

Presidential Address
of
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on

"RELIGIOUS AND PHILOSOPHICAL DEVELOPMENTS
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Religious and Philosophical Developments in Orissa.

Authoritative religions are generally known by the name of religion throughout the world—at least throughout the civilised world. In this authoritative religion a being of authority is conceived generally to guide the destinies of man and his relations with the universe. It is in earliest times found in Asur in Assyria and Marduk in Babylonia. Both these names, it appears, were combined or synthesised in the name Ahur-Mezda in about the 7th or the 8th century B. C. in western Persia and then in the whole of the Persian empire.

The Jews of Palestine, had, in about the 6th century B. C., lived as captives in this empire specially in Assyria and Babylonia. They were allowed to go back to Jerusalem and developed their Tribal God, Jeweh, into Jihova, from whom came Jesus Christ, the son of God, who is responsible for the monotheistic cult, Christianity, associated with all the fantastic myths and legends. This Christian belief was, in course of time, prepared the way for the origin of Mohammedanism of Arabia.

Allied Gods were also conceived both in India and Persia in Vedic and Avestic times, e. g., Indra, Baruna and Mithra. In India, again in later times, the religion of Narayana or Krushna seems to have developed from this monotheistic religion of Ahur-Mezra and many myths and legends, in course of time, gathered round about this Krushna of this Narayaniya religion.

This is the main central theme of the authoritative religions which are built up on the basis of what may be called the father-religion. That is the religion in which God (or Gods) is like the father of a family.

1 Jewish Philosophy by Isaac Husik—"Encyclopædia Britannica," 14th Edition, Vol. 13, p. 37.

But this authoritative religion is, in many forms, apparently, the religion of Orissa to-day. It is the authoritative religion only which may be recognised in all religions of the world—civilised or even uncivilised. Long before this Narayaniya religion of Krushna or any other like-religion including that of Siva and Sakti, Orissa had been the seat of two great religions. One of them, came from the Austrics who are the first settlers of the land some 6000 or more years ago and another religion, similarly from the Dravidian settlers who came, perhaps, a little later to the land near about the present Puri, anciently called the Kalinga territory.

(1) The first of these religions is in later times known in India by the name Tantra. It is the mother-religion which is the most primitive religion of man in the world. It began, as scholars determine, in Palaeolithic times in about 20,000 years ago.² This appears systematically among a people whose descendants are today known by the name Austrics, as I have mentioned. This cult, it appears, is found in Crete some 10,000 years ago.³ From there people spread in Egypt and Babylon (Sumer) and in about 4000 B. C. it came to the Kalinga coast in Puri and thereabouts. It appears to have come both by land and sea with the Austrics. It had, perhaps, some tree or wood, most probably some image of Neem-wood as the object of worship, but the mother elements of what the scholars call the fertility cult, were always attached to it. It travelled from Kalinga to the upper hilly regions of Orissa and contiguous parts and settled there which in later times was called by the name Uddiyana.⁴ From this Uddiyana, it spread to the entire regions of the Eastern India in the shape of the Bajrayana and Sahajayana Buddhism and by the 8th century A. D., travelled to Tibet. The Tibetan Lama

2 "Myths of Crete and Pre-Hellenic Europe"—Introduction XIX.

3 Ibid.

4 Sadhanamal (Gaekwad's Oriental Series) Vol. II, pp. xxxvi ff, see also "Orissa Historical Research Journal", Vol. VII, No. , p. 11 ff.

Taranatha says in Pag Sam Jon Zan (of Tibet) that Uddiyana was the original Pitha (sacred place of worship) of Tantra. From this Pitha, in course of time, it spread to other Pithas of East Bengal and Assam, viz., Srihatta (Sylhet), Purnagiri (not yet located) and Kamakhya in Assam. This Uddiyana again was, in still later times, responsible for the present Jagannatha of Puri with its Mahaprasada (cooked food like rice and Dal taken together without untouchability), which Mahaprasada is most probably a development of Tantric Vairavi Chakra⁵ of about the 8th or the 9th century A. D.

(2) The other religion, which is the religion based on experience, observation and inference therefrom, is the religion of the soul. It is, in later times, called Jainism or the religion of the Jina (conqueror—one who has conquered senses). Its beginning may be traced to tradition of Ea-vani⁶ in old Sumer (perhaps of 3000 B. C.) and of Rushyastunga⁷ in India. In these stories, in disgust of his own desires of enjoyment, man has shunned human society and retired to the forests to live with beasts and birds on fruits, leaves and roots and thereby has acquired great powers.

This Jaina religion, it must be noted, is an out and out a rationalistic or scientific religion. It began from the individual 'life principle' which is called 'Ji' in Sumer some 5,000 or more years ago. This 'Ji' is the Sanskrit 'Jiva'. 'Ajiva was what was not 'Jiva'. Dr. H. R. Hall found Jaina traits and features in the statues of Sumer of those old days. The Rug Vedic Atman and the Aton of Mitanni and Egypt may also be enlightning on the subject.

5 "प्रबृत्ते भैरवीचक्रे सर्वे वर्णा द्विजातय
निवृत्ते भैरवीचक्रे सर्वे वर्णा पृथक् पृथक्"—कुल्लार्यावत'व

6 "Myths of Babylonia and Assyria" by D. A. Mackenzie p. 173;
and frontice piece picture.

7 Mahabharata (Bangabasi Edition) Vana Parva, Chapters 110-113;
also Ramayan—Valakanda.

The main tennets of this unique rationalistic Jaina religion may be given below:—

“The fundamental principles of Jainism are these⁸:—

I. Man’s personality is dual, material and spiritual. The duality of the dead matter and the living principle which animates the human body, is evident. There may be differences as to the nature of it ; but as to the fact of the duality there cannot be any question. This is in striking contrast with the Hindu doctrine of Brahman, or one soul which is all and in all.

II. Man is not perfect. He can improve, i. e., he can advance in the direction of perfection. The human soul can attain perfection. In its perfect condition the soul enjoys its true and eternal character, whereof the characteristic is the four infinities ; infinite perception or faith (अनंत दर्शन), infinite knowledge (अनंत ज्ञान); infinite power (अनंत वीर्य); and infinite bliss (अनंत सुख).

III. By his spiritual nature man can and must control his material nature. It is only after the entire subjugation of matter that the soul attains perfection, freedom and happiness

“It is such a free and happy soul that is called Jains (Conqueror) or Tirthankara (Guide).

“IV. The last basic principle of Jainism is this: Man himself, and he alone, is responsible for all that is good or bad in his life.

“Jainism, more than any other creed, gives absolute religious independence and freedom to man. Nothing can interfere between the action which we do and the fruits thereof. Once done, they become our masters and must fructify. As my independence is great, so my responsibility is coextensive with it. I can live as I like; but my choice is irrevocable and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e. g., Christianity, Muhammadanism, Hinduism. No God; or His prophet or deputy or beloved, can interfere with human life.

8 “Outlines of Jainism” by Jagamanderlal Jaini, p. 1 ff.

The soul, and it alone is directly and necessarily responsible for all that it does."

This duality of the individual was known as Jiva and Ajiva which gradually developed into Purusha and Prakruti of the Sankhya and Vedanta philosophies and has permeated the analysis of soul and matter in various manners in various Hindu philosophic schools which developed out of this theory of Jiva and Ajiva of the Jainas. It must, moreover, be noted that a free soul is called by the Jainas Kevala Jiva (Jiva alone). A person having such a soul is Kevali whose state of existence is Kaivalya, a term so exclusively common in Jagannatha of Puri to mean liberation. *

Unfortunately the Orientalists are labouring under misconceptions about Jainism. In reality, Jainism, unlike other common great or small religions of the world, in which somehow dependance of man on some outside being is assumed for human convenience, is the most ancient religion based on the soul. Sakyamuni Buddha was but a reformer of Jainism. Sakyamuni was the inventor and the follower of the 'Middle path' which is a path between the austerity of the orthodox Jainas and the easy-going practice of the Lokayata section of the same Jainas, known in after times as 'Carvakas'. These two extremes, it may be said, roughly corresponded to the Stoics and the Epicurians of the ancient Greek culture of a later date. Significant it is again that Sakyamuni Buddha immediately after he became the Buddha or the enlightened, called himself a Jina.⁹ Jina is also a common epithet applied to him.¹⁰

Neither Jainism nor Buddhism was the result of revolt against Vedic caste and sacrifice as is believed by the Orientalists. In fact, Jainism was the religion of the land and it was in various ways encroached upon by the Vedic customs and rites. Hence,

9 Dhamma Chakka Pabbattana Sutta, or Dharma Chakra Prabartana Sutra.

10 H. Kern's "Manual of Indian Buddhism", pp. 63 and 97.

Jainas believe, came Tirthankaras one after another to guide the people in the right direction. Traditionally these Tirthankaras are twenty-four in number. A close imitation of it is found in Buddhism in its 24 Buddhas including one coming Buddha to make up the number.

The entire Upanishadic literature and even some later Vedic hymns, e. g., Purushasukta,¹¹ i. e., hymn regarding Purusha were either actually the conceptions of the conquered Jaina sages or of the Aryan sages under their influence, as usually happens in such conquests of the more civilised by the less civilised but physically better fitted people. These sages, it is that were responsible for the unique philosophical character of the Vedic literature. Otherwise, the philosophical development from the early Vedic Mantras (hymns) to the Upanishads cannot easily be traced.

Jainism is not only a free philosophy of the soul and matter, but it involves a practice of discarding attachment and desire. For these two basic conceptions—(1) Karma and transmigration of soul and (2) feeling one with the universe expressed in the practice of vegetarian diet — are essential.

It is noteworthy that even in the 14th century, B. C. distinct evidences are found that in the Aton (Atman?) cult of Egypt, vegetarian diet as well as offerings on the altar were enjoined upon and the sun was worshipped as the only one god, i. e., the soul of the universe.¹² In the 6th or 7th century B. C., Orphics and the Pythagoreans¹³ of Greece were either Jainas or greatly influenced by the Jaina philosophy and practice. They were vegetarians and believed in the purity and transmigration of soul

11 Rug Veda X.90

12 "Egyptian Myth and Legend" by D. A. Mackenzie, Chap. XXVI.

13 For both Orphics and Pythagoreans see particularly 'Orphism and Pythagoreans and Pythagoreanism' in the Index Volume of "Encyclopaedia of Religion and Ethics" and several places in the Volumes indicated there.

with its Karmic association and it is they that influenced Greek culture and philosophy distinctly for more than eight centuries. In 2nd or 3rd century B. C., there were Essenes in Palestine and Theraputae¹⁴ in Egypt, both of whom were either Jaina monks and physicians or societies formed distinctly under Jaina influence. This influence, moreover, is apparent in early Christianity specially as it gives prominence to austerity and asceticism and other connected virtues as well as features intimately associated therewith. Hence the entire civilised world in ancient times was influenced by the Jaina life and practice. In India too, even today, Jaina habits have permeated all our religions, food and worship.

Yet, the Jaina process of culture, or self-culture, is a very complicated one. The common practice was based on the identity of the individual soul with the universal soul, which is the soul of the universe.

The process is like this. Objects for my self-satisfaction are no less enjoyed by me if they are actually enjoyed by my family. Here my individual Purusha has become the same as the family Purusha. Similarly the process of expansion and elevation goes on and on and can be well-illustrated in a patriot who finds satisfaction if his country-men are happy, his own sufferings notwithstanding. This process is continued when the world Purusha or the Purusha of the whole humanity is to be the objective of attainment; and the best means for it is tending the sick and caring for the distressed whenever and wherever found. This was the practice of the Jainas or, as you may call them, the monks who practised Jaina way of elevating life to the plane of the entire humanity or the universe, in other words, of Jagat or Jagannatha, the term for which is also used Purusottama, the highest or the universal Purusha.

14 (a) Ibid for Essenes and Theraputae; particularly Volume XII, pp. 315-319.

(b) Also 'The Story of the Nations' Series — JEWS — by James K. Hosmer — 7th Edition — pp. 79-81.

This is Maitri or a feeling of universal kinship in which the individual is identified with the universe. This is distinct from Samya (equality), brotherhood or any such term of the kind generally used in the authoritative religions.

The Dravidians who came from those Mediterranean regions about 3000 B. C. or a little earlier, both by land and sea, settled in India and kept their purity of culture—the rationalistic culture—in Kalinga (region of Puri and Ganjam) which is the place of Purusottama even to-day. This word Purusha is a word which has come from original Sanskrit Pubrusha and is distinctly an Oriya variation of it, for, 'ru' becomes 'ru' and not 'ri' in pronunciation only in Oriya and Maharastri or perhaps Gujerati which are influenced in this pronunciation by Dravida. Otherwise, the word 'Purusha' would have been Purisha in pronunciation¹⁵. This Purusha is, it seems, an invention of the Kalingan settlers and was taken to the Rug Veda. For, otherwise, in the Rug Veda, Purusha means man. Even in Purushasukta, the Purusha has been conceived to be a world giant and has nothing to do with the Purusha which is the 'Ji' of the Sumerians or the Jiva of the Vedics.

The Austric Tantrics of the upper regions of Orissa even in those days, perhaps wanted to rival this Purusha or Purusottama with their Neem-wood image with Tantric conception attached to it. We read in the Rug Veda :—

“अदो यद्दारु प्लवते
सिधोःपारे अपूरुषं
तदारमस्य दुर्हशो
तेन गच्छ परस्तरम्”—Rug Veda, X. 155. 3.

It means, “The wood which floats (is an object of worship) beyond the yonder ocean (or river) is Apurusham, i. e., not Purusha (That means that it is not spiritual but a material object, i. e., Ajiva).

15 “Origin and Development of Bengali Language”, Vol., I, by Dr. Suniti Kumar Chatterjee, p. 35.

Therefore, discard it, O Durhanu (uncouth speaker). Then (after thus discarding) only you go to the spiritual plane ¹⁶ (the other stratum).

It may be noticed here that this object of worship which was a wood described in terms of a boat or ship floating in the ocean, suggests probably that the people that worshipped it came with it, not by land, but by sea.

It may further be noticed, however, here that this is a very peculiar hymn in the whole of the Rug Veda. Its author is given here as Sirimbitho Bharadvaja. It is evidently an adopted Gotra in the outer lands of Vratyas who are but mixed Aryans. The deity of this verse is Brahmanaspati. Unlike Sirimbitho Bharadvaja which is the solitary author in the entire Rug Veda, this Brahmanaspati in the Rug Veda is the deity of some other verses and hymns also. But this Brahmanaspati may mean a priest versed with Brahmanas of the Vedic hymns or verses. These words may be the then Kalinga Prakrut of those old days and this verse seems to have been collected from the Kalinga country with reference to the wood worshipped in the Austric lands of the Savaras where Sindhu may mean river. This verse may, therefore, be a verse taken from Kalinga into the Rug Veda itself. Though the 10th Mandal is said to have been found on investigation to be the latest portion of the Rug Veda, the entire Rug Veda is, perhaps by mistake, taken to be a collection of the verses and hymns composed in North-West India. But it may be concluded that even in those days, verses like this were collected from distant parts where the words had undergone some distinct Prakrusic changes.

Significant it is here that even in those early days, a wood or wooden image in a distant land was being worshipped perhaps as the Soul (or Lord) of the Universe, i. e., Purusha or Atman or something

like it, to rival the spiritual Purusha idea prevalent in Puri. Thus it is in all probability the wood or the wooden image worshipped by the Austrics ¹⁶ which in much later times was mentioned in tradition to have been floated in the Mahanadi from a Savara village of the present Bilaspur district situated in the confluence of the Jonk (a tributary of the Mahanadi) and the Mahanadi and carried to Puri where it was established as the present Jagannatha with a great temple built for the purpose by (Choraganga Deva¹⁷, the famous Ganga king of Orissa.

This Puri is pre-eminently the seat of Purusha which in later times ¹⁸ is responsible for Kalinga Jinasana or the seat of Kalinga Jina. This place is the place in this world (of India) of Purusottama, the highest Purusha. In the Gita, Krushna, as the monotheistic God of the Universe, says, "Therefore, I am celebrated in this world (लोके) ¹⁹ as Purusottama." Loke or Loye, it must be observed, is a Jaina word, meaning 'in this world' ²⁰. So this Loke in the Gita points to the place of Purusottama, i. e., Puri, for there was then no other place of Purusottama in India. Gita was composed not later than 4th century B. C. ²¹

16 See "Daru Devata", the Thesis presented by Prof Benimadhava Padhi, M. A., to the Utkal University for Doctorate.

17 "Orissa Historical Research Journal", Vol. VII, No. 1, p. 24 ff; also pp. 9 & 1.

18 4th or 5th century B. C.—the time of Nandaraja of Magadha who took this Jinasana away from Kalinga to Magadha where it remained for 300 years—Vide Hatigumpha inscription of Kharavela.

19 Gita XV—18.

20 "नमो लोये सर्व साहूयां
नमो लोके सर्व साधूनां"—The daily Jaina invocation—
Jagmunderlal Jaini's "Outlines of Jainism", p. 3.

21 "Orissa Historical Research Journal", Vol. VII, No. 1, p. 18.

Now let us again come to the Tantra religion which originated from Crete and spread in the Isis cult of Egypt and the Istar cult of the Tygris and Euphretes valley and its uplands. It came to Kalinga coast most probably by sea, for the word 'bau' which was a name of that mother in Capadosea and lands upto the Persian gulf, is exclusively used in Kalinga and the South Uddiyana land in the sense of the mother. This use is very old. The Egyptian word Ka (double, second soul), ran (sprit or life) is similarly used also exclusively in the Oriya lands. Our children still in our games are out and are allowed to play again on account of their Ka. In these Orissa lands there is also a play in which no such Ka can be given is called Akali (play having no Ka). All these show that this Orissa had, from very ancient times, intimate connection with Egypt and similar other lands both in the mother-cult as well as in the cult of the soul.

Here in the Uddiyana region the Tantric School of thought with the Neem-wood image, Jagannatha, at the centre, also imitated Vedic philosophy to explain nihilism that things come out of nothi g. This conception is expressed in the Nasadiya Sukta of the Rug. Veda²².

It is a very sublime hymn. It says, "In the beginning there was not 'sat' (existence)—not 'a-sat' (non-existence) nor was there the firmament (byoma) and anything beyond that firmament." Then the poet goes on to say, "There was nothing to distinguish day from night" and again says in a confused manner that there was one self-existent. This confusion clearly shows that here was expressed an influence of the universal soul of the Jainas. But the idea of the nothingness is continuing and in the 4th verse the poet clearly says, "There was Kama (desire or it may mean sexual desire) which was there in existence from the very beginning. This resulted

in the first Reta 'रेतः' (seed—more precisely the semen) of the mind, that is to say, as a mental qualification (of that Sunya or non-existence, i. e., void). Sages have thought it over in their minds and decided that this was the first relation between the non-existence and existence ('sat' and 's-sat'). This verse is:—

“कामस्तदग्रे समवर्तताधि
मनसोरेतः प्रथमं यदासीन्
सतोवधु मसति निरविदन्
हृदि प्रतोष्या कवयो मनीषा”—Rug Veda X. 129. 4

The same idea of creation coming out of sex-act and nothing else is found also a little derisively in the Gita in its 8th verse of the 16th chapter.

In the third part of the Kenopanishad, an attempt is made to make this mother the all-knowing and all-powerful being of the universe. There she is called Uma (Dravid Amma). Haimavati (daughter of the Himalayas). This mother of the west from the days of Crete was also Parvati (having her abode on hills) and Singhabahini (having her door and steps guarded by lions). Such sculptures have been unearthed in the island of Crete itself and the Vedic Haimavati and Uma is therefore well explained.

Kama or desire, which in the Nasadiya Sukta of the Rug Veda stands as a link between non-existence and existence, remained as a standing philosophy and was responsible for Varahamihira's image Ekanansa between the images of Vasudeva and Sankarshana (Krushna and Valarama) of the Lucknow Museum and was ultimately represented by Subhadra of Jagannatha images.

The philosophy of this mother-cult also developed during these early ages, the institution of Natha as well as of Siva which is but the male counterpart of this Tantra. During the Kosola Keshari Kings of Orissa of the 9th or 10th centuries, among other names Iswara was added to the name of this male god of Siva, e. g.,

Bhubaneswara, Kosaleswara etc., of which the main seat was the old Bhubaneswara town rebuilt with new sculptures for the purpose.

This male element in the sex-act, which, in course of time had gradually got the upperhand, also resulted in the Eastern India in Bajrayana and Sahajayana in which Mahasukha or the great extacy in enjoyment of sex-act became the blissful salvation, the all desired attainment, so to say, of the nihilistic Buddhists or the Jinas. For, Bajrayanists and Sahajayanists made no distinction between Jina and Buddha. Even the Charyapadas published by the late Mhy. Haraprasada Sastry in his 'Baudhagan O Dohan' confirm it.

In about the early 8th century, Indrabhuti, a king of Uddiyana, made Jagannatha represent both Jina and Buddha which, he says, mean the same thing. He begins his book Jnanasiddhi with the following verse :—

“प्रणिपत्य जगन्नाथं
सर्वजिन वराचि तं
सर्व बुद्धमयं सिद्धि—
व्यापिनं गगनोपमं”—‘Janansiddhi of Indrabhuti’

(Gaekwad's Oriental Series No. XLIV) Chapter I-1.

The meaning is, "I bow to Jagannatha who is worshipped by all great Jinas and who also represents all Buddhas and in perfection is like the all-pervading sky."

The southernmost region of Uddiyana is still called Bauddha. It is a significant fact. Even the pilgrims to Puri that come from Uddiyana or from adjacent regions through Uddiyana, recite the famous song pointing to Jagannatha "बौद्धरूपे बैठ रहे समुद्र किनारे" (Jagannatha sits there on the sea coast in the form of Buddha). They do not say Buddha but Bauddha. This expression "बौद्धरूप" is also used by the famous Oriya poet, Saraladasa of the 15th century. The Bauddha Avatara (the Bauddha incarnation), therefore, does not

seem to have come from the 1st chapter of Gitagovinda of Jayadeva. It is older.

Here it is, moreover, significant that though the mother-cult or the Tantra developed into Bajrayana and Sahajayana, they are not a development of any standing practice of Uddiyana where the Tantra developed in a peculiar line. In this land man has by a system of Yoga—different even from the Vedic Yoga of Patanjali—practiced a kind of Sarira Sadhana (culture of the body) in which he eradicates all kinds of sense enjoyment, particularly the enjoyment of sex and thereby attains Nirvana which is to realise that Jiva and Parama (Paramatma) are one and the same thing. Such Tantra practices are still living in its pristine purity in our Pithas, specially throughout Puri and Cuttack districts and in parts of Dhenkanal and other uplands.

It is noticeable here that this unique Tantra developed ultimately into the cult of Bhima Bhoi, a Kandh of the village Valasinga near Bauddha, called Mahima Dharma in the eighties of the 1st century. Bhima Bhoi's followers actually came to take possession of Jagannatha in the Puri temple about 1885. The proces and catch words still living in the Pithas are also found in the system promulgated by Bhima Bhoi.

In this peculiar Tantric cult, perhaps from a very long time developed Buddha and Vairavi. Buddha has been unearthed in the Bauddha town itself. It is a big Buddha image. The scholars say, it belongs to the 9th century. Ten miles from the town there is also an image of a Vairavi still worshipped by the people. It is quite permissible that Vairavi Chakra, already referred to, was also a development of this Orissan Tantra which produced the great institution of Mahaprasada, still so common in Puri.

Now the entire development of religion and philosophy partly original and partly peculiar to Orissa are practically over. Then comes the period after Choraganga, who under the influence of the

great sage, Ramanuja, amalgamated the two institutions—one Jagannatha and the other Purusottama—into the present cult of Jagannatha, after which there is nothing original or interesting in Orissa either in religion or in philosophy.

One fact only needs mention, however, that from about the 4th or the 5th century, in the Tamil land, the dance and dalliance of the young cowherd boys and girls developed into the rudiments of the Radhakrushna cult which in later times the Bajrayanists and the Sahajayanists of Eastern India accepted as a very good cult of Vaisnavim so acceptable to them. About the beginning of the days of Kalidasa or thereabout, there developed as a set off the institution of Sitarama of the cult of strict continence. Just about the time of Ramanuja, the Radhakrushna cult developed in Brundabana and ended in the great pseudo-biography of Chaitanya by Krushnadas Kaviraja and the Sitarama School had already similarly produced the Ramacharita Manasa of Tulsidasa, one of the greatest of our middle-age poets.

Orissa similarly was divided in twain. The Radhakrushna cult rapidly spread by Kirtanas and stories of myths and miracles already begun by Byopadeva, the poet of the Tamil country in Bhagabata. The other cult which grew round about Sitarama spread in the then Bhanja lands of Orissa near the ancient Uddiyana or perhaps parts of it. Now the Sitarama cult is gradually dying out in Orissa. Perhaps it demands a little austerity and sex control. The more palatable and pleasing Radhakrushna cult of Gaudiya or Sahajiya Vaisnavism is spreading in the land and preaching its pseudo philosophy and outlook, associated with the old Sahajayana or Sahajiya cult of Bengal.