

ASSIGNMENT-I (DSE-HI-03):

History and Culture of Odisha-III

(Answer all the questions, which are compulsory) Full Mark-100

Group-‘A’

Q. No. 1 Answer within one word or one sentence each. Marks: 1x10= 10

(a) The Asanpat inscription mentions the construction of a — — — temple by King Satrubhanjadeva.

Ans: Buddhist

(b) Nanda King — — — had taken away the Kalinga Jina image as a war trophy from Kalinga.

Ans: Mahapadma Nanda

(c) Dhauli Cave Inscription belongs to King

Ans: Ashoka

(d) Lalitagiri site is associated with — — — religion

Ans: Buddhism

(e) Which temple of Odisha is known as ‘Black Pagoda’ ?

Ans; Konark Sun Temple

(f) Who wrote the text Satyarth Prakash ?

Ans: Swami Dayananda Saraswati

(g) — — — is the author of the book Canons of Orissan Architecture.

Ans; Thomas E. Donaldson

(h) The Sahajayana was believed to started by

Ans; Luipa

(i) Who wrote the Gita Govinda ?

ans: Jayadeva

(j) When Baptists Missionaries opened the Theological School in Cuttack?

Ans: 1822

Group—B

Q. No. 2 Answer the following within 2 sentences.

(a) Ratnagiri located between the — — — and — — — rivers in Jaipur.

**Ans:** Brahmani and Birupa

**(b) Who and when constructed the Sun Temple of Odisha?**

**Ans:** King Narasimhadeva I in the 13th century.

**(c) Mahima Gosain recruited ——— number Para Sanyasis and out of them ——— number was Balkaladhari those were known as Siddha.**

**Ans:** 18 Para Sanyasis and 12 Balkaladhari Siddhas.

**(d) Who and when established the Brahmo Samaj in Lahore?**

**Ans:** Pandit Nobin Chandra Roy in 1863.

**(e) What are the two Mathas found by Jagannatha Das in Puri?**

**Ans:** Bada Odiya Matha and Sana Odiya Matha.

**(f) When and where Yasobanta Das was born?**

**Ans:** Born in the late 15th century in Kapileswarpur, Odisha.

**(g) Write the name of two important disciples of Mahima Gosain.**

**Ans:** Bhima Bhoi and Chakradhar Swami.

**(h) What are the two compositions of Sarala Das which supports the Theory of Saktism?**

**Ans:** Chandi Purana and Mahabharata.

**(i) Who was the author of Shilpa Prakasha and when it was written?**

**Ans:** Ramachandra Kaulachara in the 10th century.

**(j) From whom and who brought back Kalinga Jina image to Odisha?**

**Ans:** Brought back by King Kharavela from the Nanda King.

## **Group—C**

**Q. No. 3 Enumerate the following, each within 75 words.**

**(a) Discuss about the architecture of Monastery-I at Ratnagiri.**

**Ans:** Monastery-I at Ratnagiri is a significant Buddhist site featuring well-preserved architecture. It includes a central courtyard surrounded by cells for monks, a large stupa, and intricate carvings depicting various Buddhist motifs. The structure exemplifies the use of brick masonry and the influence of Gupta architectural styles, showcasing the craftsmanship and religious significance of the period.

**(b) Briefly discuss the various impacts of the Mahima Cult.**

**Ans:** The Mahima Cult, founded by Mahima Gosain, had a profound impact on Odisha's religious landscape. It emphasized monotheism, rejecting idol worship and caste distinctions.

The movement promoted social equality and spiritual purity, significantly influencing the region's socio-religious fabric and attracting a large following, including notable disciples like Bhima Bhoi, who further propagated its teachings.

(c) Write a note on 'Canadian Baptist Mission'.

**Ans:** The Canadian Baptist Mission played a pivotal role in the socio-educational development of Odisha. Established in the late 19th century, it focused on evangelism and social service, setting up schools, hospitals, and orphanages. The mission's efforts in education and healthcare significantly contributed to the upliftment of the local population, promoting literacy and improving living conditions.

(d) Describe the basic principle of 'Arya Samaj'.

**Ans:** Arya Samaj, founded by Swami Dayananda Saraswati in 1875, advocates for a return to the teachings of the Vedas. It emphasizes monotheism, the rejection of idol worship, and the promotion of social reforms like women's education and the eradication of caste discrimination. The movement aims to purify Hinduism and promote rational thinking and moral values.

(e) Explain how Saivism incorporated some features of Saktism.

**Ans :** Saivism incorporated features of Saktism by integrating the worship of Shakti (divine feminine power) alongside Shiva, emphasizing the complementary nature of Shiva and Shakti, and incorporating rituals and symbols from the Shakta tradition.

(f) Write a short note on Jagannatha Cult in Odisha.

**Ans:** The Jagannatha Cult in Odisha centers around the worship of Lord Jagannatha, believed to be a form of Vishnu. The cult is marked by its inclusive nature, large-scale festivals like the Ratha Yatra, and the significant socio-cultural impact on Odishan society and culture.

(g) Discuss about the various compositions of Sarala Das.

**Ans:** Sarala Das, a 15th-century poet, composed several important works including the Mahabharata in Odia, Chandi Purana, and Bilanka Ramayana. His writings reflect a synthesis of local traditions and classical Sanskrit literature, and they support the theory of Saktism.

(h) Briefly analyze the contributions of Sri Chaitanya to Vaishnavism of Odisha.

- **Ans:** [?] Sri Chaitanya popularized the Bhakti movement in Odisha, emphasizing devotion to Krishna through kirtans and simple rituals. His teachings fostered a sense of unity and spiritual awakening, significantly influencing the religious landscape of the region.

[?]

(i) Discuss the contribution of the Christian Missionaries to the growth of education in Odisha.

- **ans;** ☐ Christian Missionaries established numerous schools and colleges in Odisha, promoting modern education and literacy. They introduced Western educational methods and emphasized the education of women and marginalized communities.

☐

**(j) Discuss Arya Samaj.**

**Ans:** Arya Samaj is a Hindu reform movement that promotes values based on the teachings of the Vedas. It rejects idol worship, promotes social equality, and advocates for educational and social reforms. Founded by Swami Dayananda Saraswati in 1875, it has had a lasting impact on Hindu society.

## Group—D

**Q. No. 4 Write short notes on the following, each within 500 words.**

**(a) Explain the growth and impacts of Vaishnavism in Odisha.**

**Ans: Growth and Impacts of Vaishnavism in Odisha**

Vaishnavism, the worship of Vishnu and his avatars, notably Krishna and Rama, has a profound presence in Odisha, evolving over centuries to become a significant aspect of the region's religious and cultural life.

### Historical Growth

The roots of Vaishnavism in Odisha can be traced back to the early medieval period, but it gained prominence during the reign of the Ganga dynasty (11th to 15th centuries). The construction of the Jagannath Temple in Puri by King Anantavarman Chodaganga Deva in the 12th century marked a pivotal moment. This temple became a central pilgrimage site, fostering the spread of Vaishnavism. The cult of Jagannatha, a syncretic deity incorporating elements of Vishnu, Shiva, and local tribal gods, exemplifies the unique adaptation of Vaishnavism in Odisha.

### Influence of Saints and Literature

The growth of Vaishnavism in Odisha was significantly influenced by the works of poets and saints. Jayadeva, the 12th-century poet, composed the Gita Govinda, a seminal text that celebrates the divine love of Krishna and Radha. This work had a far-reaching impact, popularizing the worship of Krishna through its devotional lyrics, which are still integral to Odissi dance and music.

In the 16th century, the Bhakti movement, emphasizing personal devotion and a direct relationship with God, further propelled Vaishnavism. Sri Chaitanya Mahaprabhu, a prominent saint from Bengal, visited Odisha and spread his teachings of Gaudiya Vaishnavism. His focus on the ecstatic worship of Krishna and congregational singing (sankirtana) resonated deeply with the people of Odisha.

## **Architectural Contributions**

Vaishnavism's growth is also reflected in the region's architecture. Besides the Jagannath Temple, numerous other temples dedicated to Vishnu and his avatars were constructed, showcasing the architectural splendor of the period. Temples like the Ananta Vasudeva Temple in Bhubaneswar and the Sakshi Gopal Temple near Puri are notable examples.

## **Social and Cultural Impacts**

Vaishnavism had a profound social and cultural impact on Odisha. The Jagannatha cult, with its emphasis on inclusivity, brought together people from different castes and communities, promoting a sense of unity and collective identity. The annual Ratha Yatra (Chariot Festival) of Jagannatha in Puri exemplifies this inclusiveness, where devotees from all walks of life participate, reinforcing social cohesion.

Culturally, Vaishnavism influenced various art forms. Odissi dance, one of India's classical dance forms, has deep roots in the Vaishnavite traditions of the region. The themes of Odissi performances often revolve around the stories of Krishna and Radha, as depicted in the Gita Govinda. Additionally, the Pattachitra painting tradition, known for its intricate and colorful depictions of mythological themes, often features scenes from the lives of Vishnu and Krishna.

The growth of Vaishnavism in Odisha is a testament to the region's rich spiritual heritage. Its impact extends beyond religious worship to encompass significant contributions to the state's social fabric, cultural expressions, and artistic traditions. Through its inclusive practices and profound cultural legacy, Vaishnavism continues to play a vital role in shaping the identity of Odisha.

**(b) Discuss the growth and impacts of Christian Missionaries in Odisha.**

### **Ans: Growth and Impacts of Christian Missionaries in Odisha**

The arrival and activities of Christian missionaries in Odisha, particularly from the 19th century onward, played a significant role in the socio-cultural and educational transformation of the region. Their contributions, although met with resistance, left a lasting impact on the society of Odisha.

## **Historical Background**

Christian missionary activities in Odisha began earnestly in the early 19th century with the arrival of missionaries from different denominations, including the Baptist, Methodist, and Catholic missions. The British colonial period provided a conducive environment for their operations. The Serampore Mission, led by William Carey, Joshua Marshman, and William Ward, was among the first to extend its activities to Odisha.

## **Educational Contributions**

One of the most profound impacts of Christian missionaries was in the field of education. They established numerous schools and colleges, introducing Western education and modern pedagogical methods. Notable institutions include Stewart School and Ravenshaw College in Cuttack. These institutions were instrumental in spreading literacy and education, especially among marginalized communities and women, who were often excluded from traditional educational systems. The missionaries emphasized the importance of learning English, which opened up new opportunities for the local population in administration and commerce under British rule.

### **Healthcare and Social Reforms**

Missionaries also made significant contributions to healthcare in Odisha. They established hospitals and dispensaries, providing much-needed medical care to the local population. The Christian Hospital in Berhampur and the Leprosy Mission Hospital in Purulia are examples of their efforts to combat diseases and provide healthcare services.

### **Religious and Cultural Impacts**

While the primary aim of the missionaries was the propagation of Christianity, their activities also led to significant cultural exchanges. They introduced new forms of music, art, and literature, blending Western and local traditions. However, their proselytizing efforts often met with resistance from local communities and religious leaders, who viewed their activities as a threat to traditional beliefs and practices.

Despite this resistance, a small but significant Christian community emerged in Odisha. Converts often came from marginalized sections of society, attracted by the promise of social equality and improved living conditions. This new Christian community contributed to the diverse religious landscape of the region.

### **Legacy and Continuing Influence**

The legacy of Christian missionaries in Odisha is multifaceted. Their contributions to education and healthcare have had lasting benefits, creating a foundation for the state's development in these areas. The institutions they established continue to serve the community, upholding the values of service and education.

In summary, the growth and impact of Christian missionaries in Odisha were significant, particularly in the realms of education, healthcare, and social reform. While their religious efforts were met with mixed reactions, their broader contributions have left an enduring mark on the region's development. The transformation brought about by their activities helped shape modern Odisha, contributing to its progress and diversity.

**(c) Critically examine the growth and impact of Brahmo Samaj in Odisha.**

**Ans: Growth and Impact of Brahmo Samaj in Odisha**

The Brahmo Samaj, founded by Raja Ram Mohan Roy in 1828, aimed at reforming Hinduism by emphasizing monotheism, rational thinking, and social reforms. Its influence spread across India, including Odisha, where it played a significant role in the socio-religious landscape of the region.

### **Historical Growth**

The Brahmo Samaj's growth in Odisha can be traced back to the mid-19th century. Influential leaders and reformers who were inspired by the movement's principles established branches in various parts of the state. Notably, the first Brahmo Samaj in Odisha was established in Cuttack in the 1860s, led by figures like Nanda Kishore Bal and Bhubaneswar Chandra Mahatab. The establishment of Brahmo Samaj in Odisha coincided with the rising discontent against orthodox practices and the caste system, which were deeply entrenched in the society.

### **Social and Educational Reforms**

One of the most significant impacts of the Brahmo Samaj in Odisha was in the field of social reform. The movement strongly advocated for the abolition of practices such as child marriage, polygamy, and the caste system. It also championed women's rights, promoting education for women and supporting widow remarriage.

### **Religious and Cultural Impact**

Religiously, the Brahmo Samaj's impact was significant but limited in scope. Its teachings encouraged a more rational and less ritualistic approach to religion, which appealed to the educated and progressive segments of society. The movement's critique of idol worship and emphasis on a formless, universal god challenged the prevailing religious orthodoxy.

Culturally, the Brahmo Samaj influenced the arts and literature in Odisha. Its members were often at the forefront of literary and cultural activities, promoting themes of social reform and humanism in their works.

### **Challenges and Limitations**

Despite its contributions, the Brahmo Samaj faced significant challenges in Odisha. The deeply ingrained traditional beliefs and the stronghold of orthodox Hinduism limited its reach and influence. The movement was often viewed with suspicion and resistance by the conservative elements of society who saw it as an attack on their religious practices.

### **Legacy and Continuing Influence**

The legacy of the Brahmo Samaj in Odisha is multifaceted. While its direct influence waned over time, its contributions to social reform and education left a lasting impact. The movement played a crucial role in challenging social injustices and advocating for progressive values, laying the groundwork for future reform movements.

In summary, the growth and impact of the Brahmo Samaj in Odisha were significant in promoting social and religious reforms. Despite facing challenges and limitations, its efforts in education and social justice have had enduring effects, contributing to the progressive transformation of Odisha's society. The movement's legacy continues to be remembered for its role in advocating rationalism, equality, and social change.

(d) Discuss the basic components of Odishan Temple Architecture.

**Ans: Basic Components of Odishan Temple Architecture**

Odishan temple architecture, also known as Kalinga architecture, is a distinctive style that evolved in the Indian state of Odisha. The architecture is categorized into three main types of temples: Rekha Deul, Pidha Deul, and Khakhara Deul. Each type showcases unique features but shares common architectural components that define the Odishan style.

**1. Deul (Sanctum Sanctorum)**

The primary component of Odishan temples is the Deul, which is the sanctum sanctorum or the main shrine housing the deity. It is characterized by its vertical, towering structure called the Rekha Deul.

- **Jagamohana (Assembly Hall):** The Jagamohana is the entrance hall or assembly hall in front of the Deul. It typically has a pyramidal roof (Pidha Deul) and serves as the gathering place for devotees.

**2. Vimana (Tower Over Sanctum)**

The Vimana is the superstructure above the Deul and is one of the most striking features of Odishan temples. The Vimana represents the mountain abode of the gods and is a visual representation of the temple's spiritual ascent.

**3. Mandapa (Pillared Hall)**

The Mandapa is a pillared hall used for various rituals and ceremonies. In larger temple complexes, there can be multiple Mandapas, each serving a different purpose such as the Nata Mandira (dance hall) and the Bhoga Mandapa (hall of offerings). These halls are richly adorned with carvings depicting scenes from mythology, daily life, and nature.

**4. Garbhagriha (Sanctum)**

The Garbhagriha, or the innermost sanctum, is the most sacred part of the temple where the principal deity is enshrined. It is typically a small, dark chamber that can be accessed only by priests. The Garbhagriha is intentionally designed to be simple and devoid of elaborate decorations, emphasizing the purity and sanctity of the deity within.

**5. Toranas (Gateways)**



Toranas are the ornamental gateways that lead to the temple complex. These gateways are often elaborately decorated with sculptures and motifs, welcoming devotees and setting a sacred tone for the temple visit. They are symbolic of the transition from the profane to the sacred space.

## **6. Bada (Base Platform)**

The Bada is the platform or plinth on which the temple stands. It is typically divided into several horizontal moldings and intricately carved with friezes depicting various themes such as deities, celestial beings, animals, and floral patterns. The Bada elevates the temple structure, giving it a commanding presence.

## **7. Pradakshina Patha (Circumambulatory Path)**

The Pradakshina Patha is the path around the sanctum sanctorum used for circumambulation (pradakshina) by devotees. This path is an essential feature in Hindu temples, symbolizing the devotional act of walking around the deity in reverence.

Odishan temple architecture is a harmonious blend of aesthetic beauty, symbolic meaning, and spiritual purpose. Its distinctive components, such as the Deul, Jagamohana, Vimana, Mandapa, Garbhagriha, Toranas, Bada, and Pradakshina Patha, collectively create an architectural style that is both unique and deeply rooted in the religious and cultural traditions of Odisha. The intricate carvings, towering spires, and thoughtful design reflect the devotion and artistic excellence of the craftsmen who created these timeless monuments.