

## Mahisamardini Durga-Antiquity and Iconography

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In India the antiquity of worship of the Mahisamardini Durga goes back to remote past.

The original Devi-Mahatmya Section of the Brahmanda Purana speaks of the various early forms of the Goddess, such as Mahisamardini, the Matrika and Chamunda etc. T.A. Gopinath Rao has collected many other names & forms of the Deity along with her iconographical details from the agamas. Different literary works describe various iconic types of the deity. The difference primarily lies in the number of hands and ayudhas attributed to the Devi. In Orissa we find Mahisamardini Durga images having two to twenty arms with various ayudhas ranging from very early time to modern period.

The study of some early relief of the deity indicates the developmental aspect of the iconic-motif. Miniature stone-reliefs of two armed Durga engaged in war with Mahisasura un-earthed from Bhita by Sir John Marshal are attributed to the Gupta period. A four armed brass image

containing an inscription of the time of Meruvarman ruler of Chamba (8 Century A.D.)

is excellent in composition. Here she is shown as uplifting the hind part of Mahisa in the shape of a buffalo by holding its tail with her front left hand and piercing its neck with a trisula by her front right hand, while trampling its neck with her right leg, holding a sword and a bell in her back hands. The standing posture of the goddess corresponds to the Devimahatmya description of Durga. We find similar representation of deity in an earlier relief carved on the façade of Chandragupta Cave at Udayagiri (Bhilsa, Madhya Pradesh) Here the deity is interestingly twelve armed and lively. But we don't find the representation of her mount lion. But later on we find different representations of the



Ten armed Durga, Sisireswara Temple, Bhubaneswar

fighting scene in the Mahabalipuram and Ellora panels. The Ellora specimen shows the eight armed devi engaged in war riding her mount lion. The intensity of the combat is excellently

articulated. The Haripur image of Mayurbhanj, Orissa shows the eight armed Durga in a more aggressive pose. Here the lion is also taking part in the battle. It is found in the Markandeya Puran that Devi Durga was worshipped for the first time by king Suratha who was born in the Kshatriya clan during the period of second Manu. With her blessings, he defeated the barbarian Kola princes. In the Ramayan it is described that Rama worshipped her with one hundred and eighty lotuses to defeat Ravana. Thus from Puranic and Ramayan days Durga worship was popular in India. Her incarnation in the form of Mahisamardini Durga was to kill the wicked demon Mahisa and to save dharma on earth.

The meaning of the word Durga is very complex. She is described as the presiding deity of an unexplorable region and saviour from crisis. In the Vedas she is described as Aranyani i.e. the goddess of the forest. This reference is also found in the Chandī. Uma/Hemavati her another name is found in the Upanisad. There is also mention of Durga in Taittiriya Aranyaka's Narayan Upanisad and in the Vaksakha of the Rig Veda. In the Markandeya Purana there is a chapter called Devi Mahatmya i.e. 'the glories of the goddess. Here she declares that Oh Gods, I shall nourish the whole world with life sustaining vegetables grown out of my own body during the heavy rains in monsoon I shall then earn fame as Sakambari i.e. "herb bearing."

Historically Kautilya mentions Devi in his Arthashastra as a spirit of vegetables in connection with sowing of seeds. From the earth goddess she was later conceived as the war goddess for the protection of her devotees. The evidence of worship of Durga is also discernible in the Harappan civilization. During that period she was associated with Siva. In the Stone Age we also find Durga as an ancient and prehistoric goddess. She is also represented as Kumari or Virgin and associated with fertility cult.

The cult of Durga worship is thus wide and varied both in space and time. Her most common feature is that she has beautiful yellow complexion and her arms hold weapons to kill Mahisasura the buffalo demon signifying ignorance and wickedness. She is called dasabhujā. She rides a lion which is the king of beasts and killer of ferocious animals. She is the supreme presiding deity of the universe and killer of the Asura or evil forces. A menacing expression comes out of her gracious face as she is incarnated to kill the danavas. She originated from the flames of Brahma, Visnu and Siva to kill the evil forces to establish the order of Dharma on earth. Interestingly the idol of Durga took a long time for its development after undergoing a long process of evolution. The earlier icons were just in slabs of stone or wood. By gradual evolution animism, fetishism and symbolisms, the complex idolatry of Durga came into existence and the devotees created the idols of their own imaginations. She had to pass through many phases of civilization in order to attain the full iconic shape as we see today.

In Orissa we find reflection of evolution of all types of Durga and Mahisamardini icons in sculptural representations. From a stratified deposit Dr. N.K. Sahu has unearthed a two handed Durga image in archer's pose from Maraguda valley of Nuapada district. There is an inscription on the pedestal of the deity which reads as "Mahesvari Bhavada" Dr. Sahu has identified the image as the family deity of the Nalas and has attributed to 5th Century A.D. on palaeographic ground. This is the earliest two handed Durga image of Orissa recovered from a stratified deposit with inscriptional reference. It is four feet high, two armed and stands in alidha posture facing right while the lion at her feet faces left. From 6th | 7th century onwards we find representation of Mahisamardhin Durga in most Siva and Sakta temples.

The six armed Mahisamardini Durga image found in the Parasurameswar temple of Bhubaneswar dated to 6th/7th Century A.D. is a beautiful figure of early Orissan art and iconographic tradition. From chest upward the deity is profusely decorated with beautiful head-dress, karna kundala, mala and kankana. The deity is seen holding a sword in upper left hand while in the upper right hand she is pressing the face of the demon buffalo. In middle left hand she is piercing the trisula on the neck of the demon while in lower left hand she holds a pointed ayudha. On the right middle hand she is holding a Khetaka while in the lower right hand she holds a bow. The representation of Mahisa is pathetic, being completely over powered by the powerful Durga. The stylistic and flamboyant exposition of the deity is marvelous. We have several such other sculptural representations in Uttareswara temple and Mohini temple. Vaital temple of Bhubaneswar was a famous Sakta center. In this temple we find a rare eight armed Mahisamardini Durga figure killing demon Mahisa. The general composition of the sculptural representation is as Parasu-rameswar temple.

The ten armed figure of Mahisamardini Durga found in Sisireswar temple of Bhubaneswar datable to 8th/9th Century A.D. is another art work of the same school. Here we find buffalo-head of the demon being pressed by the deity forcefully while the Trisula piercing the neck and the demon in complete sub-jugation.

We find another twelve armed figure at Kanakeswar temple of Kualo. It is dated to 9th Century A.D. Here the representation appears more linear. Another twelve armed figure is found in Kapoteswar temple of Nathuavara. Demon Mahisa is represented here in human form. While one of the upper left hands is piercing the trisula in the upper right hand the deity is holding tightly the neck of the demon.

The twelve armed figure of Mahisamardini Durga discovered at Dharmasala, Dist. Jajpur is now dated to 10th Century A.D. The deity is pressing the head of the demon with force while the trident is piercing the neck. The sculptural representation is well modelled with symmetrical bodily composition in typical Orissan art idiom. It is now housed in Orissa State Museum.

At Dakshina Kali temple at Dia we find an eighteen armed Mahisamardini Durga image. It is dated to 11th/12th Century A.D. The deity is looking ferocious and she is piercing the trident in forceful manner in one of the upper left hand. The demon has gushed forth in human form from the cut down neck of buffalo. In the sculpture, Mahisa is found completely subdued we notice a twenty armed Mahisamardini Durga figure at Salebhata in Bolangir district. The figure is slightly defaced. But the vigour and heroic fervour of the deity is vividly discernible.

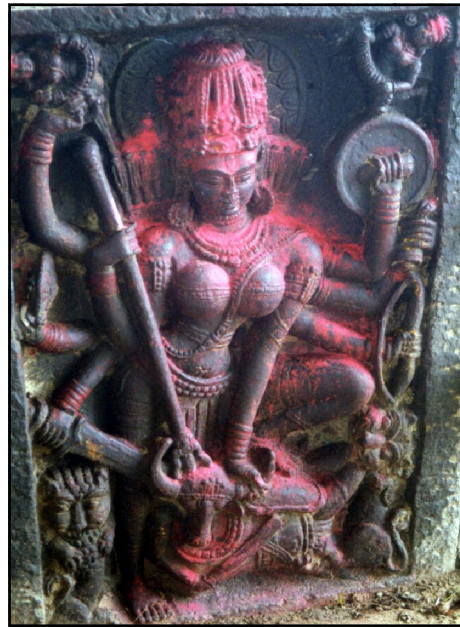
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## Durga Worship in Upper Mahanadi Valley

Sasanka S. Panda

We find the traces of the worship of goddess Durga in her Mahisasuramardini aspect as early as the sixth century A.D. This is evident from the discovery of the ruins of a collapsed brick temple containing a two-handed Mahisasuramardini Durga image in the *Alidha* posture in the *Garbhagriha* and having an inscription on the pedestal in the box-headed Brahmi alphabets of the sixth century mentioning goddess Mahesvari. The temple was unearthed by the noted historian, late Prof. N.K. Sahu, in 1983, during excavation in the Maraguda valley of the Nuapada district. A *Sakta Math* (Monastery), said to be the earliest of its kind was also unearthed near this temple during this excavation.<sup>1</sup> The discovery of the two-handed Mahisasuramardini Durga image in the *Garbhagriha* of the Maraguda temple ruins as well as the Sakta monastery testify to the existence of the Mahesvari cult as early as the sixth century A.D.



Goddess Durga, Lalei, Sundargarh District

We find another two-handed Durga image at Dharapgarh village of Balangir district, which can be dated to the same period. The textual references to the goddess with two arms is quite rare, though *Suprabhedagama*, *Purvakarmagama* and *Uttarakarmagama* describe Durga as having two hands.<sup>2</sup> R. Chanda has suggested that the two-armed figures of the goddess were confined to the pre-Gupta period.<sup>3</sup> But as the Brahmanisation process seems to have started in western part of Orissa only after the subjugation of this area by the Gupta monarch Samudragupta during his military expedition to the *Daksinapatha* in the middle of the fourth century A.D.,

both the two-handed Durga images of Western Orissa can be taken to be of the post-Gupta period. Another unique image of two-handed Durga, sitting on Her mount lion holding two swords in both Her up-raised hands is found fitted in a niche of the exterior wall of the Bahari Gopalji Temple at Sonepur, situated in front of the

destroyed palace of the erstwhile feudal ruler of Sonapur Ex-Princely State. Four-handed Durga images are found at Belkhandi and carved on a monolithic rocky escarpment at Ranipur Jharial alongwith figured panel of *Saptamatrka*, Uma-Mahesvara and standing Ganesa. Noted historian Dr. J.K. Sahu takes the four-handed Durga images to be of the seventh century.<sup>4</sup> Six-handed Durga images are found at Belkhandi, Gandharadi and in the *Parsvadevata* niche of the Ramesvara Siva temple at Sonapur, as central deity in the Durga temple at Bausuni and enshrined as Vindhyavasini Durga at Narsinghnath. The six-handed Durga images can be taken to be of the eighth/ninth century when the Bhanjas and other local dynasties were ruling this region.

The worship of the Mother Goddess or the female principle can be traced in India as in other regions of the world to the most ancient period. In India the worship of Mother Goddess has been traced in the archaeological findings from Indus Valley. An oblong terracotta seal from Harappa depicts a nude female figure upside down with her legs wide apart, and with a plant issuing from her womb.<sup>5</sup> Marshall has further mentioned that such figurines have been found in various regions situated in a wide belt of the ancient world from the Indus to the Nile. He is of the opinion that they are 'effigies of the great Mother Goddess.' Such depiction of the goddess with the similar position, but with a lotus issuing from her neck instead of from her womb has been found on a terracotta sealing of the Gupta period (circa 4th-5th century A.D.)<sup>6</sup> Ringstones and discs found from sites of the Maurya and Sunga periods (300-200 B.C.) were probably associated with the cult of Mother Goddess symbolising the *Yoni*. Ringstones, popularly known as *Pandka Pathar* is found in many places of archaeological importance in the rural area of the upper Mahanadi valley. One carved *Yoni* has been discovered

during digging of the spill way of the Jonk Dam at Patora in the Maraguda valley in 1982, which is in the private possession of the noted historian Jitmitra Prasad Singhdeo of Khariar. In the meantime four more stone *Yonis* have been found in places like Dangrital, Chuipain, Soseng and Mundapada village, all in the Nuapada district.<sup>7</sup>

The Mother Earth in the shape of *Yoni*, the female organ of generation, in the opinion of the learned scholar O.A. Wall, still very widely worshipped in the Asiatic religions, and the worshipper of *Yoni* are called *Yonicitas*.<sup>8</sup>

*Yoni* is worshipped as goddess *Duarseni* at Patalganga in Nuapada district and at Sindhekela in Balangir district in shrines built for the goddess by the local populace.

Even much before the Vedic period or even the time when the Indus Valley civilisation flourished, *Yoni*, the origin of the mankind and other living world, was worshipped in the rock-shelters by the pre-historic cave-dwellers of the upper Mahanadi valley.

Learned scholar Dr. Pradeep K. Behera while doing exploration work in the dense mountain ranges of Hemgir belt of Sundargarh district in 1987-88 encountered hundreds of small and large rock shelters, out of which six yielded evidence of pre-historic occupation and artistic activities. In two of those rock shelters out of the six discovered by Prof. Behera, peculiar triangular engravings were found, which have been identified by him as stylised depiction of female genital organs (*Yoni*). Dr Behera is of the opinion that pre-historic people were somehow connected with the process of procreation among the human beings, which has been subsequently referred in the religious literatures as fertility cult.<sup>9</sup> In Western Europe also we get evidences of the prevalence of the stylised of Mother of Venus<sup>10</sup> in the Upper Palaeolithic and subsequent pre-historic cultures.<sup>11</sup>

The Fertility Cult or the worship of the Mother in the child-delivering postures has been emphasised in the Lajjagouri or the Aditi Uttanapada images found all over eastern, western, southern and central India. Two such images carved on stone plaques, depicting Lajjagouri has been discovered in the Nuapada district. One was discovered by the learned scholar J.P. Singh Deo in the Kotipadar village, situated at a distance of 10 kms from Khariar and the other one was found during digging of the plinth of the Panchayat College Building at Komna.

In this images, the goddess is depicted as headless and instead of head, a full-blown lotus is issuing from the neck. This goddess has been identified with Aditi Uttanapada by Stella Kramrisch.<sup>12</sup>

H.D. Sankalia has identified her with Lajjagouri.<sup>13</sup> The prominent exhibition of vulva in this images emphasize the *Yoni* type of the fertility figurines.<sup>14</sup> The sprouting of vegetation or lotus from her throat, thereby forming her head, allure scholars to identify her with goddess Sakambari.<sup>15</sup>

In Parvati legend, her sexual aspect, nourishing nature and headless figure is meet with in her Sakambari aspect. In the *Laksmi Tantra* we find mention of the blue coloured goddess Sakambari who was produced from the body of Parvati during the fourteenth cycle of *Vaivasvata Manvantara*.<sup>16</sup>

Learned scholar Dr. Baba Mishra has rightly pointed out that the evolution of Durga-Parvati and Sri Laksmi cults have the same cardinal traits like headlessness, amorous aspect and fertility/nourishment features.<sup>17</sup>

Therefore in the Brahmanical culture, although Durga-Parvati and Sri Laksmi appear to be different, yet, they are considered as one.

They both as the manifestation of a single Universal Mother Goddess has been mentioned in the Durgastotra of Mahabharata<sup>18</sup> at least since the later Vedic period. In a Gupta coin, Laksmi has been depicted as seated on a lion, the vehicle of goddess Durga.<sup>19</sup>

In this context the story of Renuka, the wife of sage Jamadagni can be cited. She is worshipped as goddess Matangi, Yellama and Prthvi etc. for procuring offspring by barren women even today.<sup>20</sup>

In this context it is important to be noted that during the *Baliyatra* at Sonepur, religious rituals of esoteric nature are performed during Dussehra in the Khaulgad, (most probably symbolising *Yoni* or vulva), in a place called *Renukapitha*, near the Suresvari temple.

The nourishing mother aspect of mother goddess Parvati is emphasised on an unique image of mother-son (Parvati and her son Karttikeya), fitted to the northern *Parsvadevata* niche of Dhavalesvara temple at Mohangiri in Kalahandi district. It is the standing figure of a heavy-breasted female wearing a flat *Mukuta*, *Makara-kundala* in both ears and a broad neck-lace. This lady is calm and while her right-hand is in *Abhaya-mudra*, the left hand is put around the shoulder of a youth whose mouth is near her left breast. This youth is holding a Kartri in his left-hand. The lady-figure is wearing long cloth hanging from waist below up to her feet while the youth is wearing cloth from weist upto knee-portion and *Uttariya* hanging from their shoulders in both cases. It seems to be the mother-son figure of Parvati and Karttikeya.

The association of vegetation with the goddess has been described in her Sakambari aspect in the *Markandeya Purana*.<sup>21</sup> This concept is given much emphasis even during the

present time, in the *Navapatrika* ceremony of the autumnal Durga worship, associating nine plants. 'She is the mother *par excellence* sustaining her children, the men and animals of the universe, with food produced from her body.'<sup>22</sup>

Although we do not find mention of goddess Durga in the *Rg Veda*, Her name occurred for the first time as Ambika in the *Taittiriya Aranyaka* as the consort of Rudra.<sup>23</sup> She has been mentioned as Durga Vairocani, Katyayani and Kanyakumari in the same work also.<sup>24</sup>

The names of the Supreme Goddess as Bhadrakali, Bhavani and Durga etc. are mentioned in the later Vedic texts like the *Sankhyayana* and *Hiranyakesin Grhyasutras*, and also in the *Taittiriya Aranyaka*. The two *Durgastotras* of the *Mahabharata*<sup>25</sup> and the *Aryastava* in the Supplement of *Mahabharata* have vividly outlined the constituent elements underlying the development of the Sakti Cult.

The *Devimahatmya* Section of the *Markandeya Purana* is the most authoritative text, which contains *Devistutis* elaborately presenting various multi-farious strands that contributed to the formation of the concept of the composite Mother Goddess Durga. The last couplet of the *Narayani-stuti*<sup>26</sup> describes the glory of the Great Goddess, who will so often incarnate herself to kill the *Danavas*. The *Stuti* express the ideas of the divine power and energy centering around the Supreme Mother Goddess Durga, the central deity of the Sakti cult. In the 82nd Chapter of the *Markandeya Purana* we get vivid description about the Great Goddess, who emerged as the accumulated fury of the Great Gods Brahma, Visnu and Siva (the Creator, the Preserver and the Destroyer of the Universe) and endowed with all the accumulated power of many other major and minor gods of the Hindu Pantheon. Then she set herself in the war path to

the kill the demon king Mahisasura and his retinue.<sup>27</sup> She is taken as the most powerful Shakta Tantric goddess, revered by all sections of people. 'Durga in her perfect nature represents a consolidated idea of different aspects of truth as divine power. She is described as the most powerful martial goddess, equipped with the sharpest weapons and making terrifying sound and as the omnipresent, omniscient and omnipotent creator, preserver and destroyer of the Universe.'<sup>28</sup>

In the upper Mahanadi valley, mention about the worship of the Mother Goddess in the form of Stambhesvari is found in the Teresingha copper-plate grant of king Tustikara,<sup>29</sup> who was ruling from Tarabhramaraka in the 5th century A.D. He was a devout worshipper at the feet of Stambhesvari (the Goddess of Pillar or Post) - '*Stambhesvari Padabhakta*.' Stambhesvari worship also flourished in the later period and was such a popular cult among the local populace that to appease their subjects, who were predominantly tribals, the later ruling family like that of the Sulkis (circa 700-900 A.D.) of Kodalaka Mandala, corresponding to the present Dhenkanal-Angul-Talcher region, made goddess Stambhesvari their tutelary deity, the *Istadevi*.<sup>30</sup>

B.C. Majumdar has rightly pointed out that Stambhesvari was an aboriginal goddess worshipped by the non-Aryan tribes of the hinterland of Orissa and in course of time she was like many other tribal deities given a place in the Hindu pantheon.<sup>31</sup>

Devi Stambhesvari, "The Goddess of the Post or Pillar" till the present day is widely worshipped in the hilly tracts of the undivided Sambalpur, Balangir, Phulbani, Kalahandi, Dhenkanal and Ganjam districts of Orissa in the form of a post or pillar of wood or stone. It might have been worshipped either in this form or in the form of a figure carved on pillar in the early days

also. Learned scholar J.P. Singh Deo has taken the four-handed Devi figure holding a sword and a club in her right hands and a shield and a severed human head in her left hands, carved out in the top-portion of a ten-feet high cut-rock pillar found at Dumerbahal village of Nuapada district to be the earliest image of goddess Stambhesvari and further put forth his opinion of this deity being Hinduized from Stambhesvari to Samalesvari.<sup>32</sup>

This goddess Samalesvari, otherwise known as Samalei became the family deity of Raja Balaram Deva, the first Chauhan king of Sambalpur line, who carved out an independent kingdom out of the Balangir-Patna state sometime in the sixteenth century and even built a temple at Sambalpur where the goddess is enshrined. Most probably Balaram Deva by accepting Samalei, the goddess of tribals of the Sambalpur region as his family deity tried to win over his subjects.<sup>33</sup> The image of Samalei, enshrined in the Samalei temple at Sambalpur is certainly a deity of tribal origin as it does not conform to any of the icons of the Hindu pantheon iconographically. Such icons are enshrined in all three places like Sambalpur, Barpali and Patnagarh in the Samalei temples. The temple of Samalei at Sambalpur, the earliest of these three, is said to have been built by Balaram Deva (Circa 1575 A.D.), while that of Barpali was built by Zamindar Vikram Singh in around 1690 A.D.<sup>34</sup>

Although the Chauhans of Sambalpur accepted Samalei as their tutelary deity, the early Chauhans of this line continued the worship of their tutelary deity, Patanesvari at Patnagarh in the Balangir district, the capital of their Balangir-Patna kingdom. For the worship of goddess Patanesvari, which is actually an image of ten-armed Mahisasuramardini Durga, Ramai Deva, the founder ruler of the Chauhan kingdom of Balangir-Patna sometime in the later part of the

fourteenth century, built a temple at Patnagarh, the capital of his kingdom.<sup>35</sup>

In their copper-plate grants, the Bhanja kings of Khinjali Mandala, and the Tungas of Yamagartta Mandala have also mentioned themselves as the devout worshippers of goddess Stambhesvari. The Bhanja king of Khinjali Mandala, Ranabhanja who ruled Baud - Sonepur region for long 58 years some time in between 790-850 A.D. has mentioned in his copper-plate grants that he was blessed by goddess Stambhesvari (*Stambhesvari Lavdha Vara Prasada*). As mentioned above, a Mahisasuramardini Durga image was discovered by late Prof. N.K. Sahu, the-then Advisor in Archaeology to Government of Orissa in June 1983 during excavation of a mound in the Maraguda valley of Nuapada district, on the pedestal of which is a stone inscription deciphered as '*Mahesvari Bhavedam*' (From This Grows Mahesvari) by learned epigraphist late Dr. Satya Narayan Rajaguru.<sup>36</sup> Dr. Rajaguru has further stated through his correspondence with this researcher that it is the Mahesvari aspect of goddess Durga. He has dated the inscription to the 6th century A.D. palaeographically.

Another epigraphical reference to Durga worship is found in the Jatesingha-Dungri plates of the Somavamsi king Mahasivagupta Yayati-II Chandihara, in which it has been mentioned that goddess Bhagavati Sri Panchambari Bhadrabika was enshrined at Pattana Suvarnapura, the present-day Sonepur.<sup>37</sup>

The temple ruins at Sarsara in the Sundargarh district is of considerable importance, due to the two-handed Durga image found here which can be dated to the 6th-7th century A.D. In this image, the demon Mahisa is depicted in a complete buffalo form, but very peculiarly holding a sword in its proper right foreleg which is



designed like a hand. The goddess is standing in *Dvibhanga* posture, putting her proper left hand on the head of the buffalo and pressing its head which is looking up. In the proper right hand Devi is holding a long *Sula* piercing it on the neck of the demon. Her *Vahana* lion is seen in the right side of the pedestal near her proper left foot. It is an unique image of goddess Durga, but unfortunately the head is missing.

A four-handed Durga image in profile is worshipped by the villagers of Ranipur in Balangir district. This sculpture is kept under a tree near the collapsed pillared *Jagamohana* of a Siva temple to the west of the village. As the bottom portion of this sculpture is buried underneath the earth, Her *Vahana* lion is not visible. The goddess is wearing *Hara*, *Aksamala* on her wrists, arms and waist-portion and anklets on her feet. Both her lower hands are placed on the knee-portion of her left leg, which is raised and placed on the chest of the demon, Mahisasura. A snake (*Sarpa*) is attacking the demon from the back portion of his head. This *Sarpa* is most probably hold by Devi in her upper left hand, which is broken. The upper right hand is raised, but the object in it is not clear. The peculiarity of this sculpture of Mahisamardini Durga is that the *Trisula* (long trident) is not there in the hands of the goddess.

Another four-handed Durga in her Mahisasuramardini aspect is enshrined in a separate shrine to the north of the brick built *Jagamohana* of the Kosalesvara temple at Vaidyanath in Sonepur district. In her up-raised proper right hand is a *Khadga*, while in the lower left hand is a *Dhanu*. She is holding a long trident in her upper left hand which is pierced into the mouth of the demon. In her lower right hand she is holding the tail of her *Vahana* the lion. The *Jatabhara* adorning her head is specifically suggesting the Panduvamsi feature, i.e. of the 7th-8th century A.D.

In the temple enshrining Kevala Narasimha at Podagad in Nawarangpur district, four images; two of Durga, one of Uma Mahesvara and one of four-handed Ganesa are worshipped by people. Among two Durga images, one is four-handed, while the other one is six-handed. In both cases Durga is in the conventional *Alidha* posture of an archer. The four-handed image is of the goddess in her Mahisamardini aspect, as the demon is depicted in the buffalo form. Durga is lifting the entire body of the animal by holding its tail in her lower left hand, and piercing the long *Sula* (trident) by her lower right hand deep into the neck of the buffalo. Objects in her upper left and right hands are *Pasa* (Noose) and *Gada* (Staff) respectively. Her hair is forming a *Jatabhara* on her head. *Patrakundalas* are in her ears and a *Hara* is around her neck. This image is of the breadth of around eight inches and height of fifteen inches. It can be dated to the fifth century A.D. iconographically, because four-handed image of Durga is a quite earlier representation of the goddess in the sculptural art of India. Another image of Durga kept inside this temple is a six-handed one and of the same dimension. In her left upper and middle hands are spear and *Sakti* respectively, while in her lower left hand she is touching the tail of the *Mahisa*(buffalo). In her right lower hand is a *Sula* which she is piercing into the neck of the *Mahisa*. In her upper right hand is a *Sarpa*. A *Karanda Mukuta* is adorning the head of the goddess. She is also wearing *Patrakundalas* in both her ears and a *Hara* around her neck. Garment is flowing between both her legs. In the top-most corners of the stone-slab in both left and right sides, front-faced *Vidyadharas* (male and female) with garlands in hands are carved, which depiction assign a slightly later date, i.e. Circa 8th century A.D. to this image, because by the 8th century A.D. flying *Vidyadharas* appeared in the

sculptural art of the upper Mahanadi valley. A four-handed Durga image, holding *Chakra* and *Trisula*, engaged in fierce battle with the theriomorphic buffalo-demon Mahisa by riding on it is fitted to the southern *Parsvadevata* niche of the Bad Jagannath temple, situated in the Gopalji Math precinct at Sambalpur, which is an excellent piece of early Chauhan art of the 17th century A.D. As the *Trisula* is held vertically it is the latest form of Durga, associating Vaisnavism in Her Cult.

In another place i.e. Banei in Sundargarh district also, we find a rare four-handed Durga image in the *Alidha* posture amidst loose sculptures found in the Kumari temple precinct, on the right bank of river Brahmani. Here Devi is seen to be putting her uplifted left leg on the back of the beast *Mahisa*, while pressing its head with her lower left hand so that the head is turned to one side by that pressure and simultaneously piercing its neck with the *Trisula*, which is in her lower right hand. In the up-raised upper right hand of goddess Durga is a *Khadga*, while there is a *Sankha* in her upper left hand. Her *Vahana* lion is seen to be seated crouching, while biting the tail of the *Mahisa*. Here the human figure of Mahisasura is absent. This image can be dated to the 7th-8th century A.D. also. Another Durga image, six-handed but all hands broken except one right hand, is also found amidst this temple ruins. The moustached Mahisasura with sword and shield in hands is lying right on the back of the lion. His head is slightly raised and Devi is seen piercing the *Trisula* on his waist portion rather than on the chest or neck. The body of the goddess is heavily bedecked with ornaments like *Katimekhala*, *Udara-bandha*, *Kankana*, *Keyura*, *Hara*, *Mukuta*, *Kundala* and many others. Her *Mukuta* deserves special attention. It is a *Jatamukuta*, behind which there is an oval-shaped *Sirascakra* formed by the design of lotus-

petals. This *Jatamukuta* is adorned with *Kirtimukha* heads on the top. Strings of pearls are coming out of the mouth of the *Kirtimukha* heads from both the left and right sides and swallowed by the central *Kirtimukha*. From the mouth of the central *Kirtimukha* is hanging a rectangular-shaped flower-design pendant in a string of pearls. This image of Mahisasuramardini Durga can be placed in the 10th century A.D.

The Mahisamardini Durga image of Bausuni in Baudh district about which noted historian late R.D. Banerji has written is a six-handed figure of Devi, exquisitely carved on red stone. Very peculiarly enough, her *Vahana*, the lion is absent. The cut-head as well as the body of the buffalo is lying below and the kneeling Mahisasura is looking up holding a sword and a shield. Goddess Durga is seen in an archer's pose (*Alidha*), putting her right raised leg on the Mahisasura and piercing the long trident (*Trisula*) by holding it in her right middle hand into the head of the demon. In her left upper, middle and lower hands Durga is holding a shield (*Khetaka*), bow (*Dhanu*) and snake (*Sarpa*) respectively, while a sword (*Khadga*) and a wheel (*Cakra*) are in her right upper and lower hands. This image is enshrined and worshipped in a separate temple, constructed in the Siva temple complex at Bausuni, on the right bank of river Mahanadi.

An exquisitely carved image of eight-handed and three-eyed Durga image is found amidst loose sculptures in the Chandi temple site at Lalei, situated on the left bank of river Brahmani, just opposite Banei town in Sundargarh district. It is carved on a stone-block measuring around thirty inches both in height and breadth. *Vidyadhara* couple (in the proper left side female and right side male) with garland in hands is carved in both sides in the top-corners of the stone slab.' The theriomorphic composite figure of demon

*Mahisa* in the human form with the head of a buffalo is lying below. Goddess Durga is seen putting her left foot on the body of the demon. In her upper-most left hand she is pressing the horn of the demon, while piercing the *Sula* hold in her lowest right hand on his neck. Here goddess Durga is depicted in a warrior pose, bringing out one arrow from the quiver hanging on her back in her upper-most right hand. The long *Khadga* of her lower-most right hand is also penetrated into the neck of the buffalo head. In her second upper right hand is a *Sakti*, while in the second, third and lowest left hands are *Khetaka* (Shield), *Ghanta* (Bell) and *Dhanu* (Bow) respectively. Two lions are biting the body of the demon in both left and right sides of the pedestal. There is a lotus-petalled *Prabhavali* behind her head on the back-slab. A beautifully carved *Karanda Mukuta* is on her head. The goddess is heavily bedecked with all ornaments. The iconographic features date this image to the pre-Somavamsi period, i.e. 8th-9th century A.D.

Another exquisitely carved image of the eight-handed Mahisasuramardini Durga is adorning the northern *Parsvadevata* niche of the Banasvara temple at Deogaon, near Banei also. Devi is seen holding *Ankusa*, *Dhanu*, *Sarpa* and *Khetaka* in her four left hands, the *Sarpa* seems to be strangling the Mahisasura by going around his neck and biting the demon on his face. The right leg of the Mahisasura has not come out fully from the cut-neck of the *Mahisa*, while the fully-exposed left leg is bitten by the lion in the knee-portion. Devi is in her usual *Alidha* posture, seen putting her left foot on the back of her *Vahana*, the lion, while the slightly raised right foot on the back of the *Mahisa*, lying below. In her raised upper-most right hand is a *Khadga*, while in her second upper right hand she is pulling out one arrow from the quiver hanging on her back from the right shoulder. The broken top-portion of the

long *Trisula* is still in her third right hand and in her fourth right hand is a *Cakra*. Her body is bedecked with all sorts of ornaments and a peculiar *Jatabhara* is adorning her head. On the pedestal are foliage-designs with a bud in the central portion. This image is having all the iconographic features of the Somavamsi period, i.e. 11th century A.D.

In 1990, a beautiful eight-handed Durga image, of the size of around fourteen inches in height and ten inches in breadth was discovered at Salebhata in Balangir district from underneath the earth in a mound situated to the left of the state highway behind the Dak Bungalow on the right bank of the river Ang, a major tributary of river Mahanadi. This image is exquisitely carved on red stone, with a thin layer of stucco pasted on it. It displays the beauty of the plastic art that prevailed during the period of the Panduvamsis and their successors, the early Somavamsis. The goddess is in the usual *Alidha* posture with her right leg on the back of the buffalo stumbling below and left leg on the back of a diminutive figure of her *Vahana*, the lion. The lion is seen biting the right foot of the demon Mahisasura who is looking up while trying to give a tough resistance in the fight. A long trident held by the goddess in her third right hand is pierced right into the face of the demon. A long sword is held by Durga in her first upper right hand over her head. She is holding an arrow in her second upper right hand over her shoulder, while the object in her fourth right hand (the lowest one) is not clear. In the left hands, from top to below, objects held by the Devi are *Pasa* (noose), *Dhanu* (bow), *Ankusa* and *Khadga*. The *Khadga* (sword) held by Devi in her fourth (lowest) hand is very peculiar in shape. It has a long handle which is fixed to her wrist with the help of two rings in it. She is seen piercing this sword in the naval-portion of the Devil. Goddess Durga has a smiling face. She is wearing

a *Jatamukuta* on her head. A long garment which goes around her shoulders is hanging up to her knee-level. The cut head of the buffalo is lying below near the right foot of Mahisasura. This image is heavily bejewelled. At present, this image is kept in the Siva temple of Salebhata and can be iconographically dated to the 9th century A.D.

An unique image of eight-handed Mahisamardini Durga, of the height of around two feet and a half and breadth of eighteen inches was unearthed a couple of years back on the back of a rivulet named Suvarnarekha (Mayabati) at Rampur, situated on the outskirts of Patnagarh town of Balangir district. Objects hold by the Goddess in her proper right hands from top to bottom are *Khadga*, *Sula*, arrow and the lowest one in *Abhaya mudra*, while objects in proper left hands are *Khetaka*, *Dhanu*, *Kunta* and *Nagapasa*. In the proper right side of the pedestal demon *Mahisa* in the theriomorphic buffalo form is already beheaded, as a result of which trembling down on its fore-legs, and the anthropomorphic form of the demon coming out from the cut neck of the buffalo.

The demon is depicted in the kneeling down position and being attacked by the goddess, who has plunged the long trident deep into the face of the Mahisasura while strangulating his head by putting the serpent-noose around his neck. Her *Vahana*, the lion is seated in the left side of the panel, which seems quite unusual. The heavy earrings hanging from her ears and the *Karanda Mukuta* on Devi's head as well as absence of the

*Vidyadhara* couple on both the top-most corners of the back-slab suggest an early dating, i.e. 7th-8th century A.D. for this image. This image was for the first time reported by learned scholar Dr. Jadumani Mahapatra.<sup>38</sup>

Another eight-handed Mahisamardini Durga image is worshipped as Chandi in a small dilapidated temple of the *Triratha* order at Dekhala near Bijepur village, in the Titilagarh subdivision of Balangir district and also at Durgeikhol near Narsinghnath.



Fourteen-handed Saumya Durga, Khambesvari Temple, Sonepur

Besides this eight-handed Durga image another image of Durga in the *Alidha* posture is fitted to the proper left of the doorway to the inner sanctum of the Siva temple at Salebhata. It is a six-handed image of Durga. The left leg of the Devi is on the back of the diminutive figure of a buffalo, while the right leg is slightly raised up and placed on the profiled figure of her *Vahana*, the lion. No weapon is held by Mahisasura, which is in a running posture in between both legs of the Devi, just below. In her upper right hand, which is touching her hair, tied as one *Jata* in a round shape. In her left middle hand, she is holding a *Kapala* with *Agni* in it. Both the lower hands of Devi are put in a dancing posture. Durga is seen wearing a *Hara* with a bell hanging from its centre as pendant. It is a peculiar form of Durga iconographically, so far found in this region. This image is of the height of around ten inches and breadth of six inches. This image can be iconographically dated to the 7th century A.D.

Ten-handed Durga is worshipped as goddess Kusangei in a temple of the 11th century, at Kusang in Balangir district, which temple is a proto-type of Lingaraj temple of Bhubaneswar, most probably built by the Somavamsi king Yayati II (circa 1024-1060 A.D.). Patanesvari, enshrined in a temple at Patnagad is none else than ten-handed Durga in her Mahisasuramardini form.

Another ten-handed Durga image in her Mahisasuramardini aspect is found carved on a rectangular stone-block, having an *Asthadalapadma* (eight-petalled lotus) symbol carved on the pedestal, which denotes its relationship with *Tantra*. It is found in the southern side of the Somesvara temple at Balibandha in Sambalpur town.

Goddess Suresvari is worshipped in the Vana Durga *Mantra* in the Suresvari temple at Sonapur. Images of ten-handed dancing Durga and four-handed Devi sitting in *Lalitasana* (Bagala of the *Dasamahavidya* group) on the *Visvapadma* pedestals are fitted to the *Parsvadevata* niches of this temple. In the *Parsvadevata* niches of Khambesvari temple at Sonapur images of fourteen-handed Durga, standing in the *Samabhanga* and eight-handed Durga dancing in the *Lalita* mode are found. The eight-handed Durga is depicted as dancing with her right heel raised and all hands arranged symmetrically. The goddess is holding *Vajra*, *Sula*, arrow, *Khadga*, small *Khetaka*, *Dhanu*, *Parasu* and an unidentified object in her hands. She is wearing

*Naramundamala*, a long garland of skulls. *Sarpas* are coiled around her ankles and wrists as *Nupura* and *Kankana*. She is wearing ornate ear rings and her hair is arranged in a *Jatamukuta*. The ends of a scarf is hanging upto her feet-level. A profiled figure of her *Vahana*, the lion is carved on the pedestal just below her feet. It is a unique image of goddess Durga in the pacified form belonging to the Chauhan period, i.e. 18th century A.D.

A four-armed standing figure of pacified



Goddess Durga,  
Banesvara Temple, Deogaon (Banei)

Durga is adorning the northern *Parsvadevata* niche of the Siva temple of Bausuni. The goddess is holding a *Sarpa* and an *Ankusa* in her upper left and right hands respectively, while the lower right hand is in *Varada Mudra*. In her lower left hand is a *Padmanada*. She is seen wearing a *Dhoti*-type garment, *Kuchavandha*, *Katibandha*, *Keyura*, *Kankana*, *Hara* and also a big garland of rosary beads hanging upto Her thigh-level. It is a *Saumya* aspect of the Devi with a smiling face seen wearing a *Karanda Mukuta* and beautiful ear rings. Her *Vahana*, a roaring lion is sitting near her right leg.

Another four-handed standing figure of *Saumya Durga* is of the height of about one feet and a half is found inside the *Jagamohana* of the Nilakanthesvara temple at Dadpur in the Kalahandi district, which can be dated to the Ganga period, i.e. 12th-13th century A.D. wearing a *Karanda Mukuta*, *Patra-kundala*, *Hara* and

*Katibandha* etc. She is seen holding an *Ankusa* and a *Nilotpala* flower in her upper right and left hands respectively while keeping lower hands in *Varada* and *Abhaya Mudras*. Her *Vahana*, a roaring lion in profile is seen to be standing behind her figure. A ten-handed Durga image is also found at Dadpur in the Bhawanipatna sub-division of Kalahandi district.

With the rise of the Somavamsis in Western Orissa, the eight-handed and ten-handed Durga images were installed and worshipped in the temples as central deities. An eight-handed Durga image is worshipped as Chandi in the Chandi temple of Sainitala, where Visnu images as well as temple pillars depicting scenes from the childhood of Krsna are kept. Both these Durga images can be taken to be of the Somavamsi period, i.e. the ninth-tenth century A.D. The most excellent of all these Durga images is the one having twenty hands, which has been collected from Salebhata and now preserved in the Sambalpur University Museum. The *Visnudharmottara* as quoted in the *Vachaspathya*, describes the twenty-armed Mahisamardini under the name of Chandika.<sup>39</sup> This Salebhata image can be taken as a rare one. We get another twenty-armed Durga image at Bheraghat in the Jabbalpur district of Madhya Pradesh. The twenty-armed Durga can be dated to the 11th Century A.D. The ten-armed and twenty-armed images can be taken of the period in between 10th-12th century A.D.

During the time of the Chauhans also, Mahisamardini Durga was worshipped as a principal deity. We get four-handed Mahisamardini image in the *Jagamohana* of the Samlei temple of Sonepur, and another in the Gokarnesvara temple precinct of the same town.

An image of a four-armed Parvati but seated cross-legged in *Padmasana* is kept in the

northern *Parsvadevata* niche of the Siva temple at Ramgarh in Baud district situated on the right bank of river Mahanadi. A long garment is around her neck which is hanging from both shoulders upto the feet-level. She is holding *Sakti* and *Dhvaja* in her raised upper left and right hands respectively, while the lower left and right hands are in *Abhaya* and *Varada Mudras*. The *Vahana* lion in profile is carved in the centre of the pedestal in the running posture.

From the above evidences it can be surmised that from the pre-historic age till the present days the worshipped of the supreme Mother Goddess is prevailing in the upper Mahanadi valley of Orissa.

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# Goddesses On Coins of India

(Ancient and Medieval Period)

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Gods and Goddesses appear frequently on coins and seals of India and this has often been utilized in the reconstruction of their cults. Since the choice of deities or their symbols as coin or seal devices would normally be deliberate and meaningful this can be taken as evidence of the importance of the deities concerned and the popularity of their cults, but a certain margin may have to be left for the conservations and continuity of numismatic tradition, the peculiar suitability of a particular deity as a device on coins and seals.<sup>1</sup>

The pantheon represented on the Kushana coins has been studied by several authors. A fairly full survey of the representation is made by J.N. Banerjea. Since the Goddess Srilaxmi is one of those Indian deities who achieved a distinctive iconographic form very early.<sup>2</sup> As the goddess of good luck and prosperity she was particularly suited as a coin device.<sup>3</sup> Her figure is invariable. The most characteristic form of Sri Laxmi is the Abhisheka motif in which, seated or standing, she is bathed by an elephant on either side, and the earliest appearance of this motif is found on an un-inscribed coin from Kausambi assigned to the 3rd century B.C., on un-inscribed coins of Ujjayini dated between the 3rd and 2nd century B.C., on a coin of Sujyestha identified with Sunga king<sup>4</sup> and those of several Ayodhya kings all dated in 2nd-1st century B.C.<sup>5</sup> It was adopted also by

Saka rulers Azilises, Rajavala and Sodasa.<sup>6</sup> Further it appears on several official and private terracotta sealings from Basarh and Bhita all dated in the Gupta period<sup>7</sup> and also on seals attached to the copper plate grant of certain feudatories of the imperial Gupta Kings ruling in the later and post Gupta period. Although Sasanka appears to have been a devotee of Siva, the reverses of his gold coins show the Abhisheka motif. Goddess Sri Laxmi has been represented on several other local and tribal coins datable from the 2nd century B.C. to the 1st century A.D.<sup>8</sup> where she is associated with lotus and elephant. The so-called dancing girl on some coins of Indo-Greek kings Pantaleon and Agathocles and as we have seen the city deity of Puskalavati has also been identified as possible representation of Sri Laxmi.

Goddess Sri Laxmi does not appear on the Kusana coins but as it is generally believed, her iconography in the series has been strongly influenced by the "Ardokhsho" type of Kusana coins.<sup>9</sup>

In the identification of Durga, Ambika, Gouri, Ekanamsa etc. on early Indian coins as suggested by Banerjea are of doubtful kind. His suggestion, however, though not certain, carry relatively greater conviction when other symbols on the coins betray a definite Saivite association. Thus a female figure standing on a lotus and



holding a flower in her right hand with possibly a lion beside it as depicted on the obverse of a coin type Azes-II, could represent Siva's consort, since the reverse also shows humped bull which is well-known emblem of Siva.<sup>10</sup>

It has sometimes been suggested that the lion riding Goddess on the Chandragupta-Kumaradevi coins and the lion slayer type of Chandragupta-II represents Durga-Ambika.<sup>11</sup>

But the force of Gupta numismatic tradition has not permitted scholars to abandon identification with Sri Laxmi. On the other hand, the unique stater of Huviska, now in the British Museum shows on the reverse both Siva and his consort. The name of the goddess in Greek characters was first read as Ommo by Rapsan who inferred that it referred to the Indian goddess Uma and the reading as well as the identification are now generally accepted with few dissentient opinion. Banarjea has read the same legend Ommo on another stater piece of Huviska, on which however, the female figure holds a cornucopia instead of flower.<sup>12</sup> I may be added that Durga riding a lion and killing a buffalo demon appear on the Nalanda seals of the later Gupta and early medieval period.<sup>13</sup>

A few other Indian deities have also been identified on early Indian coins. A reference has been made to a possible representation of Sasthi on the coin type of Yaudheyas. The female figure standing on a lotus on the reverse of Bhadrashosha's coin (Pancala Mitra Series), which confirms to the type of Sri Laxmi was earlier identified by Allan as Bhadra, on the basis of the name of the issuer.<sup>14</sup> On the same basis he also identified a similar figure on the coins of Pancala Phalgunimitra as the asterism Phalguni. A few unidentified goddesses appear on terracotta sealings of the Gupta period from Rajghat. Uttar

Pradesh and the name of the goddess occur on a Gupta sealing from Bhita.<sup>15</sup>

In the context of appearances of goddesses on coins and seals, it must also be noted that the coin series of the foreign rulers in India introduced a large number of the alien goddesses. Apart from several unidentified figures, some of which, as we have seen, are simply labeled as city-deities, the figures of Artemis, Athena(Pallas), Demeter, Hekate, Nike and Tyche etc. are recognized on the coins of Indo-Greek, Sythians and Parthians.<sup>16</sup> The most important foreign goddess to appear in the Kushana coins are Nano and Ardokhsha.<sup>17</sup>

Gangeyadeva the Kalachuri ruler of Tripuri (1015-1010 A.D.) had placed the four-armed Lakshmi seated cross-legged, holding a lotus in her both upper hands and his name Srimadgangeyadeva inscribed in three lines in bold Nagari letters on the other.<sup>18</sup> These coins in the name of Gangayadeva continued to be issued for more than a century after his death. This Lakshmi type of coin of Gangeyadeva was adopted by some of the later rulers in gold and silver in their baser form. This type was copied first by the Paramara rulers Udayaditya Udayadev (1059-1080 A.D.) and Naravarman (1097-1134 A.D.) of Malwa. Then the Chandellas of Jejakabhukti issued this type for about two centuries from the beginning of the last quarter of the eleventh to the end of third quarter of the thirteenth century A.D. Govinda Chandra Deva of Gahadvala family (1114-1154 A.D.), Ajayaraja of the Chahamana dynasty (12th century A.D.) and Ajayapala, Kumarapala of Kachchpaghata dynasty of Gwalior and Mahipala (12th century A.D.) Vyapadeva (1173-76 A.D.) of Chalukya dynasty. Virasimharaya (12th century A.D.) of Nalapura were the other rulers, who issued coins of this type.<sup>19</sup>

Thus, the Lakshmi type was one of the main types of coinage during the eleventh and twelfth centuries A.D. which were issued by the one or the other dynasty. It is a remarkable fact that this motif was carved on the gold coins by Delhi Sultan Muhammad bin Sam, who is popularly known as Muhammad Ghori. Muhammad founded the first Muslim dynasty in India after the final defeat of Prithviraj and his allies in the Second Battle of Thaneswar or Tarain in 1192 A.D.

Akbar, the great Mughal Emperor introduced pictorial motifs on some of his coins. In the beginning of his fiftieth regnal year, he issued a coin type both in gold and silver, where the effigy of Rama and Sita with the words Rama-Siya in Nagari is seen on the top of one side.<sup>20</sup> It is to be noted here that goddess Sita had not been represented on coins earlier.

Vijaya Manikya, the ruler of Assam in 16th century A.D., placed a figure of Ardhanarisvara on some of his coins, which he issued to commemorate his holy bath in the Lakshya river. Here the composite figure is made up of the half portion of the tea handed lion rider Durga and that of the fourhanded bull-rider Siva.<sup>21</sup> His successor Yashodharma Manikya placed the figure of flute playing Krishna flanked by a Gopi on either side in the upper half of the flan and the lion trisula device in the lower half.<sup>22</sup> Harihara-II, the great ruler of Vijaya Nagar Kingdom (1377-1404), introduced certain altogether new devices. The composite figures of Uma-Maheswar, Lakshmi-Narasimha were portrayed on coins during his time. Rama Raya introduced Rama Sita type coin. Venkatapati Raya-III, issued a special type of coin having the image of Venkatesvara in the middle with Bhudevi and Sridevi on either side. It is to be noted that along with various other symbols goddess Sarasvati appeared with Lord

Brahma on coins of Vijaya Nagar Kingdom. In the die-struck gold coins of Narasimhavarma (1159-1171 A.D.), the king of Hoyasala dynasty (Southern part of Karnatak), we find the image of Goddess Durga. Another coin having a lion-riding Chamunda on one side and the title Sri Nanambadigonda on the reverse has been issued by his successor Vishnuvardhan and it continued during the rule of the later rulers.

In 1761, Haider Ali the general of Mysore, took up the reins of power of the state in his own hands. Coins of Mughals as well as those of the type of Vijaya Nagar were simultaneously current. So Haider Ali issued his gold coins of the Pagoda series, he retained the Hara-Gauri image on the obverse in continuation of the tradition and placed only the Persian letter 'He', the initial of his name.<sup>23</sup>

His son Tipu Sultan was gifted with tremendous vision. During his reign of sixteen years he issued coins of bewildering varieties. Still in the honour of his father, he continued to strike the gold Pagodas.<sup>24</sup>

Soon after the death of Tipu Sultan, with the capture of Srirangpatan, Mysore State was restored to Krishnaraja Wodeyar in 1799, the gold coin issued then onwards were the Pagodas, half-Pagodas and fanams and they followed the Vijaya Nagar type showing a seated Hara-Gauri on the obverse and the king's name Krisnaraja in Nagari on the reverse. The Lakshmi type coins were also issued by him. The quarter rupees were issued with the figure of Chamunda, the tutelary goddess of Krishnaraja's family. They bear the name of the Raja, date and mint in Persian.<sup>25</sup>

Thus, worship of Goddess forms an essential part of religious consciousness of Indian people. The appearance of Goddesses on coins though not profuse its implication is profound. It needs deep analysis.

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*Mahanadi Coal-field Ltd. handing over a cheque of Rupees One Crore to Hon'ble Chief Minister Shri Naveen Patnaik to Chief Minister's Relief Fund for assistance to the flood victims at Secretariat on 26.9.2008.*

## Mahisasuramardini in Orissan Iconography

*Sanjaya Kumar Mahapatra*

One of the most impressive and formidable Goddess of the Hindu Pantheon is Mahisasuramardini. A popular form of Durga, Mahisasuramardini plays a vital role not only in the spiritual life, but also in the socio-religious life of the Orissan people from the earliest time to the present day. The primary function of the deity is to combat demons who threaten the stability of the cosmos. In this role She is represented as a great battle queen with many arms each of which wields a weapon. She resides a fierce lion and is described as irresistible in battle. The demon she is most famous for killing is Mahisasura, the buffalo demon. Her most popular epithet is Mahisasuramardini, the slayer of Mahisasura and Her most common iconographic representation shows Her killing the demon.

During the 8th - 9th centuries, possibly due to the influence of the Bhaumakara rulers, the image of Mahisasuramardini replaces that of Pravati as the Parsva-devata in the north raha niche of many Saiva temples at Bhubaneswar and else where in Orissa. Although earlier images of this form of the goddess are known they were not enshrined in the raha niche but rather placed in the niches of the subsidiary pagas or in caitya-medallions on the gandi. In the Somavamsi period, with new rulers from the upper Mahanadi valley assuming power, Parvati is returned as the parsva-

devata at Bhubaneswar and most other sites through out Orissa. There are in fact no surviving images of Mahisasuramardini as a Parsva devata at Bhubaneswar in the post-Bhauma temples. Her image virtually disappears from the decorative programme at Bhubaneswar except for an image on the Lingaraj, and there are few surviving detached images from independent shrines, outside of Bhubaneswar, on the other hand, the images of Mahisasuramardini continues to be popular though only in a few cases She is enshrined as a parsva-devata. For the most part Her image was housed in a special shrine generally on the north side of the compound. In some cases Her images are now found within the sanctum. Next to the linga, or on latter Vaisnava Temples, next to Vishnu in a few cases as at Tangi or Garudipancana, She is housed in the niche of a subsidiary paga though Her image is quite small and occupies a relative unimportant position in the overall iconographic programme of the temple.

Iconographically these Orissan images do not appear to conform exactly to any specific canonical text in respect to the weapons or attributes wielded by the goddess in Her fight against the buffalo demon. In general the number of arms of Durga varies from two to twenty with early images having the fewer arms and the number of arms does not increase uniformly.

Moreover Mahisasuramarddini images of Orissa can be placed into three modes or groups based on the shape and form of the buffalo-demon. In group (1) the demon is represented completely in animal form. In group (2) the demon is represented with human body and a buffalo head, in group (3) it is depicted in human form issuing from the decapitated carcass of the buffalo. The Second mode was most popular during the early phase whereas the third mode became popular during the 8th-10th centuries outside of Bhubaneswar, becomes standard mode for most later images. The first mode is extremely rare but examples appear sporadically on both early and late temples, in rare cases two or more modes may be found on the same temple, as on the Parsurameswar which has both mode (1) and mode (2) or on Durga temple at Baideswar where all three modes are found. By the 10th century mode (2) disappears completely in Orissa though images can be found elsewhere in India, including an example in the Indian Museum at Calcutta dated to the 11th Century.

It is evidenced from the various research journals and texts that in Orissa as many as 200 images of Mahisasuramarddini from two-armed variety to 20 armed one flourished between 4th century A.D. and 15th century A.D. These images while indicating the varieties signify the efflorescence of the cult in Orissa and development of plastic art over the ages.

Viraja at Jajpur, the earliest Sakta Shrine in Orissa is a two armed Durga engaged in killing the buffalo demon. Riding on a lion She holds a spear (Sula) in Her right hand which pierces the body of the buffalo and pulls its tail in Her left hand. Her right foot presses the head of the animal. The date of the image is assignable to pre-Gupta or Gupta period. R.P.Chanda indicates the two armed Durga appears to me to be the earliest

form of the goddess conceived by her votaries and Viraja represents the earliest phase of the cult of the goddess. Next in order of chronology may be placed an image of four-armed variety at Jahambira in the district of Keonjhar. She holds a sword in Her upper right hand, a shield in the left upper arm, the right fore arm piercing the trident on the neck of the buffalo-headed demon while the left fore arm presses the demon on his head. Here the demon is half animal and half human with a sword in one of his hands. Lion is absent here. This image may be placed to the post-Gupta period. Another two-armed image of the same period is noticed at Someswar in the district of Puri.

There are several four-armed Durga sculptures of Ganga period (1078 A.D.-1435 A.D.) which give iconographic features different from the earlier ones. The image enshrined in the Durga temple at Motia in Prachi valley holds conch shell, disc in upper two arms while the lower two ones are engaged in piercing the trident on the neck of Mahisasuramarddini who is shown fighting with shields and with his left leg in the decapitated body of the buffalo. The ferocious lion is seen pouncing upon the demon. Another image of this type is noticed in a house attached to Gangaswari temple at Bayalisbati in Puri district. She is identical to Durga image of Motia except that She holds a bell in places of disc in the upper hand.

Six-armed images are rare in Orissa. Out of seven images of this variety, three of which at Bhubaneswar and the rest in Prachi valley. One such sculpture is peculiar in the sense that it presses the mouth of the buffalo-headed demon with one hand while other five holding sword, arrow, bow, shield and trident. In three sculptures of this group the demons are buffalo-headed with human body and other are fully developed human form.

Eight-armed and ten-armed variety of the goddess are very common in Orissa. Of the numerous images I can cite here only a few representative ones in good state of preservation. This variety of the goddess was made extremely popular during the rule of Bhaumakaras, who patronized Tantric Buddhism and Tantric Saktism. Most of the Shakta temples and shrines are assignable to this epoch. Two remarkable images of eight-armed variety are noticed in Vaital and Shisireswar temples. Here Goddess is shown as pressing down the head of the demon (a buffalo-headed human figure) with Her left fore arm, thrusting a trident through his body with the right fore arm. The weapon of war in Her other arms are sword and shield, the bow and arrow, the thunderbolt and snake. The mount of goddess bites a hand of the demon. This type of sculpture is placed to about 7th-8th century A.D.

Another image of this variety is the presiding goddess of Seragad Durga Temple, placed in the elegantly bejeweled pedestal. Devi here conveniently catches hold the demon with the lowest left hand and with a trisula held in the lower most right pierces the latter head. The remaining three left hands respectively carry a serpent, bow and a shield while attributes in Her right hands are sword, arrow and while attributes in Her right pierces the latter head. The remaining three left hand respectively carry a serpent, bow and a shield while attributes in her right hands are sword, arrow and wheel. Stylistically the image may be placed to 10th or 11th century AD. Another image of this variety is also seen in the same temple. The presiding goddess in the Durga temple at Baideswar, of the same variety, with Her right foot on Her vahan the lion, and the left foot on chopped head of the animal. Of Her right hands the natural one pierces the head of the demon who springs forth from the decapitated body with Her trisula, next hand holds a Chakra'

the third brings out arrow from quiver and the upper most holds above Her head a sword, the left natural hand firmly catches the chins of the demon, the next holds a snake which encircles the demon's body, third a shield and fourth a bow, two other images of this class are seen in the northern and southern niches of the temple. These may be placed to 8th century A.D.

Dasabhuja Mahisasuramarddini was even more common and more popular in Orissa. Availability of this variety of image in different parts of Orissa either as presiding deities or as side deities indicates its wide distribution. She in this form is depicted as the war-goddess with full energy produced from the flames of the gods and bearing the ayudhas of the gods such as Shiva's trident, Vishnu's disc, Varuna's conch, Agni's dart, Yama's iron-rod, Vayu's bow, Surya's arrow, Indra's thunderbolt, Kuvera's Mace and various weapons of other gods. Of the numerous Dasabhuja Mahisamardhini images mention may be made of the beautiful ones found at Pitapura, Lataharan, Niali, Jageswar on Prachi valley, in Bhattarika temple near Baramba, Kanak Durga near Remuna at Khiching, Padhuan near Basudevpur at Bhubaneswar and at many other places. All the images of this variety are seen fighting vigorously with the demon who emerges out of the decapitated trunk of the buffalo. Standing in pratyalidha pose She is planting Her right leg on the back of the mount lion and pressing the buffalo with Her leg. She has in Her hands, the trisula, khetaka tanka, tira, khadga (in right hands) and dhanu, parasu, ankusa, nagapasa and such mudra.

Twelve-armed Mahisasuramardhini sculptures are not many in Orissa. However two such images are indicated by the scholars one in a new temple on the eastern edge of Bindusarovara tank at Bhubaneswar known as

Dwarabasini and other known as Dakeswari near Chandrabali in the district of Balasore. In this variety ball and pasa are added to the other Ayudhas. Two eighteen armed Mahisasuramarddini images are noticed, one such image is found as a presiding deity in the Kapileswar Temple of Dia near Nirakarpur and the other as the presiding goddess in Prachi valley. An image of 20 armed Mahisasuramarddini from Salebhata in the district of Balangir is the only one representing this variety.

Thus the images of Mahisasuramarddini in Orissa can broadly be classified into three groups with regard to the form of buffalo-demon. In the first category the demon appears in buffalo form in different poses. In some cases the buffalo is squeezed by the throat or lifted by the tail or by the snout or caught by a long noose. In the second category the demon has buffalo head and human body. Generally in this form the demon is shown kneeling attitude combating with his weapons. In the fourth variety the demon is shown in human form emerging out of the severed neck of the buffalo. In this shape the demon is pressed on the

chest by the hand or the foot or a trident is plunged into his chest.

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*SAHARA India handing over a cheque of Rs.50 Lakh to Chief Minister's Relief Fund for assistance to the flood victims at Secretariat on 26.9.2008 in the presence of Hon'ble Chief Minister Shri Naveen Patnaik.*

## Non-Violence for Freedom and Peace

*Dr. Atul Chandra Pradhan*

With Mahatma Gandhi as the leader the Indian National Congress launched the non-violent mass movement for liberation from colonial rule. To many non-violence was a convenient technique for a weak country to liberate itself from a mighty imperialistic power. But to Gandhi non-violence was a creed or a fundamental principle without which freedom was meaningless. Attainment of freedom, he held, was proportionate to the attainment of non-violence.<sup>1</sup> According to him to practise non-violence one must have extraordinary courage and discipline. As observed by Sarvapalli Radha Krishnan, Gandhi's non-violence "is based on the higher aspects of human nature which rebel against tyranny, injustice and authoritarianism" and "involves an inner war which requires us to defeat fear, greed, anger and guilt."<sup>2</sup> He considered non-violence a basic principle in the evolution of human civilization : "Violence is the law of the jungle and love is the law of the human species".<sup>3</sup> He pleaded for the extension of this principle, so far confined to inter-personal relations, to national and inter-national arenas.<sup>4</sup>

Did Gandhi's followers show the courage and discipline which he sought to inculcate in them. On this question, his closest associate Vinoba Bhave holds the following view : "We did not practice the non-violence of the brave, but the non-violence we showed was the non-violence

of the weak. The resistance that was offered was not quite the resistance Gandhi wanted us to offer. The people had faith in him and followed him. Nevertheless the battle we fought under Gandhi's leadership was only a haphazard manifestation of non-violence. We had ill will in our hearts and outwardly affected a non-violent posture. Swaraj was gained as a consequence, but there was no conviction that it had come through non-violence. So the joy of Ahimsa was denied to us. We had a glimpse of the power of non-violence, but it did not blossom in our hearts."<sup>5</sup>

Non-violent, non-cooperation was an effective technique "which rendered all the weapons of the British ineffective."<sup>6</sup> No government, however mighty, can function without people's cooperation. If a government ruthlessly suppresses non-violent agitators, it loses its moral authority to rule and if the non-violent agitators are able to convince the authorities, the latter will redress the wrongs. Did India become free through Mahatma Gandhi's non-violent movement ? There were movements, based on violence and other forces at work. Men like Subhas Chandra Bose in Congress and Bhagat Singh outside Congress disowned the method of non-violence. Some people hold that Mahatma Gandhi's non-violent movement was based on his faith in British sense of justice and fair play, that



the British were unusually humane and generous towards Gandhi and his followers,<sup>7</sup> and that they left India when they felt that "the moment for political decolonisation had arrived."<sup>8</sup> But this theory of British generosity and "political realism" is counter-balanced by the expression of gratitude to Mahatma Gandhi by well-meaning Englishmen for making peaceful and dignified transfer of power possible. Thus holds Harold Wilson, who was Britain's Prime Minister in 1960's.

"It was through Mahatma Gandhi's insistence on non-violence and upon what he fervently believed to be the right means to attain his goal that the freedom of India was achieved with the full consent of both parties to the contract, that there was no sense of triumph and defeat, that Britain too felt happy at the settlement and eager to welcome this great new partner into the commonwealth of Nations."<sup>9</sup>

Besides making peaceful transfer of power possible non-violence has undoubtedly been an important factor in preventing disunity and disintegration. Gandhi not only used non-violence against the British government, which he called "non-violence of the weak" but also tried to use it in quelling Hindu-Muslim riots till the end of his life and envisaged "exercise of non-violence" against external invasion.

Non-violent movement against an unjust government needs to be reinforced by the constructive work of the Satyagrahis. Before independence liberation from foreign rule was the thrust of Gandhian movement and constructive work had been given lesser importance under the then prevailing circumstances. Now in democratic society non-violent Satyagraha should be carried on not only for maintaining harmony among different sections of society but also for promoting around development of society. Democracy can grow only through voluntary efforts of people and

not by pressure or force. As Gandhi said, "I hold that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without it has to come from within."<sup>10</sup>

In the post-independence scenario we find some instances of voluntary action for public cause like the efforts of Jayaprakash Narayan to turn the dacoits of the Chambal Valley from erring ways, Baba Amte's fight against Leprosy, the Chipko activists' activities to conserve forests in the Himalayas, Smt. Ela Bhatt's struggle against exploitation of women workers. On the dark side of the scenario we see communal riots, socio-economic unrest caused by poverty, disparity and exploitation and ever-exploding slum population in urban areas. Our polity has also had military encounters with two neighbours - Pakistan and China. Can we meet all these challenges by only government agency, police or military ? Police or military action is a palliative. The ultimate solution lies in the application of "moral courage of the highest type." So far as the international arena is concerned, non-violent cooperation is the only path for the future generation, because no nation can be completely independent in a world of interdependence. As Werner Heisenberg says, "..... in the future world, independence will be limited, and will be replaced by some kind of interdependence between all nations ..... I cannot doubt that Gandhi's most important contribution in this sense was his idea of non-violence."<sup>11</sup>

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7. Horace Alexander says, "It is also suggested that the British were unusually humane in their treatment of the leaders of non-violent resistance. Many governments would have cheerfully shot Gandhi, Nehru and the rest." "Mahatma Gandhi's Legacy of Non-violence" in Radhakrishnan (ed.) op.cit. *Mahatma Gandhi : 100 Years*, p.13.
8. Father Dominique Pire says, "... the success of Gandhi's non-violence depended on the sporting instinct of the English and also on their cold realism, feeling that the moment for political decolonization had arrived ...." *Ibid*, p.287.
9. *Ibid*, p.391

Like Harold Wilson, another prominent Englishman, Arnold Joseph Toynbee who is a great historian has expressed gratitude to Mahatma Gandhi in the following words :

"I am conscious of the possibility that I may be prejudiced because in my judgement Gandhi was as great a benefactor of my country as he was of

his own. Gandhi made it impossible for the British to go on ruling India but at the same time he made it possible for us to abdicate without rancour and without dishonour. He made it possible for the government of India to pass back out of British into Indian hands without mutual bloodshed and for the Indian and the British peoples to become friends, after parting company with each other politically on a footing of equality the natural human relation between fellow human beings but a relation which can not be established so long as people are implicated with each other in the artificial and estranging relation of rulers and subjects." *Ibid*, p.375.

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*Hon'ble Chief Minister Shri Naveen Patnaik receiving the Draft for Chief Minister's Relief Fund from Secretariat Data Entry Operators' Association on 26.9.09*

## Manikagoda : The Village of Gandhi's Dream

*Sibasundar Pattanaik*

Our India consists of the people of different castes, sects and religions. There are several hamlets, villages, towns and cities named after the sects, castes and religions where we use to reside according to our groups. Out of these habitants Manikagoda, a village in Panchagada Pragana and Bolagada Block of Khurda district of Orissa which is a dazzling jewel on the head of "Bharat Mata" (Mother India).

To clarify the same it can be said that eventhough we quarrel arson, damage or kill persons to cherish our desires and to fulfill the same by joining the political party preaching sectarian ideas. When our animal instinct is alive in our mind the said instinct is subdued in the minds of the people of Manikagoda. Here there is no animosity between the people of different religions and no hatred amongst different castes. Here there is no distinction whether Kashmir should merge with Pakistan for Muslim majority or it is an integral and indivisible part of India, here there is no religious disputes between the Hindus and the Muslims leading to destruction, arson of trains and killing of people by fire like that of Gujrat and Maharastra, here there is no desire to recover Janma Bhumi (place of birth) as Bhagaban Sri Rama Chandra (Jugas) took His birth two (Jugas) ago prior to Kalijuga not nourishing a desire to destroy Babari Mosque or to rebuild it, (We

forget that God does not take His birth - He only appears or descends). The animal instinct in our mind is enhanced by the political leaders for which we develop enmity amongst us. So it is advisable to narrow minded political leaders and the innocent people who are guided by them to go to Manikagoda and to determine their objectives.

Manikagoda consists of five habitable Mouzas - Hatasahi, Ramachandrapur Patna, Chandipatna, Kumuti Sahi and Dalei Sahi and two uninhabited Mouzas-Rasulpur and Jahanbad. To go to this third populated village in Orissa one has to get down from bus at Bhimapada near Bolagarh on the Jatni-Bolangir Highway and a northern side road leads to this village. It is proposed to convert this village to a Notified Area Council. In case, the village of Bhimapada, Tangi Sahi, Dibyasinghapur, Malisahi and Kalanga would be amalgamated its area would be bigger. The population of the village Manikagoda consists of 15,000 out of which the Hindu population is twice that of the Muslim one. Amongst the Hindus there are Brahmins, Karans, Kshyatiyas, Khandayats, Telis (Oilmen), Badhei (Carpenters), Bhandaris (Barbers), Dhobas (Washermen), Hadis (Drummers), Bauris (Bamboo article weavers) and the aborigines Kandhas (Janis) and Sawars (Dumal Gaudas). But the deities of the Hindus are not the exclusive

deities of their religion. Amongst them Sri Bhagabati Thakurani, Sri Joga-Maya, and Sri Somonath Dev and Sri Kanaka Durga installed by Gajapati King. Manikabhuian worshipped by the aborigine class Kandha and Sri Mahisasur Mardini worshipped by Sawar-Dihudi another aborigine class are not the exclusive deities of these aborigines or sub-caste class of people. All these deities belong to the people of Manikagada - the Hindus, the Muslims and aborigine caste people. There is little chance to see coordination and coexistence among different castes and religions elsewhere. This village is the embodiment of national integrity. The speciality of this village is that a Muslim adorns the supreme place in the "Homa" (sacred fire) - adorning higher than "Brahma" or "Acharya" in the "Homa". In this Homa the descendants of the Kotha Karan engaged by the Gajapati king co-ordinate. The descendants of Rajaguru and Brahmins engaged by the Gajapati and the aborigines Sawars and Kandhas participate. Nobody in the village cherish Dharmandhata (or Blind adherence of one's own religion) Gandhiji, the Father of our Nation used to recite "Isvar Allah Tere Nam" on his each prayer and advised us to pray accordingly. But he became victim of the "Dharmandhata".

The said blind adherence to religion admits its defeat here. Since the primitive days the Hindus of India embrace each other on the "Dasahara" day which is confined amongst the same religion. The Muslims embracing each other on the Idd is confined to themselves. But during the Dasahara festival in the village of Manikagoda the people, be it Hindu or Muslim or higher caste or lower caste - embrace each other without any hesitation of religion, caste or creed and all people accompany the Hindu deities happily in illuminated procession with beating drum with the rhythm of Paika Akhada and perform Aparajita, Homa on a trijunction of roads which is scarce elsewhere.

In old days, Manikagoda was situated in the midst of Jungle inhabited by aborigines. The "Gadajats" of Ranpur, Nayagarh, Khandapada and Banki under the Suzerainty of the Gajapati of Puri were the boundary lands. The deities Bhuian Thakurani and Mahisasur - Mardini were being worshipped by the aborigines. Since time immemorial Kandhas (Janis) used to worship Bhuian Thakurani and the Sawar - Dihudi (Dumula Gaud) used to worship Mahisasur Mardini.

During the sixteenth century "Thata Raj" (as the younger brother of the Gajapati king of Puri is known / decorated or honoured) was disgraced by Gajapati (equivalent to Chakravarty in other places i.e. one who has defeated one lakh kings) Dibyasingh Dev-I and the later ordered for his younger brother's execution. But the killer left the Thata Raja on the outskirts of the town and brought animal's blood to satisfy the Gajapati. The Thata Raj reached Ranpur and after getting the king's help defeated these aborigines of Manikagoda and established his fort there. But the "Gada Prachira" (the boundary wall of the fort collapsed on several occasions. The Thata Raj had a dream of Bhuian Thakurani asking for human sacrifice. The Kandha priest of the said deity had also similar dream with further direction to sacrifice his daughter, Manika. The Thata Raj and Kandha priest were unwilling for human sacrifice. But Manik prevailed over them and she was killed. After this occurrence the said deity Bhuian was known as Manika Bhuian or Manikasuni. The Thata Raj dug a tank near the temple known as Manik Sagar. Thereafter the village is known as Manikagada. There is no status of the said deity except Kalasa on the throne and moving deity - a log being clothed. It may be recalled that the weapon of Sri Jagannath known as Sri Sudarsan not only accompany Mahaprabhu to Sri Gundicha temple but also goes on Chacheri Bhog representing Sri Jagannath, Sri Bhagabati

of Banpur in Khordha district and Sri Tareni Thakurani of nearby Aranga Mala (high land) go on Chacheri Bhoga on other festive occasion in the form of logs adorned with cloths. At Manikagada there was a nine storied palace like that of Barabati fort and the narrow entrance gate was like that of Golkunda fort to resist the entry of external enemies accompanied his brother to Puri. The Gajapati entrusted the military and administrative affairs to a Muslim Dalabehera offering a sword which is worshipped till now. The Gajapati also brought a Koran from Chhanagiri near Jankia in Khordha district and engaged him Kothakoran and also Bhuimula and offered a Lekhan (iron pen to write on palm leaf) which is also worshipped till date. This fort was the Centre of military and administrative head quarters of "Panchagada" (consisting of Manikagada, Sampur, Bankoi, Haladipada and Manibandha) Manikagada as its name signifies was a Gada or Military cantonment where 5000 Paika soldiers were kept. This fort took active part in defeating Muslims and Marathas and delayed the establishment of English rule here and kept the independence of Gajapati king of Puri. It was a place of Military authority since the sixteenth century from the time of Dibyasingh Dev-I up to beginning of the 18th century till Dibyasingh Dev-II was defeated by the British.

Present Dalabehera is Sk. Habibur Rahaman who is the keeper of the sword gifted by the Gajapati. The Dalabehera has been honoured at Bolagarh Mahotsav-2004 and Sarbodaya Mela, Puri-2005. He has also been honoured with Sarala Puraskar-1999 and this honour is always cherished by the social workers and men of letters of Orissa. The sword is worshipped in Dasahara festival. The descendants of the Kothakaran entrusted by Gajapati Dibyasingh Dev-I are performing their duties. One of the descendants, Sri Rajakishore Pattanaik is

not only retired headmaster and social worker he had also represented India in world forum.

The special aspect of Manikagoda is the co-existence of the people of higher class and that of Scheduled Caste and Scheduled Tribe aborigines and the Muslims and the Hindus. There is no feeling of hatred like that of the Hindus and the Muslim of Ayodhya, Kasi (Benaras) and Mathura - Brundaban. Previously there were Muslims in Paika force and adorned the posts of Military heads like Dalei and Dalabehera. Even now they are members of Paika Akhada. Another speciality is that out of two Mosques at Manikagoda one is situated close to the temple of Manika Bhuian Thakurani. This establishes, their fellow - feeling and co-existence.

On the day of Gamha Purnami (fool moon day of Sravan - i.e. in the month of July-August) the teacher of Paika skill, now a martial art selects the youths from amongst the high or low caste and from the Hindus and Muslims. This training starts from that day which is the birth day of Bhagaban Balaram, the brother of Sri Krishna. Sri Balaram is recognized as the exponent of Duela. Sri Balaram is one of the Avtars (Incarnations) of God. But this training is not retracted to the Hindus alone - the Muslims also take the training. On the Dasahara day (Tenth day of light fortnight of Aswin, i.e. falling in September - October), the Paikas of different Sahis of Manikagoda have their opening ceremony of martial art in front of the house of Muslim Dalabehera. This is also a specimen of co-existence.

On the Aswina Sukla Saptami day (i.e. the seventh day of light - fortnight in the month of Aswina - falling in the month of September - October) all Hindus, Muslims and the aborigines gather in front of the house of the Dalabehera who is a Muslim and they come with the Paikas of all

communities and Laudi (stick) players of cowherd community. The barber uses to carry the burning torch. The Hadis use to beat drum. The Muslim Dalabehera being clothed like the Hindu with "Kachha in dressing cloth hands over the sword gifted by the Gajapati to the Mansingh (a Military General under the Dalabehera) and the Dalabehera is led in the lighted procession to the temple of Sri Bhagabati a deity of Sabarna Hindu. In similar way the descendant of the Kothakaran appointed by Gajapati with the iron pen gifted by the Gajapati and palm leaf is led in the lighted procession to that temple. The Katari made of eight metals representing the deity Sri Mahisasur Mardini worshipped by the aborigine, Sawar-Dehudi (Dumal Gauda) is led in similar way to that temple of Sri Bhagabati. Sri Kanaka Durga installed by the Gajapati and kept and worshipped by high class - twice born Brahmin Rajaguru come in Her wooden throne (Khatuli) in similar procession. The Sword, the Iron pen and palm leaf and the Katari are kept on new *pidhas* (wooden sitting place), and Sri Kanaka Durga in her Khatuli are placed on front Barandha of the deity Sri Bhagabati Thakurani. The washerman used to bring wood of banyan, Bella or Barun and the Carpenter used to prepare "pidha". The Bauris (Scheduled Caste person) erect a structure of leaves and boughs. All these are worshipped there till the Dasahara with offering of Bhoga (vegetarian) to these deities thrice a day. The people of all communities eat this Prasad. The Muslims use to have no objection on feasting this *prasad* as they have no objection to dine at night during the Ramjan month.

On the Dasahara day the deity Sri Manika Bhuian represented by Her wooden stick with clothes is offered goat sacrifice. The deity is carried by the Bauri - a Scheduled Caste and Her worshipper Kandha Jani (of Scheduled Tribe - aborigine) performs Kalasi. They are led in similar

procession to the temple of Sri Bhagabati and thereafter to the trijunction of Malisahi, Dibyasinghpur and Kalanga where Homa (sacred fire) is performed on the road. Apart from the aforesaid deity Sri Jogamaya (in the form of stick being clothed) comes there. Sri Somanath Dev worshipped by twice born Brahmins also comes there and He is being seated on a plant form inside the temple premises. Before the Rajaguru performs the Aparajita Homa he puts on Kusabatu (grass ring) on the hand of the Muslim Dalabehera and by touching the later with rice and Jupa (the spoon to offer ghee in Homa) the Rajaguru starts the Aparajita Homa by offering ghee on fire. The Brahmins also offer Habi (the offering of mixture of rice, rasi, ghee etc.) to the sacred fire. There the Dalabehera is sitted wit his Mansingha by his side with the said sword. The Kothakaran, the Brahmins, the Sawars, Kandhas (the scheduled caste and scheduled tribe) and Muslims and others sit near the sacred fire. After the Homa there is offering of Bhoga to the deities which the people of all communities use to take all the deities and the sword the Lekhani return to their respective places in procession. Sri Manika Bhuian Thakurani returns to Her temple after Her Chacheri Bhog in the village Kalanga. The entire expenditure of the Home is met by Sri Raghunath Dev Math. The Rajaguru and 108 Sri Charan Das, Mahant of the said Math advice for Hindu-Muslim coexistence.

The Aparajita Homa is a sacred fire of the Hindus performed for well being of mankind. The speciality of Manikagoda is that it is performed in co-operation of all religions and castes. The people of Malisahi, Dibyasinghpur and Kalanga have also co-operation for this performance which is done in the trijunction of their village. The high class Brahmins brought by the Gajapati from sixteen Sasans near Puri are engaged in the service of the deity Sri Somanath Dev and who are

propagating Hinduism used to attend this function along with their deity Sri Somanath Dev, who is embodiment of well being (Siva). For the well being of the people in general and this function unites Siva and Shakti.

Gandhiji had failed to fulfill his desire to go to this village due to his preoccupation in getting India free first from dominion. However Gandhiji gave an audience in 1927 at Bolagarh to Harihar Pattanaik and Narayan Pattanaik of the Kotha Karan family and Sk. Agajan the then Dalabehera and both the families are engaged in bringing harmony amongst the caste and religion in the village through the ages. Gandhiji praised their action.

The Jagannath Sanskruti of Orissa has established co-ordination amongst the castes generating Daita Sevak. This faith has accepted Dasia Bauri, Sri Haridas Thakur, Sri Sanatan

Goswami and Sri Rupa Goswami. Eventhough one of the Gajapatis had accepted Muslim religion in some circumstance. Sri Jagannath is incarnated as Sri Patita Paban on the Gumuta temple (entrance room) of Singhadwar (Lion's gate).

Gandhiji is the Father of our nation. He has endeavoured to bring harmony amongst Caste, Creed and Religion. But from the ancient times till to date the thought of Gandhiji has been materialised. In case we adhere to that principle the unity of India would remain in tact and no external enemy would defeat us.

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Sibasundar Pattanaik, Advocate lives at Jail Road, Khordha.



*Saheed Nagar Puja Committee handing over a cheque of Rupees fifty thousand to Chief Minister's Relief Fund for assistance to the flood victims at Secretariat on 26.9.2008 in the presence of Hon'ble Chief Minister Shri Naveen Patnaik.*

## Gandhi and Universal Humanism

*Dr. (Mrs) Johani Xaxa*

Mohandas Karam Chand Gandhi, the father of Nation, was not only a great political leader but also a radical social reformer. He was first called 'Mahatma' by Rabindranath Tagore. He was first addressed as 'Father of the Nation' by Subash Chandra Bose. These adjectives were not just words of praise for Gandhi, but these attached immense significance to the value which he stood for his whole life and for which he also sacrificed his life. He is physically no more in the world but his teachings and principles of life, still have relevance in socio-economic, and political life of the Indians and also that of the world.

### **Concept of Society**

The contemporary society is a complex whole containing a number of urges, demands, eccentricities and obsessions. It is neither value oriented nor purely speculative. It is a fragmented society, 'a society' with an absence of a basic consensus (Morls Jones, December, 1959). There is an utter disregard of tradition, authority and moral precepts. Standards, aims and institutions which were generally accepted even a generation ago are now challenged and challenging. Social distempers and tensions fill the atmosphere in place of mutual love, friendliness and sympathy. The whole world is driven by mutual distrust, jealousy, fear and suspicion. Poverty, violence and intolerance are on the increase. The outer

uniformity produced by science and civilization has not resulted in any inner unity of mind. In such a devastating society it requires to reform the mind of individuals. Gandhi believed that the end of the life of the individual is God realization. As for him God is truth and truth is God, (Gandhi, 1935 : 115) the individual ought to strive for realization of truth and therefore, he asserts, "Devotion to truth is the sole justification of our existence" (Gandhi, 1959 : 18). Truth as Gandhi understands it, is synonymous with the Sanskrit word 'Satya' meaning that which is or exists. 'Satya, thus stands for the Eternal Truth about the universe, it is immanent in the universe, and it also stands for 'Rita' or 'Justice' which is manifested in the order of the universe. Therefore, the ultimate end of the individual is God realization in the sense of realization of Truth and Justice through incessant endeavours. This ultimate end ought to be realized by the individual not merely in his own life but he also ought to work for its realization in the life of his fellow human beings in the society as well as in the entire world. According to Gandhi the means and ends are inseparable, and both should be equally pure. Hence, the end of life is moral i.e., realization of Truth and Justice, the means of realizing it must be moral too. He asserts, "As the means so the end (Gandhi, Young India, Vol.II : 364).



While insisting on the adoption of moral means for realization of the ultimate end of life (i.e. realization of Truth and Justice) Gandhi requires the individual, at the first instance, to purify himself. Self-purification, according to him, demands strict observance of and adherence to five moral vows such as Satya (Truth) Ahimsa (non-violence), Brahmacharya (celibacy), Asteya (Non-stealing), Aparigraha (Non-possession) by the individual throughout his life. These vows constitute a moral discipline necessary for the individual's self-purification leading to self-realization and realization of Truth and Justice.

Satya (truth) the first one among these vows, is identical with God who is known as Sat-Chit-Ananda, one who combines in Himself Truth, knowledge and Bliss (Gandhi, 1933 : 2). According to Gandhi, Ahimsa means avoiding injury to anything on earth in thought, word or deed (Gandhi, 1935 : 234). It encompasses both positive and negative aspects. In its negative sense, it means non-killings as well as avoidance of ill-will, anger, spite, cruelty, the torture of men and animals, the starvation, humiliation and oppression of the weak and the killing of their self-respect etc. (Gandhi, Young India, Vol.III : 880) in its positive sense. It means benevolence or love for whole creation and the mankind, love even the evil-doer. As Ahimsa imbues with selflessness and demands self-suffering for love towards others, which requires the purity of body and mind, can be attained through Brahmacharya. Brahmacharya means complete control over the felt for realisation of truth. The practice of Brahmacharya would make the man self-less, and would induce him to love the man-kind and to serve it without any distraction. In the quest for Truth and Justice, Gandhi also requires the individual to observe two other vows the vows of Asteya (non-stealing) and Aparigraha means non-possession.

The individual, thus practicing the five principles or vows of Satya, Ahimsa, Brahmacharya, Asteya and Aparigraha, would lead, according to Gandhi, a disciplined moral life, purify his soul, and strive in thought, words and deeds to realize his ultimate goal. He ought to love the entire creation and creation and work selflessly for the good of his fellow beings, ultimately for the development of human society. The individual according to Gandhi, is an integral part of the society and continuously interact with his fellow human beings by way of rendering service to them in his quest for Truth and Justice.

For Gandhi, the basic structure of human society is confederal; the larger society is a union of smaller communities. Admittedly the oppressor and the oppressed are there. That is what makes the Satyagraha a form of struggle against injustice and oppression. But the Satyagrahi must realize that attachment to one's own class or people or hatred for enemy cannot be a sufficient basis for constructing a just society.

The performance of roles by the individual in the society, Gandhi believes is greatly influenced, affected and determined by the education as received and inculcated by him during the formative years of his life. He therefore prescribes for a scheme of education known as the "Nayi Talim" (New Education or Basic Education) in which every child ought to be educated and trained for the realization of his ethical goal in life and also the goal of a just social order. According to Gandhi, education should aim at a balanced and harmonious development of the body, mind and soul of the individual. Gandhi emphasized on the vocational training. He also emphasized on the education of the girl child.

### **Concept of Economy**

In the economic sphere, the role of the individual, Gandhi believes, is determined by the

values of Aparigraha (Non-possession) and Asteya (Non-stealing). In practicing these values, he should not acquire and possess those materials things, which he does not need for the sustenance of his life. He should reduce his wants and possessions to the minimum, and should lead a life of renunciation, because the desire for material possessions beyond his necessity, would not only distract him from his spiritual quest for Truth but also would involve him in violence and exploitation. As acquisitiveness divorced from minimum needs of life is theft, one should not acquire what he does not need for the sustenance of his life and thereby he should practice the principle of Asteya (Non-stealing) and keep himself away from committing violence and exploitation against his fellow human beings. However, for earning the un-avoidable necessities of life, he should undertake 'bread-labour'. He should labour with his body for earning his food and clothing. The ideal form of bread-labour, according to Gandhi, should be related to agriculture, if that is not possible, the individual may engage himself in other forms of productive manual work such as spinning, weaving, carpentry, smothery etc. for earning his bread and other un-avoidable necessities of life. The earning beyond the minimum requirement should be used for the good of community. For over-possession i.e. possessions beyond the minimum requirement, Gandhi prescribes the institution of Trusteeship.

The theory of Trusteeship makes no distinction between articles of consumption and articles of production, between public property and private. According to this, even a labourer has to behave like a trustee in providing his skill. All property or talent, no matter who possesses it in what form he possesses it, should be held as a trust. The character of production should be determined by social necessity and not by selfish interest or personal whim. 'Trusteeship' says

Gandhi, "avoids the evils of violence regimentation and suppression of individual liberty. Even if large sectors of industry were nationalized and put under state ownership, the existence of individual enterprise alongside of it under a trusteeship system would prove a healthy antedate to slackness, inefficiency, corruption, lack of enterprise and bureaucratic autocracy which very often characterize state enterprise (Pyarelal, 1958 : 15).

Gandhi was not opposed to industry as such "what I object to is the craze of machinery, not machinery as such; he once remarked. He was a critique of industrialization as he saw it. By present indications, he had a point and this can be a viable world economy with the present rate of population growth and all pervasive urbanization and these high technologies we need a radical change in the nature of industrialisation.

Gandhi advocated cottage industry which is the next step he should have taken after bowing to Swadeshi as a means not only of achieving self-sufficiency but also of generating large scale employment in the country which modern industry is unable to do under its jobless growth. On the sphere of economic rebuilding Gandhiji's views were widely known. His insistence was on expanding the domestic market by large-scale promotion of Khadi and village industries to meet the demands of the huge rural market. Gandhiji pleaded for decentralized village industries relying chiefly on local resources, voluntary limitations of wants and the leading place for basic communities in a society where people have a sense of simple communion with one another. This can be a model of universal application. He did not really oppose the introduction of heavy machine and heavy engineering based industries, but stood for the harmonious blending of the two streams of economic thinking.

### Concept of Globalisation

'Globalisation' means integration of economics and societies through cross-country flow of information, ideas, technologies, goods, services, capital, finance and people. For some, Globalisation is regarded as a new form of imperialism. Dominant economies with the help of multinational corporations and many other international organisations are expanding their interests and profits to the extent that the interest and welfare and identity of people belonging to poor countries are often compromised. Both citizens and governments often view it negatively. The globalisation has not only ruined people's local identity but also corrupted the ethics of the society, while globalisation is rooted in "mass production", Gandhi talks about production by masses. Gandhi says "I would categorically state my conviction that the mania for mass production is responsible for the world crisis .... If these production and distribution are both in the respective areas where things are required, it is automatically regulated and there is less chance for fraud, none for speculation. (Gandhi, 2001 : 301) He also pleads for localization of production and consumption. In fact, Gandhi's idea of production is very much rooted in his philosophy of village economy.

Globalisation has the effort to transform the whole world into a "Global village" while contrary to it Gandhi always wanted to develop the concept of a "Globe of villages". Gandhi says : To develop India is to develop village. India is to be found not in its citizens but in its 7,00,000 villages (Gandhi; 91). Developing a village, according to Gandhi, is to make it self-sustained and capable of managing its affairs even to the extent of developing itself against the world. According to Gandhian thought the concept of "Global Culture" or "Global Village" need to be

replaced by 'cultures of Globe' or 'villages of Globe'. The policy of globalisation, going in for multinational trade, is aimed at, encouraging the accumulation of wealth in the hands of a few individuals. This resulted in heavy donation from capitalist countries to economically poor countries. And when this happens the big capitalist countries get an opportunity to dominate the economy of the developing nations, which are striving for development. Contrary to this, small village industries for which Gandhi pleaded have not accumulated money to such an extent that they can donate and further dominate others. These village industries are following the oxion at The Gandhian model of development. Gandhi said : to develop India while preserving its ethics and cultural identity is to develop its villages. And the ethical formation of this assertion is valid even today. Gandhi does not stand against the concept of globalisation, but he would not have preferred globalisation in the way it is being projected today.

### A Concept of Secularism

Gandhiji was deeply religious and was sensitive to the religious sentiments of the followers of other faiths. His nationalism was based on a secular ideology, which he defined as Servadharma Sambhav, equal respect for all faiths. This was different from western secularism on the principle of separation of the powers of the Church and the state clearly demarcating the domains of authority of both, or the Soviet model of secularism which believed in wiping out religion not only from the affairs of the state but also the elimination of its influence from the private life of Soviet citizens.

For Gandhi, religion became the basis of all his activities. It became his philosophy of life, it functioned as a source of strength in him. He believed that religions are not to separate men from one another, they are meant to bind them.

He even considered that all great religions of the world inculcate the equality and brotherhood of mankind and the virtue of toleration. He would quote Dr. Iqbal "Majhab nahin Sikhata apas me bair rakhna" (religion does not teach to entertain mutual enmity), in order to explain the true essence of religion (Gandhi 1949 : 249). He understood the fact that religion is a binding force, which call for peace and brotherhood amongst men. Gandhi once told, "I believe in the fundamental truth of all the great religions of the world. They were at the bottom all one and were all-helpful to one another. (Gandhi, 1934 : 6) Gandhi writes that "the state has nothing to do with (religion) the state would look after your secular welfare, health, communications foreign relations, currency, and so on, but not your or my religion. That is everybody's personal concern (Gandhi, Harijan, 1947).

For Gandhiji, love of truth is love of God. Service to mankind is service to God. He did not make any differentiation between service of mankind and service to God. Gandhiji was motivated by this spirit while immersed in activities to alleviate the conditions of the downtrodden. Gandhiji insisted that an individual's religion must be expressed in "Service to the helpless". (Gandhi, 1924, August 14) Gandhi has been more popular in the piecemeal. His secularism and his total dedication to communal harmony for which he took the most extraordinary steps like his trek in Noakhall or his fast in Calcutta or his journey through Bihar to bring relief to Muslim victims of the horrendous Bihar riots is part of the precious stock of the nation's memory and its deeply felt ethnic.

### **Concept of Politics**

In the political sphere, Gandhi had advocated for the establishment of a just socio-political order. As justice in the Gandhian scene,

is the synthesis of the eternal values of non-violence, freedom and equality. A just socio-political order is characterised by a pattern of social relationship imbued with these values. Gandhi lays down its framework in "Hind Swaraj (Gandhi, 1909) and tells it as 'Ram Raj' which literally means 'Divine Rule'. It is indeed a stateless Republic, which represents the maximum consummation of the values of Truth, Justice, Non-violence, Freedom and Equality. Gandhi intends to make his ideal polity a state-less one because he views the state with dis-taste and distrust as he finds it inimical to 'Justice' and 'freedom' of the individual. Hence he said 'what I disapprove of is an organization based on force, which a state is (Gandhi, 1960 : 318).

Thus, Gandhi rejects the state on the ground that it represents an authority that poses a threat to the liberty of the individual, and that it represents violence in an organized form. Hence, he prescribed for a purely non-violent society based on voluntary organization as the substitute for the state. This non-violent society as viewed by Gandhi shall 'consists of a group of settled villages in which voluntary co-operation is the conditions of dignified and peaceful existence (Gandhi, 1940, Jan. 13) Every village will be a Republic or Panchayat having full powers, every village has to be self-sustained and capable of managing its affairs even to the extent of defending itself against the world. Gandhiji used to regard every village as a 'Republic within the Republic'. In Gandhi's ideal of gram swaraj and in a set-lup of six-tire federalism, it would be, at the grass root level, the constitutional right and obligation of the gram sabhas to discuss their local problems. Gandhi, thus, lays down the framework of a Decentralised Republic federal government, which is composed of innumerable satyagrahi non-violent villages. There is no centralisation of authority of any kind. Gandhiji preached non-

violence. He was impressed by the famous line from Mahabharat, 'Ahimsa Paramadharma', meaning non-violence is the supreme virtue. The concept of non-violence is based on the faith in human goodness and assumption that human nature is essentially one and that responds to love. Love or non-violence has a wide range of meaning. It includes the positive connotations of affection, sympathy, mercy, generosity, service and self-sacrifice and the negative ones of non-violence or non-injury. It is not a negative state of harmless, but it is positive state of love (Young India, 1921 : Jan. 19).

For Gandhi, non-violence is the means to achieve the end, that is Truth. Non-violence which Gandhi followed was no ordinary idea or belief but it was born of conviction and was based on the participation of the body and mind. It evolved through the control of the palate, non-possession of property or any other material or non-material thing, restraining one's senses, adoption of the principle of non-stealing, abolition of untouchability, promotion of communal harmony and above all anchoring life on moral principles and higher ideals. Non-violence, thus, did not mean only the non-use of force; it was deeper in connotation and practice. It involved changing the whole way of life and consciousness and remaining in communion with nature and feeling that everything in this world is throbbing with the divine spirit of which the individual is one small part. This identification of the individual with the whole cosmos and at the same time retaining the individuality constituted the core meaning of non-violence- such a consciousness would obviously make one realize his or her shortcomings and propel him or her to constantly strive to refine his/her thought, action and behaviour.

A non-violent person of this type will be imbued with the true meaning of religion and non

follow the ritualistic, and established patterns of religious practices. Gandhi showed in his life that he was deeply religious and spiritual even as he hardly went to any temple or followed any dogma. He said that truth and non-violence must come out of the cloistered surroundings of the caves and monasteries and find application in harsh realities of life. Gandhiji was a man, with full emphasis on self-control, spiritual development and the refinement of inner-self, proclaimed that non-violence is a universal law and holds good in all times and claims.

'Satyagraha' as a method of non-violence directs against injustice. The term 'Satyagraha' etymologically means firm devotion to Truth, and since Truth, in the Gandhian sense, is identical with justice that represents the consummation of the values of Non-violence, Freedom and Equality. Satyagraha connotes firm adherence to these values in inter-personal relationships in socio-political arenas. It is also a method of non-violent active resistance against those who hinder the realization of the goal of truth and justice in social relationship. Satyagraha is characterized by non-violence coupled with fearlessness, and is undertaken not against evil-doer but against his principles, policies and actions for which he is responsible. The Satyagraha, therefore, treats the evil-doers with love and utmost respect but actively and non-violently resist his evil policies and actions, even, if in the process, he himself undergoes self-suffering.

As Gandhi has put it, is never the intention of the Satyagrahi to embarrass the wrong-doer. The appeal is never to his fear, it is, must be, always to his heart. The Satyagrahi's object is to convert, not to coerce the wrong-doer (Gandhi, 1939, Harijan Mar. 25). The aim of the Satyagraha is, then, conversion of the evil-doer to the cause of justice through persuasion and a constant appeal

to his head and heart. If persuasion fails, the Satyagrahi is to resist actively and non-violently the unjust policies and actions of the evil-doer, and in the process, "must be ready to face bullets, bayonets, or even slow death by torture" (Gandhi, 1938, Oct. 22) and must be ready to lose his life, liberty and possessions and also those of his kith and kin. This self-suffering of the Satyagrahi is the price of Ahimsa.

Since, Satyagraha is a moral crusade for removing injustice and transforming socio-political relationships in conformity with justice, the Satyagrahi, before resorting to Satyagraha, Gandhi insists, must purify himself, and steel his determination and moral power by strict adherence to the five vows of Satya, Ahimsa, Bramhacharya, Aparigraha, and Asteya. These five vows constitute the minimum moral restraint without which no one is qualified to be a Satyagrahi. Gandhi warns 'unless you impose upon yourself the five years, you must not embark on the experiment at all' (Gandhi : Hindu Dharma; 69).

At the core of Gandhi's thought was the concept of Swaraj, loosely translated as "Freedom". In this sense swaraj stood or freedom from illusion and ignorance, leading to self-knowledge and, consequently self-mastery. He also used the sense as "self-rule" a sovereign state's freedom from external control. Gandhi's unique contribution, however, lay in the fact that he related the concept of swaraj with the concept of Satyagraha, a technique of social action. The personal discipline prescribed for a Satyagrahi is no different from the discipline required of him as a political and public worker. Gandhi's own summary of the qualities of a Satyagrahi may be reproduced here (Sibley; 249-50, Sarma : 206-07, Shukla : 140-41) that political workers were essentially self-disciplined individuals and Gandhi

made use of the ancient Indian concept of Ashram, the abode of self-discipline and collective discipline in preparing devoted workers in the country's cause. Gandhi's Satyagraha Ashram had a parallel in the servants of India society, but the Ashram had a more decidedly religious character "Our creed" says Gandhi in his autobiography. "was devotion to truth, and our business was the search for and insistence on truth. He also proceeded to mention the virtue of Truth, Ahimsa, Celibacy, control of the palate, non-thieving, non-possession, swadesi, fearlessness, untouchability, education through the vernaculars, wearing khaddar, and the religious use of politics as the pillars of Ashram discipline.

Politics is always associated with power and power cannot be exercised properly without proper training of the mind. According to Gandhiji, politics is not a means to generate wealth or to wield power over others for personal gains. It is a means to serve the people and to raise the voice of people against the oppression of the ruler. He even suggested disbanding of the Indian National Congress as a political party after independence, and converting it into an organisation committed to the cause of the people.

### **Relevance of Gandhian Values**

Gandhiji excels as a world-preceptor whose thoughts and sermons are still relevant throughout the world by virtue of their universality and concern for the entire humanity. He was neither a philosopher nor a saint to systemize his thoughts and formulate his principles, but he was anxious to solve the nation's or even the world's problems with practical solutions.

On superficial perusal and analysis, one may come to conclusion that Gandhian values of human nature is utopian and unrealistic. One may find the human beings to have been highly selfish and their socio-political interactions to have been

characterised by persistent conflicts, violence and disharmony. If human beings are exclusively selfish creatures, the Gandhian values of Satya, Ahimsa, Brahmacharya, Aparigraha and Asteya do not carry importance for them, and hence these values are irrelevant and unrealistic. Hence, Gandhi's framework of the society and the polity based on truth, justice, Non-violence and Mutual Love, one may conclude, is unreal and a figment of imagination. Moreover one may argue that the Gandhian value of Aparigraha is detrimental to the economic well being of the individual and also of the society, as it preaches the ideal of voluntary poverty. Gandhi may therefore, be criticized of not taking into account the economic urge in the individual and the vital role played by it for human motivation in the context of self-development and the prosperity and progress of the society as well. Gandhiji also insisted that material aspects of life are unimportant and inferior to the spiritual aspect as man is essentially a spirit and not the body.

In the Gandhian polity, freedom and equality may not be realized by the individuals, because Gandhi emphasizing the inseparability of religion and politics, introduces elements of irrationality, orthodoxy and conservatism into politics. Hence, the realization of ultimate goal of Truth and Justice seems to be unrealistic and hence, Gandhi is the prophet of an abstract individual and of an abstract political society.

However, on close examination and analysis, Gandhian values in the society and in the polity convincingly reveals that Gandhi is not a visionary but a practical idealist; while being convinced of the inherent spirituality of the individual, he does not believe that the individual is all self-less, hence, it is very difficult for constructing a just society. This point can be illustrated with reference to Hindu-Muslim conflict in the Indian subcontinent, which has long

complicated the historical background and now assumes a dangerous proportion. People belonging to different races as religious as even different classes will have to co-exist. It is always right to fight against injustice as oppression, but it is dangerous to make use of collective hatred, whatever may be the cause. As human society will ever remain a union of differences, a habit of tolerance and mutual respect is an essential requirement for a good society, which is the cherished goal of all good thinkers when this requirement is ignored, strange consequences are apt to follow. People who joined forces to fight for a cause will ultimately break up into factions because they have lost the quality to tolerate differences. So the good society continuously eludes the fanatical fighters. Among other things Gandhi had said, "Let us learn to make the whole world as an own. No one is a stranger." An honest and faithful practice of this ideal in our personal, family, national and international life can address all the threatening challenges that the world face today. And only such an approach can open the door to the abiding peace that we all seek.

For Gandhi human society in its ideal form is the coming together of individual consciences "the golden rule of conduct" Gandhi said, "is mutual toleration, seeking that we will never all think alike and we shall see truth in fragments and from different angles of vision" (Gandhi, 1926) There is nothing wrong, he thought, in "everyone following truth according to his light." Non-violence is the right method precisely because each one of us has only a fragmentary perception of the truth. The Gandhian philosophy may be a safer guide to action in the fight for human freedom. For Gandhi, the aim of education is not mere earning degrees or getting a good job, rather it aims at character building and in the grooming of good citizens. But the present system of education seems to negate the Gandhian premise on

education. It has helped in charming out thousands of educated young men and women, who finally become unemployed. Also, there has become a mad rush to secure good marks and certificates rather than cultivating the values to build character and personality. The sole purpose of education should not be confined to secure higher degrees and get a good job, but the educated youth must have a grasp on Indian culture and values and contribute to society accordingly. He must instead of being corrupt officer or a misguided politician, fight against corruption and other evils in society. This would be true respect to Gandhian values. But, this is unlikely to happen, rather we see mushrooming of educational institutions without adding quality to the life of people and society.

In the economic sphere, consumerism has not brought a sense of fulfillment of desires even to those who have attained a high level of consumption. This too is evident from the facts of contemporary life, which is leading to disorder and indiscipline in the family life as well as in community and society. The incidence of drug addiction, for instance, is alarming not only among poor people but also among the children of the rich people. The simple living that Gandhi advocated looks reasonable now on both economic and psychological grounds.

Gandhi had rejected both industrialization and the western ways of life as diabolic. He wanted to put man at the centre of the machine rather than turn him a slave to it. Today, there are no less serious problems of environmental pollution and ecological imbalances arising from the inexorable extension of urbanization and high rate of industrialization. Modern industries release vast quantities of noxious gas into the atmosphere. People are suffering from dangerous diseases. With the growth of pollution, forests are ruthlessly cut down. The number of trees, which could not

absorb the injurious carbon-dioxide and released oxygen for the survival of mankind is getting reduced. The so called "green house effect" and thinning of the 'ozone layer' in the atmosphere are causing a grave concern for scientists and other thinking people. These hazards of high industrialization have serious reconsideration of the entire question of the future of industrialization.

Under the political blow the present government has suffered by the rising scale of suicides in Vidarbha, Andhra Pradesh, Tamilnadu and in many other parts of the country, mainly among BT cotton farmers in Vidarbha, producers of tea, coffee, cardamon etc. in other states because of instability in prices, withdrawal of government support price, and an inhuman lending policy of banks, an institutional finance which rather than be encouraged by the government to be accommodating to farmers in distress, have been under opposite pressure to reduce their non-performing assets. The government spends more time reducing the fiscal deficit than on saving lives. The country yet to have a responsive and non-usurious credit agency after the collapse of the cooperative movement in many states. A bold measure, for example, a moratorium on all debt repayments is needed for small and marginal farmers for a year if not longer. Gandhi's mandate of strengthening and expanding the village industries was nearly forgotten with emphasis on giant machines both for the production of heavy industries and the major consumer goods. As this approach of a mixed economy of this country is today nearly forgotten. The country is in the excitement of a free-market dispensation reducing the role of the state in economic activity to the minimum. Gandhi's prescription for the vast rural economy becomes all the more valid for a country like ours.

Gandhi, emphasizes the functional perspective of religious integration while



vehemently criticizing the religious conflict, religious intolerance and exploitation of some section of people in the name of religion and caste. It is quite relevant here to recall the words of Mahatma Gandhi, "my religion has no geographical limit. My religion is based on truth and non-violence. My religion forbids me to hate anybody. Religion is not for separating people but to bind to them" (Young India 1920 : 173). The current picture on secularism in India seems to be raging because it has not taken into account the Gandhian concept of secularism in its proper perspective. The Gujrat episode in 2002 bears testimony to the perversion of religion to the highest degree. Hundreds of people were killed in this burning fire of communalism. Today, in our country, communalism has been directly and indirectly supported by the governing elites for the cause of identity and securing vote banks. The state agency in the name of the minorities under the constitutional load has sustained communalism in our polity, and therefore the Indian leaders have morally failed to control the scourge of communal violence and riots. The people should remember and follow Gandhi's principles of religion and belief that no religion is superior or no religion is inferior, every religion is equal, only different paths to God.

Since, non-violence and Satyagraha are the most essential essence of politics, Gandhiji believes that, Satyagrahi must fight selflessly and non-violently for the realization of goal that is Truth and Justice for the individuals in the society. But this Gandhian promise has been thrown overboard by the current politicians. When politics, just in the aftermath independence was based on noble values and we had great visionary political leaders like Jawaharlal Nehru, Maulana Azad, Sardar Patel, Dr. Ambedkar. The current scenario is precarious; seldom we find a politician selflessly committed to the societal cause, rather not free of corruption attached to him, whether it

is security scam, sugar scam, forgeries, cheats, a barrage of corruption cases have eaten into the vitals Indian society. Gandhian dream of Ram Rajya has been shattered if we look at and analyse the conduct of the present day politicians. Instead of Ram Rajya we approach the establishment of Daitva Rajya (kind of evil forces). The virus of selfishness has widened the gap between theory and practice. We have few true Gandhians, but more Gandhians in dress appearance and speech. Hence, escape from such political and social degeneration. Gandhian principles of Satyagraha and non-violence should be followed by our politicians. The individual according to Gandhi is required to play his roles as a Satyagrahi for the realization of the goal of Truth and Justice in the society and in the polity. He is to live renunciation and sacrifice. He is to dedicate his life for the service of all with love and with a sacrificial spirit. he is also to devote himself to the cause of social reconstruction for the establishment of a just social order, and to undertake endeavour for transformation of social relationships in conformity with justice, what Gandhi termed as politics, is to be considered by the individual as a religious duty and be undertaken by him with a religious zeal because true religion is based on justice and makes the individual conscious of the spiritual unity of all human beings and their dignity and quality. As true religion does not permit toleration of exploitation and injustice in social relationships but encourages to fight against them non-violently and to strive for the establishment of justice and harmony among human beings in the society. Gandhi emphasizes that every truly religious man must be active in politics and every political actor must become genuinely imbued with ethical and spiritual values of the true religion. The spiritualization of politics, and of the political man is, indeed, a novel contribution of Gandhi to mankind as it tends to provide an effective

panacea for eliminating and eradicating the ills and evils of corruption, violence, crime, conflict and disharmony that afflict contemporary societies and politics throughout the world.

Thus Gandhi's values of morality in the society and in the polity reconciles the goal of spiritual development of the individual with his obligation of social and political life. It, therefore, seems to be most relevant and essential for the construction and establishment of a just political society by awakening the individuals and making them conscious of their 'true-self' and by humanizing and socializing them in spiritual and ethical values. The salvation of mankind from the ills and evils of contemporary socio-political life, hence, seems to depend, mostly, on successful socialization of the individuals in the ethical values and discipline as prescribed by Gandhi.

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*Hon'ble Chief Minister Shri Naveen Patnaik reviewing the Kandhamal situation at Secretariat on 26.9.2008.*

## Gandhism and Universal Peace

*Dr. B.K.Mahakul*

Mahatma Gandhi is recognized as the pre-eminent theorist of non-violent, Civil disobedience, the leader of India's Independence Movement, and an architect of Modern Indian Self-identity (Nehru, 1946:36). Throughout his life, he seeks a non-violent, peaceful world, a stable and corporative society and a coherent, spiritual life based on mutual respect and assistance. He sees these goals as desirable but difficult to get in the modern world. He argues that struggle and resistance are requirements for a self-governing, life and the individual in ultimately the pivot on which the entire edifice of Gandhi's thought revolves. Hence it is imperative to analyse his vision of man and his roles in the society and the polity. Because Gandhi's vision of man is the vision of Satyagrahi.

### **Gandhi's Vision of Man**

Gandhi's Vision of man seem to be of great contemporary importance from at least two angles. Firstly, Gandhi is the most important of the great thinkers of modern India. In the second place, Gandhi is the father and founder of the Indian Nation-State. As a thinker, he has conceptualized a model of political society, which is founded on his vision of man. Gandhi envisions the individual as essentially a moral and ethical being. This ethical vision of the individual is founded on his unshakable faith in God and his

belief in the postulate of unity of life. According to Gandhi, God is the only immanent and transcendental reality in the Universe. He is universal consciousness- an indefinable mysterious power that pervades everything in the universe. He is." Indescribable and impenetrable, because He is in everybody and in everything.

All members shall be just above the ...." (Gandhi, 1927,7). This conception of God as immanent in everybody induces Gandhi to develop the postulate of unity of life. I believe", he says, "in absolute oneness of God and therefore also of humanity... I believe in the essential unity of men and for that matter of all that lives. (Gandhi, 421).

The belief in the Divine origin of Man and in the spiritual unity of mankind impels Gandhi to discern in ethical perspective, the ultimate end of man's life and also the means of attaining that end. According to him, the ultimate end of life of the individual is God realization. As for him God is Truth and Truth is God (Gandhi, 1935,115) the individual ought to strive for realization of Truth, and therefore, he asserts, "Devotion to truth is the sole justification of our existence (Gandhi, 1959, 18). Truth, as Gandhi understands it, is synonymous with the Sanskrit word 'Satya' meaning 'that, which is or exists'. Satya, thus stands for the Eternal truth about the Universe. It is immanent in the universe, and it is also stands

for 'Rita' or 'Justice', which is manifested in the order of the universe. Therefore, the ultimate end of the individual is God-realization in the sense of realization of Truth and Justice through incessant endeavour. This ultimate end ought to work for its realized by the individual not merely in his own life but he also ought to work for its realization in the life of his fellow human beings in the society as well as in the entire world. Since God is within all living beings, the only way of finding God and of realizing Him is to see Him in His creation and to be one with it. The individual, therefore, ought to work realizing Truth and justice not only in his own life but also in the life of his fellow beings. He ought to be aware of his Divine Self, and simultaneously, he ought to realize it and also work for the good of all by way of upholding Truth and Justice. Gandhi, thus, reconciles self-realization with service to society and humanity in the quest for realization of God i.e. Truth and Justice.

Closely connected with the ultimate end of realization of Truth and Justice both in one's personal life and in society is the problem of identifying appropriate means for realizing that end. Gandhi rejects the Machiavellian Maxim of end justifying means, and boldly emphasizes that the means must be pure, noble and moral for realizing the moral end of life. According to him, means and ends are inseparable, and both should be equally pure. Since the end of life is moral i.e. realization of truth and justice, the means for realizing it must be moral too. This absolute emphasis on means rests on his belief that the end grows out of the means. He asserts; "As the means so the end" (Gandhi, 364). He then, believes that.... If one takes care of the means, the ends will take care of themselves (Gandhi, 1939;8) and that the realization of goal is in exact proportion to that of the means. (Gandhi, 364). Gandhi's emphasis on the importance of means, however, does not lessen the importance of the end. He

emphasizes on both noble end and noble-means, and insists that the means used should in no way detract from the moral character of our end.

While insisting on the adoption of moral means for realization of the ultimate end of life (i.e. realization of Truth and Justice), Gandhi requires the Satyagrahi at the first instance, to purify himself. Self purification, according to him, demands strict observance of and adherence to five moral vows such as Satya (Truth), Ahimsa (Non-violence), Asteya (Non-stealing), Aparigraha (Non-possession), and Brahmacharya (Celibacy) by the Satyagrahi throughout his life. These vows constitute a moral discipline absolutely necessary for the Satyagrahi's self-purification leading to self-realization and realization of Truth and Justice.

Satya (Truth), the first one among these vows, is both the end and the means. It is identical with God, which is known as Sat-Chit-Ananda-one who combines in Himself Truth, knowledge and Bliss (Gandhi, Yeravada Mandir, 1933:2). Truth being the real existence, that which is eternal, and can never be changed or destroyed. To have a glimpse of it, and to realize it, one must be a Satyagrahi ardently devoted to truth. However, according to Gandhi, Absolute Truth cannot be comprehended through the instrumentality of this, ethereal body (Gandhi, 1933: 9), therefore, Endeavour ought to be undertaken for comprehending the relative truth (Gandhi, Harijan, 1935, May 25), which may facilitate the realization of the Absolute Truth. He believes: "what a pure heart feels at a particular time is truth by remaining firm on that, undiluted truth can be attained' (Gandhi, Harijan, 1949, Nov. 27).

The search after Satya (Truth) demands strict observance of the vow of Ahimsa (Non-violence). Because truth as discerned by the individual is always relative and fragmentary, one

should not impose his views and conduct up to others and interfere with their freedom of conscience and their search for truth. As every individual is endowed with the right and also the capacity to find out truth for himself and to realize it, the quest for truth involves inculcation of the values of mutual tolerance and respect, non-interference, and avoidance of dogmatism and bitterness (Gandhi, *Young India*, Vol. I: 34-36). Intolerance, bitterness, and hatred offend against the principle of human equality by way of fostering in the individual the notions of superiority and inferiority and inducing him to treat others with disrespect. On the contrary, the eternal truth of the fundamental unity of life, according to Gandhi, demands that the individual ought to believe in the value of human equality, and practice it, and therefore, the individual ought to treat his fellow human beings with utmost respect and love, and ought to search for the truth through the means of Ahimsa which is a corollary of love. He asserts: "Truth without non-violence is not truth but untruth" (Gandhi, *Young India*, Vol. II, p. 1295). In the search for truth and justice, which is the ultimate goal of the individual, the ethical principle of Ahimsa must be adhered to be followed because truth can be comprehended and realized only by means of Ahimsa. According to Gandhi, Ahimsa means avoiding injury to anything on earth in thought, word or deed" (Gandhi, *Harijan*, 1935; Sept. 7, 235). It encompasses both positive and negative aspects. In its negative sense, it means non-killing as well as avoidance of ill-will, anger, spite, cruelty, the fortune of men and animals, the starvation, want on humiliation and oppression of the weak and the killing of their self-respect etc. (Gandhi, *Young India*, Vol. III, P.860). In its positive sense, it means benevolence or love for the whole creation and the mankind, love even for the evil-doer. It, however, does not mean weak submission to the evildoer, the exploiter on

the tyrant, but it allows and encourages active resistance against the evil-will of such persons, and non-cooperation with them. Ahimsa, which recognizes the unity of all living beings, upholds the value of universal love and seeks to conquer evil by love. It stands for moral opposition to immorality and evils; the resistance of soul against physical force of the evil-doer. The non-violent man, thus, strive patiently, by conscious suffering and the force love, to make the evil-doer conscious of his spiritual kinship with the victim, to kindle in him the will to realize and to repent for his mistakes, so that the evil-doer would be refrained from committing his misdeeds.

As Ahimsa imbues with selflessness and demands self-suffering for love towards others, which requires the purity of body and mind, can be attained through Brahmacharya. Brahmacharya means complete control over the self for realization of truth the ultimate end of life. It is a mental condition, which keeps the soul pure even in the midst of worldly temptations. Since, the desire for sex is the greatest of worldly temptations, Brahmacharya, strictly speaking, requires abstinence from sexual indulgence not through mere outward suppression of the desire for sex but by developing the right mental condition. the practice of Brahmacharya burns up the sexual desire and other passions of the individual, enables him to rise above the consciousness of sex, makes him free from the bond of flesh and sublimates his sexual energy which is transmitted into the creative energy of the highest order. The whole being of the individual-physical, mental and spiritual, gets thereby sublimated and he develops spiritual power unattainable by any other means.

While prescribing the vow of Brahmacharya, Gandhi is, however, conscious that perfect individuals may find it difficult to practice absolute Brahmacharya. He therefore, prescribes

for married Brahmacharya for those who are unable to practice absolute Brahmacharya, and emphasizes that the institution of marriage should be an instrument of discipline and sublimation, not of indulgence. He opines "The ideal marriage aims at is that of spiritual union through the physical. The human love that incarnates is intended to serve as stepping-stones to divine or universal love' (Gandhi 1931;115). Thus according to Gandhi, the individual, whether practicing absolute brahmacharya or married Brahmacharya, ought to develop the right mental condition which would enable him to control his self in all directions, would make him selfless, and would induce him to love the man-kind and to serve it without any distraction.

In the quest for truth and Justice, Gandhi also requests the individual to observe two other vows, the vows of Asteya (Non-stealing), and Aparigraha (Non-possession). Asteya means non-stealing, which includes not merely non-appropriation of other's belongings without their permission or knowledge but also non-acquisition of something which one does not need basically for the continuance of his life. According to Gandhi, Acquisitiveness divorced from basic minimum needs is theft, and therefore, the morally conscious individual should by practicing the vow of Asteya, refrain himself from acquiring anything beyond his basic minimum needs.

A corollary of the principle of Asteya is the vow of Aparigraha, which means non-possession. Absolute non-possession is the ideal condition that implies total renunciation and demands that the individual should have no house of his own and no stock of food for tomorrow but should depend upon God for his daily bread to be earned through bread-labour; and he should also make use of his physical body for the service of mankind. This ideal of absolute non-possession may, however, be unattainable by

ordinary and imperfect individuals. Hence Gandhi is of the opinion that the individual should strive to practice it as far as possible and should reduce his wants and possessions to the basic minimum needs. The practice of this vow of Aparigraha, he believes, would enable the individual to make himself free from worldly attachment and dependence on material things as well, and would pave the way for realization of his moral end in life by inducing him to devote himself to the service of mankind.

The individual, thus practicing the five principles or vows of Satya, Ahimsa, Brahmacharya, Asteya and Aparigraha would lead, according to Gandhi, a disciplined moral life, purify his soul, and strive, in thought, words and deeds, to realize his ultimate goal, the goal of realization of Truth and Justice. He ought to love and entire Divine Creation and to work selflessly for the good of his fellow human beings. As service to mankind is service to God, he would strive to realize God in the form of Truth and Justice through renderance of such service. Thus, Gandhi's primary concern is the individual's moral regeneration, which is essential not only for his spiritual development but also for the establishment of a just socio-political order.

### **The Concept of Satyagraha-Goal and Technique**

The term 'Satyagraha' etymologically means firm devotion to truth, and since truth, in the Gandhian sense, is identical with Justice that represents the commensuration of the value of non-violence, freedom and equality. Satyagraha connotes from adherence to these values in interpersonal relationships in socio-political arenas. It is also a method of non-violent active resistance against those who hinder the realization of the goal of Truth and Justice in social relationships. As a method of resistance against the evil-doer and the

unjust, Satyagraha is fundamentally different from passive resistance in the sense that the former is characterized by Non-violence coupled with fearlessness, and is undertaken not against the person of the evil-doer but against his principles policies and actions for which he is responsible. The Satyagrahi, therefore, treats the evil-doer with love and utmost respect but actively and non-violently resists his evil policies and actions, even if, in the process, he himself undergoes self-suffering. Thus, the Satyagrahi endeavours to change the heart of the evil-doer, and consequently his evil policies and actions. As Gandhi has put it, it is never the intention of the Satyagrahi to embarrass the wrong-doer. The appeal is never to his fear, it is, must be, always to his heart. The Satyagrahi's object into convert, not to coerce the wrong doer'. (Gandhi, 1939). The aim of the Satyagrahi's is, the, conversion of the evil-doer to the cause of Justice through persuasion and a constant appeal to his head and heart. If persuasion fails, the Satyagrahi is to resist actively and non-violently the unjust policies and actions of the evil-doer, and in the process, "Must be ready cheerfully to face bullets, bayonets, or even slow death by fortune". (Gandhi: 1938) and thus, must be ready to lose his life, liberty and possessions and also those of his kith and kin. This self-suffering of the Satyagrahi is the price of his Ahimsa, it is the manifestation of his love and respect for the evil-doer realize the injustice of his actions and policies, to humanize him and to convert him to cause of Justice by appealing to his heart . Thus, the impersonal motive of the Satyagrahi, and his cheerful self suffering for the cause of justice reveal the active character of Satyagraha as a non-violent method of resistance against injustice.

Satyagrahi, as a method of non-violent direct action against injustice, may be undertaken by the individual in various forms such as defiance

of violence, self-imposed suffering, fasting, Non-cooperation, Civil Disobedience, Hartal, Picketing, Boycott. the Satyagrahi, while fighting for the cause of justice, may boldly defy violence committed on him by the evil-doer, and may continue to work non-violently with utmost dedication and determination for converting the evil-doer to the cause of justice. He may also undergo self-imposed suffering or undertake fasting and appeal to the heart of the evil-doer in the context of implementation of his unjust policies, and thereby, he may contribute toward eradication of injustice as no injustice or oppression can continue for any length of time if the subject of the oppression refuses to cooperate with its author. He may also resort to civil disobedience against any unjust order or law of government by way of willfully violating them and accepting cheerfully the consequences of such violation for the cause of justice.

These various forms of Satyagraha may be undertaken by the individual depending upon the gravity of the situation and the rigidity of the evil-doer. Satyagraha as a technique of non-violent direct resistance against injustice may also be undertaken by all social groups either against a group responsible for any specific injustice or against the government for the attainment of justice relating to a specific or general issue. It may also be undertaken by the masses for resisting unjust policies or action of the government, and it may take the form of a non-violent mass-movement. Thus there may be individual Satyagraha, group Satyagraha or mass Satyagraha, for attainment of justice in socio-political relationships.

### **Satyagrahi and the Social System**

The individual, according to Gandhi, is an integral part of the social system, and he continuously interacts with his fellow human

beings by way of rendering service to them in his quest for Truth and Justice, however, while performing his roles in the society, he should, as Gandhi opines, basically stick to the principle of Varnashrama constitutes the foundation of the social organization by determining the profession or occupation of the individual. In this context he opines; "Varna is not a human invention but an immutable law of nature-the statement of a tendency that is ever present and at work like Newton's law of gravitation. Just as the law of gravitation existed even before it was discovered, so did the law of Varna. It was given to the Hindus to discover that law (Gandhi, 1927, 1934). According to him Varna refers to broad functional categories of people in the society and is based on both Guna (qualities) and Karma (deeds) as inherited by the individuals by birth (Gandhi, 1927) and he says: "Varna means predetermination of the choice of man's profession. The law of Varna is that a man shall follow the profession of his ancestors for earning his livelihood. "Varna, therefore, in a way is the law of heredity"(Gandhi,1927). According to this law of Varnashrama, the people of the society are grouped into four broad functional categories such as the Brahmana, the Kshyatriya, the Vaishya and the Sudra, and these four Varnas are supposed to perform respectively the functions of teaching and the conduct of religious ceremonies, ruling and fighting, trade and commerce, and production and menial services involving bodily labour. All social functions are, thus divided among these four Varnas who are required to sustain the society like different limbs of the body, and the individuals, for earning their livelihood, are required to perform functions appropriate to the specific Varna to which they naturally belong by birth. According to Gandhi, the principle of Varnashrama is highly beneficial to the individual and also to the society. For the

individual, it would facilitate his spiritual progress. The performance of ancestral occupation would ensure the individual of his livelihood as it does not require special training for learning it, and therefore, it sets his mental energy free for spiritual pursuits, For the society, it would bring about peace, harmony and prosperity, as the performance of ancestral occupation would eliminate economic and occupational competition; specialization in one's ancestral occupation would also enable the, individual to contribute his best to the society for its prosperity.

While prescribing for functional organization of the society, in accordance with the Varnashrama Dharma, Gandhi lays down the stipulation that the individual would perform his ancestral occupation for the purpose of earning his livelihood only and that he may perform any other function in the society in an honorary capacity. For instance, a Shudra may acquire learning like a Brahmana and may become a teacher in a honorary capacity, but for earning his livelihood, he must perform menial and Shudra-appropriate function of his ancestors. By giving an example Gandhi says, "If my father is a trader and I exhibited the qualities of a soldier, I may without reward serve my country as a soldier but must be content to earn my bread by trading. According to him, an individual who earns his livelihood through the performance of any function other than the ancestral one becomes a *patita*- i.e. a fallen person (Gandhi, 1927) in capable of realizing his real ultimate end in life. Therefore, every individual ought to perform his ancestral function with utmost sincerity for earning his livelihood without any feeling of superiority or inferiority. The ancestral occupational functions performed by individuals of all the four Varnas, Gandhi opines, however do not indicate their social status as labour has the same value. Therefore, the Brahmana, the Kshyatriya, the



Vaishya and the Shudra enjoy equal social status, and none is superior to the other. As Varnas are merely functional categories in the society and do not involve a hierarchical evaluation of social status, the individuals belonging to these Varnas can not be considered as superior or inferior to one-another. All these Varnas are just like limbs of the society, and the performance of the functions of each is equally essential for the ongoing of the social body. Thus Gandhi, though a staunch believer of status and dignity of all human beings, he therefore, completely despises the practice of untouchability, prevalent among the Hindus in India and opposes it truth and nail. Untouchability, according to him negates the eternal truth of fundamental unity of life, and militates against the values of human-equality, dignity, love, non-violence, and freedom. It is not only immoral but also a social evil, and hence, it must be completely eradicated on the whole, the caste-system and the multiplicity of caste, according to Gandhi, ought to be reduced to the four Varnas, each with equal status, for the functional organization of the society.

The performance of roles by the individual in the society, Gandhi believes, is greatly influenced, affected and determined by the type of education as received and inculcated by him during the formative years of his life. He therefore, prescribes for a scheme of education known as the "Nayi Talim" (New Education of Basic Education) in which every child ought to be educated and trained for the realization of his ethical goal in life and also the goal of a just social order. According to Gandhi, education should aim at a balanced and harmonious development of the body, mind and soul of the individual. If it results in the development one without the other two, it can not be beneficial for the individual and the society as well. Therefore, there should be a balanced combination of intellectual educating and

physical education by assigning equal importance to both. He affirms: "I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs. e.g. hands, feet, eyes, ears, nose etc. In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing, his intellect. But unless the development of the mind and the body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. By spiritual training I mean education of the heart. A proper and all round development of the mind therefore, can take place only when it proceeds pari passu with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole... Therefore, it would be a gross fallacy to suppose that they can be developed piece-meal an independently of one-another (Gandhi, 1937).

Gandhi, accordingly, lays down a programme of Basic Education (Gandhi, 1937) in which children would be educated and trained in the school for over a period of seven years or more in a syllabus designed for matriculation standard concerning all subjects such as History, Geography, Mathematics, Science etc. along with a vocation to be used as the vehicle for driving out the mind of the students in all departments of knowledge. In the school, the medium of instruction must not be English but the mother-tongue of the student and teaching, in the entire syllabus of Basic Education is to be imparted through some handicraft, preferably hand spinning, because the basic education must be self supporting, in the sense that the recurring expenses of the school must be met from the earnings of the students. Moreover, Gandhi insists that religious education consisting of instructions on fundamental ethics common to religions must be imparted to the students in the school.

The school should, thus, provide for free and compulsory education to the student throughout India, and should contribute towards disciplined development of this brain and brawn. Students coming out of the Basic Schools Gandhi believes, would be 'truthful, pure and healthy', (Gandhi, 1948) and would devote themselves to the service of the society in the true sense of the term. Thus, Gandhi's scheme of Basic Education is intended for the spiritual development of the individual and of the society as well.

The individual having been trained in basic education is expected to devote himself selflessly to the cause of social reconstruction for realization of justice in the society. Gandhi, therefore, prescribes a package of 'constructive programme' (Gandhi, 1944) a programme for construction of new institutions and values which, though, universal, is yet drawn up by him in some detail with special reference to the given Indian context so that the individual would work persistently and non-violently for realizing the goal of a just social order. The constructive programme contains items such as establishment of communal unity, abolition of un-touchability, introduction of prohibition, establishment of Khadi production centres and village cotton industries, improvement village cotton industries, improvement of village sanitation, health and hygiene, introduction of the scheme of basic education and adult education, emancipation of women, development of provincial languages and abolition of English as a medium of instruction, development of Hindustani as the national language of India, establishment of economic equality, organization of the peasantry and the labour for improvement of their condition, upliftment of the Adivasis, service and rehabilitation of the lepers, organization of student for social service and improvement of cattle. This constructive programme if implemented, Gandhi believes, would provide the infrastructure of the

just society, and would lead to the achievement of "Poorna Swaraj" or "complete independence". Gandhi is of the opinion that very Satyagrahi individual should contribute his best for building Swaraj through massive constructive efforts, and that any opposition to the implementation of the constructive programme should be resisted non-violently by him. Thus, the main duty of all Satyagrahi individuals is to play the double role of the builders of the ideal society and of a reserve army of non-violent resisters dedicating themselves to the cause of social re-construction through progressive realization of the construction-programme.

### **Satyagrahi and the Economic System**

In the economic sphere, the role of the individual, Gandhi believes, is determined by the values of Aparigrahi (Non-possession) and Asteya (Non-stealing). On practicing these values, he should not acquire and possess these material things, which he does not need for the sustenance of his life. He should reduce his wants and possessions to the minimum, and should lead a life of renunciation, because the desire for material possessions beyond the minimum needs of life would not only distract him from his spiritual quest for Truth but also would involve him in violence and exploitation. As acquisitiveness divorced from minimum needs of life is theft, he should not acquire what he does not need for the sustenance of his life; and thereby he should practice of Asteya (Non-stealing) and keep himself away from committing violence and exploitation against his fellow human beings, However, for earning the un-avoidable primary necessities of life, he should undertake bread labour i.e. he should labour with his body for earning his food and clothing. Since food is the first among the primary necessities of life, the ideal form of bread-labour, according to Gandhi, should be related to agriculture. If that is not

possible, the individual may engage himself in other forms of productive manual work such as spinning, weaving, carpentry, smothery etc for earning his bread and other un-avoidable necessities of life. Bread-labour, according to Gandhi, does not include intellectual labour because "the need of the body must be supplied by the body...mere mental that is intellectual labour is for the soul, if is its own satisfaction. It should never demand payment" (Gandhi, 1941) However, physical labour over and above that for earning bread as well as intellectual bread labour should be the labour of love done solely for the benefit of the society, and such earnings beyond the minimum requirements should be used for the good of the community. For over-possession i.e. possessions beyond the minimum requirement, Gandhi prescribes the institution of Trusteeship.

Since the individual can not amass wealth without the co-operation and help of other members of the society, he has no moral right to use it for his personal advantage alone, and to exploit others. For his possession beyond the un-avoidable necessities of life, he should act as Trustee utilizing his property for the benefit of his fellow human beings. Gandhi says: "The rich man will be left in the possession of his wealth of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder to be used for the society", (Gandhi, 1940). The institution of trusteeship, as envisioned by Gandhi, is to be organized on a voluntary basis. The rich would be voluntarily required to act as Trustee for their wealth by moral appeal to their conscience for the cause of socio-economic justice. The wealth, of course would legally belong to the owner but morally it would belong to the whole society, and would be used for the good of the whole society. Through the institution of Trusteeship, Gandhi, thus, intends to eliminate the elements of exploitation and

violence from the labour-capitalist relationships, both in the agricultural and the industrial sectors, and he seeks to harmonize the relationship with the values of non-violence, love, and equality. He is convinced that a non-violent society is "clearly an impossibility so long as the wide gulf between the rich and the hungry millions persists". (Gandhi, 1944: 18) because the rich accumulate their wealth by exploiting the masses. He also believes that the accumulation of wealth is detrimental to the moral development of the individual. Hence, he declares: "I fight capitalism" (Gandhi, 1926). At the same time, he is opposed to an increase to the power of the state, which, in his opinion, is essentially based on violence. Thus, Gandhi is opposed to the system of complete nationalization as well as the system of complete privatization of the major means of production because of the evils inherent in both the systems of economic organization of the society. Both private enterprise and state controlled enterprise, Gandhi believe, are detrimental to the eternal values of human equality, freedom, and dignity as both of them are basically characterized by violence and exploitation in establishing patterns of relationships between the labour and the capital. Gandhi, therefore, desires for a pattern of economic organization in which the relationship between the labour and the capital should not be based on violence and exploitation but should imbue with the eternal values on non-violence, love, equality, freedom, and dignity. Such a pattern of economic organization he envisions in the institution of trusteeship which is founded on his belief that there is no basic and irreconcilable antagonism between the interests of the labour and those of the capitalist and the land-lord; and that therefore, the existing exploitative relations of production may be transformed into something healthier and purer by appealing to the heart of rich to become conscious of the cause of socio-economic justice,

and to act as the trustee for their property to be used for the good of the society. The institution of Trusteeship is, thus, intended to eliminate all possibilities of class-conflict, and to establish co-operative and harmonious relationship between the labour and the capital.

### **Satyagrahi and the Political System**

In the political sphere, Gandhi envisions the individual as a political activist who works incessantly for the establishment of a just socio-political order. As justice in the Gandhian sense, is the synthesis of the eternal values of non-violence, freedom, and equality, a just socio-political order is characterized by a pattern of social relationships imbued with these values. Gandhi lays down its framework in 'Hind Swaraj' (Gandhi, 1909), and calls it as 'Ram Raj', which literally means 'Divine Rule'. It is, indeed, a Stateless Republic, which represents the maximum consummation of the value of truth, justice, non-violence, freedom, and equality. Gandhi intends to make his ideal polity a state-less one because he views the state with dis-taste and dis-trust as he finds it inimical to 'Justice' and Freedom' of the individual. He opines: "The state represents violence in a concentrated and organized form. The individual has a soul, but as the state is a soul-less machine, the state can be weaned from violence to which it owes its very existence. . . . What I disapprove of is an organization based on force, which a state is"(Gandhi,1960).

Thus, Gandhi rejects the state on the ground that it represents an authority that poses a threat to the liberty of the individual and, that it represents violence in an organized form. As the state is ideally undesirable, Gandhi prescribes for a purely non-violent society based on voluntary organization as the substitute for the state. This nonviolent society as envisioned by Gandhi shall "Consist of a group of settled villages in which

voluntary co-operation is the conditions of dignified and peaceful existence: (Gandhi: 1940) and . . . . every village will be a republic or Panchayat having full powers. . . . Every village has to be self-sustained and capable of managing its affairs even to the extent of defending itself against the world. It will be trained and prepared to perish in the attempt to defend itself against any onslaught from without. . . . In this structure composed of innumerable villages, those would be ever widening, never ascending, circles. Life wills but be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle, whose centre will be the individual ready to perish for the village, the latter ready to perish for the villages, the latter ready to perish for the circle of villages till at last the whole becomes one life composed of individuals, never aggressive in their arrogance, but ever humble, sharing the majesty of the oceanic circle of which they are integral units. . . . Therefore, the outer-most circumference will not wield power to crush the inner circle, but will give strength to all within and will derive its own strength from it. . . (Gandhi, 1946).

Gandhi, thus, lays down the framework of a decentralized Republican federation, which is composed of numerable Satyagrahi non-violent villages. There is no centralization of authority of any kind. Centralization means concentration of power in the hands of a few individuals who may abuse it. Centralization connotes force, because it cannot be sustained without adequate force. Therefore, according to Gandhi, centralization is inconsistent with the non-violent structure of his ideal polity. Hence, he envisions decentralized federal republic consisting of numerous non-violent republican villages where the individual is his own master, and where he himself regulates his life and activities freely in accordance with the principle of non-violence for realizing the goal of Truth and Justice. In this ideal polity, the individual

enjoys and exercises freedom in the true sense of the term and undertakes activities freely for realizing his true self. However, the exercise of freedom by the individual must congrue with the principle of non-violence and his social obligations. Gandhi rejects unrestricted freedom that ignores social obligations of the individuals. He opines: "I value individual freedom, but you must not forget that man is essentially a social being. He has risen to the present status by learning to adjust his individualism to the requirements of social progress. Un-restricted individualism is the law of the beast of the Jungle. We have learnt to strike the mean between individual freedom and social restraint. Willing submission to social restraint for the sake of the well-being of the whole society enriches both the individual and the society of which one is a member (Gandhi, 1939). At the same, Gandhi insists that the society must provide opportunities to the individual for acquiring his personal Swaraj and for perfecting the method of non-violence so that he is enabled to render self-less service to the society and also to develop himself for realizing his true self. If either the society or the individual goes wrong, the other should resist non-violently.

Gandhi establishes and affirms the inseparability of politics from ethics and religion. He says: "I can say without the slightest hesitation, and yet in all humanity that those who say that religion has nothing to with politics do not know what religion means'. (Gandhi: 370-371). According to him, the quest of God is the essence of religion, and as Truth in God, there is no religion higher than Truth (Satya nasti Paro dharma) (Gandhi: 18). The word religion, in the Gandhian sense of the term, therefore, does not connote any specific set of rituals pertaining to one's beliefs in the Almighty and the life after death, but it connotes Dharma, the principles or law that holds anything together. Applied to the Universe as a

whole, dharma is the principle or law, which makes it an order, not chaos. Applied to the natural objects and sub-human species, Dharma means the recognition of the law of the universal order as just and such action as consistent with it. The concept of Dharma or religion is, therefore, essentially based on justice supposed to be immanent in the Universe as the Truth. Hence, it is the Dharma of every human being to make efforts for realization of the Truth as Justice on becoming conscious of his own spiritual identity and also such identity of his fellow human beings it is Dharma to treat fellow human being with utmost dignity and equality. Dharma or true religion, therefore, does not permit toleration of exploitation and injustice with fatalistic resignation, but it directs and encourages the individual to undertake endeavours to fight non-violently against injustice and exploitation, and to strive the establishment of justice and harmony in social relationships.

Since, Truth is nothing but justice, a truly religious man concerned with the quest of God must devote himself incessantly for the pursuit realization of Truth i.e. Justice in society and social relationship. He must strive to realize the Truth as Justice, because, "Devotion to Truth is the sole Justification of our existence" For realizing this essence of religion, a truly religious man, therefore, becomes duty-bound to play active roles in the political process of the society because the goal of religion and the goal of politics, according to Gandhi, are identical, and because the true goal of religion, i.e. realization of Truth as Justice in society, can be attained through performance of active political roles.

### **Gandhian Satyagrahi : An Evaluation**

Gandhi's popular reputation rests on his theory of Satyagraha or 'truth force'. For him, truth is embodied in the dignity, work and equality of

everyone, that is their autonomy. What animates the Satyagrahi is that denial of autonomy must be publicly and non-violently challenged. Since Satyagraha is a moral crusade for removing injustice and transforming socio-political relationship in conformity with justice, the Satyagrahi before resorting to Satyagraha, Gandhi insists, must purify himself, and still his determination and moral power by strict adherence to the five vows of Satya, Ahimsa, Brahmacharya, Aparigraha, and Asteya. These five vows constitute the minimum moral restraint without which no one is qualified to be a Satyagrahi. Gandhi warns: "Unless you impose upon yourself the five vows, you must not embark on the experiment at all" (Gandhi 69).

A loose examination and analysis of Satyagraha reveals that Gandhi is not a visionary but a practical idealist, and that he is a fairly accurate student of human nature having studied it in all its shades and castes. On the basis of his interactions with large masses of men and women for more than half a century, he has developed a profound grasp and understanding of human psychology and has become convinced of the presence of the spiritual element in the individual. While being convinced of the inherent spirituality of the individual, Gandhi does not believe that the individual is all good the epitome of goodness in thought and deeds. He admits ; 'Everyone of us is a mixture of good and evil. Is there not plenty of evil in us ? There is enough of it in me. . . . And I always pray to God to purge me of it. The difference that there is between human beings in the difference of degree (Gandhi, 1939: 158-159). Gandhi believes that the individual as he is within the frame of the flesh, is most likely, to commit sins and errors, and therefore, there is no one without faults. But at the same time, Gandhi asserts that man is above all, the soul and even the most brutal and selfish one can not disown

the spiritual element in him. He thus believes in the innate goodness of the individual and his immense potentiality to design his life in conformity with his true moral self despite the presence of the evil in him. He affirms: "We were born with brute strength but we were born in order to realize God who dwells in us. That indeed is the privilege of man and it distinguishes him from the brute creation". (Gandhi, 1938: 49). Man as animal is violent, but as spirit he is non-violent. The movement he awakens to the spirit within, he can not remain violent.

Thus, Gandhi indicates the way the individual can defeat the brute in him and can mould his nature in accordance with his true moral self so as to become what he is capable of becoming. With such tremendous convictions in the capacity of every individual for highest possible spiritual development, Gandhi lays down, in detail, the cardinal virtues, which a man should develop to integrate his personality. He requires the individual to be imbued with the ethical values of Satya, Ahimsa, Brahmacharya, Aparigraha and Asteya and to practice them in life so that he may be able to control his lower nature, especially the appetites of sex, acquisitiveness, pugnacity, and emotion of fear and hatred. This ethical discipline would not only curb his selfish and brute tendencies but, simultaneously it would induce and encourage him to undertake endeavors for the pursuit of Truth, through love of all, that is, through service of all, because service to God is service to humanity.

Practicing the ethical discipline to the best of his ability, the individual is required to play his roles as a Satyagrahi for the realization of the goal of truth and justice in the society and the polity. He is to live the life renunciation and sacrifice but not of inertia; he is to dedicate his life for the service of all with love and with a sacrificial spirit. He is

also to denote himself to the cause of social reconstruction for the establishment of a just social order, and to undertake activities non-violently for realizing it. Such an endeavour for transformation of social relationships in conformity with injustice, what Gandhi terms as politics, is to be considered by the individual as a religious or dharma is based on justice, and makes the individual conscious of the spiritual unity of all human beings and their dignity and equality. As true religion does not permit toleration of exploitation and injustice on social relationship but encourages to fight against them non-violently, and to strive for the establishment of justice and harmony among human beings in the society, Gandhi emphasizes that every truly religious man must be active in politics and every political actor must become genuinely imbued with ethical and spiritual values of the true religion. This spiritualization of politics and of the political man is, indeed, a novel contribution of Gandhi to mankind as it tends to provide an effective panacea for eliminating and eradicating the ills and evils of corruption, violence, crime, conflict and disharmony that afflict contemporary societies and politics throughout the world.

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## Vinoba Bhave : A Genius

*B.K.B. Mahapatra*

Inspired with a love for divine, the distinctive feature of the Indian genius is simplicity, selflessness and inspiration.

### **Who is a Genius**

In the true Indian heritage, intellectual or artistic ability has never been considered sufficient in itself. "Genius" has no direct equivalent in the Indian language. "Vidwan" is a scholar, pundit or "Ustaad" as accomplished artist or academician, but both of these do not capture the superlative quality connected with a genius in quite same way, Mahatma (Great Soul) perhaps comes closest. The word itself clearly signifies that what India values most is the quality of the soul.

In this context let us discuss Santh Vinoba Bhave. He was the first General in the National Movement for independence. These were the days of independence. Gandhiji had to nominate Vinoba Bhave to lead the freedom struggle even if Nehru was present at that time. Till that time no one knew who Vinoba was. Most of the Congress men knew Vinoba. The answer to this question Mahatma wrote in the Harizon. Some extracts have been given below.

Who is Vinoba ? Why did I select him for the struggle ? Why didn't I select another instead of him ? The reason is that before I came to India Vinoba had left college. He was an erudite scholar

in Sanskrit. From the beginning he had joined the Ashram. He is an expert both in cleaning and cooking. There was no smell of untouchability in his heart. He has the same dimension of communal harmony as I have. He has read the original Quoran in Arabic language for one year in order to understand the fundamentals of Islam. He has kept his relation with neighbour Muslims lively. Vinoba agrees that political independence is required for India. Vinoba made a statement at Porbandar Ashram against the British war. The British Govt. didn't arrest him instantly. After four years of his statement he was arrested and remained in jail for three months.

In 1942 'Quit India' Movement of Gandhiji started. The British Government did not listen to the demands of the people. Gandhiji, therefore, called for 'Do or Die'. Again in the same year Vinoba was arrested. After reaching the Wardha Jail, he told the Superintendent of the jail "every time we were cooperating with you, but this time there will be non-cooperation in the jail." At this the employees of the Wardha jail were astounded. Mahatma knew pretty well the personality of Vinoba Bhave. The decision of Vinoba to fast reached the ears of Mahatma Gandhi. Immediately Gandhi asked Vinoba not to fast. Vinoba treated the words of Gandhi as order. So he desisted from fasting.



Why Gandhi nominated Vinoba to be the leader of the Satyagraha Movement ? Mahadev Desai by way of commenting told that not now but after a few years from now the people will know what Vinoba is.

The days for freedom of India became nearer and nearer. Similarly, the diplomacy of the British Government became more and more. The quest of dividing India into two raised. Mahatma Gandhi said at that time that if Pakistan would be created that would be done on his grave yard. He dreamt of an undivided India. On the other hand the Muslims League thought that Mahatma was supporting the Hindus. Due to the misunderstanding, 17th August of 1946 will be recorded as a memorable day. The entire Calcutta city turned to be a city of commotion of Hindu-Muslim disharmony. A lot of life and property were devastated. As a result, the National Congress admitted the division of India as India and Pakistan. The head of a household makes a colossal sacrifice for the welfare of his family. His sons do not abide by the instructions of their father. At that time the head says that the sons are well up and do not obey their head. "Who listens of my advice ? I am an unnecessary and unwarranted old man. Everybody has assumed that I am an underrated person." On 15th August, 1947 India became free. But communal disturbances continued. Gandhiji walked on foot to Nuakhali. The disharmony subsided. Gandhiji got severe mental stress.

At last the inauspicious Friday, the 30th January, 1948 came. Mahatma Gandhi succumbed to the gunfire of Nathuram Godse. All the Indians throughout the country cried like babies. But Vinoba practiced the precepts of the Geeta. He maintained equilibrium between happiness and sorrow.

Gandhiji was the epitome of non-violence and truth. After the sad demise of Mahatma he

hoped that truth and non-violence would be effaced from the earth. But Gandhiji said that "after me Vinoba would be the leader of the Movement of non-violence and truth."

After independence the refugee problem of the Hindu and the Muslim became grave. The sky with resounding was the wailing of the helpless children, young men and women. Nehru had unbounded faith in Vinoba. After the passing away of Gandhiji, Nehru became an orphan. He was in search of a man who would render advice to him in adversity. Suddenly the name and fame of Vinoba came to his mind. Nehru consulted Vinoba on refugee problem. In order to solve this problem, Vinoba began touring throughout the north India. Many refugees were living without tents. Several refugees did not have an additional cloth except the one to wear. Many of them were shivering in chilly winter. Pointing out to the Delhi citizens, Vinoba said that they should be well acquainted with the problem of the refugees. Then they should treat the refugees as neighbours. They should be kind to the refugees.

After the sad demise of Gandhiji, workers from all organizations together formed Sarvaseva Sangha. The responsibility of the organization fell on Vinoba. The aim of this organization was to do good to all.

The difference between the rich and the poor touched Vinoba's heart. For that only he wanted a socialistic society. Wherever he went, he found the people's financial condition was very grave. Even after independence, the independence of the people were starving. For establishment of people, we have to make a non-violent society. Those who had wealth would be treated only as trustees. The unemployed youth should shun the temptation of service. The second session of Sarvodaya Samaja was held in Orissa and the third in Hyderabad.

Vinobaji set off for Telengana after hearing the news of revolt of the peasants. After reaching there he saw the colossal oppression was meted out to the farmers. The farmers got their dues not proportion to their labour. They demanded one part of production out of three parts of production as a result of propagation of the socialist party. Thus a confrontation between the cultivators and the owners of land ensued. The Police meted out untold suffering to the farmers. Vinoba cried to see the heinous sight. He asked the farmers how they would be happy. One of them said they had not even a decimal of land. Who would give them land ? So Vinoba asked how much land they required. With folded hands the head of the village said that if eighty acres of land was available that would be sufficient. Vinobaji was in a fix. He was a fakir. How he could arrange so much of land ? The next day in the prayer meeting he implored the farmers that if any farmer would donate his additional land. The present crowd stood silently at the request. A prominent person of the village stood up and said, " Sir, I am ready to give one hundred acres."

Vinoba himself couldn't believe that in the midst of the civil war over land monopoly, a farmer was willing to part with 100 acres of land of simple generosity. He was again surprised then when the Harijans declared that they needed only 80 acres of land and would not accept more. Thus Vinoba saw a solution to the problem and began Bhoodan Movement. Over the next seven weeks, Vinoba asked for donations of land for the landless in 200 villages of Telengana.

Soon Vinoba and his colleagues collected 1000 acres of land a day, then 2000, then 3000. Several hundred small teams of Sarvodaya workers and volunteers began trekking from village to village, all over India, collecting land in Vinoba's name. Vinoba himself despite advanced

age and poor health marched eminently, touring from one State to another. The total land so collected finally reached over four million acres. There were certain pitfalls. Much of the land so collected found out to be useless. Some land owners did not keep their promise. Still one million acres of land were distributed to India's landless poor.

The remarkable feature of his foot journey is that to change the heart of the people of the Chambal valley. Over hundred and hundred years of years, both the sides of the Chambal River were full of dense forests. The residents of the locality were anti-socials and killing human beings. Since the British regime till independence, their oppression remained unchanged. Even every mother would kill her baby by way of making him sleep that "when you grow up, be a hero just like your father." Vinoba went from village to village and saw poverty was the root cause of all discontent. The wealthy villagers became panicked and took help of the Police. Vinoba thought that by equally distributing wealth the discontent will not be removed. The problem will be solved by changing the hearts by love and affection. The robbers of the Chambal Valley should have the social status.

He convinced the robbers that the dacoits were not available only in the forests of the Chambal Valley but in the garb of gentle men of Delhi, Calcutta and Bhopal.

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## Tracking Dolphins in Chilika

*Himanshu Sekhar Padhi*

The simplicity of nature comes here in various forms. Spring reigns here throughout the year. Cavorting dolphins are the main attractions as are the migratory birds. Good connectivity and facilities that are available at a nominal price make it an ideal choice for a weekend trip. It is Satapada in Orissa.

Lies at a distance of 50 kms from Puri, it is a gateway to Chilika. Nestling in the heart of coastal Orissa, Chilika is the biggest lagoon of Asia. Spreading over a vast area of eleven hundred sixty four square kms it runs along the borders of the three districts of Puri, Khurda and Ganjam and finally joins the Bay of Bengal through a narrow mouth forming an enormous lagoon of brackish water.

Dotted with many emerald green islands bearing colourful names such as Honeymoon Island, Breakfast Island etc. Chilika is the home of a rich variety of aquatic fauna. It is also a sanctuary and winter resort for migratory birds, some of which are even from Siberia. Having large varieties of fishes in its womb the lake provides livelihood to thousands of fishermen. Hundreds of boats sail out daily in the dawn in search of mackerel, prawn, crab and other sea-food. Encircled by hills on the three sides Chilika lake's colour changes with passing clouds and shifting sun. The water ripples languidly, occasionally dancing with the gentle breeze front across the Bay of Bengal.

To go Satapada you have to board the bus at Puri bus stand. It takes around two hours to reach there. You can also hire a taxi or can choose a tourist bus for a comfort journey. If you are going by bus try to occupy a seat at the right door side. After around an hour the bus reaches at Sunamuhin from where you will enjoy the colourful sight of Chilika for around an hour sitting in the bus. The silent nature of Chilika with small waves makes the tourist delighted. After your arrival at Satapada bus stand and getting down from the bus you will find the employees of various hotels asking you to place your order for your launch with what ever food you like to take. Sea- foods like fish, crab, prawn etc. served by the hotels are fresh. Place your order for your launch in advance otherwise you cannot get food after sailing. Then arrange a boat according to your choice. You can avail the boat of Orissa Tourism Development Corporation or that of any private operator.

If you want to sail at a cheaper rate it is better to travel from Puri in a tourist bus so that you can share the boat fare with other tourists. From Satapada maximum tourists sail to the Dolphin-Point and Sea-Mouth. So you also go there for tracking the dolphins.

While sailing in Chilika you will see a number of colourful islands on your both sides. If it is winter large number of birds will welcome you with their sweet sounds, who have come from

far distance like Siberia. You will also witness many fishermen with their sail boats or catamarans hauling their nets with a rich catch of fish, crab or prawn. After about an hour's journey your boatman will stop the motor of your boat. Think that you have already reached at the Dolphin-Point. There you will find so many cavorting dolphins playing hide and seek. They will come peeping out of water and will vanish like lightning. Go to the parapet with your camera. Remember, it is very difficult to catch them in your lence. Photographing the dolphins is tricky fun which you will realize once you expose your film roll. You may just end up with negatives showing only water and not a trace of dolphin. Therefore it is better to have a moving camera. Half an hour journey from the Dolphin-Point will take you to Sea-Mouth. Here a stretch of Chilika meets the Bay of Bengal. There you will see many people busy in trying fish. If you are a non-vegetarian taste few pieces of fish fry. Remember, most of the sea fishes have thorny flesh. So you need to be expert to eat them, otherwise you may just ends up throwing away a lot of flesh with thorn. So wait patiently and see how the locals manage to do it. Walk up to the Sea-Mouth. Standing here facing to the north you will see the serenity of water in Chilika on one side while the rolling waves of the Bay of Bengal will welcome you on the other side. The wide of the Sea-Mouth was 200 meters previously but it has now gone ahead up to 2000 meters. Taste the water of Chilika and that of the sea. Which is more saltier ! Definitely the sea water. The water of Chilika looks muddy while that of the sea looks clean. The halting time in the Sea-Mouth is one hour. If you have made your boatman agree you can stay more. While coming back the boatman will take you to Brahmapur, a colourful island. There you will stay for a few minutes. You can go to the nearby Vishnu temple. This village along with another village called Mahisa form a Panchayat. Maximum people of these two villages depend on fishing. A

few minutes journey from Brahmapur will get you land in the jetty. Definitely you will be feeling hungry. From there go to the hotel for your launch where you have placed your order. Have a delicious meal along with fish fry, crab curry or prawn masala. Then go to your bus for return journey to Puri. If you will travel in the tourist bus you can get the opportunity of visiting the shrine of Alarnath, said to be the representative of Lord Jagannath at Brahmagiri. If you have planned to sail to another island next day go to the O.T.D.C. Yatri Nivas for taking rest.

#### **How to get there:**

**Air:** The nearest air port is at Bhubaneswar, 115 kms. from Satapada which linked with Delhi, Kolkata, Chennai, Mumbai, Visakhapatnam, Raipur and Hyderabad.

**Rail:** Nearest Rail Station is at Puri, 50 kms. from here which is connected with Delhi, Kolkata, Vaidyanath Dham, Ahamadabad, Tirupati etc. having many fast and super fast trains. Satapada can be accessible from Puri and Bhubaneswar by bus. From Satapada you can hire a boat and crush in Chilika. There are a number of islands in the lagoon, prominent being Krishnaprasad, Nalavan, Kalijai, Honeymoon, Breakfast etc. The Orissa Tourism Development Corporation offers dolphin cruises, Sea-Mouth cruises and bird sanctuary cruises for the tourists.

**Where to stay:** Nice accommodation facilities are available at O.T.D.C Yatri Nivas at Satapada and Barakul at reasonable rate. Comfort seeking tourists can stay at Puri and cover Satapada and Sea-Mouth in a day. For more details log on to [www.orissatourism.com](http://www.orissatourism.com) or call B.K.Jena (Office 06752-262077 or mobile 094371-99506, the Manager of Yatri Nivas at Satapada.

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## Role of Tourism in the Economy of Orissa

*Dr. Kamal Kumar Pani*

As we all know, the economy of a State or a country consists of various income generating productive activities. These activities taken together constitute the structure of an economy which can be broadly divided into three sectors. These include the primary sector secondary sector and the tertiary sector. In our society most of the people are engaged in farming while some others are employed in the other two sectors. Though the primary sector in India is supporting most of the people for a long period of time, the other two sectors are coming out strongly in recent years. In fact the wheel of progress has turned full-circle and the primary sector has now been relegated to the third spot in terms of relative share of different sectors to our GDP.

To have a glimpse of what has happened to the structure of our economy over the years, it may be mentioned that the contribution of the primary sector has declined from 56.5% in 1950-51 to 19.7% while that of the services sector has gone up to 54.1% in 2005-06. This sector has thus now become the leading sector of the Indian economy.

Services sector consists of different kinds of services including banking and insurance, trade and commerce, transport and communication as well as tourism and hotel industry. Among these sub-sectors, Tourism has a special place and it is better known for its employment potential. Apart from earning valuable foreign exchange, it stimulates hotel industry, retail trade and transport services of the country concerned. As per the

estimates of the Planning Commission, a capital investment of about Rs.10 lakhs in the tourism industry creates employment for 89 people while the same investment could create jobs for 45 people in the primary sector and only 13, in the secondary sector, thus signifying the role of this sector in the field of employment generation.

Apart from traditional tourism, medical tourism, eco-tourism and adventure tourism have added new dimensions to the tourism industry. In recent years, high-end Indian hospitals providing world standard health care facilities at comparative cheap rate have been attracting a sizeable number of patients from the advanced countries like U.S.A, UK and others. By promoting its private health care sector as a tourist attraction, India is on the brink of becoming one of the world's important medical destinations. Not only the remedial access time here much quicker, but also healing has now gone high tech. All these have made India a hub of medical tourism. In fact Indians tourism industry has gone to new height in recent times. Both tourist arrival as well as revenue earned thereof are showing a steep hike. As per the World Travel and Tourism Council estimate, this sector now generate more than 4% of the country's GDP and more than 20 crore jobs.

As a whole, Tourism is expected to generate 13 billion of economic activity now and by 2014, it is expected to grow to \$ 25.08 billion. By that time, It is expected to create 28 crore jobs, which is of paramount importance in a labour

surplus country like India. This is made possible due to 'Incredible India campaign,' rapid growth of hotel industry in general and private tourism enterprise in particular. Massive development of transport and communication facilities through the length and breadth of our country has contributed a lot in this field.

Among the different regions of the country, North India attracts the highest number of tourists. As a whole, 49% of foreign tourists throng to this part of the country while Western India attracts 29% of them. With 18 % of foreign tourist, South India remains in the third spot while Eastern region has a very negligible share of only 4 % of foreign tourists.

Situated in the Eastern part of the country, Orissa has been the tourists' paradise right from the hoary past. In the ancient times, religious preachers and social reformers had come to Orissa to countenance the cult of Jagannath. Saints and savants had visited the land to strengthen their religious convictions. Now-a-days, tourists come to Orissa not merely for visiting places of pilgrimage, but also to see the art and architecture of the temples. Orissa otherwise known as 'Utkal' stands for excellence in the field of art and architecture. Its glorious past is best explained in Kapilamuni's description, that reads :

"Vershanam Bharata Srestho, Deshanam Utkala srutah, Utkalasya Samodesha Nasti Nasti Mahi Tale"

Apart from the religious places, beautiful temples and artistic sculpture, there are several other spots of scenic beauty that attract tourists from far and near. Puri, Bhubaneswar and Konark have been attracting hundreds of thousands of tourists from different parts of the country and abroad. Festivals like Rath Yatra attract millions of tourists from different parts of the world while Snanayatra, Jhulan Yatra, Kartika Brata and Chandan Yatra of Lord Jagannath at Puri and Ashokastami Rath Yatra of Lord Lingaraj at

Bhubaneswar attract millions of Hindus. Artistic excellence of the black pagoda at Konark enralls tourists from different regions and the improvement in infrastructural facilities proved immensely useful in development of tourist industry in Orissa.

Persons interested in antiquities come to Orissa to have a glimpse of Dhauligiri and Khandagiri in the neighbourhood of Bhubaneswar as well as Pushpagiri Buddha Vihar at Lalitagiri in the district of Jajpur. Health seekers come to golden beach at Konark, Puri or Gopalpur to spend sometime. Chilka, the largest brackish water lake in Asia where migratory birds and Dolphins are of special attraction is another tourist spot in the state. Nature lovers also find enjoyment by going to Nandankanan near Bhubaneswar, Similipal National Park and Tiger Project in Mayurbhanj, Saptasajya and Kapilas Hills in Dhenkanal, Bhitarkanika wildlife sanctuary in Kendrapara as well as beautiful waterfalls of Duduma, Ghagra and Khandadhar.

In spite of the presence of such picturesque tourist spots and places of historical importance, tourism in Orissa has occupied a backseat. Tourist arrival in the state has kept a very low profile. As per the official estimates, the annual foreign tourist arrival to the state is limited within 25,000 to 30,000 while inland tourist arrival is limited to about 40 lakhs. Again more than half of them are found to be local tourists. This means Orissa gets a very negligible share of tourists coming into the country. Leaving behind Puri, Konark and Bhubaneswar, no other tourist spot could attract sizeable number of tourists. There are a number of factors responsible for such sorry state of affairs and immediate attention is needed to develop it. Our discussion would be incomplete without mentioning them.

We know that the growth of tourism depends on the existence of attractive tourist spots, proper transport and communication facilities including well connected rail network and frequent air services. Airports of international

standard is a must for the tourism industry to prosper. It also depends on safe accommodation for which we need motels, hotels and guest houses of high standard. Besides, the mindset of the local people and the cordiality with which they accept tourists has a lot to do in this regard. A close look at all these aspects reveal that a number of snags are there to act as stumbling blocks on the path of tourism industry in Orissa. We mention few of them.

(1) Except attractive tourist spots, what we lack is satisfactory connectivity. Transport and communication facilities are not developed enough for the convenience of the tourists. We in Orissa do not have rail network all-round and there are more than 10 districts without rail connectivity.

(2) Apart from poor transport and communication facilities, the absence of good accommodation act as a bottleneck in the field of tourism in Orissa. We do not have sufficient number of hotels and rest houses of international standard in the vicinity of tourist spots. Safety rather than luxury matters and here also we lag behind.

(3) Though Oriyas are known for their hospitality since time immemorial, some unwanted changes have now crept into the mindset of the local people. Tourists are often subject to harassment even by the servitors at different religious places. We come across incidents of robbery, extortion, exploitation, molestation and manhandling of the tourists in different tourist spots. These acts have a damaging effect on tourist arrival to which the authorities give a blind eye.

(4) People world over are now concerned over the issue of environmental degradation while we in Orissa are sitting idle. We find garbage here and there, hoards of polythene bag and satchet wherever we go. What is more disgusting is the fact that people often answer the calls of nature in open spaces, road sides or even in public places, thereby creating unhealthy atmosphere. This is partly due to overcrowding and lack of

sufficient number of public toilets and partly to lack of consciousness. Parking fees and entry fees are collected everywhere from the tourists but not much attention is given to the improvement of the site in particular. Be it Chilika lake, Nandankanan, Puri or Dhauligiri, everywhere we take note of the same thing.

(5) There is also the absence of effective promotional campaign to woo the tourists into Orissa. A proper tours and travel campaign depicting the rich cultural heritage and scenic beauty of different tourist spots along with other essential information on the lines of "incredible India campaign" should be aired in Television channels as well as world wide web. It is proved beyond doubt, that a well thought-out tourism policy will help a lot in this regard.

(6) Another gray area in Orissa tourism is the absence of public-private co-operation. For the wholesome development of tourism industry like the one achieved by Srilanka, what we need is effective public-private co-operation.

(7) There is also Government apathy and lack of public interest for which tourism has not made much headway in Orissa.

To make Orissa a tourist hub what we need most is a well developed transport and communication facilities, development of tourist spots, creation of eco-tourism and adventure tourism spots and to have a realistic look at the tourism policy. Orissa could gain much through the development of tourism and time has come for the planners, economists, bureaucrat, travel industry and each and everyone associated with tourism to come forward to make tourism a leading sector of the state's economy. There is also the need to educate the people regarding the benefits of this activity. A well-thoughtout tourism policy is also urgently needed.

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# Seed Corn Production Techniques in Elephant Foot Yam

*M. Nedunchezhiyan*

## Introduction

Elephant foot yam (*Amorphophallus paeoniifolius*) is one of the most nutritious tuberous vegetable crops. In India, this crop is traditionally cultivated in West Bengal (11300 ha), Andhra Pradesh (3439 ha), Tamil Nadu (807 ha), Bihar (354 ha), Gujarat (350 ha), Kerala (320 ha) and Jharkhand (198 ha). With the introduction of non acrid 'Gajendra' variety, this crop is getting popular in Orissa and cultivated at present around 425 ha. During 2007 and 2008, Directorate of Horticulture procured more than 400 tonnes of elephant foot yam seed tubers and distributed to the farmers under National Horticulture Mission. Availability of quality seed material is the major constraints in elephant foot yam cultivation. Whole corm size of 500-750 g was recommended for commercial cultivation. However, due to non availability of the recommended size, farmers cut corms. The big size corm of 2-3 kg is cut into 4-6 pieces by vertically retaining part of the apical bud. Whole corms always perform better than cut corms, which is subjected to decay.

The seed material requirement is very high 7-9 tonnes/ha. Transporting such a huge quantity of corms to distance place is very difficult and involve very high cost. The multiplication ratio is 1:3-4 i.e the commercial crop yields 28-30 tonnes/ha. In spite of high demand, non availability



*Photo 1: Sett preparation - 100 g cut corms with part of central bud*

of quality planting materials constraints in elephant foot yam cultivation. The Regional Center of CTCRI, Bhubaneswar under revolving fund scheme (RFS) has conducted series of experiments and developed quality seed corm production techniques with the multiplication ratio of 6-7 times.

## Preparation of corm sett

Elephant foot yam corm is having central bud located on the top of the corms sprouts first and the earliest. Due to apical dominance other buds remains dormant. Retaining the portion of the central bud cutting vertically is essential for higher percentage of sprouting. Corm sett of 100g





*Photo 2: Elephant foot yam crop - field view*

sizes could be prepared from 0.8-1.0 kg size whole tubers by cutting vertically. Immediately after cutting the sett should be treated with Trichoderma mixed cow-dung slurry. They are then spread under shade two days before planting into the field. This treatment would protect the crop against *Sclerotium rolfsii*, a soil borne fungus, which causes collar rot and *Phytophthora* leaf blight caused by *Phytophthora colocasiae*. For planting one hectare of seed crop, 5.5 tonnes of corms are required.

### **Planting and spacing**

The field should be thoroughly ploughed, tilled and levelled. Pit planting is the most common method of planting. The planting should be done at 60 x 30 cm spacing in pits (20 x 20 x 20 cm) filled with decomposed FYM/compost. If the clay content is very high in the soil, fine sand can be mixed along with FYM/compost. The corms were to be planted 10 cm below the soil surface. Mulching with paddy straw or any other mulching material favours early sprouting of the corms.

### **Manures and fertilizers**

Elephant foot yam requires high amount of nutrients. Farm yard manure 25 tonnes/ha along with a fertilizers dose of 100:80:100 kg/ha of nitrogen, phosphorus and potash has been found

to be optimum for seed crops. Phosphorus should be applied along with FYM. Nitrogen and potash should be applied in 3 equal splits with first at immediately after sprouting, second and third at one month intervals.

### **Intercultural operations**

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. Two-hand weeding is essential at 30 and 60 days after planting. It is very important to put adjoining soil around the collar region of the plants (earthing-up) after weeding and fertilizer applications to provide support to the plants and facilitate corm bulking. Summer planted crop should be given irrigation at regular intervals. However, care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth to allow the crop to mature.

### **Harvest**

The crop matures in 7 months after planting indicated by yellowing followed by complete drying of the pseudostem. Harvesting is done by using crow bar or spade, but care should be taken not to injure the corm, since corm with bruise may easily catch infection while in storage. The size of the harvested corm from the 100 g sett would be 500-700 g. Usually, only one corm will be developing from each plant. The average yield could be 35-38 tonnes/ha. The whole corm produced from the cut corm (sett) could be used for commercial cultivation or further setts could be prepared for seed material production. Thus the multiplication ratio could be enhanced to 1:6-7 from the conventional 1:3-4. The multiplication ratio more than 10 times could be achieved in fertile alluvial soils.

### Net returns

Seed crop gives additional return of Rs.70,000/- per ha (7 tonnes higher yield and higher rate) over commercial crop with the additional investment of Rs. 10,000/ha. The seed corm always fetches Rs.3-5/kg more than ware corm (consumption purpose; big size). Thus net profit of seed crop is Rs.60,000/ha over commercial crop. Over all net returns from elephant foot yam seed crop is Rs.1,60,000/ha.

### Storage

Harvested corms are cleaned and spread out under a shade cover for two days prior to storage, which helps in healing the injuries and bruises on the corm. The corms could be safely stored on racks in well-ventilated storehouse facilitating diffused light. If the storage space is the limitation, corms could be stored in three layers either with dried river sand or without sand. This way the corms could be stored for three months in viable conditions. If corms were infected while storing, the infected portions should be removed with a sharp knife immediately in such a way that no infected portion is left on the corms. While removing the infected portion, even the healthy tissues adjoining infected portions should be removed. Then the corms may be stored or disposed. If corms were stored for seed purpose,



*Photo 3: Elephant foot yam seed corm*

the cut corms should be immediately treated with mancozeb (0.2%). Sometimes mealy bugs may infest the stored corms. Mealy bug infestation is superficial and generally does not cause much damage. The mealy bugs can be removed physically by rubbing the corms with soft brush. If the storage was planting purpose the corms should be treated with fenitrothion (0.05%) + mancozeb (0.2%).

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*Secretariat Badminton Association, Bhubaneswar handing over a cheque of Rupees ten thousand to Chief Minister's Relief Fund for assistance to the flood victims at Secretariat on 26.9.2008 in the presence of Hon'ble Chief Minister Shri Naveen Patnaik.*

# Development of Educational Journals in Orissa

*Dr. Jagannath Mohanty*

## **Introduction :**

Journals are the real mirrors of the contemporary society - its art, literature, education, industry, religion etc. They reflect the socio-economic, literary and educational status of the people. They are, in a sense, the measuring rod or the barometer of the cultural heritage and social ethos. They actually indicate the stage of social awakening, alertness and milieus. Educational journals are the indicators of the educational progress of the people. They show the state of educational advancement, the kind of educational system, the various educational problems of the time. Hence the development of educational journals in Orissa cannot be considered without reference to its educational and social contents.

## **Backdrop :**

Orissa came under the British control after many parts of India were subjugated by hook or by crook. The East Indian Company took over the administration of Orissa in 1803. Although indigenous schools like "Chatasalis" and advanced centers of oriental learning were there at different parts of Orissa, the modern schools were opened by Missionaries only in 1822. These schools again were confined to the Christian areas of the coastal districts of Cuttack and Balasore. The East India Company started Primary Schools under its

management since 1849. The people of Orissa. However, did not support the primary school run either by Government or by Missionaries as they were apprehensive of the loss of their religion by allowing their children to reading in these schools. The "theory of Downward Filtration of knowledge" prevailed till 1854 and education was limited to a handful of elites and wealthy people. On the whole, the progress of Western education unsatisfactory.

The spectacular progress of education was evidenced only after the Wood's Despatch of 1854. The principles of Government responsibility, grant-in-aid, payment by results to private agencies and teachers training encouraged education to develop in the province. The Campbell's Scheme of 1873 providing financial assistance to schools, scholarships to students and rewards to teachers accelerated the pace of educational progress. Since 1862 the Scheme of Compulsory Attendance in a few selected areas was implemented with limited success. Education was given impetus with implementation of the recommendations of the Hunter Commission, 1882. Education reached a stage of consolidation and improvement by the end of the 19th century.

It is interesting to note that only one year after the British subjugation of Orissa, on the 20th September, 1804 "A font of types in the Orissa

character (being the first in the language) is now casting under the superintendence of Mr. Carey "(Home Miscellaneous Vol. No. 556, part-II p. 723). The Missionaries set up the first Printing Press of Orissa-Cuttack Mission Press in 1837 for bringing out journals for their purpose. But with a view to ventilating the grievances of the public the Cuttack Printing Press was established in 1866 as a pioneer in the field of social reform and advancement.

The first Oriya Journal named "Utkal Dipika" was published by Gourishankar Ray and it acted as the mouth-piece of people's aspirations and activities in the various directions of development. The third printing press called Utkal Printing Company in 1868 was started at Balasore by Fakir Mohan Senapati, one of the foremost men of letters. The journals "Balasore Sambad Bahika" was brought out at first as a monthly and then as a weekly. Then the "Utkal Hiteisini" from Cuttack (1873), the "Utkal Darpan" from Balasore (1873), the "Sambalpur Hiteisini" from Bamanda (1885) etc. were published for promoting the cause of the people.

### **Initial Stage of Educational Journalism**

The first flash of educational journalism in Orissa was evidenced in "Jnanarun" as a monthly in 1849 under the auspices of the Missionaries. Its editor was C. Lessie who brought out another educational journal entitled "Prabodh Chandrika" as a monthly in 1856. Lessie in an application to the Bengal Government pleaded for publishing such a journal and getting Government support for the same. Mr. Samuels, the Commissioner for Orissa also moved the Bengal Government (Orissa was a part of the then Bengal) to purchase 50 copies of the journal for distribution among the elites in order to disseminate learning and education in the province. However, the journal ceased to continue due to want of subscribers. It

has been rightly observed by N. Samantaray (1983), "The publication and management of journals entirely depends on an alert educated class and self-conscious nation. Both of them were lacking during the age of Missionaries".

Subsequently, however, educated people tried to assert themselves and journals were brought out by them as a means of development in various spheres. Educational journals like "Sikshak", a monthly (1874), "Sikshabandhu" a monthly (1885) were published for generating adequate awareness for education and improving the knowledge and skills of teachers. The Alochana Sabha (Discussion Group) was started in Cuttack Training School by Madhusudan Rao, an abullient educationist and well-known writer of children's literature since 1893 for holding deliberations on various topics including education and literature. This laid the foundation of the famous Utkal Sahitya Samaja in 1903 whose mouth-piece was "Utkal Sahitya" that made outstanding contributions to the growth of education and public opinion in the province.

During the first part of the 20th century there was enormous expansion of education at all stages of education. A few educational journals were brought out through private initiative only for dealing with the problems of teachers and students. Some important of them were "Orissa Students" from Kendrapara (in English) "Prathamik Siksha" (1913) (Oriya Siksha Darpan" (1934) "Chhatra" (1940), (Chhatrakatha" (1947), Prathamik Siksha (1947). It may be mentioned here that most of these educational journals are short-lived and some of them were brought out by different persons/agencies from various places with the same title.

### **Prathamik Siksha, Bharati & Bani :**

After Independence, a number of Teachers Organizations were formed for fighting the cause

of teachers and they brought out Journals as their mouthpieces not only to ventilate their demands but also to improve education in general and promote professional growth of teachers in particular. The all-Orissa Primary Teachers Federation published a monthly journal entitled "Prathamik Siksha" in 1953 with the following objectives :-

- i) To improve the Primary teacher's knowledge and skill,
- ii) To bring out useful articles on improvement of Primary Education,
- iii) To provide incentive to primary teachers for writing articles.
- iv) To promote organizational work of the Federation.
- v) To provide a forum for children's writings.

The journal was popular and the number of its subscribers was about 4000. It was being printed by the National Press at Puri. Since 1962 this journal was renamed as "Bani" and the number of subscribers was 4500. Its name was changed again to "Bharati" in 1968 and its subscribers were nearly 6000. But unfortunately such a popular educational journal stopped its publication since 1979 most probably on account of organizational problems.

#### **Sikshak Darpana :**

The All Orissa Lower Secondary Teachers' Association has been publishing a monthly journal called "Shikshak Darpana" being printed at the Satyanarayan Press, Cuttack since 1957. It is heartening to note that this journal is published regularly upto now and bilingually in Oriya and English. The objectives of the journal are as follows -

- i) To develop literary competency of class-room teachers.

- ii) To improve their professional growth .
- iii) To inform them about the organizational programmes.
- iv) To ventilate the grievances of teachers at various quarters.
- v) To bring out articles on modern trends and methods of education.

The total number of subscribers is about 2, 500 and the journal has gained popularity among the teachers of lower secondary school. It has been reported by the Editor that besides aforesaid matters, they bring out experiments and innovations, Educational Acts and Rules, "Misdeeds of officers in implementing the plans and programmes of the State Government, "agitational programmes of teachers ", "reports of outstanding achievements of teachers and schools".

#### **Siksha Pradeep :**

The Orissa Secondary School Teachers Association has been publishing a journal named "Siksha Pradeep" for the last one decade. This journal is a monthly and bi-lingual (Oriya and English). It has been working as the mouth piece of the Association (OSSTA) for ventilating its grievances at various quarters and mobilizing the internal resources for fighting out the cause for which it stands. The journal has also provided a forum for academic discussion and for bringing out the contributions of teachers which are necessary for their professional growth. It has also been a means of dissemination of educational news from far and near and information about teachers' achievements in various spheres. It is printed in the own OSSTA Press at Cuttack regularly.

### **Siksha Samasya :**

The Sikshak Mahasangh (All Orissa Federation of Teachers Organisation) has been bringing out "Siksha Samasya" a monthly educational ground which is a bilingual (Oriya and English). It regularly published since 1978 and printed at Bhoumanagar, Bhubaneswar. The journal deals mainly with the topics like problems of education and remedial measures, professional issues of teachers, reports of the teachers organizations and movements, national teachers and educational issues, educational rules and regulations of Orissa, educational policy and programmers, pedagogic problems, international teachers movements and so on.

### **NCCITO News :**

Since 1984 a quarterly journal "NCCITO News" is being brought out on behalf of the National Coordination Committee of Indian Teachers' Organisations from Bhoumanagar, Bhubaneswar. Its medium is English and is not published regularly.

### **Arun & Others :**

Besides teachers organizations, many educational institutions at various levels also bring out journals with the monetary contributions from the students. Many high schools, secondary Training Schools and Colleges, general, professional and technical, publish journals annually or occasionally. Articles contributed by teachers and students, reports on various activities of the institutions, achievements of teachers and students find their place in these journals with photographs and pictures teachers and pupils. Some regional or circle level teachers organizations also publish journals occasionally. For example, the primary teachers of Banpur circle in the Puri District used to bring out one educational journals called "Arun" during the years 1962-64.

### **Orissa Education Magazine :**

With a view to generating educational awareness, promoting professional growth and disseminating educational information among the teachers, impacting officers and administrators, an educational quarterly "The Orissa Education Magazine" has continued to be published since 1957 by the erstwhile Directorate of Public Instruction and subsequently by the Directorate of Higher Education. The publicity officer used to edit the journal on behalf of the Director of public Instruction till 1968-69.

Articles dealing "With topics of educational interest such as educational principles, guidance, methods, planning, physical training etc." were being published along with reviews of educational books and journals. It was printed out that the "journal is a departmental publication and does not pay for manuscripts of articles received for publication. The post of publicity officer (OES) was replaced by that of an Administrative Officer (OES) in 1968-69 and the work of editing was taken up by an officer of the Directorate along with his own charges.

Since the year 1974-75 the officer in charge of Educational Technology Cell (newly created) used to act as the Editor of the Orissa Education Magazine besides his own basic responsibility. The Director of Higher Education continued to be the Editor-in Chief of the journal. The tone and standard of the journal was improved by introducing some new features like experiments and innovations, research studies, news and views, reviews, editorial etc. Since its very inception the journal also continued to be bilingual consisting of articles both in English and Oriya. A token sum of Rs.15/- was also given for a published article and subsequently it was increased to Rs.25/-.

During 1978-79 the Educational Technology Cell was transferred to the state Council of Educational Research & Training. And along with it, the Orissa Education Magazine was also transferred to the SCERT. Since then the Director, SCERT was designated as the Editor and the Officer-in-Charge, E.T. Cell as the Managing Editor of the journal. As another journal named "Sikshalok" was being brought out by the SCERT. It was decided that this should be printed in Oriya and the Orissa Education Magazine would be exclusively in English. This Magazine has the privilege of publishing the articles on various educational topics written by eminent writers from this country and abroad. Since it is printed in the Government Press, regularity in its publication cannot be maintained under the pressure of so many Govt. Publications.

#### **Sikshalok :**

The State Institute of Education, Orissa (since 1979 upgraded to SCERT) was established in 1964, with a view to bringing about qualitative improvement of elementary education through research, training, publication and extension programmes. As a corollary to those programmes, the quarterly journal "Sikshalok" was started in 1965. The medium of the Sikshalok was Oriya and it was mainly intended to cater to the needs of the primary or elementary education. It was therefore laid down under the "Rules of the Sikshalok" that "Different articles, papers and news for various stages of education, particularly for all-round improvement of elementary education shall be published in this journal. These writings should be realistic and experience based." Reports on the activities and achievements of the Primary Schools and training schools were published with relevant photographs. In the beginning, the Principal of the SIE was the editor of the Journal. Now the Director, SCERT is the Editor and Head of the Deptt. of publication.

#### **Journal of Teacher Education :**

Besides this, the State Institute of Education was also bringing out one cyclostyled journal in English entitled "Journal of Teachers Education" during 1964-65. Papers, research studies and reports on the activities of teachers training institutions were published in this journal. It was although very well received in and outside the State, due to some difficulties it had to discontinue its publication after 2/3 years.

#### **Journal of the Board of Secondary Education:**

The Board of Secondary Education, Orissa has been publishing its journal since 1976 for promoting the cause of secondary education in particular and of all types of education in general. The journal is a bilingual (English and Oriya) quarterly and publishes news about the activities of the Board of Secondary Education which are of interest to teachers and educational administrators, articles of educational interest, specially on innovations in the field of education and the new curriculum, and information about programmes of interest to the teachers which are organized by the Board, the NCERT and other agencies connected with education in the country. The journal also contains news about important educational activities in different States of the country and other countries. It also reviews educational publications other than textbooks and a sum of Rs.50/- per article is paid as honorarium to every writer whose article is published in the journal with effect from December, 1979.

The Secretary of the Board acts as the Chief Editor, The Experts in Oriya and English as Editors and the Expert in Mathematics as the Managing Editor of the journal. Besides there is an Advisory Board of the journal with President, Vice-President, Deputy Secretaries and some experts in the field.

**Conclusion :**

Educational journals have not only increased in number but also have improved their tone, standard and get up during the post Independence period. But educational journalism has not yet been recognized as a profession, as a technical know-how or as a specific job calling for special training, experience and expertise. The editors of these journals are required to discharge this responsibility in addition to their basic duties and no special incentive or honorarium is paid to them for this additional work. The supporting staff are not earmarked for the job and no training is given to them. Even the advantage of experience cannot be availed of, as the staff/ministerial assistants are transferred to other sections where promotion and other facilities are available. Regularity in their publication is not maintained as these publications are required to be printed in Government Presses under pressure from various Departments. It is hoped that adequate awareness

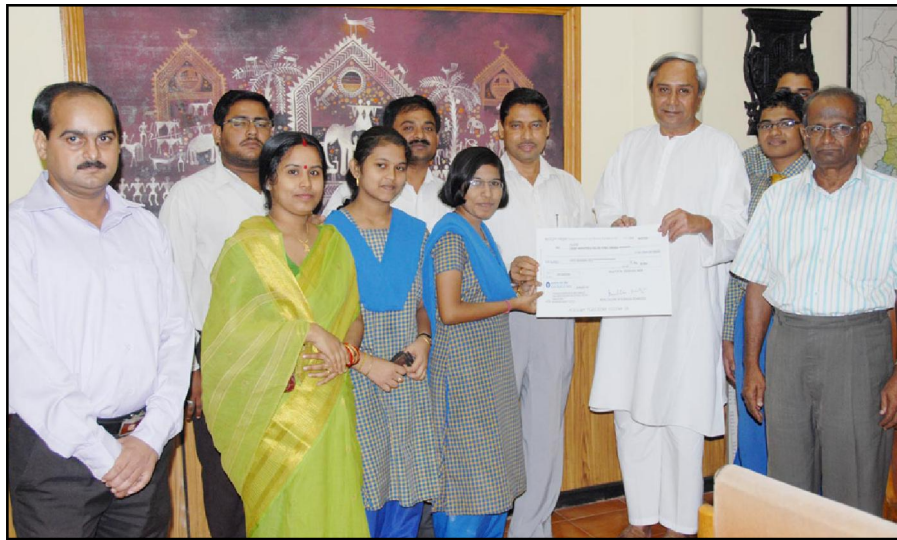
at the planning and administrative level would improve the situation and education journals would be able to help improving the quality of education at different stages.

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*Royal College of Science & Technology, Bhubaneswar handing over a cheque of Rupees fifty thousand to Chief Minister's Relief Fund for assistance to the flood victims at Secretariat on 26.9.2008 in the presence Hon'ble Chief Minister Shri Naveen Patnaik.*



## Oriya Novels in the 1930s and 1940s

*Jitendra Narayan Patnaik*

The socio-political life of Orissa in the 1930s and 1940s was suffused with the pervasive spirit of Gandhian and Marxist ideologies. While non-cooperation movement and other nationalist movements became an integral part of all public and fictional discourses, ideas of socialism and social justice fired the imagination of writers and artists. The formation of a separate province of Orissa in 1936 was a great event which instilled a sense of distinct Oriya identity. This, coupled with the widespread adoption of western education, led to the emergence of a large number of novelists who perceived Oriya society in terms of its poverty, tribal culture, westernization and quest for political, economic and intellectual freedom. Among the significant novelists who reflected, in their fictional narratives, the ethos of Orissa in the nineteen-thirties and nineteen-forties are Kalindi Charan Panigrahi, Kanhu Charan Mohanty and Gopinath Mohanty. In addition, the novelists who contributed substantially to the development of modern Oriya novel are Ram Prasad Singh, Ananta Prasad Panda, Laxmidhar Nayak, Sachi Routray, Godavarish Mohapatra, Harekrishna Mahtab, Nityananda Mahapatra and Gyanindra Barma.

### II

A versatile genius who wrote poems, short stories, plays, essays and literary criticism in

addition to his autobiography, Kalindi Charan Panigrahi also wrote five novels, four of them having been published in the nineteen-thirties and nineteen-forties. His first novel, *Matira Manisha*, published in 1931, is considered a modern classic in Oriya language. The plot revolves round the family of Shama Pradhan, a rural farmer and his two sons, Baraju and Chakadi. At the time of his death, Shama Pradhan entrusts Baraju with the responsibility of looking after his younger son Chakadi and entreats him to prevent partition of land and the house between the two brothers. Baraju is a peace-loving person who commands respect from the villagers for his idealistic way of life. Baraju's wife Harabou is also an ideal housewife who is very caring and affectionate towards Chakadi, his wife Netramani and her two children. Chakadi, in contrast, is a carefree vagabond loafing around the village. His wife, Netramani, who in envious of Harabou, keeps insisting on partition of property. A village tout, Hari Mishra, also tries to create discord between the two brothers. Swayed by the villainous designs of Netramani and Hari Mishra, Chakadi asks his elder brother to divide the property between them. Baraju is shocked, but in reverence to his father's advice and out of affection for Chakadi tells him that he is free to own the entire property and that there is no need for partition.

Baraju leaves the house with wife Harabou and his two kids with no regrets or rancour. After Baraju's departure, Chakadi feels miserable, gets nostalgic about his brother, sister-in-law and their two kids. He goes to Baraju and begs him to return home. But Baraju, who is committed to the spirit of sacrifice, non-attachment and love, advises Chakadi to go back and take care of all that he has left behind. The complex plot of *Matira Manisha* encompasses a wide range of contexts and themes such as the Gandhian and Marxist ideologies, postwar social conditions, agrarian culture, rustic life, joint family system and human relationships. It is a poignant story that upholds the human values of moral concern and sacrifice, delineates the landscape and traditions of a typical Orissan village and presents life in its multiple dimensions of good and evil, love and hatred, joy and sorrow.

Sixteen years after the publication of *Matira Manisha*, Kalindi Charan wrote a sequel to this novel entitled *Luhara Manisha* which was published in 1947. Baraju of *Matira Manisha* is portrayed in this novel as a freedom fighter committed to the Gandhian values. He undergoes imprisonment while actively participating in the freedom movement. Kalindi Charan's two other novels, *Mukta Gadara Khyudha*, published in 1932, and *Amara Chita*, published in 1933, are also informed by the novelist's concern for Gandhian principles of non-violence and social service. The fifth novel of Kalindi Charan, *Ajira Manisha*, was published in 1957. Its plot is governed by the protagonist's zeal for social reform and women's education. Central to the themes of Kalindi Charan's five novels is his engagement with social problems and moral values.

### III

A novelist who wrote about fifty-six novels between 1930 and 1985, Kanhu Charan

Mohanty published about twenty-two novels between 1930 and 1950 which included many of his best and most popular works. All these novels reflect the novelist's deep concern with social problems and his commitment to the spirit of social reform. At the same time they centre round moving stories of human suffering, struggle for survival in the face of poverty and exploitation and the plight of women in a superstitious and male-dominated society. *Nishpatti*, published in 1932, is perhaps the first Oriya novel to have dealt with the actual event of a marriage between a child-widow, Haramani, and Braja, a young man with a missionary zeal for social reform. Another novel, *Bhala Paibara Sesha Katha*, published in 1944, deals with the problem of untouchability in contemporary society. The four novels of Kanhu Charan written in the thirties and forties that are considered significant achievements in modern Oriya fiction are *Ha Anna*, published in 1935, *Tunda Baida*, published in 1944, *Sasti*, published in 1946 and *Jhanja*, written in 1948-49 and published in 1950.

The two novels, *Ha Anna* and *Sasti* contextualize the great famine of Orissa and its aftermath during the years 1866 and 1870. Both the novels weave stories of romantic love into this social context of acute poverty, starvation and death. The protagonist of *Ha Anna*, Jagu, revolts against the false sense of aristocracy of his rich father and protests against caste discrimination that stands as a barrier between him and his beloved, Uma. The protagonist of *Sasti*, Sania, is a victim of the terrible aftermath of the great famine, who is famished and is forced to satisfy his hunger in charity camps. When he returns to his village, he is excommunicated from the Hindu society for having survived on the charity of Christian Englishmen. Dhobi, a widow, secretly helps him with the money needed to get restored to the village community, but gently rejects his

offer to marry him since widow marriage is a social taboo. Sania revolts against all forms of social discrimination and gives shelter to an untouchable, a Muslim and a Christian in his own house. He hopes that under the roof of his house would emerge a new social order based on humanity transcending all barriers of caste, religion and colour. The heroes of both the novels are rebels and end up with the firm resolve to fight against superstition, exploitation and social discrimination. The novel *Tunda Baida*, deals with the pernicious effects of rumour and gossip on the peace and happiness of a family. Sura respects, loves and supports Tulsi, his elder brother's wife who is a widow. The villagers gossip and spread rumours about the relationship between the two and even suspect Sura of murdering his elder brother to possess Tulsi. But Sura treats his sister-in-law with great reverence and purity of love. False rumours create suspicion in the mind of Tulsi about Sura's motives. The novel, however, ends with a happy note with Tulsi solemnizing Sura's marriage with Chabi. The novel, *Jhanja*, articulates Kanhu Charan's ideological commitment to the values of socialism and to the spirit of social service for the welfare of the poor and the destitute. Though the story deals with a triangular love involving Khyanaprabha, Tusharkanti and Dushmanta, its thrust is on the transformation of Khyanaprabha's haughty father Parsuram Babu and her lover and rich industrialist Dushmanta into philanthropists dedicated to the humanistic ideals of service, compassion and love.

Most of the novels of Kanhu Charan published in the thirties and forties are based in rural settings and present realistic images of rustic life in all its aspects of poverty, suffering, human relationships, superstitions, prejudices, moral values and petty villainies. These novels are worthy successors of the Fakir Mohan tradition of social realism circumscribed by a profound concern with

moral values and a missionary zeal for social reforms. These novels also historicize contemporary reality in terms of its political and ideological implications.

#### IV

Gopinath Mohanty, younger brother of Kanhu Charan Mohanty, is considered as one of the most significant Oriya novelists of the twentieth century. Author of about twenty-four novels, ten short story collections, three plays and various other literary writings, he is the first Oriya recipient of the prestigious Jnanpith award in 1974. Gopinath Mohanty's first novel, *Managahirara Chasa*, was published in 1940. Its plot is governed by a series of relationships between Radheshyam and young women. Though this novel has no overt concern with social problems, it nevertheless explores the complex interaction between individual impulses and emotions on the one hand and on the other, inhibitions and restraints imposed by society. Among his novels published during the forties, the most widely read and acclaimed novels are *Dadibudha*, published in 1944, *Paraja*, published in 1946, *Harijana*, published in 1948, and *Amrutara Santana*, published in 1949. Three of these novels revolve round the lives, customs and rituals of tribal communities, and it is chiefly this element of his fiction which has earned for him fame and recognition at the national level. As a member of the state civil service, Gopinath Mohanty had the opportunity of working in Koraput, a district with a predominantly tribal population. He got deeply interested in the tribal lifestyle and culture, and transformed them into rich fictional narratives. *Dadibudha* marks a significant shift of focus in Oriya fiction from the social conditions of coastal districts to those of the tribal districts of Orissa. *Dadibudha* is a stump of a palm tree which stands on a hill and looks on the village down the hill with a small population of

people belonging to the Paraja tribe. These tribals believe that this deity is the dispenser of life and death, joys and woes. When diseases and the attack of tigers destroy the peace of the village, Dadibudha descends on Gurumai and commands people to leave the village for a safer place, leaving Dadibudha alone to be gradually consumed by white ants. Woven into this theme is the story of Rama Naika who, on the command of Dadibudha, expiates the sin of his son Thengajani who marries a girl outside his tribe and runs away to Assam. The novel is a faithful record of the beliefs, manners, rituals and customs of the Paraja tribe and also a moving narrative of hopes and fears of hapless tribals who are untouched by urban and modern ways of living and thinking. The setting of Paraja is a small village, Sarsupadar, of Koraput District in the tribal belts of the Eastern Ghats of Orissa. The village is inhabited by the Paraja and the Domb tribes. The plot of the novel is perceived against the exploitation of petty government officials and money-lenders in the context of colonial Orissa. Sukrujani is an old paraja with two sons and two daughters. The local forest guard asks Sukrujani to send one of his daughters to him for a night. When Sukrujani refuses to do so, the forest guard, out of anger, imposes a heavy fine on him for illegal felling of trees and later imposes fine on his son on charges of brewing illicit liquor. To pay the fine, Sukrujani and his two sons borrow money from the local money-lender and work as bonded labourers for some years. The money-lender dupes the poor tribals, appropriates their land and keeps one of the daughters of Sukrujani as his concubine. When Sukrujani and his sons discover that the money-lender is no mood to return the land they had hypothecated, they kill him with an axe and surrender themselves to the local police. Paraja thus ends with a tragic note. The narrative is replete with descriptions of tribal customs and rituals and

the narrative style is movingly lyrical and dramatic. It is also a historical document that reveals the reality of tribal life in terms of both the celebration of joy and the passive endurance of pain, hardship and suffering in the face of exploitation and poverty. While Paraja deals with the paraja tribe, Amrutara Santana deals with the Kondh tribe. Amrutara Santana is more than a document of Kondh life, customs and manners. Its complex plot encompasses subtle perceptions of human desire in terms of sensuality and greed, while at the same time lamenting the loss of cohesion and happiness in conjugal and filial relationships. The story of the novel constitutes three major characters: Diyudi, Piyu and Sonadei. While Piyu is a faithful and devoted wife, Diyudi is sensual and visits Sonadei, a woman turned into a whore after being disgusted with an impotent husband. The story ends with Piyu leaving her husband's house for her paternal village. The novel gives vivid descriptions of the Kondh village in all its aspects of life and natural landscape, and contains many lyrical passages that evoke delight, pity and pathos. Harijana deals with the problems of harijans or the untouchables who live in dirty hovels in slums with unclean surroundings. They are contrasted with the rich and privileged sections in the Cuttack town that exploit them and drive them out of the city limits.

The novels of Gopinath Mohanty published during the forties are not only among his best works, but also are forerunners of his later novels which continued to articulate his preoccupations with tribal life, the predicament of the downtrodden and the anguish of human existence torn between freedom and social restraint, nature and culture.

## V

Apart from these three major novelists who published many of their important writings in the

nineteen-thirties and nineteen-forties, and continued publishing their novels till the nineteen-eighties, there were quite a few writers who produced some very successful novels during this period. Four of about fifteen novels of Laxmidhar Nayak were published in the thirties and forties. While Udbhranta and Bhulili Tote Sakhi were published in 1934, Haire Durbhaga Desha and Sarbahara were published in 1947. These novels deal with the problems of the proletariat and the evils of a capitalist society. Nayak was a committed leftist and all his novels reflect his concern for the poor and the exploited. Another committed Marxist who published five novels between 1931 and 1946 is Ram Prasad Singh. The novel Homasikha, published in 1939, deals with the theme of violent protest against the immoral and tyrannical ways of the rich class. The story centres round Dharani, a beggar, and Bireswar, a rich zamindar and a womanizer. Bireswar visits Chameli Bai, a prostitute and commits adultery with Manjula, the young wife of an aged zamindar. One day, while driving in a drunken state, his car runs over Champi, Dharani's wife and she dies. Dharani reports this matter to the police, but rather than taking action against Bireswar, the police arrests him on false charges of theft and Dharani is sentenced to six months of rigorous imprisonment. On being released from jail, Dharani organizes a dacoit gang and helps the poor with whatever booty he collects. He takes revenge against Bireswar by murdering him and is hanged. The plot of Pujara Bali, published in 1942, has been perceived in the context of salt satyagraha of thirties. The novels of Ram Prasad Singh are informed by the zeal for social reform and concern for the downtrodden. The theme of Sachi Routray's Chitragriba, published in 1936, also reflects the novelist's ideological concern with social problems and conflicts. The four major characters of the novel,

Souri, Gagan, Mruganka and Ganesh, struggle against injustice and harsh realities of life with the aim of establishing an egalitarian society. Harekrishna Mahtab published three novels in the thirties and forties. His first novel Nutana Dharma, published in 1935, pleads in favour of widow marriage while Pratibha, published in 1946, deals with the participation of women in the freedom movement and pleads for emancipation of women. The context of Abyapara, published in 1947, is the tyranny and misrule of the rulers of the princely states of Orissa before independence. The plot of Katakabi Laxmikanta's Kanamamu, published in 1937, is enacted against the background of terrorist movement and the participation of youth in the freedom struggle inspired by the philosophy of Netaji Subas Bose. A few other novelists who made their mark in the thirties and forties were Godavarish Mahapara, Nityananda Mahapatra, Ananta Prasad Panda, Chakradhar Mahapatra, Gynindra Burma and Rajkishore Patnaik. The dominant preoccupations of almost all novelists who flourished in the nineteen-thirties and nineteen-forties were social issues considered in the perspective of Marxism, Gandhism, freedom movement and status of women in society. Though the thirties and the forties continued the tradition of social realism that began with Fakir Mohan, there was nevertheless a certain kind of freedom and variety in terms of both theme and style which anticipated the modernist novels of the fifties and sixties.

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## Jain Heritage of Orissa

*Indrajeet Mohanty*

Orissa has allured almost all the religious cults and sects right from her hoary past, whether for her tribal majority or her affluent mercantile base or her spirit of assimilation, is really, exactly not known. The earliest of the off-shoots of Brahmanism, Jainism made its presence felt in the state as early as the 7th century B.C. Excepting for one historical phase during the reign of Mahameghavahana King Kharavela, in the 1st Century B.C., Jainism has really never been the most popular religion of the state. However, unlike its counterpart, Buddhism, Jainism had never had a meteoric rise and then fall, rather it remained steadily popular amongst certain sections of Society, never undergoing euthanasia. The rigorous life style of the Jains, its syavada philosophy and the concept of ahimsa continued to influence certain groups of hard working people and the merchants. Since Jainism, as a faith, survived as a steady under current in Orissa since the 1st century B.C., it has left behind many remains both extrinsic and intrinsic. A study of these Jain remains will reveal the heritage of this great religion.

The State of Orissa is a sort of pilgrimage to a Jain, as it is to a Hindu. Many of the Tirthankaras are associated with this state. Rasabhadeva, the first "Tirthankara, also known

as Adinatha appears to have been worshipped in Kalinga. According to the Jain text, the Avasyaka Nirukti, Sreyansanatha etc., the 11th Tirthankara, was born at Simhapura, which was the capital of Kalinga. The translation of the Santi Parva of the Mahabharata by Dr. P.C. Ray - suggests that Aranatha the 8th Tirthankara received aims at Rajapura - a Metropolis of Kalinga.

In the above mentioned Tirthankaras have no historical validity. They are still vague in the mist of myths and legend. However, the 22nd and the 23rd Tirthankaras are historical figures. The Khandagiri and Udayagiri sculptures represent the preachings of Parsvanatha. He existed nearly 250 years before Mahavira i.e. around 850 B.C. The Kumbhakar Jataka, the Uttaradhyayan sutta and the Karakandu Charita talk of Karakandu, the king of Kalinga around 7th -6th B.C. who was a great devotee of Parsvanatha. The Kshetra Samasa, says that Parsvanatha preached at Tamralipti (Tamluk in Bengal) and at Kopakataka (Kupari in Orissa). The Avasyaka Nirukti suggests that Vardhamana Mahavira preached at Tosali in the eleventh year of his monkhood. This is confirmed by the Vyavahara Bhasya and the Harivamsa Purana. Because of this association of Orissa with these two Tirthankaras at the Kumara and Kumari Parvatas (Khandagiri and

Udayagiri), the Jains hold Orissa with great importance and reverence.

Jainism has been an undercurrent in Orissa's religious development right from the time Parsvanatha preached from the Kumara and Kumari Parvatas to the present day. Kharavela patronized Jainism and made it the state religion in the 1st Century B.C. The rising popularity of Buddhism, Saivism, Saktism and latter on Vaisnavism overshadowed Jainism in the following eras, although it continued to be a strong religious force amongst certain sections of society. The Murunda king Dharmadamodara patronized Jainism. The Nalas and the Guptas allowed Jainism to flourish in the 3rd-4th Century A.D. The Marathas of the south and the early Ganga kings Daddiga and Madhash accepted Jainism. The account of Yuan Chwang talks of the popularity of Jainism in Orissa in the 7th Century A.D. The Banpur copper plates reveal the solicitude of the Sailodbhavas towards Jainism in the 10th and 11th centuries A.D.

Literally heritage would mean anything that has been transmitted from the past or handed down by tradition. One would presume that the remains of the Jain like the rock cut caves, the temples, sculptures, icons, books, paintings etc are the 'heritage' of Jainism. This is, however, only the extrinsic heritage that we see and value. There exists something known as the intrinsic heritage, which we cannot see like the influence of Jain philosophy on other cults, on literature, art, society etc. this intrinsic heritage is very important, as it has helped in shaping the present Cohesive culture of our state. Hence, only a study of the apparent Jain remains will not suffice to summarize the heritage of this faith, but also a deeper study of the culture of the state is required. Like both body and soul make up a living man,

both physical and intrinsic remains of Jainism make up a living heritage.

Considering the physical remains of Jainism, there is an abundance of sculptures and icons found through out Orissa. The caves at Khandagiri and Udayagiri, with their sculptures and inscriptions are the earliest remains. Although no early Jaina Shrines or monuments, apart from the above, have been discovered, it is early Jain Shrines or monuments, apart from the above, have been discovered, it is obvious that the large numbers of icons, sculptures, etc. spread around Orissa suggest that there were Jain temples and monuments, which are now completely broken down.

Of all the other heterodox sects Jainism was the most accommodative to the Brahmanical religion. Although the Jains did not believe in the authority of God and that God was the creator, they began to worship the Tirthankaras and several Gods from the Hindu pantheon. Thus the Brahmins never really opposed the Jains and tolerated it. The iconographic representation of the Jain gods and Brahminical gods is similar to a layman. However, to distinguish the Jain from the Brahmanical duties one should look out for distinguishing "Signs". These features are the standing of sitting position of the icons, the chauri bearers, the kevala tree, flying gandharvas with garlands, champaka mark, umbrella, the trifoiled arch etc. and the nudity of the image.

As Jainism remained for so long in Orissa, at times coming to the forefront and at other times taking a backbench, it is many ways influenced several other cults in Orissa. The Jagannatha cult is indebted to Jainism for many of its rituals and festivals. Many major aspects of this cult is taken to represent certain ideas of Jainism. Similarly,

the Natha cult and the Alekha cult have borrowed many ideas from Jainism. Tantric worship also has its precursor in Jainism. Seven Trirthankara figures with seven female figures guarded by Ganesa in the Sataghara cave of Khandagiri and two rows of images, the upper story having twenty-four Trithankaras and lower having twenty-four Sasana devi indicate the female principle being adopted by the Jains.

Jain heritage in the field of art and architecture point to the caves of Khandagiri and Udayagiri. They were the first to introduce cave architecture and engraved beautiful sculptures. The Jains appear to be pioneers in this regard. They also may have introduced idol worship and construct icons for the first time in Orissa.

The Jains preached their religion in local dialects like Prakrit, Pali or Ardha-Magadhi. They did not preach in Sanskrit, but latter on wrote some of their texts in Sanskrit. Like in other

parts of India, Jainism was responsible for the development of local vernaculars; it must have contributed towards the development of Oriya language.

The Jain concepts of Ahimsa, discipline, austerities etc. must have had a great effect on the tribal and rustic society of Kalinga. People must have become more tolerant, pacific and followed a well-planned life and ready to work hard for any good cause. Moreover the great stress on Ahimsa or non-violence laid by the Jains had its effect on the economy of the state. It was accepted by and patronized by the mercantile class. This class must have grown in strength due to royal patronage and religious solicitude of the Jains, resulting in the economic prosperity of Orissa.

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*Sai International School handing over a cheque of Rs 1 Lakh to Chief Minister's Relief Fund for assistance to the flood victims at Secretariat on 26.9.2008 in the presence of Hon'ble Chief Minister Shri Naveen Patnaik.*



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