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SEPTEMBER-OCTOBER - 2018

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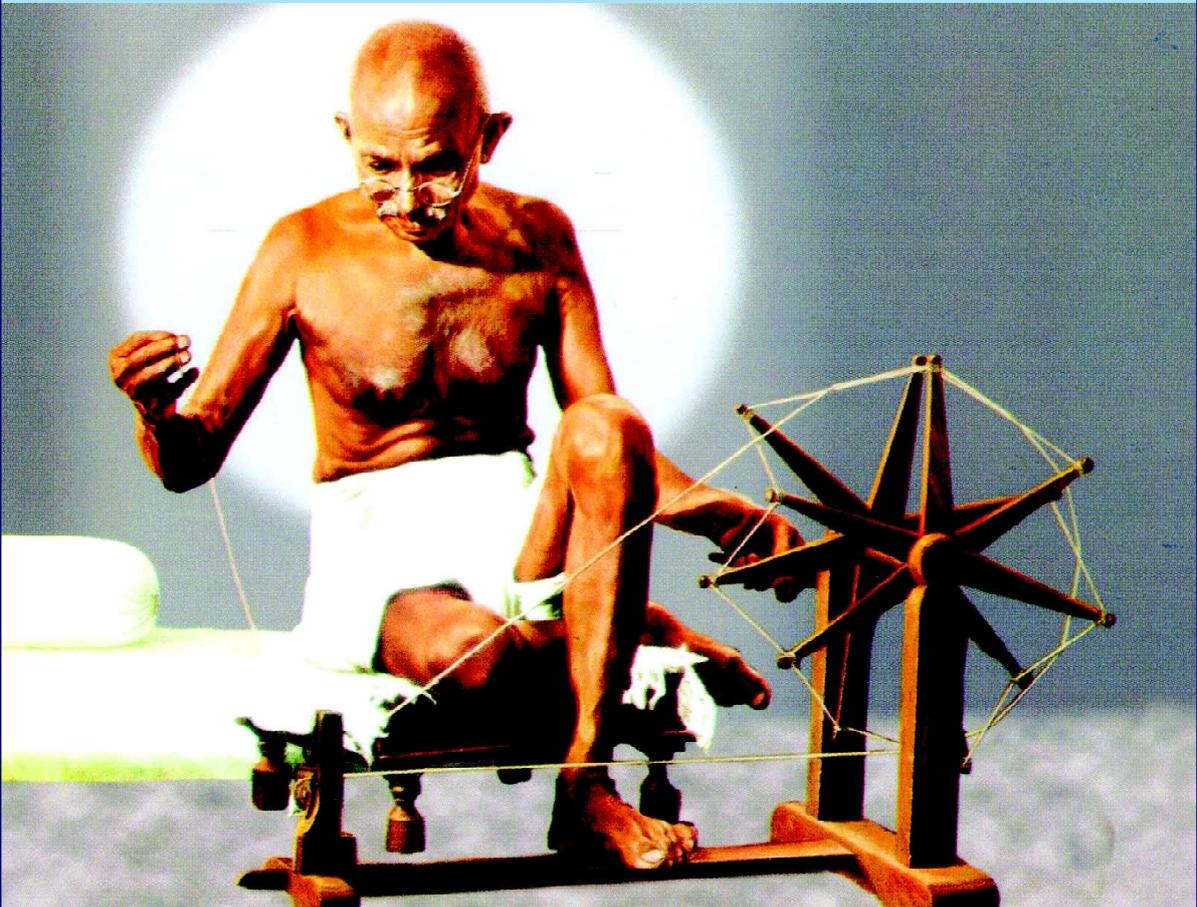
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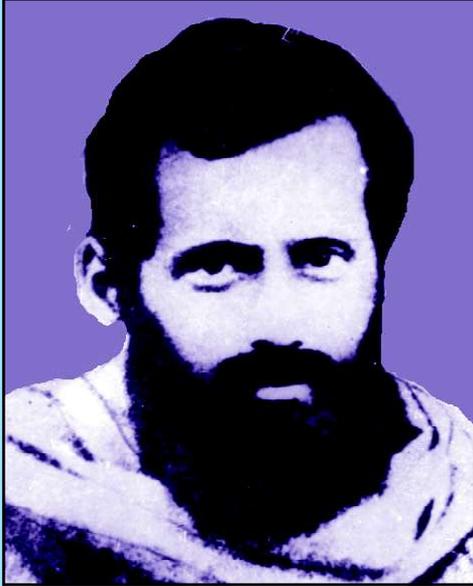
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# BIRTHDAY TRIBUTES

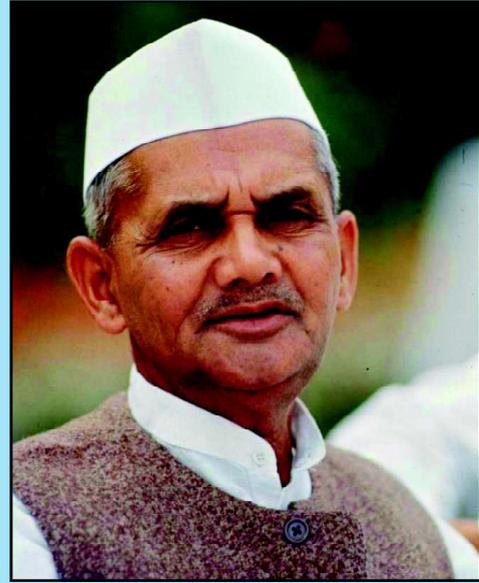


Mahatma Gandhi  
2.10.1869 - 30.01.1948

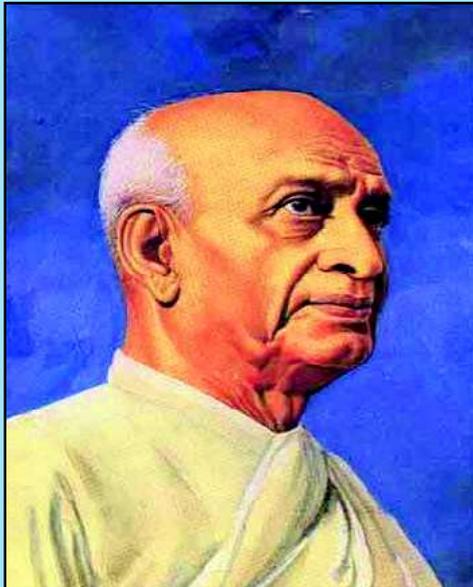
# BIRTHDAY TRIBUTES



Utkalmani Gopabandhu Das  
09.10.1877 - 17.06.1928



Lal Bahadur Shastri  
02.10.1904 - 11.01.1966



Sardar Vallabhbhai Patel  
31.10.1875 - 15.12.1950



Jaya Prakash Narayan  
11.10.1902 - 08.10.1979

## TRIBUTES TO MARTYR



**Baji Rout**  
(Shot dead on 11.10.1938)

**"Vajpayeeji embodied a unique combination of grace, idealism and tolerance in politics"**

**— Naveen Patnaik**

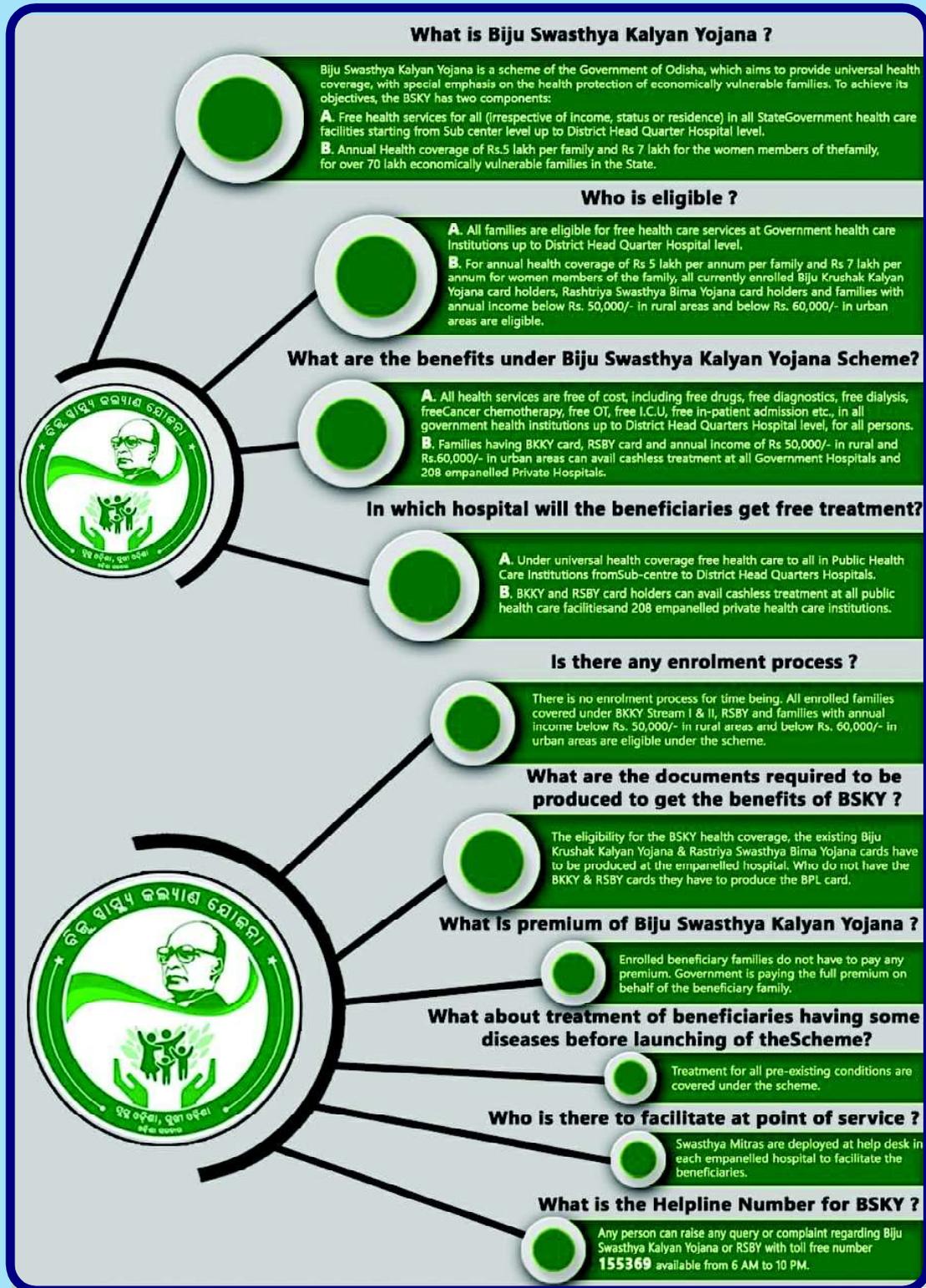


It is a great national loss, as much as a personal loss for me. I will always cherish my association with Late Atal Bihari Vajpayeeji especially as it was during my initial years in public life. He embodied a unique combination of grace, idealism and tolerance in politics. A true statesman who was admired across the political spectrum. His depth of vision and understanding of issues was unparalleled. A man of firm principles and an idealistic poet, an astute leader who showed to the world the art of managing a coalition government with its myriad diversities. A true democrat who chose to lose on the floor of the House upholding the values of our Constitution. It is truly the end of an era.

Vajpayeeji had a large heart with a special corner for Odisha - love that was equally reciprocated by the people of Odisha. We will miss you Vajpayeeji.

**(Tribute to Vajpayeeji by Chief Minister)**

# Biju Swasthya Kalyan Yojana



NAVEEN PATNAIK  
CHIEF MINISTER, ODISHA



STATE SECRETARIAT  
BHUBANESWAR

D.O. NO-UM-7/2018-112/CM  
Date 28.08.2018

*Dem Shri Goyal ji*

**Sub: Introduction of two new daily Trains between Berhampur and Surat.**

I would like to draw your kind attention to a long standing and genuine demand of Odia people residing in Surat, Gujarat for a daily direct train between Surat and Berhampur, Odisha. As you may be aware, a very large population of Odia workers are engaged in power loom, dyeing and printing, diamond cutting and other spheres of trades and commerce, in the Surat economic cluster, who need a daily train service between their place of work and place of origin, i.e. between Surat and Berhampur.

At present, there is not a single train service directly connecting (originating/terminating) Berhampur and Surat although more than 7 lakhs people of South Odisha specially from Ganjam District are residing and have various travelling needs. Presently, only 12843/12844 (Puri-Ahmedabad express running 4 days a week), 18401/18402 Puri-Okha Express (once a week) and 22974/22975 Puri-Gandhidham (once a week) are providing through connectivity between these two places. But as these group of trains are originating and terminating at further destinations, availability of accommodation at Surat and Berhampur is highly inadequate.

I would therefore request you to look into the genuine demand of people of South Odisha working in Surat and introduce two new daily Trains in between Berhampur and Surat which will greatly serve the travelling needs of 7 lakh people from Odisha, working in Gujarat.

With regards,

Yours sincerely,

(NAVEEN PATNAIK)

SHRI PIYUSH GOYAL,  
Minister of Railways,  
Government of India, New Delhi.

**“In today’s society, the relevance of Truth and Non-violence is of utmost importance.”**

**— Naveen Patnaik**

In today’s society, Truth and Non-violence bear utmost relevance. Chief Minister Shri Naveen Patnaik has said this while presiding over the preparatory meeting held at Secretariat for celebration of 150<sup>th</sup> Birth Anniversary of Mahatma Gandhi. Chief Minister has also explained that the Birth Anniversary of Gandhijee will be celebrated with much pomp and gaiety with inclusion of the people from all strata of the society.



Chief Minister Shri Naveen Patnaik said that Mahatma Gandhi was great man of this era. He endeavoured for the reawakening of the soul of India. To achieve independence for the country was not his sole aim. Rather, restoration of basic values in the society was his main objective. That is why, he always attached importance on truth and non-violence. In the present day society, importance of these two concepts has increased substantially. For this, Chief Minister Shri Naveen Patnaik has proposed for the inclusion of “Non-violence” in the preamble of the Constitution. Chief Minister also explained that, ‘non-violence’ is the most powerful weapon against social injustice and poverty.

Chief Minister further added that, Mahatma Gandhi had visited Odisha 7 times and felt the ground reality in Odisha by travelling most of its regions. Chief Minister also said that, from this land of Odisha, Gandhijee got inspiration for expansion of 'Khadi' programme throughout the country. In this context, he sought co-operation of all and invited proposals from the members of Birth Celebration Committee to make the celebration of Gandhi Jayanti a grand success.

Former Chief Minister Shri Giridhari Gomango, Opposition Leader Shri Narasimha Mishra, Minister, Culture Shri Ashok Panda, eminent freedom fighter and Gandhian Shri Bhawani Charan Patnaik, Members of Council of Ministers, M.Ps, and M.L.As and Principal Secretaries and Commissioner-cum-Secretaries and noted Gandhians, writers, journalists and intellectuals etc. participated in this meeting.

This is worth-mentioning that 5 such Committees have been constituted under Culture Department for the celebration of 150<sup>th</sup> Birth Anniversary of Mahatma Gandhi. Besides, on the basis of the proposals of the Members of the Jayanti Committee various programmes will be undertaken for two years commencing from this October 2<sup>nd</sup> to October 2<sup>nd</sup>, 2020.

(State-level preparatory meeting on celebration of 150th Birth Anniversary of Gandhijee)

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**"I would like to request the Hon'ble Prime Minister to consider allocation of at least 50 per cent of the urea produced from the plant at Talcher to Odisha to meet the requirement of the farmers of the State"**

**— Naveen Patnaik**

I am happy to be here on the occasion of laying of foundation stone of a new coal gasification based Ammonia Urea Fertiliser Plant of Talcher Fertilizer Limited.



With the commissioning of this Plant the dream of Odisha of having a Urea plant would get realised. With the annual production of 1.27 million Metric Tonnes of urea from this plant, it is expected that the availability of urea to the farmers of the

State will improve, which would help in increasing the crop production, thereby contributing to the growth of agriculture. This plant will also promote alternative use of coal in an environment friendly manner.

Farming in Odisha is predominantly rice based. This requires more use of fertilizers especially urea. However, the present level of fertilizer consumption in the State at 68 kg. per hectare is just about half of the national average. As there is no urea plant in Eastern part of India, Odisha is getting urea from plants in Andhra Pradesh, Uttar Pradesh and Maharashtra. This involves long distance transport which causes delay in availability and also scarcity at times.

On this occasion, I would like to request the Hon'ble Prime Minister to consider allocation of at least 50 per cent of the urea produced from the plant at Talcher to Odisha to meet the requirement of the farmers of the State.

Odisha is fast emerging as the 'Manufacturing Hub of Eastern India'. The State has achieved rapid socio-economic and industrial growth in the past 2 decades. We are growing at a rate higher than the national average and industrial development is a core component contributing to this fast growth of the State. Our vision is to continuously create and deliver outstanding opportunities for business growth. My Government will provide all necessary facilitation support towards timely implementation of this important project.

I thank Hon`ble Prime Minister for his gracious presence on this occasion. I congratulate the officials of Talcher Fertilizers Limited and convey my wishes for early commissioning of the plant.

(Speech of Hon'ble Chief Minister on the occasion of laying of foundation stone of a new coal gasification based Ammonia Urea Fertilizer Plant of Talcher Fertilizer Limited.)

**Odisha is fast emerging as the  
'Manufacturing Hub of Eastern India', and  
we are working towards developing the State  
into a 'Manufacturing Hub of South Asia'**

— Naveen Patnaik

Odisha is fast emerging as the 'Manufacturing Hub of Eastern India', and we are working towards developing the State into a 'Manufacturing Hub of South Asia'.



My Government has focused on the 3Ts - Transparency, Technology and Team-Work, has promulgated progressive policies and developed state-of-the-art infrastructure to provide a conducive environment for industrial development. Our emphasis is to drive port-led manufacturing anchored by the 3 deep-water ports in the State along the East Coast Economic Corridor.

The 1st edition of our flagship investors' meet, Make in Odisha Conclave, held in 2016, was an overwhelming success, with announcement of more than Rupees 2 lakh crore of investment intents. My Government has demonstrated its commitment to deliver projects on ground, which is reflected in the fact that out of these investment intents received, close to 65% projects are in various stages of approval and implementation.

I understand that all concerned Departments are working towards successful organisation of Make in Odisha Conclave 2018 in November. I am pleased to announce that 'Japan' will be the Country Partner for the event. This will provide a new impetus to the relations between Odisha and Japan and open up varied sectors for collaboration.

I am happy that ground breaking and inauguration is being conducted for 15 industrial units today. These industries provide employment to thousands of people in the State. I congratulate all the concerned Departments for their continuous efforts towards successful grounding of these projects.

Thank You.

(Speech of Hon'ble Chief Minister at the inauguration and  
ground breaking of New Industries)

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**"Transformation of Kalahandi is visible. From subsistence agriculture, Kalahandi has now become the grain basket of Odisha"**

**— Naveen Patnaik**

Kalahandi Dialogue is indeed a unique initiative. My congratulations to all of you, especially the organisers.

Kalahandi is a story of resilience and hope. In the last few years, Kalahandi has scripted a new story. It is the story of growth and resilience and all the credit goes to the people of Kalahandi. Transformation of Kalahandi is visible. From subsistence agriculture, Kalahandi has now become the grain basket of Odisha. Area under irrigated area in the district has increased by 115 percent from about one lakh fifteen thousand five hundred hectares in 2000-01 to another one lakh thirty two thousand five hundred hectares during 2017-18. This turnaround was possible only due to sheer perseverance and hard work of the people of Kalahandi.

Over the past two decades, Kalahandi has witnessed massive infrastructure development - both physical and social. A new Government Medical College & Hospital will soon come up in Bhawanipatna. The district has also partaken in the industrial boom that is happening in the State. Inclusive growth has always been the focus of my Government and Kalahandi is one of the finest examples of our model of development.

I would have been happier to be in Bhawanipatna for this programme. But due to viral fever, I had to cancel the tour. However, I extend my support to the Kalahandi Declaration and hope; It will lead Kalahandi towards a brighter future.

Regarding the College of Agriculture, I would like to announce the opening of five PG Departments namely Agronomy, Soil Science and Agriculture, Chemistry, Entomology, Plant Physiology and Plant Pathology. Besides, I am pleased to announce the RRTTS, Bhawanipatna as the Centre of Excellence on cotton, tropical fruit crops and aromatic rice.

I wish this endeavour all success.

Thank You.

**(Speech of Hon'ble Chief Minister for Kalahandi Dialogue)**



## DEVI STUTI

“Yaa Devi Sarva Bhuteshu, Shakti Rupena Sansthitaa  
Namastasyei, Namastasyei, Namastasyei, Namostamah.”

Yaa Devi Sarva Bhuteshu, Matru Rupena Sansthitaa  
Namastasyei, Namastasyei, Namastasyei, Namostamah.”

Yaa Devi Sarva Bhuteshu, Shaanti Rupena Sansthitaa  
Namastasyei, Namastasyei, Namastasyei, Namostamah.”

Yaa Devi Sarva Bhuteshu, Buddhi Rupena Sansthitaa  
Namastasyei, Namastasyei, Namastasyei, Namostamah.”

“The Goddess who is omnipresent as the personification of universal Mother.  
The Goddess who is omnipresent, as the embodiment of Power.  
The Goddess who is omnipresent, as the symbol of Peace.  
Oh ! Goddess (Devi) who resides everywhere, in all living beings as intelligence and beauty.  
I bow to Her, I bow to Her, I bow to Her, again and again.”

**Editor, Odisha Review**



One of the most important festivals of India is Durga Puja, which is celebrated in the autumn during the month of Aswin. The festival takes place over a period of nine days and is often called the Navaratra festival. From Kashmir in the north to Kanyakumari in the south, from Assam in the east to Punjab in the west, the entire land zealously celebrates this festival irrespective of caste, creed, the entire Hindu populace takes to it religiously. The Saktas, the Saivas, the



in the minds of one and all. The differences between the rich and poor, the high and the low, get lost in the surge of devotion.

An eleventh or twelfth century Jain text, the Yasatilaka of Somadeva, mentions the worship of Aparajita, who is also called Ambika. She is said to give victory in war and to be present in the king's weapons. "The text also says that she is worshipped on Mahanavami, which is the last day of Durga Puja. Some

## Durga Puja : A Bird's Eye View

*Prof. Sanjaya Mahapatra*

Vaishnavas, the Souras, the Ganapatyas, the Koumaras- all have their various modes of worship on this great occasion. Paying homage to Sakti-the cosmic force is the purpose common to all. This adoration is termed differently in different provinces. The Divine Power is addressed as Amba in Kashmir and Bhavani in Rajasthan. While Gujarat calls her Kalyani, Mithila invokes her as Uma, Meenakshi, Kamalakshi, Chamundi, Saraswati, Durga, Bhagavati-are the other common nomenclatures attributed to the cosmic mother. No other festival in this holy land is as universal as the Sakti Puja. The country awakens to revere the Eternal source of Existence. The occasion rouses a new enthusiasm

Puranas, furthermore, say that nirajan, the worship of weapons, is held on Mahanavami. In the Prakrit drama Gaudavaho, King Yosavarman undertook a military campaign in the autumn. Shortly after beginning his march he reached the Vindhya Mountains and there undertook the worship of the Goddess Vindhyavasini, an epithet of Durga.

The worship of Durga also came to be associated with the military success of both the Pandav brothers in the Mahabharata and Rama in the Ramayana. Although her worship by the heroes was not part of either epic tradition initially a tradition has developed that insists that the worship of Durga was necessary to the success



of the heroes in both epics. Durga is worshipped twice in the Mahabharata; in Virata Parva by Yudhisthir and in Bhishma Parva by Arjun. In the latter case the occasion of Durga's praise is clear. The setting is just before the great battle that is the high point of the entire epic. The Goddess appears to Arjuna and promises him victory, after which the text says that anyone who hears or recites the hymn will be victorious in battle.

The association of Durga with Rama's success in battle over Ravana in the Ramayana tradition although not part of Valmiki's Ramayana, has become a well-known part of the Rama story throughout India. In the Kalika Purana we also find a reference to Durga.

In the Devi-Bhagabata-Purana Rama is despondent at the problems of reaching Lanka, defeating Ravana, and getting back his beloved Sita. The sage Narada, however, advises him to call on Durga for help. Rama asks how She should be worshipped, and Narada instructs him concerning the performance of Durga Puja or Navaratra. The festival, which Narada assured Rama will result in military success, is said to have been performed in previous ages by Indra for killing Vrtra, by Siva for killing the demons of the three cities, and by Vishnu for killing Madhu and Kaitabha (3.30.25-26). Rama duly performs Durga's worship, and She appears to him mounted on Her lion, She asks what he wishes, and when he requests victory over Ravana She promises him success (3.30). The tradition of Rama's inaugurating Durga Puja for the purpose of defeating Ravana is also found in the Brhaddharma Purana (1.21-22) and the Bengali version of the Ramayana by Krttivasa (fifteenth century) Bengali villagers tell of a tradition in which it was customary to worship Durga during the spring. Rama, however needed the goddess's help in the autumn when he was about to invade

Lanka. So it was that he worshipped her in the month of Asvin and inaugurated autumnal worship, which has become Her most popular festival.

Durga's association with military prowess and Her worship for military success undoubtedly led to Her being associated with the military success of both sets of epic heroes sometime in the medieval period. Her association with these great heroes in turn probably tended to further promote Her worship by kings for success and prosperity.

Durga's association with military might is probably a part of the tradition, most evident in recent centuries, in which goddesses give swords to certain rulers and in which swords are named for goddesses. In the Devi-Purana, it is said that the goddess may be worshipped in the form of a sword. Sivaji, the seventeenth century Marathi military leader, is said to have received his sword from his family deity, the goddess Bhavani.

The autumnal worship of Durga, in which She is shown in full military array slaying the demon Mahisa in order to restore order to the cosmos, thus seems to have been part of a widespread cult that centered around obtaining military success. The central festival of this cult took place on Dasara day, immediately following the Navaratra festival, and included the worship of weapons by rulers and soldiers. The worship of a goddess for military success, though not always a part of the Dasara festival, was associated with the festivals. Indeed the two festivals, Navaratra and Dasara, probably were often understood to be one continuous festival in which the worship of Durga and the hope of military success were inseparably linked.

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Prof. Sanjaya Mahapatra, Department of History, Janata College, Kuhuri, Khurda-752027.



In the religious tradition of Odisha, Mother Vimala has been accepted as the presiding deity of Sri Kshetra Puri. There is a legend about the advent of the goddesses in the Devi Bhagabat. It is said that Lord Sadashiva was not invited to attend the sacred Yajna conducted by Daksha Prajapati. Sati jumped into the sacred fire out of disgust and agony. The followers of Shiva including Birabhadra destroyed the entire site of the Yajna and terrified the gods who were present there. Lord Sadashiva then reached the spot and taking out the body of Sati from the sacred fire, started to perform *tandava nrutya* carrying the dead body of sati on his shoulder. As a result, the

### Vimala : Presiding Deity of Pada Pitha :

In the above process, both the feet of the Sati fell down in Purusottam Kshetra at Puri. Some religious thinkers have observed that either the tongue or the navel centre of Sati fell down at Srikshetra. But, basically Purusottam Kshetra is regarded as 'Pada Pitha' due to worship of Sati's feet by Lord Madhava (Jagannath). In Tantra Chudamani, it is therefore said:

*"Utkale navi deshascha viraja kshetramuchyate  
Vimala saa mahadevi Jagannathstu Bhairavah"*.

Research scholars have opined that Goddess Vimala is the Bhairavi of Lord Jagannath

## Mother Vimala in the Cult of Jagannath

*Purnendu Kumar Nanda*

Universe started to tremble and it appeared as if dissolution of the Universe had begun. Apprehending cataclysm of the universe on account of Shiva's *tandava nrutya*, Lord Vishnu pierced the body of Sati into pieces through his Sudarshan Chakra. In consequence, differentiated parts of Sati's body fell down in various sacred places of India. Each such sacred place where part of Sati's body fell down was recognised as a 'Sakti Pitha'. It is believed that one hundred and one such 'Sakti Pithas' were established throughout India as a sequel to the above Puranic tradition.

who is considered as her Bhairava in the form of Shiva. In fact, Vimala was the only presiding deity in Nilachal which was earlier encircled by a number of Shiva temples when the present temple was not constructed.

### Advent of Goddess Vimala:

Research scholars are of opinion that the present image of Goddess Vimala was established during the 8<sup>th</sup> century A.D. Dr. Harekrushna Mahatab, in his "Orissa History", has also observed in the same manner. In fact, 8<sup>th</sup> century A.D. was the period of Bhaumakara dynasty in Odisha. Kings and queens of this Bhaumakara



dynasty had in fact established a number of two-armed, four-armed, six-armed and eight-armed goddesses in and around Puri, Bhubaneswar and Jajpur. These goddesses are mostly adorned with Padma, Chakra, rosary, *nagas (pasa)*, Vajra, kalasha, trident, etc. Even, with many four-armed goddesses, 'varada' and abhaya' postures have been demonstrated.

### Iconography of Goddess Vimala:

By 8<sup>th</sup> century A.D. Odisha was predominantly under the spell of Buddhist Vajra Tantra, Saivism and Brahminical Tantricism. Uddiyan Tantra was largely prevalent in the religious centre of Odisha. As such, in the iconography of the goddess Vimala, there has been influence of the above cults and imagery. Accordingly, the goddess has been visualised standing on lotus, representing philosophy of Buddhist tantricism. Similarly, in one of the hands of the Devi, a *pasa* finds place in the light of philosophy of Saivism. Under the influence of Sakti cult, Devi also holds a rosary and a human being representing Jiva. In fact, the images of different goddess as depicted in *Sri Chandī* have influenced the iconography of goddess Vimala. In the Dhyana of the goddess, a four-armed divinity has therefore been praised with lower two hands holding a rosary and pot of nectar respectively.

*Pasa* symbolises deliverance from illusion by the goddess and human being symbolises

*Jivahood* of the self. In other words Jiva is represented as a static Siva in the hands of the goddess who represents the primordial power i.e. the Shakti. Rosary with *Varada mudra* symbolises pure knowledge and manifestation of grace of Maha Saraswati.



A pot of nectar in one of the lower hands symbolises the blessings of mother Maha Lakshmi who distributed nectar to the gods during Puranic days.

### Ritualistic systems of the Deity :

Goddess Vimala is called as Uddiyana Pureswari in Tantric texts and Uddiyana Pitha has been identified as Odisha. In *Kalika Purana*, Vimala has been eulogised as Odreswari and Jagannath as 'Odresa'. Thus the concept of Bhairavi and Bhairav has been strengthened with worship of Vimala and Jagannath at Puri.

Vimala is worshipped in the ritualistic system of goddess Bhubaneswari. During the sixteen days of autumnal worship, Rath Samanta Brahmins of Biranarasinghpur, Puri worship Mother Vimala in the *monosyllable mantra* of Bhubaneswari. Even, presence of *pasa* and exhibition of a *Varada mudra* by Vimala coincide partially with the iconography of goddess Bhubaneswari. Goddess Subhadra on Ratna Simhashan is also worshipped in Bhubaneswari *mantra*. Thus, in Sakta tradition of Odisha these three deities represent a unique spiritual



philosophy which is based on the cult of Bhubaneswari. Such ritualistic similarity has encouraged the religious thinkers to observe that Vimala-Bhubaneswari cult is the 'state deity' cult in Jagannath culture.

Vimala is called *Kaivalya Bhojini* and worshipped in *dakhinachara* principle every day, except during the sixteen autumnal days of the year. In *Bamadeva Samhita* it has been rightly pointed out that Lord Sadashiva had earlier granted a boon to Parvati that in Kaliyug she will receive 'Hari Kaivalya' at Nilachal. However, by the influence of Koulachar worship during 16<sup>th</sup> century, Vardhan Rajguru introduced offering of fish and sacrifice of goats from Maha Saptami to Maha Navami in the Vimala temple. He also wrote a book entitled *Durgotsva Chandrika* and popularised Durgapuja in the villages and towns of Odisha. In his book, Vana Durga Mantra is considered to be essential for worship of Goddess Durga. During 16<sup>th</sup> century efforts were made to revive the militant power of the Odishan dynasty when Ramachandra Dev-I was the king of Odisha.

### Durga Madhav Worship :

Durga Madhav worship was introduced in Vimala temple for sixteen days. During the 1<sup>st</sup> eight days starting from *Krushnastami* in the month of *Ashwina*, Durga-Madhava are being jointly worshipped in the Vimala temple. During the next eight days, Durga-Madhava are taken out in a palanquin to Narayani temple in Dolamandap Sahi. This is called "Sakta Gundicha" in Sri Kshetra. On the Dussehra day, the king, priests and Rajguru were marching in a procession to Dussehra ground and military practices were exhibited in the past. Evidently this was introduced to revive the militant power of the dynasty and the people. In commemoration of this glorious tradition, Durga Madhava are now being carried to Jagannath Ballabha Matha alongwith Ramakrishna and Madan Mohan on Dussehra.

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Purnendu Kumar Nanda, Ex-Deputy Secretary to Government, Finance Department, Bhubaneswar.



The concept of mother worship emanated from time immemorial. Shakti has inherent power. It is the source of creation as well as the destruction. The mother worship still continues to possess a prime place in the minds of the devotees and the worshippers. If Shakti is power then all beings of the Universe are the worshippers of Shakti. Who doesn't want power in life? Shakti or power is the divine energy that subsists as the primary element in the hub of every life in this universe. It is formless. Yet it is present everywhere in the universe like the omnipresent Lord. As we feel God's presence every where, we also feel in a similar way, the presence of Shakti in every nook and corner of the creation.

presiding deity. She is Suvarnapureswari, known as Renuka Devi in popular parlance. She is actually an Astabhujā Durgā who once guarded the gate of the Somavamsi fort (BC 105). If Goddess Sureswari is a fierce-looking, fiery deity Bhagavati Panchamvari Bhadramvika of the Somavamsi Copper plate is fiercer still Goddess Rama Chandi, tutelary deity of the Kultas is enshrined on the premises of Gokarneswar Temple of Sonepur, Kapileswar temple of Charda and Rama Chandi temple of Telenda. Chardei of Charda is a Shakta goddess, an image of early medieval times. The Stambheswari image installed by the Rani of Ray Sing Deo is the tutelary deity

## Shakta Cult of Subarnapur

*Sanjeev Kumar Rath*

While disseminating the messages on art, literature and culture we must take care of the three indispensable wings of erstwhile Sonepur State. This glorious traditions remain unchanged even today. Sonepur is proud of its glorious history and culture dating back to pre-Christian centuries. Sonepur was the celebrated seat of Brahminical religion, where Sourism or Sun-worship, Vaishnavism, Shaktism and Saivism met on a common platform.

Sonepur was the stronghold of Shaktism. Sureswari of Sonepur is its





of Odisha represented by a black wooden pillar worshipped by the Parvata Dvarakas of the Tel valley and the Sulki rulers of Dhenkanal and Talcher and the Bhanja rulers of Ubhaya Khinjilimandala.

Sonepur is famous for its eight Sakta goddesses known as the 'asta chandi' namely- Sureswari, Bhagavati, Samaleswari, Budhi Samalei, Ramachandi, Naryani, Dasamati and Vimala.

The Sureswari image, which was installed at the gate of what once was the fort of the Somavamsis is an eight-armed Mahisa Mardini Durga image enshrined in a temple built by Achal Singh Deo. The images of six-handed Karttikeya and the ten-armed Ganesh in the niches of the temple walls, the twin Lingam known as Amveswar and Jambeswar the Mahavairava and Tara images on the premises of the temple are splendid works in sculpture. The temple is Pancharatha Rekha Deula situated on the left bank of the river Tel at Sonepur. The deity stands on an ornamented pedestal. However, the image is completely blurred and the third eye can be visible on her forehead. Some scholars have wrongly identified goddess Sureswari as Mahisamardini. But to our personal observation. She is identified as Chamunda iconographically and worshipped in Bana Durga Mantra.

The worship of Devi Bhagavati has a lot of significance in our life. The Bhagabati temple stands on a high platform facing the west. The images of Durga, Kali and Ganesha are found in the niches of the north eastern and southern side respectively. The Sanctum is a rectangular chamber. The Mukhasala of the temple is a square

house having a flat roof. Recently, a square Mandapa is attached to the temple. The presiding deity is a Mahisamardini Durga. The right leg of the icon is shown on the body of the lion, jumping over Mahisasura. Scholars identify the deity with Panchamvari Bhadramvika mentioned in Somavamsi records.

The Samaleswari temple consists of a Deula, a mukhasala and a pillared Mandapa. There are three niches, in which the four-handed seated Ganesha is found to be located in the South. Varahi in the east and Narasimhi in the west. The Garbhagriha of the temple is a square chamber. There are twelve niches inside the Mukhasala, where the Sakta images are found. All the goddesses are four armed. Varahi is seen devouring a human being. Narayani is on the Garuda, Jaya Durga sitting on a Lion. The ferocious Kali stands on a corpse with Khadga and Kapala. Rudrani on her mount bull, Kumari on peacock, Indrani on an elephant. The eight handed Kali is found in other niches. The Mukhasala of the temple was built by the king Sobha Singh. The pillared Mandapa is said to have been built by Maharaja Sri Biramitradaya Singh Deo in 1932 A.D.

The Budhi Samalei temple is situated on the northern side of Dadhibamana temple of the town. The north facing temple has a single structure. It has three niches consisting of the images of Ganesh, Kali and Sitlei on the Southern, Western and Eastern side respectively. Budhi Samalei is the presiding deity of the temple. The image of Durga is made of white marble, four armed standing on a pedestal having a lion on her left side as the Vahana. The Chouhan king Prataprudra Dev had built the temple.



The Ramachandi temple situated in the premises of Gokarneswar temple is built by Raja Prataprudra Sing, Deo and the Mandapa attached to the temple is credited to Maharaja B.M. Singh Deo.

The Narayani temple is built towards the northern side of Gopinath temple. Narayani is the presiding deity of the temple. She holds Chakra Gada Sankha and Padma in her hands. The image is made of red sandstone and belongs to pre-Chauhan period. This temple was built by the Chauhan king Prithvi Singh in the early part of 19<sup>th</sup> Century A.D. The depiction of Gajalaxmi sitting cross-legged flanked by elephants can be noticed on the lintel.

Till the reign of Prithvi Singh Deo, Sonapur had a massive and invincible fort. Since Goddess Dasamati is found installed on the bank of the river Mahanadi, at the entrance of the fort, it is presumed that she was being worshipped as the presiding deity of the fort. But unfortunately at present, there is no temple for this goddess and she is found lying in a common platform.

Vimala temple situated in the premises of Jagannath temple was built by Raja Prithvi Singh Deo (1786-1841 AD), the Chouhan ruler of Sonapur.

Besides all the Sakta temple as mentioned with Asta Chandi one can find a number of other Sakta temples at Sonapur town and in other parts of the district.

Another Shakta goddess of Sonapur is Stambheswari and according to Dr. N.k. Sahu, Stambheswarinis the oldest Sakta deity of Odisha. Monarchs belong to different dynasties like Sulki, Bhanja. Tunga and described themselves as the

'Padabhaktas or devotees of the deity, in their Charters from 8<sup>th</sup> to 11<sup>th</sup> century A.D. From the Somavamsi's Stambeswari worship was accelerated during this period. From the above fact it can be said that Stambeswari worship was prevalent in this region much before the coming of the Chouhans. Generally, Stambeswari is taken as the tutelary goddess of the Dumalas and Kandhas. The word Stamva or Khamva means pillar. A black wadden post symbolizing the deity was initially being worshipped and later on an image was installed. According to the court poet Kabi Gopinath Panigrahi, the image of Stambeswari is built after the Banadurga icon. Sonapur remains as an important seat of Stambeswari to this day and this cult is still in prevalence in almost all the villages of this region.

Goddess Manikeswari is the tutelary deity of the fisherman community. The Manikeswari temple of Sonapur stands on the right side of the Sonapur-Manamunda Road. The present temple was built by the headman of the said community named Chamara Mahalik during the reign of Maharaja Prataprudra Singh Deo.

On the bed of the Mahanadi, there is small rock called Lankeswari and the deity installed there is known by the same name. Lankeswari is the presiding goddess of Lanka, the age-old Sonapur and is worshipped daily even at present by the boat-men. The deep gorge in the Mahanadi near the Lankeswari hillock is called Lankeswari Darha and it is referred to as Lankavarttaka in old inscriptions. The deity was being worshipped on the rock, in a small niche like structure but recently, it has been shifted to high raised tall structure on the same place apparently to protect it from flood waters during rains. The new structure rests on a pillared platform negotiable by a flight of steps.



The other places which are regarded as Shakti Kshetras of Subarnapur District are Maa Metakani near Ullunda. Maa Umadevi in Kadodar, Rama Chandi in Telenda, Bhairavi in Godhaneswar, Maa Kalapat in Dharmasala, Parameswari in Kardapal, Banadurga in Pitamahul, Maa Mauli in Maulimal and Goddess Maheswari, the prime deity of the area worshipped in Kanpur, Palas, Jaloe, Lastala, Kotsamalai, Hillung, Mendamal, Ufula, Kamalpur, Hingma, Dumuri, Kardapal and also in different villages.

Charada, situated at a distance of 25kms from Sonepur and is presently worshipped as Goddess Chardei. This deity has been assigned to 5<sup>th</sup> and 6<sup>th</sup> century AD.

Maa Umadevi or Maa Maheswari is being worshipped in Kadodar since the Chouhan reign in Sonepur under their patronage. The symbol on the temple is Chakra and Trishul as a token of Durga Madhab cult. An idol of Durga made of gold is worshipped here.

Maheswari 'Peethas' are situated almost in all Panchayats. The Mulastami day is marked with some important rituals and it is the beginning of Maheswari Yatra or 'Shohala Pooja' of Goddess Maheswari. On this occasion 'Khandabasa' festival is observed. After performance of traditional rituals the swords of the deity are taken to the nearby river, riverlet or ponds for a holy dip amidst 'dhol' and 'nishan' on that day ladies observe fast to celebrate 'Puja Jiuntia' or 'Dutibahana Osha'. From the Mulastami the deity comes to the pedestal and the worship and other rituals continue for sixteen days i.e. upto the Mahastami.

In Palas and Jaloe, Kumar Utsav of Goddess Maheswari is held with pomp and

gaiety. There is a close resemblance between the iconography of Stambeswari and Maheswari deity.

Maa Rama Chandi is worshipped in Telenda under Ullunda Block. People from different corners of Odisha come to this place just to offer prayers to the deity in a mind to be blessed with a child to get rid of chronic disease or to get their desires fulfilled.

Maa Mangala temple adjacent to Lord Champeswar temple is located at Champamal just half kilometer to the east of Birmaharajpur as a token of welfare to the universe. The deity is taken out of the temple in order to hold the Mangala Yatra in the month of Chaitra.

Western Odisha (Part of South Kosala of ancient and medieval period) ample evidence specially Subarnapur has provided regarding the origin and popularity of Saktism and Tantricism in this area. The Shakti worship with festivity will bring happiness, strength, success, eternal bliss and peace to all the people and such observance and celebration shall be a step further widening the socio-cultural ambience of Sonepur.

Sir John Woodroffe has very rightly described the magnanimity of the divine mother. For Shakti in the highest causal sense is God as Mother, and in another sense it is the universe which issued from Her womb. Therefore, the Yogini Tantra thus salutes her who conceives, bears, produces and thereafter nourishes all world.

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Sanjeev Kumar Rath, Asha Niwas, Kumbharpada, Subarnapur.



The six decades of Gandhiji's public life in the three continents spearheading various movements for a new social and political milieu where all men will be treated as brothers, characterized a revolutionary zeal for change-change with consent-hitherto unexperimented in national and international politics. It is a fact of history that repudiation of one philosophy at a given time does not mean the death or irrelevance of it. The men and women who moved the world were either crucified, burnt alive or were administered hemlock, sentenced to death or were branded as heretics, or excommunicated. Still independent inquiry and pursuit of truth and to express



Truth and non-violence are the essence of Gandhiji's political philosophy. Truth and non-violence, he said, are as old as hills and he was

## The Legacy of Mahatma Gandhi

*Balabhadra Ghadai*

themselves against injustice were never throttled. The irreversible fact of history, again, is that the list of such 'rebels' steadily grew despite all attempts to ward off the perceived threat.

Gandhiji was not a philosopher in the conventional sense of the term. His views, mostly based on his profound understanding of human nature and the insights, he developed from the numerous experiments, he conducted with scientific precision, have been found to be not a philosopher's articulations but the records of the experience of a visionary who was searching for ways and means to lessen tension and promote harmony in various spheres of human endeavour.

only trying to appreciate and understand the moral and majesty of both. Gandhiji used to say, 'Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like two sides of the coin or rather a smooth unstamped metallic disc who can say, which is obverse and which is reverse? Nevertheless, Ahimsa is the means, Truth is the end. Ahimsa is my God, and Truth is my God. When I look for Ahimsa, Truth says, 'Find it through me' and when I look for Truth, Ahimsa says, 'Find it out through me.' There is a surprising similarity between UNESCO's statement in its preamble that since wars begin in the minds of



men, it is in the minds of men that the defences of peace must be constructed and Mahatma Gandhi's assertion that the world either progresses with non-violence or perishes with violence. If the nineteenth century belongs to Carlyle and Ruskin and the twentieth to Russel and Huxley, the 21st century belongs to Gandhiji alone, for he said that if there was a choice between cowardice and violence, he would choose the latter because non-violence is not for the cowardly or the weak.

Gandhiji's best known idea Satyagraha is the weapon of those who are physically weak but morally strong. It was in the dark continent of South Africa that he put into practice his weapon of Satyagraha and taught his countrymen to give up fear, resist evil by truth and never to yield and strike to rise to the full stature of manhood. The first major movement Gandhiji launched was in a place called Champaran, near Boddhgaya, a place associated with Gautama Buddha. He proved that the people will respond to any genuine call for action provided they are convinced that the issues identified are their own and who leads the movement should be an object of love, respect and dedication and in Gandhiji, his followers found these qualities in abundance. The Ahmedabad mill strike, the Salt Satyagraha, the Non-Cooperation Movement- all witnessed large number of people jumping into massive Civil Disobedience Movement, sacrificing their wealth and comfort and courting sufferings, injuries and sacrifices. The aim of Satyagraha is not victory for oneself or the defeat of the other side, but reconciliation in the conflicting claims of both sides on a higher plane by changing heart of other side. Necessarily, attitude for peace is vital in the dirty environment of conflicts rippled with religious fundamentalism, violation of Human Rights, discrimination, poverty and inequality in distribution of economic resources.

As early as 1916 Gandhiji had explained his concept of Swadeshi thus:

“After much thinking I have arrived at a definition of Swadeshi that perhaps best illustrates my meaning. ‘Swadeshi is that spirit in us which restricts us to ‘the use and service of our immediate surroundings and neighbours to the exclusion of the more remote.’ Thus, as for religion, in order to satisfy the requirements of the definition, I must restrict myself to my ancestral religion... If I find it defective, I should serve it by purging it of its defects. In the domain of politics, I should make use of the indigenous institutions and serve them by curing them of their proved defects. In that of economics, I should use only things that are produced by my immediate neighbours and serve these industries by making them efficient and complete where they might be found wanting. It is suggested that such Swadeshi, if reduced to practice, will lead to the millennium”.

In further clarification of the principle Gandhiji had said that there had to be a division of labour between regions and countries based on the availability of raw materials and other factors. “In my opinion, therefore, Swadeshi which excludes everything foreign, no matter how beneficial it may be, and irrespective of the fact that it impoverishes nobody, is a narrow interpretation of Swadeshi.”

Again, in reply to criticism by Tagore, Gandhiji had said, “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about as freely as possible.” He wanted India to be free not because he wanted her to isolate herself from others and live for herself alone or to dominate and exploit other countries, but in order that she may be able to cooperate with and serve



the world better. The vow of Swadeshi that the inmates of his Ashram at Sabarmati had to take among others, stipulated that:

“There is no place for self-interest in Swadeshi, which enjoins the sacrifice of oneself for the family, of the family for the village, of the village for the country and of the country for humanity.”

Gandhiji propounded his famous “Theory of Trusteeship” which rests on the assumption that the wealthy people should voluntarily renounce or set apart their surplus wealth for the use of the larger community, or in other words, keep in 'trust' for society. According to Gandhiji, economic equality is the master-key to a non-exploitive social order. However, absolute economic equality could be realized only in a ‘perfect’ society which is an abstraction. Hence he commends equitable distribution as the practical goal. Writes Gandhiji, “My ideal is equal distribution, but, so far as I can see, it cannot be realized. I, therefore, work for equitable distribution.” Working for the goal means bridging the gulf between the rich and the poor, between capital and labour and between the propertied and the dispossessed sections of society. To quote Gandhiji, “A non-violent system of government is clearly an impossibility so long as the wide gulf between the rich and the hungry millions persists.” To bridge the gulf, Gandhiji suggested that the 'haves' or the rich should hold their possessions beyond the basic minimum necessities of life in trust for the community. According to this view- or Theory of Trusteeship- it is not necessary that rich men may be deprived of their surplus wealth. “The rich man” according to Gandhiji, will be left in possession of his wealth, of which he will use what he reasonably requires for his personal

needs and will act as a trustee for the remainder to be used for the society.” The original trustee will have the right to nominate his successor, subject to approval by the State, so that Trusteeship would be subject to regulation by State. Such an arrangement, says Gandhiji, imposes a responsibility on the State even as it puts a check on the individual trustee. Gandhiji maintains that by means of Trusteeship, it would be possible to “destroy capitalism without destroying the capitalist.”

Gandhiji named his new political concept as ‘Sarvodaya’. It is a Sanskrit term consisting two words: Sarva+Udaya. ‘Sarva’ means all and ‘Udaya’ means rising and awakening. It means awakening, enlightenment, freedom and emancipation of all human beings. This term or expression, Sarvodaya came to his mind as he set about translating (into Gujarati) John Ruskin’s classical essay “Unto This Last” which posits a plea for the good of the last or the most forgotten man. This could be realized, ideally speaking, only in an entirely non-coercive or stateless social order. Since Sarvodaya stood for the welfare of all, commitment of all kinds of sacrifices, even unto death for the welfare of others was at the core of Sarvodaya.

Gandhiji was a deeply religious person and a moral being. He chose to remain a Hindu because he was born into Hinduism and its culture had nurtured him. He also described himself as a “Sanatani” Hindu, Sanatani meaning one who believes in the perennial nature of the religion. It was his firm conviction that all religions are true; that all are equally valid; and that all are imperfect. To quote his own words, “Every nation’s religion is as good as any other. Certainly India’s religions are adequate for her people. We need no



converting spirituality." The need of the moment is not one religion, but mutual respect and tolerance of the devotees of different religions." He gave highest priority to communal harmony which, according to him, was the key to India's progress. The Hindus, the Muslims, the Sikhs and the Christians in India had common living since centuries and are bound by a common culture. He declared: "All those who live here, to whatever religion they may belong, are equal sharers in their common home and its great inheritance, having equal rights and obligations. Religion was a personal matter between man and God." "Indian culture", he said, "was neither Hindu nor Islamic, wholly, but it is a fusion of all." At another occasion he said: "We must help Hindu to become a better Hindu, a Mussalman a better Mussalman, and a Christian to become a better Christian. We must eradicate from our midst the secret pride that our religion is truer and that another's is less so."

Gandhiji articulates that the plight of untouchability is both a moral and religious issue. He regards untouchability as the greatest blot of Hinduism and asserts that it is satanic to assume anyone in Hinduism is born polluted. Moreover, he argued the removal of untouchability as 'key to Swaraj'. By Swaraj he did not simply mean liberation from foreign rule but was a state of society free from all injustice and exploitation. Prior to the Gandhian era, the depressed classes substantially remained in the state of their traditional and stereotyped backwardness. It was Gandhiji who came to their rescue from social humiliation and took up the cause of the removal of untouchability as an integral part of the Congress programme of national movement. Due to their social degradation, their upliftment assumed political significance in the Gandhian era

of Indian politics. He started an All India Anti-Untouchability League in September 1932 and the weekly Harijan in January 1933. The week following the end of his 'fast unto death' was celebrated throughout India as Untouchability Abolition week. On 8 May 1933 Gandhiji began a twenty-one day fast for 'Self purification' on Harijan cause. Sabarmati Ashram was handed over to Harijan Sevak Sangha. In order to promote the Harijan cause Gandhiji covered 12,500 miles in his all-India tour between November 1933 and August 1934. But radical nationalists were not happy as Gandhiji shifted his attention from the main issue like anti imperialist struggle to Harijan work. So also orthodox Hindus within the Congress did not like his 'utmost concern' for the Harijans. However, Gandhiji's programme of Harijan upliftment while consolidating the socio-political solidarity created a vast base for popular response to the future nationalist cause.

Gandhiji had great respect for womanhood and motherhood and he referred to the great women of India's Puranas in his discourses with his followers: Sita, Draupadi, Damayanti, Gargi, Maitreyi and others. But he was intensely aware of the intellectual, spiritual and physical poverty of women in modern India, especially in the rural areas. He understood that before any talk of economic or political power, our women needed courage and self-confidence, a sense of self respect to break free from the slavish mentality developed over centuries of bondage. Thus, he had a clear vision about the role of women of India could play in the non-violent and peaceful struggle against all sorts of injustice in which Gandhiji "was sure they can outdistance men by a mile."



Gandhiji's concern over public and private sanitation was a part of his Satyagraha campaign since the days he spent in South Africa. He had realized early in his life that the prevalent poor state of sanitation and cleanliness in India and particularly the lack of adequate toilets, in the then largely rural India, needed as much attention as was being devoted towards attainment of Swaraj. He said that unless we "rid ourselves of our dirty habits and have improved latrines, Swaraj can have no value for us." Along with the struggle of India's independence, he led a continuous struggle for sanitation, cleanliness and efficient management of all categories of wastes throughout his public life in South Africa and then in India. He openly confessed that although he often criticized the west, he had learnt to keep his surroundings clean from his stay in London. Asked by a foreigner as to what he would do if he was made the Viceroy of India for a day, Gandhiji replied: 'I shall clean the Augean stable of the scavengers near the Viceroy's house.' Thus, Gandhiji's insistence of environment and

sanitation is relevant not only for 21<sup>st</sup> century but also in all centuries.

While the whole world is resounding with praise of Gandhiji and most humanist thinkers of the world are considering Gandhiji's thoughts extremely relevant for the twenty-first century, here his own compatriots are paying no heed to his message. It seems that one day we may have to import Gandhiji's message from abroad as has happened in the case of Lord Buddha. It is high time to remember the prophetic words of Martin Luther King (Jr), "If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of humanity evolving towards a world of peace and harmony. "We may ignore him at our own risk."

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Women play a prominent role in the cultural, economic, political, religious and social life of a country. As they constitute almost half of the society and perform multifarious roles as mother, sister, wife, daughter-in-law, friend, etc., they are the most potent agents of change in the society. The ancient people of India fully realized this fact and advocated a reasonable status to women and encouraged their education. According to Vedas, women should have opportunity to acquire knowledge of Vedas from all four courses (Rig Veda 14.9.64). More than 400 verses in the Vedas are ascribed to 24 women seers. In Vedas,

### Development of Women Education in Pre-British Period

Vedic, Buddhist period comes under Pre-British period. During the Vedic age women were given equal importance vis-à-vis men. They enjoyed special opportunity and freedom. Both boys and girls received education in Ashrams & Gurukulas. The usual blessing of a father at the time of his daughter's marriage was: "May you excel in learning and public speaking". In Rig-Veda there are many references to women teachers who possessed very high spiritual knowledge such as the dialogues between

## Development of Women Education in Odisha: Retrospect & Prospects

*Dr. Jayashree Nanda  
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women have been called "*Updeshtri*" of knowledge and this indicates women working as teachers. (Rig Veda 1.3.11).

Gandhiji stated the importance of women education in these words, "I am strongly of the opinion that women should have the same facilities as men and even special facilities where necessary."

Historical progress of women education in Odisha can be studied under pre-British period, British period and post Independence period.

*Yajñvalkyā* and his wife '*Maitreyī*' and '*Gargī Vachaknavī*'.

In Vedic democratic assemblies such as *sabha* and *samittee* women occupied very high position. Women were not confined to the domestic hearth. They equally shared economic activities and actively took part in work at home and outside the households. Female seers or '*Brahmavadinis*' were at par with male seers and names like *Ghosa*, *Apala* and *visvavara* are still remembered today. Women education in Buddhist system was very slow and feeble as compared to Vedic period. But later on separate educational



institutions for women were started. Higher education was limited only to women belonging to higher strata of society. But there ensured a gradual decline in medieval period in the status of women, as their freedom of receiving education, choosing partners of their own choice and working outside the households was curtailed and society tended to be a patriarchal one. Women could not attend 'Maktabs' and 'Madrashas' like male students, only well-to-do and royal families could make private arrangements for the education of their girls.

### British Period (1803-1905)

Our state Odisha came under British administration in 1803. Before British rule; indigenous educational system was prevailing in rural Odisha. There were three types of educational institution such as: 'Chatasalis', 'Tols' (Sanskrit) and 'Maktabs'. Missionaries took initiative in female education but could not made much headway due to inadequate support of the government and conservative people of Odisha. Hindu girls were not allowed to join schools in fear of proselytism. In 1822 first native school was established by Baptist mission at Cuttack. In that year, 5 schools were established and total strength of girls' student was 63. In 1836 a boarding school at Cuttack with 3 girls' schools were set up. In that year a girls' middle school was started at Cuttack. It was first girls M.E. school. In 1949, at Pipili, one girls' school at Bharaspur was started by missionaries. During the famine of 1865-66 the missionaries established orphanages which subsequently developed into centres of female education. Mrs. Smith a generous lady started domestic teaching in 1869

with six house wives only. By 1872, 126 women at their residence were educated.

In the year 1869 Abinash Chatterjee a kindhearted gentleman of Cuttack started a girls' school in his residence at Balubazar of Cuttack with only six students named as Cuttack Hindu Girls' High School. The school got financial assistance from the govt. in the year 1873. That school was upgraded to middle vernacular school in 1883. Subsequently it turned into famous centre of women education in Odisha known as Ravenshaw Hindu Girls' school. Free studentship was granted to girl students to increase enrolment of girls. By the end of 1873-74 there were 7 girls' schools in Puri district and 39 girls' school in Cuttack district. But it was an astonishing fact that most of the girls were Bengalis and a few were Odias. Besides Ravenshaw Hindu Girls' school there were two upper primary schools and five primary girls' schools. In 1899 two primary schools at Chandini Chowk and Jhola Sahi were taken over by the government and maintained by municipality.

The policy of the Govt. was slightly revised as per the resolution of 13<sup>th</sup> Jan 1876. So as to encourage girls to attend mixed primary school along with consideration of establishment of separate girls' high school, J. A Hopkins, inspector of schools recommended for establishment of separate primary school for promotion of girls' education in Odisha.

The first Odia book published for the girls was "Balika path" by Mr. S.N. Dey of Balasore to attract girls towards education. A reward of rupees six annually was given to *Abadhans* in



order to increase the number of girls. The policy was first implemented in Puri in the year 1876-77 and there was amazing increase of girls in those schools. The number of Brahmin girls was higher than those of other caste in the school due to the prevalence of caste system.

Women Teachers and Women Inspectors were appointed on the basis of the recommendation of Hunter commission in 1882-83. This has opened the way for the spread of women education. During 1882-83, total number of girls under instruction was 2416, out of those 823 attended special girls' schools. There were 33 special girls' schools in Odisha, out of which 25 were in Balasore, 6 in Cuttack and 2 in Puri. The girl schools of Cuttack, Balasore and Bhadrak were considered best schools. Balasore had greater facilities for women education due to the influence of Bengal. In 1889-90, Saraswati Bai, the first Odia girl passed the Middle English scholarship examination from Cuttack town.

The Simla conference in 1901, recommended on the establishment of model primary schools, training schools, for strengthening the staff and inspectors. Missionaries took initiative in female education in Odisha in addition to government's effort to encourage education of girls. In 1902, missionaries set up a Frowning school for women at Cuttack to train lady primary school teacher.

By 1905, progress of female education in Odisha was far from satisfactory level due to purdah system, child marriage, inadequate state aid, conservatism of the people, scarcity of the educated female teachers etc.

### **British Period (1905-1946)**

During the period 1905-1936, for girls there was only one high school at Cuttack, three English schools at Cuttack, Puri and Sambalpur along with five vernacular schools. The first girl's high school at Cuttack was opened by Mrs. Reba Roy, niece of famous Odia poet Bhakta Kabi Mahhusudhan Rao with only 7 students in 1906. Subsequently it became a full-fledged girls' school and named as Ravenshaw girls' school. In 1907 the enrolment increased to 45 in high school, 112 in middle and primary classes of Ravenshaw girls high school. In 1905 the literacy percentage of Odisha was only 2.43% in comparison to 12% in India.

In order to provide scope to girls to obtain professional qualification & skill, an industrial section of mission Girls' school at Cuttack was opened in 1920. During this period two institutions one is the Hindu Women Institute at Cuttack and another was the training school at Cuttack were managed by the Baptist missionary society with substantial aid from the government. In 1908-1909 Ravenshaw Hindu Girls' School was converted to a Girls' High school. Two Odia Brahmin girls named Narmada Kar and Chandramukhi Sarangi passed matriculation from this school in 1910. The famous Odia poet Kuntala Kumari Sabat passed matriculation from this school.

The government of Bihar and Odisha appointed the female Education Committee by the resolution No.1284E, dated 08.06.1914 for the promotion of female education.



In 1915-16 Intermediate art classes were opened in Ravenshaw Girls' High School, Cuttack. In 1922-23 the IA class of Ravenshaw Girls' School was made permanent. The table given below shows the number of girl students admitted in Intermediate arts classes.

**Table -1**

**No. of girl students admitted in IA classes of Ravenshaw Girls' High School**

| Year    | No. of Girls' Students |
|---------|------------------------|
| 1915-16 | 03                     |
| 1916-17 | 08                     |
| 1917-18 | 13                     |
| 1922-23 | 22                     |
| 1934-35 | 08                     |
| 1936-37 | 10                     |
| 1941-42 | 23                     |
| 1946-47 | 64                     |

In 1934 there were 8 girl students in collegiate degree classes. In 1930 five women took admission in Ravenshaw College, Which was a milestone in history of women education in Odisha. In 1936 only 4 P.G. Lady Students were there in Ravenshaw College. The Ravenshaw Girls' High School was raised to the Degree status in 1946. It was the only women's college during the pre independence era. It was named as Shailabala Women's College. By 1936 when Odisha became an independent province there was no degree women's college. About sixty thousand Odia girls and women out of around four million female could come for education from elementary level to college level.

**Contribution of Eminent Personalities for the Development of Women Education**

The slow and steady process for the development of women education took years and years to reach the goal. The progress of women education in pre independence era was strengthened with the efforts of missionaries, govt, and eminent personalities of Odisha. The liberal donations of kings like Sri Rama Chandra Bhanj Deo etc. of Odisha could give a stand to women's education. Some other personalities like Utkal Gaurav Madhusudan Das, Vyasakabi Fakir Mohan Senapati, Bagmi Biswanath Kar. Abinash Chatterjee, Sarada Devi, Shailabala Das and Reba Roy's contribution was remarkable.

A turning point came in the post-independence period when women were taken as equal partners in the process of development. The constitution and the legal agencies formulated a bundle of laws for providing equality and protection to the women. But it did not bring a noticeable change in their status-quo. So there was a strategic change in the policy of the government right from the beginning of the sixth plan period. The Government took up the women as one of the prime area of concern. Therefore in the mid nineties the Government adopted the novel mission of empowerment.

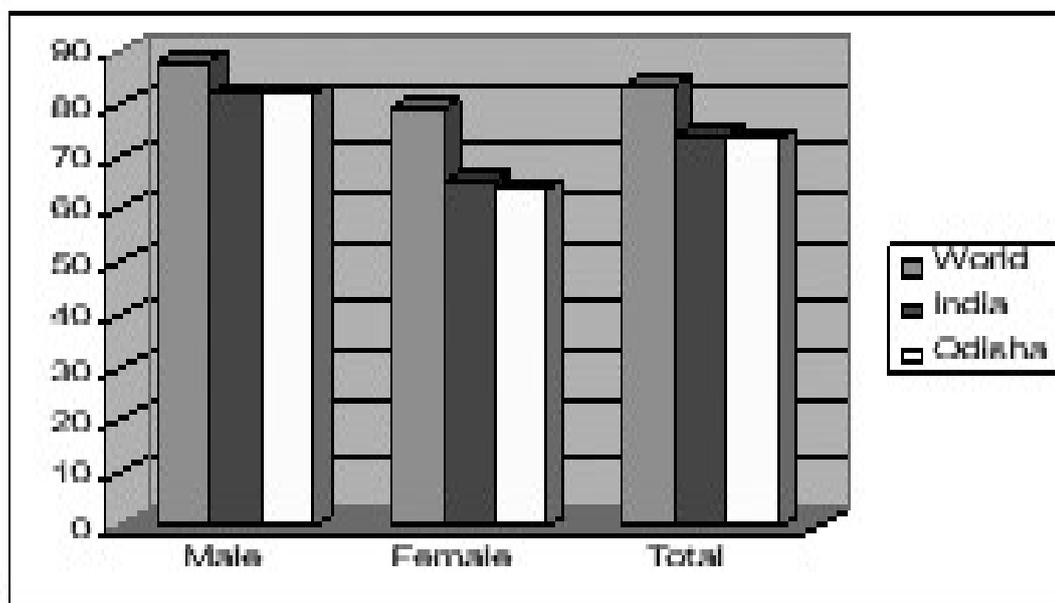
**Table-2**

**Literacy Percentage of world, India and Odisha (2011)**

|        | Male  | Female | Total |
|--------|-------|--------|-------|
| World  | 88.03 | 79.2   | 83.7  |
| India  | 82.14 | 65.46  | 74.4  |
| Odisha | 82.04 | 64.04  | 73.5  |



### Literacy Percentage of world, India and Odisha (2011)



**Table-3**  
**Literacy Gap between Male & Female (1951-2011)**

| Census Year | INDIA |       |        |  | ODISHA |       |        |  |
|-------------|-------|-------|--------|--|--------|-------|--------|--|
|             | Total | Male  | Female | Male-Female gap in Literacy Percentage | Total  | Male  | Female | Male-Female gap in Literacy Percentage |
| 1951        | 18.33 | 27.16 | 8.86   | 18.30                                  | 15.80  | 27.30 | 4.50   | 12.80                                  |
| 1961        | 28.31 | 40.40 | 15.35  | 25.05                                  | 21.70  | 41.04 | 10.28  | 26.10                                  |
| 1971        | 34.45 | 45.96 | 21.97  | 23.99                                  | 26.18  | 44.50 | 16.29  | 24.37                                  |
| 1981        | 43.57 | 56.38 | 29.76  | 26.62                                  | 41.00  | 56.45 | 25.14  | 25.79                                  |
| 1991        | 52.20 | 64.10 | 39.30  | 24.80                                  | 48.60  | 63.09 | 34.68  | 28.41                                  |
| 2001        | 65.38 | 75.85 | 54.16  | 21.69                                  | 63.61  | 75.95 | 50.97  | 24.98                                  |
| 2011        | 74.04 | 82.14 | 65.46  | 16.68                                  | 73.5   | 82.04 | 64.04  | 18.00                                  |

\* Provisional



### Programmes Undertaken For the Welfare of Girls and Women of Odisha

The following programmes were undertaken for the welfare of the girls and women.

1. *District Primary Education Programme (DPEP).*
2. *Sarva Siksha Abhiyan (SSA)*
3. *Education Guarantee Scheme (EGS)*
4. *National Programme for Education of Girls' at Elementary Level (NPEGEL)*
5. *Alternative and Innovative Education (AIE)*
6. *Kasturba Gandhi Balika Vidyalaya (KGBV)*
7. *Condensed Course of Education for Adult Women.*
8. *Mahila Mandal Programme*
9. *Short stay Homes*
10. *Rehabilitation of Women in Distress.*
11. *Central home for Women.*
12. *Swadhar*
13. *Working Women's Hostel*
14. *Balika Samridhhi Yojana(BSY)*
15. *Rajiv Gandhi National Crèche for the Children of Working and Ailing Mothers.*
16. *Awareness generation programme*
17. *Family Counseling Centres*
18. *State Old Age Pension Scheme (SOAP)*
19. *National Old Age Pension Scheme (NOAP)*

20. *Mahila Bikash Sambabaya Nigam (MVSN)*
21. *Mission Shakti*
22. *Swabalambana (NORAD) Scheme*
23. *National Handicapped Finance and Development Corporation (NHFDC)*
24. *Swayam Siddha*
25. *Integrated Child Development Scheme (ICDS)*
26. *Kishori Shakti Yojana.*

### Committees And Commissions On Women Education

Following committees and commissions have discussed the various issues relating to women's education.

1. University Education Commission - (1948-49)
2. Secondary Education Commissions (1952-53)
3. Smt Durgabai Deshmukh Committee (1959)
4. Smt. Hansa Mehta Committee (1962)
5. M. Bhaktavatsalam Committee (1963) to look into the causes of public support particularly in Rural Areas for girls Education and to enlist public cooperation.
6. Indian Education Commission (1964-66)
7. National Policy on Education (1968)
8. Committee on the status of women in India (1974)
9. Challenges of Education (1985)



10. National policy on Education (1986)
11. Programme of Action 1986 and 1992

### Conclusion:

Education is not purely a matter of literacy or paper qualification. It is an exercise to be dignified, austere, self-controlled and above all; to be humane. Gandhiji used to say “if you educate a boy, you educate only one individual but if you educate a girl; you educate the whole family. Education is regarded as an important instrument and means for generating awareness and adequate knowledge and skills. So for the upliftment of women’s status, awareness is needed and that could only be possible through education.

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In ancient Odishan history we find Odisha has passed through a lot of religious upheavals and conflicts between Buddhism, Jainism, Saivism, Vaisnavism, Saktism for which innumerable centres of specific religions were established in Kalinga, Utkal, Kangoda, Tosala, Kosala which were the ancient names of Odisha. The kings of these territories extended patronage to the above religions tried to bring a compromise between them. Yoga is the prime source of tantric Sadhana.

As discussed above it seems Yoga is the prime source of tantric practice. According to

### Definitions of Yoga

According to Maharsi Patanjali “Yogascita brutinirodhaha.”<sup>1</sup> These Asankhya (a large number) *bruti* of *mana* are divided into five kinds viz-Kshipta, Mudra, Bikshipta, Ekagra and Nirudha. These first three are very unnecessary for Yoga. From these things Nirudha situation is the real meaning of Yoga. Viz. “Nirudha Sakalabruttikam Samskara Sesam cittam Nirudham.”<sup>2</sup> According to Brahmasutra “Asminnasya Ca Tad Yogam Sasti<sup>3</sup> Asmin Brahme Asya Jibasya Yogam Samyogam Sasti Upadisati’.

## Tantric Hatha Yoga Centres of Odisha

*Dr. Balaram Panda*

“Patanjali Yoga Sutra” the Yogi practises Astanga Yoga like Yama, Niyama, Asana, Pranayama, Dhyana, Dharana, Pratyahara and Samadhi. In the tantric process these Practitioners practically apply these process in order to reach at Sahasrara from Muladhara ultimately enjoying the bliss. So far as the Yogic Asanas are concerned tantric Asanas are no different from them. Rather some more Asanas or postures like Lingasana, Yoni Asana, and taking position on Sava (Corpse) in Smasana Sadhana are additional features of the tantric method.

This Samyoga (relation) is four kinds so it is called (catuspatha) like:- Mantra Yoga Hathascaiva Layayoga-strutiyakah. /<sup>4</sup> caturtho Raja Yogasyat sa dvidha Vababarjitah //. The Hindu Sastras mention this type of Yoga of four kinds (i) Mantra Yoga (ii) Hathayoga (iii) Laya Yoga (iv) Raja Yoga.

- (1) **Mantra Yoga** : It means the mental concentration brought about by the process of repeating mentally *pranava* or one and other sacred *mantras* of the *sruties* as well as by the constant mental worship of the supreme deity.



- (2) **Hatha Yoga:** It means concentration of mind through various physical processes. The Asanas are included in the Hatha Yoga.
- (3) **Laya Yoga:** The Sastras say that there are three kinds of forces in a man's nature, viz, higher, middle and lower. By certain yogic processes man realises the higher force by restraining the two other forces. Laya yoga thus stands for the yogic practice which helps annihilation of self.
- (4) **Raja Yoga:** It means concentration of the mind through the Suppression of the vital airs.

#### Origin of the word Hatha:

There are many interpretations as to the origin of the word Hatha and the scientific development which the Hatha Yoga advocates. In order to appreciate fully the Hatha Yoga (Scientific and practical) aspects and interpretation of Yoga, it is however, necessary here to make a brief reference to the origin and meaning of the word Hatha the special sense in which the word came to be used and the scientific and outlook which it furnished to the whole culture of Yoga which, as we believe, came to be applied to the Yoga practices at a much later date.<sup>5</sup>

As to the origin of the word Hatha, especially when used with reference to Yoga, there are two important speculations.<sup>6</sup> What we are concerned with, for the purpose of this work, is its most obvious and striking interpretation which vindicates the rights of a woman to study and achieve salvation in this very life.

In Sanskrit, the word Hatha means Bala or force. The system, therefore, which tries to achieve emancipation solely by valour, determination or persistence through a scientific course of graded psycho-physical training is called Hatha Yoga.

#### Hatha Yoga Centres of Odisha

There are Twelve (12) kinds of Sampradaya (Section) of Natha religion and they had 12 prominent Peethas for establishment of them (Hatha Yogis) viz, Kairabanka at Cuttack Hariharapur, Chaudakhulat, Padmapur, Baraswati, Patalimatha at Bhubaneswar, Satyanathi Matha at Puri, Kapilash Matha in Dhenkanal District etc. Except these Mathas other Mathas are also there in other Districts i.e. Sambalpur, Ganjam, Athamallik and Boudh etc. Probably there are 50,000 (Fifty thousand) Yogis established in Odisha.<sup>7</sup>

From all these discussions another point comes out that Jagannath or Natha word also connected with Natha religion, so as far as possible Jagannath Peetha was a centre of Nathism during that time. According to Dolagovinda Sastri another prominent Nathist Hatha Yoga seat was Bada Akhada Matha at Puri, which was built by Goreksa Natha. In Satya Natha Matha, there is a Bhairava image being worshipped now a days from Satyanatha's period.

On the other hand these Natha Siddhas have developed in Tantra, Ayurveda, Yoga and Rasayana Vidya etc. Matsyandra Natha, the Guru of Goreksa Natha had composed a great Tantra Sastra named "Sailajnana Nirnnaya". Nitya



Natha, Dhenduka Natha and Carmati Natha had also composed many Rasa Sastras.

There are many kinds of Nathist images found at Ratnagiri, at Bhadraka and at Bhubaneswar which are now placed in the state museum of Bhubaneswar.<sup>8</sup> On the other hand the Kala Bhairava Matha of Nathism at Trilochanpur near Jagatpur of Cuttack, and the forest of Derabish at Rajanagar a deity of Matsyandra Natha is worshipped now a days. It had happened during the time of 9<sup>th</sup> century A.D. in Odisha.

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Navaratri is the holy Hindu festival, dedicated to the deity Durga as a destroyer of evil and misery. These auspicious nine days are celebrated all over India, with the nine forms of Goddess Durga. Each form as Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skanda Mata, Katyayani, Kalaratri, Maha Gouri and Siddhidayini are worshipped each day. In north India, people celebrate Navaratri by worshipping the idols of deity Durga. In Bengal, decorative pandals are made, where devotees visit for the blessings of goddess Durga. In Gujrat, the nine nights of this festival are celebrated by performing



## Kanya Puja - Worshipping Female Trinity during Navaratri

*Prados Kumar Mishra*

Garba. In South India, during this festival 'Golu' is celebrated in which various kinds of clay dolls are decorated on the nine steps of 'Kolu'. This festival is very popular in the states of West Bengal, Odisha, Bihar, and Uttar Pradesh.

The Hindus celebrate these days to glorify the deity Durga with a great joy. Prayers and fasting are observed for nine consecutive days. During nine days of Navaratri, first three days are dedicated to Maa Durga, in the form of Kumari, Parvati and Kali. The first day is dedicated to Kumari which signifies the girl child. On the second day prayers are offered to Deity Parvati

who is the embodiment of a young woman. On the third day, Kali is worshipped, from fourth to the sixth day are dedicated to Maa Lakshmi and the last three days are dedicated to Maa Saraswati. These three goddesses who form the divine female trinity in Hinduism represent feminine powers of wealth, wisdom, prosperity, knowledge, strength and spiritual wisdom.

Hinduism believes in the universal creative forces to be feminine gender. The very original force is Mahamaya whose inspiration created the gods and the rest of the cosmos. The inspiration is the life force of the entire creation. All the major



and minor energies and forces are represented by various goddesses. Durga and all her dimensions are believed to be the manifestations of the same basic inspiration of Mahamaya.

Of the nine days of Navaratri, Ashtami and Navami are very important and auspicious. These days are most important as it is believed that the spiritual fervour reaches its highest peak during this time. Many perform Havan for Maa Durga and a Kanya Pujan is performed as well.

Kanya Puja is a Hindu ritual celebrated on the ninth day of Navaratri festival. Nine young girls representing the nine forms of Goddess Durga (Navadurga) are worshipped. Thus, girl-child is the symbol of the pure basic creative force according to this philosophy.

As per the Striyah Samastastava Devi Bhedah, an ancient Hindu script, a woman is a personification of Mahamaya – Maa Durga and a young girl who has not attained puberty is seen as the purest form of Maa Durga. Religiously speaking, Devi is essentially a worship of the great feminine. In a Kanya the great feminine potential is at its peak. Having developed into a girl of a certain age and before attaining puberty, a female child is considered the most auspicious, most *jagrat*, and the most clear minded and clear souled individual. While invoking the *parashakti* in such a form the purity of mind, body and spirit is required and is fulfilled by a girl child of the said age of 8+ before reaching puberty. Such a female child is indeed Devi, who in her later life takes the roles of Parvati as a wife and mother Lakshmi as a housewife, Saraswati as the first Guru of her children, Durga as the destroyer of all obstacles for her family, Annapurna as the food provider

through her cooking, Kali as the punisher to bring the members of the family on the right track, etc.

According to Bhavisya Puran and Devi Bhagabat Puran in the last day of Navaratri Kanya Puja is essential without which the Navaratri Sadhana is incomplete and fruitless as it honours the divine feminine energy. Nine girls (Kumari) below ten years of age are invited home with due respect. Their hand and feet are washed and decked with Alata (a red colour). They are offered Rangoli on their forehead and red flower and garland. Devotees should tie Kalaba (thread) on their wrist. Then they are offered to seat in a neat and clean place. Then the nine Kumaris are worshipped with *akshat*. Arati must be performed before the nine girls. After the Puja is completed they must be served with deliciously prepared Prasad which is first offered to Devi Durga and then to nine Kanya.

As the main ritual is connected with “kanya puja”, “kanya bhojan” i.e. Puri, Khiri, *pistak*, sweets made of milk etc. are served. After bhojan, Dakshina and gifts as per the strength of devotee should be given to them. Then touching their feet blessing is taken with a feeling as if you are getting *ashirbad* from Goddess Durga. One must do the *puja* with strong devotion to get success and fulfillment of all desires. Always feel the presence of goddess within the nine young girls (kumaris). Nine Kumaris are treated as nine forms of Goddess Durga.

According to Devi Bhagabat Puran, in *kanya puja* more than two years and less than ten years of girls are worshipped those who have not attained the age of puberty. Young girls of age of two years are worshipped in the form of “Kumaris” who eradicate grief, poverty and enemy. Girls of



age three in the form of “Trimurti” give Dharma, Karma and Ayu. Girls of age four in the form of 'Kalyani' bestow wealth and happiness. Girls of age five in the form of “Rohini” give good health and self-respect. Girls of age six are treated as “Kalika” who give knowledge and success. Age of seven as “Chandrika” bless to win in court cases and win over enemy. Age of eight as “Samvabi” give kingdom and majestic pleasure. Age of nine as “Durga” destroy bad luck and girls of age ten as Subhadra fulfill all desires and bring fortune to native. During *kanya pujan* one must worship and visualize these Devi forms in close eyes, mind and heart with full devotion.

According to Devi Purana once Debaraj Indra asked the creator Brahma the process and way to please Adishakti Bhagabati Durga. Then Brahma answered you may do *japa*, *dhyana*, *havan*, and *pujan* but Mahamaya is pleased only in Kanya Pujan. Without Kanya Pujan Navaratri Puja become incomplete and fruitless. If the worshipper is desirous of acquiring knowledge then he should worship a Brahmin girl child. If he is desirous of acquiring power, then he should worship a Kshyatriya girl child. Similarly, if he is desirous of acquiring wealth and prosperity, then a girl child belonging to a Vaishya family should be worshipped by him. There is also a ritual purification and chanting of *mantras*. She is made to sit on a special pedestal. She is worshipped

by offering 'akshat' (rice grains) and by burning incense sticks. A girl child is considered to be the purest, because of her innocence.

Along with Kanya Pujan Batuk Pujan is also performed. Batuk means Child (Bal). With nine Kanya, two Batuks are worshipped. One is Batuk Ganesh and another is Batuk Bhairav somewhere third Batuk is also worshipped as Batuk Hanumanji. Anyway without Kanya Pujan there is no value of Batuk Pujan.

It is said that without observing Kanya Pujan, the Sadhana or devotion to Maa Durga during Navaratri is considered incomplete. This is because the festival of Navaratri is a celebration of worshipping feminine divinity in the form of Shakti, i.e. Durga. Kanya or virgin girls or young girls (below the age of puberty) are considered Shakti incarnate.

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In our democratic state where there is rule of law, there is necessity of decentralization of justice delivery system. Grama Nyayalaya at Panchayat level is a step forward so that justice would reach at the doorstep of rural population.

Recently there was a state level seminar on the working of Grama Nyayalaya Act-2008 organized under the auspices of two established voluntary organizations. In the seminar, opinions have been expressed that govt. should take active steps to establish 16 other Grama Nyayalayas in different Panchayats of the state so as to popularize the justice delivery system at the door-

Physically challenged, women, children and persons affected by flood, famine and earthquake who are deprived of approaching the corridors of justice due to their indigence or otherwise. In this context the establishment of Grama Nyayalaya is a necessity of the time for providing justice to rural population at grassroot level. Article -40 of the Constitution speaks of organizing Grama Panchayat and to introduce Panchayati Raj System for people's participation in the governance which otherwise is called self-rule. Panchayat Raj was introduced by way of 73rd amendment of the Constitution and Article – 243 to 243(G) has conferred powers to Grama

## Grama Nyayalaya - Justice at the Doorstep

*Hrudaya Ballav Das*

step of the poor, needy and downtrodden at the grassroot level. As a matter of fact, Article-39(A) was added to the chapter of Directive principles of state policy by constitutional amendment. It mandates the provisions of free legal aid at state cost, to provide access to justice to the citizens. It also emphasizes that opportunities for securing justice are not denied to any citizen by reason of social, economic or other disabilities. It is gratifying that the Constitution in Article-14 guarantees citizens equality before law and equal protection to the laws. In this backdrop, it is duty of the state to provide free legal services at the state cost to the members of SC/ST, OBC,

Panchayat for self governance. The central govt. has also issued directives to the states for this purpose.

In view of the constitutional mandate for free legal services Grama Nyayalaya Act-2008 was passed and became operational in the country. Odisha has also framed Grama Nyayalaya rules and staffing pattern Rules-2010. In Odisha so far 15 such Grama Nyayalayas are working in different Panchayats. The object of Grama Nyayalaya is to decide petty civil and criminal cases of the villagers. Experience shows that the Grama Nyayalayas adopt the same customary practice of lengthy trial procedure and procedural



wrangling. The object of such Nyayalaya is to settle the dispute more by way of conciliation, third party arbitration, mediation and through Lok Adalat without adhering to conventional method of trial procedure. By this method of alternative dispute resolution mechanism, the villagers could be able to secure justice without wastage of time and energy by running to the court. As a matter of fact simple nature civil and criminal cases are solved by Grama Nyayalaya. It is felt that the 'Nyayadhikari' (Presiding Officer) of such courts should be vested with more powers to decide different nature of cases under the special laws, as they have the powers of Magistrate First Class and Civil Judge. Nyayadhikari has also the power to dispose of petty criminal cases summarily according to the procedure laid down in section – 260 of the code of criminal procedure. The Presiding Officer is also authorized under the law to make a memorandum of the substance of the evidence of the witnesses at the hearing. This procedure would facilitate the Nyayadhikari to settle the cases quickly which is a pragmatic approach to provide speedy justice to the rural population at their doorstep. This would inspire confidence about the efficacy of the justice delivery system through Grama Nyayalayas at Panchayat level. Another aspect worthy of mention is that the Grama Nyayalaya Act

mandates to use Odia language in all judicial proceedings. That apart the law provides for giving legal aid and engagement of lawyer in cases where one party is undefended so that the concept of 'distributive' and participatory justice can become a living reality. To reiterate the Grama Nyayadhikari would do well to dispose of petty matters at the spot by holding mobile courts and other cases by alternative dispute resolution methods as enjoined under section – 89 of the civil procedure code.

In the ultimate analysis, the functioning of 15 Grama Nyayalayas in different Panchayats by and large is found satisfactory and encouraging. However to popularize this method of justice delivery system at the village level, the state govt. should take prompt steps to establish 16 such more Nyayalayas under different Panchayats. Reportedly policy decision has already been taken in this regard and sufficient funds have also been provided by the Central Government to go ahead with working of such Nyayalayas. This would go a long way in the process of decentralization of judicial administration for the benefit of rural masses.

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### Backdrop

Nelson Mandela says, “*Education is the most powerful weapon you can use to change the world*”. At the entrance of a university of South Africa, it has been written “*destroying any nation does not require the use of atom bomb or the use of long range missiles. It only requires lowering the quality of education and allowing cheating in the examinations by the students.*” These two quotes sum up the cardinal importance of education and it is all the more true as far as our democratic country is concerned. But these two issues should be seriously addressed. It is open truth that quality education at all levels particularly

Net Enrolment Ratio (NER) reached at 91.64% at primary and 90.09 at upper primary level in India (DISE, 2015-16). The dropout rate at elementary level has been unexpectedly dropped throughout the country. Still as per the latest DISE data only 9.54% schools in India are fully compliant with RTE norms concerning infrastructure and teacher availability. Of course, Odisha is champion in our country executing some innovative measures like a toll-free number for redressing grievance, a system for tracking child participation and providing information on the functioning of schools through its educational portal which is updated fairly regularly.

## Bringing RTE on Right Track : Good Initiatives of Odisha Government

*Dr. Manoranjan Pradhan*

at school level (as it is the foundation) and fair examination system are sine qua non to build a healthy and strong democratic set up. That is why; education has got a room in the fabrics of Fundamental rights (Article 21 A-RTE) in our Indian Constitution.

Actually, Right of Children to Free and Compulsory Education (shortly called RTE 2009) is a mass movement to turn education an elite system to mass based system. After the implementation of the Act in 2010, access to elementary schools across the country has been rampantly increased. The Gross Enrolment Ratio (GER) of children reached at 99.21% at primary and 92.8% at upper primary level. Similarly the

### Good Initiatives of Odisha Government

It is noted that quality education depends on better infrastructure, qualified, trained and dedicated teachers, community involvement and effective monitoring and supervisory system. Keeping in view this, just before few days the School and Mass Education Department (S&ME) of Odisha Government has announced several constructive reforms and initiatives to empower teachers, encouraging teaching communities and aspirants of becoming teachers and to upgrade the students’ competency in the prime subjects. This will pave the way to bring RTE on the right track ensuring quality elementary



education to future citizens. The initiations are briefly analysed.

### Recruitment of Teachers

Firstly, realising the bare needs of effective teachers for promoting quality education to children, the Government of Odisha announced a bold step to recruit the teachers not on mark basis but through competitive examination by Odisha Staff Selection Commission. It is observed that for last few years those who are not getting job in other areas are coming to teaching profession. Even M. Tech/B. Tech, MCA, MBA qualified candidates are enrolling in teacher education programmes not by realising teaching as a noble profession but they failed to search their bread and butter in their respective fields. Of course the HRD department of Union Govt. has recently announced to implement four years integrated teacher education throughout the country. As a result, like other professions-Medical, Engineering, the aspirants who are really interested for teaching profession has to enrol in teacher education programme after their higher secondary education (+2). It is expected that the steps of both state and centre will produce competent and committed teachers. Because if the Odisha Government implements the new recruitment procedure, a candidate has to opt teaching profession cracking four hurdles like enrolment in teacher education programme through entrance test, to be passed teacher training (D El Ed or B Ed) examination, to be qualified Teacher Eligibility Test (OTET/OSSTET) and to be proved one's competency in competitive examination i.e. Teacher Recruitment Test. This bold step of Odisha Government will show new direction to other states of the country for selecting effective and competent teachers. But cut off marks should be fixed for qualifying Teacher Recruitment Test (TRT). Otherwise, like other competitive exam, the candidates having below 10% marks in TRT

can also enter to the teaching profession. As a result the target of Government cannot be fulfilled.

### Online Transfer system: a Transparent Thought

Secondly, the initiation of online transfer of school teachers will be boon and blessing not for teachers only but for the schools and students at rural and tribal pockets also. This will be able to redress the stress and strain of teachers during transfer season and a transparent transfer process can be undertaken. So black business of dishonest officers and so called leaders will be stopped and teachers will be mentally prepared to transfer to another school after fixed duration in a school. On the other hand, transfer system after particular duration will create interest among teachers to do something better in new venue. But this brave reform should be strictly executed as soon as possible.

### Appointment of regular HMs

Thirdly, the Government of Odisha has announced to appoint regular Headmasters in order to meet the regular Headmasters crunch across the state. It is expected the this problem will be solved after summer vacation as Government has decided to appoint new HMs preparing Gradation list on or before 25<sup>th</sup> April. This constructive step will fulfil the dream of experienced teachers to become regular HMs and on the other hand, the schools will get true and permanent leaders for smooth working of the schools. But it is matter of concern that during appointment of HMs it should be remembered that teachers of present schools should not be appointed as HMs in these schools which generally create problems for smooth functioning of schools.

### Capacity Building of Teachers

Fourthly, the Government has also promised for effective teachers training. According to RTE act all teachers in both govt



and private schools should be trained up by 2019. The Government of Odisha is seriously concerned about this matter. On the one hand, respecting the initiation of HRD Ministry, the Government of Odisha has already started training of untrained teachers (around 55000) from both Government and private run schools in collaboration with NIOS, on the other hand for capacity building and empowering teachers, regular trainings are being provided through OPEPA, SCERT and DIETs. But the practice of training throughout the year should be stopped which adversely impacts on students' learning and zone wise need based training should be organised addressing local issues. Similarly the quality of training to untrained teachers through NIOS should be strictly supervised.

### **Strengthening Monitoring System**

Fifthly, the Government of Odisha has declared to strengthen the monitoring system which is need of the day to ensure good education and free education to all children particularly children of rural and tribal pockets. But the strategic plan should be made for effective monitoring of our education system because weak and ineffective monitoring system makes the school education quietly ineffective in our state. But one thing should be ensured that the monitoring should be friendly, cooperative and constructive not like inspection or interference to threaten the teachers. The education authority should feel that they are the supporters, facilitators and guides of the teachers not the masters or owners. They should also go to schools with content and pedagogical competencies to assess the teachers. Otherwise again the mouse and cat game will be continued in new format.

### **Systemic Reforms**

Besides the Government of Odisha declared a handful of reforms like merging 4200 schools within 100 metre distance, justifying

Student Teacher Ratio, online tracking and redressing of 64000 cases of SM & M Department, successfully launching the remedial interventions like Ujjwal, Utthan and Utkarsh for enriching competency level of slow learners at primary, upper primary and secondary level respectively, opening Odisha School Education Authority (OSEA) mingling OPEPA and OMSA and reorganising Directorates according to need of the hour, etc. Actually the above structural reforms are highly essential to bring RTE on right track. The Government should take immediate steps to appoint adequate number of teachers justifying student teacher ratio at least RTE. The defective tradition of single teacher school system should be finished from educational system. Everything starting from teachers grievances to appeals of students or other stakeholders should be met through online tracking which is transparent and quick ways and means. Similarly the Government should encourage the researchers across the department to conduct more and more research focussing ground realities of schools, students, educational system, administrative mechanism in school education, pedagogical issues and innovations, moral education, inclusive school environment, etc. Special funds should be created for this. But the research work should not be confined in DIETs and Secondary teacher education institutes. Despite, the initiation of govt installing close circuit cameras in examination centres is really a transformational step to produce quality younger generation from school system,.

It is expected that the Government will immediately take above steps to execute all the above brave and benevolent reforms to bring historical change in school education not only in quantitative expansion but also qualitative improvement of school education.

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Americans spend over 30 billion dollars every year on coronary bypass surgery. In India, such comparable data are not available. However, in 2013 over 2 million Indians lost their life as a result of ischemic heart disorder. Ischemia is a serious warning which is characterized by crushing pain that are generally felt behind breast bone, the left side of the chest or down one or both arms. It is unfortunate that heart problem is spreading fast among youth. A recent study undertaken at Delhi based Heart hospital of Sir Ganga Ram Hospital, New Delhi reveals that 1500 people were admitted in the hospital in 2011 for bypass surgery,

diabetes. Urban youth are most stressed out than their grandparents as they are less willing to 'invest in pure enjoyment'. A report in 'Psychology Today' testifies thus "They catch the news to be well-informed, see the latest films and read the right books to be 'up to date' and "current". If they walk, swim or play tennis it is with one eye on performance and results." According to the psychologists highly structured, purposeful leisure is the equivalent of work. It leaves us as open to tension, anxiety and depression.

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## Cardiac Health : Modification of Life Style is Necessary

*Prof. R.B.L. Garg*

44.8 percent had no previous history of chest pain or any other symptom suggestive of a heart problem. A detailed analysis shows that as many as 55 per cent young were smokers, 31 percent had high blood pressure, 29 percent were overweight and 25 were diabetic. All these sufferings were due to faulty life style. Most of them ate what they ought not to and lived life in the manner highly uncalled for thus manifesting in the form of degenerative ailments.

Stress is the major killer compounded by faulty life styles to weaken one's ability to withstand stress which paves way for obesity and

Stress gives rise to high blood pressure which contract blood vessels of heart known as coronary arteries. As they become narrow and there is clot giving rise to blockage of arteries responsible for diminished blood flow to heart, this results more often into crushing pains felt behind the breast bone, the left side of the chest or down one or both arms. It can also be felt going up into the jaws and throat and less commonly between the shoulder-blades.

Risk factors are generally split by the modern medical science into 'reversible' and



'irreversible' factors. Irreversible factors are age and family history while reversible factors are high blood pressure, diabetes mellitus, obesity, increased levels of cholesterol and lack of exercise. High blood pressure is the consequence of stress and faulty life style. There are (number less) people suffering from hypertension in India, as defined as blood pressure over 140/90, but if it includes the "high normals" the figure of B.P. sufferers could well be over 20 crore. Diabetes is yet another risk factor in heart problems. According to a rough estimate one in 8 adults in urban India is diabetic and every fourth person is a potential victim. In a study conducted by the National Urban Diabetes Society covering 11,216 individuals in six major cities of Bangalore, Chennai, New Delhi, Kolkata, Hyderabad and Mumbai the prevalence of diabetes was as high as 13.2 percent while an additional 14.2 were found to be impaired glucose tolerance (IGT).

Obesity is accountable for many health disorders including ailing heart. Overdependence on 'junk food' high fat diet with little or no physical activity leads to obesity. The obese population world-wide is alarmingly high at 1 billion out of which 30 percent are dangerously fat. In India obesity among adolescent and youth is fast growing which is evident from the fact that more and more younger generation is going in for disastrous food habits resulting into higher cases of high blood pressure, high cholesterol and diabetes. Sedentary lifestyle is also accountable to a large extent for this disorder. During a three year study, patients aged 40 and older who exercised less than 30 minutes each week had nearly triple the risk of developing cardiac

disorder than their peers who exercised for at least a half hour weekly.

Is there any way out? Yes, there is which Indian physicians have also begun to realize that they have a problem on their hands and the cost of curative treatment being prohibitive, the only solution lies in modification of life styles. Bypass surgery or angioplasty provide only temporary relief to such sufferers because faulty lifestyle that clot arteries are equally good at repeating the mischief with artificial grafts created by the surgeon. Thus conventional treatment doesn't really contain the disease process but provided only a brief respite to the sufferer. There are a few well tested tips which offer both protective as well as curative effects :-

### **1. Corpse-pose (Shavasan) and Palming :**

If stress hinders one's work performance, it should be properly managed through relaxation techniques. The mind can be trained to focus on one's own body parts while lying on a blanket. Imagine that limbs are relaxed starting from toes upwards eventually concentrating on the chest while breathing slowly and deeply. It can be practiced in the morning and after the work before going to bed and while in the office during a break.

### **2. Walk....Walk... and Walk :**

It should however be comfortable and regular. The important thing about walking is to maintain beneficial rhythm and even pace. The heart must keep pumping at an optimum level which may vary from person to person. It expands lungs and strengthens heart muscles and improves



blood circulation. It is important to walk correctly and in the fresh air. Keep the spine upright and don't slouch. Movements should be smooth and relaxed instead of jerky and abrupt.

### 3. Avoid Junk food that eats us :

Eat better and eat less. Avoid high calorie food. Eating better and eating less should be the corner stone of longer life and weight reduction. Researches have shown that the vegetarian diets (devoid of junk foods) have several benefits as against non-vegetarian food-such as better memory, few heart problems and few cancers. A good vegetarian diet should be nutritionally sound in terms of normal bodily needs. It should offer proper nourishment so as to avoid hunger pains in the absence of which indiscriminate eating between meals takes place. Pulses, legumes, cow pea, green leafy vegetables and spices such as fenugreek and mustard seeds meet the requirement of fatty acids-alpha linolenic acid.

### 4. Proper sleep and exercise :

A good sleep gives body a chance to recover from stressful life. Adequate sleep is necessary for general mental and physical health as well. Recent researches have shown that deep sleep increases production of a growth hormone which speeds the metabolic rate and burns off calories. Likewise exercise has been shown to lower blood pressure, improve insulin sensitivity and reduce blood clots. Proper exercise is very useful because of its protective effects and curative value in heart problems.

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The twin processes of globalization and liberalization have, undoubtedly, accelerated economic activities in developed as well as developing world. Increasing development pressure in the areas of mining, industrialization and urbanization has resulted in large scale depletion of forest as well as pollution of environment. In the combined effect of both lies the erratic behaviour of nature. As a result, the probability of occurrence of climate induced natural disasters (CINDs) such as cyclone, droughts, floods, heat waves has increased. Frequency and severity of natural disasters increased economic losses exponentially in

institutional crises of the phase of industrial modernity (Beck, 1998). With the rising risk of natural disasters, there has been breakdown of traditional social organisations like joint family and caste which were, in the past, obliged to look after the old, the infirm, the poor and the destitute, who are more vulnerable to calamities. The advent of the culture of individualism and materialism has led to the disintegration of old social structures and emergence of new class structures which refuse to recognize their social obligations (Bhatia 1991). The fountains of private charity have dried up. In the backdrop of the above scenario, the concept of social capital has wider

## **Social Capital in Disaster Management : Four Case Studies**

*Dr. Mathuri Charan Nayak*

developing countries where local risk-transfer markets are generally weak. Anderson (2003) acknowledges that globalization did significantly spur trade and investment since its very first decade but simultaneously the rise of natural calamities has caused huge economic loss to the developing countries. Globalization with its excess baggage of risk endorsed the need for urgent action (Lechat, 1990). Therefore, the principal aim of the International Decade of Natural Disaster Reduction was to 'capitalize the disaster management knowledge to mitigate natural events, and to foster the systematic transfer of this knowledge to those countries and communities recognizably most at risk'. Disasters are deep

implication. The present paper highlights how social capital has worked in four different social circumstances in minimizing the agonies of the natural disaster victims. This paper is organised into five sections: section two discusses vulnerability of Odisha to natural disasters; section three defines the concept of social capital and its application in Indian circumstances; section four sights four case studies on social capital and section five is conclusion.

### **Section-two**

Out of the 32,87,263 sq. km total geographical landmass of India, 54 per cent is



prone to earthquake, over 40 million hectares are prone to flood and about eight per cent of the total area is prone to cyclone (Vulnerability Atlas of India 1997). The State of Odisha has a coastline of 480 kms from the southern district of Ganjam to the northern district of Balasore. The coastal districts of the State are regularly ravaged by cyclone and flood (Table-1). Disasters in the coastal Odisha are the regular features. Odisha is one of the multiple disaster zones of India. Multiple disasters here refers to two or more natural hazards which affect a vulnerable population of a particular region singly or in a combination or collaterally, at varying magnitudes at different times (Nibedita S. Ray-Bennett, 2009, Gilbert 1998). The Super Cyclone of 1999 and the Phailin of 2013 continue to remain alive in the memories of the people of the State. Disaster preparedness on the part of the government and non-governmental agencies was very much effective in minimizing damages of the Phailin. The Government of India and the State Government, after super cyclone, initiated various initiatives in terms of money and material that help the coastal inhabitants and stakeholders to chalk out better policies to respond disasters. So far, the importance of social capital in combating the menace of natural disasters has remained

untouched by the planners and the researchers. In this paper, an attempt has been made, reviewing some of the studies to examine the role of social capital in disaster management.

Disaster in India acclaimed its global recognition soon after Bhopal Gas tragedy that took place in India in 1984. Before the inception of globalization phase of disaster, it was during 1949, the first cabinet committee was constituted but it was only after 1991-92, the committee was given a special status and formed on natural calamities with the aim to examine and direct programmes for reducing the adverse impact of natural calamities. It was also during these times, a national advisory council headed by the Union Agriculture Minister to identify and recommend programmes for natural disaster mitigation was created. Government of India further constituted a High Power Committee (first organized effort at the highest level to evolve a systematic, comprehensive and holistic approach towards all disasters) in August 1999 to review the existing arrangements for preparedness and mitigation of natural disaster at the national, state and local level (Bhandari, 2006). During the globalization phase the society became more vulnerable to disasters. Followings are some of the major disaster that passes through this phase.

**Table-1 Multiple disasters in Odisha (cyclone, drought and flood), 1955–2007**

| <b>Year</b> | <b>Multiple Disasters</b> | <b>Year</b> | <b>Multiple Disasters</b> |
|-------------|---------------------------|-------------|---------------------------|
| 1955        | Flood                     | 1986        | Drought, cyclone          |
| 1956        | Flood                     | 1987        | Drought, cyclone          |
| 1957–60     | –                         | 1988        | Drought                   |
| 1961        | Flood                     | 1989        | Drought                   |
| 1962–64     | –                         | 1990        | Flood                     |
| 1965        | Severe drought            | 1991        | Flood                     |



|      |                                   |      |                         |
|------|-----------------------------------|------|-------------------------|
| 1966 | Drought                           | 1992 | Flood, drought          |
| 1967 | Cyclone, flood                    | 1993 | –                       |
| 1968 | Cyclone, flood                    | 1994 | Flood                   |
| 1969 | Flood                             | 1995 | Flood                   |
| 1970 | Flood                             | 1996 | Severe drought          |
| 1971 | Severe cyclone, flood             | 1997 | –                       |
| 1972 | Flood, drought                    | 1998 | Drought                 |
| 1973 | Flood                             | 1999 | Super cyclone, flood    |
| 1974 | Severe drought, flood             | 2000 | Drought                 |
| 1975 | Flood                             | 2001 | Severe flood            |
| 1976 | Severe drought, flood             | 2002 | Severe drought          |
| 1977 | Flood                             | 2003 | Severe flood            |
| 1978 | Flood                             | 2004 | –                       |
| 1979 | Severe drought                    | 2005 | Flood                   |
| 1980 | Flood, drought                    | 2006 | Flood                   |
| 1981 | Flood, drought                    | 2008 | Severe flood            |
| 1982 | Severe flood and drought, cyclone | 2009 | Flood                   |
| 1983 | -                                 | 2011 | Severe flood            |
| 1984 | Drought, flood                    | 2013 | Cyclone (Phailin)       |
| 1985 | Flood                             | 2014 | Flood, cyclone (Hudhud) |

Source: *Dhir 2015*

### Section Three

Analysis of natural disaster through social capital lens is a new development. The concept has gained currency ranging from sociology to economics, psychology, geography and public health. It is used to describe the cooperative relationships within families and communities (Caleman 1988/1990). Putnam (2000) has used the concept for trust, norms and networks. In the countries of Western Europe, Australia and New Zealand social capital has been incorporated in social policy. The concept has also been promoted

for sustainable growth and poverty reduction in International policy (World Bank 2009). In the USA, the concept is used to transform structural barriers such as class, race and gender into individual characteristics (De Filippis 2001). Researchers have differentiated three types of social capital: bonding, bridging and linking (Putnam 2000). Bonding social capital refers to relationships amongst the people with similarities; bridging social capital is relationships among the people with differences such as age, socio-economic status, race/ethnicity and education and linking social capital refers to the extent to which



individuals build relationships with institutions and individuals who have relative power over them. Lin (2001) describes bonding social capital as homophilous and bridging social capital as heterophilous. For more details, different forms of social capital should have the following adjectives.

### **Bonding Social Capital:**

*trust:* trust in the leader and community members

*Social norms:* democratic decision making

*Participation:* community activities

*Network:* formal and informal networks

### **Bridging Social Capital**

*Multidisciplinary:* interaction with various stakeholders such as consultants, academicians

*Network:* Individual and community network

### **Linking Social Capital**

*Formal Collaboration:* interaction with government officials

If we accept Coleman's explanation of social capital as cooperative relationships within families and communities or Putnam's definition as norms characterised by trust and reciprocity, then traditional Indian society was very rich in social capital. Social structures like family, neighbourhood, community and caste were more than what formal social organisations of today are in so far social capital is concerned. Bhagabat *tungi*, village *kirtan mandali*, Yubak Sangha, village library, etc. are some of the social structures which used to play significant role at the time of natural disasters. In the Indian family system which was predominantly joint, top most attention was paid towards children, weak, old and infirm during natural calamities. Neighbourhood and community did not allow their fellow beings to

die out of starvation so long as there was stock of foodstuff in any one of the households. During crisis, the upper caste people take care of their servitude caste, by providing shelter, food and by helping in rehabilitation. Furthermore, fellow caste members of non-affected locality come forward to assist their brethren of affected area. Bhagabat *tungi*, village *kirtan mandali*, Yubak Sangha, village library, etc. were not only cultural centres but they did extend their helping hand to the distressed people at the time of disasters. They enjoy the advantage of easy accessibility than any other bodies. In the traditional Indian society, in the absence of public support, these informal social organisations were effective in mitigating natural calamities in a localized way. With the advent of modernized culture, these organisations have been weakened and lost their role of charity.

### **Section Four**

Social scientists have undertaken a number of studies on the significance of social capital in encountering natural disasters and aftermath. Here, I have selected some of the cases based on different socio-cultural diversities.

#### **Study No.1**

Yuko Naka Gawa and Rajib Shaw (2004) conducted a study in Kobe, Japan and Gujarat, India in order to examine the role of social capital in the post-earthquake rehabilitation and reconstruction process. Both the cities differ from one another in socio-economic and cultural contexts. Two neighbourhoods were selected, one from Kobe and other from the city of Bhuj in Gujarat. The researchers collected the information from the primary as well as the secondary sources. Mano neighbourhood of Kobe and the Old Town of Bhuj were selected as the unit of case study.



The city of Kobe was hit by an earthquake with a magnitude of 7.2 on the Richter scale and with a depth of sixteen km leaving 6400 people dead and 2,00,000 people homeless on 17<sup>th</sup> January 1995. Rehabilitation started on 17<sup>th</sup> March 1995. A case study was conducted on Mano neighbourhood, located around 5km west of down town Kobe. It consists of 2,500 people. There are many community groups in Mano, namely, neighbourhood associations, women's association, elderly associations, social workers associations, middle aged associations, children's associations, anticrime activists' groups, community based firemen's team, juvenile problem council, PTA, Basketball clubs, Youth clubs, welfare volunteer groups, etc.. Some of these groups adopt democratic practices in electing their leaders and decision making process. After earthquake, many activities were conducted by Mano community like extinguishing fire. But in the adjoining Chitose neighbourhood, where community participation is absent, the fire destroyed the entire area. Evacuations to nearby schools, establishment of community kitchen and provisions of night guards, were some of the activities undertaken by Mano neighbourhood. During reconstruction and rehabilitation, the important activities undertaken by Mano Machizukuri Organisation were: establishment of MRM office, construction of Machizukuri centre, establishment of "Manokko" for community development, signature collection campaign for construction of public houses for disaster affected people, lobbying for special houses for elders, construction of model house as collective housing, preparing joint housing projects and running a day care centre. In many communities where there were no daily communication among residents and no

community groups had existed, no activities for helping community members were carried on.

In Bhuj, the district headquarter of Kutch district in Gujarat, was devastated by a high magnitude earthquake in 2001. The Old Town was selected by the researchers for the study. The Old Town consists of about twenty community groups namely Lohana, Jain, Kadwa, Patel, Kayastha, Mochi, Sai Suthar, Soni, Rajgor, Brahmin, Nagar, Gurjar, Khatriya, Khatri, Khstritya, Sanasta, Brahma Samaj, Ahir, Lowa, etc. Out of those communities, four namely Lohana, Khatri, Soni and Rajput were selected for the study of social capital. Lohana, an important business community, consists of 1,500 families in the Old Town of Bhuj. Average annual income of Lohana household is 1164 US dollar. It suffered 1300 casualties in the quake. So far the social capital is concerned, the Lohana has very well organised community committee in which women have equal participation. The leaders of the community are elected democratically. The operation of the community is very transparent. Youth and women groups worked actively in the relief operation.

Khatri are craftsmen and artists. It consists of 1750 households. Each Khatri household earns 1000 US dollar annually. About 90 houses of the community were severely damaged by the quake. Khatri has its own community. Its chairman is selected by vote by the committee members. The committee was active in relief operation after earthquake.

Soni is a community of goldsmiths and silversmiths. In the Old Town it is represented by 250 households who earns in an average 764 US dollar per annum. The earthquake of 2001 caused 57 deaths, damaged 100 houses completely and



150 houses severely. Soni community has a well organised committee with three-tier system at ward, district and national levels. The office bearers at each level are elected democratically by votes each year. Its general body are held every six months and board meetings every two months. Community festivals are held three times a year. There are youth groups in the community. After the earthquake, the committee provided various support to its affected members like financial support, temporary shelter, livelihood, kits and medicines.

In the Old Town, there are 934 Rajput families. Most of them work in public and private sectors. Their average annual earnings is 780 US dollar. They had lost 107 members and 269 houses in the quake. The government organised community kitchen and provided temporary shelters for them without any community participation.

The field survey and interview with the stakeholders shows that Soni community, in spite of its lower income, recovered rapidly in comparison with other communities. The recovery rate among the the Lohar community is slower in spite of its higher income. Lohar community is organised and operated by the rich people who provided resources for the construction of temporary houses. Rajputs are constrained by both financial and social capital and suffered from severe recovery problem. So it can be deduced that only financial resources cannot solve recovery issue. Significance of social capital in rehabilitation and reconstruction should not be underestimated.

### Study No.2

Aug Sopha et al (2007) have undertaken a study to examine the role of social capital in the

event of natural calamities. Their study is based on two ecological different zones (three villages viz. Ampil, Chey and Slaeng Khpos of San Kor commune and two villages viz. Sangkum and Voa Yav of Damrei Slab commune of Kompong Svay district in Kompong Thom province) which were affected by flood and drought continuously for five years from 2000/01 to 2004/05. The successive years of severe flood caused huge loss to the paddy production and recovery was not possible. Yields in the Damrei Slab villages were at their lowest during the incidence of drought. Due to topographical reasons, rice harvests in the San Kor villages became lowest. Rice shortages increased in the two communes. Though there was assistance from external sources, it was not sufficient to feed the affected population. Increase in rice shortage led to decrease in rice consumption resulting in ailments related to food scarcity such as diarrhoea and intestine ailments. In order to cope with the situation, some of the villagers either sold or mortgaged their agricultural land; some cleared forest land for paddy cultivation; many households borrowed large sums at high interest to meet medical expenditure; some engaged in fishing and collecting forest resources; and some people migrated to other places for wage work.

In the event of severe flood, bonding and bridging social capital were readily apparent. Households of San Kor villages helped each other in evacuating family members, keeping vigil over each other's animals, patrolling residential areas, ferrying children to schools, distributing water and providing small loans. When flood water receded, San Kor households worked together to repair community infrastructure such as canals, water gates, culverts, schools and roads. With regard to droughts, network of bonding and to a lesser



extent, bridging social capital is visible in lower intensity in comparison with flood. In the event of droughts, the network of bonding social capital is manifested when relatives and neighbours from the villages helped each other by replenishing rice seeds, by supplying small cash loans, by guaranteeing loans with money lenders, by looking after the sick, by giving access to family wells and by assisting vulnerable groups. In the aftermath of droughts, bridging social capital took the form of households working together in community food-for-work projects supported by external organisations and getting job in Phnom Penh and Thailand as migrant labourer with the help of relatives, friends and neighbours. In Sankon and Damrei Slab villages density of social capital in the form of bonding and bridging is apparent, access to linking in any form does not exist.

### Study No.3

New Orleans, Louisiana in the United States was ravaged by Hurricane Katrina in August 2005. An attempt was made by Hawkins and Maurer (2010) “to understand how residents utilised their social capital to survive the storm, relocate and rebuild their lives and communities”. They studied different types of social capital available to the residents of New Orleans following the Hurricane Katrina and how they, from different economic and racial backgrounds made use of them. The researchers selected a sample of forty households out of which 76 per cent were African Americans, 18 per cent were white and 2 per cent were others. The respondents were between 18 and 63 age group and belong to different sex and income group.

The researchers studied the implications, both positive and negative, of different types of social capital in the life of the Hurricane affected

population. They observed that bonding, bridging and linking social capital were instrumental in aiding the respondents to prepare, endure and mutually help one another before, during and after the Katrina. Bonding social capital was relevant in day to day activities. It helped the respondents in moving to safety places and to strategize and plan of action prior to the arrival of Hurricane. Bonding social capital was very relevant for the people of lower income groups. Bridging social capital was instrumental for affected people to survive after the flood. Connectivity across geographical, social, cultural and economic lines provided essential resources for families. The researchers have found that bonding, bridging and linking are not compartmentalised rather interrelated. The interaction between them played significant role in the reconstruction of New Orleans. Bonding alone may not be sufficient in the survival of affected population. It was observed that who were dependent upon on bonding alone, struggled for survival due to lack of community resources. Combining bridging and linking with bonding social capital offers best economic chances. Bridging and linking blurred socio-economic strata. Breakdown in social capital was observed when racial stereotypes become a factor in social capital.

### Study No.4

The coastal districts of Odisha were hit by Super Cyclone in October 1999. The district of Kendrapara was severely affected. Roads, electricity and telecom system were massively destroyed. The immediate attention of the State Government was restoration of infrastructure. Electricity was their top priority. But the government did not have expertise and manpower to meet the emergency of this magnitude. Maximum of iron poles of LT line had become



bowlike and beyond repair. Transportation of new electric poles from godown to the point of installation in different villages was an uphill task. There was shortage of labour as they were occupied in repairing their own houses. It was observed that in Kendrapara Municipality, youths of different wards took the responsibility of carrying electric poles to their respective wards and physically helped the department people in the installation of poles and restoration of power. Further, it was seen that the wards where the youths were organised got electricity ahead of the other villages. They displayed such type of attitude in other spheres also like distribution of relief and restoration of road connectivity. This informal type of social capital remains unnoticed to the researchers.

Above studies shows how social capital operates differently in differential situation in saving man and material and in the reconstruction. In 1980 Italian earthquake, individuals living alone were 2.4 times more likely to die than those who lived with at least one other person. In some societies, the source of social capital is formal social structures; in others, it is largely informal. However, both have significant role during natural disasters.

### Section Five: Conclusion

Contrary to government theory, independent organisations and researchers observe that during the period of neo-liberalization there is an upward swing of poverty in the country (Patnaik 2011). On the other hand, market economy does not encourage state participation in charity at the time of emergencies. In the backdrop of this situation, social capital is a potential factor in reducing the effects of natural

disasters on human beings. Developed societies are very rich in formal type of social capital such as neighbourhood associations, women's association, elderly associations, social workers associations etc. Traditional Indian society was beset with, what we may call, informal type of social capital like family, caste, neighbourhood, Bhagabat Tungi, village Kirtan Mandali, etc. which extend helping hand at time of distress. With the passage of time and erosion of value system, due to invasion of external forces, these traditional social structures have lost their role of charity. And, at the same time new organisations have not emerged to take the responsibility. In this context it should be mentioned that the Government of Odisha have initiated a step for the revival of Bhagabat Tungi in villages. In 2016-17 Budget, it says "Bhagabat is really the companion of life, pathfinder of knowledge and devotion of crores of Odias. A sum of Rs.3 crore was provided during 2015-16 for the revival of 1200 nos. of Bhagabat Tungi @ Rs.2500/- each. During the financial year 2016-17 also a sum of Rs.3 crore is earmarked for the revival of another 1200 Tungs". Of course, this initiative, although very small, can be viable at the time of natural calamities. These cultural organisations along with Women's SHGs should be sensitized to the new role at the time of emergencies.

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The kings of Odisha and their troops were well known for unique bravery, courage and challenging fighting spirit. But they did not make good use of that warrior temperament against the foreign foes; rather they were involved in infighting. Yearning attitude was the prime cause for which Odisha had to pay the greatest price and lost independence. Because of heinous and betrayal activities of the traitors, *Gajapati* king *Mukundadeva* lost his life at the hands of *Ramachandra Bhanja* in the battle of *Gohiritikira* near *Jajpur*. *Ramachandra Bhanja* also reaped the same fate in the war and there was none to challenge the Afghan invaders. As a result, Odisha was conquered by the Muslim

rule could bring peace and tranquility in the province but it proved untrue. Keeping aside all other administrative activities, the British rulers did not refrain themselves from plundering the treasury of Odisha. That completely damaged the economic backbone of the *Odias*. In spite of that some radical changes were marked in social life. Due to impact of western education and culture a group of youth eagerly accepted the western life style without hesitation. Another educated group came forward to safeguard the glory of *Odishan* culture and side by side fought against superstition, blind belief and religious dogmas. In the name of modernity the social life was at the threshold of decline and it was the poisonous result of English education. On the contrary, the other educated

## Influence of Western Education on Odisha During British Period (1803-1947)

*Dr. Sarbeswar Sena*

Sultan of Bengal in A.D. 1568. During the subservience period dramatic changes made political scenario of Odisha dirty. That unstable condition prevailed till the achievement of Indian independence (1947). After the *Afghans*, the *Moghuls* and the *Marathas* and at last the East India Company occupied Odisha. The British troops took possession of *Barabati* fort (14<sup>th</sup> October 1803) by defeating the *Marathas*. Before the Britons, Odisha was plundered by the outside rulers. The people were suffocated by their oppression, tyranny and excessive money exploiting attitude. After British occupied Odisha, a ground less expectation sprouted that the British

mass put every effort to protect the downfall of society. Hence 19<sup>th</sup> century brought a new reformation in social, political, cultural, educational and religious life of Odisha. It was the period of renaissance and was not the same as European renaissance which emphasized on the revival of art and literature under the influence of classical style in the 14<sup>th</sup>-16<sup>th</sup> centuries.<sup>1</sup> Needless to mention, Indian renaissance played an important role in reforming religious, cultural life and enhanced national unity and integration. But honest attempts were put to describe the impact of education on social life of Odisha during British rule (1803-1947) in the essay.



### ***English education: a milestone in social progress:-***

Before occupation of Odisha by the East India Company, education was not at all encouraging. From the 15<sup>th</sup> century to the 18<sup>th</sup> century, a long period of 300 years education could not develop due to the callousness of the rulers. Therefore the social status of the subservience period was gloomy and people tolerated oppression of the foreign rulers without resistance due to ignorance. Still then the desire for learning was alive in the common public. Some moderate educationists sincerely tried to develop the status of education but it was limited to primary schooling only. Students learned reading, writing and worked out arithmetical sum. In the *Toles* (Sanskrit schools) the students were mainly taught Sanskrit.<sup>2</sup> The British accepted education a moral duty of administration (1813). The governor general *Lord William Bentinck* for the first time introduced English education in India during his administration. As per the suggestion of the British intellectual *Lord Macaulay* introduced the same (1835). But before that the English missionaries established a modern school at *Cuttack* (October, 1822). Within a year and half they took over the management of 15 indigenous schools and established a charity school at *Cuttack* (October, 1823). That paved the path of modern education in Odisha.<sup>3</sup> Realizing the success of English missionaries the American Baptists, the Roman Catholics, the Spanish and German missionaries preached Christianity and side by side established some schools at *Sambalpur*, *Cuttack*, *Balasore* and *Ganjam* districts. They tried for the expansion of vernacular education and established some vernacular schools in remote *mofussils*. *Ravenshaw Sahib* was conscious of the ancient Odia language and he tried to glorify it. He took some commendable steps for

development of the language. He addressed the students of *Cuttack* school in a prize giving ceremony (1868), encouraged them to read Odia and suggested the school management to abolish the Bengali section in the school.<sup>4</sup> In the mid - 19<sup>th</sup> century some hurdles were marked in the progress of modern education. The hunger for money and expansion of empire of the rulers, peace and happiness dried up in the society. Education was completely neglected. The efforts by the Christian missionaries to popularize modern education were not easily accepted by the *Odias*. They thought that their sole intention was to preach Christianity. They also doubted the motive of the company government and public opinion went against the administration.<sup>5</sup> The cunning Britons sensed the mentality of the people. They restricted the entrance of the missionaries in the field of education. They also brought education to the full control of the government.

*Lord Macaulay* had a shrewd educational policy and his intention was to create such a group in the society that they would be Indian in blood but British in mind, principle and morality. His motive was successful and it helped the expansion of British Empire in India. A strong educated group raised their heads and sincerely tried to develop Odia language, literature and nationalism. They mainly accepted English language as a medium for collection of western knowledge and wisdom.<sup>6</sup> *Lord Hardinge* gave recognition to English education as a yardstick for Company service (1844). It created enormous encouragement among the middle class people. They were impatient for learning and reading English. The educational policies of *Macaulay*, *Hardinge* and *Wood's Dispatch* were strong steps in the progress of English education. *Fakir Mohan Senapati* the great writer, teacher and administrator became anxious for learning English.



In this regard he wrote, "I am interested in reading English, collected a first book with the help of friends read English sitting near Gadagadia Ghat, Cuttack. One of my friends is the second master of Zilla School. He teaches me English. I read *Arabian Knights*, *Robinson Crusoe*, *Bengal Pleasant Life* and *the Bible*. This much of learning has become very useful in my future life."<sup>7</sup> In the eighties of the 19<sup>th</sup> century people demanded for development of modern education in Odisha. The local citizens of Cuttack presented a written appeal before the Lieutenant Governor of Bengal Richard Temple during his visit to Odisha (1865) requesting him to convert Cuttack high school to a college.<sup>8</sup>

By 20<sup>th</sup> century national leaders were interested in national education. They felt that English education policy was not beneficial to the society. For the purpose they established one national council of education at Kolkata. The Council prepared syllabus starting from primary to university level. Under the presidentship of Arabinda Ghosh a national college was founded. In Odisha also nationalist leaders established some national schools in different districts. Satyabadi Bana Vidyalaya at Sakhigopal, *Puri* was the prominent one. Among some noted teachers Gopabandhu Das, Nilakantha Das, Godabarisha Mishra and Acharya Harihar were famous and popular. In national schools teaching was imparted basing on the curriculum. Besides the students were trained nationalism, morality and the courage to sacrifice their lives for the country.

English education created two groups in the society. The first group remained with the British government with an intention for employment whereas the other group was quite opposite. To serve under the foreign government was no less than slavery. So they joined the mainstream of freedom movement and rendered

services to the society. Some of them also were frontliners in the war of independence.

### ***Women education and awareness: an unbelievable social achievement:-***

Women education had a major role in the progress of social, political, economic and cultural life. One educated male group and an uneducated female group were never a bright sign of prosperity. Hence the needs of educated women were indispensable in social and national life.<sup>9</sup> In the 19<sup>th</sup> century the women of Odisha were not attracted towards English education. Primitive blind belief and social restrictions stood as the hurdle on the way. The matured girls were forced to remain in the four walls of the house. The male dominated Hindu families did not allow their girls for education with a fear of loss of chastity. Even they did not allow their female members to sit by the side of the males. They were reluctant to express the names of their wives, sisters, daughters and young ladies of the family before others. The Christian missionaries took some steps to promote women education. But the Hindus were not prepared to avail the opportunity. Loss of caste was the fear behind it. However the kings and wealthy Karana families made special arrangements for their girls' education in own residence. So women education was restricted in Odisha.

Emergence of Mahatma Gandhi in freedom movement in Odisha created history in women consciousness and awareness in the country. According to *Gandhiji*, the ancient concept of the status of women in kitchen was no less than a primitive barberry.<sup>10</sup> Reformation movement, inclination towards western education and style, efforts by the Christian missionaries to popularize women education and patriotism made the path of women awareness rosy in Odisha.



The firing speeches by Gandhi and Arabinda influenced the women of Odisha to join the freedom struggle. Rama Devi, Malati Devi, Janhabi Debi, Godabari Devi, Shubhadra Devi along with hundreds of women from Odisha played a spectacular role in it. When women education was at a low level the women both from wealthy and common families in Odisha came out from houses, joined the mainstream and that was quite encouraging. But in a conservative and metropolitan city Delhi, the number of women arrest was limited to only 1860.<sup>11</sup> In this respect, it would not be unfair to mention that the women of Odisha were ahead of any of the states and they pulled ahead the chariot of liberation and patriotism. Women awakening in Odisha which was not possible in a century could be possible within some weeks of freedom struggle.

### **Conclusion:**

Western education had a dynamic role in pre independence life trend. Educated Indians became the heroes of national political drama. That the Britons had not ever dreamt till their end in India. They introduced the poisonous education policy for the depth of their administration but boomeranged. As a whole they were successful in creating many British minded Indians. After independence those people also imposed supremacy and looked at the common people in a vile-eye. English was an international language and through its windows all the events of the world ventilated. Hence to read and learn English was a vital need. Similarly the same language is just like other languages. To acquire profound knowledge in English was a clear-cut sign of wisdom and knowledge. But to neglect the mother tongue and literature was no less than an offence. Some educated Odias were fascinated by English language and committed the same mistake whereas the Briton scholars tried a lot to get the

juice from Odia language and literature. Needless to mention that to save Odia language from the gigantic attack of some blindly self-interested Bengalis, the contribution of Ravenshaw Sahib and the great linguist John Beams was praiseworthy. As a whole the Britons played major roles in certain required social changes. Similarly contribution of the social reformists was a blazing one. After 70 years of independence it would be misfortune of the state because hundreds of hypocrites still exhibit British fashion and style, then to whom to blame? On the whole British culture had some noble aspects. If those achieved, the life trend of Odisha during pre independence period would have been without any blemish and a black, dirty spot.

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### **Abstract**

*Divided into two sections this paper is intended to draw the attention of scholars interested in the art history of Odisha, to a few pieces of extant sculptures lying uncared for at Patanagarh, hitherto un-discussed or less discussed. All these mute witnesses of the past are found within the Patanagarh N.A.C. area of Balangir district in Odisha. These sculptures are mostly Saivite or Sākta with a clear indication of tantric form of worshipping Shakti or Devi. In section one we have focused our discussion on the existing pieces of sculptures, unpreserved or rather badly preserved. In section two we have for the first time made a note on a few other pieces of sculptures and artifact recently discovered by us.*

## **Archaeological Remains at Patanagarh : Survey of Extant Sculpture**

*Dr. Jadumani Mahapatra*

### **I**

#### **(i) Mahisamarddini Durga<sup>1</sup>**

Lying in a corn field at Rampur in the suburb of Patanagarh on the right bank of rivulet Swarnarekha (also Subarnarekha) this icon of Mahisamarddini Durga in high relief is eight handed and in *ālidha* posture. The stone panel on which the icon has been carved out is coarse grained brownish sand stone measuring 2<sup>ft.</sup> 7<sup>inc.</sup> in height, 1<sup>ft.</sup> 5<sup>inc.</sup> in breadth and 8.5<sup>inc.</sup> in thickness. The weapons in the right hands of the Devi are, from top to bottom, trident, sword, arrow, tarjani (or varada) posture (not very clear). In the left hands she holds *kunta*, shield, bow and a snake (*naga pasha*). The theriomorphic form of the demon

fighting against the Devi is attacked on its face by the trident and the *kunta*. The most conspicuous ornaments of the Devi are *Karanda Mukuta* and *Ratna Kundala*. Lion, the vehicle of the Devi is seen below to the left flank and that of *Mahisasura*, the decapitated buffalo is seen below to the right of the Panel. Finding no space on the main surface the sculptor has carved out the flying *Gandharvas* on the thickness portion to the top left of the panel. Below is the creeper design chisel marks in low relief. This is possibly the identification mark of the School of sculptors who have carved this piece and many other sculptures in the locality. Local people worship



this icon as *Bhakesvari* – possibly a corruption of *Bhagyesvari* or *Vyaghresvari*.

### (ii) *Nrutya*ttana Bhairava

This piece of sculpture is carved out in high relief on a fine grained sandstone panel measuring 73<sup>cms.</sup> in height and 50<sup>cms.</sup> in breadth. Eight handed Bhairava has been depicted as dancing on *pretasana* with sword, trident, club, and a dagger in his right hands and shield, 'fire in a bowl', goad and a serpent (*nagapasha*) in his left hands. The other conspicuous features are *jata-mukuta* tied with a string of beads and *patra kundala* on both the ear-lobes. Two flames are surging upward on both sides of the head. The ornaments are beaded wristlets, armlets and anklets etc. The *yajnopavita* is clearly discernible. The visage is furious. A short *dhoti* wrapped up with a skirt (skin of *Gajasura*) serves the purpose of the lower garment. On both the flanks below is the depiction of the *sapta matrukas* (Seven Divine Mothers) – five on the right and two on the left. They have *karanda mukuta* on their head. Conforming to the canonical prescription each of them has two hands.<sup>2</sup> Bhairava is the chief God of the *Kapalikas* who hold Him responsible for creation, sustenance and finally the absorber of the cosmic system at the time of *Mahapralaya*. From iconographic stand point Bhairava is a 'medieval image type' representing the *ugra* form of Shiva.<sup>3</sup>

The iconographic features help us classify the image *Vatuka* Bhairava sub-group of *Samharamurtti* group. The multiple numbers of hands testify to the *tamasika* character of Bhairava in which form He is associated with *tandava* – the cosmic dance of Shiva. In the *Pingala Nighantu* *Vatuka* Bhairava has been mentioned as the *kshetrapala* – guardian deity of the place of its installation.<sup>4</sup>

The cult of Bhairava worship bears testimony to the fact that Pashupata Saivism was very popular in this region than known as Dakshina Koshala. This icon of Bhairava was sculptured out and a shrine was built for Him and His divine consorts under the influence of the *kapalikas*, a sub-sect of the Pashupata School of Saivism. Possibly Bhairava was installed in the north-east corner of the fortified establishment as a guardian deity of the locality.

The other pieces of sculpture discussed here are all housed in the precinct of the *Somesvara* (*koshalesvara*) temple and have been heavily coloured by the local religious enthusiasts in the name of conservation. These are all free standing life size sculpture of *Devi (Parvati) performing penance*, *Adrdhanarisvara*, *Varuna*, and *Sukanasa* (lady with parrot). Most part of these sculptures have been destroyed either by natural vagaries and human agencies.

### (iii) *Devi (Parvati) performing penance*

Carved out in high relief on an oblong stone panel measuring 160<sup>cms.</sup> in height and 60<sup>cms.</sup> in breadth the central figure has been delineated very gracefully. The accompanying figures are Siva (in phallic form) and Ganapati on both the flanks of the head of the central figure, two standing female figures below on the right and left of the *Devi* and the depiction of nine heads in a row at the top most part of the panel. These nine heads possibly represent the '*navadurgas*', namely, *Sailaputri*, *Brahmacharini*, *Chandraghanta (Chandakhanda)*, *Skandadurga Kusmanda*, *Katyayini*, *Kalaratri*, *Mahagauri* and *Siddhidayini*.<sup>5</sup> The four handed icon of *Parvati* is standing on a full blown lotus with her left leg raised and flexed near the knee of the right leg. The two major arms are in *anjali mudra* near the navel. The palms are broken. The rest two



arms are broken from the elbow. The *prabhavali*<sup>6</sup> of a highly ornate type is seen behind the trace of the head, which has been destroyed precluding the possibility of reading the facial expression of the icon. The *yajnopavita* is clearly discernible. The depiction of a pregnant woman to the right flank at the bottom of the central figure is an indicator to the fertility cult prevailing in this region.

#### (iv) Arddhanarisvara<sup>7</sup>

The stone panel on which the standing icon of *Arddhanarisvara* is carved out measures 170<sup>cms.</sup> in height and 64<sup>cms.</sup> in breadth. The icon itself is 106<sup>cms.</sup> in height. It is four armed with all arms are broken from the elbow to palm. The right leg is also missing. Sivâ and Siva (*prakruti and Purusa*) has been portrayed together in amalgamation with each other. The right half is Siva and the left half is Shakti with their vehicles, Nandi bull and the Lion, standing below on respective flank. Close to Nandi is seen standing the sage Bhringi in emaciated form. The top of the panel is decorated by the depiction of flying *gandharvas* with garlands of flowers and the *Sivaganas* playing with different musical instruments to commemorate this incarnation of the divine father and mother. The most noteworthy features of the icon are the highly ornate *prabha mandala*, stylized *jatamukuta*, various ornaments, *yajnopavita* and *dhoti* etc.

#### (v) Varuna<sup>8</sup>

This life size icon of Varuna with four hands has been carved out on a stone panel measuring 64<sup>inc.</sup> in height and 24<sup>inc.</sup> in breadth. The central figure is 112<sup>cms.</sup> in height. The upper two arms are broken from the elbow with the lower two being entangled together. The sculpture is heavily ornamented. Mark the oval shaped ornate

*prabha mandala*. The top of the panel has the flying *Gandharvas*. On both the flanks below are the *Makara*, the vehicle of Varuna to the right and His consort, sitting in *lalitasana* on a raised platform to the left. Varuna is the *dikpala* of the West. Varuna being the lord of the ocean is also the repository of *Padma*, *Sankha* and a vessel containing *ratnas* (jewels). The colour of Varuna is white.

#### (vi) Sukanasa

The stone panel having the sculpture of 'Lady with a parrot' measures 107<sup>cms.</sup> in height and 36<sup>cms.</sup> in breadth. The subject proper is 99<sup>cms.</sup> in height. Standing in *tribhanga* posture with highly ornate depiction of various features this female figure is also provided with an oval shape *prabha mandala*. She is seen eagerly waiting for somebody. To her left flank below is a parrot standing on a beautifully decorated stand, with its head turned in opposite direction<sup>9</sup>. On stylistic consideration this sculpture could be compared with a similar piece of sculpture<sup>10</sup> from the Koshalesvara temple at Baidyanath on Tel River in Suvarnapur district.

#### (vii) Someswar Temple Stone Inscription<sup>11</sup>

This inscription in six lines is found inscribed in *nagari* script on a stone slab measuring 4<sup>ft.</sup> 2<sup>inc.</sup> in length, 1<sup>ft.</sup> 2<sup>inc.</sup> in breadth and 6<sup>inc.</sup> in thickness. At present the inscribed block of stone is seen fitted to the so called *Simhasan Vedi* as the first stepping stone and is exposed to human and natural vagaries. The inscribed part is fast eroding and requires immediate preservation. N. K. Sahu is of the opinion that the inscription records the grant of the village Ghasarani in Patana Dandapata for perpetual supply of flower garlands, probably to the god Somesvara Siva.



## II

### (viii) Recent Discoveries

Recently some antiquities have been discovered by the author of the present paper with the temple priest who reported that they had been collected by him when the digging was going on during the renovation work of the Someswar temple in the seventies of the last century. They include a standing female figure in high relief, a small square railing pillar and a red slipped terracotta lamp. The stone panel having the female figure in high relief measures 37<sup>cms</sup>. in height, 16<sup>cms</sup>. in breadth. The icon is 29<sup>cms</sup>. in height. The back side of this panel contains the chisel marks (creeper design) in low relief. The pillar measures 37<sup>cms</sup> in height and 13<sup>cms</sup>. in breadth. It is square in shape and is surmounted by an octagonal capital. The diameter of the lamp is 6.5<sup>cms</sup>. It is beautifully decorated.

On stylistic consideration these monuments at Patanagarh could be placed within the time frame of 8<sup>th</sup> century and 12<sup>th</sup> century A.D. During these five centuries continuous building work was going on at Patanagarh and it's neighbouring places like Sikuan, Ichhapada, Sauntpur, Ranipur-Jharial, Baidyanath, Rajapadar (Belkhandi) and other places. There were settlements of *sthapatis* has been attested by the existence of modern villages like Bindhanpadar (Vindhanipadraka) in between Patanagarh and Ranipur-Jharial. Patanagarh, during these centuries, was possibly a vibrant religious centre with Saiva and Shakta monasteries attracting devotees from far off places.

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### Introduction

The temple of goddess Rama-Chandi is one of the important Sakta shrines of Odisha and it is situated at the Rama-Chandi Sahi near the Lakshmi Talkies of Puri town. This is a small temple, which has been remodeled by the local people in twentieth century. Although the temple of Rama-Chandi belongs to the modern period still it is very important both from the religious and artistic point of view. The temple of Rama-Chandi consists of three structures such as Vimana, Jagamohana and Natamandapa. This temple is built in both laterite and sand stones. It faces to east. Really, the shrine of goddess Rama-



## Rama-Chandi Temple at Puri : A Study on Art and Architecture

*Dr. Ratnakar Mohapatra*

Chandi is a co-ordinating place of Saktism, Vaishnavism and Saivism as evidenced by the available of respective images inside the temple. The inner walls of the temple are finely decorated with various types of deities, which attract the attention of scholars as well as historians. Hence, a modest attempt has been made in this article to highlight the detailed art and architecture of the temple of goddess Rama-Chandi.

### Vimana

The Vimana of the Rama-Chandi temple is a *pidha deula* and its height is about 25 feet from the surface of the temple complex. It has three parts viz *bada*, *gandi* and *mastaka*. The

base of the *bada* is square of 20 feet. The *bada* is *panchanga* type i.e. having five fold divisions such as *pabhaga*, *tala-jangha*, *bandhana*, upper *jangha* and *baranda*. All the component parts of the *bada* are completely plain. The *parsvadevatas* are completely absent in the central portions of the *bada*. The entire structure is thickly plastered with lime mortar.

The *bada* of the *vimana* is surmounted by the pyramidal superstructure and it consists of three *pidhas*. *Dopichha* lions and *Deula Charini* figures are completely absent in their respective places. The *mastaka* of the Vimana consists of



*beki, ghanta* above which there is another *beki, amalakasila, khapuri, kalasa* and *ayudha*. Here the *ayudha* is Chakra.

The sanctum of Vimana preserves the image of goddess Rama Chandi as the presiding deity of the temple. The ten armed image of presiding deity is carved in standing posture on the Simhasana of 1 ½ feet high. One of her legs puts on the lion and another leg is on the Mahisasura. The presiding deity (Rama Candi) is 2 feet high.<sup>1</sup> Here the image of goddess Rama Chandi is in the form of Mahisamardini Durga. She displays *naga pasa, khadga, shield, sankha, bow, trident, Chakra, arrow, ankusa* and hairs of Mahisasura.<sup>2</sup> There is another ten armed Devi image kept on the right side of the presiding deity. It is the replica of the Rama Chandi image. There is an image of Karttikeya noticed from the right side of the presiding deity. Ganesha image and Sivalinga are also found on the left side of the presiding deity of the sanctum. Inner walls of the sanctum are covered with China plates. The floor of the sanctum is recently remodeled by marbles.

The sanctum has one doorway towards the Jagamohana. Now the doorjambes are fully covered with glazed tiles. Gaja-Lakshmi image and Navagrahas are not found in their respective places of the doorway. An image of Ganesha is installed in a niche of the left side top of the doorjamb. The image is made of black chlorite and its height is about one foot. He holds broken tusk in upper right hand, rosary in lower right hand, a pot of Ladus in upper left hand and *kuthara* (hatchet) in lower left hand respectively. The images of Nrusimhi and Varahi are inserted in the right and left upper parts of the doorway wall of the sanctum respectively.

An image of Devi Parvati (Mahesvari) is also inserted in a niche of the right upper doorway

wall of the sanctum. She is carved in seated posture on the portrait body of Siva. Here Devi Parvati is in the form of Chandi (ferocious). She displays *khadga* in right hand, trident in lower right hand, *pana patra* in upper left hand and a diminutive female figure in lower left hand respectively.

Two Varahi images are depicted on the both side walls of the doorway. Two standing female attendant figures holding *cauri* and fly-whisk are also depicted on either side of the doorway wall. They are acting as the Dvarapalas of the main doorway of the sanctum.

### Jagamohana

The Jagamohana of the temple is a flat roof structure and its height is about 12 feet. The base of the structure is rectangular and measures approximately 30 feet in length and 15 feet in width. It has four plain doorways; one on each side. This structure is built in the last quarter of the twentieth century. There is a huge image of Mahavira (Hanumana) noticed in the north-east corner of the Jagamohana. The slab of Mahavira image is about 8 feet in height. The image of Mahavira is carved in seated posture. One of his legs is in pendant and another leg is in seated posture. The left hand of Mahavira possesses mace (*gada*) and the right hand lies upon the knee with holding rosary. The top of the right side corner of the slab is relieved with a figure of female devotee. Two series of diminutive Mahavira figures are carved on the base of the pedestal. There is also another slab, which contains an image of Mahavira. This small Mahavira image is the replica of the huge Mahavira image (earlier). From the artistic point of view, these Mahavira images are very important. All the doorways of the Jagamohana are mostly undecorated. Ganga and Yamuna figures are depicted on either side of the



eastern doorway. Navagraha figures are carved on the architrave above the doorway lintel. The figures of Garuda and Hanumana are flanked on either side of Navagraha slab. Doorjambs and lintel of the eastern side doorway are completely plain. Two huge lions are projected on the both sides of the eastern doorways of the Jagamohana.

### Natamandapa

The Natamandapa of the temple is a flat roofed structure and it is built in 1980's by the cooperation of local people. The inner wall of the eastern side of Natamandapa is decorated with figures of Dasamahavidyas. They are such as Kali, Tara, Sodasi, Bhubanesvari, Bhairavi, Chinnamasta, Dhumavati, Bagala, Matangi and Kamala. Dasamahavidya figures are housed in the *pidha mundi* niches and they possess as usual attributes in hands. These figures are also finely painted by local artists of Puri. The inner wall of the northern side of Natamandapa contains images of Nrusimhi, Kali and Ganesha in its niches. The upper wall of the western side is decorated with images of the ten incarnations of Lord Vishnu. They are housed in the niches, which decorated with trefoil archs. The left wall of the western side contains images of Nrusimhi and Devi Sarasvati. While the inner right wall of the western side contains an image of Santosi Maa. All the images of the western wall are housed in the *pidha mundi* niches. Lion on croachant elephant is noticed in the floor of the natamandapa.

The entrance wall of the left side of the temple complex is decorated with figures of Sapta-matrukas of modern period. They are all in seated postures on their respective mounts. All the mother goddesses hold a baby in their left laps. Each Matruka is housed in a separate niche in a row. Siva and Parvati are also housed in a separate niche and display usual attributes in

hands. Another separate niche of the inner entrance wall contains standing figures of Vishnu, Siva and Parvati. They are all in standing posture on lotus pedestal.

### Gateway

There is a main entrance gate erected in the southern side of the temple complex. The gate is surmounted by the pentafoil arch, which is decorated in both sides. The inner part of the arch is relieved with elephant heads at the base and lotus shaped vase or *kalasa* flanked by inverted *kakatuas* (birds) at the apex. While the outer side of arch is decorated with *makara* heads at the base and inverted parrots at the apex. Bears are leaning on the outer side of the arch. Tiger figures are depicted on the opposite side (body) of bears. From the artistic point of view, it is a peculiar gateway in the Kshetra of Purushottama. Both animal figures (tiger and bear) are made in a single body. They exhibit on one side as tiger and on another side as bear. Both *kakatuas* and parrots are also made in a single body. One side depicts as parrot and another side exhibits as *kakatua* respectively. It is really a splendid work of the modern artists of Puri. Two huge lions are projected on the both sides of the gateway. There is a boundary wall of 8 feet erected around the temple complex. In the western (back) side of the Vimana, there is a pond. All the sculptures within the temple premises are built in modern period.

### Date of the temple

According to old priests of the temple, this shrine was built during the contemporary period of the Rama-Chandi temple of Konarka. B. K. Ratha has mentioned that the temple of Rama-Chandi was constructed in the 17<sup>th</sup> century A.D.<sup>3</sup> Dipti Sinha refers that the temple of Rama



Chandi was built by Madhava Mohapatra of Puri.<sup>4</sup> On the basis of the architectural style of the Vimana and iconography of the presiding deity, the construction period of the temple can be tentatively assigned to the 1<sup>st</sup> half of the 17<sup>th</sup> century A.D. Both the structures of Jagamohana and Natamandapa are erected in the last quarter of the twentieth century.

### Conclusion

Thus, it is known from the above discussion that the Rama Chandi temple of Puri is one of the Sakta shrines of Puri town. Really, the shrine is dedicated to goddess Rama Chandi still it preserves some Saivite deities like Ganesha, Karttikeya, Sivalinga, Vaishnavite deities i.e. Nrusimha and Hanumana, etc. There is a large size image of Mahavira (Hanumana) noticed in the north-east corner of the Jagamohana. Besides, the entrance wall of the left side of the temple complex is decorated with figures of Saptamatrukas belonging to the modern period. They are all in seated postures on their respective mounts. These figures are also finely painted by local artists of Puri. The inner wall of the eastern side of Natamandapa is decorated with figures of Dasamahavidya figures, which are housed in the *pidha mundi* niches and they possess as usual attributes in their hands. In the Natamandapa, the inner upper wall of the western side is decorated

with images of the ten incarnations of Lord Vishnu. They are housed in the niches, which decorated with trefoil arches. There is a main entrance gate erected in the southern side of the temple complex and it is surmounted by the pentafoil arch, which is decorated in both sides. This gateway of the temple is finely executed by the local artists of Puri. Although the temple is in medium size still it is excellently decorated with various deities belonging to different sects of Hinduism. Some of the devotees who visit Lord Jagannatha temple, also do visit the Rama Chandi temple of Puri. On the whole, from the religious point of view the Rama Chandi temple of Puri can be considered as an important Sakta Pitha of Puri as well as Odisha.

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## Introduction

Disaster is an event which is generally unpredictable, happens instantly without giving enough time to react, affecting a large number of people, disrupting normal life and leading to a large scale devastation in terms of loss of life and property, always finding the administration and affected people struggling to respond in the desired manner and leaving deep socio-psychological, political and economic aftereffects which persist for a long time to come. United Nations defined “disaster as a serious disruption of the functioning of a community or a society.

reactions, coastal storm, contaminated water born diseases; dam levee break, drought, earthquake, emergency planning, explosions, extreme temperature, fire, flooding, hurricane, industrial hardship, mudslide and landslide, radiation leak, severe storms, snow storms, straight line winds, technological hazards, terrorism, declared and undeclared wars, typhoon, virus threat, volcano, wildfire, winter storm and different modern electronically, and electrical, nuclear and scientific hazards, etc. The paper studies especially on different concepts, analyses in tables regarding the disasters of the world and of India it also gives

# Managing Disaster : An Unavoidable Hazard - A Study

*Dr. Prafulla Chandra Mohanty*

Disasters involve widespread human, material, economic or environmental impacts, which exceed the ability of the affected community or society to cope using its own resources”. Similarly, the Red Cross and Red Crescent societies define disaster management as the organization and management of resources and responsibilities for dealing with all humanitarian aspects of emergencies, in particular preparedness, response and recovery in order to lessen the impact of disasters. The Concise Oxford Dictionary defines disaster as “A sudden or great misfortune a calamity”. Disaster generally mean any type of chemical biological

some preventive measures to mitigate the human and material losses. At the end the study leaves some suggestions for policy maker with a conclusion.

## Types of disasters

These felt disasters mainly are of four types. They are like Natural disaster, Environmental emergencies, complex emergency and pandemic emergencies. Natural disasters are occurred naturally and they include floods, hurricanes, earthquakes, hail storm rains and



volcano eruptions that have immediate impacts on human health and then impacts causing further death and suffering from floods, landslides, fires, tsunamis etc. Environmental disasters are technological or industrial accidents, usually involving the production, use or transportation of hazardous material, and occur where these materials are produced, used or transported, and forest fires caused by humans.

Complex emergencies are like the involving a break-down of authority, looting and attacks on strategic installations, including conflict situations and war. Similarly Pandemic emergencies are sudden onset of contagious disease that affects health, disrupts services and businesses, brings economic and social costs.

#### **Effect of disasters :**

Any disaster can interrupt essential services, such as health care, electricity, water, sewage (garbage) removal, transportation and communications. The interruption can seriously affect the health, social and economic networks of local communities and countries. Disasters have a major and long lasting impact on people long after immediate effect have been mitigated. Poorly planned relief activities can have a significant negative impact not only on the disaster victims but also on donors and relief agencies. So it is important that Physical Therapist join established programmes rather than attempting individual efforts. Local, regional, national and international organization are all involved in mounting and humanitarian response to disasters. Each will have a prepared disaster management plan. These plans cover mostly the prevention, preparedness,

relief and recovery works. Disasters may also be classified as natural, manmade and human induced. Disaster occurred in varied forms like predictable disasters in advance, some others are annual or seasonal and others are sudden and unpredictable. The disasters are also of meteorological, geological, ecological or environmental, technological disasters. Natural disasters are again be classified into some sub groups like earthquakes, floods, cyclones, droughts, landslides, pest attacks, forest fires, avalanches etc.

#### **Consequences and causes of disaster:**

Generally the disaster bring several types of irreparable losses like loss of human lives, diseases, disabilities, distresses, dislocations and disorganization in the human, plant, animal and also in material world. Disasters create starvation, loss of water and power supply, unemployment, destruction of roads, rails and other ways of communications. The disasters may be of physical, psychological and of socio-economical. The physical disasters are of fractures, burns, injuries, infections, poisoning. Similarly the psychological disasters are like depression, grief, anger, guilt, apathy, fear, the 'burnout' syndrome, suicide, bizarre behaviour, bereavement, anxiety, alcohol abuse, stress and other mental and psychological reactions. Similarly the socio-economic effect of disasters include environmental destruction, unemployment, disorganization and homelessness. Some other examples of environmental disasters are - global warming, depletion of ozone layer, solar fire etc. Industrial accidents, transport accidents, chemical and nuclear power accidents



are common hazards coming under industrial and technical disasters. There are also some dangerous manmade disasters like war, looting, social and religious conflicts, bomb-blasting, stampedes during congregation. Pandemic disasters like bird flue, plague and other kind of serious epidemic viral diseases bring a lot of irreparable losses to human and animal societies. No disaster will occur for no cause. So every disaster must have a cause. The environmental

scientists have elaborated some causes of these disasters like increased urbanization, overpopulation, degradation in the natural environment, human stupidity and carelessness.

#### World and disasters:

The human loss and damages by disaster are enumerated by the following tables which are based on World Disaster Report 2014.

#### Human loss by World Disasters

| Types of Disaster                       | No of Disasters in 2013 | Total No of Disasters during 2004-13 | Human loss in 2013 Disasters | Human loss during 2004-13 disasters | Avg. Human loss per year |
|---|-------------------------|--------------------------------------|------------------------------|-------------------------------------|--------------------------|
| Draught/Food Insecurity                 | 12                      | 225                                  | NA                           | 384                                 | 38.4                     |
| Earthquakes /Tsunamis                   | 28                      | 269                                  | 1120                         | 650321                              | 65032.1                  |
| Extreme Temperature                     | 17                      | 264                                  | 1962                         | 72088                               | 7208.8                   |
| Floods/ waves/ surges                   | 149                     | 752                                  | 9819                         | 63207                               | 6320.7                   |
| Forest / scrubtrees                     | 10                      | 94                                   | 35                           | 705                                 | 70.5                     |
| Insect infestation                      | NDR                     | 14                                   | NDR                          | NA                                  | NA                       |
| Mass movement (Dry)                     | 01                      | 08                                   | 46                           | 273                                 | 27.3                     |
| Mass movement (Wet)                     | 11                      | 173                                  | 235                          | 8739                                | 873.9                    |
| Volcanic Eruptions                      | 03                      | 57                                   | NA                           | 363                                 | 36.3                     |
| Windstorms                              | 106                     | 1011                                 | 9215                         | 183457                              | 18345.7                  |
| Subtotal: Hydrometeorological Disasters | 305                     | 3533                                 | 21286                        | 328580                              | 32858.0                  |
| Subtotal : Physical Disasters           | 32                      | 334                                  | 1166                         | 650957                              | 65095.7                  |



|                                      |            |             |              |                |                 |
|--------------------------------------|------------|-------------|--------------|----------------|-----------------|
| Total Natural Disasters              | 337        | 3867        | 22452        | 979537         | 97953.7         |
| Industrial Accidents                 | 25         | 473         | 1907         | 13750          | 1375.0          |
| Miscellaneous Accidents              | 31         | 399         | 1003         | 13002          | 1300.2          |
| Transport Accidents                  | 136        | 1786        | 3801         | 52783          | 5278.3          |
| <b>Total Technological disasters</b> | <b>192</b> | <b>2658</b> | <b>6711</b>  | <b>79535</b>   | <b>7953.5</b>   |
| <b>Total</b>                         | <b>529</b> | <b>6525</b> | <b>29163</b> | <b>1059072</b> | <b>105907.2</b> |

*Source* : EM- DAT, CRED, University of Louch, Belgium.

*Note* : Total No of people reported killed by type

- Includes waves and surges.
- Landslides, rock falls, subsidence etc. of geophysical origin.
- Landslides, avalanches, subsidence etc of hydrological origin.

Sum totals in this table may not correspond due to roundingup, NDA signifies no data available and n.d.r no disaster reported. In 2013, the number of people killed by natural disasters was at their fourth lowest level of the decade, as was the number of deaths from windstorms. (41 percent in 2013 versus a 19 percent average for the decade)

However, deaths caused by earthquakes represented only 5 percent of total death against a 67 percent average for the decade. The two deadliest natural disaster in 2013 were Typhoon Halyan in the Philippines (7, 986 deaths) and monsoonal flood in India (6054 deaths). The major disasters of the decade were the Indian Ocean Tsunami in 2004 (226, 408 deaths), the Haiti earthquake in 2010 (222,570 deaths); Cyclone Nargis in Myanmar in 2008 (138,375 deaths), the Sichuan earthquake in China in 2008 (87,478 deaths) the 2005 Kashmir earthquake (74648 deaths), and a heat wave in Russia in 2010 (55,736 deaths).

#### Damages by World Disasters in million US Dollar

| Continent | Damages in 2013 Disaster in million us Dollar | Decadal damages during 2004–13 Disasters | Avg damages per year in million US Dollars |
|-----------|---|--|--|
| Africa    | 241   | 6783                                     | 678.3                                      |
| America   | 34770   | 710415                                   | 71042                                      |



|                             |               |                |                 |
|-----------------------------|---------------|----------------|-----------------|
| Asia                        | 58521         | 759674         | 75967.4         |
| Europe                      | 22427         | 139419         | 13941.9         |
| Oceania                     | 3259          | 53338          | 5333.8          |
| Very high human development | 52124         | 1119023        | 111902.3        |
| High human development      | 9041          | 95138          | 9513.8          |
| Medium human development    | 58255         | 404090         | 40409.0         |
| Low human development       | 01788         | 51374          | 5137.4          |
| <b>Total</b>                | <b>119217</b> | <b>1659626</b> | <b>165962.6</b> |

Source EM DAT, CRED, University of Launch, Belgium

*Note : Score totals in the table may not correspond due to rounding up. The total amount of damage reported in 2013 was the fourth lowest of the decade. It was also the fourth lowest in Africa and the America. But it was the fourth highest in Asia and the 3<sup>rd</sup> highest in Europe and Oceania. However, in Asia and Oceania the amount of damages retained below their average for decade. The amount of damages were the 3<sup>rd</sup> lowest in very high and low human development countries. Out of the highest in high human development countries and the 3<sup>rd</sup> highest in those of the medium development. The contribution of Europe to the total amount of damages climbed to 19% for higher than their 8% average for the decade. On the other hand, the contribution of the America in 2013 (29%) was largely below its average for the decade (43%). Asia accounted for 49% of the reported damages, slightly above its average for the decade (46%) contributions of Oceania (3%) and Africa (0.2%) where lower than their*

*respective 3.2 and 0.4% average for the decade. The highest contribution to the damages (47%) came from medium human development countries, far above their 24% average for the decade. Disaster damages in very high human development countries accounted for 44% of total damages, a much lower percentage than their 67% average for the decade.*

#### **India and disasters:**

Whole of the Indian Peninsula is under disaster prone area. A survey reports that 68 percent of our Indian Land are prone to draught, 50percent of the area to earthquake, 12 percent to flood and 8 percent towards cyclone. Mostly Assam, Bihar, Odisha, Uttar Pradesh and West Bengal are the areas affected seriously by floods. Rajasthan, Gujrat, Bihar and a part of Odisha are prone to draught. 40 million hectres of these states are affected invariably to draught. North-East and North-West states are exhibiting the disasters like landslides. Similarly the rural areas of North India



are affected by cold waves. In India, the annual impact of disasters is 4334 numbers of loss in lives, more than 30 million people are affected by these disasters and at about 2.34 million houses are lost. It is seen from the data that in 1991-95, the economic losses are 36000 crores of rupees during 1996-2000 the losses increased by another 50 percent and reached to 54,000 crores and similarly in 2001 – 2005 the loss grew by 139 percent and reached to 86,000 crores. For rehabilitation and other follow-up activities, the country faced an average central revenue loss of not less than 12 percent on relief leaving aside the loss sustained by state government. It was seen from the [www.em-dat.net](http://www.em-dat.net). That UNO declared the decade of 1990-1999 as International Decade for Natural Disaster Reduction. This observation is for creating universal awareness to reduce losses on disaster. During the year 1995-1999 the losses from disaster of Developed world was 2.5% of the GDP, whereas in the developing world the said loss was 13.4% of the GDP. The total loss of the globe estimated an year was about 700 US billion dollars. Some of the worst affected disasters in the history of India: The great Bengal Famine in Bengal during the British rule in the period of 1769-1773. Bengal Famine caused the deaths of 10 million people in Bengal, Bihar and Odisha. The Coringa Cyclone was one of the 10 big disasters that shook India struck at a tiny village of Godavari district in Andhra Pradesh. The Great Coringa Cyclone killed around 20,000 people in the ancient city of Coringa in 1839. In 1896, the major plague pandemic came to British India killing more than 12 million people in India and

China alone. The plague pandemic was initially seen in port cities of Bombay and Kolkata, then spread to small towns and rural areas of India. In 1979 Lahaul Valley Avalanche (snowfall) in March 1979 which buried 200 people under 20 feet of snow. This is the only avalanche in the Himalayas. In 1998 Malpa Landslide disaster occurred in the village Malpa in Pithoragarh of Uttarakhand killing 380 people of the village and pilgrims of Kailash Mansoravar Yatra. 1999 Odisha Cyclone was a super cyclone 05B of deadliest type of tropical cyclone in the Indian ocean since 1971. It caused almost deaths of 15000 people and made heavy damages in the areas of Jagatsingpur Ersama. In Gujrat a massive earthquake of 7.6 to 7.7 magnitude occurred on 51<sup>st</sup> Republic day 26.01.2001 in Bachu Taluka of Kutch District killing about 20,000 people. India's heat wave in 2002 at South region mostly in Andhra killed more than 1000 people. The heat was so intense that birds fell from the sky. The Indian Ocean earthquake and Tsunami occurred in 2004 at the West Coast of Sumatra, killing over 2,30,000 people in fourteen countries, one of the deadliest disasters. In 2007-2008 flood in Bihar was listed as the worst hit flood in the living memory of Bihar which destroyed thousand of human lives apart from livestock and assets worth millions. In 2005, just after one month after June, 2005 Gujrat floods, Mumbai the capital city of Maharashtra was badly affected and witnessed one of its worst catastrophes in the history of India, killing at least 5000 people. Eastern Indian Storm was severe storm struck parts of eastern Indian states, spanning for 30-40 minutes killing at list 91 people and destroying 91,000 dwelling houses. In 2013



Maharashtra State was affected by the region's (worst draught in 40 years) like Jalna, Jalgaon, Dhule areas. Millions of people were affected by famine. Again in the said year 2013, June Uttarakhand received heavy rainfall, massive landslide due to flash floods which killed upto 5000 people apart from damaging millions of houses and structures.

### **Preventing Disasters:**

Disasters bring innumerable losses to the society. In order to reduce or mitigate the losses, the approaches will be of rescue, relief, rehabilitation and follow-up are important. This has some key issue to look after. They are like quick and immediate assessment of the destruction and response, quick planning for relief and co-ordinating the factors for relief work and the end quick execution of the plan of action to get the desired target. Prevention activities are designed to provide permanent protection from disasters. Not all disasters, particularly natural disasters can be prevented, but the risk of loss of life and injury can be mitigated with good evacuation plans, environmental planning and design standards. In January 2005, 168 governments (countries) adopted a 10 year global plan for natural disaster risk reduction called the Hyogo Framework. It offers guiding principles, priorities for action, and practical means for achieving disaster resilience for vulnerable communities.

The activities which are designed to minimize loss of life and property are called as the disaster preparedness. For example, it is the removing people and property from a threatened

location and by facilitating timely and effective rescue, relief and rehabilitation. Preparedness is the main way of reducing the impact of disasters. Preparedness should be of community based which will help to mitigate the loss of all. The management of preparedness to combat disaster should be of high priority in physical therapy practice management. After preparedness is over, the next work at the front is disaster relief work execution. Disaster relief activities are better if designed in a multiagency method. Relief activities include rescue operations, relocation, providing food and water, preventing and treating diseases, provision for disabled and injured persons, repairing vital services such as telecommunications and transport, providing temporary shelter and emergency health care services.

### **Disaster Recovery and conclusion:**

Once emergent needs have been met and the initial crisis is over, the people affected and the communities that support them are still vulnerable. Recovery activities include rebuilding infrastructure health care and rehabilitation. These should blend with development activities, such as building human resources for health and developing policies and practices to avoid similar situations in future. It requires a well set management process to bring various issues and challenges of disaster into the normal track. Disaster Management is linked with sustainable development particularly in relation to vulnerable people such as those with disabilities, elderly peoples, children and other marginalized groups. From the above conceptual and analytical study, it is seen that disasters harm not only to the living



being but also to the Nations at large – the Earth. The people inside the Globe must be conscious about the cause of raising these disaster, which are mostly natural and environmental. “The earth is sufficient for the need but not for the Greed”. The people are the massive destroyers and so the manmade disasters can be mitigated out of carefulness. Every inhabitant should be alert and conscious while using the earth and in remembering the guiding principle of “Prevention is better than cure”. After all if disasters appear fight with full preparedness and with an organized team work and follow-up in order to mitigate the harmfulness of disasters which can’t be avoided.

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# Dhanuyatra

*Dr. Bhubaneswar Pradhan*

In the whole world one can hardly believe his eyes,  
The entire city is a stage of charming, pretty and nice.  
Exhibitions of performing arts, dance and also culture,  
Become visible in Bargarh Dhanuyatra every year. (1)

On the occasion of independence of the Mother India,  
In nineteen forty eight there emerged a very fine idea.  
To observe a grand festival of mythological aspects,  
That was “Dhanuyatra” organized in that respect. (2)

Since then it is being arranged very well year by year,  
The people are the subjects and also the real character.  
Bargarh becomes Mathura and Jeera as Yamuna River,  
Ambapali is called as Gopapura by all the viewers. (3)

The king Kamsa here rules for eleven days every year,  
The victory over him by Krishna is the theme proper.  
Various business houses come here for smooth trading,  
Arts and crafts are visible with their glorious shining. (4)

Food, cloth, dance are the emblems of Indian culture,  
One can witness all of them very well here together.  
The festival is told as the greatest world’s open play,  
It is unique of its kind and second to none all say. (5)

As a platform to promote the Indian art and culture,  
It is a mega festival of the people very large in nature.  
We all feel very proud to be the inhabitants of this state,  
It is praiseworthy to assess this and highly appreciate. (6)

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### Abstract

It is persistently presumed that there are about 33 crores of gods and goddesses in Hinduism. These gods and goddesses are broadly divided into three sects. They are Vaishnavas, Saivas and Shaktas :- among them goddess Durga belongs to the Shakta category. The Shakta cult got immense popularity during the ancient time. However, we observe the worship of Goddess Durga, as it is very much popular in the entire country as well as in our own province. Dussehra is celebrated with much pomp and grandeur in 4 States of India.



## Durga Puja in Odisha

*Manas Chandra Behera*

These provinces are:-

1) West Bengal (Kolkata), 2) Odisha (Cuttack), 3) Bihar (Patna), 4) Assam (Dispur and Guahati). In all these places, Durga Puja is celebrated with a great pomp and divinity.

So far as Odisha is concerned, worship of Goddess or Maa Durga is celebrated in all the undivided 13 districts. Here is given an account in details about the worship of Goddess Durga or Durga Puja.

Durga Puja is celebrated in (Sept-Oct) the Odia month of Aswin on Shukla Dashami. In other words, we can ascribe it that Durga Puja and Dasahara is celebrated on the tenth day of

the bright fortnight of the month of Aswin. When Kolkata is famous for the grand celebration of Durga Puja in India, on the contrary, the city of Cuttack is famous for Durga Puja in the state of Odisha. However Goddess Durga has divergent nine names. Viz.,

- 1) Shailaputree (Daughter of the Shaila i.e Himalaya Mountains,
- 2) Brahmacharini or Tapaswini (She got Siva by Tapasya or meditation),
- 3) Chandraghanta- ( Half moon on her head),
- 4) Kushmanda- Panikakharu or Kushmanda is given to the goddess as a symbol of sacrifice),



- 5) Skandamata- She is the mother or mata of Skandamuni (Skanda, the name of a hermit and composer of Skanda Purana.
- 6) Katyayani ( Khadgadharee) - She is holding a Khadga or Katyayan or sword on her hand.
- 7) Kalaratri- She is the symbol of Kala or death.
- 8) Mahagouree– Goddess Durga has got Siva (her Husband) by virtue of her meditation. While meditating her body has turned into Gaura or white complexion.
- 9) Siddhidatri- Here Siddhi means wishes or Abhilashadatri means giver or fulfiller (one who fulfils the wishes).

**(A) SAJA PUJA-** Saja Puja is also observed during Dussehra. Durga Puja is called Saja Puja. Here Saja means equipments such as which means the equipments of different artisans are placed and worshipped in their shops.

**The Brahmins** worship Geeta, Veda and Shalagrama (a worshipping stone).

**The Kshatriyas** worship Khanda ( Sword) and Kharpara, Dhala etc.

**The Baisya (Teli)-** They worship Taraju, Mana, Ada, Nikitee, Nautee, Dhulai etc.

**The Kansaree** worship Hatudee (Hammer)

**The Badheis** worship Sanduashee, Puja Khadhee.

**The Hadees** worship Dhola (Drum) Sankha and Changu (Musical Instruments).

**The Panas** worship Tangia (Axe) and Katuree.

**The Baisyas** worship Taraju, Nikitee, Mana, Gaunee, Ada, Nautee etc.

**(B) Likhane Puja-** Durga Puja is also called as Likhane Puja. Because on this day, the Karanas worship their Likhane or an iron thorn (Luhakanta) used for writing on the palm leaf.

**(C) Dashamee Puja-** Durga Puja is also called as Dashamee Puja, because on this day Goddess Durga killed the defamed demon Mahishashura along with his 4 commanders like 1- Chanda, B) Munda, 3) Shumbha, 4) Nishumbha.

**(D) Nabaratra Puja:-** According to Devee Mahatmya, an Odia Purana regarding the birth and history of Maa Durga, it is explicitly evident that the worship of Goddess Durga is performed from the day of Aswina Shukla Paksha Pratipada till Navami or it is celebrated from the next day of Aswin Amabasya and continues for 9 days, hence it is rightly called as the **Nabaratra Puja**. In these 9 days, Goddess Durga is worshipped in her 9 incarnations as described above.

**(E) Vijaya Dashami:-** Durga Puja is also otherwise designated as Vijaya Dashami or the victory day on the 10<sup>th</sup> day of the bright fortnight of the month of Aswin (Sept- Oct). Because on this day Lord Rama obtained the blessing of Goddess Durga and he assassinated the ten-headed demon Ravan in Lanka on this particular day.

**(F) Dasahara :-** Durga Puja is otherwise designated as Dasahara. Because, according to Odia epic Devee Mahatmya Dasha refers to all the hindrances and hurdles of life and by worshipping Goddess Durga all our obstacles are vanished or washed out.

According to another popular saying- Ravan, the king of Lanka had lost his ten heads by Lord Rama. Here Dasa refers to the 10 heads of Ravan and “Hara” refers to “be lost”.



- G) Devee Prasanna Divasa (Durga Puja):-** Durga Puja is also otherwise designated as “**Devee Prasanna Divasa**”. Because according to the Puranic sources ( Valmiki Ramayana) it is clearly evident that Lord Rama desired to satisfy Goddess Durga by rendering her 108 lotus flowers and Lord Rama ordered his younger brother Laxman to bring 108 Lotus from the pond. But Goddess Durga alienated one lotus to examine the devotion of Lord Rama. Lord Rama who was popularly known as Padmlochana lotus eyes, took his arrow and tried to dig out one of his two eyes resembling to be the lotus. Before taking out the eye, Goddess Durga appeared before Lord Rama and gave that lotus, which she took away in disguise and She said Oh Ram ! I am satisfied on your devotion and with my blessings you can kill Ravan, the king of Lanka. Hence the day has been rightly regarded as Prasanna Divasa.
- (H) Sharadiya Puja-** Another nomenclature of Durga Puja is Sharadiya Puja. Because the occasion Durga Puja is celebrated during Autumn season. Thus, the Sharadiya Durga Puja has been derived from the word Sharat.
- (I) Dashabiddha Papa Harana Divas-** Dashahara is also otherwise known as Dashavidha Papa Harana Divasa. Because by worshipping Goddess Durga on the 10<sup>th</sup> day of fortnight of Aswin (Aswin Shukla Paksha Dashami) one can get rid of all his 10 types of sins. In Odia, it is called “Dashabiddha Papa Khandana or Dashabiddha Papa Mukti” Divasa.

Durga Puja or Dasahara is celebrated in Odisha since the inception of its ancient culture and tradition. It is the symbol of unity, integrity, love affection and respect to our mother and motherland. It is celebrated in all the undivided 13 districts of Odisha. An interesting depiction of Durga Puja and Dasahara in Odisha is given below.

### DASAHARA

The holy scriptures testify that on this day Rama killed Ravana and his victory was celebrated. Therefore, it is also called ‘Vijaya, (Victorious tenth day). In Odisha it was, therefore, a military festival. In the villages the agriculturists worship their implements. The Khandayats or the Paikas bring out their rusty swords, spears and other weapons to clean and worship. The Paika Akhadas are held in which young men indulge in stylised military dances, display sword-fighting and various acrobatic stunts. People in general polish their instruments of profession at this time and also clean, plaster and whitewash their houses. Beautiful flower-designs are painted on both sides of the doors. Now-a-days idols of Durga are worshipped for five days, especially in towns and cities. This tradition of idol worship has been set by the Bengalis who dominated during the time of the British rule in Odisha. Especially in the city of Cuttack a large number of idols of Durga and Mahadev are worshipped in profusely decorated pandals. After Dashami all the idols are then taken in grand procession for immersion in the river Kathjuri. Many people come to the city from villages to watch this great festival.

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**Sakti** : A Spiritual creative power of Lord Siva, worshipped as mother deity. She is the mother of universe. Historically it is assumed that during pre-Vedic period Shakti cult originated and about 3<sup>rd</sup> -2<sup>nd</sup> century B.C, Saktism might have prevailed in Odisha. Historian, Dr. H.C. Das says, “The Historians and archaeologists generally trace the origin of Sakti cult to the Indus civilization but in reality, it was in existence from the dawn of civilization.”<sup>1</sup>

In Indian context Sakti Cult played a vital role for enhancement of Indian religion. Saktism established itself as a separate cult but later on it

### Sakti Pithas in Odisha:-

We can find a number of Sakti Pithas in Odisha such as Biraja Kshetra (Jajpur), Ekamra (Bhubaneswar), Purusottam Kshetra (Puri), Charchika (Banki), Hengula (Talcher), Kichakeswari (Khiching) Mangala (Kakatpur), Samalayee (Sambalpur), Bhagabati (Banpur), Chandi (Cuttack), Bhatarika (Badamba), Sarala (Jhankand), Lankeswari (Sonepur), Tarini (Ghatagaon), Bhadrakali (Bhadrak), Dakheswari (Chandabali), Rama Chandi (Konark), Saptamatruka (Belakhandi), Ugratara

## The Shakti Cult of South Odisha

*Dr. Bayamanu Charchi*

amalgamated with Buddhism, Saivism and Tantrism. Depending on the nomenclature of the form of Devi number of *pithas* differ from text to text. After all 'the Kubujika Tantra' raised the number of Sakti Pithas to as many as hundred twenty eight.<sup>2</sup> The ancient sacred texts enumerate Uddiyena, Jalandhara, Purnagiri and Kamaksha as the earliest *pithas* in India.

We find the description of Sakti in ancient literature: Vedas, Upanisads, epics, Mahapurana, Sakti Upanisad, Tantra etc. and Tantras evidence archaeological evidence from the Indus time to the later mediaeval period in shape of sculpture, temples, epigraphs, coins etc.

(Manjhargada), Barehi (Chaurasi), Patneswari (Patnagada), Barunei (Khurdha) etc.

In south Odisha, we can find an ample number of Sakti *pithas* in almost all village. Some of the reputed Sakti Pithas worthy to mention are Tara-Tarini (Purusottamapur), Narayani (Khallikote), Kandhuri Devi (Paderaisuni & Sorada), Manikeswari (Paralakhemundi), Barala Devi (Balaskumpa and Bandhagada), Patakhandi (Buliguda), Mahamayee (Kabisuryanagar), Budhi Thakurani (Berhampur), Ramachandi (Jhadeswar and Ganjam), Budhakendu (Khetriyabarapur), Ranaghanta (Tarsing), Karanjai (Pakidi, Cheramaria), Bapangi (Baibali),



Ghoda Debi (Bethuar), Jaya Chandi (Seragada), Shyamalai (Saunlai), Kalua (Mahuri), Sankuli (Kalama), Singhasani (Pandiripada), Bankeswari (Digapahandi), Kuraisuni (Chatrapur), Jadi Thakurani (Chasha Nimakhandi), Kanak Durga (Ankoli), Narayani (Athagada & Phulbani), Bala Kumari (Chikiti), Bada Roula (Khallikote), Bahuti (Khallikote), Kankana Devi (Bhetanai), Ukhudei (Luduludi), Sidha Vairavi (Singipur), Bhairabi (Mantridi), Chakraswari and Kanak Durga (Jeypore, Koraput), Barahi (Sidhapur) Dakhinakali (Tilottampur and Jalasara Khandi), Bharamandi (Mandara), Bhumeja Devi (Pandia), Kandhuni Devi (Taptapani), Singha Bahini (Ghumusaragada), Suradei (Bhanjanagar), Sitala, Jayachandi, Dakhinakali, Ramachandi (Seragada), Manikeswar, Kanakdurga, Minakshi, Nilamaa (Paralakhemundi) Nilamrs (Telelo), Ratnai (Sana Khemundi), Manikeswari (Pratapgiri & Digapahandi), Kanak Durga, Kothari, Pataleswari (Dharakote), Belamani (Narayanpur), Kalua (Panibandha), Bada Raula (Mujagada), Brahmani (Bhejipur), Mahamayee (Palasara) etc.

Folk Goddesses of South Odisha named Ulibanki, Kandhunidei, Budhakendu, Kuraisuni, Ratnai Kandkendu, Ratrai, Sunadei, Limbaisuni, Loharand, Railama, Kankanadei, Badaroula, Dwarasuni, Hingula, Kalua, Ramaghanta, Champanahakani, Sankulai, Khairani, Pitabali, Kadamba Khandi, Janhikhai, Kakudikhai, Dalakhai, Jhaduani, Bhaliakhai, Liakhai, Bimalai, Jhagadai etc. The mother deity of village is known as Gaon Thakurani or Grama Dehati. She is worshipped by Jani. Perhaps, the tradition of Stambapuja is most ancient. Tribal people worshipped stone or wooden pillar as mother diety. In course of time these symbolic

Goddesses were termed as Khambeswari or Stambeswari : Historian, Gouri Sankar Mishra says, “the stone or branchless pillars are the symbolic representation of Devi and known as ‘Chata Khamba’. Chatakhambas were found from all parts of Khemundi to the valley of the river Tel and worshipped as mother deity, Param Maheswari and creator of universe”.<sup>3</sup>

Dr. H.C. Das says, “Historically the worship of Stambeswari is known since 5<sup>th</sup> century A.D. According to the Kalahandi copper plate grant of Maharaja *Tustokara* (5<sup>th</sup> century A.D), he was devotee worshipper of Stambeswari”. The sources of evidence are copper plate of *Rama* Bhanja of Sonepur Kalinga Mandal (9<sup>th</sup> Century), copper plate of Kamalpur of Ranak Jayarnab Dev etc.

Stamba Puja was accepted by Sulki, Bhanja etc. Historian Harihara Panda says, “In Aska of Ganjam district Khambeswari is worshipped in the form of a wooden pillar. It was very much popular in 9<sup>th</sup> -10<sup>th</sup> century A.D. during the reign of the Sulkis.”<sup>4</sup> Deity Khambeswari of Sonepur was taken by the Rani of Raj Singh Deo from her birthplace Khemundi. It can be assessed that Khambeswari cult was developed during 10<sup>th</sup> -11<sup>th</sup> century and Khambeswari was treated as Arya goddess.

The worship of Sakti is prevalent in different names and forms. The names are Param Baishnabi, Sarbarupa, Param Nirguna, Sarbashraya, Rupa, Arupa, Adiyogini, Ananta Birja, Kasta, Swaha, Pusti, Sanita Dhuti, Kshama etc. One of the important forms of Sakti is Saptamatruka. Other forms are Varahi, Indrani, Vaishnavi, Kaumari, Sivani, Brahmi and Chamunda. Historian Dr. K.C Panigrahi says,



“The worship of Saptamatruka can be traced back to the 7<sup>th</sup> century A.D.<sup>5</sup>

We find in ‘Sapta Sati Chandi’ that the Sakti is Mahakali, Mahalaxmi and Maha Saraswati. The Sakti – Saraswati of Veda is worshipped as Bagdebi, Tara, Bajra Tara, Sarada. From Kalika Purana, it is known that Ugrachandi Bhadrakali, Durga, Ugratara, Kaisuki, Kali, Sibaduti and Chandika beget from Adisakti Mahamayee and they created Six yoginis. Sixty four Yogins helped for the destruction of Mahisasura.

Sakti, in the form of Mahisamardini or Durga, made her appearance in Odisha from the Gupta times.<sup>6</sup>

The worship of Sakti in South Odisha involved with Mantra, Jantra and Tantra. We find some Tantra *pithas* of repute. Tantra Sadhaks were treated as renowned person during Medieval period. The names like Tripurari Hota and Basu Praharaj of Athagad estate are worthy of mention.

In Tantra Maa Kali is named as Dhanakali, Siddhakalika, Bhadrakalika and Smanan Kalika. The other forms of Kali are Shyama Kali, Guhya Kali, Chamunda Kali, Kala Kali, Dhana Kali, Damburukali, Raksha Kali, Eshana Kali, Jeebakali, Pragnya Kali etc. The Bhadrakali of Bhadrak is most famous. Basing on archaeological study, the historians assessed that the image is of 3<sup>rd</sup> century A.D.

At first mother deity Shakti was two handed. Later on the form of Devi changed to four hands and onwards the hands of Devi changed to six, ten and twelve during the reign of

Sailodbhavas, last period of Somavamsi and beginning of Ganga period and during Ganga period respectively.

The deities are worshipped to secure the desired result. Animal Sacrifices is prevalent in the Shakti Shrines of South Odisha specially in Ghumusar.

In every Gada (place) there exists Gadadevi to prevent the attack of enemies at the entrance. Devi Manikeswari was the *istadevi* of Gajapati Maharaj of Paralakhemundi.

Saktism had also impact on Jagannath cult. K.C. Panigrahi has stated “in the compound of Jagannath Temple at Puri the temple of Vimal is located where tantric rituals are observed. During the Ganga rule Saktism thus took a different turn in Odisha.” It indicates the predominance of Sakti cult.

Sakti cult is a mixed cult of tribal, Arya and Anarya. Dr. Satya Narayan Rajguru, an eminent historian said that Stambeswari of tribal was accepted by the Arayas and mixed with their culture. During the Bhauma Period, Sakti tantric worship gained importance in all parts of Odisha.<sup>8</sup>

Sakti Cult at present is also the cult of people. People of South Odisha worship Sakti with heart and soul. Number of functions are celebrated. Thakurani Jatras are conducted in Berhampur, Kabisurya Nagar, Pitala and Polosara. Khemeswar Jatra of Aska and Kulada Jatras are most famous. All the Jatras are conducted at regular interval. Kothari Jatra, Kanta, Pidha, Jatra, Kathi Jatra are important.

Durgastami and Dussehra is the most important function of Sakti. We can find similarity



of the face of Maa Khambeswari of Aska with Maa Subhadra. Near Khambeswari, sacrifice was strictly prohibited by the reformer Parsuram Barma, first headmaster of Harihar High School, Aska, Ganjam, a student of Satyabadi Banavidyalaya and friend of Pandit Godabarisha Mishra. The tiger of Ganjam and revolutionary personality, Sasibhusana Rath also determined against sacrifice near Devi Pithas and tried his level best and rooted out this system near Tara Tarini and Kandhuni Devi of Sorada. It was a new reformation in India during the year 1932.

It is believed till today that if we meditate Sakti with devotion, we can achieve everything, what we need. Sakti is universal mother. We may mediate for well being. Maa Narayani Namastute.

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