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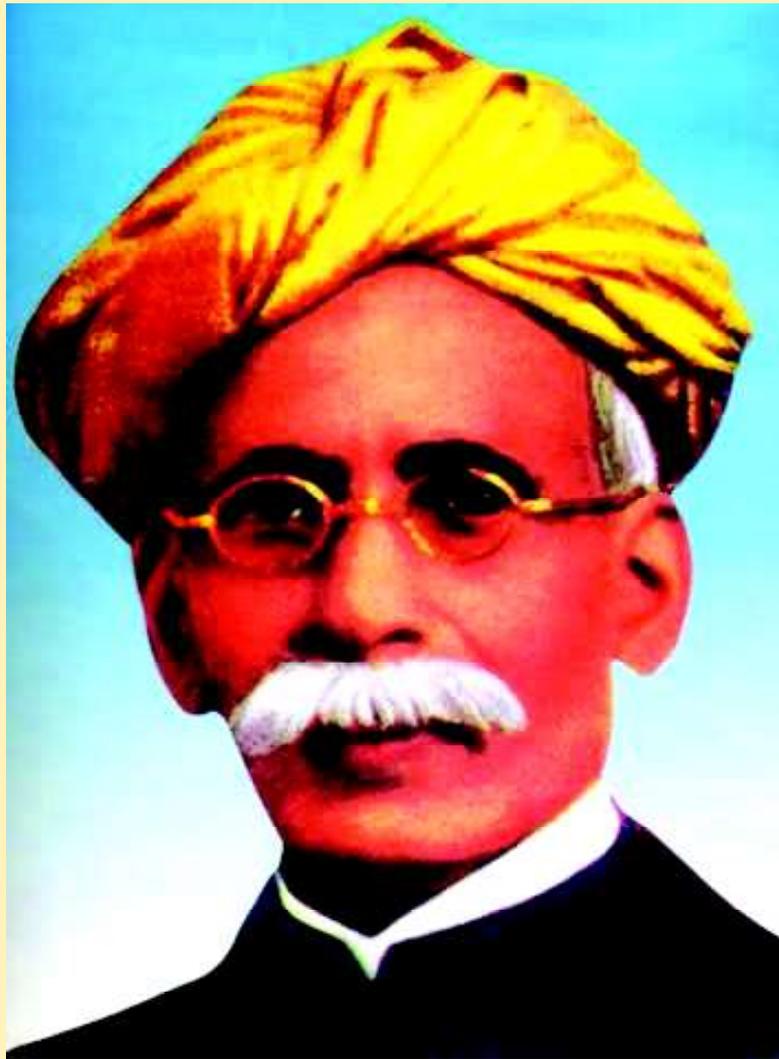
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MAKERS OF MODERN ODISHA



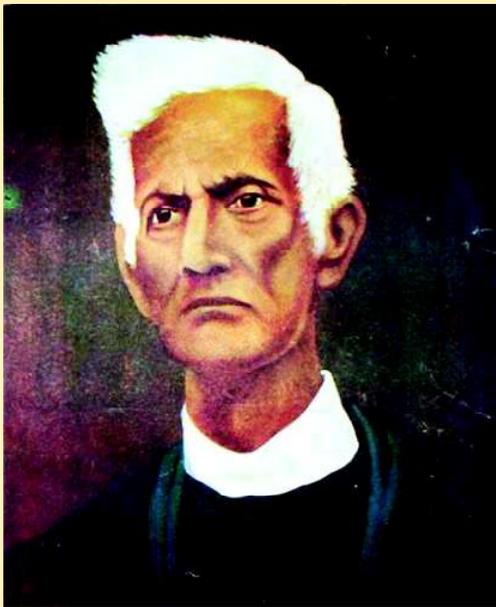
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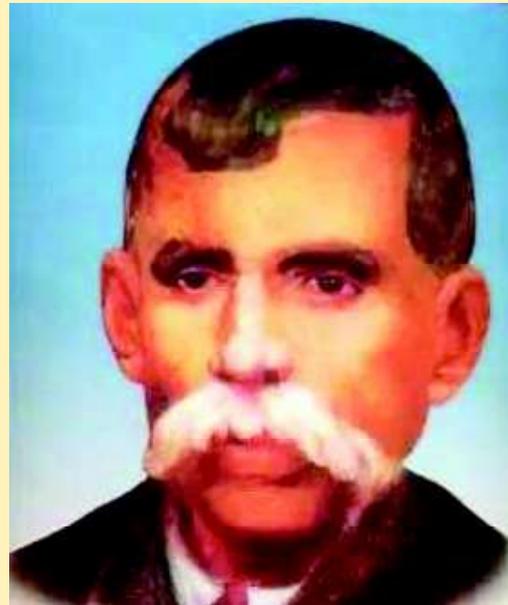
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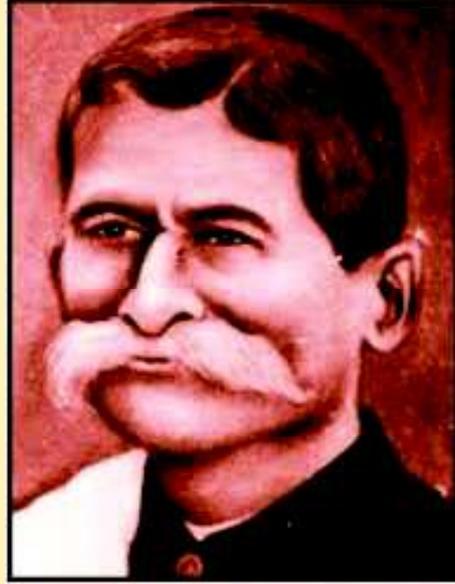
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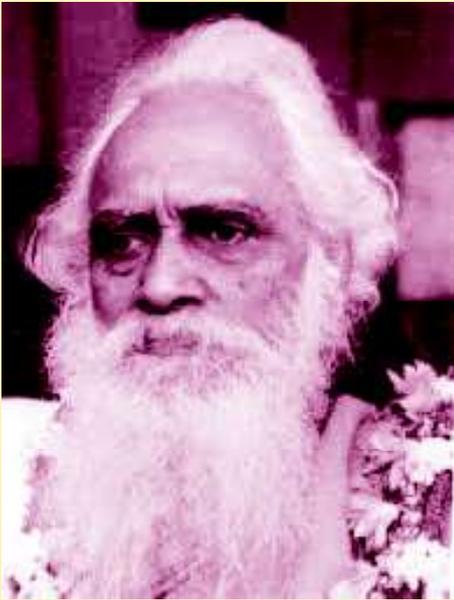
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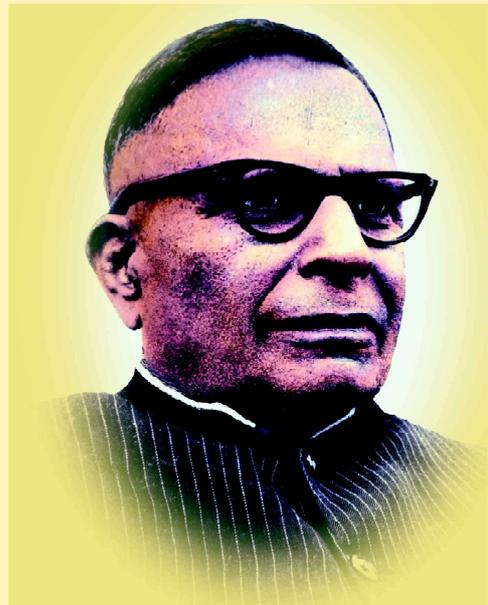
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Dr. Harekrushna Mahtab



Maharaja Krushna Chandra Gajapati Narayan Dev



Biju Patnaik

Yet, another cyclonic storm of severe intensity called FANI that battered eleven districts of the eastern Indian state of Odisha on the 3rd day of May 2019—an unusual occasion of occurrence. About 1.5 crore people of 137 blocks of the state have been affected by this storm which made its landfall at Puri in the morning of 3rd May 2019. Unlike the super cyclone of 1999 which continued for almost 48 hours, its duration was only seven hours, but the impact on the socio-economic infrastructure within this short span of time has been significant. People who experienced both the cyclones claim that the wildness of the latter

super cyclone, 1999, the state government shifted 1.2 million people from unsafe locations to safer structures—cyclone shelters, schools, colleges, Kalyan Mandaps, etc. This is considered the



Cyclone Shelter : The Saviour

Dr. Kahnu Charan Dhir



was greater than the former, more particularly in Bhubaneswar and Puri. Despite that the disaster was constrained to be content with 35 deaths—phenomenally lower than the number of super cyclone i.e., more than 10, 000. By limiting the death to two-digits, the state has been acclaimed by the international community and it has set the pattern for effective disaster management. It has been made possible by many activities undertaken by the state government, the prime one being massive evacuation of vulnerable people to safer places. On the basis of the lesson learnt from the

biggest human evacuation in the history of disasters in India. How was this massive task possible within a short span of time, that is twenty four hours, as the administration claims? On 30th April, three days before the landfall of the cyclonic storm Fani, the Special Relief Commissioner issued an instruction to all collectors of the districts to be affected to evacuate all people living in the low lying and vulnerable areas. Accordingly, the field level functionaries were directed to identify the vulnerable areas as per the latest bulletin of the IMD and assess the number of people to be

evacuated and the number of safer places available in the places nearer to them. The process of evacuation preceded by warning of the Meteorological Department through public address system started in the morning of 2nd May and in some places it commenced in the evening of 1st May. Although the IMD, on 29th April had forecast that the storm was moving towards Odisha coast, it was not given prominence in the media as all the TV channels and newspapers were busy giving the polling developments on this date i.e, the fourth phase of the election to the Parliament and the State Legislative Assembly. During dissemination of warning through loudspeakers people were found keen to listen to the warning and its accuracy was confirmed when all the TV channels went on repeating the telecast that the impending cyclone FANI would make its landfall at Puri with a wind speed of 200 kmph. Unlike the occasions before super cyclone when the warning was not specific and accurate, thereby compelling the people to take it lightly, warning after super cyclone, especially during Phailin, Titli and Hud Hud has been proved accurate and specific. Thus, the warning at the time of onset of FANI was accepted seriously by the people and they didn't hesitate to rush to the safer places on their own or to get transported there. Unlike the previous years of disaster, people were convinced of the basic amenities like food, drinking water, electricity, toilet, etc in the cyclone shelters and other safer places. Besides, they were satisfied with the safety of the targeted structures which was examined by the disasters in previous years, especially Phailin. Thus, there was a proper co-ordination between the push factors—the impending cyclone and the vulnerability of their habitation to the impending cyclonic storm and the pull factors—the safety of the targeted safer structures and the assurance

that the minimum necessities have been kept in readiness in these structures/ places, etc which ensured evacuation of a noticeable number of vulnerable people to safer places.

It is understood that maximum number of evacuees preferred to take shelter in Multi Purpose Cyclone Shelters (MCS) located on the coastal belt. These shelters are huge structures specially designed to withstand the wind speed of more than 300 kmph and the earthquake of moderate nature. The locations of the multi-purpose cyclone shelters were identified through a scientific survey conducted by Indian Institute of Technology (IIT), Kharagpur with two major postulates i.e. no person will have to travel more than 2.25 km to get a safe shelter and without crossing a natural barrier. The plinth of a MCS is above High Flood line (HFL)—it can remain unaffected in storm surge up to the 1st floor level. The two-storey structure is built with reinforced concrete and masonry infill walls. An infill wall—a wall between two columns of reinforced concrete increases the strength of the columns. The pile foundation was chosen to support the structure because of the abundance of slush in the coastal areas. Pile foundation involves erecting slender columns of concrete or steel from six feet under the ground level. The ground floor has been left open so that the wind at the time of cyclone could pass without facing any resistance. Here, people can tie their cattle and other domestic animals with concrete pillars. The shelter is housed on the first and second floors, which have some open space, too, to let air pass. The building also possesses a ramp for the benefit of disabled people. Instead of steel, the experts have chosen concrete for the reason that the steel structures would have weakened from corrosion in the coastal belt.

Most of these shelters are multi purpose in nature. Barring the disaster-period, these buildings can be used for the purposes of schools, vegetable markets, Kalyan Mandapas, etc. during the major part of a year. These cyclone shelters have been equipped with a number of shelter equipment like First Aid Box, Free Kitchen Utensils, Inflatable Tower Lights, Aluminum Ladder, Power Saw, Life Buoy, Life Jacket, Search Light, Stretcher, Siren, Flexi-Water Tank, Fire Extinguisher, Foldable Stretcher, Solar Lantern, Water Filter and Handheld Megaphone, etc. Community members have been trained in search and rescue operations and in First Aid techniques. Basic training on shelter management has been given to some members.

The Multi-purpose Cyclone Shelters constructed by Indian and German Red Cross Societies (65 in number) have adopted an appropriate structural design solution provided by the CSIR-SERC, Chennai. The innovativeness of the structural design includes: (i) Selection of suitable aerodynamic shape to effectively resist cyclonic wind forces (ii) Provision of stilt, and sloping ground to satisfy functional requirements against storm surges (iii) Selection of appropriate design wind speed based on risk analysis of cyclonic wind speeds carried out at CSIR-SERC (iv) Special foundations and engineering specifications for construction Boundary Layer Wind Tunnel (BLWT) experiments under Simulated Normal and Cyclonic Wind Characteristics. It is worth mentioning here that Indian Red Cross Society had constructed 23 cyclone shelters of such type which could save the lives of more than 40,000 people during the super cyclone, 1999.

Apart from the safety of the structures as we discussed above, the minimum necessities

were assured in the safer places. As per the instruction of the government free kitchens started in these places in the noon of the 2nd May. The Community, the first responder to any disaster co-operated with the administration in ensuring food and other necessities to the shifted population. In many places, NGOs, CSOs and industrial units came forward to supplement the efforts of the administration on this front. In Paradeep, the industrial units, on the request of the district administration adopted different blocks and Municipalities and provided the evacuees with essential items like dry food, candle, match boxes, milk powder, pouched drinking water, etc. The Paradeep Port Trust supplied cooked food and other items to them.

Thus, besides an effective planning by the administration, the spontaneous curiosity of the people to find out a safer place where they could save their lives enabled the administration to undertake the largest human evacuation before any disaster in the country so far. In this connection, it should be remembered that this spontaneity among the people was triggered by the culture of preparedness that has already prevailed everywhere in the state. It is not only the government but also NGOs like CASA, LWS and INGOs like UNDP should be credited for undertaking Community based Disaster Preparedness Programmes in the state after the super cyclone 1999.

Last but not the least, it can be claimed that FANI of 2019 created a platform in which the disaster preparedness activities of the state and its people were tested. Although they have come out successful, many more things are to be done in future in order to minimise the loss of property and then only we can feel proud of saying that ours is a model state in the field of disaster preparedness.

Odisha became a separate province on 1st April 1936 due to the untiring effort and endeavour of some great sons of the soil of Odisha. Among those great men, one of the makers of 'modern Odisha' and hailed for his multifarious works for the public was the former Maharaja of Paralakhemundi, Krushna Chandra Gajapati Narayan Dev. A champion of Odia identity, language and culture, a path finder for the Odia people in the crucial phase of nation building, he channelized the discontent and demand of the people of Odisha for a separate province on linguistic basis

Research Institute at Cuttack, all institutions of repute and reminiscent of his far-sighted personality.

Krushna Chandra Gajapati Narayan Dev was born on 26th April, 1892 at Paralakhemundi, in



Recalling the Works of a Nation Builder : Maharaja Krushna Chandra Gajapati

Dr. Sarat Parida



and acting as the vanguard led the struggle to a successful conclusion. In fact, his indomitable will power, persuasive nature and leadership helped a great in giving a final shape to the dream and desire of people for a separate province. After the formation of the province, he assumed the mantle of administration of the nascent Odisha Province and working within the limits of colonial control endeavoured his best to serve the people. A life orientated for the good of the public, he was instrumental in the setting up of the Utkal University, SCB Medical College, and the Rice

the ruling family of Paralakhemundi estate, one of the prominent zamindari estate of the then Ganjam Agency. He received his early education at a local school but was unfortunate to have lost his father Goura Chandra Gajapati Narayan Dev at the age of twelve. He pursued his higher education in Newington College, Madras; a college meant for the education of the sons of the landed aristocrats of Madras Presidency. Completing his studies, he returned back to Paralakhemundi in September 1912 and assumed the charge of affairs of his zamindari estate on 26 April 1913, the day

coincided with his birthday. Prior to his assumption of charge, the Parlakhemundi zamindari was under the Court of Wards owing to the death of his father.

To his utter dismay, the Maharaja found that the Odia territories had been dismembered and scattered in different neighbouring provinces under the British for administrative convenience. Deeply moved by the plight of the Odias in the outlying areas, he realised the need of amalgamating the Odia-speaking territories. Encouraged by the enchanting idea of unification of Odia-speaking territories and the creation of a separate province on linguistic basis, an idea espoused by Madhusudan Das and others, he joined the mainstream of Odia Movement spearheaded by *Utkal Sammilani*. With a crusading zeal, he worked for realising his cherished objective; the unification of Odia-speaking tracts especially transferring Ganjam from Madras Presidency to Odisha.

In 1913, he invited Lord Pentland, the Governor of Madras to Parlakhemundi during the latter's sojourn to Ganjam and urged him through a memorandum for merging the Odia-speaking territories, including Parlakhemundi with Odisha. The 10th annual session of the Utkal Union Conference was held at Parlakhemundi, the home town of the Maharaja for two days in the last week of December 1914. The conference was organised under the personal care and supervision of the Maharaja with the intended objective of giving a lease of life to the Odia movement in the region. The conference was attended by the leading figures of the Odia movement including Madhusudan Das, Gopabandhu Das, Fakir Mohan Senapati, and several others. The conference reiterated the demand for creation of a separate province by unifying the Odia-speaking areas under one administration. The leaders also

extolled Krushna Chandra Gajapati for extending all help and cooperation in organising the conference. Like Mahatma Gandhi who extended his cooperation to the British during the First World War, Krushna Chandra Gajapati Narayan Dev also helped the British during the war and for his service the British conferred on him the title of 'Raja Saheb', a title that was made hereditary in 1922. To the good fortune of the Odia people, in the wake of the demand for formation of provinces on linguistic lines, the Montague-Chelmsford Committee nodded the idea in affirmative and Mahatma Gandhi too preferred such arrangements.

In 1924, a two man committee consisting of C. L. Philip and A. C. Duff known as the Philip-Duff Committee was appointed to conduct enquiry regarding the attitude of the Odia-speaking people in the Madras Presidency on the question of their merger with Odisha. At the behest of Krushna Chandra Gajapati Narayan Dev several delegations of Odia people representing different regions met the committee and placed their views in favour of union with Odisha. In fact, the Philip-Duff Committee gleaned the impression that there was a genuine desire on the part of Odia people in Odia-speaking areas of Madras for amalgamation with Odisha.

The visit of Simon Commission in 1928 created great controversy and uproar in the country as it was an 'all white commission'. The commission was appointed to review the working of the Government of India Act, 1919 but it was boycotted by the Indian National Congress. In line with the decision of the central organization, the Odisha unit of the Congress party too maintained its distance from the commission. However, to convince the commission regarding the genuine demands of the people Madhusudan Das and Krushna Chandra Gajapati Narayan

Dev, the two front leaders working for the Odia movement met the commission at Patna and Madras respectively, and appealed for the formation of a separate province. The Maharaja also appealed to the Odias to put up their case before the commission and to cooperate with it.

On the basis of Simon Commission report, the British Government convened the first Round Table Conference at London in 1930 to solve the Indian problem. The conference was boycotted by the Indian National Congress but unperturbed by the development the Maharaja travelled to London and tried his best to impress the delegates and the British authorities for the creation of a new Odisha Province. In London, he met Sir Samuel Hoare, the Secretary of States for India and convinced him about the genuineness of the demand of the Odias. The O' Donnell Boundary Committee that was appointed in September 1931, to demarcate the boundary of the proposed province was the product of his labour during the Round Table Conference. However, the report of the committee was not to the liking of the Maharaja as it excluded Jeypore and Parlakhemundi from the proposed province.

In the aftermath of O' Donnell Boundary Committee report, the Odia movement became more orientated towards amalgamation of Parlakhemundi and Jeypore with Odisha. The 23rd session of Utkal Union Conference met at Berhampur under the presidentship of the Maharaja and demanded the integration of estates of Parlakhemundi and Jeypore with Odisha. A deputation of Odias under his leadership met the Viceroy, Lord Wellington at Simla and drew his attention to the injustice done to the Odias in the O'Donnell Committee report. On the basis of discussions at the Round Table Conferences, the British government published the 'White Paper'

on 17th March 1933 containing the proposal for creation of two new provinces viz., Sind and Odisha. However, it excluded the estates of Jeypore and Parlakhemundi from the proposed Odisha Province.

The 'White Paper' was referred to the Joint Parliamentary Committee for consideration. Krushna Chandra Gajapati again travelled to England to plead for the inclusion of the estates of Parlakhemundi and Jeypore with Odisha. Heading a delegation of seven members, he met the Secretary of States on 3rd July 1933 and submitted a representation. The Joint Parliamentary Committee finally recommended the constitution of new province of Odisha, but enlarged the boundaries of the proposed province by the addition of Jeypore and Parlakhemundi estates. Basing on the report of the Joint Parliamentary Committee, the British Parliament passed the Government of India Act, 1935, and Odisha got an independent administrative status as a province under this Act. Thus, the new Odisha Province emerged comprising of six districts viz., Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput. This was largely due to the ceaseless work of the Maharaja who reminded the Odias not to be complacent with the achievement but to work hard for the development of the state.

Following the formation of the province, the scheme of provincial autonomy as provided in the Government of India Act, 1935 was put in to practice. The Maharaja got elected to the Provincial Assembly and on 1st April 1937, at the invitation of Governor of Odisha, Sir John Austin Hubback formed the ministry, and thus became the first Prime Minister of Odisha. His ministry resigned on 13th July 1937 after the Congress party decided to allow Congressmen to accept offices in the provinces. The Maharaja heading a

coalition ministry assumed office for the second time on 24th November, 1941 after the Congress ministry resigned in protest against the British decision of making India a party to the Second World War. He remained in office for more than two and half years but resigned on 30th June 1944 owing to internal differences within the ministry. During his short tenure in office he adopted certain epoch making measures. The Utkal University established on 27th November 1943, later emerged as a premier institution in the field of higher education in the state. In fact, showing rare example he donated his entire salary drawn as the Prime Minister to the Utkal University Fund. The fruits of his labour and initiative culminated in the setting up of Odisha High Court on 26 July 1948.

Besides working for the unification of Odia-speaking tracts, he devoted his time and resources for the promotion of Odia language, literature and culture. He made generous contribution for the development of Sakhigopal School founded by Pandit Gopabandhu Das, and the Utkal Sahitya Samaj, an institution for promotion of Odia literature. He made monetary contribution towards the publication of *Purna Chandra Odia Bhasa Kosha* of Gopal Chandra Praharaj. He also established a printing press named as Gajapati Press for disseminating awareness among the people. A champion of female education, he converted his palatial mansion into girl's school. He was not only an acclaimed leader and organiser in Odisha but had considerable clout in the politics of Madras Province. In 1930, he was elected to Madras Legislative Assembly from the Ganjam Constituency. He was a member of the Royal Agriculture Commission which was appointed in 1927 under the chairmanship of Lord Linlithgow. Krushna Chandra Gajapati improved the irrigation system by planning and digging many water

reservoirs, such as Ramasagar, Sitasagar and Krishnasagar etc. Far-sighted and progressive in his outlook, he realised the necessity of improving communication facilities and constructed 57 mile long railway track from Nuapada to Gunupur. The Viceroy and Governor General of India, Lord Willingdon as a mark of distinction awarded him the title of 'Maharaja' in 1936.

Maharaja Krishna Chandra Gajapati Narayan Dev remained at the forefront of the movement for unification of Odia-speaking areas and the formation of the province of Odisha. On many occasions, he travelled to England to convince the colonial authorities the genuineness of the demands of Odia people. In his eventful career, spanning from assumption of charge of Parlakhemundi zamindari in 1913 to his death in 1974, he dedicated himself in the service of the state and its people. He was an able organiser, a good administrator and a philanthropist par excellence. Indeed, he was a multifaceted personality.

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The modern state of Odisha known in ancient times as Kalinga, Utkala, Odra and Koshala, is a land with a hoary past. In the Kapila Samhita, a Sanskrit text composed in the 15th century AD, the ancient Odisha or Utkala Desa is referred to as the most glorious region of India or Bharatavarsa:

“Varshanam Bharatah Shresthah
Deshanam Utkalah Smrutah,
Utkalasya Samo desho
Deshah nasti mahitale”

(Of all countries India is the best and of all States,
Utkala (Odisha))

before Ashoka but it is evident that two merchant of Kalinga namely Tapasu and Vallika were converted by Goutama Buddha to his faith at the Uruballa forest and they happened to be the first Buddhists of the whole world.

It was in the 3rd century B.C that Kalinga came to the limelight of Indian history when Ashoka, the greatest emperor of ancient India defeated Kalinga after a fierce war. The enormous bloodshed and suffering caused by the war changed his heart and he was converted to Buddhism, a religion preaching non-violence and peace, and it was the land of ancient Odisha or Kalinga from which Buddhism spread to other parts of India and South East Asian countries



A Glimpse of Odishan History

Balabhadra Ghadai



Kalinga being the most ancient historical name of Odisha, some scholars are of opinion that it was a vast territorial entity extending from the Ganges in the north to the Godavari in the south. The Vanaparba of the Mahabharata narrates, “This is the Country of the Kalingas where flows the river Vaitarani”. In the Sixth century BC Kalinga had established herself as a very powerful state in Eastern India. The Jaina Harivamsa Purana records that Mahavira preached his religion in Kalinga. It is doubtful whether Buddhism existed in Kalinga in any form

giving birth to vibrant civilizations. Kalinga made a name as a maritime power and so great was her fame in this regard that Kalidas has referred to the king of Kalinga as the ‘Lord of the Sea’. She had established commercial contact with South East Asia, Ceylon, (Srilanka), Burma, China, Tibet, Thailand and Cambodia. Through this contact she could spread Indian culture to all these countries.

During Kharavela’s reign the empire of Kalinga extended up to the river Ganga in the north and the river Godavari in the south. He was

on the throne for 14 years but these memorable years placed him high in Indian history. With his invincible army Kharavela brought under his domain a number of kings from north and south India. He had crushed Magadha, the traditional enemy of Kalinga and brought back Kalinga Jina which had been carried away by the Nanda King. Though short lived, Kharavela's empire in the 1st century BC appears to have covered nearly one third of the Indian sub-continent. As a patron of Jainism he built the superb monastic caves at Udaygiri and Khandagiri. A lover of music, art and dance, Kharavela organized various performances for the people of Kalinganagari.

The history of Kalinga for about seven centuries after the Chedi monarch Kharavela is obscure. With the advent of the seventh century AD, the history of Odisha emerges from darkness to light. The Sailodbhava dynasty ruled over Kangoda, roughly comprising the present Ganjam and Puri districts. Its historical significance lies in the fact that from this period we get a regular dynastic history of Odisha. The Sailodbhava period was an age of creativity in Odishan art and architecture. A number of Saiva temples of Bhubaneswar, such as Parsuramesvar, Satrugnesvar, Bharatesvar, Lakshanesvar can be assigned to this Sailodbhava period. During this period strong cultural influences from the North as well as South came to Odisha and it was a period of cultural fusion. It was during the reign of Sailodbhavas that Kalinga's overseas trade flourished largely and personages of the royal house launched their colonial adventure in Suvarnadwipa i.e. Burma, where the Sailendra empire came up by the 8th century AD,

In the first quarter of the eighth century AD, Bhaumakaras ruled over the coastal belt of Odisha historically called Odisha proper. The

Bhauma rulers were sovereign rulers and they gave to Odisha a sound and well-organized administration. This dynasty is marked by enthronement of as many as six illustrious queens. It was in the early phase of Bhaumakara rule that phenomenal development of Mahayana and Vajrayana or Tantric Buddhism is noticed in Odisha. Besides this, they also followed a policy of magnanimity and tolerance towards all religious sects.

After the decline of the Bhaumakara dynasty Odisha was ruled by the Somavamsi kings for nearly two centuries. At the height of their power the Somavamsis ruled over a kingdom which roughly corresponds to the present day Odisha. The king Janmejaya, Yajati, Dharmarath and Udayta Keshari of this dynasty are mostly renowned for their conquest. Besides it, the Somavamsis left their imperishable legacy in the field of art and architecture. Out of the numerous temples, built by the Somavamsis four are most significant – Lingaraj, Brahmeswar, Mukteswar and Rajarani. Each of them is a masterpiece of Odishan architecture.

Ganga rule spanning nearly three hundred & fifty years (1112 to 1435 AD) produced fifteen rulers, of whom three : Chodaganga Deva, Anangabhima Dev and Narasingha Dev, were men of exceptional abilities and were outstanding rulers. They extended the frontiers of Odisha from the river Ganga to Godavari. Narasimha Deva, the builder of the Konark could be able to crush the Muslim army of Bengal and capture Lakhnauti, the then capital city of Gauda. The art and architecture of Odisha reached the zenith of glory in the unceasing and strenuous building activities of the great Ganga monarchs. They built two peerless monuments- the Jagannath temple of Puri and the Sun temple of Konark.

After the downfall of the Ganga, another glorious dynasty known as Suryavamsi or Gajapati dynasty assumed the reins of administration of Odisha. Three of its illustrious emperors namely Kapilendra Deva, Purusottam Deva and Prataprudra Deva made their mark in the history for their military exploits. Of them Prataprudra's reign forms a landmark in Odishan history for cultural achievements, particularly in the fields of religion, literature and Philosophy. It was during his reign that the noted champion of Bhakti cult, Sri Chaitanya came to Odisha, spent the major part of his life, and passed away in Puri. There was a great efflorescence in literature during the Gajapati rule. Five luminaries appeared during this period in the literary domain of Odisha with the popular name, the Panchasakha.

With the demise of Gajapati Mukunda Dev Odisha was annexed by Suleiman Karani, the Sultan of Bengal in 1568 AD. The independent existence of the Hindu Kingdom in Odisha came to an end and a long gloomy chapter began in the annals of Odisha. The rein of the province went into the hands of alien rulers- the Afghans, the Mughals, the Maratha and finally the British. Soon after the British occupation of Odisha in 1803, freedom movement began in different parts of the province in the form of armed resistance, protest and rebellion against the alien authorities. Mention may be made of the Khurda Rising of 1804 under the leadership of Jayi Rajguru, Paik Rebellion of 1817 under the leadership of Buxi Jagabandhu and Ghumsur Rebellion of 1835 under the leadership of the Kandh leader Kamal Lochan Dora Bisoyee.

The Great Revolt of 1857 known as Sepoy Mutiny or the First War of Independence which broke out at Meerut on the 10th May had its shadow cast in different parts of India including

Odisha. Of those great patriots who actively participated in it, special mention may be made of Ramakrushna Samanta Singhara, Chakhi Khuntia, Surendra Sai, Madho Singh, Hati Singh and a few others.

From 1903, the political activities centered round the demand for amalgamation of Odia Speaking tracts and formation of a separate Odisha Province. The Utkal Union Conference (Utkala Sammilani) founded by Madhusudan Das not only waged a relentless struggle for unification of Odia speaking areas, but also worked for revival of the lost cottage industries, setting up a process of industrialization, revitalization of agricultural economy, spread of technical education and above all the cultural and political resurgence of Odisha. Finally on April 1, 1936, the long cherished dream of Odia-speaking people became a reality and a new province was constituted bringing together tracts lying in Bihar, Odisha, the Central provinces and Madras Presidency. The province was inaugurated at a **darbar** held at Ravenshaw college Hall in Cuttack. Justice Courtney Terrell, Chief Justice of the Patna High Court, administered oath of office and allegiance to the governor- designate, Sir John Austin Hubback.

Odisha played an active role in India's freedom struggle when Gandhiji's Non Co-operation movement reverberated throughout India, its echoes were felt in Odisha too. Under the inspiring leadership of Pandit Gopabandhu Das, the movement aroused great enthusiasm throughout Odisha.

The Civil Disobedience Movement, specially the Salt Satyagraha, proved to be very powerful movement in coastal areas, perhaps only next to Gujurat where Gandhiji himself had started the movement. Firing at Inchudi in Balasore district

on the breakers of the Salt Law is an important chapter in the history of Indian freedom movement and it can be rightly called second Dandi. As such places as Mathili, Papadahandi, Lunia, Kaipada, Tudigadia and Eram, several Satyagrahis sacrificed their lives and became martyrs. Of them mention may be made of Laxman Naik who was hanged to death on 29 March 1943. Odisha earned a historic fame for the ghastly massacre at Eram in Balasore district, which has no parallel in the history of national

struggle except the tragedy of Jalianwalla Bagh where 28 persons were killed and 56 persons were injured.

After the attainment of Independence, the issue of the merger of the feudatory states was taken up immediately. By January 1, 1949, the new state of Odisha was formed.

Balabhadra Ghadai, Principal, Maa Kichakeswari College, Khiching, Mayurbhanj-757039.

Geeta Govindam : The Song of Celestial Pastime

Er. Raghunath Patra

The celestial pastime of Geeta Govinda
Composed by Jayadeva, the pole star poet
secures unique position in creative wonders
reached azure height, made him great.

Poetic unrivalled lyrical elegance
dancing splendour, colourful tradition
lead devotees to divine company
to the lotus feet of paramount one.

Geeta Govinda is juxtaposition
of infinite with finite soul
For briskly blended mind with God
the Lord is best saviour of all.

Lord Krishna composed a stanza
which Jayadeva left uncomposed
His grace alone fulfilled verses
Jayadeva became a medium of God.

Radha and Gopis were conscious enough
Srikrishna is no other, universal soul
All surrendered in physique and mind
at the lotus feet of paramount Goal.

Finite surrenders to infinite
to avail sublime splendour, nectar
Sri Radha's sacrifice inexplicable
She is his life, glory, asylum ever.

Posture of Radha in Krishna consciousness
is much better than Yoga or meditation
where union and separation is same
The gross or subtle presence is one.

Sublime love finds no difference
whether lover beloved, Lord or maid
all merged become identical, one
Dualism transferred to monotheism, said.

Surrender comes after 'ego' ceases
Ego creates hindrance in submission
sacred love integrates soul with soul supreme
Gita Govindam speaks of celestial sermon.

Love is infinite as sky, endless as ocean
pure as nectar, free from ego, 'I'-ness
All mundane ambitions cease in love
the stainless love emanates elegance.

This poet is lucky to get this spouse
'Radha & Krishna' as his own
fatherly affection has tied them both
and immortal verses - proceed on.

Brundaban Dham, Lokanath Road, Patanahat Sahi
Chhak, Puri-752001, Odisha.

Rasipuram Krishnaswami Narayan (1906-2001), well known as R. K. Narayan, was a recognized writer of early Indian literature in English along with Mulk Raj Anand and Raja Rao. His novels set in the South Indian fictional town of Malgudi as Thomas Hardy in the Wessex. A number of notable works to his credit are: *Swami and Friends* (1935), *The Bachelor of Arts* (1937), *The Dark Room* (1938), *The English Teacher* (1945), *Waiting For Mahatma* (1955), *The Guide* (1958), *The Vendor of Sweets* (1967) etc. Narayan was awarded Sahitya Academy Award of 1960 for the novel *The Guide*. It was adopted

Raju, the protagonist of the novel, *The Guide*, is popular as a tourist guide with his name 'Railway Raju'. The other characters are Rosie and Marco. Narayan depicts the transformation of Raju from a tourist guide to a spiritual guide and mentor. A villager named Velan came with his step sister to Raju because she refused to marry the groom who was selected for her. Raju advised her "What must happen; must happen; no power on earth or in heaven can change its course, just as no one can change the course of the river". Having heard such advice she agreed with her family's wishes. Thus begins Raju's journey as a



Search for Spiritual Values in the Novels of R.K. Narayan : A Study

Pramila Kumari Das



into a film of the same caption. William Walsh regards his work as an original blend of Western method and eastern Material. He highlights the socio-cultural and spiritual values of the particular region, Malgudi that is the symbol of India and Indian life. Spirituality leads one to search for the knowledge of the highest rank by the experience of his mode of living, thinking etc. Narayan's heroes constantly struggle to achieve spiritual maturity. Through the characterization of Raju in *The Guide* and Jagan in *The Vendor of Sweets*, he unfolds the spirituality.

holy man. Thereafter, the poor, illiterate and innocent village people surrounded him to receive some advice regarding the domestic matter. Raju believes that sainthood is only one's ability to utter mystifying statements. So he decided to spend rest of his life as a holy man. But he himself felt that he is a traitor. Raju was born in a middle class family. After his father's death he had to look after the shop at the railway station, the house as well as his mother. His fame as a 'Railway Raju' spread in the whole Malgudi area. The busy railway station reflects the upcoming of the modern culture. Very soon Raju turned into a

tourist guide. He is truly a fraud, does not know much about the Malgudi and its environment but pretends as he knows everything. But Raju was self-confident, cleverly betrayed those who confide in him. He seduced Rosie, the wife of Marco who had great faith in him, and was very kind and generous to him. He did not hesitate to ruin the domestic life of Marco. Selfish Raju tried his best to achieve the goal by hook or crook. It is his habit to play every role perfectly. While Marco concentrates more on academic pursuits and gives less attention to his wife Rosie; at the same time Raju helps her to become a popular dancer and earn more money. Soon Raju turns to be a parasite, who depends entirely on Rosie's hard earning, and exploits her sexually and economically. His relationship with Rosie became a fatal flaw to his tragedy. Raju also forged the signature of Rosie on an application for the release of jewellery and was imprisoned for two years.

Being released from the jail, Raju had been accepted as a saint by the rustics of Mangala. Velan met him on the bank of the river Sarayu 'sitting cross legged' on a granite slab' that is the posture of Lord Buddha sitting in meditation. The Hindu religious Gurus usually sit in meditation. The role of a saint for Raju was the role of perfection. There was not too much difference between the role of a railway guide and a spiritual guide. He was a fraud and a rogue in reality, but appeared as a saint. Then, Raju did not forget to exploit the credulity and ignorance of the simple villagers of Mangal and lived in luxury as a parasite on their offerings. At the meantime, there was the failure of rains, and consequent draught and famine in the village Mangal. The villagers approached him to undertake a fast in order to satisfy the rain god and pour down the rain, for the welfare of the village peasants. He is like

Mahatma. By the fasting of Mahatma Gandhi many things happened in India. So fasting was an ordeal for Raju and tried to escape it but in vain. He narrated his past story to Velan; he is not a holy man, but a common man, no useful purpose can be served by his fasting. In spite of this, Velan called him a Swami instead of a traitor. He persuaded him to do something good for the village people. Raju was compelled to take a fast for the well being of the village people. And he remarked: "If by avoiding food I should help the trees bloom, and the grass grow, why not it does thoroughly (The Guide 237-238). Then, Raju changed himself to a saint without his own knowledge. In this connection N.N. Sharan writes: "In course of his ordeals, he changes himself thoroughly and accepts the challenges of reality. He plays the role of a holy man with a ring of sincerity and embraces death at the end of the novel. Thus the 'Railway Raju', the tourist guide became a spiritual guide and all his imperfection and impersonation turned into a real art of self sacrifice". The news circulated: 'Holy man's penance to end the draught'. Raju teaches the high level of spirituality and becomes the saviour of local people. With regard to it remarked that: "What can a crocodile do to you if your mind is clear and your conscience is untroubled" (The Guide 34).

Raju's meditation would not bring rain to the earth but it was the act for his self-discipline and self-purification. For the first time, Raju devoted himself for the community people without any return for his own interest. In addition, he tried to discover his true human identity through the identification of his fate with the whole community. Some transformation in his life appeared which is above the narrow individualism and self-seeking, but achieved spiritual re-birth

by identifying himself with the life of the community (Tilak.153). Raju's act of self sacrifice is noble in Hindu tradition. In fact, he emerged out of the illusion and transformed into a superman. Meditation changed his individuality and morality. Raju had no other way, but unwillingly he continued the fast and became weak and prayed Velan "it is raining in the hills; I can feel it coming up under my feet, up legs". He sagged down. (The Guide 247) Thus, Raju devoted his life for community service, sacrificed himself as a divine martyr. It is his fasting and reaction of the people is typically Indian. The sainthood for him is only external decoration, long hair, long beard etc. He decorated himself so to enhance his spiritual status. Hence, G.S.Balaram Gupta) remarked in his article "A Sinner is a Sinner is a Sinner -A study of Raju" calls Raju 'a classical example of a counterfeit guru, a hypocrite masquerading as a saint, a sinner in saffron". In three phases of his life such as a tourist guide, adventure role for Rosie and Marco, and finally his position as a Swami; he acts as a cheater. As a hypocrite, he exploits the innocent villagers. N.N.Narasimhaiah canonizes Raju as a saint "with all his limitations Raju as a very complex life -achieving integration at last". As a spiritual guide Raju devotes his life to save the lives of the whole nation. The transformation of life into a sage from a rogue seems very similar to the lives of many Indian mythical saints (The Guide 63).

The Vendor of Sweets (1967) is the story of Jagan, a manufacturer and sweet vendor in the fictional town of Malgudi in Southern India. He is a deeply religious man, very much influenced by Bhagwatgita. A follower of Gandhian philosophy of simple living and high thinking, he wears *khaki* and spins Charakha. At the beginning he was materialistic and profit motivated. Also was very

careful about money and his only son Mali. He hoped that his son would follow him. But Mali was a spoiled young man, went to America for study, but came back with a Korean-American girl Grace. Without marriage they lived an immoral, sinful life. In course of time, they exploited Jagan for their whims, so a sudden transformation appeared in Jagan's life, the moment of self-realization and making decision. He abandoned the materialistic world and adopted the life of spiritual devotion. In the opening paragraph Jagan said "Conquer taste, and you will have conquered the self," said Jagan to his listener, who asked, why conquer the self?" Jagan said "I do not know but all sages advise us so" (Sweets 7). Jagan represents Indian spirituality and follows what the sages advise him to do. The reasoning and philosophical aspect of spirituality are exercised but materialism is contrast to it. Mali stands for materialism. He does not understand the need for conquering the self. Jagan follows the Gandhian principle of self reliance, *ahimsa* and dignity of labour. It is explained "I do not like to think that a living creature should have its throat cut for the comfort of my feet"(Sweets 9).

Jagan is a spiritualist as well as materialist. The hanging of goddess Laxmi (goddess of wealth) on his wall reminds his belief on God. Being a religious man he offers prayer to Lakshmi every morning. Similarly, prayer for Gayatri is the inspiration for Jagan's acceptance of self-hood. He recites the *Gita* everyday that reveals his personality being nourished and sets on traditional values and beliefs. He is very greedy, gets more and more profit from the business like other businessmen. After his disappointment in the family, he detached from the family life and thought for public welfare. So, he wanted to reduce the price of the sweet meats, the people will get more

benefit. Now his thought is related to the public profit. Therefore, he reduced the price of everything (www.e notes. com). It indicates that forced by circumstances one goes for self-realization and devotion.

Jagan's transformation from a materialist to a spiritualist is evident from his thought connected particularly for children and poor. Meat is an evil and all be happier without it. It is enough if an activity goes on self-supported: no need to earn money etc. These words proclaim that Jagan has grown up into a real ascetic. He is an orthodox Hindu. Killing a cow is against the Shastras. Jagan does not prefer eating beef. On the other hand, Mali and Grace strive for modern ways of life style. Their relation reveals that our young men live in the different world of modernity. Thus, the tradition and modernity reaches in its climax while Jagan hates killing cow but Mali eats beef. To Santhosh Gupta, on the modern influences he approved the continuity between the past and the present culture of India. Gandhi himself was an enigmatic man; he was the great force who provided the new sense of dignity, patriotism, ethical values, and aesthetic values before the period of independence, that influences the ordinary people in *Waiting For Mahatma* and *The Vendor of Sweets* (Gupta 23). Jagan created the surrounding for his own identity because he was the follower of Gandhian principles and personality.

Finally, he decided to spend his future life in meditation and prayer before the image of Gayatri, also carried with him Gandhian Charakha and the 'bank book'. One may suspect his genuine intention of *renunciation* and *vanaprasthasrama*. But towards the end of the novel, Narayan presents Jagan's action in the right

perspective. Jagan asks the cousin to run his shop until Mali takes it over from him. Even the money in the bank is intended for his son. His readiness to buy a ticket for Grace to return to her country indicates his attitude to people and money also. Thus, Narayan presents traditional Indian values of life. Through Jagan's character, he reflects certain important social values of life such as be kind, sympathetic and good to others.

Jagan abandoned his material life and searched for peace. Chinna Dorai, the bearded man called him to the water in the pond. Jagan doubted that he was going to be drowned by him. It is better to die than live, he thought. He believes in re-birth after death. Such religious beliefs turned him into a matured spiritual man, far away from his material, mercenary urges. When he is free from the attachment and pursuit of money; he moved towards religious and moral tendencies, achieved a new recognition and new inter-relationship between various Indian arts, literature and Hindu mythology. In his life the Gandhian ideals of truthfulness and detachment merge with the ancient Hindu ideals of *Purusartha* and *Ashramadharm*. He gives up the illusion of being "a soul disembodied, floating above the grime of the earth" and becomes 'free', 'determines', perceiving with extra ordinary clarity, what his goals in life are". His retirement is purposive and creative, and related to his quest for truth. Therefore, Jagan is an epitome of the spiritual values such as truth, peace, love and non-violence.

Narayan accepts the Hindu world view and believes in Maya. Through Jagan's character he explores the false spiritual realms identified with Maya. To quote Bruce F. Mac Donald:

“There is non-aligned human centre which refuses to be committed to anything in the world of illusion, because absolute commitment or orthodoxy in human society makes sincerity in the spiritual realms false, as being too strongly identified with maya (Mac Donald 156). Jagan’s renunciation includes Karma. “. . . in modern India Narayan feels the ideal of the Sanyasi, like many other historic ideals, is impossible to attain fully, although the motivation may be the same as in earlier ages”(Mac Donald 157).

To conclude, Narayan in *The Guide* has satirised fake Sadhus and their credulous disciples. Raju is a criminal, an inhuman monster who could think: ‘Personally, he felt that the best thing for them would be to blow each other’s brain out. That would keep them from bothering too much about the drought’ (Tilak 171). Raju represents for the countless frauds playing role as Sadhus and living on the credulous people as parasites. His death is for Dharma that holds up the suffering humanity. Raju’s character reflects ‘Karma Yoga’. On the other hand, Jagan, in *The Vendor of Sweets* is the true hero who struggles in life for peace and tranquillity. He believes in divine power to solve the inner conflict of the individual. Therefore, he renounced the life of materialism and adopted spiritualism. In both these two novels, the protagonists mired initially in the sleazy elements of the earthly affairs, slowly wake up to the eternal truths of a spiritual life and eventually renounce the world.

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India is a home of spices. They also make up a part of every housewife budget not only because they make food palatable but also due to their therapeutic properties. In fact, most household spices are useful herbs. Many families had some favourite spices used to control small medical emergency and to prevent minor ailments from developing into chronic health problems. They were in the form of barks, roots, berries, leaves, resins, strings and flowers. There is now growing realisation world over after extensive research that an array of foods, herbs and life style factors have powerful effect on the immune system and

(fats and cholesterol in the blood) from being oxidized, thus preventing the onset of free radical formation. There are many Ayurvedic preparation of Garlic available in the market.

2. Turmeric - Turmeric is derived from the plant *curcuma longa*. Research has shown that curcumin, a compound found in turmeric, is even more effective than beta carotene in preventing the development of cancer. Turmeric has shown anti HIV activity in the laboratory and is being tested currently in clinical trials. Besides, being a common source in the preparation of dishes, it is also used for treating conditions of severe cough,



Common Spices (Source of good health)

Prof. R.B.L. Garg



consequently can improve ability to fight diseases. These herbs not only prevent diseases but in many cases help in recovering from them. In Ayurved some such herbs (listed below) are described as useful herbs that promote health and strengthen the immune system :

1. Garlic - Garlic is widely used in Indian kitchen. It is considered as powerful herb to contain degenerative diseases and flush out free radicals. Garlic is rich in alive group on compounds which is known to possess anti-tumour properties. It is also known to protect lipids

leucorrhoea, diseases of lungs, chronic fever etc. Anti-inflammatory and anti-oxident properties of curcumin have been extensively studied. According to work done at M.D. Anderson Cancer Centre in Houston, turmeric inhibits cancer at several sides in the body by disrupting certain chemical process that otherwise lead to malignancy.

3. Ginger - The volatile oil present in Ginger is gingerol considered effective carminative, stimulant and helps in digestion. Extract of ginger (*zingier officinaly*) has anti-fever and anti-inflammatory property. Ginger is used as tea and

condiment for its healing properties. Its regular use inhibits platelet aggregation which means it improves blood circulation and offer protection against heart attacks and strokes. It is effective for sorethroat, cough and stomach disorders. Cochi ginger is regarded as best in the world.

4. Black pepper - It has been described as carminative stimulant, aromatic, diuretic, tonic and anti-coagulating agent in Charak and Sushruta. It is known as 'king of spices'. The Aryans used it to cure for dyspepsia, malaria etc. The power of black pepper mixed with juice of basil (tulsi) is considered very effective for treating malaria. Black pepper is used in the preparation of medicine for cough, stomach, worms, malaria and piles by the pharmaceutical industry. Other spices mixed with pepper (such as dry ginger and piper legume) form trikuta which is a drug of choice in bronchitis, indigestion, obesity and in other old age problems.

5. Cardamom - Known as 'queen of spices', cardamom (Elaichi as called in Hindi) is characterized by taste & flavour profiles that are distinctly different and uniquely Indian. The chewing of cardamom removes bad breath and prevents dental decay. Different systems of medicine - ayurvedic, allopathic and unani, employ for the cure of many health disorders. It is believed to act as a carminative stomachic, diuretic and cardiac stimulant.

6. Cumin - Cumin (or Jira as it is known in Hindi) a very common spice used in Indian kitchen has been shown to inhibit platelet aggregation. Israeli scientists have discovered that the people who use cumin in their food have lower rate of urinary tract cancer, including those of bladder and prostate. Scientists in India have confirmed these findings and have discovered that cumin greatly increases the body's production of detoxifying agent which inhibits cancer. It stimulates lactation in women. In the treatment of dysentery it is used in roasted form with curd or Chhachh.

There are other spices too (red chillies, coriander, fenugreek, mustard etc.) used to cure various human afflictions like tuberculosis, cancer, diabetes and arteriosclerosis. They should be used in proper doses and should be free from contamination in order to make them supported to human system. They provide anti-oxidant protection to come degenerative disease. They play an important role countering the deleterious effects of free radicals produced during metabolic activity.

Prof. R.B.L Garg, 14, Friends Enclave, Old Roadways Depot, Opp. Circuit House, Bharatpur.



Thakurani Yatra : A Carnival of Sanctity, Purity and Creativity

Sanat Kumar Panda

Odisha, land of Lord Jagannath has a composite culture of Hinduism including all sects and religions. Vaishnaism, Shaivism and Shaktism have equal impacts on the lives of Odia people. In Jagannath culture each Odia house has a particular place called 'Ista' (the house Goddess) whereas particular space is devoted for the Gods or Goddesses in and outside a village. On the outskirts of a village there is a temple of Goddess called 'Gramadevati', the super power mother of the village. All people of that village always feel safe by the grace of his/her village Goddess. Each and every village in Odisha consist temples of Lord

Vishnu or his incarnation, a Shivalaya of Lord Sambhu and a Shaktipeetha called village Goddess or Gramadevati. So also the tradition followed to Local, District, State and Country itself having its own Gods and Goddesses called Rastradevata.

Silk City Berhampur, the gateway of South Odisha marks Goddess Budhi Thakurani as its 'Istadevi' or Goddess of the City. The Budhi Thakurani temple at Old Berhampur area near Utkal Cinema Square is one of the sanctum places of the city and its beliefs. Every city dwellers

including outsider who come to the city never forget to pay a visit to this temple for blessing of the mother. Maa Budhi Thakurani is closely associated with the origin of Silk City and its progress since 240 years back as history marks. So the people of Berhampur always feel safe and secure being in the laps of Goddess Thakurani every time.

A Daughter in Parents abode

A myth tells that She (the Goddess) visits every corner of the city to ensure the security and well being of Her dwellers with Her troupes in every night. One night, She lost her way and troupe being on visit and could not find the right path to come back to the temple. When She was wandering among the streets dashed with an old man and being surprised the old man asked Her identity and offered helps what could he do for Her. In trembling lips She asked to reach Her home safely as She had lost Her way to her home. The old man told Her that he was ready to help

but the dark night did not allow him for a bigger risk on Her security. He requested Her to consider him as father and ensured Her security in his house and promised to leave her in the right place in early morning. She agreed on the proposal and entered his house to take a rest.

Next morning the old man could not find Her inside the house and became worried. As the day grew he became sure that the girl had fled away without informing him for any reasons. He made his way to temple to offer his prayer to the Goddess as his daily routine. He became astonished as his offerings were thrown away each time as he offered to the deity. He found himself guilty for any misdeed he had done. He prayed the Mother for an excuse and to be punished if he did anything wrong. Suddenly he heard a sound that he became father of the deity last night offering a chance to live some moments in his house. Each and every scenes of last night incident was flashed in his mind and could not



believe his ears. He requested for a pardon and a chance for serving Her. The sound repeated that his chance would come to serve Her when he would call Her to his house as a daughter every biennial year. The old man became the father called '*Desibehera*' and Goddess Thakurani became the daughter of Desibehera for each and every Brahmaपुरia.

Every biennial year Desibehera welcomes Goddess to his house and all the parents follow the tradition welcoming their married daughters and in laws during the Mother's staying in Her paternal house. The year long awaited carnival starts with Her reaching to Her paternal house and continues till her staying at father's abode for a month long time period. Desibehera builds a temporary shed for the Goddess at Desibehera Street and opens it for all devotees to offer their love to the Mother as a daughter for that time being. The Goddess comes to father's abode being on an offered bunch of flower called *agnyamal* on the first day and takes rest for a day on the temporarily bamboo made house. On the third day *agyanmala* is taken in a pot and Goddess converts Herself as *ghat* with Her sisters from eight corners of the city. From third day the goddess visits every street and houses to give 'darshan' to all. Every evening the procession leads to every street called Ghat Parikrama and people join it whole heartedly with rituals they follow for the time being. It is the first prominent scenario of the great carnival called Thakurani Yatra.

Carnival of Sanctity & Purity

The first phase of Ghat Parikrama visits the streets from where the security measures are ensured. On the fifth day a '*Dharmajhanda*' is put in front of the temporary abode to mark the

area as a place of sanctity and purity. On the first day of Ghat Parikrama the Goddess welcomes participation of Santarani Street and arranges 'Doli' (a swing) for her entertainment. On next She welcomes dwellers of Bachubari street to ensure the cool environment by establishing the *Bichhana Rath* (the fan chariot) as summer is on approach. After that the people of Chandrama Street offer *Boita Rath* (a Ship Chariot) to the deity to mark the prosperity of locality and maritime tradition of Gopalpur as well as Odisha and its richness. These three chariots are considered as the first stage of carnival and goddess enjoys all these being a daughter swinging on the swing in a cool atmosphere and happy with of her paternal prosperity.

The second phase of the carnival starts with 'Besha', the decorated models of living Gods, Human characters and Creatures in the service of Goddess. People themselves come out with dressings like Shiva, Vishnu, Hanuman, Sri Ram, Laxman and Sita, Radha Krishna, Durga etc. especially children take part in *Besa* as a *manasika* to the deity. Similarly Milkmen, Snake Charmers, Begal sellers, Beggars, Fortune Tellers, Mental absconded (Chhotgazia) and many more peculiar characters that serve human being make their presence in the society to tell their good and bad and make people aware on social nostalgias. At the same time some people come out with models like animals and demons. Tiger Dance is a famous folk format in this category whereas the demon dance (pilakhai dahani nata) is another one. Both dances are tuned with charming sounds of *changu badya* rebound every city corner and circles of advertisements goes round by round as these 'Beshas' move in and around the city and the carnival being popular with more participation of streets and city dwellers.



Among the Beshas, group Beshas have special attractions. People in different groups participate and dressed themselves as the theme demand, to mark their contribution in this festival. Among these group Beshas 31 tigers from Radhakanta Street, 58 Hanumans of Gandhi Nagar, Landa Beshas and Buddham Saranam Gachhami of Bijipur areas are the famous ones to count. Apart from this a number of people come out with their creativity and make the street party more fabulous.

Carnival of Art & Creativity

On the other hand more and more people pay their visit to Goddess Thakurani and follow the rituals to make their daughter happy offering delicious food, sarees and ornaments and love that she always cares for. The third phase of carnival marks with fun, entertainment and creativity. The big idols (chariots/Rath) are displayed in most of street corners having 20 feet statues of different gods and goddesses. Among these Sri Ram Rath of Sankarpur Street, Veer Laxman Rath of Jena Street, Nagarjuna Rath of Seetaram Street, Jwalamukhi Rath of Kalupatra

Street, Sivarudra Kali Rath of Sandha Mohanty Street, Maa Jwala Rath of Kedareswar Temple square, Parasuram Rath of Kansari Street, Maa Dhanalaxmi Rath of Kumbhar Street, Kanak Durga Rath of Aga Street, Maa Shyamakali Rath of Balunkeswar square, Narayan Rath of Marthpeta street, Sri Panchamukhee Hanuman Rath of New Dera Street, Mahadev Rath of Balajipentho Street, Srikrushna Rath of Gouda Street marked the Yatra of 2019 as meaningful one.

The huge models (statues) on Rath or Chariots are unique in this festival to mark the



creativity of the people. In those days people used to engrave the new models every year and made a good competition among them to mark the uniqueness. But in these days they are under pressure as assembled format are displayed arranging in order with well painted and decorated manner to attract the visitors. Apart from this a huge number of *Kalakunjas* (theme based displays) are displayed in every street corner to prove their creativity and make the carnival attractive one. The themes of these shows are extracted from mythology, social behaviours, political scenarios, message to spread goodness etc for more attraction of carnival guests. The 2019 yatra had a count of 90 *kalakunjas* with attractive light decorations.

Carnival of Fun & Entertainment

As the carnival goes round in the Bada Bazar area being the epicenter and spreads over three kilometres in radius as the goddess moves every doors of Old Brahmapur town. Last days of Carnival are more interesting and full of entertainment. Some participants using the concept of caricature, add more fun and entertainment to this celebration. Most of them dressed them as a peculiar character and make a lot of fun to the street visitors. The creativity



among the people are greatly exposed in these street shows, are in nature of art, architect, literature, mythology, ballad, melodious or fun and entertainment.

On the other part the merrymaking wheels goes round by round and people enjoy the exhibitions in town during this carnival period. Circus was the biggest entertainment source in old days but no more sign of it in present one. Brahmapur is one of the best places of eateries and delicious food all over the country. So without it, no carnival tastes sweet and sour in mix of southern and northern food. Families of Silk city and different parts of sub-urban areas, guests from different regions, spectators of foreign lands, tourists and many people in the city moves whole night and enjoy the fun and creativity of people after a gap of one year.

Not only the people of Berhampur make their good contribution in fun and entertainment but also prove their sense of hospitality and dedication towards service of carnival visitors. They are always ready to serve drinking water, fanning the tired walkers, distributing food packets to the visitors, arrange shelter homes and first aid centres with help of urban local bodies and administration. Police and volunteers are



always ready to control the misdeeds and support the carnival visitors at every step.

Carnival of Gratitude

Lastly Mother Goddess Thakurani backs to Her in laws as the time of parental staying is over. A farewell to daughter is always a remarkable in Hindu families. So people offer a lot of donation to make Goddess's farewell remarkable. Following the rituals women folk observe fast and join the farewell procession of Goddess Thakurani following a distance of three kilometres. The men folk join the procession as they are in Besha and funny characters to entertain the large audience for whole night. The *Shahrakshya ghat* is in the fore front of the

procession to guide the main *Ghat* (the living pot of Goddess) and *parswa ghats* (the living pots of Her sisters) and grand procession of thousands of ghats offered to Her as contribution of each and every family lead the grand procession to the main temple of Thakurani and let Her back to live of a mother once again by leaving Her parental abode for next carnival. The Thakurani Yatra comes to an end as the Mother re-establishes in Her temple once again.

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Formation of the Odisha Province on 1st April 1936 brought new hopes and aspirations in the minds of the people of Orissa. As the atmosphere was surcharged with election fever by the provisions of Government of India Act of 1935, Odisha was no exception to it. To promote election campaign in Orissa, John Austin Hubbac, the first governor of Orissa, with his advisory Council consisting of 17 members, prepared scheme to introduce provincial autonomy with the decision to hold general election to the Provincial Legislative Assembly by 1937. Despite staunch opposition to the Act of 1935, the Indian National Congress in Odisha decided to contest the

narrow franchise; only five to six lakhs out of total population of 82 lakhs exercised their franchise. The Congress Party won 36 seats, while the Landlords' Party got 20 seats. The victory of the Congress was due to its anti-landlord and anti-British stand organized by Biswanath Das.

After the victory of the Congress in 1937 general election, there emerged an inevitable conflict with Odisha Provincial Congress Committee (OPCC). Biswanath Das wanted to become the Prime-Minister. But Harekrushna Mahtab with a minority clique with an eye on the coveted post made efforts during the election campaign to contest Nilakantha's claim. In the



The First Interim Ministry of Odisha : A Study

(1st April 1937-13 July 1937)

Sudarsan Pradhan



election. Hence, a meeting was organized in Berhampur on 12th July 1936, by the Utkal Pradesh Congress Committee under the presidentship of Nilakantha Das, who was a member of Central Legislature. A Committee was framed to finalize the candidates for the elections.¹

The election to the Odisha Legislative Assembly took place between 18th January 1937 and 23rd January 1937. Out of 60 seats in Odisha Legislative Assembly 56 were filled by direct election and four were nominated by the Governor. The election was based on a very

first meeting of the congress legislature party Biswanath Das was elected as party leader.²

Nilakantha Das, despite his proven organizational capacity failed to enlist support of the majority leaders. After the election, the question of acceptance of office came up. All India Congress Committee (AICC) followed the policy of non-cooperation. Biswanath Das, as usual, was invited to form the Ministry on 24th March, 1937. He demanded that the Governor would not use his special powers of interference in regard to constitutional activities. As the Governor was not prepared to give him the

required assurance so that he did not accept the offer to form the ministry.³

The failure of discussion between the Governor and Biswanath Das, led an interim non-Congress Ministry to take office on 1st April 1937, with the Maharaja of Paralakhemundi as the Prime-Minister, with additional responsibility of Minister of Finance, Home and Law; Mandhata Gorachand Pattnaik, was given the port-folio of Minister of Revenue and Education, and, Maulavi Latifur Rahman was entrusted as the Minister in-charge of Health, Local Self Government and Public Works. The Maharaja of Paralakhemundi issued a statement to the Press explaining the circumstances under which he had assumed the new responsibility and appealed to the people to support the ministry.⁴

The Ministry from the day of its acceptance of office faced severe public censors organized by the Odisha Congress which wanted to create a constitutional crisis. Odisha Provincial Congress Committee refused to code discretionary powers to the Governor and followed a pressure tactic to bring about a constitutional deadlock. Biswanath Das requested the Governor to summon the legislative assembly, where he would seek a motion of no-confidence against the Prime-Minister and the Governor had to yield to the request on the last week of July 1937.

Meanwhile, the congress High Command started negotiating with the Governor General for the acceptance of office. The Governor general

of Orissa, granted to form a ministry on the condition of maintaining harmonious and cordial relation between the government and people and to be cautious to avoid any further constitutional deadlock. Afterwards, the All India Congress committee (AICC) permitted the congressmen to form the ministry in the province.⁶

According to the decision of the congress working committee, a ministry was formed under the leadership of Biswanath Das. The interim Ministry of Odisha handed over its resignation to the Governor on 13th July 1937.⁷ Subsequently, the first congress ministry assumed office on 19th July 1937 with Biswanath Das as the Prime Minister and Nityananda Kanungo and Bodharam Dube as two other ministers. The first session of the Odisha Legislative Assembly commenced on 28th July, 1939.⁸

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Introduction

Maharshi Patanjali has codified his knowledge of *yoga*, its practices and benefits by encapsulating them in the form aphorisms. They are called as *yoga-sutras*. He has given the clear definitions of *yoga* and its eight branches very precisely and scientifically in his treatise Patanjali Yogasutra in four different *padas* or sections such as *Samadhi pada*, *Sadhana pada*, *Vibhuti pada* and *Kaivalya pada*.

(*pratyahara*), concentration (*dharana*), meditation (*dhyana*) and absorption in the self (*samadhi*) are the eight limbs of *yoga*. (Patanjali Yogasutra II/29)

1) *Yama*

***Ahimsa satya asteya brahmacarya
aparigraha yama.***

Non-injury or non-violence (*ahimsa*), veracity or truthfulness (*satya*), non-stealing (*asteya*), abstinence (*brahmacarya*) and non-acceptance



Definitions of Astanga Yoga of Maharshi Patanjali

Dr. Saroj Kumar Sahoo



Definitions of *Yoga*

Yogah cittavrtti nirodhah.

Yoga is the arrest of activities of *chitta*. (Patanjali Yogasutra I/2)

Definitions of eight branches of *Yoga*

***Yama niyama asana pranayama
pratyahara dharana dhyana samadhyah
astau angani.***

Self-discipline (*yama*), observances (*niyama*), posture (*asana*), breath control (*pranayama*), withdrawal of the mind from sense objects

or covetousness (*aparigraha*) are the five *yamas* or restraints. (Patanjali Yogasutra II/30)

2) *Niyama*

***Sauca santosa tapah svadhyaya
isvarapranidhanani niyamah.***

Cleanliness (*sauca*), contentment (*santosa*), austerity or penance (*tapas*), study and recitation of sacred scriptures (*svadhyaya*), and devotion (*pranidhana*) to the Supreme Lord (*Isvara*) are the five *niyamas* or observances. (Patanjali Yogasutra II/32)

3) *Asana*

Sthira sukham asanam.

Posture (*asana*) should be firm and comfortable. (Patanjali Yogasutra II/46)

4) *Pranayama*

***Tasmin satisvasa prasvasayoh
gativicchedah pranayamah.***

Once that (*asana* or posture) has been perfected, *pranayama* is practiced. *Pranayama* is the suspension of the flow of inhalation (*svasa*) and exhalation (*prasvasa*). (Patanjali Yogasutra II/49)

5) *Pratyahara*

***Svavisaya asamprayoge cittasya
svarupanukarah iva indriyanam
pratyaharah.***

Pratyahara or the withdrawal of five *jnanendriyas* (senses of perception), and five *karmendriyas* (senses of action), as it were, a following the essential nature of mind (*citta*) (by those very *indriyas*), when separated from their corresponding objects (*visaya*). (Patanjali Yogasutra II/54)

6) *Dharana*

Desa bandhah cittasya dharana.

Concentration (*dharana*) is the mind's fixation on one particular point. (Patanjali Yogasutra III/1)

7) *Dhyana*

Tatra pratyaya ekatanata dhyanam.

In *dharana*, the continuous flow of similar mental modifications is meditation (*dhyana*). (Patanjali Yogasutra III/2)

8) *Samadhi*

***Tadeva arthamatanirbhasam
svarupasunyam iva samadhih.***

When the *yogi* becomes oblivious of his own entity and only the object of meditation remains, it is called perfect concentration (*samadhi*). It is just that condition in which only the object of concentration (*artha*) shines forth and the self is absent as it were. (Patanjali Yogasutra III/3)

Conclusion

Along with the definitions of eight branches of yoga, Maharshi Patanjali has also given the simple definitions of *vairagya*, *Ishvara*, *pranava*, *sabija samadhi* (*samprajnata samadhi*), *nirbija samadhi* (*asamprajnata samadhi*), *dharmamegha samadhi*, *kriyayoga*, *samyama* and *kaivalya*.

Vairagya

***Drsta anusravika visaya vitrsnasya
vasikarasamjna vairagyam.***

He who has withdrawn his mind from all the enjoyments of this world and the other world (heaven) is called *vasikara vairagya*. (Patanjali Yogasutra I/15)

Ishvara

***Klesa karma vipaka asayaih aparamrstah
purusavisesah Ishvarah.***

Ishvara is a special *purusa* (consciousness) untouched by *klesha* (afflictions), *karma* (action), *vipaka* (result of action) and *asaya* (deposits of the result of action). He is different from other *purusas*. (Patanjali Yogasutra I/24)

Pranava

Tasya vacakah pranavah.

AUM is the expression word of *Ishvara*. (Patanjali Yogasutra I/27)

Sabija Samadhi (Samprajnata Samadhi)

Ta eva sabijah samadhih.

The state in which there is one object of meditation as seed (*bija*) is called *savija samadhi* or *samprajnata samadhi*. There is only one *vritti* of *chitta* as object of meditation in this state. (Patanjali Yogasutra I/46)

Nirbija Samadhi (Asamprajnata Samadhi)

Tasyapi nirodhe sarvanirodhat nirbijah samadhih.

When the single *vritti* of *chitta* present in *sabija samadhi* is removed it is called *nirbija samadhi* or *asamprajnata samadhi*. (Patanjali Yogasutra I/51)

Dharmamegha Samadhi

Prasamkhyane api akusidasya sarvatha vivekakhyateh dharmameghah samadhih.

When the yogi is not interested even in the *viveka khyati* (intellectual knowledge) he then enters into *dharmamegha Samadhi*. Here there is heavy rain of *dharma* (righteousness). This is the state just before the *kaivalya*. Here the yogi becomes full of goodness. (Patanjali Yogasutra IV/29)

Kriyayoga

Tapah svadhyaya isvarapranidhanani kriyayogah.

Austerity or penance (*tapas*), study of scriptures and chanting of *mantras* (*svadhyaya*) and devotion to the Supreme Lord (*Isvara*) are *kriyayoga*. (Patanjali Yogasutra II/1)

Samyama

Trayam ekatra samyamah.

The triad i.e. *dharana*, *dhyana* and *samadhi* together on the same single object is *samyama*. (Patanjali Yogasutra III/3)

Kaivalya

Sattva purusayoh suddhi samye kaivalyam iti.

When the *buddhi* and the *purusa* are equally purified the *yogi* attains *kaivalya* (isolation). (Patanjali Yogasutra III/56)

Purusartha sunyanam gunanam pratiprasavah kaivalyam svarupapratistha va citisaktaih iti.

Merger of all the modifications into their respective causes is called *kaivalya*. It is the state when the *purusa* (consciousness) is established in its real form. (Patanjali Yogasutra IV/34)

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The Odia nationalism expressed itself, in the post-famine period, through such vernacular journals 'Utkal Dipika', 'Sambad Bahika', 'Utkal Darpan', 'Utkal Putra', 'Odia O Nava Sambad' and 'Sambalpur Hitaisini' as well as associations like 'Utkal Bhasa Unnati Bidhayini Sabha', Balasore; 'Utkal Bhasa Uddipani Sabha', Cuttack; 'Utkal Ullasini Sabha', Cuttack; 'Ganjam Utkal Hitabadini Sabha', Berhampur and 'Utkal Sabha' etc. The first remarkable manifestation of Odia nationalism took place as a reaction to efforts made by some Bengalis to abolish Odia language. During that time the

Ray, Pyarimoham Acharya, Fakir Mohan Senapati and Gauri Sankar Roy. In November 1885, when Sir Richard Thompson, the Lieutenant Governor of Bengal visited Odisha, the 'Utkal Sabha' gave a memorandum to him, demanding the merger of Sambalpur and Ganjam with the Odisha division.

It is interesting to note that in 1895, H.G. Cooke, the Commissioner of Odisha Division gave a suggestion for the merger of Sambalpur district, the Tributary states of Patna, Sonapur, Rairakhol, Bamra, Kalahandi and the Ganjam district with Odisha division. In 1895, the Chief



The White Paper Proposal and Making of Modern Odisha

Dr. Janmejay Choudhury



Bengalis occupied many official positions in Odisha by virtue of being educationally advanced. It may be noted here that some Bengalis strongly argued in favour of Odia language. While the Odias of Cuttack, Puri and Balasore felt harassed by the Bengalis, in Ganjam their counterparts felt in the similar way against the Telegus. In 1875 Syamananda De, a Zamindar of Balasore filed a petition for the amalgamation of all Odia-speaking areas. In 1877 Utkal Sabha was organized at Cuttack. This Sabha drew within its fold the intellectual luminaries of Odisha such as Radhanath

Commissioner of Central Provinces decided to introduce Hindi as the official language in the Sambalpur district. The people of Sambalpur vehemently protected against this decision. The Government of India realized the genuineness of the demand of the Sambalpur people. Then Odia language was restored in Sambalpur with effect from 1st January 1903.

In 1902 the Odias of Ganjam sent a memorandum, signed by a large number of people, to the Viceroy Lord Curzon suggesting the

unification of Ganjam, Sambalpur and the Odisha division of the Bengal presidency under one government and one university. Towards the end of the year, Raja Baikuntha Nath De, the Zamindar of Balasore submitted a memorial to the Viceroy Lord Curzon, suggesting the unification of all Odia-speaking territories under the provincial Government of Bengal, Madras or the central Provinces. In the meantime, Lord Curzon's Government drew up plan for the addition of Sambalpur and its adjoining feudatory states, Ganjam district and Vizagpatanam Agencies to the Odisha Division. But unfortunately for Odisha Lord Curzon who was favourably inclined to the cause of Odias went on leave in April 1904. During his absence Lord Ampthill, the Governor of Madras, became acting Governor General. As Governor of Madras Lord Ampthill had been opposed to the transfer of Ganjam to Odisha. Consequently during his officiating viceroyalty, the plan of transfer of Ganjam was dropped. The province of Bihar-Odisha was inaugurated on 1st April 1912. The Odisha division in this new province consisted of the districts of Angul, Baleswar, Cuttack, Puri and Sambalpur.

The Odias of Ganjam agitated vigorously for the transfer of their district to Odisha in the face of opposition from the Telegus. Towards the close of 1924, the Government of India appointed a committee, consisting of C.L. Phillip, the political Agent of Odisha states and A.C. Duff, the Collector of Bellary district, Madras Presidency to assess the Ganjam people's views regarding the transfer of their district to Odisha. On this occasion, the Odias of South Odisha held a number of meetings to demonstrate their desire for merger with Odisha.

In September 1931, the Government appointed the Odisha Boundary Committee to demarcate the boundary of the proposed province and examine the administrative, financial and other consequences of the creation of the new province. In the Round Table Conference, 1930 Maharaja Krishna Chandra Gajapati, the Raja of Parlakhemundi delivered an impressive speech and presented a memorandum to the British Government in favour of a separate Odisha province. Accordingly the Boundary Commission was constituted with Samuel O' Donnell as Chairman, H.M. Mehta as member of the Council of States and T.R. Phukan as member of the Central Legislative Assembly and Raja of Parlakhemundi, S.N. Sinha and N. Raju as associate members representing the Odias, the Biharis and Telegus respectively. B.C. Mukherjee was the secretary of the Commission and represented the Bengalis as well. The Commission examined several factors like language, race, geography, administrative and financial implications visited many place in Bengal, Bihar, central Province and Odisha Division, heard evidence of 410 witnesses and went through the data and the relevant information of 1931 census. Finally they recommended for a separate province which would include Odisha Division, Anugul, Padmapur, Khariar Estate, the greater part of Ganjam district and Vizagpatanam Agency. The new province would have an area of 33,000 square miles and a population of 8,277,000. The Commission did not recommend for a High Court or a University; no new training centre or any cadre of All India Service would be opened as the new state would confront financial constraints. Further, the Commission urged upon the Govt. of India to overcome the deficit by allocation of new revenue or subvention. The path towards

making the State of Odisha was not smooth. Government of Madras refused to hand over Parlakhemundi and Jeypur. Central province refused to hand over Khariar. The delegation of Raja of Parlakhemundi and Khallikote and others met the Secretary of State of India, Samuel Hoare to reconsider the boundary issue.

When in March 18th 1933, Home Department of British Government brought out the 'White Paper', which proposed to make Odisha a Governor's province like ten other provinces of India. But the 'White Paper' caused greater discontent than the O'Donnell Committee's report, because it excluded from the proposed province Vizagpatanam Agency and Jalantar Maliahs (recommended for inclusion by the O'Donnell Committee) and Parlakhemundi (recommended for inclusion by majority of the O'Donnell Committee). Protest meetings were held in Jeypore and Parlakhemundi in protest against the exclusion of these two states from Odisha. The Raja of Parlakhemundi (the descendant of the historic Ganga Dynasty of Odisha, and the great protagonist of Odia nationalism) and the Raja of Jeypore felt particularly unhappy. In the Bihar- Odisha Legislative Council Lokanath Mishra moved an amendment to the resolution on 'White Paper', voicing the Odia's disappointment over the exclusion of some areas which had been recommended by the O'Donnell Committee for inclusion in Odisha from the proposed province of the White Paper. The amendment was passed. A Odia deputation, headed by the Raja of Parlakhemundi, met Sir Samuel Hoare, the Secretary of State for India in London on 3rd July 1933 and presented their demand for the reconsideration of the boundary question. In the meantime the Telegu representatives also arrived in London to counteract the move of the Odia deputation. On the basis of the views of the

Madras Government and the Government of India, the British Government then agreed to transfer Jeypore estate from Madras presidency to Odisha but refused to transfer Parlakhemundi. At this stage, Raja of Parlakhemundi Maharaja Krushna Chandra Gajapati proposed that his estate be divided between Madras Presidency and Odisha, and that Odisha portion was to include the Parlakhemundi town. With this partition plan the Raja approached the Secretary of State for India in London. But the plan could not receive the approval of the authorities in England due to the opposition of the Government of Madras and the Viceroy. Fortunately for the Raja of Parlakhemundi, and the people of Odisha, the Joint Select Committee that was appointed on the Government of India Bill under the chairmanship of Lord Linlithgow gave a sympathetic hearing to the Raja of Parlakhemundi and recommended the addition of the few territories to the proposed province of the White Paper where the areas of Odisha was increased.

In the meantime, the nine-man Administrative Committee, consisting of Sir John Austin Hubback as Chairman, Madhusudan Das, Laxmidhar Mahanty, B.N.C. Dhira Narendra, N.R. Naidu, W.O. Newsam, Nilamani Senapati, Lokanath Mishra and Gour Chandra Deb appointed in June 1933, thrashed out various administrative problems connected with the creation of the new province. On the basis of Joint Select Committee's report, provision was made in the Government of India Act 1935 for the creation of the new state of Odisha. According to His Majesty, the King Emperor's Order-in-Council, dated 3rd March 1936, the province was inaugurated on 1st April 1936.

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Transgender is having a gender (identity) which is different from the sex one was assigned at birth, such as being assigned male at birth but having a female gender or vice versa.¹ Kinnar (mythological), Hijra (in North India), Hinjida (east India), Ranga (west Odisha), Chhaka (coastal Odisha), Kliba (in *Bhagbat Gita*), Kothi, Aravani, etc. are the different terms used for third gender or third sex by different regions of India. Hijras are a social group, partly religious cult and partly caste. They are culturally defined either as “neither men nor women” or as men who become women by adopting women’s dress and

are different from the Cisgender. Most of them are shunned by their family members and the feeling of unloved ruled over them as a crushing force. The acute segregation from the mainstream compelled them to find a space for them only in their own community.

They earn their livelihood by singing and dancing in certain happy occasions, such as when a child is born and in wedding ceremonies, begging for money in traffic signals, trains, buses and sometimes as sex workers.² Sometimes Hijras dance in nonritual roles, such as at stag parties, for college functions, or in films. A small number



Transgender to Third Gender : A Short History of the Journey

Dr. Chittaranjan Mishra



behaviour. These people are an ethnic group found in Indian, Indonesian, Burmese, Cambodian, Thai, Tibetan and Filipino cultures. Their presence is found in Hindu Sanskrit Literatures and Purans, Buddhist Jataka tales, Jain scriptures and sculptures of above mentioned cultures. They are a group of people love to dance and sing being patronized by the royal elites.

When the third sex is identified, he/she is routinely kept segregated from any mainstream areas, such as schools, office, malls, etc. as they

of Hijras also serve the goddess Bahuchara Mata at her major temple in Gujarat, blessing visitors to the temple and telling them the stories of the goddess in exchange for a few coins. Hijras can also be found as hotel boys, household servants and cooks, and in some cities in India they run public bathhouses. Hijras are generally called eunuchs, and sexual impotence is central to the definition of a Hijra and a major criterion for initiation into the group.

It is impossible to say with certainty how many Hijras there are in India. Large cities

like Mumbai or Delhi may have 5,000 Hijras living in twenty or thirty localities; the national estimate may be as high as 50,000 but another source estimated their number about 3 million in India.

HISTORY

The word “Kinnar” is an ancient one. It appears in a Mesopotamian tablet that lists trade items from ‘Meluhha’ aka the Indus Valley. Sanskrit and Indus script scholar argues that the word ‘Kinnar’ comes from the proto Dravidian verb, meaning ‘to strum’ or ‘to pluck’ (the way one plucks a string instrument). Another historical connection of the Hijras appears to be with the Magna Mata cults in ancient Greece whose devotees also dresses in women’s clothing and sometimes castrated themselves. In India most of the devotees of Lord Krishna dresses themselves in women clothing and tries to appear before Krishna as Sriradha, the perpetual lover of Lord Krishna. Indian epics have provided the names of some ancient important species such as Nara, Banar, Yaksha, Rakshas, Gandharva, Kinnar, Sura, Asura etc. presented in the world. Odia Adikabi Sarala Das in his book the “*Mahabharat*” has given a description of some species as:-

“Kandha Mallhar Kirat nrupati

**Gandharva Kinnar Chandra Surya sama
gotri”³**

(Sarala *Mahabharat* (Odia), Adyaparva, 15th
century)

Adiparva of the *Mahabharat* says in the language of Kinnars as “we are everlasting lover and beloved. We never separate as we are eternal husband and wife and never do we become mother and father. No offspring is seen in our lap.

We are lover and beloved ever embracing. We never allow any body to come in between us and demand affection. Our life is a life of perpetual pleasure.” In the Sankhya Yogo of *Srimad Bhagvat Gita* it has been told by Srikrishna to Arjuna that:-

**“Klaibyan maa sma gamah partha
naitatwajyupapadyate”⁴**

Meaning, “O Partha, don’t be a Kliba (eunuch), it is not good for you and it should not be in this time”. So Kliba is a term used against the eunuch character of a man. Indian mythology and Buddhist mythology describes Kinnars as celestial musicians, paradigmatic lover with a benevolent character, a feature of half human and half bird with a feminine beauty residing in Himalaya. But Southeast Asian mythology has a belief that they were residing in Himayanta Mountain. Kalidasa in his *Kumara Sambhava* describes them as dwelling in the Himalayas. Kinnaras lived also over the hills of Pandaraka, Trikutaka, Malkangiri, Candaparbata, and Gandhamardana (Jataka No. 485). *Lotus sutra of Buddhism* names an ancient string instrument as “*Kinnari Veena*”. Burmese Buddhists believe that out of the 136 past animal lives of Buddha, four were Kinnara. The kinnari is also one of the 108 symbols on the footprint of Buddha. The Kinnar and Kinnari couple is considered as a sacred symbol of the Karenni people of Burma. The statue presented as award to the winner of “Myanmar Academy Award” is of a Kinnari. The ancient sculptures of Sanchi, Barhut, Amaravati, Nagarjunakonda, Mathura, and the paintings of Ajanta depict Kinnaras invariably.⁵

The character of combined man and women or androgyny is a frequent and significant theme in Hindu mythology. *Bahuchara Mata*, the

main object of Hijra veneration is specifically associated with transvestism and transgenderism. 'Ardhanariswar' (half male and half female) incarnation of Lord Siva is greatly honoured by the Hijras as they identified themselves with this form of Lord Siva. In the *Mahabharata*, Shikhandi is the most important Hijra character who mainly responsible for the death of Bhisma. Arjuna, the third Pandav spent a year as a eunuch in the name of 'Brihanala' in the palace of Biratnagra. Some scholars place Lord *Srikrishna* and *Vishnu* in the category of eunuch as he had transformed himself several times into female form. But no Kinnar character is described in the Ramayana. In Medieval India it was seen that Hijras or eunuchs served in the harems of the Mughal rulers.⁶

Architecture and Depiction on Kinnar is also found in Burma, Cambodia, Indonesia, Thailand, Tibet and Greek. In Burma Kinnars are called 'Keinnaya' or Kinnay' its female form is Kinnayi or Kinnayi. The flag of Karenni state (Kayah state) include a figure of the Kinnar. Kinnaris of Burma were decorated with covered breast. In Cambodia the figure of Kinnaries are considered as the symbol of beauty and skilled dancers. Kinnaris are depicted more than that of the Kinnaras in Cambodia but in Indonesia the images of both Kinnara and Kinnaris (coupled figure) are depicted a large in the temples of Borbudur, Mendut, Pawon, Sewo, Sari and Prambanan. They are figured as half human and half bird, similar to the image of angels (Human head with lower limbs of Birds). In Thailand same to the Indonesian Kinnari figures are depicted. The most famous Kinnari figure of this country is Manora (manohara), the heroin character of the story book "Pannas Jatak" by Chingmai, the Buddhist monk (1450-1470). In Tibetan language

Kinnar is known as 'Miamchi' or Shang-Shang and depicted as a winged man and a celestial musician. In Nyingma Mantrayan traditions of Mahayogo Bauddha dharma Shang-Shang symbolizes "Enlightened activity". Harppy and Siren are the two Mythological characters of Greek Mythology resemble the Kinnar.⁷

RITUALS AND TRADITIONS

Social organization of Hijras has based on strong principles. The senior person of the organization is regarded as a Guru (teacher) and other members as Chelas (disciples). The Guru in the relationship with the disciples is just like a father, mother, husband or a guardian where as others are the dependents. The Guru takes care of the Chelas and fulfills all the material needs or primary necessities such as the food, shelter, safety and security of them in return the Chela has to pay respect, show his obedience and give a portion of her earnings. Co-chelas are like the sisters in relation. When a Hijra joins the community, she pays a "fee" which gives her the right to earn a living in the particular territory "owned" by her Guru. After a Hijra joins in an organization under a particular Guru she was allowed to earn her livelihood in the economic territory of the Guru. Guru's sisters are called Aunty and Guru's Guru is called Grandmother. A Guru passes down her wealth and possessions to one or more of her Chelas, usually the senior Chela. The Guru and the Chelas of the same organization are regarded as a descend group similar to a clan. There are number of clan organizations exist in a particular city, town or a geographical area. And the head of all these clan organizations, who takes major decisions, is called 'Jamat'. When a Hijra dies, it is the members of her house who arrange the funeral. Suspension from a clan is the result only of severe misbehavior,

such as attacking one's Guru. For lesser offenses Hijras may be warned, fined, or have their hair cut by the Jamat. A domestic unit of Hijra usually contains five to fifteen people, under the direction of a Guru or house manager. Hijra households are structured around a core of relatively permanent members, plus visitors or short-term guests, often Hijras from another city, who stay for variable periods of time.⁸

WORSHIP OF BAHUCHARA MATA

Hijras worship Bahuchara Mata. The primary temple of Bahuchara Mata is located in Bechraji town in Mehsana district of Gujarat, India. They also worship Lord Siva and perform dance on Sitalsasthi (the sixth day of bright fortnight of Odia month Jyestha, May-June), the marriage ceremony of Lord Siva and Goddess Parvati with a faith to get the blessing (emancipation from Hijra life) of Lord Siva and Parvati. Most of the Hijras of Odisha visit the famous Sitalsasthi Yatra of Sambalpur, Odisha to perform dance. They also observe Sabitri Brata like the married women of Odisha for husband's long life.

EMASCULATION RITUAL

The Hijra emasculation ritual is the central ceremony of Hijra life. It is a surgery or operation in which all male genital parts are removed and transformed from impotent male to a potent Hijra. It is regarded as rebirth or Nirvan. This process links hijra with Arddhanariswar image and power of Lord Siva and Bahuchara Mata, their chief Goddess. A Hijra midwife performs the ritual. It needs 40 days to complete the process of Nirvan with post emasculation restriction like the seclusion period of a child birth. At the end of the forty-day isolation period, the Nirvan is dressed as a bride, is taken in procession to a body of water and

subsequently to a ritual involving fertility symbolism relating to marriage and childbirth, becomes a Hijra, and is then invested with the power of the goddess to bless and curse.⁹

HIJRA MARRIAGE

There is a tradition in Koovagam village, Villupuram district of Tamilnadu that, the first 18 days of Tamil New Year is celebrated with a special marriage ceremony of Kinnaras with God Aravan. During first sixteen days the Kinnars enjoy a lot by dancing and merrymaking and in 17th day they dress as bride and with the help of a Pundit they marry to God Aravan. On 18th day they destroy the image of God Aravan and become widow. They observe mourning. This tradition is related with the great epic *The Mahabharat*. During Mahabharat war Pandavs were in search of a prince who voluntarily comes forward to sacrifice himself before Goddess Kali for their victory in the war. But they failed to get such prince. Finally Aravan, the son of Nagakanya Ullupi and Arjuna came forward to sacrifice himself for the sake of his father's victory with a condition of marriage before death. But no king had agreed to give his daughter in marriage to Aravan, as he would die after a day of marriage and his daughter would become widow. At last Lord Krishna transformed himself into a female form of Mohini Kanya and got married to Aravan. Next day Aravan offered his head to Goddess Kali and Mohini Kanya became widow. So the Kinnars have a faith that Lord Krishna also belongs to their community.

WORSHIP OF YELLAMA DEVI

It is also related to another story of the great epic *The Mahabharat*. One day Rishi Jamadagni doubted on the chastity of his wife Renuka and ordered his five sons one after

another to kill Renuka. First four sons became reluctant to do this job but the fifth son Parsuram did it. So out of anger Rishi Jamadagni cursed his first four sons to be eunuchs. So the Kinnars believe that they are the children of Renuka Devi and worship Yellama Devi as another form of Devi Renuka.

DEATH RITE

The last rites of Kinnars are carried out in a normal way like the Hindus. Sometimes it is seen that like the Jain saints some Kinnars gave up their foods before death. It is also believed by the Kinnars that they have the power to know about the arrival of their death before some months or days. So they maintained a habit of aloofness and gave up their foods to welcome the death. Other fellow beings pray for her salvation. The dead bodies of the Kinnars are cremated.

STRUGGLE FOR EXISTENCE AND LEGAL PROTECTION

The history of transgender in India traces back to the *Mahabharat Age* but they remain neglected socially, economically, politically and legally since that time. They have been facing a lot of discriminations. The social status of the transgender in India had not lifted up much till date but in 2012 a petition was filed by National Legal Services Authority in the apex court of India to provide them essential legal protection. Honorable court said it is not a social or medical issue but a human right issue. They are also citizens of India. So the spirit of the Constitution of India is to provide equal opportunity to every citizen to grow and attain their potential, irrespective of caste, religion, and gender. A bench of Justices K.S.Radhakrishnan and A.K.Sikri in separate but concurrent judgments said eunuchs apart from the

binary gender are treated as third gender for the purpose of safeguarding their rights under our Constitution and the laws made by Parliament and the state legislature. On 15th April 2014 Honorable Supreme Court recognizes transgender as third gender and on 22nd October 2018 in a landmark ruling the Supreme Court of India created the third gender status for them.¹⁰

The bench directed the centre and the states to take steps to treat them as socially and educationally backward classes and extend reservation for admission in educational institutions and for public appointments. This year 22 transgender candidates are going to appear the CBSE 10th examination.

The transgender community being recognized in India by the order of Supreme Court as third gender, and the recent election of a Hijra Mayor (Madhu Bai Kinnar won election of the Raigarh municipal corporation of Chhatisgarh by 4357 votes, defeating BJP candidate Mahaveer Guruji on 4th January 2015), things seem promising and we seem to be moving towards a more inclusive future albeit slowly and not without setbacks. Padmini Prakas is also appointed as India's first news anchor. On July-8th 2018, 29 year old Mondal became the first transgender judge of a Loka Adalat, Islampur of North Dinajpur, West Bengal, on 4th July 2018 Sathyasri Sharmila, 36 became the first transgender lawyer, on 1st July 2016 Aishwarya Rutuparna Pradhan became the first transgender civil servant. K Prithika Yasini is the first transgender police Sub-inspector in Tamilnadu, India. India's first transgender school "Sahaj International" has started at Thrikkara in Ernakulam District of Kerala and was inaugurated by Transgender activist, writer, and actor Kalki Subramnyam.¹¹ Laxmi Narayana Tripathy, Transgender rights

activist is playing a major role for uplift of the third gender community. With all we seem to be marching forward in a right direction for the sake of Thirdgender.

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Summary

This present study is an effort to demonstrate and illustrate the modernity through different examples particularly through various welfare measures which had been taken for maternal and new-born health in Odisha specifically in the first six decades of the twentieth century by the colonial and post-colonial governments. While examining the scenario of them, it is ascertained that modern midwifery had played an indispensable role for the changing scenario of maternal and newborn health. This paper is also trying to probe some of the vital aspects like how the maternal and child welfare centres established and multiplied in various parts of the province/state, what was the role of the midwives or the so called indigenous 'Dais' in the welfare centres and at the homes of the parturients. Also dealing with the training of the midwives¹ at the various training centres of Odisha. In this context, this paper also very briefly mentions the endeavour by Dr. Ottmann a lady British Baptist missionary to establish a clinic for women and children at Berhampur in 1900 was first of its kind, in latter period it converted into a hospital named as Christian Hospital for Women and Children. This paper is focussing particularly Cuttack and Ganjam regions how the maternal and newborn health scenario had been changing through different welfare measures particularly modern midwifery system in various maternal centres, their services and training systems in Odisha as a whole.



Maternal Health Care Centres in Odisha : Witnessing Modernity through Welfare Measures 1900-60

Dr. Samuel Limma



Establishment of Maternal Health Care Centres

To serve the poor and the needy irrespective of caste, creed and religion. Dr Nina Ottmann a British Baptist missionary opened a clinic at old Brahmapur in the year 1900. The clinic was later converted to the Christian Hospital for Women and Children and started functioning in its own building from 1907. From that year also a school to train nurses started functioning in the hospital which got government recognition in 1930.

The hospital was managed by the Eastern Regional Board of Health Services, Church of North India (CNI). The source of income of the hospital was derived from the fees collected from patients and the grant from the Eastern Regional Board of Health Services, Church of North India. In the later period the hospital developed and in the 1980s, the hospital have had four doctors, 2 pharmacists, 2 laboratory technicians, 2 bible women, 7 administrative staff, one tutor, one operation theatre attendant and other Class III and Class IV staff in the hospital. The total number

of beds in the hospital was 166 out of which 80 were for females and 86 for children. Facilities for the treatment of all types of diseases relating to women and children were available in this hospital.

The light of knowledge had at last been turned upon the terrible conditions which ignorance and superstition had imposed upon maternity and infancy in this country. Initiated by Her Excellency Lady Reading maternity and child welfare work had received great impetus in this province with the efforts of Lady Wheeler. At Cuttack a maternity and child welfare centre was opened in 1924 in charge of a nurse. Balasore had received grants from the Lady Dufferin Fund for the same purpose. The provincial committee of the Lady Dufferin Fund gave grants towards the pay of the lady doctors at different hospitals of 3,800/- rupees in 1923, in 1924 there was 5,955 and 7,280 rupees in 1925.

Maternity and child welfare work commenced in Great Britain during the war as a voluntary movement. A National Council was formed to prevent the needless sacrifice of the life and health of the infant population. With the formation of a Ministry of Health, official support to the movement was accorded and its activities rapidly extended. The aims of the Council include not only the care of the infant in its early life but the care of the mother during pregnancy, confinement and lactation and instruction to both parents of their duties towards their infants.

The movement extended to India and was enthusiastically supported by Her Excellency Lady Reading. Provincial Councils were formed and celebrations of baby week occurred all over the country. In this province baby week celebrations

were held at Cuttack, Balasore, Bhadrak in 1924. Funds were collected and maternity and child welfare clinics started in Cuttack. The importance of the work that was being done greatly appreciated by the people and the attendance at these clinics steadily increased.

The Bihar and Odisha Maternity and Child Welfare Society was another body, which since its inception in 1928 has done much for the relief of women in the province. In its Maternity and Child Welfare work it had the support of the local government, the Provincial Branch of the Red Cross Society, some of the local bodies and the missions which devote a good part of their activity to the provision of medical aid for women. In 1934, there were two child welfare centres in Odisha, one was in Cuttack and another was in Balasore.

Child welfare and maternity work and all activities connected therewith were controlled by the Provincial Child Welfare and Maternity Society and the Public Health Department. In the year 1936, the province had no central society of its own formed at the headquarters, but the Bihar and Odisha Child Welfare and Maternity Society continued to function in office in north Odisha. The society sanctioned a grant of 2100 rupees to the two centres at Cuttack and Balasore, an amount which is equal to the contribution the Odisha government made to the Bihar and Odisha Society for the year 1936-37.

Special forms and registers have been prescribed by the Bihar and Odisha Child Welfare and Maternity Society which each centre was required to maintain and periodical returns in the forms prescribed for the purpose were regularly submitted to the office of the Director of Health

and Prisons Services showing the amount and progress of work done by the staff.

In 1936, the province had four important centres at which maternity and child welfare work was carried on in an organized way. These centres were at Cuttack, Balasore, Sambalpur and Berhampur. They were each managed through a local committee formed for the purpose and maintained by funds collected through contributions received from the local bodies, Bihar and Odisha Maternity and Child Welfare Society and public donations. Whole-time maternity supervisors with medical qualifications had been appointed for centres at Cuttack and Berhampur. At Sambalpur and Balasore the work was supervised by the lady doctors attached to the sadar hospitals. The whole work had been done under the general supervision of the Civil Surgeon. The total number of labour cases, attended both at home and at the hospital by the midwives and the maternity supervisors at the above four centres was 1,261. Only abnormal cases were sent to the hospitals. There were also maternity wards attached to all the sadar hospitals provided with beds which received maternity cases, both ante-natal and post-natal.

Besides the above four centres, these were also two small centres at Puri and Parlakimedi. They were maintaining at the cost of the municipalities concerned. In the rural areas, however, no organised effort had been made to start child welfare and maternity centres. There were only two such centres—one at Chatrapur in Ganjam district and the other at Khurda in Puri district.

For the year 1938, an account of the activities of the Maternity and Child Welfare

Centres established in different districts of the province with particular reference to their financial bearings, the authority entrusted with their management and the relation of the Society with such management is furnished as follows.

Cuttack

The Maternity and Child Welfare Centre at Cuttack was the only centre in the district in 1938. The Centre was started in December 1923, with a grant of 6,000/- rupees from the Bihar and Odisha Provincial Branch of the Indian Red Cross Society. This Society sanctioned grants amounting to 3000, 4000 and 2000 rupees respectively in the years 1925, 1926 and 1927 towards the upkeep of the Centre but discontinued the payment of any grant since the year 1928. Since then the Centre was being managed with annual contributions from the Maternity and Child Welfare Society, Victoria Memorial Scholarship Fund, Cuttack District Board, Cuttack Municipality and subscriptions collected from the general public and fees realized from well to do patients who come for treatment in the Cuttack General Hospital.

The Centre was in charge of a qualified Lady Medical Officer designated Maternity Supervisor since 10th September 1929. The Supervisor was getting a pay of 150 rupees and thirty rupees as conveyance allowance and thirty rupees as house rent allowance. Her entire pay and allowances were paid by the Provincial Government and she was under the immediate control of the Civil Surgeon, Cuttack. The town of Cuttack had been divided into 5 parts for the sake of facilitating its activities. Each such part was called a Centre and was in charge of a qualified Dai whose work was properly

supervised by the Maternity Supervisor. The Dai in charge of a Centre was regularly visiting houses where any ante-natal and post-natal cases were found and for which her services were requisitioned. On an average the Dais employed by the Cuttack Centre was attending monthly maternity cases about 50, ante-natal cases about 60 and house visiting about 220.

The Centre finances the training of 8 indigenous Dai pupils in a year. They were trained by the Supervisor for 9 months and thereafter at the Cuttack General Hospital for 3 months, for their practical training. The course prescribed by the Victoria Memorial Scholarship Fund was followed in training for the Dai pupils. The Centre was functioning by a local working committee of which the Civil Surgeon was the Honorary President, and the Chairman and the Health Officer of Cuttack Municipality and the Vice-Chairman of the Cuttack District Board were members among others.

Ganjam

There was in 1938, three Child Welfare Centres in the district situated at Berhampur, Russelkonda and Parlakimedi. At Berhampur Centre, it was revived in the year 1930 by the raising local subscriptions, mostly from the Zamindars of the district and with a contribution from the government of Madras. The Centre was located in a suitable building. An executive committee consisting of 10 members of purely representative character was responsible for the management of the Centre. The Berhampur Municipality was the only local body which was connected with the Centre. The Centre was financed from the sources noted below. Mrs. F R Steele, a local lady, was the President of the

Executive Committee and had taken keen interest in the affairs of the Centre. Contribution from the Berhampur Municipality was 1000 rupees per annum, local subscriptions—approximately 250 rupees, interest on deposit approximately 175 rupees.

In Berhampur during 1938-39, the Centre got provision for 5 maternity cases of normal nature. The average Daily attendance at the Centre was 40 mothers and their children. Treatment for minor ailments was given and mild feeds were issued twice Daily at the Centre. Prenatal and ante-natal work was carrying out by the midwife attached to the Centre who visits homes of the expectant mothers twice a week.

At Paralakimedi (now Paralakhemundi), the Child Welfare Centre was situated in a private rented building in the town. It was managed by a local committee. The Centre was financed with a contribution of 25 rupees per annum from the local municipality and a monthly subscription of 2.80 rupees from the public. The Dai employed by the Municipality carried on the work of the Centre. The Daily attendance of babies at the centre was about 15. Each baby was attending the clinic was getting milk and given a bath, but in 1938 and then, the financial condition of the Centre was most unsatisfactory for which reason it could not extend its scope of activities.

During 1948 to 1950, to cater to the needs of the expectant and nursing mothers and children under five year of age, all the District Headquarters Hospitals and some important sub-divisional hospitals in the state were provided with adequate facilities. Besides, maternity and child welfare services were rendered exclusively in some centres in the state. In 1948, there were

five Maternity Child Welfare Centres in urban areas as in Balasore, Berhampur, Cuttack, Puri and Sambalpur. And the very next year in 1949, it remained same, no new centre had been established. In 1950, there were 8 maternity and child welfare centres in the state. Three new centres had been established as in Sundargarh, Dhenkanal and Keonjhar. Gantayet, Dr S. N., *Triennial Report on the Working of Civil Hospitals & Dispensaries in Odisha for the years 1948, 1949 & 1950*, Superintendent, Odisha Government Press, Cuttack, 1963, p. 22.

Conclusion

The assessment of maternal welfare measures between 1900 and 1960 in Odisha reveals that; (1) through the colonial public health system, not only the colonialists but also a vast majority of the native people ultimately benefitted; (2) during the first six decades in the twentieth century, the maternal death rate began to decline because of the government interventions in the health matter; (3) governmental initiatives towards the establishment of maternity and child welfare centres reveals that, the colonial officials partially able to be succeeded not to the larger proportions; (4) the implementation of modern ways of midwifery proves that, though the system became better than before but it was mainly urban based and had less impact in the forgotten corner in the remotest areas. Despite different types of constraints, gradual improvement in the condition of maternal health in Odisha was noticed due to the government interventions in the healthcare system during the period under study.

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By the 1920s, midwifery became a matter of contention within nationalist politics. Poor conditions of childbirth had been used to depict Indian society as backward-looking, most famously in *Mother India* by Katherine Mayo. Nationalist politicians took up the cause in the various local bodies established under the reforms of 1919.

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The earliest Vedic Brahmin wave of immigration occurred under the legendary king Yayati Kesari. From their north Indian home in Kanauj (called Kanyakubja), their fame had spread to the little known “marginal region” of Odisha. The legendary Odia king is said to have been eager to let them perform the ten numbered horse sacrifices for him in place of the allegedly “debased” local immigration legend, it is highly likely that Odisha, just like other relatively backward areas of the subcontinent, witnessed another influx of the torch-bearers of Brahminism around the turn of the last millennium. Under the following pressure of Muslim invaders, orthodox Brahmins from the North Indian region called Madhyadesa had every

Sixteen is auspicious and Linked with Lord Shree Jagannath:-

Lord Jagannath is the Lord of universe. The Lord is known as Parambrahma containing 16 most important powers which controls the entire world. The human body is also constructed with 16 divine powers given by the Lord linked with Parambrahma. These powers are popularly known and famous as 16 Kalas.

Lord Shree Jagannath is an enticing enigma. He is as much as a myth and a legend. The belief persists that Jagannath is the ‘God on earth’ who does not fail the dedicated and devoted. He is the redeemer of the humanity, the god of



Shola Shasana of Puri and Lord Shree Jagannath

Jatadhari Mishra



reason to accept invitations from powerful rulers in marginal regions.

Gajapati Ramachandra Deva, the first king of the Bhoi dynasty (1568 AD-1600 AD) established 5 Sasans, split up into 12 Khandies known as 12 Sasans. His ancestors such as Gobinda Deva who established Bira Gobindapur and his son Chakrapratap who established Bira Pratappur each split up into two parts added as 4 Sasans in total 16 Sasans. It is seen that the auspicious number 16 has come from Lord Shree Jagannath and 16 Brahmin Sasans established in Puri vicinity. They have got the link with Shree Mandir till today. The Brahmins of those Sasans have got the hereditary right to sit on Muktimandap and to deliver the ritual advices to the people.

grace, the Patitapaban who delivers the fallen and the sick from blemishes and sin of world existence. He is unbounded love, Mahakaruna, the magic flowing stream of sweetness, sweeping across every heart, irrespective of caste, creed, colour, race, religion and sex. Distinctions fade and are forgotten, barriers are broken and they vanish before the mystery of the divine. The saints and the sinners, the Guru and Sisya, the father and the son, the husband and the wife, the high and low are no longer distinguished for what they are. They belong to drive. Even when there is need to safeguard the interest of the Sadhues and Seers. The Lord takes incarnation with certain powers in

the earth for a particular cause and for a particular period.

In Mahapurusa Vidya it is mentioned that-

“Dhrutamuni Jagannath pati Bishwamidam sada”

It may be noted in the connection that the view is also adopted by Panchasakha. Jagannath ya Solakala Tahnu Akakala Nandabala” means that Jagannath alone constitutes the full manifestation with sixteen Kalas and Lord Krishna being the incarnation of Jagannath for a particular cause and for particular period, contained only one Kala.

“Shodasha Kalam Bal Brahma”

In Jaimine Upanisada it is mentioned that Brahma is full Manifestation and contains Sixteen Kalas

*“Shodasadha Atmanam bikrutyam
Shardham Sameita”*

The Gandharba Kala of Lord Shree Jagannath speaks about sixteen Kala as follows.

The Brahma contains 16 kala:- 10 Indriya (1) Prana (2) Sradha or love (3) Akash (Sky) (4) Bayu (Air) (5) Agni (fire) (6) Jala (Water) (7) Prithiv (Earth) (8) Dasabidha Indriya (Ten Organs) Pancha gyanendriya (Eye+ Ear + Nose+Tongue+Skin) and Bak (Speak)+ Hata (Hand)+ Pada (Foot) + Pau + Upasu (Upasu) (9) Ubhayatmak mana (mind in duality) (10) Anna (Samastankar Adhar), rice is the food of all, (11) Biryas (12) Tapa (13) Mantra Four Vedas – (Rig, Sam, Yajur, Atharva) (14) Agnihotradi (15) Karma Samuha – Karmaphalo bhuts Swargadilok (16) Lokamanank nama Rachana.

*“Sodasa Kalabanta Tuhi
Debe tohar Nija dehi.
Sakal Alma tu Eswar
Amrutmaya to Sarir.”*

Shreemad Bhagabata says that Lord contains Sixteen Kalas and the Lord is the God of

all Atmas of living creatures and is full of love and affection. All Atmas are created by Parambrahma and again merged in it when the man died.

*“Jagruhe Paurasam rupam Bhagaban Mahadadibhih,
Sambhutam Sodaskala madau loka sisrukshay
Rusayo manabodeba manuputrah mohoyasahKala
sarve Haredeva saptajaptaye stathah”*

Saints, Seers, Hermits, Men, Women and creatures are originated from Parambrahma and carrying certain Kalas of the Lord. It is assessed that human body contains Sixteen Kalas (10 Indriya+1 man+ 5 Bhuts)

The Samsar/Jagat which in turn represents the body (Sareer) of a man. Five Karmendriyas (1) Sabda (sound) represented by ears (2) Sparsha (touch) represented by skin (3) Vasana (smell) represented by Nose (4) Drusti (sight) represented by eyes and (5) Ruchi represented by tongue and five Gyanendriya Viz (1) Manas (2) Buddhi (3) Chittam (4) Aham (ego) and (5) Gyanendriya lead the man in the Samsara/Jagat through Karma (Work). The Karm, the interims determined by three gunas like sattvic rajasika and tamasika on combination of these in different proposition are embodied in vasanas/ impressions that are acquired through various previous births. Similarly present work will reflect in future at the time of rebirth.

As Lord Jagannath is treated Parambrahma with 16 Kalas, all worship, custom, construction, rituals related to temple including the engagement in the temple for Lord Shree Jagannath is confined to 16, (sixteen only).

Ratnasinghasana where Parambrahman is worshiped is protected by Sixteen Janttars.

(1) Agni Raksha (2) Jala Raksha (3) Linga Raksha (4) Sthandilya Raksha (5) Bhitiahita Raksha (6) Pata Raksha (7) Mandal Raksha (8) Bisikha (9) Nitya Jantra (10) Bhaba Jantra (11) Pitha Jantra (12) Bigrah (13) Bibhuti (14) Navi (15) Hrudayas and (16) Mudra.

In Sanatana Dharmadhara Sixteen Kala of Lord Shree Jagannath is defined (1) Nirikshan (Laxman Shakti) (2) Prana Shakti (3) Sradha (Bhakti Shakti) (4) Kha. Marga Shakti (5) Agnihotra Shakti (6) Jalasantaran Shakti (7) Mauabidya Shakti (8) Jitendriya Shakti (9) Kriya kshams Shakti (10) Patana Shakti (11) Brahma Chariys Shakti (12) Tapasya Shakti (13) Bedangya Shakti (14) Baka Shakti (15) Kriya Shakti (16) Akarshana Shakti

Further it is defined that the Lord Jagannath contains:- (1) Baikuntha Kala (2) Anant Kala (3) Shiba Kala (4) Brahman Kala (5) Barun Kala (6) Bishnu Kala (7) Kuber Kala (8) Paban Kala (9) Narendra Kala (10) Daily's Kala (11) Barumati Kala (12) Bamki Kala (13) Surjya Kala (14) Chandra Kala (15) Indra Kala (16) Jama Kala

Tantra Rahasya speaks about Jagannath Desh and Sholakala:-

"Tantreshu Dibyadesha sodaproktas thatra kathyante Agnimbu Lingovedyo Abhitirekhatayach chitrameh Mandal Bisikhenityam Jantrapithachha Bhabajantraditor Marutibhi Bhatibnavi Hrudayam mrudhachha sodasaitesuhu".

The worship of Lord Jagannath in Shodasa Upachara

Asanam, swagatam, padyamarghya macha maniyum.

Madhuparkacham Snann basana Bharananicha (1)

Sugandha Kusum Madhu

Padipapanei baidya bandanum

Payjaye darjamayanupa charancha (2)

(1) Asan (2) Swagat (3) Padya (4) Arghya (5) Achaman (6) Madupak (7) Second Achaman (8) Snana (9) Bastra (10) Bhusana (11) Gandha (Sandal Wood Paste (12) Puspa (flower) (13) Dhupa (incense) (14) Lamp (15) Naibedya and (16) Arati.

1) The temple is constructed on 16 pillars and sixteen deities are on the top of the pillars. Similarly

the Nata Mandap is constructed on 16 pillars. The 8 pillars on the left of Arunstambh inside the temple "Austa Aeisurjya and the right side 8 pillars are symbol of "Astasiddhi." The pillar constructed in "Agni Corner is known as "Stamba Kalika". The pillars are the symbols of sixteen kala of the Lord.

Sixteen Mandaps are used in the temple of Lord Shree Jagannath for different rituals.

(1) Ratna Mandap (2) Snana Mandap (3) Bhoga Mandap (4) Mukti Mandap (5) Navikats Mandap (6) Nirmalya Mandap (7) Chahani Mandap (8) Nat Mandap (9) Marjan Mandap (10) Jalakrida Mandap (11) Bhet Mandap (12) Achinta Mandap (13) Debasava Mandap (14) Baikunth Mandap (15) Dola Mandap (16) Mani Mandap

Sixteen Karana Sevayats assigned different work in the Temple of Lord Shree Jagannath

Kotha Karan. Changada Karan, Tadau Karan, Behers Karan, Panjia Karan, Chhamu Karan, Chaul bechhp Karan, Padia Karan, Citha Karan, Baithi Karan, Deula Karan, Mapa Saita Karan, Bhandar Karan, Duari Karan, Mudi Karan.

The Sixteen wheels of the chariot of Lord Shree Jagannath (the names of Wheels)

Nibruti, Para, Pratitha, Bidya, Shanti, Indika, Dipika, Rochika, Mochika, Sukham, Amrut, Gyan, Gyana Mantra, Apyayani, Byapini and Byemo.

Sixteen pillars are found in Muktimandap in front of Lord Narasingha Dev temple inside Sri Mandir and the South side of the main temple, Sixteen Brahmins required in a Jagya. Acharya 5, Upachariya-1, Pustakachariya-1, Charu-1, Brahma-1, Samidha-1, Chandi-1, Representative-1, Japaka-3, Agni Raksha-1.

Perhaps Sixteen Shasans concept became more popular and Sixteen Shasans were established in the district of Cuttack by Gajapati

Purusottam Dev. Out of Sixteen Shasans 3 Shasans established by the king Purusottam Dev are (1) Tula Purusottampur (2) Prasana Purusottampur (3) Gangapur. Nine Shasans established by the queens. (1) Patapur by Pata Mahadei, (2) Singhamapur by Shreeya Mahadei (3) Padmapur by Padma Dei (4) Rodamapur by Rodana Dei (5) Alamapur by Srilla Dei (6) Hirapur by Sri Hira Dei (7) Satyabhamapur by Satyabhama Dei (8) Krushnapur by Smt. Krishna Dei and (9) Mohanapur by Smt. Mohina Dei. Four Shasans established by four Panigrahis (1) Biswanathpur by Biswanath Praharaja (2) Gopinathpur by Gopinath Praharaja (3) Markandpur by Markand Acharya and (4) Laxmi Narayanpur by Nityananda Basista. But these Brahmin Shasans have no link with Lord Shree Jagannath at present.

In the district of Puri Sixteen Shasans have been identified by Dr. Pandit Nilakant Dash of Shree Ramchandrapur. He describes as follows :- (1) Bir Ramchandrapur-4 Khandies. (2) Shree Ramchandrapur-2 Khandies (3) Pratap Ramchandrapur-2 Khandies (4) Bijay Ramchandrapur-1 Khandi (5) Uvaya Mukti Ramchandrapur-3 Khandies. Total- 12 Khandies treated as 12 Shasans. Prior to this two Shasans were established, one by Gobind Bidyadhar named Birgobinda Pur and another by Chakrapratap named Birapratappur-2 Khandies in total four Khandies treated as four villages or Shasans. According to Dr. Dash total Sixteen Khandies are treated as sixteen villages, or Shasans out of which some villages have got some link with the Temple of Lord Shree Jagannath. Some of the villages have not granted the rights to sit on Muktimandap yet.

16 Shasans under Sri Jagannath temple are performing Special Bhog known as “Shola Sasan Bhoga” in the Odia Month i.e. Kartik on bright fortnight in Saptami Tithi every year. There

is a system that Brahmins from Sixteen villages are entitled to sit near the sixteen pillars on Muktimandap everyday.

A deep and extensive study is continuing to find out the name of the villages actually entitled to sit on Muktimandap prior to the Bhoi dynasty rule in Odisha which will throw more light on this aspect.

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