

ASSIGNMENT-II (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: 1 × 10= 10

- (a) According to early Buddhist Pali literature which merchant from Utkala who offered rice cake to Gautama Buddha at Gaya and became his first disciple

Ans: Tapassu.

- (b) Remembering the visit of Mahavira Jain to Odisha Emperor ——— excavated caves at Kumari and Kumara Parvata (Hills) in Bhubaneswar

ans: Kharavela.

- (c) Famous Buddhist sites of Odisha Ratnagiri, Lalitagiri and Udayagiri are seat of ——— sect of Buddhism.

Ans: Vajrayana.

- (d) The temples found in Odisha are known as ——— style of temple architecture.

Ans: Kalinga.

- (a) ——— figure sculpted during earliest Mauryan age is the sculpture of Odisha. during earliest

Ans: Didarganj Yakshi.

- (b) The presiding deity of Lingaraja Temple at Bhubaneswar is known in the name of Lord ———.

Ans: Harihara.

- (c) ——— Temple of Bhubaneswar is called as the Gem of Odishan Temple Architecture.

Ans: Mukteswara.

- (d) Pasupata, Lokayatas and Kapalikas are subsects of ——— in early medieval Odisha.

Ans: Shaivism.

- (e) Chandi Purana and Mahabharata was written by ———.

Ans: Sarala Dasa.

- (f) Chausathi Jogini Temple found in which district of Western Odisha? `

Ans: Bolangir.

Group—B

Q. No. 2 Answer the following within 2 sentences. 2×10=20

(a) What is Khakara Temple?

Ans: Khakara Temples are a type of temple architecture in Odisha characterized by a rectangular shape with a truncated roof resembling a barrel. They are typically dedicated to goddesses like Chamunda and Durga.

(b) Write a note on the Ratnagiri Mahavihara.

Ans: Ratnagiri Mahavihara is a significant Buddhist monastery complex in Odisha, known for its impressive stupas, sculptures, and the remnants of monastic cells. It was a major center of Mahayana and Vajrayana Buddhism from the 6th to the 12th centuries.

(c) Define the role of Kalinga War and Buddhism.

Ans: The Kalinga War, fought by Emperor Ashoka in the 3rd century BCE, was a turning point that led to his embrace of Buddhism due to the immense bloodshed and suffering it caused. Post-war, Ashoka promoted Buddhism throughout his empire, including in Odisha.

(d) What is Sunya Brahma?

Ans: Sunya Brahma is a concept in Odisha's Mahima Dharma that refers to the ultimate reality or supreme void, transcending conventional notions of existence and non-existence.

(e) Write down the literary works of Achyutananda Dasa.

Ans: Achyutananda Dasa, one of the Pancha Sakha poets, authored several significant works including the "Harivamsa," "Achyutananda Malika," and "Sunya Samhita," which reflect his devotion and philosophical teachings.

(f) Write a note on the Jain Monument of Subei in Koraput District.

Ans: The Jain monument at Subei in Koraput district is an ancient site featuring rock-cut caves, sculptures, and inscriptions that highlight the influence of Jainism in the region during the medieval period. It reflects the religious diversity and historical significance of Jain practices in Odisha.

(g) What is Saptamatrika Cult?

Ans: The Saptamatrika Cult in Odisha venerates a group of seven mother goddesses: Brahmani, Maheshwari, Kaumari, Vaishnavi, Varahi, Indrani, and Chamunda. These goddesses are considered protectors and are often depicted together in sculptures and temple reliefs.

(h) Define Nagara and Dravida style of temple architecture.

Ans: Nagara style, prevalent in North India, features beehive-shaped shikharas and a square base. Dravida style, typical of South India, includes pyramidal vimanas and temple complexes with large enclosures and gopurams.

(i) Write a note on the construction of Jagannath Temple, Puri.

Ans: The Jagannath Temple in Puri, built in the 12th century by King Anantavarman Chodaganga Deva, is an architectural marvel featuring the iconic Kalinga style with a towering shikhara, a large complex of subsidiary shrines, and extensive sculptural work, symbolizing the cultural and spiritual heritage of Odisha.

(g) What is the importance of Ekamra Purana in religious history of Odisha?

Ans: The Ekamra Purana is a vital religious text that details the legends, rituals, and significance of the Shiva temples in Bhubaneswar, particularly the Lingaraja Temple, highlighting the city's status as a major Shaivite pilgrimage center.

Group—C

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

(a) Briefly discuss the role of Buddhist Monasteries and trading communities in early India.

Ans: Buddhist monasteries in early India served as centers of learning, culture, and trade, facilitating the spread of Buddhism and providing education. Trading communities supported these monasteries, benefiting from the stability and ethical trading practices promoted by Buddhist teachings, fostering economic and cultural exchanges.

(b) Write a note on the development of Tantrism in Odisha.

Ans: Tantrism in Odisha developed through the synthesis of local tribal practices and mainstream Hinduism, emphasizing rituals, mysticism, and the worship of powerful deities like Kali and Tara. Tantric traditions influenced the region's religious practices, art, and architecture, evident in temples and sculptures.

(c) Why Buddhism decline in Odisha? Discuss in brief.

Ans: Buddhism declined in Odisha due to the resurgence of Hinduism, particularly the Bhakti movement's appeal, royal patronage shifting to Hindu temples, and internal doctrinal conflicts within Buddhist communities. The rise of Vaishnavism and Shaivism further diminished Buddhism's influence.

(d) Write a note on the Parsurameswara Temple at Bhubaneswar.

Ans: The Parsurameswara Temple, built in the 7th century, is one of Bhubaneswar's oldest surviving temples, showcasing early Kalinga architecture with its intricately carved sculptures, a prominent shikhara, and a distinct vimana. It is dedicated to Lord Shiva and reflects Odisha's rich temple-building tradition.

(e) What is Saktism? Write a note on its development in Odisha.

Ans: Saktism is the worship of the divine feminine energy or Shakti. In Odisha, Saktism developed through the veneration of local goddesses, integration with Tantric practices, and

the construction of numerous temples dedicated to goddesses like Chandi, Tara, and Kamakhya, influencing the region's religious and cultural landscape

(f) Give an account of Hiuen Tsang opinion on Buddhism in Odisha.

Ans: Hiuen Tsang, the Chinese Buddhist pilgrim, visited Odisha in the 7th century and noted the region's flourishing Buddhist culture, large monasteries, and vibrant intellectual life. He highlighted Odisha's significant role in preserving and propagating Buddhism through its well-established monastic institutions.

(g) How Christianity arrived and evolved in Odisha? Discuss in brief.

Ans: ☐ Christianity arrived in Odisha with European missionaries in the 19th century, who established schools, hospitals, and churches. Despite initial resistance, Christianity gradually grew, particularly among marginalized communities, contributing to social reforms, education, and healthcare, influencing Odisha's socio-cultural landscape.

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(h) Make an outline of literary works of Jagannath Dasa.

Ans: Jagannath Dasa, a 16th-century poet, is renowned for his Odia Bhagabata, a vernacular translation and adaptation of the Bhagavata Purana. His works are characterized by devotional themes, promoting the Bhakti movement, and have had a lasting influence on Odia literature and spirituality.

(i) Describe in brief the features of Sun Temple at Konark.

Ans: The Sun Temple at Konark, built in the 13th century by King Narasimhadeva I, is a UNESCO World Heritage site. It features a massive chariot-shaped structure with intricately carved wheels, horses, and detailed sculptures depicting various aspects of life, symbolizing the sun god Surya's celestial chariot.

(j) Write a note on the Buddhist Stupas of Odisha.

Ans: The Buddhist stupas of Odisha, particularly at Ratnagiri, Udayagiri, and Lalitagiri, are significant for their architectural grandeur and historical importance. These stupas, dating from the 6th to 12th centuries, served as major centers of Mahayana and Vajrayana Buddhism, housing relics and promoting Buddhist teachings through their elaborate carvings and inscriptions.

Group—D

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

(a) Write an essay on the history and development of Jainism in Odisha.

Ans: History and Development of Jainism in Odisha

Early Beginnings

Jainism in Odisha traces its origins back to the 3rd century BCE, during the reign of Emperor Kharavela of the Mahameghavahana dynasty. Kharavela, a devout follower of Jainism, played a pivotal role in the proliferation of Jain principles in the region. His patronage is evidenced by the numerous rock-cut caves at Udayagiri and Khandagiri hills near Bhubaneswar, which served as residences for Jain monks. These caves, adorned with intricate carvings and inscriptions, stand as a testament to the early influence of Jainism in Odisha.

Medieval Period

The medieval period witnessed a steady growth of Jainism in Odisha, marked by the construction of several temples and monasteries. The region's strategic location along major trade routes facilitated the spread of Jain ideas and culture. Notably, the Jain temple complexes at Podagada, the monolithic statues at Subai in Koraput district, and the Jain remnants in the Cuttack district underscore the widespread presence and patronage of Jainism during this era.

Decline and Resurgence

Despite its early prominence, Jainism in Odisha experienced a decline from the 12th century onwards due to the rise of Hinduism and the Bhakti movement, which emphasized personal devotion to deities like Vishnu and Shiva. The shift in royal patronage and the growing popularity of Vaishnavism and Shaivism led to a reduced influence of Jainism.

However, Jainism never completely disappeared from Odisha. In the late medieval period, and particularly during the British colonial era, there was a resurgence of interest in Jain heritage. The British, with their penchant for documenting and preserving historical sites, played a role in rediscovering and restoring several Jain monuments.

Cultural and Architectural Contributions

Jainism's contribution to Odishan culture is significant, particularly in the realms of art and architecture. The Udayagiri and Khandagiri caves, with their intricate carvings and inscriptions, are prime examples of early Jain rock-cut architecture. These caves feature depictions of Jain Tirthankaras, historical narratives, and daily life scenes, reflecting a rich cultural tapestry.

Jainism in Modern Odisha

In contemporary Odisha, Jainism continues to be practiced by a small but dedicated community. Modern efforts to revive and promote Jainism in Odisha include the restoration

and conservation of ancient Jain monuments and the establishment of educational institutions that propagate Jain teachings. These initiatives aim to keep alive the rich legacy of Jainism in the cultural and spiritual landscape of Odisha.

The history and development of Jainism in Odisha reflect a dynamic interplay of religious fervor, cultural exchange, and architectural innovation. From its early beginnings under Emperor Kharavela to its present-day practices, Jainism has left an indelible mark on the region's heritage. Despite periods of decline, the enduring legacy of Jainism in Odisha continues to be celebrated and preserved, highlighting its importance in the broader tapestry of Indian religious and cultural history.

(b) Discuss the evolution and salient features of Kalingan temple architecture.

Ans: Kalingan temple architecture, originating in the eastern region of India, particularly in the state of Odisha (formerly known as Kalinga), showcases a distinctive style that evolved over centuries, blending indigenous traditions with influences from various dynasties and cultures. The evolution of Kalingan temple architecture can be traced through different phases, each marked by unique features and innovations.

1. Early Period (7th-9th Century):

- The earliest temples in Odisha, such as the Parasurameswara Temple in Bhubaneswar and the Mukteswara Temple in Puri, exhibit characteristics of early Kalingan architecture.
- These temples were relatively small in size with square sanctums (garbhagriha) and low platforms (pithas).
- The temple exteriors were adorned with intricate carvings depicting deities, mythical creatures, and scenes from epics like the Ramayana and Mahabharata.
- A distinguishing feature of this period is the use of the "khakhara" style of rekha deul (tower), characterized by a stepped, pyramid-like shape.

2. Mature Period (10th-13th Century):

- This period witnessed the zenith of Kalingan temple architecture, with temples becoming larger and more elaborate.
- The introduction of the Jagamohana (assembly hall) alongside the sanctum became a defining feature. The Jagamohana typically had a pyramidal roof supported by pillars and adorned with intricate carvings.
- The Lingaraja Temple in Bhubaneswar, built during this period, exemplifies the grandeur and complexity of mature Kalingan architecture.
- The temple complex expanded to include additional structures like Nata-mandira (dance hall), Bhoga-mandapa (offering hall), and Nandi mandapa (pavilion for the sacred bull Nandi).
- The deul (tower) of the temples evolved into a distinctive "curvilinear" style, characterized by multiple tiers with concave and convex curvatures, culminating in a crowned top known as amalaka.
- Intricate sculptures continued to adorn the temple exteriors, depicting not only Hindu deities but also scenes of daily life, animals, and mythical creatures.

3. Late Period (14th-16th Century):

- The late period saw a continuation of the mature architectural style with some regional variations.
- Temples like the Sun Temple at Konark, though not strictly in the Kalingan style, incorporated elements of Kalingan architecture alongside influences from other regional styles.
- The Sun Temple at Konark is renowned for its monumental chariot-shaped structure dedicated to the sun god Surya, adorned with exquisite stone carvings depicting celestial beings, musicians, and dancers.
- The emphasis on elaborate ornamentation continued, with sculptures becoming increasingly intricate and detailed.

SALIENT FEATURES:

- **Curvilinear Towers:** The distinctively shaped towers, with multiple tiers and curvatures, are a hallmark of Kalingan temple architecture.
- **Jagamohana:** The assembly hall with its pyramidal roof supported by intricately carved pillars is another key feature.
- **Intricate Sculptures:** Elaborate carvings depicting gods, goddesses, celestial beings, and scenes from mythology adorn the temple exteriors.
- **Expanded Temple Complex:** The inclusion of additional structures like dance halls, offering halls, and pavilions contributed to the architectural grandeur.
- **Regional Variations:** While the core features remained consistent, regional variations and influences from other architectural styles are also evident, adding to the diversity of Kalingan temple architecture.

In essence, Kalingan temple architecture represents a rich blend of artistic, religious, and cultural influences, reflecting the profound spiritual and architectural achievements of ancient Odisha.

(c) Give an account on the Jagannath Cult with special reference to its origin and development.

Ans: The Jagannath Cult, centered around the worship of Lord Jagannath, Balabhadra, and Subhadra, is one of the most ancient and revered religious traditions in India, particularly prominent in the state of Odisha. Its origin and development are deeply intertwined with the cultural, social, and religious history of the region.

Origin: The origins of the Jagannath Cult are shrouded in myth and legend. According to local tradition, the cult dates back to antiquity, with roots tracing to the tribal and animistic practices of the indigenous people of Odisha. The earliest historical mention of the Jagannath deity can be found in ancient texts like the Brahma Purana and the Skanda Purana, suggesting its existence even in the early centuries of the Common Era.

One popular mythological narrative surrounding the origin of the Jagannath deity is the story of King Indradyumna. According to this legend, King Indradyumna of Malwa, driven by a divine vision, embarked on a quest to find and worship Lord Vishnu in his form as Jagannath.

Development: The Jagannath Cult underwent significant development and expansion over the centuries, shaped by the patronage of ruling dynasties, religious leaders, and devotees. Some key developments include:

1. **Construction of the Jagannath Temple:** The construction of the Jagannath Temple in Puri, dedicated to the Jagannath deity, marked a crucial milestone in the development of the cult. The temple, believed to have been originally built by King Anantavarman Chodaganga Deva of the Eastern Ganga dynasty in the 12th century, served as the principal center of worship for the cult.
2. **Syncretism and Integration:** Over time, the Jagannath Cult assimilated elements from various religious traditions, including Vaishnavism, Shaivism, and Tantric practices. This syncretic nature is reflected in the rituals, iconography, and festivals associated with the cult, which incorporate elements from diverse sources.
3. **Devotional Movements:** The Bhakti movement, which swept across India from the medieval period onwards, had a profound influence on the Jagannath Cult. Saint-poets like Jayadeva, author of the Gita Govinda, composed devotional hymns and songs celebrating the divine love of Jagannath, contributing to the popularization of the cult among the masses.
4. **Expansion of Temples and Shrines:** Alongside the main temple in Puri, numerous other temples and shrines dedicated to Jagannath, Balabhadra, and Subhadra were constructed across Odisha and beyond. These temples served as regional centers of worship and pilgrimage, furthering the spread and influence of the cult.
5. **Festivals and Rituals:** The Jagannath Cult is celebrated through elaborate rituals and festivals, the most famous of which is the Rath Yatra or Chariot Festival, where the deities are ceremonially transported in grand processions on elaborately decorated chariots. Other important festivals include Snana Yatra, Ratha Anukula, and Nava Kalebara, each with its own unique significance and customs.

In conclusion, the Jagannath Cult has a rich and diverse history, evolving over millennia through a combination of myth, legend, religious fervor, and cultural influences. Despite its ancient origins, the cult continues to thrive as a vibrant and living tradition, deeply ingrained in the spiritual fabric of Odisha and beyond.

(d) What is Mahima Cult? Discuss its philosophy and impact of Mahima Cult in the socio-religious sphere of Odisha.

Ans: The Mahima Cult, also known as Mahima Dharma or Alekha Dharma, is a religious and spiritual movement that originated in the 19th century in the present-day state of Odisha, India. Founded by Mahima Gosain (also known as Alekha Gosain or Bhima Bhoi), the Mahima Cult emerged as a response to the socio-religious conditions prevalent in Odisha during the colonial era. The philosophy and impact of the Mahima Cult have had profound implications on the socio-religious landscape of Odisha.

Philosophy: The Mahima Cult is characterized by its emphasis on monotheism, moral purity, and social equality. The foundational principles of the Mahima Cult are encapsulated in its core tenets:

1. **Akhanda Sachidananda:** The Mahima Cult posits the existence of a single, formless, and eternal divine entity known as Akhanda Sachidananda (Indivisible Existence-Knowledge-Bliss). This concept of a transcendent, omnipresent God forms the central pillar of the Mahima philosophy.
 2. **Moral Conduct:** The followers of Mahima Dharma adhere to strict moral codes that emphasize honesty, integrity, compassion, and selflessness. They believe in leading a life of righteousness and virtue to attain spiritual liberation.
 3. **Universal Brotherhood:** The Mahima Cult advocates for the abolition of caste distinctions and promotes the idea of universal brotherhood and equality among all human beings.
 4. **Austerity and Renunciation:** Followers of Mahima Dharma practice asceticism, renouncing worldly attachments and leading a life of simplicity and austerity.
 5. **Divine Grace:** Central to Mahima philosophy is the concept of divine grace (mahima), believed to be bestowed upon sincere devotees by the grace of the divine.
- Impact on Socio-Religious Sphere:** The Mahima Cult has had a profound impact on the socio-religious fabric of Odisha, influencing various aspects of society and spirituality:
1. **Social Reform:** Mahima Dharma played a significant role in challenging social injustices and advocating for social reform. It actively campaigned against caste discrimination, untouchability, and social inequalities, striving to create a more egalitarian society based on the principles of universal brotherhood and compassion.
 2. **Cultural Revival:** The Mahima Cult contributed to the revival of indigenous Odia culture and traditions, promoting vernacular language, literature, and art forms. It infused new life into the cultural heritage of Odisha, inspiring a sense of pride and identity among the local populace.
 3. **Spiritual Revival:** Mahima Dharma revitalized the spiritual landscape of Odisha, offering an alternative path to salvation and spiritual fulfillment outside the orthodox Hindu tradition. It attracted a large following of devotees who sought solace, guidance, and spiritual enlightenment through the teachings of Mahima Gosain.
 4. **Community Cohesion:** The Mahima Cult fostered a sense of community cohesion and solidarity among its followers, providing a supportive network of like-minded individuals bound by shared beliefs and values.
 5. In summary, the Mahima Cult emerged as a transformative force in the socio-religious sphere of Odisha, advocating for spiritual enlightenment, social reform, and cultural revival. Its philosophy of monotheism, moral purity, and universal brotherhood continues to resonate with people across Odisha, shaping the collective consciousness and spiritual aspirations of the region.