

ODISHA REVIEW

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NOVEMBER - 2018

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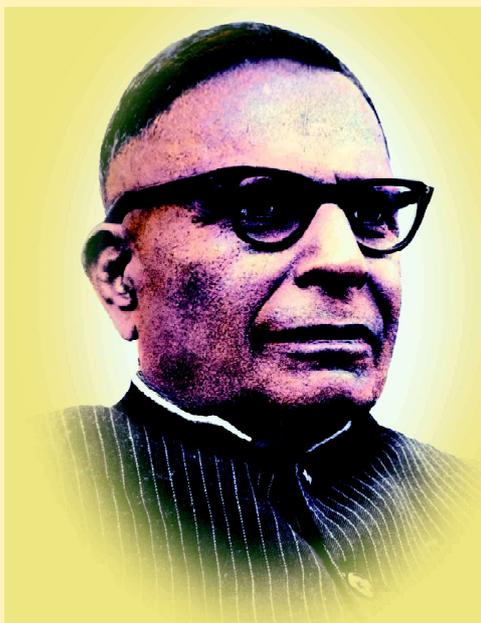
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BIRTHDAY TRIBUTES



Pandit Jawaharlal Nehru

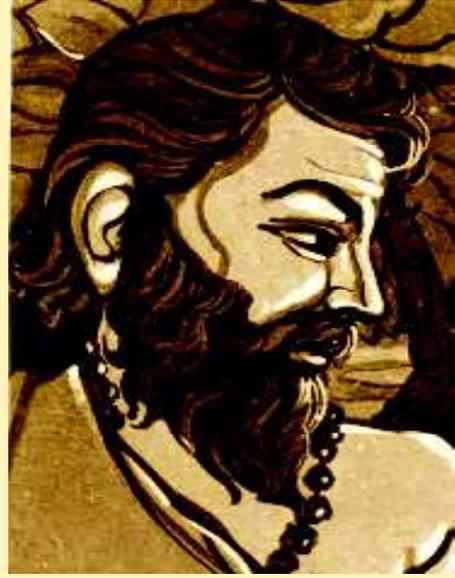


Dr. Harekrushna Mahtab

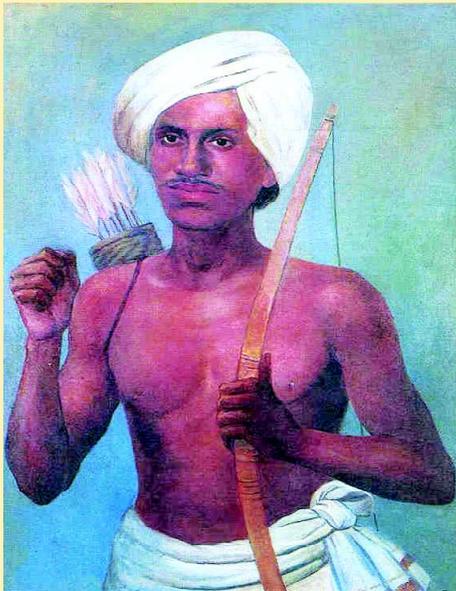
BIRTHDAY TRIBUTES



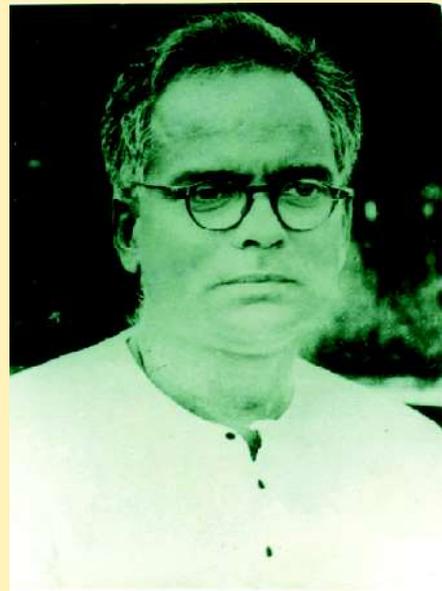
Laxman Naik



Jayee Rajguru



Birsa Munda



Nabakrushna Choudhuri

"I welcome you all to the new Odisha. Come, join us and be a part of this transformation."

— Naveen Patnaik

Ladies and Gentlemen,

I welcome you all to the 2nd edition of the Make in Odisha Conclave 2018. This flagship investors meet of the Government of Odisha has come a long way from its humble beginning 2 year back.

The Expo focuses on showcasing industrial prowess of the State, with most of the industries operating in the State displaying their success stories of making in Odisha. I thank all the industries for their contribution to the State's economy and wish them sustained growth.

Odisha, the land acknowledged for its exquisite art and craft, is now contributing to the growth of the nation through its skilled workforce, who are trained in various trades and have been excelling in various industries, in Odisha and beyond. These young men and women are the harbingers of the 'I am Odisha' campaign. I dedicate this Expo to these sons and daughters of our State, who are the force behind the rise of Odisha as an Industrial powerhouse.



As the delegates assemble here from across the globe, during the next four days, I welcome you to discover the enormous business and growth opportunities that the State offers, and also the allround development that the State has seen in the past two decades.

Who thought that Odisha will top the Smart City Challenge in the country ?

Who thought Odisha will set global standards in disaster management ?

Who thought Odisha will play a major role in our country's food security ?

Who thought Odisha will be noticed for lifting the maximum number of people above poverty ?

I welcome you all to the new Odisha.

Come, join us and be a part of this transformation. I declare this Expo open.

"Welcome Address at Make in Odisha Conclave 2018"

"The theme of Make in Odisha Conclave 2018 is "I am Odisha", which celebrates all the successes of Odisha and her people."

— Naveen Patnaik



I am delighted to welcome our friends, the captains of business and industry from across India and the globe, who have come all the way to Odisha and join us in Make in Odisha. We are also glad to have Japan, as our Country Partner, for this second edition of Make in Odisha. You are the quintessence of human endeavour for growth and prosperity. Odisha greets you all with open heart and invites you to be partners in its growth story. I hope you have a comfortable and enjoyable stay in the beautiful city of Bhubaneswar.

As I stand before you, I feel inclined to look back at the journey we have made as a modern State of India during last 80 plus years. Particularly, at a personal level I relate myself to the events, challenges and milestones of the last two decades; the distances we have covered with our people in realising our dreams.

It has been a challenging journey; and simultaneously been a fulfilling experience. It is so because, during this period that we have been able to redefine our goals and ambitions; and have gathered our collective energy and collective will to transform Odisha into a happening State.

At this edition, I also look back to the first Make in Odisha Conclave in 2016 which was a huge success with 124 investment intents, worth more than Rs.2 lakh crore and employment opportunities for above one lakh people. You would be glad to know that about two-third of these projects are in various stages of implementation. Odisha is a leading State in the country in mineral production and processing. Odisha is, today, the Aluminium capital of South Asia, accounting for well over half of the country's production, and is also the Steel Hub of India, contributing to about a quarter of the country's steel production.

With a view to give further impetus to certain key manufacturing sectors, we have laid down the Odisha Industrial Development Plan: Vision 2025 with a target of attracting investment of Rupees 2 Lakh 50 Thousand Crore and creation of 30 lakh job opportunities in 6 identified focus sectors by 2025.

We have recently launched a progressive Aerospace and Defence Manufacturing Policy to capitalise on the competitive advantages of Odisha's existing eco-system to attract investment in this high potential sector. Targeting port-led development, we have been planning a chain of ports along the East Coast Economic Corridor. Apart from Paradip and Dhamra, we are developing deep water ports at Subarnarekha and Gopalpur, a riverine port on Mahanadi River and a chain of 12 other non-major ports.

We have launched the Skilled-in-Odisha Mission to build an iconic global brand. We have been ranked number one by the Government of India for two consecutive years in the field of skill development.

I am glad to announce that we have built a world-class infrastructure - a 18-storeyed World Skill Centre - in Bhubaneswar. Odisha Skill Development Authority shall manage the World Skill Centre with technical support from ITEES, Singapore. This Centre will function as the centralised hub with all 71 Government ITIs as spokes for implementation of the Odisha Skill Development Project - an ambitious Rupees 1400 Crore project. More than 1 lakh 50 thousand trainers and trainees will be trained in the next 4 years under this Project.

Odisha has one of the most progressive Start-up Policies. During last 18 months, 310 Start-ups have been registered and 40 of whom have already been provided with assistance. We aim to be among top three start-up hubs in the country by supporting at least 1000 start-ups by 2020. With 10 agro-climatic zones and a progressive Food Processing Policy, we offer immense opportunities in the food processing sector. We have also put in place a number of policy mechanisms to promote entrepreneurship in the Agriculture Sector. In the MSME Sector, since 2014-15, more than 2 lakh 25 thousand MSMEs have "gone into production" providing employment opportunities to more than 6 lakh 70 thousand persons. Our exports have increased about hundred times between 2001-02 and 2017-18, with a phenomenal compounded annual growth rate of 30 percent.

I am happy to announce that we have recently formulated a new Biotechnology Policy to build an optimal biotech ecosystem with comprehensive Government support.

We are setting up a greenfield Electronics Manufacturing Cluster and are also developing other facilities to provide an enabling environment to support electronics manufacturing and ICT industries. Odisha is the first State to rope in TiE, Silicon Valley, USA for investment in ESDM and IT sector.

With quality healthcare infrastructure and services on our priority agenda, my Government has joined hands with diverse stake-holders resulting in collaborations with a large number of hospital chains and healthcare providers. The largest public-private-partnership programme of the country in the Health Sector is now being rolled out in the State, entailing an investment of Rupees 1300 Crore across 25 locations.

With increased air connectivity and growth in the hospitality sector, Odisha is witnessing record footfalls of foreign tourists. You may be aware that we are hosting the Men's World Cup Hockey here in Bhubaneswar in a few days from now. Odisha offers enormous investment opportunities in areas of hospitality, sports and entertainment.

At this 2nd edition of the Make in Odisha Conclave, we look forward to interact with you all and deliberate upon the vast opportunities that Odisha offers and how we can work together towards developing Odisha as a Manufacturing Hub of South Asia. I propose that each of the Industry Captains present here today, plan a long term strategy for investment in the State over the next 10 years. Dedicated teams will be appointed by my Government to handhold the implementation of your long term plans. I assure you of unmatched facilitation support from my Government.

The theme of Make in Odisha Conclave 2018 is "I am Odisha", which celebrates all the successes of Odisha and her people. Let me share some of her success stories of the recent past I have been deeply associated with. We have been able to lift some 8 million of our people above the poverty line; double the farmer's household income in real terms in a decade; from being a food deficit State, we have emerged as the third largest contributor to the nation's granary; we have constructed nearly 2 million houses within last five years alone and are determined to convert all the remaining kuccha houses into pucca houses.

Drinking water and electricity, quality education and health care for all are the targets we have set for ourselves. Inclusive development has been the guiding philosophy of our growth story. While taking pride in our heritage, we are ensuring that our approach and outlook are modern. The Smart City tag to two of our cities is a testimony to this changing paradigm.

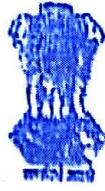
All this has been possible because of the determination of our people, and the faith and trust they have reposed in my Government. I take this opportunity to thank each and every citizen, and congratulate them for their relentless efforts.

I invite the captains of the Global and Indian industry assembled here to become partners in this transformational journey, and join us in our endeavour of securing a prosperous and sustainable future for all. "Come, Join the Juggernaut."

Vande Utkal Janani

Jai Hind.

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



STATE SECRETARIAT
BHUBANESWAR
D.O.No-UM-01/2018-118/CM
Date - 18.10.2018

Dear Prime Minister Ji,

As you are aware, the State of Odisha has been intensely affected by the Very Severe Cyclonic Storm "TITLI" that made landfall on 11th October, 2018 at Palasa of Andhra Pradesh near Gopalpur of Ganjam district in Odisha. The storm and the subsequent floods have caused damage and destruction in 17 districts of Odisha. A non-coastal district namely, Gajapati has been the worst affected. Besides the cyclone and floods, a massive landslide occurred in Mahendragiri hill which completely destroyed one village namely, Baraghara under Gangabada G.P. of Gajapati district. As many as 57 persons lost their lives in different districts and 10 persons are reported missing due to landslides, wall collapse and drowning. About 60.11 lakh people have been affected.

The Government of Odisha took all possible precautionary measures after the issue of the cyclone warning. However, IMD, Bhubaneswar upgraded the warning to a Very Severe Cyclonic Storm at 9.45 AM on 10th October. All efforts were focussed on evacuation in the coastal areas since the landfall was predicted on early morning of 11th October, which was only few hours away. Due to the intensive mobilisation of administrative machinery, people living in low lying areas and in kutcha houses were shifted to safe shelters and all arrangements were made for food, lighting, drinking water, sanitation and health facilities. During the few hours before midnight, about 3.00 lakh people were evacuated. 14 Teams of National Disaster Response Force, 26 Teams of Odisha Disaster Rapid Action Force (ODRAF) and all the Fire Service Teams were prepositioned in the likely affected districts. Since the prediction of IMD was meant for a number of districts apart from the worst affected districts of Gajapati, Ganjam and Rayagada, we had to make wide deployment of our resources.

Besides the loss of lives, there has been extensive damage to both private and public properties. 57,131 private houses have been damaged and standing crops in about 2.73 lakh hectares of land have suffered extensive damage. The damage to the electrical infrastructure in Ganjam and Gajapati districts is immense. Also, extensive damage of roads in rural and urban areas has occurred. These need to be repaired on an urgent basis.

We have submitted a Preliminary Memorandum to the Government of India estimating the requirement of funds as Rs.2770.28 crores and seeking central assistance of Rs.2014.09 crores from the National Disaster Response Fund over and above the funds available in the State Disaster Response Fund for the year 2018-19.

I would request you to kindly consider the grave situation in the State on account of the Very Severe Cyclonic Storm 'Titli' and its associated impacts and request you to please release an interim assistance of Rs.1,000 crore to the State to enable taking up relief and restoration works of immediate nature.

Besides, keeping in view the fact that 57,131 houses of people have been damaged, the Government of India may consider special allocation of 57,131 houses under PMAY.

An early response in the matter will be highly appreciated.

With regards,

Yours sincerely,



(NAVEEN PATNAIK)

SHRI NARENDRA MODI,
Prime Minister of India,
New Delhi.

"We are the proud organizers of the Hockey Men's World Cup 2018"

— Naveen Patnaik

Ladies and Gentlemen, I am delighted to be here in the cradle of Hockey in Odisha. Sundargarh and Rourkela has produced eminent sports persons who brought laurels for the State and the Country both at national and international level sports events.



'I would like to announce that we will establish astro turfs in all blocks of the district.'

My government has been focusing on development of Sports especially Hockey which is close to the hearts of the people of Sundargarh. We have organised the international hockey tournaments like Champions Trophy, Hockey World League final. We are the only State which has its own Hockey Team - Kalinga Lancers in the Hockey India League, which won the Championship in the last edition. We are the only State which sponsors a National team. We are also sponsoring the Hockey National teams for the next 5 years.

Our boys and girls are playing exceedingly well in the National teams and we hope to further strengthen the game in Odisha. We already have Sports hostels with focus on Hockey. Now, we are also going to establish a High Performance Centre for Hockey in Bhubaneswar shortly. We will also be strengthening the Hockey Coaching system in Rourkela. Hockey is believed to be the national game across the Country, though it has never been officially notified. I have already written to Hon'ble Prime Minister in this regard and hope to get a positive response. We are the proud organizers of the Hockey Men's World Cup 2018. All the arrangements have been made and we hope to successfully conduct the whole event.

As a legacy of the World Cup and in recognition of the Sundargarh district contribution towards Hockey, I would like to announce that we will establish astro turfs in all blocks of the district. Probably Sundargarh will be the only district with largest number of astro turfs in the country. And will continue to produce world class players who will play for the Country.

"This is Rising Odisha which competes with the best performing States of India and, in some cases, it is a role model for others to follow."

— Naveen Patnaik



I am very glad to join the Rising Odisha Programme of News-18 TV channel. This programme is quite a beautiful one. This special programme titled Rising Odisha is being telecast by News-18. The said programme informs regarding the progress and vision in different sectors of Odisha. I thank the management of News-18 for their constructive role towards the development of Odisha.

Now, coming to the topic, we say someone or something is rising, when, we observe, the discourse around it is changing. We feel it when the general perception about it is changing for the better.

Some two decades back, Odisha was on the National Scenario mostly for all the wrong reasons. I don't think, I need to elaborate it. And today, you see, once known as rice hungry State, Odisha is now a net supplier of rice and one of the major contributors to the National Public Distribution System.

Today, Odisha is considered as the Steel Capital of India, a major higher education hub and, of course, the

The crestfallen city of Bhubaneswar in 1999 is, now, the Smart City Number One and is soon going to host greatest sporting event in hockey in the world, the Men's World Cup Hockey.

new Sports Hub of the country. The crestfallen city of Bhubaneswar in 1999 is, now, the Smart City Number One and is soon going to host greatest sporting event in hockey in the world, the Men's World Cup Hockey.

My point is the narrative around Odisha has changed. This is Rising Odisha which competes with the best performing States of India and, in some cases, it is a role model for others to follow.

Development and welfare programmes supported by a clean and smart governance mechanism have turned around the story of Odisha. Apart from food, shelter and health security programmes, welfare initiatives for women, farmers and workers have created sense of security among the people. We are on the verge of providing electricity to all the households in the State.

On the development front, our State is continuously growing at a higher rate than the national growth rate for several years. Exports from the State have increased 2.5 times in last 4 years ranking Odisha as a champion State in exports. With investment pledges of Rs.1.8 Lakh Crore that has a potential of creating 1.32 lakh jobs, the next Make-in-Odisha Conclave will set the tone for making Odisha a manufacturing hub of the country.

Our endeavour for investments in diverse sectors with high employment potential supported by a Skill Development Programme, which has already skilled more than 9 lakh youth, will reap rich dividends in coming years. We are developing the Skilled-in-Odisha brand as the best skill brand in the world.

Rising Odisha will make all efforts to provide its people the best possible opportunities for exploring their full potential. Rising Odisha is on its way to find its rightful place in the paradigm of development.

Thank You

Vande Utkal Janani.

"The rise of cardiovascular diseases in the younger population, due to lifestyle changes, is particularly worrisome."

— Naveen Patnaik

On the occasion of the 23rd Annual Conference, I would like to congratulate members and delegates of the Cardiological Society of India, Odisha Chapter, for their persistent efforts in augmenting and improving the services for diagnosing and treating cardiovascular disorders in the State.

I understand that cardiovascular problems, which account for more than one quarter of all deaths in the country, are also among the most common causes of morbidity and mortality in our State. The rise of cardiovascular diseases in the younger population, due to lifestyle changes, is particularly worrisome.

Realising the burden of the cardiovascular diseases in the State, my Government has taken up several proactive measures to provide basic as well as advanced super-specialty care to diagnose and treat cardiological diseases in public health facilities.

Cashless treatment amounting to Rupees 80 Crore has been provided to over 13,500 cardiac patients of the State under Odisha State Treatment Fund.

Different schemes like NIDAN for free diagnostics, NIRAMAY for provision of free medicines, SAHAYA for free dialysis, and Biju Swasthya Kalyan Yojana for free treatment are being implemented by the State Government from its own resources to provide timely and appropriate assistance to the needy persons including cardiac patients. Steps are also being taken to establish special cardiac care units in Government Medical Colleges. Besides, a specialized Cardiac Care Hospital is coming up in Jharsuguda.

Empanelment of super-specialty hospitals in the private sector has been done to provide cashless treatment to our people. Cashless treatment amounting to Rupees 80 Crores has been provided to over 13,500 cardiac patients of the State under Odisha State Treatment Fund. With the introduction of Biju Swasthya Kalyan Yojana, many more patients will get cashless treatment free of cost.

The need of the hour is to focus on prevention of heart diseases and early diagnosis and treatment through state-of-the-art techniques and procedures. I hope; the deliberations and academic discussions in this Conference will pave the path for better treatment options to the needy cardiac patients of our State.

"More than 3 lakh people were evacuated in less than 24 hours and I know, what intense efforts were put to achieve this mammoth task."

— Naveen Patnaik

On the occasion of Odisha Disaster Preparedness Day, I offer my deepest condolences to the precious human lives, lost in the landslide and heavy rains.

At the same time, my sincere gratitude to all those who worked tirelessly, day and night, beyond the call of duty, to make sure that all those living in vulnerable areas of our coastline from Ganjam to Balasore are evacuated to safety places.

More than 3 lakh people were evacuated in less than 24 hours and I know, what intense efforts were put by volunteers, PRIs, CSOs and the administration, to achieve this mammoth task.

The credit goes to each person who pitched in and also to the Odisha Disaster Preparedness System — the 879 shelter buildings, 20 ODRAF Units, 339 Fire and Disaster Response Units, the Early Warning Dissemination Systems, our partnership with RIMES Thailand, Earth Networks USA, deployment of Doppler Radars, our initiative of pucca houses and our scientific mock-drills with community participation.

We have come a long way from 1999; however, we have some ground to cover as far as forecasting precision and vulnerability mapping, especially of interior areas where we had loss of lives and property.

First time in the history of Odisha, we had a phenomenon of unprecedented landslides, leading to loss of life and property. We will do a vulnerability mapping as regards to landslides in Gajajapti district and will take steps to shift hill-top villages wherever required.

I compliment the efforts of NDRF, ODRAF, Fire Services, OFDC and Voluntary Organisations, who in record time, have cleared thousands of trees. I also appreciate the role of IMD in helping us in our preparedness. Quick restoration of water, electricity and essential services was done except in the most challenging pockets where work is on in full-swing. Nearly Rupees 1300 crores have been provided for relief and restoration.

My Government will leave no stone unturned to ensure relief, restoration and rehabilitation of people affected in Titli and its aftermath.

No state in the country faces natural disaster with as much frequency as Odisha. Almost every year, we have some form of natural calamity. In spite of that Odisha marches ahead maintaining a growth rate higher than the country.

This exemplifies the resilience of our people and I am inspired and humbled by it.

"As a State, we wanted to take our commitment towards the sport to another level"

— Naveen Patnaik



I am delighted to be here to join all of you at this star studded event of Ekamra Sports Literary Festival. Eminent Sports persons, Coaches and Sports writers from across the globe are here to support the cause of Sports. Your presence has created the much needed euphoria for the upcoming Men's World Cup Hockey. I welcome all of you to Odisha.

Hosting the Men's Hockey World Cup in Bhubaneswar is certainly a glory for us. For several decades now, Odisha has been the cradle of hockey with many top Indian players from Odisha donning the national colours. As a State, we wanted to take our commitment towards the sport to another level by putting a spectacular show, which would eventually see hockey lovers from across the globe return back home with alluring memories from the event here. Our aim is to give the audience the best in terms of experience and comfort of watching the matches live. I hope that all the 16 participating teams will showcase the spirit of sportsmanship in their endeavour.

While the greatest spectacle in the world of Hockey is coming to Bhubaneswar; it's natural that there will be a lot of writing on the event as well. We welcome the finest minds in the world of sports to write, discuss and reveal their stories on sports, and make people engaged to, not alone Hockey, but to the entire realm of sports and games.

Sports literature can create a special kind of aura of sports in the minds of people. The games and their impact, the players and their struggles, victories and rejoices, failures and disappointment, and if possible, the story behind each story-- Sports literature can truly captivate and bring our generation under the impression of sports. Sports can be a life changing experience. In fact, it can change our outlook towards life.

'We welcome the finest minds in the world of sports to write, discuss and reveal their stories on sports.'

I am sure, this two-day Sports Literary Festival will bring together eminent persons in the field of sports and sports lovers together and pay an outstanding tribute to the upcoming epic event. I wish the festival all success.



Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the Make in Odisha Conclave.



Hon'ble Chief Minister Shri Naveen Patnaik with the Captains of Indian Industries.



An MoU being signed in presence of Hon'ble Chief Minister Shri Naveen Patnaik for setting up of High Performance Centre for development of Sports Sector.



**Hon'ble Chief Minister
Shri Naveen Patnaik during one
to one talk with eminent
industrialist Shri Kumar
Mangalam Birla.**



**Hon'ble Chief Minister
Shri Naveen Patnaik discussing
with the Chairman of
Vedanta Group of Industries
Shri Anil Agrawal.**



**Hon'ble Chief Minister Shri Naveen Patnaik interacting
with eminent industrialist Shri Mukesh Ambani during
the Make in Odisha Conclave-2018 at Bhubaneswar.**



Hon'ble Chief Minister Shri Naveen Patnaik attending an important session of Make in Odisha Conclave.



Hon'ble Chief Minister Shri Naveen Patnaik interacting with Shri Bibhu Mohapatra, Fashion Designer of International Repute. Odisha Skill Development Authority Chairman Mr. Subroto Bagchi is also present.

Editor's Note



4,19,574 crore of investment intent announced.

Employment potential : 5,91,000

5,074 Delegate registrations

183 Projects announced across 15 diversified sectors

253 Speakers in 19 Sectoral Sessions

692 G2B and B2B meetings

The 2nd edition of the Make in Odisha Conclave has been a defining moment in the history of industrialization of Odisha. The policy, eco-system and the investment opportunities showcased in the conclave would help the State emerge as a most preferred investment destination in the country. We would like to thank and congratulate the Government of Odisha and Hon'ble Chief Minister Shri Naveen Patnaik for organising this wonderful event. This portrays the reformist and progressive mindset of the State leadership.

Editor, Odisha Review

SHREE SHREE JAGANNATHASTAKAM

Shri Shankaracharya

KADACHIT KALINDITATAVIPINA - SANGEETA KARABO
MUDAVIRI - NARI - VADANA KAMALA SWADA - MADHUPAH
RAMA - SHAMBHUR BRAHMASURAPATI GANESHARCHITAPADO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (1)

BHUJE SABYE VENUM SHIRASI SIKHIPUCHHAM KATITATE
DUKULAM NETRANTE SAHACHARA KATAKHYAM - VIDADHATE
SADA SHRIMAD VRUNDAVANA BASATI LILA - PARICHAYO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (2)

MAHAMBODHESTIRE KANAKARUCHIRE NILASIKHARE
VASAN PRASADANTE SAHAJA VALABHADRENA VALINA
SUBHADRA MADHYASTHAH SAKALA SURASEVA VASARADO
JAGANNATHAH SWAMI NAYANA PATHA GAMI BHABATU ME (3)

KRUPAPARABARAH SAJALA JALADASRENI RUCHIRO
RAMAVANIRAMAH SPURADAMALAPADMAKHYAN MUKHOUH
SURENDREI RARAADHYAH SHRUTIGANASIKHA GITA CHARITO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (4)

RATHARUDHO GACHHAN PATHI MILITA BHUDEVPATALEIH
STUTI PRADURBHAVAM PRATIPADA MUPAKARNYA SADAYEH
DAYA SINDHUR BANDHUH SAKALA JAGATAM SINDHUSUTAYAH
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (5)

PARAMBRAHMA PIDAH KUVALAYADALOTPHULLANAYANO
NIBASI NILADRAU NIHITA CHARANOANANTASIRASI
RASANANDO RADHASARASABA PURALINGANASUKHO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (6)

NA BAI JACHE RAJYAM NA CHA KANAKA MANIKYA BIBHAVAM
NA JACHEAHAM RAMYAM SAKALA JANA KAMYAM BARA BADHUM
SADA KALE KALE PRAMATHAPATINA GITA CHARITO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (7)

HARATWAM SANSARAM DRUTATARA MASARAM SURAPATE
HARATWAM PAPANAM BITATIMAPARANG JADAVAPATE
AHO DINANATHO NIHITAMACHALAM NISCHATAPADAM
JAGANNATHA SWAMI NAYANAPATHAGAMI BHAVATU ME (8)

JAGANNATHASTAKAM PUNYAM JAHA PATHET PRAYATAA SHUCHIH
SARBA PAPA VISUDHATMA VISHNULOKAM SA GACHHATI (9)

DEMOGRAPHIC PROFILE



**"Of all countries India is the best
And of all states, Odisha"**

- Kapila Samhita

ODISHA, the most captivating region of India, is often referred as an attractive treasure house of cultures and customs, religions and traditions, languages and literature, art and architecture, scenic beauties and wildlife. Exquisite temples and historic monuments, abundant greenery, virgin beaches, serpentine rivers, mighty waterfalls, forest-clad blue hills of the Eastern Ghats with rich wild life, makes Odisha an unforgettable destination of India. Visitors to the state feel the bounty and strive always to return for more. The land, while retaining its pristine glory in all its hues, offers the most modern amenities in tune with its great tradition of hospitality.

A visual feast of colours, values and varieties, a cultural journey into one of the oldest civilizations in the world, Odisha promises wonderful experience.

PEOPLE OF ODISHA :

Odisha accounts for 3.47 per cent of the total population of country. The population density of the state is 269 as against the national average of 382 per sq.km. The sex ratio (Females per one thousand Males) of the state encouragingly stands at 978 against the national ratio of 940. However, urban sex ratio in Odisha remains lower at 934 as against the rural ratio of 988. The total decadal growth as per 2011 census is 13.97 per cent while 2001 census reflected it at 16.25 per cent.

LITERACY : Literacy in Odisha has increased from 63.08 in 2001 to 73.45 in 2011 census. The female literacy rate stands at 64.36 whereas the male literacy rate is 82.40.

LANGUAGE :

Proven facts of 2500 years testify the glory and opulence of Odia language. It is one of the oldest languages in the country having Sanskritic origin and is spoken by about 84% of the people of the state and its outlying tracts. Odia became the first language from Indo-Aryan linguistic group, the sixth classical language of India. Although Odia is the official language of the State, English, Hindi, Urdu, Bengali and Telugu are widely understood and spoken as well. Odisha may be described as a polyglot state without any instance of linguistic intolerance.

FROM ORISSA TO ODISHA, ORIYA TO ODIA

According to the historians the name of Odisha has been derived from the word “Odra” or “Udra”. The then 'Udradesh' which was flourishing in every sphere, through the passing of time, it came under the colonial rule with its name changed to Orissa. It is needless to mention here that the people of Odisha are intimately and emotionally attached to the pattern of writing and utterance of the name of the State. Every name has a meaning and glorious history behind it. Only for the sake of uttering it to their convenience, the British India Government changed the name of the State and its language. At that point of time the Odisha province was scattered. Some illustrious sons of the soil tried to unite the dismembered tracts of the state and to form the State on the basis of language. With the consistent efforts and sacrifices of some towering personalities, at last, on 1st April of 1936, the dream of the people of the state became a reality and it was accorded the status of a State. It is the 1st State in the country to be formed on the basis of language. But since then the people of this province were unhappy with the pattern of writing and pronunciation of the name of the state and its language.

Time rolled on. Unfortunately this predicament continued despite emotional intimacy of the people to their state and their language. The Naveen Patnaik's Government pragmatically approached the issue and an all-party meeting was convened to discuss regarding the change of the name of the State. It was unanimously decided to change the name of the state from **Orissa to Odisha** and its language from **Oriya to Odia**. After a prolonged deliberation in the Orissa Legislative Assembly, a unanimous resolution to this effect was passed in the year 2008 which later received the nod of both the houses of the Parliament in 2010. On 24th March, 2011, Rajya Sabha passed the Bill to change the name of our State from Orissa to Odisha amending the Constitution to rename our language as Odia. On 1st of November, 2011, the Government of India came out with the Gazette Notification on the passing of the Orissa (Alteration of name) Bill, 2010 and the Constitution mentioned that the change of names came into effect from the *1st of November 2011*. Hon'ble Chief Minister expressed his gratitude to Hon'ble President of India for according assent and congratulated the people of Odisha for such an historic achievement. This is a milestone both in terms of enthusiasm and retaining the historic value of the State. The people of Odisha finally retained their true identity. This passage of time ushering such a change will perennially be inscribed in golden letters in the annals of the History of Odisha.

From Orissa to 'Odisha', and Oriya to 'Odia', it has been a memorable historic journey, taking the people of Odisha back to their basics, something which they all along emotionally and intimately cherished.

GEOGRAPHY OF ODISHA

Odisha is a littoral state on the eastern coast of peninsular India located between the parallels of 17° 49' N to 22° 34' N latitude and the meridians of 81° 27' E and 87° 29' E longitudes. While the Bay of Bengal swirls along its eastern and south-eastern boundary, on the land front it is wedged between the neighbouring states of West Bengal on the North East, Jharkhand on the North and Chhatisgarh on the West, Andhra Pradesh on the South. The geographical area of the state of Odisha is 1,55,707 sq.km. It was finalised on 1st of January 1949 when Mayurbhanj, the last among the Princely States, merged in it.

The eye-catching beauty of this land is enhanced by the diversity of the natural regions. Morphologically Odisha is divided into five parts-the coastal plains, the middle mountainous country, the rolling upland, the river valleys & the subdued plateaus.

The coastal plains of Odisha stretch from the Subarnarekha in the North to the Rushikulya in the South. They are narrow in the North, widest in the middle, narrowest in the lake Chilka coast and broad in the South.

The coastal plains are the gift of six major rivers, which bring silt from their catchments, has reclaimed this area from the depths of the Bay of Bengal. The rivers from North to South are the Subarnarekha, the Budha Balanga, the Baitarani, the Brahmani, the Mahanadi and the Rushikulya. The coastal plains can be termed as a land of 'six deltas' of the Subarnarekha and the Budha Balanga, the middle coastal plains the combined deltas of the Baitarani, the Brahmani and the Mahanadi and the South coastal plains (The Rushikulya plains).

The mountainous region of Odisha covers about three-fourths of the area of the State. This region is a part of Indian peninsula. Here deep and broad valleys are cut by the Baitarani, the Brahmani, the Mahanadi, the Rushikulya, the Vansadhara and the Nagavali rivers. They are fertile, well-drained and thickly populated. Morphologically this region can be divided into the following units (a) the Simulia and the Meghasan mountains, (b) the Baitarani and the Brahmani interfluou, (c) the watershed between the Brahmani and the Mahanadi, (d) the watershed of the Rushikulya and the Vansadhara. The elevation ranges from 610 to 1,068 meters.

The rolling uplands are lower in elevation than the plateaus. They vary from 153m. to 305m. They are the products of continued river action, are rich in soil nutrients, and are situated in the Koelsankh basin of the upper Brahmani in the IB, the Suktel and the Tel of the middle Mahanadi and the Sabari basins. The rolling uplands may be grouped as follows : the Rajgangpur uplands, the Jharsuguda uplands, the Bargarh uplands, the Bolangir-Titilagarh-Patnagarh uplands, the Bhawanipatna uplands, the Malkangiri uplands and the Rairangpur uplands.

River valleys are net product of the action of rivers. They are fertile and at times present an undulating topography. The major river valleys of Odisha are associated with the Brahmani, the Mahanadi and the Vansadhara rivers.

The subdued plateaus (305–610m.) reveal all the peculiarities of peninsular tablelands. They are almost flat and the monotony of orography is interrupted by the river valleys. These features are commonly met within the upper Baitarani and the Sabari basins of the Keonjhar and Koraput Districts, respectively. In these uplands sheet erosion is most common while gullying is confined to the river valleys. These plateaus can be divided into the Panposh-Keonjhar-Pallahara plateaus and the Nawrangpur-Jeypore plateaus.

FLORA AND FAUNA

FOREST

According to the 11th State of Forest Report, 2011 (Odisha Forest Status), the State has a recorded forest area measuring 58,136 sq.kms. This includes 26,329 sq.kms. (45.2 per cent) of reserve forests, 15,525 sq.kms. (26.70 per cent) of protected forests and 16,282 sq.kms. (28.01 per cent) of un-classed forests. The total recorded forest area of Odisha was 37.34 per cent of its total geographical area.

The actual forest cover of Odisha in 2009 was 48,903 sq.kms., which constitutes 31.41 per cent of the State's geographical area in terms of forest canopy density classes. The Corresponding Figure for 2007 was 48,855 sq.kms. Thus, the actual forest cover increased by 48 sq.kms. from 2007 to 2009. This increase in Forest Cover is due to conservation measures and improvement in scrub area.

The Forest Department has been constantly endeavouring to protect the forest areas and regenerate the degraded forests. This is attributed to both afforestation and protection of forest through the successful participatory Forest Management efforts. Based on the relief, rainfall and vegetation types, the forests of Odisha are divided into the following types:

(i) Northern Tropical Semi-evergreen Forests : These occur in the lower hills and valleys above 600 m elevation in the forest divisions of Mayurbhanj, Dhenkanal, Athgarh, Puri, Nayagarh, Parlakhemidi, Koraput and Kalahandi. While the top storey trees are deciduous and remain leafless for a short time, the second storey is evergreen. The important tree species are: Arjun, Mango, Mankar Kendu (*Diospyros embryopteris*), Champak, Rai, Manda and Nageswar.

(ii) Tropical Moist Deciduous Forests also known as Monsoon Forests : These occur in the lower elevations in Mayurbhanj and Keonjhar districts and the districts bordering on Madhya Pradesh and Andhra Pradesh. The top canopy is formed by Sal (*Shorea robusta*) and its allies Asan, Piasal, Kurum, Kangra and Dhawra and Daba bamboo (*Bamboosa arundinacea*).

(iii) Tropical Dry Deciduous Forests : They occur in the drier central and western areas in parts of Balangir, Kalahandi, Sambalpur, Khariar, Deogarh and Gobindpur divisions. Teak instead of Sal, and Salia bamboo (*Dendrocalamus strictus*) instead of Daba bamboo predominate in these forests.

(iv) Tidal Mangrove Forests: These are limited in extent, scattered and confined to the sea-coast, especially in Bhitarkanika (Balasore) and the Mahanadi delta. The characteristic tree species are Karika (*Bruquiera*), Sundari (*Heritiera*), Bani (*Avicennia*), Rai (*Rhizophora*), Guan (*Exocaria*), etc. As Hental (*Phoenix paludosa*) grows here abundantly in clusters, the mangrove forests are locally called 'Hental van' or Hental forests.

Forests are a major constituent of the state's natural resources in the form of timber, firewood and a large number of profitable forest products like sabai grass, lac, resin, catechu, tassar silk, honey, natural dyes, etc. The valuable timber species are Teak, Seasmum or Rose wood, Piasal, Kassi, Kurum, Arjun, Gambhari, Giringa and such other varieties of polishable wood that are used for furniture, and Sal, Asan, Dhau, Bandhan, Kangra, etc. which are hard and utilised in various construction works. Kendu (*Diospyros xylocarpus*) leaves which are used for wrapping bidi constitute a profitable source of revenue as they are largely in demand all over the country. Bamboo is of extensive utility not only in the life of the common man but also as essential raw material for paper industry. It is used in the paper mills of the state and supplied outside, especially to West Bengal. Sabai grass is also used for making paper pulp, but mostly for rope making. Sericulture, undertaken in the forest areas, provides a good source of income to the people. Certain parts of the forest, for example the Gandhamardan hill in Balangir, abound in medicinal plants and herbs. *Nux vomica* which grows widely in most forests and *Rauwolfia serpentina*, which grows in the jungles of the south are common examples.

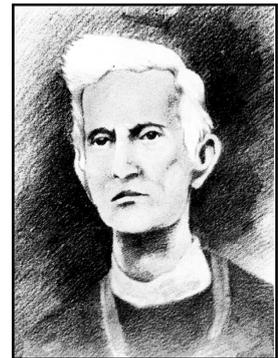
WILDLIFE

In 1967 a wild tigress of the jungle named Kanan managed to creep into the zoo at Nandankanan, climb up a concrete wall and leap into its tiger enclosure as if to opt for a membership by way of choosing a mate. In the seventies another female tiger named Khairi made history by leading a domestic life as a tiger-daughter in the home of a forest official in Similipal. Such romantic instances are there in wildlife. In fact, the wilds and forests of Odisha are vibrant with animals, the beauty and variety of which are amazing.

MAKERS OF MODERN ODISHA

FAKIR MOHAN SENAPATI

Born on January 14, 1843, at Mallikashpur in Balasore. Father, Laxman Charan Senapati and mother Tulsi Devi. He played a leading role in establishing the distinct identity of Oriya language and literature. Fakirmohan Senapati is regarded as the father of Oriya nationalism and the modern Oriya literature. He dedicated his life for the progress of Oriya language in the later 19th and early 20th century. The story of Fakirmohan is indeed the story of the “Renaissance” of Oriya literature. Besides he was a social reformer and educator who used his pen to criticize and correct the aberrations prevalent in the society. He is called the father of Oriya fiction.



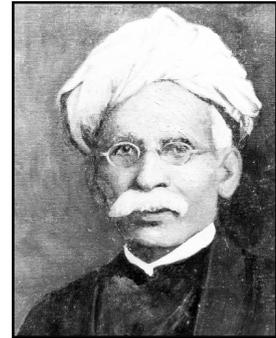
He is aptly called as Thomas Hardy of Orissa. The four novels of Fakirmohan, written between 1897 and 1915, reflect the socio-cultural conditions of Orissa during the eighteenth and the nineteenth centuries. While the three novels, *Chhamana Atha Guntha*, *Mamun* and *Prayaschita* explore the realities of social life in its multiple dimensions. *Lachhma* is a historical romance dealing with the anarchical conditions of Orissa in the wake of Maratha invasions during the eighteenth century. He has written quite a few memorable short stories, such as ‘*Rebati*’, ‘*Patent Medicine*’ and ‘*Randipua Ananta*’. Fakir Mohan is also the writer of the first autobiography in Oriya, ‘*Atma Jeevan Charita*’.

Fakir Mohan’s first original poem ‘*Utkala Bhramanam*’ (Tours of Orissa) appeared in 1892. It is not really a travel book but rather an unusual and humorous survey of the contemporary personalities prominent in the then public life of Orissa. His other original poems published are *Puspamala* (The Garland), *Upahar* (Gift), *Puja Phula* (Flowers of Worship), *Prarthana* (Prayer) and *Dhuli* (Dust-grains). Fakir Mohan Senapati translated single-handedly the whole of the ‘*Ramayana*’ and the ‘*Mahabharat*’. For having translated both the ‘*Ramayan*’ and the ‘*Mahabharat*’ single-handed and his wide versatility in the word of letters, he is popularly known as ‘*Vyasakabi*’ in Orissa. He was also conferred the title ‘*Saraswati*’ by the king of Bamra, the then feudal state. A great lover and a creator

of new era in Oriya literature he was the founder of an organization called ‘ Utkala Bhasa Unnati Bidhani Sabha’, which was started in 1867 to create a new awareness among the people of Orissa and to propagate Oriya language. Died on June 14, 1918.

UTKAL GOURAB MADHUSUDAN DAS

Born on 1848, April 28 at Satyabhamapur of Cuttack District. Father Choudhuri Raghunath Das, Mother–Parvati Devi. Madhusudan Das was the first Oriya to fetch the degree of M.A.B.L., from Calcutta University. He was popularly known as Madhu Barrister, respectfully regarded and addressed as “Utkal Gourav”. He was deeply moved and shocked to see the discrimination, made against the Oriyas by administrative authority. He was convinced that the miserable plight of the Oriyas was only due to the apathetic and indifferent attitude of authorities towards the interest of the Oriya people. The Oriyas could not stand united only because of their vivisection and annexation with three different provinces. So, he took a solid stand for the unification of the scattered Oriyas by organising and mobilising strong public opinion among the Oriyas and pressurised the British rulers for the unification of the scattered Oriya-speaking tracts for the socio-economic and cultural growth of the Oriyas at large.



Madhusudan organised Utkal Union Conference to form the channel for discussion and negotiations with the authorities to solve the problems and open avenues for a new era of unification and integration and played a piloting role in engineering the plans and programmes, pioneering the aims and objectives and championing the cause of the Oriya movement. “Utkal Sammilani” came into existence in the year 1903 with the extinction of “Utkal Sabha”, it spearheaded the movement of the unification of Oriya-speaking units under one administration with right earnestness, disciplined plans and programmes.

Due to the ability and inspiration of Mr. Das, people of all categories and sections conglomerated under one political banner. It inspired people with a surging up feeling of oneness of culture, tradition and language and a rare sense of nationality. This impact thundered the sky of Orissa. It went up to such an extent that “freedom movement” and the Oriya movement got inter-linked under the stable leadership of Mr. Das and Utkalmani Gopabandhu Das. Sometimes the two movements were lacking harmony on the issue of priority. This situation impelled people to join hands with Mr. Das in the forum of Oriya movement, then the Congress. Utkal Sammilani or the Utkal Union Conference maintained its separate identity from the Congress.

As a legislator, Madhusudan Das acclaimed a commendable height of wide appreciation and position. It was mostly due to his sharp wit and inspiring speech of effective magnitude. He was selected as the Minister of local self-Government of Bihar-Orissa.

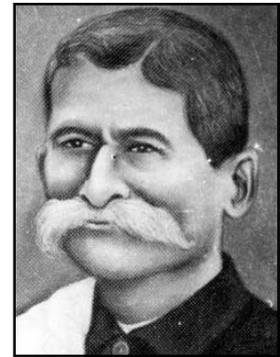
He was a leader of versatile performance and could arrest appreciation and love of the people and the Government during the tenure of his ministry. In spite of his popularity, he resigned in 1923 on a matter of principle. It speaks of his integrity.

His journalistic approach was reflected in his weekly paper 'The Oriya' started in 1917. It was his intense desire to highlight the interest of Oriyas, criticising the Government's policy through this channel of weekly paper. He was very genuine and emphatic in his voice and action.

He was a national pioneer and a staunch patron of Orissan development. He breathed his last on the 4th February 1934. He was a bonafide benefactor, a nationalist in true sense, acquiring the first Master Degree and first B.L. Degree as the first Oriya. He was the first Oriya to be the member of Legislative Council, the first Oriya to sail abroad, to visit England twice and to have the membership of Central Legislative Assembly as the first Oriya and the first Indian Minister.

GANGADHAR MEHER

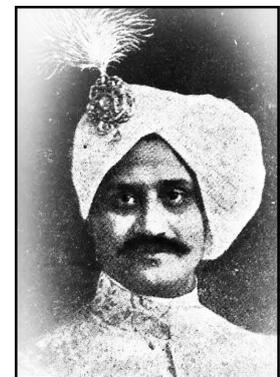
Born on August 9, 1862 on the day of Sravana Purnima at Barapalli, Sambalpur in a weaver family. Educated up to 5th class. Dr. Mayadhar Mansingh has high esteem for Gangadhar Meher and in his History of Oriya literature he has opined "All told, Gangadhar Meher is one of the rarest personalities and poets in the whole range of Oriya Literature". His poetic creation includes 'PRANAYA-BALLARI', 'KICHAKA BADHA', 'INDUMATI,' UTKAL LAXMI', 'AYODHYA DRUSYA', 'KABITA KALLOLA', 'ARGHYA THALI', 'AHALYA STABA', 'MAHIMA' BHARATI BHABANA', 'KUMARA JANMOTSAV', 'BHAKTI UPAHAR', 'PADMINI', 'KABITA MALA & KRUSHAKA SANGITA'. His prose creation include 'ATMA JEEVANI', 'SHRI NRUPARAJ SINGH', 'PURANA KABI FAKIR MOHAN', 'SWARGIYA KASHINATH PANDA', 'EHAKI PRUTHIBIRA SABDA?', 'SIKSHIT', 'ASIKHSIT & SIKSHYABHIMANINI'.



The popularity of his literary creation is due to narration of the beauty of the nature just like Kabibara Radhanath Ray. It is unique. Gangadhar is widely known as poet of nature, can be compared with poet Shelly, Byron and Keats. He was the messenger of Upendra Bhanja's style and ideals. His popularity is not accidental. There are many reasons behind this. Just like Kabi Samrat Upendra Bhanja, his poetries are replete with high ornamental words, unique composition style, using in befitting cases, simile and metaphor and appropriate words. His poetries are sonorous of rhythm of words and languages. He is rated as a great poet in Indian Literature. Died on April 4, 1924. His poetries can be divided into lyrics, devotional, patriotic, reformative, ethical, agricultural, elegy, and narration of nature.

SRIRAM CHANDRA BHANJA DEO

Born on 17th December 1871 in a royal family of princely state of Mayurbhanj, Sri Ram Chandra ascended the throne on 15th August 1892. He



worked for the all-round development of Mayurbhanj state and implemented various benevolent measures for the welfare of the people. Pandit Utkalmani Gopabandhu became the friend, philosopher and guide of this ruler. Sri Ram Chandra brought about significant changes in the spheres of language, health and administration. A narrow gauge railway was commissioned between Rupsa - Baripada during his reign. He constructed two major reservoirs at Haldiha and Haladia with an expenditure of Rs.6 lakh from royal treasury. Similarly in the educational sector he raised the number of primary schools from 44 to 400 in his royal jurisdiction.

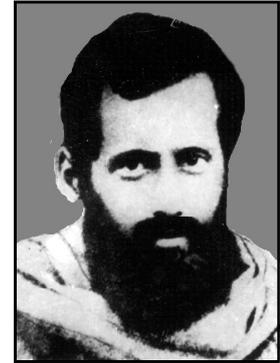
Although he was the king of Mayurbhanj, he had great love for the entire Orissa. Under the able leadership of Madhusudan he gave momentum to the cause of making Orissa a separate Province. In 1903 Sri Ram Chandra presided over the 1st session of Utkal Sammilani. Afterwards owing to the concerted efforts of this Sammilani the dream of Orissa for becoming a separate State came to reality on 1st April 1936. This illustrious son of Orissa passed away on 22nd February 1912.

UTKALAMANI PANDIT GOPABANDHU DAS

Born—9th October 1877

The then Prime Minister Indira Gandhi, has aptly written, “The second half of the 19th century gave birth to outstanding men and women in various parts of the country. The brilliance, social reforms, education, law and literature are astonishing. Shri Gopabandhu Das was one such nation builder”.

The age long hopes, yearning and prayers of the people of Orissa were fulfilled with the advent of Utkalamani Gopabandhu. He was the builder of modern Orissa and was the source of inspiration and ideals for her people. He dedicated himself completely for the country to that extent that he had to lose his only son in his bid to redress the suffering of others. He wanted a society - free from poverty and ignorance where man could live with self-respect and would be able to develop his own consciousness. He vowed and worked throughout his life to achieve the objective.



Recognising the noble standings of Gopabandhu, Acharya Prafulla Chandra Ray on 28.6.1924, the veteran scientist and patriot of Bengal assigned the title of Utkalamani, (Jewel of Utkal) to his name. In 1909 he had started Satyavadi (M.E. National) school with Pandit Nilakantha Das and others in which Pandit Godavarish and Acharya Harihar also joined little later. The school soon became popular, for its qualitative and character building values. Along with Madhusudan Das he continued his struggle to arouse the people of Orissa to press their demands for the separate Orissa province through Utkal Union Conference. He gave it a new image by his practical works to keep up the cultural, literary and linguistic affinity and independent identity of Oriyas then living in Bihar, Bengal and other Provinces. At Bahadaguda of Dhalbhum he also started an Oriya M.E. School. Then in order to spread the Oriya language and literature he started weekly ‘ Samaja’ on the 4th October 1919.

His immortal words still inspire the younger generation.

“Let my body mingle with the dust of this Land,
And let my countrymen walk along my back.
Let all the holes in the road of freedom be filled with my blood and bone,
And let my life be sacrificed when my people awake into freedom.”

He was a poet par excellence. The idea of nationalism and love for Lord Jagannath and Puri has been emotionally described in his poem.

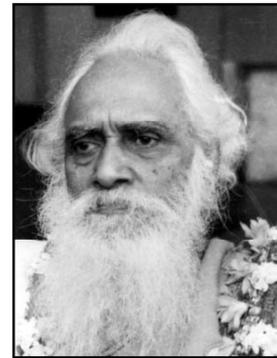
“The Indian-lotus blooms in the world-pond
And the Holy Nilachal is like pollens in one lotus,
And whenever I am in India I am always in my room,
In my eyes the Indian stone is a holy stone,
And every place is as beloved as my Puri,
And all water is as holy as the water of fine holy rivers,
And every holy place is my Nilachal”.

Bandira Atmakatha & Abakasha Chinta are his unique creations. He was versatile, genius, a freedom fighter, maker of modern Orissa, saviour of Oriya language, a social worker, and ideal teacher, philanthropist, journalist, poet, philosopher and a preacher of Jagannath cult. Died on 17th June 1928.

PANDIT NILAKANTHA DAS

In the early part of the twentieth century, those highly qualified youths who wanted to bring renaissance in the field of education and culture on Orissan soil, Pandit Nilakantha Das is one of them. The others were Pandit Utkalamani Gopabandhu Das, Acharya Harihar Das, Pandit Godabarisha Mishra and Pandit Krupasindhu Mishra. These five comrades are popularly known as “PANCHAKSAKHA OF SATYABADI ERA”. At the prime of their youth these five comrades had taken a vow not to enter into Government Service and serve the country and ensure its prosperity.

This illustrious son of Orissa was born on 5th August, 1884 in the family of Ananda Das at Sri Ramachandrapur village in the district of Puri. He had his early education at the village school. In 1899 he was admitted to Puri Zilla School. In 1909 he passed his B.A. and had been to Calcutta to continue his M.A. and B.L. studies. In 1911 after returning from Calcutta Pandit Nilakantha joined as a teacher in Satyabadi School. He then continued as a Headmaster of the school for a large period. Later he joined as a Professor in Oriya and Philosophy but relinquished his service in order to join non-co-operation movement.



He was elected as a working member of Utkala Pradesh Congress Committee and also a member to All India Congress Committee. He edited a newspaper titled ‘Seba’ from Sambalpur. After staying nine months at Sambalpur he returned to Sri Ramachandrapur. He was

arrested in 1922 for anti-British activities and put to Hajaribag Jail for six months. In consultation with Pandit Gopabandhu Das he decided to contest for General Assembly. In 1923 he was elected as a member of Central Assembly. He participated in Simla Conference in 1926. In 1928, after the death of Pandit Gopabandhu he took up the leadership of Congress in Orissa. As per Lahore Congress decision he resigned from Central Assembly and joined 'Salt-Satyagraha' movement and was imprisoned for 6 months. He started untouchable movement and served for the depressed class. For the second time he was also elected as a member to Central Assembly. In 1933 he edited a monthly Oriya Journal titled 'Naba Bharat'. In 1934 after the death of Madhusudan the entire burden fell on his head and the first phase of Mahatma Gandhi's tour to Orissa was arranged by him.

In 1936, Orissa became a separate province, Pandit Nilakantha joined as the President, P.C.C. For his able leadership, out of 60 seats, the congress got 36 seats.

Under his chairmanship for the spread of higher education in Orissa, he decided to establish an university for which a committee was constituted and later on as per recommendation of the committee, Utkal University was established. In 1951 he was elected to Orissa Legislative Assembly from 'Swadhin Jana Sangha' a new party. In 1955 as per request of Pandit Jawaharlal Nehru he joined Congress. In the said year he was appointed as Pro-Chancellor of Utkal University. He was re-elected in 1957. He remained as Speaker of Orissa Legislative Assembly from 1957 May to 1961 July.

Death laid its icy finger on him on 6th November 1967. With his death, Orissa lost a patriot, freedom fighter, able legislator, reformer and a poet and one of the architects of modern Orissa.

MAHARAJA SHRI KRUSHNA CHANDRA GAJAPATI NARAYAN DEO

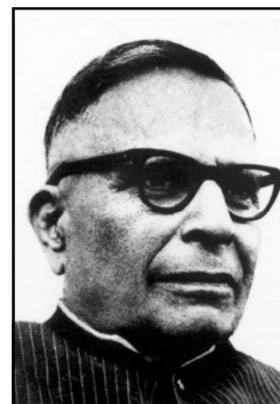
Maharaja Shri Krushna Chandra Gajapati Narayan Deo of Paralakhemundi, the son of Late Goura Chandra Gajapati Narayan Deo was born on 26th April 1892, educated in Madras, assumed rulership in 1913, an enlightened and benevolent ruler; a patron of education and culture organised the annual session of the Utkal Union Conference at Paralakhemundi in 1914. In 1916, he was nominated by the Government to hold the post of Honorary Commissioner of the Land-Force of the Defence of India, laid a light railway through his Estate connecting Naupada with Paralakhemundi; set up a big library in his palace for research scholars, an important member of the justice party of Madras, member of the Royal Agricultural Commission in 1927, member of the Madras Legislative Council, represented the case of Orissa at the Round Table Conference, London, 1930-31, deposed before the joint Parliamentary Committee for the union of Paralakhemundi with Orissa in 1934, placed the printed Memorandum before the authorities and strongly advocated for inclusion of the Oriya portions of Paralakhemundi in Orissa and Orissa for a separate province; formed the non-Congress Ministry in Orissa in 1937, the Government conferred on him the title of Maharaja in 1936 in recognition of his honour and merit. In 1941 November the Maharaja was invited to form the Ministry and assumed the Chief Ministership. Member of the Constituent Assembly of India



1947-50, life member of the Royal Society of Arts and Royal Asiatic Society, London; Life Member of Utkal University, Utkal University conferred on him the degree of LL. D. This worthy illustrious son of Orissa passed on 25th May 1974.

DR. HAREKRUSHNA MAHTAB

Dr. Harekrushna Mahtab was the son of Krushna Charan Das and Tohapha Debi. He was born on 21st November 1899 at Agarpada in undivided Balasore district. After matriculation from Bhadrak High School, he joined Ravenshaw College, Cuttack for his higher studies, which were left incomplete as he was irresistibly drawn to the National Liberation Movement in 1921. Thereafter his life was a saga of struggle and dedication to the cause of country's freedom. He started weekly Prajatantra in 1923 at Balasore. First imprisonment on charge of sedition in the year 1922. He was the member of Bihar and Orissa Council in 1924. He joined Salt Movement and imprisoned in 1930. He participated in Harijan Movement in 1934 and opened his ancestral temple to Harijans for the first time in Orissa. He was the President of State People's Enquiry Committee in 1938 and recommended cancellation of Sananda of Rulers and merger of Ex-State with Orissa Province. He participated in Non-Cooperation Movement and courted imprisonment in 1941 and "Quit India Movement" in 1942. Dr. Harekrushna Mahatab was the Chief Minister of Orissa from 1946 to 1950, Union Minister of Commerce and Industry from 1950-52, Secretary General, Congress Party in Parliament 1952, Governor of Bombay from 1955-56, resigned from Governorship in 1956 and again became the Chief Minister of Orissa from 1956 to 1960. Dr. Mahatab has been rightly recognised as the architect of modern Orissa for his pivotal role in the merger and integration of former princely States, founding the State's Capital at Bhubaneswar and the sanction and construction of the multi-purpose Hirakud Dam Project.



He was elected to Lok Sabha in 1962. He was also elected to Orissa Legislative Assembly in 1967, 1971 and 1974.

He was the founder of the Prajatantra Prachar Samiti which till today publishes Daily 'Prajatantra' and 'Jhankar' a monthly journal. He was Chief Editor of the publications since inception. He was the President of Orissa Sahitya Academy and Sangit Natak Academy for a couple of terms. Permanent member of the Utkal University Senate. He was a distinguished historian and writer in English and Oriya. He was conferred Honorary Degree of Doctor by Andhra University, Degree of Doctor of Literature by Utkal University and Doctor of Laws by Sagar University.

True to his multifaceted personality, Dr. Mahatab earned distinction as an accomplished writer "History of Orissa", "Beginning of the End". Apart from this, he had authored several novels, plays and poems which are acclaimed for their literary value. The compilation of his popular column "Gaon Mazlis" published in Daily Prajatantra received the Central Sahitya Academy Award in 1983.

Dr. Harekrushna Mahatab was a political leader par excellence. He towered over the time and events to lead the people of the State through years of transition during independence and thereafter. This illustrious son of this soil passed away on 2nd January, 1987.

RAJA BAHADUR RAMACHANDRA MARDARAJ DEO

The significant contribution of many a great leaders during 1920s and 30s resulted in the formation of a separate Orissa Province. Raja Bahadur Ramachandra Mardaraj Deo of Khallikote was one of them. He was born to Raja Harihar Mardaraj and Rani Kanak Manjari Devi on 13th January 1900. In the days to come, he was destined to shape the future of Orissa.

As a child, he was nicknamed Eric. He was brought up under the guidance of Governess Mrs. F. Harvey Dunn. He lost his father Raja Harihar Mardaraj Deo on 20th July 1909. Then he was sent to Madras for schooling at Newington. He studied at Christian College upto the age of his eligibility to take charge of his own estate. He came to the throne of Khallikote on 14th January 1921.

As first step in his pioneering efforts towards the formation of Orissa Province, he impressed upon the Philip-Duff Committee set up in 1924 in favour of this cause. Mr. C.L. Philip and Mr. A.C. Duff came to Rambha, stayed in the palace of Raja Sahib as his guests from 17th to 21st December 1924. A well attended public meeting was organised at Khallikotegarh and the impressed Committee gave a report in favour of the amalgamation.



However, the O'donnell Commission which was constituted later on gave a very discouraging report. But, Ramachandra Mardaraj debated against it in Madras Legislative Council. Inaugurating a special meeting of Utkal Union Conference on 21st August 1932, he emphasised on the merger of Oriya tracts as per Philip-Duff Committee recommendations.

Raja Sahib attended the 3rd Round Table Conference in London where he forcefully made arguments for the cause. To augment his approach, he hosted the famous 'Orissa Banquet' on 12th January 1933 and there he impressed upon Sri Samuel Hoare, the Secretary of State for India and finally managed to get the approval of Sir Samuel in favour of a separate Orissa Province.

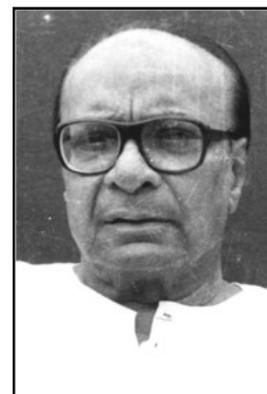
As per the deliberations of 3rd Round Table Conference, a Joint Parliamentary Committee was constituted to look into this matter. Finally, the Government of India Act, 1935 was adopted and the clause 289 of this Act provided for the formation of a Separate Orissa Province.

Raja Ramachandra Mardaraj Deo was a dynamic leader with full creative energy. His wide administrative and political experience and competence was a source of strength and inspiration for

people who worked with him. He dedicated his life completely for the people of Orissa and worked for their welfare. The great Raja Sahib breathed his last on 23rd January 1963.

BIJAYANANDA PATNAIK

Bijayananda Patnaik popularly known as Biju Patnaik—Born on 5th March, 1916—Son of Late Laxminarayan Patnaik—Education : B. Sc. standard; Married : Shrimati Gyan Patnaik, two sons and one daughter ; Prior occupation : Business; Hobbies : Aeronautics and Industry; Travel Abroad : U. K., U. S. A., U. S. S. R., Paris, Indonesia and several other countries; Political activities. Since boyhood fond of adventurous life; During student life set out on cycle from Cuttack to Peshawar ; joined Indian National Airways and became its ace pilot, During “Quit India” Movement collaborated with underground leaders; Imprisoned for thirty months ; At the risk of his life he brought the Indonesian Premier Mr. Sultan Siharir to New Delhi by plane at the time of Indonesian Freedom Struggle. First Indian plane was landed by him in Kashmir in 1947, when Pakistan attacked India ; on returning to Orissa took interest in Industries and established many; President, U.P.C.C. for one term; Member, A.I.C.C., In 1961 Mid-term election under his leadership brought unprecedented absolute majority for Congress Party; Became Chief Minister 1961–63 and resigned under “Kamraj” Plan; Kalinga Airways is one of his creations. Donor of 1,000 pound prize to UNESCO as Science Award; Elected to the Orissa Legislative Assembly 1952, 1957, 1961 from Jagannathprasad, Surada (Ganjam) and Choudwar (Cuttack) respectively; again elected in 1971 and 1974 from Rajnagar (Cuttack); Chairman, Planning Board, Government of Orissa from 1971 to 1972 June. Took active part and rendered valuable service to the people of Rajnagar area in particular who suffered from the havoc caused by the cyclone in October, 1971. Elected to Parliament in 1977 and Cabinet Minister of the Central Ministry 1977 to 1979. Elected to Lok Sabha from Kendrapara Constituency in 1980. Again Shri Patnaik was elected to Lok Sabha from Kendrapara Parliamentary Constituency in 1984 Lok Sabha election. He was also elected from Bhubaneswar Assembly Constituency to Orissa Legislative Assembly in 1985 General Election. He resigned from Kendrapara Parliamentary Constituency and became the Opposition Leader in Orissa Legislative Assembly. Again he was elected to Orissa Legislative Assembly in 10th Orissa Legislative Assembly Election from Bhubaneswar Assembly Constituency. In 1990 under his dynamic leadership the Janata Dal secured more than three fourth majority of the Orissa Legislative Assembly which is quite unprecedented. He was unanimously elected as the Leader of the Janata Dal in Orissa Legislative Assembly and on his birth day he was sworn in as the Chief Minister of Orissa on 5th March, 1990. Again he was elected from Bhubaneswar Assembly Constituency in March, 1995 and became Leader of Opposition. Later he contested for Lok Sabha Election held in June, 1996 from Aska and Cuttack Constituency. He was elected from both the Constituencies. He resigned from O. L. A. and joined as Parliament Member from Aska Lok Sabha Constituency. This veteran leader passed away on 17th April, 1997 at Escort Hospital, New Delhi.



**FEATURE STORY:****KALAHANDI DIALOGUE**

Recently Hon'ble Chief Minister of Odisha Shri Naveen Patnaik inaugurated **Kalahandi Dialogue**, a Glocal (Global + Local) Development Conclave at Bhawanipatna of Kalahandi. Shri Patnaik highlighted Kalahandi as a case of *hope and resilience* and as a fine

example of his government's focus on an *inclusive development model*.

Odisha Review presents this Feature story on Kalahandi Dialogue to celebrate the resilient spirit of Kalahandi and the way Kalahandi Dialogue has taken Kalahandi and Odisha to the tables of global discussions on development.



Talking Development where it matters the Most!

Development Takes Centre Stage at Kalahandi Dialogue

Kalahandi Dialogue is a unique platform for engaging leaders, policy makers, development practitioners, entrepreneurs & social entrepreneurs, public intellectuals, grassroots workers, civil society and PRI members, farmers, the youth and the people of Kalahandi at large in

Kalahandi Dialogue has been designed to create a collaborative platform to engage all the stakeholders in development dialogue and action. Kalahandi Dialogue aims to decentralise the development discourse, and take the discussions around development, beyond the capital cities to the hinterland. Over the last two decades, Kalahandi has witnessed massive transformation: from abject poverty and hunger to a remarkable development success story. This Conclave is intended to celebrate and showcase the growth of Kalahandi. Profuse thanks to our beloved Chief Minister Shri Naveen Patnaik for being the chief architect behind this transformation of Kalahandi.

Mr. Sujeet Kumar
Chairperson,
Kalahandi Dialogue, OSD-cum-Special Secretary, Odisha
Planning Board

the global development discourse, including the all-round development of Kalahandi. It aims to offer an insightful discourse on development interventions and solutions that have emerged from the independent and collaborative realms of public policy, entrepreneurship and social

innovation. The Forum will interrogate whether it has led to enhanced capabilities of communities and individuals, increased socio-economic and political participation, mitigated social and economic exclusion, and advanced global social justice.

Why Kalahandi?

To discuss and understand multiple perspectives of development, it is imperative to take the pain to travel to places, where the realities of development are actually lived; and not do so from a distant perch.

There could have been no better place than Kalahandi to host a conclave dedicated to effecting positive societal changes and exploring sustainable transformational solutions to world's pressing challenges. Not long ago, Kalahandi epitomized under-development and had pricked the nation's conscience for its inaccessibility, crippling famines, abject poverty, malnutrition, hunger and starvation. **Today, Kalahandi is emerging as truly a**

remarkable development success story; owing to the right policies, proper implementation of development schemes, political will and innovative grassroots solutions. Thus, Kalahandi- the name symbolizes hope and resilience.

Who attended?

During the three days of the conclave Kalahandi saw hundreds of stakeholders including that of policy makers, political leaders, ministers, senior bureaucrats, development planners, local citizens of Kalahandi, PRI members, public intellectuals, entrepreneurs, economists, lawyers, policy experts, journalists and students of law, technology and governance from Odisha and several other states of India, including from seven foreign countries, participating in sessions focusing on the development of the district, region of KBK and the state of Odisha.



Chief Minister Shri Naveen Patnaik inaugurating Kalahandi Dialogue (28 Sept, 2018)

KALAHANDI DIALOGUE



Inauguration

- Five PG departments at College of Agriculture in Bhawanipatna
Agronomy, Soil Science and Agriculture, Chemistry, Entomology, Plant Physiology, Plant Pathology

Announcements

- RRTTS, Bhawanipatna declared as Centre of Excellence on cotton, tropical fruit crop and aromatic rice
- To open one community health center at Golamunda
- To open one mother and child healthcare centre at Dharmagarh
- To open one sub-register office in Kesinga

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Hon'ble Chief Minister also announced several projects for undivided Kalahandi and for the College of Agriculture- Bhawanipatna, from the platform of Kalahandi Dialogue. He laid foundation stone for 12 projects and inaugurated nine projects in Bhawanipatna. He also reiterated his commitment to the early completion of the Medical College at Bhawanipatna. The Conclave was a couple of days shy away from the 150th Birth Anniversary of the Father of our Nation, Mahatma Gandhi.

Hon'ble Chief Minister's Inaugural Message

Kalahandi Dialogue is indeed a unique initiative. I congratulate all, specially the organisers of this dialogue. Kalahandi is a story of resilience and hope. In the last few years Kalahandi has scripted a new story. It is the story of growth and resilience. And all the credit goes to people of Kalahandi. Transformation of Kalahandi is visible. From subsistence agriculture Kalahandi now has become the Green Basket of Odisha.

Agriculture and irrigation of the district have increased by 51%. The district has witnessed massive infrastructure development, both physical and social. A new government medical college and hospital will soon come up at Bhawanipatna. Inclusive growth has always been the focus of my government and Kalahandi is one of the finest examples of our model of development.

I extend my support to Kalahandi Declaration and hope it will take Kalahandi towards a brighter future.

In this context, Chief Minister was lauded and a special mention was made, at the Conclave, of his effort for suggesting Ahimsa (Non-Violence) be included in the preamble of the Indian Constitution.

Inspiring Messages from Global Thought Leaders & Policy makers



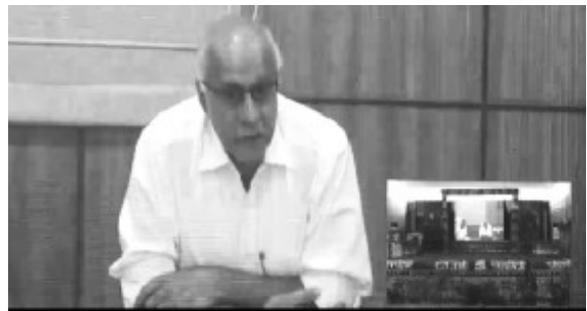
Legendary Innovator, Entrepreneur and Technology Policy Expert Dr. Sam Pitroda addressed Kalahandi Dialogue through a video message. He shared his childhood experience of growing up in KBK, his struggles and his perseverance. He inspired people to think big and congratulated Kalahandi Dialogue for this historic initiative to engage with Kalahandi's youth in the global development discourse.



US Consulate General at Hyderabad, Ms. Katherine B. Hadda sent a video message congratulating Kalahandi Dialogue and reiterated United States' commitment to strengthen Odisha and the United States bilateral ties.



Dr. Bob Currie is a leading expert on development studies. He published a best-selling book on Kalahandi; The Politics of Hunger in India: a Study of Democracy, Governance and Kalahandi's Poverty in 2000 (Macmillan Palgrave). He congratulated Kalahandi Dialogue team for creating a much needed platform.



Odisha Skill Development Authority Chairman, Shri Subroto Bagchi, shared several examples

of entrepreneurs from Kalahandi to highlight the contribution they are making to the socio-economic transformation of the district.



Rwandan High Commissioner to India **Mr. Ernest Rwamucyo** highlighted the need of such a platform and why there needs to be closer collaboration between the state of Odisha and African countries for mutual learning. He lauded the government of Odisha's effort in making Kalahandi a global success story in just one generation. He also congratulated the denizens of Kalahandi and its leadership for the growth the district had witnessed in the past two decades.



Addressing the valedictory ceremony, **Anshu Gupta**, Ramon Magasaya awardee and founder of Goonj, called for involvement of members of each community in the growth process. "Instead of targeting Malaria, we should combat

mosquitoes. In this way, the core issues of people need to be addressed first with community participation. Then only, development process can be intensified," he added.



Ministers from Government of Odisha: Three Senior Cabinet Ministers from Government of Odisha **Shri Pratap Jena, Shri Niranjan Pujari and Shri Ramesh Majhi** joined the inaugural ceremony and in their addresses admired the people of Kalahandi for their hard work and fortitude. Lauding the Kalahandi Dialogue initiatives, the Ministers highlighted the work of the current government and also committed to focus on Kalahandi's development in the forthcoming years.

Discussions, Deliberations and Debates

The three day conclave saw several important social, economic, environmental issues being discussed, with a focus on the practical applications and solutions at the local level by drawing from global best practices. Experts from Kalahandi presented successful cases in cultural and agricultural practices that have the potential to become best practices for the developing world.

The first plenary had brilliant minds sharing their personal experiences and setting expectations for the three-day dialogue. Prof Surendranath Pashupalak, the VC OUAT shared

the glorious history of Kalahandi where the region was known for rice cultivation and thanked the collaborative efforts of government and farmers in turning around the Kalahandi story of scarcity to the story of surplus. He wanted to draw everyone's attention to the important role being played by OUAT and assured that his institution is going to play a key role in the future development of Kalahandi.

In the 1980s, Kalahandi was associated with backwardness and starvation, which came to be known as 'Kalahandi Syndrome'. Kalahandi became a synonym of poverty. At the Conclave, policy makers, development practitioners and delegates presented statistics and analysis to decode this Kalahandi Syndrome. Speaker after speaker presented their views on how Kalahandi has witnessed growth and now transformed itself into the green basket of the State. Several delegates shared examples of how global media houses have shared Kalahandi's success and how Kalahandi increasingly is capturing global thinking space in development studies. Many argued that it would be easy to fight environmental challenges like global warming and climate change by respecting the indigenous traditions.

Seminars on 'Key policy priorities and implementation challenges in achieving Sustainable Development Goals (SDGs)', 'Development while fighting climate change', 'Social entrepreneurship', CSR, were held during the Conclave. Panel discussions were also held on art, culture and history, disruptive social innovations, access to justice, voices of youth on development policies, poverty to prosperity

through innovations and technology and innovations in agriculture for food security, adapting to farmers' needs.

Stalwarts from various walks of life congregated at Kalahandi for the Dialogue. Prominent delegates who participated are:

Social activist Tulasi Munda; former Rajya Sabha Member A.V. Swamy; noted Actor/Director & Rajya Sabha Member Prashanta Nanda; political leaders such as former Minister Rahas Bihari Behera, MLA Dharamgarh Puspendra Singhdeo, MLA Junagarh Capt. D.S. Mishra, MLA Bhawanipatna Anam Nayak, Bhabani Shankar Mishra and Bhabendra Panda; development practitioners such as Aradhana Nanda, Rajnish Jain, Manmohan Singh, Umi Danil, Rahul Nainwal, Parth Shah, D. Dhanuraj, Keerti Bhusan Pradhan, Abani Mohan Panigrahy, Shasank Padhi, Raj Kishore Mishra, Barun Mitra, Dr. Anish Andheria, Srinivas Alavilli, Dr. Pravas Ranjan Mishra, Osama Manjar, Laxmi Nanda and Sourav Banerjee; senior journalists such as Ardhendu Das, Bhakta Tripathy, Uma Shankar Kar, Dilip Satapathy, Satya Mahapatra and Nilambar Rath; Academicians such as Rector JNU Dr. Chintamani Mahapatra, Professor Gopabandhu Behera, Srikant Chatterjee, Director IEG Manoj Panda, VC NLUO Dr. Rao, NIAS Professor Dr. Hippu Nathan, Professor TISS Mr. Mohd Tarique; Legal luminaries Sai Deepak, Daitari Pradhan and Bibhu Tripathy; et al spoke and debated on issues like agriculture, food security, citizen engagement, access to justice, political will and how best to harness the energies of Kalahandi for a holistic development of the district.



Representing Local Voices:

(A) Humans of Kalahandi

(B) Women Empowerment in Kalahandi

The session on Humans of Kalahandi had seven women of Thuamul Rampur sharing their stories of struggle, resilience and hope. The session on youth, SDGs and Political Participation saw large scale local participation. The session on Women Empowerment saw about 300 women SHG



members from various Gram Panchayats (GPs) of undivided Kalahandi deliberate on their social and economic status. These sessions were held in Odia/Kalahandia language to create a platform for local voices of people and public intellectuals.

Innovations

Unlike other academic or development oriented conferences, Kalahandi Dialogue had a few innovation which are worth mentioning :

- It hosted a live painting workshop by 21 local artists on the theme of ‘tribals of Kalahandi’.
- A tribal museum showcasing the rich heritage and way of life of Kalahandi was showcased.
- An agri-tech exhibition for the benefit of the farmers of Kalahandi was exhibited.
- Innovation poster exhibition by National Innovation Foundation.
- Showcasing of local handicrafts products by local artisans (for example- the paddy craft of Boden).
- Social Pitch by Social Entrepreneurs, to establish the entrepreneurial mindset in small-town and rural India.
- ‘iPolicy for young Leaders’ Workshop for over 150 University students.

Cultural Showcase

There were leading local artists who performed several regional dances and musical drama to entertain and educate the conclave participants on the extremely rich art, culture and

tradition of Kalahandi. Dances like Ghoomra, Salab Dhap, Odissi, Ghudka, Dalkhai, Gotipua, Chhau Dance, Singari, Bajasal were performed. One dance group performed after three years. This form is now poised to be extinct. Participants from outside Odisha and outside India found great

Guinness Record-holder Satyapira Pradhan, and Bollywood music composer Devraj Nayak were chosen for the awards. Awardees spoke about their journey and shared how they converted their difficulty into opportunities. These 'Heroes of Kalahandi' continue to inspire thousands of youth.



cultural value in these dance forms and complimented Kalahandi Dialogue for promoting these dance forms.

Heroes of Kalahandi

Six youth of Kalahandi (named "Heroes of Kalahandi") were felicitated for their inspiring achievements in their respective fields. Folk Singer Shri Sarbeswar Bhoi, Mountaineer Shri Jogabyasa Bhoi, Poet Shri Jaidrath Jena, International Chess player Saundarya Pradhan,

Report and Book releases

A report by the OUAT team titled "Agricultural Transformation in Kalahandi: A paradigm shift from Survival to Surplus", on celebrating Kalahandi's success in agriculture, was released during the Conclave. Another book on Kalahandi, titled "Development of Tribal Economy: A Study of LAMPS in the district of Kalahandi", authored by Dr. Sanjay Satpathy

of Ravenshaw University, was also released. Kalahandi Dialogue has committed to promote writings on Kalahandi.

Public Policy Training for the Students

Centre for Civil Society, a leading global think tank based in Delhi, curated the Public Policy Training programme "iPolicy for Young Leaders". Students from different universities of India attended this leadership training programme and learn the basics of public policy making, policy

analysis and policy advocacy. This was a great platform for students of Kalahandi who for the first time got such an opportunity to engage with national level policy experts and they also developed networks with students who came from TISS, IIT, JNU, NIT and VIT etc.

The participants came together to issue a Kalahandi Declaration in order to commit their time, energy and resources for Kalahandi's Development.

Kalahandi Declaration

This declaration is an outcome of the three day deliberations on a range of development issues. During the three days we discussed, debated, argued both in favour and against policies and models, in order to have a better understanding of the present and to chart the path for a better future. This better future is not just being imagined for the people of Kalahandi but to all societies who share similar demographics, development trajectory and socio-economic challenges. Good Cases like Kalahandi are available throughout the world especially in the continents of Asia, Africa, Latin America and Oceania, & can have learning for rest of the world. Kalahandi Declaration refers to Kalahandi Action and this action orientation is a collaborative one. So Kalahandi Declaration is an effort to crystalize the three day dialogue process and to find out proposals that could be implemented to build a better, inclusive, healthy and a prosperous Kalahandi. At Kalahandi Dialogue we are very much aware that Government is doing an excellent work, Industry bodies present here are certainly doing empowering work in their peripheries, media is doing a yeoman service in creating awareness and reporting human interest stories

to inspire, educators are delivering their best in training the next generation of informed citizenry, tribal leaders are doing their best in protecting the art, culture, dance, folklore, music, dialect and healing traditions, social and political activists are standing by the under-privileged and connecting them to the government and the philanthropists. Kalahandi Declaration desires to create a synergy among all these actors and thereby improve the result of interventions through effective collaboration and coordination among all stakeholders. We have got several project proposals for collaborative work and this declaration will mention the issues and collaborators especially with a definite and clear target. In the following areas of work some organizations, experts and social entrepreneurs have come forward to take lead to provide ideas, products, services and financial resources for solution. Everyone can lead and collaborate on these areas as well. These initiatives will be fine-tuned in the due course and will be reviewed each year. Appropriate authorities and willing collaborators will be taken into sector wise partnerships.

Actionable Areas are the following:

- 1. Promoting Start-ups from Kalahandi:**
1 Crore Equity Fund for Start-ups and Social Enterprises from Kalahandi or operating in Kalahandi
- 2. Cluster Development Centres for capacity building, financial support and market linkages of the artisans,** under Scheme of Fund for Regeneration of Traditional Industries (SFURTI) schemes:
 - Wood-carving at Khairpadar
 - Stone-carving at Khandagada



- Handloom cluster at Sinapali, Nuapada
 - Paddy Craft of Boden
- 3. Promoting Scientific and Organic Agriculture:** In technical collaboration with OUAT Bhowanipatna, there will be training and awareness camps for farmers of Kalahandi
- 4. Rural Employment,** Bee-keeping by 300 rural youth of Kalahandi (Khadi and Village Industries Board)

5. Health and Hygiene of Women (Sathi Pack for free sanitary napkins to 1000 women for 1 year)

6. Digital and Financial Literacy for 5000 women & youth by Skill Odisha

7. “Access to Justice” Centre at Kalahandi Law College, promoted by National Law University of Odisha (NLUO)

8. Promotion of Art: Design Institute at M. Rampur (to be made out of mud; will be the world’s first Terracotta burnt house)

9. Rural Library: Room 2 Read has committed 5 rural Libraries in Kalahandi

10. Preservation of Traditional dance, music and dialects of Kalahandi with support from UNESCO.

11. Kalahandi Cultural Utsav in New Delhi.

ODISHA :

Determining Definitive Development

“Varshnam Bharatah Shresthah, Deshanam Utkalah Sruthah, Utkalasya Sama Desham, Desham Nasthi Mahitale”. (Kapil-Samhita)

English version: “Among the whole universe Bharat is greatest, and Utkal (Odisha) is purest. There is no land in whole world as pure as Utkal.”

Odisha, the land of Lord Jagannath is a gifted land endowed with abundant natural resources, flora and fauna and a hard-working manpower. At the dawn of History, Odisha formed part of the powerful Kingdom of Kalinga and stretched from the mouth of the sacred river Ganges to that of the Godavari. In this unique land, Emperor Ashoka learnt the basics of non-violence or Ahimsa. Emperor Kharavela and Gajapati Kapilendra Dev glorified this soil which has been inscribed in golden letters in the annals of history. In this land of Lord Jagannath, the message of **“Sarba Dharma Samanwaya”** prevails. Here, in our State, all religions like Buddhism, Jainism and Hinduism find place in the Jagannath Cult. The land of myriad wonders, Odisha is indeed a vibrant State of beauty, culture and heritage. Odisha was once the commercial hub of the entire south-east Asia, where the Odia Sadhavas (merchants) sailed to faraway lands like Java, Sumatra, Bali, Borneo for maritime trade and also left there the vestiges of the great Odishan culture.

Odisha houses the World Famous Temples like the Lord Lingaraj Temple of Bhubaneswar, Sri Jagannath Temple at Shreeksheeta, Puri and the **World Heritage Site** the Sun temple at Konark. **The Golden Triangle** i.e Bhubaneswar-Puri-Konark, the **Diamond Triangle** i.e the **Buddhist complex** of Ratnagiri-Dhauligiri & Lalitgiri are considered as architectural wonders across the globe. The Konark Wheel is a metaphor of our spirit, transformative energy and relentless quest for the welfare of our people.

Odisha is aptly called the epitome of India that boasts kaleidoscopic visual fiesta with the 482 kms stretch of golden sea-beach, with the jungle clad blue hills of the Eastern Ghats, the innumerable villages nestling through the palm, coconut trees and mangroves, deep woodlands, natural springs and wild riverine gorges. Our land is world famous for Asia’s largest brackish salt water lagoon Chilika

which is also the migratory birds' paradise along with a home to the **Irrawady Dolphins**. Odisha also is a perfect host to the **Olive Ridley Turtles** nesting in the Gahirmatha coastal regions and also famous for the **Bhitarkanika wildlife sanctuary**.

The State of Odisha is a land of rich diverse artistic achievements and has a distinct tradition of paintings. The enriched repertoire of Odishan art has a distinct identity of its own with the tie and dye textiles, the appliqué works, terracotta, pottery artefacts, lacquer works, bell metalware, brassware, filigree, stone and wood carvings, horn-works, palm leaf manuscripts, Pattachitra paintings, golden-grass and cane works, which has made the daily life of Odisha artistic and also offers avenues for flourishing trade and commerce. Exquisite architecture, masterpiece of Odishan sculpture, temple monuments, infinite varieties of Odishan handicrafts, artist villages at Pipili and Raghurajpur skilfully bringing alive old traditions into a colourful and flamboyant rich fusion.

The graceful and awe-inspiring **Odissi Dance and Music, Sambalpuri Folk Dance and Music, Gotipua, Chaiti Ghoda Dance** etc. have intrigued one and all throughout ages. Our countless fairs and festivals like the unique **Car Festival of Lord Jagannath at Srikshetra, Puri, Dola Purnima, Holi** and many others are associated with the Puri **Srimandir rituals**.

Grounding New Opportunities for broad-based industrial growth: Make in Odisha- Skill Development- MSME

Odisha, now is fast emerging as the manufacturing hub of the Eastern India and offers huge investment opportunities. Growth rate picks up momentum with industries and services sectors as drivers of growth. Pace of industrialisation continues in high note with the advantage of rich natural resources and available physical and human capital in the State. The industrial sector being congenial has attracted many corporate houses for investments in Odisha. **“Go Swift”** first of its kind single window portal has been launched to ensure investor facilitation through the entire project life cycle. To make Odisha one of the most preferred investment destinations globally, the State Government has diversified its industrial base with value added sectors and an industrial Land Bank of 1 Lakh Acres has been created. Industrial expansion and massive investments have been brought in through Ease-of-doing business which has led to the construction of large industrial parks in the State. **Go-iPlus**, a web enabled GIS based industrial land use and infrastructure information system is launched to help the investors to select an area of land. The State has formulated Odisha Industrial Plan Vision-2025 to sustain the high growth trajectory which envisages additional investment of over 35 billion dollars and creation of employment opportunities for 3 millions. Smart City Projects and Skill Development Programmes are transforming Odisha into a resource and e-hub. Basing on the **3 “Ts” formula of Governance (Teamwork, Transparency and Technology)**, the fast pace of progress has been leading Odisha on its way to occupying a pre-eminent position in India's development index. State Government has spearheaded the availability of digital land records on Digilocker which will help in paperless governance improve citizen services.

Our mineral rich State produces 5 per cent of steel of the entire country which makes it now become the **Steel Hub** of India. 54 per cent of Aluminium of South Asia is produced in Odisha making our State the Aluminium Capital. Odisha ranked first in investment implementation rate and is consistently among the Top Three investment destinations in India. To attract investors, Odisha's focus sectors have been Information Technology, health, fertiliser, food processing & sea food, ancillary and downstream industries in the metals sector, textiles, ESDM manufacturing, chemicals, plastics & petrochemicals and tourism.

The theme of **Make in Odisha** Conclave is "**I am Odisha**". **Investment Road Shows** were organised at **New Delhi, Mumbai, Bengaluru** and **Chennai** as well as **Investors' Meet** was organised at Chennai and investment worth Rupees Three Lakh Sixty Four thousand Crore has been assured by the investors out of which investment worth Rupees Two Lakh crore has been made in Odisha. The State has already received firm commitments for 66 projects i.e more than 50 per cent of the investment intent. This is one of the fastest and highest rates of investment committed and received by any other State in the Country. **The second edition of Make-in-Odisha Conclave** is scheduled to be held from **11th to 15th November-2018 at Bhubaneswar**.

The State Government's consistent efforts in the field of transformative development through skilling of youth and making **Skilled-in-Odisha** a global brand has been lauded across the country. Highest priority is accorded to quality skill development training standards with an aim at sustained employability of the trained youth and to provide outstanding skilled workforce comparable to the best across the globe. Odisha is the most preferred destination for skill training provided to strengthen the skilling eco-system. Odisha's economy has been transformed from a "grooming economy" to an economy at "take-off" stage. **Nano Unicorn project** launched in 2017-18 boosts entrepreneurship development at nano level to link skilled trained youth for promoting entrepreneurship culture in Odisha. The target now is set for 11 lakh youth to be skilled by 2018-19 fiscal year. The number of youth covered in the Skill Development programme in the last financial year was around 9 Lakhs.

"Sudaksha" Scheme has been newly launched to create self employment for women and nearly 5000 girls have been enrolled in 48 Government Industrial Training Institutes by the end of this fiscal, with an increase of 30 per cent enrolment rate. Five out of India's best 20 ITIs belong to Odisha.

13.20 lakh employment has been generated in the State through reputed 3,22,011 numbers of **Micro, Small & Medium Enterprises (MSME)** units at an estimated cost of Rupees 15,905 Crore. Till date, 898 MSME units have been provided with financial assistance of Rupees 118.82 Crore since 2014-15 financial year.

Start-up Portal has been launched in the State and till date 279 youth have registered for Start-ups through this portal. Recent amendments in the **Start-up-Odisha Policy-2016** further encourage the Start-ups and the State will certainly be able to achieve the envisaged **Mission-1000 Start-ups** by the **year 2020**. Start-ups in Odisha have grown at the pace of 20 Start-ups in each month which has

made this the fastest growing eco-system in the country. Number of Start-ups crosses 200 mark and free incubation offers extended to 75 innovators. Odisha is considered as the **Champion State** in the Country for significant rise in the **Export sector** by 114 per cent.

Mukhyamantri Employment Generation Programme provides employable skill training to 150 youth for each of the Gram Panchayat for improving employability. In 2017-18 fiscal, 6 pilot projects in the skill sector have scaled up skilling. On the occasion of the World Youth Skill Day Celebration, two **State Skill Caravans** were flagged off to widely disseminate information in skill development opportunities. The **World Skill Centre** is being set up in Bhubaneswar to make the State a Hub for skilled manpower for the global market with focus on Manufacturing, Services sector and Creative Economy in public-private cooperation model.

Odisha forges ahead: A Story of Resurgence and Resilience

Under the dynamic leadership of the present Chief Minister Shri Naveen Patnaik and with the concerted and consistent efforts of the State Government, Odisha has successfully achieved a global identity. Odisha has now become a modern industrial, agricultural and culturally excellent State. The minimum guarantee programme has been a resounding success with vast improvement in roads, communication, drinking water, electrification, irrigation, agriculture and education in both rural and urban sectors. The rural per capita income has grown by 400 per cent. More than 7 lakh hectares have been irrigated and furthermore 3 Lakh hectare farmlands are to be irrigated soon. The State Government has launched an innovative scheme i.e. “**Solar Jananidhi Yojana**” to benefit the farmers and our villages. Farming initiatives have made Odisha a rice surplus State. The State Government has extended crop loan to the farmers at one per cent rate of interest and farmers’ income has been doubled. Food grain production has increased. The State has received the prestigious National level **KRUSHI KARMAN AWARD** 4 times during the past 6 years for excellence in agricultural productivity. The State Government has been globally lauded in the field of Disaster Management and has set World standards.

State Government with a commitment for the all round development of the villages and with a focus on bringing people closer to governance by making them stakeholders in the development activities, the “**AMA GAON, AMA BIKAS**” scheme has been launched facilitating direct interaction of the general public and representatives at Gram Panchayat Level with the Chief Minister through Video Conferencing on various Projects and Schemes.



The State Government has ensured expansion of roads and bridges and strengthened the infrastructures. Educational institutions have been established with quality learning for the poor and the underprivileged including the tribal. The State Government aims to provide universal access to electricity and piped water supply in all the villages by the year 2020. Excellent Rural Housing programme of the State Government targets for converting around two million Kutchra Houses into Pucca ones out of which 1.9 million houses have been converted under the State Government's own Housing scheme like Biju Pucca Ghar Yojana, Nirman Shramik Pucca Ghar Yojana etc. with the support of Grameen Awas Yojana of the Central Government. Aiming to transform the lives of the urban slum dwellers in Odisha, a landmark initiative and world's largest acclaimed slum dwellers' Land Rights project "JAAGA" has been launched in a mission mode to transform slums into sustainable liveable habitats. This scheme targets to benefit more than 10 Lakh slum dwellers of around two thousand five hundred slums in Odisha. By this historic legislation in the State, the slum dwellers are ensured with a life of security and dignity. A path breaking initiative for universal quality health care for the poorest and needy "Biju Swasthya Kalyan Yojana" is launched



to ensure adequate free of cost Health Care coverage starting from sub centre level to District Headquarters Hospitals and extended further to outside the State Hospitals with health assurance for an estimated 70 Lakh families. Health schemes and awareness programmes have reduced Infant Mortality Rate in the State to a significant extent and brought it down below the national average. Over 34 lakh mothers have been benefited under the **Mamata Yojana** and it has become the largest conditional cash transfer scheme of its kind that is now being emulated by the Centre. The State Government prioritizing Women in the State has helped in setting up about 50 thousand Women Self Help Groups and more than half a million women have been involved in these groups leading to their financial independence and empowerment.

State Government has launched its **own Food Security Scheme** from its own resources to benefit 25 lakh deserving beneficiaries. The State has been acclaimed topmost in the construction of 7176 kilometres of road during 2017-18 under PMGSY. Similarly, the State has been acclaimed second in the country in connecting 1776 habitats. The State has also been acclaimed second in the country in constructing 855 kms. of rural roads by application of **green technology**.

Significant reduction has been noticed in the school drop-out rate. Schemes meant for transformation in the lives and conditions of the construction workers, anti-corruption measures, welfare schemes for the women have been emulated by the rest of India. With the tribes forming 23 per cent of Odisha's population, the State Government has focused on their road connectivity, better housing, electricity, education and Skill Development. The State Government has constituted **Special**

Development Councils in nine tribal dominated districts of Sundargarh, Gajapati, Mayurbhanj, Rayagada, Keonjhar, Koraput, Nowrangpur, Malkangiri and Kandhamal which is a historic step towards the development and empowerment of the Tribal people in the State. Odisha is the number one State in the Country in the distribution of the **Forest Right Titles**.



State Government has raised the wages of daily labourers and construction workers. “**Nirman Kusum**” is a pro-poor welfare scheme of the State Government which has been launched recently and financial aid is provided to more than 500 construction workers’ children for pursuing their ITI and Diploma education facilities.

Madhubabu Pension Yojana facilitates coverage for over 47 Lakh beneficiaries including the old, aged, differently-abled, widows and the transgender. The State Government is to furthermore cover more 3 Lakh beneficiaries under this programme. State Government has launched pension scheme for the weaver community and the artisans. Financial assistance and insurance coverage has been extended to the Kendu leaf binders and pluckers. 7.25 Lakh Kendu leaf pluckers and binders covered under the Aam Aadmi Bima Yojana and 15, 913 million Kendu leaf pluckers and workers have been covered under this insurance scheme.

Odisha is now transformed into a Sporting Powerhouse in the country. For the next five years Odisha is the sponsorer of Men’s Hockey Team of India. The State is all set to host the 14th edition of the **Men’s Hockey World Cup-2018** scheduled to be held from 28th November to 16th December at the Kalinga Stadium, Bhubaneswar.

Optimum emphasis has been laid by the State government on empowerment of women and the girl child. Numerous pro-people schemes have been launched for the betterment of the rural and urban poor, the weaker sections, the scheduled tribes and the scheduled castes, the old and the aged and the differently-abled persons etc.. The State Government prioritises transparent and corruption free governance. Teamwork, Technology and Transparency have become the moving spirit of the State Government for transforming the lives of our people. Odisha’s march towards progress is inclusive. Massive active participation of the people in the plans and programmes of the State Government and reaffirmed State Government’s resolve for transforming villages in Odisha is gaining momentum. In a nutshell, we can conclude that significant achievements and opportunities are perceptible in today’s Odisha under the unblemished leadership of Chief Minister Shri Naveen Patnaik.

Odisha is blessed with a rich heritage of great religious, cultural and economic significance. Right from the beginning of the historic period, Odisha has been at the core of developments influencing the course of Indian history in various ways. However, it is in the domains of religion and culture where its splendour goes nearly unmatched. As a result, the *Narada-Purana* rates the land of the Utkala (another name of Odisha) as the most excellent¹ and it has been exalted as the bestower of heaven and *moksha* (salvation).² It states, "...this land is embellished with all the attributes of those who are habituated in performing



Seeking Refuge in the Lord : Antiquity and Continuity of the Puranic Tradition of the Kartik Brata by Widows at Jagannath Puri

Dr. Benudhar Patra & Mr. Punit

meritorious deeds.”³ Here, in this blessed land is located the ancient sacred city of Puri which is one among the four holy *dhamas* of the Hindu religion. Otherwise called *srikshetra*, Puri is considered as one of the most sacred places on the earth.⁴ The *Kapila Samhita* extols Puri as the holiest site in India, and even superior to Banaras from the point of sanctity.⁵ Of the two Vaishnavite *tirthas* which dominate the mythological sections of the *Puranas* and the *Mahabharata*, Jagannath Puri is one, the other being Badrikadham.⁶ Numerous features have been attributed to the glory of the revered centre of Lord Jagannath prominent among which is its ability to deliver salvation and dispelling sins.⁷ This centre, which

bestows piety and love,⁸ is esteemed as the paramount among the sacred sites. As described in the *Narada-Purana*, "...Just as the moon is the best among constellations; just as the ocean is the best among lakes (water-reservoirs), so is the holy centre Purushottama the best among sacred places.”⁹ A visit to the abode of Lord Jagannath is believed sufficient to break the cycle of rebirths.¹⁰ Because of bestowing such meritorious boons on its devotees, people pay utmost homage to Lord Jagannath throughout the year and participate in different rituals and festivals. Of such rituals, the observance of *brata* in the month of Kartika is the most prominent.

Kartika is one of the most religiously important months of the Hindus, which is associated primarily with the worship of Lord Vishnu and hence is most meaningful to the Vaishnavas.¹¹ The religious texts recommend a number of activities to be performed in this month. These include rites of holy bath, making charitable gifts, lighting lamps, observing and conducting *bratas* etc.¹² Among these rituals, great importance is given to the observance of the Kartika *brata*. This *brata* is believed to be the suppressor of sins and destroyer of calamities. Significantly, it can be performed by all women, including widows.¹³ Lord Jagannath is described as the bestower of heaven and salvation. The widows have the prime objective in their life is to attain salvation or *moksha*. The present paper, aims to highlight the observance of *Kartika brata* by widows at Puri. The reason for undertaking this enquiry is that despite the well-known presence of widows in large numbers at Puri and observance of this vow (*brata*) by them, this phenomenon largely remained unstudied and neglected. At the same time, apart from having a great antiquity, this ritual has a much lively presence in the contemporary society. As the rituals, influence large number of people, in the present paper attempt has also been made to analyse its diverse dimensions. On the basis of the study of different *puranas* such as the *Narada-Purana*, *Padma-Purana*, *Skanda-Purana* etc., it tries to comprehend the ideological background by which the Kartika *brata* came to be regarded as an important ritual for the widows at Puri. It will also have a look at the impact and continuity of this *puranic* tradition.

Widowhood in India, for long, attracted the stigma of being inauspicious. As a result, widows had to face a lot of discrimination,

particularly in social life. Their life in family and society was not only regulated but also constrained to a large extent. Regulations were prescribed over the issues such as the manners of dress, type of foods to eat and purpose for the rest of life. As the graceful social existence of a woman ended with the death of her husband, she was expected to remain faithful to her departed husband without remarrying.¹⁴ *Manu-Smrti* states that if a widow desires, she could emaciate her body by living on pure flowers, roots and fruits.¹⁵ According to Manu, such a widow could attain heaven and the company of her departed husband if she had remained self-controlled and chaste after the death of her husband.¹⁶ Over the time, elaborate fasts and religious activities were recommended by various texts, which were believed to reward auspiciousness at different levels. Among such activities, rituals performed in the month of the Kartika hold an important place for the devotees of Vishnu. It is believed that the Kartika promotes auspiciousness on two levels: one relates to everyday life and the other one relates to the pursuit of spiritual liberations or *moksha*. Thus, much of the symbolism that pervades the month can be interpreted as conducive to either spiritual or worldly boons, or both, depending on the devotee.¹⁷ As the scope for involvement in the social affairs for a widow is generally limited, it is the spiritual upliftment and salvation on which the widows focus while observing the *brata*.

The narratives in the *puranic* traditions stress that by means of devotion to Damodar (Krishna) and observation of the Kartika rituals, widows can achieve spiritual upliftment, heaven and salvation. Widows, irrespective of the deeds they had performed in their earlier life, could achieve what they desire through their devotion.

To show the efficacy of the *brata* in liberating from sorrows, narratives concerning its amplifying effect over good deeds and ameliorating effect over the censured actions committed by widows can be found in the *puranas*. These are in the direction of convincing a devotee that this vow is capable of emancipating a person, notwithstanding past activities. In one such narrative regarding the previous life of Satyabhama, she is told to have attained the Vaikuntha (heaven) and the company of Srikrishna because of her meritorious conduct and observing the Kartika vow in her widowhood.¹⁸ However, as human actions seldom strictly adhere to the religious guidelines, the effectiveness of this ritual is shown more clearly and elaborately through the stories of widows who had done condemned deeds in their married lives. Such instances bring forth the transformative power this *brata* brings once someone surrenders herself to Lord Vishnu and his incarnations.

In one story, life of a woman is narrated who always considered her husband unsuitable and, thus, constantly harboured dissatisfaction and unhappiness.¹⁹ Because of her unhappiness, she murdered her husband and planned to move to another city along with her paramour. However, meanwhile a tiger killed her paramour. After losing both, her husband and her friend, she lamented her actions and left her place for another town. When she reached at the bank of river Narmada, she witnessed women devotees of Vishnu engaged in the bathing and other activities in the month of Kartika. On her enquiry, she received the following answer, ‘... in the morning of the Kartika, the best of all months, we offer the auspicious worship of Radha and Krishna, which removes all sins. (Due to that worship) sin earned in a crore of existences is destroyed, and Vishnu’s abode is reached.’²⁰ Following her newly found

devotion to Srikrishna, this widow is told to have attained the abode of Vishnu. The idea central to this episode is that a woman who devotedly worships Radha and Krishna in the month of Kartika is certain to reside in the Vaikuntha even if she was a widow²¹ and had performed censured activities in her married life.

In another instance, along with the rituals of Kartika *brata* and taking the holy bath, the merits of lighting and gifting lamps are described.²² Interestingly, this narrative also focuses on establishing that by observing the *brata* and following the prescribed behaviour, one can avoid the results of previously committed sinful acts. The widow in this narrative had all the censured attributes: she was devoid of good reputation, she had objectionable food habits and had she neither listened holy narratives nor visited sacred places. However, on advice of a Brahmana, she devoted herself to Vishnu. Because of observing the holy rites in the month of Kartika and lighting lamps, the widow achieved the goal of heaven and salvation. The episodes featuring widows and praising the glory of this vow convey two important things. Firstly, the *puranas* appear to elaborate and justify the *shastric* injunctions regarding widows. Advises for leading a religious life for the welfare of the departed and attainment of heaven for widows are in congruence with the guidelines provided by the legal texts of early India. Secondly, the visions of afterlife and the fruits to be gained along with the permanent state of union with one’s husband were used as beacon of hope to widows bereft of remarriage. Such narratives also provide valuable insights into the development and evolution of the ideology, which made the Kartika *brata* lucrative for widows. This development utilised the elements of ‘fear’ and ‘hope’. The *puranas* believe that the actions of a

wife had implications on the life of her husband and bad deeds shorten his life.²³ As a woman, devoid of her husband could not lead a socially-active life; to show the hope, the *dharmasastras* and *puranas* also provide that a widow could still improve her fate as well as that of her husband in the other world. This could be done by remaining celibate and performing religious activities such as observing Kartika *brata*. Such regulated life could ensure a blissful afterlife in the company of her husband.

Apart from laying out the ideological background, the *puranas* also provide detailed guidelines regarding the manner of the observance of Kartika *brata*. Because of the auspiciousness of this month, it is an important occasion for all women. Every year, in the month of Kartika, large number of women, majority of whom are widows, flock to Jagannath Puri.²⁴ During this month, they take an early morning purificatory bath daily in the sea or in one of Puri's five tanks and perform worship for the sake of not becoming widows in their next life. Activities such as the timing for waking up in the morning, desired place for taking bath, manner and time of visiting temples etc., are done as per the *puranic* guidelines. The procedure followed for these activities attests the influence, which the *puranas* exert over the devotees who visit Puri, particularly the widows. In fact, the continuity in this tradition speaks for itself when we observe the food-restrictions, which are followed at the Jagannath temple.

As mentioned earlier, the month-long Kartika *brata* includes a number of injunctions for actions and behaviours that are to be upheld throughout the entire month. Food restrictions figure prominently in votive observances, and the Kartika *brata*, too, entails abstention from certain

types of food for the entire month.²⁵ The *puranas* provide an exhaustive list of food articles which are to be shunned by a devotee observing *brata* in this month. A person is advised to refrain from eating a jujube, beans, meat and honey, royal beans etc. The use of citron fruit, flower and stale food is also to be desisted. Mushrooms, lotus-stalks, asafoetida, onions, garlic, radish, potherb, eggplant and fish are to be specifically avoided. The food which the devotees are allowed to eat is to be taken from a plate made of plant leaves (Leaves of banana are normally utilised for this purpose in Odisha).²⁶ A strict adherence to these restrictions is followed during the *panchaka*.

The vow of the *panchaka* is observed in the last five days of the Kartika. On these days, Radha along with Srikrishna is worshipped.²⁷ However, it is important to note that according to the guidelines of the *puranas*, a devotee can observe either the Kartika *brata* or the *panchaka*, i.e. both the vows cannot be observed simultaneously in any case.²⁸ Every year, a large number of women, majority of them being widows²⁹, observe this vow (*brata*) at Puri towards the end of Kartika. The women, undertaking the vow, are generally called *habisyali*. While performing these austerities for five days, the *habisyali* can only have diet consisting vegetables and sun-dried rice (*arua*) apart from milk and curd, thus making the *panchaka* one of the most rigorous religious vow (Milk and curd are to be taken only on the specified days).³⁰ Widows observing this *brata* at Puri can be identified distinctly from other women by means of their appearance and the simple life they lead. They wear only white garments and apply a *chandan tika* or *tilaka* (mark of sandalwood paste) on their forehead. Leading an austere life as specified in different

texts of Hinduism, they avoid the use of a comfortable bed and luxurious life. Thus, in the month of Kartika, one can witness the antiquity of tradition coming alive and making its presence felt in the modern society.

This display of faith and devotion in the month of Kartika at Puri is not without its share of challenges for widows and state administration. The large-scale congregation of widows from all over the country causes the problem of accommodation in the city. As most of the women devotees are old and weak, large crowds in temple and lodging facilities raises serious safety concerns. **The government of Odisha has taken various steps to ameliorate the difficulties and grievances of the devotees coming to Puri in the month of Kartika. It tried to redress some of the problems by launching a state-sponsored scheme called the *Habisyali Brata Yojana* in 2016.³¹ This scheme aims at providing free lodging, food, health and drinking water facilities to the women observing Kartika *brata* at Puri.** In 2017, the government announced the construction of a seven storied building to house two-thousand *habisyalis* at the same time.³² Though the steps of government are in the right direction, yet the timely implementation of projects, effective management of large crowds and providing security to old and weak still remain major challenges for the state government and administration. Adequate steps should be taken by the Government to mitigate the problems and difficulties of the devotees, particularly the widow devotees or *habisyalies* coming to Puri in the month of Kartika.

To conclude, we can say that the observance of the Kartika *brata* at Puri marks the antiquity of this age-old tradition and its

uninterrupted continuity until the contemporary times. It bears the testimony to the influence, which the scriptural norms exerted over people for a long time in guiding and shaping the course of their lives. Apart from highlighting the antiquity and continuity, a study of this tradition provides glimpses of the condition of widows in earlier societies. This enquiry offers valuable inputs about the challenges faced by widows, limitations imposed upon them, social attitudes, prescribed goals and life-style etc. One important aspect, which is revealed in this investigation, is the large-scale congruence of recommendations by the *dharmastras* and *Puranas* in prescribing desired code of conduct for widows. Meanwhile, analysis of the tradition of Kartika *brata* also reflects the attempts made in past towards providing meaning to the lives of widows by engaging them in religious activities and pilgrimage. Overall, the display of faith and devotion during the month of Kartika on one hand reminds the people of Odisha about their vibrant heritage and culture while on the other hand it also raises the need to take care of vulnerable sections of society, particularly the widows.

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Balukhanda- Konark Wildlife Sanctuary is a man made forest of Casuarina, Eucalyptus, Acacia and Cashew, raised under coastal shelter belt plantation along the coast of Bay of Bengal of Puri district. This small elongated sanctuary spreads over 87 sq km area from Puri town on its west to Kadua river mouth on its east. It is located between 19°48' to 19°54' North latitude and 85°52' to 86°14' East longitude. Natural vegetation of Littoral Swamp forest are seen in Nadiamath and Gorala PRFs towards eastern side.

This Sanctuary is notified in 1987 vide Notification No.15216-8F (W)-65/87/FFAH Dt. 01.09.1987 comprising RF, PRF, Revenue



with fencing and sprinkler irrigation facility. The major predator is Wolf, Hyaena, Jackal, Fox, Fishing Cat, Jungle Cat; whereas the predator birds include White bellied Sea Eagle, Peregrine Falcon, Kites and Owls.

Balukhanda - Konark Wildlife Sanctuary

Harsha Bardhan Udgata

villages, Sarlake and Sea shore. 500 mt. around the Sanctuary has also been Notified as Eco Sensitive Zone over 21.50 sq km area vide Notification No. S.O. 1654 (E) Dt. 19.05.2017 of Ministry of Environment, Forest and Climate Change, Govt. of India. Erstwhile flagship species "Black Buck" is extinct from this sanctuary during super cyclone 1999 and next in Phailin in 2013. Spotted Deer have taken the place of Black Buck in recent days. Now the Govt. is planning to reintroduce Black Buck in this Sanctuary bringing few of them from Buguda and Balipadar of Ganjam District. Artificial meadows have been developed with fodder grass species "Humidicola" in small patches of 0.50 Ha each

Natural Flora:

The natural vegetation of the sanctuary includes Neem, Mankada Kendu, Barkoli, Ghantakoli, Guakoli, Jamun, Jhumpuri, Kanta Baunsa, Beta, Kia, Ketaki, Gila, Khirkoli. Mangrove forest includes Keruan, Harkanch, Rai, Guan and Bani.

Fauna:

Besides Spotted Deer,



there are Rhesus Monkey, Hanuman langur, Indian hare, Mongoose, Pangolin, Ratel, Porcupine and Otter.



Avifauna includes White bellied sea eagle, Brahminy kite, Pariah kite, Dove, Egrets, Herons, Indian River tern, Sea gulls, Water fowls, Drongo, Crow pheasant, Spotted owl, Cormorants and Indian grey hornbill.

Common reptiles seen in the sanctuary are Monitor lizard, Python, Cobra, Krait, Rat snake, Star tortoise, Chameleon, Water monitor lizard. The Olive Ridley sea turtles come to the seashore for nesting during February and March every year.

Important Tourist attraction points of the Sanctuary are sea beach near **Saikat Niwas** and **Nuanai Nature Camp**. 10 Tented accommodations with A/c facilities have been established to attract tourists round the year. Electricity supply, Solar power backed up with Diesel Generator are there to provide uninterrupted power supply to the tents. Other facilities include Sports and Games, Boating in river Nuanai, Adventurous games like crossing



Burma Bridge, Vine Rope Bridge. Spotted Deer are normally seen at Salt lick, Grass land. Battery operated vehicles and home made simple food are other prime attractions. Visitors can enjoy the beauty of Nature, listen sound of roaring sea and feel wilderness of the Sanctuary while staying in this camp.

Most of the wild animals are either nocturnal or crepuscular. One can see them in nights only if he goes on field patrolling with the field staff. Best season to visit the Sanctuary is winter.

Approach & Access:

The abode of Lord Jagannath "Sri Jagannath Temple" is located just about 3 K.M.s from the western end of the Sanctuary. Puri-Konark marine drive road passes through the sanctuary. Konark is at its middle. State Capital Bhubaneswar is about 60 K.M. away. The Sanctuary is well connected by road and rail and forms one arm of the famous "Golden-Triangle" tourism circuit of the state i.e. Puri - Konark - Bhubaneswar.

Major Attractions:

- World famous Lord Jagannath Temple with Golden Beach at Puri (Purusottam Dham).
- Sun Temple at Konark.
- Rising and setting Sun at Chandrabhaga Sea Beach and Nuanai Sea beach.
- Ramachandi Temple on Marine Drive road.
- Boating facilities in river Kushabhadra near Ramachandi and in Nuanai Nature camp .
- Beleswar and Balikapileswar Shiva Temples.
- State Capital and Temple city of Bhubaneswar (60 Km far).
- Saikat Niwas, the Forest Rest House and Nuanai Nature camp inside the sanctuary.

Certain signs precede certain events. So also certain rituals precede certain festivals before the car festival of the three deities, Lord Balabhadra, Lord Jagannath, Devi Subhadra, they are kept away from public view. They are supposed to have fallen sick after the Snana Yatra. So from full moon of Jyestha till the new moon of Ashadha, (the long fifteen days), they take rest. This period is called *anasara* or *anavasara*. The doors of the sanctum are closed and locked and a screen mat of split bamboo is placed outside the door. Three paintings namely Sesha Deva Ananta, Narayana and Bhuvanewari are substituted respectively for three wooden images of

sometimes holds two lotuses. A small *pati* to function as the substitute icon of Patita Pavana, an image of Jagannath at the eastern entrance of the temple is also prepared. This is known as Nilamadhava *pati* or Dadhivamana *pati*. It is generally believed that the Lord of the universe rest in these *pattas* in the said time. The process of preparation of the canvas for painting the *anasara patis* starts on the Akshaya Tritiya i.e. the third lunar day of the bright fortnight of Vaisakha. Looked from the ritualistic point of view, the painting of these *anasara patis* is the primary function of the Chitrakaras, and this might have been the basic reason to include them among

Patta Paintings and Identity of Odisha

Dr. Jayanti Rath

Balabhadra, Jagannath and Subhadra during this time. It is to be mentioned that these paintings are not copies of the three deities, they depict Seshanaga, Narayana and Subhadra in conventional iconographic forms. Narayana in his four arms carries Sankha, Chakra, Gada and Padma. Ananta holds Sankha, Gada, Hala (plough share) and Mushala (club or pestle), where as Bhuvanewari shows the attributes of Sarpa (snake), ankusha (goad), *abhaya* and *varada mudra*, sitting on *padmasana*. Instead of Sarpa and Ankusha, Bhuvanewari



the several Niyogas of the Lord. So it can be ascertained that the tradition of Patta Painting was well established by the time the car-festival of the Jagannath temple had begun. The Nityachara Paddhati, a famous Smriti work of the first part of the fourteenth century clearly mentions the role of *patta* paintings in temple rituals.

It is true that the Chitrakaras mostly concentrate on the cult of Jagannath. The different Veshas of Jagannath i.e. the Naga Vesha, the Bali Vamana Vesha, the Gaja Uddaharana Vesha, the Padma Vesha, the total structure of the Jagannath temple, otherwise known as Thia-Badhia, are usually the common themes taken by the artists. Besides, various *leelas* of Krishna from Bhagavata, i.e. Rasa Leela, Nava Keli, Kaliya Dalan, Vastra Harana, Mathura Vijaya, Vakasura Vadha, Kesi Vadha, Pralambasura Vadha, Kamsa Vadha, Godahana, Nandotsav, Manabhanjana, form major theme of Patta paintings. The artists are well aware of the stories of Dasavatara, coronation of Rama, marriage of Rama, Ravananugraha (grace of Lord Siva on demon Ravana), Hiranya Vidarana. Kandarpa Ratha symbolizes the romantic spirit of the spring season (Vasantotsava), Pindika Srichandana has given description of Kandarpa Ratha in Vasanta Rasa.

The most talked about and the most widely painted motif in Patta Painting is Nava Gunjara. The concept of Nava Gunjara appears in the Odia Mahabharata and is a creation of Sarala Das, the Odia poet of fifteenth century. Krishna appears in a strange form before Arjuna., His body consisting of several parts of human and animals. In this fantastic composition we find the head of a cock, the neck of a peacock, the hump of a bull, a snake for tail and the waist of the lion. Three of the legs were those of the tiger, horse

and elephant and the fourth was not a leg but a human hand holding a lotus. Sometime a mirror or a Chakra is seen instead of lotus.

We also find some entirely new, complex and fanciful animal motifs in Odishan Pattas. Mention may be made of the Ganda Bhairava (bird with two heads and four legs), Agala-Bagala (a mythical bird with a tiger head with two horns, tail of a peacock) in this respect. Here the artists have gone beyond the set rules or formulae. The artists have displayed their fantasy which defies the canons of art.

The surface of decoration of Patta Paintings, as it is in Odishan temples, is of purely decorative nature. The decoration is either organic, where the design is based on vegetable or animal life, or inorganic, where it consists of geometric lines and points.

Of all the ornamental designs that have been borrowed from vegetable kingdom, the lotus is the most prominent in Odishan paintings. Lotus has been used with great skill and variety on the borders of the paintings.

In *hamsa lata* design we find the combination of both zoomorphic and phillomorphic elements where the tail of a bird is shown as terminating in a floral design.

The scroll, the *dali* or *lata* is the Odishan ornaments par excellence. An ordinary scroll is Sada Dali, but when it combines flowers as well, it becomes *genda dali*. With its foliage interlocked, it is phansi lata or phanda dali and with curling tips vakra dali. When the foliage is shown with a full almost circular curve, it is called *sada chakra*. Nati *lata* is a scroll with winding creeper and its curling tendrils. Phula lata or *phula*

dali is a creeper throwing of flowers on either side : Patra lata is a similar creeper throwing of leaves instead.

The flower and vase (Patta Kumbha) motif is another well known motif used in the border of patta paintings. Some of the most effective borders are produced by the successive repetitions of a single motif. Procession of animals such as those of elephants, geese, deers, bulls, swans and other animals belong to this class. Ahi Bandha or Naga Bandha (the long entwined serpent bodies) is another noticeable border design of Odishan Pattas.

Thus the ornamentation in *patta* painting is most varied, rich and pleasing, the origin of which can be traced in the temple sculpture of Odisha of mediaeval period.

To conclude, it can be said that the tradition of Patta paintings of Odisha is a living theme. And it will continue as a revibrating art form in the land of its birth, it will receive the

respectful homage of all who will try to understand it.

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Dr. Jayanti Rath, Superintendent of Museum, Odisha, Bhubaneswar.

History remembers Jayakrushna Rajguru Mohapatra as a great lover of motherland, a fearless patriot with the heart of lion and an illustrious warrior. He was a complete man and immensely talented. At the same time he was a Sanskrit scholar, *tantrasadhak* and expert in statecraft. He was not only a warrior endowed with vivacity, courage and gallantry, but also a prominent military strategist. He was the main adviser of the king of Khurda Divyasingh Dev and Raja Mukunda Dev II. From the time of his appointment as Rajguru of Khurda in 1780 till his unlawful execution by the Britishers on December



Jayee Rajguru, A Great Odia Patriot

Dr. Hemanta Kumar Mohapatra

6, 1806 he was the most illustrious figure in the administration of Khurda state.

His basic assignment was the preceptorship of the Khurda Raj Family. But at times he was functioning as the prime minister as well as the commander-in-chief of Khurda. His life was cut short as he was executed at the age of 66. But during this limited time span he had excelled on all fronts and dazzled the mind of the people of Khurda. It is a fact that his complete life sketch could not be depicted and his place in history could not be correctly ascertained. As the historians have little access to the original documents relating to his career, many stories of

exuberant narratives are admixed with his life history and truths of his achievements are dangerously subsumed. But considering all points of view Jayee Rajguru stands tall amongst the most illustrious Odia personalities in history. He was a selfless patriot, who never thought of subjugation of his country under any foreign power.

Historiography

From the outset we should discuss about the original source materials necessary for the construction of the history of Jayee Rajguru. Real research on Odishan history started with the coming out of the 'History of Orissa' by

Dr. Harekrushna Mahtab. The non-Odia historians who wrote about Odisha were very much apathetic about the prominent Odia heroes, who were the symbols of Odia pride and glory. Important government files and letters related to Jayee Rajguru were preserved in the Collectorate record room of Puri. But in 1916 there was a fire in Puri Collectorate building and all the files preserved there were burnt. Corroborated files could not be found in the record rooms of Board of Revenue, Cuttack. Neither was it found in Calcutta Museum nor in the national library. Such files may be available in India office, London. But effort has not been made to trace it.

The next original source would have been a poetry book composed by one Madhusudan Bipra entitled '*Firingi Kali Bharat*'. "*Firingi Kali Bharat*" was a palm leaf manuscript under the custody of Sri Bichitrananda Routray of village Tapanga in the district of Puri. Poet Madhu Bipra the composer of '*Firingi Kali Bharat*' composed verses on the war of Khurda and resistance movement by Tapanga *Dalabehera* of which he was an eyewitness. Out of experience and personal knowledge he has written this book. The book was completed in 1835 (April). So by 1804, he must have been at least a young man as a teen to observe and understand the events happening around him. Shri Madhu Bipra had his residence in village Badaput near Tapang, Dist- Khurda. But a few historians are of the opinion that Madhu Bipra's book was a latter creation. But the fact is that the book was completed on 25th day of *mesh*, 1242 (April, 1835). And the event of 1804-06 was very nearer to his memory. The language of the book is very similar to the Odia written in early 19th century. So this book '*Firingi Kali Bharat*' can be considered as an authentic source for writing the history of Jayee Rajguru. Another

original document in this regard is a letter written by Jayee Rajguru Mohapatra himself and found in the Gangamata *math* of Puri. Madala Panji, the temple chronicle of Srimandir can also be taken as a primary source for writing history of Jayee Rajguru.

The literature and secondary sources available in this topic can also be used with caution to write the history of Jayee Rajguru. In 1960 researcher Chakradhar Mohapatra had published an article entitled 'Jayee Rajguru' in a magazine named '*Banaphula*' published from Cuttack. Kedarnath Mohapatra published his Khurdha Itihasa (in Odia) in 1969. The twelfth chapter of this book dealt with Gajapati Mukunda Dev (1798-1817). In this chapter Sri Mohapatra briefly discussed about the activities of Jayee Rajguru and his position in the royal court of Khurda. Dr. Prafulla Kumar Pattnaik published an article entitled 'Jayee Rajguru' in the birth anniversary souvenir of Pranath Mahavidyalaya (1970).

Jayee Rajguru Smruti Parishad was established at the birth place of Jayee Rajguru Mohapatra, Biraharekrushnapur near Puri. On behalf of this organization a booklet on Jayee Rajguru was published under the editorship of Jatadhari Mishra in 1994. Research is in progress by the collaborative effort of *Jayee Rajguru Smruti Parishad* and *Puri Zilla Sanskruti Parishad*. A state level seminar was also organized on December 6, 2000, the death anniversary of *Jayee Rajguru*. Using the articles presented in the seminar a book entitled "Saheed Rajguru" was published. This book may be considered as a milestone in the process of research on Jayee Rajguru. In this book the letter written by Jayee Rajguru found from *Gangamata*

Matha was attached. A committee was formed to write the life sketch of Jayee Rajguru in the district of Puri. The secretary of Jayee Rajguru Smruti Parishad Sri Jatadhari Mishra came out with a book entitled " *Odishara Pratham Saheed Jayee Rajguru (in Odia)* ". This book was published by Jayee Rajguru Smruti Parishad. *Zilla sanskruti Parishad*, Puri also published a book entitled " *Saheed Jayee Rajguru* ".

Nikhila Utkal Brahman Mahasabha, Odisha with its head office at Puri also published a souvenir highlighting the life and sacrifices of 'Saheed Jayee Rajguru'. This souvenir was published in 2003 with articles in English, Hindi and Odia. In this publication among others the articles of Dr. Laxminarayana Rayasingh, Dr. Nilakantha Mishra, Dr. Jayanti Ratha, Dr. Bishnu Mohan Das, Sri Jagabandhu Padhi, Dr. Ketaki Mohapatra and Dr. Purna Chandra Mohapatra found place. As this souvenir was prepared in the praise of this patriot, some exaggerations are natural. But it is a reliable piece of literature to know the general history of Jayee Rajguru.

The other books which throw some light on the life and time of Jayee Rajguru are as follows.

- (1) Jagannath Pattnaik, Jayee Rajguru (Od)
- (2) Prafulla Kumar Pattanaik, an unknown chapter of Orissan history
- (3) *Utkal viswa Vidyalaya, Sankshipta Odia Gyanakosha (Od)*.

In his book " *unnavinsha satabdira odisha* " Pandita Surya Narayana Mishra also dealt with Raja Mukunda dev II and Jayee Rajguru. Dr. Bhabani Chandra ray in his book Buxi Jagabandhu had taken the pain of writing

something about the Raja of Khurda, Mukunda Dev. The general books of history which deals with Jayee Rajguru and his times are,

Bhabani Charan Ray - Foundation of British Orissa and Orissa under the Marathas.

Digambar Harichandan, *Khurda Darpan (Odia)*

Harekrushna Mahatab, History of freedom movements

Fakir Harichandan, *Khurda Itihasar Antarale, (Od)*

Sushil Chandra Dey, History of freedom Movement in Orissa

Dr. Jagannath Mohanty, *Odishar Pratham Swadhinata Sangrami (Od)*

K.C Das, *Odishara sasatra Mukti Sangram, (Odia)*

Sushil Chandra Dey, A guide to Odishan records.

In Odisha Review (a government of Odisha publication) N. R Patnaik, P.K Patanik, Jayanti Rath, Pritish Acharya etc. also wrote articles on Jayee Rajguru. Besides these many popular articles on Jayee Rajguru appeared in different magazines and newspapers. However most of the writings are the contributions of non-historians. Such articles are overwhelmed with emotion and sentimental patriotic vanity. Such articles are not written with scientific historical precision. Such writers have given importance to myths, hearsays and folklores. Sometimes they have added dramatization and extravagance to make their writing attractive and sensational. So when writing the history of such a person like Jayee Rajguru, we must handle the matter with care and caution. Such study must be done

historically and with objective. If you shower praise on Jayee Rajguru without cross-checking and corroborating facts, be sure it will be more harmful to the image of such a great patriot than the abuse, the British officials perpetrated on him.

Of late with certain motive the politicians started eulogizing certain Odia heroes hither to left neglected. Efforts are on in the government level to uphold Paik Revolt of 1817 led by Buxi Jagabandhu as the first war of independence. Such a sensational distortion of history has been outrightly rejected by sensible historians. And in this connection the name of Jayee Rajguru has been dragged for incursion in the Paik Revolt of Odisha, which is not a fact at all.

In recent past Narayan Rao came out with a book entitled “Jayee Rajguru, A profile of a great patriot of Odisha.” Dr Bijaya Chandra Rath has also produced a book entitled “Jayee Rajguru and Anti-colonial Resistance in Khurda.” Dr. Dharendra Nanda, Chairman, Jayee Rajguru Smruti Sansad, Odisha had presented a paper in the National level History symposium on “Paik Rebellion”- A forgotten Era of Indian Freedom struggle at India international centre, New Delhi in joint collaboration of Government of Odisha and Indian Council of Historical Research.

Non-historical literatures in form of fiction (stories and novels) are also available with the main theme of Jayee Rajguru. Of them the historical novel “Jayee Rajguru” published by Friends Publishers, Cuttack demands special mention. This historical novel is written more on the basis of historical facts. As it is a novel of pure historicity should not be expected from this. However published in 2018, this novel is an eye opener for the historians who are engaged in research to prepare a historical monograph on Jayee Rajguru.

Debates attached to the history of Jayee Rajguru and his times

Sometimes the role of Jayee Rajguru in the royal court of Khurda comes under scanner. The Britishers termed him as mischief monger and cunning. They thought that Raja Mukanda Dev was misguided by him against the British. He was blamed to be a man of highhandedness and taking advantage of his long association with the court of Khurda. He was accused of collecting taxes from certain *praganas* without the knowledge of the king. He even did not hand over rupees forty thousand which he collected from Colonel Harcourt to the *Raja* of the Khurda. In fact he had a non-compromising personality and sometimes he behaved with the king in paternal capacity. But actually he loved the minor king too much and it was for him Mukund Dev II could become a king overcoming sanguinary family feuds. No doubt he collected taxes from the *praganas* like Rahanga (near Puri), Chabiskud (near Brahmagiri), Sirai (near Satyabadi) and Lembai (near Delanga). In fact he was doing this to prove the claim of Khurda on them, which the British government denied. Simultaneously it is true that he had not handed over the money he collected from Harcourt to the king. But he did not spend the money for himself. He spent the money paying the soldiers their arrears which were overdue.

A question has been raised as to whether he was a freedom fighter or not. In the present context the term freedom fighter is differently used. The person having a role in the Indian freedom struggle is called a freedom fighter. The time to which Jayee Rajguru belonged was a period of different political history. Indian nationalism was not present at that time. He was fighting for the defence and to maintain the

freedom and sovereignty of Khurda. In that sense he was a freedom fighter. He sacrificed his life for his own country, so naturally he was a great martyr. He thought that as long as he lived his motherland Khurda would continue to be independent and he was fighting with a foreign enemy. That is why when he was tried in a mock trial he never admitted that he conspired against an established British government. Rather he thought of himself as a prisoner of war (pow) and the alien force might kill him. Considering all this Jayee Rajguru can be called a great patriot, who sacrificed his life in the defense of his country and independence.

In recent times a tendency has developed among the scholars of writing history to connect Jayee Rajguru with the Paik Rebellion of 1817. The heroic effort of Jayee Rajguru in the battle of Barunei against the British has been belittled where it was termed as an uprising of Zamindars and it is stated in the book "Freedom Struggle" published by National Book Trust. Such uprisings were continued till 1817. Dr B. C. Rath in his book 'Jayee Rajguru and anti-colonial resistance' tried to prove that Khurda revolt of 1804 had its continuation till 1817 and subsequently the movement continued along with the Paik Rebellion. But the fact is different. Rather the Battle of Barunei (December 1804) was the last battle the British fought to complete the occupation of Odisha. The battle in which the Britishers defeated the Marathas and occupied the Barabati fort was not the last battle they fought to occupy Odisha. They had to fight a more formidable battle which may be known as Battle of Barunei. In this Battle of Barunei the British forces under Fletcher fought with the Paikas of Khurda. Jayee Rajguru made an all out effort to form an alliance with the Zamindars of Kanika, Kujanga and Harishpur as

well as with the Marathas. In the primary battles at Pipili and Delang he pushed the Britishers to the backfoot. For the Battle of Barunei (1804) he chalked out a military strategy by deploying soldiers at different strategic point and safeguarding the fort of Barunei. However he was defeated in the battle. He was captured, did not pray for mercy, saved the king and himself accepted death for the sake of his motherland. He was a great patriot and none other was comparable to him.

Jayee Rajguru believed that with the eclipse of Maratha authority from Odisha, Khurda was a free and sovereign country. The king of Khurda Raja Mukunda Dev did not sign the document of allegiance sent by the British. Naturally the war, which Jayee Rajguru fought against the British, was never a rebellion against any established government. It was a patriotic war of a sovereign nation against a foreign enemy.

Some misconception has been recorded in certain history textbook. In such a book it is mentioned that the Raja of Khurda accepted a bribe of one lakh rupees from the English to help them in the occupation of Puri. It is a travesty of truth. The fact is that king Mukundadev II was promised a bribe of one lakh by the Britishers. The Britishers had actually paid rupees ten thousand to the king. This negotiation between the Raja and the British was made without the knowledge of Jayee Rajguru. When Jayee Rajguru came to know this he became unhappy with the minor king. Afterwards Jayee Rajguru marched to Cuttack with two thousand armed *paiks* and by force collected forty thousand from Colonel Harcourt.

Another debate is on about the place of execution of Jayee Rajguru. From the Madala

Panji it is ascertained that Jayee Rajguru was hanged. But the place of this execution was not mentioned there. Chakradhar Mohapatra in his article in *Banaphula* gave the opinion that Jayee Rajaguru was hanged in Baghitota of Midnapur (now in West Bengal). Praffula Kumar Patnaik gave the same view in his article published in the souvenir of P.N. Mahavidyalaya in 1970. In course of time this view was accepted by the majority of historians. A bust statue of Jayee Rajguru was also established at Sutahat near Haladia of Midnapur district of West Bengal. A banyan tree at Midnapur was also identified (as the tree on which Jayee Rajguru was hanged) by the members from *Jayee Rajguru smruti Parishad*. But such demarcation was not scientific and without proof. From different sources it is proved that Raja Mukundadev II was taken to Midnapur. But such proof is not available in case of Jayee Rajguru. The higher authority of Major Fletcher sought an explanation as to why Jayee Rajguru was immediately executed in a unfair trial. Madhusudan Bipra in his '*Firingi Kali Bharat*' mentioned that Jayee Rajguru was immediately executed. From this it is assumed that he was hanged in Khurda. In Khurda there is a banyan tree named "*Fasidia Baragachha*". A local scholar named Dibyasingha Champati is of the opinion that Jayee Rajguru was hanged in that banyan tree. The inconclusive debate is going on.

Brief life sketch of Jayee Rajguru

Jayee Krushna Mohapatra was a scion of Gadadhar Mohapatra, the illustrious Rajguru of Khurda king Harekrushna Dev. Gadadhara was a noted scholar and was the writer of *Kalasara*. Gadadhar was a resident of Village Biraharekrushnapur near Puri. The father of Jayee Krushna Mohapatra was Chandrasekhar Rajguru, who was otherwise known as Chand

Rajguru. He adorned the court of Raja Divyasingh Dev II of Khurda as the Rajguru.

Jayeekrushna was born on 29th October 1739. His mother was Haramani Devi. Jayeekrushna had his early education in the Sanskrit Toll of Emaramath and Gobardhan Peetha of Puri. During his student career he could compose Sanskrit verses and recite them with clarity. Simultaneously Jayeekrushna received the training in horse-riding, wrestling as well as fencing and boxing. Jayeekrushna could conduct religious rituals and could satisfy gods and goddesses through *hawan* and sacrifices. He lost his father and was brought up by his mother Haramani Devi, who was very much attached to her son. In the early years of his youth he had gone to Kasi (Benaras) and had fruitful discussion with the scholars of Kasi. The themes of discussion were life, life-after death and religious code of Hindusim. He also met a *Tantrasdhak* in Benaras and from him he learned '*Dasmahavidya sadhana*' as well as *Dhoomavati mantra*. After his return to Khurda he engaged himself in social work. He remained a bachelor. The burning problem of the time was the *Burgis*" minace. Taking advantage of the weak administration the Burgis intensified their terror in the villages of Khurda. It was said that the Maratha officials had their share in the booty of the *Burgis* and that is why no action was taken against them. It was intolerable for a patriot and fearless man like Jayeekrushna. He personally moved from village to village and encouraged the *Paik* youth to face them with bravery. He gave the young Paiks military training as well as the technique of making arms and weapons. He developed a *Panchasutri Yojana* to fight against the *Burgis*.

Jayee Krushna Mohapatra became the Rajguru of Khurda

Technically Birakeshari Dev I was the king of Khurda from 1736 to 1793. During his reign the Gajapati of Paralakhemundi Jagannath Narayan Dev invaded Khurda in 1760. Birakeshari Dev I took the help of the Marathas and defeated him. But Birakeshari Dev I had to hand over four rich Praganas, Lembai, Sirai, Rahanga and Chabiskud to the Marathas. The transfer of these Praganas to the Marathas weakened the economic status of Khurda. This Birakeshari Dev became mentally imbalanced and killed his sons for which he was taken as a captive by the Marathas. Divyasinghdev II ruled as a caretaker king from 1779. He became the real king of Khurda in 1793 when Birakeshari Dev I died in prison. Technically Divyasingh Dev II was the king of Khurda from 1793 till his death in 1798.

In a very difficult and politically volatile situation Jayee Krushna Mohapatra was picked up as the Rajguru of Khurda by Divyasingh Dev II in 1780. As the Rajguru he had taken certain positive steps to counteract *Burgi* menace. Khurda was not recovered from the famine condition of 1770s. Bengal famine of 1770 had also adverse effect on Khurda's economy. The rate of rice increased. There was also a reduction of the number of pilgrims to Puri. The financial condition of Sri Jagannath Temple was not satisfactory. There was a general demoralization of the Paiks of Khurda. They were indulged in social evils like drinking and visit to brothel. The Britishers were already present militarily on both sides of Odisha. They had already occupied Ganjam. The Marathas were losing ground and they were not in a position in giving protection to Khurda. In fact the Britishers were planning vigorously to occupy Odisha and ascertain

geographical contiguity between Bengal and Madras Presidencies.

Under this Socio-economic and political setting Jayeekrushna Mohapatra became the Rajguru of Khurda. At the same time he assumed the responsibility as the Prime Minister and Commander-in-chief of Khurda.

Military Career of Jayee Rajguru

At the outset he made effort to strengthen Khurda internally. He took the Paiks in confidence and as it is stated earlier he implemented his "*Panchasutri Yojana*". He discussed with the *Gadadhipatis* of Khurda, Dandimala, Kumapalli, Rameswar, Kuhudi, Banapur, Mugalabandi, Balahbadrapur, Tapang, Manikagarh, Panchagarh and Haladiagarh. He also organized the tribals like the *khonds*. He made contact with the *Mahantas* of the *Mathas* like Narottam Das of *Gangamata Math*. He requisitioned the service of a medicant named Sambhu Bharati and tried to keep the Zamindars and Rajas of Odisha in his good book.

During his career as the Rajguru of Khurda he had to lead some military campaign. During the rule of Divyasinghdev II Jayee Rajguru with the help of the Paiks of Dandimala, Terapada, Banpur invaded Banki. In this military campaign he was assisted by Buxi Jagabandhu. However in this war Khurda incurred loss when around 200 soldiers were killed. Jayee Rajguru was injured. The brother of Buxi Jagabandhu was killed. The Dhalla king of Banki became victorious and Jayee Rajguru retired to Khurda defeated and dejected.

During the reign of the minor king Mukunda Dev II, there was a war between Ranpur and Khurda. The Raja of Ranapur

Vrindaban Narendra was creating disturbances in Khurda. Mukunda Dev instructed Jayee Rajguru and Buxi Jagabandhu to invade Ranapur and punish the king of Ranapur. In this war Ranapur was defeated and the township of Ranapur was devastated by the victorious army of Khurda.

The next military adventure of Jayee Rajguru was the attack of Damapada. The army of Damapada was led by Basudev Bhramarabara, the brother of Brajabehari Srichandan, the Raja of Banki. Jayee Rajguru became victorious and Basudev Bhramarabara was killed. Jayee Rajguru instructed Dewan Harihar to invade Banki. Out of fear the Raja with his family fled away from Banki *Garh* and sent Harekrushna Pattnaik to Cuttack to seek the mercy of the Marathas. On the instruction of the Marathas, Mukunda Dev suspended the military operation on Banki. Jayee Rajguru was called back.

Preparation of the Khurda war and Battle of Barunei. (1804)

The military activities of Jayee Rajguru was termed as a rebellion by the British. Indian historian called it Khurda Revolt. But considering the nature of the military activities it must be bluntly said that the military adventure of Jayee Rajguru against the British in 1804 was a war, which culminated in the Battle of Barunei in the month of December 1804. British occupation of Odisha was complete only after this Battle of Barunei, which was more emphatic and more extensive than Harcourt's occupation of Barabati Fort in 1803.

In 1803 Mukunda Dev II, the Raja of Khurda was a minor and Rajguru Jayee Krushna Mohapatra was his regent and advisor (*Bebarta*).

On behalf of the king, as the prime minister and commander-in-chief of Khurda he was holding a respectable status in the administrative circle of the state. The Britishers under the Governor Generalship of Lord Wellesley had planned to occupy Cuttack, Puri and Balasore by force. The British strategists had decided to attack Puri and Cuttack from Ganjam in the south. They requested the king of Khurda to provide them safe passage through Banapur. Jayee Rajguru was against such arrangement. But the Britishers hatched a secret deal with Mukunda Dev II. Mukunda Dev II put a condition that after defeating the Marathas, the Britishers would hand over Lembai, Rahanga, Serai and Chabiskud to the King of Khurda. Simultaneously the Britishers would pay Rupees one lakh to the king of Khurda for supplying soldiers to the British. Actually rupees ten thousands was given to the Raja of Khurda. J. Melville, Commissioner of Cuttack submitted a report in this regard to the Governor General of India on 21st September 1803. But in this report no mention was made about the transfer of the aforesaid four *praganas* to Khurda. Only the promise to pay rupees one lakh to the Raja was mentioned.

Jayee Rajguru smelled foul play in this secret agreement and he never believed positively about the promise of the Britishers. However for the time being he followed a policy of wait and watch. On 14th October 1803 Barabati fort was stormed and the Marathas fled away from Cuttack. The king of Khurda did not interfere in the military operation of the Britishers. Rather he kept a contingent of 300 soldiers ready to supply in case the Britishers needed it. But it was not necessary.

But after the British occupation of Cuttack, Balasore and Puri, the Britishers refused

to hand over the four *praganas* to the Raja of Khurda. But Jayee Rajguru could not digest such breach of trust by the Britishers. On 11 March 1804 he marched to Cuttack with two thousand Paiks. He was being assisted by Digambar Bhuyan of Rodanga and Bali Sundaray. He met Harcourt in the bungalow of Lalbag, Cuttack. J. Melville along with Harcourt wanted to bribe Rajguru. But Rajguru refused. He demanded to pay rupees ninety thousands as agreed upon and hand over the four *praganas* as promised. But the Britishers cleverly disowned such promise and informed the Rajguru that- “not even a span of land would be spared.” However they paid the Rajguru a sum of rupees forty thousand and promised to pay the rest fifty thousand in future.

Jayee Rajguru correctly studied the mind of the Britishers, who were determined to bring the *Garjats* under their control. For that purpose they had prepared a draft agreement on November 29, 1803 and getting them signed by the Garjat kings. In this agreement there was the provisions to accept the suzerainty of the Britishers and pay annual tribute to the East India Company. Almost all the Odia speaking Garjats signed this document. On the advise of Jayee Rajguru the Raja of Khurda did not sign it.

The Britishers put pressure on the Raja of Khurda to sign the agreement. As he was not succumbed to pressure the Britishers were convinced that the young Raja has become so defiant due to the misguidance of Jayee Rajguru. They also pressurized Mukunda Dev II to dismiss Jayee Rajguru from all the offices he held. Even they requested the Raja to send Jayee Rajguru to Cuttack for a discussion. Jayee Rajguru understood the ill will of the Cuttack officials and refused to go to Cuttack. At last under heavy pressure Mukunda Dev signed the agreement on

2nd August 1804. But this agreement was never functional and the Raja of Khurda did not pay any tribute (*peshkasi*) to the Britishers. The Britishers held Jayee Rajguru responsible for gross insubordination and enmity of Raja. In one of his letter dated 23rd October 1804 Col. Harcourt wrote. “It appears that the Raja is not inimical to us, but his *dewan* is extremely so and he controls everybody and everything at Khurda. The commissioners in their letter of 2nd August 1804 had directed the Raja to send his *peshkasi* without delay. They also sent one Golam Amin as Advisor to Khurda king and he would substitute the Rajguru. The Raja in the advice of Rajguru defied the instructions of the commissioners of Cuttack.

Open hostilities between the Raja Mukunda Dev II and the British authority was on the cards. Jayee Rajguru started intensive preparation to fight a decisive war against the Britishers. The tributary chiefs of Odisha were approached to extend their support to Khurda in the event of a war against the British. The services of one religious mendicant Sambhu Bharati was requisitioned to contact the Rajas and Zamindars of Odisha and solicit their support to the cause of Khurda. A Triple Alliance was formed among the Rajas of Khurda, Kanika and Kujang. The Zamindars of Bishenpur, Harishpur and Marichpur also joined the confederacy. Bhonsle Raja of Nagpur was also contacted by Jayee Rajguru. Two officers of the Raja of Berar, Antaji Naik and Kanoji Naik met the Raja of Khurda and Jayee Rajguru and promised help both with men and arms against the British.

Open hostilities and Khurda war

The war preparation of Khurda did not go unnoticed by the Britishers. Jayee Rajguru was

considered as the root of all the troubles, and there was open demand by the British to remove him from office, The Commissioners of Cuttack decided to send one Captain Blunt to Khurda but he could not come to Khurda due to the stiff opposition of Rajguru.

On the advice of Jayee Rajguru, the Raja of Khurda started to assert his authority. In July 1804 one Achut Barik was appointed *Muquadam* to collect tax from Batgaon near Puri. Dharamu Harichandan was appointed to collect tax from the four disputed *praganas*. The soldiers from Khurda also raided some villages in those *praganas*. Attempts were made by Jayee Rajguru to take over the administration of Sri Jagannath Temple.

The Britishers retaliated by arresting Sambhu Bharati. Antaji Naik was also caught at Sambalpur, when returning to Nagpur with the letter of Jayee Rajguru to Bhonsle. The Dalabeheras of Rameswar and Panchagarh, the *Khandaits* of Mendhasala, the Zamindars of Gada Haladia were instructed not to help the Raja of Khurda. In the month of November, 1804 military operation against the Raja was initiated by the British. On 22nd November 1804, a contingent of soldiers led by Captain Hickland attacked the Paiks of Khurda stationed at Pipili. About two hundred Paiks of Khurda were killed in the battle. But at last when returning from Pipili the soldiers of Hickland were attacked and he was defeated. Captain Storey reached Gangapada but he was driven away by the guards stationed at the place. From the south Major Fletcher marched towards Khurda with a big army. Fletcher was helped by the agents of the Raja of Nayagarh, Khandapara and Ranapur. They reached Taratua. Colonel Harcourt and Melville with ten thousand soldiers marched towards

Khurda and was helped by the Raja of Banki. They reached Tangiapada situated towards north of Khurda.

On behalf of the Raja of Khurda Mustafa Khan was sent to Tangiapada to safeguard the gate there. Jayee Rajguru was called back to Khurda from Delang. The grandson of Sambhu Bharati, Vaishnav Bharati was sent to Gangapada to fight against the British. Vaishnav Bharati showed rare feat of heroism and killed a number of British soldiers at Gangapada. At Tartua gate and Tangiapada the soldiers of Khurda faced reverses and they retreated to Khurda fort at Barunei. Fletcher became victorious at Tartua. Now the fort of Barunei became the centre of battle for the opposing forces.

Battle of Barunei, Dec-1804

The British forces had established their camp at Mukunda Prasad. From this military camp the Britishers proceeded towards the north side of the fort of Barunei. This fort of Barunei had the king's palace in it and was surrounded by strong stone wall. It was guarded by different contingent of soldiers in different directions. The king, his family, Jayee Rajguru, Buxi and most of the important military personnel were inside the fort.

The Britishers deployed at least four batteries of 12 pounds each, Howzer and batteries of 6 pounds around the fort. With continuous firing from all sides the British soldiers advanced towards the fort. On the advice of the Sardars of Banki and Khandapada the Britishers deployed the soldiers in strategic places. Colonel Harcourt appeared on main door of the fort. Major Fletcher led the assault on the fort. With him there was a regiment of one hundred and

twenty European sepoy. He was also assisted by Bengal infantry battalion (2nd and 7th). After heavy firing by artillery guns the fort door was damaged and opened. There was pitch battle between the two forces. To capture the fort, the Britishers had to fight for three days and night. Hundreds of soldier from both sides were killed and wounded in this Battle of Barunei in the first week of December 1804. Jayee Rajguru wanted to send the king to Puri. But he sent the king and his family towards Rameswar forest under the guard of reliable and faithful Sardars and Paiks. Jayee Rajguru and Buxi could not defend the fort. They secretly came out of the fort and went to Bengitangi forest situated on the west of the fort of Khurda. In fact the fort was thus captured after being sieged by the Britishers for three weeks.

Result of Khurda War

From Bengatangi forest Rajguru went to village Balijhadi and from there he was going to Ranpur. On the way he was captured by the British forces at a place now known as '*Sandhamaru Kona*'. He was brought to Major Fletcher who was stationed at Khurda. There is a view that immediately without any fair trial he was hanged at Khurda. Even of now there is a banyan tree in Khurda which is called '*Phasidia Baragachha*'. But the generally accepted view is that he was taken to Midnapur. He was kept there in confinement for two years and was ultimately executed there.

From Kaipadar jungle the Raja of Khurda sent his Vakeel to Colonel Harcourt for negotiations. But the Vakeel was arrested at Cuttack. The desperate *Raja* sought the help of Fateh Muhammad, the *fauzdar* of Banapur. But he got him treacherously arrested on January 3, 1805. For sometime he was kept in Barabati fort

but then shifted to Midnapur. From there the Raja submitted a petition to the Governor General in council that during the *mooktarship* of Rajguru he had no power. He had been kept virtually in confinement at Khurda and the Rajguru had instigated the Paiks to raid the British territory.” Such a letter was dictated by Harcourt to punish Rajguru. The trial of Jayee Rajguru took place at Baghitota in Midnapur. The Britishers found him guilty of waging a war ‘against the lawfully established government of the land’. Jayee Rajguru admitted the version of the king that he himself was responsible for the military activities in Khurda. But he claimed that he was fighting to defend his free nation against the invasion of a foreign enemy. At best he was a prisoner of war (POW) and the Britishers were free to punish him as such. He was ordered to be hanged to death. Rajguru was brutally killed by the British soldiers by tying his two legs to two branches of banyan tree in the broad day light of December 6, 1806.

By a proclamation issued on 7, December 1804, the Raja of Khurda was deposed and his territories were annexed to British Odisha. The Raja of Khurda was released from the Jail in 1807, but the estate of Khurda was not restored to him. Under Regulation IV of 1809 he was given the management of Sri Jagannath Temple of Puri. He was also given the *malikana* amounting one lakh of rupees of the revenue of his estate. His residence was at Balisahi palace of Puri.

The allies of the Raja of Khurda were also punished by the Britishers. Balabhadra Bhanja, the Raja of Kanika was taken as a prisoner and sent to Medinapur in July 1805. Chandradhwaja Sendha, the Raja of Kujanga was

dethroned and his elder brother Madhusudan Sendha was recognized as the new Raja there.

Conclusion

Jayee Rajguru thus was a great patriot who fought for the defence of his motherland. He was of the strong conviction that he was not a rebel or even a revolutionary. He was a soldier of his sovereign motherland. To save his royal master he bluntly said that he was responsible for what happened in Khurda against the Britishers. He fought for his principle and conviction till his death. Just after the British occupation of Odisha in 1803, which was a cakewalk, Jayee Rajguru showed to the Britishers that another more formidable battle was waiting for them. In fact the Britishers had to fight the Battle of Barunei before their complete occupation of Odisha. It was not 1803 but December 1804 should be considered as the date of British occupation of Odisha. And it was Jayee Rajguru who had championed the cause of the Odias and gave the Britishers the real fight. He was selfless and was overwhelmed with the only cause that is patriotism. He was a great inspiration of Odia nationalism.

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11. Burgi- Maratha Militia men who were involved in loot, rape and arson in Odishan villages.
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 - a) Adoption of daily exercise and reject wine and prostitute.
 - b) Revival of *Paik Akhad* and organization of Paik forces
 - c) Arms and ammunitions are to be produced inside Khurda and they would be tested on *Sheetal Sasthi* and *Champak Dwadashi*.
 - d) Research must continue to produce more powerful weapons.
 - e) Physically every individual would be so strong that he would not depend upon others for help.
13. Basudev Rath Somyayatri, *Gangavamshanucharitam*
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Drought is one of the major natural hazards across the globe which threatens people's livelihoods and socio-economic development. Now-a-days the researchers attributed drought as an outcome of an adverse Climate Change effect and hence it is both natural as well as anthropogenic in nature. Besides, people experience the frequency and magnitude of drought on a higher scale than that of 3 to 4 decades back. Its effect prevails over a longer period of time in a larger region and most of the regions of our state are the worst sufferer of drought where the whole agricultural cycle is dependent on seasonal monsoon. Due to different factors (both manmade and natural) compounded by climate change effects, drought has been

accepted definition of drought till now. But a broad definition of drought could be 'deficiency of precipitation over an extended period of time, usually a season or more, which results in a water shortage for some activity, group, or environmental sectors'. However characteristics of drought could be explained as below:

- Difficult to determine the beginning and end of a drought episode because of the slow, onset, silent spread and gradual withdrawal.
- An episode could spill over months or even years.

Combating Drought

Asim Kumar Mahapatra

regular phenomenon in the state, which occurs within a span of two years or three. It would not be wrong to say that during the last 100 years disasters hit some or larger parts of Odisha for 90 years of which around 60 years we faced flood & cyclones and 30 years drought considering all types of small, big, severe, moderate etc. In the coming years it will be more and more, no doubt.

When we talk about drought, very naturally the pictures of less/scanty rainfall, continuous dry spell, high temperature crop failure, dry land, water scarce etc. come to our mind. It is pertinent to mention that there is no universally

- Absence of any indicator or index which can precisely forecast the advent and severity of a drought event, nor project its possible impacts.
- Impacts are generally non-structural and difficult to quantify e.g. the damage to the ecology, the disruption of socio-economic situation of communities, the long term effects of mal-nutrition on health and morbidity etc.
- The effect gets magnified in the event of successive droughts.

The intellectuals have classified the types of drought in the following manner:

Meteorological Drought:

It is defined as the deficiency of precipitation from expected or normal levels over an extended period of time. It mainly refers to scanty rainfall, high temperature, stronger sunshine and less cloud.

Hydrological drought:

It is defined as deficiencies or shortfalls in surface and subsurface water. It mainly refers to the conditions of scanty or drying of water in pond, river, nullah, dams etc.

Agricultural drought:

It usually occurs when soil moisture and rainfall are inadequate during the crop growing season causing extreme crop stress. Agricultural drought thus arises from variable susceptibility of crops during different stages of crop development, from emergence to maturity. So it may refer to the conditions when the requirement of water for plants/crops could not be met. It could be the result of meteorological and/or hydrological drought.

Socio-economic Drought:

It is associated with the supply and demand of some economic good with elements of meteorological, hydrological, and agricultural drought. Its occurrence depends on the time and space processes of supply and demand.

Drought crafts both direct and indirect impacts. Direct impacts we could refer to reduction in agricultural production; depletion of water levels; higher livestock and wildlife mortality rates; and damage to wildlife and to the habitats of aquatic animals etc. When indirect impacts could be the consequences of the direct impacts

and realized in the next level such as: reduced income for farmers and agribusiness, increased prices for food and timber, unemployment, reduced purchasing capacity and demand for consumption, and reduction in agricultural employment leading to migration etc. However it could be drought could have serious impacts as illustrated below.

Economic impacts - It refers to production losses in agriculture and related sectors, loss of income & purchasing power, particularly among farmers and rural population dependent on agriculture. Industries dependent upon the primary sector for raw materials would suffer losses due to reduced supply or increased prices.

Environmental impacts: Manifestation of drought has an over-arching impact on the biodiversity of an area. It refers to lowering of surface water as well as the ground water level resulting in less availability of drinking water, adversely affecting aquatic and wildlife habitat, loss of forest cover, migration of wildlife and their greater mortality. A prolonged drought may also result in land subsidence, damage of water aquifers increased stress among endangered species & cause loss of biodiversity.

Social impacts: Health hazards preoccupied with all forms of drudgery are an outcome of drought. Those could be forced migration from the drought-affected areas along with other results like withdrawing children from schools, postponing marriages & social functions and distress disposal of assets, household belongings and livestock. Besides, malnutrition, and starvation could be the extreme results.

Considering the 'Agriculture' as the most important variable, drought could be visualized in

the following perspectives and accordingly contingency planning need to be developed to make the damage control. It is relevant to the situation of our state especially in the western pockets.

Delayed onset of monsoon:

In rainfed areas usually the farming communities practice early sowing of crops with the onset of monsoon. In many cases those are linked with certain festivals. If there is a delayed onset of monsoon, due to lack of water, seed germination gets impeded. So farmers could be advised to opt for short duration crops when this situation arises.

While interacting with some of the farmer groups in Balangir, it could be known that they mainly understand agricultural drought and when there is damage to their main crop of paddy cultivation. They refer and communicate among themselves in local terminologies considering the growth situation, which looks very interesting. Though it was difficult to translate literally, an attempt is made below:

Gaja Marudi - *It refers to drought during germination. After sowing, when there is less/no rain, the seed germination gets hampered.*

Palla Marudi – *They refer it as drought in between germination & transplantation. During this time due to lack of adequate rain survival transplantation is seriously under threat.*

Cher Marudi – *It is understood as root drought. When the seedlings are of 1-2 inches and because of the water shortage roots could not extract nutrients from the soil. So the seedlings do not grow well.*

Khed Marudi – *It is referred as drought during the flowering stage. The water scarcity leads to less flowering capacity of the seedling.*

Kenda Marudi – *During tillage bearing less/no water makes an adverse impact on the grain formation.*

Early season drought:

Early withdrawal of monsoon may at times result in seedling mortality or poor seedling growth creating the stage for crop loss. So in this case farmers should have been prepared to make alternative arrangement of water and moisture conservation measures.

Mid-season drought:

It occurs when the water scarcity made an effect of stunted growth of seedlings at vegetative phase. It occurs at flowering or early reproductive stage making a serious threat to the ultimate crop yield. To avoid this situation, plant protection, top-dressing of fertilizer, inter-cultural and supplemental irrigation are practiced.

Terminal drought:

Grain yield is strongly related to water availability during the reproductive stage. If there is significant shortage of water availability the quantity as well as quality of the grains will be affected and the situation of terminal drought would occur. So crop-management strategies like plant protection, soil & water conservation, inter-culture, supplemental irrigation and harvesting are to be adopted to minimise the risk.

Odisha is a state, where nearly 85% of its population live in rural areas. Agriculture and allied activities is the mainstay of their livelihood and sustenance, though most of the land area under cultivation is under rain fed. So drought or drought like situation is very much likely to occur.

Hence the farming communities need to be oriented to prepare themselves with a view to absorb the shocks quickly and facilitated to undertake some of the following measures to minimize its effects.

I. The target communities are to be prepared for the drought and drought like situations:

- Access to early warning system and preparatory activities to withstand the effect is needed. The information on rainfall, temperature season wise at least for last five years from Govt. department/ villagers are to be collected and trend analysis is to be made. It will give an idea to make first hand forecast. However this should be continued for the coming years to analyze.
- Risk and vulnerability assessment of the target groups viz; farmers, agricultural labourers, land less families, Daily wage earners, Old & Infirm, Women, Children, Youth etc. need to be made in order to prioritize them to target during the crisis period.
- Drought Resistant and climate change resilient cropping should be promoted and practiced. The existing agricultural practice focusing on seasonal wise crop varieties, type of land used irrigation facilities availability of etc. need to be made. It would help in right crop selection conducive to soil & temperature and maintaining the crop diversity.
- Analysis of local resource available focusing on type, its use & condition such as: land, water & forest need to be made.

So that those could be used and managed judiciously during the debacle.

- Detail information on the livestock resources and fodder availability need to be recorded so that it could be referred during the drought for proper drought management.
 - List of existing Public Institutions and its responsibilities, Agencies both private and Govt. working on related issue need to be recorded. During the crisis their help and services could be mobilized.
 - Detail analysis of cause & effect of drought/drought like situation need to be made with the participation of the community so that awareness could be raised and possible actions also could be chalked out.
- II. Undertaking interventions which will combat the drought in long-term:
- **Land Treatment measures** – With a view to increasing the agricultural yield land treatment measures need to be undertaken. The commonly used measures are Sowing across slope, Ridge and furrow system, Compartmental bunding, Broad bed furrow system, Raised/ Raised Bed and sunken system, Contour bunding etc.
 - **Water management and its efficient use** – Since water availability is the most crucial factor in drought management we should be very careful in constructing water conservation measures such as: Rainwater harvesting structures, Farm ponds, Percolation tanks, measures to check soil erosion, conserve rain water runoff and ground water recharge etc.

- **Micro irrigation systems** – Considering the situation and availability of water sources micro-irrigation systems such as: Lift irrigation system, Diversion Based Irrigation, Check dams, Tank based irrigation etc.
 - **Sustainable agriculture Practices** – Farmers need to be facilitated to adopting suitable crops /varieties cropping system conducive to soil & ecology, using drought resilient variety seeds, promoting the crop varieties which require less water consumption and promote conservation of water, moisture & soil e.g, soybean, fodder & millets can be considered, adaptation of crop diversification, mixed/ inter-cropping of main crop with drought tolerant companion crops, thinning of plant population, weed management etc.
 - Accessing Quality Seed through Seed treatment and establishing seed banks. Drought resistant and resilient seeds should be promoted.
 - Effective Fodder Management Systems in the household/Community level to confront a drought situation.
 - Increasing forest coverage and its sustainable management, usage with the active involvement of the target communities is responsible for drought mitigation.
- III. Other suggestive supplementary activities:
- Monitoring and sharing of seasonal forecasts referring to the information of IMD and other national/international agencies to the target communities for early preparedness.
 - Documentation and dissemination of traditional indigenous knowledge of forecasting drought. To mention some old wise people have the knowledge of predicting the disaster analyzing the behaviour of some animals & birds, fruiting and flowering.
 - Repair and maintenance of water bodies/ tanks/wells etc. to help critical irrigation during dry spells.
 - Renovation of traditional irrigation systems.
 - Promotion of Indigenous and traditional drought resistant seeds.
 - Millet cultivation needs to be encouraged as it resists temperature and has nutritional value.
 - Use of organic manures such as: vermi compost, vermin wash etc.
 - Mixed farming is to be encouraged to ensure certain return.
 - Promotion of nutritional/kitchen garden in the backyard.
 - Establishing community level grain banks for availing food during crisis.
 - Establishing community level farmer resource centres for sharing of ideas, innovations, seed and other information.
 - Promotion of crop insurance.
 - Linkage and coordination with Govt. & other agencies for converging different schemes and programmes as well as availing subsidized agricultural inputs & technical guidance.

It would be pertinent to mention that Govt. is equally concern on the drought situation and constantly monitors drought situation. Considering the impact indicators, viz, Rainfall, Agriculture (Crop area sown), Remote Sensing, Soil Moisture and Hydrology intensity of drought is declared and accordingly relief assistance is provided. Apart from that there are many programmes such as: Mahatma Gandhi National Rural Guarantee Scheme (MGNREGS), Other Employment Generating Schemes, Special Measures and Schemes for Areas with Drinking Water Scarcity, Pradhan Mantri Krishi Sinchayee Yojana (PMKSY), National Rain Fed Area Programme, which need to be converged for combating the drought. However strong coordination among different departments, who are acting on this issue, need to be established.

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Sarala Mahabharat is primarily a literary work; based on the story of Sanskrit Mahabharat but it contains ample sources of information on socio-cultural and political history as well as the geography of contemporary Odisha. Its lucid style of writing in vernacular language (Odia) admixture with creative thoughts and cultural potentiality of Odisha, establishes an Odia identity among the contemporary world. A number of historians and researchers have tried to gain knowledge on history and geography of Odisha from Sarala Mahabharata. So it is not a translation of Vyasa's Mahabharat rather it is a transcreation. In the true sense Sarala Mahabharat is a synthesis of history, polity, geography, economy and literature. That's

glorified a number of places like, Jhankad the Sarala Pitha, Asta Sambhu of Prachi valley, Apoda Bhumi Swargadwara at Puri, Ekamra Kshetra or Bhubaneswar, Biraja Kshetra Jajpur, Saiva Pitha Kapilas, Arkakshetra Konark, Dharmapur near Jaj Nagari, Amarabati Katak, Chilika lake, the Mahanadi, Prachi, the Vaitarani, the Brahmani, Jagannath Dham Puri, Hingula Pitha Talcher etc.² In other words Sarala Mahabharat made some places of Odisha historically, culturally and religiously famous (important) and provides tourism potentiality to Odisha tourism. The main purpose of this article is to unveil the contribution of Sarala Das to the tourism of Odisha through his masterpiece Sarala Mahabharat.

Contributions of Sarala Mahabharat to Odisha Tourism

Dr. Chittaranjan Mishra

why Sarala Das has been honoured as Adi Kabi (first poet), Adi Aitihasika (first historian) and Adi Bhugolbit (first geographer).¹ Above all Sarala Das gave emphasis on a number of places of Odisha and promotes religious, cultural and festive tourism through his description in his Mahabharat. Sarala's Patriotism finds a nice reflection in his monumental masterpiece the 'Mahabharat'. It begins with the reference of Odisha and its important places. Though the major characters of Mahabharata are alien to Odisha but Sarala Das snatched and entangled these characters by his innovative thought to Odisha and also made it as their area of operation and activities. He

JHANKADA/JANKHEIPUR, THE BIRTH PLACE OF SARALA DAS:

Sarala Das was of humble origin and a farmer and boat faring by profession belongs to the village Jankheipur, Kanakabati Patna situated in the south of the river Chitrotpala (ancient port Cheritola or Chelitalo). In the words of the poet:

“Se nilasundara giri uttar kachhade
Sarabhumi Bhratha Khande purbadiga ishanara ade
Chandrabhaga namena eko nadigoti
Brudhamatanka Parushe Maudadhire Jain phuti
Se nadira tire parsuram ghatai
Kanakabati name patna prakasai

Tanhira sannidhye Sarol name grama
Bije maheswari Saroli Chandi nama”

(Adi Parva)

As boat faring was one of his ancestral duties, a ghat is named after his elder brother Parsuram Parida, as Parsuram Ghat and Sarala Sadhana Pitha as Muni Gasain Math. But Sakta literature gives us information that great epic Brahmin hero Parsuram had taken rest on this holy place when soil of the earth was able to bear the weight of his bow. So above places now attract a number of cultural and religious tourists to visit.³

SARALA PITHA

Sudramuni Sarala Das has frequently invoked goddess ‘Sarala’, the presiding deity of his native place Jhankada. In our tradition it is believed that Sarada and Sarala are the two different names of the goddess of wisdom ‘Saraswati.’ He describes the blessings of goddess Sarala on him and propagated Her glory in different parts of Mahabharata:-

‘Sri Sarala Chandinkara Sada ate dasa
Agyare mu sastra kichi karichhi ayata
Se jaha karanti agnya mu taha lekhai
Apandita murkha mora sastragyana nahin.’⁴

(Birat Parva)

Being inspired by these narrations of Sarala Das most of the wisdom lovers, students, learners and devotees have been paying their frequent visit to Sarala Pitha to worship the goddess for Her blessings. Presently it is one of the famous tourist places of India.

ASTA SAMBHU OF THE PRACHI VALLEY

Poet describes about presence of Asta Sambhu in the Prachi valley in Musali Parva of his Mahabharat as:-

“Atha khanda hoi chhidigala je languda
Asta sambhu hoile se Prachi nadi kulara
Gokarneswar Kapeleswar Sovaneswar
Grameswar

Hara Sankareswar Someswar Natakeshwar
Sukleswar”

The tail of Gomukhi Hari has become eight pieces by spades of Gandharvas and historians identified these eight Siva temples of the Prachi valley named Gokuleswar, Pingaleswar, Hareswar, Grameswar, Maheswar, Swapneswar, Rudreswar and Natakeshwar. Presently these temples are the most attractive religious places for the Saivites and Hindus. The glory and holiness of the River Prachi are described as:-

Lomash kahile je gopyana tirtha yehi Prachi
Satya juge snahana karuthile Sachi
Amara swarga Bhubanu asanti olhai
Je nadire snahana kari Asta Sambhu dahi.

(Swargarohana Parva-2659)

MADHAVA OF THE PRACHI VALLEY

Again he glorifies the Prachi valley by giving a narration about Pandava Ghat and Lord Madhava as:-

Pandava ghate jehu snahana Karina
Prachi kule Madhabanku karai darshana
Madhavanka anugrahe sarbasiddha hue
Jete papa thile sudha sarba kshaya hue

(Swargarohana Parva)

Poet glorified Madhav temple of the Prachi valley by his description in Mahabharat. So it is now very famous among the Vaishnavas and other sects of Hindus.

KAPILAS

Kapilas temple is one of the very important tourist places of Odisha. Its glory is

highlighted in Swargarohan Parva of Sarala Mahabharat.

‘Sata parbata upare tanhu uthi aasi dekhile tathi
upare Kapilashabasi’

(Swargarohan Parva)⁵

APODA BHUMI (SWARGADWARA, NILACHALA DHAM, PURI)

Present Swargadwara on the seashore of Nilachala Dham, Puri has been described in Sarala Mahabharat as ‘Apodabhumi’ (the land, not used for anybody’s funeral rite) and used as the cremation ground for Bhishma Pitamaha. Poet tried to relate most of the Places of Odisha with the epic story of Mahabharat to make these famous and popular among the people of India.

‘Manuysa astiman pruthire paduachhi
Martyapure emanta apodabhumi kanhi achhi
Neela sundara parbate achhi tila mandara sri
tanhire bijaye kari achhanti Baseli
Masthyadese Kasikshetra tirthanadi tate
Tanhira nicate bruksheka achhai Banchhabate
Odarashtra mandale Chitrotpala nadi kule
Pareswar bhumi achhi apoda bhumire.’

(Santi Parva, Sarala Mahabharat, p-2524)

ARKA KSHETRA (KONARK)

In Santi Parva Sarala Das brings Syamba, the son of Lord Krishna to Konark, to worship Sun god for his recovery from leprosy. Here Syamba goes for a long penance of twelve years meditation to please Sun god. As per his description:-

‘Durvasyanka bani suni sama tanhu chaligala
Arka tirthe prabesina tapa acharila
Maudadhire snana kari Chandrabhagare snana
Bata pratikshyana kari kala Konark darsana’⁶

(Santi Parva 2531)

Though Konark temple is famous for its artistic sculptural value but poet’s admixture of a legend to the history of Konark, gives it great name and fame as a religious tourist place. As he narrates:-

‘Agasti bolanti Jambudwipa Agni kone Arka
datyakaine nasile Biranchi Narayane
Dakshine maudadhi utare Chandrabhaga
Kotie tirtha gheni tanhi vijaye Devi Ganga
Tanhi snahana kari je dekhai Biranchi
Sarira nikalanka tahara je sanchi
Yesaneka tapa je karai kumara
kebana jala pabana karai ahara
dwadasa barasa tapa kalaka yehu bidhi
sarira nikalanka tahara bhala hoilaka byadhi’

CHANDRABHAGA

Famous River Chandrabhaga is also highlighted in Mahabharat by the poet. Anybody who takes a bath in it in the holy month of Makar or Magha (January–February) purifies his body and soul and gets enormous *punya* (holiness). As he says:-

‘Ehi Chandrabhaga kshetra dekha Judhisthira
Ethire snana karile papa heba dura
Makare Chandrabhagare karina snahana
jebana loka ethare kare pinda dana
bara barsa basanti ta pitru swargaloke
anya sradha nakariba bara barsa jake’⁷

VAITARANI

Poet glorifies the holy River Vaitarani in Vana Parva of Sarala Mahabharat, where he describes the story of Lord Siva taking a holy dip to purify Himself from the sin of slaughtering a cow.⁸

CHITROTPALA

Utpaleswar and Amareswar temples of Chitrotpala valley have given a great importance

in Mahabharat by the poet and make these famous as religious tourist places.

Chitrautpala tire Utpaleswara puji
Amareswara drasane aneka tosa bhaji

RUSHIKULYA

Sarala Das described in his Banaparva about the stay of Pandavas in Deulapalli and Sunatara Pandiopathar near Purusottampur of Ganjam District during their forest life and established Gupteswar Sivalinga at Deulapalli. There Devi Draupadi had taken her holy bath in the Rushikulya River on fifth day of her menstruation period as:-

'Pancha dina pare karibaku suddha snana
Rushikulya nadiku kaleka gamana'

(Banaparva)

BRUTANGA RIVER

The glory of Brutanga River has been mentioned in Madhya Parva of Sarala Mahabharat. During Arjuna's Banabas (forest life) Arjuna requested Lord Sri Krishna to bring Ganga near Manibhadra mountatin to take a holy dip in it as it was a day for holy bath in a holy river (Baruni Snana Divas). To fulfill the desire of Arjuna Lord Krishna ordered Arjun to bring Ganga with the help of an arrow. Arjuna did it by the arrow Surataranga and Lord Krishna with Garuda and Arjuna took a bath in it and named the river Bira Turanga. As:-

Nadira name Biraturang se dianti
Devanga pateka je bandhile Siripati

Historians identified the river Brutanga of Kandhamal district with Biraturanga as it flows near Manibhadra Mountain of Bastingia Mutha situated in Chakapada block of Kandhamal district. And as per following narration:

'Bauda name lata je Mahindra name giri
Kotie linga gheni tanhi Bijaye Tripurari'

It was at that time under Boudh kingdom and famous Lord Birupakshya Siva along with a number of Siva Lingas present on the bank of the river Brutanga to bless the people. Presently it is a popular religious tourist place for Saivites and Hindus.

Lord Krishna blessed the river and ordered her to stay there to purify the people while taking a holy dip in it as following verse of the poet.

'Boile Suravi tumbhe ambha agnya suna
Maha maha baruni je padiba jeban dina
Satya Tretaya Dwapar Kali Juga chari
Ye sara age thiba ahi rupa dhari
Melechhanku mukati hoibara nimante
Abasya bije devi karibu sara pathe'

Accordingly on the day of Tila Saptami/ Magh Sukla Saptami (March) people gathered there for Baruni Snana (to take a holy bath in it).⁹

JAJNAGAR (JAJPUR)

In Adiparva of Mahabharat poet gives his description about Biraja kshetra Jajnagar, the present Jajpur and Jameswar Mahalinga near Mahodadhi, a place near Jajpur as Dakshina Baranasi and Kusasthali bhumi as Dwarika kshetra. All these places get valuable positions in the heart of Odia tourists.

'Jambudwipa Bhrata khanda Odarastra
mandalare

Utpaleswar linga Chitrautpala dakhina
kulare Jayantara nija bhumi Jajanagra nikate
dakhina Baranasi

Kusasthali bhumi Dwarikaje kshetra punyabasi

Sri Jameswar mahalinga Maodadhira utara tate
Nila sundara parbat nila Kalpabate.'

(Adi Parva)

GOMUKHA HARI AND SAVARI NARAYANA OF JAJPUR

Adikabi highlighted some village Gods
and Goddesses of Odisha named Gomukha Hari,
Savari Narayana, Kothari Devi and Dakeswari
etc.

Sunikari sapa je dileka Bhairoba
Jaasire huatu Gomukhi kesaba

X X X

Sankha chakra gada abhaye charibhuja Tanhu
Gomukha Kesaba hoile Debaraj

(Musali Parva)

KOTHARI AND DAKESWARI OF JAJPUR

Tahuna bijaye Tulasi nagra pure
Dekhile Kothari je Rudra nadi tire

X X X

Panchu Pandabe je tanku binaye bhagati
Jaya tu kothari go khandasi durgati

X X X

Re rekar sabade yethe rahile Dakeswari
Amokshya bhumi teniki tapodhane nuhanti pari

(Swargarohan Parva p-2663-2664)

DHARMAPUR

Suhani Kanya, the daughter of Vaisya
Hari Sahu of Dharampur near Jainagar was given
marriage to Judhisthira in Swargarohana Parva
of Sarala Mahabharat. Scholars identified the
place Dharamapur with present Dharmasala of
Jajpur district.

Sohani namena se Hari Sahura Duhiti
taku sange ghenina gale dharma raye nrupati

EKAMRA KSHETRA

Poet Sarala Das highlights Ekamrakshetra
Bhubaneswar and Ekamradev Sri Lingaraj in
Swargarohan Parva of Mahabharat as:-

'Prabesh hoile jai Ekmambar tirtha
Binduhrade snana kari dekhi Viswanathe
Ekambaradevanku se sethare pujile
Sri Lingarajdevanku darashana kale'

(Swargarohan Parva)¹⁰

VINDUSAGAR

Bana Parva of Sarala Mahabharat says
about the glory of Vindusagar Tirtha (holy place)
in the words of Kausika Risi as:-

'Tanhu chaligale sarbe Ekambara bana
Bindusagare sakale kale snana dana
Tanku kahanti Kausika ehu maha tirtha
Bije karichanti ethe Ekambaranath'

(Bana Parva)¹¹

HINGULA PITHA

Adikabi Sarala Das gives a vivid
description of Hingula Devi and Hingula Pitha in
Sabha Parva of his Master creation The
Mahabharat as:-

Se rajyara raja Birabara Chakrabarti

Badai pratapi se Uttara Kosale maha chhatri

Se gada bhitare je vijaye Hingula
jogni matangi je prasanne mahakhala

X X X X

Agni jwala kalanala murti se abhaye Pingalakshi
Kaunapa bala dhansini se atai birupakshi.

X X X X

Vijaye kantani maye pratyakshye Hengula
Janmantara daridra phitai je dekhe eka bela
(Sabha Parba, 1082-83) ¹²

RAMACHANDI

Bana Parva of Sarala Mahabharat says us a new story on Setubandha. Poet says, Sri Ram first laid the foundation stone of Setubandha on the holy place, Sriram Chandi Pitha but Bibhisan advised not to build Setubandha there as it would connect with the unholy place (ground used to attend nature's call) of Srilanka. So Sri Ram cancelled the plan to establish Setubandha there. He gave life and blessed the foundation stone to be honoured by the people as Sriram Chandi as:-

Laha laha jwiha sindura munde mandi
Konarke rahilu maa abhaya Ramachandi
X X X

Jebana sila khamba goti potile Sriram
Jyoti bijamantre pujile Sriramchandi nama
(Bana Parva -1570)

CHILIKA:

Adikabi Sarala Das created a myth named Gaja-Kachhapa Yudha in Bana Parva of his book Mahabharat. Accordingly when Garuda fell in the Nishadpur, at the time of Gaja-Kachhap war a deep ditch of about one palm tree deep was created and it became famous as Chilika, the Dakhina Maudadhi. According to the poet:-

Nagra nasakala aabara taleka gavira
Mrutika sahite udi padila saher bhitara
Kahanti Agasti pandita mahabudhi
Sehi stane Chilika hoilati Dakhina maudadhi
(Bana Parva-1590) ¹³

PURUSOTTAMA KSHETRA PURI

Adi Kabi Sarala Das says in the words of Srikrishna in Musali Parva of his Mahabharat as:

Srikrishna boile Maudadhi utare Jamanika tirthe
Nila kalapabata Nila sundara parabate
Ye pinda yehi thabaru ghenijiba Yama
Tanhi jai thapiba na Sri Purusottama
Ye pinda amara je hoiba Darubrahma
Nila kandare puja paibu chaturdha rupena
X X X

Rama Krishna Subhadra je e tini pratima
Sri Purusottame bije Hari Hali Brahma

The half burnt dead body of Srikrishna became Darubrahma and later on this Darubrahma was invoked at Nilakandara as Chaturdha Murati, named Hari, Hali, Brahma and Sudarsana (Jagannath, Balabhadra, Subhadra and Sudarsan).

PANCHA TIRTHA

Bana Parva of Sarala Mahabharat glorifies the Pancha Tirtha (five holy places of water) of Purusottam Kshetra or Puri. These are Mahodadhi (sea near Puri, Kalinga Sagar or Bay of Bengal) with Swetaganga, Narendra, Markanda and Indradyumna (four ponds in Puri) as:-

Mahodadhi Swetaganga Narendra Markanda
Indradyumnaku misai ehi pancha kunda
Babu Judhisthira ehi stane mase rahi
Panchatirtha kari Mahodadhi abagahi
(Bana Parva) ¹⁴

FESTIVE TOURISM

Sarala Das has given a vivid description of a number of festivals and rituals observed by Odia people to fulfill their wishes. These are

Ganesh Puja, Kartika Vrata, Kumara Purnima, Sivaratri, Akshaya Tritiya etc and the rituals like Kamakshya Brata, Chaitra Mangala Osha, Ekadasi Brata, Vinayak Brata etc. During these social festivals people decorated the place for puja and assembled with great enthusiasm.¹⁵

While Kapilendradev promoted the glory and greatness of Odisha through his expansionist policy, Sarala Das promoted the glory and greatness of different places of Odisha in the pages of his literary masterpiece the Mahabharat. His love for Odisha and its people can also be seen in his epic literature Mahabharat. He added a number of legends and local tales to these places which make them memorable and important among the people of Odisha as well as India, which provides tourism potentiality to Odisha tourism.

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The life of the people of Odisha is influenced by the culture of agriculture. The socio-economic and cultural life of the people of the state is interwoven with agriculture. The cultural heritage is developed through crop cultivation and its practices. The farmers of Odisha do various activities from land preparation to post harvest where they want a change to introduce in the system. Throughout the year they celebrate various cultural functions and worship Gods and Goddesses for more agricultural production. Both the gender observe these events with deep emotion. Some of the examples are being analyzed here as follows:

(2) ***Gamha Purnima:***

This is celebrated on the full moon day in the month of *Shravan* (August). In Hindu tradition, the cow is regarded as mother and bullocks are most important animal for agriculture. In this festival the agriculturists worship cattle. *Baladev*, the God of agriculture is also being worshipped this day as He treats bullocks and the plough as His vehicle and weapon respectively. On this day, the farmers clean the cattle, the sheds and all agricultural implements. They put oil on

Cultural Practice in Agriculture of Odisha

*Sabita Mishra, Abha Singh,
L. P. Sahoo & Gayatri Moharana*

(1) ***Akshaya Tritiya:***

This agricultural festival is being celebrated on the third day of the Hindu year to worship Goddess *Laxmi* for high yield. Religiously it is believed that *Ganga*, the sacred river of India landed on the earth this day whose water is very much required for agriculture. Especially the farmers sow the paddy seeds in the fields on this morning.

In the evening, the farm women arrange feasts in which the item with green leaves is a must. Same day also the women worship *Sasthi Devi* for long life of the children.

the horns, red colour (*Abhir*) on the foreheads and garlands in the neck of the animals.

On the other hand, the farm women prepare rice-cakes, *kheer*, *khechuri*, etc. and feed the animals prior to family members. Both men and women collect green grass to feed and flowers to decorate the animals. The festival is differently named as *Rakhi Purnima*. So, some farmers put sacred thread round the horns of their cattle.

(3) ***Makar Sankranti:***

It is an important festival of the year and being celebrated in most of the parts in Odisha

after harvest of paddy. By that time, all agricultural activities are over and every family has something in hand after harvest and they become free for merry-making. The male members organize competition like cock-fighting and organize big fairs.

The farm women clean the house, wear new clothes and prepare *Makar Chaula*, as a special *prasad* made of new harvested rice, sugarcane, jaggery, coconut, cheese, honey, milk, banana, etc. In tribal zones, the new clothes, meat curry, sweet cakes and liquor is being enjoyed by men and women. They sing, dance and enjoy life.

(4) *Nuakhai:*

This is also a festival which has been originated from agriculture. It is a very famous festival in western Odisha and takes place in the month of *Bhadrab* (August-September). After rice harvesting, the people offer the new yield to Goddess and then eat the offerings. All the family members wear new clothes and take the food with their friends and relatives together. All enjoy with singing, dancing and merry-making.

The housewives neatly clean and decorate their houses. They prepare sweet item (*kheer*) with rice, milk and sugar and offer to Goddess *Laxmi* for more wealth.

(5) *Raja Sankranti :*

It is a festival of the farmers. During this period they do not have any agricultural work. They worship mother earth for 3 days and after that the ploughing work starts. This festival in Odisha underlines mother earth's womanhood and like the young unmarried girl, she is given a rest from agricultural works. During these three days



farmers do not go to the field nor the girls in home do any work. The girls and the women enjoy by swinging and playing. The people in agriculture families take various delicious foods; wear new dresses, visit relatives and do merry-making. After celebration, with their agri-implements they worship their lands (*Bhuin*) and start agriculture work like ploughing. Almost monsoon starts during that festival.

The farm women mop the clay *portico* and put all the cleaned agri-implements there to worship Sun God to provide energy in those items to enhance their production.

(6) *Mana Basa Gurubara:*

It is one of the most important festivals celebrated on every Thursday in the month of *Margasir* where Goddess *Laxmi* is being worshipped. The farmers collect the matured paddy from the fields and the housewives make ropes out of it called as *menta*.

From Wednesday, the farm women mop their threshing floor and house with clay, cow dung and water for purity. On the very day early



morning, they keep the newly harvested paddy in *Manas* (bamboo made measurement units) on a wooden *khatuli* (small bed) decorated with new clothes and flowers. They offer three times *Prasad* to Goddess *Laxmi* in a day. The *Prasad* is made from delicious cakes, sweets, *kheer*, fruits, etc. which is taken by the family members only. Even the married daughters cannot take the *Prasad*. In day time the house wives read the sacred book named *Laxmi puran* to invite Goddess *Laxmi*.

(7) *Pousha Punei:*

It is an agricultural festival of Western Odisha related to the new harvest and observed on full moon day of the month of *Pousha*. On the day, the contract ends between the landowners and the old shareholders and side by side the new agreements are finalised for the coming year.

The young girls and women raise funds from villagers for feasts. Sometimes quarrels between old women and naughty children are organized for amusing the audience. The tribals enjoy the day by offering animal sacrifice to their goddess.

(8) *Baula Amabashya:*

It is a festival being celebrated in the month of *Fhalguna* for more production of mangoes. The farmers clean around the mango tree and put garlands on its trunk. The farm women prepare *gaintha* cakes made from boiled rice and worship the tree for more yield.

This is the agriculture in Odisha where both the gender play a vital role for maintaining a very strong association with culture.

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Salutations to Mother Kali

Prabhudutt Dash

For the protection of the good,
For the destruction of the evil
And for the preservation of the righteous
O Mother Kali ! You are born from age to age.

For the world assailed with violence and vandalism
And fragmented into narrow domestic walls
By fissiparous forces
And cross-border terrorism.

And for the society bereft of finer human values and altruism and generosity,
Humanism and compassion are fast disappearing from our society.
You are a guiding light of unity and symbolism of fraternity.
O Mother! You are an ocean of divinity and grace.

You are a supreme example of victory of good over evil,
virtue over vice,
And of humanity over inhumanity.
You are the strength of the weak and the power of the powerless.

O divine Mother ! Shower your blessings on mankind and society
And take away our animality and bless us with divinity.

O Mother! Save the world from jingoism,
pollution, corruption and spiritual aridness.

Salutations ! to the holy Mother
O Mother ! Kali, be kind and compassionate to us.

The recorded history of Odisha is well traced back to Mauryan period. In the earliest strata of the historical period of Indian History, the Mauryan attitude to the sea and maritime trade is known to some extent. *Meghasthenes* considered that Mauryan had a state monopoly on ship. *Arthashastra* recommends that the state supervision of shipping was under the officer called *navadhyaksha*. One has to take into account the fact that the Mauryan realm included within its long stretches of coastal edicts are sites like Soppara in Konkan, Girmar in Kathiawad, Dhauli and Jaugada in Kalinga, which are situated on or near the coast. All these data may imply some interests of seaborne commerce.

Kalingan penetration in to South East Asia. The popularity of Buddhism in Odisha from days of Maruyan emperor Asoka (3rd century BCE.) also contributed to the process of cultural transmission over several centuries. The available evidences indicate that for nearly about one thousand years since the beginning of the Christian era, monks, merchants and adventurers continued to visit South East Asia. South-East Asia, with its valuable deposits of gold, tin, species, scanted wood etc, became a veritable *El Dorado* where great wealth might be acquired with ease. Thus, the direction of Kalinga's sea-faring activities was mainly towards South East Asia. It is evident from *Buddhagat* (Burmese sacred scripture) that a

Maritime Heritage of Odisha : Beacon and Background

Dr. Sunil Kumar Patnaik

Besides suitable geographical location, adventurous and daring spirit of the Kalingan sailors and the royal patronage coupled with a number of other factors contributed to the growth and development of maritime activities of ancient Odisha. This is to some extent corroborated by archaeological data, epigraphy, and sculptural depictions. K S Behera (1993 OHRJ) writes that several factors facilitated sea voyages and maritime contacts. The development of empire, coastal settlements, urban centers, ports, inland communication, coinage, innovation of ship building and navigational techniques, demand for eastern waters etc, provided the stimulus for

steady commercial intercourse was cultivated in Burma by the Buddhist merchants of Kalinga, which soon led to missionary undertakings for the propagation of their religion, and afterwards to the assumption of political supremacy in the land. The economic factor and the profit of the overseas trade was the main factor for the earliest maritime activities of the people of Kalinga. In support of this N Dutt writes "The main cause of expansion of Indian culture was a commercial enterprise. There were Indian seamen and traders, who ventured out into the sea in large boats to procure gold by selling their goods in foreign countries. This search for gold led the

Indians to use the name Suvarnabhumi or Suvarnadipa indiscriminately –the Silver land, and gold land of Ptolemy”. Further, he also says that the trade and commercial activities were carried on not only from the Indian side but were reciprocal.

In the oldest Pali books, we have accounts of the journeys which generally have followed in the already established routes; this is incidental evidence of such routes as were then in use by traders. Later, we have accounts of routes actually followed by merchants, either on boats or with their caravans of bullock carts. The *Divyavadana*, dating from second century CE, states that dangers from sea-voyages arise from 1. the whales and tortoises, 2. from waves and tides 3. from running aground 4. from sinking in water, 5. from being struck on the marine rocks 6. from monsoons and 7. from pirates. Indeed *Jatakas*, *Majjhimanikaya*, which generally date from pre-Christian centuries abound in stories of shipwrecks during the sea voyages on account of one or other reasons stated above. The *Sussundi Jataka*, for instance refers to *makaras* (crocodiles) and huge leviathans swallowing up whole ship. A graphic description regarding the attacks by huge whales in the Arabian Sea has been narrated by Diodorus (c.50 BCE) in connection with return journey of Alexander’s sailors. From the age of Buddha (6th -5th century BC) onwards there was a second phase of urbanisation in India and a proliferation of arts and crafts organized with guild system. Evidence of such diversification was also available in the western Deccan and parts of Eastern India. The recovery of *punchmark* coins from about the 5th century BC onwards from different parts of the country was least monetized, which helped in the intensification of trade and commerce. For development of maritime trade two aspects were

important i.e the first is the technology of ships and the second is the role of Buddhism. These two are more prominent in Odishan context and have more evidences particularly known from recent excavations of Kankia (Radhanagar), Langudi, Palur and Manikapatna.

In the earliest period of Indian art of Bharut and Sanchi 2nd-1st century BC, the stitches of wooden planks of a ship are represented. In a sculptural depiction in Kanheri caves of 2nd century CE, representation of a scene of a shipwreck on seas are seen two men praying for rescue to the Bodhisattva, who sends two messengers. This is one of the oldest representation of sea voyage in art when India’s maritime trade had reached far and wide to Rome, Egypt, China and Sri Lanka. Again in Ajanta we find three important scenes in paintings of shipwrecks in context with Jataka stories in cave no 17 and 2.

In the ancient period several ports flourished on the coast which served the outlets of India’s trade with the Roman Empire, Sri Lanka and countries of Southeast Asia and Far East. During the period under discussion India’s trade through the Bay of Bengal was controlled by the ports on Kalinga and the Coromondal coast. The rise and fall of the ports were closely linked with the growth and decline of overseas trade.

In the early centuries of the Christian Era, Odisha (Kalinga) had active trade contact with the western world, especially with the Roman Empire. The western trade flourished because of the demand for luxury articles of Kalinga in the Roman Empire. The *Periplus of the Erythraean Sea* (1st century CE) of an unknown author besides mentioning the Kalingan port of Dosarene, has referred to the trade relation

between Kalinga and the Roman world. The author mentions Dosarene as producing the best type of ivory known as Dosarenic. Ptolemy the Greek geographer during the second century CE. has referred to another famous port of Kalinga named Palur from where ships disembarked directly across the Bay of Bengal to the South-East Asian countries. The discovery of rouletted ware from Sisupalgarh, Manikapatna, Radhanagar and Tamluk in the Midnapore district of modern West Bengal is very significant in this regard. The rouletted ware was first identified and dated by Wheeler at Arikamedu is one of the parameter for trade. These were probably brought into Odisha by the Roman merchants. Rouletted ware is often regarded as important evidence of Indo-Roman trade. Influenced by the Hellenistic tradition of impressed decoration, rouletting is usually produced by the continuous rolling motion of a toothed-wheel, called roulette, when it is held against the revolving clay vessel. It is believed that the finer varieties of rouletted ware were imported from Roman empire, while the coarser varieties were made in India. It may be mentioned that Roman bullae have been discovered at Sisupalgarh and Radhanagar and Roman coins at Biratgarh and Bamanghati in the Mayurbhanj district, which suggests trade link of Kalinga with the Roman Empire. Besides, a gold coin bearing Graeco-Roman motif together with pottery fragments and terracotta figures of the Roman origin have been also discovered from Tamluk. (the site of ancient Odishan Tamralipti port). It is indeed accepted that there was a well developed indigenous maritime network in existence in Asian waters long before 15th century CE.

Buddhist settlements of Deccan like Amaravati, Nagarjunakonda, Dhanyakataka or Dharanikota on the river Krishna in Guntur region were developed during the period of Satvahanas

(1st century BCE to 3rd CE,) and Ikshvakus. These were prosperous towns and cities mainly inhabited by artisan classes. Buddhist monuments are developed here and both Nagarjunakonda and Amaravati are famous for its Art. There were regular interaction between Odishan contemporary Buddhist settlements like Lalitgiri and Ratnagiri, since all these are in same trade route and some inscriptional references are also found. A Brahmi inscription of the time of *Sri Mathariputra Virapurasadatta*, the second Ikshvaku king dated in 14th regnal year corresponding to CE 286, records the building of a *Chaitya griha* within the *Chuladharmagiri Vihara* on the Sriparvata hill east of Ikshvaku city called Vijayapuri. (Ep.Ind, vol xx, pp. 7 & 22). This was meant for the teachers of Ceylon who were engaged in the pursuit of spreading the Dharma to various countries. The Theravadinis from *Tamrapanidvipa* greatly influenced the Sanghas at Sriparvata and converted to the faith those who belonged to Kashmir-Gandhara-China, Tosali, Avanvasa, Yavana, Damilo, Palura and Tamrapanidvipa. These countries are also found mentioned in the Mahavamsa among the territories which had converted to Buddhism after the Third Council (Sharma:1985 : 87). Some newly discovered sites of Andhra Pradesh near Visakhapatnam like Thatalakonda, Bhavikonda, Sankram, Lingikonda also prove the fact. Thus there was a close interaction between the Buddhist settlements of this period in eastern India. This was the great trade circuit that links between Central India and South East Asia and Odisha and Andhra in the middle on the coast. But all these ancient towns of Andhra Pradesh began to decline from 3rd century CE onwards.

By 3rd century CE, Mediterranean trade had declined and many urban centres in the north and western Deccan underwent degeneration and

decay. It may be appropriate to correlate that the collapse of Han dynasty in China by c.221 CE contributed to changing the picture in Central Asia. By that time we observe a change in the Indian landscape, namely a rapid process of de-urbanisation (R S Sharma :1987:181). It is very archaeologists experience that even in the case of continuous human occupation; post-Kushana levels display much poorer building techniques and reuse of earlier building materials. A great number of small and large towns were abandoned in 3rd century AD, and in certain areas as is shown by territorial surveys, the collapse of a whole network of roads and small settlements, which had been kept functioning by Buddhist monasteries is observable (Verardi:2007:20,23ff). The process was probably aggravated by the collapse of the trading activity with the West that followed St.Cyprian's plague of the years 251-266 CE, which is an important component of the crisis of the 3rd century in Roman Empire.(MC Neill:1998:131,135-137).

This was also seen in the urban centers like Dantapura, Kalinganagar and Palura of Odisha coast which after 3rd – 4th century CE, little reference is available regarding the prosperity. Moreover, we have the Sisupalgarh (Tosali or Kalinganagar ?) – an urban centre of Odisha marked the decline and by fifth century CE, the entire settlement vanished, perhaps due to decline of maritime trade ?. The excavations at Kankia (Radhanagar) (OIMSEAS: 2015) shows that there was an early historical settlement with fortifications and was existing from 4th- 3rd century BCE to early part of 5th century CE. The citadel is surrounded by number of Buddhist settlements like Langudi, Kayama, Vajragiri, Tarapur and Deuli which form cluster like that of Deccan. The growth of major Buddhist centres at Lalitgiri (c.3rd B CE to 11-12th CE), Langudi (c. 3rd BCE to

6th-7th .CE), Udayagiri (c. 2nd BCE to 12th -13th CE), Kankia –Radhanagar (c.3rd BCE to 5th - 6th CE) Ratnagiri (c.5th to 12th-13th CE) other sites such as Tarapur (2nd -1st century BCE/CE), Kayama (1st century BC/CE to 5th-6th CE), Vajragiri (5th/6th to 12th -13th CE) are in one cluster. The First phase (3rd century BCE to 4th century CE) is attested with the development of Buddhist settlements having Stupas, Viharas, Chaityas, Rock-cut caves together with coins, terracotta objects, early pottery, inscriptions all that indicate a wide and huge settlements were developed within a radius of 30 kms. The second phase (5th century CE to 11th century CE) is marked with the construction of *Viharas such as Chandraditya Mahavihara, Madhavpur Mahavihara, Singhprasta Mahavihara, Ratnagiri Mahavihara* adorned with Buddha and Boddhisattva images, Vajrayana pantheons, Votive stupas. Interestingly, Buddhism continued to be a principal religion till 7th-8th century CE. All these sites cannot be studied in isolation. The culture with a plethora of Buddhist monuments and sculptures indicate a strong background of trade and commerce and inter-regional as well as trans-oceanic cultural contacts. It is clearly reflected in the above excavations that the settlements, particularly at Sisupalgarh, Kankia-Radhanagar, Langudi, Jaugarh, Asurgarh that the downward /shifting trend is marked after 3rd -4th century CE which otherwise proved from the literature that there was a break in the principal core areas and new areas/settlement even in Ratnagiri, Udayagiri (2nd phase) Kuruma, Solampur, Kupari, both it developed after 4th - 5th century CE.

But in Odishan context so far the material evidences particularly from Lalitgiri and Udayagiri show that during 3rd and 4th century CE., the Buddhist establishments were strengthened and

number of monastic complexes were constructed. Little later towards 5th-6th century CE, the Ratnagiri Buddhist establishment developed with plethora of Mahayana images. There developed in all these three establishments, the mature phase of Mahayana and subsequently Vajrayana phase. So also number of such establishments are developed at Solampur, Boudh, Kuruma, Brahmavana, Vajragiri, Kolangiri, Kupari, Ayodhya, Aragarh, Achutrajpur and host of others. Hiuen Tsang had visited Odra, Kalinga and Kongoda in the middle of 7th century CE. From his travelogue, it is ascertained that Buddhism was in a flourishing state. There was a Buddhist learning centre called Puspagiri which might be a University. Thus in Odishan context, it could be marked that there were two phases of Buddhism. The first phase mostly Hinayana (Theravada) and later Mahayana phase settlements as discussed, are also linked / depended maritime trade. The Buddhist heritage sites along with Maritime Heritage sites are closely associated like that of Palur, Manikapatna, Kankia-Radhanagar, Lalitgiri, Langudi, Kuruma. Further, north Khalkatapatna – a port site near Konarak was excavated (ASI 1990), which has yielded Chinese Celadon, porcelain as well as Middle East pottery of 9th-10th century CE. Explorations around Potagarh also brought out two Chinese copper coins of the late Song period. Exploration of the coast below Rusikulya reveals shreds of Chinese Celadon (Tripathi 1995:65). Even the area around Narendrapur and Chadabali in Bhadrak District has evidences of reverine trade. The ancient sites like Narla, Asuragr, Budhigarh, Kharligarh on the river Tel, tributary of Mahanadi in Kalahandi district has provided recently many evidences of early trade (B.Mishra, 2014). These archaeological evidence points out to Odisha's

participation in the trade boom in the Indian Ocean from the earliest period to the 13th century CE.

The history and heritage of Odisha are largely glimpsed through these sites and their material culture. Along with material culture, a critical and comparative study of the rich Sanskrit and Prakrit languages and literature, obtained in a variety of records in Sri Lanka, Burma, Indo-China and Indonesia is still a desideratum. The study of the historical geography of the region is equally important. The study is made, thus a preliminary beginning.

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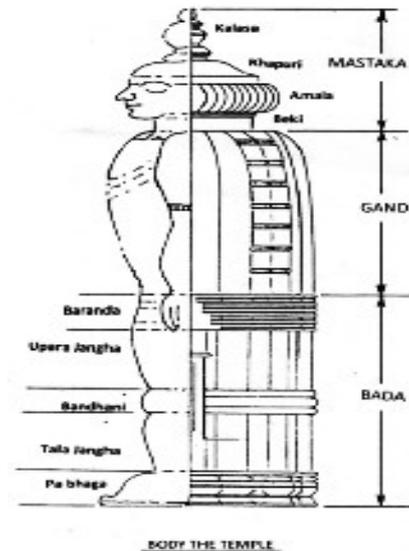
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Konark for most people is an art gallery of beautiful murals, titillating friezes and a store house of colourful legends! Nobody is willing even to think, if it had any greater role to play. Yet, the real glories of this great monument far surpass the entire gamut of wishful glories.

THE ARTISTIC CONCEPT

Behind every great art, there is a great philosophy. Until that philosophy is understood the real greatness of the Sun Temple of Konarka will not be understood.

Start from the temple itself; it is not a structure alone with certain mundane roles to play.



The Unknown Konark

Anil Dey

Hindus treat the temple as a living human being. They call the human body, '*Deha Mandira*'-body the temple; it is holy. In the canons of Kalingan architecture, different parts of the structure are named after different parts of human anatomy – *Pada* (foot), *Jangha* (thigh), *Gandi*, (body above waist), *Beki* (neck), *Mastaka* (head) and so on. The tall tower of *Rekha* temple is considered as *Man* and the squat ornamented *Pidha* temple in front, as *Woman*. Hindu philosopher has also likened the human body to a chariot:

**Atmanaam Rathinaam biddhi shariram
ratha mebatu/**

**Buddhi tu sarathi biddhi manah
pragahameba cha //**

Kathopanisad (1.iii.4)

***Body is a chariot of which soul is the master;
intellect is its charioteer and mind, its bridle.***

The world exists from the combined force of man and woman. The great architect of Konarka added to this concept the solar presence and the eternal journey of humanity. On stone he expressed:

***Powered by solar grace, the united
journey of man and woman in their bodily
chariot, rolls on and on through days, weeks,***

months, years and generations after generations to eternity. This is deathless - Amruta. There is nothing parochial, narrow or communal in this great philosophy; no mention even of any known religion. A secular thought was embedded in its very architectural and iconographic planning.

Treatise on art of Konarka will be incomplete without taking into account the famous erotic friezes. Many theories have been advanced on these images. Percy Brown (1872-1955), an art critic of Victorian mindset, who at one stage named these sculptures, “Plastic obscenity” recorded later, *“Deep within the sculptured stones lies an artless perfection that is full of art, in-expressible yet potent, like the musical notes of Mendelssohn’s ‘Songs without words’ or the hunting indefinable melodies of the ‘Nocturnes’ Debussy.”* The apparent conflict between the earthy and spiritual aspects of this great art will be better understood, when we discuss the history of temple ornamentation in Odisha. Otherwise these friezes will remain, ever an enigma.



Till around 7th century, ornamentations on the Odishan temples were few but there was no bar on decorating walls inside. The trend changed

thereafter. While the external surface was ornamented more and more, the inside was shorn of all ornamentation. Symbolically they were telling, *man and woman come together attracted by physical charms but once they merge in each other all external attractions get lost.* The architect seems to have been influenced by the under mentioned scripture—one of the many – in *Brahadaranyaka Upanisad:*

Tadwa aswei-tatichhanda apahata-papam-abhayam rupam/

Tadyatha Priyaya striya sampariswakto na bahyam kinchana beda nantaram, Ebamebayam purushaha: pragyenatmana samparshwakto na bahyam Kinchan beda nantaram; tadwa aswei-tadapta-kamam-aptakamam-akamam rupam Shokantaram.

-Brahadaranyaka Upanisad (4.3.21)

This image of the soul is devoid of lust or guilt. Like a couple in deep embrace forgetting their outer or inner cravings and, in a state of oneness, the soul is beyond desire, lust, or sorrow. That is the state in which these couples have remained frozen for what seems to be the eternity.

Now look at the erotic sculptures again; you will not find a single instance of rape or physical atrocity. The churning world of humanity is merged in cosmic oneness. Essential though, can we present them in a new temple with same frankness?

The Sun Temple of Konarka was an epic written on stone. Epics contain certain eternal values. Ramayana and Mahabharata have been written time and again. Each of them is written in a manner conforming to the social mores of that time. Yet the eternal values enshrined in

these epics have not been lost. This great temple can rise again if protagonists keep this in mind and modern artists are able to present the erotica in essence, without offending contemporary social mores.

AN ENGINEERING MARVEL

Here again the real glory of a highly developed nation remains buried in the cesspool of ignorance and wishful legends. It is scientifically ascertained now that the height of the main temple was 228 feet above ground. The cluster of 5 temples including the tower and a massive plinth contained an estimated 1,23,397 tones of stone. The massive structure remained erect for over 300 years **without any cementing material in its joints**. There are much older temples constructed in same technology; dating back to 600 A.D. A decadent society has lulled itself to believe that 1200 carpenters did this feat which was crowned by a 12 year old lad and the boy leaped over 270 feet from the temple top to sacrifice himself in *Chandrabhaga*! Probe reveals no historicity of this absurd story. The story was made immortal by the venerable freedom fighter Pt. Gopabandhu Das skilfully adopting it to encourage people to make individual sacrifices in the war of independence. There exists unexplored history of



a highly developed race, the country could be justly proud of without resorting to absurd stories.

The technology behind keeping such massive structures erect for centuries is simple but its implementation calls for a high degree of precision. Corbelling, calls for gapless joints of adjoining stone blocks while layers after layers of stone are progressively reduced in periphery, keeping the centre in absolute plumb. The tendency to fall inside is arrested by adjoining stone blocks; easier said than done. The plan of these great towers also integrates a quake resistant property. It is difficult to explain in this short space, what is called **Structural Plan Density**. This is now the subject matter of in-depth research. It would be enough to say that Konarka temple had the highest SPD (47%) in India.

Scriptures require Odishan temples to be laid on east-west axis. Measured by prismatic compass, the magnetic bearing of Konarka comes to 1°22'30"⁽¹⁾. Was this achieved by a carpenter?

In many places in India timber has been used in temple building because of their availability and artisan friendly character. Medieval Odisha was deeply forested, yet Odisha used stone for their temples. Apart from resistance to weathering, stone bears a great property that the modern environmentalists find useful. Research shows,



Sand stone generates 64 Kg of CO₂ per ton while concrete generates 130 Kg/ton, Timber generates 450kg./ton and Galvanized steel generates 2820 kg/ton. Civilized world is shifting towards stone with their green building concept. Did our forbearers know this ?

Iron beams lying in open at Konarka have sustained 750 years of saline exposure without rusting. This is wrought iron. Ashok pillar of Delhi was cast with similar metal. A researcher of IIT Kanpur has found out that an electrolytic function was induced in the process of casting to convert rust into hard, thin impermeable shell on the surface⁽²⁾. Although production of this material was stopped after ingress of alloy steel the self healing property of the material has now set a rethinking to start its production with modification. Was that the work of simple blacksmith?

There are many other areas of temple building which would not have been possible without advanced science. That the old scriptures are not available does not mean there were none. It is available from history that the old masters were highly knowledgeable yet highly secretive about sharing knowledge. The bane has not ended with the old masters. CBRI had refused this writer to part with the knowledge of what they found under the plinth of Konarka till dragged to the Central Information Commission!

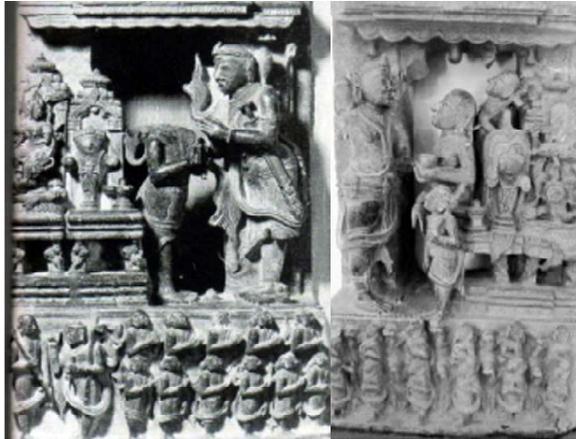
If engineering treaties of the past are lost the present science is sufficiently advanced, not only to find them but also add advancement of science to make a better world. Research is necessary not only for maintenance of old structures but also to create new ones – even public buildings. Public safety and economy are involved.

A SECULAR TEMPLE

The caption sounds absurd but we shall soon see, a deeply rooted secular thought remains buried in this temple. I am surprised, no one before had asked a very pertinent question!

At a time when Kalinga was inundated in Jagannath Bhakti and Jagannath was the Royal icon of Ganga dynasty, why did the brightest star of that dynasty spend a fortune to create a temple 14 feet taller than the Royal Jagannath Temple, much more beautiful than any temple of that time and consecrated therein the Sun God who had little following then!

For an answer one has to go into history. It is to be born in mind that king Chodagangadeb (1112 AD to 1142 AD) who founded Ganga dynasty in Utkal (it was still not Odisha) came from south where the dynasty was Shiva worshipper. It also comes out of history that Chodaganga became a *Baisnaba*, made Jagannath (an incarnation of *Bishnu*) the royal icon and started building the Jagannath temple that we see today. Narasinghadeb-I was 8th in the line, the most powerful and a great benevolent king. Such rulers do not take hasty decisions. What was his royal vision ? One has to go further into history for answer. History also reveals that the society then was bitterly divided in internecine quarrel between *Baishnab*, *Shaiba* and *Shakta* cults with followers of Jagannath trying to override all others.⁽³⁾ Social amity was natural casualty. Seven and half century before present Prime Minister Modiji chanted, “**Sab-ka-sath, Sab-ka-Vikash**” this medieval king had understood, without social amity his country cannot prosper. He tried to usher that amity using religion itself as a tool. He had understood, all these cults at their core, preach humanitarian values; the followers



engineer rift. He reasoned, a joint interaction under one roof will ultimately even out ruffled feathers. He placed on one pedestal the *Lingam, Lord Jagannath and Debi Bhabani* – symbolizing the three warring cult – and himself stood on a side paying obeisance. Two such friezes were recovered from the ruins; one of the two is now in Konarka Museum and the other in National museum. A third frieze, still adorns the upper Jangha of the first plinth near about the 6th wheel, counting from south-east. There exist other evidences to show Narsingha's liberal mindset. *Sun, whose benign grace, brooks no barrier of religion, caste, creed, colour or nationality*, was the perfect foil to his liberal mind. Historian Thomas E Donaldson states, "Religious synthesis" and "Increasing secular iconography"⁽⁴⁾ and Dr. Debala Mitra, former D.G of ASI describes him as "Secular to the core"⁽⁵⁾. Providence did not permit the king to implement his secular ideology nor the temple to survive. The temple was consecrated in 1258 A.D and Narsingha's rein ended in 1264. Although rituals continued for around three hundred years; in the political turmoil and ecological changes that followed, the temple itself was desecrated plundered and destroyed.

One unique aspect of Narsingha's attempted reform was that he did not create any new religion like Emperor Akbar's Din-i-ilahi nor asked anyone to change faith; neither even himself changed path like Chodagangadeb; but only tried to create an environment of reconciliation through talk. Although social differences have multiplied manifold in past seven and half century, Narsingha's approach remains valid even today. In Narsingha's time, a small part of India was his world but science and technology today, has converted the world itself in to a small village. Yet, people have drifted miles apart, in various matrixes of religion, caste, colour, education, language and nationality. The gift and bane of science is that no individual or community can any more remain in a box. **There is justification and urgency to create a Sun Temple in Narsingha's tradition; but modified to suit the contemporary world. Konarka can and should rise again in its contemporary Avatar; name it differently if need be. This great responsibility rests not only on the society but also on the State, notwithstanding its secular credential. The primary responsibility of a welfare State is welfare of the society.**

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I. THE CONCEPT OF *YOGANIDRA*

Yoga is one pointed awareness and *nidra* is sleep. *Yoganidra* belongs to higher stages of *raja yoga*, since it is essentially a method of *pratyahara*. It is one aspect of *pratyahara* which leads to higher stages of concentration and *samadhi*. The science of *yoganidra* is as old as the age of *Puranas* where Lord Vishnu lies on a serpent in *yoganidra*. Though the word *yoganidra* is not found in *Upanishads*, yet the concept is there in the subsequent literatures like *Bramha Samhita*, *Mandukya Upanishad*, *Markandeya Purana*, *Devimahatmya*, *Bhagavata Purana*, *The Shrimad Devi Bhagavatam (Devi Purana)*, *Shiva Purana*

in their life clear and assist in reaching a state called enlightenment. It is derived from *tantra*. It is a systematic method of inducing complete physical, mental and emotional relaxation. It is often referred to as psychic sleep or deep relaxation with inner awareness. It is a state of thoughtlessness.

The three main traditional aspects of the *yoganidra* practice are systematic method of inducing complete mental, physical and emotional relaxation while maintaining awareness at deeper levels, way to manifest any desire (physical, mental or spiritual) and method of altering *karma* and finding *moksha* (liberation).

Yoganidra - The Sleepless Sleep

Dr. Saroj Kumar Sahu

(Siva Puranam, Vidyesvara Samhita – 6th Adhyayam Brahma and Vishnu Clash), *Linga Purana*, *Shanti Parva* of *Mahabharata*, *Hatha Pradipika*, *Hathayoga Manjari*, *Gheranda Samhita*, *Yoga Taravali* and *Yoga Sutra*. This was developed through ages by different *sadhakas*.

Yoganidra is a powerful technique from the *tantra yoga* tradition. It is both a name of a state and of a practice which create an altered state of consciousness allowing the practitioner to relax and heal their being, expand their faculty of imagination, enter the realm of subconscious and superconscious, effectively manifest seemingly magical changes in their life, certain *karmic* debris

II. SYNONYMS

The synonyms of *yoganidra* are: yogic sleep, psychic sleep, sleepless sleep, meditative sleep and dynamic sleep, transcendental sleep, conscious sleep, deep relaxation and a scientific sleep with inner awareness, thoughtless sleep.

III. CHARACTERISTIC FEATURES OF *YOGANIDRA*

A systematic rotation of consciousness in the body which originated from tantric practices of *nyasa* (meaning ‘to place’ or ‘to take’ the mind to that point).

IV. DIFFERENCE BETWEEN *NIDRA* (NORMAL UNTRAINED SLEEP) AND *YOGANIDRA* (YOGIC SLEEP)

1. *Nidra* is involuntary but *yoganidra* is voluntary.
2. *Nidra* gives partial rest but *yoganidra* gives complete rest to mind, brain, nervous system, senses and body.
3. *Nidra* does not give rest to unconscious mind but *yoganidra* gives rest to unconscious mind.
4. The person passes through different states of consciousness as he/she passes through different stages of *nidra*. The practitioner remains conscious throughout the practice of *yoganidra*.
5. *Nidra* is like meditation but *yoganidra* is unlike meditation.
6. *Nidra* is voluntarily irreversible but *yoganidra* is voluntarily reversible (determines to voluntarily go to a state of deep sleep and come back to the fully conscious state according to his will).
7. *Nidra* can not train the body but *yoganidra* witnesses the body by withdrawing the consciousness mind voluntarily.
8. *Nidra* can not train the will power but *yoganidra* trains the will power by building determination (*sankalpa shakti*).
9. *Nidra* can not study the incoming thoughts from the unconscious mind but *yoganidra* can study the incoming thoughts from the unconscious mind.
10. *Nidra* gives incomplete relaxation but *yoganidra* gives complete and deep relaxation.
11. *Nidra* cannot go beyond all the levels of unconscious mind but *yoganidra* can go beyond all the levels of unconscious mind.

V. DIFFERENCE BETWEEN MEDITATION AND *YOGANIDRA*

1. Meditation does not seek conscious awareness of the state of deep sleep but *yoganidra* seeks conscious awareness of the state of deep sleep.
2. One can practise any meditative pose that is steady and comfortable for meditation but for *yoganidra*, only *Savasana* or Corpse pose alone is recommended.
3. *Yoganidra* supports and strengthens the meditational techniques.
4. Meditation helps the mind to attain one pointedness but *yoganidra* leads one to the state of constant awareness.

VI. DIFFERENCE BETWEEN THE BRAIN WAVE PATTERNS OF *NIDRA* AND *YOGANIDRA*

1. In *nidra* there is no intermediate platform of α (alpha) wave predominance in between the β (beta) predominant wakeful state and the θ (theta) predominant dreaming sleep. In *yoganidra* an intermediate platform of α (alpha) wave predominance is developed between the β (beta) predominant wakeful state and the slow δ (delta) rhythm pattern of deep sleep.
2. In *nidra* total relaxation is not developed but in *yoganidra* total relaxation is developed.
3. In the process of *nidra*, three steps are involved such as awake (β /beta wave predominance), dreaming sleep (θ /theta wave predominance) and deep sleep (δ /delta) wave predominance). In the process of *yoganidra*, four steps are involved such as awake (β /beta wave predominance), *yoganidra* (α /alpha wave predominance), dreaming sleep (θ /theta wave

predominance) and deep sleep (ä/delta wave predominance)

4. In *nidra* there is no á (alpha) wave predominance but in *yoganidra* the á (alpha) wave is predominant.

VII. DIFFERENCE BETWEEN YOGANIDRA AND HYPNOSIS

Yoganidra and hypnosis brings about a state of sensory withdrawal. But they are two very different sciences.

1. Although they may start at the same point of relaxation and receptivity, *yoganidra* proceeds in one direction and hypnosis in another.

2. When the mind is dissociated from the sensory knowledge, it passes through a hypnotic state but the state of mind achieved in *yoganidra* is far beyond hypnosis.

3. The aim of *yoganidra* is to take consciousness as far as one can lead it. When someone is transcending up to a certain point, he/she is actually passing through the range of hypnosis.

4. **During *yoganidra*, the brain is completely awake and it receives a higher quality of stimuli and develops a different type of awareness.** However in hypnosis, the subject is led into a deep sleep in which the brain is completely shut down. The consciousness in hypnotic state is very limited and confined to a very small area. This is *tamasic* condition, while *yoganidra* creates a *sattvic* condition.

5. According to *yoga*, there are three important *nadis* or energy channels in the physical body known as *Ida*, *Pingala* and *Sushumna*. *Ida* conveys the mental force, *Pingala* the vital force and *Sushumna* the spiritual force. Throughout our lives, *Ida* and *Pingala nadis* are

continually feeding the brain with the necessary stimuli which enable it to cognize an object, a sound, an idea. If someone closes off *Ida* and *Pingala*, then brain is isolated. That is hypnosis. **But in *yoganidra*, the *Sushumna nadi* is activated and provides the necessary energy and stimuli to the brain.** Because of *Sushumna* activation, the brain receives a higher quality of stimuli and a different type of knowledge.

6. There are distinct differences between *yoganidra* and hypnosis. The most important difference is that it is absolutely crucial to “Stay Awake” and “Stay Conscious” in *yoganidra*. If you are not conscious, then you are not doing *yoganidra*. The terms “Stay Awake” and “Stay Conscious” are not normally found in any hypnosis script.

7. During *yoganidra* the brain is completely awake. However, in hypnosis, the subject is led into a deep sleep in which the brain is completely shut down. The consciousness is confined to a small area and the capacities are limited.

8. *Yoganidra* has been compared to hypnosis, but the two have little in common. In hypnosis, one becomes extremely sensitized to the external suggestions for therapeutic or other purposes, whereas *yoganidra* is a means of heightening self-awareness to witness one’s own psychic awakening.

VIII. GENERAL SUGGESTION FOR THE PRACTICE OF YOGANIDRA

1. **Duration of practice** - It generally lasts for twenty to forty minutes.

2. **Place of practice** - Quiet, closed, semi-dark room with closed doors and windows.

3. **Time of practice** - At the same time every day, either early in the morning or in the evening just before going to bed.

4. Best Position during practice - Lie down in *shavasana* on a thin blanket or thin mat, without pillow.

5. Don'ts during practice - Concentration, control over breath and sleep.

6. Food habit - In empty stomach in hypo acidic people and after food (tea, coffee, fruit juice, bread or a few biscuits) in hyperacid costitution.

7. Preliminary *yogasanas* to be performed before *yoganidra* - *Pawanmuktasana*, *Sarvangasana*, *Halasana*, *Matsyasana*, *Paschimottanasana*, *Bhujangasana*, *Shalabhasana* or *Sirshasana*. Short alternative to this series is *Suryanamaskara* and *Naukasana*.

8. Preliminary *pranayama* to be performed before *yoganidra* - *Ujjayi* in *vajrasana* with *so ham* (He is I) mantra *japa* (*ajapa japa*), *Nadi shodhana pranayama* with or without retention (*kumbhaka sahita* or *kumbhaka - rahita*) in *Padmasana* or *Siddhasana*.

9. Ultimate point in *yoganidra* - Visualization.

10. Privacy - Essential.

11. Clothing - Light and loose.

12. Alternate position for practice of *yoganidra* - Sitting posture or while standing.

IX. METHODS OF PRACTISING *YOGANIDRA*

1. Following the instructions of an *Acharya* or instructor mentally initially.

2. Following the instructions through an audio CD after getting some perfection in the practice of *yoganidra*.

3. Following self instructions when the practitioner has mastery over the practice of *yoganidra*.

X. OUTLINE OF THE PRACTICE OF *YOGANIDRA* (STAGES OF *YOGANIDRA*)

1. Preparation for the practice – Physical adjustment, appropriate posture and other necessary preparation.

2. Relaxation – Relaxation of the body, calm down the breath, body awareness.

3. Resolve (Autosuggestion) - To take *sankalpa* (resolve) to uplift the personality, to do some positive work, to give up any negative thinking or bad habit etc.

4. Rotation of consciousness – Rotation of the awareness to each and every parts of the body.

5. Awareness of the breath - Awareness on the breathing process and breathing counting.

6. Feeling and sensations – Intense physical or emotional feelings are recalled or awakened, experienced fully, then removed. Usually this is practised with pairs of opposite feelings, such as heat and cold, heaviness and lightness joy and sorrow, love and hate.

7. Sound management – Different sound heard from different near and far sources are observed and witnessed.

8. Visualization – Visualisation of images named or described by the instructor.

9. Resolve – Once again remembering the earlier *Sankalpa* (resolve) .

10. Ending the practice – Finishing the practice and coming back to the normal activity.

XI. POINTS TO REMEMBER

One should bear the following points in the mind while doing *yoganidra* – 1) Relax, but do not sleep, 2) Be aware, do not concentrate, 3) Maintain the attitude of a witness - do not get lost in the mental reverie, 4) Maintain awareness

of the sound of the teacher's voice; do not lose contact, 5) Do not move the body, 6) Keep your eyes closed throughout the practice, 7) Do not try to intellectualize or understand the process of *yoganidra*. Just follow and do the practice.

XII. TIPS AND WARNINGS

One should not feel discouraged if he/she is distracted by random thoughts and images. It may take many attempts for him/her to control your mind with ease. One should work on basic meditation and breathing techniques to help perfect in *yoganidra* practice. For best results, *yoganidra* should be practised when he/she is not overly fatigued.

XIII. YOGANIDRA; ITS ADVANTAGES AND APPLICATIONS

Yoganidra is a technique which may be applied for diverse purposes. It is a self-therapy. Various studies have been done in different parts of the 'world for observing the effect of *yoganidra*. Not only it has been experienced as the most powerful relaxation but also has untold benefits that go beyond the therapeutic.

1. **Stamping a positive thought** - Any desirable trait can be acquired by the practice of *yoganidra*.
2. **The negative of a negative thought** - Through *yoganidra* one can get rid of his negative thoughts and bad habits.
3. **Annihilating the pernicious undercurrent** - The *yoganidra* technique erases the imprinted idea from the subconscious and the unconscious. The patient suffering from psychosomatic disorders does not need the services of a psychoanalyst or psychotherapist. He does it himself.

4. **Normalizing the body functions** - Sometimes the body organ or tissue may be hypo - active or hyper - active. There may be hormonal imbalance. For all such psychological disorders, *yoganidra* may be a potent tool to correct the defect. The disorders are - decreased secretion of ovarian hormones, decreased secretion of insulin in diabetes mellitus, osteoporosis, Alzheimer's disease (cerebral cortex atrophy accompanied by loss of memory and deteriorating mental malfunctioning) and insomnia.

5. **Normalizing the biochemical activities of the body** - Many physical and mental diseases are brought about due to malfunctioning of the biochemical machinery within the body. *Yoganidra* has the potential ability to cure such malfunctioning.

6. **Correcting and potentiating the immune system** - Antibiotics and chemotherapeutic agents can fight against microbial infection if and when the immune system functions efficiently. It strengthens the activity of the immune system, helps in combating diseases that have sprung up with new dimensions and reached a peak in the last few decades.

7. **Supplementary therapy to medical therapy** - It is not sure to cure all psychosomatic diseases. It may be a therapy supplementary to the medical therapy by expert doctors. The psychosomatic diseases are - peptic ulcer, chronic colitis, stress, psychosomatic skin disorders such as neurodermatitis, eczematous dermatitis, hyperhidrosis, psoriasis, asthma, thyrotoxicosis, stress - induced organic heart diseases, hypertension, stress induced cancer, chronic arthritis, tension headache or migraine, mental conflict. It is useful as one's self therapy in the treatment of one's physical, mental and spiritual ailments.

8. **Reduces sleep requirements** – It reduces sleep requirements, induces sleep, in case of insomnia, lowers blood pressure, aid in sleep, awaken your senses,

9. **Counteracts stress** – It counteracts stress and minimizes tension, induces calmness and clarity, reduce stress and anxiety.

10. **Rejuvenates the body and mind** – It rejuvenates the body and mind, trains and relaxes the mind, clears up the unconscious, brings deeper perception of the mind, enhances memory and learning capacity, brings deeper perception of the mind, awakens innate inner intelligence, removes psychological blocks, fears, phobias, conflicts, complexes and so forth, brings joy, well-being, fulfilment and contentment into one's life, brings about effervescent self-confidence, improves mood and concentration, develop intuition and creativity and readjust your way of thinking and induces meditation.

11. **Manages psychological disorders** - It gives you profound experience of muscular, mental and emotional relaxation, improves the lives of people with chronic degenerative diseases, decreases the requirements for analgesic, hypnotic and sedative drugs.

12. **Manages psychosomatic diseases** - Removes and prevents psychosomatic diseases such as high B.P., diabetes, asthma, rheumatism, neurasthenia, allergies etc.

13. **Harmonizes the two hemispheres** - Helps harmonize the two hemispheres of the brain and the two aspects of the autonomous nervous system (sympathetic and parasympathetic). The impressions in the subconscious are brought to surface, observed, experienced and removed.

14. **Provides perfect intra-uterine growth** – It provides the perfect conditions for intra-uterine

growth of the foetus, acts as an ideal antidote to preserve child's natural abilities and creative faculties in the most effortless and spontaneous way, plays a vital role in ensuring psychological health and well being of children.

15. **Relaxes whole system** - It relaxes the whole psycho physiological system.

16. **Yoganidra as a process of releasing** – It induces deep relaxation at all the levels – physical, mental and emotional. It is used to change the nature of mind along the positive lines. Awakens the psychic body and gives the practitioner, experiences of the astral plane.

17. **Spiritual attainment** - Assist in the achievement of a state of so called self-realization (complete self-awareness), helps in restoring mental, emotional, and physical health by way of relaxation and makes the mind more conducive to *pratyahara* - withdrawing senses from their objects, *dharana* - concentration and meditation. It burns the old *samskaras*, habits and tendencies in order to be born new. Yoganidra can be a means to spiritual attainment and to the final end of liberation (moksha).

XIV. CONCLUSION

Yoganidra is a technique only. It is a yogic means. It is not an end. The means can be used to achieve many goals. Once properly understood, the use can be multiplied and a *sankalpa* for each individual case can be appropriately framed. The technique can be made use of for bringing about physical, mental and spiritual improvement in one's life through self therapy. The technique is simple. But the effect it produces to improve the quality of life is spectacular. In today's busy world, yogic sleep may be the essential tool for rejuvenation.

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Do we have to rewrite the history of Odisha? If you ask me I would say “Yes.” At least we should get it verified by using modern scientific and technical methods so that it is accepted by all, by the experts on the subject as well as by the common man without leaving any chances for a second guess. Leave the experts aside, the contemporary common man has become so technology savvy and knowledgeable about what science, engineering and technology could achieve or could be made to achieve today that he or she is not prepared to accept anything but the result to be right on the dot, be it in the affirmative or the negative and nothing in between. It is the

on the walls of the temples, monuments and caves, and of course, on the tongue of people as legends, folktales and folklores. The Europeans, who visited India as merchants and finally ended up as its rulers, started to document its land, sea, rivers, flora, fauna, weather, culture, people, tradition, literature, epics, art, architecture, sculpture, religions, industries, education system, manufacture, trade, commerce, past rulers, strong points and weaknesses of the natives, the travel diaries of the foreign visitors and about all that they could think of. They did it for their own benefit; to know the people and the land so well that they could rule its inhabitants without facing

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responsibility of the historians and the archaeologists to take the lead and move in this direction and devise tools and methods those could be integrated into the education and cultural systems at the society, family and individual levels for the truthful revelation of our history in detail so that it gets its proper place in the history of India and the world.

India did not have a chronologically recorded formal history of its own till the British came to rule the Country. Whatever history about India existed then, existed indirectly in epics and scriptures, inscriptions on copper plates and stones, travel stories of the visitors from abroad,

any problem and plan their future strategies basing on their knowledge acquired from analysis of these documents. From their investigation emerged the statistical accounts, gazetteers, journals, geographical surveys, maps and other vital documents, and most importantly the formal history of India and its different regions, of course, written from their point of view. However, they were not always right because of their lack of complete knowledge about the varied Indian culture, traditions and languages, and again at times, due to their wrong perceptions and hasty conclusions. Another reason for wrong interpretation of our history by the Europeans and

the Europeanised Indians is their heavy dependence on the travel diaries of the foreign visitors. Some tourists visited the country and returned to their motherland with their experience and knowledge and let their people know about it in detail. Most of the trips of these different classes of visitors were sponsored by the kings and the emperors or the rich and the influential people of their respective homeland. Since their trips were sponsored, while writing the stories about their travel in India or some of its regions like Odisha, they have always tried to glorify their own country and their sponsors. We observe this phenomenon more in case of the writers who had an interest in or were directly or indirectly related to the contemporary ruling dynasty of this kingdom. Through their writings they usually degraded the native rulers and the people and glorified the rulers and the people of their masters more just to make them larger than life. Rabindra Nath Tagore at page 2 of his article „History of Bharatavarsha? states “It appears as if we are nobody in India; and those who came from outside alone matter.” This phenomenon was prevalent during the colonial period and continued to cause damage even in the post-colonial era as the textbooks of history were derived from the history books of these foreign writers. To this effect Rabindra Nath Tagore further states, “But our real ties as with the Bharatavarsha that lies outside the textbooks.” Odisha and the Odia race are the worst sufferers in this regard. During the last hundred years many successful attempts by the individual historians and archaeologists have been made to bring the real history of Odisha to light though some of their conclusions based on traditional methods, like circumstantial and epigraphic evidences, corroboration, and comparison of contemporary events, are still being questioned today.

History being highly subjective in nature its interpretation depends on the imagination,

assumptions and analysis made by the interpreter and hence varies from scholar to scholar generating many different and even sometimes opposing statements. At times scholars researching on the subject stretch their imagination far and wide and occasionally too far and too wide that leads to many assumptions made by them including some wrong ones. The layman interested to know about the history gets confused by these opposing and wrong statements of the scholars and finally loses interest in the subject. It happens with the history of India in general and the history of Odisha in particular or for that matter with the history of any region.

Aristotle says, “History is an account of the unchanging past.” How can we go back in time and change what has happened already? If we do that it would not be history; it would be fiction. So let our history not change in future. This can be achieved by taking the help of modern scientific methods existing today and devising new ones if required for certain purposes along with the usual traditional methods of applying epigraphic evidences and corroboration, etc. The study of history no longer remains confined to the realm of the humanities; it now has spread its wings into the spheres of science and technology. Many modern techniques like 3-D remote sensing, satellite imagery and GIS technology, high resolution aerial photography, RADAR technology, seismic technology, carbon dating for metals used and fossils trapped between stone blocks of temples and monuments, spectrum analysis and many more are now being used to confirm the inferences drawn by the scholars of history and archaeology. With the science and technology advancing at a rapid rate I expect more and more new tools and methods for this purpose are also going to be introduced in future. Hence, not only the historians or the archaeologists alone but also the scholars of all other fields like,

engineering, architecture, computer graphics, virtual reality, artificial intelligence, metallurgy, science, sculpture, art, performing art, environment, geography, geology, anthropology, management, administration and literature should get involved in the process of bringing out the real history of Odisha to light. The amalgamation of expert knowledge and skill of the scholars of different fields, use of modern scientific equipment and procedures, collection, assimilation and analysis of data and their coordination and interpretation without any prejudice will bring out a fuller picture of our past in such a manner that it becomes indisputable and easily comprehended even by the layman. The experts in computer graphics and virtual reality could work to convert the compiled data for reconstruction of our history and historical monuments in 3-D walk-through audio-visual format. Such facilities are required to be installed at the apex universities and research centres. It may be an expensive process and take years to complete but, I think, it has to be done.

A good starting point for studying our history scientifically would be to study the individual historical and archaeological sites and surroundings, even those in ruins, as our history basically revolves around our forts, castles, temples and monuments. It is not to be done by any single scholar, rather by a large team of professionals of various fields as stated above. The research of a team may be focused on a single or a specific group of temples or monuments. For this, apart from collecting data from the site and using scientific methods, all other sources like the writings of recent and medieval historians, the epics, scriptures, inscriptions on stone blocks, temples, monuments, copper plates, coins, excavated material and even the legends, folklores and folktales are to be studied seriously and the relevant information retrieved. Some scholars totally discard the epics, legends, folktales

and folklores considering them as fictitious having no historical value. However we know, the science fiction today could be a reality tomorrow and similarly the legends today could have been a reality in the past. Though this statement may not be true by one hundred per cent, I feel, every story has a core of truth and rather than discarding it completely the component of truth or the core of the story needs to be recognized and extracted from it. In the British period the Europeans termed our education system, culture and tradition and our industry as inferior to their corresponding systems and inflicted such thinking in to our minds resulting in breakdown of all our traditional systems throwing the entire nation in to confusion and uncertainty. They classified all our epics as mythology considering them as fictitious having no historical value. Our people started to lose interest in them and finally they were all removed from our so called modern lifestyle. However, some of the statements made in our epics have recently been proved to be true using modern technology. For example, using satellite imagery and spectrum analysis it is proved by NASA that the Ram Setu connecting India and Ceylon is manmade and a scholar of IIT, Kharagpur recently proved that the River Chandrabhaga near the Sun Temple at Konark once existed. I expect many more such things to come to light if more scholars take interest in it.

For rejuvenating our history with truth I would like to say that the research topics chosen by the scholars of different departments of a particular university or even of different universities for their Doctoral Degree be not selected randomly but be focused on a particular subject, monument or event dealing with its various aspects lying in different fields so that when all the findings by the individual scholars of different streams are merged together it brings out a fuller picture of the subject from all angles like science,

engineering, architecture, computer graphics, virtual reality, geology, history, archaeology, culture, tradition, religion, administration, literature, town planning and human resource management, etc. It would require extreme coordination and constant communication amongst the different groups and the individuals carrying out the research. I think with modern electronic and other communication facilities it is quite possible to do it effectively and economically. However for its success, an apex body with representation from all fields would be needed for selection of the main topic and assignment of subjects related to it to the scholars of different disciplines, devise ways for the research, monitoring, evaluation and compilation of the data to arrive at the final version. It has to work in the manner that is prevalent in the corporate world. The final result would be like a product developed by the contribution of each and every person involved with it and working within a fixed guideline to make it a success for the product to be appreciated by everyone. The individual work of the scholars may be evaluated and recognised as their contribution towards their individual Doctoral Degree.

We have always neglected our history and we are still continuing to neglect it. On the personal front, I do not know who were my grandfather's grandfather and my grandmother's grandmother. Where did they live and what did they do for a living? Now I feel, I should have asked my grandfather when he was alive. But unfortunately I was very young at the time and not wise enough then to ask such questions. Somebody or to say in particular, my teacher then should have asked me to do so. Hence, I think, we should instil a sense in the mind of our young generation about how important is our history, both at individual and at the community levels, better at all levels. We may start with asking them to find their own roots. The history teachers in

schools should take the lead and assign projects to each and every student to trace their respective roots as far back as they could go in one academic session, of course, along with the usual homework of tracing the root from Bahadur Shah Zafar leading back to Chenghiz Khan.

Another reason for the diminishing knowledge of the local, regional and national history of the contemporary younger generation is due to our current family system. We now live mostly in nuclear families where all the members of it are quite busy in building their respective career. They live in the present and think of the future only. In joint families the grandfathers and grandmothers and other senior members had enough time for their grandchildren and used to tell them about the local and the regional heroes, culture, trade, tradition, the rulers and the major events of the past, etc. through storytelling, folklores and folktales. They made them aware about their roots which is no longer happening. I feel that, apart from teaching history in schools as per the prescribed syllabus, the students should be taught at least once in a week about the major events, the heroes and the monuments, etc., in short the history of their region.

Knowledge about the past works like a foundation to make the individuals in a society stand together promoting unity and helps them to develop the sense of nationalism. It helps in proper planning of their future. So is the importance of history. For the benefit of the society it has to be revealed truthfully and explicitly so that nobody could challenge it in future as truth is truth having no other way for its depiction.

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Ravenshaw is celebrating its sesquicentennial anniversary during this year from 20th January 2017 to 19th January 2018. There was a time when every educated Odia used to take pride addressing himself a Ravenshawian. The history of Ravenshaw is interlinked with the growth of Renaissance in 19th and 20th century Odisha.

It was established in 1868, in the aftermath of a great famine of Odisha known as 'NAANKA DURBHIKHYA'. Thomas Edward Ravenshaw, the Commissioner of Odisha, had initiated the establishment of this college with a view to promoting higher education in Odisha. It

was then affiliated to the Calcutta University. The Maharaja donated Rs. 20,000/- which practically fulfilled all the requirements of the College. On the suggestion of the Maharaja, the college was named after Commissioner Ravenshaw Sahib, in order to commemorate his services to the cause of education in Odisha. At that time Mr. Samuel Ager was appointed as the first Principal of Ravenshaw College with student strength of 19 only on the rolls. The College was later shifted to its present magnificent red mansion within a sprawling campus of 87.4 acres at the outskirts of Cuttack town in 1921. The foundation stone of the present building was laid by Sir Edward Gate, the Governor of Odisha in 1919. When in 1921

Sesquicentennial Ravenshaw : A Living Movement of Modern Odisha

Prof. Ananta Charan Sahu

was initially started as an intermediate college named 'Cuttack College', within the campus of Cuttack Zilla School, with only six students on its roll, now known as Ravenshaw Collegiate School. In January 1875, Commissioner Ravenshaw Sahib converted it into a full-fledged degree college with the recommendation of Mr. H. Woodrow, the DPI of Bengal: as Odisha was at that time a part of Bengal Presidency.

With the financial support and patronage of Sri Krishna Chandra Bhanja Deo, the Maharaja of Mayurbhanj, the intermediate college was converted into a full-fledged degree college, bearing the name 'Cuttack College', in 1876. It

the College was housed in the new building. Maharaja Purnachandra Bhanj Deo of Mayurbhanj donated Rs. 1,00,000/- towards the expenses of electrification and other equipment of science laboratories. Sri Rajendra Narayan Bhanj Deo, the Raja of Kanika, donated Rs. 55,000/- towards the construction of a library building known as 'Kanika Library'. The said Kanika Library was later merged with the centenary Library inaugurated by Hon'ble Triguna Sen, the then Education Minister of Independent India.

Some of the celebrated faculty members in the teaching staff of this college were Sir Jadunath Sarcar (1918), Professor of History; R.P.

Khosla, Professor of Economics; Ross Masood, Acharya Jogesh Chandra Bidyanidhi, Pranakrushna Parija, Balabhadra Prasad, P. Sundaram, Artaballabh Mohanty and Krushna Chandra Panigrahi etc; to mention a few. By 1922, the sanctioned strength of teaching staff had reached 31, out of which 13 were from Indian Education Service, 2 were Europeans and the rest were from Provincial Education Service.

Odisha became a separate province on 1st April 1936, but the College continued to remain affiliated to the Patna University until the establishment of Utkal University in 1943. Godavarish Mishra, the first Education Minister of Modern Odisha, introduced the Utkal University Bill and got it passed on 30th June 1943 and the University came into existence on 27th November 1943. But there was no campus to accommodate the new University. Thus the Utkal University was made to function within the campus of Ravenshaw College for about two decades, until it was shifted to its new campus at Vani Vihar, Bhubaneswar on 2nd January 1963. Never did the Education Minister think of converting Ravenshaw College into a University, visualising the importance of its long standing history, heritage and contributions. Some of the illustrious sons of Odisha like Utkalmani Gopabandhu Das, Janakinath Bose (father of Netaji Subhas), Biswanath Dash, Pandit Godavarish Mishra, Acharya Harihar Das, Pandit Nilakantha Das, Bhubanananda Das, Harekrushna Mahatab, Nabakrushna Choudhury, Biju Patnaik, Mrs. Nandini Satapathy, Janaki Ballabh Patnaik were among the alumni to name a few. Eminent litterateurs like Annada Sankar Ray, Kalandi Charan Panigrahi, Gopinath Mohanty, Surendra Mohanty, Sachi Routray etc. were also illustrious alumni of this institution.

Ravenshaw had come to the forefront of the freedom movement when on 26th January 1930, in response to the call of Mahatma Gandhi, its students celebrated the Independence Day. In 1942 in response to the call of Mahatma Gandhi for 'Quit India Movement', many students of Ravenshaw College left their studies and joined the freedom struggle. Banamali Pattnaik, Biren Mitra, Banka Bihari Das, Ashok Das, Bibhudendra Mishra, Surajmal Saha and Mathurananda Sahu, to name a few were among the freedom fighters, who were arrested under the Defence of India Act and interned within the Berhampur Central Jail of Odisha as security prisoners.

On 20th July 1937 the Odisha Assembly started functioning within the main hall of Ravenshaw College, now known as Heritage Hall. On the occasion of diamond jubilee celebration of Ravenshaw College, the then Principal Mr. H.R. Batheja observed "We have at last a temple of learning, fair to look on, stately in proportions, which compares not unfavourably with the only other temple; the temple of Lord Jagannath, for which Odisha is known all over India; the two monuments represent Odisha to the outside world" and are source of justice and pride to every Odia."

In due recognition to the distinguished national character of this institution, the Indian Science Congress was held for the first time in Odisha within the campus of Ravenshaw College in 1962. This College was awarded the rare honour and unique distinction through the issue of commemorative postage stamp by the Government of India in 1978. The College was the first in Odisha to be accorded autonomous status by the U.G.C. in 1989-90. Dr. Ananta Charan Sahu was selected to be appointed as

the first Principal of the Autonomous College in 1990. At that time the College had 20 teaching departments out of which 12 Departments provided post-graduate teaching.

At the time of its birth in 1868, Ravenshaw was the only seat of collegiate higher education in Odisha. There is a sea-change during the span of 150 years. Now in 2017 the statistics of collegiate education indicate that Odisha has about 26 Universities including the institutes of technical, vocational and medical education. The State has about 565 degree colleges both in the private and government sectors including the

autonomous colleges. The quantity has swallowed up the quality of higher education.

I take pride in associating myself as one of its alumni, a faculty member and a former Head of this institution. On the occasion of its sesquicentennial anniversary, let us hope and strive to convert this unique citadel of learning into a centre of excellence.

Prof. Ananta Charan Sahu, Retd. Principal, Ravenshaw (Autonomous) College, 569, Netaji Nagar, Shelter Chhak, Cuttack-753008

Corporate Social Responsibility (CSR) over the years has turned out to be one of the most vital adjuncts of Public Relations. In other words societal responsibility for corporate has changed in many ways and it is no longer only justifying their profits by solely committing a certain amount to the development of society but much more-focusing on bringing together communities and people with the corporate in order to develop a sustainable relationship that thrives on mutual trust and respect.



CSR also pertains to a company's sense of responsibility towards the community and

This change needs a new way of communication as stakeholders need to

Corporate Social Responsibility

Dr. Ashok Kumar Panda

environment both ecological and social in which it operates. This is important as there has been rising concerns on ethical issues in business. CSR is the continuing commitment by business to behave ethically and contribute to economic development while improving quality of life of the workforce and their families as well as of the local community and society at large. In fact, Corporate citizenship is an idea, which has both practical and ethical dimensions. It relates to a two-way relationship between corporations and society which are oriented towards meeting community needs. It is like business organizations and the community having a symbiotic relationship with one thriving on the other.

understand the overall role of corporate in an interdependent society. Corporate Social Responsibility which came into effect from April 1, 2014 makes it mandatory for companies having a net worth of Rs.500 crore or more or a turnover of 1,000 crore or a net profit of Rs.500 crore or more to contribute 2 per cent of their profit after tax of preceding three years towards CSR.

India is possibly the first country to have CSR spending through a statutory provision. Given how important this legislation is CSR communications has become all the more vital.

Firms that concentrate on benefiting the community usually attract the best talent and build the best brands.

Though many large corporates have been contributing substantial amounts towards community development, very few focus on communicating the same to their stakeholders effectively.

With this CSR mandate PR professionals will need to gear up to help their organizations achieve their CSR goals by aligning community and other stakeholder engagements with the company's business objective. This will require a completely different skill set, and those who understand the ecosystem can deliver meaningful counsel and have the capacity to execute programmes, monitor them and report back in the form of an annual CSR report.

Experts opine that while the demand for specialized CSR communications is increasing, corporate will want to have their own team both in-house and external communicators who understand community relations, people who have worked with NGO in the past or have been a part of a corporate sustainability team within large corporate houses.

The job would be also to ensure that there is robust, regular communication with the community in question and to showcase the human stories that result from the CSR programme. Here the focus must be on the cause and benefits.

In this scenario, how should corporate look at the changed landscape? What are the changes they need to bring in their approach of driving CSR campaigns and what are the pitfalls they need to be aware about?

Employee engagement is another huge area that PR can play a role by ensuring that there is strong employee involvement and pride in the CSR initiative of a company. Marketing and promoting local products is another vital area where the company can extend support to the local community.

Another point one needs to keep in the mind is the impact of disengagement from a cause. If, for some reason, there is a rethink on a CSR programme mid-way –there is irreparable damage that can be done to one's reputation, as well as to stakeholders' trust. Hence, this must be reviewed in the right earnest before taking any decision in this direction.

Here, PR practitioners' primary job is to communicate the organization's key message with stakeholders in order to develop a healthy operating environment. Here, three things are important – sending the message to the right audience through the right medium and also at the right time.

Shri Jagannath Temple, Kaushalya Padia Jagamatha, Banahara is situated in the Revenue village of Bhagabatpur in the district of Kendrapada. The place is popularly called 'Kaushalya Padia Jagamatha' and has an area of 2.460 acres registered in the name of Shri Baladevjew, the elder brother of Shri Jagannath, as is the practice in Kendrapada district. It is about six kilometres from Kendrapada town and 1.5 kilometres from Balia bus stop on Cuttack-Kendrapada road.

There is no recorded document to exactly determine the period of establishment of the

the *matha*. Unhappy over the state of affairs, Baba Ram Das met the then *Jamindar* (Landlord) of the locality and requested to provide him with a place of worship at a bit interior from the road. The then *Jamindar* of the area gifted him the piece of land known as 'Kaushalya Padia' to establish the *matha*.



Baba Shri Shri Ram Das and Shri Jagannath Temple at Kaushalya Padia

Aswini Kumar Mishra

Matha (monastery). As it transpires from public memory, there was a saint hailing from Western part of India (most probably from Maharashtra) named Ram Das, who came with an Idol of Shri Jagannath and started worshipping the Lord at 'Bankabandha' (Jantilo) on the Cuttack-Kendrapada Road. He also started a *yajna* on Shri Ramanavami, every year at the same place. This was around the decade 1870s.

During the period, travellers used to come with elephants and seeing the Baba, used to stay there. They also used to demand many things and were disturbing the peaceful atmosphere of

Subsequently the idols of Shri Baladevjew, Maa Subhadra and Maa Mahalakshmi were established to bring the *matha* to its present shape.

After shifting from Jantilo, Baba Ram Das started the *matha* at *Kaushalya Padia* and also continued to perform the annual *yajna* in the *matha* premises. That is how the place is known as *Kaushalya Padia Jagamatha*. The people of all the surrounding villages like Banahara, Sanagaon, Badagaon, Jantilo, Baghilo, Balia etc., within a radius of say 10 kilometres used to help and participate actively in the *yajna*. The *yajna* is continuing till date starting on the auspicious

day of Shri Ram Navami for a period of seven days and concludes on the day of full moon. Of late the villagers of Jantilo thought of reviving the yajna at the original place at Bankabandha and a yajna is performed there starting Akshaya Tritiya every year. While the yajna started afresh at this place since late seventies, an old brick structure *yajna kunda* was unearthed showing an evidence of the fact of arrival of Baba Ram Das in the religious history of the area.

Initially the idols of Shri Baladevjiw, Shri Jagannath, Maa Shubhadra and Maa Mahalakshmi were worshipped in a thatched house. Late Gokulananda Kanungo, the then landlord and custodian of the plots of land belonging to Shri Baladevjiw, constructed a concrete roof building, where the idols were kept and worshipped. Since the building has outlived its utility, the room housing the deities has been demolished and a temple is under construction with help from the surrounding villagers. A small temple for Shri Mahalakshmi is also under construction.

After worshipping in the *matha* for so many years, Baba Ram Das once travelled to his native place. The *matha* was taken care of by another Sadhu, known as *Paschima Babaji*, as no one remembers his name. Baba Ram Das after returning from his village did not like to disturb the *Paschima Babaji* and started living on the banks of the village pond in Jantilo. He took *samadhi* on *Shravana Krishna Ekadashi* of 1913 AD as would be seen from the inscription on his *Samadhi*.

The period of arrival of Baba Ram Das at Jantilo has been calculated basing on the collateral evidence available, as no other documentary evidence is available. Shri Tarakanta Kanungo of Balia, presently 88 years old says

that he has not seen the Baba, but heard from his parents that Baba Ram Das was a noble saint and dominated the religious scene of the area for a period of 40-45 years. Since the baba expired in 1913, as would be seen from the inscriptions on his *Samadhi*, he would have arrived around 1870s.

Shri Kuna Raula of Melaka Sahi, who is 88 years old says that his father told him about the legendary personality, who was not only associated with the *matha*. He was responsible for construction of the present *Ramachandi* temple at 'Melak Sahi' and shifting the deity there, who was earlier, worshipped under a tree behind the place where the present temple is located.

Manoj Barik of Jantilo says that the 'Grameswar' (Shiva) temple in Jantilo was being constructed during the last days of Baba Ram Das, when he was staying on the banks of the village pond. On his request a window was kept in the temple in the south side, so that he could pray Lord Shiva from his resting place. Interestingly, we do not see windows in the temples constructed at those times and there is also no window on any other side of the temple. Baba's *chimuta* is still available with Shri Basanta Kumar Pati of Jantilo and is worshipped in his house. He says that the *chimuta* was handed over by the Baba to Shri Pati's grandfather, who was an ardent follower of the Baba.

The unique feature of this Jagannath temple is the annual Yajna held from Shri Ramanavami every year for seven days, where Lord Shri Jagannath and Shri Mahalaxmi move to the yajnasala during the yajna. Anna *bhoga* is not offered during this period.

Aswini Kumar Mishra, Plot No.328/341, Ebaranga, Bhubaneswar.

World Mental Health Day is celebrated on 10th October every year across the World. The objective is to raise awareness about mental health and providing support for better mental well-being. World Federation for Mental Health founded the awareness day in 1992 and since then people all over the World are celebrating World Mental Health Day.

During our adult lives, a large proportion of our time is spent at work. Our experience in the workplace is one of the factors determining our overall well-being. Work is good for mental health but a negative working environment can lead to physical and mental health problem,

managerial environment, the skills and competencies of employees, and the support available for employees to carry out their work. Stress is one of the risk factors for mental health problems, but never thought of or discussed. Unemployment is a well-recognized risk factor mental health problems, while returning to, or getting work is protective. Risk to mental health include inadequate health and safety policies, poor communication and management practices, limited participation in decision making or low control over one's area of work, low levels of support for employees, inflexible working hours and unclear tasks or organizational objectives. Risks

Mental Health in the Workplace

Dr. Prasanta Kumar Mohapatra

harmful use of substances or alcohol, absenteeism and lost productivity.

Statistics on mental health in the workplace say that one in six workers suffer from anxiety, depression and unmanageable stress each year. 74% of people with a mental health problem for more than a year are out of work. 55% of those with depression or anxiety for more than a year are out of work.

There are many risk factors for mental health that may be present in the working environment. Most risks relate to interactions between type of work, the organizational and

may also be related to job content, such as unsuitable tasks for the person competencies or a high and unrelenting workload. Some jobs may carry a higher personal risk than others which can have an impact on mental health and be a cause of symptoms of mental disorders or lead to harmful use of alcohol or psychoactive drugs. Risk may be increased in situations where there is a lack of team cohesion or social support.

Bullying and psychological harassment are commonly reported causes of work related stress by workers and present risks to the health of workers. They are associated with both psychological and physical problems. These

health consequences can have costs for employers in terms of reduced productivity and increased staff turnover. They can have a negative impact on family and social interactions.

An important element of achieving a healthy workplace is the development of governmental legislation, strategies and policies. A healthy workplace can be described as one where workers and managers actively contribute to the working environment by promoting and protecting the health, safety and well-being of all employees. Mental health interventions should be delivered as a part of an integrated health and well-being strategy that covers prevention, early identification, support and rehabilitation. Organizations have a responsibility to support individuals with mental disorders in either continuing or returning to work.

WHO's Global Plan of Action on Worker's Health (2008-2017) and Mental Health Action Plan (2013-2020) outline relevant

principles, objectives and implementation strategies to promote good mental health in the workplace. These include addressing social determinants of mental health, such as living standards and working conditions, activities for prevention and promotion of health and mental health, including activities to reduce stigmatization and discrimination and increasing access to evidence-based care through health service development including access to occupational health services. WHO is developing and testing IT-supported self-help tools to address common mental disorders, harmful use of alcohol and psychological distress in low and middle income countries.

Dr. Prasanta Kumar Mohapatra, Consultant (Psychiatry), Capital Hospital, Bhubaneswar.

Rasagola belongs to Odisha. There's no doubt about it. There're lots of information and evidence to support this claim. It is one of the traditional food offerings made to Lord Jagannath. As part of the last ritual of Rath Yatra, known as 'Niladri Bije' (Lord Jagannath's return to his abode after nine days), it is offered to goddess Lakshmi on behalf of Lord Jagannath. Lord Jagannath had gone to visit his birth place accompanied by His brother and sister for nine days, and that had made his wife, Goddess Lakshmi angry. It is, however, unfortunate that West Bengal has claimed itself to be the place of origin of *rasagola* as well as of the word 'rasagola'.



through providing sufficient evidence in the form of arguments and establish logically the claim of Odisha.

Rasagola: The Ritual Offering of Odisha

Asit Mohanty
Translated from Odia by Supriya Kar

Rasagola is a soft, small-sized sweet. Its shape could be bigger than a tiny ball and smaller than a hand bomb. And yet, a 'sweet war' has commenced between two neighbouring states, Odisha and West Bengal, over it. Odisha has retorted strongly by celebrating the Rasagola Day for the first time on 30th July 2015. However, one may create certain amount of public awareness through celebrating such a day once a year, but that cannot be the valid evidence on the basis of which it can be said rasagola belongs to Odisha. **If one wants to claim that 'rasagola belongs to Odisha' and that 'rasagola is part of the ritual food offering at Lord Jagannath temple', one has to reject Bengal's claim**

In the middle of 2015, Government of Odisha started the procedure to acquire the Geographic Indications (GI) status for rasagola prepared in Pahala, a place situated on the NH5 between Cuttack and Bhubaneswar. The specialty of GI status is this: it is an identity marker for a particular product or commodity originating from a particular place. The Odishan products which have acquired the GI status include Kotapada handloom sari and ikat, the stone sculpture of Konark, patta chitra and appliqué of Pipili, khandua sari, Sambalpuri handloom saris, Bomkai sari and clothes, Berhampur silk sari and clothes, Gopalpur tussar weaves, *kia* flower and its essence from Ganjam, curtains and

handlooms of Dhala Pathara and Odisha Pattachitra (logo). All these have been registered with special GI status. There had been no controversy in the process of acquiring GI status for all these products. However, the claim rasagola belongs to Odisha has stirred a long dormant dispute between West Bengal and Odisha.

People of Bengal were startled and claimed loudly 'rasagola belongs to us'. The people of Odisha did no less. There were heated discussions, debates in newspapers, journals, magazines, and also on television channels. This issue was also raised in the Odisha State Assembly. As a result, Government of Odisha formed three committees under the supervision of the Department of Science and Technology on 22nd September, 2015. The objectives of these committees were:

1. To collect sufficient data and evidence, and apply for rasogolla's GI status or patent at the Registrar of Intellectual Property Rights, Government of India
2. To prove wrong the baseless claims of Bengal that rasagola belongs to Bengal
3. To place a demand to disrespect Bengal's claim and approve Odisha's.

In the mean time, a few GI authorities have stated that it is not viable to claim GI status for a food product like rasagola. It may be mentioned here the GI status has been conferred on food products like *ladoo* of Tirupati, *ratalami seo* of Madhya Pradesh, *peda* of Dharwad, *halim* of Hyderabad, and *muan* of Joynagar (West Bengal). So, why isn't it justified to demand a GI status for rasagola of Odisha? Odisha has a number of infallible weapons, too.

When and where exactly the preparation of rasagola started remains unknown. However,

those who say that it originated in Bengal have stories to offer.

The Cornwallis Story¹

According to one such story, when Lord Cornwallis was the Governor General of India, he wanted to please the landlords in order to get more levy from them. A large banquet was arranged for the landlords. As it was customary, the important guests were offered pudding as dessert at such banquets. But the regular Bengali cook who prepared pudding suddenly fell ill that day; as a result, the responsibility fell on another cook. He did not know how to prepare pudding. The milk meant for preparing pudding could not be processed properly and it curdled. As the man did not know what to do with the *chhena* (cottage cheese) thus formed out of it, he put all of it in a piece of cloth and tied it into a bundle and hung it. But no one knew how, the knot opened and the cottage cheese fell into a large pan full of sugar syrup. Next morning, it was found that the cottage cheese was floating in the syrup. He tasted a bit out of it and found it delicious. None of the guests had ever tasted such a delicious sweet before. Everybody started praising it effusively. According to this story, it was the initial form of rasagola.

Hence, according to this story, rasagola was first prepared in Bengal towards the end of eighteenth century. But the information provided by Bengalis themselves is that rasogolla was prepared in 1868.

Rasogolla, which entralls all

No sooner than the debate got stirred whether rasogolla belonged to Odisha or Bengal, Haripada Bhowmik, a Bengali scholar who researches on culture, wrote a book really fast, *Rasogolla Banglar Jagatmatano Abiskar* (Rasogolla which entralls all is an invention of

Bengal) and published it in August 2015. It has been published by Gangchil, Kolkata².

Kshiramohan and Kshiragolak

He has written in the introduction of the book, “All of a sudden it is demanded by Odisha that rasogolla’s place of origin is Puri, and that it was initially known as *kshiramohan*. It was clear from the name that it is actually *kshiragolak*. The real rasogolla is never prepared from milk. Rasogolla is prepared from *chhena* processed from curdled milk. Some of the Odia researchers term rasogolla as *chhena ra kshiramohan*. *Chhena* and *Kshira*—both are formed out of milk. If hot milk is curdled, *chhena* (cottage cheese) is formed, and if milk is boiled and thickened, it becomes condensed milk, *kshira*. So *kshira* is never referred to as *chhena*. Hence, ‘*chhena ra kshiramohan*’ phrase is like a stone bowl of gold.”

***Chhena* exclusively belongs to Bengal ?**

Haripada Bhowmik has made a laughable claim regarding *chhena* in his book: The word *chhena* was prevalent in Bengal. This word does not exist in Sanskrit literature or dictionaries. In them the spoilt substance (which is prepared by curdling milk) is known as ‘amiksha’, ‘kilata’, and ‘dudhakurchika’. From Sanskrit ‘chhinna’ ‘chhana’ or ‘chhena’ has come. This word is originally a Bangla word.”³ But the word ‘chhena’ and the delicacies made from it are widely mentioned in the *Mahabharata* by Sarala Das, the *Ramayana* of Balaram Das and other such Odia works belonging to fifteenth century.

Sarala Das is known as the ‘adikabi’ (first poet) of Odisha. According to the description in his *Mahabharata*’s ‘Madhya Parva’, during the planning of dharma jajna, Arjuna brought Sri Krishna to Barunabanta. Mother Kunti served

them many delicacies. Among these were *chhena* and delicacies made of *chhena*. To describe it, Sarala Das has written:

*Chakuli chhunchi patara chhena manohara
Kshiri kshirisa sakara sakala drabya sara.*⁴

Balaram Das’s Odia *Ramayana* is known as *Dandi Ramayana* or *Jagamohana Ramayana*. There are ample descriptions of *chhena* and *chhena* products in it. Pundit Govinda Rath was the first scholar to edit and publish it. He was born in the Patapur (Padmanavapur) sasan in Banki in 1848. He did a lot of work for Odia language and literature and died on 19th May 1918. He sourced, edited and written more than two hundred books. He had established a press, Ratha Press in Cuttack and published books of medieval poets such as Abhimanyu Samantashinara, Upendra Bhanja, Baladev Rath along with the works of the pioneer of modern Odia literature: Fakir Mohan Senapati. The *Dandi Balmiki Ramayana* published by him is worth mentioning.⁵ Its first edition is available at the centuries old literary institution of Odisha, Utkal Sahitya Samaja; Cuttack.⁶ There is the mention of rasagola in it.

According to the description in Balaram Das’ *Ramayana*, in ‘Ajodhya Kanda’, after Rama left for forest, Bharat and Satrugna went to bring him back and accepted the hospitality of sage Bharadwaj. Sage Bharadwaj served them and their followers all kinds of food and delicacies which included *dudha chhena* (cottage cheese prepared from milk). And the products from *chhena* that he had served included *chhena puri*, *chhena ladu*, *rasogolla*, and *rasabali*.

Bhowmik has made a ludicrous attempt in his book and tried to prove that the origin of rasogolla is Bengal. However, the description of

chhena and rasagola and such terms in the above-mentioned works of Sarala Das, Balaram Das, Brajanath Badajena and Abhimanyu Samanta Simhara show this claim to be of no consequence. The reason according to researchers is that Sarala Das belonged to the period of reign of the Gajapati king of Odisha, Kapilendra Dev (1435-68) and his son Purusottam Dev (1468-97) of sun dynasty. Balaram Das lived during 1472-1550, his time coinciding with the reign of Purusottam Dev and Prataprudra Dev. Brajanath Badajena's time belonged to 1730-1800 and Abhimanyu Samantasimhara belonged to 1760-1806. All of them belonged to a much earlier period than the so-called time of invention of 'rasogolla' by Navin Chandra Dash in 1868.

The Accusation of *Amiksha*

Now, let us discuss Bhowmik's accusation of *amiksha* in this topic. He has said in his book, "there's no word *chhena* in Sanskrit literature or dictionaries; but there is a word *amiksha*." But is not *amiksha* same as *chhena*? It may be noted here that Amar Singh has mentioned *amiksha* in his *Amara Kosha* which he wrote during the Gupta era in 400 AD.

It has been claimed that *rasogolla* was prepared in 1868 in Bengal. Coincidentally, an Odia dictionary named *Utkal Bhasha Arthabhidhana*⁷ edited by Reverend W. Miller and Raghunath Mishra was published in Odisha in the same year. In this dictionary, the page number 80 has an entry of the word *chhena*. As its synonym and meaning 'amiksha' and 'dugdha ra bikara' are also mentioned. It is obvious 'amiksha' and 'chhena' both are the same thing. The use of the word *Chhena* also quite prevalent in Odisha much before the invention of *Rasogolla* in Bengal.

Chhena is the dead form of Milk!

There is no doubt about the fact that *chhena* has its root in the Sanskrit word 'chhina' (literally, which has been cut). In Odia, the phrase used for this is, 'chhena chhindiba'. Pundit Gopinath Nandasharma⁸ has also said that *chhena* is derived from the word *chhinna*. In his view, it is an aberration of milk. On the other hand, Bhowmik has used it in a negative sense. The apt meaning of 'bikara' is transformation. In that sense, yoghurt, butter, clarified butter—all these are new forms of milk. So, the way Bhowmik has made out such a perverted meaning of *chhena* on the basis of the word 'chhinna' is completely meaningless. He has said that *chhena* (cottage cheese) is prepared by curdling milk. Since it is made by curdling milk with the help of an acidic substance it is almost like a murder!, in a complex web of puritanical practices, it becomes *na-paka*, (something impure and hence not to be eaten) by the non-Bengali Indians. That is why the main ingredient of sweets is milk all over India except Bengal. Bengal has not kept 'chhena' aside as impure. On the other hand, it has prepared a variety of sweets using *chhena*. Bhowmik has not restrained himself saying this. He has gone a step ahead and also said, 'chhena was regarded as a dead substance'. 'Chhena is dead milk—and hence, it is discarded as a dead form.'

Chhena is prohibited at temples!

Bhowmik also mentioned in his book⁹ since *chhena* is a perverted form of milk it is not worthy of gods, that is why it is prohibited at temples. He has taken the Achaya side. However, many delicacies prepared from *chhena* are made as food offerings not only at Lord Jagannath temple, Puri, but at numberless temples since time immemorial. In Lord Jagannatha's 'anasara' (when Lord Jagannath falls ill) and 'maha anasara' during the

‘nabakalebara’ (the year in which Lord Jagannath takes a new wooden form), *chhena* is part of many food delicacies at these secret rituals. Besides, *chhena* is a main ingredient during the car festival, at Mausima temple’s *podapitha* (pancake made by roasting a batter of rice and black gram mixed with *chhena* and grated coconut), and in other such pancakes during the Chandan festival.

Even in the mid-day offering, *chhena* is put in condensed milk. Therefore, it is absolutely clear that Indians knew the preparation of cottage cheese even before the Portuguese or the French arrived in India. In any other part of India, it may be regarded as a ‘perverted form of milk’ and not offered at temples, but it was not prohibited in temples in Odisha. Especially, it was used in the preparation of various food offerings at Lord Jagannath temple since time immemorial. In *Srimandira Sattwalipi* (Record of Rites, Lord Jagannath Temple, Puri), many delicacies made with *chhena* have been mentioned.

Sri Chaitanya and Sri Prataparudra Theory

Despite the presence of *chhena* and products made with *chhena* at Lord Jagannath temple, Puri, Bhowmik has introduced a number of fictional account regarding *chhena bhoga* in his book. In the chapter ‘Chhena in Puri’¹⁰ a section called ‘Puri mandira ra Rajabhoga’ is provided. In this section, he has said, ‘The food offering made by the king’s palace is known as ‘rajabhoga’. When King Prataparudra (reign 1491-1540) came to Puri, he got information regarding ‘rajabhoga’ at Lord Jagannath temple from the court preceptor Kashi Mishra.’ In this context, Bhowmik has not been reluctant to show King Prataparudradev in a poor light through citing some books on Sri Chaitanya. He has depicted Lord Jagannath as inferior to Sri Chaitanya. He

has referred to Sri Chaitanya as ‘Mahaprabhu’ (Lord of Lords) and Jagannath as ‘Jagannath Dev’. More so, he has not bothered to put the reverential prefix ‘Sri’ before Lord Jagannath. He writes, ‘When the king heard that Mahaprabhu would come to Puri, he travelled from Cuttack to Puri. However, even though he travelled this far, he didn’t get a chance to meet him. The king requested Sarbabhoumya Bhattacharya and other devotees to help him get a glimpse of Sri Chaitanya. They devotees advised the king that when Mahaprabhu would dance in ecstasy while the chanting of the name of Lord Hari, he could see him from a distance.

King Prataparudra Dev had a glimpse of Sri Chaitanya in this manner. By that time, the king was almost drooling, his body smeared with dust. However, his heart was not content. Who did he glimpse? Whom—whom everybody called god! When the king went to touch Lord Jagannath in his dream, Jagannath Dev told the king — ‘Your body smeared with camphor, musk, sandalwood is not worthy to touch my body smeared with dust and sweat.’ At that time, the king could see Sri Chaitanya Dev on the jeweled throne of Lord Jagannath and tried to touch him. Mahaprabhu Chaitanya told King Prataparudra Dev, ‘When you don’t love me, why do you want to touch me?’

When the king awoke from his sleep, he felt guilty remembering the dream. He understood that Lord Jagannath Dev and Srikrishna Chaitanya were one and the same.

The only objective behind Bhowmik’s long narration of Sri Chaitanya, King Prataparudra Dev, and Lord Jagannath is that the presence of *chhena* in the food offerings of Lord Jagannath at the temple has its root in Bengal. Therefore, he has stretched this story a bit far. That is why another topic in his book is: ‘Nilachale Maha Prabhura Prabhab’ (The impact of Chaitanya in Puri).

Sri Chaitanya: 'Living Brahma'?

It is universally acknowledged and granted by scriptures that Lord Jagannath is the 'Daru Brahma,' Brahma residing in a wooden frame. Even the representative of Lord Jagannath, 'Pati Dian' during the *anasara* is referred to as 'Pati Brahma' of *Niladri Mahodaya*.¹¹ But is Sri Chaitanya 'Living Brahma'? No one will answer this in affirmative. And yet, Bhowmik has said this in the chapter titled, 'Nilachale Mahaprabhu ra prabhaha'. Again, in chapter 'Bhagabaner bhog'¹² (The offering to the Lord), he has mentioned how Chaitanya, an incarnation of Lord became the Lord himself.

In this context, it may be mentioned that the first *nabakalebar* of Lord Jagannath took place during the Gajapati King Ramachandra Dev I, as per historical evidence. This happened after emperor of Delhi, Akbar's chief courtier, Man Singh made Ramachandra Dev the king. At the same time, the 'Sri Sri Purushottama Jagannatha Mandira Sebaka Khatani Nijoga Karmangi' was prescribed in the presence of the Shankaracharya of Puri, other heads of mutts, the chief servitors of the temple, and the representatives of the king. This old manual of Jagannath Temple has been edited and published in *Anama-19*.¹³ It is known from this manual that even though Odisha was under the Mogul rule in 1568, Janardan Bidyadhar's son, Ramei Routara got the *jagir* of Khurda under the Bhoi dynasty and was recognized as the Gajapati king Ramachandra Dev I. He brought over the *Brahmabastu* from Bishara Mohanty in Kujangagada and got a *nabakalebara* done and established him in 1575 in the Puri temple and began offering *Anna Mahaprasad* (Rice offering) as before. Gobardhan Dora's *Orissa: An Encyclopedia of Events* specifically mentions that this event took place on 17th July, 1578.¹⁴ On this occasion, there

was the need for the manual 'Sri Purusottama Jagannatha Mandira Sebaka Khatani Nijoga Karmangi'. All the servitors, preceptor to the king, sages, mahantas, sat in front of the Garuda Pillar, and it was approved in that year in the month of Kartik on the sixth day of Libra, on a Friday. Again, on the 7th day of Capricorn in the month of Magha, it was legitimately approved at such a meeting in front of the Garuda Pillar. Therefore, it is a historical document regarding the service at Lord Jagannath Temple. The 82nd service is relating to the service by the Gajapati king. In the *Karmangi*, this has been referred to as 'Mahashrama Rajanijoga'.¹⁵ According to the description, the first preceptor to the family of Gajapati king was the Shankaracharya of Govardhana mutt (one of the four monasteries established by the Adi Shankar), Shankar Gosain (a monk of *dandi* order; the *dandi* monks customarily carried a staff). He was followed by the Gosain of Emar mutt. Sri Srinivas, belonging to Nityananda descendant and a friend of Sri Chaitanya, was the guru of Sri Prataprudra Dev. In this context, a sculpture on Sun temple, Konark acquires great significance. That sculptor depicts Shiva and Durga along with Lord Jagannath as well as King LangulaNarsingh Dev in the presence of his guru, a *dandi* monk.¹⁶ Thus, Sri Chaitanya was never a preceptor of Prataprudra Dev, and therefore it will be a historical blunder to depict him as such the preceptor of Prataprudra Dev.

The Episode of Ramakrishna and Vivekananda

Another example found in the book of Haripada Bhowmik shows to which level the researcher could stoop to prove the 'rasogolla' belongs to Bengal. According to the description on its page 87-88, "a devotee invited Sri Sri Thakur Ramakrishna Paramahansa on behalf of Sri Sabai Chaitanya to the inaugural festival of a

religious gathering at Konnagar. After the completion of the meeting and the devotional songs, while having food, Sri Sri Thakur bit a piece of rasogolla. The moment a few drops of the syrup of rasogolla entered his throat, he went into a trance. After he came out of the trance, he was asked why such a thing happened. He said that when a few drops of syrup from the sweet entered his throat, he experienced bliss and went into a trance.'

Alas, the great spiritual practitioner, Sri Ramakrishna Paramhansa's spiritual attainments could be linked to a few drops of syrup from rasogolla!

Similarly, there is also a story about Swami Vivekananda in the book. In page number 88, it is written, 'Ramachandra Dutta of Simla had taken Naren (Vivekananda) to Dakshineswar by the lure of rasogolla.' Again, 'He was not agreeing to come to Dakshineswar and meet Sri Ramakrishna. Ramachandra could persuade him by the lure of rasogolla.'

It is unnecessary to point out how Bhowmik has tried to demean the spiritual attainments of Sri Ramakrishna and belittle the personality of Swami Vivekananda in order to make Navin Chandra Das's sponge rasogolla appear big!

The Evolution of Rasagola from *Chhena*

It is clear from the discussion of earlier topics, the impure *chhena* did not become pure because of Sri Chaitanya nor did it come to Odisha from Bengal courtesy. *Chhena* was always a favourite delicacy in Odisha and it has been regarded as a pure ingredient in food offerings made to deities.

It is an interesting history in itself—how *chhena* become *gola* (balls of cottage cheese)

and acquired *rasa* (syrup) and became *rasagola* (balls of cottage cheese put in syrup). A number of imaginary stories have been put forth to prove the *chhena* product, *rasagola* belongs to Bengal in the similar manner.

The Story of *Dela* (which is like a slab of earth) Rasogolla

It is clear from the above-mentioned stories that be it Phulia or Shantipur or Baghbazaar, the *rasogolla* produced during that time was known as *dela rasogolla*. Because, it was not soft like it is now. It was crude as a slab of earth. Later, Navin Chandra Das, who had started his career as an apprentice at Kali Indra shop, gave this hard sweet its present soft form. That is referred to as 'Sponge Rasogolla' in Kolkata.

The Columbus of Rasogolla!

The Bengalis, who are known for their love for sweets, have hailed Navin Chandra Das for giving a new form to the existing crude *rasogolla*. He has been hailed as the 'Columbus of *rasogolla*.'¹⁷ Because, he gave a new characteristic to the already prevalent *dela rasogolla* and *danadar rasogolla*. Then, according to another source of information, Braja Moyra, who was an ancestor of Dinu Mayara, an inhabitant of Sitanath Ghosh Street of Beniatola, Kolkata, had started a shop near Kolkata High Court and discovered how to prepare *rasogolla*. This has been described in Bhowmik's book. Therefore, many give credit to Braja Moyra as the pioneer of first good quality *rasogolla* in Kolkata.

However, it is known from descriptions on Navin Chandra Das that he had started his career as an apprentice at the Kali Indra Shop and went on to open a separate shop with Kali Indra at Bhaguali. Later on, he opened an independent

sweet shop near Jorasanko as advised by his mother. Initially, though he prepared different varieties of *sandesh*, he gained fame for rasogolla. It is said that he started preparing rasogolla during 1868. Since it was soft like sponge and had a rounded form, it was referred to as *sponge rasogolla*. To magnify its significance, Bhowmik has said—‘America was full of aboriginal tribes. Later, it was discovered by Columbus. Similarly, there was *delia rasogolla*; Navin Chandra Das gave it a new form and presented it to the world. That’s why people started calling him ‘Rasogollar Columbus / Baghbazarer Nabin Das (Columbus of rasogolla, Navin Das of Baghbazaar) out of love. However, it has come to knowledge that Gopal Moyra and others also prepared rasogolla in the manner of Navin Chandra.

Gopalgola, Jatingola and Bhabanigola

The Bengalis view that there are mentions of many other rasogollas in the history of sweets in Bengal apart from Navin Das’s rasogolla. Their ‘pages from past’ say, Bipradas Mukhopadhyay had first written about the preparation method of rasogolla in a book title *Mistanna Paka*.¹⁸ It has been mentioned in the *Oxford Companion to Sugar and Sweets*¹⁹ that the second edition of this book was published in 1906. According to it, Gopal Moyra had prepared a sweet similar to rasogolla in Vardhaman. Its name was *Gopalgola*. According to another magazine *Mistikatha*,²⁰ published by the West Bengal Sweets Traders’ Association, similar kind of sweets were prepared during the same period of time. Those were known as *Jatingola*, *Bhabanigola*, *Rasugola*.

To acknowledge Navin Chandra Das as the pioneer in making rasogolla seems unjustified from this perspective.

Chhena Bara: Chhena Jhilli

There is a story prevalent in Kolkata that *Chhena bada* is the ancestral form of rasogolla. From the description of its recipe found in books on food in Bengal, it can be compared with *Chhenajhilli* of Nimapada or *Rasabali* of Kendrapada, Odisha. It is also a sweet like rasogolla. It is one of the items in the *chhapan bhog* (fifty-six items of food) at Lord Jagannath temple, Puri. There is no doubt about the fact that *jhilli* or *rasabali* was prevalent much before *Chhena-bara* of Kolkata.

So, if Chhena-bada of Bengal is an older form of rasogolla, the same variety of sweets such as chhena jhilli and Rasabali of Odisha are even much older forms of Rasogolla. In this context, it can be mentioned that there is a long tradition of preparing another sweet of same variety called *rasabara* which found in western Odisha. The *Purnachandra Odia Bhasakosa* confirms it as a sweet of Odisha.²¹

Rasakora: Rasagola

The sweetmeat called *Rasakora* was prevalent in Odisha for several centuries. In Odisha ‘kora’ usually refers to grated coconut mixed with thick sugar syrup and made into balls. The prevalence of this sweet is known from ancient Odia dictionaries. Christian missionary Reverend Amos Sutton has mentioned it in his Odia-English dictionary published in 1843. In his dictionary, *An Oriya and English Dictionary*,²² *rasakora* is explained as a kind of sweetmeat; savoury, liquefied.²³ This alludes to rasagola. Similarly, in William Brooks’ dictionary, *An Oriya and English dictionary* published in 1847, this has been explained as a sweet of a rounded shape.²⁴ Therefore *rasakora* may be said to be a synonym of rasagola. These two

dictionaries were published much before the so-called invention of rasagola by Navin Chandra Das.

Guda or Gouda vs. the City of Sugar

Haripada Bhowmik has said that since Bengal was famous for guda (jaggery), it is known as 'Goudadesha' (place of guda). But historically, Odisha was famous for sugar in India. The first sugar factory of Asia was established in 1824 in Aska, Odisha. However, Ulbe Bosma has written a research-based book *The Sugar Plantation in India and Indonesia: Industrial production, 1770-2010*.²⁵ Its page 83 has a passage which says, a man called John Binni, who belonged to the Binni family that lived in Madras since 1840, has established the sugar factory in Aska. It was named as 'The Aska Sugar Works and Distillery Ltd.' One of the shareholders of the factory was Fredrick James Vivien Minchin. After thirty years, he married an Odia woman and settled in Aska. He brought over modern machines from Germany and made the sugar factory so advanced that it gained unparalleled popularity in sugar trade in India.'

However, a slightly different version of the story says, Minichin had bought the factory in 1856 and gave it a new form. He had exported machines from Germany by a ship. The fifteenth century *Gangabansanucharita Champu*²⁶ mentions about the naval route. A Report prepared by Nabakrushna Chaudhury Centre for Development Studies, Bhubaneswar, has briefly mentioned this and has written about Fredrik Minchin and Sona Minchin in its seventh chapter titled 'Transport and Communication'. It may be specially mentioned that at that time a bronze statue of Minchin Saheb, and another marble statue of his Odia wife, Suna (Sona Madam/Emily Sona Minchin) were established. Though the bronze statue of Fredrick Minichin was later

stolen, the marble statue of Sona Minchin is preserved at the State Museum. Both the mementos of Fredrick James Vivian Minchin and Emily Sona Minchin are still there at the Odisha State museum.

This episode is significant in rasagola context—during that time Aska sugar factory was popular all over India and abroad for its advanced sugar technology. It was the first sugar factory in Asia. Aska was known as the City of Sugar. This indicates that sugar was more easily available to Odias who prepared rasagola than people in Bengal. But the temples used a kind of sweetener distilled from jaggery through the use of purely country method. This sweetener was well-known as *nabata*. The Purnachandra Odia Bhasakosha says it as *kanda*, *nabata*, and *guda bikara*. In temple's parlance, it is known as *khandasara*.²⁷

The Rasagola of Dandi Ramayana

Jaggery was the sweetener used in rasagola before the use of sugar. In this context, we have mentioned the existence of words such as *rasakora*, *chhena-bada* in the *Purnachandra Odia Bhasakosa*. But all these similar-sounding words don't guarantee confirmation in favour of rasagola. The *Dandi Ramayana* offers confirmation in this regard. In Pundit Surjya Narayan Das' Central Sahitya Akademi award-winning book *Odia Sahitya Itihaasa* (History of Odia Literature) Part I,²⁸ it is written that there is the mention of rasagola in Balaram Das' *Dandi Ramayana*.

Another eminent researcher of Odia Literature, Bholanath Rout has also written that there is mention of the word *Rasagola* in *Dandi Ramayana* in his Ph.D. thesis titled 'Dandi Ramayanare Odisha ra loka sankruti'.²⁹

Another example is the book *Typical Selections from Odia Literature* edited by Bijay

Chandra Majumdar and published by Calcutta University in 1921.³⁰ This had been published with the financial assistance of King Biramitrodaya Singhdeo. In its first part, there is an excerpt from Balaram Das's *Ramayana* in the section on ancient Odia poets. This excerpt also contains the words: chhena, chhena products and rasagola.³¹ Its facsimile is available on World e-book library.³² Sir Ashutosh Mukherjee, the then Vice-chancellor of Calcutta University has written a foreword to it. There is a description of ancient Odia poets in the long introduction.³³ In the discussion on Balaram Das, his relationship with Sri Chaitanya has been indicated. It has been clearly stated that Balaram Das's time coincided with the time of gajapati kings, Purusottam Dev and Prataprudra Dev. Balarama Das had completed writing the *Ramayana* by the time he was thirty-two. It was the time of gajapati king Purusottam Dev (1467-1497). Hence by the time Sri Chaitanya came to Odisha, Balaram Das was already very old. This was half a century before Sri Chaitanya came to Odisha and before nearly 350 years of the so-called invention of modern rasogolla in 1868.

Calicut Melana vs. Cuttack Bali Jatra

It has been indicated from the earlier discussion that rasagola was prevalent in Odisha since fifteenth-sixteenth century. But then, a few recent evidence may also be provided in this discussion. Haripada Bhowmik has included a poem 'Rasogolla ra staba (Praises to rasogolla)' in his book. As indicated in the book, this poem written by Rakhal Das Adhikari in *amitrakshar* rhyme was first published in the magazine *Rasikata*, part I, on page 30 in 1896.³⁴ It is clear from this that Bhowmik has not found any other example relating to rasogolla in Bengali literature written earlier than that. But in Odia poetry, there is another informative and interesting poem. This

poem is written by famous writer belonging to a royal dynasty, Damodar Pattanayak. In 1893, December 14, he had written a poem titled, 'Bali Jatra' in the weekly *Indradhanu*. It was a first-hand account of Cuttack's famous Bali Jatra.³⁵ He has written:

The sweetmeat's shop glitters
It showcases laddoo, rasagola, barphi, jalpi
and tejapatra podapistaka.
It also has kanchagola, Sarapuli, puli
malapua, mohan bhoga and lalmohana.
How much I can narrate,
If one does not eat after seeing all this
My tongue already drools
The sweetmeat's wife, a skimmer in hand
fries puri and kachuri with care.

It clearly shows that a few poets of Kolkata (then Calcutta) might have been impressed by the taste of rasogolla and poems written on it, but by that time rasagola was already a much-relished sweet in the huge fair, Bali Jatra. Again, the 'kanchagola' mentioned here is not name-centric like Kolkata's Jatin-gola, Gopalgola, Bhabanigola; its name indicates its quality.

Rasogolla in Bengali Encyclopedia

In this context, another solid evidence is the *Bangla Biswakosa* by Nagendranath Basu (1866-1936). It is the first encyclopedia in Bengali. After a long arduous labour for twenty-seven years, Nagendranath Basu could publish 24 parts of it, the last part was published by him in 1911. In that he has said rasogolla as a 'desaja' (country) word. There is no explanation that it is a Bengali word or sweet invented in Bengal. Similarly, there is no mention that it is a Bengali word in the *Bongiya Sabdakosa* (Bengali Dictionary) edited by Haricharan Bandhopadhyaya and published by Sahitya Akademi.³⁶ The word rasogolla is also not included in another important

dictionary *Bangla bhasar abhidan* (1998) published by Sishu sahitya sansad.³⁷

In this context, eminent historian as well as scholar on nineteenth century Odisha, Kailash Chandra Dash has raised a pertinent question in his research-based essay, 'Fresh Light on Rasogolla' as to why in a Bengali encyclopedia of nineteenth century 'rasogolla' has been described as a 'deshaja' (country word)? Why is 'rasogolla' not mentioned as an invention of Bengal? Is there any written evidence to establish that rasogolla was invented in Kolkata in 1868?³⁸

It is time Bengal answers all these questions.

The Hindi 'Rasogulla' of Nagendranath Basu

Nagendranath Basu was not only the compiler of *Bangla Biswakosa*, he was also the editor of the *Hindi Bishwakosa* included in the *Encyclopedia Indica*.³⁹ This Hindi encyclopedia published in 1919 has a word *rasogolla* and Nagendranath Basu has described it as a Hindi word.⁴⁰ This clearly indicates that Nagendranath Basu had doubts over the word *rasogolla* as a Bengali word and the fact that this sweet prepared with chhena was an invention of Bengal.

Odisha's Rasagola

There's no dearth of lore, memoirs and stories centering on rasagola in Odisha. But unlike in Bengal, literature on rasagola has not been compiled systematically in Odisha. Starting from *Sarala Mahabharata* to *Dandi Ramayana*, *Ambika Bilasa*, and *Bidagdha Chintamani*, Odishan food culture is amply described in all these books. In this context, especially notable is in *Purnachandra Odia Bhasakosa*, there is a line 'Sankalpara manda hela satya rasagola' under the entry, rasagola. In the description, it is mentioned 'Chintamani.'⁴¹ In the July issue of

Pourusha, Tulasi Ojha, an eminent scholar, has written in an essay, 'Odishara loka sahityare chhena rasagolara ullekha' (The mention of chhena rasagola in Odisha's Folk literature) that there is a great deal of similarity between *suklamanda* (delicacy prepared with steamed rice balls with chhena and grated coconut stuffing) and white rasagola (cottage cheese balls dropped in a light sugar syrup) in the traditional brata in Odisha, Sudasha brata.⁴² Sudasha brata is a worship offered to and fast observed by Odia women to appease goddess Lakshmi on a Thursday. According to traditional rules of osha bratas, it is customary to offer goddess Lakshmi balls of chhena mixed with jaggery on this day. According to Ojha, as chhena-manda and chhena gula offering are very dear to goddess Lakshmi, Lord Jagannath brings rasagola with him to appease an angry Lakshmi on the day he returns to his abode on the last day of the car festival.

However, there's no systematic research on rasagola in Odisha or on the prevalent tradition of rasagola as a ritual offering. The available information on this topic has not been compiled yet. Eminent playwright of Odisha, Gopal Chhotray has written a chapter titled 'Rasagola of Cuttack and Rasagola of Kolkata' in his memoir *Pathika*.⁴³ In this chapter, there is a comparative analysis between Odisha's rasagola and rasogolla of Kolkata,⁴⁴ and the superiority of rasagola of Odisha has been established.

Everybody in Odisha knows that Bhairaba Chandra Mohanty is an unforgettable personality in the history of Odishan sports. Gopal Chhotray describes: 'Once two couple from Kolkata came and became his guests. That day Bhairab babu told Gopal babu: 'they have come from Kolkata. Their rasagola is not only popular in Kolkata but outside the country as well. You live in Balu bazaar area—please advise me from which shop should

we bring good quality sweets and offer them. Tell me, which sweets should we offer to them.'

Gopalbabu said, 'It is true that rasagola of Kolkata is very popular. But we have Banchha Sahu's shop at college square; rasagola, kshiramohana or rajabhga of Rangia shop in Balu bazaar, and sponge rasagola of Govind Sahoo's shop near High court: I am sure your guests have never had a chance to relish such sweets. Let me make a list. You go and bring these sweets from Rangia's shop.'

Bhairaba babu followed his words. Later, when he met Gopal Chhotray, Bhairaba babu said in a relaxed manner: "you're absolutely right. They have profusely praised our sweets made with chhena, particularly rasagola and rajabhoga." After describing this in his memoir, Chhotray has concluded: "From his words I gathered they preferred our rasagola over rasagola of Kolkata."

Nirad C. Choudhury is an eminent Indian-born English writer. Once he had written an essay in the renowned English weekly *The Illustrated weekly of India* on Indian food.⁴⁵ He had also given the credit to Bengal for sweets made with chhena and milk like food expert, K T Achaya. Gopal Chhotray has referred to this essay and said—"pity, Odisha, the neighbouring state of Bengal, is famous as a centre for making sweets with chhena and milk products, especially the coastal areas like Cuttack, Puri and Balasore, why this is not mentioned in Nirad Choudhury's essay?"⁴⁶

Such biased opinions are not confined to Nirad C. Choudhury or south Indian food historian K. T. Achaya—many others have done this too. Nevertheless, Odisha is the origin of rasagola burns like an inextinguishable flame from under the debris of such misinformation. There are many

Bengali, Indian and foreign food scholars who have defended for Odisha.

Then Odisha or Bengal—where was the origin of Rasagola? An episode relating to Madhu Sudan Das, the pride of Odisha, is significant in this context.

In 1951, a book titled 'Utkal Gouraba Madhusudan' was published by Utkal University. It was written by Naba Kishore Das.⁴⁷ At that time, he had a wish to write a biography of Madhu Sudan Das, but Madhu babu did not show any inclination.

After Madhu babu's death, he wrote the biography, *Utkal Gouraba Madhusudan*. In that he has indicated: "whatever is written in this book is based on archival papers etc. there's very little which is gathered from hearsay. The book has a foreword by Chintamani Acharya. In this book an episode from Madhu babu's life as a lawyer has been described. On its basis, Dash Benhur, the Odia writer, wrote a column, titled 'Mitharu Luna jaye' (From Sweets to Salt) in the daily *Sambad*.⁴⁸ Later, it has been included as a chapter in his fictionalized bio-novel of Madhusudan Das, *Pagadi Purusha*.⁴⁹ In that there is a description of a court case that Madhusudan Das had fought. The case was fought in 1901-02. There is a description of Madhu babu questioning a man of 'Madhu-baishya' (Sweet Confectioner) caste. The description is as follows:

"Madhusudan asked—'Brother, what's your name? I just forgot it.'

Witness—Barajananda Sahoo.

Madhusudan—'Sahu' means?

Witness—our caste is 'madhubaishya'.

Madhusudan: Now I understand you belong to the family of renowned sweet confectioner Kangali Sahu.

The witness looked at Madhusudan excitedly. Madhusudan knew this was the right chance: ‘Look brother, you prepare sweets, rasagola, mohanbhoga since time immemorial and sweeten the mouth of people, that’s why Odias and Bengalis speak such sweet words; why don’t you utter a sweet word?’

The witness lowered his face. After that whatever Madhusudan asked him, he burst out all truths happily. The judge too seemed amused. Madhusudan won the case.”

This case was most probably in 1901-02, but the tradition of preparing rasagola in the ‘Madhu-baishya’ family goes back to his grandparents’ days. If that was calculated as 70-80 years, then rasagola was prepared by that family fifty years earlier than Navin Chandra Das.

Further, eminent journalist Subhash Chandra Pattnaik has indicated in a post on his web journal (ORISSAMATTERS.COM) on 31 July 2015, on the basis of several archival data, a family belonging to Bandal of Banki in Odisha has been preparing rasagola for seven generations. On the other hand, it is found that Navin Chandra Das’s family has been engaged in preparing rasagola for the last three generations only. It is gathered that the family in Banki had offered rasagola to the king and the king, impressed by the sweet, had granted them seven acres of levy-free land.

And then, it’s not that only writers and researchers of Odisha claim rasagola belongs to Odisha; many writers and researchers from Bengal also support this claim without hesitation.

A great evidence is found in the popular weekly *Bartamana*, issue April 2011.⁵⁰ There is an article by Samrat Nandi in this issue. In a section, ‘Ektu Janun, ektu bhabun’ (Know a little,

Think a little), he has provided an interesting description:

“Rasogolla. As soon as one hears this word, one’s tongue drools. This sweet is regarded as an identity marker of Bengalis. And yet, no matter how strongly the Bengalis claim rasagola to be their own, one must feel surprised that its origin was in Odisha. It is a sweet prepared in Odisha for ages and ages. Even this sweet is offered to Lord Jagannath and Sri Lakshmi at Lord Jagannath temple, Puri. In the mid-nineteenth century, many Brahmin cooks came to Bengal from Odisha in search of work. Incidentally, many varieties of recipes, including rasagola, must have come to Bengal with them. Nonetheless, here rasagola was popularized by a sweet vendor called Navin Chandra Dash. After him his son KC Dash has managed the business. By his effort, rasagola got to be exported abroad.” This passage clearly indicates that rasagola became popular after it was brought from Odisha.

Another recent supporter of this view is a journalist from Bengal, Biswabijaya Mitra. On 6th July 2015, one of his articles was titled, ‘Who was the inventor of Rasagola?’⁵¹ In this article he has mentioned about the dispute between Odisha and Bengal over the origin of rasagola and gone on to say how it has been prevalent in Jagannath temple, Puri since a very long time. In addition, he has quoted another food researcher, Pritha Sen, who has researched on the food preferences of Bengalis—”In the mid-18th century, many cooks employed in large Bengali homes were Odias. It is possible they brought the rasagulla with them.”

On 24 August 2015, the New Indian Express had organized a literary festival in Bhubaneswar. In one of the sessions, the topic of discussion was, ‘Why was there so much trash in Indian food?’ In this Professor Puspesh Panth

had taken part and repeated his opinion. In that festival, the renowned film-maker, Imtiaz Ali, had said since the quality of Odishan rasagola is far superior to the Bengal rasagola, it could surely be originated in Odisha. In that festival in another session, the detective Bengali writer, Sovan Choudhury had made a humorous remark in this context. He said: Once the Bengalis were proud of Satyajit Ray and Rabindranath Tagore. But not it seems there have no one to be proud of, and that is why they seem to be saying to Odias, 'Please don't take away rasagola from us. You have temples of Puri and Konark to be proud of, what do we have to be proud of now?'

In this context, Professor Utpal Roy Choudhury's remark is mention worthy. In the first week of August 2011, he had been invited as a guest by a trust formed in memory of Bikalananda Kar, a prominent rasagola trader of Odisha. Dr. Roy Choudhury is a professor at the department of Food Technology and Bio-chemical Engineering, Jadavpur University. In that gathering he had said—Rasagola is offered as a food at Puri temple in Odisha since thirteenth century, for nearly seven hundred years. Reports on this meeting were published in the famous English daily *Pioneer* on 5th August, 2011 and other media.⁵² Besides, eminent Television journalist Alokanda Mukherjee, scholar Dipti Roy, food researcher, food specialist Charmin O'Brien, S.M Guni have opined that Odisha was the place of origin of rasagola.

Charmin O'Brien's famous book, *The Penguin Food Guide to India* has one chapter title, 'Odisha: Feeding the Divine'⁵³. He has written: "One food item that is the subject of dispute between the two states is the chhena based rasagulla... The most likely story is that the rasagulla came into Bengal from Odisha but was commercially produced and popularized in

Calcutta.⁵⁴ Similarly, Shamsuddin Mohummden Gani was not only a director at the Tourism department under Government of India, but was a former principal at Kolkata Institute of Hotel Management. In this, S M Gunni has placed chhena poda pitha, chhena jhilli and rasagola among the sweets prepared with milk products in an article in *Imaging Odisha*, two-volume coffee table books on Odishan history and culture.⁵⁵

The food offerings mentioned in the *Swattwalipi* of Lord Jagannath temple

Rasagola has been offered to appease goddess Lakshmi on the day of Niladri Bije for several centuries at Lord Jagannath temple, Puri. But many argue that the use of *rasagola* is not mentioned in *Sattwalipi* (*Record of Rites of, Lord Jagannath Temple, Puri*). But then, even if there is no mention of rasagola in particular, there is mention of 'bhoga bidhi' (manual for food offerings) in the *Sattwalipi*. Earlier, this ritual was celebrated on the twelfth day of full moon phase of the month Aashadh. Therefore, the procedure has been mentioned in the context of 'Dwadasi-Niladri Bije'. In this, it is written "Bada Thakur and Subhadra are brought to the throne. While they were brought, at the Suasari temple, Pati Mohapatra offer worship to them. In Jagamohan the Holy Dieties are also offered worship."⁵⁶

Similarly, it is written in the context of Lord Jagannath's 'Niladri Bije': When the door opens, and Lord Jagannath arrives near the place where Lakshmi is already waiting, Bhitarchha Mohapatra Sevak unties the knot of the ritual of marriage. They are offered worship. After this, Lord Jagannath sits on his throne."

The significance of this procedure is that when Balabhadra and Subhadra are offered different delicacies at this time, Lord Jagannath is

offered rasagola. Though there is no specific mention of the food offering made here, it can be said without doubt that it is rasagola. Traditionally Bhitarchha Mohapatra prepares the rasagola in a sattvik manner at his home, and offers that to Lakshmi on behalf of Lord Jagannath.

In the Bhitarchha practice code in *Sattwalipi*, this finds a particular mention.⁵⁷ Regarding the 'Bhitarchha seva' on the day of 'Niladri bje', it has been mentioned that 'this servitor offers light *manohi* at the meeting altar, makes light offering to garuda, while Lord Jagannath descends from the chariot and goes to sit on the jeweled throne. While the knot of the marriage to Rukmini is untied he is offered dahi pati, ghasa, bidia manohi and Bhog offering. Since only rasagola is offered by Bhitarchha Mohapatra for ages, even though it is not written specifically, it is 'rasagola.' There is no mention of any other food offering nor has any other sweet ever been seen to be offered.

Rasagola offering by Monasteries

Not only this, the mutts involved in Lord Jagannath's seva and worshipping such as Bada Odia mutt, Radhaballav mutt, Cuttaki mutt, Newla Das mutt and Radhashyam mutt make rasagola offering since the last hundred to three hundred years. In this context, eminent scholar on the tradition of 'Puri mutts', Bhaskar Mishra makes special mention of Raghav Das mutt. He had made an elaborate discussion on this in the journal *Pourusha*,⁵⁸. He says, 'This is the only mutt which brings rasagola to offer to Lord Jagannath. A servitor offers it to Lord Jagannath after the Rukmini marriage knot is untied on behalf of the mutt. This tradition is of about three hundred years.' An important piece of information regarding this is, while Bhowmik claims that the chhena offering was first made to Lord Jagannath after king Prataprudra Dev came under the

influence of Sri Chaitanya, no such offering is made at Sri Chaitanya Goudiya mutt in Puri on that day. Similarly, at the time of *anasara* of Lord Jagannath (when he's down with fever), Sri Chaitanya didn't get to have a glimpse of Lord Jagannath and went to have a glimpse of Sri Alarnath at the Alarnathpith nearby, but there is no practice of making rasagola offering there. The favourite offering is kshiri (little amount of boiled rice added to sweetened and condensed milk).⁵⁹ On the other hand, Bansidhar Goswami, the head of the Bada Odia mutt established by Jagannath Das in Baseli Sahi of Puri, says: According to the daily and annual procedure and manual of the mutt, rasagola is offered as *bhoga* at least more than three hundred years in the mutt."⁶⁰

The Evidence from *Madalapanji* and *Desha Khanja*

The question arises, while Anangabhima Dev introduced new food offerings at Lord Jagannath Temple, did rasagola find a place in it? In this regard, we can take the help of *Madalapanji*. In the hand-written manuscript of *Madalapanji* which is preserved in Odisha State Archives, there is the description regarding the food offering made during the reign of Anangabhima Dev—"In the morning offering... the food will form a mountain... pancakes such as kakara, arisa, pili, apamala, ghola, badanadi, tipuri are decorated as trees, sara papudi, gotika, rasakora become like flowers. **Chhena manda**, ripe banana, baby coconut all this will be decorated as fruits. The servitor will offer these to Lord Jagannath."

In *Pourusha*, year 50, issue I, July 2016, Sunil Rath, a scholar, has made an elaborate discussion on this.⁶¹ In this issue, in another article, the Pratihari servitor of Puri temple, Purnachandra

Gochhikara has discussed many ancillary procedures followed at the temple in this context. To provide milk and milk products, he has mentioned there are many procedures such as Mahabhoi seva, dudhaghara seva, Baragotha Palei sevak seva and gauda nijoga seva.⁶²

In the book *Jagannath and the Gajapati Kings of Orissa*, edited by Dr. Gaganendra Nath Dash, eminent scholar of Odia literature and Jagannath *consciousness*, there is mention of food offerings of Lord Jagannath quoted from ancient pothis, 'Desha Khanja', 'Sevaka bhiana o Seva bibarana'. In this it has been mentioned that rasakora, Chhena laddoo, o chhena manda are mentioned in the morning offering, noon dhup, evening dhupa.⁶³ Later, all these bhogas are mentioned in the *Srimandira Swattwalipi*.⁶⁴ It may be said that all these are earlier form of rasagola. Rasagola is apparently *chhena laddoo* or *ball of cottage-cheese*. The only difference is balls of chhena are boiled in sugar syrup to prepare rasagola. Rasagola is boiled in sugar syrup whereas 'chhena manda' is prepared by steaming balls of boiled rice flour stuffed with chhena.

The Rasagola of Niladri Bijie

Rasagola has been traditionally used as a ritual offering on the last day of car festival at the time of Niladri Bijie (Lord Jagannath's return to his abode). Jagabandhu Padhi, eminent scholar on Jagannath cult, views the tradition to be at least six hundred years; others say this must be at least three hundred years.⁶⁵

In this context, we can illustrate this point with an example from a book by poet Lokanath Vidyadhara, who belonged to post seventeenth century. His book has been published under the series, Utkaliya Prachya Granthamala (ancient books of Odisha) by Directorate of Culture, Odisha in 1991. In this book, the first chapter is

Mangala Charan (Obeisance to lords), and second chapter to twenty-fifth chapter describe different rituals of Lord Jagannath between Snana Yatra to Chandan Yatra. The last chapter depicts the daily rituals at Lord Jagannath temple. The seventeenth chapter of this book describes Lord Jagannath's return to abode, known as the Niladri bijie.⁶⁶

According to customs, after Sri Balabhadra and goddess Subhadra enter the temple, the aides close the entrance door at goddess Lakshmi's order. As he cannot enter the temple, Lord Jagannath sends message through goddess Lakshmi's aides. After this, goddess Lakshmi tells her aides to open the door. According to 'Niladri Mahotsaba' after the aides and attendants tell her about Lord Jagannath's sweet words and humble requests, Lakshmi gives up her affected anger and orders them to open the door in an elated mood. Lokanath Vidyadhar describes the episode:

And then the aides go quickly and tell Lakshmi happily.

Lord Jagannath who had been away for
nine days
Appear at the goddess's door, you hear!
We have closed the doors
Outside, lord is waiting.
And he is requesting me and you
How much I cannot say.
Hearing such nectar words
Goddess is elated and happy
She's never one hard-hearted
She is innocent, chaste and calm.
So unable to hold anger in her heart
She orders her aides
To open the doors
And let the Lord come inside.⁶⁷

According to the custom of Niladri Bijie, after this the servitors role-playing as aides go

and open the doors and the lord walks into the temple. In front of the bhandara room, Lakshmi and Nayarana meet and the marriage-knot (gainthala) is untied and at the time of this divine meeting, Lord Jagannath offers Rasagola to Lakshmi to appease her.

One of the important aspects of this 'gainthala' knot is on the eleventh day of the full moon phase in the month of Jyestha (lunar month corresponding approximately to 15 March-15 April), the wedding ceremony takes place after the abduction of Rukmini. Immediately after that Lord Jagannath joins the Snana yatra (bathing festival) and after the bath got down with fever. And once he recovers from fever, he gives a glimpse of his new vigour (nabajoubana) to devotees and goes out on a chariot accompanied by his brother and sister. That's why the wedding knot tied earlier had not been untied. That gets untied on the day of 'Niladri Bije', the day he returns to his abode. The year *nabakalebara* falls, there's one specialty, the knot is tied to the old wooden Brahman, but the knot is untied from the new form.

Why there is no particular mention of traditional rasagola offering in the manual, we find a clue to this question in a further description of Lokanath Vidyadhar's 'Niladri Mahostaba'. It has been described in this manner:

So the aides went hurriedly and opened the doors

To the lord.

The lord comes inside

and arrives at the entrance of bhandara.

Sister, here he meets Lakshmi

That moment is divine

And so I am not describing it here.

Those who have seen it know

The daughter of the ocean-god

Lakshmi knows this, he's her husband.⁶⁸

It means, this divine, intimate ritual can only be witnessed, it can be experienced, but it is not describable. Only the devotees present there get to experience the divine feeling. Therefore, though traditionally rasagola is made as a food offering for centuries, there's hardly any literary work in Odia which mentions this. Bhitarchha Mohapatra, the servitor, prepares this offering at his house in a pure way. The prominent mutts too offer rasagola to Lord Jagannath on the chariot.

It is evident from all this that rasagola was popular in Odisha much before Navin Chandra Das prepared and popularized it in Bengal. Later, Kelu Behera of Pahala village situated on the outskirts of Bhubaneswar and Bikalananda Kar of Salepur played a key role in popularizing it. In memory of Kelu Behera, there is a huge rasagola market in Pahala, and there is a society called Kelu Behera Sweet Traders' Association. Like the huge business of rasagola by Navin Chandra Das's family and his son KC Das and Dhiman Das, Bikalananda Kar's son Prashant Kar has a huge business of rasagola, too.

The history of rasagola in Odisha is at least five hundred years, and so many varieties and innovativeness are found in this. In 2015, on the occasion of Niladri Bije in the *nabakalebara* year, there was an interesting incident following the celebration of Rasagola day. To the plain rasagola were added different flavours and colours: spinach, mint, papaya, carrot, basil, mango, pineapple, orange, jaggery, chocolate, saffron, cashew, two-in-one, lichi and coconut. All such varieties of rasagola of many hues created an attractive ambience.⁶⁹

It is not always possible to fix a specific date to a traditional ritual which started many centuries ago. From this perspective, though the specific time when rasagola was used on Niladri

Bije, it can be said it was prevalent in Puri between three hundred years to seven hundred years. The mention of rasagola in *Dandi Ramayana* shows it is prevalent in Odisha for at least five hundred years. **And the *Srimandira Swattwalipi* supports that it is offered on the day of Niladri Bije. This clearly proves that Odisha is the place of origin of Rasagola and it is the traditional ritual offering when Lord Jagannath returns to his abode.**

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The labour force constitutes a crucial element of an economy. Being a key component of the production unit, a labourer adds effectively to the production process of the country. The developing countries like India are characterized by a large pool of labourers. But with the inability of the formal sector to absorb the massive section of labour due to numerous reasons, the Indian labour market is witnessing predominance of informal employment with more than 90% of the total workers having in informal employment. The Informal labour market has become a dynamic and vibrant sector of our economy by absorbing and providing bread and butter to a sizeable share

the concerned problem. The article is composed of four sections. Section-I attempts to define the informal economy. The emerging trend of the informal employment is being outlined in the section-II of the article followed by some major issues concerning the informal workers in the labour market. The last section of the article carries the possible pro-active policy suggestions to cater the needs and to deal with the issues concerning informal workers in the labour market.

Informal economy: A definitional attempt :

The term informal economy was used by the ILO that includes informal sector and informal

The Changing Dimensions of Indian Labour Market: Issues and Policy Options

Saswati Swagatika

of unemployed workers. Informalisation of employment relation, ownership over work and higher profit allures the educated youth of our country towards this sector. Eventually the emerging trend signifies the increasing rate of informal employment specifically in the organized sector. On one hand, when the trend shows the overwhelming presence of informal employment in the Indian labour market, on the other hand being an outsider of the formal labour laws the informal workers face innumerable problems which need to be solved at a quick attempt. In this context, attempt has been made in the present article to put light on the issues concerning the informal workers and the possible ways out for

employment. The 15th ICLS has regarded the informal sector as the units engaged in the production of goods and services operating at low level of organization, holding with little or no division between labour and capital as factors of production and on a small scale, holding labour relation which is mostly based on casual employment, kinship or personal and social relation rather than any contractual arrangements with formal guarantees.

The National Commission for Enterprises in the Unorganized Sector (NCEUS) has defined the informal workers as “Informal workers consist of those working in the informal sector or

household, excluding regular workers with social security benefits provided by the employers and the workers in the formal sector without any employment and social security benefits provided by the employers". This definition shows the presence of informal workers both in the formal/organized sector and informal/unorganized sector. The informal jobs are not subject to national labour legislation, income taxation, social protection or entitlement to certain employment benefits like paid leave (NSSO Report, 2004-05).

Informal employment: The rising trend :

The widespread emergence of informal employment could be traced with its overwhelming presence in both organized and unorganized sector. The Indian labour market is witnessing a rising trend of informal employment over the years. It is observed that there has been a fall in the formal employment in the organized sector from 52% to 45.14%, whereas the share of informal employment in the very sector has risen from 48% to 54.6% during the period 2004-05 to 2011-12. The 61st NSSO report says that of the total workers 82% in the rural areas and 72% in the urban areas were engaged in informal sector which further fall to 75% and 69% respectively by the year 2011-12 which shows fall in the share of workers being engaged in the informal sector. Here a noteworthy fact is that on one side of the coin the share of workers in the informal sector is falling, but when the coin is flipped the other side reveals a surprising rising trend of informal employment from 426.20 million to 435.66 million during the year 2004-05 to 2011-12. This contrasting fact put emphasis on the rising trend of informal employment in the Indian labour market. Eventually the Indian economy is transforming into an informal economy.

Informal employment: Major Issues

The rising trend of informal workers is reflecting a new dynamic of Indian labour market. But, when it comes to analyze the position of the informal workers in the labour market, the scene becomes really pathetic as the informal workers carry a bag full of issues with them. Some major issues concerning the informal workers are listed below:

- The informal workers are paid with lower wage as compared to the formal workers even for the same piece of work. Irregular and fluctuated days of employment remain another major issue concerning the informal workers.
- The informal workers are unorganized and as a result remain beyond the action of any trade union.
- The informal workers possess inadequate skill and face enormous credit crunch which left them with lower productivity and lower income as well.
- Absence of trade union let the informal workers to work in insecure working condition. They are not privileged enough to get social security benefits provided by the government to ensure better working environment for them.
- Inadequate skill force the informal workers to work with traditional knowhow or inferior technology and eventually end up with low productivity and less production.
- The migrant informal workers remain a special case among the informal workers as they face certain distinctive issues along with

the aforesaid issues in general. Absence of political and economic rights, exploitation at workplace remain few issues to name among many.

Informal employment: Policy options

The need of the hour is to generate quality manpower no matter the labour is formal or informal in nature. As the informal employment constitutes a lion share in the Indian Labour market, it is of primary importance to put effort on the informal workers to uplift their working condition as the formal workers are getting the facilities since time immemorial. To achieve this end, the following policy options could be considered;

- A special law should be enacted in regard to the informal workers to ensure equal wage structure for them.
 - Skill oriented and IT enabled training facilities should be provided to enhance the productivity of the informal workers and to make them an active participant in the changing technical era.
 - Micro-finance institutions, SHGs should be encouraged to provide financial assistance to informal entrepreneurs.
 - Adequate resources should be proposed from government schemes for the promotion of informal entrepreneurs.
 - Social security schemes like maternity benefit scheme, insurance schemes, pension schemes, welfare funds etc should be launched specifically for the informal workers keeping in view their heterogeneous nature of work structure.
- Informal sector cannot exist and operate in isolation and there exists a strong linkage between both the sectors. Keeping this fact in view, specially designed policy should be adopted to strengthen the linkage between the two sectors.

The Indian labour market has witnessed a sea change in these two decades. Growth of informal labour on one hand and shifting of labour from formal to informal sector is reflecting the fact that our labour market has turned out to be a dual labour market where both formal and informal sectors co-exist. Both the sector function with its own advantages and disadvantages and there is a strong linkage between the two sectors. The enlarging growth of the informal sector could not be looked down upon. In this juncture, it could be proposed that the policy makers should adopt suitable policy in order to integrate the sector into the mainstream of the economy for achieving sustained growth of the country in the long-run. The employment generation sector needs due recognition in an urgent and time-bound manner.

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The World Health Report 2011 states that approximately one billion people in the world live with some form of disability; the rate among women is said to be 19% globally. In India, according to the 2011 census, 2.21 % of the total population are people with disabilities and at the same time as 15 % of the world's population experience some form of disability. According to the Lancet (2012), the prevalence of violence against women and children with disabilities is higher than that among their non-disabled counterparts. Women comprise almost half of the populace, but even then their issues, especially those pertaining to empowerment and legal issues

heterogeneous group, since disability and gender are crosscutting facts interlinked with type of disability, class, caste, ethnicity and rural-urban residence and many other attributes.

Understanding Disability-

United Nations Convention for the Rights of People with Disabilities {UNCRPD-2008} defines disability as not something that a person possesses. It is not a permanent state that is inherent in a person. A physical, intellectual, mental or sensory impairment can be more or less disabling depending on the context in which it occurs. Disability is not an 'all-or-nothing' matter.

Addressing Gender Based Violence of Women with Disabilities –Analysis of the Legal Framework

Aditi Panda

remain largely unaddressed and more for women with disabilities.

Elimination as individuals and no visibility as a group is the destiny of women with disabilities. Mockery, criticism, humiliation and spoken about instead of spoken to women with disabilities experience the combined shortcomings connected with gender and disability. These women have no choice, but to live an unseen way of life on the fringes of society and accept segregation, stigma and discrimination as a habitual facet of their lives. Independence, esteem, dignity and parity of individuality are denied to them. Women with disabilities are a

We often use one single word, "disability", to cover many situations. Some disabilities can be highly visible, some are not; some are mild, others are more severe. Some forms of impairment or health conditions may result in temporary loss of function, while others are permanent in nature. Some disabilities can be present at birth; others may occur at any time. During his/her life-cycle a person can experience any or all of these situations.

The Rights of Persons with Disabilities Act, 2016 is the disability legislation passed by the Indian Parliament to fulfil its obligation to the United Nations Convention on the Rights of

Persons with Disabilities, which India ratified in 2007. The Act replaces the existing Persons with Disabilities (Equal Opportunity Protection of Rights and Full Participation) Act, 1995. The first Rights of persons with disabilities policy 2012 with disabilities clearly specifies that persons with any physical, mental, intellectual, developmental or sensory impairment which in interaction with various barriers may hinder full and effective participation in society on an equal basis with others come under the category of persons with disabilities.

According to the Rights of Persons with Disabilities Act, 2016 (RPwD Act) 'person with disability' means a person with long term physical, mental, intellectual or sensory impairment which, in interaction with barriers, hinders his full and effective participation in society equivalent with others. It also states that a "person with benchmark disability" means a person with not less than forty per cent of a specified disability where specified disability has not been defined in measurable terms and includes a person with disability where specified disability has been defined in measurable terms, as certified by the certifying authority.

Around the world, the discrimination and stigma attached with disability creates a major impact on the psycho-social development more on women and girls than on men and boys, whether they are non-disabled or disabled. The effect can be on diverse features like physical condition, emotional and psychological status, societal side or even safety issues.

Different kinds of disabilities create a different impact on the life of a woman with disability because of the lacunae and limitations of an inadequate legal system to provide her basic

rights and requirements. By and large women with disabilities become more vulnerable and have to tolerate additional discrimination like-

- A lesser amount of physical ability to protect self.
- More problems than other non disabled woman to be understood at the time of reporting abuse, humiliation or violence because of communication snags.
- Less access to correct information and counselling services as well as different kinds of physical hurdles and fewer communication facilities.
- The fallacy that women with disabilities have no role and responsibility in the family that are usually assigned to other women in the family or in the community as a whole. It is assumed that women with disabilities are incompetent to contribute to the household chores and are dependent on others.
- Because of the myths surrounding disability in general the women with disabilities have no option but stay in an environment that are susceptible to violence and institutions or sometimes hospitals where the prevalence of caregivers taking advantage of the women with disabilities is more.
- The percentage of confidence and disrespect of them as a woman is very little owing to ongoing inequity and discrimination on several grounds.
- The level of reliance of women with disabilities on family, caregivers and others for daily living is very high even for routine things like eating, bathing etc

who can abuse them both physically and emotionally.

Types of disabilities-

According to the “The Rights of Persons with Disabilities Act - 2016” that replaced the existing PwD Act, 1995, enacted 21 years back the types of disabilities with the Central Government having the authority to add more types of disabilities. The 21 disabilities are Blindness, Low-vision, Leprosy Cured persons, Hearing Impairment (deaf and hard of hearing), Locomotor Disability, Dwarfism, Intellectual Disability, Mental Illness, Autism Spectrum Disorder, Cerebral Palsy, Muscular Dystrophy, Chronic Neurological conditions, Specific Learning Disabilities, Multiple Sclerosis, Speech and Language disability, Thalassemia, Haemophilia, Sickle Cell disease, Multiple Disabilities including deaf-blindness, Acid Attack victim and Parkinson’s disease.

International mechanism favouring women with disabilities-

The Committee on the Elimination of Discrimination against Women (CEDAW Committee) oversees implementation of the Convention on the Elimination of All Forms of Discrimination against Women with disabilities. CEDAW defines the right of women to be free from discrimination and sets the core principles to protect this right. It creates an plan for national action to end discrimination and provides the basis for achieving equality between men and women through ensuring women’s equal access to, and equal opportunities in, political and public life as well as education, health and employment. CEDAW ensure that rights of women with disabilities are mainstreamed within the national strategies and action plans for women, develop

support services in the community in consultation with organizations of persons with disabilities as well as intensify its efforts to provide social and health services support to families with girls and women with disabilities.

The United Nations Conventions for rights of persons with disabilities recognizes that women and girls with disabilities are subjected to discrimination, and in this regard shall take measures to ensure the full and equal enjoyment by them of all human rights and fundamental freedoms. UNCRPD recognizes equality of the women with disabilities equivalent to every other person and supports right to legal capacity on an equal basis with others in all aspects of life. The UNCRPD advocates the elimination of barriers and also adds the concept of reasonable accommodation. As per the UNCRPD, ensuring accessibility to persons with disabilities, through the removal of social and political barriers, including attitudinal and communication barriers should be one of the most important goals of public policy.

Legal Framework to protect women with disabilities in the context of India-

Article-41 of the Constitution of India, which is a component of the Directive Principles of State Policy explicitly mentions “disablement” as a condition for which the State is to strive, to provide assistance in certain matters including education, work, etc. The Special Chapter 1a in Women with disabilities in India by the Women with disabilities India network mentioned that the current legal rule on the other hand, methodically marginalised the women with disabilities in our country. India has strong Acts like The Mental Health Act of 1987 and The Rehabilitation Council of India Act which lack the gender component. The National Trust for the

Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999, is an exception and women with disabilities as one of the most 'vulnerable' group amid persons with disabilities.

In Article 15 on the fundamental rights under the Indian Constitution does recognise persons with disabilities as a vulnerable group to whom the principles of equality and non-discrimination apply equally. Ideally the women with disabilities should also be included under sex in Article 15 as this provision covers women and allows the Indian Government to make legal provisions for them. However, women with disabilities are left out of the reach of this provision, except for the recent focus placed on their specific needs by addressing sexual violence against women and girls with disabilities, the 2016 law prescribes imprisonment and fines for anyone who would "outrage the modesty of a woman with a disability." It also protects all persons with disabilities from all forms of abuse, violence and exploitation, with specific measures to be taken by appropriate governments, executive magistrates and the police.

The Protection of Women from Domestic Violence Act, 2005 is an act to provide for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and formatters connected therewith or incidental thereto. Gender based violence is defined as any act of physical psychological, emotional, verbal, financial, or sexual violence that results or is likely to result in physical, sexual, or mental harm or suffering to women (and in some cases, men), due to their gender. This includes threats of such acts, and applies to all acts occurring in private and public life.

The Rights to persons Act in its Article 13 clearly says that every woman with disabilities has the same rights as any other person to own or inherit property, movable or immovable, control their financial affairs and have access to bank loans, mortgages and other forms of financial credit. She also has the right to enjoy legal capacity on an equal basis with others in all aspects of life and have the right to equal recognition everywhere as any other person before the law. Moreover any person providing support to her is not to exercise undue influence and shall respect his or her autonomy, dignity & privacy.

The department of Social Security and Empowerment of Persons with Disabilities-

In Odisha the Department of Social Security and Empowerment of Persons with Disabilities has an elaborate field formation with the District Social Security Officer (DSSO) to assist the Collector in each District and a Sub-divisional Social Security Officer (SSSO) in every sub-division. Besides this, there is a Block Social Security Officer (BSSO) at the Block level who helps the Block Administration in implementing the social security programmes. The Department has a statutory body known as State Commissioner for Persons Disability (SCPD). State institute for Disability Rehabilitation (SIDR) a state level nodal agency is currently functioning at Bhubaneswar. 8 District Disability Rehabilitation Centres (DDRC) are functioning in 8 district headquarters to carry out disability rehabilitation activities.

Double disadvantage of women with disabilities-

At the level of policy, women with disabilities continue to be neglected both in disability specific and gender specific programmes

and policies. In the 3 per cent reservation for persons with disabilities in education and employment, there are very less chances of women with disabilities availing them because they have less access to education due to lack of accessibility measures in our Educational institutions. **Even though the Persons with Disabilities Act mandates 3 per cent allocation for persons with disabilities in all poverty alleviation programmes, there is no allocation for women as there is no thought for not only women with disabilities, but in general persons with disabilities in the Union budget even this year. An article in the Hindu clearly mentioned that for the fourth consecutive year, persons with disabilities have expressed disappointment with the Union Budget because there is no mention of steps for creating an accessible environment and transport, information and communication facilities for them.**

Conclusion

It is very important to understand the require by the policy and decision makers to keep in mind the special needs of the women with disabilities with a right based approach while framing the legal systems to ensure that there is as a rule inclusion of the women with disabilities to improve the overall development of the women with disabilities and the coping mechanism they need to take up to combat these circumstances.

The need of the hour is to take a sneak peek into the lives of women with disabilities and understand the hard path on which these women have to struggle at every step of their lives to acclimatize them to present themselves as women and command respect and acceptance at par with non disabled women. A different perception to

look beyond the stereotypes about women with disabilities and to confront foremost theories about living with a disability is required to relate to their trials and tribulations to help them participate more in the day to day life while framing the provisions made for them.

The judicial system has many different articles and provisions favouring the women with disabilities but the system has to warranty that the mechanism is in place to be able to implement the provisions effectively. The implementation suffers in the many layers of hierarchy system in the way our government functions. The women with disabilities will only be able to excel themselves in every sphere only if and only if they have a strong support of legal framework and guidelines to empower them and rightfully fit themselves as an integral part of the mainstream society as a whole. It is also necessary to create more awareness on the special provisions made to enhance the quality of life of the women with disabilities.

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State Food Security Scheme 2018

“Supply of Rice @ 5kg per person per month to Poor Beneficiaries”

Background

The National Food Security Act 2013 (NFSA) has so far extended food security coverage to 323.14 lakh beneficiaries against Government of India upper ceiling of 326.41 lakh and State's 2011 Census population of 419.74 lakh. The coverage is 99.0% against Government of India upper ceiling and 77.0% of State's 2011 census population. There are still a large number of eligible population out of the ambit of food security coverage under NFSA.

As per 2011 census data, the rate of growth of population of Odisha was 14% in the last decade. If this data is extrapolated, then in 2018, the population of Odisha has increased by 10.22% compared to 2011. Hence, the approximate population of Odisha in 2018 will be 4,62,63,983. If the same percentage of coverage is followed as was decided when the Act came into force, then we must cover 3,60,85,907 beneficiaries against 3,26,41,800 being covered now.

So, there is a necessity to provide food security to around 34.44 lakh beneficiaries since Government of India has not responded to Odisha's request to enhance the coverage ceiling beyond 3.26 crore in line with the increase in population.

Coverage of Beneficiaries and Expenditure

State Government will extend food security coverage to 25 (twenty five) lakh eligible beneficiaries across the State.

Meeting Rice requirement from State Pool

State Government procures around 33 lakhs MT rice per year under Decentralised Procurement (DCP) operation. Out of this, around 21.41 lakh MT is utilised for internal consumption under different Central/State Government sponsored schemes leaving a surplus of 11.59 lakh MT rice. The details are as follows :

SL. No.	Assessment for meeting Rice Requirement (Annual)	MT
1.	Expected procurement of Rice under DCP operation	36,00,000
2.	Rice utilised under different Central/State sponsored schemes	
	(a) NFSA-TDS (1,59,838.610 MT per month *12)	19,18,063
	(b) Welfare Institutions/Hostels schemes (9,233.85 MT per month)*12	1,10,806
	(c) Mid-Day Meal programme (6,356.750 MT per month)*10	63,568
	(d) Annapurna Scheme (621.000 MT per month)*12	7,452
	(e) Wheat Based Nutrition Programme (3,465.000 MT per month)*12	41,580
4.	Total utilisation	21,41,469
5.	Surplus with State	14,58,531
6.	Yearly Rice requirement for the New Scheme (for every 1 lakh beneficiaries)	6000
7.	Yearly Rice requirement for the New Scheme (For 25 lakh Beneficiaries)	1,50,000

Cost Analysis of Rice per Year for 25 lakh beneficiaries

State Government will bear 443.5 crore per annum towards cost of rice to be supplied to 25 lakh beneficiaries. It is pertinent to mention here that this year, State Government has a savings of nearly 140.69 crore (per annum) on account of subsidy under PDS and Welfare Institutions / Hostels scheme out of the total budgeted subsidy of Rs.894.36 crore. The above savings is primarily due to receipt of 84,852.600 MT of rice from Government of India per year for welfare institutions / hostels having 6,15,590 number of boarders. The entire expenditure under the above scheme was previously met out of the State Budget. After Government of India agreed to release rice at Rs.5.65 per kg. for these welfare institutions from October 2017, the balance quantity of 6,287.130 MT only is now met from the State pool. Hence, there is an annual savings of Rs. 140.69 crore. In order to implement the above



state scheme from October 2018 to March 2019 (Current Financial Year), the total subsidy requirement is 221.75 crore. Hence, the balance 81.06 crore will be met from the supplementary budget.

Calculation Sheet (Per year for every 1,00,000 Beneficiaries)	Qty. & Amount
Economic cost of rice per quintal	2,931.13
Transportation & handling charges from Departmental Storage Centre to Fair Price Shops	38.00
Fair price shop dealer's margin per quintal (regular : Rs.70/- per quintal + Rs.17/- per quintal sales through PoS device)	87.00
Total distribution cost per quintal	3,056.13
5 Kgs rice per person per month for every 1,00,000 beneficiaries (in quintal)	5,000.00
For 12 months	60,000.00
Economic Cost @ Rs.2,931.13 per quintal	17,58,67,800.00
Transportation & Handling Charges @ Rs.38.00 per quintal	22,80,000.00
Fair price shop dealers @ Rs.87/- per quintal	52,20,000.00
Total cost per quintal (2,931.13+38+87,60,000)	18,33,67,800.00
(-) less Re.1.00 per kg on sale for 60,000 quintals per year	60,00,000.00
Net Burden to State Exchequer for every 1,00,000 beneficiaries per year	17,73,67,800
Net Burden to State Exchequer for every 25,00,000 beneficiaries per year	4,43,41,95,000
Net Burden to State Exchequer for every 25,00,000 beneficiaries for 6 months	2,21,70,97,500

Mitigation Plan

In order to obviate the vulnerability of left out beneficiaries who are not covered under National Food Security Act 2013 (NFSA), State Government may reach out to such beneficiaries and provide food security coverage by launching a special scheme under State pool account.

Beneficiaries to be targeted

The coverage shall extend to all poor left out beneficiaries in the State who have not been covered under the National Food Security Act, 2013.

Scale and Rate of distribution of rice

The scale of supply of rice under this scheme is 5 kg per person per month @ Re.1/- per kg.

Proposed selection criteria

Auto inclusion criteria

Sl.No.	CRITERIA
1.	All Households coming under particularly Vulnerable Tribal Group (PVTG) category
2.	Households without shelter (Certificate from people's representative / any responsible officer of the concerned Block/ULB)
3.	Households with destitute living on alms. (Certificate from people's representative /any responsible officer of the concerned Block/ULB)
4.	Households with widows and other single women with no regular support
5.	Households having a person with disability (40% and above)
6.	The transgender applicant
7.	Households with old persons (aged 60 or above) with no regular support & no assured means of subsistence
8.	Households where due to old age, lack of physical or mental fitness, social customs, need to care for disable or other persons, no adult member is available to engage in gainful employment outside the house
9.	Households dependent on daily wage labour
10.	Internally displaced persons

BIJU SWASTHYA KALYAN YOJANA

1. What is Biju Swasthya Kalyan Yojana ?

Biju Swasthya Kalyan Yojana is a scheme of the Government of Odisha, which aims to provide universal health coverage, with special emphasis on the health protection of economically vulnerable families. To achieve its objectives, the BSKY has two components:

- A. Free health services for all (irrespective of income, status or residence) in all State Government health care facilities starting from Sub center level up to District Headquarters Hospital level.
- B. Additional facility of free healthcare beyond District Headquarters hospital level, for over 70 lakh economically vulnerable families in the State, who are provided Annual Health coverage of Rs.5 lakh per family and Rs 7 lakh for the women members of the family.

2. Who is eligible ?

- A. All families are eligible for free health care services at Government health care Institutions up to District Head Quarter Hospital level.
- B. For additional facility of free healthcare beyond District Headquarters hospital level, through annual health coverage of Rs.5 lakh per annum per family and Rs.7 lakh per annum for women members of the family, all currently enrolled Biju Krushak Kalyan Yojana card holders, Rashtriya Swasthya Bima Yojana card holders, BPL card holders and Antodaya Anna Yojana (AAY) card holders and families with annual income below Rs.50,000/- in rural areas and below Rs.60,000/-in urban areas are eligible.

3. What are the benefits under Biju Swasthya Kalyan Yojana ?

- A. All health services are free of cost, including free drugs, free diagnostics, free dialysis, free Cancer chemotherapy, free OT, free I.C.U, free in-patient admission etc., in all government health institutions up to District Headquarters Hospital level, for all persons.
- B. Families having BKKY card, RSBY card, BPL card, or AAY card or annual income of Rs.50,000/-in rural and Rs.60,000/- in urban areas can avail cashless treatment at all Government Hospitals and 208 empanelled Private Hospitals.

4. In which hospitals can the beneficiaries get free treatment ?

- A. Under universal health coverage free health care to all in Public Health Care Institutions from Sub-centre to District Headquarters Hospitals.
- B. BKKY, RSBY, BPL, AAY card holders and low income certificate holders can avail additional facility of cashless treatment beyond District Headquarters Hospital level, at all public health care facilities and 208 empanelled private health care institutions.
5. Under BSKY all families irrespective of economic and social background can avail all services free in all govt health facilities upto District Hospital level. AB NHPS provides cashless care only for card holders even at Govt facilities.

6. What are the documents required to be produced for getting Rs.5 lakh health coverage per annum per family and Rs.7 lakh health coverage per annum for women members of the family ?

For getting Rs. 5 lakh health coverage per annum per family and Rs.7 lakh health coverage per annum for women members of the family, the existing Biju Krushak Kalyan Yojana (Stream I & II) or Rashtriya Swasthya Bima Yojana or BPL or AAY cards have to be produced at the empanelled hospitals. For low income families who do not have these cards, valid income certificate (annual income below Rs.50,000/- in rural areas and below Rs.60,000/- in urban areas) is to be produced at the empanelled hospitals for availing cashless treatment.

7. Who is there to facilitate at point of service ?

Swasthya Mitras are deployed at help desk in each empanelled hospital to facilitate the beneficiaries.

8. What is the Helpline Number for BSKY ?

Any person can raise any query or complaint regarding Biju Swasthya Kalyan Yojana or RSBY with toll free number 155369 available from 6 AM to 10 PM. Further, scheme details and list of empanelled hospitals can also be seen on the websites: health.odisha.gov.in and nrhmorissa.gov.in
