

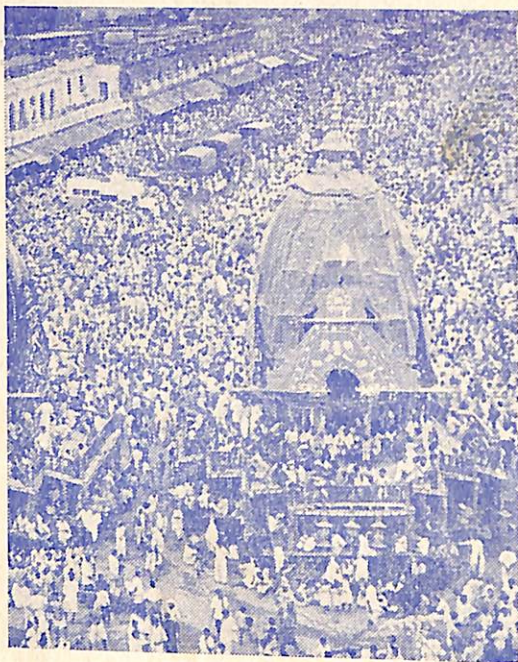
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ORISSA REVIEW

CAR-FESTIVAL SPECIAL
JUNE 1964

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Car-Festival in Puri

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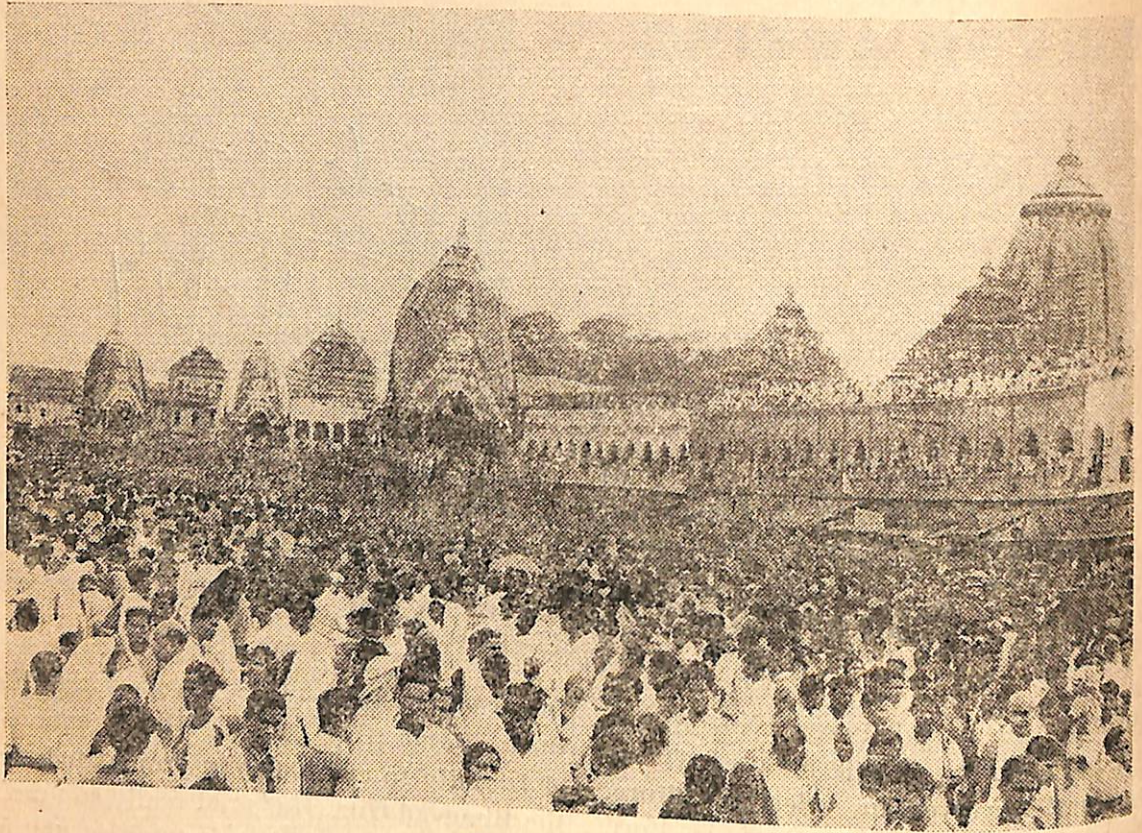
JAGANNATHA, THE SPLENDID SYNTHESIS

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Dr. Mayadhar Mansinha

Stradling the road between North and South India on the Eastern Coast, Orissa has naturally evolved an eclectic culture. The very symbol of this synthesis is Lord Jagannatha of Puri, the greatest deity in the modern Hindu Pantheon. He has many names, besides the well-known *Jagannatha*, each suiting to the role He plays in various situations. For instance, in that aspect of His which is associated with the World-famous Car-Festival, He is called Patitapavana, the Redeemer of the Fallen. It is to make Himself easily approachable to the unwashed millions that the compassionate Lord of the Universe (*Jagann'atha*) comes out of the mysterious dark chamber of His great shrine, once in a year, and that indeed, is the world-famous Car-Festival of Puri. As a matter of fact, this Car-Festival should be taken as the quintessence of the whole cult of Jagannath. Though in His

transcendental aspect He is called also the Purusottama (the Highest Self),—a concept of Divinity so emphatically propagated in the Bhagvad-Gita, He is not really so much a God for monks and mahatmas as of the common man and we shall see how He has allowed Himself to slowly evolve entirely out of considerations for the common man's needs. And in this historic process of adjustments, Jagannatha has assimilated strange contradictions, age after age, in a manner that might appear as the most amazing in the history of religious thought of the whole Humanity.

Though now taken as the greatest of Hindu gods, all sense of caste, which is part and parcel of Hinduism, vanishes as we enter the presence of Jagannatha. The grandest line among all Asoka's edicts, "*Saba manisa me paja*"—All human beings



Car Festival, Puri

are my children,—could as well be most fittingly inscribed on the front door of Jagannatha's great shrine, alone, of all the celebrated Hindu shrines in India. Theologically Jagannatha is Krishna, Rama, Buddha and Narayana all in one. He is both Mahayanic Sunya and Advaitic Brahma. In no other Hindu shrine, are two brothers with a sister in-between, worshipped as in the temple of Jagannatha. Krishna is worshipped either alone or with Radha, but nowhere, except here in Puri, with His half-sister Subhadra. Two vital groups of attendants in the temple of Jagannatha are non-Brahmins and during the Car-Festival, He is left entirely to their care. The crude Figure of the Jagannatha-Trinity do not approximate also to any anthropomorphic concept of any of the known gods or goddesses in the Hindu Pantheon. The cult of Jagannatha, therefore, is really unique in India, in many respects, being a curious synthesis of many mutually warring tenets. The analysis of Jagannatha's gradual evolution, assimilating on the way, all the strange elements that were thought expedient, is perhaps, intellectually as rewarding as a pilgrimage might spiritually be to the devout Hindu for His holy Darshan.

The Blue Stone

This synthesis is most colourfully narrated in the Oriya Mahabharata of Sarala Dasa of the 4th-15th Century as well as in the Oriya ballad of Temple Construction, (Deula Tola' Sua'ngo) by Bipra Nilambara, about two centuries later. The story in the Oriya Mahabharata establishes two fine objectives, cultural and mythological. First, that, the Deity of Jagannatha is no other than Krishna, and secondly, He is God, both of the Aryans and the non-Aryans. Here is the story:—

Krishna died of the poisonous effect of the misdirected arrow of a Savara, named Jara. When his dead body was cremated, His heart, of all organs of His holy body, defied the action of fire. It was therefore thrown over to the Sea/Penitent Jara followed that floating heart all along the sea-board of the Indian Sub-continent and could rescue it from the sea-waves only on the eastern sea-coast of Orissa. By a miracle, the Divine heart, through a strange process of metamorphosis, had turned, by that time, into something like a blue stone. Jara' worshipped that blue stone with all the devotion he was capable of and left that precious heritage to his descendants.

Ages passed away. Then King Indradyumna of Malava wanted to revive Vishnu-worship in India. But where was the genuine Deity to be found? He sent emissaries to the four quarters. The one that came east, was Viswvasu, the Brahmin. He, after long searches, came

upon Jara's village of Savaras in the sprawling jungle of the eastern sea-shore. The headman of the village was most hospitable to him and handsome that he was, the headman made him, though already married, marry his daughter. It was through his Savara wife that Viswvasu came to know of the blue-stone-deity of the Savaras that was most secretly worshipped in the thick of the jungle, not very far, though, from the village. He also came to know from her that the piece of blue stone was really the heart of Lord Krishna. With this wonderful discovery, Viswvasu returned to Malava to bring down king Indradyumna himself to Orissa, with a large army. But when the king penetrated into the jungle as guided by Viswvasu and came upon the Blue-stone-Deity's secret recess, It was not there. Then the King went through a vigil and had consequently a dream-message from the Deity that He had vanished because the King had felt vain over his success of finding Him and had also used violence, not piety, in seeking Him out. But He was pleased with him all the same for all the hardships he had undergone for His sake and He would appear next morning in a cistern in the form of a stone-image which could be installed in a suitable temple.

Next morning the image was found in a particular cistern. But neither the King nor his whole army could lift it out of water.

The King again spent a night of prayers and got the message from the Deity that He could be raised not by the King, nor

his army, but only the Sāvāra headman at one side and Viswavasū, the Brahmin at the other, would just touch Him. This was done, and the image was installed as directed.

This is the first phase of the evolution of Jagannatha linking Him mythologically to Krishna or Vishnu on the one hand and attempting on the other, cultural integration of the non-Aryan elements in India with the dominating Aryan immigrants through the worship of a common God. But this Jagannatha that is Vishnu, the Rigvedic God, was declared later also to be no other than the Buddha of Kapilavastu, the arch-enemy of the caste-ridden, priest-ridden popular Brahminism. How could that happen ?

Originally a Siva-Lingam

Diving below the surface of this colourful legend as narrated above, one would get at the only rational conclusion that originally this so-called Blue-Stone was perhaps nothing more than a Siva-lingam. This writer feels also that this *lingam* of the Orissan Savaras was most probably an imaginary replica of the famous Siva-lingam at Srisailam on the bank of the Krishna in Andhra Desh. This Srisailam Deity is supposed to be existing from pre-Vedic times and the temple there to be as old as the Viswanatha temple of Vanaras. (Ref.—article in the Illustrated Weekly of India dated 14-10-1962). In some remote period of history, what is now Orissa, was really the land of the Savaras, a very ancient Adivasi tribe. They are now

confined mostly to Orissa's South-Western districts, in close proximity to allied clans in neighbouring Andhra areas. In remote ages these Savaras felt perhaps the need for a tribal god. And they had heard the fame of the Deity of Srisailam on the bank of the Krishna, but could not easily travel that distance. The Srisailam Deity is difficult of access, even today, residing, as it does on almost pathless jungle-clad heights.

The story of the secret hide-out of the Blue-stone-Deity of the Savaras in the thick eastern jungles of Orissa, appears to be just an echo of the Srisailam situation. Any way, the Savaras, keen for a tribal god, contrived probably an imitation Srisailam-Deity with a piece of blue chlorite with which images of most gods and goddesses in Orissa have always been made. It is interesting to note that in this incipient stage of Blue-stone, Jagannatha was known only as Nilamadhava,—a word whose logical and appropriate etymological significance still remains a mystery. But in the context of what is narrated above, it may reasonably enough mean to be the "god from the Nilamalai hills", the range of hills of which Srisaila mountain is only one, though the most celebrated. The meaning of Sri Krishna, from the word Nilamadhava, appears a little too far-fetched. Sri Krishna has nowhere been worshipped also as a piece of stone as the primitive Deity of the Orissan Savaras is supposed to have been. The eminence on which the present shrine of Jagannatha stands is often spoken of in Orissa, as the 'Blue mountain' (Nilasaila or

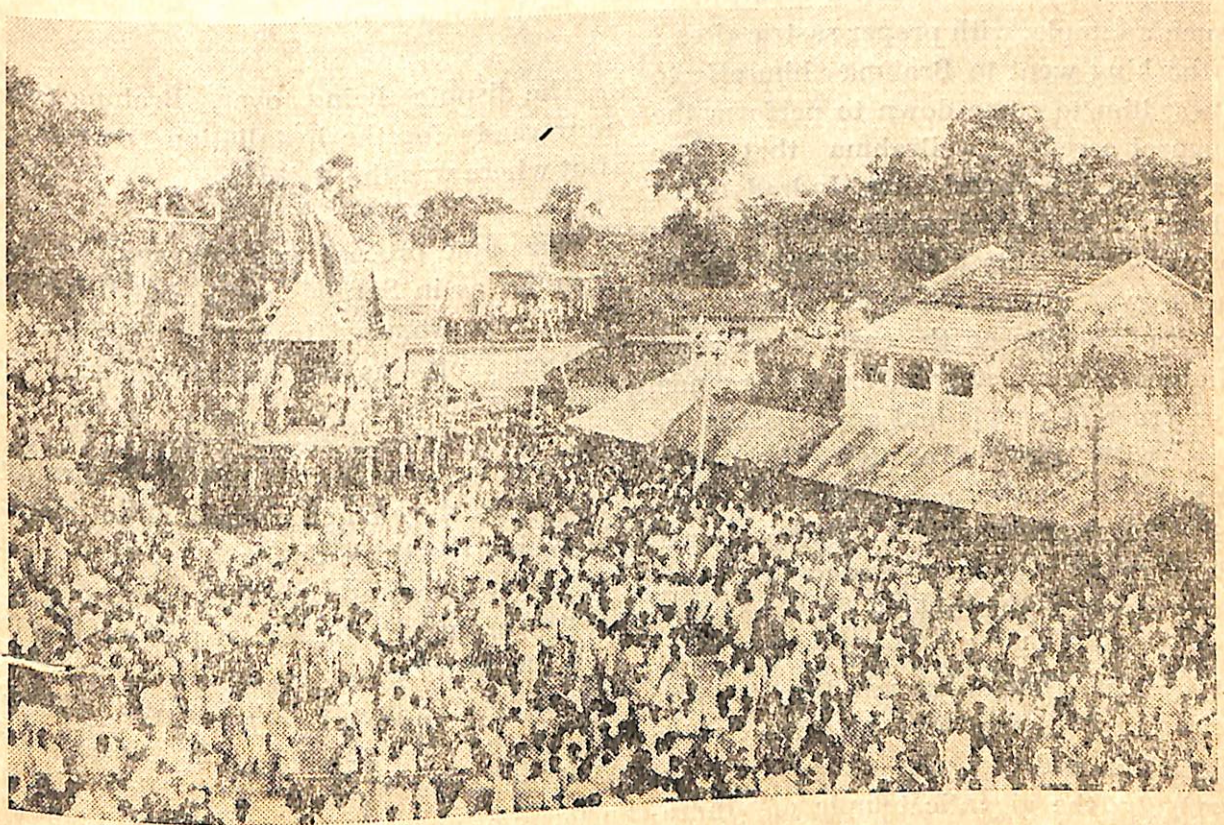
Nilachala) which is meaningless, as it is neither a mountain nor blue in any sense. It is presumed therefore that the word Nilasaila or Nilachala, is nothing but a synonym of the word Nilamalai (malai is a hill, like saila) and Nilamadhava is nothing perhaps but the Sanskritised corruption of 'the god of Nilamalai Hills'. The total area of the Jagannatha Shrine is sometimes described also as Srisaila and the City of Puri, as Srikshetra, all reminiscent of Srisailam traditions. The fact of the original Deity's habitat being on the bank of the river Krishna, seems to have been enough to fire the imagination of Sarala Dasa of Oriya Mahabharata, link

up the Blue-stone-Sivalingam there, with Krishna's heart which must not be entertained as more than clever fantasy.

Jaina and Buddhist Worship.

How this single piece of Blue-stone changed again finally into three shapeless figures is explained by another legend in Orissa, covering the second phase of Jagannatha's evolution. This we find in the Oriya ballad of "Temple-Construction" (Deula Tola Suanga) by Bipra Nilambara of the medieval period of Oriya literature.

In Bipra Nilambara's story the earlier part is the same as that in Sarala's



Car-Festival, Baripada (Mayurbhanj)

Mahabharata, except that the Brahmin Viswvasu, becomes Vidyapati and the Savara chief, who was Jara in Sarala Das' story, himself becomes Viswvasu, which is a most unlikely name for a Savara, but which only suggests much deeper Brahmanisation of Orissan Society by that time, than before. Beyond this the other departures become deeply significant.

This time, the Deity offers permission to King Indradyumna to be worshipped by him on one condition that he built for him a suitable temple.

The king built for his god a gigantic temple. But where was a competent enough priest to install such a great, deity in such a temple, with proper sastric rites? So, the king went to Brahma himself to request him to come down to perform the inaugural ceremony. Brahma that time was in meditation and king Indradyumna had to wait for a little while. But through those few moments many earthly aeons passed away during which time the king's sky-scraping fane on the eastern sea coast of India, got completely buried under sands. A new race of people had appeared on the scene with new dynasties of kings, completely unaware of Indradyumna's architectural achievement. A king named Galamadhava was once passing that way when his horse stumbled on something hard in the sands the king dismounted and scraping the sands, saw the top-disc of the temple, peep out. He then started excavations and to the amazement of everybody, the gigantic temple of Indradyumna stood before all in all its fresh splendour.

And at this moment Brahma and Indradyumna came down from Heaven. But they were taken to be strangers and intruders, the king Galamadhava claiming all the credit for the temple. The dispute was settled finally by the clinching evidence supplied by the turtles of a tank close by, to the effect, that they were formerly human beings, but through inhuman physical labour of carrying stones up to the great heights of that temple, for years, under orders of King Indradyumna, they had been reduced to turtle as they now were.

Even today a big tank in Puri with large turtles in it, is known by the name of Indradyumna Tank.

The dispute being over, Brahma was now ready for the installation ceremony. But where was the Deity?

The same process was followed for the solution as in Sarala's story, but this time the Diety promised to appear as a log instead of as a stone-image as before.

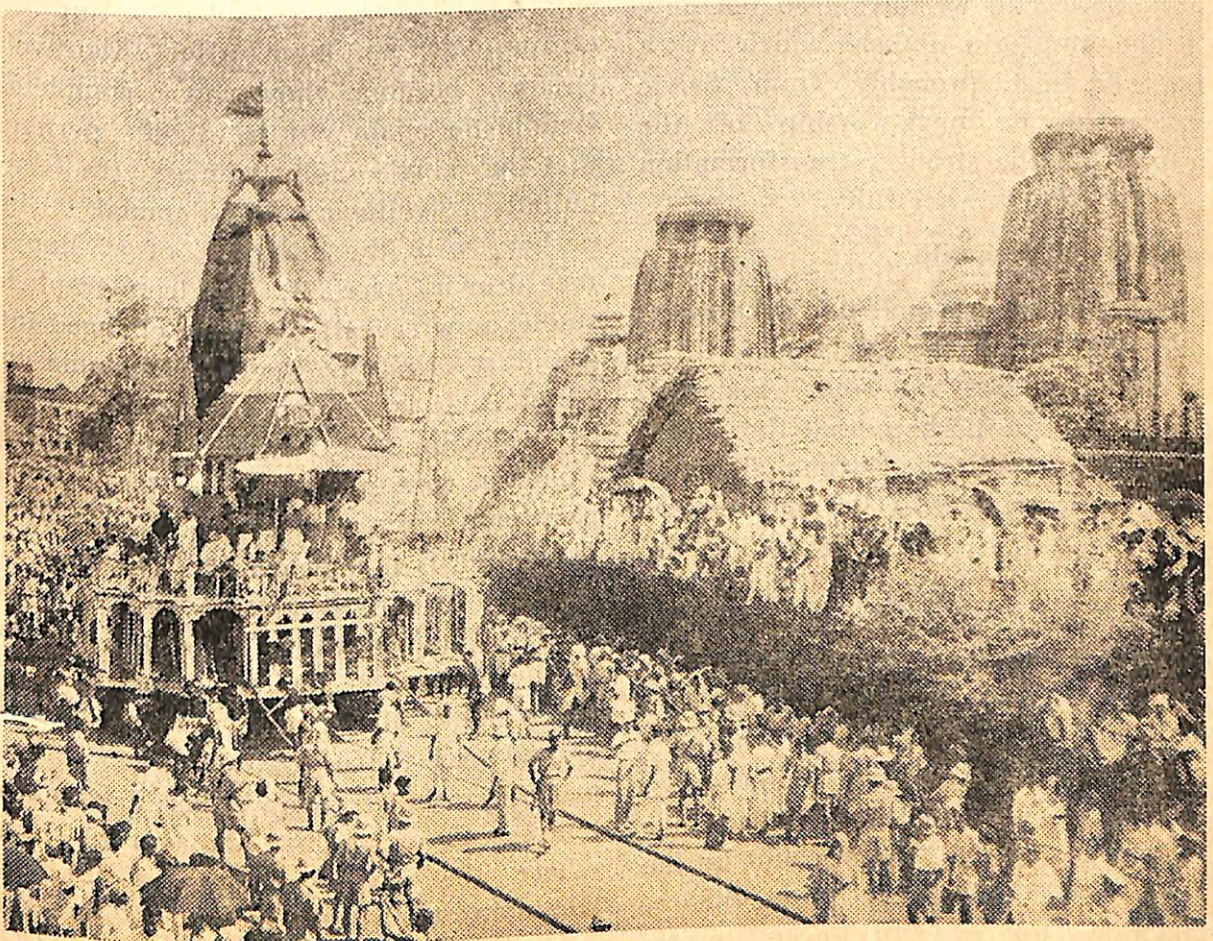
This is significant indeed, indicating as it does, the change from stone to timber, of which the three deities at present are made and from an original hut or even just open air, to the rise of a stone temple for the Diety's residence. This time the King and his whole army failed to budge the Divine log that was found floating, as assured by the Diety in a nearby estuary and the King kept vigils as before, getting the same divine command to have Him carried, not by the physical

force of a royal army, but by the loving touch of his true devotees, the Brahmin Vidyapati and the Savara Viswvasu, each holding one end of the log.

The log was thus brought ashore. But Indradyumna's queen Gundicha, in true femininity, desired for more concreteness, more reality, than a mere log. She wanted beautiful images to be made out of it. So, the King sent for carpenters. But the log turned out so hard that all their sharpest and heaviest tools got blunted in the very attempts to cut it. At last Viswakarma, the Divine

Architect, in the guise of an old carpenter presented himself and assured the King, of making nice images out of the log as desired by the queen, but on the condition that he should be closetted with the log inside the temple for full twenty-one days during which no body should disturb him.

This was granted. In the beginning the strokes of the carpenter's tools were heard outside, across closed doors. But gradually sounds got fainter, to disappear altogether, long before the target date. The queen became impatient as well as anxi-



Car-Festival, Bhubaneswar

ous. And in spite of the King's vehement protests, she forced open the doors of the temple before the scheduled date and lo ! and behold, there lay three unfinished images, but no carpenter. It is those three unfinished images that are supposed to be worshipped to this day in the temple of Jagannatha, representing Krishna, His elder brother and His sister, giving rise to an intriguing Oriya proverb that says, "It is for listening to a woman that even our Lord remains mutilated", as a fling at the usual famine caprices.

Thus in this second phase of the Jagannatha-legend we have seen not only stone changing into timber which is a changeover most probably from Saivic Linga-worship to image-worship of the same god but the stranger transformation of a unitary god into a Trinity.

Kharavela and Jinanath

This legend so far, and its subsequent finale, when rationally analysed, taken with circumstantial and some historical evidence, indicate perhaps that the original imaginary replica of the Nilamalai Sivalingam worshiped by the Savaras was later changed, first, into a Jaina Tirthankara image, perhaps of Jinanath or Jineswara and the King Galamadhava the pretender of the story, is no other than the historic king Kharavela of Kalinga who had recovered, according to his own Hatigumpha inscription, a Jaina image from Magadha and had it installed in a place, "surrounded by the sea and kushagrass steppes", which description, fits so well to the city of Puri even to-day.

The sudden disappearance of the deity in all the legends, veiledly refers perhaps to the snatching away of that Jaina image from Orissa, by a victorious Nanda King of Magadha. The Hathigumpha inscription proudly mentions the 'recovery' of that image by Kharavela, by defeating the contemporary king of Magadha. In the national consciousness of Orissa, the historic Kharavela Meghavahana therefore appears to have been changed into legendary Galamadhava, as a Restorer. Kharavela had restored also Jainism in Orissa in place of Buddhism which had been made the state religion a century and a half back by Asoka. But a century or so later after Kharavela, Orissa became, however, completely Buddhist again. It is then, perhaps, that the single Jaina image (the same imitative Sivalingam of Nilamalai but perhaps with the addition of a human face drawn over it, as iconographical studies now reveal) was now changed into Buddhist Trinity of Buddha, Dhamma and Sangha. It is at this stage that the name Jagannatha which is a purely Buddhist concept and expression and an easy conversion also of the Jaina term *Jinanatha*, is first heard of. Till then, He was known as only Nilamadhab, the god of the Nilamalai Hills. It is with the rise of the Mahayana Buddhism in India that the worship of images became wide spread and for a few centuries, most probably what is now the Jagannatha temple was a popular Mahayanic shrine where the three images of Buddha, Dhamma and Sangha were worshipped. It is a well-known historical fact also that for

several centuries keen rivalry went on in India between Saivism, Jainism and Buddhism to possess the mind of the masses. In Jagannatha of Puri, that entire struggle is clearly visible, jaina, Buddhist and Saivite characteristics being present in the daily practices in His Shrine even today.

Struggle and Synthesis

There is the clearest evidence of such religious struggle in ancient Orissa on a national scale between the followers of Siva and Buddha, in the Bhaskareswara temple at Bhubaneswar where nothing but an Asoka pillar has been converted into a *lingam*, though its very unusual height betrays the vandalism too obtrusively. On the other hand, we come across the most happy reconciliation that Orissa gradually brought about between mutually warring sects, on the enchantingly sculptured walls of Mukteswara (9th Century A. D.), a Siva temple, where images of Buddha and Jaina Tirthankaras have been carved, along with those of Durga, Lakulisa, Surya, Ganesha, Saraswati and many other sectarian Hindu gods and goddesses. Jagannatha as He is at present, had probably not either been known or even if He existed, had not caught the imagination of the Hindu mass even by the time Mukteswara temple (9th Century A. D.) was built, as even to the so liberal-minded artists of that shrine, it did not occur to place Him in the assembly of Orissa's gods and goddesses. (Ref. Dr. K. C. Panigrahi's Bhubaneswar, PP 93, Published by

Messrs. Oriental Longmans). But in Konarka (13th Century A. D.) is found a remarkable piece of sculpture proclaiming wonderful religious universalism, where Jagannatha as He is now, appears as the central Deity surrounded by Durga, Siva and other Hindu gods and goddesses. So, we may be justified in supposing, that it was the Mahajanik Buddha, Dhamma and Sangha that became Jagannatha, Balabhadra and Subhadra somewhen between 9th and 12th Century A.D., the initiative for transformation most probably stemming from the great Vaishnava reformer Ramanuja who stayed at Puri for long years, leaving behind the biggest sectarian monastery there. It is said that he tried also, though less successfully, to convert the Shiva worship in the great Lingaraja temple at Bhubaneswar into complete Vishnu worship. Ramanuja however, seems to have been liberal enough to retain the Buddhistic relics of castelessness inside the temple precincts of Jagannatha as well as the Car-Festival outside and the sale of holy victuals inside the temple which too general features are of Buddhist shrines.

The Sectrext of Secrets

As stated in the District Gazetteer of Puri (Compiled by L. S. S. O' Malley, I.C.S., and later revised by P. T. Mansfield, I. C. S., published 1929, Page 101) :

"The crude form of the images of Jagannatha, his brother Balabhadra and his sister Subhadra, with their round

shapeless heads and their arms represented by stumps only, is believed by some to be of Buddhist origin, e.g., General Cunningham says in "The Ancient Geography of India": "The three shapeless figures of Jagannatha and his brother and sister are simple copies of the symbolical figures of the Buddhist Triad, Buddha, Dhamma and Sangha, of which the second is always represented as a female. The Buddhist origin of Jagannatha-figures is proved beyond all doubt by their adoption as the representative of the Brahmanical Avatar of Buddha in the annual almanacs of Mathura and Banaras."

Once, in about every twelve years or so, the Jagannatha Trinity change their bodies. The old images are cast into a pit at the back of the temple and new ones are installed. A blind-folded priest brings out a mysterious something that is well-padded with silk, out of a cavity in the centre of the image of Jagannatha Himself and puts it inside that of His new image. Nobody can say what that exactly is. But some scholars speculate, with great amount of plausibility, that it is nothing more than some Buddhist relic, a later substitute, perhaps, of the holy tooth of the Buddha that was taken away to Ceylon by the devout Kalinga princess Hemamala, to save it from Brahminic vandalism. In the meantime, the myth has been propagated among the masses in Orissa that that secret substance taken out of Jagannatha is nothing but the eternal Brahma, as though the Brahma that pervades, the whole Creation could well be wrapped up in a little length of silk and stored away

in a little cavity in crude image. Anyway, the readers, we hope, may be convinced by now of the fact that the unfinished images of the Jagannatha Trinity are probably nothing but hasty transformation of the three Buddhist images of the Buddha, the Dhamma and the Sangha, as the most approximate Hindu parallels that could occur to Hindu revivalists. The story of the pretender Galamadhava's excavations and restoration might faintly echo also the reconditioning of an old Buddhist Stupa and Vihar, into a new Hindu temple. Says Percy Brown: "This elevated position suggests that the Jagannatha temple occupies the site of some still more ancient monument" (Indian Architecture, page 105). The pedestal inside the temple of Jagannatha, on which the Trinity now stand, is still called the "Ratnavedi", ("the platform for the Ratnas or Jewels"), which has no particular relevancy to the present Deities it carries, nor to its own making, any precious stone (Ratna) being conspicuous by absolute absence there. Most probably, due to the usual shortening of syllables in the speech of the common man, the original expression Triratnavedi (The pedestal of the three Buddhist Ratnas or Jewels) has assumed the present articulation of merely 'Ratnavedi.'

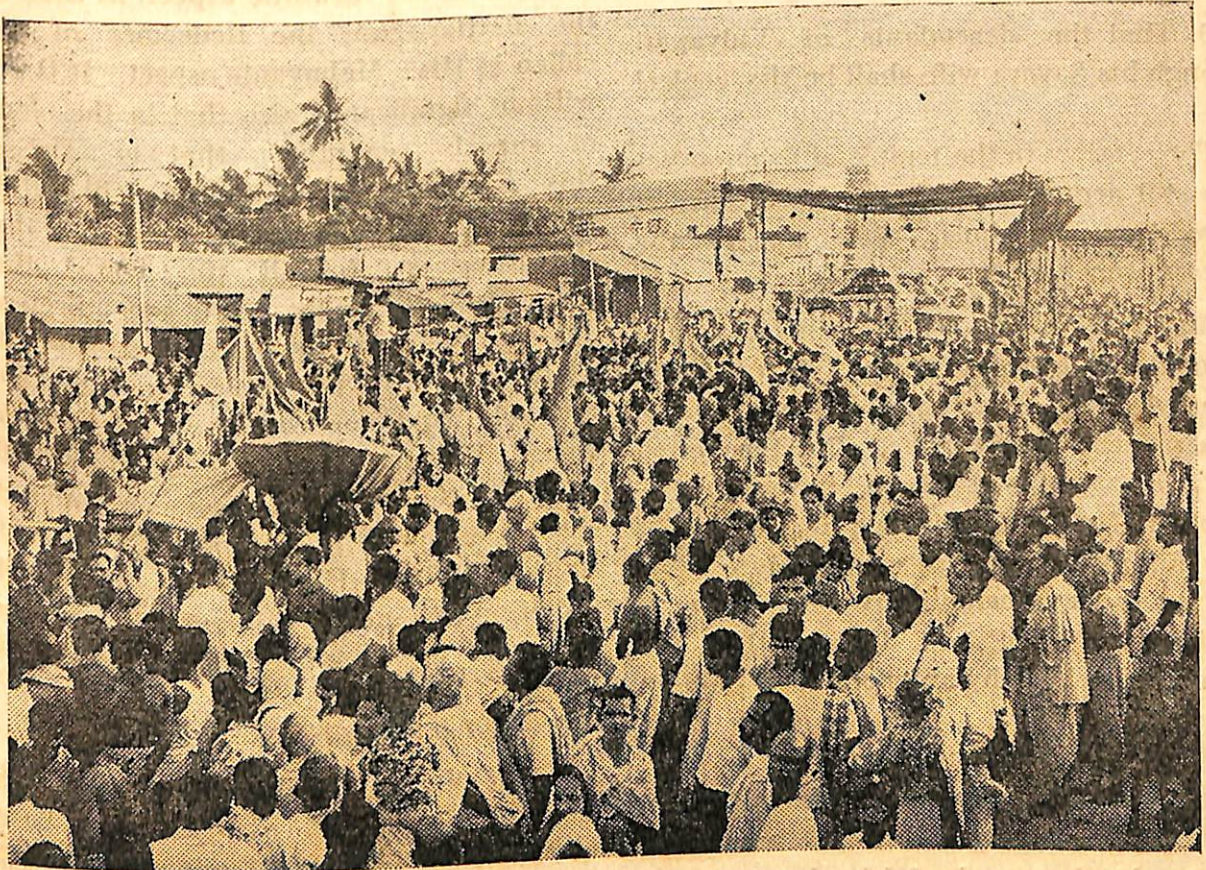
The Cosmopolitan Servitors

The end of the balladed-legend of Temple-construction in Oriya by the medieval enthusiast Bipra Nilambara, also conclusively establishes the strong Buddhist essence behind the Jagannatha cult.

According to that book, the three unfinished images were, after all, installed by Brahma and King Indradyumna was ordered by the Deity to arrange the services in the temple in the following manner :—

1. That, during the Car-festival, each year, for the days that the Lord, as the Patijapabana (Redeemer of the Fallen) is on the road, He shall entirely be at the disposal of the descendants of the Savara-chief who had worshipped Him as a piece of Blue-stone (Neela Madhaba) at the very beginning, Brahmin-priests being

completely out of the picture, even in observance of hoary Vedic rituals, taken to be their exclusive preserve, all over India and in all the Sastras. The food-offering during these journeys of the holy car to and fro, consist, again, of fruits and uncooked, legumes, in commemoration of what the Savaras are supposed to have worshipped the Blue-Stone within dim distance of time and though served by non-Aryans, the bluest blooded Brahmins eagerly partake of these offerings, supposed to have a special sanctity arising out of the supposed keener relish that the Lord gets, once again, in the food that his Savara devotees



Lord Madan Mohan, the replica of Lord Jagannath going in procession making the holy Chandan Festival of Puri.

had fed Him with, in the ancient jungle recess.

This is indeed something unique, carrying tremendously revolutionary concepts in socio-religious egalitarianism, in a society that is notoriously hierarehical, equalling the noble democracy of Islam, the nobler humanism of Christianity and the universal loving-kindness of Buddhism, but little noticed, as yet, by Pundits of religion and sociology.

2. That the descendants of Vidyapati, through his Brahmin wife would be His 'priests.'

3. That the desendants of Vidyapati though his Savara wife shall be His 'cooks.'

The services in the temple of Jagannatha are still arranged on these most ancient hereditary divisions, right up to the present times.

And the Lord at last is said to have offered a boon to King Indradyumn, the legendary founder of Jagannatha and His present great shrine. But the great royal devotee is said to have humbly replied "My Lord, grant me this boon, that my family becomes so completely extinct as not to leave behind any descendant to claim, even in distant future, that this temple was built by an ancestor of theirs!"

That magnanimous prayer was granted. And, to this day, King Indradyumna remains a mystery. But that mystery is tremendously meaningful in that it keeps emblazoned in the hearts of all who so

desire, as the finest concrete example of the absolute surrender to the Lord, the complete negation of one's ego, the complete wiping away of the smaller self in the realisation of the universal self, preached again and again in the Gita as man's only and proper attitude towards Purusottama, the Supreme Self, which also is another significant title by which Jagannatha is universally known.

The Grand Synthesis

And so stands Lord Jagannatha at Puri as the Purusottama, the "Supreme Self" of the Gita in his Advaitic aspect, as also, as the Patitapaban, the Redeemer of the fallen in His Mahayanic aspect. It is not without significance also that in the land of superb sculpture that is Orissa, this god has been kept deliberately shapeless. He declares through that shapelessness to all the world that no man-made image can ever pretend that no man-made image can ever pretend to represent Divinity except as a mere symbol. And as a symbol of Divinity the image of Jagannatha is peculiarly significant. With only two large eyes dominating His whole representation, He appears as the All-Eye,—He, who sees His whole Creation at one sweep and from whom nothing can be hidden in the whole universe.

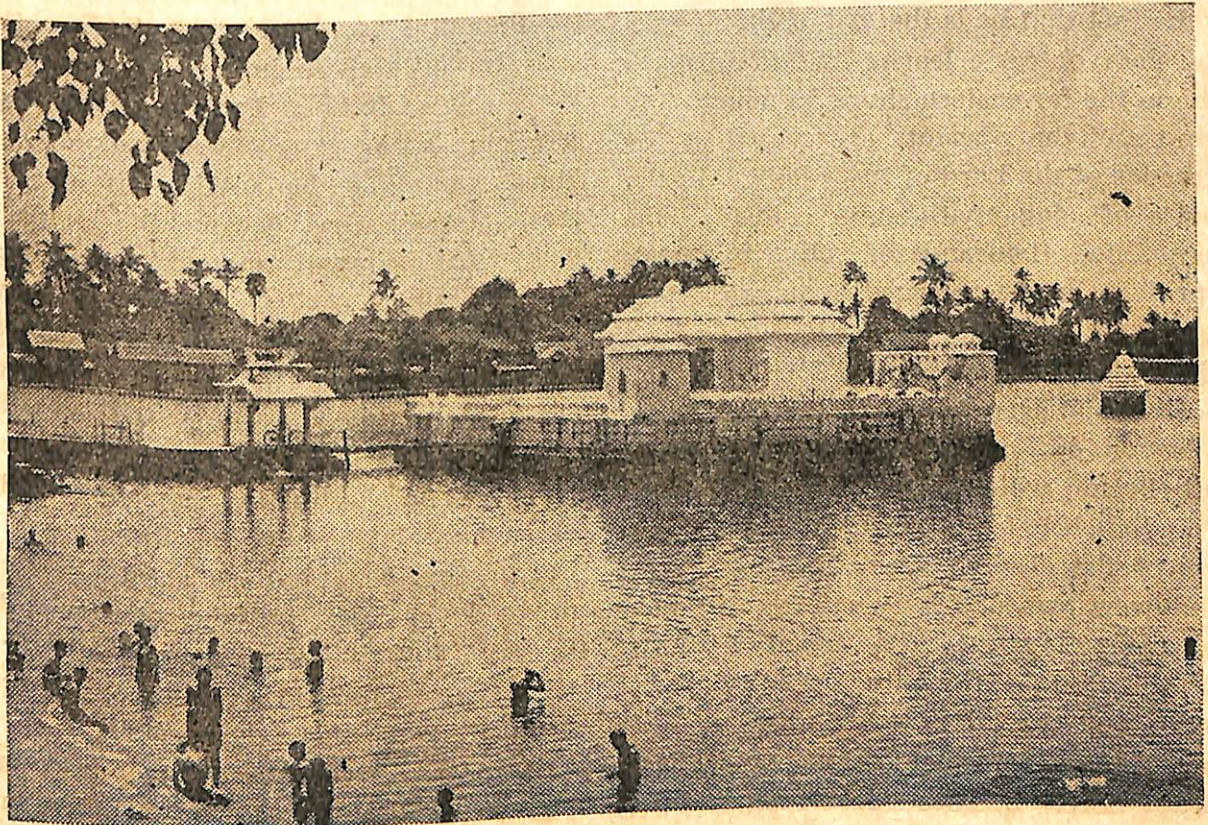
The Tantric Element

To all these Tribal, Jain, Hindu and Buddhist elements in the broad-based personality of Jagannatha, so wonderfully assimilated and incorporated as to present an one unified whole, must also be added

the Tantric which too finds a place in the daily rites of His temple. One day in the year, an animal is sacrificed before the goddess Vimala whose temple stands behind that of Jagannatha in the same courtyard. This is an unthinkable abomination in Vaishnavic cult, of which the shrine of Jagannatha stands as the supreme citadel in India. But this, as well as the obscenities on the walls of Jagannatha Temple are results of that grand compromise, which, taking along, even the prehistoric tribal elements as its integral parts, makes the cult of Jagannatha one of the most catholic in the whole world as well as the most sacred of the Hindu temples.

The Lord of the Commoner

The visionary planners of this noble shrine in ancient Orissa had so designed it also as to make the presiding deity the most democratic god of all, living in His temple like a common husbandman with a household of His own, taking but the common man's food. Lest their God appear different from His people, the planners had included in Jagannatha's daily menu cakes made out of contemptible rice-bran and dishes of the commonest pot-herbs such as only the poorest in Orissa, usually take. Jagannatha teaches, us moderns, a lesson in patriotism too. In



Narendra Tank, Puri

His most hospitable kitchen, sugar and potatoes are still taboo, as till not long ago these were imported foreign stuff. The daily food of Jagannatha is steamed and not boiled or fried as are common Indian dishes, losing vitamins, thus holding out before the deluded folk, like us moderns, an example of how a delicious and healthy, balanced diet could be easily had out of the common, indigenous stuff.

Says the Imperial Gazetteer of India (Vol. XX) : about Jagannatha thus being an especially Common man's Lord among all other dieties :—

“The true source of Jagannatha's undying hold upon the Hindu race consists in the fact that he is the god of the people. The poor outcaste learns that there is a city on the far eastern shore, in which the priest and the peasant are equal in the presence of the Lord of the World. In the courts of Jagannatha and outside the Lion Gate, thousands of pilgrims every year join in the sacrament of eating the holy food, the sanctity of which overleaps all barriers of caste, for a Puri-priest will receive food even from a lowcaste Hindu. The worship of Jagannatha aims at a catholicism which embraces every form of Indian belief and every Indian conception of the Deity. He is Vishnu under whatever form and by whatever title men call upon his name. The fetishism of the aboriginal races, the nature-worship of the Vedas and the lofty spiritualism of the great Indian reformers, have alike found refuge here. Besides thus representing Vishnu in all his manifestations, the

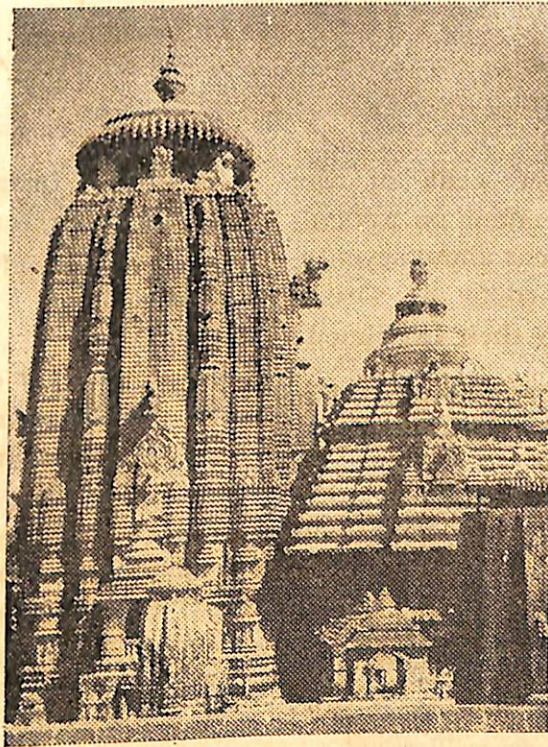
priests have superadded the worship of other members of the Hindu Trinity in their various shapes and the disciple of every Hindu sect can find his beloved rites and some form of his chosen Deity, within the sacred precincts.”

Towering on the broadbeach of the great Eastern sea (Mahodadhi), Orissa's Jagannatha (The Lord of the Universe) at Puri, thus moves the fancy of millions of devout people, all over India, as the most catholic of gods in the Hindu pantheon, the most democratic and the most human of them all, and greaa enough to rise ever greater than before, absorbing all faiths on the way, so as to declare, through intelligent compromises, the most fundamental of all religious truths that was first uttered in human history by a Vedic seer of India : “Truth is One, though scholars speak it differently-ekam sat, bipra bahudha badanti.” In historic times, Jagannatha became the imperial god of the Gajapati monarchs of Orissa who could easily have arranged Jagannatha's chariot, during the Car-festival, to be dragged by a couple of royal elephants thus avoiding all possible troubles. But that would have been imperial, not religious, nor democratic. From imperial times to these days of Democracy, Jagannatha's great chariot is dragged by the million devotees, the common folk of India, themselves ! He is their God, and not of any king or emperor. And it was this significant aspect of Jagannatha that inspired Tagor into writing one of his most moving one-Act plays. And what is more, even those glorious

Hindu King of Kings of medieval Orissa could not claim any special privilege before the Lord of the World, except that of the most enviable right to sweep the ground in front of His chariot, in symbolic demonstration of equality of all before His eyes. And this great lesson of national and socialistic

integration, as well as national solidarity, and democracy, is being demonstrated year after year, even now, by the Gajapati's titular descendants, the Rajas of Puri, in each annual car-festival, for all the world to see. what noble human values, Orissa's Lord Jagannatha at Puri, stands for.*

* This is one of twenty-one chapters in the author's forth coming book "The saga of the land of Jagannatha" attempting to unfold, in a way, the colourful cultural psyche of the Oriya people, being published by Messrs J. Mohapatra & Co. Chhatrasathi Office, Cuttack-2, Orissa.



Lingaraj Temple, Bhubaneswar

DO YOU KNOW.....



That about seventy per cent of the people in India are dependant on agriculture for their living whereas about seventy-four per cent of the people of Orissa depend on agriculture for their livelihood?

That the estimated population of India in 1966 was 498.7 millions and that of Orissa was 19.7 millions ?

That the percentage of rural population in Orissa is 93.7 as against 82 of India ?

That the percentage of literacy in Orissa is 21.7 as against 24 of India (excluding Goa, Daman and Diu) ?

That the installed power generation capacity in Orissa up to 1965-66 was 317.7 (000 kws.) as against 9026.4 (000 Kws.) in India ?

That the *per capita* income at current prices in Orissa in 1961-62 was 259.48 as against 333.6 of India ?

That the all-India production of iron-ore in 1965 was 16.90 million tonnes (excluding Goa) whereas Orissa alone accounted for thirty-eight per cent of the all-India output ?

WHEN LORD JAGANNATH DROVE LAKSHMI OUT

Smt. Padmalaya Das

It was a Thursday in the month of Margasira; with Lord Jagannath's permission, His consort Lakshmi went round the town of Puri. But all the homes she visited lacked the cleanliness and purity she liked.

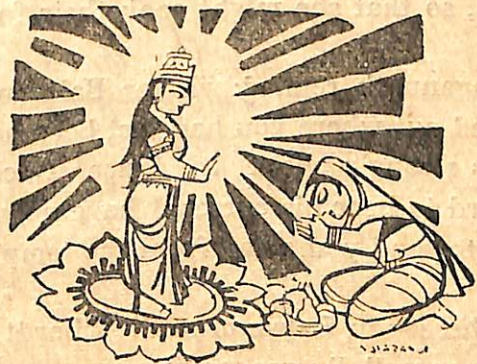
Finally she reached the abode of Shriya, the sweeper-woman, who lived in outcastes' street, beyond the town-limits.

A great devotee, long before dawn, she had brought cowdung and plastered her mud-hut afresh and drawn a lovely sixteen-petalled lotus before her door. In the centre she had lit a lamp with ten wicks.

Joyously she arranged her offerings at the place of worship—ten varieties of fruits and flowers before Lakshmi. Then prostrating herself, she prayed, "O Mother Lakshmi! I am an insignificant and low-caste woman. Accept my devotion!"

The Lord's consort was moved by the woman's piety and poverty. Delighted by the lotus design she had drawn, Lakshmi stepped onto it with both her feet. Thereupon the humble hut of the woman was transformed into a palace and the Goddess granted her many a boon.

Meanwhile, Lord Jagannath and elder brother Balaram had gone deer-hunting. Through *yogic* powers, Balaram noticed



Lakshmi's conduct in having defiled herself by her visit to a low-born woman and related it to his younger brother. He advised Jagannath to drive Lakshmi out, as she would make them all impure by re-entering the Big Temple (Jagannath Temple) without bothering to purify herself with a holy bath.

Jagannath demurred and proposed buying back Lakshmi's caste purity by paying five lakhs of rupees to the heavenly denizens. Balaram wouldn't listen and threatened to leave the temple.

"Alternatively," Balaram said to Jagannath, "you had better build a palace in the outcastes' street for yourself and your spouse."

Faced with such cruel alternatives, Jagannath agreed to drive Lakshmi out.

.. .. .

After showering unlimited fortune on Shriya, Lakshmi returned home only to find the brothers barring the portals of the temple.

Politely she requested them to let her pass, so that she might cook their food.

Jagannath replied: "Elder Balaram has found out where you had just been and he feels strongly about it. Since I cannot afford to bear his curses, I have no option but to send you away from the temple."

Thereupon Lakshmi said: "Lord! You may as well divorce me!"

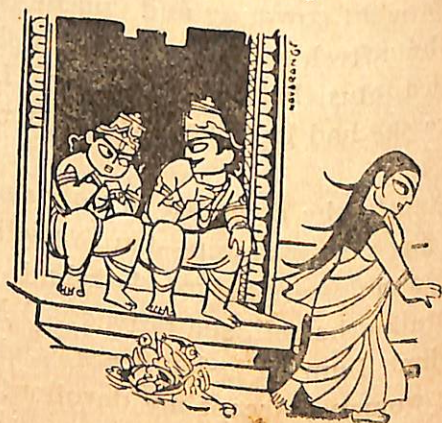
"We do not have that custom in our community," Jagannath answered.

Instead he offered to supply Lakshmi with rations daily, and later on, perhaps, after pacifying elder brother whom he never disobeyed, he hinted he might even take her back.

Lakshmi spurned his offer of rations, and said: "I am not an unchaste or widowed daughter to return to my father's house."

Despite Jagannath's protests she removed all her jewellery from her body and heaped them before him. Then she cursed Jagannath: "O Lord! Listen carefully! I am leaving you as an untouchable woman and this is my curse: as long as the sun and moon continue to rise and set, you will not get food and clothes. You will eat only when I, the lowcaste woman, will serve you!"

Lakshmi left the temple and all the maid-servants followed her although she dissuaded them from doing so.



Returning to the sea-shore, Lakshmi summoned Viswakarma, the divine architect, to build her a palace there. Next she bade the eight *vetalas* (ghouls) to plunder the vast store-houses of the Big Temple. To facilitate the nocturnal pillage, she induced the Goddess of Sleep to immerse the two brothers in deep sleep.

Lakshmi's commands were so promptly executed that by the time the *vetalas* finished work there was not a broomstick left in the Temple.

Lastly, Saraswati, the Goddess of Learning, was directed to see that whomsoever the brothers might approach for food and water would refuse; for, unless the brothers twain truly suffered, they would not remember Lakshmi.

Next morning the Jagannath brothers awoke to find the temple completely deserted and empty. Not even a drop of water was to be found anywhere. The brothers had to fast that day.

The following day, unable to bear the pangs of hunger any longer, Balaram decided to beg for alms.



With their sacred threads on display, a torn umbrella each and unwashed faces (there was no water in the temple), they set forth in the street. Lo! Wherever they went, they were driven out as rogues and cheats.

At last a *yogi* took pity on them and directed them to Lakshmi's sea-shore villa.

But Lakshmi had not relented yet.

She called on the Sun-God to heat the sands of the sea-shore and scorch the feet of the erring brothers. Yet Balaram resolutely forged ahead, leaving his younger brother behind.

Seeing Balaram at the palace gates, one of the maid-servants literally necked him out.

He returned crestfallen and advised Jagannath to go this time.

The Lord started to the villa reciting the *Vedas* and the notes reverberated through the universe!

In her palace Lakshmi cried in joy hearing the Vedic hymns: "I am saved! I am saved! The Lord has appeared in my house!"



Quickly she despatched messengers to find out what the brothers desired.

They replied: "Some rice to eat."

The servants were again sent back to ask "This is a low-caste woman's house, so how can higher castes eat here?"

Then hungry Balaram—who had by now joined his younger brother—, ever resourceful, replied: "If we are provided with a new earthen pot and some rice and vegetables, we shall cook for ourselves!"

So Lakshmi sent them a score of pots and plenty of provisions.

But Lakshmi had no intention of allowing them to go unpunished. She requested the Fire God to refuse to burn well and make a lot of smoke.

When the maid-servants returned with silken apparel and scented oil for the bath of the guests, they found the brothers still blowing furiously at the smouldering fire.

Ultimately, in disgust Balaram broke the pot.

Becoming desperate with hunger, he decided it was high time they forgot about caste. Said he: "Unless the owner of this palace gives us food now, we will surely die of starvation!"

At last Lakshmi's heart was moved by their suffering.

Holding a golden ladle, Lakshmi personally prepared a magnificent feast in no

time at all, not forgetting Jagannath's favourite cake—to be sent at the end of the meal.

Partaking of the rich repast, Balaram observed: "Everything tastes like Lakshmi's superb hand."

Jagannath pertinently pointed out: "We have abused and sent her away, so where can we get another like her?"

At that moment Lakshmi sent the special cake, confirming Jagannath's conviction that this could only be his consort's palace.

After rinsing their mouths and accepting *pan*, the brothers went out into the open courtyard.

Lakshmi sent a maid-servant to inquire about their marital status.

Jagannath said that they were so poor that no one would give them a wife. "On driving out Lakshmi we suffer so," he sadly concluded.

The maid-servants replied: "It is ridiculous that a man becomes poor simply because his wife happens to leave him!"

Jagannath told them: "There are wives and wives; some by their very presence increase prosperity and longevity, yet others destroy the family and break up homes!"

Finally, on Balaram's entreaties, Jagannath slowly entered the inner apartments and reached Lakshmi's side.

On seeing him, Lakshmi worshipped his feet with a smile. "You drove me out as a low-caste woman," she said looking up.

"Now you have eaten in a low-caste woman's house. Shame on your might! Shame on your words! Shame on your brother!" said she with angry contempt.

Jagannath could not say a word in defence.

After some seconds of silence, he said: "By forcing us to beg, you have humiliated us in the eyes of the world and broken our pride."

Their accounts were squared. Jagannath beseeched her to forget her anger and accompany them back to the Temple.

But Lakshmi laid down this as a condition of her return to the Temple: that all should partake of the holy food served in the temple without distinction of caste. Brahmins should take it from the hands of a sweeper and *vice-versa*.

Jagannath granted her wish, adding: "People will sing your praise through the ages to come."

Then hand in hand the couple preceded by Balaram entered the Big Temple with great pomp and pageantry.

On the return of Lakshmi, Jagannath was happy again; Balaram realised the Goddess's might; and, above all, a poor

sweeper-woman rose to unparalleled heights of fame and fortune.

In Orissa this episode is commemorated in a *puja* which is performed by the women on every Thursday of the month of Margasira (November-December).

On this occasion since Lakshmi loves cleanliness, everything is cleaned spick and span, however, humble the home. Artistry is displayed in decorating the doorways and all the rooms. Typical designs are the lotus, Lakshmi's favourite flower, and tiny footprints symbolically leading the Goddess step by step along the house.

At the place of worship a paddy measure artistically decorated and dressed is filled to overflowing with newly-harvested paddy and bedecked with jewellery and flowers. This is regarded as the personification of Lakshmi, the Goddess of Wealth.

On each Thursday different dishes are placed as offering.

Balram Das, a 16th century poet of Orissa, has popularized this unique story in his beautiful poem *Lakshmi Purana*. In every hamlet, in every town of Orissa, the housewife, whether rich or poor, reads or has this poem read out during Lakshmi *puja*.

This appears to be primarily a harvest festival, a sort of thanksgiving for the bounty of the crops and for increased prosperity in the future.

The destiny of India is now being shaped in her class rooms.

—*Report of the Education Commission*

It is easy to whip up jealousy and anger, but it is difficult to restrain and educate. It is easy to spread falsehood; it is a difficult and slow process to unravel the tangled webs of fallacies and to spread truth.

—*C. Rajgopalachari in Swarajya*

By experience, I am convinced that what is necessary for us is to learn how to produce more wealth and then to produce wealth and thereafter to think what to do with it. What the country needs is not the parrot cry of Socialism but unity and strength.

—*Sardar Patel (1948)*

We make out of the quarrel with others, rhetoric But out of the quarrel with ourselves, poetry.

—*W. B. Yeats*

The problem of religion arises from the realisation of the imperfect condition of man.

—*S. Radhakrishnan (1955)*

This is the true joy in life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy.

George Benard Shah

All our institutions, including the Parliamentary institutions, are ultimately the projections of people's character, thinking and aims.

—*Jawaharlal Nehru (1956)*

THE CAR OF JUGGERNAUT

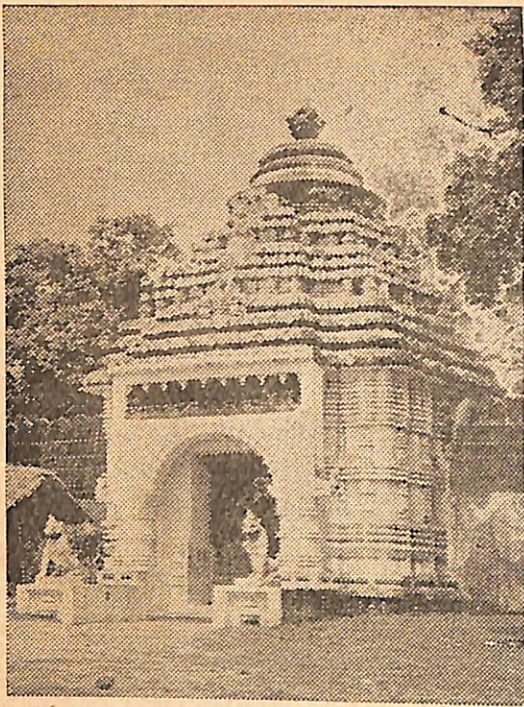
Prof. P. Mukherjee

The Baptist Missionary Society was established at Cuttack in 1816. James Peggs and other Missionaries of that Society started agitation against the Government association with the Jagannath temple. "The support and protection of the Government is the great bulwark of Juggernaut's strength." It was hoped that with the severance of that connection, "does Juggernaut's fall commence and he will rise no more". (J. Peggs : *A History of the General Baptist Mission* : 1840 p. 267). The Missionaries villified Jagannath as 'the detested Moloch' under the wheels of whose Car, the pilgrims sacrificed themselves.

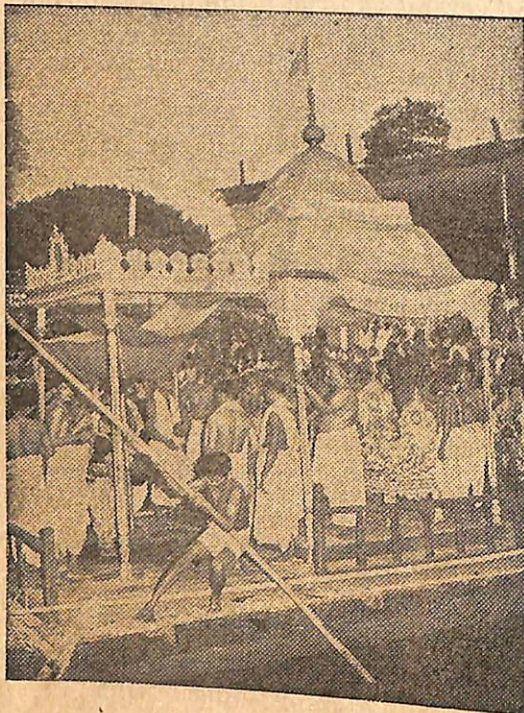
Thus the Car of Juggernaut came to denote an engine of oppression. Two pilgrims, one each in 1827 and 1828, threw themselves under the wheels of the Car. The Missionaries exaggerated in their

descriptions of these stray cases of self-immolation. Andrew Stirling, who was the Secretary to the Commissioner shortly after the Paik Rising, visited the Car festival on four occasions. He writes that he saw only two instances of self-immolation. "The victims had long been suffering from some excruciating complaints and chose this method of ridding themselves of the burden of life in preference to other modes of suicide."

The completion of the Jagannath road from Calcutta to Puri increased the number of pilgrims during the Car festival. There were three deaths under the Car of Jagannath in 1840. They were cases of either accident or suicide. The agitation of the Missionaries compelled the Directors to hand over the administration of the Jagannath temple to the Raja of Khurda, whom the Commissioner Mills in his



Main gate of Shrigundicha Temple, Puri.



Lord Madan Mohan on board this boat in Narendra Tank during Chandan Festival.

letter, dated the 2nd April 1842 described as an 'ignorant and thrifty landlord'. In 1844, the Raja of Khurda was made the Superintendent of the affairs of the Jagannath temple, for which the Government agreed to make a grant every year.

The administration of the Jagannath temple steadily deteriorated due to the inefficiency of the Raja of Khurda. In 1853, there was a stampede during the Car festival when all the three Cars were pulled at the same time. Twenty-two persons were trampled to death. There was no arrangement to prevent such accident. The most noble the Governor of Bengal in his letter, dated the 27th August 1853 insisted that the Raja must provide for the safety of the pilgrims. One Jamadar and 20 Burkandazes were recruited and posted at the temple and through the Magistrate, Puri, by the temple Superintendent.

On the 13th January 1855, E. A. Samuells, Commissioner, wrote a letter to the Secretary, Government of Bengal, acknowledging receipt of an extract from a despatch of the Hon'ble Court of Directors. The Directors approved the order of the Government of Bengal directing the Raja of Khurda to take precautionary measures. The Raja was asked to erect fences for the prevention of accidents. It was further stated that if the Raja neglected to do so, the Magistrate of Puri should execute the necessary works himself and defray the expense out of the allowance made to the temple from the Government treasury.

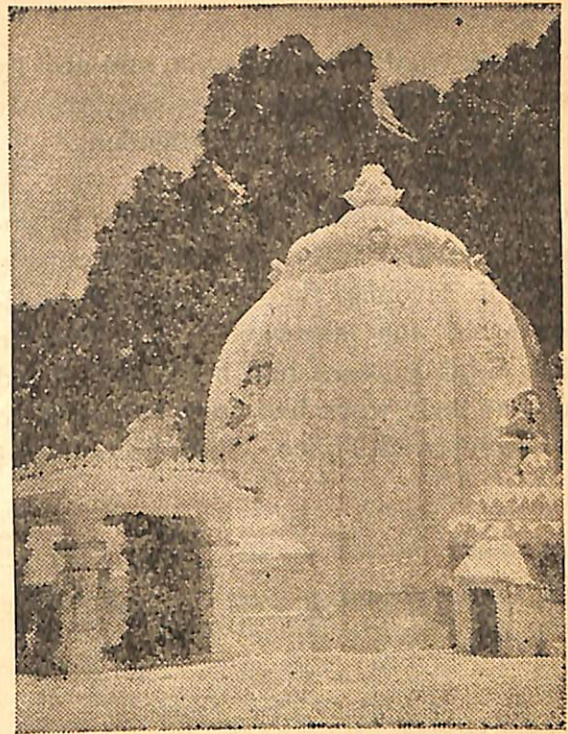
In July 1855, a large number of pilgrims visited Puri during the Car festival. Seven

persons were trampled to death as the temple guards could not control the crowd.

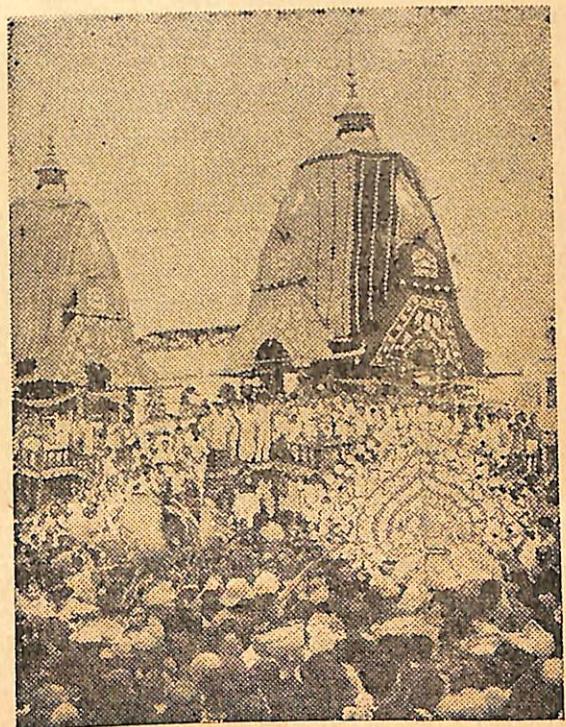
On the 29th September, E.A Samuells, Commissioner, wrote to R. Anand, Magistrate, Puri to suggest precautionary measures during the next Car festival, "so as to render any accident impossible". He was also asked to submit a scheme of an efficient Police force for the maintenance of order during the great festival.

On the 27th November 1855, Samuells forwarded a scheme for the Jagannath temple Police force, to the Government of Bengal. He suggested the appointment of 100 Burkandazes, 5 Daffadars and 2 Jamadars to replace the existing 'useless and underpaid' temple guards. On the 16th February 1856 he wrote to the Magistrate, Puri, that the Lieutenant Governor had sanctioned the employment of a Temple Police force for the protection of the pilgrims inside the Jagannath temple and prevention of accidents during the Car festival. The Police establishment would be paid out of the annual allowance paid by the Government to the Jagannath temple. In 1855, the Court of Directors ordered for the discontinuance of the payment to the temple from the public treasury, to complete the severance of the Government from the temple administration.

On the 28th February 1856, the Government of India decided to transfer some villages of Khurda, in lieu of the annual payment, to the Raja of Khurda, 'as the Superintendent of the temple to be held



Srilokanath Temple, Puri

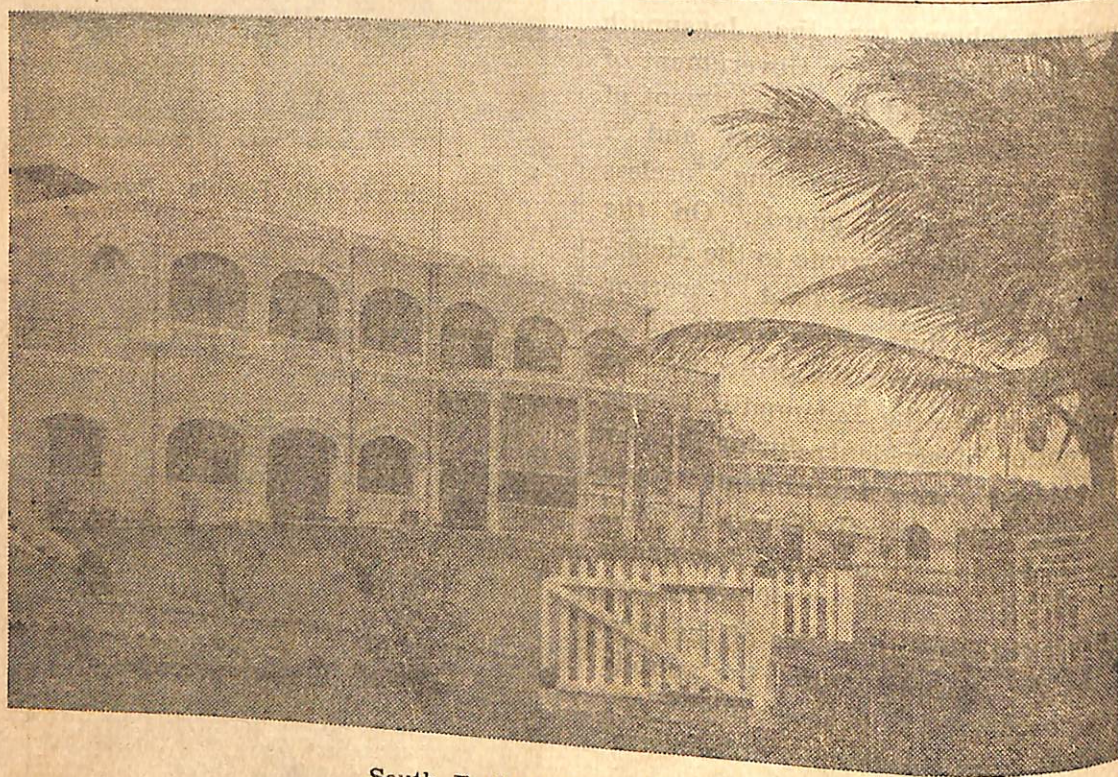


Ceremonial Pahandi Bije Procession of Lord from the Temple to the Car

by him in trust for the temple, and also by his successors so long as they continue to hold the office of the Superintendent."

On the 20th April 1858, the Commissioner, Cuttack, informed the Secretary, Board of Revenue, that after the discontinuance of the allowance, the Temple Police establishment had been disbanded and that their work had been entrusted to the Government Police. But the Court of

Directors objected to the employment of the Police for duty inside the temple. They directed that the temple Superintendent would make his own arrangement for keeping order inside the temple. On the 25th October 1858 the Secretary, Board of Revenue informed the Commissioner that in future the Police would be employed to maintain order during the festivals outside the temple, mainly the Car festival.



South Eastern Railway Hotel, Puri

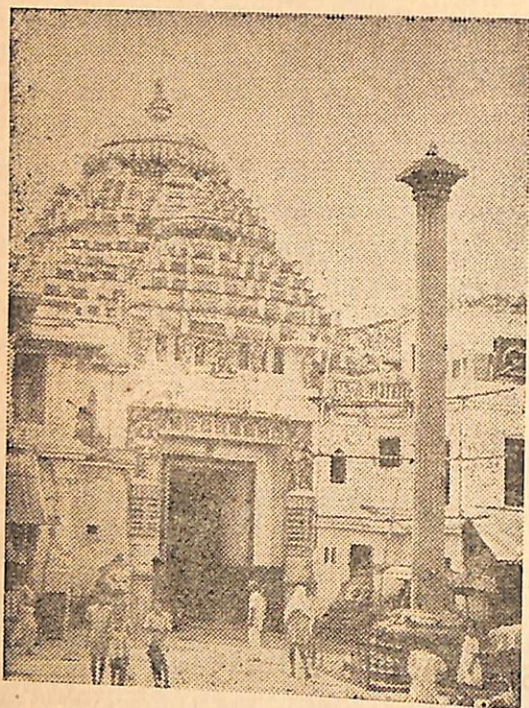
ORIGIN OF LORD JAGANNATHA AND THE CAR-FESTIVAL

Shri ARJUN JOSHI

The origin of the Lord Jagannatha at Puri is wrapped in great obscurity. Tradition goes that it was started by some Savaras, who installed the deity in a Jungle near the sea shore and protected it from being exposed to the public view. A savara king Vasu by name, gave his daughter in marriage to a Brahmin priest, Vidyapati, who discovered the image of Nilamadhava and informed this to his patron Indradumna, a king of Malava, who constructed a temple at Puri for the images of Jagannatha, Subhadra and Baladeva. We are not able to accept this story as true for the reason that there is a clear ephigraphical evidence that the present temple was constructed by

Chodaganga of the Ganga dynasty after he invaded Utkala. Similarly, we do not reject the above tradition regarding the origin of Nilamadhava since the Sauras are still employed in the temple administration under the designation of "Suara".

There are divergent views expressed by scholars regarding the cult and icon of the Lord Jagannatha. According to some scholars, it is derived from the Buddhistic conception of Triratna, namely, the Buddha, the Sangha and the Dharma, together installed in a monastery. In course of time the monastery was converted into a temple.



Lion-Gate and Arun Pillar of the Jagannath Temple

Some scholars hold that the Natha-cult of the Jains is traceable from Jagannatha. In support of these views the absence of Iconographic description of the images in the Hindu *Agamas* is cited. In addition to this, they also corroborate their theories by citing some religious performances, viz., Rathayatra, Mahaprasada, Navakalevara, etc., introduced in the temple-administration. But, the Hindus claim that the sanctity of the Lord Jagannatha at Purusottama-Khetra is traceable from the *Mahabharata*, (*Vanaparva*) where it is stated that on a sacred 'Vedi' there lived the Almighty God on the Sea-share. Hence, Yudhisthira was advised to climb on the 'Vedi' at that spot :—

ଆରୁଣ୍ୟକୁ ମହାରାଜ ଶର୍ମିଷ୍ଠାକାନ ବୈରବିଷୟ
ସୈଷା ସାଗର ମାଦାଦ୍ୟ ରାଜନ୍ ଦେଶ ସମାଗ୍ରୀ ତା ।

(Vide Vanaparva, Ch. 114-11-V. 23-27)

We are not able to know whether the 'Vedi', referred to above, was located at Puri or some where else. In contradiction to this we get no information either from the *Puranas* or the *Vrihatsanhita* by Barahamihira. The confusion thus prevail among scholars. But, the object and principles of the cult of Jagannatha remain quite obvious. The main object of this cult is probably to create unity among all different sections, existing in the religious world, particularly in Orissa. So, we find the remnants of Jainism, Buddhism and Hinduism, all joining together in the cult of Sri-Jagannatha.

The Car festival, as is practised at Puri and other Oriya tracts, is an important religious function. Rebling says that a tooth of the Buddha which is removed from Pataliputra to Danapura in Kalinga on a Car was still in practice in Orissa which can be traced out from the Rathayatra at Puri on the second *tithi* of the bright fortnight of Asadha. In the Pali literature, such as *Datha-Dhatu-vamsa* and *Mahavamsa* of Ceylon, we learn that the tooth-relic of the Buddha was removed from Kalinga to the Island of Ceylon by a royal couple of Simpapur (Kalinga), named Dantakumara and Hemamala. The then king of Ceylon who excepted the tooth-relic of the Buddha with great reverence had taken it in a car with great pomp to its destination. It is

said that in commemoration of that festival the cars are prepared on a specific day in Ceylon with celebration, organised by the Buddhistic population of that Island. Most probably, it is an imitation of the Rathayatra, introduced in Kalinga before the 4th Century A. D. In this connection we quote the following from M. M. Ganguly's writing :— "Puri seems to me to have been an intermediate place of Pilgrimage where the pilgrims from Ceylon used to stop enroute to Bihar. It was, as it were, a connecting link between Bihar, the birth place of Buddhism, and Ceylon. Pilgrims used to go hence to Bhubaneswar and Tamralipti and thence would proceed to Bihar by boats along the Rupanarayana and the the ganges".*

Now, the question is whether the shape of the Ratha, as is seen today, was similar to that of the ancient Ratha noticed by the Chinese pilgrim, Fa-Hien, at Khotan in Central Asia. According to his accounts, the Ratha in Khotan was "a four-wheeled-image Car, more than 30 cubit high, which looked like the great hall, moving along. The seven precious substances were gradually displayed above it, with silken stimors and canopies hanging all round. The (Chief) image stood in the middle of the Car, with two Boddhisatvas in attendance on it" † In this connection we like to quote the following from Oldfield's *Sketches from Nepal*, Vol. II, P. 316; "The Buddhist Festival is evidently adopted from the Hindu Festival of Jagannatha,



Car Festival, Puri

*Orissa and Her Remains, P. 401.

†Legge, Travels of Fa-Hien (1886) Chr. III, PP. 18/19

in honour of Jagannatha and his brother Balarama and Kumari representing their sister Subhadra". The four wheeled-Car, which was noticed by Fa-Hian at Khotan in the 5th Century A. D. seems to have been practised in Orissa during the 6th and 7th Centuries.

In this connection I would invite the attention of scholars to a stone image exhibited in the Orissa State Museum at Bhubaneswar where we notice the depic-

tion of a two wheeled-Car dragged by a pair of bullocks. Three lotus flower-like objects are the contents of the Car, the drivers being seated at the front and a man the car from behind. It is also followed by a band of people some carrying loads. Most probably, these three lotus flowers like objects represent the main symbols of the three gems (*triratna*), namely, the Buddha, the Sangha and the Dharma.

Formulation of Fourth Five-Year Plan

The National Development Council, in their last meeting held on the 1st and 2nd December 1967 had decided that the Fourth Five-Year Plan would cover the period from 1969-70 to 1974-75 and that the year 1966-67, 1967-68 and 1968-69 would be considered as Annual Plan Years. The Planning Commission have impressed upon the State Government to undertake, as a first step before the work relating to the drawing up of the details of Fourth Five-Year Plan actually starts—a stock taking of the economic and physical situation with a view to discovering the extent to which it has progressed since 1950-51 and to analyse the point at which it now stands in the matter of State Income, consumer expenditure, development of resources, building up infrastructure, balanced growth of different sectors, disparities in income and adequacy and diversification of employment opportunities, and analysis of the socio-economic

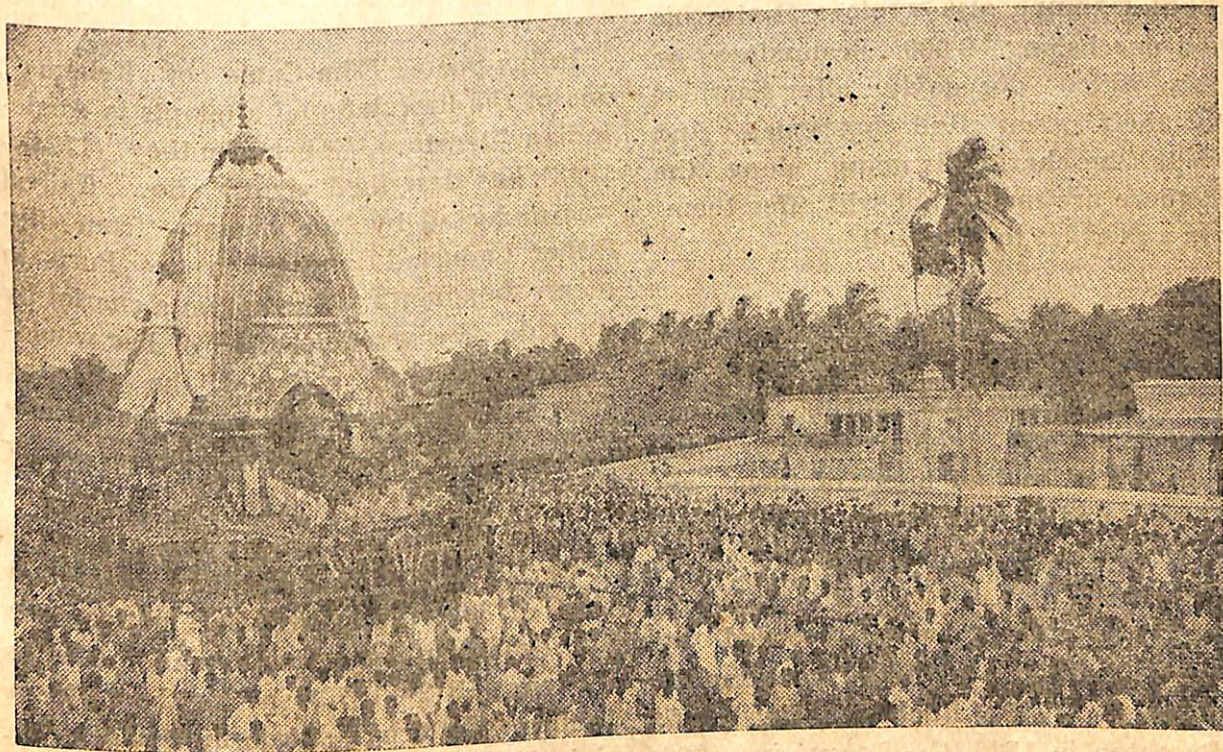
indicators for the various districts. On the basis of these studies, the Committee would also identify the backward areas in the State after taking into account the regional and sectoral unbalances. In order to undertake the studies indicated above the State Government in Resolution, dated April 24, 1968 have been pleased to constitute a Steering Committee consisting of (1) The Chief Secretary and Development Commissioner, Orissa as Chairman; and (2) Additional Chief Secretary and Additional Development Commissioner, (3) Secretary, Finance Department, (4) Director of Evaluation and Deputy Secretary, P.&C. Department as members and (5) Director, B.S.E. as a Member-Secretary. The Committee may meet as often as may be necessary for their deliberations and the various departments of the State Government have been requested to expeditiously supply the required data to the Committee as and when necessary.

SUICIDES FOR SALVATION

G. N. DAS

"The national reverence for holy places," wrote Sir W. W. Hunter, "has been for ages concentrated on the city of Puri, sacred to Vishnu under his title of Jagannath, the Lord of the World".

One of India's most colourful religious events is the world-famous car festival of Jagannath. It is held at Puri every year in June-July. It is also celebrated in all



Car Festival, Puri

places where shrines of the deity, large or small, have been built in the course of the diffusion of his cult, like Mahes in West Bengal ; Deosa, about 40 miles south-west of Ranchi in Bihar; Balga, about a mile north of Srikakulam in Andhra Pradesh, etc.

There is a widespread belief that in the olden days pious pilgrims used to fall in front of the moving chariots in Puri and performed self-immolation for achieving salvation.

The first European account of this practice is by Friar Odoric, a traveller of the middle ages who visited India in 1322.

The 16th-century British Geographer, Richard Hakluyt, also wrote : "Vnto this Pagod doe belong 9,000 Brammines or Priests, which doe dayly offer Sacrifice Vnto their great God Iaggarnat. And when it (the chariot) is going along the City, there are many that will offer themselves a sacrifice to this Idoll".

William Bruton, quartermaster of the ship Hopewell, who visited Cuttack in Orissa in 1633, says that during the car festival "some get broken armes, some broken legges, so that many of them are destroyed, and by this means they think to merit Heaven".

Similar accounts were recorded by Francois Bernier in 1667, Alexander Hamilton in 1727, Buchanan in 1806, W. Bampton in 1823, C. Lacey in 1826 and A. Sutton in 1827.

Mr. Lecey wrote: "A respectable man threw himself off from the front of the car, as it was moving forward, and the enormous wheels passed just over his loins, and nearly separated his upper from his lower parts! The blood and bowels were scattered and drawn about by the wheels passing over him"!

These reports were taken for granted by the literary men of the West, who did not spare the 'Juggernaut car' and have imparted an interesting metaphor to the English language. The Oxford English dictionary gives one of the meanings of 'Juggernaut or Jagannath' as 'an institution, practice or notion to which persons blindly devote themselves or are ruthlessly sacrificed.'

In his poem, "The Curse of Kehama", one of the first fictional attempts in Anglo-Indian literature, Robert Southey (1774—1843) has described vividly how Kailyal was abducted by mendicants from her father Ladurlad and taken to Puri to marry Jagannath. She sat on a chariot by the side of a wooden effigy of her would-be husband and watched the cheering crowds of devotees as well as the ghastly sight of people committing suicide under its immense wheels.

To Henry Wadsworth Longfellow (1807—1882) the railway locomotive was 'the American Juggernaut' while Charles Dickens (1812—1870) speaks about 'poor Johnny Tetterby staggering under his Moloch of an infant, the Juggernaut that crushes all his enjoyments.'

However, several other European writers have presented a different and more reliable picture of the festival.

Andrew Stirling, an eminent scholar and the first to produce a history of Orissa, stated in 1818: "During four years that I have witnessed the ceremony, three cases only of this revolting species of immolation have occurred, one of which I may observe is doubtful and should probably be ascribed to accident. In the others the victims had long been suffering from some excruciating complaints and chose this method of ridding themselves of the burthen of life".

Sir W. W. Hunter wrote in his book on Orissa published in 1872 that instances of

pilgrims placing themselves beneath the wheels in a fit of religious excitement 'have always been rare and now unknown'. He argued that all forms of self-immolation were alien to the spirit of the Jagannath (or Vishnu) cult and widow-burning or suttee which was disapproved by the Vaishnavite reformers was comparatively infrequent in Puri. Even accidental death defiled the temple and led to the stoppage of the rituals. Moreover, wrote Hunter, the religious literature associated with saint Chaitanya (1485—1533), a great devotee of Jagannath, made frequent allusions to the car festival but none at all to self-sacrifice, and a keen observer like Abul Fazl, who prepared the imperial gazetteer in Persian

See Page 39



Sea-bath at Puri

Padma Shri—A. E. Rao

Dr. Abhin Chandra Rao (69) has been a Homoeopathic Physician for 47 years and has been doing medico-health and humanitarian social work for 45 years. He organised relief during 1943 food scarcity in Orissa and the 1955 floods in Cuttack by starting free kitchens, first aid to injured, etc.

Dr. Rao has been associated with a number of organisations like the Indian Red Cross Society, St. John Ambulance Association and the Hind Kushta Nivaran Sangha.

Dr. Rao was Commissioner of the Cuttack Municipality for many years, was Vice-Chairman of that Municipality twice, and its President for one term. He organised for the first time in 1943, an all-Orissa Local Bodies Con-

ference at Cuttack the object of which was to establish close relationship between the executives of different Local Bodies and to rouse public interest in the activities of Local Bodies. In 1946, he organised an all-Orissa Health and Nutrition Exhibition at Cuttack with the object of educating the public in the nutritive value of food-stuff. He also organised the fourth All-India Leprosy Workers' Conference in 1952 in Puri.

He has written a number of books on Homoeopathy in Oriya.

"Help the needy and the suffering" has been the motto of his life. He has been rightly awarded the honour of "Padma Shri" on the occasion of this year's Republic Day.



Dr. Abhin Chandra Rao, receiving
Padmasri Award from Dr. Zakir
Hussain, President of India.

NEWS IN PICTURES

Dr. S. S. Ansari, Governor of Orissa delivering the inaugural address at the Amrita Bazar Patrika Centenary Celebration at Bhubaneswar on May 23, 1968. Stated among others on the dais are Shri Tushar Kanti Ghose and Deputy Chief Minister, Shri Pabitra Mohan Pradhan.





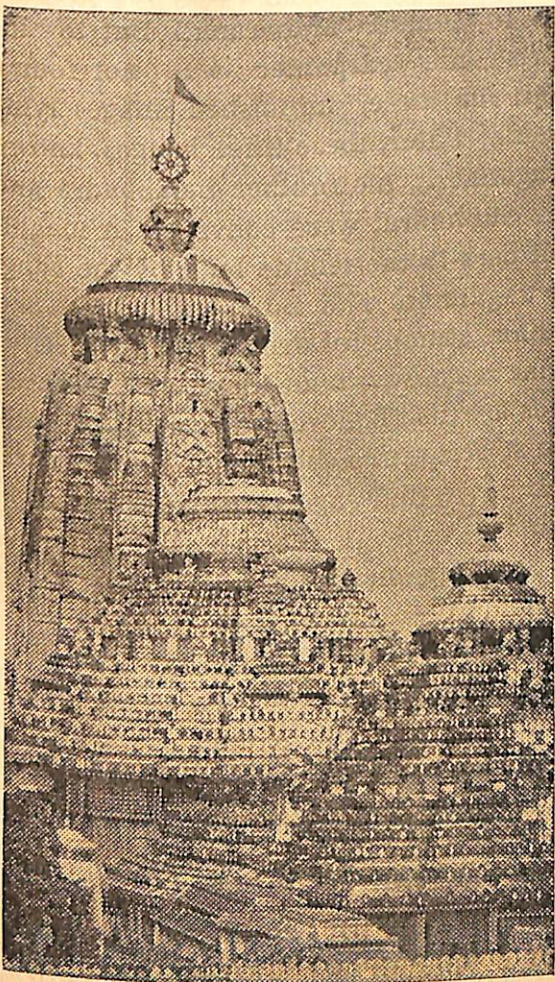
Prayer meeting before commencement of Seminar organised by the Women and Children Sub-Committee of Orissa State Gandhi Centenary Committee at Rabindra Mandap on the 28th May 1968.

NEWS IN PICTURES

Shri R. N. Singh Deo, Chief Minister, addressing the concluding session of the conference of B. D. O.s of Mayurbhanj and Balasore districts held on the 4th May 1968 at Baripada.



JAGANNATH TEMPLE— THE NATIONAL TEMPLE



Temple of Sri Jagannath, Puri

S. M. Gani

The temple of Sri Jagannath at Puri is one of the four pilgrimage centres in India. Throughout the year, millions of pilgrims flock to Puri to have a glimpse or Darshan of Sri Jagannath, his brother Balabhadra and his sister Subhadra.

Tradition affirms that Puri, long ago, was situated in a forest, near Nilachal (Blue hill) housing the blue image of Lord Nilamadhava. The intense enthusiasm of Indradyumna, king of Malwa, led to the discovery of this deity. Vidyapati the explorer-priest of Indradyumna came to the land of Savara, a tribe still seen in this part of Orissa, in search of Lord Nilamadhava. Vidyapati lived with a Savara named Viswvasu and reached the alter of God.

The story goes that Viswvasu first hesitated to take the Brahmin priest to the Lord. But Vidyapati's prayers moved him. He took the Brahmin blind folded, so that he might see the Lord but not the route. There he behold Lord Nilamadhava in the form of a blue stone image, at the

foot of a fig tree. Vidyapati saw a crow falling from the tree and reaching heaven. The Bramhin, too tried to reach heaven in the similar manner but a heavenly voice cried "Hold Brahmin, first carry to thy King the good news that thou hast found the Lord of the Universe". when Viswavasua appeared with offerings the Lord did not take part. But he heard a heavenly voice addressing thus : "Oh ! my faithful servant, no longer thou shalt see me in the form of Blue God. Hereafter I shall be known as Jagannath, the Lord of Universe". Then Vidyapati returned, and told the king of his discovery. The king who heard the good news went joyously with a number of wood cutters in search of the Blue image. But the king's pride displeased the Lord. A voice was soon heard from heaven "Oh ! thou shalt indeed build my temple, but me thou shalt not behold".

The king, in order to soothe the God, performed a thousand Aswamedha Yajna (Horse Sacrifice) at the end of which Lord Vishnu appeared in the form of log, floating in the sea. This log was brought and installed in an enclosure, which is believed to be where the present Gundicha temple stands. This fact has been corroborated in the Rig Veda as follows :

O ! Irrespressible one, Take resort to the Daru Brahma

Lord Purushottamma whose image is prepared from

Out of the log of wood floating in the ocean and

Thereby reach the highest.

Rig Veda X 155. 3.

The king then engaged carpenters to fashion out the image from the log, but their chisels broke to pieces at each strike on the log. An old carpenter named Anant Maharana (it is believed Vishnu himself came in disguise) however, promised to perform the task in twenty-one days on condition that he was to be kept shut in a room with the log and no one was to see him during this period. The king agreed to this but as he heard no sound of work from inside the room he grew anxious and opened the door disregarding the promise given to Anant Maharana. But to his surprise, the carpenter was not found, except for three unfinished images lying therein. Later, these three images, known as Jagannath, his brother Balabhadra and sister Subhadra, were conveyed in magnificent cars to the temple built by the King. Shri Jagannath and Balabhadra both had still have stumps for arms while their sister Subhadra goes without these. These three deities are also believed to correspond with Budhist scriptures. But there are evidence which prove that Jagannath was worshipped during Vedic period. It is thus found that Sri Jagannath is worshipped uninterrupted at least from the last 2,000 years. In him the Budhist, Jains, Sikhs, Shivites, Vashnavites and all other philosophers are embodied. Today the temple of Jagannath is considered to be a centre of Vashnavism and the citadel of the Bhakti cult. If the various rites and mantras that are followed and recited in the temple of Jagannath are minutely observed it can be seen that no sect or community known to Hindu fold has been excluded. It is because of this that the worship of Jagannath extends its

sway over the entire population of India. Shri Shankaracharya, who visited Puri in the 9th century, selected Puri as one of his seats. During the 12th century Shri Ramanuja introduced his cult to the worship of Jagannath. Madhavacharya and Shri Chaitanya have left distinct impressions of their cult in Puri. Shri Chaitanya lived here in Puri for several years. Guru Nanak, the founder of Sikhism, too, visited Jagannath and the Sikhs also worship Jagannath. The followers of Sant Kabir also found solace in the worship of Jagannath.

The Savaras who are not Brahmins and who claim to be the original worshippers of Jagannath play special role in the rituals of the temple and worship of

Jagannath during the Snan Purnima, Car Festival and particularly during Nabakalabara. Nabakalabara is celebrated once in twelve or more years when the new images of the deities are made and the old bodies are buried. Incidentally, Nabakalabara will be celebrated next year (1969). During the car festival the worship of the deity is taken over by a class of worshippers called Daitas, who are Savaras. These Daitas who claim to be the descendants of Viswvasu on his daughter's side, are important functionaries in the temple. They also claim Shri Jagannath to be of their flesh and blood. They observe obsequies for the Lord when his body and those of his brother and sister are buried after the Nabakalabara (New bodies) ceremony, when they mourn for certain period.



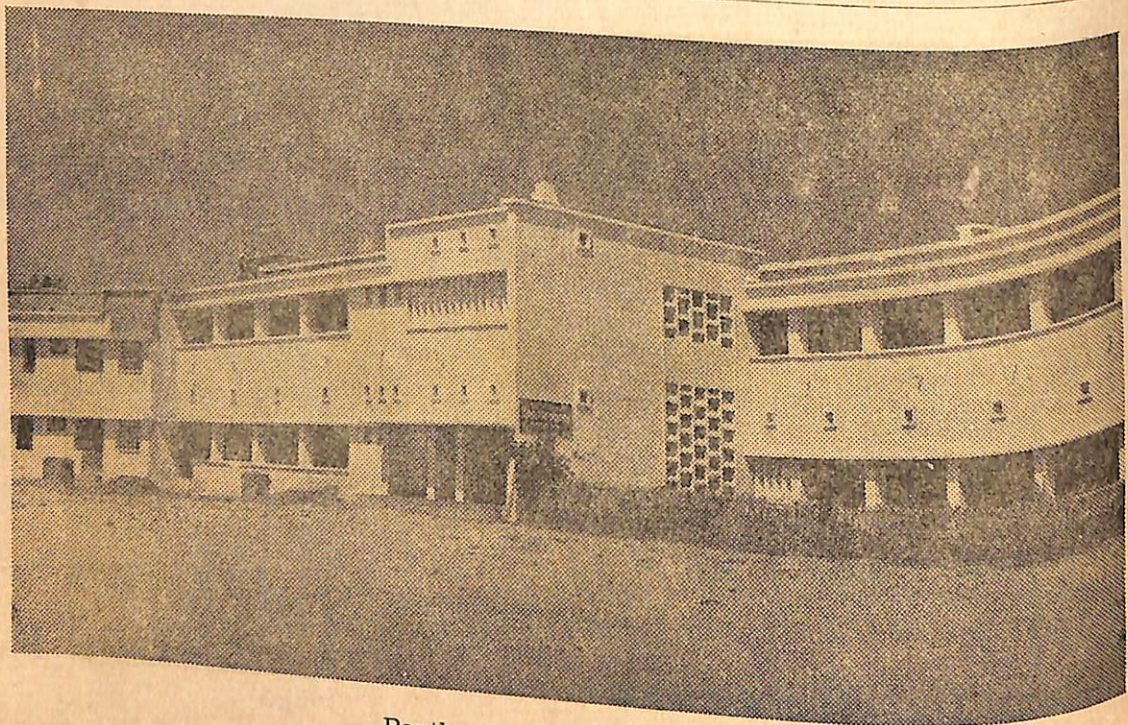
Memorable Sea-bath, Puri

Budhism has left very clear impressions of its influence here. The trinity, Budha, Dhamma and Sangha of Budhism, have often been compared with the triple deity Jagannath, Balabhadra and Subhadra. Some scholars believe that when Budhism became popular in India it was the tribals who accepted it with great pleasure. And thus it is permissible to believe that the Savaras who were also fascinated by Budhism had developed their own rituals for the worship of Jagannath. Mr. Cunningham and several scholars do believe that the three deities Jagannath, Balabhadra and Subhadra correspond with a well known Budhist mantra in Pali.

rest under a Sali Creeper after the Mahabharata war. It was here that the Jara Savar pierced him with an arrow. It was again in Puri that Lord Krishna took away all the gifts of powers he gave to Arjuna and ascended the heaven. The navel of Lord Krishna which could not be consumed by fire was thrown into the sea at Puri and when it returned back to the sea shore it was collected and is believed to have been put inside the image of Sri Jagannath. The Car Festival is also believed to be celebrated to commemorate the great journey of Lord Krishna from Gokul to Mathura.

Another great influence on Jagannath has been from Vaishnavism. It is believed that it was at Puri that Lord Krishna took

The impact of Jagannath on the Muslims when they came to Orissa is also noteworthy. Salbeg and Jabana Haridas are known to be two great devotees of



Panthanivas, Puri

Sri Jagannath. The songs composed by Salbeg in praise of Sri Jagannath is still sung with interest. Muslim soldiers were once guarding this temple against the Marahatta raiders and plunderers.

During Car festival Sri Jagannath is supposed to walk on the ground to come to the chariot and the Maharajah of Puri, performs the job of sweeping the chariot.

Thus it is seen that Sri Jagannath has not refused any religious movement to

influence him. When most of the temples were closed to the Harijans, the Jagannath temple was thrown open to them. Sri Jagannath has grown through all these years as one single deity commanding confidence of all sections and cross-sections. To a common man, Jagannath is he who can deliver the goods to anyone who approaches him. He belongs to nation and the Jagannath Mandir is popularly known as the National temple.

From Page 33

during Akbar's reign in the 16th century. was silent about it.

Mr. John Beames, another learned British officer who was Magistrate and Collector of Cuttack between 1875 and 1878, regarded it as an 'extraordinary' fallacy. "In the present day the road down which the Car passes is fenced on both sides and a continuous line of police guards the whole route—about a mile in length. Moreover the front of the Car is armed with a powerful 'cow-catcher' such as are used on railway engines, which would effectually prevent any body of man or animal being crushed under the wheels." It was, therefore, 'a vulgar error' to think that people threw themselves under the chariots and were crushed to death—a fact which was also vehemently denied by the priests. He did not, however, rule out the possibility in the past 'of some leper or other diseased wretch

suddenly breaking through the cordon and flinging himself before the Car so suddenly that those who drew it could not stop it before it had passed over the body of the suppliant.'

During his lecture tour in the U. S. A. Swami Vivekananda was often asked about the Puri suicides and he denied the fact 'except in exceedingly rare and exceptional cases'. He referred to them in his lecture at Detroit on February 17, 1894, and, according to a report in the Detroit Free Press of the following day, he "explained the old practice in the sacred city and remarked that possibly a few in their zeal to grasp the rope and participate in the drawing of the car slipped and fell and were so destroyed. Some such mishaps had been exaggerated into the distorted version from which the good people of other countries shrank with horror."

CONCESSIONAL RAILWAY TICKETS FOR ALL HILL STATIONS

Concessional return tickets for journey to hill stations will be available up to and including October 31, 1968, according to a communication received from the Ministry of Tourism & Civil Aviation, Government

of India. It may be recalled here that earlier concessional tickets were introduced by the Ministry of Railways from May 1, 1968.

GOVERNMENT OF INDIA SCHOLARSHIP FOR PHYSICALLY HANDICAPPED STUDENTS

The Union Social Welfare Department have invited applications on prescribed forms from the blind, deaf and orthopaedically handicapped students for award of scholarships for the year 1968-69. The Orthopaedically handicapped students should be between 12 to 30 years of age and the blind and deaf students should be 16 to 30 years of age to be eligible for this scholarship. The educational qualification for the Orthopaedically handicapped students should be Class VIII and above with 50 per cent marks at the last

examination. For the blind and deaf educational qualification prescribed is Post-Higher Secondary or equivalent with 50 per cent marks at the last examination. For Music Courses a student should have secured Second Division in Senior Diploma or equivalent.

Candidates desirous of availing this opportunity are required to obtain application forms and other particulars from the State Education Department and submit it to the said Department by July 20 1968.

PURI—
THE COSTA DEL SOL
(THE SUNNY COAST)

S. M. Gani

When the moment comes to select the perfect place in which to spend a holiday one can not overlook the sunny coast on

the Bay of Bengal at Puri, one of the ancient cities of India.



Golden Sea-Beach, Puri

The soft golden beach offers not only an infinite variety of amusements but also an ideal climate. In addition to being a magnificent tourist attraction itself, it is the perfect base for excursions to the famous city of Bhubaneswar (62.4 km.) and the huge temple of Konarak (84.8 Km.).

The visitor has the choice of several places to stay, ranging from luxurious hotels patronised by international smart set, complete with sporting facilities to the simplest of picturesque Tourist Bungalow so "far from the madding crowd" as to offer an ideal place in which one escapes completely from the stress and strain of

every day city life. Summer is a season unknown to Puri owing to cool sea breeze so pleasant and invigorating.

It is fascinating to watch the sunset on the beach, like a golden-red globe the sun as if melts with luminous liquid horizon. A sight which is a marvel of the nature. At sun rise the fisher folk with their characteristic conical straw hats jump into the roaring restless waves to collect the booty from the bountiful blue ocean. The fishermen use the same old process which their ancestors did. A simple net and a tottered boat is all they know and still live comfortably in this fast modern age. Till late in

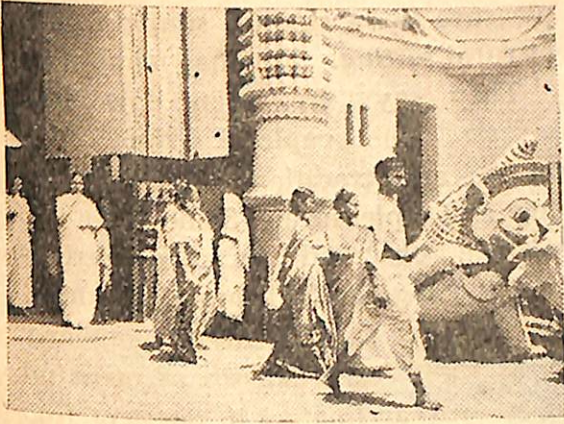


Catching fish in the Sea

the evening people sit on the sands beneath the stars. A snatch of song and music, spray on your cheek, the wind tugging at your cloths—are things you'll remember.

To a foreigner this place will give a glimpse of traditional India where people

from remote corners of the Country come to pay their homage to the Lord. It is a place which presents to you "Unity in diversity" a caption often accredited to India. Here one finds, the people talking varieties of languages and dialects; adorned in various costumes, moving



Pilgrims coming from the Temple Puri.

towards the Lions Gate (main entrance to the temple) for a single purpose to worship Lord Jagannath. You personally acquaint yourself with the most bewildering

variety of Indian life through which run the mighty current of unity. The clash of gongs, the beat of drums and the music of various choral groups mingle discordantly with the continuous clamour of a surging mass of people. Well one can't miss the market here, displaying the indigenous handicrafts, a tradition long associated with Puri. Naturally a souvenir for your relatives and friends cannot be excluded. Why not find out a dancing lady carved out of soapstone, or a palm leaf painting. The silver filigree ornaments are superb, can't go without it. They are not costly at all. Just a couple of rupees and a great remembrance to carry home. Very close to the temple is the Raghunandan Library. It has a rich



Raghunandan Library, Puri

collection of palm leaf manuscripts—the documents of the past. Go to the top of the library building to have a view of the great temple. (A non-Hindu is not allowed inside the temple compound). The staff of the Library are very courteous and helpful.

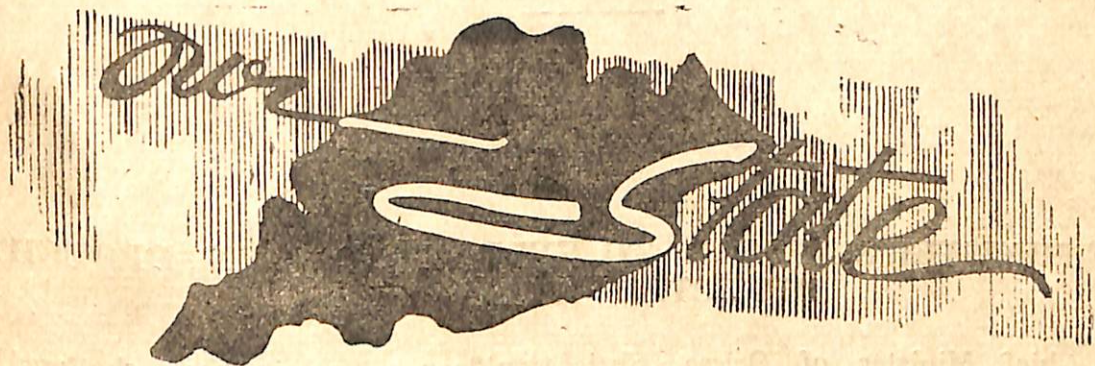
A few kilometres here and there are famous tanks and beautiful temples hoary with age—a long history behind each. If



Car Festival, Puri. Car is being drawn

you happen to be there during any festival it is pleasure to be among simple folk in perfect rural setting. Puri has many festivals. They say "In seven days nine festive feels." The people of Orissa cling to customs and traditions that give life meaning and pleasure. Some sixty-two festivals are observed for the various deities of the Jagannath Temple. The most fabulous is the Car Festival popularly known as Rath Jatra. Masses of mankind roll in every year to Puri in quest of God and to lend a hand and see the majestic march of the Lord on earth during the Car Festival held in June-July every year. It is the fervour of faith. Years have rolled by but the tradition of Car Festival lives in its pristine glory.

In the outskirts of the city, the rice fields reveal a fascinating mosaic of terraced landscape with umbrella-like palm trees, appearing as if watch towers whose vigilant silhouettes recall ancient tales at every trun, where the air is sweetened by the scent of mango trees, betel-leaf yards and casurina plantations. As though to mark the end of Puri there is a final burst of sub-tropical flowers and plants along the vast fields of paddy spread as far as the vision could go. The artist or beauty-lover in search of peace and relaxation amid perfect surroundings, the traveller seeking change or the simple tourist—all find in Puri, the ideal holiday setting.



ENDOWMENT LECTURES TO BE INSTITUTED CHIEF MINISTER APPEALS FOR GENEROUS DONATIONS

Chief Minister Shri Rajendra Narayan Singh Deo has appealed to the philanthropic persons and organisations inside and outside the State to make generous donation towards the memorial endowments which are proposed to be instituted with the Universities and the State Government.

The full text of his appeal reads as follows :—

To perpetuate the memory of some of the celebrated sons of the land, it is proposed to institute some Endowment Lectures with the Universities and with the State Government. Every year renowned scholars on selected subjects may be invited to give a series of lectures and the expenses will be met out of the endowments.

There may be two types of endowments: Some of the endowments may be created with the Universities and will be operated by them. Lectures under these endowments will be given in the University concerned. There may be another set of endowments under the State Government and the lectures under these endowments can be held at selected places, in rotation, from year to year.

At the first instance, Government propose to start such endowments in the memory of late Utkalmani Gopabandhu Das, late Pandit Nilakantha Das, late Pandit Godabarish Misra, late Bhubananda Das and late Dr. Laxminarayan Sahu and propose to contribute Rs. 10,000 for each such memorial endowment. It is expected that philanthropic persons and

organisation inside and outside the State will make generous donations towards these memorial endowments which besides providing for a continuing tribute to the memory of these great men, will also provide an excellent forum for learning to our youths in our Universities and also to

the people.

I hereby appeal to all to make generous donations towards this noble cause. Donations either in the form of cash or cheques may be sent to the Minister, Cultural Affairs, Orissa.

CHIEF MINISTER'S APPEAL TO HELP PEOPLE IN DROUGHT-AFFECTED AREAS

The Chief Minister of Orissa, Shri Rajendra Narayan Singh Deo, has appealed to the philanthropic organisations in the country to help the distressed people in the drought affected areas of the State. The following is the text of the Chief Minister's appeal :

"On account of the irregular behaviour of monsoon during the year 1967, Orissa has again faced another year of drought before it could recover from the scarcity conditions caused by the drought of 1965 and 1966. There are pockets of drought in 9 out of 13 districts in the State. This third year of drought in succession after the high floods and the unprecedented cyclone during 1967 has assumed a great

significance as it has shattered the economic conditions of a large number of people who are not yet free from the severe mauling they received during the past two years. People in the affected areas need employment, food, clothing etc., for their subsistence. The State Government have taken all possible steps to meet the situation but a national problem like it arising out of the natural calamity cannot be effectively solved without the active co-operation of non-official philanthropic relief organisations. I, therefore, appeal to all philanthropic organisations in the country to come forward to help the distressed people in the affected areas in their dire hour of need."

RELIEF MEASURES IN DROUGHT AFFECTED AREAS

Considering the situation arising from drought in 8 districts of the State, namely, Balasore, Cuttack, Dhenkanal, Puri, Ganjam, Boudh-Kandhamals, Mayurbhanj and Sundargarh and 3 Blocks of Koraput district, execution of test relief work in these districts has been accelerated. These works are now being taken up in Grama Panchayat areas where normal production of Khariff crop had suffered 25 per cent to 49 per cent loss consecutively during 1966-67 and also in those Panchayat areas which suffered loss of 50 per cent and above in the Khariff year of 1967. Test relief works have also been taken up in particular villages which suffered a loss of 50 per cent or more during the preceding Khariff season. In January this year, Rs. 14.70 lakhs had been allotted to the districts for taking up test relief works and an additional allotment of Rs. 30 lakhs has since been given for this purpose. Against this allotment, 1,805 projects have been taken up and a total expenditure of Rs. 17.97 lakhs had already been incurred till the middle of April 1968. Importance is being given to renovation of Tanks and Katas, construction of Chuas on river beds and temporary surface wells and pucca wells wherever necessary which would help solve difficulties in getting supply of drinking water. Separately also a sum of Rs. 15 lakhs has been made available to the Collectors of the districts to take up drinking water-supply projects in those areas where water scarcity is being felt.

A sum of Rs. 23 lakhs has been allotted to the districts for grant of Taccavi loan

to the cultivators to enable them to purchase seeds and carry on with the forthcoming agricultural operations.

Where scarcity conditions are acute on account of drought in successive years, gratuitous relief has been started. 4,500 beneficiaries of Bhograi, Baliapal, Jaleswar and Remuna Blocks of Balasore district are already under gratuitous relief. Casual relief in acute scarcity areas in Ganjam district has been extended to 1,074 beneficiaries. Collectors of other districts have also been authorised to introduce casual relief if circumstances warrant.

To meet the demand for rice, 2,899 retail centres have been opened throughout the State, the districtwise break up of which is as follows :—

1. Balasore	...	702
2. Cuttack	...	1,066
3. Dhenkanal	...	325
4. Ganjam	...	102
5. Kalahandi	...	42
6. Keonjhar	...	161
7. Koraput	...	64
8. Mayurbhanj	...	128
9. Phulbani	...	100
10. Puri	...	91
11. Sundargarh	...	118

These centres are fed by storage depots which have been opened at several places throughout the State, the districtwise break-up of which is as follows :—

1. Cuttack	...	34
2. Dhenkanal	...	40
3. Puri	...	53
4. Keonjhar	...	19
5. Balasore	...	37
6. Phulbani	...	14

Stocks of rice are being moved from time to time according to need from surplus districts to deficit districts and from storage depots to retail centres.

Voluntary organisations are also engaged in relief work in the drought affected area. In Bhograi area, the Ananda Marg Organisation have started 3 subsidised kitchens catering to about 500 beneficiaries at each centre. The Indian Red Cross Society has taken up feeding programmes in 27 centres of Bhograi block

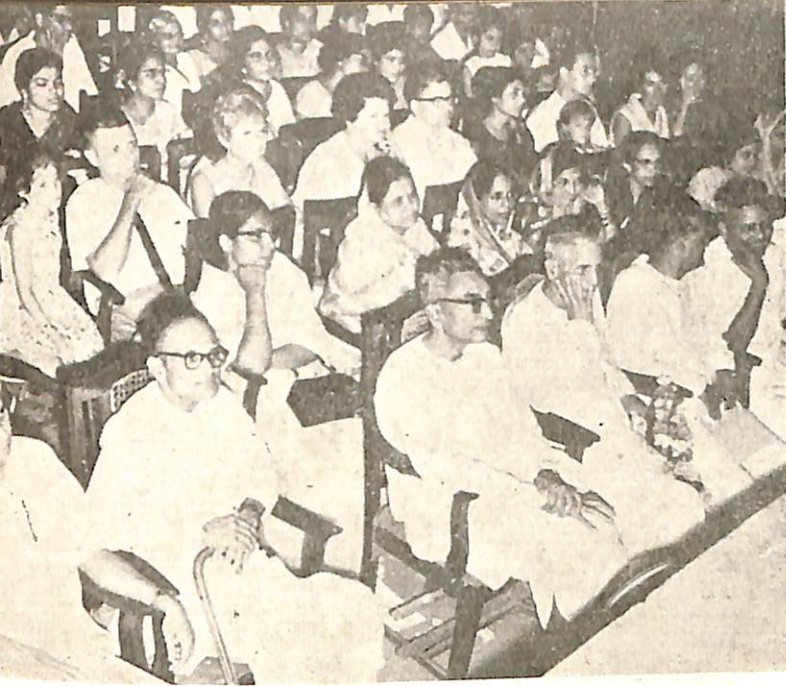
covering 2,700 beneficiaries. The Society has also taken up milk feeding programme at Remuna, Jaleswar, Baliapal, Sadar and Basta Blocks covering 13,500 beneficiaries. Similar programmes have also been started by the Red Cross Society in the districts of Cuttack and Puri. CARE is expanding its mid-day meal scheme to cover 2 lakhs additional children over and above its normal number of beneficiaries. A sum of Rs. 2 lakhs has been given to CARE for transporting food-stuff for the additional beneficiaries in the drought areas.

It may be recalled here that the over-all loss of crop in the State is only of the order of 20 per cent. In the 8 districts referred to earlier, 586 Grama Panchayats have suffered loss of crops of 50 per cent and above, 384 Grama Panchayats have suffered 25 per cent to 50 per cent loss consecutively during 1966 and 1967 and 1,196 villages have suffered 50 per cent loss of crop during 1967.

COLLECTION OF CO-OPERATIVE DUES

It has been brought to the notice of Government that in many areas an impression is being given to the Agriculturists, in view of quite a good number of villages

throughout the State having been affected by drought, flood and cyclone during last khariff season, that Co-operative dues need not be paid as general concession. It is

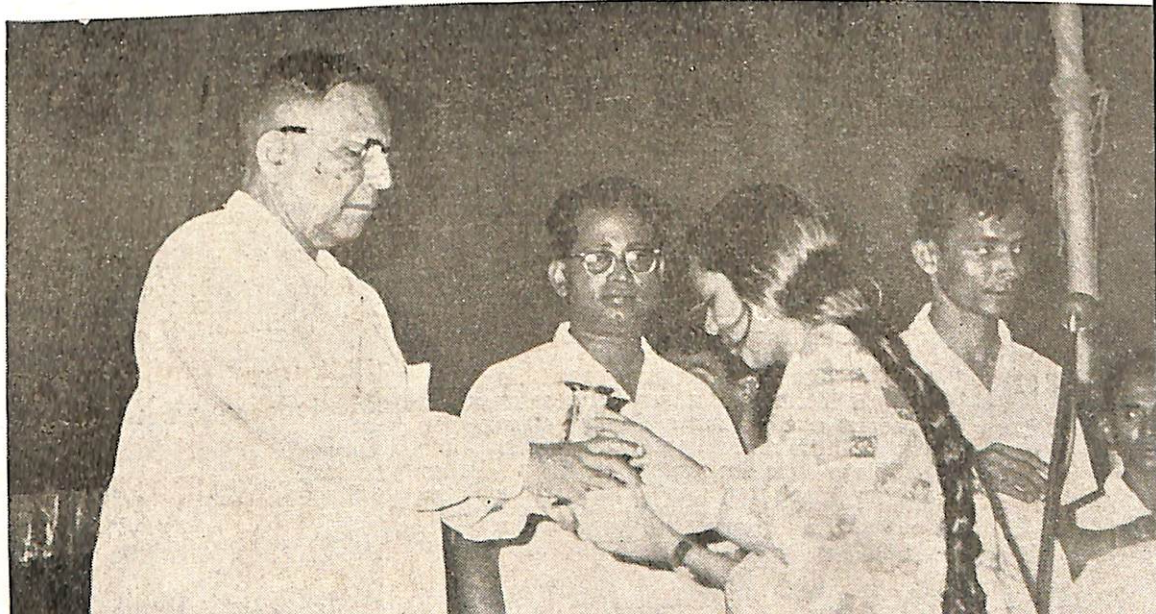


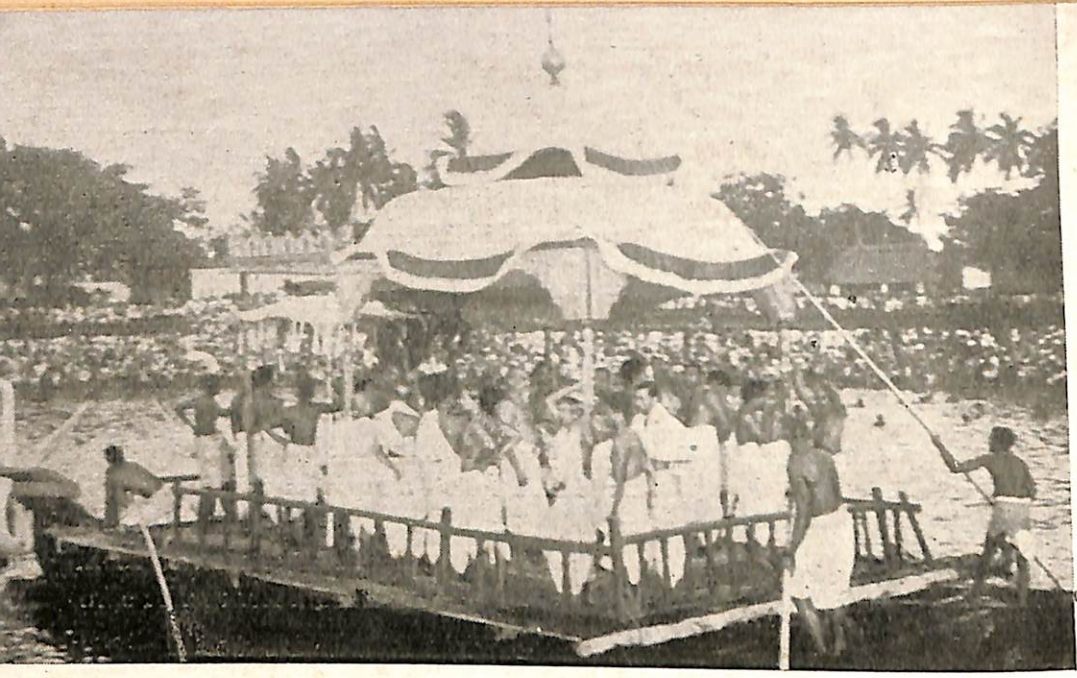
On May 12, 1968, Chief Minister, Shri R. N. Singh Deo inaugurated the cultural programme organised by the Council for Cultural Relations, Orissa at Cuttack where Shrimati Sonal Mansinha performed Bharat Natyam, Kuchipudi and Odissi dances.

Photo Shows : Shrimati Mansinha in a dance pose while Chief Minister Shri Singh Deo and the Chief Guest Shri Radhanath Rath look on.

NEWS IN PICTURES

Dr. H. K. Mahtab distributing prizes to the children at the State Level Children Drama festival held at Bhubaneswar on May 28, 1968.



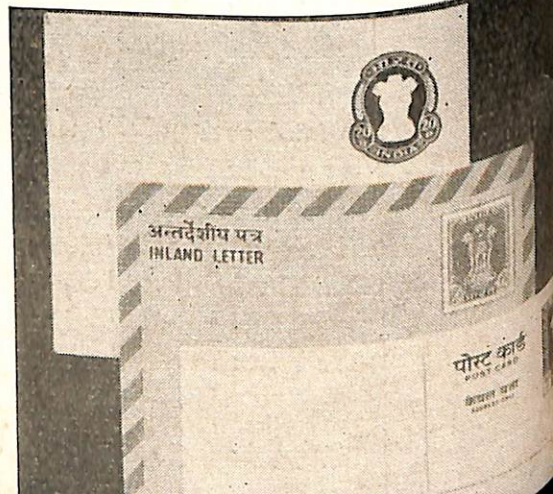


'Chandan Yatra' of Shri Madan Mohan at Puri ended on the 19th May 1968.
Photo Shows : Lord Madan Mohan surrounded by devotees having boat-ride in
the Narendra tank at Puri.

NEWS IN PICTURES

The new 10-paise post card, 15-paise inland letter and 20-paise envelope introduced by the Posts and Telegraphs Department on May 15, 1968.

The designs of the post card and the inland letter are almost the same as at present except for a slight change in the colour and new dimension. The envelope has a new Ashoka Pillar design embossed in chocolate colour with bilingual inscription.



known to all concerned that for stepping up agricultural production in the State, funds are being obtained from the Reserve Bank of India for disbursement through Co-operatives and unless these, are repaid annually, fresh flow of finance cannot be ensured. An arrangement has been made in consultation with the Reserve Bank of India that for the members of societies residing in such of the villages where the crop yield is less than 50 per cent, and which have been declared as affected due to drought or other natural calamities by the Collector of the district, the eligible loanees can avail themselves of the conversion facilities for short-term into medium term loans and obtain fresh finance for agricultural production. This facility is not available to the agriculturists of villages which do not come under the aforesaid category. The Registrar of Co-operative Societies has already given instructions that when the Societies pay more than 60 per cent of the demand to the Central Finan-

cing Agencies, the non-defaulters and new members will also be entitled to get fresh finance.

2. These concessions are expected to stabilise the financial position of banks and to help agriculturists to obtain fresh finance for production needs, Government feel that if Co-operative dues are defaulted wilfully, and steps are taken for recovery of dues by filing disputes and execution proceedings by the Co-operative Societies concerned, it will merely increase hardships now faced by agriculturists. Therefore, it is appealed to all concerned, who are interested in the welfare of the State, that they should co-operate in the prompt collection of Co-operative dues in areas other than those which have been declared as having a crop yield of less than 50 per cent. It is hoped that positive gesture from the people in general to bring home the facts mentioned above will go a long way to help the Co-operative movement in this State.

CHIEF MINISTER'S RELIEF FUND

The Chief Minister's Relief Fund has been constituted with the primary object to help people in distress when no assistance from the various relief schemes sponsored by Government is available to them. Money is also released from the Fund to supplement the relief measures undertaken by the Philanthropic Organisations for amelioration of distress of the people in the event of occurrence of natural calamities like flood, cyclone and drought, etc. While Orissa was deeply

engaged in grappling with the problems arising out of prolonged drought conditions, severe floods occurred in seven out of thirteen districts of the State during 1967 and before the affected people could recover from this fresh calamity, there was an unprecedented cyclone which swept over the coastal belt of the districts of Cuttack, Puri and Balasore and fully shattered the economic condition of the people. Immediately after the occurrences of floods and cyclone, various relief measures were

undertaken both by Government and Philanthropic Organisations to relive the distress of the people. Articles like clothes and food-stuffs donated to the Chief Minister's Relief Fund by many a benevolent people and organisation were sent to the affected areas for distribution. Besides, a sum of Rs. 3,20,355.02 was also released from the Chief Minister's Relief Fund and placed at the disposal of different Government Officers and organisations to undertake relief measures as under :—

	Rs. P.
1. Member, Borad of Revenue for purchase of books for libraries and lending libyarias for flood and cyclone affected areas.	1,00,000.00
2. Member, Board of Revenue for distribution of blankets for flood and cyclone affected areas.	1,50,000.00
3. S. D. O., Kendrapara for incidental expenditure of non-official organisation.	5,000.00
4. S. D. O., Jagatsinghpur for incidental expenditure of non-official organisation.	3,000.00
5. Shri Radhanath Rath, M. L. A. and Treasurer, Orissa Drought Relief Committee for disposal of carcasses.	5,000.00
6. Collector, Cuttack for Supply of text-books and writing materials.	10,000.00
7. Collector, Cuttack for conveyance and other contingencies of non-official organisation.	10,000.00

	Rs. P.
8. Collector, Phulbani for distribution of clothes for destitutes and disabled persons.	10,000.00
9. Secretary, Labour, Employment & Housing Department for starting country tiles demonstration centres.	25,000.00
10 Other ..	2,355.02

Total .. 3,20,355.02

2. On account of the irregular behaviour of monsoon in the year 1967, the State has again faced another year of drought. Other natural calamities like accidental fires have also occurred in various parts of the State. The State Government have taken various relief measures to meet the drought situation. Assistance in the shape of cash and forest materials are also being given to the fire afflicted persons. In order to meet the immediate necessity of the distresse people affected by natural calamities, a sum of Rs. 1.70 lakhs out of the Chief Minister's Relief Fund have also been placed at the disposal of the Collectors for utilisation for the following purposes :—

- (1) Giving free food or supply of food materials for a short period in specific areas for about a week in cases of natural calamities like fire, floods, hail storm, hurricane, etc., for emergent help until other types of relief are available.

- (2) Helping children and expectant mothers in distressed areas where no other programme for them is in force until such programme is taken up or where supplementary arrangement in areas not covered by other programmes is felt necessary.
- (3) Providing clothing particularly to women and children in distressed areas, either to relieve them from exposure to weather or for other causes.
- (4) Assistance to persons for house collapse due to accidents like gale, heavy rain or hail storm, etc.

3. The Chief Minister has also placed Rs. 30,000 from his Relief Fund with the Member, Board of Revenue for purchase of blankets for distribution amongst Adivasis and others living in the hilly areas affected by drought.

4. The Chief Minister, Orissa, therefore, desires that people in distress should be afforded full opportunity in getting emergent help by approaching local revenue authorities to tide over their distress conditions, Chief Minister also desires that full advantage of relief measures should go to the really needy and distressed persons without indulging in unnecessary panic.

RECONSTITUTION OF THE ADVISORY COMMITTEE FOR DISTRICT GAZETTEERS

The State Government, in a recent resolution, have reconstituted the Advisory Committee and the Sub-Committee on revision of Gazetteers, under the Chairmanship of Chief Minister, Shri R. N. Singh Deo, this 9-Man Advisory Committee has the following members :—

Minister for Revenue, Deputy Ministry for Revenue, Chief Secretary and Development Commissioner, Member, Board of Revenue, Additional Chief Secretary and Additional Development Commissioner, Secretary, Revenue Department, Padmabhusan Dr. P. Parija, and the Chief Editor,

Gazetteers. The Chief Editor is the Secretary of the Advisory Committee.

The Sub-Committee of the Advisory Committee comprises 4 members and they are Padmabhusan Dr. Parija, Additional Chief Secretary and Additional Development Commissioner, Secretary, Revenue Department and the Chief Editor.

It has also been decided that henceforward the Gazetteer Unit will function as an attached office of the Revenue Department under a senior I. A. S. Officer as State Editor. Up till now, the gazetteer Unit was functioning as part of the Board of Revenue.

FINANCIAL ASSISTANCE TO INDIGENT MEN OF ART AND LETTERS

HIGH POWER COMMITTEE RECONSTITUTED

The State High Power Committee for implementation of the Scheme "Grant of financial assistance to persons who have made contributions in art and letters but are now in indigent circumstances" has been reconstituted with effect from May 10, 1968 with Minister for Cultural Affairs, Shri Nityananda Mahapatra as Chairman; Secretary, Cultural Affairs and Secretary, Orissa Sahitya Akademi as Members and Deputy Director, Cultural Affairs as Member-Secretary.

It may be recalled that the said Committee was first constituted in December, 1966.

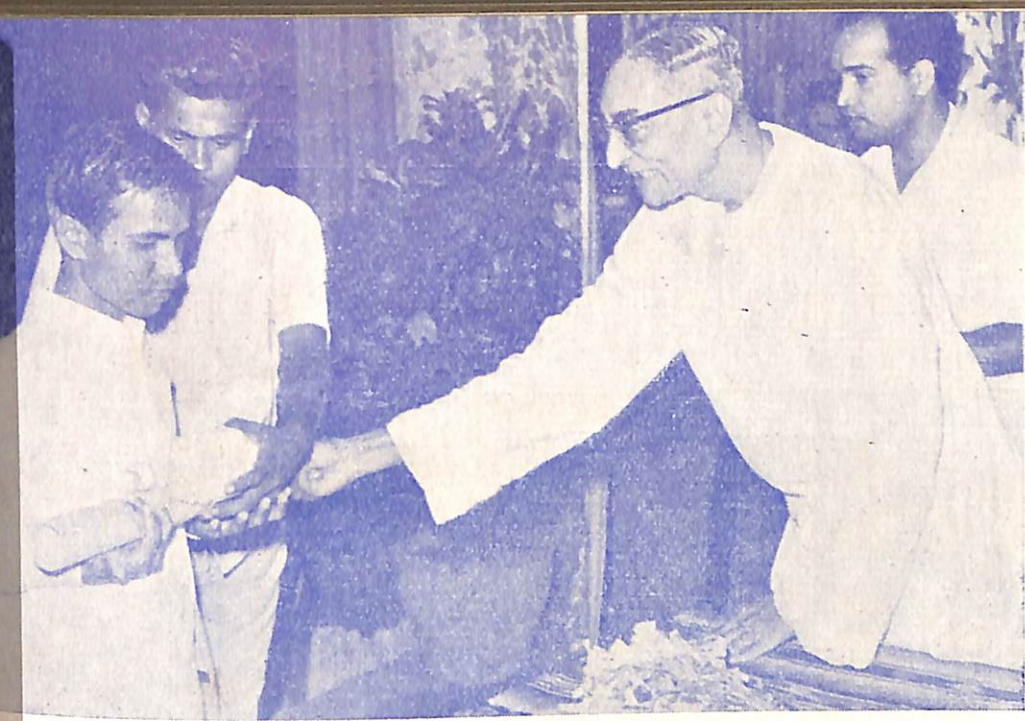
The Committee will examine all cases of financial assistance and furnish its recommendations to the Director of Cultural Affairs for submission to Government.

READJUSTMENT OF THE BOUNDARIES OF THE GRAMA PANCHAYATS

Government have received a large number of representations for readjustment of the boundaries of the reorganised Grama Panchayats and constitution of new Grama Panchayats. A committee at the district level has been set up consisting of—(1) Collector of the District as Chairman, (2) Executive Officer, Zilla Parishad as Member, (3) District Panchayat Officer as Member-Secretary to enquire into such representations received up to the 30th

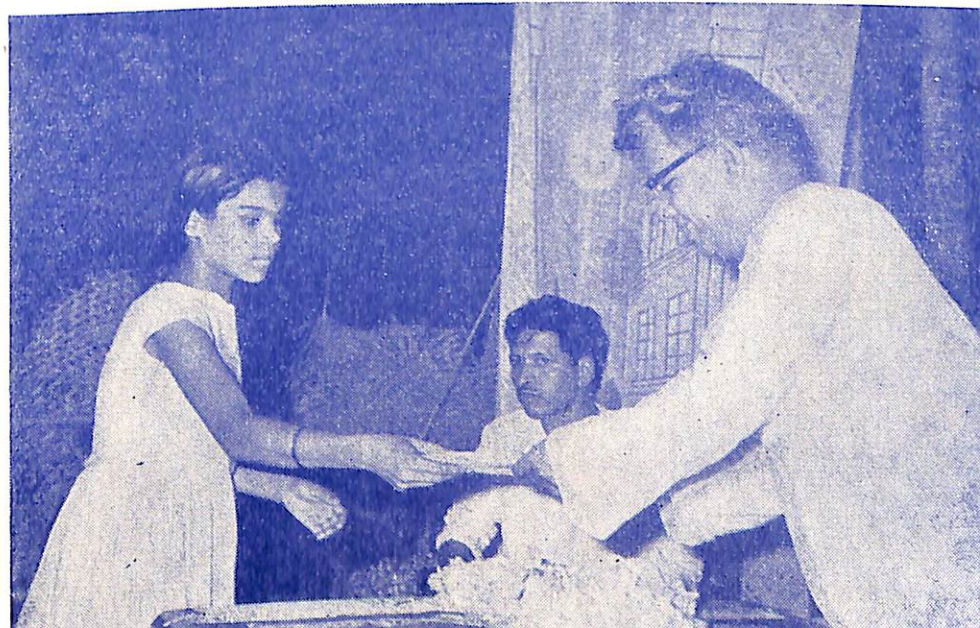
June 1968. The Committee after necessary enquiry will send their recommendations to Government by the 30th July 1968 for final decision.

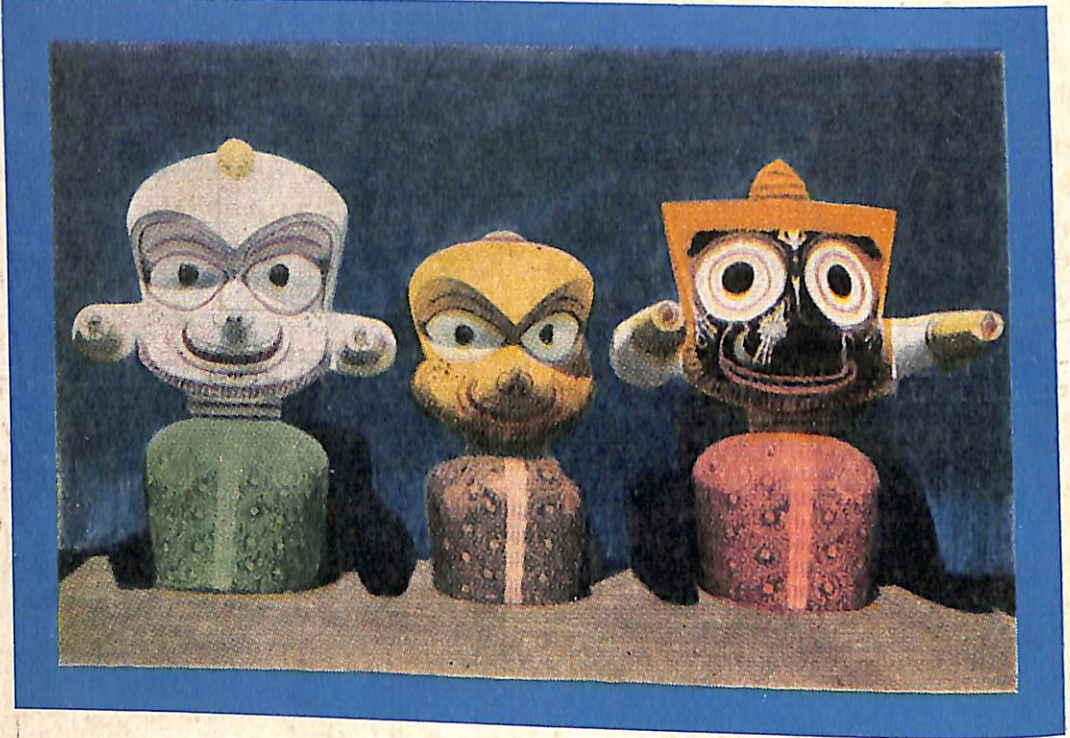
This Press Note is intended to bring it to the notice of the general public that the petitions in the above matter received by the Collector of the respective districts up to 30th June 1968 only would be considered by the aforesaid Committee.



Chief Minister, Shri R. N. Singh Deo distributing prizes to the successful students of the Blind, Deaf & Dumb School, Bhubaneswar on the 14th May, 1968.

Dy. Minister, Shri Himansu Sekhar Padhi distributing prizes at the Giving Ceremony of Caneswarpur Girls' M. E. School on the 29th May,





कदाचित् कलिन्दी तट विपिन सङ्गीत कबरौ,
 मुदाभिरि नारी वदन कमला स्वाद मधुपः
 रमाशम्भु ब्रम्हा सुरपति गणेशाच्चित पदौ
 जगन्नाथ स्वामी नयन पथगामी भवतुमे । (श्री चैतन्य)