



Sri Jagannath Society of Greater Chicago

(A Non-profit 501 (C)(3) Organization)

554 Babcock, Elmhurst, IL 60126 www.srijagannathchicago.org



RATHA YATRA July 3rd 2011, 9 AM



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Sri Jagannath Society of Greater Chicago humbly invites you, your family and friends to participate in **RATHA YATRA**, the famous festival of Lord Jagannath.

Venue: Bishnu Shiva Shakti Mandir (inside BSS)
522 Garfield Ave. Aurora, IL, 60560

Date: July 3rd 2010

Program:

09:00 AM	Yjna/Havan	12:00 PM	Ratha Yatra
11:00 AM	Puja	01:00 PM	Puja & Arati
11:30 AM	Pahandi	2:00 PM	Cultural & Prasad

Please support this auspicious event with a donation. Checks may be made out to SJS GC and sent to **SJS GC, C/O Mr. Satish Jena, 35 Newgate Ave, Naperville, IL, 60565**. For more information, please contact the Executive Committee or e-mail to sjsgc.communication@gmail.com

May Lord Jagannath bless you and your family!

Executive Committee

Sri Jagannath Society of Greater Chicago





Swami Adyananda Saraswati

Message

Dear Divine Self,

Adorations.

I am very delighted to welcome all of you to the celebration of the famous chariot festival, Ratha Yatra of Lord Jagannath, the Lord of the Universe. Every year, the festival of Purushottam Kshetra (Puri, Orissa, India) has attracted hundreds of thousands of people from India and abroad, irrespective of caste, creed and religion.

Shri Jagannath is the symbolic form of all-pervading infinite consciousness, truth absolute and bliss absolute Brahman described in the Upanishads. He is the supreme solace and savior of countless devotees around the world. Since time immemorial, His magnificent shrine at Puri, one of the four major dharmas of Hinduism has been the most sacred center of pilgrimage. And his worship symbolizes and upholds one of the greatest spiritual and cultural heritages of the world. Devotees are overwhelmed by the sight (darshana) of Lord Jagannath in the chariot. Hindus believe that even a glimpse of Lord Jagannath on His chariot liberates one from the cycle of birth and death. Lord Jagannath grants spiritual liberation (mukti) and material prosperity to devotees.

I hope that the Rath Yatra celebration will create the spirit of universal brotherhood, integrity, harmony, egoless cooperation and love for one another and force out the negative thoughts of envy and hatred in all of you. Let Lord Jagannath bless all of you. Let all be protected from the problems of worldly affairs under the great umbrella of Lord Jagannath.

Hari Om Tat Sat

Swami Adyananda Saraswati
Chicago



Sri Jagannath Society Of Greater Chicago

MESSAGES



Padmini
Khuntia

Lord Jagannath a mysterious God. Unfinished, yet Infinite. Made out of wood that's why he is called "Mahadaru". The Indian Ocean called Bay of Bengal near where his abode is called "Mahodadhi" and his Prasad is called Mahaprasad. That means everything about this mystical God without any limbs starts with the divine word "Maha" means Mega. According to the history there are evidence all the world renowned saints and celebrities have visited the "Mahadaru Parambrahma" at Puri at least once in their lifetime. The puja procedure followed at the Sri Mandira of Puri is very unique and rigid. Fortunately, with the grace of the Lord; it has been possible to maintain over one thousand year of religious tradition & heritage. The festival of the Lord called the world famous Ratha Yatra have been a symbol of Faith and devotion. It is definitely beyond any human perception to imagine the infinite Power of the Brahma. It is our great fortune and the good karma from the past life to be at the service of Lord of the Universe. Humbly, at the lotus feet of the Lord Jagannath.



Nilamadhab
Nanda

I congratulate and thank all the devotees and supporters of Sri Jagannath Society of Greater Chicago for celebrating Ratha Yatra for the 6th year. We have come a long way to establish Lord Jagannath in Chicago land. Year 2010 has been a remarkable year for SJSGC with the "Mahapratistha" of Lord Jagannath, introduction of many festivals, and approval of non-profit status to SJSGC. I'm glad to say that over time the number of devotees and visitors has increased, we have been able to meet the current operational needs. But no place for complacency, there is a long way to go. I deeply appreciate all the devotees for their **Devotion, Dedication, Determination, and Donation**. These are the four pillars for our success; this and the blessings of Lord Jagannath will help us reach our goal of having a Sri Jagannath temple.

Ratha Yatra is a unique show of true love, respect, joy, and unity between Lord Jagannath and His devotees. This culture is a precious gift to the entire world. Let the blessing of Lord Jagannath be with us and strengthen us always. "Jagannath Swami Nayana Patha Gami Bhava tu me"



Prashant
Joshi

It is a great pleasure to celebrate the world famous Ratha Yatra in Chicago land. I commend all the devotees and supporters of Sri Jagannath Society of Greater Chicago for making this success year over year. Ratha Yatra teaches us the sense of equality in front of Lord Jagannath. On this occasion I thank all the supporters of SJSGC and wish them all success with the blessings of Lord Jagannath. "Jai Jagannath"!



Ajanta jena

It is my utmost pleasure and privilege to extend to you the warmest greetings on the occasion of "Prana pratistha" of Lord Jagannath, Lord Balabhadra, Devi Subhadra, Sudarshan and other deities at Bharat Sevashram Sangha in the year 2010. I consider myself very fortunate to be part of this most auspicious undertaking.

Lord Jagannath is all encompassing, all pervading, Supreme Lord of the Universe. He is the Shiva, the Sakti, the Brahman, and the Avatari. People of all religious faiths find their own ideas and concepts in the Jagannath culture. The city of Puri is one of the four Dhams of our religion, and the temple of Lord Jagannath is one of the holiest Hindu temples in India. The Jagannath Society of Greater Chicago has finally established the worship of Lord Jagannath in the Chicago area. Every Sunday one family sponsors a special puja to Lord Jagannath and we encourage everyone to come and participate in this celebration. The atmosphere in the temple is blissful, uplifting, and soul touching.

On behalf of the puja committee, I would like to thank all the devotees for their unwavering support, devotion and dedication through out the years. Our goal is to keep the great Jagannath culture alive and pass it on to our future generations. May Lord Jagannath protect and bless all of us.

Dasia Bauri – A Self Realized Soul and Devotee of Lord Jagannath

Swami Adyananda Saraswati

Dasia Bauri was one of the famous non-bramhin devotee of Lord Jagannath. His exact life time is not known. Perhaps he was living at the time of Pachasakha of Orissa in the fourteenth century. He was born of a lower untouchable class of Hindu religion in the village of Baligram near Puri. He was weaver by profession and was maintaining his livelihood by weaving clothes and selling these in nearby market. He was very much content with whatever he received and was very thankful to Lord Jagannath for the gift. Dasia was illiterate and had no knowledge of any scripture. He was getting up very early in the morning and praying Lord Jagannath for his mercy to him. Finishing his daily routine works with bath, he was worshipping Lord Jagannath and started his routine work of weaving. To him the performance of action of weaving was worship to God. He surrendered all his actions to God without any selfish interest and never thought of the profit and loss from his actions. While weaving, he was singing many heart-touching devotional songs glorifying Lord Jagannath, which were composed by him. After day break, he was praying Lord Jagannath with melodious devotional songs and was deeply absorbed in meditation. Besides some evenings, he was attending bhajans (devotional prayers) conducted by the high class Brahmins of his village. One night, he was merged with devotion of Lord Jagannath for long time and heard the voice of Lord Jagannath saying “Das, you are my best devotee. I have created everybody and all are my children. There is no difference of high caste and low caste for me. I am present in everybody’s heart.”

Once on a chariot festival day (Ratha Yatra), Dasia traveled to Puri with other devotees from his village and reached Puri. On the way, he waited at Balagandi (a place) instead of going all the way to the temple. He was immersed in the thoughts of Lord Jagannath and was cursing himself that due to his birth in low class he was deprived of embracing his beloved Lord in the chariot. With much disappointment he returned to his village. That night he was so much merged with ecstasy and love for Lord Jagannath that Lord Jagannath appeared to him everywhere. He even saw the two eyes of Lord Jagannath in watery gruel and was unable to eat the gruel. He danced again in ecstasy and the villagers gathered on the spot to notice the strange behavior of Dasia and finally confirmed that Dasia was not possessed by any spirit but the love of Lord Jagannath removed his external senses. At the same night, Jagannath appeared to him in his dream and gave him the boon that the Lord will accept his offerings personally. Next morning, Dasia approached a high class brahmin to purchase a coconut in exchange for a newly woven piece of cloth. The Brahmin agreed to his proposal and gave him a coconut. The head priest of his village along with some devotees was going to Puri for darshan and worship of Lord Jagannath. He was also carrying lots of delicious offerings for Lord Jagannath’s worship. Dasia entrusted the coconut to the head priest and requested to offer the coconut directly to Lord Jagannath saying “Lord Jagannath, Dasia Bauri of Baligrama has sent the coconut for you. Please accept it.” And if he does not accept it from you directly, please return it and give it back to me. Head priest was very much perplexed to take the coconut but could not deny due to sincere devotion of Dasia Bauri. Head priest visited Lord Jagannath at Puri and worshipped the Lord with delicious offerings that he carried with him. Finally he stood in an empty space near Garud Stambha (a sacred pillar inside the temple) holding the coconut in his hand and called Lord Jagannath mentally to accept the coconut of Dasia Bauri. As soon as he uttered the words, the coconut disappeared from his hand and to the great surprise of everyone including the priest of the temple, the coconut was placed in the golden throne (ratna simhasana) of Lord Jagannath. A puja panda (priest) cried out that pieces of coconut shells were falling around there.

After some days Dasia brought a basket of sweet ripe mangoes to offer to Lord Jagannath. Being born in untouchable caste, he had no access to the temple. So he looked at the Nila Chakra (sacred blue wheel) at the top of the temple and prayed Lord Jagannath to accept his offerings of mangoes. As soon as he uttered these words, he had a glimpse of smiling face of Lord Jagannath and the basket of mangoes disappeared quickly. The priest at the

temple found mango stones and peels on the altar of Lord Jagannath and Lord's face was smeared with mango juice. Immanent and transcendent became one.

Dasia and Lord Jagannath had many times verbal communications and people observed lots of miracles concerning to Dasia. There was a pond behind his cottage known as Gotha Gadia Pond. One day Dasia called his wife and showed her the reflections of Jagannath, Balabhadra, and Subhadra on the surface of the pond. The pond is still there in that village and the people think of it as a sacred pond. Villagers are not allowed to take bath or to clean the utensils, and also to catch fish. Once a villager caught some fish and found his pot filled with blood. The local people say the pond is protected by the black cobras.

One night Lord Jagannath visited Dasia's house in the disguise of an ordinary traveler and asked for some food to eat. Dasia's wife offered him whatever scraps she could find from the pond and the traveler was satisfied. At the same time the king of Orissa was dreaming that Lord Jagannath was alerting him about the wretched condition of Dasia. Next morning the king arranged to send sufficient food to his house everyday. Also it was king's duty to send the very first Maha Prasad to Dasia's house. His village is now a sacred place to many travels of Orissa and outside.

Dasia Bauri was a self-realized soul in his previous life like King Janak, Jada Bharat, Ramana Maharsi, and Sri Ramakrishna Paramahansa. He was established in the intuitive knowledge from his very childhood. From the life of Dasia Bauri it was understood that he was performing integral yoga in his daily life. The goal of karma yoga and jnana (knowledge) yoga is one, moksha or self realization or liberation from repeated cycles of birth and death. For jnana yogi, the knowledge is the only path. For karma yogi, action and knowledge both are needed. The performance of actions retains one in the world of duality and multiplicity. Action is produced by ignorance, doership, and desire including raga and dwesha. It binds the individual soul to repeated embodiments. If simple action (karma) is transformed to karma yoga, the action is surrendered to God. The aspirant is performing the action for pleasing his beloved God and here the action is considered as a worship. He is performing actions with the spirit of sacrifice in non-selfish manner. In this way work is performed for antah-karana suddhi for purification of mind, intellect, ego, chitta (subconscious mind). It neutralizes the effects of raga and dwesha and gains the grace of God. The ideal of karma yoga is that his performance of his duty is presented in accordance with the divine plan as a form of worship. The variation in work is like offering different types of flowers to God. This type of worship is going on from early morning of getting up from bed until going to bed at night. The karma yogi is performing his duty being immersed in it out of great joy not out of attachment. The action of karma yoga should be blended with devotion to God. Unless he develops devotion he cannot wipe out the ego completely. Devotion (bhakti) is a mystic technique that can dissolve one's ego. When the wind of actions performed with devotion scatters the clouds of ignorance the light of knowledge streams forth from Brahman. One ego is removed by performing karma yoga blended devotion there is perfect unfoldment of the Truth and the intellectual knowledge is gradually transformed to intuitional knowledge (Para Vidya or Absolute Knowledge) to attain the enlightenment of the Self or Brahman. The aspirant enters Brahman and he becomes Brahman himself. This is known as Self-realization.

In Yoga Vasistha, it is mentioned that Rishi Vasistha was narrating Sri Ramachandra about four keepers for liberation such as sama (serenity), santosh (contentment), satsanga (good association), and vichar (reflection). If you have one of these qualities, others will be automatically drawn to you for Self-realization. The subtle impressions of actions of the past and present will be completely erased from the reservoir of mind and burnt by the blazing fire of the knowledge of intuition except for the prarabdha karmas. The prarabdha karma will pass away without further accumulation of actions or karmas. At that time, you will declare, "Aham Brahmasmi or I am Brahman or the Supreme Lord".

Also in the eighteenth chapter of Srimad Bhagavad Gita there is a verse pointing to the glory of integral yoga.

Manmana bhava, Madvakto, Madyajee Mam namaskuru

Mamevaisyasi satyam te pratijani priyosi Me.

Manmana bhava, let your mind flow toward meditation. It is Raja Yoga. Madvakto bhava, be devotee of Mine refers to bhakti yoga or devotion. Madyajee , perform sacrifice for Me, refers to karma yoga with dedication. Mam namaskuru, dissolution of ego, is the climax of jnana yoga.

Santha Dasia demonstrated the true path of God realization. He was born in the low caste of Hindu religion as shudra but his qualities exceeded those of the high cultured bramhins. While living, he realized Brahman, the Supreme Lord both in his immanent (with attributes) and transcendental (attributeless) forms. Chandogya Upanishad declares, “yo vai bhuma tat sukham nalpe sukham asti.” When there is unconditioned Atman, there alone lies bliss. There is no happiness in the petty objects of the senses.

Hari Om Tat Sat

Swami Adyananda Saraswati is the founder of Siva-Shakti Siddha Yoga Ashram, Cuttack, Sector 8, Orissa, India and 326 Glenpark Drive, Nashville, Tennessee.

Why is the shape of the Sudarshan Chakra Like a Pillar?

Dr. J. K. Mohapatra

It is well known that the four idols of the four deities adorn the gems pedestal (*Ratna Bedi*) of the Sri Mandira. The four deities are Lord Jagannath, Lord Sri Balabhadra, Mata Subhadra Devi, and Sri Sudarshan Chakra, the toothed wheel, which happens to be the most powerful weapon of Sri Vishnu, hence of Sri Jagannath.

It is the same Sudarshan Chakra which Sri Vishnu used to save the elephant when it was attacked by a ferocious crocodile. It is also the same Chakra which Lord Sri Vishnu very effectively used to save the Universe during the *yagna* of the King Dakhya Prajapati. When being unable to tolerate the dishonour of her husband, Shiva, Sati jumped into the flames of the *yagna* and committed suicide, Lord Shiva appeared on the scene. He flared up in anger, carried the dead body of Sati on His shoulders and started His Tandava Dance with terrifying pace. At this the entire universe trembled violently. The Gods, Demons, Yakhyas, human beings, all realized that the Tandava Dance will culminate in the total destruction of the universe. All of them started praying in unison to Lord Sri Vishnu and beseeched, "Lord! Save us....., Save us.....". Realising the seriousness of the situation, Sri Vishnu dispatched His Sudarshan Chakra with specific orders. Sri Sudarshan cut down the dead body of Sati into 101 pieces. Immediately Shiva stopped His Tandava Dance. The universe was saved from total annihilation. And wherever the pieces of the dead body of Sati fell, that place became a *Shakti Pitha* or *Shakti Mahapitha*. Incidentally Mata Biraja of Jajpur is the only *Shakti Pitha* in Orissa. Mata Kamakhya of Guahati, Assam, is a *Shakti Mahapitha*. For that matter there is a *Shakti Pitha* even in Pakistan.

That describes the all powerful Sudarshan Chakra in brief.

So when a devotee observes that on the left hand side of Lord Sri Jagannath, the idol of Sri Sudarshan Chakra has been installed on the gems pedestal, but the shape of Sudarshan is that of a pillar instead of a toothed wheel, then an obvious question raises its head in the mind of the devotee.

- How or why or when the shape of the Sudarshan Chakra became that of a pillar? -

O' devotees! Let us hear what the wise men have to say about this unique phenomenon.

Of course this phenomenon could not have happened without the explicit desire of Lord Sri Vishnu and hence of Lord Sri Jagannath. The following explanation of the phenomenon is based on mythology. In the Kali Yuga Lord Vishnu installed Himself as Lord Sri Jagannath at Sri Khetra. As per His expressed wish the wooden idol of Lord Jagannath has no palms and feet. As a result of which conch, mace, lotus flower as well as His powerful weapon, the Sudarshan Chakra, no longer adorned on Him. This made Sudarshan a bit proud. Sudarshan thought that even Lord Jagannath does not have the qualification to carry such a powerful weapon. The omniscient Lord Jagannath immediately knew the thoughts of Sudarshan. Lord Vishnu can not tolerate the pride of any body, even of His

devotees. To bring down to dust this pride of Sudarshan, He ordered Sudarshan to immediately go and invite Hanuman to come to Him.

When Sudarshan reached Hanuman, Hanuman instantly came to know about the self-pride of Sudarshan. Without wasting a moment he broke down Sudarshan into four pieces and carrying them he reached Lord Sri Jagannath. Hanuman lay prostrate in obeisance before Lord Jagannath and appealed, "O' Lord of the Universe! If you keep this proud Sudarshan near you, then because of his fearsome presence your devotees will not and can not come to you for your benign Darshan".

On considering the earnest request of Hanuman, Sri Jagannath took away all the powers of Sudarshan and allowed him to stay on His left side after taking the shape of a pillar. Sudarshan realized his mistake and begged apology before Lord Jagannath. Lord Jagannath was moved by the repentance and prayer of Sudarshan and blessed him by saying, "In the *Kali Yuga* you will acquire the shape of a pillar, will stay by My left side and will be worshipped. Along with this you will also be installed as Neela Chakra at the top of Sri Mandira so that even before entering Sri Mandira, the devotees will be able to see you and attain salvation".

Because of this, right from the inception of Sri Mandira, Sudarshan adorns the gems pedestal as a pillar and also decorates the top of Sri Mandira as Neela Chakra.

At this point, it is worthwhile to know certain statistics about Neela Chakra. Its diameter is 14 feet. Its width is 2 inches. It has 8 radials which represent mind, wisdom, self-identity, earth, sky, sun, air and water. It is believed that sighting the Neela Chakra is equivalent to sighting Lord Sri Jagannath.

Dr. J. K. Mohapatra is retired Dean and Professor of Physics. He now stays in Bhubaneswar, Orissa and spends his time in writing articles on religious topics.

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Sri Jagannath and 21st Century

Nilamadhab Nanda

The human society has come a long way from Stone Age to space age. The power of science has taken us to the moon. In this 21st century we aim to conquer other planets and explore the universe. But few things have not changed since the Stone Age such as the very start of life; a baby is still born with same level of knowledge as before, it needs to learn the same old basic knowledge of well behavior, good attitude, and superb character to lead a good life in society, and one day it dies.

This universal truth justifies why the primordial culture of Lord Jagannath, the lord of Universe, still thrives in 21st century. Puri, a small town in Odisha state of India is the abode of Lord Jagannath. It is also known as the Purusottam khetra or Srikhetra, one of the Chaturdham, the four holiest places for the Hindus. Every year in the month of July millions of people from all corners of the world travel to Puri to celebrate the world famous Ratha Yatra or the car festival of Lord Jagannath. This festival is celebrated in grandiose manner with three colorfully decorated chariots built in front of the main gate of Sri Jagannath temple on the grand road of Puri. The trinity, Lord Balabhadra, Devi Subhadra, and Lord Jagannath along with Lord Sudarshan are carried from the sanctum sanctorum to the chariots in a wonderful procession (Pahandi) amidst the earsplitting sounds of traditional musical instruments, the "Haribol", "Jai Jagannath" noise from priests, and dancing of devotees. The king, the first servitor of Lord Jagannath performs the sweeping rituals (Cherapanhara) and worship Lords before start of the journey (Yatra) from the main temple to Gundicha temple, about 3 kilometers away. The crowds of millions rush to reach the rope of chariots and begin pulling the three chariots starting with the chariot of Lord Balabhadra followed by Devi Subhadra and at the end the chariot of Lord Jagannath. People from young to old caring less for possible stampede get ecstatic in pulling the chariots. Devotees do not get deterred by the hot summer temperature but determined by the deep devotion to Lords. There is no distinction between the ruler and ruled, rich and poor, casts or colors. All bow to one, the lord of universe, Sri Jagannath. All beliefs get fused to one, Sri Jagannath Culture, the "Sanatana Dharma", **VASUDHAIVA KUTUMBAKAM** - 'The whole world is but one family'.

It is not the millions visit Puri, but many more millions watch the Puri Ratha Yatra in TV, internet, and listen to radio. In addition, the Car festival is celebrated in many cities in India and around the world. As the world population grows every year the number of people and places celebrating car festival also grow. This is a very rare phenomenon seen in the whole world; no other event on the earth is celebrated in such a high magnitude. People from all paths of life irrespective of their nationality, religious background, cast, creed and color participate in this majestic festival. It is a unique show of determination, dedication, and devotion of devotees and believers to Lord Jagannath.

According to Veda, Upanished, Purans, and scriptures this Ratha Yatra is being celebrated since time immemorial after the legendary king Indradumna of Satya Yuga installed Lord Jagannath in Srikhetra Puri. This Ratha Yatra also known as Gundicha Yatra goes by the name of his queen Gundicha and the temple to which the chariots head on and the Deities stay for nine days is also known as Gundicha temple. According to Hindu mythology Satya Yuga was before Tretaya Yuga the time of Sri Ram, and Dwapar Yuga the time of Lord Krishna on the earth. Lord Jagannath is known as the "Avatari", the creator of all ten Avatars (incarnation of Lord Vishnu). HIS culture exists forever since Satya Yuga to Kali Yuga, the current time.

The most significant of all is that over the time many ancient cultures have disappeared from this world, but Sri Jagannath culture is standing high. As time passes by it attracts more and more people because the culture is based on the basic value of human life such as love, respect, unity, equality, and tolerance. Over time this culture has been enriched with the fusion of many other cultures: Hinduism, Jainism, Buddhism, Sikhism and more. This is time tested culture for the peaceful existence of human society.

Analysis of Ratha Yatra can provide a convincing example of this relevancy. During the procession (Pahandi) the sequence in which the deities are brought from Ratna Singhasan (Jewel throne) to the Chariots has great meaning to human society. Through out the year Lord Sudarshan, the celestial power, remain by the side of Lord Jagannath except during Ratha Yatra when Sudarshan sits by Devi Subhadra. Lord Sudarshan is the first deity carried by the

servitors (Daitas) and placed on the chariot of Devi Subhadra the youngest sister. Then eldest brother Lord Balabhadra is brought to His chariot. Next Devi Subhadra is carried to her chariot followed by younger brother Lord Jagannath to His chariot. The significance of the sequence in which the deities are carried out is that the celestial power first secures the chariots and stays with the youngest one to defend her. The elder brother comes before sister and sister travels in between two brothers. This is a wonderful depiction of love, respect, and support existing in Sri Jagannath culture that is very pertinent to the human society of any age.

On the way to Gundicha temple, Lord Jagannath stops near the memorial place of His staunch devotee Bhakta Salabeg (A Muslim poet and devotee of Lord Jagannath) to pay respect. These customs symbolize the love and respect of Lord Jagannath to His devotees.

On 5th day of Ratha Yatra (Hera Panchami), Sri Mahalakshmi goes to Gundicha temple from SriMandir to visit Her husband Sri Jagannath. On the way She damages a bit of the Sri Jagannath chariot out of anger and dissatisfaction on Her Husband for leaving her alone at SriMandir and travelled with brother and sister. This is a very common phenomenon in a family.

On the return journey (Bahuda Yatra) Lord Jagannath stops for a moment at His aunt's temple (Mausai Maa Mandir) and takes His favorite "Podo Pitha" (a backed cake). On 12th day of Ratha yatra when Lord Jagannath enters to Sri Mandir, Debadasis do not let Him in and humiliate him at the behest of MahaLaxmi. After lots of request and bribe by Lord Jagannath Laxmi agrees and let Him in to the temple. It is called Laxmi-Narayana Bheta. It is a common depiction of a typical squabble between husband and wife in a family.

The customs and rituals of Ratha yatra is a great example of love, respect, tolerance, co-existence with differences, the basic human values for peaceful sailing of life. This has nothing to do with time, 21st century or beyond. It is very pertinent to all ages as long as human society exists in this earth.

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Ratha Yatra Facts

Padmini Khuntia

It is interesting to know some facts regarding the world famous festival called “Ratha Yatra” of Puri, Orissa; celebrated every year during the month of July. This article is for information only.

Questions

How the Ratha Yatra came to the picture ?

When the Ratha Yatra takes place ?

What are the other names of Ratha Yatra ?

When the collection of the wood starts for the Rathas ?

When the making of the Ratha Starts?

Who are involved in the making of the Ratha ?

How long does it take from start to finish ?

What is the name of the Ratha made for Lord Balabhadra ?

What is the Height of Taladhwaja ?

How many wheels on Taladhwaja ?

How many pieces of wood are being used in making of Taladhwaja ?

How many divisions are there in the Rathas ?

How many side Gods (Parswa Devata) reside in the Ratha ?

What is the name of the Sarathi of Taladhwaja?

What are the names of the 4 Horses?

What is the color of the Horses ?

Who is the Mudhani God ?

Who is the Protector of the Ratha ?

Who are Gate Keepers of Ratha (Dwarapala)

What is the name of the Pataka (Flag) on the Top.

What is the name of the Rope ?

What is the color of the cloth used ?

Which Ratha is pulled first ?

What is the name of Lord Jagannath's Ratha ?

How many wheels in the Nadighosa ?

What is the height of the Ratha ?

SJSGC Ratha Yatra Journal 2011

Answers

The Lord Jagannth himself asked the King Indradyumna to start it.

Month of Asadha from Sukla Pakhya Dwitiya for nine days called the Ratha Yatra

Ghosa Yatra, Navadina Yatra, Mahadevi Yatra, Sri Gundicha Yatra, and Dasavatara Yatra.

From Magha Masa Sri Panchami. The wood come from a forest called Dasapala, Orissa.

From Akhaya Trutiya

The untouchables, Carpenter &, Artists.

58 Days

Taladhwaja

40 Feet from the ground.

14 Wheels

763 Pieces of wood

Three divisions:

1. Pokharia(from the ground to the Lord's seat)

2. Garbhagriha (from the seat of the Lord to Kanakamunda)

3. Parabhaddi (from the Kanakamunda to DadhiNauti)

Nine Gods. They are: Pranabhari, Ganesh, Kartikeya, Halayudha, Natambara, Mukteswara, Sesadeva, Tripurari, Aghora.

Matali

Tibra, Ghora, Dirghasrama, SwarnaNabha.

Black

Naga (The snake God)

Bhaskara (The Sun God)

Nandi, Sunandi

Unnanni

Basuki

Red & Green

Taladhwaja. Lord Balabhadra being the eldest brother leads the way.

NandiGhosa

Sixteen (16)

44 Feet

Who is the protector of the Ratha ?	<i>Garuda</i>
Who is the Goddess resides in the Ratha ?	<i>YogaMaya</i>
Who are the DwaraPalas (The Gate Keepers)?	<i>Jaya & Vijaya</i>
How many woods are used in the Ratha ?	<i>832 Pieces</i>
What colors are used in the Ratha ?	<i>Red & Yellow</i>
What is the name of the Pataka (The Flag)	<i>Trailokya Mohini</i>
What symbol is there in the Pataka ?	<i>Hanuman (The son of Pawan</i>
What is the color of the Horses ?	<i>White</i>
What are the names of the Horses ?	<i>Sankha, Balahaka, Sweta & Haritaswa</i>
What is the name of the Sarathi ?	<i>Daruka</i>
Who are the side Gods (Parswa Devata) in the Ratha ?	<i>Hanuman in the pose of carrying Lord Rama & Laxman, Pancha Mukha Hanuman, Narayana, Srikrishna, Gobardhandhari, Chintamani, Raghava, Nrusimha & Rudra</i>
What is the name of the Rope?	<i>SankhaChudda</i>
What is the name of Devi Subhadra's Ratha ?	<i>DarpaDalana</i>
What is the height of the Ratha ?	<i>33 Feet</i>
How many wheels in the Ratha ?	<i>12 Wheels</i>
How many pieces of wood are used in making of the Ratha ?	<i>593 Pieces</i>
Who is the Sarathi ?	<i>Arjuna</i>
What is the color of the Horses ?	<i>Light Brown</i>
What are the names of the Horses ?	<i>Rochika, Mochika, Jita, Aparajita</i>
Who is the protectors of the Ratha ?	<i>JayaDurga & Ugra Chandi</i>
What is the name of the Pataka ?	<i>Nadambika</i>
How many Parswa Devata in this Ratha ?	<i>Nine (9) Gods: Sarba Mangala, JayaDurga, Barahi, Adasara, Harachandi, Smasana Kali, Bimala, Bindha Baseli, BanaDurga</i>
Who are Gate Keepers (Dwara Palika)?	<i>Ganga & Jamuna</i>
What is the color of the Clothes ?	<i>Red & Black</i>
What is the name of the Rope ?	<i>Swarna Chuda</i>
Who else rides with Devi Subhadra in her Ratha ?	<i>For the safety Lord Sudarshan rides with the Goddess</i>
What is the distance they ride in the Ratha ?	<i>Three Kilometers</i>
Where do they go for the Ratha Yatra ?	<i>Gundicha Mandir also called(Adapa Mandapa) The Birth place of the Lords. Sri Devi, Bhoodevi & Madhaba.</i>
While the Lords are at Sri Gundicha Mandir who gets worshipped at the Sri Mandira ?	

Although, I grew up in Puri, saw Ratha Yatras many times, yet I had no knowledge about all the information concerning the famous Car Festival . As they say it is better late than never. I hope it will help our readers to know little something about our great tradition which is going on for centuries and will continue for many to come.

At the Service of the Lord.

Poems

Divergence

Ms. Pratima Rani Dash

At the dawn-
Purple sun in the womb of horizon
peeps to see the world of beauty,
diverges the rays at infinity,
converges the ideas for His duty
(Sarba Dharman Parityajya
Mamekang saranang braja ...)
Ahang twam sarba papebhya
mokshyaisyami Ma socho)

As the day drives slowly ...
attracts the crowd for that rally
greedy for love & devotion
His great will for revolution
controls and erodes as His solution-

In the stormy nights
When the life boat is in difficulty
nourishes and nurtures like a mother
in the ocean of peace and cheer
flows the nectar through flowers vein
diverges the fragrance through the glen
moving His sacred flag high above
He is calling us, let's move, Let's move
....

At night's wonder (death)
In a dreamy Island
Crown of joy you have to wear
with dazzling quarries whats and where,
relatives in memory fro and near
diverge the spirit in dead silence,
the singing nature urged to hear-
world's wonder in the heart of oyster !
Jagannathye Namah
Oh! You can embrace Him
He is coming too near!!!
too near!!!

Asst. teacher
M.P.K. Girls' High School
Baripada, Mayurbhanj
Orissa, India

I have seen You

Ms. Nilima Barik

O Friend of my heart
from ages,
there is no word remains
to describe you.

I have seen you,
in the blue sky,
in the rising sun,
in nature's view.

I have seen you,
in the soul of Panchali
when the heaps of clothes
made her speechless fully.

I have seen you,
in the heart of the boatman
who cleans your lotus feet
with great devotion.

I have seen you,
in the scriptures of Buddha
which tells the human being
truth and non-violence
with the great sound of tuba.

I have seen you
in my unversed mind,
the sweet black face,
and the unexplained round eyes,
with your brother and sister,
in the midst of the world's bind.

Have you seen?
Your world, full of illusion,
tight bonding of stress and
strain,
peace is a dream,
like the midnight sun.

Come and save your creation,
riding black and white horse,
with your brother,
and make the harmony,
keeping together.

Asst. Teacher,
M.P.K. Girls' High School
Baripada, Mayurbhanj,
Orissa (India)

BRAHMANICAL CONFIGURATION AND BUDDHIST ORIGIN OF LORD JAGANNATH- A COMPARATIVE STUDY

Ratikanta Mohanty

It has happened in case of many scholars and historians inculcating a sense of controversy so as to depose the exact historicity of the Universal God Lord Jagannath, who is omnipresent omniscient and omnipotent, eternally existent, a conscious form and always blissful. The infighting still continues in the thought process of many scholars and dwelling in the arena of brahmanical conception, amalgamated in to the thought process of the Buddhist extravaganza of excellence.

Most of the European scholars and even many Indian Historians, scholars and researchers strongly depose their views in favour of the Supreme Shrine of Lord Jagannath of Puri to be of Buddhist origin. However in contradiction to the above arguments many seers, scholars and Historians are in favour of the Brahmanical configuration of Lord Jagannath in the vedic orientation.

Arguments in favour of brahmanical configuration:

Dr. S. N. Rajguru although had his earlier vies about the tribal origin of Lord Jagannath, later on held the view based on scientific interpretation and iconographic feature that “the original deity of Purusottam was the four-armed Vishnu called Madhaba or Nilamadhaba.

It was Sankaracharya who visited Puri during the reign of Yajati Keshari (Madalapanji reveals the fact) claimed the cult of Vishnu in this holy land of Puri.

Sri Satchidananda Mishra has stated that “The word Jagannatha occurs at several places of the book and nowhere it could imply and image of deity. Xxx in Jnanasiddhi, jagannath takes the meaning of Guru, the ultimate object of adoration. That has nothing to do with the deity of Puri.

In early Oriya literature of the 15th-16th century and in some contemporary Bengali works, Jagannath of Puri has been stated to have assumed Buddha Rupa i.e. the form and appearance of Buddha not Jagannath as Buddha. Jayadev mentions this in his Gita Govinda. Mr. Jagabandhu Parhi, an exponent of the Jagannath cult has mentioned in his work “The Buddhist Origin theory repudiated” that.

“The early Vaisnavas of Orissa portrayed Jagannath as Sunya Purusha and therefore has to interpret the figure of Jagannath as the void or formless. Xxx Thanks to Indian Historians, right from Babu Manamohan Chakravarti onwards as well as recent European scholars who carried historical research in true perspective that it did not take long time to reveal the truth. The veil was eliminated by constant fact finding missions and interactions, which resulted in production of a good number of books and research papers. How the early revolution of jagannatha as Purusottama, the greatest Purusa, worshipped as Madhava in the medieval period has been clearly established and evolution of Purusottam Jagannatha from the earlier Madhava cult has settled in the minds of scholars.”

Arguments in favour of Buddhist origin:

“Pranipatya Jagannatham
Sarvajinavarasitam
Sarva Buddhanyam
Siddhivyapnam Gagnopaman”

- (Jnanasidhi)

In fact the Buddhist origin of Lord Jagannath was first focused by Stevenson followed by general Cunningham, Cunningham has stated in his work “Ancient geography of India” that.

“The three Shapeless figures of Jagannath and his brother and sister are simple copies of symbolical figures of Buddhist triad- Buddha, Dharma and Sangha of which the second is always represented a female. The Buddhist origin of the Jagannath figures is proved beyond all doubt by their adoption as the Brahmanical avatar of Buddha in the annual almanacs of Mathura and Benaras”.

Also his monograph on Bhilsa topos General Cunningham has written that “the shape of the images was derived from two Buddhist symbols viz. an open Trisula Placed on a wheel”. This view of Cunningham is supported by Court Gobet D’ Alviella in his work “The Migration of symbols” has stated that.

“A transformation of the same kind but still more accentuated, is observable in three famous idols of Puri, which General Cunningham long ago proved to be three ancient Trisulas. These emblems were doubtlessly a great object of popular veneration at the period when Puri was a Buddhist Sanctuary. When Brahmanism came to establish itself there, it contended itself with changing them by means of a few slight alternations into the image of Vishnu, or rather Jagannath, and his brother and sister.”

According to Sir William Hunter in his work “The Indian Empire” “Jagannath represents with unmistakable clearness that coalition of Brahmanic and Buddhist doctrines which forms the basis of Vishnu worship. In his temple are three rude images, unconsciously representing the Brahmanical triad. His car festival is probably a once conscious reproduction of the tooth festival of Buddhist, although its original significance has dropped out of sight. The Chinese pilgrim Fa-Hian gives an account of the yearly procession Buddha’s sacred tooth from its chapel to shrine some way off, and of its return after a stay there. This was in the 5th century A.D. but the account applies so exactly to the car festival of Jagannath at the present day that Fergusson pronounces the latter to be a mere copy.”

Ferguson in his work “History of Architecture” in two volumes has ventured to write. “Everything at Puri is redolent of Buddhism, but of Buddhism so degraded as to hardly recognizable by those who know the faith in its older and purer form”.

Sir Monier Willam in his work “Buddhism” has stated that “Vaishnavism took care to adopt all the popular features of Buddhism. It vied with Buddhism in inculcating universal, love, toleration, liberality benevolence and abstinence from injury. It preached equality, fraternity and even in some cases the abolition of caste distinctions. It taught succession of incarnations or rather descents (Avatar) of divine beings upon earth (as Buddhism taught a succession of Buddha) and it even adopted the Buddha himself as one of the incarnations of Vishnu. This indeed is the best explanation of what has happened at Puri, in Orissa where a temple once dedicated to Gautam Buddha and supposed to contain a relic of his burnt body, was afterwards dedicated to the Jagannath from Krishna and supposed to enshrine one of his bones and where low caste and high caste both eat together the food cooked in the house of that popular God.”

Even Dr. Savapalli Radha Krishnan has focussed on this particular aspect of Lord Jagannath and is said to have stated.

“The transition of Buddhism into Vaishnavism may be seen at Puri, Orissa where temple originally dedicated to Gautam Buddha is now a dwelling of Krishna in the form of Jagannath.”

Dr. Hopkins in his work “Religions of India” has categorically stated that – Jagannath temple was once dedicated to Buddha. Name, temple and idol-car are now all of Vishnu’s. The editors of the imperial Gazetteer of India in 1907 have described Lord Jagannath as “The Unconscious representative of coalition of Brahman and Buddhist doctrine, who is to the devout Hindu the very type of the Vaishnav faith. On the yellow shores, where beats of the eternal unresting surf, millions of pilgrims collect once a year to render homage to the God whom they ignorantly worship with ritual that once was purely Buddhist.”

Some Indian scholars are seen to be in per with the British Historians to argue in favour of the Buddhist origin of Lord Jagannath.

Er. Manmohan Ganguly in 1912 has supported the Buddhist origin of Lord Jagannath as saying “opinion is not divided as to the theory that Buddhism is at the root of the conception of Jagannath.”

Rejendralal Mitra in his work “Antiquities of Orissa” (1888) proclaims “Looking moreover to the history of Buddhism in other parts of India and the way in which the Buddhist doctrine of Identity of the human soul with the divinity was appropriated by some of the vedanties, the Buddhist belief of the sanctity of the bo’ tree made a part of the Hindu religion, the Buddhist repugnance to animal sacrifices taken up by the Vaishnavas and the Buddhist emblems. Buddhist sacred places and Buddhist practices appropriated to Hindu usages, it is impossible to resist the conclusion that Puri was like Gaya, a place of Buddhist sanctity and gradually converted to Hinduism.”

Also as late as 1948 Dr. H. K. Mahatab has written- “During the reign of Asoka, the savaras of Orissa were converted to Buddhism. A Buddhist stupa was constructed at Puri and the symbol of Triratna was either carved or painted somewhere in the said stupa. The Savara converts were worshipping that symbol. When the Mahayana system of Buddhism was introduced and the worship of the images of Buddha and the Bodhi-sattvas was commenced, the savaras also worshiped the Buddhist symbol of triratna. The three symbols taken together were called Jagannath. Jagannath is another name of Buddha as known from Tibetan Sources.” Dr. Mahatab has concluded in writing that- “Sri Jagannath of Puri has his origin with Buddhism and the name specifically of Buddhist origin.”

Sri Kedarnath Mohapatra, an eminent Historian of Orissa also argued that- “Jagannath at Puri whose Buddhist origin is recognized in early Oriya and Bengali literature. So Jnanasiddhi which was written in Circa 7th Century A.D. furnished the earliest authentic evidence, so far available regarding the antiquity of Jagannath at Puri whose fame must have spread before the 8th century. Xxx It also seems probable though definite evidence is still lacking, that Sankaracharya converted Jagannath from a Buddhist to Brahmanical deity to strengthen the influence of Brahmanism of Jagannath Puri, which was a strong centre of Buddhism before his time.”

In another paper Sri Mohapatra has written, “Though Puri, as a Tirtha first finds mention in the vanaparava of Mahabharata and its sancity and glory are elaborately described in the Kurma Purana, Padma Purana and the Utkal Khanda of the Skanda Purana, still its cultural history can definitely be traced from the 7th century of Christian era when Indrabhuti the founder of the Vajrayana sect of Buddhism flourished in Odiyana or Orissa. Xxx Indrabhuti and his sister Lakshminkara were closely associated with this place, which was then a vajrayana cult in eastern India.”

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