

ODISHA REVIEW

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AUGUST - 2019

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National Flag

The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel which appears on the abacus of the Sarnath Lion Capital of Ashoka. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the national flag was adopted by the Constituent Assembly of India on July 22, 1947. Its use and display are regulated by the Indian Flag Code.

National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

National Anthem

Jana-gana-mana-adhinayaka, jaya he,

Bharata-bhagya-vidhata.

Punjab-Sindhu-Gujarat-Maratha,

Dravida-Utkala-Banga,

Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.

Tava shubha name jage, Tava shubha asisa mage,

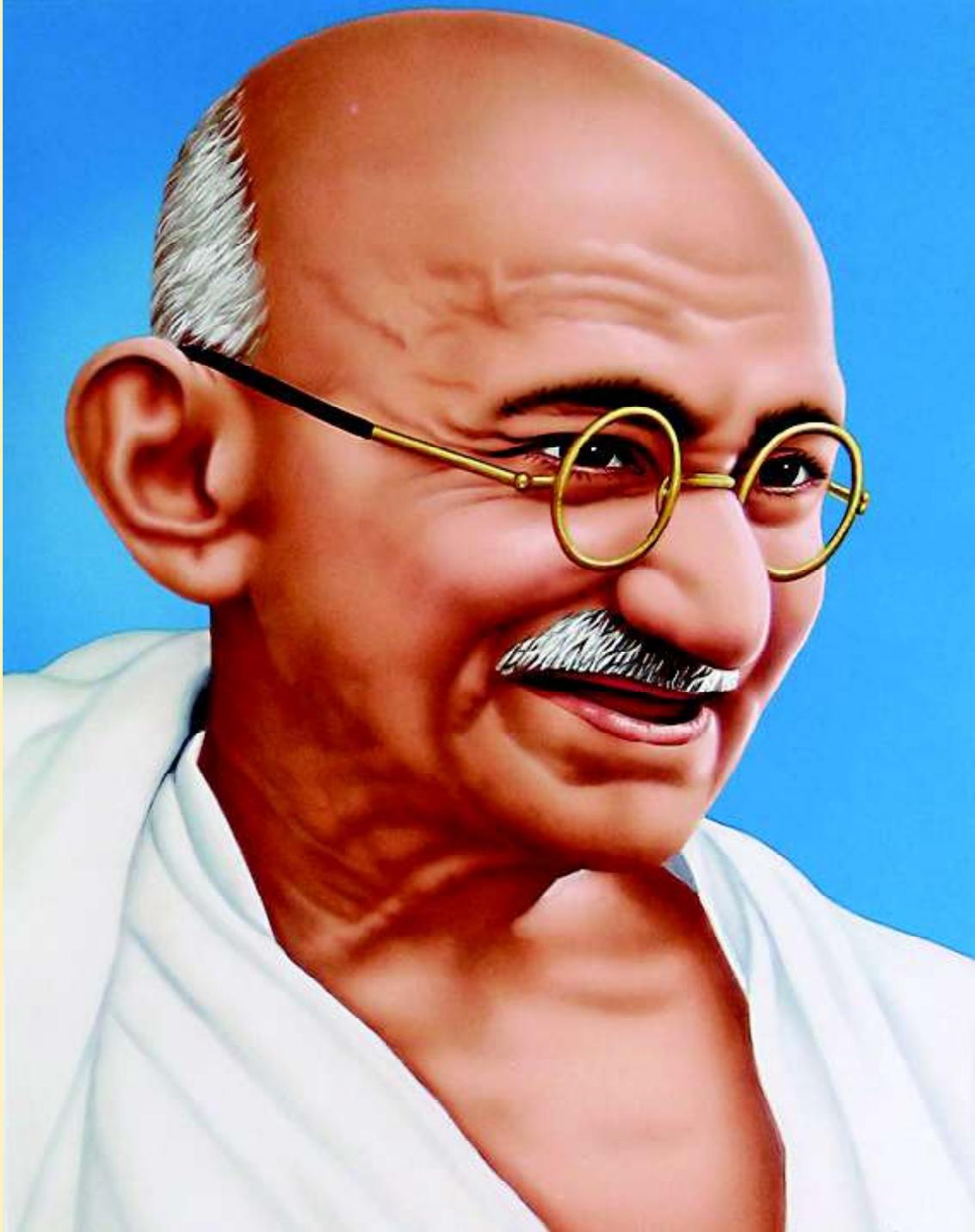
Gahe tava jaya gatha,

Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!

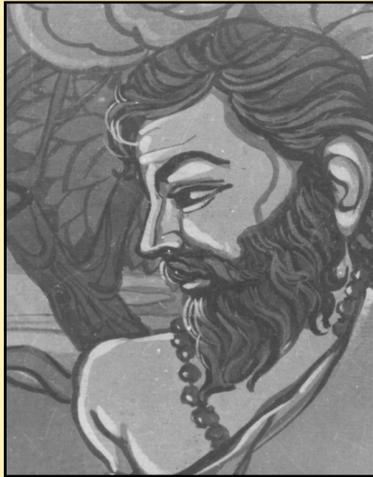
The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.

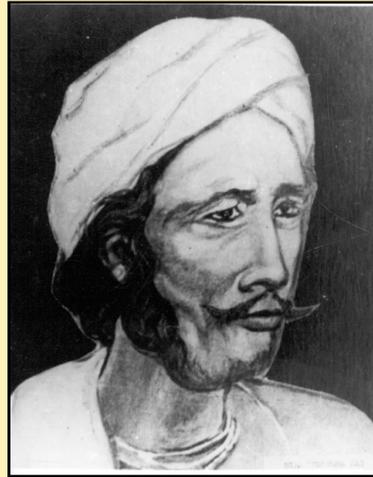


'FATHER OF THE NATION' MAHATMA GANDHI

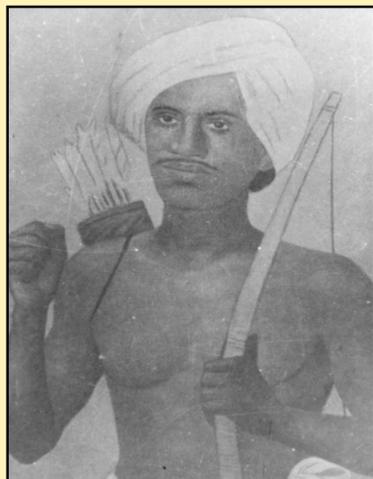
MARTYRS OF ODISHA



Jayee Rajguru
(1739-1805)



Veer Surendra Sai
(23.01.1809 - 28.02.1884)

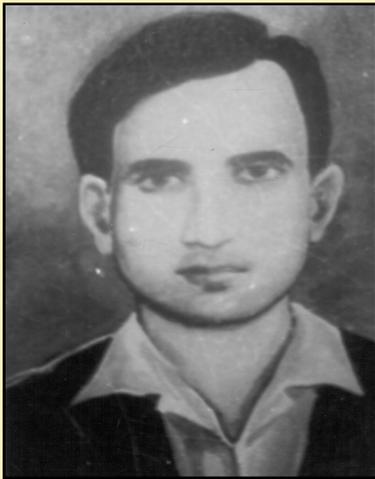


Birsa Munda
(Died in Ranchi jail in June 1900)

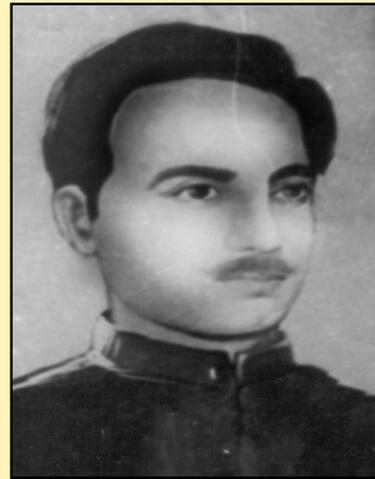


Baji Rout
(Shot dead on 11.10.1938)

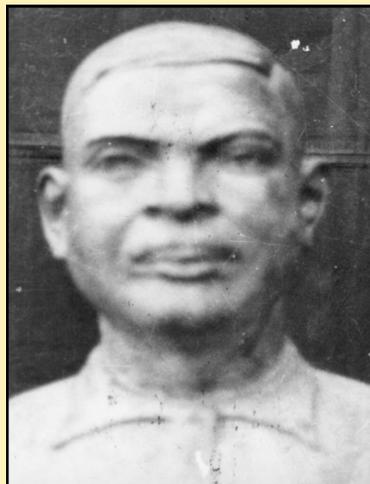
MARTYRS OF ODISHA



Raghunath Mohanty
(18.07.1910 - 04.04.1941 hanged)



Dibakara Parida
(30.11.1911 - 04.04.1941 hanged)



Laxman Naik
(22.11.1899-29.03.1943 hanged)

**Message of
Prof. Ganeshi Lal,
Hon'ble Governor of Odisha,
on the occasion of the
Independence Day -2019**



I extend my heartiest greetings and good wishes to all of you on the 73rd Independence Day of our Country. This historic freedom attained through the path of 'Ahimsa' reminds us of the great sacrifice and invaluable contribution of the Father of our Nation Mahatma Gandhiji and the great Nationalist leaders of our Freedom Movement.

Let us pay our respectful homage to the great patriots and revolutionaries of our country and our state, those who sacrificed themselves for achieving this historic feat on this day in 1947 and our valiant martyrs and brave soldiers who sacrificed their lives for the peace and security of our country. Our freedom was the result of their selfless sacrifice. Role of Odisha and its people in the Nation's Freedom Struggle is an unforgettable chapter in the annals of human history. Odisha was in the forefront of India's struggle for Independence pursuing the path of "peace and non-violence". 40 years before the revolt of 1857, Odisha revolted for freedom with its brave sons, the 'Paikas' under the leadership of Buxi Jagabandhu of Khordha in a fierce battle with the British known widely as the "Paika Bidroha". The "Paika Bidroha" of 1817 in Odisha is being termed as India's first organised armed rebellion against the British rule by many scholars, researchers and historians. Anti-colonial uprisings also took place in several parts of the State that are a testimony to the nationalistic fervour and altruistic spirit of the people of Odisha.

Odisha today is a bright example of stability with growth. With more than 4.5 crore people at the core of all its initiatives, the State is committed to transform itself with its

pro-people and pro-poor approach. The 5 'T's approach of governance i.e Teamwork, Transparency, Technology, Transformation & Time for effective and timely delivery of services to the people has now gained real momentum and is poised to fast transform the State and its people.

An era of open accountability and responsive governance has now been ushered in Odisha. Our pro-people schemes, zero tolerance to corruption, a good number of welfare and empowerment programmes for women and the girl child, old and aged, disadvantaged and the differently-abled, farmers, youth, workers, artisans, etc. have been benchmarked and emulated by States all over the Country. The State treats women as equal partners in the process of development and now is a model for women empowerment and social security. Odisha is among the top States of the country in investment on irrigation and water resource. Odisha's industry friendly policy framework followed by a robust ease of doing business mechanism is fast transforming Odisha into a prime destination for live investments.

Odisha has always demonstrated that there is vast scope for large scale employment and value addition, massive industrialization and creation of world class infrastructure, MSME clusters and Start-up hubs in areas of health, rural housing, transport and numerous other sectors. The State is fostering Start-ups to boost entrepreneurship ecosystem. Odisha has been lauded for its robust Disaster preparedness and management model, and granting of land Rights to the urban poor. In the meanwhile, Odisha has emerged as a prime sports destination with aggressive promotion of sporting activities in the youth, world-class infrastructure and forward looking policies.

With the sincere and co-ordinated efforts of the people of Odisha, we can effectively combat and overcome any crisis and give them their rightful place in the society. Let us join hands and work together for strengthening and safeguarding the dignity of our State, its people and the country as a whole.

Jai Hind.

**Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of
Independence Day- 2019**



On the occasion of the Independence Day, I convey my best wishes to all.

On this occasion, I pay my sincere tributes to the great freedom fighters like Father of the Nation, Mahatma Gandhi, Pandit Nehru, Netajee Subhas Chandra Bose, Sardar Patel, Maulana Azad, Dr. B.R. Ambedkar, Dr. Rajendra Prasad, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Nabakrushna Choudhury, Gopabandhu Choudhury, Saheed Laxman Nayak, Veer Surendra Sai, Maa Rama Devi, Malati Choudhury, Dr. Harekrushna Mahtab, Biju Patnaik and Parbati Giri.

I also pay my homage to our martyr Jawans who have sacrificed their lives for the sake of the country's peace and security.

This year the whole world is celebrating the 150th Birth Anniversary of Mahatma Gandhi. Gandhian Principles and ideals have become more relevant today. I have been consistently demanding for inclusion of 'Non-violence' in the preamble of our Constitution. I would like to reiterate it again. This will further glorify our democracy in the whole world.

The real freedom comes with inclusive growth in the society. From Malkangiri to Mayurbhanj and Kalahandi to Kendrapara, today all classes of people are a part of our development paradigm. Efforts are on by the State Government to fulfill the aspirations of the four and half crores of people of our State. Odisha has created a special identity

throughout the country in various spheres of development and the Odia race is marching ahead with self-confidence.

The common man is at the focal point of all our programmes. We are focussing on 5'Ts' mantra to fulfill the claims of the general public. 5'Ts' mantra will be fruitful in providing better services to the people by making the administration more accountable and responsive.

Freedom is not only a right, it is also a responsibility. The responsibility of nation-building and that of building a healthy society as well. The empowerment of the poorest of the poor in the society is Independence. Independence is the empowerment of women, the empowerment of the youths, the empowerment of farmers and the empowerment of workers. An empowered society alone can build a strong Nation.

Let us continue our concerted efforts for building a prosperous Odisha and empowered India.

Jay Hind.

**Message of
Shri Raghunandan Das,
Hon'ble Minister, Water Resources,
Information & Public Relations
on the occasion of
Independence Day- 2019**



I convey my best wishes and warm greetings to the brothers and sisters of Odisha on the auspicious occasion of the 73rd Independence Day.

15th August is a day of pride, glory and immense pleasure for every Indian. On this day, our Country became Independent which was under the British rule since long. The Indian Independence bears the glorified stories of our freedom struggle, heroic deeds, and sacrifices. With the clarion call of the Father of the Nation “Mahatma” Gandhi, people from every nook and corner of our Country joined hands together against the British colonialism. Our Freedom struggle led by Gandhiji is unique, in the annals of history as it based on the principles of ‘Ahimsa and Satyagraha’. The Nation is grateful to it’s great Leaders like Lala Lajpat Rai, Netaji Subhas Chandra Bose, Pandit Jawaharlal Nehru, Sardar Ballav Bhai Patel, Maulana Abul Kalam Azad, Saheed Bhagat Singh, Khudiram Bose, Prafulla Chaki, Loknayak Jayprakash Narayan, Aruna Asaf Ali and scores of Patriots who have shown indomitable courage for the cause of the Nation. I pay my deep tribute to them on this auspicious occasion.

As we celebrate the Independence Day, let us recall the invaluable sacrifices and the firm determination of the eminent personalities of our soil like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Birsa Munda, Laxman Naik, Baji Rout, Utkalgourab

Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maa Ramadevi, Dr. Harekrushna Mahtab, Legendary Biju Patnaik and many other Leaders of our State who also contributed immensely for this noble cause.

After independence, our State also remarkably progressed with the pace of our Country. The State Government is implementing 5 'T' under our beloved Chief Minister Shri Naveen Patnaik's behest, i.e Team Work, Transparency, Technology, Transformation and Time which have become the dimensions and core of good Governance Model which aims for the timely delivery of citizen-centric services.

Formation of a healthy society based on justice and equality was the main objective of our Freedom. Peace and progress is considered as the prime path to achieve this goal.

Let us come together irrespective of caste, creed, colour and religion to celebrate unitedly this National Festival by paying respectful homage to the martyrs and to those who have dedicated their lives for our Motherland.

Let us work with profound promise to build a prosperous and developed Nation in order to enhance its identity more vigorously.

Let the Independence Day be a celebration of tribute and commitment.

Jai Hind.

Editor's Note



SUSHMA SWARAJ



A peoples' Minister in truest sense. She was really an icon for millions of people of our country and beyond to be inspired.

Kevin R. Kaul
Editor, Odisha Review



Address of Hon'ble Governor of Odisha Prof. Ganeshi Lal To the Odisha Legislative Assembly

Hon'ble Speaker & Members,

I heartily welcome all of you to this inaugural session of sixteenth Odisha Legislative Assembly. At the outset, let me congratulate all of you for your spectacular victory during the last elections. Let me also take this opportunity to immensely thank the people of Odisha who ensured a free, fair and peaceful election and gave their clear and decisive mandate. I would now seek the wholehearted cooperation of all Hon'ble Members while I look forward to a fruitful session of the Sixteenth Assembly.

2. This August House has expressed its deep condolences on the sad demise of Late Ladu Kishore Swain, sitting Member of Lok Sabha and ex-member of OLA, Late Harihar Karan, former Minister, Late Priyanath Dey, former Member, who had made significant contributions to the development of the State. I request Hon'ble Members to join me in paying tribute to Late Bed Prakash Agrwalla, Late Gangadhar Pradhan, former Ministers of this House, Late Dutikrushna Panda, Late Chandrasena Naik, Late Parikhita Karna, all former Members of this House and Late Prasanna Kumar Sahoo, Ex-Head Constable, CRPF, Late Manoj Kumar Behera, Ex-Constable, CRPF and Late Ajit Kumar Sahoo, Ex-Naik, Rashtriya Rifles who are no more with us. The House may convey our heartfelt condolences to the bereaved families of the departed souls.

3. Odisha faced Extremely Severe Cyclone 'FANI' on 3rd of May this year. It was one of the rarest of rare summer cyclones, and in fact the first one in 43 years to hit Odisha and one of the only three to hit in the last 150 years. It caused havoc in Puri and Khurda districts and left marks of extensive damage to life and property of more than 1.65 crore people in 12 districts it passed through.

4. I take pride in saying that my Government was fully prepared to face all possible eventualities in the face of this disaster. It undertook one of the biggest human evacuations in history with a record 1.4 million people being shifted in just 24 hours preceding the landfall. The fellow feeling and compassion for the affected people at the hour of their need that flowed from every nook and corner has been very remarkable. I express my heartfelt gratitude to the people of Odisha who have shown great courage and strength in the face of a calamity of national magnitude. I also express my deep sense of appreciation for the human resource and the services extended by various State Governments, national and international organizations. Let me express in unequivocal terms that this care and concern from all around the globe will further strengthen Odisha and raise its spirits to newer heights.



5. In 2000, my Government took up the challenge to radically transform Odisha. Since then, it has been a memorable journey with the full support and co-operation of our people that has made my Government more committed in its purpose and more devoted in its service to them. They have firmly stood by my Government during success and setbacks that has given it more strength, vigor and motivation to stay focused on its goal of transforming Odisha into an inclusive State to realize dreams, fulfill ambitions and contribute meaningfully towards the prosperity of its fellow citizens.

6. The people of Odisha have once again reposed their faith in my Government for the 5th consecutive term. With due deference to the people of Odisha for their unprecedented support, my Government would like to assure everyone that the faith they have in its abilities to deliver a clean, transparent and pro-people governance will never be belied.

7. The recent success has immensely encouraged my Government to sustain its efforts to achieve higher growth and to expand its vision of inclusive development. As my Government was determined to keep its promises made to the people of Odisha, it called the first meeting of the Council of Ministers immediately after the swearing-in- ceremony and resolved to implement the Manifesto promises as the priorities of the Government in a time bound manner.

8. My Government is peoples' Government. More than four and a half crore people of our State are at the forefront of all its initiatives. Consultative governance is at the core of its growth trajectory. My Government will abide by the suggestions received from the people and work ceaselessly to provide totally citizen centric governance.

9. Creating and developing key and basic infrastructure including communication facilities, provision of drinking water, electricity, boosting agriculture with irrigation facilities, improving health and education will continue to be the priorities of my Government.

10. We are primarily an agrarian State and agriculture continues to be the backbone of our economic growth and prosperity. It provides living to a vast majority of our population.

11. Sustainable input management is the key to agricultural productivity. Working in this direction, my Government envisions that all farmers and landless agricultural labourers will be covered under KALIA scheme. This scheme will be continued as promised. My Government will provide interest free crop loans to small and marginal farmers up to Rupees one lakh. My Government will continue with the pace of irrigation development in the State with an investment of Rs. 50,000 crore in addition to commitment on the existing projects. My Government will lay emphasis on agriculture development and farmers' welfare as a major strategy for bringing poverty below 5% over the next 5 years.

12. Empowerment of women has been the key to our progress. To take women empowerment to the next level, my Government will ensure that Women SHGs under Mission Shakti will get Government business worth Rs.5,000 crore. The Women SHGs will be provided loans at 0% rate of interest upto Rs.5 lakh.

13. My Government proposes to create MISSION SHAKTI as a separate Department and form a State level federation supported by federations from Gram Panchayat, Block to the District. Mission



Shakti buildings shall be constructed by my Government in each Gram Panchayat and District headquarters. Self Help Groups' functioning will be scaled up and taken to the next level.

14. Our women will now get Rs.10 lakh for their treatment instead of Rs. 7 lakh under Biju Swasthya Kalyan Yojana. Every widow and destitute women will be covered by my Government under social security pension. Interest subvention will also be provided by my Government for women entrepreneurs.

15. My Government will pursue the cause of one third reservation for women in the Parliament and State Legislative Assemblies to its logical end.

16. My Government will ensure opening of Odisha Adarsha Vidyalayas in the remaining 124 blocks of the State. Education enables, empowers and creates opportunities for sustained self-development. The focus of my Government is on qualitative aspect with emphasis on creating ample opportunities for the poor and meritorious students. My Government will provide education loans to students at 0% rate of interest. All technical institutes, colleges and universities will be enabled with free wi-fi services and IT labs will be set in High Schools. My Government will set up a Scholarship Council which will facilitate scholarships both on merit and socio-economic criteria.

17. My Government would like to carry forward the benefits accrued from 1st and 2nd editions of 'Make in Odisha' campaign in terms of investment and employability to the youth of Odisha. My Government will endeavour to create 30 lakh employment opportunities in 6 focus sectors. 75% of jobs will be reserved for qualified local youth by my Government in all upcoming industries in Odisha. The World Skill Centre will produce 1.5 lakh high skilled professionals, who will have global employable potential. "Skilled in Odisha" will be made a global brand by my Government and 15 lakh youth will be skilled in the next 5 years.

18. My Government will constantly endeavour to reduce the regional disparities and increase the pace of development to achieve this objective. In all predominantly minority dominated areas world class community centres will be provided by my Government in identified clusters. A Micro and Small Enterprises Welfare Board will be formed by my Government to work for the sustenance and growth, of those in Micro and Small Enterprise sector. A Welfare Board will also be formed by my Government for those engaged in traditional livelihood earning means like priests, barbers, washermen etc.

19. My Government is striving very hard to create World class sports facilities in Bhubaneswar and would sincerely attempt to make Odisha as the face of sports in India. World-class training and coaching facilities in Odisha will be created by my Government through High Performance Centres. Promotion of sports among tribals will be the priority of my Government. Astro Turfs will be laid in all 17 blocks of Sundargarh District to prepare world class players from the cradle of hockey.

20. Composite Modern Urban Hostels will be provided by my Government in 114 locations of the State to facilitate higher and job oriented study facilities for all category of students. Skill Upgradation Incentive will be provided to the ST, SC, Backward Classes and Minorities Youth which will be followed by the provision of seed money and soft loan for their gainful self-employment.



21. Covering all uncovered, deserving workers under the Odisha Building and other Construction Workers Welfare Board and extending benefits under different welfare programmes will be one of the priorities of my Government. Registration of migrant construction workers, both in source and destination States, will be taken up on a regular basis. My Government will make sincere efforts to register all workers in the unorganized sector as beneficiaries under the Odisha Unorganized Workers' Social Security Board in phases within five years and cover them under different social security initiatives.
22. Conversion of the left out KUTCHA houses into Pucca houses will continue to be a priority of my Government. Handing over land rights under JAGA Mission to the slum dwellers residing in urban areas of the State will be among the priorities of my Government.
23. My Government is committed to continue one Rupee per kg Rice Scheme along with opening of new 'Aahar' centres at more locations and extension of night 'Aahar' facility to the existing centers in a phased manner. Dynamic inclusion of poor, distressed and eligible persons under the State Food Security Scheme in proportion to increase in the State's population will be ensured by my Government.
24. Completion of work in the 5 ongoing new Government Medical Colleges within the next 3 years, filling up of all existing posts and creation of new posts will be among the priorities of my Government. My Government will work sincerely towards making adequate number of doctors, paramedics and other technical manpower available.
25. My Government proposes to bring out a new Industrial Policy in line with the perspective plan with emphasis on creation of job opportunities. Best-in-class Industrial Parks will be established for each of the focus sectors. Industrial corridors will be created for setting up small and medium enterprises across the State. For extension of credit at concessional rate to the eligible MSMEs, a suitable 'Interest Subvention Scheme' shall be introduced by my Government.
26. Full coverage of drainage, water and sanitation facilities in all Municipal Corporations, Municipal Councils and NACs will be ensured by my Government. 'Odisha Smart Cities Mission' will attempt to develop 5 Municipal Corporation cities as Smart Cities.
27. Biju Express Way will connect North to South, East to West of Odisha. My Government will attempt to connect the heritage Silver city of Cuttack with Smart City of Bhubaneswar by metro railway. Puri will be made a world heritage city. All places of tourism importance will be linked and way-side amenities will be provided on all major roads. District Tourism Councils will be formed in all the districts by my Government.
28. With Odia Language declared as the 6th classical language of the country and an Odia University being established at Satyabadi, the focus of my Government will continue to be on the promotion of Odia language and literature, promotion of Odia culture and preservation and propagation of its dance forms, art, sculpture and its heritage.
29. People want pace in the governance model and the youth of today are in a hurry to achieve things in time. All of us here know very well that some of the promises take time, but my Government will strive very hard and leave no stone unturned to give its best to fulfill the promises it made to the



people of Odisha in a time bound manner. It is in this context that along with 3Ts of Teamwork, Transparency, Technology, leading to Transformation, my Government has now added the fifth dimension of 'Time'.

30. I would urge upon all of you to focus on our journey of transformation towards a new Odisha, an empowered Odisha where poverty will be a thing of the past, where women will be equal partners in growth and development, where growth will be inclusive of all vulnerable sections in its landscape of development and where the dreams of the youth will come true. We now need to make the world know that Odisha's time has come, and for all of us the time starts now.

I now leave you to further deliberations and wish you all success.

JAI HIND.



ଜାତୀୟ କୃମିନାଶ ଦିବସ



୮ ଅଗଷ୍ଟ, ୨୦୧୯ (ଗୁରୁବାର)

ଏହିଦିନ ୧-୧୯ ବର୍ଷ ବୟସ ପର୍ଯ୍ୟନ୍ତ ପିଲାମାନଙ୍କୁ ନିରାପଦ କୃମି ନାଶକ ଔଷଧ ବିନାମୂଲ୍ୟରେ ଅଙ୍ଗନୂତ୍ରୀ କେନ୍ଦ୍ର ଓ ସ୍କୁଲ ମାନଙ୍କରେ ଖାଇବାକୁ ଦିଆଯିବ । ଅଙ୍ଗନୂତ୍ରୀ କେନ୍ଦ୍ରରେ ପଞ୍ଜୀକୃତ ହୋଇନଥିବା କିମ୍ବା ବିଦ୍ୟାଳୟ ଯାଉନଥିବା ପିଲାମାନଙ୍କୁ ମଧ୍ୟ ଏହି ଔଷଧ ଖାଇବାକୁ ଦିଆଯିବ ।

ଏହା ସହିତ ନିମ୍ନ ପ୍ରଦତ୍ତ ଉପାୟ ଦ୍ୱାରା ନିଜକୁ କୃମି ସଂକ୍ରମଣରୁ ରକ୍ଷା କରନ୍ତୁ ।

ନିଜ ନଖ ପରିଷ୍କାର ଓ ଛୋଟ ରଖନ୍ତୁ

ସର୍ବଦା ବିଶୁଦ୍ଧ ପାଣି ପିଅନ୍ତୁ

ଖାଦ୍ୟକୁ ଘୋଡ଼ାଇ ରଖନ୍ତୁ

ଫଳ ଓ ପନିପରିବା ସଫା ପାଣିରେ ଧୁଅନ୍ତୁ

ଖାଇବା ପୂର୍ବରୁ ଓ ଶୌଚାଳୟ ବ୍ୟବହାର ପରେ ସାବୁନରେ ହାତ ଧୁଅନ୍ତୁ ।

ନିଜ ପରିବେଶ ନିର୍ମଳ ରଖନ୍ତୁ

ଘରୁ ବାହାରିଲେ ଜୋତା/ତପଲ ବ୍ୟବହାର କରନ୍ତୁ

ଖୋଲାରେ ମଳତ୍ୟାଗ କରନ୍ତୁ ନାହିଁ । ସର୍ବଦା ଶୌଚାଳୟ ବ୍ୟବହାର କରନ୍ତୁ ।

ଏଣୁ, ସମସ୍ତ ପିଲାଙ୍କୁ (୧-୧୯ ବର୍ଷ) ତା ୮ ଅଗଷ୍ଟ ୨୦୧୯ ରିଖରେ କୃମିନାଶକ ଔଷଧ ନିଷ୍କଣ୍ଠ ଖୁଆଇ ସେମାନଙ୍କୁ ପୁଷ୍ଟିହୀନତା, ରକ୍ତହୀନତାରୁ ଦୂରେଇ ରଖିବା ସହିତ ସେମାନଙ୍କ ମାନସିକ ତଥା ଶାରୀରିକ ଅଭିବୃଦ୍ଧିରେ ସହାୟକ ହୁଅନ୍ତୁ ।

ଧ୍ୟାନ ଦିଅନ୍ତୁ :

ବାଲେଶ୍ୱର, କଟକ, ବେଙ୍ଗାଳ, ଖୋର୍ଦ୍ଧା ଓ ନୂଆପଡ଼ା ଜିଲ୍ଲା ବ୍ୟତୀତ ରାଜ୍ୟର ଅନ୍ୟ ସମସ୍ତ ଜିଲ୍ଲାରେ ୧ ବର୍ଷରୁ ୧୯ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ପିଲାଙ୍କୁ କୃମିନାଶକ ଔଷଧ ଖାଇବାକୁ ଦିଆଯିବ । ତା ୮ ଅଗଷ୍ଟ ୨୦୧୯ ରିଖରେ କୃମିନାଶକ ଔଷଧ ଖାଇପାରି ନଥିବା ପିଲାମାନେ ତା ୧୨ ଅଗଷ୍ଟ ୨୦୧୯ ରିଖରେ ଖାଇପାରିବେ ।

ଅଧିକ ସୂଚନା ପାଇଁ ଆଗାଦିଦି / ଅଙ୍ଗନୂତ୍ରୀ କର୍ମୀ କିମ୍ବା ସ୍ୱାସ୍ଥ୍ୟକର୍ମୀଙ୍କ ସହ ପରାମର୍ଶ କରନ୍ତୁ ।

ସ୍ୱାସ୍ଥ୍ୟ ଓ ପରିବାର କଲ୍ୟାଣ ବିଭାଗ, ଓଡ଼ିଶା

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History of Odisha Needs to be Rewritten

Sudhansu Sekhar Rath

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 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, 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 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 of 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 into our minds resulting in breakdown of all our traditional systems throwing the entire nation into 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. 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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Quit India Movement in Cuttack : Role of Surendra Nath Dwivedy

Dr. Jugal Kishore Hota

The Quit India Movement was the ultimate call of Gandhi to make people of India free from prolonged foreign oppression. Mahatma Gandhi always moved with the time and was a master in feeling the pulse of the people. He thought that a great storm was about to blow. So he was trying to change people's outlook and create public opinion in a definite direction.

The historic session of All India Congress Committee took place in Bombay on 8th Aug 1942. Maulana Abul Kalam Azad, as the President of this Session, said that the slogan "Quit India" means nothing more and nothing less than the complete transfer of power to Indian hands¹.

So far as Odisha is concerned important leaders like H.K. Mahatab, Malati Choudhury, S.N. Dwivedy, Prahallad Ray, Laxminarayan Mishra and some other had attended the session. Late in the night of August 8th the historic "Quit India",

resolution was passed by an overwhelming majority. Only thirteen members voted against the resolution². Then Gandhi gave them a stirring exhortation, "Let every Indian consider himself

to be a freeman. He must be ready for the actual freedom or perish in the attempt... There is to be no more bargaining. There is no compromise on the demand of freedom. Freedom first and then only rest. We shall do or die³." Thus started the historic Quit India Movement on 9th August 1942.

The Odisha unit of the Congress gave quick response to the historic Quit India resolution. The Socialists also decided to give their full support to the

Congress. They made elaborate preparations to materialize the movement. S.N. Dwivedy was authorized to organize underground movement in Odisha⁴." He translated the brief typed note of Gandhi, i.e "Paralyse the government and from





today we are free , Do or die.”⁵ The message of Gandhi was distributed among all the office-bearers of the District Congress Committee. S.N. Dwivedy with Malati Devi took bold steps to make the movement widespread. He travelled here and there in disguise. The return journey from Bombay was full of courage and adventure. Only to avoid arrest they diverted their route and reached Bhubaneswar via Raipur and Vijayanagar.

Arriving Bhubaneswar at mid-night S.N Dwivedy changed his identification and posed himself as a Bengali Pilgrim, Dwivedi and Malti Devi very cautiously crossed the river Kathajodi in a small boat⁶ at night. The river was overflowing on both sides with a roaring sound. The boat was never steady; floating up and down in the heavy current. So much so that water was flowing inside. It was indeed a great risk, no doubt, but their mind was full of courage and adventure. The spirit of patriotism and inner love for Odisha prompted them to cross the river in such a terrible situation. Inside the boat daring Malati Devi began to sing the inspiring lines of poet Nazrul written in Bengali.

*“DURGAMA GIRI KANTARA MARU,
DUSSTAR PARABAR HE,
LANGHITE HABE RATRI NISITHE,
JATRIRA HUSIAR HE, JATRIRA HUSIAR”*

[Oh’ freedom fighters, be cautious to cross the dangerous hills, mountains and the seas in the mid night.] The above song reveals the daringness and the spirit of nationalism that enchanted the mind and the soul of a determined women leader. After entering, Cuttack she was arrested by the British Police on 12th Aug 1942 in her Bakharabad residence.⁷ Then the total responsibility was taken by Dwivedy to run the underground movement. An office of the August

Revolution was set up at Alisa Bazar Cuttack in the house of Nandi Sahu who was a non-political friend of Dwivedy. Later Nandi Sahu and Udayanath Rath were detained by British Police for giving shelter to Dwivedy.⁸ Both suffered enormous personal losses and their business was shattered for the sake of freedom struggle.

Many important freedom fighters of Odisha namely Nabakrushna Choudhury, Gopabandhu Choudhury, Biswanath Das, Radha Krushna Biswasray, Rabindra Mohan Das, Nilambara Das, Pranath Pattanaik, Rama Krushna Pati and others were arrested.⁹ All the Congress offices in Odisha were declared illegal¹⁰. The Congress institutions like Swaraj Ashram, Cuttack, Bari Ashram, Jajpur and Chauhaganj Congress office were seized by the British Government. The unexpected arrest of the Congress leaders made the freedom movement leaderless. In the meantime the Socialists followed by Communists, Forward Block and student federation members came forward to protest the repressive measures of the British regime. It led to the destruction of Government properties, strikes in schools and colleges, defiance of order and simultaneous organization of protest meetings and *hartal*.

Thus the 1942 movement may well be discussed as a spontaneous, voluntary, mass movement that sprang from the national urge for independence. In this sense it was truly a people’s movement¹¹. The underground movement of Dwivedy in Cuttack put the British Authority in trouble. The Police could not arrest him in spite of several raids in different places of Cuttack. Ultimately Dwivedy was declared absconder by the local administration. A Gazette Notification was issued declaring that, if Dwivedy did not



surrender, the movable and immovable property of his family would be confiscated and if anybody gave news about Dwivedy he would get a cash award. This was announced by the administration beating drums in the streets of Cuttack. The Government declaration had little impact on Dwivedy. Because he had taken the vow to “do or die”. The threat of British Government rather inspired him to work more actively for the independence of our motherland.

Dwivedy has elaborately described his underground days in his autobiography, ‘Mo Jivana Sangram’ which was published in 1984. He had no time to sleep and time passed in great anxiety and excitement. Nobody was allowed to meet him during day time except Mathuri Sahu, the son of Nandi Sahu and Banka Bihari Das. Banka Bihari was assigned to write letters and post them safely. Similarly Radhanath Pandit, Biswanath Pandit, Pandit Banamali Mishra, Sachidananda Mishra and a few others were assigned different jobs, but they never gathered at one place. S.N. Dwivedy had established contacts with the underground headquarters in Kolkata.¹² By then at all India level a powerful underground movement had been set up under the leadership of famous Socialists like Ram Manohar Lohia, Aruna Asaf Ali, Achyut Patwardhan, Sucheta Kripalini and many other Gandhians and Socialists.

In Odisha, at almost all district headquarters underground units were setup by Dwivedy. The August Revolution under his dynamic leadership became vigorous in Odisha in general and Cuttack in particular. Several attempts to arrest him proved fruitless. But a few days later his close comrades Banka Bihari Das and Sachidananda Mishra were arrested. Realising

the gravity of the situation Dwivedy had made a plan to escape from Cuttack to Kolkata. But unfortunately on the very day he was to leave, the police raided his underground shelter and arrested him. The police handcuffed him and armed guards escorted him to the police station. Then began the painful jail life of S.N. Dwivedy in 1942. Though jail life was not new for him that he suffered in 1930, then twice in 1932, followed by 1933 and 1940 for more than three years,¹³ but this time he was sentenced to six years rigorous imprisonment and his other colleagues to four years.¹⁴ During his trial in the court, Dwivedy had made the following statement. He said “we have no faith on British justice. We do not hope to get a fair trial from the judge appointed by the British Government. We have worked with full knowledge to drive out the British Government from our country and our struggle will continue till the last vestige of British imperialism was liquidated. There was no need for any trial. We would gladly bear if the highest punishment permissible under the land was given to us.”¹⁵

It was not just a brave statement but it also expressed the burning desire of his heart and intense patriotism. Again he said “I must confess that at the time of the trial there was a lurking fright of going to the gallows, but after the statement I felt greatly relieved and free. I thought the mission for which I had struggled by remaining underground would be fulfilled if I was hanged.” The above statement of Dwivedy had a deep impact on the Irish Judge.¹⁶ In his judgement the judge highly praised the patriotism and organizational capacity of Dwivedy. This was really a rare example in the history of Indian freedom struggle.¹⁷

During his imprisonment period Dwivedy continued to meet other political prisoners in



Cuttack. His routine work was to encourage the young prisoners to continue the agitation after their release. Inside jail he tried his best to get information about other prisoners and jail officials, later his secret activities came to light and he was transferred to Koraput jail within 24 hours with handcuff.¹⁸ After spending a jail life of three years and nine months, Dwivedy was released from jail. But very strongly he insisted that until order for the release of all prisoners were passed he would not leave the custody. Finally that was done and the chief secretary informed him over telephone that order for the release of all political prisoners had been passed. Then his joy knew no bound and people in large number took the true freedom fighter in a procession to the Swaraj Ashram of Cuttack. This was really a great patriotic work of S.N. Dwivedy for which he will be remembered by the people of Odisha for all time to come.

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Social Movements and Social Change in India : A Conceptual Framework

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Abstract

Social Mobilization began in India in the year 1970's. They gained a variety of names such as people's movement, popular movement, etc. These movements emerged and highlighted some of the major issues such as gender and environment. The major agendas of them as "Movements of landless, unorganized labour in rural and urban areas, Adivasis, Dalits, displaced people, peasants, urban poor, small entrepreneurs and unemployed youth took up issues of livelihood, opportunities, dignity and development and now women movements". These movements largely distanced themselves from political parties or tried to cut across the ideologies of the political parties. Yet many of them rooted themselves or drew from ideologies of the various shades environmentalisms or gender politics or socialism. Previously there were old social movements which have made changes in our country from time to time. There are innumerable movements, and therefore it is difficult to provide a precise classification of social movements. These are classified as old and new social movements. Such citizen based movements are not new to our country. In the past, India has seen some of the most powerful people's movements such as which led to some of the landmark decisions and brought the entire nation together. Swadeshi Movement-1905, Satyagraha, Chipko Movement-1973, Narmada Bachao Andolan, Jan Lokpal Bill, Nirbhaya Movement, etc. This paper tried to reflect how social movements have brought about social change in India, what are the different types of social movements, what are the theories relating to these movements and how can these movements act as a catalyst in bringing about change in our country. In a society a large number of changes have been brought about by efforts exerted by people individually or collectively. A social movement is defined as a collectively acting with some continuity to promote or resist a change in the society or a group of which it is a part. Social movement is a form of dynamic pluralistic behavior that progressively develops structure through time and aims at partial or complete modification of the social order.

Introduction

Democracy is largely understood as popular sovereignty where people have control over the decision made by the state. Since it is not practically possible for the people in the modern democratic societies to participate in the decision making process of the state directly, they do so through representatives. But when political parties become ineffective in representing the interest of

the people, we see the emergence of social movements (SMs). It is a truism that no society is static. Space, processes and nature as well as the direction of social change vary from time to time and society to society. Social movements are nothing new and they are taking place all around the globe, whether, they are based on certain issues or interests, under different institutional environments. In India also social movements



have taken place around identity issues or interest based activism. Social movements play an important role in escalating not only the processes of change, but also in giving direction to social transformation. Till the 1960s, sociologists' interest in social movements was largely focused on Sanskritisation and socio-religious reform movements, excluding the political dimension as beyond their scope. It is sometimes argued that the freedom of expression, education and relative economic independence prevalent in the modern Western culture are responsible for the unprecedented number and scope of various contemporary social movements. However, others point out that many of the social movements of the last hundred years grown up, like the Mauin Kenya, to oppose Western colonialism. Either way, social movements have been and continued to be closely connected with democratic political systems. Occasionally, social movements have been involved in democratizing nations, but more often they have flourished after democratization. From the early 1970s new forms of social mobilization began in India. They gained a variety of names such as social movement, people's movement, popular movements etc. These movements emerged and highlighted some of the major issues such as gender and environment.

In a society a large number of changes have been brought about by efforts exerted by people individually and collectively. Such efforts have been called social movements. A social movement is defined as a collectively acting with some continuity to promote or resist a change in the society or group of which it is a part. Social movement is a form of dynamic pluralistic behavior that progressively develops structure through time and aims at partial or complete modification of the social order. A social movement may also be directed to resist a change. Some movements are directed to modify certain aspects of the existing

social order whereas others may aim to change it completely. The former are called reform movements and the latter are called revolutionary movements. Social movements may be of numerous kinds such as religious movements, reform movements or revolutionary movements. It is an effort by a group, its aim is to bring or resist a change in society, it may be organized or unorganized, it may be peaceful or violent, its life is not certain. It may continue for a long period or may die out soon.

Various proponents of social movements have introduced from time to time discussion on social movements as a series of contentious performances, displays and campaigns by which ordinary people make collective claims on others, as collective challenges by people with common purposes and solidarity, in sustained interactions with elites, opponents and authorities. Objectives, ideology, programmes, leadership, and organization are important components of social movements. They are interdependent, influencing each other. These social movements then bring about change in the social, economic and political environment and thereby, become a social force themselves. M.S.A. Rao defined social movement as a 'sustained collective mobilization through either informal or formal organization or which is generally oriented towards bringing about change'. Social movements involve: a) Collective mass mobilization, b) Collective mass support, c) Formal or informal organization, d) A conscious commitment towards its aims and beliefs and e) Deliberative collective action towards change. Social movements can be identified the major agendas of them as "Movements of landless, unorganized labour in rural and urban areas, Adivasis, Dalits, displaced people, peasants, urban poor, small entrepreneurs and unemployed youth took up the issues of livelihood, opportunities, dignity and development. "Most



well-known movements in the country are Chipko movement, Save Silent Valley, Narmada Bachao Andolan, Koel Karo, Chhattisgarh Mukti Morcha, Jhola Aandolan Chutmarika (fighting polythene), Appiko movement, Save Kudremukh, Lok Satta Movement, Swadhyay Movement, Swatantra Sharad Joshi, Karnataka Rajya Raitha Sangha. These movements largely distanced themselves from political parties, or tried to cut across the ideologies of the political parties. Yet many of them rooted themselves or drew from ideologies of the Mahatma Gandhi, various shades environmentalisms or gender politics, or socialism. There are two types of movements that are old and new and several theories that guide these movements.

Swadeshi Movement – 1905

The movement which started during India's struggle for freedom focused on removing the British Empire from power by becoming Swadeshi i.e. self-sufficient. A lot of Indians came forward in support of the movement and boycotted foreign goods. They burnt all the imported clothes they had, boycotted British products and revived the production of domestic commodities. It gave people the power to speak against the authority and the courage to express their views.

Satyagraha

Probably one of the most noted movements in Indian history, Satyagraha brought thousands of people together in a peaceful way. The non-violence movement started by Mahatma Gandhi to send the British back to their country and leave India free of foreign rule did eventually taste success.

Save Silent Valley Movement – 1973

A social movement aimed at the protection of Silent Valley, an evergreen tropical

forest in the Palakkad district of Kerala, started in 1973 brought many activists and people together. The protest was focused on stopping the valley from being flooded by a hydroelectric project. The controversy surrounding the valley still exists and people are still waiting for the final result

Chipko Movement – 1973

Based on Gandhian principles, the Chipko Movement or Chipko Andolan saw people protesting against deforestation by hugging trees to stop them from being cut. Led by Chandni Prasad Bhatt and Sunderlal Bahuguna, the protest started in the early 1970s when a group of women opposed the cutting down of trees. Their actions spread like wildfire and hundreds and thousands of people across India came out in support of the green movement.

Peasant movement - have a long history that can be traced to the numerous peasant uprisings that occurred in various regions of the world throughout human history. Early peasant movements were usually the result of stresses in the feudal and semi feudal societies, and resulted in violent uprisings. More recent movements, fitting the definitions of social movements, are usually much less violent, and their demands are centered on better prices for agricultural produce, better wages and working conditions for the agricultural laborers, and increasing the agricultural production. The economic policies of British adversely affected the Indian peasants. The British Govt. used to protect the landlords and money lenders. They exploited the peasants. The peasants rose in revolt against this injustice on many occasions. The peasants in Bengal formed their union and revolted against the compulsion of cultivating indigo. Anthony Pereira, a political scientist, has defined a peasant movement as a "social movement made up of peasants (small landholders or farm workers on large farms), usually inspired by the goal of



improving the situation of peasants in a nation or territory.

Namantar Andolan – 1978

It was a Dalit movement to change the name of Marathwada University in Aurangabad to Dr. B. R. Ambedkar University. This 16 year long movement was successful in 1994 when the ‘compromise’ name of Dr. Babasaheb Ambedkar Marathwada University was accepted. The movement saw several protests which led to terrible consequences including killings, molestation, burning of houses, etc. of Dalit’s.

Jungle Bachao Andolan – 1980s

When the government decided to replace the natural sal forest with highly valued teak, the tribal of Bihar came out in strong numbers to protest against this decision. Having started in Bihar, the movement spread to other states like Odisha and Jharkhand too.

Narmada Bachao Andolan – 1985

This protest, to express the views against a large number of dams being constructed near the Narmada River, brought a large number of *adivasis*, farmers, environmentalists, and human rights activists together. The movement involved prominent celebrities and people went on hunger strikes to show their support for the cause. The decision is still pending, though the court initially ruled the decision in the Andolan’s favor, thereby affecting an immediate stoppage of work at the dam and directing the concerned states to first complete the rehabilitation and replacement process. Later the court allowed the construction to proceed.

Jan Lokpal Bill – Anti Corruption Movement by Anna Hazare – 2011

When anti-corruption activist Anna Hazare began a hunger strike at Jantar Mantar in

New Delhi on April 5, 2011, the whole nation came together and stood by him. The movement led to the resignation of Agriculture minister Sharad Pawar from the group of ministers that had been charged with reviewing the draft Jan Lokpal Bill. The initiative brought together a huge number of people, making it a one-of-its-kind event in decades. It was also one of those rare events that demonstrated what is possible if the world’s largest democracy woke up to take the reins in its hands. The movement was named among the “Top 10 News Stories of 2011” by Time Magazine.

Nirbhaya Movement – 2012 (Women movement)

The 2012 Delhi Gang Rape saw one of the angriest reactions from people who were very clear on expressing that they have had enough. After the incident, thousands of people came out on streets to protest in several parts of the country. The movement also created a stir in social media where people changed their display picture to a black dot and tens of thousands of people signed a petition protesting the incident. Taking the movement into consideration, the government at the centre and various states announced several steps to ensure the safety of women.

Social Movement in Odisha

There are various social movements which have taken place in Odisha like caste-based movements, tribal movements, linguistic movement, etc., which have taken place from time to time, but the most famous movement was the Anti-Posco Movement that took place in Odisha in the year 2010, it was a huge mass movement to protect the land, environmental and human rights.

Social Movement and Social Change

Social movements justify the successful function of a civil society, where there is expression



and direct actions of human rights for better growth and sustenance and human resource is addressed. Social Movement is the most effective institution in producing social change. Social Movements bring social change in our society. It paves way for the awareness of the people on different issues and from time to time we find change in our policies, programmes, only because of social movements taking place in our society. Each and every type of movement like it may be educating a girl child movement, women's movement we find there is a lot of awareness among the people on women's issues and we find from time to time due to these movements we find policies in our country for women and many other changes. There is huge sensitization among the masses, due to these movements but as well as we see that despite these movements there still continues violence against women in each and every sphere. Not only this but also Peasant's Movements that are taking place in our society are creating a lot of avenues for the farmers. Ecological Movements are there, which tries to prevent environment, still there is awareness among individual, but still we come across a lot of environmental issues. Human Rights Movements, Anti-Corruption Movements, Anti-Rape Movements, so there are various types of movements. These social movements bring about social change in our country but still we find social movements fails to bring about a complete change in our country.

Conclusion

So there is a need of strong awakening of a strong civil society group, though we find a lot of civil society groups prevailing in our society from time to time but it hasn't brought in the total transformation of society; still we come across a lot of awareness on various issues which can be said to be a partial change, not a complete change in our society. Social Movement itself is a

sign panel of citizenship and gives rise to expression of needs and well-being.

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Shasibhusan Rath : A Freedom Fighter-cum-Journalist

Dr. Prafulla Chandra Mohanty

Shasibhusan Rath was an ardent freedom fighter, an eminent legislator, able social reformer, a journalist, and a constructive worker organiser. He was a patriot who loved his motherland and mother tongue Odia very much. Shasibhusan born on 1st January, 1885 at Sorada in the district of Ganjam of Odisha State. His father was Lambodar Mahapatra and Haramani was his mother. Shasibhusan was given on adoption to his father's sister who was issueless and so his surname was changed from Mahapatra to Ratha. From the beginning of his childhood he was possessing a strong mind of independent character. He started his lower primary education in 1890 at Sorada. After that he went to Russel konda (Bhanjanagar) in 1895, the place of his adopted father to complete his High school education and successfully passed matriculation in 1904. Later on he went to Parlakhemundi for higher studies and so admitted himself in Maharaja's college. He was a sincere lover of different languages and accordingly acquired



mastery over eleven languages like Odia, Sanskrit, Telugu, Tamil, Hindi, Bengali, Marathi, Gujarathi, Burmese, Germany and English. After his study he went to Bombay to do business. He learnt there leather technology and started a leather related manufacturing and trading company named "Rath and Co.". He earned a good amount of money out of his business but faced a lot of competition. He also learnt press technology there from a press. The climate of Bombay was not suitable to his health. He was affected by Jaundice, a disease of liver. So he came to his village Sorada for treatment. During the period of his stay, he felt that Britishers not only had taken their human rights or independence but also allowed to grab the rights of their language Odia by Bengalis and Telugus. British Government also divided and merged the Odia speaking areas in different neighbouring states like West Bengal, Bihar and Madhya Pradesh. The status of his Motherland and mother tongue allowed him to think over their development and freedom. Accordingly he started



working for the betterment of Odia language, on the unification of Odia speaking areas and on freedom of India. Later on he went to Cuttack to meet the eminent Odia leader Madhusudan Das who was working hard for improving the status of Odia language, economic upliftment of Odias and unification of Odia speaking areas and formation of a separate new Odisha state. Shasibhusan joined as a manager in Madhubabu's Utkal Tannery for some time. After sustaining huge loss Madhubabu became insolvent. Shasibhusan went to Culcatta and again joined in a shoe shop as a manager. An organiser can't remain silent during odd times of his land and languages. So he started organising the Odia people and labourers along with Kaviraj Padmalochan Mishra and able to establish Odia schools and some of the improved labour amenities.

Shasibhusan returned to his village on the call of his father for marriage. After some months of his marriage his father Lambodar expired and so the total responsibility fell on him. Staying at the village he was thinking to publish a weekly Newspaper in order to focus and carry the pains and tortures of the people of Odisha to the British government. In the meantime he was blessed with a daughter on 13th Feb., 1913 named "Asha" which inspired him to publish the weekly Newspaper named after his daughter in Odia on the auspicious day of Mahabishuva Sankranti i.e on 13th April 1913. Pandit Gopabandhu, Neelakantha and Godavarish were associated with the publication and later on they formed a team to work for Utkal Union and Freedom Movement. On looking at the popularity of the activities of the team, publication of the weekly newspaper Asha Shasibhusan decided to publish the weekly as daily from 13th April 1928. Asha after becoming daily took the entire market of

Odisha and some parts of Andhras, Chhattisgarh, Madhya Pradesh, Bihar and West Bengal. Asha became a strong, solid and sound mouthpiece of citizens of south Odisha and central India to fulfil the demands of freedom and formation of a new Odisha province. The editor Shasibhusan, the team behind Asha and the publication became eyesore of British government officials. Strong and fearless Shasibhusan published each and every news of illegal and irregularities made in British administration with priority which invited danger to him. Shasibhusan joined on the clarion call given by Mahatma Gandhi for Non-cooperation movement. Shasibhusan Rath, the prominent editor of "Dainik Asha" and the leader of South Odisha joined the movement fearlessly and worked as an activist in the continuing struggle of the Indian war of independence.

Participation in Non-cooperation movement in the context of struggle of Independence:

Gandhiji came to Odisha and also visited Brahmapur to spread Non-cooperation movement in 1921 and addressed a massive rally at Barracks ground. Inspired by Gandhiji's ideals and speeches, Shasibhusan joined Congress and worked vigorously along with V.V.Giri, Dibakar Patnaik, Pantulu Ramalingam, Banchhanidhi Patnaik, Jayamangal Ratha, Biswanath Das and others. Sribascha Panda was made the first President and Jayamangal Ratha was the first secretary of the Ganjam district Congress committee. At that time, the district had two district Congress committees one for Odias and the other for Telugus. But on the instruction of Gandhiji these two rival committees were merged into one and Shasibhusan became the President, Lingaraj Panigrahi the Vice-President and Balaram Panda was the secretary of this committee. As that time



Shasibhusan was also the vice president of the Utkal Pradesh Congress committee, the state level organisation. Gandhiji wanted to settle the Odia-Telugu dispute and also very much sympathetic towards the simple Odia tract. The strong Telugus did not come to the compromise. But anyway they agreed to settle the dispute on the advice of Mahatma Gandhi.

Shasibhusan along with Biswanath Das participated in the Civil disobedience and Salt Satyagraha movement. Hence both the young leaders were always in the badbook of the British Government. On 20th May, 1930 a rally against the British Government was organised by women volunteers. They went on a procession to the Giri market area where along with other Congress leaders Shasibhusan Rath gave a very fiery speech and impressed the audience very much. The district magistrate promulgated 144 Cr.P.C. in the area and a few were arrested and police made Lathicharge to evacuate the assembled freedom fighters. On the spot Shasibhusan was arrested and sent to Vellore Central Jail straight from the meeting place amidst the people with tearful eyes. Inside the Jail, Shasibhusan able to meet other National freedom fighters like Tilak from whom he learnt Tamil and taught Hindi. He spent the days inside the jail by translating Gandhiji's-Bhagwat Gita written in Gujarati language to Odia, his mother tongue. He was released from jail in 1931, March under Gandhiji-Irwin agreement. This incident was recorded by the then district magistrate as follows: "As there was some rowdy element causing trouble, Shasi Bhushan, popularly known as S.B. Rath, editor, Asha and Biswanath Das, M.L.C. were arrested and convicted. They had undoubtedly been stirring up trouble behind the scenes and they had great influence among the Odias." This somehow

illustrated on the personalities of Shasi Bhushan as a brave, fearless, serious, sincere, great freedom fighter of frontline and saluted like "Nara Byaghra."

Gandhiji came to Odisha for the second time in 1927. He visited many places like Brahmapur, Aska, Gobara, Bhanjanagar, Kodala, Boirani, Khallikote, Rambha, etc. An association of Dalita Harijanas (Hadis) named as Patita Pavan Sangha presented a petition for their upliftment under leadership of Sasi Bhushan Ratha to Gandhiji during his meeting at Berhampur. Accordingly Gandhiji advocated for the removal of untouchability and arranged with the entry of Harijanas into the Lord Raghunath temple of Brahmapur. Gandhiji also spoke on spread of Khadar, the hand made garments and only to use Swadeshi made products. Shasi Bhushan organised a conference of freedom fighters, social activists, Congress volunteers against British rule and for the unification, amalgamation of Odia speaking areas in 1927 for the first time. He became the President and Jayamangal Ratha was the Secretary of this D.C.C. Shasi Bhushan was elected as a member to Madras legislative council (MLC) for two times from 1920 to 1930 and in that capacity he could pass the proposal there with the help of Sir A. Parshuram Patra and Harihara Mardaraj for separate Odisha state. He was also associated with the management of Brahmapur Municipality and Khallikote college.

Mahatma Gandhi visited Odisha for the third time in May 1934, with a scheduled programme of visiting Ganjam district on 16th May of the year. But his visit to Cuttack and Puri from 9th to 16th of May was over in the name of Patita Pavan Yatra. The programme of visiting Ganjam was cancelled suddenly as he required



to visit Bihar, the earthquake - prone area. Shasihusan was also elected as a member of Ganjam District Board in 1929 but became a victim of political manipulation in the Ganjam District Board election, 1936. Later he resigned from Congress in 1939 and then fought the election independently.

Social reforms and welfare activities :

Shasi Bhushan Rath was also a social activist. He was the President of Dandasi Sangha being himself a Brahmin for which he faced a lot of difficulties from his own Brahmin society and worked for the upliftment of the Harijana community. Dandasis were proclaimed as the criminals of bad character by the British government in the 1923 Declaration, as they were involved in theft, dacoity and drinking, etc. But Shasibhusan as the President of the Dandashi community fought against the declaration and waived up the criminal status on the community. Shasibhusan along with his younger brother Sarat Chandra Mahapatra worked hard from Panchayat to National level for their social and economic uplift. Shasibhusan in 1930, for the first time became successful in eradicating the goat, buffalo sacrifices as a custom before Goddess Tara Tarini near Purushottampur and Kandhuni Devi during Kanta peedha Yatra at Sorada, He had organised a rally against this blind belief. In 1934 Shasibhusan visited Burma and organised the Odias residing there by opening of Odia schools, cultural and literary groups with the aim of developing Odia language. He also spread the dialogues of Mahatma Gandhi on free India movement among the citizens of India residing there.

Shasihusan was born in 1885, with a golden spoon in his mouth but died in poverty as a dedicated personality of the country on 19th March, 1943. He spent all of his self occupied and ancestral property for the social welfare works. He happened to be the second Gopabandhu Das in serving the people in hazardous difficulties. He was very familiar with the name of "Ratha babu" in short everywhere in and outside the state. He was also called as the father of journalism in Odisha by his sincere efforts. He spent everything his wealth, money, time and also his total high valued life for the people in organising freedom movement and in bringing out the most loved newspapers like Dainik Asha, The New Odisha and many other journals. He has given a lift to all other aspiring talents by publishing day news and literary publications to strengthen the Odia language and worked hard in the amalgamation of Odia speaking areas putting him in a lot of risk and hardship. He was a brave, courageous leader, a social worker, an honest politician and a true patriot of the soil. Lastly he was known for his strong, determined and unbiased selflessness personality mostly as 'Nara Byaghra' that means a tiger man. It would be a great attribute to him if we follow his unique qualities of dedication and patriotism.

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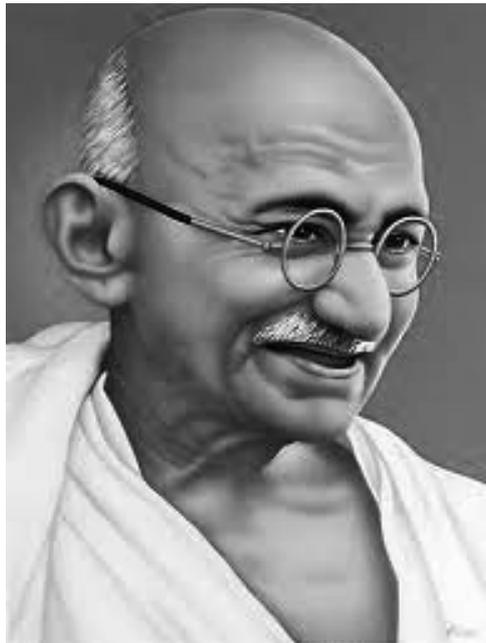


Mahatma Gandhi's Views on Education

Prof. R.K. Nanda

One of our greatest tragedies in India is that we have completely misunderstood the system of education as interpreted by Mahatma Gandhi. He stated very clearly that “Our freedom lies not in merely liberating ourselves from foreign rule but from the rule of the passions. This basic fact has been overlooked by us, with the result that India after independence has been totally different from the India of Mahatma Gandhi.

Again he said, “Literacy in itself is no education. Literacy is not the end of education or even the beginning. By education I mean an all-round drawing out of the best in the child and man-body, mind and spirit.” Further he added, “True education must correspond to the surrounding circumstances or it is not a healthy growth.” In another context he also told, “What is really needed to make democracy function is not knowledge of facts, but right education.” According to him, “An education which does not



teach us to discriminate between good and bad, to assimilate the one and eschew the other, is a misnomer.

Mahatma Gandhi educated through modern education and he had done a lot of research on it. So he had so many thoughts on it. He knew it very well that modern education will not be advantageous for India. We believe that a people without modern education will fall behind in the end; not only that, it would not even be surprising if such a people were exterminated altogether. Be that as it may, it is certain that, whatever struggle we put up for our rights, the condition of Indians will never become what it ought to be as long as we remain backward in education.¹ In a letter to Harilal Gandhi he has stated that, there is nothing to be ashamed of in your being weak in Mathematics and general literary education. You could have learnt them had I given you the necessary opportunity. The practical knowledge



boys in India possess is not due to the education they receive in schools, but is due to the unique Indian way of life. It is due to the meritorious deeds of our ancestors that we find healthy standards of behaviour, thrift, etc., around us, in spite of the repeated inroads of modern education, the immorality that we see among the people and their growing selfishness. This I am writing to you to give you courage and ask you to go deeper into the matter and observe things for yourself. It is not right to attribute the relation of cause and effect between things after just a superficial glance.²

Education is perhaps one of the most important ingredients to a happy, successful, and constructive life. In fact, having access to a good education during childhood and during the early adulthood can make a real difference in one's later life. However, not all education systems are equally good. It is saddening to see how miserable and uninterested teachers (or even entirely corrupted systems) do nothing but close the minds of young children.

Nothing of what Gandhi has said can really be understood properly—in fact, the most important of all, is his views of education. To most of us, educated as we are along the western pattern, his declaration that education of this kind is simply “no use” may seem shocking, but that is because our ‘modern’ education has blinded us to certain important facts. So, as a first step, let us take a brief look at that basis of the education that we have received. The basis of modern education is traceable to the philosophy of Rene Descartes (1596-1650), who made a strict partition between mind and matter, treating them as totally independent compartments.

There is one single word with which the revolution that Descartes, and later Newton, brought about is identified: “think”. It is a word

that is considered sacred in modern education, and undoubtedly the thinking capacity of man has increased by leaps and bounds over the last 400 years. But if we reflect carefully, we will realize that we are taught to think primarily about things, very rarely about the thinking process itself. That delicate link between mind and matter—is hardly touched upon. In the medical sciences we are taught to think about things such as muscles and nerves, organs and skin but the wonderful thing that gives life to these, the consciousness that distinguishes the live body from the dead, is considered ‘out of bound’ to science. Even in psychology, purportedly the science of the mind, we try to analyze the other's mind, not our own, and the fact is we can never understand the functioning of anyone's mind until and unless we understand our own.

Modern education teaches us to think about everything but the thinking process itself. We thus remain ignorant of our own inner selves, especially of how much of a slave we are to selfish motives, to passions, to the meanest of inner drives. We perform what we are convinced are good acts, unaware that at the bottom of our motivation is a desire for reward, for recognition, for honour, for a ‘good return’ on ‘investment’ made in the form of a temporary sacrifice. So, instead of serving others through these good acts, we end up serving our own ego. And bad acts are performed in abundance, for the simple reason that we do not recognize them to be bad—our education has provided us no facility for such recognition. Herein lies the key to understanding one of the greatest problems of our age: the gap between the preaching and practice of our ideals. When we ourselves deviate from these ideals, we are hardly even aware, for our mind has deceived us into these violations. In order to really put those



ideals into practice, a necessary but not sufficient condition is to learn, to think about our own thinking, the operation of our inner self. This enables us to recognize how far we are moved from the ideals that we subscribe to in theory.

Then comes the next, and critical step: to learn, to control our own thinking. Only one who is a master of one's own thoughts, rather than a slave to them, can truly practice any ideal. Mastery over one's thoughts results in repress one's passions. Education required for such mastery is very different from that which came with Descartes' philosophy, and leads in the direction of becoming 'master and possessor of one's own Nature' rather than merely control over the material bodies and forces around us. Fortunately for us, such an education process does not have to be invented, but merely conceptualized. It is the substance of Indian thought. That is why Gandhi insisted that "the civilization India has evolved into is not to be beaten in the world". He was not referring here to institutions such as the caste system, but to the education processes by which a human being (and hence society) could become truly civilized. At the heart of this education process is a set of practices by which we can become worldwide, can learn to identify with every being rather than just with the narrow self. It is these practices, spiritual in their essence that formed the basis of everything that Gandhi did or said, especially in the field of education. Our meager efforts to keep alive his concepts of 'basic education', have been a failure because we have lost sight of his (and our) spiritual mind. As Gandhi made very clear, spiritual education does not exclude the analytical variety that we are used to these days. The important point to be borne in mind is that analytical education by itself does not enable us to become better (i.e., more

humane) human beings—as is evident from the fact that in the modern curricula there is scope for learning about and putting in to practice everything ranging from genetic engineering to heart transplants—but not simple human values such as compassion, love, honesty, morality or even wisdom. He was, in effect, telling only Buddha's advice: "Learning is a good thing. True wisdom is obtained by practice only. Practice the simple truth only." This is not true, but it may help to see how, in many vital aspects education of the kind we are used to differs radically from education of the kind Gandhi recommended, and which is being re-discovered as the paradigm unfolds itself.

The practical knowledge boys in India possess is not due to the education they receive in schools, but is due to the unique Indian way of life. It is due to the meritorious deeds of our ancestors that we find healthy standards of behaviour, thrift, etc., around us, in spite of the repeated inroads of modern education, the immorality that we see among the people and their growing selfishness.

"Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education."³ His concept of political system is closely connected with education. In a good political system, there must be the element of goodness necessarily present in every man. There is the need of a proper education system to the individuals in order to bring out such element of goodness. He talks about education is more comprehensive than that of the literal meaning. He thought that education is closely associated with the socio-economic development of the



society. He took up scheme for basic education in which vocational training or work experience is the utmost important. He thought that such creative thinking should be taken up from primary to higher level education. His view on basic education is greatly influenced by his philosophy of satya (truth), ahimsa (non-violence), firm belief in God, dignity of labour. The Kothari Commission also followed Gandhi's ideal of vocational training in education. This Commission says, "We recommend that work experience should be introduced as an integral part of all India education—general or vocational. We define work experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation."⁴ This Commission re-emphasizes the Gandhian principle of learning by doing in the modern education.

The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical strength of the individual. His view on education of heart which brings the idea of sympathy, fellowship and deep feelings of love. The aim of education is not only to produce good individual but also one must understand one's own responsibilities in which one lives. One who understood his or her responsibilities would lead to the spirit of social consciousness and social mindedness.

He talks about education in terms of discipline. It is regarded as one of the most important parts and parcel of education. Without discipline, the sound education system is impossible. It is a quality that one's self can lead to the regulation of one's intellectual, moral, spiritual and social behaviour. It is stated that the

goal of education consists of character-building. Such character-building requires the moral, intellectual and social behaviour under all circumstances i.e., strength of personality, the virtue of compassion, kindness, fair-mindedness and the spirit of dedication. Gandhi strongly holds that education is not end in itself but it is the most powerful weapon which creates all persons of genuine characters. There is degeneration of education when the qualities of truthfulness, firmness, tolerance are absence from it. True education is life process which helps in cultivating the spirit of co-operation, tolerance, public spirit and a sense of responsibility. All these qualities are considered as disciplines for the development of human personality. Such disciplines can create the harmonious balance between the individuals and social aim of education. His principle of 'learning by doing' tries to stimulate the individual's mind to think creatively, independently and critically. His great emphasis on work-culture to the students from the primary stage to higher stage is to enable the students to start producing from the time he started his training. So, his primary information of basic education is Head, Heart and Hand rather than Reading, Writing and Arithmetic.

Gandhi also maintains that education is essential for the accomplishment of the goal of peace. It can be earned only through morality and ethics. According to Gandhi, education is the understanding of the best in man - body, soul and spirit. He retained that education must be based on ethics and morality. Ethics and morality are intrinsic to Gandhi's life. We cannot be separated education from ethics, morality and spiritualism. For this purpose Gandhi has given some rules for all students so as to guarantee that morality and righteousness always be considered as an essential part of their education. Regarding this, such rules



can make to right thinking, self-control, service to the society, respect to others and constant awareness for their duties and responsibilities. However, in our present day society we are facing so many conflicts. One of them is based on our knowledge which has been separated from work-ethics. Knowledge is separated in thought, in life as well as in market values by faulty psychology, faulty sociology and faulty economics respectively. Education plays a crucial role which helps to equip individuals with the skills and attitudes that are necessary in order to adapt in changing situations and to add the inventive spirit in the task of social change. ‘Work and knowledge should go together’ is the Gandhian principle of education. The educational systems try to develop the individual soul and mind, courage and self-reliance, cultivate the highest intellectual, scientific, moral and ethical accomplishments.

We can conclude that his concept of education is not only the obliteration of illiteracy but learning by doing. He preaches the philosophy

of simple living and high thinking. His education system are greatly accenting the culture of peace, sincere work, observance of the cause of the nation, social minded, friendliness, right feelings, economic advancement, physical betterment and socio-cultural advancement. It is based on work-centre education which can supply the necessary economic self-sufficiency and self-reliance.

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ଫାଲ୍‌ଗୁନେରିଆ ନିରାକରଣ ପାଇଁ ସାମୂହିକ ଔଷଧ ସେବନ ଅଭିଯାନ- ୮ ଅଗଷ୍ଟ ୨୦୧୯

ଚଳିତ ବର୍ଷ ଅଗଷ୍ଟ ୮ ତାରିଖରେ ରାଜ୍ୟର ୫ଟି ଫାଲ୍‌ଗୁନେରିଆ ବା ବାତକୃର ପ୍ରବଣ ଜିଲ୍ଲା (ବାଲେଶ୍ଵର, କଟକ, କେଜାଳାଜ, ଖୋର୍ଦ୍ଧା ଓ ନୂଆପଡ଼ା)ରେ ଫାଲ୍‌ଗୁନେରିଆ ପ୍ରତିରୋଧକ ଡି.ଇ.ସି. ଓ ଆଲବେଣ୍ଟାକଲ୍ ବଟିକା ସେବନ କ୍ୟାମ୍ପ୍ କରାଯାଇଛି ।

- ଆଶାକର୍ମୀ କିମ୍ବା ତାଲିମପ୍ରାପ୍ତ ସ୍ଵେଚ୍ଛାସେବୀମାନେ ଘରକୁ ଘର ଯାଇ ପରିବାର ସଦସ୍ୟଙ୍କ ବୟସ ଅନୁଯାୟୀ ବଟିକା ଖୁଆଇବେ ।
- କେବଳ ଗର୍ଭବତୀ ମହିଳା, ୨ ବର୍ଷରୁ କମ୍ ବୟସର ଶିଶୁ, ଗୁରୁତର ଅସୁସ୍ଥ ବ୍ୟକ୍ତି ଏହି ବଟିକା ଖାଇବେ ନାହିଁ ।
- ଯଦି ବୌଣସି କାରଣବଶତଃ ଉଚ୍ଚ ଦିନ ଏହି ବଟିକା ଖାଇପାରିନଥିବେ, ତେବେ ପରବର୍ତ୍ତୀ ଦୁଇଦିନ ଯଥା ୯ ଓ ୧୦ ତାରିଖରେ ଆଶାକର୍ମୀ କିମ୍ବା ତାଲିମପ୍ରାପ୍ତ ସ୍ଵେଚ୍ଛାସେବୀମାନେ ଘରକୁ ଘର ଯାଇ ଔଷଧ ଖୁଆଇବେ ।

ମନେରଖନ୍ତୁ - କିଛି ଖାଦ୍ୟ ଖାଇବା ପରେ ହିଁ ଏହି ବଟିକା ସେବନ କରିବା ଉଚିତ୍ ।

ଫାଲ୍‌ଗୁନେରିଆ ପ୍ରତିରୋଧକ ବଟିକା ସେବନ କରି ଫାଲ୍‌ଗୁନେରିଆ ନିରାକରଣ ଅଭିଯାନକୁ ସଫଳ କରାନ୍ତୁ ।

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Swadeshi Movement in Odisha

Balabhadra Ghadai

The partition of Bengal by the Viceroy of India, Lord Curzon in 1905 led to a wave of indignation throughout Bengal. The widespread agitation known as Swadeshi Movement heralded a new age in our national history and it was instantly identified as the highest form of patriotism. Just as the movement reverberated throughout India, its echoes were felt in Odisha too.

According to the report of the Commissioner of Odisha, the Swadeshi and the Boycott movements had a very mild effect on Odisha, but the contemporary newspapers of Odisha give us quite a different picture. In response to the Swadeshi movement a grand meeting was organized at Cuttack Jubilee Park on 20th August 1905 under the presidentship of Janakinath Bose. Its aim was to propagate and popularize the Swadeshi ideas. The crowd was so great that it was impossible to accommodate them all. Dharendra Nath Choudhury, Headmaster, Cuttack Town High School and Biswanath Kar explained to the people the significance of boycott and Swadeshi. A signature-campaign was started and the list containing the names of those who took a pledge to use only Swadeshi goods was read out. At last Madhusudan Das, in a fiery speech said, “A promise was of little importance unless it was put

into practice. General Togo of Japan, for example, uses the shoes made in his own country only, however uncouth they may be. The example should inspire us in one way or other.”

Madhusudan’s speech found a ready response. He gave a clarion call and urged the people of Odisha to boycott foreign goods, especially the ‘Manchester-made-cloth’ and the ‘Liverpool-salt’, and to take a solemn vow to use the indigenous goods only. Much before the beginning of the Swadeshi Movement he had established the ‘Odisha Art Wares’ at Cuttack. Now he toured the entire province and addressed huge meetings in order to propagate the message of Swadeshi. The Swadeshi Sabha which he presided over in the Jagannath Ballav Math at Puri aroused much enthusiasm among the public in general and the students in particular. His speech made an indelible impression on the minds of Nilakantha Das, Godavarish Mishra and many others who were in the youthful of stage of their career as students. Among others who responded to Madhusudan’s call to sign a pledge, Nagendra Nath Raxit and Nilakantha were the foremost.

Swadeshi meetings were also organized at Balasore, Sambalpur and many other places. A crowded public meeting was held at Balasore



Town Hall under the chairmanship of Abdus Sobhan Khan. People of all walks of life including the Zamindars and pleaders joined the meeting with great enthusiasm and were very much inspired to use indigenous goods and boycott foreign goods. Another meeting was held in the Barabati School under the presidency of Fakir Mohan Senapati with the same objective. The speeches of Fakir Mohan Senapati, Karunakar Sahu and Daitari Das inspired the people who resolved to use indigenous goods only. A similar meeting was held at Puri on 9th September 1905 under the chairmanship of Harish Chandra Ghose. Dandapani Banerjee explained the ideals of Swadeshi to the people. The students who had started the signature-campaign in the town persuaded the shopkeepers to sell only Swedish goods. They also dissuaded the customers from purchasing foreign goods.

The vernacular newspapers of Odisha also played a leading role in propagating the Swadeshi ideas. The Prajabandhu of Ganjam, the Manorama and Sambalpur Hitaishini played a significant role in this matter. The resurgent nationalism was also reflected in the contemporary literature. Fakir Mohan Senapati in his poems sang that in the past the European ladies were fond of cotton goods manufactured in Odisha. Now our people depend on Manchester cloth and Liverpool salt. His satire aimed at arousing patriotism and love for Swadeshi goods.

The partition of Bengal was effective from 16th October 1905. It was decided to observe the day in Cuttack as the day of solemn pledge and protest against the partition plan. From the early morning of 16th October many people, most of whom were students paraded the streets of Cuttack singing Bande Mataram. They tied *rakhi*

around each other's wrists, even on the wrists of the Muslims. None was reluctant to wear a *rakhi*. The procession was headed by a *sankirtan* party. A similar procession was taken through the streets of Balasore to the Town Hall where speeches were delivered by the leaders to encourage the use of native goods.

The Swadeshi Movement in Puri received a momentum when a group of students reached there from Calcutta. During the puja holidays they organized meetings and processions and paraded the streets with 'Bande Mataram.' Moving from place to place and door to door they requested the people to purchase only Swadeshi goods, particularly clothes, for use on the occasion of Kumara Purnima. Under the Puri branch of the Utkal Union Conference, a Swadeshi Sabha was held on 20th October 1905, in the Jagannath Ballav Math with Mahanta Bhagaban Ramanuja Das on the chair. Aswini Kumar Dutta and Phanindra Kumar spoke on the utility of indigenous goods, and advocated the boycott of foreign goods. They also urged the people present in the meeting that they should take a solemn pledge before Lord Jagannath to use only Swadeshi. The meeting was followed by a signature campaign. The Swadeshi Movement, thus, became popular through public meetings, demonstrations, processions, patriotic songs, picketing and bonfire of foreign textiles. The mass bath in the Ganga, followed by a barefooted parade and procession in Calcutta on 16th October 1905 produced great influence on the students of Odisha, who without any hesitation jumped into the movement with unbelievable enthusiasm. The repression on the part of the Government to crush the movement was not successful. Instead of getting crushed, the movement became popular and widespread.



The Swadeshi movement gave a tremendous fillip to the revival of cottage industries in Odisha. Among other things weaving industries received the greatest attention. The Rajas and Zamindars being inspired by the patriotic fervour encouraged the weavers of Banapur, Sukinda, Basudebpur and Sambalpur to produce fine handloom textiles for them. On auspicious occasions, the well-to-do class instead of purchasing Manchester cloth, preferred indigenous clothes such as *Berhampuri patta* and *Maniabandhi sari*. Swadeshi articles steadily made their way to the household, and even the children were reported to have developed fondness for Swadeshi toys.

The Utkal Union Conference under the dynamic leadership of Madhusudan Das encouraged the production of Swadeshi goods. It set up a factory at Cuttack to produce weaving materials. The second session of the conference passed a resolution “that the weaving be undertaken by weavers under branch associations.” Training in the art of weaving was imparted here. The third session of the Conference extended its thanks to the committee which had started the tanning factory in Cuttack, arranged free education and training in flying shuttle for the weavers. Rajas, Maharajas and Seminars took keen interest in the Swadeshi enterprise. Maharaja of Mayurbhanj planned to set up a big factory at Baripada.

In order to encourage the production of indigenous goods, C.I.Chintamani, a prominent Swadeshi leader, visited Cuttack and delivered an inspiring talk in the Odisha Association on 11th August 1906. Next day, a Swadeshi meeting was held under the chairmanship of Gouri Shankar Ray in order to select indigenous goods to be

sent to the next session of the Congress. Being influenced by the idea of Swadeshi, a large number of delegates from Odisha proceeded to attend Calcutta session (1906) of the Congress. After returning from Calcutta, the delegates Odisha began to propagate the ideas of Swadeshi and Swaraj in Odisha. Bipin Chandra Pal, the renowned leader of Bengal, visited Cuttack in April 1907. He delivered two inspiring talks on Swadeshi, national education and the present political trend in India in the Municipal compound and the Town Hall on 9th and 10th April 1907 respectively. In spite of casual rains the meetings were attended by thousands of earnest listeners. These meetings proved the keen interest of the people in the Swadeshi movement.

The Government had prohibited the students and teachers to participate in the meeting and demonstrations. Violation of this order resulted in the expulsion of many students from schools. To provide education to these students, national schools were started. Maharaja of Mayurbhanj donated a big sum of money to the society for the promotion of technical education in Calcutta. Having realized the importance of education, Gopabandhu Das established the Ekamra Academy at Bhubaneswar with the help of two Sanskrit scholars but the school was closed down after a few years due to lack of funds.

The Surat Split of the Congress in 1907 weakened the Moderates and brought a group of nationalists to the scene under the leadership of Gopabandhu Das. He took a bold step in establishing a National School called *Satyabadi Vana Vidyalaya* at Sakhigopal, Puri in 1909 in pursuance of the programme of National Education of the Congress. This institution became



famous as a band of devoted and talented teachers like Pandit Nilakantha Das, Pandit Lingaraj Mishra, Acharya Harihar Das, Pandit Godabarish Mishra and Pandit Krupasindhu Mishra along with Gopabandhu Das introduced a new pattern of education most suitable to Indian society.

Revolutionary terrorism had raised its head after the Swadeshi Movement. A group of ultra radical youths started terrorist activities under the leadership of Jatindranath Mukherjee, popularly known as Bagha Jatin. They used Balasore and Kaptipada jungle areas as the bases to raid on British establishment. In an encounter

with the police Jatin died while his friends- Manoranjan and Hiren were hanged. Three young men of Odisha - Sasanka Mukherjee, Atal Bihari and Bairagi Tripathy were taken into police custody for their connection with the Bengal revolutionists. However, Jatin became the symbol of daring patriotism in Odisha. His adventurous activities prove beyond doubt that Odisha played no less an important role in the revolutionary movement of India.

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ରାଷ୍ଟ୍ରୀୟ ଆମ୍ବୁଲାନ୍ସ ସେବା '୧୦୮' ଏବଂ '୧୦୨'ର ଉପଯୋଗ ସମ୍ପର୍କରେ ସୂଚନା

ଏହାର ସୁବିଧା :

- ➔ ୨୪ ଘଣ୍ଟା ଦିନରାତି ଆମ୍ବୁଲାନ୍ସ ସେବା
- ➔ ସ୍ୱତନ୍ତ୍ର କଣ୍ଟ୍ରୋଲ ରୁମ୍ (କଲ୍ ସେଣ୍ଟର)ରେ ୨୪ ଘଣ୍ଟା ଫୋନ୍ କଲ୍ ଗ୍ରହଣ ସହ ଆମ୍ବୁଲାନ୍ସ ଯୋଗାଇ ଦେବାର ବ୍ୟବସ୍ଥା
- ➔ ଏହି ଆମ୍ବୁଲାନ୍ସରେ ରୋଗୀ ସହ ଜଣେ ବ୍ୟକ୍ତି ସହାୟକରୂପେ ଯାଇପାରିବେ
- ➔ ଏହି ସେବା ବିନା ମୂଲ୍ୟରେ ଉପଲବ୍ଧ

ଜରୁରୀକାଳୀନ ୧୦୮ ଆମ୍ବୁଲାନ୍ସ ସେବା

- ୧୦୮ ଆମ୍ବୁଲାନ୍ସ ଦ୍ୱାରା ରୋଗୀଙ୍କୁ ସରକାରଙ୍କ ଦ୍ୱାରା ନିର୍ଦ୍ଧାରିତ ହୋଇଥିବା ଡାକ୍ତରଖାନାକୁ ନିଆଯାଇଥାଏ ।
- ଏହି ସେବା ନିମନ୍ତେ '୧୦୮' ନମ୍ବରକୁ ବିନା କୋଡ୍ରେ ଫୋନ୍ କରନ୍ତୁ ।
- ଏଥିରେ ଡାକ୍ତରଖାନା ପହଞ୍ଚିବା ପର୍ଯ୍ୟନ୍ତ ରୋଗୀକୁ ଆବଶ୍ୟକୀୟ ମୌଳିକ ଚିକିତ୍ସା ଯୋଗାଇଦେବାର ବ୍ୟବସ୍ଥା ରହିଛି ।

ରାଷ୍ଟ୍ରୀୟ ଆମ୍ବୁଲାନ୍ସ ସେବା (୧୦୨)

- ଡାକ୍ତରଖାନାରେ ପ୍ରସବ ପାଇଁ ସମସ୍ତ ଗର୍ଭବତୀ, ପ୍ରସୂତି ଓ ୧ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ଅସୁସ୍ଥ ଶିଶୁମାନଙ୍କର ଜରୁରୀ ଚିକିତ୍ସା ନିମନ୍ତେ ଡାକ୍ତରଖାନାକୁ ନେବା ପାଇଁ ୧୦୨ ଆମ୍ବୁଲାନ୍ସ ସେବାର ପ୍ରଚଳନ କରାଯାଇଛି ।
- ଏହି ସୁବିଧା ପାଇବା ପାଇଁ ଦେୟମୁକ୍ତ ନମ୍ବର ୧୦୨କୁ ବିନା କୋଡ୍ରେ ଫୋନ୍ କରନ୍ତୁ ।

ସ୍ୱାସ୍ଥ୍ୟ ଓ ପରିବାର କଲ୍ୟାଣ ବିଭାଗ, ଓଡ଼ିଶା ସରକାର

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Jayee Rajguru : A Great Martyr

Dr. Sudarsan Pradhan

Abstract

The first phase of British resistance movement started in 1804 under the leadership of Jayee Rajguru. Jayee Rajguru who was not only the Diwan of Khurda kingdom but also acted as the regent of minor king Mukunda Deva-II, who was the last king of Khurda. The policy of the British Commander Col. Harcourt strained the relationship between Mukunda Deva-II and his Minister Jayee Rajguru one hand and British on the other hand. Harcourt planned to take away the hereditary estate of Mukunda Deva –II that led to open fight between the two party. After the defeat of Barunei battle against British, King Mukunda Deva-II and his minister Rajguru were imprisoned at Barabati fort and shifted to Medinpur latter on. At last the British sanctioned pension to King and allowed him to stay at Puri as the superintendent of Jagannath temple. In the Midnapur trial, Jayee Rajguru was declared guilty of a rebellion against British rule and was ordered to be hanged to death. Jayee Rajguru was not only the first martyr of India, but also a prominent figure of the Indian independence movement in the state of Odisha.

Key Words: Jayee Rajguru, Mukunda Deva-II, Col. Harcourt, Battle of Barunei, Midnapur Trial,

The first phase of the 19th century in Odisha witnessed two significant political events, i.e., the British occupation of Odisha in the year 1803 A.D. and second one was throwing of the British yoke in 1804 A.D. under the leadership of Jayee Krishna Rajguru, popularly known as Jayee Rajguru. Jayee Rajguru, the first Indian and also the first Odia who started the resistance movement against the mighty British empire long before the “Sepoy Mutiny”



in 1857 A.D and prior to the “Paik Rebellion” in 1817 A.D. His indomitable courage, dedication and sacrifice for motherland have indeed written his name with the halo of martyrdom.

He was born on the auspicious day of Kartika Anla Nabami in the year 1739 in the village of Bira Harekrushnapur Sasan, near Puri town of Odisha. He was the son of Chand Rajguru and Haramani Devi. Jayee Rajaguru was a



learned scholar like his grandfather Gadadhar Rajguru. Mukunda Deva II, at the time of his accession to the throne of Khurda was a minor. So the responsibility of the entire administration was entrusted to the hands of Jayee Raja Guru. He was appointed as the Dewan and as such he worked as the regent, the guardian of the minor Raja¹. Jayee Rajaguru's primary duty was to secure the honour of the king as well as to safeguard the interest of the kingdom.

On the eve of the British conquest of Odisha in 1803 A.D. the British Commander Col. George Harcourt sought the cooperation of Raja Mukunda Deva-II for the safe transportation of their luggage and artillery through his territory. In return of that, Col. George Harcourt promised to pay the Raja one lakh of rupees and reward four valuable parganas viz. Rahanga, Serai, Chabiskud, and Lembai taken over by the Marathas about half a century ago. But Jayee Rajguru as the guardian and Diwan of Mukunda Deva-II did not like this proposal. Because, he could see the real intention behind it and the danger it was likely to bring for the state. So he warned the Raja against the proposed alliance with the British. But King Mukunda Deva-II ignored this warning as he attached importance on the recovery of the four valuable Parganas taken over by Marathas.²

After the British occupation of Odisha, Col. Harcourt did not fulfil his promise. So Jayee Rajguru met Harcourt at Cuttack and submitted a petition reminding him of his promise to pay one lakh rupees, restore the four Parganas and reduce the annual peshkash³. On the other hand, Col Harcourt rejected all these demands. However Harcourt paid him rupees forty thousand and assured him the remaining amount would be paid latter on⁴. Afterward, the promises

being rejected, being aggrieved Jayee Rajguru returned back to Khurdha. He further reported to the Raja that Harcourt was not only unwilling to give up the *mahals* but also had intention of taking from the Raja "whatever hereditary country remained in his possession".

In the same time, the British Government had prepared agreements defining in liberal terms its relation with tributary Rajas. Except the king of Khurda, all the native rulers accepted the proposals. Raja Mukunda Deva-II, who was bitterly disappointed openly challenged the British policy⁵. An open fight became inevitable. Due to constant pressure from British Commissioner, Mukunda Deva-II signed the agreement sometimes towards the beginning of 1804. The Raja of Khurda also defaulted in the payment of annual peshkash. Col. Harcourt blamed the role of Jayee Rajguru which strained the relation between the British and Raja of Khurda. The Commissioner despatched a letter on 2nd August, 1804 and directed the Raja to deposit the peshkash without any delay. They also informed him, that his *khelat* would be sent very soon and the same is received from Calcutta. Again, the British also sent one Golam Amin to advise the Raja in this matter. The Raja was requested to comply with his advice. Mukunda Deva II did not work as per the wishes of British that led open hostilities between the two.

Jayee Rajguru made elaborate preparation for a fight against the British. At first, he attempted to secure the assistance of the native local rulers and the Marathas, if possible. One religious mendicant, Sambhu Bharati was appointed for mobilising public opinion in this regard. Maratha Sardars were employed to organise the army. Troops were stationed at important places like Banapur, Dompura, Delang,



and Gangapara. In spite of this, Lord Wellesly did not take military action as he suspected Raja's alliance with Marathas. Hence, Col. Harcourt was instructed to settle all disputes with the Raja of Khurda without the use of force. But the Raja and particularly Jayee Rajguru resorted to hostile action against the British forming a triple alliance among the Rajas of Khurda, Kanika and Kujanga⁶. The Zamindars of Bishenpur, Harishpur, and Marichpur also joined in this confederacy. Jayee Rajguru also sought the help of Bhonsle Chief of Nagpur.

On November 15, 1804 that at the instance of the Raja, 250 cavalry and 900 Paiks proceeded to and plundered the disputed four Parganas. There, they disarmed a small detachment in the service of the Company. After this incidence J. Hunter, who was the collector of Puri and Col. Harcourt marched from Cuttack and proceeded to Khurda⁷. A severe fight between the two camps ensued at Pipili. Thereafter Major Fletcher, an officer of the Madras army, was entrusted to take the Raja's fort. Another group of military force was sent to Gangapara under captain Stony. His advance was stoutly opposed by the Raja's Commander Baishnava Bharati. At last, the Raja's army met a deplorable reverse⁸. The Raja along with his queen and royal family members took up the position in his Barunai fort. A vigorous fight continued for three days during which the nephew of Major Fletcher was killed. Meanwhile Major Fletcher with the help of a ladder succeeded in climbing the wall of the fort and he was soon followed by his team. The fort was thus stormed and seized on December 4, 1804 after three weeks of clash⁹. The king along with his family members including Jayee Rajaguru managed to escape from fort and took shelter in a jungle. Then the Commissioner Col. Harcourt,

deposed Mukunda Deva II from the throne of Khurda with effect from December 5, 1804.

Raja and Jayee Rajguru were at first kept confined in the Barabati fort¹⁰ for some time. Jayee Rajguru was brought before Col. Harcourt. Harcourt asked him whether he had caused the disturbance or he had done it at the instigation of Raja Mukunda Deva-II. Rajguru boldly replied that, he was entirely responsible because the Raja was the minor child. Subsequently Raja Mukunda Deva-II and Jayee Rajguru were shifted to Midnapur jail. There, Raja Mukunda Deva-II, submitted the petition to the Government stating all the facts relating to the rebellion of 1804 and requesting for his release and restoration of his estates in view of his innocence. He put the entire blame on Jayee Rajguru¹¹. The Raja was released from jail and allowed pension but denied the restoration of estate. He was allowed to live in Puri in his palace of Balisahi. Subsequently, by the regulation of 1809 and 1810, he was appointed as the Superintendent of Lord Jagannath's temple.¹² *Selection of Papers from the Records at the East India House, Vol. I, pp. 323-325, Court of Directors to Governor General in Council, 8 April, 1817.*

In Midnapur, the trial of Jayee Rajguru took place at Bajhitota. He was declared guilty of waging a rebellion against the lawfully established British Government. He was ordered to be hanged to death¹³. Rajguru was brutally killed by the British soldiers in broad day light on 6th December, 1806. He exhibited extraordinary calmness of mind and spirit—even at the time of his savage death.

In the fight against the British rule in the country, leading the freedom struggle Jayee Rajguru made the supreme sacrifice for the sake of the motherland. The Odias and countrymen



can never forget such a valiant sacrifice by Jayee Rajguru. He is the martyr in the history of earliest rebellion against the British.

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ପଢ଼ାଘର ହିତାଧିକାରୀ ତାଲିକାରେ ଯୋଗ୍ୟ ହିତାଧିକାରୀଙ୍କୁ ସମ୍ମିଳ କରାଯିବା ପାଇଁ ସର୍ତ୍ତେ କାର୍ଯ୍ୟକ୍ରମ



- SECC-2011 ସର୍ତ୍ତେ ଆଧାରରେ ପୂର୍ବରୁ ପଢ଼ାଘର ପାଠକ ତାଲିକା (Wait List) ପ୍ରସ୍ତୁତ କରାଯାଇଥିଲା ।
- ଏହି ତାଲିକାରେ ନାମ ନଥିବା ଯୋଗ୍ୟ ପଢ଼ାଘର ପୁସ୍ତିକ ତାଲିକାରେ ଯୋଡ଼ିବା ପାଇଁ ଓଡ଼ିଶା ସରକାରଙ୍କ ଦ୍ଵାରା ସର୍ତ୍ତେ କାର୍ଯ୍ୟକ୍ରମ ଆରମ୍ଭ କରାଯାଇଛି ।
- ପ୍ରତି ପଞ୍ଚାୟତ ପାଇଁ ଏକ ବୃକ୍ଷରାୟ ଟିମ୍ ଗଠନ କରାଯାଇ, ଏହି ସର୍ତ୍ତେ କାର୍ଯ୍ୟ ତାଲୁ ରହିଛି । ସର୍ତ୍ତେ ଟିମ୍ ପ୍ରତ୍ୟେକ କଠାଘରକୁ ଯାଇ ତଥ୍ୟ ସଂଗ୍ରହ କରୁଛନ୍ତି ।
- ଏହି ସର୍ତ୍ତେ ସମୟରେ କାହା ଦ୍ଵାରା ପ୍ରତ୍ଵାବିତ ନ ହୋଇ ସର୍ତ୍ତେ ଟିମ୍କୁ ସଠିକ୍ ତଥ୍ୟ ପ୍ରଦାନ କରନ୍ତୁ ଏବଂ ଯୋଗ୍ୟ ହିତାଧିକାରୀଙ୍କ ତାଲିକା ସଠିକ୍ ଭାବେ ପ୍ରସ୍ତୁତିରେ ସହଯୋଗ କରନ୍ତୁ ।
- ସର୍ତ୍ତେ ସମୟରେ କୌଣସି ସୁବିଧା ଅସୁବିଧା ଉପସ୍ଥିତ, ତାହାର ତୁରନ୍ତ ନିରାକରଣ ପାଇଁ ସ୍ଵାକ୍ଷର ବଢ଼ିଓଙ୍କ ସହିତ ଯୋଗାଯୋଗ କରନ୍ତୁ ।

ପଞ୍ଚାୟତ ରାଜ ଓ ପାନୀୟ ଜଳ ବିଭାଗ, ଓଡ଼ିଶା ସରକାର



'The Quit India Resolution' and August Revolution in Odisha

Dr. Janmejay Choudhury

The Cripps Mission was failed. There was a feeling of frustration among all sections of people. The Congress which had done nothing so far to embarrass the British Government apart from demanding a Constituent Assembly to frame a new Constitution for the country could no longer sit on the fence when the Japanese were virtually knocking at the doors of the country. Gandhiji now started his campaign for 'orderly British withdrawal' from India. He began his campaign late in April 1942. In his views, "whatever the consequences...to India her real safety and British's too lie in an orderly and timely British withdrawal from India." The phrase 'Quit India' to denote this move somehow came into vogue and it caught on. On May 10, 1942, he wrote in the Harijan: "The presence of the British in India is an invitation to Japan to invade India. Their withdrawal removes that bait." A fortnight later he wrote in the Harijan: "Leave India in God's hands, or in modern parlance, to anarchy. Then all parties will fight one another like dogs, or will, when real responsibility faces them come, to a reasonable agreement."

The Congress Working Committee on July 14, 1942, in a resolution demanding withdrawal of the British power from India, said:

"should this appeal fail, the Congress cannot view without the gravest apprehension the continuation of the present state of affairs involving a progressive deterioration of the situation and the weakening of India's will and power to resist aggression. The Congress will then be reluctantly compelled to utilize all the non-violent strength it might have gathered since 1920.....for the vindication of political rights and liberty. Such a widespread struggle would inevitably be under the leadership of Mahatma Gandhi." The Congress Working Committee, in their meeting at Wardha, adopted a long resolution, popularly known as the 'Quit India Resolution' which initiated a new phase of the freedom struggle in the country. The All India Congress Committee meeting at Bombay on August 8, 1942, while approving of and endorsing the resolution of the Working Committee, expressed the opinion that "events subsequent to it have given it further justification and have made it clear that immediate ending of the British rule in India is an urgent necessity both for the sake of India and for the success of the cause of the United Nations. The continuation of that rule is degrading and enfeebling India and making her progressively less capable of defending herself and of contributing to the cause of world freedom."



As a consequence, early next morning on August 8, 1942 Gandhiji and all members of the Working Committee were arrested and the All India Congress Committee and the Provincial Congress Committee were banned. But people did not take this action of the Government lying down. There were numerous acts of violence and destruction of or damage to public property and in quite a number of places, there was a breakdown of Government machinery and dislocation of normal life and communications. Though the Congress leaders disclaimed any responsibility for this outbreak of violence, it is hard to believe that all of them were ignorant of such large-scale planning by the extremists. On the Government side, severe repression went on and hundreds were put to death or thrown in prison. The general policy of the Government was to suppress the disturbances in the country and also to detain the Congress leaders until they gave a definite assurance and guarantee of a different line of conduct.

The Governor of Odisha, in his secret report to the Viceroy, outlined his plan to suppress the possible Congress rebellion. He believed that the Congress might give Odisha a prominent place in their campaign. Such a move alarmed the British authorities. They made elaborate plans to nip it in the bud. Such was the situation in Odisha before the outbreak of the historic rebellion in August 1942. The Government swiftly moved its machinery of repression against the Congress leaders and their organization throughout the country from the early morning of 9 August 1942. In Odisha, as in other parts of the country, early in the morning of 9 August 1942 all important Congress leaders were taken to custody.

In the districts of Cuttack, the movement began from the town itself and the students of

Ravenshaw College, the premier institution in the province, launched a strike which was followed by other educational institutions in the town. On 14 August some students of the Ravenshaw College set fire to the office room of the College which damaged records and furnitures. A few students were arrested and put to jail. In the districts, particularly in Jajpur and Kendrapada sub-division, violence took place in several places. The people attacked post-offices, revenue offices, tahasil offices and Dak bungalows and some of them were burnt. Telegraph and telephone wires were cut in several places and chowkidar's uniforms were snatched away and burnt. The Government took drastic action on the people of those areas by imposing a heavy amount of collective fine.

An incident took at Kaipada, a village near Bari, where the people had set fire to post-office. Subsequently several persons were arrested and a small police party was engaged to escort them to the court at Jajpur. At that time a few thousand people assembled and they demanded the release of the arrested persons. After repeated warnings, the crowd did not disperse and the police opened fire which killed five persons and injured many more. At Jajpur, a sub-divisional headquarters of the district, the biggest crowd gathered during the movement. On 27 August 1942, a mammoth procession consisting of about ten thousand people marched towards the office of the Sub-divisional officer. The Congress leaders approached the officials to resign from their jobs in order to join the movement. Disturbances also occurred at Ersama, Tirtol, Jagatsinghpur and Balikuda where the people resorted to violent activities and burnt some government institutions like post offices, police barracks etc. The officers handled the



crowd very tactfully and no immediate police action was needed.

In the district of Balasore, the August Revolution took a violent turn at several places and caused maximum casualties in the province. The people not only disobeyed the laws of the government, organized hartals and carried on picketing in front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and rents. They were not prepared to tolerate the British Raj any more. The Government imposed collective fines and also resorted to firing at several places. The first violence took place on 17 August 1942 at Bhandaripokhari where a mob of about four thousand people surrounded the police station. There were only one assistant sub-inspector and three constables in the police station at that time. One constable was beaten severely and others fled away to save their lives. The police station was burnt. The people also destroyed a wooden bridge so that the police force from outside would not be able to come quickly to the disturbance area. The government arrested the leading agitators including Jagannath Das, the Congress member of the Legislative Assembly, from that area. A collective fines of Rs.6,000/- was imposed on twelve villages for mob violence. Then police resorted to firing at Katasahi where a violent mob attacked an armed police party on 22 September 1942. Eight persons died in the incident. Subsequently the ring leader of the area, Muralidhara Panda was arrested. A week later police opened fire to disperse an unruly mob at Khairadihi and at Tudigadia on 28 Sept in which two local people and a few others from Nilgiri, a neighbouring state, were killed.

In the Puri District, the prominent Congress leaders were arrested soon after the beginning of the movement. The students in the schools and the Sanskrit College went on strike and some telegraphs wires were cut in other parts of the Odisha. But only one violent incident took place at Nimapada on 16 Sept 1942. The villagers of that area decided not to pay any rent to the Government and to the Zamindars also. They wanted to hoist the Congress flag at the police station. When they were prevented from doing so, the mob became violent. The police ultimately opened fire to disperse them which killed one person and injured several others. In the district of Sambalpur, the most prominent Congress leader Pandit Laxmi Narayan Mishra was arrested on his return from Bombay. The students of several schools went on strike. In the district of Ganjam, the revolution took the usual form of burning a number of Government buildings, most of which were thatched sheds in the agency areas and of destroying the telegraph lines. In the district of Koraput, the August Revolution took a very violent form. On 21 August, hundreds of Congress volunteers led by the local leader, Laxman Nayak, had assembled at Mathili with the object of raiding various offices including the police station. In the police firing four persons were killed on the spot. Laxman Nayak and many others were arrested. Subsequently, Laxman Nayak alone was sentenced to death and 38 persons were awarded various terms of imprisonment. Laxman Nayak was hanged in the Berhampur jail on 29 March 1943. He was the only freedom fighter of Odisha who was hanged in the jail in the August Revolution. Out of 38 prisoners in the Mathili case, 3 died in the jail and the rest were released after independence.

The most atrocious incident took place at Eram under Baudevur police station where



the police party opened fire against the unarmed villagers and killed 29 people on the spot. That was the most tragic event of the August Revolution in Odisha and probably nowhere in India so many people were killed in a single police action during the revolution. The incident took place on 28 Sept 1942. After Eram firing, the agitation calmed down. The disturbances gradually declined and was almost controlled by the end of October 1942. Even after the arrest of the prominent Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the Revolution by secret organizations. Most notable of them in India were Jaya Prakash Narayan, Aruna Asaf Ali and Ram Manohar

Lohia. An underground organization also functioned in Odisha under the leadership of Surendra Nath Dwivedy, a member of the All India Congress Committee. He secretly remained in Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. In this way the August Revolution in Odisha continued till achieving the independence.

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ଡେଙ୍ଗୁ ନିରାକରଣ ସଚେତନତା ମାସ - ଜୁଲାଇ ୨୦୧୯

ସଚେତନ ହୁଅନ୍ତୁ, ସୁରକ୍ଷିତ ରୁହନ୍ତୁ

ଲକ୍ଷଣ ଓ ପ୍ରତିକାର:

- ▶ ଜ୍ୱର ସହିତ ଭୀଷଣ ହାତ ଓ ଗଣ୍ଠି ବିନ୍ଧାହେବା, ଶରୀରରେ ଲାଲ୍ ଦାଗ ଦେଖାଦେବା, କେତେକ କ୍ଷେତ୍ରରେ ବାନ୍ତି ଓ ମୁଣ୍ଡବିନ୍ଧା ଆଦି ଲକ୍ଷଣ ଦେଖାଦେଲେ ତୁରନ୍ତ ନିକଟସ୍ଥ ଆଶା, ସ୍ୱାସ୍ଥ୍ୟକର୍ମୀ କିମ୍ବା ଡାକ୍ତରଙ୍କ ସହ ପରାମର୍ଶ କରନ୍ତୁ ।
- ▶ ପାଣି ପାତ୍ର, ଟାଙ୍କି, କୁଣ୍ଡ, ରୁମ୍ କୁଲର୍ ଇତ୍ୟାଦିକୁ ୨-୩ ଦିନରେ ଥରେ ସଫାକରି ପାଣି ବଦଳାଇ ଦିଅନ୍ତୁ ।
- ▶ ପୂରାଦେହକୁ ଘୋଡାଇ ରଖିଲାପରି ପୋଷାକ ପିନ୍ଧନ୍ତୁ ।
- ▶ ନିୟମିତ ମଶାମା ଟାଣି ଶୁଅନ୍ତୁ ।

ଡେଙ୍ଗୁ ରୋଗର ଚିକିତ୍ସା ସମସ୍ତ ସରକାରୀ ଡାକ୍ତରଖାନାମାନଙ୍କରେ ବିନାମୂଲ୍ୟରେ ଉପଲବ୍ଧ ।

ଘର ଆଖପାଖରେ ପଡିଥିବା ଉପରୋକ୍ତ ବର୍ଜ୍ୟବସ୍ତୁମାନଙ୍କରେ ଜମିଥିବା ପାଣିରେ ଡେଙ୍ଗୁମଶା (ଏଡିସ୍) ବଂଶବୃଦ୍ଧି କରିଥାନ୍ତି । ଏଣୁ ସେଗୁଡିକୁ ତୁରନ୍ତ ପରିଷ୍କାର କରନ୍ତୁ ଓ ପାଣି ଜମିବାକୁ ଦିଅନ୍ତୁ ନାହିଁ ।

ସ୍ୱାସ୍ଥ୍ୟ ଓ ପରିବାର କଲ୍ୟାଣ ବିଭାଗ, ଓଡ଼ିଶା

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Surendra Sai

Dr. Bhubaneswar Pradhan

The Independence being the inborn right of men.
It establishes impacts to gain it with more pain.
The pleasure of freedom is somehow very sweet,
Surendra Sai for it headed a tremendous fight.

Born in Khinda on twenty third day of January,
The year Eighteen hundred nine brought merry.
His early learning was from local surroundings,
Being a claimant he was denied to be the king.

In Sambalpur then he raised a great revolution,
The *Gonds* and *Binjhals* backed him very sudden.
He fought more against the enemy very bravely,
Sometimes he could get some short of victory.

But being caught by them he was taken to the jail,
In a cell of Hazaribagh jail of Bihar he had to dwell.
Being free by the Sepoy rebels he returned then,
He came to Sambalpur back to fight again.

In Debrigarh forest fort he was secretly dwelling,
One of his close friends turned faithless to him.
The Britishers imprisoned him in Asurgarh Jail,
His endeavour for liberty also became too fail.

He passed his last breath with so many grieves,
As an optimist he possessed the strong belief.
For future independence of lovely motherland,
We pay homage to his soul for his brave stand.

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Buxi Jagabandhu : The Gallant Fighter

Er. Raghunath Patra

When people of Odisha hid inside dominance of the Imperialism, Buxi Jagabandhu Bidyadhar Bhramarbar Ray Mohapatra displayed patriotism.

Maratha Raghujji executed treaty being defeated by East India company Company desired to occupy Odisha now Searched for domestic traitor with money.

Soon after abolition of Maratha rule Phate Mahammad of Malud felt perturbed Entrance path to Odisha via Chilika lake, as a traitor, for his benefit, showed.

He earned vast 'Nimak Haram Jagiri' and company earned Odisha in turn Mukund Dev II, Khorda King was cast down by tyranny and loot of Maratha then.

The king desired to execute treaty for safety of Odia's life and wealth. But Buxi desired to wage a battle and expressed to colonel of British regiment.

Buxi gathered Odia Paikas from Dhenkanal Sambalpur, Kujang, Kanika and Ganjam All joined with Jayee Rajguru and Buxi to fight away British to upkeep name.

In 1804, Paikas attacked British camps at Pipili when soldiers were unaware Road was stained with British blood colonel was upset, called Major Fletcher.

Major attacked with regiment of Madras Barunei fort but could not enter in Got upset by repeated defeats and now wanted clue through conspiracy of his own.

One Charan Patnaik, other Kanchi Bewa showed secret path to Barunei fort

Raja was sent secretly to Gangamata Math, Puri remained with Jai Rajguru and Buxi both.

Due to advice of Rajguru, Buxi left fort Unwillingly with eyes flooded with tear Jayee killed many before red-handed caught British flag waved on fort on 4th Dec. 1804.

Rajguru was executed at Medinapur Raja was caught, remained in Medinapur Jail. Later released to remain as Superintendent Jagannath temple.

With forfeiture of Khorda Khasmahal.

Buxi's 'rodang jamindari' forfeited to Deban Krushna Chandra Last words of Rajguru inspired him Again he gathered Paikas for revolution On request of Buxi, Raja joined then.

Paikas attacked Banpur Police Station set fire, treasury-money looted Killed a Salt officer of Chilika shore 400 Kandha Paikas from Ghumusar joined.

Raja was caught, remained in Barunei fort As prisoner, dearth of food and water some days then taken to Cuttack Jail, breathed his last On March Nov. 1817, the History says.

Buxi, while in slumber in a cave was caught by Madras regiment Taken to dense forest and shot dead Eaten away by tiger, the rumour spread.

Buxi exhibited his paramount valour Hellish pursuit of British, annals speak For commerce they came, occupied India Ruthlessly ruled without shrink !!

Er. Raghunath Patra, Brundaban Dham, Lokanath Road, Patana Hat Sahi Chhak, Puri - 752001.



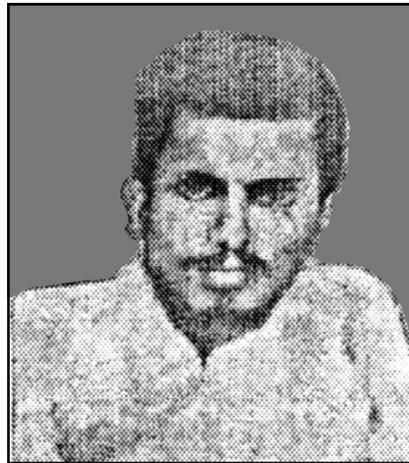
Jayamangal Rath : A Reformer

Kanhu Balakrishna Bihary

Humanism is an attitude of the mind, attaching prime importance to man. Human values are often regarded as the central theme of Renaissance of Civilization. In recent years the term “Humanism” has often been used to refer to a value system that emphasizes the personal worth of each individual.

Jayamangal Rath a freedom fighter, Social Reformer and significant Odia Nationalist and a great humanist was born on 27.01.1893 in Manjusha (presently Mandasa in Andhra Pradesh). His father, Narayan Rath became the Dewan of Dharakote estate. Jayamangal Rath's initial education was in Manjusha as well as in Dharakote.

Young Jayamangal Rath showed his desire for social service by writing a news item from Manjusha which was published on 17.01.1914 in “Sambalpur Hiteisini”, a well known periodical of that time. That article was related to a “Blind Care Society” established in Manjusha estate. His another article published in the “Sambalpur Hiteisini” on 09.01.1915 spoke a lot about his keenness in social reforms particularly



against child marriage and in favour of widow re-marriage.

It is too noteworthy, that the major effect of national awakening in the 19th century was seen in the field of social reforms. Nearly all the religious reformers contributed to the social reform movement. The movement penetrated from Urban India to the Rural India and down to the lower strata of

society and began to revolutionize and reconstruct the social sphere.

The social reform movements tried in the main to achieve two objectives i.e. (1) Emancipation of women and extension of equal rights to them and (2) Removal of caste rigidities and in particular the abolition of untouchability.

The spirit of reforms pioneered particularly in the context of Ganjam district were Sribatcha Panda and Jayamangal Rath. Both were staunch reformists, embraced Arya Samaj by Sribatcha Panda and Brahmo Samaj by Jayamangal Rath. Both the Samaj, despite being regional in scope and content and confined to



Hindu religion, their general perspectives were remarkably similar.

The year 1917 saw Jayamangal Rath, as an Asst. Editor of “Samaj Mitra” a monthly published from Dharakote and became its editor in 1918.

For a short period, he worked as a teacher in Aska arid Buguda under District Board, Ganjam. As an independent personality, his thinking and actions, could not cope with the Authorities, so he resigned from service.

Mahatma Gandhi’s leadership and thoughts had an enormous influence which Jayamangal cultivated in himself systematically. Gopabandhu Das indentified the broad qualities of Jayamangal Rath and in the year 1920 appointed him as the Secretary of Ganjam district Congress Committee. Gopabandhu Das was also impressed by Jayamangal Rath’s organizational skills, hence entrusted him the arrangement responsibilities on the occasion of Mahatma Gandhi’s visit to Berhampur on 29.03.1921.

Sribatcha Panda a staunch, foremost and fiercest reformer of Odisha, the first B.A graduate of Ghumsar, nominated Jayamangal Rath as Secretary of “Go Raksha Ashram” in the year 1923 situated at Rosul Konda under the auspices of “Utkal Arya Samaj”. Jayamangal Rath was much concerned for the development and upliftment of Harijans. He opened one night school in August 1923 at Gate Bazar Hadi Sahi. Patitapaban Sevak Samaj or Patitapaban mission for the development of Harijans were established in various parts of Odia speaking tracts Viz., Kharagpur, Kolkata in West Bengal, Ichapuram, Indupur (Edupuram), Koitha (Kaviti), Balada (Near Kasinagar) and Tekkali in Andhra Pradesh, Arjipalli (Near Chatrapur), Surolo, Pathara, Langaleswar. Rambha and Haripur (Near

Gopalpur) all in the coastal belt. The Berhampur branch of Patitapaban Mission opened in 1927. During Mahatma Gandhi’s visit to Berhampur hundreds of Harijans entered Raghunath Temple. Jayamangal Rath was instrumental in this mission. “MAHIMA” a spiritual periodical started publishing from Berhampur since June 1940.

Jayamangal Rath was regularly writing in the leading periodical of that time Viz, Samaja, Sampalpur Hiteisini. Utkal Deepika, Asha, Prajatantra, Sanskar, Nabeen etc. All his writings were highlighting social evils and its eradications.

He vehemently fought for an appointment of Odia teacher in Indupur (Edupuram) village, as a result of which Govt. of Andhra Pradesh appointed one Odia teacher for the benefit of Odia students.

In 1939 he conducted a meeting comprising of all the Odia speaking fishermen of Andhra Pradesh and impressed upon them for formation of fisherman cooperative societies in their respective villages. He acted as the Secretary for Ganjam district fisherman cooperative society, for several years.

For his remarkable contributions in the field of social services particularly in upliftment of Harijans, invoking Odia nationalism and propounding Gandhian values and messages, Jayamangal Rath has received enormous honour in the hearts of downtrodden. He breathed his last on 20.06.1952.

Thus Jayamangal Rath has become a source of inspiration for the generations to come, as an embodiment of steadfastness, principles, simplicity and missionary commitment.

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Konark : The Quintessence of Art

Prabhudutt Dash

The wonder of the world,
the classic Kalingan temple architecture,
The hallmark of art,
the jewel of Odishan temple structure.

Konark, stands as a mute witness to history.
A UNESCO World heritage site,
it is the marvellous work of creativity.

Built by King Narasingha Dev, it bears
the supreme sacrifice of twelve hundred sculptors and
Dharmapada, the master craftsman.

It bears the testimony of timelessness of art.
A source of inspiration
for poets, art lovers and historians.

Despite the ravages of idol breakers and plunderers
it has stood the test of time,
It's captivating beauty and breathtaking architectural marvel
are scenic and sublime.

The majestic rock art and sculptural splendour enthralls us.
The monumental work of art gives delight to spectators.
Konark, the pride and glory of Odisha is in a state of
erosion and dilapidation.

An eternal tourist attraction,
it needs resurrection and restoration.

Prabhudutt Dash, Plot No 307, Haladipadia, Saralanagar,
Laxmisagar, Bhubaneswar-751006



Tsunami

Sangram Keshari Kar

Roaring sea
Raised unto horizon
Embraced by the atmosphere
Kissed by the gusty air
Danced upon its wanton waves !

In a fit of paroxysm
Unleashed its fury and fumes
Washed out lives and vibes
Like a scene apocalypse.

Beneath the sky
And upon the Earth
Nobody was there
To tear and share
Death laid its icy touch
Here, there and everywhere.

Still there
A hue and cry
Near the Shore and near the bay
It's nothing but a tug-of-war
Among the empty bellies and shattered dreams.

Sangram Keshari Kar, Chahapada, Mahanga, Cuttack.



Shree Gundicha Yatra of Lord Shree Jagannath

*Susanta Kumar Dash
Dr. Bhaskar Mishra*

As per description in the Puranas, among the twelve Yatras of Darubrahma (wooden manifestation) Shree Jagannath, Car Festival or Shree Gundicha Yatra is considered the most famous one.

Those who get a glimpse of Shree Balabhadra, the incarnation of Sankarshana (Lord Shiva), Shree Jagannatha, the incarnation of Bamana-Vishnu, Devi Subhadra, the incarnation of Lord Brahma, the creator and giver of incessant bliss and Shree Sudarshana the powerful weapon of Lord Vishnu in the Gundicha Temple-bound chariots would definitely be liberated from earthly bondage.

According to Bamadev Samhita those who can witness the four deities on the Simhasana (the sacred seat) of Gundicha Temple for a week, they along with their ancestors would get a place in the heavenly abode i.e. Baikuntha for all time to come. As per this text those who can hear about this great festival they also get the desired result. Besides this, those who study the rituals of the divine festival and make others aware of the same they can also get a place in His holy abode.

As per the Purana and religious texts the Car Festival of the “Four Deities” takes place on the 2nd lunar day of the bright fortnight of Ashadha for the over-all well-being of the mankind. In the

Skanda Purana it has been described that no festival of Mahaprabhu is more important than that of the Car Festival. Because Shree Hari the supreme Lord of the cosmos rides His chariot in a very delightful mood to the Gundicha Temple to fulfil His pledged command. Gods and Goddesses also come to witness the sportive art of the Lords. One who touches the holy shade of the chariot can be absolved from grave sins including the sin of slaying a Brahmin.

Further Sages and Rishis are of the opinion that those who witness the Car Festival of the Daru Brahma they get the result of Aswamedha Yajna (horse-sacrifice ritual).

Although the concept of chariot is prevalent since Vedic days the car festival of Shree Jagannath has given a new impetus to the traditional cultural flavor of the mass festival and has transformed the Vedic ethos ‘to that of the universal.

As the chariot is a symbol of “sandhini sakti” mere touch of the chariot would confer compassion of Lord Jagannatha on the devotees.

The famous verse in this context is as follows :

“Rathe tu Vamanam drustva
punarjanma na vidyate”.



Rituals of Shree Gundicha Festival :

After the completion of morning rituals of the deities such as Mangal Alati, Abakash, Ballabha, Khechedi etc. on the 2nd day of Asadha Sukla tithi the “Mangalarpana ritual” is performed. The four deities come in a Pahandi (ceremonial procession) and board the sacred chariots one after the other. However, on their way to the chariots during the Pahandi a tahia (headgear made of sola and sacred leaves) is tied on the fore-head of each deity. The deities namely Lord Sudarshana, Devi Subhadra, Lord Balabhadra and Lord Jagannatha come serially in Pahandi and board their chariots. After the Pahandi the proxy divinities (bije pratima) such as Rama and Krushna are placed by the Mahajana servitors on the chariots i.e. Taladhwaja and Madanamohan on the Nadighosha chariot respectively.

Chhera Pamhara Ritual :

After boarding of the deities in their respective chariots the deities are decorated with Malachula and Vesha on the chariot. The Chhera Pamhara (moping the chariots in a golden broom) ritual is performed by the Gajapati, the foremost servitor of the deities. For performing Chhera Pamhara the Gajapati Maharaj comes in a ceremonial procession by a Tamjan (palanquin) from the Shree Nahara (King’s palace). He first halts in front of the Taladhwaja chariot and climbs the chariot of Lord Balabhadra. Other servitors of the palace such as Nahara Puspalka, Behera Karan, Deulakaran, Rajguru, Lenka, Mekapa, Garabadu, Muduli etc. remain present on the chariot. Throughout the procession Behera Khuntia acts as an usher to lead Gajapati by waving a cane. The Garabadu servitor hands over hatuani to the Gajapati and he then gives floral offering to the deity. Gajapati offers camphor lamp

in a golden diya (lamp) to the deity. This is followed by alati and chamara ritual.

Rajguru receives the golden broom from Muduli servitor and hands it over to the Gajapati after performing a ritual namely samskara. Bhandar Mekap (another servitor) gently sprinkles white flower around the chariot. The King sweeps around the chariot by the golden broom and thereafter sprays sandal paste on the chariot. Chhera Pamhara in other chariots such as Devidalana and Nandighosha are done respectively. After the Chhera Pamhara Gajapati goes back to Shree Nahara in a procession. It is worth mentioning that Mudiratha performs the Chhera Pamhara in the absence of Gajapati.

Ratha Tana (Pulling of Chariots) :

As per tradition, after the Chhera Pamhara the Bhoi Sevaks remove the charamala from the chariots. Each chariot is tied with four wooden idols of horses. Rupakara servitors are given the responsibility of tying the wooden horses with the chariots. Four long ropes are tied in each of the chariots. The girth of the rope is 8 inch and the length is 220 ft.

The Kahalia servitor blows kahali (wind-instrument). This is followed by beating of gongs. Thereafter the chariots are pulled. Ratha Dahuka (the jester-like minstrel) sings many songs to enthuse the crowd to pull the chariots enthusiastically. The area gets vibrated with chanting of “Haribol” and “Jaya Jagannatha”. With beating of gongs, chanting of devotional slogans and samkirtana the chariots are pulled towards the Shree Gundicha Temple which is situated at a distance of three Kms.

Usually the chariots reach the Gundicha Temple on the same day of Car festival. But on some occasions the chariots do not reach the



destination because of some difficulties such as – delay in Pahandi, snapping of ropes, movement of chariots in wrong direction etc. At the time of pulling of chariots Pankti Bhoga (dry sacred food) are offered in honour of the deities on both sides of the grand road. Daitapati servitors and other servitors concerned perform sacred service to the deities remaining on the chariots.

The Collector and District Magistrate, Superintendent of Police and Additional District Magistrate of the district usually remain in charge of Nandighosha, Taladhawaja and Debadalan respectively. Other officers of Temple and the District Administration remain present at the time of pulling up of the chariots and render necessary co-operation. However, the servitors like Ratha Maharana and Bhoi Sevak discharge important responsibility during the time of pulling of chariots.

Ratha Bhoga :

The deities on the chariots are offered dry sacred food instead of cooked rice. From Gopalaballabha ritual till Badasinghara ritual Khai, Kora, and different types of fruits are offered to the deities. Mahasvara servitors serve the bhogas on three different chariots. Puja-panda servitors perform puja on the chariots.

According to Record of Rights earlier different types of sweets such as Kakara, Pheni, Khai, Kora, Jhademeda, Mandua etc. in large quantities were offered as bhoga to the deities on the chariots. But for last many years fruits and other bhoga with certain quantities are offered to the deities.

Appearance on the Adapa Mandap (Simhasana) at Gundicha Temple :

After the three chariots reaching Gundicha Temple the Temple and District Administration in discussion with Daita servitors carry the deities

on the following day in Pahandi to the Simhasana of Gundicha Temple. Before this the Kothasuansia servitors perform simhasan majana and fix charmala on the adapa mandapa.

The proxy divinities of Madan Mohana and Rama-Krushna are taken by Mahajana servitors inside the Gundicha Temple. These deities are kept in Dakshini Ghara (a special room in the south) in the temple premises. Thereafter the deities such as Lord Sudarshana, Lord Balabhadra, Devi Subhadra and Lord Jagannatha are taken serially by Daitapatis in Pahandi (ceremonial procession) to the simhasana inside Gundicha Temple. During the said Pahandi, Pratihari Sevak holding Gouri veta (a type of cane) moves with the deities for their protection. All rituals similar to that of Shree Mandira are performed in the Shree Gundicha Temple during the seven-day stay of the deities in the said temple.

Hera Panchami :

Hera Panchami is an important festive occasion during the car festival. On the 5th day of Asadha Sukla (full moon phase) Hera Panchami is celebrated.

As per the Record of Rights the “Paliaa Mahajana” servitors of Goddess Lakshmi perform Majana in the storehouse (bhandara ghara) of Shree Mandira on the said day. After the majana, Goddess Lakshmi is dressed in Vanaka Lagi and Patta (silk) saree. She wears other ornaments. She is worshipped by Pujapanda. Goddess Lakshmi appears in a bimana (a vertical palanquin) that is kept under the banyan tree inside the temple. The Bimanbadu servitors carry the bimana on their shoulders in a procession to the chariot of Lord Jagannatha near Gundicha Temple. Pati Mahapatra servitors perform certain rituals such as Prasada lagi,



Bandapana, Chamara, Alati, Ghasa, Bidia & Dahi Pati. In the meantime the mid-day puja for the four deities in the Gundicha Temple gets completed and they are offered aalati. Lord Jagannatha takes His celestial bath in panchamruta (sacred purified water mixed with milk, curd, ghee, honey and jaggery).

After the evening puja (Sandhya dhupa) certain rituals near the chariot take place and Mahalakshmi comes to Jaya-Bijaya dwara (door). Ajnamala (divine garland) from the holy body of Lord Shree Jagannatha is brought and offered to Lakshmi and specific rituals are performed. The Bimana of Goddess Lakshmi is kept near “Nakachana dwara” (the exit door). Here the Bhitarchha Mahapatra servitors receive Hatuani from the Garabadu servitors. They offer lamp and perform Dahipati manohi.

After this ritual, on Her return journey Lakshmi in Her palanquin proceeds to the chariot of Shree Jagannatha. She out of veiled anger breaks a piece of wooden fixture in the chariot of Shree Jagannatha and comes back to Shree Mandir via Heragohari Sahi. For the sacred to and fro journey of Goddess Lakshmi special Pankti Bhoga is offered at Bada danda, Heragohari Sahi and at different Mathas. Then the celebration of Hera Panchami comes to an end.

Dakshina Moda (Turning the chariots facing the south) :

As per tradition, after the Sakala dhupa (morning worship) on the following day of Hera Panchami the Ajnamala (divine garland) from the three deities are brought and are given to the three respective Palia Puja Panda servitors. They proceed to the chariots in a procession with gong, parasol & wind instrument and offer the Ajnamala.

Thereafter the three chariots of the deities take south turn and are kept near Nakachana gate. The chariots are thoroughly checked by traditional Maharana (carpenter), Darji (Tailor), Bhoi servitors near the Nakachana dwara. If required necessary repair work on the chariots is taken up.

Sandhya Darshan (Evening Darshan) :

As described in the Puranas getting a glimpse of the four deities on the Adapa Mandap during the evening (sandhya darshana) brings incessant bliss to a devotee. As described in Niladri Mahodaya seeing the deities continuously for 10 years in Nilachala (Shree Mandira) is equivalent to witness the deities for one day only at Adapa Mandapa at Gundicha Temple. Especially, if one sees the deities during evening/ night hours gets ten times more than the desired results. The following shloka justifies the same.

“Niladrau Dasha Varshani Adapa – Mandape Dine”

The “Sandhya Darshana” ritual is performed on the day before Bahuda Yatra (Return Car Festival) since ancient days.

As some special rituals are observed on the 9th lunar day of Sukla Asadha the entry of the devotees to Gundicha Temple is restricted after 8 P.M. on the said day.

The timing of Sandhya Darshana is shown in the time-table published by the Temple Administration. After the completion of “Badasinghara” ritual, on the said day, Palia servitors cover the face of the deities with Gita Govinda Khandua saree and leave Gundicha Temple. The Kotha Suansia servitors fix a charamala (a flight of stairs made up of logs of palm & coconut tree) on the Simhasana and the



Daitapati servitors perform “Bahutakanti” and other secret rituals.

Bahuda Yatra (Return Car Festival) :

The return car festival is known as “Dakshinabhimukhi Yatra” (movement of chariot towards south). The 8th verse of Chapter 35 of the “Skanda Purana” speaks about the “Dakshinabhimukhi Yatra”.

As per description in the Purana, devotees can get the same desired result by witnessing the deities while on this “Dakshinabhimukhi Yatra” as on the “Uttarabhimukhi Yatra” (movement of chariot towards north). In the morning of Return Car Festival (Bahuda), the Bhattarchha and Palia servitors perform Mangala Aalati, Abakasha rituals. Thereafter the Puja Panda servitors perform Gopala Ballabha, and Sakala Dhupa etc. The rituals are followed by Senapata Lagi ritual (secret ritual) by Daitapati. The Pujapanda, Pati Mohapatra and Mudiratha servitors perform Mangalarpana ritual in the three chariots on the following day of Gundicha Yatra. The return car festival commences soon after blowing of Bije Kahali (victory bugle). When the three chariots are on their way back to Shree Mandira on Bahuda Yatra different institutions, temples and servitors offer dry special food (pankti bhoga) to the deities.

A special type of cake (Poda Pitha) is offered to the deities when the chariots halt at Mausimaa Mandir. Thereafter the chariots of Balabhadra (Taladhwaaja) and Subhadra (Darpadalana) proceed further and are stationed in front of Singhadwara. But the chariot (Nandighosha) of Shree Jagannatha halts at Shree-nahara. Goddess Lakshmi is carried in a

palanquin to Shree-nahara and Dahipati ritual is performed there. Gajapati himself facilitates the meeting of Goddess Lakshmi with Shree Jagannatha. Receiving the divine garland from Shree Jagannatha, Goddess Lakshmi enters the Shree Mandira. Chariot of Lord Jagannatha is pulled up to Singhadwara thereafter.

Getting a glimpse of the deities on the south-ward journey during Bahuda gives incessant bliss and removes all sins and afflictions.

Sunabesha (Golden Adornment of Deities) on Ashadha Sukla Ekadasi (11th day of bright moon phase) :

During the last phase of the Gundicha Yatra (Car Festival) the deities are adorned with gold ornaments on the chariots in front of the Lions Gate on the Sukla Ekadasi and the general public witness the deities. The deities are adorned with varieties of gold ornaments such as Sri Payara, Kirita, Kundala, Adakani, Kadambamali, Harida Mali, Sebati Mali, Chandrika etc. A sea of humanity floods Bada danda to witness the majestic Sunabesha of the deities. Adequate police arrangements are made to maintain law and order during Sunabesha.

Adhara Pana :

On Aashadha Sukla Dwadashi (12th day of bright moon phase) Adhara Pana (a special type of drink in which cheese, milk, sugar, spices are mixed) is offered to the deities on the chariots. This sweet flavoured milk drink is kept in earthen pots which almost touch the lips of the deities. Mahasuara servitors prepare the drinks on each chariot. At the time of offering of “Adhara Pana” Bhattararchha, Taluchha and Palia Puspalka hold a new cloth (in horizontal way) in front of the deities.



Pani Apata servitors collectively bring hundred pots of water from a well (near Lions gate) and pour the same in a big brass container (Handa) which is kept there on the chariot. The Mahasuara servitors mix milk, cheese, banana, spices etc. in the said water and prepare a special drink (pana). Pujapanda servitors offer the said drink to the deities. It is said that after offering of “pana” to the deities on the chariots, the servitors break the earthen containers in honour of the side deities. As per tradition “Bada Odia Matha”, “Raghava Das Matha” and Temple Administration supply the pots and ingredients for preparation of the said drink “Pana”.

Niladri Bije :

Niladri Bije is a special event i.e. the last phase of Shree Gundicha Yatra. After the “Adhara Pana” ritual the four deities return to the bejeweled platform in a ceremonial procession on the thirteenth day of the bright fortnight of Aasadha. Appearance of the deities on the bejeweled platform after the Bahuda Yatra is known as Niladri Bije.

The journey of chariot from the citadel of splendid divinity of Neelachala (Shree Mandira) to the citadel of sensuous sweetness, the Maharasa Vedi, said to be in Sundarachal or Gupta Brundavana (Gundicha Temple) and back to Neelachala is reminiscent of Lord Krishna’s mundane sport. He leaves Gopa and comes to Brundavana to initiate His Maharasa. Gundicha Jatra is therefore highly symbolic.

On the day of Niladri Bije after the Sandhya Dhupa, charamalas are fixed to each of the three chariots. Mudiratha Sevakas give floral offering (Puspanjali) to the deities on Taladhwaaja, Nandighosha and Darpadalana respectively and

complete the “doralagi” ritual. Kahalia Sevaks blow a wind-instrument (bugle) and the ceremonial procession (Pahandi) of the deities starts. The proxy divinities such as Rama, Krushna from Taladhwaaja and Madan Mohan from Nandighosh are taken in a Pahandi by Mahajan servitors to Dakshini Ghara inside the temple premises. Lord Sudarshana after completion of certain rituals is taken from Devidalana chariot. In a ceremonial procession He is taken to the bejeweled platform through Baisi Pahacha (twenty two steps), Annanda Bazaar, Sata Pahacha (seven-steps) and Jagamohan. Similarly the Pahandi of Shree Balabhadra and Devi Subhadra takes place. Finally the sovereign of the cosmos Shree Jagannatha goes in a spectacular Pahandi. When Lord Jagannatha reaches on the chara of Nandighosha, Goddess Lakshmi appears on a Dambaru (a special musical instrument) which is kept on a holy bed. The Mahajana servitors install the deity on the said Dambaru at Bheta Mandap. The Tahia (an ornamental headgear made up of bamboo stick, sola flower etc.) given by Raghavdas Matha is tied on the fore-head of Shree Jagannatha. The Patimahapatra servitors offer sandal paste, dhandi Prasad, Camphor Alati, Durbakshata, bandapana, Dahipati, Ghasa, Bidia to the deities. Bhitarchha Mahapatra offers sacred lamp to Goddess Lakshmi. But Lakshmi Who is in a sulk gives direction for closing the main gate (Lions gate) of the temple. However, when Lord Jagannatha appears in front of the Lions Gate, it gets opened.

Shree Jagannatha is brought to Jagamohana through Baisi Pahacha, Ananda Bazaar, Bhitara Bedha (inner courtyard) and Sata Pahacha. Goddess Lakshmi out of anger closes the Jaya-Bijaya door. She becomes furious because Lord Jagannatha did not allow Her to



accompany Him on His chariot-ride. A tug of war breaks out between the Devadasi (women servitors) on behalf of Lakshmi and Badagrahi Daitas and other Daitapati on behalf of Lord Jagannatha. Lord Jagannatha assures Goddess Lakshmi that in future this type of mistake / situation will never occur. Thereafter the Jaya-Bijay doors get opened. At last near the storehouse Lord Jagannatha looks to the north and similarly Goddess Lakshmi looks to the south. In such a position both exchange their looks. The Bhattarchha servitors untie the nuptial knot and offers Bandapana (lamp offering). In order to pacify the Goddess, Rasagollas (a special type wet sweet made up of cheese, sugar, spices) are offered. It is only on the day of Niladri Bijay Rasagollas are offered to the deities in Shree Mandira. The deities are enthroned on the bejeweled platform and the Daitas and Patimahapatra offer sandal paste to the deities. The Kothasuansia servitors remove charamala

from the bejeweled platform. In this way Niladri Bijay celebration comes to an end.

Car Festival in Puri is considered one of world's largest religious festivals which is being celebrated since time immemorial. The Holy Trinity is considered as the friend, philosopher and guide of the people of the State. Jagannatha Temple is one of the most revered temples of the country and Nabakalebara is the grandest of all festivals of Lord Jagannatha. Multitude of pilgrims from across the world throng to Puri to be a part of the world famous Gundicha Yatra and to witness the sportive art of the Lord of the cosmos.

Susanta Kumar Dash, Addl. Secretary to Govt., GA & PG Department, Govt. of Odisha.

Dr. Bhaskar Mishra, OSD (JTA), Law Department, stationed at Puri.

ମ୍ୟାଲେରିଆ, ଡେଙ୍ଗୁ, ଡାଇରିଆ ନିରାକରଣ ଅଭିଯାନ-୨୦୧୯ (୧୭ ଜୁନ - ୧୭ ସେପ୍ଟେମ୍ବର)

ମ୍ୟାଲେରିଆ, ଡେଙ୍ଗୁ, ଡାଇରିଆ ପ୍ରତି ସତର୍କ ଓ ସଚେତନ ରୁହନ୍ତୁ ।

ଡାଇରିଆ (ତରଳଖାତା)ର ପ୍ରତିରୋଧ:

- ▶ କେବଳ ଗରମ ନଳୟ ପାଣି, ବିଶୋଧିତ କିମ୍ବା ପୁରାପାଣି ପିଅନ୍ତୁ ।
- ▶ ପିରକା ପାଣି ଉତ୍ତୁରା ପାତ୍ରରେ ସାତ ନିମ୍ନୋତ୍ତର ତଳି ବ୍ୟବହାର କରନ୍ତୁ ।
- ▶ ଶୈତ ପରେ, ଖାଦ୍ୟ ପରଖିବା, ଖାଇବା କିମ୍ବା ଖୁଆଇବା ପୂର୍ବରୁ ହାତକୁ ଭଲଭାବରେ ସାବୁନରେ ଧୁଅନ୍ତୁ ।
- ▶ ବାହାରେ ଝାଡ଼ା ନିକଟ କେବଳ ପାନଖାତା ବ୍ୟବହାର କରନ୍ତୁ ।
- ▶ ନୂଆ, ନଳୟ କିମ୍ବା ପାନୀୟ ଜଳରୁ ନିକଟରେ ରୋଗୀର ବୁଗାପତା ଧୁଅନ୍ତୁ ନାହିଁ ।
- ▶ ଚଟକା ଓ ଗରମ ଖାଦ୍ୟ ଖାଆନ୍ତୁ ଏବଂ ଖାଦ୍ୟକୁ ସର୍ବଦା ଘୋଡ଼ାଇ ରଖନ୍ତୁ । ବାସି, ପତାସକା କିମ୍ବା ମାଝି ବସିଥିବା ଖାଦ୍ୟ ଖାଆନ୍ତୁ ନାହିଁ ।
- ▶ ଚରକ ଝାଡ଼ା ହେଲେ ଜଳଶୁଷ୍କତା ନହେବା ପାଇଁ ଓ.ଆର୍.ଏସ୍. ଦ୍ରବଣ ସହିତ ଚିକିତ୍ସା ପ୍ରଦାନ କରନ୍ତୁ ଏବଂ ଯଥେଷ୍ଟ ପରିମାଣରେ ପିଅନ୍ତୁ ।
- ▶ ଶିଶୁଙ୍କୁ ଚରକ ଝାଡ଼ା ହେଲେ ଓ.ଆର୍.ଏସ୍. ଦ୍ରବଣ ସହିତ ଚିକିତ୍ସା କରନ୍ତୁ ଏବଂ ୧୪ ଦିନ ପର୍ଯ୍ୟନ୍ତ ନିଶ୍ଚୟ ପିଅନ୍ତୁ ।

ମ୍ୟାଲେରିଆ, ଡେଙ୍ଗୁ, ଡାଇରିଆ ରୋଗର ଚିହ୍ନ ଓ ଚିକିତ୍ସା ସମସ୍ତ ସରକାରୀ ଡାକ୍ତରଖାନାରେ ବିନାଦେୟରେ ଉପଲବ୍ଧ ।

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Padmashree Satya Narayan Rajguru : the Poet and the Historian

Dr. Jayanti Rath

Apart from being a dexterous epigraphist, Dr. S.N. Rajguru was a sedulous researcher who had the distinction of authoring a number of scholarly works on the history and culture of Odisha. But a lesser known fact is that he had also a flair for poetry. His poetic genius is reflected in 'Manorama' written in 1946. The thematic substance centres round the passionate love of Manorama, the princess of Vijay Nagar Kingdom (the daughter of victorious king Krushnadev Ray), towards Prince Birabhadra, the son of the vanquished ruler Prataprudradev of Utkala. Though the marriage between them could not be materialized, the meeting of the two passionate hearts could be made possible by the poet when the determined princess met the love of her life, the imprisoned hero inside the prison. And there she took the momentous decision of taking to poison in an anti climax. The love story met the tragic end.

The historical background has been lucidly depicted by the poet. The political rivalry between the two rulers, marriage of Jaganmohini, the extremely beautiful daughter of Prataprudradev (in an unavoidable circumstance), the trivial incidents that occurred in the meantime, the scenic beauty of nature of hilly regions of Utkal and Vijay

Nagar – all these have been narrated in a lively manner. In the midst of violence, treachery how the tender feeling of love could develop that makes one feel astonished. Written in a subtle manner, the love story does not at all seem as a travesty. A sensible reader would surely recognize that Rajguru was a poet of finer sensibility.

In 1947, he had written the book Nagavamsara Itihasa (The history of the Naga dynasty). Prior to his service in Odisha State Museum as Epigraphist, Dr. Rajguru was working under Pratap Kesari Dev, the Maharaja of Kalahandi. Maharaja was a great patron of history and literature. He encouraged Satya Narayan to publish his findings on Naga Dynasty in the form of a book.

According to the author, besides Aryas and Dravidas, there was another race which constituted the people of hilly regions. The origin and spread of the Nagas in India and abroad has been discussed thoroughly in this book. The first King of Naga dynasty was Phani Mukuta. He established his kingdom in Chutiamba, which in course of time became known as Chotnagpur.

The Nagas basically belonged to megalithic culture. In India the Nagas ruled over Kashmir, Assam, Mathura, Nagpur, Singhbhum,



Ranchi and other places. The Satabahana rulers of Andhra were originally Nagas. Famous Buddhist monk Nagarjuna had come in close contact with the Naga rulers of Simhala. He discovered the text Prajna Paramita from Simhala. Naga dynasty, according to him established their rule for a long period in the island.

The Bhanjas, the Bhaumakaras (of Odisha), the Vakatakas (of M.P.) had link with the Nagas. Historian K.P. Jayswal could read out the names of some of the Naga rulers from the coins issued by them. We find the names of :

1. Bhima Naga , 2. Skanda Naga, 3. Bruhaspati Naga, 4. Vyaghra Naga, 5. Deva Naga, 6. Ganapati Naga, 7. Haya Naga, 8. Traya Naga, 9. Bahir Naga, 10. Bhabanaga, 11. Rudrasena, 12. Kirtisena, 13. Nagasena - who ruled over Padmavati, Kantipuri and Mathura respectively from 210 A.D. to 344 A.D.

Padmashree Satya Narayan Rajguru was basically a man of letters. He was loved and respected by his contemporary scholars and historians. Born in the family of Rajgurus (Royal preceptors) he served as a close companion of Maharaja Krushna Chandra Gajapati, the prime architect of new Odisha province. His father-in-law Bhikari Mishra was a famous Head Master of Manjusha High School. His maternal grand father Sashibhusan Rath was a veteran Journalist. Justice Abhimanyu Misra, Ex-Vice Chancellor of Berhampur University was his brother- in-law. It is quite obvious that he was greatly influenced and inspired by them all.

He had his school education at Municipal Primary School, Maharaja's Boy's High School, Paralakhemundi and passed Shastri Examination in Sanskrit. Although he did not acquire any educational degree from any University, he

proved that, for undertaking research work a degree is not necessary rather a distinctive aptitude and scientific method is essential, one must also have depth in the language of Sanskrit and Prakrit. For this purpose he was in search of a guide and finally he found that in Professor G. Rammurthy, a famous historian and retired Professor of History of Andhra. Under his guidance Rajguru learnt the study of epigraphy and paleography. In his autobiography Rajguru writes, "By the age of 20" I was well trained in Epigraphy. This tempted to travel to different places of Odisha to discover and decipher the Inscriptions and Copper Plate Grants.

During the beginning of his career as an Epigraphist Dr. Paramananda Acharya, offered him a book on Paleography written by G.S. Ojha the most acclaimed paleographer of India. It was a great help to Rajguru, as he was not able to purchase that book. By that time he was passing through financial difficulties.

Regarding the merit of his book History of the Gangas (2 vols) T.K. Venkatraman, Retired Professor of History, Madras University writes :- The author Sri Satyanarayan Rajguru may be congratulated for the laborious and scholarly work he has done in writing this "History of the Gangas" in two parts. The idea of compiling a comprehensive history of the Gangas Kalinga on modern lines appeared when Prof. R. Subba Rao of Rajahmundry wrote an account of the history of the Eastern Gangas of Kalinga in the Journal of the Andhra Historical Research Society, Vols. V-VIII. Although he tried to correct some mistakes appearing in the history of the Gangas written by old scholars like Rajendra Lal Mitra, Sir WW. Hunter, M.M. Chakravarti and R.D. Banerjee who wrote on the history of Odisha and that of the Gangas, he could not succeed much in



correcting the defective readings of many Ganga Inscriptions found in the temples of Mukhalingam, Sri Kumaran, Simhachalam, Draksharam and Nilakantheswar. The present work throws some new light on the history of Odisha where the Gangas have played an important role.

The most remarkable portion of this work is the second part, where the author has brought to light some new facts relating to the Ganga Kings of Khemundi in general and Paralakhemundi in particular. He has also done well by ending the book with a note on the life of the present Maharaja of Paralakhemundi, who is solely responsible for the creation of the Odisha State, according to the author. The author has made a meritorious contribution to the history of the Gangas.”

Dr. Rajaguru made original study on medieval inscriptions of Odisha and several votive inscriptions found at Simachalam and Puri. He finally decided the date of beginning of the Bhauma era and the Ganga era. His another significant work invocatory verses from Inscriptions (2 Vols) fetched for him the highest award Padmashree which was presented by the then President of India Sri V.V. Giri in 1974.

For his outstanding contributions to the realm of literature and history, Berhampur University conferred on him the prestigious D.Litt. Degree in 1975. He also received the following honours and awards in his lifetime.

1. Utkal Sahitya Samaj Award in 1930.
2. Felicitated by the Andhra Pradesh History Congress in 1950.
3. Felicitated by the Orissa History Congress in 1980.

4. Felicitated by Pragati Utkala Sangha of Rourkela in 1986.
5. “Sarala Puraskar” Award in 1996.
6. “Kendra Sahitya Academy Award” in 1996.
7. “Utkala Ratna” by Utkala Sahitya Samaj Award in 1996.

Another significant achievement of Dr. Rajguru was the discovery of Copper Plate Grant from Khorasanda village near Paralakhemundi. This discovery brought to light the historicity of Mathara dynasty which he published in Bihar and Orissa Research Journal. His epigraphic studies threw new light on many dynasties like the Nalas, Matharas, Vighras etc. who would otherwise have remained unknown.

He re-examined the Chidivalasa Copper Plate. He boldly asserted that the Brahmins of Chidivilasa village originally belonged to Kalinga. Prior to that Prof. G. Subarao stated that the birth place of the Brahmins of that village was Bengal. Because of this discovery, the Andhra Brahmin Mahasabha honoured him with the award of Bharati Bhusan.

By his tireless efforts he decided the date of beginning of the Bhauma Era and the Ganga Era. He also settled the controversy over the prevalence of Gupta rule in Kalinga.

It would not be an exaggeration to say that his contribution to the history and culture of Odisha is invaluable. His death in 1997 created a void that cannot be filled up.

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



Rama Devi : The First Woman Freedom Fighter of Odisha

Manas Chandra Behera

The history of modern Odisha has witnessed a galaxy of freedom fighters like Madhusudan Das, Gopabandhu Das, Krushna Chandra Gajapati, Vikram Dev Barma, Rama Devi, Malati Devi, Sarala Devi, Annapurna Maharana, Kuntala Kumari Sabat, Bidyutprava Devi, Kiranbala Sen and many others. They have got different titles such as “Madhusudan Das was popularly known as Madhubabu or Madhu barrister, the pride of Odisha or Utkal Gaurava). Gopabandhu Das got the title Utkalmani, (The Jewel of Odisha). Krushna Chandra Gajapati Narayan Dev got the title Maharaja of Paralakhemundi in the Zamindari estate of Ganjam. He was also known as the Muktidata or Liberator of Paralakhemundi. Vikramdev Burma, the Muktidata or Liberator of Jeypore in the Koraput district of South Odisha. Rama Devi Choudhury was popularity known as Maa or Mother by the people of Odisha, as Teresa was known as Maa or Mother Teresa, by the people of India. Leaving her family life, she took active part in the freedom movement and courted arrest for her anti-colonial



activities. She for the first time had put off her veil from the head and participated in Odisha politics i.e. in the freedom movement in Odisha.

Family and Early Life

Ramadevi, the first and foremost woman freedom fighter of Odisha, had contributed significantly to the freedom movement in Odisha in the 20th century. She was the daughter of Gopal Ballav Das and the niece of Utkal Gourab Madhusudan Das. She was born on 3rd Dec. 1899 at Cuttack in an aristocratic family. At the age of 15 Ramadevi married to Gopabandhu Choudhury, the then Deputy Collector. She had moved to different places while the freedom movement was in an accelerating form. She agitated against the barbarian attitude of the British. Once she said, “I will have to do something for my motherland Odisha, otherwise we human beings cannot prove ourselves to be better than animals”

At that time “Imparting education to women was considered as a sin. It did not thrive



in Odisha. Rama Devi could not get any scope for education, but her mother Basant Kumari had a great influence on Rama Devi.

Rama Devi got married to Gopabandhu Choudhury, the son of Gokulananda Choudhury who was a prominent Zamindar of the village Kharas near Jagatsinghpur. However, the marriage was held in the year 1914.

In course of time she was the mother of son Manmohan and daughter Annapurna. Both the son and the daughter were immensely inspired by Rama Devi for the cause of the country i.e. for the 3 great movements or landmarks of this land such as Non-Cooperation Movement (1920-22), Civil Disobedience Movement (1930-34), Quit India Movement (1942).

Rama Devi had joined the Indian freedom Movement in 1921, together with her husband. She was highly influenced by Mahatma Gandhi. She used to go from village to village, to encourage womenfolk to join in the freedom movement in Odisha. Other nationalistic leaders who had influenced Rama Devi were Jai Prakash Narayan, Vinoba Bhave and her uncle Madhusudan Das.

Rama Devi's visit with Gandhi

In the year 1921, Rama Devi had her first visit with Gandhi. Mahatma Gandhi came to Odisha in 1921 and held a meeting at Kathajori. In this meeting there was a large gathering of women. Rama Devi with the permission of her mother-in-law, attended the meeting. At that meeting a decision was taken that men who served under the government of Odisha should immediately resign from their jobs. Gopabandhu Choudhury also resigned from his Government Service.

Rama Devi always believed in action (Karma) not in words. She believed in nationalism and patriotism. In 1921, Rama Devi met Gandhiji together with her husband and joined the Non-Cooperation Movement. In the same year they had joined in the Indian National Congress. They started wearing Khadi.

During the Non-Cooperation Movement, Gandhiji addressed the meeting at Cuttack and appealed to the womenfolk of Odisha to work for the freedom of the country. Gandhiji also requested them to hand over all their ornaments for the cause of the country. Rama Devi acted on the advice of Gandhi and donated total of her personal ornaments for the Satyagraha.

Jamunalal Bajaj Foundation

In the year 1921, Gopabandhu joined the Jamunalal Bajaj Foundation. However the Alka Ashram was established through the enterprise of Gopabandhu and Rama Devi. Rama Devi was a constant inspiration to Gopabandhu Choudhury.

Gopabandhu was elected as the President of the Utkal Pradesh Congress. Rama Devi worked with her husband and took up numerous national activities. After coming back from the Indian National Congress, Rama Devi stayed in Alaka Ashram at Jagatsinghpur. She had devoted herself to the social work and working for the sick, poor and downtrodden. She continuously inspired the womenfolk to agitate against the aliens.

In the year 1922, Rama Devi along with her husband attended the Gaya Congress Session and subsequently became active member of the "All India Charakha Sangha".



Rama Devi and the Civil Disobedience Movement in Odisha (1930-34)

Rama Devi had actively participated in the Civil Disobedience Movement in Odisha. The Movement was, however otherwise designated as the “Salt Movement or “Labana Satyagrah”. It commenced in 1930. The then Pradesh Congress President Pandit Lingaraj was arrested during the movement. Rama Devi took over the charge of Pradesh Congress Presidentship but she was arrested while she was addressing a meeting.

Salt Movement in Balasore

Rama Devi went to Inchudi in Balasore District and also to Srijang with other national activists like Kiranbala Sen, Malati Devi, Sarala Devi, Pranakrushna Padhiari etc. But in the month of November 1930, Rama Devi along with her colleagues were arrested and they were placed in different jails by the British. Rama Devi was arrested several times viz. in 1921, 1930, 1936 and in 1942 along with her other women activists like Sarala Devi and Malati Devi.

Rama Devi and the Karachi Session

In the year 1931 the Indian National Congress held its annual session at Karachi. Rama Devi attended the session and requested the leaders to hold the next session in Odisha.

Rama Devi and the Harijan Seva Sangha (1932)

In the year 1932 Rama Devi was released from the Hazaribagh Jail. She involved herself actively in the Harijan Welfare activities. She had started the Asprushyata Nibarana Samiti under the instruction of Gandhiji for the eradication of untouchability. However the institution Asprushyata Nibarana Samiti was later renamed as "Harijan Seva Sangha".

Gandhiji had also visited Odisha twice in 1932 and 1934. Rama Devi met Gandhiji during his two historic visits to Odisha. Rama Devi also met Kasturba, Sardar Patel, Dr. Rajendra Prasad, Maulana Abul Kalam Azad, Pandit Jawaharlal Nehru and others.

Rama Devi joined the Kasturba Memorial Trust in 1944. She started an Ashram at Bari, which was named as "Sevaghara" by Gandhiji. It was only possible due to the untiring effort of Rama Devi, other branches were also opened at Satyabhamapur, Narendrapur, Aurangapur and many other places of Odisha.

During the Quit India Movement of 1942 the members of Rama Devi's entire family including her husband Gopabandhu Choudhury were arrested.

After the death of Kasturba Gandhi, Gandhiji assigned her work as the representative of Odisha Chapter of the Kasturba Trust.

Rama Devi had played a prominent and pioneering role for the spread of basic education in Odisha. In the year 1938 she had established 15 schools within a short span of time. These were established on a modest scale. She organized the Teachers' Training Programme.

Role of Rama Devi after Independence

After India attained her independence on 15th Aug 1947 Rama Devi had no longer devoted herself in active politics. She had participated in the “Bhoodan Movement” introduced by “Vinoba Bhave”. In 1952, Rama Devi along with her husband joined the Bhoodan Movement. Rama Devi dedicated herself to the cause of Bhoodan and Gramdan Movement of Acharya Vinoba Bhave. In 1952, Rama Devi along with her husband travelled about 4,000 kilometers across the state to propagate and enunciate the message



of giving land and wealth to the landless, deprived, destitute, downtrodden and poor. From 1928, Rama Devi stayed in the Alaka Ashram at Jagatsinghpur.

Rama Devi had established the Utkal Khadi Mandal and a Teacher's Training Centre and Balwadi at Ramachandrapur, in the year 1950. Rama Devi had established a "Tribal Welfare Centre" at Dumburugeda. During famine of 1951, Rama Devi and Malati Devi worked together and provided relief in Koraput District. During the Indo-China war of 1962, Rama Devi provided selfless service to the Indian soldiers affected in the war.

In the year 1956, the Sarbodaya Mela was started in Assam, Rama Devi attended the *mela*. She was also the president of the "All India Shanti Seva Mandal." In the year 1959 a Seva Shanti Mandal was formed at Haridaspur in the Cuttack district. However Rama Devi was the greatest source of inspiration for this Seva Samiti.

Rama Devi and the Students' unrest

In the year 1962, Rama Devi had conducted her "Social Service" or Seva in Assam. At that time acute famine seemed to be evident in Rourkela, Mayurbhanja, Balasore and Cuttack. As a matter of fact "Popular Unrest" took place and Rama Devi popularized the public unrest or People's Movement, which was the symbol of "Odia Nationalism".

Rama Devi and the Partition of Bengal

In the year 1971, Rama Devi wholeheartedly supported the "Partition of Bengal". Why in 1971-72 war broke out between Bangladesh and west Pakistan, Rama Devi went to west of Dulajpur District and spent sometimes in the hilly place with her volunteers. However, Rama Devi along with her team of volunteers

carried on their work in serving the sufferers, in distribution of food and drinking water.

Rama Devi and Acharya Harihar Das Trust

In the year 1977 "Acharya Harihar Das Trust" was established in Odisha. Rama Devi associated herself in the trust and carried on the voluntary activities. She was the President of the "Sarvodaya Sabha". As the President of the "Sarvodaya Sabha" Rama Devi sacrificed her life for the social welfare of the people in Odisha.

Rama Devi and Emergency

During the period of emergency, Rama Devi vehemently protested against British, by bringing out her own newspaper along with Harekrushna Mahatab and Nilamani Routroy. The Gram Sevak Press was banned by the government. Rama Devi was arrested along with other leaders from Odisha like Nabakrushna Choudhury, Hare Krishna Mahatab, Manmohan Choudhury, Annapurna Moharana, Jayakrushna Mohanty and many others.

Rama Devi had established a Primary School, Shishu Vihar and a cancer hospital at Cuttack.

Rama Devi and the Padma Shree Award

Rama Devi was a renowned social worker. The Government of India wanted to give her the title of "Padma Shree". The Government of Odisha wanted the views or opinion of Rama Devi. But Rama Devi, declined to receive the reward.

Rama Devi and other National Awards

In recognition of her services to the nation, Rama Devi was awarded the "Jamunalal Bajaj Award" on 4th Nov 1981 for her brilliant work in social service. In the year 1984 she was awarded the D.Litt. degree by the Utkal



University but Rama Devi denounced such rewards and continued to serve the poor and the needy as a common volunteer.

Memorials or Memorable Institutions in the name of Rama Devi

The Rama Devi Women's College was established at Bhubaneswar to memorise Rama Devi, however it has been converted into a University in later period. It is indeed the greatest tribute to her. Similarly, the school, "Shishu Vihar started by her at Cuttack is now named "Rama Devi Shishu Vihar".

Last Days of Rama Devi

On 22nd July 1985, Rama Devi breathed her last. The same year in Haladia Port the coast guardship was named after her. After her demise

in 1985, Odisha lost a devoted woman whose entire life was dedicated for the welfare of this land and its people.

In conclusion it may be ascertained that, Rama Devi was the first woman freedom fighter of Odisha, who sacrificed significantly to the freedom movement as well as social service in Odisha, She had denounced many awards, rewards and remunerations. Really, she was above the titles, epithet and any sort of greediness.

Manas Chandra Behera, Lecturer in History, Neelamadhab Mahavidyalaya, Kantilo, Nayagarh-752078.



Role of Gandhiji in the Freedom Movement

Rabindra Kumar Behuria

“Mahatma Gandhi is the unquestioned 20th Century Prophet of the world. His great concern for all the oppressed and depressed made him committed to serve his motherland. His immediate task was to release India from the foreign yoke and to safeguard the freedom thus won through the implementation of his constructive programmes. He started a good number of institutions to be managed by his chosen experts to their fields and gave them the perennial message of wiping every tear from every eye. He desired to establish Sarvodaya Samaj through granting power to the people at the grassroots so that they could enjoy Gram Swaraj for ever. He wanted every individual to contribute to the total welfare of the community through practising his Ekadasi Vratas.

He sincerely felt that none in God's creation is a waste and if everybody realises this he should act as a Trustee of the excess of his possessions and special talents in him. Sometimes man may become headstrong and behave in devious ways. On these occasions non-violent Satyagraha will come to our rescue to help him understand his role and go hand in hand with all without the least animosity. He also initiated us for peaceful co-existence in a world torn asunder in the name of petty political parties, castes,

religions, dynasties, etc. His method of approach is an eye opener for all to go deep into the root of the problem, negotiate with the contending parties and settle the issues amicably without rancour and favour. Thus he proved that he was a pragmatic philosopher par excellence, and an outstanding example of Karma Yogi of this modern era.”

Mahatma Gandhi was born in a small town called Porbandar on the coastline of Kathiawar on October 2, 1869. His father Karamchand Gandhi was Dewan of the Ahmedabad State and a great moralist. His mother was a religious and devout Hindu lady who left a very serious imprint on the life of Mahatma Gandhi. His character was built as a result of the influence of his mother. At the age of 13, he was married to Kasturba and at the age of 18, he passed the Matriculation examination. After Matriculation, he went to England to study Law. When he went to England he had become father but his father had gone by now. His elder brother was responsible for education and upkeep after that. Gandhi who had become a man prematurely had to fight his way all alone. It was his misfortune that before he could come back to India, his mother was also gone and it was the rudest shock of his life.



When Gandhi was born the British rule had already been established in India. The uprising of 1857, known as the Sepoy Mutiny had merely served to consolidate the British adventure in to an empire. India had effectively passed under British tutelage, so effectively indeed, that instead of resenting alien rule the generation of educated Indians were eager to submit to the “civilising mission” of their foreign masters. Political subjugation had been reinforced by intellectual and moral servility. It seemed that the British Empire in India was safe for centuries.

When Gandhi died it was India - a free nation that mourned his loss. The disinherited had recovered their heritage and the “dumb millions” had found their voice. The disarmed had won a great battle and had in the process evolved a moral force such as to compel the attention, and to some degree, the administration of the world. The story of this miracle is also the story of Gandhi’s life for him, more than any other grateful countrymen call him ‘Father of the Nation’.

And yet it would be an exaggeration to say that Gandhi alone wrought this miracle. No single individual, however great and powerful can be the sole engineer of a historical process. A succession of remarkable predecessors and elder contemporaries had quarried and broken the stones which helped Gandhi to pave the way for India’s Independence. They had sent in motion various trends in the intellectual, social and moral consciousness of the people which the genius Gandhi mobilised and directed in a grand march. Raja Ram Mohan Roy, Ram Krishna Paramhansa, Swami Vivekananda, Swami Dayananda Saraswati, Dadabhai Naoroji, Badruddin Tyabji, Sayed Ahmed Khan, Ranade, Gokhale, Tilak, Aurobinda Ghosh and Rabindranath Tagore, to name only a few. Each one of them had his own

field created consciousness of India’s destiny helped to generate a spirit of sacrifice which in Gandhiji’s hands became the instruments of vast political-cum-moral upheaval. Had Gandhi been born hundred years ago he could hardly have achieved what he did. Nevertheless it is true that, but for Gandhi, India’s political destiny would have been vastly different and her moral stature vastly inferior.

Being of a Vaishnava Family, he was largely influenced by Jainism. Among the sources which moulded the Gandhian outlook “Gita” ranks the foremost. “The book struck me as one of the priceless worth. The impression has never since been growing on me with the result that I regard it today the book par-excellence for the knowledge of Truth. It has afforded me invaluable help in my moments of gloom.” It has often been said that Gandhiji borrowed the idea of “Satyagraha” from Henry David Thoreau’s famous essay on Civil Disobedience. Gandhi also came in contact with “The light of Asia” by Sir Edwin Arnold and Madame Blavatsky’s key to Theosophy. Besides all these, Ruskin’s “Unto this last” had been one of the transforming influences which shaped Gandhian outlook. This book was given to Gandhiji by Polak who at that time was working as the Asst. Editor of the Transvaal Critic. That book, he said, marked the turning point in his life.

Gandhiji was again influenced by Tolstoy. He read Tolstoy’s “The kingdom of God is within you” at a time when he was passing through a crisis of scepticism. He accepted this book as a sort of creed in the solution of all problems in life. Tolstoy’s philosophy which is called Christian Anarchism in the application of the teachings of the sermon on the mount. He advocated it as a solution of the modern social, economic and



political problems. Besides, Tolstoy, the late Raja Chandra also exercised a great spiritual influence on the life of Gandhiji.

Beginning of Public Life

The first great period of his life covers the years from 1893 to 1914. He got the permission to go to South Africa for a year to represent professionally an Indian firm which had an important case pending in South African Republic. He arrived in Durban in 1893, having no reason except other than good and decent treatment. But in the course of his journey and during his stay there he met several dignitaries. In South Africa he found that Indians had been subjected to degrading and mortifying discriminations. Indians had been going to Natal since the sixties of the last century as indentured labourers. The treatment meted out to them and their descendent by the Whites was humiliating. Gandhi fought for the restoration of justice to his fellow countrymen. The Natal Indian Congress was formed in August 22, 1894 mainly at his suggestion. Gandhi rose as a defender of liberty and equality and became the acknowledged leader of the Indian community in the protracted Satyagraha movement from 1906 to 1914.

In 1915, Gandhiji came back to India, As soon as he came back to India, he was recognised as an important national leader. He was also invited by the leaders of the Indian National Congress to join it and help that organisation and its movement for the freedom of the country. But he decided to tour India and see for himself the condition of the people before plunging deep into politics. Before Gandhiji decided his course of action, the First World War (1914-19) broke out and on the appeals of the rulers of England, Gandhiji decided to help them in their war efforts. He helped them in specific

understanding that when the war shall be won India shall be granted freedom. Gandhi had thought that rulers of India would keep their words but once the war had come to an end, they went back from their words. No doubt, in recognition of his services to the war, Gandhiji was given the title 'Kaiser-e-Hind' but for a great man like Gandhiji, such title was meaningless and useless.

Personality and programme

At one time Jawaharlal Nehru remarked that he doubted the clarity of the Mahatma and also his own association with him. Explaining this paradox Nehru writes thus : "personality is an undefinable thing, a strange force that has power over the soul of man and he possesses this in a remarkable measure..... He attracted people..... They did not agree with his philosophy of life or even with many of his ideals.... and he went with him although we did not accept his philosophy".

What gave the enormous spell to the personality of Gandhiji ? He alone epitomized the traditions of India. His emphasis was always on action, an emphasis reminding one of the Karma Yoga in the Gita which has been the most popular scripture of the Hindus since the 6th Century A.D. Although he was simple in living and saintly in thinking, he permitted himself to be involved neck-deep in the freedom. "Defiance of law and order was non-co-operation with evil; *hartal* was a moral protest, *satyagraha* was the technique for the realisation of truth that is God."

Secondly, he openly asserted that the concept of Truth (God) is almost unattainable, each one is endowed with a fraction of Truth, has almost the same meaning as the cardinal principle of the Upanishads that salvation lies in the merging of the individual's soul with the universal soul.



Thirdly, his stress on simple living and abstemious habits of dietary cast a spell on the masses of India. Indeed he did skip over two stages of the four traditional *ashramas* known for two millennia in India. He became the apple of the eye of the common man because sainthood has always had a profound appeal to the Indian masses reminding them for the various Acharyas like Sankara and Mahadev and the saint - singers of bhakti movement. Although the middle class did not like his hobnobbing with the Harijans, they could not but admire him, for deed down in their hearts they know that they were in the wrong, not the Mahatma. Besides, there was always a surreptitious veneration for meditation and fast, for they constitute a part of Hindu traditions. And with regard to the rich class, he adopted shrewd policy of admonition and expediency, he talked on moral and material upliftment of all but wanted the rich to hold all the property as the trustee of the community. Thus all classes of people were taken in by the Mahatma. In the words of Percival Spear, "He translated his moral into popular terms and so made the whole political movement seem more of a pilgrimage than a war".

While carrying the traditions of India in his wake, Mahatma also succeeded in incorporating some of the dynamic values of modern times. Time and again he stated that he was a great devotee of Nonviolence and Satyagraha as the only true means for achieving truth, he included a great number of riders to his fundamental beliefs which bring out the stamp his legal and political knowledge of the modern times. Apart from his modernity, his personality and programme incorporated in a subtle manner the work of the previous makers of modern India.

The Mahatma's contribution in the freedom movement begins from the year Tilak

passed away. It was after his death that the Congress, adopted the policy of non-violence, non-cooperation under the guidance of the Mahatma. In general Gandhiji applied his techniques three times within a span of little more than 20 years, the first was in 1921, the second in 1931, and the last in the Quit India Movement in 1942.

Role in the National Movement

Once Indian people had been denied after the war, the rightful claim of freedom, Gandhiji decided to non-cooperate with the British Government. He launched his Satyagraha movement in order to carry out peaceful and non-violent struggle against British Government, Gandhiji called upon the people not only to boycott English goods but also stop paying rents and non-cooperate with the British Government in all walks of life. He broke the salt law at Dandi, new technique of struggle against the mighty British Empire. He was arrested for breaking the salt law on various occasions. In the year 1920, he started the Non-Cooperation Movement which did not end till the country had achieved freedom. The Civil Disobedience campaign of Chauri-Chaura in 1921 was abandoned because a few policemen were burnt alive. The campaign of the thirties was abandoned because of no definite reason, although his Dandi March created a sensation. After the Second World War, the Britishers started doing things that were not at all conducive for India. After the Khilafat Movement was launched Gandhiji plunged deep into it. He was imprisoned for six years but released on account of his ill health. Prior to that the Britishers had started their mischievous and crooked plan of dividing Muslims and Hindus. In order to do away with the unity between Hindus and Muslims, the Britishers had hatched out several plans and



communal riots had taken place. Gandhi in order to bring about the unity between Hindus and Muslims, underwent a fast for 21 days.

These things strengthened the belief of Gandhiji that Britishers were not very clear in their mind and they were not going to grant freedom to the country in an easy manner. He, therefore, launched "Civil Disobedience Movement". Then the Britishers in order to enact reforms and solve the problem convened the Round Table Conference consisting of the representatives of Indian people and that of the British Government. No body participated in the Round Table Conference (1930) on behalf of the Congress. Then a pact was signed between Mahatma Gandhi and Lord Irwin, the Viceroy in India. As a result of this pact, representatives of Congress led by Gandhiji took part in the Second Round Table Conference, but this conference also did not yield any result.

In the year 1934, Mahatma Gandhi decided to take the constructive programme of village reconstruction, Harijan welfare, removal of untouchability, development of cottage industries, Khadi, etc. No doubt, he was not a member of the Congress but he was the uncrowned king who ruled as well as reigned over the political life of the country.

As a result of the Government of India Act, 1935, certain powers were transferred to the states and the Congress formed its Government in 9 states. But as soon as war broke out and the British declared India as a belligerent nation against Germany, the Congress became annoyed and the Congress Ministers in the states resigned.

From about 33 years from 1915 to 1948 Gandhiji worked in India for the sake of his

Country's freedom. Non-violence and Satyagraha he suggested as weapons for fighting against British imperialism. He along with others, fought hard and brought the liberation for the country. It is immaterial whether he was in a minority or a majority of million, he said "I belong to the tribe of Columbus and Stevenson who hoped against hope in the face of heaviest odds."

During forties, the international situation was becoming extremely serious. Japan had already declared war against England and had obtained several resonating victories. British needed a united war front against Japanese but it was a difficult task as India had lost its trust in British sincerity. Realising the seriousness of the situation, the British Government sent Sir Stafford Cripps to India to resolve the deadlock and to mobilise all the forces of Indian's life against the Japanese menace. Mr Cripps gave a draft declaration, according to which India was to enjoy a dominion status and the British Government was to retain the control of the defence of India as part of their World War efforts with the cooperation of the Indian people. The proposal was rejected by every single party and Mahatma Gandhi characterised the pledge about the future settlement of the Constitution as a "post-dated cheque on a bank that was obviously failing".

The negotiation thus broke down, the future of the Cripps Mission disheartened the people. The day Cripps left was Sunday. Monday was Gandhiji's day of silence. He pondered over the difficult situation as to what could be the solution? His inner voice spoke two words "Quit India." The British should leave India to its fate. In his paper, Harijan, he wrote on April 26, 1942 "Whatever the consequences therefore, to India, its real safety and Britain too lies in orderly and timely British withdrawal from India." He



reiterated again on May 24, 1942 “Leave India in God’s hands, or in modern parlance to anarchy”.

The Congress Committee met at Wardha. It continued its deliberations for many days over Gandhiji’s new slogan to the nation on July 14, 1942, the Committee passed a long resolution known as the “Quit India” resolution. It demanded that the British Rule in India must end immediately and power should be transferred to the Indians to enable them to defend their country as well as save the world from perils of Nazism, Fascism and militarism. If this just and reasonable demand was not accepted the Congress would be reluctantly compelled to start a non-violent agitation of direct action. A meeting of All India Congress Committee was accordingly convened at Bombay to endorse this resolution.

The Government paid no heed to the resolution of the working committee. The Viceroy refused to meet Mirabehn whom the Congress had sent for explaining the working committee resolution. It was clear that the Government would not yield to the All India Congress Committee by an overwhelming majority. A proposal starting a non-violence struggle under the leadership of Gandhiji was adopted. Addressing the delegates on the night of August 8, 1942, Gandhiji Said “I want freedom immediately that very night before dawn if it can be had. Freedom cannot wait for the realisation of communal unity. Congress must win freedom or be wiped out in the effort. Here is the Mantra, short one that I give. You may imprint it on your hearts and let every breath of yours give expression to it. The Mantra is “Do or Die” we shall not live to see the perpetuation of our slavery”.

Early in the morning on August 9, 1942, Gandhiji and other Congress leaders were

arrested. The All India Congress Committee and all the Provincial Congress Committees were declared unlawful. Thousands of Congress workers were thrown into jails. The headquarters of the Congress at Allahabad was sealed and Congress funds confiscated. Gandhiji was lodged at Poona in Aga Khan Palace and the other leaders were detained in Ahmedabad fort. Next day Kasturba Gandhi got herself arrested by attempting to address a meeting at Bombay in which Gandhiji was scheduled to speak before his arrest.

The news of arrest of the nationalist leaders caused a wave of indignation among the people. There were demonstrations, meetings, hartals all over the country. National songs and slogans demanding the release of the leaders filled the air. In the beginning the crowd were peaceful, but when the police tried to control them by force they became violent. In Delhi alone the police opened fire forty seven times upon peaceful demonstrators in which 76 persons were killed and 114 were injured during the two days i.e. August 11 and 12, 1942. Similar incident took place in other cities like Bombay, Ahmedabad and Poona. The workers and students organised strikes in factories, colleges and schools. At places the mobs destroyed the police posts, post offices and railway stations, considered to be the symbols of foreign rule. The revolutionary groups also attempted to cut telephone wires and damage railway tracks. In rural areas the peasant refused to pay taxes to government. At many places they were able to paralyse the local administrative machinery completely and set their own Governments. Prominent among these were Ballia in U.P., Midnapur in Bengal and Satara in Maharashtra. At Ballia, the people opened the jail. One of the prisoners installed himself as “Swaraj Tahasildar” and set up the Panchayati



Raj. At Tamluk in Midnapur District, a national Government was established. At Satara, the people set up a parallel Government known as the "Patri Sarkar". In the then Madras Presidency, the railway line between Ranigunta and Bezwada (know as Vijaywada) was uprooted. In many other areas, the peasantry resorted to the guerilla resistance to the British rule which continued for a long time. The leaders of the underground movement were Jayaprakash Narayan and Ram Manohar Lohia. The Government arrested 60000 people, detained 18000 without trial, resorted to firing at about 538 places, thus killing approximately 1000 people and injured 1600 people thereby claimed to have suppressed the movement within a month.

No doubt, Britain tried to combat the growing discontentment and sent Cripps Mission. Gandhi also launched an individual Stayagraha in 1941 and launch a movement in 1942, known as "Quit India Movement." Gandhiji and the other members of the Congress Committee were arrested before anything could happen. In 1944, he was released, then came Shimla Conference and the movement of the Muslim League for the vivisection of the country. In 1946, the Muslims launched Direct Action which resulted in communal riots on a large scale. Gandhiji was very much pained by all these. However, this situation became intolerable and in 1947, the country was divided into two parts viz., India and Pakistan. Gandhi did not agree with it, but he knew that the situation had reached to such an extent that no way was left. India got Independence on 15th August, 1947. After freedom of the country, he again took the constructive programme and started touring the places of communal riots. He also wanted to defend the minorities. Many

people misunderstood him and the result was that on 30th January, 1948 he was killed by a young man named Nathuram Godse.

Conclusion

In this manner, the contribution of Mahatma Gandhi was indeed immense, provided we keep in view that he was the perfect embodiment of the traditions of India and also the heritage of all who walked before him in the freedom struggle of our country. It is undisputable that it was under the guidance of Mahatma Gandhi that the Congress became a mass movement picking up the tradition from Tilak. This is why the concluding sentence of Dr. R.C Majumdar is the following: "While Gandhi will live in the history as one of the greatest apostles of peace and non-violence in a war-stricken world, the credit now given to him for his political acumen which led the Indians to the final victory, cannot command immediate assent and needs a great deal of objective thinking".

He rose like a phoenix to lead our national movement for independence and a staunch follower of the doctrine of Gita. He quoted Swami Vivekananda's speech from the holy book "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end, lead to Me."

A man of high principles, he lived and died for them, without the thought of earning riches for himself or his family. He has been criticised for several of his policies and there were stalwarts like Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal, Subhas Chandra Bose and others who differed from him in the path of achieving Independence. But the fact remained that, inspite of severe difference in opinion he was always a



respected leader for his integrity and unimpeachable morality.

He spent the major part of his life in practising his beliefs. We need once again leader of his stature and principles, one who could set standards for the pygmies, who are leaders today, to follow.

The biggest weapon of Mahatma was hunger strike and he forced himself into several of them, when he found others deviating from principles. Even the British rulers were afraid of his passive weapon which drew worldwide attention and reaction whenever he was forced to go for this potent move.

Gandhiji tried to fight against these very evil practices. He has shown the way to the people by his work when he was in South Africa. He wanted to fight against the alien Government, against the discrimination shown towards the black people. Then he adopted some methods of truth and non-violence. He found the weapon of “Satyagraha” during those days. When he came to India, being head of the Congress Party, he has again used “Satyagraha” as an effective weapon against the British Government. Thousands of Satyagrahis fought non-violently and fell before the British guns. The great experiment opened the eyes of the people of many countries in the world and everyone applauded Gandhiji. He has succeeded in driving away the British people from this country without taking weapons and fighting them violently. This has become a model for others for fighting their aggressive governments and other forces. Even American leader of the Negroes Martin Luther King adopted the method of Gandhiji and succeeded in forcing their Government to look to their grievances. This type of struggle has been

adopted in many countries successfully. Gandhiji himself told that “Satyagraha” is not the weapon of the weak but of the courage of the spirit”.

The power of non-violence becomes a mighty power through mass movement as shown by Gandhiji during the freedom struggle. People’s power is manifested when they adopt nonviolence means. It is for all those who have faith in Gandhian ideology to awaken the inner power of the people, to make them realise the greatest power on earth is people’s power. If they act, they can make and unmake any thing. In the present atmosphere of despondency, frustration and cynicism, it is more necessary that individuals and small groups work together to create a mass movement for fighting all the social evils. Last but not the least, he died but his principles of Truth, Non-violence and peaceful Non-Co-operation against all types of injustice inspired all the fighters to fight against social and other types of injustices.

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Lauliki : A Shatkarma of Gheranda Samhita

Santamati Dash

The word *Nauli*, a synonym for *Lauliki*, is generally used in Yoga. The technique of *Nauli* described here is inadequate from the practical point of view. This has been adequately explained by Swami Kuvalayananda as “Isolation and rolling manipulation of the abdominal recti”. Before one starts with the rolling, one has to roll the abdomen during *Uddiyana* position. This is known as *Nauli Madhyama*. When only one muscle is isolated (on the left side), it is called *Vama Nauli* and when the muscle is isolated on the right side it is called *Dakshina Nauli*[1]. When different practices of *Vama Nauli*, *Madhya Nauli*, *Dakshina Nauli* are undergone in a sequence it gives a rotator movement called *Nauli Chalana*. This is done in a clock - wise and also in an anti-clock-wise direction.

Some say that the Sanskrit word **NAULI** means “to churn”. B.K.S. Iyengar says that “nau” means “boat” and “li”

means “to cling to, lie on, or cover.” He notes that the “pitching of a boat on a stormy sea conveys some idea of the process of *Nauli*.”

The physiological effect of Lauliki (Nauli)-

The meaning of *Nauli* is abdominal massaging. Thus, practice involves isolating the rectus abdominis muscles. When we isolate this muscle at the right side is called *Dakshina Nauli*, at the left is *Vâma*, and at the centre is called *Madhyama*. This particular practice strengthens the secretions of gastric juice including endocrine and exocrine functions of the pancreas. *Nauli* helps in improving the blood supply to the peripheral part of the stomach as it increases the negative pressure within abdominal cavity.

The earliest known reference to *Nauli* is in The Hatha Yoga Pradipika, a 15th century yoga text





written by an Indian yogi named Swatmarama [2]. The book directs the yogi to:

“Lower the shoulders. Revolve the stomach left and right with the speed of a strong whirlpool. This is called Nauli by the masters. This Nauli is the crown of Hatha practices. It kindles a weak gastric fire, restores the digestion, always brings happiness, and dries up all defects and diseases.” (translated from the original Sanskrit)

The Gheranda Samhita, a (probably) 18th century Sanskrit work, provides a shorter description of the technique [4]:

“Rapidly move the stomach on both sides. This gets rid of all diseases and increases the bodily fire.” (translated from the original Sanskrit).

The Benefits of Nauli Kriya

- 1) Strengthens and tones the abdominal muscles.
- 2) Boosts the immune system
- 3) Eases menstrual problems.
- 4) Improves the functioning of the reproductive system.
- 5) Regulates and stimulates digestion.
- 6) Purifies the liver.
- 7).Reduces heartburn.
- 8) Detoxifies the body
- 9) Controls *Bata, Pitta & Kapha*
- 10) Prepares you for advanced *Pranayama*

Nauli is described or mentioned in many modern (20th Century) yoga texts, as well as various journals and magazines.

Here is an annotated list of some references: (in no particular order)

The Hatha Yoga Pradipika. Translated by Brian Dana Akers. 2002. ISBN: 0971646619.

The Gheranda Samhita. Translated by James Mallinson. 2004. ISBN: 0971646635.

Light On Yoga. B.K.S. Iyengar. Published by Schocken Books, revised edition, 1995.

ISBN: 0805210318. Perhaps the definitive modern asana reference. Iyengar describes uddiyana bandha and nauli in the section “Bandha and Kriya,” pages 425-428.

Hathatatvakaumudi. Translated by Dr. M.L. Gharote. Published by The Lonavla Yoga Institute, 2007. ISBN: 819016175X. A treatise on hatha yoga written by an Ayurvedic practitioner named Sundaradeva, probably in the 1700’s. Hathatatvakaumudi means “**light on the principles of hatha yoga**”. Nauli is described on pages 106-108.

Hatharatnavali. Translated by Dr. M.L. Gharote. Published by The Lonavla Yoga Institute, 2002. ISBN: 8190117696. Yet another treatise on *Hatha yoga* written by a scholar named Srinivasa, probably in the late 1600’s. Two types of nauli are mentioned (internal and external) though it’s not clear what the difference is between the two. Page 16.

Satkarmasangraha. Translated by Dr. R.G. Harshe. Published by Yoga-Mimamsa Prakasana, Kaivalyadhama, 1970. ASIN:B0006CNQF8.

Written by Cidghananandanatha, this short text mentions three types of nauli: Bahya nauli, Nalanauli, and Antranauli. Pages 39-40.

Shadow Yoga, Chaya Yoga. Shandor Remete. Published by Shadow Yoga, 2006. ISBN: 0977539008. [Also, revised edition, 2010. ISBN: 1556438761].



Remete offers a short chapter on nauli which he calls "...the bridging point between asana and pranayama..."

Advanced Yoga Practices: Easy Lessons for Ecstatic Living. Yogani. AYP Publishing, 2004. One of the better modern texts that teaches uddiyana and nauli. Nauli is discussed on pages 208-211.

Hatha Yoga. Theos Bernard. Publisher: Essence of Health, South Africa, 2001. ISBN: 0958446016.

Originally written as his Ph.D dissertation for Columbia University in 1943, this classic work discusses *Uddiyana bandha* and *Nauli* with numerous footnotes.

Heaven Lies Within Us. Theos Bernard. Publisher : Essence of Health, South Africa, 2002. ISBN: 0958446113.

Bernard's autobiographical account of learning yoga. Originally published in 1939. He describes learning nauli as well as other yogic techniques.

The Yoga Tradition. Georg Feuerstein. Hohm Press, 2008, 3rd edition. ISBN : 1890772186

Feuerstein offers barely 1/5 of a page to nauli, but he provides hundreds of pages of history and background material on the various cultures that spawned the yoga sciences.

Yoga in modern India: the body between science and philosophy. Joseph S. Alter. Princeton University Press, 2004. ISBN: 0691118744. This book looks at, among other things, some of the medical research about *Nauli* from the early to mid-20th century.

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Endnote:

1. *Gheranda Samhita, 1/50*
2. *Writer of HYP*
3. *Ibid.1/51*

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