

ORISSA REVIEW



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SHAKTI CULT IN ORISSA

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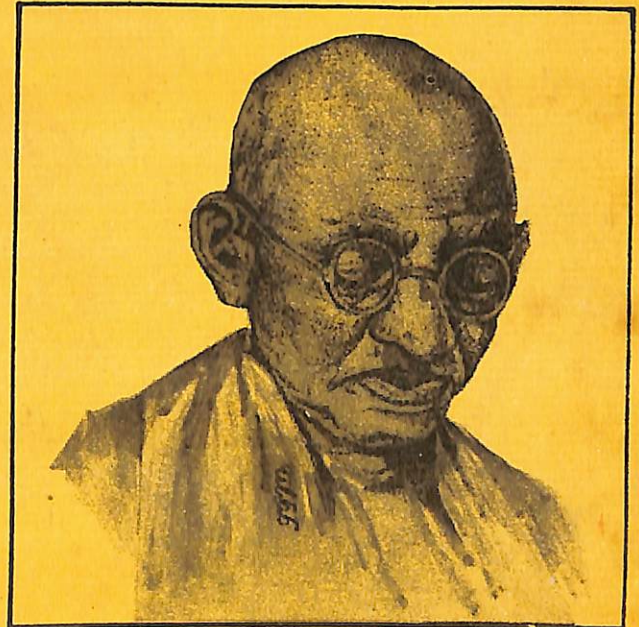
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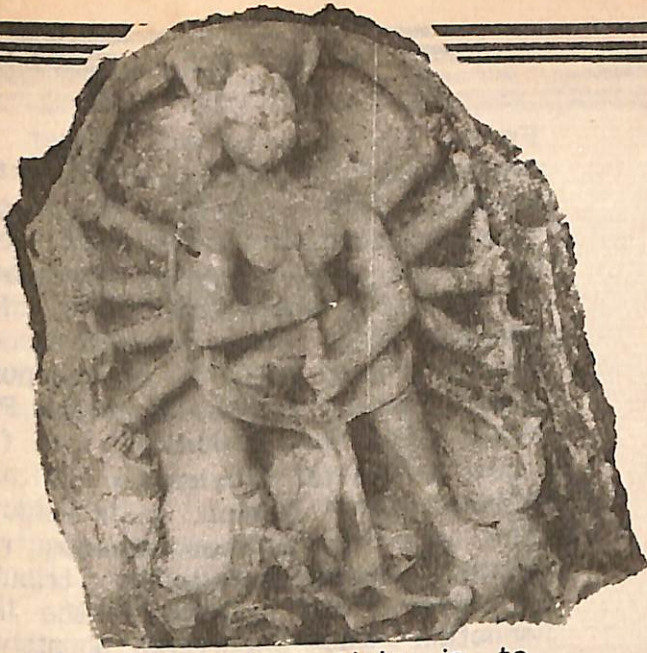
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DURGA ICONS OF THE UPPER MAHANADI VALLEY OF ORISSA

SASANKA SEKHAR PANDA



The scope of this article is to discuss about the iconography of sculptures of goddess Durga which are found in the upper Mahanadi valley of Orissa, comprising of the present districts of Balangir, Kalahandi, Sambalpur and Baud-Phulbani. The antiquity of goddess Durga in this region can be traced back to an early period of 4th-5th century A.D. Here in this writing the time-period upto 13th century A.D. is covered. During this period royal houses, like those of the Nalas, Parvatadvarakas, Sarabhapuriyas, Somavamsis, Telugu Chodas, Gangas and Chauhans ruled over this region.

A two-handed Durga image was located by this author during survey in a place called Dharapgarh which is situated some 15 kms to the south-east of Saintala, another place of rare antiquity. There is a huge tank called Dasmati Sagar, covering an area of 119 acres, on the bank of which, temples of Samalei, Chandi Duarsuni, Patnesvari, Siva and Visnu are located. The local villagers believe that being inhabited by water nymphs, this reservoir is very sacred. Dasmati means most probably Dasmahavidya of the tantric school. There are stone-embankments in this huge reservoir. There is very probability that a "garh" or fort was located here in the remote past. An old villagers told me

that a stone-slab bearing inscription was taken away from this place by the Govt. some thirty years back.

Inside the Samalei temple, which is a mud-hut constructed by the villagers, a two-handed Durga image is housed, half-buried from knee-portion below. It is a rare antiquity of the goddess, of about two and a half-feet height. Her right leg is straight while her left leg is raised slightly and placed on the head of Mahisasura, who is coming out of a buffalo lying below. The peculiarity is that the goddess is seen piercing the long trisula on the head of Mahisasura. She is seen holding the trident in both hands and a long snake is seen coiled around her neck, its open hood seen above her head. Devi is seen standing in Alidha posture, wearing a long head-gear or Karanda-Mukuta. This sculpture seems to belong to the 4th-5th century A.D. The deity has a long oval-shaped face and long ears. As the pedestal portion is buried underneath, nothing can be said about the vahana lion.

There is another standing figure of a six-handed female deity of the same height. Her left leg is straight while the right leg is placed on the back of a lion. The lion is seen pouncing upon the Mahisasura with his paws on him. Devi is seen holding wheel (Chakra)

and snake (Sarpa) in left upper and middle as well as conch (Samkha) and water-vessel (Kamandalu) in her right upper and middle arms respectively. Both of her lower palms are near her navel-portion and seems to be holding a long spear. This image of Durga can be assigned to a much later period than the first one, i.e. Circa 7th century A.D. A third sculpture is placed near the door in the outer side of the Samlei temple. It is the half-buried figure of a four-handed female deity, up-weist of about one and a half-feet high. Her hairs are open and flowing in both sides on her shoulders. She is seen to be wearing round Kundalas (ear-rings). In her upper left and right hands she holds a small sword (Khadga) and a tanka respectively. It seems to be a peculiar figure half-seated and half-raised, body resting while both legs stretched, in both sides. Such figure is found in the Devarani temple ruins of Tala near Bilaspur in Madhya Pradesh which is believed to be a Panduvamsi site of the later part of the 7th century A.D. In continuity from the Sarabhapuriya rule in the 6th century A.D.

This type of figures are associated with the esoteric art of tantricism. The site of Dharappgarh should be surveyed thoroughly to throw more light on the religious history of south Kosala, as this place seems to be having a habitation since 4th century A.D. in the past till 7th-8th century A.D. when Dasamahavidya cult is believed to have been started.

In another place of Orissa, that is Jajpur, where two-armed Durga is worshipped as goddess Viraja. There, the goddess is seen in the posture of slaying the buffalo form of the demon by holding its tail in his left hand while piercing a spear in his body with her right hand².

From Dharappgarh we travel far south-east, to the most important archaeological site of Maraguda near Nuapara town in the district of Kalahandi, where excavation in 1982-83 unearthed ruins of a planned city, Sakta monastery and saivite math of the Sarabhapuriya period. Here famous historian Prof. N.K. Sahu could unearth a five-roomed Sakta monastery with a temple near it, on a hill-side in the side of a mountaineous river called Godhas Nala, a tributary of river Zonk. There in the inner sanctum was unearthed a standing four-handed figure of goddess Durga on the back of her Vahana lion, engaged in fighting with Mahisasura. This sculpture is carved in light red soft stone. The inscription on the pedestal is read by Prof. N.K. Sahu as "Mahesvari Bhavada" who has dated it to the 5th century A.D. and of the time of the Nala King of Pushkari, Bhavadutta Varman. But, another learned epigraphist Pandit Stayanarayan Rajaguru reads it as "Mahesvari Bhabeidam" (from this grows Mahesvari) and dates it back to the 6th century A.D., the time of the mighty Sarabhapuriya kings, who were ruling from there capital Sarabhapura. The reading of Shri Rajaguru seems more appropriate as we have got ample evidences like discovery of gold coins of the Sarabhapuriya kings Mahendraditya, Kramaditya and Prasannamatra and from this area and two copper-plates of the same dynasty from the vicinity, one from Amgura village of Boden block and the other from Nehna village near Khariar. This writer believes this figure of Durga to be of the 6th century A.D.

Another place where we find four-handed Durga is at Belkhandi, among the big Sapta-matrika images of seven mother goddesses, namely Brahmani, Mahesvari, Kaumari, Vaishnavi, Varahi, Indrani and

Chamunda as well as that of Uma-Mahesvara in Sukhasana-mudra. The four-handed Durga image of Belkhandi is a standing figure of the Devi in Alidha posture. Her upper arms are very badly mutilated while who is seen holding a long trident in her lower arms piercing it on the chest of Mahisasura. Her left leg is on the buffalo-form lying below. Here the peculiarity is that, usually the right leg rests on the buffalo but here it is the left leg. The Durga image of Belkhandi is of the height of about four feet. At Belkhandi we find Saptamatrika figures along-with Durga in a bigger form. This sculptures are believed to be of the later part of 8th century A.D. or early part of 9th century A.D. when the cult of Uma-Mahesvara and Sapta-matrika was popularised. At Ranipur Jharial, where various religious schools flourished during the Somavamsi rule, a four-handed standing figure of goddess Durga is Carved on an escarpment of rock, to the south-east of the sixty-four yogini temple. Here Durga is seen holding a Khadga and trisula in the right upper and lower arms and Parasu in her left upper arm respectively. While placing her left lower palm on her own left thigh. She is seen killing the Mahisasura who is engaged in a grim battle with her.

Here Durga is seen to be carved on the body of the rocky mountain along-with the figures of Sapta-matrika, Uma Maheswara in Sukhasana and a four-handed figure of Ganesa who tusk is seen in the right corner of his mouth. Goddess Durga is seen wearing a Karanda-mukata on her head and makara-kundala. This panel gives sample testimony of the decline of Saptamatrika as well as Uma-Mahesvara cults when sixty-four yogini cult was in the peak of glory. In the extreme right side of this panel, after the Saptamatrikas,

a male figure seated in Yogasana with both of his hands folded in obeisance near chest and wearing a Karanda-mukuta is also carved. This seems to be the figure of a royal personage who was responsible for the carving of this panel in Ranipur Jharial. This panel can be taken to be of the early 9th century A.D. Dr. J.K. Sahu believes that the four-handed figure of goddess Durga can be taken to be of the 7th century A.D.²

Then we come to the group of Durga images, all six-handed found in places like the Ramesvara temple northern parsva-devata niche of Sonapur, Jagamohana of the Siddhesvara Siva temple of Gandharadi and in the campus of Bausuni temple.

Ramesvara Siva temple is situated on the confluence of river Mahanadi and it's mazor tributary, Tel in the extreme eastern end of Sonapur town, a sub-divisional head-quarter of the district of Balangir. In the northern Parsva-devata. Niche of this temple is fixed a six-hundred standing figure of the goddess Durga of the height of about one foot and a half. The all four upper and middle arms are broken. In the lower arms Devi is holding the trisula and killing the Mahisasura who is seated in Kneeled down posture. Buffalo is lying died below. The right leg of Devi is on the back of the lion, which is pouncing on Mahisasura. Although the present structure of the Ramesvara temple is not more than two hundred years old, loose sculptures fitted on the walls of this temple are certainly collected from the ruins of an old temple, which was once upon a time standing in the same site. A stone-panel depicting Anantasayee Visnu and another panel depicting four-handed seated figure of Gajalaksmi, flanked in both sides by four elephants with raised trunks, two in each side and kneeled down seated male and female devotees with folded hands in both extreme

right and left side respectively are now fitted to the Jagamohana doorway and main sanctum doorway. The antiquity of these sculptures can be dated back to the 10th century A.D.

Two six-handed figures of goddess Durga are housed at Gandharadi, the seat of the twin temple of Siva Siddhesvara Siva and Nilamadhava Vishnu. The twin-temple, from the architectural point of view has been dated to the 8th century A.D. by scholars. There is a sculpture of six-handed Durga figure from knee-above existing at present, the bottom-portion being broken and of the height of two feet is placed underneath a tree in front of the twin temple. The right middle and lower arms are broken. In the upper left hand she holds a sword (Khadga) over her head and a Khetaka (shield) in her upper right hand. The left lower arm is broken, while there is a Parasu in her left middle arm. This sculpture is placed underneath a tree in the open field, in front of the twin temple. Exactly similar type of Durga image is housed inside the Jagamohana of Siddhesvara Siva temple. It is also of the height of twenty-seven inches and seen holding weapons like trident, sword, quiver of arrows, wheel (chakra) and circular shield (Khetaka). Both the images seems to be of the early 9th century A.D. Although the twin temple sanctum doorways do not carry any Gajalaksmi symbol like temples of the Somavamsi period, one small temple of Lord Siva, situated in front of the twin temple has Gajalaksmi symbol on the sanctum doorway.

It seems that before the advent of the Somavamsis, the twin temple was constructed by the Bhanjas of Khinjili Mandala who were ruling this region from their capital, which was situated near Gandharadi. There is another place called Bausuni

some 15 kms. away from Gandharadi where we find a temple dedicated to Lord Siva. Here Gajalaksmi symbol as well as Navagraha panel are found in the upper portion of the inner sanctum doorway. Dvarapalas are also seen in the lower portion of the sanctum doorway in both sides. In the temple compound there is a small temple dedicated to goddess Durga. Here six-handed Durga is worshipped. This figure of Durga is exquisitely carved on soft red stone. Bausuni sculptures are similar to those found on the temple-walls of the Baud group of temples, which belong to the later half of the 9th century A.D.

In places like Nrusinghanath, Saintala and Durgeikhoh, a place near Nrusinghanath, eight-handed Durga is worshipped

Saintala is situated some 35 kms to the south of Balangir town, on the Balangir-Titlagarh road. The Chandi temple of Saintala is constructed on a hillock, which is nothing but a huge brick-mound. In the Chandi temple, temple-pillars and other panels of an old temple-ruins bearing scenes from Krishna's life, dancing maidens playing with monkeys, Siva-linga worshipped by a couple, one lady offering water from a pitcher to an ascetic, Krishna and Balaram fighting with demons, one cow milking a calf and the other licking a calf, mother Yasoda churning the milk while child Krishna stands-by, a tribal lady and male going to the market and Nayika in lasya-posture are depicted. In one door-lintel one mithuna couple, Yogesvara in the centre and an elephant attacked from rear by a lion are depicted. In both sides mithuna and lion-elephant motifs occur. In another door lintel, goddess Sarasvati in the centre flanked by lady attendant with Chauri, Gajalakshmi and Ganesa occur. There are standing figures of Vishnu in Samabhanga posture

with Dasabatara figures kept in the temple-precinct. The sculptural art of Saintala can be dated to the 8th century A.D. The early Panduvasmi kings of south Kosala who were ruling from their capital Sirpur were great devotees of Lord Vishnu. They were engraving Gajalaksmi emblem in their royal seals and were worshipping Srikrishna and his elder brother Balarama with great adoration. One 8th century long inscription of forty-two slokas, found from Sirpur gives the dynastic lineage of the Somavamsi king of Mahasivagupta Balarjuna. In this inscription Lord Narasingha is worshipped and it is mentioned that demon Hiranyakashipu hide like an elephant who is torn apart by the attack of a lion.⁴ Saintala sculptures can be assigned to the time of Mahasivagupta Balarjuna or his mother Vasata, who is known to be the builder of the famous Laksmaneswara temple of Sirpur. It is believed that the reign of Mahasivagupta Balarjuna terminated around the close of the 8th century A.D.⁵

The eight-handed image of Durga is now enshrined in the present Chandi temple of Saintala and is worshipped as Chandi. The left leg of the goddess is firmly on the ground and the right leg totally bent in the knee portion, the foot being raised upto thigh-level and her knee kept on the shoulders of her vahana, the lion. The slain buffalo is lying below and from it emerges the demon Mahisasura. Mahisasura is in a almost standing posture and is facing left. The lion also faces the same direction and tries to tear the buffalo apart with its claws. Devi is seen piercing the long trident on the chest of the demon. Historians have placed such images to the 8th century A.D.⁶ Another eight-handed Durga image is worshipped in Durgeikhol, some 14 kms away from Nrusinghanath. Local legends record this

Durgeikhol (cave of Durgei or Durga) as a part of the Mahabhanga Hill, on the foot of which there is village called manabhanga, the native place of the Kondh tribal-lady Yamuna, who got the icon of Nrusinghanath. It is the village where the mediaeval poet Yugadas lived. There is a temple-ruins on the top of the mountain, where a lined stone inscription was discovered a few years back.

Durgeikhol Durga is an image of about two feet and a half in height and nearly two feet in breadth. The goddess holds a long trident in both her second arms and piercing it on the body of the demon by holding hairs of his head in her left fourth arm. Mahisasura is staring back while running away. The Devi holds Agni, pasa and chakra in her right hands (first, third and fourth hands) and a khetaka and khadga in her left first and third hands respectively. She wears a karanda-mukuta and katibandha. Here Durga is been standing in Akindha posture. Her vahana lion is attacking the buffalo, whose detached head is lying near-by. Near this image of Durgei-khol Durga, images of four-handed Ganesa Bhairava and another stone having foot-prints are kept. Such foot-prints are associated with the tantrik school, and are found in places like Ranipur Jharial, Nrusinghanath, Ghudar and menda. The image of Vindhyabasini, another eight-handed Durga icon worshipped near the Nrusinghanath temple in a small hut, in the opposite side of the stream, resembles with the Gandhardi image of Mahisamardini Durga. It can be assigned to the 8th century A.D. also.

Now, coming to ten-handed Durga we find such images of the goddess in places like Kusang, Dadpur and Patnagarh. Kusang is a village lying some 15 kms away from Balangir town, where a temple a kin to that of Nrusinghanath

is standing. An image of ten-handed Durga is worshipped as Kusangai by the local people. It is of a height of five feet. The buffalo is lying on the ground in the right side of the pedestal, its head being cut-off. Mahisasura, staring back while running away is seen fighting with her by carrying a sword in his right hand and a shield in the left. Lion's head looking to the front side is seen to be in the right-hand side of the pedestal. The Devi holds Khadga (sword), chakra (wheel) and Gada (club) in her right hands from upper to lower portion, in the first, second and third hands respectively. Object in her fourth right hand is not identified. Similarly Padma (lotus), Khetaka (shield), Sakti and Sarpa (snake) are in her left first, second and fifth hands respectively. Here goddess Durga is piercing the long trisula (trident) on the body of Mahisasura by holding it in her fifth right hand and third left hand.

Behind Devi's head a beautiful semi-circular shaped Prabhavali is carved, depicting lotus-petalled motifs encircled by lined designs with dots in between. In the top portion, flying Vindiyadhara couples holding garland in hands are depicted in both sides. The colour of the image has turned light black due to heavy application of oil and vermilion from time to time, but on close observation it will be seen that the actual colour of the image is light red. Therefore, there is every likelihood that like other sculptures of the Somavamsi period, the image of Kusangai was also sculpture with a finishing in stucco, a phenomenon commonly followed in plastic art. Other significant sculptures attached to the Kusangai temple are the Gajalaksmi motif in the centre of the door-lintel of the inner sanctum, Anatasayee Visnu panel, Navagraha panel and the figure of Mandira Charini.

In the beki portion just below the amalaka there are lions in resting pose in all four corners. Near the amalaka of the Lingaraj temple this type of lion motifs are found. Similarly Mandira Charinis are depicted near the amalaka of the smaller temples which are built inside the Lingaraj temple complex. This art of Mandira Charini belongs to the 11th century A.D.² Kusangai temple can be placed in the last part of the rule of mighty Somavamsi rulers of Daksina Kosala and can safely be assigned to the early part of the 11th century A.D.

Another place where we find the ten-armed image of Durga is at Dadpur, a village lying some 20 kms away from Bhawanipatna town the district head-quarters of Kalahandi district. Near the Nilakanthesvara Siva temple of Dadpur, in the field, there are two significant sculptures, one of goddess Durga in Alidha posture and the other of a standing Vishnu in Samabhanga posture. Although the present temple is constructed some one hundred years back, stone-slabs and amalaka of one old temple are lying scattered all around. In the nearby field red and black potsherds, rusted nails, knives and arrow-heads are found. There stand the remains of a brick wall also on the foot of a hillock. In the top of this nearby hillock, there are remains of a watch-tower or bastion also made of bricks. There is a village nearby, with the name "Jajjaldeipur" most probably was originally called "Jajjaladevapura", being named after the mighty Kalachuri king of Ratanpur, Jajjaladeva-I who attached in around 1114 A.D. Suvarnapura, the capital of Kosala and could defeated and drove away the the-then Telugu Choda king, stationed there.⁷

The Durga image of Dadpur is a standing figure of the Devi, the left leg being on the body of the

buffalo lying below headless and the right leg slightly bent and raised, placed on the shoulder of the lion. Her vahana lion is seen attacking the demon Mahisasura lying flat below, while goddess Durga is piercing a long trident into his chest, by holding it with her fifth left and right hands. This image of Durga can be placed to the first quarter of the 12th century A.D.

The image of goddess Patnesvari of patnagarh in the district of Balangir is also a representation of ten-armed Mahiamardini Durga. The deity holds traditional weapons of war, like sword, shield, bow, arrow, thunder-bolt and snake as well as a long trident which pierces the heart of the demon Mahisasura. The antiquities of Patnagarh go back to the time of the Somavamsi, the Telugu-Chodas, the Gangas and the Chauhans. There is every probability that the term "Pattana" which as very often used by the Ganga rulers for "big towns" has been changed subsequently to "patna" and much later to "patnagarh". It is quite feasible that goddess Patnesvari or Pattanesvari (goddess of the Pattana) was inshrined during the time of the Gangas, i.e. in the later part of the 13th century A.D. as the presiding diety of the fort.

Apart from these sculptures, the most important image of goddess Durga, found from Salebhata and now kept in the Sambalpur University museum is a twenty-armed Durga icon.

Salebhata is situated on the right bank of river Ang which is a mazor tributary of river Mahanadi. This region was so important during the time of the Somavamsi rule that a separate district was formed by taking the area around Ang River and was named Ongatata Visaya.

"The Visnudharmottara as quoted in the Vachaspatya, describes Mahisamardini under the name of Chandika as the Devi with the complexion of gold and as a very beautiful young lady in an angry mood, sitting on the back of lion. She has twenty hands".

Actually the twnty-armed Durga image of Salebhata was kept in the Chandi temple before it was shiefted to the Sambalpur University museum. So far, in no other place of Orissa such an image of Durga has been discovered. This image can be assigned to the 10th century A.D., the hey-days of Somavamsis.

It is evident that like other cults, Durga-worship was also widely prevalent in the upper Mahanadi valley of Orissa as early as the 4th-5th century A.D. and was given patronage by rulers of all dynasties who ruled over this region.

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SHAKTI CULT IN ORISSA

Dr. Atul Chandra Pradhan

The worship of the deified form of female energy or principle which is called Shakti in our religious terminology is traced back in the Indian history to the pre-Vedic Indus Valley Civilization. On Orissan context, some scholars trace the worship of Shakti in the form of Viraja at Jajpur to the pre-Christian era on the basis of certain references to this deity in the Mahabharat, Hari Vamsa and Vayupurana. But Shakti worship at Viraja, the ancient place-name of Jajpur, was overshadowed by the predominance of Buddhism for some centuries preceding the Gupta era. With the efflorescence of the Brahmennical religion in the Gupta period, the Shakti worship at Jajpur assumed new importance. The present image of Viraja in the temple at Jajpur belongs to the fifth century A.D. This image, called Mahisamardini, is a two-handed Durga, engaged in killing the buffalo demon. The two-handed image of Mahisamardini is the earliest form of goddess Durga. Besides Jajpur, an image of this type has been found at Somesvar near kakatpur of the Prachi valley. In first half of the seventh century A.D., Hiuen Tsang noticed a large number of Deva temples in Orissa. Some of the temples must have been places of Shakti worship.

During the early Bhaumakara rule, the Durga image became eight-armed. During the later Bhaumakara period this image is found to be ten-armed. The ten-armed Mahisamardini images of the Prachi valley

are assigned by the scholars to the tenth century A.D. The Dasabhuja or ten-armed Durga was depicted as a war goddess, armed with weapons of different gods Siva's trident, Vishnu's disc, Varuna's conch, Agni's dart, Yama's iron rod, Vayu's bow, Surya's arrows, Indra's thunder bolt, Kuber's mace, Brahma's rosary and pot, Viswakarma's sword and Himavan's lion. Though the early Bhaumakara kings were Buddhists, Shakti worship flourished at Jajpur, their capital, all through the Bhaumakara rule. The popularity of Shakti worship at Jajpur is borne out by the fact that the Bhaumakara queen Tribhuvan Mahadevi compared herself with Katyayani (Durga or Viraja) at her accession.

During the Sailodbhava and Bhaumakara periods the deification of female energy was conceived and executed in various ways. The image of Siva was accompanied by that of his consort Parvati. Deification of female energy was also introduced within the framework of Salvism, because Siva was conceived as Arddhanariswar (half-male and half-female).

The most important factor contributing to the popularisation of the worship of mother-goddess during these periods was the growth of Tantricism from seventh century A.D. The Trantiks worshipped the mother goddess as the source of power or Shakti and the giver of highest spiritual bliss. From seventh century onwards Tantricism continued to

dominate Buddhism, Saivism and Brahmannical religion.

The Buddhist Tantricism, called Vajrayan, conceived of the goddess Tara (Saviouress). Tara images have been found in such places as Banapur, Vanesvaranasi, Ratnagiri, and Khiching.

During the Bhaumakara period the Tantrik Shakti worship dominated Bhubaneswar, the great centre of Saivism. The Kapalikas who were the devotees of Siva worshipped the Tantrik goddesses, Chamunda and Mahisamardini, for the attainment of Siddhis. Four Shakti shrines were erected on four sides of the Vindu Sarovar tank, near the Lingaraj temple. Of these four temples Vaitala, Mohini, Utaresvar, and another unnamed - Vaitala is the most important. The presiding deity of Vaitala temple is Chamunda. Chamunda is terrific looking deity, with sunken belly, emaciated body, bulged eyes and garland of skulls, seated on a corpse, and flanked by jackals. The name Vaitala is derived from Vetala, the spirit whose help the Kapalikas and Tantriks sought for the attainment of Siddhis. In the Vaitala temple strange Tantrik rites like human or animal sacrifice were being practised. In front of the temple, the basement of a stone Yupa which was used for sacrificial purposes is found. In the inner wall of this temple, a fierce image of Bairava is found.

Chamunda was a deity worshipped by the Buddhists, Salvites as well as Tantriks. Apart from the Vaitala temple, a prominent centre of Chamunda worship in the Bhaumakara period was Khiching.

The Shakti worshippers of the Bhaumakara period conceived of worshipping a group of seven mother goddesses, called Sapta Matraka. The seven goddesses are Varahi, Indrani, Vaishnavi, Kaumari, Sivani, Brahmi and Chamunda. These seven

goddesses were accompanied by Ganesha and Virabhadra. The Sapta matraka images have been found at Jajpur, Belkhandi (in the district of Kalahandi), near Markandeya tank of Puri, Salanpur (Jagatsinghpur P.S. of the Cuttack district) and in the Parasuramesvara, Vaitala and Muktesvar temples of Bhubaneswar. Dr. K.C. Panigrahi has discerned some iconographic differences between the Saptamatrukas of earlier period (Sailodbhava and Bhaumakara) and those of the later period (Somavamsi period). The later Sapta matrukas, such as the image found in the modern temple of Dasavamedha Ghat of Jajpur, Margandeya tank image (which is attributed to the Somavamsi ruler Bhimaratha in the Madala Panji) and the image of salanpur hold babies in arms. The seven mothers with babies in arms were designed to symbolically deify the maternal affection.

Like Chamunda, Varahi, one of the seven mother goddesses, was worshipped independently. Varahi temple is found at Chaurasi village of the Prachi valley (in the Puri district) and Narendrapur in the Balasore district. The Varahi image of the Chaurasi temple which is assigned to the tenth century A.D. is a colossal image, seated on a crouching buffalo, holding a fish in right hand and a skull in the left hand. By worshipping Varahi, people sought to ward off pestilences. The Brahminical Tantricism developed in the form of a cult, called yogini cult. According to Kalika purana, Orissa was the land where the female Tantriks just as the Kapalikas were the devotees of Lord Siva, yoginis were the devotees of Shakti or Durga. The Yoginis and Kapalikas lived in spiritual as well sexual intimacy for the attainment of spiritual bliss. The Yogini temples contain Shakti, i.e. a deified form of female energy as the presiding deity, and contain as many as sixty

four manifestations of Shakti. In Orissa two Yogini temples of Bhaumakara period are found. The Yogini temple of Hirapur, near Bhubaneswar, is presided by the ten-armed goddess Mahamayua. This temple also contains a ten-armed figure of Bairava and a four-armed Ajaikapada Bhairava. This temple contains sixtythree images, symbolising the different manifestations of Shakti. The presiding deity of the Yogini temple of Ranipur-Jhariel (in the Balangir district) is a terrific Chamuda. This temple possesses forty manifestations of Shakti. This was situated within the territory of the Somavamsis of Kosala.

During the Bhaumakara rule of Sulki rulers worshipped a mother-goddess in the form of a pillar goddess called Stambhesvari.

The Somavamsis were Saivites. During their rule the worship of Shakti or Tantricism did not suffer from any negligence due to the close relation between Saivism and Tantricism, i.e. the cult of Siva who is known as Bhairava and that of his female consort who is called Bhairavi, Shakti, Parvati, Durga or Mahamaya. But the Ganga rulers extended their patronage to Vaishnavism and showed no interest in Tantrik cult. Chodagangadeva was antagonistic to the Shakti worship. But the worship of Shakti did not disappear; it assumed a new form. In the temples of Ganga

period the Dikpalas or guardian deities appear with female consorts. The Gangas built the temple of Parvati inside the Lingaraj temple compound. They also built the temples of Lakshmi and Vimala inside the compound of the Jagannath temple at Puri. During the Ganga period the deification of female energy entered into Vaishnavism. Jayadeva, the twelfth century poet, introduced Radha as the consort of Krishna. The Tantrik cult adjusted itself within the pantheon of deities at Puri or Shrikshetra during the Ganga and Suryavamsi rules. The Bata Avakasa of Balaram Das, the poet of early sixteenth century A.D. tells us that Jagannath is attended by sixty four Yoginis, Katyayani, Saptamatruka, Vimala and Viraja. The Bata Avakasha mentions seventy six mother goddesses. The worship of shakti or mother goddess continues to prevail in different parts of Orissa under different names.

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DURGA PUJA

in Sarala Temple

Pandit Upendranath Hota



Sarala is worshipped both as Durga and Saraswati. The Goddess possesses three qualities and she is also worshipped in three ways. She symbolises "TAMAH" when she appears as Maha Kali, "RAJAH" when she appears as Maha Laxmi and "SATVA" when she appears as Saraswati "She is the "LIGHT", She is the "LIGHT OF THE SUN and MOON, She is the "AIR" which animates all beings, says the Vedic hymn to the Goddess. This is the germ which afterwards developed into Mother worships. The highest of all feminine types in India is Mother. Mother is the Power that manifests everywhere, She who brings out this universe and She

who brings forth the destruction. Destruction is only the beginning of creation. The top of a hill is only the beginning of a valley.

In Puri Sri Jagannath appears as Vairava and Vimala as Vairavi. Here Mahalaxmi is a perfect Vaishnavi. But Mother Sarala is Mahakali, Maha Laxmi and Maha Saraswati, all three in one. She is established here on a Sri Chakra, She is Herself Brah-ma-Sakti, Bramhani, Vishnu Sakti 'Vaishnavi' and Rudra Sakti, 'Rudrani'. She is adorned with nine qualities, 'Srim, Hrim, Budhi, Lajya, Pusti, Shanti, Tusti, Kshyanti and Aiswarya.

During Durga Puja, Sarala worshipped with all sanctity. Durga Devi appears at the time of Janmastami. However, people mostly start it from the 'Pratipada' Sukla Pakhya of Aswina' or 'Sasthi. People chant hymns of Chandi from the day of 'Kalpaarambha' till 'Navami'. As per the rules of Durga Puja 'Bodhan', 'Amantrana', 'Adhibasa' and 'Pujana' are observed here very strictly. Sandhi Puja is observed on Saptami and Astami and at the end of Maha Navami Puja.

During Durga Puja sixteen day's ceremonial rites are observed at Sarala. Sarala is dressed differently for sixteen days, each day with a new 'Vesa'. A grand procession starts from the temple of Sarala towards 'Landa Deula' (an ancient ruined temple) and again returns to the temple after the worship

of Lord Ganesha and other Dieties. In this procession the 'Chalanti Pratima' (moving diety) of the Mother takes part. People putting on different masques dance merrily showing different feats. Different drums, Ghanta and musical instruments are sounded. During Maha Saptami, Maha Astami and Maha Navami, the worship of the Mother is done with 'Sodasa Upachar'. The worship of the Mother is done in 'Navarna Mantra' depicted in the Tantrik texts. "Aum, Aim, Hrim, Klim, Chamandai Biche" is the sacred mantra of the Devi. Aim, Hrim, Klim represent Sandini, Sambit, and Hladin power of the Devi respectively and Aum is the sacred symbol of Brahman. Sarala is the embodiment of these three sources of premordial energy. This worship of the Mother dates back to 'Savarnima Manwantara', from very ancient times.

Upto 1946 it was the custom to offer a buffalo as sacrifice on Mahastami before Goddess Sarala. But this practice of offering a buffalo as sacrifice was discarded when Dr. Kailashnath Katiju was the Governor of Orissa. From that period a pumpkin was offered in lieu of a buffalo. Sarala is the 'Vak Devi (Goddess of learning) and Mahisasura Mardini (Destroyer of the demon Mahisasura) Sarala is 'Asta Bhuj (eight handed) She rides on a lion. She is 'Parama Vaishnavi'. The great Oriya poet Sarala Das, was a devotee of Mother Sarala. The temple of Sarala is 57 Kms. away from Cuttack. The present temple of Sarala is about 400 years old. Sarala is a famous Devi of Orissa and one of the eight famous Sakti Pithas of Orissa.

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Mahatma Gandhi

This article by Srimati Indira Gandhi was first published in "Mahatma Gandhi: 100 years" published in October 1969.

Each person's understanding of Gandhiji is a measure of his own change and growth. Whilst he was alive, many of my age group found it difficult to understand him. Some of us were impatient with what we considered to be his fads, and we found some of his formulations obscure. We took his Mahatmahood for granted, but quarrelled with him for bringing mysticism into politics.

This applied not only to my generation. In his autobiography, my father describes the difficulty which he and others of his generation felt in integrating Gandhian ideas into their own thought structure. But little by little, the experience of the ebb and flow of our national movement enabled my father to arrive at a fuller understanding of Gandhiji and to weave the essential elements of Gandhiji's thinking into his own. He called him a "magician" and devotedly attempted to translate Gandhian thought into contemporary terms, to make it more comprehensible and to extend

its influence to young people and intellectuals.

Gandhiji himself did not demand unquestioning obedience. He did not want acceptance of his ends and means without a full examination. He encouraged discussion. How many times have I not argued with him, even when a mere girl? He regarded no honest opinion as trivial and always found time for those who dissented from him - a quality rare in teachers in our country or in prophets anywhere. He was an untypical prophet also in that he did not lay claim to revelation. He held forth neither blandishment of reward nor fear of punishment. Nor was he weighed down by the burden of his mission. He was a saint who quipped and had use for laughter.

The centenary year of Gandhiji's birth also marks the fiftieth anniversary of the Jallianwala Bagh tragedy. Those who confuse rigidity or harshness with strength would do well to ponder over the far-reaching effects of this so-called

strong-handed action on the future of the British Empire. Seldom has a single event so moved an entire nation, shocking it into a reappraisal of values and aims. It made a powerful impact on men like my grandfather and the Poet Rabindranath Tagore. Tagore gave up his knighthood and wrote passionately and understandingly on the problems of colonialism. My grandfather, along with the entire family, was drawn into Gandhiji's circle. Our lives changed. The mood of the entire country changed. It was the year which brought Gandhiji to the helm of our political movement. Looking back on this half century, we are better able to realize the full impact of his personality and of this teaching, though a total assessment is still beyond us. We are too near to him, and still in a state of transition. Not for decades will we be able to wholly measure the extent of his work for India and for all mankind. Even so, one cannot but marvel at the turn Gandhiji gave to our history in that one year. It was as though with his two thin hands he lifted up a whole people. What changes he brought about in the personal lives such a vast number of people, eminent and humble alike. To be the prime mover of politics is not a greater achievement than to influence so profoundly the inner lives of people. Gandhiji differs from his forerunners on the national scene in that he rejected the politics of the elite and found the key to mass action. He was a leader, closely in tune with the mass mind, interpreting it and at the same time moulding it. "He was the crest of the wave but they (the people) were the wave itself".

Gandhiji freed us from fear. The political liberation of the country was not the culmination but a mere by-product of this liberation of the spirit. Even more far-reaching

was the alteration he brought about in the sociological climate of India. Gandhiji set us free also from the walls and fetters of our social tradition. It was his axiomatic assumption of the equality of women and men, of the supposedly low-born and high-born, the urban and the rural, that inducted the masses into the Gandhian movement. In the long history of India, every reformer has fought against the hierarchy of caste and the debasement of women but no one succeeded in breaking down discrimination to the extent that Gandhiji did. The women of India owe him a special debt of gratitude. And so do all other groups who suffered from age-old handicaps.

Mahatma Gandhi once wrote : "Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the convictions I stand for." The Gandhians would have us believe that Gandhiji evolved a universal philosophy, analysing everything, reconciling everything and prescribing for every contingency. How unfair this would be to a man who never assumed omniscience and never stopped his experiments with truth and understanding. He was an integrated being but he did not deal in absolutes. Few men were greater idealists than he, but few more practical. He propounded fundamental truths, but in every plan of action that he drew up, he proceeded on the basis of "One step enough for me".

The policy of planned industrial development which we have adopted in the last two decades has sometimes been criticized as a calculated abandonment of Gandhism. Those who level this charge and advocate cottage industries do not themselves refrain from using the products of large industry such as aircraft,

automobiles and telephones. Gandhiji did not shun the railways, and he was a punctilious user of watches. And if we use railways and watches, does it make sense not to manufacture them ourselves? Gandhiji's advocacy of cottage industries should therefore be understood in the correct context. He was intensely concerned with poverty. He abhorred waste. He wanted to use the latent energies of the vast army of rural unemployed to produce more goods for the nation and some wealth for themselves. Then again, like other sensitive men before him he was reacting to the brutal effects of the first phase of industrialization. As a seer concerned with the ultimate condition of man, he wanted to caution us against becoming prisoners of our own devices. In his copious writings on the place of the machine, there are many passages which show that Gandhiji's outlook was broader and more humanely practical than some literalist interpreters would have us believe.

To me Gandhiji is a living man who reminds one of the highest level to which a human being can evolve. Steeped in the best from the past he lived in the present, yet for the future. Hence the timelessness of his highest thoughts. Much that he said and wrote was for the solution of immediate problems; some was for the inner guidance of individuals. His intellect did not feed on derived information. He fashioned his ideas as tools in the course of his experiments in the laboratory of his own life.

Speaking of Gandhiji's work in South Africa, Gopal Krishna Gokhale said that he made heroes out of clay. Sometimes I wonder whether we have not become clay again. The exaltation which a truly great teacher produces in his time cannot last very long. But the teaching and thought of such people have a reached farther than their own

time and country. We who were born in Gandhiji's own time and country have a special obligation to cherish his image. More than his words, his life was his message.

It is not despite but through one's time and place that a man achieves true universality. Gandhiji identified himself totally with the common people of India. For this he even changed his mode of dress. Yet he was receptive to the best thought from other parts of the world. The impact of his days in England and South Africa as a student and practitioner of law was evident in his insistent on sanitation and his habit of examining all that he heard by strictly applying the Evidence Act. But he assimilated everything he adopted and evolved Indian solutions to Indian problems.

Another of his glorious legacies is the secularism for which he gave his life. Secularism means neither irreligion nor indifference to religion but equal respect for all religions—not mere tolerance, but positive respect. Secularism demands constant self-examination and unceasing exertion. That great truth is inscribed on rocks by Ashoka that no man reverences his own religion unless he reverences others' religion also. India has been great and has risen high in those periods when the truth was acknowledged and practised by her rulers. In our times Gandhiji and Jawaharlal Nehru made it a living reality for us. Without it there is not future for our nation.

I hesitate to speak of the other great teaching left us by Gandhiji, non-violence. I hesitate not because I find any justification for violence but because mankind has accumulated such a fearful store of weapons of destruction that I sometimes wonder whether we have any right to hope. Wars still erupt here and there but even more distressing and alarming is the growth in all parts of the world of hatred in

thought and violence in action, and the reckless recourse to the agitational approach. Gandhiji said: "In the midst of darkness, light persists." We must have faith. The ultimate justification of Gandhiji is that he showed how armed strength could be matched without arms. If this could happen once, can it not happen again?

Life means struggle and the higher you aim, the more you wish to achieve, the greater is the work and sacrifice demanded of you. Men of all religions have evoked the eternal truths. It is the great good fortune of India that she has given birth to great sons who have again and again revitalized her

ancient thought to make it a part of the lives of the people. In our own lives, we were guided through perilous times by Mahatma Gandhi and Jawaharlal Nehru who merged themselves in the general good. Each complemented the other. Each taught that every decision should be put to the acid test of its relevance to the welfare of the multitude. More than any "ism", this guiding principle will save us from error. As my father said:

".....the great prayer that we can offer is to take a pledge to dedicate ourselves to the truth, and to the cause for which this great countryman of ours lived and for which he has died."



KARMA VEERA GOURISHANKAR

Shri L.N. Panda

Gourishankar Ray was born in a middle class Bengali Kayastha family in July 1838 at Dikshitpara near Asureswar in the Cuttack district of Orissa. His father Sadasiva Ray was a well known person. His ancestors had settled down in Orissa. Gourishankar was the eldest son and had three other brothers: Harishankar, Gangashankar and Ramshankar. There were no schools and colleges in Orissa at the time when Gourishankar was born. He received his education first in the village lower primary school and later joined a Muslim primary school, Muktab, in his neighbourhood village.

His father worked as a clerk in the Collectorate of Cuttack. The Britishers captured Orissa in 1803. The Paikas of Orissa revolted against the British rule under the leadership of Buxi Jagabandhu Bidyadhar Mohapatra in 1817. The British Government created three districts in Orissa: Puri, Cuttack and Balasore and appointed collectors in each district. The collectors of Puri and Balasore worked under the guidance of Collector, Cuttack. Gourishankar came to Cuttack for his education at the age of 10 with his father.

At that time, Cuttack was not so big a city as it is today. The Mahanadi barrage was not built then. It was built in 1866 after the ever Nanka famine. The floods in Mahanadi disrupted the normal living of the town. Goods were mostly transported to this town from other places by boats.

Gourishankar came to Cuttack with a desire to prosecute higher studies. There was one lower standard English School in the town where Junior school education was imparted. The Christian missionaries undertook to spread education in Orissa and opened schools in Cuttack. The Entrance or High School Course was not introduced in Orissa. At that time knowledge in English was made essential for government service alongwith local language. His father desired that his son should learn English for the sake of taking up government service. He was awarded a scholarship of Rs.8/- per month after the completion of his Junior school course. He was eager to prosecute the senior school course which was in Hoogli and Calcutta. At that time, Cuttack had no road or railway links with distant cities and places. The kind of road that existed was merely a rough track and was full of wild plants. The journey was quite unsafe and it took about 12 days to reach Calcutta by bullock cart and was expensive too. His father could not afford the cart fare. So Gourishankar decided to go walking upto Hoogli via Balasore which took 22 days. Due to his keen interest for higher studies, he did not mind the distance and pains of the unsafe journey. He got himself admitted into the senior school course at Hoogli. Gourishankar was given a certificate of appreciation in the first year for his performances in English but the next year in 1858 he had to discontinue his course owing to family troubles and miserable economic conditions. He came back to Cuttack.

At that time, in Balasore school, the post of the third teacher was vacant. Gourishankar was appointed

against that put on a monthly salary of Rs.20/-. He devoted himself to teaching work and established himself as an ideal teacher within a short span of time. The renowned poet Radhanath Ray and Maharaja Baikunthnath De were among his students.

In 1859, Gourishankar got an appointment as a clerk against a leave vacancy on a monthly salary of Rs.50/- in the Excise Department in the Commissioner's office at Cuttack and was later regularised for his sincerity and dutifulness and also due to appreciation of Commissioner, Cockburn Sahab. In 1872, Gourishankar was appointed as a translator on a monthly salary of Rs.100/- in the court at Cuttack and worked there for 20 years till his retirement in 1892. During his service career, he never flattered any official, high or low, and worked according to the rules and regulations. He fearlessly opposed wrong doings and corrupt officials. Gourishankar always took the side of the weaker sections and helped them. Even though he was in the government service, he worked for the welfare of the country.

Though Gourishankar was a Bengali, he had profound love and admiration for ancient literary works in Oriya. In childhood days he read Gopibhasa and other Puranas imparting moral precepts, during his service career, he made an indepth study of Oriya literature of ancient and medieval period and became an exponent of that.

Gouri Shankar realised that for the welfare of Orissa, there should be a printing press to print books in Oriya. So he set up a Printing Press named "The Cuttack Printing Company" on 1st July 1865. He got help and sympathy of Swami Bichitrananda Das in this venture. Through 300 shares, he collected Rs 7,500/- as the principal amount.

At first, the printing work was started in the drawing room of Jagamohan Roy and was later taken to its own building at Dargha Bazar in 1870. Gourishankar was assigned the entire work of Printing though there were a number of persons like Golak Ch. Bose, Jagamohan Roy, Hare Krushna Das, Jagannath Sarkar and Banamali Das in the Board of Directors. The establishment of "Cuttack Printing Company" is really a very significant event in the history of Orissa. Gradually from this press many kinds of Oriya books including the epics, the purans and the Utkal Panjika were printed and published. Gouri Shankar after his retirement shifted to the building of this company and concentrated immediately on the sale of published books and remained in charge of the company till 1915.

Orissa was very severely affected by drought for two consecutive years (1864-65). The rivers, ponds and wells dried up. The agricultural production was totally paralysed. There was untold suffering this famine is known as Na-anka famine.

Gourishankar published an Oriya journal "Utkal Deepika" in August 1865 and its second issue came out in January 1866 which clearly depicted and apprised the government of the horrors of the Na-anka famine in different parts of Orissa. He criticised the government's callousness and suggested a number of relief measures through his articles and editorials in the 'Utkal Deepika'. Commissioner, Ravenshaw, was at first very much annoyed with him but when he found the seriousness of the situation, he

appreciated Gourishankar's feelings and operations expedited the relief operations. Thus, Gourishankar was able to save this race from the grip of the most dreaded Na-anka famine.

Gourishankar was a multifaceted personality. As he saved the people from the impending death at the time of famine, he, also saved the Oriya language from the clutches of the critics and opponents. Actually, there was a great deal of debate on the future of Oriya language. Doubts and disputes over this issue rose to a great height. Some advocated that it would be better if Oriya as a language was banned and abolished once for all. Unrcharan Haldar's tirade on the character of the Oriyas and attempts to introduce Bengali in Orissa abolishing the Oriya language was not only a derogatory, but also very much vexations and provocative. Pandit Kanti Chandra Bhattacharya in his book "Oriya Swatantra Bhasha Noi" wrote that Oriya was a dialect of Bengali and he was supported by Rajendralal Mitra. These opponents and critics of Oriya language did not however succeed. All their conspiracies against the Oriya language completely failed due to sincere efforts of Gourishankar. He wrote constantly in the 'Utkal Deepika' in defence of the Oriya language. His sincere attempts in this regard convinced Ravenshaw Sahen and other British authorities about the antiquity and greatness of the Oriya language.

Gourishankar maintained direct links with many leading institutions for the welfare of Orissa. He closely associated himself with "The Utkal Sabha" or "The Orissa Association" and worked as its secretary for a long duration of 33 years. Through this organisation, he ventilated the problems and the difficulties of the people to the Government. "The Utkal Sabha" initially started functioning from 16th August 1872. Kasinath Das, Zamindar, Bhingarapur, was the life President and after his death, Madhu Sudan Das, C.I.E., became its President.

During this period he was a member of the Managing Committee of the P.M. Academy which was newly established by Pyarimohan Acharya. He became the President of its Managing Committee for a long tenure of 20 years. He also worked as a member of the District Board, Cuttack, and Commissioner of Cuttack Municipality. Gourishankar went to attend in Karachi Session of the Indian National Congress. He built the Cuttack town hall and opened a library there. He also built a Kayastha hostel at Kathagara Sahi, Cuttack for the benefit of the students coming to Cuttack for higher studies. Gourishankar organised a conference called "The Utkal Bhashodeepini" in which he worked as the Secretary and through this he set up a company known as "The Purana Prakashika Company". This company published many Puranas and epics in Oriya language. Gourishankar was an ardent patron of "The Utkal Sahitya Samaj", which was established in 1903.

After the Na-anka famine there was a wave of Brahma cult in Orissa and a Brahma temple was constructed in 1870 at Gangamandir, Cuttack with the efforts of Jagamohan Roy. Gourishankar embraced Brahma Cult alongwith Jagabandhu Ghosh, Jagamohan Lala and Paramananda Ghosh. This Brahma Samaj got recognition and financial assistance from its head quarters led by Maharshi Devendra Nath Tagore. Gourishankar became an ardent follower of Brahma Samaj and was seen going to the Brahma temple in the dark nights of rain and storm.

Gourishankar was very firm in his opinions. He always pleaded for the merger of Sambalpur with Orissa. It was decided to start the land settlement work in 1866 but due to his views in the 'Utkal Deepika' on the colossal loss caused by the Na-anka famine, the work was

postponed for thirty years. He organised the sacred thread ceremony for the Kayashta Community in Orissa and Bengal. He completed the post funeral function of his mother in 13 days reducing the rituals from 30 days. He raised constantly the demands for opening more and more schools and colleges in Orissa and due to his constant demands, High schools were established in Orissa in 1868 which removed the difficulties of Oriya students who had to go to Calcutta for the Entrance Examination. Then the Cuttack college was established which later on was renamed as Ravenshaw College.

Due to his efforts, Cuttack Municipality was established in 1876 and the election procedure was accepted towards 1882. He wrote in the Utkal Deepika for the abolition of land revenue for the victims of the Na-anka famine. He objected to the collection of pilgrim tax from the pilgrims coming to Puri and protested against the Government's taking over of the management of Jagannath temple. He also demanded for the abolition of the Educational tax. Consequently, the British Government abolished these taxes and gave back the temple management to the king.

Gourishankar was a great nationalist. In "The Utkal Deepika" he always published articles relating to Oriya language, literature, culture, religion and nationalism. He was a silent and nationalistic worker and really a devout Karma Yogi. In his own village, Asureswar, he established an M.E. School, a

Girls' School and a dispensary at his own cost. He severely condemned and criticized those Bengalis in "The Utkal Deepika" who tried to defame the glory and heritage of Oriya culture. He also formed a "Domiciled Bengali Association" in Orissa to strongly protest and condemn the activities of those Bengalis who then criticised the culture and heritage of Orissa.

Gourishankar was conferred the title of Ray Bahadur in 1916 by the Viceroy.

His death was mourned by Vyas Kabi Fakirmohan, Barrister Madhusudan and many other patriots, reformers and scholars.

Gourishankar was deprived of a happy family life. Due to his father's death in his youth, he had to shoulder the responsibility of his brothers. He was shocked on the untimely death of his two brothers, Ganga Shankar and Harishankar. He married in 1861 and had one son and three daughters. His eldest son died at the age of eleven and his wife died in 1875 after giving birth to a baby. His youngest brother, Ram Shankar was the only source of consolation for him whom he loved like his own son. He loved and respected his mother very much. She died in 1908.

Gourishankar died in the year 1917 at the age of seventy-nine.

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THE LAST TWO DAYS IN THE LIFE OF SRIMATI INDIRA GANDHI

Srimati Indira Gandhi reached Bhubaneswar on 29th

October 1984 at nine in the morning and reached back Delhi on 30 October 1984 at about nine in the evening.

During her two day hectic tour schedule, Srimati Gandhi covered seven districts. She laid the foundation-stones of Rs.250 crore Ordnance factory of saintala and the Air Defence Guided Missile Training Centre at Gopalpur. She also inaugurated the Golden Jubilee Celebrations of the Orissa State Museum at Bhubaneswar and a Weavers Co-operative Spinning Mill at Nuapatna. She spent a substantial part of her last two days with the tribals of Orissa who in their colourful costumes had accorded her warm reception in their traditional styles.

During these two days, Srimati Gandhi addressed many meetings including those at Baliguda in Phulbani, Umarkote and Malkangiri in Koraput district, Gopalpur in Ganjam district, Marsaghai in Cuttack district and Nuapatna. She delivered the last public speech of her life at Bhubaneswar in the afternoon of 30 October. Her last words of advice to the congressmen were delivered at the PCC Bhawan of Bhubaneswar on 29th October 1984.

Among those who accompanied Srimati Gandhi during her Orissa tour were British Film and TV Director Peter Ustinov and his associates Sheam Smith and a crew of cameramen who were shooting for a film on Srimati Gandhi as a part of the TV serial "Peter Ustinov's People".



Arrival at the Bhubaneswar Airport on 29 October 1984.



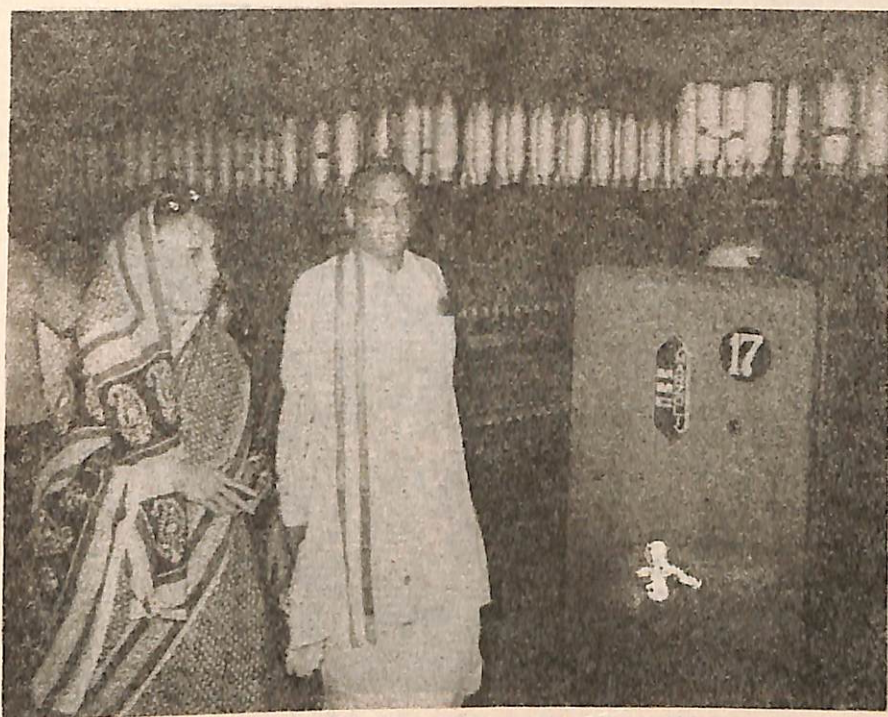
Inauguration of Ordnance Factory at Saintala.



Public Meeting at Saintala.



Inauguration of the Air Defence Guided Missile Training Centre at Gopalpur.



Visit to the Nuapatna Spinning Mill



Among the tribals of Orissa.



Addressing a public meeting at Koraput.



At the Golden Jubilee Celebrations
of the Orissa State Museum.

NATIONAL RE-DEDICATION DAY

31st October is observed as the National Re-Dedication Day. On this day in 1984, Indira Gandhi was assassinated. This was the most grim political assassination since the killing of Mahatma Gandhi. This dastardly act of the assassins was a challenge to the unity and integrity of this country.

On the National Re-Dedication Day, the nation pledges to rally behind the ideal of secularism for which Indira Gandhi fought all her life. In a foreword to the book, Congress and the Minorities, Indira Gandhi says, "We are proud that India is the home of all the important religions of the world. Secularism is the foundation of Indian Unity". She further says that "the essence of communalism is the exploitative mechanism of the old order which fosters the illusion that the progress of one community can only be at the cost of the progress of another". She pleads for "a broad based national campaign to cleanse people's mind of the poison of communalism".

Indira Gandhi lived and died for her country. She paid the highest price for safeguarding the unity of India. On the National Re-Dedication Day, India reaffirms her commitment to the ideal of secularism and rededicates herself to the sacred task of preserving and promoting unity and integrity.

UNITY IN DIVERSITY : A CLUE TO THE NATIONAL INTEGRATION

Dr. Harish Chandra Panda

The paper proposes to direct the public attention to the fact that there exists a running thread of unity among the most vulnerable forces of disunity, and regional or linguistic plurality and racial and casteist multiplicity do not pose a significant danger to the forces of national integration. Social conflicts and even group tangles resulting from such diversity are the natural outcome of social stratification. In this background there is a need for proper evaluation of the problem of national integration and to educate the people on the under-current of the unity in diversity to strengthen the forces of unity, tolerance and understanding. With this end in view, the other parts of this paper are devoted to establish the fact of the existence of unity in religious and cultural diversity, regional and lingual plurality and racial and casteist multiplicity.

RELIGIOUS DIVERSITY

Generally religion provides the maximum food for national disintegration. The rationality of religion is more often shrouded by the elements of fanaticism and superstition. The way of social living and the mode of social welfare is generally interpreted as a codified conduct to achieve religious superiority or even political supremacy. When people no longer adhere to the abstract principles of social ethics, the social leaders take recourse to superstition and fanaticism in order to ensure obedience to social values. It was probably in this context that the concept of hell

and heaven and the virtue and vice originated and consequently almost all the social or religious commandments were dipped in superstition. Like superstition, fanaticism became necessary for political considerations. Since religion and politics are interdependent, fanaticism became an inalienable part of religion to organise people and society for political strength and stability. The development of religion from the social values to the way of life, from the way of life to a sect or community found its culmination in casteism, groupism and group rivalry. This is the worst of all stages of development which has brought about animosity not only between different religions but even in the different sections of the parent religions.

India has been a land of many religions. Any single religion is indeed a strong bond of unity among its adherents. But more than one religion presupposes antagonism. It is here in the history of religious movements in India that a more deliberate approach to coordination is traceable in all stages. Through the highest intellectual perfection as well as the most fantastic and irrational formalities, the integration of the most rational as well as the most ignorant has taken place. The non-Indian religions like Christianity, Judaism and Islam, constituting the West Asian religion group have the same picture of God. It is a picture that presents two facts which have never yet been reconciled. All these religions see God as loving, compassionate

and merciful, but they also see the same God as jealous, wrathful and vindictive.¹ The intolerant vein in the religions in the Jewish-Christian-Muslim group has produced in the past shocking and devastating atrocities like the forcible suppression of the practice of non-Christian religions in the Christian Roman Empire, Muslim Jihad, Christian Crusades and fratricidal western Christian wars between Roman Catholics and Protestants.² On the other hand, three major religions, i.e. Hinduism, Buddhism and Jainism, dominated the Indian scenes for more than a millennium and have waged metaphysical crusades instead of physical crusades in search of a universal ultimate reality for all men of all times. The outstanding fact about India is its tradition of religious tolerance. The Jews driven from the Holy Land after the destruction of their Temple found an asylum in India and still live here as a community. Christian communities have flourished in India and their descendants are living today in the same areas where Pantaenus of Alexandria visited them 1800 years ago. The Zoroastrians, driven out of their home-land by the sudden impact of Islam found sanctuary in India. Though numerically not more than 100,000 they are the most honoured sections of Indian society. Spread over the length and breadth of India are fifty million followers of the Prophet of Islam. In spite of the political complications arising out of the secession of the predominantly Muslim provinces and their constitution into a separate state, India has successfully upheld her tradition of religious and social tolerance. This tradition of tolerance is not merely an attitude of indifference to others, it is a fundamental postulate of Hindu thought that every way of life has its own contribution to make for human welfare. The basic feature of Indian religion separates it from revealed religions believing in the

finality of their revelation as a fundamental doctrine. Krishna says in Gita "Ye Yathaa maam prapadyante, Taamstathaive bhajaa-myaham". He proclaims a doctrine which is fundamental to all Hindu thought; that is religion is not a matter of exclusive dogma. It is a wide tolerance, a feeling that others may be equally right in the methods they follow, that is the essence of Hindu teaching.³ Outwardly Hinduism is amorphous from the beginning to accommodate everything from the totemism of the proto-Australoid to monotheism and monism. At the inner essence, it is the universal moral law - God or no God, it is more than a mere religion, a Dharma 'to hold together'. Hinduism gave unlimited freedom to every mind to seek the Truth and since Truth is one, paths may be different, but the goal cannot be more than one. The spirit of the Upanishads to seek the one spirit in all and all in the one spirit and to look with contempt on no creature, and the call to the faithful to see the path from the unreal to the real, from darkness to light and from death to immortality, set the pattern of Hindu intellectual thinking.⁴

It is interesting to note how the dialectic of history has worked in the Indian scene of religion. Thesis and antithesis ultimately led to the synthesis. The Indian life could not have moved on a straight line. In the pattern of the universal dialectic, the life moved in a zigzag or spiral way with forces of development inviting opposite forces, but ultimately culminating in a synthesising tendency. When Brahminism, a synonym of Hinduism, in the opening centuries of the historical age, became complex, rigid and corrupt, the dialectic caused the antithesis to manifest itself, of course, for harmony and integration Jainism and Buddhism were the greatest

movements to integrate the people of India. And the coming of synthesis was not unusual. The post-Buddhist era has seen a compromise between Buddhism and Hinduism. In one way Hinduism accepted the vital energy and the inherent force of Buddhism and recognised the stupendous religious, philosophical, ethical, social, linguistic literary and artistic changes. On the other way Buddhism concluded itself with Buddha as the God of the Hindus. In the early years of the Christian era or years before it, began the integrating tendencies which saved India from disintegration. The conversion of the Kushanas to Saivism with king Vima Kadphises styling himself as Maheswar and of Kanishka into Buddhism were evidences in favour of the absorbing capacity of ancient India. When Islam came, India accepted it with no hostility in its usual way. There was no confrontation and naturally, there was no need for struggle. But factors other than metaphysical, philosophical or religious operated to bring Hinduism and Islam into direct conflict. Hinduism opposed Islam when it became a political instrument. Thus the Dar-ul-harb which the Mohammedan invaders wanted to convert into the Dar-ul-Islam ultimately became an antithesis to the Hinduism. It is interesting to see that the Sufi and Bhakti movements came as synthesis. These two movements led to the inevitable approach at softening of the attitudes. It was the Bhakti liberalism which in due course sponsored the Mughal national spirit. Akbar's Hindu Policy only reflected this spirit. The worship of Satyapir, translation and study of the literatures of both the religions, acceptance of Urdu-all were symptoms of an integrating tendency. The synthesising tendency can be observed in art, architecture, painting, music, literature, social manners, customs, food, dress and

etiquette of later medieval India. In the beginning of modern times Hinduism, through stagnation had become old, static and to some extent, a decaying force, and had to face the challenge of a formidable force from the west. But again the synthesis worked and Hinduism withstood bravely. Hinduism accepted the changing circumstances and made itself more flexible, liberal and universal without changing its fundamental principles. Thus it continues to march with eternity, ignoring the limitation of time and circumstances.

In the final analysis it may be said that religion has played the role of the instrument of national integration in India. Even under the sovereign democratic republican form India maintains her secular nature and Hinduism remains a religion to strengthen the forces of unity, tolerance and understanding. Regarding its role, one of the great historians of the modern times, Arnold J. Toynbee describes, "Hinduism's intellectual tolerance makes Hinduism par excellence a candidate for serving as the religion of coexistence; coexistence is mankind's only alternative to mass-suicide in the Atomic Age, and mankind means to save itself from committing mass-suicide if it can find a way. One open way is the Indian way, and it might therefore seem probable that in the Atomic Age, the spirit of Indian religion and philosophy will receive a welcome in the western half of the world".

CULTURAL PLURALITY

In the accepted anthropological sense, the concept of culture is extended to embrace almost all the material and non-material possessions of a people which are expressed in their distinct ways of life as an organized community. Their culture is expressed in their language, customs, habits, ideas,

beliefs and values which may even vary from generation to generation. In India, since the mode of life is different from place to place according to geographical conditions, historical traditions and regional peculiarities, one may not expect to find homogeneity in Indian culture. In spite of cultural heterogeneity from Kashmir to Kanyakumari or from Kutch to the Indo-Burmese border, there is a running thread of communality among the cultures prevalent in the country. Whether we call it a characterological behaviour of a people or the value orientations of a culture or the ethos of a people, there is no denying the fact that the cultural pyramid of India is founded on the uniform values and a common citizenship. The Indian culture is the amalgam of the sub-cultures which are interwoven by the strong and the running thread of geographical, historical, economic, ethical, and ecological values and considerations. It is rich with some outstanding features, i.e. a vigorous dynamism, a tantalizing capacity for transforming into something truly Indian all that is non-Indian, rich variety and diversity of values woven into a complex fabric with all underlying unity, a well informed optimism which takes full account of the tragic and the pathetic, inhuman life and the presence, at the core of a well-organized hierarchical scale, in which there is a place for everything that counts in human life.⁷ The communality of culture lies in our geographical allegiance, historical traditions, economic programme, religio-spiritual unity, the theme of anasakti or detachment, familistic individualism and secularism. Although it is not possible to dilate in details upon all these aspects, a few of them may be taken to establish the main thesis of unity in diversity.

India has a long and continuous history extended over five thousand

years. Besides it has a population, which with the sole exception of China, is the largest single aggregation of humanity in the whole course of world history. It has also a way of life, culture, no doubt modified continuously by outside contacts, but essentially Indian, based on doctrines and ideas developed indigenously, and in the main, accepted as valid upto the present time. When a civilization is so extensive in space and in time, and a culture is so persistent, they are perforce also complex in their pattern, heterogeneous in many of their outward forms. But one can discover the unity of the land, both in conceptual and manifestative forms in the historical traditions of India.⁸

From prehistory and protohistory there has been a zigzag process to integrate the people of India through history. The Aryans, on their advent, were not the only people on the soil, but faced the Dasas and Dasyus (presumably the people of Indus valley). Through war and hostility there emerged the inevitable Sudra out of the Dasas and Dasyus, but he was no longer the pure-non-Aryan, but one in the four divisions of the larger society with its origin sanctified in the Purushasukta as from the same primeval being, the Purusha - the Brahman being the mouth, the Kshyatriya the arms, the Vaisya the thighs and the Sudra the feet. Simultaneously many features of the religion of these Dasas and Dasyus were accepted by the Aryans. It is the synthesis of the Aryans and Dravidians that laid the basis of Hindu Civilization. The unity of India in her primary institutions, the village, the family, and the broad legal system, was the out-come of this synthesis. Earlier it has been said that the Buddhism and Jainism appeared as revolt against the Hinduism. But subsequently these two movements

became reformative in character and identified with Hinduism. The different races of foreign invaders like Yavanas, Shakas, Kushanas, Huns, etc. lost their identity permanently among the Indian people and became strong ingredients of Indian nationhood. In the middle ages, the Arabs, Turks, Afghans and the Mughal who domiciled themselves in India, although maintained their religious identity, lost their foreign individuality. Thus, through conquest, absorption and assimilation, the unity in the diversities of races and institutions is maintained throughout.

The most difficult unity to achieve in India has been the politico-administrative unity. Although the Law of Manu could bind the Hindu Society for ever, the political conquest of the whole country like India and enforcement of administrative control over its vast population was a physical difficulty. Political disunity therefore, was neither unnatural nor undesirable. But the ancient Indians had the wisdom to preach a type of religious etatism resulting from the association of geography with religious faith for atleast a theoretical unity of India. Through the pre-Aryan and Aryan migration in stages and Rig Vedic human movements there evolved the cosmographical concepts of a country, confined to its natural boundaries. From the narrower visions of Sapta Hincu, Madhyadesha, Aryavarta Uttarapatha or Dakshinapath there came the concept of Bharatavarsha, the ultimate limits of the country. In the ancient Indian literature, one can find innumerable references to such concept, a type of religious etatism. The Prithivi Sukta of the Atharvaveda in praise of the motherland surrounded by the sea and fertilised by the rivers, the land of hills and snowy mountains, giving protection to her sons represents a devotional emotion. The author of the Arthasastra while describing

the field of a Chakravartin points to the same concept, and presents a mundane and practical approach as he describes the field measuring a thousand yojanas across and extending from the Himalayas to Kanyakumari. The Asetu-Himachala political concept is only an echo of the geographical unity of the country. In the two river-hymns of Rig-Veda, one finds equal reverence to all the rivers flowing from north to south and east to west.¹⁰ Similar unity is manifested in the prayers offered to Shiva and Bishnu whose temples are scattered throughout the length and breadth of the Indian sub-continent.¹¹ To the peoples of south, a thousand and five hundred miles away, to the men of the sea coast, to the dwellers of the desert-land of Rajputana, no less than to the inhabitants of the Gangetic valley, the Himalayas have been the symbol of India. The majesty of its snow-clad peaks, the inaccessibility of its ranges, the mysteries of its gigantic glaciers, the magnificence of its great rivers and its sacred places of pilgrimage have influenced the Indian poets and philosophers of north as well as south in all ages. The Hindus have accepted it as a devata. Parvati, the Mother Goddess, is the daughter of this mountain God. The very description of India which has come down to us by tradition is Himavat-Setu Paryantam, from the Himalayas to Rameswaram.¹² For reference example may be taken up. Shankaracharya, establish four dhamas Hardwar in the heart of the Himalayas near northern frontier; Dwaraka on the western coast; Puri in the extreme east; and Rameswaram in the extreme point of southern frontier. All these show that the ancient Indians could think of a motherland in spite of enormous barriers. The concept if continuously alive in minds of all Indians in all ages. Even in the present times an Indian sage

has proudly announced, "If there is any land on this earth that can lay claim to be the blessed Punyabhumi, to be the land to which souls on this earth must come to account for Karma, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all the land of introspection and of spirituality it is India.¹³

Indians of the past were not only satisfied with the metaphysical Bharatavarsha as their sacred motherland, but also fixed the political objective to unite the whole subcontinent and all people. Originally the word Bharatavarsha is a political concept since the mythical Bharata was neither a prophet nor a sage; but venerated in thought as the first emperor of all India. The Aryan political thought has been directed towards political expansion through conquest and force, and the Ekrat, the Samrat and the Chakravartin were epithets of the conquerors from whom Rajasuya and Ashwamedha were political obligations. These ideas were practised through great kings and emperors who have attempted the political and cultural unification of India. Chandragupta Maurya's imperial policy was not merely to conquer India, but to submerge all diverse elements under a thorough administrative system. Ashoka inaugurated a politico-administrative integration under ethical principles. Samudragupta, Chandragupta II and Harshavardan had India in their view. In middle ages Alauddin, Akbar and Aurangzeb have contributed a lot towards unifying India to guarantee social stability, national unity and political viability. The selection of common people's language Pali in preference to the scholars language Sanskrit, and

adoption of Urdu over and above the Persian and Arabic may be stated as the Indianisation of differing languages and cultures. Todarmal's bandobast evolved a uniform land system almost all over India. During this period the Indian art, painting, architecture, sculpture, music, dance, social behaviour, etc. adopted the foreign ideas and technique without losing their identity and speciality.

The politico-administrative integration has reached its climax in the recent past. Whatever may be the impact of the British Raj, there is no denying the fact that the British conquest made Indian Politically united and cemented the forces of Indian nationalism. Thus the theoretical ideas as well as practical endeavours of the past found a fitting culmination in the present. This became the thesis as the dialectic worked. The political, legal, administrative, educational and linguistic unities which fostered the modern Indian nationalism and put it on a militant path with positive assertions of Indianism invited a natural reaction against itself. The resultant anti-thesis of such excellent politico-administrative integration came through the conceptual form of the Two Nations Theory and manifestative shape of Pakistan. No doubt, the prevailing circumstances, the British craftiness and hastiness of the Indian leaders brought a grave blow to the politico-administrative integration of India. Yet the damage could be at least much less than the destruction feared. And again the synthesis worked. India hereafter emerged is the world as the country having the largest Muslim population. Despite sporadic political conspiracy and the resultant communal disharmony, the Muslims and the Hindus could adopt the art of peaceful co-existence and contributing to the enrichment of the Indian civilization.

The modern times also witnessed in India the synthesis of two civilizations. With the coming of the Europeans, there came a confrontation of the age-old, and as it appeared, a static and decaying Indian civilization with a superior, expanding and highly dynamic western civilization which was convinced not only of its incomparable moral greatness, economic strength, technological and scientific superiority but was moved by a firm belief that the form of life it represented was the final one to which all others must confirm.¹⁴ Indian civilization did never face such a grave challenge in her long past. It was a question of life and death to her as her failure would have relegated her to a museum civilization. But India withstood this danger in an excellent way, and made the Indian soil the ideal meeting ground of East and West. India, though essentially of the East, also shared many things with the West as a result of two centuries of closest contact with the leading country of Europe. Her long tradition of assimilating foreign influences and weaving them into the pattern of their own life has been in operation with fruitful results. This new synthesis between the East and the West of which the Hindu Reformation and the modern Indian Renaissance may be cited as the most significant manifestations, is a matter of hope although not novel. It is worthwhile to note that in modern India, Mahatma Gandhi brought a synthesis in politics. His theory of Ahimsa or nonviolence is traditionally Indian. It is the central doctrine of Buddhism and Jainism and the accepted creed of the Vaishnavas. It is also a fact that through the sources like Tolstoy, Thoreau and other western thinkers Gandhiji reached his conception of non-violence. But in his interpretation of the doctrine and its application, he returned to Indian sources. Therefore perhaps

he gets unquestioned reverence from almost all political parties in present India. Gandhian philosophy plays the role of a common link among parties and people and thereby it has become a great force of national integration in modern India.

After this brief survey of the main lines of India's historic evolution and cultural heritage a number of questions that baffle us are—what is it that has sustained the life line of India's civilization through her millennial march in time? From where does she get the inexhaustible life-force by which she has lived on through the ages springing time and again into fresh spurts of energy and throwing up men and marvels that shine and shine for ever in the pages of her long and profound history? What is it that has kept burning the upward flame of her soul even in the darkest days of her decline?¹⁵ The answer to such questions can be found in the words of Sri Aurobindo, one of the noblest sons of Mother India. "One of the oldest races and greatest civilizations on this earth, the most indomitable in vitality, the most fecund in greatness, the deepest in life, the most wonderful in potentiality, this is the India of the ages living on by the power of the spirit which came to her almost when her history began. And by developing this down the ages through constant communion with the highest Reality in the deepest depth of the being, she mastered the secret of life renewal and won for herself the crown of immortality."¹⁶

In final analysis one may say that India's historic evolution and cultural heritage and the continuous process of ever-unfolding Dawn of the spirit in all ages, which is rich in the potentials of a greater future.

REGIONAL AND LINGUAL MULTIPLICITY

Language is the most delicate part of the body of a community. It should not ordinarily be disturbed in the process of national development and social regeneration. Though the Indian leadership committed a mistake in assigning too much importance to linguistic regionalism¹⁸ much against the advice of the expert bodies¹⁹ yet the situation is not explosive to the point of endangering the Indian nationhood. It has only been aggravated by the vested interests.²⁰

In a country like India in which 15 recognized languages exist in addition to 830 languages or dialects including 720 Indian languages spoken by less than a lakhs of persons each and 63 non-Indian languages there is every possibility of lingual and regional tensions more specially in the midst of democracy. No doubt the language problem has given way to regional acrimony specially in the post-independent era. But this should not discourage us. Ours is not only the problem of diversity of languages. Russia and Switzerland face the same problem and they are successful in solving it. In a country of distances like India lingual and regional diversities are unavoidable. But there is not denying the fact that although different regions in India speak different languages and show regional aspirations, they are all united by the strong strings of nationalism and nationhood. For instance they forgot all regional differences and language controversy in the wake of Chinese aggression in 1962 and Indo-Pakistan War in 1965. What we mean to say is this that the linguistic heterogeneity is not necessarily hostile to the growth of democracy and nationhood. The off-shoots of linguism and regionalism like north vs. south, Hindi vs. English or the link language

vs. regional languages are the symptoms of imperfect democratic consensus which will die down with the passage of time when mental advancement and political maturity brush aside the elements of parochiality and cheap popularity. The narrower linguistic and regional loyalties are the off-shoots of this inescapable process in the early phases of democratic nationalism and as such are a part of the game.²¹ Finally it may be said that some synthesising tendencies are developing to put an end to this language controversy. Introduction of the three language formula, the idea of the creation of 'Indish language' are nothing but the symptoms of the synthesis. The three language formula may not be a successful one now. And there is no denying the fact that the 'Indish' language has taken no concrete shape yet to serve the purpose. But we can hope for the best to solve the language problem of India in due course of time.

CLASS AND CASTE DIFFERENTIALITY

Class creation is the function of social stratification. Every society classifies her population according to the predominant characteristics of occupation or wealth or education. Persons belonging to a particular segment of society are pronounced as a separate class. They formulate their own values and aspirations for the efficient functioning of their community.²²

There is hardly any country of the world which may not be having some sort of social division. Even in a classless society of the Soviet Union this social division prevails. The social strata or clergy, nobility, peasants in the estate society, of prerevolutionary era of the Soviet Union has been transformed into the classes of the ruling elite, the non-party Bolsheviks, the workers and the peasants in the post-

revolutionary era.²⁴ Therefore, nobody should believe that India should possess a classless society. The existence of social divisions in India is not detrimental to its unity. It is a matter of relief that the process of democratic socialism is narrowing the gap between the classes in India peacefully.

Akin to the class creation is the institution of the caste system which may be called an extreme form of closed class system. The caste is a class institutionalised which is carried by the sanctioned norms of society. The Indian caste system, no doubt, has brought evils to the growth of a healthy society and much harm to unity. In a closed society like India, class consciousness has been intensified by the peace of economic and social change which is threatening the old order. But it is a matter of fact that the institution of caste system, though not as complete as India, is found to exist in other countries of the world. The formation of the old Greek society into the closed classes, of citizens, helots and slaves and the Roman order into patricians, plebians and slaves are not different from the Indian caste community of Brahmins, Kshatriyas, Vaishyas and Sudras. Similarly medieval Europe had also a set of hereditary endogamous classes of nobility, Yeoman, burghers and serfs. Japan too was not different in the caste organisation. The nobility was the top hereditary class which was followed by the class of military personnel and the commoners. The commoners had three sub-caste of husbandmen, artisans and traders. And finally were the eta, the defiled folk and the hinim or outcastes. In the United States of America the existence of the class of Negroes and their virtual segregation from their white counterpart possesses almost all the characteristics of an endogamous class system. After

this review we can believe that the problems of social disharmony like untouchability, class conflicts and other castiestfeuds in India are not great danger to her unity and solidarity. It is also observed that these social problems are disappearing gradually with the change of circumstances through energetic social reforms and spread of modern education. The castocracy has greatly lost its dimension under the able leadership of Mahatma Gandhi. And we can hope for its disappearance with the growth of a modern Indian society.

In the conclusion, it may be said that a thread of unity has been working in India in all ages. Diversities in racial, lingual, cultural, religious fields exist. But these diversities and the thread of unity together constitute a lotus flower. When this thread of unity is the centre of the flower, the diversities are its petals. Thus there is a harmonious growth which has enriched the perfect beauty of India in all ages. Therefore, the Indian civilization could with-stand all social, religious and political storms and continues as a brilliant and overlasting civilization in the world for the last three thousand years without disintegration like other ancient civilization. And finally it may be mentioned that the problem of social conflicts and national disintegration should not be presented in an exaggerated form to make the people unnecessarily panicky. We do not deny the existence of these problems in India. But we are opposed to the impression that these problems in India. But we are opposed to the impression that these problems are sufficient to endanger the unity of India. However, we believe, the spread of Gandhism and proper education among the people of India is very much necessary in this regard. Education is the light which drives away the darkness of ignorance. Therefore

the ancient Indian Risis have proclaimed. "We have crossed to the other shore of this darkness, Dawn is breaking forth and she creates and forms the birth of knowledge".²⁵ The spread of education will drive away the blind belief, superstition ignorance from the minds of Indian people and teach them the greatness of their motherland. Like spread of education the Gandhism is a great force to strengthen the unity of India. We have already discussed its role as the unifying force among the political parties and people of modern India. In the language of a great historian, "Alternatively, our modern saviour of society might be one whose power was spiritual. A saviour of this kind is ardently to be hoped for and there are grounds for such hope in the recent career of a great soul who is retrospect, will perhaps be seen to tower over all his contemporaries. Long before Gandhi's life was cut short, he had become the saviour of India (and Britain too, by building her a golden bridge for withdrawing from an invidious and untenable position). If Gandhi had lived longer, he might have done for whole world something of what he had already done for about one seventh of the world's inhabitants. The Mahatma Gandhi might still play this role posthumously".²⁶ French philosopher

and ideologist, Professor Oliver Lacombe describes, "I do not think Gandhism should be taken as something anaemical to modern Indian society. If combined with scientific thinking Gandhism can be the best answer to India's needs".

For three thousand years atleast, it is indeed much longer, India has been creating abundantly, incessantly and lavishly with an inexhaustible many-sidedness the republic and kingdoms and empires, philosophies and cosmogonics and sciences and creeds and arts and poems and all kinds of monuments, palaces and temples and public works communities and societies and religious orders, laws and orders and rituals, physical sciences, psychic sciences, systems of yoga, systems of politics and administration, arts spiritual, arts worldly, trades, industries, the list is endless and in each item there is almost a plethora of activity. She creates and creates and is not satisfied and is not tired, she will not have an end of it, seems hardly to need a space for rest, a time for inertia and lying fallow.²⁷ India's civilization continues her millennial march in time for the fulfilment of her destiny with inexhaustible life-force and fresh energy. There is no disintegration, no stagnation, no decay and no death.

1. Arnold J. Toynbee, The Present Day Experiment In Western Civilization Oxford University Press, London, 1962, P.37 (Hereafter called Present Day).

2. Ibid

3. K.M. Panikar, Essential Features of Indian Culture, Bharatiya Vidya Bhavan, Bombay, pp.4-6 (Hereafter called Features).

4. M.N. Das, History of Approaches to National Integration, Proceeding of the First All India Scholars Conference on National Integration, Bombay, 1969.

5. Toynbee, Present Day, Op.cit., Ch.III

6. S. Abid Hussain, The National Culture of India, Jaico Publishing House, Bombay, 1956 p.XVI, N.V. Tirtha, National Integration, University Publishers, Delhi, 1964, Ch.II and III.
7. P.S. Naidu, The Basic Value of Indian Culture, Probuddha Bharata, Vol.LXVIII, No.2, Feb.1962.
8. K.M. Panikar, Features, op.cit., p.
9. M.N. Das, op.cit.
10. Oye Ganga, Yamuna, Saraswati, Sutudri (Sutlej) and Prusni (Ravi) receive oye my prayers; Oye Murudydha (combined course) joined by Asikmi (Chenab), Vitsata (Jhelum), Arjikiya (Bias), Sushoma (Indus) hear my prayers.

Oye Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri come ye and enter into this offering-quoted from R.K. Mukherjee, Fundamental Unity of India, Bharatiya Vidya Bhavan, Bombay 1954, pp.33 and 44.
11. Ibid.
12. K.M. Panikar, The Himalayas in Indian Life, Bharatiya Vidya Bhavan, Bombay, 1963, pp. 1-3.
13. Swami Vivekananda, Our Motherland, Bharatiya Vidya Bhaban, Bombay, p.1.
14. K.M. Panikar, The determining Periods of Indian History, Bharatiya Vidya Bhavan, Bombay, 1965, pp.45-46.
15. S.K. Mitra, Resurgent India, Alliad Publishers, London, 1961, p.2.
16. Sri Aurobindo, The Renaissance in India, Calcutta, 1963, pp.12-13.
17. Rabindranath Tagore, Creative Unity, Macmillan, London, 1922, p.191
18. Report, All Parties Conference, Allahabad, 1928, p.62
19. "The formation of provinces exclusively or even mainly on linguistic considerations would be inadvisable-the homogeneity of language should enter into consideration only as a matter of administrative convenience".
Report, Linguistic Provinces Commission, 1956, Para-131.
20. "What has dragged the problem of Indian languages down to the areas of acrimonious debate is the attempt by certain people to make language a cloak for the ambitious designs in other fields notably politics and employment.....what often appears as a conflict between different castes is at bottom only a struggle among the educated people for obtaining jobs and political power".
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23. R.M. Maclaver, Society Its Structure and Changes, Rayland and Richard R. Smith, New York, 1931, pp. 60-65.

24. N.S. Timashe, On Vertical Social Mobility in Communist Society, Americal Journal of Sociology, quoted by Anderson and Parker, op.cit., p.364.

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26. Arnold J. Toynbee, Present Day, op.cit., pp.73-74

27. Report on the International Seminar on work: Philosophy, Hindustan Standard, December 30, 1970.

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SAMBALPUR



OLYMPIC GAMES CAVALCADE



Sri Sambit Patnaik

1896 : ATHENS
(APRIL 6 TO APRIL 15)

Number of participating countries:13
Number of competitors:311
(Men : 311 and Women : Nil)
Number of events : 9
Top three in medal table : USA
(11G, 7S, 1B), Greece (10G, 19S,
17B) and Germany (7G, 5S, 2B)

1900 : PARIS
(May 20 to October 28)

Number of participating countries:22
Number of competitors:1330
(Men : 1318 and Women : 12)
Number of events : 17
Top three in medal table : France
(27G, 35S, 34B) USA (19G, 15S,
16B), and Great Britain (17 G, 8S,
12 B)

1904 : ST. LOUIS, USA
(July 1 to November 23)

Number of participating countries
: 13
Number of competitors : 625
(Men : 617 and Women : 8)
Number of events : 14
Top three in medal table : USA
(70G, 74S, 67B),
Cuba (5 G, 2S, 3B), and Germany
(4G, 4S, 5B)

1908 : LONDON
(April 27 to October 31)

Number of participating countries:22
Number of competitors:2056
(Men : 2020 and Women : 36)
Number of events : 21
Top three in medal table : Great
Britain (574G, 50S, 40B)
USA (23 G, 12S, 11B) and Sweden
(8G, 6S, 11B)

1912 : STOCKHOLM
(May 5 to July 22)

Number of participating countries
: 28
Number of competitors : 2546
(Men : 2491 and Women : 55)
Number of events : 13
Top three in medal table : USA
(27G, 19S, 19B), Sweden (24G, 24S,
17B) and Great Britain (10G, 15S,
16B)

1916 : BERLIN

Not held due to First World War.

1920 : ANTWERPT, BELGIUM
(April 20 to September 12)

Number of participating countries:29
Number of competitors : 2692
(Men : 2628 and Women : 64)
Number of events : 20
Top three in Medal table : USA
(41G, 27S, 28B), Sweden (19G, 20S,
26B) and Great Britain (15G, 15S,
13B)

1924 : PARIS
(May 4 to July 27)

Number of participating countries
: 44
Number of competitors : 3092
(Men : 2956 and Women : 136)
Number of events : 17
Top three in medal table : USA
(45G, 27S, 27B), Finland (14G, 13S,
10B) and France (13G, 15S, 10B)

1928 : AMSTERDAM
(May 17 to August 12)

Number of participating countries
: 46
Number of competitors : 3014
(Men : 2724 and Women : 290)

Number of events : 14
Top three in medal table : USA
(22G, 18S, 16B), Germany (10G,
7S, 14B) and Finland (8G, 8S, 9B)

1932 : LOS ANGELES, USA
(July 30 to August 14)

Number of participating countries
: 37

Number of competitors : 1408
(Men : 1281 and women : 127)

Number of events : 14

Top three in medal table : USA
(41G, 32S, 30B), Haly (12G, 12S,
12B), France (10G, 5S, 4B)

1936 : BERLIN
(August 1 to August 16)

Number of participating countries
: 49

Number of competitors : 4066
(Men : 3738 and Women : 328)

Number of events : 19

Top three in medal table : Germany
33G, 26S, 30B, USA (24G, 20S,
12B) and Hungary (10G, 1S, 5B)

1940 and 1944

Not held due to the Second World
War.

1948 : LONDON
(July 29 to August 14)

Number of participating countries:59

Number of competitors : 4099
(Men : 3714 and Women : 385)

Number of events : 17

Top three in medal table : USA
(38G, 27S, 10B), Sweden (16G, 11S,
17B) and France (10G, 6S, 13B)

1952 : HELSINKI
(July 19 to August 3)

Number of participating countries
: 69

Number of competitors : 4925
(Men : 4407 and Women : 518)

Number of events : 17

Top three in medal table : USA
(40G, 19S, 10B), USSR (22G, 30S,
9B) Hunday (16G, 10S, 16B)

1956 : MELBOURNE
(November 22 to December 8)

Number of participating countries
: 67

Number of competitors : 3184
(Men : 2813 and Women : 371)

Number of events : 17

Top three in medal table : USSR
(37G, 29S, 32B), USA (32G, 25S,
17B) and Austria (13G, 8S, 14B)

1960 : ROME, ITALY
(August 5 to September 11)

Number of participating countries
: 83

Number of competitors : 5346
(men : 4736 and Women : 610)

Number of events : 17

Top three in medal table : USSR
(43G, 29S, 31B), USA (34G, 21S,
16B) and Italy (13G, 10S, 13B)

1964 : TOKYO
(October 10 to October 24)

Number of participating countries:93

Number of competitors : 5140
(Men : 4457 and Women : 683)

Number of events : 19

Top three in medal table : USA
(36G, 26S, 28B), USSR (30G, 31S,
25B) and Japan (16G, 5S, 8B)

1968 : MEXICO CITY
(October 12 to October 27)

Number of participating countries:112

Number of competitors : 5530
(Men : 4749 and Women : 781)

Number of events : 18

Top three in medal table : USA
(45G, 28S, 34B), USSR (29G, 32S,
30B) and Japan (11G, 7S, 7B)

1972 : MUNICH
(August 26 to September 10)

Number of participating countries
: 122

Number of competitors : 7156
(Men : 6086 and Women : 1070)

Number of events : 21

Top three in medal table : USSR

(49G, 41S, 35B), GDR (40G, 25S, 25B) and USA (34G, 35S, 25B)

1980 : MOSCOW
(July 9 to August 3)

Number of participating countries: 81
Number of competitors : 5326
(Men : 4238 and Women : 1088)
Number of events : 21
Top three in medal table : USSR
(80G, 69S, 46B), GDR (47G, 37S, 42B) and Bulgaria (8G, 16S, 17B)

1984 : LOS ANGELES
(July 28 to August 12)

Number of participating countries : 140
Number of competitors : 7078
(Men : 5458 and Women : 1620)
Number of events : 21
Top three in Medal table : USA
(83G, 61S, 31B) Romania (20G, 16S, 17B) and FRG (17G, 19S, 23B)

SEOUL OLYMPICS, 1988

Number of Participating Countries: 160

Number of Competitors: 14,000

TOP THREE IN MEDAL TABLE

1. U.S.S.R. (55 Gold, 31 Silver & 46 Bronze)
2. German Democratic Republic (37 Gold, 35 Silver & 30 Bronze)
3. U.S. (36 Gold, 31 Silver & 27 Bronze)

D-5/3 Unit 9 Flats
Bhubaneswar 751 007.



FISHERIES DEVELOPMENT PRO- GRAMMES IN ORISSA:

Orissa, a maritime State, offers considerable scope for development of Marine, Inland and Brackishwater fisheries which can contribute substantially for improving the socio-economic condition of the people of the State and also earning foreign exchange to the country. It comprises 480 Kms. of coastal belt, 6,23,780 hectares of fresh water and 5,89,280 hectares of brackishwater areas. For development of Fishery resources, a sum of Rs.2223.92 lakhs under State Sector and Rs.197.92 lakhs under Central Sector were spent during the period from 1980-81 to 1987-88. The plan allocation for the year 1988-89 under this sector is Rs.632.00 lakhs.

The important developments of Fisheries during the last 8 years under Inland, Marine & Brackishwater Sectors are as follows :

1. INLAND FISHERIES

Orissa has rich inland fisheries resources comprising of ponds, reservoirs, lakes, canals, rivers and estuaries. These have an estimated annual production potential of 143 thousand tonnes against which the present level of production is 57 thousand tonnes.

(a) Fish, Spawn & Fry Production

The Inland Fish production was increased from 32,530 MT. during 1980-81 to 60,000 MT. during 1987-88. Emphasis was given for production and supply of induced bred spawn and fry. Production of spawn and fry in the State has reached 4024.85 lakhs and 1675.13 lakhs respectively in 1987-88 from the level of 1751.36 lakhs and 424.66 lakhs respectively in 1980-81.

(b) Orissa Fish Seed Development Corporation

The OFSDC was established in December, 1979 under IDA assisted Inland Fisheries Project with the authorised capital of Rs.200.00 lakhs for constructing modern hatcheries. It has taken up construction of hatcheries having water area of 87 ha. at Binika, Chiplima, Saramanga, Bhanjanagar and Bayasagar at an approved estimated cost of Rs.447.74 lakhs to produce 930 lakhs of high quality fingerlings annually. Construction of four hatcheries has been completed and the 5th hatchery at Bayasagar in Kalahandi district at an estimated cost of Rs. 70.00 lakhs is expected to be completed by September, 1988. It has embarked upon diversified activities like reservoir fisheries development and fish marketing in urban areas. The Corporation have also proposed to produce 1600 lakhs of fry during 1988-89.

The hatchery programme of Orissa Fish Seed Development Corporation has been well appreciated by Government of India.

(c) Fish Farmers Development Agency

So far 13 Fish Farmers Development Agencies have been set up in all the 13 districts of the State for development of pond Fisheries with world Bank assistance. During the last 8 years, 23,912 hectares of water area were developed and 17120 fish farmers were trained on modern fish farming by these agencies as against 1508 ha. water area developed and 1853 fish farmers trained by 1980-81.

(d) Reservoir Fisheries Development

Fishing rights of 35 reservoirs have been transferred to Fisheries Department by Irrigation & Power Department. Till December, 1987, 27 reservoirs have been stocked with 33.81 lakhs fingerlings. In the mean time management of 30 reservoirs with water area of 64,000 ha. has been transferred to the control of O.F.S.D.C. Development work in 11 reservoirs having water area of 32,000 ha. has been started by the Corporation during 1987-88 and 31.31 lakhs fingerlings have already been stocked.

2. BRACKISHWATER FISHERIES DEVELOPMENT

(a) Brackishwater Fisheries Development Agency

Brackishwater Fisheries Development in the State was taken up during 1980-81. Two B.F.D.As. under State sector were set up during 1983-84 at Balaosre and Puri for development of Commercial Brackishwater Fish farming through Institutional finance and subsidy. A third B.F.D.A. at Cuttack under Centrally Sponsored Scheme was sanctioned at the end of 1987-88.

Up to end of 1987-88, 2211 beneficiaries were given subsidy and 1299 brackishwater fish farmers have been trained on modern prawn culture technique. Under Area Development Approach Programme, 23 Brackishwater tanks at Mudirath in Brahmagiri area and 22 tanks at Sartha of Balaosre District have been constructed with 50% Central assistance and leased out to poor pisciculturists on long term basis. Out of 17,027 ha. of Brackishwater areas located in four coastal districts (Balasore, Cuttack, Puri, Ganjam) of the State found suitable for prawn farming, 2140 ha. in the above districts have been developed for prawn farming up to 1987-88.

(b) Prawn Hatchery

A major prawn hatchery at Gopalpur-on-sea with French Collaboration at an estimated cost of Rs.70.85 lakhs by MPEDA to produce 50 million prawn juveniles per year has been set up.

A mini prawn hatchery at Paradeep is also under construction. Besides, one UNDP assisted hatchery at Chandrabhaga and one Japanese assisted hatchery at Paradeep have been planned.

There is also proposal for establishment of one prawn feed mill in the State with UNDP assistance by Orissa Fish Seed Development Corporation.

3. MARINE FISHERY

(a) Marine Fish Production

The marine fish production of the State has increased from 38,700 MT. during 1980-81 to 57,000 MT. during 1987-88. The operation of 746 mechanised boats and 7150 non-mechanised boats in the coastal water areas of the State till 1980-81 has increased up to 856 and 12019 respectively during 1987-88.

(b) Construction of FISHING HARBOUR in Orissa.

(i) A fishing harbour at Dhamara in the district of Balasore has been constructed and put to operation since 1980 at a cost of Rs.1.03 crores.

(ii) It is contemplated to construct a fishing harbour at Gopalpur along with the commercial harbour with Central assistance. A Project Proposal at an estimated cost of Rs.797.00 lakhs has been sent to Government of India (Ministry of Agriculture) to be considered under Centrally Sponsored Scheme.

(iii) Another project proposal for construction of a fishing harbour

at Astarang (Nuagarh) in the district of Puri at an estimated cost of Rs. 374.30 lakhs has been sent to Government of India to consider the project as a Centrally Sponsored Scheme.

(iv) There is also proposal for construction of fishing harbour at Paradeep under Central assistance. It has been decided to construct two fishing harbours in Paradeep Port area i.e. one for deep sea trawlers inside the commercial harbour and the other for small mechanised vessels at Mahanadi river mouth. The detailed project report prepared by Indian Ports Association at an estimated cost of Rs.2623.17 lakhs has been submitted to Government of India by Paradeep Port Trust in the month of April, 1988. The project is to be executed with 100% Central Assistance.

(v) Jetties at Chandipur, Chudamani, Pathara, Sabelia, Balugaon and Kalupadaghat have been constructed. There is proposal for construction of jetties at Nairi, Chandrabhaga and Satpada in Puri district. There is also proposal for establishment of a Fishery Industrial Estate at Chudamani in Balasore district with development of the existing jetty at Chudamani at an estimated cost of Rs.27.34 lakhs.

(c) KASAFAL fisheries project

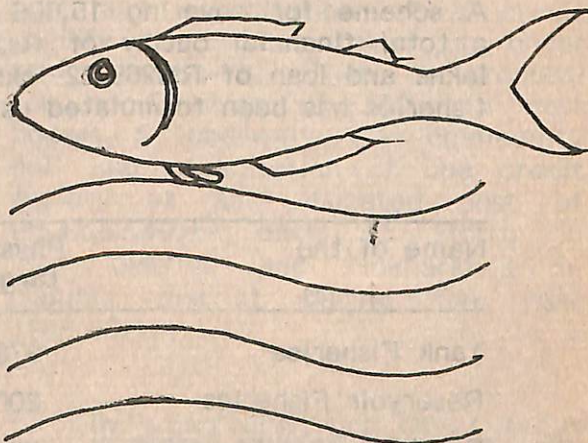
In accordance with agreement entered into between Government of India and of Norway on 11.10.85, a programme for socio-economic development of fisheries communities in Kasafal area of Balasore district is under implementation since 1986-87. The project area comprises of four grampanchayats (Kasafal, Bahabalpur, Sartha and Chhanua) under Balasore Sadar Sub-division of Balasore district. The total cost of the project is Rs.435.00 lakhs. The total population of the project area comes to 26,216 (as per 1981 census) including 17,779

fishermen population living in 22 revenue villages under these four grampanchayats.

During the year 1986-87 and 1987-88, a sum of Rs.230.85 lakhs has been spent for construction of road, hospital and Primary School building, drinking water supply, avenue plantation and provision of beacon light etc. within the project area. A jetty at a cost of Rs.65.00 lakhs is under construction among other developmental works in the project area. The project period will be over by March, 1990.

(d) Motorisation of traditional crafts

Motorisation of traditional crafts with out-board engines has been introduced from 1986-87 for increased marine fish production with 50% Central assistance. 139 traditional crafts were mechanised during the year 1986-87 and 1987-88.



4.

FISH PRODUCTION
(20 - Point Programme)

The fish production at the end of the VIth Plan and those during VIIth Plan is as follows :

Year	Marine (In MTs)	Inland (In MTs)	Total (In MTs)
1984-85	46,070	51,840	97,910
1985-86	53,581	55,127	1,08,708
1986-87	55,324	57,000	1,12,324
1987-88	57,000	60,000	1,17,000

The target of fish production for the year 1988-89 both in inland and marine sector has been fixed at 160 thousand MTs. @ 80 thousand MTs. in each sector against the total target of 140 thousand MTs. in 1987- 88.

**

5.

SPECIAL EMPLOYMENT PROGRAMME

A scheme for covering 15,605 beneficiaries during the year 1988-89 with a total financial outlay of Rs.869.22 lakhs including subsidy of Rs.600.00 lakhs and loan of Rs.269.22 lakhs through tank, reservoir and brackishwater fisheries has been formulated as follows :

Name of the	Physical target	(Rs. in lakh)		
		Financial Subsidy	target Loan	Total
Tank Fisheries	9782	409.74	103.67	513.41
Reservoir Fisheries	3000	113.93	89.21	203.14
Brackishwater Fisheries	2823	76.33	76.34	152.67
Total	15,605	600.00	269.22	869.22

A sum of Rs.255.00 lakhs has been released for the above programme and the field officers are already on the job of identifying the beneficiaries.

2) It has also been decided to cover 26,000 beneficiaries through Brackishwater fisheries development within a period of two years commencing from 1988-89 both under E.R.R.P./I.R.D.P. & self-employment Programme.

3) Under E.R.R.P. Programme subsidy was given to 23,654 beneficiaries under tank and reservoir fisheries during the last 8 years. The programme was introduced during 1980-81.

4) Under I.R.D. Programme 24,728 nos. small and marginal farmers and other economically back-ward persons were benefitted during the last 8 Years. The programme was introduced during 1980-81.

6. WELFARE PROGRAMME FOR FISHERMEN

To improve the socio-economic condition of the poor fishermen of the State, a number of Welfare Schemes are being implemented during VI Plan & VII Plan.

(a) Accident Insurance of Fishermen

Under this programme each fisherman is insured for Rs.15,000/- for death or permanent disability. 99,451 fishermen were insured from 1983-84 to 1987-88 under the scheme. The insurance is done annually and the premium of Rs.9/- for insurance coverage of each fisherman is shared by State Govt. and Government of India on 50:50 basis. There is proposal for coverage of 36,444 fishermen during the year 1988-89. So far 18 fishermen have been provided with full insurance coverage @ Rs.15,000/- each for

permanent disability/death and two fishermen for partial disability @ Rs.7,500/- each.

(b) Saving-cum-Relief Fund

Under this programme each fisherman has to deposit Rs.10/- per month for a period of 9 months and State Govt. contribute an equivalent amount. The total amount of Rs.180/- is paid to each fisherman @ Rs.60/- per month during the lean period of 3 months from April to June. 3,000 fishermen were benefitted during 1987-88. There is proposal for coverage of 3,000 fishermen during the year 1988-89.

(c) National Welfare Fund for Fishermen

National Welfare Fund for Fishermen created during the year 1987-88 with 50% assistance from Govt. of India contemplates construction of 100 low cost houses, 5 tube-wells, one community hall and one credit society in Talpada village in Balasore district. 25 low cost houses, 6 tube-wells, one community hall and organisation of a credit society have been taken up under this programme. There is proposal for construction of 100 low cost houses, 5 tube-wells, one community hall and organisation of one credit society at an estimated cost of Rs.12,82,400/- each at Motto in Puri district and Gokharkuda in Ganjam district during the year 1988-89.

7. IMPLEMENTATION OF ORISSA MARINE FISHING REGULATION ACT/RULE

In order to safeguard the interest of Traditional Fishermen in the State and to prevent unauthorised

fishing by outside trawlers off the Orissa coast, the aforesaid Act has been put to implementation. Four Authorised Officers and two Adjudicating Officers have been appointed to enforce the provisions of the Act/Rule. Two speed boats have been procured for patrolling in the coast. Four Police Parties consisting of four S.I. of Police and sixteen armed Constables have been created during the current financial year (1988-89) for the purpose. Under the Act territorial waters up to 5 Kms. from the shore have been exclusively reserved for traditional fishing crafts.

The provisions of Orissa Marine Fishing Regulation Act, 1982 have been made applicable to Chilka lake. In pursuance of the aforesaid Act, the entire Chilka lake and Palur canal starting from Rambha

bay up to the mouth of river Rushikulya has been declared as "specified area". As a conservation measure fishing by any method in Palur Canal through-out the year and in outer channel for a period of four months from December to March is prohibited and fishing of certain species in Chilka lake and outer channel has been restricted by the State Government vide their Notification dated 27.1.88.

8. ESTABLISHMENT OF FISHERY COLLEGE

A college of fishery science at Rangailunda has been established under O.U.A.T. in the year 1981. The college is imparting four year degree course in Bachelor in fishery science with an intake capacity of 16 students with financial assistance from State Government.



BAIKUNTHANATH, THE POET -AN APPRAISAL

Snigdha Biswal

During the early 20th century there took place decisive changes in the Oriya society. In the fields of education, culture and politics rapid developments occurred, suddenly propelling the orthodox Oriya society into a new awakening. The freedom movement was at its peak and it was an age charged with intense social and political temper. Meanwhile the triumph of Marxism in Soviet Russia heralded not only an alternate political ideology and system, but also a novel, humanistic philosophy of life based on equality. The ideals of the revolutions in France and Russia inspired the people and the political climate was deeply affected. The literature of the age also registered corresponding changes. The litterateurs of the Satyabadi era were political leaders and social reformers and that's why the Satyabadi era literature was vibrant with nationalistic feelings. But in the next phase of Oriya literature, known as Sabuja Yuga, the litterateurs were not active politicians or social leaders; they were primarily young sensitive souls conscious of not only the political or social problems of the age, but also of the deeper problems of life. Some students of Ravenshaw College formed a group, often met in the old veterenary hospital at Ranihat of Cuttack and wrote poetry which was hailed as Sabuja poetry (The Green, green being a symbol of life's youthful vivacity) in Oriya literature. Annada Shankar Ray, Kalindi Charan Panigrahi, Baikunthanath Pattanayak, Harihara Mohapatra and Sharat Chandra Mukherjee thus heralded an age of poetry that was marked by powerful

poetic imagination. They formed the Nonsense club which became the nucleus of their poetic activities. They also brought out a handwritten magazine first by the name of "Nonsense club magazine", which was later named as "Abakasha" and then as "Shakti Sadhana." Their poetry encompassed intense spiritual quest as well as strong human sympathy, deep romantic yearning for love as well as the revolt against the injustices in the society. There was no barrier with regard to subject or style. Sabuja Yuga poetry was at once a revolt against the dogmas of stylistic devices. There were new innovations in diction, imagery and rhythm. It broke the shackles of traditionalism and breathed the fresh air of liberal imagination. It was intensely subjective and was no more a treatise on social or moral issues in regulated rhymes, but was the spontaneous outpouring of the soul. The influence of the British romantic poets and of Rabindranath was tremendous. But the poets of the Sabuja Yuga were not just imitators; they were geniuses who kept the windows of their consciousness open and thus perfected their art.

Thus the early 20th century Oriya poetry was marked by an exuberance of life which was hitherto unknown in Oriya literature. After the Satyabadi era when literature became a vehicle for national and social resurgence, came a new poetic awareness which responded to myriad yearnings of life. At once the frontiers of Oriya poetry expanded to far and wide, embracing diverse aspects of life and society.

Among the poets of the Sabuja Yuga, Baikunthanath is known for the

sobriety and sincerity both in his life and his poetry. He remained a poet to the very end of his life and his poetry was always guided by his life's philosophy. His was a very checkered life and this has considerably influenced his poetry. Born in Barhamba, a princely state in Orissa to a father who was a rebel even in those torturous times, Baikunthanath was inevitably drawn to a philosophy of protest. In the whole of Sabuja poetry, this voice of protest is remarkably evident in the works of Kalindi Charan and Baikunthanath. The years in Satyabadi school had amply shaped the moral vision of Baikunthanath and the years in Ravenshaw College in the company of his Sabuja friends had helped him form a liberal, humanistic outlook. But apart from these visible influences, his childhood had been the most subtle and steady influence on his psyche. The majestic mountains of his native place had awakened him to the beauty and mystery of Nature. Besides these, the medieval Oriya poetry, particularly the devotional poems had a deep role in shaping his spiritual vision.

Baikunthanath, like Kalindi-charan was deeply attracted towards Marxism. His lines had the spark of rebellion and the fire of youth :

Whoever obstructs your path
Whoever pulls you from behind,
Butcher him without any qualms;
Say, I am the fearless pilgrim
I march singing the hymns
of truth.
Who is so powerful to crush my
youth ?

—"Sabuja Bandhu Prati"

This is at the height of self-assertion;
and at the height of self-surrender he
sings,

In what innumerable ways
You've filled up the vessel of my life
How can I say
You've not given me anything !
Dearest of my life,
You've wiped off my illusions;
Let my life's boat
Find a safe sail in your oceans.

—"Yatra Sangita"

These are not two contradictory sides of a personality; rather these are two complementary aspects of a romantic poet's life. During the flight of his imagination he has tears for the suffering humanity, anger for the tyrants and exploiters and like Shelly be bursts forth into the songs of revolution that will herald a new order. He too is worried about the temporality of life and ecstatic about the eternity of Creation. He is the fully accomplished romantic poet to whom the sorrows and joys of life, the mysteries of the universe come in an overwhelming measure.

Eventhough western romanticism had a deep impart on Baikunthanath, his poetry is not a blind imitation of it. Native experiences are embedded in it and that is why it has an immediate appeal. His poetic preoccupation with Nature is close to that of Wordsworth. And it is quite natural that he had high regards for Wordsworth. But with Baikunthanath it was never a borrowed experience. The hills and valleys of Barhamba, his native place are nostalgically recollected in many of his poems. And as with Wordsworth, Nature is also Baikunthanath's "guide, guardian of my heart, the soul of all my moral being." He finds the ecstasy of Creation in Nature and realizes the presence of God in its various manifestations. The pantheistic philosophy of Baikunthanath is close to that of Wordsworth. :

Beautiful are my rain clouds
Beautiful are my skies,
Beautiful are the blue oceans
Beautiful is the soft air.

Beautiful is your song, dear,
Beautiful is the sign of dawn.

Beautiful in this brightness
Dances the joyous, eternal life
Beautiful is this Creation.

—"Kabi Preyasi"

Even as a young man Baikunthanath was never obsessed with any romantic yearnings for love, but intensely pined for the realization of the Beyond. His songs are not just lyrical outbursts of mere sensuous perceptions, but are monuments of his mystical musings. That's why it has never been possible for Baikunthanath to live a materialistic life. The poetic quest and the spiritual quest have merged in him.

Temperamentally he was a philosopher. He had never accepted the external appearances of life and the world; he had always delved deep into the mysteries of Creation and all his poems embody the quest for truth and inner significance. The wisdom of a philosopher and the imagination of a poet have mingled in him to bring forth these poems of beauty and truth. They bring credence to Keat's famous line "beauty is truth, truth beauty."

One often notices a haunting awareness of death in his poems. His sensitive soul is disturbed by the ephemerality of life and the prospect of death frightens him. But the next moment the mystic in him triumphs and he finds death as a sort of deliverance unto the blessed realm of the Lord. Thus in poem after poem Baikunthanath transcends the mundane world and strives to attain the truth beyond the phenomenal world. He is not perturbed by the innumerable tragedies of life here; his is a holistic approach to Creation. And in that broad cosmic perspective, he views the trials and tribulations of this life not worth the significance. In the eternal sojourn of life man is just a pilgrim :

Alone the pilgrim walks on
Bearing the heavy weight of life
As the planets and stars
Quietly revolve round their axis.

(Sanketa Shila)

Towards the later part of his life, Baikunthanath's spirituality gets manifested in his love for Vaishnavism. He frees Vaishnavism of its sensuousness which it had picked up during the medieval period and makes it a sincere mode of spiritual love.

In his quest for truth, Baikunthanath was a liberal and not only Vaishnavism, but also Buddhism had an appeal for him. Some of his poems illustrate his love and regards for Buddhism.

Not only religion, but also great souls like Gandhi, Lenin, Gorky and Nehru had stirred his imagination and he had written memorable poems on them. If in the earlier period of his poetic career he was spiritually charged, in the later part he was conspicuously humanistic.

Baikunthanath was so much preoccupied with loftier themes, with the grave and the sublime, that he did not have the inclination to accept woman in her usual attributes of love and sex. That's why in the poetry of Baikunthanath woman as a romantic heroine rarely figures and that's why in his poems man-woman love is never banal; it transcends banality and strives towards beauty.

Baikunthanath, a visionary of multiple liberations, along with his Sabuja contemporaries stirred the consciousness of a supine nation. He was a poet whose responsive heart was wide open to the Universe.

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ORISSA WOMEN'S VOLUNTARY SERVICES

With a view to undertaking activities aimed at the all round welfare of women and children of the state, a small group of women belonging to the cities of Cuttack and Bhubaneswar got together in the year 1982-83 under the dynamic leadership of Srimati Jayanti Patnaik and formed a society called Orissa Women's Voluntary Services. This society has been registered under the Societies Registration Act 1860.

"The Orissa Women's Voluntary Services" is a non-political and non-profit organisation whose basic objective is to provide financial, legal and social assistance to women and children who are destitute and helpless. It also aims at creating a socio-economic and cultural ethos in the state congenial to the freedom and dignity of women as well as to the healthy growth of children in the state.

Within a short span of about five years, this organisation has been able to distinguish itself as a leading voluntary organisation of the State.

Relief to Flood and Cyclone Victims

During the unprecedented flood and cyclone of 1982 particularly in the district of Cuttack, the Orissa Women's Voluntary Services organised five Relief Camps in the Blocks of Kendrapara, Pattamundai, Banki, Tirtol and Astarang where free kitchen services were provided to as many as 25000 flood-victims for 15 days. Besides, 2000 dry-food packets were prepared and made over to the Special Relief

Commissioner, Orissa, for air-dropping in the flood-ravaged pockets. These five relief camps also distributed clothes and medicines to the affected people. Health care and Health check-up Services were also provided and nutritious food was served to the afflicted children in the age group of 0-12 years.

Pre-primary Education through Creches

This organisation has been running 5 Creches with a total number of 125 children in the cities of Cuttack and Bhubaneswar. Pre-primary education through songs and games is being provided to the children who are also given nutritious food. Besides, health-care and health check-up services are also provided to these children.

Blood Donation Camps

The members of this society have donated their blood in three camps organised by them on different occasions. They had also encouraged others to join them in these Camps to donate blood.

Anti-Dowry Movement

"The Orissa women's Voluntary Services" is committed to promote public opinion against the evils of dowry system. Many meetings on this score have been organised where educated girls have taken oath not to take dowry during their marriages. Two women members of this society have held discussions with the Parliamentary Committee, formed to probe into the problems

of dowry, during its visit to Orissa. This organisation has been taking steps for the rehabilitation of divorced women either in 'Short-stay-Homes' or in different Vocational Training Camps. Steps have also been taken for their employment.

Family Welfare Programme

During the year 1983, this voluntary organisation organised 50 Opinion-leaders Training Camps in 50 Blocks of this state. Training was imparted to the leading women of the respective areas with the help of the local medical staff and Block staff.

Television P.C.B. Board-Assembling Unit

As a part of its socio-economic programme, the OWVS has set up a Television P.C.B. Board-Assembling Unit called 'Karma Nilay'. It has been functioning since November 30, 1985. This unit seeks to provide training and employment to women belonging to socially backward and economically weaker sections and to assist the Konark Televisions Ltd. by supplying high-quality P.C.B. Boards which are required in huge quantities. This Unit for the present is working in Tulasipur, Cuttack with 50 trained stage-workers and 3 helpers. Originally this Unit started functioning with only 7 stage-workers when the monthly production of P.C.B., Boards was around 300. Now with the increased number of workers the production has gone upto 2000 per month.

This unit has proved to be economically quite viable and it has been able to keep a fixed deposit of rupees One lakh. There is a proposal to set up another unit in the near future.

Observance of National Days and Festivals

This organisation has been observing all the important National Days and festivals in a befitting manner. Every year the Republic Day, Independence Day, Utkal Dibas, International Women's Day, Children's Day are being observed. Competitions among children are organised in songs, music, arts, debates and prizes are awarded to the best competitors.

Action plan for the organisation

(i) A plot of land measuring 134 decimals in Rastrabhasa Road, Cuttack has been taken on lease from the government for the purpose of construction of a permanent office building for this organisation and for erecting a Working Women's Hostel at an estimated cost of Rupees eleven and a half lakhs. The construction of the buildings would start soon after the rainy season this year.

(ii) A 'Kalyan Mandap' will be constructed at Cuttack for the benefit of the middle-class families of Cuttack city and preliminary steps have already been taken in this direction.

(iii) The OWVS has moved the government for running to Early Childhood Education Centres in the city of Cuttack and these are expected to function during 1988-89 for 250 children.

Board In addition to the T.V. P.C.B. another Assembly Unit now running, very near Unit will function in the near future for providing training and employment to another group of 20 women belonging to economically weaker sections.

(v) In addition to the five Creches now functioning in the cities of Cuttack and Bhubaneswar, another

15 such Creches will be started by this organisation which would provide health-care and supplementary food to 375 children in the slum areas.

(vi) To fight against the menace of drug addiction among the youth, the following programmes have been proposed to be taken up by the OWVS.

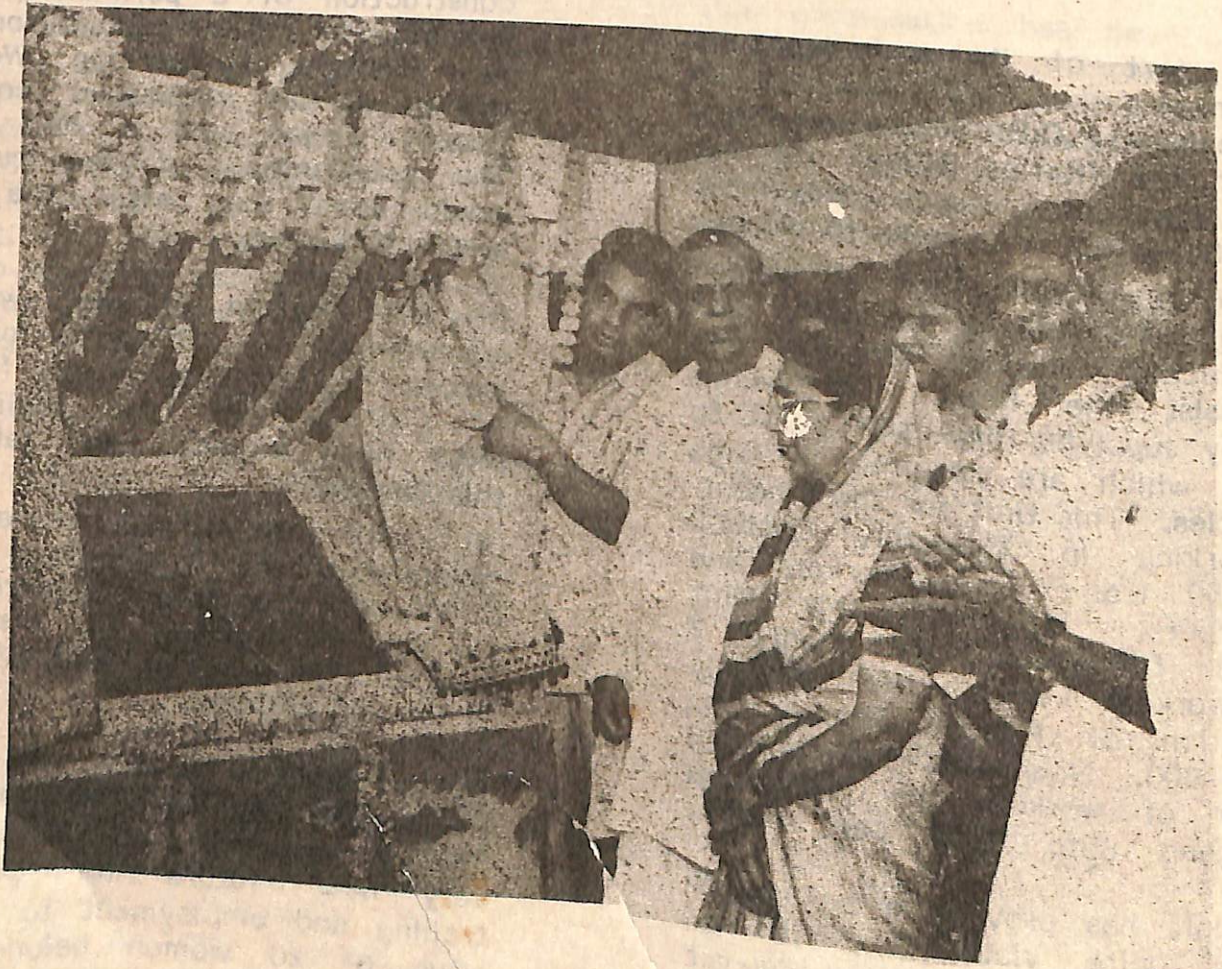
a) Production and publication of educative journals, articles and publicity materials.

b) Holding Seminars and Conferences

c) Holding training camps for social workers to be engaged in this work.

d) Providing recreational and rehabilitation services to the drug addicts for de-addiction.

The organisation has prepared a plan of action for undertaking these programmes during 1989-90 and for that necessary assistances will be sought from the government of India through the State Government



ORISSA FORGES AHEAD ON ALL FRONTIERS



Today, after eight years of a stable and forward looking government dedicated to socio-economic growth and welfare of the weak and the down-trodden, Orissa is fast reaching its goal of transforming itself into a front-ranking state of the country.

BETWEEN 1980 AND 1988 ;

- * Population below poverty-line reduced from 66.4 per cent to less than 42.8 per cent.
- * Over 17 lakh Adivasi and Harijan families and 16 lakh other persons benefited under massive anti-poverty and welfare programmes.
- * Foodgrains production increased from 57 lakh MTs to about 70 lakh MTs.
- * Irrigation coverage increased from 12.9 lakh hectares to about 19 lakh hectares.
- * Number of large/medium industries recorded a new high from 57 to 185 and that of small industries from 9 thousand to 32 thousand.
- * Power generation up from 914 MW to 1394 MW.
- * Drinking water made available in almost all villages.