

ODISHA REVIEW

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JANUARY - 2020

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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.



THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens :

JUSTICE, social, economic and political ;

LIBERTY of thought, expression, belief, faith and worship ;

EQUALITY of status and of opportunity ;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation ;

IN OUR CONSTITUENT ASSEMBLY this twenty - sixth day of November, 1949, do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

Our Sincere Obeisance



Netaji Subhas Chandra Bose



Veer Surendra Sai



Buxi Jagabandhu

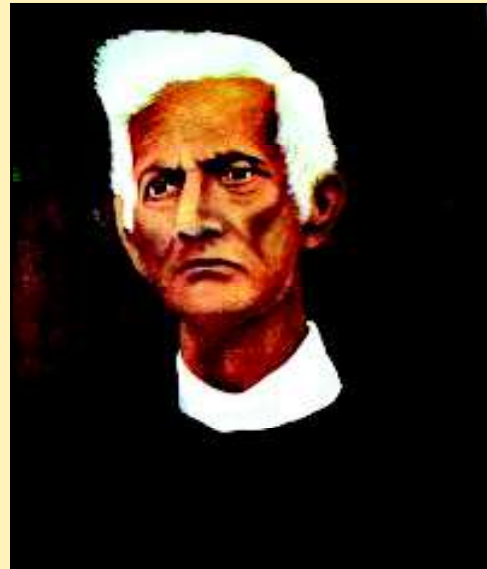


Chakhi Khuntia

Our Sincere Obeisance



Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

**"The spirit behind our governance is reflected
in the preamble of MO SARKAR."**

- Naveen Patnaik



Family is very important to all of us. We want our children to study well. We want our brothers and sisters to get the best of jobs. We want our parents to have good health care facilities. I have a family of four and half crore people of Odisha. With their blessings, I am serving them for the last twenty years. I want our children to have quality education. Our brothers and sisters to have good jobs. Our elders to have good health care facilities. You are all the drivers of this transformation agenda and I am sure this conference will help us in this regard.

The spirit behind our governance is reflected in the preamble of MO SARKAR. Today I would like to administer us an Oath. People are the soul of democracy. Every institution in a democracy is for the people..... created by their money to empower and serve the people. Every institution exists for serving the people they own the institutions. Every person visiting any institution will be treated with dignity and his issues have to be treated in a Professional and ethical manner.

People are the masters and those who work are paid by the people. All the very best for your deliberations. At the end of the conference I would like each one of you to share a transformational game changing idea with me directly CMO will co-ordinate this.

THANK YOU.

BANDE UTKAL JANANI.

Hon'ble Chief Minister's Deliberation in Senior Officers' Conference, dated 17th January 2020.

"Today, Brand Odisha itself is seeing a major transformation"

- Naveen Patnaik



Building a strong brand identity is vital to any business organisation. A business just can't survive without brand awareness and loyalty. Nothing is more satisfying than retaining the customers. And, it is the brand recall that works for this.

Strong brands contribute immensely to the image of a Nation or a State. They add value to the overall economy, create jobs and bring prosperity. Our captains of industry and business leaders are our biggest assets and brand ambassadors.

Today, Brand Odisha itself is seeing a major transformation through sports, industry, tourism, health and many more development aspects. We have been able to consistently attract the highest investment because of this. Investors see us a responsive government with our 5T initiative and quick grounding of projects.

I am confident that the great brands from Odisha who have assembled here will contribute to making the image and perception about Odisha much stronger. For this to be achieved, I urge upon them to set for themselves the highest standards meeting international norms.

While the Sambad Group itself is a strong brand of Odisha in the field of Media, I thank this group for taking the initiative to promote the brands of Odisha. This initiative has very significant but invisible impact in building a culture of brand building among the entrepreneurs of Odisha.

Bandey Utkal Janani.



On October 2, the Odisha Government rolled out ‘Mo Sarkar’, one of the most ambitious and much appreciated initiative, to ensure the accountability of public officials in delivery of government services. Based on five parameters—teamwork, technology, transparency, time and transformation (the 5Ts)—the initiative involves taking feedback from people on the quality and timeliness of the services and reward or punish officials on that basis. Three of the 5 Ts existed in the Naveen Government’s previous term too; the last two were added

recently. Police Stations and Government hospitals have been taken up in the first phase of the programme, which is to be gradually extended to other services.

A Department of 5T has been created to carry out the initiative under the CM's direct supervision. The charge of this newly created department has been given to Shri V. Karthikeyan Pandian. Hon'ble Chief Minister flagged off the new initiative by calling up visitors to police stations and hospitals, selected randomly, and got their feedback on the quality of services they received and the way they are treated in these establishments.

“Since the CM himself is monitoring the exercise, I am hopeful the officers would be more responsible and responsive now,” says Gouranga Charan Das, a senior citizen in Bhubaneswar. Adds Chakradhar Swain, a carpenter living in the Salia Sahi slum in the city; “When I went to lodge a complaint at the police station recently, I felt the difference in the officer's behaviour.”

The views of sceptics notwithstanding, Government officials are willingly walking the extra mile. They have been on their toes to meet the new demands placed on them by the Government even before the Mo Sarkar initiative got underway. Whatever it has done or not done, the new initiative has certainly made the Government staff alert and more responsive. Based on a performance review, scores of Government staff have already been relieved of their services as part of the initiative to ensure accountability. Simultaneously, the Government made a massive crackdown on touts who ruled the roost in RTO offices and hospitals.

The Odisha Government has decided to reflect the implementation of 5T charter and "Mo Sarkar" initiative in the Annual Performance Appraisal Report (PAR) of different categories of Government employees. The decision will apply to the employees of departments which are implementing the "Mo Sarkar" initiative. Government have already decided to accord 20 per cent weightage for the performance of Government employees in the implementation of 5T components. 10 per cent has been earmarked for implementation of 5T Charter of Department while 5 per cent each for the implementation of 5T Charter of Government and Mo Sarkar. In case of All India Service (AIS) officers, out of an overall numerical assessment of 10, a value of two would be assigned with respect to the performance of an officer on 5T and Mo Sarkar initiative. One mark has been assigned for implementation of 5T Charter of their departments, 0.5 mark each for implementing the Charter of the Government and Mo Sarkar. 'Mo Sarkar', which means 'My Government' in Odia, is a transformative initiative of 5-T programme, which was introduced by Naveen Patnaik after he returned to power as the Chief Minister of the state for a fifth consecutive term.

5 GEMS OF DEVELOPMENT

As development is a continuous process, its elements are indispensable. They are like gems strung together, inherent in the process. Integrated and co-ordinated use of these gems make the necklace of development more beautiful, radiant and priceless. Adhering to this principle, Hon'ble Chief Minister Shri Naveen Patnaik has initiated 5'T's as the Mantra of Good Governance. 5'T's i.e. Teamwork, Transparency, Technology, Time and Transformation for good governance and speedy delivery of citizen-centric services. These are crucial for the betterment of people as people are the centre of all Governance initiatives.



Teamwork is the collaborative effort of a group to achieve a common goal or to complete a task in the most effective and efficient way. It is the greater framework of a team that works together towards common goal.

Transparency implies openness, communication and accountability. People will be able to see what actions are performed. It will help collaboration, cooperation and collective decision. Transparency in workplace is openness between the performers and supervisors. It brings job satisfaction and happiness among the participants. In governance, transparency is honesty, that is scrupulous enough to bear public scrutiny.

Technology signifies the utilisation of scientific knowledge and use of scientific as well as communication equipments in the accomplishment of objective. Technology enhances our skill and accessibility.

Time is the most important in delivery of any decision, service and benefits. In a democracy, administration should adhere to definite time bound manner. One must understand the value and preciousness of time and should more significantly stick to time management, specially in case of governance.

Transformation is a process of profound and radical changes that orients an organisation in a new direction and takes it to an entirely different level of effectiveness.

The ultimate objective of Governance is the realization of people oriented services. The barrier between the common man and the administration, within the framework of law needs to be dismantled in which every individual is a stakeholder in governance and is assured of fulfillment of his legitimate rights and claims in a genuine manner.

ASIT TRIPATHY, IAS
CHIEF SECRETARY, ODISHA



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GOVERNMENT OF ODISHA D.O. No. 03 /CS

13th January, 2020

Dear Sir,

Sub: Proposal for conducting a Socio-Economic Caste Enumeration along with General Census either by inserting suitable columns in the Census format or by prescribing separate format for a simultaneous enumeration of SEBC/OBC/ Castes- Cabinet Resolution dtd. 11th January, 2020

I am to state that the State Cabinet in its meeting held on 11th January, 2020, has resolved to request Government of India for conducting Socio-Economic Caste Enumeration along with the general Census, either by inserting suitable columns in the Census format or by prescribing a separate format for a simultaneous enumeration of Socially and Educationally Backward Classes and Other Backward Classes/ Castes. This shall enable the identification of the socio-economic and educational status of this category of population.

As you are aware no formal Census including the caste details of the population has been carried out since 1931. It is felt that due to non-availability of reliable and authentic data about the exact number of Socially and Educationally Backward Classes and Other Backward Classes/ Castes, it has become an impediment in taking up focused planning for the welfare of these communities. Odisha Government has an abiding commitment for inclusive growth and it is imperative that the State Government's proposal is considered.

In view of the above, it is requested to kindly consider the proposal for conducting Census of SEBC and OBC category community wise in Census 2021.

Warm regards,

Yours faithfully,

Asit Tripathy

(Asit Tripathy)

Sri Rajiv Gauba,
Cabinet Secretary
Govt. of India

Resolution of the State Cabinet in its meeting held on 11th January 2020

Mahatma Gandhi, Father of our Nation considered economic equality to be the master-key to complete independence. He said “My idea of society is that while we are born equal, meaning that we have a right to equal opportunity....” The makers of Indian Constitution took cognizance of this reality and sought to address the challenges through enabling Constitutional provisions.

Article 15(4) of the Constitution of India enables the State to make any special provision for the advancement of any socially, and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes. Article 46 provides that the State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

Besides, Article 16 (4) enables the State to make any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.

The social fabric of Odisha is diverse and plural and the State represents the core of pluralism of the Indian social system since time immemorial. During its 83 years of existence as a modern State of India, Odisha has come a long way in terms of development in various sectors. While Odisha has made appreciable progress in improving the Human Development indicators of these sections of society, especially during the last two decades, there is a need to further accelerate this process of inclusive growth and transformation. In

this context the Cabinet observed that no formal census including the caste details of the population has been done since 1931.

Unavailability of reliable and authentic data about the exact numbers of the Socially and Educationally Backward Classes and Other Backward Classes/Castes, geographical areas of their spread and density has been a huge challenge in ensuring focussed and outcome specific planning. The necessity of having such data was well appreciated by the Government of India as evident from the Socio-Economic Caste Census of 2011. The Cabinet also took note of the fact that in the proposed formats for 2021 census, there is no provision to capture the details of the Socially and Educationally Backward Classes and Other Backward Classes/Castes despite having done such exercise in the SECC 2011, the full data from which is yet to be released.

Against this background the State Cabinet in its meeting held on 11th day of January 2020, has unanimously resolved to move the Government of India that a Socio-Economic Caste Enumeration be conducted simultaneously along with the General Census, either by inserting suitable columns in the Census format or by prescribing a separate format for a simultaneous enumeration of Socially and Educationally Backward Classes and Other Backward Classes/Castes. It was also resolved to impress upon the Central Government to ensure that these enumeration details are published without any delay.

This shall enable State Government to accelerate the pace of development of these communities leading to inclusive growth with greater momentum. As we are commemorating the 150th Anniversary of Mahatma Gandhi's birthday, this will be a fitting tribute to his idea of India guided by his Talisman in which the welfare of the poorest and the weakest becomes the core objective of the State.

Message of
Prof. Ganeshi Lal
Hon'ble Governor of Odisha
on the occasion of **Republic Day-2020**



Dear Sisters and Brothers,

On the 71st Republic Day, I extend my heartiest greetings and good wishes to all of you. This is a very significant day for us, a day of great pride and glory, and a day of remembrance and resolution. On this historic day in 1950, we attained Sovereignty. This is an occasion to remember the sacrifice that our Martyrs made for achieving this. Let us pay our heartfelt tributes to the Father of our Nation Mahatma Gandhi, Netaji Subhas Chandra Bose, Maulana Abul Kalam Azad, framer of our Constitution Babasaheb Dr. Bhimrao Ambedkar and numerous other Statesmen and Freedom Fighters on this occasion.

Let us also remember, this day, Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Chakhi Khuntia, Birsa Munda, Laxman Naik, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Gopabandhu Choudhury, Malati Devi, Maa Rama Devi, Parbati Giri, Dr. Harekrushna Mahtab, Legendary Biju Patnaik and many other great Patriots and illustrious sons and daughters of our State and their relentless struggle for freedom and unparalleled sacrifices with deep gratitude.

This day marks the day of adoption of the Constitution of India and the transition of our Country to a Republic. Our Constitution provides democratic governance for the world's largest democracy. The idealism of democracy and secularism is the soul of our Constitution.

The Constitution of India is the cornerstone of our Democracy based on the principle of protection of Fundamental Rights of all its citizen. The Preamble of the Constitution embodies its aim and objectives. The concepts of Liberty, Equality and Fraternity along with social, economic and political justice are the cardinal principles of our Constitution. Unity in diversity is our tradition and to uphold this legacy will be the highest honour to our democracy and to our Constitution. Every Indian Citizen needs to perform his duties with utmost sincerity and dedication to preserve and safeguard our Independence.

In a democracy, public service delivery is of utmost importance and empowerment of the people strengthens democracy. Odisha is now vigorously pursuing this path and people 'first' have become the new identity of Odisha. Development coupled with empowerment has taken a giant leap under a dynamic and stable governance in Odisha. The pace of transformation

has been remarkable and growth inclusive. The State now fosters ahead with the policy of Zero-Tolerance towards corruption and transparent Governance through 5‘T’. ‘Mo Sarkar’, an initiative of 5‘T’ aims transformation in delivery of public services through citizen feedbacks, ensures accountability and recognizes citizens as the true masters in a democracy. Odisha’s growth has always been strengthened by the positive co-operation and active participation of the people in the process of governance. With focus on improved delivery of citizen-centric services, ‘Mo Sarkar’ attempts to ensure successful implementation of the pro-people initiatives with dignity, professionalism and next level governance.

The State Government has prioritised the welfare of the poor, underprivileged and differently-abled people, empowerment of the girl child, women, youth, farmers, labourers and working class, development of scheduled castes and scheduled tribes. More and more pro-people measures are undertaken and through successful implementation of these programmes, equitable and inclusive growth has become characteristic of Odisha’s growth imperatives.

Odisha has taken several transformative initiatives to ensure quality health-care services affordable for all. Mission Shakti, the platform for women Self Help Groups has emerged as a strong force of economic independence and empowerment of millions of women in Odisha. Furthering Odisha’s vision to empower women by making them integral parts of the developmental agenda, Women Self Help Group members are now being made integral part of functional initiatives of different programmes. The State has been a trend setter in natural disaster management, social security and various welfare schemes, some of which are benchmarked and emulated nationally.

The State has recorded sharpest decline in infant mortality rate better than the National average. Odisha has all along been recognised as a leader State in Food Security, Child Nutrition and Public Health Services.

The exemplary achievement of Odisha has earned accolades at National and International level. Odisha has won the prestigious World Habitat Awards for ‘JAGA’ Mission. The State has bagged Krushi Karman Award once again for significant agricultural productivity and boosting farmers’ income. For efficient Disaster Management, Odisha strengthened its infrastructure and enhanced its institutional capacity. It has emerged as the top performer in the States Start-up Ranking-2018 and has been adjudged as the best State for imparting short term training programme for sustained efforts to skill youths and makes them employable. Odisha has also won the ‘Best State promoting Sports Award’ at the FICCI India Sports Awards-2019, is all set to host the 2023 World Hockey Championships and our community managed eco-tourism model has bagged the ‘best eco-tourism initiatives in India’ Award.

Today, with people at the core of all its initiatives, Odisha is right on track with successful outcome of all its endeavours. Aim is to build a vibrant new Odisha and to strengthen the unity and integrity of the Country with the support of everyone. Today is a day of introspection for our Republic. On this auspicious day, let us take a firm pledge to perform our duties with utmost responsibility and sincerity.

Jai Hind.

Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of **Republic Day-2020**



I convey my best wishes to all of you on the occasion of the Republic Day.

On this occasion, I extend my sincere tributes to the great freedom fighters like Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Chandra Bose, Sardar Patel, Moulana Azad, Dr. B.R. Ambedkar, Dr. Rajendra Prasad, Utkalamani 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 peace and security of the country.

India is the country of Gandhijee—the country of truth and non-violence, the country of diverse thoughts and faiths. With the co-operation of one and all and respecting all ideas, today, India has created a distinct identity of its own in different spheres of development.

The State has also significantly contributed in the welfare and development of the country. Today, Odisha is on the path of progress to fulfill the aspirations and dream of four and half crores of people of Odisha. Odisha has been accorded the status of second fastest mover State of the country in achieving Sustainable Development Goal.

The farmers, women, workers and youths are the backbone of our economy. Their empowerment has accelerated the pace of development. 5'T' has become a role model of

good governance for the whole country. 5'T' Mantra has gained popularity in providing better services to the people in time. 'Mo Sarkar' programme has strengthened the link between the people and the Government. Trust for the system has been augmented as well. The accountability of the administration has also been escalated.

"Jagannath Desha" is the best identity of Odisha. The steps taken for the development of sacred Puri Dham of Lord Shree Jagannath and Ekamra Kshetra have enhanced the glory of our State as well as our art and culture.

Today, Odisha is marching ahead with new determination. The new Odisha will be a confident Odisha. The new generation of Odisha has the courage and ability to face all the challenges. Starting from the disaster management to sports and habitation mission, we have created global benchmark in various sectors. Service, courage, efficiency and commitment will be the identity of new Odisha. New Odisha has already created a brand for itself. With concerted efforts, let us, work together for building a prosperous Odisha.

Bande Utkal Janani.

Jai Hind.

Message of
Shri Raghunandan Das,
Hon'ble Minister, Water Resources,
Information & Public Relations
on the occasion of **Republic Day-2020**



On the auspicious occasion of Republic Day-2020, I convey my heartiest greetings and warm wishes to all of you. On this day, on 26th January 1950, we had adopted our Constitution proclaiming India as a Sovereign Democratic Republic.

Our Indian democracy is the largest democracy in the world and has been accorded as the world's best democracy. We salute our Pioneers, valiant Freedom Fighters and the Eminent Personalities whose immense contribution and perseverance has helped us achieve our Independence from the shackles of the British dominion and has given us the world's largest democracy and a unique Constitution. We remember our great Patriots today with deep respect and offer them our sincere gratitude.

Mahatma Gandhi's doctrine of non-violence is that poverty and social injustice are the greatest violence. Poverty can only be eradicated through peace. Commemorating 150th Birth Anniversary of Father of the Nation, the State Government has urged for the inclusion of 'Non-violence' or 'Ahimsa' in the Preamble of our Constitution as a mark of tribute to Mahatma Gandhi.

After Independence till today, India has made remarkable progress in various fields. At the same time, progress in Odisha has also been accelerated. Today, Odisha is acknowledged as a Leader State and role model for many of the sectors in the country. Our

State is a fore-runner in sectors like women empowerment, agriculture, irrigation, education, health, SC & ST development, skill development, industry, etc. People-oriented programmes and schemes have been implemented keeping in view the interest of the general public through which people of all categories have been benefited.

Prioritising delivery of public services, the State Government is working in lines with the 5 'T'. With effective management of Teamwork, Transparency, Technology, Transformation and Time, the State Government aims at transformation in governance and ensures timely delivery of public services. To facilitate people for availing public services in time, 'Mo Sarkar' programme has been implemented in the State. India is a democratic country where citizens are the true masters. Keeping this in view, the State Government has launched this programme with an objective towards public welfare and citizen centric services. Through this programme, the State Government targets people's participation in the people-oriented initiatives.

Today, Odisha's progress has been benchmarked and emulated by States all over the country. The State has earned a global recognition as the Sports Hub of the country. Our development is inclusive involving women, youths, farmers, labourers and the general public.

The long cherished dream of our forefathers of attaining freedom and achieving a unique Constitution for ourselves has been realized. Let us, take a firm pledge on this auspicious day and work together in transforming Odisha.

Jai Hind.

Editor's Note



India gained freedom from British Rule after a long struggle on 15th of August 1947. Two and half years later, on 26th January 1950 our Constitution came into force and our country became a Sovereign, Democratic Republic. On 26th November 1949, the Constitution was adopted and enacted by the Constituent Assembly which gave to the people of India the Constitution, the fundamental law of our land. The operation of the Constitution for seven decades in India constitutes a tribute to the Indian genius in sustaining Parliamentary Democracy and registering impressive social, economic, educational, scientific advancement of the Nation without trampling upon the civil and Fundamental Rights of the people.

Today, Odisha has taken several transformative initiatives and has earned accolades at national and international level. In Odisha, under the dynamic leadership of our popular Chief Minister Shri Naveen Patnaik, people are at core of all initiatives.

Today, brand Odisha itself is seeing a major transformation through industry, agriculture, MSME, tourism, health and many more development aspects. We have been able to consistently attract the highest investment because of this. Investors see a responsive Government with our 5'T' initiatives and quick implementation of projects.

Today, Odisha is recognised in the field of sports not just for hosting marquee events, but also producing sports persons who are excelling across disciplines of sports in different national and international competitions.

Today, SC & ST Development Department has become an instrument of empowerment for more than 3 crore traditionally underprivileged people. 'Mo Sarkar' now launched in 22 integrated tribal development agencies and 17 micro projects for PVTGs has certainly accelerated

"The uniquely Indian ideal of Ahimsa should be incorporated in the Preamble to the Constitution to pay tribute to the Father of our Nation and to ensure peaceful transformation of society"

**- Naveen Patnaik
Chief Minister, Odisha**

the pace of the socio economic development in the project area and the objectives of various schemes are achieved fast.

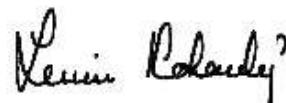
Today, we are all set to provide quality drinking water to all the households in urban areas of the State. Basic rights to the urban poor is being ensured through 'Jaga' Mission. Jaga mission recently received World Habitat Award for providing land rights to more than 50 thousand urban poor families.

Today, Odisha has 70 lakh women organised into 6 lakh SHGs covering all habitations. The social and economic transformations of women is quite visible in our State. Today, our State moves ahead with the policy of zero tolerance towards corruption and transparent Governance through 5'T's. More and more pro people measures are undertaken to bring about inclusive growth.

On the auspicious occasion of Republic Day, I would like to extend my good wishes to every citizen of our country. On this sacred day, we pay our heartfelt tributes to the Father of our Nation, Mahatma Gandhi, Netaji Subhas Chandra Bose, Maulana Abul Kalam Azad, framer of our Constitution Baba Sahib Dr. Bhimrao Ambedkar and the great patriots and illustrious sons and daughters of the State, Jayee Rajguru, Buxi Jagabandhu, Chakra Bisoyi, Veer Surendra Sai, Chakhi Khuntia, Birsa Munda, Laxman Naik, Baji Rout, Raghu-Dibakar, Utkalmani Pandit Gopabandhu, Utkal Gourab Madhusudan Das, Pandit Nilakantha, Pandit Godabarish Mishra, Acharya Harihar, Gopabandhu Choudhury, Nabakrushna Choudhury, Malati Devi, Rama Devi, Harekrushna Mahtab, legendary Biju Patnaik and many others for their relentless struggle for the freedom of our Motherland.

It is the bounden duty of each one of us to uphold the Constitution to take forward the progress of India based on Constitutional and Republican values. Let us be mindful that Constitution is the binding glue which holds the Nation together. Once again, let us renew our pledge to uphold our Constitution in letter and spirit for further deepening the roots of our Democracy.

Jai Hind.



Editor, Odisha Review



Making of the Indian Constitution

Dr. Sudarsan Pradhan

The Constitution of India was not prepared in a single day but the process of the evolution of the Indian Constitution started many decades before India became independent in 1947. The process continued unabated since it originated in the freedom struggle till a new Constitution was drafted after series of debates and discussion in the Constituent Assembly. The day 26th of January, 1950 was a red-letter day in the history of modern India. On that particular day, the written Constitution of India came in to force.

January 26th was purposefully chosen as the date on which the Constitution became operative because since 1930, the day has been celebrated as the day of complete independence throughout India by millions of people. It is very befitting to declare such historic day as the day of operation of the Constitution of Republic of India. The Constitution of India was the longest written Constitution having the best elements of all the existing Constitutions up to that date.

The Constitution of India was the modern sacred text of the contemporary India. It reflects the new aspirations and values of the people of India and testifies how the people of India are the supreme masters in all matters concerning the welfare of Indians.

A galaxy of learned wise men were interested in the longevity of the emerging nation of India framed the Constitution in its present form after a thorough debate and discussion of each proposal. The nationalist consciously, popularized the concept of parliamentary democracy, republicanism, civil liberties, social and economic justice which happen to be the most basic tenets of the Constitution.

An eminent historian Bipan Chandra rightly remarks “When the Constitution in 1950 a parliamentary form of Government, with a Cabinet led by a Prime Minister it was not, as it commonly supposed, the British Parliament that it was emulating. It was formalizing nationalist practices, which the people were already familiar with”. Even the spirit of democracy was familiarized by the national movement. Bipin Chandra rightly points out, “this found expression in large scale mass participation. It ensured a place for adult franchise after Independence.”

A view is in this regard that the British initiated a modern responsible constitutional government in India and the Constitution was merely the culmination of the series of constitutional development made by them in 1861, 1892, 1909, 1919, and at last the government of India Act of 1935. This view is not totally correct



as the British Government conceded reluctantly and belatedly only partially the demands of the leaders of the national movement and tried to produce the intensity of the movement as a last resort.

Gandhi's statement made in 1922 proves "Swaraj will not be a free gift of the British Parliament. It will be a declaration of India's full self expression. That it will be expressed through an act of Parliament is true. Swaraj can never be a free gift by one nation to another. It is a treasure to be purchased with a nation's best blood. It will cease to be a gift when we have paid clearly for it".

The statement of Gandhi clearly proves beyond doubt that the British did introduce constitutional reforms by their voluntary initiative is a myth. No doubt, the British introduced the principle of election in the 1892 Indian Council Act in partial response to a sustained struggle by the press and the Indian nationalist for more than two decades and while the nationalist demanded elections to the councils and elected majorities and greater powers to the non-official members, the British by the Act of 1892 provided for election but limited it to minority only.

There was a tough battle between the demands of the national movement and concession granted through the Acts of 1909, 1919, and 1935. The leaders of the national movement started demanding for grant of responsible government in India from 1890 onwards and by 1916 they began to "espouse the doctrine of self-determination or the right of the Indians to frame their own Constitution". Thus the desire to have a constitution based on self-determination was as old as 1916.

In response to the continuous demand of the national movement, the British government appointed all-white Simon Commission in November 1927 to recommend constitutional changes. The Secretary of State, Lord Borkenhead, challenged the Indians "Let them produce a Constitution which carries behind it a fair measure of general agreement among the great peoples of India" in 1925 and reiterated the challenge again in 1927, moving a bill for the appointment of the Simon Commission.

In response to the national movement each Indians boycotted the Simon Commission in all parts of India and appointed a committee with Motilal Nehru as the Chairman in 1928 "to determine the principles of the Constitution for India" The Nehru report was submitted on 10 August, 1928. It was an outline of a draft constitution for India. Most of its features were later included in the Constitution of India. It was visualized a parliamentary system with full responsible government and joint electorates with time bound reservation of seats for minorities class. The Nehru's report laid special emphasis on securing fundamental human rights for the people of India. Of the nineteen rights listed in the Nehru's report, ten were incorporated in to the Constitution. The Nehru's report has recommended that "the redistribution of provinces should take place on linguistic basis for the first time".

This was followed by the declaration of complete independence as their objective and followed with the launching of mass civil disobedience movement in April 1930. In 1934, the Congress Working Committee rejected the white paper presented by the British Government on further constitutional reforms and resolved that



the “only satisfactory alternative to the white paper is a Constitution drawn by a Constituent Assembly elected on the basis of adult suffrage or as near it possible”.

After 1934, the demand for the Constituent assembly became very frequent and they included it in the Congress manifesto for the year 1936-37 elections. The Congress won majority of states in 1937 elections and its Faizpur session demanded the newly elected members of the assemblies to articulate the demand for a Constituent Assembly as soon as possible in the new legislatures.

The demand for the Constituent Assembly became high and in the meantime the Second World War broke out in the year 1939. In order to secure the support of the Indians in the Second World War, the British for the first time announced in 1940 by August Offer that the framing of the new Constitution should be primarily the responsibility of the Indians themselves. It also offered to set up, after the end of the Second World War, “a body representative of the principal elements in India’s national life, in order to devise the framework of the new Constitution”.

This offer, unfortunately, did not spell out, how the body is going to be constituted, and also the method to be followed in deciding the membership of the body to be constituted. This vague aspect proves that the British reluctantly agreed to this idea of the Constituent Assembly and were not serious about its implementation. Consequently the offer of 1940 was rejected by all shades of Nationalists and the Congress Party started the Individual Civil Disobedience to register their protest. In 1942, the British Government appointed Cripps Mission. The

Cripps proposals categorically stated that the Constitution would be the sole responsibility of the Indians alone.

The idea of the Constituent Assembly was also accepted and they spelt out its modalities and other aspects.. It failed; once again there was confrontation between the Congress and the British, which resulted in the form of Quit India Movement of 9 August 1942. For the first time the nationalists openly demanded the British to “Quit India” and exhorted the Indians ‘Do or Die’ in this peoples struggle. The Government of India took all necessary measures to suppress the Quit India Movement and at the end of the War in 1945, they issued a white paper, which was followed by the abortive Simla Conference.

The Victory of the Labour Party in England and change in the guard enabled the British Government to declare and promise to convene a Constitution making -body as soon as possible. The Cabinet Mission was appointed to carry out this purpose and it visited India in 1946, on 24th March after a lot of deliberation between the Congress and the Muslim League and the British. Finally the Constituent Assembly came in to existence. The Constituent Assembly was set up for making the new Constitution of India. Members of the Constituent Assembly were elected by the elected members of the Legislative Assemblies of the Province. A total of 292 seats were allotted to the British Indian Provinces and 93 seats, in addition, were set apart for the Indian State’s representatives in the Assembly. Thus the total membership of the Constituent Assembly was 385. It was entrusted with the task of framing the Indian Constitution.



The members of the Constituent Assembly were not selected purely on party basis, but were drawn from all walks of life. Indeed they represented almost every section of the Indian people. They also included some of the most leading personalities of Indian public life. The moving spirit of the Assembly was Pandit Jawaharlal Nehru. Dr. Rajendra Prasad was its President. Vallabhbai Patel was one of the most important among the leading members of Constituent Assembly. Dr. B.R. Ambedkar was the Chairman of Drafting Committee and was ably assisted by other members like Alladi Krishnaswami Aiyar, N. Gopalswami Iyengar, K.M. Munshi and T.T. Krishnamachari etc. The Committee was assisted by the Constitutional Advisor to the Assembly, B.N. Rau, a distinguished Jurist.

It took 2 years, 11 months, and 18 days to complete its historic task of drafting the Constitution for Independent India. During this period, it held eleven sessions covering a total of 165 days. Of these, 114 days were spent on the consideration of the Draft Constitution. In the final form, the Constitution was passed and adopted by the Constituent Assembly on November 26, 1949.

Finally the Constitution was inaugurated only on January 26, 1950 which was the twentieth anniversary of the day on which the Indian National Congress adopted the resolution on complete independence. This day has ever since become the Republic Day of India.

On 26th January, 1950 India became a Republic at 10:18 a.m. A few minutes later, at 10:24 a.m. Dr. Rajendra Prasad was sworn in as the first President of India. The first Constitution was hand written in Hindi and in English. It was

signed by the members of the Constituent Assembly on 24th January, 1950. These copies are still preserved in the Parliament Library and are one of the significant relics of independent India.

Between 1950 and 1954, India did not have a fixed venue for the Republic day celebration. Initially it was held in Red fort then National Stadium, then in Kingsway Camp, and then in Ramlila Ground. Finally in 1955, Rajpath was chosen as the permanent and fixed venue for Republic celebration. This was the first Republic day Parade the members of Constituent Assembly also adopted the National Anthem – Jana Gana Mana – on 24th January 1950. It was written by Rabindra Nath Tagore in Bengali and the later translated in to Hindi. President Sukarno of Indonesia had attended as the chief guest of first Republic Day held on 26th January 1950. The Constituent Assembly became the Parliament of India under the transitional provision of the new Constitution.

On 26th January, 1950, the Assembly ceased to exist, transforming itself into the Provisional Parliament of India until a new Parliament was constituted in 1952. In addition to the making of the Constitution and enacting of ordinary laws, the Constituent Assembly also performed a number of functions like it ratified the India's membership of the Common Wealth in May 1949, adopted National Flag on 22nd July, 1947, adopted National Song on 24th January, 1950 and it elected Dr. Rajendra Prasad as the first President of India on 24th January, 1950. B.R. Ambedkar is rightly regarded as the father of the Constitution of India. Indian Constitution establishes the structure, procedures, powers and duties of Government institutions and set out fundamental rights, directive principles, and also



duties of the citizens towards their motherland. It is the longest written Constitution of any sovereign country in the world. At the time of commencement, the Constitution had 395 Articles in 22 parts and 8 schedules. The Constitution emerged as a basis for all the people India to work in cooperation and collaboration in a mighty endeavour to build a new free India as stated by Ambedkar.

Last but not the least to quote Dr. Babasaheb Ambedkar, which he had made in the concluding remarks of his speech in 1948.

"I feel that the Constitution is workable; it is flexible and it is strong enough to hold the country together both in peace-time and in war-time. Indeed, if I may say so, if things go wrong under the new Constitution, the reason will not be that we had a bad Constitution. What we will have to say is that man was vile.

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Gandhiji, Swadeshi Spirit and Handloom

Dr. Anita Sabat

During a seminar, when I was addressing a room full of youngsters, I asked them, “How many of you have at least one handloom garment in your wardrobe?” I was shocked to see that just a few hands went up. I urged everyone to choose handloom garments the next time they go shopping.

My interaction and experience with many has shown the interest and inclination towards foreign goods and branded garments. I often wonder- “What is stopping us from wearing garments manufactured in India and adopting the ‘Swadeshi’ spirit?” I agree with what our father of the nation, Mahatma Gandhi, said regarding ‘Swadeshi’.

Swadeshi Spirit

To quote Gandhiji: “Swadeshi is that spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote... Swadeshi, for me, has a deeper meaning. I would like us to apply it in our religious, political and economic life. It is not, therefore, merely confined to wearing on occasions a Swadeshi cloth. That we have to do for all time,

not out of a spirit of jealousy or revenge but because it is a duty we owe to our dear country. We commit a breach of the *Swadeshi* spirit certainly if we wear foreign-made cloth.”

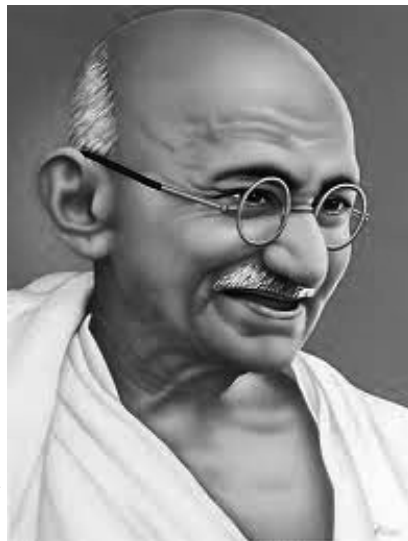
Use and Impact of “Foreign” Goods

Why is there a craze for “foreign” goods? Why don’t we use and promote ‘Made in India’ i.e. *Swadeshi* products just like the father of our nation advocated? If a foreigner is using something, does it make the product superior? Why do we ape the west?

In *Young India*, Gandhiji wrote, “We are too much obsessed by the glamour of the West.”

Gandhiji believed, “Lord Hardinge can set the fashion for *Swadeshi*, and almost the whole of India will forswear foreign goods.”

In *Hind Swaraj*, Gandhiji expressed the urgency to use *Swadeshi* things and contribute to make India exploitation-free. The East India Company forced the Indian weavers to cut off their thumbs so that they would be unable to





weave. The British increased the export of their mill-made cloth. Indians were compelled to buy machine-made products. Raw materials from India were exported to England at cheap prices and then imported to India as expensive finished cloth, depriving the local population of work and profits. This ruined the Indian handloom industry that was once the envy of the world. Governor General William Bentinck observed, “The bones of the cotton weavers are bleaching the plains of India. The misery hardly finds a parallel in the history of commerce.”

Encourage *Swadeshi*

Gandhiji stated: “Force of public opinion, proper education, however, can do a great deal in the desired direction. The handloom industry is in a dying condition. I took special care, during my wanderings last year, to see as many weavers as possible, and my heart ached to find how they had lost, how families had retired from this once flourishing and honourable occupation.”

Gandhiji observed, “If we would get rid of the economic slavery, we must manufacture our own cloth.”

Gandhiji’s efforts encouraged the practice of *Swadeshi* and the use of things produced locally. Reduction in dependency on foreign materials and real independence became possible. The Government of India and many state governments have schemes for the weavers and artisans. According to officials in the Ministry of Textiles, over six lakh handloom workers across the country have been enrolled under the Mahatma Gandhi Bunakar Bima Yojana since 2016-17. Many handicrafts and handlooms have earned the Geographical Indication (GI) tag and are being promoted as the “*Atulya Bharat ki Amulya Nidhi i.e. Invaluable Treasures of Incredible India.*”

However, even after over seven decades of independence, some citizens are not aware of our glorious heritage and argue regarding the need to use and protect it! Some, as stated in the beginning of this article, are yet to possess a single handloom garment in their wardrobe! We have a huge role to play. We need to purchase from the skilled weavers, and encourage the producers and manufacturers. Let the demand increase and may the supply continue forever.

Presently, some ancient weavers are facing grave threats and may die out unless the next generation continues the tradition, and everyone decides to patronize.

‘Charity begins at home.’ It is imperative to invest in the sensitization of the future of our nation, i.e. the young kids, now. Introducing them to our rich heritage and dressing them in handloom, will help raise conscious kids. Elders are the best role-models and must practice what they preach i.e. be dressed in handloom. The weaving culture needs to be kept alive. The consumerist attitude towards handloom needs to thrive. Our choice makes a difference. Instead of getting overwhelmed, just as Gandhiji advocated: “Be the change you want to see”. Let us resolve to become brand ambassadors of our land and proudly showcase our *Swadeshi* spirit.

I am hopeful to see that day soon when all the hands in the room go up when I ask, “How many of you have at least one handloom garment in your wardrobe?” A far loftier dream is to see everyone in the room dressed in handloom!

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A Tribute to the Martyrs of Paika Rebellion

Satyabadi Baliarsingh

The presiding deity of the state of Utkal was Lord Sri Jagannath and the King Gajapati was his representative. The state had lost its independence and sovereignty in 1868 A.D. To protect and preserve the tradition, Gajapati Ram Chandra Dev ascended the throne of Khordha. His first and primary work was to re-install the three idols, kidnapped by Kalapahada, from the temple of Puri. The history says, Kalapahada had taken away the three idols and had burnt them on the bank of Ganga. A pious man named Bishara Mohanty rescued the 'Brahma' and hide it in Kujanga. Gajapati Ram Chandra Dev brought the 'Brahma' from Kujanga, and built three wooden idols of Lord Jagannath, Balabhadra and Shubhadra and placed them at Gada-Khordha. He installed them in Puri temple in 1580 and reintroduced 'Mahaprasad' which was stopped for eight long years. At that place Lord stayed at Gada-Khordha for some



time, was later named as "Jagannathpur, Cuttack". So from 1572 to December 5th 1804, for 232 years Khordha-Gada remained the capital of Odisha and was the centre of culture and tradition of Utkal. It is said that because of the razor-sharp appearances and the valour of Paikas, Khordha had been named so, i.e Khordha.

By the time, Khordha kingdom was created and Khordha fort was built, the traditional capital of Odisha Empire was Cuttack. The Barabati Fort had come under the possession of Afghans and thereafter the Mughals. With the fall of Utkal Empire, the areas from the river Godavari to Ichhapur came under the Sultan of Golkunda and the areas from the river Kathajori to Hoogly came under the rule of Afghans and then Mughals. After that, in 1751 the Marathas occupied Odisha. Jagannath religion and culture were safe as they were Hindus. The British took away Odisha from the Marathas in



1803 and occupied the Khordha fort in 1804. In the meantime, the Paika Rebellion was started against the British rule under the leadership of Jayee Rajguru. It became unsuccessful in achieving its objectives. Then Bakshi's guerrilla war against the British for eight years put the British government in a tight corner. This Paika rebellion was the first mass revolution against the British. It had spread to many parts of Odisha. Yet it did not yield the desired outcome. Then there was an armed struggle in 1827, led by Madhab Chandra Routray, the Dalabehera of Tapanga and in 1836, it was Krutibasa Pattasani who led an armed struggle against the British. The soil of Khordha is still wet with the blood of the martyrs who had sacrificed their lives to protect their motherland and they immortalized themselves through their stories of valour and courage.

The two years of English rule from 1803 to 1804, was a decisive phase in the fate of Odisha. During this period, Jayee Rajguru was the priest and the chief of the armed force of the minor king Mukunda Dev. At this critical moment if Jayee Rajguru, Bakshi Jagabandhu, Dewan Harihar came and joined together with devised strategies, the History of Odisha would have been different. Even the English historian admitted that, the British forces had attacked when they were crossing the mouth of Chilika, they would have been faced disaster. In this context, the famous writer Surendra Mohanty has written in his book, "Shatabdira Surya". If the Khordha king Mukunda Dev and Jayee Rajguru had given some kind of resistance on the day, when Mr. Harcourt and Mr. Melville proceeded from Kulaprayagi village near Chilika with six hundred Europeans three hundred Telenga Sepoys and eight cart loads foods and arms and ammunitions, the history of Odisha would have taken a different turn. When

the time comes for the fall in the history of a nation, its first distortion begins in the conscience and life force of its destiny makers. This had happened with Mukunda Dev and advisor Jayee Rajguru.

Mukunda Dev was under the impression that the four Praganas of Sirei, Lembei, Rahanga and Chabiskud had been lost earlier. He did not oppose the English. There was an unwritten agreement between him and Colonel Harcourt. But when Jayee Rajguru along with two hundred Paikas went and met Harcourt at Barabati Fort of Cuttack, he flatly denied to give any land to Mukunda Dev. Being disappointed Jayee Rajguru returned and told the king, "I had warned you not to reach any kind of agreement or compromise with the English Captain and not allow the English soldiers to go to Puri." This statement of Jayee Rajguru establishes his intention of not inviting the English to our soil at any cost. After that Jayee Rajguru declared war against the British. The English laid a siege on Khordha fort for three weeks and then broke down its wall and entered into the fort. Jayee Rajguru was arrested and he was tortured inhumanly. He was transferred to Medinapore jail and was sentenced to death. He was hung from two branches of densely thick Banyan tree and he was torn into two halves in Baghitotta (grove) at Medinapore. This is sad, unfortunate and horrific event which had happened on Dec 6, 1806. All Odias should remember this great personality with extra-ordinary courage, valour, and sacrifice for the Nation. Poet Ramesh Chandra Bhanja writes :-

Many phases time have passed
But the memory of Jayee's death, refusing
To bow to the foreign rule, remains unchanged.

Khordha now came under the direct control of the British. At that time the capital was



in Calcutta and there was no good road communication to it. People used to go by foot or were being carried by Palkis to Chandbali from there they were going to Calcutta by sail ships. It was a fortnight's journey. The Offices were dominated by majority of Bengalis and the English rules used to depend upon them. The Odia people were not acquainted properly with the rules and regulations of the government. Taking advantage of that, the Bengali and Muslim officials purchased the lands through *benami* transactions taking part in auctioning at very cheap rates in Calcutta. Thus, about two thirds of the Zamindaries of Balasore, Cuttack and Puri had been taken away by the Bengali officials and their agents on the plea of "nonpayment of taxes". The Zamindars were becoming bankrupt and they had no means to go to Calcutta to protect against it. In some cases, these corrupt Bengali officials demanded taxes three times more than the usual rate and the people suffered a lot. Thus in a decade between 1806 to 1816, as many as 10,111 Zamindaries had been auctioned in these three districts. Out of these, 350 Zamindaries had been bought by the Bengali officials. The economic conditions of the people faced severe jolts due to increased taxes, frequently changing land settlement laws, collection of taxes in terms of rupee against Kaudi and monopoly of salt business.

It must be noted that Khordha was thickly populated with Paikas. At that time the native kings were enjoying lands free of rent. At the times of peace, they were living on cultivating the lands. Now the agricultural land was subject to land revenue by the company government. People had even to sell all their moveable properties, yet they could not get rid of the loans. About 5 to 600 families had migrated to other places in search of livelihood. Many villages became empty. Mr. Ewer had written about the land settlement laws

to increase the tax revenue and to exploit the people. "The indigent miserable and depressed condition of the bulk of the agricultural population occasioned chiefly by the constant fluctuation of the Government assessment.

Bakshi Jagabandhu, the leader of Paika Rebellion :

Bakshi Jagabandhu Bidyadhar Mohapatra Bhramarabara Ray was the Chief of Army of Khordha, in accordance with his family tradition. He had been enjoying Rodanga Jagir because of his position. But a Bengali employee Krushna Chandra Singh conspired and took away the Jagir from him. But without approaching the Court for getting justice Bakshi united the Daleis, Dalabeheras and the people of that area revolted against the British which was subsequently spread over to other areas, which is better known as Paika Uprising. It continued for eight long years i.e from 1817 to 1825. After 40 years from 1817 another armed rebellion started at Barakpore of Calcutta which took the shape of Sepoy Mutiny against the British, but it was put down only within two years. The Britain had occupied Bengal one hundred years before they captured Odisha. But when, the revolution started though quite late in Odisha, it spread almost immediately to the entire area which exhibited Odia's love for independence.

The armed battles at Banapur, Khordha, Gangapara, Puri, Dokanda of Kanasa, Pipili, Balakati, Chandaka, Kujanga almost shocked the foundation of the British rule. Even after the revolt was put down, the British rulers were apprehensive as Bakshi had not been arrested and he was getting support of some provincial kings of neighbouring areas. Because of his popularity across the social classes, he could keep himself safe from the military mission to arrest him.



At last the English ruler entered into a respectable agreement with him on 27th May 1825 and brought him to Cuttack from Nayagarh and he was kept under house arrest. This great patriot breathed his last on January 24th January 1829. It is said that the slow poison was used in his food which hastened his death.

After eight long years of the Paika Uprising, many rebels were chargesheeted by the British government and were punished by the Court. As many as 177 rebels were sentenced to imprisonment, 103 were deported, 25 were exiled from the state and four got life sentences. Many were rewarded who had aided the Government in nabbing rebels.

Pindiki Bahubalendra :

Many common people had been tortured because of Paika Uprising. Many had lost their lives. Some had been caught and had suffered punishment in jails and some others had been martyred. One of the major rebels was Pindiki Bahubalendra. He was hindling with his large gang in the jungle waging 'guerilla war' against the company rule. So it was not easy to arrest him.

Pindiki with all skills at his disposal used to disguise himself and loot the government treasuries and start killing the government officials. The government desperately put rewards on his head to arrest him. The reward went up to Rs.1000/-.

The Government used all means to nab him. At that time two rebels, Madhu Mohany and Bishnu Mohanty turned traitors. They informed the acting Magistrate of Khordha Mr. M.R. Turnbull that they would help the English authorities in nabbing Pindiki and his close aids. Rewards were promised to them. Brigadier Thomas was entrusted with the responsibility of arresting him.

He set on his quest on 20th September 1818 with his force. But Pindiki managed to escape. But his colleagues Sadhu Charan Mangaraj, Bishnu Paikray and Dhruba Jena were caught.

The Government was worried as Pindiki was still on the run. They came to know from the Khatuas that Dhruba Charan Harichandan, the Jagirdar of Malipara, was a very close friend of Pindiki. He was threatened that if he would not help in arresting Pindiki, his Jagir would be confiscated. Furthermore, he was assured to get one thousand rupees declared on Pindiki's head. Greed overpossessed him and he invited Pindiki to his house. He mixed sleeping doses of Bhang in his food and the English sepoy arrested him when he was sleeping.

The historian Digambar Srichandan narrates, "Bahubalendra was arrested and imprisoned at Cuttack. With chains in his feet, he was told to clean the weapons. He caught hold of one sword, ran out of jail, swam across the river Kathajori and reached at Baranga. As he could not be caught alive, he was fired at which caused his death".

Pindiki's sacrifice is an incomparable example of patriotism in Indian history.

Shaheed Parshuram Routray :

Parshuram Routray was a strong supporter of Bakshi, the leader of Paika Rebellion. On the other hand, Charan Pattnaik of Kudiary village was the villain. He informed the British that Bakshi was conspiring with the Marathas to resist the colonial force. He was killed in broad daylight in front of all the villagers. None came to his rescue. Brigadier Thomas had held all the villagers responsible for the murder in his report of recommendation. Two persons were sentenced to death for the killing of Charan



Pattnaik. In the book “Khordha Itihasara Antarale, page no. 60, Fakir Harichandan has written basing on the ‘A guide to Orissa Records Volume -3, and the letter of Mr. Turnbull dated 6th April 1819, that the Dewan of the queen of Sambalpur, Sadashiva Ray had been sentenced to death. Again another letter mentioned that, on dt. 18th April 1819, Sachidananda Pattnaik was sentenced to death.

Professor Dhruva Charan Paikray contradicts this statement. He had said that, it was Parshuram Routray was sentenced to death. According to the letter of M.H. Turnbull, acting Magistrate of Cuttack Forrester, Joint Magistrate of Khordha passed order for the execution of death sentence on Parshuram Routra, the rebel leader of Khordha on the 6th April 1819. Parshuram Routra was convicted of murder of Charan Pattnaik, the Nizamat Adalat of Calcutta. The concerned letter is given below :-

To

W.Forrester, Joint Magistrate, Khordha

Sir,

Under the discretion given by the order of Nizamat Adalat under date, the 5th March 1819, issued under custody of Sobadar Party, a prisoner named Parshuram Routra convicted of the murder of Charan Pattnaik and sentenced by the Nizamat Adalat to death.

The original sentence of death of the Nizamat Adalat and the warrant of the Calcutta Court are transmitted herewith and you are requested to return these after carrying the sentence into execution and accompanied by the report of the manner in which the sentence has been executed.

I have the honour to be

Cuttack, 6th April 1819

M.H.Turnbull

Acting Magistrate of Zilla Cuttack.

It is clearly indicated from the above mentioned letter that Parshuram Routra had faced death sentence for murder of Charan Pattnaik. Others claim that he was sentenced to death because of the murder of Sadasiv Ray alias Bohidar, the dewan of Panchogada queen. But it is not based on facts. It is still to be investigated when some others claim that it was Kalia Bhuinmula alias Mangaraj of Bankoi had killed the Dewan of Panchgada queen.

There is no detail information about the birth place of Parsuram Routra. But he will always be remembered as a great martyr.

The Rebel Leader Gopal Chhotaray :

Gopal Chhotaray was very close to Bakshi. He belonged to the family of Dalabehera of Gangapada. One thousand rupees reward was announced to arrest him. The Daroga of Khordha S. P. Ray was rewarded for doing this job. Dr. Laxmi Narayan Raysingh wrote a book named as “Bharatar Prathama Gana Biplaba” in which he mentioned about his death sentence.

Bhima Singh : He was arrested by the British and put to death. His birth place has not been traced.

Natha Pradhan : He was sentenced to death after being arrested by the British.

The Rebel Narsingh Paikray : He was part of the rebellion organized by Bakshi. He had also been sentenced to death by the British.



Padmanav Chhotaray :

He was a prominent rebel of Paika. He was a resident of Badagarh, Bhubaneswar. He had suffered life sentence. His family member Shyam Sundar Routray still lives in Badagarh. Padmanav Chhotaray was also in the position of Dalai of Daruthengagarh. The letter 'R. Ker suggests this'. The fate of other leaders was also sealed. One such was Padmanav Chhotra, the most notorious robbers of the country. He was aged 45 and was the Dalai of Daruthengagarh of Khordha. He was charged with number of dacoities by the authorities.

Pitabasa Mangaraj :- This great fighter who belonged to Khudupur village near Jatni had been sentenced for life.

Dewan Krushna Chandra Bhramarabara Ray :-

He was the minister of the king of Khordha. His father Harihar Bhramarabara Ray was very powerful. Dewan Krushna Chandra was the chief aid of Bakshi, all his landed property had been confiscated. Bhanja, Raghav Pattnaik, Daroga Hema Prasad Ray and Sirastadar Saddik Ali were rewarded with two thousand rupees for their effort to persuade Krushna Chandra to surrender. Now the family members of the dewan are living at Kuradhamalla. There is a pond named as 'Dewan Pokhari' near his mansion, previously established at Chhatramagarh.

Dama Subudhi :

Dama Subudhi was prominent Sardar of Bakshi belonging to the village Siko. Pandit Surya Narayan Dash writes about him in his book 'Paika Bidroh':- because of 'Meli' he had left Siko with family and had taken shelter in Athamallik. The Zamindar of Athamallik caught

him and sent to Sambalpur in the last week of August. He was sent to Raikhol from Athamallik, via Boudh. Then he was sent to Sambalpur.

Athamallik Zamindar was rewarded with one thousand rupees for helping the company government for arresting Dama Subudhi on 30th August 1818. The queen of Sambalpur Mukta Dei was attacked by the rebel Paikas on her way to Sambalpur from Panchagarh. The Paikas had looted all of her articles. Dama Subuddhi was one of them. His two brothers Nityananda Mangaraj and Somanath Pattasani and his nephew Dasharathi Paikray also actively participated in the rebellion.

Dinabandhu Samantaray :

Dinabandhu Samantaray was the Paika Sardar of Banapur. He had with him hundred Paikas of Ghumusar besides his own one hundred. He had kept the tempo of the rebellion with their help. Mr. Bell had found some furniture, arms and ammunitions when he raided the Soleri Hills with his force to nab him. His family members were staying in the villages near Bhatapara. Bell had 60 Paikas with rifles, 13 Paikas with bows and arrows. Dinabandhu Samantaray, his aide Achyut Samantaray and Paika Sardar of Aranga had surrendered to Mr. Watson on 6th November 1917.

Rathi Samantasinghara :

Rathi Samantasinghara belonging to Chhatragarh in the beach of Chilika was a warrior with five hundred Paikas at his command. He had taken a prominent role in the looting the Banapur treasury along with the Kandhas of Banapur. According to the letter from Commanding Officer Lieutenant G.B. Ker of Banapur to joint Magistrate of Khordha dated 29th August 1818, the rebel leader Rathi Samantasinghara and his



three aides Bisweswar Paikray, Paramananda and Satyabadi were arrested. They had to face prison terms.

Other Prominent Leaders :

Some Paika rebels had been arrested but escaped from death sentence. They were Dalabeheras of Gangapada, Bhagu Harichandan and his brother Makhan Singh, Chitra Samantaray of Gangapada, Bishoi of Chhatragarh, Rathi Samanta Singhara, Sandhu Charan Mangaraj, Bishnu Paikray, the rebel leaders of Kujanga Bamadeva Pattajoshi and Narayan Paramguru. The last two were sentenced to rigorous imprisonment in Alipore jail outside Odisha.

Sachidananda Pattnaik :

Sachidananda Pattnaik had been sentenced to death as was charged with the murder of Dewan Sadasiv Ray Bohidar of queen Muktadei of Sambalpur at Panchogarh. Queen Muktadei was one of the three queens of Jayanta Singh, the last independent king of Sambalpur. He had been jailed by Marathas and was later released by the British. The British had brought the queen to Cuttack and had settled her in Panchgarh estate by purchasing it for twelve thousand rupees. A palace and a house had been built for queen and her Dewan respectively at Saanpur.

Panchagarh estate included Bolgarh, Bankoi, Manibandh, Manikagada, Haldipada, Godiali and Saanpur. The people of this area now started paying taxes to the queen and her Dewan as had been settled. The killing of Dewan was necessary to make the people of this area free from the queen's rule. She was a puppet in the hands of the British.

Paika revolution had first erupted in Banapur. The Kandhas and the Paikas under the

leadership of Bakshi was large and turned into a great resistance movement.

Bishnu Paikray and Kapileswar Dian Bagha :

On the way to I.I.T. from Jatni, Khudpur village is situated in the east of Barunei hills. It is a historically famous village. As Sadasiva Rathasharma writes, Gajapati of Odisha had hidden himself there. After staying in the small palace of Khudpur, he had shifted to Puri. All the people of Khudpur had actively taken part in the Paik Rebellion. In the war at Gangapara, the Dalabeheras Bhagu Harichandan and Makhan Singh, the brother duo had taken the lead. Both were the uncles of Bishnu Paikray. Both the brothers were arrested when both of them were hiding in the palace of Khudpur and Bishnu Paikray was sentenced to death for not divulging the information. His brother Kapileswar Dian Bagha also met the same fate.

Pandit Surya Narayan Dash in his book 'Paika Bidroh' has provided a list of names who also met the same fate.

Many other Paiks had sacrificed their lives in the war against the British. Their identities are still untraceable.

The British faced severe resistance from the courageous Paikas for 33 long years i.e from 1803 to 1836. It presents a burning example of Odia Nationalism. The fighters and the martyrs who had taken part in this great struggle will always be hailed with love and respect. Their glory will never fade away in the ravages of time.

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Quality Education Beyond the Wall

Dr. Bayamanu Charchi

INTRODUCTION :

APJ Abdul Kalam, former President of India, a scientist has said, "Education is the most important element for growth and prosperity of a nation." (YOJANA, Sept.2005 / For Dignity of Human.

Education, an indispensable instrument and purposeful activity, which is planned deliberately for the economic development of both the individual and the nation as a whole. Education plays a 'dynamic and powerful role for desired socio-economic transformation and rapid industrial development of a country. Education changes the attitude of people and helps in transforming man into an input of *scarce* resources. It contributes to national income' individual earning and reduces poverty considerably. Ensuring of social justice and economic equity are two most important outcomes of education. Education realizes this by improving the efficiency, skill and productivity of a person on the one hand and by broadening the insightfulness and outlooks of a person on the otherhand. Broadening of outlooks helps a person to move from lower to higher economic circles with all positive thoughts. It is the cornerstone of economic growth and social development. It has direct importance to living. It improves the mental capacity of a person in the matters of decision

makings. Education not only helps a persons' horizon of perception but also influences the conversion of other entitlements into human body.

The outcome of education is multifaceted and multi directional. It ensures Human Resource Development (HRD) and facilitates for continuous upgradation of its quality with all positive links to economic and social structure. So the growing importance of education has rightly been realized by one and all.

Thus Education For All (EFA) is the slogan and commitment of the world. To achieve the goal, world conference, world regional conferences, International conventions such as: The Universal Declaration of Human Rights (Dec. 1948), The Declaration on the Right of a Child (Nov. 1968), Four World Regional Conferences on Education by UNESCO held in Karachi (1960), Addis Ababa (1961), Santiago (1962) and Tripali (1966), The international convention on the elimination of all forms of Racial Discrimination (Jan. 1976), The international year of the child (Jan.1979). The convention for the elimination of Discrimination against women (Sept. 1981), The world conference on Education for all (EFA), Jomtien (March, 1990), The E-9 Education Summit, New Delhi (Dec. 1993), The world conference on special needs Education:



Access and Equality (June . 1994), the International conference on Population and Development, Cairo (Sept. 1994), the world summit for social development (March. 1995), the 4th world conference on women, Beijing (Sept. 1995), Mid-decade meeting of the International consultative Forum on Education for all, Amman (June 1996), the international conference on child labour (Oct. 1997) etc have been conducted for child rights, discrimination against women, free and compulsory education to all children, improving the status of women, collation of gender sensitive education system, equal education and training opportunities for women and equality and Universalisation of elementary education.

So policy and plan of action were also implemented in India i.e National policy for children, 1974, National Health Policy for children 1983, National Policy on Education 1986, National plan of action, national labor policy 1987, Programme of action 1992, National nutrition policy 1993, World conference on Education, Delhi Declaration 1993, Delhi Declaration in the conference of the chief ministers of all the states and union territories - 1994, National plan of action on nutrition - 1945, communication strategy for child development - 1996, National population policy - 2000, National plan of action for SAARC Decade of the girl child - 1999-2000. National population policy - 2001, National health policy 2002. National charter for children -2003. National Tribal Policy-2006 and National policy for Person with Disabilities-2006 to achieve the goal of universalisation of elementary education.

The 86th Amendment Act-2002 has been also enacted by the Parliament of our country to provide free and compulsory education to all the children in age group 6-14 years. The Right of children to free and compulsory Education Act

2009 is also implemented. In Odisha RCFCE Act-2009 came into effect from April 01, 2010.

What is the goal of Education?

- Children's educations should develop each child's personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should also help them learn to live peacefully, protect the environment and respect other people. Children have a particular responsibility to respond the rights and education should aim to develop respect for the values and culture of their parents. The convention does not address such issues as school uniforms, dress code, the singing of national anthem or prayer in schools. It is up to government and school officials in each country to determine whether in the context of their society and existing laws, such matters infringe upon rights protected by the convention.

(Article-29/UNICEF/A summary of rights under the convention on the rights of the child)

So the child should get full opportunity to concentrate on those things the child interested in. Research has established that children learn from their surroundings and environment by constructing and reconstructing meaning from experience in their environment.

NCF-2005 is also influenced by the theory of social constructivism and stresses the following points.

- All children are naturally motivated to learn and are capable of learning.

Making meaning and developing the capacity for abstract 'thinking, reflection and work are the most important aspects of learning.

- Children learn in a variety of ways through experience, making and doing things, experimentation, reading, discussion, asking,



listening, thinking, and reflecting and expressing oneself in speech, movement or writing —both individually and with groups. They require support and opportunity of all these kinds in course of their development.

So by making the school environment free from fear, anxiety, trauma and abuse, we can help the child to express his/her views freely and attend the growth process properly. It is the teacher who will ensure this activity inside the class. It is our duty to provide the child safe and creative environment and also to pay attention to holistic growth and development of the child. Now time comes for quality education.

What is quality Education?

The quality education in education includes a concern for peace, protection of the environment and predisposition towards social change must be viewed as core component of quality, of merely as value premises. The representation of knowledge in textbook and other materials needs to be viewed from the larger perspective of the challenges facing humanity and the nation to-day. (NCF-2005)

The quality of education and that of an educational programme that programme can be assured without an intense and strategic planning of all the four basic components of curriculum Viz- Objective, Subject matter or content, methods and approaches of its transaction and evaluation as these components are very closely interrelated and hence affect each other on an educational process (Kerr, 1971).

Curriculum is the most important factor for quality education. RCFCE Act, 2009 stressed as such :

- Curriculum to specially focus on all-round development of the children and in building

their knowledge, potential and talent to the fullest extent.

- Emphasis on learning through activities, exploration and discovery in a child-friendly manner.

NCF-2005 prescribes the guiding principle of curriculum development as stated below:-

- Connect Knowledge to life outside the school.
- Enriching the curriculum to provide for overall development of children rather than textbook centric.

As learning and knowledge concerned NCF-2005 Says

- Organizing learning experiences for construction of knowledge and fostering creativity.
- Connecting knowledge across disciplinary boundaries for rightful construction of knowledge.
- Learning experience for developing critical perspective on social issue.
- Plurality of textbooks and other material incorporating local knowledge mediated through constitutional values and principles.

To provide quality Education NCERT, in 1991 has designed minimum levels of learning (MLLS). It advocates for a competency based approach in education.

In relation to syllabus for classes at elementary level, NCF-2005 suggests :

"..... it gradually extends the Child's understanding of his/her world, beginning from the immediate 'self to include his/her family, the neighborhood, the locality and also the country. Thus by the time the child reaches class-V, she is



able to see herself/himself in the larger context-as being -a part of community, the country and also more tacitly as located in the world”.

It is observed and assessed that each child comes to school with his/her own perception and understanding of his/her environment. He/she correlates this basic understanding with objects and experiences in the environment. The child goes along in his/her journey and expands his/her knowledge base. Each child has the background and potential ability to formulate new knowledge of surrounding environment. Organizing appropriate learning experiences on situation the children can explore, observe and expand their vision of their environment/ world around them. So constructivist approach and 5 E-model introduced for class room transaction.

From all these discussions, it can be assessed that the child’s angle of vision is not limited. The child can construct knowledge relating his /her own experience and can expand.

With new research and emerging thinking on learning and education, today a teacher is expected to be not only teacher and a facilitator, but also a co-learner. Learning is a life-long process. There is always something new to learn about.

Is quality education beyond the wall?

- Learning takes place both within school and outside school. Learning is enriched if the two areas interact with each other.

(Learning and knowledge-NCF-2005)

How the two areas will interact ?

As elementary education is concerned the syllabus for lower classes (iii-v) should be thematic in approach and individual topic should be woven around with common Themes. These Themes and Theme webs should provide real life links to the

children’s daily experience. This begins by helping children to explore their immediate ‘Self’ to include his/her family (environment) and expand to gradually include neighborhood, the locality, country and the world. It will expand the child’s world.

- Selection and gradation content, Themes, Theme webs should be prepared under the guidance of experts and psychologists and the prepared syllabus to be tried out and experimental edition may be published. Rural, remote and urban areas should be selected to tryout. The teacher should act as facilitator and co learner.
- Stress should be given for Minimum Levels of Learning (MLLs) designed by NCERT, 1991, a competency based approach in education to provide quality education in a scientific way.
- The role of teacher is very important to provide quality education within school and outside the school. So RCFCE Act-2009 in sec-27 stated- “No teacher to be deployed for non-educational propose except for population census, disaster relief duties or duties related to election as prescribed by notification of central government. The teacher is the important person to change the mind style of the child. So the mental health of the teacher and teacher educator should be enhanced to provide quality education.

We should not forget that children are not for future but for the present. So it is the first and foremost duty to provide quality education to them.

Dr. Bayamanu Charchi, Bani Bihar, Aska, Ganjam.



Chakra Bisoi : A Rebel Leader of Ghumusar

Balabhadra Ghadai

The 19th century witnessed a number of tribal rebellions against the British rule in India. The political unrest in Ghumusar, undue interference by the British officials in the succession affairs of the State of Ghumusar, humiliation meted out to their Rajas, unsuitability of the British laws and regulations, economic suffering of the Khonds and intervention in their socio-religious beliefs by the British combined to bring out these rebellions by the Khonds against the British. Of course, one was led by the famous Dora Bisoi and the other by the veteran leader, Chakra Bisoi.



Chakra Bisoi took the commanding charge of the Khond rebellion in 1840 after death of his uncle Dora Bisoi. His father Ram Singh Bakshi died in cold blood in a skirmish against the British troops in 1837 and this incident left a bitter scar on the mind of his son, and since then the latter nourished a deep sense of remorse against the British Government. After this tragic incident Chakra Bisoi accompanied his uncle

Dora Bisoi to Angul State where both spent their time together underground, and he received his military baptism and political indoctrination under the latter during the days of wandering in the jungles as fugitives.

After the confinement of his uncle Dora Bisoi in Madras, Chakra Bisoi began to nourish a desire to revive the Khond resistance against the British rule. He was in search of an opportunity and it came in 1846. He was well aware of the fact that the rebellious spirit of the Khonds had not died in spite of their suppression. He could also see the development of some fresh complications.

And it developed in the wake of the suppression of the Meriah Sacrifice, a deep rooted custom of the Khond community and the appointment of S.C. Macpherson as the Meriah Agent. Some of his injudicious and rash actions hurt the religious sentiments of the Khonds, and they persisted in celebrating the rite. Further, some excess committed by Macpherson in punishing the culprits of Meriah sacrifice, created a strong



resentment among the Khonds. Chakra Bisoi utilized this situation, specially the prejudices of the Khonds. He posed himself as the staunchest 'Champion of Meriah' all over the Khondmals. When Captain Macpherson arrested Bira Khanro, son of Nabaghana Khanro, the Khond leader of Baud-Khondmals in connection with the Meriah sacrifice, Chakra Bisoi came to forefront and enlisted the support of the Khonds to start a rebellion in Ghumusar. He was assured of the help of the Khonds of other neighbouring feudatory states.

In February 1846, when Major Macpherson captured as many as 170 Meriah victims, suddenly the Khonds under Chakra Bisoi broke off all communications with him and organized secret council amongst themselves. The Khond leaders opposing the ecclesiastical and temporal affairs succeeded convincing the Khonds that 'the Government intended to assess their lands, subject people to forced labour and punish their leaders for the past sacrifices.'

Consequently, a large mob of Khonds assembled before the Agent's camp at Bissipara, six miles south of Phulbani, the former headquarters of the Khondmals and demanded the restoration of the Meriah victims. Macpherson had to yield to their demands. This emboldened the rebellious Khonds who attacked Macpherson's camp for the second time. He could do nothing in counteracting them. So he had to return to his headquarters in the wake of the rainy season. But it was an insult never to be forgotten. So after the end of the rains, Macpherson with his troops marched to those areas in November, 1846. On the way, Macpherson burnt down some Khond villages in Baud area. So the Khonds of Baud joined with those of Ghumusar in rebellion. At this critical

situation the Government was alarmed and at once instructed the Madras authorities to send an experienced officer to Gumusar to deal with the situation carefully. The officer selected for the purpose was Major General Dyce. He somehow succeeded in quelling the disturbances. Yet Chakra Bisoi, like his uncle before him, grew from strength to strength. Chakapad Khandum was their new centre of insurrection. Chakra Bisoi sent his nephew Atung Bisoi to the Raja of Angul for procuring arms and ammunitions, and promised all help to the Raja in his resistance to the British Government.

In spite of the help from Angul, Chakra Bisoi could not succeed against the superior military troops under the command of General Dyce. The rising, in consequence, was suppressed temporarily. Subsequently Captain Macpherson was charged with many official irregularities and was dismissed. Colonel Campbell was appointed as the new Meriah Agent in April, 1847. He followed, by and large, a conciliatory policy towards the Khonds. Nabaghana Khonro, a valiant leader, was pardoned. But Chakra Bisoi continued resistance against the British. The British Government could guess that the Raja of Angul, Somanath Singh, was encouraging Chakra Bisoi. So the authorities sent their army to Angul in 1848. Raja Somanath Singh was deposed and Angul was brought under the direct administration of the British Government.

Chakra Bisoi moved from place to place to organize the Khonds against the British. In spite of the rift, he still retained the support of the majority of the tribes. Consequently, all attempts were made to capture him. But it was difficult to capture him in the hill tracts. In April 1848, Lord Dalhousie, Governor General of India, wrote to



the President of the Board of Control thus, 'Chakra Bisoi haunted from hill to valley, has not taken refuge in the wild tracts behind Baud.' He further stated, 'At present he is inaccessible but we shall catch him some day.' The Government of Baud declared a reward of rupees 300 for the apprehension of Chakra Bisoi. Frantic efforts were made for his capture through different agencies, both official and non-official.

Subsequently, it was reported that Chakra Bisoi was hiding in the Sonepur State with the support of its Rani. When questioned, she answered that she had absolutely no knowledge about Chakra Bisoi. Lord Dalhousie, the Governor-General reprimanded the Rani of Sonepur and the Raja of Baud for having given shelter to Chakra Bisoi, and he further warned them that they would be fined if their officers would give countenance to the rebel Chief. Simultaneously Lieutenant Colonel Campbell conducted negotiations with the Rani of Sonepur for the surrender of Chakra Bisoi through her good offices. The Rani tried her utmost to persuade the rebel Chief to surrender, but her attempt proved to be of no avail. He flatly turned down all persuasions.

However, for long four years Chakra Bisoi lived quietly. So the Government refrained itself from disturbing him. Lieutenant Colonel Campbell's extremely conciliatory policy pleased the Khonds who handed over 150 Meriahs to him in 1848 barring only three who had already been sacrificed. In addition to these, he had himself rescued 135 Meriahs in the same year of 1848 and over 300 in 1849. Captain Mac Viccar acted as Agent when Lt. Colonel Campbell was on leave and he rescued many Meriahs in 1850 as acting Agent.

Chakra Bisoi maintained his sway over the Ghumusar Malliahs although he retired from active confrontation with the Government for four years since 1848. In May, 1854, a village named Tulasinghee in Ghumusar was attacked and plundered by some Khonds. The Magistrate of Ganjam suspected that it was caused by Chakra Bisoi or his adherents. So he wrote to E.A. Samuels, Superintendent of the Tributary Mahals, to take steps for apprehension of Chakra Bisoi, who was reported to be living in the Khondmals. In his reply, Samuels wrote that Chakra Bisoi was living in the villages of Damasingha and Kollabaree, under the protection of Bira Khonro.

He wrote this under the impression that Chakra Bisoi had been falsely implicated in the incident in question for his past record. Continuing his report he said that the crime was probably committed by some famine-stricken people of Ghumusar and the name of Chakra Bisoi had been implanted simply because all hopes of discovering offenders had failed. Reiterating further he wrote, "Chakra Bisoi has gone to show that he was living quietly in Bira Khonro's country and was principally desirous of escaping notice." Samuels further reported the inability of the Raja of Baud to control outrages of Chakra Bisoi and his adherents. In this connection, the Superintendent of the Tributary Mahals in his proclamation of the 15th February, 1855 mentioned thus, "Whereas the Khonds have ceased for some years to be the subjects of Baud Raja and the Raja himself states that he has no power in the country." The Government of Bengal took note of the indirect support and help of the Raja of Baud to Chakra Bisoi and as a result they ordered for the annexation and confiscation of the Khondmals. E.A. Samuels, as the



Superintendent of the Tributary Mahals took over its administration. He appointed Dinabandhu Patnaik as the Tahsildar to remain in charge of that territory.

After this annexation, Chakra Bisoi had to leave the Khondmals. He came to Ghumusar Maliahs. Here he supported the cause of a boy named Pitambar Bhanj, popularly known as 'Raja Pilla' whom the Khonds believed to be the young Raja of Ghumusar. But this young pretender to the throne of Ghumusar was soon tired of jungle life and preferred to surrender. He accepted a Government pension to live in peace. This decision of Pitambar Bhanj shocked Chakra Bisoi. He moved to Baud and took refuge in the depth of the forest at Dekangi near Phulbani. E.A.Samuels asked the Raja of Baud to cooperate with the Government in expelling Chakra Bisoi from the Khondmals. He also threatened the Raja of deposition if he would refuse to extend his cooperation to the Government for the purpose. This had the desired effect on the Raja who "with great difficulty" managed to expel Chakra Bisoi from his territory.

The Khond leader now took shelter on the bank of the Tel river. Alternatively he lived in Madanpur, a Zamindary in Kalahandi State and in Jarasingha, a dependency of the Patna State. While the former was under the jurisdiction of the Commissioner of Nagpur, the latter was under that of the Commissioner of Chotnagpur. Samuels made requests to both the Commissioners to order the Zamindar of Madanpur and the Raja of Patna to deliver the rebel Chief. Of them, the Zamindar of Madanpur expressed his ignorance of Chakra Bisoi's presence in his State but the statement was disbelieved by the Superintendent of the Tributary Mahals. In the meantime Lt. Macneil succeeded Colonel Campbell as the

Meriah Agent. On his assumption of the charge of Agent, Lt. Macneil in 1853 had arrested Rendo Majhi, the head of Borikiya Khonds of Kalahandi in connection with Meriah sacrifice. He along with his son Polaso Majhi were imprisoned for two years with a view to warning the Khonds not to involve themselves in Meriah sacrifices. But this humiliation to their leader Rando Majhi could not be swallowed by the Borikiya Khonds. They attacked the camp of Macneil at Orladhoni in Madanpur Zamindary on the 10th December, 1855. Their attack was of course repulsed by the British troops with some casualties on both sides. Then the Kutia Khonds joined with the Borikiya Khonds and together they made a second attack on Macneil's camp. It was due to the wisdom and help of Dinabandhu Patnaik, the Tahsildar that Macneil could escape to Russelkonda. But Chakra Bisoi was unnecessarily accused of uniting the two rival Khond tribes against the British authorities and instigating the attacks on Macneil's camp.

When G.F.Cockburn succeeded E.A.Samuels as the Superintendent of the Tributary Mahals in 1856, the incident lurked in his mind, and he ordered an enquiry into the conduct of the Raja of Madanpur with regard to the Orladhoni incident. On inquiry the Zamindar of Madanpur was accused of dereliction of his duty in not reporting the presence of Chakra Bisoi and the other rebels to the British authority. So the Zamindar of Madanpur was removed from the management of his Zamindary. He was detained under the surveillance of his Chief, the Raja of Kalahandi.

In 1856 all frantic and vigorous efforts were made by the British Government for apprehension of Chakra Bosoi all over Khondmal. Information reached them that he had



moved to the Patna State and taken shelter under Dharam Singh Mandhata, the Maji (headman) of Athagaon. In March 1856 Lt. Macdonald, Assistant to the Agent in the hill tracts of Odisha, sent some troops under the Tahsildar Dinabandhu Patnaik to capture Chakra Bisoi. But Chakra Bisoi escaped into the jungles. Only his principal follower Bhitari Sardar Bhoori along with some adherents were captured. Dharam Singh Mandhata was taken captive for offering assistance openly to the rebels.

In the meanwhile, news reached the Government that Chakra Bisoi had already appeared at the Parlakhemundi Zamindari to join the Savaras who had set up a standard of rebellion against the Government under the leadership of Radhakrishna Dandasena of Gaiba. It is to be noted that while Chakra Bisoi was helped by the Garhat landlords, the Doras (landlords) of the Parlakhemundi Zamindari actively assisted the Government. Dandasena was caught and hanged as a rebel.

Chakra Bisoi escaped from Ganjam to the border of the Patna State, and was reported to have been seen once again on the banks of the Tel river there. So the Commissioner of Odisha C.F. Cockburn wrote to instruct the Raja of Patna for his co-operation in the seizure of Chakra Bisoi. Thereafter Chakra Bisoi took shelter in the forest of Khondmals. It was reported to G.F. Cockburn that he was being helped by the Raja and some Khond Chiefs of Baud. Cockburn summoned all of them and asked for their co-operation in apprehending Chakra Bisoi.

Nothing is heard of the great Khond leader, Chakra Bisoi after October, 1856. Dharam Singh Mandhata, who gave shelter and defended him was languished in prison. Cockburn wrote on the disappearance of Chakra Bisoi from the political scenario of Ghumusar and Khondmal that: 'It is nearly certain that Chakra Bisoi has entirely left his former haunts where he could be no longer safe and no one appears to have the least idea as to where he has gone. My impression is that he has abandoned this part of the country and sought refuge in the more central parts of India, where he is comparatively unknown and without influence.' He again wrote that Chakra Bisoi could not be heard or seen for about 18 months, and his followers were either in prisons or were spread over the Khondmals. To quote him: 'The peace of the Khond country, formerly so disturbed, consequently, had during the trying crisis in the history of India enjoyed a remarkable degree of quiet', which he, 'scarcely ventured to hope for.'

The Ghumusar rebel Chief, Chakra Bisoi breathed his last before the outbreak of the Mutiny of 1857. It is quite evident that he was not found or heard to be anywhere during the Mutiny when the Khonds remained quiet and aloof. The sufferings and sacrifices of Chakra Bisoi has become a saga of patriotism. He deserves to be ranked with Buxi Jagabandhu and Veer Surendra Sai, the two great patriots of Odisha.

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Birth of I.N.C and Role of Odia Leaders

Dr. Janmejay Choudhury

The second half of the 19th century witnessed the flowering of National political consciousness and the foundation and growth of an organized National movement. During this period the modern Indian intelligentsia created political associations to spread political education and to initiate political activities in the country. This work was to be based on new political ideas, a new intellectual perception of reality, new social, economic and political objectives, new forces of struggle and resistance and new techniques of political organization.

Such provincial political activities had prepared the ground for the creation of a political organization, which would embrace the whole of India and bring together into one body, the several provincial associations and politically conscious individuals scattered over the country. Conditions were ripe for the establishment of a national assembly to give expression to national demands and requirements.

Allan Octovian Hume (1829-1912) had served the Government since 1846 but was shamefully and cruelly removed from the post of Secretary to the Government of India by Lytton in 1879 of holding independent views and expressing them fearlessly. In 1882, he retired from service. He had, early in his career formed

the conviction that the interests of the Indian and the British people were essentially the same and that the administration of India ought to be carried on with equal benefit to both. He had also realized that Pax Britannica had failed to solve the economic problem, that the peasantry was ravaged by the famine and despair, that the then Government as dangerously out of touch with the people and that there was no recognized channel of communication between the rulers and ruled, no constitutional means of keeping the Government informed of Indian needs and opinion. In 1872, he had warned Northbrook of paralysis that was coming over the British dominion. He wrote: "Your Lordship can probably hardly realize the instability of our rule.....I am strongly impressed with the conviction that the fact of the empire is trembling in the balance and that at any movement some tiny scarcely noticed cloud may grow and spread over the land a storm raining down anarchy and devastation." Naturally, in order to avoid a disaster, Hume felt that counter-measures were essential, namely, the organization of a national movement with three objects: "First, the fusion into one national whole of all the different elements that constitute the population of India; Second, the gradual regeneration along all lines- spiritual, moral, social and political, of the nation thus



evolved; and Third, the consolidation of the union between England and India, by securing the modification of such of its conditions as may be unjust or injurious.”

Thus, while the Indian leaders in the different parts of India were moving towards the formation of a political body on a countryside scale, Hume’s enthusiastic support hastened its birth. On March 1, 1883, Hume addressed a letter to the Graduates of the Calcutta University in which he exhorted them to form a Union to organize and to follow well defined lines of action. He asked for fifty men.”with sufficient power of self sacrifice, sufficient love for and pride in their country, sufficient genuine and unselfish heartfelt patriotism”- who would be willing to devote the rest of their life to the cause. He warned that if such men were not forthcoming there would be “no hope for India”. In 1884, Hume in consultation with the Indian leaders, launched the scheme of the Indian National Union with the three objects mentioned above, “to oppose, by all constitutional methods, all authorities high or low, here or in England, whose acts or omissions are opposed to the principles of the Government of India laid down by the British Parliament and endorsed by the British Sovereign.” The organization of the union soon extended over all India to bring Indian opinion in focus. It would appear that Hume discussed the plan of a political conference with the Governor General, Dufferin, and received his approval to proceed with it. Dufferin was anxious to ascertain the real wishes of the people and thought that the conference would be a good channel for such communication. Hume then proceeded to England to take counsel with other well wishers of India. Assured of their help, he returned to India, to participate in the conference convened by the union at Poona from

December 25. As the conference had received support from all parts of India, it assumed the name, ‘Indian National Congress’. Its meeting place was at the last moment changed from Poona to Bombay. The arrangements for the Congress were made by the Bombay Presidency Association. Its meetings were held in the Gokuldas Tejpal Sanskrit College. The delegates- 72 in number, arrived from all parts of India, and W.C. Banerjee, an eminent lawyer of Calcutta, was chosen President. Almost all the leading personalities of the country except Sir Syyed, joined the Congress. The first president of the Congress was an Indian Christian W.C. Banerjee; the second was a Parsi, Dadabhai Naoroji; the third a Muslim, Tyabji and the fourth and fifth were two Englishmen, George Yule and Wedderburn respectively. The sessions of the Congress were attended by representatives of all communities. The Muslim community was divided and a section under the leadership of Sir Syyed Ahmed Khan actively opposed the Congress after 1886. Even then, the number of Muslim delegates increased from 2 at Bombay to 33 at Calcutta and 81 at Madras. In 1890, at the sixth session, there were 156 Muslims out of 702 delegates or 22 per cent.

In 1885, with the first sitting of the Indian National Congress, the whole of India felt throbbing of a new life. It was the most remarkable event in India’s history. For the first time, political unity was sponsored not by a central indigenous or foreign government, but by a group of stout-hearted, forward looking sons of the motherland, hailing from all parts of the country. The assembly in Bombay, took counsel together and deliberated on India’s future.

The politically conscious people of Odisha partook of the nationalist feelings roused



by the formation of the Indian National Congress in 1885. A public meeting, held in the building of the Cuttack Printing Company on 3 March 1886, unanimously approved the resolutions passed in the first session of the Indian National Congress held at Bombay in 1885. In the early stage, the Utkal Sabha of Cuttack, the National Association of Balasore and the Utkal Hitaishini Sabha of Paralakhemundi used to send their delegates to the various sessions of the Indian National Congress. On 29 January 1888, the Utkal Sabha held a meeting at Cuttack, in which the delegates who had attended the Madras session of the Congress explained the objects of the Congress organization and exhorted the people to join it. Another meeting for the same purpose was held at Cuttack on 16 February 1888. Deputed by this meeting, Madhusudan Das went to Kendrapada and exhorted the people to join the Congress. Madhusudan Das was the pioneer in spreading the Congress ideas in Odisha. There were some other Odia intellectuals such as Nanda Kishore Bal, Gopal Chandra Praharaj, Biswanath Kar, Madhusudan Rao, Gokulananda Choudhury, Harendra Narayan Ray Mahasaya, Lokanath Samantaray and Md. Abdul Satar who associated themselves with the early sessions of the Congress. Like most of the early Congress leaders, the early Odia delegates who attended the Congress belonged to the England educated elite class and were moderates in their political outlook.

Sometimes it is observed that the Congress was the child of British Raj. "In its origin, the Congress was an officially sponsored body, intended to act as a safety-valve for the growing discontent in India." The Indian National Congress was founded in 1885. The story of its origin has often been used to substantiate the claim of British

imperialism to be the foster parent of Indian Nationalism. In fact, however, the story of this origin and the contradiction of its subsequent history, afford a striking demonstration of the strength of the forces of Indian nationalism awakening and of the inevitable growth of the struggle against imperialism. The National Congress was brought into existence as an organization through the initiative of an Englishman and under the guidance of direct British governmental policy, on a plan secretly prearranged with the Viceroy, as an intended weapon for safeguarding British rule against the rising forces of popular unrest and anti British feeling.

"The formation of the National Congress represented from the point of view that of the Government an attempt to defeat or rather forestall, an impending revolution." Hume in his official's capacity had received possession of the voluminous secret police reports which revealed the growth of popular discontent and the spreading of underground conspirational organization. He established contact with the Viceroy, Lord Dufferin, an experienced politician, in the early part of 1885, to place the situation before him. It was at this interview, in the headquarters of imperialism at Simla, that the plan of the Indian National Congress was hatched. Hume's own conception of the role of the Congress may here be quoted: "A safety-valve for the escape of great and growing forces, generated by our action, was urgently needed and no more efficacious safety-valve than our Congress movement could possibly be devised." Lord Dufferin's aim to build up through the Congress a basis of support for Government, by separating the 'loyalty' elements from the 'extremist', was very clearly set out in his speech on the demands of the educated classes



in 1886. The calculation of Dufferin was perfectly clear. The first Congress was most dutiful to imperialism.

It is true the Congress was ushered into existence without tumultuous scene of fervid excitement and boisterous enthusiasm which accompany a political revolution. At the first meeting, there were only 72 delegates, but subsequently the number increased. In 1886 the number of its member increased to 406 in 1887, they became 600 in 1888, the number reached to 1248, and in less than two decades the Congress began to draw the attention of the masses. Its door opened to all, and it knew no difference between 'British India' and Princely India, between one province and another, between the classes and masses, between the rich and poor, between towns and villages, between agricultural and industrial interests and between castes and communities. For a long time, however, the claim of the Congress to be considered a national organization was disputed by its critics. Some called it a 'Bengali Congress; other dubbed it 'Hindu Congress'; while some denounced it as an organization of the 'Educated minorities' in the country. But a look into the nature of membership and aims and objects indicated that the Congress was a cosmopolitan organization.

The early resolution and programmes of the congress revealed that it was interested not only in the betterment of one or two particular classes of India but in the uplift of all. It demanded not only political right for the people but economic and social justice too. Although it started as small body to express and not to press the demands of Indians but as the time passed at its every session more and more people began to participate in its deliberations. Its character became quite representative. In the words of G.N.Singh, "the Congress was a national organization and represented all the people of the country. The claim of the Congress to be a national organization was best put by Mahatma Gandhi at the Second Round Table Conference in London when he said: "The Congress is the oldest political organization we have in India.....It represents no particular interest. It claims to represent all Indian interests and all classes..."

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Bargarh, the Rice Bowl of Odisha

Dr. Bhubaneswar Pradhan

Being a rich soil of natural resources and culture,
Odisha is awarded too for its progressive farmers.
The bumper paddy it produces for so many years,
The significant role of Bargarh gives more cheer.

It is actually said to be the rice bowl of the state,
It supplies rice more to prove its place accurate.
The farmers as the true backbone of the society,
Always labor hard to increase rice productivity.

Using scientific methods and equipment in field,
The district too fulfills the target of highest yield.
Odisha becomes top in its range for growing crops,
Groundnut, pulses, vegetables are produced much.

Rice as a vast source of energy for human being,
It gives enough strength to enable us for working.
In the whole state Bargarh establishes place first,
Thanks a lot to farmers for their never ending start.

For quick eradication of hunger and malnutrition,
Their participation no doubt can be a self-devotion.
For the sake of their real liking for the motherland,
We all salute for their progressive and reliable stand.

The hard labor of all these farmers and their family,
The agro products shows increasing trend annually.
In both Rabi and Kharif seasons within every year,
The district produces high yielding is joyful forever.

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The Indian Republic Experience

Girija Shankar Das

A 'Republic' is a state in which supreme power is held by the people and their elected representatives. It has elected head of the state rather than a monarch. In a 'REPUBLIC', the people give power to leaders they elect to represent them and serve their interests. Though India became an Independent nation putting an end to the British rule, on August 15, 1947 it declared itself as a Sovereign, Democratic and Republic State with the adoption of the Constitution of India only on January 26 which is being celebrated across India as 'Republic Day'. At the time of adoption, Indian Constitution was the largest written Constitution in the world and it still continues to hold that title. The Constitution laid down the entire structure for the Republic. This magnum opus remains the backbone of the Indian Republic.

The preamble to the Indian Constitution promises to secure to its citizens:

Justice -Social, Economic and Political.

Liberty – Of Thought , Expression, Belief, Faith and Worship.

Equality – Of Status and Opportunity, and Promote among them all -

Fraternity – Assuring the dignity of the individual and unity and integrity of the Nation.

Interestingly, the Universal Declaration of Human Rights, (UDHR), a milestone in the history of Human Rights was adopted by the United Nations General Assembly on December, 1948. The Indian Constitution was greatly influenced by this document and the drafts imbibed in to our Constitution most of the Human Right Values enshrined in the UDHR Declaration. The Indian Constitution guarantees to its people most basic Human Rights and Freedom mentioned in the UDHR, under part III Rights (Fundamental Rights) are enforceable in a court of law. Probably, no other Republic in this world would have emphasized so much on Human Rights.

A remarkable feature if the Indian Republic is that though being a Federal in form, it acquires a unitary character during the time of emergency. When emergency is declared in India, the normal distribution of powers between the Centre and the State undergoes massive changes. The Union Parliament will be empowered to legislate on any subject mentioned in the state list. This is a unique feature of the Indian Constitution and hence, some jurists refer to our Constitution as "Quasi Federal". Also in the matter of centre – state relations, our Constitution has put out a detailed framework while other Constitutions have only skeletal provisions.



From the inception itself, Indian Republic has adopted adult suffrage without any qualification either of sex, property, taxation or the like. Every men and woman above 18 years of age has been given the right to cast the vote in elections. For conducting free, impartial and fair elections, the Constitution has set up an autonomous Election Commission to supervise and conduct elections. This experiment has been totally successful and made India the world's largest democracy.

India is a country with lot of diversities and mutual distrust and suspicion exists among various groups. To promote a sense of security among the minorities, the Constitution has made special provisions for them. India is also a country of many religions. The Constitution has adopted a secular nature from the inception itself but the word secular was added to the preamble only in 1976 by the 42nd amendment.

Mere enumeration of rights will not serve any purpose. In order to safeguard the Constitution, it has set up an independent judiciary. According to noted constitutional scholar, M P Jain the Supreme Court of India has wider powers than the Highest Court in any other federation. The jurisdiction of the Supreme Court is very broad. It is the general Court of appeal over the High Courts, the ultimate arbiter in all Constitutional matters and also enjoys an advisory jurisdiction. It can hear appeal from any Court or Tribunal in the country and can issue writs for enforcing the fundamental rights. Similarly, the High Courts are also Constitutional Courts and are empowered to issue writs for any other purpose.

American historian and a leading authority on the Indian Constitution, Granville Austin in his prologue to his book, "working a Democratic Constitution", says 'The Indian Constitution is a live document in a society rapidly changing and almost frenetically political. The touchstone for

public, and many private affairs, the Constitution is employed daily, if not hourly, by citizens in pursuit of their personal interests or in their desire to serve the public good. The working of the Constitution so fully expresses the essentialness of the seamless web and so completely reveals the society that adopted it that it's classic work. Austin also says, "The Constitution and its seamless web have met India's needs. The inadequacies in fulfilling its promises should be assigned to those working it and to conditions and circumstances that have defied greater economic and social reform during the shoring fifty years since Indians began governing themselves. The country has achieved greatly against greater odds".

India as a Republic has stood the test of time. We have had wars, insurgencies, communal notes, inter-state disputes and many other issues. However, we have overcome all of these and have only matured as a democracy. The Constitution and its framework which laid down the blue print for the effective functioning of a Republic must be given credit for that.

As another Republic Day approaches. I am reminded of the special message of Dr. Rajendra Prasad the first President of India to his countrymen, on the birth of the Indian republic. He said, "We must re-dedicate ourselves on this day to the peaceful but sure realization of the dream that had inspired the Father of our Nation and the other captains and soldiers of our freedom struggle, the dream of establishing a classless, co-operative, free and happy society in 'his country'. We must remember that this is more a day of dedication than of rejoicing dedication to the glorious task of making the peasants and workers, the toilers and the thinkers fully free, happy and cultured.

Girija Shankar Das, Senior Journalist, Bhubaneswar.



Arise, Awake and Do not stop until the goal is reached

Vision of Swami Vivekananda

Dr. Nirmala Kumari Mohapatra

“Buddha is the only prophet who said, I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is ? He works best who works without any motive, neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world.”

(Vivekananda - His Call to the Nation, P.61)

Swami Vivekananda's early name was Narendranath Datta or simply Naren. Narendranath was born on 12, January 1863 (Monday) in Calcutta (now Kolkata). His mother Bhubaneswari Devi was an accomplished lady with regal bearing. She was deeply religious. Narendranath's father Vishwanath Datta was an attorney-at-law in the Calcutta High Court. He was well-versed in several scriptures of different faiths and religions. His son Naren, the intelligent boy was good at studies, sports and music. In his school and college-career he was distinguished as a good athlete, known orator, - over all a leader. He had interest in spirituality. So he consulted with the authorities of Brahma Samaj. He also met several prominent pundits of different religions.

He admitted Sri Ramakrishna as his Guru. Guru tested the disciple and vice versa. After the passing away of Guru Sri Ramakrishna in 1886, Narendra had to bear a lot of responsibilities. Then he became a wandering monk. He visited various places of historical interest and pilgrimage. Thus he came across many leading personalities like Bal Gangadhar Tilak, Maharaj Ajit Singh of Khetri (a princely State) and so many others. The Maharaj of Mysore gave him the assurance of giving financial support to go to the western regions. Before his foreign trip Narendranath assumed the name - **Vivekananda**.

Swami's journey to America commenced on 31st May 1893 to attend the Parliament of Religions at Chicago. He reached Chicago about the middle of July 1893. To his disappointment he could know that the Parliament of Religions would not held until September. The funds with him would not be sufficient to live and wait at Chicago. So he went to Boston city which was less expensive than Chicago. Accidentally he came in acquaintance with Miss Katherine Sanborn who invited him to be her guest at Boston. Then Miss Katherine introduced Vivekananda with Prof. John Henry Wright of Harvard University. The introduction letter of Prof. J.H. Wright to the Chairman of the



Parliament of Religions was an asset. He wrote about Swamijee - "Here is a man who is more learned than all our learned professors put together." Vivekananda returned to Chicago two days before the commencement of the said occasion. But the address of the committee, providing hospitality for the oriental delegates was lost. Anyway Mrs. George Hale helped him. On September 11, 1893, the long-awaited Parliament of Religions started. Swamijee's turn came for speech. His address on the platform - 'Sisters and brothers of America' was applauded by the vast audience. He spoke on universality. The theme of his speech was vast as sky and deep as the ocean. The audience listened with great respect and appreciation. Swamijee by the by became very famous in USA and England. He founded a Vedanta Society in New York. A large pannel of disciples accepted his words. Prominent figures of the pannel were Captain and Mrs. Sevier, Miss Margaret Noble, E. T. Sturdy and others. Miss Noble later on accepted her new name - 'Sister Nivedita'. She served India and dedicated her life time for Education.

Returning India in 1896 Swamijee founded the Ramakrishna Mission in 1897. The aims ideals of the mission are purely spiritual and based on human-service. Serve man as God is the central point of the mission. So Swamijee served the humanity at large.

Now there stands the famous Belur Math on the bank of the river Ganga. There runs Nivedita Girls' High School. There is Advaita Ashram at Mayavati (Almora). Like these there are several institutes in India and abroad. All are preaching holy spirits of Swami Vivekananda. His inspirations are ever-lasting. He passed away on 4-July, 1902.

His words have strong impact on the humanity. Once he said -

"After so much austerity, I have understood this as the real truth - God is present in every 'jiva'; there is no other God besides that. Who serves 'jiva', serves. God indeed."

(Vivekananda - His Call to the Nation, P.62)

"This is the gist of all worship - to be pure and to do good to others. He who sees Siva in the poor, in the weak, and in the diseased, really worships Siva; and if he sees Siva only in the image, his worship is but preliminary".

(Vivekananda - His Call to the Nation, P.63)

Such a sannyasi - Swami Vivekananda is ever honoured.

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Dhyanayoga

In Yoga Upanishads and Samhitas

Dr. Saroj Kumar Sahu
Sheetal Arya

INTRODUCTION

Dhyana (meditation) is one of the eight limbs of *yoga* as mentioned in Patanjali Yogasutra. The Yogachudamani Upanishad described *dhyana* as one component of *sadanga yoga* (six components of *yoga*). Dhyanabindu Upanishad says that *dhyana* is the fifth *anga* of the *sadanga yoga*. *Dhyana* is performed in *Padmasana* and with *kumbhaka*. The Yogaraja Upanishad says that *dhyana* is one of the four *angas* of *yoga* such as *asana*, *pranasamrodha*, *dhyana* and *samadhi*. It comes under *antaranga yoga*. Swami Satyananda Saraswati says meditation is the vehicle which takes one on the inner trip.

DEFINITION OF DHYANA

“Tatra pratyaya ekatanata dhyanam.”

(Patanjali Yogasutra III/2)

In *dharana* (concentration), the continuous flow of similar mental modifications is *dhyana*.

*“Soham chinmatrameveti chintanam
dhyanam uchyate.”*

(Trisikhibrahmanopanishad - 30)

Dhyana is the perfect reflection of self as absolute consciousness and *Soham*.

The Gheranda Samhita says, one pointed awareness (*ekagrata*) of an object or thought process is *dhyana*.

*Samadhih samata prokta yavad dhyanam
prthak-prthak.*

(Vashistha Samhita 1/37)

The Vashistha Samhita says, *dhyana* is the balanced state of distinct ideas, while *samadhi* is perfect equanimity.

*“Dhyanameva hi jantunam karanam
bandhamokshayoh”*

(Vashistha Samhita 4/17)

Meditation, indeed is the cause of bondage and liberation of all the beings.

*“Dhyanam Atmasvarupasya vedanam
manasa bhavet”*

(Vashistha Samhita 4/19)

Meditation is defined as the true understanding of one's own Self by mind.

*“Soham chinmatrameveti chintanam
dhyanamuchyate.”*

(Yoga Vashistha Sara – 10/24)

“I am that Supreme Self which is consciousness alone and Brahman”, this type of reflection is called as *dhyana* (contemplation).



AIM OF *DHYANA*

Swami Satyananda Saraswati says that the aim of meditation is to still the ever restless mind and make it one pointed. This is in fact the aim of yoga to allow one to meditate while being involved in worldly activities. During meditation a link is made between the higher regions of mind.

TYPES OF *DHYANA*

In Trisikhi-brahmanopanisad *Mantra – bhaga*, it is described that *dhyana* on Paramatma and Vasudeva is of two types - *Saguna dhyana* and *Nirguna dhyana*. Both the *dhyanas* lead to *mukti* (liberation). In Yogatatva Upanishad, two types of *dhyana* are described - *Saguna dhyana* and *Nirguna dhyana*. As per Brahmasutra three types of *dhyana* are there - *Nirguna dhyana* (Unconditional or attribute less meditation), *Saguna dhyana* (Conditional or qualified meditation) and *Pratika dhyana* (Symbolical or Idolatrous meditation). In Gheranda Samhita three types of *dhyana* are described - *Sthula dhyana* or *Murtimaya dhyana* (Gross or Physical meditation), *Yotir dhyana* or *Tejomaya dhyana* (Meditation full of light) and *Sukhsma dhyana* or *Bindumaya dhyana* (Subtle meditation). *Yotir dhyana* is 100 times superior to *Sthula dhyana*. *Sukhsma dhyana* is one lakh times superior to *Yotir dhyana*. *Sukhsma dhyana* is the real meditation. Another three types of *dhyana* are also described in Gheranda Samhita - *Bahiranga dhyana* (External meditation), *Antaranga dhyana* (Internal meditation) and *Ekachitta dhyana* (One pointed meditation). In Vashistha Samhita two types of *dhyana* are described - *Saguna dhyana* and *Nirguna dhyana*. *Saguna dhyana* is of 5 types such as to contemplate on Lord Narayana on eight petaled lotus of heart, to imagine Vaisvanara on middle of lotus of heart, concentrating on own Self on middle of eyebrows,

imagination of one's Self in the form of child within the lotus of heart and meditation on solar plexus and to contemplate upon the golden *Purusha* in its middle illuminating the whole world.

Swami Satyananda Saraswati says about two types of meditation – passive and active. Passive meditation is the aim of sitting in one pose and performing a meditational practice. Successive passive meditation will automatically lead to active meditation. Active meditation is that which occurs one's daily duties when one walks, talks, eats and so on. Active meditation can be developed by performing the passive meditational practices and by developing one's self identity, as well as performing the techniques of *karmayoga* and *bhaktiyoga*.

OBJECTS OF *DHYANA* (*LAKSHYA*)

In *Sthula dhyana* the object of meditation is *Guru* or Deity. One meditates on the physical form of one's *Ishta deva* or deity. In *Yotir dhyana* it is *Brahman* or *Prakriti* as a mass of light. One meditates on or visualizes the brilliant flame form of *Brahman*. In *Sukhsma dhyana*, *Brahman* (Absolute) in the form of *Bindu* or *Kundalini Shakti* is the object of meditation.

The Svetasvatara Upanishad says that a spiritual seeker should seek the grace of *Savita*, the source of the whole world and concentrate on that eternal *Brahman*. The object of meditation should be the Cosmic Self (both *Saguna Brahman* and *Nirguna Brahman*). The Yogakundali Upanishad says that *Atma* should be visualized and meditate upon. It is merely the size of thumb and like the light of lamp placed inside a pot. It shines like a light of lamp placed in a pot. The objects of meditation as described in Trisikhi-brahmanopanisad are *Vasudeva*, *Paramakasa* (great ether, who shines for ever



with the light of crores of Suns, as sitting in the lotus of his own heart), *Viswa Roopi* (one who is of the form of universe, who has several forms, several faces, several planks with several armaments, several eyes which shine like crores of suns, several colors and who is peaceful and also very angry). The *Yogi* should meditate on that indestructible matter which shines like God's grace in the centre of the heart, on that ultimate truth which is beyond *Turiya*, on that Sun who is the form of wisdom which is immeasurable and unending, on that being who is like a shining lamp in a windless place and on that being who is like the shine of unprocessed gems. The *Yogi* should be able to see and experience the shine of that *deva* with the universal macro or micro form or at least a small portion of him in his lotus like heart. As per Siddha Siddhanta Paddhati, three places of meditation (*lakshya*) are identified with Moon (Head), Sun (Heart) and Fire (Genitals).

PRANAVA DHYANA

As per DhyanaBindu Upanishad, the one *Akshara* (letter *OM*) should be contemplated upon as Brahman. One should contemplate on *Om* as *Isvara* resembling an unshaken light (*sthira dipa*), as of the size of a thumb (*Angustha matra*) and as motionless. It says during *puraka* (inhalation) one should meditate upon Mahavishnu at *Nabhi sthana* (navel). During *kumbhaka* (retention) one should meditate upon Brahma at *hrd sthana* (heart) and during *rechaka* (exhalation) one should meditate upon Shiva at *lalata sthana* (between the two eyebrows).

PLACE FOR DHYANA

The stillness and calm of nature acts as a perfect setting for the practice of meditation. One should face north or east to take advantage of favorable magnetic vibrations. It is best to have a

special room for meditation which should be clean and tidy, free from distracting vibrations and associations.

ASANA FOR DHYANA

The meditation *asanas* are *Sukhasana* (Easy pose), *Ardha Padmasana* (Half-lotus pose), *Padmasana* (Lotus pose), *Siddhasana* (Accomplished pose for men), *Siddha Yoni Asana* (Accomplished pose for women), *Swastikasana* (Auspicious pose) and *Dhyana Veerasana* (Hero's meditation pose).

PRANAYAMA FOR DHYANA

Pranayama serves as a basis for many types of mediation. Those *pranayamas* are *Nadi sodhana pranayama* (psychic network purification), *Ujjayi pranayama* (The psychic breath), *Bhastrika pranayama* (Bellows breath), *Kapalabhati pranayama* (Frontal brain cleansing breath) and *Bhramari pranayama* (Humming bee breath).

MUDRA FOR DHYANA

Mudras meant for meditation are *Jnana mudra* (Psychic gesture of knowledge), *Chin mudra* (Psychic gesture of consciousness), *Khechari mudra* (Tongue lock), *Shanmukhi mudra* (Closing the seven gates), *Akasi mudra* (Awareness of inner space), *Vajroli mudra* (Thunder bolt attitude), *Sahajoli mudra* (Spontaneous psychic attitude), *Shambhavi mudra* (Eye brow centre gazing) and *Agochari mudra* or *Nasikagra drishti* (Nose tip gazing).

BANDHA FOR DHYANA

Bandhas meant for meditation are *Jalandhara bandha* (Throat lock), *Moola bandha* (Perineum contraction), *Uddiyana bandha* (Abdominal contraction) and *Maha bandha* (The great lock).



DHYANA AND RELATED CHAKRAS

In *Sthula dhyana*, *Anahat* and *Sahasrara chakras* are activated. But the *Mooladhara* and *Ajna chakras* are activated in *Yotir dhyana*.

PRACTICES OF DHYANA

There are different practices of *dhyana* such as *Japa yoga*, *Mantra Siddhi yoga*, *Ajapa japa*, *Yoganidra*, *Antarmouna*, Inner visualization, *Trataka* and *Antar trataka*, *Nada yoga*, *Prana vidya* and *Kundalini kriyas*.

BENEFITS OF DHYANA

***Dharanabhirmanodhairya jati caitanyam
adbhutam***

(Yogachudamani Upanishad -110)

The Yogachudamani Upanishad says that one enjoys *chaitanya* (lightened state of consciousness) during the practice of *dhyana*.

***“Sagunam dhyanam etat syat animadi
gunapradam,***

***Nirgunadhyana yuktasya samadhischa
tato bhavet.”***

(Yogatattva Upanishad – 105)

The Yogatattva Upanishad says that *dharana* on *Akasa tatva* for *six ghatikas* (two hours twenty four minutes) leads to *Saguna dhyana* which gives different *siddhis*. *Nirguna dhyana* leads to *Samadhi* within twelve *ghatikas*.

***“Jadi sailasama papam bistirnam
bahuyojanam,***

***Vidyate dhanayogena nanyobhedah
kadachana.”***

(Dhyanaabindu Upanishad -1)

As per Dhyanaabindu Upanishad, *dhyana yoga* is the destroyer of *papa* (sin). The one *Akshara* (letter *Om*) should be contemplated upon as *Brahman* which is called *Pranav* meditation. The Svetasvatara Upanishad says if one keeps on meditating on the cosmic Self after death, he attains the third state, the state of over lordship that is he becomes one with *Isvara*. It says that if one meditates on *Saguna Brahman*, he becomes one with *Isvara*. This is called *karma mukti* (gradual liberation). If one meditates on *Nirguna Brahman*, he gets immediate liberation. It says that concentration on the eternal Brahman will save him from being drawn into public welfare activities and being shackled by this world. In Trisikhi-Brahmanopanisad it is said that both *Saguna dhyana* and *Nirguna dhyana* lead to *mukti* (liberation). If a *Yogi* is able to meditate, his mental preoccupations will be completely calmed down. He would have salvation in his grip. All the occult powers like *Anima* would be very much within his reach.

***“Dhyanaena Atmani Pasyanti kechit
Atmanam Atmana”***

(Bhagavad Gita - 13/24)

As per Bhagavad Gita, *dhyana* (meditation) is better than *jnana* (intellectual knowledge) and *jnana* is better than *abhyasa* (practice).

“Dhyanat Pratyaksha Atmani”

(Gheranda Samhita 1/11)

The Gheranda Samhita says, by *dhyana* one can get *Pratyaksha Atman* (self realization). It is becoming one with the soul or higher self.

***“Atma sakshat bhavet jasmat tasmad
dhyanam visisyate”***

(Gheranda Samhita 5/22)



Dhyanayoga is a most precious knowledge by which, there is direct perception of the Self.

**“Dhyanameva hi mohshasya
mahamargastapodhana”.**

(Vashistha Samhita 4/54)

Meditation alone is the highway to salvation.

HEALTH BENEFITS OF DHYANA

Swami Satyananda Saraswati says meditation implies relaxation, both physical and mental. It acts as a holistic treatment for disease. It is a most powerful way of controlling physiological processes and also of controlling physiological reactions to psychological events. During meditation there is a slowing down of the metabolism, for there is a sharp reduction in oxygen consumption and carbon dioxide output. The reduced metabolic rate is due to the control over the involuntary nervous system output which one develops through meditation. Meditation has a noticeable influence on blood pressure, which drops much lower than normal both during and after meditation. The heart rate also slows down. Blood flow increases during meditation. During meditation the activities of the sympathetic system are reduced and therefore constriction of the blood vessels is automatically decreased, resulting in a greater flow of blood. It is the sure way to counteract different states of mind such as pessimism, depression and tension. During meditation one experiences a feeling of no anxiety.

CONCLUSION

Swami Rama says those who practice meditation regularly and systematically as instructed by the teacher get into the mood of meditation easily. The more one meditates the

more one gets the power of penetration and one pointedness of mind and finally the power of introspection. Swami Shivananda Saraswati says that meditation allows us to see things as they are, without the masking veil of our likes and dislikes, without fear or hope'. Swami Satyananda Saraswati says that the culmination of meditation is self-realization. It makes us conscious of connection between the outer and inner life and leads to spiritual happiness and peace. Sustained meditation leads into *Samadhi* which is the highest state of meditation. The Trisikhi-Brahmanopanisad says that one has to understand that the realization of the universal truth of the unity of *Jeevatma* (Soul) and *Paramatma* (God) which is that “I am *Brahman* and *Brahman* is me” is the real state of *Samadhi* which is an enlightened state of meditation where all the thought process are unified with God. That man becomes *Brahman* and he does not take another birth.

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Tourism Prospective of Smart City Bhubaneswar on Buddhist Cultural Heritage

Dr. Anam Behera

Cultural heritage is the legacy of physical science artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Tangible cultural heritage includes buildings, historic places monuments, work of art and artifacts. Cultural heritage is an expression of the way of living developed by community and passed on from generation to generation including customs, practices, artistic expression and values, it can be tangible or intangible cultural heritage. Bhubaneswar being a smart city attracts attention of people across the world. This is the only city of India selected for competition in the smart city of the world. Besides Bhubaneswar has many distinction in its name. The outskirts of the city bears the testimony of the Asokan inscription at Dhuli dated to 3rd century B.C., Sisupalgarh dated to 3rd century B.C to 4th Century A.D, Khandagiri Udayagiri Jain monument belong to period of Kharavel dated to 1st century B.C and temples within the urban area of old town paves the way for Bhubaneswar to be known as temple city of India. These temples are representing its evolution from early, formative and mature phases, extending 6th century A.D to 12th century A.D. Very recently many heritage sites have come to

limelight by way of exploration and excavation. Though these sites are earlier mentioned by N.K Sahu, R.P. Mahapatra and others, were not publicized widely about their potentiality as heritage sites and tourism possibilities. Due to this lacuna public awareness is in its zero level. Rays of hope raise to have a Buddhist circuit in the Bhubaneswar with announcement of honorable minister. According to Shri Ashok Chandra Panda the then tourism minister, Government of Odisha, with direct international flight starting from Bhubaneswar to Kuala Lumpur the state is now focusing on promoting Buddhist tourism in the state. The much awaited connectivity to Kuala Lumpur will bring Odisha in the Buddhist tourism map, especially South Asian and South East Asian countries. Odisha Tourism has also proposed a 100 crore project for developing the Buddhist circuit of Odisha under the Swadesh Darshan scheme of Central Government.¹ The construction of the Peace Pagoda at Dhuli by Buddhist Nippon society, in 1972 helps a lot for the development of tourism. If there would be Archaeological excavation and construction of new structure along with other tourism related infrastructure at Aragada, Kirkimundia and Labanagiri, then these Buddhist heritage sites on the Daya valley will be another Buddhist circuit



in the tourism map of Odisha like Diamond triangle –Lalitagiri, Ratanagiri and Udayagiri on the Chitrotapala river belt.²

On the Aragarh hill the fragmentary Buddhist sculptures such as votive stapes, large number of railing posts along with fragmented Buddhist image scattered around the double storey Buddhist temple. The lower one is rock cut and upper one is structural. To the north of the rock cut temple there is a large burial mound. Beneath the mound there is a structure may be a Buddhist stupa.³ After excavation at Aragarh by Odishan Institute of Maritime and South East Asian Study, Culture Department, Government of Odisha in 2016, the earlier assumption came true. Presently work is going on. No doubt this site would be one of the best Buddhist heritage as well as tourist spot in future.

Similarly there is a mound on top of the Labanagiri hill. This mound contains several object of archaeological interest such as a very small *Amlaka*, some sand stone railings pillars with and without sockets and an exposed structure of laterite stone which came to light when it was excavated by a priest for construction of a temple in 2004. In 2010 the same priest excavated the mound by bulldozer and unearthed an elliptical structure. This having a secondary overlap square structure on it, indicates two cultural phases of construction of two different period. The elliptical structure of Labanagiri hill is situated in the east and west orientation. Diameter of this structure is 59.20 meters, length is 22.½ meter, widths 10.50 meter in middle and height is about 1 meter. Half portion of the original structure is covered with a secondary construction on it. The secondary construction is a three layer square structure measuring 10.50 meters, in each side with big

laterite stone of 1.45 meters and thickness of the wall is 1.45 meter. It is not arranged properly and symmetrically. It is believed that the subsequent secondary construction was made out of the material of the original structure. Thus the entire floor is divided into two parts by wall, the floor is paved with laterite stone in western portion, whereas the remaining part in eastern side is without pave. A small portion like half moon shape of original structure is visible below the secondary construction in west side. 11.50 meters of original structure with apsidal end having nine pillar (all are broken) in its edge is visible in eastern side. The remaining pillars are covered under the secondary construction. It is evident from the northern side where two pillars are covered with the laterite wall which was constructed later on. So it is clear that the entire edge of the elliptical structure contains pillar around it. As the nine pillars are situated with equal distance of 1.95 meters from one another, it is obvious that the 59.20 diameter structure has 28 numbers of pillars. There are six pillars (all are broken) found within the paved floor with equal distance from each other and remaining pillars are not found there. The pillar within the floor creates a rectangular shape. There is a corridor of 2.40 meter between outer and internal pillar framing a Pradakshina Patha like apsidal Buddhist chaitya.⁴ If a conjectural reconstruction of the Buddhist chaitya can be made then it will be center of attraction by both local and foreign tourists because this place has a natural scenic beauty and located in the center of the extended city, midst of Dhauli and Kirkimundia in east, Khandagiri Udayagiri in the north and Aragarh in the south and also famous chalcolithic site Harirajpur, Suabarei closely situated from this site. In surrounding area having Gopinatha temple of Kakudia, Somanatha temple Budhapada,



Punchagaon Jaina temple. The site Labanagiri has a newly constructed temple (2016) which will be another place of tourist attraction.

A stupa was located on the top of Kurkimundia on the right bank of the river Daya near the village of Kakudia, on the Jatni-Pipili road of the Pipili block of Puri district about 20 k.m. from Bhubaneswar. The hillock once contained a brick structure of a Buddhist stupa.⁵ The foundation of the structure descended in three terraces which are clearly visible on its southern side and the above portion of the structure was originally surrounded by an enclosure. The enclosure was consisted of up-rights and railings several pieces (more than two hundred) which are lying scattered on the top of the hillocks. The up-rights have sockets to receive the cross bars. They are unfortunately devoid of any decorative sculpture or the faces. The foundation of the original shrine is only visible in the debris. It was built of burnt bricks of large sizes. On the middle portion, to the east side of the hill, is a large plane space. The surface of the space contains grey and red ware pottery and burnt bricks. Besides these, the foundation of the monastery is also clearly visible.⁶ A modern shrine dedicated to Kurkesvara Siva has been erected on top of the Buddhist ruins. Foot region of the hill have beautiful step well worth to seen the arrangement made to draw during summer. While exploration of the hill in March 2017, by the students of Ancient Indian History, Culture and Archaeology, Utkal University found a fine piece of Buddhist sculpture in a fragmented sand stone having picture of railing. This finding substantiate the finding of huge railings at the site. The Buddhist triangle of Odisha Ratnagiri, Lalitagiri and Udayagiri once found with ruined mound not known to people. After the excavation these three places became famous site in Buddhist

world. However it is not viable as tourist spots to attract tourists because of its distance from state capital. Four sites such as Dhauli, Labanagiri, Kirkimundia and Aragar if developed as Buddhist tourist circuits it will be vibrant tourist sports within the new enlarged smart city of Bhubaneswar, glorify as cultural center in addition to Bhubaneswar as temple city.⁷

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A New Year Resolution : Let's Make Odisha the Numero Uno Accident-free State of India

Santosh Pattanaik

Road traffic deaths have reached alarming levels across the world, with 1.35 million people dying in traffic accidents every year. but India's road safety is the worst on record. If other countries are to go by, strict vehicular regulations play a significant role when it comes to road safety. European nations like Norway, Sweden and Switzerland all have less than 4 accidents per 1,00,000 people (in India it is 16.6) because of proper implementation of regulations that reduce deaths due to traffic accidents. As per the Report 'Road Accidents in India, 2018' released by the Ministry of Road Transport and Highways, as many as 1,51,471 persons were killed in 2018 as against 1,47,913 in 2017. Although WHO report argues that the numbers are understated and that India might be losing more than 2,99,000 people each year. India accounts for about 2% of motor vehicles globally, yet it's responsible for more than 11% of road traffic deaths. Since 2008, India has maintained questionable distinction of being world number one in road crash deaths. In 2015, India became a signatory to Brasilia Declaration on Road Safety, where it committed to reduce 50% of its road crash deaths by 2020. But even after 2015, full scale of problem in India is still unacknowledged.

Miles to Go :

Although the government has been implementing a multi-pronged road safety strategy based on Education, Engineering (both of roads and vehicles), Enforcement and Emergency Care, consisting inter-alia of setting up Driving training schools, creating awareness, strengthening automobile safety standards, improving road infrastructure, carrying out road safety audit etc. the magnitude of road accidents is still at an all-time high. A major initiative of the Ministry this year in the field of Road Safety has been the passing of the Motor Vehicle Amendment Bill 2019 which focuses on road safety measures that include, inter-alia, stiff hike in penalties for traffic violations, computerization/ automation of vehicle fitness and driving tests, recall of defective vehicles etc.

Its Magnitude in Odisha :

Coming to our State, as many as 18,683 people died in road accidents in the last four years in Odisha, Replying to a question, the Transport Minister Padmanabha Behera told the state Assembly that 4,463 people were killed in 10,532 accidents in 2016 and 4,790 deaths occurred in 10,855 accidents in 2017. A total of 5,315 people



died in 11,262 accidents in 2018 and 4,115 deaths in 8,203 accidents till September 2019.

Steps Taken by Odisha Government :

Odisha government has taken several steps to curb road accidents in the state. While driving licenses are cancelled for violating the motor vehicle rules as per the direction of the Supreme Court, the government has deployed 37 interceptors with speed detection radar and breathe analyzers to punish the drunken drivers. It has collected Rs 13.85 crore as fine in September and October, 2019 after the implementation of the Motor Vehicles (Amendment) Act, 2019 in the state. The state government is working to appoint more traffic constables to deal with rampant traffic road violations and accidents. With a view to improving the road infrastructure, the state transport department plans to identify the reason behind each accident that happens in the city and will then work around the problem to fix it. The department has requested all stakeholders to come forward in support of this road safety campaign. In addition to this, a web-based application is also being developed by the state transport department to gather information regarding road accidents occurring across the state. Named the Road Accident Management Information System (RAMIS), the application will be integrated with a mobile App to enable people to alert the department about accidents and track the police action.

Initiative by Commissionerate Police :

Concerned about the increasing number of road accidents in Odisha, on the occasion of 29th National Road Safety Week, the Commissionerate Police on April 28 launched a

year-long campaign to sensitize people about the five golden rules of road safety : use of helmet by both rider and pillion, both driver and person on the front must wear seatbelt, not to drink and drive, not to drive above the speed limit, and not to use mobile devices while driving. All traffic personnel, constables, along with the Commissionerate police and officials from the Regional Transport Office (RTO) will work in sync to tighten the enforcement of road safety rules to rein in erring motorists. The focus of the police is now more on curbing offences such as rash and negligent driving, over speeding, riding a two-wheeler without a helmet, jumping the traffic lights, use of cellular phones while driving or riding, drunken driving and overloading.

Odisha to adopt Tamil Nadu Model :

Wary of the alarming road accidents in Odisha, the state transport department has decided to learn the road safety skills from Tamil Nadu that successfully brought down the fatality rate last year. A team would visit Tamil Nadu to understand and examine their safety measures that helped them reduce the fatality rate and if feasible, Odisha would adopt their best practices. Earlier this year, the Supreme Court-appointed three-member Road Safety Committee led by retired Justice K.S. Radhakrishnan praised Tamil Nadu's efforts in reducing fatalities in road accidents. According to the National Crime Records Bureau, out of 1,47,913 accident deaths in 2017 across the country, 16,517 took place in Tamil Nadu. In other words, the state accounted for nearly 11% of all road fatalities in the country. In the following year, the number of deaths fell to 12,213. This is a drop of 24.39%. Such substantial decrease has been possible due to the concerted efforts of all the critical stakeholders,



including : The police department, which seeks to enforce the rules; The health department, which seeks to ensure that systems are in place to deal with emergency trauma care and helping people access these critical services; The transport department, which seeks to ensure quality in providing licenses and fit vehicles; The highways department, which seeks to oversee the conditions on the road and transport department deciding on who obtains a vehicle and whether it receives a fitness certificate. In all these avenues, policy decisions were being taken based on rigorous data analytics. In addition to this, the reason why Tamil Nadu succeeded was that all stakeholder departments worked as an integrated entity, particularly at the field level.

Role of Citizens :

While governments both at the Centre and the States have taken various measures, the citizens too, have a greater role in mitigating this ever increasing problem by strictly adhering to the Traffic Rules. The number of vehicles on the road has steadily increased throughout the 20th century, and with it, the number of traffic-related injuries and fatalities. A substantial portion of traffic related deaths can be attributed to one or more drivers not obeying traffic laws. Despite going a long way to discourage dangerous driving - traffic laws, fines and penalties cannot make all drivers obey the rules. Motorists frequently break the rules of the road through deliberate disregard or simply by not paying attention. As traffic laws have evolved, so too has the way in which they are enforced, and the penalties incurred by failing to obey them. Studies have proven time and time again that drivers are more likely to abide by the rules if they fear punishment and less likely to if they believe they can get away with it. As a result, traffic laws are now strictly enforced, with each

state's government having a dedicated department for the enforcement of traffic rules and regulations. Most traffic law violations are "strict liability" offenses rather than crimes, for which the offender is issued a ticket. This means that a motorist can be found guilty and punished without having to be tried in criminal court. Such violations include: Speeding, Illegal parking, Failure to stop at a "STOP" sign, Driving with a broken headlight, using mobile phone while driving, not using helmet / seat belt etc. While these are not considered criminal acts, the punishments associated with them can be severe – particularly when the misdemeanor has endangered other road users. Depending on severity and whether it is a first time or repeat offense, the penalty for committing a traffic violation may include: a fine, a permanent or temporary driving ban, points added to your license (which accumulate and may result in loss of your license), Some more serious traffic law violations, such as driving under the influence (DUI), can result in criminal charges and imprisonment.

Relevance of Traffic Laws :

The evolution of the automobile has led to the rapid development of traffic laws and road rules, many of which are continually being adapted and fine-tuned to suit our nation's ever-growing transportation system. Without rules of the road, the entire country would descend into chaos in a matter of hours. Traffic laws are enacted and implemented to protect the public and maintain order on our nation's roadways. Traffic laws are important because they keep people safe. A motor vehicle is a dangerous and deadly weapon in the wrong hands. The safety of all road users depends on all motorists following a precise set of rules. Traffic laws dictate the speed you must travel at, the maneuvers you can make, where



you can and cannot drive and how you must drive in certain situations. In an ideal situation, traffic would flow in a continuous and orderly manner, to allow the maximum number of road users to move through a stretch of roadway in the shortest possible time. Traffic laws, traffic control devices and the layout of a road are designed to keep traffic flowing smoothly, efficiently and safely.

Optimizing traffic flow is a Teamwork :

Despite the steps taken by the Central and State governments to optimize traffic flow, “ideal” traffic conditions rarely occur. As every vehicle on a roadway is operated by an individual person, with free will and a unique driving style, things do not always run as smoothly as they should. When it comes to traffic flow, every choice an individual motorist makes matters. The actions you take while driving can either work to keep the entire transportation system running smoothly or disrupt it for everybody. Inconsiderate drivers often speed or behave in an otherwise irresponsible manner, as they assume it will help them to reach their destination sooner. In fact, these actions impede traffic flow and may very well lead to delays. By driving too fast, and too close to other vehicles or maneuvering unexpectedly, you may force other motorists to do the same, which would then disturb further vehicles. The selfish actions of a single driver can have a domino-effect and disrupt traffic flow for hours, across many miles of roadway. Optimizing traffic flow is the responsibility of all drivers – it requires teamwork. Traffic laws are put in place to give traffic flow the best chance of running smoothly but to make sure that happens, you must follow the rules, communicate with other road users and treat other drivers courteously. When all drivers obey the law and behave respectfully, everyone benefits from

a safer and less-stressful driving environment. As drivers, we must keep ourselves safe and on the right side of the law by driving with caution, knowing the law and paying attention to traffic control devices. Remember that you can control your own actions, but you cannot predict how other drivers will behave. Never assume that motorists around you will follow traffic laws to the letter. So, better to be vigilant, at all times.

Develop Effective Communication Skills :

If you wish to become a responsible driver and avoid penalties, developing effective communication skills is of paramount importance. The communication tools at your disposal are: The horn, Signal lights, Brake lights, Hazard lights. Using these devices, motorists can warn road users around them whenever they wish to change their driving behavior. Any abrupt alteration in position or speed will take other drivers by surprise and disrupt the flow of traffic, if not properly communicated beforehand. Remember that each of these in-built communication tools was designed with a specific purpose and should not be activated for any other reason. Drivers rarely switch on their turn signals or hazard lights without due cause, though the horn is often over-used. Sounding your horn can often do more harm than good, as it will startle other drivers and could cause them to stop, swerve or take another action that negatively affects the vehicles around them. Always use your horn sparingly.

Practice courteous driving :

Becoming a courteous driver is more than simply being nice to other drivers on the roads, though that is one of its fundamental aspects. Driving courteously benefits everybody using the road transportation network – yourself included – and makes the roadway a safer place. Courteous



drivers respect the rules of the road and the needs of every driver using them, above their own personal desire to reach their destination as soon as possible. To drive courteously, motorists must:

1. Signal their intentions and follow through in a timely manner. You will confuse other drivers by forgetting to deactivate a signal or canceling your indicator before following through with the maneuver. This can be just as disruptive as failing to signal your intentions at all.
2. Maintain adequate space around your vehicle and make yourself as visible to other road users as possible.
3. Be patient with other road users. Some motorists will drive more hesitantly than others, such as learner drivers and older adults. Do not tailgate, sound your horn or express frustration in any other manner around these drivers, as this may upset them and worsen the situation.
4. Not react to discourteous drivers. If another motorist cuts in front of you or otherwise behaves in an inconsiderate manner, do not reprimand them by sounding your horn, gesturing or shouting.
5. Let other vehicles out. Where possible, allow other drivers to merge into your lane by holding back slightly to give them space. Always yield to Ambulances, buses and other public transport vehicles seeking to pull out into the roadway.
6. Avoid holding people up. If you are travelling slower than the road users around you, be mindful of the vehicles behind you and move over to let them pass where possible.

Sometimes, other drivers will insist on overtaking you even when you are travelling at the speed limit. Do not try and prevent them from over taking you, as this will simply make the maneuver more dangerous. When a heavy or slow-moving vehicle is attempting to pass you but taking a while to complete the maneuver, reduce your speed slightly to allow them the space to pass.

7. Abide by all road rules, always. Follow the instructions given by traffic control devices, avoid illegal parking, do not block alleys or driveways. Practicing courteous driving will help everybody reach their destinations on time. Whenever possible, leave yourself more time than you need to complete your journey. It is far easier to be calm and courteous when you are not worrying about being late !

What you must follow :

Regardless of the law, operating a cell phone or similar communication device while driving is a bad idea. An alarming number of accidents and collisions happen because a driver was talking on the phone, texting or otherwise distracted by their cell phone. Wearing your seat belt / helmet is not optional – it is required by law. The risk of being injured or killed in a crash sky-rockets for any driver or passenger not wearing a seat belt / helmet. The speed at which we drive has an enormous influence on traffic flow and public safety. Choosing a safe and appropriate speed at which to drive is not simply a matter of sticking within the legal speed limit. Drivers must always keep in mind that speed limits are set with ideal driving conditions in mind. If motorists on a roadway are exposed to greater-than-usual risk, they must lower their speed to a safe level or risk



prosecution for dangerous driving. The practice of passing other vehicles is risky at the best of times and can be incredibly dangerous if executed incorrectly. Before passing any vehicle, drivers must check road signs, pavement markings to make sure passing is allowed and there's enough space to execute the pass, communicate their intention to pass using indicator lights or hand signals.

Road Safety is a complex issue in a highly populated country like India. Road infrastructure is bearing far more traffic than it can bear, leading to traffic jams, congestion and accidents. The onus to improve this scenario lies equally on citizens as well as the government. For realizing

the dream of road safety, both the sides have to play their respective roles effectively - initiatives only from one side will not yield any positive results. Both sides should also ensure that their efforts complement each other. Finally, just remember : **The moment you save by speeding may be your last. Let's vow to be responsible and cautious drivers.**

Happy Driving, Happy New Year.

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OUR SINCERE OBEISANCE



Eminent Singer Sunanda Patnaik





Life is Valuable, Safety makes it precious

DISCOM Safety Saves Lives

Golak Bihari Sahu

ODISHA is a State of growth and prosperous and citizen centric in all the services. “**Electricity**” considering as **Next to Oxygen**, has been given more emphasis for social and economic development in this modern age. At present Odisha Electricity network comprising of 176258 km of LT lines, 140851 km of 11 kv lines and 13,822 km of 33 kv lines supplies electricity to more than 96 lakh families in the state. Among the four (Electricity distribution companies) DISCOMs in the state, CESU is the largest one. The Central Electricity Supply Utility of Odisha (CESU) is providing electricity services to about 27 lakh consumers in the central part of Odisha covering nine districts viz: Cuttack, Jagatsinghpur, Kendrapara, Jajpur, Angul, Dhenkanal, Puri, Nayagarh and Khordha. As the electrical safety is a priority in this DISCOM for saving human lives, hence, it takes different precautionary measures relating to electrical safety during customers services as well as in maintenance work.

The accident is a word of fear and its victims are both human beings and animals on the

Earth. As per National Crime Record Bureau (NCRB) data for the year 2016, more than 4 lakh human lives lost every year due to various accidents at National level. Among them more than 10,000 lives lost only due to electrical accidents, which shows daily loss of 25 to 30 human lives by coming contact with the electric lines and installations. CESU has no exemption in electrical accident and this is happening due to over-confidence of employees, bad workmanship and working with alcoholic stage. The present accident analysis shows that 21% of accidents are for unauthorized interference with CESU’s network by public, 21% for non adherence to (Safety Operating Procedure) SOP, 24 % for violation of safety provisions by Public, 15% for inside consumer premises, 11% for lack of maintenance, 6 % for snapping of conductor and only 2 % for accidental by direct contact. The recent report of Govt. of Odisha shows 26% electrical accidents happens in LT network and 68 % happens in 11 kv network.

The number of CESU staff lost their lives during electrical accident for the year 2014 to 2017 are given below for information.

Years	2014	2015	2016	2017
No. of CESU staff	5	4	2	0



The data shows, there is decreasing number of employees fatality only by educating and re-engineering of field employees through electrical safety meetings organized regularly at all the sections and 20 electrical distribution divisions under CESU. In the same way, the figure of non fatal accident is also decreasing in the year 2017 as compared to previous year. The different electrical accidents have been analyzed by the Safety Cell of Head Office and in most cases the employees are not obeying the safety rules and are found to be working without safety protective equipments during execution of the job work as well as doing the work without the knowledge of JE/SDO. Further the accidents were also occurred due to over-confidence of employees and also due to taking up work in inebriated condition.

"To make every workplace a safe working place" is one important point placed in the mission of this organization. So, CESU is taking care of its field employees by providing special C&D Training of Ministry of Power and organizing electrical safety meetings at Sectional level to divisional level. Since 2009 till date total 4150 nos of field employees (i.e 80 % of total employees) have been inducted training for their skill development and to develop attitudes. More than 500 trainees have been provided each with safety Helmet, Gloves and screwdrivers etc. during such training. Further, the mock drill of SOP and first aid practices by the field staff with the proper supervision by safety officers is a regular event in all the field offices leading to avoid electrical accidents. This proactive action have resulted in creating safety awareness among the employees for their self and also, for public at large.

To mark the **National Safety Day & Week**, the employees of electrical utilities are to be involved directly to get proper result. Accordingly, CESU organized **SLOGAN and ESSAY CONTEST** among the employees to enhance their knowledge, which help them to change their attitude towards electrical safety and to explore their inner voice to make the workplace a safe zone. Out of the participants, the best three winners of above contest were considered and felicitated at head office to motivate others to know about electrical safety. The main motto of this contest is to make CESU accident free zone. Besides this, the division(s) doing best in the safety practice / avoiding electrical accidents are being felicitated by the organization.

Safety Achievement of CESU for the year 2015 : At the beginning, three Electrical Engineers from NED, Nimapara and NED, Nayagarh have created safety awareness widely and followed the best safety practices by the employees.

Safety Achievement of CESU for the year 2016 : The field employees realized the importance for use of Personal Protective Equipments (PPE), Safety tools as well as adherence to SOP during execution of different work, availing & returning of shut down. One Line staff from KED, Khurda followed the SOP and saved the lives of three co workers with him. The safety practice and efforts of the employees of CDD-2, Cuttack made the division **"Zero Electrical Accident reported Division"** for the year 2016.

Safety Achievement of CESU for the year 2017 : **No Employee Fatality** due to electrocution in all the Divisions . CESU is proud of the Employees of CDD-I, Cuttack & AED, Athagarh for their 100% for avoiding to Electrical Accident, which made those two divisions **"Zero**



Electrical Accident reported Division” in CESU for the year 2017.

Safety Achievement for the year 2018 : CESU is proud of employees of BED, Balugaon, CDD-I, Cuttack and SED, Salipur for avoiding to electrical accidents which made these three divisions zero electrical accidents reported division in CESU for the year 2018. The safety awareness by organising safety meetings at division, sub-division and section level in CESU area reduced the nos of electrical accident cases from 132 nos in the year 2016 to 55 nos as on 3rd quarter of the year 2019. During the same period the number of human fatality also decreased. Regular maintenance and up-keeping of installations can avoid electrical accidents in DISCOM.

The following precautionary measures and safety practices can help to avoid electrical accidents :

(i) For 33/11 KV Primary Sub-Stations : Cleaning & house keeping of 33/11 KV Sub-stations, Repairing of defective VCBs, CR Panel and AC/DC systems and , Repairing of defective Isolators, AB Switches & HG fuses.

(ii) For Distribution Sub-Stations : Rectification work of unsafe distribution sub stations that needs fencing / boundary wall for safety to human & animals, Repairing of defective 11 Kv AB Switches, HG fuses, LT Distribution Box, earthing system & cleaning of sub-station yard.

(iii) For 33 KV/ 11 Kv / LT lines : Repairing of defective 33 KV/11KV AB Switches, HG fuses & replacement of damaged line materials on 33KV/11KV/LT lines, detection of hazardous locations for sagging of conductor due to long span, short height poles, Unsafe lines due to damaged poles / stay & line materials, due to illegal construction in the vicinity or beneath the line and to provide guarding / AB Cabling at road crossing and other public gathering places.

(iv) Periodic Inspection of Lines and Sub-Station : Inspection of installations upto 440 Volt, Inspection of installations for 11KV and 33 KV, and, Follow-up of compliances to the observed defects / deficiencies.

(v) General Safety Measures : Supply of safety gadgets and Personal Protective Equipments (PPEs) like Safety Belt, Safety Gloves, Earth Discharge Rod etc to field staffs. Safety awareness meetings at Section level alongwith at Division level and Imparting safety training to CESU field staff.

Life is valuable, Safety makes it precious.

Golak Bihari Sahu, Public Relation Officer, CESU, Bhubaneswar.



Hathi Gumpha Inscription as Testament of Human History

*Dr. Indramani Jena
Prof. Bijoyini Mohanty*

Abundant evidence of remote past is vested with the low height Khandagiri and Udaygiri twin hills. The complex stands as mouthpiece of ancient Kalinga and heritage of Ekamra and modern Bhubaneswar. Easy to climb the slopy ramp of Udayagiri and sparse long steps of Khandagiri have never inhibited anybody as strenuous climbing, thus have stood as an attractive pilgrimage and seat of religion, culture and even a palace. Probably Ashok Bardhan Maurya's Buddhist Stupas and Ashok Chakra have indented soft quality stone from these hills which might have created some more rooms in the hills, in addition to Hathigumpha, one of the oldest and best natural caves. The soft quality stone of the hill and surrounding mines is no doubt, the core of the temples of Bhubaneswar, the backbone of the cathedral city of India.

History traces the twin hills as a religious centre with evidence of two Jaina Tirthankaras, Parswanath and Mahavir, who were attracted by Jaina prominence. Mahavir introduced his Dharma-chakra from the top of Udayagiri hill; even two thousand years later, Mahima Gosain also meditated at Khandagiri hill before making way to Mahima Dharma. It has attracted, in course of time, religious luminaries like Karakanda, Kharavela, Bhauma King Santikar I, Lalatendu



Keshari of Somavansh. The caves of the hills impress each spectator as if King Kharavel lived there and glorified with all arts and crafts of Kalingan hegemony. The hills had been enriched with excellence of the contemporary cave-cut art and all possible communicative cave-art technologies to exhibit the then society, culture and pattern of life.

Hathigumpha Inscription is a valuable epigraphic evidence to illuminate Nanda, Maurya, Mahameghavahan dynasties; images of contemporary North and South India and even story of foreign invading Yavans. In one way the cave-cut art has some bright rays to illuminate dark period of history around 1st Century BC and past 5 centuries. An aware tourist feels as if he has descended down to stand at first century B.C. cultural environs.



TWIN HILL AS CONTRIBUTOR TO HISTORICAL AUTHENTICITY -

Hathigumpha Inscription is claimed to be first discovered by A. Sterling. But the twin hills were not abandoned by the locality. These had been source of attraction of many local visitors, medicants, religious saints and *sadhus*. Instances of superimposition, duplication or dubbing or repeating the letters and arts have been noted in Ganesh Gumpha of Udayagiri or Tatua Gumpha of Khandagiri. The inscriptions and cave arts do not belong to single dynasty or single period of history.

Mahameghabahan Kharavela, third Chedi ruler of Kalinga, was the principal builder of 117 caves with art and architecture and Hathigumpha inscription in the twin hills, followed by his son Kudapsari (Kandarpashree, as local people interpret) and grandson Vaduka (Paduka). But repetition of some inscription in Ganesh Gumpha of Udayagiri traces some incisions of Bhauma Santikar I period (891 AD).¹

Lalatendu Keshari cave and Barbhujigumpha of Khandagiri is attributed to Somavamshi Lalatendu Keshari (Udyot Keshari), the builder of Lingaraj Temple of Bhubaneswar during his rule, 1040 to 1065 AD. Name of 4

Jaina scholars and chhatras and few caves of Keshari King in Khandagiri converting to Jaina sanctuary is a mark of his respect to Jainism. He is a staunch Saiba, but was liberal enough to construct the Barabhuji Gumpha carving 24 Tirthankar figures and their Sasandevīs. Two of the Sasandevīs have been highlighted on two sided of entrance to the cave, (Chakreswari on left and Rohini on right both with 12 arms) may be an insignia of contemporary Sakti cult of Kalinga. Local population pursued worship of Jaina sasandevīs as 'Barabhuji Durga' possibly after the hill was abandoned by the last Jaina. Kumara Giri and Kumarigiri old nomenclature was changed to Khandagiri and Udayagiri probably starting from Lalitendu period, when the hegemony between Kumargiri and Kumarigiri was reversed to that existed during Chedi rule and beyond. The twin hills were silent until British conquest of Odisha, 1803.

When Indian archaeology department started its function under British Rule, Stirling² first noted existence of Hathigumpha inscription in 1820 and an era of 135 years passed to accurately decipher some unequivocal facts from the partially eroded old Brahmi scripts of canonical Pali (1820-1955) with excavation of Sisupalagarh. It was Bhagwan Lal Indrajee, 1885 who deciphered major portion and presented his paper in





International Oriental Congress of Archaeology³. Debates had continued over the interpretation linking with existing history and illuminating with newer dimensions with the inscription. From the long list of deciphering historians and archaeologists, prominent personalities are – James Princep⁴; Alexander Cunningham⁵, R.L. Mitra⁶, George Buhler⁷, K.P. Jayaswal⁸, B.M. Barua⁹, D.C. Sircar¹⁰, B.B.Lal¹¹, K.C. Panigrahi¹², R.P. Mohapatra¹³, R.D. Banerji¹⁴, N.K.Sahu and many others.

EPIGRAPHY:

Hathigumpha Inscription, in its interpretation, has Temporal, Geographical, Religious, Socio-cultural, Linguistic and Locality connotations.



Temporal Connotation

Time line of the period of Hathigumpha inscription can be simply derived on some rock record, 'Nanda King', 'Tibas Sat' and an irrigation project. Mahapadma Nanda could not finish an irrigation project around Kalinganagari (?Tansuli) by the last year of his rule (362-334), say by 335. Kharavela's success in the incomplete irrigation project after 300 years make the year as 35 B.C when he was 29 years of age, deduces his year of birth as 64 B.C. Controversy over

'Tibas Sat' as 103 in place of 300 and Ashok Bardhan over Nanda King is now over.

Other corroborative evidences to this 64 BC are the arts and architecture, style and spell of the Canonical Pali language of Hathigumpha script, comparative evidence with contemporary Satabahan, evolutionary cave-cut art at Barhut-Pataliputra-Sanchi of Maurya and Sunga and at Nasik of Satabahan. Presence of the Pandya King and his related naval export of costly stones to Julius Caesar of Rome with placement of ambassadors at Rome and Greece make the trio contemporary as Caesar was born on 100B.C. and Kharavela around 64 B.C.

The statement that Caesar and Kharavela were contemporary seems historically right.

Geographical Matches

Few geographical locations have come to light from military expedition of Kalingadhipati Kharavela as described therein like attacking direction Asikanagar in western situated beside Krishna River in second year of his rule¹⁵. Some suppressive action was taken over Vidyadhar Tract, the area to the west of hinterlands of Kalinga. Two vassal states of Satabahan, Rastrika and Bhojaka around present day Nasik and Ujjain were occupied in fourth year of his rule. Kalingadhipati has led a mighty army to Magadha, destroyed Gorathagiri, the gateway of Magadha to capital Rajgriha. A Yavanraja, camping around Rajagriha was traced by Kalingan forces, and instead of the expedition against Magadha, the direction of the expedition had been to Mathura, leading to surrender of the Yavanraj. Name of the Yabanraj, as a matter of erosion, has one letter "ma" and many of the decipherers of the script point out to Dimitrius, a number of such Bactrian



Greek invaders exist in contemporary western India invaders. Mathura as an ancient Jaina spot was saved by Kalingan forces. Rewards from Mathura was Kalpa Tree, a religious element chosen by Kharavela to implant in Kalinga as a sage. This victorious expedition has led to construction of a Great Victory Palace close to the royal residence in Kalinganagari.

His eleventh year was to recover the old capital of Kalinga, at Pithunda metropolis or Parthalis located far in south direction close to present day Chennai or Pandya Kingdom. Kharavel had victory over Dramil Desh Sanghat i.e. Tamil Confederacy of 1300 years union.

Twelfth year expedition was to distant Uttarapath with a Kalinga army and on way back to Kalinga, Magadha King Brihaspatimitra did surrender, sending back Kalingajina, the Kalinga Royal Risavadev statue that was snatched away by Nandaraj as Trophy of War 300 years back.

Pandya King¹⁶ caused to be brought here with pearls, jewels and precious stones of hundred thousand number suggests not only Kalingas hegemony over Damil / Tamil Confederacy, but also establishing twin hills as Jaina Siddhakshetra. Indeed Pandya King was a devout Jaina.

This exposes the Kalingan hegemony in first century BC.

Religious Contemporary Model:

Existence of Brahmans¹⁷ speaks of Kalinga villages and role of Brahmins. Construction of an all-religious edifice desired by Singhapatha Queen for Sramanas, Yatis, Tapasas, Rishis and Sanghiyans¹⁸ speaks of Hindu, Buddhist, Jain religions of the country had chance

to participate in Kumarigiri assembly. It is a mark of religious roots of Kalinga that continues to exist as base of religion of present Odisha with Jagannath cult.

Financial Matters:

Tit-bits of major expenditure has been engraved in Hathigumpha inscription as depicted about major expenditures e.g. 35,00,000 post-disaster recovery of Kalinganagari in very first year of his reign; remitted all tax burden of the subjects amounting to many hundred thousands in fifth year; royal sanction of 38,00,000 in construction of Maha Vijaya Prasad of Kalinganagari; and construction of an edifice in Kumari Giri as per the desire of Simhapath Queen that gets a sanction from Kalinga exchequer of 1,05,000 coins. Also the inscription depicts the wealth received by Kalinga army as war trophy and spoilage of war money, elephants and horses, deities from all three directions of Kalinga. The coins probably refer to silver punched-out coin of Maurya administration, quite ubiquitous in the country.

Kalingan Chaturanga Military Forces:

Kalingan army consisted of 4 wings, elephantry, cavalry, chariot and infantry that participated in expeditions. Number of infantry and other wings has been depicted for specific expedition, e.g. one lakh of infantry for Uttarapath expedition in 12th year. In addition, there was a naval security on emergency, evidenced from multi-pronged attack of Dramil Confederacy.

Local Description Matches:

Archaeological Survey of British India, during early decades of its functioning, found an important but ill-understood name "Kalinga" from Rock Edicts of Piyadasi i.e. Ashok in remote



Shahabjada and Girnar; the devastating Kalinga War with a lot of casualties that converted the ferocious emperor Ashok into a religious king of dhamma. Search for Kalinga was piled from Buddhist chronicles of Sri Lanka, from records from Java and other islands of Far East Islands. Kalinga as a kingdom was confirmed from Hathigumpha inscription that could be deciphered by 1885¹⁹ with terminologies like Kalinga, Kalingadhipati²⁰ and Kalinganagari.²¹

Irrigation of Tansuli²² is now popularly claimed by localites of Baranga in Cuttack district as Trisuli or present Trisulia, where in past there existed the origin of an important navigable river with irrigating potential, i.e. Prachi River being throttled. That was remedied by Kalingadhipati.

Kumarigiri is the old nomenclature of this Udayagiri and Kumaragiri is that of Khandagiri. Some of the existing caves e.g. Patalpuri and few other adjacent caves were being decayed and were repaired. It hints still older existence of Kumarigiri cave with human effort by the time it attracted Kalingadhipati Kharavela.

Without any confusion, the location of edifice of Queen of Simhapath can be ascertained if the line 15-16 of Hathigumpha inscription is well interpreted. It involved 3500000 pieces of precious stone slabs from distance places to form a pink coloured floor, pillars bedecked with emerald. This is Cave No. 1 or Ranihansapur or Noor Cave that lies to front of the dwellings of Arhats can be identified with Jaya-Vijaya, Alakapuri and Chhota Hatigumpha at present entry of Udayagiri. This cave alone bears sufficient proof of qualification as Kharavela's religious model, mountain palace, secret treasury, military base and Kalinga's mouthpiece. Unluckily, his extensive military documents of ground floor of

Ranihansapur has been decayed as local people interpreted as being destroyed by Kala Pahad in 1568.

Cultural Upheaval of Kalingan Dance and Theatre:

Cave-cut dance in 2 places; rescue of one abducted princess, Magadha Vijaya, male and female guards of caves, foreign and local door keepers, elephants tied all around by thick ropes, presenting bunch of mangoes with stalk and large number of arts and architecture explains excellence of Kalinga in first century B.C.

Kalingadhipati allowed his subjects in festivity with convivial gathering, arrangement of acrobaticism, dance, vocal and instrumental music. Kharavela speaks himself as Gandharva Veda Buddha (expert in Gandharba Bidya), a 64 kala *adhikari* in the field Gandharva Veda.²³ Ranihansapur gumpha is forerunner and model of a dance pandal of Natya Sastra, written by Bharat Muni centuries later.

Kalinga's famous Tauryatrika (dance, song and concert, Tauryatrika, Line-16, Hathigumpha Inscription)²⁴ that was prohibited since Maurya administration of Kalinga was repealed and revived with classical 64 items of art as before by Kharavela. Dancing model of Kharavela period is well engraved in the cave-art.

Composition Masters of Hathigumpha Musical Inscription:

Jaina religious tone,

*'namo arahitanam - namo savasidhanam
airena maharajena – mahameghabahanena
Chetiraja vasa vardhanena – pasatha subha
lakshyanena*



*chaturanta lutha guna upetena –
Kalingadhipati Siri Kharavelena'*

is quite melodious and soothing and provokes us to feel that it had a group of experts of religion, linguistics and script in composition panel of Hathigumpha Inscription. The inscription, though principal reflector of life and yearly administration gazette of Kalinga under Kharavela, it is embedded with prominent contemporary historical evidences.

CONCLUDING REMARKS:–

Khandagiri-Udayagiri twin hills have embedded within their maiden names Kumaragiri and Kumarigiri, robust roots of nurturing Jainism in India, attracting Mahameghabahan, Bhaumakar and Keshari dynasties to its cave wall. Excellently invested and enriched by Mahameghabahan dynasty of just before Christ, it is masterpiece and spotlight to illuminate pages of history of not only of Kalinga and its people but of Indians and the then foreign affairs.

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Saina, the Chess Master

Dr. Lenin Mohanty

“ Winners don’t do different things, they do things differently.”

Odisha’s Chess prodigy Woman Fide Master Saina Salonika is an exception. She not only does things differently, she also does different things exceedingly well making her stand out from others in her age group.

Born in 2003, Saina at the tender age of six anchored a kids show in the MBC TV channel. She also modelled for popular nutrition product which was telecast in different channels. At the age of 5/6 years she had earned a name for her in the field of modern dance, fashion show, anchoring and modelling by bagging a lot of prizes in different competitions.

But fate had something in store for Saina. On persuasion from Soubhagya Ranjan Acharya, the bosom friend of her father Ganeswar Jena, she went to SR Chess Centre with her elder sister Simona Sanjeebita. It was SR Patnaik, her coach in the formative years who discovered the inner talent and insisted her to participate in the National Championship in 2008, only after one month of her initiation to chess. Her winning of four games out of eleven in that tournament paved her way for further coaching.

Her mother Babita Jena saw a great future in her and took extra care of her coaching as a result of which Saina became the National Champion in U-7 Girl category in the year 2010 at Jamshedpur.



Saina receiving the National Child Award for Exceptional Achievements- from H.E. the President of India S.J. Pranab Mukharjee in the 'DURBAR' Hall of Rastrapati Bhavan, New Delhi On- 14.11.2014

There is one unique feature of her achievements. She won State Championship, in Bhubaneswar, National Championship at Jamshedpur and Asian School Chess Championship at Colombo, Srilanka in 2010 without losing a game in any of the three tournaments.

She repeated the feat in the year 2012 when she once again became the State Champion, National School Chess Champion, Asian School Chess Champion in her age group in 2012 without losing a game in any of the said three tournaments.

To cap it all she became the World Champion in her age group i.e. U-10 Girl category in the World Youth Chess Championship at Al Ain, UAE in the year 2013 without losing a game. She also bagged two Bronze Medals in the World



Youth Chess Championship in Caldas Novas, Brazil in 2011 and Halkidiki, Greece in 2015.

Saina is a winner all the way. She got two Gold medals in Commonwealth Chess Championship in her age group in the year 2012 at Chennai and in 2017 at New Delhi. She also got three Gold Medals in ASEAN Chess Championship at Singapore in 2017 and three Gold Medals in the Asian Youth Chess Championship in Chiang Mai, Thailand in the year 2018.

Year 2019 is also a fruitful year for her as she won Gold medal in the Western Asian Youth Chess Championship in Blitz category and Silver medal in Standard chess category. She also bagged silver medal in the National U-17 Girls Chess Championship at Kochi, Kerala. Recently she also bagged two WIM norms one at Goa and the other at Paracin, Serbia. Till now Saina has bagged 17 international medals. Though Saina is now working with Russian coach Grand Master Farrukh Amonatov and Odisha Grand Master Swayams Mishra, she was coached by Satya Ranjan Patnaik, Padma Lochan Ray and Manoj Panigrahi in her formative years.

The winning formula of Saina also extends beyond the 64 squares. The class XI student of KIIT International School performed brilliantly in the CBSE Class X Exam this year by scoring 97.4 percent. She even scored 100 marks in the Social Science paper.

Saina also participated in the Little Miss India pageant in the year 2014. She sailed through the initial tough 18 rounds comprising Classical dance, Modern dance, Cat walk, Quiz, Personal Interview, Group Discussion, Situation assessment, Sports, Antakshari, etc. and eventually bagged the Runners up trophy.

For her multifarious talents she was awarded with the National Child Award for Exceptional Achievements in 2014 and she was extremely elated when she received the award

from the Hon'ble President of India Sri Pranab Mukherjee in the Darbar hall of Rastrapati Bhavan on 14th Nov 2014.

A mini celebrity in Bhubaneswar, murals of Saina were painted on the walls of Bhubaneswar during Men's Hockey World Cup 2018. Shri Naveen Patnaik Hon'ble Chief Minister of Odisha also felicitated Saina in his office chamber for becoming the youngest ever Odia to get International title of Woman Chess Master in 2012.

On being asked what is the best advice she got, Saina quipped, my mother told "Think big, have a dream, and chase your dream. If you think you can, then certainly you can."

On how she balances her study with chess she replied, "Once a journalist asked Madam Curie what is the secret of your success ?

Madam Curie's reply was a bit philosophical. She said "when I comb my hair, I only think about my hair"

"I also apply the same principle in my life. I keep Chess and Study in two different Platforms. When I do chess I think only about it and when I study I think only about study."

On being asked how he feels about the success of his daughter, father of Saina, Dr. Ganeswar Jena, a senior Odisha Administrative Service Officer told :

"Once I had said to Saina when she was seven years old that I would be happy if I am identified as your father rather than being you identified as my daughter."

She had proved her mettle and I am extremely happy that people identify me as her father I get phone calls, people asking "Am I talking to father of Saina Salonika ? There is nothing more pleasure than this.

Dr. Lenin Mohanty, Editor, Odisha Review & Utkal Prasanga, Inf.& Public Relations Dept., Bhubaneswar.



Shaiva Temples of Prachi Valley with Special Reference to the Bila-Lakshesvara Temple at Phulnakhara

Dr. Ratnakar Mohapatra

Introduction

The region lies between the Devi river and the Kushabhadra river in the coastal-belt of Odisha, is generally accepted by scholars as the region of the Prachi Valley. Prachi is an ancient river, which is considered as most sacred by the people of Odisha.¹ Shaivism was the dominant religion in the coastal-belt of Odisha from the 7th century onwards and reached the peak of its glory during the Somavamsi period in the 10th-11th century A.D. The entire Prachi Valley was studded with Shaiva temples from Phulnakhara to Astaranga (one end to other). The extant Shaiva temples of the Prachi Valley suggest that the Valley was popular as a place of Shaivism prior to the development of Vaishnavism on that soil. A good number of Saiva temples are found in the different parts of the Prachi Valley and they represent the *Kalinga style* of temple architecture of Odisha. *Kalinga Style* of temple architecture is divided into four types such as *rekha*, *pidha (bhadra)*, *khakhara* and *Gauriya*.² The Bila-Lakshesvara of Phulnakhara represent the *pidha* type of the *Kalinga Style* of temple architecture. It is known from the practical field study that the temple has been renovated in the last quarter of the 20th century. The present article attempts to highlight



the detailed art and architecture of the Bila-Lakshesvara of Phulnakhara.

Bila-Lakshesvara Temple at Phulnakhara

The temple of Bila-Lakshesvara is one of the important Shaiva shrines of the Prachi Valley in the coastal-belt of Odisha. It is situated at the eastern bank of the river Prachi very close to Phulnakhara about 16 kms from Bhubaneswar.³ The temple is exactly located few yards from the Cuttack-Bhubaneswar road side amidst the cornfields at the village of Phulnakhara. The temple is also known as Bila-Lakshesvara since another Shiva temple of the same name exists about 5 miles away at the village Barimunda on the left bank of the river Kuakhai.⁴ The present temple of Bila-Lakshesvara is completely a renovated



temple of the Prachi Valley. It has been built on the ruins of the original temple. The temple of Lakshesvara consists of three structures such as *vimana*, *jagamohana* and *natamandapa*. Besides these three structures, some additional shrines are also found built on the north-east outer corner of the temple complex. These additional shrines have been erected in the twentieth century. The temple of Bila-Lakshesvara is built in both sand stones and laterite blocks. It faces to east.

Art and Architecture of the Temple

A. *Vimana*

The *vimana* of the temple is a *pidha deula* and its height is about 18 feet from the surface of the temple complex. It has three vertical parts such as *bada*, *gandi* and *mastaka*. The *bada* of the *vimana* is *pancanga* type i.e. having five component parts namely *pabhaga*, *tala jangha*, *bandhana*, upper *jangha* and *baranda*. All the component parts of the *bada* are devoid of decorative elements.

The central niches of the three sides of the *bada* of *vimana* are housed with the *parsvadevata* images of Ganesha, Karttikeya and Parvati.



Ganesha is the *parsvadevata* of the southern side. The four armed image of Ganesha is carved in standing posture on the double petalled lotus pedestal. He displays broken tusk in upper right hand, rosary in

lower right hand, a pot of *ladus* in upper right hand and *kuthara* (hatchet) in lower left hand. The deity Ganesha wears a *sarpayajnopavita* in his body. Mouse, the conventional mount of deity is carved on the right of the pedestal. The backside of the head of deity is carved with *prabhamandala*, which is depicted in lotus petalled designs. The image Ganesha is made of black chlorite stone. The slab of deity measures 1 foot 10 inches in width and 3 feet in height respectively. The image Ganesha is made in the last decade of the twentieth century and it is housed in the *pidha mundi* niche. Karttikeya is the *parsvadevata* of the western side. The four armed image of Karttikeya is carved in standing posture on the double petalled lotus pedestal. He displays arrow in upper right hand, *varada mudra* in lower right hand, bow in upper left hand and the rooster cock in lower left hand respectively. Devasena is carved in standing posture on the left of the pedestal. She is lifting the feet of the rooster cock. The backside of the head of deity is decorated with trefoil *makara* headed arch crowned by the *kirtimukha* motif. Flying *apsara* figure is carved on either side of the *makara* headed arch. The image Karttikeya is made of black chlorite stone. The slab of deity measures 1 foot 1½ inches in width and 2 feet 9 inches in height respectively. The image Karttikeya is housed in the *pidha mundi* niche. Both the original images of Ganesha and Karttikeya are broken by Kalapahara when he attacked the Hindu temples of Cuttack and Puri districts. These broken images of Ganesha and Karttikeya have been preserved near the northern side *bada* wall of the *jagamohana*. The earlier broken images of Ganesha and Karttikeya are recently replaced by the present images. Devi Parvati is the *parsvadevata* of the northern side. The original image of Devi Parvati is completely broken and it



was not found in the northern side central niche of the *bada*. A detached head of Devi Parvati is being worshipped in the northern side central niche of the *bada*. It is generally considered by the local people as the head of Devi Parvati. There is an additional flat roof shed built in front of Devi Parvati. Lion, the conventional mount of Devi Parvati is not found near the detached head.

The *gandi* of the *vimana* is a pyramidal superstructure. It consists of three flat shaped *pidhas* and each *pidha* is decorated with *tankus* in all sides. The *gandi* is devoid of decorative elements. *Deula charini* figures and *dopichha* lions are completely absent in their respective places above the *gandi*.

The *mastaka* of the *vimana* consists of *beki*, *ghaëta*, above which there is another *beki*, *amalakasila*, *khapuré*, *kalasa*, *ayudha* (trident) and *dhvaja*.

The sanctum preserves the *Shivalingam* within the *Shaktipitha* as the presiding deity of the temple. The floor of the sanctum is about 3 feet below the surface of the temple complex. This *Shivalinga* is dedicated to Lord Lakshesvara Shiva. A brass image of Chandra Sekhara is inserted in the back-wall of the sanctum. It is being worshipped as the *calanti pratima* of the presiding deity. Inner walls of the sanctum are covered with glazed tiles. Masonry steps of the descending order are provided for approach towards the sanctum.

The sanctum has one doorway towards the *jagamohana*. The doorframe is decorated in three vertical sections. The bottom part of the doorframe is carved with *khakhara mundi* on each side. Nandi and Bhrungi figures are housed in either side *khakhara mundi* niche of the doorframe. The doorway walls are covered with

glazed tiles. The centre of the doorway lintel is depicted with the paintings of Gaja-Lakshmi and Sarasvati figures. *Navagrahas* are carved on the architrave above the doorway lintel. *Makara* head is carved on each side of the *navagraha* slab. All the *grahas* are depicted in *yogasana* posture with usual attributes in their hands. The outer doorframe is depicted with creepers with the flower medallions. Two *Shivalingas* are found worshipped on the left side of the doorway while a huge *Shivalinga* is occupied on the right side of the doorway for public worship.

B. Jagamohana

The *jagamohana* of the temple is a flat roof structure and its height is about 10 feet from the surface of the temple complex. The local people say that the flat roof of the *jagamohana* was built about 50 years before the present. Outer walls of the *bada* are bereft of decorative elements. But the damaged images of Ganesha and Kartikeya and a fine image of Devi Arnapurna are found preserved in the northern side outer *bada* wall niche of the *jagamohana*. The four armed image of Ganesha is carved in standing posture on the double petalled lotus pedestal. The right side two hands are broken from the elbow portion while the left side two hands are completely broken. According to the public opinion, the image Ganesha was broken by the attack of Kalapahara. The proboscis of the Ganesha image is also missing but it is plastered with cement. The backside of the head of deity is decorated with trefoil arch; *makara* heads at the base and the *kirtimukha* motif at the apex. Flying *apsara* figure holding garland is depicted on both side top corners of the slab. Mouse, the conventional mount of the deity is not found at the pedestal. The image Ganesha is made of sandstone and it is about 2½ feet in height. The



four armed image of Karttikeya is carved in standing posture on the double petalled lotus pedestal. The right side two hands are broken from the elbow portion. The left side two hands hold the rooster cock. Peacock, the conventional mount of the deity is carved on the right side of the pedestal. Devasena is lifting the feet of the rooster cock and she is found depicted on the left of the pedestal. The backside of the head of deity is decorated with trefoil *makara* headed arch crowned by the *kirtimukha* motif. *Apsara* figure holding garland is depicted on both side top corners of the slab. The image Karttikeya is about 2½ feet in height. Both the images of Ganesha and Karttikeya are the original side deities of the main *deula*. The image of Devi Arnapurna is found inserted in a niche of the northern side *bada* wall of the *jagamohana*. The four armed image of Devi Arnapurna is carved in *lalitasana* pose on the double petalled lotus pedestal. One of her legs is put on the pedestal while the right leg is pendant. A lion figure is carved on the pedestal. A female devotee figure is carved in kneeling posture with folded hands found on the left of the pedestal. She holds the stalk of a full blown lotus flower in upper right hand, *kalasa* in lower right hand, *nagapasa* in upper left hand and rosary (*japamala*) in lower left hand respectively. The image of Devi Arnapurna is made of black chlorite stone. It measures 1 foot 6 inches in width and 2 feet 1 inch in height respectively. Both the structures of *vimana* and *jagamohana* are thickly covered with lime wash.

Inner walls of the *jagamohana* are completely plain. There is a bull pillar of 3 feet high noticed at the centre of the *jagamohana* hall. The recumbent bull is installed on the top of the pillar. The *jagamohana* has four doorways and all are bereft of decorative embellishments.

C. *Natamandapa*

The *natamandapa* of the temple is a flat roof structure and its height is about 11 feet from the surface of the temple complex. The roof of the *natamandapa* is supported by 10 pillars. *Dasavatara* figures of Lord Vishnu are finely depicted on the pillars of the *natamandapa*. They are executed by the local artists of the twentieth century. There is a *yajurvedi* noticed at the centre of the *natamandapa* hall. The local people say that the present *natamandapa* is not older than 50 years.

Boundary Wall

The temple complex is enclosed by a boundary wall, which is made of burnt bricks. The boundary wall is about 4 feet in height. It has two gateways; one on the eastern side and another on the western side respectively.

There are some detached stone pillars of the original temple found lying inside the temple premises. The doorway lintel slab of the original temple of Lakshesvara is found preserved on the right side of the eastern gateway in the temple complex. The doorway lintel is carved with three sections, which are decorated with lotus flower designs, *apsaras* holding musical instruments and creepers with the frolicking boys. This doorway lintel indicates that it was possibly made in the Ganga period.

Additional Shrines

Besides these three structures of the temple, some additional shrines are also built on the outer north-east corner of the temple complex. They are Durga *mandira*, Rama *mandira* and Hanumana *mandira*. All the additional shrines are built in the last decade of the twentieth century. These shrines are constructed in the *rekha* type of the Odishan temple architecture. There is a



yajnamandapa noticed in front of the eastern side gateway of the temple complex.

Date of the Temple

There is no authentic historical record with regard to the exact date of the original temple of Lakshesvara. The present temple is certainly a renovated temple. On the basis of the detached doorway lintel noticed at the temple complex and broken images of *parsvadevatas*, the construction period of the Bila-Lakshesvara temple can be tentatively assigned to the late Ganga period. The temple is completely renovated in the twentieth century.

Now, the temple is being managed by a Trust Board under the Endowment Commissioner of the Government of Odisha.

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Nelson Mandela, the African Gandhi

Er. Raghunath Patra

Nelson Mandela, the African Gandhi was man of courage, struggle, passion with no evil to enemies even and on road of freedom, marched on.

He followed timeless philosophy of Gandhiji and learnt truth and non-violence, Best weapon to fight out discrimination, brutality & establish social justice-fence.

Gandhiji in 1906, Mandela in 1962 remained in Johannesburg's jail, both Now jail, converted to museum to reveal brutality of apartheid and leader's worth.

From 1893 to 1914, Gandhiji remained in S.Africa fought against injustice towards Indians there Returned to India in 1915, Mandela was born In S.Africa three years after his departure.

For political activities, Mandela was expelled in 1940 From University, worked as a Night Watchman Later as clerk in Law firm, studied Law, Made his political career noble one.

Joined African National Congress, started ANC youth league and presided over Went underground to form Military wing Commanded Guerrilla Army to threaten ruler.

He was arrested many a time and remained 27 years in Jail After negotiation was released from Robben island prison as 71 old, well.

New constitution made without discrimination Mandela won election and became President He did not punish who imprisoned him Rather reconciled with black and white.

While unveiling Gandhi memorial at Pietermaritzburg said "He unveiled first statue of anti-colonial, Hero of millions of five continents for liberation Civil strength, religious organisation over.

In 1999, Mandela received 'Gandhi Martin Award' presented by Ms. Ela Gandhi, Gandhiji's grand daughter "Mandela lives with legacy of Gandhi", she said this poet pays tribute to Mandela ever.

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