





N. MASI...  
 EVI SAR...  
 A SANSTHIT...  
 ASTASMAI NAMA...  
 AMAH. JAA DEVI SAR...  
 MATRURUPENA SANSTHIT...  
 STASMAI, NAMASTASMAI N...  
 ASMAI NAMO NAMAH. JAA DE...  
 NAMO NAMAH. JAA DEVI SAR...  
 UTESU MATRURUPENA SANSTHIT...  
 NAMASTASMAI, NAMASTASMAI NAM...  
 MASTASMAI NAMO NAMAH. JAA I...  
 EVI SARABHUTESU MATRURUPEN...  
 A SANSTHITA NAMASTASMAI NAM...  
 ASTASMAI NAMASTASMAI NAMO I...  
 AMAH. JAA DEVI SARABHUTESU...  
 MATRURUPENA SANSTHITA NAM...  
 STASMAI, NAMASTASMAI NAM...  
 ASMAI NAMO NAMAH. JAA DEVI...  
 SARABHUTESU MATRURUPENA SA...  
 NSTHITA NAMASTASMAI, NAMAST...  
 SMAI NAMASTASMAI NAMO NAMA...  
 H. JAA DEVI SARABHUTESU MA...  
 TRURUPENA SANSTHITA NAMAST...  
 SMAI, NAMASTASMAI NAMASTAS...  
 AI NAMO NAMAH. JAA DEVI SAR...

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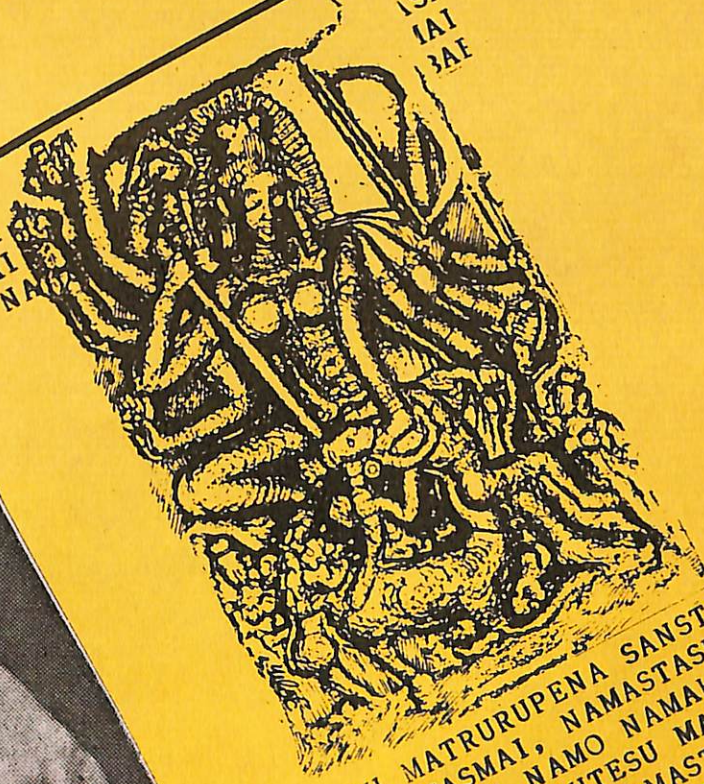
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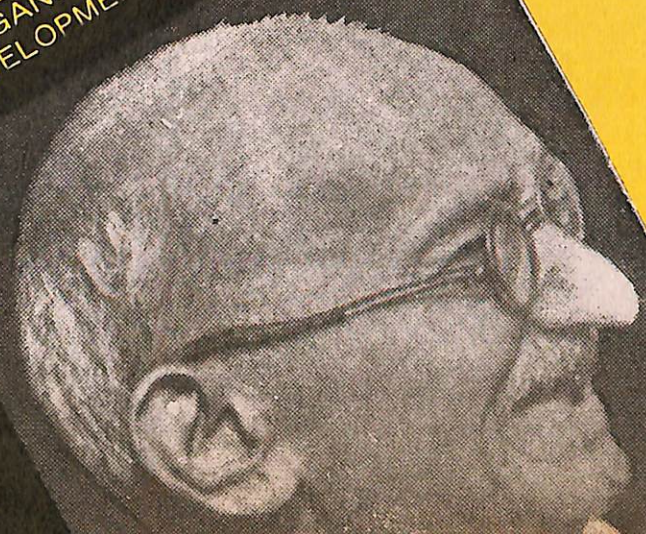
# ORISSA REVIEW

ORIYA PUBLISHING :  
 ITS SCOPE & PROSPECTS  
 THE CULT OF SAKTISM IN ORISSA  
 NEW HORIZONS IN ORISSA'S  
 DEVELOPMENT  
 SMALL SCALE INDUSTRY :  
 PHENOMENAL GROWTH IN ORISSA  
 IMPACT OF GANDHIAN PHILOSOPHY ON  
 RURAL DEVELOPMENT PROGRAMMES

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HUTESU MATRURUPENA SANSTHIT...  
 A NAMASTASMAI, NAMASTASMAI...  
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 PENA SANSTHITA NAMASTAS...  
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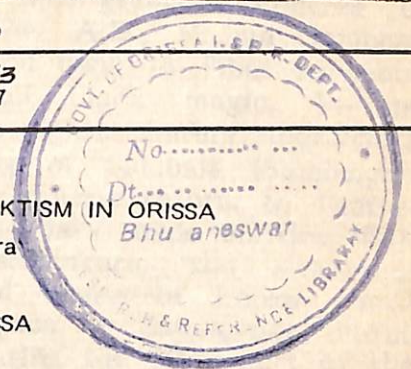
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# THE CULT OF SAKTISM IN ORISSA



ER. RAGHUNATH PATRA

The ancient scriptures of Buddhist texts Hevajratantra and Sadhanmala of Yajrayan speak of four centres of Saktism : 'Uddiyan, Kamrup, Purnagiri and Jalandhar where Vimala, Kamakshya, Purneswari and Jwalamukhi are worshipped respectively. 'Udra', the centre of Saktism described in Kalika Purana is no other than 'Uddiyan' of Buddhist text, Sadhanmala. The presiding deity of the centre is Katyayani. The author of the Buddhist iconography suggests that Uddiyan is the same as 'Odra or Udra' and the presiding deity of Uddiyan is Katyayani. So is the opinion of Dr. R.L. Mitra, who says, "Orissa comes from the word 'Odra' ... Orissa was wellknown to the Indian Aryans from a very early period..." The epics like Mahabharata, Brahmanda Purana and Manu Samhita reveal Orissa as a centre of Saktism.

It is learnt from Buddhist texts that the original base of Saktism is Orissa and it spread all over India and beyond, in course of time. This has been brought to lime light by Mr. Malley and Mansfield, the authors of Orissa Gazetteers, 1929 : "It is noticeable that Tapusa and Bhallika, the first-day disciples of Buddha are said to have been merchants from Utkala who were travelling to Madhya Pradesh with five hundred cartmen when they met Buddha at Buddha Gaya". The Buddhist prophets Saraba Buddha, Luipa and Kukuripada had propagated Kapala, Tantra, Saputa Tilaka and Mahamaya Tantra respectively. Kambala pada and Padma Bajra propagated Bajra tantra from Uddiyan pitha, Orissa.

By the 7th century A.D., Orissa or Uddiyan or Udra rose to prominence as one of the greatest centres of Saktism. In 747 A.D., Padma Sambhab of Uddiyan had been to Tibet to teach tantricism and black magic. In the middle of the eighth century, Indrabhuti, the then king of Sambala (Sambalpur) brought about drastic reform to Tantrayan in giving a new shape entitled 'Bajrayana'. Lakshminkara, the sister of Indrabhati and queen of Lanka transformed Bajrayana to Sahaiavana during later days. During the later part of the eleventh century, the celebrated tantric women Nitei Dhobani and Pitei Sauruni were there in Sapta Matrika pitha of Puri at Mandeswar Sahi. They were worshippers of Sapta Matrika and prostrated Lord Jagannath and Goddess Vimala as Vairaba and Vairabi respectively.

Some important scriptures available in Tibet reveal that Indrabhuti was the king of Uddiyan and in the preliminary prayer of 'Jnana Sidhi', he had the vision of Lord Jagannath as Buddhist lord. Padma Sambhab, the adopted son of Indrabhuti, with the help of his wife Mandaraba, had achieved accomplishment in Sahaj - Yoga. Some of the antique scriptures of Nepal suggest that few centuries later, Lord Buddha incarnated himself as Padma Sambhab in Uddiyan. In the second century, Ptolemy, the geographer, stated that Sambal is situated in the basin of the river Manad. Sambal is held as no other than the present Sambalpur and Manad, the river Mahanadi. On the basis of the old Copper-plates and treasures and other archeological remains, it is argued that Lanka was no other than the present Sonepur of Orissa.

It may easily be shown that Uddiyan or Orissa is the mother - centre of Saktism where Bhairaba is Lord Jagannath and Bhairabi, Vimala. There is sufficient mention in support of this in Kalika Puran and Devi Bhagavata. Vimala is one of the names of goddess Durga in Devi Bhagavat and Biswa Sara tantra.

During Marriage - ritual of Bukmini



with Lord Krishna in Jagannath temple, Goddess Rukmini goes to the temple of Vimala for worship to get Lord Krishna as her husband. There Vimala is prayed as Katyayani by Rukmini.

Hence Uddiyan or Orissa is the mother centre of Saktism and Vimala (Katyayani) is the deity of Uddiyan pitha, encircled by Mother goddesses, namely, Viraja at Jajpur, Sarala at Jhankad, Mangala at Kakatpur, Bhagavati at Banpur, Harachandi at Puri, Ramachandi at Konark, Charchika at Banki, Bag Devi at Kulad, Stambeswari at Aska and Sonepur, Hingula at Talcher, Narayani at Khalikote, Tara Tareni in Ganjam, Bhattarika at Badamba, Barunei at Khurda, Chandi at Cuttack, Sapta Matrika at Puri, Jajpur, Belakhandi, Titilagarh, Khiching, Dharmasala, Kundeswar and Seragarh and 64 - Yoginis at Hirapur and Ranipur - Jhariyal and Samaleswari at Sambalpur and many others.

There is a nice legend in connection with the inception of Sakta - pithas all over the country and beyond. Dakshyaprajapati, the father of goddess Sati, did not invite his Son-in-law Lord Siva to his sacrificial rites. Sati went to the function uninvited against the will of Lord Siva. Dakshyaprajapati passed filthy comments on Lord Siva in presence of all divinities. Sati could not tolerate censure of her husband and threw herself to the sacred fires and committed suicide. Lord Shankar, with pangs of separation, moved here and there, carrying the dead body of his beloved wife on his shoulder. For the welfare of the world, Lord Visnu directed his missile (Sudarshan Chakra) to cut the dead body of Sati into pieces without the knowledge of Shankar. Innumerable Sakta - pithas were erected from every fragment of the body of Sati which fell to the ground. It is said that the dead body was cut into 49 pieces or 51 pieces. According to Devi Bhagvat, 108 centres of Saktism were erected out of 108 fragments. From the navel-chord was the Viraja - pitha of Jajpur and from the tongue of goddess Sati, Vimala - pitha at Puri, as mentioned in Uddisa tantra.

## THE SHRINES

### Vimala:

The temple of Vimala is situated in the South-West corner of the courtyard of Lord Jagannath temple at Puri. Mother goddess is in a standing posture with four arms, garland of beads, noose, pitcher of nectar and in Japa-mudra. She is worshipped in Bhubaneswari mantra except on 7th, 8th and 9th bright days of the month of Aswina when non-vegetarian food is offered to Her.

Vimala is described as Supreme Vaishnavi goddess who takes Kaibalya or Mahaprasad of Lord Jagannath as her only food unlike other goddesses in Jagannath temple. She goes to bed only after Lord Jagannath retires. Vimala is most closely associated with the rituals of Lord Jagannath compared to other goddesses in the temple. When goddess Lakshmi has her separate arrangement for cooking other than Mahaprasad, Vimala takes Mahaprasad throughout the year except on 7th, 8th and 9th bright days of the month of Aswina. During these days of Durga Puja, she is offered two goats a day on each of the three days (total six goats) as sacrifice to Her due to the influence of 'Bamachar worship' of Saktism which seems to be a later introduction. The sacrifice of goats to Mother goddess is done late in the night after Lord Jagannath goes to bed which clearly shows that the priests of Lord Jagannath do not Co-operate with Bamachar worship of Vimala and such worship is being performed by a few Bamachar worshippers in Vimala temple. The rituals of Lord Jagannath are based on Sudhachar only. The domed roof of Vimala with its inner surface reveals the figures of Vaishnavism. Though Vimala, the first and foremost deity of Uddiyan (Orissa) has been described as Bhairabi and Lord Jagannath as Bhairaba, the Vaishnavites treat her as wife of Lord Balabhadra.

Out of sixteen days of Durga Puja in the month of Aswin, goddess Vimala does not wear any specific attire on first and last four days. During the rest



eleven days, she is adorned as Bhubaneswari, Bana Durga, Rajrajeswari, Ugratara, Matangini, Bagala, Narayani, Simhabahini, Jaya Durga, Shuli Durga and Harachandi respectively.

From the 8th dark day to the new moon-day of Aswin (eight days), Durga - Madhab (Durga and Madhab or Jagannath fastened together on a wooden platform) are seated on a cot in the Jaga mohan of Vimala and from first bright day to ninth bright day set off on a journey to Narayani temple of Dolamandap Sahi on a chariot which is known as 'Sakta Gundicha' or Carfestival of Durga Madhab.

#### Viraja:

Viraja - tirtha on the sacred bank of river Baltarani found its celebration during Mahabharat days and commemorates ten-Horse sacrifices (Dasaswamedha Yajna), conducted by Lord Brahma in Puranic age and Yayati Keshari I, the king of 10th century A.D. It has got its early name and fame as a Sakti-pitha in the Puranas like Visnu Purana, Brahma Purana, Kapila Samhita, Kubujika tantra, Jnananaba tantra and Brihannila tantra etc. It is said that the goddess emerged from the sacrificial fires of the Aswamedha Yajna.



Viraja mostly remains clothed. She firmly holds the tail of buffalo demon by her left hand and pierces it with a spear by the right. Image of goddess with two hands dates back to 2nd or 5th century A.D. It is one of the fifty-one distinguished Sakti-shrines of India, erected from the full of sacred navel - chord of goddess Sati. The nine day - festival of Durga

Puja is celebrated with great fanfare and on the fifth day of the function, the car festival of Viraja is celebrated by thousands of devotees from all around which is known as 'Sakta - Gundicha'. Some are of opinion that Viraja is no other than Prajna - Paramita of Buddhism.

The goddess Viraja is clustered around with three Varahas, five Nrusimhas, seven Matrikas, eight Bhairabs, nine Durgas, twelve Madhavas, twelve Ganeshas and one hundred and eight Rudras. Though the deity relates to 2nd century A.D., the present sanctum is of 200 years old only. The place Jajpur and its suburbs are full of icons of Buddhism and Jainism such as Bodhisatvas, Dhyar Buddhas and Jaina Tirthankers. Udayagiri, Ratnagiri, Lalitagiri and Alatigiri are four ancient Sakta centres in the suburbs, with Buddhist deities Tara, Heruka, Kurukula and Aparajita.

#### Sarala:

Goddess Sarala of Jhankad, a village in Cuttack district is being worshipped by people of Orissa as goddess of learning and wielder of powers as Minerva in Greek myth. According to a legend, Lord Parashuram, the incarnation of Lord Visnu gained all wisdom and powers, to conquer the whole world twenty one times, by lying in prostration to goddess Sarala, and so the place is also known as Parashuram Pitha.

Goddess Sarala with her eight arms fought with the demon of beastly power, ignorance and leziness, Mahishasura, holding the gaping month of the demon with one hand and with the other seven, she brandishad weapons and a gong-bell. The lion, the Bahana or Vehicle of the goddess, attacked demon from right when she pressed the creature on the back with her mighty foot. Goddess Sarala has got some resemblance with image of Durga in Baitali temple dating back to 8th century A.D. Sarala is haloed with the memory of Adikabi Sarala Das the epic poet of Oriya Mahabharat. She bestowed grace on the illiterate



Sarala Das to produce a perennial source of illumination for scholars and the lovers of art and culture.

The original sanctum that stands in ruins has given place to the present shrine which is of two hundred years old only. The festivals on Dasahara Raja Sankranti and Pana Sankranti are of special significance which draw millions of people from all around.

#### Mangala:

The banks of sacred river Prachi were once the sites for accomplishment of tantricism. It stretched from Kakatpur of Puri district to Phulnakhara of Cuttack district, clustered around by gods and goddesses of antiquities, ranging from 2nd century A.D. to 11th century A.D.



Goddess Mangala dates back to 9th century A.D. and the temple she enshrined relates to 15th century A.D. The Divine Mother seated on Lalitasan on a double lotus pedestal with her four arms, holding a full moon symbolising Dharma Chakra by her upper right hand, a bunch of lotus buds by left upper, a Japa mala (garland of beads) by lower right and Japa mudra in the left lower, looks graceful with her jewellery crown carved with super artistic refinement. The holy Mother has her special recognition among the devotees of Orissa because of her association with Lord Jagannath during Nabakalebar (the renovation ceremony of the body) of Lord Jagannath. It is believed that Daitas, the

Savara Sevakas of Lord Jagannath, pray for her direction when they set out on a journey to locate holy log (Daru) for the icon of the Lord.

According to some scholars, Mother Mangala was originally Buddhist Tara brought from ceylon during the days of maritime relationship between Kalinga (Orissa) and Ceylon and was absorbed into Hindu pantheon later.

The name of the place Kakatpur has its origin from the name Kakati, the tutelary goddess of the place. To the some scholars believe that Mangala is no other than Kakatei. In the nearby village 'Chourasi' goddess Varahi was worshipped. She was conceived with the face of a boar, foot-bellied, holding a fish in one hand and a cup in the others this relates to 9th century A.D. Two armed goddess Mahisa Mardini of Someswara temple at Kakatpur seems to be contemporary of Viraja at Jajpur. Besides, four armed goddess of Motia, six armed goddess of Astaranga, eight armed goddess of Amanakuda, ten armed goddess of Lataharan, eight armed Chamunda of Angeswara temple and ten armed Chamunda of Mangala Temple at Kakatpur draw attention of scholars, archeologists and historians.

#### Bhagavati:

The temple of Bhagavati is located on the river bank of Salla at Banpur of Puri district. It is about 300 years old. Goddess Bhagavati was tutelary deity of the demon - king Banasura, as the legend goes. Bhagavati was originally worshipped under a tree with the offerings of goat, buffalo and human beings. The present sanctum was constructed by one Sri Jagannath Harichandan, a king of Rathor dynasty whose royai court was adorned by the Oriya poet, Lokanath Bidyadhar, another of Chitrakala, Sarbanga Sundari, Padmavati Parinaya and Niladri Mahotsab etc.. The king had allotted some landed property for the rituals of Bhagavati along with Chhatisa Niyog - Sevakas.



The temple is built in three parts. The front chamber is Jagamohan and the second chamber is Natamandir where the moving deity 'Vije Pratima' remains in the form of a log of timber known as 'Kathi Thakurani'. In the third chamber 'Biman', dwells Bhagavati with eight arms. There are associate gods and goddess namely Ganesh in the South, Durga in the East and Bhubaneswari in the North. In the courtyard of the temple, there are goddesses like Palakasuni, Virajai etc..

Goddess Bhagavati originally was of terrible nature, and as such a metal belt was kept embedded around the month. The moving form of Bhagavati 'Kathi Thakurani' joins in all the rituals except in Dasahara when Kanak Durga joins.

'Bali Jena' is one of the Sevakas of Bhagavati who enacts the role of human sacrifice falling senseless to the ground for some hours when his wife acts as widow. This signifies that in the older days, there prevailed the custom of sacrifice of human being to the goddess 'Bhagavati'. A good number of festivals are observed round the year namely Chandan Yatra, Savitri Amabasya, Sitala Sasti, Chitalagi Amabasya and Durga Puja etc..

#### Harachandi:

The temple of Harachandi is situated on a sand dune near the month of the lake Chillka joining with the Bay of Bengal. The Divine spouse Chandra Sekhar and Harachandi are worshipped here. The deity is carved on a black granite with skilled art and refinement. To the opinion of some scholars, Goddess Harachandi seems to the contemporary of Kakatpur - Mangala and Sarala of Jhankad.

The temple of Harachandi was constructed in the image of Markandeeswar temple at Puri by one Sri Ramachandra Dev, the Gajapati king of Orissa, on the advice of a tantric Sadhak named Tratak Kapalika who attended full accomplishment by long prostration to goddess Harachandi.

Now, during Durga Puja a betel - nut is offered to the goddess in commemoration of the memory of Gajapati and Mahaprasad of Lord Jagannath is brought daily from Jagannath temple, Puri for offering to the Divine Mother. During Durga Puja a goat is offered by Gajapati for sacrifice to the goddess Harachandi.

#### Ramachandi:

The temple of Ramachandi is located on a sand dune near the month of the rivers Kushabhadra and Dhanua, four miles away on the sea-side from Konark, in an isolated place. Previously the temple was not negotiable by any road with only sands and shrubs around but now a pucca road leads to the temple from Konark and Puri. The place is famous for picnic for the natural beauties around and cool breeze of the sea.

The boat shaped roof of the entrance hall of the temple is the only shelter for the people coming over, for picnic or prostration to goddess Mother, in rain and Sun. Mahisha Mardini Durga Ramachandi sits in the temple facing North. Sri Kripasindhu Mishra, the historian has described in his book Konark that originally Ramachandi was worshipped in South - West corner of the court-yard of Konark temple and later shifted to the present shrine. This has been admitted by Pandit Nilakantha Das although Adikabi Sarala Das and Balaram Das differ in their opinion. Banaparva of Sarala Mahabharat and Aranyak Parba of Jagamohan Ramayan speak of Lord Ramachandra's prostration to goddess Ramachandi before invasion of Lanka.

The deity outside the Western wall is of archeological importance. Two and half feet high, three faced and eight armed goddess stands on a chariot driven by seven horses. With four arms she carries goad, noose, bow and arrow and other four arms broken. The skilled architecture of Konark temple is reflected in this



deity flanked by Ganesh and Barahas.

### Charchika:

The temple of goddess Charchika is situated on a mountain at Banki town of Cuttack district, by the side of the river Mahanadi and associated with Lord Parashuram who had long meditation before goddess Charchika to get rid of the sin of matricide. So the place is known as Parashuram pitha. A river named Renuka (the name of the mother of Parashuram) was flowing by the side of the mountain in the long past. One of the kings of Dhala dynasty had constructed this temple. Though the main temple is architecturally of no attraction, its front wooden pavilion preserves Orissan antique art and architecture in wooden carving. The thickets encircling the temple have been replaced by a small town.

The presiding deity fixed to the back wall of sanctum - sanctorum has withered and a replica is kept in the central niche of the outer Southern wall of the main shrine which may be will identified with a Chamunda standing on a dead body, fully undressed, with a garland of Skull around her neck. Goddess Charchika with her eight hands displays sword, trident, snake, goad, garland of beads, boon, damru (small double faced drum) and severed head etc.. Goddess Charchika does not come under goddess of Vaishnavism. She is Chamunda, for which non-vegetarian food is offered daily. From iconographic and artistic point of view, she may be placed to Bhaumakara period of Orissa.

There are Pancha Mahadev and Sri Mangala inside the temple of Charchika. Pana Yatra, Jhamu Yatra, Durga Puja, Kumar Purnima, Basanti Puja and Dola Yatra are the important festivals where thousands of people swarm about. On eighth bright night of Durga Puja, a buffalo is offered to goddess Mangala. On Kumar Purnima, Charchika is dressed up in Kumari attire.

Brahmin Sevakas were engaged in the worship of Goddess by the kings and landed property allotted to them to meet the expenses of the rituals, round the year. As the tenant of the land do not give their share of crop, a Sevak begs from shop to shop for morsel of rice and dal to prepare prasad for divine mother Charchika.

### Bag Devi:

Bag Devi or Byaghra Devi is the tutelary deity of Sourthern Orissa, worshipped in Kulad fort of Ghumusar in Ganjam district. Originally she was propitiated in one of the caves of Bag Devi - mountain, spreading to the Western side of the fort, on every Tuesday, untill she got enshrined in a temple constructed by Late Dhana-njaya Bhanja, grand-father of the gaeat poet Upendra Bhanja.

Eight armed goddess Bag Devi with bow and arrow sits on a tiger, pressing down a dead body. Ruins of the palace are visible at a distance from the temple. Goddess Bag Devi is worshipped in both the temples, on the top and bottom of the hill. The temple on the mountain is known as 'Yoga pitha' and at the bottom 'Bhoga pitha' of goddess Bag Devi. On every Sankranti, Tuesdays of the month Chaitra and Durga Puja, the sanctum is crowded by people from all around. During Durga Puja goats are sacrificed to the goddess Mother. The tutelary deity of the royal family of Ghumusar became deity of the common people often the full of Bhanja dynasty like Shyamakali at Puri.

### Stambeswari:

Goddess Stambeswari (popularly known as Khambeswari) is the tutelary deity of Sonepur and Aska. Stambeswari of Sonepur is made of timber - post with a face of Vermillion pressed with metallic eyes, nose and mouth to indicate the face of the Divine Mother. Both tribal and urban people worship Stambeswari although originally she is associated with the adivasis. The Sevakas are known as 'Dumalas'.

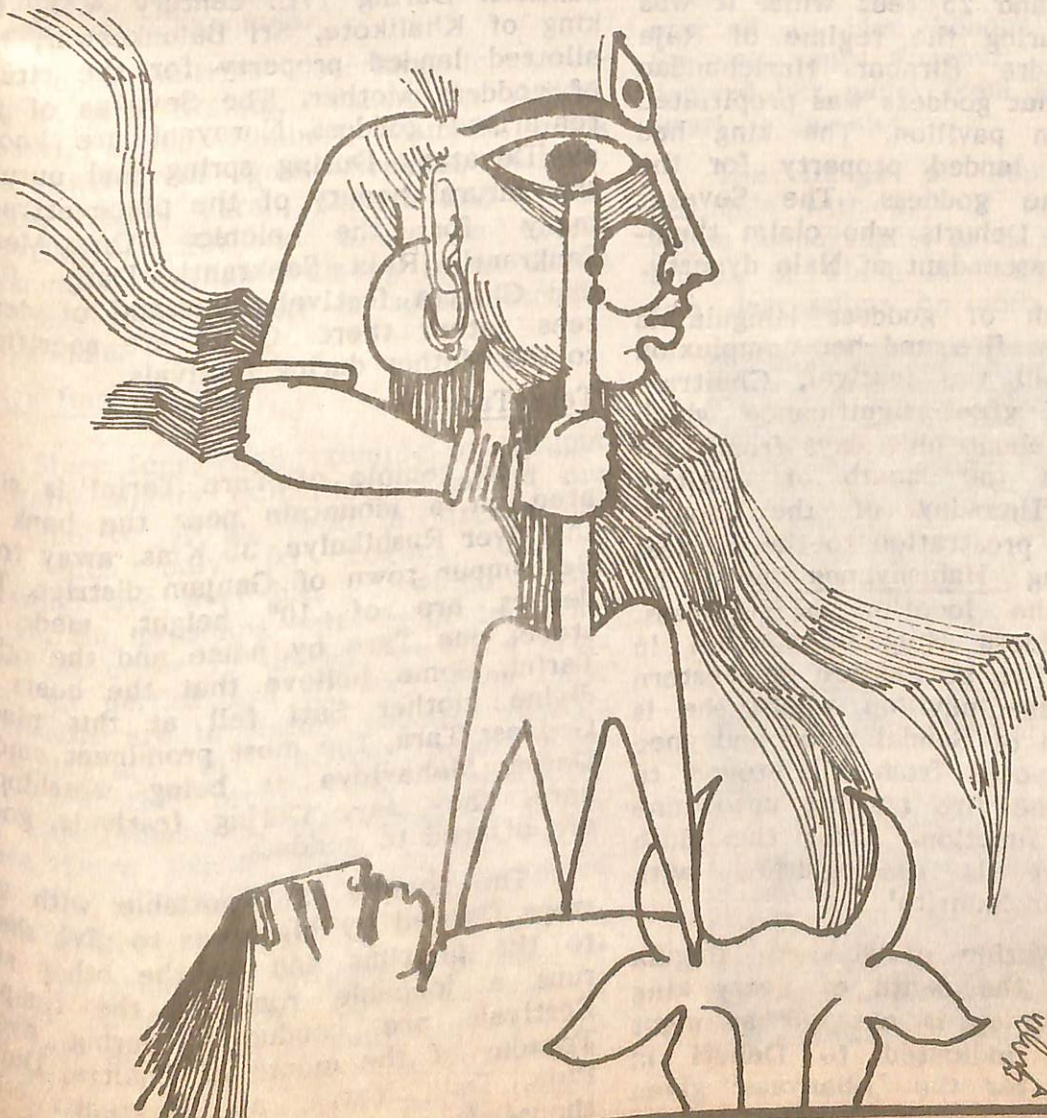


Goddess Mother is worshipped in the form of two black wooden posts fixed to the ground, one Khamashiri and the other Paramishiri; the former being worshipped by Dumalas and later by Brahmins. The black colour of the goddess forbids Dumalas to wear black cloth or black ornament. The women wear sari with red border and red glass bangles instead of black and do not put mark of Vermillion on their foreheads. Dumalas worship Khamluswari during the month of Aswin.

An ancient copper-plate of 5th or 6th century A.D., reveals the name of Khambeswari during the regime of Maharaja Tustikar Dev. In the copper plates relating to Sulki King. 'Kulastambeswari', Goddess Mother has been described as 'Bhattarika'.

Stambeswari of Aska, one of the eight tribal goddesses named 'Khidising', was propitiated by the kings of Sulvi dynasty. Wooden Stambeswari of Non-Aryan (Kandha) origin was later replaced by stone Stambeswari by Aryans common people believe that the wooden Stambeswari was transformed to stone Stambeswari by the grace of the Divine Mother. But during Durga Puja when the doors of stone Stambeswari get closed, goats are sacrificed to a wooden deity of two feet height kept in front of stone Stambeswari the wooden deity is perhaps no other than goddess Stambeswari originally propitiated by tribal people.

The face of stone Stambeswari of Aska is made of Vermillion fixed with metallic eyes, nose and mouth. Some of the scholars bring analogy





between Stambeswari of Aska and Subhadra of Jagannath temple. To them, Subhadra was originally like Stambeswari but transformed to present form during the regime of Ramachandra Dev in 16th century A.D. When goddess Subhadra is worshipped with Bhubaneswari Mantra, Stambeswari is worshipped with Bana Durga Mantra. Both the goddess have been accepted as Vaishnavis.

#### Hingula:

The temple of goddess Hingula is situated in a village named Gopalprasad, near the river let 'Joda', 25 Kms. away from the old palace of Talcher. At the entrance of the village, a pavilion has been erected on which goddess Hingula is worshipped. The pavilion is almost open in a building 60 feet long and 25 feet wide. It was constructed during the regime of Raja Kishore Chandra Birabar Harichandan and prior to that goddess was propitiated on an earthen pavilion. The king had allotted some landed property for the rituals of the goddess. The Sevakas are known as Dehuris who claim themselves to be descendant of Nala dynasty.

The mouth of goddess Hingula is imagined to be fire and her complexion fire-red. Of all the festival, Chaitra festival is of great significance which continues for about nine days from 14th bright day of the month of Chaitra. From first Thursday of the month, Dehuri lies in prostration to the goddess Hingula taking Habishyanna until he dreams of the location of Goddess. Generally goddess Hingula is seen in the shape of fire at Eastern or Western direction of the pavilion where she is kept preserved by Sandal wood and ghee and later by coal from all around to keep the divine fire burning upto nine days of the function. After the ninth day, the fire is extinguished with 'Pana' and 'Panchamrita'.

The renovation of goddess Hingula is done after the death of every king of Talcher. A log is cut out at night from a tree indicated to Dehuri in dreams and after the 'Jibanyasa' given

by a Brahmin, it is kept on the pavilion. The Sevakas join in a dinner with new clothing arranged by the king.

#### Narayani:

The temple of Narayani is at the border of Puri and Ganjam district near Khalikote, a little distance away from the National Highway negotiated with a pucca road, on the plateau of the Vallery mountain range from which flows a fountain the water of which is collected in a cistern for the worship of the deity and the water that flows to the second cistern is used for the purpose of bath by the pilgrims.

The temple is of no architectural importance. Some of the scholars opine that it was originally a Buddhist pitha and later transformed to a centre of Saktism. During 17th century A.D., the king of Khalikote, Sri Balunkeswar, had allotted landed property for the rituals of goddess Mother. The Sevakas of the ten-armed goddess Narayani are known as 'Devatas'. During spring and autumn the natural beauty of the place attracts many for the picnic. On Mesha Sankranti, Raja Sankranti, Durga Puja and Chaitra festival, thousand of devotees gather there. Goats are sacrificed to the Mother during festivals.

#### Tara Tarini

The temple of Tara Tarini is situated on a mountain near the bank of the river Rushikulya, 35 Kms. away from Berhampur town of Ganjam district. The deities are of 10" height, made of stone, one Tara by name and the other Tarini. Some believe that the heart of divine mother Sati fell at this place. Goddess Tara, the most prominent among Dasha Mahavidya is being worshipped here, they say. During festivals goats are offered to goddess.

The temple is negotiable with 999 steps flanked by big trees to give shade to the pilgrims and on the other side runs a jeepable road to the temple. Festivals are conducted during every Tuesday of the month of Chaitra, Durga Puja, Dola Yatra, all Sankrantis with thousands of people assembled from all



around. A small rest-shed is there with provision of water and electricity. The beauty of nature from the top of the hill is of added charm for the visitors.

### Sapta Matrika

The centres for worship of Sapta Matrikas spread over Puri, Bhubaneswar, Jajpur, Belakhandi, Titilagarh, Khiching, Dharmasala, Kundeswar and Seragarh etc. At Puri, in Markandeswar Sahi, Sapta Matrikas such as Brahmi, Maheswari, Koumari, Vaishnavi, Varahi, Indrani and Chamunda are propitiated as Sapta Bhagini (seven sisters). The Matrikas are flanked by the images of Birabhadra and Ganesh on either side both at Puri and Jajpur although the placing of Matrikas at Dashaswamedha ghat of Jajpur differ in order from that at Puri and includes Maheswari, Kaumari, Sivaduti, Vaishnavi, Indrani, Varahi and Chamunda.

Sapta Matrika described in Amarkosha are Brahmi, Vaishnavi, Aindri, Roudri, Varahi, Kouberi, Kaumari, being the Saktis of gods Brahma, Vishnu, Indra, Rudra, Varah, Kubera and Kumar (Kartikeya). But no where in Orissa Kauberi is available among seven divine mothers and Kauberi is substituted by Chamunda.

### Sixty four Yoginis

Sixty four Yogini temple of Hirapur contains eighty (80) images carved out of chlorite stone, kept in niches out of which only 63 Yoginis (one is missing) are available, of which Mahamaya, the presiding deity is of ten arms whereas other 19 deities are of 4 arms and 43 deities are of two arms only. Bhairabis are in sitting posture whereas Yoginis are in standing pose. Most probably the temple was constructed by Hira Mahadevi, the queen of Santikara Deva during ninth century A.D. and the village Hirapur has been named after her.

The temple at Hirapur is of circular shape having outer circumference of 90 feet and inside diameter of 25 feet. There is a rectangular mandap (9'6" x 8'0") at the centre having images

of Bhairaba and few Yoginis. The outer surface contains nine images of Katyayani.

The sixty four Yogini temple at Ranipur-Jharial is of circular shape with inner diameter of 47 feet, having 64 niches for 64 Yoginis. But at present, there are only 47 images present in dancing form. At the centre is found a rectangular mandap with images of eight armed Vairaba, Ganesh and Parvati.

### Samaleswari:

Samaleswari popularly known as Samalei, was originally worshipped by tribals. During 16th century A.D. She was propitiated by Chowhans, the rulers of the land as their tutelary deity. The temple of Samaleswari was erected by one Sri Balaram Dev, the Chowhan ruler. Many temples have already been erected in Her honour at Sambalpur, Barapali and Sonapur. Sambalpur has derived her name from goddess Samaleswari or Samalei.

The image of Samalei does not resemble with any of the goddesses in Hindu iconography. It is a monolith, the middle of which is little elevated with two depressions on both the sides and





a grove underneath representing mouth. Gold plates designed to the shape of eyes are pressed above the depressions to represent eyes of the mother. She looks scarbit throughout the year with vermillion except on new moon day of the month of Aswina when she looks white with Sandal. Dasahara is the most important festival of goddess Samaleswari. Beside Samaleswari, the Chowhans worshipped Pataneswari who resembles with the image of Kali, enshrined in a temple at Sambalpur near Samaleswari.

#### Bhattarika:

The temple of Bhattarika located on the right bank of the river Mahanadi, near village Sasanga of Badamba of Cuttack district amidst scenes of nature, is associated with Lord Parashuram, the incarnate of Lord Vishnu who got boon from goddess Mother by his deep meditation and destroyed all the kings (Bhatta) of the World establishing peoples' government. The goddess derived Her name 'Bhattarika', the destroyer of kings there often. The other name of goddess is 'Brihadamba' (Brihat + Amba), the great Mother from which the place derived its name 'Badamba'.

The original temple which is in ruins, was constructed during the regime of King Hatta Kishore and Malla Kishore in 13th century A.D. The present temple was erected 300 years back by king Phakir Mangaraj Mohapatra with its entrance hall by Padmanav Mangaraj and Mohan Dasarathi Mangaraj.

The central nitches of the side walls preserve 'Parsvadevatas' like Ganesh, Kartikeya and Mihishamardini and Jaga mohan, images of Surya, Kubera and Ganesh etc. The presiding deity Bhattarika is seated on a full bloomed lotus pedestals cross legged, with a full blown lotus in her left hand and Barad Mudra in the right. The antiquities of the deity may be well compared with two armed Viraja of Jajpur. Bhattarika is honoured as 'Tripura Sundari' of Dashamahavidya and addressed in prayer as "Maa Rajarajeswari Mahamaya Tripura Sundari

Siddhi Bhattarika" and in short 'Tripura' in her rituals although her iconographic features correspond with the image of Tara of Buddhist pantheon. Non-vegetarian food is offered to the Goddess with green coconut-water in a bowl of bell-metal which is equivalent to wine as per Dakshinachar of tantricism. Pana Sankranti, Akshaya Trutiya, Devi Snanotsab and Durga Puja are the festivals observed during every year, out of which Durga Puja is of great importance to all pilgrims coming in thousands from adjoining garjats. During Mahastami-puja a buffalo is sacrificed to the Mother Bhattarika and goats in Mahanavami worship.

#### Cuttack Chandi:

Goddess Cuttack Chandi was originally worshipped in fort Barabati of Cuttack town and was shifted to the present place due to attack of Kalapahad in 1569 A.D., where she was worshipped by an old woman-devotee 'Maina Del' in a small temple. The present temple has been constructed by the generous people like Raysaheb Giridhari Prasad Moda and many others.

In course of time Parswadevatas such as Lord Siva, Nabagraha, Ganesh, Mahalakshmi, Mahasaraswati, Hanuman and Lakshmi Narayan have been consecrated in Cuttack Chandi temple, Cuttack Chandi, the goddess of the royal family has become the goddess of the public like Shyamakali at Puri or Bag Devi at Kulad. Durga Puja is the best of all the festivals when goddess Mother, appears in different attires and forms such as Jagadhatri, Katyayani, Sidhidatri, Shallaputri, Bhubaneswari, Shodashi, Vgratara, Tripura Bhairabi, Matangi, Kamala, Narayani, Bagala Mukhi, Maha Saraswati, Maha Lakshmi and Mahishamardini. Besides, during Dipavali festivals, goddess Chandi is adorned as Kali, in Kartika Purnima as Annapurna, on the thursday of the month of Margashir as Lakshmi and in Sripanchami of the month of Magha as Mahasaraswati. During the month of Chaitra, Vernal festival of Divine Mother is observed for nine days. Goats



were offered to the goddess on Mahastami of Durga Puja and vernal festival but the system has been abolished recently due to the protests of some intellectuals.

#### Barunei:

The temple of Barunei is located one and a half miles away from Khurda town of Puri district on a hillock, 150 feet from the ground level. There are two black stone images, Arunei and Barunei by name, worshipped as presiding deities in the temple. The Vije Pratima (the moving deity) 'Kanak Durga' is worshipped during four days of Durga Puja, i.e., from 7th bright day of Aswin to 10th bright day and rest of the days in the year, She remains worshipped in the residence of the priest. During the regime of Gajapati Maharaja of Orissa at Khurda Garh, Kanak Durga and Jaya Durga of royal palace got together on Dasahara in a particular place every year and dispersed after the function was over; Kanak Durga to the residence of the priest and Jaya Durga to the place. Now Jaya Durga is worshipped in the palace of Gajapati Maharaja at Puri. At the foot of the mountain, there are Parswadevatas such as Mahadev, Mahavir and Dudhakhai Thakurani etc.

Daily, Khiri and Enduri pitha are offered to the goddess Arunei and Barunei. Some writers say that the Gajapati Maharaja of Orissa brought images of Uchista Ganesh (Bhanda Ganesh or Kamada Ganesh) and Arunei—Barunei from Kanchi and enshrined the Divine Mothers at Khurda and took Bhanda Ganesh to Jagannath Temple. Because of Her origin of worship in South India, Enduri Pitha (Idli) is offered to the goddess daily. Raja Sankranti is the best of all the festivals when devotees in thousands from all around assemble. On Mahastami of the month of Aswin, goat, are offered to the goddess.

#### Ugratara:

The temple of Ugratara is located at Bhusandpur of Puri district, only two kms. away from lake Chilika. The perre-

nial flow of a fountain there provides transparent water to the devotees. The image of Goddess corresponds with Hindu Tara but not of Buddhist pantheon. The deity is only 1'-6" high, with her left leg on the breast of Lord Siva and right on his thigh. She is adorned with garland of skulls around her neck and snakes around her arms. The place is full of scenery and looks like the temple of Kedar Gouri at Bhubaneswar. The place is considered to be the best for the 'Tantra-Sadhakas'. Raja Sankranti and Durga Puja are the important festivals of the year thronged by thousands of people from all around.

#### Maninaga

Maninaga is the tutelary deity of Raj-Ranpur and its suburbs. The original rulers of this Garajat were said to be the descendants of the Sabar-king, Biswabasu, and subsequently Bagedis came into power. A piece of stone was originally worshipped on the mountain as Goddess. The offerings made to the goddess was eaten away by a cobra set with gem, as the legend goes. The mountain and the goddess derived their names as such.

Bagedis were very powerful due to the grace of Maninaga and could bring the suburb areas under their control. The neighbouring kings were tempted to steal away the deity from the mount. Goddess Maninaga disappeared in the nether regions leaving a hole on the top of the mountain which was subsequently covered with golden plate and worshipped. A temple of 25'-0" height having no architectural refinement, was erected on the mount to save the people from rain and Sun. It is said, in the month of Magha, a man was offered to the goddess as sacrifice which was discontinued after independence. A Sudra Sevak named 'Jani' was engaged for the purpose of worship. Because of the difficulties to climb the mountain infested by wild animals, a temple was constructed later, by the then king at the foot of the mountain where the goddess is worshipped both by Jani and Brahman priest. People going to the shrine on the top of the mount worship the god-



dess irrespective of their caste or creed. The morning food of Maninaga is arranged by Jani out of the landed property allotted to his fore-fathers by the king and night offerings by generous devotees. The shrine and its Suburbs are now a good resort for picnic.

### Kalijai

Surrounded by blue waters of the lake Chilika, the temple of Kalijai stands on a hillock, a little away from Balugaon of Puri district. It was constructed by one of the kings of Banpur after the kingdom shifted to Parikud in a critical period during British regime. The shrine is associated with a story written by Pandit Godabarish, the celebrated poet of the state. Jai, a newly married girl of village Banpur, was on the way to her father-in-law's house at Parikud, in a boat in the lake Chilika along with her guardians. Unfortunately the boat was capsized in a storm and Jai found missing amidst all others. The laugh and cry of a girl was often heard from the hill top and few days later, a shrine was erected in commemoration of Jai on the hillock where she was worshipped as goddess Jai or Kali Jai. But some of the critics opine that the story of Kali Jai has been written in imitation of Wordsworth's poems on Lucy. Makar Sankranti is the best of all the festivals at Kali Jai; goats and fowls are sacrificed to the goddess without being killed. The natural scenery of the lake Chilika attracts many during autumn and winter for picnic.

### Bhadrakali

Bhadrakali of Bhadrak, formerly propitiated as Panna Devi dates back to 3rd century A.D. The old temple where this goddess originally enshrined is now in ruins. A stone of 6'-0" long, 1'-0" width and 1'-0" height of the old structure, kept preserved in state museum of Bhubaneswar reveals the antiquities of the sanctum both in inscription and architecture. The present shrine was erected later on the bank of the river Salandi.

This four armed, black stone deity, daintily carved with ornamental refinement displays sword in the top right hand and a skull in the top left and with the bottom right a holy child on the lap. Jaya and Vijaya are the Parswadevatas in the temple.

Towards the north of Bhadrak town, in the village Bhuyan Mahal, Bhadrakali was originally worshipped, according to the legends. During the invasion of Kala pahad, the deity was taken away from the temple and concealed in the river bed of Salandi. A few days later, one Anga Prusty, a devotee of goddess constructed the presented temple. One Sri Balabhadra nath, a yogi, was worshipper of this goddess. Later his son-in-law and daughter Abhaya dedicated their lives to the noble services of the goddess. Bhadrakali was so much pleased that she left the unfathomed bed of the river Salandi and followed the Son-in-law of Bhadrath to the place of present structure.

### Kanta Devi

Kanta Devi is the tutelary deity of Bonai, Palahada and Deogarh subdivisions worshipped by both Adivasi and Non-Adivasi people during Durga Puja every year with pomp. She remains hidden in a cave of Khandadhara mountain range near the village Sanjal of the Adivasi Bhuyans. She looks like a Siva Linga, made of copper, iron and gold weighing 500 grams approx. Every year, during Dasahara festival, Bhuyan-priest or Dehuri invites goddess Kanta Devi from the cave, offering fowl as sacrifice, generally on New moon, Prati-Aswina and Dwitiya of the month of house to house, village to village, being worshipped in the courtyards with the sacrifice of fowl and goat. Kanta Devi is worshipped with wine and blood. In some of the families, She is kept immersed in the wine. She is worshipped for a period of six to seven days till she reaches the village Kantajodi on Mahastami, adjacent to the royal palace of



Bonaigarh. She is there after, received by the royal family through the priest of the palace (but not Dehuri) and taken to Royal palace where she takes rest for a day in the arsenal of the palace. On Vijaya Dasami, she returns in a different route being worshipped by villagers in their houses till she comes back to her cave on Kumar Purnima. Dehuri keeps the goddess inside the cave, covered with a piece of stone.

### Gouri

Gouri of Ekamra pitha, Bhubaneswar, has been described in Swarnadri Mahodaya and Kapila Samhita of fifteen century A.D. She is considered to be Supreme goddess of eight Chandikas of Bhubaneswar pitha such as Kapali, Gouri, Utarayani, Ambika, Dwarabasini, Bindhya basini, Dakshina Chandi and Ramayani. Gouri of Bhubaneswar has got resemblance with Tripura Gouri of Agni Purana. She stands on a full blown lotus with her four arms displaying noose in the right-top, garland of leads in the bottom-right, goad in the left top and Barada Mudra in left bottom. The female partners, Jaya and Vijaya, stand on both the sides. To the left and right side of the legs, stand deer and lion respectively. Gouri is the goddess of Vaishnavits. Durga Puja is the best of all the festivals, the expenditure which is borne by the committee of Lingaraj temple. Lord Lingaraj is celebrated as the supreme god and Gouri the supreme goddess.

The art and architecture of Gouri temple dates back to 9th century A.D. The temple was constructed by Subhakar Dev of Bhouma dynasty and his queen Tribhuban Mahadevi. The Copper plates found at Boud and Dhenkanal reveal that Tribhuban Mahadevi renamed herself as Siddha Gouri and took over the reigns of administration after her husband. So is the case with Mohini temple which was constructed by the queen Mohini Devi.

Bhubaneswar though a centre of Saivism, is considered to be one of the leading pithas of Saktism in Orissa, since

7th century A.D., giving birth to Baitala, Gopalini, Gouri, Mohini and Savitri shrines. The Sapta Matrika of Parshurameswar temple is oldest of all. The Shrines of Mohini, Kapali, Bhubaneswari and Savitri of eighth century A.D., Gouri-temple of ninth century A.D. and Parvati-temple of 12th century A.D. depict antiquities of Saktism in Orissa.

### Influence of Saktism:

The worship of plants, trees and log by the remote tribal race gave birth to the concept of Saktism. Navaratra worship which involves Navapatrika (nine plants) presided by nine goddesses called Nava Durga, clearly depicts its relationship with vegetation and fertility. Devi Bhagavat and Kalika Purana speak of mountain-resorts of Mother goddesses such as Siva in Himalayas, Mangala in Vindhya and Nanda in Malaya. Hence the goddess of vegetation propitiated by the tribal race in woods and hills crept into Hindu Pantheon in course of time as Stambeswari, Samaleswari and even the prime deities of Jagannath temple, along with their festivals of vegetation and fertility such as Janhi Osha, Bata Osha, Phuluri Osha, Budhei Sudhei and Khudurukuni etc..

The worship of Durga with Madhab, Parvati with Shankar, Subhadra with Jagannath and Balabhadra shows the intermingling of Saktism, Vaishnavism and Saivism. Vimala, the prime deity of Uddiyan was accepted as wife of Balabhadra by the Vaishnavites. This gave birth to KAULAS, who go far beyond the bonds of different cults and divinities with the realisation of one undivided supreme.

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## Gandhiji in ORISSA



FIRST VISIT (1921)

Gandhiji visited Orissa for the first time in 1921. The famine in 1920 in Puri district brought the State to limelight in the country. The harrowing tales of woe and suffering were enough to move the heart of any one, let alone the heart of the Mahatma. In his eager haste to see the conditions of the famine-stricken people with his own eyes, Mahatma Gandhi with Kasturba reached Cuttack on the morning of the 23rd March 1921, the Dolapurnima day. About 30,000 people gave him a splendid welcome. 72 Kirtan Mandals of Cuttack joined the procession. 300 volunteers preserving order escorted him to a deco-

rated car. Mahatmaji compelled a speedy drive and halted at Swarajya Ashram. The main road of the town was nicely decorated with leaves, flowers, mottoes, festoons and flags. Women were showering flowers from their buildings. The sound of "Mahatma Gandhi Ki Jal" rent the sky. On the 24th March 1921, he addressed a meeting of the Mohammadans at Kadam Rasul in the morning, a meeting of women at Binoda Bihary temple and two other meetings of students and lawyers. In the evening he addressed a public meeting on the bed of the river Kathjori. Pandit Gopabandhu Das was his interpreter. In these meetings a sum of Rs.160 was collected for the Tilak Swarajya Fund. Then he left for Bhadrak at 11.45 P.M. by Puri-Howrah Passenger train. There was a large gathering at the Station to receive him. After halting a day at Bhadrak he proceeded to Satyabadi, Puri, Berhampur and then to Bezwada. At satyabadi Gandhiji visited the grove School where he addressed a huge gathering of students, teachers and the local people. He was impressed with the system and standard of instruction followed by the School under the inspiring leadership of Gopabandhu Das. He left for Puri on the following day and arrived there at 5.20 in the evening on the 26th March 1921. Never in the history of public receptions, Puri had witnessed a sight that was witnessed when Mahatma Gandhi with his party, accompanied by Pandit Gopabandhu Das reached the Station. Spectators of all classes had assembled on the platform, while outside the platform were gathered about 20,000 men and women, many of whom had come from remote villages to have a look at Mahatmaji. Flowers were showered upon him which literally clothed him. The entire route was gaily decorated. The most sensational event took place when Mahatmaji's carriage was stopped in front of the palace of the Raja of Puri, who expressed his desire of meeting Mahatmaji. As soon as this fact was announced there was a tremendous rush and although Mahatmaji waited for nearly 15 minutes it was physically impossible for the Raja to meet him through the impenetrable



crowd. The Raja however, contented himself with sending garlands of flowers for Mahatmaji. The procession passed slowly amidst continuous cheering and reached 'Gopal Kothi', or 'Sagar Soudha' on the sea beach. The first event after his arrival was the discussion with the leaders about the Puri famine. The next morning Mahatmaji visited some famine-stricken areas. At 4 p.m. he addressed a ladies' meeting and at 6 p.m. addressed a public meeting at Saradhabili.

The next day was the day of silence and Gandhiji left for Berhampur with Pandit Gopabandhu on the 29th March. 1921.

### SECOND VISIT (1925)

The second visit of Gandhiji to Orissa was at the invitation of the late Madhu Sudan Das during the year 1925. He arrived at Cuttack on the 19th August 1925, by the Howrah-Puri Express. His main object to visit the Utkal Tannery. There was fitting reception at the Railway Station and a procession was taken from the Station to the residence of Madhu Sudan Das. He visited the Utkal Tannery where an address was presented by the untouchables. He visited the Leper Asylum at about 3 p.m. In the evening a meeting was held in the Town Hall.

On the 20th morning a large number of people gathered at the Bishop's Chapel at about 9 a.m. Mahatmaji was cordially received amidst shouts of welcome. Mr. M.S. Das translated the whole speech in Oriya. In his speech he said, "Orissa is the poorest province in India and this can easily be removed if every one uses Charakha". He also met the members of the Bengali community of the town for raising money for the Deshbandhu Memorial Fund and contacted the members of the Mohammadan community.

In the afternoon Gandhiji attended a spinning exhibition at the Swarajya Ashram where he met the ladies who had organised the exhibition.

He left for Calcutta by the Puri-Howrah Express.

### THIRD VISIT (1927)

The third visit of Gandhiji was connected with the propagation of Khadi. During December 1927 he made a tour of Ganjam district which was then under Madras. His tour began from the 5th December 1927 from Berhampur where the head-quarters of the Utkal Branch of the All India Spinner's Association was situated. He was the guest of the Raja Bahadur of Khallikote within his estate area at Boirani, Kodala and Khallikote. He addressed public meetings which were arranged by the Raja Bahadur himself. He stayed in Rambha palace and enjoyed the scenery and boating on the Chilika Lake. Mahatma Gandhi signed the Raja Bahadur's Visitor's Book maintained at Rambha palace. Prior to his arrival at Berhampur he had paid a visit to Parlakhemedi on the 3rd December 1927.

His programmes in Orissa from the 5th December 1927 to the 21st December 1927 covered Berhampur, Chatrapur, Purusottampur, Boirani, Polosara, Kodala, Khallikote, Rambha, Banpur, Bolagarh, Khurda, Sakhigopal, Puri, Balasore, Jaleswar, Bhadrak, Charbatia and Cuttack.

At Berhampur the Patita Paban Mission of the Reform and Service League presented an address to Mahatma Gandhi on the 6th December 1927. In reply he spoke highly in favour of temple-entry of the so-called untouchables. He made a settlement with the trustees of the Raghunath temple and entered into it with the untouchables.

After finishing his Ganjam tour Gandhiji stayed at Banpur on the 9th and the 10th December 1927. Unfortunately Gandhiji became over-worked, while fulfilling his strenuous Khadar programme in the Ganjam district. His health broke down and he took complete rest at Bolagarh near Khurda, C.F.-Andrews came there and Dr.B.C.Roy came running all the way from Calcutta to see him.



### At Sakhigopal

Mahatma Gandhi and party left Bolagarh on the 12th December 1927. He broke silence in the afternoon and addressed a meeting at Begunia. Pandit Gopabandhu Das met him and accompanied him to Sakhigopal. On the way, Gandhiji was presented with a purse of Rs.148 at Khurda Road. Mahatma Gandhi reached Sakhigopal in the evening and walked from the Station to the temple bungalow. He was told that Khadi was being exclusively used in the temple, and on being invited by the members of the Temple Committee to visit the deity he declined the offer because free access was not being given to the untouchables.

### At Puri

Mahatma Gandhi and his party visited the Roy's Museum at Puri on the 13th December evening and appreciated the rare antiquarian collections made by Mr.B.N.Roy. A purse was presented by the Bengali community on the occasion. A great ovation was given to him by the ladies and gentlemen.

### At Balasore

Mahatma Gandhi reached Balasore on the 14th December 1927 and addressed a public and ladies' meeting in the evening. Over six thousand people attended. It is said, about Rs.1,158 was collected in the meeting. Under medical advice Mahatmaji stayed at Balasore on the 15th also. He went to Bhadrak by train on the 16th instant and thence to flood relief centre, Charbatia by motor.

### At Cuttack

From Charbatia Mahatmaji and his party sailed up the river Mahanadi and reached Cuttack on the 18th. On medical advice he kept half fast, took rest cancelling all programmes and broke his silence for interviewing Mr. Das, Ex-Minister. Sri Mahadev Desai Kaka Kalekar, and Mira Ben went to Champapur on the 20th, addressed a meeting and read Mahatmaji's message. Mira Ben laid the foundation of Gandhi Ashram there. A public meeting was

held at Cuttack on the evening of the 20th. Purses and addresses of the Cuttack Municipality and of the Local Board were presented. Mahatmaji didn't speak but his speech was read out. He visited the Leper Asylum and granted private interviews at 3 p.m. on 21st December 1927. During this visit he took interest in the late Gopal Chandra Praharaj's Bhasakhosh and left Cuttack on the same night by the Madras Mail.



Collection of funds for Harijan Welfare after public meeting at Sambalpur

### FOURTH VISIT (1928)

#### At Sambalpur

On the way to attend A.I.C.C. at Calcutta, Gandhiji broke his journey at Jharsuguda on the 22nd December 1928 to pay a flying visit to Sambalpur. The programme at Sambalpur consisted of



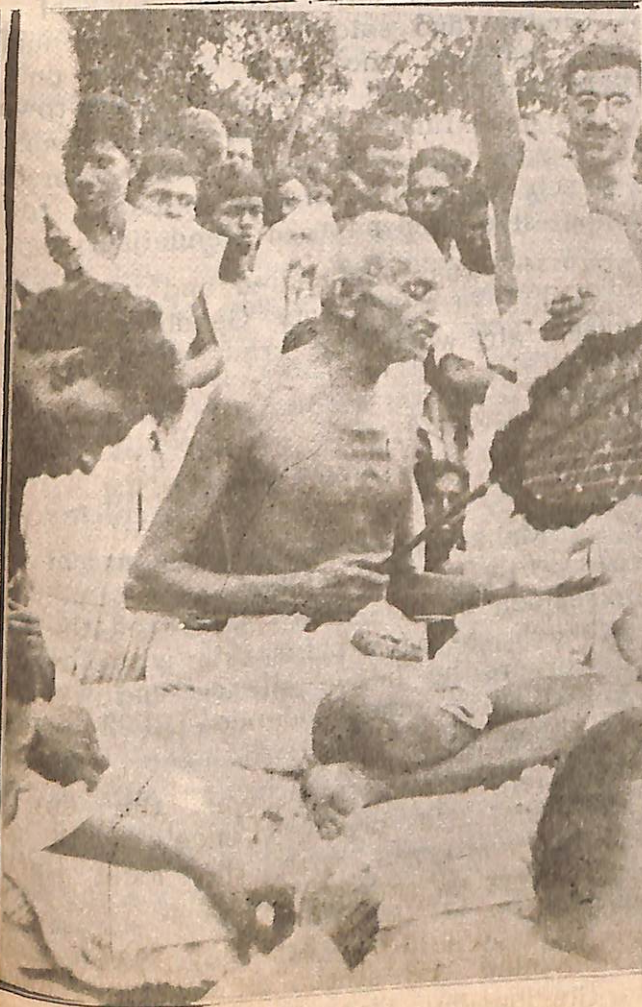
two functions. A public meeting was held in the morning on the bank of the river Mahanadi, where addresses were presented to Gandhiji on behalf of the Municipal Board of Sambalpur and the Local Reception Committee. The forum narrated the tale of Sambalpur's woes, how it was a helpless victim of the ravages of nature on the one hand and had been made a sport of administrative convenience without the slightest regard to the sentiments of the people on the other.

The total subscription realised at Sambalpur amounted to over Rs.1,790.

In the evening Gandhiji left Sambalpur to resume his journey to Howrah.

#### THE EVENTFUL FIFTH VISIT (1934)

Gandhiji's fifth visit to Orissa was in connection with the main mission



Gandhiji receiving contributions for Harijan Welfare Fund at Kajipatna

of his life, i.e., Harijan Uplift and Abolition of Untouchability. His fifth visit will be ever remembered not only in Orissa, but throughout the length and breadth of this country for two epoch-making decisions that he took during his stay in Orissa. The first decision was to start a pilgrimage on foot (foot march) in order to propagate his ideals of anti-untouchability among the masses more effectively. The second decision was to begin this foot-march from the sacred soil of Puri.

Bound for Puri via Jharsuguda and Sambalpur

Gandhiji arrived at the Jharsuguda junction on the 5th May 1934 at 5 a.m. A public meeting was held at Jharsuguda and a sum of Rs.435-10-7 was collected for Harijan funds. From Jharsuguda he motored to Sambalpur, where he arrived at 9 a.m. The streets through which he passed, were thronged with big crowds. The people greeted him amidst shouts of "Mahatma Gandhi Ki Jai".

Mahatmaji, after a short rest visited three Harijan lanes and leper clinics and was garlanded by the Harijans.

At noon a few Sanatanists had a hot discussion with Mahatmaji, who convinced them of the necessity of the removal of untouchability.

A crowded meeting was held on the bank of the Mahanadi at 6 p.m.

Addresses were presented to Gandhiji on behalf of the Reception Committee and the Amalgamation Committee. Collection for Harijan fund was Rs.535-4-5. From here Gandhiji with his party left for Bamur by car and stayed there in the Inspection Bungalow.

Gandhiji passes through Angul

From Bamur Gandhiji left for Angul by car, on the 6th May 1934 and put up with his party in tents erected temporarily in a mango grove in one corner of the town instead of the house of a local resident as had previously been arranged. It was stated that the Government had previously approached the Deputy Commissioner for permission to allow Gandhiji



to stay in his house and the permission was refused.

After his speech in a meeting, One Dom (a harijan) presented a mango worth one pie. It was put to auction by Gandhiji himself and fetched Rs.5 and another fetched Rs.4/3. At last Gandhiji saluted the audience with folded hands. There were shouts of Haribol, Hulahuli and clapping of hands. Flowers were also thrown.

People were not satisfied with this. They surrounded Gandhiji's tent on all sides. By that time more than 25,000 people had gathered. It was very difficult on the part of the Police, and volunteers to control the people. It was then about 10 a.m. He went up the dias and said, "I can well realise how much you love me. But the result of your love and affection puts myself and others to great inconvenience. We have not taken our food and I have not taken my bath. If you do not allow us to do this I have decided to fast to-day. To eat or not, depends on one's own will, but the call of nature does not so depend on one's own will, but the call of nature does not so depend on one's own will. So I shall be forced to run to a distant jungle to satisfy call of nature in the hot sun."

People dispersed as soon as they realised how their disturbance was prejudicial to Harijan work. Gandhiji assured them to grant an interview at 3 p.m. A meeting took place again at 3 p.m. Gandhiji said, "I think that many new people have come here now. Those who were here in the morning may raise their hands up. As many new people have come I speak to them the same thing now".

He again said, "I here many school students have come here now. I tell them that real education does not consist in merely reading and writing. Education is knowledge. Knowledge is acquired by good conduct. So the student who has not received good knowledge and has not given up evil thought has not tasted the fruit of real education. Good education cannot be had without self-purification."

When he left for Meramandali station people were shouting in joy on both sides of the road. More than 2 thousand people gathered at Banarpal. In their eagerness to touch the feet of Mahatmaji they would not make him stand. Twice he narrowly escaped from falling down on his knees by the pressure of people. At last he took his stand on a platform and delivered a speech and collected funds.

The collection made by Mahatmaji in the Angul meeting for Harijan funds amounted to a sum of Rs.700 approximately.

### Passes Through Cuttack

Gandhiji on way to Puri from Meramandali by train on 6th May 1934 night passed through Cuttack at 8.20 p.m. He was seen seated in a large third class compartment. As soon as the train stopped Gandhiji peeped out of the window and said that the large number of persons who were standing on the platform must pay something towards Harijan fund. The people congregated there responded by paying something each according to their capacity to the out-stretched palm of Gandhiji.

He was bare-bodied and was smiling, shouts of "Mahatma Gandhiki Jai" rent the air when the train slowly steamed off.

### MAHATMAJI AT PURI

Mahatmaji reached Puri at 11 p.m. on 6-5-34 and walked to his place of residence at Chakra Tirtha on the sea-beach. After a brief talk with the local workers he began silence and was busy with his correspondence till 2 a.m. of 7th morning.

7th May 1934 was the day of silence. He broke silence at 12 p.m. and conferred with the local Harijan workers on the 8th morning.

At 6 p.m. on 8th May 1934 Gandhiji unveiled the statue of the late Pandit Gopabandhu Das. In doing so he paid



tributes to the selfless work, lofty ideals, unostentatious behaviour and simple habit of the late Pandit and exhorted the audience to emulate his examples as he was not only an Orissan figure but an all India figure. There he was presented with addresses of welcome by the citizens of Puri and Tarun Sahitya Samaj together with purses of Rs.400 and Rs.21 respectively.

#### The Foot march begins from Puri

Mahatma Gandhi and party including Shri A.V.Thakkar, K.Butow, Miss Mira Ben and others left Puri on foot at 5.30 a.m. on the 9th May 1934 for Harekrisnapur and arrived there in one and a half hours covering a distance of 4½ miles. On the way poor people offered him coppers.

#### At Chandanpur

Gandhiji and party left Harekrisnapur at 5 p.m. on the 9th May 1934 for Chandanpur. On arriving at Chandanpur at about 6.15 p.m. he joined a public congregational prayer.

Addressing the meeting Gandhiji said that the foot-march movement and he expected larger and larger crowd to follow him as he marched on. When marching the people should neither talk nor whisper. All the while they should be thinking of God. In the course of their march they should not be a burden on the villagers.

#### At Sakhigopal

Mahatmaji left Chandanpur at 5 a.m. on 10th May 1934 and reached Sakhigopal at 7 a.m. He impressed upon the audience to embrace the Harijans as their own brothers. He deplored that the movement conducted by the late Pandit Gopabandhu Das was gradually dying out. Concluding, Gandhiji said, "Unless you give up this curse of untouchability and make amends for the sins you committed, Hinduism will be effaced altogether. Hindu Dharma is at stake and I cannot keep silent".

A purse of Rs.225 was presented to him. Then he auctioned some articles which fetched a decent sum.

#### At Gopabandhu Seva Sadan (Kadua Ashram)

Gandhiji put up for mid-day rest on 10th May 1934 at Kadua Ashram established by the late Pandit Gopabandhu Das. In the after-noon he said, "Every minute of life's experience further confirms me in the belief which I hold that non-violence is the only remedy for all ills of life to deal with which violence is practised to-day. I am not thinking of non-violence as a mere passive state. I do not know a more active force than the force released by vital adoption of non-violence."

#### At Birapurussottampur

Gandhiji reached Birapurussottampur from Kadua on the evening of 10th May 1934. At Birapurussottampur, speaking before a large gathering he said that sanction for untouchability was nowhere to be found in the Shastras and if anybody held an opposite view he would be glad to discuss the matter with him. Mahatmaji was delighted to hear that Brahmin boys and Harijan boys read together in the same school and that Brahmins and Harijans drew water from the same well in the village. But when he heard that Harijans were not allowed to enter the places of worship in the village. Mahatmaji said that temples were for absolving sins of men and therefore no distinction should be made between the Harijans and the caste Hindus regarding entry to the temples.

#### At Dandamukundpur

Gandhiji left Birapurussottampur in the morning of 11th May 1934. On the way he saw a number of Brahmin women with an abundance of ornaments, standing on the road-side at Govindapur. He advised the assembled women, "Take off these ornaments. What do you gain by wearing them? The real ornament of women is the inner strength of character."

At a meeting in Dandamukundpur he said that cows, goats and other



animals had distinctive marks but there was nothing to distinguish touchables from untouchables. Men committed mistakes but always rectified them when they realised their error. Untouchability was a grievous mistake and when it was realised it should be removed.

And then at Pipili

Gandhiji sent the following telegram to Dr.B.C.Roy who was then at Shillong:-

"This pilgrimage can bear full fruit only by continuing it in Utkal and all India part-taking as if it was every village. That is a spiritual test. Hence suggest abandoning Bengal tour as walking tour in Utkal is impracticable after the middle of June. Can then come Calcutta for collection and conferring with leaders. Wire consent."

Dr. B.C.Roy sent the following telegraphic reply, which was received at Pipili.

"As Physicians Dr. Ansari and myself agreed at Ranchi to your suggestions for a walking tour in Bengal. Appreciating your view-point as explained in the Press and your wire agree to confine walking tour to Utkal."

At a largely attended public meeting the leaders of Utkal tendered grateful thanks to Bengal friends who allowed Gandhiji to drop his Bengal tour to enable him to continue his foot march in Orissa.

On 12th May 1934 Gandhiji walked from Pipili to Seola in the morning and in the evening from Seola to Balakati. Between Seola and Balakati he had a view of the Dhauli hill with the famous rock inscription of Ashok.

At Satyabhamapur

On the 13th May 1934, Gandhiji and party went from Balakati to Satyabhamapur in the morning. At Satyabhamapur they enjoyed bathing in Daya river as for the last so many days they had been fellow-sufferers with the country-men in rural parts in their scanty supply of water for drinking as

well as washing purposes.

Before addressing the meeting at Satyabhamapur, Gandhiji asked whether there were any Harijans among the audience as he was going to invite them to dine with him, and requested them to raise their hands as a sign of their acceptance of the invitation. For some time non would raise his hand. Gandhiji then said, "We have degraded them to such an extent that they will not come to a decision as to what they should do. They entertain some suspicion about our intentions and cannot understand why we invite them and not others (some ten hands were raised at this point) or, perhaps, they earn their bread with the sweat of their brow and will not care to accept it as charity. But we are inviting them as fellow labourers, not as patrons. We will first feed them and then dine ourselves, thus giving a lesson to the Savarna Hindus present, who as a sign of their repentance should in each case, grant a preference to Harijans over the rest. Then, again, the Oriyas must shake off their indolence and take to the spinning wheel, which alone, among all the industries is capable of being taken up by millions with ease and yielding immediate results".

At Baliana

Gandhiji reached Baliana in the evening of 13th May 1934 after covering four miles by foot from Satyabhamapur. The next day (14-5-34) was his day of silence.

On the 15th Gandhiji performed the ceremony of opening the Kunjabehari Temple to all Hindus, including Harijans.

At Telengapenth

On 15th May 1934 Gandhiji left Baliana at 5.30 p.m. and arrived at Telengapenth at 7 p.m. About 2,000 people shouting, "Gandhiji Ki Jai" followed Mahatmaji on his route. Near Telengapenth a touching scene was witnessed when an old woman of 80 embraced Mahatmaji and presented him a cloth spun and woven by her. Mahatmaji was much impressed and the cloth



was auctioned for Rs.7.

Nearly 7,000 people from various villages gathered at a meeting addressed by Gandhiji after prayer. He requested the audience to work whole-heartedly for removal of untouchability. He said that he saw appreciable change in the minds of the people. Much work could be done if change remained permanent and he would thus think that his march had borne fruit. He said that simply coming in huge numbers to see him would be of no effect if they did not do what he asked them to do.

At Kajipatna

Mahatmaji and party arrived at Kajipatna at 7 a.m. from Telengapenth. An address was presented there to Mahatmaji by the neighbouring villagers. Meeting at Cuttack

In the evening of 16th May 1934 there was a mass meeting of the citizens of Cuttack in the Kathjodi sands, which was remarkable for the fact that the Sanatani Pandit Lalnath appeared on the scene with his fellow black-flaggers. At Gandhiji's instance, Pandit Lalnath was escorted to the platform as well as permitted to address the meeting for a few minutes. Gandhiji congratulated the audience upon their having accorded a patient hearing to the Pandit and observed that such courtesy was the very essence of culture and religion. They should deal gently with their opponents and try to convince and convert them to their own view. The cause of religion could never be advanced by violence or force.

Gandhiji and party left Cuttack for Patna on the 16th May 1934 by the Puri Express at the conclusion of his pilgrimage on foot, covering 54 miles from Puri to Cuttack in 8 days. Before leaving Cuttack for Patna he expressed his hope that he would resume the pilgrimage in Orissa after the A.I.C.C. meeting at Patna.

AFTER RETURN FROM PATNA

At Byree

On return from Patna A.I.C.C.

Gandhiji reached Byree at 4 a.m. on 21st May 1934 by the Howrah Puri Express. Arrangement was specially made for stopping the train there. After prayer on the platform the party marched upto Champapur Gandhi Ashram and Gandhiji observed his silence day.

Shri A.V.Thakkar left for Delhi. Professor Malkani was acting as Secretary to Gandhi's party. Miss Agtha Harison was staying with him. Shri M.-Masani was also staying in the camp after returning from Patna.

At Champapur

Gandhiji addressed meetings at Champapur hat on 22nd May 1934 after which he marched to Bheda.

At Bheda

Speaking at a public meeting at Bheda Gandhiji said that as he was travelling into the interior, leaving behind the rail line he was getting more peace of mind.

At Lekhanpur

He left Bheda on 23rd May 1934 for Lekhanpur and addressed a public meeting.

He visited the houses of Harijans and was pleased with their cleanliness.

At Bahukud

Gandhiji then marched to Bahukud on 24th May 1934 via Gopinathpur. At Gopinathpur a purse of Rs.68-15-3 was presented. Speaking at a public meeting he dwelt on village sanitation and exhorted his audience to remove untouchability. At Bahukud a purse of Rs.150-9-0 was presented in the meeting.

Mr. Pierre Ceresol, a Swiss Engineer, who had come to India in connection with Bihar earthquake relief work joined the party.

Gandhiji desired for shaving at Bahukud where a village woman was brought.



Gandhiji : "I am ready for the barber".

The village woman sat before him with shaving tackle all complete.

Gandhiji : "Are you going to shave me"?

She replied with a smile and began sharpening her razor in business-like way. She shaved his chin and his head also, entirely to his satisfaction.

During the process Gandhiji's eye fell on her ornaments. Though a poor woman, she was wearing beautiful gold and silver ornaments.

Gandhiji: "What are these wretched things? They do not make you beautiful. Indeed, they are ugly and harbour dirt".

The poor woman looked sorrowful and said :- "I could not come before you without good ornaments. I borrowed them especially for this auspicious occasion".

Gandhiji reasoned with her. She listened and smiled.

She shaved two other members of the party and when she received her wage, quietly went and placed them in front of Gandhiji.

At Patpur

From Bahukud Gandhiji and party left for Sisua on 24th May 1934 and there they made night halt and on next morning (25-5-34) they reached Patpur at 7 a.m.

In a speech at Patpur Mr. Gandhi characterised the locality as a Khadi-growing place and exhorted his audience to use Khadi instead of mill-made cloth. The Charakha Sangh presented him with some Khadi. A purse of Rs.101 was presented to him.

At Nischintakoili

Gandhiji arrived at Nischintakoili from Patpur at 7 O' clock in the evening and addressed a public meeting.

At Kaktia

On 26th May 1934 the party reached

Kaktia at half past seven marching past a dense crowd.

At Salar

Leaving Kaktia Gandhiji walked up to Salar. On 27th May 1934 the party left for Bhagavatpur and then to Kendrapara.

At Kendrapara

Gandhiji arrived at Kendrapara on the 27th May 1934 and observed his silence day, on the next day, 28th. Large number of Harijans assembled to hear his advice on 29th May.

A touching scene was witnessed in Gandhiji's camp when an inmate was found weeping over the news of the death of a near relation. Gandhiji consoled her saying that the best way to conquer death was to take no notice of it. In this connection he cited the example of S. Satish Chandra Das Gupta of the Khadi Pratisthan, Calcutta, who did not give up spinning of his Charakha for a moment when he heard the news of the death of his son. That was an example of real heroism which he would like every servant of the nation to emulate.

At Bari

Leaving Kendrapara on 29th May, Gandhiji proceeded to Barimul. On 30th May he visited Indupur, Angaichipur. From Angaichipur he left for Bari on 31st May 1934. The next day (1st June 1934) he left for Purusottampur and then for Kabirpur.

At Kabirpur

Mahatma Gandhi with party arrived at Kabirpur on the morning of 2nd June 1934 from Bari-Cuttack and was given a rousing reception. People flocked to his camp to have his "darsan".

Addressing a big gathering Mahatmajji said that God could not live in a temple where Harijans were not allowed to enter.



### At Budhaghat

After addressing two meetings at Kabirpur on the 2nd May 1934 Gandhiji and party arrived at Budhaghat in the evening and camped in an open field. While they were resting there for the night there was heavy rain accompanied by storm. There being no sheds close by, Gandhiji and those accompanying him were drenched in the rains and took shelter in a dilapidated cottage where they managed to spend the rest of the night.

### At Jajpur

Arriving at Jajpur on 2nd June 1934 Gandhiji directly proceeded to a public meeting on the Baitarani river-bed, and said that there were two ways open to the Hindus. They may either willingly accord untouchables their full right or the untouchables would snatch away their rights in spite of the unwillingness of the Hindus. If they conceded willingly Hinduism would be glorified and would tend to the growth of brotherhood and man-kind. If untouchability was to go on in spite of their unwillingness Hinduism would be ruined along with it. No man had strength enough to check the force of the wheel of time.

### Journey in Balasore District

From Jajpur Gandhiji left for Manjuri on 3rd June 1934. Gandhiji proceeded to Bhandaripokhari and then to Todang. On 4th June he observed his Silence Day at Todang and on 5th June he left for Garadpur. He was at Garadpur Ashram, Bhadrak up to 8th June 1934.

### Foot March Ends

Gandhiji cancelled the rest of his programme of tour on foot on account of monsoon. A public meeting was notified to be held near Garadpur Ashram at which Gandhiji was expected to speak on Harijan question. Police arrived at the meeting place and ordered the organisers not to hold the meeting as Section 30 of the Police Act was in Bhadrak Town. After going through

the particular section of the Police Act Gandhiji decided to address the meeting inside the Ashram.

Mahatmaji and party left for Wardha on 8th June 1934, via Balasore and Kharagpur.

### SIXTH VISIT (1938)

Gandhiji with Kasturba and others arrived at Berboi (Delang) on the morning of 25th March 1938 to attend the fourth annual session of the Gandhi Seva Sangh and stayed up to 31st March 1938. Besides other programmes, the Seva Sangh organised an Exhibition on Khadi and Village Industries on this occasion, which was inaugurated by Gandhiji.

### GANDHIJI'S SEVENTH VISIT (1946)

On 20th January 1946, Gandhiji passed through Orissa while returning from Calcutta to Madras.

The organisers of the journey had decided not to have any stoppages during the night. But Gandhiji particularly asked the train to be stopped at certain stations in Orissa. Cuttack was reached at about midnight. A large crowd had gathered there and Gandhiji was taken out to address them.

He also addressed at Berhampur. The crowds continued to surge at all the stoppages during the rest of the journey.

*Capt. W.C. Roberts*

*M.K. Gandhi*

*Mura*

Gandhiji signed the Visitors' Book at Rambha Palace during his visit in 1927



# JHOTI

## The art of ORIYA WOMEN

Sarat Chandra

A body of belles, mostly of villages but some city-bred too, participated in a memorable exhibition of Rabindra Mandap in Bhubaneswar during the third week of July, it was an exhibition of art drawn on floor, known in Orissa as 'Jhoti' (or 'Chitta').

The exhibition was part of a programme of year-long celebrations conducted by the Orissa Kala Akademy to mark its Silver Jubilee year. In fact the "Jhoti" exhibition at the Rabindra Mandap was the culmination of competition-cum-exhibitions conducted in all the district headquarters of the 13 districts. At each centre a minimum of three participants were selected to be given prizes and thus a total of 42 women were chosen to exhibit their art in the state capital. About 35 women many of them housewives, participated in the exhibition.

Jhoti comes in the category of folk art confined only among women. As art it is the simplest possible, drawn mainly on floors and on walls plastered with mud. Either ground rice paste or chalk stone paste, prepared with the

powder and water, mixed in ideal proportion, is used as a colour for this art form. The artists use either their right hand fingers or a small piece of cloth. They dip their fingers, or the squeezed piece of tiny cloth in the paste and draw the Jhoti.

No shades, no tonal effects are expected in this simplest of art forms. Jhoti is so simple that every female of every Oriya household is expected to be well-versed in these drawings. There are specific occasions when every home is expected to be decked with jhoti. During the month of Margasira (which generally coincides with November) on all the Thursday, Goddess Lakhmi is worshipped devoutly. During these days specific parts of the house, including a spacious part at the down-step, are profusely decorated with jhoti.

The drawings are simple, predominantly composed of circles, semi-circles and dots, and sparingly use some straight lines too. Common fruits and flowers and leaves, like the mango, lotus etc form the motif of these drawings.

For the exhibition in Bhubaneswar the prize winning artistes from the different centres were allowed to draw their jhoti on the mosaic floor of the balcony of Rabindra Mandap.

At the closing of the show, each artiste selected was given Rs.300 in cash and a certificate.

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## ORIYA PUBLISHING ITS SCOPE AND PROSPECTS

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DR. JAGANNATH MOHANTY

### INTRODUCTION:

Joseph Conrad has aptly said, "of all the inanimate objects, of all men's creations, books are the nearest to us, for they contain our very thought, our ambitions, our indignations, our illusions, our fidelity to truth and our persistent leaning towards error". Books are in fact lamps of light and sources of enlightenment and entertainment. It has been rightly observed, "Books are the sweet blossoms of the human culture and civilization. They are rich fruits of man's eternal endeavours for self expression and accomplishment. The persons who deal with these books, who help bringing out these books and who promote the cause of these books deserve deep respect and appreciation from all concerned with human welfare and upliftment through ages. Their efforts should be applauded and exhorted by everybody.

In this age of science and technology, book publishing is regarded as an industry and the status of book publication in a country is positively correlated with the development of the respective people. UNESCO, therefore, in collaboration with many international professional organisations of authors, publishers, librarians, book sellers and documentalists have affirmed that books perform a fundamental function in the realisation of the laudable objectives namely peace, development, promotion of human rights and campaign against racialism and colonialism. All are now convinced that books remain essential tools for preserving and diffusing the world's storehouse of knowledge inspite of the development of all kinds of mass media like radio, television, films etc.

### SCOPE OF PUBLISHING:

Most of us labour under the impression that book publishing is a simple task. But it is a difficult and complicated profession demanding many rare qualities of head and heart. A high academic qualification or an abundant financial power may not help one to be a successful publisher. Sir Stanley Unwin, a celebrated publisher has therefore remarked, "Manifold technical knowledge and commercial acumen are essential. Furthermore, it will usually be found that the most able and successful publishers have been right through the business from start to finish, and can therefore, from personal knowledge, check and follow all the work, including the various processes of production. The knowledge that is needed cannot be acquired in a day nor yet a year, and it is often not till after a wide experience of ten or fifteen years that a publisher realizes most keenly how much there is still to learn. It is only the man who has never mastered his job who is sure that he knows all there is to know about it".

It is evident from the above statement that (i) a good amount of technical knowledge and skills are necessary for a publisher (ii) All this cannot be acquired through education and training only (iii) It can be acquired through experience over many years. (iv) No such knowledge is finite and perfect and (v) nobody should say that he has learnt everything that is required.

Monetary gains are not all that can be pursued after by a publisher. All his endeavours cannot make good in publishing. Sir Unwin has rightly mentioned that the owners of well-known and famous publishing houses are not necessarily the enormously wealthy people they are usually reputed to be. It is probably true that anyone who could make money at book publishing could make more in other businesses and to the beginner who asks for advice, one is safe in replying. "Do not go into publishing, if money-making is your chief objective. Publishers who regard their job merely as a means of making money



give one the feeling that one has about doctors whose sole concern is their fees. Publishing has rewards to offer far greater than money. A decent enough living can be made at it, if you have really mastered the technique and have the necessary aptitude; but your day's work will never be done, and it is possible that the better work you do, the less monetary reward you will receive".

#### PROBLEMS & PROSPECTS OF ORIYA PUBLISHING:

With the background given above, we should discuss the problems and prospects of Oriya publishing more meaningfully and profitably. In Orissa, the number of established publishers is very limited and that of publications in Oriya particularly of good quality is also equally limited in comparison to all-India figures. The reasons for this sad state of affairs may be traced out from various quarters.

It is complained by publishers that book publishing has not yet been an economically viable profession. It is attributed mainly to the poor reading habit, poor purchasing ability and poor reading interest of Oriya people. But this is not a fact; it is an assumption wrongly conceived by people without much first hand experience and actual data. Reading habit of Oriya people is a matter of long heritage which has been enriched with Bhagabat Tungi (a centre in every village for reciting mythologies) various festivals and religious rituals where relevant pothis or purans are recited or sung by people with much devotion. Poor marketability may also be due to poor economic condition and low percentage of literacy of its people. But gradually the situation is changing for better and people are purchasing books in a larger number.

Another problem which is corollary to the above is the production cost of books, particularly of quality books and of suitable children's literature is prohibitive. Because of limited market the print runs cannot be large and economical and the cost per unit is bound to be quite high. Printing cost and prices of printing materials are of course

increasing day by day and it is general phenomenon all over the country, even the whole world. But with more purchases of books, this situation will change as the print runs can be larger bringing the unit cost down.

In Orissa professionalism in book publishing has not been developed yet. Most of the publishers at present are

in the professions through family traditions or other affiliation. They have acquired some knowledge and skills through experience and association with the job. They do not have adequate training and orientation in the modern technicalities of planning, production and distribution of books. They mostly bring out books through rules of the thumb and principles of "pick and choose". That is why, majority of manuscripts cannot see the light of the day for years together even though they are accepted for printing and designs as well as blocks are prepared already for the purpose. Proper selection of manuscripts, scheduling of publications, cost estimates etc. are not done in time and defective planning or no planning at all creates unnecessary delays in bringing out the books. Similarly, they do not have the necessary idea for proper publicity and distribution of books. With a view to generating adequate awareness, publishers should make advertisements, and get the books reviewed in the mass media like journals, newspapers, radio etc.

Publishers' organisations play an important role in effectively ventilating their grievances, making joint publicity and sale efforts organising professional training courses, holding meetings and seminars on crucial problems, and bringing out journals as their mouth-pieces. All these activities help in promoting sale and solving various problems faced by the publishers. But in Orissa, such organisations are not so strong to take up these programme to their common advantage and benefits. They are either rivals or jealous of each other; even in one organisation, members and office-bearers are not united and work in groups or factions.



## CONCLUSION:

Publishing may be regarded as a Science as well as an art. It is a science in the sense that it seeks to discover the general laws regulating the process of planning, production and distribution through various practices, observation and innovations. It is a systematic body of knowledge and skills and it works through various laws, theories and procedures. Similarly publishing is an art as it aims at producing something beautiful and desirable, good and auspicious. It also utilises different human relations and qualities like love, sympathy, cooperation and cordiality. Hence in order to make publishing effective and efficient, both artistic and scientific methods are to be adopted at its various phases.

Monetary gains should not be the only attraction of book publishing. It has its own charm and satisfaction. It is not merely a commercial job; it is an academic endeavour. It is not only a vocation for earning livelihood, but a profession based on artistic as well as scientific principles and practices. Through cooperative organisational efforts and inter personal human relations, publishing should be made profession on its own merit. It may rightly be concluded by quoting again from Sir Unwin, "Publishing has far more thrilling adventures to offer the man who is ready to accompany pioneers along fresh paths, eager to help overcome apathy, ignorance and prejudice, anxious that,

above all, the lamp of truth should be kept burning. It may not yield the same monetary reward, but it will afford a satisfaction no money can buy". It is hoped, our friends in publishing should take lessons from the above statement which has sprung from the life and service of a publisher of great international distinction.

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# NEW HORIZONS IN ORISSA'S DEVELOPMENT

## TELEVISION

Television coverage in Orissa will be substantially expanded during the **Seventh Five Year Plan** to enable more than 80% of the population to enjoy the benefit of TV programmes as against 44% at present. According to the programme drawn up by the Union Ministry of Information and Broadcasting in consultation with the State Govt. 9 Low Power Transmitters and one High Power Transmitter will be set up in Orissa during the Seventh Plan period, besides a T.V. Studio at Bhubaneswar. While the high power transmitter will be located at Bhawanipatna, low power transmitter of 100 WT each will be installed at Baripada, Sundergarh, Balasore, Keonjhar, Bolangir, Phulbani, Jey-pore and Bhanjanagar. At present, in addition to the Programme Production Centre at Cuttack, two high power transmitters at Cuttack and Sambalpur and 3 low power transmitters at Berhampur, Koraput and Rourkela are functioning

## TOURISM

The Tourist Traffic in Orissa has increased significantly over the years. While about 2.00 lakh tourists visited Orissa in 1979-80, this figure has increased to 7.5 lakhs in 1986-87 and by end of the Seventh plan it is likely to touch a figure of 10.00 lakhs. The State Government has identified 148 places to be developed as Tourist Centres out of which 11 places will be developed as the Base Centres. Provisions of basic amenities for the tourists by way of augmentation of accommodation and transport facilities and development of infrastructure is being accorded high priority. After declaration of hotel as an industry, tourism in Orissa has received a boost and several projects initiated to make Orissa the destination point of tourists.

## CULTURE

An Odissi dance and music research centre has been set up. Ten indigent Artists were receiving pension @ Rs.100/- per month during 1976-77. At present, 366 indigent artists, writers, journalists and sportsmen are being given pension @ Rs.200/- per month and 45 more will be given such pension during the current year involving a total expenditure of about Rs.11.00 lakhs. Setting up of the South East Asia project to provide a glimpse into ancient Orissa, establishment of An Urdu Academy, improvement of State Museum preservation of archaeological monuments, grant-in-aid to cultural organisation construction of memorials to perpetuate the memory of great sons of Orissa revival of performing arts including stage craft, programme of cultural exchange etc. are some of the important activities of the Department of Culture.



# *Small scale Industry*

## *Phenomenal growth in orissa*

Sri C.S. Misra  
Sri D.P. Mishra

The Small Scale Industry has emerged as an important and dynamic sector of planned economic development. This sector has played and has the potentiality to play a vital role in the fulfilment of our socio-economic objectives. The major goal in promoting small scale industry has been to bring about a wider geographical dispersal of small units to raise the living standard of the masses, and to remove regional disparities. The reason for this emphasis on small scale industry in a country like ours is obvious. The development of this sector entails a relatively small level of investment, helps in dispersal of industry to the remote corner, promotes entrepreneurship and most important, affords employment opportunity to the millions.

The striking features of small scale industry with regard to number of units, value of production, investment, employment and value of export registered a steady growth during different plan periods. In particular the achievements during the past decade is spectacular and extremely heartening. Thus between 1973-74 and 1984-85 the number of SSI units has increased around four fold to 12.8 lakhs with investment of Rs.8380 crores. During the period the value of production at the national level from this sector has gone up nearly 7 times to reach at Rs.50,520 crores, the value of export has jumped by five times to Rs.2350 crores. The employment generated by this sector is conducive to our economy with an average annual growth rate of 7.77 percent to 90 lakhs in 1984-85. The rational behind such an approach is that small industry provides substantial scope

for increasing employment as they are more labour intensive and require comparatively less capital in an under developed country like India where labour is abundant and capital is scarce.

In this paper an attempt has been made to show the growth pattern of small scale industry in a backward state like Orissa as compared with the national growth pattern.

### GROWTH PATTERN:

#### Number of Units:

The great spurt in small scale industry in the national economy can be gauged by the fact that their number has increased from 3.12 lakhs in 1973-74 to 12.9 lakhs in 1984-85 with an average annual growth rate of 13.96 percent during the decade. Thus there was a four fold increase in the number of units in this sector from 1973-74 to 1984-85. The highest growth rate was observed during 1978-79 which clearly reflects the success of the establishment of District Industries Centres, which is evident from Table-1.

The ultimate aim behind this great thrust on small scale sector is, for the wide dispersal of SSI units in the backward areas. Orissa being a backward state received special attention in this regard. As compared to the national average annual growth rate of 20.86 percent, the total number of units which were 2776 in 1973-74 has increased to 21993 in 1984-85 registering an increase of more than 7 fold. This depicts the priority given to backward areas in the development of small scale sector.



### Investment:

There has been a phenomenal increase in the value of investment in small scale industry at the All India level amounting to Rs.8380 crores in 1984-85 that is 365 percent more than 2296 crores in 1973-74. Even if due allowance are made for fairly steep increase in the price of investment goods, the fact remains that the phase of investment in the sector is quite increasing. The national average annual growth rate of investment was 12.59 percent. In the year 1979-80 it registered the highest growth rate of 25 percent. Since then it is evident from the Table-II that the investment in SSI has shown a steep declining trend. By analysing the investment made in SSI units of Orissa as reflected in the same table, it can be inferred that the government has taken all the means and ways to invest more in this sector. Orissa registered an average annual growth rate of 17.27 percent during the decade which is higher than the national average annual growth rate of 12.59 percent. The total investment in this sector of the state was 2966 lakhs in 1973-74 which went up to 16854 lakhs in 1984-85 thus giving 5 times increase during the decade. The annual growth rate of investment in Orissa shows a rising trend except the year 78-79.

### Value of production:

The importance and significance of small industries sector in our economy is evident from the fact that the share of this sector is around 49 percent of output in manufacturing sector and 51 percent in terms of value added. By the end of 1984-85 small industries produced goods and services worth of Rs.50520 crores as against Rs.7200 crores in 1973-74. The performance of this sector was estimated to be impressive during the last decade with an average annual growth rate of 19.64 percent at the national level. As regards the value of production in small scale sector of Orissa, the total investment made in small scale sector in Orissa has gone up around 6 times from

1973-74 to 1984-85, and the value of production recorded a little less than 3 fold increase with an average annual growth rate of 14.4 percent as compared to 19.64 percent at the all India level.

### Employment:

The employment generation by small scale sector was conducive to our economy. Small industry with its inherent nature of labour intensiveness has been providing employment at an increasing rate which is evident from Table-IV. In 1973-74, the total employment opportunities offered by this sector was 39.7 lakhs which has gone up to 90 lakhs by 1984-85 with an average annual growth rate of 7.7 percent. The announcement of self employment scheme to educated unemployed in small scale sector became a milestone in eradicating unemployment in backward areas. By the year 1984-85 with an investment of Rs.16854 lakhs, small scale sector has provided employment to 182091 persons. During the last decade, Orissa recorded an average annual growth rate of 19.78 percent as compared to the national average growth rate of 7.77 percent. In fact, the employment opportunities created in the state by establishing a large number of small units have fruitfully curbed the unemployment problem to a great extent.

### Conclusion:

Topmost priority was accorded to the development of Small Scale industries during last two five-year plans. The primary motive behind such an idea was to generate maximum employment opportunities in rural and semi-urban areas, thereby reducing economic inequality. This proves that, speedier process of rural industrialisation was the main strategy of government both at centre and state levels. In the foregoing discussion, it is seen that there has been a spectacular and impressive performance of small scale sector of the Indian economy. It is surprising to note that in a backward state like Orissa, the overall performance shows a higher average annual growth rate as compared



to the national indicators.

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Table - I  
Growth of SSI Units

Year	India (in Lakhs)	% of rise over the previous Year	Orissa (in No.)	% of rise over the previous Yr
1973-74	3.12	-		
1974-75	4.2	34.6	2776	-
1975-76	5.0	19.0	3397	22.3
1976-77	5.2	4.0	4142	21.9
1978-79	7.35	22.5	4841	16.9
1979-80	8.05	9.5	7099	24.0
1980-81	8.80	9.3	9119	28.4
1981-82	9.62	9.3	11122	22.0
1982-83	10.55	9.6	13722	23.3
1983-84	11.50	9.0	16902	23.1
1984-85	12.80	11.3	20235	19.7
			21993	8.68

Table - II  
Investment made in SSI Units

Year	India (Rs. in crores)	% of rise over the previous year	Orissa (Rs. in Lakhs)	% of rise over the previous Yr
1973-74	2296	-		
1974-75	2697	17.5		
1975-76	3204	18.8	2966	-
1976-77	3553	10.9	3392	14.3
1977-78	3959	11.4	3897	14.8
1978-79	4431	11.9	4500	15.4
1979-80	5540	25.0	5186	15.2
1980-81	5850	5.5	5908	13.9
1981-82	6280	7.3	6895	16.7
1982-83	6800	8.2	8206	19.0
1983-84	7360	8.2	10101	23.1
1984-85	8380	13.9	12749	26.2
			16675	30.7
			16854	1.1



Table - III  
Production achieved in SSI Units

Year	India (Rs. in crores)	% of rise over the previous year	Orissa (Rs. in Lakhs)	% of rise over the previous Yr
1973-74	7200	-	N.A.	-
1974-75	9200	27.7	N.A.	-
1975-76	11000	19.5	N.A.	-
1976-77	12400	12.7	114.02	-
1977-78	14300	15.3	118.02	3.5
1978-79	15790	10.4	155.88	32.1
1979-80	15790	10.4	205.09	31.5
1979-80	21635	37.0	187.90	-8.4
1980-81	28060	29.7	262.89	39.9
1981-82	32600	16.1	306.63	4.8
1982-83	41620	18.9	320.00	4.6
1984-85	50520	21.4		

\* Data not available

Table - IV  
Employment Generated in SSI Units

Year	India (in Lakhs)	% of rise over the previous year	Orissa (in No.)	% of rise over the previous Yr
1973-74	39.7	-	32030	-
1974-75	40.0	0.7	36997	15.5
1975-76	45.9	14.7	42407	14.6
1976-77	49.8	8.4	47593	12.2
1976-77	49.8	8.4	53756	10.1
1977-78	54.0	8.4	62543	16.3
1978-79	63.8	18.1	75798	21.1
1978-79	63.8	18.1	75798	21.1
1979-80	67.0	5.0	90642	19.5
1979-80	67.0	5.0	90642	19.5
1980-81	71.0	5.9	108593	19.8
1980-81	71.0	5.9	108593	19.8
1981-82	75.0	5.6	131309	20.9
1981-82	75.0	5.6	131309	20.9
1982-83	79.0	5.3	158088	20.3
1982-83	79.0	5.3	158088	20.3
1983-84	84.0	6.5	182091	15.2
1983-84	84.0	6.5	182091	15.2
1984-85	90.0	6.9		



IMPACT OF GANDHIAN  
PHILOSOPHY ON  
RURAL DEVELOPMENT  
PROGRAMS

Dr. Sudhir Ch. Jena

Rural development is defined in comprehensive terms to embrace economic, social, civic and infrastructural development with special emphasis on removing destitution and unemployment in rural areas. As such, it is nothing new to the Third World Countries. Many countries have been 'practising' or 'promoting' rural development for a number of years and many of them have achieved significant success in their efforts. However, rural development has been attracting special attention and importance of late.

In this paper an attempt has been made to study the impact of Gandhian philosophy on rural development programmes in India.

I

Seventy five percent of the Indian population live in villages. If one wants to see India to develop in real sense then her villages have to be developed. Gandhiji realized this situation and he rightly remarked in 1936 that, "If villages perish, India will perish too". The real Indian character is preserved in her villages. So during the Swadeshi Movement, in the beginning of the present century, the national leader's call-back to village was a great impelling force to revitalize rural-reconstruction work throughout the country.

In India the concept of a new political theory - villagism, was born. A new experiment was taken up by a man who knew every Indian village minutely well and could tell the world the exact number of villages in India much before the publication of the Census Report.

He was none other than the father of Indian Nation - Mahatma Gandhi.

The constructive programme with its insistence on village reconstruction and the spread of Khadi Constitutes villagism(1).

The Gandhian concept of a village centres round a self-contained or self-reliant economy. He suggests villagism as the 'peaceful negation of exploitation and oppression of centralized power'.

During freedom movement Gandhi advocated boycott of foreign goods and he himself used Khadi and he also tried to promote khadi and village industries in India. Gandhiji said, "In fact, in this silent mass spinning in villages, lies the economic salvation of India"(2). That is why in his historic non-violent struggle for freedom, Gandhiji made the spinning-wheel the symbol of non-violence.

Again, Gandhi's vision of India is nothing but a picture of such decentralised republics (3) throughout the country. Gandhiji insisted to regard the villages as the basic unit of administration and unit of reconstructing Indian societies.

In ancient India, the villages were highly developed and the village people used to participate in their local affairs without any external interference even by the State. The State was responsible for the protection and safeguard of the rights of the individual. Naturally, each individual of the village had to follow the social norms of tolerance, truthfulness and non-violence. All their activities were governed by the ethical teachings of Gita, Upanishads, and other religious enacts, i.e., Manu Samhita and scriptures, which had the deep root of Indian philosophy of detachment. Gandhiji realized this fact and his philosophy of rural development was based on these principles (4).

He expressed his ideas stating that when each of the Seven Lakhs Indian villages would become prosperous democratic republic, there would be no illiteracy, no unemployment and everybody would get nutritious food and decent



airy houses and sufficient clothing to cover oneself. Every villager would follow the civic rules. Gandhiji strongly believed that when village Panchayat would come into play then the public opinion could do everything and anything.

Gandhi's concept of 'Swaraj' had two implications. First, it meant independence of India from the British control and second, the 'Gram Swaraj' - the self-sufficient and self-reliant villages to be the basic unit of administration.

During national movement Gandhi was interested in socio-economic reforms as well as in rural reconstruction. Being influenced by Gandhi, Tagore established his international University in Shantiniketan. Gandhiji himself established Sabarmati Ashram in Ahmedabad and another Ashram in Sevagram of Wardha. In Orissa, Gopabandhu established Satyabadi School at Sakhigopal of Puri. These institutions and Ashrams in India are the first voluntary organisations of the country to take care of rural development.

Towards the latter part of the struggle for independence Gandhiji framed a Ninteen-Point constructive programmes (5) for rural development at national level. Gandhiji appealed to the well-to-do people to provide funds and he gave his call to the youth power to come forward and work as volunteers towards rural development. This led to piecemeal effort in reform at various sectors of rural life in different parts of the country.

Gandhiji developed the concept 'Sarvodaya' during freedom movement. Later on it became more effective under the guidance of Vinova Bhawe.

For the purpose of rural development, Gandhi developed a plan which is known as Gandhian plan. It was based on principles of simplicity, non-violence, sanctity of labour and human values. The emphasis of Gandhian plan on the self-sufficiency of every villages has been effective since the operation of Five-Year-Plans in Post-independent India.

It was only after independence that a well conceived effort was made towards allround development in the countryside. The Constitution of India incorporated the Directive Principles of State Policy in which Article 40 stated, "State shall take steps to organize village Panchayat to endow them to function as units of self-government" on the basis of Gandhian philosophy".

Newly emerged Afro-Asian Countries neither follow the footprint of capitalist countries nor follow communists. Rather they adopt democratic socialism as the middlepath which guarantees individual liberty as well as socio-economic equality. For this purpose India follows the scheme of planning. The basic aim of economic planning in India is to bring about rapid economic development through the development of agriculture, industry, power, transport and communications etc. The objective of planning is not simply growth but raising the standard of living of those who have been living in abject poverty for generations. Keeping in view the problems, Government of India adopted the Five-Year-Plan after independence. A comparative Study of Five-Year Plans so far indicates the emphasis on rural sector. If the aim of development is to involve the people in the mainstream of national life, then government failed to achieve it during first four plan periods. After Fourth-Five-Year Plan the relative emphasis gradually tends from centralised to decentralised planning to involve the masses in the national life.

In order to fulfill Gandhiji's dream of democratic decentralization, in the year 1952, the Community Development Programme was launched by the Government of India. The goal (6) of the programme was :

(i) to increase substantially the agricultural production of the country, tackle the problem of unemployment in the rural areas, improve national communication system, improve housing, promote handicrafts, improve health, hygiene and foster education and recreation in the villages and



(ii) To generate and direct a process of integrated social and economic and cultural changes with ultimate aim of transforming socio-economic life of the villages.

It was emphasized that the success of the Community Development Programme would depend on the ability of the villagers to improve their lot through their own voluntary efforts. At best the Government can offer guidance and some measure of assistance in the extension of development work. This was Gandhi's idea on rural development and raising the standard of rural masses. But it was noticed that the Community Development Programme instead of being people's programme with government assistance became more and more government's programme.

Gandhiji wrote in 'Hind Swaraj' that "which you consider to be the Mother of Parliament is like a sterile woman and a prostitute .... India copies England, it is my firm conviction that she will be ruined". So he advocated that India should go the other way and follow the system of self-government functioning through Panchayats.

When the republican constitution of India was introduced, it was soon realized that it had elitist bias. It was becoming a paradise for the upper class and the common man was mostly left out of it. Nehru realized this phenomenon and was quick in appointing a committee on decentralisation, popularly known as Balwant Rai Mehta Committee. The Committee recommended a three-tier (7) system for self-government at the grassroot level. Panchayati Raj Institutions were assigned three major tasks, viz., developmental, administrative and political. The basic philosophy behind PRIs was to ensure people's participation. Unless participation of general masses is ensured at every level of our political and administrative system we can not think in terms of real democracy and development.

When the benefit of CD could not reach the poor masses and as such their lot more or less remained the same. This obvious truth was realised during

the Fourth Plan Period and as a result an effort was made to take up various programmes specially designated for the weaker sections of the society.

The All India Rural Credit Review Committee in its report published in 1969 emphasized the immediate need to undertake pilot projects designed to help small farmers who were economically vulnerable. So Government of India introduced Small Farmers Development Agency (SFDA), Marginal Farmers and Agriculture Labourers Development Agency (MFAL), Drought Prone Area Programme (DPAP), Tribal Area Development Programme (TADP), Hill Area Development (HAD), Whole Village Development Scheme (WVDS), Command Area Development Authority (CADA), etc.

But these programmes could not do well. As a result of which during Sixth Plan period some new programmes emerged. But special attention is paid to Integrated Rural Development Programme. Sixth Plan elaborates the concept of IRD and says that it means, "an overall development of the rural area and distribution of benefits to local population, particularly, the weaker sections of the society". It further states that experiences of various rural development programmes in the earlier plans had shown that a mere project approach or a sectoral approach was not adequate to achieve this result.

IRDP is quite comprehensive and it includes everything under its umbrella. It includes agricultural growth, development of agro-industry, generation of employment and provision of social services; it includes measures for removal of destitution and making villages self-sufficient and prosperous. Besides, it is multi-dimensional, multi-sectoral, multi-sectional and multi-level programme (8).

Under IRDP, various other programmes are implemented by the Government of India. These are Economic Rehabilitation of Rural Poor (ERRP), (NREP), Rural Employment Programme Guarantee Programme (RLEGP), Training of Rural Youth for Self-Employment (TRYSEM) etc. These programmes put



emphasis upon the participation of the rural poor in the developmental syndrome. The people should try to improve with their own effort and Government is there to help them through subsidy, loan, and other way. So here Government tries to put emphasis upon human effort, labour and values as has been said by Gandhiji.

Mrs. Gandhi declared 20-Point Economic Programmes in 1975 and again she modified these points in 1982 before her assassination. The importance of the programme lies with its emphasis on alleviation of rural poverty. Under this programme she tried to fulfil her desire of 'Garibi Hatao' declared in 1971. The programme under the leadership of present Prime-Minister Rajiv Gandhi is working well. Bonded Labourers now have become free and they have been provided with assistance to maintain their life.

Present Prime Minister under Seventh Plan has tried to implement the rural development programmes in India through voluntary organisations like Mahila Samiti and Yubak Sangha. Here he becomes close to Gandhi to organise the youth for social services. In rural areas, the voluntary organisations are now managing of Creche centres, vocational training courses for women, adult education centres and they are promoting afforestation and organising meetings to create general awareness among rural mass.

### III

Gandhian philosophy of self-reliant village economy, emphasis on values of human labour, democratic decentralisation and promotion of voluntary activities in rural areas have attracted the statesmen of India in post-independence phase to formulate rural development policies and programmes.

The constitution of India incorporated Gandhian philosophy of rural development under Article 40. As a result of which PRIs was established in India. Beginning from the first Plan till today the emphasis is always put on rural

sector because the development of India depends upon the development of the rural people who constitute more than 75% of the total population of India.

However, a serious attempt for allround rural development and participation of rural masses with interest of their own development was made by Mrs. Gandhi when she launched 20-Point Economic Programme in 1975.

Under Sixth Plan Government of India has taken serious steps through different programmes to alleviate the rural poverty. Under the leadership of Rajiv Gandhi, these programmes are working well. Rajiv has taken a new step in revitalising the role of voluntary organizations in India to promote rural development programmes.

In the conclusion of our study we can say that rural India is marching towards development under the leadership of Congress, which ruled the country since independence except a short period from 1977 to 1980. The party is following Gandhian principles in every step of rural development programmes in India.

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# Upendra Bhanja

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Upendra Bhanja, the great medieval poet of Orissa, was the eldest son of Neelakantha Bhanja who ascended the throne of Ghumsur in 1701, after successfully causing the cold-blooded murder of his rival claimant Gangadhar Bhanja and the latter's son Satrunjaya Bhanja. Neelakantha got Satrunjaya's pregnant wife Manda Devi imprisoned; and earlier to that, his mother Hadu Devi caused the murder of her husband, Dhananjaya Bhanja, the Raja, by way of serving poison to him with the help of a palace Brahmin maid named Nani, for making the way clear for her son's accession of the throne.

Neelakantha's accession was the result of cruellest blood-baths and heinous conspiracies and intrigues. To be recognised as the Raja of Ghumsur he was required to pay five thousand rupees as tribute to the Nizam of Hyderabad, who was a deputy of the Mughul Emperor at Delhi. Despite this he was recognised as the Raja of Ghumsur. He was universally hated and ridiculed by his people as a "murder", and subsequently his rule gave rise to popular indignation and anger all over the estate, Ghana Bhanja, who was the youngest son of Govinda Bhanja, the younger brother of the late Raja Dhananjaya Bhanja, now emerged as the leader of the people by exploiting their mass discontent against Neelakantha and caused the latter's secret flight to Athagada in a secret route from Kulada, the Capital of Ghumsur then, in 1703, after having ruled for only two years.

From Athagada, Neelakantha Bhanja with his family and new born son (born

at Kulada) proceeded to Dharakot, where he named this son as Upendra. Upendra Bhanja was the eldest son of Neelakantha Bhanja. Upendra Bhanja the Kavi Samrat was perhaps no other "Upendra" and Rev.W.Taylor presumably misspelt "Upendra" as "Ubendra" in his article "Historical Narrative of the Rajahs of Ghoomsoor" published in the Madras Journal of Literature and Science, Vol. VII, No.18, January, 1836. Rev. Taylor writes that the son Upendra or Ubendra was born at Dharakot soon after the arrival of Neelakantha there in 1703, and therefore, the year, 1703, can conveniently be taken as the year of the birth of Upendra Bhanja.

After a prolonged stay at Dhara-kote, Neelakantha and the family moved on to Nayagarh and remained there in a street called "Mali Sahi" for a pretty long time and from there finally the family moved on to Puri where Upendra spent the last part of his life in deep and extensive studies of Sanskrit and Oriya works and perfecting his uncommon and inherent acumen and talents as an accomplished poet by composing more than 52 works which include his published works and unpublished works.

Upendra Bhanja did never come in the direct line of the Ghumsur throne. As a result, it is a stupendous task in exploring the historicity of Upendra Bhanja mainly owing to the non-availability of direct records or evidences, official or otherwise. However, the poet himself says that he was a contemporary of Divya Singh Gajapati, the Raja of Khurda.

Upendra Bhanja is widely believed by the scholars to have lived for fifty years and was born on the Basanta Shreepanchami day. Hence, it may be



concluded that the Kavi Samrat Upendra Bhanja was born on the Basanta Sree-panchami day of 1703, and lived for fifty years till 1753 in which year he presumably breathed his last.

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## DUSSEHRA IN CUTTACK



### BHASKAR PARTIHHHA

From pre-vedic times nature or mother worship has been a module of India's religious culture. People in the vedic period also worshipped SHAKTI, although the deification was of a different mould. With the passage of time prevedic mother worship transformed into the present-day valour worship, the symbolic expression has remained atypical throughout. Axiomatic though may it appear, in the Puranic age Shakti has been christened into UMA, GAURI, PARVATI and last but not least, DURGA.

Dussehra is observed differently in different places. It is celebrated as RAMA LILA in northern India. Eastern India observes it as DURGA PUJA. While it is NAVARATRI in Southern India. Western India commemorates it as the festival of the warriors. Whatever form and shape this autumnal festival takes, it certainly is colourful and captivating in all its hues and fashions.

In Orissa - a pre-eminent centre of Tantric Worship - the festival, in

its rudimentary form, was concerned with the worship of valour. Glorifying MAHISAMARDINI, made of clay, with ten hands and a trident, the wicked demon taking the form of buffalo, his yielding to the wrath of the goddess, all are said to be exclusive to the tradition of Bengal.

The import of this convention to Orissa is of very recent origin - about four hundred years. Making of Durga idols in mud, worshipping them with pomp and their consignment to the waters, all these characteristic features are totally alien to Orissa's Puja tradition, scholars say.

What then was the original practice? Basically, it was worship of GHATA (earthen pitcher) and NAVAPATRIKA (image made of nine different leaves). While GHATA symbolized the womb of mother, NAVAPATRIKA is allegorical of the new bride from the corn-field. Much before the idol worship come into vogue, these two forms of worship were prevalent. In Orissa the Puja is stretched over a month, but the crux of the festival is the last three days when it takes a voluptuous turn.

An added feature of the festival in Orissa is the homage paid to the tools and implements; books and the palm-leaves. Usually the traditional occupationist - the Potter, blacksmith and the Carpenter takes out his gadgets and instruments for worship. The warrior community too takes out its arms and armoury and display them with a lot of honour showered on. This is reminiscent of the bygone chivalrous era. The practice of adoring books and other household items is also prevalent in the villages with the same traditional fervour. Dussehra of the modern type with much of pageantry and extravaganza have for some time remained in the foreground. This tendency is mostly seen in the urban centres.

For centuries Cuttack has been in the hub of the Puja festival. Durga Puja here is four hundred years old as also particularly, the worship of MRUNMAYEE DURGA. Interestingly, the first ever Durga Puja was celebrated in the



Binoda Bihari temple located in Balu Bazar - the citadel of book publishing in Orissa. The convention of worshipping DURGA with all the splendour was started by Shri Shyamakanta Chakraborty whose forefathers had lived in Cuttack. The Binoda Bihari temple was then the centre of this autumnal activity.

In course of time Puja celebrations proliferated to other centres of the city. BUDHI THAKURANI in Cuttack is another important seat of Devi Worship. About a hundred years ago Puja was organized here and it is continuing as such. A Pandit family (Remember Biharilal Pundit who interpreted the Gita?) which had migrated from Kashmir and settled in the Chandini Chowk area initiated the Puja. That too is a century old.

Some of the other old families and households who pioneered the tradition in their respective localities were Bengalis mostly. The DURGA MANDAPS of Buxi Bazar and Kathagada Sahi were set up by the descendants of Bengali lineage.

Taking cue from these age-old institutions a number of organizations and clubs have sprung up in the past one hundred years and the Puja spirit has constantly lived up since then. Puja committees in the city have swelled up enormously in these years - at present there are some two hundred organisations who are in the Puja business.

Much before the winter solstice, artisan communities in Cuttack come up with the skill of their hands. They vie with each other to produce the most exquisite image of goddess Durga.

The clay images of Durga are, in actuality, a curious mixture of architecture, fine art, decoration and design. The idols, which are the results of month-long travails of the idol-makers come in a variety of imaginative expressions - the common being that of Mahisasurmardini and Haraparvati all tracing their root to the Hindu Pantheon. Apart from Durga in her various manifestations, the images of Laxmi, Saraswati, Kartikeya, Ganesh are also

made. Usually these deities are shown seated around the main deity and this produces a wholesome picture of the divinity.

While the costumes of the deities are made from pieces of silken cloth of various textures and designs, coloured aluminium foil and glazed paper decorations are used in abundance for the background. The Chowdhury Bazar CHANDI MEDHA whose pedestal is made of pure silver is the most fascinating of all the Puja pandals.

Fairs, shops and the cuisine are the other highlights of the Dussehra celebrations in Cuttack. Various cultural programmes too have their representation chiefly to entertain the massive gathering. These have rather been the substantial parts of the grand festive landscape.

In the ultimate day when the din and bustle is over - this continues for a week - comes a point where all these endless decorations consummate. This is one of the most moving spectacles of the whole scene. The procession which is taken out on the occasion conjures up ecstatic memories. All the podia which line up one after another proceed in elegance. The vivid and colourful cavalcade carrying the dodo ends up near the Debi Ghata. The images are immersed into the waters of the river KATHAJORI. The mud once again mingles with mud. That way the frenzy and euphoria associated with the Dussehra festival in Cuttack comes to a grinding halt till at least another autumn.

Dussehra in Cuttack, apart from being legendary, has also a socializing impact. The Hindus and Muslims alike who inhabit the city have a penchant for this October event and it is no oversaying the fact that Durga Puja in Cuttack has really been SARBAJANIN - all embracing and all pervasive.

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# *Safety and Health at Work place*

Sri Murari Mohan Jena

There has been rapid Industrialisation in our country since Independence and Phenomenal changes in Industrial Structure have been taken place. Many new and diverse industries have been established and many more are coming up. We are proud to have big Steel Plants, Ship Building Yards, Heavy Machinery Manufacturing Units, Sophisticated Electronics Industries, Complex Chemical Plants etc. But there are also complex problems of safety, health and conditions of work along with this growth.

Technological Progress in the old industrialised countries have been gradual and the adjustment could be made by the general evaluation of the Industries pattern. The activities of the Govt. agencies, research institutions, professional bodies, trade unions and other voluntary bodies had been helping those countries to promote a progressive outlook on the human problems in Industry. In India however there have been a few voluntary bodies of professional associations dealing specially with these problems and they do not possess the adequate resources at their disposal for indepth study and research. The Government of India therefore felt the need for an institution to function as a socio-economic Laboratory and a national institute for the above purpose. The objective of Central Labour Institute and the Regional Labour Institute is to promote safe and healthy working conditions in factories and docks and thereby assist in the achievement of work environments, better motivation, higher productivity and Training of personnel and thus improving the quality of life of workers and those connected with the work.

National safety Council is also involved in these activities, particularly as the tripartite body in the field of Industrial Safety.

Today, the aim of all of us is that work should respect the workers' life and health i.e. the problem of safety and health in the work place. Firstly the work should leave the worker free time for rest and leisure. Secondly there is the the question of hours of work and their adaptation to an improved pattern of life outside the work. Thirdly work should enable the worker to serve the society and achieve fulfilment by developing personal capacity. The above goals are possible to active participation of workers and Management alongwith the Government agencies and other research and voluntary organisations.

We all want increased productivity can only come if the workers are happy and co-operative. That is possible only when they are treated as follow human beings with proper dignity and respect.

The concept of good human relations is of course not new. During the period of industrial revolution, when machine same in industry, there was great deal of material gains, wealth and affluence. It was however noticed that a large number of workers, men, women and children were being thrown out of the industry every year being crippled, disabled and maimed. Fatal accidents were occuring in increasing humbers. This westage of human resources attracted the attention of the social workers and there was a great deal of concern in the country to find out what actually was happening inside the industry.



Whether it was necessary that people should suffer in such a manner for the prosperity of the country. This led to the function of an enquiry Committee and it was found that these accidents, injuries and crippling diseases of the workers could be avoided. It was also noticed that Industry was not only totally in different to this suffering of the workers but was acting inhumanly to them, Men, Women and Children were being virtually whipped to continue to work, until they fainted out of fatigue. Women were being used not only for work but also as objects of pleasure of those in power in industry. According to late lamented literatours Charles Dickens "Men were caught in the wheels of machine and neither his body nor his soul was spared".

As a result of these findings, legislations were made to protect the workers. But these did not succeed to protect the worker fully. It was really during the first World War, that the Industrialist understood that if you want production at the highest level, you must look after the workers, you must see that the worker is kept in good health, that he is not fatigued, that he cooperates, only then full production would be possible. This experience of Industry was repeated during the Second World War.

It was felt that you must protect the worker from work injuries. To do this successfully we have today, almost in every country safety Councils and other learned scientific research bodies like the Central Labaour Institute which have been finding ways and means of protecting the workers from accident during work. They are also trying to find out means to protect the health of the workers from other work hazards like different chemicals, radiation and numerous pollutants that affect health.

These there are various types of job a which do not allow people to realise that what they are doing is worthwhile. This may be maddening and meaningless. I remember to have been an excellent movis produced over 30

years back by Charlis Chaplin titled "Modern Times", which showed how the life styles of People were getting completely involved in this type of apparently meaningless, repatitive type of jobs. For example, one whose job sosiated of only tightening the nute and belts on the work bench for the whole day, for months and years together gets so much involved that he goes on performing the same pattern of movements even when he goes home. Many pinneers have drawn attention to the needs of correcting such procedures in industry without affecting production, so that workers can understand that they are doing something worth-while.

There came the time where more attention was paid to areas like environment of work, working conditions, work posture etc. In a country like ours, where workers are exposed to excessive beat stress, particularly during pre-monsoon and Post Mansoon periods, when the humidity is very high. It is necessary to make work less hazardous, more comfortable and more pleasant.

Borrng few enlightened Managements it is seen that very little interest is being taken by the Managements to improve the lot of a worker, as per as working conditions at his work-place is concerned.

I feel that the Managements are socially and morally responsible to provide safe and healthy working conditions/environment in the Industry. This consciousness amongst the Management has to and must grow. On the other hand the majority of Management's fail to recognise the fact, that productivity largely depends upon the morals, health and working environment of the workers and any short comingss in this are bound to have an adverse effect on the productivity. I also feel that managements do not realise that their organisations would earn larger profits of their safety recordss and working conditions are good. I am also confident that if the Managements direct to working conditions only 10 percernt of their efforts that they are putting in other fields relating to operations of an industrial



Enterprise, the profits would be far greater than it otherwise be.

Fatal and serious accidents, fires and explosions result in heavy loss of man-hours production, economy of the industry and the nation as a whole. These result in human suffering which cannot be compensated. Officers of the Factory Inspectorate are doing their best to minimise these losses and human suffering. But I feel that the statutory hands should be further strengthened by the active participation of the Managements and the Consciousness of the Workers and Trade Union officials.

Majority of the Factories in India do not have organised safety departments in their industries. Having reached a stage of industrialisation in our State, where number of heavy engineering, chemicals, Petro-chemical, textile, pharmaceutical industries etc have been in operation. It is high time now that adequate attention should be paid to make the work in the industries more human and rewarding.

In conclusion I would like to stress that in any factory, work should be congenial to the workers, then only the desired results could be achieved. In brief - "MAKING WORK MORE HUMAN IS VERY ESSENTIAL".



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