SANSKRIT EDUCATION IN ORISSA

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FOREWORD

1. Sanskrit is the matrix of almost all the Indian languages. Our culture and traditional learning are wedded to Sanskrit since this has been their medium of expression. It was once upon a time the principal language of India and even of regions beyond when India’s political and cultural sway had been high.

2. Even though the day to day use of Sanskrit has gradually declined over a thousand years for various reasons, the language continues to be living and as shining as ever. Perhaps the language is bound to revive and become popular with more of attention and focus bestowed upon research into various avenues of our store-house of rich knowledge. The computer culture and Sanskrit coordinate well, they say.

3. I am happy to have been called upon to write the foreword for the book titled “Sanskrit Education in Orissa” written by Dr. Gangadhar Panda, presently working as Deputy Education Adviser to Government of India in Sanskrit.

4. The present work presents a detailed analysis of Sanskrit-related institutions, supervision, administration, grants-in-aid and the system of examination within the frame of Sanskrit education in Orissa. In fact, special attention appears to have been bestowed on the contribution of Orissan scholars to the literature of the language. The laudable efforts of the state museum through publication of the descriptive
catalogues of Sanskrit manuscripts is yeoman service to the cause of the language.

5. Gangadharji's deep knowledge in Sanskrit and his devotion to the cause are adequately exhibited by the great pains he has undertaken in collecting the material which one finds in the book. I expect that he will keep up his interest for the cause of the language and work further in that line.

6. It is appropriate that scholars of Sanskrit in the whole world are made aware of what a small State like Orissa has contributed to the great cause. I am sure the summer for Sanskrit will soon be over and the separated pool-like pockets of knowledge and learning would soon form into and constitute a real ocean with the setting-in of the change of the climate.

7. I look forward to further contribution from Dr. Panda to the great cause and am sure that due recognition awaits him.

(Ranganath Misra)
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First of all, I would like to take the opportunity of expressing my utmost reverence at the lotus feet of His Holiness, Paramacharya Chandrashekarendra Sarasvati Swamiji, Shri Jayendra Sarasvati Swamiji and Shri Vijayaendra Sarasvati Swamiji of Kanchi Kamokoti Peetham, Kancheepuram, by whose grace, this post-doctoral work has been completed in time.

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(Dr. Gangadhar Panda)
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INTRODUCTION

Sanskrit is the mother of almost all Indian languages. Without the knowledge of Sanskrit, it is difficult to understand the culture and civilisation of India. It was the lingua franca in the Vedic age. But its progress suffered during the British period. The teaching method had also been changed. Previously, it was purely traditional and now it is quite modern. After Independence, several attempts have been made for the development of Sanskrit Education in India. The Government of India established the Sanskrit Commission under the Chairmanship of Dr. Suniti Kumar Chatterjee and its report was submitted in 1956-57.

From the very beginning, the Commission felt that the terms of reference, which specially mentioned only two items, namely (i) Sanskrit Education in the Universities and Non-University Institutions and (ii) Traditional System of Sanskrit Education, were somewhat narrow and unless these terms of reference were understood in the widest possible sense and certain other matters connected with the problem of Sanskrit Education and Research were properly examined, the deliberations of the Commission would not be really complete. It was, for instance, necessary to inquire into the question of Sanskrit studies in Secondary Schools which were primarily the feeders of the Universities. The extent and standard of Sanskrit studies in the Universities were dependent upon the nature of those studies in Secondary schools. No subject of study could be pursued in a School or a College without reference to what the student of the subject would or could do after the completion of this education. The avenues open for a branch of study or the roles persons brought up in a particular discipline can play as educated citizens have a direct relation to the strength and continuance of that branch of study. The policy in respect of Sanskrit as, indeed, in respect of all education, must be correlated to the needs and aspirations of the members of the body politic. The Commission, therefore, felt that it was necessary to consider the place of Sanskrit and the scholar of Sanskrit in the national
life of present-day India. For this purpose, the Commission endeavoured to cover a large field in the course of its enquiry. It directed its attention to all important questions relating directly or by implication, to Sanskrit Studies in India. That the Government itself expected of the Commission to make a thorough investigation is borne out by the preamble to its Resolution where they have actually referred to "Sanskrit Education in all its aspects."

The Sanskrit Commission took into consideration the recommendations of all official and non-official reports and the resolutions passed at the conference of Professors of Sanskrit. Not only have the materials presented in these Report been useful to this Commission, but also the Commission was enthused by the fact that the States of India had found it necessary to appoint Committees to inquire into the condition of Sanskrit learning in their respective regions and had, from time to time considered the question of re-organising and revitalising Sanskrit studies.

It is true that, under the constitution, education is the responsibility of the State Governments. But, in view of the fact that Sanskrit is of all-India provenance and is the basis of most of the modern Indian Languages and important from the point of view of the country's cultural heritage and national solidarity, it is but proper that the Union Government should feel concerned about the promotion of its study at all levels. The State Governments are faced with local problems, and some have more pressing demands to foster their own regional languages. It is the duty of the Centre to see that all those issues of larger significance which are for the ultimate good of the nation as a whole, are dealt by it. It was but proper that the Union Government should have, through a commission; sought ways and means to evolve an all-India policy in this regard. Generally speaking, the Committees appointed by the various States, which have been referred to above were charged with an enquiry into some specific problems relating to Sanskrit Education, such as the reorganisation of Pāthisalas, within their own regions. The all-India Commission, which had been asked to consider the question of Sanskrit in all its aspects, represents the culmination of the various efforts so far made by different State Governments in promoting Sanskrit.
**Introduction**

At the first meeting of the Commission, it was decided that the Commission should visit some important centres - both traditional and modern - of Sanskrit learning in India, with a view to examining the conditions prevailing in various States and meeting individuals and representatives of institutions of all types in those regions, interested in the subject of Commission's inquiry. The tour programme of the Commission, which was carried out in five laps covered all the States of India. The Commission visited 56 Centres and interviewed over 1100 persons, representing various shades of opinion. Apart from these interviews, the programme of the Commission at these places included visits to Pathasalas, Universities, Research Institutes, Libraries, etc., besides attending meetings of Pandits, *Vedic* recitations, Śāstrārtha and presentation of plays and various programmes in Sanskrit. Just as many of the replies to the Questionnaire received by the Commission were in Sanskrit, quite a number of interviews also took place in Sanskrit. It was not the Pandits alone who gave their evidence in Sanskrit, many scholars of Sanskrit of the modern type also freely discussed with the Commission through the medium of Sanskrit. This once again proves that Sanskrit continued to be the lingua franca of Sanskrit scholars of this country, irrespective of the regions to which they belonged.

The Commission had also visited Orissa. Shri Radhanath Rath, the then Minister, Orissa State supplied to the Commission a copy of the recommendations of the Committee on Oriental University, Puri set up by the Government of Orissa in July 1955.

The long cherished desire of 1955 was only fulfilled in 1981 when a Sanskrit University namely Shri Jagannath Sanskrit Vishavavidyalaya was established. It proves that Orissa has played an important role in the development of Sanskrit Education among the masses.

But, it is a pity that no survey work has been done until now about of the progress of Sanskrit Education in Orissa. This work will make an attempt to give a clear idea of Sanskrit Education from Pre-Independence era to the Post-Independence period.
OBJECTIVES OF THE STUDY :

(i) To know the history of Sanskrit Education in Orissa during the British rule and post-independence period; establishment of Institutions with categories, dates, classes, the number of students and teachers.

(ii) To know the supervision and administrative pattern in Sanskrit Institutions in Orissa. (Both as laid down in the system and as prevalent in practice).

(iii) To know the examination system in these institutions.

(iv) To know about the contribution of Orissa to Sanskrit Literature.

(v) To know about the geographical locations of the Sanskrit Institutions.

(vi) To find about the incentives for Sanskrit teachers.

(vii) To know about the creative works done by Sanskrit scholars in Orissa.

(viii) To know the syllabi at different levels.

(ix) To find out the relationship of Sanskrit Education to other education.

(x) To assess the present position of Sanskrit in School and at College level with reference to 10+2+3 pattern.

(xi) To examine the traditional system of Sanskrit Education in order to find out what features from it could be usefully incorporated into the modern system.

(xii) To undertake a survey of the existing facilities for Sanskrit Education in University and non-University institutions and to after suggestion for promoting the study of Sanskrit.

(xiii) To obtain such information as may be considered useful for or relevant to any matter under consideration whether by asking for a written memoranda or by examining witnesses or in such form and in such manner as may be considered appropriate, from the State Government and such other authorities, organisations or individuals.
(xiv) To visit different places to collect necessary information for the project work.

(xv) To compare the Sanskrit system of Education with the other general system of Education.

TOOLS USED:

(i) Questionnaire to Administrators, teachers, Principals, Superintendents and local authorities for assessing the status of Sanskrit Education.

(ii) Government records, rules and roles.

(iii) Manuscripts, Books, Dissertations and theses done in this field.

TECHNIQUES ADOPTED:

Qualitative analysis with regard to

(i) Establishment

(ii) Supervision

(iii) Administration
   (a) Hierarchy
   (b) Class and Control

(iv) Examination

(v) Finance
   (a) Utilisation
   (b) Auditing

BRIEF HISTORY:

In the ancient times there was the traditional system of education. A pupil was sent to the Ashram of the Guru for his education. The main stress in this kind of teaching was on presentation of information, ideas and concepts. The three aspects of memorisation viz. recall, recognition and retention were specially emphasized upon in this system of teaching. Everything was set in question-answer method. With the help of analogy, items were taught. Some new items were filled with previously stored knowledge.

As far the principles or methods of Sanskrit Education before independence nothing is found. But it is a fact that like in other states, traditional method or Gurukula Paddhati was followed. A disciple was sent to the Ashram of the Guru. The
Ashram was quite residential. A student had to stay there till the completion of his studies. Up to the age of 25 approximately, he had no connection with his family. There he accustomed himself to all types of situation. He had to serve and treat his Guru like God. The philosophical basis was idealism.

Idealists point out that "it is the mind that is central to the understanding of the world. To them nothing gives a greater sense of reality than the activity of the mind engaged in trying to comprehend this world. For anything to give a greater sense of reality would be a contradiction in terms because to know anything more real than the mind would itself have to be a conception of the mind". As R.R. Rusk says - "Education must enable mankind through its culture to enter more and more fully into the spiritual realm and also to enlarge the boundaries of the spiritual realm." Sanskrit education has been following these things strictly.

When modern Indian languages were developing, Sanskrit continued its course of creative activity, particularly in the realm of religious and philosophical literature, and its prestige was never on the wane. It continued to be the All-India medium of communication among the learned and the means of maintaining an all-India standard in literary attainment and production. With the ascendency of Muslim power, a foreign language became, for the first time, the language of the court and was widely used in revenue, legal and other departments. However, this dominance of Persian, though it had its repercussions on Sanskrit, could not dislodge the latter from its established position. It was only when the British brought in a complex administrative machinery and set in motion a new policy of education that the scales turned completely, leading to the rapid decay of Sanskrit learning. It is necessary to indicate here the most prominent landmarks in the history of Modern Education, so that the fortunes of Sanskrit in the last hundred and fifty years may be clearly followed and its present problems appreciated in their proper perspective.

In ancient India, educational establishments were freely patronised. Institutions were developed on their own lines without any interference or control. Education in ancient India was meant to be a religious initiation, and the main basis was an intimate personal contact between the teacher and the
pupil. Indian education continued to be distinguished by this essentially religious and personal character for a very long time. As a matter of fact, Indian Education has had a continuous tradition from very early times almost right down to the present day. In the course of this long period, from the Vedic times onwards, some development or change was quite inevitable. But the general pattern with its salient features, such as, the Gurukula ideal, oral instruction, insistence on moral discipline and character building, freedom in the matter of the courses of study, absence of extraneous control, consciousness on the part of the State - and, what is perhaps more important, of the general public that education was one of their basic responsibilities - had remained essentially the same. Buddhism and Jainism might have, in the early stages, brought in some new influences, but they soon adapted themselves to the main orthodox pattern. The advent of the Muslim conquerors also does not seem to have affected this indigenous Hindu system of education to any appreciable extent. Some important centres of Hindu learning no doubt suffered at their hands, and they may have ushered in a new form of education in Arabic and Persian which had no connection with the Hindu system. But the contents and methods of Hindu education remained materially unchanged.

It was the contact with Europeans, particularly the British, which first created a kind of intellectual ferment among the Indians. This contact became responsible for a re-orientation of their educational ideals and methods. The British East India Company, being a mere body of merchants, did not undertake any educational activity for the first hundred years of its existence. It was only in 1968 that, in terms of the Charter Act of that year, the Company was forced, for the first time, to turn its attention to educational matters. The Charter Act required the Company to maintain Priests and Schools in its garrisons a provision, which was, of course, intended solely for the children of the Company's European Servants. In 1765, the East India Company was granted the Diwani of Bengal, Bihar and Orissa, and thus became, in a sense, the ruler in India. Notwithstanding this change in status, the company continued its attitude of indifference in matters concerning education.
The available records are very meagre with regard to the character and extent of Sanskrit Education existing at the time of the British advent, which in its wake brought in the spread of English Education. The testimony of the early missionaries, as well as that of young Indians who were inspired by a somewhat blind zeal for their newly acquired knowledge of western literature, is generally too sweeping and prejudiced in view of the fact that they were preoccupied, more or less, with denouncing everything Hindu. No attempt was made till 1822 to collect authentic information. In that year, Sir Thomas Munro, Government of Madras, distressed at the rapid decay of ancient literature and arts, ordered an investigation into the state of indigenous education in his presidency. The result of the enquiries were not made known until 1826, in which year Sir Thomas reported them to the Board of Directors in the minute dated March 10th. In the mean time, in 1823, Mountstuart Elphinstone Commissioned a similar enquiry in Bombay, but it was not also completed and communicated till 1832. In January 1835, W.Adam was similarly appointed by Lord Bentinck to make a detailed investigation in Bengal and Bihar. His three valuable reports were published by order of the Government, appeared in July 1835, in 1836 and in 1838 respectively.

The pattern of indigenous education between the 12th and the 18th Centuries and then in the early 19th Century was something like this. There were two kinds of Schools (a) elementary schools teaching only the three 'R's through the mother tongue and (b) Schools of higher learning. Among the latter kind of schools, again, there were two types: (i) Sanskrit Pathasalas or Tols, and (ii) Persian and Arabic Madarsas. It is these Pathasalas or Tols which are important from our point of view. Generally, students who desired to learn Sanskrit did not go to the elementary schools at all, but directly joined the Pathasalas. Some salient features of the Pathasalas may be noted here: these Pathasalas depended mainly on the financial assistance from the Rajas, landlords, big merchants and the religious-minded Hindu Public. They were conducted by Brahmins for their pupils, who were also generally Brahmins. The teachers were usually learned Pandits - some of them authors of repute - but they received a meagre remuneration in the form of grants of land from their patrons, voluntary
presents from pupils, and some kind of Dakshina, in cash or in kind, from the public on special occasions. No regular fees were charged from the pupils; on the contrary, free boarding and lodging were offered to them. Usually the Pathasala was held in the house of a teacher or in a temple.

The number of students that came to a particular pathasala depended primarily on the scholarship and reputation of a teacher and as academic degrees were not conferred on the results of any public examination, it was enough if the students could claim that they were approved pupils of particular teachers who had acquired celebrity in particular branches of traditional learning. What was taught in these academies was well taught, and the attainments were not inferior to those of any ancient nation, or those of European Scholars prior to the renaissance. But if the training was thorough, it tended to become more or less scholastic. The Pandits were the visible representatives of culture, religion and all the higher qualities in men; and their pursuit of knowledge partook the nature of sanctification. While this fact explains their absolute devotion and their scorn for shallowness, it also explains the general impracticability and unprogressiveness of their instruction. Not only whole texts, but also commentaries upon commentaries were committed to memory; and the minutest questions often evoked discussions lasting for days in which the characteristic scholastic method of argument and counter-argument was employed with all the resources and vigour of an eminently rich language.

Section 43 of the Charter Act directed the Company to set apart a sum of not less than one lakh rupees each year to be spent on the revival and improvement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India. The Directors of the Company thought that the objects of this Section in the Act could not be achieved "through the medium of public colleges, because the native of the caste and reputation will not submit to the subordination and discipline of a College." Therefore in their despatch of 1814, they suggested that it would be advisable to leave the Indians to the practice of an usage, long established amongst them, of giving instructions at their own houses, and by
encouraging them in the exercise and cultivation of their talents, by the stimulus of honorary marks of distinction, and some instances of pecuniary assistance.

Lord Bentinck, the Governor-General, endorsed Macaulay's views, and in his Resolution of 1835, decided that "the great object of the British Government ought to be the promotion of European literature and science among natives of India; and that all the funds appropriated for the purpose of education would be best spent on English Education alone." He, however, promised that the existing institutions of oriental learning would not be abolished as long as pupils studied there and that the stipends then given to the teachers and the pupils would not be stopped, though "no new stipends shall be given hereafter." He further directed that "no portion of the funds shall hereafter be employed on the printing oriental works."

It should be further noted in this connection that the Government resolution of 1849 declared English Education in terms of bread and butter by directing for the first time that for the public employment, preference would be given in every case to those who had been educated on English lines. This completed the victory of the new education.

It would be seen that the political and social vicissitudes and the economic distress which had come upon the Pandits as a class were not the only reason for the rapid decline of Sanskrit studies. It was primarily the result of a change of outlook and attitude, fostered sedulously by a distinctly alien and somewhat haphazard State policy of over a century, which was right in insisting upon modern learning, but which was certainly wrong in its comparative apathy towards ancient learning; and there never was any serious attempt to synthesise or correlate the two. Perhaps the facile victory of the Anglicists and Macaulay's complacent scheme of Westernisation, as well as the tremendous impact of new and alien ideas, did at that stage blind the ardent advocates of the new learning to a just appraisal of the virtue or necessity of all that was distinctive in the culture and tradition of the East. In an excessive zeal for Western education, it was forgotten that the attitude was severing national education from the roots of national life. No doubt such a stimulus, as was furnished by western education, was needed at the moment,
and it was right that such a stimulus was eagerly sought and obtained. It would not be just to deny that Western education had been of immense benefit; without it, we would have been out of step in an advancing world. But in the educational policy, which was hastily enunciated in the last century, no attempt was made to adapt the old learning to changing social and political needs, or the new learning to national sentiment and outlook. It was never realised at that period that oriental learning and culture had their roots in the national consciousness and could not be so summarily dismissed; and that it would not be wise to replace it entirely by Western education, however necessary and useful it might have been.

With Wood's Educational Despatch of 1854, and the establishment in 1857, of the three Universities at Calcutta, Bombay and Madras, there was an improvement in the situation, and there grew an appreciation of the advantage of a study of the classical language of India. The Despatch pointed out that "an acquaintance with the works contained in them is valuable for historical and antiquarian purposes, and the knowledge of the languages themselves is required in the study of Hindu and Mahomedan law, and is also of great importance for the critical cultivation and improvement of the Vernacular languages of India." But, at the same time, it emphatically declared that the aim of the new educational policy was the diffusion of European knowledge. Elsewhere, the Despatch suggests the institution in the Universities of professorships for, among other subjects, Sanskrit, Arabic and Persian. It says: "A knowledge of Sanskrit Language, the root of the Vernaculars of the great part of India, is more especially necessary to those who are engaged in the work of composition in those languages."

The attitude of the new universities was generally favourable to Sanskrit. The Universities of Calcutta and Bombay even made the 'Second language' (which for the majority of students was Sanskrit) a compulsory subject at the Entrance and the Intermediate examinations. Thereby, incidentally, these universities threw the portals of Sanskrit learning wide open to all pupils. In a sense, these Universities were primarily responsible for popularising the study of Sanskrit.
decay. Apart from honouring Sanskrit Pandits in their Darbars and on the occasions of domestic celebrations and national festivals, the Maharajas did render two important pieces of service to Sanskrit Studies - one, the organisation into libraries of their palace, collection of Sanskrit manuscripts, and two, the setting up of Sanskrit Colleges. Darbhanga, Vizianagaram, Baroda, Nagpur, Jaipur, Indore, Gwalior, Mysore, Travancore, Kapurthala, Patiala, Jamu and Kashmir - to mention only the more prominent states - started their Sanskrit colleges, which were in course of time duly affiliated to the Universities or Government Associations for Sanskrit Examinations in their respective regions. Inspired by the example of the princes, Zamindars and smaller landlords and merchants also founded Sanskrit Colleges. Maths, temples and other religious Institutions also established similar colleges. In addition to these two agencies, namely, the Government organised Sanskrit Colleges, such as Banaras and states and the private and religious agencies, there was also the third channel through which the Sanskrit tradition continued to flow. In fact, this tradition of one-Pandit schools was alive in all the regions of India in a greater or lesser degree, according to the past history of each place. The tempo of modernisation had not fully swept away the Pandit of the traditional type and his institutions.

The nature of modern education was such that the Sanskrit studies which could be provided for in the English schools and colleges were necessarily limited. On the other hand, the Pathasalas and Tols afforded facilities for a more intensive and concentrated type of Sanskrit Education. However, even the limited provision for Sanskrit in the English Colleges had some salutary effect. After a period of pursuit of Sanskrit in these Colleges, Indian scholars, who had developed an interest in Sanskrit and had been closely following the work of the orientalists of the West, felt the need to take to Sanskrit research. In India itself, there were European Civilians, Professors and missionaries who took interest in Sanskrit research, in the search for and collection of manuscripts, in the editions and translations of Sanskrit texts and in critical and historical surveys of different branches of Sanskrit literature. And invariably they associated Indian scholars and traditional Pandits with their work.
Introduction

Sanskrit does not stand alone; the study of the whole part of the country forms its complete back-ground. During this period, the British Government was persuaded to take up officially the promotion of Indian Archaeology. Through different papers and appeals by Fergusson and Cunningham, the court of Directors and the Government were, during the years 1843-1870, led, step by step, to organise an Archaeological Department to survey ancient Indian monuments, cave temples, paintings, etc. Soon epigraphical work was also taken up as a result of the personal endeavours of Burgess and Fleet. The Asiatic Society of Calcutta had already published some papers on Indian inscriptions. The Indian Antiquary was founded in 1872 and the Epigraphica Indica of the Government in 1888. Archaeology then developed fast under the Viceroyalty of Lord Curzon (1899 to 1907) and archaeological collections and Indian Museums, to house them were established in different parts of the country.

Attention began to be paid also to the literary treasures preserved in the form of manuscripts in Sanskrit and allied languages from the early decades of the 19th century. Starting with the cataloguing of collections already made (such as the Mackenzie Manuscripts) or of existing collections (Sanskrit College, Banaras, Board of Examiners, Madras; Fort William, Calcutta), survey of manuscripts in different parts of the country came to be regularly undertaken from 1868 and 1875 when Pandit Radhakrishna, Kielhorn and Rajendralal Mitra began their tours in search of manuscripts in the North-Western, Western and Eastern regions. Within a couple of decades, an enormous amount of manuscript wealth had been brought to light providing material for research by scholars in India and abroad.

Following the model of the Asiatic Society of Bengal, two other Research Societies were started, namely, the Bombay Literary Society (1804) and the Madras Literary Society (1834) both of which came to be affiliated to the Royal Asiatic Society, London.

With all this growth of interest in research in ancient Indian history and Sanskrit literature, it was no longer possible for the Indian Universities to stand as passive spectators. The Indian Universities, at first functioning primarily as co-ordinating and examining bodies, had worked successfully
in the field of undergraduate education. The next stage of their development lay in the organisation of post-graduate studies and encouragement of original research. No words of praise are adequate for the initiative taken by the Calcutta University, which, under the leadership of Sir Ashutosh Mukherjee, first introduced the Post-Graduate courses in 1914, and for the zest with which it promoted research work in all branches of ancient Indian culture. Other Universities followed suit, with separate research departments, awards of research fellowships, setting up of manuscript libraries and bringing out editions of Sanskrit works. The last decades of the nineteenth Century and the first decades of the present century especially witnessed a remarkable out-burst of research in Sanskrit and ancient Indian thought and culture, with the springing up of un-officially organised Research Institutes like, the Bhandarkar Oriental Research Institute, Poona (1917) and the D.A.V. College Research Department, Lahore (1917), the inauguration of new research periodicals like the Indian Historical Quarterly, Calcutta (1924), the Journal of Bhandarkar Oriental Research Institute, Poona (1919), the Journal of Indian History (1921) and the Journal of Oriental Research, Madras (1927) and the publication of a series of Sanskrit texts, like the Bibliotheca Indica, Calcutta (1849), the Kavyamala, Bombay (1886), the Bombay Government Sanskrit and Prakrit Series (1891), the Bibliotheca Sanskrita, Mysore (1893), the Trivandrum Sanskrit series, Trivandrum (1905) and the Gaekwad's Oriental series, Baroda (1916). Private firms of Sanskrit Publishers also began to bring out important series of unpublished Sanskrit Texts, for instance, the Chowkhamba Sanskrit Series of Banaras, the Nirmaya Sagara Press of Bombay, the Anandashram Press of Poona, Jibanananda Vidyasagar of Calcutta, the Vani Vilas Press of Sri-rangam, the Venkateswara Press of Bombay and Meherchand Lachmandas and Motilal Banarasidass of Lahore. With the special object of fostering Indian cultural studies, there also arose institutions like private Universities, e.g. Tagore’s Santiniketan and the Gurukul of the Arya Samaj; and a regular University in the shape of the Banaras Hindu University was founded with the avowed object of developing Hindu Sastras and Sanskrit studies.
A significant landmark in the history of the growth of Indian research activities in the fields of Sanskrit and allied disciplines is the Simla conference of 1911 in which, at the instance of S.H. Butler, Orientalists from India and abroad met to consider the question of establishing a central institute for research in Indian History, archaeology, manuscripts study, etc., in Calcutta, which could attract Indian scholars of both the modern and traditional schools. The conference also suggested the starting of a school at Poona for training Pandits in the methods of research and for helping modern scholars to deepen their learning in the recondite branches. The Simla Conference proved infructuous, but it may be said to have paved the way for the birth in 1919 of the All India Oriental Conference which has, since its inception, served to bring together the entire world of oriental scholars in India on a common forum. This has, in course of time, given birth to the Indian Philosophical Congress (1925) and Indian History Congress (1936), besides the Indian Numismatics Congress. Grierson's inauguration of the Linguistic survey of India in 1903 and its completion in 1927 and the founding of the Linguistic Society of India in 1928 in a way completes the picture.

All this contributed to the growth of a serious study and research work by Indian scholars, which, at least in quantity, outstripped what had been done abroad. But, considering the amount of material available and the lines of work necessary to be undertaken, there was vast scope for improvement and further encouragement. There were Universities lagging behind in the matter of providing for higher studies in Sanskrit. The new awakening resulted in a revival of interest in the regional languages also. With the advance of education and the rapid rate at which modern knowledge was growing, the curriculum of studies in schools and colleges became overcrowded. Sciences and, more recently, technological courses proved a greater attraction to students, and, in the general fall of interest in humanities, the classical languages were the worst sufferers. Even at the hands of the authorities, pure Sanskrit studies appeared to receive less help than allied fields of study.

During this period, the Pathasala and Tol system have also gradually deteriorated. The rise of modern schools and
colleges and the growth of an education more related to the contemporary situation and the current venues of employment have had an unfavourable impact on the traditional Pathasala and Tol. The intellectually brighter as well as the financially better-placed boys went to English Schools and Colleges. For the last three generations, sons of eminent Pandits all over the country have been drawn into modern education, so that the traditional type of Sanskrit education experienced a steady decline in both quantity and quality of the personnel available for its transmission and perpetuation. We cannot, indeed, close our eyes to the serious and pitiable situation, namely, that in modern schools and colleges as well as in traditional Pathasalas and Tols, Sanskrit is undergoing an equally disconcerting deterioration; and on both fronts, Sanskrit is actually in the midst of a Crisis.¹

ORIENTAL STUDIES IN ORISSA:

In the matter of oriental studies, all the institutions were patronized by the kings or highly placed persons. In between the 5th century and the 10th century A.D. some names of great Sanskrit scholars have come to our notice through the inscription and copper plates. They were - Patanga Shivacharya, Vishnusharma, Mahapratihara Harishharma, Bhavasharma, Prithuisharma, Bhatanarayana, Singha Bhatta, Purusottama Bhatta and so on.²

With the advent of Buddhism a number of Mathas were the residential schools for the Sanskrit students. There were also some scholars who kept students in their own houses and taught them. The subjects to be taught were: the Vedas, the Vedangas, Puranetihasa, Philosophy (all branches like-Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta; Dharma Shastra, kavya, Ayurveda etc.³

Up to 1955, the total number of Tols in Orissa was 146, of which three were of the College Standard and the rest of Prathama and Madyama grades. Eleven of the Tols and two of the Colleges were run by the State. The three Sanskrit Colleges were situated at Puri, Balangir and Paralakhemundi.

1. Report of the Sanskrit Commission - Chapter-II.
2. Shri Nilamani Mishra - Sanskrit works and their writers of Orissa (Oriya) Page-4).
There were 454 teachers in all the Sanskrit Institutions and the number of the students is about 3,885. In addition to the expenses of the two Government Colleges and of the Superintendent and his office, the total amount which Orissa was spending on traditional Sanskrit was about 4.25 lakhs. The examinations were in four grades, Prathama, Madhyama, Shastri and Acharya, each after a two years' course and were conducted by the Orissa Association of Sanskrit learning and culture. English and some modern subjects had been introduced in the recognised courses, but improvement in salaries, accommodation, etc. had still to be effected. There were few old type Pandits in Orissa, and, on the whole, the level of Pandit's learning was disappointing. With a view to promoting Sanskrit and Sastre studies there had been a proposal to found an Oriental University, called Jagannath Prachya Vishva-Vidyalaya, at Puri.

1:7 ORIENTAL STUDIES IN ORISSA DURING THE BRITISH PERIOD:

In 1803, Orissa came under British rule and there came a change in the pattern of Sanskrit education. In January 1835, the Governor General appointed W. Adam to survey the educational system of Bengal, Bihar and Orissa. According to his report it was understood that there were two types of institutions imparting education: (i) Elementary School and (ii) Schools of learning. General Writing, reading and mathematics came under the elementary schools. And the knowledge for intellectual development came under the school of learning. This education was a continuing process. There was no end till the end of one's life. But there was no fixation of the scale of pay of the teachers. The teachers were given a very meagre amount by the patrons. Some scholars were also allotted some lands and allowances. The Teachers considered the students with full dedication. All were thinking of education as a social responsibility.

This type of education was not very expensive. There was no systematic examination and distribution of certificates. Teachers and the taught were conceived as the source of knowledge, religion and culture.

1. Naik and Nairola - A Student's History of Education in India, P.29.
From 1813 to 1833 the following progress was made during the British period.

(i) Re-establishment of a Sanskrit College at Varanasi.

(ii) In 1824, Colleges for Oriental Learning were established at Calcutta, Agra and Delhi.

(iii) A press was established at Calcutta for the publishing of books in Sanskrit, Arabic and Parsi.

(iv) Translating books of Oriental Languages into English.

Only one lakh of rupees was sanctioned for the entire education in India. W.Adam. A. Frazer had given much importance to the oriental system of education. But Lord Macaulay had emphasized on the western system of education. The then Viceroy, Lord Bentinck, accepted the view of Lord Macaulay and a dark period set in for Sanskrit education in the whole of India.

Again in 1854, Wood in his education despatch gave some importance to Oriental Studies as a result of which Sanskrit was included in the syllabus in a modern way in the University of Bombay, Madras and Calcutta, which were opened after three years. In the entrance examination of the school Sanskrit was kept as the Second language. In 1914 by the effort of Shri Ashutosh Mukhapadhyaya, Post-Graduate Department in Sanskrit was opened in Calcutta University. In this way Sanskrit got its modernization as it was kept in English Colleges as a subject. But traditional Sanskrit teaching could proceed along equally with modern way of teaching.

In the last part of the 19th Century, there was a great controversy regarding the courses of studies in Sanskrit at different levels. Only at Varanasi Sanskrit College, all the eighteen Departments were functioning. Then English was included in the courses of study. But there started a controversy between Mr. G. Thibant and Mr. Pramod Das Mitra. According to Thibant, to correlate research was required in eastern and western languages. According to Mr. Mitra at first a student should get efficiency in Sanskrit after which he would learn western subjects.

In 1803, Orissa came under British rule. Prior to this, in during the time of the Marahattas, Sanskrit Institutions were patronised by the rulers. These institutions were known as Chatuspathi.
Most of these institutions were situated in Mathas and temples. These institutions were called Tols as in Bengal. The teachers and the taught sat on the ground. This is called 'Tala' in Orissa. Most probably from 'Tala' this name, Tol might have come. During the British period, there were a number of Sanskrit Institutions located in the Mathas and temples. For example - the Shankaracharya Tol at Govardhan Peeth, Raghunandan Tol at Emar Matha, Pandaniyog Tol of Jagannath Temple etc. Actually from the remote period, Puri was considered as the 'Open University City' in India.

In the last part of the 19th Century in 1865, at Puri Zilla School, a Sanskrit School functioned under the then Sanskrit teacher of that school after the school hours with the financial aid of Digvijayabahadur, a resident of Balarampur of Ayodhya. The same school became a college in 1918 through the efforts of Moha-mohopadhyaya Sadashiva Mishra. At Puri in 1921, Veda Karma Kanda Vidyalaya at Swargdwara Road, and in 1932, Nilachalnarayan Chatuspathi at Lokanath Road etc. were established. All the Sanskrit Institutions of Orissa were under the control of Bihar-Orissa administration. In 1936, Orissa was separated from Bihar. And the Utkal Sanskrit Samiti was established by the Government to look after the administration, supervision, examination etc. Pt. Kishorimohan Dvivedi who breathed his last on 17th July 1984 was the first Superintendent of Sanskrit Studies, Orissa.

1:8 ORIENTAL STUDIES IN THE POST INDEPENDENCE PERIOD:

Simultaneously, two types of Sanskrit education are now prevailing in the state, i.e. the traditional and the modern method. The traditional system of education is only followed in Sanskrit Pathashalas, such as Tols, Sanskrit Vidyapithas and Sanskrit Colleges. Modern system of Sanskrit education is found in English Colleges. In English Colleges, Sanskrit is kept as one of the optional subjects in the Intermediate and Bachelor degree courses. In some colleges both Government and Private, Sanskrit is also kept as an Honours subject up to B.A. level. Orissa has three general Universities out of which only two Universities have Sanskrit at the Post-graduate

1. Purnachandra Oriya Bhasha Kosha.
level. In Utkal University the P. C. Department is functioning in the University itself. But in Sambalpur University P.G. teaching is only done at Gangadhar Meher College, Sambalpur. Berhampur University has no P.G. Department, but conducts the Examinations of M.A. in Sanskrit for private candidates. Regular M.Phil Examination in Sanskrit in conducted by Utkal University only.

Both the systems have merits and demerits. In the modern system, importance is given to comparative study. It has closer relationship with other subjects and modern ways of living. It is always job-oriented; but it avoids depth of knowledge. The students read Sanskrit along with other modern subjects such as History, Political Science, Logic, Geography, Economics etc., Sanskrit is one of the subjects of his optional study. There is also better rapport between the teacher and the taught.

In the traditional system of education, importance is given to textual reading. Students become thorough with the text. They read the subjects analytically and synthetically. There is a good rapport between the teacher and the taught. At the post-graduate level a student becomes the master in one subject i.e. Sahitya or Vyakarana or Dharmashastra etc. Even then, it has also some demerits. Students lose their outlook. They have no touch with other modern subjects. Ropitng of the subjects is more encouraged than understanding. But now, the course of studies have been changed. Like the general students, these traditional students also get the same scope in the field of employment and other facilities.

After a systematic study of the systems, it is observed that both are complementary to each other. Keeping these points in view for proper co-ordination the Government of India through its agency, Rashtriya Sanskrit Sansthan has taken over Sadashiva Sanskrit College at Puri, which is named afterwards Shree Sadashiva Kendriya Sanskrit Vidyapitha in 1971. What a good luck it is that the Government of Orissa has also established Shree Jagannath Sanskrit Vishvavidyalaya at Puri in 1981, just after 10 years of Sadashiva Kendriya Sanskrit Vidyapitha to propagate Sanskrit Education in Orissa with the following objectives:

(i) Making provision for giving instruction in such branches of learning as it deems fit.
(ii) Promoting original research.

(iii) Admitting institution to its privilege.

(iv) Examining students and granting or conferring certificates, diplomas or degree and other academic distinctions on such persons who fulfil the conditions as specified in the regulation.

(v) Inspecting institutions and supervising all matters of education and disciplines therein.

(vi) Controlling the residence and discipline of the students of the University and promoting their physical, mental and moral welfare.

1:9 SANSKRIT STUDIES ABROAD IN THE 20TH CENTURY:

While discussing Sanskrit studies in Orissa, it is necessary to throw some light on the attempts made by some Sanskrit scholars of some major foreign countries in the 20th Century.

SANSAKRIT IN AMERICA:

Some network programmes have been started in the city of New York by some voluntary organisations, for the benefit of those who are interested in arts and literature and speaking in Sanskrit. Their aim is to make Sanskrit a spoken language. According to them, Sanskrit is the only natural language in the world to have been recognised for research in Artificial intelligence as a perfect computer language, or a language which is naturally precise and accurate without the application of cumbersome semantic nets or other complex methods of showing the relationship of words.

SANSAKRIT IN ENGLAND:

Sanskrit is taught here from the age of 4+. It is taught to both boys and girls, through simple conversation, *vedic verses, simple stories and through grammatical sutras of Panini based on Laghu-Kaumudi.

The ultimate aim is to enable the pupils, to reach a point where they can understand the Srutis and Upanisads before they leave their school. The course was started in St. James Independent School for Boys in London. The School is owned
by an educational charity i.e. The Independent Educational Association Limited”.

The curriculum of the School and the philosophy that is central to it owe most of their original features to studies carried out for the spiritual, mental and physical development of children between the age of four and half and eighteen. The study of the language is based on Sanskrit, because it is the most ancient and unchanging of the classical languages. It also offers a systematic study of grammar and is full of profound concepts.

SANSKRIT IN RUSSIA

The Russian study of Sanskrit has rich traditions which were laid down by such leading Soviet Scholars like L. Minayev, F. Shcherbatsky and S. Oldenburg. They studied great ancient Indian works not in isolation but in their broad historical context.

Today, Soviet scholar of Sanskrit use a comprehensive approach in their studies of ancient Indian culture, history, literature, philosophy, the fine arts and the language. At present, this science has been given a fresh impetus since many young talented specialists who are all well trained and conversant with ancient Indian languages come to work in this field. Alexei Vichasin, Assistant Professor of Moscow University, whose scientific paper was devoted to Ancient Indian Shastras is now translating Arthasastra into the Russian language and compiling a detailed commentary on it. Nikita Gurov, a talented Leningrad scholar, has studied the influence of Dravidian culture on the Aryans. Besides, he is in a team of scholars who have been working on Indian manuscripts. The group is headed by Yuri Kherazon, the Russian State Prize Winner.

Yaroslav Vasilkov, a scholar of science and an associate at the Leningrad branch of the Institute of Oriental Studies of the Russian Academy of Sciences, is investigating the genesis of the great Indian epic, Mahabharata into Russian, a task begun many years age by one of his teachers, Vladimir Kalyanov.

Another promising scholar is Tatyana Oranskya, a young teacher at Leningrad University, who is studying the various
aspects of Vedic language and the culture of Indian civilization.

There is also a large group of post-graduates who are engaged in research on Sankara's Philosophy. Sanskrit is taught in the Department of Oriental Philology and History of Moscow, Leningrad and Tbilisi Universities.

Today Sanskrit Scholars, studying the history and culture of Ancient India, are actively preparing for the fourth International Congress on Sanskrit Studies. These congresses are sponsored by the International Association of Sanskrit Studies whose President, had been Professor V. Raghavan, the former Professor and Head of the Sanskrit Department of Madras University since 1973. The Soviet Union joined the Association in 1973 as a collective member. Soon after a special commission for Sanskrit studies and ancient Indian culture was formed at the Institute of Oriental Studies of the USSR Academy of Sciences whose task is to co-ordinate the work of all Russian Scholars in this field.

SANSKRIT IN GERMANY:

On February 3rd of 1966, something quite out of the ordinary occurred in Cologne. For the first time, texts were broadcast from Radio Deutsche-wells (voice of Germany) in Sanskrit. The founder of this programme was Ernst N. Shaffer, a correspondent and journalist of world-wide experience and for many years a staunch "Bombay Walah".

The immediate success of the 12 minute programme broadcast every Monday as part of the Hindi Programme emboldened Dr. Sushama Lohia, Head of the Deutsche Welle Sanskrit team, to tackle even classical Indian drama. In six instalments, Kalidasa's Sakuntala was broadcast from the Federal Republic of Germany to India.

It goes without saying that all the important Congresses and events throughout the world centering around Sanskrit and Oriental Studies are included in Sanskrit voice of Germany's coverage. In doing so, Professors, lecturers, teachers and one journalist amongst those who know and understand Sanskrit, keep up the time honoured tradition of co-operation between India and Germany.
<table>
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<tr>
<th>Sl. No.</th>
<th>District</th>
<th>Aided Prathama Vidyalaya</th>
<th>Aided Madhyama Vidyalaya</th>
<th>Aided Upaashashi Vidyalaya</th>
<th>Aided Shastri Vidyalaya</th>
<th>Government Sanskrit Vidyalaya</th>
<th>College (Shastri)</th>
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<td>5</td>
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* (i) Sadashiva Kendriya Sanskrit Vidyapeetha, (ii) Shri Jagannath Sanskrit University, Puri.

N.B.: Shastri Institutions provide Upa-Shastri, Madhya and Prathama Courses, Upa-Shastri Institutions provide Madhyama and Prathama Courses and Madhyama Institutions provide Prathama courses also.
CHAPTER - II

LOCATIONAL ANALYSIS OF THE SANSKRIT INSTITUTIONS OF ORISSA

PURI DISTRICT

This chapter deals with the locational analysis of Sanskrit Institutions district wise under the following heads.

i. Sanskrit University.

ii. Kendriya Sanskrit Vidyapeetha.

iii. Sanskrit College and Shastri Level Institutions.

iv. Upashastri Level Sanskrit Institutions.

v. Madhyama Level Sanskrit Institutions.

vi. Prathama Level Sanskrit Institutions.

Sanskrit University:

Puri, being the spiritual and cultural capital of Orissa, has been a centre of learning of Sanskrit language and Indian Culture since time immemorial and is still attracting innumerable tourists and pilgrims from every part of the country and abroad to its ever beautiful sea-beach and extremely exquisite monuments.

The glory and glamour of this holy place has been enhanced by the establishment of another monumental institution named after Lord Gagannath, the deity of this sacred land i.e. Sri Jagannath Sanskrit Vishva Vidyalaya established in 1981. Needless to mention the unqualified patronage and co-operation extended by the Government of Orissa in general and the untiring efforts of Sri Janakiballabha Pattanaik, the then beloved Chief Minister of Orissa in particular have been responsible for establishing a Sanskrit University in Orissa. The outstanding contribution made by Late Prof. Prahlad Pradhan, the founder Vice-Chancellor of this Vishva Vidyalaya, to this noble cause cannot be exaggnated.

This is the only Sanskrit University in the State. Through
the ages Orissa continued to be a stronghold of traditional oriental education in all its branches; and Puri continues even now to be the age-old seat of Sanskrit learning. So the establishment of a Sanskrit University at Puri is the fulfilment of a long cherished dream of the people of Orissa. In the early years following Independence some eminent public workers headed by Shankaracharya Shri Bharati Krishna Tirtha, Puri made some laudable efforts towards the founding of an Oriental University at Puri. Again in 1971, there was a public move in this direction. On 6th August, 1980 the State Government set up a committee under the Chairmanship of Prof. Prahalad Pradhan to work out the details of a scheme for the establishment of a teaching-cum-affiliating Sanskrit University in Orissa. The following were the members:

1. Prof. Prahalad Pradhan - Chairman, Retired Prof. of Sanskrit, Utkal University, Bhubaneswar.
2. Vaidya Shri Bhagawan Das - Member, Ayurvedic Advisor to the Government of India.
3. Dr. Badrinath Shukla - Member, Vice-Chancellor, Sampurnanada Sanskrit University, Varanasi.
4. Dr. Jayamant Mishra - Member Vice-Chancellor of K.S.D. Sanskrit University Darbhanga, Bihar.
5. Dr. Ramakaran Sharma - Member, Director, Rashtriya Sanskrit Sansthan, Delhi.
6. Shri Bimal Kishore Mishra - Member Additional Chief Secretary, Orissa Government.
7. Shri Trilochan Mishra - Member Secretary Deputy Secretary to the Govt. of Orissa in the Education & Youth Services Deptt.

The committee in its report, submitted to the State Government on 9th January 1981, recommended the establishment of a teaching-cum-affiliating University in the State. Thanks to the unflinching patronage of Sanskrit learning by the them Chief Minister, Shri Janakiballav Pattanaik and his Government, it was decided to set up the University at
Puri with the name, Shri Jagannath Sanskrit Vishvavidyalaya from the academic year 1981.82.

On 22 June, 1981, the Governor of Orissa duly promulgated an ordinance (Orissa Ordinance - No.8 of 1981) to incorporate and establish a Sanskrit Vishvavidyalaya in the State, in pursuance of which Shri Jagannath Sanskrit Vishvavidyalaya was established on 7th July, 1981. A beautiful site measuring an area of 100 acres of Government land in the mouza of Balukhand to the east and at the end of Puri town was ear-marked as the campus for the new University; its south east broader is flanked by the proposed marine drive and the north east border, by a road running up to the reserve forest.

On 24 September, 1981 the Orissa Legislative Assembly passed the Shri Jagannath Sanskrit Vishvavidyalaya Act (Orissa Act 31 of 1981) which was given assent to by the Governor on 31st October, 1981.

Thus came to be fulfilled the long-cherished aspiration of the Sanskrit loving people of Orissa. The Vishvavidyalaya Office started functioning from 14.8.1981 and since that date has been located in four different places. Thus the Vishvavidyalaya has been making constant efforts in providing instruction in such branches of learning that enriched our culture and tradition throughout the ages, for promoting original research; admitting institutions to its privileges, examining students and conferring certificates, diplomas or degrees and other academic distinctions on such persons who fulfil the conditions as specified in the regulations, inspecting the institutions and supervising all matters of Education and discipline thereon.

This University, established and incorporated to reorganise, co-ordinate and promote Sanskrit learning in the state, will provide facilities for higher education and research in the traditional Sanskrit learning which is not provided for by any other Universities of the state.

It has special features, special programmes and activities which augment the existing academic resources of the country.

It is not merely an affiliating University, but a multifaculty University having adequate facility for teaching and research.
ADMINISTRATION:

The administration of the Vishvavidyalaya is regulated by the provisions of Sri Jagannath Sanskrit Vishvavidyalaya Act, 1981 (Orissa Act 31 of 1981) from time to time. The said act was passed by the Orissa Legislative Assembly on 24.9.81. It provides for the organisation of the University, its aims and objectives, powers and functions of different officers, constitution and functioning of different authorities, the conditions for affiliation and other activities of the Vishvavidyalaya. As per section 23 of the said act, the state Government has framed the statutes on different matters specially on procedural aspects which are called Sri Jagannath Sanskrit Vishvavidyalaya statutes, 1983, published by the Department of Education and Youth Services vide S.R.O. Notification No.384/83, dated 18.6.83. The acts and statutes of the University are open to amendments by the appropriate authorities subject to the approval of the Government of Orissa.

Post-Graduate Teaching Department:

There are six post-graduate teaching Departments i.e.
1. Sahitya
2. Vyakarana
3. Sarva Darshan
4. Nyaya
5. Vedanta
6. Dharmashastra

Central Library and Research:

The central Library is functioning with books categorised in the following manner - Reference books, text books, criticism and research journals. One Assistant Librarian is there to look after the work. A number of research students have registered themselves for the award the degree of Vidyavaridhi, which is equivalent to Ph.D.

OFFICERS:

According to the provisions of the Act, the Governor of Orissa is the Kuladhhipati (Chancellor) of the Vishvavidyalaya. The Kulapati (Vice-Chancellor) is a whole-time officer of the Vishvavidyalaya and is appointed by the Kuladhhipati. The
Executive Authority of the Vishvavidyalaya vests in the Kulapati.

The Kulasachiva (Registrar) is the Head of the Vishvavidyalaya office, subject to the control of the Kulapati. The Vittadhikari (Finance Officer) exercises general supervision over the Vishvavidyalaya funds. The office of Unnayanadhikari (Development Officer) of the Vishvavidyalaya looks after the Developmental work of the Vishvavidyalaya. The post of Sahayaka Kulasachiva (Assistant Registrar) has been proposed to be upgraded to the rank of Upakulasachiva (Deputy Registrar). The office of Pariksha Niyantrak (Controller of Examinations) as provided in the Act conducts the whole examination system of the university.

TEACHERS:

As per the Act, the teachers of the Vishvavidyalaya include the Pracharyas (Professors), Upadhyayas (Readers) and Pradhyapakas (Lecturers). Part-time and guest Pradhyapakas are also appointed for different subjects. The State Government has been pleased to sanction the following posts for the post-graduate teaching Departments of the University.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the posts</th>
<th>Sanctioned strength</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Professors</td>
<td>5</td>
<td>One each for Sahitya, Vyakarana, Dharmashastra Nyaya, Vedanta.</td>
</tr>
<tr>
<td>2.</td>
<td>Readers</td>
<td>6</td>
<td>One each for Sahitya, Vyakarana, Dharmashastra, Nyaya, Vedanta &amp; Sarva Darshan</td>
</tr>
<tr>
<td>3.</td>
<td>Lecturers</td>
<td>12</td>
<td>Two each for Sahitya, Vyakarana, Dharmashastra Nyaya, Vedanta &amp; Sarva Darshan.</td>
</tr>
</tbody>
</table>
AUTHORITIES:

As per the Act, the authorities of the Vishvavidyalaya include the Samsad (the Senate), the Adhisad (the Syndicate) and the Vidyaparisad (the Academic council). All the three authorities consist of ex-officio members, some other members being nominated and others being elected according to the eprocedure laid down in the Act and statute.

ACCOMMODATION:

The Administrative office of the Vishvavidyalaya is now housed in its own new building located at Balukhanda. The ground floor of the proposed three-storeyed administrative building has already been constructed and the Central Office of the University is functioning therein. The Library building and the quarters for Kulapati, Administrative Officers, for a few teaching and office staff have already been constructed. The teaching departments and the hostel are all housed in private rented buildings.

PROPERTIES:

The properties of the Vishvavidyalaya include 100 acres of land allotted by the Government of Orissa in Balukhanda in the Town of Puri, wherein the Administrative Building, the Rukmini Devi Prayer Hall and the residential quarters of Kulapati, Officers, Lecturers, Office staff and Library building are located.

DEVELOPMENTAL ACTIVITIES:

On this 100 acres of land, the construction projects are taken care of by a sum of Rs.85.3 lakhs sanctioned by the Government of Orissa. The three storeyed B.M. Birla Library Hall has already been completed. The entire donation of Rs.50 lakhs as committed by the Hindusthan Charity Trust has been received by the Vishvavidyalaya Authorities. Construction of some internal roads in the new premises of the Vishvavidyalaya has been completed and others are under progress. With the active co-operation of the District Administration and the Forest Department, the plantation project around the campus has been taken up and completed.
RECOGNITION:

The Vishvavidyalaya has been recognised by the University Grants Commission (vide their letter Ni.F-5 11/81 (CPP) dt.10.11.87). Accordingly, proposals for getting financial assistance for various schemes have been sent to the Commission. The Vishvavidyalaya has been further recognised by the Association of Indian Universities and has been accepted as one of the member Universities. Besides, some Universities, Councils, Boards and Other Recognised Institutions have already accorded equivalence to various degrees of the Vishvavidyalaya.

AFFILIATED INSTITUTIONS:

The State Government has renewed their concurrence to introduce Shastri Course (three-year degree course) in eleven institutions including five Mahavidyalayas. Affiliation is being accorded in favour of these institutions after due inspection by the University authorities.

The State Government has also renewed their concurrence in favour of 26 institutions including five Mahavidyalayas to continue Upa-shastri course (Two-year Higher Secondary Course). The Vishvavidyalaya also granted affiliation to all institutions previously affiliated to the Orissa Sanskrit Association immediately after its establishment. Additions were subsequently made with the concurrence of the Government.

As per the decision of the Government the new Acharya course designed by the Vishvavidyalaya which is equivalent to M.A. Degree in General Education is offered only in the P.G. Classes of Vishvavidyalaya. Hence, imparting Acharya Education in other institutions of the Vishvavidyalaya has been withdrawn.

COURSES OF STUDIES:

The courses of studies for different examinations are prepared by the respective Pathya Parisads (Board of Studies) and later approved by the Vidyaparisisad (Academic Council). The course patterns ahve been modernised and so designed that these fall into the pattern of general education, with the view that students passing different examinations would find
an equivalent stage and status in the general educational pattern.

The Vishvavidyalaya has introduced 10+2+3+2 pattern of education on par with the general system. Accordingly the course patterns for different examinations are designed as follows:

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Examination</th>
<th>Duration of course</th>
<th>No. of papers</th>
<th>Marks</th>
<th>Equivalence with General Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Prathama</td>
<td>3 Years</td>
<td>7</td>
<td>700</td>
<td>Class VIII</td>
</tr>
<tr>
<td>2.</td>
<td>Madhyama</td>
<td>2 Years</td>
<td>9</td>
<td>900</td>
<td>H S.C.</td>
</tr>
<tr>
<td>3.</td>
<td>Upa-Shastri</td>
<td>2 Years</td>
<td>12</td>
<td>1200</td>
<td>+ 2</td>
</tr>
<tr>
<td>4.</td>
<td>Shastri (Samanya)</td>
<td>3 Years</td>
<td>17</td>
<td>1700</td>
<td>3-Years Degree Course (Arts)</td>
</tr>
<tr>
<td></td>
<td>Shastri (Sammana)</td>
<td></td>
<td>20</td>
<td>2000</td>
<td>3-Years Degree Course Arts (Hons.)</td>
</tr>
<tr>
<td>5.</td>
<td>Acharya (new)</td>
<td>2 Years</td>
<td>10</td>
<td>1000</td>
<td>M.A.</td>
</tr>
</tbody>
</table>

The courses of studies for these examinations as approved by the Vidyaparisaad either afresh or by an amendment to the existing ones, have been compiled and despatched to all affiliated institutions for implementation.

For the first time during the current year, a new course has been introduced by the Vishvavidyalaya which is known as a special Diploma in Sanskrit which is meant for the candidates who have obtained Acharya degree (old examination). The special course aims at providing the candidates with a higher knowledge of Post Graduate standard in the respective subjects.

PATHYA-PARISAD:

As per the provision of the statutes, Pathya-Parisads have been constituted by the Adhisad of the Vishvavidyalaya on different subjects. The tenure of the Parisad is one year from the date of the constitution of the respective Parisads. The maximum number of members of each committee is 10 and minimum 3, as incorporated in the statutes. The strength of each Pathya-Parishad is decided in view of the workload of the respective Parisads.
EXAMINATIONS:

The following examinations are conducted by the Vishvavidyalaya.

1. Prathama, Madhyama, Upa-Shastri, Shastri (new), Acharya (New Part I & II)
2. Diploma in English
3. Special Diploma in Sanskrit
4. Vishistacharya (M. Phil).

The candidates for Prathama to Shastri are sponsored by the respective affiliated institutions. The P.G. Department has to report for the Acharya (new) students. Normally, the Examinations are held in the month of May of every calendar year. Diploma Examinations are held in the month of December and the written examinations of Vishistacharya are held in the month of March every year.

VISHISTACHARYA (M.PHIL) PROGRAMME:

The Vishvavidyalaya has introduced Vishistacharya course in six subjects in the P.G. Teaching Department. So far four batches of students have been admitted. The University has framed the Vishistacharya committees under different subjects and the tenure of these committees is two years.

RESEARCH DEGREES:

The Vishvavidyalaya offers degrees of Vachaspati and Vidyvadir for research work in various fields of Sanskrit literature and Indian Culture. A research committee has been constituted to administer Research Degree Programmes. During all academic years, the candidates apply for registration and their cases are disposed of by the committee Rashtriya Sanskrit Samsthan, New Delhi has been moved to grant ten scholarships in favour of the eligible research scholars registered in this Vishvavidyalaya.

EDITION OF PAIPALAD SAMHITA:

The Vishvavidyalaya has taken up the critical edition of the Paipalad Samhita of Atharva-Veda on the same lines as had been done by late Prof. Durgamohan Bhattacharya.
RESEARCH PROJECTS:

The Vishvavidyalaya has taken up three Research projects, namely:

(a) Collection, edition and publication of Palm-leaf manuscripts;

(c) Compilation of Encyclopedia of Religion (Tantrakosa).

(c) Advanced Studies on Lord Jagannath.

Eminent scholars in the field have been appointed as Directors, Deputy Directors and Research Assistants for the smooth functioning of these projects. All the Research Projects are being conducted with the financial assistance rendered by the Department of Archaeology, Government of India and by the management of Lord Jagannath temple out of interest in Hindu Religion and Culture.

A Committee has been constituted to advise on the purchase of palm-leaf manuscripts. A separate committee has been constituted for the publication of unpublished manuscripts. Under advanced studies on Lord Jagannath cult, there is also an Expert Committee consisting of eminent scholars with specialisation.

RESEARCH JOURNAL:

The Vishvavidyalaya has been publishing a Research Journal entitled "Jagannath Jyoti."

SUCCESSION LIST OF KULAPATIS:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Prof. Prahalad Pradhan</td>
<td>7.7.81 to 17.4.82</td>
<td>(Regular)</td>
</tr>
<tr>
<td>2.</td>
<td>Prof. Trilochan Mishra</td>
<td>23.4.82 to 22.2.83</td>
<td>(Officiating)</td>
</tr>
<tr>
<td>3.</td>
<td>Dr. Satyavrata Shastri</td>
<td>23.2.83 to 23.12.84</td>
<td>(Regular)</td>
</tr>
<tr>
<td>4.</td>
<td>Dr. Sraddhakar Supakar</td>
<td>11.4.83 to 30.6.83</td>
<td>(Officiating)</td>
</tr>
<tr>
<td>5.</td>
<td>Prof. Batakrisnaha Mohanthy</td>
<td>41.8.85 to 31.8.85</td>
<td>(Officiating)</td>
</tr>
<tr>
<td></td>
<td>19.85 to 6.89</td>
<td>(Regular)</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Dr. Gaurang Ch. Nayak</td>
<td>.7.89 till date</td>
<td>(Regular)</td>
</tr>
</tbody>
</table>

National Service Scheme:

The University has a total strength of 500 volunteers under its N.S.S. Scheme. The scheme is managed by the Programme Co-ordinator assisted by Programme officers. The detailed information is as under:
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Names of the Colleges</th>
<th>Number of Volunteers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Normal</td>
</tr>
<tr>
<td>1.</td>
<td>Sadashiva Kendriya Sanskrit Vidyapeetha, Puri</td>
<td>150</td>
</tr>
<tr>
<td>2.</td>
<td>P.G. Teaching Department, S.J.S.V., Puri</td>
<td>100</td>
</tr>
<tr>
<td>3.</td>
<td>Ramadhina Sanskrit College, Berhampur</td>
<td>50</td>
</tr>
<tr>
<td>4.</td>
<td>Shyamsunder Sanskrit College, Bhograi, Balasore</td>
<td>50</td>
</tr>
<tr>
<td>5.</td>
<td>Sanskrit College, Paralakhemundi</td>
<td>25</td>
</tr>
<tr>
<td>6.</td>
<td>Shri Jagannath Veda Karmakanda Mohavidyalaya, Puri</td>
<td>75</td>
</tr>
<tr>
<td>7.</td>
<td>Ashaya Ayurveda Sanskrit Mahavidyalaya</td>
<td>25</td>
</tr>
<tr>
<td>8.</td>
<td>B.B. Sanskrit College, Balangir</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>500</strong></td>
</tr>
</tbody>
</table>

Shree Sadashiva Kendriya Sanskrit Vidyapeetha, Puri:

Prior to the year 1865, His Highness the Maharaja Sri Digvijaya Singh Bahadur of Balarampur in Oudh, had a Sanskrit school established at Puri, in the house of his Panda, Jagannath Guru, father of Panda Bara Harihar Guru, who was the Panda of the most of the chiefs of the United provinces and of other nobility in the up country. The school was not properly conducted and Pandit Harihar Das, learned scholar and persuasive speaker of the town, proceeded to Balarampur and brought the fact to the notice of the founder of the school. Subsequently His Highness in the year 1865 executed a deed in favour of Mr. R.N. Shore, Collector of Puri, and some other gentlemen, the members of the local committee of Public Instruction, Puri appointing them trustees and making over to them Government securities worth Rs.6,500/- for the opening, of a Sanskrit class in the Zilla School, Puri and for the formation of a library attached to the class out of the interest of the fund. The latter was opened accordingly and the interest of the investment, was spent on paying Rs.20/- a month to the teacher and in purchasing Sanskrit books worth Rs.30/- a year. Pandit Harihar Das was the first teacher of the Sanskrit class. The Education committee came to know afterwards that the Maharaja used to pay to the Panda the cost of purchasing Mahaprasad for feeding students who attended the school in his house and applied to the Maharaja
for the grant of similar concession to the Sanskrit Students in the Zilla School.

The Maharaja sanctioned the remittance of Rs.1,300/- a year to the District Officer to meet the cost of food as prayed for. This annual grant is still being received and an application for the same is made every year to the Maharaja through the Divisional Commissioner. When the funds increased out of the savings from the Annual grants and there was the necessity for a separate school owing to the increase in the number of boys in the Sanskrit classes of the Zilla School, a Kutchha house was built for a Sanskrit school in Kundheibenta Sahi of the town. In the beginning, Kavyas like Sakuntala, Meghaduta, Kumarasambhavam and Vyakarana Kaumudi were only taught in the Sanskrit School and later on a vernacular class was added to the school. About the year 1876, after taking leave of the school, Pandit Harihars Das started on a journey to collect funds from the Rajas and Maharajas in India, for the establishment of a Sanskrit College in Puri. About this time a boarding house was constructed with the help of Mahant Narayan Ramanuja Das of Raghavadas Math, near the site of the present Puri Bank for the accommodation of the students of the local Guru training School, but the students refused to be put up in it, as they thought that to live in a boarding house, was to stay in a hostel which was believed to be prejudicial to the caste system. It was found convenient to remove the Sanskrit School to the unoccupied boarding house. In 1879, the system of the Title examination was introduced in Orissa and the Vernacular Department of the Sanskrit School was abolished. The School continued for sometime with the help of two Pandits only. The energetic Pandit Harihars Das at the time of his return from the journey brought a number of printed Sanskrit books from Varanasi and from the Royal Asiatic Society Library in Calcutta. His health broke down and he expired shortly after his return, to the great loss to Sanskrit Education in Puri. The students of the Ist and the final year classes studying for the title examination were allowed Rs.1/6 a day as the cost of their food, while the students of other classes were paid one anna daily for the purpose. The expenditure was not out of the annual grant of Rs.1,800/- from the Maharaja. The charge for the food of the students used to be distributed every day at
4 p.m. by the Headmaster of the Zilla School who used to supervise the school at times. In 1881, two students were sent up for the first time for the title examination in Calcutta, which was the only centre for the examination at the time. Out of the two students one passed and got the title 'Kavyavisharada'. Pandit Yojendra Mishra who later became the Principal of the Sanskrit College, was the fortunate student who first got the title in the whole of Orissa.

Pandit Sadashiva Mishra who was honoured by the Government with the title of Mahamahopadhyaya was successful in the title examination and got the title 'Kavyakanta'. In 1884 the title of Tirtha in Kavya and Tarka and in Vyakarana were introduced. These examinations for the above titles commenced to be held at Cuttack instead of at Calcutta. On the improvement of the school here, the managing committee offered to pay the expenses of the title examination and a centre for the examination was opened at Puri. Between 1884 and 1888 a Pukka building was constructed in the compound of Puri Zilla School. The building which stood on the northern side of the old Zilla School is the same building. It was constructed, as far as can be ascertained, out of the annual grant given by the Maharaja. The necessity for a building for the school arose as the Headmaster of the Zilla School found it inconvenient to supervise the school without having the Sanskrit School close to the Zilla School. In 1888 the management of the school was placed in the hands of the managing committee consisting of five members or trustees as set forth in the trust deed executed on behalf of the school. With the formation of the committee, the Headmaster of the Zilla school ceased to have any connection with the Sanskrit school. It began to be managed by the Senior Deputy Collector as Secretary of the Institution. The school having developed further, three pandits on salary of Rs.30/-, Rs.25/- and Rs.20/- a month and a Daftary on Rs.6/- a month were appointed for the school. Besides the expenditure, out of the Maharaja's grant, stipends were allowed to students according to the result of six-monthly examinations held in the school, and the students ceased to get the cost of their food. The renowned Mahamohopadyaya Pt. Mahesh Chandra Nyayaratna of Calcutta was appointed to re-organise Sanskrit education and on his recommendation a Pandit at Rs.30/- a month for teaching
Nyaya in the school was appointed in 1892; the Prathama and Madhyama examinations in Sanskrit were introduced in Orissa. The Pandits and other gentlemen of Puri made a representation to the Director of Public Institution for further improvement of the Sanskrit school and the Director deputed Mohamohapadhya Pandit Haraprasad Shastri, the then Principal of Sanskrit College, Calcutta to enquire about the representation. The learned Pandit came to Puri and after considering the matter thoroughly and being satisfied with the efficiency of the school, recommended to the Director for the opening of Vedanta and Smrīti classes in the school. The Director sanctioned the appointment of two Pandits on Rs.30/- each a month. The pay of the three Pandits including that of Nyaya Pandit amounting to Rs.90/- a month was thus met from Government grants. Later on, a personal allowance of Rs.20/- a month was paid to Nyaya Pandit out of the Government funds. Thus a sum of Rs.1,320/- a year used to be paid by the Government towards the maintenance of the Sanskrit School. On the recommendation of Mohamahopadhyaaya Pt. Haraprasad Shastri, the Government Sanctioned a grant of Rs.15/- to each of the four important Tols in the Districts. The learned Pandit also persuaded the rich and enlightened Mahantas of this town to help the poor Sanskrit students of the school by offering food and shelter in their big mathas. This effort of the great Pandit was not quite successful. Mr. Purna Chandra Mitra, Collector of Puri gave shape to the Pandit's efforts by inducing the Mahantas, to keep a fixed number of students in their Mathas and this system continued until the hostel was attached to the college. Some Mahantas were not kind enough to contribute to the hostel and maintained certain students in their Mathas according to the old arrangement.

The late Pandit Biswanath Mohapatra, the first Principal of the Sanskrit College, who was a student of the Sanskrit School at first was appointed the last teacher of the Sanskrit school on Rs.10/- a month. He gradually became the Head Pandit of the institution on Rs.30/- a month. Later on, his pay was increased to Rs.50/- a month by the School Committee and the increased expenditure was met from the savings of the funds of the school.

Owing to the importance of the school and on the
representation of the public the Government undertook to establish a Sanskrit College at Puri. His Highness, the Maharaja of Balarampur and the school committee agreed to transfer all the properties of the school to the Government. The school building with the library and furniture and promissory notes of the nominal value of Rs.16,000/- and 1920 War Bond of Rs.1,000/- all of which were acquired by the committee out of the savings of the school-funds were made over to the Government, as desired.

The College was started in the old Zilla School building from 1st April 1913 on a modest scale of establishment consisting of the following:-

<table>
<thead>
<tr>
<th>Principal</th>
<th>Rs.80</th>
<th>4</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyaya Pandit</td>
<td>Rs.60</td>
<td>4</td>
<td>80</td>
</tr>
<tr>
<td>Ayurvedic Pandit</td>
<td>Rs.60</td>
<td>4</td>
<td>80</td>
</tr>
<tr>
<td>Smriti Pandit</td>
<td>Rs.50</td>
<td>2</td>
<td>60</td>
</tr>
<tr>
<td>Jyotish Pandit</td>
<td>Rs.50</td>
<td>2</td>
<td>60</td>
</tr>
<tr>
<td>Vedanta Pandit</td>
<td>Rs.40</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>Kavya Pandit</td>
<td>Rs.40</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>Vyasakaran Pandit</td>
<td>Rs.40</td>
<td>2</td>
<td>50</td>
</tr>
</tbody>
</table>

The institution was placed under a governing body with the Collector of the District as president and the Inspector of Schools of Orissa Division as the members of the government body. A hostel was started and about 30 students of the College got their lodging and food in the hostel, which was located in some of the minor buildings of the old Zilla school and the former Sanskrit School building. The Mahanta Marajas of Emar and Dakshinaparshva Matha and others, instead of maintaining the boys in their mathas, gave sufficient rice, dal and cash amounting to Rs.1/8 month for each student accommodated in the hostel. In this way the hostel was placed under the Superintendent on Rs.20/- month and whose pay was not paid from Government funds. Thus the Sanskrit College had a bright future, but its development depended on Govt. grants and public support.

Before concluding the chapter it must be gratefully acknowledged that owing to the generosity of the Maharaja of Balarampur, the Sanskrit school came into existence and was sustained all along principally out of his funds till the raising of the school to the status of a College by the Government on 1st April, 1918. The College was also being
benefited by the Maharaja’s annual subscription of Rs.1,300/-
for granting stipends to meritorious students of the college.

On the recommendations of the Central Sanskrit Board
which had given its report in 1856-57, the Government of
India established a Kendriya Sanskrit Vidyapeetha at Tirupati
in 1962 for teaching and conducting research in specialised
branches of Sanskrit learning. On its model, a second
Vidyapeetha was set up in Delhi in 1967. Those two
Vidyapeethas worked so satisfactorily, bringing out useful
publications, launching research projects and imparting
Sanskrit learning on traditional lines and modern teaching
methods, that it was felt desirable to have more centres of a
like nature and accordingly three more institutions at
Allahabad, Jammu and Puri were taken over and converted
into Kendriya Sanskrit Vidyapeethas.

To co-ordinate the working of the five Vidyapeethas, the
Kendriya Sanskrit Parishad suggested the creation of a central
administrative body and accordingly Rashtriya Sanskrit
Santhan came into being on 15th October, 1970.

The sixth and seventh Vidyapeethas have started
functioning respectively at Guruwayoor, Kerala in July 1979
and in Jaipur, Rajasthan in 1983. The Lucknow Vidyapeetha
was also opened recently.

Kendriya Sanskrit Vidyapeethas and their Location:

1. Kendriya Sanskrit Vidyapeetha, Tirupati, A.P.
2. Shri Lal Bahadur Shastri Kendriya Sanskrit
   Vidyapeetha, New Delhi.
3. Ganganath Jha Kendriya Sanskrit Vidyapeetha,
   Allahabad, U.P.
4. Shri Sadashiva Kendriya Sanskrit Vidyapeetha, Puri,
   Orissa.
5. Shri Ranbir Kendriya Sanskrit Vidyapeetha, Jammu.
6. Guruwayoor Kendriya Sanskrit Vidyapeetha, Trichur,
   Kerala.
9. Rajiv Gandhi Kendriya Sanskrit Vidyapeeth, Sringeri,
Shri Sadashiva kendriya Sanskrit Vidyapeetha, Puri:

This Kendriya Sanskrit Vidyapeetha is located in the heart of the town having mainly four wings. These are:-

1. School Wing:
   a. Prathama - 3 Years - Equivalent to VIIIth Standard.
   b. Madhyama - 2 Years - Equivalent to Xth Standard.
   c. Prakshastri - 2 Years - Equivalent to +2 of the General pattern.
   Uttar Madhyama - 2 Years Course, equivalent to Higher Secondary.

ii. College Wing:

Graduate & Post-Graduate level of teaching facilities are available here. Shastri course and Acharya courses are respectively equivalent to B.A. and M.A. standards of the general system of education. Along with the subjects like the mother tongue, English, History & Hindi the following Oriental subjects are taught.
   a. Sahitya
   b. Navya Vyakarana
   c. Dharmashastra
   d. Advaita Vedanta
   e. Jyotisha
   f. Puranethihas
   g. Nyaya

At the Acharya (M.A.) level, the teaching facilities of the Departments are:-
   a. Sahitya
   b. Navya Vyakarana
   c. Dharmashastra
   d. Advaita Vedanta
   e. Puranetihas
   f. Nyaya

iii. The third wing of the Vidyapeetha is known as Shiksha Shastri which is equivalent to B.Ed in the general pattern of
education. The candidates having Sanskrit, as a subject at the Graduation or Post-Graduation level, can be admitted to this Department along with Shastri candidates.

iv: The fourth wing of the Vidyapeetha is known as the Research Wing which is meant for research and publication only. A number of students have completed their Vidyavaridhi, which is equivalent to Ph.D. This wing has also brought out a number of publications.

SHASTRI LEVEL INSTITUTIONS:

College:

Sri Jagannath Veda Karmakanda Mahavidyaklaya, Swargadwar Road, Puri.

The previous name of Shri Jagannath Veda-Karmakanda-Maha Vidyalaya was ‘Veda Vidyalaya’, which was established in 1904. For its establishment, the efforts by Mahamahopadhyaya Pandit Sadashiva Misra and Pandit Bhubaneswar Mahapatra are to be remembered with gratitude. From its inception, the subjects such as Veda, Karmakanda and Vyakarana were taught. This was organised by the financial donation of the King and the public and then came under the control of Utkal Sanskrit Samiti of Government of Orissa. The examinations were conducted by the Orissa Sanskrit Learning and Culture. By the Iaudator efforts of the then Governor of U.P. Late Biswanath Das, the late Ramachandra Mahapatra, the late Ganeswar Mishra and the late Chintamani Misra, this Veda Vidyalaya was recognised as Shri Jagannath Veda Karmakanda Maha-Vidyalaya in 1974. From 1982 onwards, the examinations up to Shastri level are conducted by Shri Jagannath Sanskrit University, Puri.

UPA-SHASTRI LEVEL INSTITUTIONS:

i. Nilachal Narayan Ayurveda Chatuspathy:

This Institution is located on the Lokanath Road in Puri town itself. It has teaching facilities from Pratham to Upa-Shastri levels in different subjects.

ii. Krishna Chandra Gurukul Vidyapitha, Bhubaneswar:

This is located in the old Bhubaneswar on the banks of
the great pond Bindusarovara, near the temple of Lord Lingarja having teaching facility up to Upa-Shastri level. This is also aided by the Government.

MADHYAMA LEVEL INSTITUTIONS:

(i) Khurda Sanskrit Tol,
At/Po/Ps. Khurda, Puri got recognition from the Government on 10.1.1912. This was established by the then Tahasilar of Khurda.

(ii) Dadhivaman Sanskrit Tol,
At/Po.Kural, P.S. Odgaon, Dist. Puri

(iii) Ranapur Sanskrit Tol,
At/Po. Ranpur, Dist. Puri
P.S. Ranpur Gada, Puri.

This Institution is wholly Government-managed and located in the vicinity of the Raghunath temple. The financial management is controlled by the District Inspector of schools, supervision by the superintendent, Sanskrit studies and Examination by Shri Jagannath Sanskrit University.

(iv) Brajendra Sanskrit Tol,
At/Po. Sarankul, Ps. Odgaon, Dist. Puri
It is entirely Government-managed.

(v) Ramachandra Mardaraja Sanskrit Tol,
At/Po. Khandpara, Via. Nayagarh, Dist. Puri

PRATHAMA LEVEL INSTITUTIONS:

(i) Vaishnava Darshan Vidyapeetha,
At: Rathakanta Matha, Balisahi, P.o/Ps. Dist. Puri

(ii) Pandanijog Sanskrit Tol,
Inside the temple of the Lord Jagannath, Po./Ps./Dist. Puri

(iii) Harihara Sanskrit Tol,
At: Gaudavad Sahi, Ps/Po/Dist. Puri

(iv) Girls Sanskrit Tol,
At/Po. Swargadwar, Ps./Dist. Puri

(v) Satyavadi Sanskrit Tol
At/Ps/Sakhigopal, Ps. Satyabadi, Dist. Puri
(vi) Nilakantha Tol  
At/Po. Raichakradhar Pur, Ps. Satyavadi, Dist. Puri  
Recognized on 1.1.1930  
Number of the teaching staff - Two  
Strength of the students - 16

(vii) Banpur Sanskrit Tol,  
At/Po/Ps. Banpur, Dist. Puri

(viii) Srimati Tol  
At/Po. Bolagarh, Dist. Puri

This Institution was registered in 1929 by the Bihar-Utkal Sanskrit Samiti. This was established by Mahanta Ramagopal Das, Banchhanidhi Paramaguru and Vidyadhar Chandhury. The building was constructed on a patch land of the state Government based on the donation of Srimati Devi, the wife of Banchhanidhi Paramaguru. The name of the institution came to be known as ‘Srimati Tol’. Now, the Tol has two teachers and twenty-five students. This is fully aided by the State Government.

The Headmaster, Shri Raghunath Sarangi has written the commentary of ‘Amarkosa’, which has been published. The Oriya commentary of Sahitya Darpana, Dhanurveda Samhita Samgraha and Krsi Sanksriti of this author are yet to be published.

(ix) Sankarcharya Sanskrit Tol,  
At. Sankaracharya Math, At.Ps/Ps/Dist. Puri

(x) Bhagabanpur Sanskrit Tol,  
At/Po. Haladia, Ps. Khurda, Dist. Puri  
Established on 1.10.1926.

Patronised by Pitavasa Bhanja Jagadeva, the king of Haladia. Before the recognition by the Government, it was managed through subscriptions from the Public. Government gave full grant from 1971.

This Tol is named after Bhagvan Bhanja, Father of the King, Pitavash Bhanja, the Patron.  
Staff members-two, students - 10.

The Headmaster of this Tol. Shri Vikramkishore Singh has written Kumarasambhava in his own way with ‘Sa’ Anuprasa.
He has also translated Abhijanasakuntala in to Oriya in poetic form. All of his manuscripts are yet to be published.

CUTTACK DISTRICT:

SHASTRI LEVEL INSTITUTIONS:

(i) Abhaya Aurveda Vidyalaya,
    At. Nasadipur, Po/Ps. Kendrapara, Dist. Cuttack,
(ii) Biraja Sanskrit Tol,
    At/Ps. Jaipur, Po Devi Dwara,
    Dist. Cuttack.

Established in 1888.

Patrons - The late Shriyukta Raisahab Narasingh Chaudhury, the late Dewan Bahadur Hariballav Dash, the late Krishnaprasad Singh and the late Sadhu Charan Dash.

Staff - eight

Student Strength - 84

History: Pandit Dayanidhi Dash founded a Sanskrit Institution in Mahavalapur without anybody's help. The local Zamindar, being satisfied, gave Rs.5/- per month to him. Some people contributed something for the boarding of the students. The same institution was transferred to Anantavasudev Chauk of Badabazar. Then it received some aid from the Municipality. After that it was recognised by the Government after the name of Goddess Biraja, as Biraja Sanskrit Tol and received Government aid from 1908 and from 1969, it has been getting cent percent grant.

Name fo the Head Pandit is Chandra Sekhar Pati Mishra. Shri Vaishnava Charan Dash, teacher of Sahitya, has written 'Viraja-Kshetra-Parikrama and Amitraksari Srimad Bhagavadgita, which are yet to be published.
UPA-SASTRI LEVEL INSTITUTIONS:

(i) Gopinathpur Sanskrit Tol,

    Established on 1.3.1924.
    Patron: The then Bardhaman King.
    Annual grant by the Government: Rs.54, 928/-
    Teaching Staff : 8
    Student Strength - 124

    History : It is named after the name of Brahman Shasana by the effort of great Pandit Jayneswar.

(ii) Adarsha Ayurveda Vidyalaya,
     At. Town Hall, Po. Cuttack-9, Ps. Lalbag, Dist. Cuttack.

(iii) Ananta Sanskrit Vidyalaya,
     At. Kantar, Po. Shaidal, Ps. Jagatisingpur, Dist. Cuttack

(iv) Laxminrisingh Tol,
     At: Khadagpur Shasan, Po. Shrirampur, Ps. Tritol, Dist. Cuttack.

(v) Sailendra Narayan Sanskrit Vidyapeetha,
    At/Po./Ps.: Rajnagar, Dist. Cuttack.

    Established on 12.9.1926
    Number of Students : 37
    Number of teachers: 8

    This institution is named after Sailendranarayan Bhanj, the king of Kanika. He was the son of Rajendranarayana Bhanja Deva. The Head Pandit, Shri Pareswar Mishra has written Adhyatmya Ramayana and Kavya-Prabhakara which are yet to be published.

(vi) Vijayachanda Tol,
    At: Samagolasasan,
    Po. Kujanga, Ps. Tritol, Dist. Cuttack.
Established on 23.9.1937. In 1971, it got permission to start the New Madhyama Course.

Prior to financing by the Government, the king of Wardhman used to donate some money. He was the main patron.

Number of students: 47
Number of teachers : 8

(vii) Raj Biswambar Tol,
At/Po. Baramba, Dist. Cuttack.
This is purely Government-managed.

MADHYAMA LEVEL INSTITUTIONS;

(i) Radharaman Sanskrit Tol,
At/Po. Pattamundai, Ps. Pattamundai, Dist. Cuttack.
Established on 11.3.1927 for Prathama course and later in 1966 it got affiliation for Madhyama course.

Number of teachers - 8
Number of students - 90
The late Balarama Mishra, the teacher of this Vidyalaya was a President awardee.

(ii) Jayadurga Sanskrit Tol,
At: Banahara, Po. Bhagabatpur, Ps. Kendrapara,
Dist. Cuttack.
Established on 1.7. 1969, but Government recognised it on 22.9.71 for Prathama Course. For Madhyama it got affiliation on 1.7.76.
Annual grant from Government: Rs.3,666.05
Number of teachers - 7
Number of students - 30

(iii) Madanmohan Tol.
At: Mallasri, Po. Taladanda, Via. Kujanga, Ps. Trirol,
Dist. Cuttack.
Established on 6.9.1927
Number of students: 47
Number of teachers - 7
There is a matha in Malla Sahi. Madanmohan Dash,
the Mahanta had established this matha. By his noble effort this Sanskrit school was built up. Due to his contribution, people named this institution as Madanmohan Sanskrit Tol.

(iv) Biswanath Tol.
Established in 1942
Number of students - 41
Number of staff : 7
History - It was established by Shri Narayan Chandra Mishra. Madhyama class of this institution was recognised in 1976.

(v) Narayani Tol
At/Po. Chaspada, Via. Kadaupada, Dist. Cuttack.
Established on 1.6.1918 and recognised by the Government in 1926.
Number of students - 68
Number of teachers - 7
Patrons of the institution : Shri Udaya Chandra Nanda and Pt. Sudarsan Nanda.

(vi) Sekhareswar Tol
At/Po. Lathanga, Dist. Cuttack.
Established on 1.5.1926 and recognised by the Government in 1930.
Number of teachers - 7
Number of students - 39
Previously it was a Prathama Tol and in 1966 it was accepted as Madhayama Tol by the Superintendent of Sanskrit Studies, Orissa.

(vii) Adarsha Karma Kanda Tol
At/Po. Padanipal, Ps. Ali, Dist. Cuttack.
Established on 1.8.1932
Number of teachers - 7
Number of Students - 36
d. It was organised through donations of the villagers before receiving the Government’s assistance.


(ix) Ramakrishna Sanskrit Tol,

(x) Bisweswar Tol

(xi) Dadhivaman Sanskrit Tol.
At: Kulagaon Islao,

(xii) Kunjapriya Sanskrit Tol,
At/ Po. Badapada, ps. Pattamundai, Dist. Cuttack.

PRATHAMA INSTITUTIONS:

(i) Dadhivamanjew Sanskrit Tol.
At: Talamala Shasan, Po. Chaudakulata, Ps. Pattamundai, Dist. Cuttack.

Established on 1.7.1946, but recognised by the Government on 1.7.1947.

Number of teachers - 2
Number of Students - 35

History: Lord Dadhivama is the god of the locality. The institution is named Dadhivamanjew Sanskrit Tol. It has five class rooms out of which one is a pucca building and the other four rooms are thatched ones.

(ii) Grameswar Sanskrit Tol.
At: Naladia, Po. Gathnai, Dist. Cuttack.

Established on 1.7.1945 and recognised on the same day.

Number of teachers: 2
Number of students: 20

History: Lord Grameswar is the village god. Prior to the Government aid, the expenditure was incurred
from the funds of Grammeswar and from the donation of the villagers. This was established by the efforts of Pt. Arthabandhu Mishra. This is located near the Paradwip harbour.

(iii) Ashtashambhu Sanskrit Vidyalaya.
Established on 2.7.1970 and recognised on 23.3.1972
Number of students: 32
Number of teachers: 2
History: This institution is also named after the god of the locality, "Ashtashambhu".

(iv) Dadhivamana Sanskrit Vidyalaya,
At: Mirzapur, Po. Matasahi, Dist. Cuttack.
Established in 1969
Patron: Present Head Pandit Shri Kulamani Mishra
Strength of teachers: 2
Strength of students: 30

(v) Karteswar Sanskrit Tol,
At/Po. Korua, Via. Tendakuda, Dist. Cuttack.
Established in 1969.
Patron: Local Zamindar Shri Ramanath Pattanaik
Strength of teachers: 3

(vi) Madanmohanjew Sanskrit Tol.
Strength of teachers - 2
Strength of students - 20
Named after the god of the village Madanmohanjew

(vii) Durga Madhava Sanskrit Tol,
established in 1938.
Patron: Shri Vaishnavacharan Dash, head of the village, has also written Viraja-Tirtha Parikrama.

Strength of Students: 33
Strength of Teachers: 2

(viii) Batulabadhuta Sanskrit Tol,
At: Kanimula, Po. Narijanga, Ps. Tirtol,
Dist. Cuttack.

Established on 1.4.1941 and recognised on 12.12.41
Strength of teachers: 2
Strength of Students: 22

History: It is located on the burial ground of this village and was established by Shri Padmalochana Dash in the name of his Guru Avadhuta Baya-Baba.

(ix) Damodar Tol.
At/Po. Balibila, Via. Barikataka, Ps. Binjharpur,
Dist. Cuttack.

Established on 2.7.1952
strength of Teachers: 2
Strength of Students: 35

(x) Basudev Sanskrit Vidyalaya.
At: Palliraghunathpur, Ps. Chhoti, Ps. Kendrapara,
Dist. Cuttack.

Established on 1.7.1968 and recognised by the Government on 1.7.1969.
Patron: Shri Basudev Tripathy. So, the institution is named after him.

Strength of teachers: 2
Strength of students:

(xii) Gopinath Sanskrit Tol,
At: Jagannathpur, Po. Kantigadia, Ps. Dharmashala,
Dist. Cuttack.

Established on 1.9.1929 and recognised in 1932.
Strength of teachers: 2
Strength of Students: 28

This institution was established by Pandit Biswanath Rath.
(xii) Padmanabha Sanskrit Tol,
Established by Padmanabha Bhanja (1819), the then King of Kanika, after whose name the institution is named.
Strength of teachers : 2
Strength of Students : 30

(xiii) Mukteswar Sanskrit Tol,
At. Dhumat, Ps. Indupur, Ps. Kendrapara, Dist. Cuttack.
Established on 1.6.1936 and recognised in 1943 and was named after the village god Mukteswar.
Patron : Shri Managovinda Dash, Mahanta of Bhakta Vilasa Math of Madhavacharya line.
Strength of teachers : 2
Strength of Students : 28

(xiv) Rebati Sanskrit Tol,
At/Po. Karilopatna, Ps. Patkura, Dist. Cuttack.
Established on 22.1.1928
Patron: Shri Brajabandhu Mishra. Revati was the name of his grand-mother. He has named this Tol in memory of his grand-mother.
Strength of teachers : 2
Strength of students : 14

(xv) Nisamani Sanskrit Tol,
At. Keyarbanka, Ps/Po. Mohakalapada, Dist. Cuttack.

(xvi) Basanti Sanskrit Tol,

(xvii) Gopalballabha Tol,
At/Po./Ps. Jagatsinghpur, Dist. Cuttack.

(xviii) Kapileswar Sanskrit Tol,
At Khurusia, Po. Patalipanka, Ps. Patkura, Dist. Cuttack.
(xix) Biswnath Sanskrit Vidyapetha,

(x) Sidheswar Tol,
At Ratadia Khanda Sahi, Po. Gahaganarsinghpur,
As. Kendrapara, Dist. Cuttack.

(xx) Andhalo Sanskrit Tol,

(xxii) Ramachandi Tol,
At. Mundhalo, Po. Harianka, Via. Danpur, Ps.
Kendrapara, Dist. Cuttack.

(xxiii) Sadhucharan Sanskrit Tol,
At/Po. Narasinghpur, Dist. Cuttack.
This is fully managed by the Government. This was
established in 1904 and recognised in 1936. Before
being taken over, this was managed by Sadhucharan
Mansing, the king of Narasingpur. In 1936, the
Government of Orissa had accepted it as 'B' Type
institution and subsequently from 1979 it is under
fully Government control.

(xxiv) Rajnatbar Sanskrit Vidyalaya,

(xxv) Gurukula Karunakar Vedavidyalaya,
At/Po. Dasarathipur, Dist. Cuttack.

(xxvi) Bidagdha Vihar,
At. Abhimanyu Nagar, Po. Abhimanyu Balia, Dist.
Cuttack.

(xxvii) Pramahansa Sanskrit Vidyapeetha,
At/Po. Naraj, Ps./Dist. Cuttack.

(xxviii) Jogip Mahapurusha Sanskrit Vidyapeetha,
At. Pallikanta, Po/Ps. Ersama, Dist. Cuttack.

(xxix) Chandraika Tol,
Cuttack.

(XXX) Nilakantheswar Vidya-mandir.
At/Po. Siko, Via. Rajkanika, Dist. Cuttack.
2.2 BALASORE DISTRICT:

SASTRI LEVEL INSTITUTIONS:

Colleges:

(i) Shyamsundar Sanskrit College,
At P.o./Ps. Bhograi, Dist. Balasore.

It was established on 1.3.1927 by the Zamindar, Chadhuri Jadavandranandan Dasamohapatra at the entrance gate of his temple Lord Shyamsundar in whose name the College is named. After that he had donated a patch of twelve acres of land for the College. Also the dynasty of Das Mohapatra of Panchat Fort of Medinapur district of West Bengal was also its patron. Previously, this Vidyalaya was called Shyamasundar Sanskrit Pathashala. There was also another Sanskrit Pathashala in the near-by village, pithapur. The Secretary of Bihar-Utkal Sanskrit committee had combined these two Pathashalas and named it Shyamsundar Sanskrit Tol. What a good luck it was that the then Chief Minister of Orissa, Smt. Nandini Satpathy had declared this Institution as a Sanskrit College in 1975. The campus of this college is located on a 15 acre plot. Shri Pundarikaksa Mishra, President awardee was the first Principal. It has affiliation up to Shastri level.

Strength of teachers: 11
Strength of students: 160

(ii) Shri Ramachandra Sanskrit Tol,
At. Bateswar, Po./Ps./Dist. Balasore.

UPA-SASTRI LEVEL INSTITUTIONS:

(i) Chintamani Sanskrit Vidyalaya
At/Po. Fatepur, ps. Oupada, Dist. Balasore.

Established on 1.7.1968 and recognised on 1.7.1969.
Number of Teachers : 8
Number of students : 58

History: The late Gopal Prasad Mohapatra donated the land for this and named it after his father as
Chintamani Sanskrit Vidyalaya, the then managing committee agreed to that proposal. The Vidyapeetha is also residential for the students and teachers. Before that, the classes were conducted in the Harihata house of the village.

(ii) Madhusudan Sanskrit Tol,
At/Po. Kedarpur, Ps. Sore, Dist, Balasore.
Established in 1890 and was recognised in 1895.
Number of Students : 110
Number of teachers : 9
History : Shri Narayan Dvivvedi, who had made some contribution for the development of this Tol, established the institution and named it in memory of his late father as Madhusudan Sanskrit Tol.

(iii) Damodar Sanskrit Tol,
At/Po/Ps. Bhadrak (Puruna Bazar), Dist. Balasore.
Established in 1865.
Strength of Teachers : 8
Strength of Students : 120
History : The Mahanta of Sadabarta was its patron. He offered free food to the students.

(iv) Bagiswari Sanskrit Tol,
At/Po. Shalikotha, Ps. Jaleswar, Dist. Balasore.

(v) Bhagawan Chandra Tol,
Established on 1.7.1957
Strength of Teachers : 7
Strength of Students : 50
History : It was established by the efforts of Shri Bhagawan Chandra. After his death, people named this institution in his name. The institution has also five patches of agricultural lands whose produce soon to help the institution.

(vi) Narendranath Sanskrit Tol,

Established on 1.7.1970 and recognised by the Government on 1.7.1972 for Prathama and subsequently in 5.11.1980 it got affiliation for Madhyama.

Strength of Teachers : 7
Strength of Students : 47

History : Shri Rajanikanta Kar, a villager of that place donated a patch of land in the name of this Tol. So, out of obligation, the Tol was named after his father, Narendranath. Previously, this institution was following the syllabus of Orissa Sanskrit Samiti. Now, like other institutions in the State, the syllabus of Jagannath Sanskrit University is followed.

MADHYAMA LEVEL INSTITUTIONS:

(i) Govindajew Sanskrit Tol,
At/Po. Dhusuri, Ps. Dhamnagar, Dist. Balasore.
Established on 15.1.1934
Strength of teachers : 7
Strength of Students : 50

History : The then Superintendent, Sanskrit Studies, the Late Kishori Mohan Dwivedi along with other villagers established this school and named it after Govindjew, the god of that locality. It was getting tow-thirds grant up to 1971 and full grant from 1972.

(ii) Pathadurga Sanskrit Tol,
At. Pathadurga, Po. Sinla, Ps. Simulia, Dist. Balasore.
Recognised in 1969.
Strength of teachers : 7
Strength of Students : 65

History: Shri Pitambar Shukla established this institution.

(iii) Maheswari Sanskrit Tol,
Established on 1.7.1955.

Strength of Teachers : 7
Strength of Students : 88

(iv) Ganapati Sanskrit Tol,
At/Po. Padhuan, Ps. Basudevpur, Dist. Balasore.

(v) Binapani Sanskrit Tol,
At/Po. Gaumal, Ps. Bhadrak, Dist. Balasore.

(vi) Nilakantheswar Sanskrit Tol,
At. Mallikadeipur, Po. Naikanidiha, Ps. Basudevpur,
Dist. Balasore.

(vii) Sadhuprasad Tol,

(viii) Jagannath Sanskrit Vidyalaya.
At/Po. Kantila, Via. Banta, Dist. Balasore.


strength of Teachers : 7
Strength of Students : 47
Shri Dasarathi Mishra and Shri Pitambar Panda were the patron of the institution. The Tol is named after Lord Jagannath.

(ix) Jayarampur Sanskrit Tol,
At. Jayarampur, Po. Gopinathpur, Via. Behuraba,
Dist. Balasore.

(x) Narendranath Sanskrit Vidyalaya,

(xi) Shyamarai Sanskrit Vidyalaya,

Established on 1.7.1971.

Strength of Teachers : 7
Strength of Students : 74

(xii) Sailendranarayan Sanskrit Vidyalaya,
At/Po. Ghanteswar, Dist. Balasore.
PRATHAMA LEVEL SANSKRIT INSTITUTIONS:

(i) Babaji Charan Sanskrit Vidyalaya,
At. Niloka, Po. Begana, Via. Charampa, Ps. Sastra,
Dist. Balasore.
Established on 2.7.1969 and recognised on 1.7.1972
Strength of Teachers : 2
Strength of Students : 45
Shri Babaji Charan Mohanty was the founder of this
Vidyalaya. The institution is named after him.

(ii) Sovakar Sanskrit Vidyalaya,
At/Po. Abahnia, Ps. Soro, Dist. Balasore.
Established in 1969 and recognised on 1.7.1972.
Strength of teachers : 2
Strength of Students : 40

(iii) Sadhucharan Sanskrit Vidyalaya.
At. Baruneipitha, Po. Asurali, Ps. Bhadrak, Via.
Annapai, Dist. Balasore.

(iv) Raghbir Tol.
At/Po. Kakhara, Ps. Bhograi, Dist. Balasore.
Established on 1.1.1928 and recognized on 1.3.1979.
Strength of students : 47
Strength of Teachers : 2
History : The founder of this Tol was Smt.
Vishnupriya Choudhury, resident of Balighati of
Medinapur, West Bengal. Her family god was
Raghbir. So, she named this institution as Reghubir
Sanskrit Tol.

(v) Rani Anandakumari Devi Veda Vidyalaya,
At/Po./Ps./Dist. Balasore.
Established on 2.2.1922.
Strength of teachers : 2
Strength of Students : 29
History : Smt. Anandkumari Devi was the queen of
Kishore Chandra Mardaraja, the king of Nilagiri of
Balasore. The Tol is named after the queen.
(vi) Pranakrishna Sanskrit Tol,
At. Bamatia, Po. Balikhanda, Via/Ps. Simulia, Dist. Balasore.
Established on 1.7.1972.
Strength of Teachers : 7
Strength of Students : 116

(vii) Narayan Sanskrit Tol,
At/Po. Nampo, Ps. Jaleswar, Dist. Balasore.
Established in 1862 No.7954/III-1-21-31
Strength of teachers : 5
Strength of Students : 33
History : Patrons: Vishnupriya Choudhuri, B.N. Mukherjee, Haraprasad Deo, Sambhunath De and Nagendranath Prasad etc. Haraprasad De has donated a patch of land for this institution. His father’s name was Narayan De. So, the managing committee has named the institution in his father’s memory as Narayan Sanskrit Tol.

(viii) Gadadhar Sanskrit Vidyamandir,
Established on 1.7.1971 and recognised in 1.7.1972.
Strength of Students : 19
Strength of Teachers : 2
History : For the firm establishment of the institution, Shri Narayan Panda, donated three acres of land as a result of which the managing committee named this institution in his father’s name as Gadadhar Sanskrit Vidyamandir.

(ix) Anchalika Sahayoga Sanskrit Vidyalaya,
At. Palli, Chandiga, Ps. Charampa, Dist. Balasore.

(x) Ertal Sanskrit Vidyapeetha,
At/Po. Ertal, Ps. Basudevpur, Dist. Balasore.
Established on 1.7.1952 and recognised on 15.5.1954
Strength of Students : 24
Strength of Teachers : 2
Ertal is the name of the village. The institution is
named after this. Up to 1970, the institution was getting two-third aid. Now it is getting full aid.

(xii) Jhadeswar Sanskrit Vidyamandir,

(xii) Jhagadeswar Sanskrit Tol,
At/Po. Khulada, Ps. Jaleswar, Dist. Balasore.
Established on 1.3.1928.
Strength of teachers : 2
Strength of Students : 45
There is a Shiva Temple and god Jagadeswar is worshipped here. The Tol is named after him.

(xiiii) Gadadhar Tol,
At/Po. Kalyani, Dist. Balasore.

(xiv) Manmathnath Sanskrit Tol,
At/Po. Binyakpur, Ps. Basudevpur, Dist. Balasore.

(xv) Radhanath Sanskrit Tol,
At/Po. Anantapur, Ps. Sore, Dist. Balasore.

(xvi) Singhabahini Sanskrit Tol,

(xvii) Kishorimohan Sanskrit Tol,
At/Po. Putina, Ps. Bhograi, Dist. Balasore.

(xviii) Janardan Sanskrit Tol,
At/Po. Ambapuja, Ps. Basta, Dist. Balasore.

(xix) Nandakumar Chatuspathy,
At. Mankunda, Po. Nishanpur, Ps. Jaleswar,
Dist. Balasore.

(xx) Chandaneswar Sanskrit Tol,

(xxi) Kambunarayan Sanskrit Tol,
At. Patanaraipur, Po. Khirachora, Ps./Dist. Balasore.

(xxii) Raghunathjew Nilamani Sanskrit Vidyapeetha,
At/Po. Kochiakoili, Ps. Bahangaon, Dist. Balasore.

(xxiii) Bhagabat Sanskrit Vidyalaya,
At./Po. Ghatiadi, Ps. Baliapala, Dist. Balasore.
(xxiv) Raghunathjew Sanskrit Vidyapeetha,

(xxv) Sukadei Sanskrit Vidyapeetha,
- At. Biranchipur, Po. Betada, Ps. Basudevpur,
  Dist. Balasore.

(xxvi) Swami Shivanandaji Sanskrit Vidyapeetha,
At. Tisulpur, Po. Sundarpur, Dist. Balasore.

MAYURBHANJA DISTRICT:

SHASTRI LEVEL INSTITUTION:

(i) Baripada Sanskrit Vidyalaya,
At/Po./Ps. Baripada, Dist. Mayurbhanja.

Established on 1.1.1894. Recognised by the Government in 1918.
Patron: Shri Ramachandra Bhanja, the first King of Mayurbhanja.
Subjects at Shastri level Nyaya, Veda, Sahitya, Vyakaran, Karmakanda.
Total number of Teachers : 6
Total number of Students : 40

MADHYAMA LEVEL INSTITUTIONS:

(i) Bholanath Sanskrit Vidyapeeta,

Established on 1.7.71 and recognised by the Government on 1.7.72.
Total number of students : 24
Total number of teachers : 7
It was built by Shri Bholanath Mohapatra and his other friends. So, the institution is named after him.

PRATHAMA LEVEL SANSKRIT INSTITUTIONS:

(i) Thakuramunda Sanskrit Vidyalaya,
At/Po. Thakuramunda, Dist. Mayurbhanja.

(ii) Sanakhiladi Sanskrit Vidyalaya,

2:3 GANJAM DISTRICT:

SHASTRI LEVEL INSTITUTIONS:

(i) Ramadhina Sanskrit College,
Established as a Sanskrit Tol in 1938.
Established as a College - 1958
Strength of teachers : 12
Strength of Students : 122
Shri Ramanarayan Dash, the Mahanta of Haridakhandi Math was the patron. His guru's name was Ramadhina Das. He named the institution after his guru.

(ii) Paralakhemundi Sanskrit College,
At.Po./Ps. Paralakhemundi, Dist. Ganjam.

UPA-SHASTRI LEVEL INSTITUTION:

(i) Mac-Michael Sanskrit Tol,
At.Po./Ps. Aska, Dist. Ganjam.
Established on 2.7.1915 and recognised by Government on 1.7.1943.
Strength of teachers : 8
Strength of Students : 61
History: Mac-Michael was the then Collector of Ganjam District. Before 1943, it was organised by a local Trust Board. It has 18 acres of landed property.

MADHAYAMA LEVEL INSTITUTIONS:

(i) Kavisurya Sanskrit Vidyapeetha,
Established on 15.2.1933.
Recognised by the Government on 1936.
Strength of Students : 52
Strength of Teachers : 7
Kavisurya Baladeva Rath was born in this locality. The Vidyapeetha was named after him.

(ii) Dayanidhipur Sanskrit Vidyalaya,
At. Dayanidhipur, Po. Jamuni, Ps. Hinjilicut,
Dist Ganjam.

Established on 1.4.1938. Recognised by the Govt. in 1939.

Strength of teachers: 7
Strength of Students : 72

(iii) Bhimpur Sanskrit Tol,

Established in 1936. Recognised by the Govt. on 1.4.1938.

Strength of teachers : 7
Strength of Students : 46

This institution is located on the banks of the Rishikulya. The Tol has seven class rooms, a permanent hostel and a well-equipped library. The Mahapatra Dynasty of Bhimpur was the patron of this Institution.

(iv) National Sanskrit Tol,
At. Kharjuria, Po. Ramachandrapur, Ps. Chikiti,
Dist. Ganjam.

(v) Jagannath Sanskrit Vidyalaya,
At. Balyarsinghpur, Po. Dengapadar, ps. Patapur,
Dist. Ganjam.

(vi) Bankabihari Sanskrit Tol,
At. Pitambarpur, Po. Sidheswar, ps. Berhampur,
Dist. Ganjam.

PRATHAMA LEVEL INSTITUTIONS:

(i) Sri Pattadeva Sanskrit Tol,

Established in 1902. Recognised by the Govt. in 1936.

Number of teachers : 2
Number of students : 15

History : Shriman Madan Mohan Singh Dev, the king
of Dharakote, was the main patron of the institution. The Tol is located on the northern side of the river, Rishikulya. According to tradition, when the first one takes birth, he is known as Pattadeva. So, the king of Dharakote has established the Tol after the birth of his first son. So, the name of the institution is Pattadev Sanskrit Tol.

(ii) Jagannath Sanskrit Tol,
At.Po. Suruda, Ganjam.


Number of teachers : 2

Number of students : 15

History : Before its take-over, Mahanta Brajasundar Das was the patron.

(iii) Yoganarayan Sanskrit Tol,

Established in 1930 by Shri Narayan Ramanuja Dash, and recognised in 1936.

Number of teachers : 2

Number of students : 30

(iv) Talasar Sanskrit Vidyalaya,

Established on 15.6.1970;
Recognised by the Govt. on 1.7.1972.

Strength of Students : 22

Strength of Teachers : 2

The institution is named after the village, Talasar

(v) Gopinath Sanskrit Tol,

(vi) Biswanath Sanskrit Tol,

(vii) Gopinath Sanskrit Tol,
(viii) Radhakanta Sanskrit Tol,

(ix) Mohan Mohan Tol,

(x) Chandrasekhar Sanskrit Tol,

(xi) Nilakntheswar Sanskrit Tol,

(xii) Laxmicaran Sanskrit Vidyapeetha,

(xiii) Jagadev Sanskrit Tol,
At. Althagarh, Athagarhpatna, Ps. Purusottampur, Dist Ganjam.

(xiv) Bani Bihar Sanskrit Tol,

(xv) Basuprahara Sanskrit Tol,
Hindi Prachar Sabha
At.Po./Ps. Purusottampur, Dist. Ganjam.

(xvi) Upendra Bhanja Sanskrit Tol,

(xvii) Bhikari Das Sanskrit Tol,

(xviii) Sarbodaya Nilakantha Sanskrit Shikshanusthan,

(xix) Biswanath Sanskrit Vidyapeetha,

(xx) Divyajiban Sanskrit Tol,

(xxi) Seragada Sanskrit Tol,

(xxii) Samasingh Sanskrit Vidyalaya,
PHULBANI DISTRICT:

MADHYAMA LEVEL INSTITUTION:

(i) Gurukula Sanskrit Vidyalaya,


Number of students : 74
Number of teachers : 6

2:4 BALANGIR DISTRICT:

SHASTRI LEVEL INSTITUTION:

(i) Vidyabhushan Sanskrit College,
At.Po./Ps./Dist. Balangir.

Established as a Tol-1911.
Established as a College : 1.4.1949.
Previously, this institution was a Tol known as Jubraj Sanskrit Tol get this aid from the Patna state. The chief patron of this institution was Rajendra Singhdeo, son of Prithuiraj Singhdev of the Chauhan dynasty of Patna. This is the only college in Orissa managed by the State Government directly.

Strength of teachers : 16
Strength of students : 41

MADHYAMA LEVEL INSTITUTION:

(i) Brajabihari Dash Sanskrit Vidyalaya,
At. Sahajbhalpur, Po. Sanskrit, Ps. Binika,
Dist. Balangir.

PRATHAMA LEVEL INSTITUTION:

(i) B.M. Singh Deo Sanskrit Tol,
At.Po./Ps. Sonapur, Dist. Balangir.

KALAHANDI DISTRICT:

PRATHAMA LEVEL INSTITUTIONS:

(i) Gurtukula Ashram,
At. Amasena, Po. Amasena, Via. Khariar Road, Dist. Kalahandi.

Established on 8.3.1968. recognised by the Govt. 1971.
Number of students : 70
Number of teachers : 6

This institution has other higher classes, but the Govt. has recognised only Pratham.

This institution is also managed by the Government.

2:5 DHENKANAL DISTRICT:

SHASTRI LEVEL INSTITUTION:

(I) Jadunath Sanskrit Vidyalaya,
At.Po./Ps. Angul, Dist. Dhenkanal.

Established on 1.1.1891 and recognised by the Government in 1920. Shri Kritivas Mishra was the founder of this Institution. After his death, Sri Jadunath Kavyatirtha taught the students free of cost for a long period. By his unstinted efforts, this Vidyapeetha has flourished. The institution is named after this esteemed teacher.

Number of students : 28
Number of the teachers : 9
Patron: The late Nagaramalla Modi.

PRATHAMA LEVEL INSTITUTIONS:

(i) Omkardeva Vishva Vaidic Gurukul Sanskrit Vidyapeetha,
At/Po. Mahimagadi, Via, Joranda, Dist. Dhenkanal

Established on 1.1.1971. Recognised by the Govt. on 1.7.1973 Previously it was managed by the saints of Mahima Peetha and now, Government is giving full aid.

Aid by the Government Rs.7.709.00 91981)

Number of teachers: 2
Number of students: 22
(ii) Talacher Sanskrit Tol,
    At/Po./Ps Talcher, Dist. Dhenkanal.
    This is also managed by the Government.

KEONJHAR DISTRICT:

UPA-SHASTRI LEVEL INSTITUTION:

(i) Balabhadranarayan Sanskrit Tol,
    At. Tukuna, Po. Anandapur, Dist. Keonjhar.
    This is also fully-managed by the Government.

PRATHAMA LEVEL INSTITUTION:

(i) Mukteswar Sanskrit Vidyalaya,
    At/Po. Balibarei, Via, Hatagrah, Dist. Keonjhar.
    Established in 1971.
    Number of teachers : 3
    Number of students : 41
    History : Before the grant of Government, this was
    managed by the donations given by the people of
    Baula mines and Barage.

2:6 SAMBALPUR DISTRICT:

MADHYAMA LEVEL INSTITUTIONS:

(i) Lalaji Gopalji Sanskrit Tol,
    At/Po. Barikel, Ps. Padmapur, Dist. Sambalpur.
    Established in 1947 (Prathama) 1977 (Madhyama)
    Patron: Shri Mohan Das Babaji, the Mahant of Lalaji
    Gopalji Math. The Institution was named after this
    Math.

(ii) Gopalji Sanskrit Tol,
    At. Badabazar, At/Ps./Dist. Sambalpur.

PRATHAMA LEVEL INSTITUTION:

(i) Jagannath Sanskrit Tol,
    At/Po. Vijayapalli, Dist. Sambalpur.
SUNDARGARH DISTRICT:

SHASTRI LEVEL INSTITUTION:

(i) Gurukula Vedavyasa Sanskrit Vidyalaya,
    At. Vedavyasa, Po. Panposh, Ps. Rourkela, Dist. Sundergarh.

PRATHAMA LEVEL INSTITUTION:

(i) Ramaji Sanskrit Tol,
    At/Po. Sundergarh, Dist. Sundergarh.
    This is also fully managed by the Government.

2:7 KORAPUT DISTRICT:

PRATHAMA LEVEL INSTITUTION:

(i) Maharaja Sanskrit Tol,
    At/Po./Ps. Jayapur, Dist, Koraput.
Scale 1 cm = 8 Institutions (District Wise)

SANSKRIT INSTITUTES
BAR DIAGRAMS SHOWING THE NUMBER OF
CHAPTER - III

SUPERVISION, ADMINISTRATION, GRANT-IN-AID, SYSTEM OF EXAMINATIONS & CURRICULUM

3.1 SUPERVISION & ADMINISTRATION:

In the matter of Oriental Studies large differences revealed themselves very early between the two halves of the province. North Orissa inherited the Bengal system of a separate organisation for the control of higher Oriental Studies with its separation from Bihar while in South Orissa, they were controlled by the Universities in the same way as in other higher studies. Bihar and Orissa had a Sanskrit Association to control those studies and the grant of the titles. The Orissa members of Sanskrit Convocation and Council were constituted into a separate convocation and council of a temporary nature and functioned as such throughout the year. The members of the Institutions did not appear to warrant the appointment of a superintendent of Sanskrit studies, so the Assistant Superintendent who had worked in the Orissa Division was made the Inspector of Schools, the College being placed immediately under the control of the Divisional Inspector of Schools.

To bring about unification in the matter of Sanskrit Education, proposals were made to bring learned Sanskrit Scholars of South Orissa to meet the members of North Orissa Association to consider the whole question and make recommendations to the Government.

After a long time, the Government of Orissa established a separate section for Sanskrit Education and appointed a Superintendent to look after the work.

Duties of the Superintendent:

(i) He will draw the cash from the Government and disburse the same to the affiliated Sanskrit Institutions all over Orissa.

(ii) He will supervise the Sanskrit Institutions through
inspection: may be with surprise visits or with prior intimation to look after the studies and development.

(iii) He will control his own office.

(iv) Previously he looked after the examination work all over the state. It has been taken over by Shri Jagannath Sanskrit University since 1982.

(v) He is the first man to approve new Sanskrit Institutions and to recommend to the Government grant for them. Now his cadre is of the rank of DDPI-Class-I gazetted.

There are some branch offices located all over Orissa to help the superintendent of Sanskrit Studies in his work. The junior officers are known as Assistant Superintendents of Sanskrit Studies. He is to be chosen from the Education Department. He must be a classical teacher in Sanskrit having B.A. or B.O.L. Degree with at least ten years' experiences.

(a) One post of Assistant Superintendent is attached to the Headquarters which is located at Puri to share the responsibility of the Superintendent.

(b) One office of the Assistant Superintendent of Sanskrit studies is located at Balasore Headquarters. The Assistant Superintendent of Sanskrit Studies will supervise the institutions of that locality, both in respect of academic and establishment work.

(c) Recently, the Government of Orissa has opened another office of the Assistant Superintendent of Sanskrit studies at Berhampur at the Headquarters of Ganjam District. But the Superintendent of Sanskrit studies has direct control over the branch offices.

In the office of the D.P.I. (Director of Public Instruction) there is a post of Deputy Director of Public Instruction to process all the files of the Superintendent of Sanskrit studies to submit them to the Government and other authorities. The D.P.I. of Secondary Education is in over-all Incharge of Sanskrit Education of the State.

Shri Jagannath Sanskrit Vishvavidyalaya, Puri:

The administration of the Vishvavidyalaya is regulated by the provisions of Sri Jagannath Sanskrit Vishvavidyalaya Act, 1981 (Orissa Act 31 of 1981) as amended from time to time. The said Act was passed by the Orissa Legislative Assembly
on 27.9.81. It provides for the organisation of the Vishvavidyalaya, its aims and objects, powers and functions of different officers, Constitution and functioning of different authorities, the condition for affiliation and other activities of the Vishvavidyalaya etc. As per Section 23 of the said Act, the State Government has framed the statutes on different matters especially on procedural aspects which are called Sri Jagannath Sanskrit Vishvavidyalaya Statutes, 1983, published by the Department of Education and Youth Service vide S.R.O. Notification No.384/83, dated: 18.6.83.

Now the office of the Jagannath Sanskrit University is located in its own building at Balukhand, Puri-2. The teaching Department is located in a rented house near waterworks Road, Puri.

The University campus measuring 100 acres of land in the mouza Balukhand consists A30-00 of Government land and A70-00 of municipal land.

Requirements for a master plan together with the site plan of the land have been sent to the appropriate authorities for preparation of the master plan of the University campus. In a discussion on the spot with the Chief Architect, it was agreed that the University campus should have its uniqueness and identity as an Oriental University; and as far as practicable, the master plan should be in conformity with the oriental Archietecture as described in the relevant ancient texts on architecture.

In addition to the Vice-Chancellor, Registrar, Assistant Registrar and Finance Officer, the University administration has been functioning with the following sections:

(a) Establishment & Miscellaneous.

(b) Development and Administration.

(c) Finance and Accounts.

(d) Examination (General).

(e) Examination (Confidential)

(f) Academic.

AUTHORITIES:

As per the Act, the authorities of the Vishvavidyalaya include the Samsad (the Senate) the Adhishad (the Syndicate)
and the Vidyaparishad (the Academic Council). All the above three authorities consist of ex-officio members and other members, some of the other members being nominated and others being elected according to the procedure laid down in the Act and statutes made thereunder. While such elected members figure only in Samsad and Adhisad of the Vishvavidyalaya, earlier the Samsad and the Adhisad of the Vishvavidyalaya consisted only of nominated members and functioned for two years. The first election to the Samsad and Adhisad was held on 13.1.84 and 16.3.84 respectively. While the term of the Samsad is five years, that of the Adhisad is three years.

**Members of the Syndicate (Adhisad):**

2. Director, Higher Education, Orissa, Ex-Officio.
3. Principal, B.B. Sanskrit College, Balangir.
4. Two elected members.
5. Professor and Head of the Department of Sanskrit, Uktal University, Bhubaneswar, Orissa.

3:2 GRANT-IN-AID:

The Superintendent of Sanskrit Studies, Orissa, Puri has been giving grant-in-aid for the salary, stipend and contingency etc. to Sanskrit Institutions all over Orissa on behalf of the Government. But, there are some purely Government Sanskrit Institutions, twelve in number—beginning from Pratham to College level. Except the Government Sanskrit College, Bolangir, all of them get their pay and other allowances from the local authority i.e. District Inspector of Schools, or Circle Inspectors of Schools. The Principal of the Government Sanskrit College, Bolangir is a Gazetted Officer. Like the Principal of other General Colleges he draws the pay of his staff from the treasury directly.

For the post of Superintendent of Sanskrit Studies, previously a senior lecturer in Sanskrit Class-II gazetted was sent on deputation. For the last couple of years this post has become Class-I, the senior most Reader in Sanskrit is appointed to this post on deputation. His cadre is that of deputy Director of public Instruction.
Before the establishment of Jagannath Sanskrit University, the Superintendent used to look after the examination work all over Orissa. From 1982 Shri Jaganath Sanskrit University has been conducting all the examinations beginning from Prathama to Acharya.

Shri Jagannath Sanskrit University conducts the examinations and runs a post-graduate department in six subjects i.e. Sahitya, Vyakarana, Nyaya, Sarvadarshan, Vedanta and Dharmashastra. Besides, it is publishing a research journal in sanskrit entitled “Jagannath Jyoti” since 1983.

MEMBERS OF THE FINANCE COMMITTEE:

(1) Vice-Chancellor
(2) Joint-Secretary to Government, Education and Youth Services
(3) Deputy Secretary to Government, Finance Department
(4) Registrar, SJSV, Puri
(5) One of the Member of the Senate
(6) One of the Member of the Syndicate
(7) Finance Officer of the University, Convenor

3.3 SYSTEM OF EXAMINATIONS:

Up to 1981, Secretary, Orissa Sanskrit Learning and Culture, conducted the examinations in various centres in Orissa. The answer papers were sent to the examiners appointed by the Council or the Board. All the results were published in the Orissa Gazette.

Shri Jagannath Sanskrit University came into existence in 1981 and has been conducting all the examinations as was been done by the Orissa Association of Sanskrit learning and culture from 1982. Central Valuation and code system have been introduced since the University started conducting its first examination.

Conduct of Examinations:

The annual examinations of Pratham, Madhyama, Shastri & Acharya courses was conducted in 25 Examination centres all over Orissa in accordance with a new method. The Acharya (New Course) Examination was held in the University campus
Now, most probably, the old syllabi are abolished and new courses are in force. The examinations are conducted by the University for Prathama, Madhyama, Upashastri, Shastri, Acharya and Visithacharya courses. Besides that, Examinations are also conducted for Diploms in English and for special diploma in Sanskrit. For the smooth conduct of the examinations, the University authorities depute reliable officers to different centres as Supervisors.

COMPARATIVE STUDY OF THE COURSES OF STUDIES OF THE SANSKRIT UNIVERSITY AND THE GENERAL UNIVERSITY.

There are two types of Sanskrit teaching in Orissa. One is under Shri Jagannath Sanskrit University, Puri and the other under different general universities in the State. The question arises whether both are the same or there is any difference between the two. If both are the same, why is there a separate University for the same purpose which can be best served by the Sanskrit Department of the general Universities? If one examines carefully, he will definitely find that there is a great deal of difference between the two though they appear to be the same. One stands for language teaching and another for specialisation in various subjects like Sahitya, Vyakarana etc. The special paper in M.A. (Sanskrit) is developed into a specialised subject in the Sanskrit University like the different specialised subjects in Medical Science. In the Sanskrit University, Sanskrit is the medium of instruction whereas in the general Universities Sanskrit is a subject and it is taught through English/Oriya medium. The Sanskrit University has Prathama (Middle School), Madhyama (Matric) Upa-Sastri (Higher Secondary), Sastri (B.A.) and Acharya (M.A.) classes. From Madhyama upwards it provides optional subjects like Sahitya, Vyakarana, Dharmashastra, Nyaya, Sarvadarshan, Vedanta, Veda, Jyotisa and Purana Itihasa etc. in its courses of studies, whereas in the general Universities one special paper containing 200 marks is provided for M.A. in Sanskrit. The syndicate of Shri Jagannath Sanskrit University in its meeting held on 21.1.1987 has rightly resolved that:-

"M.A. degree in Sanskrit offered by general Universities can not be considered as a Post-Graduate qualification in the relevant discipline. Even it can not be considered for Sahitya, since while in Acharya
Courses of different Sanskrit Universities, the contents cover 800 to 1000 marks (1000 marks in Shri Jagannath Sanskrit University), the M.A. Course includes matters covering hardly 200 to 400 marks of comparatively lower standard."

The University Teachers Association has prepared this comparative statement of the courses of studies of Utkal University and Shri Jagannath Sanskrit University.

M.A. (Sanskrit) of Utkal University Madhyama/ Upasastri (+2) and Sastri (+3) of Sanskrit University.

Paper - I:
(a) Vedic Literature, Rgveda, Sraut-Patha (Suktas 1-12) ... 50 marks Sastri
(b) Sayana’s Introduction to Rgveda ... 25 marks
(c) Upanishad (Isha & Kena) ... 25 marks

Paper - II:
(a) Grammar-Sidhantakaumudi (Samjna, Paribhasa, Karaka, Samasa, Sandhi, ... 60 marks Sastri
(b) Linguistic outline (with special reference to old Indo-Aryan) ... 40 marks

Paper - III:
(a) Poetry : Text
   1. Sisupalavadham - I & III ... 25 marks Sastri & Madhyama
   2. Kiratarjuniyam - II & III 25 marks
(b) Drama : Text
   1. Mricchakatikam ... 25 marks Sastri
   2. Uttararamacharitam ... 25 marks
Paper - IV:
   (a) History of Sanskrit Literature (Vedic & Classical) ... 1000 marks Sastri

Paper - V:
   (a) Ancient Indian Culture ....40 marks Sastri
   (b) Tarkasamgraha ...20 marks Upasastri
   (c) Vedantasara ...20 marks Sastri
   (d) Sankhyakarika ...20 marks Sastri (with Goudapadabhasya)

Paper - VI:
   (a) Kadambari (upto Javali Ashram Varnan) ...40 marks Kathamadhya)
   (b) Sahityadarpan - I, II, III, VI, & X ...60 marks Sastri (I to X)

SPECIAL GROUP (CLASSICAL LITERATURE):

Paper - VII:
   (a) Subandhu-Vasavadatta ...25 marks Madhyama
   (b) Shriharsa-Naisadhiyacharitam (IX) ...25 marks Sastri (I & IX)
   (c) Kalidasa-Meghadutam (Utt) ...15 marks Sastri
   (d) Visakhadatta-Mudrarakshhas. ...17.5 marks Acharya (P.G.)
   (e) Bhattanarayan-Venisamhar ...17.5 marks Sastri

Paper - VIII:
1. Mammata-Kavyaprakash (Ch.IV) ...50 marks Acharya (Ch.I to X)
2. Anandavardhana’s Dhvanyaloka ...50 marks Acharya (Ch.I to IV) (Ist and IIInd Chapters)
B.A. (Hons) of Utkal Sanskrit University

Paper I:

1. Dasakumarcharitam-Utsvasa-II ...50 marks Madhyama (Matric)
2. Kiratarjuniyam-Canto-I ...50 marks Upa-Sastri (+2)
3. History of Sanskrit Literature ...40 marks Sastri
4. Grammar arising out of the Text ...10 marks

Paper II:

1. Siddantakaumudi-Karaka. ..40 marks Upasastri & Sastri
2. Kathopanishad - Ist Valli ...30 marks Sastri
3. Sisupalavadham-Canto-I ...30 marksSastri (Canto-I & II)

Paper - III:

1. Sakuntala (Drama) ...100 marks Sastri

Paper - IV:

1. Siddhantakaumudishamjna ...30 marks Upasastri
2. Inscriptions (Four) ...30 marks Sastri
3. Kadamabari (Shukopadesh) ...20 marks Sastri
4. Srutabodha (12 Chandas) ...20 marks Madhyama

Paper - V:

1. Meghaduttam (Purvamegha) ...40 marks Sastri
2. Bhagavat-Geeta-Canto-XV ...20 marks Madhyama
3. Some Alankaras (Ch.X. without sub-division) ...20 marksSastri (From I to X)
4. Grammar ...20 marks Sastri

Paper - VI:

1. Essay in Sanskrit ...30 marks
2. Trans. from Sans. to Eng/ 
   Oriya  ...30 marks  Madhyama & Upasastri
   Sanskrit  ...40 marks

Paper - VII:
1. Veda-Rgveda 11 suktas
2. Vedic Grammar  ...100 marks  Sastri

Paper - VIII :
1. Essay in Sanskrit  ...15 marks  Madhyama
   (Essay & letter)
2. Expansion of ideas in Sanskrit.  ...15 marks
3. Srimad-Bhagavatam -31st Ch.  ....30 marks  Sastri
4. Applied grammar  ...10 marks  Madhyama
5. Siddhantakaumudi  ...30 marks  Upasastri & Sastri
   (Paribhasa)

HIGHER SECONDARY (+2)  SANSKRIT UNIVERSITY

Paper - I - Poetry:
1. Kumarsambhavam-Canto-V  ...50 marks  Madhyama
2. Raghuvamsam-Canto-I  ...50 marks  Madhyama
   (I & XIII)

Paper - II Prose:
1. Swapnavasavadattam-Bhasa  ...50marks  Upasastri
   (Charudattam)
2. Panchatantram (Mitraveda)  ...50 marks Madhyama

The Sanskrit University has prescribed these following granthas within Sastri (B.A.) stages in addition to the
above course.
1. Chandraloka  Upasastri
2. Kavyadipika - I, II, III, IV  Madhyama
3. Sahityadarsana - I to X  Sastri
4. Vrtaratnakara - 12 Chandas  Madhyama
5. Chandamanjari-Parichheda-II  Upasastri
6. Laghusiddhantakaumudi
7. Madhyasiddhantakaumudi
8. Siddhantakaumudi (Taddhita, Karaka, Striprayaya, Avyaya from Swadi to Lakarartaparakaranam)
9. Prakṛtavyakaranam
10. Palivyakaranam
11. Tarkasamgraha
12. Tarkabhasa
13. Nyayamuktavali
14. Mimansaparibhasa
15. Yogasutram
16. Sarvadarshankaumudi (Without Upodghata)
   12. Bharatiya-darshan & some western darshanas
17. Kumarasambhavam-canto-I
18. Mahajatrkavyam-Canto-I
19. Bhattikavyam-Canto I & II Madhyama
20. Buddhacharitam
21. Sahrudayananda-Canto-I Madhyama
22. Raghuvamsham-Canto-II & XIII Madhyama
23. Vayasadutam Madhyama
24. Naisadhiyacharitam-Canto-I
25. Abhinavapadyasamgraha (from Ramayana to 20th Century)
26. Dasakumaracharitam I, II, Madhyama
27. Purusaparikasha (Veerakatha)
28. Simhalavijayanatakam Madhyama
29. Chanakyavijayam
30. Abhinavagadayasamgraha
31. Letter Madhyama

ACHARYA IN SAHITYA OF M.A. IN SANSKRIT OF
SANSKRIT UNIVERSITY UTKAL UNIVERSITY
**Paper - I:**  
Kavyaprakasa - I to V ...100 marks Ullasa-IV only of 50 marks

**Paper - II:**  
Kavyaprakasa - VI to X ...100 marks X

**Paper - III:**  
Dhvanyaloka - I & II ...100 marks 50 marks only

**Paper - IV:**  
1. Naisadhiyacharitam ...30 marks X  
2. Champuramayanan ...30 marks X  
3. Mudrarakahssa ...40 marks 17.5 marks

**Paper - V:**  
History of Sanskrit Poetics ...100 marks X

**Paper - VI:**  
Rasagangadhara ...100 marks X

**Paper - VII:**  
Dhvanyaloka - III & IV ...100 marks X

**Paper - VIII:**  
Comparative Aesthetics (Eastern & Western) ...100 marks X

**Paper - IX:**  
1. Vyaktiveveka ...50 marks X  
2. Natyashastra - I, II, & III ...50 marks X

**Paper - X:**  
1. Essay on Alamkarashastra

   OR

2. Vakpariksha ...50 marks X
CHAPTER - IV (A)

CREATIVE WORKS IN SANSKRIT OF ORISSA

4:1 VEDIC LITERATURE:

The Vedas, not only in India, but in the world also, are the highest creation. Controversies still persist about the authorship of the Vedas. But tradition maintains that the Vedas were not created by Human beings and the mantras directly relate to the seers. ¹ Among the four Vedas, the Atharva-Veda is the latest creation. According to tradition there are nine Samhitas of the Atharvaveda: (Paipāla, Danta, Pradanta, Śmārta, Srautra, Brahmadevatā, Saunaka, Devidasati and Carana vidyā). Among these the Samhitās, Śaunaka and the Paipalāda are more important than the others. The different portions of the Śaunaka śākha are available in different parts of India. But all the Samhitas, the Brahmanas and the Upanisads of the Paipalada śākha are available only in Orissa. Especially, the Brahmins of Balasore and Mayurbhanja do their practice and teach their students according to the Paipalada śākha tradition. Some mantras are also found in the Kashmir area. But no Brahmin is now practising according to this tradition.

The mantra portions of the Paipalada śākha of the Atharva Veda, available in Orissa, are divided into twenty kāndas. They are named as Arcakaṇḍa. There are also seventy Upaniṣads which are not yet published. The main Upaniṣads are: the Culikopaniṣad, the Anuculikopaniṣad, the Brahmapaniṣad, the Anupaniṣad, the Śūksamponiṣad etc. The Angirasakalpa of the Atharva Veda is a very important scripture. The following matters are discussed in this scripture. The Śūktas on the gods and the goddesses, the traditional worship of the gods according to the rites of Panchopasana Paddhati, the traditional worship of Tantric god and goddesses, Śaṭkarma and Aṣṭakarma Vidhi, Animal

¹ अयोक्षेषो वंदा : ऋषसो महन्म्पर: |
sacrifice, various mandalas, Mantra Sadhana and Svara Sadhana methods, tarpaṇa, snāna, nyasa, japa, symptoms of Kunda and Samidha and the Sadhanā and Siddhi mantras of Nṛśingha Ganeśa etc.

The mantra portion of Kanva Sākha on Yajurveda is divided into forty chapters. Only the Sāyana commentary of the first half is available. The critics and commentators argue that there is no Sāyana commentary on the second half. But what a good luck it is that the Sāyana commentary is available in Orissa. The same has also been published by the Banaras Hindu University under the Editorship of Acharya Chintamani Mishra of Puri. Among the majority of Brahmins of Orissa the Kanva Śākhā tradition is found. Among the unpublished works of Brahmana granthas on Kanva Śākhā, the following are the most important: Aśvamedha Brāhmaṇa, Uddhari Brāhmaṇa, Chiti Brāhmaṇa, Atigraha Brahmana and Havirbhāga Brāhmaṇa etc.

4:2 PURĀNIC LITERATURE:

After the composition of the two great epics, the Rāmāyaṇa and the Mahābhārata, the Purāṇas are still a subject of controversy. But, they are generally unanimous in ascribing the final recension of these popular works to the early centuries of the Christian era, when Sanskrit literature began to develop rapidly in all its forms.

After the Muslim occupation of the whole of North India by 1200 A.D. Orissa, which could stem the tide of Muslim aggression for more than three and a half centuries by its powerful militia, offered peace and patronage to scholars and reformers, who did a lot for the upkeep of Hindu religion and culture. It is known from the epigraphic records that Anāṅgabhūma-III (1211-1238 A.D.) a powerful monarch of the Ganga dynasty, who could completely defeat the Muslim invaders from Bengal, was a great devotee of Lord Jagannath and had deep regard for the Smṛtis and the Purāṇas. Through the efforts of his able minister and general Vishnu Acharya, who was also proficient in Nyāya, the three Vedas, Vārtā (Ethics) and Daṇḍanitis (state craft), a new recension of the Puranas was made in Orissa.1

1. उदयप्रदेशप्रवर्तनस्वतबलयाँगै श्रीनित्रितमिनिकं दस तत्वविभिन्नतिः च भविष्यदस्य पुराणस्ति पुराने च। धन्यर्ध्रां मन्धिरनितालम्प्रु. इ.-२. वेल्युत-xxix pp- 121- 123
But we do not get any accurate information about the names of the Puranas, a new recension of which was made under the patronage of this able minister. It is definitely known that most of the eighteen Purāṇas contained brief descriptions of the sacred places of Utkala like Virajā Kṣetra (Jajpur), Ekāmra Kṣetra (Bhubaneswar) Arka Ksetra (Konarka), Purusottama Kṣetra (Puri). But separate description of these holy places began to be incorporated into the texts of some of the Purāṇas, when their recension was made during the Ganga period (1100-1435 A.D.). This is clearly illustrated by the Puruşottam Māhātmyam of the Viṣṇu Khaṇḍa of the Skanda Purana where this Māhātmya occupies about one third of the book.

PURUŚOTTAMA MĀHĀTMYAM:

In the absence of any definite evidence, the age of Puruşottama Māhātmya can be tentatively fixed on the basis of internal evidence furnished by it. We find the description of Gundichāmanḍapā which is meant for the temporary residence of Lord Jagannath for seven days at the time of the car festival. It is described in a Draksiṣṭa temple inscription of Saka year 1050 A.D. that Gaṇḍha Chōḍa’s Chief queen had built this Maṇḍapa after her husband built the present Jagannath Temple. The name of the famous queen was pronounced as Gundichā in Oriya and the car festival began to be called Gundichā Yātra after her name.

Puruṣottama on the bank of Vindusarobara, mentioned in it ie Purushottama Mahatmya who can definitely be identified with Ananta Vāsudeva who is the only Vaiṣṇava deity at Bhubaneswar.¹ From the inscription originally attached to the Anantavāsudeva temple, it is definitely known that this was built in Saka year 1200 or 1278AD. So, the Puruşottama Māhātmya of Skanda Purāṇa must have been written sometime after 1278 A.D.

KAPILA SAMḤITĀ:

The manuscripts of Kapila Samhitā are found in different parts of Orissa: It describes the sanctity and importance of the river Mahanadi, Nilachala or Puri, Maitreyavana of

¹ विदुरीवेश गुप्ता नामं त्रिस्म दोषं कुशलसमायः।
संयुत्क विष्णुवाच कोटिरवर्माहलम् । पुष्प- 902
Konarka, river Chandrabhāgā flowing near the Sun Temple, Vīrajā kṣetra or Jaypur, Kailasa or Kapilasa and the temple of Sikharesvara over it, Ekāmravana or Bhubaneswar and lastly of the rivers, the Bhārgavi, the Puspabhada (modern kusabhada), the Dadhisravā (Modern Dayā) and the Prachī. The special feature of this book is the glorification of the Kapilāsa and the Sikhāsesvara temple which are not yet found in any other Purāṇa or Upapurāṇa.

MUKTICITĀMANI:

Mukticintamani has been authored by the famous Gajapati Purusottama Deva of the Solar Dynasty (1466-1497) who was a great devotee of Jagannātha. Though this work is very small, it has quoted a number of works i.e. Brahma Purāṇa, Viṣṇu Purāṇa, Brahadviṣnupurāṇa, Laghu bhāgavata, Skandapurāṇa, Vāmana Purāṇa Kūmapurāṇa, Garudapurāṇa, Narasimha Purāṇa, Viṣṇudharmottara, Brahmayāmala, Vāyupurāṇa, Tattvayāmala, Śiva Purāṇa, Varāha Purāṇa and Agneya Purāṇa. The recension was made during Ganga period in order to incorporate up-to-date accounts about Jagannāth and the Purusottamas Kṣetra. The work is very helpful for research on the development of Purānic literature in Orissa. Besides this Gajapati Purusottama Deva has written Gopalārcana Pujā Vidhi, Bhubaneśwarī Puja Pallava, Nāmamālika, Janaki Pramoda, Kuvalāyaśva carita, Abhinava Venīśamhara, and Abhinava Gītagovinda.

NILĀDRI MAHODAYA:

Niladrīmahodaya has been written after the model of the Purusottama Māhātmya of the Skanda Purāṇa. But its speciality lies in giving detailed description about the various festivals of Lord Jagannath and the mode of their observation. It also supplies a lot of information about the daily Pujjāpaddhati or mode of worship of Jagannatha and other subsidiary deities.

Like most Purānic works, the date of the composition of this voluminous work covering about 536 printed pages is nowhere given. But the reference to the rites of purification to be observed for the entry of any Yavana (Muslim) into the temple indicates that this was perhaps written sometime after 1588 AD, when the Muslim army first entered the compound of this great ‘Hindu temple’.
EKĀMRA PURĀṆA:

The text of Ekāmra Purāṇa is regarded as an authority regarding the glory and sanctity of Ekāmra Kṣetra ie, Bhubaneswar. The mention of the temple of Ananta-Vāsudeva at pages 149 and 186 of the printed text 64 of this work definitely places it after 1278 A.D. and the glory of the Kapileśvara temple which was built by the great Gajapati Kapileśvara Deva, after his coronation at Bhubaneswar in 1435 A.D. On the basis of this fact, its date can be fixed around 1450 A.D.

SVARṆĀDRI MAHODAYA:

This work is posterior to Ekāma Purana, and as such its date can be fixed tentatively in the second half of the 18th century. Though this work is small in volume, its treatment of the subject matter is more scientific as its author has divided Bhubaneswar into eight limits (Aṣṭāyatana), and has described thereafter all the big and small temples and tanks existing in each unit. It also supplies information about different festivals observed at this holy place and the mode of worship of the chief deities. So as a guide book, it is very helpful for research.

EKĀMRACANDRIKĀ:

This piece of work is very small. It has been composed in imitation of Ekāmra Purāṇa and Svarṇādri Mahodaya. Even the Mangalācarana verse of Ekāmra Purāṇa has been as such in this work. The author can be assigned to the last part of the 16th century or even later, as he has described very small and unimportant temples built towards the close of the Gajapati rule, ie 1568 A.D. at this sacred place.

PRĀCHĪ MĀHĀTMYAM:

This popular work was composed in the 18th century, but the original Sanskrit text is very rare now-a-days. The special feature of the Prāchi valley civilisation is the existence of very old temples of Śiva and Viśṇu (Mādhava) side by side at the end of every two miles on its bank. Besides these, we also find a large number of Vajrayāna deities and various goddesses of the Hindu pantheon, near these old shrines. The number of Viśṇu images found in this valley is perhaps the highest in India. We find eleven Viśṇu images carved on Chlorite stone in Sobhaneśvara temple (1170-1200 A.D.). On
account of the existence of a large number of religious edifices, in its valley, the river Prâchi is regarded as holy as the Ganga. The original Prâci Mâhâtmya describing the famous Dwâdaśa Sambhus, Dwâdaśa Mâdhavas and the glory and sanctity of the Trîvenî Ghât was composed after the construction of the Sun temple at Konark near the mouth of the Candrabhâgâ, a branch of the Prâci. The period is tentatively fixed as the early part of the 14th century.

ARKAKŞETRA MÂHÂTMYAM AND SURYA SAMUC-CAYA:

These are two unpublished works which describe the glory and sanctity of Maitreya Vana (the old name of Konarka) and its temples, the chief of which are the world-famous Sun temple and the temples of ‘Aṣṭaśambhu’ or eight Sivas also of Surya Ganga, the Candrabhaga and Arkavata, existing within the limits of this sacred tirtha or holy site. They also give information about the various fairs and festivals of this place, especially of the Ratha Yatra, which was once being performed with much pomp and slow, in the days gone by but none has become a thing of the past even after the removal of the deity of the Sun God from the sanctum to Konarkein 1628 A.D. Of these two works, the first may be assigned to the Ganga period while the second to a later work.

VIRAJA MÂHÂTMYAM:

The deity of Viraja attained great fame and prominence in Orissa long before Lord Jagannath and Lord Lingaraja came into picture. The name of Viraja Nagar finds mention in the Paralakhhekundi. plates of Sri Prthivi Maharaja, 1 who has been assigned to the last part of the sixth century A.D.. The name of the city again finds mention in the Soro plates of Bhanudatta who belonged to the seventh century A.D.. During Bhanma rule over the whole of Orissa, extending from the Mahendra Mountain in the south to the Gangâ in the North, Viraja Nagar was the capital of Orissa a beautiful description of which is found in the introductory verses of some Bhanma records. It is mentioned as the capital of the Bhanma Sovereign Unmatta Kesari in the Bada Khimedi plates of his Ganga vassal Jayavarma Deva. This work dated to the Bhanma era 50 can

be assigned to the last part of the seventh century. In the Dhaulî cave Inscription of Sántikara, a Bhanma sovereign, dated to the year 98 (first half of the eight century) mention is made of Virajā.

After the fall of the Bhanmas it lost its importance as the capital city of Orissa, as the Somavamśi rulers, who succeeded them, located their Headquarters at Yajatinaagara on the banks of the Mahanadi. But its glory and sanctity as a holy tirtha was enchanced by Yajati Keśari, who can be identified with the powerful King Yajāti-II of the Soma dynasty who built the Daśāśvamedha Ghata on the bank of Vaitarani, after performing the ten horse sacrifices, for which as per tradition he engaged ten thousand Brāhmaṇas, well-versed in the Vedic rites. These Brahmens were settled in and around Virajākṣetra. During Ganga and Sūrya Vamśi rule over Orissa (1112-1533) the present Cuttack city remained the capital of Orissa. But due to the prominence of Jajpur, the state of Orissa began to be called the as Kingdom of Jajnagar in the Muslim accounts regarding Orissa. The temple of Varāhanāthā at Jajpur was built by Gajapati Prataparudra Deva (1497-1533 A.D.). Virajakṣetra Māhātmyam which mentions Varāhanāthā may be assigned to the middle of the 18th century. Of all the holy places of Orissa, Jajpur became the greatest victim of Muslim iconoclasm and Vandalism, as a result of which, almost all its old religious edifices have now gone out of existence.

KEṢARAKŠETRA MĀHĀTMYAM:

Keṣarakṣetra Māhātmyam published in Oriya characters in 1961, sings the glory of Candaneswara and the subsidiary deities existing in the village of Candaneswar, near Tangi Police Station of the Puri district. It is a work of the 17th or the 18th century. Unfortunately, the beautiful temple of Candaneswar, which could vie with the famous Liṅgarāja temple, was destroyed by the heavy cyclone on the night of 29.10.55.

BHĀGAVATA PURĀṆA:

The discussions made earlier clearly indicate that Śaivism, Śaktism and Vaiśṇivism flourished side by side in Orissa from the 4th century to the 12th century A.D. But of these, Śaivism was predominant as most of the rulers of different royal dynasties were “parama māheśvara” or devotees of Śiva. But
there was vigorous revival of Vaisnāvia in Orissa in the 12th Century A.D. due to the preachings of Śrī Rāmānuja, Śrī Viṣṇusvāmi, Śrī Nimbārka and Śrī Mādhvāchārya, all from the South, who made Puri, the centre of their activities and established maths for the propagation of their respective religious faiths. Of these four reformers, Viṣṇu Svāmi, who had three Maṭhas at Puri, wrote 'Bhagavata Bhāsyā' which enhanced the popularity of the Bhāgavata Purāṇa in Orissa.

The tremendous influence and immense popularity of Gītā-govinda by Jayadeva of Puri, which was recognised as a holy book and daily recited in the temple of Jagannatha, steadily but imperceptibly influenced the minds of the people and inspired them with devotion to Śrī Kṛṣṇa, whose glory it sings. This also indirectly contributed towards increasing the popularity of the Bhāgavata Purāṇa, which vividly describes the life story of Śrīkṛṣṇa.

In the Pre-Gaṅga period, the worship of the four-handed figures of Viṣṇu was very popular in Orissa. But due to the influence of Bhāgavata Purāṇa and the Gītā-Govinda the images of Gopinatha Kṛṣṇa standing in a tribhanga pose, playing on the flute, surrounded by the Gopis and tending cattle began to be worhsipped in important villages of Orissa, especially in the Bharāhmaṇa villages, founded by the kings and their officers. But Radhā, could not be deified in this age, as it was not sanctioned by the Bhāgavata Purāṇa.

The commentary Bhavarthadīpikā written by Śrīdharma Svāmi had been widely circulated. Śrīdharma was born in a Brāhmaṇa family in Maragān situated in the present Nilagiri sub-division of the Balasore district of Orissa. According to tradition, he led the life of a Sannyāsi for some years in the Kapilāsa hill, with beautiful natural surroundings, when he earned mastery over the Śāstras and Purāṇas.

Now it will be very convenient to give the names of the authors with reference to their works according to chronological and systematic order of the period.

BHAKTIBHĀGAVATA MAHĀKĀVYAM:

Dindimādavācharya, son of Trilochana Acharya, who was also the teacher of Purusottama Deva had written Bhaktibhāgavata Mahākāvya at the age of thirtyfive only. He
had written this on the advice of his patron Śri Pratapadra Deva in 1510 A.D.

NITYAGUPTA CINTĀMANI:

The writer of this work is very much famous for Bhāgavata in Oriya script. Besides his number of Oriya works, Nityagupta Cintamani, based on Bhaktirasā, is only a Sanskrit composition.

DURGOTCCHAVA CHANDRIKĀ:

Vardhanāchārya, the son of Dīṇḍimadevachārya, had written a book entitled Durgotcchava Chandrikā and attributed it to his patron, Gajapati Ramachandra Deva whose period was 1568 to 1607. This book had been published and preserved in the state museum of Orissa at Bhubaneswar.

HARIBHAKTI SUDHĀKARA:

Nārāyaṇa Mangarāja, Patron of many a Pandit and scholar, was the minister of Badakhemundi dynasty. He has also himself written a book, Haribhakti Sudhākara¹ in 1688 A.D.

YĀTRĀ-BHĀGAVATA:

Yātrābhāgavata written by Bālunki Pati, describes the festivals of Lord Jagannātha. It also gives an idea about the actual days of the festival.

4:3 DHARMAŚĀSTRAM:

The historians have divided the period of Dharmaśāstras in to three categories. i.e. (i) 600 B.C. to Ist Century B.C., (ii) Ist Century A.D. to 800 A.D. and (iii) 700 A.D. to 1800 A.D. From the collection of manuscripts in Orissa, it had been observed that about sixty Smṛtikaras had written a round one hundred and fifty Smṛtigranthas in the following fifteen subjects. These are:

Aśauca:

Bajapeyi Sambhukar Mishra (1278 to 1306 A.D.) has written “Durbala kṛtya and “Durbalā Karma Paddhati” which deal with the funeral rites. Besides work, the same topic is
also discussed in the following books. Nityacara Paddhati, Nityacarapradīpa, Kālasāra, Suddhisāra and Suddhicandrika.

Açāra:

The Açāra topic is discussed in the book, Acara-cintamaṇi of the Rajaguru Godavara Misra of 15th century A.D. and Shridhar Sarma of the 18th century A.D. Further the topic is narrated in the book, Acārasara of Kṛṣṇa Dash of 1750 A.D., Nityachara-Paddhati of Vidyakara Bajapeyi and Gopala Nanda. Again Bajepeyi Narasingh Mishra of 1570 A.D., had elaborated the same topic in this work Nityacarapradīpa and Sadācāra-pradīpa.

Ahnika:

This Ahnika is described by Bṛhaspāti Sūri (1250-1300 A.D.) in his work “Kṛtya Kaumudi” by Chintamaṇi Misra (1550 A.D.) in “Kṛtya Puṣpānjali’s” by Vasudeva Nanda; in “Kṛtya “Ratnāvali” by Bajapeyi Vidyakar Misra (1330 A.D.) in “Dinakṛtya Dīpikā;” again by Gopinatha Pattanaik (1725 A.D.) in his “Śūdrahnika Paddhati”.

Kāla:

Regarding the periods both auspicious and in auspicious and the dates of festivals, many scholars have written on this topic. These works are: ‘Kāla Sāra’ of Rajaguru Gadādhara Mahapatra; Kālasarvasva of Mahāmahopādhyāya Kṛṣṇa Mishra (1750 A.D.); Kālanirnaya of Raghunātha Dash (1730 A.D.) Kāladīpa of Divya Singhamahapatra (1675 A.D.) and Kāla Candrikā of Dharma Pathi.

Dāna:

This deals with different kinds of Dānas, the eligibility of the candidate to receive the actual place for giving and actual periods for giving Dānas. Then the following authors have written on the subject. The works are: ‘Dānavākjavali’ of Śridhara Sarma; Dānadīpavali of Yogesvarapatra (1375 A.D.) and ‘Dānasāra’ of Gadādhara.

Pratīṣṭhā:

Regarding this topic of Dharmaśāstra the following works were written in Orissa. Jalāsraya Pratīṣṭhā by Māguni Pathi; Pratistha Panchaka and Pratishtha Sāra Paddhati by Māguni
Miśra; Pratistha Pradīpa by Narasingha Misra and Pratisthasāra Samgraka by Chandraśekhara. In these works, the Śmṛtikararas have described how to establish temples, building, tanks, and wells etc.

Prāyaśchitta:

The following works deal with this topic. Agnihotra homa prayaschitta paddhati by Bajapeyi Sambhukara Miśra; Prayaschith Pradipa by Bajapeya Narasingha Misra; Prayaschith Manohora by Kṛṣṇa Misra, Kānhu Misra and Murāli Miśra jointly; Prayaschitta-dīpika by Ramachandra Bajapeyi and Prayaschitta-bilochna by Vasudeva Nanda and Vasudeva Tripathy. These books mainly deal with the kinds of Prayaschitta for different sins. Mantrajapa and Homa are to be performed to get rid of diseases.

Bhakti:

The following works are on Bhakti: Bhakti Pradipa by Narasingha Bajapeye; Srikṛṣṇa bhaktikapalīlā, Kṛṣṇabhakti- kalpalālāphala, Nityayugtachudamani and Niladrisacandrika by Ativadi Jagannatha Das; Haribhakti Sudhakara by Narayanā Mangaraja.

Yajna:

Different sacrifices are described in the following texts by Orissan authors. i.e. Dasapaurṇamasethipaddhati, Agnihotra-Homa-Paddhati, Vaiśvānarīyasthi Paddhati by Sambhukara Bajapeyi; Agnistomapaddhati by Jagannatha Bajapeyi; Maṇḍala Prakāśa by Vasudeva Rath; Kunda marttaṇḍa, Kuṇḍakṛti, Kuṇḍa maṇḍapa lakṣaṇa, Kuṇḍaman-dapavidhi and Kuṇḍalakṣṇa-vivṛti by Rama Chandra Bajapeye.

Rājadharmā:

In Dharmasatra the following words are synonymous with Rajadarma:- i.e. Rājanūti, Rājaśstra, Arthaśstra, Daṇḍa śāstra and Nitiśastra. They are: ‘Harihara Chaturanga’, ‘Jayachintamani’, ‘Nitikalpalaṭā’, and ‘Niticintamani’ by Godavara Miśra; ‘Sarasvati-vilāsa’ and ‘Pratapamartaṇḍa’ by Gajapati Prataparudra Deva; ‘Viraparakrama’ by Vasudeva Tripathy; ‘Virasarvasva’ by Gopinatha Tunga and ‘Samarasārasamgraha’ by Ramachandra Bajapeye. In these
books, the administrative pattern and military system of ancient Orissa have been described.

Vrata:

In this context the “vratasāra” of Gadadhār is very important. Almost all the scholars have described this topic in their Smṛti books. About 135 vrata, Parva and festivals and about 32 fasts are mentioned.

Śānti:

To get free from Ādhidaivika, Ādhibhautika and Ādhyatmika sorrows, several homas are prescribed in Grahayajnapaddhati. Besides, that these types of skills are also mentioned in Utpatatarangiṇī. Adbhutasāgara and Nityācāra pradīpa.

Śuddhi:

Regarding this topic, we have the following works in Orissa: Śuddhi Śāra of Gadadhār Rajaguru; Śuddhi Candrikā of Kālidasa Chayani; ‘Śuddhi Muktavalī’ of Mṛtyunjaya Misra; Kṛtya Ratnavali of Vasudeva Tripathy. Besides these the same topic is also discussed in Nityācarapradīpa and Nityakarmapaddhati.

Śrāddha:

The following works are on Śrāddha is oblation for the dead: Pārvatī Śrāddha Paddhati and Śrāddhapaddhati of Sambhukara; Śrāddhapaddtikārika of Divyasingha Mahapatra; Śrāddhapradīpa of Vipra Mishra and Śrāddhanirṇaya of Raghunath Dash.

Samskāra:

In many treatises on Dharmasastra, this topic is described along with other topics, but ‘Samskāra Śāra’ and ‘Vivāha Śāra’ of Gadādhara Rajaguru are specially written on this topic. Some other works are also found. These are: Vivāha Paddhati of Sambhukara, ‘Karmanyā Karika of Ramachandra Bajapeyē, ‘Smṛtisāra Samgraha’ of Viśvanath Misra. Divya Simha Karikā of Divyasingh Miśra and ‘Kṛtyaratnāvali’ of Vasudeva Tripathy. These books specially deal with the rules to be observed and rites to be performed during the sacred thread and wedding ceremonies.
Besides the above particular treatises some miscellaneous works on Dharmastra are also available. These are:

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<td>Smṛtiprakāśa</td>
<td>Vāśudeva Rath</td>
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<td>Smṛti Sarasamgraha</td>
<td>Viśvanath Miśra</td>
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<tr>
<td>Gadadharaapaddhāti</td>
<td>Gadadhara Mahapattra</td>
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<tr>
<td>Śūrisarvasva</td>
<td>Govinda Samantaray</td>
<td>1736-1793 A.D.</td>
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<tr>
<td>Haladhar Samhitā</td>
<td>Haladhar Miśra</td>
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<tr>
<td>Jaleśwar Paddhāti</td>
<td>Jaleśwar Mishra</td>
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<tr>
<td>Kālyapaddhamsarvasva</td>
<td>Sadashiva Miśra</td>
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</tbody>
</table>

Regarding rules and regulations of worship of different deities, the following books are available.

<table>
<thead>
<tr>
<th>Name of the Work</th>
<th>Author</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>Gopalarchana Vidhi</td>
<td>Puruṣottama Deva</td>
<td>1466 to 1497 A.D.</td>
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<tr>
<td>Durgotsavacandrikā</td>
<td>Gañapati Ramachandra Deva</td>
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<td>Šaradaśaradacchhapaddhāti</td>
<td>Godavara Mishra</td>
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<td>Śrīrṛṇārchananapaddhāti</td>
<td>Pītambara Miśra</td>
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<tr>
<td>Bhuvanesvarī Prakāśa</td>
<td>Vāśudeva Rath</td>
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</tr>
<tr>
<td>Yātrā Bhāgavata</td>
<td>Valunki Pathi</td>
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</tbody>
</table>

Some treatises are available as commentaries. Among these, the contribution of Bajapeyī Ramachandra Miśra is praise-worthy, as he has written commentaries on Gūhya Sūtrapaddhāti, Šūlyā Vārtika, Šūlvavartīkatikā and Šūlavartavṛtti.

Besides these works, the following works are also available in Orissa on the rituals of different ceremonies. These are: Bihaṛī Karmakāṇada, Purohita Sarvasva, Thakura Pujāpaddhāti, Vivahakārikā, Upanayana-Vidhana and Vivahakaumudī.

4:4 JYOTISA AND GANITA:

From time immemorial, the people of Orissa have been abiding by the rule of Caturmasa, Adhimasa, Sauramasa, Tithi, Nakshatra as approved by Jyotisa Shastra. From the
Inscriptions of Orissa, it is known that almost all Pandits of Orissa were titled with Vedapagaraga, Daivajna, Jyotisika, Jyotishastravit and Jyotishastraikadhira. But it is a pity that before Sadananda, the author of Bhāsvati, manuscripts pertaining to Jyotisashastra are not found.

BHĀSVATI:

Satananda Acharya, son of Śankara and Sarasvati, an inhabitant of Puri wrote this book which was completed in 1099 A.D. The work is also known as Pancasidhantasara or Pancasiddhantaki Bhasvati. The following topics are discussed in the eight chapters. Tithidhur vadhikāra, Grahadravadhikāra, Tithisidhya-dhikāra, Grahasphutadadhikāra, Triprasnadhikāra, Candra-Surya grahanādhikāra and parilekhādhikāra.

ADBHUTA SĀGARA:

During the reign of Bhanudeva of the Solar dynasty (1420 to 1435 A.D.) Yogiswar Patra had written this book. This work is divided into four Ashrayas. Again, these Ashrayas are sub-divided into fourteen, nineteen, twentythree and five respectively. The author has quoted a lot from Śruti, Smruti, Purāṇa and Itihasa.

AYURDAYA-KAUMUDI:

Gajapati Jagannath Narayana Deva, (1650 A.D.) the king of Paralakhemundi, had written this book in twenty six Prakaranas. The following topics are discussed in it - Rista, Bhavacinta, Rajayoga, Sunaphadiyoga, Grahayoga, Dustayoga Samvatstaradiphala, Saptangaphala, Sadavargaphala, Valadhyyaya, Grahavasta, Grahadrasti, Mahadasa, Ravichandra-Kuja-Budha-Guru-Śukra-Sani-Dasaphala, Lagnadesa, Visadaphala, Astaka Varga, Strī Jataka, Antardarasista and Nirṇaya.

JYOTISTATTVA KAUMUDI:

Pandit Vasudeva Dash, father of Kavi Raghunath Dash, wrote this book in 1667 A.D. This book is divided into fourteen Prakāsas which deal with Raši-nirṇaya, Grahabala, Candra-tara-suddhi, vāra and Vivāhanirṇaya, Tanyadibhaviphala, Strījātaka, Anistayoga, Rajayoga, Rajacinha, Pravrajya and Naiyoyanika-dasa-phala etc.
UTPATA-TARANGINI

Raghunath Dash, the son of Vasudev Dash had written this book during 1675 A.D. in 59 tarangas. This deals with Śakunas. This book deals with the bad actions (Utpata) of Graha, Nakṣatra, Saptarṣi, Grahayuddha, Sambatsaradhipa, Antariksa, Rasmidanda, Gandharvanagar, Nirghata, Sandhya, Dīgha, Chaya, Ulka, Vidyyut, Vāta, Megha, Varṣā, Bhūta and Jalāśaya etc.

BALABODHARATNA-KAUMUDI:

Mahamahopadhyaya Chhakadi Nanda had written this book during 1725 A.D. in 37 adhyāyas. This book is the collection of the names of the scholars and books pertaining to Jyotīṣa Śastra.

AYURDAYA-ŚIROMANI:

Gopinath Das had written this book in 1725 A.D. This work embodies 12 addhyāyas and covers the following topics: Daśa-phala, Rista, Bhavadhipa, Daśāntaraśā-phala, Śubhaśubha-Dasa-phala, Raja-yoga, Chayadistthapana and Sanjna-phala etc.

SŪRYA SIDDHĀNTA:

Caitanya Rajaguru wrote this book in 1750 A.D. He also translated this book into Oriya. The following topics are discussed in this work: Maddhyādhikāra, Saptangadhikara, Upakaraṇa-nirāṇya, Bhaumudri- sputadhidikara, Grahaakrastodyadhikara, Candragrahaṇā dhikāra, Suryagrahaṇādhikāra and Parilekhādhikāra.

MAHĪDHARA-SAMHITA:


SIDDHANTA-DARPANA:

Mahamahopadhyaya Samanta Chandrashekhra Singh Harichandana Mahapatra (1835-1904 A.D.) wrote this book which has five Adhikaras and twentyfour Prakāśas. There are 2500 Verses. Madhyamadhikara, Sphutadhikara,
Triprasnadhikara, Goladhikara and Kaladhikara have four five, nine, six and three Prakasas respectively. The following topics are discussed in this book. Kala-Varnana, Bhaganadigrahanayana, Sanskaras, Grahasphutikarana, lunar and solar eclipse, Parilekha, Grahayuti, Bhavagrahayoga, Graharksodayastavarnana, Candra Sṛngonnati, Mahapata, Prasna, Bhugolavivaranam, Bhugolasthititi, Bhugola-khagola-varnanam, Goladi-Yantra and Vatsara etc.

Besides these, the following works also deal with Jyotisha and Gañita.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the work</th>
<th>Author's name</th>
<th>Period</th>
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<tr>
<td>1</td>
<td>Śīśu-Bodhini</td>
<td>Dayanidhi Nanda</td>
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<td>2</td>
<td>Nakṣatra cudāmaṇi</td>
<td>Krishna Mishra</td>
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<td>3</td>
<td>Kerala Sūtra</td>
<td>Tripurari Dash</td>
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<td>4</td>
<td>Pati-Ganita-Sarva-</td>
<td>Shridhar Mohapatra</td>
<td>1725 A.D</td>
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<td>bodhini Tīkā</td>
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<td>Bīja-Ganita Mandartha-</td>
<td>Maguni Pathi</td>
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<td>6</td>
<td>Sūrya Siddhanta Sarvo-</td>
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<td>bodhini Tīkā</td>
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<td>7</td>
<td>Lilavati Tīkā</td>
<td>Chandrashekhar Pattanaik</td>
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<td>8</td>
<td>Palaka Panjīkā, Jatakachandrodaya and Jyotисacandrodaya</td>
<td>Dhananjaya Acharya</td>
<td>1750 A.D</td>
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<td>9</td>
<td>Ravīndu-Grahaṇa</td>
<td>Gadadhar Pattanaik</td>
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<td>10</td>
<td>Sūṭra-Sāra</td>
<td>Kripasindhu Naik</td>
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<td>Khadi-Rasavaṇī</td>
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<td>Granthā-Sangraha</td>
<td>Prajapati Das</td>
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<td>Pancha-Svara</td>
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<td>Bhenashekhara Das</td>
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<td>Prakāśa Tīkā</td>
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<td>14</td>
<td>Jyotīṣa-Sāra-Samgraha</td>
<td>Dasarathi Mishra</td>
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<td>15</td>
<td>Jyotiscinamani</td>
<td>Yajna Mishra</td>
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<td>16</td>
<td>Sphuta Darpāṇa</td>
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<td>17</td>
<td>Graha-Cakra</td>
<td>Trilochana Das</td>
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4:5 TANTRA:

Orissa is one of the prominent places of Tantra. Tantric worships are performed in almost all the temples of Orissa. This system is followed from the ancient period. But what a bad luck it is that much work has not been done in this field. Only the following few texts are available on Tantra systems of Orissa.
DURGOTSAVA-CANDRIKĀ:

Vardhana Mahapatra, the son of Kavidiṇḍima Jivadevacharya had written this book during the period of Ramachandra Deva, 1668 to 1707 A.D.

TARINIKULA SUDHĀTARANGINI:

Ramachandra Udgata completed this text in 1675 A.D. after consulting a number of reference books. This book is divided into twelve patalas and the following topics are dealt with: Pretakṛtya, Mantra-Samskāra, Sthansuddhi, Yantra Samskāra, Antaryajana, Dravya Sudhī, Antaryaga, Bahikpūjā, Pujāprakaraṇa, Kavac Stotrā, Padukā-Bhakti, Paduka=bhakti, lakṣaṇa, Gurusīṣya-lakṣaṇa, Purascarana vidhi mantra-Samskāra, Satkarmaprayoga, Homa & Vali-dāna.

DURGĀ-YAJANA-DĪPIKĀ:

Jagannath Acharya, (1750 A.D.) an inhabitant of Puri has written this book in 48 Patalas. The following topics are incorporated in this text: Pranava, Dikṣā, Āsana, Japamālā, Karāṇa, Kanda, Darbha, Sruva, Sraca, Angulipramāṇa, Ajyasthali, Carusthali, Nānāvidhapatra, Masaphala, Kalasa, Kurcca, Kamandala, Sarvatobhadramandala, Agni Samskāra, Śakti-lakṣaṇa, Homa-dravya-Pramana, Purnāhuti, Tarpana-Vidhi, Devatadosa, Pujā-krama, Catuhkalarcana, Puṣudosa, Pancopacāra, Mahastami and Angapūjā, Vivaraṇa.

JANAVALLI-TANTRA:

Vakseswar Rath, (18th century A.D.), the son of Vipra Gangadhar has written this book in 26 Prakāsas. The following topics are discussed in this work: Gurulakṣaṇa, Dikṣācakra, Dikṣā māsa, Kunda maṇḍapā, Homa, Purascarana-Sthana, Food during Purascarana, Malalakṣaṇa, Kurmcakra, Purascaranaavidhi, Saparyavakya, Puspani-yama, Mantroddhara-Vakya, Stuti, Bala-mantra, Bala-Pūjā, Panch-Sundari, Prakarana, Balakavaca and Para-vidyā-mantroddhāra. Besides this, he has also written "Śivarcana-Paddhati.

4:6 AYURVEDA:

Like other departments of Sanskrit learning, Ayurveda was also very famous and practiced in Orissa. The students were
studying Caraka, Suśruta and Vagbhatta Samhitas. The following texts are available in Orissa.

AYURVEDA-SĀRA-SAMGRAHA:

Viswanath Sena, son of Tapan Mahapatra, the Court-Physician of Gajapati Mukunda Deva (1559 - 1568) has written this book along with Viswanath Cikitsā and Pathyapathya Viniscaya. Among these three books, the first book is famous for the diagnosis of diseases and their treatment.

VAIDYĀ-KALPA-MĀLĀ:

Raghunath Dash was basically famous for poetics. Being a rhetorician, he had composed Sanskrit poetry. Besides he has compiled some lexicons. In Ayurveda also, he has written another book, Ayurveda Lilāvati.

ABHINAVA-CINTĀMANI:

The author of Brṇgaduta, Kavi Cakrapani Das of the 18th century A.D. has written this book, dividing it into six kiranās. The following topics are dealt with - Rasasodhana, Kalataka, Nadi, Jvara, Atisara, grahani, Arsa, Ajirna, Kṛmi, Pāndu, Amla, Raktapitta, Rāja-Yakṣmā, Kāśa, Hikka, Swaraveda, Aroodka, Sarddi, Ġṛmbha, Murchā, Unmāda, Apasmāra, Vāta-roga, Vatarakta, Ṛtustambha, Āmavāta, Śūla, udavarta, Gulma & Ḥṛdroga.

Other manuscripts are also available on Ayurveda.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Author</th>
<th>Name of the Work</th>
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<tbody>
<tr>
<td>1.</td>
<td>Dinakrishna Das</td>
<td>Vaidyasātra</td>
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<td>2.</td>
<td>Van malikar &amp; Vipra Jagannath Dash</td>
<td>Cikitsā Maṇjarī</td>
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<td>Narahari Pandit</td>
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<td>Gopinath Sarangi</td>
<td>Bālabodha Cikitsā Maṇjarī</td>
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<td>Dinavandha Haricandana</td>
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<td>6.</td>
<td>Lokanath Vidyabhushana</td>
<td>Bharata Sara Samgraha</td>
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<td>7.</td>
<td>Govinda Das</td>
<td>Bhaiṣajya Ratnāvalī</td>
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<td>9.</td>
<td>Raghunath Dash</td>
<td>Vaidyakalpalatā</td>
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<td>10.</td>
<td>Murali Das</td>
<td>Roga-Viniscaya</td>
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</tbody>
</table>
4:7 MAHĀKĀVYAS:

The tradition of writing Sanskrit Poetry began in Orissa from the 4th or the 5th Century A.D. From the inscription of Dharmalingeswar (184 ot 682) it is known that Bhagawan Patanga Sivacharya, the teacher of Devendra Varman, was a great scholar. From the inscription Tandivada it is known that Vishnu Sarma, the author of Pancatantra had done his work in the 6th century A.D. Further, the Inscription of Madhava Varman in the dynasty of Sailodbhava, says that Bhaṭṭanārayaṇa, the author of Venisamhara belongs to the 4th century A.D. Again, Narayana Satkavi, the court poet of Gopalavira (11th century) has composed Ramabhyudaya Mahakavya which is indicated in the Inscription of Pujari Palli of Sambalpur District of Orissa. Now some important Mahākāvyas are mentioned below.

SAHṚḌAYĀṆANDA MAHĀKĀVYA:

It is known that Krishnananada Sandhivigrahaka Mahapatra (1350-1407 A.D.) was the related brother of Candi Dash, grand father of Viswanath Kaviraja. Krishna Dash might have been the minister of 4th Narasingha Deva because his name is mentioned in the inscription of Simhacal temple of 1305 or 1396. This Mahākāvyva was composed in 15 Cantos portraying the character of king Nala. The total verses of the Kāvyva are 935. The following metres are used in the Kāvyva: Upajāti, Vamsatha, Vasanta-tilakā, Sikhariṇī, Rathodhata, Indravajra, Viyogini, Dṛtavilamvita, Sragdhara and Śardula-Vikrīdita.

KUVALAYĀŚVACARITA :

This is a Prakrit Mahakavya, written by the author of Sahitya-Darpan, Kaviraja Visvanath Mahapatra between 1407 to 1435 A.D.

BHAKTI BHĀGAVATA-MAHĀKĀVYA:

Kavidindima Jivadevacharya was the preceptor and commander-in-chief of Gajapati Prataparudra Deva (1497-1535 A.D.) He was the son of Rajaguru Trilochana Acharya and Ratna Devi. During the source from Srimad Bhāgavata, he has written this Mahākāvyva on the various activities of Lord Krīṣṇa.
PRADYUMNA-SAMBHAVA-MAHĀKĀVYA:

Kavicandra Govinda Mahakavi has taken the source material from Kumara Sambhava of Kalidasa to write his Mahākāvya i.e. Pradyumna Sambhava in 19 Cantos. According to Bharatamṛta Mahākāvya of Kavicandra Divakar Mishra, this author was the teacher of his father, Vaideswar. The work deals with the legend pertaining to the birth of Kṛṣṇa and Rukmīṇī, their youth, Swayamvara, marriage and then the birth of Pradyumna, the hero of this Mahākāvya. There was another Kavindu Govinda who may be the author of this Kāvya.

SRI-GAURA-KṛŚNODAYA-MAHĀKĀVYA:

This is also another piece of work of Mahamahopadhyaya Kavicandra Govinda Misra. This is dealt with in eighteen cantos on the topic from the birth scene of Sri Caitanya to his end. i.e. Childhood, Married life, Sanyasa, Visit to Orissa, Visit to the South and Visit to Vṛndavan etc.

KOŚALĀNANDA-MAHĀKĀVYA:

Gangadhar Misra, the author of this Kavya was the son of Gopinath Pandit who was born in the dynasty of Bajapye Sambhukara Misra. During Muslim invasion Gangadhar Misra might have gone to Sambalapur along with his father and then he became the court poet of the king of Sambalpur. Baliyar Singh; after which he had composed this historical Mahākāvya in twenty three cantos with 1118 aggregate verses: The following topics are dealt in this Kavya: the introduction of the country; Kosala, the dynasty of Rama Deva, the heroic activities of Pṛthviraj, the coronation of Rama, the delineation of various gods, the description of Purusottama Deva, description of different seasons, discussion on politics, the swing festival, the dynasty of Rama, Purusottama Yatra and its five sacred places etc.

BHARATAMṛṬA-MAHĀKĀVYA:

This Mahakavya was written by Kavicandra Ray Divakar Misra of Bharadwaja dynasty. He was the contemporary and also the court poet to Purusottama Deva and Prataparudra Deva. Along with this work, he has also composed a number of lyrics, dramas, practical handbook on grammar, campus and rhetorics. But what a bad luck it is that none of his works
is published yet. Otherwise, he could have been treated like Srijharasa, Magha and Bharavi. He had also shown his talent before the king of Karnataka. The Mahakavya is composed in 48 cantos. But, only 40 cantos are available in Orissa state museum. The dynasty of Santanu, the heroic activities of Pandavas, the Swayamvar of Draupadi, the banishment of Pandavas to Indraprastha, the marriage of Subhadra and the fight between the Kauravas and pandavas are vividly narrated in it.

**LAKŞANĀḌARŚA-MAHĀKĀVYA:**

The mahakavya, based on Mahabharata is written by Kavicandra Divikara Misra. The rules of Panini grammar are dealt with in every canto. Most probably, he was influenced by Bhatti Mahākāvya. Only Thirteen cantos are available. The following topics are covered.

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<tr>
<th>Sl. No.</th>
<th>Topic</th>
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<td>2.</td>
<td>Pari - Varṇana</td>
<td>Samāsa Prakaraṇam</td>
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<td>Krōṇa Paṇḍava-Samagam</td>
<td>Aluk-Samāsa</td>
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<td>Draupadi Vākya</td>
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<td>Balabhadra Vākya</td>
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<td>Kicakabhilasa</td>
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<td>8.</td>
<td>Draupadi Upālambha</td>
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<td>13.</td>
<td>Bṛhannala Yuddha</td>
<td>Samasanta Prakarana</td>
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**DASAGRĪVA-VADHA-MAHĀKĀVYA:**

Kavi Markandeya Misra, son of Mangala Deva of Kaśyapa dynasty was the contemporary of the last Gajapati Mukunda Deva (1559-1578 A.D.) Prakṛta Sarvasva was written during his reign by Markandeya Misra. Historian Kedaranath Misra differs with this opinion that the author of this Mahakavya, Markandeya Misra is not identical with the author of Prakṛta Sarvasva.

The theme of this Mahākāvya has been taken from Rāmāyaṇa in 1365 verses. The Mahākāvya begins with a prayer
to Brahma to kill Rāvana and ends with the coronation of Ramachandra on the throne of Ayodhyā.

VASANTOTSAVA-MAHĀKĀVYA:

Haladhara Misra, in the dynasty of Kavi Bajapeyi Sambhukara, was the court poet of Gajapati Narasingha Deva (1623-1647 A.D.). He was the son of Divakara and Padmavati. The son, Kapileswar was also a poet. The theme of the Kavya is the car festival of Lord Jagannath. The following topics are dealt with. Purusottama Pravesa, Rajaniti Sangeeta, Svapna Yatra, Puri Varnana, Devalaya Pravesa, Sastra Laksana, Antahpura Pravesa, Ratha Nimāna, Yatrika Prasthanā, Satruti Varnaṇa, Vana-Vihara oala Vihara of Lord Jagannath, Candra Varnaṇa, Dūṭī Prasthanā, Kamā Sastra, Prabhata, Mandapavesa and Gendica Varnana.

PRATI-ANISADHA-MAHAKAVYA:

Vidyadhar, the son of Lulla Laksmidhar, had composed this Mahākāvya in 1650 A.D. Lulla Laksmidhar Bhattamisra was the court poet of Prataparudra Deva and had composed a treatise i.e. Sarasvatī Vilāsa.

RĀGHAVA-YĀDAVIYA MAHĀKĀVYA:

Vasudeva Praharaja, the court-poet of Athagarth State of Ganjum District has composed this Mahākāvya in ten cantos. Each verse has its double meaning. One meaning goes to Rama and other goes to Kṛṣṇa. This text might have been influenced by Raghava Pandaviya Mahakavya of Vasudeva Kaviraja Suri.

SULOCANĀ-MĀDHAVA-MAHĀKĀVYA:

Brajasundara Pattanaik, son of Balabhadrā, was the court poet of Gajapati Anangabhima Deva (1728-1799 A.D.). While composing the Mahakavya, he took its source from Kriyayoga Sagara of Padmapurana and named it Sulocana Madhava Mahakavya in sixteen cantos. The following topics are dealt with: The birth of the hero, his hunting campaign and introduction to the heroine the hero’s quest for heroine,
kidnapping of the heroine and the reunion of the hero and heroine.

RADHĀVILĀSA MAHĀKĀVYA:

The author of this treatise, Kavi-Ratna Harekrsna Samantaray (1750 A.D.) was the son of grammarian, Pandit Narayan. His mother’s name was Aparṇā. He was patronised by Rajendra Deva for his scholarship. Rajendra Deva might have been the King of Cikiti and his name might be Krṣṇacandra Rajendra.

BRAJA-YUVA-VILĀSA-MAHĀKĀVYA:

Kamalalocana Kadgaraya, the son of great Dharmaśāstra Scholar, Kavi-bhusana Govinda Samantaraya, has written the Kavya on ‘Rāthākrṣṇa’ in seventeen cantos.

GODĀRANGAVILĀSA MAHĀKĀVYA:

Pandit Narasingh Dash of Bharadwaja dynasty, inhabitant of Aska of Ganjam District has written this Mahākāvya. This Mahākāvya has also another name i.e. ‘Abhinava Jagannath Prastava’ which was written in 1813 A.D. known from the colophon.

RUKNĪṇĪ PARICAYA MAHĀKĀVYA:

Kavi-Candra-Bhubaneswar Rath has written this Mahakavya under the patronage of Vishvanath Deva, the king of Athagarh in Cuttack District. This was also published in 1905 in Nagari script. This book has eleven cantos and the topics are: the birth of Rukmini, her marriage proposal with the kings, her message to Dwārikā, the journey of Sriksna to Kundina, kidnapping of Rukmini, Rukmini’s attack on Krishna and his defeat and the marriage of Rukmuni.

4:8 GĪTIKĀVYA (LYRICS):

GĪTAGOVINDA MAHĀKĀVYA:

Gita-Govinda of Jayadeva (1150 A.D.) is the first lyric in Orissa. This has a unique place in world literature. Jayadeva was born in the village of Kenduli which is located on the banks of the sacred river, ‘Prachi’ during the reign of Raghava Deva (1156-1170 A.D.), the son of ChodaGanga.

In the twelve cantos of this Mahākāvya ten incarnations
of Lord Kṛṣṇa have been depicted in a lucid manner. There are no definite number of verses but according to different editions, the total number of the verses may be 62, 72, 92 and 113. Most of the verses are composed in eight pādas. So, the poems are known as ‘Aṣṭapadi’. Every verse of Gita Govinda is enchanting and is attracting all poets and readers.

ABHINAVA-GĪTA-GOVINDA-MAHĀKĀVYA:

Gajapati-Purusottama Deva (1466-1497 A.D.) has written this Mahākāvya to compete with Gita-Govinda to get greater fame than Jayadeva. From Bharatamṛta Mahākāvya of Kavi-Candra-Raya-Divakara Misra, a contemporary of king Purusottama Deva, it is known that the actual author of the kavya is Divakara Misra and he might have attributed it to the king.

This Mahākāvya has ten cantos, seventy two poems and fifteen verses. Most of the verses are written in four pādas. So, this kāvyā is known as “Catuspadi”. This is longer than Gita-Govinda. The love affairs of Radha and Kṛṣṇa are portrayed in this Kavya. According to Poetics, the different characteristics of the heroine are described. Such as, Virahini, Nayikābhilāśā, Abhisārikā, Kalahantaritā, Vipralavdhā, Vasakasajjā, Khanditā, Virahotkamhitā or Māminī, Prositabhatṛkā and Śvādhīnabhatṛkā.

RUKMINĪ-PARIŅAYA-MAHĀKĀVYA:

Narayana Bhanja (1525 A.D.) the son of Govinda Bhanja, the king of Banda wrote the Kavya as known from the Colophen. From the birth of Rukmini to the wedding with Kṛṣṇa, everything is narrated in six cantos. All poems are just like the poems of Abhinava-Gita-Govinda.Twelve Ragas (Rhythms) are used to sing these poems. The rhythms Kamodi, Gauri and Dakṣināśrī are the speciality of this work. The cantos are named as: Rukmini Sambhava, Vaidarbhipurvanuraga, Vivahodyoga, Duti Sambāṣaṇa, Dwija-dūta and Rukmini pariṇaya. In size, it may be small, but in quality it has its own merit.

MUKUNDA-VILĀSA-KĀVYA:

Kavi Yatindra Raghuttama Tirtha (1620 A.D.) a villager of Achyutpur located on the banks of river Salia flowing in the
Bañapur area of Puri District, has written the Kavya under the patronage of the king Shri Harichandana (1589-1660 A.D.).

The Kavya is divided into twelve cantos with twenty four 'Rāgas', fortynine songs and one hundred nintyfive verses in different metres. In the composition of the songs, the poet might have been influenced by his previous poets. On the pretext of the description of lucid love affairs of Radha and Kṛsna, the poet has established the doctrine of Advaita Vedanta.

**SIVALĪMRTA-KAVYA:**

Agnicit Pandit Nityananda (1630 A.D.) has taken the source material from Agnipurana for this treatise. After completion of the work, he attributed this to his patron Gadadhar Mandhata, the king of Nayagarh. This is divided into ten cantoes with forty two Aṣṭapadi songs and two hundred ninty three verses in different metres. For purpose, of singing the author has used twenty 'Rāgas' and four 'Tālas'. The subject matter in the Kavya is: the birth of Paravathi, her penance, her marriage to Śiva, the birth of Kumara, entrance in Kasi, Satyavatyānugraha, the description of Ekāmra forest etc. In the way of delineation, a number of rivers, forests, hills and legends are described in this work.

**SRIKRṢNA-LĪMRTA KĀVYA:**

The same author of 'Sivalīmṛta', Pandit Nityananda composed this Kavya under the patronage of Vanamali Jagaddeva (1688 A.D.), the king of Khandaparagarh. This kavya is divided into eight cantos with 178 verses in different metres, 38 catuspati in 30 different Ragas (rhythms). The rhythms, used in Rukmini Parinaya and Abhinava-Gīta-Govinda, are also used here. The cantos are divided as: Gopika Purvanurāga, Kisoralila, Rādhā-viraha, Radhamadhava-Rasa-Vilāsa, Rasotsava, Duhsadharadha, Pramuditamādha and Sananda-Mukunda.

**GĪTA-SĪTĀVALLABHA-KĀVYA :**

Kavi Sitikantha (1650 A.D.), a devotee of Rama composed this work taking the source material from the Ramayana. This kavya has been composed in twelve cantos with 75 verses and 24 Astapadi with 13 Ragas (rhythms). The cantos are as follows : Visvamitra-Samagama, Anangasramanivasa,
Tadakavadha, Dhanurbhanga, Sitaparinaya, Ayodhya-Pravesa, Vanopagaman, Bharata's arrival to Citrakata. Gomati-Tira-Nivasa, Quest for Sita and the cononation of Rama.

GĪTA-MUKUND-KĀVYA:

Kamalalochana Khadgaraya, (1775 A.D.) the grand son of Kavibhūṣāna Govinda Samantaraya, has composed this kavya which is based on the child-hood of Sṛṅgaṇ in fourteen cantos. The following are dealt with : Sangīta-Mangalā, Vṛndavanānanda, Darsan-Harsa, Kunjatsava, Kisoradvanda, Candrodayananda, Vipra-lavdhaparadha, Sakakṣa-Pankajaksa, Vadhita-Madhava, Nirmāṇa-Bhava, Kisor-Vibara, Lalita-Milana and Mangalananga kelana etc.

SANGITA CINTĀMAṆI:

The same author, Kamalalochana, has composed this melodious kavya on the love intrigue of Radha and Kṛṣṇa. This is the description of a day in eight parts. i.e. Nisanta-Ilā, Pratah-Ilā, Purva-Ilā, Madhawar-Ilā, Aparaha-Ilā, Sayahna-Ilā, Pradosha-Ilā and Nakta-Ilā.

GĪTA-GAURĀNGA:

Radhasyama Das (approximately 19th century), an inhabitant of Puri, has composed this kavya taking the theme from Gaurangacarita. In this kavya five songs in Vasanta, Ramakeri, Gujjari and Desavaradi styles and two verses are used. The first and the third songs have 34 and 7 pādas respectively. The rest of the songs have 5 pādas.

Besides these, there are also some minor treatises in Gīta Kāvya which are as follows.

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<thead>
<tr>
<th>Sl. No.</th>
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<th>Author</th>
<th>Period</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gīta-Prakāsa</td>
<td>Kṛṣṇadāsa Vadajena Mahapatra, Court poet of Gajapati Mukunda Deva</td>
<td>1559 to 1568 A.D.</td>
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<tr>
<td>2.</td>
<td>Sangitakalpalatā (Radhakṛṣṇa Premalilā)</td>
<td>Haladhār Misra, Court poet of Gajapati Narasingh Deva</td>
<td>1621 to 1647 A.D.</td>
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<tr>
<td>3.</td>
<td>Sangita-Nārayaṇa (Gops-Govinda)</td>
<td>Kaviratna Purusottama Misra, Court poet of Gajapati Narayana Deva of Paralekhemundi</td>
<td>1650 A.D.</td>
</tr>
</tbody>
</table>
4:9 KHAṆDA-KĀVYAS:

In the category of Khaṇḍa kāvyas, Ritakāvya, Bhakti kāvya, Premakāvya and Sangraha kāvya may be included, because these qualify the definition of Khaṇḍa-Kāvya i.e. खण्डकाव्यं भवत्तकाव्यैकदेशानुसारिणी च।

(A) DŪTA-KĀVYAS:

ABDADŪTA:

Krṣṇa Sricandana (1725 A.D.), the son of the Minister, Narayana Mangaraja, has composed this kavya which was recognised as the first Dūtakāvya in Orissa. His father was the minister of Purusottama Anangabhima Deva, the king of Khemundi.

After hearing of Sita’s imprisonment by Ravana in the Asoka forest from Hanuman, Rama could send a messenger from Malaya mountain where he stayed during his banishment. Like Kālidāsa’s Meghaduta, the poet liked the metre, Mandakrānta and finished the whole work in 151 verses.

BHΡNGA-DŪTA :

Kavi Cakrapaṇi Das composed this Kāvya in 108 verses where the lamentations of Gopikas are vividly described in Mandākrānta metre. The message was sent through a Bee.

Besides these Kavya, the following Duta-Kavyas and commentaries on Dūta-kavyas are also available.

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<tr>
<th>Sl. No.</th>
<th>Name of the Kāvyas</th>
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<tr>
<td>1.</td>
<td>Brahma-prakasika-commentary on Meghadūta</td>
<td>Mahamahepedhyaya Narahari Panda</td>
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<td>2.</td>
<td>Manodūta</td>
<td>Pandit Bauribandhu Nanda Vanamala Kar</td>
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<td>3.</td>
<td>Mrga Dūta</td>
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<td>4.</td>
<td>Swapna Dūta and Malaya Dūta</td>
<td>Pravodhakumar Misra Dayanidhi Misra</td>
</tr>
<tr>
<td>5.</td>
<td>Sūrya Dūta</td>
<td></td>
</tr>
</tbody>
</table>
(B) BHAKTI-KĀVYAS:

DEVĪ-ŚATAKA:

The author of Abhinava-Gita Govinda, Kavicandra-Rayā-Divakara Misra composed this Śataka in praise of Goddess Durgā.

NĪLĀDRI-ŚATAKA:

Ativadi Jagannath Das (1490-1560 A.D.) who was proficient in Sanskrit as well as Oriya, has composed this Sataka on Lord Jagannath. He has written nine Sanskrit texts and thirteen Oriya texts. He is famous as the author of Bhagavata written in Oriya script.

UPĀSANĀ-ŚATAKA:

This is also another work of Ativadi Jagannath Das. The rules to be observed by Vaisnavas are depicted here in Kavya form. He has also ‘Krṣṇa-Bhakti-Kalpalatā’, Nitya-Gupta-Cūḍāmapi and Prema-Sudhā-Nidhi in this line.

KANSARI-ŚATAKA:

Kavi Ganga Dash (1525 A.D.) has written Kansari-Śataka and Dinesa Śataka in order to praise his own favourite god, Lord Krṣṇa. he is the son of Gopala Das and Santoṣā Devi.

NĪLĀDRINĀTHA-ŚATAKA:

Kavi-ratna Purusottama Misra, (1600-1650 A.D.) the court poet of Gajapati Narayana Deva of Paralakhemundi has composed this Śataka on Lord Jagannath. A variety of metres are used in this work.

NĪLĀDRINĀTHA-ŚATAKA:

In the same name another śataka kavya has been written by Pandit Nityananda, the author of Sri Sivalīlāṁrta and Sri Kṛnā-līlāṁrta. The metre ‘Sragdhara’ is used in all the verses.

NĀRĀYAṆA-ŚATAKA:

The author of the Śataka, Vidyākara Purohitā (1057-1689 A.D.) is under the dynasty of Kavidiṃḍima Jivadevacarya who was the court poet and minister of Gajapatī Prataparudra Deva (1497-1533 A.D.). The author has also written a commentary on ‘Raghavapandaviya of Jain poet Dhanañjaya (1140 A.D.).
NṛSIMHA ŚATAKA:

The poet Gangadhar (approximately 1750 A.D.) has written this is 103 verses on his favourite god, Nṛsimha. The metre used here is "Śārdulavikridita".

SAMVODHANA-ŚATAKA:

The poet Nilakantha Mahapatra of 1775 A.D. has composed this Śataka.

HARI-BHAKTI-SARVASVA-ŚATAKA:

The author of 'Bhṛngaduta', the poet Cakrapani has composed this Śataka which is full of devotion to Hari. Here nine kinds of Bhakti. i.e. Sravana, Smarana, Kirtana, Sevana, Archana, Vandana. Dāśya, Sakhya and Atmanivedanam are described in a lucid manner.

LAKŚMI-ŚATAKA:

Madhusudana Tarkavacaspāti has written this Śataka in the 19th Century. Beside this, he has also composed some other works i.e. Hasti-Śataka, Somanath Śataka and Hanumat Sandesa. The author has also written a commentary 'Nautīkā' on Sāhitya-Ratnākara, a treatise on poetics and 'Avadhana' tīkā on Dhvanyaloka of Ānandavardhana.

ŚIVA-ŚATAKA:

Kāviraža Bhagavana Brahmo of the 19th Century has composed two Śatakas i.e. Śiva-Śataka and Śivapada Śataka on Śiva and Gundicā-Śataka on the car festival of Lord Jagannath. His son, Kalicarana Rath, has written commentaries on these works. Besides, he has also written the following works: Umodvāha-Kāvyā, Saumitri-Vijaya-Nāṭaka and Hansadūta Kāvyā.

SRI JAGANNĀTHA ŚATAKA:

Pandit Candrasekhar Misra has composed these verses on Lord Jagannath in the 20th Century. Simultaneously, he has also translated these verses into Oriya.

ĀDHYĀTMA-ŚATAKA:

Pandit Vinayaka Shastri of the 20th Century has composed 108 verses relating to Paramartha-darsana. His other works are: Paramartha-Śataka, Mangalya Śataka, Pravodhana Śataka.
Besides that he has also composed Stotra-toret "Somala Manasi" on Goddess Samaleswari of Samhalpur.

LINGARĀJAYANA:

Vacaspati Pandit Ganeswar Rath, a renowned poet of Orissa has composed a Mahākāvyya named 'Sripurusottama kreta' based on the campaign of Purusottama Deva to Kanchi. he has also composed "Sakaleswararita and Lingarajayana. Lingarjaya is divided into two parts. i.e. Jnana kanda and Vijnana kanda, written in different metres. Ekamra-Kanana, play in the water of Lord Siva and Pāravatī, Vindu Sarovara and the temple of Anantavasudeva are dealt in Jñāna kāṇḍa where as in Vijnanakāṇḍa, the history of Lingarāja temple is described.

(C) PREMA-GĪTI-KĀVYA

ĀRYA-ŚAPTAŚATĪ :

As the author of 'Āryasaptāśati', Govardhanacharya belonging to period of 1156 to 1170 A.D. is famous through out the world. He was the son of Nilambar Acharya and Udayana and Balabhadra were his brothers.

It is known from the inscriptions of Sobhaneswar temple of Niali located in the Prachi Valley and Megheswar temple of Bhubaneswar that Udayanacharya was the author of both the inscriptions. He has also written the commentary i.e. 'Bhava-Vibhavini on Gitagovinda of Jayadeva. Tradition says that Udayana was the Court poet of second Rajaraja Deva (1170-1190 A.D.) and second Ananga Bhimā Dva 91190-1200 A.D.). So, Govardhanacharya may be a contemporary of Raghava Deva who belonged to (1156-1170 A.D.).

702 verses are composed in Arya metre with Śrīngara Rasa.

NETRA-ŚATAKA:

Brajasundara Pattanaik, the court poet of Purusottama Ananga Bhīma Deva (1725 - 1772 A.D.) of Khemundi is the author of Sūlocanā Mahākāvyya. The same author has written 'Netra-Śataka' on the different behoding gates of the eye.

KATĀKSHA-ŚATAKA:

Cakrapani Pattanaik (1760-1780 A.D.), the son of Kavi Brajasundara, is famous for his 'Vakrokti' style, while his
father has composed the verses on Netra, and wrote on Katákṣa.

(D) SANGRAHĀTMAKA KĀVYAS:

ANANYOPADEŚA ŚATAKA:

This kavya, is a collection of poet Bhubanananda who composed it in 1250 A.D. The ślokas embody a number of metres. Bhubanananda is the contemporary of Pandit Narāyaṇa Das and Mahamahopadhyaya Candi Das.

VIDAGDHA-MUKHA-MĀNDANA :

This is also a collected work on rhetoric kavya by Acharya Dharmadasa (1250 A.D.). This book comprises four chapters and 262 verses. Dr. M. Krishnamacharya in his book, History of Sanskrit literature considers him as a Jain or a Baudha monk.

RASA-KALPA-DRUMA:

Pandit Jagannath, (1725-1775 A.D.) the son of Ananda Misra, having collected 4770 verses from different published and unpublished works, has authored this book. This work is divided into ten parts and again each part has five 'Dalas'. This book is known as one of the Alankāra Śāstra.

Pandit Catur-bhuja Mishra (1783 A.D.) has also compiled another work 'Rasa-kalpa-Druma' in 1115 verses. This work incorporates the topics Rasa, Nāyaka and Nāyikā, the description of different seasons, Kavi-Prasidhi and Anyokti etc. This is divided into sixty-five chapters.

DURUHA-ŚLOKĀVALĪ:

The poet Brajabandhu Misra, has collected high quality verses of different poets in this work. The poet has himself written a commentary as the collected verses have very difficult meaning.

MUKTĀ MĀLĀ :

Pandit Pasupati (approximately in 1750 A.D.) has authored this work after collecting the material from different places.

Apart from the 'Padyāvalī' of the poet Cintamani Misra and Vrajavali and Prakṣipta-ślokāvali of an anonymous poet, more than thousand verses have been collected.
4:10 CAMPŪ: KĀVYA

गद्यपदभावं काव्यं चम्पूरित्तिर्भधीयते |

In Orissa campū-kāvyas are based on Rama, Kṛṣṇa, Jagannath and some historical events. These are:

GANGA-VANŚĀNUCARITA-CAMPŪ:

This historical campū is written by Rajaguru Vasudeva Rath Somayaji (1700 A.D.), the son of the poet Govinda Rath of Atreyā lineage. He was also the court-post of Ragunath and Jagannath Harichandan, the king of Ganjam Athagarh. Subsequently he was patronized by Purusottama-Ananga-Bhima-Deva, (1728-1776 A.D.) the king of Vadakhemundi. Being divided into ten parichhedas, this deals with the description of the rivers, hills ranges, states, kingdoms, royal dynasties of Orissa, Purusottama Kṣetra etc. This also embodies 766 verses in different metres.

GUṆDICĀ-CAMPŪ

Basing on the car festival of Lord Jagannath, three eminent scholars of Orissa i.e. Kaviraja Bhagavan Brahma, Vakravaka Cakrapani Pattanaik and Kavicandra Pitamber Misra have composed Śatakas separately. The work of Kaviraja Brahma is ‘Guṇdicā Śataka-Campū.

MRGAYĀ-CAMPŪ

This is also another work of Kaviraja Bhagavan Brahma. There are fifty eight verses along with a prose portion.

KIŚORA-CANDRĀNANA CAMPŪ:

On the love intrigue of Lord Kṛṣṇa and Rādha, the poet Rasikasekhara Kavi-surya-Baladeva Rath of the 19th Century has composed this campū. It embodies 37 verse which are very very lucid.

CANDANA-YĀTRA-CAMPŪ:

Kavi Nilambar Acharya and Mahamahopadhyaya Sadasiva Misra have composed one campū each separately on the candana festival of Lord Jagannath. There are 167 and 80 verses respectively.
SRI RĀMA GĪTA CAMPŪ:

The poet Somanath Sarangi has composed Campū based on the character of Rama and Sita. This has only 36 verses.

Besides these, Ananda-Damodara campu of Bhubaneswar Misra Bada Panda, Vṛndāvana-Candranana-campu of Govinda Rayaguru, Madhava-Carita campu of Hari Sarma, Ramayaniya campu of Cakrapani Das, Haricarita campu of Kavi-candra Divākara Misra are also famous.

4:11 KATHĀ-SĀHITYA:

PANCATANTRA:

There is controversy about the birth place of Pandit Vishnu Sarma, the author of Pancatantra. But many a critic say that he belonged to Orissa and lived around 450 A.D. The great historian of Orissa, Shri Kedaranath Mahapatra also holds this view and this is known also from Tandivad inscription of the king of Prthvi. Pancatantra has been translated into fifty foreign languages.

4:12 SANGITA ŚĀSTRA:

SANGITA KAUMUDĪ:

The author of this work remains anonymous. But according to internal and external evidence he may be placed in the 15th century A.D. This book deals with Rāga, Tāla, Talaswarūpa, Bandha, Graha, Gita and Nrtya.

GĪTA-PRAKASA:

The author of this work is Krsnadasa Badajena Mahapatra who belonged to 1565 A.D. This book has seven chapters. i.e. Sudha-Gita, Tāla, Kṣudra-Gita, Pravandha, Rāga, Svara and Svara-dosa.

KAWI-KALPADRUMA:

This is a work on rhetoric written in Oriya script by Yadumani Routray, the king of Cikiti. This book deals with songs and dance.

SANGITA-MUKTĀVALI:

This is written by the king of Kanika, Haricandana, in
1590 A.D. It has four chapters which are known as Grathans. The topics dealt with therein are Gita-Raga-Tala and Nrtya.

SANGITA-KALPALATĀ:

This is an essential book for students of music, written by Haladhar Misra in 1650 A.D. This book is divided into eighteen starakas i.e. Suddha-Gita, Chhayalaga, Ksudra-Gita, Guna, Dosa, Raga, Svara, Vidya, Nṛtya, Nrtyahasta, Nrtya-Sirsa, Nrtya-Drsti, Nrtyabhikrama Sthanaka, Anga-Sanchara, Karna and Sthapaka etc.

NATYA-MANORAMĀ:

Pandit Raghunath Rath has written this book in 1650 A.D. under the patronage of the king of Kerala, Nilakantha. It has four pādās in which Gita, Raga, Piavandha, Tālā and Nṛtya are dealt with.

SANGITA-NĀRAYAṆA:

Kaviratna Purusottama Misra (1750 A.D.) the court poet of the king of Paralakhemundi, Gajapati Narayana Deva, has written this book and ascribed it to the king. In the four chapters of the book, Gita, Vadya, Nrtya and Sastrīya Sangitas are dealt with.

SANGITA-RATNA :

Pandit Narayana Brahma (1762 A.D.) is the author of this book as it is known from the historical drama, i.e. 'Bhanja-Mahadava' written by Nilakanta Misra.

KAVI-CINTAMANI :

Kavi-bhusana Gopinath Mahapatra has discussed about Sangita Sastra in this rhetoric work.

SANGITA-SARANI:

Narayana Misra, the son of Kavi-Ratna Purusottama Misra has written this work. Besides that Ramabhyudaya Sūtra-Pravandha also goes to his credit.

SANGITA CINTAMANI :

Kavicandra Kamalalocana Khadgaraya, a contemporary of Gajapati Divya Singha Deva (1792 A.D.) has written this work.
ABHINAYA-DARPANA-PRAKĀŚA:

Yadunath Singha Mahapatra, the king of Tigaria in the 18th century, has composed this in Oriya.

4:13 NĀṬAKA:

ANARGHA-RĀGHAVA:

This drama is written by the dramatist Murari Misra in the 9th century. He belonged to Puri District and his parents were Vardhaman and Tantumati of Mudgal lineage. The drama covers from the saving of the hermitage of Visvamitra to the coronation of king Ramacandra. The drama is divided into seven acts and the name of the acts are: Munidra Samvāda, Kumara-Vikrama, Pinakabhanga, Dasaratha-Vipralambha, Sugrivābhiṣeka, Dasagriyanigraha and Nayakānanda.

PRABODHA-CANDRODAYA:

Mahamohapadhyaya Kṛṣṇa Misra of the 11th century was not only a great poet, but also a philosopher and social worker. In order to educate a student who was going astray, he has written this drama in six acts. Nothing is known about his lineage, but something is known from the internal evidence that he was associated with Purusottama Deva. This drama was also staged when Kirti Verma defeated Karna, the king of Chedi. So, Kṛṣṇa Misra might have been patronised by Kirti Verma. The Advaita doctrine has been expanded through this play.

NĀṬAKA-MELAKA:

This is a prahasana, written by Sankhadhara in four acts under the patronage of Govinda Deva, the minister of Ananga-Bhima-Deva (1) 1290 to 1298 A.D. of Ganga dynasty. This drama is written to create Hasya-Rasa during the farewell ceremony of Rama-Ranga-malla-mahamandaleswar Govinda Deva.

NARASINGA-VIJAYA:

According to Sahitya-Darpana of Visvanath Kaviraja, it is known that his father, Candraśekhar Sandhivigrahaka was the Chief Minister Bhanudeva-III of 1353-1378 A.D. This drama was written by him to honour Narasingha Deva-IV who lived during 1378-1407 A.D.
CANDRA-KALĀ:

Kaviraja Visvanath was the court poet of the king, Bhanudeva-4 (1420 to 1434 A.D.). He had written two dramas: Prabhavati Pariṇaya and Candrakāla. Candrakāla is written on an imaginary story of Citraratha, the hero and Candrakāla, the heroine. It is in four acts with seventy five verses in different metres.

PARAŚURĀMA-VIJAYA:

This is a ‘Vyayoga’ written by Gajapati Kapilendra Deva (1435-1466 A.D.), the founder of Solar Dynasty. In this Sanskrit drama, some Oriya verses are used in lieu of Prakṛt verses. So, it has some deviation in comparison with other dramas.

ABINAVA VEṆĪSAMHĀRA:

Purusottama Deva, (1466 to 1497 A.D.) the son of Gajapati Kapilendra Deva, was not only a great warrior and administrator, but also a poet and patron of a number of poets and Pandits. Besides that, he had written some works on Dharmaśāstra, Tantra, Kavya and Nataka. This very drama was written by him in the light of Veṇīsamhāra of Bhattanarayana. The theme has been taken from Sabhaparvā of Mahābhārata.

BHAKTI-VAIBHAVA:

Kavi-Dinḍima Jivadevacarya, the teacher and commander-in-chief of Gajapati Prataparudra Deva belonging to 1497 to 1535 A.D., has written this drama in nine acts and ‘Utsāhavati’ in one act. The first one is based on the Bhakti cult of Lord Kṛṣṇa. The story of Utsāhavatī is like this: when the sacrificial horse of Yudhisthir was roaming, the heroine Utsāhavatī caught it; so he had to fight with Arjuna who was protecting the horse. Later the war came to an end by the arrival of Srikṛṣṇa and Nārada. It has a happy ending with the marriage of Utsāhavatī to Arjuna.

DHURTA-CARITA-BHĀNA:

It is known from Bharatāṁta-Mahākāvya that the Kavi-Candra Raya Divakar Misra has written Dhurtachrīta-Bhāna, Parijata-harana and Prabhavati-Parinaya under the patronage of Gajapati Purusottama Deva and Prataparudra Deva during 1466 to 1535 A.D.
SRI JAGANNATHA VALLABHA NATAKA:

This is a musical drama in five acts, written by Bhakta-kavi-Raya-Ramananda Pattanaik, the Governor of Southern part of Gajapati Prataparudra Deva empere between 1497 to 1535 A.D. Having initiated the lyric Gita-Govinda, this also describes the love in sixty eight verses in this piece of work. The acts are Purva-Raga, Bhava-Pariksa, Bhava-Bakasa, Radhabhisara and Radha-Samgama.

PIYUSA-LAHARI-RUPAKA:

This Rupaka has only one act and is written by Jayadeva, the son of Kavidinidima Jivadevacarya. There are fifty-six verses in this one-act play.

SRIKRSHA BHAKTI-VATSALYA-VYAKEYOGA:

This Vyayoga is written by Gajapati Ramacandradeva (I) (1568 to 1600 A.D.), who is more famous in the name of Abhinava Indradumna. The volume of this work may be small but from historical point of view, it is very important.

TRISHIROVADHA-VYAYOGA:

Poet Cintamani Misra, (1575 A.D.) the son of Mṛunjaya and ŚrīDevi of Bharadvāja lineage has written this Vyayoga and Kamsavadha which is also a drama.

BHANJA-MAHODAYA-NATAKA:

This drama is written in imitation of Prabodha-Candrodaya of Kṛṣṇa Misra by Sri Narasingha Misra, the court poet of Śivanarayana Bhanja, the 10th king of Keonjhar. Though written in five acts, all its portions are not available. This drama was also staged in the court of Gajapati Balbhadra Deva (1648-1659) of Khurda.

MANIMA-LA-NATIK:\

The poet Anadi Misra (1650 A.D.), the son of the poet Satamjiva of Bharadraja lineage has written this Nāṭikā on the imaginary topic regarding marriage of Manimāla, the daughter of the king of Simha with Śṛṅgarasunga, the king of Ujjaini. It has four acts having the following names: Bhavanī-Bhawana, Kanakanaukā, Varanamālā and Kamakaratha. This drama might have influenced the poet, Upendra Bhanja.


**ŚRĪNĪVĀSA-VIJAYA-NAṬIKĀ:**

The dramatist Narasimha Dikhsita has written this Naṭikā in four acts in 1660 A.D. on his patron, Śrīnīvāsa. its first and fourth acts are named as 'Abhiprayasucana' and 'Jivanmukla' respectively.

**MATHURANIRUDDHA-NĀṬAKA:**

This drama has been written in eight acts taking the puranic source i.e. the marriage of Uṣā, the daughter of Baṇāsura, by Cayani Candrasekhara Rajaguru who was the contemporary of Gajapati Ramachandra Deva-II and his son, Virakesari Deva-I (1727 to 1793 A.D.). The acts are named as: Upayopanyasa-Vansanta Rtu-parivartana, Nayaka Vipralambha, Dhvajabhanga, Khecarasiddhi, Nayikanuruddha, Priyatama-Samagama and Aniruddharnanda. There are 251 verses in this drama depicting the character of the hero and heroine and the natural scenes.

**SAMUGDDHĀMADHAVA-NĀṬAKA:**

This drama depicts the celestial love story of Radha and Kṛṣṇa in seven acts written in imitation of Vidagdha-Mādhava of Rupa Goswami, by Govinda Kavibhusana Samantaray, a famous Smrti writer of Orissa.

**PRA MUD I TA GOV INDA NĀṬAKA :**

This treatise is written in six acts on the topic of Samudra manthana by Kaviratna Purohita Sadasiva Udgata in 1700 A.D.

**BHANJA-MAHODAYA-NĀṬAKA:**

Kavivara Nillakantha Misra has written this drama in ten acts in Campu style based on the history of Keonjhar estate under the patronage of Balabhadra Bhanja (1764 to 1792 A.D.). There are 390 verses in different metres which depict the complete panorama of the forts, Bhanja dynasty, rivers, temples, war campaigns etc.

Besides these dramas, there are the following other minor works as are given below.

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Creative Works in Sanskrit of Orissa

Ramaviyaya Vyāyoga
or
Bhaskari Das, Son of Daya
Das, Contemorary of
Rama Kausikanka
Gajapati Purusottama Deva
Name of the Dramas
Authors
Time
Candravatiharana Rūpaka
Gopinath Rath, son of Ratnakar Rath
Ramābhīṣeka Mahotsava
Rama Das, son of Govinda Das
Srikṣṇavijaya Rūpaka
-dos-
Nilādrīmahodaya Rūpaka
-dos-
Ramakandranandodaya Vyāyoga
Narayana Nanda
Purusottama deva Nāṭaka
Madhavi Dasi, Sister of
Raya Ramananda, Contemporary
of Prataparudra Deva
Syamantakaharana Rūpaka
Vasudeva Rath, the contemporary
of Gajapati Ramacandra Deva
Ambarisha Durvaśāṅka
Vāninatha, brother of
Ramananda Ray
Śankaravijaya
Ballabhacarya, son of
Visvanath, contemporary
of Narasingha Deva
Bhagyavatyanilī
Rama Das
Kicakavadha Arka and
Anonymous author
Sisupalavadha Rūpaka
Prachanda Vṛkodara Rūpaka
Purusottama Misra
Sāvitrī-Pariṇāya-Nāṭaka
Visvanath Mahapatra
Simhala-Vijaya
Sundarsan Pathi
Satyacarita
-dos-
Padukā-Vijaya
-dos-
Karuna-Parijata
-dos-
Canakya-Vijaya
Ramanath Misra

4:14 CHANDA-ŚĀSTRA:

CHANDOMAṆJARĪ:

This work was composed by poet Ganga Das, son of
Gopala Das and Santosh Devi belonging to the 16th century.
His actual place of birth is not yet known. But he had much
devotion for Lord Jagannath, hence, he is believed to be a
poet of Orissa.

VAṆMAYA-VIVEKA:

In 1579 A.D. Cintamani Misra, son of Mrunjaya and
Srdevi, inhabitants of Puri town has composed this work in
form. It has six parichheda and discusses Chanda-Paribhāśā,
Sama Vṛtti, Ardha Sama, Jati-gathika, Viruda etc. This work
also refers to another book in this line i.e. Chandoviveka of
Raghavananda Sandhivirahaka Mohapatra.
4:15 ALANKĀRA-ŚĀSTRA:

EKĀVALĪ:

This treatise is divided into eight Unmēṣa, written by Vidyadhār who was the court-poet of Narasimha Deva-1 of Ganga Dynasty. In this work 314 verses are attributed to his patron and the topics are: Dhvani, Sabdartha, Dhvaaśibheda, Gurunibhuta-Vyangya, Guru, Dosa, Sabdālankāra and Arthālankāra. We have also quoted the earlier rhetoricians.

SĀHITYA-DARPĀṆA:

This being a complete work in the field of rhetoric has been highly acclaimed by scholars. The author, Visvanath Kaviraja has written this work in ten parichhedas which are: Kavyasvarupa, Abhidhavṛtvicāra, Rasa, Dhvani, Vyañjanā, Drśyakavya, Doṣa, Guṇa, Riti and Alankāras.

SAHITYA-BHŪSAṆA:

This is written in imitation of Sāhitya Darpaṇa, in ten Parichhedas by Raghunath Dās, the son of Vasudeva of Kaundinya-gotra. This work was completed during the period of the king Harikṛṣṇa Deva in 1717 A.D. The subjects covered Drśyakāvya, Rasa, Guṇa, Riti, Dosa and Alankaras.

ALANKĀRA-CINTĀMANI:

The poet, Ramacandra Kadgaraya, the son of Rajaguru Gadadhar and Lakṣmi Devi, has composed this work of which the second and the third ‘Kīranaś’ are only available. From this work, it is known that the poet has also written ‘Nava-Hari-Carita’ and ‘Srṅgara-Kuttūhala.’

KAṽI-KANṽHA-HARA;

This work is attributed to Gajapati Narayana Deva, the king of Paralakhemundi (1718-1767 A.D.). But the name of the author is Lokanath Tripathy, who belonged to the Rajaguru family of the king. This book is divided into ten ‘Virachanas’.

KAṽI-CINTĀMANI:

Kavibhusana Gopinath Patra, the court poet of Gajapati Narayana Deva, might have written this work in 1763 A.D. His father, Vasudeva Patra was the family doctor of the king of Paralakhemundi. This work is divided into twentyfive
Kiranas: i.e. Kavibheda, Gana, Vrpta, Kavya, Nayaka, Nayika, Bhavadi-Sahajalankara, Auragongita, Uddipana-vibhava, Stharjibhava, Vipralambha, Sambhoga-Srngara, Rasa, Rasavirodha, Rasabh&agrave;sa, Bhavabh&agrave;sa, Bhava&snti, Gu&ntilde;a, Vrtti, Dasapran&agrave;, Do&ntilde;a, Sabd&aelig;la&ntilde;k&ara;, Arth&aelig;la&ntilde;k&ara;, Dvarthasabdapraka&sa;, Kavyicitavaranana, Upamana, Kaviprasad&ouml;dhi, Samasy&ouml;puri etc. He has quoted his predecessors.

SÄHITYADARÅŚA:

Rhetorician Lokanath Misra, disciple of Kaviraja Gopinath Rath, the commentator of Harsa Ḥṛdaya on ‘Naisadhiyacarita’ of Srijarsa, has written this work in five prakasas. These are: Kāvya-Svarupa, Kavyabheda, Rasa, Guṇarīti and Doṣa, and Alankāra. The size of the work may be small, but it incorporates the essential theme of Alankāras.

4:16 GRAMMAR:

In ancient Orissa, Grammar books of Gayacandra, Kramadiswar, Jumaranandi, Durga Singha, Ramacandrasarma, Rama-Candracarya, Ganga Dasa, Vardhamana Misra and Bhattamalla were famous. Now the following works are available.

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</table>
| Commentaries on Govinda Lilāmṛta Nalodaya, Bhattikavya, Śīśupala Vadh | Visnu Misra Kavindu Vanamali Ramacandra Misra Kṛṣṇa Misra Kavicandra Jayadeva Bahinipati Dharmo Misra Gopinath Rath -do-
| Commentary on Anargha Raghava Comment on Aryaśaptasati Commentary on Ghatakarpapa kavya Commentary on Lalita Mādhava Commentary on Śrīrya Śatakā Commentary on Hansa-Dūta Kavikanta on Raghuvamśa Harsa Ṣṛdaya on Naisadha Tattva-Candrīka on Kiratarjunīya Balavodhini on Gīta Govinda Sarvagī Varnd on Gīta Govinda Vaisnavatostini on Govinda iliṃṛta Visad-Candrīka on Nārāyaṇa Sātaka Brahmaprakasīka on Meghdūta Ṣṛdaya-Rasavaha on Raghavapandāvīya | Geda Das Caitanya Das Narayan Das Harisvavaka-Samantaray Pitambar Misra Narahari Panda Vidyakar Purohit |
ALANKĀRA:

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CHAPTER - IV(B)

CREATIVE WORKS DONE BY THE SANSKRIT SCHOLARS OF THESE SANSKRIT INSTITUTIONS

4:1 CREATIVE WORKS DONE IN THE SANSKRIT INSTITUTIONS:

Orissa is very rich in Sanskrit manuscripts. The Orissa State Museum and Sahitya Academy have collected a number of manuscripts. Publication work has been made rapid progress. They have published descriptive catalogues from volume one to eight. All are categorised in the sections of Sahitya, Saṃgīt, Dharmaśāstra, Purāṇa, Vyakarana, Tantras etc. They have also brought out some valuable publications. Sahitya Academy of Orissa has undertaken the programme of translating valuable and worthwhile Sanskrit works into Oriya language. They have already translated Sahityadārpana, Kavya-prakāśa and Dhvanyaloka in the regional language: Shri Nilamani Mishra, the curator of the State Museum has also written a book entitled, "The Sanskrit works and their writers in Orissa" in Oriya script. The cultural forum of Orissa has also published a long article of Shri Bhagvan Panda of State Museum in the Book entitled Sanskrit Sahitya and the Cultural history of Orissa in Oriya Script.

Orissa has made its contribution to every branch of Sanskrit literature. The top-most achievement of Orissa is that the Pipahllada Sakha of Atharva Veda is only available in Orissa. It is derived from one of the Śāsanas of Nimapada area of Puri District. The commentary of Sayanacarya on Śukla Yajurveda is available.

In Tantrā literature, Tantrārṇava of Bhavadeva Tantra-cintamani of Gadavara and Tarinikulasudhatarangini of Ramachandra Udγata are also written by the Orissan Scholars. 'Prakrita Sarvāṣha' of Markandeya Mishra, the commentary on Shrimid Bhagvat' by Shri Shridhar Swamy and Govinda Bhāṣya on Vedanta sutra of Badarayana Vyasa by Baladev
Vidyabhushan are all the creative works of the Sanskrit Scholars of Orissa.

Besides, the best literary work 'Gitagovinda' was written by Jayadeva, an inhabitant of Orissa. So far as Sanskrit dramas are concerned the following Sanskrit dramas of Orissa have gained international importance. Prabodha Candrodhayam of Krishna Mishra, Anargharaghavam of Murari and 'Veni-Samhara' of Bhattanarayana. In Puranic literature, Ekamrapurana, Swarnadri Mahodaya, Kapila-Samhita and Niladrimahodaya etc., are from Orissa.

The contribution of Orissa on Dharmashastra is matchless. The authenticated books on Dharmashastra like 'Vivaha Paddhati' of Shambhukar Vajapeyi, Sraddha Paddhati of Divakar Vajapeyi, Sraddhapradipa of Vipra Mishra, Gadadharapaddhati of Rajaguru Gadadhar are the products of this state.

In Sanskrit criticism and poetics, the position of Orissa is high in comparison with other state. The only complete work on poetics - Sahitya Darpan was written by Shri Biswanath Kaviraja who was an inhabitant of Harekrishnapur of Puri District. In this way 'Prakrita Sarvashva' of Markandeya Mishra, the commentary on 'Shrimad Bhagavata' by Shri Shridhar Swamy and Govinda Bhashya on Vedanta Sutra of Badarayana Vyasa by Baladev Vidyabhushan are all the creative works of the Sanskrit Scholars of Orissa.

Now-a-days, the Orissa Sahitya Academy, the State museum, Shri Sadashiva Kendriya Sanskrit Vidyapetha of Rashtriya Sanskrit Sansthan and Shri Jagannath Sanskrit University have undertaken to publish the major creative works in Sanskrit literature and thus they are fulfilling their promises.

4:2 VEDA AND UPANISHADS:

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**RAMAYANA, MAHABHARATA, PURANA & TANTRA:**

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**SĀHITYA (LITERATURE) & DRAMAS:**

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**VYĀKARANA (GRAMMAR):**

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2. Mishra Bobinda jari | Balavyntpatim | - | - | - |
3. Mishra J. | Vyakaraṇa Svaramanjari | - | - | - |
4. Mishra K. Prakriya | Krishnamishra | - | - | - |
5. Mishra Purusottam | Suvanta Dipika | - | - | - |
6. Praharaj V. | Vasu Prakriya | - | - | - |
7. Sarangi A. | Development of Sanskrit from Patanjali | Utkal University | Published- |
8. Satyathy L.K. | Sanskrit Varanam Sambalpur University | - | - | - |

**DHARMASHASTRA AND KARMAKANDA:**

1. Acharya Madhavananda | Madhava Niti | Shovakar Sanskrit Tol | Published- |
2. Dash Somanath | Vivahamantranuvāda | S.K.S.V. - | - |
3. Deva Purusottam | Nilaḍrimohodaya | S.K.S.V. - | - |
4. Deva Ramachandra | Gopalarchanbidhi | - | - | - |
5. Deva Rama-chandra | Durgotsvachandrika | - | - | - |
6. Gadadhari | Gadadhari Paddhati | - | - | - |
7. Haladhari | Haladhari Samhita | - | - | - |
8. Jaleswar | Jaleswar Paddhati | - | - | - |
9. Mishra Kulamani | Dharmashastra | S.K.S.V. | Published- |
10. Udgata Gadadhari | Mananirmala Darpana | - | - | - |
11. Udgata L. | - | - | - | - |
12. Vidyabhusana P. | Prakriya Pradīpa | - | - | - |
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**MISCELLANEOUS:**

1. Acharya Madhavananda Madhavanivedana Madhavanivedana Shovakara Vidyalaya - Un-published
2. do- Pruthivi Šolka Pruthivi Šolka Sanskrit Vidyalaya - -
3. do- Arya Samāja Arya Samāja - do- -
4. do- Arya Dharma Arya Dharma - -
5. do- Kusuma Stavaka Kusuma Stavaka - -
6. Dash Naradi Naradi Jagannath Sanskrit Vidyalaya -
7. do- Gopiśita Gopiśita - do- -
8. Divakar Dash Shri Jagannath S.K.S.V. Published-
9. Dash Sri Kim Vidyaite Shri Shyamarai Sanskrit Vidyalaya -
10. Dash Bai Jājpara Bira Biraja Sanskrit - do- -
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CHAPTER - V

CONCLUSION

5:1 ACHIEVEMENTS:

Sanskrit is one of the greatest languages of the world; and it is the classical language par excellence, not only of India, but of a good part of Asia as well. There is, of course, the time honoured attitude towards Sanskrit, which holds it in a spirit of veneration, as the most ancient language of the world and as the repository of all spiritual knowledge and Science. This veneration is re-inforced in modern times by historical and critical study and appreciation. There is no doubt that Sanskrit is one of the greatest languages of civilisation; and comparable to it are a few other great languages of the world like Greek, Chinese, Latin and Arabic. Its value, for humanity in general, and for India in particular, is that of a great feeder language of the world—a language which not only gives the pabulum of a whole host of words and phrases which are necessary for the self-expression of the speeches of many a modern people who have not as yet come up to the mark, but supplies through its literature the mental and spiritual pabulum as well to the peoples of the present age. Sanskrit is the language through which the civilisation of India, ever since its evolution in the Vedic period, has found its expression for over four thousand years.

In these days of elaborate enquiry and learned research, Sanskrit lore which was gradually sinking into oblivion, is now coming to light through the liberal patronage of the Government and arduous efforts of the authorities. A retrospection of the contribution of Orissa to the realm of Sanskrit literature in its glorious past and an introspection of the deplorable plight of Sanskrit education in Orissa at present inspired the state Government to establish a University at Puri, a sacred place due to the holy and gracious presence of Lord Jagannath, an epitome of all cultures and renowned throughout India from time immortal as a centre of Sanskrit learning and culture with a view to preserving and reviving old culture and tradition and to disseminate, propagate and
standardise research and learning of Sanskrit, the ultimate resort for unification and integration of India with some reorientation of modern back-ground to cope with the present world. Although it was a long felt desire and need, it had not materialised till recently. The credit for establishing the University goes to Shri Janaki Ballava Pattnaik, the Honourable Chief Minister of Orissa, an erudite Sanskrit Scholar whose deep love for Sanskrit prompted him to start this University. In 1981 the Orissa Legislative Assembly unanimously passed the historic Act (Orissa Act -31) of 1981) by which this University came into being and was named 'Shri Jagannath Sanskrit vishava Vidyalaya', after the holy name of Lord Jagannath.

Shri Sadashiva Sanskrit College, Puri has been taken over by Rashtriya Sanskrit Sansthan, an autonomous body under the Ministry of Human Resource Development, Government of India and renamed Sadashiva Kendriya Sanskrit Vidyapitha. The Vidyapeetha started functioning on 15th August, 1971. It is fulfilling the following objectives:

(a) Disseminating Sanskrit learning with a view to preserveinge the neglected traditional shastras.

(b) Training students for the various examinations conducted by the Rashtriya Sanskrit Samsthan.

(c) Instituting a pedagogy wing and a Research and Publication wing as per the recommendations of the Sanskrit Commission.

(d) Acquiring, preserving and cataloguing Sanskrit manuscripts.

(e) Publishing original research works, critical editions of Sanskrit texts, journals and popular Sanskrit Literature concerning ancient and modern knowledge etc. including translation.

(f) Carrying out any other activities conducive to the development of Sanskrit language, literature & culture.

The post of the Superintendent of Sanskrit studies has been upgraded. A senior-most class one gazetted officer having sufficient knowledge in Sanskrit literature is looking after the supervision and administration work of Sanskrit Institutions. Three Assistant Superintendents of Sanskrit studies have been appointed to share the responsibility of the
Superintendent. These offices are located in different places of Orissa to facilitate supervision work.

The Jagannath Sanskrit University has shouldered the responsibility to conduct the examination work besides its other work. Now the office of the Superintendent, Sanskrit studies can concentrate its attention on supervision, administration and disbursement of the grant-in-aid of Sanskrit Institutions.

Recently Shri Jagannath Sanskrit University has started publishing a research Journal, "Jagannath Jyothi" in which the papers of renowned scholars find a place.

All the courses of Shri Jagannath Sanskrit University and Shri Sadashiva Kendriya Sanskrit Vidyapitha have got recognition from the government of Orissa as well as from the Universities as mentioned below.

(i) Madhyama - 10th Standard
(ii) Shastri - B.A. Standard
(iii) Acharya - M.A. Standard
(iv) Vidyavaridhi - Ph.D.

Shri Sadashiv Kendriya Sanskrit Vidyapitha have brought out a number of publications. Such as -

(a) Nityācāra Pradīpa
(b) Rasaniṣpatitatvāloka
(c) Dramas of Kalidasa - (the treatment of the supernatural)
(d) Paraskaragṛhyasūtra
(e) Prāschitaviveka

Prior to this University, there were only two Sanskrit Universities in India. They are:

(1) Sampurmananda Sanskrit University, Varanasi
(2) Kameswar Singh Darbhanga Sanskrit University, Darbhanga, Bihar.

This University is the third one in India.
5:2 SUGGESTIONS:

TRADITIONAL SYSTEM OF SANSKRIT EDUCATION:

(i) The Pathasala system should be re-vitalised by reorganising the Pathasala courses with the introduction of some modern subjects like the mother tongue, English, General Science including Mathematics and Social studies, and Ancient Indian History and Culture. Adequate attention should be given to the introduction of modern subjects which should not result in lowering the standard of Pandit-Scholarship.

(ii) These recognised sanskrit Pathasalas with their students studying mainly Sanskrit and also modern subjects as indicated above, should be on par with other High Schools and their products should be treated like S.S.L.C. students for the purpose of employment or admission to further courses of study.

(iii) The Pandit teachers of these Sanskrit Schools should undergo a training i.e. Shiksha-Shastri course conducted by Rashtriya Sanskrit Samsthan in the Kendriya Sanskrit Vidyapeethas situated in different parts of India.

(iv) The recognised Pathasalas should be properly inspected by the competent authorities who should ensure that modern subjects are taught along with the traditional subjects.

(v) Some remodelled Pathasalas should lead to Sanskrit Colleges i.e. Prathama - Madhyama - Shastri - Acharya. The products of these Sanskrit Colleges should enjoy the same prestige and status as the products of the general colleges.

(vi) Apart from encouraging in every way all proper proposals from Sanskrit Universities from States and Private Foundations, the Central Government should give a lead by founding the same.

(vii) In respect of traditional Sanskrit Education in the Pathasalas, there should be a uniform system for the whole of India, with the same standards, duration of the courses, examinations and nomenclature of Sanskrit degree and diplomas.

(viii) Parity must be given in respect of Sanskrit degrees
and diplomas by the general Universities with their education. So, there will not be any problem of competition.

(ix) The scale of pay of the Sanskrit teachers in the schools should have parity with the trained Graduate Teachers. So, there will not be any inferiority complex.

(x) The Sanskrit Pandits should be given the same status as graduate teachers in respect of representation for getting higher posts befitting their experience and qualifications.

The Sanskrit commission recommended that the course of studies in the Pathasalas should be more broad-based, and that too narrow and too premature specialisation in a single shastra should be avoided.

A Shastri or equivalent title-holder should not only acquire good grounding in general literature and the basic shastras, but should master, besides a special Sastra, other related Sastras as well.

In the syllabus of studies, adequate provision should be made for the study of the 'prācina' texts in each Śāstra and also of hitherto neglected subjects and Sastras, such as Veda with commentaries, Baudhā and Jaina Darsanas, Pratyabhijnā and Tantra etc.

In the final stages, students of the different Sastras should be given an exposure to the corresponding development in Western thought. In the teaching of the Sanskrit texts, improvement in Pedagogic methods should be made so that greater interest could be created among the students and thus enabling a more active participation on their part in the classes.

Except in the lower classes where the mother-tongue may be used, if necessary, the medium of instruction in the Pathasala should be Sanskrit.

In addition to the line-by-line study of the texts, provision should be made in the Pathasala classes for the students to acquire a grasp of the general outlines and a comprehensive view of the contributions of the scientific Sastras and texts, through general lectures and essay-writing.

With a view to remedying the drawback, namely, that the present Pathasala-system does not produce scholars equal to the Pandits of the old type, the examination system of the Pathasala education should be drastically revised and oral
examination of the traditional 'Śāstrātha' or 'Vākyartha' type should be introduced as a substantial part of the examination (50% of marks for written text and 50% for oral Śāstratha test) and that the new Sastri and Acharya title holders should be required to appear for a test in open assemblies presided over by panels of Senior Pandits. The Commission desires to emphasise this as the most effective way to restore to the Śāstraic learning its old depth and intensity.

SANSKRIT IN SECONDARY SCHOOLS:

In view of the importance of Sanskrit for an adequate understanding of the culture of India; in view of its intimate relation with the modern Indian languages; in view of the desirability of every Indian student having an opportunity to study it; in view of the fact that Secondary School Education has not only to be complete in itself and well-rounded (as many students would be discontinuing their formal education at that stage) but has also to form an adequate foundation for the further study of Sanskrit in Colleges and Universities; and in view of the various other points made out in its report, the Sanskrit Commission recommended that such provision should be made in the language studies in the Secondary School Curriculum as would guarantee for sanskrit a secure place therein as a language which all students would be able to take up, and that for this purpose, the necessary modifications should be made in the Three Language Formula which has already been announced by the Central Government and which is being implemented by the states. So, the Government should make adequate provision for the study of Sanskrit in the scheme of general education in schools and colleges, as otherwise the liberalisation of Sanskrit Education which has taken place in modern times will receive an undesirable set-back.

For this purpose, compulsory provision for the teaching of Sanskrit should be made in all the schools in the state. Arrangement of groups of subjects should be so designed as not to debar such students, who want to study Sanskrit.

THREE LANGUAGE-FORMULA:

The Commission recommends that, in Secondary Schools, all Indian students should be taught three languages, namely (1) The mother tongue or the regional language, (2) English,
(3) Sanskrit or in special cases, some other classical languages as equivalent to Sanskrit e.g. Arabic, Persian, old Tamil, Latin or Greek.

Hindi should be taught at the College stage to such students as desire to enter All-India Services or if it is to be taught in the School, the three language-scheme recommended by the Sanskrit Commission should be so modified that Hindi, or, for Hindi-speaking students some other modern Indian language, preferably South Indian, is allowed as an alternative to English. In any scheme of adjustment with Hindi, the commission is against providing Hindi as an alternative to Sanskrit.

The Commission recommends the following pattern for the study of languages in Schools:

(i) \textit{Class 1-5} : Only the mother-tongue with voluntary extra-curricular lessons in Sanskrit Subhāṣitas, etc.

(ii) \textit{Class 6} : the mother-tongue and English with extra-curricular lessons in Sanskrit Subhāṣitas etc. being continued.

(iii) \textit{Class 7-11} : the mother-tongue (reduced), English and Sanskrit. In this connection it is not advisable to add the burden of Hindi as the fourth language at the School stage. The best results, in the opinion of the Commission, will be achieved if Hindi is made a subject of study at the College stage, on the basis of knowledge of the mother-tongue and Sanskrit.

If the three language Formula, namely the mother-tongue, English and Sanskrit (or the alternative formula, namely the mother-tongue, Hindi or some other Modern Indian Language and Sanskrit), as recommended by the Commission as its first choice, is not feasible in certain parts of the country, then, as a second preference, the Commission recommended a four-language Formula, namely, mother-tongue English and Hindi (or any other modern Indian language for Hindi-speaking students), plus Sanskrit.

The Commission is against Pali and Prakrit being allowed as alternatives to Sanskrit at the School stage; at the same time the Commission recommends that the study of the Prakrits should be made an obligatory part of the courses in special Sanskrit in the Universities and the Pāthasaṅgī.
Conclusion

Provision should be made for the Prakrits and Pali being taken as special subjects at the Graduate and Post-Graduate level.

COLLEGE AND UNIVERSITY:

In the College course leading to the Graduate and Post-Graduate Degrees, there should be provision for the study of Sanskrit under general as well as special and optional subjects. The Universities have to provide for the study of Sanskrit as a special or an optional subject for B.A. (Hons) and B.A. Degrees in their colleges.

No University in India should be without a Department of Sanskrit or a Chair in Sanskrit for the organisation and the teaching of Sanskrit as a special subject for B.A. (Hons) and M.A. For facilitating the proper pursuit of such advanced study of Sanskrit under the special branch, the teaching of Sanskrit in the lower collegiate classes should be sufficiently strengthened.

SANSKRIT RESEARCH:

The field of research is not something foreign, but is part and parcel of the tradition of Indian scholarship that research has an intimate bearing on the deepening and vitalising of Sanskrit study; and that, in this research, which would consolidate and develop Sanskrit studies today, both the modern Sanskrit Scholars and the Pandits have to take their share.

The subjects of research in the field of Sanskrit and Indology are still a part of the living tradition and culture in India. Indology is bound to have its own unique features, and should form a creative part of the scholarly life of the nation; and that, today, Independent India affords free and ample scope for fresh investigation and interpretation in the field of her culture.

An ideal sanskrit Scholar who can play a distinct and valuable role today and one who combines in himself the best features of modern methods and traditional tools and thinks that adequate care ought to be taken to see that a spurious and superficial combination of the two systems does not dilute the standard of scholarly work in the field of research.

For the first Research Degree, Sanskrit Research Students who are to be introduced to textual criticism, should take up
the work of critically editing an important unpublished text with a critical introduction and study and that the more interpretative type of work, which requires greater maturity, should be taken up for the higher Research Degree.

LECTURES, SEMINARS AND WORKSHOPS ETC.:

The Commission recommends that University lectures through Departmental arrangement or by invitation under specific Endowments, Seminars and Inter-disciplinary studies should be provided for and developed in the Universities with a view to stepping up the quantity and quality of research work.

PUBLICATION:

Greater facilities should be made available for the publication of the results of research done in different Universities and for making the research publications of the Universities better known and more easily accessible in other centres in Orissa and other parts of India.

The Central and the State Governments should give greater encouragement to authors and publishers of Sanskrit and Indological works by offering grants to libraries which receive grant-in-aid from them. Instead of reprinting old works on ancient Indian literature and culture, written by western orientalists at a time when materials were not adequately available, publishers in India should arrange with Indian scholars for the writing of new books relating to Ancient Indian Culture and Literature, so that, the latest researches and their significance for the present age might be well reflected in these works. At the same time, arrangement should be made for the reprinting of some of the old publications of fundamental value in the field of Sanskrit and Indological Research, containing bibliographical materials, original records, basic texts, translations, etc., and for the re-issue in Devalagari editions of a number of texts (e.g. in the field of Veda, etc.) which are available only in Roman script. Several agencies, official and non-official, public and private, which are bringing out series of Sanskrit texts, should show greater discretion in the selection of texts to be included in such series; and that they should ensure the proper critical editing of these texts, which requires careful examination and collection of the available manuscript material.
Facilities should be made available to manuscript Libraries, University Sanskrit Departments, Institute of Sanskrit Research and other agencies to bring to light larger numbers of valuable texts still lying in manuscripts in different libraries. or the purpose of ensuring the speedy publication of a larger number of really valuable texts. An inventory, containing with the manuscript-material, in order of priority, should be drawn up, by scholars, of work of value lying in different manuscript libraries, which deserve to be printed; and that such an inventory should be made available to all the agencies, public and private, which are engaged in the work of bringing out editions of texts.

PERIODICALS:

Effort should be made for the periodical publication of the articles relating to Sanskrit and other allied research. To raise the standard of such papers, proper screening work should be done, so that the scholars could give greater attention to improve the quality of the research work.

PROJECTS:

In view of the limited resources in respect of funds and personnel at present available Research Institutes or University Departments should have Research Projects on a large scale. The Central Government, the State Government, the University Grants Commission, the Government and other authorities should concentrate, for the time being, on helping expeditious execution and completion of the important large-scale projects which have already been undertaken at different centres in Orissa such as, Orissa State Museum (Manuscript Section), Shri Jagannath Sanskrit University and Sri Sadashiva Kendriya Sanskrit Vidyapeetha, etc.

CONFERENCES:

Like the All India Oriental conference, State level oriental conferences should be arranged in different places. The conference should be given adequate aid to invite delegates for all sessions. The Standard papers read in the conference must be published.

MANUSCRIPTS:

The Government should pay due attention to the question
of manuscripts, as content, value and standard of the Research work in the field of Sanskrit primarily depend on the discovery of outstanding Sanskrit works among the manuscripts lying scattered all over the state.

In order to tackle adequately the problem of the vast collection of Sanskrit manuscripts lying in different parts of the state, the Government should establish a manuscript survey unit which should be an independent organisation. The Manuscript Survey should consist of search, survey, collection, cataloguing and publication of the manuscripts of Sanskrit and allied works.

GENERAL:

Sanskrit should be officially used on all ceremonial occasions such as the taking of oath, the swearing in ceremony, the opening and the conclusion of the sessions of Legislature and of officially sponsored conferences and deliberative bodies, the presentation of credentials, the award of national decorations and honours, and the University convocations, as also for such purposes as passports and mottos of different departments of the Government.

The Government should take early steps to appoint, in Indian Embassies abroad, Cultural Attaches possessing special competence in Sanskrit language, Literature and Culture, so that centres of Indian Studies in different foreign countries as well as the public in general interested in Indian Culture might derive necessary help from them.

With a view to enhancing the prestige of Sanskrit and by way of recognition of scholars of eminence, the Government should revive the award of the title of Mahamahopadhyaya with an attendant life-honorarium. The Central Government should in co-operation with State Governments, also provide a scheme of life-pension for the Pandits, who are in indigent circumstances, but who are respected for their learning and character in different parts of the country; that some of the eminent Pandits, who take interest in current affairs and are distinguished writers, should be nominated to the Legislative Bodies both at the Centre and in the States.

Apart from helping the preservation of the oral tradition of the Vedas, the Government should take early steps to prepare a complete tape-recording of the Vedas through the
Conclusion

All India Radio or through some other official or non-official agency and thus build up a Library of Vedic Recordings.

A simple form of Sanskrit, but not in a simplified or Basic Sanskrit, which takes liberties with the grammar of the language, should be employed in the initial stages of the teaching of Sanskrit to children and adults.

The following measures should be adopted for the popularisation of Sanskrit:

1. Organisation of Private Classes
2. Study groups
3. Private examinations
4. Popular Sanskri booklets and selections with translations
5. Establishment of Sanskrit Associations, Clubs, Sabha etc.
6. Celebration of days in Commemoration of important Sanskrit writers and works.
7. Popular Publications
8. Simplification of the methods of teaching Sanskrit
9. Sanskrit literary conferences
10. Promotion of original writings in Sanskrit
11. Sanskrit Debates
12. Competitions of short stories, plays etc. in Sanskrit
13. Music Recitals of Sanskrit classics
14. Sanskrit Dramas, opera and dance

The Union Government and the Sahitya Academy and the State Governments and the Regional Branches of the Academy should actively help in the publication, in cheap and uniform series, of Sanskrit classics with translation into modern Indian languages and English, and of works on Indian thought and culture.

In comparison to other states of India, Orissa has played a significant role in Sanskrit education. For the further progress of Sanskrit education the following suggestions in a nutshell, are made.
(1) Establishment of an advanced centre in Sanskrit like in Poona.

(2) Proper incentive to students of Sanskrit literature on par with general students.

(3) The certificates of the Sanskrit degrees should contain the modern English name side by side along with the traditional name, i.e. Madhyama (H.S.C., Sastri (B.A.), Ācharya (M.A.).

(4) Sanskrit Institutions have no sufficient buildings and other necessary accessories. So, every institution should be well-equipped.

(5) Orissa is very rich in Saṃskṛt Manuscripts. So, importance should be given to the critical edition and publication of Sanskrit manuscripts.

(6) Tantra, Āgama, Karma-Kāṇḍa and all the departments of Veda must be opened in some of the Sanskrit Institution.

(7) Sanskrit must be kept as a compulsory subject in the Higher Secondary Classes.

(8) Publication of a Daily Newspaper and a monthly Magazine in Sanskrit must be encouraged.

(9) Every University should open a Sanskrit Department at Post-Graduate level.

(10) Like Hindi films, films in Sanskrit should be produced and released.

(11) A scholar of Dharmasattra should be appointed in the courts for Hindu Laws.

(12) A Sanskrit scholar should be nominated to the Assemblies and Parliament.

(13) A Sanskrit scholar should be appointed in the embassies of India in different countries.

(14) There should be a planning Department in the Government of Orissa to plan and to chalk out a five year programme for development of Sanskrit education.

(15) Books which have got Noble prize or National Award should be translated into Sanskrit.
(16) The whole Mantras of the Vedas, Sūktis, Subhāṣitas and the Gīta should be taped in a beautiful tone and these recorded materials should be sent to each and every Sanskrit Institution for their use.

(17) Sanskrit must be declared as a National Language or link language.

(18) A renowned Sanskrit scholar should be recognised on the National Day every year.

(19) Each and every function of all the Institutions should start with a Sanskrit verse and close with the same.

(20) Sanskrit teachers conferences should be arranged every year or atleast once in two years.
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APPENDIX - A

To
All Sanskrit Institutions of Orissa
Sir,

I am doing a survey work on Sanskrit Educational Institutions in Orissa. Without your proper co-operation the work can not be completed. The permission from the DDPI (Sanskrit Education) is enclosed herewith for your kind information. Kindly fill up these questionnaire and send it to me at the earliest date possible. Soliciting your kind co-operation.

1. Name of the Institution.
2. Date of establishment and recognition.
4. Sources of income before registration.
5. The strength of the teachers and students before recognition.
6. The curriculum before and after registration.
8. Present strength of teachers and students (Class-wise).
10. Creative work done by the Sanskrit Scholars.
   a) Published
   b) Un-Published.
12. Other information, if any.

Dr. Gangadhar Panda