

# ODISHA REVIEW

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# National Song

**Vande Mataram !**

**Sujalam, suphalam, malayaja shitalam,**

**Shasyashyamalam, Mataram !**

**Shubhrajyothsna pulakitayaminim,**

**Phullakusumita drumadala shobhinim,**

**Suhasinim sumadhura bhashinim,**

**Sukhadam varadam, Mataram !**

---

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

# National Anthem

**Jana-gana-mana-adhinayaka, jaya he,**

**Bharata-bhagya-vidhata.**

**Punjab-Sindhu-Gujarat-Maratha,**

**Dravida-Utkala-Banga,**

**Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.**

**Tava shubha name jage, Tava shubha asisa mage,**

**Gahe tava jaya gatha,**

**Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.**

**Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!**

---

The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.

*Message of*  
**Shri Murlidhar Chandrakant Bhandare**  
His Excellency the Governor of Odisha  
on the occasion of Republic Day – 2013



On this auspicious occasion of the Republic Day, I extend my heartiest greetings and good wishes to the Sisters and Brothers of Odisha.

2. As we all know, the peaceful struggle led by Mahatma Gandhi for Independence of our country is a glorious chapter in the history of mankind. On the Historic Day of 26th January, 1950, our country became a Sovereign Democratic Republic. We gave unto ourselves a Constitution providing a strong framework for democratic governance. The concepts of Liberty, Equality and Fraternity along with Social, Economic and Political Justice are guiding principles of this Constitution.
3. The sacrifices of many illustrious sons and daughters of Odisha in the fight for Independence have been written in golden letters in our history. On this august occasion, I pay respectful homage to all freedom fighters, whose sacrifices brought us Independence. As we celebrate the Republic Day, we extend our sincere and heartfelt gratitude to the framers of our Constitution, who have given a shape to the dream of a society free from hunger, poverty and illiteracy. We have also the unique privilege of taking pride in the fact that we are the citizens of the world's largest democracy.
4. Odisha is blessed with vast natural resources and a huge workforce. By harnessing such natural resources and utilizing the workforce, Odisha is now surging ahead. But we have to make a concerted effort to face all the challenges by way of developing a work culture that stands for achieving our long-cherished goal.
5. The State Government is committed to transform Odisha into a prosperous State in the country by making all-out efforts for bringing perceptible changes.
6. In order to effect these changes, the State Government have accorded top priority on the development of the three-tier Panchayati Raj System, Agriculture, Industries, Health, Education, Drinking Water Supply, Irrigation, Village and Cottage Industries, Handlooms and Textiles, Science and Technology and other sectors concerning the growth and development of both rural and urban areas.
7. Energy is another key sector of development. To make the State energy sufficient, Government of Odisha have signed MoU for about 48,000 MW of additional capacity

with NTPC, UMPP, IPP etc. which will come up during the coming Five Year Plan period. The State share will be about 12,000 MW power.

8. The indices of development, inter alia, include significant reduction of poverty across regions and among all social classes as well as increase of overall literacy rate from 63.1% in 2001 to 73.5% in 2011. The reduction of Infant Mortality Rate from 96 in 1999 to 61 in 2010 is better than the national average. Maternal Mortality Ratio has been reduced from 358 in 2001-03 to 258 in 2007-09. Apart from this, representation of women in rural and Urban Local Bodies has been enhanced from 33% to 50%. The scheme Mission Shakti implemented for empowerment of the women has fulfilled its objective by improving their skills and activating their own livelihood options. Mamata, a conditional cash transfer benefit scheme is also financially assisting the pregnant women and nursing mothers of the State.
9. The State Government have also emphasized on the development of infrastructure including rural connectivity, electrification and irrigation. In order to achieve these objectives, the State Government have embarked upon rigorous implementation of various schemes like Gopabandhu Grameen Yojana, Biju KBK Yojana, Biju Kandhamal O Gajapati Yojana, Biju Setu Yojana, Cement Concrete Road Scheme, Biju Gram Jyoti Yojana, Biju Saharanchala Bidyutikarana Yojana, Biju Krushaka Vikas Yojana, Individual Deep Borewells with 90% subsidy, and Construction of Check Dams. Poorer Section of the society is being immensely benefitted by these pro-people activities.
10. Further, special attention has been given to improve the economic condition of the marginalized sections, particularly ST, SC and Minority Communities, elderly and differently abled persons. Ensuring food security by way of providing rice at Rupees Two per k.g., making available *pucca* dwelling house in the form of "Mo Kudia" to needy beneficiaries remaining out of the purview of Indira Awas Yojana, extending social security net under Madhu Babu Pension Scheme and facilitating secondary school education by introducing free bi-cycle scheme for all ST and S.C students and all girl students reading in Class-X, the Government of Odisha have become a role model in spearheading social welfare initiatives.
11. In a bid to effect transparency and accountability in the system of governance, the Government of Odisha have effectively implemented the Right to Information Act, 2005. The IT intervention made in the front of implementation has brought crowning glory to the State. This exhibits the commitment of the State Government to empower the citizens to exercise their legitimate rights. With a view to furthering this citizen-centric approach, the State Government have recently introduced the Right to Public Services Act, 2012 to ensure time-bound delivery of significant public services. Truly, these are the off-shoots of the Good Governance initiatives.
12. On this auspicious day, let us realize our responsibilities and cherish the values of democracy. I once again call upon the people of Odisha to strengthen our democratic and secular institutions, which foster national integration, promote social and economic justice as well as communal harmony.

*Jai Hind.*

*Message of*  
**Shri Naveen Patnaik**  
Hon'ble Chief Minister  
on the occasion of  
Republic Day-2013



Dear Brothers and Sisters !

I extend my greetings and good wishes to the people of Odisha on the auspicious occasion of Republic Day.

On this sacred day, I express my utmost respect to lakhs of patriot freedom fighters participated in the freedom struggle of India under the leadership of Mahatma Gandhi and Netaji Subhas Chandra Bose. On this occasion, I also pay my homage to the valiant Jawans who laid down their lives for the sake of country's security and peace.

On this occasion, I convey my deep reverence to Dr. B.R. Ambedkar and the Members of the Constituent Assembly who shouldered the enormous responsibility of framing a Constitution for the country after Independence.

Our Constitution is unique like our freedom struggle. It is the largest Written Constitution of the world. It stands on the foundation of ethics and values of the freedom struggle. It plays an important role in strengthening our democracy as well as showing the right path to the governing system of the country.

Odisha has been distinguishably placed in the developmental history of India. The growth rate of Odisha is much better than the national average. There has been improvement in nutrition level. Literacy rate has increased. There has also been improvement in other human development indicators. The outcome of the development has reached the common man residing in the villages. We do believe in inclusive growth. We are trying to reduce the differences between the village and town. Development has taken its real shape in the villages. Importance is accorded to Bijli, Sadak and Pani, thereby improving the living standard of the village community. Today all the poor people, women, Adivasi, oppressed, labour class and differently abled persons have been covered under our welfare schemes. Our schemes have become fruitful in bringing smile on the faces of the children, students, old men and women. Their participation in the mainstream of development has ushered in a new era.

Various schemes of the Government for the development of agriculture as well as the farmers have been immensely beneficial for them. Our food production has increased. For this,

I thank to our farmer community. We have laid emphasis on proper utilization of the potential in the agricultural sector in Odisha. We are all set to formulate Food Processing Policy for encouraging the agro industries including the development of horticulture. In the coming days, agriculture is going to play a vital role in the development scenario of Odisha.

Besides Agriculture, Handloom and Handicraft sector also facilitate in generating income for a large chunk of population. Recently, we have declared a new package for the welfare of our weavers and artists. The nation feels proud for their expertise and talent. Likewise, the State Government has announced for 50 % increase in the procurement price of Kendu leaf as a result of which, lakhs of poor Kendu-leaf pluckers will be benefitted.

There is a proposal for investment of more than Rupees Eight Lakh Crore in the field of Industry. There is an imperative need of everybody's co-operation to successfully shape up this opportunity created for development of industrial sector in Odisha. In 12<sup>th</sup> Plan, we will put much importance on small industries, generating more employment. Through this exercise, we have aimed at creating employment opportunity for 1 lakh and 60 thousand people by establishing 32 thousand small industries.

Our efforts continue to increase the infrastructural facilities in Irrigation, Electrification, Communication, Ports along with Agriculture and Industries.

The youth mass will play an important role in carrying ahead the chariot of progress in the State. Their dexterity and determination will brighten the future of Odisha. With proper education and training, the dream for doing something for the country can bring a great change. In the next five years, we have targetted to increase the employability of ten lakh youths through skill up-gradation. Our youth should come forward to take this opportunity.

The initiative taken by the State Government to eradicate poverty has begun to produce optimum result. Poverty in Odisha has been lessened. In the coming days, our effort will continue to reduce it more effectively.

It is the most important duty of the administration to provide various services to the people in time. Hence, to make the administration more accountable and transparent, we have implemented Right to Public Services Act this year. By this, the efficiency and transparency of the administration will be definitely enhanced and the people will get various services in time.

By 2020, we aim at a prosperous and diversified economy for Odisha. Our motto is to create opportunity for all through development. Our objective is to form a new Odisha by removing poverty, unemployment and regional disparity. I seek your co-operation to achieve this goal.

**Jai Hind.**

*Message of*  
**Shri Arun Kumar Sahoo**

Hon'ble Minister, Information & Public Relations  
and Energy on the occasion of  
**Republic Day – 2013**



On the auspicious occasion of Republic Day, I extend my heartiest greetings and good wishes to the Sisters and Brothers of Odisha.

The day of 26<sup>th</sup> January is of great significance to all of us. On this day we gave unto ourselves a Constitution proclaiming India as a Sovereign Democratic Republic. Our Constitution stands as one of the world's ideal Constitution. The dreams and aspirations of the Indians have precisely been reflected in the Constitution. On this sacred occasion, we fondly and respectfully remember our valiant freedom fighters and framers of the Constitution. This day provides us a platform for introspection and reaffirmation.

I offer my respectful homage to all freedom fighters as well as Statesmen whose struggle and sacrifice gave us independence. It would be our highest gratitude if we completely dedicate ourselves in nation building, inspired by their ideology.

Odisha has significant contribution to the Indian Freedom Struggle. The heroic saga of freedom fighters of Odisha has been written in golden letters in history. Their struggle, perseverance and attainments would be the perennial source of inspiration for all times to come.

After independence, India has made progress in every sector. Our economic prosperity has become an example for other countries. India is emerging as a super power in the whole world on economic front.

The most significant achievement has been strengthening of democracy in our country. It is a matter of great pride that while democracy in neighbouring countries are collapsing, democracy in India has become firmly rooted. Unity in diversity is our tradition. It is our prime duty to uphold this tradition.

Our State Odisha is marching ahead on the path of rapid progress. Emphasis is being accorded on various social welfare programmes including Agriculture, Industries and infrastructural development.

Republic Day is a day of resolution. Let us come forward to place our State as well as the country at the highest pinnacle of success by rededicating ourselves to the progress of the country. Be it the pledge of this day.

*Jai Hind*

## *Editor's Note*



Eminent Scholar, translator and life-long student of Indian Literature Max Muller when asked about India, quoted:-"If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty the nature can bestow- in some parts a very paradise on earth- I should point to India".

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them- I should point to India."

However, the wonder that is India has rarely looked as disjointed as it appears today. We are a country of laws. We have them dating back to the East India Company and we have Courts to try and put them into effect. However, the plethora of law does not mean that citizens would be law abiding. The reverse is more likely to be true. The growing atrocities on women and children both in urban and rural India are a matter of great shame. Tragic event in the recent past, have shaken national sensitivity and shocked the national conscience. The outrage following Delhi gang rape has really hastened the process of introspection over justice delivery system. It is now felt that our endeavour should be that law works for everyone and the vast majority is not deprived of the protective shelter of law. Hon'ble Chief Justice of India Altamas Kabir has hit the nail on the head when he said; delayed justice was responsible for the rise in crimes against women. We need more courts and faster trials. Long after the death of the victim, the words "Mujhe Sangharsh Karna Hai" echoes in the air creating a desire amongst citizens of the country seeking reforms in the judicial, police and legislative fronts to effectively deal with crimes against women.

As we are trying to understand the passions, the contradictions, the charms and the resilience that constitute India, "We, the people of India, are going to celebrate the 64th Republic Day of our country. This is the day when our country became a Sovereign Democratic Republic. The concept of Liberty, Equality and Fraternity along with Social, Economic and Political Justice are the guiding principles of our Constitution. As we celebrate this august day, we express our gratitude to the freedom fighters and framers of our Constitution who gave shape to the dream of a society free from hunger, fear, poverty and illiteracy.

Inspired by the ideals of the Constitution and the standards set by it, the Government of Odisha is committed to transform Odisha into a prosperous State. It has accorded top priority on the development of three-tier Panchayati Raj system, Women & Child Development, ST & SC Development, Agriculture, Irrigation, Education, Health, Industries, Village and Cottage Industries, Energy, Science and Technology and other sectors concerning the growth of both the rural and urban areas. **It has put thrust on multi-sectoral growth emphasizing on development of infrastructures.** Poorer section of the society is being immensely benefited by the pro-people activities of the Government. Furthering the citizen-centric approach to ensure time-bound delivery of significant public services, the State Government has recently introduced the **Right to Public Services Act, 2012.** In Odisha, there has been a continuous high economic growth which is above the national average. The growth rate of GSDP during 2001-2010 is 9.05 %. As a result, there has been a significant reduction in poverty across regions and among all social classes. The present State Government being pro-people and working wonders has been successful in having no revenue deficit since 2005-06. It is a remarkable performance by any reckoning and makes no sense of the trash talking by some redundant politicians and political parties out to belittle the achievements of the Government. **It is Hon'ble Chief Minister Naveen Patnaik's personal equation with the citizens of our State who affectionately love and respect him and his works more than anybody else.**

Our Constitution espouses the secular, liberal and rationalist values with a commitment to Social Justice. On the basis of the guidelines framed by the Constitution the Government functions. **However, it is an appeal that India and Indians must wake up to see what we have made up of our society and ourselves.** We must stop shutting our eyes to the stingingly painful things happening around us. We must stop consenting to easier ways. Last but not the least; we must become sensitive to wrong-doings at home, workplace and in our society. **Only when we realize our responsibility can we cherish the values of democracy.**

*Jai Hind.*

*Bande Utkal Janani.*



Editor, Odisha Review



## Buddha - Jagannath in the Evolution Process

*Dr. Harihar Kanungo*

When we look at the history of 'Buddhist Literature' we find that before Buddhism was preached by Gautam Buddha the tribal people of 'Bhasa' and 'Bhana' who were living in *Odrabhumi* of ancient '*Savaristhan*' had accepted 'AHETUBAD' -AKRIYABAD' or 'NATHIKABAD' as their national religion. '*Odrabhumi*' was considered and demarcated as the connecting link between the Northern and the Southern India as per the history of that time. It can't also be denied that Goutam Buddha went to the coastal region of South India to preach Buddhism, although the truth in this regard is not yet discovered. There is no doubt that the contemporary Odra state started from the boundary line of Magadh. Two merchants of Utkal named 'Tapasu' and 'Vallika' had the good luck to become the Buddha's disciples in the eighth week of his enlightenment. Subsequently the *Bhasa* and *Bhana* communities, then living in Odradesh accepted Buddhism by giving up their own religion: i.e. *Ahetubad*, *Akriyabad*, and *Nathikabad*. In fact that is considered as the beginning of the preaching and the spread of Buddhism in 'Odra State'. In course of time, Buddhism became the national religion of the whole of 'Odra State' because of Buddha's unique and attractive religious advice and this trend continued till the reign of the Soma dynasty.



During that period the unchallenged influence of Buddhism was felt all over Utkal, Kalinga, Toshal, Koshal and Odra. Mostly the tribal people like the *Savaras* and others speaking the Nagavamsi and Mundari dialect were living in Utkal at that time. History of the period also reveals that Lord Jagannath, the prime deity of the *Nagas* and *Savaras* had already been incarnated and worshipped by that time. The great resemblance of the Lord's face, eyes and the structure with that of a serpent establishes the fact that he was the God of the *Nagas* and the *Savaras*. As a matter of fact the face of the idol of Lord Jagannath is a reflection of the face and eyes of a serpent and this practice is maintained on every



*Navakalevara*. The 'Bastupuja' (*Astakula Naga* and *Naguni Puja*) performed at the time of *Navakalevara* further corroborates this fact. A keen observation of the body of Lord Jagannath's face, which resembles with the image of the serpent while the lower part of the idol indicates a *Khamba* or a log, which is being worshipped by the tribals (*Savara*). The so called imagination of *Khamba* or *Sthamba* worship by the *Savaras* alongwith the serpent face of the *Nagas* gives a clear picture of the unity among the two chief inhabitants *Naga* and *Savara* of Odra State. Such types of integration of image was possible by the Buddhist. Thus in the form of this image, the Buddhist could combine both the religions and the languages of the *Naga* and *Savara* races.

This type of tremendous discovery could only be possible at the beginning of the civilisation by the Buddhists. This is proved by the fact that the mention of Lord Jagannath is found for the first time in the Buddhist Literature. Indrabhuti, the king of Sambala (AD.717), the famous preacher of Buddhism (Vajrayan) had brought the Lord Jagannath to light. It is described in his *Gnyanasiddhi*.

"Pranipatya Jagannatham Sarvajina bararchitam  
Sarva budha mayam siddhi byapinam gaganopamam."

(Indrabhuti - Gyana Siddhi, 1st Canto, Sloka No-1)

It is evident from these lines that Indrabhuti tried his best to bring unity and integrity among the *Savaras* and the *Nagas* by such a synthesised image of Lord Jagannath as Buddha for the first time. Because, prior to this we never find the mention of Lord Jagannath in any literature or writing. Therefore, Dr. Benimadhav Padhi described in his book 'Daru Debata' that the Lord Jagannath has the *Savara* origin. In his opinion it is justified that Lord Jagannath is neither from Pali nor Sanskrit, but of *Savara* origin. An analysis of Indrabhuti's work proves the fact that

he struck a balance in the emotional and religious levels of the *Nagas* and the *Savaras* and created an atmosphere of unity among them by the image of Lord Jagannath. Really the Buddhists and Indrabhuti, the chief proponent of Vajrayan are remembered for using Lord Jagannath in order to bring co-ordination among *Natha* and *Naga* alongwith *Jagant*, the God of the *Savaras*. This could bring unity of thought and religion among the Odias. This unique image of Lord Jagannath and the nomenclature helped the Odias to remain united as a race and established the Lord or Buddha as a deity with all pervading power in the world. This recognition was so wide and strong that it could command respect from every corner of the world towards the unity and integrity of Odias in the name of Jagannath. The ruling class used the term Jagannath to bring unity among the people and used it to expand their power and authority. This resulted in bringing Lord Jagannath from the forests to the close quarters of the capital by the state power. The synthesized image of Lord Jagannath who was primarily meant to bring both religion and social unity one day, became the medium of strengthening army and influence of different rulers.

It is learnt from the historical facts that being migrated from Sripur region of Mahakosal, the Kings of Soma and Pandu dynasties, at first established their kingdom with capital at Sonepur. They gradually spread their kingdom all over Orissa. By the grace of Lord Jagannath they could win the hearts of the Odias. In the contemporary society of Orissa, Lord Jagannath became the only God of the people. It is described in *Kalikapurana* (5th century AD) that "Jagannathmodresam tatra Pujayet". In other words Jagannath is universally accepted and worshipped as the chief of the Gods.

As described in *Madalapanji*, Yajatikeshari searched for Lord Jagannath in order to win the hearts of the people of Orissa just after his coronation as 'Pataraja'.



*Madalapanji* records, “Hereafter *Keshari* became *Pataraja*, the first *Pata* was *Yajatikeshari*. This king was very kind and generous. He asked the monks and the Brahmacharins, Brahmins of the whereabouts of Lord Jagannath of Orissa.

According to this description of *Madalapanji* Yajatikeshari brought Jagannath from Jharakhand and worshipped him in a patol (temple) of 38 cubits in the sea-shore. After being transferred from Jharakhand to coastal region Buddha in the guise of Jagannath was worshipped by his original worshippers of Jharakhand. This arrangement was made due to the pressure from people. In spite of new establishment of Lord Jagannath the same old Buddhist tradition was followed while worshipping.

In 300-400 A.D. after the revival of the *Bhagavat Dharma* or *Avataravad* duly patronised by the Gupta dynasty, it influenced the kings of Soma dynasty who had migrated from Sirpur of Chhattishgarh State. After coming from Sirpur they occupied the kingdom of Sonepur and spread the culture of *Bhagavat Dharma* and *Avataravad*. Because of their influence, the people of Orissa started worshipping the Gods Nrusimha and Madhava. Although Lord Jagannath was established in the sea shore of Puri the kings of Soma and Ganga dynasties of later age became partly successful in their efforts in recognising Jagannath as Srikrishna, the beloved God of *Bhagavat Dharma*. Paying due regards to this event the renowned poet Jayadev (1200 A.D.) composed -

“Nindasi Yangya bidherahha Sruti Jatam  
Sadaya hrudaya darshita Pashughatam  
Keshav dhruta - Buddha Sarira, Jaya Jagadisha Hare”  
(Shree Jayadev-Geeta Govindam, Dasavatara stotram)

In this way Lord Buddha, the beloved God of Buddhists is seen in the guise of Lord Jagannath every where. But this process of co-ordination took a lot of time to emerge to the present state.

In spite of the hard efforts made by the kings of Soma and Ganga dynasties for recognising Buddha in the guise of Jagannath as Krishna the contemporary society could not accept it completely. Therefore, in 1500 A.D. after three hundred years of Jayadev the poet Sarala Das described Buddha as Jagannath.

It is clear from this description of poet Sarala Das that kings of Soma and Ganga dynasties who came from outside tried their best to influence the people of Orissa to accept *Bhagavat Dharma Avatarabad*, but they accepted Jagannath only as Buddha. This sort of people’s thought is being reflected in the writings of Sarala Das. That is why Sarala Das is widely known as “Adikavi” of the land of Odisha. It is crystal clear that the people of Odisha worshipped Jagannath as Buddha till the time of Sarala Das (1500 A.D.). In the later age being patronised by the kings, Brahminism became influential, as a result of which ‘*Bhagavat Dharma*’ became more powerful and Buddha in the form of Jagannath was given recognition more as Srikrishna, the devoted God of *Bhagavat Dharma*. In spite of all these events even now the influence of Buddhism is reflected in the way of worshipping Lord Jagannath as usual.

In order to establish unity among different tribes of Orissa so far as thought, religion and society are concerned, the image of Lord Jagannath was used as a symbol. In this synthesised system of controversial thoughts even a sort of integration could be maintained. In the opinion of the historians, all the events of *Mahabharata* War took place in the crisis of *Dwapara* and *Kali* era.

The incarnation of Lord Shrikrishna of the epic *Mahabharata* took place with a specific aim and that is announced by Lord Shrikrishna himself in the *Bhagavat Gita*-



“Yada yada hi dharmasya glanirbhabati bhārata  
Abhyuthanmadharmasya tadatmanam Srujamyaham  
Paritrānaya Sadhunam binashaya cha duskrutam  
Dharma Sansthapanarthaya Sambhabami  
Yugeyuge”.

It means the main aim of incarnation of Lord Shrikrishna was to get rid of both the vices and the enemies of this earth and to give protection and justice to the saints. On the other hand Lord Buddha preached and spread his religion with an aim to get rid of the fear of old age, disease and death from minds of the men by giving guidance to them. Although we do find differences in the (incarnation) births and aims of these two great men of *Dwapara* and *Kali*, they made it possible to establish co-ordination through Lord Jagannath. It is the great poet Sarala Das, who made the successful attempt to synthesise the basic thoughts of both *Dwapara* and *Kali* through the medium of Lord Jagannath. This is reflected in different places of his composition.

*Baudha Avatara Abasya biharibu  
Dustajana mari Santhajana pratipalibu* 1531  
(Sarala Mahabharata, Musaliparva, P,109)

“Se Jagannatha je Sansara Uddharana  
Mlehhajana Uddharana Se baudha rupena” 161  
(Sarala Mahabharata, Adiparva, 2nd pt.P.1056)

It is no doubt the evolutionary process, the creation of Buddha and God Srikrishna of *Bhagavat Dharma*, was possible only because of the identification of an image and symbol of Buddha in the guise of Jagannath. It is the opinion of most of the research scholars that only one image of Buddha in the form of Jagannath and his *Dharmadanda* or *Chakra* was being worshipped in the beginning. Consequently when the devoted God Srikrishna of *Bhagavat Dharma* was symbolised as Buddha the images of Balabhadra and Subhadra were being imagined and arrangements were made for the worship of the four images (*Chaturdha murti*). That is why

Sarala Das started saying in his *Mahabharata* regarding *Chaturdhamurti* of Lord Jagannath.

Thus the cult of Lord Jagannath is the product of an evolutionary process, it started with the worship of the Serpent God by the *Nagas*, a tribal community, which was later embodied into the *Khamba* (Log) being worshipped by the *Savaras* belonging to a different tribal community. Later on Lord Buddha, who was the champion of equality and social justice was worshipped in the form of Lord Jagannath. The rulers of the state used every opportunity to use the name of Lord Jagannath to bring unity among the people and it helped them to derive power and authority. The Somavamsi ruler popularised the cult of *Avatarabad* and Lord Shrikrishna was incorporated in the cult of Jagannath in the form of “*Chaturdhamurti*”. This has been testified by the great Odia poet Jayadev and Sarala Das. Thus Lord Jagannath is the original concept of God among the tribal people. In course of time other *Avatars* have appeared in the form of Lord Shrikrishna and Lord Buddha. But they have been incorporated and worshipped in the form of Lord Jagannath.

The present cult of Jagannath, the Universal God is a product of socio-cultural evolution, which has accommodated various religions and tribal cultures including the concept of social equity preached by Lord Buddha. Subsequently during the reign of Rama Chandra Dev -I (1738 AD) the Islamic concepts were also accommodated in the cult of Lord Jagannath (*Patitapabana*). Thus Lord Jagannath does not belong to any particular religion, caste or community. He is unique and Universal. That is why we worship Him as the *Natha* of the Universe-*Jagannath*.

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Tribal Jewellery

# GOOD GOVERNANCE





## AGRICULTURE AT A GLANCE

Odisha lies between North Eastern part of the Indian Peninsula.

**Latitude** – 17°31'N to 20°31'N  
**Longitude** – 81°31'E to 87°30'E  
**Area** – 1,55,707 sq.km.  
 (4.7% of area of the country)

**Population** – 4.19 crores (2011 census)

### Work force (lakhs)

Cultivator	34
Agril. Labourer	21
Others	88
<b>Total</b>	<b>143</b>

**Work force deriving employment from Agriculture** 65%

### Land Classification (lakh hecets.)

Geographical area	155.71
Forest	58.13
Misc. trees and grooves	3.42
Permanent Pasture	4.94
Cultivable Waste	3.75
Land put to non-agril. Use	12.98
Barren & uncultivable land	8.40
Current fallow	6.06
Other fallow	2.29
Net area sown	54.21
Cultivated area	61.80
Gross cropped area	90.79
Cropping intensity	167%

### Agrarian Structure

Farmers	Nos. lakh	% of holding	Area (lakh hect)	% of Area
Marginal	22.95	56.4	11.55	22.7
Small	11.14	27.4	15.44	30.4
Semi Medium	5.00	12.3	13.44	26.5
Medium	1.45	3.6	8.18	16.1
Big	0.13	0.3	2.20	4.3
<b>Total</b>	<b>40.67</b>	<b>100</b>	<b>50.81</b>	<b>100</b>

**Normal rainfall (mm)** 1451.2

### Normal years for the State

(with respect to natural calamity)

1961	1962	1963	1964	1983
1986	1988	1989	1991	1993
1994	1995	1997	2001	2007



### Area, Yield rate & Production of Major Crops

A= Area in lakh hect, Y= Yield in Kg/hect, P= Production in lakh MTs / Bales

Year	Rice			Maize		
	A	Y	P	A	Y	P
2005-06	44.79	1554	69.63	1.87	1496	2.80
2006-07	44.50	1557	69.28	1.99	1602	3.19
2007-08	44.52	1720	76.55	2.14	2245	4.82
2008-09	44.54	1553	69.15	2.24	2291	5.13
2009-10	43.65	1609	70.22	2.27	2191	4.99
2010-11	42.26	1640	69.31	2.52	2570	6.49

Year	Ragi			Total Cereals		
	A	Y	P	A	Y	P
2005-06	1.90	747	1.42	49.10	1513	74.26
2006-07	1.90	760	1.44	48.89	1520	74.32
2007-08	1.87	8.83	1.65	49.03	17.02	83.46
2008-09	1.82	896	1.63	49.11	1556	76.39
2009-10	1.85	938	1.73	48.28	1604	77.44
2010-11	1.79	821	1.47	47.03	1652	77.70

Year	Total Pulses			Total Food Grains		
	A	Y	P	A	Y	P
2005-06	18.80	422	7.94	67.90	1211	82.21
2006-07	19.51	444	8.66	68.40	1213	82.98
2007-08	19.81	458	9.08	68.84	1344	92.54
2008-09	20.00	497	9.94	69.11	1249	86.33
2009-10	20.92	460	9.62	69.20	1258	87.07
2010-11	20.79	481	9.49	67.83	1293	87.70

Year	Mustard			Groundnut		
	A	Y	P	A	Y	P
2005-06	1.10	360	0.40	2.21	1547	3.42
2006-07	1.10	369	0.41	2.37	1599	3.79
2007-08	1.10	375	0.41	2.51	1705	4.29
2008-09	1.09	383	0.42	2.56	1791	4.58
2009-10	1.12	369	0.41	2.43	1639	3.98
2010-11	1.12	375	0.42	2.47	1680	4.16

Year	Total Oilseeds			Cotton		
	A	Y	P	A	Y	P
2005-06	8.25	668	5.51	0.57	435	1.45
2006-07	8.34	719	5.99	0.60	307	1.08
2007-08	8.41	804	6.76	0.50	423	1.25
2008-09	8.28	848	7.02	0.57	430	1.46
2009-10	7.97	776	6.19	0.53	464	1.47
2010-11	7.70	828	6.38	0.74	550	2.40



Year	Spices & Condiments			Sugarcane		
	A	Y	P	A	Y	P
2005-06	1.45	1348	1.95	0.37	69286	25.43
2006-07	1.46	1365	1.99	0.40	70008	28.36
2007-08	1.46	1375	2.01	0.38	70360	26.79
2008-09	1.47	1386	2.04	0.37	70250	26.65
2009-10	1.47	2818	4.16	0.36	70852	26.11
2010-11	1.54	2957	4.56	0.40	71192	29.07

### Seed Distribution

Year	Quality Seeds Distributed (in qtls)		
	Paddy	Non-Paddy	Total
2007-08	291850	107529	399379
2008-09	360044	118802	478846
2009-10	499350	150755	650105
2010-11	523298	149465	672763
2011-12	520940	155811	676751
2012-13 (Prog.)	710380	194298	904678

### Seed Production

Year	Quality Seeds Produced (in qtls)		
	Paddy	Non-Paddy	Total
2007-08	274278	26328	300606
2008-09	408602	40472	449074
2009-10	527664	58846	586510
2010-11	563171	81221	644392
2011-12	701140	87979	789119
2012-13 (Prog.)	898000	157200	1055200

### Seed Replacement Rate (SRR in %)

Year	CROP					
	Paddy	Maize	Wheat	Groundnut	Sunflower	Jute
2007-08	12.04	2.07	24.80	21.75	42.34	46.47
2008-09	15.05	1.89	34.22	23.53	15.86	45.84
2009-10	19.07	3.63	41.81	31.28	48.53	39.10
2010-11	20.64	20.87	29.95	29.70	100.00	32.85
2011-12	21.87	10.28	21.82	28.32	16.87	24.56
2012-13 (Prog.)	27.89	13.32	32.80	27.82	44.56	30.00

### Fertiliser Consumption

Year	Fertiliser Consumption in nutrient basis (in '000 MT)				Consumption in Kg/ha.
	Nitrogen	Phosphorous	Potash	Total	
2007-08	272.10	116.77	63.03	451.90	52
2008-09	297.77	147.93	89.17	534.87	61
2009-10	292.29	148.59	78.46	519.34	60
2010-11	294.72	153.97	89.16	537.85	62
2011-12	327.25	135.47	55.80	518.52	61
2012-13 (Prog.)	469.70	232.12	118.42	820.24	90



## Farm Mechanization

Year	Farm Equipment (Nos.)				
	Tractor	Power Tiller	Paddy Transplanter	Rotavator	Combine Harvester
2007-08	705	3364	18	47	4
2008-09	1500	5280	45	38	49
2009-10	2325	7615	26	36	72
2010-11	4750	12742	42	311	123
2011-12	5272	11216	47	250	75
2012-13 (Prog.)	6000	15000	150	700	200

## Irrigation Intervention

Year	Private LIPs established (nos)	Irrigation Potential (IP) created in hectares	Sprinkler Sets popularised (nos.)
2007-08	8018	15877	439
2008-09	19041	37613	2098
2009-10	29222	56941	2861
2010-11	22034	41844	920
2011-12	22209	41671	3071
2012-13 (Prog.)	25050	49724 (IP will be created)	6000

## Highlights of different programmes and achievement in the State

### BGREI

- \* During 2012-13 Kharif, crop demonstration programme of Rice is being conducted over 1,55,000 ha. in 155 clusters.
- \* Line sowing and transplanting of paddy and pulses are being given priority by demonstration of 2.50 lakh ha.
- \* System of Rice Intensification (SRI) is conducted over 1,50,000 ha. in the State during 2012-13 Kharif season.

### NFSM

- \* 16000 ha. of cluster demonstration programme has been taken up under NFSM-Rice.



- \* 60 clusters (6000 ha.) have been taken under intercropping demonstration in case of NFSM-Pulses.
- \* 20 clusters of Arhar and 50 clusters of Black gram have been taken up during Kharif, 2012 under A3P.

### **Agricultural Mechanization**

- \* During 11th Plan period, the State has supplied 1,07,781 nos. of different Agriculture Implements which increased farm power to the tune of 283911 H.P. with 1.23 KWh/ ha.

### **System of Rice Intensification (SRI)**

- \* During 11th Plan period, 80000 ha. of 'SRI' methodology demonstrations have been conducted covering 3,03,000 beneficiaries in the State. These efforts have resulted yield increase up to 47- 50% over the control.

### **Popularization of Hybrid Maize Cultivation**

- \* The State has popularized Hybrid maize cultivation in 37000 ha covering 1,46,000 beneficiaries resulting in replacement of local maize.

### **Popularization of Hybrid Sunflower cultivation**

- \* During 2010-11 & 2011-12, popularization of Hybrid Sunflower cultivation has been taken up in the State by conducting demonstrations in 11800 ha. resulting in yield increase up to 60 %.

### **Popularization of new cultivars of Mustard**

- \* During 2010-11 & 2011-12, demonstrations under popularization of Hybrid Mustard were conducted in 17610 ha benefiting 32198 nos. of farmers in P.P.P. mode replacing traditional varieties which resulted in yield increase up to 150%.

### **Up-scaling of Pulses**

- \* Three lakh nos. of input kit comprising INM and IPM package were supplied to 3 lakhs beneficiaries for improvement of yield in pulse crops (Green gram & Black gram) in 60000 Ha. which has motivated the pulse growers for adoption of proper package of practices in order to get higher yield.

### **AGRISNET Project**

- \* As many as 22 software modules have been developed on different schemes & being implemented in the State for improving transparency in governance.



## ODISHA RIGHT TO PUBLIC SERVICES ACT, 2012

The Government of Odisha under the leadership of Shri Naveen Patnaik has imbibed processes which take care of Citizens' right on top priority. Now the people of Odisha have been vested with the invaluable right to get notified services within a specified time limit. The time-bound services to be provided as per the Odisha Right To Public Services Act, 2012 as declared by the Government has been enumerated below:-

Name of Public Services	Given Time Limit
<b>Commerce &amp; Transport (Transport) Department</b>	
Temporary Registration	3 days
Registration of Vehicles	7 days
Tax Clearance Certificate (TCC) in Form-D	4 days
NOC in Form-28	4 days (after receipt of Police Clearance Report)
Addition/Deletion of Hire Purchase/Mortgage entry	4 days (after receipt of confirmation from Financer)
Transfer of ownership of vehicle	4 days (after appearance of both seller and purchaser)
Issue of Learner's License for Driving License	3 days from the date of appearance for test
Issue of Driving License	5 days (after passing in the test)
Renewal of Driving License	5 days
Issue of Duplicate Driving License	5 days
Issue of Trade Certificate	30 days
Issue of Transporting Agent's License	30 days after receipt of clearance from Mining Department wherever necessary
Issue of Fitness Certificate for Transport Vehicle	3 days (after production of vehicle for inspection & compliance to rules)
<b>Revenue &amp; Disaster Management Department</b>	
Disposal of misc. certificate cases for SC, ST, OBC, SEBC and Legal Heir Certificates	30 days (excluding the period taken for disposal of objections, if any) <b>N.B.</b> -For these certificates citizens should apply in their native Tahasils.



Disposal of misc. certificate cases for Residence and Income Certificates	15 days (excluding the period taken for disposal of objections, if any)
Issue of certified copy of RoR	3 days
Disposal of uncontested mutation cases	3 months for disposal and 45 days for correction of RoR
Disposal of cases u/s 8 (A) of OLR Act	2 months for disposal (excluding the time taken for payment of premium)
Partition of land on mutual agreement of all co-sharers u/s 19(1)(C) of OLR Act	6 months
Registration of documents	3 days
Issue of Encumbrance Certificate	7 days
Issue of certified copy of previously registered Documents	7 days
Registration along with issue of Marriage Certificate under Special Marriage Act	40 days (where no objection received) 70 days (where objection received)
Registration of Societies	30 months where more than one district is involved (State Level Society) One month (where one district is involved)
Disbursement of ex-gratia by Tahsildars from the Date of receipt of funds and approval	3 months
<b>Finance Department</b>	
Disposal of application for registration under VAT/CST Act	30 days
Disposal of application for amendment of registration Certificates	15 days
Disposal of application for 'C' forms, 'F' forms, 'H' forms & Waybills	7 days
<b>Home Department</b>	
Character/Antecedent verification	30 days
NOC for Passport Verification	30 days
<b>Health &amp; Family Welfare Department</b>	
Registration of Birth/Death	30 days
For getting Birth/Death Certificate	7 days
<b>Rural Development Department</b>	
Repair of Hand pump/Tube well	7 days (minor repair) 14 days (major repair except replacement) 28 days for replacement
<b>Women &amp; Child Development Department</b>	
Assistance under National Family Benefit Scheme (NFBS)	30 days



## Success Stories :

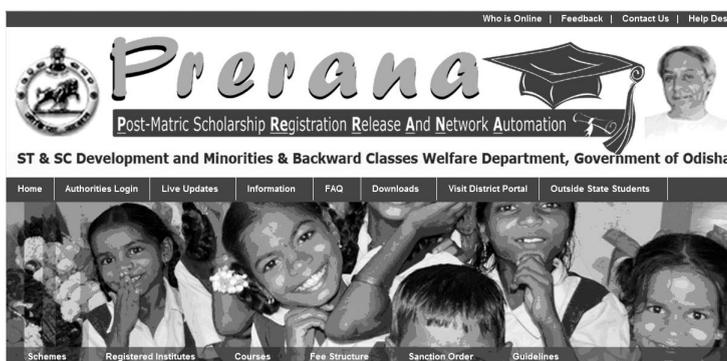
# ST & SC Development

**A. Education Sector:** It is well known that a rapid growth in educational attainment is the most successful medium for social empowerment of the disadvantaged ST & SC members. Apart from the on-going interventions, the Govt. has taken the following steps for improvement of education.

1. Besides 2328 hundred seated hostels taken up till now by ST and SC Development Department, 1000 more hostels meant for ST & SC children have been taken up in 2011-12 and will be completed in 2012-13. Budgetary provision of Rs.210 crores has been made for completion of these hostels. The construction of hostels, especially for tribal girls has shown a sharp increase in the enrolment rate of girls. In the ST & SC Development Department schools, the enrolment has gone up from 2.3 lakhs in 2006-07 to 4.20 lakhs in 2012-13. Keeping in view this encouraging growth rate, the hostel construction work has been expedited in 2012-13.



2. To streamline the Post-Matric Scholarship scheme an on-line platform named PRERANA has been launched and this has facilitated disbursement of Post-Matric Stipends through Electronic Fund Transfer Mechanism to more than 2 lakhs ST, SC and OBC children pursuing Post-Matriculate courses.



3. To encourage completion of Higher Secondary Courses, 14 Secondary Schools in Tribal Sub-Plan area are being up-graded to +2 Science Colleges with 64 seats in each year. Infrastructure development with construction of classrooms,



laboratories and computer lab have been taken up on priority in 2012-13 so as to enable the commencement of classes in 2013-14 Academic Session.

**4.** 30 new Secondary Schools with facilities for girl's education from Class-VI to 10<sup>th</sup> is being taken up under Central Plan in the Tribal Sub-Plan areas. This will facilitate provision of secondary schooling facility for 250 children in each school. An amount of Rs. 1.7 crore is being spent for construction of Academic Block, Hostels and Teachers quarters in each of the location and infrastructure development will be completed in 2012-13. Necessary teaching and non-teaching staff post creation has already been done under the State Plan. The schools are likely to be operational in 2013 academic Session.



**5.** Steps are being taken to operationalize Urban Hostel Complexes in Bhubaneswar, Rourkela and Berhampur to facilitate study of disadvantaged ST & SC children from remote pockets of Odisha in English Medium Schools. Construction of Hostels have been started in Berhampur and Rourkela. 3 locations in Bhubaneswar with 1 acre each have been identified and handed over to ST & SC Development Department and the construction works of hostels in Bhubaneswar has been started in 2012-13.

**6.** 100 most meritorious ST & SC students from tribal pockets have been sponsored for 2-year Integrated +2 Science and Medical coaching at Bhubaneswar. This will facilitate identification of bright boys and girls from the ST & SC community to get access to good quality medical coaching and open up greater opportunities for succeeding in Medical Entrance Examination.



**7.** An additional amount of Rs. 140 crores has been allocated for construction of Residential and non-Residential educational institutions. This will facilitate the long required needs of additional classroom, laboratories, toilet complex, teacher's quarters etc. in the ST & SC Development Department schools.

**8.** Career Counselling Cells have been made operational in all the High Schools of the SSD to facilitate and ensure availability of information regarding different career opportunities before the students. Provision of Rs.1 lakh has been made for each High School of SSD to initiate sports and non-sports based extra-curricular activities.

**9.** 336 Posts of ANMs have been created for the hostels of ST & SC Development Department Schools. These ANMs will be looking after the health care needs of the boarders as well as sanitation



and hygienic needs of the hostels. They are expected to play a crucial role in making the students aware of the benefits of preventive health care.

## **B. Economic Empowerment**

The ST & SC Development Department has been taking a series of measures for economic empowerment of the SC & ST population through its various agencies/wings like ITDAs, Micro Projects, TDCC, OSFDC and OTELP. The major highlight for 2012-13 is as follows:-

**1.** Each ITDA has identified one or two focus areas which are scalable in nature, are likely to create significant socio-economic impact and activities which will promote economies of scale for product aggregation, value addition and marketing. It is envisaged to create a state level body called Odisha Tribal Development Society (OTDS) which will provide overall guidance, professional expertise and co-ordination required for achieving the above. Some of the activities which are being taken up under this programme are up-scaling of Coffee and Rubber cultivation; Coverage of up-land areas under WADI plantation; backyard poultry; 770 numbers of Integrated Livestock Development (ILD) centre for cattle breed up-gradation; focus on agriculture and vegetable cultivation etc. A perspective plan has been prepared for 7 to 10 years duration to cover a large number of tribal families under different livelihood promotion schemes. The funding for this will be sourced from different schemes like SCA to TSP, MGNREGA, Govt. of India agencies, Bank Loan and from the State Plan. Some of the activities initiated and to be up-scaled in 2012-13 are as follows:-

**a)** In convergence with National Horticulture Mission funds have been sanctioned for 7 locations in TSP areas to set up cooling chamber and pack houses, cold storage facilities and refrigerated vans to enable the fruit and vegetable growers to do proper storage of their produces and marketing. This activity will be scaled up in 2012-13.

**b)** Precision based vegetable cultivation through drip irrigation on raised beds has been taken up for 2408 tribal farmers to promote off-season vegetable cultivation and maximise returns from small patch of land. Tribal farmers have started getting a return of more than Rs.40,000/- from only 25 to 30 decimal of land. This activity will be scaled up to cover more farmers in 2012-13.



### **c) GOOD RETURNS FOR WOMEN FROM THEIR SUSTAINED EFFORTS**

As suggested by hon'ble Chief Minister of Odisha, ST & SC Development Department has initiated Focus Area Development Programme (FADP) under which livelihood interventions are being taken-up with cluster approach. Poultry, one such FADP, is being taken up in 14 Integrated Tribal Development Agencies (ITDA), viz. Baliguda, Bonai, Gunupur, Jeypore, Koraput, Kuchinda, Nawarangpur, Nilagiri,



Paralakhemundi, Malkangiri, Phulbani, Rayagada, Sundergarh and Thuamala Rampur, including 7 ITDAs in “Odisha Tribal Empowerment & Livelihood Programme” (OTELP) areas. About 14,000 poorest of the poor and landless tribal families are being supported to take up one of the three types of poultry interventions, viz. 186 Mother Chick Units (MCU), 9391 backyard poultry units and 400 broiler farms. Mostly women Self-Help Groups (SHG) are taking up MCUs where 1000 one-day old chicks of ‘*Vanraj* breed’ are reared for 28 days. Subsequently other tribal women of that/adjoining villages rear those 28 day-old birds in their backyards till the birds attain saleable weight.

So convinced were these tribal women of the return from poultry that they contributed their labour in constructing the MCU sheds/night shelters for chicks/birds. Both backward (e.g. feed and vaccination for chicks/birds) and forward (e.g. marketing) linkages are provided to these tribal families. Regular cleaning, proper feeding and timely vaccination has resulted in earnings in the range of Rs.4,000/- to Rs.6,000/- for last six months depending on the type of unit. Efforts are being taken to help these women in forming Poultry Cooperatives so that the interventions could be made sustainable.



**d)** WADI model of agro-horti-forestry plantation, another FADP, has been taken-up in 5110 acres involving 5064 small and marginal farmers of 14 ITDAs. Under FADP, this intervention will be further scaled up in the coming years and convergence with ‘National Rural Employment Guarantee Scheme’ (NREGS) and ‘National Horticulture Mission’ (NHM) will also be made extensively.

**(e)** Coffee plantation in 800 acres is being taken up by involving 520 farmers of Koraput and Rayagada ITDAs in 2012-13. Silver Oak (shade tree) plantation is being planned for 2500 hectares in 2013-14.

**(f)** Turmeric cultivation has been undertaken by 6854 small and marginal farmers in 6352.5 acres of Baliguda and Phulbani ITDAs. Value addition and Market linkage is being provided through KASAM, a cooperative federation.

**(g)** Maize cultivation has been done by 8727 farmers in 6862 acres in Baliguda, Phulbani and Panposh ITDAs. Convergence has been made with RKVY scheme.

**2.** Strong focus is being continued for skill up-gradation and placement linked employability training. Till date more than 5229 numbers of youths have been trained under skill up-gradation and placement linked employability training. In the coming year, it is targeted to cover 25000 number of SC & ST boys and girls under different kinds of skill development and employability training.

**3.** To improve the monitoring and increase transparency, Tally ERP 9 is being implemented in all ITDAs and will be completely rolled out in 2012-13. This will enable on-line monitoring and tracking of different funds being placed with the ITDAs. Similar initiative is also envisaged to implement computerized accounting packages in all 30 DWO Offices in 2012-13.



# Constitutional Democracy, Judiciary and Social Justice in India

*Dr. Surya Narayan Misra*

## I

India is the largest functioning democracy in the world. It achieved her independence after a prolonged national movement. The philosophy of the Constitution of India were evolved during its nationalist struggle. Very few Constitutions have the kind of experience Indian Constitution making had. Dr. Rajendra Prasad, the President of the Constituent Assembly observed during the concluding session of the Assembly : We have prepared a democratic Constitution. But the successful working of democratic institutions requires in those who have to work them willingness to respect the view points of others, capacity for compromise and accommodation. Many things which cannot be written in a Constitution are done by conventions. Let me hope that we shall show those capacities and develop those conventions. The way in which we have been able to draw this Constitution without taking recourse to voting and to divisions in lobbies strengthens that hope.

Whenever the Constitution may or may not provide, the welfare of the country will depend upon the way in which the country is administered. That will depend upon the men who administer it. It is a trite saying that a country can have only the government it deserves. Our Constitution has provisions in it which appear to some to be objectionable from one point or another. We must

admit that the defects are inherent in the situation in the country and the people at large. If the people who are elected are capable and men of character and integrity, they would be able to make the best even of the defective Constitution. If they are lacking in these, the Constitution can not help the country. After all, a Constitution like a machine is a lifeless thing. It acquires life because of the men who control it and operate it and India needs today nothing more than a set of honest men who will have the interest of the country before them. There is a fissiparous tendency arising out of various elements in our life. We have communal differences, caste differences, language differences, provincial differences and so forth. It requires men of strong character, men of vision, men who will not sacrifice the interest of the country at large for the sake of smaller groups and areas and who will rise over the prejudices which are born of these differences. We can only hope that the country will throw up such men in abundance !!

The Constitution of India has entered into 64th year of its operation. One should remember that a Constitution is a fundamental law laying down basic objectives of a polity and procedures of institutional functioning to facilitate the attainment of the goals and fulfil the objectives. In our country's polity the legislature is the law making forum and the executive takes the directions of



the legislature for its implementation. The judiciary under our Constitution is watchdog of the Constitution. It looks into both law making and the law implementation by the other two wings of the Constitutional democracy. The functions and role of these institutions are essential for successful operation of Constitutional democracy in our country. A democracy means and provides a government by discussion. The representatives of people voice the wishes of the electorate for smooth operation of the socio-economic development thinking and their policy making.

At this stage, it will not be out of the way to examine what constitutes a Constitution. The first Written Constitution of the world, the U.S. Constitution contained only 7 Articles, as against the Indian Constitution (1950) had 395 Articles. For Americans, the Constitution was a legal document which established 'Rule of Law'. But for the Indians the Constitution was a manifesto, a confession of faith, a statement of ideals and a reflection of the culture.

In the *Mc Culloch vrs. Maryland* (1819) the U.S. Chief Justice Marshall observed; "A Constitution is to contain an accurate detail of all the subdivisions of which great powers will admit, and of all the means by which they may be carried into execution, would partake of the prolixity of a legal code, and could scarcely be embraced by the human mind. It should probably never be understood by the public. Its nature, therefore, requires that only its great outlines should be marked, its important objects designated and the minor ingredients which impose those objects be deduced from the nature of the objects themselves." Marshall thus, reiterated that the Constitution should contain the very minimum and that minimum to be the 'rules of law'.

Modern democracies are in conceivable without judiciary. This organ is not only guardian of the Constitution but also protector of

fundamental rights of the citizens. Bryce observed; "There is no better test of the excellence of a government than the efficiency of its judicial system, for nothing more nearly touches the welfare and security of the average citizen than his knowledge that he can rely on the certain and prompt administration of justice." Similarly Garner put it; "A society without legislative organ is conceivable and indeed, fully developed legislative organ did not make their appearance in the life of the State until modern times, but a civilised state without judicial organ is hardly conceivable".

The judiciary is the protector of civil rights, it decides cases, it is the custodian of fundamental rights, it is the guardian of the Constitution, its role in a federal system as the arbitrator is well known and the power of judicial review has reposed faith of the people in the judiciary. Both legislative anti-people law making and the executive excesses can come under judicial scanner.

The importance of judiciary is more for the citizens than for the States. The judicial system is a part of the judicial process. According to Alan Ball (1978) there are two main reasons why this point, that the judicial system is part of the political process has to be emphasised. Firstly, liberal democratic theory has traditionally put a premium on the necessity of protecting the citizen from a too powerful state and therefore emphasised the impartiality of the judicial process, to increase the independence of the judiciary and to deepen the respect and confidence with which judicial decisions are received. Secondly, it has led to the emphasising of the aspects of the doctrine of separation of powers, both to prevent too much concentration of political power in the hands of government and guard against the 'excesses of democracy' or the 'tyranny of the majority'.

In Indian political system, the judiciary has carved out a very significant space for itself.



The transition from a feudal to a democratic order and from colonial bondage to a free society needed an institution to protect individual's life, liberty and property. These natural rights make meaning to the living in a democratic order. Without freedom and protection an individual can not survive despite phenomenal progress in all walks of life. These are essential ingredients of life in a state. The Indian Constitution has provided a well knit provision of civil and political as well socio-economic rights for its citizens. The making of our Constitution had the blessings of an international climate of according respect to individual rights through proclamation of the Universal Declaration of Human Rights. Both part-III and part-IV of the Constitution were immensely benefited by the UDHR. It finetuned the concept of giving rights to the people. No other Constitution was benefitted in the manner the Indian Constitution was benefitted by the Declaration. The Constitution accorded a place of respect to the judiciary.

Poverty, illiteracy, ignorance and prejudices were in abundance when India joined the freeman's club. It was a civilisational nation. It was also an old nation but a new country. The two centuries of the British rule kept us divided and to control us the colonial administration introduced plethora of laws to assist the administration in the conduct of the affairs of the State. It took steps to reorganise administrative structure but did little to arrest poverty and create climate of confidence. Instead the hidden agenda was to create divisions at each stage of country's life. Thus at the dawn of independence we were divided into Rich-poor, Urban-rural, Literate-illiterate etc. The centuries of injustice could come to the surface when Mahatma Gandhi led the nationalist struggle. He stood by the side of the poor, village and illiterate mass. He created a sense of solidarity among the people through his well designed non-cooperation movement

followed by civil disobedience agitation and finally the call for Quit-India. During his struggle he exposed the weaknesses of the colonial administration and he longed for 'Swaraj and Swadeshi'. After independence all the organs of the government attempted to bring harmony and justice. At this stage let us discuss the issue of social justice and role of judiciary.

## II

Indian Constitution, says Granville Austin, is first and foremost a social document.<sup>1</sup> Its founding fathers and mothers established in the Constitution both the nation's ideals and the institutions and processes for achieving them. The ideals were national unity and integrity and a democratic and equitable society.<sup>2</sup> The new society was to be achieved through a socio-economic revolution pursued with a democratic spirit using constitutional, democratic institution. Thus unity, social revolution, and democracy, were goals, which were mutually dependent and had to be sought together and not separately.<sup>3</sup>

The above observation aptly describes the Indian State, as contemplated by the framers of the Constitution. In fact the Preamble to the Constitution, which is based on the objectives resolution" of Pandit Jawaharlal Nehru,<sup>4</sup> asserts that 'We the people' of India, through this Constitution, aim at establishing a Sovereign, Socialist, Secular, Democratic, Republic of India and to secure to all its citizens, justice-social, economic and political. The Constitution for this purpose has put across certain fundamental policy choices in the Constitution, in the form of Parts III and IV.

In Part III, the Constitution, in no unmistakable terms, declares the great rights and freedom, which the people of India intended to secure to all citizens,<sup>5</sup> and in certain instances to both citizens and non-citizens<sup>6</sup>, casting an onerous duty upon "the State" not to violate these Rights.<sup>7</sup>



In part IV of the Constitution furthers the guarantee of justice-social, economic and political, by providing for judicially non-enforceable obligations, on 'the State' in the form of Directive Principles of State Policy.<sup>8</sup> But the fact that Principles stated in Part IV are judicially non-enforceable should not lead one to the conclusion that they are any less important than the Rights mentioned in Part III. A reference to the definition of the term 'State' in Parts-III and IV is enough to dispense any such notion. The fact that 'the State' has been defined in the same manner, in both Parts III and IV, is possibly an indication, that the founding fathers of the Constitution, were of the opinion that the nation's ideals viz, national unity and integrity and a democratic and equitable society, to be achieved through a socio-economic revolution pursued with a democratic spirit using constitutional, democratic institutions.<sup>9</sup> The Supreme Court in *Minerva Mills v. Union of India*,<sup>10</sup> observed,

*There is no doubt that though the courts have always attached very great importance to the preservation of human liberties, no less importance has been attached to some of the Directive Principles of State Policy enunciated in Part IV.... The core of the commitment to the social revolution lies in parts III and IV. These are the conscience of the Constitution.*<sup>11</sup>

The Court said that, rights in Part III are not an end in themselves, but are the means to an end, the end is specified in Part IV. Together, the two realize the idea of justice, which the Indian State seeks to secure to all its citizens.

The Supreme Court through its decisions has tried to realize this goal of constitutional justice. In *Bandhua Mukti Morcha v. Union of India*,<sup>12</sup> the Court, while decrying in strongest possible terms the practice of bonded labour, held that Right to life, under Article 21 of the Constitution

means right to live with dignity, and that this evil practice was a clear violation of that. Similarly, in *State of H.P. v. Ummed Ram Sharma*,<sup>13</sup> the Court held that access to roads in hilly areas is access to life, and the failure of the state to provide roads, in such regions amounts to denial of right to life to the people of the region. Then in *Vishakha v. State of Rajasthan*,<sup>14</sup> it held that sexual harassment of a woman at workplace, is a denial of both her right to life and personal liberty under Article-21, as well as amounted to discrimination on the basis of sex, and thus violative of right to equality guaranteed under Articles 14 and 15. The Court went on to issue elaborate guidelines to protect women from sexual harassment at workplace. Also, *Paschim Banga Khet Mazdoor Samity v. State of West Bengal*,<sup>15</sup> failure on the part of the Government hospital to provide timely medical treatment to a person in need of such treatment has been held to be a violation of his right under Article-21.

In *Rural Litigation Entitlement Kendra v. State of U.P.*,<sup>16</sup> as well as *M.C. Mehta v. Union of India*<sup>17</sup> the Court held that, right to life includes right to live in a clean and healthy environment. Then in *Mohini Jain v. State of Karnataka*<sup>18</sup> as well as *Unnikrishnan v. State of A.P.*,<sup>19</sup> observing that a man without education was no better than an animal, the Court held right to education was an essential ingredient for a dignified and meaningful life.

In *Hussainara Khatoon v. Home Secretary, State of Bihar (I-V)*<sup>20</sup>, turning its attention to the plight of under-trial prisoners languishing in jails, for years together, for want of proper legal aid, delay in conduct of trials, etc. held that, failure of the State to provide legal representation and accused person, amounted denial of personal liberty without a just, fair and reasonable procedure established by law. Earlier in *Maneka Gandhi's case*,<sup>21</sup> the Court had held that a procedure under Article 21 must be a right,



just, fair and a reasonable procedure and that it must also satisfy the test of reasonableness in Articles 14, as well as 19, besides Article 21. On this basis the Court decried the practice of handcuffing of prisoners (both under-trials as well as convicts), in *Prem Shanker v. Delhi Administration*.<sup>22</sup> Recently, in *Smt. Selvi v. State of Karnataka*,<sup>23</sup> the Court held that conducting of narco-analysis, polygraph test, etc. on accused persons, without their consent, was violation of both Articles 20 as well as 21, for it amounted to compelling a person to give evidence against himself, which was prohibited by Clause (3) of Article 20, and was not a just and a reasonable procedure under Article 21. In continuation of this trend of Court has also frowned upon custodial torture of the accused/convict and has issued elaborate guidelines to protect the accused/convict from custodial torture, in *D.K. Basu v. State of West Bengal*.<sup>24</sup> Recently, in *State of West Bengal v. Committee for protection of Democratic Rights, West Bengal*,<sup>25</sup> dismissing the appeal of the Government of West Bengal, against an order of the High Court, transferring the investigation of case involving violence and killing on the part of the ruling party in the State from the State police to C.B.I. the Court held that failure on the part of the police to carry out proper investigation so as to bring culprits to book, was a violation of the rights of the victims of that violence, for the State is under an obligation to ensure that a person committing a crime is apprehended and punished.

The above narration contains merely illustrative instances, where Court has tried to ensure that the Constitutional guarantee of justice-social, economic and political, is secured to people of India. However, there is still a long road to be traversed before it can be said that the State which the framers of the Constitution sought to create, has succeeded in fulfilling their aspirations.

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5. *Kesavananda Bharti v. State of Kerala* [(1973) 4 SCC 225 (424)].
6. For example, Article 21 of the Constitution guarantees Right of Life and Personal Liberty to all persons (both citizens as well as non-citizens).
7. Constitution of India : Article 13.
8. Constitution of India, Article 37.
9. Austin, Granville, supra : note.2. Also see, *Minerva Mills Ltd. v. Union of India* [AIR 1980 SC 1789 (1805-1810)].
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## Our Republican Moorings

*Lagnajit Ray*

Though we became independent on 15 August 1947, George VI was still our King and we continued to be governed in accordance with the provisions laid down in the Government of India Act of 1935 till the Constitution of India replaced it on the 26<sup>th</sup> of January, 1950 thereby making India into a full-fledged Republic.

For all those who do not understand what “republic” connotes, the term is borrowed from Latin “res publica” which implies “public matter”. A republic is a form of government in which governance is considered to be a public matter. Thus, in a republic, offices of the State are either directly or indirectly elected, not inherited. In simple words, republic today means a system of government which derives its power from the people rather than by heredity or divine right.

In ancient India a number of states had republican forms of government, albeit there is no surviving recorded evidence from this period, save some religious texts which refer to several states having a “GaGa sangha” or councils. Even the Greek writings about India, in the aftermath of the conquests of Alexander, mention about many states having republican governments, akin to those of Greece.

Beginning around 700 BC or thereafter, several republics arose along the Indus Valley in

the northwest and the Ganga Plain in the northeast. They were primarily small states, though some confederations of republics covered large areas. These were by and large confederacies of tribes. Some historically established republics of ancient India are the Sakyas of Kapilvastu, Bulis of Allakappa, Bhaggas of Sumsumaragiri, Kalamas of Kesaputta, Koliyas of Ramagama, Mallas of Pava, Mallas of Kusinara, Moriyas of Pippalivana, Vedehans of Mithila and Lichchavis of Vaisali.

There are several instances of rulers being elected and rulers ruling by rotation. Ancient Indian history is also replete with examples of rulers pertaining to different castes, from Brahmins to Shudras. In any case, the republican phase was theoretically supplanted in the 4th century with the ascendancy of the Mauryas, who conquered almost the whole country. Of course a handful remained as republics, though under the overarching control of Mauryans. A few resurfaced after the fall of the Mauryas. The ultimate erasure of republics, in theory, happened with the rise of the Gupta Empire. It was during this period that monarchy became associated with being divinely ordained and the ruler was perceived as the representative of God on earth..

After the Guptas, even with the emergence of several small kingdoms across the



country, monarchy in theory continued to be the principal mode of governance right through the Sultanate and Mughal periods until the European and subsequently British inroads into India, finally resulting in it being ruled by British monarchs.

In the preceding two paragraphs I have purposefully reiterated that republicanism vanished in theory only, making way for the emergence of great monarchies. In practice, however, republican values continued to dominate the actual governance in every monarchy.

The history of ancient India spans a time period of almost about 4000 years, commencing with Harappa civilization and culminating with the invasion of Sultan Mahmud. No other country has such a long period of continuous, what can be termed as, “civilizational” history. The most striking feature of this phase is that, although there was never one ruler who ruled over the total area referred to as Bharatvarsha or Aryavarta, yet the entire area had almost an identical system of governance that largely remained unchanged all through the period.

At this junction one needs to delve a bit deeper to establish how a country which comprised a myriad small, medium and large kingdoms could have an almost identical system of governance, which exuded republican values at that. The fundamental reason for this is no ruler had any legislative powers. Laws were formulated only at the centres of learning of that time, such as Varanasi, Ujjain, Nalanda, Rameshwaram and an array of temple towns.

We often mistake the term “Rishi” used in Indian texts as an ascetic possessing supernatural powers that did nothing else but meditate under a tree or inside a cave in the Himalayas. This is far removed from the truth. A majority of the Rishis were intellectuals who belonged to different centres of learning and lived

normal family lives. It is these Rishis who were the lawgivers of ancient India. Manu, Atri, Vishnu, Yajnavalkya, Angiras, Katyayana, Brihaspati, Parasara, Vyasa, Daksha and Vashishtha are a few examples of Rishis who propounded the laws or Dharma-Shastras, which were codified in Smritis. As per Hindu traditions, Dharma encompasses religious, moral, social and legal duties of all men, specific duties of specific castes, the special duties of kings and so on.

The fact that the Smritis prescribed the duties of the rulers should be underscored. The ruler was prohibited from becoming a law-maker or even an interpreter of the law. Similarly, although the ancient rulers are perceived to be the fountain of justice, judiciary was actually dispensed by a Chief Judge with the help of counsellors. Besides, there existed people’s tribunals like Puga, Sreni and Kula, which were responsible for the regular administration of justice.

It can not be decried that governance involves three institutions, i.e. Legislature, Judiciary and Executive. In a monarchy, the King is the head of all these institutions in absolute terms. The King is the law-maker as well as the ultimate judge and is responsible for executive functions. On the other hand, the distinction among the three is arguably a quintessential feature of republicanism. Indian monarchy, since ancient times, was never absolute in nature like its counterpart in Europe. European kings had the powers to make their own laws, enforce and interpret them. This is perhaps the reason why the mode of administration grossly varied in the 40 or 50 different kingdoms across ancient Europe. India, in stark contrast, despite having far more number of kingdoms, had a relatively common system of administration because of common laws which were made at centres of learning by intellectuals (Rishis), thereby



exuding the redolence of republicanism and more so because the sovereign power of the ruler was not truly speaking supreme. It is primarily for this reason that changes of guard via foreign invasions had very little impact on the day to day life of the common man. Admittedly there were a few regional and community based variations in the prevalent laws.

Even after the establishment of the Muslim rule, the Smriti laws continued to be fully recognized and enforced. Although the Muslim rulers destroyed several centres of learning, they were prudent and politic enough not to meddle with the socio-religious dictates of the Smritis and found it expedient to continue with them, largely unchanged.

It is a misnomer to believe that the British united India. In reality, India was always united despite its plurality, through its common traditions and values, thanks to the Smriti laws that were largely uniform in nature all across the country. In this sense, it may be pedantic to hold that India became a republic on the 26<sup>th</sup> January, 1950. Our Republic Day celebrations should therefore be seen as a continuation of the republican values and traditions which existed all along our chequered history.

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## Reminiscing with the Legend : An Interview with Smt. Annapurna Moharana

*Dr. Pragyan Das*

Indian women turned themselves to be pathfinders instead of being a mere passive voice in the struggle for freedom. In a time when India was fighting for freedom from the British Raj the Indian women were fighting against the orthodox Indian society as well as the Raj. Thus, the dawn of independence saw two spheres: one, the freedom of the motherland and two, the freedom of the mother. But the question is whether the Indian women are really free? The answer perhaps lies within the great journey of a true Indian woman, the legendary Smt. Annapurna Moharana. India has many courageous daughters like Annapurna Devi, who explains us through her legendary work as a freedom fighter and protector of our nation, the true essence of a woman.

Capturing the essence of a woman through the very epitome of womanhood was proving to be too heavy for the psyche of a woman of this generation but I was ready to meet the legend. As I approached Annapurna Devi's house with trepidation I saw through a dark passage a sunshine drenched courtyard and a vision in a white saree sitting in an old fashioned arm-chair with such grace that the first picture of Annapurna Devi is still fresh in my mind even to-day. Annapurna Devi is completely unaware of her legendary status, I was further humbled in her



presence when she welcomed with folded hands. She could perhaps sense my nervousness, so she made me feel very much at home as we sat in the courtyard and began a very informal interview. It was like listening to a story from my grandmother. Thus, the story of Strength, Courage and Struggle unfolded.

Being a Women's Studies student I was naturally curious about the status of women and my first question to Annapurna Devi was regarding the status of women in Odisha during the freedom movement? Her answer was an eye opener. She said; let me tell you the events starting from the



year 1923-24 because before that I was a child. So let me speak of my experiences from that time, usually the women of middle class and lower middle class were staying at home and not allowed to come out to work even talking to men or any association with the male society was considered lowly for a woman of this class, but the labour class women used to work in fields as well as their homes and various other works and activities which led them outside their homes. Thus, the difference between these two classes of women was evident, as exposures by working in fields, going to market etc. And their exposure to the outside world or coming in touch with their male counterparts was not possible. Secondly the education of women was hardly considered despite what is said in the story of Fakir Mohan Senapati in Rehati. The need of women's education was not at all thought upon. In Cuttack there was hardly any family in which the girl child was given an education. I didn't go to school as well as my father was a non-cooperative member. I couldn't go to any government school. Such was the status of women during that period of time.

I then asked her how did you being a young woman of those orthodox times come about in playing such major role in the freedom movement ?

She smiled and said that is because the paternal sides of my family like my father, mother, uncle, aunty and brother took part in the freedom movement. Hence the environment of my home completely changed and I saw many such women who took part in freedom movement during that time. When I went to Calcutta with my parents I saw great women freedom fighters such as Sarojini Naidu, Jyotirmoye Ganguly, I also visited Karachi Congress and saw women from all over India who have struggled for freedom and had

taken much hardship for our country. Thus these exposures inspired me in a great way. But mainly it was my family's influence on me for being involved in the freedom movement.

I was very awe-struck by the famous women personalities in her family and wanted to hear about them, so I asked did your mother Smt. Rama Devi and your aunt Smt. Malati Devi inspire you in your role as a freedom fighter or was it because of the problems and atrocities ?

She playfully gave my head a pat and said this was an intelligent question and said my mother Smt. Rama Devi and my aunty Smt. Malati Devi inspired me to become a freedom fighter. My Aunt was a student of Rabindra Nath Tagore, when she was to appear for Matriculation but in 1921 Gandhiji urged everyone to leave school and colleges. So, she wanted to join the movement and went to stay with her uncle as she didn't want to appear for the exams but her mother was highly educated and her grandfather D.L Gupta was an I.C.S, so they forced her to give the exams. But after that she didn't study under Government schools. She studied in Shantiniketan which was a national institute. My mother was the daughter of the younger brother of Utkal Gouraba Madhusudan. So, from childhood she heard about activities on how to make Odisha free, how to make the women literate etc. Then Khudiram was hanged, this made a great impact on her mind. Thus, by facing such an environment of freedom movement both sisters in laws i.e. my mother and my aunt were as if prepared for the movement. Their attitude was formed from the start.

Women at those times were very vulnerable and perceiving a woman as a fighter for any cause was unthinkable, so I was very interested to know whether the role of women freedom fighters accepted during those times ?



She answered apart from Malati Devi and Rama Devi, let us consider them as exceptions; usually people did not appreciate this role. When Gandhiji said that women like men have equal right to fight for their nation, and they can work better than men as a woman is known for herself sacrificing nature and can give her life for her child. Thus, by hearing this many women became inspired but our society was not at all accepting of this new Avatar the women wanted to portray. There were very few women whose husbands, father or brother went to jail with her or joined her in the freedom movement. Most of the women revolted against their families to join the movement, as in those times if a woman steps out of her house against the wishes of her family she was considered a disgrace. But a woman Sushila Devi Singh escaped this cordon but she was spotted and was tried to be captured, she hid in a bush and later she came and joined the movement in Cuttack, her in laws and even her own father didn't allow her in their home. This is the story of one woman but many women like her tried to join the movement. They came from all over the place like Puri, Balasore etc. but our society didn't at all approve of this and tried to hold them back at all junctures.

In another instance two women one elderly and another one of the age around 18-19 came to our house as they heard of my mother and aunt. They wanted to join the movement but they couldn't be kept in our house as there were spies and the CID that kept a watch over our house and would have arrested them. So they hid in other places. In those hideouts oral training were given to them on different aspects like the national flag, why we can die for the national flag, why we have to discard foreign clothes etc. were the types of training that was given to them verbally but not by books and while they were involved in a protest march they were arrested and went to

jail. A sub-inspector was the brother of one of the ladies and when he was notified he came and verbally abused her and even physically abused her as well he then asked her to beg forgiveness to the Government to be pardoned but the lady despite her brother's abuses and persuasiveness did not budge from her stand. Like this there were many women who fought with their families to fight against the British Raj.

During the freedom movement prominent figures such as Mahatma Gandhi were associated with your family. Could you share your experiences with them ?

In the freedom movement Gandhiji was the most important figure, many people were encouraged by him to join the freedom movement. He first came to Odisha in 1921, I was very young then. During that time the first women's assembly was held in Odisha, in Binod Bihari. Gandhiji gave a speech there about demolishing casteism and regarding weaving one's own clothes, etc. In this assembly a lady came into prominence known as Sarala Devi, who was a member of the Congress Party and she urged others to become members as well as attend meetings of men, talked to many men, got involved in freedom movement and committed blunders according to other women and some orthodox men. In 1924 a meeting was held in Town Hall that was attended by many women as well but their sitting arrangement was made inside a covering of bamboo's known as Cheka but Sarala Devi for the first time went out of the Cheka and sat with the men and even gave a speech. All the older orthodox women present in this meeting criticized her for such action. Sarala Devi despite all these difficulties took part in the freedom movement.

As far as our association with Gandhiji is concerned, when Gandhiji visited Odisha he went



from Puri to Bhadrak we also went with him and stayed with him during his visit to our State. He walked for nearly 8 kms daily to visit places. He stayed for nearly 29-30 days. His visit in Odisha started on 9<sup>th</sup> May and ended on June 8<sup>th</sup>. In his speech he always used to say that we need equality among us first, thus, to have a free nation we need to have a free society. He wanted women to work on equal turf with men. He wanted to empower the women of our nation.

Such reminiscing brought a side to the legend's demeanor which was a sight to behold as she was animated and agitated at the same time, trying to make me understand how important equality of women was and still is in our society, I tried to lessen her agitation by trading on safe grounds in my next question to her which was home ground for her that is the many Ashrams started by her family where ever they owned land. I thus, asked her regarding the functions of these Ashrams and the role it played in the freedom movement.

Annapurna Devi was happy to talk about the Ashrams as it meant a lot to her to be associated with her family property in a way no daughter is. She said there were two kinds of Ashrams before the independence, they were Ashrams in many villages like Delanga, Bairi, etc. and the people who came to these Ashrams had main goal that was independence, they used to discuss on steps to take for freeing our nation, improving the society etc. Many people collected large sums of money and gifted Gandhiji on his birthday to form a forum and work for the society. But Gandhiji wanted to use the money for the benefit of women by women. But the learned men of our society didn't want to use the money for this purpose. Thus, Gandhiji said let them destroy the money, the inner strength of women needs to be aroused and they need to be empowered. In

1944 he got the money and started a Trust to uplift women in many places in Odisha like Koraput, Puri and Sambalpur etc. This Trust worked for two purposes: one being SEBA, by taking nursing training, Balbadi training that helps little children and two, Empowerment of women: making women aware that her place is not only inside her house but within the society and making women aware about her work in the community and for the upliftment of other women and help women in villages, to keep the villages clean and perform all philanthropic work.

I then asked her about a group I was very interested in since my childhood the Banara Sena as well as the Nari Shakti. What purpose according to you did these two groups solve ?

She was very happy to be reminiscing about the Banara Sena; it brought back playful memories for her. We worked with Banar Sena, she said. Little children of this group did picketing in front of alcohol shops against Britishers. They participated in the revolt in many ways and as they were children they could not be jailed and there wasn't any reformatory place for children then, so they went scot free of all their revolutionary activities. The only punishment they got was a beating on their hands from a stick for 15-20 times or being taken to a long distance and being left there, so they had to walk back home. But in spite of this they were never scared off. As far as Nari Shakti is concerned women formed a powerful group with this and revolted against the Britishers in many ways. But women eventhough jailed were not mistreated in imprisonment.

After sharing light-hearted moments in the glee of Banar Sena I asked her about some serious matters like during the freedom movement of Odisha what were the activities against the Britishers ?



One of the major activities was picketing in front of the alcohol and drug shops, picketing against foreign clothes and other goods. Starting processions and explaining the people to revolt against the Britishers by singing patriotic songs, explaining how our countries revenue is being exploited by the British and some other activities were like the celebration of 26<sup>th</sup> January and on this day a notice was issued and read. It was a daily regarding the history of India and in its first paragraph it was written that any government that worked against the rights of its people could be overthrown by the people etc. this was read every 26<sup>th</sup> January and the people involved were arrested, lathi charge took place. Despite all these difficulties there were many other activities like flag hoisting, processions, singing patriotic songs etc.

I asked with hesitation whether she had ever gone to jail.

She laughed heartily especially seeing my discomfort in asking her this question and replied proudly, yes I have gone to jail, once in 1932 and then in 1942 and 1944 because I actively worked against the British government. I took part in many activities like when Gandhiji said salt is for everyone and then went to the sea shore to take salt, we also went with him and as it was illegal we were jailed.

I then asked her that by going to jail so many times how it affected her as a person and her status as a woman ?

She answered my entire family was involved in this and they were also jailed along with me. And others who were jailed were not affected as well because inside the jail the environment was completely patriotic and everyone was positively influenced. The

environment in the jail was inspiring to the people. At times people were jailed for six months and the village women who were mostly illiterates were educated about the true essence of nationalism by literate women jailed with them like Rama Devi, Sarala Devi. Thus, these types of people also took part to stay in jail among these illiterate men and women. Thus, the jail was used like a training camp.

I then asked her a personal question with trepidation that casteism played a major role in those times but you chose an inter caste marriage, what was the reason behind it ?

She actually thanked me for asking her such questions as she believed it has great relevance on the subject and herself as a woman. She said, my family wanted to change the system, so my grandfather Madhusudan Das being a Hindu converted to Christianity, his father even disowned him when he married a Christian, my uncle Naba Krushna Chowdhury married a Brahmin. And as Gandhiji said marrying in the same caste is not a way of national consent. Thus, Harijans should marry Brahmins and Hindus should marry Christians, Muslims should marry Hindus. Thus, my parents also decided that I should marry in another caste. My brother is also married in a different caste.

As your family was bringing a change in the society, through them did others use your family as an example and did the same ?

This type of intercaste marriage in our society was impossible if someone tried this it was revolted in a great way. My family was known to be Gandhibadis. Thus everyone knew why we were doing what we were. But others were following our footsteps in the society back then she pauses and adds even today this is unthinkable.



In today's society what changes do you see in women compared to women in those times?

A great change is seen like women were inside Purdah then, now it is not so. In foreign nations a revolt was held for women's voting rights. But in India women did no such revolt for voting rights, they were given this right automatically because they were actually involved in the freedom struggle. In today's Odisha I see university educated women doing so well even better than men. Women have come a long way and are doing well in all spheres of life. Now a days women are not only talking about household affairs or clothes and jewellery but I see discussions on branches of knowledge from chemistry to ethics, to sociology. This shows the tremendous growth in knowledge which is only possible through education. But Odisha should also have women universities like Maharashtra. And when I see the economic independence of women it makes me very happy as well as the independence of a woman now has to travel alone by bus or train. But I see one thing that has not changed that is fear. Why are women so afraid? I see no animals or snakes around. So why are they so scared to go out in the dark etc. Because they are afraid of men. And the men who think that women tempt men is very scandalous way of thinking about women. And this fear will gradually fade if some ways are thought up. Women should not distrust men or be afraid of them and men should change the wrong perception regarding women. They should work like two wheels.

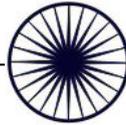
I wanted to end the reminiscing with Annapurna Devi in this positive note but the need for assurance from this great personality about the deteriorating status of women in such progressive and developing times made me ask her this as a final question, The atrocities and abuses on women of an independent Odisha still persists, can we ever completely overcome it?

We must change the deep rooted beliefs set in the minds of people for hundreds of years. Like abduction of Sita by Ravan that shows women are helpless vulnerable victims of men in our society. Such beliefs of hundreds of years which are set in people's mind like thick mud needs to be washed away. Then only can women be free of abuses. And yes I do believe this change in women's status even though it will certainly take time, will be seen in our society, as this was the dream of great freedom fighters like Gandhiji. If a nation in bondage could have such a dream then surely a free nation can achieve it.

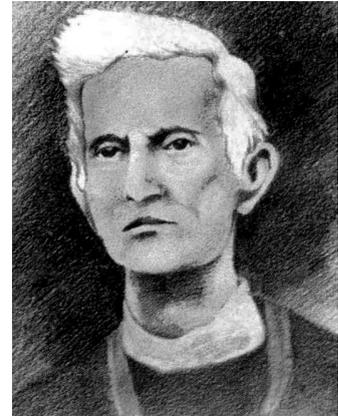
This reminiscing brought out a certainty that women have achieved the status they deserve but it remains unseen as if surrounded in a mist, a mist that will surely lift in the after glow of such path-breaking personas.

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## Past Significance and Present Meaning in Fakir Mohan Senapati's *Rebati*



*Dr. Shruti Das*

*Rebati* the first recorded short story in Odia literature was written by Fakir Mohan Senapati and first published in 1898 (Pattnaik 61). The story presents a microcosmic view of colonial Odisha in the late nineteenth century, where non-Western orthodoxy and values of Western emancipation are at conflict with each other. In the story, a young adolescent girl Rebati is allowed to host aspirations of emancipation shown to her by her father, Shyambandhu and a teacher named Basudev; both influenced by Western humanistic values. She is happy in the comfortable space that her family offers her education until killer epidemic, cholera strikes and everything is taken away from her with the death of her parents. Rebati's untutored mind is unable to comprehend her predicament in the face of utter neglect, sorrow, guilt and poverty; she ultimately, succumbs to death. Today any interpretation of this colonial text cannot be done without a contemporary Post-colonial evaluation. The interpretation of *Rebati* has to come to terms with the tension between historical values and modern evaluations. This paper attempts to analyze how the colonial or past significance of the depiction of the social history in *Rebati* has meaning for the modern reader in the present context. The analysis shows that the problem here is not whether or not to accept the orthodoxy of a world of non-Western culture and a different world offering Western humanistic rationalism as points of reference, but

rather how to relate them in presenting the dialectics of a new unity in a post-colonial world.

Nineteenth century was a significant period in history when the British brought with them into India the enlightenment of the West. '... Enlightenment humanism and its legates take 'humanity' to be a function of the way in which man knows things. Its concern, accordingly, is with the structure of epistemology or the basis and validity of knowledge.... It changes the way in which we have come to know the notion of Self' (Gandhi 29). This suggested a humanist valorization of man that is accompanied by a notion that some human beings are more human than others may be due to their access to superior learning or because of their cognitive faculties. The colonizers believed that Western epistemological structure needed to be implied in order to civilize their colonies which according to them were inhabited by humanist subclasses. Particularly in India, this historical logic is illustrated in Thomas Babington Macaulay's infamous minute of 1835 regarding the introduction of English education in colonial India.

The intrinsic superiority of Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education. . . It is, I believe, no exaggeration to say that all the historical information which has been collected in the



Sanskrit language is less valuable than what may be found in the paltry abridgements used at preparatory schools in England. (Said 1983.12).

The English thought that India suffered from civilizational inferiority and Western education was the only answer to the “pathological deficiency of the native mind” (Gandhi 30).

Through his narrative in *Rebati* the writer Fakir Mohan probably subverts this and points to the actual harm that is done to the society by means of such subtle ideological coercion. Rebati a young girl of ten lives in “Patapur- a sleepy little village in Hariharpur subdivision in the district of Cuttack” (St Pierre 9). Her father belongs to the new class of Indians who had, after the implementation of Lord Macaulay’s Minutes on Indian Education in 1835, received an education in the British system. He was “the zamindar’s accountant... responsible for collecting taxes. His salary was two rupees a month, but he could earn a little more by adjusting rent receipts and land records; all told, he made at least four rupees... he was quite comfortable. His family never complained of wanting for anything”. The family comprised Shyambandhu, his wife, his old mother and young daughter, Rebati. Rebati the apple of everybody’s eye, was close to her father and often in the evenings sat beside him and recited prayer songs and hymns that she had learnt orally by listening to him. At this point the narrator introduces Basudev, a young man who has come to the village as a school teacher. Basudev, who is an orphan, gains the sympathy of Shyambandhu’s family and endears himself to them. He is a regular visitor to the family and as such becomes a catalyst in furthering the narrative. He tells Shyambandhu about a “school at Cuttack where girls could study and also learn crafts”. Shyambandhu, initiated in Western rationalism, immediately sees hope for his daughter: “instantly,

the desire to give Rebati an education welled up in his heart”. Rebati is excited at this prospect and rushes inside to her mother and grandmother announcing that she was going to study, that she was going to learn, to read. The mother who is a part of the new generation is agreeable to the idea of educating Rebati, her girl child, whereas, the grandmother finds it unacceptable.

The conflict in the narrative compels us to understand the past significance, the underlying history that ‘requires the enlistment of our sympathies and antipathies, the “basic directing feelings” which account for one’s being pulled along by a story’ (Mink 111). It establishes a sense of an outcome that renders the story followable. Fakir Mohan’s historical narrative in *Rebati* subverts a political and cultural component and transfigures it into an imaginative universality. Here it is relevant to note that, “The features which enable a story to flow and us to follow, then, are the clues to the nature of historical understanding. An historical narrative does not demonstrate the necessity of events but makes them intelligible by unfolding the story which connects their significance”. In *Rebati* the narrative exposes the social conflict concerning women education and emancipation and problematises the reality of non- Western culture and Western rationalistic values. The grandmother’s sharp reaction to the idea of educating Rebati: ‘What good will it do you ? How does book-learning help a girl ? It’s enough to know how to cook, bake, churn butter and decorate walls with rice-paste’ (St Pierre 13), is a pointer to the fact that women education and emancipation was very much looked down upon in those times. On the one hand, the grandmother implores her son not to allow Rebati to study: ‘Shyam, is Rebi going to study? Why should she study, son? What good is that for a girl ?’, and on the other, the young girl jumps with excitement.



'Rebati was furious at her grandmother. "You silly old fool!" she snorted. Turning to her father, she begged him, "Father, I do want to study."

"And so you will," said Shambandhu.

With the sanction of her rationalist father, and her teacher, Basudev, Rebati began her education. Much to the irritation of her grandmother, picture books were bought for her and on the auspicious occasion of Sri Panchami, she formally began learning the alphabets. In two years time she had progressed a lot. Though she loved Rebati, yet, the grandmother still harboured misgivings about Rebati's education. Instead, she is more interested in arranging Rebati's marriage with Basudev as he belongs to the same caste as theirs.

The non-Western/ Odia culture to which the grandmother belonged, naturally desired to preserve its own identity and pursue its own happiness. Montesquieu, who was interested in the social and political institutions of non-European societies rightly observed that, "all human beings naturally desired to preserve themselves, live in society and pursue happiness, and loved their family. His conception of self preservation was much deeper ... and involved not just staying alive but absence of terror, or an oppressive and pervasive sense of fear, vulnerability and unpredictability.... Although reason was a most valuable capacity, it had its limits. It could never suppress or eliminate basic human passions and must come to terms with them. (Parekh 58-59). The old grandmother loved her family very much. The invasion of Western rationalism and all that it sought to revolutionize posed a threat to the familiar environment of the old lady in the narrative. Woman emancipation was a concept unthinkable in the then Odia society which was primarily patriarchic in nature. The deep human need to cling on to non-rationalistic social laws is exhibited in the character of the grandmother, who feels threatened by the pluralism of rational

humanism. She would rather, her grand-daughter Rebati mastered the skills of homemaking and got married to a man of her parents' choice; in this case Basudev. Although it may appear sacrilegious today, it was a practice in Odia society to marry girls off by the time they were twelve to thirteen years of age. This phenomenon bore validity inside its own limited society and carried no conviction with outsiders from a more rationalistic world. The narrator uses gentle irony to underline this. He says: "What Rebati made of all this she alone knew, but a change certainly came over her" (St Pierre 15). The contradiction herein is that, Rebati abandons all her dreams of education and emancipation and willingly falls prey to an irrational prevalent system that she herself does not understand.

The narrative subverts reality and offers a critique of the morality of the text. It questions the genesis of the work and its relevant evaluation. "... To make this point from a somewhat different angle, one might refer to two basic functions of literature: on the one hand the work of art as a product of its time, a mirror of its age, a historical reflection of the society to which both the author and the original audience belonged. On the other hand, it is surely no idealism to assume that the work of art is not merely a product, but a "producer" of its age: not merely a mirror of the past, but a lamp to the future" (Weimann 55-56). The narrative exposes the reader to the devastation, both social and economic, brought about by the killer pandemic cholera. Death tolls in India itself in the nineteenth century due to cholera outbreaks were enormous. According to the data given in the Wikipedia 'deaths in India between 1817 and 1860 are estimated to have exceeded fifteen million people. Another twenty-three million died between 1865 and 1917' (Wikipedia.org/wiki/cholera). The people of the period could not comprehend the enormity of the tragedy and in their own simple ways sought to find some means of understanding the unstopable



deaths. Since no possible reason or solution was available to them they found a scapegoat in the unnatural: 'the demonic deity'. Fakir Mohan with delicate irony reproduces a situation familiar to rural colonial India, abjectly poor and uncared for. He presupposes the impact of the text on the reader. He calls upon the aesthetic perception of the post-colonial reader to understand the social and economic devastation caused by such calamities and the exploitation of the victims thereafter.

One fine Phalgun day, like a bolt out of the blue, a cholera epidemic struck.

Early in the morning the news of Shyambandhu coming down with cholera spread through the village. As always, the immediate response was to bolt the doors and windows and keep out of the path of the demonic deity, as though the evil old hag was out with her basket and brooms sweeping up heads.

Shyambandhu's wife and mother were soon driven out of their minds by worry and anxiety. Rebati ran in and out of the house, crying for help... help was neither expected nor forthcoming (St Pierre 16-17).

Instead of being sympathetic, neighbours and people of the community rejected the family and treated them as pariahs. The epidemic generated fear of such dimension that people became almost paranoid. Instead of helping their brethren they deserted even their own kith and kin bolting doors and windows to 'keep out of the path of the demonic deity. People conceived of cholera as an evil old woman who was out with her basket and broom to sweep up heads. There was no awareness or education propagated about the disease to prove to the people that they were wrong.

The infection spread in the family like quick fire and affected Rebati's mother. 'By midday the news of her death was all over the

village'. Rebati's family was completely isolated; no help was forthcoming nor expected. The only loyal friend of the family was Basudev, the school teacher. *Rebati* offers a microcosmic view of colonial India where exploitation was the keyword. After the epidemic, the isolated family was left with an old lady, a young girl, a few cows and the land that Shyambandhu had possessed. 'Within three months of Shyambandhu's demise the zamindar expropriated Shyambandhu's cows-apparently he had not deposited the last tax collection'. Fakir Mohan throughout the narrative has maintained that Shyambandhu was an honest man and 'had always regarded depositing the money as sacred and would not rest in peace until every paise of the collection was in the zamindar's treasury.' The zamindars were next in the hierarchy after the British colonial masters. It was through their agency that exploitation filtered down to the lowest rung of society. Appealing to the anti-colonial modern sensibility, the narrator says: 'The truth was that for a long time the zamindar had had his eyes on the cows. He also took back the three and half acres he had given to Shyambandhu'. The pathetic plight of the affected family is further enunciated as remnants of pride are visible through abject penury under economic devastation:

The team of bullocks had already been sold off for seventeen and half rupees; with what remained of the sum after the funeral expenses, the grandmother and Rebati hung on for a month. In the month following they had begun to pawn household items – a brass bowl one day, a plate the next.

Basu visited them every evening and stayed with them till bedtime. He offered them money, but they would not touch it. Once or twice he pressed some on them, but the coins lay idle on the shelf. He had no choice but to accept the couple of paise the old woman produced every eight or ten days to buy them provisions. The



house was falling apart, the straw roof was worn thin, but try as he might Basu couldn't get it re-thatched; the bales of hay he bought with two rupees of his own money rotted in the backyard.

Basudev had promised Rebati's father on his death bed that he would look after the family. But the pathetic pride exhibited by the grandmother evokes an imaginative universality. The reader is given to understand that after the death of Shyambandhu Basudev would take on the responsibilities of the family, perhaps even marry Rebati. But nothing like this happens; the narrator parodies the reader's expectation and purposely evokes certain responses in the beginning of the story only to frustrate them later on. "This can serve not only a critical purpose but can even have a poetic effect" (Jauss 17). The reality of the story points out that the truth of life continually denies the lies of poetic fiction.

The grandmother, the only living relative of Rebati, instead of piling her love on the child in her moment of crisis vents her frustration on the child. She becomes a typical case of Passive-Aggressive (negativistic) Personality Disorder. According to Ekleberry in *The Dual Diagnosis Pages*, individuals with passive-aggressive (negativistic) personality disorder are ambivalent within their relationships and conflicted between their dependency needs and their desire for self-assertion. They express hostility towards the people they see as causing their problems. "These individuals are noted for the stormy nature of their interpersonal relationships.... They are resentfully quarrelsome and irritable. They often feel like a victim. Central to the disorder is a pervasive pattern of argumentativeness and oppositional behaviour with defeatist and negative attitudes.... These individuals inflict a great deal of discomfort on others through the use of their anxiety and emotional symptoms.... They engage in grumbling, moody complaints, and sour pessimism; these behaviours serve as both a

vehicle for tension discharge... and as a means of intimidating others and inducing guilt. After death of her son Shyambandhu and his wife; and the action of the zamindar, the small world of the grandmother crumbles. Buckling under grief, poverty and frustration she finds a scapegoat in her grand-daughter Rebati. "The old woman's vision had declined and she had a wild look about her. She no longer cried as much and took to heaping curses and abuse on Rebati: the wretched girl was at the root of all her misery and misfortune; her education had caused it all – first her son had died, then her daughter-in-law; the bullocks had been sold off; the farm hand had left; the cows had been taken back by the zamindar; and now her eyes had gone bad. Rebati was the evil-eye, the hell-devil, the ill omen" (St Pierre 18-19). The grandmother's anxiety and frustration found release in abusing Rebati. Rebati's education was not the convention of the times, girls were only to be taught kitchen craft and how to take care of their family with subservience; anything otherwise especially, Western education was looked upon with suspicion and therefore she blamed Rebati's education for the misfortune that had befallen her family. Often irritable she would call out to Rebati "Rebati! Rebi! You fire! You ashes!" (9/ 27).

The grandmother is a construct of patriarchic society. The ironic voice of the narrator tries to represent the "nationalist trepidation about the 'Westernisation' of Indian women" (Gandhi 96) through her. Fakir Mohan's sensitive portrayal of Rebati brings to focus the conflict between so-called cultural authenticity and Western emancipatory education of the Indian woman. Leela Gandhi in her book, *Post Colonial Theory: A Critical Introduction*, observes the extent to which the nation authenticates its distinct cultural identity through its women. She talks of Partha Chatterjee's work on anti-colonial nationalism:

...drawing attention to the subtle nuances of the nationalist compromise with the invasive



hegemony of colonial/Western values. Indian nationalists... dealt with the compulsive claims of Western civilization by dividing the domain of culture into two distinct spheres- the material and the spiritual. It was hard to contest the superiority and domination of the West in the *material* sphere. But on the other hand, as texts like Gandhi's *Hind Swaraj* proclaimed, no cultural rival could possibly match India's *spiritual* essence. Thus, as Chatterjee writes, while it was deemed necessary to cultivate and imitate the material accomplishments of Western civilization, it was compulsory to simultaneously preserve and police the spiritual properties of national culture. And in the catalogue of the nation's spiritual effects, the home and its keeper acquired a troublesome pre-eminence.... 'The home in its essence must remain unaffected by the profane activities of the material world- and woman is its representation.'

As an anti-colonial critique the narrative necessitates that the grandmother in *Rebati* becomes the police and the preserver of the spiritual essence of national culture, representing the nationalist possessiveness about 'native women'. She tries to guard her grand daughter Rebati from the invasion of foreign values in the form of education, which is supposedly demonic and possibly out to destroy the spiritual essence alias cultural identity of the nation. Hence, though unreasonable, she blames Rebati, Basudev and formal education for all that has happened to her family. Education a 'profane activity' of the material world should not have been nurtured. Rebati, the girl child, the representative of the future of the nation, the carrier of the cultural identity should not have been enthusiastic about education. Now that she had been, it was her turn for retribution: her suffering and the abuse that she was subjected to was apparently justified. The grandmother tartly comments: "What medicine can there be for an illness of one's own making!" Rebati had brought the fever on herself by daring to study" (St Pierre 23).

Rebati whose vibrant presence invaded the first part of the story recedes to the margins in the second half. She could be termed as a 'gendered subaltern'. In her essay "Can the subaltern speak?" Spivak elaborates on contesting representational systems, here anti-colonial patriarchy, that violently displaces or silences the 'gendered subaltern'. She writes:

Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears, not into a pristine nothingness, but a violent shuttling which is the displaced figuration of the 'third-world woman' caught between tradition and modernisation. (1988. p. 306).

Her essay argues that the 'gendered subaltern' disappears because we never hear her speak about herself. She is simply the medium through which competing discourses represent their claims. Rebati, the 'gendered subaltern' in context, is forced to become a 'third-world woman' caught in the teeth of patriarchy and imperialism. Fakir Mohan's social critique in the narrative posits Rebati as caught between modernization and a tradition that grudges her aspirations and holds her responsible for defeating her spiritual duties as an Indian woman. The vibrant girl who was once not afraid to voice her desire for education: "Father, I do want to study" (St Pierre 14); is suddenly muted. As a 'gendered subaltern' she literally disappears from centre-stage and is relegated to the margins of her little world. She is violently shuttled between nature and culture and assumes the displaced figure of the silent 'third-world woman'. Accused and blamed for things beyond human control, Rebati shrinks away from life itself. 'Rebati's presence no longer filled the house; gone were the days when she would be heard mourning loudly. *Nobody heard her voice, nobody saw her out of doors.* Her large brooding eyes, awash with silent tears, looked like blue lilies set in water.



Her heart and mind broken, day and night were alike to her. The sun brought her no light, the night no darkness; the world was an aching void. Rebati is not allowed to disappear into 'pristine nothingness' instead lives in 'an aching void' as a victim of 'competing discourses' of the time till it finally kills her. The competing discourses in this historical context refer to Western humanistic rationalism and a non-Western Odia culture with its inherent orthodoxy. Rebati's death is definitely tragic; but the significance of what it expresses in plot and character, in its mimetic and expressive dimensions has an affective and moral effect on the modern reader.

*Rebati* with its rich historical significance moves along a timeline and acquires contemporary meaning. Fakir Mohan like Shakespeare was representative of his age, that is, nineteenth century Odisha. It is therefore, relevant here to recall Weimann's analysis of Shakespeare's relevance in the contemporary times. He says, "that Shakespeare is "for all time" precisely because he was the "Soul of the Age." In this view, a historical vision can be made to yield a contemporary meaning. Its past significance was achieved because, at the time, it was contemporary and *then* incorporated the experience of the present. The meaning of literary history can best be discovered through this past present, or that part of it which – although past-is still present and meaningful in a contemporary frame of reference. Thus, past significance and present meaning engage in a relationship which, in its interdependence, may illuminate either- the past work as against its present reception, and the contemporary interpretation against the historical significance of the work of art. Fakir Mohan can be interpreted in the same light as his narratives which are subversively anti-colonial, engage in a meaningful relationship with the contemporary world. The imaginative universality of Fakir Mohan's narrative in *Rebati* fuses the

past and the future, the real and the aesthetic into a timeless oneness.

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## The Novels of Pratibha Ray

*Prafulla Kumar Mohanty*

Pratibha Ray (b.1943) belongs mainly to the post-modern phase of novel writing in Odisha. In the 1980's when the modern fictionalists came almost to a stage of exhaustion in thematic novelty, narratological experimentation and the mid-century preoccupation with existentialism and character studies, Pratibha Ray and others found themselves almost in a cultural void where the inherited past could not serve as an inspiring model to build upon their fictional edifice. In other words, the modern novelists like Gopinath Mohanty, Santanu Kumar Acharya, Surendra Mohanty and Chandrasekhar Rath had exhausted the possibilities of a cultural continuance by positioning man without a viable moral centre or a free will to carve out his niche with some semblance of dignity. Gandhi and Marx, radical moralism and violent reformative strategies were found to be effete. The rebel as well as the messianic hero did not have any relevance any more, and the search for resuscitation of classical values ended in an uncertain alley, so to speak, for most of the modernists. Gopinath Mohanty's novels attempted to uphold human dignity despite the dehumanizing process of modernity. Both his pre-modern adivasi milieu and the urban, existentially alienated life situation stifled human dignity, which he transcended by either a violent assertion of being or a self preserving compromise;

his *Paraja* and *Laya Bilaya* are cases in point. In his *Mati Matala* (The Loamy Earth) he envisages a rural earth-centric order with a fictional mix of Gandhism and socialism. But in the 80's milieu his models were dated and periodised. Santanu Acharya, similarly had tried to humanize the society by the values of Vedic culture and its culture hero, Jagannath, after his disillusionment with existentialism, left-wing politics and even an experiment with rebellious humanism. He returns to spiritual humanism, mysticism and cultural nativism in his final phase. Chandrasekhar Rath offers the same cultural nativism as a panacea for human ills and the failure of civilization. Surendra Mohanty after getting disillusioned with manipulative politics in his *Andha Diganta*, returns like Acharya and Rath to Jagannath and the unifying principles of cultural nativism: the only difference is that he reinterprets history, particularly the history of Odisha during Ramachandra Deba II and refocuses on the spiritual values at the expense of power, love and society in his *Nila Saila*. He also heroizes aristocratic figures in a tragic mode to suggest that the morally powerful values are no more relevant in the modern society. He laments over a day that is no more and creates a cultural nihilism to symbolize his authorial intent. Thus we see that by the 80's the mainstream Odia novel manifests a moral exhaustion bordering on



despair. The prosperity and growth which these great novelists and story-tellers had expected after Independence was nowhere in sight. The quality of life was poor; values cherished for millennia were no more legitimate in the modern society. Man was a mere self-seeking animal trying to just survive in a value-free environment which he must exploit without any qualms of conscience. The society was heroless, valuefree and manipulative, thus compelling the 80's generation of writers to search for new forms and techniques in the midst of the imported post-modernist explosion of "knowledge".

The novels of the (so called) post-modern writers are detached from a sense of history, the fictional reality seldom rising above the contemporary and current problematics. Non-heroes and anti-heroes replace the traditional hero as no single 'hero' is capable of carrying the burden of a plot or story. The limited manoeuvrability of man and the localized focus of the novelists never could present universal man in the post modern context. Hence classes, groups and cross-sections of a society in cultural-moral-political disharmony became the focus in the works of the new novelists. Psychological guilt, class or group psyche and a rebellious group conflict over identity became the new passion of the postmodernists.

The major novelist of this post 80s period is Pratibha Ray, a novelist, short story writer and literary activist. She has also written travelogues and essays. She has steered clear of the hapless alienated human situation to discover human greatness and feminine grace in the myths and legends of the great epics - Ramayana and Mahabharat. Her interests are multifold, from historical periods to myths and great monuments and figures as well as the dark realities of the Bondas and other deprived segments of the

society. Her range is vast and varied and her narratives too are expressive, interpretive, argumentative and at times even magical. Her first significant novel Uttara Marga (1988) is superficially a tribute to the less known freedom fighters of Jagatsinghpur area to which she belongs by birth. But she takes these little known figures to the larger scene of India's struggle for freedom and makes them heroic, sacrificial and grand. She, however does not call her work "history"; she fictionalizes facts without the dispassionateness of a historian. The Konarka temple had always fascinated her as a monument of love, grace and architectural excellence. Her Shila Padma (Stone Lotus) is again a romance with history but the narrative techniques used here are a dramatic juxtaposition of history, symbolism and modern logic. She does not extol anything taking for granted : she rather dramatizes with built-in symbolism the facts with an eye for detail. The foreigner present in this work is exposed to the grandeur of Konark and the hoary historical background material with acceptable logic.

But her almost meteoric rise to national fame flows mostly from her Yagnaseni (Daughter of Yagnasena in the Mahabharat) which epitomizes the famed Mahabharat heroine Draupadi as a modern woman with an identity of her own. Pratibha's Draupadi is illustrative of what she herself has said in several interviews, a sort of "humanist feminism" without the rigour or rancour of a Julia Kristeva or Luce Irigaray. This' Draupadi is in the tradition of the classical feminine as envisaged by Vyasa and other Vedic philosophers: yet she is sophisticated, knowledgeable, well-versed in fine arts, warfare and even the dice game. She is magnanimous and self-eschewing almost transcending the milieu which she inherits. She does not display a scheming mind or a stubborn individualism even while seeking revenge for her ignominy in the royal



court of Dhritarashtra during the dice game, in which she is lost as a wager to Duryodhan. She asks like a contemporary woman the questions which disturb the ethics of the dice game and the principles of Yudhisthira's husbandhood. Draupadi is a perfect blend of an eastern, (Indian) woman of love, sympathy, grace, selfhood and divinity. The Akshaya Patra (The Everfull Pot) in her hands during the period of the forest life of the Pandavas never leave even the birds, beasts and insects unfed. Her temper, rage, hate and disposition are so integrated that she grows out of the Vyasa frame who owns up her weaknesses and failings as a woman free, wise and subtle. Pratibha uses the epic facts and modulates them with modern feminine outlook to make her our contemporary. Her maturity as wife to the five Pandava brothers, her travails and trepidations, her regality as well as feminine grace make Pratibha's Draupadi more ennobling than a Cleopatra without, however, the tragic mould.

Pratibha's Mahamoha (The Great Lust) is again a bold and innovative statement on modern femininity. The Ahalya myth is given in this epic novel a transformative dimension to this myth, celebrating the free soul of Pratibha's concept of the new woman. This novel has vast time and space, and the entire narrative is of a multisensory approach to issues and themes of the Vedic paradigm. Pratibha's Ahalya is beautiful with a divine touch but she is not a wax doll. She is erudite, scholarly and her self-esteem is beyond a parallel in contemporary Indian literature. The two persons in her life were Indra, the king of heaven and Gautam the crest jewel of Vedic learning. Ahalya however, always thought that she deserved a man like Indra, yes Indra, for her beauty, wit, erudition and awareness of reality. The cloistered life of saintly purity to which she was fated to be conjoined was an injustice to her femininity perfection. But after being sage Gautam's

wife she does not protest or rebel, and accepts the disciplines of the enclosed order of fast-penance-purity without regret or angst. The Rape of Ahalya by Indra like the western parallel of "Leda and the swan" (the rape of Leda, Helen's mother by Zeus in the guise of a swan) is the central event in this myth. But Mahumoha reinterprets this myth by showing Ahalya as a woman with her mind in its own place, which acknowledges her feminine self with a bold statement of truth. Ahalya admits that it was not a rape, but a union of love. Indra did not force her for lust, rather it was a love-fulfillment for Ahalya. Whatever was done, it was done with Ahalya's body and soul surrendering willingly, longingly for the first and the most graceful experience of love. She confesses that she was fulfilled as a woman. Gautam's scholarship and his rights of husbandhood had never made Ahalya feel like a woman. But Indra makes the woman complete. The punishment that follows and the final redemption which Ramachandra gives her have also been interpreted in a modern light. The narrative in this novel is an example of the Grand Style. Vedic knowledge, the mythic frame and the bold statements of an emancipated woman have been fictionally woven into an epic tapestry. Logic, Wisdom and even an argumentative fervour have been morally refreshing and fictionally charming. Ahalya's bold assertion of her sexuality does not compromise her feminine dignity. I think in contemporary Indian literature such a transformation of the classical feminine into a new paradigm of values has not been attempted. This is a sober yet courageous effort to deframe the rigidity of the contemporary society.

Pratibha's novel's are always well researched; she uses authentic reality in her fictional mode. Her anthropological research into the life of the Bonda's in the Bonda hills of Orissa (as yet inaccessible to modern civilization) has



resulted in another masterpiece in her *Adibhumi* (The Primal Land). Pratibha opens up and exposes this enclosed world to the readers with a rare sympathy for the rigid value construct of these “unfortunate” people. Unfortunate because the Bondas are the victims of their own logic and belief. No Bonda (Remo) hopes to live a full life waiting for a natural termination in his closed world. The language in this novel is close to the syntax and vocabulary of the great Gopinath Mohanty. And with this language Prathibha describes the hills, valleys, fields, houses, huntings and also the family life of the Bondas. The story line stretches from Soma Muduli the godfather of Bonda culture to the young rebel Soma Sise but in the end the rebellious youngman only succeeds in enclosing the Bondas into the same moral pattern: Soma Muduli, the octogenarian Bonda philosopher pays through his blood only to plunge the Remo in the much worshipped darkness of their lives. The efforts of government to introduce modern civilization of the plains result in trauma and tragedy without any transforming positivism.

The greatest work of Pratibha Ray is definitely her last published novel *Magnamati* (The Regenerative Earth, 2004). Based on the 1999 killer cyclone of Odisha which devastated the entire coastal belt of Odisha from Balasore to Gopalpur, the plot is focused on the worst hit area Ersama in the district of Jagatsinghpur. A superficial reader may confuse *Magnamati* with a disaster novel but it is not so, nor is it intended to be. This novel is about mother Earth and her relationship with her children, the human race, which she holds in display as she does her trees, rivers, mountains and seas. Man is sustained by this mother, nourished into his destiny. She tolerates all his naughtiness and even violence. But when man transgresses the epitomic tolerance of the mother earth; she chastises him with her

demonic fury. The cyclone in this novel is symbolic of nature’s fury which she lavishes on man and his civilization with as much diabolism as she lavishes her love, kindness and divine grace on him with tender feelings. This is made clear even in the first page of the novel. To show this Pratibha very carefully builds up the entire topography, geography and gradually growing civilization in the Abhayapur- Ersama region. She creates a peopled world of villages valleys, rivers, seas tracing the history of the fisherman community to the Dasa king, who was created from the dirt from the ears of Vishnu at the time of Pralaya. She enlarges this community as the mother earth does by bringing in Bangladeshi refugees and stragglers and adventurous settlers. This community, in the novel, grows organically, spreading far and wide like a world full of men of all religions, languages and professions. The focus is not on one man or community; it is on the entire region and how it grows and expands into a modern civilized unit despite primitive professions and poverty. But this community lives like a well-knit unit until modern day politics, manipulative machinations prompted by greed and lust make this world caste ridden, divided and unwieldy. Exploitation of the upper caste and the new born political caste make this world gradually unlivable and ugly. The slow rise of people from poverty by honest professions is politicized by the divide and rule policies of the political sophomores pursuing the unholy British legacy to further their individualistic ends. This world gets enlarged by people joining the Kargil war and swells by the new knowledge of global reality with the machinations of the opportunists. But life goes on superficially, festivals are observed despite religious strife and class bickering. Gradually, however the happy fabric of the proud life of the people shows symptoms of subterranean unease and misery of the innocent. Love does not fructify. Deceit thrives. Politics exploits. And



then comes the super cyclone on a day (Durga Puja) in southern coastal Odisha and a day (Laxmi Puja) on eastern Coastal Odisha in an interval of a fortnight when people expect the deities to protect them. But Durga and Laxmi turn Kali as the cyclone uproots the villages like saplings and reduces the entire area into a waste land of rotten bodies, festering animals and cringing vegetation. The tranced earth looks like a leprous face in death.

The description of the cyclone, the all devouring sea and the rivers, the efforts of men for survival as well as the burial ground silence of the murky earth are a rarity even in world literature. This world and her displayed children vanish in a trice and what remains is the dark desolation of the earth. For this devastation is not only of men and civilization: even the earth dies in her pain for having avenged the intolerable torture of the humans in a fit of anger.

But the earth regenerates. Vegetation rises again from the festering wounds. Leaves grow on the beleaguered stumps. The living move again searching for their unseen blood mates. The dead cannot be counted; their bones have gone beyond arithmetic. Slowly the sun lights up the pale, arid planes which were once peopled. The relief work goes on fattening cynical wallets. But the lesson taught by nature and the earth is, well taken by the stray survivors. They gather in makeshift tents forgetting their caste, creed and religion to create a new society. Bikram and Girima unite the stragglers into a human group to fulfill destiny's course in a new world called Basumatipur (The world village). The tranced earth resumes the process of revival.

The novels of Pratibha Ray create a large human order of history, myth and reality. Her technique ranges from the epistolary, the dramatic and the confessional to the monologues within the frame of realism. Her worldview is one in many; unity in diversity. She considers man as divine and seriously brings out the divinity in man despite the evil in the human animals. Her world is solid, holistic and crowded by all kinds of life. Pratibha assimilates in her consciousness the variety of values which have emerged in the march of civilization. She shows that man's divinity is a gift of nature, the essence of creation, and this essence could be polished by the challenging vicissitudes of life so that mankind can make the world their rightful home. Her language is a poetic blend of the sublime and the colloquial, which she uses in situation-specific contexts. She visualizes the human reality in the multiplex context of the mundane, the sophisticated and the divine. Her characters are identifiably real and the use of sensuous and symbolic metaphors makes her men and women palpable and perfectly human despite their angularities and naivete. Philosophy and inspired vision do not mar her novels into priestly texts of moral preaching. Her works are fiction and the fiction is rooted in reality both physical and metaphysical. Pratibha is definitely one of the most important novelists in contemporary Indian Literature.

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## Kantakabi: The Poet of Odisha State Song

Asit Mohanty

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In Odia literature now 'Kanta' seems to signify the names of two poets - Sitakanta and Ramakanta. Like these two 'Kanta' poets, Laxmikanta was neither an I.A.S nor entitled to the awards Padmabhusan or Padma Bibhusan. Major awards like 'Jnanapitha' and 'Saraswati' were also not conferred on him. But in Odisha, if the name 'Kantakabi' comes to mind, he is non other than Laxmikanta Mohapatra.

The *Jeevan Sangeet* is considered as the masterpiece of his poems. In one of its poems he mentions- 'fruits fell from its branch, why then the branch is so heavy ? The harp is broken and its string has been disconnected, why then its dying voice murmurs again ?

His life was like a harp whose string cut off 60 years ago. The baby who was born 125 years ago in Dhuanpataria Lane of Cuttack City, in no way was attached to worldly affairs. In 1953, he breathed his last but strange enough that the voice of his songs yet enchants us.

There are differences of opinion that who glorified him with the honour "Kantakabi" ? Professor Shyamsundar Mishra wrote in 1984 about the contributions of Laxmikanta Mohapatra. He prepared a thesis on this and submitted to Utkal University for D.Litt. Degree but it was considered for Ph.D. The entire thesis was published in 2003 in a book form. In its 5<sup>h</sup>

chapter Dr. Mishra describes how Laxmikanta became "Kantakabi".

But another researcher Dr. Shricharan Mohanty says that Laxmikanta was widely known as "Kantakabi" in Odisha. Similarly Rajanikanta Sen was known as "Kantakabi" in West Bengal. He has established many resemblances in both the poets' creations. Prof. Mishra also agrees to this opinion.

Well-known Odia novelist Prof. Shantanu Kumar Acharya rightly describes that in past Laxminarayan Sahoo, an eminent writer and social worker in a meeting in Bhadrak felicitated Laxmikanta and "Kantakabi" title was conferred on him. He also mentions that his friends in Ravenshaw College used to call him "Kantakabi". But his poems and songs not only attracted everybody for its simple and lucid style, but also made him "Kantakabi" from Laxmikanta. In the post Gopabandhu era, Laxminarayan Sahoo was respected like Gopabandhu and the honour he conferred on "Kantakabi" is still remembered even today.

During Kantakabi Memorial lecture organised by the Fakir Mohan University of Balasore at Bhadrak on February 20, 2004 where Mr. Acharya satirically mentioned in his speech that in the recent time the value of the title "Kantakabi is not so important like that of Doctorate or Padma awards. But he justifies that



value of Vyasakabi or Kantakabi is much more important for the people of Odisha. He reiterates that nobody remembers about the Ph.D or D.Litt. conferred on the research scholars every year. According to him, Gandhiji was known as the Father of Nation but nobody can say who had given this honour to Gandhiji. When a 10 years old girl Aiswarya Parasar asked this question to Govt. of India, the officials could not find this in the official documents. Even then nobody will deny that Gandhiji is not the Father of Nation. Crores of Indians fervently pay respect to Gandhiji as their Father. We have to admit that Sarala Das was “Adikabi”, Jagannath Das was “Atibadi, Upendra Bhanja was “Kabi Samrat, Fakir Mohan was “Vyasakabi”, Radhanatha was “Kabibara”, Gangadhar was “Swabhab Kabi” and Laxmikant was “Kantakabi”, says Mr. Acharya. But Kantakabi to me is with two different appearances. One is youthful vigorous who was born in an aristocratic Zamindar family of Choudhury Bhagabat Prasad Samantaray Mohapatra. Dressed as a tennis player who had been playing tennis with a racket in Ravenshaw College tennis court. All his aristocracy, vigour and style were attracting everybody.

Another Kantakabi had a different appearance, who suffered from leprosy and his handsome body lost its charm and glamour in the same Cuttack City. He was crippled with the disease and unable even to move. He was carried on someone’s back, his fingers were disfigured. Someone will provide him a pen and with much difficulty he holds the pen and writes soft and touching poems.

Kantakabi Laxmikanta Mohapatra thus has two different appearances which were contradicting and this had tremendous impact on his literature. Well-known critic Mr. Dasarathi Das has rightly mentioned about him that he was born with a silver spoon. Subsequently he was entangled with various legal disputes. Besides,

though he was suffering yet he crossed all hurdles and took shelter in a literary world. But his literary message was very powerful. His *Jeevan Sangeet* considered as the masterpiece is powerful with different tastes of dismay and ecstasy. He is patriotic in one hand and a Vaishnab devotee on the other. His writings are lively, full of emotions and joy with sorrows together.

If we compare with Bengal’s Kantakabi Rajanikanta Sen, Laxmikanta of Odisha remains much ahead with his widespread multi dimensional creativity. Look at Laxmikanta’s children literature, plays, poems, prose and parodies. This children’s literature consists of poems, fictions which can attract our children. His Pathasala and Sahitya Sudhakar could be best text books for our children. His plays have different angles, like mythological, political and social plays. There are also one act plays and comedies. His poems are Bibidha Kabita, Kallol, Jeevan Sangeet, Patriotic songs, humorous songs and parodies i.e. Chatak Chandra Hasa Champu. Equally his prose is also powerful. He has written essays, sixty seven short stories and novels like Kanamamu in prose. His parodies, were unique humorous songs based on Kishore Chandranana Champu of Kabisurya Baladeb Rath. Kantakabi’s caption was Chataka Chandra Hasa Champu.

It is to be noted that Kantakabi’s complete work consists of two volumes. It was published many years ago and the 3<sup>d</sup> volume could not be published probably because of the publisher’s negligence. Finally it was lost. Besides, “Omar Rubaiyat” which Kantakabi translated from original Parsie as well as from English is yet to be published. The manuscript is learnt to be with his family members. Kantakabi would have been immortal for his collection of songs i.e. “Jeevan Sangeet”, one short story i.e. “Budha Sankhari” or the only novel i.e. “Kanamamu”. Many critics have evaluated “Jeevan Sangeet” at par with ‘Geetanjali’ of Tagore. Dr. Krushna



Charan Behera has nicely compared both the books and is of the opinion that “Jeevan Sangeet” stands equal with “Geetanjali” in standard. He speaks high of “Jeevan Sangeet” which cost only 12 paise containing 47 pages whereas the Nobel Prize awarded “Geetanjali” was of 180 pages costing 1½ rupees.

Rabindranath Tagore’s name and fame was much widespread than Katakabi. Even Katakabi deserves the same distinction as Tagore, opines Dr. Behera. One of the mass and class songs of “Jeevan Sangeet” may be Sabuthiru Banchita Kari (depriving of all). This song is also compared with Poet Baikunthanath Pattnaik’s “Jeevan Patra Mo Bharichha Ketemate” (Giving utmost satisfaction to the pot of my life). But Prof. Dasarathi Das compares the song as unique and justifies that in “Sabuthiru Banchita Kari” the life becomes young lady who surrenders before the God with devotion and emotions while in solitude. No doubt the Poet was a staunch Vaishnav but this is not reflected on “*Jeevan Sangeet*”. The songs are simple, lucid but powerful with emotion, sorrows and helplessness. The impact of Upanishad might have been reflected on “Jeevan Sangeet” like “Geetanjali” and “Geetimalya”. The poet’s sorrows have been transformed into spirituality. Besides, the “Jeevan Sangeet” is the voice of the sufferers who are passing days in distress.

It is needless to mention here about the popular story “Budha Sankhari” and novel “Kana Mamu”. The Kana Mamu character appears to be foolish and innocent who is also physically strong but he is having qualities of good heart and wisdom. Moreover, the pathos revealed in Fakir Mohan’s “Rebati” is equally reflected on Katakabi’s “Budha Sankhari”. It is a matter of regret that without going deep into the short story “Budha Sankhari”, very few critics have depicted it as Freud’s impact which is not true.

Dasarathi Das has divided Katakabi’s poems into two parts, i.e. poems and songs. Most of his poems come from the heart whereas his parodies are more humorous. “Bande Utkal Janani” is considered as masterpiece among all his poems. Of late, our State Government is on the anvil to give it the status of a State Song, which is praiseworthy. Other States of the country have made their own State Songs. This is also a very powerful song to eulogize mother Odisha.

It should be remembered here that Katakabi started writing during his heyday which was the beginning of Odishan awakening period. He was born during the fag end of the nineteenth century in 1888 and the entire nineteenth century was a period of narrow infighting among various linguistic sects of India in the name of nationalism. As the British colonialism was set up first in Bengal province, the Bengali employees got the opportunity of learning English first and from that point of view they considered themselves as civilized and qualified and thus looked down upon both Odisha and Odia language. The plot for extinction of Odia language was an inevitable step in that direction.

Against this plot or attack on Odia language there emerged the Utkal Sammilani in 1903. Therefore Madhusudan Das sang,

*"Ehi Sammilani Jati Prana Sindhu  
koti pranabindu dhare  
tora pranabindu mishai de bhai  
dein padi sindhu nire."*

In this context, the renowned critic Janaki Ballav Mohanty (Bharadwaj) in his book 'Nabajugara Kabi O' Kalakar' has revealed that in order to bring all Odia-speaking tracts into one rule, debate, appeal and request began in the last decade of nineteenth century. The Constitution of Utkal Sammilani and merger of states got wide acclaim across Odisha. This was the real impetus to the composition of national song.



It may be mentioned here under the auspices of Nilamani Bidyaratna, the convener of 'Ganjam Sammilani' and the editor of the magazine 'Prajabandhu' the first poetry book on nationalism of Odisha was compiled during this period. The poems of about 25 poets like Madhusudan, Gopabandhu, Nandakishore, Ramashankar, Chandramohan, Brajasundar, Sashibhusan and Mrutyunjaya etc. were compiled in that book. The thought process of all those poems was : - the description of Utkala in the form of mother, the past glory of Utkala, the salutation to Bharat Mata, the glory of self-sacrifice and dedication for patriotism, service to motherland and awakening of unity and brotherhood throughout Utkala. Prof. Janaki Ballav Mohanty (Bharadwaj) has further written all the poets of the then Utkala were inspired by the message of 'Utkala Sammilani'. All of them have urged upon the countrymen to be keen on the merger of States. It is needless to say that all these words have contributed a lot to the political movement of Odisha.

In this background, Katakabi's love towards Utkala and national feeling may be taken into account. Citing an example of Rabindranath Tagore's creation, Gurukalyan Mahapatra, the grand son of Katakabi in one of his English writings has expressed that a creative writer is always in the quest of love and freedom in his writings beyond the prevailing situation and that was his nationalism or patriotism. Taking this idea, the compilation of Katakabi's patriotic songs was once published. The same has been compiled in volume II of 'Kanta Sahityamala' in the later time. 'Bande Utkala Janani' belongs to it.

When asked about the inspiration for composition of 'Bande Utkala Janani', two sons of Katakabi Gouracharan and Nityananda said that it was only due to the inspiration of God. The natural beauty of Utkala Janani (Mother Utkala) mesmerized his state of mind which was reflected on that poem.

A number of lyrical poems were composed centring round Odisha and its heritage and glory during the period of emergence of nationalism in Odisha as well as India. Radhanath's 'Sarbesang no Janani Bharata', 'Madhusudan's Maa Maa boli kete mu dakili', Bhikari Charana's 'Je jatire jata Markata Jajati Kapilendra narabara', Brajasundar's 'Maa Maa boli dakuchhi mote aare modukha pasora', Godabarish's 'Tunga Sikhari chula' and 'Utha Kankala' etc. are among those created during the period.

This is quite significant that Gopabandhu was the Adiguru of Katakabi's poetic work. When Gopabandhu's Odishan nationalism was elevated to Indian nationalism Laxmikanta's Odishan nationalism was also promoted to Indian nationalism. Nevertheless, Katakabi's political linkage with either Odishan or Indian Nationalism was not found in this poem. So the glitter of this poem was never diminished despite the end of a political necessity of a particular period. Because the origin of the inspiration of this poem was divine.

Of course, it is true that this poem of Katakabi was recited in one of the sessions of Utkala Sammilani. Still differences prevail regarding the exact session in which it was sung between 1903 and 1919. Swami Bichitrananda Das has opined, in Katakabi special number (9th, No.10,1953) of 'Dagara' magazine, that it was first sung in Puri session of Utkala Sammilani in 1908. But according to reliable sources, it was first sung during Balasore Session of Utkala Sammilani in 1912.

It doesn't matter in whichever session of Utkala Sammilani it was sung, this verse was not confined to the political necessity of any particular period of time. Eventhough Odisha came under the rule of the Marathas, Mughals and Britishers



in the past, this verse was the charming eulogization of magnificent Odisha beyond all the political variations. As a result, it crossed all the barriers of a particular time and became timeless. So just as it made the audience spell bound present in the Utkal Sammilani session 100 years back, even after 100 years it has enchanted and bewildered every one.

It is a matter of great pleasure to note that Government of Odisha has accorded the status of State song to this immortal creation of Kantakabi. Meanwhile, its abridged version and notation prepared under the aegis of Utkal University of Culture has received approval from the Department of Culture on December 16, 2012. Like the National Anthem of India 'Janaganamana' this has been approved to be presented with vocal song only in the absence of musical instruments and so also only through musical instruments without vocal note. The notation by which Sangeet Sudhakar Balakrushna Dash had sung in AIR, Cuttack during 90's of the twentieth century that form has been accepted. While the duration of Jana Gana Mana is 52 seconds, the duration of this song has remained 85 seconds. With the approval of Home Department in Government of Odisha this will formally be presented as State song of Odisha very shortly.

By now, a few States of India have selected their State songs. Assam's 'O mor Apanara Desh' / 'O' mor Sikuni Desh', Karnataka's 'Jaya Bharat Jananiya Tanujate' / 'Jayahe Karnataka Mate', Andhra Pradesh's 'Maa Telugu Thalliki Mallepudanda', Tamilnadu's 'Ni-Ra-Rum kat al utt neel mat anteika kelilolakum', Gujarat's 'Jaya Jaya Garbhi Gujarat' etc. are among those state's song. Out of the remaining

states, meanwhile Punjab and Bihar have also selected State songs for their own state.

In the backdrop of selection of State songs by other states, there is no need to have special discussion in respect of the State song of Odisha. But one thing can certainly be assumed that Kantakabi's 'Bande Utkala Janani' recognised as our state song is in no way less than other States' songs in terms of feeling, patriotism and music. This recognition accorded to 'Bande Utkala Janani' after 125 years of the poet's birth and 60 years of poet's death will make Laxmikanta immortal for ages to come. So long as this song shall be chanted and whenever the Odishan people shall be giving standing ovation to this song, Kantakabi's immortal soul will definitely be present there.

This is the best tributes to Kantakabi's immortal creation and lifelong perseverance. Although the highest civilian award of Govt. of India like Padmabhushan, Padmabibhushan or the highest literary award of India like 'Jnanapitha', Saraswati Samman were not conferred on Kantakabi - this sort of respect showered on him and his immortal writing - will never be received by anyone of this state at any time. From this point of view 'Kantakabi' will remain unique and extraordinary through the ages.

'Bande Utkala Janani.'

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## Swami Vivekananda : The Prophet of Human Emancipation

*Souribandhu Kar*

This year, India in particular and the world in general celebrates the 150<sup>th</sup> birth Anniversary of Swami Vivekananda, the prophet of human emancipation. To quote Dr. Bhupendranath Dutta,

“Gandhi’s dream of Ram Rajya (what ever it might have meant) gave place to a democratic republic. And our democracy is bourgeois democracy which is fast evolving into Plutocracy, i.e. Rule of the capitalist class. In the zigzag course of the politics of present-day India are discernible the dialectical contradictions of historical materialism.”

“It is in the context of these developments that the utterances of Swamiji are once again being put before these engaged in the task of nation-building.”

Vivekananda was born on the holy morning of Makar Sankranti, 12<sup>th</sup> January 1863. He was born in this family of an Attorney General of High Court of West Bengal and was called Vireshwar in early childhood and later as Narendranath Dutta, shortly

Naren. His father was Viswanath Dutta and the mother, renowned for her piety and devotion, was Bhubaneswari Devi.

From his very childhood, Narendranath began to show unmistakable signs of future greatness. Sometimes, he would play at meditation alongwith his friends and become so much absorbed in it that he lost all outward consciousness. Once, so deep was his meditation that he could not feel even the presence of a deadly cobra that neared him with his expanded hood, while his friends ran helter skelter to a safer distance out of fear, shouting danger to Narendranath. He had many astounding experience in his childhood which in later life stand him in good stead. He used to say to others, “Don’t believe a thing because another has said it is so. Find out the truth for yourself. That is realisation.”

His search for truth brought him to Sri Ramakrishna, the unlettered priest of Dakshineswari who through his long and arduous





*sadhana* verified in his life, “The Three great orders of Metaphysical thought-dualism, modified monism and absolute monism are stages on the way to the supreme truth. They are not contradictory, but rather when added the one to the other are complementary.” The various paths – Jnana, Karma, Bhakti and Yoga – all lead to the same goal, if followed with steady zeal and applications and no other colour, caste, creed or sex is any the last bar to the sacred temple of realization.”

In his search for truth, Narendranath met Sri Ramakrishna which is very significant. As mentioned in the life of Swami Vivekananda,

“Sri Ramakrishna was the heart of old India, with its spiritual perspective, its asceticism and its realisation – the India of the Upanishads. Naren came to him with all the doubts and scepticism of the modern age, unwilling to accept even the highest truths of religion without verification, yet with a burning zeal for the truth raging within him \_\_\_\_. The result of the contact of these two great personalities, Sri Ramakrishna and Narendranath as the Swami Vivekananda who was to become the heart of a new India with the ancient spiritual perspective heightened, widened and strengthened to include modern learning; old ideas assimilating the new. The intense activity in the west to be combined with the deep meditation of the East, Asceticism and retirement were to be supplemented by work and service to others. From the merging of these two currents came Neo-Hinduism, the faith of a glorious tomorrow, in which all should be fulfilment and nothing denial.”

Narendra endowed with the spiritual power of his master Sri Ramakrishna united all the young disciples and household devotees under his able leadership and resolved to dedicate themselves into a spiritual fraternity. That led to

the formation of Ramakrishna Math and Ramakrishna Mission.

Swamiji in a letter in 1899 wrote, “life is a series of fights and disillusionments ... The secret of life is not enjoyment but education through experience.”

He had the experience as a wandering work. Leaving the Barranagar math and his brother disciples, he plunged into the trackless ocean of India to do the bidding of the Master.

As Romani Rolland put it, “He wandered free from plan, caste, home, constantly along with God. And this was single hour of his life when he was not brought in to contact with the sorrows, the desires, the abuses and feverishness of living men, rich and poor, in town and in field, he became one with their lives; the great book of life revealed to him what all the books in the libraries could not have done ..., the tragic face of the present day, the God struggling in humanity, the cry of the people of India and of the world for help and the heroic duty of the new Oedipus, whose task it was to deliver Thebes from the talons of the sphinx or to perish with Thebes.”

So, Swami gathered manifold experience during their wandering period and it was the preparation for the fulfilment of the lofty mission of Sri Ramakrishna. As a wandering monk, he discovered the country, but more important, he discovered himself. Swamiji saw the terrible poverty and misery of the masses and said, “it is now my firm conviction that it is futile to preach religion amongst them without first trying to remove their poverty and their sufferings. It is for this reason to find more means for the salvation of the poor in India – that – I am going to America.”

So, Swami thought of going to the west and heard about the Parliament of Religions would



be held in 1893 at Chicago in America. He got the blessings of the holy mother Sri Sri Sarada Devi and his disciples arranged the fund for his journey. On May 31, 1893 he had boarded the ship peninsular unexpectedly, he met two of his *Gurubhais*-Swami Brahmananda and Swami Turiyananda at the Mount Abu Road Station and unburdened himself to them with a pathetic passion; "I have now travelled all over India — — But alas, it was agony to me, my brothers to see with my own eyes the terrible poverty and misery of the masses, and I could not restrain my tears. It is now my firm conviction that it is futile to preach religion amongst them without first trying to remove their poverty and their sufferings. "It is for this reason – to find more means for the salvation of the poor of India – that I am going to America."

Referring to this meeting Swami Turiyananda said later, "I could clear perceive that the sufferings of humanity were pulsating in the heart of Swamiji – his heart was a huge cauldron in which the sufferings of mankind were being made into healing balm. Nobody could understand Vivekananda unless he saw at least a fraction of the volcanic feelings which were in him.

Swamiji reached America and stayed for some time at Boston as it was cheaper than Chicago. He had to undergo a lot of hardship before he landed in the Parliament of Religions. It was opened on Monday, the 11<sup>th</sup> September, 1893 at 10 A.M. in the great hall of Columbus at the Art Institute of Chicago. The representatives from Theism, Judaism, Mahammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church and Protestantism were seated.

In the centre sat cardinal gibbons, the highest prelate of the Roman Catholic Church in the western continent. On the right and left of him

were gathered the oriental delegates – Pratap Chandra Majumdar of Bengal, Nagarkar of Bombay representing Brahmo Samaj, Dharmapala of Buddhism of Ceylon, Gandhi ( a distant relative of Mahatma Gandhi) representing Jainism, and Mr. Chakraborty alongwith Mrs. Annie Besant represented Theosophy and Swami Vivekananda.

Swami Vivekananda stood up with all the dignity, grace and charm of his spiritual personality, and bowing down to Goddess Saraswati, surveyed in a sweep the whole assembly of the great hall and addressed the distinguished gathering as "Sisters and Brothers of America."

To quote Romain Rolland,

"Hardly had he began to preach than men and women athirst for his message came flocking to him. They came from all parts; from salons and universities, Sincere and pure Christians and sincere free thinkers and agnostics."

Swami Vivekananda stood on the platform of parliament as the living embodiment of universality and harmony. What he said at the Parliament of Religions ? He presented Hinduism as a religion which had taught the world both tolerance and universal acceptance. To quote him, "As the different streams having their sources in different places, all mingle their water in the sea, so, O' lord, the different paths which men take though different tendencies, various though they appear, crooked or straight, all lead to Thee." "Whosoever comes to me, through what so ever form, I reach him; all men are struggling through paths which in the end lead to me."

In his concluding address at the parliament in Chicago, Swamiji declared;

"If it (the Parliament of Religions) has proved to the world that holiness, purity and charity are not the exclusive possessions of any



church in the world and that every system has produced men and women of the most exalted character .... upon the banner of every religion will soon be written, in spite of resistance; 'help and not fight', 'Assimilation and not destruction', 'Harmony and peace and not dissension.'

With the speech at Parliament of Religions, Swami Vivekananda bridged a spiritual tie between the East and the West. The message of Religious Harmony is bold and clear. This is a prophetic message for the mankind.

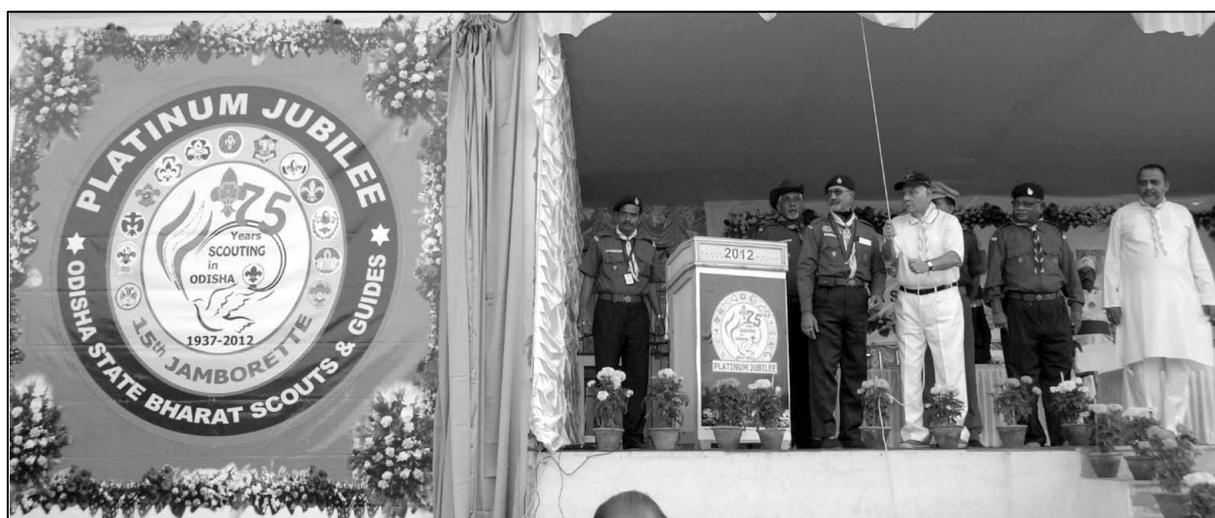
To-day we are in a new millennium and a new society. It has its bright as well as dark side.

As Swamiji said, "If the room is full of darkness, the task is not to weep and wail. It is to strike a match, to bring the light, to dispel darkness".

This is in man's possibilities and he cannot escape from this responsibility. There lies the truth for human emancipation which Swami Vivekananda has shown us.

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*His Excellency the Governor Shri Murlidhar Chandrakant Bhandare inaugurating the Platinum Jubilee of Odisha State Bharat Scouts & Guides at Bhubaneswar.*



## Netaji : A Profile

*Jagannath Mohanty*

Subhash Chandra Bose was a born revolutionary. His dynamism and in-born leadership qualities made him a true leader, the “Netaji” of India, a great champion of the cause of the masses. He was a freedom fighter with an indomitable spirit. It is a sad irony that Subhash, a leader with a spirit of sacrifice and dedication to the cause of independence, had to resign from the Congress Party at a very crucial time. The mysterious circumstances under which he left the country, operated from a foreign land and worked for freedom of his country will remain a living legend for centuries.

From the very childhood at Cuttack, Subhash had shown the qualities of fighting for justice, serving the downtrodden and the underprivileged. During his student days at Cuttack he had developed a humanity great respect for revolutionaries. Even the most alluring job of ICS never attracted him and he resigned from this post in 1921 for serving the cause of the country. In his letters from London to his elder brother Sarat Chandra and to the undisputed leader C.R. Das,



he expressed his intention to resign his job and to return to India. After reaching Bombay on July 16, 1921 he first met Gandhiji and discussed his future plan of action.

From the very beginning, Subhash demonstrated his ability as a great leader by organising a *hartal* in Calcutta in protest against the visit of the Prince of Wales. His leadership gained confidence of the people, but he was arrested on December 20, 1921 and was awarded six months’ imprisonment. Then came a period of hectic activities of Netaji in organising meeting and conferences, flood relief work and other social services. He became the General Secretary of the Bengal P.C.C. in 1923 and was elected to the Corporation of Calcutta in 1924. He was appointed Chief Executive Officer of the Corporation by C.R.Das, the Mayor. He devoted himself to various developmental activities in the Calcutta city and became extremely popular.

Subhash was, however, arrested in October, 1924 for his alleged involvement with



the terrorists. He was put to Mandalay Jail in Burma and was detained there for years. He was so much popular that during his imprisonment in Mandalay Jail, he was elected in 1926 to the Bengal Legislative Council defeating a famous moderate leader, Jatindra Nath Bose. In 1928, he was one of the chief organizers of Calcutta session of the Congress held under the presidentship of Motilal Nehru. He became a well-known Trade Union leader and was elected as the President of the All India Trade Union Congress. For a period of two decades from 1921 to 1941, Netaji was closely associated with all programmes of the Congress and became the President of the Indian National Congress twice, first in 1938, and again in 1939.

Netaji was by nature an uncompromising fighter and from the beginning of his life, he was against any kind of compromise. In the very first instance, he along with many others in the country was shocked, when Gandhiji suddenly called off the Civil Disobedience Movement. In his unfinished autobiography, *An Indian Pilgrim* he mentioned, "We were angry when we learnt of this stoppage of our struggle at a time when we seemed to be consolidating our position and advancing on all fronts." He could not conceal his feelings and expressed very strongly against such vacillations on the part of Gandhiji and compromises made by him throughout his life. In the Calcutta session of the Congress in 1928, Netaji and Jawaharlal Nehru jointly fought against the move for Dominion Status for India as the goal of the Congress, and moved an amendment to the official resolution for complete independence.

On October 26, 1931, while Subhash was the Mayor of the Calcutta Corporation, in spite of repeated Government warnings, he led a procession of Congressmen in Calcutta and was

severely assaulted by the police. He was always with the people and leading them in their struggle. During the thirties he was in Europe on exile, but he spared no pains in contacting and canvassing the leaders of various countries for enlisting their support in achieving freedom from imperialism. He strongly opposed the federal scheme provided in the Government of India Act, 1935 while he was in Europe, on the ground that it would weaken the unity of the country. As he found a group of Congress leaders inclined to the federal scheme, he became vociferous against such a compromise.

Total Independence, according to Netaji, was the only goal to be achieved by the Congress and anything less than that was not acceptable to him. In February 1939, Subhash gave a clarion call in the Jalpaiguri session of the Bengal Provincial Congress Committee for giving a six month ultimatum to the British Government for leaving India failing which the final struggle would start at all places. He also reiterated the same in Tripura Congress Session on March 10, 1939. He observed, "I must give clear and unequivocal expression to what I have been feeling for some-time past, namely that time has come for us to raise the issue of swaraj and submit our national demand to the British Government in the form of an ultimatum" (Quoted in Grover, 1990, P.22).

Netaji sought re-election for the second term for the office of the President of the Congress in 1939. But Gandhiji and other leaders opposed his re-election, as they did not support his stand. His major concern was to accelerate the pace of struggle for freedom so that independence would be achieved without further delay. Gandhi, however, did not subscribe to Netaji's views. In the elections Pattabhi Sitaramaya, who enjoyed the support of Gandhiji lost to Subhas. Most of the Congress leaders again came out with their support to Gandhiji and Subhash resigned from the Congress Presidentship on April 9, 1939.



Although Subhash had to resign under the prevailing situations, he did not accept defeat and formed the Forward Bloc immediately after, within the purview of the Congress Party itself with the members "For an anti-imperialist struggle". He also travelled extensively and gave clarion call to the people to get themselves ready for the ultimate struggle. People everywhere supported him wholeheartedly. The World War-II, broke out on September 3, 1939. Netaji immediately convened an anti-imperialist Conference at Nagpur in October, 1939 and appealed all leftist forces to write "to utilise the situation." Besides the Forward Bloc, he formed the Left Consolidation Committee for spearheading the struggle for Freedom.

As Subhash was going ahead to give a boost to the Freedom Movement, the Congress High Command took action against him and "virtually expelled him from the Congress." They also suspended the Bengal Provincial Congress Committee for supporting him. As reported by Nirmal Bose (1990 : p.24), "But nothing deterred him. He organised the Anti-compromise Conference at Ramgarh in March, 1940 at the time when the regular Congress session was held there. The gathering at his conference was much larger than the gathering at the Congress session. It was decided to observe Sirajadullah Day on 3rd July 1940. It was declared that on that day attempts would be made by thousands of people to demolish the Holwell monument in Calcutta. This was to be the beginning of the struggle, and the programme was so prepared that both the Hindus and Muslims could feel enthused about it. It was not difficult for the British Government to understand the importance of this movement. Bose was arrested a day before i.e. on the 2nd July, 1940. But the movement started according to the schedule. Bose was first imprisoned in the Presidency Jail, and afterwards, in consideration of his health, he was kept in House detention in

his Elgin Road residence. From there he left in cognit in the month of January 1941".

In spite of utmost provocation and insult, it was utterly amazing that Subhash being an uncompromising leader rather maintained remarkable dignity and sobriety, did not fall back from his principles and ideology. All including Rabindranath Tagore admired him and the poet wrote to him, "The dignity and forbearance which you have shown in the midst of a most aggravating situation has won my admiration and confidence. The same perfect decorum has still to be maintained by Bengal for the sake of her own self-respect and thereby to help to turn you apparent defeat into permanent victory." Netaji was even not taken in the working committee as a member by Dr. Rajendra Prasad, who was elected President of Congress on the resignation of Subhash.

Netaji was trying to prepare the country for a struggle with an ultimate result, but the AICC wanted to stand on its way. Therefore, in its meeting held at Bombay in June, 1939 two resolutions were passed

(i) directing no Congressman could organise any form of Satyagraha without the sanction of the Principal Congress Committee and

(ii) starting that any difference between the Provincial Congress Committee and the Congress Ministries should be referred to the Parliamentary Sub-Committee of the CWC. Netaji and his supporters opposed these resolutions and called for observing a protest Day throughout the country. The CWC reacted sharply to it and removed him from the Presidentship of the BPCC and thereby disqualified him for holding any elective post in the Congress Party.

Gandhiji had deep love and affection for Netaji, inspite of their ideological differences. It



was very well known to Gandhiji that Subhash was a true patriot and a great fighter for Freedom. After World War - II when the British Government tried to play hide and seek, Gandhiji developed more profound love for Subhash.

Subhash left India in the early part of 1941 as he realised that he could not do much by remaining in the country. The INA could hoist the tricolour on the soil of India in Manipur. Had Subhash not come out in open revolt and formed the Forward Bloc to carry out the uncompromising struggle for freedom, the Quit India Movement could not perhaps have taken place, and the Freedom of the country could have been further delayed. In fact, Netaji's strong spirit of revolt infected the Royal Navy which started challenging the order of the British Raj and hastened the transfer of power to the Indian people. In a speech delivered at Syonan on July 9, 1943 Subhash observed, "Friends, we have for a long time been hearing so much of the second front in Europe. But our countrymen at home are now hard-pressed and they are demanding a Second Front. Give me total mobilisation of East Asia and I promise you a second front - a real second front for the Indian struggle" (Grover, 1990 p.344).

Netaji actually provided a Second Front to the Independence struggle and became instrumental in getting the British out of the Indian soil. It is true that India achieved independence through non-violence; but that does not undermine

the contributions of those who shed their blood for this noble cause. Both Subhash and Gandhiji were stalwarts in their own separate ways, and both had the sole objective of achieving independence. But their means were different : Netaji, the symbol of youthful spirit, tried to achieve his goal by any means, whereas Gandhiji was strongly committed to the path of truth and non-violence. Both Netaji and Gandhiji had the honesty and sincerity of purpose, and they pursued their ideologies with unflinching devotion and dedication.

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## Samba Dasami in Odishan Culture

*Dr. Dina Krishna Joshi*

Samba Dashami is a festival unique to Odisha and is celebrated on 10th day of the Sukla Paksha or waxing phase of moon in *Paush* month (December – January) as per traditional Odia calendar. Legends say that Samba, the son of Lord *Krishna*, was afflicted by *leprosy* and he was cured by Surya, the Sun God, after 12 years of penance near *Konark* in Odisha. So on this day, mothers observe special Puja and rituals dedicated to Lord Surya for the good health and long life of their children.

### **Tradition:**

Special dishes are prepared on the day. The dishes are first offered to Lord Surya and is later shared among the children. On this day, female folks of the family wake up early in the morning before sunrise. After bathing, they prepare variety of food items like, *Khichdi*, *Ghadghadia Tarkari* (a curry item) and offer them to Sun God during sunrise. One of the specific characters of this ritual is variety of individual food item is offered to Sun God in the name of each member of the family. After that female folks of the families go on preparing variety of *Pitha* (Cake) like *Manda Pitha*, *Kakara Pitha*, *Arisha Pitha*, etc. and other items like *Makar Chaula*, *Chhenaguda* and sweet dishes like *Khiri*, *Rasagola*, *Chhenagaja*, Sweet Curd etc. all over the day. In the noon time, a bowl of turmeric

water with a beetle in it is taken to ‘*Tulasi chaunra mula*’ (a small temple like structure with a *Tulsi* plant overhead). All the cooked foods are served in plates. Then female heads of the family see the face of Sun God through the bowl of turmeric water and offer all the cuisine to the God. They read the legend of ‘*Samba Dasami Brata Katha*’ and pray for the well-being of the whole family members. In the late night or evening, another pooja is observed as a part of Samba Dasami ritual. This is known as ‘*Mahakala Puja*’. Special *Budha Chakuli* is offered to *Yama*.

### **Samba was Krishna’s Son :**

Samba born to *Lord Krishna* and *Jambavati* was very handsome, dearest and notorious son of *Lord Krishna*. Samba did many unbearable things which led the whole *Yadu* dynasty to its end.

According to mythology, *Krishna* wanted a son. After getting advice from a sage, He entered into seclusion, put ashes all over his body and clothed himself in tree bark. For years and years he prayed for a glimpse of *Lord Shiva* to ask him a boon. After some years both *Parvati* and *Shiva* appeared. *Krishna* told *Lord Shiva* that only He could fulfil His desire. *Lord Krishna* wanted his son to be exactly like *Lord Shiva*. *Lord Shiva*’s main function is to destroy creation. For



his son to be like Shiva meant that the boy would be the cause of the destruction of his entire race. This was what Krishna precisely wanted because the Yadus could not be defeated by anybody. Immortality for humans is out of question therefore at the end of the Yuga the Yadus would destroy each other. Samba played an instrumental role in this. Lord Shiva granted Krishna the boon. After some time Krishna's wife Jambavati gave birth to a baby, they named him Samba. Samba is another name of Lord Shiva.

### **Marriage of Samba:**

Duryodhana, the son of Dhrtarastra, had a marriageable daughter by the name of Lakshmana. She was a very highly qualified girl of the Kuru dynasty, and many princes wanted to marry her. Her father arranged her *swayamvara* and many princes came to win her hand. In *swayamvara* ceremony, the girl has option to select her husband according to her own choice. Meanwhile Samba joined the *swayamvara* and abducted her forcefully. Because Samba took Lakshmana away from the assembly by force, all the members of the Kuru dynasty, namely, Dhrtarastra, Bhishma, Vidura, Ujahan and Arjuna, thought it an insult to their family tradition that the boy, Samba, could possibly have kidnapped their daughter. All of them knew that Lakshmana was not at all inclined to select him as her husband and that she was not given the chance to select her own husband; instead she was forcibly taken away by this boy. Therefore, they decided that he must be punished. Therefore, all of them, under the counsel of the elderly members of the Kuru family, decided to arrest the boy but not to kill him. All the members of the Kuru dynasty, especially the great fighters, joined together just to teach him a lesson, and Karna was made the commander-in-chief for this small battle.

After consultation and after receiving permission from the elder members of the Kuru

dynasty, such as Bhishma and Dhrtarastra, six great warriors—Karna, Sala, Bhurisrava, Yajnaketu and Duryodhana, the father of the girl—all *maha-rathis* guided by the great fighter Bhismadeva, attempted to arrest the boy Samba. There are different grades of fighters, including *maha-rathi*, *eka-rathi* and *rathi*, classified according to their fighting capacity. These *maha-rathis* could fight alone with many thousands of men. All of them combined together to arrest Samba. Samba was also a *maha-rathi*, but he was alone and had to fight with the six other *maha-rathis*. Still he was not deterred when he saw all the great fighters of the Kuru dynasty coming up to arrest him.

Alone, he turned towards them and took his nice bow, posing exactly as a lion stands adamant in the face of other animals. Therefore, as soon as Samba accepted the challenge and stood alone before them, he was overpowered by showers of arrows thrown by all the great warriors. He fought them with great talent. First of all, he struck each of the six charioteers with six separate arrows. Another four arrows he used to kill the charioteers' horses, four on each chariot. One arrow was used to kill the driver and one arrow was used for Karna as well as the other celebrated fighters. While Samba was so diligently fighting alone with the six great warriors, they all appreciated the inconceivable potency of the boy. Even in the midst of fighting, they admitted frankly that this boy Samba was wonderful. But the fighting was conducted in the *ksatriya* spirit, so all together, although it was improper, they obliged Samba to get down from his chariot, now broken to pieces. Of the six warriors, four took care to kill Samba's four horses, and one of them managed to cut the string of Samba's bow so that he could no longer fight with them. In this way, with great difficulty and after a severe fight, Samba was left bereft of his chariot, and they were able to arrest him. Thus, the warriors of the Kuru



dynasty took their daughter, Laksmana, away from him. Thereafter, they entered the city of Hastinapura in great triumph.

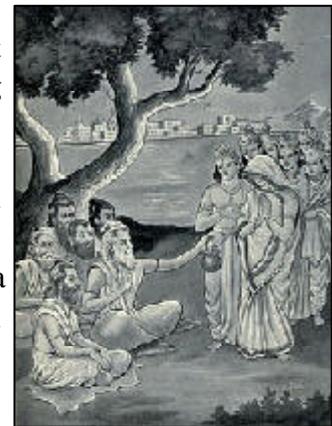
The great sage Narada immediately carried the news to the Yadu dynasty that Samba was arrested and told them the whole story. Although Lord Balarama knew very well that by slight provocation people are prepared to fight with one another in the age of Kali, He did not like the idea that the two great dynasties, the Kuru dynasty and the Yadu dynasty, would fight amongst themselves. He therefore immediately arranged for a nice chariot to go to Hastinapura, accompanied by learned priests and *brahmanas*, as well as by some of the elderly members of the Yadu dynasty. When Lord Balarama reached the precincts of the city of Hastinapura, He did not enter, but stationed Himself in a camp outside the city in a small garden house. The leaders of the Kuru dynasty, especially Dhrtarastra and Duryodhana, were very joyful because they knew very well that Lord Balarama was a great well-wisher of their family. They all exchanged words of reception by asking one another of their welfare, and when such formality was finished, Lord Balarama, in a great voice and very patiently, submitted before them the following words for their consideration. Lord Balarama told them to hand over Samba and Laksmana with a commanding tone full of heroic assertion. The leaders of Kuru dynasty agitated with great anger and misbehaved lord Balarama.

Although Lord Balarama patiently heard their insulting words and simply observed their uncivilized behaviour. Lord Balarama seemed so furious that He looked as if He could burn the whole cosmic creation to ashes. He stood up steadily, and taking His ploughs in His hand, began striking the earth with it. In this way the whole city of Hastinapura was separated from the earth.

Lord Balarama then began to drag the city towards the flowing water of the river Ganges. Because of this, there was a great tremor throughout Hastinapura, as if there had been an earthquake, and it seemed that the whole city would be dismantled. When all the members of the Kuru dynasty saw that their city was about to fall into the water of the Ganges and when they heard their citizens howling in great anxiety, they immediately came to their senses and understood what was happening. Thus without waiting another second they brought forward their daughter Laksmana. They also brought Samba, who had forcibly tried to take her away, keeping him in the forefront with Laksmana at his back. Duryodhana, being affectionate towards his daughter Laksmana, had her married to Samba in great pomp.

#### **Curse of the Sages Vishwamitra and Narada:**

Once, Samba was dressed up by the Yadavas as a pregnant woman and presented to the Sages as a prank. Samba had held a mace/pestle under his clothes to make him look pregnant [Many versions say that Samba gave birth to the iron pestle, according to the curse]. The Yadava pranksters told the Sages that this was a young woman who was expecting a child and she was eager to know if she would give birth to a son or a daughter. The sages who could see through the hoax felt extremely angry at this insulting behaviour of the young men and pronounced a curse on them, "O fools, she will deliver a pestle and that will be the ruin of your whole clan!" The





pranksters were frightened, they ran away and reported the matter to Ugrasena. Ugrasena ashamed of the children's behaviour ordered the servants to powder the mace and throw it into the sea. One small piece remained which was later found by the hunter Jara who became the cause of *Krishna's* departure from the world. However, curses of sages often run their courses and end. Therefore from the powder of the mace grew tall bamboo which surrounded the entire Dwaraka region. It was with these iron bamboos that the Yadus destroyed each other in *Mausala Parva* of Mahabharata.

According to another folklore, Sage Vishwamitra and Sage Narada once visited the city of Dwarka to meet Lord Krishna. A few children of Lord Krishna dressed up Samba (Son of Sri Krishna and Jambavati) as a pregnant woman and asked the visiting sages to foretell what kind of a child Samba will bear. Feeling insulted, the sages cursed that Samba will give birth to an Iron rod which in turn will be instrumental in the fall of the Yaduvanshi Dynasty. The very next day, Samba gave birth to an iron rod. Lord Krishna's sons crushed it into powder and threw the bottle in the sea. However, one day the bottle was washed up the shore and the powdered iron took form of an arrow. Lord Krishna could foresee everything and as a last resort to save his Dynasty, prohibited liquor in the city of Dwarka. Eventually, the Yadavas became drunk and killed each other with iron rods. None of them survived. Lord Krishna was shattered to see the Dynasty perish.

### **Lord Krishna Curses His Own Son:**

This is another story about Lord Krishna's notorious son, Samba. Samba misbehaved to such an extent that Krishna became extremely displeased with him. He told his son again and again not to repeat the act. Krishna

went on scolding Samba and insulting him in this manner. Krishna's wife, Jambavati, was also present. Finally, Krishna's anger reached its zenith. He said, "I am so disgusted with you that I am cursing you. You will contract leprosy." Samba immediately started suffering from leprosy. His body became disfigured overnight and he was in great agony from the disease.

Lord Krishna's wife could not endure seeing her son tortured in this way. With tears streaming from her eyes, she approached her husband. "What have you done?" she said. "I cannot bear to see Samba in such pain. He is, after all, our own son." Krishna relented and said to his son, "All right, this is what you can do to be cured. First, you have to pray to Surya, the sun god. Then you must bathe in the river Chandrabhaga. When you immerse yourself in the water, you will be cured."

By this time, Samba could not even get up. He asked pitifully, "How can I go there in this condition, Father? You have to go to the river, answered Krishna in a stern voice.

Samba began pleading with Krishna. "I know that you have the capacity to cure me right here. Please lift your curse."

"I am not going to cure you," said Krishna.

Jambavati appealed to her husband. "You are the cause of his disease. Therefore, you must either take him to the river or cure him here."

Finally, Krishna agreed to take his son to the river. Because Samba could no longer walk, Krishna carried him the entire way. When they arrived at the banks of the river, Samba prayed to the sun god and then entered into the river. Krishna bathed his son in the water and, when Samba emerged, he found that he was completely cured. Krishna's curse had been nullified.



### Curse of Mother Gandhari:

Mahabharata, the historical battle fought in Kurukshetra resulted in the death of all the hundred sons of King Dhritarashtra and Gandhari. Lord Krishna is said to have visited Mother Gandhari to offer his condolence. In a fit of rage and sorrow, Mata Gandhari cursed Bhagwan Krishna that just as the Kaurava dynasty had ended fighting with each other, similarly the Yaduvanshi dynasty would end fighting and killing each other. Mother Gandhari felt that Sri Krishna didn't play a fair role in putting an end to the war. Lord Krishna happily accepted the curse.

### Death of Balaram:

On seeing the end of Yaduvanshi clan, Lord Balram the elder brother of Sri Krishna sat under a tree and ended his life by breathing out life from his mouth in the form of a white serpent.

### Disappearance of Sri Krishna:

Lord Krishna was disillusioned with the fraternal killing among the Yaduvanshis. He went to a forest near Somnath in Bhalka Tirth to meditate. Jara, a hunter mistook the Lord's feet to be a deer and accidentally shot him with the arrow. Lord Krishna's spirit left for heaven. Bhagwan Krishna's disappearance marks the beginning of the current debauched age, also known as Kaliyug.

The great sage Vyas then wrote the famous 'Bhagawad Puran' to save the heritage and miracles of Lord Krishna. The story of Lord

Krishna has since been passed from generation to generation.

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## America's Super Hurricane of 2012

*Saradindu Misra*

On Saturday, the 27<sup>th</sup> October, the Odias of the tri-State (New York, New Jersey and Connecticut) area celebrated the annual Kumar Purnima Day with all the pomp and grandeur in the township of Monroe in New Jersey. Around 300 Odias attended. There was a grand variety show consisting of songs, dances, and plays, followed by a sumptuous dinner. People returned home around 11 P.M. The television and radio have been constantly warning about the impending arrival of the Super Hurricane "Sandy" in the tri-state area which was supposed to make a land fall in the Atlantic City area of the south shore of New Jersey with torrential rain and wind speed up to 100 mph. The hurricane would affect the entire tri-state without any mercy. On Monday morning, the people of the area started realizing the effect of the powerful storm-wind has started blowing with enormous speed, accompanied by heavy rain. Our electric power in Franklin Park, NJ finally gave way at about 6.30 P.M. on Monday. Neighbourhoods were enveloped in complete darkness. We had prepared ourselves for the catastrophe; stored water in the bath tubs and big utensils for bathroom and cooking chores; prepared some food for the eventuality. So we had an early dinner with the help of candles and flash lights and went to bed early. There was no heat in the house, but the outside temperature was

manageable, so we could sleep without the brunt of the cold weather outside.

Next morning, we leisurely got up at 9 A.M. and thanks to the almighty, the power came back around 10 A. M. in our area. But most Odia families around us were not as fortunate. In a radius of 40 miles around where we live, there are about 200 Odia families. Only 10 per cent got there power back. The rest were without power for several days. The power outage brought misery to them. In a country, where we take uninterrupted power supply and running water for granted (in my 43 years in America, I had faced only three power outages), the absence of those services created havoc in the families, especially with small children. Most of New Jersey towns on the shore line, as well towns north of the State, were completely devastated. High tide submerged the towns and fallen trees on the overhead electric wires completely devastated. High tide submerged the towns and fallen trees on the overhead electric wires simply ruined the habitats and way of life in the State. People had to resort to boats in order to evacuate their houses. The main highways and most side streets were closed due to power outage. Food and other livelihood essentials were not available. Since most petrol pumps were closed due to power outage, there were miles of cars lined in



front of the few petrol pumps where electricity was available.

This was the time when the fortunate Odias who had electricity and telephone jumped in to action. They formed a group of finding the distressed Odias who were suffering without heat, electricity, water and food. Getting information about the stranded Odias were difficult. It was difficult to contact them without telephone or mobile service. However, a task force was created to get the news about all the Odia families living in the area. People started enquiring about them in their own neighbourhood and whoever was found in distress were brought into the house of people having electricity and heat. Whatever food was available were cooked. The fortunate ones opened their houses for the people to sleep and take a bath. There were families with small children and they needed to be taken care of on a first priority. There was one incident where five families were brought into a small house could only fetch 5 tomatoes paying the atrocious price of 5 dollars ! With these, they prepared rice; dal and tomato chutney and everybody relished the food as if they were relishing a great feast ! In

another development, there were ten Odia families. Except one, none of them had electricity. So the nine other families moved into his house and stayed there for four days and shared the meagre food that was available. Every successive day, the power would return to some houses, and they in turn, would start hosting other families in distress right away. This was an occasion where in distress. They tried to make matters much lighter amidst the calamity of the hurricane. Without the support of a few blessed Odias the lives of others would have been much deplorable during that week of hurricane. The support and fellow-feeling towards each other were at its pinnacle. The brunt of the hurricane lingers on and there are still many Odias whose houses are dark and cold to this date. Support of fellow Odias at this time of distress is the only redeeming factor for rest of them. May God infuse them with this good sense for all such future catastrophes.

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Saradindu Misra, Franklin Park, New Jersey, USA.



## Power Scenario in Odisha

*Siba Prasad Nayak*

The power supply situation in Odisha is now passing through a critical stage. The hydro reservoirs in the State which are the backbone of the power supply system in Odisha are in depleted condition. The thermal power stations are not able to deliver the full potential due to various factors like non-availability of coal etc. Some of the IPPs (Independent Power Producers) who were supposed to start operation by this time have not yet come up due to various inherent problems like land acquisition etc. The CGPs (Captive Generating Plants) in the state are also unable to deliver their surplus power to the State as per our requirement. The Retail Supply Tariff in Odisha is low compared to those in other States. The power required to meet the deficit from outside the state is charged with exorbitant rates of tariff which the general consumers of the State are not able to afford as they were enjoying low tariff for several years in the past. The power situation in Odisha in the post reform period was highly comfortable. OHPC (Odisha Hydro Power Corporation), OPGC (Odisha Power Generation Corporation), TTPS (Talcher Thermal Power Station) and Central Sector shares made Odisha comfortable in the area of power availability at a particular period. Odisha then was in overall energy surplus situation, and there was generally no deficit even during the summer months in the State. However, the position has changed drastically over the period of time due to increase

in demand, and no significant addition of any new generating units in the State. In summer months, the hydro reservoirs generally become dry and due to monsoon failure, the hydro power availability goes down. Added to this, due to problems in coal supply and equipment trouble, the thermal plants don't run to their full capacity. As a result of this, the State faces shortage of power for which the licensees resort to load shedding. This is the inevitable situation of the present generation system.

### **Present State of our Water Reservoirs :**

As regards the condition of water reservoirs of the state, there are mainly two forces which cause an abnormal situation. We may discuss them as below.

1. *Natural forces:* During the last few climatic years, there was scarcity of rain due to irregular climatic conditions. There was widespread warming followed by burning fossil fuels, deforestation etc,
2. *Under Human Control :* Water reservoirs are replete with problems like silting due to earthen deposits. These can be removed periodically so that water capacity can remain at its required level. And, in turn, the Minimum Draw Down Level (MDDL) can be less, giving rise to adequate volume of water for power generation. We have ample man-power in the State. Everywhere



people are eagerly waiting for labour intensive work. As such, there is no dearth of man power to undertake de-silting of the water reservoirs. This problem has got to be analyzed at the higher level. Effective steps should be timely and regularly taken at the level of the concerned Departments to ensure the de-silting work.

For the industrial progress of the state, our Government has embarked upon a massive industrial development programme. This calls for adequate supply of water to different industrial plants. Industrial water consumption is now one of the major problems of the State Government. This phenomenon is now considered a major impediment in the area of power supply in the State. In some corners of the State, there are scenes of resistance from the side of people claiming non-supply of water to industrial units on account of water consumption for different agricultural purposes. This is a problem which has got to be carefully sorted at the level of State Government. However this is one of the reasons which accounts for shortage of water withholding accentuation of hydro power generation in reference to major water reservoirs.

### **Thermal Power Plants can't deliver to the full potential :**

There may be two reasons in this regard. As we generally understand, we are directly or indirectly responsible for the consequential happenings on this score.

*Non-availability of coal:-* In some corner, there is a general feeling that our country doesn't have adequate stock of coal. For which reason, the thermal projects are unable to get the required raw material and the thermal power generation is gradually dwindling to a considerable extent day by day. This view is simply not acceptable. For instance, if we examine this problem keeping in view its position at the national level, the public sector power producer NTPC (National Thermal

Power Corporation Limited) finds only 26000 Mega-Watt power against its installed capacity of 32000 Mega-Watt power. The generation of this 26000 Mega-Watt power is again achieved in an erratic manner because there is no assured coal supply to the power project meeting its required power potential. A major coal company namely CIL (Coal India Limited) is also unable to supply even 80% of the requirement needed by various coal-based thermal power plants. It may be mentioned here that every year, the Central Government is fixing a target in the area of thermal power generation which is not practically achievable on account of different constraints. The thermal power generating units should always get the required volume of coal needed by them. What is important in this connection is that the nation as well as the states should seriously think over this problem and evolve measures to combat the problem of inadequate supply of coal at their respective levels. Supply of coal is certainly not a problem in India.

The other constraint in this regard is timely maintenance of the power plants at regular intervals. This should be properly ensured at the low demand period so that the breakdowns of the plants can be avoided during high demand period. This calls for a proper foresighted plan.

### **Commissioning of IPP (Independent Power Producers) projects getting delayed :**

Here also, there are two basic reasons like Land acquisition and other procedural delays.

Land acquisition is a major problem in the matter of commissioning of new projects. In states like Odisha, this work is processed and finalized in the Revenue Department of the State Government. The parent department and the concerned collectors are also involved in land acquisition proceedings. As time passes by, these problems become very critical and sometimes land



acquisition proceedings are stalled in the middle of the operation of a project. Our experience in many cases shows that these problems have got to be sorted out well ahead of the initiation of land acquisition proposals. Rehabilitation problem is very crucial in land acquisition matters. This should be finalized before payment of compensation is finalized. This is the main reason why new power projects are found held up in the middle of the operation and the IPPs are leaving the power project as the ultimate result.

Procedural delays are the obvious bottlenecks in the implementation of any development project. In the area of thermal power sector, this problem is discernible like any other private programme. It is felt in a wider circle of the state that all obvious impediments can be effectively mitigated if a well-thought-out development programme is implemented through a single window system in administration. The IPPs in all such cases should run only to one place in administration where all their problems can be sorted out and solved. This is a vital requirement for commissioning of any new industrial project.

**The CGPs (Captive Generating Plants) are unable to deliver the surplus power to the grid :**

In this regard, the reasons may not appear explicit. But one thing is sure that the problem on this score is, by and large, common. It is same in respect of all CGPs in general. This problem is the problem of non-availability of coal/suitable grade coals to the plant sites of the CGPs. This problem falls under three categories in general.

In the first place, in some corners the general impression is, there is no coal reserve in the coal mines as a whole. This impression is not correct. Our State is not a deficit state in coal.

Secondly, suitable stock of coal of proper grade is not usually supplied to plant sites. The

reason alluded in this connection is that we do not always have adequate stock of graded coals in the mines. This view is also not correct. The reason on this score actually lies elsewhere in the supply- process of coal. The suppliers generally do not supply graded coals to the plant sites.

Last but, not the least in importance is the fact that all plants are not connected with good infrastructure of transportation. The CGPs also do not take steps to ensure better infrastructure in this regard as they wait for Government intervention in every such case.

#### **Power Tariff position in Odisha :**

Our State has power tariffs in the lowest range. During the financial year, 2012-13; we had a moderate rise in the Power Tariff of the State. Yet there was loss on this score. It may be mentioned in this connection that in the hierarchical order of the energy sector of the State, we have an apex body known as OERC (Odisha Electricity Regulatory Commission) which controls the tariff structure of the State in reference to all categories of power producers, bulk power purchaser and distributor, retail distributors and other consumers.

Functions of OERC in a nut shell go as below.

- (a) Issue licenses for Transmission and Distribution.
- (b) Regulate the operations of the Licenses.
- (c) Fix and regulate Tariff.
- (d) Promote competitiveness.
- (e) Create environment of private sector participation.
- (f) Ensure fair deal to consumer.
- (g) Aid and advise Government in all aspects of electricity industry.

Organizations like NTPC (National Thermal Power Corporation limited), Talcher



Thermal Power Station Limited(TTPS),OPGC (Odisha Power Generating Corporation Limited), OHPC (Odisha Hydro Power Corporation Limited), IPPs (Independent Power Producers) and CGPs (Captive Generating Plants) come under the category of power producing organizations including thermal and hydro power plants. Organizations like NTPC and TTPS are controlled by the Central Government. Organizations like OPGC and OHPC are State Government Public Undertakings. IPPs (Independent Power Producers) are entirely private in nature and controlled by private companies. The CGPs (Captive Generating Plants) are either Government owned or private owned companies. After utilizing power for their own purposes, they sell the surplus power to the bulk power purchasers and other organizations on the basis of inter-state trading like GRIDCO. So far as Odisha is concerned, this in general is the power generation system in our state.

As stated above, we have another organization in the name of Grid Corporation of Odisha Limited (GRIDCO) which plays a vital role in the matter pertaining to purchase, supply and trading of bulk power in the State. Be it mentioned in this connection that GRIDCO was first created in the year 1996 under of Odisha Electricity Reform Act, 1995. This Act came into force from 01.04.1996. At the initial stage, this body was formed as one of the key organizations to carry out the transmission and distribution business in the power sector of the State. In the year 2004, a new Public Limited Company under the name and style of “Odisha Power Transmission Corporation Limited” (OPTCL) was incorporated to carry out the transmission functions of GRIDCO. As the position stands, GRIDCO is now carrying on the business of bulk purchase and bulk supply of electricity to the four distribution companies in the state namely, Central Electricity Supply Company of Odisha Limited (CESCO), North Eastern Electricity Supply

Company of Odisha Limited (NESCO), Southern Electricity Supply Company of Odisha Limited (SOUTHCO) and Western Electricity Supply Company of Odisha Limited (WESCO) and trading of surplus power through traders to promote exchange of power with neighbouring States in the country.

NESCO is carrying out the business of “Distribution and Retail Supply of Electricity” in the North-Eastern Zone of Odisha, comprising the districts of Balasore, Mayurbhanj, Keonjhar, Jajpur and Bhadrak.

SOUTHCO is carrying out the business of “Distribution and Retail Supply of Electricity” in the Southern part of Odisha, consisting of districts of Ganjam, Gajapati, Rayagada, Koraput, Phulbani, Kandhmal, Nawarangpur, Malkangiri and some parts of Puri.

The licensed area of WESCO for carrying out the business of “Distribution and Retail Supply of Electricity” covers nine revenue districts of Western Odisha namely, Sundergarh, Jharshuguda, Sambalpur, Deogarh, Bargarh, Sonapur, Bolangir, Nuapada and Kalahandi.

The licensed area of CESCO for carrying out the business of “Distribution and Retail Supply of Electricity” covers nine revenue districts of central part of Odisha namely, Cuttack, Puri, Dhenkanal, Angul, Khurda, Kendrapara, Nayagarh, Jagatsinghpur and part of Jajpur.

Thus seen, GRIDCO is the authority which now purchases bulk power and sells the same to distributors and other states. There are certain important things to be noted in this connection. Although there was tariff rise in 2012-13 as per the orders of OERC due to various factors like increase in generation cost and power purchase cost, increase in the number of electricity consumers, inadequate generation of hydro and thermal power etc., the phenomenal rise in the tariff is still low compared to analogous State of



affairs in other states. GRIDCO, under these circumstances, is still succumbed to colossal loss in all its deals including deals with the power supply organizations and retail distributors. GRIDCO meets the loss by borrowing from other sources with the State Government guarantee. This apart, due to fall in generation of hydro and thermal power in the State, GRIDCO is confronted with a serious power distribution problem. Presently, it is getting only 27% of its requirement from hydro power plants. It was 57% of its requirement in 2004-05. This is not a good trend in the area of hydro power generation.

Due to rise in coal price and furnace oil, there is similarly a derogatory scenario in the area of thermal power generation. These factors have increased the cost of thermal power to GRIDCO. Inadequate supply of coal to different thermal power plants have periodically led to closure of several units of thermal generating stations resulting in a significant fall in thermal power generation. However this is not a regular phenomenon.

### **Expensive power back-up support from other States**

When there is acute power shortage and chances of meeting the situation becomes far-flung from the side of power-generation units of the State, GRIDCO is compelled to hold negotiations with other States to make up the shortfall in power by way of purchase deals under power banking system. Most unfortunately, their power rates being higher, they help us by selling their surplus power at higher rates followed by imposition of their terms. The peculiar factor in this connection is that the surplus States actually purchase coal from Odisha. GRIDCO very often purchases power from these States at rates much higher than the rates approved by the Commission. This entails an additional burden on the fiscal position of the GRIDCO while meeting the requirement of the consumers of the State.

### **Measures of Solution**

The following measures of solution are suggested to mitigate the overall problems of power situation in the State.

1. Measures should be taken to educate the general public about the implication and the causes of the power shortage in the State. Unless people understand and appreciate the overall situation in this regard, nothing can be done to mitigate the problem of power situation in the State. The consumers should be made to understand that power tariff in our State is low compared to the rates of power tariffs in other States. They should also be educated about the fact that there should be a considerable cut in their overall power requirement. Unnecessary use of power should be discouraged and there should be stringent state regulations on this score.

2. Use of solar energy and other renewable energies should be encouraged among the consumers in day-to-day life. This is a very important measure which is yet to gain momentum in our State. This is possible through a proper plan of action, motivation, education etc.

3. In usual consumption, energy efficient lamps should be used by the domestic and other consumers. These days, high quality energy-efficient-lamps are available in the market. Their prices may appear higher than ordinary lamps. But considered from the point of energy consumption, energy efficient lamps actually turn out to be more profitable than the ordinary lamps. This apart the longevity of energy efficient lamps is much higher than the ordinary lamps.

4. There is colossal power pilferage in our State. Theft of power through various sabotaging practices is rampant in both the urban area and the rural area. More often than not, power is used in an unauthorized manner in public functions both in the urban and the rural areas by the practice of hooking from the nearby LT lines. The malpractice



on this score is sometimes encouraged with the knowledge of the concerned departmental staff. This should be discouraged with the implementation of stringent laws by the State.

5. Proper maintenance of substations should be regularly carried out. Pilferage of power like leakages etc. should be checked and prevented by the maintenance-staff of the concerned substations.

6. Steps should be taken to encourage systems like wind energy, biomass power, micro/mini/small hydro power plants and generation of power from Municipal solid/liquid wastes in addition to solar energy in our State.

7. Rain-water harvesting is an important source of irrigation. This should be encouraged in our state like Tamilnadu. Rain water, properly harvested can be extensively used by the farmers when there is requirement of water for various agricultural purposes. This will relieve to a considerable extent the burden of irrigation on the water reservoirs for agricultural purposes and thereby we can utilize more water for power-generation. The State Government should implement rain-harvesting demonstration projects in different districts for proper awareness among the cultivators.

8. In the area of consumerism, Companies have a tendency to advertise their products with lighted hoardings by consuming a lot of electricity in this regard. Such types of hoardings and other displays should be stopped with the intervention of Government. Companies should be educated to display their hoardings with solar and other sources of energy.

9. It is generally found in the urban areas that street lights are not properly controlled and managed. They are erratically provided at places where they are not actually required. In a good number of cases, street light points are very closely spaced and very often they are also not switched off during day time. The municipal organizations

should be strictly called upon to avoid these omissions with the intervention of top level officers of their organizations. This can also be ensured by providing a device known as 24- hour Digital Programmable Timer at the switch-board street light pole for at least twenty light points in one circuit. This is a device where timing for switching-on and switching-off of the light points can be automatically controlled according to our need.

10. Last but not the least, industries having their own CGPs should not be allowed to take power from the State grid establishments. They should manage their own requirement of power from their own CGPs instead of depending upon GRIDCO.

Let us remember that worsening of power situation in Odisha is not actually caused by one particular agency. This is caused by several agencies taken as a whole. Improvement of power situation is a collective conscientious work. There cannot be any short-cut or immediate remedy on this score. Everybody has to be aware of the present power situation in the State and all should jointly try to mitigate the evils of the power situation as power is an essential part of life. We should be conscious of the fact that power consumption is going to be higher and higher day by day due to implementation of various schemes like Rajiv Gandhi Grameen Vidyutikaran Yojana (RGGVY), Biju Gram Jyoti Yojana (BGJY), Biju Saharanchala Vidyutikaran Yojana (BSVY) etc. These factors will increase the load on power-consumption in future. This is an inevitable phenomenon. It is therefore necessary that in the area of power sector, not only the Government but also the consumers should be conscious of their own responsibilities and make use of power in a proper way and only when it is necessary for their purpose.

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# Indian Foreign Policy : Emerging Challenges and the Road Ahead

*Rahul Mohanty*

## **Introduction**

Foreign Policy and Foreign relations are important aspects of the state policy of a country. More often than not, the foreign policy of a country reflects its aspirations, national interest, pragmatism and domestic politics. India is no exception to this. India is the founder member of almost all international institutions like the Bretton Woods institutions, League of Nations, United Nations, Asian Development Bank, G20, NAM etc. India's rising status in the world has also led its economic policy becoming more complex and keenly scrutinised—both by Indian and international observers. Therefore as India is emerging as a great power, its foreign policy is increasingly becoming more and more important. In this context the globalised world international relations have assumed great importance. Now the health of a country's economy, its development and other indicators depend on international factors as much as domestic factors. Therefore importance of foreign policy can hardly be understated.

## **Indian Foreign Policy in initial years (1950-1991)**

Right from the independence, India has had a responsible foreign policy. Under the aegis

of First Indian Prime Minister Pandit Jawaharlal Nehru India had a well-crafted policy. It has supported de-colonisation, carried the voice of developing and poor countries, international peace and regional stability. India was an anchor of stability during the destabilising times of cold war. It was one of the important founding members of the Non-Alignment Movement which did a commendable job in balancing between the two camps during the Cold War. It has been long considered as a leader and sensible voice of the developing countries.

Many observers accuse that although India was a founding member of NAM and bespoke of ideals like staying away from superpower struggle, ultimately India informally aligned itself with erstwhile Soviet Union. However it has to be recognised that it was a historical necessity and more of inevitability. Firstly, during the freedom struggle of India, Soviet Union was one of the few countries which had supported its freedom movement. Secondly, just after India got its independence, it was badly in need of industrialisation, modernisation, infrastructure and endless number of other things. India got this valuable technical assistance and aids, both technical and financial from Soviet Union. Thirdly, India suffered long from ruthless imperialism and extreme poverty. Going by social



indicators India was extremely underdeveloped. Poor Indians and Indian leaders saw imperialists, big landowners, zamindars etc. enjoying the wealth extracted by exploiting Indian masses. Therefore socialism as an ideology of uplifting poor had an understandable appeal in India. Indian leaders saw miraculous transformation that happened in Soviet Union. They were attracted by the level of social development that had happened in Soviet society. India as a democracy did not approve of Soviet style dictatorship, of course. However it cherished the values of social justice for which Soviet Union had stood for. So there was an ideological connection with Soviet. Fourthly, pragmatism rules the roost in international politics. India got high material assistance from Soviet Union. Moreover as U.S. became closer with Pakistan, India got wary of growing of their partnership especially military aid given to Pakistan. So India had no option than to take recourse to Soviet Union for getting military assistance. In the Indo-China War of 1962 and Indo-Pakistan war of 1965 India suffered a lot due to inferior weapon systems. Then it took the momentous decision to upgrade the war machinery of military by all costs. At this crucial juncture, Soviet Union emerged as a dependable ally providing advanced military and strategic support in case of any foreign invasion. The Indo-Soviet Treaty of Friendship 1971 signed by Leonid Brezhnev and Indira Gandhi cemented this relationship. During the 1971 War with Pakistan, India saw U.S. threatening India and it had ordered to send its Seventh Fleet of Navy. During this crucial juncture however Soviet had supported India. Brezhnev's ambassadors in U.N. vetoed one after another resolution in the UN Security Council aimed against India. It also put its nuclear missiles and submarines in high alert, signalling the U.S. that it will retaliate if the U.S. attacks India. All these justify India being cosy with the then Soviet Union and later Russia.

India also did a commendable job as a regional power and voice of the developing nation. India's flagship Indian Technical and Economic Cooperation did a good job in providing valuable technical expertise to least developed and under developed countries. India in those times did not have enough money to provide monetary and other financial assistance. In fact India needed foreign aid and assistance. However India-as the largest democracy and a welfare nation had expertise in many sectors like development programmes, conducting elections etc. India sought to train the foreign officials and spread its expertise. This was a very smart diplomatic move. It cost almost nothing but created a lasting goodwill for India. Today many senior officials, government lawmakers (Hamid Karzai of Afghanistan being one of endless examples) of many foreign states have been Indian trained.

### **Indian Foreign Policy in the Post Cold War period**

Indian Foreign policy and for that matter foreign policy of almost all countries underwent a fundamental shift after the end of Cold War. But for India the end of cold war coincided with opening up and globalisation of Indian Economy. So the shift in Indian foreign policy was more pronounced. Henceforth India undertook a much engaging and aggressive foreign policy. India sought to engage with more and more countries. Many of the foreign relations were elevated to the status of "strategic partnership". We shall examine the India's Changing Foreign policy particularly the much talked about "Look East Policy", "Connect Central Asia Policy" and "African Policy" etc.

### **Look East Policy**

During the nineties India developed "Look East Policy" about engaging with the



ASEAN countries. This is again a necessity. Now India is aspiring for a great power status. This is evidenced from India's quest for increasing its sphere of influence, diplomatic clout, and quest for permanent seat in UN Security Council. Also as Indian Industry is growing, they need more markets and newer places to invest. So it is only natural that India's relationship with many countries will only deepen. East Asian Countries offer a logical choice as they are developing in a fast pace, have a consumption hungry population, and are stable countries.

### **Connect Central Asia Policy**

This policy is a very recent policy to engage with the Central Asian countries namely: Kazakhstan, Kyrgyzstan, Turkmenistan, Tajikistan and Uzbekistan. The first India-Central Asia Dialogue was organised on 12-13 June 2012 in Bishkek, Kyrgyzstan. In this E. Ahmed, Minister of State, External Affairs of India announced that "India is now looking intently at the region through the framework of its Connect Central Asia policy, which is based on pro-active political, economic and people-to-people interaction with Central Asian Countries, both individually and collectively". This policy is seen as an instrument to promote political, economic and cultural relations with Central Asian republics. Also India wants to play a greater role in Shanghai Cooperation Organisation and wants full membership in it. India has already signed strategic partnership agreements with Kazakhstan and Tajikistan. Recently India and Tajikistan signed six agreements about cooperation in fields of education, sports, textiles, social and labour relations and health. This policy is too new to be evaluated. But positive results are expected from on-going push by India.

### **African Policy of India**

India is pushing ahead for increase in its relations with African countries. In 2008 the first India-African Forum Summit was held. Agricultural sector, trade, industry and investment, peace and security, promotion of good governance and civil society, information and communication technology were identified as some key topics of engagement and cooperation. Prime Minister Dr. Manmohan Singh announced a \$5.4-billion credit line to be invested in projects across Africa between 2009 and 2013 in this Summit. India can tap into vast potential of Africa and it can act as an engine of growth for India. Recently major Indian telecom company Bharti acquired Zain's telecom assets in Africa worth \$10 billion.

However despite this sweet promise, in reality the Indian investments and cooperation in Africa has been plagued by the proverbial bureaucratic inefficiency and delays on Indian side. As ambassador of Democratic Republic of Congo (DRC) pointed out in 2011, India had agreed to fund 60% of a dam in Congo in 2009. Till then there was no implementation yet and discussions were going on. In contrast, China was aggressively investing in comparison to India.

### **Shifts in Relationship with U.S., Russia and Middle East: India walking a tightrope**

In last decade there has been a paradigm shift in India-U.S. relations. Earlier Indo-U.S. relations were beset with mutual suspicion. While India remained unhappy with unwavering American military support to Pakistan. U.S. was deeply suspicious about Indian relations with the Soviet Union. When India decided to go nuclear in 1999, U.S. immediately slapped sanctions. However during the Bush Administration there was a shift in Indian policy of U.S. U.S. began to see India as a viable counterweight against a growing



and increasingly assertive China. They also saw opportunity of U.S. firm in the vast untapped markets of India. Indo-U.S. Nuclear deal 2005 marked deepening of this relationship. There is a lot to this relationship. However, there have been some irritants in this relationship. U.S. expects India to tow its line on every foreign policy matter. Iran, Myanmar, Syria, Afghanistan everywhere U.S. wants India to echo its sentiments.

However India has adopted a more cautious approach. India itself has great stakes in these regions. Foreign Policy has always been guided by national interests and pragmatism. India has deep and friendly relations with both US (& Israel) and Iran. Hence it is becoming increasingly difficult for India to walk a tight rope. U.S. is pursuing aggressive sanctions against Iran. However much of Crude oil imported by India comes from Iran. Iranian oil cannot be so easily replaced. Despite Saudi Arab being willing supplier, its stock of oil is rapidly diminishing. Also Indian refineries have been designed to process Iranian oil; any other oil is likely to create problems. Secondly, India has deep cultural and people-to-people relations with Iran. Any adverse step against Iran will be met with huge criticism within India and is sure to discontent Indian Muslims. India has already got a lot of flak for voting against Iran in IAEA. Also Iran is a friend of India and acts as a counterweight for India against a hostile Pakistan. India has and needs diplomatic leverage in Iran. Due to the support to U.S. India had already lost much leverage in Myanmar and the vacuum created was filled by its rival China. India is determined not to yield any further leverage to hands of China, be it on Iran, or Syria or Myanmar. Due to all these reasons it is both undesirable and impossible for India to tow U.S. line on Iran. Similar conditions exist in host of other situations making it difficult for India to tow US line.

However India should address some of US concerns. Recent reforms like 100% FDI in multi-brand retail may go some way in addressing US concerns. Also, US must discard its policy of “if you are not with us; you are against us.” It must realise that it is impossible for country like India to do whatever US wants. The rejection of US aircrafts in MMRCA deal irked US, but it was taken due to technical reasons which US must respect.

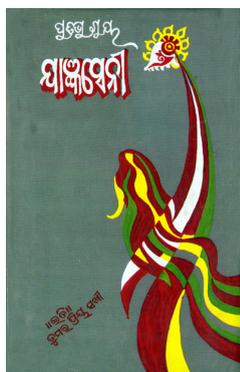
### **Conclusion: Challenges Ahead**

In years to come as India will graduate to a responsible world power, its foreign policy will be facing many more challenges. The biggest challenge will be walking tightrope between competing interests of India’s friends; who may not be each other’s friend. Other challenge will include increasing Indian leverage and presence in other developing countries and use their potential for own benefit. India will also be required to make its stand clear on many important global issues and there will be no escaping from this.

India should align itself more with the BRICS grouping it has formed. It must try to have a more consistent foreign policy aligned with its BRICS allies. This may be the road ahead for India.

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## "Yagnaseni" - in Global Aereana

*Chinmoya Roy*

A book in Odia language, which has surpassed the air and sea and national border that is only novel of Prativa Ray. In Odia, it's 80th edition is to be published.

This mega success of the novel bears academic brilliance also. As it is taken in syllabi of degree and P.G. level of Silichur, Delhi, Gujrat, Arunachal University.

It is translated in Bengali, Malayali, English, Hindi, Sanskrit also. For this novel, Dr. Ray is credited with Sarala, Moortidevi and Amritanandamayee Puraskara from Kerala also. This novel has a winning journey of 28 years. At last it is illuminated with "Jnanapitha" for 2012.

As the novelist clarifies the life of Draupadi is a challenge to womanhood. After her marriage life Draupadi struggles in a crusade. In each step, there is challenge and pain. Being wife of five husbands she never loses her hope remaining with so much agony and despair.

She is peace-loving, she never desired the dangerous Mahabharat war of blood-shed and untimely death. In the novel, "Yagnaseni", Draupadi is written as Krishna the dedicated friend of almighty Krishna. The relation of both as blue lotus and blue sapphire is well-interwoven in this novel. So lucid and free flow of language gives pleasure.

Before Prativa Ray nobody in literary world of India could be able to unite the psychoanalysis of Pandava Badhu with so much density, intensity and aura of a great soul.

As a result, it got national response with international exposure. The dreamgirl of Indian

Hindi movie - Hemamalini arranged a dance form of "Yagnaseni". Scholar from Europe, and Bangladesh have research work upon this novel. Above all, it is translated into Polish (Poland) and Hungarian language.

In literary ray of Dr. Ray we discover Draupadi as a great soul of that time. Who is simple at heart but reactive with spirit, talented with feminine virtues but rebellious for certain incidents in the voluminous (400+) novel book - "Yagnaseni".

Dr. Ray the daughter of Parsuram and Manorama Devi and wife of Er. Aushya Ray belongs to Jagatsinghpur district. She has penned more than 30 novels and 20 story collections and twelve travelogues with other creation glorifying her literary merit. At last, it is true she is a legendary figure of India who is read in global arena. God bless her skill and talent.

Some worthy creations of Dr. Ray .

1. Mahamoha (life of Ahalya)
2. Adibhoomi (Anthropological life of Bonda tribe)
3. Maharaniputra (Great Fakirmohan and Dharanidhar)
4. Magnamati (Based on 1999 Supercyclone)
5. Uttaramarga (on Freedom Struggle)
6. Varsa Vasant Vaishakh (Her first novel)
7. Aparichita (transformed to cinema)
8. Neela Trushna, Ashavari, Punyatoya, Meghamayur, Parichay, etc.

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Chinmoya Roy, Sasana Padia, Bhubaneswar - 2.



## Annapurna Devi, The Real Idealist

*Prabodha Kumar Ratha*

Indian women have always played a vital role in public life, education and in social sector. They enjoyed equal status at par with men in the ancient period. Their status gradually declined in the medieval period. But the 19<sup>th</sup> Century showed a different picture. The spread of English education and the pioneering efforts of great socio-religious reformers like Raja Ram Mohan Ray, Iswar Chandra Vidyasagar, Swami Dayananda Saraswati, Keshab Chandra Sen and Mahatma Gandhi contributed a lot for the awakening of Indian women. After the great famine of 1866 there was a rapid growth of political consciousness among Odia women but it was not widespread in comparison to Odia men. Perhaps that was the reflection of slow progress of women's education and intense conservatism of the people. A galaxy of social reformers like Sadhu Charan Das, Bhima Bhoi, Madhusudan Rao, Gouri Sankar Roy, Fakir Mohan Senapati and others made courageous efforts to improve the lot of women. During the Non-co-operation movement Gandhiji's inspiring speeches in various places gradually created an awakening among the traditionally home centred women of Odisha. The co-workers of Gandhiji were of three types-

1. To achieve political freedom and to plunge in the freedom struggle through Congress.



2. To bring political awareness through Congress and participate in the movements and at the same time also played an important role in the constructive activities coined by Gandhiji.
3. To associate and dedicated with the constructive activities as per Gandhiji's guidelines. They also continued the constructive activities after independence and never associate with power politics.

Annapurna Maharana belonged to the third category of Gandhiji's Co-workers. She



dedicated her whole life for eradication of poverty, illiteracy, superstitions. Annapurna Maharana better known as Chuni Apa was born on 3<sup>d</sup> November 1917 to Gopabandhu Chaudhury and Rama Devi at Bakharabad, Cuttack. She belonged to a family of freedom fighters where her parents, uncle – Naba Krushna Chaudhury, aunt – Malati Chaudhury and brother Manamohan Chaudhury all were great freedom fighters. Her life was highly influenced by stalwarts of Odisha like Utkal Mani Gopabandhu, Utkal Gaurav Madhusudan, Acharya Harihar and others. She did not go to school in protest of English education, so she received education at home. Bira Kishore Das was her home tutor.

During the Civil Disobedience Movement of 1930 one of the remarkable features was the participation of teenage girls in the *Banarsena* or Monkey Brigade that was the children's voluntary Army which played an important role in this movement. Annapurna participated in the Salt Satyagraha on 12 March 1930. She performed wonderful job by popularizing *Khadi*, collecting subscriptions for the Congress Fund, cooking food for the Congress workers, pasting posters, carrying secret letters, distributing Congress bulletins known as *Bidrohi* among the Congress workers and followers. On one occasion they went even to the extent of hoisting a Congress flag on the Collectorate office. It was a remarkable incident. She was arrested for selling of countrymade salts and was punished financially. She was associated with Gandhian constructive activities in 1934 at Bari (Seva Ghar) along with his parents. While in Sevaghar Ashram she was engaged in imparting education to Girls and Harijan leaders, anti-liquor campaign, plantation etc. When Gandhiji started his famous *Harijan Padayatra* from Puri on May 9 to eradicate untouchability. Annapurna actively participated in that movement. During that *Padayatra* where

Gandhiji had to address the public, Annapurna went there a day before to study the situation and accordingly submitted a report to him about the problems of the people of that area which was reflected on his speech. In this way Annapurna worked as the private reporter of Gandhiji. Gandhiji founded the Harijan Sevak Sangha in Odisha and Annapurna joined that organization and engaged in education of Harijan children, cleaning of *Busteas*. She associated with Gandhian *Padayatra* from Puri to Bhadrak. Gandhiji started basic education in the Berboi Seva Sangha in 1938. Annapurna went to Wardha to receive training on basic education. She also participated in the Tripura Congress Session in 1939.

She married to Sarat Chandra Maharana a well known Congress worker on 17<sup>th</sup> March 1942. This marriage generated a great attention as it was an anti caste marriage.

In the final phase of freedom struggle a good number of Odia women joined the Quit India Movement under the leadership of Malati Devi and S. N. Diwedi. Annapurna plunged into that movement and was arrested for breaking police order and mobilising the people not to pay taxes but later on released. She took the leadership at Kaipada and strongly demanded the release of all political prisoners. When it was not fulfilled, at her instance the people broke the police cordon. The situation became so tense that the police had to open fire resulting 4 deaths and Annapurna was arrested and put in Cuttack Jail.

Communal riot broke out in Biranarasinghpur in 1940. Annapurna went there at the instruction of Rama Devi to pacify the situation. She worked there under the guidance of Acharya Harihar. She established closeness with Muslim ladies. She engaged herself in reciting



Quran, teaching Muslim children and arranged meeting with the males of Muslim community. Gradually the situation turned normal.

Kasturba Gandhi died inside the four walls of jail in 1944. Indian leaders arranged and donated 1 crore 30 lakhs to Gandhiji to utilize the money in the memory of Kasturba. With that money Gandhiji started "Kasturba Gandhi Memorial Trust". The office-bearers of the trust were ladies and it worked for the welfare of women. Annapurna became its active member in 1945 and was engaged in promoting self-sufficiency among women by providing basic education. She continued in this Trust till 1950.

She was a great scholar without any formal education. She dedicated the period from 1951 to 1956 to the field of literature. She translated many Gujarati, Bengali, English and Hindi books to Odia language. Among these the followings are noteworthy:- *Snakhipta Atmakatha, Taruni Kanya, Guna Adi Siksha, Gita Prabachana, Veda Anuchinta, Siksha Tatwa, Ram Rajya, Sarvodaya Patra, Sthita Prangya Darshan, Bhagabat Dharma Sara, Nari Shakti, Sapta Shakti, Acharya Kula, Rastriya Yojanara mulakatha, Santisena, Karagara Kahani, Gramalaxminka Aradhana, Gramadana Kara Kahinki, Sarvodaya Sidhanta, Hind Swaraj* and many others.

She also composed valuable books in mother tongue to enrich the Odia language and Odisha history. These are – Godavari Devi, Sarala Devi, *Darsue Hrudayara Devata, Suna Mani, Odisha Swadhinata Andolanare Nari Mananka Bhumika, Lunara Guna, Amruta Anubhava (Autobiography), Sabuluna lokankara, Malati Chaudhury, Rama Devi, Stri Purusa maryada, Buniadi Siksha, Dakhina Africa Satyagraha Gandhi Charita, etc.*

Apart from this she also published various articles. She contributed regularly to 'Sucharita' an Odia monthly. Bhoodan movement started in 1951 Binoba Bhave started his *Padayatra* in Odisha in 1955. Annapurna actively participated in the Bhoodan movement. She joined the *Padayatra* of Binova in 1960. They moved from village to village and collected lands and distributed them among the landless people. During the Bhoodan movement she was engaged in relief work in flood affected areas, collection of Sarvodaya Sahitya and contributions. Her active role in Akhila Bharatiya Sarvodaya Samaj Sammilani at Angul in 1950, Puri in 1955 and Cuttack in 2003 made these tremendous success.

Annapurna took a leading role during the Hindu-Muslim riot which broke out in 1964 in Rourkela. She took the leading role in pacifying the tense situation arising out of a great student strike in 1964. Due to her tireless endeavour peace restored between the two communities. When famine occurred in Kalahandi area in 1966 and took a heavy toll of life, she dedicated herself in the relief work. Kendrapara district was severely affected by cyclone in 1966. She went there and dedicated herself in relief work. In 1966, 8 districts of Odisha were seriously affected by drought. Rama Devi sought help from the Central Government to help the affected people. Annapurna activity helped her mother to provide relief to the affected people. Due to the hard labour of the great mother and worthy daughter many valuable lives survived. Her dedicated work during the cyclone of 1971 and super cyclone of 1999 still remembered.

In 1970 conflict started between the Odias and Bengalis in Jambu area. She rushed there with mother Rama Devi and amicably resolved the crisis. During the Bangladesh Liberation Movement, Cholera broke out among



the Bangladeshi refugees. Annapurna engaged herself in the vaccination and purification programme to prevent cholera. In 1973 she went to Chambal area, at that time that area was dominated by dacoits. She went there along with Padmabhao Sir and Saroj Kumar Gupta. They moved in bullock cart in that area and worked hard to change the mind and temperament of the dacoits. She engaged herself in making interactions with their family members and educating their children. She made every attempt to know their philosophy. She was successful in bringing changes in their minds and brought many of them to the social mainstream. Rama Devi passed away in 1985. Annapurna shouldered the responsibilities of the organisations founded by her mother till her last. Some of these organisations are Kasturaba Trust, Rama Devi Seva Samiti, Sisu Vihar, Gopalbadi High School, Akhila Bharatiya Santi Sena school. She established Annapurna Chhatri Nivas at Gopal badi near Rayagada for the education and all-round development of Adivasi students and she personally looked after it's management. She strongly protested the imposition of National Emergency in 1975 and actively participated in the movements generated against it. She was a great critic of government decision to hand over salt manufacture to private companies on the plea of iodised salt manufacture. She was against the policies of privatization, liberalization and globalization. So she participated in it's protest movements. So also she actively joined the POSCO movement in the district of Jagatsinghpur.

The heroic lady of this soil who dedicated her entire life for the socio-political welfare of our society, but never joined the power politics. She belonged to a family which totally dedicated to the service of motherland, people and Gandhian constructive work. She started her career for the

service of motherland as a *Vanar Sena* and remained in the service of the motherland and society till her death on 31<sup>st</sup> December 2012. For her relentless service to the society she received honorary D.litt from Utkal University, central university, Koraput. She was honoured by the President of India as freedom fighter. For her autobiography (*Amruta Anubhav*) she received the prestigious *Sarala puraskar*. She was honoured with Pranatha Samman by P.N. College, Khurda. She was also specially honoured by Ravenshaw College for her outstanding social contribution. She was also awarded with Utkal Ratna, Hemalata Samman, International Rotary Samman, Ajibana Sevika Samman, Radhanatha Samman by different organizations.

She was really a polestar among the galaxy of leaders of Odisha history. Today women no longer want to remain confined to the four walls of their houses. They are marching on equal footing with their male partners. Annapurna Devi took a leading part in the freedom struggle as well as in other social problems of the time. It formed a brilliant chapter in the history of social and national progress in Modern Odisha.

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## Growth of Printing Presses and Periodicals : A Mouthpiece of National Consciousness

*Dr. Janmejay Choudhury*

With the growth of education, establishment of printing presses and development of journalism, several socio-political, religious and educational organizations were founded in Odisha to spearhead people's interest in various fields. The Baptist missionaries were the pioneers in establishing the modern press in Odisha. A portion of the Bible containing the historical books was translated in 1811. The first volume of the Bible was translated in 1814. In the same year Rev. J. Carey translated some Hebrew poems into Odia and published them. The New Testament was translated from original Greek into Odia and published in 1822. Then a general Baptist Mission was established at Cuttack in 1822. Their primary purpose was to preach Christianity in Odisha and hence they had started the printing of religious tracts in Odia so as to distribute them in large numbers among the people.

In 1827 Rev. Lacey and Rev. Sutton translated Jewel mine of Salvation into Odia. Sutton also separately wrote 'Padartha Vidyasara' in 1822. These books were then being printed at the Serampore Mission Press in Bengal. The Odia Mission Press was established by the Missionaries at Cuttack in 1837 (1838) and Odia books began to be printed from this Press. Thus Sutton's Itihas (1839), Bhugal (1839), Nitikatha (1840), Utkal Bhasartha Abhidhana (1840) under

the joint editorship of Sutton and Bhubanananda Vidyadhara were published at Cuttack. J. Pillips wrote in Odia a Geography in 1853. Translation of Rasaleela into Odia was also published in this time. The first Odia story book 'Phulamani O Karuna' was written by Rev. Stubbing in 1857. It was a translation of the Bengali book of that time. Viswambhar Vidyabhusana wrote an Odia Grammar in 1841 and Arithmetics in 1846. Batrisa Simhasana and Hitopadesha were written before 1857.

In 1866, the second press was established by the initiative of the Odia people. It was known as the Cuttack Printing Press. J.T. Maltby of the Madras Service wrote Handbook of the Odiah Language in 1867. In 1867, seven books and in 1868 ten books were published by Viswambar Vidyabhusana, Fakir Mohan Senapati, Bichhanda Patanaik and Govinda Chandra Patanaik. The third printing press in Odisha was established at Baleswar in 1868 by the untiring efforts of Fakir Mahan Senapati. After five years, the fourth press was established also at Baleswar by a local Zamindar. From 1873 to 1899, the last quarter of the 19<sup>th</sup> century the establishment of press in Odisha was rather rapid. A number of printing presses were established during this period. The most important presses



were as follows: Utkal Hitaishini Press (Cuttack,1873), Victoria Press (Cuttack,1885), Bamanda Press (1885), Ganjam Nisha Neshdhini Samaj Press(1875), Puri Printing Corporation Press (1890), Arunoday Press(1893), Ray Press (Cuttack,1894), (Cuttack,1899), Binod Press (Baleswar,1899), Utkal Sahitya Press (Cuttack).<sup>1</sup>

Jagamohan Lal wrote “Babaji” the first drama in Odia, in October 1877. Kanchi Kaberi Drama by Ramasankar Ray was staged in 1881 by Gopalchandra Dutta. The first two novels in Odia are Saudamini by Ramasankar Ray in 1879 and Padmamali by Umesh Chandra Sarkar in 1888. In the last quarter of the 19<sup>th</sup> century the writings of Radhanath Ray, Madhusudan Rao and Fakir Mohan Senapati ushered a new era in Odia literature. Madhusudan’s essays set up a high standard in literary criticism. Radhanath’s ‘Chilika’, ‘Nandikeswari’ and ‘Chandrabhaga’, Madhusudan’s ‘Bharat Bhavan’, ‘Rushiprane Devavatarana’ and Fakir Mohan’s ‘Utkal Bhramana’ are poems of outstanding merit. But the novel ‘Cha Mana Atha Guntha’ made Fakir Mohan famous. In this novel, he introduced a new prose style, which was completely free from Bengali influence. In the nineties, Govinda Rath wrote Kabita Kalpana, Rajadhani Kataka Nagari, Prachi Mahatmya and Nilagiri Mahodaya.<sup>2</sup>

The establishment of printing presses served primarily three purposes, such as, printing of Journals, preparation of text books and development of literature. Rev. Lacey started ‘Jnanaruna’ in 1849 from the Odisha Mission Press for propagating their religious orders. The Missionaries at Cuttack published a monthly named ‘Prabodha Candrika’ from January 1856. Another missionary periodical was ‘Arundaya’ started in 1861 and continued for three years.

The year 1866 marks a new era in journalism. The most important journal of Odisha in the second half of the 19<sup>th</sup> century, which moulded the public opinion and ventilated their feelings on all matters, was Utkal Dipika edited by Gauri Sankar Ray, the Pioneer of Journalism in modern Odisha. He took the initiative in establishing the Cuttack Printing Press. Patronized by the Commissioners, T.E. Ravenshaw, and subscribed by the Rajas of Talcher, Badamba, Nayagarh, Dhenkanal, Athagarh and Narasinghpur etc. Gauri Sankar and some of his friends, Bichitrananda Das, Jagamohan Ray etc, established the Cuttack Printing Company and brought a lithograph press. On 4th August 1866, the first issue of ‘Utkal Dipika’ came out from the press as a weekly journal. Gauri Sankar continued to edit the journal till his death in 1917. The journal survived till 1936.<sup>3</sup> In September 1868, Bhagirathi Charan Das published ‘Utkal Subhakari’ as the organ of the Brahmo faith. Fakir Mohan Senapati brought out a monthly magazine Bodhadayini from Baleswar in 1868. Soon it was amalgamated with Sambada Bahika and became a fortnightly and then a weekly in 1872.<sup>4</sup> With much difficulty Fakir Mohan Senapati could succeed in establishing the press and it was a profitable concern from the beginning because of the patronage of John Beams, the collector of Baleswar. Kalipada Banarjee published ‘Utkal Hitaishini’ Weekly in 1869.<sup>5</sup> In 1869, the short-lived English weekly’s, Cuttack Star, Cuttack Argus and Cuttack Standard came out. In 1871, Cuttack Chronicle was published. In 1873 Kalipada Banerjee started Odisha Patriot. Lakshminarayan Dasgupta edited an English weekly named Odisha student which was published from Kendrapara.<sup>6</sup> In 1868, a new monthly paper- Bodhadayini O Baleswar Sambad Vahika started publication from the Baleswar Utkal Press.<sup>7</sup> In 1873, Baikuntha Nath



Deb started 'Utkal Darpan', a literary magazine from Baleswar.<sup>8</sup> Radhanath Ray and Madhusudan Rao contributed a number of poems in that magazine. In 1873, 'Utkal Putra' a fortnightly was published by Shyamasundar Naik.<sup>9</sup> There was also a trilingual (English, Odia and Telugu) journal, named 'Swadeshi' from 1876, which devoted to the temperance movement. In 1880, Dinanath Banerjee edited a journal named Bideshi. In 1882 Haradhan Ray published Purushottam Patrika from Puri. In 1883 the Cuttack Mission Press launched two periodicals, Sevak (monthly) and Sanskaraka (weekly), and later on the two periodicals were merged into one. In 1887, Bhutanath Basu edited a weekly 'Navasambada' from Baleswar. In 1889, Lalitmohan Chakravarti edited a monthly magazine named 'Samyabadi'. On 30 May 1889 Sambalpur Hitaishini was published by Nilamoni Vidyaratna from Bamanda patronized by the royal family, which gave expression to public opinion. The Mission Press, Cuttack published 'Taraka' and Sukhabarta' by Chaturbhuja Patanaik. Madhusudan Rao edited 'Sikshyabandhu' and Dharmabodhini' which were published from Baleswar. Some more periodicals, Pradipa, Sevak, Oriya, Asha, Katak Samachar, Utkal Madhupa (April 1878), Kohinur (Cuttack, 1880), Prajabandhu (Baleswar, 1882), Odia and Navasambad (Baleswar, 1886) and Ganjam News (Berhampur, Aug, 1896) were also published. In 1888 "Odia" and 'Navasambada' were incorporated.

In the nineties 'Utkal Prava' from Baripada was edited by Chaitanya Prasad Ray. This was followed by Indradhanu from Cuttack and Bijuli from Bamra. 'Utkal Bandhu' was published from Talcher. In January 1897, Biswanath Kar started the monthly magazine 'Utkal Sahitya' which set up a high standard in the field of literature. In 1990, 'Alochana' was published from Bamra. The

circulation of their journals played a very significant role in the socio-religious ferment in Odisha in the second half of the 19<sup>th</sup> century. The language and literature of Odisha, which faced severe attack from some Englishmen and non-Odia, could be saved by the sustained efforts of some of these journals. The establishment of printing presses definitely helped to bring out national consciousness of Odisha. The periodicals which symbolized the awakenings of the people, discussed many socio-religious and political problems.

With the establishment of printing presses and development of periodicals, several socio-political, religious and educational organizations were founded in Odisha to spearhead people's interest in various ways. These organizations were the mouthpieces of rising educated class who championed various socio-political causes directed towards all round development of the people. The first such organization was the Mutual Improvement Society at Cuttack established in 1959. After receiving from the effects of the famine of 1866, perceptible progress appears to have been made in the field of political progress of Odisha. The number of organizations in different parts of Odisha increased highly. Some important organizations were- Utkal Bhasa Unnati Bidhayini Sabha (Baleswar, 1866), Utkal Bhasa Uddipani Sabha (Cuttack, July 1867), Utkal Ullasini Sabha (Cuttack, 1869), Cuttack Society (1867), Cuttack Debating Club (1869), Cuttack Young Men's Association (1869), Utkal Brahma Samaj (Cuttack, 1869), Puri Society (1870), Ganjam Utkal Hitabadini Sabha (Berhampur, 1872), Bhadrak Desh Hitabadini Sabha (1875), Odisha Islam Association (1875), Baleswar National Society (1875), Madak Seban Nibarini Sabha (1879), Siksha Bidyini Sabha (1881), Utkal Sabha (1882), Cuttack Student Association



(1882), Odisha People's Association (1882), 'Anti-corruption and prohibition Sabha' (Cuttack, 1884), Odisha's Graduate and Non-graduate Association (1888), 'B.Dey's Social Club' (Baleswar, 1895), Odisha Christian Association (1890), 'Utkal Hitaishini Sabha' (Parlakhemundi) and Utkal Sahitya Samaj (1903). All such organizations in different parts of the province clearly received the awakening of the Odia newspapers which focused attention on the problems of local interests. Western education widened the mental horizon of the people and some political organizations came into existence. Probably the earliest of them was the 'Utkal Hitabadini Sabha' of Berhampur, organized by William Mahanty.<sup>10</sup>

The landholders of Odisha formed an Association with Beharilal Pandit as President. The association forwarded their views to the Lieutenant Governor on the proposed Local-self Government Bill.<sup>11</sup> Most of these organizations were short-lived, and they could not make sustained efforts to bring about radical socio-cultural changes. But there was no doubt that they succeeded to rouse the people from their age-long slumber and prepared the ground for bigger movements in the next century.

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## Lord Jagannatha and Princess Visnupriya

*Somanath Khuntia*

An incurable disease mocked all the years of medical research of doctors from Rajasthan. The astrologers had given their prediction, and although all the sacrifices and *pujas* to the gods had been performed for divine healing, the queen's disease was getting worse day by day.

King Jayasinha of Kota in Rajasthan was very concerned for the health of his beloved queen. He felt it was useless to live if she passed away. Due to this constant worry, the King became lax in his royal duties. He devoted all of his time to the well-being of the queen. Despite all efforts, her death was imminent.

Her face pale and forlorn, the young princess, Visnupriya, sat by her mother's side. Her prayers went unanswered, as if all the gods had turned to stone.

One day Visnupriya heard the sweet voice of a beggar singing on the road outside her mother's window. She sent one of the lady attendants out to ascertain who it was. "A yogi from the distant holy place Sri Kshetra is singing songs to Lord Jagannatha. He gave a grain of Mahaprasada from his bowl when we inquired about his intentions," the attendant informed the princess. "Our queen might be cured if she takes it; Lord Jagannatha will respond if He is prayed to earnestly."

Immediately, the Princess' sorrow lifted. With a glad heart, Visnupriya accepted the single grain of mahaprasad. Although she had never gone to the distant State of Odisha to visit the great temple of Lord Jagannath, she thought, "Yes, Jagannatha is transcendental, and food that has been offered to Him is just as transcendental." She approached her mother with the Lord's Mahaprasada. The queen looked like a skeleton. The rosy colour of her body had turned colourless and ghostly, her face was pale, with hollow cheeks and eyes sunken deep in their sockets. Death was at the door.

Visnupriya bent over her mother's face and said loudly, "Please, Mother, open your mouth. This is mahaprasad from Lord Jagannatha, the supreme doctor of everyone."

Suddenly a ray of sunshine passed over the mother's face. She opened her eyes and ate the morsel of Mahaprasada, even though her tongue could not taste anything. A divine sensation shook her body. As the blessed food passed down her throat, her body became purified, for all her sins had been exonerated. An inexplicable cheerfulness reigned over her face, as though she was victorious and fearless in the face of death. That evening the queen's illness became acute and she passed the entire night in pain. The queen's daughter sang devotional songs



about the childhood of Lord Krsna, as she sat by her mother's side.

Lord Jagannatha is a citadel of mystery, insurmountable even by the gods. Mortal man is too frail to grasp His majesty. His grace and mercy are inscrutable and infinite.

Once the queen had gone with the King to Puri for several days, hosted by the King of Puri himself. The queen began to reminisce, "My daughter Visnupriya was born with the blessings of Lord Jagannatha." While visiting Puri, the Queen had prayed to have a daughter resembling the Lord's own appearance, so that the queen could spend the rest of her days in good company. "May I be so fortunate to have a daughter and may Lord Jagannatha Himself become my son-in-law," she prayed.

All night the queen was attended by her maid-servants. By morning, she was feeling slightly better. While Visnupriya passed the night in vigil, she dreamt Jagannatha was standing with His hands outstretched, waiting to be garlanded by her. He was trying to hide the half smile playing on His lips. Visnupriya felt as if she was being drawn to Him and embraced by Him. What ecstasy to be in the intense embrace of Jagannatha ! A divine happiness suffused her being. If only she could be that fortunate ! Visnupriya woke up from sleep and she became conscious of her mother advising her to take some rest, or she would be feeling ill also.

After this the Princess had many sleepless nights. Only when called by her mother would she come out of her dream. She took sometime to collect herself, but the dream she had these last few nights could not be erased from her memory. She wondered how she could be a servant of Lord Jagannatha and how He could be her all in all.

After these incidents in her own house, Visnupriya was convinced that Jagannatha was Sri Krsna incarnate, the Supreme Lord of all. Otherwise, how could His Mahaprasada cure her dying mother ? A long period of time elapsed. Whenever anyone from Puri arrived in the kingdom he was treated like a king, so much was the devotion of the royal family towards Lord Jagannatha.

Once the head priest of Jagannatha Temple, Taluchha Mahapatra, came to this distant place of Kota in Rajasthan, near the border of Kashmir. He had come to distribute Mahaprasada in the King's court. As Mahaprasada is said to be cooked by Mahalaksmi Herself, who is the wife of Jagannatha, and blessed by Vimala, the mother goddess of the temple for all healing and purification, it has a sweet heavenly taste, and even the fear of death can be dispersed at the slightest taste of it. Knowing the princess' deep love for Lord Jagannatha, Taluchha Mahapatra arrived with Mahaprasada.

Tasting it for second time, Visnupriya had another vision. With an ecstatic smile on His face, she heard the Lord Himself say. "I, Lord Visnu, am yours because you are My beloved." A tide of inexplicable happiness swept over her. From this time on, she always kept a picture of Lord Jagannatha close to her heart. She often felt as if she was being embraced by a strong superhuman force. The more she felt this presence with her, the more she was freed from hunger and thirst. She became completely lost in this awareness, and was constantly filled with delight and a sense of surrender at being in the embrace of Lord Jagannatha's divine arms. Her cheeks turned rosier every day, being so happy to be kissed by His resplendent lips. She began to experience divine phenomena in her young body, unbelievable to finite human imagination. When these divine experiences and visions passed, she felt the greatest



anguish. Therefore, she wanted to have such dreams always.

After a short stay, Taluchha Mahapatra prepared to leave. The Queen gave him various gifts for Lord Jagannatha. He also asked the princess if she would like to give any offerings for Jagannatha.

Princess Visnupriya mused, "At least this should be communicated to Him, that I am completely surrendered to Him and am always waiting for Him to appear so that I may fall at His feet. I have no other offering because Jagannatha is the repository of all cosmic wealth." So she started writing a letter to the Lord with a musk-scented gold pen : "He is everywhere like space, and there is sufficient room in His outstretched arms for all. You do not have to go anywhere for Him to be with you." This was the only Sanskrit Sloke that came to her mind, so she wrote it down and handed over the letter with ten gold coins.

On his way back to the temple, Taluchha Mahapatra grew curious to know the contents of the letter sent to the Lord. With much anticipation and some apprehension, he opened the letter and began reading. He thought, "What is this ? Although she is the well-educated daughter of a king, she has scribbled such nonsense. Why should I carry such trash to Lord Jagannatha. ?" So he threw the note down on the roadside and continued on his way.

Totally exhausted, the head priest reached his home in Puri and immediately took rest. While asleep, Lord Jagannatha spoke to him in a dream, " You brought the coins offered by Visnupriya, but not the letter. You treated it as

trash. However, it was not a letter meant for you. Was this doing your duty ? To your worldly little mind that note was a piece of childish scribbling, but to Me it was more valuable than gold itself, written as it was with so much love and affection for Me. When you come to the temple in the morning, check and see where the letter is. I picked it up the very next moment you threw it away and am now holding it close to My heart."

Taluchha Mahapatra immediately awoke from this distributing experience. After finishing his morning ablutions, he rushed to the temple and opened the sealed doors himself. He was humbled: in deep shame, fear, and apprehension he went to Jagannatha. Seeing the letter pasted right against the Lord's chest he fell flat before Lord Jagannatha and prayed, " Oh Lord ! I have committed a terrible blunder out of ignorance. To err is human and to forgive is divine. Please forgive me !" By that time the devotees began to sing the morning prayers. Lord Jagannatha was enjoying this, taking everything in. "His blackish face looks more beautiful than ever. His is a dark beauty, a black beauty like the sky itself, a mystery to all, but an eternal delight," thought Taluchha Mahapatra.

In this way, the head priest of Jagannatha Temple came to know what real devotion is. Visnupriya herself was oblivious to all these things. She passed the rest of her short life, immersed only in thoughts of the Lord.

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