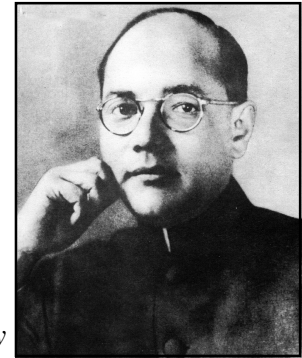# Social, Economic and Political Philosophy of Netaji Subhas Chandra Bose

Dr. R.C. Roy

Subhas Chandra Bose, as an outstanding leader of the Indian National Movement became a legendary figure to be almost worshipped as a great hero and a charismatic leader. A study of his biography unfolds before us his unflagging zeal, as an empiricist, in gaining a theoretical foundation for a plan of action, in his own personal life and in Indian freedom movement and in this respect he was influenced by his own parents, Beni Madhab Das, Headmaster, Revenshaw Collegiate School, teachings of Ramakrishna, Vivekananda and Aurobindo Ghosh, C.R. Das, Lenin, Mustapha Kemal Pasha, De Valera, Joseph Mezzini, Count Cavour, Garibaldi, and the impact of freedom movements in other countries such as American War of Independence, Italian struggle for liberation and unification, liberation struggle in Czechoslovakia and Irish struggle for freedom. In this background his social, economic and political concepts were empirically formulated for an objective observance and ramification with the sole objective of emancipation of Mother India from the British rule of exploitation and oppression and reconstruction of Free India.

The credential of Subhas Chandra Bose as a socio-political thinker will be well traced on a careful study of his activities, letters, writings and speeches at different phases of the freedom struggle, indicating a process of evolution of his social, economic and political concepts connected with the development of his own mind responding to the shifting environment in India and the World outside. The sum of his ideas and convictions constitutes his philosophy, though he was more of an actionist.

1. Social Concept:

Adobe Photoshop Clip Image is too big to be exported

(a) Views on religion, communalism etc.

It was under the influence of his parents that Subhas Chandra Bose developed a profoundly religious and spiritual frame of mind, and love for Hindu scriptures from his early life to the last days of his glorious career in the battlefields of South East Asia in 1945. His religious and spiritual propensity was further elevated and broadened in contact with the teachings of Ramkrishna Paramahansa and Vivekananda. He always had a small copy of Bhagavat Gita in the breast pocket of his field uniform. He would plunge into deep meditation at dead hours of night even in the battlefields of South East Asia. While in Singapore he used to drive to Ramakrishna Mission late at night, change into a priestly silk dhoti, shut himself up in the prayer room with rosary in hand and

spent a couple of hours in meditation. He would display his deep devotion to God in the hours of sorrows and sufferings, weal and woe of his life.

At the time of the proclamation of the Provisional Government of Azad Hind, he took the oath, "In the name of God, I take this sacred oath that to liberate India and the thirty-eight crores of my countrymen. I, Subhas Chandra Bose, will continue the sacred war of freedom till the last breath of my life." Again, on the day of taking over direct command of the I.N.A. on 26 August 1943, he said "I pray that God may give me the necessary strength to fulfil my duty to Indians, under all circumstances, however difficult or trying they may be." Again in his address to Indian National Army at Singapore, he said, "May God now bless our Army and grant us victory in the coming fight."

Subhas Chandra Bose accepted Upanishadic concept of '*Tyaga*' and imbibed the ideal of renunciation for self-realisation and became determined to work ceaselessly for the benefit of the country and its toiling masses.

Subhas Chandra Bose, being a Secularist, had an attitude of impartiality towards all religions. According to him, the Government of Free India must have an absolutely neutral and impartial attitude towards all religions and leave it to the choice of every individual to profess or follow a particular religion of his faith; Religion is a private affair, it cannot be made an affair of the State.

It was the shrewd and subtle diplomacy of the British that the communal problems in dependent India assumed such a dangerous proportion. According to Subhas Chandra Bose, a nation-wide freedom struggle would result in psychological metamorphosis on political front. Bose was of the firm opinion that economic issues cut across communal divisions and barriers. The problems of poverty and unemployment, of illiteracy and disease, of taxation and indebtedness affected the Hindus and Muslims and other sections of the people as a whole. That the remedy lies in the solution of the political problem on the establishment of a national, popular and democratic government in which people will have direct right to participate and indirect right to criticise. Scientific propaganda was prescribed by him on the above lines to combat communalism. Shah Nawaz Khan said that, for Subhas there were no religious or provincial differences. Hindu, Muslim and Sikh soldiers in the Indian National Army were made to realise that they were sons of the same motherland. That most of ardent supporters and admirers of Netaji were found to be Muslims. Another close associate of Netaji, S.A. Ayar said that, communal harmony of a high order prevailed among the ranks.

In his unfinished autobiography, 'An Indian Pilgrim', we find, Subhas to quote "I was lucky, however, that the environment in which I grew up was on the whole conducive to the broadening of my mind. "The atmosphere was on the whole liberalising. His paternal house in Oriya bazar, Cuttack was in a predominantly Muslim locality and their neighbours were mostly Muslims amongst whom his father Janakinath Bose was like a Patriarch. Janaki Babu had Muslim servants and cooks. The Bose family took part in Muslim festivals like Moharrum, Bose writes in his autobiography, "In fact I cannot remember even to have looked upon Muslims as different from

ourselves in any way except that they go to pray in Mosque."

In his public speech Subhas advocated emphatically the abolition of caste system in India and introduced observance of Anti-touchability Week from April 6th to 13th. He supported intercaste marriage in India. As a true disciple of Swami Vivekananda, Bose understood that the progress of India would be possible with uplift of the down-trodden and the so-called untouchables who constitute the very essence of our society.

All Indians living in South East Asia were united in the Indian National Army irrespective of caste, race, sex and creed under the stirring leadership of Subhas Chandra Bose in a spirit of Unity, Faith and Sacrifice with the sole objective of emancipation of Mother India.

(b) Emancipation of Women :

Subhas Chandra Bose imbibed the ideals of his political mentor, Deshabandhu Chitta Ranjan and spiritual mentor, Swami Vivekananda in regard to female education and female emancipation and used to cite the examples of noble and scholarly women of ancient India like Maitreyee, Gargee, Khana and Lilabatee. Bose wanted that women should be given a very elevated position in the family and society, and believed in female emancipation in the true sense of the term and in liberating women from all shackles and artificial disabilities - social, economic and political. According to him, in the Free India, there must not be any discrimination on ground of caste, race, sex, creed or wealth.

The glorified role played by women in our national struggle, especially during the Civil Disobedience Movement, with undaunted

bravery and exemplary spirit of sacrifice, shaped his attitude towards women. The love and affection and help he received from few women, especially his own mother Prabhabati Devi, C.R. Das's ideal consort Basanti Devi and Sarat Chandra Bose's wife Bibhabati Devi had enormous influence in shaping his views about women.

Subhas Chandra Bose rightly diagnosed that illiteracy and economic dependence were the root cause of serfdom of women. Bose spoke firmly in favour of removing all obstacles in the way of women's emancipation. He spoke in favour of all-round education for women for which he formulated a recipe which included literacy, physical and vocational education or training on light Cottage Industries. He was a supporter of widow remarriage and abolition of *Purdah* system.

When Subhas Bose in his firy speeches was advocating for all round emancipation of women, movement for women's advancement began to gather momentum, the first women organisation in India, Women's Indian Association being established in Madras in 1917. The National Council of Women in India formed in1925 began to co-ordinate the work of Provincial Women's Council and other societies with the objectives of women's advancement and welfare and to connect India with international movement.

Subhas Chandra Bose in the later years commended the glorified role played by Indian women in the freedom movement notably in the Congress movement and Civil disobedience struggle led by Mahatma Gandhi in which they had been equal to men in addressing public meetings, conducting

election campaign, taking out processions in the face of lathi charges by the brutal British Police and undergoing privation of prison life, torture and humiliation. Netaji's firm belief was that no country could really be free if her women did not enter the arena in the fight for freedom in various capacities like serving in hospitals as nurses, looking after wounded soldiers and such other auxilliary roles and they can also take up arms against enemies. So he created the Rani Jhansi Regiment and that too as it did not satisfy his faith in complete equality of women with men; he, in the Provisional Government of Azad Hind appointed one woman Cabinet Minister, giving her a position after him in the order of preference.

(c) Education :

According to Subhas Chandra Bose, education was necessary for character building and all round development of human life. Education brings forth the internal discipline in the form of control or regulation of mind and thoughts, which in its turn produces external discipline of control of action or deeds.

His spiritual mentor Vivekananda was of the view that education is the manifestation of perfection already in mind. All knowledge, secular or spiritual comes from the human soul. Thus education helps to awaken the mind which is the store house of all knowledge. Education would boost of character, morale, varility and freedom of man. Likewise, Bose in his reconstruction plan, dreamed of an independent India where citizens would be raised to the full status of man in the true sense of the term so that they would breath a free air of social, economic and political justice and liberty. The problem of illiteracy was a fundamental problem to him.

The idea profounded by John Stuart Mill that the democracy based on universal suffrage must be preceded by universal education was well understood by Bose and therefore, he advocated elementary education for all. As a socialist and humanist he wanted mass primary education for all and as an individualist he was in favour of higher education for deserving meritorious and intelligent students. The massive educational reconstruction effected within a very short time in the U.S.S.R. provided a model for Bose to support State controlled educational system for solving our educational problems.

Bose realised that education is a great force in bringing about a sense of national unity and solidarity and for that he was in favour of a common educational policy with a common script which should be 'Roman Script', the common *lingua franca* being *Hindusthani*.

In regard to the system of primary education, Bose was deeply influenced by the *kindergarten* system in Germany and Scandinavia, the Nursery School of England and the *Ecoles Meternelles* of France. He was in favour of visual or sensory method of education. Vivekananda's concepts of man - making and character - building elements in education influenced Bose so much so that, he wanted men of character to free India from the foreign domination. Bose firmly believed that no educational plan would be successful without a comprehensive system of teachers' training.

2. Economic Concept :

In his presidential address at the 51st Sessions of the Indian National Congress held at Haripura in February 1938, Subhas Chandra Bose spelt out his ideas about economic

planning and industrialisation of Free India, "The very first thing which our future National Government will have to do, would be to set up a Commission for drawing up a comprehensive plan of reconstruction." Bose wanted that on the advise of the National Planning Commission, State would adopt a comprehensive scheme for gradually socializing our entire agricultural and industrial system in the spheres of both production and distribution. He also spoke about abolition of landlordism and liquidation of agricultural indebtedness. Subhas Chandra Bose constituted a Planning Committee under the Chairmanship of Jawaharlal Nehru for rapid industrialisation of India on modern lines in consideration of the latter's close relationship with Mahatma Gandhi, who was not in favour of Industrialisation Programme.

According to Subhas, liberty broadly signified political, economic and social freedom. For him economic freedom was the essence of social and political freedom.

Subhas Chandra Bose bravely faught for India's independence but this independence was also an economic necessity for him. He said, "The problem of giving bread to our starving millions - the problem of clothing and educating them - the problem of improving the health and physique of the nation - all these problems cannot be solved so long as India remains in bondage. To think of economic improvement and industrial development before India is free; politically is to put the cart before the horse." According to him the appalling proverty, high incident of unemployment and low standard of living were due to the foreign domination. In veiw of all this he desired economic reconstruction and industrialisation on modern scientific and technological methods.

Subhas Chandra Bose said, "The moment India is free, the most important problem will be the organising of our national defence in order to safeguard our freedom in the future. For that we shall have to build up modern war industries; so that, we may produce the arms that we shall need for self-defence. This will mean a very big programme of industrialisation." He felt the necessity of modernising the backward agriculture which in turn would aggravate the problem of disguised unemployment and to remedy this development of industry would be indispensable to absorb the surplus labour from agriculture. He was much impressed by the examplary success attained by the U.S.S.R. in effecting economic development through rapid industrialisation within a very short period of time, and became a staunch protagonist for similar forced march like Soviet Union and not a gradual one as in Great Britain.

Subhas Chandra Bose classified industries into three categories, namely Large-Scale or Heavy Industries, Medium-Scale and Cottage Industries. According to him, heavy industries are important for rapid economic development. In the category of Large-Scale Industries, mother industries produce the means of production or make other industries run successfuly and these are metals, heavy chemicals, machinery and tools, and communication industries like railways, telegraph, telephone and radio. He was very much in favour of large-scale industries but at the same time he never lost sight of cottage and small industries in an underdeveloped country like India.

3. Political Concept

The political philosophy of Subhas Chandra Bose requires an enunciation and

analysis from the angles of his spiritualistic, nationalistic, secularistic, democratic and socialistic characteristics.

(i) Spiritualistic Characteristics :

A spiritual approach of life was originally initiated under the influence of his deeply religious parents. Subsequently, his searching mind, right in his school days could explore out the meaning, significance and objectives of human life when he came in contact with the teachings, writings and philosophy of Ramkrishna Paramahansa, Swami Vivekananda and Sri Aurobindo Ghose. Ramakrishna Paramahansa's emphasis on character building in general and spiritual approach to life. Renunciation of lust and gold and complete self-abnegation are, according to Ramkrishna, indispensable for a spiritual life. Under such influence Subhas Chandra Bose became more idealistic and spiritualistic to state, "I had a new ideal before me now which had influenced my soul to effect my own salvation and to serve humanity by abandoning all worldly desires and breaking away from all undue restraints." Meditation, sex control and *Brahmacharya* became matters of primary concern to him. He began to think of his future in terms of spiritual welfare and uplift of humanity. This became the idealistic dimension of his religious and spiritual bent of mind. Subhas in his college days came in contact with Aurobindo's philosophy through his writings, "We must be dynamos of the divine electricity so that when each of us stand up, thousand around may be full of light, full of bliss and *Ananda*". Impressed him very deeply, Aurobindo Ghosh has written in his *Bhavani Mandir*, "For what is a nation ? What is our mother country ? It is not a piece of art nor a figure of speech, nor a fiction of mind, it is a mighty *Sakti* composed of all the *Saktis* of all the millions of units, that make up of the nation just as *Bhavani Mahisha Mardini* sprang into being from the *Sakti* of all millions of gods assembled in our mass of force and weilded into unity. The *Sakti* we call in India *Bhavani Bharati* is the living unity of the *Saktis* of 300 million people." Subhas imbided this philosophy of Aurobindo Ghosh and thought of Indian Nation as the Divine Mother, a spiritual entity, a fragment of the universal spirit.

Thus spiritualism became one of the principal characteristics of his political philosophy.

(ii) Nationalistic Characteristics :

Subhas Chandra Bose's father was a government pleader and Public Prosecutor and became a member of the Bengal Legislative Council and earned the title of *Rai Bahadur*, but he resigned from the said post and renounced the title of *Rai Bahadur* as a protest against the repressive policies of the British Government. Moreover, he was a regular visitor to the annual sessions of the Indian National Congress and a staunch supporter of *Swadeshi*. Thus Subhas inherited the spirit of nationalism from his father. In his early life, as a student of the Protestant European School run by the Baptist Mission, Subhas exhibited his spirit of nationalism when discriminatory treatment was made against Indian students. His expulsion from the Presidency College for being involved in Oaten Affair in protesting against the sense of racial superiority of the British is a glaring example of his spirit of nationalism. He expressed his feeling of satisfaction, "I had rather a feeling of supreme satisfaction of joy that I had done the right thing, that I had stood up for our honour and self-respect and had sacrified for a noble cause."

Subhas's nationalistic zeal was further hightened under the influence of Swami Vivekananda. Vivekananda's call "Say brothers at the top of your voice the naked Indian, the illiterate Indian, the *Brahman* Indian, the *Pariah* Indian is my brother" had the echo in the heart of Subhas.

Aurobindo's spirit of renunciation and his sacrifice of lucrative I.C.S. career to devote to politics impressed Subhas all the more. Aurobindo's synthesis of spiritualism and nationality had immense impact on Subhas. He resigned from the Civil Service on account of his nationalistic zeal. He writes, "It is not possible to serve one's country in the best and fullest manner if one is chained to the civil service. In short, national and spiritual aspirations are not compatible with obedience to Civil Service conditions." In his letter from Cambridge, addressed to Deshabandhu C.R. Das, he had firmly expressed his decision to resign from the Civil Service and join the freedom movement. On his return from Cambridge he plunged headlong into the national movement.

In order to supplement the freedom movement from outside India he even approached Nazi and Fascist powers to enlist their support. The *Axis* power and Japan in particular became eager to see India free. Thus, he organised the Azad Hind Fauz comprising 30,000 soldiers and officers and mobilised them on the north-eastern front to give a valiant fight to the British army. There are instances galore to testify his nationalistic fervour.

(iii) Secularistic Characteristics :

Secularism is not irreligion or atheism but tolerance of each-other's faith, mutual accommodation and peaceful co-existence. It involves spiritual consciousness and establishment of contact with the divine. Subhas's philosophy of nationalism acquired a spiritual tenor under the influence of his parents, Ramakrishna Paramahansa, Vivekananda and Aurobindo. When he thought of Indian nation, he thought in terms of Divine Mother, the Indian nation as God's Beloved Land. He was secular in approach to spiritualism or religion.

Subhas was brought up in a liberal and secular environment of his family which helped him to acquire a broad, non-sectarian and Catholic outlook towards people of all religions. The synthesis of various religious creeds as achieved and propounded by Ramakrishna and Vivekananda developed in Subhas faith and commitment to secularism epitomised to his concept of a broad, integral and composite nationalism. Subhas's secularism originated from his firm faith in a philosophy of synthesis of Indian culture and civilization. In his Azad Hind Government and army he had achieved miraculous success in bringing about a wonderful sense of unity among the Muslims, Hindus and Sikhs.

(iv)   Socialistic Characteristics

In his Free India, Subhas Chandra Bose had the aim of creating an egalitarian society in which all members would enjoy almost equal economic benefits and social status, and there would not be any distinction between man and man on account of accident of birth, parentage, caste and creed. In his presidential address at the Maharashtra Provincial Conference held at Poone on May 3, 1928, he said, "If you want to make India really great we must build up a political democracy on the pedestal of a democratic society. Privileges based on birth, caste or creed should go, and equal

opportunities should be thrown to all irrespective of caste, creed or religion."

In his Presidential Address at the Students Conference held at Lahore in October, 1929, he expounded his concept of freedom which he wanted for India. "This freedom implies not only emancipation from political bondage but also equal distribution of wealth, abolition of caste barriers and social inequalities and destruction of communalism and religious intolerance." He wanted that the previleges of landlords, capitalists and higher classes in society shall be reduced or minimised. He said, "Free India will not be a land of capitalists, landlords and castes. Free India will be a social and political democracy .... a reign of perfect equality, social, economic and political" shall prevail in Free India.

As a true Socialist, he wanted emancipation of the underdogs i.e. peasants and workers. While stating the objectives of *Samyabadi Sangha* visualised by him, he said "The party stand for the interest groups of the masses, that is of peasants, workers etc. and not for the vested interests that is the landlords, capitalists and moneylending classes."

In the early Twenties, he became the founder President of the All Bengal Youth League of which the programme announced, "Complete Independence of India, community of interests with labours and peasants, amelioration of economic condition of the masses, reduction of working hours, a minimum scale of wages, medical leave with full pay, old age pension, compensation for infirmity or serious accidents etc."

It was under his leadership that the labour strike in the Tata Iron and Steel Works at Jamshedpur ended in an honourable settlement in 1928. He became the President of the All India Trade Union Congress in 1931. Espousing the cause of labour, he said, "Labour to-day wants the right to work. It is the duty of the State to provide employment to the citizens and where the State fails to perform this duty, it should accept the responsibility of maintaining them. In other words the worker citizens cannot be at the mercy of the employer, to be thrown out on the street at his sweet will and made to starve."

(v) Democratic Characteristics

Subhas Chandra Bose developed an ethical approach to life based on sacrifice, renunciation, self-abnegation and self sacrifice which is in a way the core of a democratic way of life. This ethical and spiritual ideals contributed to his formulation of a political philosophy in consistence with Indian culture and civilisation. "The big joint family taught him love, generosity, kindness, patience, tolerance, co-operation and sympathy, the very ingredients of democracy."

That Subhas valued freedom of thought and action also in larger social context is evident from his letter dated 18.7.1915 written to his friend Hemanta Kumar Sarkar, "No body has really the right to interfere in anybody elses individual philosophy of life or speak against it but .... the basis of that philosophy has got to be sincere and true as Spencer's Theory is - 'He is free to think and act so long as he does not infringe on the equal freedom of any other individual."

On the changing concept of freedom he said "The concept of human freedom has changed. In ancient times, by freedom people of India meant spiritual freedom - renunciation, freedom from lust, greed etc. But this freedom

also included freedom from political and social bondage." Subhas's emphasis on individual is dignity, and identity did never allow him to accept the totalitarian doctrine that "State is the Master, the Individual the Servant." Although in need of "a political system - a state of an authoritatian character" in place of a "So called democratic system" he meant a State, "It will work as an organ or as the servant of the masses ... the servant of the people."

"The political foundation of democratic philosophy is the supremacy of the people as the source of authority." Due to the influence of Swami Vivekananda, Subhas had developed immense faith in the power of the people, which is evident from his letter dated 23.3.1920 written from Cambridge to his friend Charu Chandra Ganguly. "Swami Vivekananda used to say that India's progress shall be achieved only by the peasant, the washerman, the cobbler and the sweeper. These words are very true. The Western World has demonstrated what the power of the people can accomplish."

Democratic theory emphasises on the common man as the agent of change, evolution and progress, and recognises the potency and potenciality of the common man to participate in the political process. Subhas, believing in Vivekananda's view that the Brahmana, the Ksatriya and the Vaisya had their day and now, it was the turn of the Sudras, the poor and down-trodden classes to come up and be an agent of evolution and progress. He said, "The Sudras or the Untouchable Castes of India constitute the labour force, so long these people have only suffered. Their strength and their sacrifice will bring about India's proggress."

References :

1. Ayer, S.A., *Story of the I.N.A.*, National Book Trust, New Delhi, 1972.

2. Ayer, S.A., *Unto Him a Witness*, Thacker & Co., Bombay, 1951.

3. Banerjea, Sir Surendranath, *A Nation in Making*, Calcutta, 1925.

4. Bose, Sisir Kumar, ed., *A Beacon Across Asia, A Biography of Subhas Chandra Bose*, Orient Longmens, New Delhi, 1973.

5. Bose, N.K., *Studies in Gandhism*, Nabjiban Publishing House, Ahmedabad, 1972.

6. Bose, Subhas Chandra, *Netaji's Collected Works Vol.I (An Indian Pilgrim and Letters 1912-1921)*, Netaji Research Bureau, Calcutta, 1980.

7. Bose, Subhas Chandra, *Netaji's Collected Works Vol.II (The Indian Struggle 1920-42)*, Netaji Research Bureau, Calcutta, 1981.

8. Bose, Subhas Chandra, *Netaji's Collected Works Vol.VIII : Articles, Speeches and Statements 1933-1937*, ed. Sisir Kumar Bose and Saugata Bose, Netaji Research Bureau, Calcutta, 1994.

9. Ibid.

10. Bose, Subhas Chandra, *Netaji's Collected Works Vol.IX : Congress President's, Speeches, Articles and Letters, January 1938 - May 1939 ed.* Sisir Kumar Bose and Saugata Bose, Netaji Research Bureau, Calcutta, 1995.

11. Bose, Subhas Chandra, *Fundamental Questions of Indian Revolution*, Netaji Research Bureau, Calcutta, 1970.

12. Bose Subhas Chandra, *Crossroads, The work of Subhas Chandra Bose, 1938-1940*, Netaji Research Bureau, Calcutta, 1981.

13. *The Essential Writings of Netaji Subhas Chandra Bose*, Ed. Sisir Kumar Bose and Saugata Boise, Netaji Research Bureau, Calcutta, 1997.

14. *Selected Speeches of Subhas Chandra Bose*, ed. S.A. Ayer, Publication Division, Government of India, New Delhi, 1983.

15. Corr, Gerald, H., *The War of the Springing Tigers*, Jaico Publishing House, Bombay, 1979.

16. Chandra, Bipan, *Modern India*, N.C.E.R.T., 1984.

17. Choudhury, Nemai Nag, *Subhas Chandra and Socialism*, Bookland Private Ltd., Calcutta, 1965.

18. Chattopadhyay, Subhas Chandra, *Subhas Chandra Bose : Man, Mission and Means*, Minerva Associates (Publications) Pvt. Ltd., Calcutta 1989.

19. Guha, Samar, *The Mahatma and the Netaji : The Two Men of Destiny of India*, Sterling Publishers, New Delhi, 1986.

20. Khan, Shah Nawaz, *My Memories of I.N.A. & Its Netaji*, Rajkamal Publications, Delhi, 1946.

21. Lipson, Leslie, *The Democratic Civilisation,* Teffer and Simsons Inc., New York, 1964.

22. Mookerjee, Hiren, *Bow of Burning Gold - A Study of Subhas Chandra Bose*, Peoples Publishing House, New Delhi, 1977.

23. Patil, V.S., *Netaji Subhas Chandra Bose - His Contribution to Indian Nationalism*, Sterling Publishers Pvt. Ltd., New Delhi, 1988.

24. Sitaramayya, Pattabhi, *History of Indian National Congress* Vol.I, S. Chand and Co., New Delhi, 1969.

25. Sahoo, Sudhir Charan, *Subhas Chandra Bose : Political Philosophy*, APH Publishing Corporation, New Delhi, 1997.

Dr. R.C. Roy is a retired I.A.S. Officer, who lives at A-30, HIG-1, Block-2, Lingaraj Vihar, Pokhariput, Bhubaneswar-751020
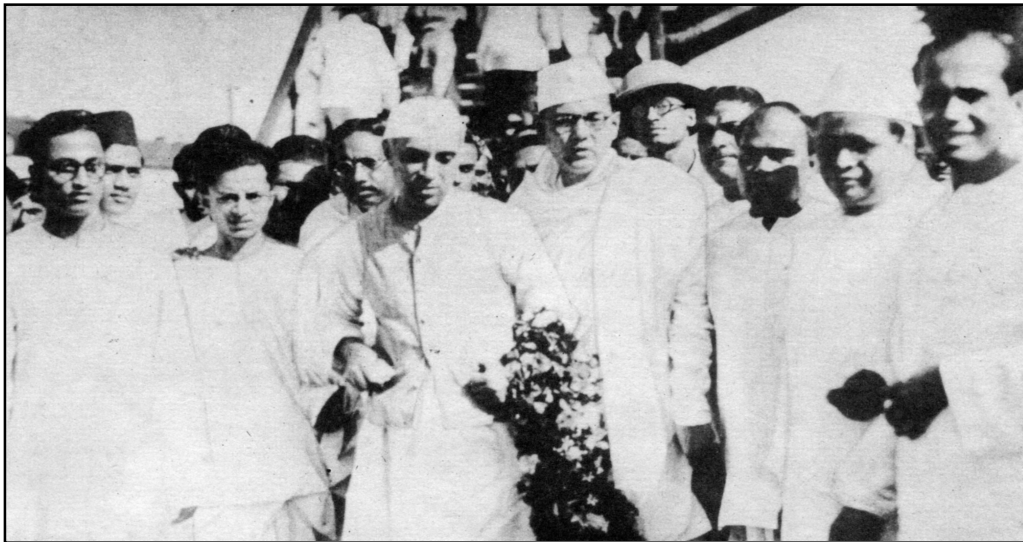
Netaji Subhas Chandra Bose with Pandit Nehru and other National Leaders

Threats to Indian Polity

Dr. Atul Chandra Pradhan

Democracy with universal adult franchise despite mass illiteracy and ignorance has been a great achievement of the people in the post-independence era. But the building of a unified nation on the basis of ideals of democracy, secularism, social justice, economic development and distributive equity has been beset with many pitfalls. In practice, it has not been possible to assimilate "regionally diverse and linguistically plural religious communities, which are further divided in terms of class, income-cum-professional strata and political loyalties into a pattern of national integration."

The democratic polity in India has been confronted with challenges like communalism (majority as well as minority), religious fundamentalism, casteism, ethnic problem, regional imbalance, regionalism, separatism, secession, linguistic problem and political instability.

Three brands of communalism - Hindu, Muslim and Sikh - have come out prominently in the national life of India. Hindu communalism in its extreme form contemplates the establishment of a Hindu State (a Hindu theocracy in which the non-Hindus will be treated as second grade citizens). Muslim communalism aims at separate identity of Muslims through Muslim Personal Law, obedience to Shariat and opposition to uniform civil code. Sikh communalism in its extreme

form went to the extent of demanding a sovereign state of Khalistan. Communalism is distinct from attachment to a religion or religiosity. It is a negative ideology, aiming at politicising a religious community, opposed to other communities and unity of nation. It is opposed to the nationally accepted ideal of secularism which seeks to separate religion from politics while allowing every individual's religious freedom in private life and giving equal regard to all religions. Communalism weakens the nation, causes disharmony in social life and diverts the attention of people from basic problems like poverty, illiteracy and disease.

Communalism as an ideology with definite goals has not originated from the masses - Hindu, Muslim or Sikh - who can, however, be communally mobilised by the convinced communalists. Our past experiences of Shah Bano Case, attacks on a secular Muslim academician Mushirul Hasan in Jamia Milia Islamia University and the opposition of Muslim fundamentalists to Taslima Nasreen in Bangladesh, show that certain interest groups nourish and nurture communalism; they want to make capital out of their religious identity without judging issues impartially.

M. Aslam, a Muslim intellectual holds that the integration of Muslims into secular fabric has been hampered by the role of the

traditional Muslim leaders and the influence of Muslim fundamentalists. The political parties with secular credentials have wooed the Muslim fundamentalists for getting support of the Muslim voters in elections, as has been found in Shah Bano Case. Shah Bano, an old Muslim woman and mother of five children, had been deserted by her husband Mohammed Ahmed Khan who went for a younger woman. She sued her husband for alimony. The lower Courts gave judgement in her favour. But her husband pleaded that the case was within the purview of Muslim Personal Law and beyond the jurisdiction of Civil Courts. He carried the legal battle to the Supreme Court. The Supreme Court finally ruled that maintenance to a divorced wife was governed by Section-125 of the Criminal Procedure Code (Cr.P.C.), according to which a divorced wife was entitled to financial relief regardless of her religion. The orthodox Muslims saw in this judgement a prelude to uniform civil code and urged the Muslims to protest against the judgement and even slandered Shah Bano as un-Islamic. The then Government got the Muslim Women's (Protection of Rights- on Divorce) Act passed, which placed the Muslim women beyond the purview of Section-125, and rendered the Supreme Court's ruling in Shah Bano Case untenable. Shah Bano's loss was a loss for Muslim women, and a victory for the Muslim orthodoxy. Impartial Muslims are aware of the game that is being played on them by the "Secular" political parties and Muslim religio-feudal leadership. In the 1996 and 1998 Lok Sabha elections, the Congress and the Janata Dal (the leading partner of United Front) leaders raised their slogan of secularism against the Hindutva ideology. The secularist propaganda does not appear to have significantly influenced the electorate. In the 1996 elections, Bharatiya Janata Party emerged as the largest single party and formed government which soon fell after 13 days because of the defeat on confidence vote. There-after, the United Front formed government with the support of Congress from outside. Bharatiya Janata Party again came out as the largest single party in the elections of 1998 and formed government with the support of regional parties.

Just as communalism is politicisation of religion and religious identity, casteism is politicisation of caste. Casteism owes its origin to the policy of reservation, introduced by the colonial government. During colonial era, reservation had been introduced for Scheduled Castes, backward tribes and intermediary backward castes (in South India). The Constitution of the Indian Union provides for reservation in case of Scheduled Castes, Scheduled Tribes and other socially and educationally backward classes. Since independence various South Indian States have introduced reservation in case of all these three categories. During his tenure as Prime Minister in the Janata Government in 1989, V.P. Singh took steps to implement reservation for other backward castes on a national scale on the basis of Mandal Commission's recommendation. Against this step, there was a bitter reaction from certain sections of the population. Casteism has played an important role in the electoral politics. Political parties such as Bahujan Samaj Party and Samajwadi Party have been formed along caste lines by backward castes for gaining political power. Some have viewed casteism as an evil, as it tends to perpetuate caste system, which is based on inequality, discrimination and oppression - a system which our social reformers have all along been trying to abolish. The way V.P. Singh and Janata Government gave a national character to caste-based politics, it has converted all-India caste division into two hostile groups. According to

V.P. Singh, caste-based politics has enabled backward castes to achieve social justice through political power. Rajni Kothari, a political scientist, supports politicisation of caste in the following words : "Considerable change is involved in all this with caste getting politicised and politics being inhabited by caste identities and animosities that are expressing themselves following the growing challenge from the bottom of the caste system to the hegemonistic structures at the top and at intermediate levels. I had, more than twenty years ago, summed this all up thus; casteism in politics is no more and no less than politicisation of caste. Today with the far greater quickening of the process of politicisation, transforming the very functioning of the caste system, pushing out its ritual and hierarchical dimensions and replacing them by struggles for ascendancy and equality through staking claim to power I would like to repeat that summation with still greater confidence. Then I was reading into our social reality, what appeared to be immanent in it. Today it is already happening - the transformation of caste and caste consciousness under the impact of democratic politics and class conflict."

"Caste, in short, designed in one age to be a custodian of tradition can become a harbinger of change in another. This depends on the growth of the politicisation of a political strategy aimed at social transformation. To me it seems that this process has already begun and is under way."

The politicisation of caste may lead to disharmony and tension in social life and in distorted form may hamper national integration.

Integration of tribals, who constitute seventeen percent of the population of the country inhabiting different regions, in the mainstream of national life poses a serious problem. They have been exploited in the past by non-tribals through moneylending, bonded labour and land alienation. The process of development, political and economic, has hardly reached the tribal masses. Moreover, at various levels there is absence of meaningful communication between the Government and the tribal people. Of late, some articulated people have emerged among the tribals. They are keen on maintaining the political identity of tribals. Jharkhand agitation has finally resulted in the creation of Jharkhand State.

Growth of regionalism and regional imbalances have posed obstacles to harmonious nation-building. From the beginning of the present century, regional feelings have developed along linguistic lines. Formation of linguistic provinces has led to inter-state boundary conflicts. There is inter-state inequality in the spheres of industrial development. Balanced regional development has been difficult because some states are being allocated larger amounts in per capita terms at the cost of others.

Dissatisfied with the present status of Centre-State relations, some state governments like the DMK Government in Tamil Nadu, Marxist Government in West Bengal, and the Akali Party of Punjab have demanded greater autonomy for the states. A number of regional political parties such as DMK, National Conference (Kashmir), Telugu Desam, Akali, Assam Gana Parishad, Tamil Manila Congress, Shiv Sena, Haryana Vikas Party have come up. In the 1996 Lok Sabha elections, they fared better than national political parties. The CPM, though an ideology-based party, has remained confined to West Bengal. Marginalisation of national parties threatens the government at the centre with political instability, as has been found after the Lok Sabha elections of 1996 and 1998. In the 1998 Lok Sabha elections, the regional parties more or less maintained

their earlier hold on the electorate, the Congress Party managed to retrieve itself from total collapse, the United Front was thoroughly marginalised and crippled and Bharatiya Janata Party emerged as the largest party, but short of absolute majority. In April 1999 the Vajpayee government had to seek a Vote of Confidence in Lok Sabha as a result of withdrawal of support by AIADMK of Tamilnadu, headed by Jayalalitha. The government lost the vote of confidence by one vote and had to resign. In the elections of September-October 1999 BJP and its allies formed the National Democratic Alliance which got absolute majority and formed government. This coalition, now faced with the threat of DMK withdrawal is going to complete full term. No single party has been able to secure absolute majority since 1989. Coalition politics has become the order of the day. The BJP-led coalition is viewed by some as a turning point, signalling the break-up of old consensus and emergence of a new one. Coalition politics is yet to provide a credible and stable framework of governance.

Terrorist activities, based on separatist or secessionist plans, went on for years in Punjab and are continuing in Kashmir and Assam. In Kashmir for years elections for Parliament as well as for the State Legislature could not be conducted owing to the lawless situation caused by terrorist activities. Bomb explosions have taken place even in cities like New Delhi, Mumbai, Calcutta and Ahmedabad through terrorist plans.

If terrorism and violence triumph, the operation of secular democracy will be jeopardised. The empowerment of the people which is the essence of democracy can be realised only through a non-violent social order. A lot of violence is seen at the time of elections. It is alleged that some politicians are themselves criminals or parties to criminal activities.

There is a deplorable condition as people's participation in the political and developmental processes recedes day by day. Lack of public spirit among the masses and the apathy of intelligentsia have made the political system a handmade of the corrupt politicians and vested interests. People's participation in the political process is seen only at the time of elections. People do not vote by assessing the policies, programmes and performance of political parties. They vote either for a change or for an issue, aroused by public hysteria. The way political parties and politicians are making alliances for victory at polls and for capturing power and the way people are expressing their anti-incumbency sentiments in the elections show the absence of ideological commitment among the politicians as well as the electorate. There is a growing cynicism about the political system which has failed to command moral authority among the people.

Corruption and money power have gripped the political system. Numerous scams and deals involving bribery, indicate the involvement of top politicians and their relations in illicit financial transactions. There is no work culture, because people are lethargic and those who are at the helm of affairs value sycophancy and compliance and not actual work.

Dr. Atul Chandra Pradhan is a Professor of History in the Utkal University, Vanivihar, Bhubaneswar - 751004.
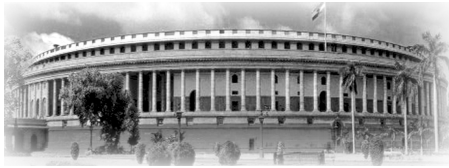
Reforming the Indian Constitution : Some Suggestions

Dr. Surya Narayan Misra

The Constitution of India is product of history's most critical period and at the same time privileged one due to exposure to varieties of situations and legal documents like U.N. Charter, Universal Declaration of Human Rights and October Revolution in China. The Constituent Assembly met on 9th December 1946 and after two years eleven months and eighteen days the draft Constitution was adopted by the Assembly on 26th of November, 1949.

Granville Austin in 'Prologue' to his "Working A Democratic Constitution : The Indian Experience" had written - "The Constituent Assembly that drafts the world's longest democratic Constitution began its work in New Delhi in December, 1946. The people were eager for independence, the leaders ready. For decades, they had struggled to replace the British Raj with Self-rule, dedicating their lives to the goal. They knew what India needed, what the country to have : Unity of people and purpose, representative democracy and socio-economic reform." (OUP : 1999)

The framers of the Constitution besides several events and documents were mainly influenced by three major documents - The Government of India Act, 1935 passed by the British Parliament was the foundation document. Under the influence of the said Act India preferred a parliamentary system. The administrative apparatus, a centralised federation and the provision of election to provincial legislatures were drawn from the provisions of the Act.

The chapters on Fundamental Rights and Directive Principles of State Policies were the ideas borrowed from other Constitutions. The Constitution became a vast document because it was consisting of Constitution of the Union and Constitution for the state.

The third source was the objective Resolution drafted by Nehru and adopted by the Assembly. The Resolution said that the Indian Union whose integrity was to be maintained derived its authority and power from the Indian people. It declared, that should be secured to all the people... Justice, social, economic and political; equality of status, of opportunity and before the land, freedom of thought, expression, belief, faith and worship, vocation, association and action, subject to law and public morality. The Resolution also called for adequate safeguards for minorities, depressed and backward classes and under-developed and tribal areas.

According to Austin (1999) : The Constitution embodied this philosophy in the

lengthy and detailed provisions designed to fulfil it. It may be summarised as having three stands : protecting and enhancing national unity and integrity, establishing the institutions and spirit of democracy and fostering a social revolution to better the lots of mass of Indians.

The above three strands are mutually related and inter-dependent; they are interwined. Austin further says - social revolution could not be sought or gained at the expense of democracy. Nor could India be truly democratic unless the social revolution had established a just society. Without national unity, democracy would be endangered and there could be little progress toward social and economic reform. And without democracy and reform, the nation would not hold together.

Chief Justice John Marshall of USA (1821) in the case of Cohens Vrs. Virginia observed : A Constitution is framed for ages to come and is designed to approach immortality as nearly as human institutions can approach it. Its course cannot always be tranquil.

The Constitution of USA drafted during 1783-1787 and through subsequent amendments incorporating 'Bill of Rights' have proved its worth for more than two centuries. In the case of India, though about one hundred amendments have been made to the Constitution, it has stood the test of time. Both democracy and social revolution have contributed to the well-being of the nation despite a dose of emergency in 1975.

The social revolution has caused awareness among the masses, created a participative culture and extended benefits to many citizens. But the picture of hunger, ignorance and illiteracy continue to be bleak.

The expected result of social democracy is delayed. In fact we see a clear cut division between India and Bharat in terms of quality of life.

The post-Nehru era experienced Constitution debate. The one party dominant system with charismatic personality of Pandit Nehru could not evoke attention of the people till the humiliating and shocking treatment meted out during the Sino-Indian war of 1962. The Fourth General Election of 1967 was an eye opener. The party which played stellar role in the nationalist struggle received a negative response from the electorate. The political defeat could not be swallowed by the Congress leadership. They found fault with the Constitution and the process of amendment was reviewed as the sound counsel for the survival of the party. Seeing the judiciary becoming tough, the first mid-term poll was imposed on the nation. The Fifth Lok Sabha will remain the annals of history as the period which begun its journey with 24th Amendment Act and completed its journey through the 42nd Amendment Act. The historic amendment was product of fire fighting measure during the days of emergency. The party in power in one of the critical period of its history when the entire opposition was behind the bar, by appointing Swaran Singh Committee created a pro-amendment sentiment. Most of the suggestions of the committee were incorporated in the 44th Constitutuion Amendment Bill.

The sixth Lok Sabha election eliminated the power hunt of the Congress and the first non-Congress Government took the rein of power. The 'Power Vrs. Freedom Syndrome' was looked into by the new dispensation. Both 43rd and 44th Constitution Amendment Acts were received as 'Restorative Amendments'.

Thus within a period of less than a decade two styles of reforming the Constitution projects were unleashed.

Between 1980 to 1999 the country went through rise and fall of parties and their combinations. Seven elections were held and majority of them were pre-mature ones. But in 1984 a decisive election based on sympathy wave was held. All other elections could not elect a single party capturing majority of seats. Since 1996 the nation has gone through coalition Governments. After the fall of Gujral Government, the National Democratic Alliance is in a strong control of the electoral scenario since 1998 despite a pre-mature exit. Instability and Sonia factor became major agenda of post - 1999 political discussions.

The engagement of Constitution Review Comittee is important in the above background. But keeping the basic structure doctrine in view and the political arithmatic in Rajya Sabha it was thought that the job of the committee would be ritual in nature. However, the reforming of the Constitution project should not be misplaced. The reform is much needed and in some quarter unavoidable. The following suggestions are not out of the place while considering the much awaited 'Review of the Constitution'.

The electoral democracy leads a political system into chaotic and near anarchy unless reasonable electoral reforms are initiated. One of the major drawback of our system is the 'First-Past the Post' system where a candidate securing even 20 percent of votes gets elected. It is desirable that the winning candidate should secure 50 percent of the votes polled. To ensure this run off elections are disirable to get a candidate having 50 percent of votes elected.

The much awaited and delayed reservation for women in national and state legislatures be incorporated in the Constitution.

To avoid criminalisation of politics, the candidates having criminal record should be identified and their candidature rejected.

State funding of the election has been discussed since 1967. But no recognised step has been taken. Many countries have this system in operation. Besides to reduce electoral expenditure reduction of campaign period, common advertisement and meet the candidate kind of activities be incorporated into the electoral process.

Let us look at the party system of our country. A poor country like ours can not have the luxury of the party system we have now. It is unfortunate that registration and recognition of political parties have become low key issues. All political parties should conduct their party elections and maintain their accounts. Inner party democracy is essential for successful electoral democracy in the country.

The new consensus on modifying anti-defection act and limiting ministerial size to 15% of the strength of the legislature will serve as major milestones in the electoral reform process.

Political instability has plagued the parliamentary Government in India. During the vote of no-confidence motion the electronic media has helped the opposition's stand. The coalition era and no-confidence politics have done irreparable loss to the parliamentary form as coalition partners or supporters change sides in opportune moments. Hence some kind of Constructive vote of no-confidence as prevalent in German system which not only

votes out the leader, but also votes in its replacement is desirable for our polity.

Part III of the Constitution is very important. Some amendments have delinked the real fundamental character from it. But there is urgent need to incorporate some new ones. Right to Free Education must become a Fundamental Right. It should be available up to age of fourteen.

Further Article 31-B needs amendment. Only laws which relate to land and agrarian reform be included in the Ninth Schedule to accord immunity from judicial intervention.

Article 356 of the Constitution has become a necessary evil. This article was included with a pious hope of controlling recalcitrant states or managing not causing political instability. It was to be sparingly used. But the nature and manner of its use have volumes to speak against. Both Sarkaria Commission and Supreme Court judgement in Bommai case have exposed the limitations of this article and recommended several guidelines for the use of article 356. An amendment is desired to incorporate the suggestions.

Corruption is one of the biggest disease in India for which the remedial medicine is not yet found. But the Constitution cannot remain as a mute spectator to the creation of parallel economy and scandals like that of old Harshad Mehta and new Telgi. There is a near agreement that the unusual role of the Government, lack of accountability of public servants, lack of transparency in decision-making, abuse of discretionary power vested in authorities are the main culprits in the rising menace of corruption. Among the suggestions for amending the Constitution to meet some of not all of the issues is the immediate operation of the institution of Lokpal, introduction of Right to Information rules to activate the Act, amendment of Benami Transaction Act and enactment of Public Interest Disclosure Act.

Public audit is supposed to be the best instrument of enforcing public accountability. This ensures the supremacy of the Parliament over the Executive. The institution of the Comptroller and Auditor General plays a vital role in this connection. The related articles are from 148 to 152. Due consideration is required at the time of amendment to enhance the autonomy and functions of this institution. The tenure of C & AG should be five years and age of retirement should be 65 years. There should be State Auditor Generals in the manner C & AG operates. The Panchayats are now spending institutions. Hence the power to audit the Panchayats and Municipalities should be vested in the State Accountant General under the overall supervision and guidance of C & AG.

To conclude it will not be out of place to suggest that Constitutional Reform should be encouraged every ten or twenty years as the Constitutions are product of a time and thinking of the existing people. Time changes as well as the people. Anything on rigid posture with regard to the Constitution will be harmful for the Constitutional Democracy. According to George Kousoulas. "The alternative to Constitutional change is revolution. An unalterable Constitution is the worst form of Tyranny."

Dr. Surya Narayan Mishra is a faculty member in the Department of Political Science, Utkal University, Bhubaneswar.

Historical Perspective of Saint Poet Sri Jayadev

Ajit Kumar Tripathy

The Ganga King ruled over Kalinga from the 6th Century to 11th Century A.D. At that time Kalinga was restricted by river Rusikulya in the north and Simhachal hills in the south. At the centre of Kalinga was the Mahendragiri range of hills. The Mathar Kings who ruled over Kalinga before the Gangas had Singhapur as their Capital. But after the fall of Mathar dynasty the Ganga kings established their Capital at Kalinga Nagar on the bank of river Vamsadhara. To-day it is located in Srikakulam district of Andhra Pradesh known as Nagari Katak.

Very close to this place is a place known as Mukhalingam in which the Madhukeswar Siva temple was constructed in the 10th century A.D. by Madhukamarnava Deva a Ganga king. His son Vajrahasta Deva did quite a lot of development works for the temple and laid down all the rites and rituals for worship of the deity. From copper plate issued by him it is known that he had brought a number of families adept in dance from Baidumba kingdom which was the home of the maternal uncle of Vajrahasta Deva. These families gradually increased in number and the king settled them in a village called Srikurumapatak at the distance of 19km from Kalinga Nagar on the sea coast. There is a Vishnu temple there enshrining Srikuruma Avatar (Tortoise incarnation of Visnu). The

Vaishnavites who came from southern India taught Sanskrit literature, philosophy and religious texts to the students in this place. There was also a school for music and dance at Srikurumapatak for the dancing girls and boys. The temple dancers were called Sani.

The Ganga Kings ruled over Kalinga for about 400 years and then Chodaganga Deva was born to Maharaja Devendravarma Rajaraja Deva and queen Rajasundari who was the daughter of the Chola King of Kanchi named Maharaja Kulatunga Rajendra Chola the Second. Rajasundari had two sons namely, Cholaganga Deva and Pamardy. When Rajrajara Deva died prematurely in 1077 A.D., Cholaganga Deva was only 5 year old and Paramardy, the second son was only 3 year old.

Kalinga was thus without a ruler. The neighbouring states wanted to occupy Kalinga. In order to save the kingdom and the two kids from the enemies Rajasundari the widowed queen desperately sought the help of her brother Virachoda who was ruling over the Bengi Kingdom. Virachoda accepted the request, came to Kalinga Nagar and organised the coronation of the child Cholaganga Deva. He got his own kid daughter Gundichodi, later on known as Kasturikamodini, married to Cholaganga Deva and proclaimed that Kalinga

was not without a ruler. Virachoda was a brave and intelligent king himself. He engaged teachers of high caliber for the education of his daughter and the son-in-law. Cholaganga Deva, later led a huge army and started a series of campaign against the neighbouring enemy kingdoms.

Situated to the east of Kalinga was Utkal which was ruled at that time by the Somavansi king Karnadeva. Cholaganga attacked Utkal. With this battle for the conquest of Utkal, the Somavansa got eliminated. Cholaganga then defeated Chalukya King of Bengi and also defeated Pala King of Bangal at Mandargada and Armyanagar, at present known as Arambag. He extended his Kingdom Kalinga from Godavari in the south-west to Ganga in the north-east. In 1112 A.D. he shifted his capital from Kalinga Nagar to Varanasi Katak which is at present known as Bidanasi. From Deopara copper plate inscription it is known that Vijayasena prided himself as a friend of Cholaganga.

Since it took some time to bring about peace and stability in the conquered territories of Utkal and Banga, Cholaganga alongwith his family stayed in Kalinga Nagar upto 1126 A.D. and then shifted to Varanasi Katak after restoration of peace and stability. In 1050 Sakabda (1128 A.D.) his first year of reign was declared to be counted as found from an inscription in Nrusingha temple near Mukti Mandap at Srimandir. Cholaganga assumed the title of *Parama Maheswara, Parama Vaisnava* and *Parama Brahmanya*. He was initially a Saiva and later on became Vaisnava. His Saiva Guru was a Sadhu in Madhukeswar temple and his Vaisnav Guru was from Vishnu temple of Kurumapatak.

Cholaganga Deva organised the coronation of his eldest son Sri Kamarnava

Deva at Sri Purusottama Temple of Puri and stayed in his palace at Puri for the rest of his life. This was in the year 1142 A.D. Cholaganga Deva started the construction of the present Jagannath Temple at Puri. At the coronation function temple dancers from Sri Kurumapatak were called to perform dance at the Lord Jagannath Temple. This sect was known as Sani sect. As found out from the temple inscriptions at Madhukeswar temple and Simanchal Temple, the Ganga Kings had encouraged this tradition of temple dancers in the kingdom of Kalinga, and then in the Kalinga empire.

As recorded in an inscription in the Lingaraj Temple, Bhubaneswar, during the reign of Raghava Deva, the second son of Chodaganga Deva, all the land rights for a region called *Baheda Khanda* were purchased from Sadhu Pradhan Jayadeva of Kurmapataka and donated to Kirtivaswar (Lord Lingaraj) by Medam Devi, her father Komi Nayaka and her mother. The three of them had donated three *Akhanda Dipas* (arrangements for non-stop burning of oil-lamps) to the temple. They belonged to the Sani sect.

A similar inscription appears on Madhukeswar temple at Mukhalingam where Komi Nayak, father of Medam Devi and his wife Nagama Devi (Title of *Gudisani* meaning Temple Dancer) arranged for offering an *akhanda deepa* in the temple in 1113 A.D.

There is yet another inscription in the said Madhukeswar temple inwhich they had offered *akhanda deepa* in 1128 A.D. The system of providing *Akhanda Dipa* and donating rights of land to the deities appears to be common in the three events in 1113, 1128 and 1156 A.D. The presence of Jayadeva and his description as *Kurmapataka Pravara* establishes that he had close lineage with the

dancing families of Kurmapataka who had come to Orissa during the period of Chodaganga Deva. had the *Gudi Sanis* (temple actors and dancers) been socially looked down upon, then their donations to temples could not have been accepted and immortalized in inscriptions. The two inscriptions at Madhukeswar temple and the one at Simhachal temple were discovered, read and interpreted by Dr. Satyanarayan Rajaguru, the Pitamaha Bhisma of historians and linguists of Orissa. Read with the inscription at Lingaraj temple, it leads to the conclusion that Jayadeva had been a member of the teaching faculty of the school at Srikurmapatak. He might have studied there as well. After his childhood education he must have gone to Srikurmapataka and gained experience in composition of poetry and music and in dancing. He perhaps came back to Orissa alongwith the group and performed in the Puri temple.

Sri Jayadeva, the celebrated Poet of Gitagovinda was born in the village Kenduvilva Sasan or Kenduli Sasan in Balipatna P.S. in Khurda district, a part of the earlier Puri district. He was most likely born in the first part of 12th Century A.D. during the reign of Cholaganga Deva. Kenduli Sasan close to the river Prachi then was inhabited mostly by Brahmins. The presiding deity in the village is Ambika and there is a Nrusingha temple as well. Jayadeva must have gone for higher education in Sanskrit literature and music to Kurmapataka and after education he must have become a tutor there. That is why the two titles '*Kurmapataka Pravara*' and '*Sadhu Pradhan*' have been mentioned against him in the Lingaraj Temple inscription. Read together the three inscriptions indicate to the fact of close association of Jayadeva to the family of Komi Nayaka and to the institution at Kurmapataka.

Prachi valley witnessed the rise and spread of Jainism, Buddhism, Saivism, Saktism, Sun cult and Vaisnavism. Kenduvilva and many other villages nearby are full of religious monuments dedicated to different cults. Numerous temples were erected by Bhaumas, Somavanshis and the Gangas in the Prachi valley. Village Kenduli Sasan has rich relics of brick and stone temples and sculptures of Saiva, Vaisnav and Sakta cults as well as Buddhism belonging to the period between 9th and 13th Century A.D. In Prachi Valley whether the temple has a Sakta or Saiva deity, Gitagovinda is recited on festive occasions which symbolise the influence of Vaisnavism over Saktism and the immense popularity of the text of Gitagovinda.

The copper plate grant of Nrusingha Deva the 4th which was recovered from a tank near the Nrusingha temple of Kenduli village, was originally issued from Varanasi Katak in A.D. 1383. It refers to establishment of Narasinghpur Sasan donated to one Mahapatra Narahari Das Praharaj who was the minister of Narasingha Deva. This Sasan is located very close to Kenduvilva on Prachi valley. This grant also contains the names of Olatapura and Attahaspura Sasan adjacent to Kenduli established by Attahasdeva, the youngest son of Cholaganga Deva.

To quote Dr. Harish Chandra Das

"While discussing about the historical background of Jayadeva it will perhaps not be out of place to glance through how he introduced Radha and Mahava and *dasavatara* cult in the most popular manner breaking the stylized tradition. From this point of view *Gitagovinda* is virtually a historical text unfurling the historical truth through his poetic narration. The cult of Madhava which is historically proved to be in existence in Orissa

from seventh or eighth century A.D. gained great momentum from the time of Jayadeva. The first epigraphical evidence of Madhava, we come across in the copper plate grant of Madhavaraja of the Sailodbhava dynasty, where the scribe has particularized the epithet of Chakrayudha Madhava. The image of Nilamadhava installed by the Bhanja monarch at Gandharadi (ninth century A.D.) comes next in order of chronology. The image of Santosa Madhava recorded to in the copper plate grant of Indravarman Codaganga, Madhava in the pillar inscriptions of Rellivalasa at Srikakulam, numerous Madhava sculptures and temples in Prachi valley are clear revelation of the long-continued tradition of Madhava worship in Orissa with wide distribution in Prachi valley, the birth place of Jayadeva who in course of his wanderings and as a devout worshipper of Madhava infused exuberantly in his *Gitagovinda* the lucid description of Madhava, his deity of love and admiration."

Sri Jayadeva introduced the cult of Radha and Krishna through his Gitagovinda and due to the influence of Shrimad Bhagavata and Gitagovinda and the composite figure of Krishna and Vishnu as Gopinath became very popular in Orissa. When Vaisnavism became the state religion of Orissa the composite sculpture of Krishna and Vishnu with upper two hands in the pose of playing the flute, standing in *Tribhanga* associated with *Astagopi* and cattle which is the characteristic feature of Krishna, indicates the amalgamation of two cults at a time. The long continued tradition of *Dasavatara* had a deep imprint on Sri Jayadeva who popularised the 10 Avatars of Vishnu in lucid language, which would be put to music and dance.

To quote Dr. Harish Chandra Das again

"That the concept of ten incarnations of Visnu was widely prevalent in Orissa since seventh century A.D. is substantiated by literary and archaeological evidences. In this connection mention may be made of Varaha worship referred to in the copper plate of Dharmaraja of the Sailodbhava dynasty and other individual and collective images particularly in coastal Orissa which speak in short the prevalence of *dasavatara worship* in Orissa before the advent of Jayadeva. Jayadeva in his composition (*dasakrtikrte*) has shown the greatness of Lord Visnu in his ten incarnations individually.

It was Sri Jayadeva who institutionalised the *Devadasi* system introduced from the time of Somavansi Kings. *Devadasis* or *Maharis* were women dedicated to the deity in the temple for performance of dance and music. The importance of this dancing service became so great that a special structure called *Natamandir* was added to the *Viman* and *Jagamohan*."

Madhava Patnaik a Vaishnavite poet was a contemporary of *Panchasakha* and Sri Chaitanya. As is well known, *Panchasakha* refers to Balarama Das, Jagannatha Das, Achyuta Das, Ananta Das and Yashovanta Das, the saint poets of Orissa. Madhava Patnaik has described in detail the events in the later part of life of Shri Chaitanya in Puri. In this book is given a graphic description of the development of Vaishnavism in Orissa.

The following are the facts from this book which clearly mentioned that (i) Chodaganga Deva actually renovated an old temple and started construction of the present Jagannatha temple, and he had conducted in the temple itself the *Abhishek* of crown prince Kamarnava Deva, (ii) On this occasion dancers were called from the South to perform dance and drama in the Puri temple. (iii) A small *Natamandir* was constructed and

arrangements were made for presentation of regular dance and drama by *Maharis* (Temple dancers) in the honour of Lord Jagannatha in the temple during the time of Chodaganga Deva and his son. (iv) Chaitanya after he had arrived at Puri was advised by Pandits to go to Rajamahendri to meet Raya Ramananda who was Governor of this southern province of Orissa. There Chaitanya came to know about *Dvaitavada* and *Advaitavada* from Raya Ramananda (v) Bipra Jayadeva was born in Kenduli Sasan on the bank of river Prachi. He worshipped Madhava at Niali. He was an expert in the *Shastras* and *Puranas*, music and dance. He was a saint poet who composed the *Geeta Govinda* in the temple of Jagannatha at Puri and his wife Padmavati danced to the tunes of Geeta Govinda before Jagannath. (vi) Chaitanya and *Panchasakha* were going on *Sankirtan* Trips to different parts of Orissa for a number of years. One such annual trip started from Ananta Vasudeva temple of Bhubaneswar and ended at Puri touching Balakati-Kenduli-Niali, Madhav, Adaspur, Kakatpur and Konark.

Madhav Patnaik has described as to how Srichaitanya and *Panchasakha* were dancing in *Sankirtan* singing Gitagobinda at Kenduli village which was the birth place of Jayadeva. This book was discovered and compiled from three Palm leaf manuscripts collected in Orissa from three places in the early 1980s.

Gitagovinda of Sri Jayadev, therefore, is accepted as a historical text in addition to its great literary and religious significance. Sri Jayadev initially highlighted and systematised the traditional cults but also introduced his own ideologies, poetic imagery and music. Both Cholaganga Deva and his son Kamarnav were disciples of Ramanuja and devotees of Sri Jagannath and his consort Laxmi. Jayadeva was influenced by Ramanuja's ideology of Jagannath and Laxmi. In Gitagovinda Krishna

tells Radha that formerly she as Laxmi chose Him as her consort on the sea shore on the occasion of *Samudra Manthana*. As a result of this incident Siva swallowed poison out of despair. *Gitagovinda* was composed before 1150 A.D. and *Gitagovinda* dance drama was enacted in Puri temple during the rein of Cholaganga Deva and Kamarnavadeva. The earliest reference to Jayadeva outside Orissa was made by poet Chandabaradai, the Court poet of Prithviraj Chauhan who was defeated and killed in 1192 A.D. by Md. Ghori in the battle of Tirori. The next earliest reference is found in an inscription of Raja Sarangadev in the year 1201 A.D. Therefore, it is established that Gitagovinda because of its regular performance in Sri Jagannath temple of Puri assumed popularity throughout India within a brief perid of 30-40 years of its composition. It combined the best in the rich traditions of philosophy, literature, music and dance in Kalinga and Utkal. The philosophy was developed later into *Achintya Bheda Bheda Tatwa*, so ably propounded by Raya Ramananda and accepted and immortalized by Sri Chaitanya, *Pancha Sakha* and the *Shad Goswamis*.

References :

1. *Gita Govindam Sacred Profanities : A Study of Jayadeva's Gita Govinda* - Dr. NSR Ayengar.

2. *Mahakavi Jayadeva O Gita Govinda* - Satyanarayan Rajaguru.

3. *Shri Gita Govinda Mahakavyam Kaviraja Jayadeva* - Dr. Bhagaban Panda.

4. *Jayadeva and Gita Govinda in the Tradition of Orissa* - Dr. Pathi, Dr. Panda & Dr. Rath.

5. Alochana - Pandit Nilamani Misra.

The author, an IAS Officer of 1973 batch Orissa cadre, is a research scholar on Jayadeva and has written two books on Jayadeva.

Contribution of Satyabadi School to National Movement

Dr. Janmejay Choudhury

The impact of the national movement in Orissa was apparent. It fuelled, mobilised and directed almost all the spheres of human life. The growth of national consciousness stirred the minds of the people making comparative analysis of their Socio-Political and Cultural retrogation. It was the time of transition from the age of darkness to that enlightenment. The impact of the national movement was perhaps the most imminent on the development of education in Orissa. The title class could easily grasp the importance of development of this field. Hence, the beginning of the twentieth century saw gradual attempt and demands for the development of education and amelioration of educational conditions.[1]

It is significant that in the beginning of the 20th century when many organisations and a host of important individuals engaged themselves in the task of redressing the political and socio-economic ills of Orissa, a small open air minor school which later became a High School, and then converted to National School with the name of Satyabadi

Utkalmani Gopabandhu Das

Vihar, was to play a vital role in shaping the history of the region. From 1866 onwards, the integration of all scattered territorial units of the Oriya-speaking people became the main favourite dream and the only wish of the people of Orissa and alongwith that the betterment of national life was desired. The nucleus of this mission was the poet, patriot and priest Gopabandhu Das.[2]

The Satyabadi School established on 12th Agust 1909[3] may be said to be the cradle of the National Movement in Puri District. It was at Sakhigopal or Satyabadi, 11 miles north of Puri and in the midst of mango and bakul groves.[4] There are various reasons in justification of this selection. The war against corruption, the reform movement and the educational policy which Gopabandhu intended carrying through his Satyabadi School reflected the above spirit. On the suggestion of Madhusudan Rao,[5] the place Satyabadi was chosen as the ideal place for the school. Its scenic beauty and the churiana trees imparting charm and fragance must have been quite refreshing to the young boys who came to study there.[6] The school was

the product of lofty idealism of few young intellectuals who were convinced that much of the evil could be eradicated through proper development and training. Along with their studies, they taught the essence of life which would make them complete human being; courageous, confident and ready to work for the uplift and progress their brethren. These young intellectuals had before them the images of Eton, Harrow, Rugby and Furguson College of Pune. Gopabandhu Das was the brain behind the School.[7] A band of selfless youngmen namely Harihar Das, Nilakantha Das, Krupasindhu Mishra, Godavarish Mishra who distinguished themselves in later life as scholars and national leaders under the inspiring leadership of Pandit Gopabandhu Das popularly known as Utkalmani which means the Jewels of Orissa who managed this institution and carried on social service as well as nation building activities.[8] Pandit Gopabandhu converted it into an Ashram to carry on the social activities through it.[9]
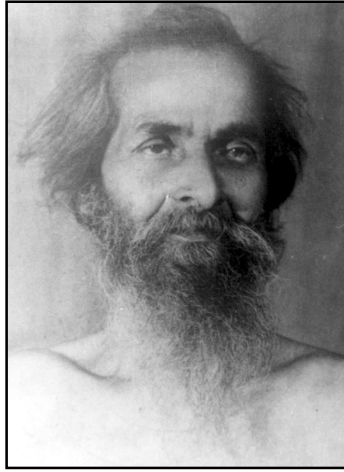
Acharya Harihar

The British authorities hesitated to recognise the school in the first instance because of fabricated reports submitted by some local officers against the school. That the school was a revolutionary centre and the boys were being trained on that line was a notion which persisted in the minds of the authorities for some time. The school came into further prominence when Gopabandhu became a member of the Bihar and Orissa Legislative Council in 1916. All of a sudden, it became a nationalist institution with the beginning of the Non-Co-operation Movement in Orissa and

was known as Satyabadi Vihar. It finally collapsed in 1926. Though Satyabadi School existed for a brief period, yet it brought flicker and enlightened many a young mind in the province and helped to mould national consciousness to a great extent.[10]

Gopabandhu and his close associates wanted the school to remain free from Government Control. Hence, it never accepted any grant from authorities. The Satyabadi School drew attention from all quarters of life and its credibility as an educational institution soared up in public eyes with the growing reputation of Gopabandhu Das. People throughout Orissa admired this venture and many sent their sons to this school. Many boys from outlaying Oriya tracts came to study here. His fame grew outside Orissa too.[11] Gopabandhu realised that unless a dedicated band of youngmen come forward to serve their motherland, it would not be possible to raise the people from their age-long slumber. In order to remove lethargy, ignorance and poverty of the masses, Gopabandhu emphasised the need for proper education of youngmen in the province. At that time, there were a number of schools in Orissa, but those institutions were primarily designed to serve the needs of the Government. Therefore, Gopabandhu desired to establish an ideal school which would impart education to the pupils not only in traditional courses, but also infuse in their young minds the ideals of patriotism, social service, honesty and such other human virtues. It was a school with a different mission; the mission of making men who would serve their motherland.

Naturally it combined the two systems of education, the old Gurukul system and the system of English education prevalent in those days.[12] Besides education, the efforts were made to build the character of the students in the Satyabadi school. The students were imparted training in different fields like village industry, cottage industry, agriculture, carpentry etc. in order to be self-reliant in future. The courses were now being offered to the students of basic educational centres. The method of education was mainly based on the Indian Gurukul tradition. However, it was influenced by the modern ideas of western countries. The students were taught about the importance of discipline, moral character, the duty for the nation etc. Physical training was compulsory for all the students. To remind the students of the glorious cultural heritage of the country and to raise their national consciousness, students alongwith some teachers visited the historical places. Top priority was given to social service from the inception of the school. It was the intention of Gopabandhu to infuse the sprit of sacrifice and social service in the mind of the Pupils. The Satyabadi teachers and students challenged many social odds and evils. The students of different castes stayed and lived together.[13]

Satyabadi school was converted into a 'national school' by Gopabandhu after the call for non co-operation was railed, Pandit Krupasindhu Mishra was the then head of this national school.[14] Then its branches were established at many places to propagate the nationalistic ideas.[15] It was the impact of the national movement that turned the smooth, easy going tide of the Satyabadi School which
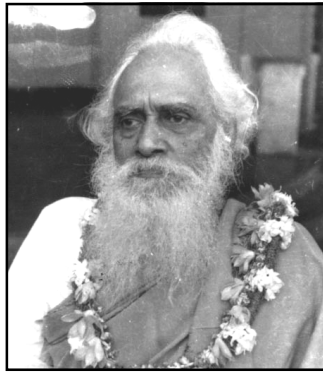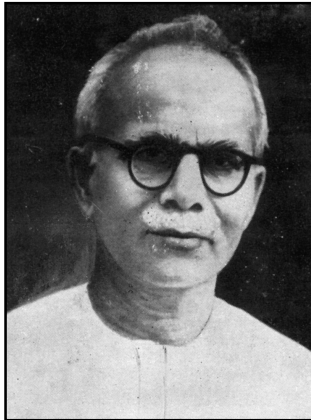
Pandit Nilakantha Das

merged into nationalistic activities with all its sincere efforts. The 'Pancha-Sakha' or five comrades contributed their best for the cause of national aspirations. They were equally dedicated to the blend of educational as well as political uplift of Orissa. Satyabadi became a national school with progressive and national ideals. It stood as a 'reaction' against the then leaders who nursed the cause of limited ideas.[16] Gopabandhu subsequently became the distinct leader of the new generation. His political loyalty towards Gandhiji was total. Acharya Harihar led the famous Inchudi salt Satyagraha in Orissa. This Satyagraha elevated Orissa's image in the eyes of the nation. The consequences of the political activities of these five comrades were rather harmful to the Satyabadi Movement. The school was virtually orphaned and could not function in the earlier manner. The students were inspired by Gopabandhu to plung into national struggle. Gandhiji's visit to this place in 1921 gave further impetus to the spirit of the students at Satyabadi. They now grew up their studies and became active members of the Congress. Hence forth, Satyabadi became an active centre of non Co-operation movement rather than a model educational institution. The Satyabadi School was in the true spirit of a national school as its main objective was to become a honey-comb of India struggle of freedom. So far Orissa was concerned, it was able to carve out a place of uncommon significance in view of the fact that the pioneering freedom fighters of Orissa were assiduously associated with it. These leaders were self-less dedications and hard working who left no stone unturned for the achievement

of freedom as well as for the amalgamation of Oriya-speaking tracts. The big five comrades of Satyabadi school were leaders of their own distinction. It is true to say that these five leaders symbolised the history and culture of Orissa as well as India. They had struggled hard without most dedication in order to bring Orissa into the national mainstream. Their earnest desire was to alleviate Orissa from misery and sufferings. Orissa had bitter experience of being subjugated by external powers or different times. The Pancha Sakha not only fought for unification of Oriya-speaking tracts but also for the Indian struggle for emancipation which was the crying need of the hour. They wanted to bring Orissa into the mainstream of national life so that Orissa would see her brighter days. These leaders were not guided by narrow consideration in establishing Satyabadi School which became the seat and centre of freedom movement in Orissa.

Pandit Godabarish Mishra

The history of freedom movement would not be complete without reference to these five comrades. Freedom movement in Orissa is a regional manifestation of the All India Congress Movement of Indian National Congress. The National Movement was concerned not only with independence but also with social and economic reforms. Such reform movements existed in Orissa much before the Congress came to the scene.[17]

The National Movement in India did not allow Orissa to remain aloof and Orissa caught the spirit of nationalism. Gopabandhu saw the glorious future of Orissa in the national movement and plunged into it.[18] the Montford scheme was not approved by the Indian National Congress. Besides, the public were very much excited due to the ill-famed Rowlatt Act[19] and the massacre of Jallianwalabag in Punjab. Gandhiji founded a new weapon of peace namely the 'Satyagraha' to fight against the British rulers, with the philosophy of Satyagrah a new struggle was started with the non-violent, non co-operation movement to which Gopabandhu alongwith his followers joined.[20] The chief contribution of Gopabandhu Das to the freedom movement were the creation of national leaders with political training in his Satyabadi School, propagation of the message and programme of the non co-operation through the newspapers 'Asha' and 'Samaj' among the people and organisation of the Congress movement in making it a political force.

The Satyabadi leaders were pioneers in the field of freedom movement in India. The Indian National Movement was concerned not only with Independence but also with social and economic reforms. The centres of such movement was none other than the Satyabadi School. The Satyabadi leaders also attended some sessions of the Indian National Congress until they brought Congress to Orissa. From 1920, the Congress organisation was led by the Satyabadi group. The non-cooperation movement spread like wild fire due to the efforts of Gopabandhu and his associates. The students and teachers took active part in the non-coopeation movement in spreading the Congress message in different parts of Orissa. Even after the death of Gopabandhu his associates entered into the whirpool of hectic politics.[21] The tremendous influence of this institution had weilded was too deep to be
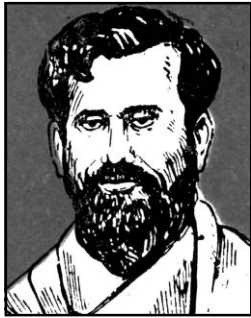
Pandit Krupasindhu Mishra

blotted out of memory. In its own unique way Satyabadi has contributed a great deal to the cause of nationalism and education. Conjectures like what would have happened if it had not become a national school and so on would hardly serve any purpose. Though Satyabadi was an educational institution, it was also the thought and idea of Gopabandhu metamorphosed into an institution. It was therefore, only to be expected that when Gopabandhu after much thought decided to invite the wave of nationalism to Orissa, his institution would jump into it. It was only sad that others could not come to the rescue of the school and therefore its distinctive mark got obliterated.[22] The Satyabadi leaders also took part in the Civil Disobedience Movement.

The Satyabadi school had an indigenous character while striving for the fusion of the old with the new. It strove to restore the old Ashram school without emphasis on a sound mind in a sound body and plain living and high thinking. It was a factory to build up the personality of man. The most outstanding contribution of the Satyabadi school was the sense of nationalism and patriotism that it infused in the youth preparing them for the freedom struggle. The chief contribution of Pandit Gopabandhu Das was to raise political consciousness to amalgamate Oriya speaking tracts, and to achieve national independence.[23]

Reference :

1. Mohanty, Nivedita, Oriya Nationalism: Quest for United Orissa, New Delhi, 1982 p.85.

2. Mansingh, Mayadhara, Odiya Sahityara Itihas (Oriya) Grantha Mandir, Cuttack 1985, p.329. and Report on the Administration of Territories included in the Province of Bihar and Orissa, 1911-12.

3. Mahatab, H.K., Dasabarshra Odisa (Oriya) Cuttack, 1964 p.13.

4. Mansingh, Mayadhara, op.cit., p.329.

5. Mohanty, Nivedita., op.cit., pp.86-87.

6. The Samaj, 1st Jan.2000.

7. Das, Nilakantha., Nilakantha Granthavali (Oriya) Vol.1, Cuttack Students Store, Cuttack, 1963, p.59.

8. Proceedings of the Legislative Council of Lieutenant Governor of Bihar and Orissa, 1913, pp.104-105.

9. Bulletin, Post-Graduate Department of History, Utkal University, Bhubaneswar, Orissa, 1988, p.9-10.

10. Patra, K.M. and Devi, Bandita. An advanced History of Orissa (Modern Period), Bhubaneswar, 1983, pp.200-201.

11. Utkal Dipika. 9th Jan. 1922.

12. Patra, K.M. and Devi, Bandita op.cit., p.198.

13. The Orissa Historical Research Journal-Vol.xxxv, No.3 and 4, 1989, p.59.

14. Satyabadi. 1st part, 1st issue, 1915, Gopabandhu Rachanabali (Oriya), 1st part, p.23.

15. Mahatab, H.K., op.cit., p.14.

16. Bailey, F.G. Politics and Social Change, Orissa in 1959, California, 1963, p.167.

17. Patanaik, L.M., Resurrected Orissa, Cuttack, 1941, p.11 and Das, S.C., Pandit Gopabandhu; A Biography, Cuttack, 1977, p.59.

18. Patra, K.M. and Devi, Bandita;, op.cit;, p.221.

19. Ibid., p.222.

20. Mansingh, Mayadhara, op.cit., p.330.

21. The Samaj, 17 June 1928.

22. Mohanty, Nivedita, op.cit., p.93.

23. Mohapatra, Satyanarayan, Utkalamani Gopabandhu (Oriya) Berhampur, 1977, p.36 and Acharya, Brundaban, Satyabadi Yuga (Oriya), Cuttack, 1966, p.6.

Dr. Janmejay Choudhury is the Lecturer in History in the Sri Jagannath College, Kaipadar, Khurda.
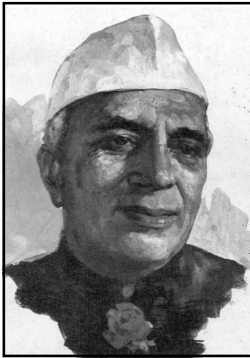
Non-Alignment, the Brain-Child of Pandit Nehru

Balabhadra Ghadai

After the holocaust of the two World Wars all the nations of the World began to feel panic-stricken and wished for conditions of international peace. Under the leadership of Pandit Jawaharlal Nehru, the first Prime Minister of Independent India the doctrine of Non-alignment developed and grew popular.

Jawaharlal Nehru had the privilege of formulating and moulding the foreign policy of India as he retained the Foreign Ministry under his supervision. It was an essential part of his thinking developed during the years of struggle for independence, during travels around, discussion with foreign leaders, and during long periods of contemplation about India's place in the world, that the future of India would be conditioned by and would in turn condition world affairs.

The Non-aligned community consists mostly of countries which liberated themselves from colonialism and foreign domination. They stand for equality, they work for peace and they believe in a world order based on co-operation. Two notable international gatherings, the Asian Relations Conference held in New Delhi in March 1947 by the initiative of Nehru and the Conference of Afro-Asian Nations in Bandung in 1955, proclaimed the determination of Asian and African countries to consolidate their independence and to pursue their own political, economic and social development.

Jawaharlal Nehru apparently realised that the traditional foreign policy choices of states inperialism, isolationalism, neutrality alliances, balance of power and nationalistic universalism did not serve different community of nations in the nuclear age, in particular, the integrity of the majority of small and weak nations, most of whom, following India's independence, achieved freedom. Each of these choices either restricted the freedom of states or divided the international community into groups and blocks-either of which failed to serve the mutual interests of all nations. "Every country has a right to choose its own path," he said and go along it. We have chosen our path and we propose to go along it, and vary as and when we choose, not afraid of any other country imposing its will upon us by military methods or any other methods. Nehru was asserting the freedom of choice of states unconstrained by traditional choices and in consonance with the new spirit of liberation of most of the newly independent nations. Nehru, more than any other statesman of the post-war world, had the foresight of freedom that many nations and peoples were hungering after. The policy of non-alignment and its loud and persistent

advocacy by Nehru gave a new dimension to the game of international politics.

Nehru was of the opinion that India should not be linked up with any group of powers which, for various reasons, are full of fear of war and prepare for war.

In the nuclear age, he felt that such a policy of Non-alignment was imperative as much in national interest as in the interest of the world community at large. Nehru was certain that the most important and even compulsive element of national interest of any nation was peace, without which, the newly independent nations would be unable to promote the other elements of their respective national interest. Unless there was world peace, these new nations would be unable to promote internal socio-economic development, colonial liberation, racial equality and even the progressive strengthening of the international organisation.

India's decission to establish good neighbourly relations was reflected in the agreement signed with China in April, 1954 which enunciated the Five Principles (Panchasheela) of Peaceful Co-existence as the basis for developing relations between States. These principles provided for peaceful co-existence, mutual respect for each other's territorial integrity and sovereignty, non-aggression, non-interference in each-other's internal affairs, and recognition of equality and mutual benefit. These found support from most of the African and Asian countries and were affirmed at the Bandung Conference of countries of Asia and Africa held in April, 1955. The wider acceptance of India's Policy of Non-alignment led to the holding of the first Non-aligned conference at Belgrade in 1961 in which 25 countries participated. Nehru (India), Nasser (U.A.R.), Tito (Yugoslavia)

gave leadership to the conference which created conditions for peace. They were described as the wisemen of the East, who carried Christmas gift of space to the cradle of Christ. Nehru laid stress on the need for negotiations between Soviet Union and the United States as a step towards promoting peace and finally bringing about Universal Disarmament. The conference drafted an appeal requesting both the countries to settle their differences through mutual negotiations. When the partial Nuclear Test Ban Treaty was signed by the Soviet Union, the United States and Britain in July 1963, India was one of the first countries to sign the treaty. In the same year, for maintenance of international peace India lent full support to the activities of the U.N. in various fields to defuse tension in different parts of the world.

Following the Suez Crisis, India countributed the largest contingent for the U.N. Emergency Force stationed in West Asia. Later, following the crisis in the Congo in 1960, India supported efforts of the U.N. to prevent the disintegration of the newly independent countries and it had the largest contingent in the U.N. Force sent to the Congo to prevent a civil war and preserve the territorial integrity of that newly independent country.

Thus, Nehru as the Prime Minister and Foreign Minister of Independent India sought to implement India's Non-alignement Policy under difficult internal conditions in India and a series of grave international conflicts and situations. It is no denying the fact that the policy of non-alignment has been universally appreciated.
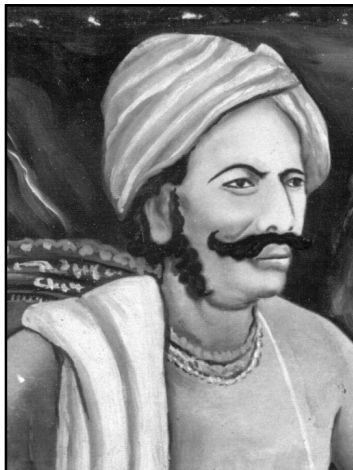

Shri Balabhadra Ghadai is the Principal of M.K. College at Khiching in the district of Mayurbhanj.

Veer Surendra Sai

Dr. Jyotirmati Samantaray

Veer Surendra Sai was the child of the historic Revolution of 1857, as Napoleon was the child of the French Revolution of 1789. The heroic achievement of Surendra Sai and his uncommon sacrifice for the cause of his people have few parallels in history. His role in shaping the cause of the Revolution of 1857 and 1858 in the hill tracts of Western Orissa was highly inspiring. The British became a formidable power in the World after the victory of the Crimean War (1856) and their success in crushing the Revolution in India in 1858. Veer Surendra Sai carried on an uncompromising war against the forces of imperialism till 1862. These four years were the momentous period for the last phase of the Indian Revolution and Surendra Sai was the torch bearer.

Surendra Sai was a born rebel and an uncompromising enemy of the British Raj from his young age. His revolution against the British commenced from 1827 when he was only eighteen years of age and continued till 1862 when he surrendered and even after that, until he was finally arrested in 1864 - a total period of 37 years. He suffered imprisonment in Hazaribagh Jail for 17 years in course of his revolutionary career and after his final arrest for another term of 20 years including his detention of 19 years in the remote Asirgarh hill fort till he breathed his last there.

He was not only a great revolutionary throughout his life but also an inspiring leader of the people. Surendra Sai espoused the cause of the down-trodden tribal people who were being exploitated by the higher caste Hindu and who became tools in the hands of the British for the establishment of their political power in Sambalpur. The aim of Surendra Sai was to drive the British out of Sambalpur.

The Indian Revolution collapsed by the end of 1858 and law and order was restored by the British throughout India. But Surendra Sai could not be suppressed and he continued his revolution. The military resources of the British were pulled up against him and the brilliant Generals like Major Forster, Capt. L. Smith and others earned credit in suppressing the rebellion elsewhere in India were brought to Sambalpur to stamp out his revolution. But

all attempts failed and Surendra Sai succeeded in foiling the skill and strategy of the British for a long time. Major Forster, the reputed general who was vested with full military and civil power and the authorities of a Commissioner to suppress Surendra Sai and his followers, proved discredited and removed by the British authority in 1861 after three years of his services in Sambalpur. His successor Major Impey could realise the futility of military operation against Veer Surendra Sai. He had no hesitation to declare that Surendra Sai was never defeated and would never be defeated. This remark of the Deputy Commissioner of Sambalpur shows the strength and greatness of Surendra Sai. In fact his glorious struggle after the supression of the Indian Revolution of 1857-58 against a vastly superior power for long four years is a unique achievement. The British not only seized the entire food-stock of the rebels but also stopped all resources of the supply of food and other necessaries of life for them. But that could not damp the fighting spirit of Surendra Sai.

Major Impey abandoned the idea of violent war and cautiously followed the policy of peace and good-will with the approval of the Government of India. Surendra Sai, one of the greatest revolution aries in history, and a warrior who knew no defeat in his life surrendered with full faith in the honesty and integrity of the British Government. But after the death of Impey situations took a sudden change and the British administrators revived

their inimical attitude towards the great hero. Sambalpur was brought under the jurisdiction of the newly created Central Provinces on the 30th April, 1862, Surendra Sai decided to surrender soon after that. But he was very soon disillusiioned and the new set-up indulged in reversal of the old libeal policy. The administrators found that the lion did not cease to be a lion even after his Surrender.

The British Administrators were surprised to find that the surrender of Surendra Sai did not bring the revolution to an end. They stepped down to organise a conspiracy and made sudden arrest of Surendra Sai and all his relations, friends and followers. Veer Surendra Sai and six of his followers were subsequently detained in the Asirgarh hill fort. The great hero spent the last part of his life like Napolean in Saint Helena.

Thus, by passing of time Veer Surendra Sai lives in his glory as a great martyr. He fought almost single-handed against the most formidable forces of Imperialism, staking all that was near and dear to him and suffered untold miseries althrough his life.

Reference :

1.   *Veer Surendra Sai* by Dr. N.K. Sahu; published by Department of Culture, Government of Orissa, 1985.

Dr. Jyotirmati Samantaray is working as Assistant Information Officer, State Information Centre, Jayadev Bhawan, Bhubaneswar.
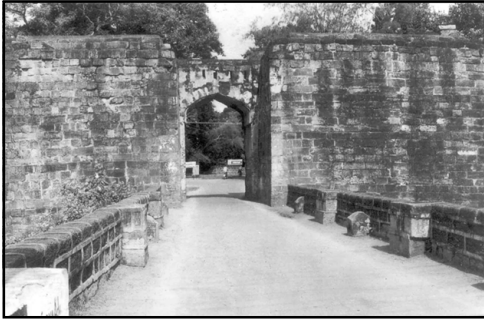
Remembering the Great Barabati Fort

Dr. Hemanta K. Mohapatra

Ganga king of Kalinga, Chodagangadev defeated Karna Keshari, the last Somavamsi ruler and annexed Utkala either in 1118 or in 1134 A.D. By this act of conquest he accomplished the task of political unification of Orissa to a great extent. With the emergence of a great Ganga empire the humble and traditional capital of Kalinganagara (Mukhalingam in Srikakulam district of Andhra Pradesh) lost its relevance and Chodagangadev shifted his capital to Katak, a place centrally located and well protected by mighty rivers. He built forts around his capital city and made it highly impregnable. One such fort was built towards the north of the river Kathajodi named Sarangagada (near Baranga). He also built a fort at Chudangagarh (near Chaudwar) and most probably resided there. On the outskirts of Chudangagarh he built forts at Amarabati Kataka (Chhatia) and Jajpur. It is said that he built a fort at Cuttack, but the trace of it is not yet found.

In fact another ruler of the Ganga dynasty Anangabhimadev III (1211-1238 A.D.) built a new city in the village Barabati and named it as Baranasi Kataka. He with the royal family left Chaudwar and started residing in Abhinava Baranasi Kataka. He must have fortified his capital city and it is naturally assumed that the Barabati fort was erected by Anangabhimadev-III. That he erected a fort at Abhinav Baranasi Katak is also corroborated by the Nagari plate of Anangabhimadev-III. *(Epigraphica Indica, XXVIII, pp.235-ff).*

That the Barabati Fort was situated at the bifurcation of the rivers, Mahanadi and Kathajodi was mentioned in the *Ain-i-Akbari* of Abul Fazl compiled in 1594-95. From the accounts of *Ain-i-Akbari* it is evident that Raja Mukunda Dev of Chalukya dynasty had built a palace in the Barabati fort. This palace had nine *'asianas'*. Later on this Persian word *'asiana'* was misunderstood and it was misinformed that Mukundadev had built a nine-storied palace there. But it was not a nine-storied building as understood now.

James Fergusson saw the fort in 1837. In his book he wrote "Abul Fazl's description of this palace, however, has been misunderstood by the translators, who have interpreted it as nine stories instead of nine courts or enclosures *(Fergusson. History of Indian and Eastern Architecture.* VoI.II, pp. 112-113). M.M.Ganguly has also given the same view in his article in the Orissa Review-Orissa Monument Special, 1949 (p.14). Two British merchants named Bruton and Cartwright attended the Mughal governor in the Barabati fort in l633 A.D. They never mentioned about the nine-storied building. Rather they said that

they were conducted to the Court of Public Audience through a labyrinth of buildings *(Early Annals of the English in Bengal, Vol. I, p.7).*

However from the description of *Ain-i-Akbari* it is evident that nine inter-connected enclosures were present at different heights in the structure. The first floor was used to keep elephants, the second for artillery guards and quarters for attendants, the third for the gatekeepers and patrols, fourth for tile workshop and the fifth for the kitchen. The sixth floor was used as reception rooms; the seventh for private apartment, the eighth for women's apartment and the ninth was the sleeping chamber of the governor. *(Abul Fazl, Ain-i-Akbari, Vol-II pp. 126-27).*

We are unfortunate to prove anything beyond doubt as the whole area was excavated in 1856-57 for stones and nothing substantial is left to inform about the exact nature of the structure. But from the writings and accounts of contemporary writers and travellers we came to a conclusion that there was no nine-storied building in the fort complex. The *'Nabatal'* palace was in fact a structure having nine courts standing on platform of increasing heights, the ninth one being at the highest level. The built up area went on decreasing as one ascend to next higher enclosure.

Even now-a-days one can see the remains of the deep moat *(Gadakhai)* excavated around the fort to make it more and more inaccessible. The soil excavated for construction of the moat was probably spread on the ground inside in such a way as to form platform of different heights, one upon another in an ascending order. On each of the platform stood one court. The courts were probably in the form of concentric circles, outermost being the largest and the innermost being the smallest

and highest in area and altitude respectively. *(Orissa Historical Research Journal, Vol.VI-Part-l p.53)*

From the military point of view the fort was erected in an ideal location. But this was too small a fort to withstand a longer siege. The Barabati fort has a length of 2150 feet and breadth of 1800 feet. Considering its humble dimension and strength, in 1766 T. Mote had revealed that the fort was however too small to make a long defence against the European ally. *(Early European Travellers in Nagpur Territory, p.17).* So it is assumed that Barabati fort was a part of bigger fortification, the inner ring of defence and also a safe loyal residence. It is very likely that the rivetment along the two rivers of Mahanadi and Kathajodi with watchtowers and bastions at intervals probably formed the out-ring of fortification.

From the above discussion, however, it is clear that Anangabhimadev III of Ganga dynasty erected the fort of Barabati. Chalukya king Mukundadev constructed a structure with nine enclosures at various altitudes. And in all probability it was the inner ring of defence being a part of bigger fortification. In between the reigns of the above two rulers this Barabati fort had witnessed the glorious days of Orissa under the great Ganga king Narasinghadev. lt had also seen the conquests of the Suryavamsi kings like Kapilendradev and Purusottamadev. It had also witnessed the plight of Prataparudradev and the end of the Gajapati rule. With mute helplessness it had to tolerate the murder of the last Suryavamsi king in the hands of treacherous Govinda Bidyadhar. After murdering his master's son, Govinda Bidyadhar established the Bhoi dynasty in Orissa. His death ushered an era of political instability stained with regicides and conspiracies. During the reigns of these Bhoi

rulers, of and on Mukundadev was the guardian of this Barabati fort. He also established his own Chalukya dynasty by murdering his royal master. But very soon he proved his worth and demonstrated that he could revive the Oriya race and pride. In fact Barabati fort was very dear to him. After Mukundadev, Orissa was occupied by the Afghans in 1568. Kalapahad, the Army General of Bengal Sultan Sulaiman Karanni had broken certain portion of the fort. But the fort was habitable. It became the headquarters of the Mughal and Maratha governors for Orissa.

During the Mughals some additions and alterations were effected to the fort so that it would suit to the Mughal taste and style. The Mughals also built a mosque inside the fort complex. The Marathas, who ruled Orissa after the Mughals, also made some constructional changes in the fort. T. Motte visited Cuttack in 1766, when the Bhonsla of Nagpur ruled Orissa. Motte recorded that the moat around the fort was 7 feet deep and 20 feet wide vide. There were two clusters of walls, outer and inner. The outer wall was five feet higher than the inner wall.

The English force reached Cuttack on 13 September 1803 and stormed the fort on 14th. Major Harcourt was in charge of the operation. The artillery weapon the Britishers used for this operation were one 12 pound battery, two howitzers and two 6 pounders. Harcourt described the fort as one of considerable strength and with the exception of only bridge it was inaccessible. After silencing the Maratha guns the gates of the fort was forced open in the face of heavy fire and the fort was captured. When Sterling visited Orissa, this fort was standing intact *(Sterling's Orissa, pp.18-19).*

After the British occupation of Orissa for sometime this fort was used for confinement of the state-prisoners. But later on it fell into disuse and government sponsored vandalism started to eliminate this relic of Oriya pride from its very existence. This fort was subjected to devastation and therefore its stones produce an unsightly picture of ruins. As if stones and metals were not available otherwise, the stones were excavated out of this great heritage site of Orissa and used for the construction of roads and embankments in and around Cuttack city. The mindless British authority in Orissa did not hesitate to dismantle this historic fort of Barabati, the stones and earth of which was made from the blood and flesh of the Oriya heroes.

From the records available in the Orissa State Archives it is evident that the stones of the fort were used for the construction of buildings, roads and embankments at Cuttack. One Mr. Shore, the Magistrate of Cuttack tried his best to stop this vandalism and as a result of his effort the Governor of Bengal in their Letter No.1701 dated 31.5.1856 stopped the demolition of the Fort of Barabati. But by that time a lot of damage was already done and a little was left for preservation. But that was also not possible. Later on excavation of stones of the fort complex continued till nothing was left except the dilapidated main gate. The fort was systematically converted into a mound of debris consisting of earth, broken stones and bricks.

The Barabati fort, which was once upon a time creating sensation in the body and mind of the Oriya militia, and nightmares for the enemies of Oriya race, is now in a sorry state of heapless ruins. But the moat, the main gate still exists to narrate the stories of bravery of the great Oriya race.

After independence the historian Chief Minister of Orissa, Harekrishna Mahtab conceived altogether a novel idea to convert this Barabati Fort into a great memorial for Oriya martyrs. He was contemplating to convert the entire area around the fort into a great sports complex. It was the month of August 1948. A football match was to be played at Cuttack between Bhawanipur Football Club and Orissa XI. Harekrishna Mahtab was to inaugurate this event. There was heavy rush of the spectators and the field was too small to accommodate the sports-loving enthusiastic spectators. Mahtab was shocked. Then and there he announced that very soon Cuttack should have a big stadium and sports complex. Without delay 20 acres of land towards the east of the Barabati fort was earmarked for the stadium. A sum of Re.1 lakh was also sanctioned for the spadework of the stadium. In 1950 the foundation stone of the Barabati Stadium was laid and the construction work started. Bhairab Ch. Mohanty, a deputy Minister of Orissa remained in charge of the construction of the stadium. Subsequently Sri Mohanty became emotionally attached to the project.

This was in fact a big project in which provision for a big field, clubhouse, pavilion, clock tower and architecturally rich main gate were made. Side by side facilities for the recreation of the sportsmen, provision for their stay, courts for certain sporting events was to be made. The main field was to be surrounded by the huge spectators galleries. Such a big project was necessarily very much expensive and the Govt. of Orissa could not afford it. In this juncture of financial crisis the idea of Barabati Raffle (Lottery) was conceived and after its implementation the lottery proved to be highly rewarding. The profit of this lottery was utilised for the ongoing construction work of this dream project and this dream became a reality. Big sports events started to be organised in this stadium from the early 60s. Hockey and football matches of national standard were also organized here. This was also the venue of a number of one-day international cricket matches as well as a recognized Test Cricket Centre. The recently installed floodlight has made the stadium more attractive and useful.

In the Barabati fort area itself two other sports complex have been established to lessen the burden on the Barabati stadium. They are Satyabrat Stadium and Jawaharlal Nehru Indoor Stadium. The area around the fort is promising as well as inspiring for upcoming sportsmen. The local children and youths are using the BaliYatra ground in front of the main gate of the fort for sports practice and exercises. One can see youthful vigour and enthusiasm around the fort in the morning and afternoon. As now-a-days the venue of Baliyatra has been shifted to the river bed of Mahanadi, the Baliyatra ground can be levelled and made more suitable for sports practice. The river Mahanadi at the north side of the fort can be suitably developed for a water-sports complex of international standard. The fort, the stadium and the area around it can be well developed and the entire integrated complex can be the sports capital of Orissa. It has all the infrastructure and natural suitability. Only will power is needed to accomplish such a goal. That shall be the greatest tribute for the martyrs who laid their lives for defence of the great Barabati fort and the Oriya race.

Dr. H.K.Mohapatra lives at 23, Ekamra Villa, Jayadev Vihar, Bhubaneswar-751015.

Bhairava Worship in Upper Mahanadi Valley

Sasanka S. Panda

Bhairava, Urladani

Bhairava
Narsinghnath

The *Nalas* were ruling the western and south-western parts of Orissa in around the 4th-5th century A.D. Their capital was Puskari, which has been identified with the present Podagad in the Umerkot tahsil area of Nawarangpur district. In two copper-plate charters of the *Nalas*, namely, Kesaribeda Plates of Arthapati[1] and the Rithapur Plates of Bhavadattavarman,[2] it has been mentioned in the very first line that they flourished by the blessings of Mahesvara and Mahasena (Lord Siva and his son Kartikeya) - *Mahesvara Mahasenatisrustha Rajya Bivabhah.* Their names like *Vrsa* - dhvaja, (first king), *Bhava* datta denote their devotion to Lord Siva (*Bhava*). The name of another *Nala* king *Skanda* - Varman testify to their reverence to *Skanda* (Kartikeya). In their gold coins also, the figure of a couchant humped bull facing right and a crescent moon behind it are found embossed. The figure of Nandi bull, the *Vahana* of Lord Siva is very beautifully executed on these gold coins found from Edenga[4] and Kulia.[5] It seems that during the rule of the *Nala* kings Saivism got royal patronage. But kings of the dynasty which succeeded in the upper Mahanadi valley, i.e. the *Parvatadvarakas* seem to be the worshippers of goddess Stambhesvari (the goddess of pillar or post). Another dynasty, called the *Sarabhapuriyas* (or the kings of the

Amararyakula) who captured this region and ruled in around 5th-6th century A.D. were all *Parama Bhagavatas* (devout worshippers of Lord Visnu). The *Sarabhapuriya* power declined in around the last quarter of the 6th century A.D. when the *Panduvamsis* captured power in the upper Mahanadi valley. While the founder of this dynasty, Mahasiva Tivaradeva, his son Maha Nannaraja and Queen Regent Vasata (mother of Balarjuna) were staunch *Vaisnava* (*Parama Vaisnava*); kings like Chandraguptaraja (whose dignity was commensurated with his devotion to the Lord of Goblins - *Bhutapati* - Lord Siva)[6] and Balarjuna were great devotees of Lord Siva. Although Queen Regent Vasata has mentioned herself as a great devotee of Lord Purusottama Nrsimha, she has mentioned herself as the 'daughter of the mountain' (Parvati) and 'the mother of him who rides the peacock' (Kartikeya) in verse - 15 of Sirpur Stone Inscription.[7] The most powerful *Panduvamsi* king Mahasivagupta Balarjuna, the son of Harshadeva, (grand-son of Tivara's brother) who ruled for more than 58 years was a *Parama Mahesvara*. It is probable that his *Ranaka* (a governor) Durgaraksita, donated land in a village called Gudasarkaraka in favour of the god *Madanarati* (Siva). In village Kodasima he also donated land to the

Saiva ascetic Sadasivacharya, who was a spiritual successor of Sadyahsivacharya, another ascetic instrumental in conversion of the king to the Saivite faith. Sadyahsivacharya is said to have hailed from a penance grove (*Tapovana*) called Amardaka. This stone inscription (found from Senakapat) begins with the *Siddham* symbol followed by the *Mangala* : *Namah Sivaya*. The Verse-1 constitutes a *Mangala* in praise of the god *Bhava* (Siva) and Verse-2 of his consort, the goddess Parvati.[8] The second part of the inscription starts with Verse-22. In the Verse-23, it has been mentioned that "the *Saiva* ascetics had to arrange for a sacrificial ceremony (*Yaga*) as well as for the initiation of people into the *Saiva* faith (*Diksa*) which is capable of securing spiritual emancipation, the exposition of the *Saiva* doctrine and the running of a free feeding establishment (*Annasya-satram*) every year during the full-moon day of *Asadha, Kartika and Magha*.[9] In his copper-plate grants like the Bardula Plates,[10] Mallar Plates,[11] Bonda Plates[12] and Lodhia Plates,[13] the *Panduvamsi* king Mahasivagupta Balarjuna has been mentioned as *Parama Mahesvara*, the devout worshipper of Lord Mahesvara (Siva). Through his last Charter the Lodhia plates, he made land grant in Vaidyapadraka village to Lord *Isanesvara Bhattaraka* of Khadirapadraka village for the *vali, charu, satra, naivedya* of the Lord as well as repair of the temple dedicated to him. In this charter, the sacred feet of Sri Sulapani, the disciple of Sri Pramathachaya have been

Bhairava, Junagarh

worshipped for increase of religious merits of his (king's) parents. Here also it is mentioned that both the Saivacharyas were hailing from *Panchayajna Tapovana* of *Dvaitavana*.[14] Dr. S.N. Rajaguru has taken these Saivacharyas to be of the *Pasupata* School of Saivism.[15] The royal seals attached to the charters of king Balarjuna have the emblems of bull Nandi and Trisula in front of a *Purnakumbha*.[16]

Most probably from the time of the *Panduvamsi* king Mahasivagupta Balarjuna (2nd half of the 8th century A.D.), Saivism was strongly entrenched in the religious arena of the upper Mahanadi valley. This trend continued unabated when his successors, known as the *Somavamsis*, shifted to Suvarnapura from Sirpur (Sripura) sometime in the first half of the 9th century A.D. They drove out either the Bhanja king Ranabhanja or his successor from that region (Baudh-Sonepur region) during the time of the *Somavamsi* king Mahabhavagupta Janmejaya, sometime around 850 A.D. It is said that during his rule Acharya Gaganasiva, a *Saivacharya* of the *Mattamayura* cult of Saivism constructed a temple of Lord Siva,[17] at Ranipur Jharial which is known as Somesvara temple now. All *Somavamsi* kings were *Parama Mahesvara* (devout worshippers of Lord Siva).

The *Bhanja* kings of Khinjali Mandala, who were ousted from the Baudh-Sonepur region were great devotees of Bhairava, the

Ugra aspect of Lord Siva. Three kings of this dynasty are known from records : Sri Silabhanjadeva Angadi, Satrubhanjadeva Gandhata and Ranabhanjadeva. The last ruler had a long reign of 54 years or so. In the invocatory verse of the copper plates of Satrubhanjadeva and Ranabhanjadeva,[18] Bhairava is worshipped : *Samhara Kala Hrutbhug Vikarala Ghora | Samvranta Kinkara Krutanta Nitantavinnam Vinnandhakasura Mahagahanatapatram | Tad Bhairavam Hara Vapurbhavatah Prapatu ||*

It seems probable that the *Bhanja* kings popularised the Bhairava Cult in the upper Mahanadi valley in the 8th-9th century A.D.

As evidenced from stone inscriptions, the Bhairava worship was prevelent in the upper Mahanadi valley of Orissa atleast from the 1st century A.D. The discovery of a two-lined inscription on the pedestal of a standing image of furious looking Batuka Bhairava at Junagad in the Kalahandi district by this scholar in April, 1983 throws new light on the cult of Bhairava. It is somewhat astounding that Pandit Satya Narayan Rajaguru has deciphered this inscription to be written in the *Pali Prakrit* in around 1st century A.D.[19] On the broken pedestal of another Bhairava image of around six feet in height, found in the Banka Paik Pada of Junagad town, the last letter of an inscription 'Ra' is seen to be engraved. Such 'Ra' alphabet was used during the period from the 4th to 8th century.[20] Another short stone inscription of the 8th century A.D., found in the Dhavalesvara Siva temple at Mohangiri, also in the Kalahandi district, has been deciphered as *Vyuha Bhairava* by Pandit S.N. Rajaguru.[21] In the proper right base of the doorjamb of the *Garbhagrha* of this Siva temple, a dancing Bhairava figure is carved as *Dvarapala*,

whereas in the left side is a Saivite figure standing in *Samabhanga* and holding a long staff (*Danda*). As in another loose panel of this temple a seated figure of Lakulisa, the great *Pasupata* teacher is carved alongwith one of his desciple; at Mohangiri, we find the Bhairva Cult (mostly of *Kapalika* sect) accommodating the *Pasupata* sect of Saivism also. As known from the copper-plate grants of the *Bhanja* king Ranabhanjadeva, he has invoked the grace of Bhairava and at the same time claims to have been blessed by the Divine Mother Stambhesvari (*Stambhesvari Lavdha Vara Prasada*).[22] Like the cult of Bhairava, Stambhesvari worship was also popular in the upper Mahanadi valley, as known from the Teresingha copper-plate grant of Maharaja Tustikara of the *Parvatadvaraka* dynasty.[23]

Learned scholar Dr. L.K. Panda is of the view that the Bhairava Cult became popular in Orissa from the 8th century onwards.[24] But it is not so, as we find Bhairava image belonging to the 1st century A.D. at Junagad. This image of Bhairava in the Batuka Bhairava form is stark naked, his *Linga* and *Kosa* seen to be hanging downwards, four-handed, holding a long *Trisula* in his lower right hand, the bottom portion of it resting near his right foot. The eyes of this image is round, having an uncanny look with side-tusks coming out from both corners of his mouth. This figure has very long ears, flat nose and a big garland of skulls apart from a small necklace hanging around his neck. His *Jatas* are forming a *Mandala* in the shape of a flat *Mukuta*. It is of the height of three feet and is carved on a square pedestal where the two-lined inscription in *Pali Prakrit* occurs. Besides this Bhairava image, there are two more Bhairava images of smaller sizes in the same site, called '*Bhainrogudi*', which is situated in the back-side of the

Panchayat Samittee Office of Junagad. One image is of the height of around 16", four-handed, both the lower hands in hanging position and seen to be holding a *Trisula* and a *Kapala* (skull-cup) in his upper right and left hands. One beast (dog ?) is seated near his left foot. The other image of Bhairava is also a four-handed standing figure of the height of around 30", seen to be adorned with ornaments like stripes of necklaces (*Haras*) around his neck, waist-band, bracelets and *Makara Kundalas* and seen wearing a loin cloth upto his knees. He is holding a sword (*Khadga*) in his upper left hand and a *Trisula* in his lower right hand, remaining two hands being mutilated. Side-tusks are also seen coming out from both corners of his lips. This figure can be taken as that of Svarnakarsana Bhairava, whose appearance suggests 'Perfect happiness coupled with masterful authoritativeness.' In another place of Junagad town, called

Bhairava, Sauntpur

Banka Paik Pada, this author saw a Bhairava image of around six feet high. Bhairava is standing in *Samabhanga* and is fiece-looking. A conical *Mukuta* (cap-type) is adorning his head. He is *Urdhvalinga*. A *Sula* and a *Kapala* are in his up-raised left and right back hands respectively, while the front right hand is in *Katyavalambita*. In his front left hand, which is hanging up to his thigh-level, he is holding a *Kamandalu*. Something like a long snake is going around his entire body upto the knee-level and also coiled in his left hand. A devotee is standing on the pedestal beside his

right leg. The conical cap-type *Mukuta* on the head of this Bhairava image is exactly similar to the *Mukuta* of Lord Mahesvara of the Uma-Mahesvara image found at Podagad in the neighbouring Nawarangpur district. This image can be dated to the 5th-6th century A.D. An exactly similar huge Bhairava image of the same height is lying flat on the ground at Belkhandi, also in Kalahandi district, amidst sculptures unearthed during excavations by the-then Kalahandi Durbar Administration in 1946 under the supervision of the State Archaeologist Mr. Kedar Nath Mahapatra. In the opinion of this scholar this Bhairava image of Belkhandi was the central deity and was worshipped along-with the *Saptamatrkas* in the remote past. This image is also fierce-looking and four-armed, seen to be holding a short trident (*Sula*) and a *Dambaru* in his upper left and right hands respectively. A skull-cup (*Kapala*) is in his lower left hand, while the lower right hand is in *Varadamudra*. This figure of Bhairava is standing in *Dvibhanga* posture, being flanked by two devotees on the pedestal. Very peculiarly enough, in both the Uma Mahesvara images of Belkhandi, Lord Mahesvara is *Urdhvalinga* like in the cases of Bhairava images of the upper Mahanadi valley. In another site, called Sankushgad, which is not far off from Belkhandi, a terrifying image of Bhairava of the height of around four feet, standing in *Samabhanga* posture is worshipped as the central deity of a temple. His eyes are

round as well as burning and; he is *Urdhvalinga*. Here in this image, the Lord is seen wearing *Patra Kundalas* in his ears, while a *Karanda Mukuta* is adorning his head. The *Prabha Mandala* is semi-oval in shape and has lotus-petal designs in a repeated course. It is a four-handed figure of Bhairava, and objects in the upper and lower right hands are *Dambaru* and *Aksamala*, while in the upper left hand is a *Khakhara* (alarm staff). The lower left hand is broken from elbow portion. In the top-corners of the back-slab, flying *Vidyadhara* couple are depicted with garland in hands, female in the right and male in the left side respectively. The right side of the slab is carved from top to bottom portions with figures of dancing males (*Sivaganas*). A female devotee is standing in *Dvibhanga* posture just below these *Sivaganas* in the right side of the Lord. Her left hand is in the *Katyavalambita* posture, while in her raised right hand she is holding a *Chauri* (fly-whisk). Another standing female with a lotus-stem in her right hand and left hand in *Katyavalambita* is standing beside the other lady. Two more female attendants of bigger sizes, of the height of about one foot each, standing in *Dvibhanga* posture are depicted in both sides of Lord. They have in each case, *Chauri* in one hand and the other hand in *Katyavalambita*. In the extreme left side of the pedestal, there is the crouching figure of the bull Nandi, the *Vahana* of the Lord. It is looking up at the Lord with raised head, what is described in Matsya Purana as *Devaviksanatatparah*. In the central portion of the pedestal, two smaller front-faced figures of a couple are carved, while in the right side, one profiled female figure in kneeled down position and both her hands folded in obeisance (*Anjalimudra*) is carved. To the extreme right side of the pedestal, there is the seated figure

of a front-faced and pot-bellied *Yaksa*. A broken Uma Mahesvara image (up-waist existing) is also found at Sankushgad. As the sculptures of Sankushgad are strikingly similar in workmanship with of Mohangiri images, those can be safely dated to the 7th-8th century A.D.[24] Another Bhairava image of the height of around three feet, standing in the *Samabhanga* posture and very much akeen to the Bhairava image of Sankushgad has been enshrined in a temple by the ex-Zamindar of Lanjigad, being shifted from Topigaon. Flying *Vidyadhara* couple with garland in hands are carved on both top-corners of the back slab. Three female devotees, seated in kneeled down position and *Anjalimudra* are carved in both sides of the side slab, numbering six devotees in total. This image is worshipped as Agni Bhairava.

At a distance of around 5km from Titilagarh town of Balangir district there is a hillock called '*Bhainro Pahad*' near Ghudar village, where Ekapada Bhairava has been carved on a huge monolithic rock. To the proper right of this rock-cut sculpture there are two more rock-cut panels, the lower panel depicting a fighting scene of Kali or Yogesvari with one *Asura* and seated figures of *Matrkas* Vaisnavi and Mahesvari. To the left of this rock, on another rock, rock-cut figures of *Matrka* Varahi, dancing Chamunda and Ganesa are carved. Just above the Ekapada Bhairava rock, to the extreme north of the hillock, on another monolithic rock lotus-rosette motif (*Asthadalapadma*) and a pair of foot prints are carved. In between the rock having the square *Yantra* symbols bearing footprints and the rock with Ekapada Bhairava, Andhakasura Vadha and *Matrkas* figures, on another rock are carved figure of four-handed Bhairava seated in *Utkutikasana* with *Yogapatta* tied around

his thighs and the *Vahana* dog running nearby. Scholar L.K. Panda has rightly observed that the representation of a circle having foot-print of the *Saivacharya* was very common to the *tantrika* school.

To the north-west of the Ghudar village, there is a monolithic rocky elevation of about eight feet in height and thirty feet in length on which *Saptamatrkas* alongwith Bhairava in *Urdhvalinga* and Ganesa figures are carved in a panel. Just in the back side of this rock, another four-handed figure of Bhairava dancing in *Chatura* mode is carved. He has a furious-looking appearance with sunken eyes and is *Urdhavalinga*. A *Kartri* (knife) and *Sula* (trident) are in his upper right and left hands respectively, while a *Sarpa* (snake) is in his lower left hand. Another snake has raised it's single hood just above the right shoulder of this Bhairava

Bhairava, Ghudar

figure. To this scholar, it seems that, in the remote past Ghudar was a great centre of tantricism, where Ekapada Bhairava was worshipped by the *Saivacharyas* of the *Kapalika* sect.

At Ghudar alone, Ekapada Bhairava and another image of dancing Bhairava are depicted with *Urdhvalinga*. Similarly, at Ranipur Jharial, a three-headed and eight-handed figure of Bhairava in the dancing pose of *Ananda Tandava* is enshrined in an open *Mandapa* just in the centre of the circular open-air temple, where the sixty-four *Yoginis* are placed in the dancing posture of *Adbhu*.

Although this image of Ranipur Jharial has been taken as the Nataraja aspect of Lord Siva by scholars, this researcher disagrees and thinks it to be "*Urdhvalinga Bhairava*" the central deity of the *Chausath Yoginipitha*. The Lord's left foot is placed on the back of the crouching bull Nandi, who is looking up at the Lord with raised head - '*Devaviksanatatparah*.' The bull of the *Bhairava* image of Sankushgad is also depicted in the same pose. Near the right foot of the dancing Bhairava of Ranipur Jharial, there is a four-handed seated figure of Ganesa. This dancing Bhairava is wearing a broad necklace, armlets, *Jatamukuta* and *Sankha-Patra Kundalas*. A Sarpa is encircling his waist-portion and raising its hood above his left shoulder. He is also holding another snake over his head in his upper hands. They are the famous snakes like Taksaka and Dhananjaya, who helped Lord Siva during his fight with Andhakasura. The Lord is holding a small trident (*Sula*) in his upper left hand and a *Dambaru* placed on his right thigh which he holds in his third right hand. His fourth right hand is below his chest portion in *Varadamudra*. Similarly, in his upper left hand, he is holding a club (*Gada*) and in the third left hand a rosary (*Aksamala*) respectively. His eyes are closed. It seems to be the pacified form of the Lord. Siva in his *Ugra* aspect of Bhairava was a *Yogi*, who troubled the *Yoginis*. A story in *Kathasaritasagara* mentions that Chandrasvamin saw in the middle hour of the night a Circle of *Matrkas* (*Matruchakra*),

headed by Narayani (Vaisnavi), who were impatiently waiting for Bhairava to present him with a variety of gifts. Immediately after goddess Narayani finished her narration explaining the delay of Lord Bhairava, the Lord of the Circle of Mothers arrived there. The *Matrkas* there-after presented their gifts to him, after which he danced and sported with the *Yoginis* (*Tandavena Ksanam Nrtyannakridad Yoginisahah*).[26] In the Agni Purana, we find the mention of Bhairava as the Lord of the Mothers (*Matrunatha*), who is to be worshipped at the centre of the mothers (*Matrumadhye Pujyah*).[27] In the *Tantrika Kaula* texts like *Kularnava* and *Meru Tantra* also, Bhairava has been mentioned as the central deity, whose position is to be at the centre of the Circle of Yoginis (*Yoginichakramadhyastham*).[28]

An unique image of four-handed dancing Bhairava with *Urdhvalinga*, which is exactly similar to the dancing Bhairava of Ranipur Jharial is found in a Siva temple at Mahagaon in Balangir district. But in this case it is one-headed. The upper right hand of the Lord is in *Abhayamudra* with one *Aksamala* hanging from it, while the upper left hand is placed on his right thigh. In the lower left hand, which is slightly raised, the Lord is holding a *Kapala*, while in his lower right hand is a small *Khatvanga*. Bull Nandi, the *Vahana* of the Lord is seen to be crouching in a profiled posture behind the Lord, and looking up at his master in *Devaviksanatatparah*. The Lord is wearing *Hara* and *Aksamala* (strings of rosary beads) around his body. He is wearing strings of rosary beads as *Kundalas* also. A crescent moon symbol is carved on the left side of the *Jatamukuta* and the Lord has a pleasant smiling face. An image of four-handed Camunda is also found in this site.[29]

Bhairava images at Belkhandi, Ghudar, Patnagad and Ranipur Jharial are found amidst *Saptamatrkas* (the Seven Mothers) and with Uma Mahesvara images at Sankushgad, Deogaon (Banei) and Topigaon. Camunda images are found alongwith Bhairava at Junagad (Hemgir) and Mahagaon. Lord Mahesvara (Siva) of the Uma Mahesvara images of Belkhandi and Topigaon are also *Urdhvalinga*. An amage of Bhairava, made of soft red sand stone has been collected from Manikgarh in Maraguda valley of Nuapada district and kept in *Lokadrusti*, a Khariar-based NGO (Voluntary Organisation).[30] It is an image of two-handed Bhairava standing in *Tribhanga,* holding a sword (*Khadga*) in his right hand. His *Vahana* dog is standing near his left leg. He is wearing an elongated *Mukuta*, *Kundalas* and a *dhoti* - type garment. It is of the size of around 8" in height and 6" in breadth. It is assigned to the 10th century by Dr. Nagarch.A four-handed Bhairava image with his *Vahana* dog, carved on a stone-block measuring around 18" and breadth of 10" is kept in the Siva temple at Chhuriagad in the Kalahandi district.[31]

A four-handed standing image of Bhairava is fitted to the northern *Parsvadevata* niche of the Kosalesvara Siva temple at Patnagad. In the up-raised left and right hands are *Aksamala* and *Trisula*, while in the lower left hand is a *Sarpa*. The lower right hand is in *Varadamudra*, touching the mouth of his *Vahana* dog, which is seated near his right leg. *Jatamukuta* is adorning the head of the Lord. Exactly similarly Bhairava images are found as loose sculptures at Sauntpur and Charda. In the image of Sauntpur, the lower left hand of the Lord is broken from elbow portion. In the up-raised upper right hand he is holding a long spear, while the lower right hand is touching

the mouth of his *Vahana* dog, sitting near his right leg. Object in the up-raised upper left hand is not clear. A *Jatamukuta* adorns the head of this Bhairava image, who is standing in a *Dvibhanga* posture. Another Bhairava image, also standing in *Dvibhanga* posture is found at Charda. Both the lower hands are broken. In the up-raised upper left and right hands are *Sarpa* and spear respectively. Instead of *Jatamukuta*, a *Karanda Mukuta* is adorning his head. His *Vahana* dog is sitting front-faced near his right leg, looking up at the master.[32] Like the Bhairava image of Patnagad, the Bhairava images of Sauntpur and Charda might have been fitted to the *Parsvadevata niches* of Siva temples in the original state. Another unique image of a four-handed Bhairava image, standing in the *Alidha* posture is kept near the Suresvari temple at Sonepur. In his up-raised upper right hand he is holding a long sword (*Khadga*) just behind his head. Object in his up-raised upper left hand is a skull-cup (*Kapala*), while in his lower left hand is a

Bhairava, Charda

knife (*Kartri*). His lower right hand is in *Katyavalambita*. He has slightly raised his left leg and put it on the head of a prostrate body lying below. It might be that of Kala. His *Vahana* dog is running in profile behind his right leg towards this flatly-lying body. A long garland (probably of skulls) is around his neck, which is hanging upto the knee-level. Three round of knotted *Jata* are forming the *Jatabhara* on his head. He is wearing *Patrakundalas* in his ears. The image can be dated to the pre-*Somavamsi* period, i.e. early

part of 9th century A.D., when this area was ruled by the *Bhanja* kings of Khinjali Mandala. Another image of Bhairava, seated in *Lalitasana* is enshrined in a small temple near the Suresvari temple at Sonepur. It is a four-handed image, holding a long sword (*Khadga*) and skull-up (*Kapala*) in his up-raised right and left hands respectively. A long cobra snake (*Sarpa*) is hold by the Lord in his lower left hand like a gas baloon, the one-hooded snake going up above his head portion. An *Aksamala* is in the lower right hand of the Lord. His *Vahana* dog in profile is carved on the pedestal. A *Karanda Mukuta* is adorning his head. This image can be dated to the *Chauhan* period, i.e. 18th century A.D. A four-handed Bhairava image, just in the posture of commencing dance is found at Menda in Sonepur district.[32] Another four-handed front-faced Bhairava image in the stance of dancing is enshrined in a small shrine in the same campus of Swapnesvara temple at Puintala in Balangir district. It is a skeletoned figure. As in other places, a small image of Uma Mahesvara is found in the same temple precinct at Puintala also. This Bhairava image of Puintala can be dated to the *Bhanja* period, i.e. first half of 9th century A.D.

While discussing about the independent loose sculptures of Bhairava, it is important to discuss about two eight-handed image of Bhairava, one enshrined at Deogaon (Balangir) and another in a modern temple to the east of the Garh (old fort) area of Patnagad town.The eight-handed image of Bhairava at Deogaon is

kept in a hut on the embarkment of a huge reservoir called *Yogisagar*, near Deogaon, a *Panchayat Samittee* head-quarters of Balangir district. It is of the height of around four feet, dancing on a male figure (*Kala*), lying flat on the pedestal. One Hara made of rosary beads is around his neck. Besides this, a long garland of skulls (*Naramundamala*) is hanging from the neck upto the navel portion of the deity. In the right hands from top to bottom, he is holding *Khadga*, short trident (*Sula)*) and Vajra respectively, while object in the lowest right had (fourth) can not be identified as the hand is broken. In the left hand objects hold from top to bottom are *Sankha, Sarpa, Kapala* and *Gada* respectively.[33] The Bhairava image of Patnagad is a furious-looking eight-handed image of the height of around 30" and breadth of 18". Objects in his right hands are *Danda, Trisula, Musala* and *Khadga*, while in the left hands are *Khetaka, Sarpa, Vajra* and *Agni*. In this image, Bhairava is depicted as dancing on a male figure (*Kala*), which is lying flat below, while raising both his hands over his own head in the *Anjalimudra* in obeisance to the Lord. A *Karanda Mukuta* is adorning the head of this male lying below.

This eight-handed divinity seems to be Aghora, an *Ugra* form of Siva, whose face is terrible in appearance with side tusks coming out in both corners of the lips and the flat figure lying below seems to be that of Kala. The Bhairava figure is flanked by seven female attendants, two standing and three seated in the proper left side, and two standing in the proper right side. These seven maidens are apparently the local sculptor's representation of the seven *Tantrika* maidens namely, Gangi Gauduni, Sua Teluni, Jnanadei Maluni, Netai Dhobani, Luhukuti Luhuruni, Sukuti Chamaruni and Patrapindhi Sauruni, who were experts in the

esoteric rites. It is surprising to be noted that in another stone panel now fitted to the outer eastern wall of the *Jagamohana* hall of the Kosalesvara Siva temple at Patnagad (to the proper right of the entrance door to the *Jagamohana*), seven standing maidens are depicted, going in a procession, holding a canopy or *Chhatra* over their heads. The Aghoramurti of Patnagad was most probably forming a part of the Kosalesvara Siva temple in its original state.[34]

Another Bhairava image is worshipped in a small shrine near the Harishankar Temple of Balangir district, which is situated at a distance of 40 km from Patnagad town. Other two Bhairava images, one found in the Kosalesvara Siva temple at Kusang and another enshrined in a small temple in the Paschima Somnath temple precinct at Sonepur town seem to belong to the *Chauhan* period i.e. 15th-16th century A.D. The front-faced Bhairava image of Kusang is four-handed holding a *Dambaru* in his up-raised upper left hand, and *Khadga* and *Kapala* in the lower right and left hands respectively. Object in the up-raised upper right hand is not clear. This Bhairava image is in a dancing posture called *Adbhu*,[35] in which heels are kept close and knees apart, posed in a manner as if ready to commence the dance. The image of Bhairava enshrined in a small temple at Sonepur in the Paschima Somanath temple precinct is also four-handed, but standing in an *Alidha* posture to the proper right direction. A long *Khadga* is in his lower right hand which is resting on his right shoulder and a *Kapala* is in his up-raised upper left hand. Objects in other hands are not clear.

It is worthy to focuss on a Bhairava image found in the proper right of the inner

side of the entrance to the Banesvara Siva temple precinct at Deogaon, which is situated at a distance of only 3 km from Banei, a *tahsil* head-quarters of Sundargarh district. This four-handed ferocious-looking Bhairava image is worshipped separately. He is in the *Alidha* posture, carrying a *Kapala* in his lower left hand, the other hands being broken. *Patrakundalas* are hanging from his ears and hair is arranged in many knots like that of Buddha. His look is terrible with tusks coming out in both sides of his mouth. Two round lotus-rosette motifs are carved in both top corners of the back-slab.[36] This type of lotus rosette motifs are found in top-corners of the back slabs of sculptures at Narsinghnath also and this sculpture can be dated safely to the post-*Somavamsi* period i.e. 12th-13th century A.D.

A four-handed Bhairava image, dancing by placing both his feet on the severed head of a demon is enshrined in a small hut,

Bhairava, Sonepur

which is constructed in the northern side of the Siva temple at Sukhabandh (near Himgir) in Sundargarh district. In his up-raised proper right hand he is holding a *Khadga*, while a severed human head is in his lower proper left hand. The up-raised upper left hand is in *Abhaya* and the lower right hand is in *Varada*. His long hairs are flowing in both sides of his shoulders. He is wearing a long garland of severed human heads, with a ghanta hanging from it upto the knee-level. His *Vahana* dog is

sitting on the pedestal in profile near the left foot of the Lord and looking up at the master. Another dog is standing near his right foot on the pedestal. This image can be dated to the period of the later *Kesari* (*Somavamsi*) kings, who were ruling from Junagad (near Sukhabandh) in around 13th-14th century A.D. A Chamunda image is also found at Sukhabandh.[37]

An image of Kala Bhairava is enshrined in a small temple, which is constructed to the proper left of the main entrance gate to the temple premises of goddess Samlei at Sambalpur. This beautiful image, made of black chlorite, is four-handed, where the Lord is seen to be standing in *Samabhanga* on Kala, a male figure lying prostrate below. In his upper and lower right hands are *Khadga* and *Trisula*, while in the lower left hand is a *Dambaru*. His hair is arranged in eight serpentine coils, fanning out on both sides of his head. At the top of his coiffure is a crescent moon and the Lord has moustache, as found in other Saivite divinities of the Chauhan period. Iconographically this image can be dated to the 16th century A.D. This temple of Kala Bhairava faces the east.[38]

The Bhairava cult of Saivism, which gained strength during the rule of the *Bhanjas* of Khinjali Mandala in the second half of the 8th century A.D. and first half of the 9th century

A.D. continued unabated in this tribal belt of western Orissa for a pretty long period.

In almost all cases the Bhairava images are *Urdhvalinga*. Even the Nataraja images of Mahagaon, Dungripali (Budhikomna) and Ranipur Jharial (both of the *Chausath Yogini Pitha* and the Indralath brick temple) are *Urdhvalinga*. Mahesvara in the Uma Mahesvara images of Topigaon and Belkhandi are also *Urdhvalinga*.

Images with *Urdhvalinga* have been found as early as the Kushana period. Such images are generally found in Assam, Bengal and Orissa. This feature of *Urdhva-Retas* is defined as the indication of the state of perpetual celibacy.[39] The story of Kamadahana is very popular in Hindu mythology and it describes how Siva destroyed Kama who attempted to distract the Lord who was in deep austerities.[40] Thus Siva is also known in Indian mythology for his supreme control over physical desires.

Like the Ekapada Bhairava and the *Saptamatrkas* worshipped on a huge monolithic rocky mountain near Ghudar village in the Titilagarh sub-division of Balangir district, an eight-handed dancing Bhairava in *Urdhvalinga* is carved on a huge monolithic rocky mountain called Tandel Dangar,[41] situated to the west of Dunguripali village near Budhi Komna in Nuapada district. In another monolithic rock nearby a female deity standing in the *Alidha* position is copulating with a male which is lying flat below with *Urdhvalinga*. It is called goddess *Jharni* by the local tribal

Bhairava, Deogaon (Banei)

populace. But it seems to be the rock-cut sculpture of goddess Daksina Kalika, who is generally depicted as having intercourse on the corpse of Siva. The iconography of this goddess corresponds to description found in the *Karpuradi-stotra*, giving the *Mantroddhara* of the deity. In her aspect of Daksina Kalika, she represents the beneficent Grantor of *Nirvana* : "I worship Kali the Destructress of Kala and Shining One, who is the *Bija Krim* who is Kama who is beyond *Kala* and who is Daksina Kalika."[42]

This procedure of open-air worship of Bhairava alongwith the *Matrkas* and *Yoginis* is suggestive of these *Pithas* possibly used by the *Kapalikas* for sexo-yogic practices. Learned scholar Dr. H.C. Das has rightly put that "the hypaethral 64 *Yogini* temple is the expression of intense form of Tantricism, where Bhairava, the central figure is encircled by terrifying images of 64 *Yoginis*."[43]

The description of Bhairavas has been found in the *Visnudharmottara*, prominent among which are Vatuka Bhairava and Svarnakarsana Bhairava etc. Further we know about eight forms of Bhairavas named *Asitanga, Ruru, Chanda, Krodha, Unmatta, Kapala, Bhisana* and *Samhara*, each one further sub-divided into eight sub-ordinate forms, thus making sixty-four in total, whose iconographic details are found in *Rudra-yamala*.[44]

Scholars think that historically the Bhairava cult owes its origin to the Ajaikapada Bhairava (Aja-Ekapada Bhairava) - "The

Bhairava with One Foot." Ekapada Bhairava is a *tantrika* deity. Associations reflected in Tantric literature connect him with the Vedic Aja Ekapada, with fire, with sacrifice, with the central pillar of the world and, lastly, with the *Yoginis*. He is the Supreme Lord. Objects held in his hands, characterise him as a manifestation of Siva. He is *Urdhvalinga* and clad by tiger skin on his hip. Stietencron thinks the iconography of Jagannath to have been derived from this Ekapada Bhairava.[45] It is really an exception that Ekapada Bhairava is carved in association with the Saptamatrkas, instead of Virabhadra in both the rock-cut *Saptamatrka* panels of Ranipur Jharial. But in the rock-cut sculptural panel of *Saptamatrkas* at Ghudar, which is on a monolithic rock of a paddy field, a four-handed dancing Bhairava with *Urdhvalinga* is carved in the first niche of the carved panel.

Bhairava, Patnagarh

Learned scholar Dr. L.K. Panda goes a little further and says that "sometimes, some of the *Saivacharyas* of the Bhairava cult were considered to be identical with the Bhairavas." In his opinion, "Under the influence of tantric Buddhism the Saivite teachers of the Bhairava cult were worshipping Siva in his terrific aspect as Bhairava, surrounded by sixty-four *Yoginis*."[46]

The *Aghora* aspect of Bhairava alongwith seven *Tantrika* maidens of *Kuanri Patana* (Patnagad) is carved on one stone-slab found at Patnagad, representing the tradition of '*Satbahen*' (Seven Sisters) among the tribal and local populace of western Orissa. It

strengthens the above-cited view that the Bhairava cult was further popularised by the famous *Tantrika* teacher Laksminkara, (sister of the celebrated king Indrabhuti of Sambala) the propounder of the *Sahajayana* stream of tantric Buddhism in around the 8th century A.D.

As mentioned earlier, Bhairava alongwith his consort Chamunda are invoked in tantric rituals. In the mythology, on the death and dismemberment of *Sati*, it is stated that wherever the dismembered part of the body of *Sati* fell, there emerged a *Saktipitha*, and Siva assuming the form of Bhairavas emerged in the vicinities of the *Saktipithas* to keep a watch over the severed parts of *Sati's* body. Prof. Thomas E. Donaldson is of the view that 'invariably an image of Bhairava is thus found near or within a *Sakta* compound.'[47] Bhairava is the most fearful form of Lord Siva and according to Stella Kramrisch, he is Siva entire, 'whether spoken of as emanated from Siva, or seen on the highest level of Siva, as Mahadeva Kalabhairava, the Great God Kala Bhairava.[48]

A four-handed Bhairava, standing in *Adbhu* posture is found at Ingsa in the Agalpur *Panchayat Samittee* area of Balangir district. A *Khetaka* (shield) and *Khadga* (sword) are in his lower left and right hands respectively, while a *Sula* is in his upper left hand. A conical *Mukuta* is adorning his head. It can be dated to the 17th-18th century A.D. But a broken image (now up-waist existing) of a four-handed moustached Bhairava, found at Podagad in the Umarkot *tahsil* area of Nawarangpur district can be assigned to the *Nala* period, i.e. circa

4th-5th century A.D. The upper right hand of this image is on the waist, with a long *Sula* inserted into the space in between the body and the hand in the elbow portion. Both the lower hands are broken, while a *Kapala* is in the up-raised upper left hand of the Lord. The *Kankana* tied to both wrists and the *Hara* around the neck of Bhairava are made of strings of rosary beads. Another image of Bhairava was located at Parva near Raighar in the Dandakaranya area in 1946 by learned scholar G. Ramdas during exploration in the Podagad area, which was the capital city site of Puskari of the Nala empire in 4th-5th century A.D. He could locate a ruined temple of Bhairava at Podagad also.[49]

From the *Dhyana-sloka* of Ksetrapala, given by Aghorasivacharya in his *Vighnesvara- Pratisthavidhi* it is evident that Ksetrapala is none other then Bhairava, who protects the towns and villages from evil deities and from bad men. His shrine is to be located in the north-east corner of the town or village. In the texts like *Amsumabhedagama, Suprabhedagama* and *Karanagama* two types of Ksetrapala, *Satvika* and *Rajasika murtis* are prescribed for installation.[50]

Such a four-handed image of Ksetrapala, standing in the *Samabhanga* posture is found at Sauntpur, a village situated at a distance of 10 km from Balangir town. In his upper hands are *Dambaru* and *Sula,* while a *Gada* is hold by both lower hands it being placed on the pedestal in between both legs.[51] One two-handed standing image of Ksetrapala, carrying a long sword (*Khadga*) in his right

Ekapada Bhairava, Ghudar

hand, which is raised up is enshrined in a small temple which is situated on the embankment of a pond, in front of the Suresvari temple at Sonepur.[52] Both these Ksetrapala images can be dated to the Bhanja period, i.e. circa 8th-9th century A.D., when Bhairava worship was at the apex.

Bhairavas in the squatting position have been placed in the *Beki* portion of the temples of 11th -12th century A.D. just above the Raha. Such a Beki-Bhairava is found amidst loose sculptures kept in front of the Budhima temple at Sonepur town.

Bhairava is still worshipped in places like Lanjigad, Madanpur Rampur, Mohangiri, Urladani, Sankushgad, Digsira, Belkhandi, Junagad, Topigaon, Medinipur, Kamthana and many other places of Kalahandi district of Orissa. This ferocious - looking god has special shrines at Sonepur, Sambalpur, Harishankar, Lanjigad, Puintala and Junagad (Himgir). According to the tribal tradition, there are twelve forms of Bhairava, namely, *Budha*, *Agni*, *Bali*, *Betal*, *Suhar*, *Sadhan*, *Kana*, *Bana*, *Ran, Jal, Dand* and *Hunkar Bhairo*. In tribal tradition twelve is an auspicious number and their gods are generally grouped in twelve number, like *Barabhai Lanth, Barabhai Bhima, Bara Pahad, Barabhai Maral* and *Barabhai Bentakar* etc.

It can be aptly said that Bhairava or *Bhainro* is a widely popular tribal god, adored by all sections of the society in the upper Mahanadi valley atleast from the early Christian era, i.e. 1st-2nd century A.D. It was basically a tribal god and subsequently assimilated into the Hindu fold.

References :

1. *Journal of Bihar Research Society*, Vol.XXXIV, pp.33-42ff (Ed. by G. Ramdas); *Epigraphia Indica,* Vol.XXVIII, pp.12-16ff (Re-edited by Dr. D.C. Sircar).

2. *Epigraphia Indica*, Vol.XIX, pp.100-104ff (Edited by Y.R. Gupte).

3. Rajaguru, S.N.; *Inscriptions of Orissa*, Vol.I, Part-ii, 1st Edition, 1958, p.111f.

4. *Journal of the Numismatics Society of India*, Vol.I, pp.29-35.

5. *Prachya Pratibha*, Vol.V, p.72f.

6. *Epigraphia Indica*, Vol.XI, pp.184-201ff. (The Sirpur Stone Inscription of Queen Vasata, mother of Mahasivagupta Balarjuna).

7. Rajaguru, S.N., *Inscriptions of Orissa,* Vol.IV, Bhubaneswar, 1966, p.77f.

8. Ibid, p.51f.

9. Ibid, p.53f.

10. *Epigraphia Indica*, Vol.XXVII, pp.287-91ff. (Ed.by P.B. Desai)

11. *Epigraphia Indica*, Vol.XXIII, p.113f.

12. *Epigraphia Indica*, Vol.XXXV, pp.60-65ff (Ed. by Prof. V.V. Mirashi).

13. *Epigraphia Indica*, Vol.XXVII, pp.319-25ff. (Ed. by L.P. Pandeya).

14. *Epigraphia Indica*, Vol.XXVI, p.127f.

15. Rajaguru, op.cit, p.90.

16. Jain, Balchandra, *Utkirna Lekh*, (Hindi Book), Raipur, 1961, p.36.

17. *Epigraphia Indica*, Vol.XXIV, pp.239-43ff.

18. *Epigraphia Indica*, Vol.XI, pp.99-103 (Sonepur Grant of Satrubhanja), Ed. by B.C. Mazumdar; *Journal of Bihar Orissa Research Society*, Vol.II (1916), pp.429-435 ff. (Kumurakela Charter of Satrubhanjadeva), Ed. by B.C. Mazumdar; *Orissa Historical Research Journal*, Vol.XI, No.3, pp.155-159ff. (Orissa Museum Plates of Ranabhanjadeva), Ed. by Dr. K.C. Panigrahi; *Journal of Bihar Orissa Research Soceity,* Vol.VI, pp.481-486 ff. (Singhara Plates of Ranabhanja), Ed. by B.C. Mazumdar, *Epigraphia Indica*, Vol.XX, pp.100-104 ff. (Patna Museum Plates of Sri Vijya Mahadevi, queen of Ranabhanja), Ed. by R.D. Banerji; *Journal of Bihar Orissa Research Society,* Vol.II, 1916, pp.167-177 ff. (Taspaikera Charter of Ranabhanjadeva), Ed. by B.C. Mazumdar; *Journal of Bihar Orissa Research Society*, Vol.VI, Part-II, pp.266-273 (Dasapalla Plates of Ranabhanja), Ed. by Vinaytosh Bhattacharya; *Epigraphia Indica*, Vol.XII, pp.325-328 ff., (Baud Grant of Ranabhanjadeva - 26th R.Y, Ed. by R.D. Banerji; *Epigraphia Indica*, Vol.XII, pp.321-325 ff. (Baud Grant of Ranabhanjadeva - 54th R.Y.), Ed. by R.D. Banerji; *India Historical Qarterly,* Vol.X, pp.473-477 ff. (Baud Plates of Ranabhanjadeva - 58th Regnal Year), ed. by Adris Banerji; *Journal of Bihar Orissa Research Society*, Vol.XX, pp.147-152 ff. (Baud Undated Grant of Ranabhanja), Ed. by A.C. Banerji; *The Orissa Historical Research Journal*, Vol.XXIV, XXV & XXVI, 1980 (Kankala Plates of Ranabhanjadeva), pp.45-50, Ed. by H.C. Panda.

19. Panda, Sasanka Sekhar; *Archaeological Remains of the Tel River Valley*, Orissa Review, Vol.XLV, No.5, 1988, p.6.

20. Ibid.

21. *Journal of the Kalinga Historical Research Society*, Vols. II & III, 1950, pp.246-247 ff.

22. Tripathy, Snigdha; *Inscriptions of Orissa,* Vol.VI, Bhubaneswar, 1974, p.87.

23. Ibid, Vol.II, 2 (1947), pp.107-109; Ed. by S.N. Rajaguru.

24. Panda, Sasanka Sekhar; *Some Archaeological Remains of Kalahandi District*, Orissa Review, Vol.XLV, No.12, July, 1989, pp.47-48 ff.

25. Sastry, R. Ananthakrisna (Ed); *Lalita Sahasranamam*, Bhaskararaya's Commentary on Title-237, Adyar, 1951, p.130.

26. Sarasvath, K.S.; *Kathasaritasagara*, Patna, 1961, Ch.6, Vs. 76-106; C.H. Tawney, The *Kathasaritasagara*, London, 1880, p.552.

27. Upadhyaya, Baladeva; *Agni Purana*, Varanasi, 1966, p.80.

28. *Kularnava*, Ch.8, V.32. Also *Meru Tantra* in Sham Sher Dhana's book *Brhat Purascaryarnava*, 4 Vols., Kathmandu, Vol.III, p.426.

29. Panda, Sasanka Sekhar; *Some Archaeological Remains of Balangir District*, Orissa Historical Research Journal, Vol.XXXX, No.1-4, 1995, p.65.

30. Nagarch, Dr. B.L.; Survey Report of Structural Remains in Maraguda Valley (Survey date : 10.05.1991). Dr. Nagarch is the Superintending Archaeologist, Temple Survey Project, Archaeological Survey of India (ASI), Bhopal Circle.

31. Singh Deo, Jitamitra Prasad; *Hati Valley Civilization*, article published in *Kala Jharan,* Souvenier of Kalahandi Utsav-2000, p.65.

32. Panda, Sasanka Sekhar; op.cit. (F.n.29), p.74.

33. Panda, Sasanka Sekhar; Archaeological Remains of Balangir District, The Orissa Historical Research Journal, Vol.XXXVI, No.3 & 4, 1991, pp.41-42.

34. Panda, Sasanka Sekhar; *Kosalesvara Siva Temple of Patnagarh*, The Orissa Historical Research Journal, Vol.XXXVI, No.1 & 2, 1990, p.65.

35. Stietencron, Henry V.; *The Saiva Component in the Early Evolution of Jagannath*, article in the book, entitled, "*The Cult of Jagannath and the Regional Tradition of Orissa*", edited jointly by Ancharlott Eschmann, Herman Kulke and Gaya Charan Tripathy, Pub. Manohar Publications, New Delhi, 1978, pp.120-121.

36. Panda, Sasanka Sekhar, Antiquities Around Banei, Orissa Review, Vol.LI, No.10, May, 1995, p.25.

37. Panda, Sasanka Sekhar, *Two Hitherto Unknown Temple Ruins of Sundargarh District*, The Orissa Historical Research Journal, Vol.XLVI, No.1, 2003, p.63.

38. Panda, Sasanka Sekhar, Chauhan Temples of Sambalpur Town, Orissa Review, Vol.LII, No.6, January 1996.

39. Govindarajan, Hema; *The Nataraja Image from Asanpat*, article published in *Dimensions of Indian Art-Pupul Jayakar Seventy'*, Vol.I, ed. by Lokesh Chandra and Yotindra Nath, Agam Kala Prakashan, Delhi, 1986, p.145.

40. Rao, T.A. Gopinatha; *Elements of Hindu Iconography*, Vol.I, Part-I, pp.147-149ff.

41. Singh Deo, Jitamitra Prasad; *Tantric Sculptures in Nuapada District - Orissa*, The Orissa Historical Research Journal, Vol.XLII, Nos. 1-4, 1998, p.102.

42. Avalon, Arthur; *Hymn to Kali. (Karpuradi Stotra)*, Commentary by Vimalananda Swamy, Madras, 1965, pp.49-69.

43. Das, H.C., *Tantric Saivism in Orissa*, article published in " *An Interdisciplinary Approach to Saivism*," ed by Dr. K.C. Mishra and R.K. Mishra, Pub : Institute of Orissan Culture, Bhubaneswar, Orissa, p.134.

44. Rao, T.A. Gopinatha, *Elements of Hindu Iconography*, Vol.II, Part-I, Varanasi, 1971, pp.177-180.

45. Eschmann, A; H. Kulke and G.C. Tripathy; *The Cult of Jagannath and the Regional Tradition of Orissa,* Manohar, New Delhi, 1978, pp.120-121ff.

46. Panda, L.K.; op.cit., pp.133-134.

47. Donaldson, Thomas Eugen; *Tantra and Sakta Art of Orissa*, New Delhi, 2002, p.440.

48. Kramrisch, Stella, *The Presence of Siva*, pp.261-62.

49. Journal of Bihar Research Society, Vol.XXXIII, Nos.I & II, pp.7-19.

50. Rao, T.A. Gopinath, *Elements of Hindu Iconography,* Vol.II - Part II, Varanasi, 1971, pp.494-498.

51. Patel, C.B.; *Dynastic History of Nalas,* Punthi Pustak, Calcutta, 1990, p.242.

52. Panda, S.S.; *Early Sculptural Art of Suvarnapura*, The Orissa Historical Research Journal, Vol.XLIV, Nos.1-4, Bhubaneswar, 1999, p.70.

Writer is researching on the Temple Art of the Upper Mahanadi Valley of Orissa. He lives at VR-23, Unit-6, Bhubaneswar
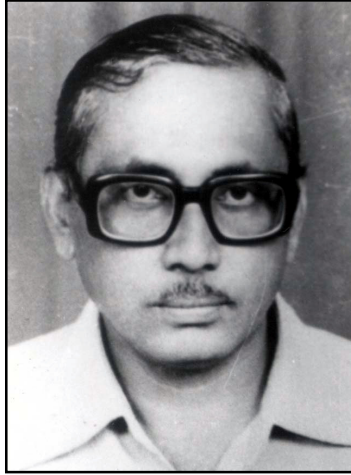
An Evening With
Prof. Jatindra Mohan Mohanty,
Sahitya Akademi Winner for 2003

Dr. Nishamani Kar

Prof. Jatindra Mohan Mohanty, an erudite scholar and a foremost literary critic, is a dominant voice in the post-independent Oriya literature. Considering the influence he has exercised over a whole phase of creative and critical activities, he has a place in the larger world of Indian letters. Being moulded in the critical canons and scholarship of F.R. Leavis and Cleanth Brooks, he is averse to the contemporary search for 'the pigeon-hole of theorizing'; he makes a plea for contextuality in literary studies. He simply believes in examination and evaluation and, therefore, his utterances are sharp, focussed and seminal. His major works in English related to language and literature are *Bibliography of Indian Literature in English Translation (1984), There Where Trees Flower (1987), Into Another Intensity (1989), Madhusudan Rao (1996), Along the Stream (1999), Land Beautiful (On Orissan Culture) (ed.)_ (2001)* and *Tradition and Creativity (Essays on Oriya Literature) (2003).*

Prof. Mohanty has been actively associated with various academic programmes. He was formerly Professor of English, Utkal University and at different periods member of the Executive Board of Central Sahitya Akademi, member of the Advisory Bodies of CIIL (Manas Gangotri, Karnataka) and CIEFL (Hyderabad) and member of the UGC Panel on English and Foreign languages and member, National Committee of Raja Ram Mohan Ray Library Foundation. His is a life dedicated to literature and scholarly pursuit. Right now he is engrossed with the compilation and editing of *Oriya Sahitya Sambhar* (Anthology of Oriya Literature) - a seven volume work in Oriya which would anthologize the complete gamut of Oriya literature.

There is a good deal of critical caution in Prof. Mohanty's approach and a degree of humility that gives him an unobtrusive value in relation to a whole phase of literature. His five decade long dedication to scholarly pursuit has been recognized by all and sundry belonging to the higher echelons of Oriya and also Indian society. Recently, he has been chosen for the Central Sahitya Akadmi Award, 2003 for his work Surya Snata (The Sun Bathed) - a critical

work on Oriya poetry and some representative Oriya poets.

In order to share Prof. Mohanty's views on 'Oriya language and literature - its present and future', an interview session was arranged by his writer-friend Mr. Priyabrata Das and we (myself and my poet-friend Mr. Guru Kalyana Mohapatra) met him at his residence (Bhaka Madhu Nagar, Gandamunda, Bhubaneswar) on December 26, 2003. The chilly winter-evening was an occasion for soul-searching for both of us (even for the whole Oriya milieu, in a way) as Prof. Mohanty in a somewhat reflective trance revealed his variegated experiences and also suggested the ways and means so as to safeguard the interests of Oriya language and literature in the years to come. Some excerpts :

Q. Sir, Congratulations ! It is a general impression that Central Sahitya Akademi has belatedly chosen you for the Award; How do you feel ?

A. Thank you. It's O.K. In the history of the Akademi Award for Oriya it is for the first time the award is given for literary criticism, I'm happy about it. Further, I don't mind for the timing. My work has already been recognized.

Q. Your book *Surya Snata* has been chosen for the Award. Please tell us something about the said book.

A. *Surya Snata* is a collection of essays on the new experiments in Modern Oriya Poetry during the last fifty years. The basic purpose behind such a collection is to enthuse the present-day readers towards Oriya poetry. Further, the contemporary intelligentsia can have a grasp of my critical perspective and go ahead with their understanding of our poetry.

Q. You had been in the Executive Board of Sahitya Akademi for a decade (1983-93). Do you feel the Award be given on any individual work or should it be on the assessment of one's life-time involvement / work ?

A. No, there is no problem, if the individual works are assessed and the Award is given accordingly. But for a life-time achievement separate awards should be given. If I remember correctly, during my active association with the Akademi, we proposed to launch such Awards to be given by the Regional Centres. But that could not be worked out.

Q. Yours is an effort spanning about five decades. We are really interested to know about your 'salad days'. Would you throw some light on it ?

A. Yes, it started way back in 50s. I along with a group of young scholars did some serious work then. We published a critical journal entitled *Prajna,* which, in fact, remained instrumental in providing a launching pad for many, most of whom are now established literary figures of the state.

Q. Would you elaborate on *Prajna* a little ?

A. Well, the publication of *Prajna* was a historical necessity. To be precise, it was a reaction against the establishment. We tried to capture the nuances of the varieties of experience and, for that matter, many a new and promising writer got a platform. Eventually, *Prajna* created the occasion for serious scholarly discourse to be pursued with an open mind.

Q. Is a writer truly free ?

A. Of course, he should have a free and open mind, before he claims his own share of

freedom on the world of human affairs. But once his convictions are formed, he must be free to speak out without fear or favour. In *Prajna* we stressed on such a paradigm.

Q. What about the journals published now ?

A. The Journals now are somewhat limited in their approach. Most of the editors (even writers) do not possess the abiding vision, the capacity to view the world detachedly with an intense and impersonal emotion. The journals these days do not carry much critical sense. They publish essays mostly related to subject elaboration of impressionistic type but neglect the different aspects of language, the organisation of the thought process and also the context. In fact, there is no original insight into life. May be, literature today is drifted away from life.

Q. Whom do you keep responsible for such a trend ?

A. Well, everyone is responsible. Paradoxically enough, the youngsters show a pervasive disinterest in anything and every thing. I don't want to go into details. Reading or writing, especially in our setting, is no more a preoccupation. No serious work has yet been done on Upendra Bhanja or Kabi Surya or Gopal Krishna. There is no understanding no analysis, no critical sense. There is no occasion for sharpening the sensibility (Panse). Literature, as I feel, warrants a serious involvement. Anybody pursuing a literary career must not only have the aesthetic sense, he should aslo have the complete control over language. But in our curriculum we stress more on the functional aspect of language and do little for the promotion of aesthetic approach. The outcome, therefore, haunts us often. It is no doubt a global phenomenon.

Q. Ok Sir, Amidst the encircling gloom there is a source of light in our Universities - the citadels of learning. To be precise, in our Universities in recent years some-fundamental research works are pursued, many theses are written - how do you look at it ?

A. (With a smile) of course, it's a good sign. I'm happy about it in the sense we get a lot of information atleast compiled together. Let's not go for the critical vision, we would be disillusioned. But we must recognise the perseverance to collect data. May be, a serious scholar can work on them in future and lend his critical understanding into it. He can finally draw some meaningful conclusions.

Q. Will you now share your views on the present-day creative writing in Orissa ?

A. It's nice to come across a number of interesting poems and fictions at least within the last couple of decades. There is a lot of creative work going on in different genres.

Q. But, the impression goes that we have fallen behind in the realm of fiction - writing; how do you react to such a proposition ?

A. No, no, it's a wrong proposition, a mis-guided impression. After 1930, about 2000 novels have been written in Oriya. The only problem is we have not accounted for it. I'm really shocked that there is no record, no annotated Bibliography. No systematic work in such direction is pursued either.

Q. What is to be done then ?

A. I feel a detailed history of Oriya literature in Oriya should be written. If possible it must be taken up by University departments.

Even the State Akademi can take upon itself the only of such a stupendous task. In my personal level I'm also doing something in this direction.

Q. Will you please elaborate ?

A. (With graceful reluctance) O.K. my effort aims at writing and publishing a complete Anthology of Oriya literature. I have been working for the last 10 to 12 years and three volumes (with the titles : *Ancient Oriya Poetry, Modern Oriya Poetry, Modern Oriya Drama*) have been published by now and four other volumes (*Medieval Oriya Poetry, Early Oriya Drama, Oriya Prose, Oriya Short Story*) are on the verge of completion and are expected to be completed by March, 2004. However, the whole set of seven volumes will be the companion volume to the History of Oriya literature.

Q. Who is then the source of inspiration behind such a mission ?

A. It's no doubt a mission and I pursue it for my seer love of it. Sometime back/thought of doing something concrete and significant for my language (you may call it, mother tongue) and that zeal enthused me to go ahead with the task. Initially, it was a bit tough and, at times, disheartening. But now it has been a part of my daily routine and I enjoy doing it.

Q. How do you look at the future of Oriya language and literature ?

A. The future of Oriya language and literature is very bright. I don't find any room for pessimism. I'm very optimistic.

Q. (Interrupting) We are really thrilled to come across the optimistic note, especially from a serious scholar like you. But they say, 'Oriya is a dying language'.

A. No, that can't be. We have a long history spanning about 600 years. We have produced some unique creative pieces. We have today a number of poets, short-story writers and dramatists with international acclaim. Of course, I admit that something is desired to be realised in some spheres.

Q. Will you recount on a few such steps / initiatives to be adopted for the growth of our language and literature ?

A. Yes, I have charted out a clear cut programme. First of all, there should be a total survey of Oriya language, a dictionary (with detailed illustration and usage) has to be compiled. Dialects should be brought to the main fold. The writers should make it a point to participate in all levels of social life and they must frequently resort to the use of regional variation of Oriya language in their writings. For example, Nityananda Mohapatra has used the language of the common village folk in his novel *Hida Mati* (Soil from the Boundary Ridge) or Dinanath Pathy has made use of the typical words from Ganjam in his novel *poonarnaba* (The Rejuvenated). Similarly, Balaram Patnaik in *Jagannath Swami* (Lord Jagannath) has adopted the typical Puri dialect and Surendra Mishra in *padatika* (The way farer) has taken recourse to the language spoken by the common folk in their day to-day lives.

Q. But what about the words which are lost because of the lack of use in common parlance ?

A. Yes, I have my own plars about such a lapse. Old writers must be revived. The words which are on the verge of being lost into

oblivion must be brought back. The present-day writers have a definite and significant role to play. (Being serious) we should also accept change. There must be a conscious effort to accept change without defacing the traditional values or canons. It is indeed a time for evaluation, may be, introspection. I'm hopeful about the future. There is no question of being despirited.

Q. Any message for the budding writers / critics -

a. (With a soft chuckle) I want only a greater degree of seriousness. Why not we organise workshops/Round Tables where the young and the elderly, the novice and the professional must participate and react to the works of an established writer, may be from our literature or from any literature including English. This will act like a miracle. Through such an interaction the budding writer must learn how to organise, how "to express in worlds of beauty and power". They can also get a chance to sharpen their sensibility and increase their mastery over language... I feel there is always the scope for growth, for innovation. In literature as also in life.

A Brief Life Sketch :

Date of Birth	-	August 03, 1932
Place of Birth	-	Shyama sundarpur, Dist. : Kendrapada, Orissa
Parents	-	Late Jagamohan Mohanty, Late Shradha Devi
Present Address	-	1573, Madhuban Sarani, Bhaktamadhu Nagar, Gandamunda, Bhubaneswar-30

Wife	-	Prof. (Dr) Bijoy Laxmi Mohanty - also a writer and critic
Sons & Daughters -in-law	-	Sambit & Ritu Sambuddha & Susmita
Daughters & Sons -in-law	-	Swati & Laxmi Nrusingha Prasad Namita & Subhasis
Positions held	-	Prof. of English, Utkal University, Vanivihar, (Retd.- 1992)
	-	Executive Member, Central Sahitya Akademi (1983-93) Editor, *Indian Literature*
	-	Member, Advisory Board, CIEFL, Hyderabad.
	-	Member, Advisory Board, CIIL, Manas Gangotri, Karnataka.
	-	Member, UGC Panel on English & Foreign Languages
	-	Member, Central Committee, Raja Rammohan Ray Library Foundation.
	-	Co-Editor, *Bhubaneswar Review* a literary journal of repute
Publications	-	More than 20 titles in Oriyas & 08 in English (publishers - OUP, Mac Millan, Orient Longman, Sahitya Akademi, CIIL etc.)
	-	about 250 essays/papers/Fore-words published in international, national and state level journals.

Dr. Nishamani Kar is a faculty member in the Department of English, P.N. College, Khurda.

Maraguda Valley Excavations
A Study of Socio-Religious Scenario

Dr. C.B. Patel

Maraguda Valley (82.28'E an d20.43'N) nestles amidst the graceful spurs of Sunabeda Plateau in Nawapara District of Orissa. The spectrum of hill range is romantic as also the recent explorations and excavations of the exuberent city ruins with unprecedented socio-religious connotation of early Indian city civilization. Of late, the site has been identified as the capital city of South Kosala of hoary fame. Situated at the historical and cultural junction of Magadha, Madhya Pradesh, Deccan and Orissa, the city has been a place of absorbing interest and paramount historical importance through the ages. Recent archaeological operations have brought to light startling information about the prosperous classic metropolis. The famous Chinese traveller Hiuen Tsang who visited the bustling city during the 1st half of the 7th century A.D. describes it as spreading over 40 li or 10-15 km. circuit area having excellent religious institutions, magnificent residential apartments, massive fortification and efflorescent palace complex, as the majestic imperial metropolis with acropolis and seat of cultural culmination of Kosala kingdom.

Historical Perspective :

Since the pre-historic days Maraguda valley has been the cradle of human activities and achievements as testified by the discovery of numerous and diverse implement types of lithic cultures and evidence of domestication of animals and plants. During the Puranic period the region was known to have been part of Nisadha Kingdom of the epic fame. In the Mahabharata and Ramayana it was known as Kantara which later on finds mention in the historical record of Allahabad pillar inscription of Samudragupta. Mahabharata has not specified the location of Nisadha but has referred to its capital Giriprastha which seems to have been the Maraguda valley region. We find the area mentioned as Atabika territory in the rock edict of Ashok. In the Hatigumpha inscription of Kharavela this part was called Vidhyadharadhivasa and was famous as a military recruiting centre. In the Satavahana record, it finds mention as Mahabana. It formed part of Asmaka Mahajanapada in the early Buddhist list of Sodasamahajanapadas of Anguttaranikaya. In the Seravanijia Jataka the place was famous as a brisk trade centre. During the mythological period it was part of Dandakaranya, Daruvana and Tapovana. Many Saivacharya and sages of hoary fame hailed from Tapovana of this part. Subsequently the region came to be known as Kosala Kingdom in the early historical period. With the rise of the illustrious and mighty Nala rulers in the

3rd century A.D. Maraguda valley emerged as the classic capital city of Kosala and thrived for centuries with prosperity.

The valley was fortunate in having a wonderful landscape of hills and dales quite befitting to nourish a rich civilisation as revealed by recent excavations corroborated by Hiuen Tsang's travel account. Many scholars have identified the site as capital city of Kosala Kingdom referred to by Hiuen Tsang. Of late, painstaking researches have further testified its identification. Hiuen Tsang who extensively travelled in India from 630-645 A.D. narrates that from Kalinga, he went north-west by hills and woods for about 1800 li to reach Kosala country which was 6000 li in circuit, surrounded by marshes and mountains with its capital city 40 li or 10 kms. in circuit. The soil of the country was rich and fertile, the towns and villages were closed together, the people were prosperous, tall of stature and black in colour and the ruling king was a Kshatriya by birth. He further refers to Po-Lo-Mo-Lo-Ki-Li or Gandhmardan hill 300 li to the south-west of capital city. In the light of the reference of the Chinese pilgrim, Maraguda valley has been identified as the capital city of Kosala country. The Nala king Viruparaja was very probably ruling at the time of his visit.

Saiva Siddhanta and Tantricism :

Maraguda valley witnessed the outbrust of great religious activities as Saivism and Saktism were known to have flourished greatly. Excavaion carried on at Trisul mound has brought to light a gigantic Saiva religious complex. It was an unique monastery consisting of temples, residential apartments, recreation ground with parks and orchards, built in 5 tier projections. Saivacharyas were coming from far and wide and residing here to make

discourse on various aspects of religion. Saivism assumed new dimension with the introduction of Saktism into its fold. From a stone seal inscription of 5th century A.D. it was known that one Dhimatisvara was the chief Saivacharya or Chancellor of the monastery. Excavation have also revealed two early temple complex. In one, inside the garbhagriha was found enshrined a Saktipitha around which a pradakshinapatha had been built. In the sanctum of another brick temple we find the image of Goddes Durga in situ, four feet high. The deity is two armed and stands in alidha or archer's pose on a rampant lion. There is an inscription on the pedestal in the script of 5th century A.D. which reads "Mahesvari Bhavada". The discovery of a number of other Yogini images further indicates that Saivism proliferated at an astonishing tempo with marked bias to Saktism. The temple building activities of South Kosala began at Maraguda Valley at this juncture. It was also famous as the centre of Mattamayura or Saiva-Siddhanta school of Saivism. The amalgamation of Saivism with Saktism at Maraguda gave rise to the composite tantricism that had revolutionary reflections in art and tectonic forms and enchanting echo in social and cultural order. The concept of worship of Linga on Saktipitha was in vogue at this period. Purusa and Prakruti, Siva and Sakti were thus conceived as inseparable and worshipped together.

Artistic Excellence :

Apart from the cult icons we find many secular sculptural representations especially of the damsels pulsating with the sap of life and vigour. The pantheon gradually spread and adorned niches and facades of temples in the slender form of Alasakanya, Apsara and

Surasundari resplendent with all conceivable seductive postures and coguettis gesture rendering life to the artistic creations.

The art and architectural heritage of Maraguda valley is imposing. Keeping pace with the theoritical concept of the multiplication of gods and goddlings of the various pantheon, the artists and sculptors reflected them in the medium of stone carving and creations. The economic prosperity of the city offered a most conducive atmosphere for prolific attainment of the excellent artistic traditions of South Kosala. Among the secular sculptures, the figure of a dancing girl, hastily tieing gingling ornaments-nupura, while the drumers and pipers waiting near-by is exceptionally interesting testifying to the prevalent of the folk dance diction in early city life. The discovery of another female figure holding in one hand a mirror and applying vermilion in the other, speaks of the popularity of the beauty culture in the life of the ancient city-dwellers.

With the imposing fortification, magnificent Ranimahal, spacious court hall and the gigantic Saiva Vihara Complex, Maraguda valley was known to have been a wonderful capital city of South Kosala. Shortly, the site is going to be submerged in the Upper Zonk Irrigation Project and therefore now there is a great need to preserve its variegated rich cultural past whose importance is in-estimable representing achievements going back to dawn of civilisation.

Recent Explorations :

The author has made extensive exploration and now a large number of mounds and brick ruins have been identified over twenty km radious area and it seems Maraguda valley was one of the biggest cities of ancient India like that of Hastinapur, Vaisali, Pataliputra, Taxila, Kalinganagar and Sisupalgarh, etc., every way being comparable to Greek, Roman or West Asian cities of 2000 years ago. Hiuen Tsang known to have visited the town in early part of 7th century A.D. and has left graphic account about it. Huge ruins have been discovered at various stages of decay throughout the valley. They need further survey, study, exavation and documentation. The extent of the brick and stone ruins thus gives the impression that Maraguda valley literally 'Dead Fort' was a brisk city of South Kosala in ancient time.

List of Site and Mound Complexes Explored :

1. Chandi Temple Mound, 2. Bairbhadi Complex, 3. Nakti Kachhar Complex, 4. Bag Kachhar Complex, 5. Girivarnala Valley, 6. Jhalap Complex, 7. Deol Dangar Complex, 8. Bhedomal Chatan Complex, 9. Chheliagarh Complex, 10. Hatigorra Complex, 11. Trisul Hill Complex, 12. Manikgarh Complex, 13. Godhas Valley Complex, 14. Jalki Complex, 15. Lorra Complex, 16. Daniraja Mound Complex, 17. Bepari Mahal Complex, 18. Raital Sagar Complex, 19. Ranimahal Complex, 20. Chingra Kachhar Citadel Complex, 21. Chandan Mahal Complex, 22. Bhunjia Mahal Complex, 23. Ranimunda Complex, 24. Patrani Mahal Complex, 25. Ghasiamunda Complex, 26. Tej Mahal Complex, 27. Tank and Temple Complex, 28. Ramparts and Moat Complex, 29. Bhandara Mahal Complex, 30. Bhim Mahal Complex, 31. Phulwari Mahal Complex, 32. Daku Kachhar Complex.

Excavations :

In the first phase, the archaeological spade work began at Daniraja temple mound

complex in Tikrapada and at Bepari Mahal in Maraguda village area. The initial results are far-reaching. A burnt brick temple of early Kosalian architectural pattern was dug out. It consists of a sanctum a vestibule, outer chamber and an entrance in vertical plan. Traces of the Pradakshinapatha around the sanctum and kakshasana projections on both sides of the middle chamber exposed. The operation thus revealed the nature of early Kosalian type of temple architecture. The Bepari Mahal, a 8 metre high mound at the foot of Chandi hill was excavated. A massive brick structure was unearthed. The idiom of construction indicated that perhaps it was a Watch Tower-cum-Treasure House. The foundation of the building was found at a depth of 6.5 metre. The diction and dimension of the structure is quite baffling and warrants further exposure and examination.

Gopal Mahal is a small mound on the upper bank of Raital Sagar. The excavation revealed a one room temple to have been built on a brick platform. It was known to have been the seat of Pataleswar Siva as is evident from phalus emblem together with the Yonipitha found in situ at a depth of 1 M.

In the next phase excavation work was carried on in Chingra Kachhar Complex. It is the citadel area of the ancient township on the right bank of zonk river. Over 2 kms. square area, brick ruins are found. The exploration enabled us to identify the contour of the inner township. A city in planned manner has grown here in hoary past in an improved pattern than the Harrapan and Indus Civilisation with habitations in alignment and with wells, roads, lanes, bylanes, thorough fares, circular hall, temple and boundary walls. Trial excavations were carried on at selected sites. A planned citadel area or inner town of Maraguda city

civilisation was thus exposed and its nature ascertained. Work is going on to ascertain further details such as cultural sequence and chronological horizon. The ramparts and fortification walls were also exposed. Traces of an internal moat is also met with. Thus the planning and layout of the fortified capital city of South Kosala kingdom was known from the operations corroborating the ancient text that speaks of the nature of Indian capital city construction strikingly the modicum of Hellenistic town planner viz. considerable space of level ground to design layout, backing or a lofty defensive hill, presence of stream found spick and span, the royal palace is gleamed against the rugged hills. The complex is now seen as rows of houses bereft of tectanic and tectiforms with kilometre of monotonous heaps of burnt bricks.

Excavations were carried on at another promising site called Chandan Mahal. A large rectangular temple-cum-residential complex was unearthed. The Sivalinga, Vrisabha emblem, Padukanala, Saktipitha made of granite were found. An epigraph carved out in a fine-grained stone has been discovered. It reads guna, lepa, dve. It seems to be fraction of a Tantric Dharani. In the Bag Kachhar area, a single chambered temple built on stone platform was also excavated. In order to ascertain the nature of the structure excavations were also carried on at Rani Mahal and the Darbar hall and corridors were exposed. The Trisul Hill was explored and cleaned for documentation of the temple and monastery complex. The Monastery Mahal locally called Tej Mahal was excavated in Maraguda area. It was an interesting squarish structure belonging to Saiva pantheon.

A trench in vertical plan over the Buddhist mound complex has been laid out and

excavation begun. It seems to have been a bastion. However, details are yet to be ascertained. Trial excavations have also been taken up at other sites such as Ranimunda site and Jhalap site, etc., in order to know the stratigraphy and soil deposit of Maraguda Valley. Excavation on top of Deoldongar has brought to light a massive circular stupa 3m. high made of burnt brick having octagonal internal plan. Smaller temples and residential appartment of monks and nuns found bedded all around the slope of the hill.

Houses of common man seems to have been made being supported by wood and bamboo post. Plaster mixed with husk and cowdung have been applied in the interwoven bamboo screen. Large number of Iron nails of various sizes used in these buildings have been recovered during excavations. People seems to have high civic and hygenic sense. The large public bath, Raital Sagar still exists in diminishing form.

List of Mounds, Sites and Structures Excavated :

Excavation of some important mounds has been carried on all over the valley and the following structures have been exposed. The following mounds are excavated :

Daniraja Mound No.1 on hilltop yielded a Siva Temple. At mound No.2 a Shakti temple has been excavated. Excavation at Bepari Mahal has brought to light a Watch Tower-cum-Treasure House. Excavation of Gopal Mahal yielded a sanctum of Pataleswar Siva on brick platform, Excavation of Chingra Kachhar Complex, and Chandan Mahal has yielded a huge temple-cum-residential complex, Trisul hill has been cleaned, partially excavated and documented.

Antiquities : Their socio-religious relevance:

Important antiquities are -

1. Sculptures, 2. Epigraph, 3. Mahendraditya Gold Coins, 4. Kalachuri Copper Coins, 5. Panchmarked Coins, 6. Saktipitha, 7. Sivalinga, 8. Carved Stone Slabs, 9. Iron Implements / iron nails and 10. Semi precious stone beads and fragmentary architectural members together with large variety of pottery such as redware, greyware, buffware, black and redware, and glazedware, etc., resembling arretine ware have been found out at Daniraja temple mound at the lowest level assignable to early Christian century, thus taking back the antiquity of the site to first century A.D. The shapes are mostly vases, goblets, cups, bowls, dishes, dishes on stand, handi, lamp stand, carrinated vessels and turfs. Interestingly, variety of hand made pottery have been found. The clay have been levigated with ricehusk and cowdung. The texture of the wheel turned pottery is fine. Study of these excavated antiquities speak of settlement pattern, technological achievement, agriculture, construction of houses, domestication of animal, fishing, hunting, iron technology, metallurgy, coinage, beauty and aesthetic culture and general life style of people, their pass time, food and drink and religious, social and economic system.

As gleaned from findings of Maraguda Valley, it was one of the flourshing cities of ancient India. There was excellent planning and layout of metropolis. There was citadel or residential area for the kings and his courtiers and outertown for the general public. Double fortifications, one around the royal residence and other around the entire township with Watch Tower and gateways at four cardinal points are found. Behind the exposed royal

palace Rani mahal, the extent of residence of nobles, courtiers and high military officials were explored. Each sub-complex seems to have had circular boundary walls. Places of worship, tanks and wells have also been found in the inner town area. For the queens, there were separate tanks as known from dry tanks that have been named after them. In the outertown, the general public were known to have been residing in planned sectors. This complex was also having separate places of worship, tanks and wells for drinking and irrigation purposes. Another salient feature of the township was the construction of religious complexes in hilly plateau area and monastic establishments in plain area. Interestingly, there was business complex for the traders and merchants and now the sector called Bepari Mahal seems to bear the reminiscence of the habitation of this class of people. Separate areas were known to have been earmarked for

the elephant forces and the cavalry. The place names Hatigorra and Ghasia Munda bear testimony to that. Maraguda was known to have been a thriving planned city of ancient South Kosala Kingdom with busy political, cultural and trade activities. People were leading prosperous and vibrant city life. The explored vestiges corroborated by the account of Hiuen Tsang are the mute but eloquent testimony to the heyday of this city. Thus with the exuberance of religious institutions, *satras* and monasteries, residential sectors for the rulers, ruled and the *sarai* for caravan traders, palaces and fortification, orchards and gardens, Maraguda was known to have been a wonderful city of oppulence as the eternal seat of administration of South Kosala Kingdom.

Dr. C.B. Patel is at present working as Superintendent of Orissa State Museum, Bhubaneswar. He was the Project Director of Maraguda Archaeological Project.

Excavations at Maraguda Valley of Nawapara District

Promoting Tourism :
Orissa Tourism Fair

Himansu Sekhar Padhi

There are many tourist places not only in Orissa, but also in various states of the country and even in abroad which have remained beyond the eyes of the tourists. So apart from the magazines and newspapers dealing with destination promotion the role of the Tourism Fair can not be ruled out.

In this regad to make the people of Orissa aware about the various tourist places of the state, other states of the country and even beyond the country, Orissa Tourism and Ashlee publications have jointly come forward. It was the right beginning when Ashoka Kumar Mahapatra, the editor-in-chief of Traveller's Orissa, published from Bhubaneswar and Travel Vision,

Raja Rani Temple, Bhubaneswar

published from Delhi as well as the Managing Director of Ashlee publications put up his innovative idea for organising a Tourism Fair in 2002 for the first time in Orissa. The fair was held by Ashlee publications in association with Orissa Tourism from 28th Nov. to 30th Nov. 2002 at Bhubaneswar. Inaugurated by Orissa Tourism Minister A.U. Singh Deo this
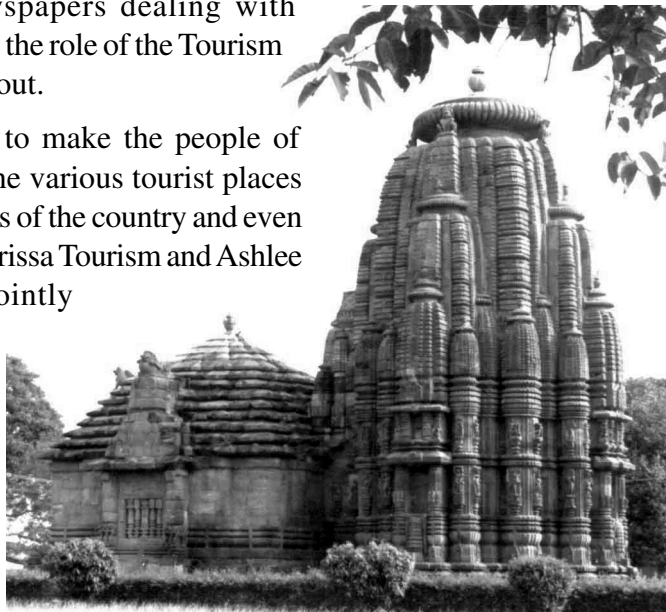
three days fair was also attended by Tourism Secretary Shri R. Balkrishnan and Tourism Director, Shri Gopinath Mohanty.

The Orissa branch of India Tourism, Orissa Tourism, Andhra Pradesh Tourism, Uttaranchal Tourism and Tamil Nadu Tourism had opened their stalls there.

The main attraction of the fair was the participation of International tourism like Malaysia, Mauritius and Srilanka. Apart from this the tour operaters, travel agencies and tourism institutions had also participated. The stalls were nicely designed to catch the eyes of visitors who mostly visited the fair out of a sense of curiosity.

Bupesh Kumar, the representative of Malaysia Tourism felt that people suffered from a wrong notion i.e. travelling outside India was

expensive. He elaborated that a trip to Malaysia could be possible for only Rs.17,000.

Rajiv Nangia, Manager of Sri Lanka Tourism stated Sri Lanka hoped to attract visitors of Orissa, who would find many cultural similarities between the two regions. He explained the cultural contact of Kalinga with Sri Lanka in ancient days and emphasised upon the Buddhist heritage of Sri Lanka.

Alaka Sharma, the representative of Mauritius Tourism highly admired the fair and hoped to get more tourists of Orissa to Mauritius.

The fair gathered a good response of crowd and Orissa could be better projected as a major destination through such fairs, said Ashok Mohapatra. In fact both Orissa Tourism and Ashlee publications deserve a pat on their backs for organising this event for the first time.

Getting good response during the last fair Ashlee publications is going to organise the fair this year. The fair is scheduled to be held from 23rd to 25th January at B.D.A. NICO PARK, Bhubaneswar while the Tourism Department of Orissa, Karnataka, Andhra Pradesh, Tamil Nadu and Jharkhand have given their consent to patronise the tourism department of Uttaranchal, Chhatisgarh, Pondichery along with Dubai. Singapore, Malaysia, Mauritius and Srilanka have confirmed their participation. Besides 150 number of travel agencies throughout the country will be present during the fair for business interaction. With this, Food festival, cultural programme, Sand sculpture will be added attraction in the fair. Entrance ticket to NICO Park will be provided in concessional rate to enjoy the park with fair, says Ashok Mahapatra. Introducing the fair for the first of its kind in the state Sri Mohapatra hopes to get more participation and support from all concerned.

Himansu Sekhar Padhi is the Head of the Department of History, Athmallik College, Po-Athmallik, District - Angul.

Konark Temple

Kaipadar : the Abode of Lord Satyapira

Braja Paikaray

Kaipadar is a small place under Khurda Sub-division of Khurda district in Orissa, where a common God namely Satyapira or Bokhari Saheb is worshipped and revered by both Hindus and Muslims. Kaipadar, the abode of Lord Satyapira, is inhabited by Hindu and Muslim population and strongly represents peaceful co-existence of both the sects. This sacred place is well connected with Khurda a Sub-divisional headquarters in modern times and a place historically famous for its valiant and warrior Paik Community where the British had to fight its last battle for the expansion of its empire and is only 38 kilometres away from Bhubaneswar, the capital city of Orissa.

The shrine of Lord Satya Pira (Bokhari Saheb) with its beautiful monument being erected in the sacred memory of a Muslim Fakir arrests the eyes and the attention of the passer-by due to its attractive and magnificent structure which almost resembles the famous Taj Mahal of Agra. In this sacred place we find a Madrasa, a place for Namaj, some small rooms, a main hall and a lengendary well. Inside the main hall there stands a big ant hill being covered with beautiful clothes. This ant hill is worshipped and respected as "Lord Satya Pira" from which a kind of holy dust emanates and appears automatically. A Muslim priest in his own style of worshipping offers the "Bhog" of the devotees before the Lord which is prepared by the Hindu confectioners. The "Bhog" is given to the devotees after the holy dust is being mixed with the same. The Hindu as well as Muslim devotees write their problems and aspirations of life on a piece of paper in the form of an application addressing Lord Satyapira and hang it before the Lord with a belief that their problems can be solved and desires fulfilled by His Divine grace.

Kaipadar, the abode of Lord Satya Pira is the glowing example of communal harmony and the epitome of India secularism, though a tiny place in Indian map, it helps a great cause; national unity and integrity, breaking all the narrow domestic walls of communalism; and carrying the message of love, hope and harmony to the people belonging to various sects.

Braja Paikray is the Vice-President of All Orissa Lawyers' Association and he lives at 342-B, Jagamara (Barabari) Bhubaneswar - 751030.

Meeting the Network

The Internet technology has changed the market requirements. Organisations are now moving from conventional LANs towards the Web enabled networking environment. Many organisations already have presence on the World Wide Web, which is the first phase of what is known as "Internet Road Map". The second phase is in the LAN to Internet integration, offering a variety of network designs, which include mailing and World Wide Web services among other Internet applications.

Intranet

Intranet is the use of Internet technologies within an organization to achieve better results than the conventional means of data access and transfer. Simply it is an Internet that limits access to a closed group of people or resources. An Intranet uses the same communication protocols as the Internet, but access to this linked network is limited to a specific group of people. The basic difference between a local area network (LAN) and an Intranet is the open standards, which allow individuals within the local area network to use different computer hardware and software packages.

An intranet shares most of the characteristics of the Internet. And just as the

Internet has had profound effect on how we communicate, intranets have transformed the business world as well. Both Fortune 500 companies and small businesses have implemented this infrastructure, improving productivity while reducing costs. What is then an intranet ? Think of it as a mini-Internet designed to be used within the confines of a company, university or organization. What distinguishes an intranet from the freely accessible Internet, is that intranets are private.

Traditionally, corporations relied on proprietary hardware and software systems to network its computers, a costly and time-consuming process made more difficult when offices are scattered around the world. Even under the best of conditions, sharing information among different hardware platforms, file formats and software is not an easy task. By using off-the-shelf Internet technology, intranets solve this problem, making internal communication and collaboration much easier. Intranets use HTML to create documents and TCP/IP to transmit information across the network. Information is stored on one or more company Servers and accessed by using a web browser, such as Navigator or Internet Explorer. This self-contained, miniature Internet can have all the same features--individual home pages,

newsgroups, e-mail--but access is restricted to company employees and contractors.

For employees who are already familiar with surfing the Web, learning how to navigate the company intranet requires little training. Intranet web pages have the same point-and-click interface. While it's useful for an intranet to connect to the Internet, it's certainly not essential. Even if they do connect externally, companies restrict access to their intranet from the Internet by building a firewall.

A firewall is a combination hardware and software buffer that many companies or organizations have in place between their internal networks and the Internet. A firewall allows only specific kinds of messages from the Internet to flow in and out of the internal network. This protects the internal network from intruders or hackers who might try to use the Internet to break into those systems. Hacker is a slang term for a technically sophisticated computer user who enjoys exploring computer systems and programs, sometimes to the point of obsession. With so much corporate information available on internal servers, security is essential.

Organizations thrive on information, yet access to it is not always easy to come by. People tend to rely on informal networking-- the old "who do you know" routine. With an intranet, there is an enterprise-wide repository, an easy way to consult annual reports, benefits handbooks, schedules a conference room, locate an expense report form, and review company vacation policies. This information is available 24 hours a day, seven days a week to anyone who has access, whether on the road, working at home or in a satellite office. No more waiting for the answer to a question as it slowly moves through traditional company channels. More sophisticated intranet features let employees fill out forms online, consult visual archives and order supplies.

The benefits and implications of an intranet can be enormous. For instance, many companies spend great sums distributing printed documents--newsletters, handbooks, and reports. Think about the printing costs alone, not to mention the environmental impact of all that paper. By making these documents available electronically, expenses are dramatically reduced. Another advantage is the ease of updating information. Corporate musical chairs render internal phone directories obsolete before they go to press. Once the directories are online, phone numbers can be changed with just a few keystrokes. Beyond the bottom line, electronic document sharing promotes new ways to collaborate. No longer is it necessary to get everyone together in one room to discuss a project. Preliminary drawings, designs and data are shared online, via virtual meetings, with participants at their own desks, looking at a document and discussing it on the phone or with online telephony. Teams of people around the world can work together without incurring a dime in travel expenses.

Resource sharing isn't restricted to text documents. Because many companies have high-speed LANs, or Local Area Networks, video clips, animation and audio can reside on an intranet server and be delivered to employees' desktops. This is a good way to see highlights of a corporate meeting. It's also valuable for company training, allowing staff to learn new skills at there own pace.

A Change in Attitude

Just as e-mail has democratized communications, enabling people to by-pass

corporate gatekeepers by sending messages directly to executives, intranets have a similar effect. If information is power, what happens when everyone shares it ? When anyone can contribute ideas to a project in its formative stage, how does that impact the process ? For traditional top-down companies, times are indeed changing. For some, this can be perceived as a threat, for others an opportunity.

As competition in the global marketplace drives the need for ever greater efficiency, intranets will surely become the neural network for business. A study by International Data Corporation on return on investment (ROI) for corporate intranets reveals why. "Typical implementations are achieving ROIs well over 1,000 percent." That's a powerful incentive for any business to invest in this new technology.

Virtual Private Networks

A virtual private network (VPN) is a private data network that makes use of the public telecommunication infrastructure, maintaining privacy through the use of a tunneling protocol and security procedures. Using a virtual private network involves encrypting data before sending it through the public network and decrypting it at the receiving end. A virtual private network makes it possible to have secure sharing of public resources for data. Companies today are looking at using a private virtual network for both Extranets and wide-area Intranets.

Extranets

An Extranet is a private network that uses the Internet protocols and the public telecommunication system to securely share part of a business's information or operations with suppliers, vendors, partners, customers, or other businesses. An Extranet can be viewed as part of a company's Intranet that is extended to users outside the company. Some work has to be done to implement the security and privacy that the extranet requires. Extranet requires setup of firewall and certificates servers or similar means of user authentication and message encryption that tunnel through the public network.

Internet Security Consultancy

The advent of Internet has come along with it Internet crime, thus posing a great security risk. Businesses and organisations generate a substantial amount of data in day-to-day operations, which is transmitted through the Internet. This data passes through a number of stages where it can be easily intercepted and interfered with. Technology is however in place to counteract this. Organisations has to utilize the resources and the technology available in the market to ensure full security of data over the Internet.

Virtual Meetings

One of the most compelling features of the Internet may well be the ability to communicate inexpensively in real time, via desktop computers. With the Internet, you can see, hear, talk to and collaborate with people in different locations around the world, without the expense of travel.

Conferencing can take many forms, such as videoconferencing, audio conferencing, multimedia conferencing, screen sharing, and, to a lesser extent, what is referred to in Web parlance as chat. The cost of implementing these types of systems is very less per computer and are available for Windows, Macintosh, Linux and UNIX operating systems.

Videoconferencing

Let's say you want to assemble a geographically dispersed group of people for a brainstorming session. Conferencing programs, such as the popular NetMeeting, allow workgroups to use the Internet to see each other's faces in small windows on the computer screen and to hear their voices through computer speakers. You can use both video and audio simultaneously, use the audio alone, or use the screen-sharing capability to collaborate on documents without either audio or video.

Conferencing can be done one-to-one, one-to-many (called multicast), and many-to-many (called multipoint). Most conferencing software is built on open industry standards so that a connection with even a 28.8 Kbps modem is enough to get you in the game. However, higher connection speeds will give far better results.

Videoconferencing via the Web has enormous potential for enhancing communications for small and mid-sized companies, as well as for distance learning. However, because at the very minimum you need a high-speed connection for acceptable video quality, entry barriers remain high. As a result, desktop conferencing is not yet widely implemented for business and educational use. As bandwidth increases, expect to see desktop videoconferencing blossom.

Telephone Conferencing

Believe it or not, the Internet can also be used to make telephone calls around the world, for only the cost of a local connection. Audio conferencing allows you to communicate verbally, rather than typing messages. It works by digitizing your voice, then sending the digital data to its final destination over the Internet. While the audio quality may leave something to be desired, you will save money on long distance phone bills.

To make Internet calls, you need a headset with earphones and a microphone, as well as the software, which comes in several varieties for all computer platforms.

Talk is Cheap with Internet Telephony

With the deregulation of the telecommunications industry, the price of phone calls has plummeted in recent years. But even at reduced rates, monthly charges can really added up for chatty folks. A new technology, Internet telephony, virtually eliminates long distances charges, allowing you to call almost anywhere in the world for the price of a local call. If you have flat-rate Internet access, you can't beat the price--it's practically free.

Digital Dialing

With Internet telephony, you place a voice call either from your computer to a telephone or to another person's computer. When calling from computer-to-computer, both parties must have compatible telephony software and be online at the same time. At the moment, there are no universal standards, so be sure to determine which software the person you want to call uses. Calling from computer-to-telephone is simpler, because only you need the software. You can download telephony software from the Net and it's free. In either case, you also need some hardware: a sound card (most computers already have one installed), a microphone and speakers (or a headset). Computer-to-computer calls typically require advance planning, as both parties have to be online. Once your software is configured, you enter the number of the computer you want

to call, click on a Dial button and wait for someone to answer. Computer-to-phone calling works much the same way, except you are calling a regular telephone number. Sounds simple, doesn't it? So what's the catch? To answer that question, you have to understand a bit about the technology.

How it Works

When you place a call over the **Public Switched Telephone Network**, a dedicated circuit opens between you and the person you call. The line remains open until you hang up. When you call over the Internet, your voice is digitized, and then broken into small packets of data. The packets travel to their final destination where they are reassembled into a "voice." This is the same process used for sending e-mail. With e-mail, however, it doesn't really matter in what order or when the data packets arrive. Once they all arrive, you can read the message. Since voice communication happens in real time, if some of the data packets are delayed or lost en route, the voice quality degrades. The quality of your call depends on the speed of your Internet connection and that of the party you call, and the traffic on the Net. If the data packets are delayed during transmission, it causes latency, a fancy word for the lag time between when you speak and when the other party hears your voice. Although it can be annoying, you can learn to compensate for latency. A greater problem is voice distortion. When packets are lost during transmission, telephony software automatically "fills in the blanks" by examining the adjacent packets. The more the software has to compensate for lost packets, the greater the distortion. If you are willing to accept less than perfect voice quality, Internet calls can save you a bundle of money, especially for

international calls. While this may not be the optimum way to make important business calls, friends and family may be more tolerant of weird noises on the other end of the line.

Some of the software programs used for Internet Telephony are:

* With **Dialpad**, you can make unlimited free calls in the United States. Best of all, there's no need to download any special software. Once you register with the service, you can make computer-to-telephone calls directly from the Dialpad website.

* **Net2Phone** currently charges 2 cents per minute for U.S. calls and has a variety of rates for international calls. After you download the software, you can begin calling by using an on-screen dialpad.

* **NetMeeting**, from Microsoft lets you make worldwide computer-to-computer calls and in some cases, computer-to-telephone calls. NetMeeting also has many other excellent features for online collaboration.

Internet telephony is the wave of the future; with many industry analysts predicting that all phone calls will eventually be free. As telephony standards emerge and bandwidth increases, this is becoming a distinct possibility.

Conferencing without audio or video can be accomplished on the Web with various document management, multimedia conferencing, or screen-sharing packages. Microsoft Internet Explorer (version 4.0 and higher) has a built-in conferencing program, called NetMeeting. This versatile software can be used for audio and videoconferencing, as well as for sharing applications and collaborating on documents. Document

conferencing software enables people in remote locations to work together on projects via the Web, without the need for high bandwidth connections. With some programs, participants can make basic annotations to documents; others let participants jointly use a word processor or spreadsheet. Software programs for multimedia conferencing and screen-sharing provide basic tools for connecting work groups and in-depth collaboration tools that enable users to control and synchronize applications and presentation of text, graphics, images, sound, and video. Whiteboard applications feature real time sketching, viewing, and annotation of documents. The performance of conferencing technologies depends greatly on the kind of hardware and software being used by the interacting parties.

Web Chat

You can also use more traditional chat conferencing or bulletin board systems (BBSs) with real time capabilities. During chat sessions, participants actually type messages to each other. This type of software can be used on the Web with your browser to conduct online chat sessions with other users and can accommodate between 50 and 1,000 users simultaneously. Some companies employ this feature on their websites to facilitate communication with customers or as an information-based, value-added feature.

Er. Ashis Kumar Mahapatra, Scientist & LAN Administrator (Portal Group, IT Dept.), National Informatics Centre, Orissa State Secretariat Unit, Bhubaneswar

Sri Suresh Chandra Sarangi, Data Entry Operator, Public Enterprises Dept.,Orissa Secretariat,Govt. of Orissa.

Role of State Government Departments / Agencies in Disaster Management

General Preparedness

❖ Each Department and Government agency involved in Disaster Management and mitigation will:

❖ Designate a Nodal officer for emergency response and will act as the contact person for that department/agency.

❖ Ensure establishment of fail-safe two-way communication with the state, district and other emergency control rooms and within the organisation.

❖ Emphasis on communication systems used regularly during LO with more focus on the use of VHFs with automatic repeaters, mobile phones with publicised numbers, HF radio sets etc. It should be remembered that SAT phones fail during prolonged emergencies and electric failure if the phones cannot be re-charged.

❖ Work under the overall supervision of the SRC / the district Collectors during emergencies.

2. Agriculture

Prevention Activities:

❖ Awareness generation regarding various plant diseases, alternate cropping practices in disaster-prone areas, Crop Insurance, provision of credit facilities, proper storage of seeds, etc.

❖ Hazard area mapping (identification of areas endemic to pest infections, drought, flood, and other hazards).

❖ Develop database village-wise, crop-wise, irrigation source wise, insurance details, credit facilities, etc.

❖ Regular monitoring at block level; the distribution and variation in rainfall. Prepare the farmers and department officers to adopt contingency measures and take up appropriate course of action corresponding to the different emerging conditions.

❖ Detail response manuals to be drawn up for advising the farmers for different types of disasters, e.g., rain failure in July or September & development of a dynamic response plan taking into account weekly rainfall patterns.

❖ Develop IEC materials to advise the farming communities on cropping practices and precautionary measures to be undertaken during various disasters.

❖ Improving irrigation facilities, watershed management, soil conservation and other soil, water and fertility management

measures keeping in mind the local agro-climatic conditions and the proneness of the area to specific hazards.

❖ Promotion of alternative crop species and cropping patterns keeping in mind the vulnerability of areas to specific hazards.

❖ Surveillance for pests and crop diseases and encourage early reporting.

❖ Encourage promotion of agro service outlets/enterprise for common facilities, seed and agro input store and crop insurance.

Preparedness Activities before disaster seasons

❖ Review and update precautionary measures and procedures and especially ascertain that adequate stock of seeds and other agro inputs are available in areas prone to natural calamities.

❖ Review the proper functioning of rain gauge stations, have stock for immediate replacement of broken / non-functioning gadgets/equipments, record on a daily basis rainfall data, evaluate the variation from the average rainfall and match it with the rainfall needs of existing crops to ensure early prediction of droughts.

Response Activities:

❖ Management of control activities following crop damage, pest infestation and crop disease to minimise losses.

❖ Collection, laboratory testing and analysis of viruses to ensure their control and eradication.

❖ Pre-positioning of seeds and other agro inputs in strategic points so that stocks are readily available to replace damage caused by natural calamities.

❖ Rapid assessment of the extent of damage to soil, crop, plantation, irrigation systems, drainage, embankment, other water bodies and storage facilities and the requirements to salvage, re-plant, or to compensate and report the same for ensuring early supply of seeds and other agro inputs necessary for re-initiating agricultural activities where crops have been damaged.

❖ Establishment of public information centres with appropriate and modern means of communication, to assist farmers in providing information regarding insurance, compensation, repair of agro equipments and restarting of agricultural activities at the earliest.

Recovery Activities

❖ Arrange for early payment of compensation and crop insurance dues.

❖ Facilitate provision of seeds and other agro inputs.

❖ Promotion of drought and flood tolerant seed varieties.

❖ Review with the community, the identified vulnerabilities and risks for crops, specific species, areas, which are vulnerable to repetitive floods, droughts, other natural hazards, water logging, increase in salinity, pest attacks etc. and draw up alternative cropping plans to minimise impacts to various risks.

❖ Facilitate sanctioning of soft loans for farm implements.

❖ Establishment of a larger network of soil and water testing laboratories.

❖ Establishment of pests and disease monitoring system.

❖ Training in alternative cropping techniques, mixed cropping and other agricultural practices which will minimise crop losses during future disasters.

3. Health Department

3.1. Disaster Events

Prevention Activities:

❖ Assess preparedness levels at State, Distict and Block levels.

❖ Identification of areas endemic to epidemics and natural disasters.

❖ Identification of appropriate locations for testing laboratories.

❖ Listing and networking with private health facilities.

❖ Developing a network of volunteers for blood donation with blood grouping data.

❖ Strengthening of disease surveillance, ensuring regular reporting from the field level workers (ANMs/LHV etc) and its compilation and analysis at the PHC and District levels, on a weekly basis (daily basis in case of an epidemic or during natural disasters), forwarding the same to the State Disease Surveillance Cell and monthly feed back from the State to the district and from the District to the PHC.

❖ Formation of adequate number of mobile units with trained personnel, testing facilities, communication systems and emergency treatment facilities.

❖ Identification of locations in probable disaster sites for emergency operation camps.

❖ Awareness generation about various infectious diseases and their prevention.

❖ Training and IEC activities

❖ Training of field personnel, Traditional Birth Attendants, community leaders, volunteers, NGOs and CBOs in first aid, measures to be taken to control outbreak of epidemics during and after a disaster, etc.

❖ Arrangement of standby generators for every hospitals.

❖ Listing of vehicles, repair of departmental vehicles that will be requisitioned during emergencies for transport of injured.

Prepardness Activities before Disaster Seasons

❖ **For heat wave** : preparation and distribution of IEC materials, distribution of ORS and other life-saving drugs, training of field personnel on measures to be taken for management of patients suspected to be suffering from heatstroke;

❖ For flood and cyclone : Assessment and stock pilling of essential medicines, anti snake venom, halogen tablets, bleaching powders. ORS tablets, Pre-positioning of mobile units at vulnerable and strategic points.

Response activities:

❖ Stock piling of life-saving drugs, de-toxicants, anaesthesia, Halogen tablets in vulnerable areas.

❖ Strengthening of drug supply system with powers for local purchase during LO.

❖ Situational assessment and reviewing the status of response mechanisms in known vulnerable pockets.

❖ Ensure adequate availability of personnel in disaster sites.

❖ Review and update precautionary measures and procedures, and apprise the personnel who will be implementing those.

❖ Sanitation

❖ Dispensing with post-mortem activities during L1, L2 and L3 when the relatives and/or the competent authority is satisfied about cause of death.

❖ Disinfections of water bodies and drinking water sources.

❖ Immunization against infectious diseases.

❖ Ensure continuous flow of information.

Recovery Activities

❖ Continuation of disease surveillance and monitoring.

❖ Continuation of treatment, monitoring and other epidemic control activities till the situation is brought under control and the epidemic eradicated.

❖ Trauma counselling.

❖ Treatment and socio-medical rehabilitation of injured or disabled persons.

❖ Immunisation and nutritional surveillance.

❖ Long term plans to progressively reduce various factors that contribute to high level of vulnerability to diseases of population affected by disasters.

3.2 Epidemics

Preventive Activities:

❖ Supply of safe drinking water, water quality monitoring and improved sanitation.

❖ Vector Control programme as a part of overall community sanitation activities.

❖ Promotion of personal and community latrines.

❖ Sanitation of sewage and drainage systems.

❖ Development of proper solid waste management systems.

❖ Surveillance and spraying of water bodies for control of malaria.

❖ Promoting and'strengthening Primary Health Centres with network of para-professionals to improve the capacity of surveillance and control of epidemics.

❖ Establishing testing laboratories at appropriate locations to reduce the time taken for early diagnosis and subsequent warning.

❖ Establishing procedures and methods of coordination with the Health Department, other local authorities/departments and NGOs to ensure that adequate prevention and preparedness measures have been taken to prevent and / or minimise the probable outbreak of epidemics.

❖ Identification of areas prone to certain epidemics and assessment of requirements to control and ultimately eradicate the epidemic.

❖ Identification of appropriate locations and setting up of site operation camps for combating epidemics.

❖ Listing and identification of vehicles to be requisitioned for transport of injured animals.

❖ Vaccination of the animals and identification of campsites in the probable areas.

❖ Promotion of animal insurance.

❖ Tagging of animals

❖ Arrangement of standby generators for veterinary hospitals.

❖ Provision in each hospital for receiving large number of livestock at a time.

❖ Training of community members in carcasses disposal.

Preparedness activities before disaster seasons

❖ Stock piling of water, fodder and animal feed.

❖ Pre-arrangements for tie-up with fodder supply units.

❖ Stock-piling of surgical packets.

❖ Construction of mounds for safe shelter of animals.

❖ Identification of various water sources to be used by animals in case of prolonged hot and dry spells.

❖ Training of volunteers & creation of local units for carcass disposal.

❖ Municipalities/Gram Panchayats/ BDOs to be given responsibility for removing animals likely to become health hazards.

Response Activities:

❖ Eradication and control of animal diseases, treatment of injured animals ~ Protection of abandoned and lost cattle.

❖ Supply of medicines and fodder to affected areas.

❖ Ensure adequate availability of personnel and mobile team.

❖ Disposal of carcasses ensuring proper sanitation to avoid outbreak of epidemics.

❖ Establishment of public information centre with a means of communication, to assist

in providing an organised source of information.

❖ Mobilising community participation for carcass disposal.

Recovery Activities:

❖ Assess losses of animals assets and needs of persons and communities.

❖ Play a facilitating role for early approval of soft loans for buying animals and

❖ ensuring insurance coverage and disaster-proof housing or alternative shelters/ mounds for animals for future emergencies.

❖ Establishment of animal disease surveillance system.

5. Water Supplies and Sanitation (Public Health Engineering & Rural Water Supply & Sanitation)

Prevention Activities:

❖ Provision of safe water to all habitats.

❖ Clearance of drains and sewerage systems, particularly in the urban areas.

Preparedness Activities for disaster seasons

❖ Prior arrangement of water tankers and other means of distribution and storage of water.

❖ Prior arrangement of stand-by generators.

❖ Adequate prior arrangements to provide water and halogen tablets at identified sites to used as relief camps or in areas with high probability to be affected by natural calamities.

❖ Raising of tube-well platforms, improvement in sanitation structures and other infrastructural measures to ensure least damages during future disasters.

❖ Riser pipes to be given to villagers.

Response Activities:

❖ Disinfections and continuous monitoring of water bodies.

❖ Ensuring provision of water to hospitals and other vital installations.

❖ Provision to acquire tankers and establish other temporary means of distributing water on an emergency basis.

❖ Arrangement and distribution of emergency tool kits for equipments required for dismantling and assembling tubewells, etc.

❖ Carrying out emergency repairs of damaged water supply systems.

❖ Disinfection of hand pumps to be done by the communities through prior awareness activities & supply of inputs.

Recovery Activities:

❖ Strengthening of infrastructure.

❖ Review and documentation.

❖ Sharing of experiences and lessons learnt.

❖ Training to staff.

❖ Development of checklists and contingency plans.

6. Police:

Prevention Activities:

❖ Keep the force in general and the ODRAF in particular fighting fit for search, rescue, evacuation and other emergency operations at all times through regular drills.

❖ Procurement and deployment of modern emergency equipments while modernising existing infrastructure and equipments for disaster response along with regular training and drills for effective handling of these equipments.

❖ Focus on better training and equipments for ODRAF for all types of disasters, e.g. diving equipments.

❖ Rotation of members of ODRAF so that the force remains fighting fit.

❖ Ensure that all communication equipments including wireless are regularly functioning and deployment of extra wireless units in vulnerable pockets.

❖ Ensure interchangibility of VHF communication sets of police and OSDMA supplied units, if required.

❖ Keeping close contact with the District Administration & Emergency Officer.

❖ Superintendent of Police be made Vice Chairperson of District Natural Calamity Committee.

❖ Involvement of the local army units in response planning activities and during the preparation of the annual contingency plans to ensure logistics and other support to armed forces during emergencies.

Response Plan:

❖ Security arrangements for relief materials in transit and in camps etc.

❖ Senior police officers to be deployed in control rooms at State & district levels during L 1 level deployment onwards.

❖ Deploy personnel to guard vulnerable embankments and at other risk points.

❖ Arrangement for the safety.

❖ Coordinate search, rescue and evacuation operations in coordination with the administration

❖ Emergency traffic management.

❖ Maintenance of law and order in the affected areas.

❖ Assist administration in taking necessary action against hoarders, black marketers etc.

7. Civil Defence

Prevention Activities

❖ Organise training programmes on first-aid, search, rescue and evacuation.

❖ Preparation and implementation of first aid, search and rescue service plans for major public events in the State.

❖ Remain fit and prepared through regular drills and exercises at all times.

Response Activities

❖ Act as Support agency for provision of first aid, search and rescue services to other emergency service agencies and the public.

❖ Act as support agency for movement of relief.

❖ Triage of casualties and provision of first aid and treatment.

❖ Work in co-ordination with medical assistance team.

❖ Help the Police for traffic management and law and order.

8. Fire Services:

Prevention Activities:

❖ Development/enforcement of relevant legislations and regulations to enhance adoption of fire safety measures.

❖ Modernisation of fire-fighting equipments and strengthening infrastructure.

❖ Identification of pockets, industry , etc. which highly susceptible to fire accidents or areas, events which might lead to fires, building collapse, etc. and educate people to adopt safety measures. Conduct training and drills to ensure higher level of prevention and preparedness.

❖ Building awareness in use of various fire protection and preventive systems.

❖ Training the communities to handle fire emergencies more effectively.

❖ VHF network for fire services linked with revenue & police networks.

❖ Training of masons & engineers in fire-proof techniques.

❖ Making clearance of building plans by fire services mandatory.

Response Activities:

❖ Rescue of persons trapped in burning, collapsed or damaged buildings, damaged vehicles, including motor vehicles, trains and aircrafts, industries, boilers and pressure vessels, trenches and tunnels.

❖ Control of fires and minimising damages due to explosions.

❖ Control of other dangerous or hazardous situations such as oil, gas and hazardous materials spill.

❖ Protection of property and the environment from fire damage.

❖ Support to other agencies in the response to emergencies.

❖ Investigation into the causes of fire and assist in damage assesment.

9. Civil Supplies:

Preventive Activities

❖ Construction and maintenance of storage godowns at strategic locations.

❖ Stock piling of food and essential commodities in anticipation of disaster.

❖ Take appropriate preservative methods to ensure that food and other relief stock are not damaged during storage, especially precautions against moisture, rodents and fungus infestation.

Response Activities

❖ Management of procurement

❖ Management of material movement

❖ Inventory management

Recovery Activities

❖ Conversion of stored, unutilised relief stocks automatically into other schemes like Food for Work. Wherever, it is not done leading to damage of stock, it should be viewed seriously.

10. Works/ Rural Development Departments

Prevention Activities :

❖ Keep a list of earth moving and clearing vehichles / equipments (available with Govt. Departments, PSUs, and private contractors, etc.) and formulate a plan to mobilise those at the earliest.

❖ Inspection and emergency repair of roads/ bridges, public utilities and buildings.

Response Activities

❖ Clearing of roads and establish connectivity. Restore roads, bridges and where necessary make alternate arrangements to open the roads to traffic at the earliest.

❖ Mobilisation of community assistance for clearing blocked roads.

❖ Facilitate movement of heavy vehicles carrying equipments and materials.

❖ Identification and notification of alternative routes to strategic locations.

❖ Filling of ditches, disposal of debris, and cutting of uprooted trees along the road.

❖ Arrangement of emergency tool kit for every section at the divisional levels for activities like clearance (power saws), debris clearance (fork lifter) and other tools for repair and maintenance of all disaster response equipments.

Recovery Activities:

❖ Strengthening and restoration of infrastructure with an objective to eliminate the factor(s) which caused the damage.

❖ Review and documentation.

❖ Sharing of experiences and lessons learnt.

❖ Training to staff.

❖ Development of checklists and contingency plans.

11. Energy:

Prevention Activities:

❖ Identification of materials/tool kits required for emergency response.

❖ Ensure and educate the minimum safety standards to be adopted for electrical installation and equipments and organise training of electricians accordingly.

❖ Develop and administer regulations to ensure safety of electrical accessories and electrical installations.

❖ Train and have a contingency plan to ensure early electricity supply to essential

services during emergencies and restoration of electric supply at an early date.

❖ Develop and administer code of practice for power line clearance to avoid electrocution due to broken / fallen wires.

❖ Strengthen high-tension cable towers to withstand high wind speed, flooding and earthquake, modernise electric installation, strengthen electric distribution system to ensure minimum damages during natural calamities.

❖ Conduct public/industry awareness campaigns to prevent electric accidents during normal times and during and after a natural disaster.

Response Activities:

❖ Disconnect electricity after receipt of warning.

❖ Attend sites of electrical accidents and assist in undertaking damage assessment.

❖ Stand-by arrangements to ensure temporary electricity supply.

❖ Prior planning & necessary arrangements for tapping private power plants like those belonging to ICCL, NALCO, RSP during emergencies to ensure uninterrupted power supply to the Secretariat, SRC, OSDMA, Police Headquarters, All India Radio, Doordarshan, hospitals, medical colleges, Collectorate Control Rooms and other vital emergency response agencies.

❖ Inspection and repair of high tension lines /substations/transformers/poles etc.

❖ Ensure the public and other agencies are safeguarded from any hazards, which may have occurred because of damage to electricity distribution systems.

❖ Restore electricity to the affected area as quickly as possible.

❖ Replace / restore of damaged poles/ salvaging of conductors and insulators.

12. Water Resources Department:

Prevention Activities:

❖ Assess preparedness level.

❖ Annual assessment of danger levels & wide publicity of those levels.

❖ Identify flood prone rivers and areas and activate flood monitoring mechanisms.

❖ Provide water level gauge at critical points along the rivers, dams and tanks.

❖ Identify and maintain of materials/tool kits required for emergency response.

❖ Stock-pile of sand bags and other necessary items for breach closure at the Panchayat level.

Response Activities:

❖ Monitoring flood situation.

❖ Dissemination of flood warning.

❖ Ensure accurate dissemination of warning messages naming GPs & Tehsils with details of flow & likely damage.

❖ Monitoring and protection of irrigation infrastructures.

❖ Inspection of bunds of dams, irrigation channels, bridges, culverts, control gates and overflow channels.

❖ Inspection and repair of pumps, generator, motor equipments, station buildings.

❖ Community mobilisation in breach closure Recovery Activities:

❖ Strengthening of infrastructure and human resources.

❖ Review and documentation.

❖ Sharing of experiences and lessons learnt.

❖ Training of staff.

❖ Development of checklists and contingency plans.

13. Fisheries

Prevention Activities

❖ Registration of boats and fishermen.

❖ Building community awareness on weather phenomena and warning system especially on Do's and Don'ts on receipt of weather related warnings.

❖ Assist in providing life saving items like life jackets, hand radios, etc.

❖ Certifying the usability of all boats and notifying their carrying capacities.

❖ Capacity building of traditional fishermen and improvisation of of traditional boats which can be used during emergencies.

❖ Train up young fishermen in search & rescue operation and hire their services during emergency.

Response Activities

❖ Ensure warning dissemination to fishing communities living in vulnerable pockets.

❖ Responsible for mobilising boats during emergencies and for payment of wages to boatmen hired during emergencies.

❖ Support in mobilisation and additional deployment of boats during emergencies.

❖ Assess the losses of fisheries and aquaculture assets and the needs of persons and communities affected by emergency.

Recovery Activities

❖ Provide compensations and advice to affected individuals, community.

❖ Plan for rehabilitation in the long run of the fisherfolk including resettlement, insurance, better boats, nets, etc., improved communication system as a part of the communication hub for warning dissemination, especially for marine fishermen and fishing communities residing in high-risk areas.

14. Forest Department

Prevention activities

❖ Promotion of shelter belt plantation.

❖ Publishing for public knowledge details of forest cover, use of land under the forest department, the rate of depletion and its causes.

❖ Keep saws (both power and manual) in working conditions.

❖ Provision of seedling to the community and encouraging plantation activities, promoting nurseries for providing seedlings in case of destruction of trees during natural disasters.

15. Transport Department:

Prevention Activities

❖ Listing of vehicles which can be used for emergency operation.

❖ Safety accreditation, enforcement and compliance.

❖ Ensuring vehicles follow accepted safety standards.

❖ Build awareness on road safety and traffic rules through awareness campaign, use of different IEC strategies and training to school children.

❖ Ensure proper enforcement of safety regulations Response Activities.

❖ Requisition vehicles, trucks, and other means of transport to help in the emergency operations.

❖ Participate in post impact assessment of emergency situation.

❖ Support in search, rescue and first aid.

❖ Failure to cooperate and misappropriation of relief materials to invite disqualification from the post.

Recovery Activities

❖ Provision of personal support services e.g. Counselling.

❖ Repair/restoration of infrastructure e.g. roads, bridges, public amenities.

❖ Supporting the G.Ps in development of storage and in playing a key role and in the coordination of management and distribution of relief and rehabilitation materials the Panchayat Samity and GP members to be trained to act as an effective interface between the community, NGOs, and other developmental organisations.

❖ Provide training so that the elected representatives can act as effectives supportive agencies for reconstruction and recovery activities.

16. Panchayati Raj

Preventive Activities

❖ Develop prevention/mitigation strategies for risk reduction at community level.

❖ Training of elected representatives on various aspects of disaster management.

❖ President, Zilla Parishad to be made member of District Natural Calamity Committee.

❖ Public awareness on various aspects of disaster management.

❖ Organise mock drills.

❖ Promote and support community-based disaster management plans.

❖ Support strengthening response mechanisms at the G.P. level (e.g., better communication, local storage, search & rescue equipments, etc.).

❖ Clean drainage channels, organise through community participation trimming of branches before cyclone season.

❖ Ensure alternative routes/means of communication for movement of relief materials and personnel to marooned areas or areas likely to be marooned.

❖ Assist all the government departments to plan and prioritise prevention and preparedness activities while ensuring active community participation.

Response Activities

❖ Train up the G.P. Members and Support for timely and appropriate delivery of warning to the community.

❖ Clearance of blocked drains and roads, including tree removal in the villages.

❖ Construct alternative temporary roads to restore communication to the villages.

❖ PRls to be a part of the damage survey and relief distribution teams to ensure popular participation.

❖ Operationalise emergency relief centres and emergency shelter.

❖ Sanitation, drinking water and medical aid arrangements.

❖ IEC activities for greater awareness regarding the role of trees and forests for

protection during emergencies and also to minimise environmental impact which results owing to deforestation like climate change, soil erosion, etc.

❖ Increasing involvement of the community, NGOs and CBOs in plantation, protection and other forest protection, rejuvenation and restoration activities.

❖ Plan for reducing the incidence, and mini mise the impact of forest fire.

Response Activities :

❖ Assist in road clearance.

❖ Provision of tree cutting equipments.

❖ Units for tree cutting and disposal to be put under the control of OSDMA, SRC, Collector during L1.

❖ Provision of building materials such as bamboos etc for construction of shelters.

Recovery Activities :

❖ Take up plantation to make good the damage caused to tree cover.

17. Information & Public Relations Department

Prevention Activities

❖ Creation of public awareness regarding various types of disasters through media campaigns.

❖ Dissemination of information to public and others concerned regarding do's and don'ts of various disasters.

❖ Regular liasioning with the media.

Response Activities

❖ Setting up of a control room to provide authentic information to public regarding impending emergencies.

❖ Daily press briefings at fixed times at state & district levels to provide official version (during LO also).

❖ Media report & feedback to field officials on a daily basis from L1 onwards.

❖ Keep the public informed about the latest of the emergency situation (area affected, lives lost, etc).

❖ Keep the public informed about various post-disaster assistances and recovery programmes.

18. Revenue Department

❖ Co-ordination with Govt. of India

❖ Overall control & supervision

❖ Damage assessment, finalisation of reports and declaration of L1/L2 disasters

❖ Mobilisation of finance

19. Home Department

❖ Requisition, deployment and providing necessary logistic support to the armed forces.

❖ Provide maps for air dropping, etc.

20. Orissa Disaster Rapid Action Force

Response

❖ To be trained and equipped as an elite force within the Police Department and have the capacity to immediately respond to any emergency.

❖ Unit to be equipped with life saving, search & rescue equipments, medical supplies, security arrangements, communication facilities and emergency rations and be self-sufficient.

❖ Trained in latest techniques of search, rescue and communication in collaboration with international agencies.

❖ Co-opt doctors into the team.

Courtesy : OSDMA

Mission Shakti : Mission to Create Social Revolution

Pravakar Sahoo

❖ Mission Shakti was launched on the occasion of International Women's Day on 8th March, 2001 by Hon'ble Chief Minister of Orissa.

❖ The Mission aims at empowering women through formation and promotion of one lakh women's Self Help Groups over a period of 4 years - 2001-2005 and strengthening the already existing ones.

❖ During April 2001-September 2003 (In Orissa):

1. 96,661 Women's Self Help Groups (WSHGs) formed with 12,42,313 members.

2. 40,203 WSHGs credit linked through banks.

3. More than Rs.68.00 crores have been advanced as credit to these groups.

❖ Tie up has been made with Orissa Khadi and Village Industries Board and Orissa Khadi & Village Industries Board and Orissa Khadi & Village Industries Commission for involvement of WSHGs in their REGP (Gramodyog Rojgar Yojana).

❖ With the help of Deptt. of Horticulture banana cultivation by SHGs is being encouraged in the State. 374 no. of groups have taken of banana cultivation in different irrigated patches of the State.

❖ Steps have been taken for providing Gram Panchayat tanks to Women's SHGs on priority basis for taking up pisciculture. So far 552 G.P. tanks are being used by SHGs for pisciculture purposes. Tie up has also been made with Directorate of Fisheries for providing technical support to the SHGs.

❖ In collaboration with UNDP, it has been decided to impart computer literacy to WSHGs in 38 IT Kiosks in the State. This step aims at skill upgradation of women and their consequent empowerment. Training has already been imparted to 27 women at Ambasol G.P. of Balikuda block in Jagatsinghpur district.

❖ Mason training is being imparted to WSHG members in collaboration with UNDP; three SGHs have already been trained in Jagatsinghpur. Very soon this training would be imparted to SHGs in other districts also.

❖ Exhibitions of SHG goods are being organised with the help of ORMAS & XVIC in different districts of the State. Four exhibitions at Rourkela, Angul, Cuttack and

Koraput have already been organised, where massive sale of SHG goods have taken place. These exhibitions have also given good exposure to the members of SHGs; they have been able to interact with people of various districts participating in exhibitions.

❖ Project "Shakti Gaon" has been introduced in the State for engaging SHGs as retailers of LPG cylinders for rural households. The process of implementing the scheme has already been launched in Ganjam district. In this regard, necessary tie ups have been made with ORMAS and Oil Agencies namely HPCL and IOL.

❖ Financial assistance of Rs.189 lakh have been provided to 3780 weak WSHGs of KBK districts @ Rs.5,000/- per group for initiating them into some income generation activities. Similarly, Rs.1.00 crore has been provided to 2000 weak WSHGs in non-KBK districts of the State.

❖ Attempt has been made to ensure uniformity in maintenance of records at the SHG level in all the district of the State.

❖ Federations of SHGs have come up in 16 districts and emphasis is being laid on constitution of federations in the rest 14 districts.

❖ District Resource / Sale & Training Centres are coming up in 11 districts.

❖ "Women Welfare Fund" has been created in Ganjam district which shall be replicated in other districts too.

❖ Women SHGs are taking up varieties of income-generation activities such as piggery, goatery, pisciculture, dairy, setting up of PDS outlets, kerosen dealership, execution of labour intensive works, vegetable cultivation, floriculture, horticulture, carpet making, khali stitching, bee-keeping, rope making etc.

❖ WSHGs are also taking up social activities like immunisation, cleaning of village roads, ponds, repairing of tube-wells, artificial insemination of animals, monitoring of Govt. programmes like ICDS and MD, anti-liquor and literacy campaign etc.

❖ Mission Shakti is a campaign, a mission which has by now taken the form of a social movement. It is a silent revolution in the villages.

❖ Mission Shakti is moving to success in all the districts of the State under the supervision and guidance of Hon'ble Chief Minister, Shri Naveen Patnaik. He is personally reviewing the Programme with the District Collectors through Video-Conferencing and other means. He has put emphasis on constitution of federation of SHGs, skill upgradation and capacity building of women and adoption of more and more highly remunerative economic practices.

Shri Pravakar Sahoo is an Information Officer in the Information & Public Relations Department, Bhubaneswar.

Biotechnology and Orissa

Gurukalyan Mohapatra

According to the Census of 2001, Orissa comprises 4.74% of India's landmass with 36.71 million people which accounts for 3.57% of the population in the country has been lagging behind other states for various reasons.

The State Orissa has not only abundant mineral resources, but also plenty of water resources. It's long coastline and diverse forest cover has been gifted by nature. Nearly 95% of our State's population are living in rural areas that were neglected in the past. But Prime Minister Sri Atal Behari Vajpayee and Chief Minister. Shri Naveen Patnaik both promise to change the fate of Orissa. They are determined for building a vibrant, just and prosperous modern Orissa, which lost its backbone during the Super Cyclone of 1999. Subsequently, natural calamities like high flood and famine have ravaged the State. Yet a ray of hope was marked with the advent of a coalition Govt. under the leadership of Shri Naveen Pattnaik. In Planning Commission's Orissa Development Report, the Chief Minister, Shri Patnaik's message drew everybody's attention. He said, "Even after 50 years of planning, the State is plagued by appalling poverty with very little diversification of its economy. We have a plan gap and a budget gap while many other States are marching ahead in building a modern and self-reliant economy. What is necessary in such a environment is to marshall the scarce resources of the State by the concerted efforts to build it's capital base in the various sectors to increase their productivity, so as to promote a rapid rise in the standard of living of the people offering opportunities of employment to all, who are employable and willing to work".

Orissa is grappled with unemployment problem but to tackle this our Governor Shri M.M. Rajendran in his last Independence Day's message has emphasized on Biotechnology. He says, 'unemployment among you is a problem that stares at our face in the State. To tackle this problem, every effort has to be made to harness the resources of the State and take advantage of new opportunities. The State has vast scope for sunrise industries like Information Technology and Biotechnology. The State capital has the potential to become a major centre for Information Technology and Biotechnology and other application of science and technology. The Institute of Life Science, already taken over by the Government of India, was dedicated to the nation by our Prime Minister and it will provide great thrust to research in this area leading to applications in Medical Biotechnology.'

So also our Chief Minister, Shri Naveen Patnaik has underlined the scope of biotechnology in his last Independence Day message i.e. "Orissa is endowed with natural bounty. We do not have shortage of manpower. There is ample scope for development in Tourism, Information Technology, Biotechnology, Mineral-based Industries and Horticulture sectors in Orissa. Exploiting these opportunities, we are trying to take Orissa ahead in the new millennium."

Keeping in view, the Tenth Five Year Plan, Orissa Govt. has a quique vision for the growth of Biotechnology, known as "Biotechnology Vision for the State of Orissa." This document was published by the Science and Technology Department of the Government of Orissa.

We are happy to learn that State Government's vision comes with a firm commitment for a speedy and suitable implementation structures to convert the bio-sources of the State into economic wealth. Our Chief Minister is also contemplating to establish a Biotechnological Park in the State.

MITS (Mijhighariani Institute of Technology and Science), a Rayagada based private educational institution has introduced technically oriented courses B.Tech in Biotechnology for the first time in Orissa at Rayagada since last years. In the current year MITS is going to introduce M.Sc. courses both in Biotechnology and Bioinformatics with research facilities at Bhubaneswar.

The State Govt. recently handed over the Institute of Life Sciences to Government of India which our Prime Minister dedicated to the nation on July 15, 2003. This Institute has been applauded for its research activities in the field of Molecular Biology of aging and cancer, infectious diseases like malaria and filaria, bio-resources development, conservation and also in the utilization and environmental Biotechnology.

In the near future, Orissa may find a place in the India, map of Biotechnology to ameliorate the condition of the poor and ensure a better living condition for all.

Shri Gurukalyan Mohapatra is a Freelance Journalist and at present working as the Chief Editor of Utkal Prasanga, Information & Public Relations Department, Government of Orissa, Bhubaneswar.

Orissa News

REVIVING AGRICULTURE WILL GIVE BOOST TO STATE ECONOMY

The state of Orissa is heavily dependent on agriculture. Lack of development in this sector is affecting the economic growth of the state. The contribution of agriculture to the domestic productivity of the state declined from 67% in 1995 to 30% in 1998. So every efforts should be made to make significant progress in agriculture that would give boost to the Orissa economy to a great extent, pointed out Shri M.M. Rajendran, His Excellency the Governor of Orissa.

Attending the workshop on 'Reviving Orissa Economy - Opportunity and Areas of Action' at P.G. Council Hall of Utkal University, Shri Rajendran told that the State has only 34% of the gross crop area with irrigation facilities inspite of having plenty of water resources. So an effective watershed management and its conservation are very much necessary to avail proper benefit from water resources. Besides this, ground water utilisation should be given priority to compensate the storage of water.

Governor also emphasised on the development of infrastructure, power, communication, I.T. sector, rural development, rural electrification, tourism, eco-tourism and Archaeology as these sectors would be the potential to improve the present state economy. Creating a better work culture of working together and sincerity among the people of the state will certainly provide the state better economy, he said.

OIL COMPANIES, INDUSTRIES AND ACADEMIC INSTITUTIONS TO PROPAGATE OIL AND GAS CONSERVATION MEASURES IN ALL WALKS OF LIFE

Conservation of oil, gas and petroleum products should be given priority in the present condition of oil sector and all related conservation efforts will have to be sponsored by all oil companies, duplicated by industries and educational institutions for the better future of this sector. Better use of oil and gas in all walks of life like domestic, automobile and industrial sectors will result in better economy, higher productivity, more efficiency and ultimately less strain on all resources available, said Governor Shri M.M. Rajendran.

Attending as the Chief Guest in the inaugural function of Oil Conservation Fortnight-2004 organised by Indian Oil Corporation Limited and Oil Companies in Orissa at Jayadev Bhavan, Governor Shri Rajendran told that developed countries are now taking oil conservation measures by reducing oil consumption by 15 percent whereas in India the consumption efforts is only 3 percent of global total and this reflects in the low level of development and quality of life. While the global average of per capita annual energy consumption is 1.68 tonnes oil equivalent, in U.S. it is 8.55 and in India only 0.32. As the consumption is going high, the dependence on crude oil is becoming more, the country has to import 70 percent for consumption. So, oil or petroleum products should be used with maximum efficiency, told Governor.

Addressing on the occasion, Minister for Food, Supplies and Consumer Welfare Shri Bed Prakash Agarwalla stressed on the need of oil conservation and also on the awareness to be developed among the public in this regard. Principal Secretary, Food, Supplies and Consumer Welfare Shri T.K. Mishra and State Level Coordinator, Orissa Sri P.Udaya Bhaskar also addressed to the gathering. Later Governor administered pledge the Oil and Gas Conservation Fortnight to everyone present in the function. Governor, in the end flagged off the conservation walk by school students, scouts and oil industry officials.

————