
12. Ibid, PP.130-131.
13. N.C. Behuria, Op. Cit., P-283.
14. P.P. Mishra, "Cuttack Capital, Culture and Commerce", ed, N.R. Pattnaik, Glimpses of Orissan Culture, Kitab Mahal, (Cuttack, 2004), P-485.
15. P. Acharya, Studies in Orissan History, Archaeology and Archives, Cuttack Students Store, (Cuttack, 1969), PP-356-357.
16. H.C. Das, "Muslim Monuments of Orissa", P.C. Panda, ed, Impact of Islam on Orissan Culture, Directorate of Tourism, Sports & Culture, (Bhubaneswar, 1981), P. 22.
17. S.M. Gani, "Mughal Monuments in Cuttack", Orissa Review, Monumental Special, January 1976, Home (P.R.), Department, Government of Orissa, (Bhubaneswar, 1976), P. 108.
18. P. Thankappan Nair, ed, Bruton's Visit to Lord Jagannath 350 years Ago, Minerva Associates Publication Pvt. Ltd., (Calcutta, 1985), preface.
19. Thomas Mottle, "A Narrative of a Journey to the Diamond Mines at Sumbhulpor", O.H.F.J., Vol. I. No. 3, Oct. 1952, Appendix. PP.1-42.
20. S.M. Gani, op. cit.
21. B.V. Nath, "Notice of some Persian Inscriptions in Orissa", O.H.R.J., Vol. VI, No.4, 1958, P. 285.
22. H.K. Mahatab, op. cit., P. 395.
23. Altaf Hussain, "Muslim Monuments at Cuttack", M.N. Das, ed, Sidelights on History and Culture of Orissa, Vidyapuri, (Cuttack, 1977), P. 620.
24. H.K. Mahatab, op. cit., P 395.
25. Ibid., P. 396.
26. S.M. Gani, op. cit., P. 109.
27. H.K. Mahatab, op. cit.
28. S.M. Gani, op. cit.
29. Ibid.
30. Under Secretary to the Govt. of Orissa to District Magistrate, Cuttack, Letter No. 5532/E, 14 Aug, 1950. Quoted by B.C. Ray, Orissa under the Mughals, Punthi Pustak, (Calcutta, 1981), P. 145.
31. S.M. Gani, op. cit., P. 110.
32. B.C. Ray, op. cit., P. 146.
33. H.K. Mahatab, op. cit., PP. 397-98.
34. M.A. Haq, op. cit., P. 242.
35. Altaf Hussain, op. cit., P. 626
36. H.K. Mahatab, op. cit., P. 396.
37. S.M. Gani, op. cit., P. 110.
38. It is suggested that Shah Mansur belong to Shia sect of Islam, Quoted by B.C. Ray, Orissa under the Mughals, Punthi Pustak, (Calcutta, 1981), P. 150.
39. S.M. Gani, op. cit., P. 111.
40. H.K. Mahatab, op. cit., P. 396.
41. R.L. Mitra, Antiquities of Orissa, Government of India, (Calcutta, 1882), Vol-II, P-158.
42. M. Yamin, Op. Cit., P-234

---

Dr. Mohammed Yamin is the Head, Department of History, C.J.D. College, At/Po-Borda, Dist-Kalahandi- (Orissa) 766036, E-mail — [mail2mdyamin@yahoo.co.in](mailto:mail2mdyamin@yahoo.co.in)

## Importance of Rama Nama

*K.C. Patnaik*

Valmiki said in his Ramayana “Ramo Vighraha-ban Dharmaha” (Rama was acclaimed as personification of Dharma). He protected the Yajna being performed by “Visvamitra and killed Tadaka-an aggressive lady. Rama performed Aswamedha as a token of sacrifice to invigorate Dharma.” Rama is tender-hearted virtuous incarnate, pious and of unfailing prowess. He is the ruler of the entire humanity.

Alexander, the great after his successful victory in battles with the Kings and rulers was asked at the time of his departure from India to offer his opinion about India. He said; “one is Rama ka Kahani and the other was Ganga Ki Pani”. Kabir says:

Give up the reading of the scriptures  
Float them down the river,  
No need to learn all fifty two letters  
only R & M (Rama) will do for ever.

A few quotations derived from scriptures, different Puranas, Upanishads and Vedic Literatures will no doubt, give comprehensive idea as to the dynamic power hidden in Ramanama and its efficacious result on staunch devotees in transforming human body (inert) into Divinity.

In Srimad Ramayana, Sri Rama exhibits various dharmas at different places.

### **Saint Tulashi Das said :**

Be aware in this age of Kali, the mind is filthy, there is no other way for rescue if you give up the uttering of the name of Rama (MANASA 6/12).

Late Phalahari Baba, to whom so ever he met used to preach them to take initiation of Ramanama for salvation which is the ultimate goal of human life.

“Rama Namaiba, Namaiba, Namaiba Nama Jeevanam; (4/51)  
Skanda Puran, Uttar Khanda.

Rama Namaiba, Namabiba, Ramo Namaiba Kevalam. Kalau Nasthaiba Nasthaiba Nasthaiba, Gathiranyatha.

(Adi Ramayana).

Rama Nama is like a piece of turmeric, If the turmeric is rubbed it would exhibit its colour. But if is not rubbed it would remain as it is. In this manner the saints by taking recourse to Ramanama with frequent recitation they get nectar.

The Pranava or Omkar has been originated from the “RAMA” name. It is also a form of “TAT TVAM ASI” i.e. “Thou are That” (ADI RAMAYAN).

The “RA” and “MA” in the name “RAMA” are complimentary to each other (RUDRA JAMILA)

The letter RA relates to cerebral and appears to be a “Trikuti” as in between the eyebrows. The letter “MA” relates to two lips where from it is uttered. Thus it is prevailing every where. (Tulasi Das)

In the Iron age, there is increase of sin every-where You will see only immoral act - degenerated people all through. In this age of trial and tribulation one has to resort to the best of his ability- two guide-posts, one Rama Nama and the second is sacred water of Gang as (Tulasi Das).

Rama Nama is superior to Brahma. (Manas) 2/23. There was neither in the past nor would be in the future a name equal to Rama. Hence by regular recitation one is regular liberated from the bondage of World (Itihasottam).

The name Rama is the seed of a Mantra to be concent - rated upon. When it is enlivened in the core of the heart, there is neither fear for poison nor for fire of delusion nor for the mouth of death. (Mahasambhu Gita)

The Lord says- The saints and Maharshis resorted to recite my multitude of names they occur in all Vedas - Rug, Jaju, Atharba and Sama, puranas Upanishadas, Astrology, Sankhya, Yoga Sastra and Ayurveda and all such names keep relation with my attributes or act. But out of all Mantra-Tatwas my Rama Nama holds the supreme position- Godliness- the Supreme.

Tulashi Das Says- “Blessed is the son, and blessed are his parents who remembers Sri Rama in whatsoever way it may be.

He utters the name of Rama even by mistake. Let him wear a pair of shoes made of the skin of my body. Blessed is the Pariah who is a devotee of God and remembers him day and night of what avail is high birth to one who does not practice the name of Hari.

The highest mountain - peak gives shelter only to snakes.

Blessed are the sugar cane, the corn and betel leaves that flourish in low land and give delight to all.

Let us all repeat with one voice: Glory to the Divine Name-Hari.

The glory of Ram Nama is intimate, its effect unfailing. Even the sacred name taken with such an ulterior motive does not go in vain. It fulfils the object which the Sadhaka has in view and in the long run all make him unable to attain Devotion to God as indicated in Sastras. The examples of Dhruva, Sugriva, Vibhisana, who got soverbignty and love of God. That is why the Sastras give unstinted praise to those who practise the Name with any motive whatsoever.

It is easy to study the scriptures and it is easier till to sermonize, but it is not easy to practice the name with absolute faith and fullest confidence.

Goswami Tulasi Das says :

“Through repeated births do ascetics practice austerities. Yet they find themselves unable to letter the name of Rama, even during the last moments of their life. Let us cite me incidents occurred during the short life span of Gandhiji who had practical experience by taking recourse to “Rama Nama” with absolute faith and fullest confidence in every walks of life i.e. in Politics and by giving treatment to the patients through Naturepathy.

Gandhiji said in his book Nature cure, "It is the duty of a nature of Doctor not only to look after the body, but also pay attention for the soul of a patient."

"This best prescription for the soul is of course Rama Nama". It was said of Ladha Maharaj of Bileshor that he cured himself of his Leprosy not by any medicine but by applying to the affected parts - Billva which has been cast after being offered to the image of Mahadeva in Bileswar temple and by regular repetition of Ramanama. His faith, it was said had made him whole and his body was entirely free from leprosy after he began reading Ramayan. Further Gandhiji asserted in Virubi-Kanchan that the surest remedy for all over this was Rama Nama, He further declared that he who can make full use of Rama Nama can show powerful result with very little outside efforts. Nature also indicates as stated by him, that for man Rama Nama is the worthy remedy. No matter what ailment from which a man may be suffering, recitation of Rama Nama from the heart-born of faith, but, without Parrot-like, is the sure cure. Parrot-like repetition of God's name, signified failure to recognise him as the panacea a for all ills. The recitation of Rama Nama as a remedy for spiritual ailments is as old as the hills. Gandhiji further said "M" claim is that the recitation of Rama Nama is a sovereign remedy for our physical ailments also. Rama Nama can be used only for a good, never for an evil end or else thieves and robbers would be the greatest devotees. I have no doubt whatever that spread of Rama Nama and pure living are the best and cheapest preventive of disease. We want a healer of souls rather than of bodies. All I want to say that any thing more than Rama Nama is really contrary to true nature cure. The efficacy of Rama Nama would depend on whether it was or was not beded by living faith. "If you are subject to anger, eat and sleep for indulgence, not solely for

substance, you do not know the measuring of Rama Nama. Your recitation of it is mere lips-service. Rama Nama to be efficacious must absorb your entire being during its recitation and expressed itself in your whole life. There is no greater-binder peace than the name of God Rama Nama(Gandhi).

Nature-cure consists of two parts, Firstly to cure disease, by uttering Rama Nama and secondly to prevent illness by the inculcation of right and hygienic living.

Rama Nama which is centre of nature Cure is the enemy of superstition. It is conscious belief in God and a knowledge of his law that make perfect cure possible without any further aid. The law is that a perfect mind is responsible for perfect health of the Body, the temple of God. A devotee of Rama may be said to be the same as the steadfast one (Sthitapranjna) of the Geeta.

A friend of Gandhiji versed in religious lore who read Gandhiji's remarks on Rama Nama some time ago wrote to say that Rama Nama is an alchemy which can transform the body. Recitation of Rama Nama is also a means of assuring purity. In the case of a man who repeats Rama Nama from the heart, discipline and self control will come to him. Therefore as Gandhiji Says that a man should preserve and ceaselessly repeat Rama Nama during all his waking hours. Ultimately it would remain with their even during their sleep. God's grace would fill them with perfect health of body, mind and spirit. Gandhiji further says that "more I think the more I realise that Rama Nama recited from the heart and with the knowledge is a cure — all for every kind of disease". Nature cure does not relate to body only, but also the mind. Rama Nama, is the only help in keeping up mental health and person desiring to avail himself of it should be pure, full

of faith and devoted. Nature cure without Rama Nama has absolutely no value for me. "Gandhiji Said - The Articles of vinovaji are excellent, but for one who is convinced of the greatness of celibacy the greatest support of Rama Nama since once the greatness is acknowledged it ceases to be a subject of the mind and becomes the matter of the heart, which is controlled by God. Rama has been portrayed as one possessing both the characteristic of human pursuits-idealism and realisation.

Millions have treasured in this heart since ages past by reciting the blessed name of Rama Nama. It is the supreme purifier of the mind of man and bestower of perennial joy and peace and also the key to liberation of a man from the unceasing circle of birth and deaths. By chanting Rama Nama, a significant change takes place in the entire organism of the person chanting it. The two letters Rama Nama is the best of all mantras.

Since it is a combination of the two important mantras-Panchakshar and Astakshar, 'Ra' is taken from 'Oam' Nama Narayanaya and MA from the 'Om' Nama Sivaya. In Rama Rahasya Upanishad it is explained when these letters are removed from these two mantras they not only lose their primary meaning, but give the opposite meaning. Therefore it is an admitted fact that Rama Mantra is very powerful. So repetition of Rama Mantra brings about deep concentration. There are several instances about reciting the scientific name of Rama. By uttering the name of Rama in its opposite form (Ulta Nama) by saying Mara Mara instead of Rama Rama, the great plunderer cum dacoit converted to Maharshi Valmiki, the writer of Ramayana. When such is the effect of Ulta Name then who can speak of the glory of the right and proper name? The well known poet Goswami Tulsi Das says that whether you remember Rama in pleasant or

unpleasant mood it is sure to give a good effect, just as the seeds in the field are thrown either rightly or wrongly give good results. If you read Ramayana, you will learn from Tulsidas the divine power of the blessed name Swami Sivananda said in telling you to repeat the name Rama. I am giving you a name worshipped since the beginning of time by the people of this land a name familiar to the very animate, birds the very stones of Hindustan through many thousands of years. You all know the Story of Ahalya being converted to a stone in the road side being cursed of her husband sprang again to life at the simple touch of Rama's foot as he passed by. You must learn to repeat the blessed name of Rama with sweetness and such devotion the birds and the beasts will pause for a moment to listen to you, then very trees will bend their leaves towards you stirred by the divine melody of Rama Nama. And when you are able to do this, I tell you I will come all the way on foot from Bombay as on pilgrimage to hear you. In His sweet name lies a power which can cure all our ills.

In Ramayana it is mentioned that unique power of Ramanama properly understood, it is the same as "Omkaara" the symbol of the absolute Brahma and Rama to the true devotee is not merely son of Dasarath, but the absolute itself Sri Rama is all pervading. He is in the heart of all beings as the inner controller. Then imagine the power and glory, His name possess.

The saint Tulsidas said in his Ramayana "the name is even superior to the lord" (Nami) because the Nirguna (without attributes) the Saguna (with attributes) aspects of Brahma are tasted and realised by the power of the name. Rama liberated a single woman Ahalya. But his name has purified crores of wicked Women. Rama gave salvation to two of his faithful servants Jatayu and Savari but his name has been the savior

of countless wicked person. The saint Tulasi Das had Darsan of Rama by repeating Rama Nama. Samartha Rama Das performed his penance in Takli village on the banks of Godavari and chanted Rama Mantra 13 cores of times and eventually had Darsan of Rama. Rama Das of Bhadrachalam had darsan of Rama by constantly repeating the Rama Mantra on the holy banks of Godaveri. Such is the power of Rama Mantra.

When one adheres to Rama Nama with exclusive and genuine devotion he becomes for one the destroyer of all pains. One's faith must not be divided between two or more mantras, One should stick to Rama Nama with full confidence in it.

Last but not a least, Rama Nama should not be used for the sake of obtaining worldly ends, but it should be properly used for Moksha as being used by Bhagawan Kasi Viswanath for the salvation of souls or the dead bodies as expounded in Siva Purana.

It was through the power of the name that God was compelled to manifest, himself out of a solid pillar and gave "Darsan" to Prahallad. It was the power of name that transformed a cup of poison into a cup of Nectar in the case of Mira Bai and it was the power of the name which made Narada, Vyas, Sukadev, Valmiki and Tulsidas and others adorable in the eyes of others. It was the name which made even stones float on water while the monkeys (Vanarasena of Sri Rama) were constructing a bridge on the unfathomable ocean to go to Lanka - the Kingdom of Ravana. It was through the power of the name, that Hanuman was able to cross the ocean width of 800 Miles in one lap.

In evidence of such glaring instances how can the glory of the Name be described in full. It

is the Name which gives us an idea of God. Goswami Tulsi Das beautifully expressed this idea in the "Manas". Form is always found to be subordinate to the Name. A person may hold a diamond in his hand but he can not discover it's identity unless and until he is told that It is a diamond and without knowing what it is, he cannot form any idea, of it's value. He is apprized of its value only when he learns from a jeweler that it is a diamond. So it is clear that we cannot identify an object without knowing its name. The Sadhaka finding the joy of repeating the Rama Nama all other enjoyments of the world are insipid. He then claims in joy — "I have discovered the wish yielding Gem of Rama Nama I shall never remove it from my heart."

Kabir says "Practise japa of the name through every breath."

Except this there is no other way. Name of Rama is hidden treasure and priceless commodity, everyone does neither recognize it nor its value is known to all. So long as you do not know a thing it's true value will remain hidden from you, even though the thing may be in your possession for a long time. The practice of Ramanama not only fulfills our desires but also vouchsafes to us the additional boon of devotion to God purifying our hearts at the first instance.

*"Isavaasa Idam Sarvam"*

---

K.C. Pattnaik lives at Plot No.1455, Kharakhia Vaidyanath Street, Old Town, Bhubaneswar -751002.

# Socio-Economic Profile of Tribal Populations in Mayurbhanj and Keonjhar Districts

*Laxman Kumar Sahoo*

## **Introduction**

India being the second largest tribal dominated area after Africa is one of the most fascinating Nations of World from anthropological point of view. The total tribal population of India is 8.08 per cent (Census of India, 2001). As many as 427 tribal communities are residing in India, of whom 75 are declared as primitive tribal groups who are spread across the country. Bhill, Gond and Santal are the major tribes of India, while Onje, Andamanese, Chenchu, and Mankirdia are the minor tribes of India (on the basis of numerical strength). The tribal communities in India are largely concentrated in Central India region and North-East India region, which are specially treated under 5<sup>th</sup> Schedule and 6<sup>th</sup> Schedule of the Indian Constitution respectively.

Orissa is a tribal dominated State with the largest number of tribal communities (62), representing major linguistic groups like Dravidian, Austro-Asiatic and Indo-Aryan. They have been found at varied levels of acculturation, integration and assimilation with the caste Hindu societies of the State. Almost 44.21 per cent of the total land area in Orissa have been declared as Scheduled area. The total tribal population of the State is 8.15 million, who constitute 22.13 per cent (ibid). Of 30 administrative districts, 6 districts like

Koraput, Rayagada, Nabarangpur, Malkangiri, Mayurbhanj and Sundargarh are declared as fully Scheduled districts. Whereas there are 7 other districts declared as partially Scheduled districts.

The paper aims to provide a brief profile of tribal population of Mayurbhanj and Keonjhar districts of Northern Orissa. More specifically it describes certain characteristics of the demographic, socio-cultural life and livelihood of the tribal people living in the districts.

## **Mayurbhanj District Overview**

Mayurbhanj is a land-locked district with a total geographical area of 10,418 Sq.Km. and is situated in the Northern boundary of the State with District Headquarters at Baripada. The district lies between 21° 17' and 22° 34' North latitude and 85°40' and 87°11' East longitudes. The district is bounded on the North by Midnapore district of West Bengal, Singhbhum district of Jharkhand, and on the west by Keonjhar district and on the East by Balasore district. The total population of the district as per 2001 census is 22, 71,970 out of which 11, 58,705 are males and 11, 13,266 are females. The literacy rate of Mayurbhanj ranks 23rd place among all the districts of the State. The literacy rate of male is 66.38 per cent and female rate is 38.28 per cent (2001, Census).

The district is unique in size, having Similipal Biosphere Reserve, large tribal population and their unique culture, famous Chhau Folk dance, rich archaeological evidence and so on.

### Tribal Profile of the District

Mayurbhanj is one of the tribal dominated districts of Orissa, which has been declared as the fully Scheduled district of the State. With four Sub-divisions Baripada and Kaptipada are the part of the plain areas and Bamanghati and Panchapirha are the hilly tribal dominated region of the district. Out of 26 Blocks the tribals are more concentrated in Udala, Khunta, Bijatala, Jamda, and Baripada Blocks where the population varies from 70 per cent to 80 per cent of the total population of respective Blocks. The tribes constitute 56.6 per cent of total population of the district, though the population of Mayurbhanj is only 6 per cent of the State's total population (Table 1 and 3).

**Table 1: Block-wise distribution of ST population in Mayurbhanj District**

Sl No	Block	Total Population	ST population	per cent of ST Population
1	Bahalda	75,842	42,679	56.27
2	Bangiriposi	91,603	62,151	67.84
3	Barasahi	1,30,850	63,883	48.82

4	Baripada	60,341	43,284	71.73
5	Betnati	1,28,908	52,122	40.43
6	Bijatola	58,174	44,567	76.6
7	Bisoi	66,724	45,266	67.84
8	Gopabandhu nagar	66,309	35,665	53.78
9	Jamda	55,801	41,198	73.83
10	Jashipur	88,845	59,888	67.4
11	Karanjia	81,390	50,527	62.06
12	Kaptipada	1,26,371	80,347	63.58
13	Khunta	68,528	53,577	78.18
14	Kuliana	88,647	58,522	66.01
15	Kusumi	82,188	52,146	63.44
16	Morada	94,632	39,874	42.13
17	Raruan	59,041	29,914	50.66
18	Rairangpur	56,056	29,943	53.41
19	Rash-gobindpur	83,632	44,764	53.52
20	Saraskana	89,374	50,770	56.8
21	Shamakhunta	70,889	45,641	64.38
22	Suliapada	92,108	26,666	28.95
23	Sukruli	52,239	27,551	52.74
24	Thakurmunda	90,115	57,034	63.29
25	Tiring	48,556	26,231	54.02
26	Udala	66,857	49,086	73.41

*Source: Census 2001*

**Table 3: An overview of Tribal Demography in Mayurbhanj District**

Population in million			Literacy		Female literacy		No. of STs Inhabiting	No. of PTGs Inhabiting	Numerically Major Tribe
Total	ST	per cent of STs	Total	STs	Total	STs			
2.22	1.26	56.6	47.37	38.8	37.84	23.51	30	3	Santal

**Source:** Tribes in Orissa at a Glance, 2008, SCSTRTI.

**Table 2: Municipality / Urban and NAC- wise ST population in Mayurbhanj District**

SI No	Municipality / Urban & NAC	Total Population	ST Population	Per cent of ST Population
1	Baripada (Urban)	1,00,651	15,712	15.61
2	Karanjia (NAC)	21,441	5,638	26.29
3	Rairangpur (NAC)	21,896	3,827	17.47
4	Udala (NAC)	11,712	2,699	23.04

*Source: Census 2001*

According to 2001 census Mayurbhanj houses 30 tribes. The major tribes inhabiting in Mayurbhanj are Santal, Kolha, Bathudi, Bhumij, Munda, Gond, Saunti, Hill Kharia, Mahali and the minor tribes are Mankirdia, Lodha, Kol, Kisan, Baiga, Holva (on numerical strength basis).

**Table 4: Major Tribal population concentration in Eight Blocks**

Name of the Block	Total population	ST population	per cent of ST
Banspal	85133	66829	79.50
Champua	100684	45542	45.21
Harichandanpur	121515	66080	54.38
Joda	103188	62060	60.14
Jhumpura	97726	48208	45.21
Telkoi	86498	44518	51.47
Sadar	136749	67446	49.32
Ghatgaon	102223	63712	62.32

*Source: Census 2001*

Linguistically Austric and the Indo-Aryan language groups are dominated in tribal population of Mayurbhanj. Tribal communities like Santal, Munda, Ho, Hill Kharia, Oraon, Mahali, Kol, Bhumij speak their own language. Rest of the tribal communities of the district are speaking

Oriya and mixture of languages. In Orissa, four tribal communities developed their own script out of which two tribal communities are inhabiting in Mayurbhanj namely Santal and Munda. Santal is the largest tribes of the district scatteredly concentrated all over Mayurbhanj. Their main occupation is agriculture and agricultural labourer. They are very conscious about their identity and culture. Santal is one of the largest and advanced tribes of India too. They developed their own script Olchiki and have been continuing language movement in Eastern India. Mahali is the only tribe well known in Orissa for his bamboo craft making skill.

The Hill Kharia, Birhor (Makirdia) and Lodha are the primitive tribes who deserve special mention in the district. The Kharia and Birhor (Makirdia) are nomadic food-gatherers and hunters concentrated in the hilly area of Similipal in Panchapirha sub-division particularly in Jashipur Block. For their socio-economic development government of Orissa in the year 1987 has established the Hill Kharia and Mankirdia Development Agency at Jashipur. Lodha, another tribal community of Mayurbhanj was labelled as criminal tribe till the revocation of the Criminal Tribes Act, 1962. The livelihood sources of the Lodhas include agriculture, raising silk cocoons, selling fire wood and rope making. Their major concentration is in the Suliapada and Morada Blocks of the district. For their socio-economic development, Government of Orissa in the year 1986 has established Lodha Development Agency which is situated at Morada. The development programmes implemented through Micro-project include soil conservation, horticulture, agriculture, and health services. However, inadequate resource flow to Micro-project affects the quality of services and their adequacy to the community.

For Socio-economic development of tribes of Mayurbhanj four Integrated Tribal

**Table 5: An overview of Tribal Demography in Keonjhar District**

Population in million			Literacy		Female literacy		No. of STs Inhabiting	No. of PTGs Inhabiting	Numerically Major Tribe
Total	ST	per cent of STs	Total	STs	Total	STs			
1.56	0.7	44.5	59.24	40.3	46.22	25.97	25	1	Kolha

**Source:** Tribes in Orissa at a Glance, 2008, SCSTRTI.

Development Agencies are functioning at Baripada, Udala, Karanjia and Rairangapur. The ITDAs as a part of the TSP approach integrated development programmes for the tribal people and whole tribal dominated regions of the district. However, these agencies suffer from various difficulties of staff shortage, lack of adequate fund flow, and functioning of parallel development institutions in these tribal dominated areas. Lack of single line administration and single window fund flow for tribal development in the State has equally affected the tribal development processes in the State.

Politically Mayurbhanj district is having one Lok Sabha seat reserved for Scheduled tribes. Out of nine assembly seats, seven seats are reserved for Scheduled Tribes.

### **Keonjhar District Overview**

The district of Keonjhar is one of the most backward areas of the State. Situated on the northern part of the State, it is surrounded by Jharkhand in the north, Jajpur district in the South, Dhenkanal and Sundargarh in the West, Mayurbhanj and Bhadrak in the East. The district lies between 35° 11' and 86° 22' longitude and 21° 11' N and 22° 10' N latitudes and situated around 480 feet above the sea level. The district occupies an area of 8303 sq kms out of which about 37.30 per cent of the area i.e. 3100 sq.

kms. is covered by forests of northern tropical moist deciduous type. As far as demographic features are concerned disadvantage sections like SCs and STs constitute more than 56 per cent of the total population. The literacy level of the entire district stands at 59.2 per cent and the female literacy rate more particularly tunes to only 46.2 per cent for the entire district. But in case of tribal the literacy rate is mere 24 per cent. The gender gap in education at rural region is 26.6 per cent. Acute poverty is the main reason for illiteracy in rural and tribal areas of the district.

### **Tribal Profile of the District**

The district has a high percentage of tribal population, which is 44.5 per cent of the total population. There are 25 types of tribes residing in the district. Out of 13 Blocks of Keonjhar district Banspal, Champua, Harichandanpur, Joda, Jhumpura, Keonjhar (Sadar Block), Telkoi and Ghatgaon are tribal dominated Blocks and educationally quite backward. Keonjhar, Telkoi, Champua, and Barbil Tehsils are declared as Scheduled areas of the district.

The literacy rate among the tribal people of the district tunes to 40.3 per cent out of which ST male literacy is 38.01 per cent and ST female literacy rate is 25.97 per cent. This shows that tribal communities still lag behind in comparison to other communities of the district in spite of the

fact that government have been taking various development measures for improving the situation.

Linguistically tribal population of Austric and Mundari language groups are dominated in Keonjhar district, which include various tribal communities like Juang, Munda, Kol and Ho, while Bhuiyan tribal community belongs to Indo-Aryan Language group.

Out of thirteen Blocks of Keonjhar eight Blocks are having large percentage of tribal population. The linguistic map of the district shows that all the Blocks are multilingual in varying degrees. The main tribal communities that co-exist and co-operate with Oriya language are Juang, Santali, Ho and Munda. In the Blocks of Harichandanpur and Keonjhar Sadar Oriya language emerges as the major language. In the Blocks of Champua, Joda, Banspal and Jhumpura, Oriya is used as a subsidiary and a supplementary language with tribal language. In Telkoi Block the tribal like Kissan use local Oriya dialect while Munda and Juang use their respective dialect.

Politically Keonjhar district is having one Lok Sabha seat reserved for Scheduled Tribes. Out of six assembly seats, three seats are reserved for Scheduled Tribes.

Juang is the only primitive tribe mostly concentrated in Banspal, Telkoi and Harichandanpur Blocks. They claim themselves to be the autochthons of the area. They classify themselves into two sections, viz. the Thaniya (those who dwell in their original habitation) and the Bhagudiya (those who have moved away to other places).

The Juangs believe that in ancient times they emerged from earth on the hills of Gonasika where the river Baitarani has its source, not far from the village Honda in Keonjhar. In local

language the word “Juang” means man. In other words, man emerged from the earth at the same place where the river Baitarani emerged. The Juang also refer to themselves as Patra-Savaras (patra means leaf). By this they mean that they are that branch of the Savara tribe whose members used to dress themselves in leaves.

For socio-economic development of tribal people 2 Integrated Tribal Development Agency (ITDA) in the district are functioning. They are Keonjhar and Champua.

For Juang socio-economic development Government of Orissa in the year 1978 established Juang Development Agency (JDA) at Gonasika from where the micro project have been operating for a cluster of villages largely inhabited by the Juangs. The development activities of the Micro-project are flowing to a cluster of villages largely inhabited by Juangs. However, insignificant flow of funds to the Micro-project influence the service delivery and quality of development impact on the Juangs.

### Conclusion

The districts of Mayurbhanj and Keonjhar are known for their rich tribal cultural heritage, mining and mineral resources. Due to development interventions in the form of mining activities, we observe certain changes in the life and livelihood of the Santals and the Bhuiyans in few pockets. These changes are observed in the literacy status, educational achievements and their employment status. But, by and large the benefits of development programmes are yet to reach the tribal population in general. Many time questions are raised but whether the pattern of development so far adopted are in accordance with the tribal people, their cultural need and livelihood requirements? Whether the State over the time have given adequate attention for the welfare of the tribal communities at large? Much lately the

State has recognised the importance of tribal language in the education and development processes of these people. The State needs to understand the linkages between the development activities, livelihood requirements and natural resource base of the tribal communities and the development of these regions. Perhaps these processes have started and need to be strengthened in coming days if adequate resources are converged into the development processes of these districts.

**References :**

1. Bhatt, S.C. (Ed), 1998. The Encyclopedic District Gazetteers of India, Eastern Zone, Vol-9, Gyan Publishing House: New Delhi.
2. Dash, J. (1998), Human Ecology of Foragers: A Study of the Kharia (Savaras), Ujia (Savara) and Birhor in Similipal Hill, Commonwealth: New Delhi.

3. Das, J. (2002); Keynote address: Socio-Economic perspectives of Detribalisation in North Orissa, conducted by Department of Tribal Studies, North Orissa University, Baripada.
4. Patnaik, N. (2005), Primitive Tribes of Orissa and their Development Strategies, D.K. Print world (p) Ltd: New Delhi.
5. SCSTRTI (2008), Tribes in Orissa at a Glance, Government of Orissa: Bhubaneswar.

---

Laxman Kumar Sahoo is a Lecturer in P.G. Department of Anthropology and Tribal Studies, North Orissa University, Baripada, Mayurbhanj.



*Hon'ble Speaker of O.L.A Shri Pradip Kumar Amat presenting a memento to Hon'ble Speaker, Chhatisgarh Shri Dharam Lal Kaushik at Orissa Legislative Assembly premises on 04.04.2011.*