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SANJAY KUMAR SINGH, I.A.S.
Principal Secretary

INDRAMANI TRIPATHY, I.A.S.
Director

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bikram Maharana

Production Assistance
Debasis Pattnaik

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Raju Singh
Manoranjan Mohanty
Niranjan Baral
Santosh Kumar Sahoo

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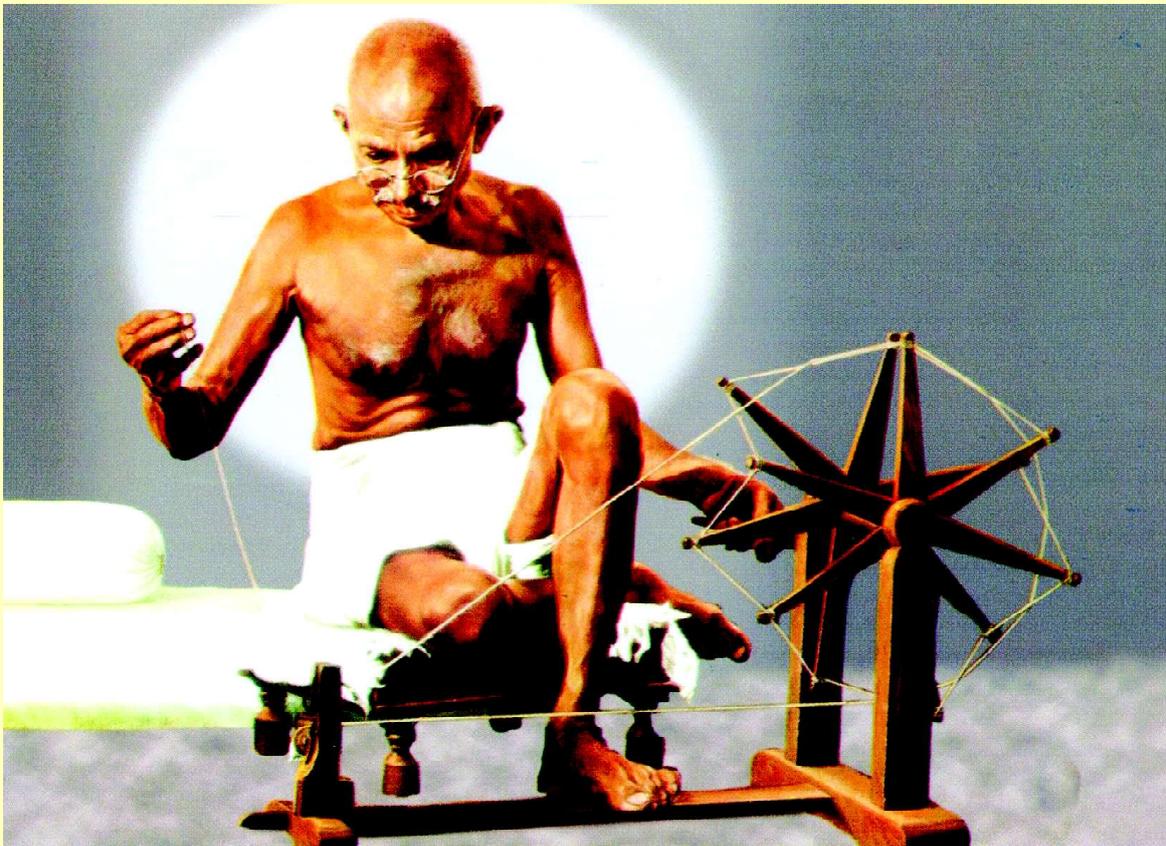
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Celebrating 'Swadhinata Ra Uchhwaas'

BIRTHDAY TRIBUTES



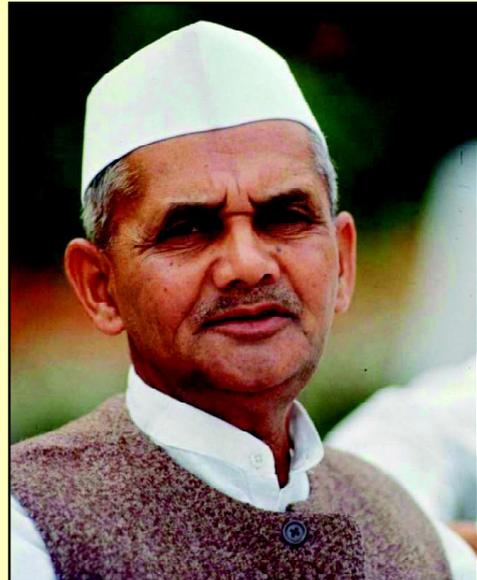
Father of the Nation Mahatma Gandhi
(2.10.1869 - 30.01.1948)



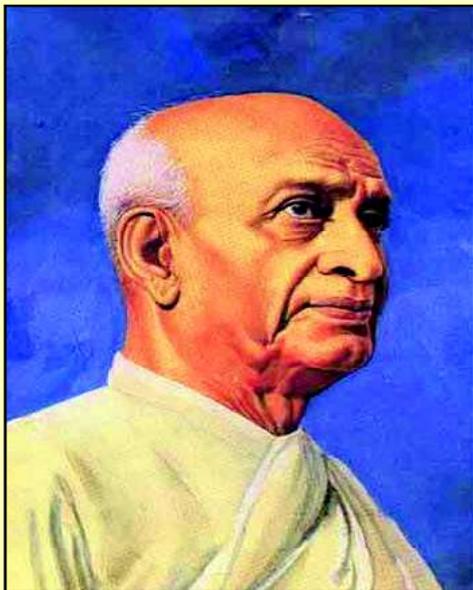
BIRTHDAY TRIBUTES



Utkalmani Gopabandhu Das
09.10.1877 - 17.06.1928



Lal Bahadur Shastri
02.10.1904 - 11.01.1966



Sardar Vallabhbhai Patel
31.10.1875 - 15.12.1950



Jaya Prakash Narayan
11.10.1902 - 08.10.1979



Our Sincere Obeisance



Baji Rout
(Shot dead on 11.10.1938)



"Odisha is committed to provide an ecosystem for job linked industrial growth."

- Naveen Patnaik
Chief Minister



Hon'ble Chief Minister of Odisha Shri Naveen Patnaik addressing the industry leaders in Hyderabad ahead of "Make in Odisha Conclave"

Good Evening Ladies and Gentlemen,

It's a pleasure to meet you all today in this historic city of Hyderabad. It's inspiring to see the transformation of this city in the last few decades into a major destination for technology, pharma and manufacturing. I would like to compliment the enterprising spirit of the business fraternity of Hyderabad.

I am here to invite you all to Odisha and be part of our transformative journey. Odisha is in a take-off stage and will witness high growth in the next 10 years. We are now progressing fast in every sector.



On the strength of our abundant natural resources, skilled human resources and stable governance, Odisha is emerging as a leading destination for industries and investment.

Most of the top Indian IT companies have established their centres in Bhubaneswar. The government is also providing continuous support to the Start-up ecosystem in the city. Odisha is ranked among the top States of India in terms of live manufacturing investments and has been accorded the “Achiever” status in the recently released “Ease of Doing Business” ratings. The Make in Odisha Conclave, 2022 is a platform for our state to showcase our growth story and present what we have to offer to investors across the globe. It is a platform for industry captains and thought-leaders to talk about the future outlook of various industrial sectors. Odisha is committed to provide an ecosystem for job linked industrial growth. We would like to offer the best incentives in the country for promotion of business opportunities. Our Government walks the talk.

Hence, I welcome you all to Odisha and seek your participation in the Make in Odisha Conclave being held in Bhubaneswar from 30th November to 4th December 2022. Come, Invest in Odisha and be our partner in ushering in a new Industrial Age in Odisha.

Thank you.



"Today, I am delighted to announce that the State Cabinet has decided to abolish the contractual system of recruitment permanently"

- *Naveen Patnaik*
Chief Minister

Dear brothers and sisters,

Namaskar. In the year 2000, with the blessings of all of you I got an opportunity to serve mother Odisha. The post super cyclone situation and the fragile financial conditions then were biggest challenges for me. The state was running on overdraft. The Government was dependent on Reserve Bank of India for wage and means.

It was indeed a black period for the Odisha economy. The state exchequer was empty. There was tremendous pressure on our economy. We were lagging behind in various fields including health, education, infrastructure, agriculture, irrigation and many others. Our priority then was to bring improvement in all these sectors within our limited resources.

Government Recruitment was stopped completely. We were forced to abolish Government posts and it was very painful for me. The youths of my state were running from pillar to post for employment with government. I was really very sad. The only thing that was on top of my mind was when would the situation improve ? When would our children get regular recruitment in state government ?

The blessings of Lord Jagannath and the support of all of you has all along been our biggest strength. With better financial management and good governance, the situation started to improve slowly.





The contractual recruitment system started in 2013. It was, too, a difficult decision for me. Now our economy has improved significantly. Odisha has created a new identity for itself in the field of development in the country. Last year, we substituted the contractual recruitment posts with initial appointee.

Today, I am delighted to announce that the State Cabinet has decided to abolish the contractual system of recruitment permanently. Even today, there are no regular recruitments in many states and they are still continuing with the contractual recruitment system. But in Odisha, the era of contractual recruitment has come to an end. I was waiting for this moment. The notification will come out tomorrow. More than 57 thousand employees will be benefited. The Government will spend approximately Rupees 1300 crore per annum. This decision brings early Diwali for their family members.

Today, Odisha is moving ahead with confidence. A strong and empowered Odisha. This is a golden moment in the history of Odisha.

In this context, I would like to suggest all the Government employees to work sincerely. Serve the people with commitment. Follow the 5-T initiative of Teamwork, Technology, Transparency, Time and Transformation diligently while discharging your duty.

Work hard to enhance the image of Odisha, and play a significant role in the transformation of Odisha.

Bande Utkal Janani.



Distinctive Features of Odissi Music : An Analytical Overview

Sarbeswar Baitharu

Abstract: Music has always played a pivotal role in the lives of the people of Odisha. The unending interaction is quite evident in all the ceremonial events, social or cultural. The society, be it the urban, rural or the tribal, has intertwined music within its twigs. Odisha's music or Odissi music, as we name it, is of unique disposition. The various stone carvings to statues and sculptures as well as dance stages stand forth to glorify the popularity of Odissi music in the arena of societal culture. The cult of Lord Jagannath has imbibed within its branches, the essential ingredients of the form of Odissi music. This exclusive variant of Indian music is differentiated from the Northern Indian form (Hindustani Music) as well as the Southern Indian form (Carnatic Music) in its style of singing and the mannerism of presentation. The form has attracted great cultural minds and has placed Odisha on a different pedestal so far as Indian music is concerned. Odissi music is brimming with the elements of classicality, yet, has not yet been recognised as a classical form of singing. The fact that this marvellous style of Indian singing is still considered as light music is an apathy in itself. It is a matter of hope and time that Odissi music will truly attain the desired limelight in its pristine form.

Keywords: Odissi, Classical, Jagannatha, Music

In the ancient past, the music of Odisha, referred to as Odra Desha, by means of sharing its borders with the Odra-Magadhi countries, came to be referred as Odra music. As per Bharat Muni, Odra Magadhi is aboriginal, independent and unique and Odia language has originated from the Odra dialect, whereas Magadhi is based on the life-style of people, linguistic, literacy, mannerism and behavioural point of view.

Since time immemorial, the art form of Indian music is said to be have been deeply connected





with the Hindu Gods and Goddesses. The 'Puranas' have described the Gandharva, Apsari, Kinnar, etc. as the embodiments of Indian music form. Similarly, 'Shilpadikaram' and 'Tivakaram' have described purity of love in the southern states of India, as per 'Valmiki Ramayana'. Alongside, the progress of Indian music in the northern part of India took place in the period of fourteenth and fifteenth century. The development of Aryan and Dravidian form of music is evident in volumes of Bharata Natya Shastra, Naradiya Shiksha and Sangeeta Ratnakar, penned in thirteenth century by Sarangadeva.

The voice is the root of music as variations in pronunciations can result in variants of voice. The style of the music of Odisha is a combination of expression, lyrics, composition, presentation of the form, etc. Moreover, the culture of Odisha brims with traditions and diversified interests. All these elements are reflected in the music form, spontaneously.

Poet Jayadev and his compositions of Geeta Govinda, centred on the classical ragas and contained with the essential ingredients of classical music, played a pivotal role in the evolving process of Odissi music. Geeta Govinda was introduced in the service of Lord Jagannath in the temple premises and eventually, it became a medium of spiritual enlightenment leading to the creation of aesthetic emotions. The 'Sangeeta Shastra' rule, predominantly followed in those days grounded the harmonious lyrical orchestration of Geeta Govinda, propagated as 'rasa'. These songs consisted of eight stanzas, popularly termed as 'Ashtapadi'. Geeta Govinda was referred to as prose-music or pure music. The compositions of Geeta Govinda and other Sanskrit works are categorized under two types

of Prabandha such as: Divya Alikrama, Chitrapada and Kshudrageeta Pravandha.

Odissi music, like Hindustani and Carnatic music, has its own system and is embodied with all the essential elements of Indian Classical form of music. Yet, the fate was sealed due to the negligence met during the British era. Due to lack of proper study, revival and propagation, the form could not meet its pedestal. However, the tradition was able to be saved and maintained in its pristine form post-independence.

Musical instruments in Odisha, though fewer in number, have always stood out. Most



commonly, harmonium, Veena, Sitar, etc. are used. The most important and irreplaceable instrument is Mardala, whose descriptions can be found in Charya Geeti, Shastras and Kavyas of medieval Odisha. According to Odissi Sangeeta Shastra, Mardala is the best instrument that can go with Odissi music and has been a part of Geeta Govinda service of Lord Jagannath. It can be an accompaniment to Mahari dance as well as



Gotipua dance too. The temples of Odisha also are embedded with scriptures of Mardala and the Mardalavadini or the women Mardala players of Konark are very famous.

The aesthetics of Odissi style of music is built on the combined factors of poetry, lyrics and music. The lyrics are the non-fragmented and non-distorted version of words and the songs are bound by the peripheries of classicality. Songs of all renowned poets depict the love of Radha Krishna and the fun and frolic of the Gopis. Odissi songs provide a staunch background to the different dance forms too, like Maharis and Gotipua. There is also a cultural exchange wherein Hindustani 'Dhrupad' style is found in the Odissi style of singing. Hindustani Nom Tom is also adopted in Odissi form. Gamakas are a common feature for both. Mardala is played in Odissi whereas its counterpart in Hindustani is Pakhawaj. Hence, the Indian variants are closely interconnected.

The major component of Odissi system of music is 'Raganga', wherein all the rules depicted are followed in any one raga and one tala. In the presentation of 'raga', six forms have been instituted from the beginning to the end. They are Anibaddha Aalap, Prabandha, Nibaddha Aalap, Pada Vinyasa, Swara Vinyasa and Taan. All these components are sung in a balanced pace, neither too fast nor too slow. Though the skeleton of the raga is fixed, the style and presentation depends on the articulation of the artist himself.



In the past time, competitions were held to give shape to the musicality of literature. Epics like Mahabharata and Ramayana were composed with musical notations and physical stanzas called 'Chaupadi' and dramatic incarnations made way into music, eventually. 'Udra' style of Odissi music is independent as well as classical. There are mentions of different Ragas, Talas, Chhandas and Chautisha. The style in which 'Prabandha', 'Dhrupada', 'Chaupadi', 'Champu', 'Chhanda' and 'Chautisha' are sung is called 'Uchhanga'. Composed of these themes is the 'Rig Vedic' culture, named after the Aryan culture before the oldest Dravidian culture came into being.

In due course of time, Odissi music has undergone a sea change. The form has been taken beyond the boundaries and the musical prowess is demonstrated by the expats in other states and countries as well. Long before, Odisha was composed of sub states of Udra, Kalinga, Utkal, Kangod, Koshal, etc. The sub states of Toshal



state were 'Udra' and 'Kangod'. Even after the formation of Odisha, the 'Udramagadhi' style of music, as mentioned by Bharat Muni, stood intact and undivided. The culture and the musical aura still flows seamlessly in the hearts of the music lovers.

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Sarbeswar Baitharu, Ph.D Scholar, Utkal University of Culture, Madanpur, Bhubaneswar.



A Simplified Application For Agricultural Loans

"SAFAL would be a facilitator of credit to spur the agriculture and allied sectors in our State"

*- Naveen Patnaik
Chief Minister*



Hon'ble Chief Minister Shri Naveen Patnaik launched a Common Credit Portal SAFAL, a Simplified Application for Agricultural Loans.

Launching the portal, Hon'ble Chief Minister said that the application can revolutionise credit provisions for farmers and agri-entrepreneurs.

Expressing delight over the launch of the portal, Hon'ble Chief Minister said that the application is a one-stop-solution for farmers and agri-entrepreneurs to avail formal sector credit from Public and Private sector banks, Regional Rural Banks, State Cooperative Banks and Small Finance Banks. With this facility, Hon'ble Chief Minister said, farmers and agri entrepreneurs will have access to more than 300 term loan products being offered by 40 plus partner banks.

Besides, he added, it has been integrated with Krushak Odisha as well as the access to 70 plus model project reports. It will ease the loan application process benefiting both the farmers and banks significantly. The portal will also reduce information asymmetry by sending farmers real-time notifications at every stage of their loan application, he assured.



He further said that SAFAL will also provide the government with complete visibility of demand and disbursal of formal credit across state and ensure schemes are designed in a data-backed manner.

He hoped that SAFAL would be a facilitator of credit to spur the agriculture and allied sectors in our State and increase the economic prowess of our farmers in the long run.

Earlier, he said that farmers are the backbone of our economy, and agriculture is the largest employer in the state in addition to being the key to socio-economic development of our people.

He added that his government, therefore, lays special emphasis on the development of farming sector through various interventions supported by a comprehensive and inclusive state agricultural policy with the government taking strides in increasing the income of farmers.

Finance Minister Shri Niranjan Pujari appreciated the Chief Minister's vision for empowerment of farmers' inclusion in the economic process.

Speaking on the occasion, Agriculture and Farmers' Empowerment Minister Shri Ranendra Pratap Swain outlined the steps taken by his department for economic development and welfare of farmers. Agriculture Production Commissioner-cum-ACS Shri Sanjeev Chopra highlighted the achievement of Odisha in the agriculture sector.

CEO of RBI Innovation Hub and CMD of UCO Bank also spoke on the occasion. They said that Banks appreciate Chief Minister's efforts for economic integration of farmers and agri entrepreneurs. They assured complete support by banks to farmers in all the initiatives of the state government. Principal Secretary Agriculture Shri Arabinda Padhi gave the welcome address and Commissioner-cum-Secretary FARD offered the vote of thanks.



Editor's Note



**"Sarba Mangal Mangalye Shive Sarbartha Sadhike
Sharanye Trayambake Gouri Narayani Namastute".**

On the auspicious occasion of Dussehra which symbolises the victory of good over evil, I congratulate the people of the State for their wholehearted cooperation in making Odisha the No.1 State in the country and pray before the Almighty for peace, progress and prosperity of all of you.

Editor, Odisha Review



Jagatmata Devi Subhadra

Laxmi Narayan Mallik

Sri Jagannath, Lord of the Universe, the greatest of the Gods has assimilated in Himself all religions, all philosophies and all beliefs of this Holy Land. As the centre of all consciousness, He conveys the message of a grand composite culture transcending all boundaries perceived by human mind. Legends depict Jagannath as the Lord of tribals. As an Aryanised form, major faiths like, Saivism, Shaktism, Vaishnavism, Jainism and Buddhism assimilated into it. This gradual absorption of heterogeneous attributes by Jagannath have made it the melting pot of many faiths and beliefs. Irrespective of individual conviction, the Lord has His universal appeal because of the spirit of harmony and coexistence. He epitomizes vasudhaiva kutumbakam (the world as one family), a global vision of unified concept, the Indians have unfailingly cherished since time immemorial, a philosophy that goes beyond the realm of realism. Described in many forms from time to time, The Holy Trinity remained as mysterious perceptions. An humble effort is made here to discuss about the manifestation of Devi Subhadra in the Jagannath culture.

In Adivasi culture there are references to Tridev worship. The deities are known as Jakeri Penu, Tana Penu and Murabi Penu, representing the spiritual culture of the tribals. Tana Penu, the female deity was venerated as the supreme divine

force of prosperity and plenitude on earth. She was also believed as the paramount Yogamaya Shakti, the force of divine delusion in the matter of creation, preservation and devastation of the universe. Murabi Penu was worshipped as the brother of Tana Penu. In a steady but gradual metamorphic transformation in their mode of worship, Jakeri Penu, Tana Penu and Murabi Penu might have been worshipped over the time as Balabhadra, Subhadra and Jagannath.

Some scholars have suggested that Shaktism in Odisha has also incorporated the principle of tree worship of the hill tribes into its fold. They opine that the figure of Khambeswari resembles the figure of Subhadra of the holy triad (Jagannath, Balabhadra and Subhadra) at Puri temple because both are similar in their iconography as well as iconology. It is pertinent to note here that the worship of Khambeswari is known since the fifth or the sixth century AD and it is believed that her Hinduised iconography might have been taken as the prototype for the development, which led to the Subhadra figure at Puri temple. Stambheswari, the goddess in the shape of a post / pillar carved out of a wooden log, was an aboriginal goddess worshipped by the tribal people and their rulers in west Odisha and Ghumsar region of the Ganjam district of Odisha. Under the influence of the Brahmanical



school, the aboriginals identified the Stambha with the mother goddess. The hill tribes who believed in matriarchy were generally worshippers of Shakti. The worship of Shakti or the female principle is the primordial factor in the creation and reproduction of the Universe. The Somavamsis were also influenced by this cult. Panchambari Bhadrabika was the tutelary deity of the Somavamsis. They identified this deity Bhadrabika with Stambheswari when they came in contact with the worship of the log of wood as Stambheswari. Most probably, this fusion of the Stambheswari cult and Bhadrabika contributed to the evolution of Subhadra, the central wooden image in the Jagannath triad.

Shaktism played a very prominent role in the development of Indian religions. The all-pervasive Shakti became so powerful a cultural force that all the religious thoughts and faiths in the mainstream had to acknowledge its profound influence. With the widespread efflorescence of Shakti cult, there emerged numerous manifestations, Shakta pithas. Although Purusottama kshetra has been recognized as a great centre of Vaisnavism, it is also recognized as a Shakti pitha (pada pitha) where the foot of Sati fell down according to Daksha Yajna story. It was also a centre of Shaktism of India as per references available in literature, tradition and archaeological remains. Matsya Purana refers to Purushottama Kshetra as a Shakta pitha with its presiding goddess Vimala. In tantric lore, Lord Jagannath is considered to be a Bhairava and Vimala is worshipped as Mahadevi. In the Devi Bhagavata, Vimala is considered to be the Kshetra Shakti. Puri has been given a place of prominence as a major Shakti Kshetra because of the congregation of seven Goddesses of supreme power (Sapta Shakti) namely, Subhadra,

Mahalaxmi, Vimala, Savitri, Sridevi, Bhudevi and Bhubaneswari. For the protection of this supreme Tantra Pitha it is guarded by Ashta Chandi – Ardhashani Mausima, Shyamakali, Charchika, Chamundeswari, Banadurga, Baseli, Ramachandi and Kakudikhai- outside the temple (Pitha) and the inside is protected by Ashta Chandi – Sheetala, Bedhakali, Kuttamachandi, Saraswati, Bhadrakali, Sarbamangala, Uttarayani and Shmasankali.

In the Tantric order of worship, it is believed that Vimala and Subhadra are no different from each other. Their mode of worship is by and large, one and same. Both are worshipped with the same Bijamantra, i.e. “Om Hring”. In some scriptures, Subhadra, like Vimala, is depicted as Mahadevi and Jagannath as Bhairab. Various Yantras, while playing an important role in Tantricism have been engraved on the Ratnasimhasan on which Lord Jagannath, Lord Balabhadra and Devi Subhadra are worshipped. In the daily worship of Lord and also at the time of Darupratistha (installation of new image), representation of Tara Yantra, Bhubaneswari Yantra, Shyama Yantra and various Mandalas are also noticed. The Tantric Yogis describe Sri Jagannath as IDA, Balabhadra as PINGALA, Subhadra as SUSHUMNA and Sudarshan as the BACKBONE which bears KUNDALINI SHAKTI or SERPENTINE POWER or CEREBRO. So in the Car Festival of nine days, the middle Car is named as Darpadalana that bears Maa Subhadra and Sudarshan together. Due to the influence of Tantricism, Jagannath is perceived as ‘Dakshin Kali’, Balabhadra as ‘Jyotirmayeem Tara’ and Devi Subhadra as ‘Adyasakti Bhubaneswari’.

She is worshipped in Bhubaneswari Mantra (Hrim) which denotes that She is virtually



the lipta (Gyana) shakti of the Lord of the Universe Sri Jagannath who mingled with Him but shifted aside taking a separate shape. More over nowhere in the world the sister remains always with his brothers as in the case of Devi Subhadra at Srikshetra, Puri. Wife and husband use to stay under one roof with that conception Devi Subhadra's presence with Lord of the Universe connotes that She is the supreme Goddess (Power) of the world who cannot bear separation of Parambrahma (Daru Brahma) for a moment and therefore seated with Him on the Ratnabedi. This is confirmed from the following Sanskrit versions :- *"Nanalankar Ruchiram" Nana - Kalush Nashanam, Tayormadhye sthitam Bhadram Subhadram Kunkumarunam, Sarba Labanya Basatim Sarbadeva Namaskrutam. Laxmi Laxmisha Hrudayam Pankajastha prithaksthitam, Barabja Dharini Devim Divya Nepathya- Bhusanam, Prapanna Kalpalatikam Sarba kalusha Nashinim". (Skanda Purana Ch-5 /Version ,60,61& 62.) Or Subhadra Charubadana Barbjabhaya Dharini, Laxmi Pradurbhabeyam Sarba Chaitanya (Jnana) Rupinim". (Skanda Purana)*

It seems that the central placement of Subhadra in the Jagannath triad is an indication of the pivotal position of the sakti in the great sakta pitha Purusottama. Thus we see Devi Subhadra on the Ratnabedi not as the loving sister of Lord Balaram and Krishna but as para-shakti (Supreme power) Jogamaya Mahalaxmi along with Jiva-Brahma Balabhadra and Parambrahma Sri Jagannath with divine weapon Sudarshan. Therefore virtually Lord Jagannath and Balabhadra are not the same Krishna and Balaram of Dwapara Yuga; They are the paramatma (Param Brahma) and jibatma (Jiva Brahma) conjoined with parashakti or Lipta

(Gyana) Shakti of the Brahma known as Devi - Subhadra.

The worship of holy trinity in Shree Jagannath Temple, represents the inter relation between Vaishnavism and Shaktism. The image of Subhadra is no other than Ekanamsa, often considered to be the personification of Durga as well as the sister of Krishna and Baladeva. Once absorbed into this predominantly Vaisnavite trinity, her association with Durga is still apparent in the Car Festival. Her chariot, Devdalan is decorated with nine representatives of goddesses who are either aspects of Durga or her incarnation Navadurgas in the form of Harachandi, Bhadrakali, Barahi, Katyayani, Mangala, Vimala, Uma, Ramachandi and Aghora. Jayadurga and Tripursundari are the deities of the flag and protectors of the chariot.

In Brahma Purana, Ekanamsa is identified with Katyayani. In Purusottama Mahatmya of Skanda Purana, Subhadra has been identified as the Sakti of Vishnu, Krishna as well as sister of Krishna. It is interesting to note here that Ambika, an aspect of Durga appears first as Rudra's sister and then as consort. So there is some similarity between the cult of Durga and the cult of Subhadra. Niladri Mahodaya has described Devi Subhadra as the incarnations of Vaishnavi, Brahmani, Shiva, Rudrani, Kalaratri, Mahalaxmi and Jagadamba :

*"Namo devyei mahadevyei Vaishnavyei cha
namo namah,
Brahmaniyeyi brahmarupayeyi Shibayeyi
satatam namah,
Rudranyeyi rudrarupayeyi Kalarateyeyi namo
namah,
Vaishnavyeyi bishnupriyayeyi Mahalaxmyeyi
namo namah,*



*Streerupinyei namastestu Subhadre twam
namamyaham
Sakshat brahmaswarupa twam Jagadambe
namostute.”*

In 15th century AD, there were many more innovative transformations in the order of worship of the Jagannath pantheon. Subhadra was spiritually endorsed as the replica of Brahma while Balabhadra and Jagannath were worshipped as Siva and Vishnu respectively. This spiritual concept was highlighted by Sarala Das, in his famous Odia Mahabharat.

There is another version about Subhadra having the likeness of Radha according to Gaudiya Vaishnavites. Subhadra is none other than Radha, the “Alhadini Sakti” of Lord Jagannath. In that way, Jagannath Mahaprabhu is the replica of Lord Krishna. The Vaishnavites of Utkal Pradesh however have a different viewpoint in this regard. They accept Subhadra as the sister of Balabhadra and Jagannath. Matta Balaram Das, the leading devotee-poet of the “Utkaliya Vaishnav cult” derives the viewpoints of the Gaudiya Vaishnavites. In his "Bhaba Samudra", Balaram Das has accused the Lord for having allowed the concretion of Subhadra, His sister in the place of Mahalaxmi, His divine consort.

For the worshippers of Sri Ramachandra, Jagannath, Balabhadra and Subhadra represent Sri Ram, Laxman and Sita respectively. This is manifested in the Raghunath Besha of Lord Jagannath and also find reference in the Jagamohan Ramayan written by Bhaktakabi Balaram Das. In Niladri Archana Chandrika we find the manifestation in very clear words:

*“ Jagannathah mahabaho pratyaksha
Raghunandanah,
Soumitri Baladev scha Bhadra Maithili
mebata”.*

The popular view in this connection held Subhadra as the sister of Balabhadra and Jagannath. Therefore, we see Devi Subhadra is seated in between Lord Jagannath and Balabhadra at Srikshetra who have been taken as Balaram and Srikrishna of Dwapara Yuga and worshipped as such. This concept is also confirmed from the following Sanskrit version “*Niladrau Sankhamadhye Satadala Kamale Ratna Singhasan-stham, Sarbalankarjuktam Nabaghana Ruchiram Samsthitamchagrajena, Bhadraya Bamabhage Ratha Charan Jutam, Brahma Rudrendram Bandyam, Bedanam Saramisham Sujana Paribruttam, Brahmadaru Smarami.*”

The real identity of Devi Subhadra is shrouded in mystery from time immemorial. According to Buddhists, She is Dhamma in their triad of Buddha, Sangha and Dhamma. For aboriginals, She is Sthambeswari or Khambeswari whereas for Gaudiya Baishnabs, She is sister, for Utkaliya Baishnabs, She is Mahalaxmi or Radha and for Ramanandi community, She is regarded as Sita. Sarala Das and Panchasakha of Bhakti cult recognised Her as the Creator Brahma and Adi Sankar declared Her as Yogmaya Bhabani. In spite of such myriad beliefs and faiths, She remains the vibrant titanic energy for eternal creation, preservation and devastation. Placed in the middle, She is the paramount source of energy for Jivabrahma and Parambrahma. In one word She is the Mother of Universe, *JAGATMATA*.

Laxmi Narayana Mallik, Advisor (Logistics), Steel Authority of India Limited (SAIL), 3rd Floor, SAIL House, 50, JL Nehru Road, Kolkata -700071, Mob: 9477702202, E-mail: lnmallik61@gmail.com



Significance of Navaratri Puja

Balabhadra Ghadai

Celebrated in the bright fortnight of the month of Ashwina (September-October), Durga Puja is one of the most awaited festival in India. The festival takes place over a period of nine consecutive nights and is often called the 'Navaratri' festival. It culminates on the tenth day which is known as *Vijaya Dashami*, the day when Goddess Durga had finally killed the buffalo-demon Mahisasura. During these nights nine different forms of Goddess Durga are worshipped by her devotees. A brief description of the deities are given below.



1. **SHAILAPUTRI** (Daughter of the Himalayas): She is the first form amongst the Navadurga and is worshipped on the first day of Navaratri. According to Hindu mythology, Shailaputri is believed to be the rebirth of Sati, the daughter of Daksha and the consort of Lord Shiva. Estranged with her father in avoiding invitation husband Shiva in the *Yagna* by her father, she immolated herself in the sacrificial fire. In other birth she became the daughter of the Mountains in the name of Parvati. The Goddess, who is the embodiment of the holy trinity-Brahma, Vishnu and Maheswar-has a crescent moon on

her forehead and holds a trident and a lotus. She rides on a bull, named Nandi. It is believed that the Moon, the power of all fortunes, is governed by Goddess Shailaputri and any bad effect of the Moon can be overcome by worshipping this form of *Adi Shakti*.

2. **BRAHMACHARINI** (One who observes the state of celibacy doing penance): Goddess Brahmacharini is worshipped on the second day of Navaratri. She is a fountainhead of knowledge and wisdom. She holds a *Kamandalu* (a water pot) in one hand and a rosary in the other. As per the legend she was Parvati, the daughter of King Himalaya. Predicted



by Narada Muni in her childhood that she will get married with 'Bhole Baba', who was with her in the form of Sati, the daughter of Daksha in previous birth, and advised to perform penance for him. Thereupon she told her mother that she would marry none except Shambhu, otherwise she would remain unmarried. Saying this she went to observe penance. Her unmarried form is worshipped as Goddess Brahmacharini. It is believed that by worshipping Goddess Brahmacharini devotees can obtain wisdom, peace, prosperity and happiness.

3. **CHANDRAGHANTA** (One who bears the Moon in her necklace): Goddess Chandraghanta is worshipped on the third day of Navaratri. This is the form of Goddess Durga atop a tiger, symbolizing 'Shakti' or strength. She is depicted with ten hands carrying *Trisula* (trident), *Gada* (mace), sword and *kamandalu* (water pot) in her left hand, while keeping the fifth left hand in *Varada mudra*. She carries a lotus flower, arrow, bow and *japa mala* (rosary) in her four right hands and keeping the fifth right hand in *Abhaya mudra*. She is believed to reward people with her grace, bravery and courage. By her grace, all the sins, distresses, physical sufferings, mental tribulations and ghostly hurdles of the devotees are eradicated.

4. **KUSHMANDA** (The creator of the Universe): Goddess Kushmanda is the fourth form of the Goddess Durga worshipped on the fourth day of Navaratri. She is depicted with eight hands holding a *kamandalu*, bow, arrow, lotus, a pot of nectar, discus, rosary and a mace. She rides on a lion that represents 'Dharma'. The Goddess is believed to have produced the *Cosmic Egg* i.e. Universe with her divine smile. She is also known as the creator of the whole universe. So,

the Goddess is supposed to possess healing power through her cosmic energy and therefore devotees worship her for good health and inner strength.

5. **SKANDAMATA** (The mother of Skanda, born out of her powers): The fifth day of Navaratri signifies the worshipping of Goddess Durga's motherly form-Skandamata. Her name translates to mother of Skanda (lord Kartikeya). The daughter of Himalaya, after observing penance, got married with Shiva. She had a son named Skanda for which She is known as Skandamata. The Goddess rides on a ferocious lion and has the six-faced *Skanda* on her lap. Along with three eyes, She has four hands-two hold lotus flowers and the lower right hand cradles her baby and the lower left hand is seen in *Abhaya mudra*. The devotees who worship Goddess Skandamata not only get the divine blessings of the deity, but also the blessings of Lord Skanda, who is considered as the bestower of good health, courage and strength.

6. **KATYAYANI** (The daughter of Sage Katyayan, who incarnated to help the Devas): The sixth form of Goddess Durga is Katyayani, who is worshipped on the sixth day of Navaratri. A manifestation of Durga, she then took birth as the daughter of Sage Katyayana as a result of which she came to be known as Katyayani. According to the *Vamana Purana* she was created from the combined energies of the gods when their anger at the demon Mahisasura manifested itself in the form of energy rays. The rays crystallized in the hermitage of Sage Katyayana, who gave it proper form, hence she is called Katyayani or the daughter of Katyayana. Since Katyayani defeated and killed Mahisasura, She is also known as Mahisasuramardini.



Goddess Katyayani is usually represented as the one seated on a magnificent lion with four hands. She carries lotus flower and sword in her left hands and keeps her right hands in *Abhaya and Varada mudras*. It is believed that by worshipping Goddess Katyayani, devotees easily attain the four fruits of *Dharma, Artha, Kama and Moksha*.

7. **KALARATRI** (Black as night): Goddess Durga takes her seventh form which is Kalaratri. Goddess Kalaratri known to be the fiercest form of Durga, rides on a donkey and has dark complexion and long untied hair. She is depicted wearing a garland of skulls around her neck, drenched in blood and with four hands. In her left hands she holds a sword and an iron hook while her right hands are shown in the *Abhaya* (protecting) and *Varada* (blessing) poses. She is known for destroying ignorance and removing darkness from the universe. It is believed that worshipping Goddess Kalaratri on the seventh day of Navaratri gives abundant fruitful result and with her grace devotees get power, position and eminent status on the earth.

8. **MAHAGAURI** (The wife of Shiva, doing great penance): She is the eighth manifestation of Goddess Durga and worshipped on the eighth day of Navaratri called '*Ashtami*'. Seated on a white *Brushabha* (bull), Goddess Mahagauri is depicted with three eyes and four hands. Her left hand is in the pose of allaying fear and her right lower hand holds a trident in it. She holds a tambourine in her left upper hand and the lower one is in the form of blessing. Her clothes and ornaments are white and pure. According to a legend, Parvati observed a tough penance to get Lord Shiva as her husband. While observing the penance, her body turned black and lost its

luster because of the constant augmentation of the soil and dust over her body. Lord Shiva was pleased with her penance and blessed her with the promise of marriage. He washed the body of Parvati with the sacred water of the Ganga and her body regained its beauty. She came to be recognized as 'Mahagauri' meaning extremely white and became prominent as the consort of Lord Shiva.

9. **SIDDHIDATRI** (The provider of siddhis, giver of mystic powers): The last among the nine forms of Goddess Durga is Siddhidatri who is worshipped on the ninth or final day of Navaratri. She is seen riding on a lion and seated on a red lotus flower. The Goddess in this form is shown as having four hands and holds a *Chakra* in the lower right hand and a mace in the upper right hand. She holds a conch in the lower left hand and a lotus in the upper left hand. Legend has it that Lord Shiva obtained all *siddhis* (perfections) by worshipping Mahashakti. With her gratitude the half body of Lord Shiva became that of the Goddess Shakti and therefore Lord Shiva also came to be called '*Ardhanarishvara*'. This form of goddess is worshipped by all Gods, *Rishis-Munis, Sadhakas, Yogis* and devotees for attaining the best religious asset.

The Divine Mother Durga is one, but appears before us differently, each appearance representing her diverse powers and facets. The nine-day festival that culminates on *Vijaya Dashami*, marks the symbolic journey from humanness to divinity thereby reminding people of the real goal of human life.

Balabhadra Ghadai, At/P.O- Khiching, Dist.- Mayurbhanj-757039.



Destiny : Collective and Individual

Dr. Ajit Kumar Mahapatra

Most hospitable, caring Universe
one organic whole,
An integrated system,
combination of parts
from which no constituent
can ever be removed,
each species of plants and animals
constituent part of the whole process;
Integral and inseparable are
the sundry creatures;
each with specific roles to play
in the natural functioning
of the whole universe.

The web of connection
Universal interconnectedness,
the humans perceive and feel
between animals and plants
deserve their due place,
the same rights to life.

How insensible ! foolish and boring !
Humans infringe upon
the domain of other creatures,
adversely impact their existence,
impacting global climate as outcome,
in the scramble of
techno industrial development worldwide.

The humanity in its entirety,
Neurally accustomed to
look at life in its fullness,
they feel at one with human beings,
of all countries, of all habitats,
indeed, with the whole of creation.

Life can never be lived in part
Life can be had only in full
“Life in part” contravenes the law of nature.

Human-beings are scattered
throughout the universe,

Inhabiting with members
of their own community
having constructed boundaries
to separate one community from the other,
to indentify, to differentiate from all others.

Racial community; religious groups,
Political boundaries, economic divides
caste and creed, are flawed constructions
of self admiring, narcissistic mind to feel
pampered, special, authoritarian exerts
influence and command over others.

The economic logic of “more”
entrenched around the world;
more monetary inflow,
more farmland addition,
more lethal arms and ammunitions,
more appropriate defence weapons to rebut
external threats, terrorist attacks.
doubtless, “the more” has made things
materially a lot better;
when; in universe, finite are the resources,
ongoing continuous progress
depending on water, farm land, fossil-fuel
can never be a real possibility.

Vital role, “subtraction’ may play.
No “greed”, “need” based approach
globally, the most preferred malady.
for upcoming techno-economic development
and, amelioration of per-capita income.

Hearts become open; souls unite
Eyes begin to see matters differently
As soon as, the boundaries, all divides disappear,
With concerted efforts personality gets a lift,
Easy-peasy to cruise on
the path of growth and development.

Dr. Ajit Kumar Mahapatra, Pubasasan,
Kaushalyaganga, Bhubaneswar-2, Mob:9861041150.



The Role of Folk and Traditional Dance in Indian Culture

Dr. Subhashree Pattnaik

Abstract

India is a country of cultural and folk art. There are all kinds of dance forms from Sambalpuri to Gotipua, from Indian Folk dances to traditional dances. All traditional dance has long been a sacred expression of faith. Indian folk and tribal dances are simple, and they are performed to get pleasure from them. Dancing is a part of daily life and religious rituals. Indian folk dances have eternal forms and rhythm. Folk and Traditional dance in India is organised on the births of children, festivals, marriage opportunities and the arrival of seasons. Folk and Traditional dances of India are dance with minimal steps or movements. These folk dances of India are full of vibrancy, enthusiasm and energy.

Introduction-

The Indian folk dance is a creative work with the artistic steps and postures being accompanied by the rhythmical movements of vocal or instrumental music. The Indian folk dance has an age old tradition and is simple without being naive. In folk tradition, dance is nourishment to the daily life of the people. Every folk dance portrays some expression of life and meaning. Its profundity of conception and a directness of expression are of great artistic value. The concept of portraying emotion in a folk dance is natural and original. More than the grace of the individual dancer or the virtuosity of the isolated prose, the total effect of the overwhelming buoyancy of spirit, and the eloquent, effortless. The Indian

folkdance is mainly performed to express joy. It has its own roots, moorings, nourishment, growth, flowering and maturity. It has yielded generation after generation of performers. People used to learn dances from parents or grand parents whose lives have been greatly influenced by customs and traditions and who mastered dancing folk dances directly from their parents in outdoor country parties. Much of what represents the Indian folk, tribal and ritual dance tradition has an intimate relationship with the functions of daily life.

Origin and History

Customs and beliefs develop over time, forming into traditions. Folk dances represent one way regional traditions can be shown to the public. Traditional dances emphasize the cultural roots



of the particular dance. Some of them are religious dances used to enrich religious ceremonies.

Folk dances are usually danced at social gatherings such as weddings. They are usually so simple that new dancers are able to join in. The development of the folk dances in their countries and local regions happens spontaneously.

Folk dance reflects the traditional life of the people of a country. It is given high importance by the governments of countries and is showcased in functions such as film festivals, Independence Day function and so on. It is because of this special treatment by the governments and cultural groups that these dance forms still exist in the modern commercially driven world.

Most of the cultural dances came into being because of a social function. It came into being because of lots of agricultural events and weaving recreation into celebrations. Nowadays most of the groups perform the folk dance on stage. As the nature of the folk dance is social, so lots of special costumes were also presented on stage. Not only the costumes were presented, musical rhythms for the cultural dances were also evident. Lots of different forms of folk dancing evolved all around the world.

Folk dance is fun as these dance forms are based on natural dancing instincts and body-movements of humans.

Folk dance & Traditional Dance in India

Folk dance generally a type of dance that is a Vernacular usually recreational, expression of a past or present Culture. The term Folk dance was accepted until the mid-20th century. A folk dance is a dance that reflects the life of the people of a certain country or region. Not all ethnic

dances are folk dances. Ritual dances or dances of ritual origin are not considered to be folk dances. Ritual dances are usually called “Religious dances” because of their purpose. Folk dance is a simpler cotillion form that reflects the lives of ordinary people. They’re frequently performed in groups to the tune of original music. Folk dances vary from region to region. They’re created for recreational or celebratory purposes and performed during marriages, carnivals, or agrarian crops. Since it’s an informal cotillion form, it doesn’t bear any special training. All you need is energy and enthusiasm to perform this fun cotillion. Some of the folk dances of India are Sambalpuri, Bagha Nacha, Savari, Ghumara, Painka, Munari etc (Odisha). Vilasini Natyam, Bhamakalpam, Veeranatyam, Dappu, Tappeta Gullu, Lambadi, Dhimsa, Kolattam (Andhra Pradesh), Buiya, Chalo, Wancho, Pasi Kongki, Ponung, Popir (Arunachal Pradesh) etc. A folk instrument is a musical instrument that developed among common people and usually does not have a known inventor. It can be made from wood, metal or other material. Such an instrument is played in performances of folk music. The instruments can be percussion instruments, or different types of flute or trumpets, or string instruments that are plucked, hammered or use a form of bow.

Traditional Dance

Traditional dancing can be another term for folk dance, or sometimes even for ceremonial dance. The term ‘Traditional’ is more frequently used when the emphasis is on the cultural roots of the dance. However, dances that have a ritual origin or purpose are not usually considered to be Traditional dances. Example : Mahari Dance, Gotipua Dance (Odisha). Andhranatyam, Vilasinatyam (Andhra Pradesh). Traditional



Music instruments used by Traditional dance like voice, violin (known as the fiddle in the folk setting), acoustic guitar, flute, whistle, pipes, accordion, melodeon, mandolin, harmonica, and tenor banjo.

Conclusion

A folk dance is a dance that reflects the life of the people of a certain country or region. Not all ethnic dances are folk dances. Ritual dances or dances of ritual origin are not considered to be folk dances, it's very important to preserve folk dance as it is a very important part of our heritage and identity. Primarily, it keeps a culture of people alive, by sharing and teaching younger generations the dances.

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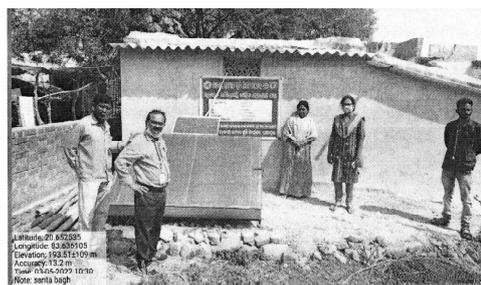
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Dr. Subhashree Pattnaik, Supratik Elegance, Block-4, Flat No-301, Siddheswar Nagar, Jagamara, Bhubaneswar-751030, Mob : 8658110784, E-mail : dr.subhashreepattnaik@gmail.com.

Success Story of the Farmer Santa Bagh, Village/GP :Kamsara, Tarva Block

Strong determination and willpower will definitely change the perception of entrepreneurship and employment. Now a day's farmers are not only depending upon a single source of income to maintain their livelihood but also spreading their interest to diversified way of cultivation which is a great initiative in the economic growth in Agriculture and Allied sectors.

Mrs. Santa Bagh of Block Tarva Dist Subarnapur has inspired many women to get involved in small business activities. She lives in Kamsara village of GP Kamsara, a member of Self Help Group of Kamsara village who attained a training programme of preparation of Badi (Dry Dumplings) in the year 2019. Badi or Bari which is a Odia savoury dish consumed with the meals to add flavour and crunch to the regular meals. It has a good shelf life and its preparation is also very easy which is also a good factor to adapt this business where the local demand is high for this product. She planned to start this business and sought the support from the Horticulture department which was fulfilled under the scheme OIIPCRA 2021-22 (Odisha Integrated Irrigation Project For Climate Resilient Agriculture) in the year 2021 by providing her a Preservation Unit (Solar dryer) of total project cost 2 lakhs which includes 1 lakh of subsidy in it. She already started preparation of Daal Badi and Badi chura in small packets and selling her products in the local area and planning to increase production amount by involving other women of the village.





Gandhian Concept of Sarvodaya

Jayanta Kumar Das

Etymologically Sarvodaya means Universal uplift or good of all. It is derived from Sanskrit word 'Sarv' and 'Uday' meaning upliftment of all. The term was coined by Gandhiji in 1908 as the title of his translated version of John Ruskin's critique of political economy, 'Unto this Last' and later this used to be the cornerstone of his ideology. He was so much touched by this philosophy that he could not stop it from mentioning in his Autobiography that "I am determined to change my life in accordance with the ideals of the book." Gandhiji discovered that Ruskin's approach on political-economic life mainly centers around three basic tenets which are as follows:

1. That the good of the individual is contained in the good of all.
2. That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.
3. That a life of labour i.e the life of the tiller of the soil and the handicraftsman is the life worth living.

These lofty ideas had a lasting impact on him. He described it in his Autobiography 'My Experiments with Truth' that "the first of these I knew. The second I had dimly realized. The third had never occurred to me. Unto this Last made it

clear as day light for me that the second and third were contained in the first. I arose with the dawn ready to reduce these principles to practice."

Though the term Sarvodaya was used for the first time by Samantbhadra, a Jaina thinker long time back but Gandhiji gave it a concrete shape by adhering to the ideals of Vasudhaeiva Kutumbakam through the principle of truth, non-violence and non-possession. Gandhiji was also greatly influenced by Leo Tolstoy's 'The Kingdom of God is within you', Thoreaus Civil Disobedience, the Gita, Buddhism, Jainism, Islam and Christianity. Leo Tolstoy's simplicity of life and purity of purpose attracted him. He was impressed by Thoreaus Civil Disobedience which describes that 'that government is the best which governs the least'. The Bhagavad Gita which teaches the principle of truth and non-violence was a source of inspiration for Gandhiji. For him the essence of all religion is one and the same. Love, compassion and sacrifice which is ingrained in all religions have become the cornerstone of Sarvodaya.

Gandhiji's Sarvodaya aims at all-round development in which there is no scope for any discrimination, exploitation and inequality. It seeks for the realization of a self-sufficient social order. In Sarvodaya there will be moral upliftment of



the rich and material upliftment of the poor. Gandhiji was of the view that the earth has enough resources to satisfy everyone's needs but not everybody's greed. In the Sarvodaya society, every person will be free from greed for acquisition of wealth and will rather follow the principle of simple living and high thinking. Everyone will get an opportunity to earn his livelihood which is subject to variation depending on the individual talent, ability and effort but to establish an egalitarian society the income generated by the people need to be distributed for the greater interest of the society. It is a misconception that Gandhiji was against use of machines rather he insisted that everyone should do some sort of labour at least to earn his daily bread. In 'Young India' Gandhiji remarked that, 'I am aiming at eradication of all machinery but their limitations.' He advocated production by masses as against mass-production. To Gandhiji, there is a world-wide conflict between capital and labour, and the poor envy the rich. If all worked for their bread, distinctions of rank would be obliterated, the rich would still be there but they would deem themselves only trustees of their property and would use it mainly in the public interest. Service is not possible unless it is based on non-violence or Ahimsa and all activities should be centered in Truth.

The characteristics of Sarvodaya are as follows:

1. Sarvodaya believes in welfare of all and universal upliftment.
2. All people will be imbued with spirit of love, fraternity, truth, nonviolence and self sacrifice.
3. Politics will not be instrument of power but an agency of service.
4. There is no room for exploitation, competition, hatred or ill-will.
5. There will be no private property.
6. All individual should do labour and follow the ideal of non-possession.
7. In Sarvodaya Satyagraha is the only weapon to address the issues.
8. Freedom, justice, equality and fraternity are the part and parcel of Sarvodaya.

The Sarvodaya puts emphasis on equality at all spheres. Based on spiritual tolerance, Gandhian economics harps on simplicity, self-sufficiency, decentralization, need-based production, distribution and trusteeship management. The doctrine of trusteeship as propounded by Gandhiji is designed to bring a social and economic order with establishment of justice and equity in the society. His thought on basic education focuses on the development of human personality in an integrated manner which in the long run will prove to be an effective tool for social reconstruction. Gandhiji dreamt of establishing a Sarvodaya Samaj by vesting power at the grassroot level. 'Small is beautiful' - was his economic slogan. He firmly believed that the decentralization of power is the key to establishment of just and equitable society. In social level, all the people irrespective of their caste, creed, religion will enjoy the same status. His motto was to wipe every tear from every eye. He believed in the welfare of all through the principle of Swadeshi.

In the 'Young India' issue of September 10, 1931, Gandhiji remarked that "I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of the



intoxicating drinks and drugs. women will enjoy the same rights as men..... This is the India of my dreams..... I shall be satisfied with nothing less.”

Gandhiji believed in caste-less and class-less Society with welfare of all. To him, Sarvodaya can be put into practice through social upliftment, economic emancipation and moral resurrection.

The dynamics of Sarvodaya is a process that begins with the last and the least in the society. As all the individuals have equal importance in the society, so upliftment of each individual is the necessity. A stanza of Gujarati song touched the heart of Gandhiji very much which became the guiding principle of his life. These few lines extracted from his Autobiography speaks volumes of the importance **self-less service**;

*Every little service tenfold they reward
But the truly noble know all men as one
And return with gladness good for evil done*

The goal of Sarvodaya is the actualization of universal brotherhood. It implies greatest good for all living beings. Through Sarvodaya Gandhiji strives for establishment of a new socio-political-economic order that aims at the integrated welfare of all. He envisioned a society in which virtue, morality and justice are the core ideals. Ishwar Harris, an Ex-Professor and expert on culture and history of India rightly summarizes the Gandhian concept of Sarvodaya in following lines:

“In the social realm it advocates a casteless society, in politics it shares a democratic vision of the power of the people, in economics it promotes the belief that small is beautiful and in religion it asks for tolerance of all faiths. Its final goal is to promote peace for all mankind.”

During post Independence era, Sarvodaya activity was carried further by Vinoba

Bhave. Among other notable personalities involved in this activity were Jaya Prakash Narayan, Dada Dharmadhikari, K.G Mashruwala, Ravishankar Maharaj, Dharendra Mazumdar and Shankarrao Deo. In Odisha, to name a few, the leading personalities who had left no stone unturned for the success of Sarvodaya movement were Gopabandhu Choudhury, Rama Devi, Acharya Harihara, Nabakrushna Choudhury, Malati Devi, Gunanidhi Mohanty, Sarat Chandra Maharana, Annapurna Maharana, Manmohan Choudhury, Sumitra Choudhury, Biswanath Pattnaik, Bhagabat Prasad Nanda, Ratan Das, Shanti Devi, Mohammad Bazi, Biraja Prasad Ray, Nishakar Das and Krushna Mohanty.

For establishment of Sarvodaya society aiming at welfare of all, Gandhiji’s insistence on nurturing communal harmony, abolishing untouchability, promotion of cottage industries & khadi, village industries, fostering adult education, eradication of social evils, prohibition of alcohol, care of leprosy patients, upliftment of women, village sanitation, health & hygiene, emphasis on regional & national language etc was scrupulously followed by the Sarvodaya workers across the country.

To sum up, Sarvodaya is the panacea of all ills that have been eating into the vitals of our society. In the present day context, philosophy of Sarvodaya have far reaching consequences. If Gandhian Sarvodaya is followed in true letter and spirit then the days are not far off when we will find ourselves in a caste-less and class-less society free from all discriminations and inequalities.

Jayanta Kumar Das, Flat No-101, Sudhir Sai, Kiran Residency, Patia, Bhubaneswar-751031



Labour Never Goes Unrewarded

Success Story of a Tribal Girl Samari Muduli Rising from Poverty to Prosperity

Miss Samari Muduli, a 30 Year Old Bhumia Tribal girl from Podabhata Village from Markapalli GP under Malkangiri Block of Malkangiri District has become a beacon of hopes and aspirations for the 100s of young tribal girls across the district. Being one of four daughters of Shri Lakinath Muduli, a farmer, they struggled to meet their daily needs. The family owns only a meagre 1.5 acre land which forced the whole family of 6 to toil hard on field to fulfill their daily needs. With a strong will and determination to rise above the shackles of poverty, Samari was determined to break the shackles of poverty and with a strong will to support her family she scoped out for opportunities available where she came across

schemes of OLM and contacted the BPM, OLM of Malkangiri block. OLM Malkangiri under guidance of DRDA arranged for a tailoring training in Malkangiri RSETI where Samari joined as a trainee. Due to her strong will powers to learn and grow, Samari was able to shine brighter amongst the



Samari with her machine



Samari inspiring other tribal girls

other 30 candidates undergoing training. After completion of the training she received one sewing machine from Sj.Naveen Patnaik, Hon'ble Chief Minister, Odisha in the year 2017. On her own, she started a small tailoring shop with this single machine in her house and started to earn a decent livelihood. This motivated other 10 women of the village and they joined her to form a SHG named Maa Tarini SHG, to take up the tailoring activity. She trained basic techniques of tailoring to other members of the group and guided them to



escape the life of poverty. The poor tribal girl's inquisitiveness to learn more techniques of tailoring and to help others to learn tailoring activity, the group through OLM has approached NABARD for a MEDP on Tailoring & School Dress Making. NABARD supported 30 more members of the group through a 13 day training program on Tailoring and school Dress making through Micro Enterprise Development program (MEDP) in the year 2020.

The young girl is now earning a monthly income of Rs.15000/- to Rs.20,000/- through Apparel making in her village. She is bread earner for her family. The

younger sister with her support is pursuing her Graduation in Malkangiri College. With savings from her income, she has also set up a small Grocery shop in her village and has taken up seasonal procurement



Samari imparting training at her workshop



PD, DRDA handing over 5 Sewing Machines to Samari Muduli

business with help of her elder sister. She has become the role model in her village, GP and District and inspired other unskilled and unemployed youths. She not only motivates other tribal women but providing free of cost training to them also. Till date she has trained more than 60 women members of different groups from adjoining villages. Drawing inspiration from her, other women SHG members have also taken up tailoring/ Apparel activity and around 15 members are now earning handsome amount ranging from Rs.2000 to Rs.15000, their livelihood from it.

Behind the success of this young lady, OLM / ORMAS / Mission Shakti, Malkangiri, and District Administration has played a major role in providing handholding support, capacity building, financial



support etc. OLM, through GPLF has provided a seed capital of Rs.50000/- and Rs.1,00,000 to the Group, which helped the members in taking up the livelihood activities.

During the visit of Shri Subroto Bagchi, Chairman, Odisha Skill Development Authority on 20.01.2021 to Malkangiri, he interacted with her in ITI, Malkangiri. During his interaction, she expressed her desire to help others through training on tailoring and make more tribal women self-sustainable. But due to lack of finance / sewing machines, she could not do it in a full-fledged manner. Seeing her motivation and helping to train and develop others, Chairman, OSDA was impressed and had assisted Rs.50,000/- to purchase 5 new sewing machines. The machines were procured and handed over to her by District Administration, Malkangiri in her village on the eve of Republic Day, 26th January 2021.

With the enthusiasm of the SHG members, and support of OLM/ORMAS/Mission Shakti, Malkangiri, 05 SHGs have now formed a producer group styled as Gurupriya Producers Groups. The Producers Groups (PG) was assisted by ORMAS of Rs.2,04,000/- for further Improvement and Development of the PG. In 2020 the Producer Group received an order from District Administration to supply 1264 Pair of Uniform for Primary school Students (both Boys and Girls) of 9 Govt. Schools in Malkangiri Block.

Samari is determined to take the Producers Groups (PG) to the next level of business and undoubtedly, she will succeed in her endeavor. District Administration is committed to support her and other interested youths like Samari who are willing to skill themselves and grow and achieve a better career and employability.

Samari is now very much obliged to District Administration Malkangiri for all the support extended.



Police : Hope of the Elderly Citizens

(With reference to implementation of Senior Citizens' Security Cell,
Comissionerate Police Bhubaneswar- Cuttack)

Dillip Kumar Sahani

Ageing is a natural process, which inevitably occurs in human life cycle. It is a period of delineation of physical as well as psychological. In India the man who attains the age of 60 years becomes old or in other words senior citizen. The dignity and respect of parents' in Indian society holds with the same regard as God, and their security and care is of utmost importance. But the traditional values and dignity of the elderly men in the joint family has led to the attrition of this principle.

Need of Security Cell

At present many elderly people are either abandoned entirely or have to live alone without adequate medical, social, financial and emotional support. Many face abuse including verbal and physical at the hands of their own families. After becoming elderly man, he feels insecurity, loneliness, feeble, helpless and hopeless even though he has with his own children. But children pretermite their parents-God/Goddess to take care of them. They lose faith on their own blood. Perhaps because of these reasons the Government of Odisha has made rules for the distress and abandoned elderly persons in the family to provide safe secure and healthy atmosphere to live in. The rule is called the "**The Odisha maintenances of parents and Senior**

Citizens Rules, 2009" by virtue of power conferred vide sec 32 of "**The maintenance and Welfare of Senior Citizens Act, 2007.**" The Women and Child Development Department of Government of Odisha has introduced in the state through the Notification on 24th, September 2009. **The Senior Citizens Security Cell** has been implemented vide the Police Circular order No. 374/2018 through the State Police Headquarters Letter No.392/Con dated 18.1.2016.

Objectives

The objectives of the cell is to ensure safety and security of the senior citizen, inculcate a sense of security and confidence in their minds, sensitize local police with respect to the safety concerns of the senior citizens residing in their police station jurisdiction, to help them in their personal problems as far as practicable. The police do guide the senior citizens on appropriate safety and security measures and undertake police verification of all domestic helps.

Implementation of Community Policing

Now the safety and security of senior citizens, is matter of concern for the police. Ultimately the police have chosen the Community Policing as the better way of implementing the



project of the Senior Citizens Security Cell in the district. **Community policing** is generally defined as a law enforcement philosophy that allows officers to continuously operate in the same area in order to create a stronger bond with the citizens living and working in that area. Before starting their work the cell shall identify all the senior citizens from the age group of 60 years and above, staying alone or as a couple but without any other younger (adult) family members or relatives. A register shall be maintained at the cell keeping all details of the senior citizens with clean photograph and telephone number.

Police officers of security cell or from the local police as entrusted shall pay a visit to the senior citizens every week to look into his personal security in the house, to find out verification status of the domestic help and look into complaint/problems, if any. The senior citizens security cell shall leave one register in the residence of each registered senior citizen in which details of visit by the staff of Senior Security Cell (SSC) and Senior Police Officers with date and time of such visit will be recorded. During such visit, the staff of SSC shall ascertain the physical security aspects of the house of the senior citizens. They shall render suitable advice to the concerned Senior Citizens in terms of installing proactive grill fencing, door chains, alarm bell, magic eye, CCTV camera etc. Senior citizens who have employed drivers, domestic servants, watchman, domestic help, and gardeners in their houses should be provided with verification forms meant for domestic employees. In the same manner who has kept tenants shall also be provided with tenant verification form. The said forms shall be filled with in duplicate with full signature and send the same to the SSC. The SSC shall get forms verified by the local police.

Action Plan

The Cell has to make out a plan of action for successful implementation of SSC and deploy its trained officers with a direction to adhere to the procedures strictly. Police has to maintain a update list of senior citizens leaving in their police station jurisdiction. A representative of the police station, as far as possible, with a social worker or volunteer shall in addition, visits them as quickly as possible on receipt of a request of assistance from them. Complain/problems of senior citizens shall be promptly attended to by the local police. One or more volunteers committee(s) shall be formed for each police station which shall ensure regular contact between the senior citizens especially those living by themselves on the one hand and the police and the district administration on the other. The Superintendent of Police shall ensure wide publications in the media and through the police stations at regular intervals the steps taken for the protection of the life and property of senior citizens. Each police station shall maintain separate register containing all important particulars relating to offences committed against senior citizens, in such forms as the State Government may by order specify. The register referred to in clause (vi) shall be kept available for public inspection. The IIC/OIC of each police station shall convene a meeting in each quarter for direct interface with the senior citizens. The police station shall send a monthly report of such crimes to the Superintendent of police by 10th day of every month. List of Dos and do nots to be followed by senior citizens in the interest their safety will be widely publicized. Antecedents of domestic servants and other working for senior citizens shall be promptly verified on the request of such citizens. Community Policing for the security of senior citizens will be undertaken in



conjunction with the citizens living in the neighbourhood. The Superintendent of Police shall submit to the Director General of Police and to the District Magistrate, a monthly report by the 20th of every month, about the status of crime against the senior citizens during the previous month including progress of investigation and prosecution of registered offence and preventive steps taken during the month. And the District Magistrate shall cause report to be placed before the District – Level Co-ordination-cum-Monitoring Committee constituted under rule-22.

A study on the functioning of Senior Citizen Cell, Bhubaneswar -Cuttack

Senior Citizen Security Cell was initially started in 5 Police stations of Bhubaneswar Urban Police district on 12.02.2009. Presently 38 Senior Citizens cells are functioning in the Commissionerate Police out of which 21 Senior Citizens cells in Bhubaneswar UPD and 17 are functional in Cuttack UPD. Altogether, 29195 Senior Citizens up to 19.07.2021 have been registered in the Commissionerate with 16662 in Bhubaneswar UPD and 12533 in Cuttack UPD. One web application for enrolment of Senior Citizens have been launched by Hon'ble Chief Minister of Odisha on 05.01.2018 by which senior citizens desirous of associating with the Police Commissionerate could register themselves online. The senior citizens have been provided with an identity card, Do's and Don'ts booklet, driving sticker and rent verification form etc. ASI/Hav/constables have been designated as Assistant Nodal Officers whose job is to maintain liaison with senior citizens residing within their jurisdiction. Regular interaction is being done with senior citizens at Zonals and UPD level. Interaction with the Senior Citizens was held on 21.10.2021

at KIMS Auditorium, Bhubaneswar. During Covid-19 Pandemic period. One helpline phone number 8093028100 had been extended to senior citizens of Police Commissionerate, BBSR-Cuttack to flag their issues. Senior Citizens of both the cities are being contacted on regular basis by Commissionerate officers to address their security related concerns.

Suggestions-

1. IIC/OIC to prepare a list of Sr. Citizens besides registered Senior Citizens of his PS jurisdiction and insists on registration for better information about their strength.
2. Asst. Nodal officer for the unit/street to leave his/IIC contact number in a conspicuous place of the street/ unit for emergency communication by the Senior Citizens of the area.
3. The Asst. Nodal Officer to keep contact number of all Senior Citizens of his Unit to enquire about his physical security.
4. The IIC /OIC to cause frequent visit to his jurisdiction and make interface with the Senior Citizens to know their problems and create faith on police.
5. Frequent enquiries about the problems of Senior Citizens will create feelings of Ownness in their mind to accept local police as "AMO POLICE"
6. Conduct more and more interface between police and senior citizens at the police station level and to involve Senior Citizens in a problem solving partnership with the police through Community Policing initiatives. This can bridge the gap between them.
7. If the local police keep practice of regular meeting (at least once in a week), crime against



them will be checked and a feeling of security will also be developed in his place of stay.

8. Senior Citizens living alone can increase feelings of vulnerability and anxiety about personal security and security of the home, so possible precautions to be taken by police for the care of their security.

Conclusion

The Commissionerate Police Bhubaneswar and Cuttack have undertaken praise worthy steps in implementing the project work on Senior Citizens Security Cell by adopting principle of Community Policing. It has registered 29195 members of Senior Citizens in both the Cities and they have been issued with Personal Identity Card. The officers of Senior Security Cell are constantly in touch with them. The Cell has organized one interface with the Senior Citizens since Covid Pandemic-19 in 2021 which is highly commendable. But this attempt seems to be inadequate to hear their problems and to create a sense of security in their mind. There is a need to sensitize the Assistant Nodal Officer and Nodal Officer to visit the senior citizens to interface with them to understand their personal problems. Senior Citizens face vulnerability to crime and elder abuse due to their

reduced capability to defend themselves because of old age. It is essential to develop channels for trust, goodwill and cooperation with the elderly men in the society. The senior citizens are the treasure house of problem solving properties accumulated throughout their lifetime in different fields. So they must be taken care of. It is an indisputable fact that the senior citizens are an inseparable part of our community, and we cannot turn a deaf ear to their needs and aspirations. The Commissionerate Police has considerably won over the faith of Senior Citizens of the twin cities and has become the hope of the Senior Citizens.

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Dillip Kumar Sahani, Research Scholar, Utkal University of Culture, Madanpur, Bhubaneswar-752054, Mob. 9437873506.



Ya Devi Sarva Bhuteshu Matru Rupena Sansthitha...

Girija Shankar Das

Maa Durga has arrived on this planet Earth. She is Mahadevi. Scriptures say everything emanates from her. She is the source of Shakti. The beginning and the end.... The whole creation lives in her. During these times we have the good fortune of reading many aspects of Mother Durga. In this post an effort has been made to just introduce some main Shakti Peethas in Odisha.

Cuttack Chandi

Temple : The Cuttack Chandi Temple is an ancient temple dedicated to the Goddess Chandi, the presiding deity of Cuttack, Odisha. The temple is located nearby the banks of the Mahanadi River. It is famous for the annual Durga Puja and Kali Puja festivals. The Durga Puja festivities are prominent in Maa Cuttack Chandi temple which takes place for 16 days starting from dark fortnight of Ashwina Krishna Ashtami till Ashwinashukla navami and Vijaya dashami. The goddess popularly called as Maa Cuttack Chandi, sits and rules on the heart of the ancient city. She has four hands holding Paasha (noose), Ankusha (goad), gestures dispelling fear (Abhaya), and granting boon (Varada). She is



worshipped as Bhuvaneshvari Mahavidya (the queen of universe) by Sevayatas belonging to Utkala Brahmins everyday. Maa Chandi is worshipped in various incarnations of Durga during the puja. In Cuttack, people strongly believe Maa Cuttack Chandi as 'The Living Goddess'.

Tara Tarini Temple:

Tara Tarini on the Kumari hills at the bank of the River Rushikulya near Brahmapur city in Ganjam District Odisha, India is worshipped as the Breast Shrine (Stana Peetha) and manifestations of Adi Shakti. The Tara Tarini Shakti Peetha is one of the oldest pilgrimage centres of the Mother Goddess and is one of four major ancient Tantra Peetha and Shakti Peethas in India.

The shrine is considered as one of the most revered Shakti Peethas & Tantra Peethas and major pilgrimage centres of Shakta (Shaktism) sect of Hinduism. It is believed that the shrine is a Shakti Peetha. Shakti Peethas are holy abodes of Parashakti. This is believed to have originated from the mythological story, of falling of the body parts of the corpse of Sati Devi, when Shiva carried it and wandered. There are



51 Shakti Peethas and 26 Upa Peethas spread across the Indian sub-continent. 51 Shakti Peethas are believed to be representing the 51 letters in Sanskrit alphabet. Sati Devi's breasts are believed to have fallen here in Tara Tarini. The Shakti of the shrine is addressed as Maa Tara Devi.

Biraja Temple: The Biraja Temple, or Girija Kshetra is a historic Hindu temple located in Jajpur (about 125 kilometres (78 miles) north of Bhubaneswar), Odisha, India. The present temple was built during the 13th century. The principal idol is Devi Durga, who is worshipped as Viraja (Girija), and the temple gave Jajpur the nicknames "Viraja Kshetra" and "Biraja Peetha". The Durga idol has two hands (dwibhuja), spearing the chest of Mahishasura with one hand and pulling his tail with the other. One of her feet is on a lion and the other is on Mahishasura's chest. Mahishasura is depicted as a water buffalo. The idol's crown features Ganesha, a crescent moon and a lingam. The temple covers a large area, and has several shrines to Shiva and other deities. According to the Skanda Purana it cleanses pilgrims, and it is called the Viraja or the Birajakshetra. Jaipur is believed to have about one crore of Shiva lingams.

Maa Mangala Temple: Maa Mangala Temple is a Hindu temple in Kakatpur, in the state of Odisha on the eastern coast of India. This is a 15th-century temple and a symbol of the ancient heritage of Kalinga. The temple is built in typical Kalinga style and is a major pilgrimage for devotees of Shakti cult. Pilgrims frequent the temple seeking boons from Maa Mangala. There is a bed made of solid stone on which it is said Maa Mangala rests after touring the entire universe everyday. As if to attest to this, the bed looks worn out in just the same way it would if it were in use for centuries.

Sarala Temple: The Maa Sarala Temple is a Hindu temple in the district of Jagatsinghpur, Odisha, India. The temple is accessible by road from Jagatsinghpur, Cuttack and Paradeep. The nearest airport is Bhubaneswar, which is approximately 80 km, and is well connected by road. The nearest railway station is Cuttack; however, there is a small Passenger Halt at Sarala Road, near Tentulipada. The temple can be reached via Jagatsinghpur, or Tarapur by road, from Cuttack. Maa Sarala is a Hindu goddess who patronizes the cultures of Vaishnav and Shakta. Rarely does one find the use of Vilva Patra and Tulasi patra in any temple, as they are symbols of two distinct divisions of Hindu culture.

Vimala Temple: The Bimala Temple is a Hindu temple dedicated to goddess Vimala (Bimala), located within the Jagannath Temple complex in Puri. It is generally regarded as a Shakti Peetha, among the holiest temples dedicated to the Hindu Goddess.

The temple is located in the south-west corner of the inner enclosure of the Jagannath temple complex and on the western corner of the tower of Jagannath, next to the sacred pond Rohini Kunda. The temple faces east and is built of sandstone and laterite. The temple was renovated around 2005 and is maintained by the Archaeological Survey of India, Bhubaneswar Circle. Though a small shrine in the temple complex, the Vimala temple is important to the Goddess-oriented Shakta and Tantric worshippers, who revere it even more than the main Jagannath shrine. Vimala is considered to be the Tantric consort of Jagannath and a guardian of the temple complex.

Girija Shankar Das, Plot No.3, NICCO Park Road, Kabari Sahi, Nayapalli, Bhubaneswar-751012, Mob.: 9238502724, E-mail : girijashankardas61@gmail.com.



Analysis of the Right to Education in Indian Constitution

Dr. S. Kumar Swami

Introduction

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory (Article 26 of 1948 Universal Declaration of Human Rights). This UN recommendation has been reinforced in the provision of the right of children to free and compulsory education (RTE) Act, 2009. The Indian Constitution in its original enactment made some provisions which are having a great bearing on the functioning of educational system in India. The Constitution makes the following provisions:

Article 29(2)

It says equality of opportunity in educational institutions.

Article 30(1)

It accepts the right of the minorities to establish and administer educational institutions.

Article 45

According to this article “state shall endeavour to provide within a period of ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years.”

Article 46

It provides for special care to the promotion of education and economic interests of the SC, ST and other weaker sections of society.

Article 337

This provides for special provision with respect to educational grants for the benefit of Anglo-Indian community.

Article 350 A

This article relates to facilities for instruction in mother tongue at primary stage.

Article 350 B

It provides for a special offer for linguistic minorities.

Article 351

This article relates to the development and promotion of the Hindi language.

The seventh schedule of the Indian Constitution contains legislative powers under three lists viz: The Union list, the State list and the Concurrent list,

The Union List: This list containing 99 subjects where the following entries are related to education.



Entry 13: It provides educational and cultural relations with foreign countries.

Entry 62: The institutions are known at the commencement of the constitution as National library. The Indian Museum, the Victoria Memorial and Indian war memorial etc. to be declared by law to be an institution of national importance.

Entry 63: The commencement of this constitution as the BHU, AMU and Delhi University etc. declared by parliament by law to be an institution of national importance.

Entry 64: The institution of scientific and technical education declared by law to be institutions of national importance like IITs and IIMs.

Entry 65: Union agencies and institutions for I) Professional, Vocational or Technical training including the training of police officers. II) The promotion of special studies of research. III) Scientific or technical assistance in the investigation of detection of crime.

Entry 66: Co-ordination and determination of standards in the institution of Higher education or research and scientific and technical institutions.

State list: State list consists of 62 entries out of which the following is the entry related to education.

Entry 12: According to this entry all libraries, museums and other similar institutions controlled or financed by the state.

Concurrent list: It comprises 52 entries among them following are related to education.

Entry 20: There are some economic and social plannings for education.

Entry 25: Education including technical education, medical education and universities

subject to provision of entries 63,64,65,66 of list (Union list).

Entry 34: Newspaper, books and printing presses.

Apart of these articles and the different items in the above three lists, there are also some reservations in education in India.

The Constitution was amended to make education a fundamental right, the government of India from 1st April 2010 implemented the law to provide free and compulsory education to all children in age group of 6-14 years.

Provisions of the Act providing many facilities

The 86th amendment of the constitution in Dec. 2002 and its enactment since 1st April 2010 has made free and compulsory education for all children of 6-14 age groups a justifiable fundamental right.

The Act makes it a right of every child to get education. The Act makes it obligatory for the government to ensure that every child gets free elementary education.

That Act mandates that even private educational institutions have to reserve 25 percent seats for children from weaker sections.

The Act says no school can deny admission to a student and all schools need to have trained teachers. In case of schools not having trained teachers, they will have to comply with the provision within three years.

As per the law, the schools need to have certain minimum facilities like adequate teachers, playground and infrastructure.

The government has already prepared model rules which have been circulated to the states for



preparing their own rules for implementation of the Act.

The State Government and local authorities will establish primary schools within walking distance of one Km of the neighborhood. In case of children for class VI to VIII, the school should be within a walking distance of three Km of the neighborhood.

Further the Indian child labour Act on child labour draws line between hazardous and non hazardous child labour and non hazardous child labour is allowed below 14 years. Necessary amendment need to be made to declare that all forms of child labour is hazardous and should be banned.

Suggestions:

1. It should be made mandatory in real terms to make all the deaths, births and marriages registered and monitored by the state. Unfortunately not all the births and deaths are registered in our country. The registrar general of India may be directed to ensure inclusions of all the births, death and migration as well as marriages registered for monitoring their well beings and school enrolment.
2. 6 percent of GDP or 20 percent of government expenditure should be provisioned for education and half of this public spending on education needs to be targeted towards elementary education.
3. To ensure quality of education, regular and trained teacher should be recruited in place of untrained and para teachers. Para teachers recruited so far should be trained and regularized.
4. The existing laws for protection of child rights should be enforced suitably and implemented strictly for total eradication of the

menaces of child labour, child servitude and child trafficking and all the children of age group 0-18 years are enrolled in schools.

5. Provisions should be made in the said legislation for quality education system with measurable indicator so that parents and community can monitor the quality of education.
6. All efforts should be geared to ensure the common schooling system for all the children irrespective of their parent's socio-economic status.
7. All forms of privatizations including the public private partnership or franchise to corporate bodies that leads to profiteering, commoditization and weakening the public education system should be dropped.
8. The awareness through civil society, youth and NGOs has to be made for the weaker section to avail the rights and to accept them as a part of our society. All of us have to accept them with open heart to study our kids' disregard of the fact of their socio economic background.

Conclusion

Therefore, in the concluding remarks it is wished to state that passing an act is not sufficient. The need of hours is to implement and monitor the constitutional provision of the act properly. The consistent monitoring and intention of the political will is a must to make it successful. According to the UNESCO's education for all global monitoring report 2010, about 135 countries have constitutional provisions for free and non-discriminatory education for all. The much awaited right to education (RTE) Act which has been passed by the Parliament of India should play an important role in achieving universal elementary education in India. The success and failure of RTE would largely depend on consistent



political attention. Education which is free of cost up to a certain age must be accessible to all. The right to education is a fundamental right and UNESCO aims at education for all. Through education the child develops his emotional, intellectual and spiritual growth. Otherwise there cannot be a healthy growth of nation. India along with other countries of the world should also put sincere efforts to make this goal a real success.

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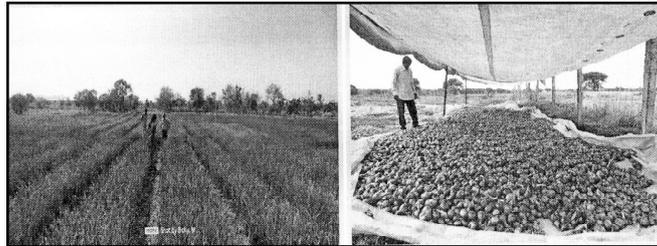
Dr. S. Kumar Swami, Reader in Pol.Sc., Kamala Nehru Women's College, Unit-1, Bhubaneswar, Mob: 9437229238, E-mail : kumar.swami59@gmail.com.

Success Story



**Name of the Farmer-Kuna Naik, Village/GP: Maruduguchha, Block: Tarva
Name of the Supporting Scheme : State Plan(2021-22)**

Success is something everyone strives for to get a good life. Kuna Naik, S/o-Isvar Naik is a new entrant to the farming profession. However, he desires to be a successful person and led him to a progressive farmer in farming "Onion" which acquired an all time high price during last few years. Hence, he made a conscious decision to cultivate Onion in his field in an area of 1 Ha. His countless effort and hard work resulted in bumper yield of onion. He has been assisted under state plan scheme. To facilitate the storage of surplus Onion during off season, a Low cost Onion storage structure (25MT) has been provided to him under MIDH (NHM) 2021-22. Today, he paves path for others to be self-dependent and has become an example being assisted under State Plan for cultivation of Onion.





Historic Hints of Tantric Theories and Goddess's Glimpse

Himanshu Sekhar Bhuyan

'Tantra' was undoubtedly originated from India since time immemorial. It is said somewhere else that the influence of 'tantra' had entered to India from the land of China. On the contrary, it might be said that 'Mahayani Boudha-dharma' rather entered in China after being influenced by 'Hindu-tantra'. Sir John Woodroffe opined in his book 'Sakti and Sakta' P.207, that- 'Indian Tantrism developed in China in the 7th & 8th centuries.' In this context, It is clear that the origin of 'Tantra' had erupted from India, not from China. Afterwards tantric worships were prevalent there in India and as a main topic Tantra was inducted there in India or 'Bharatbarsha.' It's name was 'Chin Samrajya'. That does not mean that it indicates the land of China. It's inherent meaning is very theoretical. It has a symbolic glimpse. Its linguistic theme is an indicator of a type of spiritual practice. Then it might be briefly noted that, the meaning of 'Chin' is *Prachin*, which means – ancient; 'prak'-(a Sanskrit word) or previous. One day it was an excellent exemplar of great extra-ordinary trick of spiritual practice. Roughly speaking, it might be said that it was the theoretical analysis of 'Akala bodhana', particularly a concrete and complete tantric concept.

It is seemed to be the same explanation of *tantra-interpreted 'Chin samrajya'*, which

was spontaneously given vent to by Universal Guru Sri Sri Thakur Nigamananda who had attained the perfection in 'Tantra', 'Jnana', 'Yoga' and 'prema' or 'Bhava-samadhi'. He expressed all of a sudden the *essential theory of tantric practices* before the king of Bastar, late Prafulla Chandra Bhanjdeo. One day in a speech on the occasion of a ceremony of initiation, he disclosed the exceptional truth of Muladhar & Sahasrar's existence on the basis of six subtle chakras (*where position of gods & goddesses indicated*) *tantric-theoretical annotation of 'Chin-samrajya' & 'Akala-bodhana'*. The beginning of a few words delivered by him in this context was noteworthy:- 'I am pleased with the *Mother's worshipping ceremony* of Bastar (Madhyapradesh, now in Chhattisgarh). I knew from its function that it was managed by a suitable tantric method.'

Offering a worship to God or Goddess and the ritual performance — 'Akalabodhana' (*term of a certain subtle tantric theoretical concept*) done that day by a real tantric method was quite different from each other. Now-a-days some external rituals of tantra are performed outwardly. In these external activities, there is no trace of enlightened knowledge in the darkness of mind. A particular perpetual tantric practicing



process is required to dive into the depth of theoretical enlightenment on this path.

This physique or small- universe is divided into three parts like the big universe such as: Outer (sthula), Inner (subtle) & inner most (antahkarana). Demons have constructed 'three puras' (forts) in earth ('bhu'), sky ('vubah') & heaven (swarga) to have a victory over divine potencies. Its real meaning is that—

pure sete iti yah— 'Purusha'

which attains perfection of Tripuratitwa after surpassing three 'puras' or forts by the grace of **Devi Tripurasundari**. Those forts are made of iron in earth, made of silver in sky and made of gold in heaven. The victorious potency needed to defeat these three worlds is lying asleep in the Himalayan cave of muladhar. To awake it from the sleeping stance is the sole practice of 'Akalabodhan'.

She is **Tara** who imparts salvation from the ocean of this mundane world. It is clearly expressed in the mantra of **Tara Devi** that—

... 'AUM tare tattire tare swaha' ...

This mantra is arranged in a little beat different manner in 'Boudha-tantra'. Every sadhak or practitioner of 'Virachar' is Ramachandra, every guru is Vasistha, **every self-power is Sita and every mantra is equal to Tara**. The annotations in this style are mentioned in 'Agama' or tantric scriptures which are given below. In this view the union of Sriram and **Sita** is the essential or mysterious theory of the chain (krama) of Chin. This theory has two centres: 'Muladhar', that like a universe and 'Sahasrara', just like an eternal theory coming out of sky that means ether or super sky. When these two mingle with each other then this small

universe of physique disappears and the **universal-mother** of lively power becomes Siva-oriented. 'Ravana' which means a person, full of senses, whose prime feelings are five senses of knowledge and five senses of karma (action) and in the sphere of action, when all these senses become double-multiplied both inwardly and outwardly, —then he is called 'Ravan'. These types of senses are always *union-aspiring* and enlightened with pleasure. Even it is also mentioned surprisingly in spiritual analysis that the searcher of theoretical knowledge is also the prime opponent of 'Ram'. In this manner all sorts of meaning like 'Narayan's dozing or sleeping on the lap of 'Seshanag' or thousand-headed snake on Siva's head etc. are interpreted many times in different decorum theoretically. At times the deities of highest state like 'Siva' or 'Narayan' are also suggested analytically to be originated from the destruction of the mundane feelings. This sort of expression is substantially said that- 'This is 'Sesha-tattva' or 'Ananta-tattva', which is honoured there equally both in the scriptures of 'yoga' and 'tantra'.

An essay titled 'Akalabodhan' published in 'Aryadarpan', 1364, sal, and a preface of the Odia translation of Swamy Nigamananda's book 'Tantric guru' are best references in this context. The translator and preface writer late Durga Charan Mahanty had discussed this elaborately in this translation. Late Mr. Mahanty was identified as a self-realised saint in the simple name of 'bhai'. He was the secretary and parichalaka of 'Nilachal Saraswata Sangha' for many years founded by Swami Nigamananda and was so strongly settled in self-realisation that he is still regarded as the representative of his omnipresent Guru by the devotees of another interconnected sect.



In the last portion of this discussion, Seshatattva that was Ananta tattva or serpentine power was mentioned as an arising thousand-headed stance in Sahasrar (top subtle conscious state on the spinal cord). To observe it differently this theory of 'Seshatattva' hints at a complete highly meditating union-oriented tantra-yogic joint practice. Among the practices of (madya maschya mansa mudra & maithuna) five M's, this last 'M' - 'Maithuna' or Fifth 'M' is mentioned as 'Seshatattva'.

In this context Lord Siva had described it before Goddess Parvati in '*Mahanirvan Tantra*' that

“Seshatattvam maheshani nirbirjyam prabale kalau Swakiyaa kebalaa jhneyaa sarbadoshabibarjitaa.”⁽⁶¹⁴⁾

Oh ! Goddess ! at the fag end of Kaliyug, the people would be uncontrolled and powerless. It would be a herculean task for them to do any sort of spiritual practice. It would be beyond their endeavour for spiritual practices of five m's in common people's case. This kind of pious practices would be neglected, commented and condemned by the common people. Despite these, out of madya, maschhya, mansa, mudra & maithuna, this last indicated practice ('maithuna'), though impossible for these uncontrolled and imbalanced people of Kaliyug, it would be aspiring and inspiring for the spiritual seekers. Any people having spiritual speculation and sparkled spangled higher thoughts is definitely appropriate for this approved aspiring aspect of practicing. If the practitioner (sadhak) is not hankering after woman except his own spouse in this pious way, then by the by he may progress on his own controlled way of real realized divine path. Of course, the attached people of this Kaliyug would accept one woman as his spouse. There would not be fear of downfall, if a man is really indulged in spiritual practice through the help of a woman. There must be the purity of accepting one woman or man for both practicing partners. Attaining of

perfection would not be possible with the help of any other woman's relationship rather than the own spouse. The practitioner's own house-spouse is free from all sorts of complexes. Because, there is a little chance of occurring the complexities of 'Rupa'. In this way, in many chapters of tantra sastras, the process of practicing through own spouse is being welcomed. Because opposing indication of undisciplined indulgences of incorrect ways of tantra-yogic joint-practices are condemned or commented strictly. After all it is clear from the above discussion that Sri Ramachandra's 'Akalabodhan' remained under the rules of tantric-worshipping. The theoretical interpretation of '**Tripureswari**' is discussed here elaborately.

It might be extolled and exposed in a nut shell in the conclusion that those who at past did not want to enter into the austerities of pious practicing, at last they could take part at least in the last theory (Seshatattva) of five M's. They could follow the tantra-yogic practice through the acceptance of own partner on accordance with the principles of 'Agama'. They could accept only the people of excellent-levelled and highly devotion-motivated or detachment-oriented partners. All selected persons were spiritual practitioners and the Vairavis those who were equivalent to the stature of a devi or goddess like personality had indulged themselves in the divine ways. This kind of acceptance of spiritual partner (vairavi) in the divine way of realization was in vogue in Odisha, Assam & Bengal since many years. On the passage of time all sorts of complexities and hindrances took place in this pure path and by the by this kind of deep-rooted tree of purified, controlled and restricted austerities was axed by the perplexed practitioners or followers.

Himanshu Sekhar Bhuyan, 526, Nageswar Tangi, Vivekananda Marg, Bhubaneswar-2.



Samibruksha : A Historical Analysis

Sarat Chandra Nayak

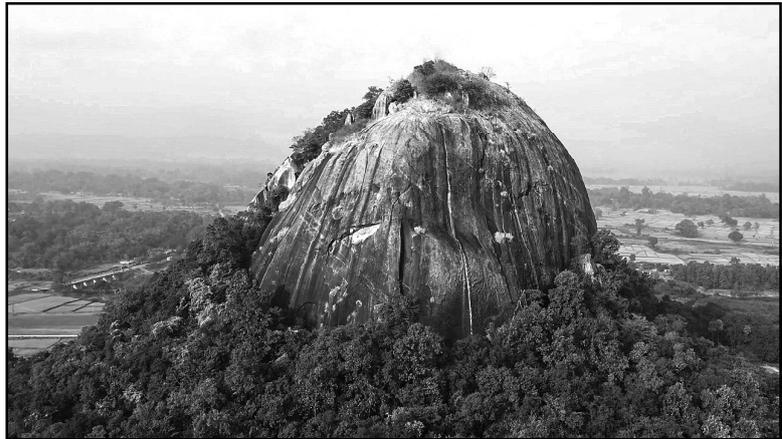
Mayurbhanj is the land of Nature and endless Mythology and mysteries. In recent times Mayurbhanj is the largest district of Odisha but once upon a time Mayurbhanj was a Princely state. If we will study the history of Mayurbhanj thoroughly then the presence of mythological evidences and mysterious stories of EPICS like Mahabharat can easily be found. The evidences of the presence of Shaivite and Buddhist cult are obvious to this land. The mysterious Similipal National Park and its outskirts have preserved unbelievable stories for the future generation.

Mythology is one of the core concepts of Indian culture.

The more you analyse the more you will be attached to the mythological history of this land. We can't leave the important role of Veda, Upanishad, Epics when we analyze this. Always a question comes to mind that what is the difference between visible and invisible ? How important are the epics and religious writings of the sages ? What is the connection between the forests, mountains, rivers, lakes and other visible symbols ? If we establish a relationship between

the religious history and those natural symbols our belief becomes stronger.

Perhaps the story is 5000 years old when Vedavyasa had written the epic Mahabharat,



People of every age group in India are strongly connected to this epic that every bit of this is believed, followed by the people of India. The story Visualises the scene of defeated Yudhisthir in gambling and going for 12 years of banabasa and entering into the Virat kingdom for Agynatabasa for one year along with his four brothers Bhima, Arjuna, Nakula and Sahadeva and their wife Droupadi. This story is written in the Banaparba of Mahabharat. As it was the term



of the Agynatabasa that Pandavas will stay unidentified for one year.

After completing 12 years of Banabasa the crucial phase of Agynatabasa was to be started where their identity shouldn't be revealed to anybody. Pandavas chose the Virat Kingdom which was under the able guidance of Kichaka the brother in law of Maharaja Virat. It was very important for Pandavas to hide their super natural and glowing weapons which could easily open their secret. They didn't get any such place to safely hide those weapons. They prayed Lord Shiva to help them. Pleased of their Prayers Lord Shiv took the shape of a tree which was spread from the Paatala to the sky. Pandavas now entered the Virata kingdom keeping their weapons on the tree roost. As another name of Lord Shiv is "Somo" the tree got the name Samibruksha or Samibriksha.

This place is situated at the river Bank of holy river Kushabhadra under the Kolialarn Grampanchayat in Kaptipada subdivision of undivided Mayurbhanj district. The stone structure of Samibruksha is spread towards the sky as if it stands tall as a witness to the erstwhile Mahabharat Era. The story of Samibruksha is described in the Banaparba of Mahabharat. The description which is found about the stone of Samibruksha in Epic of Mahabharat is Lord Shiv himself. The height of this place is 500 meter and radius is 1000 meters. As per the revenue department it is spread over 18 acres and 12 decimals and the other stone plates which are nearby are spread over 4 acres and 42 decimals. In total it is an area of 22 acres and 54 decimals.

From the ground upto the peak of the mountain there are several caves which preserve the stories of Mahabharat. If one will go towards the south from the west the age old caves and

Shiv ling worshipped by the tribal people can easily be found. On the same way there is a place known as Antabhanga where the stone structure is quite flat and the Devasabha mandapa (another stone structure) is situated there. There are also other places of historical importance such as Bhima anthua, the foot marks of the holy cow Kamadhenu.

There are six statues of Pancha Pandavas and Droupadi. The stone structure above those statues resembles mythological Seshnag and another stone structure is known as Chhaya mandapa or Nrutyashala. In the left side there is the mysterious Virat Shiv ling and Maa Parbati is situated. The Cave which is believed to be the secret place where the Pandavas had kept their weapons known as Girija Gumpha. Another round structure of stone is spread over the main stone structure which is known as Antabhanga but from mythological point of view it is known as the Parbati jyoti of Lord Shiv.

The power of wisdom is believed to be felt here. Whether anyone worship or not but nature continues to worship this place. The holy river of Kushabhadra which originates from the mysterious Similipal cleans the holy feet of Lord Shiv (Samibruksha). The wild flowers shower over the Shiv ling as if it is ordered by the nature. It is not only believed but can be felt if one uses his inner self and sees through the eyes of divine belief. With the Entry of Kaliyuga people may have forgotten the path of divinity, the belief may have decreased and they may try to ride the stone structure (Shiv ling) but nature is always worshipped for its divinity.

Sarat Chandra Nayak, Odia Jagarana Mancha, Baripada, Mayurbhanj, Mob. 8093200731



Similipal of Odisha : Potential and Prospects

Prof. Prafulla Kumar Mohanty

SIMILIPAL: NATURE'S TREASURE

Odisha is, no doubt, proud of an amazing place which is Similipal. This place is situated in Mayurbhanj district which is surrounded by dense jungle with all natural entities of nature such as hills, water falls, rivers, streams, bushes, herbs, shrubs, trees, creepers, orchids, timbers, and almost all varieties of animals of Indian origin. Briefly speaking, this is a lap of floral and faunal diversity or the "nucleus of biodiversity". The most fascinating aspect of this "Biosphere Reserve" is the tiger reserve which is an attraction of tourists, visitors, biologists, scientists, ornithologists, naturalists, philosophers, poets and writers. The nomenclature of the protected area is coined after the dense availability of a typical tree called "Simili".

IMPORTANCE OF SIMILIPAL BIOSPHERE RESERVE

Similipal Biosphere Reserve (abbreviated as SBR) is spectacular because of following reasons (Fig.1).

- (1) Centre of oxygen production by plants and trees.
- (2) Navel of absorption of carbon dioxide (simply environmental purifier or carbon dioxide absorbing tank).
- (3) A natural source of floral growth, development, regeneration and reproduction.
- (4) A congenial platform of faunal habitat and fearless ambience for animals with sound reproduction.
- (5) A hub of the production of the world's best quality tasar silk cocoon production (Modal tasar variety).
- (6) Odisha's thermoregulatory centre to regulate temperature, rainfall and humidity.
- (7) A niche for coexistence of animals and human beings in natural jungle environment where various tribal communities live and allow animals to live without any confrontation and problem. This teaches us harmonious living, respecting nature and significance of natural existence.
- (8) An area of peace, tranquillity and harmony which is the basic aspect of living and life.
- (9) This jungle as such is the hidden treasure of survival and livelihood of tribal communities.
- (10) The protected area is the protector and provider of five basic supporting amenities of life such as (i) Food, (ii) Fodder (forage), (iii) Fuel (energy), (iv) Fibre (clothing) and (v) Fertiliser (Fig.2). There are 5Fs which



are donated by the forest for our use not for abuse or misuse or overuse.

- (11) This forest is natural treasury of six highly essential requirements namely (i) Food, (ii) Oxygen, (iii) Rain (iv) Environment or Ecobalance, (v) Soil and (vi) Trees (Fig. 3).
- (12) The Biosphere Reserve is a place of equilibrium which is self-regulated and self-sustained. The ecological balance is observed among 7F namely (i) Food, (ii) Fodder, (iii) Fuel, (iv) Fibre, (v) Fertilizer, (vi) Flora and (vii) Fauna (Fig. 4).

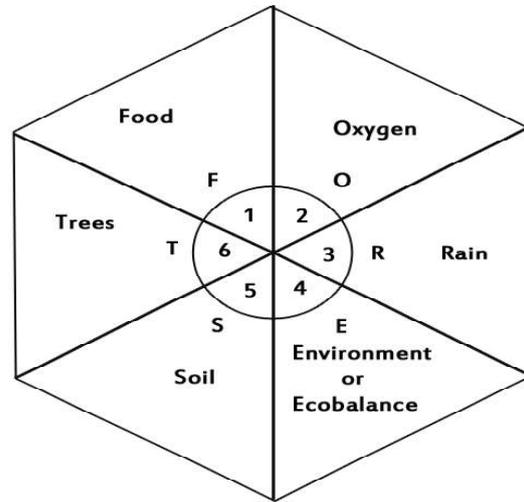


Fig. 3 Similpal forest: richest source of essential requirements of our life.

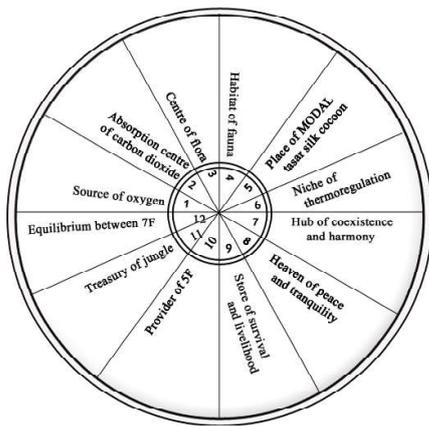


Fig. 1 Importance of Similpal Biosphere Reserve.

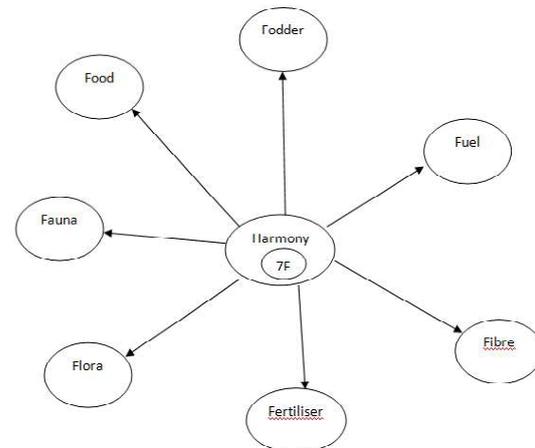


Fig. 4 Similpal: a self-sustained and self-regulated harmonious environment (7F).

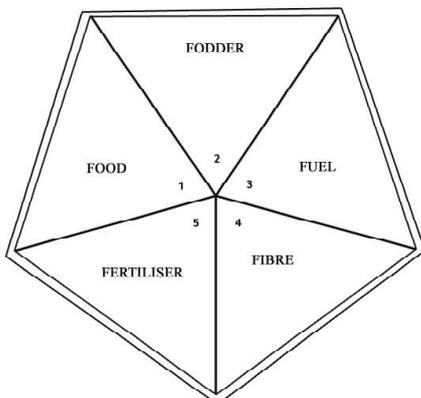


Fig. 2 Similpal: a source of basic amenities of survival.

Similpal is a virgin and vast domain to undertake exhaustive, extensive and intensive research in various fields. The broad areas under which investigation can be undertaken are as follows.

(A) PLANT SCIENCE

- (1) Floral diversity
- (2) Forest produce



- (3) Conservation of flora and forest
- (4) Forest fire, its causes and remedies
- (5) Shifting cultivation and Jhum cultivation
- (6) Orchids
- (7) Economic botany (Roots, fruits, flowers, barks, resin, medicinal value, pharmaceuticals)
- (8) Ethnobotany
- (9) Plant-animal association, correlation and interaction

(B) ANIMAL SCIENCE

- (1) Faunal diversity
- (2) Ecogeography
- (3) Economic zoology on honey, red ants and honey bees
- (4) Tasar silk culture and sustainability
- (5) Microbial diversity
- (6) Soil arthropods, soil microbes, and soil protozoans (pedofauna)
- (7) Human-animal conflict
- (8) Ethnozoology
- (9) Animal-plant interaction
- (10) Ethology of animals
- (11) Interaction of species in ecosystem
- (12) Zoogeography
- (13) Conservation of fauna

(C) ANTHROPOLOGICAL SCIENCE

- (1) Tribal life and forest
- (2) Livelihood of forest inhabitants
- (3) Tribal culture and science

(D) ECONOMICS AND SUSTAINABLE DEVELOPMENT

- (1) Sustainable development
- (2) Socioeconomic status of tribal community
- (3) Traditional knowledge and beliefs of local inhabitants

(E) INTERDISCIPLINARY APPROACH

- (1) Ethnobotany
- (2) Ethnozoology
- (3) Conservation of nature in situ
- (4) Management of natural resources
- (5) Need-based approach instead of greedy
- (6) Environment friendly living
- (7) Coexistence with nature
- (8) Family, life style and upbringing of children

Research and PhDs on the above enlisted topics have been undertaken by various institutions, organisations and investigators which are evidenced from theses and publication by individuals and organisations such as Zoological Survey of India (ZSI), Kolkata, Scheduled Caste and Scheduled Tribe Research and Training Institute (SCST&TI), Bhubaneswar, Odisha and state funded universities of Odisha. To strengthen research on Similipal by engaging local scholars, Maharaja Sriram Chandra Bhanja Deo University (MSCBU) previously known as North Orissa University (NOU), Baripada has taken initiative. A centre namely "Centre for Similipal Studies (CSS)" is established in the year 2005 with an objective to undertake research, analyses and interpretation on all possible aspects of Similipal.



The centre is actively engaged in conducting research, training, workshops, seminars, publication of books, monographs, articles, research papers and proceedings of the symposia and seminars along with consultancy.

These programmes and initiatives have accelerated the gravity of research, extension, protection, conservation and preservation of each aspect of Similipal Biosphere Reserve. Moreover, these activities have prompted to brighten and uplift the socio-economic condition of tribal inhabitants of the protected area who rely exclusively on forest resources for their livelihood.

The remarkable aspect of Similipal is that it is such an area which is the hub of research in almost all disciplines such as science, social science, art, culture, commerce, tradition, economics, traditional knowledge, ethnological aspect, conservation, relation and interaction. Scientific research in various disciplines namely Chemistry, Botany, Zoology, Anthropology, Geology, Geography, Agriculture, Horticulture, Floriculture, Tuber crops, Medicinal plants, Sericulture, Apiculture and Lac culture are the fields to be studied thoroughly and investigated meticulously (Fig. 5). Further, if we analyse the ecosystem and conservation of animal species,



Fig. 5 Similipal: a hub for research in different discipline.

there are five different species namely (i) Priority Species (ii) Keystone species (iii) Indicator species (iv) Flagship species and (v) Umbrella species as to which researches can be undertaken (Fig. 6).

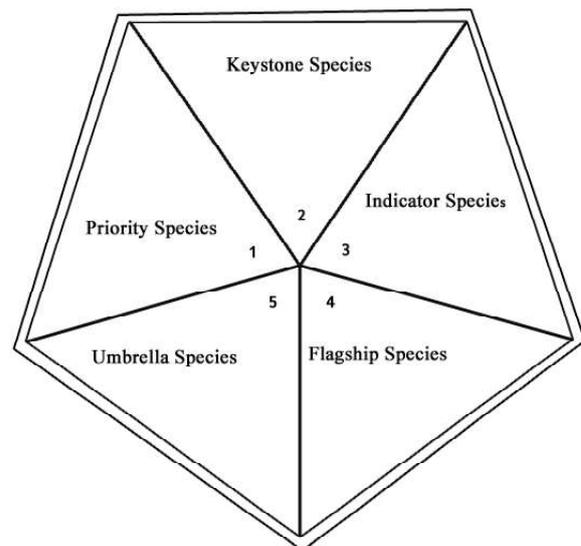


Fig. 6 Types of species according to their role in ecosystem and conservation.

SIMILIPAL AND ITS SUSTAINABILITY

Nature, natural diversity along with biodiversity, its surroundings, cleanliness or purity, harmony and coexistence at Similipal are wonderful. The entire forest ecosystem is perfectly balanced and well-maintained in a natural process. But, various anthropogenic activities and human interference disturb, destroy, degrade and devastate the system and bring out the imbalance. This is experienced almost in all protected areas, forests, national parks, biosphere reserves, sanctuaries, biological parks, as well as zoos. What is desirable and essential today is stringent rules and regulation towards the entry into these areas and ban on unwanted human activities.



If we all plan and implement 4A formula namely (i) Adopt, (ii) Accept, (iii) Accommodate and (iv) Avoid (Fig.7), then forest and its aesthetics can be retained, restored, maintained and sustained.

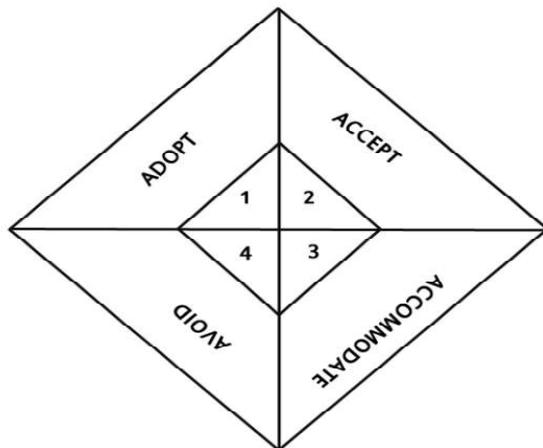


Fig. 7 4A formula for enrichment of our protected areas and biodiversity.

Forests are our hearts and lungs and our natural heart-lung machine of ecosystem. During

health hazard particularly cardiac and pulmonary problems, doctors take the help of heart-lung machine (ventilator) for our survival. Let us protect, preserve and conserve our natural heart-lung environment to save our lives. Forests are our mentor, protector, saver, supporter and regulator.

Let us “SAVE THE FOREST TO BE SAVED BY THE FOREST.”

Prof. Prafulla Kumar Mohanty, Vice Chancellor,
Khallikote University, Brahmapur, Ganjam - 760 001,
Mob : 92385 71378, E-mail : prafulla.mohanty3@gmail.com



Significance of Nimapada in Enriching the Odia Literature

Dr. Pramodini Jena

Before 2000 BC, the Prachi Valley was known throughout the then India, as one of the most developed and prosperous regions. However, the 'Prachi' was not just the name of a river. The entire lower valley of the Ganges and the regions where the rivers Ganduki and Sona flowed were known as "Prachi Desh".¹

Moreover, the Prachi was the only wide river route of the ancient 'Udra Rashtra', which also divided ancient Utkala into two parts. "From pre-historical era the primitive tribes were in search of fertile land to reside permanently and Prachi valley was a 'Chosen Land' at that time".² The Prachi valley civilization is the most ancient civilization of the coastal Odisha. It contributed immensely to the growth and development of the state. It is mentioned in the 'Prachi Mahatmya' that, the river Prachi was the eldest sister of the Ganges, predecessor of the latter by nearly 1000 years. "Nimapada finds its place in the pride and glory of Odisha. Nimapada was situated in the old Antarodha Pragana".³ In 1922 one brass Sasan (brass document) discovered from an ancient and civilized village Chaurashi situated in the Southern Bank of Prachi. After recovering that document Late Narayan Tripathy, in 1928 wrote in journal of Bihar Odisha Historical Society that, "This document belongs to Sibankar Deb, the king of

famous Kara dynasty. It has been described in this document that, Sibankar Deb has donated a Mukam (Part of Kingdom) namely, 'Gurudeb Patak' from his kingdom. The name of the donated village was "Bharuwada" in Antarodha Bisi or Praganna within Southern Toshal. The receiver was Kanyan Gotriya Rigbediya Bhalu Bhatt. Tulasipur & Chaurashi and also the river Prachi situated in the north and east of this praganna".⁴ "After victory of Kalinga Mahapadma Nanda the first ruler of Nanda kingdom dug a channel before three hundred years of Kharabela's fifth year ruling".⁵

There is historical proof that, "Kharabela, the renowned king of ancient Odisha, had his palaces at Tulasipur and Chaurasi"⁶ the two villages which are now under Nimapada block. According to Prof. Beni Madhab Barua, "Kharabela in his fifth year ruling extended the channel which was dug by Mahapadma Nanda upto Nagar through Tanusuli".⁷ It was named as "Prachi" since it was dug eastern facing from beginning.

Nimapada was situated on the Prachi river valley. Nimapada has its pride of place among the developed regions of ancient Odisha, variously known as Utkala, Kalinga and Odra. The location



of many a world famous site around Nimapada has lent its cultural richness and heritage. To the east of Nimapada is the renowned Saktipitha Kakatpur and the Madhavananda Temple of Niali, to the west is Pipili- famous for its appliqué handicraft, to the South is the Black Pagoda Konark- the architectural wonder and Puri- the hallowed land of Lord Jagannath, to the north is Kendubillwa- the sacred birth place of poet Jayadev, the composer of the mellifluous Geetagovinda and Balipatna- the birthplace of Sishu Ananta, the - 16th Century sage and prophet. The Shaiva Peetha, Ekamrakanan, famous for the temple of Sri Lingaraja is also not very far from Nimapada.

The present geographical location of Nimapada shows that this region, which is in the district of Puri, is under delta of the river Mahanadi. It's soil is enriched by the silt of the river. Agriculture and livestock activities have been the main sources of income of the people of this region. The tributaries of Mahanandi like Prachi, Kushabhadra, Bhargabi, Dhanua and Kadua flow in the region, making it one of the greenest coastal areas of the state. Fishing is another occupation of the people here. Quite a good number of people earn their livelihood from trade and commerce.

Situated in the Prachi Valley, Nimapada has a beautiful natural setting. In the distant past, this region, though mostly rural, was very rich and prosperous. The history of Nimapada is closely associated with the history of the river Prachi. The village Kendubillwa on the Prachi has its glorious distinction for the poet Jayadev, who was born here in the Sixteenth Century and composed Geetagovinda, one of the gems of Sanskrit poetry.

Encyclopedia of Britanica says "Toponymy can uncover important historical information about a place, such as the period of the time, the original language of the inhabitants, lasted settlement history and population dispersal. Place name study can also provide religious changes in an area, information about the folklore, institutional and social condition of a place."⁸

It is matter of astonishment from which source the name of Nimapada was derived. "It is every possible that the name of Nimapada was derived from Nimaipada, because a Matha named as Rahas is situated in the north-east corner of Nimapada where the statue of Nityananda and Chaitanya enthroned. The statues are grace living. Hence it is proved that some dispels of Chaitanya arrived here and established the statues. The nick name of Chaitanya is Nimai. It is inferenced that, perhaps from that time the name of this place is Nimaipada. Gradually Nimaipada was shortened as Nimapada."⁹

"In the Village Dictionary, published at Calcutta by the Bengal Secretariat Printing Press in 1886, there was the mention of Nimapada, an outpost under the Pipili police station."¹⁰

In the sixteenth century (1510 A.D) Sri Chaitanya came to Odisha. It is known that this great sage of Vaishnav cult, accompanied by the celebrated Odia devotional poets and prophets like Achyuta, Balaram, Yasobanta, Ray Ramananda, Jagannath and Neetyananda passed through Kendubillwa, Madhav, Kakatpur and Konark to Puri chanting the holy name of Lord Srikrishna and spreading the cult of Vaishnav devotion. Even today one can see places and sites associated with the hallowed memory of Sri Chaitanya. The Patitapaban temple, the Rahasabadi Matha, Gundichabadi, Gopinath



temple, the Dolavedi and the Chandan Pokhari are some of the relics that remind us of Sri Chaitanya's memories at Nimapada. Evidently Nimapada was then a great meeting place of the followers of Sri Chaitanya Mahaprabhu.

Thus, way back in the nineteenth century, Nimapada was one of the recognized villages of the Bengal presidency. In the contemporary times, Nimapada has its distinction as a developed region in the map of Odisha. Nimapada is also an assembly constituency of Odisha, stretching nearly 30Kms to the East-West and 25Kms to the North-South. Nimapada Assembly constituency comprises the Nimapada Notified Area Council, the Nimapada Block and half of the Gop Block under Puri district.

Konark, the 'Black Pagoda', has a distinct place in the cultural, archaeological, architectural, socio-religious and literary history of Odisha. The Konark region is the most prominent part of the revenue administration of Nimapada. 'Bayalishibati', a village near Nimapada is known to be the native place of Bisu Moharana, the Chief architect of Konark temple and his descendants. The Somanath Temple at village Bishnupur in the Kushabhadra river bank adjacent to Nimapada was built in the 12th century. As mentioned earlier, Nimapada was one of the most developed areas in the Prachi valley. Most of the distinguished royal dynasties of ancient Odisha and India, namely Chedi, Aira, Bhaumakar, Satabahan, Gupta, Mathar, Bigraha, Soma, Ganga and Surya had ruled over the regions in the Prachi Valley and the earliest dynastic rule can be traced back to 2000BC. The relics and monuments like mathas, temples, forts etc. of these dynasties are found scattered at different places in and around Nimapada. The people of Kubera Caste of Nimapada were famous for their marine and river

route trade and commerce activities. The Dandipur village near Nimapada was established (912-923) by Dandi Mahadevi, one of the most powerful women rulers of Odisha. The primitive villa tribes were among the earliest settlers at Nimapada, which is known from the many place names like Villisasana, Villigrama, Villideuli etc. The villas were once the powerful rulers of this region, as is evidenced by history.

Nimapada's contributions in the socio-religious, cultural, economic and political realms of Odisha have been outstanding. It is known as the land of the freedom fighters. Gandhiji's call during the freedom struggle motivated and inspired a number of men and women of Nimapada. Jagabandhu Singh of Bhubanapur of Nimapada was an eminent freedom fighter and a friend of Pandit Gopabandhu Das. Sri Singh was a historian, a researcher, a lawyer of high order. The other notable freedom fighters of Nimapada were Banamali Das, Communist leader and former M.L.A. Mohan Das, Gokul Mohan Ray Chudamani, Alekh Patra, former Parliamentarian Padmacharan Samantsinghar, Daitari Mohanty, Gangadhar Mohanty, Neelamani Das, Baikunthnath Senapati, Lokanath Senapati, Purnachandra Sahoo and Narahari Sahoo a host of other less known personalities. The Sahid Stamba (Martyrs's Pillar) is a reminder of the great sacrifice of Sri Uttachav Mallik and other freedom fighters. The Ashram Memorial (Keuta Tota) at Hansapada village brings to memory of Nimapada's great role in facilitating people's fight against the British. At recently, Bhavani Charan Pattanaik, one of the foremost freedom fighters and a former member of the Rajya Sabha, was the President of the All Odisha Freedom Fighters Association fell his death also belongs to Nimapada. All these sacrifices of the people who



joined the freedom struggle have brought much glory to Nimapada.

Dr. Mayadhar Mansingh in the year 1934-35 was served in Nimapada High school for 2 years as a teacher and was staying with his wife Hemalata which was narrated and acknowledged about the favourable environment for his lifelong literary journey. "My whole little personality is only branches of that seed sown in Nimapada."¹¹

Nimapada's contributions to the Odia literature need special mention. It is no exaggeration to say that Nimapada has been the playing ground of the Muse, the chosen land of Goddess Saraswati. Poets and prophets, storytellers and novelists, historians and researchers, and academics of Nimapada have enriched Odia literature, culture and arts immeasurably.

The most illustrious poets, litterateurs and creative writers of Nimapada were Santha Balarama Das, the 16th Century poet, one among the celebrated "Panchasakha", Santha Arta Das of the later part of the 18th Century poet, freedom fighter, lawyer, essayist and historian Jagabandhu Singh, playwright and essayist Pandit Mrutyunjaya Rath, historian Dr. Shyama Sundar Tripathy, Lokaratna, Dr. Kunjabihari Dash, critic and researcher Dr. Janakiballav Mohanty (Bharadwaja), Vidyabinod Madhusudan Das and Baba Madhusudan Das. Apart from these renowned men of letters, a host of other literatures of this region have equally enriched Odia literature. They are former Vice-President of Odisha Lalit Kala Academy Gopal Kanungo, Parichalak of Sri Nigamananda Ashram, Biratunga Durga Charan Mohanty, Former Excise Minister & Writer Gobind Chandra Seth, actor and writer Bhima Singh and Durlav Singh, eminent

educationist and prolific writer Prof. (Dr.) Jagannath Mohanty, Laxmidhar Mohanty, Ramaprasad Mohanty, poet Kunjabihari Ray, Prof. (Dr.) Manmohan Mohanty, eminent teacher and writer Udayanath Tripathy, Balam Mishra, Srinibash Acharya, eminent lawyer and poet Jateswar Patra, Soubhagini Mishra, Dr. Kunjabihari Mohanty, Manamohan Das, poet and Odisha Sahitya Academy member Bahadur Patsani, eminent educationist and writer Prof. (Dr.) Shantanu Kumar Swain, Purna Chandra Tripathy, writer Laxmidhar Sahoo, writer and researcher Hadibandhu Biswal, poet Sampad Nayak and poet Ipsita Sadangi.

The journals and magazines published by various cultural organizations and educational institutions of Nimapada have contributed much to the enrichment of the literary atmosphere of Odisha. The Nimapada Mahotsab (festival), the Nimapada Book Fair, the Nimapada Sanskrutika Parishad, the Nimapada Sahitya Sansad are among the most notable literary and culturally active organizations of the area. The Prachi Bartabaha, the Khatikhia and Ajiparyanta Saptahiki which were once published from Nimapada, have not been in circulation now, but some other journals, magazines and newsletters like Om Gurubani, Shishu Kalika, Asha, Satya Khabar, Neetyasandesh, Nimapadapatra and Kalama Muna are still in vogue. When we consider the medieval literature of Odisha, we are bound to be astonished by the contributions of Balaram Das and Arta Das, the two celebrated sage poets of the 16th and the 18th Centuries respectively.

The contribution of **Santha Balaram Das**, one among the celebrated poet of Panchasakha of 16th century to ancient Odia literature is incomparable. According to researcher



Dr. Krushna Charan Sahu, he might be born at “Erabang”¹² in “1473”¹³ AD & died at “Jamara”¹⁴ in “1558”¹⁵ in village Begunia near Erabang, (where Balaram's graveyard situated) both the places under the Nimapada revenue administration. So many published and unpublished books of Balaram have come to the limelight. 'Jagamohan Ramayan' a translation of 'Valmiki Ramayan' rather an original work in which he created a new ideology for Odia nation by establishing Ram and Jagannath are one and same person.”¹⁶ ‘Laxmi Puran’ a very popular book in which quarrel between Sri Jagannath and Laxmi and also Odia life style are narrated. “Guptageeta” consists of eight chapters about Brahmajnana (Supreme Knowledge). “Amarkosha Geeta” consists of ten chapters in which he narrated the creation of universe. ‘Bedantasara Geeta’ consists of thirty six chapters which is also full of facts of Supreme knowledge. The glory of Shri Jagannath is narrated in “Bata Abakash”. The critical stanza of Jagannath Das’s Bhagabat are analysed in ‘Brahmanda Bhugola’ (Universe geography). The worship of devotees are narrated in “Bhaba Samudra”. Besides these Balaram’s write-up seen in some other books. “Those are ‘Karnadana’, ‘Pralayageeta’ Prose, ‘Hanuman Chautisha’, ‘Chha Chaupadi’ ‘Bramhakundali’, ‘Uddhabageeta’, ‘Baramasi Gita’, ‘Brundaban Parikrama’ and some short poems.”¹⁷

The contribution of **Santha Arta Das** has largely created rays of hope in ancient Odia poem. Dr. Kailash Chandra Das, the researcher of Arta Das literature opined “the birth of Arta Dash in 19th century”¹⁸ but according to Dr. Harekrushna Mahtab and Dr. Janaki Ballav Mohanty (Bharadwaj) “the birth of Santh Arta Das dated to the last part of 18th century”^{19a&b}. “He took

birth in Pada Guatira (Bamadeipur) under Nimapada Police Station of Puri District.”^{20a&b}

He was pioneer of Odia Vaishnaism. His literary work may be divided into five parts. 1- Purana, 2- Malika, 3- Chautisha, 4- Tatwashrayee Geetika, 5- Bhakti Geetika. He has written two theoretical purana such as Keshara Purana & Alekha Purana. Keshara Purana is divided into thirteen chapter & written in Nabakshari chhanda. The importance of Puri with God & Goddess have been reflected in it. He has written so many Malikas and Chautishas such as Baula Chautisha, Alekha Chautisha, Dandadhua Lakhana Chautisha etc. In Tatwashrayee creation he has written so many Bhajan, Janana, Smruti Bandana. His bhajana are Aahe Ramhari, Patitapaban, Bhaja Gadibrahma, Bhaja Nilagiri Basi, Sundar Deuli etc. The religious, social & economic structure of 19th century reflected in his creation.

Eminent freedom fighter, social worker, lawyer, politician and writer **Jagabandhu Singh** was born in Bhubanpur village under Nimapada town of Puri district on 15th February 1876 and died in 16th May 1948. His contribution to Odia literature is immortal. His so many write ups basing upon essay, criticism, biography, translation, devotional song, Purana & history have been published. ‘Prachina Utkal’ is an unique work of Jagabandhu. About this book eminent critic Surendra Mohanty has written “Prachina Utkala is an unique book in Odia. Rightly it is the documentary history of Odia culture”²¹. ‘Prabandha Sara’ a collection of seventeen essays in which varieties of historical, social, research oriented essays have been published. To his repute Biography of Srikrishna, first part of Bhakti Geetika consisting 120 devotional poems, ‘Geetarahasya’ a translation of Bal Gangadhar Tilak’s write-up, ‘Jyotisharnab’, ‘Kirtan



Rasamruta', 'Bharat Charitamruta', 'Gruha Lakshmi' etc are his main creation.

Pandit Mrutyunjaya Rath was born at Daskshina Radasa under Nimapada Police Station on 14th May 1882 and died in 10th April 1924. The literary achievement of Mrutyunjay is overwhelming. He excelled in writing in essay, criticism, story, poem, novel, translation, original poem etc. To his good luck he got the assistance of two legendary personalities Madhusudan Rao & Radhanath Ray. "Moreover Mrutyunjay's friendship with Shasi Bhusan Ray the eminent literator of that time was very fruitful."²² His 'Naraj' is a description book. Professor Gopal Chandra Mishra of natural scenario as well as historical & geographical facts of Odisha and its originality and creativity is very high."²³ He is well known in modern Odia literature as the writer of "Sarala Charita" in which he scientifically analysed the autobiography of Adikabi Sarala Das. His criticism published in the then famous literary magazines attracted a number of readers. Regularly he has published so many articles related to ancient fact, history, literary criticism & linguistic theory. "Really he was a dedicated servant in literary world."²⁴ To his repute he translated two drama "Bikramorbasi" and "Mudrarakshasa" from Sanskrit. In 'Naridarpan' he narrated the biography of eminent women. Description of nature reflects in his poems. His last creation was biography of Karmajogi Gouri Sankar Ray.

Lokaratna Kunjabihari Dash was borned at Rench Sasan under Nimapada Police Station in 7th March 1914 and died on 14th March 1994. Odia literature is enriched with the touch of Kunjabihari's pen. He established himself by writing in all the branches of Odia literature. In his M.A Examination Pandit Nilakantha Das gave 75 marks out of 100 to Kunjabihari and told "how

a lotus bloomed in the cow dung pond of Rench Sasan".²⁵

His poems -Chhinna Masta, Pravati Kalakalloed, Beerashee, Nabamalika, Se Eka Lomasha Nilahata, Aparahna Ketoti Swara, Poetry –Duduma, Bagra, Kankalara Luha, Mati o Lathi, dance drama –Pashana Charane Rakta, Charanika, child poetry- khela Sathi, Tak Damdama Dam, Kunimuni, Tumara Amara Lal Paincha, Loka Gita Sanchyan-Palli Giti Sanchayan-1st & 2nd, Palli Puspa, Palli Jharana, travelogues –Lanka Yatri, Mo swapnara Kashmir, Path o Pathika, Americaru Europe Africa, Dura digantara Akash, Punascha America, novel- Masani Tulasi, Manima Sunima heu, Ki katha? Kalikata, Gramayana, essays- Samalochana, Sahityika, Sahitya : Eak Aloka Alokana, Sahitya O Samalochana, Bichitra, Short story- Hasekandra gapa, biography –Jibana Charita, Jibanayana. He was awarded Kendra Sahitya Academy award in 1979 for his autobiography- Mo Kahani. Really his autobiography is unique in Odia literature ! Loka galpa- katham kahun, 1st and 2nd, Research theory –Odia Lokagita O Loka Kahani, English book-Folklore of Odisha. Edition- Adhunik Odia Sahityara Bhumi O Bhumika, Kuntala Kumari Granthabali, Baikunthanath Granthabali, Translation -Pruthibira Shrestha Gaunli Galpa, Judi o Laxmi, Baidika Jati Mala, Fantasy- Srimanta, Loka Bani o Loka Galpa Sanchayan 6 volume. How huge & great creation he had !

Rama Prasad Mohanty was born on 5th November 1924 at Kantilo under Nimapada Police Station and died in 21st December 2012. Eminent freedom fighter Mr Mohanty mainly was a writer on child literature. He has edited largely circulated & most popular children magazine



“Shishulekha” published by Govt. of Odisha for more than 10 years. After that he edited another popular child magazine “Meenabazar” in which he was well known as ‘Jahuri Bhai.’ He was awarded “Odisha Sahitya Academy” award in 1991. His contribution to children's literature are in shape of stories -Kiniba kie- bhiniba kie, Gapa Kahuthibi Mun Tu Maruthibu Hun, Parira nama Suryamukhi, Katha o Kahani, Chora Mundare Ganthili, Dash Sate Satara, Ota Baharichi Buli, Bajare Baja, Baroti Deshara Teroti Katha, poems – Ajaba Karabara, Duniara Shishugita, Lulu Amara Paribara, Kabita Kahuchi Gapa, Baunsa Gachhare Chadhichi Hati, Pilanka Bapu etc child novels- Kukura Nanti Bijuli, Desha Premi Kaidira Kahani, Chitra Pahali, Akha Dhouthiba Guna Gauthiba etc, translated books – Sweta Sarasa, Asa Jiba Dekhi Chidiakhana, Tiar Ruha. All these are only child oriented writings.

Janaki Ballav Mohanty (Bhardwaj) was born on 14th June 1925 at Dagarasahi under Nimapada Police Station and died in 16th December 1999. He is an admirable voice in Odia literature. He also enriched Odia literature by writing in all most all the branches. Some of his Poem & poetry are Tirjyak, Chhayapath, Chhotaru Bada, Bichitra Barna, Shesalipi. Mainly he is a poet but his contribution to Odia essays and Criticisms are noteworthy. Those are Adhunika Odia Sahitya, Odia Gitikabya, Adhunika Bharatiya Sahitya, Odia Sahitya Parikrama, Shrushti O Samiksha, Dibya–Adibya, Saraswata Sourava, Kala o Kalakar, Odia Chhandara Parichaya, Kabi Abhimanyu, Brajanath Badajena, Nabajugara Kabi o Kalakara, Kabyadhara, an Approach to Odia Literature etc are milestone in Odia literature. His contribution to enrich the child literature is also immortal. Those are Desa Bidesha Kahani,

Sedeshara Galpa, Kahani Sangraha, Bharatara Gramya Galpa, Dariaparira Kahani, Odiara Gramyagalpa, Bharatara Gaunli Galpa, Bharatara Lokagalpa, Ama Gaunligalpa etc. Among his biography Leo Tolstoy, Saraswata Gaurab 1st & 2nd part are significant. He was creator of five translated books; those are-Katha o Kathakar, Desh Bideshara Galpa, Dura Jagatara Katha & Kumaran Asan. Besides these he has translated poems which were published in journals and magazines but not in the form of book. In travelogue he has Raktimanagari Jaypore & Dakhina Bharatara Bhuswarga. “Besides these he has taken a lot of pain to collect & edit Odia Bhakti Kabita, Baishnab padabali, Chautisha Sankalan, Artadasanka Bhajanmalika, Jadumani Geetabali, Krushna Mohan Granthabali etc.” He will be remembered forever for his patience and devotion for collection and editing of ancient Odia poetry.”²⁶

The literature and ways of life constitute the history, culture and heritage of a region. The rich literary heritage of Nimapada owes much to its rich culture and tradition, and its glorious past. Every genre of Odia literature has certainly been enriched by the eminent men of letters of Nimapada. When we write the history of Odia literature, we must take into account the contributions of the litterateurs hailing from the hallowed land of Nimapada.

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Dr. Pramodini Jena, Asst. Professor & H.O.D, Dept. of Comparative Tribal Language & Literature, KISS (Deemed) to be University, Bhubaneswar-24, Mob-9861257099.



Dengue Treatment in Ayurveda

Dr. Dinabandhu Moharana

Ayurveda has developed effective medications in recent years. People show eagerness for dependence on Ayurveda. The treatment of Dengue can effectively be made using Ayurveda medicines, herbal leaves, roots etc. There has been extensive research on Ayurveda how to scientifically use it in curing diseases. Ayurveda can reduce the spread of Dengue providing effective treatment. Since Dengue is spread during rainy season, focus should be given on how to deal with seasonal diseases and Fever with Ayurvedic medication. Rainy season raises risk of vector-borne diseases and Dengue cases often see a peak between July and November. As many parts of the country are receiving heavy rains, the month of July has already seen a surge in the cases of this deadly mosquito-borne disease. Considering Ayurveda emphasises on prevention and holistic wellness, it has many herbs that help improve one's immunity and aid in Dosha balance to prevent against dengue.

“According to Ayurveda, Dengue Fever may be understood as a variety of Vishama Jwara, where the fluctuation in temperature is the characteristic feature. It shows the predominance of Vata and Pitta aggravation and the methods that involve curbing these entities. Thus, it is vital to prevent this ever-spreading communicable

disease by using the authentic methods mentioned in Ayurveda.

Ayurveda practitioners suggest a set of herbs that help improve the immunity, reduce high fever, and associated symptoms of body ache, reduction of platelet count, and fatigue.

The common Giloy or *Tinospora cordifolia* is one perfect Ayurvedic herb that helps to reduce both Vata and Pitta, the key causative factors of Dengue fever. Guduchi helps with both the prevention and treatment of dengue-affected individuals.

During the severe monsoon season, Guduchi-infused water may be consumed as a preventive method. The same can also help to reduce the symptoms during an episode of Dengue fever. In Kerala, Guduchi is known as Amruth, because of its rejuvenating properties.

Andrographis paniculata is one herb in particular that helps balance all the three doshas. It has an astringent metabolic end effect with a hot potency that reduces the prevalence of Vata and Pitta in particular. It also can enhance the factor of Ojas or the quantum of immunity, preventing the disease.

Herbal fumigation can be done using Neem (*Azadirachta indica*), Kalamegha



(*Andrographis paniculata*), Haridra (*Curcuma longa*), and Ushira (*Vetivera zeylanoides*) to prevent Dengue. These help to create a perfectly neutral environment that resists the virus from propagation and repels mosquitoes. The indirect inhalation of these fumes is also a passive method of prevention, as it triggers immunity.

In this Ayurvedic treatment protocol for fever, the ancient text *Sahasrayogam* advocates the use of a combination of 7 herbs - Pathya (*Terminalia chebula*), Aksha (*Terminalia belerica*), Amla (*Emblica officinalis*), Kalamegha (*Andrographis paniculata*), Turmeric (*Curcuma longa*), Neem (*Azadirachta indica*) and Guduchi (*Tinospora cordifolia*). One can add 30 ml Pathyashadangam Kwath in 200ml boiled water and drink this from time to time to relieve Fever.

A simple paste made with sandalwood and rosewater can be used to apply topically for temporary relief from Dengue fever rashes. Although it is advised to consider the advice from Ayurvedic health care practitioner before considering this as a treatment method.

Besides these therapies, one should take precautions such as: Hygienic water storage techniques and correct disposal of solid waste, consuming boiled water, putting a cover on the containers, removing old water from pots and balconies to prevent mosquito breeding, sleeping with a mosquito net.

The best advice for patients who are recovering from Dengue is to take ample rest. Diet has a big role to play during Dengue recovery. People are often advised to eat small and frequent meals. Fluid intake should be increased. One should have coconut water and add a lot of fruits in one's diet. One should avoid spicy and fried food while one is recovering. Add Multivitamins

supplement to boost one's energy levels. It will help to strengthen one's immune system and stamina.

Amidst an alarming increase of Dengue patients across the country, it is important to strengthen one's immunity while taking adequate precautions. Dengue, an infamous flu-like disease caused by the female mosquitoes of the *Aedes aegypti* species affects millions every year. Common symptoms of Dengue include high fever, headache, muscle pain, pain behind the eyes, severe body ache, backache, rashes, and nausea.

Ayurveda describes Dengue as 'Sannipataja Jwara', also referred to as fever caused by imbalance of the three Doshas. During Dengue, Pitta and Kapha dosha in the body gets Vata dosha. There is no specific treatment for Dengue in Western medication. Doctors' main goal is to keep the body hydrated. While in Ayurveda, the treatment aims to increase the immunity of the individual with Ayurvedic herbs that help maintain the body temperature and increase the platelet count as in Dengue, fall in the platelet counts is dangerous.

In the case of Dengue, prevention is certainly better than cure as there's no effective vaccine against Dengue. However, Ayurveda, the 5000-year-old science of natural healing offers effective remedies to help control and manage the symptoms of Dengue.

Giloy: During an attack of Dengue, it is very important to strengthen the immunity system and maintain good metabolism. Giloy, a well-known immunity booster, helps in maintaining the metabolic rate, improving the immune system, and increasing the platelet count. A herbal drink can be made by boiling two small stems of this magical herb in a glass of water until half a glass of water



remains. Drink this Giloy infused water twice a day.

Papaya Leaf : As the need of the hour is to increase the platelet count, Ayurveda strongly prescribes papaya leaves. Papaya leaves can not only help increase the platelet count but also helps relieve tiredness, nausea, and stomach problems. One can prepare papaya leaf juice by crushing them and extracting the juice. Drinking a small quantity of papaya leaf juice twice a day can offer great results.



Fenugreek Seeds : Fenugreek seeds help balance the aggravated doshas and reduce aggravated Doshas and reduce inflammation. So, drinking herbal tea made from fenugreek seeds helps in reducing fever, inflammation and improves immunity. One can also soak some fenugreek seeds in a glass of water overnight and drink it twice a day.



Neem: Neem has been long revered for properties and is recommended for the treatment of numerous ailments. Neem leaves in Dengue increase the platelet count, remove the toxins from the body, and strengthen the immune system. One can prepare a herbal brew by steeping 3-4 neem leaves in a glass of water and drinking the brew throughout the day.



Oranges and Sweet Lime are rich in Vitamin C and antioxidants which help in building immunity. Drinking orange or sweet lime juice is an elixir for a Dengue patient. It helps keep the body hydrated, increases urination thereby releasing toxins from the body. Vitamin C in oranges promotes antibodies that help fight Dengue fever.

In most cases, Dengue fever is not fatal, however, not following proper medication can aggravate it rapidly. Therefore, if one notices any symptoms of Dengue, should get tested immediately and consult a doctor. If tested positive for Dengue, one should keep a constant check on one's platelet levels, and follow Ayurvedic remedies to effectively manage symptoms.

Dr. Dinabandhu Moharana, Odisha Ayurveda Seva Sadana, 111, Municipality Market Complex, OMP Square, Cuttack-3, E-mail : dr.dinabandhumoharana@gmail.com, Mob- 9437043103.



Goddess Durga, the Mother

Pradipta Kishore Panda

Omm Jayanti, Mangala, Kali, Bhadrakali, Kapalini, Durga, Kshama, Shiva, Dhatri, Swaha, Swadha Namastute.

O mother goddess, you are "Jayanti" because you are the best and victorious; "Mangala", because you do good to your devotees by granting salvation to them: you in your incarnation of "Kali", swallow the whole universe at the time of holocaust (Pralaya, total destruction of the life forms); you are called auspicious "Bhadrakali" as you bestow pleasure to all your followers: you are known as "Kapalini" as you hold skull in your hand and wear a garland of human heads in your neck; you are "Durga" as you had saved gods and goddesses from durgati (misfortune) when demon Mahishasur conquered the heaven and caused misfortune to them; you are named "Kshama" because you are the one who holds a merciful heart of a mother that pardons our sins; we call you "Shiva" as you do welfare to the whole creation; you are "Dhatri" as you holds all



illusions (Maya) in you; you are "Swaha", as you accepts all offerings of sacrifices (Yagna) on behalf of the Gods and Goddesses; you are "Swadha" as you accepts our offerings and deliver them to our ancestors. The way a mother is always affectionate towards all her children, becomes bold and furious against any one who disturb the harmony of the household and intends to hurt or harm her beloved children, mother goddess Durga

is like that in the hymn above. I bow my head at your pious feet Maa Durga, with utmost respect and love.

The king of Maheswatipura was a demon named Surambha who died fighting with the Gods. After his death his two sons Karambha and Rambha began penance to take revenge from the Gods. Indra, the king of gods in the disguise of a crocodile killed Karambha, when he got into a pond to take bath. Rambha began deep penance to appease Agni, the god of fire. Agni became pleased with the devotion of Rambha, appeared before him and



ask him to take a boon. He wished to have a powerful son who can defeat the gods and become glorious. Agni gave that boon as per his request. When Rambha died in his clash with demon Kapila, his wife sacrificed herself in his funeral pyre. Now how would the boon of Agni be fruitful? While dying Rambha's wife gave birth to Mahishasur, a buffalo-headed demon and Raktavirjya. Blood was dripping down continuously from all over body of Raktavirjya when he born. After some days both brothers reached sage Bhrgu's hermitage and became his disciple. As per Bhrgu's advice Mahishasur did hard penance to please Brahma. Being pleased with his devotion Brahma appeared before him and asked him to claim a boon. Mahishasur wished he wants to become immortal. Brahma informed him that no one on the earth can be immortal, so he can't gift that boon. Mahishasur demanded that he won't die on land, water body, fire or air; he won't be killed with any weapon. Now Brahma agreed and gave that boon to him, but warned that he would lose his strength and die when he would be fighting with a naked woman. Raktavirjya with his penance pleased Agni and got a boon that every drop of his blood falling on the earth will give birth to thousands of Raktavirjyas like him. Being powerful both brothers began conquering states after states and befriend demons. Day in and day out their strength increased as they got Chanda-Munda, Dhumralochana, Sumbha-Nishumbha, Chamara-Betala and the like mighty demons as their associates and lieutenants. After conquering or befriend with all the kings of the earth Mahishasur attacked the heaven, defeated and dethroned Indra, drove away the gods and goddesses from the heaven and made Sumbha-Nishumbha the new rulers there. After being defeated, insulted, humiliated and thrown out of

their domain gods and goddesses reached Vishnu, the nurturer of the universe. When lord Vishnu heard that a woman will cause the death of Mahishasur, then he advised Gods and Goddesses to go to Meru mountain and pray to the Adishakti, the power that works behind every actions of the creation. At Meru mountain all of them sit down on a round formation and began praying Adishakti to appear and rescue them from the miserable condition. Their anger gave birth to a huge fire and from that appeared a woman, having ten hands, reddish eyes and a frightful face. As she appeared at the time of durgati (misery) of the Gods and Goddesses, they called her Durga. Then they armed her with their weapons. After giving assurance to them, Durga transformed herself to a beautiful young woman and went to Ratnagiri, a mountain close to Jenabalipura, the capital of Mahishasur. As it happened, Chanda-Munda saw her and informed Mahishasur about presence of an unparalleled beauty at Ratnagiri. Mahishasur ordered Chanda-Munda to bring her to his palace so that he can marry her. They conveyed that proposal to Maa Durga at Ratnagiri and ordered her to come with them, she refused to obey and a fierce fight started between them which ended with the death of Chanda-Munda. On hearing that, Mahishasur sent Sumbha-Nishumbha, Dhumralochana, Raktavirjya one after another to bring that beautiful woman to the palace and all of them met the same fate as Chanda-Munda. Then Mahishasur arrived at Ratnagiri and a fierce fight erupted between Maa Durga and the demon. That was a long fight, which seemed to be unending. A voice from the sky advised Maa Durga to shed her clothes and become naked. Maa followed the advice and Mahishasur got killed.

In the Epic Ramayan written by Valmiki, the importance of Adishakti Maa Durga is



depicted in a glorious event. Ravana, the demon king of Lanka and an ardent devotee of lord Shiva had stolen wife of lord Rama, an incarnation of lord Vishnu. In a prolonged war between the forces of lord Rama and demon Ravana all the sons, brothers and lieutenants of Ravana were killed but he remained unbeaten, because he was within the protecting shield of Maa Durga, who was there on behalf of her husband lord Shiva. Lord Rama wanted to appease Maa Durga in order to defeat Ravana. He ordered Hanuman, his devotee and a monkey faced fighter to gather one hundred eight blue lotus flowers which was essential for the worship of Maa Durga. There were only one hundred eight blue lotus in a pond, Hanuman bring them to Rama. When lord Rama began worship of Maa Durga, he counted the flowers and to his displeasure, they were one hundred and seven only, one short of the required number. Hanuman showed his helplessness to bring one more blue lotus because there were no more flower left out in that pond. Lord Rama decided to sacrifice one of his eyes, as he had heard that people call him blue lotus eyed Rama. When he tried to dig out one of his eyes with an arrow, Maa Durga appeared before him, stopped him from doing that and blessed him that his wishes would be fulfilled, Ravana would die. That was the tenth day of Hindu month Ashwini (September-October) as lord Rama defeated demon Ravana. On this day of Dussehra Hindus commemorate the day of winning of lord Rama over Ravana and regard it as an event of winning of virtue over vice. Celebrations begin from pratipada (the first day) of Ashwini month, continues till Dashami (tenth day). Idols of Maa Durga made of clay riding over lion in a demon slaying pose is worshipped. Worshippers believe that Maa Durga arrives at her parental home earth with her children Ganesh, Kartikeya, Lakshmi and Saraswati from

her bridal place of Kailash mountain. So they wear new dresses, make feasts, arrange get together of the family and friends to celebrate the staying of the daughter at home.

On pratipada (1st day of Navratri) an earthen pot is placed at the puja site along with a banana tree draped in a white saree having red border. From the second day onwards till fifth day an earthen pot is placed there each day.

On the day of Sasthi, idols are placed at the puja site, faces of the deities are uncovered, the goddess is invoked to descend in the idol, a promise is made to the goddess to follow all rituals according to the norms, devotional hymns are sung.

On Saptami, the rituals of navapatrika (nine leaves) snan (bath) takes place. Those nine leaves represent nine forms of Maa Durga. Banana, colacassia, turmeric, jayanti, wood apple, pomegranate, ashoka, arum and paddy leaves represent Brahmani, Kali, Durga, Kartiki, Shiva, Raktadantika, Sokrahita, Chamunda and Lakshmi respectively. All these nine leaves are tied together, taken to a bath in a river, wrapped in a saree and kept near the idol of Ganesh. Pushpanjali (handful of floral offerings) is given to the goddess by the devotees in all three days of Saptami, Ashtami and Nabami Puja morning. Devotees after taking bath, wearing new or washed clothes offer flowers and Bel leaves reciting the mantras chanted by the priest. Khichdi bhog (rice, ragi, vegetables cooked together) is offered to the goddess and distributed among the devotees after the pushpanjali in ashtami and nabami days near the stages of the Puja. On Ashtami day a pre-pubescent girl dressed with new clothes and decorated with ornaments of flowers is worshipped as incarnation of goddess Durga along with her in the stage. This ritual is known as



Kumari Puja. At some places devotees invite seven pre-pubescent girls to their house and feed them. Those girls symbolise childhood forms of the goddess Durga. Sandhi puja takes place at the time when Ashtami ends and Nabami begins. The priests lit one hundred eight lamps. It is the time when Maa Durga in her Chamunda form killed Chanda-Munda. A Mahayajna (big sacrifice) takes place in the Nabami morning. Sacrifices of vegetables done to symbolise, the rituals of animal sacrifices of the past. After pushpanjali is offered, then comes Maha-Arati in which flames of light is offered to the deities alongwith chanting of hymns in the praise of the goddess. These flames are regarded as the power of the goddess, so after offering them to the deities, the priest bring it to the devotees. Devotees cup their down-turned palms, take the warmth of the flame and put their cupped palm over their heads. In this way according to belief, they receive the blessings of goddess Durga. On the Nabami evening an amusing event takes place. Some devotees take clay pots filled with burning charcoal in their hands or heads and dance with the beats of drum to appease the goddess. This is known as Dhunuchi naach in Bengal.

From pratipada (1st day) to Navaratri (nine nights) devotees worship Maa Durga in her different forms. On pratipada devotees worship Maa Durga as "Shailputri (daughter of the mountain, Parvati) with pure ghee offerings. On the second day, "Brahmcharini" with rudraksha mala on her one hand and kamandalu (a pot) on the other is worshipped with sugar offerings. Maa Durga is "Chandraghanta" with ten hands, an extra eye on her forehead, a crescent moon on her head riding on a tiger is worshipped with kheer(rice, milk and sugar cooked together) offerings on tritiya (3rd day). On the chaturthi (4th day)

"Kusmanda" is given malpua (a sweet of flour). The four armed goddess "Skandmata" holding her son karttikeya is worshipped with banana on panchami (5th day). On Sasthi, honey is offered to goddess "Katyayani". On Saptami (7th day) Maa Durga is worshipped as "Kalaratri" with jaggery as prasad (offering). Ashtami (8th day) is dedicated to "Mahagouri " on which coconut is offered to her. On Nabami (9th day) she is "Shiddhidatri" and sesame seeds are offered to her.

Here comes a beautiful ritual full of emotions on the Vijay Dashami or Dussehra. Marriage women (not widows) offer vermilion and rasagulla (sweets) to the goddess before bidding farewell to her. Then they smear each other with the vermilion. Tears and joys all around, as the daughter of the household (Maa Durga) is going back to her bridal home Kailash after nine days of home staying to come back home in the next year Puja. After the bisarjan puja (immersion rituals) the deities are taken to the river in procession. Deities of all nearby areas get immersed at the same time and at one place with huge gathering, fireworks, drum beats, devotional songs from loudspeakers. On their back home from the river, young people touch feet of the elders, people of same age hug each other, sweets made up of coconut and jaggery is distributed at places.

Power and role of woman in the creation, in the society is evident in the chapter of Maa Durga. She is affectionate, protective towards those who love her, respect her, worship her. At the same time she is furious and destructive for those who disregard her, undermine her entity.

Pradipta Kishore Panda, Flat no. 303, Sai Bhumi, Torwa, Bilaspur, Chhattisgarh, Mob : 9752444147, E-mail : pradiptapanda82292@gmail.com.



EV Ecosystem in India

Dr. Manas Ranjan Senapati

Zero emission Electric Vehicle (EV) is encouraged worldwide to substitute gasoline run vehicles from environmental point of view. India's Electric Vehicle industry is growing, with the number of EV registrations climbing to 419,000 just in the first half of 2022 compared to 104,806 during the same period in 2021. The central and state governments have launched different schemes and incentives to promote electric vehicle transportation in the country and some regulations and standards are also in place. While the country stands to benefit in a large way by switching its transport from IC engines to electric motor-powered, there are challenges like lack of charging infrastructure, high initial cost and lack of electricity produced from renewable energy. Electric vehicles are much quieter and may contribute to a reduction in noise pollution levels in the cities. While electric vehicles (EVs) may not emit any carbon dioxide during their working lives it is of concern about the EV batteries at the end of their life. EV batteries are larger and heavier than those in regular cars and are made up of several hundred individual lithium-ion cells, all of which need dismantling. Large battery packs that power electric vehicles may contain several thousand cells grouped in modules. The packs also include sensors, safety devices, and circuitry that control battery

operation, all of which add yet another layer of complexity and additional costs to dismantling and recycling. They contain hazardous materials, and have an inconvenient tendency to explode if disassembled incorrectly. EVs are a newer technology, and their batteries require different end-of-life processing than gasoline vehicles. Fortunately lithium-ion battery recycling research and development has been going on for years and there is an existing and growing repurposing and recycling system in global scenario. After a battery's first life in a car and before it is recycled, it can be reused, refurbished, and repurposed. Lithium-ion batteries contain many valuable materials worth recovering and saving from a landfill. The materials recovered could be used to make new batteries, lowering manufacturing costs. In many types of Li-ion batteries, the concentrations of these metals, along with those of lithium and manganese, exceed the concentrations in natural ores, making spent batteries akin to highly enriched ore. If the metals can be recovered from used batteries at a large scale and more economically than from natural ore, the price of batteries and electric vehicles can noticeably drop.

Prior to recycling, the battery is disassembled and shredded using large



machinery, breaking the battery into small pieces. Once the shredding is completed, the materials are sifted and separated based on size. This divides them into three different categories: plastics, ferrous and non-ferrous materials (also called black mass). The black mass consists of the valuable materials, cobalt, lithium, nickel, and manganese, which can individually be recovered using a hydrometallurgical process to treat these secondaries.

Hydrometallurgical recycling begins with leaching to create a solvent that contains the valuables. The individual materials are then

recovered using solvent extraction, precipitation, and purification. Hydrometallurgy is well known in the metallurgical industry as a similar process is also used to extract the materials from ore after it is mined. Battery end-of-life is very important for ensuring that batteries are safely disposed of after treatment and that materials are recovered and used again in battery manufacturing. EV ecosystem has to be maintained in India targeting the multiple challenges in future.

Dr. Manas Ranjan Senapati, Dean Science, BPUT & Professor of Chemistry, Trident Academy of Technology, Bhubaneswar-751024.

Success Story



Name of the Farmer-Santanu Sahu, Village: Chamarpur, GP: Sunapali, Block: Dunguripali Name of the Supporting Scheme: MIDH(NHM) 2021-22

Santanu Sahu, S/o-Chaturbhuj Sahu, Village-Chamarpur, GP-Sunapali of Dunguripali has popped up as a source of inspiration for several other farmers of the district. He has been cultivating various types of vegetables in 2.5 Ac of his total 5 Ac of land. He has shown his keen interest in cultivating recently developed varieties of vegetables by using advanced technologies. Currently, he has cultivated the Purple color cauliflower (Var-Valentina) and Orange cauliflower (Var-Carotena), a biofertilized variety of cauliflower rich in Carotene(Orange type) and Anthocyanin (Purple type). He has earned a handsome revenue over the normal cauliflower. He has been awarded during Krushi Odisha 2021 as a progressive farmer of the District. He plans for next season to cultivate black tomatoes and Brussels sprouts. He has been supported under the Scheme Hybrid vegetable cultivation under MIDH (NHM) 2021-22. An Evaporative Low Energy Cool chamber (8MT) has been provided for storage of Vegetables. Through his continuous effort and enthusiasm he has proved that **"Spiriting is the Very Sand upon which we start our Journey"**.





Goddess Durga : A Symbol of Purity and Power

Prabhudutt Dash

When man is assailed by the vicissitudes of life,
When life seems dreary and drab,
When mankind gropes in darkness and anxiety.
When all our hopes are shattered and dreams devastated,
Holy Mother, the fountain of Bliss and
divine joy comes to our aid unceasingly.

When frustration overtakes our peace and tranquility,
When we are hardpressed by doubt and uncertainty,
When all our plans are foiled and ambitions ruined,
When life is battered by pain and misfortune,
Goddess Durga is the beacon of light and hope for mankind.

When war, calamities, flood and drought afflict us,
When global warming, green house gas, atomic winter
and pestilence threaten human existence,
When sin and vice outclass honesty and morality,
When we suffer for our karmic effect and destiny,
Mother Durga vouchsafes for our protection and safety.

When there is injustice, barbarity, exploitation and torture,
When there is inhumanity and loss of integrity,
When there is moribund morality and cultural degradation,
When there is a wane in "milk of human kindness"
Goddess Durga is the ultimate shelter of mankind.

Oh ! Bliss Infinite, Bless us with Your loving kindness
and take away our misery and wipe out our tears.
Salutations to Thee, Oh ! Holy Mother,
You are our anchorage and the seat of worship.

Prabhudutt Dash, Plot No: 307, Haladipadia, Laxmisagar, Bhubaneswar-
751006, Mob: 7894215751, E-mail: prabhuduttdash@gmail.com.



Meaning and objectives of Pre-School Education

Dr. Premananda Paul

Human life, the best creation of God, has two aspects the Biological and the Sociological. While the biological aspect is maintained and transmitted by nutrition and reproduction, the sociological aspect is maintained and transmitted by education. Education serves as, one of the primary needs of a progressive society. Man is primarily distinguishable from the lower animals because of his educable ability. Man alone is capable of being educated. Through education, he tries to seek new ideas and new ways of life, promotes his intelligence and adds to his knowledge. Being educated he attempts to understand himself in relation to world around him and to transmit the knowledge gained to the successive generations. While the functioning of the organism is biological heredity, education is his social heredity. Education is in fact, one of the major life processes of the individual.

Education plays a vital role in adequately equipping human beings to lead a balanced and harmonious life. They try to seek happiness not only at the physical level, but also at the spiritual level. Education, in the widest sense, is the constant interaction between the individual and the environment. No good life is conceivable without education. It plays a great role in enabling human being to make life better and happier.

Education enables the individual to make full use of his capacities in order that he will be able to bring about a complete development of his innate potentialities. It is thus a means to the attainment of these ends, which make a person human and distinguishable from other animals. It serves as an instrument to satisfy the physical, social intellectual and spiritual needs.

Education is a necessity for human existence and also for the existence of the society. The members of the society associates themselves with ideals, traditions, ambitions, thoughts and feelings, hopes and desires of the society and thus promote the perpetuation and improvement of the existing social order. To quote John Dewey, "What nutrition and reproduction are to physiological life, education is to social life."

We Start the 21st century with a vision for the children of the world; that everyone of without exception - Lives a full and healthy life, with rights secured and protected, freed poverty, violence and discrimination - with a commitment to spare no efforts in making in that all infants start life healthy, all young children are nurtured in caring environments, all children including the poorest and most disadvantaged complete a basic education of good quality and all adolescents have the opportunity to develop fully and to participate



in their societies. This is the clarion call of the present day society. In tune with the efforts for caring, protecting and preserving the rights of children, this paper is a guiding attempt to all children throughout the country in materializing their dreams.

The age of the children before they enter into class-I or primary education generally conceived as pre-school age. This education to the children, prior to the II schooling is known as "Pre-school education". Pre-school education is informal education of the child between the age group of 3 to 6 year carried out in informal institutions before the child comes to the fold of primary classes. It aims at the development of all the faculties of the child alongwith conditioning the child in the schooling process. It intends at preparing the child for the life ahead. It rather gives the child a good "head start", which helps him to face the latter years with more confidence and ease. Pre-school education has been called by the psychologists educationists and policy-makers by a variety of names such as nursery-school education, Kindergarten education, Pre-Primary education and so on. The group settings in which pre-school education is provided to children in India also recognized as nursery school, pre-school, kindergarten, Sishu Vihar. These settings are specially designed to provide care, supervision stimulation and education to pre-school children outside their homes. These settings are included under the general term entitled "Pre-School edn" that serve children before their entry into primary schools.

The children of today are the citizens of tomorrow. This calls for an integrated and meaningful educational system. Nearly 40% of the total population of India is below 12 years and 61.9 million belong to the age group of 3 to 4

years. Our nation's future, its prosperity or poverty strength and weakness depends on the care with which we build up the character and habits of our children. In the above context, it is felt essential to have a comprehensive look in to the pre-School education need to receive prime attention have been highlighted in the following.

- The rate of growth and development during pre-school age is so rapid that the child is able to take in almost anything if it is given to him in a form in which he can understand it. The more exposures we give the child at this age, richer is the dividend.
- Due to economic pressure, spread of women's education and social duties, many mothers are away from the home during the day time for career and may be to supplement the family income. Also as a result of urbanisation, joint families are breaking up and it is a problem for working mothers to leave their children at homes and go out to work. So establishment of pre-school is also a social necessity in these days.
- Dropout that is seen in grade - I and in school can be reduced and avoided. Children who join these Classes are prepared in advance for formal schooling. A child who has had pre-school experience before joining the primary school adjusts himself easily and successfully in primary classes.
- With urbanisation and industrialization, people are moving to cities, hence the living space is becoming limited day by day. There is hardly any space for a child to move about, run and play at here.



There is no scope at all for the child to investigate and experiment around, both of which are necessary for the child's optimum development. Hence, preschools with enough space and enriching environment for free movement and proper play equipment are perhaps the more positive answer for children today.

- The pre-school year is the period of socialization. Children love to play with other children, which they may not get at home.
- Among the educated mothers are able to understand the significance of early childhood years and accordingly treat their children. Since, in India majorities of mothers are uneducated, are unable to guide their children properly, the home environment may not be fully satisfying and challenging for the optimum growth and development of children.

Objectives of Pre-school Education:

NCERT (National Council of Educational Research and Training) has suggested the following objectives of pre-school education.

- to develop in the child good healthy habits and basic skills,
- to develop desirable social attitudes and manners,
- to develop emotional maturity by guiding the child to express, understand, accept and control his feeling and emotion,
- to encourage and stimulate aesthetic appreciation,
- to encourage independence and creativity by providing the child with

sufficient opportunities for self-expression,

- to develop the child's ability to express his thoughts and feelings in fluent, correct and clear speech.
- to develop in the child a good physique, adequate muscular Co-ordination and basic motor skills through various activities of the pre-schools.

Preschool Education involves all sorts of developmental, care and educational programmes and institutional arrangements meant for young children prior to their enrolment in a primary school. Of course, infancy (02 years), toddlerhood (2-3 years) and play period (3-6/7 years); all may be regarded together as the pre-school period. Thus, preschool period is the earliest phase of childhood, beginning in infancy and ending upon entry into primary school very often early childhood education and preschool are used interchangeably, though the former is broader and wider in scope in terms of (a) types of institutional settings, and (b) wide range of groups of children covered. (c) variety of programmers,

Although preschool education is ordinarily not compulsory, in most countries some variety of public and/or Private Preschool programmers and institutions do exist. The institutional arrangements for Preschool education vary widely around the world, as do the names applied to these institutions, Day Care Centre Play centre Infant School. Day Nursery and Creche are usually meant for infants and toddlers upto 3 years of age are custodial in nature emphasizing the care and nurture aspects of early education such as physical care, health and nutritional care and social emotional care. These institutions are usually



meant for the children of working mother or for the children who cannot be otherwise cared for at home. These centers are usually staffed by parents cooperatives, medically trained nurses and others without teacher training. Pre school day care center, Nursery play group, story group and nursery school 3- 6 year old children just like the Balwadis and Anganwadies of India. In these Centres, in addition to the care and nurture function; development stimulating training, socialization, habit formation and observational learning as well as compensatory; remedial, preventive and/or preparatory (developing school readiness) education are also provided. Nursery school, Kindergarten and other such schools may also serve the aforesaid functions, but they put a greater emphasis on academic training. These are mainly staffed by trained teachers, are often for half-day or full-day school hours and have some sort of structured syllabus. On the whole, most of these institutional arrangements usually provide care, socialization, and / or academic training.

One needs to distinguish between development and education as well as between education and schooling. Development is a product of the interaction between a dynamic individual (i.e., the “whole” person) consisting of (a) co native or physical or action or Karma, (b) cognitive or mental or intellectual or Jnyana and (c) effective or social, emotional or Bhakti components and the eco-cultural environment. The Upanishadas proclaim that the ultimate goal of life should be the realisation of the Sat (determining ‘what is and what is not), the Chit (rationally reasoning, analyzing, synthesising and inferring) and the Anand (affective equilibrium or contentment or roughly pleasure) the Bhagvat Gita advocated the Karma, Jnyana, and Bhakti marga (paths). The whole band active organism is

endowed with Prakriti or nature (which includes hereditary and genetic as well as prenatal conditions or influences) and Sanskar (i.e., the inherited, indigenous, collective knowledge). The environment with which the individual is interacting (assimilating or taking in through modifications and accommodating or modifying the self to suit the external reality) refers to the sum total of all influences that elicit, guide, regulate and sustain growth and development. The ecological environment consists of the ways in which the social and cultural structure adapts to the quality of natural resources and to the existence of other groups or species of creatures. The social environment consists of a collection of necessary, relevant, and significant individuals, relationships and interaction patterns. The cultural environment consists of language, learned ideas, beliefs and values (religious, personal and social), customs (religious and social); moral and ethical codes of conduct; institutions (religious, social, cultural, educational, occupational and political); kinship, marriage and family patterns; social stratification and political organization; tools (agricultural, hunting, and household); and literature and works of art (music, dance, sculpture and folk literature). Human development thus, is a product of all the above interacting factors.

Education is a continuous lifelong socialization and adaptation process; beginning of birth (according to some researchers, even at conception) and ending only with death. Through education, a person learns how to live, The natural teachers are the parents. The nature school is ordinary family home. The natural tools of learning are the play materials readily available in the environment as natural matters and -beautiful junk. Because of ignorance, inability, inaccessibility and/ or unavailability of parents; and inadequate,



disadvantaged or deprived home environments; the need for early child care and education facilities outside the home becomes essential and justifiable. That is why preschool care and education facilities were conceived and have developed all over the world.

Dash (1989) has demonstrated through evidence and arguments that not only ordinary people but also psychologists, educationists and educational planners tend to confuse between (a) education and schooling (b) intellectual and academic goals of schooling and (c) academic development and the learning of the 3-R's (that is reading, writing and arithmetic). Dash (1989) compares and contrasts these concepts and argues that education is a very broad, continuous and life long process, synonymous with experience. Schooling, on the other hand, refer to only a restricted part or aspect of education which limits its use to those processes of teaching and learning carried on a) in particular places outside the home, b) at specific times, c.) for definite developmental periods and d) by selected persons specifically trained for the job. A given culture or society develops and determines its own unique schooling pattern to meet its socio-political ends. The main functions of schooling include a) transmission of culture, b) transmission of skills, c) preparation for working life, d) preparation for good citizenship, e) promotion of peer group relations and f) care taking of children and youth. Almost all the above functions can be handled equally well by the parents and families or the community as a whole.

Early childhood education programs have flourished over the past few decades as more and more parents come to believe in the benefits of starting children's education as early as possible and find themselves in need of daycare. Federally

funded programs like Head Start have been credited with narrowing the achievement gaps that can appear between low-income or minority students and more privileged or majority students. Early childhood education curriculum aims to encourage growth in all six developmental domains, though actual curriculum content can vary between programs.

Society has slowly shifted its focus from starting children in school at the age of six to beginning children in school as early as possible. This societal shift can be contributed to the changes in the workforce, child advocating, and legislation.

In today's family, both parents are often employed outside of the home, even when the household includes very young children. According to the U.S. Census Bureau, in 2010, 55% of women who had given birth in the past year were in the labor force, a slight decrease from 57% in 2008. This preponderance of dual income families has had a direct impact on the increased need for childcare services. While the number of married women working outside of the home has increased, the number of single parent families in the workforce has also increased and necessitated the need for early childhood education.

Another contributing factor to the increased demand for early childhood education is the recognition that families feel that education at an early age provides a child with an advantage once they begin school. Also, early intervention services for children with disabilities has influenced parents of children without disabilities to understand that the earlier a child is enrolled in early childhood education the better the educational outcomes will be for the individual child.

Politicians and child advocates cite another factor that has contributed to the growth



of early childhood education. It serves as a mechanism to decrease the achievement gaps. For instance, Lamy (2013) notes that there is a substantial body of research demonstrating that children from low-income households often arrive at elementary school less prepared to learn and succeed in an academic environment than children from middle and high-income households, and that preschool can play a crucial role in closing this gap.

Federal programs, such as Head Start, have aimed at helping children from low socio-economic or diverse cultures gain the early skills necessary to be successful in school (Henry, Gordon, and Rickman, 2006). Due to the wide variety and limited availability of quality educational programs, achievement gaps between children from low socio-economic or diverse cultures and other groups can be traced back to the lack of availability of early childhood or preschool programs. The Institute for Educational Sciences, in a 2011 report, *Synthesis of IES Research on Early Intervention and Early Childhood Education*, noted that young children in the U.S. face different social conditions than many of the children who took part in preschool programs in the 1960 and 1970s. Among these differences are the facts that today, preschool children are more likely to be poor, to have developmental delays, to have a home language other than English, and to have mothers who are employed outside the home. In addition, the IES report notes that the population of preschool children is more variable than it was in the 1960s and 1970s, when early childhood educational programs such as Head Start were pioneered increasing the challenge of providing appropriate services for the entire population of preschool children.

According to a 2011 report from the Census Bureau, *School Enrollment in the United States: 2011*, about 5 million children (age 3 and older) are enrolled in nursery school, representing about 48% of all 3- and 4-year-olds; this percentage that has been stable for the past five years, but represents a substantial increase over the 10 percent enrolled in nursery school in 1965. Most enrolled students attend a part-day nursery school, and over half (59 percent) attend a public nursery school. Higher family income, higher maternal education, and having a mother in the workforce are all factors that increase the probability that a child will be enrolled in nursery school. In addition, about 4.2 million children are enrolled in kindergarten, with 77% of children attending full-day kindergarten, a substantial increase both from the 8% enrolled in full-day kindergarten in 1967, and the 37% attending full-day kindergarten in 1987.

The increasing demand for quality early childhood education services, higher education and other educational training institutions are finding it hard to attract and provide qualified teachers in order to keep up with the demand. Pianta (2007) suggested “universal pre-K programs for 4-year-olds will require at least 200,000 teachers, with estimates of 50,000 additional teachers needed by 2020” (P.44). Research continues to focus on how to best train new teachers in early childhood education practices (Pianta, 2007), and in the most effective classroom practices for early childhood education.

The July 2013 report *Synthesis of IES Research on Early Intervention and Early Childhood Education*, published by the Institute for Educational Sciences (IES), summarizes key results from research funded by the IES, and identifies some principles and techniques that have



proven successful in early childhood education, while also identifying areas in which further research is required. The latter areas include minimum quality thresholds for effective classrooms, more knowledge of how to match instruction to the specific capabilities and needs of individual children, and more information about how to help teachers improve the quality of classroom instruction.

Terms Related to Early Childhood Education:

In 1996, the National Association for the Education of Young Children (NAEYC) defined early childhood as age birth to eight years of age. During the developmental period of birth to approximately two years of age, children are learning skills congruently in the areas of social, emotional, cognitive, language, and physical development. Adults during this time period should recognize that children learn through play and experience, not in fragmented parts.

Day Care:

One of the older early childhood educational terms is day care. Day care has been used synonymously to mean nursery school,

kindergarten, or preschool. Other terms that have been used to describe early childhood education include:

- Early education,
- Early childhood learning, or
- Early learning.

Regardless of the term used, early childhood education means providing education for children aged two to five years of age. Generally, this age group represents children who have not yet begun the formal education process. Within these ages, children experience rapid growth and development. Therefore, providing programs to encourage or enhance this developmental time is highly encouraged in the United States.

Dr. Premananda Paul. At/Po- Khuruntia, Via- Nalagaja,
Dist- Mayurbhanj, Odisha, 757073.



Nilakanthesvara Temple at Denua

Dr. Ratnakar Mohapatra

Introduction

Nilakanthesvara temple is situated on the outskirts of the village Denua, which is exactly located on the right bank of the river Kushabhadra at a distance of 4 miles from Nimapara through the village Chamarpur of Puri district.¹ It is completely a renovated temple and is dedicated to Lord Siva. This temple preserves a series of loose sculptures mostly of the Vaishnavite deities. Most of the sculptures indicate the iconographic features and artistic tradition of the Ganga period. This temple consists of two structures such as *vimana* and *jagamohana*. Both these structures are thickly plastered in lime mortar. The temple is built in both sand stones and bricks. It faces to east. A modest attempt has been made in this article to highlight the details of architectural features and sculptures of the temple of Nilakanthesvara.

Architectural Features of the Temple:

Vimana:

The *vimana* of the temple is a *pancharatha rekha deula* and its height is about 30 feet from the surface of the temple complex.² It has four vertical parts such as *pistha*, *bada*, *gandi* and *mastaka*. The *pistha* of the *vimana*

is about 3½ feet in height and it is devoid of decorative ornamentations. The *bada* of the *vimana* is *panchanga* type i.e. having five fold divisions such as *pabhaga*, *talajangha*, *bandhana*, upper *jangha* and *baranda*. The *pabhaga* of the *bada* consists of four conventional mouldings of *khura*, *kumbha*, *patta* and *kani*. The *tala jangha* of the *bada* is completely undecorated. All the *parśvadevatas* of the main *deula* (*vimana*) are not found in the central niches of the three sides of the *bada*. The *parśvadevata* niches are now remained vacant and they are decorated with *pidha mundis*. Here R.P. Mohapatra refers to the three Trivikrama Vishnu images preserved in the outer niches of the main *deula* and they were worshipped as the *parśvadevatas* of the temple.³ These three Trivikrama Vishnu images are detached from the outer niches of the *vimana* and they have been kept inside the *jagamohana*. The *bandhana* of the *bada* consists of one moulding. The upper *jangha* of the *bada* is also completely plain. The *baranda* of the *bada* consists of six-horizontal mouldings, which are devoid of decorative ornaments. *Jhapa simhas* are projected on the centre of the top moulding of the *baranda* in the three sides except the east.

The *bada* of the *vimana* is surmounted by the curvilinear superstructure, which exhibits



five *rathas* or *pagas*. Being plastered by the lime mortar, the decorative ornamentations of the *gandi* are not visible. *Gajasimha* or *Gajakranta* motifs are projected on the centres of the *raha pagas* of the *gandi* in all sides. The base of the *gandi* is decorated with miniature *pidha deulas* in three sides whereas the front or eastern side is decorated with an *angasikhara* crowned by the *gajakranta* motif. *Deula Charini* figures are completely absent in the four cardinal directions of the *beki* above *rahas*. *Dopichha* lions are fixed on the top of the two corners viz; south-west and north-west but other two corners of the *gandi* are unadorned by *dopichha* lions. Most probably, *dopichha* lions of the rest two corners are missing from their respective places.

The *mastaka* of the *vimana* consists of *beki*, *amalaka sila*, *khapuri*, *kalasa*, *ayudha* (trident) and *dhvaja*.

Sivalingam within *Saktipitha* is worshipped in the sanctum as the presiding deity of the temple. This *Sivalinga* is dedicated to God Nilakanthesvara. Here *Sivalinga* is installed 3½ feet below the surface of the temple complex. The most interesting image is that of Triambaka-Siva inserted into the backwall of the sanctum behind the *Sivalinga*. Here Prof. T.E. Donaldson compares this image with a similar image (example) found in the sanctum of the Visvanatha temple at Krishnaprasada.⁴ The backside wall of the sanctum is depicted with a painting of four handed figure of Chandrasekhara. The sanctum has one doorway towards the *jagamohana*.

The doorway of the sanctum is mostly undecorated. Figures of Nandi and Bhrunji are only installed on the both side doorjambes of the sanctum. They are acting as the traditional *dvarapalas* of the temple.

Jagamohana:

The *jagamohana* or *mukhasala* of the temple is a *pidha deula* and its height is about 25 feet from the surface of the temple complex. The base of the *bada* of *jagamohana* is *panchanga* type i.e. having five fold divisions such as *pabhaga*, *tala jangha*, *bandhana*, upper *jangha* and *baranda*. All the component parts of the *bada* are mostly undecorated except the *baranda*. The *baranda* of the *bada* consists of five mouldings, which are devoid of decorative ornamentations. The *gandi* or *sikhara* of the *jagamohana* is a pyramidal superstructure. It consists of two *potalas*; the lower and upper *potalas*, which contain 3 and 2 *pidhas* respectively. Each *pidha* of the *gandi* is decorated with *tankus* in all sides.

The *mastaka* of the *jagamohana* consists of *beki*, *ghanta* (bell shaped member) above which there is another *beki*, *amalakasila*, *khapuri*, *kalasa*, *ayudha* (*chakra*) and *dhvaja*. The presence of *chakra* in the *mastaka* indicates that the shrine is closely associated with the Vaishnavite deities.

Both the inner and outer walls of the *jagamohana* are thickly plastered in lime mortar. So the decorative ornamentations are not appeared to visitors. Bull, the conventional mount of Lord Siva has been installed on the octagonal pillar of 2 feet high and it is noticed at the centre of the *jagamohana*. Brass idols of Dolagobinda and Garuda have been preserved on the wooden *khatuli* to the left of Bull.⁵ They are used at the time of festivals associated with the temple.

Sculptures of the Temple:

There are a series of loose sculptures preserved in the interior hall of the *jagamohana*.



The majority of the detached sculptures are of Vaishnavite deities. They are such as images of Narasimha, Balarama, Varaha, Ganesha, Kartikeya and Trivikrama. They are being described in below:

Out of these loose sculptures kept inside the *jagamohana*, three are of Narasimha, one each of Balarama, Varaha, Ganesha, Kartikeya and three Trivikrama images.

The first Narasimha image is carved standing in *Uttanasayi* pose.⁶ His upper two hands are engaged to take out the entrails of Hiranya Kashyapu who is lying on his raised left knee. The lower two hands display sankha and chakra as the attributes of Lord Vishnu. The raised left leg of Narasimha is pressing the head of a follower of Hiranya Kashyapu.⁷ Sridevi and Bhudevi are standing on either side of the Narasimha image.

The second image represents the figure of 'Yoga-Narasimha'.⁸ The image is carved as seated with knees raised and crossed over the lotus pedestal. Upper two hands of the deity are stretched over the knees whereas the lower two represent conch and disc. A diminutive figure of goddess Lakshmi is installed on the left lap of God Narasimha. Here the image is in meditating posture. His lower right hand is partially damaged. The background slab of the deity is decorated with trefoil arch crowned by the *kirtimukha* motif. Flying *apsara* figures are carved on the both side top corners of the slab. They are displaying garlands in hands. Two female attendants are standing on either side of the deity. The pedestal of the deity is carved with a series of devotees depicted in seated postures with folded hands amidst heaps of offerings.

The third Narasimha image resembles like the second Narasimha image, which is mentioned above. Here only two female attendants hold an umbrella over the head of deity. From the iconographical point of view, these three Narasimha images differ from each other. Though the iconographic features of these Narasimha images are not same design but they were possibly built in the same age.

The four handed image of Balarama has been installed on the double petalled lotus pedestal. The image of Balarama is locally worshipped as Seshadeva. He is carved in standing posture and canopied by the seven hooded snake. He displays *gada*, *chakra*, rosary, and plough in his four hands. Garuda, the conventional mount of deity is carved in kneeling posture on the lotus pedestal. Two flower medallions are carved on the both side top corners of the slab of the deity.

Another slab is carved with an image of God Varaha. He has been installed on the lotus petalled pedestal. He displays conch in lower left hand and the uplifted left arm bears the seated figure of goddess Prithvi. One of his right hands completely broken and the lower right hand is remained empty; perhaps the attribute of this hand is missing.

The four handed image of Ganesha has been installed on the multi-petalled lotus pedestal. He displays rosary, broken tooth, *parasu* or hatchet and a pot containing *ladus* in his four hands. Flower medallions are carved on the both side top corners of the slab of the deity. Mouse, the conventional mount of deity is carved to the right of the pedestal. He wears a *sarpayajnopabita* in his body.



The four handed image of deity Kartikeya has been installed on the lotus pedestal. Out of his four hands, the left two are displaying over the rooster cock and one of the right hands is feeding the peacock. And the attribute in another right hand is not clearly shown. Peacock, the conventional mount of deity is carved to the right of the lotus pedestal. The images of Ganesha and Kartikeya are possibly the original *parstvadevatas* of the temple. Most probably, after the detachment from the central niches, they have been preserved inside the temple for public worship.

Another slab is carved with an image of Trivikrama. The four handed image of Trivikrama has been installed on the double petalled lotus pedestal. He displays *gada* and *chakra* in the upper two hands and conch and lotus in the lower two hands respectively. His right leg is firmly set on the pedestal and the left uplifted leg is touching the image of Brahma. Two female attendant figures are standing on the both sides of the Trivikrama image. Iconographic features of the Trivikrama image indicate that it is a specimen of the Ganga art. Other two images of Trivikrama are also found preserved inside the *jagamohana*.

It is astonishing to say that the Siva temple preserves a series of Vaishnavite gods. In this connection R.P. Mohapatra opines that it is just possible that they have been collected from a ruined site of the village and preserved here for worship by the local people.⁹ All the detached sculptures are preserved on the masonry pedestal of 1 foot high close to the inner wall of the *jagamohana*. The above mentioned sculptures represent the artistic and iconographic features of the Ganga period. Prof. T.E. Donaldson

remarks that the majority of these sculptures date to the thirteenth-fourteenth century A.D.¹⁰

Date of the Temple:

The local people say that the temple of Nilakanthesvara was built between 14th-15th century A.D. Dr. B.K. Rath is of the view that the temple of Nilakanthesvara of Denua was built in the 10th century A.D.¹¹ Observing the loose sculptures of the temple, R.P. Mohapatra remarks that the sculptures of the temple represent the iconographic and artistic features of the Ganga period.¹² On the basis of the architectural features and the available sculptures inside the temple, the construction period of the temple (Nilakanthesvara) can be tentatively assigned to the 13th century AD during the Ganga rule in Orissa.

Conclusion:

Thus, it is known from the above discussion that though it is a Saiva temple but here a series of Vaishnavite deities are found to be preserved. Now the temple requires complete preservation as an ancient monument. The available Vaishnavite images in the temple seem to have been collected from the nearby ruined site of the village. They have been preserved within the temple for public worship. Although the side deities are not found at present in the central niches of the *bada* of *vimana* but it can be presumed that the available images of Ganesha and Kartikeya inside the *jagamohana* are possibly the original *parstvadevatas* of the temple. In the subsequent period, the *parstvadevata* images are probably detached from their respective central niches of the *bada* of *vimana*. Some of the local people say that the original side deities of this temple were stolen away by the



miscreants. Most of the detached sculptures of the temple clearly indicate the iconographic features and artistic tradition of the Ganga period. Some of the loose images within the temple are not the original sculptures of that temple. In fact, this temple is one of the peculiar types of Saiva shrines of that locality because it preserves a series of sculptures of the Vaishnavite deities. Now the temple is being managed by the local committee of that village.

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Dr. Ratnakar Mohapatra, ICHR Post-Doctoral Fellow,
P.G. Department of History, Sambalpur University, Jyoti
Vihar, Burla.



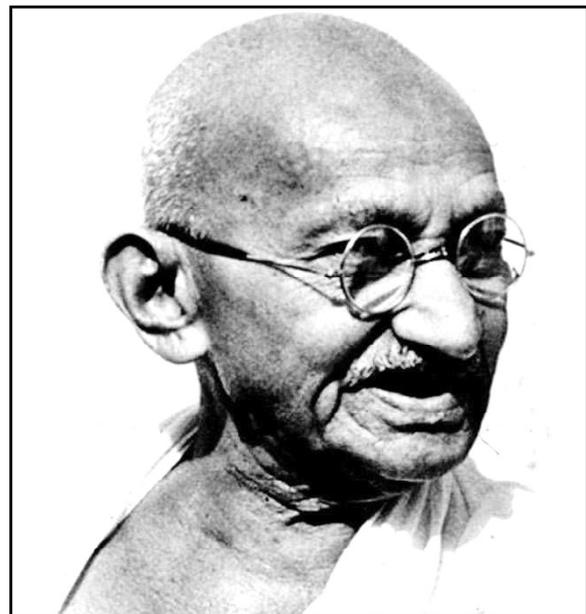
Gandhi's Odisha Connection

Kamalakanta Roul

Introduction: Connecting Common Masses

The article tries to explore Gandhi's association with freedom movement in Odisha and his relation with Odia people. It also examines how Gandhi's impact over Odia society during his visits to Odisha had brought social transformation and larger political participation in the province. Scholars urge that Gandhi had very special relation with Odisha and its people. His visits to Odisha were mainly based on activism, addressing the public, people to people contact and foot march. In his writings and speeches, Gandhi referred to Odisha and the architect of modern Odisha Madhusudan Das several times. In fact, more than seven volumes of the Collected Works of Mahatma Gandhi (from 1932 to 1945) in which Madhu Babu's name has been invoked many times by Gandhi in the context of a variety of issues affecting India's freedom movement.

Gandhi's commitment to Swaraj made him a regular traveler to various local regions of Indian provinces. That way he was a busiest socio-political traveler in British Indian provinces for the purpose of social reforms and political revolution. Mahatma Gandhi was truly a socio-political devotee of provincial local politics. When he returned to India, "he had promised his political mentor, Gopal Krishna Gokhale, that he would



not speak or write on India for a year, until he had travelled around the country and acquainted himself with its problems" (Choudhury, 2015). From 1915-1917, Gandhi travelled across India for "Bharat Darshan" (a glimpse of India). Gandhi tried to explore India and also endeavoured to understand the country, society, and people. He proved, "sometimes the best way of knowing oneself and one's civilization is by going away".

As a political traveler, he not only led a historic anti-colonial movement but also provided an example of morally responsible leadership for



civilizational transformation. He made two visits to Hyderabad state during Nizam government, four visits to Assam, seven visits to Odisha, twelve visits to Tamil Nadu and hundreds of visits to other Indian provinces. He did maximum foot marches mainly in two places: Odisha (1934) and Nuakhali (1946-47). When India became independent on 15 August, 1947, Gandhi did not go to Delhi to participate in the celebrations or to unfurl the national flag, and did not even send a message. He remained busy fighting violence in Calcutta (Parekh, 1997:30-31). He did not participate in the Constituent Assembly (1946-50) personally but he followed the debates very closely. He was kept well informed about the ongoing debates by Nehru, Patel and others (Parel, 2016:79). His presence was more urgently needed in Bengal devastated by Hindu-Muslim riots. He began his pilgrimage of peace to the Noakhali district of Bengal which had the worst scene of violence. He stayed there from October 1946 to February 1947, walking from village to village, living in the huts of those willing to put him up, listening to their stories of atrocities, calming passions, and consoling the distressed and bereaved. He walked 18 hours a day and covered 49 villages (Parekh, 1997: 29).

Odisha Welcomed Gandhi

During the period of freedom movement, Gandhi was accepted and revered by Odia people in three different ways: as an avatar of the deity, as a savior against the oppressive British rule, and as the messiah of Odia cause (Roul, 2021). In the inaugural session of Beraboi Conference held on March 25, 1938 at Beraboi village, Delanga, Puri, Gandhi said, "Odisha is dearest to me in the whole of India... I am being told of the poverty and famine in Odisha since the day I landed in India... I had realised that one would be able to

serve India in the real sense if he could serve Odisha. Afterwards, Odisha became a place of pilgrims for me...". In one of his articles, Ramachandra Guha depicts that how love and admiration poured on Gandhi by Odia people during his visits to Odisha. Gandhi visited Odisha first time on Dola Purnima, March 23, 1921. He was accompanied by Kasturba and Devdas and arrived at Cuttack. A huge crowd had congregated at Cuttack railway station. People took positions everywhere in station-roadsides, treetops and building terraces-to catch a glimpse of the Mahatma. Gandhi addressed the first meeting of the day at Qadam-e-Rasool, where topics such as Khilafat Movement and Hindu-Muslim unity were discussed. In the afternoon, he addressed a meeting of women at Binod Bihari where he exhorted women to give up wearing ornaments and donate to the cause of freedom struggle. It was learnt that women donated jewellery weighing nearly sixty to seventy tolas and about a thousand rupees (Bhandare, 2009). Again, in the evening, Gandhi addressed to a mammoth crowd gathered at Kathojodi riverbed. He stayed in Swaraj Ashram with Kasturba and Devdas.

Gandhi's visits to Odisha always pulled huge crowd and massive public gatherings. Guha said, "Those who attended Gandhi's meetings came to see him rather than to listen to him". A group of students pawned a friend's gold chain to pay for the bus tickets that would allow them to get a glimpse of the Mahatma. Others walked miles and miles for the same privilege. A barber woman, asked to shave Gandhi, borrowed fine jewellery so that she made a proper impression on the divine being in human form. Guha said that members of the Indian elite saw him in similar fashion, too. In 1927, Gandhi was on a visit to



Cuttack, when the sister of the great Bengali lawyer-patriot C. R. Das came down from Kolkata to help cook his meals. Gandhi was met and escorted by members of the middle class, but also seen and heard by countless Odias of less elevated backgrounds, among them barbers, carpenters, peasants, and labourers.

Gandhi associated with Odisha for several years started from 1921 to 1946. Despite his busy schedule in national freedom movement, Gandhi paid seven visits (23 March, 1921; 19 August, 1925; 4 December, 1927; 22 December, 1928; 5 May, 1934; 25 March, 1938; 20 January, 1946) to Odisha and spent total 69 days (Roul, 2018). He undertook *padayatra* from Puri to Bhadrak in two phases in May and June in 1934. During his stay in Odisha, he learnt Odia language. Odisha had also inspired Gandhi to adopt the attire which will reflect the sentiment of poor people of India. It is believed that the simple life style of Odia people morally inspired him to drape himself in as less clothes as possible—a small piece of khadi, dhoti and a chadar. Before that, Gandhi used to dress himself with Gujarati attire that was a shirt, dhoti and a turban. Lathi, which Gandhi used, was also a gift from Odisha presented by Acharya Harihar on behalf of the Beruboi villagers of Puri district. Gandhi was highly inspired by Madhusudan Das and appreciated him. He admired Odia leaders like Gopabandhu Das, Gopabandhu Choudhury, Acharya Harihar, Rama Devi and Nabakrushna Choudhury. He was in regular contact with them and also took their useful suggestions on different political-economic matters. Some Odia people lived in Sabarmati Ashram to serve Gandhi for many years. Raghunath Nayak of Jaguliapada village, Kendrapada was working as a gardener in Delhi's Birla Bhawan when Gandhi was shot

dead by a fundamentalist on 30 January, 1948. Raghunath nabbed the killer when he was fleeing from the spot. Later, Raghunath became a government witness and gave evidence in court against the murderer (The Samaj, October 2, 2018). Gandhi's ashes were preserved in an urn container in the Puri Raj Bhavan premises from February 12 to June 27, 1948. From Puri, the ashes were brought to Cuttack and preserved in the Imperial Bank of India till finally these were handed over to his great grandson Tushar Gandhi in 1997.

Odisha remembers Gandhi by worshipping his idols in temples. Odisha has several Gandhi temples especially in Bhatra village, Sambalpur, and Kamakhyanagar, Dhenkanal. Devotees offer Puja and Aarti on a regular basis. The Odisha government celebrated 150th birth Anniversary of Mahatma Gandhi for two consecutive years started from October 2, 2018. The chief minister of Odisha Naveen Patnaik has also proposed to the Government of India to incorporate the word "ahimsa" in the original text of the Preamble of our Constitution.

Gandhi and Odisha's Socio-Political Transformation

Mahatma Gandhi was highly accepted and revered by Odia people in three different ways: as an avatar of the deity, as a savior against the oppressive British rule, and as the messiah of Odia cause. Ramachandra Guha (2008) wrote, "The people walked miles to see Gandhi, and Gandhi walked miles to speak to them" in Odisha. By 1922, Gandhi became a household name in Odisha. Many popular poems were written for Gandhi. Such a one was: "aasichire Gandhi avatara, patita tarana jagata karana, arata dharana daridra barana, dayara aadhara" (incarnation of



Gandhi has come, he will liberate the depressed and will make the Universe free, he is holding spinning wheel to end poverty, he is loaded with kindness). It was observed that Gandhi's meeting venues and retiring places turned to pilgrimage sites. The Utkal Dipika reported that Gandhi occupies the highest position in terms of popularity in Odisha which was hardly ever achieved by any Indian leader (September 18, 1920). His visits were scheduled to attain three specific purposes: inspiring Odia people to join in anti-colonial struggle; electrifying Odia masses for social revolution in Odishan society; and to set up constructive activity centres as alternative models of development (Roul, 2021).

Gandhi's movements in Odisha had widely influenced the socio-political conditions of the state. Gandhi politically brought Odisha into the limelight of national freedom movement (Roul, 2018). His movements in Odisha especially in 1921 and 1934 set narratives for social transformation and political participation. Gandhi's first visit to Odisha in 1921 constitutes a dramatic turning point in the history of the freedom struggle in Odisha. It drew a generation of young men and women into the non-cooperation movement and altered the courses of their lives forever. In popular conscious, it established Gandhi as a semi-divine being, a messiah (Nayak, 2006: 12). However, the response of Odia society to Gandhi's march on foot undertaken in 1934 against untouchability was complex and ambivalent, often degenerating into unconcealed hostility. Gandhi was shocked to know that in Odisha untouchables themselves practice forms of untouchability (Nayak, 2006: 12).

Reconnected Odisha with the Freedom Movement in Odisha

Gopabandhu Das said, "Like Bhagirath brought the Ganges to the earth, Gandhi brought

the Congress to Utkal (Odisha)". Before Gandhi, the leaders of Indian National Congress were not bothered about the grievances and sufferings of Odisha by ruthless and exploitative administration of British government. Consequently, Odia people turned away from Indian National Congress and gave their attention to regional issues. Gandhi's visit to Odisha electrified people's sentiment and stimulated their enthusiasm for the cause of national movement. During his first visit to Odisha, Gandhi propagated Congress's political position, and the idea of Non-cooperation movement to the people of Odisha in Cuttack, Bhadrak and Berhampur. Utkal Dipika reported that "Orissa has accepted the principle of non-violent cooperation creed preached by Mahatma Gandhi" (Utkal Dipika, 25 September, 1920).

Gandhi's Support to the Odia Nationalist Movement

Before 1921, the Congress did not support the Odia nationalist movement. Odisha's amalgamation issue was viewed as regionalism and against anti-colonial struggle. The popular perception among Congress leaders was that it would go against the unification of India. The Odia nationalist leaders put forward the demand for separation of Odisha state on the basis of language before Mahatma Gandhi when he visited Odisha in March, 1921. He was presented a book titled "Oriya Movement" and he agreed in principle to favor the demand for a separate province for Odisha (Mohanty, 1982: 122). Later, the Odia nationalist movement became an ideological apparatus of INC. The Indian National Congress (INC) accepted Gandhi's policy of forming the provinces on the linguistic basis. In fact, INC demanded language-based provinces during the freedom movement and the experience of religion-based Partition made the Nehru government vary



of adopting linguistic States in the early years after Independence. But with the enactment of the States Reorganisation Act, 1956, linguistic States became a reality.

Gandhi's Attempt to Resolve Flood and Drought

Odisha was severely affected by drought and flood in 1918 and 1919. Gandhi paid the first visit to Odisha in March, 1921 to see the flood affected people. He wrote an article in *Navjivan* and sought the urgent help for the famine-stricken people of Odisha. In 1920, Thakkar Bapa was deputed by Gandhi to conduct the relief work in Odisha. He advised people to serve the poor people of Odisha province. It was on his request that Christian missionary and social reformer C.F. Andrews visited the state and undertook massive relief operation. Jivaramji Kalyanji Kothari, a follower of Gandhi, was inspired by Gandhi and dedicated his life and property to the service of poor Odia people. In 1927, Kothari and his wife established an Ashram in Bhadrak. Similarly, Ishwarlal Vyas and his wife Purubai inspired by Gandhi's advice of serving poor people in Odisha and they established an Ashram at Soro (Sarma, 2008: 3-4). Gandhi was highly concerned about the flood in Odisha. He invited Vishweshwarayya, a famous engineer at that time, to Odisha for resolving the flood problem. Vishweshwarayya stayed 12 days in Odisha and made intensive investigation of the flood problem but didn't take fees. Industrialist-cum-freedom fighter Jamunalal Bajaj, businessman Ghanshyam Das Birla and others came here several times to serve the poor. Bajaj's daughter Uma and political leader Jayaprakash Narayan's wife Pravabati Devi were also part of the Odisha *Padayatra*.

Gandhi's Objectives of Ending Poverty

Gandhi's idea of *Swaraj* had political and economic dimensions. He led the freedom movement of India with the purpose of ending poverty. During his first visit to Odisha on the day of Dola Purnima, 23 March, 1921, Gandhi was nonplussed while seeing the abject poverty and wrote: "Could you imagine what I saw in Odisha? I saw only skeleton-like figures awaiting death". He blamed the exploitative policies of British government and frequent natural calamities for the miserable economic conditions of the Odisha state. While addressing delegates at Belgaum Congress session, he said, "The picture of Odisha, which is dancing before my eyes, has convinced me that it will be *Swaraj* for them, if we can provide food to them". Gandhi in a choked voice told to the delegates in Ahmedabad session of the Congress in 1921 that "All of us will be moved to tears if I narrate the suffering of the people of Odisha". He believes that poverty can be alleviated by serving the poor. He said that "Odisha is the epitome of poverty" and if someone wants to serve the poor, he could serve Utkal. In a meeting in Madras, Gandhi urged youths to come with him to Odisha to see skin and bones around the holy land of Puri. Gandhi emphasized on development of agriculture, cottage industries, *khadi* and dairy farms to free Odisha from the clutches of poverty. Gandhi said, "The best way to this is to propagate *khadi*. If this programme is carried out sincerely, *khadi* production in Utkal will increase and one day, this province may become the *khadi* store of India". Gandhi believed that spinning wheel can provide food and work to the poverty-stricken people of Odisha.

Patitabana Yatra for Harijan Upliftment

Gandhi visited Odisha twice (May 5, and May 8, 1934) only for the purpose of Harijan



upliftment and abolition of untouchability. He went to Sambalpur and Jharsuguda on May 5 for the same cause and addressed the gathering. On May 8, 1934, Gandhi started his Harijan Padyatra (also called Patitabana Yatra) from Puri to Jaleswar (Balasore) for the abolition of untouchability and left the state on June 8, 1934. He visited Harijan villages during his march from Puri to Cuttack. In many places, he went to Harijan houses and advised them to prohibit intoxicants and told them to take care of health and hygiene (Nath, 2013: 567). In public meetings, he insisted upper caste Hindus to treat untouchables equally like own brothers and sisters and warned that 'Hinduism will be effaced altogether, if this evil is not resisted' (ibid).

Gandhi visited Gopabandhu Seva Sadan (known as Kadua Ashram) and stayed in its Harijan boarding and spoke to the Brahmins of Purushottampur who supported his mission for abolition of untouchability (Nath, 2013: 567). Harijans were invited to dine with Gandhi and other padyatris at Satyabhamapur. During the padyatra, he used to halt and rest in Dalit hamlets, cleans the area with a broom and even cleans his own toilet that he used for himself (Bhagbanprakash, 2018: 29). Everywhere-Anugul, Jajpur, Bhadrak, Balasore-he spoke to people against the evil practices of untouchability and organized inter-dinning and inter-caste marriages among upper castes and Harijan. He advised higher caste people to eat with untouchables, help them to educate, and allow them into temples. Addressing the public at Balakati, Gandhi said, "Human vanity lies at the root of untouchability. Like tuberculosis, untouchability consumes human beings. We must not allow ourselves to become victims of this disease. The whole world is watching us. If we

do not wash this sin away, people will despise us" (Guha, 2008). During his visit to Bari in 1934, Gandhi observed that his local hosts accepted the principles of abolition of untouchability in minds and beliefs but they were scared of Sanatani Brahmins who can raise their opposition to this. Odisha Congress leaders Gopabandhu Chaudhury and Rama Devi devoted to the cause of Harijan uplift in Odisha and became champions of abolition of untouchability.

Temple Entry Movement in Odisha

Gandhi had raised the issue of temple entry rights of untouchables in 1927 during his third visit to Odisha (Sarma, 2008: 5). He urged to the trustees of different temples in Puri region to respect the sentiment and right to worship of untouchables. The trustees of Raghunatha temple allowed Gandhi to enter into it along with untouchables. In the same way, Gandhi was successful in allowing untouchables into Kunjabihari temple in Baliana. Gandhi was invited by the trustees of famous Sakhigopal temple to see that deities wore Khadi. He was impressed by it but refused to go to the temple as untouchables's entry was banned. The king of Puri was requested by Odisha Congress leaders to open the Jagannatha temple for untouchables. The request was turned down by the King, and Mahantas. The Mahants of Puri presented a memorandum to the Viceroy condemning the temple entry movement. Gandhi led Harijan Padyatra on May 8, 1934 from Singhadwara of Jagannatha temple Puri to Bhadrak but refused to enter into Jagannatha temple as it had no access to untouchables. In the sideline of Beraboi Conference, on March 28, 1938, Kasturba Gandhi secretly visited the Jagannatha temple, Puri accompanied by Mahadeb Desai who didn't enter but was waiting outside the temple. When



came to know about the occurrence, Gandhi went on fast till Kasturba realized her mistake. The situation created a tense movement and it was expected that the conference would be ended inconclusive. Maulana Abul Kalam Azad was succeeded in persuading Gandhi to break the fast (Nayak and Mohapatra, 2014: 30). He didn't visit the Shree Jagannatha temple, Puri but sent a strong message to the servitors and priests reminding them how they were violating the basic inclusive philosophy of the Jagannatha culture. He further shamed the Pandas (priests) by telling when you are not allowing the untouchables and foreigners to the temple, how come you are clothing your Gods with imported foreign linen? After Gandhi's criticisms, both in Shree Mandira of Lord Jagannatha and Sakhigopal temples, the deities were wrapped up in deshi kapada. Responding to the swadeshi movement of Gandhi, devotees in Shree Mandira also stopped presenting foreign linen garments to the deities (Bhagbanprakash, 2018: 28).

Facilitated Women Participation in Freedom Struggle

Except some ladies of royal descends, Odia women were not taking part in politics. Gandhi's padyatra, village to village and town to town visits, private and public meetings for socio-political concerns had deeply inspired the women community in Odisha. Women like Rama Devi, Sarala Devi, Malati Devi, and Annapurna Maharana not only gave up purdah but also dedicatedly took the leadership for women awakening under the close supervision of Gandhi. During his first visit, Gandhi addressed to forty women at Binod Bihari premises Cuttack. Rama Devi presented a bundle of handspun threads to Gandhi in this meeting. Subsequently, a series of women leaders emerged in Odisha who

dedicatedly contributed to the freedom movement of India. Gandhi sought the help of Odia women for two works: boycotting and picketing. According to official records, most of the cases of picketing from Balasore and Cuttack were performed by women. Gandhi was highly impressed with Rama Devi's selfless dedication for attaining swaraj of the nation. Physician and poetess Kuntala Kumari Sabat's poems ignited women to participate in anti-colonial struggle under the leadership of Mahatma Gandhi. Her thought-provoking poems 'Awhan' and 'Gadajata Krushaka' inspired people to join the movement. Protesting against the British rule at Gopalgaon, Balasore on August 16, 1946, Ashamani Devi was arrested along with several women Congress leaders (Mishra, 2019). Annapurna Maharana along with many agitators demanded the immediate release of Ashamani Devi and others and broke the police cordon. Police opened fire at the women Satyagrahi and many of them were severely injured and killed. In the same time, Jambubati Devi from Bargarh district crossed the border of Odisha and Bihar and led a procession in Bihar. She attacked the district court of Tumuka and was arrested by the police. Jambubati Devi died in Bihar jail on July 15, 1943. She was closely associated with Gandhi and Thakkar Bapa. Gandhi totally depended on Jambubati during his visit to Jharsuguda. On January 26, 1936, Jambubati hoisted national flag at Barpali. She nurtured Parvati Giri for the freedom struggle of India (Mishra, 2019). Parvati Giri, from Bijepur, Bargarh district, was minor girl who went to Bari Ashram Jajpur and was deeply inspired by the leaders of the Ashram. She moved from village to village and gathered people against the British rule. She gave anti-British slogans but was not arrested due to her underage. There were many women in western Odisha like Rukmani Devi



Lath, and Krishna Devi who played significant role in bringing forth the message and mission of Gandhi in western Odisha.

Debating Wardha Scheme of Education at Beraboi Conference, Odisha

Gandhi Seva Sangha, Beraboi, Delanga, Puri organized its 4th Conference with the collaboration of the Utkal Khadi and Gramodyog from March 25, 1938 to March 31, 1938. More about 4050 representatives from all over the country participated in this conference-cum-exhibition. Gandhi including Kasturba and all most all his leading colleagues and leaders of Congress also attended the event till the end. All of them were staying in thatched houses and bathing in village pond. Gandhi was bathing in Budheswari pond of the village. On the inaugural day, about 75, 000 people had gathered at the venue and each of them bought a two-paise ticket. The seven days long Conference had regular speeches, discussion and resolution on several issues of the country. Important issues such as Jagannatha temple entry, abolition of untouchability, development of village economy, Hindu-Muslim conflict, health issues and education policy of the country were discussed in detail in both the shift morning and evening every day. On March 29, 1938, the Conference led the discussion on the new education policy of India. A resolution was passed by Kaka Saheb in the presence of Gandhi on the National Education Policy to support the Wardha Education Scheme and the recommendation of the Zakir Hussain Committee. Taking part in the discussion, Kaka Saheb expressed his concerns over the prevalent education system of British India and Gandhi's displeasure over it. He assured Gandhi that the Wardha Education Schemes had been accepted by Congress and its governments will implement

the policies in their respective provinces (Nayak and Mohapatra, 2014: 159-60). There was also an exhibition of swadeshi products manufactured in homes and small-scale cottage industries of the country. The products were divided into five categories: Khadi, village industry, agriculture, education and health, and art and crafts.

Inspired by Utkal Tannery, Cuttack

Mahatma Gandhi was always a great admirer of Madhu Babu's contribution to modern tanning system and handicrafts. Gandhi in his Young India often quoted Madhusudan's views on cottage industries. In his letter on August 12, 1925, Gandhi wrote from Calcutta to Madhu Babu that "You will of course teach me how to spread the message of the spinning wheel in Utkal". Much before Gandhi's thoughts on Swadeshi, Madhusudan propounded the cotton production basically for the spread of Khadi and Charakha. He introduced the Charakha (the spinning wheel) in 1903 and encouraged cotton cultivation for production of Swadeshi cloth. In fact, he cultivated cotton plant in his garden, made yarn and woven cloth in his factory. He also exhibited art wares of Odisha in England and held craft fairs within his residential compound in Cuttack. Madhusudan always attended the Utkal Sammilani sessions in Indian dresses which were hand spun, hand woven and handmade.

Madhu Babu founded Utkal Tannery in 1905 and the Orissa Art Wares in 1897 with his own resources. The Utkal Tannery supplied shoes required by the British Army in the First World War. He gave opportunity to all sections of people to work together in Utkal Tannery irrespective of their social status. Untouchables were appointed in a large number by him to make them self-dependent and to abolish untouchability. During



his visit to Utkal Tannery in 1925, Gandhi appreciated the endeavor of Madhusudan Das. The Orissa Art Wares of Madhusudan was intended to provide occupation to the skilled filigree workers of Cuttack who had earned great reputation as craftsmen. Gandhi also wrote that Madhu Babu knew the modern process of tanning and statistically proved the enormous economic loss suffered annually by our country “owing to the superstition of untouchability masquerading under the name of religion”. However, Gandhi acknowledged that Madhusudan Das proved statistically the economic loss arising out of untouchability (CWMG, Volume 57, November 14, 1932, p. 413). Gandhi explained it by saying that the higher castes always looked down upon the so-called untouchables who dealt with dead animals and dressed their skin. It is because of that hatred and abhorrence of the high castes for people dealing with dead animals and their skin that adequate skill in that field could not be developed and in the process enormous economic wealth associated with leather and its by-products could not be tapped (ibid). In a piece entitled “Advice to a Harijan Worker” (CWMG, Volume 61, p. 360-361) published in Harijan Bandhu on September 3, 1933, Mahatma Gandhi referred to the plan of some of the Harijan workers to take up leather work and stated that it was not enough to make slippers only. Stressing that the work of tanning assumed more importance for our villages than mere leather work, he asked a question: “What did Madhusudan Das do?” (ibid: 360). Answering it he stated: “He gathered the tanners of Utkal and studied how they did tanning”. Then Gandhi observed that Madhusudan Das was dissatisfied with the level and quality of tanning and, therefore, sailed to Germany, learnt leather work there and brought an expert from that country and set up a factory in Cuttack.

Gandhi’s writings state that many so-called untouchables learnt the work of tanning because of the dedicated efforts of Madhusudan Das and wrote, “Like Madhusudan Das, you should first master the craft. It cannot be done in one month’s time. You can do very well, if you learn it properly. I can make arrangements for your training” (ibid: 360-61).

Influenced by Madhu Babu’s Bovine Intelligence Theory

Mahatma Gandhi was highly impressed by Madhu Babu’s revival of village industries to reduce burden over agriculture. Supporting Madhu Babu’s endeavors, Gandhi writes that “...farmers do not produce enough even for the seeds. Apart from India there is perhaps no other country where people depend so completely on agriculture. You can hardly find such poverty anywhere else” (CWMG, Volume 65, p.220). Referring to Madhu Babu, Gandhi writes that Madhusudan Das said that village people should be provided with some additional occupation. He also recalled Madhu Babu’s visit to Germany to learn leather work (ibid). Gandhi was highly influenced by Madhu Babu’s “bovine intelligence” theory (ibid) and used it in his speeches. “Bovine intelligence” was used by Madhu Babu to refer to the dulled and stunted faculties of villagers on account of their continuous preoccupation with cattle to pursue the profession of agriculture. Further Gandhi writes, “I have always remembered his (Madhusudan Das) one remark that those who always work with oxen must have bovine intelligence. Our farmers lost their work and became dull-minded” (ibid). On March 14, 1940, Gandhi while delivering a speech at the Khadi and Village Industries Exhibition in Ramgarh recalled the name of Madhu Babu for bridging the gulf between ‘intellect’ and ‘hand’ (CWMG, Volume 78, p.56-58). He stated that



as “compared to the modern city civilization, the handicraft civilization would endure provided a correlation could be established between ‘brain’ and ‘brawn’”. Gandhi also said, “The late Madhusudan Das used to say that our peasants and workers had, by reason of working with bullocks, become like bullocks; and he was right. We have to lift them from the estate of the brute to the estate of man and that we can do only by correlating the intellect with the hand”. Gandhi believed that “Not until they learn to work intelligently and make something new every day, not until they are taught to know the joy of work, can we raise them from their low estate” (ibid:57).

Impressed by Satyavadi Vana Vidyalaya, Puri

In India, many nationalist leaders expressed their discontent over the colonial education system as it was enslaving Indians and ruined Indic culture. As a result, Gopabandhu Das’s Satyavadi Vana Vidyalaya (1909) and Tagore’s Visva Bharati Shantiniketan (1921) were mushroomed in India to provide an alternative Indic education system. In South Africa, Gandhi started experiments with his own ideals of education scheme at Phoenix (1904) and Tolstoy Farms (1910). Gopabandhu Das’s education policy provided several combined components of education such as indigenous knowledge, humanism, rationalism, nationalism and environmentalism to his students at Satyavadi Vana Vidyalaya.

During his first visit to Odisha in March, 1921, Mahatma Gandhi went to Satyavadi Vana Vidyalaya to see the unconventional and Indic educational experiment of Gopabandhu. Gandhi had lunch with boarders and teachers of the school and became very happy eating food from a banana leaf. He gently suggested to Gopabandhu whether

it would be possible to add a little ghee and some more green vegetables to the bland rice and ‘dalma’ curry. Gopabandhu politely responded, “Bapu, if these students can’t make this little sacrifice, how can they withstand the rigors of freedom struggle and jail life”. Gandhi was highly impressed and narrated this incident to many of his colleagues (Roul, 2021).

Conclusion: Reconstructing the Indian Nation

Gandhi had not only pioneered a historic anti-colonial movement to liberate millions of Indians, however provided an exemplary model of morally responsible leadership. His attempt was not just to decolonize the nation but to lead civilizational change in the course of social transformation relying on the political principles of swaraj, satyagraha, and sarvodaya. He had led the political revolution for reconstructing Indian nation from the core of society and from the heart of individual. He envisioned a strong social bonding in the triadic relationship between state, society and individual. For the purpose of civilizational change and social transformation, Gandhi effectively proposed educational ideals for character building, moral value, civic humanism, upliftment of deprived sections and social development.

Gandhi did experiment with his idea of spiritual politics as social service and welfare in many Indian provinces including Odisha. He had very intimate relation with Odisha and was emotionally attached to Odia people. Gandhi treated Odisha as his social laboratory for a number of eccentric experiments. He honestly admitted that Odisha was always a new learning experience for him. In spite of his repeated imprisonments and eventful programs, Gandhi paid seven visits and spent total sixty-nine days



in Odisha. He planned to visit Odisha in 1922 and 1924 but failed to meet the deadline as he was jailed by colonial rulers. The moral and political components of Gandhi's swaraj ideals envisioned for greater social revolution and alternative way for the future of humanity. Gandhi firmly believed in the spirit of satyagraha that fosters social transformation not only for restructuring the society but also for reconstructing the nation, rebuilding the ideals of citizenship and liberating the human civilization from the scourge of modernity.

It was Gandhi who for the first time in colonial India connected himself with all the sections—from poor to princes—of common masses, gained their trust and offered them a national level leadership for achieving Swaraj. He too left many imprints in his perpetual social actions and political activism. His regular visits to Indian provinces not only revolutionised and transformed regional society and state but also created many local Gandhis, regional leadership (Roul, 2021). It was Gandhi who also regionalized national issues of freedom movement and nationalized regional issues of social transformation.

Mahatma Gandhi expanded the sphere of ideas in the subsequent period of his life and time. Parel (2016:42) rightly says that Gandhi's conceptual framework provides for a process of assimilation (samās), not hybridization. He learnt

many things from numerous sources. Gandhi had also assimilated the ideas and practices of Charakha, Khadi, Swadeshi economy, Swadeshi cottage industry, salt agitation, tanning industry, skill development of untouchables and labourers from Odisha. Gandhi's theory of trusteeship, Sarvodaya and Daridranarayan was highly inspired by the poverty, flood, drought and socio-economic life of Odisha. It helped in expanding the structural framework of the idea of swaraj. Gandhi also applied his principles of swaraj, satyagraha and sarvodaya to transform the socio-economic and political conditions of Odisha. He gave a distinct political identity to Odisha and was instrumental in social upsurge of Odia people in national politics. Gandhi reconnected Odisha with freedom struggle and saved Odisha from political isolation. Both Odisha and Gandhi had influenced and inspired each other immensely. Gandhi learnt many things from Madhusudan Das's Utkal Tannery and Satyabadi Banabiyalaya of Gopabandhu Das. For Gandhi, Madhusudan Das was the source of inspiration and Gopabandhu Das was the source of aspiration for the future India.

Dr. Kamalakanta Roul, Assistant Professor in Political Science, University of Delhi, Delhi- 110007, Mob : 9999107157, E-mail : kkroul.du@gmail.com.



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