

ORISSA REVIEW

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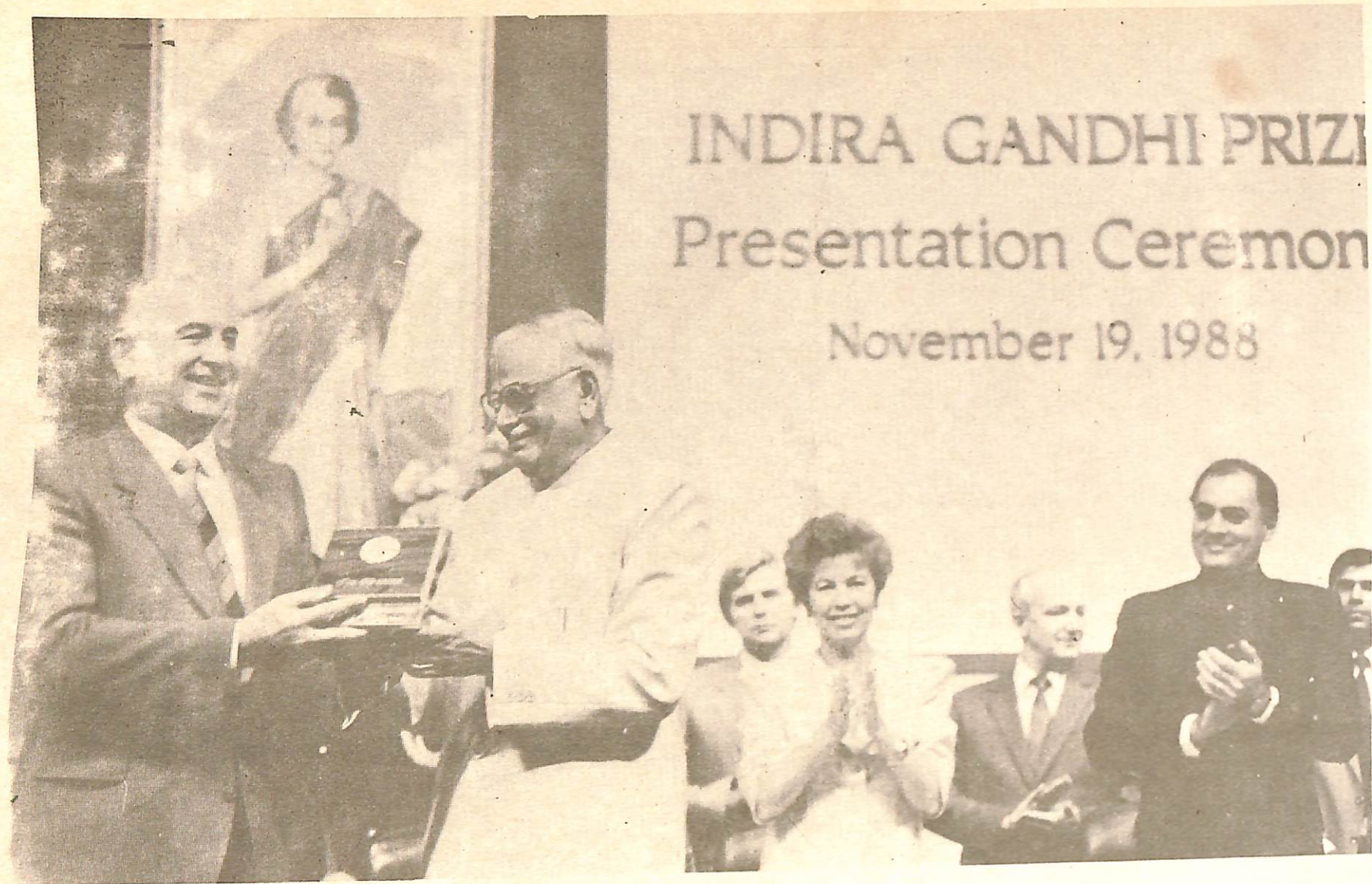
ARCHEOLOGICAL REMAINS OF THE
TEL RIVER VALLEY

PARTICIPATION OF YOUTH IN
AGRICULTURE

THE ASTRONOMER WHO HAD "SHOWN
THE WAY TO ORIGINAL RESEARCH"

SOCIAL FORESTRY IN ORISSA

DEVELOPMENT OF RURAL WOMEN



The President, Shri R. Venkataraman presenting the Indira Gandhi International Award for Peace and Disarmament to H.E. Mr. Mikhail Gorbachev, Chairman of the presidium of the Supreme Soviet of the USSR, in New Delhi on November 19, 1988. Mrs. Raisa Gorbachev and the Prime Minister Shri Rajiv Gandhi are seen.

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ORISSA'S NEW GOVERNOR

Professor S. Nurul Hassan was sworn in as the Governor of Orissa on 20 November 1988.

Prof. Hassan who holds a D.Phil degree of the Oxford University taught history in the Lucknow University, Aligarh Muslim University, London University and Delhi University. Prof. Hassan was Minister of Education, Social Welfare and Culture, Government of India during 1971-72. An eminent scholar and historian, Prof. Hassan has held a large number of national and international assignments during long academic and political career. He is Consultant to UNESCO for the project on History of Mankind. Prof. Hassan was honoured with Dr. B.C.Roy Award in 1984.

Prof. Hassan has been Governor of West Bengal since August 1986.

He will act as Governor of Orissa in addition to his office as Governor of West Bengal.

ARCHEOLOGICAL REMAINS OF THE TEL RIVER VALLEY

Sasanka Sekhar Panda

The urbanisation process so necessary to the definition of a civilisation would appear to have come about as the inevitable result of the river valleys taking the high-lands as space and the natural resources available to stimulate the process. They certainly did so in the pre-mediaeval period under the authoritative control of a king or a vassal or a priest-hood on whom the power of protection was vested. Further, this connotation can be applied to the thought that "the origin of town and city, which either evolved naturally without any conscious planning or grew with deliberate planning from house, a royal palace, a temple, a big self-contained village, a market or a camp and to natural advantages of the locality such as a river-bank, a confluence of rivers, a sea-coast a crossing of high-ways, a mountain valley and so on".

The contention is applicable to all the urban centres developed over the ages. In India, majority of the towns and cities with their origin from villages were located in vulnerable points, rose to eminence in course of time with developed planning under the patronage of the royal personages.

The town in ancient India of any variety were basically forts, circumscribed by defence walls along-with moats around.

The scope of this article is to give brief notes on some of the sites of archaeological importance which are situated in the Tel river valley, which was an important region

during the rule of important royal dynasties like the Nalas, the Parvatadvarakas, the Sarabhapuriyas, the Somavamsis, the Telugu Chodas, the Kalachuris, the Nagas and the Gangas for nearly one thousand years, i.e. from 4th-5th century A.D. upto 12th-13th century A.D. There are many sites in the Tel river valley which need archaeological exploration and excavation to open the new chapters of history of South Kosala, i.e. the upper Mahanadi valley. It is noted by historians that in the Sera Vanijja Jataka there is mention of merchants sailing in the Telavaha river with their merchandise. Late Prof. N.K. Sahu was of the view that it was probably so named because of traffic in oil in early times. Tel is a principal tributary of the mighty river Mahanadi. It rises in the north of Umarmkot Tahsil of Nawrangpur sub-division of Koraput district, forms for some distance the northern boundary of the district, and then enters the district of Kalahandi a few kilometres west of Dharamgarh after a short journey through Raipur district of M.P. Thereafter, flowing through an alluvial tract, it pursues almost an easterly course through the Dharamgarh sub-division and instantly takes a more northerly direction after its junction with its feeder Sagada until it meets the Udanti river on its left bank. About 8 kilometres from this point of confluence, it runs almost north-east and forms the boundary between Balangir and Kalahandi districts of Orissa and enters Balangir district north of Risida-Kumbharpada village of Kalahandi.

It is the longest and the most important river of Kalahandi district. Its important feeders on the right bank are Hati river near Junagarh, the old capital of the Naga rulers of Kalahandi, Utei and Rahul rivers. Hati is a large tributary of the Tel, which rises in the high hill-ranges of the Jayapatna tahsil almost on the south-western border of Kalahandi district and flows due north draining the open country of the Dharamgarh sub-division till it joins the Tel about 12 kms to the north of Junagarh. Rahul rises in the hill-range of Baudh-Khondmals and after flowing through the mountainous Madanpur-Rampur tract in the north-eastern part of the Kalahandi district, enters Balangir near Sikerkupa and joins the Tel a few kilometres from the border of Kalahandi district. The Utei rises on the same hills, receives a few feeders in the fertile tract of M. Rampur area and joins the Tel on the border of Balangir-Kalahandi districts near Belkhandi, which is one of the most important archaeological sites under review. Another important tributary of Tel is river Udanti on the banks of which are situated some historical ruins. Although not a feeder, Sunder river flows in the Tel river valley traversing through the Sunabeda plateau and the old Khariar zamindari area of Nawapara sub-division of Kalahandi district. The Tel is fed by a number of tributaries in the Balangir district also. Those are Under, Lanth, Sonogad, Suktel and Ang rivers. River Under come from the Nawapara sub-division of Kalahandi district and drains the southern part of Titilagarh sub-division of Balangir district. The Lanth and Sonogad rivers take their rise from the north-western belt of the hills of Balangir district. Suktel takes its origin from the slopes of the Gandhamardan mountain range and flows through the sub-divisions of Patnagarh, Balangir and Sonapur. It meets the Tel a few kilometres south of its

confluence with the Mahanadi. Ang river rises from the hills of Borasambar in the district of Sambalpur and is fed by the streams flowing down the northern slope of the Gandhamardan range. In Sambalpur district, it first flows in the northerly direction for a short distance and then swerves to the east in wide semi-circular shape and enters the district of Balangir near Agalpur. It joins Mahanadi a few kilometres above Sonapur town.

River Tel has been repeatedly mentioned in the Somavamsi Charters such as Patna Plates of king Mahasivagupta Yayati (Circa 885-925 A.D.) issued in his reign year 24 (909 A.D.) and reign year 28 (913 A.D.) It has been also mentioned in the Degaon Copper plates of Mugdhagondala deva, who was ruling as a Mahamandalika (feudatory ruler) under the Somavamsi king mahabhavagupta Janmejaya I (C. 850-885 A.D.), father of Jayati I and the founder of Somavamsi rule in the eastern part of the upper Mahanadi valley (western Orissa). It seems that both banks of river Tel was forming an important administrative district of the Somavamsi empire called "Tellatata Vishaya" which is repeatedly mentioned in these royal charters. This river finds mention in some of copper-plate grants of the Bhanja kings of Khinjili-Mandala also, who were ruling over the Baudh-Sonapur-Birmaharajpur region before the defeat of the Bhanja king Ranabhajadeva in the hands of the Somavamsi ruler Janmejaya-I around 853 A.D. In the Charters of both Ranabhaja and his father Satrubhanja the rivers like Tel, Vyaghra and Salanki are mentioned. Even today these rivers are known by the same appellations and are flowing through the same region.

Junagarh, one of the important historical site of the Tel river valley

is situated almost on the right bank of river Hati in 82.56' E and 19.51' 30" N. It lies 25.6 kms. west of the district head quarters of Kalahandi on the Bhawanipatna-Jeypore road. Junagarh, literally means "old fort", is said to be the old capital of the ex-state of Kalahandi till 1850 A.D., when due to heavy loss of human lives by the dreaded epidemic cholera, the then Naga ruler shifted the capital from here to Bhawaniptana. From an Oriya inscription which is seen to be inscribed on the wall of the Dadhibamana temple of Junagarh it is known that the place was called Kalahandi-nagara in 1718 A.D.¹⁰ In this sleepy town, now one can found about a dozen temples like those of Lankeswari, Kanaka Durga, Budharaja, Dadhibamana and Siva, which are built during the last three hundred years by the the then Naga rulers of Kalahandi. Testimony of the past glory of Junagarh can be seen among the scattered sculptures of various gods and goddesses, Sati-stones and Hero-stones as well as remnants of an encircling moat, pottery pieces, big broken-bricks etc. In course of survey during May-June 1984 this scholar came across a group of loose sculptures which were apparently adorning walls and pillars of a temple in the remote past, now lying underneath a tree situated in the back-side of Junagarh Panchayat Samitee office in a place which is called "Bhairo-gudi" (Bhairava Temple) by the local people. Sculptures of dancing as well as seated Ganesha, three-headed Mahesvara and standing Bhairava are found among this sculputes.

Another standing figure of Bhairava, which is the central figure of this group, is also found to be of the height of three feet and placed on a square-padestal of one foot height. During this tour, camera lens caught sight of a two-lined inscription which was totally covered by mosses developed on the stone

in course of time. After clearing the mosses, a clear photograph of this inscription could be taken by this scholar. The learned epigraphist Pandit Shri Satyanarayan Rajaguru has rendered the reading of this inscription as "Om Divyadhara 1st line) Jayapataraja dhavasa (2nd line") in Prakrit language. He thinks the 2nd line to be read as "Jayapatarajadhruvasya" in Sanskrit language. It is really astounding to note that Dr. Rajaguru thinks this inscription to be of around 1st century A.D. palaeographically! Then, this Bhairava image can be taken as the earliest of it's kind among it's counter-parts so far found in the entire Mahanadi valley. This sculpture of Bhairava is a very crude sculpture, made of rough sand-stone. To me, it is a figure of Batuka-Bhairava, Stark-naked, penis and scrotums seen to be hanging downwards; four-armed, holding a long trisula in his lower right hand, the bottom portion of it resting near his right foot. Objects holding in his remaining three arms are not clear. His vahana dog is seen to be seated near his left foot. The eyes of this image are round, having an uncanny look side-tusks coming out from both corners of his mouth. This figure has very long ears, flat nose and a big garland of skulls apart from a small necklace hanging around his neck. His jatas are arranged in a mandala forming the shape of a flat-mukata.

There are two more sculptures of Bhairava smaller in size, one of the height of 1'.4", four-handed both the lower hands in hanging position and seen to be holding a trisula in the upper right hand and a skull-cup in the upper left hand. One beast (dog ?) is seen to be seated near his left foot. The other Bhairava image is also a four-armed standing figure of the height of 2'.6", seen to be adorned with ornaments like stripes of necklaces around his neck, waist-band, brace-lets and Makara-kundala

and seen wearing a lion cloth upto his knees. He is seen holding a sword (Khadga) in his upper left arm and a trisula in his lower right

arm, rest two arms being mutilated. Side-tusks are also seen coming out from both corner of his lips. This figure can be taken as that of Svarnakarshana Bhairava, whose appearance suggests "perfect happiness coupled with masterful authoritativeness". Besides these images of Bhairava; three sculptures of Ganesha, one in dancing pose, another seated in Lalitansana and the other in Padmasana are found. There is a four-handed sculpture of the three-headed Mahesvara, both upper arms broken, while in the lower left arm is seen holding a snake and in the lower right arm, a skull-cup.

In another place of the same town, Bankapaikpara, I saw a huge Bhairava image of about 6' height four-handed and fierce looking, on whose pedestal (broken one) the last letter of an inscription is seen, "Ra" alphabet widely used from 4th century upto 7th century A.D. Such a huge Bhairava figure of the same height is lying flat on the ground at Belkhandi amidst sculptures un-earthed during excavations by the the-then Kalahandi Darbar Administration in 1946. In my opinion this Bhairava image of Belkhandi is the central deity of the place during those days of glory. This image is fierce-looking and four-armed seen to be holding a short Trisula and Dambaru in the upper left and right hand and a skull-cup the lower left hand respectively while the lower right hand is in Varada-mudra. This figure of Bhairava is seen to be standing in dvibhanga pose, being flanked by two devotees on the pedestal. One more sculpture of a four-handed Ganesa, seated in Ardhaparyankasana is placed on the embankment of Samiabandh, a big water reservoir. Another significant feature of Junagarh town is that atleast in three places

this scholar found Sati-stones and in another three places the so-called Hero-stones. All these rock-cut rectangular pieces of art-works were said to have been installed in honour of the Sati-females, who gave-up their lives in honour of their hero-husbands, either a person of royal lineage or a brave chieftain fell fighting in the war. One common feature found in the top portion of these stones is a round sun, one half-moon and one or two female hands with bangles. All three hero-stones of Junagarh depicts a warrior with shield and sword in his hands. Two similar hero-stones, are kept in front of the Government College of Bhawanipatna, the district head quarters of Kalahandi district. Another is found amidst sculptures of Belkhandi. In the Narasimhanath temple compound a hero-stone is housed, which depicts a completely different scene, that of a royal personage seated on a horse and flanked by two attendants, one holding the caprison of the horse seen walking forward and the other holding a Chhatra over the head of the royal personage from behind. The Sati-stones of Junagarh depict as follows in the one on the embankment of Samia-bandh (tank), one male figure seated in cross-legged posture with folded hands and flanked by two ladies who are seen to be seated in kneeled down position with folded hands. As two lady-hands with bangles are depicted in the upper-portion both ladies seems to be his wives. In another Sati-stone only one lady is depicted in Padmasana and with folded hands. In another Sati-stone one standing figure of a priest is depicted, who is seen giving something to a lady most probably during worship. Two Sati-stones are found on the embankment of the reservoir of Ranipur-Jharial, near the Somesvara Siva temple. In one of it, one male and one female seated figures are depicted, worshipping a Sivalinga with folded hands. In another one, one couple is seen to be seated

in Padmasana with folded hands. Balangir town one such Sati-stone is housed, which depicts one male and one female worshipping a Sivalinga, the male being taken care by a seated lady-attendant in his back-side with Chauri in her hand. The most significant feature of this Sati-stone of Balangir is that a six-lined long inscription is inscribed on it. Such a Sati-stone is kept in the open field, adjacent to the Government Museum of Khariar also. In it one male seated person in Yogasana and folded hands and flanked by four standing female figures, two in both sides with folded hands are depicted. In the temple-precinct of Khambesvari temple of Sonepur one such Sati-stone is housed. From the same site the Stone Inscription belonging to the Ganga Governor of Sonepur region of the time of Bhanudeva-I (1264-1278 A.D.)¹² was discovered a few years back by late Prof. N.K. Sahu. Two such Sati-stones are found among the ruins of Podagarh in the Umerkot tahsil of Koraput district, which is believed to be the site of Pushkari, ancient capital of the Nala rulers during 4th-5th century A.D. In one of these two Sati-stones, one male and two females as well as in the other one, one male and one female are seen to be worshipping Sivalinga. In almost all Sati-stones, people are worshipping Sivalinga. The most important deity of Junagarh is Lankesvari, whose image according to local version was installed long long age by a king after bringing her from the South. Her iconography is that she is seen to be seated in Padmasana, holding Chakra (wheel) and Samkha (cench) in her upper right and left hands respectively while keeping both the lower hands in Varadamudra. The most interesting iconographic feature of this goddess is that her tongue comes out like that of Kali. The objects in her hands relate her iconographically to that of Vindhyavasini Durga.¹⁴ In "Kaumudi Mahotsava" we find the mention

of Ekanga (Ekanamsa) as the tribal deity of the Yadavas. Here the Goddess is depicted in her dual capacity as Vidhyavasini Durga and the tribal deity of the Yadavas.¹⁵ Learned scholar Dr. M.P. Dash thinks "Kaumudi Mahotsava" to be a work of circa 7th-8th century A.D. by referring the Sakuntala Rao and Shastri Edition of the text.¹⁶

Another important site worth-mentioning is Deundi, a small village situated some 16 kms. away to the north-east of Junagarh town. This place is approachable by moving in the Bhawanipatna-Jeypore road for about 12 kms. from Junagarh and then by taking a left turn before Charbahal village travelling another 4 kms on the cuccha rural road. Here in a place, apparently a small mound, surrounded by two big reservoir known as "Sagar" locally, the village-folk un-earthed plinth of a brick-temple in 1983. To me it seemed to be the inner-sanctum of a Siva temple, where Siva-linga on a Yoni-pitha was also discovered. The entire mound is full of brick-bates and huge stone blocks of that old temple. Half of the Amalka is also lying nearby. Iron-clamps, which were used to fix these stone-blocks, can be seen even now clinging to them. One standing female figure of the height of 4' and made of rough yellowish sand-staone is placed underneath a tree, in front of the modern structure of a temple, which is constructed by the villagers. This lady is seen touching the centre of her breasts with two fingers of her right hand and holding a Kamandalu in her left hand. One big 'Juda' is seen on her head. It is the figure of a female devotee. A Sati-stone is also placed near this sculpture, depicting one seated couple in deep embrace. Coming down-stream in river Tel one reach Amath, another important archaeological site near one small village of the same name, situated some 19 kms north-east of the Panchayat

Samitee head quarter of Kesinga, on the Bhawanipatna-Balangir road and at a distance of about 54 kms from Bhawanipatna town, the district head quarter of Kalahandi. Here we find huge brick mounds (now look like small hillocks) on the ridge of a mountain-range, in 83 19' E and 20 18' N, on the right bank of the river Tel close to the place where the road leading to Balangir crosses the river. This site seems to be that of an ancient fort, which is now lying buried under-neath the earth in these mounds. Nothing can be definitely said unless these brick-mounds are excavated. The "U" curved mountain range in the back and the mighty river Tel in the front seems to have acted as natural barriers against foreign invasions in the remote past. This fort, presumably, was of considerable strategic important in view of the fact that it stood close to the point where the river was fortified since ancient times. The road which spanned the river by a low bridge ran almost on the old route. There are huge brick mounds all around in the entire site.

While digging trenches for afforestation work of the Forest Department of Orissa, the local villagers unearthed one Siva-linga, one Ganesa sculpture, two temple-pillars of soft and light red-stone alongwith many stone-blocks of an old temple. The Siva-linga is now housed in a small shed constructed by the villagers on the top of one of those brick-mounds. In front of this shed, the figure of Ganesa is still half-buried under-neath the earth and is visible only above the waist. It seems to be of an earlier period, as is carved in a very crude manner, devoid of any fine ornamentation. A two-lined beaded string is seen adorning the fore-head of this image. There is no Mukuta on the head of this god. Ganesa is stated to wear Jatamukuta, the head-dress of Siva, a complicated arrangement of braided hair and jewels forming a high chignon. But his usual head-

dress is a terraced crown called Karanda-mukuta, which in its earliest conception was bowl-shaped but in time became extremely ornate, losing its original character. The Amath Ganesa has no head-dress except one beaded string around his head, as on the Bhumara statue of Ganesa, one of the most ancient images so far found in India. Alice Getty is of the opinion that such Ganesa statues are very rarely found, as they have no head-dress. As the head-dress is found on Ganesa images as early as the 6th century A.D. the iconography of such Ganesa wearing only a simple jewelled band around his head can be taken to be of an earlier period. The Ganesa statue of Amath needs further iconographic study by scholars as it can be said to be the earliest specimen of its kind found so far in Orissa. As this figure is carved out on a square stone-block, it seems to have been fitted to a temple wall, then being kept as an independent sculpture. It is a two-handed image, holding a Laddu-patra (pot of sweet-meats) in the left hand and a kuthara in the right. It is not possible to presume about its position, whether a seated or standing one. As about the Vahana mouse also, nothing can be said. The two door-jambs found from this site are now kept in the village, being taken away by the villagers on bullock-carts. I was told that those are now kept under the private custody of one Mr. Upendra Rana of Amath. Both the pillars are of the height of around 6'. On both pillars, there are three short inscriptions, two on one of it and one on the other. Two short inscriptions are found to be very deeply executed on one of these pillars. These inscriptions could be deciphered by the Late Prof. D.C. Sircar, the internationally reputed epigraphist in September, 1984 being requested by this scholar through correspondence. He had read the five lettered fragmentary inscription as "RDHYAKULAMULA" and was having the feeling that this 'Rihya' can

be taken as the remnant of an epithet of the personal name that follows. Another short inscription, which is in cursive writing has been deciphered as "MULACHANDA" by him. He had assigned both of these inscriptions to the 8th-9th century A.D. on palaeographical ground. As stated earlier in this article, river Tel has been mentioned many a time in the Somavamsi charters of Mahasivagupta Yayati I (C. 885-925 A.D.), who was a most devout worshipper of god Mahesvara and was a Parabhattacharaka. In his copper-plate charters, the name of a district (Visaya), named, Telatatta Visaya has been mentioned, which was most probably flourishing on the Tel river valley. During the reign of Mahasivagupta Yayati I, the capital city of Kosala-desa as mentioned in these copper-plate grants was Yayatinagara, which has been identified by historians with Jagti near Baud, a site on the right bank of river Mahanadi. From history (Mahakosala Historical Society plates), it is known that Mahabhavagupta (C. 810 A.D. - last year of reign not yet confirmed by scholar) the immediate successor of Balarjuna being exposed to foreign invasion from the west of his kingdom and scared by the newly rising power of the Kalachuris of Tripuri, shifted the capital of South Kosala from Sirpur (of Madhya Pradesh) to further east and consolidated his rule in western Orissa.

He is known to have issued a charter in his 11th regnal year from Kiserkella, which is identified with a village of the same name, lying at a distance of about 10 kms. to the east of Balangir town, the district head quarter of Balangir district of Orissa. In his charter he assumed the imperial titles of Maharajadhiraja, Parama-bhattacharaka and also "Trikingadhipati" for the first time, among the Somavamsi kings of South Kosala. This title indicates that he conquered Trikinga which has been identified by scholars with the hilly-tracts of the present Kalahandi and Koraput districts of Orissa.

Going further down-stream one will come across the most important historical site of Belkhandi on the right bank of Tel and where Utei river falls to Tel. It is considerable importance, only because of the fact that the Durbar administration of Kalahandi did considerable excavation work in 1946 and unearthed beautiful images of Saptamatrika and many other Saivita deities. As this site can entirely be dealt in one article, this scholar thinks it wise to deal separately. Similarly the Chandi temple site of Saintala, which is on a huge brick-round, containing temple-ruins of Vishnu can be dealt in a different chapter.

Executive Officer
N.A.C., BrajaRajnagar
Dist-Sambalpur, Orissa
Pin-768216.

THE ASTRONOMER WHO HAD "SHOWN THE WAY TO ORIGINAL RESEARCH"

Sarat Chandra

He was a genius, but one like a gem hidden in a cave amid a dense forest. He would have been hidden for decades more but for a discoverer who brought him into limelight. The genius we speak of is Samanta Chandra Sekhara, the 19th century astronomer of Orissa, born amid almost untrodden ways.

Professor Joges Chandra Ray, the man credited with discovering Chandra Sekhara, had recorded in a note of tribute : "... a true lover of science, who ... has devoted his whole life to the one pursuit of knowledge : who has shown the way to original research amid difficulties. None can read his life without gaining fresh insight into the marvellous thoroughness with which our ancestors devoted themselves in their studies. The living breath of science has departed from India with the departure of men whom Chandra Sekhara had made his ideal. He is an adherent of truth obtained by direct observation and with all his respect for the ancients, would not hesitate to denounce a Sastric authority if a proof to the contrary were obtained. Were he placed in a well-equipped observatory of modern days, I doubt not he would enrich sciences with his assiduous labour and valuable observations."

The self-schooled scientist who could elicit such glowing praise from the Calcutta - educated professor of Ravenshaw College was born at Khandapada, a village nestled amidst forests and surrounded by mountains. On 24 December, 1835 was born Chandra Sekhara at this village, whose Siddhanta Darpana is considered a valuable treatise in the field of Indian astronomical science.

Though Khandapada happened to be the headquarters of a feudal king, it is not considered an important place in the political, economic or commercial life of Orissa even now, and in the 19th century Orissa it was even less so. Far from Cuttack, the then capital of Orissa, the rays of modern civilization didn't reach this place at all. Chandra Sekhara belonged to the royal lineage as the then king of Khandapada, Purushottama Mardaraja Bhramarabara Ray happened to be his eldest cousin. But his links with a royal family was mainly a liability as is pointed out later in this article.

Chandra Sekhara's parents, father Symabandhu and mother Bishnumali, were a couple stricken with tragedies as they lost several offsprings who died young. Hence when Chandra Sekhara was born to them after a series of infantile deaths, his parents nick-named the child as "Pathani" with the belief that God Death would spare a child who has such an unattractive name. However, the astronomer eventually become more widely known as "Pathani Santa" rather than his real name which runs along-winded grandiose-Chandra Singha Sekhara Singha Samanta Harichandana Mohapatra.

One good thing in Chandra Sekhara's upbringing was that his initiation into the Indian lore started early with his learning of Sanskrit and mastering that language eventually. His study included Sanskrit grammar, literature and the scriptures, logic and medicine and the books on astronomy known as "Siddhanta" in our country.

Of course, child Chandra Sekhara's curiosity about the heavenly bodies, the moon and the sun and the stars and the planets, was an in born curiosity that are found in any normal child. Luckily, one of his uncles was an astrologer and he had shown his curious young nephew some planets and stars in the nocturnal sky. Destined as he was to bring about radical changes in the study of astronomy and astrology, child Chandra Sekhara's lively imagination was kindled even so early by watching the luminous objects in the firmament. But the boy had no teacher who could guide him in this field. However, in the family library there were palm-leaf books of "Siddhantas" which young Chandra Sekhara set out to study carefully. There were copies of about a dozen or so Siddhanta including our ancient astronomer Bhaskara's "Siddhanta - Siromani" which influenced him most. Young Chandra Sekhara studied these ancient works diligently, with an analytical mind. So much so, at a time when Chandra Sekhara was barely 15 years old, he could notice that things given in the books did not always match the reality, that the positions of the heavenly objects were not as per calculations given in the Siddhantas. The scientist in his teens was greatly surprised at this, and no less puzzled. The only way he could resolve his doubts were to observe the celestial bodies accurately for himself. But he had no instruments to do so. In remote Khandapada there was no trace of any sophisticated scientific device.

So Chandra Sekhara banked upon the Siddhantas. He found in some instructions how to construct instruments of elementary nature. The young would-be astronomer of Khandapada constructed a few of these in wood for himself. Among these, the one he most used was a device called "Mana-jantra", made of a few pieces of sticks.

With these he had set out to observe the illimitable firmament, the movement of the moon and the planets, and the positions of the stars. His observations continued year after year, and after several years of painstaking observation he started recording what he found. He was only 23 when he began systematically recording the results of his observation. And after a couple of years Chandra Sekhara had started writing in Sanskrit verse whatever he thought could form a new treatise on astronomy, a Siddhanta. For about six years he gave poetic shape to his scientific findings in 2500 slokas, and titled it Siddhanta Darpana.

The metrical skill, the felicity and beauty of expression of this work of Chandra Sekhara is rated very high. Of the 2500 slokas which Siddhanta Darpana contained, 2284 were his own compositions and the rest were quoted from old siddhantas. Not only as a book of science but also as a poetic creation the Siddhanta Darpana is considered valuable.

Within a few years the impact of Chandra Sekhara's work on the almanacs was felt. The almanac based on Siddhanta Darpana proved to be most accurate in respect of the solar and lunar eclipses. This book proved to be a daring work in the field as it sought to correct the almanacs hitherto based on the old Siddhantas. The importance of Chandra Sekhara's book became well-entrenched in 1872. That year, learned scholars in the field decided that the almanac computed after Siddhanta Darpana would be used in conducting the daily rites and rituals of Jagannath in the Puri temple. The fame of Chandra Sekhara and his work spread with this crucial decision though the astronomer-poet hardly moved out of his native Khandapada.

The English educated of the country still knew nothing about Chandra Sekhara, even two decades after that all-important decision

at the Puri temple. Radhanath Ray, the epoch-making Oriya poet, somehow came to know about the astronomer and spoke about him to Joges Chandra Ray who was a Professor at Ravenshaw College of Cuttack. The professor not only visited Khandapada to meet Chandra Sekhara : even he brought a team of scientists from Calcutta to visit the aging astronomer. This team brought with them a telescope, so the rural scientist could have his first experience of viewing through that equipment. He was delighted like a child while gazing through that instrument.

With fame came the recognition. On June 3, 1893 the Viceroy of India honoured him with the title "Mahamahapaddhyaya" in a special function at Cuttack. This was a title which hitherto was conferred on Brahmins for their works in Sanskrit. Samanta Chandra Sekhara was the first to be so honoured.

(Though his fame grew, Chandra Sekhara's poverty was not abated. His royal lineage was not that much of an asset. His annual income was Rs.500 from a small group of villages and a quantity of food grains from tenants. But as per royal tradition he was maintaining a large retinue of servants. This put him in dire financial distress and he incurred

a heavy debt. Joges Chandra Ray who wrote a preface in English for the first edition of Siddhanta Darpana mentions how the aging and worn-out Chandra Sekhara had been sweating hard to compute an ephemeris for a publisher of Cuttack for a measly amount of Rs.300. Though Chandra Sekhara never kept good health - he was so austere a Hindu he took but one meal a day -- he had a self-consuming dedication to work which at times kept him into night-long wakefulness. But the Raja of Khandapada had no appreciation for the stargazer's work, and considered the pursuit below the dignity of Chandra Sekhara's noble birth. Poverty, like one's shadow, chased Chandra Sekhara till his last. The astronomer-poet passed away on June 11, 1904.

Journalist
H.B 83, BRIT
Badagada
Bhubaneswar-751014.

PARTICIPATION OF YOUTH IN AGRICULTURE

Sri S.K. Das
Sri B.Sadangi

In international arena youth exchange programmes are the basic cultural tie augmented by the Governments of different countries to establish understanding and peace of new world order. The youth organisations at the national and international levels under the banners of youth forums, world youth actions etc. are meeting the challenges of racial discriminations, Women emancipations, family planning programmes, national calamities and drug abuses. These are voluntary organisations which enjoy the confidence of the people and in the recent past they have proved their efficiency in helping the drought stricken people. This has very well sensitized the Government and therefore the Minister of State for Welfare Dr. Rajendra Kumari Bajpayee laid emphasis on the role of voluntary organisations in the implementation of various welfare measures and assistance in improving the quality and quantity of services.

In India eighty per cent of the total population live in villages and one fourth of the total population belong to the age group of twelve to thirty years. The analysis of youth behaviour shows that idealism and dedication are the two important phenomena present in the youth. So youths are the significant bulk of the total population with enormous potentiality to grow and keep others to grow. The rural India is mostly characterised by subsistence agriculture and less developed technology and predominated by under-privileged and vulnerable classes. To ameliorate this situation the Government first initiated

the community Development Programmes (1952) where the participation of the youth in the programmes was planned. In subsequent years many programmes like National Extension Service (1953), Youth Labour Camp and Social Service (1954), Inter University Youth Festivals (1954), Yuvak Mandala and Mahila Mandala (1960), K.V.K. (1974), TRYSEM (1980) etc. came up to organise and upgrade the resources of the Youth. The important task under lined before the Youth is to bring economic, social and spiritual improvements of the people for which the primary occupation of the rural people i.e. agriculture and allied occupations have become their important areas of engagements. Considering this a research project was undertaken to study the extent of participation of youth in agriculture development with the following objectives.

1. To find out the quantum of efforts devoted by youths towards different agriculture and allied activities.
2. To find out the different agricultural programmes and problems which have been successfully performed by the youths in their locality and the extent of assistance rendered by the different sources.

METHODOLOGY

The study is conducted in the Puri district of Orissa State and random multistage sampling procedure is followed to select the Block, G.P. and villages. Ultimately 100 responses

are randomly selected from four villages namely Later, Kunjabana, Bankapur and Rajranapur of Ranapur Block.

The respondents are interviewed with the help of a structured schedule and the responses so obtained are computed and analyzed.

RESULT DISCUSSION

The youth serves as point of reference for the local people because the youths have more contact with Government functionaries and exposure to different information sources. They usually do the role of guiding, motivating and helping people to adopt new farm technology and solve the day to day problems. For higher production in any occupation there exists some critical component or stages which are better managed by the youths. In this study fourteen categories of farm and allied works are selected and the intensity of involvement of the youth in those areas are determined.

The perusal of table (I) depicts a very detailed numerical observations about the involvement of club members on agriculture and allied activities. According to the mean scores obtained the three most important areas of involvement are crop production (2.41), plant protection (2.15), Animal husbandry (2.03) and the areas where the club members used to undertake occasional activities are seed distribution (0.98), Co-operative and banking (1.05). In the rest nine areas the youths do certain activities. The analysis of the above table speaks that the youth always take part in crop production activity. So they used to motivate the villagers and guide them in difficult situations. Similarly animal husbandry in rural areas supplement the family income and many traditional breeds have been replaced by improved exotic and indigenous breeds. This gives a new dimension of work for the youths. The activities of the youths in seed distribution, co-operative and banking is very occasional because seed distribution is

purely made through the government network. In the areas of co-operative and banking due to political interference and complicated procedures the youths withdraw themselves from the work.

At present Social forestry, pisciculture, food processing and fertilizer management are the new avenue coming up for the improvement of the rural environment and to provide new opportunities for employment. But it is found that in all the above areas the youths are not devoting reasonable time which is reflected in their respective mean score that is below 2.00. So it is very much essential that the contribution of these new areas for socio economic gains be high lighted to the youths.

The youth clubs have also some accepted agriculture projects to be implemented every year as per the need of the people and the problems of the locality. The different programmes which are relatively advantageous and practicable are generally selected for implementation and the problems faced by the majority of the villagers are selected to be tackled. In this way the youths remain busy in implementing different programmes and become successful in some cases. The successfully implemented programmes by the youths in this locality are plant protection programme, crop production programme, social forestry, Animal husbandry, Vegetable cultivations, Fishery programme and compost making. It has been observed that for successful implementation of the programmes the efforts of the members as well as the institutional and media supports are required.

The table(2) depicts the programmes which are successfully implemented by the clubs and the figures under each communication medium indicate the quantum of assistance rendered to them during the period of execution of the said programme with regard to assistance given to the members television gets first rank (0.90) followed by radio (0.85), other

TABLE - I

INTENSITY OF INVOLVEMENT OF YOUTH IN
AGRICULTURE AND ALLIED ACTIVITIES

I t e m s	Mean Score	Rank
a. Crop production	2.41	I
b. Animal husbandry	2.03	III
c. Seed distribution	0.98	XIV
d. Fishery programme	1.58	VIII
e. Plant protection	2.15	I
f. Post harvest technology	1.68	VI
g. Irrigation Activity	1.54	IX
h. Plantation programme	1.61	VII
i. Social Forestry	1.41	XI
j. Kitchen gardening	1.70	V
k. Vegetable cultivation	1.90	IV
l. Compost making	1.48	X
m. Soil Testing and Fert.Mgt.	1.38	XII
n. Co-operative & Banking	1.05	XIII

TABLE - II

RELATIVE CONTRIBUTION OF RADIO, T.V. AND OTHER SOURCES FOR
SUCCESSFUL IMPLEMENTATION OF SOME AGRICULTURE AND ALLIED
PROGRAMMES

Name of the Agril and allied programme	Radio	T.V.	Other mass media sources	Formal sources	Informal sources
a. Plant protection	1.18	1.08	0.80	0.88	0.80
b. Crop production	0.96	1.03	0.73	0.81	0.70
c. Social forestry	0.38	1.01	1.00	0.86	0.91
d. Animal husbandry	0.94	0.66	0.76	0.80	0.76
e. Vegetable cultivation	1.00	0.83	0.90	0.93	0.86
f. Fishery programme	0.72	0.98	0.95	0.80	0.73
g. Compost making	0.80	0.76	0.60	0.70	0.83
Average Mean Score	0.85	0.90	0.82	0.79	0.82

mass media sources(0.82), informal sources(0.82) and formal sources (0.79). In locating the source which has given highest assistance for successful implementation of each programme, it is found for plant protection programme radio give highest assistance, for crop production Television, Social forestry T.V., Animal husbandry radio, vegetable cultivation radio, fishery programme T.V. and compost making informal source.

The above table(2) further shows the role of different sources for the success of some agricultural programmes. The contribution of radio and T.V. is found to be almost equal but in TV the margin of increase in effort is slightly more than radio. But at the same time the role of other sources like other mass media sources, formal source and informal source can not be overlooked. It also further depicts the intensity of use of mass media sources by the club members in comparison to formal and informal sources. Generally the outlook, cosmopolitaness, social participation etc are found to contribute for more utilization of mass media sources. In the traditional-modern-continuum the youths behaviour can be located on the point of the scale which reflects some more modern cultural behaviours. This is the reason for which the youths utilize less of formal and informal sources.

SUMMARY AND CONCLUSION

The study leads to the following conclusions.

1. The three most important areas of engagement of youth are crop production, plant protection and Animal husbandry in order. Although food processing, social forestry, fertilizer management and pisciculture are the new and dynamic components to raise the productivity of the farmers but the performance of the club members is found to be at minimum.

2. The youths utilize more mass media sources compared to informal sources and formal sources. The contribution of formal sources for success of any programme has been found to be the lowest.

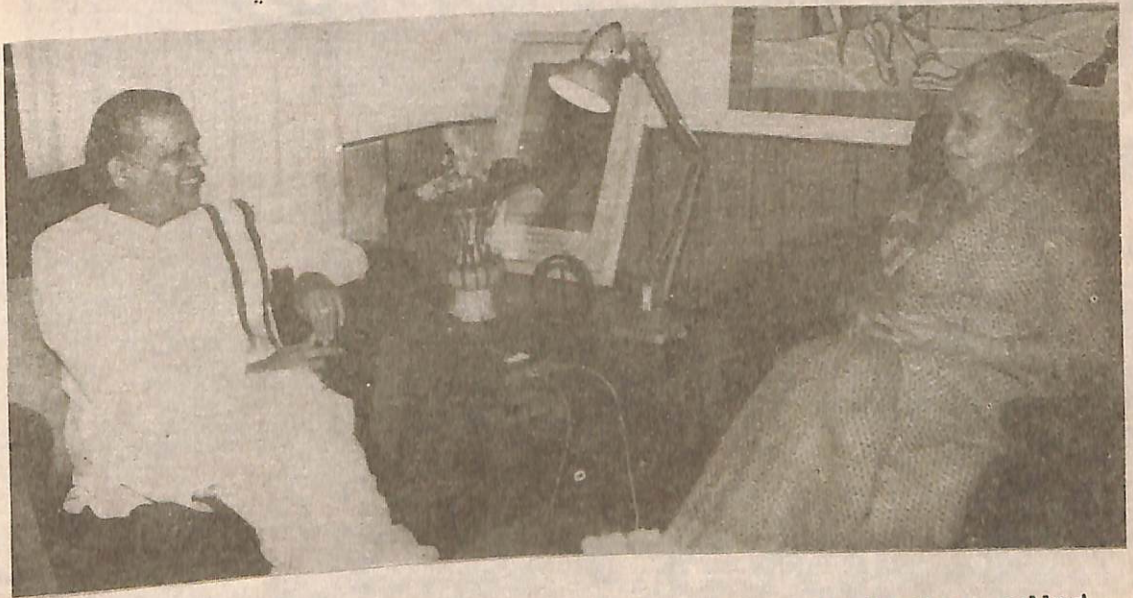
Despite the fact that there is abundant physical resources, the productivity is not increasing at the desired rate because human resources are perhaps the most strategic and critical determinants of growth. In this respect the resources of the youth club members should be updated through more organised training by the formal sources particularly in the areas of pisciculture, food processing, fertilizer management and social forestry.

B.Sadangi
Junior Agriculture Officer
Nayagarh.

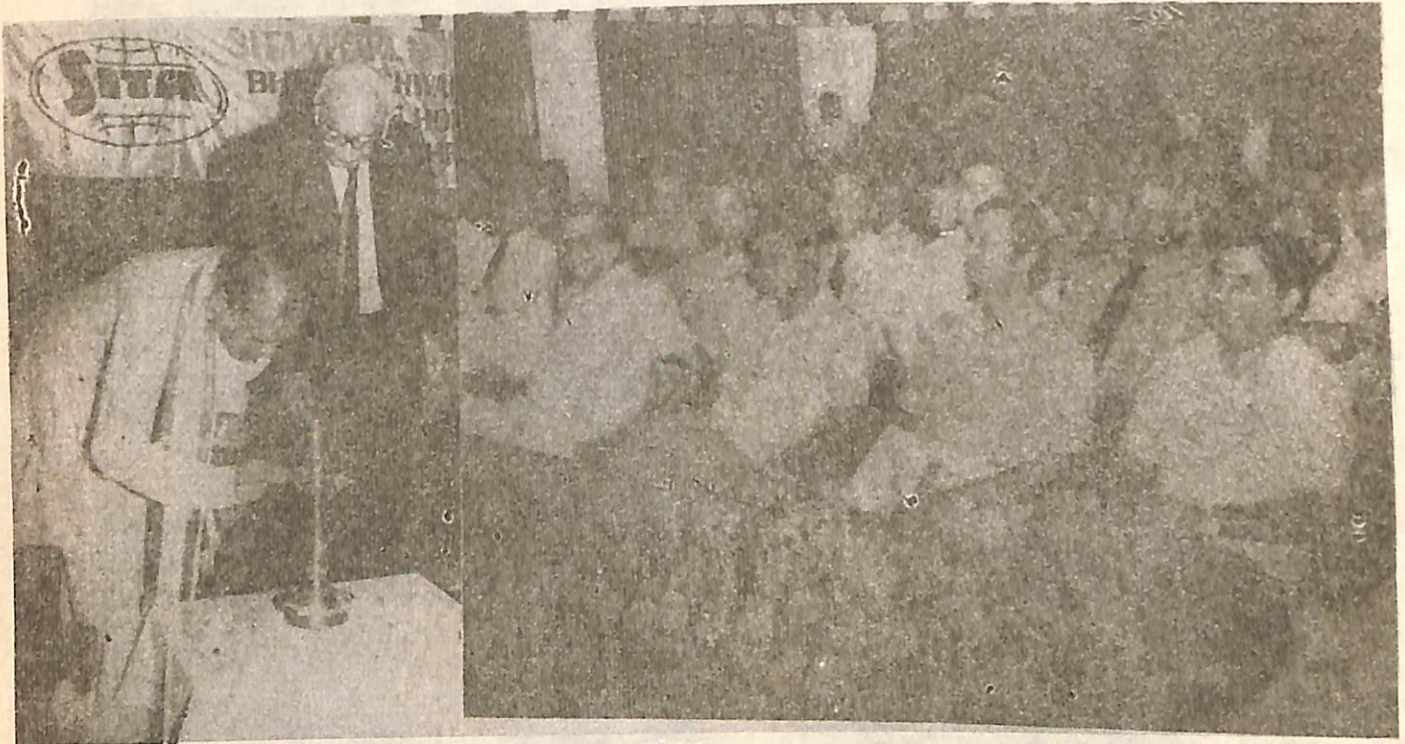




Shri B.N.Pande, Governor, Orissa inaugurating the Silver Jubilee Celebration of Bhubaneswar Melibsi Samittee at Ashok Nagar on October 16, 1988.



Mrs. Tara Ali Beg, President SOS village organisation called on the Chief Minister, Orissa on 7.10.88 in the Secretariat, Bhubaneswar.



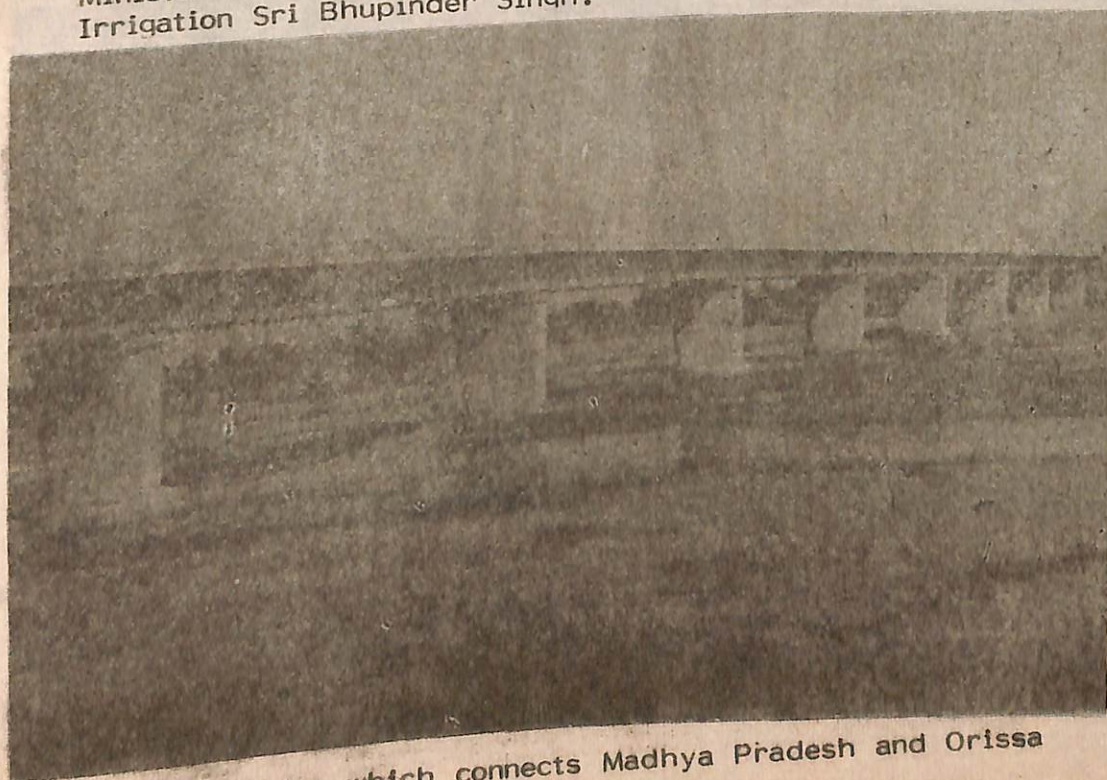
Chief Minister Shri J.B.Patnaik, inaugurated the office of the SITA WORLD TRAVEL at New Kennilworth by lighting lamp on 13.10.88.



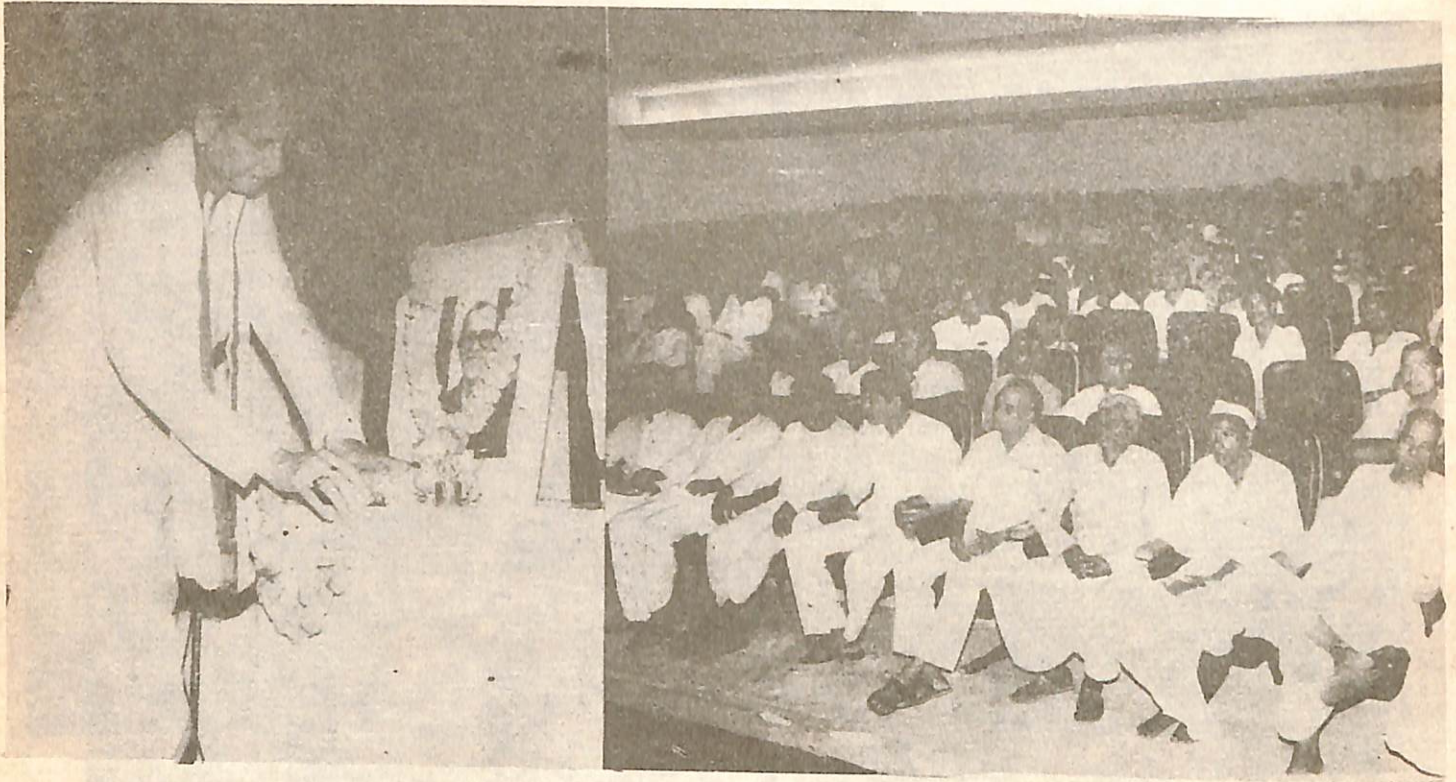
1000 lines Bhubaneswar Exchange expansion was inaugurated by Shri Giridhari Gomango, Union Minister of State for Communication on October 18, 1988.



Chief Minister Sri J.B. Patnaik inaugurated the Jonk Bridge in Kalahandi district. Also seen in the picture are Minister for Agriculture & Co-operation, Sri Rasbehari Behera and Minister of State for Information & Public Relations and Irrigation Sri Bhupinder Singh.



The Jonk Bridge which connects Madhya Pradesh and Orissa



Sri Chintamani Panigrahi, Union Minister of Defence garlanding the image on the death anniversary of late Pranath Patnaik on 5.10.88 at Soochana Bhavan, Bhubaneswar.



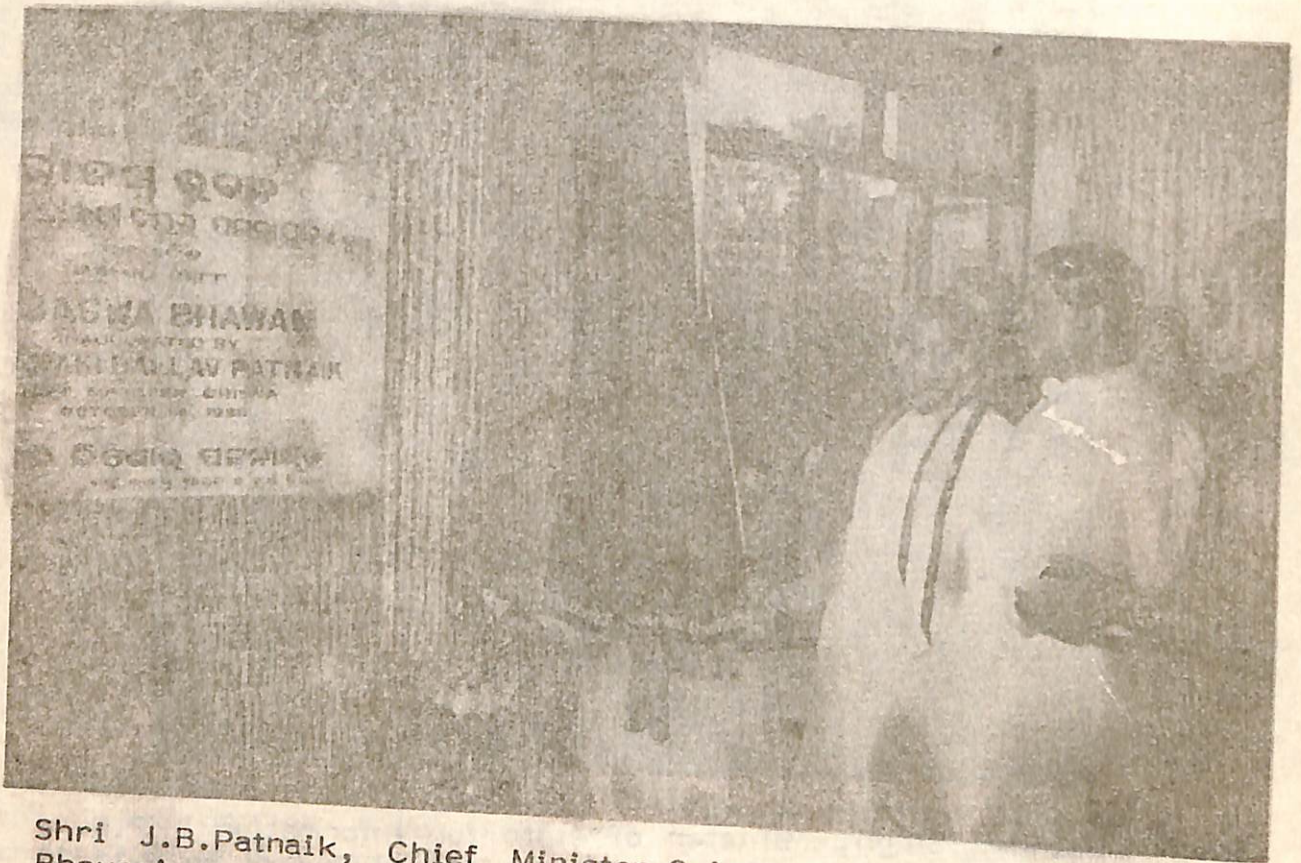
Shri B.K.Jena, Minister for Urban Development releasing the book "Kavita-88" at Bhubaneswar.



Shri Bhupinder Singh, Minister of state for Information & P.R. Inaugurating the function of Press Club at Hotel Swosti on 7.11.88.



An Inter department Co-ordination Committee under the Chairmanship of Sri Bhupinder Singh, Minister of state, I.&P.R. was held to draw up programme for observance by National Unity Week commencing from 19.11.88.



Shri J.B.Patnaik, Chief Minister, Orissa inaugurating 'Rajaswa Bhavan' at Cuttack on 14.10.88



Sri Sarat Rout, Minister of State for Culture & Tourism addressing the "All Orissa Conference of Poets" on 26.10.88 at Bhubaneswar.



Shri Bhupinder Singh, Minister of State for Information & Public Relation inaugurated the East Zone Inter University Youth Festival at Jyoti vihar, Burla on 12.10.88 and took salute of the combined March Past.



"Bihu dance by the delegates of Gauhati University, Assam.



Sri J.B.Patnaik, Chief Minister inaugurated the Russian Gymnastic show at J.N.Indoor Stadium, Cuttack on 7.11.88.



Sri J.B.Patnaik, Chief Minister of Orissa went round the Puja pendals at Cuttack on October 10, 1988.

SOCIAL FORESTRY IN ORISSA

Sri S.K.Patnaik

Social Forestry is the forestry for the people, by the people and of the people. It is one of the important basic sectors in which people get themselves totally involved. The Social Forestry caters to the basic needs of the people in their day to day use of fuel wood, small timber and fodder. The people are associated while the village woodlots are created, maintained and harvested. The forests are transferred to them for maintenance and protection. They have usufructuary rights over the forests created under the Social Forestry programme. They themselves manage the forests and arrange distribution of the usufructs amongst themselves.

Social Forestry programmes are being implemented in the State through various projects/programmes under the State Plan sector, Centrally sponsored schemes and Externally Aided Projects. The following schemes and projects are implemented for development of social forestry in the State.

ORISSA SOCIAL FORESTRY PROJECT

This is a project supported by the Swedish International Development Authority (SIDA). The first phase of the project for a period of five years has been completed on 31st March '88. An amount of Rs.2706.48 lakhs has been spent during the project period covering plantations over 33,592 ha., rehabilitation of degraded forests over 14,184 ha. and distribution of 349.24 lakhs seedlings. The Phase-II of the Project for a period of five years has already commenced from 1st April '88 with an outlay of Rs.7834.5 lakhs for coverage of plantations

over 78,150 ha., rehabilitation of degraded forests over 6,500 ha. and distribution of 1040 lakh seedlings. The Phase-I of the project was operating in 9 districts of the state namely: Ganjam, Puri, Cuttack Mayurbhanj, Balasore, Sambalpur, Bolangir, Keonjhar and Dhenkanal and the Phase-II has covered all the 13 districts of the state.

RLEGP SOCIAL FORESTRY

This scheme mainly aims at rehabilitation of degraded forests. The annual funding is in the order of Rs.550.00 lakhs on average. During the first three years of the 7th plan i.e. from 1985-86 to 1987-88 an area of 88,631 ha of degraded forests has been rehabilitated. The programme for the year 1988-89 is to cover 60,350 ha. of degraded forests under rehabilitation with an outlay of Rs.522.00 lakhs.

N.R.E.P. SOCIAL FORESTRY

The scheme aims at creation of block plantations and road-side plantations with an annual funding of Rs.400.00 lakhs on average. During first three years of the 7th plan, 41,046.5 ha. have been covered under plantations and 3177.5 RKMs have been covered under road-side plantation. During the current year, an outlay of Rs.285.85 lakhs has been provided to cover 7000 ha. of plantations and 1072 RKMs of road-side plantations.

RURAL FUEL WOOD PLANTATIONS

Rural Fuel Wood Plantations are taken up in the state in 5 districts namely, Ganjam, Puri, Cuttack, Balasore and Bolangir. This scheme has been implemented in the state from the beginning of the 6th Plan and the present level of annual funding is in the order of Rs.300.00 lakhs. During the period from 1985-86 to 1987-88, Rural Fuel Wood

Plantations have been taken up over 20,179 ha. During the current year, it has been programmed to cover 6700 ha. with an outlay of Rs.300.00 lakhs.

SILVIPASTORAL PLANTATIONS

This scheme aims at supply of fodder to the people from the nearby forests and that is why fodder species are mainly planted under this scheme. The annual funding is in the order of Rs.10.00 lakhs. The scheme has been implemented in the state from the year 1986-87 and during two year i.e. 1986-87 and 1987-88 plantation has been raised over 764.5 ha. with an expenditure of Rs.15.43 lakhs. For the current year the programme is to cover 400 ha. with an outlay of Rs.10.00 lakhs.

MINOR FOREST PRODUCE PLANTATIONS IN TRIBAL AREAS

Minor Forest Produce plantations like Arjun, Asan, Tentuli, Tamarind, Myrobollan, Mohua, Karanja and Neem species are taken up in the Tribal areas with the aim of distribution of usufructs among the tribal people. This scheme has been

taken up in the state with effect from the year 1986-87. During the two years i.e. 1986-87 and 1987-88 1300 ha. Minor Forest Produce Plantations have been raised with an expenditure of Rs.34.35 lakhs. During 1988-89, a sum of Rs.29.00 lakhs has been provided to cover 1200 ha. under plantations.

Due attention is being given to creation of Social forestry in the areas covered under the special scheme "Area Development Approach for Poverty Termination" in Kalahandi and Koraput districts. 8 Blocks in Kalahandi district namely; Nawapara, Khariar, Boden, Komna, Sinapall, Lanjigarh, Golmunda, Thuamal Rampur and 7 Blocks of Koraput district namely; Gudari, Bissam-Cuttack, Chandrapur, Muniguda, Ramanguda, Padampur, Narayanpatna have been included under the ADAPT programme. During the current year, it has been programmed to cover 2291 ha. under Social Forestry Schemes and 760 ha. under Village Woodlot Programme in the ADAPT Blocks of Kalahandi district. The outlay provided for the Social Forestry programme is Rs.22.91 lakhs and the allocation for the village woodlots is Rs.16.00 lakhs.

Information Officer
Group of Departments
Secretariat, Bhubaneswar.

'BISWANAHAKANI' A MULTIPURPOSE SOIL CONSERVATION PROJECT

The 'Biswanahakani' at present popularly known as 'Pramod Udyan' owes its name and fame to the unstinted efforts of the officials of the Soil Conservation Directorate and its Division office at Cuttack. Under the administrative control and supervision of the Agriculture Department, the officials have been extending their financial and technical support for its remarkable achievements which are now visible. A visitor going round the extensive areas of different plantations and big reservoir and looking at the panoramic scenes from a nearby hills top will be simply enchanted with the bounties of nature and human success. One will be amazed by the achievements made and amused by the scenic beauties. It is not only a beauty spot, but a permanent asset of Tangi-Chaudwar Block in Orissa which earns sizeable amount of revenue every year.

Located at 35 km. from Cuttack on Tangi-Haripur road, the 1050 acre Micro-watershed of Biswanahakani Nalla in the Brahmani river system was lying neglected since long. The wide spread watershed areas surrounded by hill-ranges were constantly suffering from erosion of soil and water. The flush floods were carrying down soil and sand only to render the crop lands unproductive. The hills were standing denuded of their forest growth. The bald hill slopes were cut seriously by gullies and rills. The crop land below the hills were sand cast during rains and drought affected during summer.

Continuous soil conservation measures taken over the years have now transformed the entire landscape beyond recognition. 'Biswana-

hakani' is now a model Soil Conservation Demonstration Centre having elite coconut seed farm, extensive orchards of various fruit-bearing trees and commercial plantations. Hill slopes have been protected from browsing and illegal felling which have promoted regeneration of forest flora on over 220 hectares. Both soil and water conservation measures have been taken up in the farm. Terracing, cashew plantation on 502 acres, coconut plantation on terraced land of 125 acres, annual crops like millets, oil-seeds and pulses on 50 acres have been grown intensively. Besides, 112 acres of land have been covered with remunerative plantations like improved varieties of Ber and Guava, Pomegranate, Aunona, Jack fruit, Drum-stick, Simoruba (edible oil-yielding tree), Tamarind, Pine apple, Sisal and Papeya. Similarly commercial plantations like Bamboo, American silk cotton, Sabai, Oil-palm and Jojoba (Oil yielding crop) have been tried. These are planted to demonstrate their utility to the farmers who could get assured of higher income compared to the annual crops that damage the lands in course of time.

Cashew plantations have been grown with a view to rehabilitating the denuded hill slopes. Thus the vast landscape has been covered with various plantations and the erosion has been effectively arrested. The agricultural lands are now evergreen with different crops round the year. Spread over 465 hectares, these lands are now getting assured of life-saving irrigation from 8 Water Harvesting Structures constructed at different places around Biswanahakani project. These have been constructed for conserving water and soil and to irrigate crop

lands during periods of water scarcity. Three such structures are located at Badapokhari with an ayacut of 150 hectares, two are near Biswanahakani and one at Bam-buri each having 100 hectares ayacut, and the rest two are located at Mania and Kanheipur having 65 hectares and 50 hectares ayacut respectively.

In addition to the above 8 Water Harvesting Structures, 6 large size water reservoirs have been constructed inside the project area which function as perennial source of irrigation for the orchards and plantations. The reservoirs are too deep to dry, even during summer.

There is a bumper yield of high-yielding hybrid nuts, which are completely yellow and hanging in bunches on the dwarf trees. Taking advantage of the natural location of the centre, hybridization of Chouhat orange with west coast tall variety has been successfully done to produce this yellow variety nut. Coconut seedlings, seednuts and drynuts are also sold and supplied to the local growers. Under rainfed condition, 3.5 acres pineapple has yielded income of Rs. Rs.14,500/-, 8 acres have guava Rs.12,000/- and 8 acres m aize Rs.17,000/- during the last year. From the fruiting area of 70 acres, income to the tune of Rs.1.05 lakhs has accrued which would increase gradually. In the small nursery, seedlings of fruit-trees and ornamental plants have been raised. This has yielded annual income of Rs.12,000/-. As against the total expenditure of Rs.9.21 lakhs incurred during the last 3 financial years, the income of the farm was over Rs.10.13 lakhs.

KONARK T.V.

The fever for owning a "Konark" T.V. set experienced by the higher income group and middle income group people of Orissa a couple of years back has since been subsided to a great extent as the production of these sets

reached new heights year by year since the establishment of the corporation in 1982-83. The superb workmanship and quality of this set has gained wide reputation which is not confined within Orissa but enabled it to peep in the sales counters of T.V. in the entire country. At present it has a 4% share of the T.V. market in the country.

The total number of Konark T.V. sets manufactured during the last six years comes to 3,29,553. In other words production of one Konark T.V. set for each 80 people of the State has been achieved, the population of Orissa being 2,63,70,271 according to 1981 census.

The company has a well established marketing net-work through out the country backed by after-sales-service facilities. To co-ordinate the marketing efforts effectively the company has its own branch officers at Calcutta, Madras, Bangalore, Secundrabad, Delhi, Kanpur and Cuttack. It has an area office at Calcutta to take care of marketing in North East Region.

For production of quality goods it has introduced strict in built system for quality control measures both for components, process of manufacture and testing. Besides it has got a well equipped R. & D. wing which undertakes new product development and also updates technologies to suit the marketing requirement.

Some new models have been introduced by the company during 1987-88. It has the widest range of models from 36 cm. to 61 cm. Black & White and 51 cm. colour T.V. sets. It has been constantly trying to bring the latest technology and the features available in the world. During last year 1987-88 it has produced two new portable Black & White models and two colour models. The Senator-1001 model and the Galazy-7 system models have attracted more and more consumers to the Konark T.V. counters.

The company prior to 1982-83 was functioning as an unit of the state owned "Orissa Small Industries Corporation Ltd" It has now two factories, one of which is located in the Industrial Estate at Mancheswar was established during 1985 with an investment of Rs.1.50 crores. The total investment in the company is Rupees Six crores raised through different sources as indicated below:-

Share capital from State Govt.	Rs. 35.00 lakhs
Term loan	Rs. 82.80 lakhs
Cash Credit loan from Bank	Rs.335.00 lakhs
Own sources	Rs.147.50 lakhs

It may be worth mentioning that the state government have been able to create a congenial industrial climate during the last 8 years. The Industrial Policy of 1980 with an attractive package of incentives and a number of administrative measures designed to provide single window facilities to entrepreneurs has ushered in brisk industrial activity and has created an atmosphere conducive to rapid industrialisation of the state. Konark T.V. has successfully taken advantage of the Industrial climate.

The following physical results have been achieved by the company:

<u>Year</u>	<u>No.of sets sold</u>	<u>Turnover (Rs.in lakh)</u>
1982-83	18027	522.00
1983-84	17940	431.16
1984-85	40672	1457.50
1985-86	67186	2485.38
1986-87	80728	2445.40
1987-88	105000	3200,00
<u>Total 6 yrs.</u>	<u>3,29,553 sets</u>	<u>10541.44 lakhs of Rs.</u>

CONSTRAINTS IN PRESENT DAY TRAINING SYSTEM

Training provides an ample opportunity to improve the professional competence of all functionaries by learning new concepts, approaches, ideas, innovations etc or by refreshing the old things studied or remembered long ago in any organisation.

The change agents may be extension personnel, development officers, agricultural officers etc are to be kept abreast with the dynamic agriculture and other areas of development and therefore training of these personnel is of utmost importance.

Research Institutes, Universities, developmental organisations, commercial agencies etc do spend huge amount on training of their personnel with a view to accelerate the developmental activities and achieve the desired goal.

The training content is usually derived from the work done at the concerned research institute/university/developmental organisation etc. The training schedule comprises of theoretical orientation and practical exercises on various aspects of developmental activities.

The training methods usually employed are Lectures, Forum, Seminar, Field visit, Field training, Panel Discussion, Written and reading assignments, study tours etc.

The training system consists of (I) Participating institutions (II) Training institutions and (III) Trainers.

These three component do play a crucial role in making the training

Dr. Gummadi Appa Rao

meaningful and successful. The constraints associated with these three components are given as here under.

I. Constraints at training institution

- i) Inadequate teaching (audio-visual) aids for training.
- ii) Lack of interest among trainers.
- iii) Lack of punctuality among trainers.
- iv) Frequent change in training officer/organizer.
- v) Likes and dislikes in choosing training organizer.
- vi) Choosing untrained and unqualified person(s) as training organizer(s).
- vii) Lack of freedom for training organizer to develop training strategy.
- ix) Lack of control over the trainees.
- x) Inadequate boarding & lodging facilities.

II. Constraints at participating institution(s)

1. Lack of clear cut guidelines (objectives) on which personnel to be trained.
2. Lack of instructions to participants on their behaviour during training.

3. Delay in relieving participants to join the training institution.

4. Deputing same personnel for similar training on several occasions.

5. Deputing unwilling personnel to undergo training.

6. Delay in release of grants/funds to training institution(s).

III. Constraints at Trainees

1. Lack of punctuality

2. Lack of discipline

3. No interest to learn

4. Relaxing attitude

5. Not prepared to make best use of the situation.

6. No compromising attitude

7. Not prepared to undergo tests/exams.

8. Not recognising the training institution as place of learning.

9. Feel that they know everything.

10. Not accomodative

11. Criticise unnecessarily

12. Lack of constructive criticism

13. Don't feel free to seek clarification during and after lecture period.

14. No regard to trainers.

15. Feel as officers than trainees.

i) Don't accept the job as Challenge

ii) Don't show interest in preparing for classes

iii) Not punctual

iv) Not knowing the trainees and prepare accordingly.

Unless and until the required Cooperation and Coordination among the three components of training system are achieved the training on any subject for any type of personnel can never be successful. These three training components should work hand in glove for achieving the desired goal.

The training institution should accept the responsibility only when the Constraints enumerated are fully taken care. Similarly the participating institutions have to look into the constraints associated with them. When these two components overcome the constraints the major elements of training viz. trainee and trainer do share the equal responsibility of success or failure of a training.

The constraints stated under four heads appear to be very simple but the very success of a training programme depends very much on how and when these constraints are duly eliminated. Having spent huge amount of funds on training it would be highly desirable to take care of these constraints first and then only think of organising any sort of training for any kind of personnel.

Jr. Commissioner (Extension)
Ministry of Agriculture,
Govt. of India, 'B' Wing,
Shastri Bhavan
NEW DELHI 110001

IV. Constraints at trainers

DEVELOPMENT OF RURAL WOMEN

Edmond Roy

To a casual observer Development of Women and Children in Rural Areas Programme (DWCRA) may seem something redundant considering the fact that the Integrated Rural Development Programme (IRDP) has almost the same objectives. But, nothing could be farther from truth, when one realises that only ten per cent of IRDP beneficiaries are women. Moreover women's problems are 'special' and requires special programmes to solve them. Consider for example the fact that more women than men die every year, and more women than men are illiterate. Consider also the fact that in most of India, the birth of a girl is considered inauspicious and the male child is given more privileges than the female child while being brought up. These are facts of life peculiar to our country, and therefore it is only just that a separate scheme be evolved for women.

Women from nearly half the population of India, and it is they who raise children to maturity. As such it is in their hands that the future of our country rests. DWCRA programme therefore was planned to make women economically productive and confident members of society and equal partners with men in bettering the living conditions of families.

FRAME WORK OF DWCRA

To make DWCRA work, much depends on Gram Sevikas, whose duty is to see that the programme is implemented where it ought to. Helping the Gram Sevika is the Mukhya Sevika and the Project Officer assigned to a particular area. Main job of the Gram Sevika and the Mukhya Sevika is to maintain records or diaries which will assist the Project Officer to identify what is wrong or right with the project implementation. Copious notes that the

Gram Sevika/Mukhya Sevika takes down includes difficulties in running the programme, way in which it is being run, and suggestions and innovations that can go to make the programme a greater success in that area. These diaries are then taken up by the Project Officer and analysed so that the team devises a better way to do things.

The scheme has identified various ways to improve the capacity of women as income generating members of society. First of all women can be given training in income generating activities which they are interested in and which they feel they can do.

Secondly, women must get easy access to loans with differential rates of interest for pursuing their chosen income generating activities.

Thirdly, the activity chosen for women should be one that has a ready market, and in some cases there may be need for a special working area where a number of women can work together.

Fourthly, women should be provided water not too far from their homes. They can also learn to use the smokeless chula and stray cooking boxes.

Fifthly and most important, women should be educated of the services provided by various programmes like Integrated Child Development Scheme (ICDS), various health services provided under primary health care programmes and adult education programmes.

GRAM SEVIKA'S ROLE

Gram Sevikas have to get to know the women personally and be with them when they do their daily chores. She has to help women analyse their

socio-economic situation, thereby assisting them to find solutions for their problems. She also has to form women's groups where she should encourage participants to come forward with new ideas. Gram Sevika should also be in a position to give ideas, information and assistance regarding any possible income generating activities that women of a group can undertake. She can help them to get information from banks, District Rural Development Agency (DRDA) and other Government programmes and thus be a link between women of a group and outside agencies. She also has to provide guidance, encouragement and support to improve their activities and their standard of living.

Women who come under DWCRA programme are divided into different categories like those who follow the traditional occupations like weaving, basket making, daily wage earners, miscellaneous occupations like flower selling, fire wood selling and those who are completely unemployed.

For those who are already occupied, income can be increased by providing them training and introducing them to new income generating activities. Interest rates may be rearranged so that they do not have to pay high rates to moneylenders. Organising women into groups so that they can jointly be responsible for repayment of loans greatly helps in increasing credibility with the banks. For women in miscellaneous occupations efforts can be made to get rid of middlemen. Good can be delivered direct to customers which, in effect, will end up in saving considerable amounts. For daily wage earners who do not work throughout the year and for fully employed women, new sources of income have to be found. A survey can be carried out to find out how products can be marketed. Training for women with some skill, or learning new skills can easily be organised under Training Rural Youth for Self Employment Scheme (TRYSEM).

Criteria for selecting an income generating activity under the programme are (1) raw material required is available locally or can be transported to the working place at reasonable cost, (2) ready marketing facilities, (3) small investment, (4) simple skills that can be learnt quickly, (5) those that can be pursued at home or in the village, (6) short gestation period and (7) easy availability of training facilities and other technical inputs.

ADMINISTRATIVE STRUCTURE

The programme can be implemented only if there is an effective administrative set up available. DWCRA programme is taken care of by the District Rural Development Agency (DRDA). A woman is appointed as Assistant Project Officer at the district level, under whom function the Mukhya Sevikas and Gram Sevikas. Besides this, an additional Gram Sevika will also be available for each block covered under DWCRA. Training, monitoring and evaluation of the programme is ultimately the test of success and hence has to be given the greatest of attention.

Training of Gram Sevikas is therefore a continuous process with the holding of monthly meetings that concentrate on solving the problems that arise during work on the field. Monthly meeting also focuses on one particular theme for additional learning. This meeting also includes lectures, discussions, audiovisual presentations and other methods of communication. Monitoring of programmes goes on simultaneously with the implementation of the programme.

Thus effective implementation of the DWCRA programme is hinged upon sustained involvement of the women themselves, and herein lies its importance. Relevance is therefore inherent in the fact that women as a whole have to progress much more in our country.

SRIDHAR SVAMI : A REPUTED ORISSAN PHILOSOPHER

Dr. Bijayananda Kar

As one of the prominent glossers of Srimad Bhagavata and Srimad Bhagavad-Gita, Sridhara Svami has been very popular in the religio-philosophical tradition of India. These two glosses of Sridhara (i.e., on Bhagavata called Bhavartha Dipika and the other on Gita called Subodhini) have been collected from various parts of the country and are published in different languages. Besides these two important works, he has also composed a gloss on Visnu-purana which is named as Atma-prakasa.

It is a fact that the indoligists have not been able to locate Sridhara's date as well as place of birth. However, scholars have supposed that since Sridhara mentioned the name of Vopadeva in his writing he should not be considered as earlier to him. Thus his period has been determined as not earlier than 1300 A.D. (1). It is also stated that Sridhara was Mahant of Sankarite monastery, Govardhan at Puri around 1400 A.D. (2). In this connection it is said that in the succession list of Sankaracaryas of Govardhan math (Puri), Padmapada was the first and Sridhara was the tenth (3). Moreover, while introducing Sridhara's Bhavartha-Dipika, Pt. R.S. Pandeya of Varanasi has referred to one popular saying according to which Sridhara's gloss on Bhagavata found on the lap of the Lord at the Jagannath temple of Puri (Sridhara Svami Krteyam tika bhagavatah krode lobdhasana asit) (4). It is also held in the tradition that Caitanya, the great leader of Vaisnavism, acknowledged Sridhara as 'Jagadguru' (5).

From all these accounts given here one thing seems to be fairly certain that Sridhara's time can never be placed as prior to that of Vopadeva and posterior to that of Caitanya. Further it is also the case that he remained at Puri of Orissa for a long time and was an Advaitin by philosophical conviction. In the recent past it has been claimed that Sridhara was born in the Village: Maral goan of Balasore, Orissa (6). This claim has also been accepted by historians (7). There has also been the assertion that Sridhara wrote glosses on Gita etc. at Saptasajya of Dhenkanal, Orissa (8). And again it is claimed later that Sridhara wrote Bhavartha-Dipikaat the Brahmacarimath of Kapilas of the same Dhenkanal (9).

In 1980, a book under the title: Sambhuksetra Kapilas O Sridhara Svami came out in which the writers of the book have given elaborate account regarding the birth place and the main centre of philosophic activity of Sridhara (10). It has been mentioned in the book that Pratap Bhanu Deb, one of the Gajapati kings of Orissa brought Ramakrisna Svami (a prominent saint of Govardhan math) to Kapilas in order to establish and supervise the religio-philosophical activities of Brahmacarimath. This math had been set up in the Sankarite tradition and for that it was also named as Dandi Svami math. It is stated in the book that Sridhara who was a disciple of Ramakrisna came also to Kapilasa and there meditated upon Nrsimha, the presiding deity of the math. During his stay at Kapilasa, Sridhara, it is stated,

prepared gloss on the Srimad Bhagavata. All these, according to the writers of the book, are found in the chronicle or records of the Govardhanmath of Puri. In this context, the following lines found in the said record are quite revealing.

"Sriramakrsnanando' bhut sisvastasya mahayatih, svava vijnan naipunyat punyani tena mahadyasah, tadbetya dadautasmai svamivaryaya netrtam. Pratapabhanu nrpatih Kapilasa sivalaye, tatsisyo'bhut Sridhara Svami padah".

It is interesting to note here that while writing gloss on Bhagavata, Sridhara paid his homage to Nrsimha. It was as follows :

"Vagisa yasya vadane laksmir yasyaca vaksyasi yasyaste hrdaye Samvit tam Nrsimhamahan bande"

(I). This shows that Sridhara, being an Advaitin, found no inconsistency in having devotion to a particular deity called Nrsimha. Because it was nothing but symbolic (pratikopasana) and in that way it was never thought to be an obstacle for Advaita realisation. As a matter of fact it is said that Padmapada was also a worshipper of Nrsimha (11).

Now, with regard to the point that Ramakrishna was the guru of Sridhara there seems to be a point of dispute. For in the Bengali Encyclopedia the name 'Paramananda' has been mentioned as the name of the guru of Sridhara. This appears to have got support from Sridhara's own writing. In the last sloka of Bhavartha-Dipika he writes :

"giyatam Paramananda nrhari sadguru svayam. Sri Paramananda Samprityei guhayam bhagavatam maya, vivrtam tanmatenedam natu manmati baibhavam"

But, in order to determine the implications of this statement, it has been stated (12) that to

Sridhara, the Sadguru is Paramananda svarupa. Furthermore, whoever is Nrsimha, he is also Paramananda svarupa. So there is no incoherency on the part of Sridhara to treat Paramananda as his istadeva or tutelary deity. This statement, therefore, does not necessarily suggest that Paramananda was his actual guru and he was his actual sisya. Rather if one depends upon the chronicle of Govardhanmath then it is quite acceptable that Sridhara's guru was actually Ramakrishna. Giving due consideration to these accounts found available in the records of the math, it may be reasonable to suppose that Sridhara composed all his religio-philosophical writings in Orissa. And depending on some of the historian's view (as stated above) one may say that Sridhara had his birth in Balasore and must have lived during 1300-1400 A.D.

Now let us discuss briefly Sridhara's philosophical contribution. It has been indicated before that Sridhara was an Advaitin. In the religious tradition his position was definitely respectable in view of the fact that he was the tenth Samkaracarya of Govardhanmath. Samkarites, it is said, were divided into two main groups, namely, the Smartas and the Bhagavatas. The former were said to be the suddha jnavadins in the sense they did not accept bhakti or devotion in any form for enlightenment. But the latter tempered the idea of mukti with bhakti. According to them bhakti is not necessarily incompatible for the attainment of the highest. It is obvious that Sridhara belonged to this latter group. He was definitely one of those few Advaitins who became conspicuous in synthesising jnana and bhakti. Brahman can be the object of devotion and in that sense to worship Nrsimha was considered as no hindrance for the attainment of moksa.

But here Sridhara's point may be objected on the ground that Advaitism is essentially knowledge-oriented (jnanaparaka). Realisation of Brahman (moksa) is possible exclusively by knowledge. Of course, this is not ordinary knowledge but pure knowledge of non-duality (para vidya). But whatever it may be, this pure knowledge cannot have any term with bhakti. Because bhakti, in any form, must imply some form of duality and multiplicity. That is why Advaita nirgunavada must have its logical climax in maya according to which the world of diversity, though appears to be real, finally is not real and therefore has to be discarded as vivarta. For this the uncompromising Advaitism has been severely criticised by the theistic Vedantins and Vijnana Bhiksu, for instance, treated mayavada as asat sastra. In view of this it may be found as logically untenable to find a synthesis of jnanam and bhakti within the Advaitic framework.

But, inspite of such objection, attempts have been made to include bhakti within the fold of Advaita. It is said that Samkara himself, being the propounder of nirguna tattva, was also a devotee of Srikrishna (13). Samkara's name is found as one the old commentators of Bhagavata in a work entitled: Bhagavata-tatparya-nirnaya of Madhva (14). In view of the fact that everybody is not capable of comprehending the nirguna tattva, he should seek Brahman through bhaktimarg. It is bhakti which purges the mind from worldly impurities and finally Brahman is attained. It is clear that, from the standpoint of Vyavahara, Samkara acknowledged the excellence of bhaktimarg. In his Viveka cudamani (Sloka-32, he had even gone so far as to assert bhakti as the best among all the means for the attainment of mukti. In Brahma-Sutra-

Bhasya (III.2.13) he clearly held that inspite of Brahman being nirvi-

sesa from the standpoint of paramartha, it should be viewed as savisesa (savisesatvamapi brahman-odbhupagantavyam). It is also stated that Brahman, even if it is all pervasive (bibhu), can be realised in a particular point like Visnu can be realised through salagrama (Sarva-ga-syapi brahmana upalobhyartham sthana viseso na virudhyate salagrama iva visnoh - Brahma-Sutra-Bhasya, (I.2.14)

It appears that Sridhara, in this perspective, was one of the most dependable interpreters of Samkara's Advaita. Even if he accepted Brahman to be nirguna, nirakara and nirvisesa from the paramarthyika drsti, he definitely accepted Brahman as saguna Isvara, from the vyavaharika drsti. That is the reason why he found no inconsistency in conceiving Isvara as Nrsimha, Parmananda Svarupa and Purusottama. The Bhagavata-purana (I.2.11) treats Isvara as both nimitta and upadana karana and regards Him as Brahman, Paramatman and Bhagavat. Commenting on this, Sridhara in his Bhavartha-Dipika (X.87.26) held that the world is unreal, but has the ultimate reality of Brahman as its basis and therefore looks like real.

"Yat sattvatah sada bhati jagad etad asat svatah sad-abhasam asatyasmin bhagavantam bhajami tam.

According to him the world is really false being connected with nescience. But it appears as real being created out of real Brahman ("Udbhutam bhavatah sato pi bhuvanam san-naiva", Bhavartha-Dipika, X.87.36).

Sridhara, with regard to the relation between Isvara and Jagat, utilised the analogy of yarn and cloth. He held that as without the basis of cause yarn, the effect cloth is not seen so also the world has no basis apart from God. But it should be noted that the world-

effect, though appears to be real, has no reality from the standpoint of Brahman. Sridhara seems to have well understood this implication of Advaita point of view and therefore held that change only appears as real and the world along with the individual Jivas appear as reals; but in the ultimate analysis (paramartha vicara) the names and forms do not persist and there is nothing apart from Brahman.

Brahma-Sutra (II.3.43-49) mentions the part and whole relationship between Brahman and Jiva. Samkara interpreted it as "amsa iva amsah" (part as it were) and meaning thereby that "part and whole" formulation is not really acceptable within the Advaitic framework. It is interesting to note here that both Ramanuja and Nimbarka held that Jiva is a real amsa of Brahman, even as the light coming out of fire is an amsa of fire. Vallabha maintained that Jiva is amsa of Isvara because there is both difference and identity between them. All these renderings advanced by Ramanuja, Nimbarka and Vallabha can obviously be seen as not compatible with the Advaita point of view. Even Bhagavata (XII,171) accepts the point that appearance of rope as snake is due to adhyasa, and this view clearly seems to be close to Samkara's stand. It is worthy to note that Sridhara, because of his Advaita leanings, gave more emphasis on avidya and maya and said that like shell and silver, the Jivas which have been treated as parts of Brahman are not real transformations (Vikara) of Brahman but are apparent (Vivartta).

"mithya-drsyatvat-sukti-rajatadi-vadityadi" Bhavartha-Dipika, (XI.19.17).

All these clearly establish the point that Sridhara is primarily an Advaitin. And he never wanted to forgo the Advaita doctrine of adhyasa at the face of his leanings

towards devotionalism. He is in the line of Samkara in admitting vyavaharika satta (empirical reality) and at the same time accepting Nirguna-Brahmavada. For this reason, while writing gloss over Gita (Subodhini), he started acknowledging the views of bhasyakata, Samkara as follows:

"bhasya kara-matam samyak tadvyakhratrgiras-tatha, yuathamati samalocya gita-vyakhyam samarabhe."

Hence Sridhara is an Advaita Jnanavadi from philosophic point of view; but while conceding the greatness of knowledge he had not, of course, set aside the relevancy of devotion and in that way he had become prominent in bringing an integration between jnana and bhakti within the advaita fold.

It can be seen that Sridhara's view-point is not simply given due recognition within the Advaita sect; but he had been acknowledged with great reverence by almost all the prominent Vaisnavite thinkers of at least eastern India including Caitanya himself. The post-Caitanya Vaisnavites of Bengal like Jiva, Rupa and Sanatana, prominent Vaisnava thinker of Assam like Sankara deva and also prominent Vaisnavite from Orissa like Jagannath Das have accepted Sridhara's importance in religio-philosophical discussion. In this context Caitanya's affinity with Sridhara needs special mention. Though traditional account concerning Caitanya's devotionalism is not all found to be same, the most dominant and usually accepted rendering seems to be that which puts Caitanya in the Advaita camp rather than that of Ramanuja or Madhva. It is said that Caitanya, on several occasions, had addressed himself as mayavadin (15). Kavikarnapura stated that Caitanya entered the monastic order of Advaitin (16). But the same writer in his another work stated that Caitanya reached

Sarvabhauma's place at Puri and his stand was to establish Bhakti-Vedanta by way of refuting Advaita (17). However Caitanya had great admiration for Sridhara who was a prominent Advaita-bhakti-vadin. The tradition records that on one occasion Caitanya repudiated a commentary on Bhagavata by one Ballava Bhatta on the ground that it departed from Sridhara's track (18).

It seems to us that Caitanya's affinity to Advaita was quite profound. He, because of that, accepted Sridhara's rendering of Advaita which considered bhakti as the best means for Advaita-mukti, and thus tempered the severe monistic idealism of Advaita with emotionalism of bhakti. In that way he presumably was Bhagavata Advaitin and not Smarta Advaitin. And that may well explain as to why he refuted Advaita while discussing with Sarvabhauma (whose point of view most probably was of Smarta type). All this shows the depth of closeness between the stand-points between Sridhara and Caitanya. In this context the following remark of modern scholar is quite important.

"The roots, therefore, of the Bhakti movement, which Madhavendra Puri is said to have started in Bengal and which Caitanya carried forward and definitely shaped, must be sought in such traditions as originated from Sridhara's great commentary on the Srimadbhagavata, which was accepted with much veneration by the Bengal school. The devotional interpretations of Sridhara were apparently accepted by a class of devotional samnyasins, who first laid the foundations of Vaisnava Bhakti movement in Bengal as the ultimate basis of the Srimad Bhagavata" (19).

Sridhara's philosophic contribution not only attracted Caitanya and his subsequent followers in Bengal; it also found a great supporter in Assam, i.e. Samkaradeva.

It is said that Samkaradeva's religious point of view which is based on the Bhagavata-purana greatly, almost invariably leans back upon the Bhavartha-Dipika of Sridhara (20).

In Orissa his tika on Bhagavata has been found as most acceptable and dependable. One of the foremost thinkers of Orissan Vaisnavism, Jagannatha Das expressed his reverence to Sridhara without any reservations. he wrote:

"Sridhara name Vipravara
Kali yugare janma tara,

Sri Bhagavata ye purana
astadasa sasra slokena,

Ta tika caubimsa sasra
Karai Sridhara prakasa,

Vipra kulare janma hoi
Jagannatha ye nama bahi,

Prakrta bandhe bhagavata
Kahile santha janahita
-Oriya Bhagavata

(dvadasa skandha)

It goes without saying that Jagannath's Oriya Bhagavata follows the spirit of Sridhara's thought. Further the Advaitic basis of bhakti that is originally anticipated in Bhagavata and later appropriately emphasised by Sridhara was subsequently taken up with approval by many Vaisnavite thinkers of Orissa like Achyutananda, Balarama and Yasovanta. The words like Anakara Samhita, Sunya Samhita may be cited in this context. The typical Orissan Jnana-misra-bhakti (devotion being integrated with knowledge), it seems to us, had its origin in the philosophic vision of Sridhara. Even the Orissan Mahima cult, which was nothing to do with Vaisnava movement and has taken an independent form of development, emphasised the nirguna aspect of Advaitism considerably, though at the same time admitting bhakti within its fold.

The Post-Caitanya Vaisnavite thinkers of Bengal made a departure from Advaitic basis and tried to develop devotionalism on an independent footing of love or prema. It is, however, the case that Sanatana, Jiva and Rupa paid their homage to Sridhara, but it should also be noted that they all accepted Sridhara's view "minus its maya-doctrine" (21). It was most probably because these thinkers were more attracted towards Madhva's Dvaitism. In fact Madhva affiliation is distinctly noticed in the writings of Baladeva (a prominent Vaisnavite of Orissa of a much later date): Govinda-bhasya and Prameya Ratnavali and Baladeva, because of emphasising the elements of prema and rasa and promulgating the doctrine of acintya-bhedabheda carried the Vaisnava movement in another remarkable direction. Though, it should be noted, this direction is found to be a departure from Sridhara's stand, it has gained considerable influence among the Vaisnavites specially of Bengal. Whereas the Jnana-misra-bhakti movement of Orissan Vaisnavites, it seemsto us, had its footing on Sridhara's bhakti-advaitatattva and in that sense one can legitimately locate a distinguishing mark between Gaudiya and Utkaliya Vaisnavism. In fact this distinctive viewpoint of Knowledge combined with devotion of Orissan Vaisnava thinkers was probably known to their counterparts in Bengal. In this connection the following saying of Vrndavanadasa is worth considering.

"Sunilei Kirtan karaye parihas keha bole jnanayoge ediya vicar".

(Caitanya-bhagavata - Adi. IX)

Sridhara's philosophic contribution thus seems to have made great impact upon later Orissan Vaisnava thinkers, particularly among the famous pancasakha writers. In this context they seemed to have been impressed by Samkara's acceptance of bhakti along with maya.

Because Samkara himself stated that for a true devotee, Bhraman or Paramesvara even advances an illusory form.

"Paramesvarasyapi icchabasat mayamayam rupam sadhaka-anugrahartham".

(Brahma-Sutra-Bhasya, 1.1.20)

It seems that inspite of the admittance of bhakti the impact of the Advaita concept of maya is quite noticeable in some of the prominent Vaisnavite writings of Orissa. And in that way they are found to be very close to Sridhara's philosophic approach.

From all these brief discussions, we are led to conclude that Sridhara Svami was a notable Advaita writer of the medieval period who had profound influence particularly on the Vaisnava thinkers of eastern India.

Notes

1. Vide S.K.De: Early History of the Vaisnava Faith and Movement in Bengal, Calcutta: Firma K.L. Mukhopadhyay, second edition, 1961, p.17F.N.
2. Vide J.N.Farquhar: An Outline of the Religious Literature of India, Oxford, O.U.P., 1920.
3. Vide M.Neog: Early History of the Vaisnava Faith and movement in Assam, Delhi: Motilal Banarasidass, 1985 (reprint), p.224 F.N.
4. Vide Pt. Ramteja Shastri Pandeya (Ed.): Srimad Bhagavata Sridhari tika (Bhavartha Dipika) Pub: Pt. Radhamohan Pandeya, Varanasi: Pandit Pustakalaya, Rajadarwaja (no date given).
5. Vide Krsnadasa Kaviraja: Caitanya caritamrta (Antya, seventh section).

6. Vide Candramohan Maharana's article published in the literary Oriya magazine: Mukura referred to by Sarat Chandra Maharana in his article "Srimad Bhagavad Gitara Tikakakara Sridhara Svami" published in Oriya daily Samaj dated 28.11.1976.
7. Vide, for instance, H.K.Mahtab: History of Orissa, Cuttack.
8. Vide the article of Sarat Chandra Maharana published in Samaj which has been cited before.
9. Vide Smt. P.K.Devi, Sri G.P. Singdeo and Sri S.P.Singdeo "Sridhara Svami O Kapilasa" published in Oriya daily Samaj dated 27.2.1978.
10. G.P.Singdeo, R.K.Pattnayak and S.P.Singdeo: Sambhu-Ksetra Kapilasa O Sridhara Svami, pub. Smt. P.K.Devi Dasarathi Pustakalaya, Cuttack-2, 1980.
11. S.K.De, Op.Cit., p.17. Here it may be pointed out that in the Puri tradition, Jagannath is also identified as Nrsimha.
12. G.P.Singdeo, R.K.Pattnayak, S.P.Singdeo, Op.Cit., p.34 F.N.
13. S.K.De, Op.Cit., p.17.
14. Vide Ramanarayan Vyas: The Bhagavata Bhakti cult and three Advaita Acarya, Delhi, Nag Publishers, 1977, p.96.
15. Vide Krsnadasa, Caitanya-caritamrta (Madhya, VIII, 45,123) referred to by De, Op.Cit. p.16.
16. Vide Caitanya-Candrodaya (V.21), referred to by De, Op.Cit., p.14.
17. Vide his Caitanya-caritamrta (XII.22.27) "advaita-vadam vinirasya bhakti-samsthapakam sviyamatam jagada" referred to by De, Op.Cit., p.565.
18. Vide Caitanya-caritamrta and Krushnadas kaviraja. (antya VII, 1287.) "Sridhara Svami nindi nija tika kar Sridhara Svami nahin mane ete garva dhar Sridhara Svami prabhabet Bhagavata jani Jagadguru Sridhara Svami guru kari mani."
19. S.K.De, Op.Cit., p.20.
20. M.Neog, Op.Cit., p.223.
21. S.K.De, Op.Cit., p.265.

I am very much thankful to Dr. R.C.Pathak of Gauhati University who kindly revealed to me that one Oriya Jagadisha Mishra went from Puri to Assam from whom Sankaradeva got a copy of Bhavartha Dipika and after consultation of the same Dipika, Sankaradeva prepared his own work on Bhagavata.

Post graduate Department
of Philosophy, Utkal University,
Vani Vihar, Bhubaneswar- 751 004.

It is possible to cast doubt over this statement of Madhva on the ground that the name 'Sankara' found in the treatise under reference may not definitely imply the famous Sankaracharya. However, the matter does not appear to be decisive either way at the stock of present information.



The Prime Minister, Shri Rajiv Gandhi and Smt. Sonia Gandhi paying homage at 1, Safdarjung Road on the occasion of Birth Anniversary of Late Smt. Indira Gandhi in New Delhi on November 19, 1988.



The Chairman of the Presidium of the Supreme Soviet of the USSR, H.E.Mr. Mikhail Gorbachev addressing the distinguished gathering during the closing ceremony of the Festival of USSR in India - 1987-88, in New Delhi on November 19, 1988. The Prime Minister, Shri Rajiv Gandhi and Smt. Sonia Gandhi are also seen.

